AL'BUKHARI'S SAHIH

صحيح البخاري

THE CORRECT TRADITIONS OF AL'BUKHARI

By

Mohammad Ben Ismaïl Al'Bukhari

(Born 194H. - Died 256H.)

Translated by

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Dar Al-Kotob Al-ilmiyah

Beirut - Lebanon

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Introduction

It goes without saying that the most important books after The Holy Book are those dealing with The Prophet's traditions, reports, and deeds. The first generation of those books appeared in Islamic library nearly in the middle of the second century of Hejira. But they included, in addition to The Prophet's traditions, the historical background surrounding Islam such as the traditions of the companions and successors, and the news of Arabs and first Muslims.

Al'bukhari's composition belonged to the second generation which was mainly concerned with The Prophet's traditions. But, let's know first: Who is Al'bukhari?

He is Mohammad Ibn Isma'il Ibn Ibrahim Ibn Al'mogheera Al'bukhari Al'ja'fi, Abu'abdullah 810:870A.D. (194:256h).

He was born in Bukhara on Friday, Shawwal eleventh, in the year of one hundred and ninety four of Hegira. He was orphan from an early age when his father died. Al'bukhari's sight was lost when he was still young. But her mother had a dream in which The Prophet Abraham, Allah's bosom friend, came and told her: "O, woman! Your son's sight has been restored to him once again as a result of your increasingly supplication to Allah for him." He, of course, meant the sight of religious knowledge.

He was granted by Allah the gift of keeping the traditions (Hadith) of The Prophet since the very early years of his life. In this context, Abu'ja'far Mohammad Ibn Abu'hatim Al'warraq was reported to have told: I Asked him (Al'bukhari): "How did you begin seeking for tradition?" he replied: "I was inspired to keep tradition when I was less than ten years. Then, I went to many men in different locations to continue the process of keeping tradition (Hadith) . When I was sixteen years old, I have completed keeping the works of Ibn Al'mubarak and Ibn Waki. I came across their sayings and subjects as a whole. I left with my mother and my brother Ahmad for Mecca where I resumed keeping tradition. At the age of eighteen, I composed a volume on The Prophet's companions and successors cases and sayings. During the time of composition, I stayed beside The Prophet's grave in Medina. Indeed, every companion and successor within my book had a certain story with me. But I disliked prolonging the book."

He devoted himself for work and worship. He was reported to have said: "I never bought or sold a thing by a derham during my lifetime." Being asked: "how did you use to buy the bread?" he answered: "I used to sent somebody to buy for me".

Al'bukhari used to fast so much, and stand for extra voluntary prayers at night, and recite The Holy Qur'an entirely, particularly in the blessed month of Ramadan. Abu'bakr Al'baghdadi reported: "Mohammad Ibn Isma'el Al'bukhari used, on the first night of Ramadan, to gather his companions for prayers. He used to lead them, reciting about twenty verses of The Holy Qur'an in each Rak'a until he completed reciting it as a whole."

He was famous of finishing Qur'an recitation everyday (during the month of Ramadan). He was known also to supplicate to Allah at the end of each completion of The Holy Qur'an with an invocation to which Allah almighty responded.

Al'bukhari was granted an outstanding memory since he was at his very early age. Hashid Ibn Isma'el reported: "Abu Abdullah Al'bukhari used to go with us to the teachers of tradition when he was over ten years old. We but Al'bukhari used to write whatever we learnt of tradition for over sixteen days. Then we astonishingly asked him about that. He said: "You pressingly insisted on asking me about this matter. Review with me the traditions you had written. We did and he added to what we had over sixteen thousand traditions from his memory. As a result, we used to adjust all of what we wrote to what he kept. Then he commented: "Do you think that I join (to the sessions of knowledge) in vain so as to waste my days?" we knew by then that none should excel him."

Indeed, people of Basra used to run after him and get him sit down with them. Then a lot of people used to come and gather around him to take the tradition from him though he was still young. Most of those people who did so were to write tradition from him.

Of the important signs of his good memory, a mention may be made of this event. Al'bukhari was reported to have come to Samarqand and met with about four hundred of its scholars and tradition keepers who, in order to examine him, mixed the tradition texts and spoilt their chains of narrators (Isnad). But, astonishingly, he was able to restore every tradition text to its origin and distinguish it from its different narrations. They were unable to get a single fault from him. He did the same also in Baghdad. He was reported to have had the ability to keep by heart every book as a whole whenever he read it once. However, there is a lot of news concerning this matter.

As for his masters and sheiks, Al'bukhari was reported to have rendered the tradition from more than one thousand, the most famous of whom: Hammad Ibn Shakir, Ibn Hanbal, Yahya Ibn Ma'een, An'nasafi, Tahir Ibn Makhlad, Ali Ibn Al'madini, Ibrahim Ibn Al'mundhir, Ibrahim Ibn Ma'qal, Abu'asim Ash'shaibani, and others to whose names we have no need to mention here.

Of the most important narrators of him, a mention may be made here of Muslim Ibn Al'hajjaj, At'termidhi, An'nesa'I, Ibn Abud'dunya, and others.

On the other hand, many religious scholars praised Al'bukhari who was titled: "The Commander of Believers in tradition" in his own time, with none to compete with him over this title.

Once, Muslim Ibn Al'hajjaj was reported to have kissed him in between his eyes and said to him: "Let me kiss your feet, O professor of masters, and master of tradition (Hadith) tellers and keepers." After he had asked him about a certain tradition, he (Muslim) commented: "I testify that none is like you (concerning knowledge of tradition) in this world; and none but an envier should hate you."

Bindar, (a scholar) said: "The tradition keepers in this world are four: Abu'zar'a in Ar'rai, Muslim in Naisabur, Ad'darimi in Samarqand, and Al'bukhari in Bukhara."

The grand imam Ahmad said: "Khurasan never had the like of him (Al'bukhari)."

Is'haq Ibn Rahawih said: "If he (Al'bukhari) appeared in the time of Al'hasan, people would be in need of him (in view of his immense information) of tradition, his knowledge and religious comprehension."

Those of Baghdad were reported to have written to Al'bukhari: "All of Muslims are fine and well as long as you are living; but there should be no good after (you die and) they miss you."

Abu'hatim Ar'razi said: "He (Al'bukhari) was the most knowledgeable one to enter into Baghdad."

Ibn Khuzaima said: "I have never seen more knowing and keeping of The tradition of The Prophet "Allah's blessing and peace be upon him" amongst all people than Al'bukhari."

At'termidhi said: "I have never seen whether in Iraq or in Khurasan more knowing of the reasons, the chains of narrators, and the history than Al'bukhari."

Of the most important compositions written by Al'bukhari, a mention may be made of: "Al'jami As'sahih (The Container of The True traditions)", "At'tarikh Al'kabir (The long History)", "Khalq Af'al Al'ibad (Creating The Acts of Allah's slaves)", "Al'qira'a Khalfa Al'imam (Reciting Behind The Imam)", and others.

As for "Al'jami As'sahih" Al'bukhari was mitivated to compose it by what he saw of the books which mixed the true with the weak traditions. On the other hand, he was influenced by his master Ibn Rahawih who once said to his disciples: "If you collected a short volume of only the true traditions of The Prophet, (this would be very good)." This sentence had a great effect on Al'bukhari who started emmediately composing his book. Moreover, Al'bukhari saw in a dream as if he were standing in front of The Prophet "Allah's blessing and peace be upon him", with a fan in his hand with which he was pushing (bad insects) far from The Prophet. He interpreted it with the fact that he would push away all of lies and falsehood attributed to The Prophet. He selected its material from over than six hundred thousand traditions. It took sixteen years for him to accomplish it. It became the truest book after The Holy Qur'an. It has been admittedly received by people since it was composed. It will be, until The Day of Judgement, considered one of Al'bukhari's deeds.

People agree that all the traditions within Al'bukhari's Sahih are true and correct. There is no single tradition far from this degree of truthfulness.

Sometime later, Al'bukhari went to Khartank, a town 1200 miles far from Samarqand, where there were some of his relatives, with whom he stayed for sometime. Then he called upon Allah to cause him to die in this town because of what he had seen of affliction from which The Prophet had earlier taken refuge to Allah. He died on Saturday, the night of Al'fitr Feast in the year of two hundred and fifty six of Hejira. May Allah's mercy and good pleasure be upon him.

Indeed, it is well-known that the number of traditions included in Al'bukhari's composition is over 8,000. But in view of the fact that most of those traditions occurred more than once, we can say that the real number is no more than 2,000. This translation was made for the whole text except the comments which are interested either in explaining the problematic linguistics of the tradition, or in telling the news of The Prophet's companions, of which a choice was made for those relating directly to The Prophet's tradition.

In The Name of ALLAH,
The Most Gracious, The Most Merciful

(34) The Book of Selling



And Allah's saying: "Allah hath permitted trade and forbidden usury. (The Heifer "Al'baqara" 275)

He also said: "but if it be a transaction which ye carry out on the spot among yourselves." (The Heifer 282)

[1] The meaning of Allah's saying: "And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah

"And celebrate the Praises of Allah often (and without stint): that ye may prosper. But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (Friday 9-11)

2047- Abu'huraira "Allah be pleased with him" narrated: You people say that Abu'huraira tells many narrations from The Messenger of Allah "Allah's blessing and peace be upon him"; and you also wonder why the emigrants and Ansar do not narrate from The Messenger of Allah "Allah's blessing and peace be upon him" as Abu'huraira does. My emigrant brothers were busy in the market while I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget. (On the other hand) my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my collared garment which I was wearing till The Messenger of Allah "Allah's blessing and peace be upon him" had finished his saying, and then I gathered it to my chest. So, I did forget none of those narrations.

2048- Ibrahim Ibn Sa'd narrated from his father from his grandfather: Abdur'rahman Ibn Awf "Allah be pleased with him" said: When we came to Medina as emigrants, Allah's Apostle "Allah's blessing and peace be upon him" established a bond of brotherhood between me and Sa'd Ibn Ar'rabie. Sa'd Ibn Ar'rabie said to me: "I am the richest among the Ansar, so I will give you half of my wealth. You may also look at my two wives, and

In The Name of Allah, The Most Gracious "Rahman", The Most Merciful

(1) The Book of Starting Revelation

And Allah's saying: "We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms." (Women 163)

[1]

1- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A man's deeds are considered as true by his intentions. In this way, one has only what he intended. So, he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for." (The tradition seems to be short of the phrase: "And, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger". According to Al'qastalani, Al'bukhari seemed to prefer this narration for the purpose of abridgment).

[2]

2- A'isha, The Mother of Believers, "Allah be pleased with her" narrated that Hesham Ibn Al'harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "O, Messenger of Allah! How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, The Angel comes in a form of a certain man and talks to me, after which, I grow grasping of what was revealed." A'isha "Allah be pleased with her" added: "By Allah! I saw The Messenger of Allah "Allah's blessing and peace be upon him" being inspired on the very cold day, on whose forehead, the sweat dropping was seen after the revelation was over."

[3]

3- A'isha, The Mother of Believers, "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

١ ـ كتاب بَدْءِ الوَحْيِ

قال الشيخُ الإمَامُ الحَافظُ أبُو عَبْدِ اللَّه مُحَمَّدُ بْنُ إسماعيل بْنِ إبْراهيمَ بْنِ المغيرَةِ البُخاريُّ رَحِمَهُ اللَّهُ تَعالَى آمِينَ:

١ ـ باب كيف كانَ بَدْءُ الوَحْيِ إلى رَسُولِ اللَّه ﷺ

وَقوْلُ اللَّهِ جَلَّ ذِكْرُهُ: ﴿إِنَّا أَوْحَينَا إِلَيكَ كَمَا أَوْحَينَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ [النساء: ١٦٣].

١ ـ حدّثنا الحُمَيديُّ عَبْدُ اللَّه بنُ الزُّبَيرِ قال: حَدَّثَنا سُفيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأنْصَارِيُّ قَالَ: أَخْبَرَني مُحَمَّدُ بْنُ إبْراهيمَ التَّيميُّ: أَنَّهُ سَمِعَ عَلقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنهُ عَلى المِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إنَّمَا الأعْمالُ بِالنِّيَّاتِ، وَإنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إلى دُنْيَا يُصِيبُهَا، أوْ إلى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إلَى مَا هَاجَرَ إلَيهِ».

[الحديث ١ ـ أطرافه في: ٥٤، ٢٥٢٩، ٣٨٩٨، ٥٠٧٠، ٦٦٨٩، ٦٩٥٣].

٢ ـ باب

٢ ـ حدثنا عبدُ اللَّه بنُ يوسفَ قال: أخبَرَنا مالكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنينَ رَضِيَ اللَّهُ عَنهَا: أنَّ الحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنهُ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيفَ يَأْتِيكَ الوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أحْيَاناً يَأْتِينِي مِثْلَ صَلصَلَةِ الجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصَمُ عَنِّي وَقَدْ وَعَيتُ عَنْهُ مَا قَالَ، وَأَحْيَانَاً يَتَمَثَّلُ لِي المَلَكُ رَجُلاً، فَيُكَلِّمُنِي فَأعِي مَا يَقُولُ»، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيهِ الوَحْيُ في اليَوْمِ الشَّدِيدِ البَرْدِ، فَيُفْصَمُ عَنْهُ وَإنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقاً.

[الحديث ٢ ـ طرفه في: ٣٢١٥].

٣ ـ باب

٣ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ قال: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ

١ ـ قوله: فمن كانت الخ سقط من رواية الحميدي فمن كانت هجرته إلى الله ورسوله الخ وأجيب عنه بأجوبة منها لعل البخاري اختار هذا ميلا إلى جواز الاختصار ولو من أثناء الحديث ا هـ قسطلاني بتصرف.

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read. Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: I do not know how to read (or what shall I read). Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful". (Al'alaq 1:3) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me." Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abdul'uzza, who, during the pre Islamic Period became a Christian and used to write the scriptures with Hebrew letters. He wrote from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live up to the time when your people drive you out." Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes." He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly." However, a few days later, Waraqa died and the revelation was paused for a while.

4- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: wrap me (in a mantle). Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (One Wrapped up "Al'muddaththir" 1:5) After this the revelation started coming strongly, frequently and regularly."

الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الخَلاَءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ، فَيَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ ذَوَاتِ العَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ المَلَكُ فَقَالَ: اقْرَأْ، قَالَ: «مَا أَنَا بِقَارِئٍ» قَالَ: فَأَخَذَنِي فَغَطَّنِي، حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: «مَا أَنَا بِقَارِئٍ»، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: «مَا أَنَا بِقَارِئٍ»، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الأَكْرَمُ﴾ [العلق: ١ ـ ٣]. فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ: «زَمِّلُونِي زَمِّلُونِي»، فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الخَبَرَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي» فَقَالَتْ خَدِيجَةُ: كَلاَّ، وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَداً، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ العُزَّى، ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً تَنَصَّرَ فِي الجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الكِتَابَ العِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنْجِيلِ بِالعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخاً كَبِيراً قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ، اسْمَعْ مِنَ ابْنِ أَخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَذَعاً، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ»؟ قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً، ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الوَحْيُ.

[الحديث ٣ ـ أطرافه في: ٣٣٩٢، ٤٩٥٣، ٤٩٥٥، ٤٩٥٦، ٤٩٥٧، ٦٩٨٢].

٤ ـ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ قَالَ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، فَقَالَ فِي حَدِيثِهِ: بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي، فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ: «زَمِّلُونِي»، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ قُمْ فَأَنْذِرْ﴾ إِلَى قَوْلِهِ: ﴿وَالرُّجْزَ فَاهْجُرْ﴾ [المدثر: ١، ٥]، فَحَمِيَ الوَحْيُ وَتَتَابَعَ.

تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ، وَتَابَعَهُ هِلاَلُ بْنُ رَدَّادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُونُسُ وَمَعْمَرٌ: بَوَادِرُهُ.

[الحديث ٤ ـ أطرافه في: ٣٢٣٨، ٤٩٢٢، ٤٩٢٣، ٤٩٢٤، ٤٩٢٥، ٤٩٢٦، ٤٩٥٤، ٦٢١٤].

٤ ـ باب

٥ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ

[4]

5- Ibn Abbas “Allah be pleased with both” reported, regarding the explanation of the Statement of Allah: “Move not thy tongue concerning the (Qur’an) to make haste therewith.” (The Judgement “Al’qiyama” 16):"Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn Abbas moved his lips saying: "I am moving my lips in front of you as Allah's Apostle used to move his." Sa’eed moved his lips saying: "I am moving my lips, as I saw Ibn Abbas moving his." Ibn Abbas added: "So Allah revealed: “Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it” (The Judgement “Al’qiyama” 16:17). This means that Allah will make him (The Prophet) remember the portion of the Qur’an, which was revealed at that time by heart, and recite it. The Statement of Allah: “But when we have promulgated it, follow thou its recital (as promulgated)” (The Judgement “Al’qiyama” 18) means: listen to it and be silent. “Then it is for us (Allah) to make it clear to you” (The Judgement “Al’qiyama” 19) means then it is (for Allah) to make you recite it (with its meaning be clear by itself through your recitation). Afterwards, Allah's Apostle used to listen to Gabriel whenever he came and, after his departure, recite it as Gabriel had recited it.

[5]

6- Ibn Abbas "Allah be pleased with both" Narrated: “Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.”

[6]

7- Abdullah Ibn Abbas “Allah be pleased with both” Narrated: Abu'sufyan Ibn Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had armistice with Abu'sufyan and Quraish infidels. Therefore, Abu'sufyan and his companions went to Heraclius at Jerusalem. Heraclius called them in the court, having all the senior Roman dignitaries around him. He called for his translator, who, translating Heraclius question to them: "Who amongst you is closely more related to that man who claims to be a Prophet?" Abu'sufyan replied: "I am the nearest relative to him (amongst the group).

Heraclius said: "Bring him (Abu'sufyan) close to me and make his companions stand behind him." Abu'sufyan added: “Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu'sufyan added: "By Allah! Had I not been afraid of

قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [القيامة: ١٦]، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا، وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [القيامة: ١٦، ١٧]، قَالَ: جَمْعُهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأَهُ، ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ [القيامة: ١٨]، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ. ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٩]، ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ.

[الحديث ٥ ـ أطرافه في: ٤٩٢٧، ٤٩٢٨، ٤٩٢٩، ٥٠٤٤، ٧٥٢٤].

٥ ـ باب

٦ ـ حدثنا عبدانُ قال: أخبرنا عبدُ اللَّهِ قالَ: أخبرنا يونسُ عن الزُّهريِّ (ح) وحدثنا بِشْرُ بْنُ مُحَمَّدٍ قال: أخبَرَنا عَبْدُ اللَّهِ قال: أخبَرَنا يُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ نَحْوَهُ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[الحديث ٦ ـ أطرافه في: ١٩٠٢، ٣٢٢٠، ٣٥٥٤، ٤٩٩٧].

٦ ـ باب

٧ ـ حدثنا أبو اليَمَانِ الحَكَمُ بْنُ نَافِعٍ قالَ: أخبرَنا شُعَيبٌ، عن الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، وَكَانُوا تُجَّاراً بِالشَّأْمِ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ، فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عُظَمَاءُ الرُّومِ، ثُمَّ دَعَاهُمْ وَدَعَا بِتَرْجُمَانِهِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَباً بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ نَسَباً، فَقَالَ: أَدْنُوهُ مِنِّي، وَقَرِّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي، فَكَذِّبُوهُ، فَوَاللَّهِ لَوْلَا الْحَيَاءُ مِنْ أَنْ يَأْثِرُوا عَلَيَّ كَذِباً لَكَذَبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ، أَمْ ضُعَفَاؤُهُمْ؟ فَقُلْتُ: بَلْ ضُعَفَاؤُهُمْ، قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ، قُلْتُ بَلْ يَزِيدُونَ، قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ، قُلْتُ: لَا، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا ـ قَالَ: وَلَمْ تُمْكِنِّي كَلِمَةٌ

my companions labelling me a liar, I would not have spoken the truth about The Prophet. The first question he asked me about him was:

What is his family status amongst you? I replied: He belongs to a good noble family amongst us. Heraclius further asked: has anybody amongst you ever claimed the same (To be a Prophet) before him? I replied: No. He said: Was anybody amongst his ancestors a king? I replied: No. Heraclius asked: do the nobles or the poor follow him? I replied: only the poor people do follow him. He said: Are his followers increasing or decreasing (day after day)? I replied: They are increasing. He then asked: Does anybody amongst those who embrace his religion become displeased and reject it afterwards? I replied: No. Heraclius said: Have you ever accused him of telling lies before his claim (to be a Prophet)? I replied: No. Heraclius said: Does he break his promises? I replied: No. We are at armistice with him but we do not know what he will do in it. I could not find opportunity to say anything against him except that. Heraclius asked: have you ever had a war with him? I replied: Yes. Then he asked: What was the result of the battles? I replied: Sometimes he was victorious and sometimes we were. Heraclius said: What does he order you to do? I said: He requires us to worship Allah alone, not to worship anything along with Him, and to abandon all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.

Heraclius asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing; and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous one's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative. If it had been in the affirmative, I would have thought that this might have wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said. Your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich or the poor people followed him. You replied that only the poor men followed him. In fact, all Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely. I asked you whether he had ever betrayed. You replied in the negative. However, the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah alone and not to worship any thing along with Him. He forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place beneath my feet. I knew it from the scriptures. That is, he was going to appear but I did not know that he would be from you. Indeed, if I could reach him definitely, I would go immediately to meet him. If I were with him, I would certainly wash his feet."

Heraclius then asked for the letter addressed by Allah's Apostle, which was delivered by Dihya to the Governor of Busra, who handed it over to Heraclius

أُدْخِلُ فِيهَا شَيْئاً غَيرُ هذه الكَلِمَةِ ـ قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَم، قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قُلْتُ: الحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا، وَنَنَالُ مِنْهُ، قَالَ: مَاذَا يَأْمُرُكُمْ؟ قُلْتُ: يَقُولُ: اعْبُدُوا اللَّهَ وَحْدَهُ، وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاَةِ، وَالصِّدْقِ، وَالعَفَافِ، وَالصِّلَةِ، فَقَالَ لِلتَّرْجُمَانِ: قُلْ لَهُ: سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ: أَنَّهُ فِيكُمْ ذُو نَسَبٍ، فَكَذلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ هذا القَوْلَ؟ فَذَكَرْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كَانَ أَحَدٌ قَالَ هذا القَوْلَ قَبْلَهُ لَقُلْتُ: رَجُلٌ يَأْتَسِي بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِك؟ فَذَكَرْتَ أَنْ لاَ، قُلْتُ: فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ: هَل كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَذَكَرْتَ: أَنْ لاَ، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الكَذِبَ عَلَى النَّاسِ، وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ فَذَكَرْتَ: أَنَّ ضُعَفَاءَهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَذَكَرْتَ: أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ أَمْرُ الإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ: أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَذَكَرْتَ: أَنْ لاَ، وَكَذلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ القُلُوبَ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَذَكَرْتَ: أَنْ لاَ، وَكَذلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ: بِمَا يَأْمُرُكُمْ؟ فَذَكَرْتَ: أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ، وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلاَةِ، وَالصِّدْقِ، وَالعَفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقّاً، فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمِهِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ الَّذِي بَعَثَ بِهِ دِحْيَةُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ، فَقَرَأَهُ، فَإِذَا فِيهِ.

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ، فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ و: ﴿يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤].

قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ، وَفَرَغَ مِنْ قِرَاءَةِ الكِتَابِ، كَثُرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الأَصْوَاتُ، وَأُخْرِجْنَا، فَقُلْتُ لأَصْحَابِي حِينَ أُخْرِجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ، فَمَا زِلْتُ مُوقِناً أَنَّهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلاَمَ، وَكَانَ ابْنُ النَّاظُورِ صَاحِبُ إِيلِيَاءَ، وَهِرَقْلُ سُقُفّاً عَلَى نَصَارَى الشَّأْمِ، يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِيَاءَ، أَصْبَحَ يَوْماً خَبِيثَ النَّفْسِ، فَقَالَ بَعْضُ بَطَارِقَتِهِ: قَدِ اسْتَنْكَرْنَا هَيْئَتَكَ، قَالَ ابْنُ النَّاظُورِ: وَكَانَ هِرَقْلُ حَزَّاءً، يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ الخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هذه الأُمَّةِ؟ قَالُوا: لَيْسَ يَخْتَتِنُ إِلاَّ اليَهُودُ، فَلاَ يُهِمَّنَّكَ شَأْنُهُمْ، وَاكْتُبْ إِلَى مَدَايِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ اليَهُودِ، فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ، أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ

to read. The letter went as follows: "In the name of Allah the most gracious, the Merciful. From Mohammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon he, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward. But if you reject this invitation of Islam you will commit a sin by misguiding your subjects (of peasants)": "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (Al Imran 64).

Abu'sufyan then added: "When Heraclius had finished his speech and had read the letter, there was a great noise and cry in the Royal Court. Therefore, we were turned out of the court. I told my companions that the case of Ibn Abu'kabsha (The Prophet Mohammad) has become so prominent that even the King of Banul'asfar (Romans) is afraid of him. Then I started to become sure that he (The Prophet) would be the conqueror in the near future until I embraced Islam (by Allah's guidance).

The sub narrator adds: "Ibn An'natur was the Governor of Jerusalem and Heraclius was the head of the Christians of Sham. Ibn An'natur narrates that once while Heraclius was visiting Jerusalem, he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied: "At night when I looked at the stars, I saw that the leader of those who practice circumcision had become conqueror. Which people are they who practice circumcision?" People replied: "except the Jews, nobody practices circumcision, so you should not be afraid of them. Just Issue orders to kill every Jew present in the country."

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: "Arabs also practice circumcision."

Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Hums, (A town in Syria) where he stayed to receive the reply of his letter from his friend who agreed with him in his opinion about the emergence of The Prophet and the fact that he was a Prophet. On that, Heraclius invited all the heads of the Romans to assemble in his palace at Hums. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said: "O Romans! If success is your desire and if you seek right guidance and want your empire to survive, then give a pledge of allegiance to this Prophet." They ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam. When he lost the hope of their embracing it, he ordered: " brought them back." He said: "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him. This was the end of Heraclius story (regarding faith).

مَلِكُ غَسَّانَ، يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ، قَالَ: اذْهَبُوا فَانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لا؟ فَنَظَرُوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ، وَسَأَلَهُ عَنِ العَرَبِ، فَقَالَ: هُمْ يَخْتَتِنُونَ، فَقَالَ هِرَقْلُ: هذا مُلْكُ هذهِ الأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إِلى صَاحِبٍ لَهُ بِرُومِيَةَ، وَكَانَ نَظِيرَهُ فِي العِلْمِ، وَسَارَ هِرَقْلُ إِلى حِمْصَ، فَلَمْ يَرِمْ حِمْصَ، حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ، يُوَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ ﷺ، وَأَنَّهُ نَبِيٌّ فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةٍ لَهُ بِحِمْصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَغُلِّقَتْ، ثُمَّ اطَّلَعَ فَقَالَ: يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الفَلاحِ وَالرُّشْدِ؟ وَأَنْ يَثْبُتَ مُلْكُكُمْ، فَتُبَايِعُوا هذا النَّبِيَّ، فَحَاصُوا حَيْصَةَ حُمُرِ الوَحْشِ إِلى الأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفْرَتَهُمْ وَأَيِسَ مِنَ الإِيمَانِ، قَالَ: رُدُّوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَالَتِي آنِفاً أَخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذلِكَ آخِرَ شَأْنِ هِرَقْلَ.

رَوَاهُ صَالِحُ بْنُ كَيْسَانَ، وَيُونُسُ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ.

[الحديث ٧ ـ أطرافه في: ٥١، ٢٦٨١، ٢٨٠٤، ٢٩٤١، ٢٩٧٨، ٣١٧٤، ٤٥٥٣، ٥٩٨٠، ٦٢٦٠، ٧١٩٦، ٧٥٤١].

(2) The Book of Faith

[1] Faith and The Messenger's saying: Islam is based on five principles

and Allah's saying: "It is He Who sent down Tranquillity into the hearts of the Believers, that they may add Faith to their Faith. (Al'fath 4) and: "We relate to thee their story in truth: they were youths who believed in their Lord, and we advanced them in guidance." (Al'kahf 13) and: "And Allah doth advance In guidance those who seek Guidance: and the things That endure, Good Deeds, Are best in the sight Of thy Lord, as rewards, And best in respect of (Their) eventual returns." (Mary 76) and: "But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil)." (Mohammad 17) and: "and the Believers may increase in Faith. (Al'muddaththir 31) and: "Whenever there cometh down a Surah, some of them say: which of you has had his Faith increased by it? yea, those who believe, their Faith is increased, and they do rejoice." (The Repentance "At'tawba" 124) and: "Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs." (Al Imran 173) and: "When the Believers saw the Confederate forces, they said: "This is what Allah and His Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their Faith and their zeal in obedience." (Al'ahzab 22)

on the other hand, Omar Ibn Abdul'aziz was reported to have written to Adi Ibn Adi: "Faith has as many duties and laws. It has also several terms and traditions. If one completes them, his faith will be complete. But, if he does not complete them, his belief shall be incomplete. If I survived, I would explain them to you so that you might act upon them. But if I died. Then I would not be very keen on your companionship."

Abraham, "Peace be upon him" said to Allah almighty, according to The Holy Qur'an: "but to satisfy my own understanding." (The Heifer 260)

In addition, Mu'adh was reported to have said: "Let us sit down (under the shadows of) faith for an hour."

Ibn Mas'ood "Allah be pleased with him" was reported to have said: "The true faith is the comprehensive certainty."

Ibn Omar "Allah be pleased with both" was reported to have said: "One's piety would not come true unless man lets what was within his heart (of doubts)."

Mujahid "Allah be pleased with him" narrated, in explaining Allah's saying: "The same religion has He established for you as that which He enjoined on Noah the which We have sent by inspiration to thee and that which We enjoined on Abraham.": "We recommended you, O Mohammad of one religion (that is Islam)."

Ibn Abbas "Allah be pleased with both" was reported to have commented on Allah's saying: "To each among you have we prescribed a law and an open way." (The Repast 48): "He meant a way (of living) and convention (sunna)."

[2] your supplication (to Allah) is your faith

8- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Islam is based on five (principles): 1 to testify that there is no God (to be worshipped) but Allah and that Mohammad is Allah's Messenger. 2 To offer the (compulsory) prayers submissively and perfectly. 3 To pay the obligatory charity. 4 to perform the greater pilgrimage (Hajj). 5 to observe fast during the month of Ramadan."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٢ ـ كتاب الإيمان

١ ـ باب الإيمانِ وقولِ النبيِّ ﷺ: «بُنِيَ الإسلامُ على خَمسٍ»

وهو قولٌ وفعلٌ، ويزيدُ وينقصُ، قال اللهُ تعالى: ﴿لِيَزْدَادُوا إِيمَاناً مَعَ إِيمَانِهِمْ﴾ [الفتح: ٤]، ﴿وَزِدْنَاهُمْ هُدًى﴾ [الكهف: ١٣]، ﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾ [مريم: ٧٦]، ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾ [محمد: ١٧]، ﴿وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَاناً﴾ [المدثر: ٣١]، وقولُهُ: ﴿أَيُّكُمْ زَادَتْهُ هذه إِيمَاناً فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَاناً﴾ [التوبة: ١٢٤]، وقولُهُ جلَّ ذكرُهُ: ﴿فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَاناً﴾ [آل عمران: ١٧٣]، وقولُهُ تعالى: ﴿وَمَا زَادَهُمْ إِلَّا إِيمَاناً وَتَسْلِيماً﴾ [الأحزاب: ٢٢]، والحُبُّ في اللهِ والبُغْضُ في اللهِ من الإيمانِ.

وكتبَ عمرُ بنُ عبدِ العزيزِ إلى عديِّ بنِ عديٍّ: إنَّ للإيمانِ فرائضَ وشرائعَ وحُدوداً وسُنَناً، فمَن استكمَلَها استكمَلَ الإيمانَ، ومَنْ لم يستكمِلها لم يستكمِلِ الإيمانَ، فإنْ أعِشْ فسأُبيِّنُها لكُم حتَّى تعملوا بها، وإنْ أمُتْ فما أنا على صُحبتِكُمْ بحريصٍ، وقالَ إبراهيمُ: ﴿وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠].

وقال مُعاذ: اجلس بنا نُؤمن ساعة.

وقالَ ابنُ مسعودٍ: اليقينُ الإيمانُ كُلُّهُ.

وقال ابنُ عمرَ: لا يبلُغُ العبدُ حقيقةَ التقوى حتَّى يدعَ ما حاكَ في الصَّدرِ.

وقالَ مُجاهِدٌ: ﴿شَرَعَ لَكُمْ﴾ [الشورى: ١٣]، أوصيناكَ يا مُحمَّدُ وإيَّاهُ ديناً واحداً.

وقالَ ابنُ عبَّاسٍ: ﴿شِرْعَةً وَمِنْهَاجاً﴾ [المائدة: ٤٨] سبيلاً وسُنَّةً.

٢ ـ باب دُعاؤُكُمْ إيمانُكُمْ

٨ ـ حدثنا عُبيدُ اللهِ بنُ موسى قال: أخبرَنا حنظلةُ بنُ أبي سُفيانَ، عن عِكرِمةَ بنِ خالدٍ، عن ابنِ عُمرَ رضيَ اللهُ عنهُما قالَ: قالَ رسولُ اللهِ ﷺ: «بُنِيَ الإسلامُ على خمسٍ: شهادةِ أنْ لا إلهَ إلَّا اللهُ، وأنَّ مُحمَّداً رسولُ اللهِ، وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، والحجِّ، وصومِ رمضانَ».

[الحديث ٨ ـ طرفه في: ٤٥١٥].

٣ ـ باب أُمورِ الإيمانِ

وقولِ اللهِ تعالى: ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ

[3] The affairs of faith

and Allah's saying: "It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing." (The Heifer 177) and: "Successful are the believers." (The Believers 1)

9- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith consists of more than sixty branches; and, shyness is considered as one of faith."

[4] The Muslim is he, from whose tongue and hands all of Muslims are saved

10- Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is he, from whose tongue and hands all of Muslims are saved. The true immigrant "Muhajer" is he, who abandons all of what Allah almighty has forbidden."

[5] Whose Islam is better

11- Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Whose Islam is better?" he "Allah's blessing and peace be upon him" replied: "It is he, who avoids harming Muslims with both of his tongue and hands."

[6] Presenting food to poor men is considered a part of Islam

12- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! What qualities of Islam are considered as good?" he answered: "to offer food to poor and needy people; and to greet with peace whomever you might, or might not know."

[7] In order to have faith, you must love for your brother what you love for yourself

13- Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you would be considered as believer till he desires for his brother what he loves for himself."

[8] In order to have faith, you must love The Messenger of Allah

14- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By he, in whose hand is my life! None of you would be regarded as believer till I become more beloved

بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلاَئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: ١٧٧]، ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ [المؤمنون: ١] الآية.

٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا سُلَيمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

٤ ـ باب المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسَانِه وَيَدِه

١٠ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، عَنِ النَّبِيِّ ﷺ. وَقَالَ عَبْدُ الأَعْلَى: عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٠ ـ طرفه في: ٦٤٨٤].

٥ ـ باب أَيُّ الإِسْلامِ أَفْضَلُ؟

١١ ـ حدّثنا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا يَا رَسُولَ اللَّهِ: أَيُّ الإِسْلاَمِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

٦ ـ باب إِطْعَامُ الطَّعَامِ مِنَ الإِسْلامِ

١٢ ـ حدّثنا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

[الحديث ١٢ ـ طرفاه في: ٢٨، ٦٢٣٦].

٧ ـ باب مِنَ الإِيمَانِ أَنْ يُحِبَّ لأَخِيهِ ما يُحِبُّ لِنَفْسِهِ

١٣ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وَعَنْ حُسَيْنٍ الْمُعَلِّمِ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

٨ ـ باب حُبُّ الرَّسُولِ ﷺ مِنَ الإِيمَانِ

١٤ ـ حدّثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي

to him than his father and child."

15- Anas narrated the same tradition, but he added in the end: "and all of people."

[9] The sweetness of faith

16- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

[10]It is a sign of faith to love The Patrons "Ansar."

17- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

[11]

18- Obada Ibn As'samit "Allah be pleased with him" who was one of those who witnessed the Invasion of Badr and also was a head of six persons at the Al'aqaba's pledge of allegiance, narrated: Allah's Apostle "Allah's blessing and peace be upon him" said while a group of his companions was around him: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Obada Ibn As'samit added: "So we gave the pledge of allegiance for these."

[12] It is a part of religion to flee from afflictions

19- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَوَالَّذِي نَفسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيهِ مِنْ وَالِدِهِ وَوَلَدِهِ».

١٥ ـ حدّثنا يعقُوبُ بنُ إبْراهيم قال: حَدَّثَنا ابنُ عُلَيَّةَ، عن عبدِ العزيزِ بنِ صُهيبٍ، عَن أَنسٍ، عن النبيِّ ﷺ (ح). وحدَّثنَا آدمُ قال: حَدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يُؤمِنُ أَحدُكُمْ حَتَّى أَكُونَ أَحبَّ إِلَيهِ مِنْ وَالدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ».

٩ ـ باب حَلاوَةِ الإيمانِ

١٦ ـ حدثنا مُحَمَّدُ بنُ المُثَنَّى قَالَ: حَدَّثَنا عَبدُ الوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبي قِلابَةَ، عَنْ أَنسٍ، عَنِ النَّبِيِّ ﷺ قال: «ثَلاثٌ مَنْ كُنَّ فِيهِ وَجدَ حَلاوَةَ الإِيمانِ: أَنْ يَكونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيهِ مِمَّا سِواهُما، وَأَنْ يُحِبَّ المَرْءَ لا يُحِبُّهُ إِلاّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ في الكُفرِ كما يَكْرَهُ أَنْ يُقْذَفَ في النَّارِ».

[الحديث ١٦ ـ أطرافه في: ٢١، ٦٠٤١، ٦٩٤١].

١٠ ـ باب عَلامَةُ الإيمانِ حُبُّ الأَنْصارِ

١٧ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثنا شُعْبَةُ قالَ: أَخبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بن جَبْرٍ قالَ: سَمِعْتُ أَنساً، عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ الإِيمانِ حُبُّ الأَنْصارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصارِ».

[الحديث ١٧ ـ طرفه: ٣٧٨٤].

١١ ـ باب

١٨ ـ حدّثنا أَبُو اليَمانِ قَالَ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عائِذُ اللَّهِ ابْنُ عَبدِ اللَّهِ: أَنَّ عُبادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عنه، وكانَ شهِدَ بَدْراً وَهُوَ أَحدُ النُّقَباءِ لَيلَةَ العَقَبَةِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ ـ وحَولَهُ عِصابَةٌ مِنْ أَصْحابِهِ ـ: «بَايِعُونِي عَلى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَينَ أَيدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا في مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذلِكَ شَيْئاً فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئاً ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عاقَبَهُ»، فَبايَعْناهُ عَلى ذلكَ.

[الحديث ١٨ ـ أطرافه في: ٣٨٩٢، ٣٨٩٣، ٣٩٩٩، ٤٨٩٤، ٦٧٨٤، ٦٨٠١، ٦٨٧٣، ٧٠٥٥، ٧١٩٩، ٧٢١٣، ٧٤٦٨].

١٢ ـ باب مِنَ الدِّينِ الفِرَارُ مِنَ الفِتَنِ

١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيرَ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ وَمَواقِعَ القَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ».

[13] The Messenger of Allah's saying: "I am the most fearing and knowing of Allah

Allah said, confirming that one's knowledge of Allah is by heart: "Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts; and he is Oft-Forgiving most forbearing." (The Heifer 225)

20- A'isha "Allah be pleased with her" told: Whenever Allah's Apostle ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength of endurance). They said: "O Allah's Apostle! We are not like you. Allah has forgiven your past and future sins." Therefore, Allah's Apostle became angry which was apparent on his face. He said: "I am the most fearing of Allah, and know Allah better than all of you do."

[14] One's hate to revert to disbelief as he hates to be thrown into fire is a part of faith

21- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

[15] Believers preferentiality regarding their deeds

22- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise enter Paradise, and people of Hell go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. Therefore, they will be taken out but they will be blackened (charred). Then they will be put in the river of life, and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?"

23- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Omar Ibn Al'khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

[16] Shyness is a part of faith (belief)

24- Abdullah Ibn Omar "Allah be pleased with both" narrated: Once Allah's Apostle passed by an Ansari (man) who was admonishing his brother regarding

[الحديث ١٩ ـ أطرافه في: ٣٣٠٠، ٣٦٠٠، ٦٤٩٥، ٧٠٨٨].

١٣ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا أَعْلَمُكُمْ بِاللَّهِ»

وَأَنَّ المَعْرِفَةَ فِعْلُ القَلْبِ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾ [البقرة: ٢٢٥].

٢٠ ـ حدّثنا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرَفَ الغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: «إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا».

١٤ ـ بابُ مَنْ كَرِهَ أَنْ يَعُودَ فِي الكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الإِيمَانِ

٢١ ـ حدّثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْداً لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الكُفْرِ، بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ». [طرفه في: ١٦].

١٥ ـ بابُ تَفَاضُلِ أَهْلِ الإِيمَانِ فِي الأَعْمَالِ

٢٢ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى المَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الجَنَّةِ الجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ، فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا، فَيُلْقَوْنَ فِي نَهَرِ الحَيَا، أَوِ الحَيَاةِ ـ شَكَّ مَالِكٌ ـ فَيَنْبُتُونَ كَمَا تَنْبُتُ الحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟».

قَالَ وُهَيْبٌ: حَدَّثَنَا عَمْرٌو: الحَيَاةِ، وَقَالَ: خَرْدَلٍ مِنْ خَيْرٍ.

[الحديث ٢٢ ـ أطرافه في: ٤٥٨١، ٤٩١٩، ٦٥٦٠، ٦٥٧٤، ٧٤٣٨، ٧٤٣٩].

٢٣ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ» قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

[الحديث ٢٣ ـ أطرافه في: ٣٦٩١، ٧٠٠٨، ٧٠٠٩].

١٦ ـ بابٌ الحَيَاءُ مِنَ الإِيمَانِ

٢٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الحَيَاءِ، فَقَالَ

pious shyness from committing religious indiscretions. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave him since shyness is a part of faith."

[17] Allah's saying: "but if they repent, and establish regular Prayers and practise regular Charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful." (The Repentance "At'tawba" 5)

25- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight against the people until they testify that there is no God to be worshipped but Allah and that Mohammad is Allah's Apostle. They have to offer the prayers perfectly and give the obligatory charity. If they perform that, then they save their lives and property from me except for Islamic laws. Then their reckoning (accounts) will be done by Allah."

[18] The true belief consists**, according to many,** in **one's** deeds, **in view of Allah's saying:**

"Such will be the Garden of which ye are made heirs for your (good) deeds (in life)." (Az'zukhruf 72) and: "Therefore, by the Lord, we will, of a surety, call them to account, For all their deeds" (Al'hijr 92:93) including one's saying: "There is no God to be worshipped but Allah." And Allah's saying: "For the like of this let all strive, who wish to strive." (As'saffat 61)

26- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle was asked: "What is the best deed?" He replied: "To believe in Allah and His Apostle (Mohammad)." The questioner then asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." The questioner again asked: "What is the next (in goodness)?" He replied: "To perform the greater Pilgrimage (Hajj), (which is to be) accepted by Allah."

[19] If one's Islam was not based on true faith but only on one's surrender for fear of being killed, according to Allah's saying:

"The desert Arabs say, "We believe." Say, "Ye have no Faith; but ye (only) say, 'We have submitted our wills to Allah,' for not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught oft your deeds: for Allah is Oft-Forgiving, Most Merciful." (The Chambers "Al'hujurat" 14) but if one's Islam was true, then it would be according to Allah's saying: "The religion before Allah is Islam (submission to his will): nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of. Allah, Allah is swift in calling to account." (Al Imran 19)

27- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: Allah's Apostle distributed alms amongst (a group of) people while I was sitting there. But Allah's Apostle left a man whom I thought the best of the lot. I asked: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer." The Prophet again said: "Or merely a Muslim." In addition, I could not give up repeating my question because of what I knew about him. Then The Prophet said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

رَسُولُ اللَّهِ ﷺ «دَعْهُ، فَإِنَّ الحَيَاءَ مِنَ الإِيمَانِ». [الحديث ٢٤ ـ طرفه في: ٦١١٨].

١٧ ـ باب: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ [التوبة: ٥]

٢٥ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ المُسْنَدِيُّ قَالَ: حَدَّثَنَا أَبُو رَوْحٍ الحَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلامِ، وَحِسَابُهُمْ عَلَى اللهِ».

١٨ ـ باب مَنْ قَالَ: إِنَّ الإِيمَانَ هُوَ العَمَلُ

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَتِلْكَ الجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الزخرف: ٧٢] وَقَالَ عِدَّةٌ مِنْ أَهْلِ العِلْمِ فِي قَوْلِهِ تَعَالَى: ﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ﴾ [الحجر: ٩٢] عَنْ قَوْلِ: لا إِلَهَ إِلاَّ اللَّهُ. ﴿لِمِثْلِ هذا فَلْيَعْمَلِ العَامِلُونَ﴾ [الصافات: ٦١].

٢٦ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ العَمَلِ أَفْضَلُ؟ فَقَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ»، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللَّهِ»، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

[الحديث ٢٦ ـ طرفه في: ١٥١٩].

١٩ ـ باب إِذَا لَمْ يَكُنِ الإِسْلامُ عَلَى الحَقِيقَةِ وَكَانَ عَلَى الاسْتِسْلامِ أَوِ الخَوْفِ مِنَ القَتْلِ

لِقَوْلِهِ تَعَالَى: ﴿قَالَتِ الأَعْرَابُ آمَنَّا قُل لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ [الحجرات: ١٤] فَإِذَا كَانَ عَلَى الحَقِيقَةِ، فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ الدِّينَ عِنْدَ اللهِ الإِسْلامُ﴾ [آل عمران: ١٩]

٢٧ ـ حدثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطاً وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللهِ ﷺ رَجُلاً هُوَ أَعْجَبُهُمْ إِلَيَّ فَقُلْتُ: يَا رَسُولَ اللهِ، مَالَكَ عَنْ فُلانٍ؟ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً، فَقَالَ: «أَوْ مُسْلِماً». فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَالَكَ عَنْ فُلانٍ؟ فَوَاللهِ إِنِّي لأَرَاهُ مُؤْمِناً، فَقَالَ: «أَوْ مُسْلِماً» ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ».

وَرَوَاهُ يُونُسُ، وَصَالِحٌ وَمَعْمَرٌ، وَابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ.

[الحديث ٢٧ ـ طرفه في: ١٤٧٨].

[20] greeting people with peace is a part of Islam

and Ammar's saying: "There are three qualities that if one got, he would then get the faith entirely: to take (others) rights from yourself, to greet people with peace, and to spend (as giving in charity) when you are miser (and keen on keeping wealth)."

28- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! What qualities of Islam are considered as good?" he answered: "to offer food to poor and needy people; and to greet with peace whomever you might, or might not know."

[21] Woman's ungratefulness to her husband which is less, in degree, than the real disbelief

29- Ibn Abbas "Allah be pleased with both" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." He was asked: "Do they disbelieve in, (or are ungrateful to) Allah?" He replied: "They are ungrateful to their husbands and are ungrateful to the favours and the good (charitable deeds) done to them. If you have always been good (kind) to one of them and then she sees something in you (against her desire), she will say: I have never received any good from you."

[22] The customs of disobedience are inherited from ignorance (Jahiliyya) and one would not be considered as unbeliever by doing them so long as he never associates anyone in worship with Allah almighty

according to The Messenger's saying (to Abu'dharr): "You are a man who got (some characteristics of) the period of ignorance", and Allah's saying: "Allah forgiveth not that partners should be set up with him; but he forgiveth anything else, to whom he pleaseth; to set up partners with Allah is to devise a sin most heinous indeed." (Women 48)

30- Al'ma'rur "Allah be pleased with him" reported: I met Abu'dharr "Allah be pleased with him" who was wearing a suit and his slave was putting on a suit (similar to it). I asked him about that. He replied: I abused a person by calling his mother with bad names. The Prophet "Allah's blessing and peace be upon him" said to me: "O Abu'dharr! Did you abuse him by calling his mother with bad names! You still have some characteristics of (the period of) ignorance. Your slaves are your brothers whom Allah has put under your command. Therefore, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity. But if you do so, then help them. "

[23] Allah's saying: "If two parties among the Believers fall into a quarrel, make ye peace between them.

But if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (Al'hujurat 9)

31- Al'ahnaf Ibn Qais "Allah be pleased with him" told: I went to patronize somebody when I met Abu'bakra "Allah be pleased with him" who asked me: "Where did you want to go?" I answered: "I wanted to go to patronize this man." Then he replied: I heard The Messenger of Allah "Allah's blessing and

٢٠ ـ باب إِفْشَاءِ السَّلَامِ مِنَ الإِسْلَامِ

وقال عمَّار: ثلاث من جمعهنَّ فقد جمع الإيمان: الإنصاف من نفسك، وبذل السَّلام للعالم، والإنفاق من الإقتار.

٢٨ ـ حدثنا قُتَيبَةُ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بنِ أبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ الإِسْلَامِ خَيرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عرفت وَمَن لَمْ تعرف.

[طرفه في: ١٢].

٢١ ـ باب كُفْرَانِ العَشِيرِ، وَكُفْرٍ دُوْنَ كُفْرٍ

فِيهِ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ.

٢٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «أُرِيتُ النَّارَ، فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ، يَكْفُرْنَ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ العَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيئاً، قَالَتْ: مَا رَأَيتُ مِنْكَ خَيراً قَطُّ».

[الحديث ٢٩ ـ أطرافه في: ٤٣١، ٧٤٨، ١٠٥٢، ٣٢٠٢، ٥١٩٧].

٢٢ ـ باب المَعَاصِي مِنْ أَمْرِ الجَاهِلِيَّةِ، وَلَا يُكَفَّرُ صَاحِبُهَا بِارْتِكَابِهَا إِلَّا بِالشِّرْكِ

لِقَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ»، وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ٤٨].

٣٠ ـ حدثنا سُلَيمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ المَعْرُورِ قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ، وَعَلَيهِ حُلَّةٌ، وَعَلَى غُلَامِهِ حُلَّةٌ، فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: إِنِّي سَابَبْتُ رَجُلاً فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِيَ النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

[الحديث ٣٠ ـ طرفاه في: ٢٥٤٥، ٦٠٥٠].

٢٣ ـ باب ﴿وَإِنْ طَائِفَتَانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩] فَسَمَّاهُمُ المُؤْمِنِينَ

٣١ ـ حدثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبَارَكِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ: حَدَّثَنَا أَيُّوبُ وَيُونُسُ، عَنِ الحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيسٍ قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ، فَقَالَ: أَينَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ، قَالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا التَقَى المُسْلِمَانِ بِسَيفَيهِمَا فَالقَاتِلُ وَالمَقْتُولُ فِي النَّارِ» فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا القَاتِلُ، فَمَا بَالُ

peace be upon him" saying: "When two Muslims fight each other with their swords, both of the murderer and the murdered will enter into the Hell-fire." I (Abu'bakra) said: "O Allah's Apostle! This applies to the murderer, but what about the murdered one?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

[24] The types of wrong are different in strength

32- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" Allah revealed: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

[25] The hypocrite's signs

33- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The signs of a hypocrite are three:

1 Whenever he speaks, he tells a lie. 2 Whenever he promises, he always breaks it (his promise). 3 If you trust him, he proves to be betrayer."

34- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up.

1 Whenever he is entrusted, he betrays. 2 Whenever he speaks, he tells a lie. 3 Whenever he makes a covenant, he proves to be disloyal. 4 Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

[26] Performing the prayers at The Night of Power (Qadr) is a part of faith

35- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Whoever establishes the prayers on the night of Power (Qadr) out of sincere faith, hoping to attain Allah's rewards (without the intention of showing off), all his past sins will be forgiven."

[27] The holy war (Jihad) is a part of belief

36- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The person who participates in (Holy War) in Allah's cause, and nothing compels him to do so but his belief in Allah and His Apostle, will be recompensed by Allah. If he survives, he might be given a reward, or booty. If he is martyred in the battle, he will be admitted to Paradise. Had I not found it difficult for my followers, then I would not have remained behind any detachment going for Jihad and I would have loved to be martyred in Allah's cause and then made Alive, and then martyred and then made alive, and then again martyred for His sake."

المَقْتُولِ؟! قَالَ: «إِنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ»

[الحديث ٣١ ـ طرفاه في: ٦٨٧٥، ٧٠٨٣].

٢٤ ـ باب ظُلْمٌ دُوْنَ ظُلْمٍ

٣٢ ـ حدّثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ (ح) قَالَ: وَحَدَّثَنِي بِشْرٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]، قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: أَيُّنَا لَمْ يَظْلِمْ؟! فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[الحديث ٣٢ ـ أطرافه في: ٣٣٦٠، ٣٤٢٨، ٣٤٢٩، ٤٦٢٩، ٤٧٧٦، ٦٩١٨، ٦٩٣٧].

٢٥ ـ باب عَلَامَةِ المُنَافِقِ

٣٣ ـ حدّثنا سُلَيْمَانُ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا نَافِعُ بْنُ مَالِكِ ابْنِ أَبِي عَامِرٍ أَبُو سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ المُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

[الحديث ٣٣ ـ أطرافه في: ٢٦٨٢، ٢٧٤٩، ٦٠٩٥].

٣٤ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

تَابَعَهُ شُعْبَةُ عَنِ الأَعْمَشِ.

[الحديث ٣٤ ـ طرفاه في: ٢٤٥٩، ٣١٧٨].

٢٦ ـ باب قِيَامُ لَيْلَةِ القَدْرِ مِنَ الإِيمَانِ

٣٥ ـ حدّثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَقُمْ لَيْلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[الحديث ٣٥ ـ أطرافه في: ٣٧، ٣٨، ١٩٠١، ٢٠٠٨، ٢٠٠٩، ٢٠١٤].

٢٧ ـ باب الجِهَادُ مِنَ الإِيمَانِ

٣٦ ـ حدّثنا حَرَمِيُّ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا عُمَارَةُ قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «انْتَدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَهُ الجَنَّةَ، وَلَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ».

[28] Establishing extra optional prayers (Qiyam) in Ramadan is a part of faith

37- Abu'huraira "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

[29] Observing fast of Ramadan out of sincere faith is a part of belief

38- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever observes fasts during the month of Ramadan out of sincere faith, hoping to attain Allah's rewards, then all his past sins will be forgiven."

[30] Religion is very easy; and The Messenger of Allah's saying: "The (type of worship in) religion, most beloved to Allah is the easy and true."

39- Abu'huraira "Allah be pleased with him" reported: The Prophet of Allah "Allah's blessing and peace be upon him" said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection. Then receive the good tidings that you will be rewarded. You would gain strength by worshipping in the mornings, and the nights."

[31] In order to have faith, you have to perform the prayer

and Allah's saying: "and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful."

(The Heifer 143)

40- Al'barra "Allah be pleased with him" narrated: "When The Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Jerusalem for sixteen or seventeen months, but he wished that he could pray facing Ka'ba. The first prayer, which he offered facing Ka'ba, was the Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them: "By Allah, I testify that I have prayed with Allah's Apostle facing Mecca (Ka'ba). Hearing that, those people changed their direction towards Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see The Prophet facing Jerusalem in prayers. But when he changed his direction towards Ka'ba, during the prayers, they disapproved of it." Al'barra added: "Some people, who prayed facing this Qiblah , died and were killed before changing the Qiblah (from Jerusalem to Ka'ba of Mecca). We did not know what to think of their destiny. On this, Allah revealed: "and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful." (The Heifer 143)

[الحديث ٣٦ ـ أطرافه في: ٢٧٨٧، ٢٧٩٧، ٢٩٧٢، ٣١٢٣، ٧٢٢٦، ٧٢٢٧، ٧٤٥٧، ٧٤٦٣].

٢٨ ـ باب تطوُّعُ قيامِ رَمضانَ من الإيمانِ

٣٧ ـ حدثنا إسماعيلُ قال: حدَّثني مالكٌ، عن ابن شهابٍ، عن حُميدِ بن عبد الرَّحمنِ، عن أبي هُريرةَ: أنَّ رَسولَ اللهِ ﷺ قال: «مَنْ قامَ رَمضانَ إيماناً واحْتِساباً غُفِرَ لهُ ما تقدَّمَ مِن ذَنْبِهِ». [طرفه في: ٣٥].

٢٩ ـ باب صَوْمُ رَمَضانَ احْتِساباً مِنَ الإيمانِ

٣٨ ـ حدثنا ابنُ سلامٍ قال: أخبرَنا محمدُ بنُ فضيلٍ قال: حدَّثنا يحيى بنُ سَعيدٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيرَةَ قال: قالَ رَسُولُ اللهِ ﷺ: «مَنْ صامَ رَمَضانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقدَّمَ مِنْ ذَنْبِهِ». [طرفه في: ٣٥].

٣٠ ـ باب الدِّينُ يُسْرٌ

وَقَوْلُ النَّبيِّ ﷺ: «أحَبُّ الدِّينِ إلى اللهِ الحَنيفيَّةُ السَّمْحَةُ».

٣٩ ـ حدثنا عبدُ السلامِ بنُ مُطهَّرٍ قال: حدَّثنا عُمَرُ بنُ عليٍّ، عَنْ مَعْنِ بنِ محمَّدٍ الغِفاريِّ، عَنْ سَعيدِ بنِ أبي سَعيدٍ المَقْبُريِّ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ الدِّينَ يُسْرٌ وَلَنْ يُشادَّ الدِّينَ أحَدٌ إلاَّ غَلَبَهُ، فَسَدِّدُوا وَقارِبُوا، وَأبْشِرُوا، وَاسْتَعينُوا بالغَدْوَةِ وَالرَّوْحَةِ وَشَيءٍ مِنَ الدُّلجَةِ».

[الحديث ٣٩ ـ أطرافه في: ٥٦٧٣، ٦٤٦٣، ٧٢٣٥].

٣١ ـ باب الصَّلاةُ مِنَ الإيمانِ

وَقَوْلُ اللهِ تَعالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ [البقرة: ١٤٣] يَعْني صَلاتَكُمْ عِنْدَ البَيْتِ.

٤٠ ـ حدثنا عمرو بنُ خالدٍ قال: حدثنا زُهيرٌ قال: حدثنا أبو إسحاقَ، عَنِ البَراءِ: أنَّ النَّبيَّ ﷺ كانَ أوَّلَ ما قَدِمَ المَدينَةَ نَزَلَ على أجْدادِهِ، أو قالَ: أخْوالِهِ مِنَ الأنْصارِ، وأنَّهُ صَلَّى قِبَلَ بَيْتِ المَقدِسِ سِتَّةَ عشَرَ شَهْراً، أو سَبْعَةَ عشَرَ شَهْراً، وكانَ يُعْجِبُهُ أنْ تكونَ قِبْلَتُهُ قِبَلَ البَيتِ، وأنَّهُ صَلَّى أوَّلَ صَلاةٍ صَلاَّها صَلاةَ العَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ، فَمرَّ عَلى أهْلِ مَسْجِدٍ وَهُمْ راكِعُونَ، فقالَ: أشْهَدُ باللهِ لَقَدْ صَلَّيتُ مَعَ رَسولِ اللهِ ﷺ قِبَلَ مَكَّةَ، فَدَارُوا كما هُمْ قِبَلَ البَيتِ، وكانَتِ اليَهُودُ قَدْ أعْجَبَهُمْ إذْ كانَ يُصَلِّي قِبَلَ بَيتِ المَقدسِ، وَأهْلُ الكِتابِ، فَلمَّا وَلَّى وَجْهَهُ قِبَلَ البَيتِ أنْكَرُوا ذلِكَ.

قالَ زُهيرٌ: حدَّثنا أبو إسحاقَ، عَنِ البَراءِ في حَديثِهِ هذا: أنَّهُ ماتَ عَلى القِبْلَةِ قَبلَ أنْ تُحوَّلَ رِجالٌ وقُتِلُوا، فلَمْ نَدْرِ ما نَقولُ فيهِمْ، فأنْزَلَ اللهُ تَعالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ [البقرة: ١٤٣].

[الحديث ٤٠ ـ أطرافه في: ٣٩٩، ٤٤٨٦، ٤٤٩٢، ٧٢٥٢].

[32] Improving one's faith

41- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you was guided to Islam, and, if he, in return, improved his religion, his bad deeds would be expiated. There remains only the justice of rewarding. I.e. the good deed is rewarded by ten to seven hundred ones, while the bad deed is rewarded only by one until all of them are entirely erased."

42- Abu'huraira "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "If any of you improved his (religion of) Islam then every good deed would be rewarded by ten to seven hundred ones, while every bad deed is rewarded only by one."

[33] The more one's religion is regular, the more it is beloved to Allah almighty

43- A'isha "Allah be pleased with her" narrated: Once The Prophet came while a woman was sitting with me. He said: "Who is she?" I replied: "She is so and so" and told him about her (excessive) praying. He said disapprovingly: "Do (good) deeds which is within your capacity. Indeed, Allah does not get tired (of giving rewards), but you will get tired. The best deed in the sight of Allah is that which is done permanently and regularly."

[34] The faith's increase and decrease

and Allah's saying: "and we advanced them in guidance." (The Cave 13) and: "and the Believers may increase in Faith." (Al'muddaththir 31) and: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast 3) if one's religion is less than this perfection, it will be considered as incomplete

44- Anas "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (or faith according to another narration) equal to the weight of a barley grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

45- Omar Ibn Al'khattab "Allah be pleased with him" narrated: Once a Jew said to me: "O commander of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." Omar Ibn Al'khattab asked: "What is that verse?" The Jew replied: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast "Al'ma'ida" 3) Omar replied: "No doubt, we know when and where this verse was revealed to The Prophet. It was Friday and The Prophet was standing at Arafat (That is the Day of Hajj)."

[35] In order to have faith, you must pay the obligatory charity (Zakah)

and Allah's saying: "And they have been commanded no more than this: to

٣٢ ـ باب حُسْنِ إِسْلامِ الْمَرْءِ

٤١ ـ قال مالكٌ: أخبرني زيدُ بنُ أسلمَ: أنَّ عطاءَ بنَ يسارٍ أخبرَه: أنَّ أبا سعيدٍ الخدريَّ أخبرَهُ: أنَّهُ سَمِعَ رسولَ الله ﷺ يقولُ: «إذا أسلمَ العبدُ فحَسُنَ إسلامُهُ، يُكَفِّرُ اللَّهُ عنهُ كُلَّ سيِّئةٍ كانَ زَلَفَها، وكانَ بعدَ ذلكَ القِصاصُ: الحسنةُ بعشرِ أمثالِها إلى سبعمائةِ ضعفٍ، والسيِّئةُ بمثلِها إلاَّ أن يتجاوزَ اللَّهُ عنها».

٤٢ ـ حدّثنا إسحاقُ بنُ منصورٍ قال: حدَّثنا عبدُ الرزّاقِ قال: أخبرَنا معمرٌ، عن همّامٍ، عن أبي هُريرةَ قال: قال رسولُ اللَّهِ ﷺ: «إذا أحسنَ أحدُكُمْ إسلامَهُ، فكُلُّ حسنةٍ يعملُها تُكْتَبُ لهُ بعشرِ أمثالِها إلى سبعمائةِ ضعفٍ، وكلُّ سيِّئةٍ يعملُها تُكتبُ لهُ بمثلِها».

٣٣ ـ باب أَحَبُّ الدِّينِ إِلَى اللَّهِ أَدْوَمُهُ

٤٣ ـ حدّثنا محمَّدُ بنُ المثنَّى، حدَّثنا يحيى، عن هشامٍ قال: أخبرني أبي، عن عائشةَ: أنَّ النبيَّ ﷺ دخلَ عليها وعندَها امرأةٌ قالَ: «منْ هذهِ» قالتْ: فُلانةُ، تذكُرُ منْ صلاتِها، قالَ: «مَهْ، عليكُمْ بما تُطيقونَ، فواللَّهِ لا يَمَلُّ اللَّهُ حتى تَمَلُّوا». وكانَ أحبَّ الدينِ إليهِ ما دامَ عليهِ صاحبُهُ.

[الحديث ٤٣ ـ طرفه في: ١١٥١].

٣٤ ـ باب زِيَادَةِ الإِيمَانِ وَنُقْصَانِهِ

وقولِ اللهِ تعالى: ﴿وزدناهُمْ هُدًى﴾ [الكهف: ١٣]، ﴿ويزدادَ الذينَ آمنوا إيماناً﴾ [المدثر: ٣١] وقالَ: ﴿اليومَ أكملتُ لكمْ دينَكُمْ﴾ [المائدة: ٣]، فإذا تركَ شيئاً منَ الكمالِ فهوَ ناقصٌ.

٤٤ ـ حدّثنا مسلمُ بنُ إبراهيمَ قالَ: حدَّثنا هشامٌ قالَ: حدَّثنا قتادةُ، عن أنسٍ، عن النبيِّ ﷺ قالَ: «يخرجُ منَ النارِ منْ قالَ: لا إلهَ إلاَّ اللَّهُ، وفي قلبِهِ وزنُ شعيرةٍ منْ خيرٍ، ويخرجُ منَ النارِ منْ قالَ: لا إلهَ إلاَّ اللَّهُ، وفي قلبِهِ وزنُ بُرَّةٍ منْ خيرٍ، ويخرُجُ منَ النارِ منْ قالَ: لا إلهَ إلاَّ اللَّهُ وفي قلبِهِ وزنُ ذرَّةٍ منْ خيرٍ».

قالَ أبو عبدِ اللهِ: قالَ أبانُ: حدَّثنا قتادةُ: حدَّثنا أنسٌ، عن النبيِّ ﷺ: «منْ إيمانٍ» مكانَ: «منْ خيرٍ».

[الحديث ٤٤ ـ أطرافه في: ٤٤٧٦، ٦٥٦٥، ٧٤١٠، ٧٤٤٠، ٧٥٠٩، ٧٥١٠، ٧٥١٦].

٤٥ ـ حدّثنا الحسنُ بنُ الصَّبّاحِ، سَمِعَ جعفرَ بنَ عونٍ: حدَّثنا أبو العُمَيسِ: أخبرَنا قيسُ بنُ مسلمٍ، عنْ طارقِ بنِ شهابٍ، عنْ عمرَ بنِ الخطّابِ: أنَّ رجلاً منَ اليهودِ قالَ لهُ: يا أميرَ المؤمنينَ، آيةٌ في كتابِكُمْ تقرؤونَها، لوْ علينا معشرَ اليهودِ نزلتْ، لاتَّخذنا ذلكَ اليومَ عيداً، قالَ: أيُّ آيةٍ؟ قالَ: ﴿اليومَ أكملتُ لكمْ دينَكُمْ وأتممتُ عليكُمْ نعمتي ورضيتُ لكُمُ الإسلامَ ديناً﴾ [المائدة: ٣]، قالَ عمرُ: قدْ عرفنا ذلكَ اليومَ، والمكانَ الذي نزلتْ فيهِ على النبيِّ ﷺ وهوَ

worship Allah, offering Him sincere devotion, being True (in Faith); to establish regular Prayer; and to practise regular Charity; and that is the Religion right and straight." (The Clear Evidence "Al'bayyina" 5)

46- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said: "You have to offer prayers perfectly five times in a day and night." The man asked: "Is there any more (prayer)?" Allah's Apostle replied: "No, but if you want to offer more voluntarily, you can." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked: "Is there any more fasting?" Allah's Apostle replied: "No, but if you want to fast more voluntarily, you can. " Then Allah's Apostle further told him of the obligatory charity. The man asked: "Is there any thing other than the obligatory charity for me to pay?" Allah's Apostle replied: "No, unless you want to give alms of your own." Then that man retreated saying: "By Allah! I will neither do less nor more than this." Allah's Apostle said: "If what he said is true, then he will be successful" (as fulfilling what he was ordered to do concerning religion).

[36] Accompanying funeral processions is a part of belief

47- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer, who accompanies the funeral procession of a Muslim, out of sincere faith, hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, will return with a reward of two Qirats, Each of which is as huge as The Mountain of Ohod. He who offers the funeral prayer only and returns before the burial will come back with the reward of just a Qirat."

[37] A believer's fear that his deed might unconsciously be fruitless

Ibrahim At'taimi said: "I never applied my saying to my action but that I was afraid of being liar." Ibn Abu'mulaika was reported to have told: "I saw thirty of The Prophet's companions, each of whom was afraid of being hypocrite. Every one of them never pretended that he was on Gabriel or Michael's (complete) faith." Furthermore, Al'hasan was reported to have told: "It is only the good believer who feared Allah; and it is only the hypocrite, who does not beware of persisting in hypocrisy and disobedience without repentance, who never feared him (Allah), in view of his Almighty's saying: "and are never obstinate in persisting knowingly in (the wrong) they have done."

(Al Imran 135)

قائمٌ بعرفة يوم جُمُعَةٍ.

[الحديث ٤٥ ـ أطرافه في: ٤٤٠٧، ٤٦٠٦، ٧٢٦٨].

٣٥ ـ باب الزَّكاةُ من الإسلام

وقولُهُ: ﴿وما أُمِروا إلاّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفاءَ ويُقِيمُوا الصَّلاةَ ويُؤْتُوا الزَّكاةَ وَذلكَ دِينُ القَيِّمَة﴾ [البينة: ٥]

٤٦ ـ حدّثنا إسماعيل قال: حدّثني مالك بن أنس، عن عمِّهِ أبي سُهَيلِ بْنِ مالِكٍ، عن أبيهِ: أنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جاءَ رَجُلٌ إلى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثائِرُ الرَّأْسِ، يُسمعُ دَوِيّ صَوْتِهِ وَلاَ يُفقهُ ما يَقُولُ، حَتَّى دَنا فإذا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَواتٍ في اليَوْمِ واللَّيلَة» فقال: هل عَلَيَّ غَيْرُها؟ قال: «لا، إلا أَنْ تَطوَّعَ» قال رَسُولُ اللَّهِ ﷺ: «وَصِيامُ رَمَضانَ» قال: هل عَلَيَّ غَيْرُهُ؟ قال: «لا، إلا أَنْ تَطوَّعَ» قال: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكاةَ قال: هل عَلَيَّ غيرُها؟ قال: «لا، إلا أن تَطوَّعَ» قال: فأدْبَرَ الرَّجُلُ وهُوَ يَقُولُ: وَاللَّهِ لا أَزِيدُ على هذا وَلا أَنْقُصُ، قالَ رَسُولُ اللَّهِ ﷺ: «أَفلَحَ إنْ صَدَقَ».

[الحديث ٤٦ ـ أطرافه في: ١٨٩١، ٢٦٧٨، ٦٩٥٦]

٣٦ ـ باب اتِّباعُ الجَنائِزِ من الإيمان

٤٧ ـ حدّثنا أحمدُ بنُ عبدِ اللهِ بنِ علي المَنجُوفِيُّ قال: حدّثنا رَوْحٌ قال: حدّثنا عَوْفٌ، عَنِ الحَسَنِ وَمُحَمَّدٍ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «مَنِ اتَّبَعَ جَنازَةَ مُسْلِمٍ إيماناً وَاحْتِساباً، وكانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْها، وَيَفرُغَ مِنْ دَفنِها، فإنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيراطَيْنِ، كُلُّ قِيراطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْها ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فإنَّهُ يَرْجِعُ بِقِيراطٍ».

تابَعَهُ عُثْمانُ المُؤَذِّنُ قال: حدّثنا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيْرَةَ، عَنِ النَّبيِّ ﷺ نَحْوَهُ.

[الحديث ٤٧ ـ طرفاه في: ١٣٢٣، ١٣٢٥]

٣٧ ـ باب خَوْفِ المُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لا يَشْعُرُ

وقالَ إبراهيمُ التَّيْمِيُّ: ما عَرَضْتُ قَوْلي على عَمَلي إلا خَشِيتُ أَنْ أَكُونَ مُكَذِّباً. وَقالَ ابْنُ أَبي مُلَيْكَةَ: أَدْرَكْتُ ثَلاثِينَ مِنْ أَصْحابِ النَّبيِّ ﷺ كُلُّهُمْ يَخافُ النِّفاقَ عَلى نَفْسِهِ، ما مِنْهُمْ أَحَدٌ يَقُولُ: إنَّهُ على إيمانِ جِبْرِيلَ وميكائيل. وَيُذْكَرُ عَنِ الحَسَنِ: ما خافَهُ إلاّ مُؤْمِنٌ ولا أَمِنَهُ إلاّ مُنافِقٌ، وَما يُحْذَرُ مِنَ الإِصْرارِ عَلى النِّفاقِ والعِصْيانِ مِنْ غَيرِ تَوْبَةٍ، لِقَوْلِ اللَّهِ تَعالى: ﴿وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥]

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٤٦ ـ قوله: تطوع قال النووي المشهور فيه تطوع بتشديد الطاء على إدغام إحدى التاءين في الطاء وقال الشيخ أبو عمرو بن الصلاح رحمه الله تعالى هو محتمل للتشديد والتخفيف على الحذف.

48- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is a type of dissipation, while fighting him is a sort of disbelief."

49- Obada Ibn As'samit "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day to tell his companions of The Night of Power (Qadr), but two Muslims quarrelled. The Messenger of Allah commented: "I got out to tell you of The Night of Power (Qadr), but so-and-so, and so-and-so quarrelled. So, I was made to forget it. This might be for your benefit. Pursue it at one of the twenty-seventh, the twenty-ninth or the twenty-fifth nights (of Ramadan)."

[38] Gabriel asks about belief, Islam, faithfulness, and the knowledge of The Doomed Hour

with The Messenger comment: "This is Gabriel, who came to teach you your religion."; and The Messenger's exposition of the faith (matters) to the delegation of Banu Abdul'qais; and Allah's saying: "If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)." (Al Imran 85)

50- Abu'huraira "Allah be pleased with him" narrated: One day while The Prophet was sitting with some people, Gabriel came and asked: "What is belief?" Allah's Apostle replied: "It is to have faith in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Judgement." Then he further asked: "What is Islam?" Allah's Apostle replied: "To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity, and to observe fasts during the month of Ramadan." Then he further asked: "What is faithfulness?" Allah's Apostle replied: "To worship Allah as if you see Him, and if you cannot really see him, then you must consider that He is looking at you." Then he further asked: "When will the Hour be established?" Allah's Apostle replied: "The answerer has no better knowledge than the questioner. However, I will inform you about its portents: When a slave girl gives birth to her master; when the shepherds of black camels compete with one another in constructing higher buildings. In addition, the Hour is one of five things, which nobody knows except Allah." The Prophet then recited: " Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Luqman 34) Then that man (Gabriel) left. The Prophet asked his companions to call him back, but they could not see him. Then, The Prophet said: "That was Gabriel who came to teach people their religion." (Abu Abdullah commented: "He (The Prophet) made all of that as a part of belief."

[39]

51- Abn Abbas narrated: Abu'sufyan said to me: " Hercules said to me: Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who,

٤٨ ـ حدثنا مُحَمَّدُ بنُ عَرْعَرَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيدٍ قَالَ: سَأَلْتُ أَبَا وَائِلٍ عَنِ المُرْجِئَةِ فقال: حَدَّثني عَبدُ اللهِ: أَنَّ النَّبيَّ ﷺ قال: «سِبابُ المُسلمِ فسوقٌ، وقِتالُه كفرٌ».

[الحديث ٤٨ ـ طرفاه في: ٦٠٤٤، ٧٠٧٦].

٤٩ ـ أخبرَنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا إسماعيلُ بنُ جَعفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَس قَالَ: أَخبرَني عُبادَةُ بنُ الصامتِ: أَنَّ رَسولَ اللهِ ﷺ خرجَ يُخبِرُ بِلَيلَةِ القَدرِ، فتَلاحى رجُلانِ من المُسلِمينَ فَقَالَ: «إِنِّي خَرَجتُ لأخبِرَكُم بِلَيلَةِ القَدرِ، وإنَّهُ تَلاحى فُلانٌ وفُلانٌ، فَرُفِعَتْ، وعَسى أَن يكونَ خيراً لكُم، التَمِسُوهَا في السَّبعِ وَالتِّسعِ وَالخمسِ».

[الحديث ٤٩ ـ طرفاه في: ٢٠٢٣، ٦٠٤٩].

٣٨ ـ باب سُؤالِ جبْريلَ النَّبيَّ ﷺ عَنِ الإيمانِ، وَالإسْلامِ وَالإحْسانِ، وَعلمِ السَّاعَةِ

وَبَيانِ النَّبيِّ ﷺ لَهُ ثُمَّ قالَ: «جاءَ جِبْريلُ عَليهِ السَّلامُ يُعَلِّمُكُم دِينَكُمْ». فَجَعَلَ ذلِكَ كُلَّهُ دِيناً، وَمَا بَيَّنَ النَّبِيُّ ﷺ لِوَفدِ عَبدِ القَيسِ مِنَ الإيمانِ، وقَولِهِ تَعالَى ﴿وَمَن يَبْتَغِ غَيرَ الإِسْلَامِ دِيناً فَلَن يُقْبَلَ مِنْهُ﴾ [آل عمران: ٨٥].

٥٠ ـ حدثنا مُسدَّدٌ قال: حدَّثنا إسماعيلُ بنُ إبراهيم: أخبرَنا أبو حَيَّانَ التَّيميُّ، عن أبي زُرْعَةَ، عن أبي هُرَيرَةَ قَالَ: كَانَ النَّبيُّ ﷺ بارِزاً يَوماً لِلنَّاسِ، فَأَتاهُ جِبْريلُ فَقَالَ: ما الإيمانُ؟ قَالَ: «الإيمانُ أَنْ تُؤمِنَ باللهِ ومَلائكَتِه وبِلِقائه ورُسُلِه وتُؤمِنَ بالبَعثِ». قالَ: ما الإسْلامُ؟ قالَ: «الإسْلامُ أَنْ تَعبُدَ اللهَ ولا تُشرِكَ به، وتُقيمَ الصَّلاةَ، وتُؤدِّيَ الزَّكاةَ المَفروضَةَ، وتَصومَ رَمضانَ»، قالَ: ما الإحْسانُ؟ قالَ: «أَنْ تَعبُدَ اللهَ كأنَّكَ تَراهُ، فإنْ لَم تَكُنْ تَراهُ فإنَّهُ يَراكَ»، قالَ: متى السّاعةُ؟ قالَ: «ما المَسؤولُ عنها بأعلَمَ مِنَ السّائِلِ، وسأُخبِرُكَ عَنْ أَشراطِهَا: إذا وَلَدَتِ الأَمَةُ رَبَّها، وإذا تَطاوَلَ رُعاةُ الإبِلِ البُهْمُ في البُنيانِ، في خَمسٍ لا يَعلَمُهنَّ إلاّ اللهُ»، ثُمَّ تَلا النَّبيُّ ﷺ ﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ﴾ [لقمان: ٣٤] الآيَةَ، ثُمَّ أَدْبَرَ فَقالَ: «رُدُّوهُ». فَلَمْ يَرَوْا شَيئاً، فَقالَ: «هذا جِبْريلُ جاءَ يُعَلِّمُ النّاسَ دِينَهُم».

قالَ أَبُو عَبدِ اللَّهِ: جعلَ ذلكَ كلَّهُ منَ الإيمانِ.

[الحديث ٥٠ ـ طرفه في: ٤٧٧٧].

٣٩ ـ باب

٥١ ـ حدّثنا إبراهِيمُ بنُ حَمزَةَ قالَ: حَدَّثَنا إبراهِيمُ بنُ سَعدٍ، عَنْ صالحٍ، عَن ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبدِ اللهِ: أَنَّ عَبدَ اللهِ بنَ عَبَّاسٍ أَخبَرَهُ قالَ: أَخبَرَني أَبو سُفيانَ أَنَّ هِرَقلَ قالَ لَهُ:

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٥٠ ـ قوله: ورسله في رواية [وبرسله] بالباء وقوله: ولا تشرك به في رواية زيادة [شيئاً].

ـ قوله: البهم بضم الموحدة جمع الأبهم وهو الذي لا شية له أو جمع بهيم وهي رواية أبي ذرّ وغيره وروي عن الأصيلي الضم والفتح انظر الشارح

after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely."

[40] The virtue of he, who saves himself from suspicious things for the sake of his religion

52- An'no'man Ibn Bashir "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Both legal and illegal things are evident. There are, in between them, suspicious things of which most the people have no knowledge. Therefore, whoever saves himself from these suspicious things, keeps his religion and his honour. Whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the private pasture of someone else into which he is likely to get at any moment. Beware! Every king has a protected zone, and the protected zone of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body. If it becomes good (reformed), the whole body will become good. But if it gets spoilt, the whole body will get spoilt. That (piece) is the heart."

[41] Affording the one-fifth (of the booty, for Allah's sake) is a part of belief

53- Abu'jamra "Allah be pleased with him" reported: I was sitting with Ibn Abbas who said to me: "Stay with me for sometime so that I might give you a portion of my wealth." I stayed with him for nearly two months. Abdullah Ibn Abbas "Allah be pleased with him" then said to me: when the people (or delegate) of the tribe of Abdul'qais came to The Prophet, The Prophet asked them: "Who are the people (You)? (Or) who is the delegate?" They replied: "We are from the tribe of Rabie'a." Then The Prophet said to them: "Welcome! O people (or O delegate) of Abdul'qais! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind, and that we may enter Paradise (by acting on them)." Then they asked about (what is lawful and what is unlawful) of drinks. The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know better." Thereupon The Prophet said: "It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

Then he forbade them four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. (All of which are used as container of wine. The Prophet used the names of the pots to designate the prohibited drinks usually brewed in them). The Prophet further said (to them): "Memorize them (instructions) and convey them to the people whom you have left behind."

[42] The deeds rewards depend upon man's intention

in this way, it includes one's faith, prayer, obligatory charity, fasting,

سَأَلْتُكَ هَل يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ الإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَل يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتَ أَنْ لاَ، وَكَذلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أَحَدٌ.

[طرفه في: ٧].

٤٠ ـ باب فَضْلِ مَنِ اسْتَبْرَأَ لِدِينِهِ

٥٢ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الحَلالُ بَيِّنٌ، والحَرامُ بَيِّنٌ، وبَينَهُما مُشَبَّهاتٌ لا يَعْلَمُها كَثِيرٌ مِن النَّاسِ، فَمَنِ اتَّقَى المُشَبَّهاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَراعٍ يَرْعى حَوْلَ الحِمى، يُوشِكُ أَنْ يُواقِعَهُ، أَلا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلا إِنَّ حِمَى اللهِ فِي أَرْضِهِ مَحارِمُهُ، أَلا وَإِنَّ فِي الجَسَدِ مُضْغَةً: إِذا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ وَإِذا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ، أَلا وَهِيَ القَلْبُ».

[الحديث ٥٢ ـ طرفه في: ٢٠٥١].

٤١ ـ باب أَدَاءُ الخُمُسِ مِنَ الإِيمَانِ

٥٣ ـ حدثنا عليُّ بنُ الجَعْدِ قال: أخبرنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ، فَقَالَ: أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْماً مِنْ مَالِي، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ: إِنَّ وفدَ عبدِ القيسِ لَمَّا أَتَوُا النَّبِيَّ ﷺ قَالَ: «مَنِ القَوْمُ؟ أَوْ مَنِ الوَفْدُ؟» قَالُوا: رَبِيعَةُ قَالَ: «مَرْحَباً بالقَوْمِ، أَوْ بِالوَفْدِ، غَيرَ خَزَايا وَلاَ نَدَامى» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَّ فِي شَهْرِ الحَرامِ، وَبَيْنَنا وَبَيْنَكَ هذا الحَيُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنا بِأَمْرٍ فَصْلٍ، نُخْبِرْ بِهِ مَنْ وَرَاءَنا، وَنَدْخُل بِهِ الجَنَّةَ. وَسَأَلُوهُ عَنِ الأَشْرِبَةِ، فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالإِيمانِ بِاللَّهِ وَحْدَهُ، قَالَ: «أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ وَحْدَهُ»؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهادَةُ أَنْ لاَ إِلهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَإِقامُ الصَّلاةِ، وَإِيتاءُ الزَّكاةِ، وَصِيامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ المَغْنَمِ الخُمُسَ»، وَنَهَاهُمْ عَنْ أَرْبعٍ عَنِ الحَنْتَمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَالمُزَفَّتِ، وَرُبَّما قَالَ: «المُقَيَّرِ» وَقَالَ: «احفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

[الحديث ٥٣ ـ أطرافه في: ٨٧، ٥٢٣، ١٣٩٨، ٣٠٩٥، ٣٥١٠، ٤٣٦٨، ٤٣٦٩، ٦١٧٦، ٧٢٦٦، ٧٥٥٦].

٤٢ ـ باب ما جاءَ إِنَّ الأَعْمَالَ بِالنِّيَّةِ وَالحِسْبَةِ، وَلِكُلِّ امْرِىءٍ مَا نَوَى

فَدَخَلَ فِيهِ الإِيمَانُ، وَالوُضُوءُ، وَالصَّلاةُ، وَالزَّكاةُ، وَالحَجُّ، وَالصَّوْمُ، وَالأَحْكَامُ، وَقالَ اللَّهُ تَعالَى: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ﴾ [الإسراء: ٨٤] عَلَى نِيَّتِهِ. «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ

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٥٣ ـ قوله: نخبر بالجزم وبالرفع شارح.

باب ٤٢ ـ قوله: أن بفتح الهمزة وكسرها في اليونينية شارح.

performing the greater pilgrimage (Hajj), in addition to judgements, according to Allah's saying: "Say: everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the way." (Al'isra 84) it also includes one's expense on his family which is, in case of being sincerely for Allah's sake, considered as charity in reward for him. and somebody's saying: "(One's) Jihad (must be accompanied by true) intention (to be in Allah's cause)

54- Omar Ibn Al'khattab "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: (the same tradition above mentioned (cf. 1). But this narration is more complete): "The reward of deeds depends upon the intention. Every person will get the reward according to what he has intended. Therefore, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. Whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he left for."

55- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "If a man spends on his family sincerely for Allah's sake then it will be considered as a (kind of) charity in reward for him."

56- Sa'd Ibn Abu'waqqas "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You never spend a thing sincerely for Allah's sake except that you would be rewarded for it, even what you spend on your family."

[43] The Messenger of Allah's saying: The (true) religion is to be sincere in duty to Allah, his Messenger, and all of Muslims

and Allah's saying: "There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful." (At'tawba)

57- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: To offer prayers perfectly; to pay the obligatory charity; and, in addition, to be sincere and true (in duty) to every Muslim.

58- Jarir Ibn Abdullah "Allah be pleased with him" was reported to have got up (on the pulpit), on the day when Al'mogheera Ibn Sho'ba died, and thanked and praised Allah and said: "Be afraid of Allah alone Who has none along with Him to be worshipped. Be calm and quiet till the (next) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added: " now then, I went to the Prophet and said: "I give my pledge of allegiance to you for Islam." The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim. So I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).

يَحْتَسِبُهَا صَدَقَةٌ». وَقَالَ: «وَلكِنْ جِهَادٌ وَنِيَّةٌ».

٥٤ ـ حدّثنا عَبْدُاللَّهِ بْنُ مَسْلَمَةَ قَالَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ مُحمدِ بْنِ إبْراهيمَ، عَنْ عَلقَمَةَ بْنِ وَقّاصٍ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الأَعْمَالُ بِالنيَّةِ، وَلِكُلِّ امْرِىءٍ ما نَوى، فَمنْ كانَتْ هِجرَتُهُ إلَى اللهِ ورَسُولِهِ فَهِجْرَتُهُ إلى اللَّهِ ورَسُولِهِ، ومَنْ كانَتْ هِجرَتُهُ لِدُنْيا يُصِيبُها، أَو امْرَأَةٍ يَتَزَوَّجُها، فَهِجرَتُهُ إلَى ما هاجَرَ إلَيهِ». [طرفه في: ١].

٥٥ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ قالَ: حَدَّثَنا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثابِتٍ قَالَ: سَمِعْتُ عَبْدَاللَّهِ بْنَ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ».

[الحديث ٥٥ ـ طرفاه في: ٤٠٠٦، ٥٣٥١].

٥٦ ـ حدّثنا الحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِي قَالَ: حَدَّثَنِي عامِرُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلا أُجِرْتَ عَلَيها، حَتَّى ما تَجعَلُ فِي امْرَأَتِكَ».

[الحديث ٥٦ ـ أطرافه في: ١٢٩٥، ٢٧٤٢، ٢٧٤٤، ٣٩٣٦، ٤٤٠٩، ٥٣٥٤، ٥٦٥٩، ٥٦٦٨، ٦٣٧٣، ٦٧٣٣].

٤٣ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «الدِّينُ النَّصِيحَةُ: لِلَّهِ وَلِرَسُولِهِ وَلأَئِمَّةِ المُسْلِمِينَ وَعامَّتِهِمْ»

وَقَوْلِهِ تَعالَى: ﴿إِذا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾ [التوبة: ٩١].

٥٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيى عَنْ إِسْماعِيلَ قَالَ: حَدَّثَنِي قَيسُ بْنُ أَبِي حازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقامِ الصَّلاَةِ، وَإِيتاءِ الزَّكاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [الحديث ٥٧ ـ أطرافه في: ٥٨، ٥٢٤، ١٤٠١، ٢١٥٧، ٢٧١٤، ٢٧١٥، ٧٢٠٤].

٥٨ ـ حدّثنا أَبُو النُّعْمانِ قالَ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ زِيادِ بْنِ عِلاَقَةَ قالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ يَوْمَ ماتَ المُغِيرَةُ بْنُ شُعْبَةَ، قامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ وَقالَ: عَلَيكُمْ بِاتِّقاءِ اللَّهِ وَحْدَهُ لا شَرِيكَ لَهُ، وَالوَقارِ، وَالسَّكِينَةِ، حَتَّى يَأْتِيَكُمْ أَمِيرٌ، فإِنَّما يأْتِيكُمُ الآنَ. ثُمَّ قالَ: اسْتَعْفُوا لأَمِيرِكُمْ، فَإِنَّهُ كَانَ يُحِبُّ العَفْوَ. ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنِّي أَتَيتُ النَّبِيَّ ﷺ قُلتُ: أُبايِعُكَ عَلَى الإِسْلاَمِ، فَشَرَطَ عَلَيَّ: «وَالنُّصْحِ لِكُلِّ مُسْلِمٍ»، فَبَايَعْتُهُ عَلَى هذا، وَرَبِّ هذا المَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ. ثُمَّ اسْتَغْفَرَ وَنَزَلَ.

[طرفه في: ٥٧].

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٥٨ ـ قوله: والنصح بالنصب وبالجر انظر الشارح

(3) The Book of Knowledge

[1] the virtue of knowledge

and Allah's saying: "Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge. And Allah is well acquainted with all ye do." (Al'mujadila 11) and: "say, O my Lord! advance me in knowledge." (Ta ha 114)

[2] when one is asked about something while he is busy talking; then after he finishes his talk, he answers the questioner

59- Abu'huraira "Allah be pleased with him" reported: While The Prophet "Allah's blessing and peace be upon him" was saying something in a gathering, a Bedouin came and asked him: "When would the (Doomed) Hour take place?" Allah's Apostle "Allah's blessing and peace be upon him" continued his talk, so some people said that Allah's Apostle "Allah's blessing and peace be upon him" had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle "Allah's blessing and peace be upon him" had not heard it. When The Prophet "Allah's blessing and peace be upon him" finished his speech, he said: "Where is the questioner, who inquired about the Hour?" The Bedouin said: "I am here, O Allah's Apostle. " Then The Prophet "Allah's blessing and peace be upon him" said: "When honesty is lost, then wait for the Hour." The Bedouin said: "How will that (honesty) be lost?" The Prophet "Allah's blessing and peace be upon him" said: "When the power or authority comes in the hands of incompetent persons, then expect for the Hour."

[3] Raising sound with knowledge

60- Abdullah Ibn amr "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us while we were performing ablution for the prayer, which was over-due. We were just passing wet hands over our feet (and not washing them properly) so The Prophet "Allah's blessing and peace be upon him" addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

[4] when the narrator says: so-and-so told us, or reported to us, or talked to us or so

in this connection, Abdullah Ibn Mas'ood was reported to have used to say: "The Prophet "Allah's blessing and peace be upon him" The true and truly inspired talked to us." Shaqiq reported that Abdullah had said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" (saying)." Hudhaifa "Allah be pleased with him" was reported to have said: "The Messenger of Allah "Allah's blessing and peace be upon him" spoke to us with

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٣ ـ كِتَابُ العِلْم

١ ـ باب فَضْل العلم

وقَوْلِ اللَّهِ تَعالَى : ﴿يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالذِينَ أُوتُوا العِلْمَ دَرَجاتٍ واللَّهُ بِما تَعْمَلُونَ خَبِيرٌ﴾ [المُجادلة : ١١]، وقولِهِ عزَّ وجلّ: ﴿رَبِّ زِدْنِي عِلْماً﴾ [طه: ١١٤].

٢ ـ بابُ مَنْ سُئِلَ عِلماً وَهُوَ مُشْتَغِلٌ في حَدِيثِه، فَأَتَمَّ الحَدِيثَ ثُمَّ أَجابَ السَّائِل

٥٩ ـ حدثنا مُحَمَّدُ بْنُ سِنَانٍ قال: حَدَّثَنا فُلَيْحٌ (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ المُنْذِرِ قال: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ قالَ: حَدَّثَنِي أَبِي قالَ: حَدَّثَنِي هِلالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَة قالَ: بَيْنَما النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ القَوْمَ، جاءَهُ أَعْرابِيٌّ فَقالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ القَوْمِ: سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ. وَقَالَ: بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ. حَتَّى إِذَا قَضَى حَدِيثَهُ قالَ: «أَيْنَ ـ أُرَاهُ ـ السَّائِلُ عَنِ السَّاعَةِ»؟ قالَ: هَا أَنَا يا رَسُولَ اللَّهِ، قَالَ: «فَإِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ». قَالَ: كَيْفَ إِضَاعَتُها؟ قالَ: «إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ». [الحديث ٥٩ ـ طرفه في: ٦٤٩٦]

٣ ـ بابُ مَنْ رَفَعَ صَوْتَهُ بالعِلم

٦٠ ـ حدّثنا أبو النُّعْمانِ عارِمُ بْنُ الفَضْلِ قالَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ ابْنِ ماهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ في سَفْرَةٍ سافَرْناها، فَأَدْرَكَنا ـ وَقَدْ أَرْهَقَتْنا الصَّلاةُ ـ وَنَحْنُ نَتَوضَّأُ، فَجَعَلْنا نَمْسَحُ عَلَى أَرْجُلِنا فَنادَى بِأَعْلَى صَوْتِهِ: «وَيلٌ لِلأَعْقابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلاثاً. [الحديث ٦٠ ـ طرفاه في: ٩٦، ١٦٣].

٤ ـ بابُ قَوْلِ المُحَدِّثِ: حَدَّثَنا أَوْ أَخْبَرَنا وَأَنْبَأَنا

وقال لَنا الحُمَيْدِيُّ: كانَ عِنْدَ ابنِ عُيَيْنَةَ حَدَّثَنا وَأَخْبَرَنا وَأَنْبَأَنا وَسَمِعْتُ واحِداً. وقالَ ابْنُ مَسْعُودٍ: حَدَّثَنا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ. وَقالَ شَقِيقٌ عَنْ عَبْدِ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ كَلِمَةً، وَقالَ حُذَيْفَةُ: حَدَّثَنا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ. وَقالَ أَبُو العالِيَةِ عَنِ ابْنِ عَبَّاسٍ، عَنِ

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٦٠ ـ قوله: ابن ماهك بفتح الهاء غير منصرف وروي بكسر الهاء مصروفا انظر الشارح.

باب ٤ ـ قوله: سمعت النبي ولأبي ذر والأصيلي سمعت من النبي: شارح

two talks." Ibn Abbas "Allah be pleased with both" told: "The Messenger of Allah "Allah's blessing and peace be upon him" (said) as reporting from (Allah) his lord." Anas said: "The Messenger of Allah (said) reporting from Allah "Be he exalted"." Abu'huraira said: "The Prophet (said) as reporting from your lord "Be he exalted"."

61- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the trees, there is a tree, the leaves of which do not fall; it looks like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. Moreover, I thought of the date-palm tree but felt shy to answer before the others. Then they asked: "What is that tree, O Allah's Apostle?" He replied: "It is the date-palm tree."

[5] Raising the question by the imam to test his companions knowledge

62- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the trees, there is a tree, the leaves of which do not fall; it looks like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. Moreover, I thought of the date-palm tree but felt shy to answer before the others. Then they asked: "What is that tree, O Allah's Apostle?" He replied: "It is the date-palm tree."

[6] what was mentioned regarding the knowledge

and Allah's saying: "say, O my Lord! advance me in knowledge."

(Ta ha 114)

[7] One's reading before, and offering his question to the narrator, (so that the later might license him)

indeed, both of Malik, Al'hasan and Ath'thawri permitted that. Others took a proof of that from Dimam's tradition in which he asked The Messenger of Allah: "Did Allah order you to do this?" he (Dimam) reported his community; and they permitted him. On the other hand, Malik told that it is possible for one to say: "I recited before so-and-so as such" or "So-and-so made me read as such."

Al'hasan was reported to have said: "There is no harm to recite or read before the scholar."

Sufyan reported: "If one read before a certain scholar, there is no harm to say: I recited before so-and-so; or so-and-so made me recite as such."

63- Anas "Allah be pleased with him" reported: While we were sitting with The Prophet "Allah's blessing and peace be upon him" in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Mohammad?" At that time The Prophet "Allah's blessing and peace be upon him" was sitting amongst us leaning on his arm. We replied: "This white man reclining on his arm." The man then addressed him: "O Son of Abdul'muttalib!"

النَّبيِّ ﷺ فِيما يَرْوِي عَنْ رَبِّهِ. وَقَالَ أَنَسٌ عَنِ النَّبيِّ ﷺ: يَرْوِيهِ عَنْ رَبِّهِ عَزَّوَجَلَّ. وَقَالَ أَبُوهُرَيرَة عَنِ النَّبيِّ ﷺ: يَرْوِيه عَنْ رَبِّكُمْ عَزَّ وَجَلَّ.

٦١ ـ حدثنا قُتَيْبَةُ، حدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها، وَإِنَّها مَثَلُ المُسْلِمِ، فَحَدِّثُونِي ما هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ البَوَادِي، قالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّها النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قالوا: حَدِّثْنا ما هِيَ يا رَسُولَ اللَّهِ قالَ: «هِيَ النَّخْلَةُ»

[الحديث ٦١ ـ أطرافه في: ٦٢، ٧٢، ١٣١، ٢٢٠٩، ٤٦٩٨، ٥٤٤٤، ٥٤٤٨، ٦١٢٢، ٦١٤٤].

٥ ـ بابُ طَرْحِ الإمَامِ المَسْأَلَةَ عَلَى أَصْحَابِهِ لِيَخْتَبِرَ مَا عِنْدَهُمْ مِنَ العِلْمِ

٦٢ ـ حدثنا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دِينارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبيِّ ﷺ قالَ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها، وَإِنَّها مَثَلُ المُسْلِمِ، حَدِّثُونِي ما هِيَ؟» قالَ: فَوَقَعَ النَّاسُ فِي شَجَرِ البَوَادِي، قالَ عَبْدُ اللَّهِ: فَوَقَعَ فِي نَفْسِي أَنَّها النَّخْلَةُ، ثُمَّ قالُوا: حَدِّثْنا ما هِيَ يا رَسُولَ اللَّهِ، قالَ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

٦ ـ بابُ ما جاءَ فِي العِلْمِ

وَقَوْلِهِ تَعَالَى: ﴿وَقُل رَّبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤].

٧ ـ باب القِراءةُ وَالعَرضُ عَلَى المُحَدِّثِ

وَرَأى الحَسَنُ وَالثَّوْرِيُّ وَمالِكٌ القِراءةَ جائِزَةً، وَاحتَجَّ بَعْضُهُمْ فِي القِراءَةِ عَلَى العالِمِ بِحَدِيثِ ضِمَامِ بْنِ ثَعْلَبَةَ، قالَ لِلنَّبيِّ ﷺ: آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ؟ قالَ: «نَعَمْ»: قالَ فَهذِهِ قِراءَةٌ عَلَى النَّبيِّ ﷺ، أَخْبَرَ ضِمَامٌ قَوْمَهُ بِذلِكَ فَأَجازُوهُ. وَاحْتَجَّ مالِكٌ بِالصَّكِّ يُقْرأُ عَلَى القَوْمِ فَيَقُولُونَ: أَشْهَدَنا فُلانٌ، وَيُقْرَأُ ذلِكَ قِراءَةً عَلَيْهِمْ، وَيُقْرَأُ عَلَى المُقْرِىءِ فَيَقُولُ القارِىءُ: أَقْرَأَنِي فُلانٌ.

حَدَّثنا مُحَمَّدُ بْنُ سَلامٍ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَنِ الوَاسِطِيُّ، عَنْ عَوْفٍ، عَنِ الحَسَنِ قالَ: لا بَأْسَ بِالقِراءَةِ عَلَى العالِمِ.

وَأَخبَرَنا مُحَمَّدُ بْنُ يُوسُفَ الفِرَبْرِيُّ، وَحَدَّثَنا مُحَمَّدُ بْنُ إِسْماعِيلَ البُخارِيُّ قالَ: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ مُوسَى، عَنْ سُفْيانَ قالَ: إِذا قُرِىءَ عَلَى المُحَدِّثِ فَلا بَأْسَ أَنْ تَقُولَ: حَدَّثَنِي. قالَ: وَسَمِعْتُ أَبا عاصِمٍ يَقُولُ: عَنْ مالِكٍ وَسُفْيانَ: القِراءَةُ عَلَى العالِمِ وَقِراءَتُهُ سَواءٌ.

٦٣ ـ حدثنا عبدُ الله بنُ يوسف قال: حدثنا الليث، عن سعيد هو المَقْبُرِيُّ عَنْ شَرِيك بن

باب ٧ ـ القراءة على المحدث نخ.

٦٣ ـ قوله: ابن عبد المطلب بكسر الهمزة وفتح النون وفي اليونينية بهمزة وصل وقال بعضهم بفتح الهمزة للنداء

The Prophet "Allah's blessing and peace be upon him" said: "I am here to answer you." The man said to The Prophet "Allah's blessing and peace be upon him": "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet "Allah's blessing and peace be upon him" said: "Ask whatever you want." The man said: "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet "Allah's blessing and peace be upon him" replied: "By Allah, yes." The man further said: "I beseech you by Allah, has Allah ordered you to offer five prayers in a day and night?" He replied: "By Allah, Yes." The man further said: "I ask you by Allah, has Allah ordered you to observe fasts during this month (Ramadan) of the year?" He replied: "By Allah, Yes." The man further said: "I ask you by Allah, has Allah ordered you to take the obligatory charity from our rich people and distribute it amongst our poor people?" The Prophet "Allah's blessing and peace be upon him" replied: "By Allah, yes." Thereupon that man said: "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam Ibn Tha'laba from the brothers of Banu'sa'd Ibn Bakr."

[8] what was mention concerning presenting and writing knowledge for people

Anas said: "Othman "Allah be pleased with him" made several copies of The Holy Qur'an which he distributed in all Islamic countries at this time." Both of Ibn Omar, Yahya Ibn Sa'eed and Malik thought it possible to do so. Some took their proof from what was reported that The Messenger of Allah, Allah's blessing and peace be upon him" had written something which he had given to the leader of a certain detachment, ordering him not to read it until he reach so-and-so of places. When the detachment came to this place, the leader opened The Messenger of Allah's book and read it to people, informing them of The Messenger's orders.

64- Abdullah Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a book with an envoy who delivered it to the chief of Bahrain. The latter gave it to Khosrau who tore it to pieces. I (the sub narrator) thought that Ibn Al'musaiyyab had said: The Messenger of Allah invoked Allah against him: "O Allah! Tear them to pieces and disperse them totally."

65- Anas "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" wrote a letter or had an idea of writing a letter. The Prophet "Allah's blessing and peace be upon him" was told that they (rulers) would not read letters unless they were sealed.

So The Prophet "Allah's blessing and peace be upon him" got a silver ring on which it was engraved: "Mohammad Allah's Apostle"; as if I were just observing its white glitter in the hand of The Prophet "Allah's blessing and peace be upon him."

I (sub narrator) asked Quatada: "Who said that its engraving was "Mohammad Allah's Apostle"?" Quatada replied: "Anas said so."

عبدِاللَّه بن أبي نَمِر: أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يَقُولُ: بَيْنَما نَحْنُ جُلُوسٌ مَعَ النَّبيِّ ﷺ في المَسْجِدِ، دَخَلَ رَجُلٌ على جَمَلٍ، فَأَناخَهُ فِي المَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ قالَ لَهُمْ: أَيُّكُم مُحَمَّدٌ؟ وَالنَّبيُّ ﷺ مُتَكِىءٌ بينَ ظَهرانَيهِمْ، فقُلنا: هذا الرَّجُلُ الأبيضُ المُتَّكِىءُ، فَقالَ لَهُ الرَّجُلُ: ابنَ عَبْدِ المُطلب، فقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقالَ الرَّجُلُ للنَّبيِّ ﷺ: إنِّي سائلكَ فَمُشَدِّدٌ عَلَيكَ في المَسْأَلَةِ، فلا تَجِدْ عَلَيَّ في نَفسِكَ، فَقالَ: «سَلْ عمَّا بدا لَكَ». فقالَ: أَسأَلُكَ بربِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقالَ: «اللَّهُمَّ نَعَمْ». قالَ: أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ الخَمْسَ في اليَوْمِ واللَّيلةِ؟ قالَ: «اللَّهُمَّ نَعَمْ». قالَ: أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نَصُومَ هذا الشَّهْرَ مِنَ السَّنَةِ؟ قالَ: «اللَّهُمَّ نَعَمْ»، قالَ: أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هذهِ الصَّدَقَةَ مِنْ أَغْنِيائِنا فَتَقْسِمَها على فُقَرائِنا؟ فقالَ النَّبيُّ ﷺ: «اللَّهُمَّ نَعَمْ». فَقالَ الرَّجُلُ: آمَنْتُ بِما جِئْتَ بِهِ وَأَنا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنا ضِمامُ بنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بنِ بَكْرٍ.

رَوَاهُ مُوسى وَعَلِيُّ بنُ عَبْدِ الحَمِيدِ، عَنْ سُلَيمانَ، عَنْ ثابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبيِّ ﷺ بِهذا.

٨ ـ بابُ ما يُذْكَرُ في المُناوَلةِ وكِتابِ أَهْلِ العِلمِ بالعِلمِ إلى البُلدانِ

وقالَ أَنَسٌ: نَسَخَ عُثْمانُ المَصاحِفَ فَبَعَثَ بِها إِلى الآفاقِ. ورأى عَبْدُ اللَّهِ بنُ عُمَرَ وَيحيى ابنُ سعيدٍ ومالكٌ ذلكَ جائزاً. وَاحتَجَّ بَعْضُ أهلِ الحِجازِ في المُناوَلةِ بحديثِ النَّبيِّ ﷺ حيثُ كَتَبَ لأَميرِ السَّرِيَّةِ كِتاباً وقالَ: «لا تَقرأهُ حتَّى تَبلُغَ مَكانَ كَذا وكَذا»، فَلَمَّا بَلَغَ ذَلِكَ المَكانَ قَرَأَهُ على النَّاسِ، وَأَخبَرَهُمْ بأَمرِ النَّبيِّ ﷺ.

٦٤ ـ حدثنا إسماعيلُ بنُ عبدِ اللَّه قالَ: حَدَّثَني إبراهيمُ بنُ سَعْدٍ، عَنْ صالحٍ، عَنْ ابنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّه بنِ عُتْبَةَ بنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتابِهِ رَجُلاً، وَأَمَرَهُ أَنْ يَدفَعَهُ إِلى عَظِيمِ البَحْرَينِ، فَدَفَعَهُ عَظِيمُ البَحْرَينِ إِلى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابنَ المُسَيَّبِ قالَ: فَدَعَا عَلَيهِمْ رَسُولُ اللَّهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

[الحديث ٦٤ ـ أطرافه في: ٢٩٣٩، ٤٤٢٤، ٧٢٦٤].

٦٥ ـ حدثنا مُحَمَّدُ بنُ مُقاتِلٍ أَبُو الحَسَنِ: أَخبرنا عبدُ اللَّه قالَ: أَخبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ قالَ: كَتَبَ النَّبيُّ ﷺ كِتاباً، أَوْ أَرادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ: إِنَّهُمْ لا يَقرَؤُونَ كِتاباً إلا مَخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، كأَنِّي أَنْظُرُ إِلى بَياضِهِ في يَدِهِ، فَقُلتُ لِقَتادَةَ: مَنْ قالَ: نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ؟ قالَ: أَنَسٌ.

[الحديث ٦٥ ـ أطرافه في: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢، ٥٨٧٤، ٥٨٧٥، ٥٨٧٧، ٧١٦٢].

ـ ونصب النون انظر الشارح.

[9] When one sits down wherever he finds a place in the session; and when one finds an opening in the circle of people in which he sits down

66- Abu'waqid Al'laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him. The second felt shy from Allah, so Allah sheltered Him in His mercy (by not punishing him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

[10] The Messenger of Allah's saying: An absent reported man might comprehend the case more than a present listener might

67- Abu'bakra "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was riding his camel and a man was holding its rein. The Prophet "Allah's blessing and peace be upon him" asked: "What is the day today?" We kept quiet, thinking that he might give that day another name. He said: "Isn't it the day of slaughtering the sacrifice animal's?" We replied: "Yes." He further asked: "Which month is this?" We again kept silent, thinking that he might give it another name. Then he said: "Isn't it the month of Dhul'hijja?" We replied: "Yes." He said: "Verily! Your blood, property and honour are sacred to one another (Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. Those who are present are necessitated to inform those who are absent because those who are absent might comprehend (what was said) better than the present audience might."

[11] one must know before he says or does (something) according to Allah's saying: "Know, therefore, that there is no god but Allah."

(Mohammad 19) he Almighty began with knowledge. Indeed, it should be known that the scholars are Prophet's heirs because They inherited knowledge from them. Know also that he, who proceeded through a way by which he sought to get knowledge, Allah will make easy for him a way through which he enters into Paradise. Allah, be he exalted, said also: "Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might Oft-Forgiving." (Fatir 28) he also said: "And such are the Parables We set forth for mankind, but only those understand them who have knowledge."

(The Spider 43)

Allah said in this context too: "They will further say: Had we but listened or used our intelligence, We should not (now) be among the Companions of the Blazing Fire!" (The Dominion "Al'mulk" 10)

٩ ـ بابُ مَنْ قَعَدَ حيثُ يَنْتَهي بِهِ المَجلِسُ، وَمَنْ رَأَى فُرْجَةً فِي الحَلقَةِ فَجلَسَ فِيهَا

٦٦ ـ حدَّثنا إِسْماعيل قال: حَدَّثني مَالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طلحة: أَنَّ أبا مُرَّةَ مولَى عَقِيلِ بْنِ أَبي طَالِبٍ أَخْبَرَهُ عَنْ أَبي وَاقِدٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللهِ ﷺ بينَما هُوَ جَالِسٌ فِي المَسْجدِ والنَّاسُ معَه، إِذْ أَقْبلَ ثلاثةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلى رَسُولِ اللهِ ﷺ وذَهَبَ وَاحِدٌ، قال فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أحدُهُما: فَرَأَى فُرْجَةً فِي الحَلقَةِ فَجلَسَ فيها، وأَمَّا الآخَرُ: فَجلَسَ خلفَهم، وأمَّا الثالثُ: فأدبَرَ ذاهباً، فلمَّا فرغَ رسُولُ اللهِ ﷺ قال: «ألا أُخْبِرُكُم عَنِ النَّفَرِ الثَّلاثَةِ؟ أَمَّا أَحدُهُمْ فَأَوى إِلَى اللهِ فَآوَاهُ اللَّهُ، وَأَمَّا الآخَرُ فاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عنه».

[الحديث ٦٦ ـ طرفه في: ٤٧٤]

١٠ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ»

٦٧ ـ حدَّثنا مُسَدَّدٌ قال: حدَّثنا بِشْرٌ قال: حدَّثنا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبي بَكْرَةَ، عَنْ أَبيهِ ذَكَرَ النَّبِيَّ ﷺ قعدَ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطامِهِ، أَوْ بِزِمامِهِ قال: «أَيُّ يومٍ هذا»؟ فسكتْنا حتَّى ظَنَنَّا أنَّه سَيُسَمِّيهِ سوى اسمه، قال: «أَلَيسَ يَوْمَ النَّحْرِ»؟! قُلنا: بَلَى. قال: «فَأَيُّ شَهْرٍ هذا»؟ فَسَكَتْنا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغيرِ اسْمِهِ، فقالَ: «أَلَيسَ بِذِي الحِجَّةِ؟» قُلْنا: بَلَى. قَالَ: «فَإِنَّ دِماءَكُم، وأَموالَكُم، وأَعْراضَكُم بينكُم حَرامٌ، كَحُرمَةِ يومِكُم هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا، لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فإِنَّ الشَّاهِدَ عسى أن يُبَلِّغَ مَنْ هُوَ أَوْعى لَهُ مِنْهُ».

[الحديث ٦٧ ـ أطرافه في: ١٠٥، ١٧٤١، ٣١٩٧، ٤٤٠٦، ٤٦٦٢، ٥٥٥٠، ٧٠٧٨، ٧٤٤٧].

١١ ـ بابٌ العِلمُ قَبلَ القَوْلِ وَالعَمَلِ

لقَوْل الله تعالى: ﴿فاعلَمْ أنَّهُ لا إلهَ إلا اللَّهُ﴾ [محمد: ١٩] فبدأَ بالعلم، وأَنَّ العُلَماءَ هُمْ وَرَثَةُ الأَنْبِياءِ، وَرَّثُوا العلمَ، مَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ، وَمَنْ سلكَ طَرِيقاً يَطْلُبُ بِهِ علماً سهلَ اللَّهُ لَه طَرِيقاً إِلَى الجنَّةِ.

وقَالَ جَلَّ ذِكْرُهُ: ﴿إِنَّما يَخشى اللَّهَ مِنْ عِبادِهِ العُلَمَاءُ﴾ [فاطر: ٢٨]. وَقَالَ: ﴿وما يَعْقِلُها إِلاَّ العَالِمُونَ﴾ [العنكبوت: ٤٣] ﴿وقالُوا لو كُنَّا نَسمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك: ١٠] وقال: ﴿هل يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ﴾ [الزمر: ٩] وَقَالَ النَّبِيُّ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خيراً يُفَقِّهْهُ» و«إِنَّما العِلمُ بالتَّعَلُّم».

وقال أَبُو ذَرٍّ: لَوْ وَضَعْتُمُ الصَّمْصَامَةَ عَلَى هذهِ ـ وَأَشَارَ إِلَى قَفَاهُ ـ ثُمَّ ظَنَنْتُ أَنِّي أُنفِذُ كَلِمَةً سَمِعْتُها مِنَ النَّبِيِّ ﷺ قَبلَ أَنْ تُجِيزُوا عَلَيَّ لأَنْفَذْتُهَا.

باب ١١ـ قوله: (ورثوا) بتشديد الراء المفتوحة، أو بالتخفيف مع كسر الراء.

Allah, to whom be ascribed glory and power, said: "Say: are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (The Crowds "Az'zumar" 9)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah wanted to do good for somebody, he would cause him to comprehend (the religion). Indeed, knowledge is based on one's learning."

Ibn Abbas "Allah be pleased with both" was reported to have said, commenting on Allah's saying: "Be ye worshippers of him (Allah)": (Al Imran 79) "That is to say: Be religious scholars (so as to know and worship Allah better)."

[12] Choosing the suitable time in case of offering advice for fear that people might get bored

68- Ibn Mas'ood "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" used to take care of us in preaching by selecting a suitable time, so that we might not get bored.

69- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Facilitate things to people (concerning religious matters), and do not make it hard for them. Give them good tidings and do not make them run away (from religion)."

[13] making certain days for presenting knowledge to people

70- Abdullah "Allah be pleased with him" was reported to have used to preach people every Thursday. A man said to him: "O Abu Abdur'rahman! We would like that you preach us everyday." Abdullah replied: "What prevents me from doing so is the fact that I dislike to cause you to be bored. I always select the suitable time for preaching you as well as The Messenger of Allah used to select the appropriate time to preach us for fear of getting bored."

[14] If Allah wants to do good for a man, he would cause him to grasp religion

71- Mo'awiya "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (It should be known) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

[15] Understanding the knowledge

72- Ibn Omar "Allah be pleased with both" told: We were with The Prophet "Allah's blessing and peace be upon him". Fresh dates of a palm tree were brought to him. He commented: " there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree. But as I was the youngest of all, I kept silent. Then The Prophet "Allah's blessing and peace be upon him" said: "It is the date-palm tree."

[16] what about (one's) jealousy of (another's) knowledge and wisdom

Omar said: "Comprehend (religion) before being chiefs."

وَقَالَ ابْنُ عَبَّاس: ﴿كُونُوا رَبَّانِيِّينَ﴾ [آل عمران: ٧٩] حُلَمَاءَ فُقَهَاءَ، وَيُقَالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغَارِ العِلْمِ قَبْلَ كِبَارِهِ.

١٢ - بَابُ ما كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُهُمْ بِالمَوْعِظَةِ وَالعِلْمِ كَي لا يَنْفِرُوا

٦٨ - حدّثنا مُحمَّدُ بنُ يوسُفَ قالَ: أخبرَنا سُفيانُ، عنِ الأعمشِ، عن أبي وائِلٍ، عنِ ابنِ مسعودٍ قالَ: كانَ النَّبيُّ ﷺ يَتخوَّلُنا بالمَوْعِظَةِ في الأيَّامِ، كَرَاهَةَ السَّآمَةِ عَلَينا.

[الحديث ٦٨ - طرفاه في: ٧٠، ٦٤١١].

٦٩ - حدّثنا مُحمَّدُ بنُ بشَّارٍ قالَ: حَدَّثَنا يحيى بنُ سعيدٍ قالَ: حدَّثنا شُعبةُ قالَ: حدَّثني أبو التَّيَّاحِ، عنْ أنسٍ، عَنِ النَّبيِّ ﷺ قالَ: «يَسِّرُوا وَلاَ تُعَسِّرُوا وَبَشِّرُوا وَلاَ تُنَفِّرُوا».

[الحديث ٦٩ طرفه في ٦١٢٥].

١٣ - بَابُ مَنْ جَعَلَ لأَهْلِ العِلْمِ أَيَّاماً مَعْلُومَةً

٧٠ - حدّثنا عُثمانُ بنُ أبي شيبةَ قالَ: حَدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ قالَ: كانَ عبدُ اللهِ يُذَكِّرُ النَّاسَ في كُلِّ خَميسٍ، فقالَ لَهُ رَجُلٌ: يا أبا عبدِ الرَّحمنِ، لَوَدِدْتُ أنَّكَ ذَكَّرْتَنا كُلَّ يَوْمٍ، قالَ: أمَا إنَّهُ يَمْنَعُني مِنْ ذلكَ أنِّي أكْرَهُ أنْ أُمِلَّكُمْ، وَإنِّي أَتَخَوَّلُكُمْ بالمَوْعِظَةِ، كَما كانَ النَّبِيُّ ﷺ يَتخوَّلُنا بها، مَخافَةَ السَّآمةِ علينا. [طرفه في: ٦٨].

١٤ - بَابُ مَنْ يُرِدِ اللهُ بِهِ خَيراً يُفَقِّهْهُ في الدِّينِ

٧١ - حدّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حَدَّثَنا ابنُ وهْبٍ، عَنْ يُونُسَ، عنِ ابنِ شِهابٍ قالَ: قالَ حُمَيدُ بنُ عبدِ الرَّحمنِ: سَمِعْتُ مُعاوِيَةَ خَطيباً يقولُ: سَمِعتُ النَّبيَّ ﷺ يقولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيراً يُفَقِّهْهُ في الدِّينِ، وَإنَّما أنا قاسِمٌ واللهُ يُعطِي، ولَنْ تَزالَ هذهِ الأُمَّةُ قائِمَةً على أمرِ اللهِ، لا يَضُرُّهُمْ مَنْ خالَفَهُمْ حَتَّى يَأتِيَ أمْرُ اللهِ».

[الحديث ٧١ - أطرافه في: ٣١١٦، ٣٦٤١، ٧٣١٢، ٧٤٦٠].

١٥ - بَابُ الفَهْمِ في العِلمِ

٧٢ - حدّثنا عَليٌّ: حَدَّثَنا سُفيانُ قالَ: قالَ لِي ابنُ أبي نَجِيحٍ، عَنْ مُجاهِدٍ قالَ: صَحِبْتُ ابنَ عُمَرَ إلى المَدِينةِ، فَلَمْ أَسمَعْهُ يُحدِّثُ عَنْ رسولِ اللهِ ﷺ إلاَّ حَديثاً واحِداً، قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فأُتِيَ بِجُمَّارٍ فقالَ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً مَثَلُها كَمَثَلِ المُسلِمِ» فأرَدْتُ أنْ أقولَ هِيَ النَّخْلَةُ، فإذا أنا أصْغَرُ القَوْمِ، فَسَكَتُّ، قالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

١٦ - بَابُ الاغْتِبَاطِ في العِلْمِ وَالحِكْمَةِ

وَقالَ عُمَرُ: تَفَقَّهُوا قَبْلَ أنْ تُسَوَّدُوا

73- Abdullah Ibn Mas'ood "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(One must have) no desire (to get what others have) except in two cases: A person, whom Allah has given wealth which he spends righteously; and a person whom Allah has given wisdom (the Holy Qur'an) and he acts according to its rules and teaches it to others."

[17] what was mentioned regarding Moses's going to Al'khadir

and Allah's saying on his tongue: "may I follow thee, on the footing that thou teach me something of the (higher) truth which thou hast been taught?" (The Cave 66)

74- Ibn Abbas "Allah be pleased with both" was reported to have gone on dispute with Ibn Qais Ibn Hisn Al'fazari about Moses's companion. Ibn Abbas said: "He is Khadir." Such being the case, Obai Ibn Ka'b "Allah be pleased with him" passed by them, whom Ibn Abbas called and asked: "I went on a heated discussion with my friend about Moses's companion whom Moses asked (Allah) to meet. Did you hear Allah's Messenger mentioning something regarding him?" Obai Ibn Ka'b "Allah be pleased with him" replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying regarding him: "Once The Prophet Moses stood up and addressed Israelites. A man came and asked him: "Do you one who is more learned than you?" Moses said: "No." Allah inspired to him that our slave Khadir (is more learnt than you). Moses asked Allah how to meet him. Allah made a sign for him the fish. It was said to him: "When you loose this fish, then return and you will find him." Moses was retracing the fish in the sea. His (servant) boy said to him: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!" Moses said: "that was what we were seeking after." So they went back on their footsteps, following (the path they had come). (The Cave 63:64)

then they met Khadir whose story was mentioned by Allah in The Holy Qur'an."

[18] The Prophet's saying: O Allah! Bestow on him the knowledge of the Book

75- Ibn Abbas "Allah be pleased with both" told: Once The Prophet "Allah's blessing and peace be upon him" embraced me and said: "O Allah! Bestow on him the knowledge of the Book (Qur'an)."

[19] When does the boy's reasoning become as true

76- Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people)of the row while they were offering their prayers. I let the she-ass loose to graze and entered the row,

٧٣ ـ حدّثنا الحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفيانُ قالَ: حَدَّثَنِي إِسْماعِيلُ بْنُ أَبِي خَالِدٍ عَلَى غيرِ ما حَدَّثَنَاهُ الزُّهْرِيُّ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجلٍ آتاهُ اللَّهُ مالاً فَسُلِّطَ عَلى هَلَكَتِهِ فِي الحَقِّ، وَرَجلٍ آتاهُ اللَّهُ الحِكْمَةَ فَهُوَ يَقْضِي بِها وَيُعلِّمُها».

[الحديث ٧٣ ـ أطرافه في: ١٤٠٩، ٧١٤١، ٧٣١٦].

١٧ ـ بابُ ما ذُكِرَ في ذَهابِ مُوسى صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ في البَحْرِ إِلَى الخضرِ

وَقَوْلِهِ تَعالى: ﴿هَل أتَّبِعُكَ على أن تُعلِّمَنِي مِمَّا عُلِّمْتَ رُشداً﴾ [الكهف: ٦٦].

٧٤ ـ حدّثني مُحَمَّدُ بْنُ غُرَيرٍ الزُّهْرِيُّ قَالَ: حَدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ حَدَّثَ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، عَنِ ابنِ عَبَّاسٍ: أَنَّهُ تَمارَى هُوَ والحُرُّ بنُ قَيسِ بنِ حِصْنٍ الفَزارِيُّ فِي صَاحِبِ مُوسى، قالَ ابْنُ عباسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِما أُبَيُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقالَ: إِنِّي تَمارَيتُ أَنا وَصَاحِبِي هذا في صَاحِبِ مُوسَى، الَّذِي سَأَلَ مُوسى السَّبِيلَ إِلَى لُقِيِّهِ، هَل سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ؟ قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَينَما مُوسى فِي مَلأٍ مِن بَنِي إِسرائِيلَ، جَاءَهُ رَجلٌ فَقالَ: هَل تَعلَمُ أحداً أعلَمَ مِنكَ؟ قالَ مُوسى: لا، فَأَوْحى اللَّهُ إِلى مُوسى، بَلى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسى السَّبِيلَ إِلَيهِ، فَجَعَلَ اللَّهُ لَهُ الحُوتَ آيَةً، وَقِيلَ لَهُ: إِذا فَقَدْتَ الحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلقاهُ، وَكَانَ يَتَّبِعُ أَثَرَ الحُوتِ فِي البَحْرِ، فَقَالَ لِمُوسى فَتاهُ: ﴿أَرَأَيتَ إِذْ أَوَينا إِلَى الصَّخرَةِ فَإِنِّي نَسِيتُ الحُوتَ وَما أَنسانِيهُ إِلاَّ الشَّيطانُ أنْ أذْكُرَهُ﴾، ﴿قالَ ذَلِكَ ما كُنَّا نَبْغِي، فَارْتَدَّا على آثارِهِما قَصَصاً﴾ [الكهف: ٦٣ ـ ٦٤] فَوَجَدَا خَضِراً فَكانَ مِن شَأْنِهِما الَّذِي قَصَّ اللَّهُ عَزَّ وَجَلَّ في كِتابِهِ».

[الحديث ٧٤ ـ أطرافه في: ٧٨، ١٢٢، ٢٢٦٧، ٢٧٢٨، ٣٢٧٨، ٣٤٠٠، ٣٤٠١، ٤٧٢٥، ٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨].

١٨ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ»

٧٥ ـ حدّثنا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنا عَبْدُ الوَارِثِ قَالَ: حَدَّثَنا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ وقالَ: «اللَّهُمَّ عَلِّمْهُ الكِتابَ».

[الحديث ٧٥ ـ أطرافه في: ١٤٣، ٣٧٥٦، ٧٢٧٠].

١٩ ـ بابٌ مَتَى يَصِحُّ سَماعُ الصَّغِيرِ

٧٦ ـ حدّثنا إِسْماعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِباً عَلَى حِمارٍ أَتانٍ، وَأَنا يَوْمَئِذٍ قَدْ نَاهَزْتُ

٧٣ ـ قوله: رجل جوّز الشارح فيه الرفع والجرّ.

but nobody objected to that.

77- Mahmud Ibn Ar'rabie "Allah be pleased with him" said: When I was a boy of five, I remember, The Prophet "Allah's blessing and peace be upon him" took water from a bucket with his mouth and threw it on my face.

[20] going out in pursuit of knowledge

Jaber Ibn Abdullah was reported to have travelled a distance covered in a month seeking for just a single tradition (Hadith)

78- Ibn Abbas "Allah be pleased with both" was reported to have gone on dispute with Ibn Qais Ibn Hisn Al'fazari about Moses's companion. Ibn Abbas said: "He is Khadir." Such being the case, Obai Ibn Ka'b "Allah be pleased with him" passed by them, whom Ibn Abbas called and asked: "I went on a heated discussion with my friend about Moses's companion whom Moses asked (Allah) to meet. Did you hear Allah's Messenger mentioning something regarding him?" Obai Ibn Ka'b "Allah be pleased with him" replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying regarding him: "Once The Prophet Moses stood up and addressed Israelites. A man came and asked him: "Do you one who is more learned than you?" Moses said: "No." Allah inspired to him that our slave Khadir (is more learnt than you). Moses asked Allah how to meet him. Allah made a sign for him the fish. It was said to him: "When you loose this fish, then return and you will find him." Moses was retracing the fish in the sea. His (servant) boy said to him: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!" Moses said: "that was what we were seeking after." So they went back on their footsteps, following (the path they had come). (The Cave 63:64)

Then they met Khadir whose story was mentioned by Allah in The Holy Qur'an."

[21] The virtue of he, who learnt and taught others

79- Abu'moosa "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rainwater and Allah benefited the people with it which they utilized for drinking, making their animals drink and for irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (with the result that this land gave no benefits). The first is the

الاحْتِلامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمِنىً إلَى غَيرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ وَأَرسَلتُ الأَتَانَ تَرتَعُ، فَدَخَلتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذلِكَ عَلَيَّ.

[الحديث ٧٦ ـ أطرافه في: ٤٩٣، ٨٦١، ١٨٥٧، ٤٤١٢]

٧٧ ـ حدَّثني مُحمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنا أَبُو مُسْهِرٍ قالَ: حَدَّثَني مُحمَّدُ بنُ حَرْبٍ: حَدَّثَنِي الزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قالَ: عَقَلتُ مِنَ النَّبِيِّ ﷺ مَجَّةً مَجَّها فِي وَجْهِي، وَأَنا ابْنُ خَمْسِ سِنِينَ، مِنْ دَلْوٍ.

[الحديث ٧٧ ـ أطرافه في: ١٨٩، ٨٣٩، ١١٨٥، ٦٣٥٤، ٦٤٢٢].

٢٠ ـ بابُ الخُرُوجِ فِي طَلَبِ العِلمِ

وَرَحَلَ جابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةَ شَهرٍ إلى عَبْدِ اللَّهِ بْنِ أُنَيسٍ في حَدِيثٍ واحِدٍ.

٧٨ ـ حدثنا أَبُو القاسِمِ خالِدُ بْنُ خَلِيٍّ قال: حَدَّثَنا مُحَمَّدُ بْنُ حَرْبٍ قالَ: قالَ الأَوْزاعِيُّ: أَخْبَرَنا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبّاسٍ: أَنَّهُ تَمارَى هُوَ وَالحُرُّ بْنُ قَيسِ بْنِ حِصْنٍ الفَزارِيُّ في صاحِبِ مُوسى، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيتُ أَنَا وَصَاحِبِي هذا فِي صَاحِبِ مُوسى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَل سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟ فَقَالَ أُبَيٌّ: نَعَم، سَمِعْتُ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ يَقُولُ: «بَيْنَمَا مُوسى فِي مَلأٍ مِنْ بَنِي إِسْرائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: أَتَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ قالَ مُوسى: لا، فَأَوْحى اللَّهُ عَزَّ وَجَلَّ إِلى مُوسى: بَلى، عَبْدُنا خَضِرٌ، فَسَأَلَ السَّبِيلَ إلى لُقِيِّهِ، فَجَعَلَ اللَّهُ لَهُ الحُوتَ آيَةً، وَقِيلَ لَهُ: إِذا فَقَدْتَ الحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقاهُ، فَكانَ مُوسى صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَتَّبِعُ أَثَرَ الحُوتِ فِي البَحْرِ، فَقالَ فَتى مُوسى لِمُوسى: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ﴾ قالَ مُوسى: ﴿ذلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثارِهِمَا قَصَصاً﴾ [الكهف: ٦٣ ـ ٦٤] فَوَجَدا خَضِراً، فَكانَ مِنْ شَأْنِهِما ما قَصَّ اللَّهُ في كِتابِهِ».

[طرفه في: ٧٤].

٢١ ـ بَابُ فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

٧٩ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ قالَ: حَدَّثَنا حَمَّادُ بْنُ أُسامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الهُدَى وَالعِلْمِ، كَمَثَلِ الغَيْثِ الكَثِيرِ أَصابَ أَرْضاً، فَكانَ مِنها نَقِيَّةٌ قَبِلَتِ الماءَ، فَأَنْبَتَتِ الكَلأَ وَالعُشْبَ الكَثِيرَ، وَكانَتْ مِنْها أَجادِبُ، أَمْسَكَتِ الماءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصابَتْ مِنها طائِفَةً أُخْرَى، إِنَّما هِيَ قِيعانٌ لا تُمْسِكُ ماءً، وَلا تُنْبِتُ كَلأً، فَذلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ، وَنَفَعَهُ ما بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذلِكَ رَأْساً، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلتُ بِهِ».

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٧٩ ـ قوله: (فقه) بضم القاف وقد تكسر شارح

example of the person who comprehends Allah's religion and gets benefit (from the knowledge), which Allah has revealed, through me and The Prophets. He learns and teaches others. The last example is that of a person who does not care for it and does not make use of Allah's guidance revealed through me."

[22] Taking away the knowledge for the ignorance to become prevalent

Rabie'a told: "Anyone who has knowledge mustn't waste himself (in vain)."

80- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "From among the signs of the Hour are that: Religious knowledge will be withdrawn (by the death of Religious learned men); (religious) ignorance will prevail; drinking of wine will be very common; and there will be prevalence of adultery."

81- Anas "Allah be pleased with him" told: I will narrate to you a tradition that none after me will tell you. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "From among the portents of the Hour are that: Religious knowledge will decrease for the ignorance to prevail. There will be prevalence of adultery. Women will increase and men will decrease in number so much that for each fifty women there will be only one man."

[23] The virtue of knowledge

82- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Omar Ibn Al'khattab." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

[24] You can give the religious opinion while standing or riding the mount or so

83- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jimar) at Mina during his last Hajj. People asked him questions. A man came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered before throwing the pebbles." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm."

The narrator added: So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

[25] What about he, who gives opinion by nodding, and gesturing with the hand

84- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked during his last hajj

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَقُ: وَكَانَ مِنْهَا طَائِفَةٌ قَيَّلَتِ المَاءَ، قَاعٌ يَعْلُوهُ المَاءُ، وَالصَّفْصَفُ المُسْتَوِي مِنَ الأَرْضِ.

٢١ ـ باب رَفعِ العلمِ وظُهُورِ الجَهْلِ

وَقَالَ رَبِيعَةُ: لا يَنْبَغِي لأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ العِلمِ أَنْ يُضَيِّعَ نَفْسَهُ.

٨٠ ـ حدّثنا عِمْرَانُ بْنُ مَيسَرَةَ قال: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يُرْفَعَ العِلْمُ، وَيَثْبُتَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، وَيَظْهَرَ الزِّنَا».

[الحديث ٨٠ ـ أطرافه في: ٨١، ٥٢٣١، ٥٥٧٧، ٦٨٠٨].

٨١ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قال: لأُحَدِّثَنَّكُمْ حديثاً لا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سمعتُ رَسُولَ اللَّهِ ﷺ يقول: «مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَقِلَّ العِلْمُ، وَيَظْهَرَ الجَهْلُ، وَيَظْهَرَ الزِّنَا، وَتَكْثُرَ النِّسَاءُ، وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [طرفه في: ٨٠].

٢٢ ـ باب فَضْلِ العِلمِ

٨٢ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَنِي اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ ابْنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قالَ: «بَينَما أَنا نائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ»، قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ؟ قالَ: «العِلْمَ».

[الحديث ٨٢ ـ أطرافه في: ٣٦٨١، ٧٠٠٦، ٧٠٠٧، ٧٠٢٧، ٧٠٣٢].

٢٤ ـ باب الفُتْيَا وَهُوَ واقِفٌ على الدَّابَّةِ وَغيرِها

٨٣ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فَقالَ: «اذْبَحْ وَلا حَرَجَ». فَجَاءَ آخَرُ فَقالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قالَ: «ارْمِ وَلا حَرَجَ» فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلا أُخِّرَ إِلاَّ قَالَ: «افعَلْ وَلا حَرَجَ».

[الحديث ٨٣ ـ أطرافه في: ١٢٤، ١٧٣٦، ١٧٣٧، ١٧٣٨، ٦٦٦٥].

٢٥ ـ باب مَنْ أَجابَ الفُتْيا بِإِشارَةِ اليَدِ وَالرَّأْسِ

٨٤ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ قالَ: حَدَّثَنَا وُهَيبٌ قالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ

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٨٢ ـ قوله (العِلْم) بالنصب ويجوز الرفع خبر مبتدأ محذوف شارح

by someone: “I slaughtered (my sacrificial animal) before throwing the pebbles.” He (agreeably) waved with his hand: “There is no harm.” He was asked by another: “I got my head shaved before slaughtering (the sacrifice).” He (affirmatively) nodded: “There is no Harm.”

85- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Religious) knowledge will be taken away (by the death of religious scholars). While ignorance (in religion) and afflictions will appear; and tumult will increase." He was asked: "What is tumult, O Allah's Apostle?" He replied by making a gesture with his hand as if he were indicating to killing.

86- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A’isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A’isha said: "Glory be to Allah almighty.” I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad’dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: “What do you know about this man (The Prophet Mohammad)?” Then the faithful believer (or Asma said a similar word) will reply: “He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad.” He will repeat it thrice. Then the angels will say to him: “Sleep peacefully as we have come to know that you were a faithful believer.” On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: “I do not know, but I heard the people saying something and so I said it."

[26] The Prophet’s urging Banu Abdul’qais’s delegate to keep faith (affairs) and knowledge, and report those whom they left behind

Malik Ibn Al’howairith told: The Messenger of Allah told us: “return to your families and teach them.”

87- Abu’jamra “Allah be pleased with him” reported: I stood as interpreter between Ibn Abbas and people. Ibn Abbas “Allah be pleased with both” said: when the people (or delegate) of the tribe of Abdul'qais came to The Prophet, The Prophet asked them: "Who are the people (You)? (Or) who is the delegate?" They replied: "We are from the tribe of Rabie'a." Then The Prophet said to them: "Welcome! O people (or O delegate) of Abdul'qais! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind, and that we may enter Paradise (by acting on them)." Then

ابن عبَّاس: أَنَّ النَّبيَّ ﷺ سُئِلَ في حَجَّتِه فقالَ: ذَبَحتُ قبلَ أَنْ أَرمِيَ؟ فَأَوْمَأَ بِيَدِهِ قَالَ: «ولا حَرَجَ»، قالَ: حَلَقتُ قَبلَ أَن أَذبَحَ؟ فَأَوْمَأَ بِيَدِه: «ولا حَرَجَ».

[الحديث ٨٤ أطرافه في: ١٧٢١، ١٧٢٢، ١٧٢٣، ١٧٣٤، ١٧٣٥، ٦٦٦٦].

٨٥ ـ حدّثنا المكّيّ بن إبراهيم قال: أخبرنا حنظلة بن أبي سفيان، عن سالم قال: سَمِعْتُ أَبا هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «يُقْبَضُ العِلمُ، ويَظهَرُ الجَهْلُ وَالفِتَنُ، ويَكثُرُ الهَرْجُ» قِيلَ: يا رَسُولَ اللّهِ، وما الهَرْجُ؟ فقال هكذا بيَده فحرَّفها، كأنّه يريد القتل.

[الحديث ٨٥ ـ أطرافه في: ١٠٣٦، ١٤١٢، ٣٦٠٨، ٣٦٠٩، ٤٦٣٥، ٤٦٣٦، ٦٠٣٧، ٦٥٠٦، ٦٩٣٥، ٧٠٦١، ٧١١٥، ٧١٢١]

٨٦ ـ حدّثنا موسى بْنُ إسماعيلَ قالَ: حَدَّثَنا وُهَيبٌ قالَ: حَدَّثَنا هِشامٌ، عَنْ فاطِمَةَ، عَنْ أَسماءَ قالَتْ: أَتيتُ عائِشَةَ وَهِيَ تُصَلِّي، فَقُلتُ: ما شَأنُ النّاس، فَأَشارَتْ إِلَى السَّماءِ فَإِذا النّاسُ قِيامٌ، فَقالَت: سُبحانَ الله، قُلتُ: آيةٌ؟ فأشارَت برأسِها: أي نَعَم، فقُمتُ حتى تَجَلّاني الغَشْيُ، فَجَعلتُ أَصُبُّ عَلَى رأسي الماءَ، فَحمدَ اللهَ عزّوجلّ النّبيُّ ﷺ وأثنى عليه، ثُمّ قال: «ما مِن شَيءٍ لَم أَكُنْ أُريتُهُ إلاّ رَأيتُهُ في مَقامِي هذا، حَتّى الجَنَّةُ وَالنّارُ، فَأُوحِيَ إِليَّ أَنَّكُمْ تُفتَنُونَ في قُبورِكُمْ مِثلَ، أو قريبَ ـ لا أدري أيّ ذلك قالت أسماءُ ـ مِن فتنة المسيح الدجّالِ، يُقالُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فأمَّا المُؤمِنُ أو الموقِنُ ـ لا أدري بأيِّهما قالت أسماءُ ـ فيَقولُ: هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جاءَنا بالبَيِّناتِ والهُدى فأجَبنا واتَّبعنا، هُوَ مُحمَّدٌ ثلاثاً، فيُقالُ: نَم صالِحاً، قَد عَلِمْنا إن كُنتَ لَموقِناً بِه، وَأَمّا المُنافِقُ أَوِ المُرتابُ ـ لا أَدري أَيَّ ذلكَ قالَت أَسماءُ ـ فيَقُولُ: لا أَدري، سَمِعتُ النّاسَ يَقُولونَ شَيئاً فقُلتُه»

[الحديث ٨٦ ـ أطرافه في: ١٨٤، ٩٢٢، ١٠٥٣، ١٠٥٤، ١٠٦١، ١٢٣٥، ١٣٧٣، ٢٥١٩، ٢٥٢٠، ٧٢٨٧].

٢٦ ـ باب تحريض النّبيِّ ﷺ وفد عبد القيس على أن يحفظوا الإيمان والعلم ويُخبِرُوا مَن وَراءَهُم

وقال مالكُ بنُ الحُوَيرِثِ: قالَ لَنا النّبيُّ ﷺ: «ارجِعُوا إلى أهلِيكم فعلِّموهم».

٨٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشّارٍ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعبَةُ، عَنْ أَبي جَمْرَةَ قالَ: كُنتُ أُترجِمُ بينَ ابنِ عبّاسٍ وبينَ النّاسِ، فقالَ: إنّ وَفدَ عبدِ القيسِ أَتَوا النّبيَّ ﷺ فقالَ: مَنِ الوَفدُ أَو مَنِ القَومُ»؟ قالُوا: رَبيعةُ، فقالَ: «مَرحباً بالقَومِ أو بالوَفدِ، غيرَ خزايا ولا ندامى»، قالُوا: إنّا

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٨٦ ـ قوله: (الغشي) بهذا الضبط وبكسر الشين وتشديد الياء شارح

ـ قوله: (الجنة والنار) قرروا فيه الرفع والنصب والجر كما في الشارح.

ـ وقوله: (أي ذلك قالت أسماء). جوز الشارح فيه الرفع والنصب ووجّه كلاً فراجعه.

they asked about (what is lawful and what is unlawful) of drinks. The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know better." Thereupon The Prophet said: "It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

Then he forbade them dry gourds, green-coloured jars, hollowed stumps of palm-trees, and (Sho'ba said that perhaps he had said) receptacles. (All of which are used as container of wine. The Prophet used the names of the pots to designate the prohibited drinks usually brewed in them). The Prophet further said (to them): "Memorize them (instructions) and convey them to the people whom you have left behind."

[27] One's making journey for asking about something of concern and then teaching his family

88- Uqba Ibn Al'harith said that he had married the daughter of Abu'ihab Ibn Aziz. Later on, a woman came to him and said: "I have suckled (nursed) Uqba and the woman whom he married at my breast." Uqba said to her: "Neither I knew that you had suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Apostle "Allah's blessing and peace be upon him" at Medina, and asked him about it. Allah's Apostle "Allah's blessing and peace be upon him" said: "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then Uqba divorced her, and she married another man.

[28] It is possible that two men could get knowledge alternatively

89- Omar Ibn Al'khattab "Allah be pleased with him" said: I and my Ansari neighbour from Banu'omaiyya Ibn Zaid who lived at Awali of Medina used to visit The Prophet "Allah's blessing and peace be upon him" by turns. He used to go one day and I another day. When I went I used to bring to him the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from The Prophet "Allah's blessing and peace be upon him"), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said: "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her: "Did Allah's Apostle "Allah's blessing and peace be upon him" divorce you all?" She replied: "I do not know." Then, I entered upon The Prophet "Allah's blessing and peace be upon him" and said while standing: "Have you divorced your wives?" The Prophet "Allah's blessing and peace be upon him" replied: "No." On that I said: "Allah is Greater."

[29] Getting angry while giving advice and teaching if he (the imam) saw something unacceptable

90- Abu'mas'ood Al'ansari "Allah be pleased with him" told: Once a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it." The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day." The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do."

نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هذا الحَيُّ مِنْ كُفَّارِ مُضَر، وَلاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَّ فِي شَهْرٍ حَرام، فَمُرْنَا بِأَمْرٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، نَدْخُلْ بِهِ الجَنَّةَ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالإِيمانِ بِاللهِ عَزَّ وجَلَّ وحدَه. قال: «هل تَدْرُونَ ما الإيمانُ باللهِ وحدَه»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لا إِلهَ إلاَّ اللَّهُ وأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتُعْطُوا الخُمُسَ مِنَ المَغْنَمِ» ، وَنَهَاهُمْ عَنِ الدُّبَّاءِ ، وَالحَنْتَمِ ، وَالمُزَفَّتِ.

قَالَ شُعْبَةُ: رُبَّمَا قَالَ: «النَّقِيرِ» . وَرُبَّمَا قَالَ: «المُقَيَّرِ» . قَالَ: «احْفَظُوهُ وَأَخْبِرُوهُ مَنْ وَرَاءَكُمْ». [طرفه في: ٥٣]

٢٧ ـ باب الرِّحْلَةِ في المَسْأَلَةِ النَّازِلَةِ وَتَعْلِيمِ أَهْلِهِ

٨٨ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ ابْنِ أَبِي حُسَيْنٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ: أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ، فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي، وَلا أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ وَقَدْ قِيلَ». فَفَارَقَهَا عُقْبَةُ، وَنَكَحَتْ زَوْجاً غَيْرَهُ.

[الحديث ٨٨ أطرافه في: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠، ٥١٠٤].

٢٨ ـ باب التَّنَاوُبِ فِي العِلْمِ

٨٩ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح) قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ، فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ ـ وَهْيَ مِنْ عَوَالِي المَدِينَةِ ـ وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى رَسُولِ اللَّهِ ﷺ، يَنْزِلُ يَوْماً، وَأَنْزِلُ يَوْماً، فَإِذَا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذَلِكَ اليَوْمِ مِنَ الوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْباً شَدِيداً فَقَالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: قَدْ حَدَثَ أَمْرٌ عَظِيمٌ، قَالَ: فَدَخَلْتُ عَلَى حَفْصَةَ، فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: طَلَّقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لاَ أَدْرِي ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ وَأَنَا قَائِمٌ: أَطَلَّقْتَ نِسَاءَكَ؟ قَالَ: «لاَ» فَقُلْتُ: اللَّهُ أَكْبَرُ.

[الحديث ٨٩ ـ أطرافه في: ٢٤٦٨، ٤٩١٣، ٤٩١٤، ٤٩١٥، ٥١٩١، ٥٢١٨، ٥٨٤٣، ٧٢٥٦، ٧٢٦٣].

٢٩ ـ باب الغَضَبِ فِي المَوْعِظَةِ وَالتَّعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ

٩٠ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لاَ أَكَادُ أُدْرِكُ الصَّلاَةَ مِمَّا يُطَوِّلُ بِنَا فُلاَنٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْ يَوْمِئِذٍ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّكُمْ مُنَفِّرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ المَرِيضَ وَالضَّعِيفَ وَذَا الحَاجَةِ».

91- Zaid Ibn Khalid Al'jahni "Allah be pleased with him" reported: A man asked The Prophet "Allah's blessing and peace be upon him" about picking up a fallen lost thing. The Prophet "Allah's blessing and peace be upon him" replied: "Recognize and remember its tying material and its container, and make public announcement (about it) for one year. Then utilize it. But give it to its owner if he comes." Then the person asked about the lost camel. On that, The Prophet "Allah's blessing and peace be upon him" got angry and his cheeks or his Face became red. He said: "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet "Allah's blessing and peace be upon him" replied: "It is either for you, for your brother (another person) or for the wolf."

92- Abu'moosa "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" was asked about things which he did not like, but when the questioners insisted, The Prophet "Allah's blessing and peace be upon him" got angry. He then said to people: "Ask me anything you like." A man asked: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then another man got up and said: "Who is my father, O Allah's Apostle?" He replied: "Your father is Saḷim, the freed slave of Shaiba." So when Omar saw that (the anger) on the face of The Prophet "Allah's blessing and peace be upon him" he said: "O Allah's Apostle! We repent to Allah (because of our disturbing you)."

[30] One's kneeling down before the imam or the narrator

93- Anas "Allah be pleased with him" narrated: One day Allah's Apostle came out (before the people) and Abdullah bin Hudhafa stood up and asked (him): "Who is my father?" The Prophet replied: "Your father is Hudhafa." The Prophet told them repeatedly (in anger) to ask him anything they liked. Omar knelt down before the Prophet and said thrice: "We accept Allah as Lord and Islam as religion and Mohammad as Prophet." After that the Prophet became silent.

[31] You can repeat the tradition thrice to be (more) understandable

he said: "Beware of the false speech" thrice. Ibn Omar said: "Didn't I report (you)?" thrice

94- Anas "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" greeted others with peace, he used to repeat it thrice. Whenever he said anything, he used to repeat it thrice.

95- Anas "Allah be pleased with him" reported: Whenever The Prophet

[الحديث ٩٠ ـ أطرافه في: ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩].

٩١ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ الْمَدِينِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللُّقَطَةِ؟ فَقَالَ: «اعْرِفْ وِكَاءَهَا أَوْ قَالَ وِعَاءَهَا، وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، ثُمَّ اسْتَمْتِعْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ» قَالَ: فَضَالَّةُ الْإِبِلِ؟ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوْ قَالَ: احْمَرَّ وَجْهُهُ فَقَالَ: «وَمَا لَكَ وَلَهَا! مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَرْعَى الشَّجَرَ، فَذَرْهَا حَتَّى يَلْقَاهَا رَبُّهَا». قَالَ: فَضَالَّةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ».

[الحديث ٩١ ـ أطرافه في: ٢٣٧٢، ٢٤٢٧، ٢٤٢٨، ٢٤٢٩، ٢٤٣٦، ٢٤٣٨، ٥٢٩٢، ٦١١٢].

٩٢ ـ حدثنا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ»، فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ» فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

[الحديث ٩٢ ـ طرفه في: ٧٢٩١].

٣٠ ـ باب مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ عِنْدَ الإِمَامِ أَوِ المُحَدِّثِ

٩٣ ـ حدثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ حُذَافَةُ». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي» فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، فَسَكَتَ. [الحديث ٩٣ ـ أطرافه في: ٥٤٠، ٧٤٩، ٤٦٢١، ٦٣٦٢، ٦٤٦٨، ٦٤٨٦، ٧٠٨٩، ٧٠٩٠، ٧٠٩١، ٧٢٩٤، ٧٢٩٥].

٣١ ـ باب مَنْ أَعَادَ الحَدِيثَ ثَلَاثاً لِيُفْهَمَ عَنْهُ

فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ» فَمَا زَالَ يُكَرِّرُهَا. وَقَالَ ابْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: «هَلْ بَلَّغْتُ؟» ثَلَاثاً.

٩٤ ـ حدثنا عَبْدَةُ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثاً، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثاً.

[الحديث ٩٤ ـ طرفاه في: ٩٥، ٦٢٤٤].

٩٥ ـ حدثنا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى قَالَ:

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٩١ ـ قوله: (اللقطة) بفتح القاف وقد تسكن أفاده الشارح.

"Allah's blessing and peace be upon him" said anything, he used to repeat it thrice so that the people could understand it properly from him. Whenever he greeted others with peace, he used to repeat it thrice.

96- Abdullah Ibn Amr "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us while we were performing ablution for the prayer of Asr, which was over-due. We were just passing wet hands over our feet (and not washing them properly) so The Prophet "Allah's blessing and peace be upon him" addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

[32] A man is to educate his community and family

97- Abu'burda's father "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons will have a double reward: 1 A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in The Prophet Mohammad; 2 A slave who discharges his duties to Allah and his master; 3 and a master of a slave-woman who teaches her good manners and educates her in the best possible way (the religion); then he abolishes and marries her. He will have a double reward."

[33] The imam is to teach and give advice to women

98- Ibn Abbas "Allah be pleased with both" narrated: Once Allah's Apostle "Allah's blessing and peace be upon him" came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (as giving advice).

Therefore, he advised them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their earrings, some gave their rings and Bilal was collecting them in the corner of his garment.

[34] One's keenness on keeping The Prophet's traditions (Hadith)

99- Abu'huraira "Allah be pleased with him" told: I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Judgement?" Allah's Apostle "Allah's blessing and peace be upon him" said: "O Abu'huraira! I have thought that none will ask me about it before you as I know your longing for learning The Prophetic traditions.

The luckiest person who will have my intercession on the Day of Judgement will be the one who said sincerely from the bottom of his heart: "There is no God to be worshipped but Allah"."

حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاثاً حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ عَلَيْهِمْ ثَلاثاً. [طرفه في: ٩٤].

٩٦ ـ حدثنا مُسَدَّدٌ قال: حدثنا أبو عوانة، عن أبي بِشر، عن يوسف بن ماهك، عن عبدِ اللَّهِ بْنِ عَمْرٍو قال: تخلَّفَ رسولُ اللَّهِ ﷺ في سَفرٍ سافرْناه، فأدركَنا وقد أرهقْنا الصَّلاةَ، صلاةَ العَصْرِ، ونحنُ نتوضَّأُ، فجعلنا نمسحُ على أرجلِنا، فنادى بأعلى صوتِه: «ويلٌ للأعقابِ من النار» مرَّتين أو ثلاثاً. [طرفه في: ٦٠].

٣٢ ـ باب تَعْلِيمُ الرَّجُلِ أَمَتَهُ وَأَهْلَهُ

٩٧ ـ أَخْبَرَنَا مُحَمَّدٌ، هو ابْنُ سَلامٍ، حَدَّثَنَا المُحارِبِيُّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ قَالَ: قَالَ عامِرٌ الشَّعْبِيُّ: حدَّثني أبو بُردةَ، عن أبيهِ قال: قال رسولُ اللَّهِ ﷺ: «ثلاثةٌ لهم أجرانِ: رجلٌ من أهلِ الكتابِ آمنَ بنبيِّهِ وآمنَ بمحمَّدٍ ﷺ، والعبدُ المملوكُ إذا أدَّى حقَّ اللَّهِ وحقَّ مواليه، ورجلٌ كانتْ عندَهُ أمةٌ، فأدَّبَها فأحسنَ تأديبَها، وعلَّمَها فأحسنَ تعليمَها، ثمَّ أعتقَها فتزوَّجَها، فلهُ أجرانِ».

ثمَّ قال عامرٌ: أعطيناكها بغيرِ شيءٍ، قد كان يُركَبُ فيما دونَها إلى المدينةِ.

[الحديث ٩٧ ـ أطرافه في: ٢٥٤٤، ٢٥٤٧، ٢٥٥١، ٣٠١١، ٣٤٤٦، ٥٠٨٣].

٣٣ ـ باب عِظَةِ الإمامِ النِّساءَ وَتَعْلِيمِهِنَّ

٩٨ ـ حدثنا سُليمانُ بنُ حربٍ قال: حدثنا شُعبةُ، عن أيوبَ قال: سمعتُ عطاءً قال: سمعتُ ابنَ عبَّاسٍ قال: أشهدُ على النبيِّ ﷺ ـ أو قال عطاءٌ: أشهدُ على ابنِ عبَّاسٍ ـ أنَّ رسولَ اللَّهِ ﷺ ـ خرجَ ومعهُ بلالٌ، فظنَّ أنَّهُ لم يُسمِعْ، فوعظهنَّ وأمرهنَّ بالصَّدقةِ، فجعلتِ المرأةُ تُلقي القُرطَ والخاتمَ، وبلالٌ يأخذُ في طرفِ ثوبِهِ.

وَقَالَ إِسْمَاعِيلُ: عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، وَقَالَ عَنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ.

[الحديث ٩٨ ـ أطرافه في: ٨٦٣، ٩٦٢، ٩٦٤، ٩٧٥، ٩٧٧، ٩٧٩، ٩٨٩، ١٤٣١، ١٤٤٩، ٤٨٩٥، ٥٢٤٩، ٥٨٨٠، ٥٨٨١، ٥٨٨٣، ٧٣٢٥].

٣٤ ـ باب الحِرْصِ عَلَى الحَدِيثِ

٩٩ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ

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٩٦ ـ قوله: (ماهك) بفتح الهاء وبكسرها غير منصرف للعجمة والعلمية وللأصيلي بالصرف لأجل الصفة.

٩٧ ـ قوله: (عنده أمة) زاد في بعض الروايات: يطؤها.

٩٩ ـ قوله: (يسألني) بضم اللام وفتحها على حد قراءتي وحسبوا أن لا تكون بالرفع والنصب لوقوع أن بعد الظن وقوله أول بالرفع والنصب شارح.

[35] How is the knowledge taken away

Omar Ibn Abdul'aziz was reported to have written to Abu'bakr Ibn Hazm: "Look for the traditions (Hadith) of The Prophet "Allah's blessing and peace be upon him". I am afraid that knowledge might go away by the learnt men being taken away. Do not accept but The Prophet's traditions. Let the knowledge be widespread among people. You must sit down before people so that he, who does not have (the religious) knowledge, could learn (it). In fact, the knowledge never goes away so long as it remains public."

100- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" said: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah does not take away the knowledge, by taking it away from (the hearts of) the people. But he takes it away by causing the religious learned men to die. When none of them remains, people will take as their leaders ignorant persons who, when consulted, will give their verdict without knowledge. So they will go astray and will cause people to go astray."

[36] Could women have a certain day (fixed by the imam) to be able to get knowledge

101- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Some women said to The Prophet "Allah's blessing and peace be upon him": "Men were taking all your time. So, fix a day for us." On that, he promised them one day for religious lessons and commandments. Once during such a lesson The Prophet "Allah's blessing and peace be upon him" said: "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked: "If only two die?" He replied: "Even two (will be a shield for her from the Hell-fire)."

102- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated the same tradition. On the other hand, Abu'huraira "Allah be pleased with him", according to a different narration, told: Those three children (mentioned above) must not come to the age of committing sins, i.e. The age of puberty.

[37] He, who listens something, which he does not understand, has to ask (about it) until he grasps it

103- A'isha "Allah be pleased with her" was reported to have used, whenever she heard something which she did not understand, to ask about it until she came to know it. She narrated: Once The Prophet "Allah's blessing and peace be upon him" said: "Whoever is called to account (about his deeds on the Day of Judgement) will surely be punished." I said: "Doesn't Allah say: "He surely will receive an easy reckoning"?" (The Rending Asunder "Al'inshiqaq" 8)

بِشَفَاعَتِكَ يَوْمَ القِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ ظَنَنْتُ ـ يَا أَبَا هُرَيْرَةَ ـ أَنْ لاَ يَسْأَلُنِي عَنْ هذا الحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ القِيَامَةِ، مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ». [الحديث ٩٩ ـ طرفه في: ٦٥٧٠].

٣٥ ـ باب كيف يُقْبَضُ العِلمُ

وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ إِلَى أَبِي بَكْرِ بْنِ حَزْمٍ: انْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَاكْتُبْهُ، فَإِنِّي خِفْتُ دُرُوسَ العِلْمِ وَذَهَابَ العُلَمَاءِ، وَلاَ تَقْبَلْ إِلاَّ حَدِيثَ النَّبِيِّ ﷺ، وَلْتُفْشُوا العِلْمَ، وَلْتَجْلِسُوا حَتَّى يُعَلَّمَ مَنْ لاَ يَعْلَمُ، فَإِنَّ العِلْمَ لاَ يَهْلِكُ حَتَّى يَكُونَ سِرّاً.

حدثنا العَلاَءُ بْنُ عَبْدِ الجَبَّارِ قَالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: بِذَلِكَ، يَعْنِي حَدِيثَ عُمَرَ بْنِ عَبْدِ العَزِيزِ، إِلَى قَوْلِهِ: ذَهَابَ العُلَمَاءِ.

١٠٠ ـ حدثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لاَ يَقْبِضُ العِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ العِبَادِ، وَلٰكِنْ يَقْبِضُ العِلْمَ بِقَبْضِ العُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِماً، اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

قَالَ الفِرَبْرِيُّ: حَدَّثَنَا عَبَّاسٌ قَالَ: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ نَحْوَهُ.

[الحديث ١٠٠ ـ طرفه في: ٧٣٠٧].

٣٦ ـ باب هل يُجعَلُ لِلنساءِ يومٌ على حِدَةٍ في العِلم

١٠١ ـ حدثنا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي ابْنُ الأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحٍ ذَكْوَانَ: يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْماً مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْماً لَقِيَهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاَثَةً مِنْ وَلَدِهَا، إِلاَّ كَانَ لَهَا حِجَاباً مِنَ النَّارِ». فَقَالَتِ امْرَأَةٌ: وَاثْنَتَيْنِ؟ فَقَالَ: «وَاثْنَتَيْنِ». [الحديث ١٠١ ـ طرفاه في: ١٢٤٩، ٧٣١٠].

١٠٢ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ بِهٰذَا.

وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلاَثَةً لَمْ يَبْلُغُوا الحِنْثَ».

[الحديث ١٠٢ ـ طرفه في: ١٢٥٠].

٣٧ ـ باب مَنْ سَمِعَ شَيئاً فَراجَعَ حَتَّى يَعْرِفَهُ

١٠٣ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَانَتْ لاَ تَسْمَعُ شَيْئاً لاَ تَعْرِفُهُ، إِلاَّ رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ، وَأَنَّ النَّبِيَّ

The Prophet "Allah's blessing and peace be upon him" replied: "This means only the presentation of the accounts. But whoever will be argued about his account, will certainly be ruined."

[38] It is incumbent on those who are present to inform those who are absent

104- Abu'shuraih "Allah be pleased with him" was reported to have said to Amr Ibn Sa'eed " who was sending the troops to Mecca (to fight Abdullah Ibn Az'zubair): "O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent." Abu'shuraih was asked: "What did Amr reply?" He said: Amr said: "O Abu'shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery (and takes refuge with it)."

105- Abu'bakra "Allah be pleased with him" reported: The Prophet said: "Your blood, property, (the sub narrator Mohammad thought that Abu'bakra had also mentioned and your honor), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Mohammad the Sub narrator used to say: "Allah's Apostle told the truth.") The Prophet repeated twice: " Haven't I reported you Allah's message?"

[39] The sin of he, who attributes lies to The Messenger of Allah

106- Ali Ibn Abu'talib "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: "Do not attribute lies to me. For he, who does so intentionally, would surely enter into the fire of Hell."

107- Abdullah Ibn Az'zubair "Allah be pleased with both" told: I asked Az'zubair (his father): "I never heard you narrating (anything of the traditions) of The Messenger of Allah as so-and-so and so-and-so do." He replied: "Indeed, I never missed (but I was always with) him. But I heard him saying: "Whoever attributes lies against me (intentionally), let him surely occupy his seat in the fire (of Hell).""

ﷺ قال: «مَنْ حُوسِبَ عُذِّبَ» قالتْ عائشةُ: فقلتُ: أوَليسَ يقولُ اللَّهُ تعالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾؟ [الانشقاق: ٨] قالتْ: فقال: «إنَّما ذلكِ العَرْضُ، ولكنْ: مَنْ نُوقِشَ الحِسابَ يَهْلِكْ».

[الحديث ١٠٣ - أطرافه في: ٤٩٣٩، ٦٥٣٦، ٦٥٣٧].

٣٨ - باب لِيُبَلِّغِ العلمَ الشَّاهِدُ الغائِبَ

قالَهُ ابنُ عبَّاسٍ، عن النَّبيِّ ﷺ.

١٠٤ - حدثنا عبدُ اللَّهِ بنُ يُوسُفَ قال: حدَّثني اللَّيثُ قال: حدَّثني سعيدٌ، عن أبي شُريحٍ: أنَّهُ قال لعَمْرِو بنِ سعيدٍ - وهو يبعثُ البُعوثَ إلى مَكَّةَ -: ائذنْ لي أيُّها الأميرُ، أُحدِّثْكَ قوْلاً قامَ به النَّبيُّ ﷺ الغدَ من يومِ الفتحِ، سمِعَتْهُ أُذُنايَ، ووعاهُ قلبي، وأبصرَتْهُ عَيْنايَ، حِينَ تكلَّمَ به، حمِدَ اللَّهَ وأثنى عليهِ، ثُمَّ قال: «إنَّ مكَّةَ حرَّمَها اللَّهُ، ولمْ يُحرِّمْها النَّاسُ، فلا يحلُّ لامرِئٍ يُؤمِنُ باللَّهِ واليومِ الآخرِ أن يسفِكَ بها دماً، ولا يَعْضِدَ بها شجرةً، فإنْ أحدٌ ترخَّصَ لِقتالِ رسولِ اللَّهِ ﷺ فيها فقولوا: إنَّ اللَّهَ قد أذِنَ لرسولِهِ، ولم يأذنْ لكم، وإنَّما أذِنَ لي فيها ساعةً من نهارٍ، ثُمَّ عادتْ حُرْمَتُها اليومَ كحُرْمَتِها بالأمسِ، ولْيُبَلِّغِ الشَّاهدُ الغائبَ».

فقيلَ لأبي شُريحٍ: ما قال عمْرٌو؟ قال: أنا أعلَمُ منكَ يا أبا شُريحٍ، لا يُعيذُ عاصياً ولا فارّاً بدمٍ ولا فارّاً بخَرْبَةٍ.

[الحديث ١٠٤ - طرفاه في: ١٨٣٢، ٤٢٩٥].

١٠٥ - حدثنا عبدُ اللَّهِ بنُ عبدِ الوهَّابِ قال: حدَّثنا حمَّادٌ، عن أيُّوبَ، عن مُحمَّدٍ، عن ابنِ أبي بكرةَ، عن أبي بكرةَ ذُكِرَ النَّبيُّ ﷺ قال: «فإنَّ دِماءَكُم وأموالَكُم - قال مُحمَّدٌ: وأحسبُهُ قال - وأعراضَكُم، عليكُم حرامٌ، كحُرمةِ يومِكُم هذا، في شهرِكُم هذا، ألا لِيُبَلِّغِ الشَّاهدُ منكُمُ الغائبَ»، وكان مُحمَّدٌ يقولُ: صدقَ رسولُ اللَّهِ ﷺ، كان ذلك: «ألا هل بلَّغْتُ» مرَّتينِ.

[طرفه في: ٦٧].

٣٩ - باب إثمِ مَنْ كذَبَ على النَّبيِّ ﷺ

١٠٦ - حدثنا عليُّ بنُ الجعْدِ قال: أخبرَنا شُعبةُ قال: أخبرَني منصورٌ قال: سمعتُ رِبعيَّ ابنَ حِراشٍ يقولُ: سمعتُ عليّاً يقولُ: قال النَّبيُّ ﷺ: «لا تكذِبوا عليَّ، فإنَّهُ مَن كذَبَ عليَّ فلْيَلِجِ النَّارَ».

١٠٧ - حدثنا أبو الوليدِ قال: حدَّثنا شُعبةُ، عن جامعِ بنِ شدَّادٍ، عن عامرِ بنِ عبدِ اللَّهِ بنِ الزُّبيرِ، عن أبيهِ قال: قلتُ للزُّبيرِ: إنِّي لا أسمعُكَ تُحدِّثُ عن رسولِ اللَّهِ ﷺ كما يُحدِّثُ فلانٌ وفلانٌ؟ قال: أما إنِّي لم أُفارِقْهُ، ولكنْ سمعتُهُ يقولُ: «مَن كذَبَ عليَّ فلْيتبوَّأْ مقعدَهُ من النَّارِ».

١٠٥ـ قوله: (ذكر) بضم الذال مبنياً للمفعول وفي نسخة مبنياً للفاعل شارح.

108- Anas “Allah be pleased with him” reported: What prevents me from narrating to you much more (of the traditions) of The Prophet is his saying: “Whoever intentionally attributes lies to me, let him occupy his seat in the fire (of Hell).”

109- Salama "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: " He, who attributes to me what I did never say, let him occupy his seat in the fire (of Hell).”

110- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Call yourselves with my name but do not name yourselves with my title (Abul'qasim). Whoever sees me in a dream then surely, he has seen me for Satan cannot impersonate me. Whoever tells a lie against me intentionally, then, surely, let him occupy his seat in (Hell) fire."

[40] Writing the knowledge

111- Abu’juhaifa “Allah be pleased with him” reported : I asked Ali “Allah be pleased with him”: “Do you have a book?” he answered: “We have none except for Allah’s Book (The Holy Qur’an), (the faculty of) understanding (religious knowledge) bestowed upon a Muslim, and what was implied in this paper.” I asked: “What does this paper implies?” he said: “The blood money, releasing the captive, and the issue that no Muslim should be killed by an unbeliever.”

112- Abu'huraira "Allah be pleased with him" reported: On The Day of Conquest of Mecca, the tribe of Khuza’a killed a man from Banu’laith by a man who had been earlier killed by them (Banu’laith). When The Messenger of Allah was informed of that, he "Allah's blessing and peace be upon him" addressed people saying: "Allah held back the killing (or the elephant, Abu Abdullah was doubtful) from Mecca. Nevertheless, He let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is, as of this moment, a sanctuary. It is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the killer killed).” In the meantime, a man from Yemen came and said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for him. Then a man from Quraish said: "Except Al'idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Al'idhkhir (which is allowed to be plucked)." When Abu Abdullah was asked about what was written for the Yemenite, he said: “It was what The Messenger of Allah had said.”

١٠٨ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ: قَالَ أَنَسٌ: إِنَّهُ لَيَمْنَعُني أَنْ أُحَدِّثَكُمْ حَدِيثاً كَثِيراً أَنَّ النَّبيَّ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِباً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٠٩ ـ حدّثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ قَالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١١٠ ـ حدثنا موسى قَالَ: حَدَّثَنَا أَبُو عَوانَة، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قَالَ: «تَسَمَّوْا بِاسْمِي وَلا تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآنِي فِي المَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيطَانَ لا يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[الحديث ١١٠ ـ أطرافه في: ٣٥٣٩، ٦١٨٨، ٦١٩٧، ٦٩٩٣].

٤٠ ـ باب كِتَابَةِ العِلْمِ

١١١ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ قَالَ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيفَةَ قَالَ: قُلتُ لِعَلِيٍّ: هَل عِنْدَكُمْ كِتَابٌ؟ قَالَ: لاَ، إِلاَّ كِتَابُ اللَّهِ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هذه الصَّحِيفَةِ، قَالَ: قُلتُ: فَمَا فِي هذهِ الصَّحِيفَةِ؟ قَالَ: العَقْلُ، وَفَكَاكُ الأَسِيرِ، وَلاَ يُقْتَلُ مُسْلِمٌ بِكافِرٍ.

[الحديث ١١١ ـ أطرافه في: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٦، ٦٧٥٥، ٦٩٠٣، ٦٩١٥، ٧٣٠٠].

١١٢ ـ حدّثنا أَبُو نُعَيم الفَضْلُ بْنُ دُكَينٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ خُزَاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيثٍ ـ عَامَ فَتْحِ مَكَّةَ ـ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذلِكَ النَّبيُّ ﷺ، فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ، فَقَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ القَتْلَ، أَوِ الفِيلَ ـ شَكَّ أَبُو عَبْدِ اللَّهِ ـ وَسَلَّطَ عَلَيهِمْ رَسُولَ اللهِ ﷺ وَالمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلَمْ تَحِلَّ لأَحَدٍ بَعْدِي، أَلاَ وإِنَّها حَلَّتْ لِي سَاعَةً مِنْ نَهارٍ، أَلاَ وإِنَّها سَاعَتِي هذهِ حَرَامٌ، لا يُخْتَلَى شَوْكُهَا، وَلا يُعْضَدُ شَجَرُهَا، وَلا تُلْتَقَطُ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيرِ النَّظَرَينِ: إِمَّا أَنْ يُعْقَلَ، وَإِمَّا أَنْ يُقَادَ أَهْلُ القَتِيلِ»، فَجَاءَ رَجُلٌ مِنْ أَهْلِ اليَمَنِ، فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللَّهِ فَقَالَ: «اكْتُبُوا لأَبِي فُلانٍ»، فَقَالَ رَجُلٌ مِنْ قُرَيشٍ: إِلاَّ الإِذْخِرَ يَا رَسُولَ اللهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ النَّبيُّ ﷺ: «إِلاَّ الإِذْخِرَ، إِلاَّ الإِذْخِرَ».

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: يُقَادُ بِالقَافِ، فَقِيلَ لأَبِي عَبْدِ اللَّهِ: أَيُّ شَيءٍ كَتَبَ لَهُ؟ قَالَ: كَتَبَ لَهُ هذهِ الخُطْبَةَ.

[الحديث ١١٢ ـ طرفاه في: ٢٤٣٤، ٦٨٨٠].

١١١ـ قوله: (وفكاك) بفتح الكاف ويجوز كسرها شارح.

١١٢ـ قوله: (فمن قتل له قتيل) ثبت (له قتيل) في نسخة الصغاني، وصحح على قوله له قتيل، وهي ساقطة في بعض النسخ. انظر الشارح.

113- Abu'huraira "Allah be pleased with him" narrated: None among The Prophet's companions has more narrations from The Prophet than I have but Abdullah Ibn Amr, who used to write (the traditions) while I used not to do.

114- Ibn Abbas "Allah be pleased with both" told: "When the ailment of The Prophet "Allah's blessing and peace be upon him" became worse, he said: "Bring for me a paper so that I could write for you a statement after which you will not go astray." But Omar said: "The Prophet "Allah's blessing and peace be upon him" is seriously ill, and we have got Allah's Book which is sufficient for us." However, the companions of The Prophet "Allah's blessing and peace be upon him" differed about this and there was an outcry. On that The Prophet "Allah's blessing and peace be upon him" said to them: "Go away (and leave me alone). It is not right that you should quarrel in front of me." Then Ibn Abbas "Allah be pleased with both" came out saying: "What a great disaster it is which prevented The Prophet from writing (what he wanted to write for Muslims)."

[41] Teaching and preaching at night

115- Ommu'salama "Allah be pleased with her" told: One night Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "Glory be to Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and let the sleeping lady occupants of these dwellings (his wives) wake up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

[42] The nightly talk of knowledge

116- Ibn Omar "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" led us in the Isha prayer during the last days of his life. Having finished it, he said: "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the end of one hundred years from this night."

117- Ibn Abbas "Allah be pleased with both" told: I stayed overnight in the house of my aunt Maimuna Bint Al'harith (the wife of The Prophet "Allah's blessing and peace be upon him") where The Prophet "Allah's blessing and peace be upon him" was there as it was her night turn. The Prophet "Allah's blessing and peace be upon him" offered the Isha prayer (in the mosque), returned home and after having prayed four Rak'as, he slept. Later on, he got up at night and then asked whether the boy (or he used a similar word) had slept. Then he got up for the prayer and I stood up by his left side but he made me stand by his right and offered five Rak'as, followed by two more. Then he slept and I heard him snoring. after a while he left for the Dawn (Fajr) prayer.

١١٣ ـ حدثنا عليُّ بنُ عبدِ اللهِ قالَ: حدَّثنا سفيانُ قالَ: حدَّثنا عمرٌو قالَ: أخبرَني وهبُ ابنُ مُنبِّهٍ، عنْ أخيهِ قالَ: سمعتُ أبا هُريرةَ يقولُ: ما منْ أصحابِ النبيِّ ﷺ أحدٌ أكثرَ حديثاً عنهُ منِّي، إلا ما كانَ منْ عبدِ اللهِ بنِ عمرٍو، فإنَّهُ كانَ يكتبُ ولا أكتُبُ.

تابعَهُ معمرٌ، عنْ همَّامٍ، عنْ أبي هُريرةَ.

١١٤ ـ حدثنا يحيى بنُ سليمانَ قالَ: حدَّثني ابنُ وهبٍ قالَ: أخبرَني يونُسُ، عنِ ابنِ شهابٍ، عنْ عُبيدِ اللهِ بنِ عبدِ اللهِ، عنِ ابنِ عبَّاسٍ قالَ: لمَّا اشتدَّ بالنَّبيِّ ﷺ وجعُهُ قالَ: «ائتوني بكتابٍ أكتُبْ لكمْ كتاباً لا تضلُّوا بعدهُ» قالَ عُمرُ: إنَّ النبيَّ ﷺ غلبَهُ الوجعُ، وعندنا كتابُ اللهِ حسبُنا. فاختلفوا وكثُرَ اللَّغطُ قالَ: «قوموا عنِّي، ولا ينبغي عندي التَّنازُعُ» فخرجَ ابنُ عبَّاسٍ يقولُ: إنَّ الرَّزيَّةَ كلَّ الرَّزيَّةِ ما حالَ بينَ رسولِ اللهِ ﷺ وبينَ كتابِهِ.

[الحديث ١١٤ ـ أطرافه في: ٣٠٥٣، ٣١٦٨، ٤٤٣١، ٤٤٣٢، ٥٦٦٩، ٧٣٦٦].

٤١ ـ باب العلمِ والعِظةِ بالليلِ

١١٥ ـ حدثنا صدقةُ: أخبرَنا ابنُ عُيينةَ، عنْ معمرٍ، عنِ الزُّهريِّ، عنْ هندٍ، عنْ أمِّ سلمةَ، وعمرٍو ويحيى بنِ سعيدٍ، عنِ الزُّهريِّ، عنْ هندٍ، عنْ أمِّ سلمةَ قالتْ: استيقظَ النبيُّ ﷺ ذاتَ ليلةٍ فقالَ: «سُبحانَ اللهِ ماذا أُنزلَ الليلةَ منَ الفتنِ، وماذا فُتحَ منَ الخزائنِ، أيقظوا صواحباتِ الحُجَرِ، فرُبَّ كاسيةٍ في الدُّنيا عاريةٍ في الآخرةِ».

[الحديث ١١٥ ـ أطرافه في: ١١٢٦، ٣٥٩٩، ٥٨٤٤، ٦٢١٨، ٧٠٦٩].

٤٢ ـ باب السَّمرِ في العِلمِ

١١٦ ـ حدثنا سعيدُ بنُ عُفيرٍ قالَ: حدَّثني اللَّيثُ قالَ: حدَّثني عبدُ الرَّحمنِ بنُ خالدٍ، عنِ ابنِ شهابٍ، عنْ سالمٍ وأبي بكرِ بنِ سليمانَ بنِ أبي حَثْمةَ: أنَّ عبدَ اللهِ بنَ عمرَ قالَ: صلَّى بنا النبيُّ ﷺ العشاءَ في آخرِ حياتِهِ، فلمَّا سلَّمَ قامَ فقالَ: «أرأيتكمْ ليلتَكمْ هذهِ، فإنَّ رأسَ مئةِ سنةٍ منها لا يبقى ممَّنْ هوَ على ظهرِ الأرضِ أحدٌ».

[الحديث ١١٦ ـ طرفاه في: ٥٦٤، ٦٠١]

١١٧ ـ حدثنا آدمُ قالَ: حدَّثنا شُعبةُ قالَ: حدَّثنا الحكمُ قالَ: سمعتُ سعيدَ بنَ جُبيرٍ، عنِ ابنِ عبَّاسٍ قالَ: بِتُّ في بيتِ خالتي ميمونةَ بنتِ الحارثِ، زوجِ النبيِّ ﷺ، وكانَ النبيُّ ﷺ عندها في ليلتِها، فصلَّى النبيُّ ﷺ العشاءَ، ثمَّ جاءَ إلى منزلِهِ، فصلَّى أربعَ ركعاتٍ، ثمَّ نامَ، ثمَّ قامَ، ثمَّ قالَ: «نامَ الغُليِّمُ؟» أو كلمةً تُشبهُها، ثمَّ قامَ، فقمتُ عنْ يسارِهِ، فجعلَني عنْ يمينِهِ، فصلَّى خمسَ

١١٤ـ قوله: (أكتب) بالجزم ويجوز الرفع شارح.

ـ قوله: (الرزية) بهذا الضبط وقد تسهل الهمزة وتشدد الياء أفاده الشارح.

١١٥ـ قوله: يجوز في عارية الجر والرفع انظر الشارح.

[43] Keeping the knowledge

118- Abu'huraira "Allah be pleased with him" narrated: People say that I have narrated many traditions. Had it not been for two verses in the Qur'an, I would not have narrated a single tradition , and the verses are:

" Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse, Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (Heifer "Al'baqara" 159:160). No doubt our emigrant brothers used to be busy in the market with their bargains and our Ansari brothers used to be busy with their property (agriculture). But I (Abu'huraira) used to stick to Allah's Apostle "Allah's blessing and peace be upon him" contented with what will fill my stomach. Moreover, I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

119- Abu'huraira "Allah be pleased with him" reported: I said to Allah's Apostle "Allah's blessing and peace be upon him": "I hear many narrations (traditions) from you but I forget them." Allah's Apostle "Allah's blessing and peace be upon him" said: "Spread your garment." I did accordingly and then he moved his hands as if filling them with something and emptied them in it (my garment). Then he said: "Take and wrap this sheet over your body." I did it and after that, I never forgot any thing.

120- Abu'huraira "Allah be pleased with him" said: I have memorized two vessels of knowledge from Allah's Apostle "Allah's blessing and peace be upon him". I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut.

[44] Paying one's attention to religious scholars

121- Jarir Ibn Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said to me during the last greater pilgrimage (Hajj): "Let the people keep quiet and listen." Then he said (addressing the people): "Do not revert to disbelief after me by striking the necks of one another" (killing each other).

[45] What could the scholar preferably say when asked about the most learned person; he should ascribe absolute knowledge to Allah almighty

122- Sa'eed Ibn Jubair "Allah be pleased with him" reported: I said to Ibn Abbas "Allah be pleased with both": "Nawf Al'bakali alleged that Moses is not Moses of Israelites. But he is another Moses." Ibn Abbas said: "The enemy of Allah was liar. Obai Ibn Ka'b "Allah be pleased with him" narrated: The Messenger of Allah

رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ، أَوْ خَطِيطَهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ».

[الحديث ١١٧ ـ أطرافه : ١٣٨، ١٨٣، ٦٩٧، ٦٩٨، ٦٩٩، ٧٢٦، ٧٢٨، ٨٥٩، ٩٩٢، ١١٩٨، ٤٥٦٩، ٤٥٧٠، ٤٥٧١، ٤٥٧٢، ٥٩١٩، ٦٢١٥، ٦٣١٦، ٧٤٥٢].

٤٣ ـ باب حفظ العلم

١١٨ ـ حدثنا عبدُ العزيزِ بنُ عبدِ اللهِ قال: حدَّثني مالكٌ، عن ابنِ شهابٍ، عن الأعرجِ، عن أبي هريرة قال: إنَّ النَّاس يَقُولُونَ: أكْثَرَ أَبُو هُرَيرة، ولَوْلاَ آيتانِ في كِتابِ اللَّهِ ما حَدَّثْتُ حَدِيثاً ثُمَّ يَتْلُو: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ﴾ ـ إلى قَوْلِهِ ﴿الرَّحِيمُ﴾ [البقرة: ١٥٩ ـ ١٦٠]. إِنَّ إِخْوانَنَا مِنَ المُهاجِرِينَ كانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وإِنَّ إِخْوانَنا مِنَ الأَنْصارِ كانَ يَشْغَلُهُمُ العَمَلُ في أَمْوالِهِمْ، وإِنَّ أَبا هُرَيْرَةَ كانَ يَلْزَمُ رسُولَ اللَّهِ ﷺ بِشِبَعِ بَطْنِهِ، ويَحْضُرُ ما لا يَحْضُرُونَ، وَيَحْفَظُ مَا لا يَحْفَظُونَ. [الحديث ١١٨ أطرافه في: ١١٩، ٢٠٤٧، ٢٣٥٠، ٣٦٤٨، ٧٣٥٤]

١١٩ ـ حدثنا أَحْمَدُ بْنُ أَبِي بَكْرٍ أبو مُصْعَبٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينارٍ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قالَ: قُلْتُ: يا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثاً كَثِيراً أَنْسَاهُ؟ قالَ: «ابْسُطْ رِدَاءَكَ». فَبَسَطْتُهُ، قَالَ: فَغَرَفَ بِيَدَيْهِ ثُمَّ قَالَ: «ضُمَّهُ». فَضَمَمْتُهُ، فَمَا نَسِيتُ شَيْئاً بَعْدَهُ.

حدثنا إبْراهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا ابْنُ أَبِي فُدَيْكٍ بِهذا، أَوْ قالَ: غَرَفَ بِيَدِهِ فِيهِ

[طرفه في: ١١٨].

١٢٠ ـ حدثنا إسماعيلُ قالَ: حَدَّثَنِي أَخِي، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ وِعاءَيْنِ: فَأَمَّا أَحَدُهُما فَبَثَثْتُهُ، وَأَمَّا الآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هذا البُلْعُومُ.

٤٤ ـ باب الإنصات للعلماء

١٢١ ـ حدثنا حَجَّاجٌ قالَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قالَ لَهُ فِي حَجَّةِ الوَداعِ: «اسْتَنْصِتِ النَّاسَ» فَقَالَ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[الحديث ١٢١ ـ أطرافه في: ٤٤٠٥، ٦٨٦٩، ٧٠٨٠].

٤٥ ـ باب ما يُسْتَحَبُّ لِلْعَالِمِ إِذا سُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَيَكِلُ العِلْمَ إِلى اللهِ

١٢٢ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَنا عَمْرٌو قالَ: أَخْبَرَنِي سَعِيدُ

١٢١ـ قوله (يضرب) بالرفع وجوز ابن مالك وأبو البقاء الجزم انظر الشارح.

١٢٢ـ قوله: البكالي بكسر الموحدة وفتحها وتخفيف الكاف وحكي تشديدها مع فتح الموحدة انظر الشارح.

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"Allah's blessing and peace be upon him" said: "Once The Prophet Moses stood up and addressed Israelites. He was asked: "Who is the most learned man amongst the people?" He said: "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him: "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said: "O my Lord! How can I meet him?" Allah said: "Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish." So Moses set out along with his (servant) boy, Yusha Ibn Noon and carried a fish in a large basket till they reached a rock, where they laid their heads down and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." (The Cave 62) Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses: "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." (The Cave 63) Moses remarked: "That is what we have been seeking." So they went back retracing their footsteps, (The Cave 64) till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al'khadir replied saying: "How do people greet each other in your land?"

Moses said: "I am Moses." He asked: "Moses of Israelites?" Moses replied: "Yes." and added: "May I follow you so that you might teach me of that knowledge which you have been taught?" Al'khadir replied: "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge that Allah has taught you which I do not know." Moses said: " Allah willing, you will find me patient and I will disobey none of your orders." So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al'khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al'khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al'khadir went to one of the planks of the boat and plucked it out. Moses said: "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al'khadir replied: "Didn't I tell you that you will not be able to remain patient with me?" (The Cave 69) Moses said: "Rebuke me not for what I forgot." (The Cave 72:73) The first (excuse) of Moses was that he had forgotten.

Then they proceeded further and found a boy playing with other boys. Al'khadir took hold of the boy's head from the top and plucked it out with his hands (and Killed him). Moses said: "Have you killed an innocent soul who has killed none?" (The Cave 74) Al'khadir replied: "Did I not tell you that you cannot remain patient with me?" (The Cave 75) Then they both proceeded till when they came to the people of a town, whom they asked for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al'khadir repaired it (The Cave 77) with his own hands. Moses said: "If you had wished, surely you could have taken wages for it." Al'khadir replied: "This is the departure between you and me." (The Cave 77:78) The Prophet "Allah's blessing and peace be upon him" added: "May Allah be Merciful to Moses! Would it that he could have been more patient so as to tell us more about his story with Al'khadir!"

ابنُ جُبَيرٍ قال: قلتُ لابنِ عبَّاسٍ: إنَّ نَوْفاً البكاليَّ يَزْعُمُ أنَّ موسى لَيسَ بِموسى بَني إسرائيلَ إنَّما هُوَ موسى آخَرُ؟ فقالَ كذبَ عدوُّ اللهِ، حدَّثنا أُبيُّ بنُ كعبٍ، عنِ النَّبيِّ ﷺ: «قامَ موسى النَّبيُّ خطيباً في بني إسرائيلَ، فسُئلَ أيُّ النَّاسِ أعلمُ؟ فقالَ: أنا أعلمُ، فعَتَبَ اللهُ عليه، إذ لم يَرُدَّ العِلمَ إليه، فأوحى اللهُ إليه أنَّ عبداً من عبادي بمَجمعِ البحرينِ هُوَ أعلمُ منكَ. قال: يا ربِّ وكيفَ بهِ؟ فقيلَ لهُ: احمِلْ حُوتاً في مِكتَلٍ، فإذا فقدتَهُ، فهُوَ ثَمَّ، فانطلقَ وانطلقَ بفتاهُ يُوشَعَ بنِ نُونٍ وحَمَلا حُوتاً في مِكتَلٍ، حتَّى كانا عندَ الصَّخرةِ وضعا رُؤوسَهما وناما، فانسَلَّ الحوتُ منَ المِكتَلِ، فاتَّخذَ سبيلَهُ في البحرِ سَرَباً، وكانَ لموسى وفتاهُ عجباً، فانطلقا بقيَّةَ ليلَتِهما ويومَهُما، فلمَّا أصبحَ قالَ موسى لفتاهُ: ﴿آتِنا غداءَنا لقد لقينا من سفرِنا هذا نصَباً﴾ [الكهف: ٦٢] ولم يجدْ موسى مَسّاً منَ النَّصبِ حتَّى جاوزَ المكانَ الذي أُمِرَ به. فقالَ لهُ فتاهُ: ﴿أرأيتَ إذ أوينا إلى الصَّخرةِ فإنِّي نسيتُ الحوتَ﴾ [الكهف: ٦٣] قال موسى: ﴿ذلكَ ما كُنَّا نبغي فارتدَّا على آثارِهما قصصاً﴾ [الكهف: ٦٤] فلمَّا انتهيا إلى الصَّخرةِ، إذا رجلٌ مُسجًّى بثوبٍ، أو قالَ: تَسجَّى بثوبِهِ، فسلَّمَ موسى، فقالَ الخضرُ: وأنَّى بأرضِكَ السَّلامُ؟ فقالَ: أنا موسى، فقالَ: موسى بني إسرائيلَ؟ قالَ: نعم، ﴿قالَ: هل أتَّبِعُكَ على أن تُعلِّمَني ممَّا عُلِّمتَ رُشداً قالَ: إنَّكَ لن تستطيعَ معيَ صبراً﴾ [الكهف: ٦٦ ـ ٦٧] يا موسى، إنِّي على علمٍ من علمِ اللهِ علَّمنيهِ لا تعلمُهُ أنتَ، وأنتَ على علمٍ علَّمكَهُ لا أعلمُهُ. ﴿قالَ: ستجدُني إن شاءَ اللهُ صابراً ولا أعصي لكَ أمراً﴾ [الكهف: ٦٩] فانطلقا يمشيانِ على ساحلِ البحرِ، ليسَ لهما سفينةٌ، فمرَّت بهما سفينةٌ، فكلَّموهم أن يحملوهما، فعُرِفَ الخضرُ، فحملوهما بغيرِ نَوْلٍ، فجاءَ عُصفورٌ فوقعَ على حرفِ السَّفينةِ، فنقرَ نقرةً أو نقرتينِ في البحرِ، فقالَ الخضرُ: يا موسى ما نقصَ علمي وعلمُكَ من علمِ اللهِ إلَّا كنقرةِ هذا العصفورِ في البحرِ، فعمَدَ الخضرُ إلى لوحٍ من ألواحِ السَّفينةِ فنزعَهُ، فقالَ موسى: قومٌ حملونا بغيرِ نَوْلٍ عمَدتَ إلى سفينتِهِم فخرقتَها لتُغرِقَ أهلَها؟ ﴿قالَ: ألم أقُلْ إنَّكَ لن تستطيعَ معيَ صبراً * قالَ: لا تؤاخذْني بما نسيتُ﴾ [الكهف: ٧٢-٧٣] فكانتِ الأولى من موسى نِسياناً فانطلقا فإذا غلامٌ يلعبُ معَ الغِلمانِ، فأخذَ الخضرُ برأسِهِ من أعلاهُ فاقتلعَ رأسَهُ بيدِهِ، فقالَ موسى: ﴿أقتلتَ نفساً زكيَّةً بغيرِ نفسٍ﴾ [الكهف: ٧٤] ﴿قالَ ألم أقُلْ لكَ إنَّكَ لن تستطيعَ معيَ صبراً﴾ [الكهف: ٧٥]. قال ابنُ عُيينةَ: وهذا أوكدُ ﴿فانطلقا حتَّى إذا أتيا أهلَ قريةٍ استطعما أهلَها، فأبوا أن يُضيِّفوهما، فوجدا فيها جداراً يُريدُ أن ينقضَّ فأقامَهُ﴾ [الكهف: ٧٧] قالَ الخضرُ بيدِهِ، فأقامَهُ، فقالَ لهُ موسى ﴿لو شئتَ لاتَّخذتَ عليهِ أجراً * قالَ: هذا فراقُ بيني وبينِكَ﴾ [الكهف: ٧٧ ـ ٧٨]، قالَ النَّبيُّ ﷺ: «يرحمُ اللهُ موسى، لَوَدِدْنا لو صبرَ حتَّى يُقصَّ علينا من أمرِهما». [طرف في: ٧٤].

٤٦ ـ باب مَنْ سَأَلَ وَهُوَ قَائِمٌ، عالِماً جالِساً

١٢٣ ـ حدثنا عُثمانُ قال: أخبرنا جريرٌ، عن منصورٍ، عن أبي وائلٍ، عن أبي موسى قال:

ـ قوله: (علمك) الله وفي فرع اليونينية علمكه الله بهاء الضمير الراجع إلى العلم شارح.

[46] Asking while standing up a scholar who is sitting down

123- Abu'moosa "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! What kind of fighting is in Allah's cause? Indeed, some of us fight because of being enraged and angry; and some for the sake of his pride and haughtiness." The Prophet "Allah's blessing and peace be upon him" raised his head, and he did so just because the questioner was standing, and said: "He who fights for Allah's Word (Islam) to be superior, would fight in Allah's cause."

[47] asking and giving opinions at the place of throwing the pebbles (during Hajj)

124- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: I saw Allah's Apostle "Allah's blessing and peace be upon him" near the Jimar (at Mina during his last Hajj). People asked him questions. A man came and said: "I forgot and slaughtered before throwing the pebbles." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm." Then another person came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now."

So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

[48] Allah's saying: **"of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)**

125- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was going with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim ! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet. I thought he was being inspired Divinely. So I stayed till that state of The Prophet "Allah's blessing and peace be upon him" (while being inspired) was over. The Prophet "Allah's blessing and peace be upon him" then said: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

[49] leaving some options for fear that some persons might be short of understanding them correctly so that they might fall into harder ones

126- Al'aswad "Allah be pleased with him" reported: Abdullah Ibn Az'zubair said to me: "A'isha used to tell you secretly a lot of things. What did she tell you about Ka'ba?" I replied: "She said that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Had not your people (of Quraish) been still close to the time of disbelief (as they embraced Islam just a short time ago) I would have dismantled Ka'ba and made two doors for it: one for people to enter into it, and the other for them to exit."" Ibn Az'zubair did so later.

[50] Dedicating knowledge to certain people for fear that others could not correctly understand it

Ali Ibn Abu'talib "Allah be pleased with him" reported: "Talk to people with what they know (and could understand). Do you like that people do not believe Allah and his Messenger?"

127- Ali Ibn Abu'talib "Allah be pleased with him" narrated: (The same tradition).

جاءَ رَجلٌ إلى النَّبيِّ ﷺ فقالَ يا رَسولَ اللَّهِ، مَا القِتالُ فِي سَبيلِ اللَّهِ؟ فَإنَّ أَحدَنَا يُقاتِلُ غَضباً، ويُقاتِلُ حَميَّةً، فرفَعَ إليهِ رَأْسَهُ ـ قال: وما رَفَعَ إليهِ رَأْسَهُ إلاّ أنَّهُ كانَ قائماً ـ فقال: «مَن قاتَلَ لِتَكونَ كلمةُ اللهِ هيَ العُليَا، فَهوَ في سَبيلِ اللهِ عزّ وجلّ».

[الحديث ١٢٣ ـ أطرافه في: ٢٨١٠، ٣١٢٦، ٧٤٥٨].

٤٧ ـ باب السُّؤَالِ والفُتْيا عندَ رَمْيِ الجِمارِ

١٢٤ ـ حدّثنا أبو نُعيم قال: حدَّثَنا عبدُ العزيزِ بنُ أبي سَلمةَ، عن الزُّهريِّ، عن عيسى بنِ طلحةَ، عن عبدِ اللَّهِ بنِ عَمْرٍو قال: رأيتُ النَّبيَّ ﷺ عِندَ الجَمْرةِ وهوَ يُسْئَلُ، فقالَ رجُلٌ: يا رَسولَ اللَّهِ، نَحرْتُ قبلَ أنْ أرْمِيَ؟ قال: «ارْمِ ولا حَرَجَ» قال آخَرُ: يا رَسولَ اللَّهِ، حَلقتُ قبلَ أنْ أنْحَرَ؟ قال: «انْحَرْ ولا حَرَجَ»، فَمَا سُئِلَ عَنْ شيءٍ قُدِّمَ ولا أُخِّرَ إلاّ قال «افعلْ ولا حَرَجَ».

[طرفه في: ٨٣]

٤٨ ـ باب قَوْلِ اللَّهِ تعالَى: ﴿وما أُوتيتُمْ منَ العِلمِ إلاّ قليلاً﴾

١٢٥ ـ حدّثنا قَيسُ بنُ حَفصٍ قالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنَا الأعْمَشُ سُلَيمانُ، عَن إبْرَاهِيمَ، عن علقَمةَ، عن عبدِ اللهِ قال: بينا أنَا أمْشِي معَ النَّبيِّ ﷺ في خِرَبِ المَدِينَةِ وَهُوَ يَتَوكَّأُ على عَسِيبٍ معَهُ، فمَرَّ بنفَرٍ منَ اليَهودِ، فقالَ بعْضُهُمْ لِبَعضٍ: سَلوهُ عنِ الرُّوحِ؟ وقالَ بعْضُهُمْ: لا تَسْأَلوهُ، لا يَجيءُ فيهِ بِشيءٍ تَكرَهونَهُ، فقالَ بعْضُهُمْ: لنَسأَلَنَّهُ، فقامَ رجلٌ مِنْهُمْ فقالَ: يا أبا القَاسِمِ مَا الرُّوحُ؟ فَسَكَتَ، فَقُلتُ: إنَّهُ يُوحى إلَيهِ، فقُمْتُ، فَلَمَّا انجَلَى عَنهُ فَقَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أمْرِ رَبِّي وَمَا أُوتُوا مِنَ العِلمِ إلاّ قَلِيلاً﴾. [الإسراء: ٨٥] قالَ الأعْمَشُ: هكذا في قِرَاءَتِنا. [الحديث ١٢٥ ـ أطرافه في: ٤٧٢١، ٧٢٩٧، ٧٤٥٦، ٧٤٦٢].

٤٩ ـ باب مَنْ تَرَكَ بَعْضَ الاخْتِيارِ مَخافَةَ أَنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ عَنْهُ فَيَقَعُوا في أَشَدَّ مِنْهُ

١٢٦ ـ حدّثنا عُبَيدُ اللَّهِ بنُ مُوسى، عَنْ إسْرَائِيلَ، عَنْ أَبي إسْحاقَ، عَنِ الأَسْوَدِ قالَ: قالَ لِي ابنُ الزُّبَيرِ: كانَتْ عائِشَةُ تُسِرُّ إليكَ كَثيراً، فَمَا حَدَّثَتْكَ في الكَعْبَةِ؟ قُلتُ: قالَتْ لِي: قالَ النَّبيُّ ﷺ: «يا عائِشَةُ لَوْلا قَوْمُكِ حَدِيثٌ عَهْدُهُمْ ـ قالَ ابْنُ الزُّبَيرِ ـ بِكُفْرٍ، لَنَقَضْتُ الكَعْبَةَ، فَجَعَلتُ لَهَا بَابَينِ: بَابٌ يَدْخُلُ النَّاسُ وَبابٌ يَخْرُجُونَ». فَفَعَلَهُ ابْنُ الزُّبَيرِ.

[الحديث ١٢٦ أطرافه في: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤، ٧٢٤٣].

٥٠ ـ باب مَنْ خَصَّ بالعِلمِ قَوْماً دُونَ قَوْمٍ كَرَاهِيَةَ أنْ لا يَفْهَمُوا

وَقالَ عَلِيٌّ: حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ، أتُحِبُّونَ أنْ يُكَذَّبَ اللَّهُ وَرَسولُهُ.

١٢٧ ـ حدّثنا عُبَيدُ اللَّهِ بنُ مُوسى، عَنْ مَعْرُوفِ بنِ خَرَّبُوذٍ، عَنْ أبي الطُّفَيلِ عَنْ عَليٍّ: بِذلِكَ.

128- Anas "Allah be pleased with him" told: Once Mu'adh was along with Allah's Apostle "Allah's blessing and peace be upon him" as a companion rider. Allah's Apostle "Allah's blessing and peace be upon him" said: "O Mu'adh Ibn Jabal!" Mu'adh replied: "Here I am, at your service, O Allah's Apostle!" Again The Prophet "Allah's blessing and peace be upon him" said: "O Mu'adh!" Mu'adh said thrice: "Here I am, at your service, O Allah's Apostle!" Allah's Apostle "Allah's blessing and peace be upon him" said: "There is none who testifies sincerely that there is no God to be worshipped but Allah and Mohammad is his Apostle, except that Allah will save him from the Hell-fire." Mu'adh said: "O Allah's Apostle! Should I not inform the people about it so that they may have glad tidings?" He replied: "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, for fear of committing sin (by not telling the knowledge).

129- Anas "Allah be pleased with him" reported: I was told that The Messenger of Allah "Allah's blessing and peace be upon him" had said to Mu'adh: "He, who met Allah, without associating anything with him in worship, would enter into Paradise." Mu'adh asked: "O Messenger of Allah! Wouldn't I give people the glad tidings of that?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No, lest they might depend upon it solely."

[51] One's shyness in (asking for) knowledge (of something)

Mujahid said: "If one remained shy and haughty he could learn nothing." A'isha "Allah be pleased with her" said: "What good women are those of The Ansar! Their shyness did not prevent them to ask to understand (the religious) knowledge."

130- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge." Ommu'salama, then covered her face and asked: "O Allah's Apostle! Does a woman get a discharge?" He replied: "Yes, let your right hand be in dust ("you will not achieve goodness"), and that is why the son resembles his mother."

131- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the trees, there is a tree, the leaves of which do not fall; it looks like a Muslim.

Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. Moreover, I thought of the date-palm tree but felt shy to answer before the others. Then they asked: "What is that tree, O Allah's Apostle?" He replied: "It is the date-palm tree." I told my father of what I had thought of. He said to me: "Had you said it, it would have been better for me than to have so-and-so and so-and-so."

[52] You could request somebody to ask on behalf of you in state of feeling shy

132- Ali Ibn Abu'talib "Allah be pleased with him" told: I used to get the menstrual urethral discharge frequently so I requested Al'miqdad to ask

١٢٨ ـ حدّثنا إسْحاقُ بنُ إبْراهيمَ قالَ: حَدَّثَنا مُعاذُ بْنُ هِشام قالَ: حَدَّثَني أَبي، عَنْ قَتادَةَ قالَ: حَدَّثَنا أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبيَّ ﷺ ـ ومُعاذٌ رَدِيفُهُ عَلَى الرَّحْلِ ـ قالَ: «يا مُعاذُ بنَ جَبَلٍ» قالَ: لَبَّيكَ يا رَسُولَ اللّهِ وَسَعْدَيكَ، قالَ: «يا مُعاذُ». قالَ لَبَّيكَ يا رَسُولَ اللّهِ وَسَعْدَيكَ ثَلاثاً، قالَ: «ما مِنْ أَحَدٍ يَشْهَدُ أَنْ لا إلهَ إلاّ اللّهُ وأَنَّ مُحَمَّداً رَسُولُ اللّهِ صِدْقاً مِنْ قَلْبِهِ، إلاَّ حَرَّمَهُ اللّهُ عَلَى النَّارِ»، قالَ يا رَسُولَ اللّهِ، أَفَلا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قالَ: «إذاً يَتَّكِلُوا» وَأَخْبَرَ بِها مُعاذٌ عِنْدَ مَوْتِهِ تَأَثُّماً. [الحديث ١٢٨ ـ طرفه في: ١٢٩].

١٢٩ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبي قالَ: سَمِعْتُ أَنَساً قالَ: ذُكِرَ لي أَنَّ النَّبيَّ ﷺ قالَ لِمُعاذٍ: «مَنْ لَقِيَ اللّهَ لا يُشْرِكُ بِهِ شَيئاً دَخَلَ الجَنَّةَ». قالَ: أَلا أُبَشِّرُ النَّاسَ؟ قالَ: «لا، إنِّي أَخافُ أَنْ يَتَّكِلوا».

[طرفه في: ١٢٨].

٥١ ـ باب الحَيَاءِ في العلم

وَقالَ مُجاهِدٌ: لاَ يَتَعَلَّمُ العِلْمَ مُسْتَحْيٍ ولاَ مُسْتَكْبِرٌ. وَقالَتْ عائِشَةُ: نِعْمَ النِّساءُ نِساءُ الأنْصارِ، لَمْ يَمْنَعْهُنَّ الحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

١٣٠ ـ حدّثنا مُحَمَّدُ بنُ سلامٍ قالَ: أَخْبَرَنا أَبو مُعاوِيَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ أَبيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سلَمَةَ، عَنْ أُمِّ سَلَمَةَ قالَتْ: جاءَتْ أُمُّ سُلَيمٍ إلَى رَسُولِ اللّهِ ﷺ فَقالَتْ: يا رَسُولَ اللّهِ، إنَّ اللّهَ لا يَسْتَحْيِي مِنَ الحَقِّ، فَهَلْ عَلَى المَرْأَةِ مِنْ غُسْلٍ إذا احْتَلَمَتْ؟ قالَ النَّبيُّ ﷺ: «إذا رَأَتِ الماءَ» فَغَطَّتْ أُمُّ سَلَمَةَ ـ تَعْني وَجْهَها ـ وَقالَتْ: يا رَسُولَ اللّهِ وَتَحْتَلِمُ المَرْأَةُ؟ قالَ: «نَعَمْ تَرِبَتْ يَمِينُكِ فَبِمَ يُشْبِهُها وَلَدُها؟».

[الحديث ١٣٠ ـ أطرافه في: ٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١].

١٣١ ـ حدثنا إِسماعيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ عبدِ اللّهِ بنِ دِينارٍ، عَنْ عبدِ اللّهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُها، وَهِيَ مَثَلُ المُسْلِمِ، حَدِّثُونِي ما هِيَ»؟ فَوَقَعَ النَّاسُ فِي شَجَرِ البادِيَةِ، وَوَقَعَ فِي نَفسِي أَنَّها النَّخْلَةُ، قالَ عَبْدُ اللّهِ: فَاسْتَحْيَيتُ، فَقالُوا: يا رَسُولَ اللّهِ أَخْبِرْنا بِها، فَقالَ رَسُولُ اللّهِ ﷺ: «هِيَ النَّخْلَةُ». قالَ عَبْدُ اللّهِ: فَحَدَّثْتُ أَبي بِما وَقَعَ فِي نَفسِي، فَقالَ: لأَنْ تَكُونَ قُلْتَها أَحَبُّ إلَيَّ مِنْ أَنْ يَكُونَ لِي كَذا وَكَذا.

[طرفه في: ٦١].

٥٢ ـ باب مَنِ اسْتَحْيَا فَأَمَرَ غَيرَهُ بالسُّؤالِ

١٣٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ اللّهِ بْنُ داوُدَ، عَنِ الأعْمَشِ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ

باب ٥١ ـ قوله: (مستحيي) بهذا الضبط ويجوز فيه مستحي بياء واحدة انظر الشارح.

١٣١ـ قوله: (مثل) بهذا الضبط وفي رواية مثل بكسر الميم وسكون المثلثة شارح.

The Prophet "Allah's blessing and peace be upon him" about it. Al'miqdad asked him and he replied: "One has to perform ablution (after it)."

[53] Giving religious opinions in the mosque

133- Abdullah Ibn Omar "Allah be pleased with both" said: "A man got up in the mosque and said: “O Allah's Apostle! At which place we should assume the Ihram (a state of preparation for starting the pilgrimage rituals) as you order us?” Allah's Apostle "Allah's blessing and peace be upon him" replied: “The residents of Medina should assume the Ihram from Dhul'hulaifa, the people of Syria from Al'juhfa and the people of Najd from Qarn." Ibn Omar further said: "The people pretend that Allah's Apostle "Allah's blessing and peace be upon him" also said: “The residents of Yemen should assume Ihram from Yalamlam”." Ibn Omar used to say: "I do not remember whether or not Allah's Apostle "Allah's blessing and peace be upon him" said this (the last statement)."

[54] Answering the questioner with more than what he asked for

134- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?” He replied: "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfume). If he has no slippers , then he can use socks (made from thick fabric or leather; and we will use this word to stand for the Arabic “Khuff” as there is no good equivalent term to the Arabic word) but the socks should be cut short so as to make the ankles bare."

مُحمَّد بْنِ الحَنَفِيَّةِ، عَنْ عَلِيّ قَالَ: كُنتُ رَجُلاً مَذَّاءً، فَأَمَرْتُ المِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ، فَسأَلَهُ، فَقَالَ: «فِيهِ الوُضُوءِ».

[الحديث ١٣٢ ـ طرفاه في: ١٧٨، ٢٦٩].

٥٣ ـ باب ذِكْرِ العلمِ والفُتْيَا في المَسْجِدِ

١٣٣ ـ حدثني قتيبة بن سعيدٍ قال: حدَّثنا اللَّيثُ بن سعدٍ قال: حدَّثنا نافعٌ مولى عبدِ اللّهِ ابن عُمَر بن الخطاب، عن عبدِ اللّهِ بنِ عُمَرَ: أنَّ رَجُلاً قامَ في المسجدِ فقال: يا رَسُولَ اللّهِ مِنْ أينَ تَأْمُرُنا أنْ نُهِلَّ؟ فَقالَ رَسُولُ اللّهِ ﷺ: «يُهِلُّ أَهْلُ المَدِينَةِ مِنْ ذي الحُلَيفَةِ، وَيُهِلُّ أَهْلُ الشَّأمِ مِنَ الجُحفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ».

وَقال ابنُ عمرَ: ويزْعمون أنَّ رَسُولَ اللّهِ ﷺ قال: «ويُهِلُّ أَهْلُ اليَمَنِ مِنْ يَلَمْلَمَ»، وكان ابنُ عُمَرَ يَقُولُ: لَمْ أفْقَهْ هذهِ مِنْ رَسُولِ اللّهِ ﷺ.

[الحديث ١٣٣ ـ أطرافه في: ١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨، ٧٣٣٤].

٥٤ ـ باب مَنْ أجابَ السَّائِلَ بِأكْثَرَ مِمَّا سَألَهُ

١٣٤ ـ حدثنا آدمُ قال: حدَّثنا ابنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. وعَنِ الزُّهْرِيِّ، عن سالمٍ، عَنِ ابنِ عُمرَ، عَنِ النَّبِيِّ ﷺ: أنَّ رَجُلاً سأَلَهُ ما يَلبَسُ المُحْرِمُ؟ فَقالَ: «لاَ يَلْبَسُ القَمِيصَ، وَلاَ العِمَامَةَ وَلاَ السَّرَاوِيلَ، وَلاَ البُرْنُسَ، وَلاَ ثَوْباً مَسَّهُ الوَرْسُ، أو الزَّعْفرانُ، فإنْ لَمْ يَجِدِ النَّعْلَينِ فَلْيَلْبَسِ الخُفَّينِ، وَلْيَقْطَعْهُما حَتَّى يَكُونَا تَحْتَ الكَعْبَيْنِ».

[الحديث ١٣٤ ـ أطرافه في: ٣٦٦، ١٥٤٢، ١٨٣٨، ١٨٤٢، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥، ٥٨٠٦، ٥٨٤٧، ٥٨٥٢].

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١٣٤ ـ قوله: (لا يلبس) بالرفع والكسر كما في الشارح.

(4) The Book of Ablution

[1] What was mentioned regarding ablution

and Allah's saying: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast "Al'ma'ida" 6)

Abu Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" showed that the obligation of ablution could be by washing one's body's parts once, twice or thrice but no more than that. Religious scholars denied to exceed over that.

[2] There is no accepted prayer without getting clean

135- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of a person, who passes urine, stool, sound, or wind, is not accepted till he performs the ablution."

[3] The virtue of ablution; and the radiant and bright people as a result of the trace of ablution

136- Abu'huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: "On the Day of Judgement, my followers will be called the radiant and bright people as a result of the trace of ablution. Whoever can increase the area of his radiance should do so (By performing ablution regularly). "

[4] Ablution will not be necessary unless one is certain that something has spoilt it

137- Abbad Ibn Tamim "Allah be pleased with him" reported that his uncle had asked Allah's Apostle "Allah's blessing and peace be upon him" about a person who imagined to have passed wind during the prayer. Allah's Apostle "Allah's blessing and peace be upon him" replied: "He should not leave his prayer unless he hears sound or smells something."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٤ ـ كِتَابُ الوُضُوءِ

١ ـ بابُ ما جاءَ في الوُضُوءِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيدِيَكُمْ إِلَى المَرَافِقِ وَامسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الكَعْبَينِ﴾ [المائدة: ٦]

قالَ أَبُوعَبْدِ اللَّهِ: وَبَيَّنَ النَّبِيُّ ﷺ أَنَّ فَرضَ الوُضُوءِ مَرَّةٍ مَرَّةً، وَتَوَضَّأَ أَيضاً مَرَّتَينِ وَثَلاثاً، وَلَمْ يَزِدْ عَلَى ثَلاثٍ، وكَرِهَ أَهلُ العِلمِ الإِسرافَ فِيهِ وَأَنْ يُجاوِزُوا فِعلَ النَّبِيِّ ﷺ.

٢ ـ بابٌ لا تُقْبَلُ صَلاةٌ بِغَيرِ طُهُورٍ

١٣٥ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ الحَنْظَلِيُّ قالَ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «لا تُقْبَلُ صَلاةُ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ»، قالَ رَجُلٌ مِنْ حَضْرَمُوتَ: ما الحَدَثُ يا أَبا هُرَيرَةَ؟ قالَ: فُساءٌ أَوْ ضُراطٌ.

[الحديث ١٣٥ ـ طرفه في: ٦٩٥٤].

٣ ـ بابُ فَضْلِ الوُضُوءِ وَالغُرُّ المُحَجَّلُونَ مِنْ آثارِ الوُضُوءِ

١٣٦ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ، عَنْ نُعَيمٍ المُجْمِرِ قالَ: رَقِيتُ مَعَ أَبِي هُرَيرَةَ عَلَى ظَهرِ المَسجِدِ فَتَوَضَّأَ، فَقالَ إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ القِيامَةِ غُرّاً مُحَجَّلِينَ مِنْ آثارِ الوُضُوءِ، فَمَنِ اسْتَطاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

٤ ـ بابٌ لا يَتَوَضَّأُ مِنَ الشَّكِّ حَتَّى يَسْتَيقِنَ

١٣٧ ـ حدّثنا عَلِيٌّ قالَ: حدّثنا سُفيانُ قالَ: حَدَّثَنا الزُّهرِيُّ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ ﷺ: الرَّجُلُ الَّذِي يُخَيَّلُ إِلَيهِ أَنَّهُ يَجِدُ الشَّيءَ فِي الصَّلاةِ؟ فَقالَ: «لا يَنْفَتِلْ ـ أَوْ لا يَنْصَرِفْ ـ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً»

[الحديث ١٣٧ ـ طرفاه في: ١٧٧، ٢٠٥٦].

باب ٢ ـ قوله: (طهور) بضم الطاء وفتحها شارح.

١٣٧ ـ قوله: (لا ينفتل أو لا ينصرف) بالجزم فيهما والرفع فيهما شارح مختصراً.

[5] Some facilities of ablution

138- Ibn Abbas "Allah be pleased with both" reported: "The Prophet "Allah's blessing and peace be upon him" slept (or lay down, according to another narration) till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn Abbas "Allah be pleased with both" told the whole narration as follows: One night I slept at the house of (my aunt) Maimuna. After The Prophet "Allah's blessing and peace be upon him" had slept a part of the night, He got up and performed a light (but perfect) ablution from a hanging water skin and stood up for the prayer. I performed a similar ablution and joined him standing on his left side but he drew me to his right and prayed as much as Allah wished him to do. Then he slept till I heard his breath sounds. The Mu'adhdhin came to The Prophet "Allah's blessing and peace be upon him" and informed him that the time of the (Fajr) prayer was due. The Prophet went out and offered the Morning Prayer without repeating the ablution.

We said to Amr: Some people said that the Prophet's eyes sleep though his heart never sleeps. He replied: "Obaid Ibn Omar told: The Prophets dreams are considered to be kind of divinely inspiration." He recited Allah's saying: "Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou will find me, if Allah So wills one practising Patience and constancy." (As'saffat 102)

[6] One's perfecting the ablution

139- Usama Ibn Zaid "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" proceeded from Arafat till he reached the mountain pass, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "Is it the time for the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." He rode till he reached Al'muzdalifa, where he dismounted and performed ablution perfectly. The (call for) establishing the prayer was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the prayer establishment was pronounced for the Isha which The Prophet "Allah's blessing and peace be upon him" led. No prayer was offered in between the two prayers.

[7] Washing one's face with his two hands by a handful of water

140- Ibn Abbas "Allah be pleased with both "was reported to have performed ablution and washed his face (as follows): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this, (gesturing) joining both hands, and washed his face. He took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm. He passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly. He, similarly, took another handful of water and washed thoroughly the other (left) foot (up to the ankles) and said: "I saw Allah's Apostle "Allah's blessing and peace be upon him" performing ablution in this way."

٥ ـ باب التَّخْفِيفِ فِي الوُضُوءِ

١٣٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا سُفيانُ، عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي كُرَيبٌ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ، ثُمَّ صَلَّى، وَرُبَّمَا قَالَ: اضْطَجَعَ حَتَّى نَفَخَ، ثُمَّ قَامَ فَصَلَّى.

ثُمَّ حدّثنا بِهِ سُفْيانُ مَرَّةً بَعْدَ مَرَّةٍ، عَنْ عَمْرٍو عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيمونة لَيلَةً، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيلِ، فَلَمَّا كانَ فِي بَعْضِ اللَّيلِ، قَامَ النَّبِيُّ ﷺ فَتَوضَأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو وَيُقَلِّلُهُ، وَقَامَ يُصَلِّي فَتَوضَأْتُ نَحْواً مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ ـ وَرُبَّمَا قَالَ سُفْيَانُ: عَنْ شِمَالِهِ ـ فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، ثُمَّ أَتَاهُ المُنَادِي فَآذَنَهُ بِالصَّلاَةِ، فَقَامَ مَعَهُ إِلَى الصَّلاَةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. قُلْنَا لِعَمْرٍو: إِنَّ نَاساً يَقُولُونَ: إِنَّ رَسُولَ اللَّهِ ﷺ تَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ؟ قَالَ عَمْرٌو: سَمِعْتُ عُبَيدَ بْنَ عُمَيْرٍ يَقُولُ: رُؤْيَا الأَنْبِيَاءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾. [الصافات: ١٠٢].

[طرفه في: ١١٧].

٦ ـ باب إِسْبَاغِ الوُضُوءِ

وَقَالَ ابْنُ عُمَرَ: إِسْبَاغُ الوُضُوءِ: الإِنْقَاءُ.

١٣٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيدٍ: أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الوُضُوءَ، فَقُلْتُ: الصَّلاَةَ يَا رَسُولَ اللَّهِ! فَقَالَ: «الصَّلاَةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جَاءَ المُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلاَةُ، فَصَلَّى المَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ، فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ العِشَاءُ فَصَلَّى، وَلَمْ يُصَلِّ بَيْنَهُمَا.

[الحديث ١٣٩ ـ أطرافه في: ١٨١، ١٦٦٧، ١٦٦٩، ١٦٧٢].

٧ ـ باب غَسْلِ الوَجْهِ بِاليَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ

١٤٠ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: أَخْبَرَنَا أَبُو سَلَمَةَ الخُزَاعِيُّ مَنْصُورُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ بِلاَلٍ يَعْنِي سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، وَأَخَذَ غَرْفَةً مِنْ مَاءٍ فَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَجَعَلَ بِهَا هكذا، أَضَافَهَا إِلَى يَدِهِ الأُخْرَى، فَغَسَلَ بِهِمَا وَجْهَه، ثُمَّ أَخَذَ غَرفة مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ اليُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ اليُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَرَشَّ عَلَى رِجْلِهِ اليُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى فَغَسَلَ بِهَا رِجْلَهُ يَعْنِي اليُسْرَى، ثُمَّ قَالَ: هكذا

باب ٧ ـ قوله: (الغرفة) بفتح الغين المعجمة بمعنى المصدر وبالضم بمعنى المغروف وهي ملء الكف شارح.

[8] Mentioning Allah's name in everything one does, and in sexual intercourse (between one and his wife)

141- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you says, while committing sexual intercourse with his wife: O Allah! Let us be far from Satan; and let Satan be far from what you would give us, and then, he had, as a result of this meeting with his wife, a child, Satan, consequently should not harm this child."

[9] What one says as going to call the answer of nature

142- Anas "Allah be pleased with him" said: Whenever The Prophet "Allah's blessing and peace be upon him" went to answer the call of nature, he used to say: "O Allah! I seek Refuge with you from all offensive and wicked things (evil deeds and spirits)."

[10] Putting the water at the lavatory

143- Ibn Abbas "Allah be pleased with both" told: Once The Prophet "Allah's blessing and peace be upon him" entered a lavatory and I placed water for his ablution. He asked: "Who placed it?" He was informed accordingly and so he said: "O Allah! Make him (Ibn Abbas) a learned scholar in the religion (of Islam)."

[11] One should not receive the Qiblah with urine or stool

144- Abu'aiyub Al'ansari "Allah be pleased with him" Narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should face either the east or the west."

[12] Excreting on two bricks

145- Ibn Omar "Allah be pleased with both: said: People say: "Whenever you sit for answering the call of nature, you should not face the Qiblah or Jerusalem." I told them: "Once I went up the roof of our house and I saw Allah's Apostle "Allah's blessing and peace be upon him"

Answering the call of nature while sitting on two bricks facing Jerusalem."

رَأيتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ

٨ ـ باب التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الوِقَاعِ

١٤١ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قال: حَدَّثَنا جرير، عَن مَنصُور، عَن سالِم بنِ أبي الجَعدِ، عَن كُرَيب، عَن ابنِ عبّاس يَبلُغ النَّبيَّ ﷺ قال: «لو أنّ أحدكم إذا أتى أهلَه قال: بِاسم اللَّهِ، اللَّهُمّ جَنِّبْنَا الشيطان، وجَنِّبِ الشَّيطانَ ما رَزَقتَنا، فقُضِيَ بينهما وَلَدٌ لم يَضُرَّه».

[الحديث ١٤١ ـ أطرافه في: ٣٢٧١، ٣٢٨٣، ٥١٦٥، ٦٣٨٨، ٧٣٩٦].

٩ ـ باب مَا يَقُولُ عِنْدَ الخَلاءِ

١٤٢ ـ حدّثنا آدم قال: حدّثَنا شعبة، عَن عَبدِ العَزيزِ بنِ صُهَيبٍ قالَ: سَمِعتُ أنَساً يَقُولُ: كَانَ النَّبيُّ ﷺ إذا دَخَلَ الخَلاءَ قالَ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الخُبُثِ وَالخَبائِثِ».

تابعه ابنُ عَرعَرة، عَن شُعبة. وقال غُندَر: عَن شُعبة: إذا أتى الخَلاءَ. وقال مُوسَى: عَن حمّاد: إذا دخَل. وقال سَعِيد بن زَيد: حدّثَنا عَبدُ العَزيز: إذا أرادَ أن يَدخُلَ.

[الحديث ١٤٢ ـ طرفه في: ٦٣٢٢].

١٠ ـ باب وَضْعِ المَاءِ عِنْدَ الخَلاءِ

١٤٣ ـ حدّثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ قالَ: حَدَّثَنا هَاشِمُ بنُ القَاسِمِ قالَ: حَدَّثَنا وَرقَاءُ، عَن عُبَيدِ اللَّهِ بنِ أبي يَزيدَ، عَن ابنِ عَبّاسٍ: أنَّ النَّبيَّ ﷺ دَخَلَ الخَلاءَ، فَوَضَعتُ لَهُ وَضُوءً قالَ: «مَن وَضَعَ هذا»؟ فأُخبِرَ، فقالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ». [طرفه في: ٧٥].

١١ ـ باب لا تُستَقبَلُ القِبلَةُ بِغائِطٍ أوْ بَوْلٍ، إلاَّ عِنْدَ البِنَاءِ، جِدارٍ أوْ نَحْوِهِ

١٤٤ ـ حدّثنا آدَمُ قال: حدّثنا ابنُ أبي ذِئبٍ قالَ: حَدَّثَنا الزُّهرِيُّ، عَن عَطاءِ بنِ يَزيد اللَّيثِيّ، عَن أبي أيُّوبَ الأنصارِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إذا أتَى أحَدُكُمُ الغَائِطَ، فَلا يَستَقبِلِ القِبلَةَ وَلا يُوَلِّهَا ظَهرَهُ، شَرِّقُوا أو غَرِّبُوا».

[الحديث ١٤٤ ـ طرفه في: ٣٩٤].

١٢ ـ باب مَنْ تبرَّزَ على لبنتين

١٤٥ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أخبَرَنا مَالِكٌ، عَن يَحيى بنِ سَعِيدٍ، عَن مُحَمَّدِ بنِ يَحيى بنِ حَبّانَ، عَن عَمِّه، وَاسِعِ بنِ حَبّانَ، عَن عَبدِ اللَّهِ بنِ عُمَرَ: أنَّهُ كَانَ يَقُولُ: إنَّ نَاساً يَقُولُونَ إذا قَعَدتَ عَلى حَاجَتِكَ فَلا تَستَقبِلِ القِبلَةَ وَلا بَيتَ المَقدِسِ. فَقالَ عَبدُ اللَّهِ بنُ عُمَرَ: لَقَدِ ارتَقَيتُ يَوماً على ظَهرِ بيتٍ لنا، فرأيتُ رَسُولَ اللَّهِ ﷺ على لبنتين مُستقبلاً بيت المقدس لِحاجته. وقال: لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلى أورَاكِهِم؟ فقلتُ: لا أدري وَاللَّه. قال مَالِكٌ: يَعني الَّذي يُصَلِّي وَلا

باب ١١ ـ قوله: لا يستقبل في لام يستقبل الضم والكسر وكذا الآتي في لفظ الحديث أفاده الشارح.

[13] Women get out to answer the call of nature

146- A'isha "Allah be pleased with her" narrated: The wives of The Prophet "Allah's blessing and peace be upon him" used to go to Al'manasi, a vast open place (near Baqi at Medina) to answer the call of nature at night. Omar used to say to The Prophet "Allah's blessing and peace be upon him": "Let your wives be veiled."

But Allah's Apostle "Allah's blessing and peace be upon him" did not do so. One night Sawda bint Zam'a the wife of The Prophet "Allah's blessing and peace be upon him" went out at Isha time and she was a tall lady.

Omar addressed her and said: "I have recognized you, O Sawda." He said so, with the keenly desire that the verses of woman's veil might be revealed. So Allah revealed the verses of the veil (A complete body cover but the eyes).

147- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said, addressing women: "You are permitted by Allah to get out for answering the call of nature."

[14] Excreting at one's home

148- Ibn Omar "Allah be pleased with both" reported: I came up at Hafsa's home's roof for some need.

I saw The Messenger of Allah "Allah's blessing and peace be upon him" answering the call of nature, turning his back to the Qiblah, facing Jerusalem.

149- Ibn Omar "Allah be pleased with both" reported: Once I went up the roof of our home when I saw The Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks (answering the call of nature), facing Jerusalem.

[15] Washing one's private parts

150- Anas "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water (to use in washing the private parts).

يَرْتَفِعُ عَنِ الأَرْضِ، يَسْجُدُ وَهُوَ لاَصِقٌ بالأَرْضِ.

[الحديث ١٤٥ ـ أطرافه في: ١٤٨، ١٤٩، ٣١٠٢].

١٣ ـ باب خُرُوجِ النِّسَاءِ إِلَى البَرَازِ

١٤٦ ـ حدثنا يَحْيى ابْنُ بُكَيرٍ قال: حَدَّثَنَا اللَّيثُ قال: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيلِ إِذَا تَبَرَّزْنَ إِلَى المَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ، فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ ﷺ، لَيلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ: أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصاً عَلَى أَنْ يُنْزَ٢لَ الحِجَابُ، فَأَنْزَلَ اللهُ آيَةَ الحِجَابِ.

[الحديث ١٤٦ ـ أطرافه في: ١٤٧، ٤٧٩٥، ٥٢٣٧، ٦٢٤٠].

١٤٧ ـ حدثنا زَكَرِيَّاءُ قال: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قال: «قَدْ أُذِنَ أَنْ تَخْرُجْنَ فِي حَاجَتِكُنَّ». قال هِشَامٌ: يَعْنِي البَرَازَ.

[طرفه في: ١٤٦].

١٤ ـ باب التَّبَرُّزِ فِي البُيُوتِ

١٤٨ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قال: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللهِ، عَنْ مُحَمَّدِ ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: ارْتَقَيتُ فَوْقَ ظَهْرِ بَيتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيتُ رَسُولَ اللهِ ﷺ يَقْضِي حَاجَتَهُ، مُسْتَدْبِرَ القِبْلَةِ، مُسْتَقْبِلَ الشَّأْمِ.

[طرفه في: ١٤٥].

١٤٩ ـ حدثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ قَالَ: لَقَدْ ظَهَرْتُ ذَاتَ يَوْمٍ عَلَى ظَهْرِ بَيتِنَا، فَرَأَيتُ رَسُولَ اللَّهِ ﷺ قَاعِداً عَلَى لَبِنَتَينِ، مُسْتَقْبِلَ بَيتِ المَقْدِسِ.

[طرفه في: ١٤٥].

١٥ ـ باب الاسْتِنْجَاءِ بِالمَاءِ

١٥٠ ـ حدثنا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مُعَاذٍ، وَاسْمُهُ عَطَاءُ بْنُ أَبِي مَيمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ، أَجِيءُ أَنَا وَغُلاَمٌ، مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ. يَعْنِي يَسْتَنْجِي بِهِ.

[الحديث ١٥٠ ـ أطرافه في: ١٥١، ١٥٢، ٢١٧، ٥٠٠].

١٤٦ـ قوله: (أن ينزل) بضم المثناة مبنياً للمفعول وفي نسخة في الفرع أن ينزل بفتح الباء مبنياً للفاعل شارح.

[16] Carrying water to use in one's getting clean

151- Anas "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water (to use in getting clean).

[17] carrying a short spear or stick in addition to water in cleaning the private parts

152- Anas "Allah be pleased with him" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" went to answer the call of nature, I along with another boy used to carry a tumbler full of water and a short spear (or stick) (for cleaning the private parts).

[18] One should not use his right hand in cleaning the private parts

153- Abu'quatada "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever anyone of you drinks water, he should not breathe in the drinking utensil. Whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

[19] One should not touch his penis with his right hand whenever he urinates

154- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever any of you urinates he should not touch his penis with his right hand. He should not also use his right hand in cleaning his private parts. (If one drinks) he should not breathe in the drinking utensil."

[20] Using stones in cleaning the private parts

155- Abu'huraira "Allah be pleased with him" told: I followed The Prophet "Allah's blessing and peace be upon him" while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me: "Fetch for me some stones for cleaning the private parts (or said something similar), and do not bring a bone or a piece of dung.

" So I brought the stones in the corner of my garment and placed them by his side. Then I went away from him. When he finished (answering the call of nature), he used them.

١٦ - باب مَنْ حُمِلَ مَعَهُ المَاءُ لِطُهُورِه

وَقَالَ أَبُو الدَّرْدَاءِ: أَلَيسَ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالطَّهُورِ وَالوِسَادِ؟

١٥١ - حدّثنا سليمانُ بنُ حربٍ قال: حدَّثنا شعبةُ، عن أبي مُعاذٍ، هُوَ عطاءُ بنُ أبي ميمونة قال: سَمِعْتُ أنساً يقول: كانَ رَسُولُ اللهِ ﷺ إذا خرجَ لحاجتِه، تبعتُهُ أنا وغلامٌ مِنّا، معَنا إداوةٌ مِنْ ماءٍ.

[طرفه في: ١٥٠].

١٧ - باب حَمْلِ العَنَزَةِ مَعَ المَاءِ في الاسْتِنْجَاءِ

١٥٢ - حدّثنا محمدُ بنُ بشّارٍ قال: حدَّثنا محمدُ بنُ جعفرٍ قال: حدَّثنا شعبةُ، عن عطاءِ بنِ أَبي مَيْمُونَةَ: سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الخَلاءَ، فَأَحْمِلُ أَنَا وَغُلامٌ إِدَاوَةً مِنْ مَاءٍ وعَنَزَةً، يستنجي بالماءِ.

تابعه النَّضرُ وشاذانُ عن شعبةَ. العَنَزَةُ: عصاً عليه زُجٌّ.

[طرفه في: ١٥٠].

١٨ - باب النَّهْيِ عَنِ الاسْتِنْجَاءِ باليَمِينِ

١٥٣ - حدّثنا مُعاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، هُوَ الدَّسْتَوائِيُّ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عن عبدِ اللهِ بنِ أبي قتادة، عن أبيهِ قال: قال رسولُ اللهِ ﷺ: «إذا شرِبَ أحدُكُم فلا يتنفَّسْ في الإناءِ، وإذا أتى الخلاءَ فلا يمسَّ ذكرَهُ بيمينِه، ولا يتمسَّحْ بيمينِه».

[الحديث ١٥٣ - طرفاه في: ١٥٤، ٥٦٣٠].

١٩ - باب لا يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إذا بَالَ

١٥٤ - حدّثنا محمدُ بنُ يوسفَ قال: حدَّثنا الأوزاعيُّ، عن يحيى بنِ أبي كثيرٍ، عن عبدِ اللهِ بنِ أبي قتادةَ، عن أبيهِ، عنِ النبيِّ ﷺ قال: «إِذا بَالَ أَحَدُكُمْ فلا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، وَلا يَسْتَنْجِي بِيَمِينِه، وَلاَ يَتَنَفَّسْ في الإِنَاءِ».

[طرفه في: ١٥٣].

٢٠ - بابُ الاسْتِنْجَاءِ بالحِجَارَةِ

١٥٥ - حدّثنا أَحْمَدُ بْنُ مُحَمَّدٍ المَكِّيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيى بْنِ سَعِيدِ بْنِ عَمْرٍو المكيُّ، عن جدِّهِ، عن أبي هريرةَ قال: اتبعتُ النبيَّ ﷺ، وخرجَ لحاجتِهِ، فكانَ لا يلتفتُ، فدنوتُ منهُ فقال: «ابغني أحجاراً أستنفضْ بها - أو نحوَهُ - ولا تأتني بعظمٍ، ولا روثٍ». فأتيتُهُ

باب ١٩ - قوله: لا يمسك بالرفع وبالجزم أفاده الشارح.

١٥٥- قوله: (أتبعت) بقطع الهمزة من الرباعي وبهمزة وصل وتشديد المثناة الفوقية. أفاده الشارح.

[21] One must not use the dung in cleaning his private parts

156- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: "This is a filthy thing."

[22] Performing the ablution by washing the parts of the body once

157- Ibn Abbas "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" performed ablution by washing the body parts only once.

[23] Performing the ablution by washing the body's parts twice

158- Abdullah Ibn Zaid "Allah be pleased with him" told: the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution by washing his body's parts twice.

[24] Performing ablution by washing the parts of the body thrice

159- Othman Ibn Affan "Allah be pleased with him" was reported to have asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: Allah's Apostle "Allah's blessing and peace be upon him" said: “If anyone Performs ablution like that of mine and prays two Rak’as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven."

160- Othman “Allah be pleased with him”, according to another narration, was reported to have said: "I am going to tell you a tradition which I would not have told you, had I not been compelled by a certain Holy Verse. I heard The Prophet "Allah's blessing and peace be upon him" saying: “If a man performs ablution perfectly and then offers the compulsory (congregational) prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.” This verse is: “Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse” (Heifer “Al’baqara” 159).

بأحجارٍ بطرفِ ثيابي، فوضعتُها إلى جنبِهِ وأعرضتُ عنهُ، فلمَّا قضى أتبعَهُ بهنَّ.

[الحديث ١٥٥ ـ طرفه في: ٣٨٦٠].

٢١ ـ بابٌ لا يُستَنجى بِرَوْثٍ

١٥٦ ـ حدثنا أبو نعيم قال: حدثنا زهيرٌ، عن أبي إسحاق قال: ليس أبو عبيدة ذكره، ولكن عبدُ الرحمن بنُ الأسودِ، عن أبيه: أنه سمع عبدَ اللهِ يقول: أتى النبيُّ ﷺ الغائطَ، فأمرني أن آتيه بثلاثةِ أحجارٍ، فوجدتُ حجرين، والتمستُ الثالثَ فلم أجده، فأخذتُ روثةً فأتيتُه بها، فأخذ الحجرين وألقى الروثةَ وقال: «هذا رِكْسٌ».

٢٢ ـ بابُ الوُضوءِ مرَّةً مرَّةً

١٥٧ ـ حدثنا محمدُ بنُ يوسفَ قال: حدثنا سفيانُ، عن زيدِ بنِ أسلمَ، عن عطاءِ بنِ يسارٍ، عن ابن عباسٍ قال: توضأ النبيُّ ﷺ مرةً مرةً.

٢٣ ـ بابُ الوُضُوءِ مرَّتينِ مرَّتينِ

١٥٨ ـ حدثنا حسينُ بنُ عيسى قال: حدثنا يونسُ بنُ محمدٍ قال: حدثنا فليحُ بنُ سليمانَ، عن عبدِ اللهِ بنِ أبي بكرِ بنِ عمرِو بنِ حزمٍ، عن عبادِ بنِ تميمٍ، عن عبدِ اللهِ بنِ زيدٍ: أن النبيَّ ﷺ توضأ مرتينِ مرتينِ.

٢٤ ـ باب الوُضوءِ ثلاثاً ثلاثاً

١٥٩ ـ حدثنا عبدُ العزيزِ بنُ عبدِ اللهِ الأويسيُّ قال: حدثني إبراهيمُ بنُ سعدٍ، عن ابنِ شهابٍ: أن عطاءَ بنَ يزيدَ أخبرَهُ: أن حُمرانَ مولى عثمانَ أخبرَهُ: أنه رأى عثمانَ بنَ عفانَ دعا بإناءٍ، فأفرغ على كفيه ثلاثَ مرارٍ فغسلهما، ثم أدخل يمينَهُ في الإناءِ، فمضمضَ واستنشقَ، ثم غسلَ وجهَهُ ثلاثاً، ويديه إلى المرفقينِ ثلاثَ مرارٍ، ثم مسحَ برأسِهِ، ثم غسلَ رجليه ثلاثَ مرارٍ إلى الكعبينِ، ثم قال: قال رسولُ اللهِ ﷺ: «من توضأ نحوَ وضوئي هذا، ثم صلى ركعتينِ لا يحدثُ فيهما نفسَهُ، غُفِرَ له ما تقدمَ من ذنبِهِ» [الحديث ١٥٩ ـ أطرافه في: ١٦٠، ١٦٤، ١٩٣٤، ٦٤٣٣].

١٦٠ ـ وعن إبراهيم قال: قال صالحُ بنُ كيسانَ: قال ابنُ شهابٍ: ولكن عروةُ يحدثُ عن حمرانَ، فلما توضأ عثمانُ قال: ألا أحدثكم حديثاً لولا آيةٌ ما حدثتكموه، سمعت النبيَّ ﷺ يقول: «لا يتوضأُ رجلٌ يحسنُ وضوءَهُ، ويصلي الصلاةَ، إلا غُفِرَ له ما بينه وبين الصلاةِ حتى يصليها». قال عروةُ: الآية ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ﴾. [البقرة: ١٥٩]. [طرفه في: ١٥٩].

٢٥ ـ بابُ الاستنثارِ في الوُضُوءِ

ذكره عثمانُ، وعبدُ اللهِ بنُ زيدٍ، وابنُ عباسٍ رضي الله عنهم، عن النبيِّ ﷺ.

١٥٩ـ قوله (المرفقين) بفتح الميم وكسر الفاء وبالعكس لغتان مشهورتان شارح.

[25] In ablution, you must Wash the nose by putting the water in and blowing it out

161- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out. Whoever cleans his private parts with stones should do it with odd number of stones."

[26] If one cleaned his privates , he should do it with odd number of stones

162- Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you performs ablution he should put water in his nose and then blow it out. He, who cleans his private parts with stones should do so with odd numbers. Whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

[27] Washing one's feet other than passing his wet hand over them

163- Abdullah Ibn Amr "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us while we were performing ablution for the prayer of Asr, which was over-due. We were just passing wet hands over our feet (and not washing them properly) so The Prophet "Allah's blessing and peace be upon him" addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

[28] Rinsing one's mouth in ablution

164- Othman Ibn Affan "Allah be pleased with him" was reported to have asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" performing ablution like this. He (Allah's Messenger) said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven."

[29] Washing one's heels

165- Abu'huraira "Allah be pleased with him" was reported to have passed by a group of people while performing ablution. He said to them: Perform ablution perfectly. Abul'qasim (Allah's Messenger) said: "Save your heels from the fire (of Hell)."

١٦١ ـ حدّثنا عَبْدانُ قال: أخبَرنا عبدُ اللهِ قال: أخبَرنا يونُسُ، عنِ الزُّهريِّ قال: أخبَرني أبو إدريسَ: أنَّهُ سمِعَ أبا هُريرةَ، عنِ النبيِّ ﷺ أنَّهُ قال: «مَن توضَّأ فليَستَنثِرْ، ومَنِ استَجمَرَ فليُوتِرْ». [الحديث ١٦١ ـ طرفه في: ١٦٢].

٢٦ ـ بابُ الاستِجمارِ وِترًا

١٦٢ ـ حدّثنا عبدُ اللهِ بنُ يوسُفَ قال: أخبَرنا مالِكٌ، عن أبي الزِّنادِ، عنِ الأعرَجِ، عن أبي هُريرةَ: أنَّ رسولَ اللهِ ﷺ قال: إذا توضَّأَ أحدُكُم فليَجعَلْ في أنفِهِ ثُمَّ لِيَنثُرْ، ومَنِ استَجمَرَ فليُوتِرْ، وإذا استَيقَظَ أحدُكُم مِن نَومِهِ فليَغسِلْ يدَهُ قبلَ أن يُدخِلَها في وَضوئِهِ، فإنَّ أحدَكُم لا يَدري أينَ باتَتْ يدُهُ» [طرفه في: ١٦١].

٢٧ ـ بابُ غَسلِ الرِّجلَينِ، ولا يَمسَحُ علَى القَدَمَينِ

١٦٣ ـ حدّثنا موسى قال: حدّثنا أبو عَوانةَ، عن أبي بِشرٍ، عن يوسُفَ بنِ ماهَكَ، عن عبدِ اللهِ بنِ عَمرٍو قال: تخلَّفَ النبيُّ ﷺ عنّا في سفرةٍ سافَرناها، فأدرَكَنا وقد أرهَقْنا العَصرَ، فجعَلنا نتوضَّأُ ونمسَحُ على أرجُلِنا، فنادى بأعلى صوتِهِ: «ويلٌ للأعقابِ مِنَ النّارِ» مرَّتَينِ أو ثلاثًا. [طرفه في: ٦٠].

٢٨ ـ بابُ المَضمَضةِ في الوُضوءِ

قالَهُ ابنُ عبّاسٍ، وعبدُ اللهِ بنُ زيدٍ رضيَ اللهُ عنهُم، عنِ النبيِّ ﷺ.

١٦٤ ـ حدّثنا أبو اليَمانِ قال: أخبَرنا شُعَيبٌ، عنِ الزُّهريِّ قال: أخبَرني عطاءُ بنُ يزيدَ، عن حُمرانَ مولى عُثمانَ بنِ عفّانَ: أنَّهُ رأى عُثمانَ دعا بوَضوءٍ، فأفرَغَ على يدَيهِ مِن إنائِهِ، فغسَلَهُما ثلاثَ مرّاتٍ، ثُمَّ أدخَلَ يمينَهُ في الوَضوءِ، ثُمَّ تمَضمَضَ واستَنشَقَ واستَنثَرَ، ثُمَّ غسَلَ وجهَهُ ثلاثًا ويدَيهِ إلى المِرفَقَينِ ثلاثًا، ثُمَّ مسَحَ برأسِهِ ثُمَّ غسَلَ كلَّ رِجلٍ ثلاثًا، ثُمَّ قال: رأيتُ النبيَّ ﷺ يتوضَّأُ نحوَ وُضوئي هذا وقال: «مَن توضَّأَ نحوَ وُضوئي هذا، ثُمَّ صلّى ركعتَينِ لا يُحدِّثُ فيهِما نفسَهُ، غفَرَ اللهُ لهُ ما تقدَّمَ مِن ذَنبِهِ».

[طرفه في: ١٥٩].

٢٩ ـ بابُ غَسلِ الأعقابِ

وكانَ ابنُ سيرينَ يغسِلُ موضِعَ الخاتَمِ إذا توضَّأَ.

١٦٥ ـ حدّثنا آدمُ بنُ أبي إياسٍ قال: حدّثنا شُعبةُ قال: حدّثنا محمَّدُ بنُ زيادٍ قال: سمِعتُ أبا هُريرةَ، وكانَ يمُرُّ بنا والنّاسُ يتوضَّؤونَ مِنَ المِطهَرةِ، قال: أسبِغوا الوُضوءَ، فإنَّ أبا القاسِمِ ﷺ قال: «ويلٌ للأعقابِ مِنَ النّارِ».

١٦٢ـ قوله: «فليجعل» بحذف المفعول أي فليجعل في أنفه ماء ولأبي ذر إثباته شارح.

[30] Washing one's feet if his shoes are on, and not passing wet hands of the shoes

166- Abdullah Ibn Omar "Allah be pleased with both" was reported to have been addressed by Ibn Juraij who exclaimed: "I saw you doing four things which nobody other than you did them." Ibn Omar asked: "What are they, O Ibn Juraij?" he said: "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Henna. I also noticed that whenever you were in Mecca, the people assume Ihram just when they see the new moon crescent (first of Dhul'hijja) while you did not assume Ihram before the eighth of Dhul'hijja (Day of Tarwiya)." Abdullah replied: "Regarding the corners of Ka'ba, I never saw Allah's Apostle "Allah's blessing and peace be upon him" touching except those facing south (Yemen). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). So I love to wear similar shoes. As for dyeing hair with Henna, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing his hair with it; that is why I like to dye (my hair with it). Regarding Ihram, I did not see Allah's Apostle "Allah's blessing and peace be upon him" assuming Ihram till he left for Hajj (on the eighth of Dhul'hijja)."

[31] Beginning from the right side in both of ablution and washing one's body

167- Ommu'atiyya "Allah be pleased with her" told: The Messenger of Allah "Allah's blessing and peace be upon him" said to them while they were washing the body of one of his daughters (who died): "Begin from the right side and particularly from the parts of ablution in her body."

168- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to like to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else.

[32] Searching for (water to perform) ablution when the time of prayer comes

A'isha "Allah be pleased with her" said: "When the morning (prayer) was due, they searched for water to perform ablution, but found none. So, the verse of Tayammum was revealed."

169- Anas Ibn Malik "Allah be pleased with him" told: I saw Allah's Apostle "Allah's blessing and peace be upon him" when the Afternoon (Asr) prayer was due and the people searched for (water to perform) ablution but they found nothing. Later on (a pot full of) water for ablution was brought to Allah's Apostle "Allah's blessing and peace be upon him", in which, he put his hand and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution.

٣٠ ـ بابُ غَسْلِ الرِّجْلَينِ في النَّعْلَينِ، وَلاَ يَمْسَحُ عَلى النَّعْلَينِ

١٦٦ ـ حدثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ عُبَيدِ بنِ جُرَيجٍ: أَنَّهُ قالَ لِعَبدِ اللَّهِ بنِ عُمَرَ: يا أَبا عَبدِ الرَّحمنِ، رَأَيتُكَ تَصنَعُ أَربَعاً لَمْ أَرَ أَحَداً مِنْ أَصْحابِكَ يَصنَعُها؟ قالَ: وَما هِيَ يا ابنَ جُرَيجٍ؟ قالَ: رَأَيتُكَ لا تَمَسُّ مِنَ الأَركانِ إِلا اليَمانِيَينِ، وَرَأَيتُكَ تَلبَسُ النِّعالَ السِّبتِيَّةَ، وَرَأَيتُكَ تَصبُغُ بِالصُّفرَةِ، وَرَأَيتُكَ إِذا كُنتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذا رَأَوُا الهِلالَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى كانَ يَومُ التَّروِيَةِ. قالَ عَبدُ اللَّهِ: أَمَّا الأَركانُ: فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلاَّ اليَمانِيَينِ، وَأَمَّا النِّعالُ السِّبتِيَّةُ، فَإِنِّي رَأَيتُ رَسُولَ اللَّهِ ﷺ يَلبَسُ النَّعلَ الَّتِي لَيسَ فِيها شَعَرٌ وَيَتَوَضَّأُ فِيها، فَأَنَا أُحِبُّ أَنْ أَلبَسَها، وَأَمَّا الصُّفرَةُ: فَإِنِّي رَأَيتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِها، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِها، وَأَمَّا الإِهلالُ: فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

[الحديث ١٦٦ ـ أطرافه في: ١٥١٤، ١٥٥٢، ١٦٠٩، ٢٨٦٥، ٥٨٥١].

٣١ ـ بابُ التيمُّنِ في الوُضُوءِ وَالغَسْلِ

١٦٧ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنا إِسماعِيلُ قال: حَدَّثَنا خالِدٌ، عَنْ حَفصَةَ بِنتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قالَت: قالَ: النَّبِيُّ ﷺ لَهُنَّ في غَسْلِ ابْنَتِه: «ابدَأْنَ بِمَيامِنِها وَمَواضِعِ الوُضُوءِ مِنْهَا».

[الحديث ١٦٧ أطرافه في: ١٢٥٣، ١٢٥٤، ١٢٥٥، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩، ١٢٦٠، ١٢٦١، ١٢٦٢، ١٢٦٣].

١٦٨ ـ حدثنا حَفصُ بنُ عُمَرَ قال: حَدَّثَنا شُعبَةُ قالَ: أَخبَرَني أَشعَثُ بنُ سُلَيمٍ قالَ: سَمِعتُ أَبي، عَنْ مَسرُوقٍ عَنْ عائِشَةَ قالَتْ: كَانَ النَّبِيُّ ﷺ يُعجِبُهُ التَّيَمُّنُ في تَنَعُّلِه وَتَرَجُّلِه وَطُهُورِه، وفِي شَأْنِهِ كُلِّهِ.

[الحديث ١٦٨ ـ أطرافه في: ٤٢٦، ٥٣٨٠، ٥٨٥٤، ٥٩٢٦].

٣٢ ـ بابُ التِماسِ الوَضُوءِ إذا حانَتِ الصَّلاةُ

وَقالَتْ عائِشَةُ: حَضَرَتِ الصُّبحُ، فالتُمِسَ الماءُ فَلَمْ يُوجَدْ، فَنَزَلَ التَّيَمُّمُ.

١٦٩ ـ حدثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مَالِكٌ، عَنْ إِسْحاقَ بنِ عَبدِ اللَّهِ بنِ أَبي طَلحَةَ، عَنْ أَنَسِ بنِ مالِكٍ: أَنَّه قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ وَحانَتْ صَلاةُ العَصْرِ، فالتَمَسَ النَّاسُ الوَضُوءَ، فَلَم يَجِدُوه، فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ في ذلكَ الإِناءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنهُ، قالَ: فَرَأَيتُ الماءَ يَنبُعُ مِنْ تَحتِ أَصابِعِه، حَتَّى تَوضَّؤُوا مِن عِندِ آخِرِهم. [الحديث ١٦٩ ـ أطرافه في: ١٩٥، ٢٠٠، ٣٥٧٢، ٣٥٧٣، ٣٥٧٤، ٣٥٧٥].

١٦٩ـ قوله (ينبع) بتثليث الموحدة (شارح).

[33] The water that is used to wash one's hair

170- Ibn Sirin “Allah be pleased with him” told: I said to Obaida: “We have some of The Messenger of Allah’s hair we got from Anas (or from Anas’s family).” He replied: “If I have just a single hair from Allah’s Apostle, this would be better for me than all of this world and what it contains.”

171- Anas "Allah be pleased with him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" got his head shaved, Abu’talha was the first to take some of his hair.

[34] When the dog drinks from one's pot he should wash it seven times

172- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog drank from one's pot, he should wash it seven times.”

173- Abu’huraira “Allah be pleased with him” told: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A man saw a dog eating mud as a result of (the severity of) thirst. So, that man took a shoe (which he filled) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him enter Paradise."

174- Hamza Ibn Abdullah “Allah be pleased with him” narrated: My father said: "During the lifetime of Allah’s Apostle “Allah’s blessing and peace be upon him”, the dogs used to urinate, and pass through the mosque (coming and going). But people never used to sprinkle water on it (the dog’s urine).”

175- Adi Ibn Hatim “Allah be pleased with him” narrated: I asked the Prophet “Allah’s blessing and peace be upon him” (about the hunting dogs) and he replied: "If you let loose (with Allah’s name) your tamed dog after a game and it hunts it, you may eat it. But if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said: "Sometimes I send my dog for hunting but find another dog with it.” He said: "Do not eat the game for you have mentioned Allah’s name only on sending your dog and not the other dog.”

[35] Ablution would not be necessary so long as there is neither passing wind nor urine

Allah said: “O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.” (The Repast

٣٣ ـ بابُ المَاءِ الَّذِي يُغْسَلُ بِهِ شَعْرُ الإِنْسَانِ

وكانَ عطاءٌ لا يرى به بَأساً: أن يُتخذَ منها الخُيوطُ والحِبالُ. وسُؤرِ الكلابِ وممرِّها في المَسْجِدِ، وقَالَ الزُّهْرِيُّ: إِذَا وَلَغَ في إِناءٍ لَيسَ لَهُ وَضُوءٌ غَيرُهُ يَتَوضَّأُ بِهِ. وقَالَ سُفيَانُ: هذا الفِقهُ بِعَينِهِ، يقولُ اللهُ تعالى: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا﴾ [المائدة: ٦]. وَهذا ماءٌ، وَفي النَّفسِ منهُ شيءٌ، يَتوضأُ به ويَتيَمَّمُ.

١٧٠ ـ حدّثنا مَالكُ بْنُ إِسْماعيلَ قالَ: حَدَّثَنا إِسْرائيلُ، عَنْ عَاصمٍ، عَنِ ابْنِ سيرينَ قالَ: قُلتُ لِعَبِيدَةَ: عِندَنا مِنْ شَعَرِ النَّبِيِّ ﷺ، أَصَبْنَاهُ مِنْ قِبَلِ أَنَسٍ، أَوْ مِنْ قِبَلِ أَهْلِ أَنَسٍ، فَقالَ: لأَنْ تَكُونَ عِندي شَعرَةٌ مِنهُ أحبُّ إليَّ مِنَ الدُّنيا وما فيها. [الحديث ١٧٠ ـ طرفه في: ١٧١].

١٧١ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: أَخْبَرَنا سَعِيدُ بْنُ سُلَيمانَ قالَ: حَدَّثَنا عَبَّادٌ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سيرينَ، عَنْ أَنسٍ: أَنَّ رَسُولَ اللهِ ﷺ لما حَلَقَ رَأسَهُ، كانَ أَبُو طَلحةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعَرِهِ.

٣٤ ـ باب إِذا شَرِبَ الكَلبُ في إِناءِ أَحَدِكُمْ فَلْيَغْسِلهُ سَبْعاً

١٧٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مالِكٍ عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قالَ: إِنَّ رسولَ اللَّهِ ﷺ قالَ: «إِذا شرِبَ الكلبُ في إِناءِ أحدِكُم فليغسله سبعاً».

١٧٣ ـ حدّثنا إِسحاقُ: أَخبَرنا عَبْدُ الصَّمَدِ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينارٍ: سَمُعْتُ أَبِي، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً رَأَى كَلباً يَأكُلُ الثَّرى مِنَ العَطَشِ، فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغرِفُ لَهُ بِهِ حَتَّى أَرْوَاهُ، فَشَكَرَ اللَّهُ لَهُ، فَأَدخَلَهُ الجَنَّةَ».

[الحديث ١٧٣ ـ أطرافه في: ٢٣٦٣، ٢٤٦٦، ٦٠٠٩].

١٧٤ ـ وَقالَ أَحمَدُ بْنُ شَبِيبٍ: حَدَّثَنا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَني حَمزَةُ ابْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قالَ: كانَتِ الكِلابُ تَبُولُ، وتُقبِلُ وتُدبِرُ فِي المَسْجِدِ، فِي زَمانِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَكُونُوا يَرُشُّونَ شيئاً مِن ذلكَ.

١٧٥ ـ حدّثنا حفصُ بْنُ عُمَرَ قالَ حَدَّثَنا شُعبَةُ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: سَأَلتُ النَّبِيَّ ﷺ فقالَ: «إِذا أَرسلتَ كلبَكَ المُعلَّمَ فقتَلَ فكلْ، وإِذا أَكلَ فلا تأكُلْ، فإِنَّما أَمسَكَهُ عَلى نَفسِهِ». قُلتُ: أُرسِلُ كلبِي فَأَجِدُ مَعَهُ كَلباً آخَرَ؟ قالَ: «فَلا تَأكُلْ، فَإِنَّما سَمَّيتَ عَلى كَلبِكَ ولَم تُسَمِّ عَلى كَلبٍ آخَرَ».

[الحديث ١٧٥ ـ أطرافه في: ٢٠٥٤، ٥٤٧٥، ٥٤٧٦، ٥٤٧٧، ٥٤٨٣، ٥٤٨٤، ٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٧٣٩٧].

٣٥ ـ بابُ مَنْ لَمْ يَرَ الوُضوءَ إلاَّ مِنَ المَخْرَجَينِ: مِنَ القُبُلِ والدُّبُرِ

وقَولِ اللَّهِ تَعالى: ﴿أَوْ جَاءَ أَحَدٌ مِنكُمْ مِنَ الغَائِطِ﴾ [المائدة: ٦]. وقالَ عطاءٌ ـ فِيمَن

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Ata said: "Ablution is necessary for he, who excreted even if as small amount as the young insect, or urinated even if as less amount as the lice."

Jaber Ibn Abdullah said: "If one laughed in the prayer, he must repeat the prayer but with the same ablution."

Al'hasan said: "No ablution is necessary for he, who cut something from his hair and nails, or took off his shoes."

Abu'huraira said: "No ablution is necessary but for he, who passed wind or sound."

Jaber Ibn Abdullah said: "During The Invasion of Dhatur'riqa a Muslim in prayer was thrown by an arrow and was bleeding. But he continued bowing and prostrating."

Al'hasan said: "Muslims used to continue their prayers though they were wounded (and were bleeding)."

Most Muslim scholars said that no ablution would be obligatory if one got blood from his body as a result of being wounded. Moreover, if one was copped, he only had to wash the spot of copping.

176- Abu'huraira "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A person is considered in prayer as long as he is waiting for the prayer in the mosque, since he does neither hear sound nor pass wind."

177- Abbad Ibn Tamim "Allah be pleased with him" narrated that his uncle had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One should not leave his prayer unless he hears sound or smells something."

178- Ali "Allah be pleased with him" reported: I used to get the pre-seminal fluid frequently and felt shy to ask Allah's Apostle about it. So I requested Al'miqdad Ibn Al'aswad to ask (the Prophet) about it. Al'miqdad asked him and he replied: "One has to perform ablution (after it)."

179- Zaid Ibn Khalid "Allah be pleased with him" told: I asked Othman Ibn Affan about a person who engaged in sexual intercourse but did no discharge. Othman replied: "He should perform ablution like the one for the ordinary prayer but he must wash his penis." Othman added: "I heard it from Allah's Apostle "Allah's blessing and peace be upon him"." I (Zaid) asked Ali, Az'zubair, Talha and Obai Ibn Ka'b about it and they, too, told the same.

180- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" sent for a Ansari man who came with water dropping from his head. The Prophet "Allah's blessing and peace be upon him" said: "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied: "Yes." Allah's Apostle "Allah's blessing and peace be upon him" further said: "If you are forced to hurry up (during sexual intercourse) or you do not discharge, then you should perform just ablution."

يَخرُجُ مِن دُبُرِه الدُّودُ، أَوْ مِن ذَكَرِه نَحْوُ القَمْلَةِ: يُعيدُ الوُضُوءَ. وَقَالَ جَابِرُ بنُ عَبْدِ اللَّهِ: إِذَا ضَحِكَ فِي الصَّلاَةِ أَعَادَ الصَّلاَةَ وَلَم يُعِدِ الوُضُوءَ. وَقَالَ الحَسَنُ: إِنْ أَخَذَ مِنْ شَعَرِهِ وأَظْفَارِه، أَوْ خَلَعَ خُفَّيهِ فَلاَ وُضُوءَ عَلَيه. وَقَالَ أَبُو هُرَيرَةَ: لاَ وُضوءَ إِلاَّ مِنْ حَدَثٍ.

وَيُذكَرُ عَن جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزوَةِ ذَاتِ الرِّقَاعِ، فَرُمِيَ رَجُلٌ بِسَهمٍ، فَنَزَفَهُ الدَّمُ، فَرَكَعَ وَسَجَدَ وَمَضَى فِي صَلاتِه، وَقَالَ الحَسَنُ: مَا زَالَ المُسْلِمُونَ يُصَلُّونَ فِي جِرَاحَاتِهِم. وَقَالَ طَاوُسٌ، وَمُحَمَّدُ بْنُ عَلِيٍّ، وَعَطَاءٌ، وَأَهْلُ الحِجَازِ: لَيسَ فِي الدَّمِ وُضُوءٌ. وَعَصَرَ ابْنُ عُمَرَ بَثْرَةً، فَخَرَجَ مِنهَا الدَّمُ وَلَمْ يَتَوَضَّأْ. وَبَزَقَ ابْنُ أَبِي أَوْفَى دَماً فَمَضَى فِي صَلاتِهِ. وَقَالَ ابْنُ عُمَرَ وَالحَسَنُ فِيمَنْ يَحْتَجِمُ: لَيسَ عَلَيهِ إِلاَّ غَسلُ مَحَاجِمِهِ.

١٧٦ ـ حدثنا آدَمُ بنُ أبي إِيَاسٍ قال: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَزَالُ العَبْدُ فِي صَلاةٍ، مَا كَانَ فِي المَسْجِدِ يَنْتَظِرُ الصَّلاةَ، مَا لَمْ يُحْدِثْ»، فَقَالَ رَجُلٌ أَعْجَمِيٌّ: مَا الحَدَثُ يَا أَبَا هُرَيرَةَ؟ قَالَ: الصَّوْتُ، يَعْنِي الضَّرْطَةَ.

[الحديث ١٧٦ ـ أطرافه في: ٤٤٥، ٤٧٧، ٦٤٧، ٦٤٨، ٦٥٩، ٢١١٩، ٣٢٢٩، ٤٧١٧].

١٧٧ ـ حدثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا ابْنُ عُيَينَةَ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

[طرفه في: ١٣٧].

١٧٨ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُنذِرٍ أَبِي يَعْلَى الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ الحَنَفِيَّةِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلاً مَذَّاءً، فَاسْتَحْيَيتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَمَرْتُ المِقْدَادَ بْنَ الأَسْوَدِ فَسَأَلَهُ، فَقَالَ: «فِيهِ الوُضُوءُ». وَرَوَاهُ شُعْبَةُ عَنِ الأَعْمَشِ.

[طرفه في: ١٣٢].

١٧٩ ـ حدثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيدَ بْنَ خَالِدٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بنَ عفان رَضِيَ اللَّهُ عَنْهُ قلت: أَرَأَيتَ إِذَا جَامَعَ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاةِ، وَيَغْسِلُ ذَكَرَهُ، قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيّاً، وَالزُّبَيرَ، وَطَلْحَةَ، وَأُبَيَّ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُمْ فَأَمَرُوهُ بِذَلِكَ. [الحديث ١٧٩ ـ طرفه في: ٢٩٢].

١٨٠ ـ حدثنا إِسْحَاقُ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَكْوَانَ، أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ الأَنْصَارِ، فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّنَا أَعْجَلْنَاكَ» فَقَالَ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْجِلتَ أَوْ قُحِطْتَ فَعَلَيكَ الوُضُوءُ».

تَابَعَهُ وَهْبٌ قَالَ: حَدَّثَنَا شُعْبَةُ. قال: أبوعبد الله: ولم يقل: غُنْدَرٌ ويَحْيَى عَنْ شُعْبَةَ: «الوُضُوءُ».

[36] One could pour water for his companion to perform ablution

181- Usama Ibn Zaid “Allah be pleased with both” narrated: When Allah’s Apostle “Allah’s blessing and peace be upon him” departed from Arafat, he turned towards a mountain pass where he answered the call of nature. Then, I poured water and he performed ablution and then I said to him: "O Allah’s Apostle! Will you offer the prayer?" He replied: "The place of prayer is ahead of you.”

182- Al'mogheera Ibn Sho'ba "Allah be pleased with him" told: I was in the company of Allah's Apostle "Allah's blessing and peace be upon him" on one of the journeys when he went out to answer the call of nature. (having finished) I poured water and he performed ablution. He washed his face, forearms and passed his wet hand over his head and over the two socks (made from thick fabric or leather).

[37] Reciting The Holy Qur'an after passing wind or hearing a sound, or something like

183- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas’s) aunt. He added : I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak’as then two Rak’as and two Rak’as and then two Rak’as and then two Rak’as and then two Rak’as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak’as and went out to lead the Fajr prayer.

[38] One’s performing ablution after falling unconscious

184- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: At the time of the solar eclipse, I came to A’isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A’isha said: "Glory be to Allah almighty.” I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on

٣٦ ـ باب الرَّجُلِ يُوَضِّئُ صَاحِبَهُ

١٨١ ـ حدثني مُحَمَّدُ بنُ سَلامٍ قَالَ: أخبَرَنَا يَزِيدُ بنُ هَارُونَ، عَنْ يَحْيَى، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ، عَنْ أُسَامَةَ بنِ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَفَاضَ مِنْ عَرَفَةَ، عَدَلَ إِلَى الشِّعْبِ، فَقَضَى حَاجَتَهُ. قَالَ أُسَامَةُ بنُ زَيْدٍ: فَجَعَلْتُ أَصُبُّ عَلَيْهِ وَيَتَوَضَّأُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتُصَلِّي؟ فَقَالَ: «المُصَلَّى أَمَامَكَ».

[طرفه في: ١٣٩]

١٨٢ ـ حدثنا عَمْرُو بنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بنَ سَعِيدٍ قَالَ: أَخبَرَنِي سَعْدُ بنُ إِبْرَاهِيمَ: أَنَّ نَافِعَ بنَ جُبَيْرِ بنِ مُطْعِمٍ أَخبَرَهُ: أَنَّهُ سَمِعَ عُرْوَةَ بنَ المُغِيرَةِ بنِ شُعْبَةَ يُحَدِّثُ عَنِ المُغِيرَةِ بنِ شُعْبَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، وَأَنَّهُ ذَهَبَ لِحَاجَةٍ لَهُ، وَأَنَّ مُغِيرَةَ جَعَلَ يَصُبُّ المَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ عَلَى الخُفَّيْنِ. [الحديث ١٨٢ ـ أطرافه في: ٢٠٣، ٢٠٦، ٣٦٣، ٣٨٨، ٢٩١٨، ٤٤٢١، ٥٧٩٨، ٥٧٩٩].

٣٧ ـ باب قِرَاءَةِ القُرْآنِ بَعْدَ الحَدَثِ وَغَيْرِهِ

وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ: لَا بَأْسَ بِالقِرَاءَةِ فِي الحَمَّامِ، وَبِكَتْبِ الرِّسَالَةِ عَلَى غَيْرِ وُضُوءٍ.
وَقَالَ حَمَّادٌ عَنْ إِبْرَاهِيمَ: إِنْ كَانَ عَلَيْهِمْ إِزَارٌ فَسَلِّمْ، وَإِلَّا فَلَا تُسَلِّمْ.

١٨٣ ـ حدثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مَخْرَمَةَ بنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بنَ عَبَّاسٍ أَخبَرَهُ: أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ، فَاضْطَجَعْتُ فِي عَرْضِ الوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ الآيَاتِ الخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ اليُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي اليُمْنَى يَفْتِلُهَا. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ المُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[طرفه في: ١١٧]

٣٨ ـ باب مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِنَ الغَشْيِ المُثْقِلِ

١٨٤ ـ حدثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بنِ عُرْوَةَ، عَنِ امْرَأَتِهِ فَاطِمَةَ، عَنْ جَدَّتِهَا أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي، فَقُلْتُ: مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ،

١٨٤ـ قوله: حتى الجنة والنار برفعهما ونصبهما وجرهما (شارح).

my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

[39] Rubbing (with water) the whole head in performing ablution

Allah said: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast "Al'ma'ida" 6)

On the other hand, Ibn Al'musaiyyab said: Woman has to pass the wet hands over her head, the same as man.

185- Abdullah Ibn Zaid "Allah be pleased with him" was reported to have been asked: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

[40] Washing one's feet up to the ankle (in ablution)

186- Abdullah Ibn Zaid "Allah be pleased with him" was reported to have been asked: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He offered ablution like that of The Prophet. HE poured it on his hands and washed them thrice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

[41] Using the remnant water of others ablution

187- Abdullah Ibn Abu'juhaifa "Allah be pleased with him" narrated: Allah's

وَقَالَتْ: سُبْحَانَ اللَّهِ، فقُلتُ آيَةٌ؟ فَأَشَارَتْ أَيْ نَعَمْ، فَقُمْتُ حَتَّى تَجلاَّنِي الغَشْيُ، وَجَعلتُ أَصبُّ فَوقَ رَأْسِي مَاءً، فلمَّا انْصرفَ رَسولُ اللَّه ﷺ حمدَ اللَّهَ وأثنى عليه، ثمَّ قالَ: «مَا مِن شيءٍ كُنْتُ لَمْ أرَهُ إلاَّ قَدْ رَأَيتُهُ فِي مَقامِي هذا، حتَّى الجَنَّةَ والنَّارَ، وَلقدْ أُوحِيَ إِلَيَّ أَنَّكُم تُفتَنُونَ فِي القُبُورِ مِثْلَ، أو قَرِيبَ مِن فِتْنَةِ الدَّجَّالِ ـ لا أدري أيَّ ذلكَ قالتْ أسماءُ ـ يُؤتَى أَحَدُكُم فيُقالُ: مَا عِلْمُكَ بِهذا الرَّجُلِ؟ فَأَمَّا المُؤْمِنُ أوِ المُوقِنُ ـ لا أَدْرِي أيَّ ذلِكَ قَالَتْ أَسْماءُ ـ فَيَقُولُ: هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ، جَاءَنا بالبَيِّنَاتِ والهُدَى، فأجَبْنا وآمَنَّا واتَّبعْنا، فيُقالُ: نَمْ صالحاً، فقدْ علِمْنا إِنْ كُنْتَ لَمُؤمِناً. وَأَمَّا المُنَافِقُ أوِ المُرْتَابُ ـ لا أدري أيَّ ذلكَ قالتْ أسماءُ ـ فَيَقُولُ: لا أَدْري، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ». [طرفه في: ٨٦]

٣٩ ـ بَابُ مَسْحِ الرَّأْسِ كُلِّهِ

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَامْسَحُوا بِرُؤُوسِكُمْ﴾ [المائدة: ٦].

وقالَ ابنُ المُسَيَّبِ: المَرْأَةُ بِمَنْزِلَةِ الرَّجُلِ، تَمسَحُ عَلى رَأْسِها، وسُئِلَ مَالِكٌ: أيُجْزِئُ أنْ يَمسحَ بَعْضَ الرَّأْسِ؟ فاحْتَجَّ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ زَيدٍ.

١٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيى المَازِنيِّ، عَنْ أَبيهِ: أنَّ رَجُلاً قالَ لِعبدِ اللَّهِ بنِ زيدٍ وهوَ جدُّ عمرِو بنِ يحيى: أتستطيعُ أنْ تُرِيَني كيفَ كانَ رسولُ اللَّهِ ﷺ يَتَوضَّأُ؟ فقالَ عَبْدُ اللَّهِ بْنُ زَيدٍ: نَعَمْ، فدَعَا بماءٍ، فأفرَغَ عَلَى يَدَيهِ فغَسَلَ مرَّتَيْنِ، ثُمَّ مَضْمَضَ واسْتَنْثَرَ ثَلاثاً، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ غَسَلَ يَدَيهِ مرَّتَينِ مرَّتَينِ إِلى المِرْفَقَينِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيهِ، فأقْبَلَ بهما وأدْبَرَ، بَدَأَ بِمُقدَّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِما إِلى قَفاهُ، ثُمَّ رَدَّهما إِلى المَكانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيهِ.

[الحديث ١٨٥ ـ أطرافه في: ١٨٦، ١٩١، ١٩٢، ١٩٧، ١٩٩]

٤٠ ـ بَابُ غَسْلِ الرِّجْلَينِ إِلى الكَعْبَينِ

١٨٦ ـ حدّثنا مُوسى قالَ: حَدَّثنا وُهَيبٌ، عَن عمرٍو، عَن أَبيهِ: شَهِدْتُ عَمْرَو بْنَ أَبي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بنَ زَيْدٍ، عَنْ وُضُوءِ النَّبيِّ ﷺ، فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وُضُوءَ النَّبي ﷺ، فأكفَأَ على يَدِهِ مِنَ التَّوْرِ، فغسلَ يديهِ ثلاثاً، ثمَّ أدخلَ يدَهُ فِي التَّورِ، فمضمضَ واستنشقَ، واستنثرَ ثلاثَ غَرفاتٍ، ثُمَّ أدخلَ يدَهُ، فغسلَ وجهَهُ ثلاثاً، ثُمَّ غسلَ يديهِ مرَّتينِ إلى المرفقينِ، ثُمَّ أدخلَ يدَهُ فمسحَ رَأْسَهُ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيهِ إِلَى الكَعْبَينِ».

[طرفه في: ١٨٥]

٤١ ـ بَابُ اسْتِعْمَالِ فَضْلِ وَضُوءِ النَّاسِ

وأمرَ جريرُ بنُ عبدِ اللَّهِ أهْلَهُ أنْ يتوضَّؤوا بفضلِ سواكِه.

١٨٧ ـ حدّثنا آدمُ قالَ: حدّثنا شعبةُ قالَ: حدّثنا الحكمُ قالَ: سمعتُ أبا جُحيفةَ يقولُ:

Apostle "Allah's blessing and peace be upon him" came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as for the Noon (Dhuhr) and other two for the Afternoon (Asr), while a short spear (or stick) was there (as a wall) in front of him.

188- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked for a tumbler containing water in which he washed both his hands and face. Then he threw a mouthful of water in the tumbler and said to both of us (Abu'moosa and Bilal): "Drink from the tumbler and pour some of its water on your faces and chests."

189- Mahmud Ibn Ar'rabie who was the one on whose face the Prophet had ejected a mouthful of water from his family's well while he was a boy, and Urwa (on the authority of Al'miswar and others) who testified each other, said: "Whenever the Prophet performed ablution, his companions used to nearly fight for the remains of the water."

[42]

190- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a disease in his legs." So he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, which was like the button of a small tent.

[43] One's rinsing his mouth and washing his nose (in ablution) , by putting the water in it and blowing it out, with only a handful of water

191- Amr Ibn Yahya narrated that his father had told: Abdullah Ibn Zaid poured water on his hands from a pot and washed them. Then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said: "This is the ablution of Allah's Apostle "Allah's blessing and peace be upon him"."

[44] Rubbing (with water) one's head in ablution

192- Amr Ibn Yahya reported: Abdullah Ibn Zaid "Allah be pleased with him" was reported to have been asked by Amr Ibn Abu'hasan: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He offered ablution in front of them. He poured it on his hands and washed them thrice, then he rinsed his mouth thrice and washed his nose with water thrice by

خرج علينا رسولُ اللَّهِ ﷺ بالهاجِرة، فأُتِيَ بِوَضُوءٍ فتوضَّأ، فجعَلَ النَّاسُ يأخُذونَ مِنْ فَضْلِ وَضُوئِهِ فيَتَمَسَّحُونَ بِهِ، فَصَلَّى النَّبِيُّ ﷺ الظهر رَكعتَيْنِ، والعَصْرَ رَكعَتَيْنِ، وبَيْنَ يدَيهِ عنَزَةٌ. [الحديث ١٨٧ ـ أطرافه في: ٣٧٦، ٤٩٥، ٤٩٩، ٥٠١، ٦٣٣، ٦٣٤، ٣٥٥٣، ٣٥٦٦، ٥٧٨٦، ٥٨٥٩].

١٨٨ ـ وقالَ أبو موسى: دعا النَّبيُّ ﷺ بقدَحٍ فِيهِ ماءٌ، فغَسَلَ يدَيهِ ووَجهَهُ فِيهِ، ومَجَّ فِيهِ، ثُمَّ قالَ لَهُما: «اشْرَبا منهُ وأفرِغا على وُجوهِكُما ونُحُورِكُما».

[الحديث ١٨٨ ـ طرفاه في: ١٩٦، ٤٣٢٨].

١٨٩ ـ حدثنا عليُّ بنُ عبدِ اللَّهِ قالَ: حَدَّثَنا يَعْقوبُ بنُ إبراهِيمَ بنِ سَعْدٍ قالَ: حَدَّثَنا أبي، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ قالَ: أخبَرَني محمودُ بنُ الرَّبِيعِ قالَ: وهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ في وَجْهِهِ وهو غُلامٌ مِن بِئْرِهِمْ. وقالَ عُرْوَةُ، عَنِ المِسْوَرِ وغَيرِهِ، يُصَدِّقُ كُلُّ واحِدٍ مِنهُما صاحِبَهُ: وإذا توضَّأَ النَّبِيُّ ﷺ كادُوا يَقْتَتِلُونَ على وَضُوئِهِ. [طرفه في: ٧٧]

٤٢ ـ بابٌ

١٩٠ ـ حدثنا عَبدُ الرَّحمنِ بنُ يونُسَ قالَ: حَدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنِ الجَعْدِ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزيدَ يَقولُ: ذَهَبَتْ بي خالَتي إلى النَّبِيِّ ﷺ فقالَتْ: يا رَسُولَ اللَّهِ إنَّ ابنَ أُخْتِي وَجِعٌ، فمَسَحَ رأسي ودعا لي بالبَرَكَةِ، ثُمَّ توضَّأ، فشَرِبْتُ مِن وَضُوئِهِ، ثُمَّ قُمْتُ خلفَ ظَهرِهِ فنَظَرْتُ إلى خاتَمِ النُّبُوَّةِ بينَ كَتِفَيهِ، مِثْلَ زِرِّ الحَجَلَةِ.

[الحديث ١٩٠ ـ أطرافه في: ٣٥٤٠، ٣٥٤١، ٥٦٧٠، ٦٣٥٢].

٤٣ ـ بابُ مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ واحِدَةٍ

١٩١ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا خالِدُ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَنا عَمرُو بنُ يَحيى، عَنْ أبيهِ، عَنْ عَبدِ اللَّهِ بنِ زَيدٍ: أنَّهُ أفرَغَ مِنَ الإناءِ على يدَيهِ فغَسَلَهُما، ثُمَّ غَسَلَ ـ أو مَضمَضَ واسْتَنْشَقَ مِن كَفَّةٍ واحِدَةٍ، ففعَلَ ذلكَ ثلاثًا، فغَسَلَ يدَيهِ إلى المِرفَقَينِ مَرَّتَينِ مَرَّتَينِ، ومَسَحَ برأسِهِ، ما أقبَلَ وما أدبَرَ، وغَسَلَ رِجلَيهِ إلى الكَعبَينِ، ثُمَّ قالَ: هكذا وُضوءُ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٨٥].

٤٤ ـ بابُ مَسْحِ الرَّأْسِ مَرَّةً

١٩٢ ـ حدثنا سُليمانُ بنُ حَربٍ قالَ: حَدَّثَنا وُهَيبٌ قالَ: حَدَّثَنا عَمرُو بنُ يَحيى، عَنْ أبيهِ قالَ: شَهِدتُ عَمرَو بنَ أبي حَسَنٍ، سَأَلَ عَبدَ اللَّهِ بنَ زَيدٍ عَن وُضوءِ النَّبِيِّ ﷺ، فدَعا بتَوْرٍ مِن ماءٍ فتَوَضَّأَ لَهُم، فكَفَأَ على يدَيهِ فغَسَلَهُما ثلاثًا، ثُمَّ أدخَلَ يدَهُ في الإناءِ، فمَضمَضَ واستَنشَقَ واستَنثَرَ ثلاثًا، بثلاثِ غَرَفاتٍ مِن ماءٍ، ثُمَّ أدخَلَ يدَهُ في الإناءِ، فغَسَلَ وجهَهُ ثلاثًا، ثُمَّ أدخَلَ يدَهُ في

١٩٠ـ قوله: خاتم بكسر التاء أي فاعل الختم وهو الإتمام والبلوغ إلى الآخر وبفتحها بمعنى الطابع (شارح).

putting water in it and blowing it out, using three handfuls of water. He put his hand in the pot and washed his face thrice and after that he put his hand again in the pot and washed his forearms up to the elbows twice. Then he put his hand in the pot and passed his wet hands over his head bringing them to the front and returning with them to the back. Then, he put his hand in the pot and washed his feet (up to the ankles). (Moosa reported that Wahib had told: "He rubbed his head just once)."

[45] The man and his wife could perform ablution together

193- Abdullah Ibn Omar "Allah be pleased with both" told: People, at the time of The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution as husbands and wives together.

[46] The Messenger of Allah sprinkles the remaining of his ablution water on the unconscious man

194- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding obligatory shares as prescribed by Allah (of inheritance) were revealed.

[47] Performing ablution, or taking a bath from the painted stove pot, utensil, or a pot made of wood

195- Anas "Allah be pleased with him" narrated: It was the time for prayer, when those whose houses were near got up and went to their people (to perform ablution), and there remained some (sitting). Then a painted stove pot made of stone containing water was brought to Allah's Apostle "Allah's blessing and peace be upon him". The pot was small, not broad enough for one to spread one's hand in. Yet all the people performed ablution. Anas was asked: "How many persons were you?" Anas replied : " We were eighty or more."

196- Abu'moosa "Allah be pleased with him" told: Once The Prophet "Allah's blessing and peace be upon him" asked for a tumbler containing water in which he washed his hands and face. He also threw a mouthful of water in it.

197- Amr Ibn Yahya narrated that his father had told: Abdullah Ibn Zaid said: Once Allah's Apostle came to us and we brought out water for him in a brass pot. He performed ablution as follows: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to back and brought them to front again. Then he washed his feet (up to the ankles).

198- A'isha "Allah be pleased with her" narrated: When the ailment of The Prophet "Allah's blessing and peace be upon him" became aggravated and his disease became severe, he asked his wives to permit him to be nursed in my house. So they allowed for him. Then The Prophet "Allah's blessing and peace be upon him" came (to my house) with the support of two men, and his legs were dragging on the ground, between Abbas, and another man. (Obaidullah said: I told Abdullah Ibn Abbas of that and he asked me: "Do not you know

الإناء، فَغَسَلَ يَدَيه إلى المِرفَقَين مَرَّتَين مَرَّتَين، ثُمَّ أَدْخَلَ يَدَهُ في الإناء، فَمَسَحَ بِرأسِه، فأَقْبَلَ بِيَدَيه وأَدْبَرَ بِهِما، ثُمَّ أَدْخَلَ يَدَهُ في الإناء، فَغَسَلَ رِجْلَيه

[طرفه في: ١٨٥].

وحدثنا موسى قال: حَدَّثَنَا وُهَيبٌ قال: مَسَحَ رأسَهُ مَرَّةً.

٤٥ ـ بَابُ وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِه، وَفَضْلِ وَضُوءِ المَرْأَةِ

وتوضَّأَ عُمرُ بالحَميم، مِن بيتِ نَصْرانِيَّةٍ.

١٩٣ ـ حدثنا عبدُ اللهِ بنُ يوسُفَ قال: أخبرنا مالكٌ عن نافعٍ، عَنْ عَبدِ اللهِ بْنِ عُمَرَ: أنَّهُ قال: كانَ الرِّجالُ والنِّساءُ يَتوضَّؤونَ في زمانِ رسُولِ اللهِ ﷺ جميعاً.

٤٦ ـ بابُ صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلى المُغْمَى عَلَيه

١٩٤ ـ حدثنا أبو الوليدِ قال: حَدَّثَنا شُعبةُ، عَن مُحمَّدِ بنِ المُنكَدِرِ قال: سمعتُ جابراً يقولُ: جاءَ رسولُ اللهِ ﷺ يعودُني، وأنا مريضٌ لا أعقِلُ، فتوضَّأ وصبَّ عليَّ من وضوئِه، فعَقَلتُ، فقُلتُ: يا رسُولَ اللهِ لِمَنِ المِيراثُ؟ إنَّما يَرِثُني كَلالَةٌ، فنَزَلَتْ آيةُ الفَرائِضِ.

[الحديث ١٩٤ ـ أطرافه في: ٤٥٧٧، ٥٦٥١، ٥٦٦٤، ٥٦٧٦، ٦٧٢٣، ٦٧٤٣، ٧٣٠٩].

٤٧ ـ باب الغُسْلِ والوُضُوءِ في المِخْضَبِ والقَدَحِ والخَشَبِ والحِجارَةِ

١٩٥ ـ حدثنا عبدُ اللهِ بنُ مُنيرٍ: سمعَ عبدَ اللهِ بنَ بكرٍ قال: حدثنا حُمَيدٌ، عَنْ أَنَسٍ قالَ: حضرتِ الصَّلاةُ، فقامَ مَن كانَ قريبَ الدارِ إلى أهلِه، وبَقِيَ قومٌ، فأُتِيَ رسُولُ اللهِ ﷺ بمِخضَبٍ مِنْ حِجارَةٍ فيهِ ماءٌ، فصَغُرَ المِخضَبُ أنْ يَبسُطَ فيهِ كفَّهُ، فتوضَّأَ القومُ كلُّهُمْ قُلنا: كَمْ كُنْتُمْ؟ قالَ: ثَمانِينَ وَزِيادَةً.

١٩٦ ـ حدثنا مُحمَّدُ بنُ العلاءِ قال: حدثنا أبو أسامةَ، عن بُريدٍ، عَنْ أبي بُردةَ، عَنْ أبي موسى: أنَّ النبيَّ ﷺ دعا بقَدَحٍ فيهِ ماءٌ، فغَسَلَ يدَيهِ وَوَجْهَهُ فِيهِ، ومَجَّ فِيهِ.

[طرفه في: ١٨٨].

١٩٧ ـ حدثنا أَحْمَدُ بْنُ يونُسَ قَالَ: حدَّثنَا عَبْدُ العزيزِ بْنُ أبي سَلَمَةَ قالَ: حَدَّثَنا عَمرُو بْنُ يحيى، عن أبيهِ، عن عبدِ اللهِ بنِ زيدٍ قالَ: أَتى رسُولُ اللهِ ﷺ، فأَخْرَجنا لَهُ ماءً في تَوْرٍ مِن صُفرٍ، فتوضَّأَ فغَسَلَ وَجْهَهُ ثلاثاً، ويَدَيهِ مرَّتَينِ مرَّتَينِ، وَمَسَحَ برأسِهِ فأقْبَلَ بِهِ وَأَدْبَرَ، وَغَسَلَ رِجْلَيهِ. [طرفه في: ١٨٥].

١٩٨ ـ حدثنا أبو اليمانِ قال: أخبرنا شُعيبٌ، عَنِ الزُّهريِّ قال: أخبرني عُبَيدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أنَّ عائشةَ قالتْ: لمَّا ثَقُلَ النَّبيُّ ﷺ واشْتَدَّ بِهِ وَجَعُهُ، اسْتَأذَنَ أزْوَاجَهُ في أنْ يُمَرَّضَ

١٩٧ـ قوله: (أتى) في رواية الكشميهني وأبي الوقت أتانا (شارح).

who was the other man?" I replied: "No." he said: "(He was) Ali.") A'isha added: When The Prophet "Allah's blessing and peace be upon him" came to my house and his sickness became too hard to bear, he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. He was seated in a brass tub belonging to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him". Then, all of us started pouring water on him from the water skins till he beckoned to us to stop as we have done (what he ordered us to do). After that he went out to people.

[48] Performing ablution from the earthenware pot

199- Amr Ibn Yahya reported that his father had told: My uncle used to perform ablution extravagantly and once he asked Abdullah Ibn Zaid to tell him how he had seen the Prophet performing ablution. He asked for an earthenware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it Out thrice with one handful of water; he again put his hand in the water from which he took a handful and washed his face thrice, then washed his hands up to the elbows twice. Then he took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles). He said: "I saw the Prophet performing ablution in this way."

200- Anas "Allah be pleased with him" said: "The Prophet "Allah's blessing and peace be upon him" asked for water and a tumbler with a broad base, and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said: "I noticed the water springing out from amongst his fingers." Anas added: "I estimated that the people who performed ablution from it at seventy to eighty."

[49] Performing ablution with the Mudd

201- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to take a bath with one Sa up to five Mudds (both are units of measurement) of water. He used to perform ablution with one Mudd of water.

[50] Passing one's wet hand over the socks

202- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: "The Prophet "Allah's blessing and peace be upon him" passed wet hands over his Socks (made from thick fabric or leather)." Abdullah Ibn Omar "Allah be pleased with both" asked Omar (his father) about it. Omar "Allah be pleased with him" replied in the affirmative and added: "Whenever Sa'd narrates a

في بيتي، فأذنَّ لَه، فخرجَ النَّبيُّ ﷺ بينَ رجلَينِ تَخطُّ رجلاهُ في الأرضِ، بينَ عبَّاسٍ ورجلٍ آخرَ، قالَ عُبيدُ اللَّهِ: فأخبرتُ عبدَ اللَّهِ بنَ عبَّاسٍ فقالَ: أتدري مَنِ الرَّجلُ الآخرُ؟ قلتُ: لا، قالَ: هوَ عليٌّ. وكانتْ عائشةُ رَضِيَ اللَّهُ عنها تُحدِّثُ أنَّ النَّبيَّ ﷺ قالَ بعدَ ما دخلَ بيتَهُ واشتدَّ وجعُهُ: «هريقوا عليَّ مِنْ سبعِ قِرَبٍ، لم تُحلَلْ أوكيتُهنَّ، لعلِّي أعهدُ إلى النَّاسِ». وأُجلِسَ في مخضبٍ لحفصةَ، زوجِ النَّبيِّ ﷺ، ثُمَّ طفِقنا نصبُّ عليهِ تلكَ، حتَّى طفِقَ يُشيرُ إلينا: أن قد فعلتُنَّ، ثُمَّ خرجَ إلى النَّاسِ.

[الحديث ١٩٨ ـ أطرافه في: ٦٦٤، ٦٦٥، ٦٧٩، ٦٨٣، ٦٨٧، ٧١٢، ٧١٣، ٧١٦، ٢٥٨٨، ٣٠٩٩، ٣٣٨٤، ٤٤٤٢، ٤٤٤٥، ٥٧١٤، ٧٣٠٣].

٤٨ ـ باب الوُضُوءِ مِنَ التَّوْرِ

١٩٩ ـ حدثنا خالدُ بنُ مَخلَدٍ قالَ: حدَّثنا سُليمانُ قالَ: حدَّثني عَمرُو بنُ يحيى، عَن أبيهِ قالَ: كانَ عمِّي يُكثِرُ مِنَ الوُضوءِ، قالَ لعبدِ اللَّهِ بنِ زيدٍ: أخبِرني كيفَ رأيتَ النَّبيَّ ﷺ يتوضَّأُ؟ فدعا بتَورٍ مِن ماءٍ، فكفأَ على يدَيهِ، فغسلَهُما ثلاثَ مِرارٍ، ثُمَّ أدخلَ يدَهُ في التَّورِ، فمضمضَ واستنثرَ ثلاثَ مرَّاتٍ، مِن غَرفةٍ واحدةٍ، ثُمَّ أدخلَ يدَهُ فاغترفَ بها، فغسلَ وجهَهُ ثلاثَ مرَّاتٍ، ثُمَّ غسلَ يدَيهِ إلى المِرفقَينِ مرَّتينِ مرَّتينِ، ثُمَّ أخذَ بيدِهِ ماءً فمسحَ رأسَهُ، فأدبرَ بهِ وأقبلَ، ثُمَّ غسلَ رِجلَيهِ فقالَ: هكذا رأيتُ النَّبيَّ ﷺ يتوضَّأُ.

[طرفه في: ١٨٥].

٢٠٠ ـ حدثنا مُسدَّدٌ قالَ: حدَّثنا حمَّادٌ، عَن ثابتٍ، عَن أنسٍ: أنَّ النَّبيَّ ﷺ دعا بإناءٍ مِن ماءٍ، فأُتيَ بقدحٍ رَحراحٍ، فيهِ شيءٌ مِن ماءٍ، فوضعَ أصابعَهُ فيهِ، قالَ أنسٌ: فجعلتُ أنظرُ إلى الماءِ يَنبُعُ مِن بينِ أصابعِهِ، قالَ أنسٌ: فحزرتُ مَن توضَّأَ، ما بينَ السَّبعينَ إلى الثَّمانينَ.

٤٩ ـ باب الوُضُوءِ بالمُدِّ

٢٠١ ـ حدثنا أبو نُعيمٍ قالَ: حدَّثنا مِسعَرٌ قالَ: حدَّثني ابنُ جَبرٍ قالَ: سمعتُ أنساً يقولُ: كانَ النَّبيُّ ﷺ يغسلُ، أو كانَ يَغتسلُ بالصَّاعِ إلى خمسةِ أمدادٍ، ويتوضَّأُ بالمُدِّ.

٥٠ ـ باب المَسْحِ عَلَى الخُفَّيْنِ

٢٠٢ ـ حدثنا أصبغُ بنُ الفرجِ المِصريُّ، عَنِ ابنِ وهبٍ قالَ: حدَّثني عَمرٌو: حدَّثني أبو النَّضرِ، عَن أبي سلَمةَ بنِ عبدِ الرَّحمنِ، عَن عبدِ اللَّهِ بنِ عُمرَ، عَن سعدِ بنِ أبي وقَّاصٍ، عَنِ النَّبيِّ ﷺ: أنَّهُ مسحَ على الخفَّينِ.

٢٠٠ـ قوله: (ينبع) بتثليث الباء واقتصر في الفرع على الضم (شارح).

Hadith from The Prophet "Allah's blessing and peace be upon him", there is no need to ask anyone else about it."

203- Urwa Ibn Al'mogheera reported that his father Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had got out one day to answer the call of nature. Al'mogheera followed him with a pot of water. After The Messenger of Allah "Allah's blessing and peace be upon him" had finished, Al'mogheera poured water for him. He (The Messenger of Allah) performed ablution and passed his wet hand over his socks (made from thick fabric or leather).

204- Ja'far Ibn Amr narrated that his father Amr Ibn Omaiyya Ad'damari "Allah be pleased with him" had told that he had seen The Messenger of Allah "Allah's blessing and peace be upon him" (while performing ablution) passing his wet hand over his socks (made from thick fabric or leather).

205- Ja'far Ibn Amr reported that his father Amr Ibn Omaiyya Ad'damari "Allah be pleased with him" had said: "I saw The Prophet "Allah's blessing and peace be upon him" (while performing ablution) passing wet hands over his turban and socks (made from thick fabric or leather)."

[51] Putting the feet in the socks after performing ablution

206- Urwa Ibn Al'mogheera reported that his father Al'mogheera Ibn Sho'ba "Allah be pleased with him" had said: "Once I accompanied The Prophet "Allah's blessing and peace be upon him" on a journey and I hurried up to take off his Socks (made from thick fabric or leather). He ordered me to leave them as he had put on them after performing ablution. So he passed wet hands over them."

[52] Not to repeat ablution in case of touching the mutton of a sheep or (other kinds of food as) Sawiq

Abu'bakr, Omar, and Othman "Allah be pleased with all of them" ate and, as a result, did not repeat ablution

207- Abdullah Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had eaten a sheep's shoulder's (cooked) mutton , and offered prayer but did not repeat ablution.

208- Ja'far Ibn Amr reported that his father Amr Ibn Omaiyya Ad'damari "Allah be pleased with him" told: "I saw Allah's Apostle "Allah's blessing and peace be upon him" taking a piece of (cooked) mutton from the shoulder of a sheep when he was called for prayer. He put his knife down and prayed without repeating ablution."

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ: سَأَلَ عُمَرَ عَنْ ذلِكَ فَقالَ: نَعَمْ، إِذَا حَدَّثَكَ شَيئاً سَعْدٌ، عَنِ النَّبِيِّ ﷺ، فَلا تَسْأَلْ عَنْهُ غَيرَهُ. وَقَالَ مُوسى بْنُ عُقْبَةَ: أَخْبَرَنِي أَبُو النَّضْرِ: أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ: أَنَّ سَعْداً حَدَّثَهُ فَقالَ عُمَرُ لِعَبْدِ اللَّهِ: نَحْوَهُ.

[طرفه في: ١٨٢].

٢٠٣ ـ حدثنا عَمْرُو بْنُ خَالِدٍ الحَرَّانِيُّ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ المُغِيرَةُ بِإِدَاوَةٍ فِيها ماءٌ، فَصَبَّ عَلَيهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الخُفَّينِ.

٢٠٤ ـ حدثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلَى الخُفَّينِ.

وَتابَعَهُ حَرْبُ بْنُ شَدَّادٍ، وَأَبَانُ، عَنْ يَحْيى.

[الحديث ٢٠٤ ـ طرفه في: ٢٠٥].

٢٠٥ ـ حدثنا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: رَأَيتُ النَّبِيَّ ﷺ يَمْسَحُ عَلى عِمَامَتِهِ وَخُفَّيهِ.

[طرفه في: ٢٠٤].

وَتَابَعَهُ مَعْمَرٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرٍو قَالَ: رَأَيتُ النَّبِيَّ ﷺ.

٥١ ـ باب إِذَا أَدْخَلَ رِجْلَيهِ وَهُمَا طاهِرَتَانِ

٢٠٦ ـ حدثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيتُ لأَنْزِعَ خُفَّيهِ، فَقالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَينِ» فَمَسَحَ عَلَيهِمَا.

[طرفه في: ١٨٢]

٥٢ ـ باب مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ الشَّاةِ وَالسَّوِيقِ

وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمانُ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمْ يَتَوَضَّؤُوا.

٢٠٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[الحديث ٢٠٧ ـ طرفاه في: ٥٤٠٤، ٥٤٠٥].

٢٠٨ ـ حدثنا يَحْيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ، فَدُعِيَ إِلَى

[53] Rinsing the mouth from the Sawiq without repeating the ablution

209- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: In the year of the conquest of Khaibar I went with Allah's Apostle "Allah's blessing and peace be upon him" till we reached Sahba, a place near Khaibar, where Allah's Apostle "Allah's blessing and peace be upon him" offered the Afternoon (Asr) prayer and asked for food.

Nothing but sawiq (a kind of food) was brought. He ordered it to be moistened with water. He and all of us ate it. The Prophet "Allah's blessing and peace be upon him" got up for the evening (Maghrib)prayer, rinsed his mouth with water and we did the same. Then he prayed without repeating the ablution.

210- Maimuna "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: The Prophet "Allah's blessing and peace be upon him" ate (a piece of) mutton from the shoulder and then prayed without repeating the ablution.

[54] Could one Rinse the mouth to get rid of the milk's effect

211- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" drank milk, rinsed his mouth and said: "It has fat."

[55] Performing ablution to get rid of the sleep's effect

212- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy while praying he should go to sleep till his slumber is over because in the state of drowsiness one, while praying, does not know whether he is asking for forgiveness or abusing."

213- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying."

[56] Performing ablution even if one did not make a sound or pass wind

214- Amr Ibn Amer reported: Anas "Allah be pleased with him" said: "The Prophet "Allah's blessing and peace be upon him" used to perform ablution for every prayer." I asked him: "What did you use to do?" Anas answered: "We used to pray with the same ablution until we broke it with making sounds or passing wind."

الصَّلاةِ، فَأَلقى السِّكِّينَ فَصلَّى وَلَمْ يَتَوضَّأْ.

[الحديث ٢٠٨ ـ أطرافه في: ٦٧٥، ٢٩٢٣، ٥٤٠٨، ٥٤٢٢، ٥٤٦٢].

٥٣ ـ باب مَنْ مَضمَضَ من السَّويق ولم يتوضأ

٢٠٩ ـ حدثنا عبد الله بن يوسف قال: أخبرنا مالكٌ، عن يحيى بن سعيد، عن بُشير بن يَسارٍ مَوْلَى بَنِي حارِثَةَ أنّ سُوَيد بنَ النُّعمان أخبَرَه: أنَّهُ خَرَجَ مَعَ رَسُولِ اللهِ ﷺ عامَ خَيبَرَ، حَتَّى إذَا كَانُوا بالصَّهبَاءِ ـ وَهِيَ أَدْنى خَيبَرَ ـ فَصلَّى العَصْرَ، ثُمَّ دعَا بالأزْوادِ، فَلَمْ يُؤتَ إلاّ بالسَّويقِ، فَأَمرَ بِه فَثُرِّيَ، فَأَكَلَ رَسولُ اللَّهِ ﷺ وأكلنا، ثُمَّ قامَ إلَى المغرِبِ، فَمَضمَضَ وَمَضمَضْنَا، ثُمَّ صَلَّى ولَمْ يَتَوضَّأْ.

[الحديث ٢٠٩ ـ أطرافه في: ٢١٥، ٢٩٨١، ٤١٧٥، ٤١٩٥، ٥٣٨٤، ٥٣٩٠، ٥٤٥٤، ٥٤٥٥].

٢١٠ ـ وحدّثنا أَصبَغُ قالَ: أَخْبَرنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرنِي عَمْرٌو عَنْ بُكَيرٍ، عَنْ كُرَيبٍ، عَنْ مَيمُونَةَ: أنّ النَّبيَّ ﷺ أكل عِندَها كتفاً، ثُمَّ صلَّى ولَمْ يَتوضَّأ.

٥٤ ـ باب هل يُمَضمِضُ من اللّبن

٢١١ ـ حدّثنا يحيى بنُ بُكَير، وقُتيبة قالا: حَدَّثَنا اللَّيثُ، عن عُقَيل، عن ابنِ شِهاب، عن عُبَيدِ اللّهِ بنِ عَبدِ اللّهِ بنِ عُتْبَة، عنِ ابنِ عَبّاس: أنَّ رَسُولَ اللّهِ ﷺ شَرِبَ لَبَناً، فَمَضْمَضَ وقَال: إنَّ لَهُ دَسَماً». تَابَعَهُ يُونُسُ، وَصَالِحُ بنُ كَيسَانَ، عَنِ الزُّهرِيِّ.

[الحديث ٢١١ ـ طرفه في: ٥٦٠٩].

٥٥ ـ باب الوُضُوء من النَّوْم، وَمَنْ لمْ يَرَ من النَّعْسَة والنَّعْسَتين، أو الخَفْقة وُضُوءاً

٢١٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لا يَدْرِي لَعَلَّهُ يَستَغفِرُ فَيَسُبَّ نَفْسَهُ».

٢١٣ ـ حدّثنا أبو مَعْمَر قال: حدّثنا عَبدُ الوارث: حدّثنا أيّوب، عن أبي قِلابَة، عن أنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاةِ فَليَنَمْ، حَتَّى يَعلَمَ مَا يَقْرأُ».

٥٦ ـ باب الوُضُوءِ منْ غَيرِ حَدَثٍ

٢١٤ ـ حدّثنا مُحمّدُ بنُ يُوسُفَ قالَ: حَدَّثَنَا سُفيانُ، عن عَمرو بن عامر قالَ: سمعتُ أَنساً(ح). قالَ: وَحدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيى، عَنْ سُفيانَ قالَ: حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ، عَنْ أَنسٍ قالَ: كَانَ النَّبيُّ ﷺ يَتَوضَّأُ عِندَ كُلِّ صَلاةٍ، قُلتُ: كَيفَ كُنْتُمْ تَصْنَعُونَ؟ قَالَ: يُجْزِىءُ أَحَدَنَا الوُضُوءُ مَا لَمْ يُحدِثْ.

٢١٢ـ قوله: «فيسب» فيه النصب والرفع من الشارح

215- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: In the year of the conquest of Khaibar I went with Allah's Apostle "Allah's blessing and peace be upon him" till we reached Sahba, a place near Khaibar, where Allah's Apostle "Allah's blessing and peace be upon him" offered the Afternoon (Asr) prayer and asked for food. Nothing but sawiq (a kind of food) was brought. Then we ate and drank. The Prophet "Allah's blessing and peace be upon him" got up for the evening (Maghrib)prayer, rinsed his mouth with water and we did the same. Then he prayed without repeating the ablution.

[57] It is a major sin not to be saved from (being soiled with) urine

216- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him", while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

[58] Washing oneself to get rid of urine's filth

217- Anas Ibn Malik "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" went to answer the call of nature, I used to bring water for him, with which he used to clean his private parts.

[59]

218- Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves (of whose inhabitants) he said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends).

The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

[60] The Prophet lets the Bedouin continue urinating in the mosque

219- Anas "Allah be pleased with him" narrated: The Prophet saw a Bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet asked for some water which he poured over it (the urine).

٢١٥ ـ حدّثنا خالِدُ بنُ مَخْلَدٍ قَالَ: حَدَّثَنا سُلَيمانُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي بُشَيرُ بْنُ يَسَارٍ قَالَ: أَخْبَرَنِي سُوَيدُ بْنُ النُّعْمَانِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ، صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ العَصْرَ، فَلَمَّا صَلَّى دَعَا بِالأَطْعِمَةِ، فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ، فَأَكَلْنَا وَشَرِبْنَا، ثُمَّ قَامَ النَّبِيُّ ﷺ إِلَى المَغْرِبِ، فَمَضْمَضَ، ثُمَّ صَلَّى لَنَا المَغْرِبَ وَلَمْ يَتَوَضَّأْ. [طرفه في: ٢٠٩].

٥٧ ـ بابٌ مِنَ الكَبَائِرِ أَنْ لاَ يَسْتَتِرَ مِنْ بَوْلِهِ

٢١٦ ـ حدثنا عثمانُ قال: حدَّثنا جريرٌ، عن منصورٍ، عن مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حِيطَانِ المَدِينَةِ، أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ النَّبِيُّ ﷺ: «يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ» ثُمَّ قَالَ: «بَلَى كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كِسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هذا؟ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَيْبَسَا، أَوْ إِلَى أَنْ يَيْبَسَا».

[الحديث ٢١٦ ـ أطرافه في: ٢١٨، ١٣٦١، ١٣٧٨، ٦٠٥٢، ٦٠٥٥].

٥٨ ـ بابُ مَا جَاءَ فِي غَسْلِ البَوْلِ

وَقَالَ النَّبِيُّ ﷺ لِصَاحِبِ القَبْرِ: «كَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ». وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ

٢١٧ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي رَوْحُ بْنُ القَاسِمِ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ، أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ. [طرفه في: ١٥٠].

٥٩ ـ باب

٢١٨ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى قال: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ قال: حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنَ البَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هذا؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا» قَالَ ابْنُ المُثَنَّى: وَحَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِداً: مِثْلَهُ: «يَسْتَتِرُ مِنْ بَوْلِهِ».

[طرفه في: ٢١٦].

٦٠ ـ بابُ تَرْكِ النَّبِيِّ ﷺ وَالنَّاسِ الأَعْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي المَسْجِدِ

٢١٩ ـ حدثنا موسى بن إسماعيل قال: حدثنا هَمَّامٌ: أخبرنا إسحاقُ، عَنْ أَنَسِ بنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ رَأَى أَعْرَابِيّاً يَبُولُ فِي المَسْجِدِ، فَقَالَ: «دَعُوهُ». حَتَّى إِذَا فَرَغَ، دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

[الحديث ٢١٩ ـ طرفاه في: ٢٢١، ٦٠٢٥].

[61] Pouring water over the (place where one passed) urine in the mosque

220- Abu'huraira "Allah be pleased with him" narrated: A Bedouin stood up and started urinating in the mosque. The people caught him but The Prophet "Allah's blessing and peace be upon him" ordered them to let him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet "Allah's blessing and peace be upon him" then said: "You have been sent to make things easy and not to make them difficult."

[62] Spilling water over the (place where one passed) urine

221- Anas "Allah be pleased with him" narrated: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet "Allah's blessing and peace be upon him" stopped them till he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so.

[63] The children's urine

222- A'isha "ALLAH BE PLEASED WITH HER", the mother of faithful believers, narrated: A child was brought to Allah's Apostle "Allah's blessing and peace be upon him". The child urinated on the garment of the Prophet. The Prophet asked for water and poured it over the soiled place.

223- Ommu'qais Bint "daughter of" Mihsan "Allah be pleased with her" was reported to have said: I brought my young son, who had not started eating (ordinary food) to Allah's Apostle "Allah's blessing and peace be upon him" who took him and made him sit in his lap. The child urinated on the garment of The Prophet "Allah's blessing and peace be upon him", so he asked for water and poured it over the soiled (spot), which he did not wash.

[64] One's urinating while standing or sitting

224- Hudhaifa "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing. He then asked for water, which I brought to him, and he performed ablution.

[65] Urinating at one's companion's dwelling while standing behind the wall

225- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" and I walked till we reached the dumps of

٦١ - باب صَبِّ المَاءِ عَلَى البَوْلِ في المَسْجِدِ

٢٢٠ ـ حدثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي المَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «دَعُوهُ، وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ، أَوْ ذَنُوباً مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ». [الحديث ٢٢٠ ـ طرفه في: ٦١٢٨].

٢٢١ ـ حدثنا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢١٩].

٦٢ - باب يُهَرِيقُ المَاءَ عَلَى البَوْلِ

٢٢١ ـ حدثنا خَالِدٌ قَالَ: وَحَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: جَاءَ أَعْرَابِيٌّ، فَبَالَ فِي طَائِفَةِ المَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَنَهَاهُمُ النَّبِيُّ ﷺ، فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ ﷺ بِذَنُوبٍ مِنْ مَاءٍ، فَأُهْرِيقَ عَلَيْهِ.

٦٣ - باب بَوْلِ الصِّبْيَانِ

٢٢٢ ـ حدثنا عبدُ اللَّهِ بنُ يوسفَ قال: أخبرنا مالكٌ عن هِشامِ بنِ عُروةَ، عن أبيهِ، عن عائشةَ أمِّ المؤمنينَ أنَّها قالت: أُتِيَ رسولُ اللهِ ﷺ بصبيٍّ، فبالَ على ثوبِهِ، فدعا بماءٍ فأتبعَهُ إيَّاهُ. [الحديث ٢٢٢ ـ أطرافه في: ٥٤٦٨، ٦٠٠٢، ٦٣٥٥].

٢٢٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ، لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حَجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ يَغْسِلْهُ. [الحديث ٢٢٣ ـ طرفه في: ٥٦٩٣].

٦٤ - باب البَوْلِ قَائِماً وَقَاعِداً

٢٢٤ ـ حدثنا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: أَتَى النَّبِيُّ ﷺ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِماً، ثُمَّ دَعَا بِمَاءٍ، فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ.

[الحديث ٢٢٤ ـ أطرافه في: ٢٢٥، ٢٢٦، ٢٤٧١].

٦٥ - باب البَوْلِ عِنْدَ صَاحِبِهِ، وَالتَّسَتُّرِ بِالحَائِطِ

٢٢٥ ـ حدثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ

٢٢١ـ قوله: فأهريق بزيادة همزة مضمومة وسكون الهاء وضمها ولأبي ذر فهريق بضم الهاء (شارح).

٢٢٣ـ قوله: حجره بكسر الحاء وفتحها (شارح).

٢٢٥ـ قوله: (والنبي) بالنصب عطف على الضمير المنصوب ويجوز الرفع عطفاً على أنا من الشارح.

some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

[66] Urinating at some people's dumps

226- Abu'wa'il "Allah be pleased with him" narrated: Abu'moosa Al'ash'ari "Allah be pleased with him" used to place great stress on the question of urination and he used to say: "If anyone from Banu'israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu'wa'il: "I wish he (Abu'moosa) stopped (placing great stress on that matter)." Hudhaifa added: "Allah's Apostle "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing."

[67] Washing the blood's traces

227- Asma "Allah be pleased with her" told: A woman came to The Prophet "Allah's blessing and peace be upon him" and said: "If anyone of us gets menses in her clothes then what will she do?" He replied: "She should (take hold of the soiled spot), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

228- A'isha "Allah be pleased with her" narrated: Fatima Bint "daughter of" Abu'hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers." Hesham (the sub narrator) narrated that his father had also said: (the Prophet told her): "Perform ablution for every prayer till the time of the next comes."

[68] Washing the ejaculation's traces

229- A'isha "Allah be pleased with her" narrated: I used to wash the traces of semen from the clothes of The Prophet "Allah's blessing and peace be upon him" and he used to go for prayers while water spots were still visible on it.

230- A'isha "Allah be pleased with her" narrated: (the previous tradition). On the other hand, Sulaiman Ibn Yasar told: I asked A'isha about one's clothes soiled with semen. She said: I used to wash the traces of semen from the clothes of The Prophet "Allah's blessing and peace be upon him" and he used to go for prayers while water spots were still visible on it.

حُذَيفَة قالَ: رَأَيتُني أَنا وَالنَّبيُّ ﷺ نَتَماشى، فَأَتى سُباطَةَ قَوْمٍ خَلفَ حائِطٍ، فَقامَ كَما يَقومُ أَحَدُكُمْ، فَبالَ، فَانْتَبَذْتُ مِنهُ، فَأَشارَ إِلَيَّ فَجِئْتُهُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتّى فَرَغَ.

[طرفه في: ٢٢٤].

٦٦ - باب البَوْلِ عِنْدَ سُباطَةِ قَوْمٍ

٢٢٦ - حدثنا مُحَمَّدُ بنُ عَرْعَرَة قالَ: حَدَّثَنا شُعْبَةُ، عَنْ مَنصورٍ، عَنْ أَبي وَائِلٍ قالَ: كانَ أَبو مُوسى الأَشْعَرِيُّ يُشَدِّدُ في البَوْلِ، ويَقُولُ: إِنَّ بَني إِسْرائيلَ، كانَ إذا أَصابَ ثَوْبَ أَحَدِهِمْ قَرَضَهُ، فقالَ حُذَيفَةُ: لَيْتَهُ أَمْسَكَ، أَتى رَسُولُ اللهِ ﷺ سُباطَةَ قَومٍ، فَبالَ قائِماً.

[طرفه في: ٢٢٤].

٦٧ - باب غَسْلِ الدَّمِ

٢٢٧ - حدثنا مُحَمَّدُ بنُ المُثَنّى قالَ: حَدَّثَنا يحيى، عَنْ هِشامٍ قالَ: حَدَّثَتْني فاطِمَةُ، عَنْ أَسْماءَ قالَتْ: جاءَتِ امْرَأَةٌ النَّبِيَّ ﷺ فَقالَتْ: أَرَأَيْتَ إِحْدانا تَحيضُ في الثَّوْبِ، كَيْفَ تَصْنَعُ؟ قالَ: «تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بالماءِ، وتَنْضَحُهُ، وَتُصَلّي فيهِ».

[الحديث ٢٢٧ - طرفه في: ٣٠٧].

٢٢٨ - حدثنا مُحَمَّدٌ قالَ: حَدَّثَنا أَبو مُعاوِيَةَ: حَدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ قالَتْ: جاءَتْ فاطِمَةُ ابْنَةُ أَبي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقالَتْ: يَا رَسُولَ اللهِ، إِنِّي امْرَأَةٌ أُسْتَحاضُ فَلا أَطْهُرُ، أَفَأَدَعُ الصَّلاةَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا إِنَّما ذٰلِكِ عِرْقٌ، وَلَيْسَ بِحَيْضٍ، فَإِذا أَقْبَلَتْ حَيْضَتُكِ فَدَعي الصَّلاةَ، وَإِذا أَدْبَرَتْ فاغْسِلي عَنْكِ الدَّمَ ثُمَّ صَلّي». قالَ: وَقالَ أَبي: «ثُمَّ تَوَضَّئي لِكُلِّ صَلاةٍ، حَتّى يَجيءَ ذٰلِكَ الوَقْتُ».

[الحديث ٢٢٨ - أطرافه في: ٣٠٦، ٣٢٠، ٣٢٥، ٣٣١].

٦٨ - باب غَسْلِ المَنِيِّ وَفَرْكِهِ، وَغَسْلِ ما يُصيبُ مِنَ المَرْأَةِ

٢٢٩ - حدثنا عَبْدانُ قالَ أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا عَمْرُو بنُ مَيْمُونٍ الجَزَرِيِّ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أَغْسِلُ الجَنابَةَ مِنْ ثَوْبِ النَّبِيِّ ﷺ، فَيَخْرُجُ إِلَى الصَّلاةِ، وَإِنَّ بُقَعَ الماءِ في ثَوْبِهِ.

[الحديث ٢٢٩ - أطرافه في: ٢٣٠، ٢٣١، ٢٣٢].

٢٣٠ - حدثنا قُتَيْبَةُ قالَ: حَدَّثَنا يَزيدُ قالَ: حَدَّثَنا عَمْرٌو، عَنْ سُلَيمانَ قالَ: سَمِعْتُ عائِشَةَ (ح). وَحدثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ الواحِدِ قالَ: حَدَّثَنا عَمْرُو بنُ مَيْمُونٍ، عَنْ سُلَيمانَ بنِ يَسارٍ قالَ: سَأَلْتُ عائِشَةَ عَنِ المَنِيِّ يُصيبُ الثَّوْبَ فَقالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ، فَيَخْرُجُ إِلَى الصَّلاةِ، وَأَثَرُ الغَسْلِ في ثَوْبِهِ: بُقَعُ الماءِ.

[طرفه في: ٢٢٩].

[69] When one washes semen off his clothes but its traces remain

231- Amr Ibn Maimun reported: I heard Sulaiman Ibn Yasar talking about one's clothes soiled with semen. He told that A'isha "Allah be pleased with her" had said: "I used to wash it off the clothes of Allah's Apostle "Allah's blessing and peace be upon him" and he would go for the prayers while water spots were still visible on them."

232- Amr Ibn Maimun narrated: Sulaiman Ibn Yasar told that A'isha "Allah be pleased with her" had said: "I used to wash the semen off the clothes of the Prophet "Allah's blessing and peace be upon him" and even then I used to notice one or more spots on them."

[70] The urine and folds of camels, cattle and sheep, and other beasts

233- Anas "Allah be pleased with him" narrated: "Some people of Ukl or Oraina tribe came to Medina and its climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered them to go to the herd of milch camels and to drink their milk and urine (as a medicine). They went as directed and after they became healthy, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" early in the morning and he sent (some men) in their pursuit. They were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al'harra and when they asked for water, no water was given to them." (Abu'qilaba, the sub-narrator commented: "Those people committed theft and killing. They also reverted to disbelief after their belief. They also fought against Allah and his Messenger."

234- Anas "Allah be pleased with him" reported: Before building The Mosque, The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayers in the sheep-folds.

[71] Some sorts of filthy things that could touch water and butter

Az'zuhri said: "There is no harm in water as long as its taste, colour, and smell remained unchanged."

Hammad said: "There is no harm in the dead (bird) feather."

Az'zuhri said, talking about the dead (animal) bone: "I saw some religious scholars (of earlier time) who used the bones of such animals as elephant or so in combing hair."

Ibn Sirin and Ibrahim told: "There is no harm in the ivory trade."

٦٩ ـ باب إذا غسل الجنابة أو غيرها فلم يذهب أثره

٢٣١ ـ حدثنا موسى قال: حدثنا عبد الواحد قال: حدثنا عمرو بن ميمون قال: سألت سليمان بن يسار: في الثوب تصيبه الجنابة، قال: قالت عائشة: كنت أغسله من ثوب رسول الله ﷺ، ثم يخرج إلى الصلاة، وأثر الغسل فيه: بقع الماء.

[طرفه في: ٢٢٩].

٢٣٢ ـ حدثنا عمرو بن خالد قال: حدثنا زهير قال: حدثنا عمرو بن ميمون بن مهران، عن سليمان بن يسار، عن عائشة، أنها كانت تغسل المني من ثوب النبي ﷺ، ثم أراه فيه بقعة أو بقعا.

[طرفه في: ٢٢٩].

٧٠ ـ باب أبوال الإبل والدواب والغنم ومرابضها

وصلى أبو موسى في دار البريد والسرقين، والبرية إلى جنبه، فقال: ها هنا وثم سواء.

٢٣٣ ـ حدثنا سليمان بن حرب قال: حدثنا حماد بن زيد، عن أيوب، عن أبي قلابة، عن أنس قال: قدم أناس من عكل أو عرينة، فاجتووا المدينة، فأمرهم النبي ﷺ بلقاح، وأن يشربوا من أبوالها وألبانها، فانطلقوا، فلما صحوا، قتلوا راعي النبي ﷺ، واستاقوا النعم، فجاء الخبر في أول النهار، فبعث في آثارهم، فلما ارتفع النهار جيء بهم، فأمر فقطع أيديهم وأرجلهم، وسمرت أعينهم، وألقوا في الحرة، يستسقون فلا يسقون. قال أبو قلابة: فهؤلاء سرقوا وقتلوا، وكفروا بعد إيمانهم، وحاربوا الله ورسوله.

[الحديث ٢٣٣ ـ أطرافه في: ١٥٠١، ٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٦٨٥، ٥٦٨٦، ٥٧٢٧، ٦٨٠٢، ٦٨٠٣، ٦٨٠٤، ٦٨٠٥، ٦٨٩٩].

٢٣٤ ـ حدثنا آدم قال: حدثنا شعبة قال: أخبرنا أبو التياح يزيد بن حميد، عن أنس قال: كان النبي ﷺ يصلي، قبل أن يبنى المسجد، في مرابض الغنم.

[الحديث ٢٣٤ أطرافه في: ٤٢٨، ٤٢٩، ١٨٦٨، ٢١٠٦، ٢٧٧١، ٢٧٧٤، ٢٧٧٩، ٣٩٣٢].

٧١ ـ باب ما يقع من النجاسات في السمن والماء

وقال الزهري: لا بأس بالماء، ما لم يغيره طعم أو ريح أو لون. وقال حماد: لا بأس بريش الميتة. وقال الزهري: في عظام الموتى، نحو الفيل وغيره: أدركت ناسا من سلف العلماء، يمتشطون بها، ويدهنون فيها، لا يرون به بأسا. وقال ابن سيرين وإبراهيم: ولا بأس بتجارة العاج.

باب ٧٠ ـ قوله: (السرقين) بكسر السين وفتحها (شارح).

235- Ibn Abbas “Allah be pleased with both” narrated: Maimuna "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked regarding ghee (cooking butter) in which a mouse had fallen. He said: "Take out the mouse, throw away the ghee around it and use the rest."

236- Ibn Abbas “Allah be pleased with both” narrated: Maimuna "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked regarding ghee (cooking butter) in which a mouse had fallen. He said: "Take out the mouse, throw away the ghee around it and use the rest."

237- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A wound which a Muslim receives in Allah's cause will appear on the Day of Judgement as it was at the time of infliction: blood is flowing from the wound, having the colour of blood but smell of musk."

[72] The stagnant water

238- Abu’huraira "Allah be pleased with him" narrated that he had heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “We are the last to come (in this world) but the foremost (on The Day of Judgement).”

239- Abu'huraira (with the same chain of narrators) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You should not pass urine in stagnant water that is not flowing, and then, in which (you might need to) wash."

[73] The dirt that falls on a man does not spoil his prayer

Whenever Ibn Omar saw some blood in his garment while praying, he would continue his prayer. Both of Ibn Al’musaiyyab and Ash’sha’bi asserted that one would not repeat (or cease) his prayer, if he found out that his garment was soiled with blood, or if he performed Tayammum in absence of water and then the water was found, or if he, in mistake, offered prayer in a direction other than this of Qiblah.

240- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was offering prayer at Ka'ba. Abu'jahl was sitting with some of his companions. One of them said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) Of a camel of Banu (sons of) so and so and put it on the back of Mohammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till The Prophet "Allah's blessing and

٢٣٥ ـ حدّثنا إِسْماعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ؟ فَقَالَ: «أَلْقُوهَا وَمَا حَوْلَهَا فَاطْرَحُوهُ، وَكُلُوا سَمْنَكُمْ».

[الحديث ٢٣٥ ـ أطرافه في: ٢٣٦، ٥٥٣٨، ٥٥٣٩، ٥٥٤٠].

٢٣٦ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قَالَ: حدَّثَنا مَعنٌ قَالَ: حدَّثَنا مَالِكٌ، عَنِ ابنِ شِهَابٍ، عَن عُبيدِ اللَّهِ بنِ عَبدِ اللَّهِ بنِ عُتبَةَ بنِ مَسعُودٍ، عَنِ ابنِ عَبَّاسٍ، عَن مَيمُونَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَن فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ، فَقَالَ: «خُذُوهَا وَمَا حَولَهَا فَاطرَحُوهُ». قَالَ مَعْنٌ: حَدَّثَنَا مَالِكٌ ما لا أُحْصِيهِ، يَقُولُ: عَنِ ابْنِ عَبَّاسٍ عَنْ مَيمُونَةَ.

[طرفه في: ٢٣٥].

٢٣٧ ـ حدّثنا أَحمَدُ بنُ مُحَمَّدٍ قَالَ: أَخبَرَنا عَبدُ اللَّهِ قَالَ: أَخبَرَنا مَعمَرٌ، عَن هَمَّامِ بنِ مُنَبِّهٍ، عَن أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلْمٍ يُكْلَمُهُ المُسْلِمُ فِي سَبِيلِ اللَّهِ، يَكُونُ يَوْمَ القِيامَةِ كَهَيئَتِهَا، إِذْ طُعِنَتْ، تَفَجَّرُ دَماً، اللَّوْنُ لَوْنُ الدَّمِ، وَالعَرْفُ عَرْفُ المِسْكِ».

[الحديث ٢٣٧ ـ طرفاه في: ٢٨٠٣، ٥٥٣٣].

٧٢ ـ باب المَاءِ الدَّائِمِ

٢٣٨ ـ حدّثنا أَبُو اليَمانِ قَالَ: أَخبَرَنا شُعَيبٌ قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ هُرمُزَ الأَعْرَجَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ».

[الحديث ٢٣٨ ـ أطرافه في: ٨٧٦، ٨٩٦، ٢٩٥٦، ٣٤٨٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥].

٢٣٩ ـ وَبِإِسْنَادِهِ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي المَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

٧٣ ـ باب إِذَا أُلْقِيَ عَلَى ظَهْرِ المُصَلِّي قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيهِ صَلَاتُهُ

وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى فِي ثَوْبِهِ دَماً، وَهُوَ يُصَلِّي، وَضَعَهُ وَمَضَى فِي صَلَاتِهِ. وَقَالَ ابْنُ المُسَيَّبِ وَالشَّعْبِيُّ: إِذَا صَلَّى وَفِي ثَوْبِهِ دَمٌ أَوْ جَنَابَةٌ أَوْ لِغَيرِ القِبْلَةِ، أَوْ تَيَمَّمَ فَصَلَّى، ثُمَّ أَدْرَكَ المَاءَ فِي وَقْتِهِ، لَا يُعِيدُ.

٢٤٠ ـ حدّثنا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بنِ مَيمُونٍ، عَنْ عَبدِ اللَّهِ قَالَ: بَينَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ (ح). قَالَ: وَحدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا شُرَيحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيمُونٍ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ البَيتِ وَأَبُو جَهْلٍ

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٢٣٩ ـ قوله: (ثم يغتسل) بالرفع على المشهور في الرواية ويجوز فيه الجزم عطفاً على يبولن والنصب على إضمار أن انظر الشارح.

peace be upon him" prostrated and then placed it on his back between his shoulders. I was watching but could do nothing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle "Allah's blessing and peace be upon him" was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's Abdominal contents) away from his back. He raised his head and said thrice: "O Allah! Punish Quraish." So it was hard for Abu'jahl and his companions when The Prophet "Allah's blessing and peace be upon him" invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this town (Mecca). The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Punish Abu'jahl, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al'walid Ibn Utba, Omaiyya Ibn Khalaf, and Uqba Ibn Abu'mu'ait."

He mentioned the seventh whose name I cannot recall. By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Apostle "Allah's blessing and peace be upon him" in the Qalib (one of the wells) of Badr.

[74] Spit and expectoration in one's garment

241- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" once spat in his clothes.

[75] It is impermissible to perform ablution using wine or any intoxicant

242- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All drinks which result in intoxication are unlawful (and forbidden to use or drink)."

[76] The woman washes the blood off her father's face

243- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" was reported to have been asked by people: "With what was the wound of The Prophet "Allah's blessing and peace be upon him" treated?" Sahl replied: "None remains among the people (who are still) living knows that better than me. Ali Used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt with which the wound was filled."

وَأَصْحَابٌ لَهُ جُلُوسٌ، إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَجِيءُ بِسَلَا جَزُورِ بَنِي فُلَانٍ، فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَجَاءَ بِهِ، فَنَظَرَ حَتَّى سَجَدَ النَّبِيُّ ﷺ، وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ، وَأَنَا أَنْظُرُ لَا أُغَيِّرُ شَيْئاً، لَوْ كَانَ لِي مَنَعَةٌ، قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ ﷺ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ». ثَلَاثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ، قَالَ: وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ، ثُمَّ سَمَّى «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ». وَعَدَّ السَّابِعَ فَلَمْ نَحْفَظْهُ، قَالَ: فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ ﷺ صَرْعَى، فِي الْقَلِيبِ قَلِيبِ بَدْرٍ.

[الحديث ٢٤٠ ـ أطرافه في: ٥٢٠، ٢٩٣٤، ٣١٨٥، ٣٨٥٤، ٣٩٦٠].

٧٤ ـ باب البُزَاقِ وَالمُخَاطِ وَنَحْوِهِ في الثَّوبِ

قَالَ عُرْوَةُ، عَنِ الْمِسْوَرِ وَمَرْوَانَ: خَرَجَ النَّبِيُّ ﷺ زَمَنَ حُدَيْبِيَةَ، فَذَكَرَ الْحَدِيثَ: وَمَا تَنَخَّمَ النَّبِيُّ ﷺ نُخَامَةً، إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ، فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ.

٢٤١ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي ثَوْبِهِ. طَوَّلَهُ ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ: أَنَساً عَنِ النَّبِيِّ ﷺ.

[الحديث ٢٤١ ـ أطرافه في: ٤٠٥، ٤١٢، ٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤].

٧٥ ـ باب لا يَجُوزُ الوُضُوءُ بالنَّبِيذِ، ولا المُسْكِرِ

وَكَرِهَهُ الْحَسَنُ وَأَبُو الْعَالِيَةِ، وَقَالَ عَطَاءٌ: التَّيَمُّمُ أَحَبُّ إِلَيَّ مِنَ الْوُضُوءِ بِالنَّبِيذِ وَاللَّبَنِ.

٢٤٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[الحديث ٢٤٢ ـ طرفاه في: ٥٥٨٥، ٥٥٨٦].

٧٦ ـ باب غَسْلِ المَرْأَةِ أَبَاهَا الدَّمَ عَنْ وَجْهِهِ

وَقَالَ أَبُو الْعَالِيَةِ: امْسَحُوا عَلَى رِجْلِي، فَإِنَّهَا مَرِيضَةٌ.

٢٤٣ ـ حدّثنا مُحَمَّدٌ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ: سَمِعَ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَسَأَلَهُ النَّاسُ، وَمَا بَيْنِي وَبَيْنَهُ أَحَدٌ: بِأَيِّ شَيْءٍ دُووِيَ جُرْحُ النَّبِيِّ ﷺ؟ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِتُرْسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَأُخِذَ حَصِيرٌ

٢٤٣ـ قوله: (أعلم) بالرفع صفة لأحد وبالنصب على الحال (شارح).

[77] The Siwak (teeth cleanser)

244- Abu'burda reported that his father had narrated: "I came to The Prophet "Allah's blessing and peace be upon him" and saw him carrying a Siwak in his hand and cleansing his teeth, saying: "U, U" as if he was retching while the Siwak was in his mouth."

245- Hudhaifa "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" got up at night, he used to clean his mouth with Siwak.

[78] Giving the Siwak to the elder

246- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw as if I were cleaning my teeth with a stick of Siwak when two men, one of whom is elder than the other, came to me.

I gave the Siwak to the smaller. It was said to me: "Choose the elder to push the Siwak to him." Thus, I gave it to the elder."

[79] The virtue of he, who sleeps while keeping on his ablution

247- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "Whenever you go to bed perform ablution like that for the prayer, lie your right side and say: " O Allah! I surrender to you, entrust all my affairs to you, and depend upon you for Your Blessings both with hope and fear of you. There is no fleeing from you, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which you have revealed and in Your Prophet (Mohammad) whom you have sent."

Then if you die at that very night, you will die with the true faith (as believing in Islam). Let those words be your last utterance (before sleep).

" I repeated it before The Prophet "Allah's blessing and peace be upon him" and when I reached "O Allah I believe in Your Book which you have revealed" I said: " and your Apostle" The Prophet "Allah's blessing and peace be upon him" said: "No, but say instead: "and Your Prophet whom you have sent."

فَأَحْرِقَ، فَحُشِيَ بِهِ جُرْحُهُ.

[الحديث ٢٤٣ ـ أطرافه في: ٢٩٠٣، ٢٩١١، ٣٠٣٧، ٤٠٧٥، ٥٢٤٨، ٥٧٢٢].

٧٧ ـ بَابُ السِّوَاكِ

وقال ابن عباس: بِتُّ عِندَ النبيِّ ﷺ فاستَنَّ.

٢٤٤ ـ حدّثنا أبو النُّعمانِ قال: حَدَّثَنا حَمَّادُ بْنُ زَيد، عَنْ غَيلانَ بنِ جَرِير، عَنْ أبي بُرْدَةَ، عَنْ أبيه قال: أَتَيتُ النَّبيَّ ﷺ، فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ بِيَدِهِ، يَقُولُ: «أُعْ أُعْ»، وَالسِّوَاكُ فِي فِيهِ، كَأَنَّهُ يَتَهَوَّعُ.

٢٤٥ ـ حدّثنا عُثمانُ قال: حدّثنا جَرِيرٌ عن مَنصُورٍ، عن أبي وائِلٍ، عن حُذَيفة قال: كَانَ النَّبِيُّ ﷺ، إذا قامَ مِنَ اللَّيلِ، يَشُوصُ فاهُ بالسِّوَاكِ.

[الحديث ٢٤٥ ـ طرفاه في: ٨٨٩، ١١٣٦].

٧٨ ـ بابُ دفعِ السِّوَاكِ إلى الأكْبَرِ

ـ وَقالَ عَفَّانُ: حَدَّثَنا صَخْرُ بْنُ جُوَيرِيَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قالَ: «أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلتُ السِّوَاكَ الأَصْغَرَ مِنهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا».

قالَ أَبُو عَبْدِ اللَّهِ: اخْتَصَرَهُ نُعَيمٌ عَنِ ابنِ المُبَارَكِ، عَنْ أُسَامَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

٧٩ ـ بابُ فضلِ مَنْ بَاتَ على الوُضُوءِ

٢٤٧ ـ حدّثنا مُحمَّدُ بْنُ مُقاتِلٍ قال: أخبَرَنا عبدُ اللهِ قال: أخبَرَنا سُفيانُ، عَنْ مَنصُورٍ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنِ البَرَاءِ بْنِ عَازِبٍ، قالَ: قالَ النَّبِيُّ ﷺ: «إذا أَتَيتَ مَضجَعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيكَ، وَفَوَّضْتُ أَمْرِي إِلَيكَ، وَأَلجأْتُ ظَهْرِي إِلَيكَ، رَغْبَةً وَرَهْبَةً إِلَيكَ، لا مَلجَأَ وَلاَ مَنجا مِنْكَ إِلاَّ إِلَيكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنزَلتَ، وَبِنَبِيِّكَ الذي أرسَلتَ فَإِنْ مُتَّ مِنْ لَيلَتِكَ، فَأَنْتَ عَلَى الفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ ما تَتَكَلَّمُ بِهِ». قالَ: فَرَدَّدْتُها على النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنزَلتَ، قُلتُ: وَرَسُولِكَ، قالَ: «لا، وَنَبِيِّكَ الَّذِي أَرسَلتَ».

[الحديث ٢٤٧ ـ أطرافه في: ٦٣١١، ٦٣١٣، ٦٣١٥، ٧٤٨٨].

(5) The Book of Taking Bath

Allah Almighty said: “O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.” (The Repast “Al’ma’ida” 6)

He also said: “O ye who believe! Approach not Prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.” (The Women 43)

[1] Performing ablution before taking the bath

248- A’isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" took a bath after ceremonial impurity he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

249- Ibn Abbas told: Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: Allah's Apostle "Allah's blessing and peace be upon him" performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. That was his way of taking the bath of ceremonial impurity.

[2] The man and his wife take a bath together

250- A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" and I used to take a bath from a single pot called Faraq.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٥ ـ كِتابُ الغسْل

وقَوْلِ اللَّهِ تَعالَى: ﴿وَإنْ كُنتُمْ جُنُباً فَاطَّهَرُوا وَإنْ كُنتُمْ مَرْضى أوْ عَلى سَفَرٍ أوْ جاءَ أَحَدٌ مِنكُمْ مِنَ الغائِطِ أَوْ لَمَسْتُمُ النِّساءَ فَلَمْ تَجِدُوا ماءً فَتَيَمَّمُوا صَعيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأيدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيكُمْ مِنْ حَرَجٍ وَلكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٦]. وَقَوله جل ذِكْرُهُ: ﴿يَا أَيُّها الذِينَ آمَنُوا لا تَقْرَبُوا الصَّلاةَ وَأَنْتُمْ سُكارى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلا جُنُباً إلاَّ عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإنْ كُنْتُمْ مَرْضى أوْ عَلى سَفَرٍ أوْ جاءَ أَحَدٌ مِنْكُمْ مِنَ الغائِطِ أوْ لَمَسْتُمُ النِّساءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيدِيكُمْ إنَّ اللَّهَ كَانَ عَفُوّاً غَفُوراً﴾. [النساء: ٤٣].

١ ـ بابُ الوُضُوءِ قبْلَ الغُسْلِ

٢٤٨ ـ حدّثنا عَبْدُ اللَّهِ بنُ يوسُفَ قال: أَخبرَنا مالكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشةَ، زَوْجِ النَّبيِّ ﷺ أنَّ النَّبيَّ ﷺ: كانَ إذا اغْتَسَلَ مِنَ الجَنابَةِ، بدأَ فَغسَلَ يدَيهِ، ثُمَّ يَتَوضَّأُ كَما يَتَوضَّأُ لِلصَّلاةِ، ثُمَّ يُدْخِلُ أَصابِعَهُ فِي المَاءِ، فيُخَلِّلُ بِهَا أُصولَ شَعَرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلاثَ غُرَفٍ بيَدَيهِ، ثُمَّ يُفيضُ الماءَ على جِلْدِهِ كُلِّهِ.

[الحديث ٢٤٨ ـ طرفاه في: ٢٦٢، ٢٧٢].

٢٤٩ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قال: حَدَّثَنا سُفيَانُ، عَنْ الأعْمَشِ، عَنْ سالمِ بْنِ أَبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونَةَ زَوْجِ النَّبيِّ ﷺ قالَتْ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وُضوءَهُ لِلصَّلاةِ، غيرَ رِجْلَيهِ، وَغَسَلَ فَرْجَهُ وَمَا أَصابَهُ مِنَ الأذى، ثُمَّ أَفاضَ عَليهِ المَاءَ، ثُمَّ نَحّى رِجْلَيهِ، فَغَسَلَهُمَا، هذا غُسْلُهُ مِنَ الجَنابَةِ.

[الحديث ٢٤٩ ـ أطرافه في: ٢٥٧، ٢٥٩، ٢٦٠، ٢٦٥، ٢٦٦، ٢٧٤، ٢٧٦، ٢٨١].

٢ ـ بابُ غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ

٢٥٠ ـ حدّثنا آدَمُ بْنُ أَبي إيَاسٍ قَالَ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

كتاب ٥ ـ قوله: كتاب الغسل هو بفتح الغين أفصح وأشهر من ضمها قاله الشارح وقال الفيومي غسلته غسلاً من باب ضرب والاسم الغسل بالضم وجمعه مثل قفل وبعضهم يجعل المضموم والمفتوح بمعنى وعزاه إلى سيبويه ا هـ.

٢٤٩ ـ قوله: (هذه) أي الأفعال المذكورة أو صفة غسله وصحح عليها ابن عساكر وللكشميهني هذا غسله (شارح).

[3] Taking the bath with a Sa or so

251- Abu'salama "Allah be pleased with him" told: I and A'isha's brother entered into her. Her brother asked her "Allah be pleased with her" about the bath of The Prophet "Allah's blessing and peace be upon him". She brought a pot containing about a Sa of water and took a bath and poured it over her head. At that time there was a veil between her and us.

252- Abu'ja'far narrated that he and his father were with Jaber Ibn Abdullah "Allah be pleased with both" who had some people.

He was asked about the quantity of water, sufficient for taking a bath.

He replied: "A Sa of water is sufficient for you." A man said: "A Sa is not sufficient for me." Jaber said: "A Sa was sufficient for one who had more hair than you and was better than you (meaning The Prophet "Allah's blessing and peace be upon him")." And then Jaber (put on) his garment and led the prayer.

253- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated that she and The Prophet "Allah's blessing and peace be upon him" (sometimes) took a bath together from a single (and the same) pot (containing nearly a Sa of water).

[4] Pouring water on the head thrice

254- Jubair Ibn Mut'im "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "As for me, I pour water three times on my head." And he pointed with both his hands.

255- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to pour water on his head thrice.

256- Abu'ja'far narrated: Jabir Ibn Abdullah said to me: "Your cousin (Hasan Ibn Mohammad Ibn Al'hanafiya) came to me and asked about the bath of ceremonial impurity."

I replied: "The Prophet used to take three handfuls of water, pour them on his head and then pour more water over his body." Al'hasan said to me: " I am a hairy man. " I replied: "The Prophet had more hair than you ."

عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، مِنْ قَدَحٍ يُقَالُ لَهُ: الفَرَقُ.

[الحديث ٢٥٠ ـ أطرافه في: ٢٦١، ٢٦٣، ٢٧٣، ٢٩٩، ٥٩٥٦، ٧٣٣٩].

٣ ـ بابُ الغُسْلِ بالصَّاعِ ونَحْوِهِ

٢٥١ ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ قالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ قالَ: حَدَّثَنِي شُعْبَةُ قالَ: حَدَّثَنِي أبو بكرِ بنُ حفصٍ قالَ: سمعتُ أبا سلمةَ يقولُ: دخلتُ أنا وأخو عائشةَ على عائشةَ، فسألَها أخُوها عَنْ غسلِ النَّبيِّ ﷺ، فدعتْ بإناءٍ نحوًا منْ صاعٍ، فاغتسلتْ، وأفاضتْ على رأسِها، وبيننا وبينَها حِجابٌ.

قالَ أبو عبدِ اللَّهِ: قالَ يزيدُ بنُ هارونَ، وبَهْزٌ، والجُدِّيُّ، عَنْ شُعْبَةَ: قَدْرِ صاعٍ.

٢٥٢ ـ حدّثنا عبدُ اللَّهِ بنُ محمَّدٍ قالَ: حدَّثنا يحيى بنُ آدمَ قالَ: حدَّثنا زُهيرٌ، عن أبي إسْحاقَ قالَ: حدَّثنا أبو جعفرٍ أنَّهُ كانَ عندَ جابرِ بنِ عبدِ اللَّهِ هُوَ وأبوهُ وعندَهُ قومٌ، فسألُوهُ عَنِ الغسلِ، فقالَ: يكفيكَ صاعٌ. فقالَ رجلٌ: ما يكفيني، فقالَ جابرٌ: كانَ يكفي مَنْ هُوَ أوفى منكَ شعرًا وخيرٌ منكَ، ثُمَّ أمَّنا في ثوبٍ.

[الحديث ٢٥٢ ـ طرفاه في: ٢٥٥، ٢٥٦].

٢٥٣ ـ حدّثنا أبو نعيمٍ قالَ: حدَّثنا ابنُ عُيينةَ، عن عمرٍو، عن جابرِ بنِ زيدٍ، عن ابنِ عباسٍ: أنَّ النَّبيَّ ﷺ وميمونةَ، كانا يغتسلانِ من إناءٍ واحدٍ. وقالَ يزيدُ بنُ هارونَ، وبَهْزٌ، والجُدِّيُّ عن شُعبةَ: قَدْرِ صاعٍ.

٤ ـ باب مَنْ أفَاضَ علَى رأسِهِ ثلاثًا

٢٥٤ ـ حدّثنا أبو نعيمٍ قالَ: حدَّثنا زهيرٌ، عن أبي إسحاقَ قالَ: حدَّثني سليمانُ بنُ صُرَدٍ قالَ: حدَّثني جُبيرُ بنُ مُطْعِمٍ قالَ: قالَ رسولُ اللَّهِ ﷺ: «أمَّا أنَا فأفيضُ على رأسي ثلاثًا». وأشارَ بيديهِ كلتيهما.

٢٥٥ ـ حدّثنا محمَّدُ بنُ بشَّارٍ قالَ: حدَّثنا غُندرٌ قالَ: حدَّثنا شعبةُ، عن مخولِ بنِ راشدٍ، عن محمَّدِ بنِ عليٍّ، عن جابرِ بنِ عبدِ اللهِ قالَ: كانَ النَّبيُّ ﷺ يُفرغُ على رأسِهِ ثلاثًا.

[طرفه في: ٢٥٢].

٢٥٦ ـ حدّثنا أبو نُعيمٍ قالَ: حدَّثنا معمرُ بنُ يحيى بنِ سامٍ: حدَّثني أبو جعفرٍ قالَ: قالَ لي جابرٌ: وأتاني ابنُ عمِّكَ، يعرِّضُ بالحسنِ بنِ محمدِ بنِ الحنفيةِ، قالَ: كيفَ الغُسلُ من الجنابةِ؟ فقُلتُ: كانَ النَّبيُّ ﷺ يأخذُ ثلاثةَ أكفٍّ ويُفيضُها على رأسِهِ، ثُمَّ يُفيضُ على سائرِ جسدِهِ، فقالَ لي الحسنُ: إنِّي رجلٌ كثيرُ الشَّعرِ؟ فقلتُ: كانَ النَّبيُّ ﷺ أكثرَ منكَ شعرًا. [طرفه في: ٢٥٢].

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٢٥٥ قوله مخول بهذا الضبط ولابن عساكر مخول بضم الميم وتشديد الواو المفتوحة انظر الشارح.

[5] Taking bath (by pouring water on one's body parts) once

257- Maimuna "Allah be pleased with her" narrated: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

[6] Starting with hilab, perfume, or so when taking the bath of (getting rid of) the state of ceremonial impurity (after sexual intercourse)

258- A'isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" took the bath of ceremonial impurity he asked for the hilab (something like perfume) or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands.

[7] Rinsing one's mouth and washing one's nose while taking the bath of (getting rid of) the state of ceremonial impurity

259- Ibn Abbas reported: Maimuna "Allah be pleased with her" narrated: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet. A towel was brought to him which he did not use.

[8] Cleaning one's hand with the soil (during the bath of getting clean from the state of ceremonial impurity) to be more pure

260- Ibn Abbas narrated: Maimuna "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" took the bath of ceremonial impurity. He first cleaned his private parts with his hand, and then rubbed it (his hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer. After the bath, he washed his feet.

[9] Could one (in the state of ceremonial impurity (after sexual intercourse)) put his hand in the pot (of water) before washing them unless his hand has any dirt other than the ceremonial impurity effects

Both of Ibn Omar and Al'barra were reported to have put in the pot (of water) prepared for taking bath their hands which had the effects of ceremonial impurity before washing them; and then performed ablution. On the other hand, both of Ibn Omar and Ibn Abbas thought there was no harm in the water which was used in washing off the ceremonial impurity effects.

261- A'isha "Allah be pleased with her" narrated: The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

262- A'isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" took a bath of ceremonial impurity, he used to wash his hand first.

٥ ـ بابُ الغُسْلِ مَرَّةً واحِدَةً

٢٥٧ ـ حدثنا موسى قال: حدَّثنا عبدُ الواحِدِ، عنِ الأعمشِ، عن سالمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عنِ ابنِ عبَّاسٍ قال: قالتْ ميمونةُ: وَضَعْتُ لِلنَّبِيِّ ﷺ ماءً لِلغُسْلِ، فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ أو ثلاثاً، ثُمَّ أفرغَ على شِمالِهِ، فغسلَ مذاكيرَهُ، ثُمَّ مسحَ يدَهُ بالأرضِ، ثُمَّ مضمضَ واستنشقَ، وغَسَلَ وَجْهَهُ ويَدَيهِ، ثُمَّ أفاضَ على جَسَدِهِ، ثُمَّ تحوَّلَ مِن مَكانِهِ فَغَسَلَ قَدَمَيْهِ. [طرفه في: ٢٤٩].

٦ ـ بابُ مَنْ بَدَأَ بِالحِلابِ أَوِ الطِّيبِ عِنْدَ الغُسْلِ

٢٥٨ ـ حدثنا مُحمَّدُ بنُ المُثَنَّى قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ، عَنِ القَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنَ الجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوَ الحِلَابِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

٧ ـ بابُ المَضْمَضَةِ وَالاسْتِنْشَاقِ فِي الجَنَابَةِ

٢٥٩ ـ حدثنا عُمَرُ بْنُ حفصِ بنِ غياثٍ قالَ: حدَّثنا أبي: حدَّثنا الأعمشُ قال: حدَّثني سالمٌ، عن كريبٍ، عن ابنِ عبَّاسٍ قال: حَدَّثَتْنا ميمونةُ قالَتْ: صَبَبْتُ للنَّبِيِّ ﷺ غُسْلاً، فَأَفرَغَ بِيَمِينِهِ عَلَى يَسارِهِ فَغَسَلَهُمَا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قَالَ بِيَدِهِ الأَرْضَ فَمَسَحَهَا بِالتُّرَابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى، فَغَسَلَ قَدَمَيهِ، ثُمَّ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَنْفُضْ بِهَا. [طرفه في: ٢٤٩].

٨ ـ بابُ مَسْحِ اليَدِ بِالتُّرَابِ لِيَكُونَ أَنْقَى

٢٦٠ ـ حدثنا الحُمَيديُّ قال: حدَّثنا سُفيانُ قال: حدَّثنا الأعمشُ، عن سالمِ بنِ أبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ مَيمُونَةَ، أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الجَنَابَةِ، فَغَسَلَ فَرْجَهُ بِيَدِهِ، ثُمَّ دَلَكَ بِهَا الحائِطَ، ثُمَّ غَسَلَهَا، ثُمَّ توضَّأَ وُضُوءَهُ لِلصَّلاةِ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيهِ. [طرفه في: ٢٤٩].

٩ ـ بابٌ هَلْ يُدْخِلُ الجُنُبُ يَدَهُ فِي الإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَذَرٌ غَيرُ الجَنَابَةِ؟

وأَدْخَلَ ابْنُ عُمَرَ وَالبَرَاءُ بْنُ عَازِبٍ، يَدَهُ فِي الطَّهُورِ وَلَمْ يَغْسِلْهَا، ثُمَّ تَوَضَّأَ. وَلَمْ يَرَ ابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ بَأْساً بِمَا يَنْتَضِحُ مِنْ غُسْلِ الجَنَابَةِ.

٢٦١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا أَفْلَحُ، عَنِ القَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ.

[طرفه في: ٢٥٠].

٢٦٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الجَنَابَةِ غَسَلَ يَدَهُ.

263- A'isha "Allah be pleased with her" told: The Prophet and I used to take a bath from a single pot of water after ceremonial impurity.

264- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" and any of his wives took bath (of ceremonial impurity, according to Sho'ba) from a single (the same) pot (of water).

[10] Separating one's taking bath from ablution

Ibn Omar was reported to have washed his feet after (the water drops of) his ablution had become dried.

265- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (to clean them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

[11] one's pouring water with his right hand on his left while taking bath

266- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated: I placed water for the bath of Allah's Apostle and put a screen. He poured water over his hands, and washed them once or twice. (The sub-narrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts.

He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

[12] When one has a sexual intercourse with his wife and then has it with his other wives; and when one goes round his wives (in one night)

267- Mohammad Ibn Al'muntashir reported that his father had asked A'isha about (Ibn Omar's) tradition. A'isha "Allah be pleased with her" narrated: May Allah's mercy be upon Abu Abdur'rahman! I used to put scent on Allah's Apostle "Allah's blessing and peace be upon him" and he used to go round his wives. In the morning he assumed Ihram, and the

٢٦٣ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بنِ حَفصٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كُنتُ أَغْتَسِلُ أَنا وَالنَّبِيُّ ﷺ مِنْ إِناءٍ واحِدٍ مِنْ جَنابَةٍ. وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: مِثْلَهُ. [طرفه في: ٢٥٠].

٢٦٤ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: كانَ النَّبِيُّ ﷺ وَالمَرْأَةُ مِنْ نِسائِهِ، يَغْتَسِلانِ مِنْ إِناءٍ واحِدٍ. زادَ مُسْلِمٌ وَوَهْبٌ، عَنْ شُعْبَةَ: مِنَ الجَنابَةِ.

١٠ ـ بابُ تَفْرِيقِ الغُسْلِ وَالوُضُوءِ

وَيُذْكَرُ عَنِ ابْنِ عُمَرَ: أَنَّهُ غَسَلَ قَدَمَيهِ بَعْدَ ما جَفَّ وَضُوءُهُ.

٢٦٥ ـ حدّثنا مُحَمَّدُ بْنُ مَحْبُوبٍ قالَ: حَدَّثَنا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنا الأَعْمَشُ، عَنْ سالِمِ ابْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَتْ مَيْمُونَةُ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ ماءً يَغْتَسِلُ بِهِ، فَأَفْرَغَ عَلَى يَدَيْهِ، فَغَسَلَهُما مَرَّتَيْنِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمالِهِ، فَغَسَلَ مَذاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، وَغَسَلَ رَأْسَهُ ثَلاثاً، ثُمَّ أَفْرَغَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى مِنْ مَقامِهِ، فَغَسَلَ قَدَمَيْهِ.

[طرفه في: ٢٤٩].

١١ ـ بابُ مَنْ أَفْرَغَ بِيَمِينِهِ عَلَى شِمالِهِ في الغُسْلِ

٢٦٦ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ قالَ: حَدَّثَنا أَبُو عَوانَةَ: حَدَّثَنا الأَعْمَشُ، عَنْ سالِمِ بْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ بِنْتِ الحارِثِ قالَتْ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلاً وَسَتَرْتُهُ، فَصَبَّ عَلَى يَدِهِ، فَغَسَلَها مَرَّةً أَوْ مَرَّتَيْنِ ـ قالَ سُلَيْمانُ: لا أَدْرِي، أَذْكَرَ الثَّالِثَةَ أَمْ لا ـ ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمالِهِ، فَغَسَلَ فَرْجَهُ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ أَوْ بِالحائِطِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَغَسَلَ رَأْسَهُ، ثُمَّ صَبَّ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، فَناوَلْتُهُ خِرْقَةً، فَقالَ بِيَدِهِ هكذا، وَلَمْ يُرِدْها.

[طرفه في: ٢٤٩].

١٢ ـ بابُ إِذا جامَعَ ثُمَّ عادَ، وَمَنْ دارَ عَلَى نِسائِهِ في غُسْلٍ واحِدٍ

٢٦٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، وَيَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ إِبْراهِيمَ بْنِ مُحَمَّدِ بْنِ المُنْتَشِرِ، عَنْ أَبِيهِ قالَ: ذَكَرْتُهُ لِعائِشَةَ فَقالَتْ: يَرْحَمُ اللَّهُ أَبا عَبْدِ الرَّحْمٰنِ، كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ، فَيَطُوفُ عَلَى نِسائِهِ، ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً.

[الحديث ٢٦٧ ـ طرفه في: ٢٧٠].

٢٦٥ـ قوله: (ثم دلك يده في الأرض) في بعض النسخ بالأرض.

fragrance of scent was still coming out from his body.

268- Quatada narrated: Anas "Allah be pleased with him" was reported to have said: "The Prophet "Allah's blessing and peace be upon him" used to visit all his wives in a round, during the day and night and they were eleven (or nine, according to another narration)."

He was asked: "Did The Prophet "Allah's blessing and peace be upon him" have the strength for this?" Anas replied: "We used to say that The Prophet "Allah's blessing and peace be upon him" was given the strength of thirty (men)."

[13] Washing the pre-semen fluid (off one's penis), and then performing ablution

269- Ali "Allah be pleased with him" narrated: I used to get pre-semen urethral discharge frequently. Being the son-in-law of the Prophet, I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied: "Perform ablution after washing your penis."

[14] One's being perfumed and then taking bath but the scent's effects remain (in his body)

270- Mohammad Ibn Al'muntashir told: his father had asked A'isha about the saying of Ibn Omar (that he did not like to be a Muhrim while the smell of scent was still coming from his body). A'isha said: "I scented Allah's Apostle and he went round all his wives, (having sexual intercourse with them) and in the morning he assumed Ihram(after taking a bath)."

271- A'isha "Allah be pleased with her" narrated: It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

[15] When one rubs his hair, till he feels that the whole skin of the head became wet, then he would pour water on it

272- Hesham Ibn Urwa told that his father had narrated: A'isha "Allah be pleased with her" said: "Whenever Allah's Apostle took the bath of ceremonial impurity, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body."

273- A'isha "Allah be pleased with her" said: "I and Allah's Apostle used to take a bath from a single water container from which we would take water at the same time."

٢٦٨ ـ حدّثنا مُحمَّدُ بْنُ بَشَّار قَالَ: حَدَّثَنَا مُعاذُ بْنُ هِشام قَالَ: حَدَّثَني أَبي، عَنْ قَتادَةَ قَالَ: حدثنا أنس بن مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ يَدورُ على نِسائِهِ فِي السَّاعَةِ الواحِدَةِ، مِن اللَّيلِ والنَّهارِ، وهُنَّ إحدَى عشرةَ. قال: قلتُ لأنس: أوَ كانَ يُطِيقُهُ؟ قال: كُنَّا نَتحدَّثُ أنَّهُ أُعطِيَ قُوَّةَ ثلاثِين.

وقال سعيدٌ، عن قتادةَ: إنَّ أنساً حدَّثَهُم: تِسعُ نِسوةٍ.

[الحديث ٢٦٨ ـ أطرافه في: ٢٨٤، ٥٠٦٨، ٥٢١٥].

١٣ ـ باب غَسْلِ المَذْيِ والوُضوءِ مِنْه

٢٦٩ ـ حدثنا أبُو الوَليدِ قال: حَدَّثَنا زائِدَةُ، عَن أبي حَصِين، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عليٍّ قال: كنْتُ رَجُلاً مَذَّاءً، فَأمَرْتُ رَجُلاً أنْ يَسألَ النَّبِيَّ ﷺ، لِمَكانِ ابْنَتِهِ، فَسَأَلَ فَقالَ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ».

[طرفه في: ١٣٢].

١٤ ـ باب مَنْ تطيَّبَ ثمَّ اغتسَلَ وبَقِيَ أثَرُ الطيب

٢٧٠ ـ حدثنا أبو النُّعمانِ قالَ: حَدَّثَنا أبُو عَوانَةَ، عَن إبْراهِيمَ بن مُحَمَّدِ بنِ المُنْتَشِرِ، عَنْ أبيه قالَ: سألتُ عائِشَةَ، فذَكَرْتُ لها قَوْلَ ابنِ عُمَرَ: ما أُحِبُّ أنْ أُصبِحَ مُحرِماً أنْضَخُ طِيباً، فقالَتْ عائِشَةُ: أنا طَيَّبْتُ رَسُولَ اللَّهِ ﷺ، ثُمَّ طافَ في نِسائِهِ، ثُمَّ أَصبَحَ مُحْرِماً.

[طرفه في: ٢٦٧].

٢٧١ ـ حدثنا آدمُ قال: حدَّثنا شُعبَةُ قال: حدَّثنا الحكَمُ، عَنْ إبْراهِيمَ، عَنِ الأسْوَد، عَن عائِشَةَ قالَتْ: كَأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ، فِي مَفْرِقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ.

[الحديث ٢٧١ ـ أطرافه في: ١٥٣٨، ٥٩١٨، ٥٩٢٣].

١٥ ـ باب تَخليلِ الشَّعَرِ، حتَّى إذا ظَنَّ أنَّهُ قدْ أرْوَى بَشَرَتَهُ أفاضَ عليه

٢٧٢ ـ حدثنا عَبْدانُ قالَ: أخبَرَنا عَبدُ اللَّهِ قال: أخبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ إذا اغتَسَلَ مِنَ الجَنابَةِ، غَسَلَ يَدَيهِ، وتَوَضَّأَ وُضوءَهُ لِلصَّلاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ حَتَّى إذا ظَنَّ أنَّهُ قَدْ أرْوَى بَشَرَتَهُ، أفاضَ عَلَيهِ الماءَ ثَلاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سائِرَ جَسَدِهِ.

٢٧٣ ـ وَقالَتْ: كُنْتُ أَغْتَسِلُ أنا وَرَسُولُ اللَّهِ ﷺ مِنْ إناءٍ واحِدٍ، نَغْرِفُ مِنْهُ جَميعاً.

[طرفه في: ٢٥٠].

باب ١٣ ـ قوله: (المذي) بفتح الميم وسكون المعجمة وتخفيف المثناة التحتية، وبكسرها مع تشديد المثناة (شارح).

٢٧١ـ قوله: (مفرق) بفتح الميم وكسر الراء وقد تفتح (شارح).

[16] When one (starts with) performing ablution, while taking the bath of (getting rid of) the state of ceremonial impurity (after sexual intercourse), and then takes the bath, without repeating washing the parts of ablution in the body

274- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated: Water was placed for the ablution of Allah's Apostle after ceremonial impurity. He poured water with his right hand over his left twice or thrice and then washed his private parts. Then he rubbed his hand on the earth or on a wall twice or thrice, rinsed his mouth, and washed his nose by putting water in it and blowing it out. Then he washed his face and forearms and poured water over his head and washed his body. Then he moved from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

[17] When one remembers in the mosque that he is in the state of ceremonial impurity (after sexual intercourse), he should get out from it and not (stay and(offer Tayammum

275- Abu'huraira "Allah be pleased with him" narrated: Once the call for establishing the prayer was announced and the rows were straightened. Allah's Apostle came out. When he stood up at his place of prayer, he remembered that he was in the state of ceremonial impurity (after sexual intercourse). Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He magnified Allah. We all offered the prayer with him.

[18] Removing the water of ceremonial impurity bath from one's body with his hands

276- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated: I placed water for the bath of the Prophet and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then moved from that place and washed his feet. I gave him a piece of cloth, which he did not take. He came out removing the water (from his body) with both his hands.

[19] Starting from one's right side of the head in taking the bath of (getting rid of) ceremonial impurity

277- A'isha "Allah be pleased with her" narrated: Whenever any one of us was in the state of ceremonial impurity (after sexual intercourse), she poured water over her head thrice with both her hands; then she rubbed the right side of her head with one hand and rubbed the left side of the head with the other.

[20] One's taking bath alone while being naked; but if one is screened (during taking bath) this will be better for him

The Prophet "Allah's blessing and peace be upon him" was reported to have said: "Allah Almighty is more entitled that from whom one should feel shy."

278- Abu'huraira "Allah be pleased with him" narrated: The Prophet said: "Israelites used to take bath naked (all together) looking at each other. The

١٦ ـ بابُ مَنْ تَوَضَّأَ في الجَنَابَةِ ثُمَّ غَسَلَ سائِرَ جَسَدِهِ وَلَمْ يُعِدْ غَسْلَ مَواضِعِ الوُضُوءِ مَرَّةً أُخْرَى

٢٧٤ ـ حدثنا يُوسُفُ بْنُ عيسى قال: أخبَرَنا الفضلُ بْنُ مُوسى قال: أخبَرَنا الأعْمَشُ، عن سالم، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونَةَ قالَتْ: وَضَعَ رَسُولُ اللهِ ﷺ وضُوءً لِجَنَابَةٍ، فَأَكْفَأَ بِيَمِينِهِ عَلَى شِمالِهِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بالأرْضِ أو الحائطِ، مرَّتين أو ثلاثاً، ثُمَّ مَضْمَضَ واسْتَنْشَقَ وغَسَلَ وجهَهُ وذِراعَيهِ، ثُمَّ أفاضَ على رأسِهِ الماءَ، ثُمَّ غسلَ جسدَهُ، ثُمَّ تنحَّى فغسلَ رِجلَيهِ، قالَتْ: فأتيتُهُ بخِرْقةٍ فلَمْ يرِدْها، فَجَعَلَ يَنْفُضُ بيَدِهِ.

١٧ ـ بابُ إِذا ذَكَرَ فِي المَسْجِدِ أَنَّهُ جُنُبٌ، يَخْرُجُ كَما هُوَ، ولا يَتَيَمَّمُ

٢٧٥ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قال: حَدَّثَنا عُثْمانُ بْنُ عُمَرَ قال: أخبَرَنا يُونُسُ، عن الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ قَالَ: أُقِيمَتِ الصَّلاةُ وَعُدِّلَتِ الصُّفُوفُ قِياماً، فَخَرَجَ إلينا رَسُولُ اللهِ ﷺ، فلَمَّا قامَ في مُصَلاَّهُ، ذَكَرَ أَنَّهُ جُنُبٌ، فَقالَ لنَا: «مَكانَكُمْ» ثُمَّ رَجَعَ فاغْتَسَلَ، ثُمَّ خرجَ إلينا ورَأْسُهُ يَقْطُرُ، فكَبَّرَ فصَلَّينا معهُ. تابَعهُ عَبْدُ الأعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ. ورواهُ الأوْزاعيُّ، عَنْ الزُّهْري. [الحديث ٢٧٥ طرفاه في: ٦٣٩، ٦٤٠]

١٨ ـ بابُ نَفْضِ اليَدَينِ منَ الغُسْلِ عَنِ الجَنَابَةِ

٢٧٦ ـ حدَّثنا عَبْدانُ قالَ: أخبرنا أبو حمزةَ قالَ: سمِعْتُ الأعْمَشَ، عَنْ سالِمٍ، عن كريب، عن ابنِ عبَّاسٍ قال: قالت ميمونةُ: وضعتُ للنبيِّ ﷺ غسلاً، فسترْتُهُ بثوبٍ، وصبَّ على يديهِ فغَسَلَهُما، ثُمَّ صَبَّ بِيَمِينهِ عَلَى شِمالِهِ فغَسَلَ فَرْجَهُ، فضَرَبَ بِيَدِهِ الأرْضَ فَمَسَحَهَا، ثُمَّ غَسَلَها، فَمَضْمَضَ. وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ، وَأَفاضَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى فغَسَلَ قَدَمَيهِ، فناوَلْتُهُ ثَوْباً فَلَمْ يَأْخُذْهُ، فانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيهِ. [طرفه في: ٢٤٩]

١٩ ـ بابُ مَنْ بَدَأَ بِشِقِّ رَأْسِهِ الأيمَنِ في الغُسْلِ

٢٧٧ ـ حدثنا خَلاَّدُ بْنُ يَحْيَى قالَ: حَدَّثَنا إبْراهِيمُ بْنُ نَافِعٍ، عَنِ الحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيبَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا إِذَا أَصَابَتْ إِحْدَانَا جَنَابَةٌ، أَخَذَتْ بِيدَيهَا ثَلاثاً فَوقَ رَأْسِها، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شِقِّهَا الأيمَنِ، وَبِيَدِهَا الأُخْرَى عَلَى شِقِّهَا الأيسَرِ.

٢٠ ـ بابُ مَنِ اغْتَسَلَ عُرْيَاناً وَحْدَهُ فِي الخَلْوَةِ، وَمَنْ تَسَتَّرَ فَالتَّسَتُّرُ أَفْضَلُ

وقال بَهْزٌ، عَنْ أبيه، عَنْ جدِّه، عن النبيِّ ﷺ: «اللَّهُ أحقُّ أنْ يُستحيا منهُ من النَّاسِ».

٢٧٨ ـ حدثنا إسْحاقُ بْنُ نَصْرٍ قالَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كانَتْ بَنُو إِسْرائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُم إِلَى بَعْضٍ، وَكَانَ مُوسَى يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إلا أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً

Prophet Moses used to take a bath alone. They said: "By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia. " So once Moses went out to take a bath and put his clothes over a stone which ran away with his clothes. Moses followed that stone saying: "My clothes, O stone! My clothes, O stone!" till the Israelites saw him and said: "By Allah, Moses has got no defect in his body." Moses took his clothes and began to beat the stone." Abu'huraira added: "By Allah! There are still six or seven marks present on the stone from that excessive beating."

279- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When The Prophet Job "Peace be upon him" was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him: "O Job! Haven't I given you enough so that you are not in need of them?" Job replied: "Yes, By Your power! But I cannot dispense with Your Blessings.""

[21] One's being screened from people while taking a bath

280- Ommu'hani "Allah be pleased with her" was reported to have said: I went to Allah's Apostle "Allah's blessing and peace be upon him" in the year of the conquest of Mecca and found him taking a bath while Fatima was screening him. The Prophet "Allah's blessing and peace be upon him" asked: "Who is it?" I replied: "I am Ommu'hani."

281- Ibn Abbas "Allah be pleased with both" told: Maimuna "Allah be pleased with her" narrated: I screened the Prophet while he was taking a bath of ceremonial impurity. He washed his hands, poured water with his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, moved from that place, and washed his feet.

[22] The woman's wet dream

282- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge."

يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الحَجَرُ بِثَوْبِهِ، فَخَرَجَ مُوسى فِي إِثْرِهِ، يَقُولُ: ثَوْبِي يَا حَجَرُ، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا: «وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ وَأَخَذَ ثَوْبَهُ، فَطَفِقَ بِالحَجَرِ ضَرْباً». فَقَالَ أَبُو هُرَيْرَةَ: وَ اللَّهِ إِنَّهُ لَنَدَبٌ بِالحَجَرِ، سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْباً بِالحَجَرِ.

[الحديث ٢٧٨ ـ طرفاه في: ٣٤٠٤، ٤٧٩٩]

٢٧٩ ـ وعَنْ أبي هريرة، عنِ النبيِّ ﷺ قال: «بينا أيُّوبُ يَغْتَسِلُ عُرْياناً، فخَرَّ عليه جرادٌ من ذَهَبٍ، فجَعَلَ أيُّوبُ يَحْتَثِي في ثَوْبِه، فَنادَاهُ رَبُّهُ: يا أيُّوبُ، أَلَمْ أكُنْ أغْنَيتُكَ عَمَّا تَرَى؟ قال: بَلى وعِزَّتِكَ، ولكِنْ لا غِنَى بِي عَنْ بَرَكَتِكَ». ورَوَاهُ إِبْرَاهِيمُ، عَنْ مُوسى بنِ عُقْبَةَ، عَنْ صَفْوانَ، عَنْ عَطاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَاناً».

[الحديث ٢٧٩ ـ طرفاه في: ٣٣٩١، ٧٤٩٣]

٢١ ـ بابُ التَّسَتُّرِ فِي الغُسْلِ عِنْدَ النَّاس

٢٨٠ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هانِئٍ بِنْتِ أَبِي طالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هانِئٍ بِنْتَ أَبِي طالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عامَ الفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفاطِمَةُ تَسْتُرُهُ، فَقَالَ: «مَنْ هذه»؟ فَقُلْتُ: أنا أُمُّ هانِئٍ.

[الحديث ٢٨٠ أطرافه في: ٣٥٧، ٣١٧١، ٦١٥٨]

٢٨١ ـ حدثنا عبْدانُ قال: أَخبرنا عَبْدُ اللَّهِ قَالَ: أَخبرنا سُفْيانُ، عَنِ الأَعْمَش، عَنْ سالم ابْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: سَتَرْتُ النَّبِيَّ ﷺ وَهُوَ يَغْتَسِلُ مِنَ الجَنابَةِ، فَغَسَلَ يَدَيْهِ، ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمالِهِ، فَغَسَلَ فَرْجَهُ وَما أَصابَهُ، ثُمَّ مَسَحَ بِيَدِهِ عَلَى الحائِطِ أَوِ الأَرْضِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ غَيرَ رِجْلَيهِ، ثُمَّ أَفاضَ عَلَى جَسَدِهِ الماءَ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيهِ. تابَعَهُ أَبُو عَوانَةَ، وابْنُ فُضَيْلٍ، في السِّتْرِ.

[طرفه في: ٢٤٩]

٢٢ ـ بابُ إِذا احْتَلَمَتِ المَرْأَةُ

٢٨٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أُمِّ المُؤْمِنِينَ أَنَّها قَالَتْ: جَاءَتْ أُمُّ سُلَيمٍ، امْرَأَةُ أَبِي طَلْحَةَ،

٢٧٨ـ قوله: (في إثره) بكسر الهمزة وسكون المثلثة وفي بعض الأصول بفتحهما.

٢٧٩ـ قوله: (لا غنى) بكسر الغين والقصر من غير تنوين على أن لا لنفي الجنس ورويناه بالتنوين والرفع على أن لا بمعنى ليس ومعناهما واحد لأن النكرة في سياق النفي تفيد العموم وخبر لا يحتمل أن يكون بي أو عن بركتك فالمعنى صحيح على التقديرين (شارح).

[23] The sweat of one who is in the state of ceremonial impurity (after sexual intercourse) and The Messenger of Allah's saying: "The Muslim never gets impure."

283- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came beside me in one of the streets of Medina and at that time I was in a state of ceremonial impurity (after sexual intercourse). So I slipped away from him and went to take a bath. On my return The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Where have you been?" I replied: "I was in a state of ceremonial impurity (after sexual intercourse), so I disliked to sit in your company." The Prophet "Allah's blessing and peace be upon him" said: "Glory be to Allah! A Muslim never gets impure."

[24] One in the state of ceremonial impurity (after sexual intercourse) could get out and walk in markets or so

Ibn Ata said: "One in the state of ceremonial impurity (after sexual intercourse) could be copped. He could also cut his nails and have his head shaved."

284- Quatada told: Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to go round all of his wives (for sexual intercourse) in one night. He had nine (wives) at this time.

285- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" met me and at that time I was in a state of ceremonial impurity (after sexual intercourse). He took my hand and I walked with him until he sat down. I slipped away from him and went to take a bath. When I returned to him as he was sitting The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Where have you been?" I told him. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Glory be to Allah! A believer never becomes impure."

[25] What about one who is in the state of ceremonial impurity (after sexual intercourse) in his home if he performed ablution before taking a bath

286- Abu'salama reported: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to sleep while being in the state of ceremonial impurity (after sexual intercourse)?" she replied: "Yes. He also used to perform ablution (before going to bed)."

[26] The sleep of one in the state of ceremonial impurity (after sexual intercourse)

287- Ibn Omar reported that Omar Ibn Al'khattab had asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could any of us sleep while being in the state of ceremonial impurity (after sexual intercourse)?" he replied: "Yes. If one performed ablution, he could sleep while being in the state of ceremonial impurity (after sexual intercourse)."

[27] One in the state of ceremonial impurity (after sexual intercourse) would perform ablution and go to bed (if he intended to sleep as being in that state)

288- A'isha "Allah be pleased with her" narrated: Whenever The Messenger

إِلَى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يا رسُولَ اللَّه، إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الحَقِّ، هَل عَلَى المَرْأَةِ مِن غُسْلٍ إِذا هِيَ احْتَلَمتْ؟ فَقالَ رسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذا رَأَتِ المَاءَ». [طرفه في: ١٣٠].

٢٣ ـ بابُ عَرَقِ الجُنُبِ، وَأَنَّ المُسْلِمَ لا يَنْجُسُ

٢٨٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّه قَالَ: حَدَّثَنا يَحيى قَالَ: حَدَّثَنا حُمَيدٌ قَالَ: حَدَّثَنا بَكْرٌ، عَنْ أَبِي رافِعٍ، عَنْ أَبِي هُرَيرَة: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طَرِيقِ المَدِينَةِ وَهُوَ جُنُبٌ، فَانْخَنَسْتُ مِنْهُ، فذهبَ فاغتسلَ ثُمَّ جاءَ، فقال: «أَيْنَ كُنتَ يا أَبا هُرَيرَة»؟ قالَ: كُنتُ جُنُباً، فكرِهتُ أَنْ أُجالِسَكَ وَأَنا عَلى غَيرِ طَهارَةٍ، فقالَ: «سُبْحانَ الله، إِنَّ المُسْلِمَ لاَ يَنْجُسُ».

[الحديث ٢٨٣ ـ طرفه في: ٢٨٥].

٢٤ ـ بابٌ الجُنُبُ يَخْرُجُ وَيَمْشِي فِي السُّوقِ وَغَيرِهِ

وَقَالَ عَطاءٌ: يَحْتَجِمُ الجُنُبُ، وَيُقَلِّمُ أَظْفارَهُ، وَيَحْلِقُ رَأْسَهُ، وَإِنْ لَمْ يَتَوَضَّأْ.

٢٨٤ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ قَالَ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بْنَ مالِكٍ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يَطُوفُ عَلى نِسائِهِ، فِي اللَّيلَةِ الواحِدَةِ، وَلَهُ يَومَئِذٍ تِسْعُ نِسْوَةٍ.

[طرفه في: ٢٦٨].

٢٨٥ ـ حدّثنا عَيَّاشٌ قَالَ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا حُمَيدٌ، عَنْ بَكْرٍ عَنْ أَبِي رافِعٍ، عَنْ أَبِي هُرَيرَةَ قالَ: لَقِيَنِي رَسُولُ اللَّهِ ﷺ وَأَنا جُنُبٌ، فَأَخَذَ بِيَدِي، فَمَشَيتُ مَعَهُ حَتَّى قَعَدَ، فانسَلَلْتُ، فَأَتَيتُ الرَّحْلَ، فاغْتَسَلتُ ثُمَّ جِئْتُ وَهُوَ قاعِدٌ، فَقالَ: «أَينَ كُنْتَ يا أَبا هِرٍّ»؟ فَقُلتُ لَهُ، فَقالَ: «سُبحانَ اللَّهِ يا أَبا هِرٍّ، إِنَّ المُؤْمِنَ لا يَنْجُسُ».

[طرفه في: ٢٨٣].

٢٥ ـ بابُ كَينُونَةِ الجُنُبِ فِي البَيتِ، إِذا تَوَضَّأَ قَبْلَ أَنْ يَغْتَسِلَ

٢٨٦ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنا هِشامٌ وَشَيبانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: سَأَلتُ عائِشَةَ: أَكانَ النَّبِيُّ ﷺ يَرْقُدُ وَهُوَ جُنُبٌ؟ قالَتْ: نَعَمْ، وَيَتَوَضَّأُ. [الحديث ٢٨٦ ـ طرفه في: ٢٨٨].

٢٦ ـ بابُ نَوْمِ الجُنُبِ

٢٨٧ ـ حدّثنا قُتَيبَةُ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الخَطَّابِ: سَأَلَ رسُولَ اللَّهِ ﷺ أَيَرْقُدُ أَحَدُنا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ».

[الحديث ٢٨٧ ـ طرفاه في: ٢٨٩، ٢٩٠].

٢٧ ـ بابُ الجُنُبِ يَتَوَضَّأُ ثُمَّ يَنامُ

٢٨٨ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ

of Allah "Allah's blessing and peace be upon him" had the intention to sleep while being in the state of ceremonial impurity (after sexual intercourse), he washed his privates and performed ablution like that of the prayer (before going to bed).

289- Abdullah reported that Omar Ibn Al'khattab had asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could anyone of us sleep while being in the state of ceremonial impurity (after sexual intercourse)?" he replied: "Yes, if one performed ablution, (he could sleep while being in the state of ceremonial impurity (after sexual intercourse))."

290- Ibn Omar "Allah be pleased with both" reported: Omar told The Messenger of Allah "Allah's blessing and peace be upon him" that At night, he becomes in the state of ceremonial impurity (after sexual intercourse). The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Perform ablution and wash your penis; then sleep."

[28] When the two male and female organs contact (in the process of sexual intercourse)

291- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory."

[29] Washing what the penis gets from the woman's privates (in case of engaging in sexual intercourse without no discharge)

292- Zaid Ibn Khalid "Allah be pleased with him" told: I asked Othman Ibn Affan about a person who engaged in sexual intercourse with his wife but did no discharge. Othman replied: "He should perform ablution like the one for the ordinary prayer but he must wash his penis." Othman added: "I heard it from Allah's Apostle "Allah's blessing and peace be upon him"." I (Zaid) asked Ali, Az'zubair, Talha and Obai Ibn Ka'b about it and they, too, told the same. Urwa also asserted that he had heard this from The Messenger of Allah "Allah's blessing and peace be upon him".

293- Abu'aiyub "Allah be pleased with him" narrated: Obai Ibn Ka'b told me that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "If one engaged with his wife in sexual intercourse but had no discharge (what would he do)?" the Messenger of Allah "Allah's blessing and peace be upon him" replied: "He would wash what (his penis) got of the woman's privates, then perform ablution, and offer the prayer."

ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، غَسَلَ فَرْجَهُ، وَتَوَضَّأَ لِلصَّلَاةِ.

[طرفه في: ٢٨٦].

٢٨٩ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ قَالَ: حَدَّثَنا جُوَيرِيةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ قالَ: استفتى عُمرُ النَّبيَّ ﷺ أينامُ أحدُنا وهو جُنُبٌ؟ قالَ: «نعم، إذا توضأ».

[طرفه في: ٢٨٧].

٢٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: أَخْبَرَنا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّهُ قال: ذَكَرَ عُمَرُ بْنُ الخَطَّابِ لِرَسُولِ اللَّهِ ﷺ: أَنَّهُ تُصِيبُهُ الجَنَابَةُ مِنَ اللَّيلِ، فَقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، واغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[طرفه في: ٢٨٧].

٢٨ ـ باب إِذَا التَقَى الخِتَانَانِ

٢٩١ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ (ح) وحدّثنا أبو نُعَيمٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا جَلَسَ بَينَ شُعَبِهَا الأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الغُسْلُ». تَابَعَهُ عَمْرُو بْنُ مَرْزُوقٍ، عَنْ شُعْبَةَ: مِثْلَهُ. وَقَالَ مُوسى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ: أَخْبَرَنَا الحَسَنُ: مِثْلَهُ.

٢٩ ـ باب غَسْلِ مَا يُصِيبُ مِنْ فَرْجِ المَرْأَةِ

٢٩٢ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، قَالَ يَحْيى: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيدَ بْنَ خَالِدٍ الجُهَنِيَّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ فَقَالَ: أَرَأَيتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْسِلُ ذَكَرَهُ. قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ، وَالزُّبَيرَ بْنَ العَوَّامِ، وَطَلْحَةَ بْنَ عُبَيدِ اللَّهِ، وَأُبَيَّ بْنَ كَعْبٍ، رَضِيَ اللَّهُ عَنْهُمْ، فَأَمَرُوهُ بِذلِكَ. قَالَ يَحْيى: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عُرْوَةَ بْنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ ذلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٧٩].

٢٩٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي أَبُو أَيُّوبَ قَالَ: أَخْبَرَنِي أُبَيُّ بْنُ كَعْبٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِذَا جَامَعَ الرَّجُلُ المَرْأَةَ فَلَمْ يُنْزِلْ؟ قَالَ: «يَغْسِلُ مَا مَسَّ المَرْأَةَ مِنْهُ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي». قَالَ أَبُو عَبْدِ اللَّهِ: الغَسْلُ أَحْوَطُ، وَذَاكَ الآخِرُ، وَإِنَّمَا بَيَّنَّا لِاخْتِلَافِهِمْ.

٢٩٣ـ قوله: إنما بينا وللأصيلي بيناه (شارح).

(6) The Book of Menstruation

And Allah's saying: "They ask thee concerning women's courses. Say: they are a hurt and a pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean."

(The Heifer "Al'baqara" 222)

[1] How did the menstruation start; and The Messenger of Allah's saying: "This is what Allah Almighty has ordained for the daughters of Adam."

Some said that the menstruation was at first sent to daughters of Israelites. But this is not certain; and The Messenger of Allah's saying is the most reliably true.

[2] What could the menstruating woman do

294- A'isha "Allah be pleased with her" narrated: "We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping.

He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba." A'isha added: "Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives."

[3] The menstruating woman could wash and comb her husband's hair

295- A'isha "Allah be pleased with her" narrated: "I used to comb The Prophet's hair though I had my menses."

296- Hesham reported that Urwa was asked: "Could the menstruating woman serve me? Could the woman, while being in the state of ceremonial impurity (after sexual intercourse) come closer to me?"

Urwa answered: "All of that is easy for me. All of them could serve me and

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٦ ـ كِتَابُ الحَيْضِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَيَسْئَلُونَكَ عَنِ المَحِيضِ قُلْ هُوَ أَذًى ـ إِلَى قَوْلِهِ ـ وَيُحِبُّ المُتَطَهِّرِينَ﴾ [البقرة: ٢٢٢].

١ ـ باب كَيفَ كَانَ بَدْءُ الحَيْضِ، وَقَوْلُ النَّبِيِّ ﷺ: «هذا شَيءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ»

وَقَالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الحَيْضُ عَلَى بَنِي إِسْرَائِيلَ. وَحَدِيثُ النَّبِيِّ ﷺ أَكْثَرُ.

٢ ـ باب الأمر بالنساء إذا نفسن

٢٩٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ قَالَ: سَمِعْتُ القَاسِمَ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: خَرَجْنَا لاَ نَرَى إِلاَّ الحَجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، قَالَ: «مَالَكِ أَنُفِسْتِ؟». قُلتُ: نَعَمْ، قَالَ: «إِنَّ هذا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي ما يَقْضِي الحَاجُّ، غَيرَ أَنْ لاَ تَطُوفِي بالبَيتِ». قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بالبَقَرِ. [الحديث ٢٩٤ ـ أطرافه في: ٣٠٥، ٣١٦، ٣١٧، ٣١٩، ٣٢٨، ١٥١٦، ١٥١٨، ١٥٥٦، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٦٣٨، ١٦٥٠، ١٧٠٩، ١٧٢٠، ١٧٣٣، ١٧٥٧، ١٧٦٢، ١٧٧١، ١٧٧٢، ١٧٨٣، ١٧٨٦، ١٧٨٧، ١٧٨٨، ٢٩٥٢، ٢٩٨٤، ٤٣٩٥، ٤٤٠١، ٤٤٠٨، ٥٣٢٩، ٥٥٤٨، ٥٥٥٩، ٦١٥٧، ٧٢٢٩].

٣ ـ باب غَسْلِ الحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ

٢٩٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

[الحديث ٢٩٥ ـ أطرافه في: ٢٩٦، ٣٠١، ٢٠٢٨، ٢٠٢٩، ٢٠٣١، ٢٠٤٦].

٢٩٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قَالَ:

كتاب ٦ ـ **قوله**: (وقول الله) بالجر وفي رواية وقول الله بالرفع (شارح).

باب ١ ـ **قوله**: (باب) يجوز تنوين باب بالقطع عما بعده وتركه للإضافة التالية. (شارح).

ـ **وقوله**: (وقول) بجر قول ورفعه.

٢٩٤ـ **قوله**: (لا نرى) بضم النون وفي الفرع بفتحها (شارح). وقوله: أنفست بضم النون كذا في الفرع لا غير وبفتحها انظر (الشرح).

٢٩٦ـ **قوله**: (وكل ذلك) رفع بالابتداء أو منصوب على الظرفية (شارح).

there is no harm for any other person to do the same. A'isha "Allah be pleased with her" told me that she used to comb the hair of Allah's Apostle "Allah's blessing and peace be upon him" while she was in her menses, and he was in the mosque.

He used to bring his head near her in her room in order that she would comb his hair, while being in her menses.

[4] Reciting The Holy Qur'an by one, who is leaning on his menstruating wife's lap

297- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to lean on my lap and recite Qur'an while I was in menses.

[5] Considering confinement (after giving birth) as menses

298- Ommu'salama "Allah be pleased with her" narrated: While I was lying with The Prophet "Allah's blessing and peace be upon him" under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses.

He said: "Have you got menses?"

I replied: "Yes." He then called me and made me lie with him under the same sheet.

[6] Fondling the menstruating woman

299- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" and I used to take a bath from a single pot while we wherein a state of ceremonial impurity (after sexual intercourse).

300- A'isha "Allah be pleased with her" narrated: (During the menses) he (The Messenger of Allah) used to order me to put on a loin-cloth (below the waist) and used to fondle me.

301- A'isha "Allah be pleased with her" narrated: Being in seclusion, he (The Prophet) used to bring his head near me in order that I would wash it while being in my menses.

أَخْبَرَنِي هِشَامٌ، عَنْ عُرْوَةَ أَنَّهُ سُئِلَ: أَتَخْدُمُنِي الحَائِضُ أَوْ تَدْنُو مِنِّي المَرْأَةُ وَهِيَ جُنُبٌ؟ فَقَالَ عُرْوَةُ: كُلُّ ذٰلِكَ عَلَيَّ هَيِّنٌ، وَكُلُّ ذٰلِكَ تَخْدُمُنِي، وَلَيْسَ عَلَى أَحَدٍ فِي ذٰلِكَ بَأْسٌ، أَخْبَرَتْنِي عَائِشَةُ: أَنَّهَا كَانَتْ تُرَجِّلُ، تَعْنِي رَأْسَ رَسُولِ اللَّهِ ﷺ، وَهِيَ حَائِضٌ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ مُجَاوِرٌ فِي المَسْجِدِ، يُدْنِي لَهَا رَأْسَهُ، وَهِيَ فِي حُجْرَتِهَا، فَتُرَجِّلُهُ وَهِيَ حَائِضٌ.

[طرفه في: ٢٩٥]

٤ ـ باب قِرَاءَةِ الرَّجُلِ فِي حَجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ

وَكَانَ أَبُو وَائِلٍ: يُرْسِلُ خَادِمَهُ وَهِيَ حَائِضٌ إِلَى أَبِي رَزِينٍ، فَتَأْتِيهِ بِالمُصْحَفِ، فَتُمْسِكُهُ بِعِلاقَتِهِ.

٢٩٧ ـ حدثنا أبو نُعيم الفضل بن دُكين: سمع زهيراً، عن منصور بن صفيَّة: أنّ أمّه حدّثته: أَنَّ عائشة حَدَّثَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَّكِئُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ القُرْآنَ.

[الحديث ٢٩٧ ـ طرفه في: ٧٥٤٩]

٥ ـ باب مَنْ سَمَّى النِّفَاسَ حَيْضاً

٢٩٨ ـ حدثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ، مُضْطَجِعَةٌ فِي خَمِيصَةٍ، إِذْ حِضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي، قَالَ: «أَنُفِسْتِ»؟ قُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الخَمِيلَةِ.

[الحديث ٢٩٨ ـ أطرافه في: ٣٢٢، ٣٢٣، ١٩٢٩].

٦ ـ باب مُبَاشَرَةِ الحَائِضِ

٢٩٩ ـ حدثنا قَبِيصَةُ قال: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشة قالت: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، كِلانَا جُنُبٌ.

[طرفه في: ٢٥٠]

٣٠٠ ـ وَكَانَ يَأْمُرُنِي فَأَتَّزِرُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ.

[الحديث ٣٠٠ ـ طرفاه في: ٣٠٢، ٢٠٣٠]

٣٠١ ـ وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٥].

باب ٤ قوله (حجر) بفتح الحاء وكسرها(شارح).

٢٩٨ـ قوله (مضطجعة) بالنصب حال ويجوز رفعه على الخبرية أفاده الشارح.

٣٠٠ـ قوله (فيباشرني) أي تلامس بشرته بشرتي (شارح).

302- A'isha "Allah be pleased with her" narrated: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to fondle anyone of us during her menses, he used to order her to put on a loin-cloth and start fondling her."

A'isha added: "Any of you (none) could control his sexual desires as The Prophet "Allah's blessing and peace be upon him" could!"

303- Maimuna "Allah be pleased with her" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to fondle any of his wives, he used to order her to wear a loin-cloth, and then he would fondle her.

[7] The menstruating woman leaves fasting (during the time of her menses)

304- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" went out to the praying place on either The Breaking fast (Al'fitr) or The Sacrifice (Al'ad'ha) Feast. Then he went towards the women and said: "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked: "O Allah's Apostle! What is the reason for it?" He replied: "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." They asked: "What is deficient in our intelligence and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Do not you see that the two women's witness is considered to be equal only to one man's witness?" they replied: "Yes." He said: "Then, this is the woman's deficiency of intelligence. Do not you see that the menstruating woman could neither fast nor perform prayer?" they replied: "Yes." He commented: "This is her shortage of religion."

[8] The menstruating woman could perform all rituals (of pilgrimage) except for circumambulating Ka'ba

Ibrahim told that there would be no harm if woman recited the verses (of The Holy Qur'an). On the other hand, Ibn Abbas saw that it would be no harm if one in the state of ceremonial impurity (after sexual intercourse) recited the Holy Qur'an. Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have used to celebrate Allah in all of his different states.

Ommu'atiyya "Allah be pleased with her" told: The menstruating women were ordered to get out with men (in feasts), accompanying them as glorifying and invoking Allah. Ibn Abbas "Allah be pleased with both" told that Abu'sufyan had said to him: Hercules ordered that The Messenger of Allah's letter be read for him, in which there was: "In the name of Allah, the most gracious, the most merciful. "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)"" (Al Imran 64)

Jaber said: A'isha "Allah be pleased with her" got menses while performing Hajj. So, she offered all rituals but circumambulating Ka'ba. She also did not pray (during this period).

Al'hakam was reported to have said: "I (sometimes) slaughter while being in the state of ceremonial impurity (after sexual intercourse)."

Allah Almighty said: "Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans." (The Cattle "Al'an'am" 121)

305- A'isha "Allah be pleased with her" narrated: "We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from

٣٠٢ ـ حدّثنا إسماعيلُ بنُ خليل قالَ: أخبَرَنا عَليُّ بنُ مُسْهر قالَ: أخبَرَنا أبو إسحاق، هُوَ الشَّيْبانيُّ، عَنْ عَبْدِ الرَّحمٰنِ بنِ الأسْوَد، عَنْ أبيه، عَنْ عائشة قالتْ: كانَتْ إحْدانا إذا كانَتْ حائِضاً، فأرادَ رسُولُ اللّهِ ﷺ أنْ يُباشِرَها، أمَرَها أنْ تَتَّزِرَ في فَوْرِ حَيضَتِها، ثُمَّ يُباشِرُها. قالَتْ: وأيُّكُمْ يَمْلِكُ إرْبَهُ؟! كما كانَ النَّبيُّ ﷺ يَمْلِكُ إرْبَهُ. تابَعَهُ خالِدٌ وجَريرٌ عَنِ الشَّيْبانيِّ.

[طرفه في ٣٠٠]

٣٠٣ ـ حدّثنا أبو النُّعمانِ قالَ: حدّثنا عبدُ الواحِدِ قالَ: حَدَّثَنا الشَّيْبانيُّ قالَ: حَدَّثَنا عَبْدُ اللّهِ بنُ شَدَّادٍ قالَ: سَمِعْتُ مَيْمُونَةَ: كانَ رسُولُ اللّهِ ﷺ، إذا أرادَ أنْ يُباشِرَ امْرَأةً مِنْ نِسائِهِ، أمَرَها فاتَّزَرَتْ وَهْيَ حائِضٌ. وَرَواهُ سُفْيانُ عَنِ الشَّيْبانيِّ.

٧ ـ باب تَرْك الحَائِض الصَّوْمَ

٣٠٤ ـ حدّثنا سَعيدُ بنُ أبي مَرْيَمَ قالَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيدٌ، هُوَ ابنُ أسْلَم، عَنْ عِياضِ بنِ عَبْدِ اللّهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ، قالَ: خرجَ رَسُولُ اللّهِ ﷺ في أضْحىً، أوْ فِطْرٍ، إلى المُصَلَّى، فَمَرَّ عَلَى النِّساءِ، فَقالَ: «يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ، فإنِّي أُرِيتُكُنَّ أكْثَرَ أهْلِ النَّارِ». فَقُلْنَ: وبِمَ يا رَسُولَ اللّهِ؟ قالَ: «تُكْثِرْنَ اللَّعْنَ، وتَكْفُرْنَ العَشيرَ، ما رَأيْتُ مِنْ ناقِصاتِ عَقْلٍ ودينٍ أذْهَبَ لِلُبِّ الرَّجُلِ الحازِمِ مِنْ إحْداكُنَّ» قُلْنَ: وما نُقْصانُ دِينِنا وعَقْلِنا يا رَسُولَ اللّهِ؟ قالَ: «ألَيسَ شَهادَةُ المَرْأةِ مِثْلَ نِصْفِ شَهادَةِ الرَّجُلِ»؟ قُلْنَ: بَلى، قالَ: «فذلِكِ مِنْ نُقْصانِ عَقْلِها، ألَيسَ إذا حاضَتْ لَمْ تُصَلِّ ولَمْ تَصُمْ»؟ قُلْنَ: بَلى، قالَ: «فذلِكِ مِنْ نُقْصانِ دِينِها».

[الحديث ٣٠٤ ـ أطرافه في: ١٤٦٢، ١٩٥١، ٢٦٥٨].

٨ ـ باب تَقْضي الحَائِضُ المَنَاسِكَ كُلَّهَا إلاَّ الطَّوَافَ بِالبَيْتِ

وقالَ إبْراهِيمُ: لا بأسَ أنْ تَقْرَأَ الآيَةَ. ولَمْ يَرَ ابنُ عبّاسٍ بالقِراءَةِ لِلجُنُبِ بأساً. وكانَ النَّبيُّ ﷺ يَذْكُرُ اللّهَ عَلى كُلِّ أحْيانِهِ. وَقالَتْ أُمُّ عَطيَّةَ: كُنَّا نُؤْمَرُ أنْ يَخْرُجَ الحُيَّضُ فَيُكَبِّرْنَ بِتَكْبيرِهِمْ وَيَدْعونَ. وَقالَ ابنُ عَبَّاسٍ: أخْبَرَني أبو سُفْيانَ: أنَّ هِرَقْلَ، دَعا بِكِتابِ النَّبيِّ ﷺ فقرأَ فإذا فِيهِ: «بِسْمِ اللّهِ الرَّحْمٰنِ الرَّحيمِ، وَ: ﴿يا أهْلَ الكِتابِ تَعالَوْا إلى كَلِمَةٍ﴾ الآيَة» [آل عمران: ٦٤]. وَقالَ عَطاءٌ، عَنْ جابِرٍ: حاضَتْ عائِشَةُ فَنَسَكَتِ المَناسِكَ، غَيْرَ الطَّوافِ بالبَيْتِ، ولا تُصَلِّي. وَقالَ الحَكَمُ: إنِّي لأذْبَحُ وأنا جُنُبٌ، وَقالَ اللّهُ: ﴿وَلا تَأكُلوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيهِ﴾ [الأنعام: ١٢١].

٣٠٥ ـ حدّثنا أبو نُعَيمٍ قالَ: حدّثنا عبدُ العَزيزِ بنُ أبي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مَعَ النَّبيِّ ﷺ لا نَذْكُرُ إلاَّ الحَجَّ، فَلَمَّا جِئْنا سَرِفَ، طَمِثْتُ، فَدَخَلَ عَلَيَّ النَّبيُّ ﷺ وأنا أبْكي، فَقالَ: «ما يُبْكيكِ»؟ قُلْتُ: لَوَدِدْتُ واللّهِ أنِّي

٣٠٥ـ قوله: (نفست) بفتح النون وضمها (شارح)

Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: “What is the matter with you?” I replied: “I hoped I might have not performed Hajj this year.” He asked: “Have you got your menses?” I replied: “Yes.” He said: “This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba until you get clean."

[9] The persistent bleeding from the uterus

306- A’isha "Allah be pleased with her" narrated: Fatima Bint "daughter of" Abu'hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

[10] Washing the menstruation blood (off the woman’s privates)

307- Asma "Allah be pleased with her" told: A woman came to The Prophet "Allah's blessing and peace be upon him" and said: "If anyone of us gets menses in her clothes then what will she do?" He replied: "She should (take hold of the soiled spot), rub and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

308- A’isha “Allah be pleased with her” narrated: Whenever anyone of us got her menses she, on getting clean, took hold of the soiled spot of her garment, rubbing and washing it. Then she would pour water on the rest of the garment. Then she would offer prayer in it.

[11] The woman who gets persistent bleeding from the uterus could stay in the mosque for seclusion

309- A’isha "Allah be pleased with her" reported: Once one of the wives of The Prophet "Allah's blessing and peace be upon him" did seclusion along with him and she was getting bleeding in between her menses periods. She used to see the blood (from her private parts) for which she perhaps put a dish under her. The sub-narrator Ikrima added: A’isha once saw the liquid of safflower and said: "It looks like what so and so used to have."

310- A’isha “Allah be pleased with her” reported: "One of the wives of Allah’s Apostle “Allah’s blessing and peace be upon him” joined him in seclusion (in the mosque). She noticed blood and yellowish discharge (from her privates) and put a dish under her when she prayed."

لَمْ أَحُجَّ العَامَ. قال: «لعلكِ نَفِسْتِ؟» قلتُ: نعمْ، قال: «فإنَّ ذلكِ شيءٌ كَتَبَهُ اللَّهُ على بناتِ آدمَ، فافعلي ما يفعلُ الحاجُّ، غيرَ أنْ لا تَطوفي بالبيتِ حتّى تطهُري».

[طرفه في: ٢٩٤].

٩ ـ باب الاسْتِحَاضَةِ

٣٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: أَخبرَنا مَالِكٌ، عَنْ هِشَامِ بْنِ عُروةَ، عن أبيه، عن عائشة أنها قالت: قالت فاطمةُ بنتُ أبي حُبيشٍ لرسولِ اللَّهِ ﷺ: يا رَسولَ اللهِ، إنّي لا أطهُرُ، أفأدَعُ الصَّلاةَ؟ فقال رَسولُ اللهِ ﷺ: «إنّما ذلكِ عِرقٌ وليس بالحيضةِ، فإذا أقبلَتِ الحيضةُ فاتركِي الصَّلاةَ، فإذا ذهبَ قدرُها، فاغسِلِي عنكِ الدَّمَ وَصَلِّي».

[طرفه في: ٢٢٨].

١٠ ـ باب غَسْلِ دَمِ المَحِيضِ

٣٠٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: أَخْبَرَنا مَالِكٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أسماءَ بنتِ أبي بكرٍ أنّها قالت: سألتِ امرأةٌ رسولَ اللهِ ﷺ فقالت: يا رسولَ اللهِ، أرأيتَ إحْدَانا، إذا أصابَ ثوبَهَا الدَّمُ من الحَيضةِ، كيفَ تصنعُ؟ فقال رَسولُ اللهِ ﷺ: «إذا أصابَ ثوبَ إحْدَاكُنَّ الدَّمُ مِنَ الحَيضَةِ، فلْتَقْرُصْهُ، ثُمَّ لِتَنْضَحْهُ بِماءٍ، ثُمَّ لِتَصَلِّي فيه».

[طرفه في: ٢٢٧].

٣٠٨ ـ حدثنا أَصْبَغُ قالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ: حدَّثَهُ عن أبيهِ، عن عائشةَ قالتْ: كانتْ إحدانا تَحيضُ، ثُمَّ تقترِصُ الدمَ مِن ثوبِها عندَ طُهرِها، فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِه، ثُمَّ تُصَلِّي فِيهِ.

١١ ـ باب الاعْتِكَافِ لِلمُسْتَحَاضَةِ

٣٠٩ ـ حدّثنا إِسْحاقُ قَالَ: حَدَّثَنا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ: أنّ النبيَّ ﷺ اعتكفَ معهُ بعضُ نِسائِهِ، وهي مستحاضةٌ ترى الدمَ، فربَّما وضعتِ الطستَ تحتَها من الدمِ. وزعمَ: أنّ عائشةَ رأتْ ماءَ العُصْفُرِ، فقالتْ: كأنَّ هذا شيءٌ كانتْ فلانةُ تجدُهُ. [الحديث ٣٠٩ ـ أطرافه في: ٣١٠، ٣١١، ٢٠٣٧].

٣١٠ ـ حدثنا قُتَيبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ قَالَتْ: اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ، فَكَانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ، وَالطَّسْتُ تَحْتَهَا، وَهِيَ تُصَلِّي.

[طرفه في: ٣٠٩].

٣٠٧ـ قوله: (لتنضحه) بفتح الضاد وكسرها (شارح) قوله: «لتصلي»: بإثبات الياء في غالب النسخ وهو من إجراء المعتل مجرى الصحيح كما نص عليه الشارح في باب الصلاة على الحصير.

311- A'isha "Allah be pleased with her" reported: One of the mothers of the faithful believers (the wives of the Prophet) practiced seclusion while she was getting bleeding in between her menses courses.

[12] Could woman pray in the garment she was wearing when she got menses

312- A'isha "Allah be pleased with her" told: "(Frequently) none of us had more than a single garment one was wearing when she got her menses. If it was soiled with the blood (of menses) she used to apply saliva to the blood spot and rub off the blood with her nails.

[13] Using perfume for the woman when taking the bath of (getting clean from) her menses

313- Ommu'atiyya "Allah be pleased with her" narrated: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days, (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of Asb (a kind of Yemenite cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses. we also were forbidden to accompany the funeral procession.

[14] The woman rubs herself while taking a bath to get clean from menses

314- A'isha "Allah be pleased with her" narrated: A woman asked The Prophet "Allah's blessing and peace be upon him" about the bath which is taken after finishing the menses. The Prophet "Allah's blessing and peace be upon him" told her what to do and said: "Purify yourself with a piece of cloth scented with musk." The woman asked: "How shall I purify myself with it?" He said: "Glory be to Allah! Purify yourself (with it)." I pulled her to myself and said: "Rub the place soiled with blood with it."

[15] Woman's taking bath (to be purified) after finishing the menstruation

315- A'isha "Allah be pleased with her" reported: An Ansari woman asked the Prophet "Allah's blessing and peace be upon him" how to take a bath after finishing the menses. He replied: "Take a piece of cloth perfumed with musk and clean the private parts with it thrice." The Prophet felt shy and turned his face. So I pulled her to me and told her what the Prophet meant.

٣١١ ـ حدّثنا مُسدَّدٌ قال: حدَّثَنا مُعتمِر، عَن خالِدٍ، عَن عِكْرِمة، عن عائِشَة: أنَّ بعض أُمَّهاتِ المُؤمِنِين اعتكفت وهِيَ مُستحاضة.

[طرفه في: ٣٠٩].

١٢ ـ باب هَلْ تُصلِّي المَرْأَةُ في ثَوْبٍ حاضَتْ فيهِ

٣١٢ ـ حدّثنا أبو نُعَيمٍ قالَ: حدَّثَنا إِبْرَاهِيمُ بنُ نافع، عَن ابنِ أبي نَجيح، عَنْ مُجاهِدٍ قال: قالَتْ عائشةُ: ما كانَ لإِحدانا إِلاَّ ثوبٌ واحدٌ، تحيضُ فيهِ، فإِذا أصابَهُ شيءٌ مِنْ دم، قالَتْ بِريقِها، فقَصَعَتْه بِظُفرِها.

١٣ ـ باب الطِّيب للمَرْأَة عِنْدَ غُسْلِها مِنَ المَحِيض

٣١٣ ـ حدّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّاب قالَ: حَدَّثَنا حَمَّادُ بْنُ زَيد، عَنْ أيُّوب، عَنْ حَفْصَة، قال أبُو عَبْدِ اللهِ، أو هِشَام بنِ حسَّان، عَن حَفصة، عَن أُمِّ عَطِيَّة، عَنِ النَّبيِّ ﷺ قالَت: كُنَّا نُنهى أن نحِدَّ على ميِّتٍ فوق ثلاثٍ، إلاَّ على زوجٍ أربعة أشهرٍ وعشراً، ولا نكتحل، ولا نتطيَّب، ولا نلبَسَ ثوباً مَصبُوغاً إلاَّ ثوبَ عصْبٍ، وقد رُخِّصَ لنا عِنْدَ الطُّهْرِ، إذا اغتسلت إحدانا مِن مَحِيضِها، في نُبْذَةٍ من كُستِ أظفار، وكُنَّا نُنْهى عن اتِّبَاعِ الجنائز. قالَ أبُو عَبْد اللَّه: رَوَاهُ هِشَامُ بْنُ حَسَّان، عَنْ حَفصة، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبيِّ ﷺ.

[الحديث ٣١٣ ـ أطرافه في: ١٢٧٨، ١٢٧٩، ٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣].

١٤ ـ باب دَلْكِ المَرْأَةِ نَفْسَها إذا تَطَهَّرَتْ مِنَ المَحِيضِ، وكَيفَ تَغْتَسِلُ، وتَأْخُذُ فِرْصَةً مُمَسَّكَةً، فَتَتَّبِعُ أَثَرَ الدَّم

٣١٤ ـ حدّثنا يَحْيى قالَ: حَدَّثَنا ابْنُ عُيَيْنَة، عَنْ مَنْصُور بن صَفِيَّة، عَنْ أُمِّه، عَنْ عَائِشَةَ أنَّ امْرأةً سألَتِ النَّبيَّ ﷺ عَن غُسْلِها مِن المحيض؟ فأمَرَها كيفَ تَغْتَسِلُ قالَ: «خُذي فِرْصَةً مِن مِسكٍ، فتطهَّري بها». قالَت: كيفَ أتطهَّر؟ قال: «تطهَّري بها». قالَت: كيف؟ قالَ: «سبحان الله، تطهَّري». فاجتبذتُها إليَّ، فقلتُ: تتبَّعي بها أثرَ الدم.

[الحديث ٣١٤ ـ طرفاه في: ٣١٥، ٧٣٥٧].

١٥ ـ باب غُسْلِ المَحِيض

٣١٥ ـ حدّثنا مُسلِمٌ قالَ: حدّثنا وُهَيبٌ: حَدَّثَنا مَنصُورٌ، عن أُمِّهِ، عَن عائِشَة: أنَّ امْرَأَةً مِنَ الأنْصار، قالَتْ للنَّبيِّ ﷺ: كيفَ أغتَسِلُ مِنَ المَحِيضِ؟ قالَ: «خُذي فِرصَةً مُمَسَّكَةً، فتوَضَّئي ثلاثاً». ثُمَّ إنَّ النَّبيَّ ﷺ استحيا، فأعرَضَ بوجهِهِ، أو قالَ: «تَوَضَّئي بِها». فَأَخَذْتُها فجَذَبْتُها،

٣١٤ـ قوله: فِرصة بتثليث الفاء (شارح).

ـ قوله: «مسك» بكسر الميم وروي بفتحها انظر الشارح

[16] The woman combs her head while taking bath (to be purified) following menstruation

316- A'isha "Allah be pleased with her" reported: In the last Hajj of Allah's Apostle "Allah's blessing and peace be upon him" I assume the Ihram for Hajj along with Allah's Apostle "Allah's blessing and peace be upon him". I was one of those who intended Tamattu (to perform Hajj and Umra) and did not take the animal for sacrifice with me. I got my menses and was not clean till the night of Arafat. I said: "O Allah's Apostle! It is the night of the day of Arafat and I intended to perform Hajj with Umra." Allah's Apostle "Allah's blessing and peace be upon him" told me to undo my hair and comb it and to postpone the Umra. I did so and completed Hajj. On the night of Al'hasba (a place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (The Prophet "Allah's blessing and peace be upon him" ordered Abdur'rahman (A'isha's brother) to take me to At'tan'im to assume the Ihram for Umra in lieu of that (of Hajj At'tamattu) which I had intended to perform.

[17] The woman could undo her hair while taking a bath (to be purified) after menses

317- A'isha "Allah be pleased with her" narrated: On the first of Dhul'hijja we set out with the intention of performing Hajj. Allah's Apostle "Allah's blessing and peace be upon him" said: "Any one who likes to assume the Ihram for Umra he can do so. Had I not brought the sacrificing beasts with me, I would have assumed the Ihram for Umra. "Some of us assumed the Ihram for Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for Umra. I got menses and kept on menstruating until the day of Arafat. I complained of that to The Prophet "Allah's blessing and peace be upon him". He told me to postpone my Umra, undo and comb my hair, and to assure the Ihram of Hajj; and I did so. At the night of Hasba, he sent my brother Abdur'rahman Ibn Abu'bakr with me to At'tan'im, where I assumed the Ihram for Umra in lieu of the previous one. For that (Umra, according to Hesham) neither sacrificing animals, fasting nor alms were required.

[18] Allah's saying: "...then out of a morsel of flesh, partly unformed... (The Pilgrimage "Al'hajj" 5)

318- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "At every womb Allah appoints an angel who says: "O Lord! A drop of semen, O Lord! A leech-like clot. O Lord! A little lump of flesh." Then if Allah wishes (to accomplish) its creation, the angel asks: "(O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? What will his age be? " So all that is written while the child is still in the mother's womb."

[19] How could the menstruating woman assume Ihram for Hajj or Umra

319- Urwa narrated: A'isha "Allah be pleased with her" narrated: "We set

فَأَخْبَرَتْهَا بِمَا يُرِيدُ النَّبِيُّ ﷺ. [طرفه في: ٣١٤]

١٦ ـ باب امْتِشاطِ المَرْأَةِ عِنْدَ غُسْلِها مِنَ المحيض

٣١٦ ـ حدثنا موسى بن إسماعيل حَدَّثَنا إبْراهيمُ: حَدَّثَنا ابْنُ شِهابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ قالَتْ: أَهْلَلْتُ مع رَسولِ اللهِ ﷺ في حَجَّةِ الوَداعِ، فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الهَدْيَ، فَزَعَمَتْ أَنَّها حاضَتْ، وَلَمْ تَطْهُرْ حَتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ، فَقالَتْ: يا رَسولَ اللهِ، هذه لَيْلَةُ عَرَفَةَ، وَإِنَّما كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقالَ لَها رَسولُ اللهِ ﷺ: «انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَمْسِكِي عَنْ عُمْرَتِكِ» فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الحَجَّ، أَمَرَ عَبْدَ الرَّحْمنِ، لَيْلَةَ الحَصْبَةِ، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكانَ عُمْرَتِي الَّتي نَسَكْتُ.

[طرفه في: ٢٩٤]

١٧ ـ باب نَقْضِ المَرْأَةِ شَعَرَها عِنْدَ غُسْلِ المَحِيضِ

٣١٧ ـ حدثنا عُبَيْدُ بْنُ إسماعيل قال: حَدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مُوافِينَ لِهِلالِ ذي الحِجَّةِ، فَقالَ رَسولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ، فَإِنِّي لَوْلا أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ». فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وَكُنْتُ أَنا مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنا حائِضٌ، فَشَكَوْتُ إلى النَّبِيِّ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي وَأَهِلِّي بِحَجٍّ». فَفَعَلْتُ، حَتَّى إذا كانَ لَيْلَةُ الحَصْبَةِ، أَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحمنِ بْنَ أَبي بَكْرٍ، فَخَرَجْتُ إلى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكانَ عُمْرَتي. قالَ هِشامٌ: وَلَمْ يَكُنْ في شَيْءٍ مِنْ ذلِكَ، هَدْيٌ وَلا صَوْمٌ وَلا صَدَقَةٌ.

[طرفه في: ٢٩٤]

١٨ ـ باب ﴿مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾ [الحج: ٥]

٣١٨ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ عُبَيْدِ اللهِ بْنِ أَبي بَكْرٍ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكاً، يَقُولُ: يا رَبِّ نُطْفَةٌ، يا رَبِّ عَلَقَةٌ، يا رَبِّ مُضْغَةٌ، فَإِذا أَرادَ أَنْ يَقْضِيَ خَلْقَهُ قالَ: أَذَكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ فَما الرِّزْقُ وَالأَجَلُ؟ فَيُكْتَبُ في بَطْنِ أُمِّهِ».

[الحديث ٣١٨ ـ طرفاه في: ٣٣٣، ٦٥٩٥].

١٩ ـ باب كَيْفَ تُهِلُّ الحائِضُ بِالحَجِّ وَالعُمْرَةِ

٣١٩ ـ حدثنا يَحْيى بْنُ بُكَيْرٍ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَداعِ، فَمِنّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنّا مَنْ أَهَلَّ

٣١٧ـ قوله: أن يهلل بلامين وللأصيلي وابن عساكر يهل بلام مشددة (شارح).

out with the Prophet "Allah's blessing and peace be upon him" in his last Hajj. Some of us intended to perform Umra while others did to offer Hajj. When we reached Mecca, Allah's Apostle said: "Whoever had assumed the Ihram for Umra and had not brought the sacrificing animal should finish his Ihram and whoever had assumed the Ihram for Umra and brought the sacrificial animal should not finish the Ihram till he has slaughtered his sacrificial animal and whoever had assumed the Ihram for Hajj should complete his Hajj."" A'isha further added: "I got my menses and kept on menstruating till the day of Arafat, and I had assumed the Ihram for Umra only. The Prophet ordered me to undo and comb my hair and assume the Ihram for Hajj only without the Umra. I did so till I completed the Hajj. Then the Prophet sent Abdur'rahman Ibn Abu'bakr with me ordering me to perform Umra from At'tan'im in lieu of the missed one."

[20] The menstruation's beginning and termination

women used to send to A'isha "Allah be pleased with her" asking whether the yellowish discharge could be a sign of purity after the menses. She used to order them not to hurry and instead wait till it turns to be as white as it could be.

On the other hand, the daughter of Zaid Ibn Thabit "Allah be pleased with him" was reported to have been informed that the women at her own time used to call for the lamps at night to be able to see whether they became purely clean. She commented: "Women (during the lifetime of The Prophet) used not to do this." She was reported to have criticized them.

320- A'isha "Allah be pleased with her" reported: Fatima Bint Abu'hubaish used to have bleeding in between the menses courses, so she asked the Prophet "Allah's blessing and peace be upon him" about it . He replied: "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begin and when it has finished, take a bath and start praying."

[21] There is no prayer required from the menstruating woman (during the period of menses)

321- A'isha "Allah be pleased with her" was reported to have been asked by a woman: "Should I offer the prayers that which I did not offer because of menses?" A'isha said: "Are you from the Huraura (a town in Iraq?) We were with The Prophet "Allah's blessing and peace be upon him" and used to get our menses; but he never ordered us to offer them (the Prayers missed during menses periods)." A'isha perhaps said: "We did not offer them."

[22] Sleeping with the menstruating woman who is wearing her clothes of menses

322- Zainab Bint Abu'salama reported: Ommu'salama "Allah be pleased with her" narrated: "I got my menses while I was lying with The Prophet "Allah's blessing and peace be upon him" under a woollen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Apostle "Allah's blessing and peace be upon him" said: "Have you got your menses?" I replied: "Yes." Then he called me and took me with him under the woollen sheet." Ommu'salama further added: "The Prophet "Allah's blessing and peace be upon him" used to kiss me while he was fasting. The Prophet "Allah's blessing and peace be upon him" and I used to take bath (to get rid) of the ceremonial impurity (after sexual intercourse) together from a single pot of water."

[23] (The woman's) taking the menses clothes (to wear)

323- Zainab Bint Abu'salama reported: Ommu'salama "Allah be pleased

بِحَجٍّ، فَقَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيُحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلا يَحِلُّ، حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ». قَالَتْ: فَحِضْتُ، فَلَمْ أَزَلْ حَائِضاً حَتَّى كَانَ يَوْمُ عَرَفَةَ، وَلَمْ أُهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ ﷺ: أَنْ أَنْقُضَ رَأْسِي، وَأَمْتَشِطَ، وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ العُمْرَةَ، فَفَعَلْتُ ذلكَ، حَتَّى قَضَيْتُ حَجِّي، فَبَعَثَ مَعِي عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيمِ. [طرفه في: ٢٩٤]

٢٠ ـ باب إِقْبَالِ المَحِيضِ وَإِدْبَارِهِ

وَكُنَّ نِسَاءٌ يَبْعَثْنَ إِلَى عَائِشَةَ بِالدُّرْجَةِ فِيهَا الكُرْسُفُ فِيهِ الصُّفْرَةُ، فَتَقُولُ: لا تَعْجَلْنَ حَتَّى تَرَيْنَ القَصَّةَ البَيْضَاءَ، تُرِيدُ بِذلِكَ الطُّهْرَ مِنَ الحَيْضَةِ. وَبَلَغَ ابْنَةَ زَيْدِ بْنِ ثَابِتٍ: أَنَّ نِسَاءً يَدْعُونَ بِالمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ، يَنْظُرْنَ إِلَى الطُّهْرِ، فَقَالَتْ: مَا كَانَ النِّسَاءُ يَصْنَعْنَ هذا، وَعَابَتْ عَلَيْهِنَّ.

٣٢٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قال: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: «ذٰلِكِ عِرْقٌ، وَلَيْسَتْ بِالحَيْضَةِ، فَإِذَا أَقْبَلَتِ الحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي» [طرفه في: ٢٢٨]

٢١ ـ باب لا تَقْضِي الحَائِضُ الصَّلاَةَ

وَقالَ جَابِرٌ وَأَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «تَدَعُ الصَّلاَةَ».

٣٢١ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَتْنِي مُعَاذَةُ: أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ: أَتَجْزِي إِحْدَانَا صَلاَتَهَا إِذَا طَهُرَتْ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ، فَلا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلاَ نَفْعَلُهُ.

٢٢ ـ باب النَّوْمِ مَعَ الحَائِضِ وَهْيَ فِي ثِيَابِهَا

٣٢٢ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ قالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ قَالَتْ: حِضْتُ وَأَنَا مَعَ النَّبِيِّ ﷺ فِي الخَمِيلَةِ، فَانْسَلَلْتُ، فَخَرَجْتُ مِنْهَا، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنُفِسْتِ»؟ قُلْتُ: نَعَمْ، فَدَعَانِي، فَأَدْخَلَنِي مَعَهُ فِي الخَمِيلَةِ. قَالَتْ: وَحَدَّثَتْنِي: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أَغْتَسِلُ، أَنَا وَالنَّبِيُّ ﷺ، مِنْ إِنَاءٍ وَاحِدٍ مِنَ الجَنَابَةِ. [طرفه في: ٢٩٨]

٢٣ ـ باب مَنْ أَخَذَ ثِيَابَ الحَيْضِ سِوَى ثِيَابِ الطُّهْرِ

٣٢٣ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ

باب ٢٠ ـ قوله: (بالدرجة) بهذا الضبط وبضم أوله وسكون ثانيه وبفتح الأولين ونوزع فيه من الشارح مختصراً ولا نزاع في الضبط الذي جرى عليه الطبع فإنه جمع درج بالضم ثم السكون كقرط وقرطة.

٣٢١ـ قوله: (أتجزي) أي أتقضي وصلاتها نصب على المفعولية (شارح).

with her" narrated: " While I was lying with The Prophet "Allah's blessing and peace be upon him" under a woollen sheet I got my menses. So I slipped away, took the clothes for menses and put them on. Allah's Apostle "Allah's blessing and peace be upon him" said: "Have you got your menses?" I replied: "Yes." Then he called me and took me with him under the woollen sheet."

[24] The menstruating women could attend the two Muslim's feasts and the religious gathering of the faithful believers; but they should keep away from the praying place

324- Aiyub narrated: Hafsa told: We used to forbid our young women to go out for the two Feasts prayers. A woman came and stayed at the palace of Banu'khalaf and told of her sister whose husband took part in twelve invasions along with the Prophet in six of which her sister accompanied her husband. She (the woman's sister) said: "We used to treat the wounded, look after the patients and once I asked the Prophet: Will there be any harm for any of us to stay at home if she doesn't have a veil? " He said: "She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.

" When Ommu'atiyya came I asked her whether she had heard it from the Prophet. She replied: "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say: May my father be sacrificed for him) I have heard the Prophet saying: "The unmarried young virgins and the mature girl who stay often screened, or the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers.

But the menstruating women should keep away from the praying place. "Hafsa asked Ommu'atiyya surprisingly: "Do you say the menstruating women?" She replied: "Doesn't a menstruating woman attend Arafat (during the greater pilgrimage "Hajj") and such and such (other deeds)?"

[25] When woman menstruates three times in a month

325- A'isha "Allah be pleased with her" narrated: Fatima Bint "daughter of" Abu'hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

[26] The yellowish discharge on the days other than those of the menstruation

326- Ommu'atiyya "Allah be pleased with her" narrated: We never considered yellowish discharge as a thing of importance (as menses).

ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ، مُضْطَجِعَةٌ فِي خَمِيلَةٍ، حِضْتُ فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي، فَقَالَ: «أَنُفِسْتِ»؟ فَقُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ. [طرفه في: ٢٩٨]

٢٤ ـ باب شُهُودِ الحَائِضِ العِيدَيْنِ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلْنَ المُصَلَّى

٣٢٤ ـ حدّثنا مُحَمَّدٌ، هُوَ ابْنُ سَلَامٍ، قَالَ: أَخبرنَا عبدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حفصةَ قالَتْ: كُنَّا نَمنعُ عَواتِقَنا أنْ يَخرُجْنَ فِي العِيدَيْنِ، فقدِمَتِ امرأةٌ، فنزلتْ قصرَ بني خلفٍ، فَحَدَّثَتْ عَنْ أُخْتِهَا، وَكَانَ زَوْجُ أُخْتِهَا غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشْرَةَ، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتٍّ، قَالَتْ: كُنَّا نُداوِي الكَلْمى، ونَقومُ على المَرْضى، فسأَلَتْ أُخْتِي النَّبِيَّ ﷺ: أَعلى إِحدانا بأسٌ، إِذا لَمْ يَكُنْ لها جِلبابٌ، أنْ لا تَخرجَ؟ قال: «لِتُلبِسْها صاحبتُها مِن جِلبابِها، ولْتَشهدِ الخيرَ، ودَعْوةَ المُسلمِينَ». فَلَمَّا قدِمتْ أُمُّ عَطيَّةَ، سَأَلْتُهَا: أَسَمِعْتِ النَّبِيَّ ﷺ؟ قَالَتْ: بِأَبِي، نَعَمْ، وَكَانَتْ لاَ تَذْكُرُهُ إِلاَّ قالتْ: بِأَبي، سَمِعْتُهُ يَقُولُ: «يَخْرُجُ العَواتِقُ، وذَواتُ الخُدُورِ، أَوِ العَوَاتِقُ ذَوَاتُ الخُدورِ، والحُيَّضُ، ولْيَشهدْنَ الخيرَ، ودَعْوةَ المؤمِنِينَ، ويَعتزِلُ الحُيَّضُ المُصلَّى». قَالَتْ حَفْصَةُ: فَقُلتُ: الحُيَّضُ؟ فَقالَتْ: أَلَيسَ تَشهدُ عَرَفةَ، وكذا وكذا!
[الحديث ٣٢٤ ـ أطرافه في: ٣٥١، ٩٧١، ٩٧٤، ٩٨٠، ٩٨١، ١٦٥٢].

٢٥ ـ باب إِذَا حَاضَتْ فِي شَهْرٍ ثَلاثَ حِيَضٍ، وَمَا يُصَدَّقُ النِّسَاءُ فِي الحَيْضِ وَالحَمْلِ، فِيمَا يُمْكِنُ مِنَ الحَيْضِ

لِقَولِ اللَّهِ تَعالى: ﴿ولا يَحِلُّ لَهُنَّ أنْ يَكْتُمْنَ ما خَلَقَ اللَّهُ فِي أرْحامِهِنَّ﴾ [البقرة: ٢٢٨]، ويُذكَرُ عَنْ عَلِيٍّ وشُرَيحٍ: إِنِ امْرَأَةٌ جاءَتْ بِبَيِّنَةٍ مِنْ بِطَانَةِ أَهْلِهَا، مِمَّنْ يُرْضى دِينُهُ، أَنَّهَا حَاضَتْ ثَلاثاً فِي شَهْرٍ صُدِّقَتْ. وقالَ عَطاءٌ: أَقراؤُها ما كانَتْ. وبِهِ قالَ إِبراهيمُ. وقالَ عَطاءٌ: الحَيضُ يَوْمٌ إِلَى خَمسَ عَشرةَ. وقَالَ مُعتَمِرٌ، عَنْ أَبِيهِ: سأَلْتُ ابنَ سِيرِينَ، عَنِ المَرأةِ تَرى الدَّمَ، بعدَ قُرئِها بِخَمسةِ أَيّامٍ؟ قالَ: النِّساءُ أَعلَمُ بِذلِكَ.

٣٢٥ ـ حدّثنا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاةَ؟ فَقَالَ: «لاَ، إِنَّ ذلِكِ عِرْقٌ، ولكِنْ دَعِي الصَّلاةَ قَدْرَ الأَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسِلِي وَصَلِّي».
[طرفه في: ٢٢٨].

٢٦ ـ باب الصُّفْرَةِ وَالكُدْرَةِ فِي غَيْرِ أَيَّامِ الحَيْضِ

٣٢٦ ـ حدثنا قتيبةُ بنُ سعيدٍ قالَ: حَدَّثَنا إِسماعيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا لاَ نَعُدُّ الكُدْرَةَ وَالصُّفْرَةَ شَيئاً.

[27] The blood vessel of woman's persistent bleeding (in between the menses courses from uterus)

327- A'isha "Allah be pleased with her" narrated: Ommu'habiba "Allah be pleased with her" got bleeding in between the menses courses for seven years. She asked Allah's Apostle "Allah's blessing and peace be upon him" about it. He ordered her to take a bath (after the cessation of actual menses) and added that it (the persistent bleeding from uterus in between the menses courses) was (from) a blood vessel. So she used to take a bath for every prayer.

[28] When the woman gets menses after the Ifada circumambulation

328- A'isha "Allah be pleased with her" narrated: I told Allah's Apostle "Allah's blessing and peace be upon him" that Safiyya Bint Huyai (The Prophet's wife) had got her menses. He said: "She will probably delay us. Did she perform The Ifada circumambulation with you?" We replied: "Yes." On that The Prophet "Allah's blessing and peace be upon him" told her to depart.

329- Ibn Abbas "Allah be pleased with both" told: The menstruating woman was permitted to depart when she got her menses (after the Ifada circumambulation).

330- Ibn Abbas "Allah be pleased with both" further added: Ibn Omar "Allah be pleased with both" formerly had said that she (the menstruating woman) should not leave. But later, I heard him saying that she could depart since The Prophet of Allah "Allah's blessing and peace be upon him" gave her the permission.

[29] When the menstruating woman sees that she got clean

Ibn Abbas said that she should take a bath and offer the prayer. If she prayed then her husband could have sexual intercourse with her, since the prayer was much greater

331- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: " When your menses begins Give up the prayer; and when it has finished, wash the blood off your body (by taking a bath) and start praying."

[30] Offering prayer on the confined woman who died during her child birth

332- Samura Ibn Jundub "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer for the dead body of a woman who died of delivery (during her Child birth). He stood by the middle of her body.

٢٧ ـ باب عِرْقِ الاِسْتِحَاضَةِ

٣٢٧ ـ حدّثنا إبْرَاهِيم بْنُ المُنْذِرِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنِي ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ ذلك؟ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فقال: «هذا عِرْقٌ». فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ.

٢٨ ـ باب المَرْأَةِ تَحِيضُ بَعْدَ الإِفَاضَةِ

٣٢٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ؟». فَقَالُوا: بَلَى، قَالَ: «فَاخْرُجِي».

[طرفه في: ٢٩٤].

٣٢٩ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رُخِّصَ لِلحَائِضِ أَنْ تَنْفِرَ إِذَا حَاضَتْ.

[الحديث ٣٢٩ ـ طرفاه في: ١٧٥٥، ١٧٦٠].

٣٣٠ ـ وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ: إِنَّهَا لاَ تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ: تَنْفِرُ، إِنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لَهُنَّ.

[الحديث ٣٣٠ ـ طرفه في: ١٧٦١].

٢٩ ـ باب إِذَا رَأَتِ المُسْتَحَاضَةُ الطُّهْرَ

قَالَ ابْنُ عَبَّاسٍ: تَغْتَسِلُ وَتُصَلِّي وَلَوْ سَاعَةً، وَيَأْتِيهَا زَوْجُها إِذَا صَلَّتْ، الصَّلاَةُ أَعْظَمُ.

٣٣١ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَقْبَلَتِ الحَيضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[طرفه في: ٢٢٨].

٣٠ ـ باب الصَّلاَةِ عَلَى النُّفَسَاءِ وَسُنَّتِهَا

٣٣٢ ـ حدّثنا أَحْمَدُ بْنُ أَبِي سُرَيجٍ قَالَ: أَخْبَرَنَا شَبَابَةُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ حُسَينٍ

٣٢٧ـ قوله: (إبراهيم بن المنذر) في بعض نسخ المتن زيادة الحزامي وقوله: (وعن عمرة) عطف على عروة أي ابن شهاب يرويه عنها أيضاً ولأبي الوقت وابن عساكر عن عروة بحذف الواو والمحفوظ إثباتها ا هـ من الشارح مختصراً.

٣٣٢ـ قوله: وسطها بتحريك السين على أنه اسم وبتسكينها على أنه ظرف (شارح).

[31]

333- Maimuna "Allah be pleased with her" narrated: “During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Apostle "Allah's blessing and peace be upon him”. He used to offer the prayer on his sheet. In prostration, some of his clothes used to touch me."

المُعَلِّم، عَنِ ابْنِ بُرَيدَة، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيهَا النَّبِيُّ ﷺ، فَقَامَ وَسَطَهَا.

[الحديث ٣٣٢ ـ طرفاه في: ١٣٣١، ١٣٣٢].

٣١ ـ باب

٣٣٣ ـ حدّثنا الحَسَنُ بْنُ مُدْرِكٍ قال: حَدَّثَنَا يَحيى بْنُ حَمَّادٍ قال: أَخبَرَنا أَبُو عَوَانَةَ، اسْمُهُ الوَضَّاحُ، مِنْ كِتَابِهِ قَالَ: أَخْبَرَنا سُلَيمانُ الشَّيبانِيُّ، عَنْ عَبدِ اللَّه بْنِ شَدَّادٍ قال: سَمِعْتُ خَالَتِي مَيمُونَةَ، زَوْجَ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ تَكُونُ حَائِضاً لا تُصَلِّي، وَهْيَ مُفتَرِشَةٌ بِحِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُصَلِّي عَلَى خُمْرَتِهِ، إِذَا سَجَدَ أَصَابَنِي بَعْضُ ثَوْبِهِ.

[الحديث ٣٣٣ ـ أطرافه في: ٣٧٩، ٣٨١، ٥١٧، ٥١٨].

(7) The Book of Tayammum

(Using clean sands or earth in rubbing faces and hands)

[1] What about Tayammum

And Allah's saying: "But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (The Repast "Al'ma'ida" 6)

334- A'isha "Allah be pleased with her" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al'baida or Dhatul'jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him.

There was no water at that place, so the people went to Abu'bakr As'siddiq and said: "Don't you see what A'isha has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no water with them." Abu'bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them."

A'isha further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water.

So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Osaid Ibn Hudair said: "O the family of Abu'bakr! This is not the first blessing of yours." A'isha further said: Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

335- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five things which were not given to any one else before me.

1 Allah made me victorious by awe, (by His frightening my enemies) for a distance covered in one month. 2 The earth has been made for me (and for my followers) a place for prayer, in addition to being pure for anyone wanting to perform prayer at its due time. 3 The booty has been made lawful for me; though it was not lawful for anyone else before me. 4 I have been given the right of intercession (on the Day of Judgement). 5 Every Prophet used to be sent to his nation only but I have been sent to all mankind."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧ - كِتَابُ التَّيَمُّم

١ - بَابُ التَّيَمُّمِ

قَوْلُ اللَّهِ تَعالَى: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِنْهُ﴾ [المائدة: ٦].

٣٣٤ - حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالبَيْدَاءِ، أَوْ بِذَاتِ الجَيْشِ، انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ، وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ! فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الحُضَيْرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا البَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا العِقْدَ تَحْتَهُ.

[الحديث ٣٣٤ ـ أطرافه في: ٣٣٦، ٣٦٧٢، ٣٧٧٣، ٤٥٨٣، ٤٦٠٧، ٤٦٠٨، ٥١٦٤، ٥٢٥٠، ٥٨٨٢، ٦٨٤٤، ٦٨٤٥].

٣٣٥ ـ حدَّثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا هُشَيْمٌ (ح). قَالَ: وحَدَّثَنِي سَعِيدُ بْنُ النَّضْرِ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا سَيَّارٌ قَالَ: حَدَّثَنَا يَزِيدُ، هُوَ ابْنُ صُهَيْبٍ الفَقِيرُ، قَالَ: أَخْبَرَنَا جَابِرُ ابْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أُعْطِيتُ خَمْساً، لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ المَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً». [الحديث ٣٣٥ ـ طرفاه في: ٤٣٨، ٣١٢٢].

كتاب ٧ ـ قوله: التيمم ـ قوله كتاب ولغير أبوي ذر والوقت والأصيلي وابن عساكر باب التيمم.

٣٣٤ـ قوله: (يطعنني) بضم العين وقد تفتح (شارح).

[2] When there is neither water nor clean earth

336- Hesham Ibn Urwa reported: his father told: A'isha "Allah be pleased with her" told: "I borrowed a necklace from Asma and it was lost. So Allah's Apostle sent a man in search for it; and he found it. Then the time of the prayer became due when there was no water. They prayed (without ablution) and complained to Allah's Apostle of it. So the verse of Tayammum was revealed." Osaid Ibn Hudair said to A'isha: "May Allah reward you! By Allah, whenever anything happened which you disliked, Allah brought in it good for you and for the Muslims."

[3] Performing Tayammum in the urban region for fear of missing the prayer time

Al'hasan said: if one was patient and had water, but he had no one to give or pour it on him to perform ablution, he could offer Tayammum. On the other hand, Ibn Omar was reported to have come from his homeland and the Asr time was due when he was at the fold of cattle, wherein he performed the prayer, (and there was no water for him to perform ablution; so he performed Tayammum). But when he arrived in Medina when the sun was still high, he did not repeat the prayer.

337- Abu'juhaim Ibn Al'harith Al'ansari "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came from the direction of Bir'jamal. A man met him as greeting. But he did not reply till he went to a (mud) wall and smeared his hands and his face with its dust (as performing Tayammum) and then returned back the greeting.

[4] Could he, who performs Tayammum, blow the dust off his hands

338- Abdur'rahman Ibn Abza reported: A man came to Omar Ibn Al'khattab and said: "I became in the state of ceremonial impurity (after sexual intercourse); and I had no water (to take a bath and perform ablution)." Ammar Ibn Yaser "Allah be pleased with both" said to Omar Ibn Al'khattab "Allah be pleased with him": "Do you remember that you and I were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed The Prophet "Allah's blessing and peace be upon him" about it and he said: "It would have been sufficient for you to do like this." The Prophet "Allah's blessing and peace be upon him" then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

[5] Rubbing one's hands and face with the clean earth in performing Tayammum

339- Abdur'rahman Ibn Abza reported: Ammar Ibn Yaser "Allah be pleased with both" said the above statement. Sho'ba (the sub-narrator) stroked the earth lightly with his hand, which he made close to his mouth

٢ ـ باب إِذَا لَمْ يَجِدْ مَاءً وَلاَ تُرَاباً

٣٣٦ ـ حدثنا زَكَرِيَّاءُ بْنُ يَحْيى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّهَا اسْتَعَارَتْ مِن أَسْمَاءَ قِلَادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلاً فَوَجَدَهَا، فَأَدْرَكَتْهُمُ الصَّلاةُ وَلَيسَ مَعَهُمْ مَاءٌ فَصَلَّوا، فَشَكَوْا ذلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيرٍ لِعَائِشَةَ: جَزَاكِ اللَّهُ خَيراً، فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ، إِلاَّ جَعَلَ اللَّهُ ذلِكَ لَكِ وَلِلْمُسْلِمِينَ فِيهِ خَيراً.

[طرفه في: ٣٣٤].

٣ ـ باب التَّيَمُّمِ في الحَضَرِ، إِذَا لَمْ يَجِدِ المَاءَ وَخَافَ فَوْتَ الصَّلاةِ

وَبِهِ قَالَ عَطَاءٌ، وَقَالَ الحَسَنُ، فِي المَرِيضِ عِنْدَهُ المَاءُ، وَلاَ يَجِدُ مَنْ يُنَاوِلُهُ: يَتَيَمَّمُ. وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالجُرُفِ، فَحَضَرَتِ العَصْرُ بِمَرْبَدِ النَّعَمِ فَصَلَّى، ثُمَّ دَخَلَ المَدِينَةَ وَالشَّمْسُ مُرْتَفِعَةٌ، فَلَمْ يُعِدْ.

٣٣٧ ـ حدثنا يَحْيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ قَالَ: سَمِعْتُ عُمَيراً، مَوْلَى ابْنِ عَبَّاسٍ، قَالَ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيمِ بْنِ الحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ، فَقَالَ أَبُو الجُهَيمِ: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيهِ، فَلَمْ يَرُدَّ عَلَيهِ النَّبِيُّ ﷺ، حَتَّى أَقْبَلَ عَلَى الجِدَارِ، فَمَسَحَ بِوَجْهِهِ وَيَدَيهِ، ثُمَّ رَدَّ عَلَيهِ السَّلامَ.

٤ ـ باب المُتَيَمِّمِ هَل يَنْفُخُ فِيهِمَا؟

٣٣٨ ـ حدثنا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الخَطَّابِ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أُصِبِ المَاءَ؟ فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الخَطَّابِ: أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فَصَلَّيتُ، فَذَكَرْتُ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ «إنما كان يكفيك هكذا». فَضَرَبَ النَّبِيُّ ﷺ بِكَفَّيهِ الأَرْضَ، وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيهِ؟

[الحديث ٣٣٨ ـ أطرافه في: ٣٣٩، ٣٤٠، ٣٤١، ٣٤٢، ٣٤٣، ٣٤٥، ٣٤٦، ٣٤٧].

٥ ـ باب التَّيَمُّمُ لِلوَجْهِ وَالكَفَّينِ

٣٣٩ ـ حدثنا حَجَّاجٌ قَالَ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي الحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ

باب ٣ ـ قوله: بمربد بفتح الميم كما في الفرع ورواه السفاقسي والجمهور على كسرها وهو الموافق للغة ا هـ. من الشارح.

ـ قوله: (الغنم) وفي بعض النسخ النَّعَم.

٣٣٩ ـ قوله: الصعيد الطيب وضوء المسلم يكفيه من الماء هذا مما زاد في غير الفرع.

(to blow off the dust). Then he passed them on his face and the back of his hands.

340- Abdur'rahman Ibn Abza narrated that he was with Omar Ibn Al'khattab when Ammar Ibn Yaser said to him: "We were in a detachment when we got in the state of ceremonial impurity (after sexual intercourse)…" Ammar said: "I blew the dust off my hands."

341- Abdur'rahman Ibn Abza reported that Ammar Ibn Yaser had said to Omar: "I rolled myself in the dust and came to the Prophet "Allah's blessing and peace be upon him" who said: "Passing dusted hands over the face and the backs of the hands is sufficient for you. ""

342- Abdur'rahman Ibn Abza told: I was with Omar when Ammar Ibn Yaser said to him: (and he narrated the whole tradition).

343- Abdur'rahman Ibn Abza reported: Ammar said: "The Prophet "Allah's blessing and peace be upon him" stroke (lightly) the earth with his hands, which he passed over both of his face and the back of his hands."

[6] If there is no water, the clean earth would be sufficient for one to rub his face and the back of the hands (instead of ablution)

Ibn Abbas was reported to have led people in prayer after he had rubbed with his dusted hands his face and the back of the hands.

344- Imran Ibn Husain "Allah be pleased with him" narrated: We were travelling with The Prophet "Allah's blessing and peace be upon him" and we went on till the last part of the night when we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us wake up; and the first to wake up was so and so, then so and so and then so and so and the fourth person to wake up was Omar Ibn Al'khattab. Whenever The Prophet "Allah's blessing and peace be upon him" used to sleep, nobody would wake up him till he himself got up as we did not know what was happening (regarding revelation) to him in his sleep. So, got up, saw the condition of people, Omar, who was a strict man , said: "Allah is greater" and raised his voice with it, and kept on saying loudly till The Prophet "Allah's blessing and peace be upon him" got up because of it. When he got up, the people informed him about what had happened to them. He said: "There is no harm (or it will not be harmful). Depart!" So they departed from that place. After covering some distance The Prophet "Allah's blessing and peace be upon him" stopped and asked for some water to perform the ablution. So he performed the ablution. The call for the prayer was pronounced and he led the people in prayer. After he had finished the prayer, he saw a man sitting aloof who had not prayed with the people. He asked: "O so and so! What has prevented you from praying with us?" He replied: "I am in a state of ceremonial impurity (after sexual intercourse); and there is no water. " The Prophet "Allah's blessing and peace be upon him" said: "(Take from) clean earth (and rub with your hands your face and the back of the hands. That) is sufficient for you."

Then The Prophet "Allah's blessing and peace be upon him" proceeded on and the people complained to him of thirst. Thereupon he got down and called some person and Ali, and ordered them to go and bring water. So they went in

الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: قَالَ عَمَّارٌ بِهذا، وَضَرَبَ شُعْبَةُ بِيَدَيْهِ الأَرْضَ، ثُمَّ أَدْنَاهُما مِنْ فِيهِ، ثُمَّ مَسَحَ وَجْهَهُ وَكَفَّيهِ. وَقَالَ النَّضْرُ: أَخْبَرَنا شُعْبَةُ، عَنِ الحَكَمِ قَالَ: سَمِعْتُ ذَرّاً يَقُولُ: عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى. قَالَ الحَكَمُ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ قَالَ: قَالَ عَمَّارٌ.

[طرفه في: ٣٣٨]

٣٤٠ ـ حَدَّثَنا سُلَيمانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّهُ شَهِدَ عُمَرَ، وَقَالَ لَهُ عَمَّارٌ: كُنَّا فِي سَرِيَّةٍ فَأَجْنَبْنَا، وَقَالَ: تَفَلَ فِيهِما.

[طرفه في: ٣٣٨]

٣٤١ ـ حَدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: قَالَ عَمَّارٌ لِعُمَرَ: تَمَعَّكْتُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «يَكْفِيكَ الوَجْهَ وَالكَفَّيْنِ».

[طرفه في: ٣٣٨]

٣٤٢ ـ حَدَّثَنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: شَهِدْتُ عُمَرَ، فَقَالَ لَهُ عَمَّارٌ، وَسَاقَ الحَدِيثَ.

[طرفه في: ٣٣٨]

٣٤٣ ـ حَدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، قَالَ: قَالَ عَمَّارٌ: فَضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ الأَرْضَ، فَمَسَحَ وَجْهَهُ وَكَفَّيهِ.

[طرفه في: ٣٣٨]

٦ ـ بابٌ الصَّعِيدُ الطَّيِّبُ وَضُوءُ المُسْلِمِ، يَكْفِيهِ مِنَ المَاءِ

وَقَالَ الحَسَنُ: يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ. وَأَمَّ ابْنُ عَبَّاسٍ وَهُوَ مُتَيَمِّمٌ. وَقَالَ يَحْيَى بْنُ سَعِيدٍ: لاَ بَأْسَ بِالصَّلاَةِ عَلَى السَّبَخَةِ، وَالتَّيَمُّمِ بِهَا.

٣٤٤ ـ حَدَّثَنا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنا عَوْفٌ قَالَ: حَدَّثَنا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ قَالَ: كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ، وَإِنَّا أَسْرَيْنَا، حَتَّى كُنَّا فِي آخِرِ اللَّيْلِ، وَقَعْنَا وَقْعَةً، وَلاَ وَقْعَةَ أَحْلَى عِنْدَ المُسَافِرِ مِنْهَا، فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ، وَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ فُلاَنٌ ـ يُسَمِّيهِمْ أَبُو رَجَاءٍ فَنَسِيَ عَوْفٌ ـ ثُمَّ عُمَرُ بْنُ الخَطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ ﷺ إِذَا نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لأَنَّا لاَ نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأَى مَا

٣٤٤ـ قوله: (يغيرون) بضم الياء من أغار ويجوز فتحها من غار وهو قليل (شارح).

ـ قوله: قال أبو عبد الله إلى قوله الزبور ثابت للمستملي هنا وليس في الفرع من الشارح.

search of water and met a woman who was sitting on her camel between two bags of water. They asked: "Where can we find water?" She replied: "I was there (at the place of water) as of this hour yesterday and my people are behind me." They requested her to accompany them. She asked: "Where?" They said: "To Allah's Apostle "Allah's blessing and peace be upon him"." She said: "Do you mean the man who is called the Sabi (with a new religion)?" They replied: "Yes, the same person. So come along." They brought her to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story. He said: "Help her to dismount." The Prophet "Allah's blessing and peace be upon him" asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals.

So they all watered their animals and quenched their thirst and also gave water to others. The Prophet "Allah's blessing and peace be upon him" gave a pot full of water to the person who was in a state of ceremonial impurity (after sexual intercourse) and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then The Prophet "Allah's blessing and peace be upon him" ordered us to collect something for her. A quantity of dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her. The Prophet "Allah's blessing and peace be upon him" said to her: "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said: "A strange thing! Two men met me and took me to the man who is called the Sabi and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people: "I think that these people leave you intentionally. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam.

[7] If one, in the state of ceremonial impurity feared he might become patient or die (in case of taking a bath) or get thirsty (as a result of the water shortage), then he could rub with his dusted hand his face and the back of the hands

Amr Ibn Al'ass was reported to have become in the state of ceremonial impurity in a very cold night. He took from the clean earth and rubbed with his hands his face and the back of the hands and recited Allah's saying: "nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful." (The Women 29) when this was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" he did not blame him.

345- Abu'wa'il told: Abu'moosa said to Abdullah Ibn Mas'ood: "If one does not find water (for ablution) can he give up the prayer?" Abdullah replied: "If you give the permission to take from the clean earth and rub with hands their faces and the back of the hands (instead of ablution) they would do it even though water was available when one of them finds it cold." Abu'moosa said: "What about the statement of Ammar to Omar?" Abdullah replied: " Omar was not satisfied by his statement."

أَصَابَ النَّاسَ، وَكَانَ رَجُلاً جَلِيداً، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيقَظَ بِصَوْتِهِ النَّبِيُّ ﷺ، فَلَمَّا اسْتَيقَظَ شَكَوْا إِلَيهِ الَّذِي أَصَابَهُمْ، قَالَ: «لاَ ضَيْرَ أَوْ لاَ يَضِيرُ، ارْتَحِلُوا». فَارْتَحَلَ فَسَارَ غَيْرَ بَعِيدٍ، ثُمَّ نَزَلَ فَدَعَا بِالوَضُوءِ فَتَوَضَّأَ، وَنُودِيَ بِالصَّلاَةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا انْفَتَلَ مِنْ صَلاَتِهِ، إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ القَوْمِ، قَالَ: «مَا مَنَعَكَ يَا فُلاَنُ أَنْ تُصَلِّيَ مَعَ القَوْمِ»؟ قَالَ: أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ، قَالَ: «عَلَيكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ». ثُمَّ سَارَ النَّبِيُّ ﷺ، فَاشْتَكَى إِلَيهِ النَّاسُ مِنَ العَطَشِ، فَنَزَلَ فَدَعَا فُلاَناً ـ كَانَ يُسَمِّيهِ أَبُو رَجَاءٍ نَسِيَهُ عَوْفٌ ـ وَدَعَا عَلِيّاً فَقَالَ: «اذْهَبَا فَابْتَغِيَا المَاءَ». فَانْطَلَقَا، فَتَلَقَّيَا امْرَأَةً بَيْنَ مَزَادَتَيْنِ، أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا، فَقَالاَ لَهَا: أَيْنَ المَاءُ؟ قَالَتْ: عَهْدِي بِالمَاءِ أَمْسِ هذِهِ السَّاعَةَ، وَنَفَرُنَا خُلُوفاً، قَالاَ لَهَا: انْطَلِقِي إِذاً، قَالَتْ: إِلَى أَيْنَ؟ قَالاَ: إِلَى رَسُولِ اللَّهِ ﷺ، قَالَتِ: الَّذِي يُقَالُ لَهُ: الصَّابِئُ؟ قَالاَ: هُوَ الَّذِي تَعْنِينَ، فَانْطَلِقِي، فَجَاءَا بِهَا إِلَى النَّبِيِّ ﷺ وَحَدَّثَاهُ الحَدِيثَ، قَالَ: فَاسْتَنْزَلُوهَا عَنْ بَعِيرِهَا، وَدَعَا النَّبِيُّ ﷺ بِإِنَاءٍ، فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ المَزَادَتَيْنِ، أَوْ سَطِيحَتَيْنِ، وَأَوْكَأَ أَفْوَاهَهُمَا، وَأَطْلَقَ العَزَالِيَ، وَنُودِيَ فِي النَّاسِ: اسْقُوا وَاسْتَقُوا، فَسَقَى مَنْ شَاءَ، وَاسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَاكَ أَنْ أَعْطَى الَّذِي أَصَابَتْهُ الجَنَابَةُ إِنَاءً مِنْ مَاءٍ، قَالَ: «اذْهَبْ فَأَفْرِغْهُ عَلَيكَ» وَهِيَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمَائِهَا، وَايْمُ اللَّهِ، لَقَدْ أُقْلِعَ عَنْهَا، وَإِنَّهُ لَيُخَيَّلُ إِلَينَا أَنَّهَا أَشَدُّ مِلأَةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِيُّ ﷺ: «اجْمَعُوا لَهَا». فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ وَدَقِيقَةٍ وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَاماً، فَجَعَلُوهَا فِي ثَوْبٍ، وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيهَا، قَالَ لَهَا: «تَعْلَمِينَ، مَا رَزِئْنَا مِنْ مَائِكِ شَيْئاً، وَلكِنَّ اللَّهَ هُوَ الَّذِي أَسْقَانَا» فَأَتَتْ أَهْلَهَا وَقَدِ احْتَبَسَتْ عَنْهُمْ، قَالُوا: مَا حَبَسَكِ يَا فُلاَنَةُ؟ قَالَتْ: العَجَبُ، لَقِيَنِي رَجُلاَنِ، فَذَهَبَا بِي إِلَى هذَا الَّذِي يُقَالُ لَهُ الصَّابِئُ، فَفَعَلَ كَذَا وَكَذَا، فَوَاللَّهِ، إِنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هذِهِ وَهذِهِ ـ وَقَالَتْ بِإِصْبَعَيهَا الوُسْطَى وَالسَّبَّابَةِ، فَرَفَعَتْهُمَا إِلَى السَّمَاءِ تَعْنِي: السَّمَاءَ وَالأَرْضَ ـ أَوْ إِنَّهُ لَرَسُولُ اللَّهِ حَقّاً. فَكَانَ المُسْلِمُونَ بَعْدَ ذلِكَ، يُغِيرُونَ عَلَى مَنْ حَوْلَهَا مِنَ المُشْرِكِينَ، وَلاَ يُصِيبُونَ الصِّرْمَ الَّذِي هِيَ مِنْهُ، فَقَالَتْ يَوْماً لِقَوْمِهَا: مَا أُرَى أَنَّ هؤُلاَءِ القَوْمَ يَدَعُونَكُمْ عَمْداً، فَهَلْ لَكُمْ فِي الإِسْلاَمِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِي الإِسْلاَمِ. [الحديث ٣٤٤ ـ طرفاه في: ٣٤٨، ٣٥٧١].

٧ ـ باب إِذَا خَافَ الجُنُبُ عَلَى نَفْسِهِ المَرَضَ أَوِ المَوْتَ، أَوْ خَافَ العَطَشَ، تَيَمَّمَ

وَيُذْكَرُ: أَنَّ عَمْرَو بْنَ العَاصِ أَجْنَبَ فِي لَيلَةٍ بَارِدَةٍ، فَتَيَمَّمَ وَتَلاَ: ﴿وَلاَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً﴾ [النساء: ٢٩]، فَذَكَرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ.

٣٤٥ ـ حدّثنا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، هُوَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ أَبُو مُوسى لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِذَا لَمْ يَجِدِ المَاءَ لاَ يُصَلِّي؟ قَالَ عَبْدُ اللَّهِ: لَوْ رَخَّصْتُ لَهُمْ فِي هذَا، كَانَ إِذَا وَجَدَ أَحَدُهُمُ البَرْدَ قَالَ هكَذَا، يَعْنِي تَيَمَّمَ، وَصَلَّى. قَالَ: قُلْتُ: فَأَيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ؟ قَالَ: إِنِّي لَمْ أَرَ عُمَرَ قَنِعَ بِقَوْلِ عَمَّارٍ. [طرفه في: ٣٣٨].

346- Shaqiq Ibn Salama reported: I was with Abdullah and Abu'moosa who asked : "O Abu Abdur'rahman! What one could do if he became in the state of ceremonial impurity (after sexual intercourse) and no water was available?" Abdullah replied: "He would not pray till water is found." Abu'moosa said: "What do you say about the statement of Ammar to whom The Prophet said: "(Take from) the clean earth (and rub with your hands your face and the back of the hands and that) would be sufficient." Abdullah replied: "Don't you see that Omar was not satisfied by Ammar's statement?" Abu'moosa said: "Well, let Ammar's statement, but what will you say about this verse (of rubbing with the dusted hands one's face and the back of the hands)?" Abdullah kept silent and then said: "If we allowed it, then they would probably do it even though water was available, if one of them found it cold." The narrator added: I said to Shaqiq: "Then did Abdullah dislike to rub with the dusted hands one's face and the back of the hands (instead of ablution) for this?" He replied: "Yes."

[8] Rubbing with the dusted hands the face and the back of the hands after stroking the earth with one's hand

347- Al'a'mash narrated: Shaqiq Ibn Salama told: I was sitting down with Abdullah (Ibn Mas'ood) and Abu'moosa Al'ash'airi when the latter asked the former: "If a person becomes in the state of ceremonial impurity and does not find water for one month, can he perform Tayammum and offer his prayer? "He replied in the negative. Abu'moosa said: "What do you say about this verse from The Sura of Al'ma'ida: "But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful" (Al'ma'ida 6)? Abdullah replied: "If we allowed it then they would probably perform Tayammum with clean earth even though water were available but cold." I (the sub-narrator) said to Shaqiq: "You then disliked to perform Tayammum because of this?" Shaqiq said: "Yes. " (Shaqiq added): Abu'moosa said: "Haven't you heard the statement of Ammar to Omar? He said: I was sent out by Allah's Apostle for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I told the Prophet of that he said: "Like this would have been sufficient. " The Prophet (while saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face. So Abdullah said to Abu'moosa: "Don't you know that Omar was not satisfied with Ammar's statement? "

according to another narration, Shaqiq told: While I was with Abdullah and Abu'moosa, the latter said to the former: "Haven't you heard the statement of Ammar to Omar? He said: "Allah's Apostle sent you and me out and I became in a state of ceremonial impurity. I rolled myself in the dust (clean earth). When we came to Allah's Apostle I told him about it and he said: "This would have been sufficient". He passed his hands over his face and the backs of his hands once only."

[9]

348- Imran Ibn Husain Al'khuza'I reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw a man sitting aloof who had not prayed with the people. He asked: "O so and so! What has prevented you from praying with us?" He replied: "I am in a state of ceremonial impurity (after sexual intercourse); and there is no water. " The Prophet "Allah's blessing and peace be upon him" said: "(Take from) clean earth (and rub your face and the back of the hands. That) is sufficient for you."

٣٤٦ ـ حدّثناعُمَرُ بْنُ حَفص قَالَ: حَدَّثَنا أَبِي قَالَ حَدَّثَنا الأَعْمَشُ قَالَ: سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ لَهُ أَبُو مُوسَى: أَرَأَيْتَ يَا أَبَا عَبْدِ الرَّحْمٰنِ، إِذَا أَجْنَبَ فَلَمْ يَجِدْ مَاءً، كَيفَ يَصْنَعُ؟ فَقَالَ عَبْدُ اللَّهِ: لاَ يُصَلِّي حَتَّى يَجِدَ المَاءَ. فَقَالَ أَبُو مُوسَى: فَكَيفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ، حِينَ قَالَ لَهُ النَّبِيُّ ﷺ: «كَانَ يَكْفِيكَ»؟ قَالَ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِذلِكَ؟ فَقَالَ أَبُو مُوسَى: فَدَعْنَا مِنْ قَوْلِ عَمَّارٍ، كَيفَ تَصْنَعُ بِهذهِ الآيَةِ؟ فَما دَرى عَبْدُ اللَّهِ مَا تَقُولُ، فَقَالَ: إِنَّا لَوْ رَخَّصْنَا لَهُمْ فِي هذا، لأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمُ المَاءَ أَنْ يَدَعَهُ وَيَتَيَمَّمَ. فَقُلْتُ لِشَقِيقٍ: فَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ لِهذا؟ قَالَ: نَعَم. [طرفه في: ٣٣٨].

٨ ـ باب التَّيَمُّمُ ضَرْبَةٌ

٣٤٧ ـ حدّثنامُحَمَّدُ بنُ سَلاَمٍ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى الأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ أَنَّ رَجُلاً أَجْنَبَ، فَلَمْ يَجِدِ المَاءَ شَهْراً، أَمَا كَانَ يَتَيَمَّمُ وَيُصَلِّي؟ فَكَيفَ تَصْنَعُونَ بِهذهِ الآيَةِ فِي سُورَةِ المَائِدَةِ: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً﴾ [المائدة: ٦]؟ فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هذا، لأَوْشَكُوا إِذَا بَرَدَ عَلَيهِمُ المَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ. قُلْتُ: وَإِنَّمَا كَرِهْتُمْ هذا لِذَا؟ قَالَ: نَعَمْ. فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ، فَأَجْنَبْتُ فَلَمْ أَجِدِ المَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، فَذَكَرْتُ ذلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هكذَا». فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الأَرْضِ، ثُمَّ نَفَضَهَا، ثُمَّ مَسَحَ بِهِمَا ظَهْرَ كَفِّهِ بِشِمَالِهِ، أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ؟ فَقَالَ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟ وَزَادَ يَعْلَى: عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي أَنَا وَأَنْتَ، فَأَجْنَبْتُ، فَتَمَعَّكْتُ بِالصَّعِيدِ، فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ هكذا». وَمَسَحَ وَجْهَهُ وَكَفَّيهِ وَاحِدَةً؟ [طرفه في: ٣٣٨].

٩ ـ باب

٣٤٨ ـ حدّثناعَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَينٍ الخُزَاعِيُّ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً مُعْتَزِلاً، لَمْ يُصَلِّ فِي القَوْمِ، فَقَالَ: «يَا فُلاَنُ، مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي القَوْمِ»؟ فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ، قَالَ: «عَلَيكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ».

باب ٨ ـ قوله: باب التيمم ضربة بإضافة باب لتاليه ونصب ضربة حال وفي رواية الأكثرين باب بالتنوين التيمم مبتدأ ضربة خبره انظر الشارح.

(8) The book of Prayer

[1] How was the prayer enjoined in The Prophet's Night Journey (to the heavens)

Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan told me that he had said to Hercules: "He, The Prophet "Allah's blessing and peace be upon him" orders us to perform prayers, and to be true and chaste."

349- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'dharr said to people: The Prophet "Allah's blessing and peace be upon him" said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel. He asked: Is there anyone with you? Gabriel replied: Yes, Mohammad is with me. He asked: Has he been called? Gabriel said: Yes. Therefore, the gate was opened and we went over the nearest heaven where we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked towards his left, he wept. Then he said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? He replied: He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell. When he looks towards his right he laughs and when he looks towards his left he weeps.

Then he ascended with me until he reached the second heaven and he (Gabriel) said to its gatekeeper: Open (the gate). The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate."

Anas said: "Abu'dharr added that The Prophet "Allah's blessing and peace be upon him" met Adam, Idris, Moses, Jesus and Abraham. But he (Abu'dharr) did not mention on which heaven they were. But he mentioned that he (The Prophet "Allah's blessing and peace be upon him") met Adam on the nearest heaven and Abraham "Peace be upon him" on the sixth heaven." Anas said: "When Gabriel along with The Prophet "Allah's blessing and peace be upon him" passed by Idris, the latter said: Welcome! O pious Prophet and pious brother. The Prophet "Allah's blessing and peace be upon him" asked: Who is he? Gabriel replied: He is Idris."

The Prophet "Allah's blessing and peace be upon him" added: "I passed by Moses who said: Welcome! O pious Prophet and pious brother. I asked Gabriel: Who is he? Gabriel replied: He is Moses. Then I passed by Jesus who said: Welcome! O pious brother and pious Prophet. I asked: Who is he? Gabriel replied: He is Jesus.

Then I passed by Abraham who said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? Gabriel replied: He is Abraham "Peace be upon him"."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٨ ـ كِتَابُ الصَّلاةِ

١ ـ بابٌ كيفَ فُرِضَتِ الصَّلَوَاتُ في الإسْرَاءِ

وَقالَ ابنُ عبَّاسٍ: حدَّثَنِي أبُو سُفيانَ في حَدِيثِ هِرَقْلَ فقالَ: يأمُرُنا ـ يعْنِي النَّبيَّ ﷺ ـ بالصَّلاةِ والصِّدْقِ والعَفافِ.

٣٤٩ ـ حدثنا يحيى بن بُكير قال: حدَّثَنا اللَّيثُ، عَنْ يُونسَ، عَنِ ابْنِ شِهابٍ، عَنْ أنسِ بنِ مالِكٍ قالَ: كانَ أَبُو ذَرٍّ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنا بِمَكَّةَ فَنَزَلَ جِبريلُ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِن ذَهبٍ، مُمتلِىءٍ حِكْمَةً وإيماناً، فَأَفْرَغَهُ في صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إلى السَّماءِ الدُّنْيا، فَلَمَّا جِئْتُ إِلى السَّماءِ الدُّنْيا، قَالَ جِبْرِيلُ لِخازِنِ السَّماءِ: افتَحْ، قالَ: مَنْ هذا؟ قالَ: هذا جِبْرِيلُ، قالَ: هلْ مَعكَ أحدٌ؟ قالَ: نعَمْ، معِي مُحَمَّدٌ ﷺ، فقالَ: أُرْسِلَ إليهِ؟ قالَ: نعَمْ. فلمَّا فتحَ علَوْنا السَّماءَ الدُّنيا، فإذا رَجُلٌ قاعِدٌ، علَى يَمِينِهِ أَسْوِدَةٌ، وعلَى يَسارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وإذا نظَرَ قِبَلَ يَسارِهِ بَكَى، فَقالَ: مَرْحباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قُلتُ: لِجِبْرِيلَ: مَنْ هذا؟ قالَ: هذا آدَمُ، وهذه الأَسْوِدَةُ عَنْ يَمِينِهِ وشِمالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ اليَمِينِ مِنْهُمْ أهْلُ الجنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمالِهِ أهلُ النَّارِ، فإذا نظَرَ عَنْ يمِينِهِ ضَحِكَ، وإذا نظَرَ قِبَلَ شِمالِهِ بَكَى، حَتَّى عَرَجَ بِي إلى السَّماءِ الثَّانِيَةِ، فَقالَ لِخازِنِها: افتَحْ، فقالَ لَهُ خازِنُها مِثْلَ ما قَالَ الأَوَّلُ، فَفَتَحَ». قالَ أَنَسٌ: فذَكَرَ: أَنَّهُ وَجَدَ في السَّماواتِ آدَمَ، وَإِدْرِيسَ وَمُوسى، وَعِيسى، وَإِبْراهِيمَ، صَلَواتُ اللهِ عليهِم، وَلَمْ يُثْبِتْ كَيفَ مَنازِلُهُمْ، غيرَ أنَّهُ ذكَرَ: أنَّهُ وَجَدَ آدمَ في السَّماءِ الدُّنْيا، وَإِبْراهِيمَ في السَّماءِ السَّادِسَةِ، قالَ أنسٌ: فلَمَّا مرَّ جِبريلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ، قالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ وَالأخِ الصَّالِحِ. «فقُلتُ: مَنْ هذا؟ قالَ: هذا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسى، فَقالَ: مَرْحَباً بِالنَّبيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قُلْتُ: مَنْ هذا؟ قَالَ: هذا مُوسى، ثُمَّ مَرَرْتُ بِعِيسى، فَقَالَ: مَرحَباً بالأخِ الصَّالِحِ والنَّبِي الصَّالِحِ، قُلتُ: مَنْ هذا؟ قالَ: هذا عِيسى، ثُمَّ مَرَرْتُ بِإِبْراهِيمَ، فَقالَ: مَرْحباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قُلْتُ: مَنْ هذا؟ قَالَ: هذا إِبْراهِيمُ ﷺ». قَالَ ابْنُ شِهابٍ فَأَخْبَرَنِي

٣٤٩ـ قوله: (عرج) بفتحات أو بضم الأول وكسر الثاني.

ـ قوله: (فراجعني... الخ) وللأربعة وعزاها في الفتح للكشميهني (فراجعت) والمعنى واحد. قاله الشارح.

ـ قوله: (راجع ربك فإن أمتك لا تطيق) زاد في بعض النسخ (ذلك).

On the other hand, Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" added: "Then Gabriel ascended with me to a place where I heard the creaking of the pens."

Anas Ibn Malik added: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: what has Allah enjoined on your followers? I replied: He has enjoined fifty prayers on them. Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it. Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: Go back to your Lord as your followers will not be able to bear it. So, I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said: These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he told me to go back once again. I replied: Now I feel shy of asking my Lord again. Then Gabriel took me until we reached The Furthest Lote, which was shrouded in colours, indescribable. Then I was made to enter into Paradise where I found small (tents or) walls of pearls and its earth was of musk."

350- A'isha "Allah be pleased with her" narrated: Allah enjoined the prayer. When He enjoined it, it was of two Rak'as only (in every prayer) whether in residence or on journey. Then the prayers offered on journey remained the same, but the Rak'as of the prayers for non-travellers were increased.

[2] One should pray as wearing a garment

and Allah's saying: "O Children of Adam Wear your beautiful apparel at every time and place of prayer: eat and drink: but wast not be excess, for Allah loveth not the wasters." (Al'a'raf 31)

what about one's praying in the garment he was wearing during his sexual intercourse (with his wife) if the garment got no harmful effect

furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" said that no naked person should circumambulate Ka'ba

351- Ommu'atiyya told: We were ordered by The Messenger of Allah "Allah's blessing and peace be upon him" that The unmarried young virgins and the mature girl who stay often screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place." A woman asked The Prophet: "(Wwill there be any harm for any of us to stay at home) if she doesn't have a veil?" He said: "She should cover herself with the veil of her companion."

[3] One's garment being tied to his back in prayer

352- Mohammad Ibn Al'munkadir narrated: Once Jabir prayed with his loin-cloth tied to his back while his clothes were Lying beside him on a wooden peg.

ابنُ حزم: أنَّ ابنَ عبَّاسٍ وأبا حبَّةَ الأنصاريَّ: كانا يقولانِ: قالَ النَّبيُّ ﷺ: «ثُمَّ عُرِجَ بي حتَّى ظَهرتُ لِمستوى أسمعُ فيهِ صريفَ الأقلامِ». قالَ ابنُ حزمٍ وأنسُ بنُ مالكٍ: قالَ النَّبيُّ ﷺ: «ففرضَ اللَّهُ على أمَّتي خمسينَ صلاةً، فرجعتُ بذلكَ، حتَّى مررتُ على موسى، فقالَ ما فرضَ اللَّهُ لكَ على أمَّتكَ؟ قلتُ: فرضَ خمسينَ صلاةً، قالَ: فارجعْ إلى ربِّكَ، فإنَّ أمَّتكَ لا تطيقُ ذلكَ، فراجعني فوضعَ شطرَها، فرجعتُ إلى موسى، قلتُ: وضعَ شطرَها، فقالَ: راجعْ ربَّكَ، فإنَّ أمَّتكَ لا تُطيقُ، فراجعتُ فوضعَ شطرَها، فرجعتُ إليهِ، فقالَ: ارجعْ إلى ربِّكَ، فإنَّ أمَّتكَ لا تُطيقُ ذلكَ، فراجعتُهُ، فقالَ: هيَ خمسٌ، وهيَ خمسونَ، لا يُبدَّلُ القولُ لديَّ، فرجعتُ إلى موسى، فقالَ: راجعْ ربَّكَ، فقلتُ: استحييتُ مِنْ ربِّي، ثُمَّ انطلقَ بي حتَّى انتهى بي إلى سدرةِ المنتهى، وغشيها ألوانٌ لا أدري ما هيَ، ثُمَّ أُدخلتُ الجنَّةَ، فإذا فيها حبايلُ اللؤلؤِ، وإذا ترابُها المسكُ». [الحديث ٣٤٩ ـ طرفاه في: ١٦٣٦، ٣٣٤٢].

٣٥٠ ـ حدَّثنا عبدُ اللَّهِ بنُ يوسفَ قالَ أخبرنا مالكٌ، عنْ صالحِ بنِ كيسانَ، عنْ عروةَ بنِ الزُّبيرِ، عنْ عائشةَ أمِّ المؤمنينَ قالتْ: فرضَ اللَّهُ الصَّلاةَ حينَ فرضَها، ركعتينِ ركعتينِ، في الحضرِ والسَّفرِ، فأُقرَّتْ صلاةُ السَّفرِ، وزِيدَ في صلاةِ الحضرِ.

[الحديث ٣٥٠ ـ طرفاه في: ١٠٩٠، ٣٩٣٥].

٢ ـ باب وُجوبِ الصَّلاةِ في الثِّيابِ

وقولُ اللَّهِ تعالى: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١]، ومَنْ صلَّى مُلتحفاً في ثوبٍ واحدٍ. ويُذكرُ عنْ سلمةَ بنِ الأكوعِ: أنَّ النَّبيَّ ﷺ قالَ: «يزرُّهُ ولو بشوكةٍ». في إسنادِهِ نظرٌ، ومَنْ صلَّى في الثَّوبِ الَّذي يجامعُ فيهِ ما لمْ يرَ أذىً، وأمرَ النَّبيُّ ﷺ أنْ لا يطوفَ بالبيتِ عُريانٌ.

٣٥١ ـ حدَّثنا موسى بنُ إسماعيلَ قالَ: حدَّثنا يزيدُ بنُ إبراهيمَ، عنْ محمَّدٍ، عنْ أمِّ عطيَّةَ قالتْ: أُمرنا أنْ نُخرجَ الحُيَّضَ يومَ العيدينِ، وذواتِ الخدورِ، فيشهدنَ جماعةَ المسلمينَ ودعوتَهم، ويعتزلُ الحُيَّضُ عنْ مصلَّاهنَّ، قالتِ امرأةٌ: يا رسولَ اللَّهِ، إحدانا ليسَ لها جلبابٌ؟ قالَ: «لتلبسْها صاحبتُها مِنْ جلبابِها». وقالَ عبدُ اللَّهِ بنُ رجاءٍ: حدَّثنا عِمرانُ: حدَّثنا محمَّدُ بنُ سيرينَ: حدَّثتنا أمُّ عطيَّةَ: سمعتُ النَّبيَّ ﷺ بهذا. [طرفه في: ٣٢٤].

٣ ـ باب عَقْدِ الإزارِ على القَفا في الصَّلاةِ

وقالَ أبو حازمٍ عنْ سهلٍ: صلَّوا معَ النَّبيِّ ﷺ عاقدي أُزرِهم على عواتقِهم.

٣٥٢ ـ حدَّثنا أحمدُ بنُ يونسَ قالَ: حدَّثنا عاصمُ بنُ محمَّدٍ قالَ: حدَّثني واقدُ بنُ محمَّدٍ،

باب ٢ ـ قوله: (في إسناده) وللأربعة وفي إسناده (شارح).

٣٥٢ـ قوله: (قال له قائل) وللأربعة فقال له قائل (شارح).

Somebody asked him: "Do you offer your prayer in a single loin-cloth?"

He replied: "I did so to show it to such a fool (person) as you. Had anyone of us two garments in the lifetime of the Prophet?"

353- Mohammad Ibn Al'munkadir reported: I saw Jaber praying in a single garment. He (Jaber) said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying in one garment.

[4] Praying in one garment with its ends crossed (around one's shoulders)

Ommu'hani was reported to have told that The Messenger of Allah "Allah's blessing and peace be upon him" had put on one garment, with its ends crossed around his shoulders.

354- Omar Ibn Abu'salama "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prayed in one garment and crossed its ends.

355- Omar Ibn Abu'salama "Allah be pleased with him" reported that he saw The Prophet "Allah's blessing and peace be upon him" praying in one garment In Ommu'salama's home. He crossed its ends around his shoulders.

356- Omar Ibn Abu'salama "Allah be pleased with him" reported: I saw The Prophet "Allah's blessing and peace be upon him" in Ommu'salama's home praying in one garment, wrapped around his body. He crossed its ends around his shoulders.

357- Ommu'hani "Allah be pleased with her" narrated: I went to Allah's Apostle "Allah's blessing and peace be upon him" in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked: "Who is she?" I replied: "I am Ommu'hani Bint Abu'talib." He said: "Welcome! O Ommu'hani." After he had finished his bath he stood up and prayed eight Rak'as, while wearing a single garment wrapped round his body.

When he came to the end I said: "O Allah's Apostle! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira." The Prophet "Allah's blessing and peace be upon him" said: "We shelter the person whom you have sheltered O Ommu'hani." Ommu'hani added: "And that was at forenoon."

عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ، وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمِشْجَبِ، قَالَ لَهُ قَائِلٌ: تُصَلِّي فِي إِزَارٍ وَاحِدٍ؟ فَقَالَ: إِنَّمَا صَنَعْتُ ذٰلِكَ، لِيَرَانِي أَحْمَقُ مِثْلُكَ، وَأَيُّنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ؟

[الحديث ٣٥٢ ـ أطرافه في: ٣٥٣، ٣٦١، ٣٧٠].

٣٥٣ ـ حدّثنامطرِّفُ أبو مُصْعَبٍ قال: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قال: رَأَيتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، وَقَالَ: رَأَيتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ.

[طرفه في: ٣٥٢].

٤ ـ باب الصَّلاَة في الثَّوْب الوَاحد مُلتحفاً به

قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ الْمُلْتَحِفُ الْمُتَوَشِّحُ، وَهُوَ الْمُخَالِفُ بَيْنَ طَرَفَيهِ عَلَى عَاتِقَيهِ، وَهُوَ الاشْتِمَالُ عَلَى مَنْكِبَيهِ. قَالَ: قَالَتْ أُمُّ هَانِىءٍ: الْتَحَفَ النَّبِيُّ ﷺ بِثَوْبٍ، وَخَالَفَ بَينَ طَرَفَيهِ عَلَى عَاتِقَيهِ.

٣٥٤ ـ حدّثناعُبَيدُ اللَّهِ بْنُ مُوسى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَينَ طَرَفَيهِ.

[الحديث ٣٥٤ ـ طرفاه في: ٣٥٥، ٣٥٦].

٣٥٥ ـ حدّثنامُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، فِي بَيتِ أُمِّ سَلَمَةَ، قَدْ أَلْقَى طَرَفَيهِ عَلَى عَاتِقَيهِ.

[طرفه في: ٣٥٤].

٣٥٦ ـ حدّثناعُبَيدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُشْتَمِلاً بِهِ، فِي بَيتِ أُمِّ سَلَمَةَ، وَاضِعاً طَرَفَيهِ عَلَى عَاتِقَيهِ.

[طرفه في: ٣٥٤].

٣٥٧ ـ حدّثناإِسْمَاعِيلُ بْنُ أَبِي أُوَيسٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ: أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ: فَسَلَّمْتُ عَلَيهِ، فَقَالَ: «مَنْ هٰذِهِ»؟ فَقُلْتُ: أَنَا أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَباً بِأُمِّ

٣٥٧ـ قوله: (فلان) بالرفع بتقدير هو أو بالنصب بدلاً من رجلاً انظر الشارح.

358- Abu'huraira "Allah be pleased with him" reported: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" about praying in a single garment. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Do all of you have two garments?"

[5] If one prays in a single garment, he should cross its ends over his shoulders

359- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should offer prayer in a single garment that does not cover the shoulders."

360- Abu'huraira "Allah be pleased with him" narrated: I testify that The Prophet "Allah's blessing and peace be upon him" said: "Whoever prays in a single garment must cross its ends (over the shoulders)."

[6] When the garment is tight

361- Sa'eed Ibn Al'harith reported: we asked Jaber Ibn Abdullah "Allah be pleased with both" about performing prayer in a single garment. He said: I travelled with The Prophet "Allah's blessing and peace be upon him" during some of his journeys. I came to him at night for some purpose and found him praying. At that time, I was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked: "O Jaber! What has brought you here?" I told him what I wanted. When I finished, he asked: "O Jaber! What is the garment which I have seen, with which you covered your shoulders?" I replied: "It is a (tight) garment." He said: "If the garment is large enough, you might wrap it round the body (covering the shoulders).

But if it is tight (too short) then you should use it as a loin-cloth (that is to tie it around your waist only)."

362- Sahl "Allah be pleased with him" narrated: The men used to pray with The Prophet "Allah's blessing and peace be upon him" with their loin-clothes tied around their necks as boys used to do.

Therefore The Prophet "Allah's blessing and peace be upon him" told the women not to raise their heads until the men sat down straight (while praying).

هانِيءٍ». فَلَمَّا فَرَغَ مِنْ غُسْلِه، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلتَحِفاً فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ، قُلتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي، أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يا أُمَّ هَانِيءٍ». قَالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحىً.

[طرفه في: ٢٨٠].

٣٥٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ، عَنِ الصَّلاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَلِكُلِّكُم ثَوبانِ؟».

[الحديث ٣٥٨ ـ طرفه في: ٣٦٥].

٥ ـ بابٌ إِذَا صَلَّى فِي الثَّوْبِ الوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيهِ

٣٥٩ ـ حدّثنا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الوَاحِدِ، لَيسَ عَلَى عَاتِقَيهِ شَيءٌ».

[الحديث ٣٥٩ ـ طرفه في: ٣٦٠].

٣٦٠ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُهُ أَوْ كُنتُ سَأَلتُهُ قَالَ: سَمِعْتُ أَبَا هُرَيرَةَ يَقُولُ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ، فَلْيُخَالِفْ بَينَ طَرَفَيهِ».

[طرفه في: ٣٥٩].

٦ ـ بابٌ إِذَا كَانَ الثَّوْبُ ضَيِّقاً

٣٦١ ـ حدّثنا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمَانَ، عَنْ سَعِيدِ بْنِ الحَارِثِ قَالَ: سَأَلنَا جَابِرَ بْنَ عَبْدِ اللَّهِ: عَنِ الصَّلاةِ فِي الثَّوْبِ الوَاحِدِ، فَقَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلتُ بِهِ، وَصَلَّيتُ إِلَى جَانِبِهِ، فَلَمَّا انْصَرَفَ قَالَ: «مَا السُّرَى يَا جَابِرُ؟». فَأَخْبَرْتُهُ بِحَاجَتِي، فَلَمَّا فَرَغْتُ قَالَ: «مَا هذَا الاشْتِمَالُ الَّذِي رَأَيتُ؟». قُلتُ: كَانَ ثَوْبٌ، يَعْنِي ضَاقَ، قَالَ: «فَإِنْ كَانَ وَاسِعاً فَالتَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقاً فَاتَّزِرْ بِهِ».

[طرفه في: ٣٥٢].

٣٦٢ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ، عَاقِدِي أُزْرِهِمْ عَلَى أَعْنَاقِهِمْ، كَهَيئَةِ الصِّبْيَانِ، وَيُقَالُ لِلنِّسَاءِ: «لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوساً».

[الحديث ٣٦٢ ـ طرفاه في: ٨١٤، ١٢١٥].

[7] Praying in the Syrian cloak

Al'hasan thought there would be no harm if one put on a garment weaved even by a Magian

363- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: Once I was travelling with The Prophet and he said: "O Mogheera! Take this container of water." I took it and Allah's Apostle went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight. So he took out his hands from under it. I poured water for him to perform the ablution of prayers. He passed his wet hands over his socks (made from thick fabric or leather) and then prayed.

[8] One should not be naked in performing prayer and in doing anything else

364- Jaber Ibn Abdullah "Allah be pleased with both" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was carrying stones (along) with people of Mecca for (building) Ka'ba, wearing an loin-cloth (waist-sheet cover), his uncle Al Abbas said to him: "O my nephew! (It would be better) if you take off your loin-cloth and put it over your shoulders underneath the stones." So, he took off his loin-cloth and put it over his shoulders, but he fell unconscious. Since then, he had never been seen naked.

[9] Praying in the shirt, trousers, Qaba, Tubban (and so)

365- Abu'huraira "Allah be pleased with him" narrated: A man stood up and asked the Prophet about praying in a single garment. The Prophet said: "Do all of you have two garments?" A man raised a similar question to Omar on which he replied: "When Allah makes you wealthier then you should dress yourself properly during prayers. Otherwise one can pray with a lower garment (loin-cloth) and an upper garment, a lower garment and a shirt, a lower garment and a Qaba , trousers and an upper garment, trousers and a shirt or trousers and a Qaba, Tubban and a Qaba or Tubban and a shirt." (The narrator added: "I think that he also said a Tubban and an upper garment)."

366- Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?" He replied: "He should not wear a shirt, trousers, a head cloak, or garment scented with saffron or Wars (kinds of perfume). If he has no low shoes, then he can use Socks (made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare."

٧ ـ بابُ الصَّلاةِ في الجُبَّةِ الشَّامِيَّةِ

وقالَ الحسنُ في الثِّيابِ ينسُجُها المَجُوسِيُّ: لَم يرَ بها بأساً، وقالَ معْمَرٌ: رأيتُ الزُّهْرِيَّ يلبَسُ من ثِيَابِ اليَمَنِ ما صُبِغَ بالبَوْلِ. وَصلَّى عَليٌّ في ثوْبٍ غيرِ مقْصُورٍ.

٣٦٣ ـ حدثنا يحيى قال: حدَّثنا أبو مُعاوِيةَ، عن الأعمش، عن مسلم، عن مسْروق، عن مُغيرَةَ بنِ شُعْبَةَ قالَ: كُنتُ معَ النَّبيِّ ﷺ في سَفَرٍ، فقَالَ: «يَا مُغِيرَةُ، خُذِ الإِدَاوَةَ». فأَخَذْتُها، فانطلَقَ رسُولُ اللَّهِ ﷺ حتَّى توارى عنِّي، فقضى حاجَتَه، وعليهِ جُبَّةٌ شأْمِيَّةٌ، فَذَهبَ لِيُخرِجَ يدَهُ من كمها فضاقت، فأخْرَجَ يده من أسفلها، فصببْتُ عليه، فتوضأَ وضوءَهُ للصلاة، ومسح على خفيه، ثُمَّ صلَّى. [طرفه في: ١٨٢].

٨ ـ بابُ كَراهِيَةِ التَّعرِّي في الصَّلاةِ وغيرِها

٣٦٤ ـ حدثنا مَطرُ بنُ الفضل قال: حَدَّثنا رَوْحٌ قال: حَدَّثنا زكرِيَّاءُ بنُ إسحاق: حَدَّثنا عمرُو بن دينار قال: سمعتُ جابر بن عبد اللَّه يُحدِّثُ: أنَّ رسُولَ اللَّه ﷺ، كان ينقُلُ معهُمُ الحِجَارَةَ للكعْبَةِ، وعليهِ إِزارُهُ، فقالَ لهُ العبَّاسُ عمُّهُ: يا ابْنَ أخِي، لَوْ حَلَلْتَ إِزارَكَ، فَجَعَلْتَ عَلَى مَنْكِبَيكَ دُونَ الحِجارةِ، قالَ: فحلَّهُ فجعلَهُ على منكِبَيهِ، فسقطَ مغشيّاً عليهِ، فما رُؤِيَ بعدَ ذلك عُرياناً ﷺ. [الحديث ٣٦٤ ـ طرفاه في: ١٥٨٢، ٣٨٢٩].

٩ ـ بابُ الصَّلاةِ في القميصِ والسَّراويلِ والتُّبَّانِ والقَبَاءِ

٣٦٥ ـ حدثنا سليمانُ بنُ حرْبٍ قال: حدَّثنا حمَّادُ بنُ زيد، عن أيوب، عن محمَّد، عن أبي هُريرَةَ قالَ: قامَ رَجُلٌ إلى النَّبيِّ ﷺ، فَسأَلَهُ عَن الصَّلاةِ في الثَّوبِ الوَاحِدِ؟ فَقَالَ: «أَوَكُلُّكُم يجِدُ ثوبَين؟». ثُمَّ سأَل رجلٌ عُمَرَ، فقالَ: إذا وسَّعَ اللَّهُ فأَوْسِعُوا، جمعَ رجلٌ عليه ثِيابَهُ، صلَّى رَجُلٌ في إِزارٍ ورِداءٍ، في إِزارٍ وقَمِيصٍ، في إِزارٍ وقَبَاءٍ، في سَرَاوِيلَ ورِداءٍ، في سَرَاوِيلَ وقَمِيصٍ، في سَرَاوِيلَ وقَبَاءٍ، في تُبَّانٍ وقَباءٍ، في تُبَّانٍ وقَمِيصٍ، قال: وأَحْسِبُهُ قالَ: في تُبَّانٍ ورِداءٍ. [طرفه في: ٣٥٨].

٣٦٦ ـ حدثنا عاصمُ بنُ عليّ قال: حدَّثنا ابنُ أبي ذِئبٍ، عن الزُّهريِّ، عن سالم، عن ابن عمر قال: سأل رجُلٌ رسولَ اللَّه ﷺ فقالَ: ما يلبس المحرِم؟ فقال: «لا يلبس القميصَ، ولا السَّراويلَ، ولا البُرنُسَ، ولا ثوباً مسَّهُ الزَّعفرانُ ولا وَرْسٌ، فمن لم يجِدِ النَّعلَينِ فليلبسِ الخُفَّينِ، وليقطَعْهُما حتَّى يكونا أسفَلَ من الكعْبَين». وعن نافع، عن ابن عُمَر، عن النَّبيِّ ﷺ: مثلَهُ. [طرفه في: ١٣٤].

باب ٧ ـ قوله: (ينسجها) بضم السين وكسرها من باب نصر وضرب ا هـ من الشارح.

٣٦٤ـ قوله: (وعليه إزاره) ولابن عساكر وعليه إزار بغير ضمير (شارح).

٣٦٦ـ قوله: (لا يلبس) لا ناهية فتكسر أو نافية فتضم (شارح).

[10] What one should cover of the privates

367- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it. He also forbade sitting on buttocks with knees close to Abdomen, and feet apart, with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

368- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of sales: touching and throwing. (The former is a kind of sale in which the deal would be completed if the buyer touches a thing, without seeing or checking it properly. The latter is a kind of a sale in which the deal would be completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.) (The Prophet "Allah's blessing and peace be upon him" forbade) also wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it. He also forbade sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

369- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him", Abu'bakr was the leader of the pilgrims in this year. He sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Then Allah's Apostle "Allah's blessing and peace be upon him" sent Ali to recite for people the Sura of Disavowal (Bara'a) or Repentance (At'tawba) . So he made the announcement along with us on the day of slaughtering in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

[11] Praying without the upper garment

370- Mohammad Ibn Al'munkadir reported: I went to Jabir Ibn Abdullah and he was praying wrapped in a garment while his upper garment was Lying beside him. After he had finished the prayer, I said: "O Abdullah! You pray (in a single garment) while your upper garment is lying beside you." He replied: "Yes. I did so purposely in order that such ignorant ones as you might see me. I saw the Prophet "Allah's blessing and peace be upon him" praying like this. "

[12] What is mentioned regarding the thigh

both of Ibn Abbas "Allah be pleased with both" and Jarhad narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "The thigh is of (one's) privates." On the other hand, Anas reported that The Messenger of Allah "Allah's blessing and peace be upon him" had uncovered his thigh (and he (Anas) saw the whiteness of the thigh of The Prophet) as we will see in the coming tradition. Indeed, though what was narrated by Anas was more valid, what was narrated by Jarhad is more precautionary.

١٠ ـ بابُ مَا يَسْتُرُ مِنَ العَوْرَةِ

٣٦٧ ـ حدثنا قُتَيبَةُ بنُ سَعيدٍ قَالَ: حَدَّثَنا لَيثٌ، عَنِ ابنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ ابنِ عُتبَةَ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ أَنَّهُ قَالَ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ اشْتِمالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوبٍ واحِدٍ، لَيسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

[الحديث ٣٦٧ ـ أطرافه في: ١٩٩١، ٢١٤٤، ٢١٤٧، ٥٨٢٠، ٥٨٢٢، ٦٢٨٤].

٣٦٨ ـ حدثنا قَبِيصَةُ بنُ عُقْبَةَ قالَ: حدثنا سُفيانُ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ قَالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيعَتَينِ: عَنِ اللِّمَاسِ وَالنِّبادِ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ، وَأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوبٍ وَاحِدٍ.

[الحديث ٣٦٨ ـ أطرافه في: ٥٨٤، ٥٨٨، ١٩٩٣، ٢١٤٥، ٢١٤٦، ٥٨١٩، ٥٨٢١].

٣٦٩ ـ حدثنا إسْحاقُ قَالَ: حَدَّثَنا يَعْقُوبُ بنُ إبراهيمَ قالَ: حَدَّثَنا ابنُ أَخي ابنِ شِهَابٍ، عَن عَمِّهِ قَالَ: أَخبرَني حُمَيدُ بنُ عَبدِ الرَّحمنِ بنِ عَوفٍ: أَنَّ أَبا هُريرةَ قَالَ: بَعَثَني أَبُو بَكْرٍ فِي تِلْكَ الحَجَّةِ، في مُؤَذِّنِينَ يَومَ النَّحْرِ، نُؤَذِّنُ بِمِنىً: أَلاَ لاَ يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ، وَلا يَطُوفُ بِالبَيتِ عُرْيَانٌ. قَالَ حُمَيدُ بنُ عَبدِ الرَّحمٰنِ: ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ ﷺ عَلِيًّا، فَأَمَرَهُ أَنْ يُؤَذِّنَ بِـ: بَرَاءَةٌ. قَالَ أَبُو هُرَيرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ في أَهْلِ مِنًى يَومَ النَّحْرِ: لاَ يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالبَيتِ عُرْيَانٌ.

[الحديث ٣٦٩ ـ أطرافه في: ١٦٢٢، ٣١٧٧، ٤٣٦٣، ٤٦٥٥، ٤٦٥٦، ٤٦٥٧].

١١ ـ بابُ الصَّلاةِ بِغَيرِ رِدَاءٍ

٣٧٠ ـ حدثنا عَبدُ العَزِيزِ بنُ عَبدِ اللَّهِ قَالَ: حَدَّثَني ابْنُ أَبي المَوَالِي، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قَالَ: دَخَلْتُ عَلَى جَابِرِ بنِ عَبدِ اللَّهِ، وَهُوَ يُصَلِّي في ثَوبٍ مُلْتَحِفاً بِهِ، وَرِدَاؤُهُ مَوضُوعٌ، فَلَمَّا انْصَرَفَ قُلْنا: يَا أَبا عَبْدِ اللَّهِ، تُصَلِّي وَرِدَاؤُكَ مَوْضُوعٌ؟ قالَ: نَعَمْ أَحْبَبْتُ أَنْ يَرَانِي الجُهَّالُ مِثْلُكُمْ، رَأَيتُ النَّبِيَّ ﷺ يُصَلِّي هكذا.

[طرفه في: ٣٥٢].

١٢ ـ بابُ ما يُذكَرُ فِي الفَخِذِ

وَيُرْوَى عَنِ ابْنِ عَبَّاسٍ، وَجَرْهَدٍ، وَمُحَمَّدِ بْنِ جَحْشٍ، عَنِ النَّبِيِّ ﷺ: «الفَخِذُ عَوْرَةٌ».

وَقالَ أَنَسٌ: حَسَرَ النَّبِيُّ ﷺ عَنْ فَخِذِهِ، وَحَدِيثُ أَنَسٍ أَسْنَدُ، وَحَدِيثُ جَرْهَدٍ أَحْوَطُ حَتَّى يُخْرَجَ مِنِ اخْتِلافِهِمْ. وَقالَ أَبُو مُوسى: غَطَّى النَّبِيُّ ﷺ رُكْبَتَيهِ حِينَ دَخَلَ عُثْمانُ. وَقالَ زَيْدُ بْنُ ثَابِتٍ: أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَيَّ، حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي.

٣٦٨ـ قوله: (عن بيعتين) بفتح الموحدة كما في الفرع وهو المشهور لكن الأحسن كسرها انظر الشارح.

٣٦٩ـ قوله: (أن لا يحج الخ) يجوز في يحج ويطوف الرفع والنصب انظر الشارح.

Abu'moosa was reported to have said: The Messenger of Allah "Allah's blessing and peace be upon him" covered his knee when Othman (Ibn Affan) entered into him. Moreover, Zaid Ibn Thabit was reported to have told: The Messenger of Allah "Allah's blessing and peace be upon him" was once revealed while his thigh was mine. His thigh became so much heavy that I thought that mine would be bruised.

371- Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu'talha rode too and I was riding behind Abu'talha. The Prophet "Allah's blessing and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Mohammad (has come)." (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said: "O Allah's Prophet! Give me a slave girl from the captives." The Prophet "Allah's blessing and peace be upon him" said: "Go and take any slave girl." He took Safiyya Bint Huyai. A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You gave Safiyya Bint Huyai to Dihya; she is the chief mistress of the tribes of Quraidha and An'nadir, and she befits none but you." So The Prophet "Allah's blessing and peace be upon him" said: "Bring him along with her." Dihya came with her. When The Prophet "Allah's blessing and peace be upon him" saw her, he said to Dihya: "Take any slave girl from the captives other than her." Anas added: The Prophet "Allah's blessing and peace be upon him" then manumitted and married her. Anas was asked: "O Abu'hamza! What was her dowry?" he answered: "Her dowry was that she was abolished." Anas added: "While on the way, Ommu'sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to The Prophet "Allah's blessing and peace be upon him". Being a bridegroom, The Prophet "Allah's blessing and peace be upon him" said: "Whoever has anything (of food) should bring it." He spread out a leather sheet (for the food) and some brought dates and others cooking butter (and Sawiq, in another narration). So, they prepared a great deal of food. That was the marriage banquet of Allah's Apostle "Allah's blessing and peace be upon him".

[13] How much sheets or garments should woman wear to perform prayer

372- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to get out for The Dawn "Fajr" prayer. Some believers of women used to follow him, veiled by their sheets, to perform prayer, and return back home, with no one to recognize them.

[14] Praying in a garment with marks; and one's looking at its marks during the prayer

373- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" prayed in a square garment having marks.

٣٧١ ـ حدّثنا يَعْقُوبُ بنُ إبراهِيمَ قالَ: حَدَّثَنَا إسماعيلُ بنُ عُلَيَّةَ قالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ صُهَيبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلاةَ الغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الإزارَ عَنْ فَخِذِهِ، حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ القَرْيَةَ قالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ المُنْذَرِينَ». قالَهَا ثَلاثاً، قالَ: وَخَرَجَ القَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ ـ قالَ عَبْدُ العَزِيزِ، وَقالَ بَعْضُ أَصْحَابِنَا: وَالخَمِيسُ، يَعْنِي الجَيْشَ ـ قالَ: فَأَصَبْنَاهَا عَنْوَةً، فَجُمِعَ السَّبْيُ، فَجَاءَ دِحْيَةُ، فَقالَ: يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ، قالَ: «اذْهَبْ فَخُذْ جَارِيَةً». فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟ لا تَصْلُحُ إِلَّا لَكَ، قالَ: «ادْعُوهُ بِهَا». فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا». قالَ: فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا. فَقالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كانَ بِالطَّرِيقِ، جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً، فَقالَ: «مَنْ كانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ». وَبَسَطَ نِطَعاً، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، قالَ: وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ، قالَ: فَحَاسُوا حَيْساً، فَكانَتْ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[الحديث ٣٧١ ـ أطرافه في: ٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥، ٢٨٨٩، ٢٨٩٣، ٢٩٤٣، ٢٩٤٤، ٢٩٤٥، ٢٩٩١، ٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧، ٤٠٨٣، ٤٠٨٤، ٤١٩٧، ٤١٩٨، ٤١٩٩، ٤٢٠٠، ٤٢٠١، ٤٢١١، ٤٢١٢، ٤٢١٣، ٥٠٨٥، ٥١٥٩، ٥١٦٩، ٥٣٨٧، ٥٤٢٥، ٥٥٢٨، ٥٩٦٨، ٦١٨٥، ٦٣٦٣، ٦٣٦٩، ٧٣٣٣].

١٣ ـ بابٌ في كَمْ تُصَلِّي المَرْأَةُ في الثِّيابِ؟

وقالَ عِكْرِمَةُ: لَوْ وارَتْ جَسَدَهَا فِي ثَوْبٍ لأَجَزْتُهُ.

٣٧٢ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ قالَتْ: لَقَدْ كانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الفَجْرَ، فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ المُؤْمِنَاتِ، مُتَلَفِّعَاتٍ فِي مُرُوطِهِنَّ، ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ، مَا يَعْرِفُهُنَّ أَحَدٌ.

[الحديث ٣٧٢ ـ أطرافه في: ٥٧٨، ٨٦٧، ٨٧٢].

١٤ ـ بابٌ إذا صَلَّى فِي ثَوْبٍ لَهُ أَعْلامٌ، وَنَظَرَ إِلَى عَلَمِهَا

٣٧٣ ـ حدّثنا أَحْمَدُ بنُ يُونُسَ قالَ: حَدَّثَنَا إبراهيمُ بنُ سَعْدٍ قالَ: حَدَّثَنَا ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلامٌ، فَنَظَرَ إِلَى أَعْلامِهَا نَظْرَةً، فَلَمَّا

٣٧١ـ قوله: (حتى أنظر) وللكشميهني في الفرع (لأنظر) بزيادة لام التأكيد (شارح).

During the prayer, he looked at its marks. So when he finished the prayer he said: "Take this square garment of mine to Abu'jahm and get me his woollen garment without marks in view of the fact that it (the square garment) has diverted my attention from the prayer." Hesham Ibn Urwa reported from his father that A'isha "Allah be pleased with her" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was looking at its marks during the prayer; and I feared that it might put me to trials (by diverting my attention from celebrating Allah)."

[15] Would one's prayer be spoilt if he prayed in a garment with pictures and so

374- Anas "Allah be pleased with him" narrated that A'isha "Allah be pleased with her" had a thin marked woollen curtain with which he had screened one side of her home. The Prophet "Allah's blessing and peace be upon him" said: "Take away this curtain of yours, since I'm occupied by its pictures in front of me during my prayer."

[16] Praying in a silk garment and then taking it off

375- Uqba Ibn Amer "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was given a silk garment as a present, which he wore while praying. After he had finished his prayer, he took it off violently as if he strongly disliked it and said: "It is not the dress of Allah-fearing pious people."

[17] Performing the prayer in a red garment

376- Abu'juhaim "Allah be pleased with him" narrated: I saw Allah's Apostle "Allah's blessing and peace be upon him" in a red leather tent and I saw Bilal taking the remaining water with which The Prophet "Allah's blessing and peace be upon him" had performed ablution. I saw people taking the utilized water impatiently. Whoever got some of it, rubbed it on his body; and those who could get nothing, took the moisture from the others hands. Then I saw Bilal carrying a short spear (or stick), which he planted in the ground. The Prophet "Allah's blessing and peace be upon him" came out tucking up his red cloak, and led the people in prayer. He offered two Rak'as facing Ka'ba, with the short spear (or stick) in front of him. I saw people and animals passing before him beyond the stick.

[18] What about praying on roofs; and what about the pulpit and wood

Abu'huraira "Allah be pleased with him" was reported to have prayed once on the mosque's roof. Ibn Omar "Allah be pleased with both" was reported to have prayed on the ice (ground).

377- Sahl Ibn Sa'd "Allah be pleased with him" was reported to have been asked about The Prophet's pulpit as of what thing it was made? Sahl replied: "None remains alive amongst the people, who knows about it better than me. It was made of tamarisk of the forest. So and so, the slave of so and so prepared it for Allah's Apostle "Allah's blessing and peace be upon him". When it was constructed and placed (in the Mosque), Allah's Apostle "Allah's blessing and

انْصَرَفَ قَالَ: «اذْهَبُوا بِخَمِيصَتِي هذه إِلَى أَبِي جَهْمٍ، وَائْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي آنِفاً عَنْ صَلَاتِي» وَقَالَ هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَ النَّبِيُّ ﷺ «كُنْتُ أَنْظُرُ إِلَى عَلَمِهَا وَأَنَا فِي الصَّلَاةِ، فَأَخَافُ أَنْ تَفْتِنَنِي».

[الحديث ٣٧٣ ـ طرفاه في: ٧٥٢، ٥٨١٧]

١٥ ـ بابٌ إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ أَوْ تَصَاوِيرَ هَلْ تَفْسُدُ صَلَاتُهُ؟ وَمَا يُنْهَى عَنْ ذلك

٣٧٤ ـ حدثنا أَبُو مَعْمَرٍ، عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ: كَانَ قِرَامٌ لِعَائِشَةَ، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَمِيطِي عَنَّا قِرَامَكِ هذا، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي».

[الحديث ٣٧٤ ـ طرفه في: ٥٩٥٩]

١٦ ـ بابُ مَنْ صَلَّى فِي فَرُّوجِ حَرِيرٍ ثُمَّ نَزَعَهُ

٣٧٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: أُهْدِيَ إِلَى النَّبِيِّ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ، فَنَزَعَهُ نَزْعاً شَدِيداً، كَالْكَارِهِ لَهُ، وَقَالَ: «لَا يَنْبَغِي هذا لِلْمُتَّقِينَ».

[الحديث ٣٧٥ ـ طرفه في: ٥٨٠١]

١٧ ـ بابُ الصَّلَاةِ فِي الثَّوْبِ الأَحْمَرِ

٣٧٦ ـ حدثنا مُحَمَّدُ بْنُ عَرْعَرَةَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلَالاً أَخَذَ وَضُوءَ رَسُولِ اللَّهِ ﷺ، وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَاكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئاً أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالاً أَخَذَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّراً، صَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ، يَمُرُّونَ مِنْ بَيْنِ يَدَيِ الْعَنَزَةِ

[طرفه في: ١٨٧].

١٨ ـ بابُ الصَّلَاةِ فِي السُّطُوحِ وَالْمِنْبَرِ وَالْخَشَبِ

قَالَ أَبُو عَبْدِ اللَّهِ: وَلَمْ يَرَ الْحَسَنُ بَأْساً أَنْ يُصَلَّى عَلَى الْجُمْدِ وَالْقَنَاطِرِ وَإِنْ جَرَى تَحْتَهَا بَوْلٌ، أَوْ فَوْقَهَا، أَوْ أَمَامَهَا، إِذَا كَانَ بَيْنَهُمَا سُتْرَةٌ. وَصَلَّى أَبُو هُرَيْرَةَ عَلَى سَقْفِ الْمَسْجِدِ بِصَلَاةِ الإِمَامِ. وَصَلَّى ابْنُ عُمَرَ عَلَى الثَّلْجِ.

٣٧٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَأَلُوا سَهْلَ

٣٧٤ـ قوله: (تصاوير) في رواية تصاويره (شارح).

باب ١٨ ـ قوله: الجمد بفتح الجيم وضمها الماء الجامد من شدة البرد. من الشارح.

peace be upon him" stood on it facing the Qiblah and said: "Allah is magnificent", and the people stood behind him. (Then he led them in prayer). He recited and bowed and the people bowed behind him. Then he raised his head, stepped back, got down and prostrated on the ground. Then he again ascended the pulpit, recited, bowed, raised his head, stepped back, got down and prostrated on the ground. This is what I know about the pulpit." (Ahmad Ibn Hanbal asked Ali Ibn Abdullah about this tradition. He said: "I meant that The Prophet "Allah's blessing and peace be upon him" was in a higher place than people. In this way, the tradition is a proof that the imam could be in a higher place than the people whom he leads in prayer)."

378- Anas Ibn Malik "Allah be pleased with him" reported: Once Allah's Apostle fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month during which he stayed in an attic room having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer while he was sitting, whereas his companions were standing. After he had finished the prayer, he said: "The imam is supposed to be followed, so when he says : "Allah is greater" you should say: "Allah is greater"; and when he bows, you should bow and when he prostrates, you should prostrate; and if he prays standing you should pray standing." After the twenty-ninth day the Prophet came down (from the attic room) and the people asked him: "O Allah's Apostle! You swore that you will not go to your wives for one month." He said: "The month is twenty-nine days."

[19] When the praying man's sheet touches his wife during prayer

379- Abdullah Ibn Shaddad reported: Maimuna "Allah be pleased with her" said: (Sometimes it happened that) The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer and I was beside him, getting my menses. His sheet would touch me if he prostrated. Maimuna added: The Messenger of Allah "Allah's blessing and peace be upon him" prayed on a small mat (just sufficient only for the face and the hands during one's prostration in prayer).

[20] Praying on the (straw) mat

Abu'sa'eed and Jaber were reported to have prayed on the boat as standing

380- Anas Ibn Malik "Allah be pleased with him" reported: "My grandmother Mulaika invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer."" Anas added: "I took my (straw) mat, which I washed with water as it had become dark because of

ابنَ سَعْدٍ: مِنْ أَيِّ شَيْءٍ المِنبَرُ؟ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الغَابَةِ، عَمِلَهُ فُلاَنٌ مَوْلَى فُلاَنَةَ، لِرَسُولِ اللَّهِ ﷺ، وَقَامَ عَلَيهِ رَسُولُ اللَّهِ ﷺ حِينَ عُمِلَ وَوُضِعَ، فَاسْتَقْبَلَ القِبْلَةَ، كَبَّرَ وقامَ النَّاسُ خَلْفَهُ، فقرأَ وركعَ، وركَعَ النَّاسُ خلفَهُ، ثُمَّ رفعَ رأسَهُ ثُمَّ رجعَ القَهْقرى، فسجدَ على الأرْضِ، ثُمَّ عادَ إِلى المِنبَرِ، ثُمَّ ركعَ ثُمَّ رفعَ رأسَهُ، ثُمَّ رجعَ القهقرى حتَّى سجدَ بِالأرْضِ، فهذا شأْنُهُ؟ قالَ أبو عبدِ اللَّهِ: قالَ عليُّ بنُ عبدِ اللَّهِ: سألَنِي أحمدُ بنُ حنبلٍ رحمهُ اللَّهُ عنْ هذا الحَديثِ؟ قالَ: فإنَّما أَرَدْتُ، أنَّ النَّبيَّ ﷺ كانَ أعلَى منَ النَّاسِ، فلاَ بأْسَ أنْ يَكُونَ الإمامُ أعلَى منَ النَّاسِ بهذا الحَديثِ. قَالَ: فقُلتُ: إنَّ سُفيانَ بنَ عُيينةَ، كانَ يُسألُ عنْ هذا كَثِيراً، فلَمْ تَسمَعْهُ منهُ؟ قالَ: لاَ.

[الحديث ٣٧٧ ـ أطرافه في: ٤٤٨، ٩١٧، ٢٠٩٤، ٢٥٦٩].

٣٧٨ ـ حدّثنا محمّدُ بنُ عبدِ الرَّحيمِ قالَ: حدَّثنا يزيدُ بنُ هارُونَ قالَ: أَخْبَرَنا حُمَيدٌ الطَّويلُ، عنْ أنسِ بنِ مالِكٍ: أنَّ رسولَ اللَّهِ ﷺ سقطَ عنْ فرسِهِ، فَجُحِشَتْ ساقُهُ، أَوْ كَتِفُهُ، وآلَى مِنْ نِسائِهِ شَهراً، فَجَلَسَ فِي مَشْرُبَةٍ لَهُ، دَرَجَتُهَا مِنْ جُذُوعٍ، فَأَتَاهُ أَصْحَابُهُ يَعُودُونَهُ، فَصَلَّى بِهِمْ جَالِساً وَهُمْ قِيَامٌ، فلمَّا سَلَّمَ قالَ: «إِنَّما جُعِلَ الإمامُ لِيُؤتَمَّ بِهِ، فإذا كبَّرَ فكبِّرُوا، وإذا ركعَ فارْكَعُوا، وإذا سجدَ فاسجُدُوا، وإنْ صلَّى قائماً فصلُّوا قِياماً». وَنَزَلَ لِتِسْعٍ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إنَّكَ آلَيتَ شَهراً؟ فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

[الحديث ٣٧٨ ـ أطرافه في: ٦٨٩، ٧٣٢، ٧٣٣، ٨٠٥، ١١١٤، ١٩١١، ٢٤٦٩، ٥٢٠١، ٥٢٨٩، ٦٦٨٤].

١٩ ـ بابٌ إذا أصابَ ثوبُ المُصلِّي امرأتَهُ إذا سَجَدَ

٣٧٩ ـ حدّثنا مُسَدَّدٌ، عَنْ خَالِدٍ قَالَ: حَدَّثَنا سُلَيمانُ الشَّيبانِيُّ، عَنْ عَبْدِ اللَّهِ بنِ شَدَّادٍ، عن مَيمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنا حِذَاءَهُ، وَأَنا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ. قَالَتْ: وَكَانَ يُصَلِّي عَلَى الخُمْرَةِ.

[طرفه في: ٣٣٣].

٢٠ ـ بابُ الصَّلاةِ على الحَصيرِ

وَصَلَّى جَابِرٌ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ قَائِماً، وَقَالَ الحَسَنُ: قائماً مَا لَمْ تَشُقَّ عَلَى أَصْحَابِكَ، تَدُورُ مَعَهَا، وَإِلاَّ فَقَاعِداً.

٣٨٠ ـ حدّثنا عَبدُ اللَّهِ قَالَ: أَخْبَرَنا مَالِكٌ، عَنْ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ، عَنْ

٣٨٠ـ قوله: «فلأصلي» بهذا الضبط وفي رواية فلأصلي بكسر اللام وسكون الياء وللأربعة فلأصلي بفتح اللام مع سكون الياء انظر الشارح.

ـ قوله: لُبِسَ بهذا الضبط في الشارح.

long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two Rak'a-prayer and then left."

[21] Performing the prayer on the small mat

381- Abdullah Ibn Shaddad reported: Maimuna "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer on a small mat (just sufficient for one's face and hands while prostrating in the prayer).

[22] Performing the prayer on the bed

Anas was reported to have prayed on his bed.

He said that they (the companions) used to pray behind The Messenger of Allah "Allah's blessing and peace be upon him"; and some of them would prostrate on his garment.

382- A'isha "Allah be pleased with her" narrated: "I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite his Qiblah.

In prostration he pushed my legs and I withdrew them. When he stood, I stretched them." A'isha added: "In those days the homes were without lights."

383- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" prayed while I was lying like a dead body on his family bed between him and his Qiblah.

384- Urwa reported that The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) performed prayer while A'isha was lying between him and the Qiblah, on their bed.

[23] Prostrating on the clothes because of the scorching heat

385- Anas Ibn Malik "Allah be pleased with him" reported: We used to pray with The Prophet "Allah's blessing and peace be upon him" and some of us used to place the ends of their clothes at the place of prostration because of torrid heat.

أَنسِ بْنِ مَالِك: أَنَّ جَدَّتَهُ مُلَيكَةَ، دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَلأصَلِّ لَكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا، قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ وَالْيَتِيمَ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ.

[الحديث ٣٨٠ ـ أطرافه في: ٧٢٧، ٨٦٠، ٨٧١، ٨٧٤، ١١٦٤].

٢١ ـ بابُ الصلاة على الخُمْرة

٣٨١ ـ حدثنا أبو الوليد قال: حدثنا شعبة قال: حدثنا سليمان الشيباني، عن عبد الله بن شداد، عن ميمونة قالت: كان النبي ﷺ يصلي على الخُمرة.

[طرفه في: ٣٣٣].

٢٢ ـ بابُ الصَّلاةِ عَلَى الفِراشِ

وَصَلَّى أَنَسٌ عَلَى فِرَاشِهِ، وَقَالَ أَنَس: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ، فَيَسْجُدُ أَحَدُنَا عَلَى ثَوْبِهِ.

٣٨٢ ـ حدثنا إسماعيل قال: حدثني مالك، عن أبي النضر، مولى عمر بن عبيد الله، عن أبي سلمة بن عبد الرحمن، عن عائشة زوج النبي ﷺ أنها قالت: كنت أنام بين يدي رسول الله ﷺ ورجلاي في قبلته، فإذا سجد غمزني فقبضت رجلَيّ، فإذا قام بسطتهما، قالت: والبيوت يومئذ ليس فيها مصابيح.

[الحديث ٣٨٢ ـ أطرافه في: ٣٨٣، ٣٨٤، ٥٠٨، ٥١١، ٥١٢، ٥١٣، ٥١٤، ٥١٥، ٥١٩، ٩٩٧، ١٢٠٩، ٦٢٧٦].

٣٨٣ ـ حدثنا يحيى بن بكير قال: حدثنا الليث، عن عقيل، عن ابن شهاب قال: أخبرني عُرْوَةُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رسول الله ﷺ كَانَ يُصَلِّي، وَهِيَ بَيْنَهُ وَبَيْنَ القِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ، اعْتِرَاضَ الجَنَازَةِ.

[طرفه في: ٣٨٢].

٣٨٤ ـ حدثنا عبد الله بن يوسف قال: حدثنا الليث، عن يزيد، عن عراك، عن عروة: أن النبي ﷺ كان يصلي، وعائشة معترضة بينه وبين القبلة، على الفراش الذي ينامان عليه.

[طرفه في: ٣٨٢].

٢٣ ـ بابُ السُّجُودِ عَلَى الثَّوْبِ فِي شِدَّةِ الحَرِّ

وَقَالَ الحَسَنُ: كَانَ القَوْمُ يَسْجُدُونَ عَلَى العِمَامَةِ وَالقَلَنْسُوَةِ، وَيَدَاهُ فِي كُمِّهِ.

٣٨٥ ـ حدثنا أبو الوليد، هشام بن عبد الملك، قال: حدثنا بشر بن المفضل قال: حدثني

٣٨٣ـ قوله: (الجنازة) بكسر الجيم وقد تفتح (شارح).

[24] Performing the prayer, with one's shoes on

386- Anas Ibn Malik "Allah be pleased with him" was reported to have been asked by Sa'eed Ibn Yazid Al'azdi whether The Prophet "Allah's blessing and peace be upon him" prayed as wearing his shoes. He replied: "yes, he did."

[25] Praying while wearing the socks (made from thick fabric or leather)

387- Jarir Ibn Abdullah "Allah be pleased with him" was reported to have urinated. Then he performed ablution and passed his (wet) hands over his Socks (made from thick fabric or leather), stood up and prayed. He was asked about it. He replied that he had seen The Prophet "Allah's blessing and peace be upon him" doing the same. This appealed to them in view of the fact that Jarir was one of those who embraced Islam very late.

388- Al'mogheera Ibn Sho'ba "Allah be pleased with him" told: I poured water for The Messenger of Allah "Allah's blessing and peace be upon him" to perform ablution. He passed his wet hands over the socks (made from thick fabric or leather); and then prayed.

[26] What about he, who does not prostrate perfectly

389- Hudhaifa "Allah be pleased with him" was reported to have seen a man who did not do his bowings and prostrations (in prayer) perfectly. After he had finished, Hudhaifa said to him: "You did not pray." (The sub-narrator Abu'wa'il said: I thought Hudhaifa had said to him: "If you died, you then would not be considered of those following Mohammad's sunna."

[27] Separating one's arms from the body during prostration

390- Abdullah Ibn Malik Ibn Buhaina "Allah be pleased with him" narrated: "Whenever The Prophet "Allah's blessing and peace be upon him" prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

[28] The virtue of facing the Qiblah

391- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever prays like us, faces our Qiblah, and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are under His protection."

غَالِبٌ القَطَّانُ، عَنْ بَكْرِ بنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ، فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ، مِنْ شِدَّةِ الحَرِّ، فِي مَكَانِ السُّجُودِ. [الحديث ٣٨٥ ـ طرفاه في: ٥٤٢، ١٢٠٨].

٢٤ ـ بابُ الصَّلاةِ في النِّعالِ

٣٨٦ ـ حدثنا آدمُ بنُ أبي إياسٍ قال: حدَّثنا شعبةُ قال: أخبرنا أبو مسلمة، سعيدُ بنُ يزيد الأزديُّ، قال: سألتُ أنسَ بنَ مالكٍ: أكانَ النبيُّ ﷺ يصلِّي في نعليه؟ قال: نعم.

[الحديث ٣٨٦ ـ طرفه في: ٥٨٥٠].

٢٥ ـ بابُ الصَّلاةِ في الخِفافِ

٣٨٧ ـ حدثنا آدمُ قالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ إبراهيمَ يُحَدِّثُ: عَنْ هَمَّامِ ابنِ الحارِثِ قالَ: رأيتُ جريرَ بنَ عبدِ اللهِ بالَ ثمَّ توضَّأَ، ومسحَ على خفَّيهِ، ثمَّ قامَ فصلَّى، فسُئِلَ فقالَ: رأيتُ النبيَّ ﷺ صنعَ مثلَ هذا. قالَ إبراهيمُ، فكانَ يُعجِبُهُم، لأنَّ جريراً كانَ مِنْ آخِرِ مَنْ أسلَمَ.

٣٨٨ ـ حدثنا إسحاقُ بنُ نصرٍ قال: حَدَّثَنا أبو أُسامةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ المُغيرةِ بنِ شُعْبَةَ قالَ: وَضَّأْتُ النَّبِيَّ ﷺ، فَمَسَحَ عَلَى خُفَّيهِ وَصَلَّى. [طرفه في: ١٨٢].

٢٦ ـ بابٌ إذا لَمْ يُتِمَّ السُّجُودَ

٣٨٩ ـ أَخْبَرَنَا الصَّلْتُ بنُ مُحَمَّدٍ: أَخْبَرَنَا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ: رأى رجلاً لا يُتِمُّ ركوعَه ولا سجودَه، فلمَّا قضى صلاتَه، قالَ لَهُ حُذَيفَةُ: مَا صَلَّيتَ ـ قالَ: وأحسِبُهُ قالَ ـ لو مُتَّ مُتَّ على غيرِ سُنَّةِ محمدٍ ﷺ.

[الحديث ٣٨٩ ـ طرفاه في: ٧٩١، ٨٠٨].

٢٧ ـ بابٌ يُبْدِي ضَبْعَيهِ وَيُجافِي فِي السُّجُودِ

٣٩٠ ـ أخبرَنا يحيى بنُ بُكيرٍ: حَدَّثَنا بكرُ بنُ مُضَرَ، عَنْ جعفرٍ، عَنِ ابنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ بْنِ مَالِكِ ابْنِ بُحَينَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَّجَ بَينَ يَدَيهِ، حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيهِ. وَقَالَ اللَّيثُ: حدَّثَنِي جعفرُ بنُ ربيعةَ، نَحوَهُ. [الحديث ٣٩٠ ـ طرفاه في: ٨٠٧، ٣٥٦٤].

٢٨ ـ بابُ فَضْلِ اسْتِقْبَالِ القِبْلَةِ

يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيهِ، قَالَ أَبُو حُمَيدٍ، عَنِ النَّبِيِّ ﷺ.

٣٩١ ـ حدثنا عمرُو بنُ عباسٍ قال: حدثنا ابنُ المهديِّ قال: حدثنا منصورُ بنُ سعدٍ، عن ميمونِ بنِ سِياهٍ، عن أنسِ بنِ مالكٍ قال: قال رسولُ اللهِ ﷺ: «مَنْ صَلَّى صلاتَنا واستقبلَ قِبلتَنا، وأكلَ ذبيحتَنا، فذلكَ المسلمُ، الذي لهُ ذمَّةُ اللهِ وذمَّةُ رسولِه، فلا تُخفِروا اللهَ في ذمَّتِه».

[الحديث ٣٩١ ـ طرفاه في: ٣٩٢، ٣٩٣].

392- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I have been ordered (by Allah) to fight people until they testify that there is no God (to be worshipped) but Allah. If they said this, prayed like us, faced our Qiblah, and slaughtered as we slaughter (the animal according to Islamic law on which Allah’s name was mentioned) then their blood and property would be kept (as being sacred) from me, except within the rights (of law); and their account would be with Allah.”

393- Anas Ibn Malik “Allah be pleased with him” was asked by Maimun Ibn Seiyyah: “O Abu’hamza! What makes the life and property of a person sacred?" He replied: "Whoever says: There is no God to be worshipped but Allah , faces our Qiblah during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

[29] The Qiblah of people of Medina, Syria and the East

394- Abu’aiyub Al’ansari “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "While defecating, neither face nor turn your back to the Qiblah but face either east or west." Abu’aiyub added: "When we arrived in Syria, we came across some lavatories facing the Qiblah; therefore we turned ourselves while using them and asked for Allah’s forgiveness."

[30] Allah's saying: "make of Abraham's station a place of prayer” (The Heifer 125)

395- Abdullah Ibn Omar "Allah be pleased with both" was reported to have been asked about a man who circumambulated Ka'ba, but did not compass between Safa and Marwa: “Is he able to have sexual intercourse with his wife?” Abdullah Ibn Omar "Allah be pleased with both" replied: "The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'ba seven times, prayed two Rak’as behind Abraham's station, compassed between Safa and Marwa seven times. You have to take The Messenger of Allah as your good example.”

396- Jaber Ibn Abdullah “Allah be pleased with both” was reported to have been asked about the same. He answered: “He should not come near (to have sexual intercourse with) her until he compasses between Safa and Marwa.

397- Mujahid narrated: Someone came to Ibn Omar and said: "Here is Allah’s Apostle entering Ka’ba." Ibn Omar said: "I went there but The Prophet had come out of Ka’ba and I found Bilal standing between its two doors. I asked Bilal: Did the Prophet “Allah’s blessing and peace be upon him” pray in

٣٩٢ ـ حدّثنا نعيمٌ قَالَ: حَدَّثَنَا ابنُ المُبَارَك، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَس بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرتُ أَنْ أُقَاتِلَ النَّاسَ، حتَّى يَقُولُوا: لاَ إِلٰهَ إِلاَّ اللَّهُ، فَإِذَا قَالُوهَا، وَصَلَّوْا صَلاتَنَا، وَاستَقْبَلُوا قِبْلَتَنَا، وَذَبَحُوا ذَبِيحَتَنَا، فَقَدْ حَرُمَتْ عَلَينَا دِمَاؤُهُمْ وَأَموالُهُمْ، إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ». [طرفه في: ٣٩١]

٣٩٣ ـ قَالَ ابنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى: حَدَّثَنَا حُمَيدٌ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ. وَقَالَ عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ قَالَ: حَدَّثَنَا حُمَيدٌ قَالَ: سَأَلَ مَيمُونُ بْنُ سِيَاهٍ: أَنَسَ بْنَ مَالِكٍ قَالَ: يَا أَبَا حَمْزَةَ، مَا يُحَرِّمُ دَمَ العَبْدِ وَمَالَهُ؟ فَقَالَ: مَنْ شَهِدَ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ، وَاسْتَقْبَلَ قِبْلَتَنَا، وَصَلَّى صَلاتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَهُوَ المُسْلِمُ، لَهُ مَا لِلْمُسْلِمِ، وَعَلَيهِ مَا عَلَى المُسْلِمِ [طرفه في: ٣٩١].

٢٩ ـ بابُ قِبْلَةِ أَهْلِ المَدِينَةِ، وَأَهْلِ الشَّأْمِ، وَالمَشْرِقِ

لَيسَ فِي المَشْرِقِ وَلاَ فِي المَغْرِبِ قِبلَةٌ، لِقَولِ النَّبِيِّ ﷺ: «لاَ تَستَقْبِلُوا القِبْلَةَ بِغَائِطٍ أَوْ بَولٍ، وَلكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

٣٩٤ ـ حدّثنا عَلِيُّ بْنُ عَبدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيتُمُ الغَائِطَ، فَلاَ تَستَقْبِلُوا القِبْلَةَ وَلاَ تَستَدْبِرُوهَا، وَلكِنْ شَرِّقُوا أَوْ غَرِّبُوا». قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّأْمَ، فَوَجَدْنَا مَرَاحِيضَ بُنِيَتْ قِبَلَ القِبْلَةِ، فَنَنْحَرِفُ، وَنَسْتَغْفِرُ اللَّهَ تَعَالَى. وَعَنِ الزُّهْرِيِّ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٣٠ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَاتَّخِذُوا مِن مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥]

٣٩٥ ـ حدّثنا الحُمَيدِيُّ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ، عَنْ رَجُلٍ طَافَ بِالبَيتِ العُمْرَةَ، وَلَمْ يَطُفْ بَينَ الصَّفَا وَالمَروَةِ، أَيَأْتِي امرَأَتَهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ، فَطَافَ بِالبَيتِ سَبْعاً، وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَينِ، وَطَافَ بَينَ الصَّفَا وَالمَروَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ ﷺ إِسْوَةٌ حَسَنَةٌ.

[الحديث ٣٩٥ ـ أطرافه في: ١٦٢٣، ١٦٢٧، ١٦٤٥، ١٦٤٧، ١٧٩٣].

٣٩٦ ـ وَسَأَلْنَا جَابِرَ بْنَ عَبدِ اللَّهِ فَقَالَ: لاَ يَقْرَبَنَّهَا، حَتَّى يَطُوفَ بَينَ الصَّفَا وَالمَروَةِ.

[الحديث ٣٩٦ ـ أطرافه في: ١٦٢٤، ١٦٤٦، ١٧٩٤].

٣٩٧ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سَيفٍ قَالَ: سَمِعْتُ مُجَاهِداً قَالَ: أُتِيَ ابْنُ عُمَرَ، فَقِيلَ لَهُ: هذا رَسُولُ اللَّهِ ﷺ دَخَلَ الكَعْبَةَ، فَقَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ وَالنَّبِيُّ ﷺ قَدْ خَرَجَ،

٣٩٧ـ قوله: (على يساره) أي الداخل أو يسار البيت أو هو من الالتفات ولأبي ذر عن الكشميهني يسارك بالكاف وهي أنسب لقوله إذا دخلت (شارح).

Ka'ba? Bilal replied: Yes, he prayed two Rak'as between the two pillars which are on your left on entering Ka'ba. Then Allah's Apostle "Allah's blessing and peace be upon him" came out and offered a two-rak'a prayer facing Ka'ba."

398- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" entered Ka'ba, he invoked Allah in every side of it and did not pray till he came out of it. He prayed two Rak'as, facing Ka'ba. He said: "This is the Qiblah."

[31] Facing the Qiblah, wherever one is

Abu'huraira reported that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "Face the Qiblah and then magnify Allah (if you intended to pray)."

399- Al'barra Ibn Azib "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" prayed facing Jerusalem for sixteen or seventeen months. But he loved to face Ka'ba. So Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (The Heifer "Al'baqara" 144) So the Prophet faced Ka'ba. The fools amongst the people namely "the Jews" said: "What has turned them from their Qiblah (of Jerusalem) which they formerly observed?" (Allah said): "Say: To Allah belongs the East and the West. He guides whom he will to a straight path ." (The Heifer 142) A man prayed with the Prophet (facing the Ka'ba) and went out. Having seen some of the Ansar performing the Asr prayer with their faces towards Jerusalem, he said: "I bear witness that I prayed with Allah's Apostle "Allah's blessing and peace be upon him" facing Ka'ba." So all the people turned their faces towards Ka'ba.

400- Jaber Ibn Abdullah "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to perform the (optional, non-obligatory) prayer while riding on his mount wherever it turned, and whenever he wanted to perform the compulsory prayer he dismounted and did it, facing the Qiblah.

401- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prayed (the narrator Ibrahim, reporting from Alqama from Ibn Mas'ood that he said: "I do not know whether he prayed more or less than usual"), and after he had finished the prayers he was asked: "O Allah's Apostle! Has there been any change in the prayers?" He said: "What is it?" The people said: "You have prayed so much and so much." So The Prophet "Allah's blessing and peace be upon him" bent his legs, faced the Qiblah and performed two prostration's "Sajda" (of forgetfulness) and finished his prayers with the end salutation, (by turning his face to right and left) saying: Allah's peace and mercy be unto you. When he turned his face to

وَأَجدُ بِلالاً قَائِماً بَينَ البَابَينِ، فَسأَلتُ بِلالاً فَقُلتُ: أَصلَّى النَّبيُّ ﷺ في الكَعْبَةِ؟ قَالَ: نعَمْ، رَكْعَتينِ، بينَ السَّارِيتينِ اللَّتينِ على يسارِه إذا دخلت، ثمَّ خرجَ، فصلَّى في وجهِ الكعبةِ ركعتينِ.

[الحديث ٣٩٧ -أطرافه في: ٤٦٨، ٥٠٤، ٥٠٥، ٥٠٦، ١١٦٧، ١٥٩٨، ١٥٩٩، ٢٩٨٨، ٤٢٨٩، ٤٤٠٠].

٣٩٨ - حدثنا إسحاقُ بنُ نَصرٍ قالَ: حَدَّثَنا عَبدُ الرَّزَّاقِ: أَخْبَرَنا ابْنُ جُرَيجٍ، عَنْ عَطاءٍ قَالَ: سَمِعتُ ابْنَ عَبَّاسٍ قَالَ: لَمَّا دَخَلَ النَّبيُّ ﷺ البَيتَ، دَعَا في نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ، فلَمَّا خرجَ رَكَعَ رَكْعَتَينِ فِي قُبُلِ الكَعْبَةِ، وقالَ: «هذهِ القِبْلَةُ».

[الحديث ٣٩٨- أطرافه في: ١٦٠١، ٣٣٥١، ٣٣٥٢، ٤٢٨٨].

٣١ - بابُ التَّوَجُّهِ نَحْوَ القِبْلَةِ حَيثُ كانَ

وَقالَ أبو هريرة: قالَ النَّبيُّ ﷺ: «اسْتَقْبِلِ القِبلةَ وكبِّرْ».

٣٩٩ - حدثنا عَبدُ اللَّهِ بنُ رجاءٍ قَالَ: حَدَّثَنا إِسرائيلُ، عَنْ أَبي إِسْحاقَ، عَنِ البراءِ بنِ عازِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، صَلَّى نَحوَ بَيتِ المَقْدِسِ، سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الكَعْبَةِ، فَأَنْزَلَ اللَّهُ ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ [البقرة: ١٤٤] فتوجَّهَ نَحوَ الكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ، وَهُمُ اليَهُودُ: ﴿مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُل لِّلَّهِ المَشْرِقُ وَالمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾ [البقرة: ١٤٢]، فَصلَّى مَعَ النَّبيِّ ﷺ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصارِ في صَلاةِ العَصْرِ، نَحوَ بَيتِ المَقْدِسِ، فقالَ: هوَ يَشْهَدُ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ، وأَنَّهُ تَوَجَّهَ نَحوَ الكَعْبَةِ، فَتَحرَّفَ القَومُ، حَتَّى تَوَجَّهُوا نَحوَ الكَعْبَةِ.

[طرفه في ٤٠].

٤٠٠ - حدثنا مُسلِمٌ قالَ: حدَّثَنا هِشَامٌ قالَ: حَدَّثَنا يَحيى بنُ أَبي كَثِيرٍ، عَنْ مُحَمَّدِ بنِ عَبدِ الرَّحْمٰنِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُصَلِّي عَلَى رَاحِلَتِهِ حَيثُ تَوَجَّهَتْ، فَإِذَا أَرَادَ الفَرِيضَةَ، نَزَلَ فَاسْتَقْبَلَ القِبْلَةَ.

[الحديث ٤٠٠- أطرافه في: ١٠٩٤، ١٠٩٩، ٤١٤٠].

٤٠١ - حدَّثنا عُثمانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى النَّبِيُّ ﷺ - قَالَ إِبْرَاهِيمُ: لا أَدْرِي - زَادَ أَوْ نَقَصَ، فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ أَحدثَ في الصَّلاةِ شيءٌ؟ قالَ: «وما ذاكَ»؟ قَالُوا: صَلَّيتَ كَذَا وَكَذَا، فَثَنَى رِجْلَيهِ، وَاسْتَقْبَلَ

٣٩٩- قوله: (ستة عشر شهراً أو سبعة عشر شهراً) ثبت شهراً الأول في نسخة الشارح وهو ساقط في بعض نسخ المتن.

us he said: "If there had been anything changed in the prayer, surely I would have informed you. But I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly. When he finishes it, he should offer two prostrations "Sajda" (of forgetfulness)."

[32] What about the Qiblah

and what about the opinion that if one forgetfully prayed in a direction other than the Qiblah, the repetition of the prayer would not be necessary

402- Omar Ibn Al'khattab "Allah be pleased with him" narrated: My Lord agreed with me in three things: 1 I said: "O Allah's Apostle! I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer" (for some of your prayers e.g. Two Rak'as of circumambulating Ka'ba). (Heifer "Al'baqara" 125) 2 Regarding the women's veil, I said: O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them. So the verse of the veiling of women was revealed. (Confederates "Al'ahzab" 31, 53). 3 Once the wives of The Prophet "Allah's blessing and peace be upon him" made a united front against him. I said to them: "It may be if he (The Prophet "Allah's blessing and peace be upon him") divorced you, his Lord (Allah) would give him instead of you wives better than you. So this verse (the same as I had said) was revealed." (Confederates "Al'ahzab" 5)

403- Ibn Omar "Allah be pleased with both" told: While people were performing the Morning (Fajr) prayer at the mosque of Quba, some person came to them and said: "Tonight, The Messenger of Allah "Allah's blessing and peace be upon him" was revealed (through a divine verse) that faces must be turned towards Ka'ba in prayer." They were praying with their faces towards Jerusalem. They turned, while being praying, towards Ka'ba, and continued the prayer.

404- Abdullah "Allah be pleased with him" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed The Dhuhr as five Rak'as. When they asked him: "Did any increase happen in the (Rak'as of the Dhuhr) prayer?" He said (surprisingly): "(No). what happened?" they said: "You prayed it as five Rak'as." Knowing this, he bent his legs and offered two prostrations (Sajda of forgetfulness).

[33] Scraping the sputum off the direction of the Qiblah in the mosque

405- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw some sputum in the direction of the Qiblah (on the wall of the mosque). He disliked it to the extent that the sign of disgust was apparent from his face. So he got up, scraped it off with his hand and said: "Whenever anyone of you stands for the prayer, he is speaking in

القِبْلَةَ، وَسَجَدَ سَجْدَتَينِ، ثُمَّ سَلَّمَ. فَلَمَّا أَقْبَلَ عَلَينا بِوَجْهِهِ قالَ: «إنَّهُ لَوْ حَدَثَ في الصَّلاةِ شيءٌ لَنَبَّأْتُكُمْ بِهِ، وَلكِنْ إنَّما أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسى كَما تَنْسَوْنَ، فَإذَا نَسِيتُ فَذَكِّرُونِي، وَإذا شَكَّ أَحَدُكُمْ في صَلاتِهِ، فَلْيَتَحَرَّى الصَّوابَ فَلْيُتِمَّ عَلَيهِ، ثُمَّ لِيُسَلِّمْ، ثُمَّ يَسْجُدُ سَجْدَتَينِ».

[الحديث ٤٠١ ـ أطرافه في: ٤٠٤، ١٢٢٦، ٦٦٧١، ٧٢٤٩].

٣٢ ـ باب مَا جَاءَ في القِبْلَةِ، وَمَنْ لا يَرى الإعادَةَ عَلى مَنْ سَهَا، فَصَلَّى إلى غَيرِ القِبْلَةِ

وَقَدْ سَلَّمَ النَّبيُّ ﷺ فِي رَكْعَتي الظُّهرِ، وَأَقْبَلَ عَلى النَّاسِ بِوَجْهِهِ، ثُمَّ أَتَمَّ ما بَقِيَ.

٤٠٢ ـ حدّثنا عَمْرُو بنُ عَوْنٍ قالَ: حَدَّثَنا هُشَيمٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: قالَ عُمَرُ: وَافَقْتُ رَبِّي في ثَلاثٍ: فَقُلْتُ: يا رَسُولَ اللَّهِ، لَوِ اتَّخَذْنَا مِن مَقَامِ إبْرَاهِيمَ مُصَلّى، فَنَزَلَتْ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥]، وَآيَةُ الحِجَابِ، قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ نِساءَكَ أَنْ يَحْتَجِبْنَ، فَإنَّهُ يُكَلِّمُهُنَّ البَرُّ وَالفَاجِرُ، فَنَزَلَتْ آيَةُ الحِجَابِ، وَاجْتَمَعَ نِساءُ النَّبِيِّ ﷺ فِي الغَيرَةِ عَلَيهِ، فَقُلْتُ لَهُنَّ: عَسى رَبُّهُ إنْ طَلَّقَكُنَّ، أَنْ يُبْدِلَهُ أَزْوَاجاً خَيراً مِنْكُنَّ، فَنَزَلَتْ هذِهِ الآيَةُ. [التحريم: ٥].

[الحديث ٤٠٢ ـ أطرافه في: ٤٤٨٣، ٤٧٩٠، ٤٩١٦].

حدثنا ابْنُ أَبِي مَرْيَمَ قالَ: أَخبَرَنَا يَحيى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حَمِيدٌ قالَ: سَمِعْتُ أَنَساً بِهذا.

٤٠٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخبَرَنَا مالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَينا النَّاسُ بِقُبَاءٍ فِي صَلاةِ الصُّبحِ، إذْ جاءَهُمْ آتٍ فَقالَ: إنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَليهِ اللَّيلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَستقبِلَ الكَعْبَةَ، فَاستَقْبِلُوها، وَكَانَتْ وُجُوهُهُمْ إلَى الشَّأمِ، فَاسْتَدَارُوا إلَى الكَعْبَةِ.

[الحديث ٤٠٣ أطرافه في: ٤٤٨٨، ٤٤٩٠، ٤٤٩١، ٤٤٩٣، ٤٤٩٤، ٧٢٥١].

٤٠٤ ـ حدّثنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إبراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: صَلّى النَّبيُّ ﷺ الظُّهرَ خَمساً، فَقالُوا: أَزِيدَ فِي الصَّلاةِ؟ قالَ: «وَما ذاكَ»؟ قالوا: صَلَّيتَ خَمساً! فَثَنَى رِجْلَيهِ، وَسَجَدَ سَجْدَتَينِ. [طرفه في: ٤٠١].

٣٣ ـ باب حَكِّ البُزَاقِ بِاليَدِ مِنَ المَسْجِدِ

٤٠٥ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثَنَا إسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ

٤٠٢ـ قوله: (وآية) بالرفع على الابتداء والخبر محذوف وبالنصب على الاختصاص وبالجر عطفاً على مقدر انظر الشارح.

٤٠٣ـ قوله: (فاستقبلوها) بصيغة الماضي وفي رواية: فاستقبلوها بصيغة الأمر انظر الشارح.

٤٠٥ـ قوله: (أو أن) بفتح الهمزة وكسرها كما في اليونينية ولأبي ذر عن الحموي والمستملي وأن (شارح).

private to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah but one can spit to the left or under his foot." The Prophet "Allah's blessing and peace be upon him" then took the corner of his sheet, spat in, and folded it. Then he said: "Or you can do like this."

406- Abdullah Ibn Omar “Allah be pleased with both” narrated: Allah’s Apostle “Allah’s blessing and peace be upon him” saw sputum on the wall of the mosque in the direction of the Qiblah which he scraped off. He faced the people and said: "Whenever any one of you is praying, he mustn’t spit in front of him in view of the fact that in the prayer Allah is in front of him."

407- A’isha “Allah be pleased with her” told: Allah’s Apostle “Allah’s blessing and peace be upon him” saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qiblah which he scraped off.

[34] Scraping with gravel the sputum off (the wall of) the direction of the Qiblah in the mosque

408- Abu’huraira and Abu’sa’eed Al’khudri “Allah be pleased with both” reported: Allah’s Apostle “Allah’s blessing and peace be upon him” saw some expectoration on the wall of the mosque. He took gravel and scraped it off; and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

409- Abu’huraira and Abu’sa’eed narrated: (The same previous tradition).

[35] In prayer, one should not Spit on his right

410- both of Abu'huraira and Abu'sa'eed "Allah be pleased with them" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque.

He took gravel and scraped it off and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

411- Abu’huraira and Abu’sa’eed narrated: (The same previous tradition).

412- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “One (in prayer) should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

رَأى نُخَامَةً في القِبْلَة، فَشَقَّ ذلكَ عَلَيه، حَتَّى رُئِيَ في وَجْهِه، فَقَامَ فَحَكَّهُ بِيَدِه، فَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ في صَلَاتِه، فَإِنَّهُ يُنَاجِي رَبَّهُ، أَوْ: إِنَّ رَبَّهُ بَينَهُ وَبَينَ القِبْلَة، فَلا يَبْزُقَنَّ أَحدُكُمْ قِبَلَ قِبْلَتِه، ولكِنْ عَنْ يَسَارِه أَوْ تَحتَ قَدَمَيه». ثُمَّ أَخَذَ طَرَفَ رِدائِه، فَبَصَقَ فِيه، ثُمَّ رَدَّ بَعْضَهُ عَلى بَعْضٍ، فَقَالَ: «أَوْ يَفعَلُ هكذا».

[طرفه في: ٢٤١].

٤٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِع، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأى بُصَاقاً فِي جِدَارِ القِبْلَة، فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلا يَبْصُقْ قِبَلَ وَجْهِه، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[الحديث ٤٠٦ ـ أطرافه في: ٧٥٣، ١٢١٣، ٦١١١].

٤٠٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ المُؤمِنِينَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأى فِي جِدَارِ القِبْلَةِ مُخَاطاً، أَوْ بُصَاقاً، أَوْ نُخَامَةً، فَحَكَّهُ.

٣٤ ـ باب حَكِّ المُخاطِ بالحَصى مِنَ المَسْجِدِ

٤٠٨، ٤٠٩ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ وَأَبَا سَعِيدٍ حَدَّثَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأى نُخَامَةً فِي جِدَارِ المَسْجِدِ، فَتَنَاوَلَ حَصَاةً فَحَكَّهَا، فَقَالَ: «إِذَا تَنَخَّمَ أَحَدُكُمْ، فَلا يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلا عَنْ يَمِينِه، وَلْيَبْصُقْ عَنْ يَسارِه، أَوْ تَحْتَ قَدَمِهِ اليُسْرَى».

[الحديث ٤٠٨ ـ أطرافه في: ٤١٠، ٤١١، ٤١٤، ٤١٦].

٣٥ ـ باب لا يَبْصُقْ عَنْ يَمِينِهِ فِي الصَّلاةِ

٤١٠، ٤١١ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ، وَأَبَا سَعِيدٍ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأى نُخَامَةً فِي حَائِطِ المَسْجِدِ، فَتَنَاوَلَ رَسُولُ اللَّهِ ﷺ حَصَاةً فَحَتَّهَا، ثُمَّ قَالَ: «إِذَا تَنَخَّمَ أَحَدُكُم، فَلا يَتَنَخَّمْ قِبَلَ وَجْهِهِ، وَلا عَنْ يَمِينِه، وَلْيَبْصُقْ عَنْ يَسَارِه، أَوْ تَحْتَ قَدَمِهِ اليُسْرَى».

[طرفه في: ٤٠٨، ٤٠٩].

٤١٢ ـ حدّثنا حَفصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَساً قَالَ: قَالَ النَّبِيُّ ﷺ: «لا يَتْفُلَنَّ أَحَدُكُمْ بَينَ يَدَيهِ، وَلا عَنْ يَمِينِهِ، وَلكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ رِجْلِهِ».

[طرفه في: ٢٤١].

٤١٢ـ قوله: لا يتفلن بكسر الفاء ويجوز الضم (شارح).

[36] One could spit only either on his left side or under his left foot

413- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A faithful believer, while in prayer, is speaking in private to his Lord, so he should spit neither in front of him nor on his right side but he could spit either on his left or under his foot."

414- Abu'sa'eed "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque. He took gravel and scraped it off and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

[37] The expiation of spitting in the mosque

415- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Spitting in the mosque is a sin, whose expiation is to bury (remove) it.”

[38] Burying the sputum in the mosque

416- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah. He should not spit on his right as there is an angel. But he can spit either on his left or under his left foot and (then) bury it (the sputum).

[39] If one (wanted to) spit (while praying in the mosque) he should do it in the corner of his sheet and then fold it

417- Anas “Allah be pleased with him” narrated: The Prophet saw expectoration (on the wall of the mosque) in the direction of the Qiblah which he scraped off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said: “If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qiblah. Therefore he should not spit towards his Qiblah, but he could spit either on his left or under his foot." Then he took the corner of his sheet in which he spat, folded it and said: "Or do like this."

[40] The imam is to urge people (in prayer) to be submissive and facing Qiblah

418- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do you consider or see that my face is towards the Qiblah? By Allah, neither your submissiveness nor your bowing is hidden from me. Surely I see you from my back."

٣٦ ـ باب ليَبْزُقْ عَنْ يَسارِهِ أَوْ تَحتَ قَدَمِهِ اليُسْرى

٤١٣ ـ حدثنا آدمُ قال: حَدَّثَنا شُعْبَةُ قال: حَدَّثَنا قَتادَةُ قال: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ المُؤْمِنَ إِذَا كَانَ فِي الصَّلاةِ، فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلاَ يَبْزُقَنَّ بَينَ يَدَيهِ، وَلاَ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسارِهِ، أَوْ تَحتَ قَدَمِهِ».

[طرفه في: ٢٤١].

٤١٤ ـ حدثنا عليٌّ قال: حَدَّثَنا سُفيَانُ: حَدَّثَنا الزُّهْرِيُّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ أَبصَرَ نُخامَةً فِي قِبلَةِ المَسجِدِ، فَحَكَّهَا بِحَصاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ بَينَ يَدَيهِ، أَوْ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسارِهِ، أَوْ تَحتَ قَدَمِهِ اليُسْرَى. وَعَنِ الزُّهْرِيِّ، سَمِعَ حُمَيداً، عَنْ أَبِي سَعِيدٍ: نَحْوَهُ.

[طرفه في: ٤٠٩].

٣٧ ـ باب كَفارَةِ البُزاقِ في المَسْجِدِ

٤١٥ ـ حدثنا آدمُ قال: حَدَّثَنا شُعْبَةُ قال: حَدَّثَنا قَتادَةُ قال: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «البُزَاقُ فِي المَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

٣٨ ـ باب دَفْنِ النُّخامَةِ في المَسْجِدِ

٤١٦ ـ حدثنا إِسحاقُ بْنُ نَصْرٍ قال: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاةِ، فَلاَ يَبْصُقْ أَمَامَهُ، فَإِنَّمَا يُنَاجِي اللّٰهَ مَا دَامَ فِي مُصَلاَّهُ، وَلاَ عَنْ يَمِينِهِ، فَإِنَّ عَنْ يَمِينِهِ مَلَكاً، وَلْيَبْصُقْ عَنْ يَسارِهِ، أَوْ تَحتَ قَدَمِهِ، فَيَدْفِنُهَا».

[طرفه في: ٤٠٨].

٣٩ ـ باب إِذا بَدَرَهُ البُزاقُ فَلْيَأْخُذْ بِطَرَفِ ثَوْبِهِ

٤١٧ ـ حدثنا مَالِكُ بْنُ إِسْماعِيلَ قال: حَدَّثَنا زُهَيرٌ قال: حَدَّثَنا حُمَيدٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخامَةً فِي القِبْلَةِ، فَحَكَّهَا بِيَدِهِ، وَرُئِيَ مِنْهُ كَرَاهِيَةٌ، أَوْ رُئِيَ كَرَاهِيَتُهُ لِذٰلِكَ، وَشِدَّتُهُ عَلَيهِ، وَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاتِهِ، فَإِنَّمَا يُنَاجِي رَبَّهُ، أَوْ رَبُّهُ بَينَهُ وَبَينَ قِبْلَتِهِ، فَلاَ يَبْزُقَنَّ فِي قِبْلَتِهِ، وَلٰكِنْ عَنْ يَسارِهِ أَوْ تَحتَ قَدَمِهِ». ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَزَقَ فِيهِ، وَرَدَّ بَعْضَهُ عَلَى بَعْضٍ، قَالَ: «أَوْ يَفْعَلُ هٰكَذا». [طرفه في: ٢٤١].

٤٠ ـ باب عِظَةِ الإِمامِ النَّاسَ في إِتْمامِ الصَّلاةِ وَذِكْرِ القِبْلَةِ

٤١٨ ـ حدثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «هَل تَرَونَ قِبْلَتِي هَا هُنَا؟ فَوَاللّٰهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلاَ

٤١٦ـ قوله: فيدفنها بالرفع والجزم والنصب انظر الشارح.

419- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” led us in a prayer and then got up on the pulpit and said: "In your prayer and bowing, I certainly see you from my back as I see you (when looking at you). "

[41] Could you say: it is the mosque of Banu (sons of) so and so

420- Abdullah Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" issued an order for a horse race. The trained horses were to run from a place called Al'hafya to Thaniyat Al'wada and the horses, which were not trained, were to run from Ath'thaniya to the mosque of Banu'zuraiq. Abdullah, according to the narration, was one of those who took part in the race.

[42] Distributing goods at the mosque

421- Anas "Allah be pleased with him" reported: Some goods came to Allah's Apostle "Allah's blessing and peace be upon him" from Bahrain. The Prophet "Allah's blessing and peace be upon him" ordered the people to spread them in the mosque, as it was the biggest amount of goods Allah's Apostle "Allah's blessing and peace be upon him" had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods from which he gave to everybody he saw. Al Abbas came to him and said: "O Allah's Apostle! Give me (something) too, because I afforded ransom for myself and Aqil.” Allah's Apostle "Allah's blessing and peace be upon him" told him to take. So he stuffed his garment with it. When he tried to carry it away he failed to do so. He said: "O Allah's Apostle! Order someone to help me in lifting it." The Prophet "Allah's blessing and peace be upon him" said: "No.” He then said to The Prophet "Allah's blessing and peace be upon him" : “Will you please help me to lift it?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No.” Then Al'abbas threw some of it and tried to carry it, (but he failed). He said: "O Allah's Apostle! Order someone to help me in lifting it." The Prophet "Allah's blessing and peace be upon him" said: "No.” He then said to The Prophet "Allah's blessing and peace be upon him" : “Will you please help me to lift it?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No.” Then he (Al’abbas) threw some of it and lifted it on his shoulders and went away. Allah's Apostle "Allah's blessing and peace be upon him" kept on watching him till he disappeared from his sight. He was astonished at his greediness. Allah's Apostle "Allah's blessing and peace be upon him" did not get up till the last derham (coin) was distributed.

[43] When one is called for a meal and when one responds to it

422- Anas “Allah be pleased with him” narrated: I found The Messenger of Allah “Allah’s blessing and peace be upon him” in the mosque along with some people. He said to me: "Did Abu’talha send you?" I said: "Yes.” He said: "For a meal?" I said: "Yes." Then he said to his companions: "Get up." They left, and I was ahead of them.

رُكُوعُكُمْ، إنِّي لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي»

[الحديث ٤١٨ ـ طرفه في: ٧٤١].

٤١٩ ـ حدَّثنا يَحيى بْنُ صالح قال: حدَّثنا فُليح بْنُ سُليمان، عن هِلال بن عليٍّ، عن أنس ابن مَالك قَالَ: صَلَّى بِنا النَّبيُّ ﷺ صَلاةً، ثُمَّ رَقِيَ المِنْبَرَ، فَقَالَ في الصَّلاةِ وفي الرُّكُوعِ: «إنِّي لأَرَاكُمْ مِنْ وَرائِي كَمَا أَرَاكُمْ».

[الحديث ٤١٩ ـ طرفاه في: ٧٤٢، ٦٦٤٤].

٤١ ـ باب هَل يُقال: مَسْجِدُ بَنِي فُلانٍ؟

٤٢٠ ـ حدَّثنا عَبْدُ اللَّه بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّه بن عُمَرَ: أَنَّ رَسُولَ اللَّه ﷺ سَابَقَ بَيْنَ الخَيلِ الَّتِي أُضمِرَتْ مِنَ الحَفياءِ، وَأَمَدُهَا ثَنِيَّةُ الوَدَاعِ، وَسَابَقَ بَيْنَ الخَيْلِ الَّتِي لَمْ تُضمَرْ مِنَ الثَّنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ، وأَنَّ عَبْدَ اللَّهِ بْنَ عُمَر كَانَ فِيمَنْ سَابَقَ بِهَا.

[الحديث ٤٢٠ ـ أطرافه في: ٢٨٦٨، ٢٨٦٩، ٢٨٧٠، ٧٣٣٦].

٤٢ ـ باب القِسْمَةِ، وَتَعْلِيقِ القِنْوِ فِي المَسْجِدِ

قال أبو عبد آ: القِنْوُ العذقُ، والاثْنَانِ قِنْوَانِ، والجماعة أيضاً قِنْوَانٌ، مثل صِنْوٍ وصِنْوَانٍ

٤٢١ ـ وقال إبراهيم: عن عبدِ العزيزِ بن صُهيب، عن أنس رضي اللَّه عنه قال: أُتِيَ النبيُّ ﷺ بِمالٍ مِنَ البَحْرَينِ، فقالَ: «انْثُرُوهُ في المَسْجِدِ». وكَانَ أكثَرَ مَالٍ أُتِيَ به رَسُولُ اللَّه ﷺ، فَخَرَجَ رَسُولُ اللَّه ﷺ إلى الصَّلاةِ ولَمْ يَلتَفِتْ إلَيه، فلَمَّا قضى الصَّلاةَ جاءَ فَجَلَسَ إليه، فما كانَ يرى أحداً إلاّ أعطاه، إذْ جاءَهُ العبَّاسُ فقالَ: يا رسُولَ اللَّهِ، أعْطِنِي، فإنِّي فادَيتُ نفسي وفاديتُ عقيلاً، فقالَ له رسُولُ اللَّه ﷺ: «خُذْ». فحثَا في ثَوبِهِ، ثُمَّ ذهبَ يُقِلُّهُ فلم يَستطِعْ، فقال: يا رسُولَ اللَّه، اؤْمُرْ بَعْضَهُمْ يَرْفَعْهُ إليَّ، قال: «لا»، قال: فارْفَعْهُ أنتَ عَلَيَّ، قال: «لا». فَنَثَرَ منه، ثُمَّ ذَهَبَ يُقِلُّهُ، فقالَ: يا رَسُولَ اللَّهِ، اؤْمُرْ بعضَهُمْ يَرْفَعْهُ عَلَيَّ، قال: «لا». قالَ: فارْفَعْهُ أنْتَ عليَّ، قال: «لا». فنثرَ منه، ثُمَّ احتملَه، فألقاه على كاهِلِه، ثُمَّ انطَلَقَ، فما زالَ رسُولُ اللَّه ﷺ يُتْبِعُهُ بصرَهُ حتّى خَفِيَ علينا، عجباً مِنْ حِرْصِه، فما قامَ رسُولُ اللَّه ﷺ وثَمَّ منْها دِرْهَمٌ

[الحديث ٤٢١ ـ طرفاه في: ٣٠٤٩، ٣١٦٥].

٤٣ ـ باب مَنْ دَعَا لِطَعَامٍ فِي المَسْجِدِ وَمَنْ أَجَابَ فِيهِ

٤٢٢ ـ حدَّثنا عَبْدُ اللَّه بنُ يوسُف: أخبرَنا مالِكٌ، عن إسحاقَ بنِ عبدِ اللَّه: سَمِعَ أنساً قَالَ: وَجَدْتُ النَّبِيَّ ﷺ فِي المَسْجِدِ مَعَهُ نَاسٌ، فَقُمْتُ، فَقَالَ لِي: «آرْسَلَكَ أَبُو طَلْحَةَ؟». قُلْتُ: نَعَمْ، فَقَالَ: «لِطَعَامٍ؟». قُلْتُ: نَعَمْ، فَقَالَ لِمَنْ مَعَهُ: «قُومُوا». فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ.

٤٢٠ ـ قوله: لم تضمر وفي رواية لم تضمر بسكون الضاد وتخفيف الميم (شارح)

[44] Settling disputes in the mosque; and taking oaths from the man and his wife of accusing and denying her committing adultery

423- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A man said: "O Allah's Apostle! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I witnessed them (the man and his wife) in the mosque, taking oaths, the husband accusing, and the wife denying adultery).

[45] When one enters into another's home to pray wherever the latter wants or wherever the former is ordered to pray

424- Itban Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to my house and said: "Where do you like me to pray?" I pointed to a certain place. The Prophet then magnified Allah, and we aligned behind him and he offered a two-Rak'a prayer.

[46] Taking a part of one's home as a mosque

425- Mahmud Ibn Ar'rabie narrated: Itban Ibn Malik "Allah be pleased with him" who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and one of the Ansar who took part in the battle of Badr, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered two Rak'as, and ended it with the end salutation. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said: "Where is Malik Ibn Ad'dukhaishin or Ibn Ad'dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger. Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen

[الحديث ٤٢٢ ـ أطرافه في: ٣٥٧٨، ٥٣٨١، ٥٤٥٠، ٦٦٨٨].

٤٤ ـ باب القَضاءِ واللِّعَانِ في المَسْجِدِ، بَيْنَ الرِّجَالِ وَالنِّساءِ

٤٢٣ ـ حدّثنا يَحْيى قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ: أَرَأَيتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ فَتَلاعَنَا في المَسْجِدِ، وَأَنَا شاهِدٌ.

[الحديث ٤٢٣ ـ أطرافه في: ٤٧٤٥، ٤٧٤٦، ٥٢٥٩، ٥٣٠٨، ٥٣٠٩، ٦٨٥٤، ٧١٦٥، ٧١٦٦، ٧٣٠٤].

٤٥ ـ باب إِذَا دَخَلَ بَيتاً يُصَلِّي حَيثُ شَاءَ، أَوْ حَيثُ أُمِرَ، وَلا يَتَجَسَّسُ

٤٢٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ فِي مَنْزِلِهِ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟». قَالَ: فَأَشَرْتُ لَهُ إِلَى مَكَانٍ، فَكَبَّرَ النَّبِيُّ ﷺ، وَصَفَفْنا خَلْفَهُ، فَصَلَّى رَكْعَتَيْنِ.

[الحديث ٤٢٤ ـ أطرافه في: ٤٢٥، ٦٦٧، ٦٨٦، ٨٣٨، ٨٤٠، ١١٨٦، ٤٠٠٩، ٤٠١٠، ٥٤٠١، ٦٤٢٣، ٦٩٣٨].

٤٦ ـ باب المَسَاجِدِ فِي البُيُوتِ

وَصَلَّى البَرَاءُ بْنُ عَازِبٍ في مَسْجِدِهِ في دَارِهِ جَمَاعَةً.

٤٢٥ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، مِمَّنْ شَهِدَ بَدْراً مِنَ الأَنْصَارِ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الأَمْطَارُ، سَالَ الوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ، أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَغَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ البَيْتَ، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟». قَالَ: فَأَشَرْتُ لَهُ إِلَى نَاحِيَةٍ مِنَ البَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَّنَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ: فَثَابَ فِي البَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ، فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوِ ابْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُلْ ذَلِكَ، أَلا تَرَاهُ قَدْ قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى

باب ٤٦ ـ قوله: (في مسجده) وللأربعة (في مسجد) شارح.

٤٢٥ـ قوله: (فتصلي) بالسكون أو بالنصب وقوله: فأتخذه بالرفع على الاستئناف أو بالنصب كما في الفرع عطفاً على الفعل المنصوب انظر الشارح.

him helping and advising hypocrites." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no God (to be worshipped) but Allah" just for Allah's sake."

[47] Starting everything, such as entering the mosque or anything else, from the right (or with the right side, hand or foot)

Abdullah Ibn Omar "Allah be pleased with both" was reported to have used to enter the mosque starting with his right foot, and getting out starting with his left one.

426- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to start every thing from the right whenever it was possible in all his affairs, such as washing, combing or wearing shoes.

[48] Is it permissible to build mosques in place of the graves of the disbelievers of the period of Ignorance after being dug out

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah would curse the Jews because they built the places of worship at their prophets graves."

427- A'isha "Allah be pleased with her" narrated: Both of Ommu'salama and Ommu'habiba mentioned a church they had seen in Ethiopia in which there were pictures. They told The Prophet "Allah's blessing and peace be upon him" about it, who commented: "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Judgement."

428- Anas "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at Awali of Medina amongst a tribe called Banu'amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banun'najjar and they came armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu'bakr riding behind him and all Banun'najjar around him till he dismounted at the courtyard of Abu'aiyub's house. The Prophet "Allah's blessing and peace be upon him" loved to pray wherever he was even if he was at sheepfolds , since the time for prayer was due. Later on he ordered that a mosque should be built and sent for some people of Banun'najjar and said: "O Banun'najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it, and some of it was unlevelled and there were some date-palm trees in it.

وَجْهَهُ وَنَصِيحَتَهُ إِلَى المُنَافِقِينَ، قَالَ رَسُولُ اللَّهِ ﷺ «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ». قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذٰلِكَ.

[طرفه في: ٤٢٤].

٤٧ ـ بابُ التَّيَمُّنِ فِي دُخُولِ المَسْجِدِ وَغَيْرِهِ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرِجْلِهِ اليُمْنَى، فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ اليُسْرَى.

٤٢٦ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ، قالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ بْنِ سُلَيمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ، فِي شَأْنِهِ كُلِّهِ، فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ.

٤٨ ـ بابٌ هَلْ تُنْبَشُ قُبُورُ مُشْرِكِي الجَاهِلِيَّةِ، وَيُتَّخَذُ مَكَانُهَا مَسَاجِدَ؟

لِقَوْلِ النَّبِيِّ ﷺ: «لَعَنَ اللَّهُ اليَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». وَمَا يُكْرَهُ مِنَ الصَّلاَةِ فِي القُبُورِ. وَرَأَى عُمَرُ أَنَسَ بْنَ مَالِكٍ يُصَلِّي عِنْدَ قَبْرٍ، فَقَالَ: القَبْرَ القَبْرَ، وَلَمْ يَأْمُرْهُ بِالإِعَادَةِ.

٤٢٧ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ، ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالحَبَشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرَتَا لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّ أُولَئِكَ، إِذَا كانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوا عَلَى قَبْرِهِ مَسْجِداً، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولَئِكَ شِرَارُ الخَلْقِ عِنْدَ اللَّهِ يَوْمَ القِيَامَةِ».

[الحديث ٤٢٧ ـ أطرافه في: ٤٣٤، ١٣٤١، ٣٨٧٣].

٤٢٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، فَنَزَلَ أَعْلَى المَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ، فَجَاؤُا مُتَقَلِّدِي السُّيُوفِ، كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الغَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ المَسْجِدِ، فَأَرْسَلَ إِلَى مَلإٍ مِنْ بَنِي النَّجَّارِ، فَقَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ هذا». قَالُوا: لاَ وَاللَّهِ، لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ، فَقَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ المُشْرِكِينَ، وَفِيهِ خَرِبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ المُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالخَرِبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ

باب ٤٨ ـ قوله: مساجد بالنصب مفعولاً ثانياً ليتخذ المبني للمفعول ومكانها مفعول أول مرفوع نائب عن الفاعل وفي رواية مساجد بالرفع نائباً عن الفاعل شارح مختصراً.

٤٢٨ـ قوله: وإنه بكسر الهمزة وفي فرع اليونينية بفتحها (شارح).

ـ قوله: خرب بفتح الخاء المعجمة وكسر الراء ولأبي ذر بكسر الخاء وفتح الراء (شارح).

The Prophet "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet "Allah's blessing and peace be upon him" was with them and he kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansar and the emigrants."

[49] Performing prayer in the sheep folds

429- Abud'daiyyah reported that Anas had told: "The Messenger of Allah "Allah's blessing and peace be upon him" prayed at the sheep folds." Later on, I heard him saying: "He (The Messenger of Allah) prayed in the sheep folds before building the mosque."

[50] Performing prayer in front of camels

430- Abdullah Ibn Omar "Allah be pleased with both" was reported to have prayed in front of his camel.

He said that he had seen The Prophet "Allah's blessing and peace be upon him" doing the same.

[51] (The impossibility of) Praying in front of the fire or something of those, which were worshipped

Anas told: The Prophet "Allah's blessing and peace be upon him" said: "The (Hell) fire was shown to me while I was praying."

431- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed and Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer. He said: "I have been shown the Hellfire (now) and I never saw a worse and more horrible sight than that I have seen today."

[52] It is hateful to pray at graves

432- Abdullah Ibn Omar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer some of your prayers (other than the obligatory) at home, and do not take your houses as graves."

[53] (It is impermissible) to pray at the places of (those) sunk down or tortured (by Allah)

433- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not enter (the places) of those people where Allah's punishment had fallen unless you do so while weeping.

If you do not weep, do not enter (the places of those people) lest Allah's curse and punishment which fell upon them may fall upon you."

المَسْجِد، وَجَعَلُوا عِضَادَتَيهِ الحِجَارَة، وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ، وَهُوَ يَقُولُ:

«اللَّهُمَّ لا خَيْرَ إلاَّ خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»

[طرفه في: ۲۳٤].

٤٩ ـ باب الصَّلاةِ في مَرَابِضِ الغَنَمِ

٤٢٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي في مَرَابِضِ الغَنَمِ، ثُمَّ سمِعْتُهُ بَعْدُ يَقُولُ: كَانَ يُصَلِّي في مَرَابِضِ الغَنَمِ، قَبْلَ أَنْ يُبْنَى المَسْجِدُ.

[طرفه في: ۲۳٤].

٥٠ ـ باب الصَّلاةِ في مَوَاضِعِ الإِبِلِ

٤٣٠ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ قالَ: أَخْبَرَنَا سُلَيمانُ بْنُ حَيَّانَ قالَ: حَدَّثَنا عُبَيدُ اللهِ، عَنْ نَافِعٍ قالَ: رَأَيتُ ابْنَ عُمَرَ يُصَلِّي إِلَى بَعِيرِهِ، وَقَالَ: رَأَيتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[الحديث ٤٣٠ ـ طرفه في: ٥٠٧].

٥١ ـ باب مَنْ صَلَّى وَقُدَّامَهُ تَنُّورٌ أَوْ نَارٌ، أَوْ شَيءٌ مِمَّا يُعْبَدُ فَأَرَادَ بِهِ اللهَ

وَقالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسٌ قَالَ: قَالَ النَّبِيُّ ﷺ: «عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أُصَلِّي».

٤٣١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قالَ: انْخَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «أُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَراً كَاليَوْمِ قَطُّ أَفْظَعَ». [طرفه في: ۲۹]

٥٢ ـ باب كَرَاهِيَةِ الصَّلاةِ في المَقَابِرِ

٤٣٢ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنا يَحْيى، عَنْ عُبَيدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاتِكُمْ، وَلا تَتَّخِذُوهَا قُبُوراً».

[الحديث ٤٣٢ ـ طرفه في: ۱۱۸۷].

٥٣ ـ باب الصَّلاةِ في مَوَاضِعِ الخَسْفِ وَالعَذَابِ

وَيُذْكَرُ أَنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ كَرِهَ الصَّلاةَ بِخَسْفِ بَابِلَ.

٤٣٣ ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَدْخُلُوا عَلَى هؤُلاَءِ المُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلا تَدْخُلُوا عَلَيهِمْ، لا يُصِيبُكُمْ ما أَصَابَهُمْ».

[الحديث ٤٣٣ ـ أطرافه في: ۳۳۸۰، ۳۳۸۱، ٤٤١٩، ٤٤٢٠، ٤٧٠٢].

[54] Praying in The monastery

Omar Ibn Al'khattab was reported to have said: "We (Muslims) do not enter your churches for what it contains of statues and pictures." On the other hand, Ibn Abbas was reported to have prayed in them except in the one which had those statues and pictures.

434- A'isha "Allah be pleased with her" told: Ommu'salama "Allah be pleased with her" mentioned a church called Mariya she had seen in Ethiopia in which there were pictures. She told The Prophet "Allah's blessing and peace be upon him" about it, who commented: "If any religious or pious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Judgement."

[55]

435- both of A'isha and Abdullah Ibn Abbas "Allah be pleased with them" narrated: When the last moment of the life of Allah's Apostle "Allah's blessing and peace be upon him" came he started putting his square garment on his face. When he felt hot and short of breath he took it off his face and said: "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet "Allah's blessing and peace be upon him" was warning (Muslims) of what those had done.

436- both of A'isha and Ibn Abbas narrated: (the same previous tradition).

437- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Might Allah curse the Jews. They built the places of worship at their prophets graves."

[56] The Prophet's saying: "The earth was made for me (and my followers) a place of prayer, in addition to being pure" (for anyone wanting to perform a prayer in its due time)

438- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five things which were not given to any one else before me. 1 Allah made me victorious by awe, (by frightening my enemies) for a distance covered in one month. 2 The earth has been made for me (and for my followers) a place for prayer, in addition to being pure for anyone wanting to perform prayer at its due time. 3 The booty has been made lawful for me; though it was not lawful for anyone else before me. 4 I have been given the right of intercession (on the Day of Judgement). 5 Every Prophet used to be sent to his nation only but I have been sent to all mankind."

[57] The woman's sleep in the mosque

439- A'isha "Allah be pleased with her" narrated: There was a black slave girl belonging to an Arab tribe; and they manumitted her but she remained with them. The slave girl said: "Once one of their girls (of that tribe) came out

٥٤ - باب الصَّلاَةِ في البِيعَةِ

وقال عُمرُ رَضِيَ اللَّهُ عَنهُ: إنَّا لا نَدْخُلُ كَنائِسَكُم، مِنْ أجْلِ التَّماثِيلِ التي فِيهَا، الصُّوَر.

وَكَانَ ابْنُ عَبَّاسٍ يُصَلِّي في البِيعَةِ، إلَّا بِيعَةً فِيهَا تَمَاثِيلُ.

٤٣٤ - حدثنا مُحمَّدٌ قال: أخبرنا عَبدَةُ، عَنْ هِشَام بن عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ: أنَّ أمَّ سَلمَةَ ذَكَرَتْ لِرَسُولِ اللهِ ﷺ كَنِيسَةً رَأتْهَا بأرْضِ الحَبَشَةِ، يُقالُ لَهَا: مَارِيَةُ، فَذَكَرَتْ لَه مَا رَأتْ فِيهَا مِنَ الصُّوَرِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أولئِكَ قَوْمٌ إذا مَاتَ فِيهِمُ العَبْدُ الصَّالِحُ، أوِ الرَّجُلُ الصَّالِحُ، بَنَوْا عَلَى قَبْرِهِ مَسْجِداً، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أولئكَ شِرارُ الخَلقِ عِنْدَ اللَّهِ».

[طرفه في: ٤٢٧].

٥٥ - باب

٤٣٥، ٤٣٦ - حدثنا أبو اليَمان قال: أخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ عُتْبَةَ: أنَّ عَائِشَةَ وَعَبدَ اللَّهِ بنَ عَبَّاسٍ قَالاَ: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لَه عَلَى وَجْهِهِ، فَإذا اغتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذلِكَ: «لَعْنَةُ اللَّهِ عَلَى اليَهُودِ وَالنَّصارَى، اتَّخَذُوا قُبُورَ أنْبِيائِهِمْ مَسَاجِدَ». يُحَذِّرُ مَا صَنَعُوا.

[الحديث ٤٣٥ - أطرافه في: ١٣٣٠، ١٣٩٠، ٣٤٥٣، ٣٤٥٤، ٤٤٤١، ٤٤٤٣، ٤٤٤٤، ٥٨١٥، ٥٨١٦].

٤٣٧ - حدثنا عَبدُ اللَّهِ بنُ مَسلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَاب، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيرَةَ: أنَّ رَسُولَ اللَّهِ ﷺ قال: «قاتَلَ اللَّهُ اليَهُودَ، اتَّخذُوا قُبورَ أنْبِيائِهِم مَساجِدَ».

[الحديث ٤٣٧ - أطرافه في: ٣٤٥٤، ٤٤٤٤، ٥٨١٦]

٥٦ - باب قَوْلِ النَّبِيِّ ﷺ: «جُعِلَتْ لِيَ الأرْضُ مَسْجِداً وَطَهُوراً»

٤٣٨ - حدثنا مُحَمَّدُ بْنُ سِنانٍ قال: حَدَّثَنَا هُشَيمٌ قال: حَدَّثَنَا سَيَّارٌ، هُوَ أبُو الحَكَمِ، قَالَ: حَدَّثَنَا يَزِيدُ الفَقِيرُ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْساً، لَمْ يُعْطَهُنَّ أحَدٌ مِنَ الأنْبِيَاءِ قَبْلِي: نُصِرْتُ بالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأرْضُ مَسْجِداً وَطَهُوراً، وأيُّما رَجُلٍ مِنْ أُمَّتِي أدْرَكَتْهُ الصَّلاةُ فَليُصَلِّ، وَأُحِلَّتْ لِيَ الغَنائِمُ، وَكانَ النَّبِيُّ يُبْعَثُ إلى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ».

[طرفه في: ٣٣٥].

٥٧ - باب نَوْمِ المَرْأةِ في المَسْجِدِ

٤٣٩ - حدثنا عُبَيدُ بْنُ إسْماعِيلَ قَالَ: حَدَّثَنَا أبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أبِيهِ، عَنْ عَائِشَةَ: أنَّ وَلِيدَةً كَانَتْ سَوْداءَ لِحَيٍّ مِنَ العَرَبِ، فَأعْتَقُوهَا فَكانَتْ مَعَهُمْ، قالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ،

باب ٥٤ - قوله: الصور ذكر فيها الشارح الرفع والنصب والجر فانظره.

wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it Lying there. Mistaking it for a piece of meat, it flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searching my private parts." The slave girl further said: "By Allah! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf, which fell amongst them. I told them: "This is what you accused me of and I was innocent and now this is it."" A'isha "Allah be pleased with her" added: That slave girl came to Allah's Apostle "Allah's blessing and peace be upon him" and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she visited me, she had a talk with me and whenever she sat with me, she recited the following: "The day of the scarf was one of the wonders of our Lord, verily He rescued me from the disbelievers town." A'isha added: Once I asked her: "what is the matter with you? Whenever you sit with me, you always recite these poetic verse." On that she told me the whole story.

[58] Men's sleep in the mosque

440- Nafi reported: Abdullah Ibn Omar "Allah be pleased with both" told that he had used to sleep in the mosque when he was still young and unmarried.

441- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

442- Abu'huraira "Allah be pleased with him" reported: I saw seventy of As'suffa men none of whom had an upper garment.

They had either loin-cloths or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels. They used to gather them with their hands lest their private parts might become naked.

عَلَيهَا وشَاحٌ أَحْمَرُ مِن سُيُورٍ، قَالَتْ: فَوَضَعَتْهُ، أَوْ وَقَعَ مِنهَا، فَمَرَّتْ بِه حُدَيَّاةٌ وَهوَ مُلقىً، فَحسِبَتْهُ لَحماً فَخطِفَتْهُ، قَالَتْ: فَالتَمَسُوهُ فَلَمْ يَجِدُوهُ، قَالَتْ: فَاتَّهَمُونِي بِهِ، قَالَتْ: فَطَفِقُوا يُفَتِّشُونَ، حتَّى فتَّشُوا قُبُلَها، قالَتْ: وَاللَّهِ إنِّي لَقائِمَةٌ مَعَهُمْ، إذ مَرَّتِ الحدَيَّاةُ فَألقَتْهُ، قَالَتْ: فَوَقَعَ بَينَهُمْ، قَالَتْ: فَقُلتُ هذا الَّذِي اتَّهمْتُمُونِي بِهِ، زَعَمْتُمْ وَأَنَا مِنهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ، قَالَتْ: فَجاءَتْ إلى رَسُولِ اللَّهِ ﷺ فَأَسْلَمَت، قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِبَاءٌ فِي المَسْجِدِ أَوْ حِفشٌ، قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحدَّثُ عِنْدِي، قَالَتْ: فَلا تَجلِسُ عِنْدِي مَجْلِساً، إلاَّ قَالَتْ:

وَيَوْمَ الوِشَاحِ مِنْ أَعَاجِيبِ رَبِّنَا ... أَلا إنَّهُ مِنْ بَلدَةِ الكُفْرِ أَنْجَانِي

قَالَتْ عَائِشَةُ: فَقُلتُ لَهَا: مَا شَأْنُكِ، لا تَقْعُدِينَ مَعِي مَقْعَداً إلاَّ قُلتِ هذا؟ قَالَتْ: فَحَدَّثَتْنِي بِهذا الحَدِيثِ. [الحديث ٤٣٩ ـ طرفه في: ٣٨٣٥].

٥٨ ـ باب نَوْمِ الرِّجالِ فِي المَسْجِدِ

وقَالَ أَبُو قِلابَةَ، عَنْ أَنَسٍ: قَدِمَ رَهْطٌ مِنْ عُكلٍ، عَلَى النَّبِيِّ ﷺ فَكانُوا فِي الصُّفَّةِ. وَقَالَ عَبْدُ الرَّحْمنِ بْنُ أَبِي بَكْرٍ: كَانَ أَصْحَابُ الصُّفَةِ الفُقَرَاءُ.

٤٤٠ ـ حدثنا مُسَدَّدٌ قال: حَدَّثنا يَحيى، عَنْ عُبيدِ اللَّهِ قال: حَدَّثَنِي نافِعٌ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ: أَنَّهُ كَانَ يَنَامُ وَهوَ شَابٌّ أَعْزَبُ لاَ أَهْلَ لَهُ، فِي مَسْجِدِ النَّبِيِّ ﷺ.

[الحديث ٤٤٠ ـ أطرافه في: ١١٢١، ١١٥٦، ٣٧٣٨، ٣٧٤٠، ٧٠١٥، ٧٠٢٨، ٧٠٣٠].

٤٤١ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنا عَبدُ العَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهلِ بْنِ سَعْدٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيّاً فِي البَيتِ، فَقَالَ: «أَيْنَ ابْنُ عَمِّكِ؟». قَالَتْ: كَانَ بَيْنِي وَبينَهُ شَيْءٌ، فَغاضَبَنِي فَخَرَجَ، فَلَمْ يَقِل عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لإنْسَانٍ: «انْظُرْ أَينَ هُوَ». فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي المَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهْوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ».

[الحديث ٤٤١ أطرافه في: ٣٧٠٣، ٦٢٠٤، ٦٢٨٠].

٤٤٢ ـ حدثنا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ فُضَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: رَأَيتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ، ما مِنهُم رَجُلٌ عَلَيهِ رِدَاءٌ، إمَّا إزَارٌ وَإمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَينِ، وَمِنْهَا مَا يَبْلُغُ الكَعْبَينِ، فَيَجْمَعُهُ بِيَدِهِ، كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ.

٥٩ ـ باب الصَّلاةِ إذا قَدِمَ مِنْ سَفَرٍ

وَقَالَ كَعْبُ بْنُ مَالِكٍ: كَانَ النَّبِيُّ ﷺ إذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالمَسْجِدِ فَصَلَّى فِيهِ.

باب ٥٨ ـ قوله: الفقراء بالنصب خبر كان أو بالرفع اسمها وأصحاب خبر مقدم (شارح).

[59] Performing prayer at one's arrival from his travel

443- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I went to the Prophet in the mosque (the sub-narrator Mas'ar thought that Jabir had said, "In the forenoon").

He ordered me to pray two Rak'as.

He owed me some money which he repaid to me and gave more than what was due to me.

[60] One should pray two Rak'as whenever he enters the mosque

444- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you enters the mosque, he should pray two Rak'as before sitting down."

[61] Passing wind (or making sound) in the mosque

445- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The angels keep on asking Allah to forgive anyone of you, as long as he is at his praying place, provided that he does not pass wind (or make sound).

They say: O Allah! Forgive him, O Allah! Bestow your mercy upon him."

[62] Constructing the mosque

446- Abdullah Ibn Omar "Allah be pleased with both" reported: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu'bakr did not alter it.

Omar expanded it on the same pattern as it was in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" by using adobes, leaves of date-palms and changing the pillars into wooden ones.

Othman changed it by expanding it to a great extent.

He built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

٤٤٣ ـ حدّثنا خَلَّادُ بْنُ يَحْيى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ، عَنْ جَابِرِ ابنِ عَبْدِ اللَّهِ قَالَ: أَتَيتُ النَّبِيَّ ﷺ وَهُوَ فِي المَسْجِدِ، قَالَ مِسْعَرٌ: أُرَاهُ قَالَ: ضُحىً، فَقَالَ: «صَلِّ رَكْعَتَينِ» وَكَانَ لِي عَلَيهِ دَينٌ، فَقَضَانِي وَزَادَنِي.

[الحديث ٤٤٣ ـ أطرافه في: ١٨٠١، ٢٠٩٧، ٢٣٠٩، ٢٣٨٥، ٢٣٩٤، ٢٤٠٦، ٢٤٧٠، ٢٦٠٣، ٢٦٠٤، ٢٧١٨، ٢٨٦١، ٢٩٦٧، ٣٠٨٧، ٣٠٨٩، ٣٠٩٠، ٤٠٥٢، ٥٠٧٩، ٥٠٨٠، ٥٢٤٣، ٥٢٤٤، ٥٢٤٥، ٥٢٤٦، ٥٢٤٧، ٥٣٦٧، ٦٣٨٧].

٦٠ ـ باب إِذَا دَخَلَ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَينِ

٤٤٤ ـ حدّثنا عَبْدُ اللَّهِ بنُ يوسفَ قال: أَخبرَنا مالِكٌ، عَنْ عامِرِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيرِ، عَن عَمْرِو بنِ سُلَيمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا دَخَلَ أَحَدُكُمُ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَينِ قَبْلَ أَنْ يَجْلِسَ».

[الحديث ٤٤٤ ـ طرفه في: ١١٦٣].

٦١ ـ باب الحَدَثِ في المَسْجِدِ

٤٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «المَلائِكَةُ تُصَلِّي عَلى أَحَدِكُمْ، مادامَ في مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، ما لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ».

[طرفه في: ١٧٦].

٦٢ ـ باب بُنْيانِ المَسْجِدِ

وَقَالَ أَبُو سَعِيدٍ: كانَ سَقْفُ المَسْجِدِ مِنْ جَرِيدِ النَّخلِ. وَأَمَرَ عُمَرُ بِبِناءِ المَسْجِدِ، وَقالَ: أَكِنَّ النَّاسَ مِنَ المَطَرِ، وَإِيَّاكَ أَنْ تُحَمِّرَ أَوْ تُصَفِّرَ، فَتَفْتِنَ النَّاسَ. وَقالَ أَنَسٌ: يَتَبَاهَوْنَ بِهَا، ثُمَّ لا يَعْمُرُونَهَا إِلاَّ قَلِيلاً. وَقالَ ابْنُ عَبَّاسٍ: لَتُزَخْرِفُنَّهَا كما زَخْرَفَتِ اليَهُودُ وَالنَّصارَى.

٤٤٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ بْنِ سَعْدٍ قالَ: حَدَّثَنِي أَبِي، عَنْ صالِحِ بْنِ كَيسَانَ قالَ: حَدَّثَنا نافِعٌ: أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ: أَنَّ المَسْجِدَ كانَ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيّاً بِاللَّبِنِ، وَسَقْفُهُ الجَرِيدُ، وَعُمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيئاً، وَزادَ فِيهِ

باب ٦٠ ـ قوله: (فليركع ركعتين) زاد في رواية ابن عساكر قبل أن يجلس (شارح).

٤٤٦ـ قوله: (وعمده خشب النخل) بهذا الضبط ويجوز فتح العين والميم في عمد وضم الخاء والشين في خشب (شارح).

ـ قوله: (وسقفه) بهذا الضبط عطفاً على جعل وفي فرع اليونينية وسقفه بإسكان القاف وفتح الفاء عطفاً على عمده وضبطه البرماوي وسقّفه بتشديد القاف (شارح).

[63] Muslims Co-operation in building the mosque

and Allah's saying: "It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular Prayers, and practise regular Charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance." (The Repentance "At'tawba" 17:18)

447- Ikrima reported: Ibn Abbas said to me and to his son Ali: "Go to Abu'sa'eed and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his upper garment, which he wore and sat down and started narrating till he came to the topic of the construction of the mosque. He said: "We were carrying one adobe at a time while Ammar was carrying two. The Prophet "Allah's blessing and peace be upon him" saw him and started removing the dust from his body saying: "May Allah be Merciful to Ammar. He will be killed by the tyrant faction. He invites them (His murderers, the rebels) to Paradise and they will invite him to Hell-fire." Ammar said: "I seek refuge with Allah from affliction."

[64] Seeking for the help of the carpenter in building the mosque or preparing the wooden pulpit

448- Sahl "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent somebody to a woman telling her to "Order her slave carpenter, to prepare a wooden pulpit for him to sit on."

449- Jaber "Allah be pleased with him" reported: A woman said: "O Allah's Apostle! Shall I get something built for you to sit on as I have a slave who is a carpenter?" He replied: "Yes, if you like." So she had that pulpit built.

[65] (The rewards of) he, who built a mosque for the sake of Allah

450- Othman Ibn Affan "Allah be pleased with him" was reported to have said when people argued too much about his intention to reconstruct the mosque of Allah's Apostle "Allah's blessing and peace be upon him": "You have talked too much. I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever built a mosque (the sub-narrator said: I thought he had said: "For the sake of Allah Almighty"), Allah would build for him a similar place in Paradise.""

[66] Taking hold of the arrow heads (when they are passed by somebody) in the mosque

451- Jaber Ibn Abdullah "Allah be pleased with both" told: A man passed

عُمَرُ، وَبَناهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، بِاللَّبِنِ وَالجَرِيدِ، وَأَعَادَ عُمُدَهُ خَشَباً، ثُمَّ غَيَّرَهُ عُثْمانُ، فَزادَ فِيهِ زِيادَةً كَثِيرَةً، وَبَنى جِدارَهُ بِالحِجارَةِ المَنْقُوشَةِ وَالقَصَّةِ، وَجَعَلَ عُمُدَهُ مِن حِجارَةٍ مَنْقُوشَةٍ، وَسَقَفَهُ بِالسَّاجِ.

٦٣ ـ باب التَّعاوُنِ في بِناءِ المَسْجِدِ

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿ما كانَ لِلمُشْرِكِينَ أَنْ يَعْمُرُوا مَساجِدَ اللَّهِ شاهِدِينَ عَلى أَنْفُسِهِمْ بِالكُفرِ أُولئِكَ حَبِطَتْ أَعْمالُهُمْ وَفِي النَّارِ هُمْ خالِدُونَ * إِنَّما يَعْمُرُ مَساجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَاليَوْمِ الآخِرِ وَأَقامَ الصَّلاةَ وَآتى الزَّكاةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسى أُولئِكَ أَنْ يَكُونُوا مِنَ المُهْتَدِينَ﴾ [التوبة: ١٧ ـ ١٨].

٤٤٧ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ مُخْتارٍ قال: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ: قالَ لِي ابْنُ عَبَّاسٍ وَلابْنِهِ عَلِيٍّ: انْطَلِقا إِلَى أَبِي سَعِيدٍ، فَاسْمَعا مِنْ حَدِيثِهِ، فَانْطَلَقْنا، فَإِذا هُوَ فِي حائِطٍ يُصْلِحُهُ، فَأَخَذَ رِداءَهُ فاحْتَبَى، ثُمَّ أَنْشَأَ يُحَدِّثُنا، حَتَّى أَتَى ذِكْرُ بِناءِ المَسْجِدِ، فَقالَ: كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً، وَعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرَآهُ النَّبِيُّ ﷺ، فَيَنْفُضُ التُّرابَ عَنْهُ، وَيَقُولُ: «وَيحَ عَمَّارٍ، تَقْتُلُهُ الفِئَةُ الباغِيَةُ، يَدْعُوهُمْ إِلَى الجَنَّةِ، وَيَدْعُونَهُ إِلَى النَّارِ». قالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِاللَّهِ مِنَ الفِتَنِ. [الحديث ٤٤٧ ـ طرفه في: ٢٨١٢].

٦٤ ـ باب الاسْتِعانَةِ بالنَّجَّارِ وَالصُّنَّاعِ في أَعْوادِ المِنْبَرِ وَالمَسْجِدِ

٤٤٨ ـ حدّثنا قُتَيبَةُ قال: حَدَّثَنا عَبدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلٍ قالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ: «مُرِي غُلامَكِ النَّجَّارَ، يَعْمَلْ لِي أَعْواداً، أَجْلِسُ عَلَيهِنَّ». [طرفه في: ٣٧٧].

٤٤٩ ـ حدّثنا خَلاَّدٌ قال: حَدَّثَنا عَبْدُ الوَاحِدِ بْنُ أَيمَنَ، عَنْ أَبِيهِ، عَنْ جابِرٍ: أَنَّ امْرَأَةً قالَتْ: يا رَسُولَ اللَّهِ، أَلا أَجْعَلُ لَكَ شَيئاً تَقْعُدُ عَلَيهِ، فَإِنَّ لِي غُلاماً نَجَّاراً؟ قالَ: «إِنْ شِئْتِ». فَعَمِلَتِ المِنْبَرَ. [الحديث ٤٤٩ ـ أطرافه في: ٩١٨، ٢٠٩٥، ٣٥٨٤، ٣٥٨٥].

٦٥ ـ باب مَنْ بَنَى مَسْجِداً

٤٥٠ ـ حدّثنا يَحْيَى بْنُ سُلَيمانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ بُكَيراً حَدَّثَهُ: أَنَّ عاصِمَ بْنَ عُمَرَ بْنِ قَتادَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ عُبَيدَ اللَّهِ الخَوْلانِيَّ: أَنَّهُ سَمِعَ عُثْمانَ بْنَ عَفَّانَ يَقُولُ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِداً ـ قالَ بُكَيرٌ: حَسِبْتُ أَنَّهُ قالَ ـ يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الجَنَّةِ».

٦٦ ـ باب يَأْخُذُ بِنُصُولِ النَّبْلِ إِذا مَرَّ فِي المَسْجِدِ

٤٥١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنا سُفيانُ قالَ: قُلتُ لِعَمْرٍو: أَسَمِعْتَ جابِرَ بْنَ عَبْدِ

٤٤٧ـ قوله: فينفض في رواية فنفض وللأصيلي فجعل ينفض اهـ من الشارح مختصراً.

through the mosque carrying arrows. Allah's Apostle "Allah's blessing and peace be upon him" said to him: “take hold of them by their heads. "

[67] Passing in the mosque

452- Abu’burda reported from his father (Abu'moosa "Allah be pleased with him"): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever passes through our mosques or markets with arrows should take hold of them by their heads lest he might injure a Muslim."

[68] Reciting poetry in the mosque

453- Abu’salama Ibn Abdur’rahman Ibn Awf reported that he had heard Hassan Ibn Thabit "Allah be pleased with him" asking Abu'huraira: "I beseech you By Allah! Tell me the truth whether you heard The Prophet "Allah's blessing and peace be upon him" saying: O Hassan! Reply on behalf of Allah's Apostle. O Allah! Help him with the Holy Spirit." Abu'huraira said: "Yes. "

[69] Spears holders in the mosque

454- Urwa reported: A’isha "Allah be pleased with her" narrated: Once I saw Allah's Apostle "Allah's blessing and peace be upon him" at the door of my room while some Ethiopians were playing (with their spears) in the mosque. Allah's Apostle "Allah's blessing and peace be upon him" was screening me with his garment so as to enable me to see their show.

455- Urwa reported: A’isha “Allah be pleased with her” narrated: I saw The Prophet “Allah’s blessing and peace be upon him” while The Ethiopians were playing in the mosque (and she added in this narration according to Ibrahim Ibn Al’mundher) (showing their skill) with spears.

[70] Discussing the (questions of) selling and buying in the mosque

456- A’isha “Allah be pleased with her” reported: Barira came to seek for my help regarding her manumission. I told her: “If you like, I would pay your price to your masters provided that your allegiance would be for me." Her masters said: "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her loyalty would be for us. "When Allah’s Apostle came, I spoke to him about it. He said: "Buy and manumit her. No doubt one’s allegiance is for the person who manumitted him." Then Allah’s Apostle stood

اللَّهِ يَقُولُ: مَرَّ رَجُلٌ فِي المَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا»؟

[الحديث ٤٥١ ـ طرفاه في: ٧٠٧٣، ٧٠٧٤].

٦٧ ـ باب المُرُورِ فِي المَسْجِدِ

٤٥٢ ـ حدثنا موسى بنُ إسماعيل قال: حدَّثنا عبدُ الواحِدِ قال: حدَّثنا أبو بُردَةَ بنُ عبدِ اللهِ قال: سمِعتُ أبا بُردَة، عن أبيهِ، عنِ النبيِّ ﷺ قال: «من مرَّ في شيءٍ مِنْ مَساجِدِنا، أَوْ أَسْوَاقِنَا، بِنَبْلٍ، فَليأْخُذْ عَلَى نِصَالِها، لا يَعْقِرْ بِكَفِّهِ مُسْلِماً».

[الحديث ٤٥٢ ـ طرفه في: ٧٠٧٥].

٦٨ ـ باب الشِّعْرِ فِي المَسْجِدِ

٤٥٣ ـ حدثنا أبو اليَمانِ الحَكَمُ بنُ نَافِعٍ قال: أخبَرَنا شُعَيبٌ، عَنِ الزُّهريِّ قال: أَخبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ يَسْتَشْهِدُ أَبَا هُرَيرَةَ: أَنْشُدُكَ اللَّهَ، هَل سمِعتَ النَّبِيَّ ﷺ يقولُ: «يا حسَّانُ، أجِبْ عَنْ رَسُولِ اللهِ ﷺ، اللهُمَّ أَيِّدْهُ بِرُوحِ القُدُسِ». قالَ أبو هُرَيرَةَ: نَعَمْ.

[الحديث ٤٥٣ ـ طرفاه في: ٣٢١٢، ٦١٥٢].

٦٩ ـ باب أَصْحَابِ الحِرَابِ فِي المَسْجِدِ

٤٥٤ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ أَخبرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ قَالَتْ: لَقَدْ رَأَيتُ رَسُولَ اللَّهِ ﷺ يَوْماً عَلَى بَابِ حُجْرَتِي وَالحَبَشَةُ يَلعَبُونَ في المَسْجِدِ، وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ.

[الحديث ٤٥٤ ـ أطرافه في: ٤٥٥، ٩٥٠، ٩٨٨، ٢٩٠٦، ٣٥٢٩، ٣٩٣١، ٥١٩٠، ٥٢٣٦].

٤٥٥ زَادَ إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قَالَتْ: رَأَيتُ النَّبِيَّ ﷺ وَالحَبَشَةُ يَلعَبُونَ بِحِرَابِهِمْ.

[طرفه في: ٤٥٤].

٧٠ ـ باب ذِكْرِ البَيعِ وَالشِّرَاءِ عَلَى المِنْبَرِ فِي المَسْجِدِ

٤٥٦ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ، عَنْ يَحيى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا، فَقَالَتْ: إِنْ شِئْتِ أَعْطَيتُ أَهْلَكِ وَيَكُونُ الوَلَاءُ لِي، وَقَالَ أَهْلُهَا: إِنْ شِئْتِ أَعْطَيتِهَا ما بَقِيَ ـ وَقَالَ سُفيَانُ مَرَّةً: إِنْ شِئْتِ أَعْتَقْتِهَا ـ وَيَكُونُ الوَلَاءُ لَنا، فَلَمَّا

٤٥٢ـ قوله: لا يعقر بالجزم ويجوز الرفع (شارح).

٤٥٦ـ قوله: «شروطاً ليس» في رواية «ليست» (شارح).

ـ قوله: فصعد المنبر وفي رواية على المنبر (شارح).

on the pulpit (or Allah's Apostle came up the pulpit as Sufyan once said), and said: "What about some people who impose conditions which are not present in Allah's Book?

Whoever imposes conditions which are not in Allah's Book, his conditions will be invalid even if he put them a hundred times."

[71] Settling the disputes in the mosque

457- Abdullah Ibn Ka'b Ibn Malik reported that Ka'b Ibn Malik required Ibn Abu'hadrad to pay the debts which he owed to him; and their voices grew louder. Allah's Apostle "Allah's blessing and peace be upon him" heard that while he was in his home.

So he came to them raising the curtain of his room and said: "O Ka'b!" He replied: "I am at your service, O Allah's Apostle!" He said: "O Ka'b! Reduce your debt to one half," gesturing with his hand. He (Ka'b) said: "O Allah's Apostle! I have done so." Then Allah's Apostle "Allah's blessing and peace be upon him" said (to Ibn Abu'hadrad): "Get up and pay the debt to him."

[72] Sweeping and cleaning the mosque

458- Abu'huraira "Allah be pleased with him" reported: A black man or a black woman used to sweep the mosque and he or she died.

The Prophet "Allah's blessing and peace be upon him" asked about her (or him). He was told that she (or he) had died.

He said: "Why did you not inform me? Show me his (or her) grave." So he went to his (or her) grave and offered his (or her) funeral prayer.

[73] Banning the wine sale in the mosque

459- A'isha "Allah be pleased with her" narrated: When the verses of usury in the Sura of The Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" got out and recited them to people.

At the same time, he banned the wine sale.

جاءَ رَسُولُ اللَّهِ ﷺ ذَكَّرَتْهُ ذلكَ، فَقَالَ: «ابْتَاعِيهَا فَأَعْتِقِيهَا، فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ». ثمّ قامَ رَسُولُ اللَّهِ ﷺ عَلَى المِنبَرِ ـ وَقَالَ سُفيانُ مَرَّةً: فَصَعِدَ رَسُولُ اللَّهِ ﷺ عَلَى المِنْبَرِ ـ فَقَالَ: «ما بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيسَ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطاً لَيسَ فِي كِتَابِ اللَّهِ فَلَيسَ لَهُ، وَإِنِ اشْتَرَطَ مِئَةَ مَرَّةٍ». قَالَ عَلِيٌّ: قَالَ يَحْيَى، وَعَبْدُ الوَهَّابِ، عَنْ يَحْيَى، عَنْ عَمْرَةَ. وَقَالَ جَعْفَرُ بْنُ عَوْنٍ: عَنْ يَحْيَى قَالَ: سَمِعْتُ عَمْرَةَ قَالَتْ: سَمِعْتُ عائِشَةَ، رَوَاهُ مالِكٌ، عَنْ يَحْيَى، عَنْ عَمْرَةَ: أَنَّ بَرِيرَةَ، وَلَمْ يَذْكُرْ: صَعِدَ المِنبَرَ.

[الحديث ٤٥٦ ـ أطرافه في: ١٤٩٣، ٢١٥٥، ٢١٦٨، ٢٥٣٦، ٢٥٦٠، ٢٥٦١، ٢٥٦٣، ٢٥٦٤، ٢٥٦٥، ٢٥٧٨، ٢٧١٧، ٢٧٢٦، ٢٧٢٩، ٢٧٣٥، ٥٠٩٧، ٥٢٧٩، ٥٢٨٤، ٥٤٣٠، ٦٧١٧، ٦٧٥١، ٦٧٥٤، ٦٧٥٨، ٦٧٦٠].

٧١ ـ باب التَّقَاضِي وَالمُلاَزَمَةِ فِي المَسْجِدِ

٤٥٧ ـ حدثنا عبدُ اللهِ بنُ محمدٍ قال: حَدَّثنا عُثمانُ بنُ عُمرَ قال: أَخبرَنا يُونُسُ، عَنِ الزُّهرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ كَعْبٍ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيناً كانَ لَهُ عَلَيهِ فِي المَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُما حَتَّى سَمِعَها رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيتِهِ، فَخَرَجَ إِلَيهِما، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنادَى: «يَا كَعْبُ» قَالَ: لَبَّيكَ يا رَسُولَ اللَّهِ، قَالَ: «ضَعْ مِنْ دَيْنِكَ هذا». وأَوْمَأَ إِلَيهِ: أَيِ الشَّطْرَ، قَالَ: لَقَدْ فَعَلْتُ يا رَسُولَ اللَّهِ، قَالَ: «قُمْ فَاقْضِهِ». [الحديث ٤٥٧ ـ أطرافه في: ٤٧١، ٢٤١٨، ٢٤٢٤، ٢٧٠٦، ٢٧١٠].

٧٢ ـ باب كَنْسِ المَسْجِدِ، وَالتِقَاطِ الخِرَقِ وَالقَذَى وَالعِيدَانِ

٤٥٨ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ قال: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَجُلاً أَسْوَدَ، أَوِ امْرَأَةً سَوْدَاءَ، كانَ يَقُمُّ المَسْجِدَ، فَمَاتَ، فَسَأَلَ النَّبِيُّ ﷺ عَنْهُ، فَقَالُوا: ماتَ، قَالَ: «أَفَلاَ كُنْتُمْ آذَنْتُمُونِي بِهِ، دُلُّونِي عَلَى قَبْرِهِ، أَوْ قَالَ قَبْرِهَا». فَأَتَى قَبْرَهَا فَصَلَّى عَلَيهَا. [الحديث ٤٥٨ - طرفاه في: ٤٦٠، ١٣٣٧].

٧٣ ـ باب تَحْرِيمِ تِجَارَةِ الخَمْرِ فِي المَسْجِدِ

٤٥٩ ـ حدثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قَالَتْ: لَمَّا أُنْزِلَ الآيَاتُ مِنْ سُورَةِ البَقَرَةِ فِي الرِّبَا، خَرَجَ النَّبِيُّ ﷺ إِلَى المَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ تِجَارَةَ الخَمْرِ. [الحديث ٤٥٩ ـ أطرافه في: ٢٠٨٤، ٢٢٢٦، ٤٥٤٠، ٤٥٤١، ٤٥٤٢، ٤٥٤٣].

٤٥٧ـ قوله: حتى سمعها ولغير الأصيلي وأبي ذرّ سمعها وقوله: سجف بكسر السين وفتحها (شارح).

٤٥٩ـ قوله: في الربوا بالقصر وإنما كتب بالواو كالصلاة للتفخيم على لغة وزيدت الألف بعدها تشبيهاً بواو الجمع والمراد قوله تعالى: ﴿الذين يأكلون الربوا﴾

ـ قوله: إلى المسجد لم يوجد في متن الشارح القسطلاني مع مطابقته للترجمة.

[74] The mosque's servants

Ibn Abbas mentioned in this connection Allah's saying: "Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service: so accept this of me: for thou hearest and knowest all things." (Al Imran 35)

460- Abu'huraira "Allah be pleased with him" reported: There was a black woman (or man); and I (Abu'huraira) thought it was rather a woman, who used to serve sweeping and cleaning the mosque. (He mentioned the same tradition according to which The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for her in the grave).

[75] Binding the arrested or captured man in the mosque's pillars

461- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Last night a big demon from the Jinns came to me and wanted to interrupt (or confuse) my prayer, but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning. But I remembered the statement of my brother Solomon: "O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)." (Sad 35)." (Rawh, the sub-narrator, said: It (the demon) was dismissed as humiliated).

[76] One's taking a bath when he embraces Islam

and what about binding the captured man to the (pillars) of the mosque

462- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some horsemen to Najd and they brought a man called Thumama Ibn Uthal from Banu'hanifa. They fastened him to one of the pillars of the mosque. The Prophet came and ordered them to release Thumama. He went to some date-palms near the mosque, and took a bath. Then he entered the mosque again and said: "There is no God (to be worshipped) but Allah an Mohammad is His Apostle". (In this way he embraced Islam).

[77] Putting up a tent in the mosque for patients

463- A'isha "Allah be pleased with her" reported: On the battle of the Trench the medial arm vein of Sa'd Ibn Mu'adh was injured and The Prophet "Allah's blessing and peace be upon him" pitched a tent in the mosque to look after him. There was another tent for Banu'ghaffar in the mosque to which the blood started flowing from Sa'd's tent. They shouted: "O occupants of the tent! What is coming from you to us?" They found that Sa'd wound was bleeding abundantly and Sa'd died in his tent.

[78] Getting the camel into the mosque for some reason

464- Ommu'salama "Allah be pleased with her" narrated: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to perform circumambulation behind the people while riding. I did so

٧٤ ـ باب الخَدَمِ للمَسْجِدِ

وَقالَ ابْنُ عَبَّاسٍ: ﴿نَذَرْتُ لَكَ ما فِي بَطْنِي مُحَرَّراً﴾ [آل عمران: ٣٥] لِلمَسْجِدِ يَخْدُمُها.

٤٦٠ ـ حدّثنا أَحْمَدُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ امْرَأَةً، أَوْ رَجُلاً، كانَتْ تَقُمُّ المَسْجِدَ، وَلاَ أُرَاهُ إِلاَّ امْرَأَةً، فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى عَلَى قَبْرِهَا. [طرفه في: ٤٥٨].

٧٥ ـ باب الأَسِيرِ أَوِ الغَرِيمِ يُرْبَطُ في المَسْجِدِ

٤٦١ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ قالَ: أَخْبَرَنا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ ـ أَوْ كَلِمَةً نَحْوَها ـ لِيَقْطَعَ عَلَيَّ الصَّلاةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي المَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُروا إِلَيهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيمانَ: رَبِّ هَبْ لِي مُلكاً لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي» قالَ رَوْحٌ: فَرَدَّهُ خاسِئاً.

[الحديث ٤٦١ ـ أطرافه في: ١٢١٠، ٣٢٨٤، ٣٤٢٣، ٤٨٠٨].

٧٦ ـ باب الاغْتِسالِ إِذا أَسْلَمَ، وَرَبْطِ الأَسِيرِ أَيضاً فِي المَسْجِدِ

وَكانَ شُرَيحٌ يَأْمُرُ الغَرِيمَ أَنْ يُحْبَسَ إِلى سَارِيَةِ المَسْجِدِ.

٤٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ: سَمِعَ أَبَا هُرَيرَةَ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيلاً قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقالُ لَهُ ثُمامَةُ بْنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوارِي المَسْجِدِ، فَخَرَجَ إِلَيهِ النَّبِيُّ ﷺ فَقالَ: «أَطْلِقُوا ثُمَامَةَ». فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ، فَقالَ: أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ.

[الحديث ٤٦٢ ـ أطرافه في: ٤٦٩، ٢٤٢٢، ٢٤٢٣، ٤٣٧٢].

٧٧ ـ باب الخَيمَةِ فِي المَسْجِدِ لِلمَرْضَى وَغَيرِهِمْ

٤٦٣ ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيَى قَالَ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ نُمَيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيمَةً فِي المَسْجِدِ، لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ، وَفِي المَسْجِدِ خَيمَةٌ مِنْ بَنِي غِفَارٍ، إِلاَّ الدَّمُ يَسِيلُ إِلَيهِمْ، فَقالُوا: يا أَهْلَ الخَيمَةِ، ما هذا الَّذِي يَأْتِينا مِنْ قِبَلِكُمْ؟ فَإِذا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَماتَ فِيها.

[الحديث ٤٦٣ ـ أطرافه في: ٢٨١٣، ٣٩٠١، ٤١١٧، ٤١٢٢].

٧٨ ـ باب إِدْخالِ البَعِيرِ فِي المَسْجِدِ لِلعِلَّةِ

وَقالَ ابْنُ عَبَّاسٍ: طَافَ النَّبِيُّ ﷺ عَلَى بَعِيرٍ.

٤٦٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ

while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba and reciting the Sura of at'tur, starting with "By at'tur! And by a certain lined book!"

[79]

465- Anas Ibn Malik "Allah be pleased with him" reported: Two of the companions of The Prophet "Allah's blessing and peace be upon him" departed from him on a dark night. They were led by two lights like lamps (ahead of them from Allah as a miracle) lighting the way in front of them.

When they parted, each of them was accompanied by one of these lights till he reached his home.

[80] The wicket and the passageway in the mosque

466- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" delivered a sermon and said: "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu'bakr wept. I said to myself: "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Apostle "Allah's blessing and peace be upon him" himself. Abu'bakr knew more than us. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'bakr! Don't weep." The Prophet "Allah's blessing and peace be upon him" added: "Abu'bakr has favoured me much with his property and company. If I were to take a blossom friend from mankind I would certainly have taken Abu'bakr; but the Islamic brotherhood and companionship is sufficient. Close all the gates in the mosque but that of Abu'bakr."

467- Abdullah Ibn Abbas "Allah be pleased with both" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said: "There is no one who had favoured me with life and property more than Abu'bakr Ibn Abu'quhafa.

If I were to take a blossom friend, I would certainly have taken Abu'bakr; but the Islamic brotherhood is better. Close all the wickets in this mosque except that of Abu'bakr."

نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، قَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ البَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ. [الحديث ٤٦٤ ـ أطرافه في: ١٦١٩، ١٦٢٦، ١٦٣٣، ٤٨٥٣].

٧٩ ـ باب

٤٦٥ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ المِصْبَاحَيْنِ، يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ، حَتَّى أَتَى أَهْلَهُ.

[الحديث ٤٦٥ ـ طرفاه في: ٣٦٣٩، ٣٨٠٥].

٨٠ ـ باب الخَوْخَةِ وَالمَمَرِّ فِي المَسْجِدِ

٤٦٦ ـ حدثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّ اللَّهَ خَيَّرَ عَبْداً بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ». فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ فِي نَفْسِي: مَا يُبْكِي هَذَا الشَّيْخَ؟ إِنْ يَكُنِ اللَّهُ خَيَّرَ عَبْداً بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ العَبْدَ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، قَالَ: «يَا أَبَا بَكْرٍ لَا تَبْكِ، إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلَامِ وَمَوَدَّتُهُ، لَا يَبْقَيَنَّ فِي المَسْجِدِ بَابٌ إِلَّا سُدَّ، إِلَّا بَابُ أَبِي بَكْرٍ».

[الحديث ٤٦٦ ـ طرفاه في: ٣٦٥٤، ٣٩٠٤].

٤٦٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، عَاصِبٌ رَأْسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلَى المِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمَنَّ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذاً مِنَ النَّاسِ خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنْ خُلَّةُ الإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا المَسْجِدِ، غَيْرَ خَوْخَةِ أَبِي بَكْرٍ».

[الحديث ٤٦٧ ـ أطرافه في: ٣٦٥٦، ٣٦٥٧، ٦٧٣٨].

٨١ ـ باب الأَبْوَابِ وَالغَلَقِ لِلْكَعْبَةِ وَالمَسَاجِدِ

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ

٤٦٦ـ قوله: إلا باب بالنصب والرفع (شارح).

[81] What about doors and locks of Ka'ba and other mosques

468- Abdullah Ibn Omar "Allah be pleased with both" reported: “The Prophet "Allah's blessing and peace be upon him" arrived in Mecca and sent for Othman Ibn Talha. He opened the gate of Ka'ba and The Prophet "Allah's blessing and peace be upon him", Bilal, Usama Ibn Zaid and Othman Ibn Talha entered Ka'ba. They closed its door. They stayed there for an hour, and then came out.” Ibn Omar added: "I quickly went to Bilal and asked him (whether The Prophet "Allah's blessing and peace be upon him" had prayed). Bilal replied: He prayed in it. I asked: Where? He replied: Between the two pillars.” Ibn Omar added: "I forgot to ask how many Rak’as he (The Prophet "Allah's blessing and peace be upon him") had prayed in Ka'ba."

[82] The Pagan’s getting into the mosque

469- Abu’huraira “Allah be pleased with him” reported: The Prophet “Allah’s blessing and peace be upon him” sent some horsemen to Najd and they brought a man called Thumama Ibn Uthal from Banu’hanifa. They fastened him to one of the pillars of the mosque.

[83] Raising the voice in mosques

470- As’sa’ib Ibn Yazid “Allah be pleased with him” reported: I was standing in the mosque when somebody threw a gravel at me. I looked and found that he was Omar Ibn Al’khattab. He said to me: "Fetch those two men to me." When I did, he asked them: "Who are you? (Or) where do you come from?" They replied: "We are from Ta’if." Omar said: "Had you been from this (town of) Medina I would have punished you because of raising your voices in the mosque of Allah’s Apostle."

471- Abdullah Ibn Ka’b Ibn Malik reported that Ka’b Ibn Malik required Ibn Abu'hadrad to pay the debts which he owed to him; and their voices grew louder. Allah's Apostle "Allah's blessing and peace be upon him" heard that while he was in his home. So he came to them raising the curtain of his room and said: "O Ka’b Ibn Malik! O Ka’b Ibn Malik! " He replied: "I am at your service, O Allah's Apostle!" He told him, gesturing with his hand to reduce his debt to one half. He (Ka’b) said: "O Allah's Apostle! I have done so." Then Allah's Apostle "Allah's blessing and peace be upon him" said (to Ibn Abu'hadrad): "Get up and pay the debt to him."

472- Ibn Omar “Allah be pleased with both” narrated: While The Prophet "Allah's blessing and peace be upon him" was on the pulpit, a man asked him how to offer the night prayers. He replied: “Pray two Rak’as at a time and then two and then two and so on. If you are afraid of catching the dawn, pray one

لِي ابْنُ أَبِي مُلَيْكَةَ: يَاعَبْدَ المَلِكِ، لَوْ رَأَيتَ مَسَاجِدَ ابْنِ عَبَّاسٍ وَأَبْوَابَهَا.

٤٦٨ ـ حدّثنا أبو النُّعمان وقتيبة قالا: حدّثنا حمّاد، عن أيوب، عن نافع، عن ابنِ عُمَرَ: أنَّ النَّبيَّ ﷺ قدِمَ مَكَّةَ، فَدَعا عُثْمانَ بْنَ طَلحَةَ، فَفَتَحَ البابَ، فَدَخَلَ النَّبِيُّ ﷺ، وَبِلالٌ، وَأُسامَةُ ابْنُ زَيدٍ، وَعُثمانُ بْنُ طَلحَةَ، ثُمَّ أُغلِقَ البابُ، فَلَبِثَ فِيهِ سَاعَةً، ثُمَّ خَرَجُوا. قَالَ ابْنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلالاً، فَقالَ: صَلَّى فيهِ، فقلتُ: في أيٍّ؟ قالَ: بينَ الأُسطوانَتَينِ. قَالَ ابْنُ عُمَرَ: فَذَهَبَ عَلَيَّ أَنْ أَسأَلَهُ كَمْ صَلَّى.

[طرفه في: ٣٩٧].

٨٢ ـ باب دُخُولِ المُشْرِكِ المَسْجِدَ

٤٦٩ ـ حدّثنا قتيبةُ قال: حدّثنا اللَّيث، عن سعيدِ بنِ أبي سعيدٍ: أنّه سمِعَ أبا هُريرةَ يقولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِن سَوَارِي المَسْجِد. [طرفه في: ٤٦٢].

٨٣ ـ باب رَفعِ الصَّوْتِ فِي المَسَاجِدِ

٤٧٠ ـ حدّثنا عليُّ بْنُ عبدِ اللَّهِ قَالَ: حَدَّثنا يَحيى بْنُ سَعيدٍ قَالَ: حَدَّثَنَا الجُعَيدُ بْنُ عَبْدِ الرَّحمٰنِ قَالَ: حدَّثني يزيدُ بنُ خُصَيفةَ، عنِ السَّائِبِ بْنِ يزيدَ قالَ: كُنتُ قائماً في المَسْجِدِ، فحصَبني رجلٌ، فنظرتُ فإذا عمرُ بنُ الخطاب، فقالَ: اذهب فأتِني بهذين، فجئتُه بهما، قالَ: مَنْ أنتُما، أوْ مِنْ أينَ أنتُما؟ قالا: مِنْ أهلِ الطّائِفِ، قالَ: لَوْ كُنْتُما مِنْ أَهْلِ البَلَدِ لأَوْجَعْتُكُمَا، تَرْفَعانِ أَصْواتَكُمَا في مَسْجِدِ رَسُولِ اللَّهِ ﷺ.

٤٧١ ـ حدّثنا أحمدُ قال: حدّثنا ابنُ وهبٍ: قالَ أخبرَني يونسُ بْنُ يزيدَ، عن ابنِ شهابٍ: حَدَّثَني عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مالكٍ: أنَّ كَعْبَ بْنَ مالِكٍ أَخْبَرَهُ: أَنَّهُ تَقَاضى ابْنَ أَبِي حَدْرَدٍ دَيناً لَهُ عَلَيهِ، في عَهْدِ رَسُولِ اللَّهِ ﷺ في المَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا، حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيتِهِ، فَخَرَجَ إِلَيهِمَا رَسُولُ اللَّهِ ﷺ حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، وَنَادَى: «يَا كَعْبَ بْنَ مالِكٍ، يا كَعْبُ». قَالَ: لَبَّيكَ يا رَسُولَ اللَّهِ، فَأَشَارَ بِيَدِهِ أَنْ: «ضَعِ الشَّطْرَ مِنْ دَينِكَ». قَالَ كَعْبٌ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَاقْضِهِ».

[طرفه في: ٤٥٧].

٨٤ ـ باب الحِلَقِ وَالجُلُوسِ فِي المَسْجِدِ

٤٧٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ

٤٦٨ـ قوله: ثم أغلق الباب وفي رواية ثم أغلق الباب مبنياً للفاعل ونصب الباب (شارح).

٤٧١ـ قوله: (سمعها) وللأصيلي سمعهما (شارح).

ـ قوله: (يا كعب بن مالك) الأول مضموم منادى مفرد والثاني منصوب منادى مضاف.

Rak'a, which will be the odd for all the Rak'as you have offered." Ibn Omar said: "The last Rak'a of the night prayer should be odd, for The Prophet "Allah's blessing and peace be upon him" ordered it to be so."

[84] Sitting in the mosque

473- Ibn Omar "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" while he was delivering the sermon and asked him how to offer the night prayers. He replied: "Pray two Rak'as at a time and then two and then two and so on. If you are afraid of catching the dawn, pray one Rak'a, which will be the odd for all the Rak'as you have offered." Ibn Omar said: "The last Rak'a of the night prayer should be odd, for The Prophet "Allah's blessing and peace be upon him" ordered it to be so."

474- Abu'waqid Al'laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. (The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while until) one of them found a place in the circle and sat there while the other sat behind the gathering. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him. The second felt shy from Allah, so Allah sheltered Him in His mercy (by not punishing him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

[85] One's lying and stretching his leg in the mosque

475- Abbad Ibn Tamim reported: his uncle had told that he had had seen The Messenger of Allah "Allah's blessing and peace be upon him" lying on the mosque, putting one of his two legs over the other.

Sa'eed Ibn Al'musaiyyab reported that both of Omar and Othman "Allah be pleased with them" used to do so.

[86] Building the mosque on the way, in such a way as to cause no harm to anyone

476- A'isha "Allah be pleased with her" narrated: I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abu'bakr thought of constructing a mosque in the courtyard of his house and he did so, in which he used to pray and recite The Holy Qur'an. The pagan women and their

قالَ: سأَلَ رَجُلٌ النَّبيَّ ﷺ وَهُوَ عَلَى المِنبَرِ: ما تَرَى فِي صَلاةِ اللَّيلِ؟ قَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيَ الصُّبحَ صَلَّى واحدةً، فأوترتْ لَهُ ما صَلَّى». وإنّه كانَ يَقولُ: اجْعلوا آخرَ صَلاتِكُمْ وِتراً، فَإنَّ النَّبِيَّ ﷺ أَمَرَ بِهِ.

[الحديث ٤٧٢ ـ أطرافه في: ٤٧٣، ٩٩٠، ٩٩٣، ٩٩٥، ١١٣٧].

٤٧٣ ـ حدثنا أبو النُّعمانِ قال: حدَّثنا حمَّادٌ، عن أيوب، عن نافعٍ، عن ابنِ عمرَ: أنَّ رَجُلاً جاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ، فَقالَ: كَيفَ صَلاةُ اللَّيلِ؟ فَقَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبحَ فأَوْتِرْ بِواحِدَةٍ، توتِرُ لكَ ما قد صَلَّيتَ». قالَ الوليدُ بنُ كثيرٍ: حدَّثني عُبيدُ اللهِ بنُ عبدِ اللهِ: أنَّ ابنَ عُمرَ حَدَّثَهُم: أنَّ رَجُلاً نادَى النَّبيَّ ﷺ وَهُوَ فِي المَسْجِدِ.

[طرفه في: ٤٧٢]

٤٧٤ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قال: أخبرَنا مالكٌ، عن إسحاقَ بنِ عبدِ اللهِ بنِ أبي طلحةَ: أنَّ أبا مُرَّةَ مَوْلَى عَقِيلِ بنِ أبي طالبٍ أخبَرَهُ، عَنْ أبي واقِدٍ اللَّيْثِيِّ قالَ: بينما رَسُولُ اللهِ ﷺ فِي المَسْجِدِ، فَأَقْبَلَ ثَلاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنانِ إِلَى رَسُولِ اللهِ ﷺ وَذَهَبَ وَاحِدٌ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فَجَلَسَ، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ قَالَ: «أَلا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ؟ أمَّا أحدُهم فأوى إلى اللهِ فَآواهُ اللهُ، وأمَّا الآخرُ فاستحيا فَاسْتَحيَا اللهُ مِنهُ، وَأَمَّا الآخَرُ فأعرضَ فأعرضَ اللهُ عنهُ».

[طرفه في: ٦٦]

٨٥ ـ باب الاستلقاء في المَسْجِدِ، وَمَدِّ الرِّجْلِ

٤٧٥ ـ حدَّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ رأَى رَسُولَ اللهِ ﷺ مُستلقياً في المسجدِ، واضعاً إحدى رِجْلَيهِ على الأُخرى. وعَنِ ابنِ شِهَابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، قالَ: كانَ عُمَرُ وَعُثمانُ يَفعلانِ ذلكَ.

[الحديث ٤٧٥ ـ طرفاه في: ٥٩٦٩، ٦٢٨٧].

٨٦ ـ باب المَسْجِدِ يَكُونُ فِي الطَّرِيقِ مِنْ غَيرِ ضَرَرٍ بالنَّاسِ

وبه قالَ الحسنُ وأيوبُ ومالكٌ.

٤٧٦ ـ حدثنا يحيى بنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ زَوجَ النَّبِيِّ ﷺ قالتْ: لَمْ أَعْقِلْ أبَوَيَّ إلاَّ وَهُمَا يَدِينانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَينا يَومٌ إلاَّ يَأْتِينا فيهِ رَسُولُ اللهِ ﷺ، طَرَفَيِ النَّهارِ: بُكْرَةً وعَشِيَّةً، ثُمَّ بَدا لأبي بَكْرٍ، فابتنَى مَسْجِداً بِفِنَاءِ دارِهِ، فكانَ يُصَلِّي فيهِ وَيَقرأُ القُرْآنَ، فَيَقِفُ عَلَيهِ نِساءُ المُشْرِكِينَ وَأَبْنَاؤُهُمْ، يَعْجَبُونَ مِنهُ وَيَنظُرُونَ إِلَيهِ، وكانَ أبو بَكرٍ رَجُلاً بَكّاءً، لا يَمْلِكُ عَيْنَيهِ إذا قرأَ القُرْآنَ، فَأَفْزَعَ ذلكَ أَشْرافَ

(توتر) بالرفع على الاستئناف أو بالجزم جواب الأمر (شارح).

children used to stand by him looking at him surprisingly. Abu'bakr was a Softhearted man and could not help weeping while reciting The Qur'an. The chiefs of the Quraish pagans became afraid of (the fact) that (their children and women might be influenced by the recitation of Qur'an).

[87] Praying in the business centre

477- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's home or in a business centre. That is because if one performs ablution perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step, which he takes towards the mosque, Allah upgrades him a degree in reward and crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer. The angels keep on asking for Allah's forgiveness for him, saying: O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind."

[88] Interlacing one's fingers in the mosque

478- Ibn Omar (or Amr) narrated: The Prophet "Allah's blessing and peace be upon him" clasped his hands, by interlacing his fingers.

479- Ibn Omar (or Amr) narrated: (The same previous tradition).

480- Abdullah (Ibn Amr) told: The Messenger of Allah "Allah's blessing and peace be upon him" said (to me asking): "O Abdullah Ibn Amr! What will be your situation when you will be left with the sediments of (worst) people?" (because they will be in dispute with each other).

481- Abu'moosa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) The Prophet "Allah's blessing and peace be upon him" clasped his hands, by interlacing his fingers.

482- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers (Abu'huraira named that prayer but I (the sub narrator Ibn Sirin) forgot it). He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left, clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. People, who were in a hurry , left the mosque through its gates. They wondered whether the prayer was reduced. Amongst them were Abu'bakr and Omar, but they hesitated to ask The Prophet "Allah's blessing and peace be upon him". A long-handed man called Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him" : "O Allah's Apostle! Have you forgotten or has the prayer been reduced?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." The

قُرَيش مِن المُشرِكِين.

[الحديث ٤٧٦ - أطرافه في: ٢١٣٨، ٢٢٦٣، ٢٢٩٧، ٣٩٠٥، ٤٠٩٣، ٥٨٠٧، ٦٠٧٩].

٨٧ - باب الصَّلاةِ في مَسْجِدِ السُّوقِ

وَصَلَّى ابْنُ عَوْنٍ فِي مَسْجِدٍ فِي دَارٍ يُغْلَقُ عَلَيْهِمُ البَابُ.

٤٧٧ - حدّثنا مُسَدَّدٌ قالَ: حدَّثَنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «صَلاةُ الجَمِيعِ تَزِيدُ عَلَى صَلاتِهِ فِي بَيْتِهِ، وَصَلاتِهِ فِي سُوقِهِ، خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ، وَأَتَى المَسْجِدَ، لا يُرِيدُ إِلاَّ الصَّلاةَ، لَمْ يَخْطُ خَطْوَةً إِلا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةً، حَتَّى يَدْخُلَ المَسْجِدَ، وَإِذَا دَخَلَ المَسْجِدَ، كانَ فِي صَلاةٍ ما كانَتْ تَحْبِسُهُ، وَتُصَلِّي - يَعْنِي - عَلَيْهِ المَلائِكَةُ، ما دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، ما لَمْ يُحْدِثْ فِيهِ».

[طرفه في: ١٧٦].

٨٨ - باب تَشْبِيكِ الأَصَابِعِ في المَسْجِدِ وَغَيرِه

٤٧٨ و٤٧٩ - حدّثنا حامِدُ بْنُ عُمَرَ، عَنْ بِشْرٍ: حدَّثنا عاصِمٌ: حدَّثَنا وَاقِدٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَوِ ابْنِ عَمْرٍو: شَبَّكَ النَّبِيُّ ﷺ أَصَابِعَهُ.

[الحديث ٤٧٩ - طرفه في: ٤٨٠].

٤٨٠ - وقالَ عاصِمُ بنُ عليٍّ: حدَّثنا عاصِمُ بْنُ مُحَمَّدٍ: سَمِعْتُ هذا الحديثَ مِنْ أَبِي، فَلَمْ أَحْفَظْهُ، فَقَوَّمَهُ لِي وَاقِدٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَبِي وَهُوَ يَقُولُ: قالَ عَبْدُ اللَّهِ: قالَ رَسُولُ اللَّهِ ﷺ: «يا عَبْدَ اللَّهِ بْنَ عَمْرٍو، كَيفَ بِكَ إِذا بَقِيتَ فِي حُثَالَةٍ مِنَ النَّاسِ». بِهذا.

٤٨١ - حدّثنا خَلَّادُ بْنُ يَحْيَى قالَ: حَدَّثَنا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ المُؤْمِنَ لِلْمُؤْمِنِ كَالبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». وَشَبَّكَ أَصَابِعَهُ.

[الحديث ٤٨١ - طرفاه في: ٢٤٤٦، ٦٠٢٦].

٤٨٢ - حدّثنا إِسْحاقُ قالَ: حدَّثَنا ابْنُ شُمَيلٍ: أَخْبَرَنا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ قالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ إِحْدَى صَلاتَيِ العَشِيِّ - قالَ ابْنُ سِيرِينَ: سَمَّاهَا أَبُو هُرَيرَةَ، وَلكِنْ نَسِيتُ أَنا - قالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي المَسْجِدِ، فَاتَّكَأَ

٤٨٢- قوله: السرعان بهذا الضبط فاعل خرج أي أوائل الناس الذين يتسارعون وضبطه الأصيلي سرعان بضم السين وإسكان الراء جمع سريع ككثيب وكثبان (شارح).

- قوله: قصرت الصلاة بهذا الضبط على البناء للفاعل أو قصرت بضم القاف وكسر الصاد على البناء للمفعول (شارح).

Prophet "Allah's blessing and peace be upon him" added: “is what Dhul'yadain has said true?” They said: “Yes, it is true.” The Prophet "Allah's blessing and peace be upon him" stood up again and led people, completing the remaining prayer, forgotten by him, finishing with the end salutation. He said: “Allah is greater.” Then he prostrated as he used to do or longer than that. He then raised his head saying: “Allah is greater .” he then again said: “Allah is greater”, and prostrated as he used to do or longer than that. Then he raised his head and said: “Allah is greater.” Then, he ended the prayer with the end salutation.

[89] The places and mosques on the way of Medina, wherein The Messenger of Allah performed prayer

483- Moosa Ibn Uqba told: "I saw Salim Ibn Abdullah (Ibn Omar) looking for some places on the way where he prayed. He narrated that his father used to pray there, and that he (his father Abdullah Ibn Omar) had seen the Prophet “Allah’s blessing and peace be upon him” praying at those very places."

On the other hand, Nafi narrated that Ibn Omar had said: "I used to pray at those places." Moosa the narrator added: "I asked Salim who said: I agree with Nafi concerning those places, except a mosque in Sharaf Ar’rawha."

484- Moosa Ibn Uqba reported from Nafi that Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pass by Dhul'hulaifa (a certain village) under a huge Samura (a kind of trees) on his way from, or to, Mecca for performing pilgrimage. Whenever he returned through this way At nights, he used to come to the place of Batha, far from the mosque of Hijara, which was established later, and even far from the location wherein it was built. He used to camp till the next morning. Therein, existed a deep valley , full of sand, where The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer. Abdullah Ibn Omar "Allah be pleased with both" used to perform prayer there until sometime later. But, this place was interred by a torrent.

485- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah" Allah's blessing and peace be upon him" had performed prayer at the smaller mosque which was near the greater one at Sharaf Ar'rawha. Abdullah Ibn Omar knew the very location in which The Messenger of Allah "Allah's blessing and peace be upon him" prayed at this mosque. He said: "It is at your right side as you are standing .” This smaller mosque lies in the edge of the right road on your way to Mecca, about a reach of stone throwing far from the greater mosque.

486- Abdullah Ibn Omar “Allah be pleased with both” was reported to have prayed at a certain location of Rawha at the end of which, a mosque was built. Abdullah left for this location, wherein The Messenger of Allah "Allah's blessing and peace be upon him" used to pray. Abdullah used not to perform the prayer in this mosque; but he used to make it on his back, to the left while praying. Abdullah used to pray there The Noon (Dhuhr) whenever he came to, or from, Mecca. Even, if he came sometime earlier than the prayer's due time, he used to wait there till the prayer's time came.

عَلَيهَا كَأَنَّهُ غَضْبَانُ، وَوَضَعَ يَدَهُ اليُمنى عَلَى اليُسْرَى، وَشَبَّكَ بَينَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ الأَيمَنَ عَلَى ظَهْرِ كَفِّهِ اليُسْرَى، وَخَرَجَتِ السَّرَعانُ مِن أَبوَابِ المَسْجِدِ، فَقَالُوا: قَصُرَتِ الصَّلاَةُ؟ وَفي القَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِي القَوْمِ رَجُلٌ فِي يَدَيهِ طُولٌ، يُقَالُ لَهُ: ذُو اليَدَينِ، قَالَ: يَا رَسُولَ اللَّهِ، أَنَسِيتَ أَمْ قَصُرَتِ الصَّلاَةُ؟ قَالَ: «لَمْ أَنسَ وَلَمْ تُقْصَرْ». فَقَالَ: «أَكَمَا يَقُولُ ذُو اليَدَينِ»؟ فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصلَّى ما تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. فَرُبَّمَا سَأَلُوهُ: ثُمَّ سَلَّمَ؟ فَيَقُولُ: نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَينٍ قَالَ: ثُمَّ سَلَّمَ.

[الحديث ٤٨٢ ـ أطرافه في: ٧١٤، ٧١٥، ١٢٢٧، ١٢٢٨، ١٢٢٩، ٦٠٥١، ٧٢٥٠].

٨٩ ـ باب المَسَاجِدِ التِي عَلَى طُرُقِ المَدِينَةِ، والمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبيُّ ﷺ

٤٨٣ ـ حدّثنا مُحمَّدُ بنُ أبي بَكرٍ المُقدَّمي قال: حدّثنا فُضَيلُ بنُ سُليمان قال: حدَّثنا مُوسى بنُ عُقبةَ قال: رَأيتُ سالِمَ بنَ عبدِ اللَّهِ يَتحرّى أماكنَ منَ الطريقِ فيُصلِّي فِيها، ويُحدِّثُ أنّ أباهُ كانَ يُصلِّي فِيها، وأنَّهُ رَأى النَّبيَّ ﷺ يُصلِّي في تِلكَ الأَمْكنةِ. وحَدَّثَني نافعٌ، عنِ ابنِ عُمرَ: أنَّهُ كانَ يُصَلِّي فِي تِلكَ الأَمْكِنَةِ. وَسَأَلتُ سَالِماً، فَلاَ أَعلَمُهُ إِلاَّ وَافَقَ نَافِعاً فِي الأَمْكِنَةِ كُلِّهَا، إلاَّ أنّهُما اختَلَفا فِي مَسجِدٍ بِشَرَفِ الرَّوحاءِ.

[الحديث ٤٨٣ ـ أطرافه في: ١٥٣٥، ٢٣٣٦، ٧٣٤٥].

٤٨٤ ـ حدّثنا إبْراهِيمُ بنُ المُنذِرِ قَالَ: حَدَّثَنا أَنَسُ بنُ عِياضٍ قَالَ: حَدَّثَنا مُوسى بنُ عُقْبَةَ: عَنْ نَافعٍ أَنَّ عَبدَ اللَّهِ أَخبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَنزِلُ بِذِي الحُلَيفَةِ حِينَ يَعْتَمِرُ، وَفِي حَجَّتِهِ حِينَ حَجَّ، تَحْتَ سَمُرَةٍ، فِي مَوْضِعِ المَسْجِدِ الَّذِي بِذِي الحُلَيفَةِ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ، كَانَ فِي تِلْكَ الطَّرِيقِ، أَوْ حَجٍّ أَوْ عُمْرَةٍ، هَبَطَ مِنْ بَطْنِ وَادٍ، فَإِذَا ظَهَرَ مِنْ بَطْنِ وَادٍ، أَنَاخَ بِالبَطْحَاءِ الَّتِي عَلَى شَفِيرِ الوَادِي الشَّرْقِيَّةِ، فَعَرَّسَ ثَمَّ حَتَّى يُصبِحَ، لَيسَ عِندَ المَسْجِدِ الَّذِي بِحِجَارَةٍ، وَلاَ عَلَى الأَكَمَةِ الَّتي عَلَيهَا المَسْجِدُ، كَانَ ثَمَّ خَلِيجٌ يُصَلِّي عَبدُ اللَّهِ عِندَهُ، فِي بَطنِهِ كُثُبٌ، كَانَ رَسُولُ اللَّهِ ﷺ ثَمّ يُصلِّي، فَدَحَا السَّيلُ فِيهِ بِالبَطْحَاءِ، حَتَّى دَفَنَ ذَلِكَ المَكَانَ، الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ.

[الحديث ٤٨٤ ـ أطرافه في: ١٥٣٢، ١٥٣٣، ١٧٩٩].

٤٨٥ ـ وَأَنَّ عَبدَ اللَّهِ بنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى حَيثُ المَسْجِدُ الصَّغِيرُ، الَّذِي دُونَ المَسْجِدِ الذي بِشَرَفِ الرَّوْحَاءِ، وَقَدْ كَانَ عَبدُ اللَّهِ يَعْلَمُ المَكَانَ الَّذِي كَانَ صَلَّى فِيهِ النَّبِيُّ ﷺ، يَقُولُ: ثَمَّ عَنْ يَمِينِكَ، حِينَ تَقُومُ فِي المَسْجِدِ تُصَلِّي، وَذَلِكَ المَسْجِدُ عَلَى حَافَّةِ الطَّرِيقِ اليُمْنَى، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، بَينَهُ وَبَينَ المَسْجِدِ الأَكْبَرِ رَمْيَةٌ بِحَجَرٍ، أَوْ نَحْوُ ذَلِكَ.

٤٨٦ ـ وَأَنّ ابنَ عُمَرَ كَانَ يُصَلِّي إِلَى العِرْقِ الَّذِي عِندَ مُنصَرَفِ الرَّوْحَاءِ، وَذَلِكَ العِرْقُ انتِهَاءُ طَرَفِهِ عَلَى حَافَةِ الطَّرِيقِ، دُونَ المَسْجِدِ الَّذِي بَينَهُ وَبَينَ المُنْصَرَفِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، وَقَدِ

487- Abdullah Ibn Omar "Allah be pleased with both" narrated That The Messenger of Allah "Allah's blessing and peace be upon him" had performed prayer under a huge tree near Ruwaisa, on the right side of the road. However, its upper end was broken now.

488- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had prayed at the edge of Tal'a, behind (the place of) Arj.

There existed a mosque and two or three graves on the right side of the road. Abdullah used to go for prayer there after the sunrise.

489- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had come down to a valley with some trees on the left side of the road, near the place of Harshi. Abdullah used to pray under one of them, the tallest, and the nearest to the road.

490- Abdullah Ibn Omar "Allah be pleased with both" narrated That The Messenger of Allah "Allah's blessing and peace be upon him" camped at a valley near Mar Az'zahran before Medina, to the left of the road, while you are going to Mecca. It was only a stone throwing between the camp of The Messenger of Allah and the road.

491- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to descend at Dhu'tiwa, on his way to Mecca. He used to stay the night till the morning, when he got up to catch The Dawn prayer. He prayed on a great hill, other than the place in which the mosque was built later.

492- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had received the mountain which is between you and Ka'ba, on the way to Mecca, wherein he performed prayer. He made the mosque, which was established there, at the edge of the huge hill, on the left. South of that, The Messenger of Allah prayed on the black hill.

If you let only ten cubits or so from the huge hill then you would come to the place in which you could pray, facing the mountain which is between you and Ka'ba.

ابْتُنِيَ ثَمَّ مَسْجِدٌ، فَلَمْ يَكُنْ عَبْدُ اللَّهِ يُصَلِّي فِي ذَلِكَ المَسْجِدِ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ، وَيُصَلِّي أَمَامَهُ إِلَى العِرْقِ نَفْسِهِ. وَكَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الرَّوْحَاءِ، فَلاَ يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ المَكَانَ، فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ، فَإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بِسَاعَةٍ، أَوْ مِنْ آخِرِ السَّحَرِ، عَرَّسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ.

٤٨٧ ـ وأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ، دُونَ الرُّوَيْثَةِ، عَنْ يَمِينِ الطَّرِيقِ وَوِجَاهَ الطَّرِيقِ، فِي مَكَانٍ بَطْحٍ سَهْلٍ، حَتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِمِيلَيْنِ، وَقَدِ انْكَسَرَ أَعْلاَهَا فَانْثَنَى فِي جَوْفِهَا، وَهِيَ قَائِمَةٌ عَلَى سَاقٍ، وَفِي سَاقِهَا كُثُبٌ كَثِيرَةٌ.

٤٨٨ ـ وأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ، صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ العَرْجِ، وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ، عِنْدَ ذَلِكَ المَسْجِدِ قَبْرَانِ أَوْ ثَلاَثَةٌ، عَلَى القُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ، عِنْدَ سَلَمَاتِ الطَّرِيقِ، بَيْنَ أُولَئِكَ السَّلَمَاتِ، كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ العَرْجِ، بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالهَاجِرَةِ، فَيُصَلِّي الظُّهْرَ فِي ذَلِكَ المَسْجِدِ.

٤٨٩ ـ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ، نَزَلَ عِنْدَ سَرَحَاتٍ عَنْ يَسَارِ الطَّرِيقِ، فِي مَسِيلٍ دُونَ هَرْشَى، ذَلِكَ المَسِيلُ لاَصِقٌ بِكُرَاعِ هَرْشَى، بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى سَرْحَةٍ، هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ، وَهِيَ أَطْوَلُهُنَّ.

٤٩٠ ـ وأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ، كَانَ يَنْزِلُ فِي المَسِيلِ الَّذِي فِي أَدْنَى مَرِّ الظَّهْرَانِ، قِبَلَ المَدِينَةِ، حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ، يَنْزِلُ فِي بَطْنِ ذَلِكَ المَسِيلِ عَنْ يَسَارِ الطَّرِيقِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الطَّرِيقِ إِلاَّ رَمْيَةٌ بِحَجَرٍ.

٤٩١ ـ وأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ، كَانَ يَنْزِلُ بِذِي طُوًى، وَيَبِيتُ حَتَّى يُصْبِحَ، يُصَلِّي الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، وَمُصَلَّى رَسُولِ اللَّهِ ﷺ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي المَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ.

[الحديث ٤٩١ ـ طرفاه في: ١٧٦٧، ١٧٦٩].

٤٩٢ ـ وأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الجَبَلِ، الَّذِي بَيْنَهُ وَبَيْنَ الجَبَلِ الطَّوِيلِ نَحْوَ الكَعْبَةِ، فَجَعَلَ المَسْجِدَ الَّذِي بُنِيَ ثَمَّ يَسَارَ المَسْجِدِ بِطَرَفِ الأَكَمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ، تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي مُسْتَقْبِلَ الفُرْضَتَيْنِ مِنَ الجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الكَعْبَةِ.

٤٨٧ـ قوله: ووجاه بكسر الواو وضمها والهاء خفض عطفاً على يمين أو نصب على الظرفية وبطح بسكون الطاء وكسرها (شارح).

٤٩٢ـ قوله: أسفل بالنصب على الظرفية وبالرفع خبر مبتدأ محذوف (شارح)

[90] The imam's taking something as a wall in front of him in prayer applies to his followers

493- Abdullah Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people) of the row while they were offering their prayers.

I let the she-ass loose to graze and entered the row, but nobody objected to that.

494- Ibn Omar "Allah be pleased with both" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" came out on the feast day, he used to order that a short spear be planted in front of him and then he used to pray facing it with the people behind him. He used to do the same while on a journey. After The Prophet "Allah's blessing and peace be upon him", this practice was adopted by the Muslim rulers (who followed his traditions).

495- Ibn Abu'juhaifa reported from his father that The Prophet "Allah's blessing and peace be upon him" led them , and prayed two Rak'as for The Noon (Dhuhr) and then two others for The Afternoon (Asr) at Al'batha with a short spear (planted) in front of him while women and donkeys were passing before him (beyond that stick).

[91] The distance between the wall and the place of prayer

496- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The distance between the prayer place of Allah's Apostle "Allah's blessing and peace be upon him" and the wall was just sufficient for a sheep to pass through.

497- Salama narrated: The distance between the praying place of Allah's Messenger "Allah's blessing and peace be upon him" and the wall was hardly sufficient for a sheep to pass through .

[92] Praying behind a spear

498- Abdullah reported that (sometimes) a spear was planted in front of The Messenger of Allah "Allah's blessing and peace be upon him" (as a wall) to pray behind it.

أَبْوَابُ سُتْرَةِ المُصَلِّي

٩٠ ـ باب سُتْرَةُ الإمَامِ سُتْرَةُ مَنْ خَلفَهُ

٤٩٣ ـ حدثنا عبدُ الله بن يوسفَ قال: أخبرَنا مالكٌ، عن ابن شِهاب، عن عُبيدِ الله بن عَبْد الله بن عُتْبَة، عن عبد الله بن عبَّاسٍ أنَّه قال: أقبلتُ راكبًا على حمارِ أتَانٍ، وأنا يومئذٍ قد ناهزتُ الاحْتِلامَ، ورسولُ اللهِ ﷺ يُصلِّي بالنَّاسِ بمِنىً إلى غيرِ جدارٍ، فمَرَرْتُ بينَ يَدي بعضِ الصَّفِّ، فنزَلتُ وأرسلتُ الأتَانَ ترتَعُ، ودخلتُ في الصَّفِّ، فلم يُنكِرْ ذلكَ عليَّ أحَدٌ.

[طرفه في: ٧٦]

٤٩٤ ـ حدثنا إسحاقُ قال: حدَّثنا عبدُ اللهِ بنُ نمير قال: حدَّثنا عُبيدُ اللهِ، عن نافع، عن ابنِ عُمرَ: أنَّ رسولَ الله ﷺ كانَ إذا خرجَ يومَ العيدِ، أمرَ بالحربَةِ فتوضعُ بينَ يديه، فيُصلِّي إليها والنَّاسُ وراءَهُ، وكانَ يفعلُ ذلكَ في السَّفرِ، فمِن ثَمَّ اتَّخذَها الأمَراءُ.

[الحديث ٤٩٤ ـ أطرافه في: ٤٩٨، ٩٧٢، ٩٧٣].

٤٩٥ ـ حدثنا أبو الوليدِ قال: حدَّثنا شُعبةُ، عن عَونِ بن أبي جُحَيفةَ قال: سمعتُ أبي: أنَّ النبيَّ ﷺ صلَّى بهم بالبطحاءِ وبينَ يديهِ عنَزةٌ، الظهرَ ركعتينِ، والعصرَ ركعتينِ، يمُرُّ بينَ يديهِ المرأةُ والحمارُ.

[طرفه في: ١٨٧].

٩١ ـ باب قدرِ كمْ ينبغي أنْ يكونَ بينَ المُصلِّي والسُّتْرَةِ

٤٩٦ ـ حدثنا عمرُو بنُ زُرارةَ قال: أخبرَنا عبدُ العزيزِ بنُ أبي حازمٍ، عن أبيه، عن سَهْلٍ قال: كانَ بينَ مُصلَّى رسولِ اللهِ ﷺ وبينَ الجدارِ ممرُّ الشَّاةِ.

[الحديث طرفه في: ٧٣٣٤]

٤٩٧ ـ حدثنا المكِّيُّ قالَ: حدَّثنا يزيدُ بنُ أبي عُبيدٍ، عن سلَمةَ قالَ: كانَ جِدارُ المسْجِدِ عندَ المنبرِ ما كادتِ الشَّاةُ تَجوزُها.

٩٢ ـ باب الصَّلاةِ إلى الحرْبَةِ

٤٩٨ ـ حدّثنا مُسدَّدٌ قالَ: حدَّثنا يحيى، عن عُبيدِ اللهِ: أخبَرَني نافعٌ، عن عبدِ اللهِ: أنَّ النَّبيَّ ﷺ كانَ يُركزُ لهُ الحرْبَةُ، فيُصلِّي إليها.

[طرفه في: ٤٩٤]

[93] Praying behind a short spear (or stick)

499- Ibn Abu'juhaifa narrated that he had heard his father saying: "The Messenger of Allah "Allah's blessing and peace be upon him" came to us at midday and water was brought for his ablution. He performed ablution and led us in Dhuhr and Asr prayers with a short spear (or stick) planted in front of him (as a wall), while women and donkeys were passing beyond it."

500- Anas Ibn Malik "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" went for answering the call of nature, I and another boy used to go after him with a staff, a stick or a short spear, and a tumbler of water. Whenever he finished answering the call of nature we handed that tumbler of water to him.

[94] Taking a wall (in prayer) in Mecca and the other towns

501- Abu'juhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came out at midday and offered a two-rak'a Dhuhr and Asr prayers at Al'batha with a short spear (or stick) planted in front of him (as a wall). He performed ablution and the people took the remaining water left following his ablution with which they rubbed their bodies.

[95] Praying behind the pillar

Omar was reported to have said: "The praying men are more entitled to get the front pillars to pray behind them than those who talk (as sitting down) by them."

Omar was reported to have seen a man praying between two pillars. He made him come close to a front pillar and ordered him to pray behind it.

502- Yazid Ibn Abu'obaid reported: I accompanied Salama Ibn Al'akwa "Allah be pleased with him" who used to pray behind the pillar which was near the place where the Mus'haf (manuscript of The Holy Qur'an) was kept. I said: "O Abu'muslim! I see you always seeking to pray behind this pillar." He replied: "I saw Allah's Apostle "Allah's blessing and peace be upon him" always seeking to pray near that pillar."

503- Anas "Allah be pleased with him" narrated: I saw the most well-known companions of the Prophet "Allah's blessing and peace be upon him" hurrying towards the pillars at the Maghrib prayer until the Prophet came.

[96] Praying alone between the two front pillars

504- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" entered Ka'ba along with Usama Ibn

٩٣ ـ باب الصَّلاةِ إِلَى العَنَزَةِ

٤٩٩ ـ حدّثنا آدم قال: حدَّثنا شعبةُ قال: حدَّثنا عونُ بنُ أبي جُحَيفةَ قال: سمِعتُ أَبي قال: خرَجَ علينا رسولُ الله ﷺ بالهاجِرَةِ، فأُتِيَ بِوَضُوءٍ فتوضأَ، فصلّى بِنا الظُّهرَ والعَصرَ، وبَين يَدَيهِ عَنَزةٌ، والمَرأَةُ والحِمارُ يَمُرُّونَ مِن وَرائِهَا.

[طرفه في: ١٨٧].

٥٠٠ ـ حدّثنا محمّدُ بنُ حاتِمِ بنِ بَزِيعٍ قال: حدَّثنا شاذانُ، عن شُعبَة، عن عَطاءِ بنِ أَبي مَيمُونةَ قال: سمِعتُ أنسَ بنَ مالِكٍ قال: كانَ النَّبي ﷺ إذا خرَجَ لِحاجتِه، تَبِعتُهُ أنا وغُلامٌ، ومَعَنا عُكازةٌ، أو عصاً، أو عنَزةٌ، ومعَنا إِداوةٌ، فإذا فرَغَ مِن حاجتِهِ ناولناه الإِداوةَ.

[طرفه في: ١٥٠].

٩٤ ـ باب السُّتْرَةِ بِمَكَّةَ وَغيرِهَا

٥٠١ ـ حدّثنا سُلَيمانُ بنُ حَربٍ قالَ: حَدَّثَنا شُعبَةُ، عَنِ الحَكَمِ، عَن أَبي جُحَيفَةَ قالَ: خَرَجَ رَسُولُ اللَّه ﷺ بِالهَاجِرَةِ، فَصَلَّى بالبَطْحاءِ: الظُّهرَ والعَصرَ رَكْعَتينِ، ونَصَبَ بَينَ يَدَيهِ عَنَزَةً، وتَوَضَّأَ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِوَضُوئِهِ.

[طرفه في: ١٨٧].

٩٥ ـ باب الصَّلاةِ إِلى الأُسْطُوانَةِ

وَقالَ عُمَرُ: المُصَلُّونَ أَحَقُّ بالسَّوارِي مِنَ المُتَحَدِّثِينَ إِلَيها. وَرَأى عُمَرُ رَجُلاً يُصَلِّي بَينَ أُسطُوانَتَين، فَأَدْناهُ إِلَى سارِيَةٍ، فَقالَ: صَلِّ إِلَيها.

٥٠٢ ـ حدّثنا المَكِّيُّ بنُ إِبراهِيمَ قالَ: حَدَّثَنا يَزِيدُ بنُ أَبي عُبَيدٍ قالَ: كُنتُ آتي مَعَ سَلَمَةَ بنِ الأَكوَعِ، فَيُصَلِّي عِندَ الأُسْطُوانَةِ الَّتي عِندَ المُصْحَفِ، فَقلتُ: يَا أَبا مُسلِمٍ، أَراكَ تَتَحَرَّى الصَّلاةَ عِندَ هذهِ الأُسْطُوانَةِ؟ قالَ: فَإِنّي رَأَيتُ النَّبيَّ ﷺ يَتَحَرَّى الصَّلاةَ عِندَهَا.

٥٠٣ ـ حدّثنا قَبِيصةُ قال: حدَّثنا سفيانُ، عن عمرِو بنِ عامِرٍ، عن أنسٍ، قالَ: لَقَدْ رأَيتُ كِبارَ أَصحابِ النَّبيِّ ﷺ يَبتَدِرُونَ السَّوارِيَ عِندَ المَغرِبِ. وزادَ شُعبَةُ، عن عَمرٍو، عن أَنسٍ: حتى يَخرُجَ النَّبيُّ ﷺ.

[الحديث ٥٠٣ ـ طرفه في: ٦٢٥].

٩٦ ـ باب الصَّلاةِ بَينَ السَّوارِي في غيرِ جَمَاعَةٍ

٥٠٤ ـ حدّثنا مُوسى بنُ إِسماعِيلَ قالَ: حَدَّثَنا جُوَيرِيَةُ، عَن نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: دَخَلَ

٥٠٤ـ قوله: (كنت) ولابن عساكر وكنت (شارح).

ـ قوله: (أثره) بهذا الضبط أو بكسر ثم سكون والذي في اليونينية الفتح لا غير (شارح).

Zaid, Othman Ibn Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter Ka'ba. I asked Bilal: "Where did The Prophet "Allah's blessing and peace be upon him" pray?" Bilal replied: "Between the two front Pillars."

505- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” entered Ka’ba along with Usama Ibn Zaid, Othman Ibn Talha and Bilal. Closing the door behind them, they remained there for a long time. I asked Bilal when he came out: “What did the Prophet do?” He replied: “He offered prayer with one pillar to his left and one to his right and three behind.” In those days Ka’ba was supported by six pillars." Malik said: "There were two (instead of one) pillars on his (the Prophet’s) right."

[97]

506- Nafi reported that whenever Abdullah (Ibn Omar) entered Ka’ba he moved forward, letting its door behind him. Then he walked forward to the front wall from which he let about three cubits where he prayed. In this way, he used to look for the very location wherein The Messenger of Allah “Allah’s blessing and peace be upon him” had prayed, as Bilal told him. He said: “There would be no harm if one prayed in which side he wanted in The Shrine

(of Ka’ba).”

[98] Praying in front of the mount, sheep, and so

507- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to make his she-camel sit across and pray facing it. I (the sub-narrator Nafi) asked: "What would The Prophet "Allah's blessing and peace be upon him" do if the she-camel was provoked and moved?" He said: "He would take its saddle, put it in front of him, and pray facing its back part (as a wall)." Ibn Omar used to do the same.

[99] Praying in front of the bed

508- A’isha "Allah be pleased with her" narrated: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, The Prophet "Allah's blessing and peace be upon him" would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt.

النَّبِيُّ ﷺ البَيتَ، وَأُسامَةُ بْنُ زَيدٍ، وَعُثمانُ بْنُ طَلحَةَ، وَبِلالٌ، فَأَطالَ، ثُمَّ خَرَجَ، كُنتُ أَوَّلَ النّاسِ دَخَلَ عَلَى أَثَرِهِ، فَسَأَلتُ بِلالاً أَينَ صَلَّى؟ قالَ: بَينَ العَمُودَينِ المُقَدَّمَينِ.

[طرفه في: ٣٩٧].

٥٠٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الكَعْبَةَ وَأُسامَةُ بْنُ زَيدٍ، وَبِلالٌ، وَعُثمانُ بْنُ طَلحَةَ الحَجَبِيُّ، فَأَغْلَقَها عَلَيهِ، وَمَكَثَ فِيها، فَسَأَلتُ بِلالاً حِينَ خَرَجَ: ما صَنَعَ النَّبِيُّ ﷺ؟ قالَ: جَعَلَ عَمُوداً عَنْ يَسارِهِ، وَعَمُوداً عَنْ يَمِينِهِ، وَثَلاثَةَ أَعْمِدَةٍ وَراءَهُ، وَكانَ البَيتُ يَومَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى. وَقالَ لَنا إِسماعِيلُ: حَدَّثَنِي مالِكٌ، وَقالَ: عَمُودَينِ عَنْ يَمِينِهِ.

[طرفه في: ٣٩٧].

٩٧ ـ باب

٥٠٦ ـ حَدَّثَنا إِبْراهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا أَبُو ضَمْرَةَ قالَ: حَدَّثَنا مُوسَى بْنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللَّهِ كانَ إِذا دَخَلَ الكَعْبَةَ، مَشَى قِبَلَ وَجْهِهِ حِينَ يَدْخُلُ، وَجَعَلَ البابَ قِبَلَ ظَهْرِهِ، فَمَشَى حَتَّى يَكُونَ بَينَهُ وَبَينَ الجِدارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاثَةِ أَذْرُعٍ صَلَّى، يَتَوَخَّى المَكانَ الَّذِي أَخْبَرَهُ بِهِ بِلالٌ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِيهِ، قالَ: وَلَيسَ عَلَى أَحَدِنا بَأْسٌ، إِنْ صَلَّى فِي أَيِّ نَواحِي البَيتِ شاءَ.

[طرفه في: ٣٩٧].

٩٨ ـ باب الصَّلاةِ إِلَى الرّاحِلَةِ وَالبَعِيرِ وَالشَّجَرِ وَالرَّحْلِ

٥٠٧ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حدّثنا مُعْتَمِرٌ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يُعَرِّضُ راحِلَتَهُ فَيُصَلِّي إِلَيها، قُلتُ: أَفَرَأَيتَ إِذا هَبَّتِ الرِّكابُ؟ قالَ: كانَ يَأْخُذُ هذا الرَّحْلَ فَيُعَدِّلُهُ، فَيُصَلِّي إِلَى آخِرَتِهِ، أَوْ قالَ: مُؤْخِرِهِ، وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ.

٩٩ ـ باب الصَّلاةِ إِلَى السَّرِيرِ

٥٠٨ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيْبَةَ قالَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتْ: أَعَدَلْتُمُونا بِالكَلْبِ وَالحِمارِ؟ لَقَدْ رَأَيتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ،

٥٠٥ـ قوله: (ومكث) بفتح الكاف وضمها (شارح).

٥٠٦ـ قوله: (أن صلى) بكسر همزة أن وفتحها (شارح).

٥٠٧ـ قوله: (أخرته) بفتح الهمزة والمعجمة والراء من غير مد ويجوز المد لكن مع كسر الخاء وقوله: مؤخره بضم الميم ثم واو ومعجمة مفتوحتين وكسر الراء من غير همز وفي بعض الأصول مؤخره كذلك لكن مع الهمزة (شارح).

[100] If one passes before a praying man, he must be pushed away

Ibn Omar was reported to have pushed (some person trying to pass in front of him) while he was reciting the declaration (Tashahhud of the prayer). He (Ibn Omar) said: "If he (the passer-by) refuses, he (the praying man) should use force against him."

509- Abu'sa'eed Al'khudri "Allah be pleased with him" was reported to have prayed on Friday, behind something to hide him from people. A young man from Abu'mu'ait's sons wanted to pass in front of him, but Abu'sa'eed repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu'sa'eed pushed him with a greater force. The young man abused Abu'sa'eed and went to Marwan and complained of Abu'sa'eed who followed the young man to Marwan. Marwan asked him: "O Abu'sa'eed! What has happened between you and the son of your brother?" Abu'sa'eed said to him: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "If anybody amongst you is praying behind something as a wall and somebody tries to pass in front of him, then he should repulse him. If he refuses, he should use force against him for he is a Satan.""

[101] The sin of he, who passes in front of a man in prayer

510- Busr Ibn Sa'eed reported that Zaid Ibn Khalid had sent him to Abu'juhaim to know what The Messenger of Allah "Allah's blessing and peace be upon him" had said concerning the sin of he, who passed in front of the praying man. Abu'juhaim "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the person who passes in front of another in prayer knew the magnitude of his sin, he would prefer to wait for 40 rather than to pass in front of him." The sub narrator Abun'nadr said: "I do not remember exactly whether he said 40 days, months or years."

[102] One's facing his companion or another while praying

Othman was reported to have disliked one's facing another while praying

511- Masruq reported that The things which annul the prayers were mentioned before A'isha. They said: "Prayer is annulled by a dog, a donkey and a woman (in state of passing in front of the praying people)." A'isha "Allah be pleased with her" said: "You have made us (women) dogs. I saw the Prophet "Allah's blessing and peace be upon him" praying while I used to lie in my bed between him and the Qiblah. Whenever I was in need of something, I would slip away; because I disliked to face him."

فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي، فَأَكْرَهُ أَنْ أُسَنِّحَهُ، فَأَنْسَلُ مِنْ قِبَلِ رِجْلَي السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[طرفه في: ٣٨٢]

١٠٠ ـ باب يَرُدُّ المُصَلِّي مَنْ مَرَّ بين يديه

وردّ ابن عمر فِي التَّشَهُّدِ، وَفِي الكَعْبَةِ، وَقَالَ: إِنْ أَبَى إِلاَّ أَنْ تُقَاتِلَهُ فَقَاتِلْه.

٥٠٩ ـ حدثنا أبو معمر قال: حدثنا عبد الوارث قال: حدثنا يونس، عن حميد بن هلال، عن أبي صالح: أَنَّ أَبَا سعيدٍ قَالَ قَالَ النَّبِيُّ ﷺ (ح). وَحَدَّثنا آدمُ بنُ أبي إِيَاسٍ قَالَ: حَدَّثَنا سُلَيمانُ بنُ المُغِيرَةِ قال: حَدَّثَنا حُمَيدُ بنُ هِلالٍ العَدَوِيُّ قال: حَدَّثَنا أَبُو صَالِحِ السَّمَّانُ قَالَ: رأيت أبا سعيد الخدري فِي يوم جُمُعةٍ، يصلي إلى شيء يستره من الناس، فأراد شاب من بني أبي معيط أن يجتاز بين يديه، فدفع أبو سعيد في صدره، فنظر الشاب فلم يجد مساغاً إلا بين يديه، فعاد ليجتاز، فدفعه أبو سعيد أشد من الأولى، فنال من أبي سعيد، ثُمَّ دَخَلَ عَلَى مَرْوَانَ، فَشَكَا إليه ما لقي من أبي سعيد، ودخل أبو سعيد خلفه على مروان، فقال: مالك ولابن أخيك يا أبا سعيد؟ قال: سمعت النبي ﷺ يقول: «إِذَا صَلَّى أَحَدُكُم إِلَى شَيءٍ يَستُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يجتاز بين يديه، فليدفعه، فإن أبى فليقاتله، فإنما هو شيطان».

[الحديث ٥٠٩ ـ طرفه في: ٣٢٧٤]

١٠١ ـ باب إِثْمِ المَارِّ بين يدي المُصَلِّي

٥١٠ ـ حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن أبي النضر، مولى عمر بن عبيد الله، عن بسر بن سعيد: أن زيد بن خالد أرسله إلى أبي جهيم، يسأله: ماذا سمع من رسول الله ﷺ فِي المَارِّ بَيْنَ يَدَيِ المُصَلِّي؟ فَقَالَ أبو جُهَيْم: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ المَارُّ بَيْنَ يَدَي المُصَلِّي مَاذَا عَلَيهِ، لكان أن يقف أربعين خيراً له من أن يمر بين يديه». قال أبو النضر: لا أدري، أقال أربعين يوماً، أو شهراً، أو سنة.

١٠٢ ـ باب اسْتِقْبالِ الرَّجُلِ صاحِبَهُ أَوْ غَيرَهُ في صَلاتِهِ وَهُوَ يُصَلِّي

وكره عثمان أن يستقبل الرجل وهو يصلي. وإنما هذا إذا اشتغل به، فَأَمَّا إذا لَمْ يَشْتَغِلْ، فَقَدْ قَالَ زَيدُ بْنُ ثَابِتٍ: مَا بَالَيتُ، إِنَّ الرَّجُلَ لاَ يَقْطَعُ صَلاةَ الرَّجُلِ.

٥١١ ـ حدثنا إِسماعِيلُ بْنُ خَلِيلٍ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، يَعْنِي ابْنَ صُبَيحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّهُ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاةَ، فَقَالُوا: يَقْطَعُهَا الكَلْبُ وَالحِمارُ وَالمَرْأَةُ، قَالَتْ: لَقَدْ جَعَلْتُمُونَا كِلاباً، لَقَدْ رَأَيتُ النَّبِيَّ ﷺ يُصَلِّي، وَإِنِّي لَبينه وبين القِبْلَةِ، وأنا مضطجعة على السرير، فتكون لي الحاجة، فأكره أن أستقبله، فأنسل انسلالاً. وعن

باب ١٠١ ـ قوله: المار بين يديه لم يوجد في بعض النسخ.

[103] Praying behind the sleeping person

512- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray the odd Rak'a, he would wake me up to pray it.

[104] Performing (the extra) voluntary prayers behind the woman

513- A'isha "Allah be pleased with her" narrated: "I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite his Qiblah. In prostration he pushed my legs and I withdrew them. When he stood, I stretched them." A'isha added: "In those days the homes were without lights."

[105] What about the opinion that nothing annuls one's prayer

514- Masruq reported that The things which annul the prayers were mentioned before A'isha. They said: "Prayer is annulled by a dog, a donkey and a woman (in state of passing in front of the praying people)." A'isha "Allah be pleased with her" said: "You have made us (women) like donkeys and dogs. I saw the Prophet "Allah's blessing and peace be upon him" praying while I used to lie in my bed between him and the Qiblah. Whenever I was in need of something, I disliked to sit lest I would trouble The Prophet by facing him. So, I would slip away by the side of his feet."

515- Shihab was asked by his nephew about what annuls the prayer. He replied: Nothing annuls it (the prayer). Urwa Ibn Az'zubair told me that A'isha (the wife of the Prophet) had said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to get up at night and pray while I used to lie across between him and the Qiblah on his family's bed."

[106] Carrying a baby on one's neck during prayer

516- Abu'quatada "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" prayed when he was carrying Omama Bint "daughter of" both of Zainab, Bint "daughter of" Allah's Apostle "Allah's blessing and peace be upon him", and Abul'ass Ibn Ar'rabie Ibn Abdu'shams (her husband). When he prostrated, he put her down and when he stood, he carried her (on his neck).

الأَعْمَش، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ: نَحْوَهُ.

[طرفه في: ٣٨٢].

١٠٣ ـ باب الصَّلاةِ خَلفَ النَّائِمِ

٥١٢ ـ حدثنا مُسَدَّدٌ قَالَ: حدَّثَنَا يَحْيى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ، مُعْتَرِضَةٌ على فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

[طرفه في: ٣٨٢].

١٠٤ ـ باب التَّطَوُّعِ خَلفَ المَرْأَةِ

٥١٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ وَرِجْلايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي، فَقَبَضْتُ رِجْلَيَّ، فَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالبُيُوتُ يَوْمَئِذٍ لَيسَ فِيهَا مَصَابِيحُ.

[طرفه في: ٣٨٢]

١٠٥ ـ باب مَنْ قال: لا يَقْطَعُ الصَّلاةَ شيءٌ

٥١٤ ـ حدثنا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ (ح). قَالَ الأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاةَ، الكَلْبُ وَالحِمَارُ وَالمَرْأَةُ، فَقَالَتْ: شَبَّهْتُمُونَا بِالحُمُرِ وَالكِلابِ! وَاللَّهِ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ القِبْلَةِ مُضْطَجِعَةٌ، فَتَبْدُو لِي الحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ، فَأُوذِيَ النَّبِيَّ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

٥١٥ ـ حدثنا إِسْحَاقُ قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ: أَنَّهُ سَأَلَ عَمَّهُ عَنِ الصَّلاةِ يَقْطَعُهَا شَيْءٌ؟ فَقَالَ: لاَ يَقْطَعُهَا شَيْءٌ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ، وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ القِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ.

١٠٦ ـ باب إذا حَمَلَ جارِيَةً صَغِيرَةً عَلى عُنُقِهِ في الصَّلاةِ

٥١٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ، بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلأَبِي العَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ

٥١٤ـ قوله: مضطجعة بالرفع خبر لقولها وأنا المبتدأ المقدر وفي رواية بالنصب حال من عائشة. شارح مختصراً.

٥١٦ـ قوله: حامل أمامة بتنوين حامل وبإضافته لأمامة فيجوز في بنت زينب الفتح والكسر بالاعتبارين اهـ من الشارح باختصار.

[107] Praying beside a bed of a menstruating woman

517- Maimuna Bint "daughter of" Al'harith (The Prophet's wife) narrated: My bed was beside the praying place of the Prophet "Allah's blessing and peace be upon him". Sometimes his garment fell on me (during his prostration) while I was lying in my bed.

518- Maimuna "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray while I was sleeping beside him during my menstruation. In prostration his garment used to touch me.

[108] Could one push his wife (in state of her sleeping before him during his prayer) to be able to prostrate

519- A'isha "Allah be pleased with her" narrated: What a bad it is that you people have made us (women) equal to dogs and donkeys! No doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" praying while I used to lie between him and the Qiblah. When he wanted to prostrate, he pushed my legs which I withdrew.

[109] The woman could remove the dirt off a praying man's back

520- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: While Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba, there were some Quraish people sitting in a gathering. One of them said: "Don't you see this who is (doing deeds just for) showing off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) Of the slaughtered camels of the family of so and so and then wait till he prostrates to put them in between his shoulders?" The most wicked one amongst them (Uqba Ibn Abu'mu'ait) went (and brought them). When Allah's Apostle "Allah's blessing and peace be upon him" prostrated, he put them between his shoulders. The Prophet "Allah's blessing and peace be upon him" remained in prostration; and they laughed so much that they fell on each other. A passer-by went to Fatima, who was a young girl in those days. She came running and The Prophet "Allah's blessing and peace be upon him" was still in prostration. She removed them and cursed Quraish people on their faces. When Allah's Apostle "Allah's blessing and peace be upon him" completed his prayer, he

وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

[الحديث ٥١٦ ـ طرفه في: ٥٩٩٦].

١٠٧ ـ باب إِذَا صَلَّى إِلَى فِرَاشٍ فيه حَائِضٌ

٥١٧ ـ حدّثنا عَمْرو بنُ زُرارة قَالَ: أَخبرنا هُشَيم، عَنِ الشَّيبانِي، عَن عَبْدِ اللَّهِ بنِ شَدَّادِ بنِ الهَادِ قال: أَخبرَتْني خَالَتي مَيمُونَةُ بنتُ الحارثِ قالت: كان فِرَاشِي حِيالَ مُصَلَّى النبيِّ ﷺ. فَرُبَّما وَقَعَ ثَوْبُه عَلَيَّ وأَنا على فِرَاشِي.

[طرفه في: ٣٣٣].

٥١٨ ـ حدّثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا الشَّيبَانِيُّ سُلَيمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ مَيمُونَةَ تَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، وَأَنَا إِلَى جَنْبِهِ نَائِمَةٌ، فَإِذَا سَجَدَ أَصَابَنِي ثَوْبُهُ، وَأَنَا حَائِضٌ. وَزَادَ مُسَدَّدٌ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سُلَيمَانُ الشَّيبَانِيُّ: وَأَنَا حَائِضٌ.

[طرفه في: ٣٣٣].

١٠٨ ـ باب هَل يَغْمِزُ الرَّجُلُ امْرَأَتَهُ عِنْدَ السُّجُودِ لِكَي يَسْجُدَ؟

٥١٩ ـ حدّثنا عَمْرُو بْنُ عَلِيّ قَالَ: حَدَّثَنَا يَحْيى قَالَ: حَدَّثَنَا عُبَيدُ اللَّهِ قَالَ: حَدَّثَنَا القَاسِمُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: بِئْسَما عَدَلْتُمُونَا بِالكَلبِ وَالحِمَارِ، لَقَدْ رَأَيتُنِي وَرَسُولُ اللَّهِ ﷺ يُصَلِّي، وَأَنَا مُضطَجِعَةٌ بَينَهُ وَبينَ القِبْلَةِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلَيَّ، فَقَبَضْتُهُمَا.

[طرفه في: ٣٨٢].

١٠٩ ـ باب المَرْأَةِ تَطْرَحُ عَنِ المُصَلِّي شَيئاً مِنَ الأَذَى

٥٢٠ ـ حدّثنا أَحْمَدُ بْنُ إِسْحاقَ السُّورَمَارِيُّ قَالَ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ مُوسى قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَينَمَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي عِنْدَ الكَعْبَةِ، وَجَمْعُ قُرَيشٍ فِي مَجَالِسِهِمْ، إِذْ قَالَ قَائِلٌ مِنْهُمْ: أَلاَ تَنْظُرُونَ إِلَى هذا المُرَائِي، أَيُّكُمْ يَقُومُ إِلَى جَزُورِ آلِ فُلاَنٍ، فَيَعْمِدُ إِلَى فَرْثِهَا وَدَمِهَا وَسَلاَهَا، فَيَجِيءُ بِهِ، ثُمَّ يُمْهِلُهُ، حَتَّى إِذَا سَجَدَ، وَضَعَهُ بَينَ كَتِفَيهِ؟ فَانْبَعَثَ أَشْقَاهُمْ، فَلَمَّا سَجَدَ رَسُولُ اللَّهِ ﷺ وَضَعَهُ بَينَ كَتِفَيهِ، وَثَبَتَ النَّبِيُّ ﷺ سَاجِداً، فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ، فَانْطَلَقَ مُنْطَلِقٌ إِلَى فَاطِمَةَ عَلَيهَا السَّلاَمُ، وَهْيَ جُوَيرِيَةٌ، فَأَقْبَلَتْ تَسْعى، وَثَبَتَ النَّبِيُّ ﷺ سَاجِداً، حَتَّى أَلْقَتْهُ عَنْهُ، وَأَقْبَلَتْ عَلَيهِمْ تَسُبُّهُمْ، فَلَمَّا قَضى رَسُولُ اللَّهِ ﷺ الصَّلاَةَ، قَالَ: «اللَّهُمَّ عَلَيكَ بِقُرَيشٍ، اللَّهُمَّ

٥٢٠ـ قوله: فيعمد برفع الدال ونصبها (شارح).

ـ قوله: (وأُتبع أصحاب) بهذا الضبط ولأبي ذر بفتح الهمزة وكسر الموحدة بصيغة الأمر وأصحاب نصب على المفعولية.

said: “O Allah! Take revenge on Quraish.” He said so thrice and added: “O Allah! Take revenge on Amr Ibn Hesham, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al'walid Ibn Utba, Omaiyya Ibn Khalaf, Uqba Ibn Abu'mu'ait and Omara Ibn Al'walid." Abdullah added: "By Allah! I saw all of them dead in the battlefield of Badr and they were dragged and thrown in the Qalib (a well) at Badr. Allah's Apostle "Allah's blessing and peace be upon him" then said: Allah's curse has descended upon the people of the Qalib (well).”

عَلَيكَ بِقُرَيشٍ، اللَّهُمَّ عَلَيكَ بِقُرَيشٍ، ثُمَّ سَمَّى «اللَّهُمَّ عَلَيكَ بِعَمْرِو بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيبَةَ بْنِ رَبِيعَةَ، وَالوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيطٍ، وَعُمَارَةَ بْنِ الوَلِيدِ».

قَالَ عَبْدُ اللَّهِ: فَوَاللَّهِ، لَقَدْ رَأَيْتُهُمْ صَرعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى القَلِيبِ، قَلِيبِ بَدْرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَأُتْبِعَ أَصْحَابُ القَلِيبِ لَعْنَةً».

[طرفه في: ٢٤٠].

(9) The Book of Prayer Times

[1] The prayer times and their virtue

and Allah's saying: "for such Prayers are enjoined on Believers at stated times." (The Women 103) in this way Allah appointed stated times for the prayers to be performed in them

521- Omar Ibn Abdul'aziz was reported to have once delayed the prayer. Urwa Ibn Az'zubair entered into him and said: Did not you know that Abu'mas'ood Al'ansari "Allah be pleased with him" had gone to Al'mogheera Ibn Sho'ba who once delayed the prayer in Iraq, and said to him: "O, Mogheera! What did you have done? Did not you know that Gabriel "peace be unto him" came down and prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him, and then, he prayed, with The Prophet "Allah's blessing and peace be upon him" praying after him, then he performed prayer, and the Messenger of Allah "Allah's blessing and peace be upon him" followed him, then he prayed, and The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer after him, and lastly he prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him; then he said: "With this I was ordered"?" Omar Ibn Abdul'aziz replied: I know this tradition according to which Gabriel came to establish for The Prophet the prayer times. Urwa commented: So narrated Bashir Ibn Abu'mas'ood from his father.

522- Urwa narrated: A'isha told me that The Prophet of Allah "Allah's blessing and peace be upon him" had used to perform Asr prayer with the sunlight still inside her room.

[2] Allah's saying: "Turn ye back in repentance to Him, and fear Him: establish regular Prayers, and be not ye among those who join gods with Allah." (The Romans "Ar'rum" 31)

523- Ibn Abbas "Allah be pleased with both" narrated: The delegate of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him". They said: " We are from such-and-such branch of Rabie'a. We cannot come to you except in the sacred months. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind." The Prophet said: "I ordered you to do four things and forbade you from four things. I ordered you to believe in Allah Alone (and he explained it to them): That is To testify that there is no God to be worshipped but Allah and that I am Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbade you four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٩ ـ كِتَابُ مَوَاقِيتِ الصَّلاةِ

١ ـ باب مَوَاقِيتِ الصَّلاةِ وَفَضْلِهَا

وَقَوْلِهِ: ﴿إنَّ الصَّلاةَ كانَتْ عَلَى المُؤْمِنِينَ كِتاباً مَوْقُوتاً﴾ [النساء: ١٠٣]: وَقَّتَهُ عَلَيهِمْ.

٥٢١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قالَ: قَرَأْتُ عَلَى مالِكٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ العَزِيزِ أَخَّرَ الصَّلاةَ يَوماً، فَدَخَلَ عَلَيهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ: أَنَّ المُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاةَ يَوْماً، وَهُوَ بِالعِرَاقِ، فَدَخَلَ عَلَيهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ فَقالَ: ما هذا يا مُغِيرَةُ، أَلَيسَ قَدْ عَلِمْتَ: أَنَّ جِبْرِيلَ ﷺ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ قالَ: «بِهذا أُمِرْتُ». فَقالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ ما تُحَدِّثُ، أَوَ أَنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عليهِ وسَلَّمَ وَقْتَ الصَّلاةِ؟ قالَ عُرْوَةُ: كَذلِكَ كانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[الحديث ٥٢١ ـ طرفاه في: ٣٢٢١، ٤٠٠٧].

٥٢٢ ـ قالَ عُرْوَةُ: وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي العَصْرَ، وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ.

[الحديث ٥٢٢ ـ أطرافه في: ٥٤٤، ٥٤٥، ٥٤٦، ٣١٠٣].

٢ ـ باب ﴿مُنِيبِينَ إِلَيهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلاةَ وَلا تَكُونُوا مِنَ المُشْرِكِينَ﴾ [الروم: ٣١]

٥٢٣ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنَا عَبَّادٌ، هُوَ ابْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقالُوا: إنَّا مِنْ هذا الحَيِّ مِنْ رَبِيعَةَ، وَلَسْنَا نَصِلُ إِلَيكَ إِلا فِي الشَّهْرِ الحَرَامِ، فَمُرْنَا بِشَيْءٍ نَأْخُذْهُ عَنْكَ، وَنَدْعُو إِلَيهِ مَنْ وَرَاءَنَا، فَقالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإيمانِ بِاللَّهِ». ثُمَّ فَسَّرَهَا لَهُمْ: «شَهَادَةَ أَنْ لا إِلهَ إِلا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامَ الصَّلاةِ، وَإِيتَاءَ الزَّكاةِ، وَأَنْ تُؤَدُّوا إِلَيَّ خُمُسَ ما غَنِمْتُمْ، وَأَنْهَى عَنِ الدُّبَّاءِ، وَالحَنْتَمِ، وَالمُقَيَّرِ، وَالنَّقِيرِ».

٥٢١ـ ش ـ (أو أن) بكسر همزة أن وفتحها (شارح).

[3] Giving the pledge of allegiance for performing the prayer (perfectly)

524- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: To offer prayers perfectly; to pay the obligatory charity; and, in addition, to be sincere and true (in duty) to every Muslim.

[4] The prayer is expiation

525- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Omar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil)." Omar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it." Omar asked: "Will it be broken or opened?" I replied: "It will be broken." Omar said: Then it will never be closed again."" The sub-narrator added: "we asked Hudhaifa whether Omar knew that door. He replied: "He knew it as well as one knows that there will be night before the tomorrow morning. I narrated a tradition that was free from any misunderstanding." The sub-narrator said: we felt shy to ask Hudhaifa about the door. So, we urged Masruq to ask him. Hudhaifa said: "The door was Omar himself."

526- (Abdullah) Ibn Mas'ood "Allah be pleased with him" reported: A man kissed a woman (unlawfully) and then went to The Prophet "Allah's blessing and peace be upon him" and informed him. Allah revealed: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)" (Hud 114). The man asked Allah's Apostle "Allah's blessing and peace be upon him": "Is it for me?" He said: "It is for all of my nation."

[5] The virtue of the prayer in its due time

527- Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: I asked The Prophet "Allah's blessing and peace be upon him": "Which good deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." Abdullah added: "I asked only about that and if I had asked more, The Prophet "Allah's blessing and peace be upon him" would have told me more."

[طرفه في: ٥٣].

٣ ـ باب البَيعَةِ عَلَى إقَامَةِ الصَّلاةِ

٥٢٤ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: حَدَّثَنَا يَحْيى قَالَ: حَدَّثَنَا إِسْماعِيلُ قَالَ: حَدَّثَنَا قَيسٌ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِم.

[طرفه في: ٥٧].

٤ ـ بابٌ الصَّلاةُ كَفَّارَةٌ

٥٢٥ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنِ الأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: سَمِعْتُ حُذَيفَةَ قَالَ: كُنَّا جُلُوساً عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الفِتْنَةِ؟ قُلتُ: أَنَا، كَمَا قَالَهُ. قَالَ: إِنَّكَ عَلَيهِ ـ أَوْ عَلَيهَا ـ لَجَرِيءٌ، قُلتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، تُكَفِّرُهَا الصَّلاةُ وَالصَّوْمُ وَالصَّدَقَةُ والأَمْرُ وَالنَّهْيُ، قَالَ: لَيسَ هذا أُرِيدُ، وَلكِنِ الفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ البَحْرُ، قَالَ: لَيسَ عَلَيكَ مِنْهَا بَأْسٌ يَا أَمِيرَ المُؤْمِنِينَ، إِنَّ بَينَكَ وَبَينَهَا بَاباً مُغْلَقاً. قَالَ: أَيُكْسَرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسَرُ، قَالَ: إِذاً لا يُغْلَقَ أَبَداً، قُلْنَا: أَكَانَ عُمَرُ يَعْلَمُ البَابَ؟ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ الغَدِ اللَّيلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيسَ بِالأَغَالِيطِ، فَهِبْنَا أَنْ نَسْأَلَ حُذَيفَةَ، فَأَمَرْنَا مَسْرُوقاً فَسَأَلَهُ، فَقَالَ: البَابُ عُمَرُ.

[الحديث ٥٢٥ ـ أطرافه في: ١٤٣٥، ١٨٩٥، ٣٥٨٦، ٧٠٩٦].

٥٢٦ ـ حدّثنا قُتَيبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ سُلَيمَانَ التَّيمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ: ﴿أَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود: ١١٤] فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَلِي هذا؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ».

[الحديث ٥٢٦ ـ طرفه في: ٤٦٨٧].

٥ ـ باب فَضْلِ الصَّلاةِ لِوَقْتِهَا

٥٢٧ ـ حدّثنا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الوَلِيدُ بْنُ العَيزَارِ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هذِهِ الدَّارِ، وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلتُ النَّبِيَّ ﷺ: أَيُّ العَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلاةُ عَلَى وَقْتِهَا». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الوَالِدَينِ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

[الحديث ٥٢٧ أطرافه في: ٢٧٨٢، ٥٩٧٠، ٧٥٣٤].

٥٢٥ـ قوله: (لا يغلق) بالنصب بإذاً وللكشميهني بالرفع (شارح).

[6] The five prayers are as expiation

528- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "If there was a river at the door of anyone of you in which he took a bath five times a day, would you notice any dirt on him?" They said: "Not a trace of dirt would remain." The Prophet "Allah's blessing and peace be upon him" added: "That is the example of the five prayers with which Allah erases evil deeds."

[7] Missing the prayer times

529- Anas “Allah be pleased with him” said: "I do find (at present) nothing which is as it was (practiced) at the time of the Prophet." Somebody said: "The prayer (is as it was.)" Anas said: "Have you not lost in the prayer what you have wasted?”

530- Az’zuhri reported that he visited Anas Ibn Malik at Damascus. He found him weeping and asked him about (the reason) of weeping. He replied: "I do not know anything which I used to know during the lifetime of Allah’s Apostle except this prayer which is being lost (not offered as it must be).”

[8] The praying man speaks secretly to his lord

531- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Quatada said: "He should not spit in front of him but on his left or under his feet." Sho’ba said: "He should spit neither in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet said: "He should spit neither in the direction of his Qiblah nor on his right but on his left or under his foot."

532- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do the prostration (Sajda) properly and do not put your forearms flat with elbows touching the ground like a dog. If you want to spit, you should not spit in front, nor on the right of you; for the person in prayer is speaking in private to his Lord."

[9] Delaying the prayer of Noon (Dhuhr) when it is very hot

533- Abu'huraira and Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "In very hot weather delay the Dhuhr prayer till it becomes (fairly) cooler because the

٦ ـ باب الصَّلَوَاتُ الخَمْسُ كَفَّارَةٌ

٥٢٨ ـ حدّثنا إبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحمدِ بْنِ إبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيتُمْ لَوْ أَنَّ نَهَراً بِبابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْساً، ما تَقُولُ: ذٰلِكَ يُبْقِي مِنْ دَرَنِهِ»؟ قالُوا: لاَ يُبْقِي مِنْ دَرَنِهِ شَيئاً، قَالَ: «فَذٰلِكَ مِثْلُ الصَّلَوَاتِ الخَمْسِ، يَمْحُو اللَّهُ بِهِ الخَطايا».

٧ ـ باب تَضْيِيعِ الصَّلَاةِ عَنْ وَقْتِهَا

٥٢٩ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ قَالَ: حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيلاَنَ، عَنْ أَنَسٍ قَالَ: ما أَعْرِفُ شَيئاً مِمَّا كانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. قِيلَ: الصَّلاَةُ؟ قَالَ: أَلَيسَ ضَيَّعْتُمْ ما ضَيَّعْتُمْ فِيهَا.

٥٣٠ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا عَبْدُ الوَاحِدِ بْنُ وَاصِلٍ، أَبُو عُبَيدَةَ الحَدَّادُ، عَنْ عُثْمانَ بْنِ أَبِي رَوَّادٍ، أَخِي عَبْدِ العَزِيزِ، قَالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: دَخَلتُ عَلَى أَنَسِ بْنِ مالِكٍ بِدِمَشْقَ، وَهُوَ يَبْكِي، فَقُلتُ: ما يُبْكِيكَ؟ فَقَالَ: لاَ أَعْرِفُ شَيئاً مِمَّا أَدْرَكْتُ إِلاَّ هٰذِهِ الصَّلاَةَ، وَهٰذِهِ الصَّلاَةُ قَدْ ضُيِّعَتْ. وَقَالَ بَكْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ البُرْسَانِيُّ: أَخْبَرَنا عُثْمانُ بْنُ أَبِي رَوَّادٍ، نَحْوَهُ.

٨ ـ باب المُصَلِّي يُنَاجِي رَبَّهُ عَزَّ وَجَلَّ

٥٣١ ـ حدّثنا مُسْلِمُ بْنُ إبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ، فَلاَ يَتْفِلَنَّ عَنْ يَمِينِهِ، وَلٰكِنْ تَحْتَ قَدَمِهِ اليُسْرَى». وَقَالَ سَعِيدٌ، عَنْ قَتَادَةَ: «لاَ يَتْفِلُ قُدَّامَهُ أَوْ بَينَ يَدَيهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيهِ». وَقَالَ شُعْبَةُ: «لاَ يَبْزُقْ بَينَ يَدَيهِ وَلاَ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». وَقَالَ حُمَيدٌ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: «لاَ يَبْزُقْ فِي القِبْلَةِ وَلاَ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ».

[طرفه في: ٢٤١]

٥٣٢ ـ حدّثنا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إبْرَاهِيمَ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلاَ يَبْسُطْ ذِرَاعَيهِ كالكَلبِ، وَإِذَا بَزَقَ فَلاَ يَبْزُقَنَّ بَينَ يَدَيهِ، وَلاَ عَنْ يَمِينِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ».

[طرفه في: ٢٤١].

٩ ـ باب الإِبْرَادُ بِالظُّهْرِ فِي شِدَّةِ الحَرِّ

٥٣٣، ٥٣٤ ـ حدّثنا أَيُّوبُ بْنُ سُلَيمانَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيمانَ: قَالَ صَالِحُ بْنُ

٥٢٨ـ قوله: مثل بفتح الميم والمثلثة أو بالكسر والسكون (شارح).

٥٣١ـ قوله: فلا يتفلن بكسر الفاء في الفرع ويجوز ضمها (شارح).

severity of heat is from the raging of the Hell-fire."

534- Abu'huraira and Abdullah Ibn Omar narrated: (The same tradition).

535- Abu'dharr "Allah be pleased with him" narrated: The Mu'adhdhin (call maker) of the Prophet "Allah's blessing and peace be upon him" pronounced the Adhan (call) for the Dhuhr prayer but the Prophet said: "Let it be cooler, let it be cooler." Or he (The Prophet) said: "Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (somewhat) cooler and the shadows of hillocks appear."

536- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "In very hot weather delay the Dhuhr prayer till it becomes (justly) cooler because the severity of heat is from the raging of the Hell-fire."

537- he also said: "The fire of Hell complained to its Lord saying: O Lord! My parts are eating one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when it is the most torrid heat. The breath in the winter is at the time when it is the coldest."

538- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In very hot weather delay the Dhuhr prayer until it becomes (justly) cooler because the severity of heat is from the raging of the Hell-fire."

[10] Delaying The Dhuhr prayer in travelling

539- Abu'dharr "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" on a journey and the Mu'adhdhin (the prayer caller) wanted to pronounce the Adhan (call) for the Dhuhr prayer. The Prophet "Allah's blessing and peace be upon him" said: "Let it become cooler." He again (after a while) wanted to pronounce the Adhan but The Prophet "Allah's blessing and peace be upon him" said to him: "Let it become cooler till we see the shadows of hillocks."

[11] The Dhuhr prayer is at the time of sun decline (midday)

540- Anas Ibn Malik "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" came out as the sun declined at midday and offered the Dhuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that it would have tremendous things. He then said: "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of people wept and The

كَيسَانَ: حَدَّثَنا الأَعْرَجُ، عَبْدُ الرَّحْمٰنِ وَغيرُهُ، عَنْ أَبِي هُرَيرَةَ، وَنَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا اشْتَدَّ الحَرُّ فَأَبرِدُوا عَنِ الصَّلاةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ».

[الحديث ٥٣٣ ـ طرفه في: ٥٣٦].

٥٣٥ ـ حدثنا ابنُ بَشَّارٍ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ، عَنِ المُهاجِرِ أَبِي الحَسَنِ سَمِعَ زَيدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ قالَ: أَذَّنَ مُؤَذِّنُ النَّبِيِّ ﷺ الظُّهرَ، فَقَالَ: «أَبرِدْ أَبرِدْ». أَوْ قالَ: «انْتَظِرِ انْتَظِرْ». وَقَالَ: «شِدَّةُ الحَرِّ مِنْ فَيحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الحَرُّ فَأَبرِدُوا عَنِ الصَّلاةِ». حَتَّى رَأَينَا فَيءَ التُّلُولِ. [الحديث ٥٣٥ ـ أطرافه في: ٥٣٩، ٦٢٩، ٣٢٥٨].

٥٣٦ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنا سُفيَانُ قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اشْتَدَّ الحَرُّ فَأَبرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ». [طرفه في: ٥٣٣].

٥٣٧ ـ «وَاشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَهَا بِنَفَسَينِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[الحديث ٥٣٧ ـ طرفه في: ٣٢٦٠].

٥٣٨ ـ حدّثنا عُمَرُ بْنُ حَفصٍ قَالَ: حَدَّثَنا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبرِدُوا بِالظُّهرِ فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ». تَابَعَهُ سُفيَانُ، وَيَحْيَى، وَأَبُو عَوَانَةَ، عَنِ الأَعْمَشِ.

[الحديث ٥٣٨ ـ طرفه في: ٣٢٥٩].

١٠ ـ باب الإِبْرَادُ بِالظُّهرِ فِي السَّفَرِ

٥٣٩ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ قالَ: حَدَّثَنا شُعْبَةُ قَالَ: حَدَّثَنا مُهَاجِرٌ، أَبُو الحَسَنِ، مَوْلَى لِبَنِي تَيمِ اللَّهِ، قَالَ: سَمِعْتُ زَيدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ الغِفَارِيِّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ المُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهرِ، فَقَالَ النَّبِيُّ ﷺ: «أَبرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ، فَقَالَ لَهُ: «أَبرِدْ». حَتَّى رَأَينَا فَيءَ التُّلُولِ، فَقَالَ: النَّبِيُّ ﷺ: «إِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الحَرُّ فَأَبرِدُوا بِالصَّلاةِ». وَقَالَ ابْنُ عَبَّاسٍ: ﴿تَتَفَيَّأُ﴾ [النحل: ٤٨]. تَتَمَيَّلُ.

[طرفه في: ٥٣٥].

١١ ـ باب وَقْتُ الظُّهرِ عِنْدَ الزَّوَالِ

وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِالهَاجِرَةِ.

٥٤٠ ـ حدثنا أَبُو اليَمَانِ قالَ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخبَرَنِي أَنَسُ بْنُ مَالِكٍ:

Prophet "Allah's blessing and peace be upon him" said repeatedly: "Ask me." Abdullah Ibn Hudhafa As'sahmi stood up and said: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" said: "Your father is Hudhafa." The Prophet "Allah's blessing and peace be upon him" repeatedly said: "Ask me." Then Omar knelt before him and said: "We are pleased with Allah as our Lord, Islam as our religion, and Mohammad as our Prophet." The Prophet "Allah's blessing and peace be upon him" then became quiet and said: "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better (than the former) and a worse (than the latter)."

541- Abu'burza "Allah be pleased with him" told: "The Prophet "Allah's blessing and peace be upon him" used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer). He used to recite between 60 to 100 verses of the Holy Qur'an. He used to offer the Dhuhr prayer as soon as the sun declined (at noon) and the Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub narrator forgot what was said about the Maghrib). He did not mind delaying the Isha prayer to one third or the middle of the night."

542- Anas Ibn Malik "Allah be pleased with him" told: Whenever we prayed The Dhuhr behind The Messenger of Allah "Allah's blessing and peace be upon him", we prostrated on our clothes to be saved from the scorching heat.

[12] Delaying The Dhuhr to the time of Asr

543- Abdullah Ibn Abbas "Allah be pleased with both" reported: "The Prophet "Allah's blessing and peace be upon him" prayed eight Rak'as for the Dhuhr and Asr, and seven for the Evening (Maghrib) and Night (Isha) prayers in Medina." Abu'aiyub said that this might have been in a rainy day. Anas replied: It might be so.

[13] The time of Asr

544- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had always prayed the Asr before the sunlight came out from her room.

545- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray the Asr when the sunlight was still inside her room; and the shadows had not yet appeared.

أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّى الظُّهْرَ، فَقَامَ عَلَى المِنْبَرِ، فَذَكَرَ السَّاعَةَ، فَذَكَرَ أَنَّ فِيهَا أُمُوراً عِظَاماً، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ، فَلا تَسْأَلُونِي عَنْ شَيْءٍ إِلاَّ أَخْبَرْتُكُمْ، ما دُمْتُ فِي مَقَامِي هذا». فَأَكْثَرَ النَّاسُ فِي البُكَاءِ، وَأَكْثَرَ أَنْ يَقُولَ: «سَلُونِي». فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ السَّهْمِيُّ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي». فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبّاً، وَبِالإِسْلامِ دِيناً، وَبِمُحَمَّدٍ نَبِيّاً، فَسَكَتَ. ثُمَّ قَالَ: «عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ آنِفاً، فِي عُرْضِ هذا الحَائِطِ، فَلَمْ أَرَ كَالخَيْرِ وَالشَّرِّ».

[طرفه في: ٩٣].

٥٤١ ـ حدّثنا حفص بن عمر قال: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي المِنْهَالِ، عَنْ أَبِي بَرْزَةَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ، وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِّينَ إِلَى المِئَةِ، وَيُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَالعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى المَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي المَغْرِبِ، وَلا يُبَالِي بِتَأْخِيرِ العِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ. وَقَالَ مُعَاذٌ: قَالَ شُعْبَةُ: لَقِيتُهُ مَرَّةً فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ.

[الحديث ٥٤١ أطرافه في: ٥٤٧، ٥٦٨، ٥٩٩، ٧٧١]

٥٤٢ ـ حدّثنا مُحَمَّدٌ، يَعْنِي ابْنَ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمنِ: حَدَّثَنِي غَالِبٌ القَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ المُزَنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ بِالظَّهَائِرِ، فَسَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الحَرِّ.

[طرفه في: ٣٨٥].

١١ ـ بابُ تَأْخِيرِ الظُّهْرِ إِلى العَصْرِ

٥٤٣ ـ حدّثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِالمَدِينَةِ سَبْعاً وَثَمَانِياً: الظُّهْرَ وَالعَصْرَ، وَالمَغْرِبَ وَالعِشَاءَ. فَقَالَ أَيُّوبُ: لَعَلَّهُ فِي لَيْلَةٍ مَطِيرَةٍ؟ قَالَ: عَسَى.

[الحديث ٥٤٣ ـ طرفاه في: ٥٦٢، ١١٧٤]

١٢ ـ بابُ وَقْتِ العَصْرِ

وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامٍ: مِنْ قَعْرِ حُجْرَتِهَا.

٥٤٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي العَصْرَ، وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا.

[طرفه في: ٥٢٢].

٥٤٥ ـ حدّثنا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى العَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الفَيْءُ مِنْ حُجْرَتِهَا.

546- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray the Asr when the sunlight was still inside her room; and the shadows had not yet appeared.

547- Saiyar Ibn Salama reported: My father and I entered into Abu'burza "Allah be pleased with him" whom my father asked: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu'burza replied: "The Prophet "Allah's blessing and peace be upon him" used to pray the Dhuhr prayer which you (people) call the first one at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet "Allah's blessing and peace be upon him" Loved to delay the Isha which you call "The Darkness" and he disliked sleeping before it or speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 verses in the Fajr prayer."

548- Anas Ibn Malik "Allah be pleased with him" reported: We used to perform the Asr prayer and after that if someone happened to go to the tribe of Banu'amr Ibn Awf, he would find them still praying the Asr.

549- Abu'omama narrated: we prayed The Dhuhr behind Omar Ibn Abdul'aziz. When we got out, we left for Anas Ibn Malik and found him praying The Asr. I asked him: "O uncle! What is this prayer you offered?" he said: "This is The Asr prayer; and that is (its due time) fixed by The Messenger of Allah "Allah's blessing and peace be upon him" in which we used to perform it."

[14] The Asr (prayer) time

550- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to offer the Asr prayer at a time when the sun was still hot and high. If a person went (after the prayer) to Al'awali (a place) of Medina, he would reach there when the sun was still high. Some of Al'awali of Medina was about four miles or so from the town.

What about he, who missed The Asr prayer

551- Anas "Allah be pleased with him" told: We used to pray The Asr and (after that) if one went to Quba he would reach their while the sun was still hot and high.

[15] The sin of he, who missed The Asr (prayer)

552- (Abdullah) Ibn Omar "Allah be pleased with both" told: The Prophet

٥٤٦ ـ حدّثنا أبو نُعيم قال: أخبرنا ابن عيينة، عن الزهري، عن عروة، عن عائشة قالت: كانَ النَّبيُّ ﷺ يُصلّي صلاةَ العَصْرِ، والشَّمسُ طالِعَةٌ في حُجْرَتِي، لَمْ يَظْهَرِ الفَيءُ بَعْدُ. وَقالَ مالِكٌ، وَيَحيى بنُ سَعيدٍ، وشُعَيبٌ، وابنُ أبي حَفصَةَ: وَالشَّمسُ قَبلَ أنْ تَظهَرَ.

[طرفه في: ٥٢٢].

٥٤٧ ـ حدّثنا مُحمدُ بنُ مُقاتِلٍ قالَ: أخبَرَنا عَبدُ اللهِ قالَ: أخبَرَنا عَوفٌ، عَن سَيّارِ بنِ سَلامَةَ قالَ: دَخلتُ أنا وأبي على أبي بَرزَةَ الأسلَمِيِّ، فَقالَ لَه أبي: كيفَ كانَ رَسولُ اللهِ ﷺ يُصلِّي المَكتُوبَةَ؟ فَقالَ: كانَ يُصَلّي الهَجِيرَ، الَّتي تَدعُونَها الأُولَى، حِينَ تَدحَضُ الشَّمسُ، وَيُصلّي العَصرَ، ثُمَّ يَرجِعُ أحَدُنا إلى رَحلِهِ في أقصى المَدِينَةِ، والشَّمسُ حَيَّةٌ، وَنَسِيتُ ما قالَ في المَغرِبِ، وكانَ يَستَحِبُّ أن يُؤَخِّرَ العِشاءَ، الَّتي تَدعُونَها العَتَمَةَ، وكانَ يَكرَهُ النَّومَ قَبلَها والحَديثَ بَعدَها، وَكانَ يَنفَتِلُ مِن صَلاةِ الغَداةِ حِينَ يَعرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقرَأُ بالسِّتِّينَ إلى المِئَةِ.

[طرفه في: ٥٤١].

٥٤٨ ـ حدّثنا عَبدُ اللهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن إسحاقَ بنِ عَبدِ اللهِ بنِ أبي طَلحَةَ، عَن أنَسِ بنِ مالِكٍ قالَ: كُنّا نُصَلّي العَصرَ، ثُمَّ يَخرُجُ الإنسانُ إلى بَني عَمرِو بنِ عَوفٍ، فَنَجِدُهُم يُصَلُّونَ العَصرَ.

[الحديث ٥٤٨ ـ أطرافه في: ٥٥٠، ٥٥١، ٧٣٢٩].

٥٤٩ ـ حدّثنا ابنُ مُقاتِلٍ قالَ: أخبَرَنا عَبدُ اللهِ قالَ: أخبَرَنا أبو بَكرِ بنُ عُثمانَ بنِ سَهلِ بنِ حُنَيفٍ قالَ: سَمِعتُ أبا أُمامَةَ يَقولُ: صَلّينا مَعَ عُمَرَ بنِ عَبدِ العَزيزِ الظُّهرَ، ثُمَّ خَرَجنا حَتّى دَخَلنا عَلى أنَسِ بنِ مالِكٍ، فَوَجَدناهُ يُصَلّي العَصرَ، فَقُلتُ: يا عَمِّ ما هذهِ الصَّلاةُ الَّتي صَلَّيتَ؟ قالَ: العَصرُ، وهذهِ صَلاةُ رَسولِ اللهِ ﷺ الَّتي كُنّا نُصَلّي مَعَهُ.

١٤ ـ بابُ وَقْتِ العَصْرِ

٥٥٠ ـ حدّثنا أبو اليَمانِ قالَ: أخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: حَدَّثَني أنَسُ بنُ مالِكٍ قالَ: كانَ رَسولُ اللهِ ﷺ يُصَلّي العَصرَ والشَّمسُ مُرتَفِعَةٌ حَيَّةٌ، فَيَذهَبُ الذّاهِبُ إلى العَوالي، فَيَأتيهِم والشَّمسُ مُرتَفِعَةٌ، وبَعضُ العَوالي مِنَ المَدينَةِ على أربَعَةِ أميالٍ، أو نَحوِهِ.

[طرفه في: ٥٤٨].

٥٥١ ـ حدّثنا عَبدُ اللهِ بنُ يوسُفَ قالَ: أخبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَن أنَسِ بنِ مالِكٍ قالَ: كُنّا نُصَلّي العَصرَ، ثُمَّ يَذهَبُ الذّاهِبُ مِنّا إلى قُباءٍ، فَيَأتيهِم والشَّمسُ مُرتَفِعَةٌ.

[طرفه في: ٥٤٨].

١٥ ـ بابُ إثْمِ مَنْ فاتَتْهُ العَصْرُ

٥٥٢ ـ حدّثنا عَبدُ اللهِ بنُ يوسُفَ قالَ: أخبَرَنا مالِكٌ، عَن نافِعٍ، عَنِ ابنِ عُمَرَ: أنّ رَسولَ

"Allah's blessing and peace be upon him" said: "Whoever misses the Asr prayer (intentionally) then it is as if he lost his family and property."

[16] What about he, who left The Asr prayer

553- Abul'malih reported: Once we were in a certain invasion with Abu'buraida "Allah be pleased with him" on a cloudy day. He said: Offer the Asr prayer early as The Prophet "Allah's blessing and peace be upon him" said: "Whoever leaves the Asr prayer, all his (good) deeds will be fruitless."

[17] The virtue of The Asr prayer

554- Jarir "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who looked at the moon (which was full) and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through anything that might occupy you) a prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so." He then recited Allah's Statement:

"Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting." (Qaf 39) He meant: "Offer those prayers, particularly in congregation, and do not miss them."

555- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you ascend (to the Heaven) whom Allah asks, though He knows everything about you well: "How did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

[18] Getting one Rak'a of Asr prayer before the sunset

556- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you got one Rak'a of the Asr prayer before sunset, he should complete his prayer. If any of you got one Rak'a of the Fajr prayer before sunrise, he should complete his prayer."

557- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday when they were exhausted and given one Qirat (of gold) each. Then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer when they were exhausted and given

لَه ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلاةُ العَصْرِ، كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَه».

قَالَ أَبُو عَبْدِ اللَّه: يَتِرَكُمْ، وَتَرْتُ الرَّجُلَ: إِذَا قَتَلْتَ لَهُ قَتِيلاً، أَوْ أَخَذْتَ لَهُ مَالاً.

١٦ ـ بابُ مَنْ تَرَكَ العَصْرَ

٥٥٣ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي المَلِيحِ قَالَ: كُنَّا مَعَ بُرَيدَةَ فِي غَزْوَةٍ، فِي يَوْمٍ ذِي غَيمٍ، فَقَالَ: بَكِّرُوا بِصَلاةِ العَصْرِ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلاةَ العَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

[الحديث ٥٥٣ ـ طرفه في: ٥٩٤].

١٧ ـ بابُ فَضْلِ صَلاةِ العَصْرِ

٥٥٤ ـ حدّثنا الحُمَيدِيُّ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا إِسمَاعِيلُ، عَنْ قَيسٍ، عَنْ جَرِيرٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَنَظَرَ إِلَى القَمَرِ لَيلَةً ـ يَعْنِي البَدْرَ ـ فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ، كَمَا تَرَوْنَ هذا القَمَرَ، لا تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لا تُغْلَبُوا عَلَى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَرَأَ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾ [ق: ٣٩]. قَالَ إِسْمَاعِيلُ: افْعَلُوا، لا تَفُوتَنَّكُمْ.

[الحديث ٥٥٤ ـ أطرافه في: ٥٧٣، ٤٨٥١، ٧٤٣٤، ٧٤٣٥، ٧٤٣٦].

٥٥٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّه ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ: مَلائِكَةٌ بِاللَّيلِ وَمَلائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاةِ الفَجْرِ وَصَلاةِ العَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَينَاهُمْ وَهُمْ يُصَلُّونَ».

[الحديث ٥٥٥ ـ أطرافه في: ٣٢٢٣، ٧٤٢٩، ٧٤٨٦].

١٨ ـ بابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ العَصْرِ قَبْلَ الغُرُوبِ

٥٥٦ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّه ﷺ: «إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلاةِ العَصْرِ، قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَلْيُتِمَّ صَلاتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلاةِ الصُّبْحِ، قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَلْيُتِمَّ صَلاتَهُ».

[الحديث ٥٥٦ ـ طرفاه في: ٥٧٩، ٥٨٠].

٥٥٧ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّه ﷺ يَقُولُ: «إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ

٥٥٤ـ قوله: لا تضامون بضم أوّله وتخفيف الميم أي لا ينالكم ضيم أي تعب أو ظلم (شارح).

٥٥٥ـ قوله: (فيسألهم وهو أعلم بهم) ولابن عساكر: (فيسألهم ربهم وهو أعلم بهم). (شارح).

one Qirat each. Then we were given the Qur'an upon which we acted till sunset and we were given two Qirats each. On that the people of the two scriptures said: "O our Lord! You have given them two Qirats and given us one Qirat, though we worked more than they did." Allah said: "Have I usurped any of your right?" They said: "No." Allah said: "That is my blessing I bestow upon whomever I wish."""

558- Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday and they said: We are not in need of your reward. SO the man employed another batch and said to them: Complete the rest of the day and you will get the wages I had fixed (for the first group). They worked Up till the time of the Asr prayer and said: Whatever we have done is for you. He employed another group. They worked for the rest of the day till sunset, and they received the wages of the two former groups."

[19] The time of Maghrib (prayer)

559- Rafi Ibn Khadij "Allah be pleased with him" reported: We used to offer the Maghrib prayer with The Prophet "Allah's blessing and peace be upon him" and after finishing the prayer one of us could go away and still see as far as the spots where one's arrow might reach when shot by a bow.

560- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray Dhuhr at midday, and Asr at a time when the sun was still bright, Maghrib after sunset (at its stated time), and Isha at a variable time.

Whenever he saw the people assembled (for Isha prayer) he would pray earlier and if the people delayed, he would delay the prayer. The Prophet "Allah's blessing and peace be upon him" used to offer Fajr Prayer when it was still dark.

561- Salama "Allah be pleased with him" narrated: We used to offer the Maghrib prayer with the Prophet "Allah's blessing and peace be upon him" as soon as the sun had disappeared from the horizon.

562- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed seven Rak'as together and eight Rak'as together.

الأُمَم، كَمَا بَينَ صَلاَةِ العَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهارُ عَجَزُوا، فأُعْطوا قِيراطاً قِيراطاً، ثُمَّ أُوتِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ، فَعَمِلُوا إِلَى صَلاةِ العَصْرِ ثُمَّ عَجَزُوا، فأُعْطوا قيراطاً قيراطاً، ثُمَّ أُوتينا القرآنَ، فعملنا إلى غُرُوبِ الشَّمْسِ، فأُعْطينا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الكِتَابَيْنِ: أَيْ رَبَّنَا، أَعْطَيتَ هؤُلاءِ قيرَاطَينِ قيرَاطَينِ، وَأَعْطَيتَنَا قِيرَاطاً قِيراطاً، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلاً؟! قالَ: قَالَ اللَّهُ عَزَّ وَجلَّ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيءٍ؟ قالُوا: لاَ، قالَ: فَهْوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ».

[الحديث ٥٥٧ ـ أطرافه في: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١، ٧٤٦٧، ٧٥٣٣].

٥٥٨ ـ حدّثنا أَبُو كُرَيبٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ: «مَثَلُ المُسْلِمِينَ وَاليَهُودِ وَالنَّصَارَى، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْماً، يَعْمَلُونَ لَهُ عَمَلاً إِلَى اللَّيلِ، فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ، فَقَالُوا: لاَ حاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ، فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذا كانَ حِينَ صَلاةِ العَصْرِ، قالُوا: لَكَ ما عَمِلْنَا، فَاسْتَأْجَرَ قَوْماً، فعمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الفَرِيقَيْنِ».

[الحديث ٥٥٨ ـ طرفه في: ٢٢٧١].

١٩ ـ بابُ وَقْتِ المَغْرِبِ

وَقَالَ عَطاءٌ: يَجْمَعُ المَرِيضُ بَيْنَ المَغْرِبِ وَالعِشَاءِ.

٥٥٩ ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ قَالَ: حَدَّثَنَا الوَلِيدُ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا أَبُو النَّجَاشِيِّ، صُهَيبٌ مَوْلَى رَافِعِ بْنِ خَدِيجٍ، قَالَ: سمعتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي المَغْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحَدُنَا، وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِه.

٥٦٠ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جعفرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الحَسَنِ بْنِ عَلِيٍّ قالَ: قَدِمَ الحَجَّاجُ، فَسأَلنا جابِرَ بْنَ عَبْدِ اللَّهِ فقالَ: كانَ النَّبِيُّ ﷺ يصلي الظُّهْرَ بِالهَاجِرَةِ، وَالعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالمَغْرِبَ إِذَا وَجَبَتْ، وَالعِشَاءَ أَحْيَاناً وَأَحْيَاناً، إِذَا رَآهُمُ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ أَبْطَؤُا أَخَّرَ، وَالصُّبْحَ ـ كانُوا، أَوْ ـ كانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ. [الحديث ٥٦٠ ـ طرفه في: ٥٦٥]

٥٦١ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ المَغْرِبَ إِذَا تَوَارَتْ بِالحِجَابِ.

٥٦٢ ـ حدّثنا آدَمُ قالَ: حَدَّثَنَا شعبةُ قالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قالَ: سَمِعْتُ جابِرَ بْنَ زَيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ سَبْعاً جَمِيعاً، وَثَمَانِياً جَمِيعاً.

[طرفه في: ٥٤٣].

٥٥٨ـ قوله: (حين صلاة) بنصب حين خبر كان أي كان الزمان زمان حين الصلاة أو برفعه على أن كان تامة ا هـ. شارح

[20] It is hateful to call Maghrib with the name of Isha

563- Abdullah Al'muzni "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Be not influenced by Bedouins regarding the name of your Maghrib prayer, which they call Isha."

[21] What about Isha prayer (which is called) the darkness prayer

Abu'huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heaviest prayers as for hypocrites (to perform) are The Isha and Fajr."

In short, there are two names of The late night prayer: one of which is The Isha, and the other is The Darkness. But the former is more appropriate in view of the fact that it was mentioned in The Holy Qur'an (cf. The Sura of The light "An'nur" 58). On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" was reported, according to many companions, to have delayed praying it sometimes.

564- Abdullah narrated: "One night Allah's Apostle led us in the Isha prayer and that is the one which people call The Darkness. After he had finished the prayer, he faced us and said: "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night."

[22] The time of The Isha prayer, in case of people's gathering or delay

565- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray Dhuhr at midday, and Asr at a time when the sun was still bright, Maghrib after sunset (at its stated time), and Isha at a changeable time.

Whenever he saw the people assembled (for Isha prayer) he would pray earlier; and if the people delayed, he would delay the prayer. The Prophet "Allah's blessing and peace be upon him" used to offer Fajr Prayer when it was still dark.

[23] The virtue of The Isha prayer

566- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" once delayed the Isha prayer and that was during the days when Islam still had not spread. The Prophet "Allah's blessing and peace be upon him" did not come out till Omar informed him that the women and children had slept. Then he came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it (Isha prayer) but you."

٢٠ ـ بابُ مَن كره أنْ يُقال لِلمغْرب: العِشاءُ

٥٦٣ ـ حدثنا أبو مَعْمَرٍ، هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ الحُسَين قال: حدثنا عَبدُ اللَّهِ بن بُرَيدةَ قال: حدَّثني عَبْدُ اللَّهِ المُزَنِيُّ: أنَّ النَّبي ﷺ قالَ: «لا تَغْلِبَنَّكُمُ الأعرَابُ علَى اسمِ صَلاتِكُمُ المَغْربِ». قَالَ: الأَعْرَابُ وَتقولُ: هِيَ العِشَاءُ.

٢١ ـ بابُ ذِكْرِ العِشَاءِ والعَتَمَةِ، وَمَنْ رَآهُ وَاسِعاً

قَالَ أبو هُرَيرَةَ، عَن النَّبيِّ ﷺ: «أثقَلُ الصَّلاةِ عَلى المنافِقِينَ العِشَاءُ وَالفَجْرُ». وَقالَ: «لو يَعلَمُونَ ما في العَتمةِ والفَجرِ». قالَ أبو عَبدِ اللَّهِ: وَالاخْتِيارُ أَنْ يَقُولَ: العِشَاءُ، لِقَوْلِهِ تعالَى: ﴿وَمِن بَعْدِ صَلاةِ العِشَاءِ﴾ [النور: ٥٨]، وَيُذكَرُ عَنْ أبي مُوسى قال: كُنَّا نَتَنَاوبُ النَّبيَّ ﷺ عِنْدَ صَلاةِ العِشَاءِ، فَأَعْتَمَ بِهَا. وَقالَ ابنُ عَبَّاسٍ وَعائِشَةُ: أَعْتَمَ النَّبِيُّ ﷺ بالعِشَاءِ. وَقالَ بَعْضُهُمْ، عَنْ عائِشَةَ: أَعْتَمَ النَّبيُّ ﷺ بالعَتَمَةِ. وَقالَ جابِرٌ: كانَ النَّبيُّ ﷺ يُصَلِّي العِشَاءَ. وَقالَ أَبُو بَرْزَةَ: كَانَ النَّبيُّ ﷺ يُؤَخِّرُ العِشَاءَ. وقالَ: أنَسٌ: أَخَّرَ النَّبيُّ ﷺ العِشاءَ الآخِرَةَ. وَقَالَ ابْنُ عُمَرَ، وَأَبُو أَيُّوبَ، وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: صَلَّى النَّبِيُّ ﷺ المَغْرِبَ وَالعِشَاءَ

٥٦٤ ـ حدّثنا عَبدانُ قالَ: أخبَرَنا عَبدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: قَالَ سَالِمٌ: أَخبَرنِي عَبدُ اللَّهِ قالَ: صَلّى لنا رَسُولُ اللَّهِ ﷺ لَيلَةً صَلاةَ العِشاءِ، وَهِيَ التِي يَدْعُو النَّاسُ العَتَمَةَ، ثُمَّ انْصرَفَ فأَقبَلَ علَينا، فقالَ: «أرأيتُم لَيلتَكُم هذِهِ، فإِنَّ رَأْسَ مئةِ سَنةٍ مِنْها، لا يَبقَى مِمَّنْ هُوَ عَلى ظَهْرِ الأَرْضِ أَحَدٌ».

[طرفه في: ١١٦].

٢٢ ـ بابُ وَقْتِ العِشاءِ، إذا اجْتَمعَ النّاسُ أوْ تأخَّرُوا

٥٦٥ ـ حدّثنا مُسلِمُ بنُ إبراهيمَ قالَ: حدَّثَنَا شُعبَةُ، عَنْ سَعدِ بنِ إبراهِيمَ، عَنْ مُحمَّدِ بْنِ عَمْرٍو، هُوَ ابْنُ الحَسَنِ بْنِ عَلِيٍّ، قالَ: سَأَلْنَا جابِرَ بْنَ عَبدِ اللَّهِ، عَنْ صَلاةِ النَّبيِّ ﷺ، فَقالَ: كانَ يُصَلِّي الظُّهرَ بالهاجِرَةِ، والعَصْرَ والشَّمسُ حَيَّةٌ، والمَغرِبَ إذَا وَجَبتْ، والعِشاءَ: إذا كَثُرَ النَّاسُ عَجَّلَ، وَإذا قَلُّوا أَخَّرَ، وَالصُّبْحَ بِغَلَسٍ [طرفه في: ٥٦٠]

٢٣ ـ بابُ فَضْلِ العِشاءِ

٥٦٦ ـ حدّثنا يَحيى بنُ بُكَيرٍ قال: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيلَةً بالعِشَاءِ، وَذلِكَ قَبْلَ أَنْ يَفشُوَ الإِسْلامُ، فَلَمْ يَخرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ فَقَالَ لأَهْلِ المَسْجِدِ: «ما يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيرُكُم». [الحديث: ٥٦٦ ـ أطرافه في: ٥٦٩، ٨٦٢، ٨٦٤].

باب ٢١ ـ قوله: قال أبو هريرة وللهروي وقال أبو هريرة (شارح).

567- Abu'moosa "Allah be pleased with him" narrated: My companions, who came with me in the boat, and I landed at a place called Baqi Buthan. The Prophet "Allah's blessing and peace be upon him" was in Medina at that time. One of us used to go to The Prophet "Allah's blessing and peace be upon him" by turns every night at the time of Isha prayer. Once I along with my companions went to The Prophet "Allah's blessing and peace be upon him" and he was busy in some of his affairs, so the Isha prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After finishing the prayer, he addressed the people present there saying: "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time but you." Or said: "None except you has prayed at this time." Abu'moosa added: "so we returned happily after what we heard from Allah's Apostle "Allah's blessing and peace be upon him"."

[24] It is hateful to sleep before Isha prayer

568- Abu'burza reported that The Messenger of Allah "Allah's blessing and peace be upon him" had disliked sleeping before The Isha prayer. We shall see this in more detail later.

[25] Sleeping before Isha is for he, who could not continue awake

569- A'isha "Allah be pleased with her" reported: Once Allah's Apostle "Allah's blessing and peace be upon him" delayed the Isha prayer till Omar reminded him by saying: "The prayer! The women and children have slept." Then The Prophet "Allah's blessing and peace be upon him" came out and said: "None amongst the dwellers of the earth has been waiting for it (the prayer) except you." Urwa added: "In those days there was no prayer to be established elsewhere but in Medina. They used to offer the Isha prayer in the period between the disappearance of the twilight and the end of the first third of the night."

570- Abdullah Ibn Omar "Allah be pleased with both" told: "Once Allah's Apostle "Allah's blessing and peace be upon him" was busy (at the time of the Isha). The prayer was delayed so much that we slept and woke up and slept and woke up again. The Prophet came out and said: "None amongst the dwellers of the earth but you have been waiting for the prayer."" Ibn Omar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer. Sometimes he used to sleep before the Isha prayer.

571- Ibn Juraij narrated: I heard Ibn Abbas saying: "The Messenger of Allah "Allah's blessing and peace be upon him" once delayed The Isha prayer so much that we slept and got up, then slept and got up again. Omar Ibn Al'khattab said to him: "The prayer!" later on, The Prophet "Allah's blessing

٥٦٧ ـ حدثنا محمد بن العلاءِ قال: أَخبرَنا أبو أُسامةَ، عن بُرَيدٍ، عن أبي بُرْدَةَ، عن أبي مُوسى قال: كنتُ أنا وأَصحابي الَّذينَ قدِموا مَعي في السَّفينَةِ نُزُولاً في بَقيعِ بُطْحَانَ، والنَّبيُّ ﷺ بالمَدِينَةِ، فكانَ يَتَنَاوَبُ النَّبيَّ ﷺ عِندَ صَلاةِ العِشاءِ كُلَّ لَيلَةٍ نَفَرٌ مِنهُمْ، فَوافَقْنَا النَّبيَّ ﷺ أنا وأَصْحابي، ولهُ بَعْضُ الشُّغلِ في بَعْضِ أمرِهِ، فأَعْتَمَ بالصَّلاةِ حتى ابهارَّ الليلُ، ثُمَّ خَرَجَ النَّبيُّ ﷺ فصَلَّى بهِمْ، فلمَّا قضى صَلاتَهُ قالَ لِمَنْ حَضَرَهُ: «علَى رِسْلِكُمْ، أبْشِرُوا، إنَّ مِنْ نِعمَةِ اللهِ علَيكُمْ، أنَّهُ لَيسَ أحَدٌ مِنَ النَّاسِ يُصَلِّي هذهِ السَّاعَةَ غَيرُكُمْ». أوْ قَالَ: «ما صَلَّى هذهِ السَّاعَةَ أحَدٌ غَيرُكُمْ». لا يَدرِي أيَّ الكَلِمَتَينِ قالَ، قالَ أبُو مُوسى: فَرَجَعْنَا، فَفَرِحْنَا بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ ﷺ.

٢٤ ـ بابُ ما يُكْرَهُ مِنَ النَّوْمِ قَبْلَ العِشَاءِ

٥٦٨ ـ حدثنا مُحَمَّدُ بنُ سَلامٍ قال: أَخبرَنا عَبدُ الوَهَّابِ الثَّقَفِيُّ قالَ: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ أبي المِنْهالِ، عَنْ أبي بَرْزَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَكْرَهُ النَّوْمَ قَبْلَ العِشَاءِ، والحَدِيثَ بَعْدَهَا.

[طرفه في: ٥٤١].

٢٥ ـ بابُ النَّوْمِ قَبْلَ العِشَاءَ لِمَنْ غُلِبَ

٥٦٩ ـ حدثنا أيُّوبُ بنُ سُلَيمانَ قالَ: حَدَّثَني أبُو بَكْرٍ، عَنْ سُلَيمانَ: قَالَ صَالِحُ بْنُ كَيسانَ: أخبَرَنِي ابْنُ شِهابٍ، عَنْ عُرْوَةَ: أنَّ عائِشَةَ قالَتْ: أعْتَمَ رَسُولُ اللهِ ﷺ بالعِشاءِ، حتَّى نَادَاهُ عُمَرُ: الصَّلاةَ، نَامَ النِّسَاءُ وَالصِّبْيانُ، فَخَرَجَ فَقَالَ: «ما يَنْتَظِرُهَا أحَدٌ مِنْ أهْلِ الأرْضِ غَيرُكُمْ». قالَ: ولا يُصَلَّى يَوْمَئِذٍ إلا بالمَدِينَةِ، وكانُوا يُصَلُّونَ فِيما بَينَ أنْ يَغِيبَ الشَّفَقُ إلى ثُلُثِ اللَّيلِ الأوَّلِ. [طرفه في: ٥٦٦].

٥٧٠ ـ حدثنا مَحْمُودٌ قالَ: أخبَرَنا عَبدُ الرَّزَّاقِ قالَ: أخبَرَني ابْنُ جُرَيجٍ قالَ: أخبَرَني نَافِعٌ قالَ: حَدَّثَنا عَبدُ اللهِ بنُ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ شُغِلَ عَنهَا لَيلَةً، فَأخَّرَهَا حَتَّى رَقَدْنا في المَسْجِدِ، ثُمَّ استَيقَظْنا، ثُمَّ رَقَدْنَا، ثُمَّ استَيقَظْنا، ثُمَّ خرَجَ علَينا النَّبيُّ ﷺ، ثُمَّ قالَ: «لَيسَ أحَدٌ مِنْ أهْلِ الأرْضِ يَنتَظِرُ الصَّلاةَ غَيرُكُمْ». وكَانَ ابنُ عُمَرَ: لا يُبالِي أقَدَّمَها أمْ أخَّرَها، إذا كانَ لا يَخشى أنْ يَغلِبَهُ النَّوْمُ عَنْ وَقتِها، وكَانَ يَرْقُدُ قَبْلَهَا. قالَ ابنُ جُرَيجٍ: قُلتُ لِعَطَاءٍ.

٥٧١ ـ وقال: سَمِعتُ ابْنَ عَبَّاسٍ يَقُولُ: أعْتَمَ رَسُولُ اللهِ ﷺ لَيلَةً بالعِشَاءِ، حَتَّى رَقَدَ النَّاسُ وَاستَيقَظُوا، وَرَقَدُوا وَاستَيقَظُوا، فَقَامَ عُمَرُ بنُ الخطابِ فَقَالَ: الصَّلاةَ، قالَ عطاءٌ: قَالَ ابنُ عَبَّاسٍ: فخرجَ نَبيُّ اللهِ ﷺ، كَأنِّي أنْظُرُ إلَيهِ الآنَ، يَقطُرُ رَأسُهُ ماءً، واضِعاً يَدَهُ عَلَى رأسِهِ، فَقَالَ «لَوْلا أنْ أشُقَّ عَلَى أُمَّتي لأَمَرْتُهُمْ أنْ يُصَلُّوها هكذا». فاستَثْبَتُّ عطاءً: كيفَ وَضَعَ النَّبيُّ ﷺ على رأسِهِ

٥٦٧ـ قوله: أبشروا من أبشر الرباعي فهمزته قطع أو وصل من بشر ا هـ. (شارح).

and peace be upon him" came out. It seems to me as if I am seeing him at this time, with water dropping of his head, on which he put his hand. He said: "Unless it is too hard for my nation to bear, I might order them to offer Isha prayer as such."

He (Ibn Juraij) required Ata to show him how did The Messenger of Allah put his hand on his head as told by Ibn Abbas. Ata separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face.

He neither slowed nor hurried in this action but he acted like that. He (The Prophet) said: "Unless it is too hard for my nation to bear, I might order them to offer Isha prayer as such."

[26] Delaying Isha to the midnight

572- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer till midnight and then he offered the prayer and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of The Prophet "Allah's blessing and peace be upon him" at that night.

[27] The virtue of The Morning (Fajr) prayer

573- Jarir "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who looked at the moon (which was full) and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through anything that might occupy you) A prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so." He then recited Allah's Statement:

"and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting." (Taha 130)

574- Abu'moosa "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever prays the two cool prayers

(Asr and Fajr) will go to Paradise."

[28] The time of The Fajr prayer

575- Anas "Allah be pleased with him" reported: Zaid Ibn Thabit said: "We took the meal taken before dawn while fasting is observed with The Prophet "Allah's blessing and peace be upon him". Then, we stood up for the (morning) prayer." I asked him: "how long was the interval between the two (the night meal and prayer)?" He replied: "The interval between the two was just sufficient to recite fifty to sixty (verses)."

يَدَهُ؟ كما أَنْبَأَهُ ابْنُ عَبَّاس، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئاً مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّهَا يُمِرُّهَا كَذلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ، مِمَّا يَلِي الوَجْهَ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لاَ يُقَصِّرُ وَلاَ يَبْطُشُ إِلاَّ كَذلِكَ، وَقَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوا هكذا». [الحديث ٥٧١ ـ طرفه في: ٧٢٣٩].

٢٦ ـ بابُ وَقْتِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ

وَقَالَ أَبُو بَرْزَةَ: كَانَ النَّبِيُّ ﷺ يَسْتَحِبُّ تَأْخِيرَهَا.

٥٧٢ ـ حدثنا عَبْدُ الرَّحِيمِ المُحارِبِيُّ قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ صَلاةَ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ صَلَّى، ثُمَّ قَالَ: «قَدْ صَلَّى النَّاسُ وَنَامُوا، أما إِنَّكُمْ فِي صَلاةٍ ما انْتَظَرْتُمُوهَا». وَزَادَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَساً: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خاتَمِهِ لَيْلَتَئِذٍ.

[الحديث ٥٧٢ ـ أطرافه في: ٦٠٠، ٦٦١، ٨٤٧، ٥٨٦٩].

٢٧ ـ بابُ فَضْلِ صَلاةِ الفَجْرِ

٥٧٣ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنْ إِسْماعِيلَ: حَدَّثَنَا قَيْسٌ: قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَظَرَ إِلَى القَمَرِ لَيْلَةَ البَدْرِ، فَقَالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هذا، لاَ تُضَامُّونَ ـ أَوْ لاَ تُضَاهُونَ ـ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَالَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: ١٣٠].

[طرفه في: ٥٥٤].

٥٧٤ ـ حدثنا هُدْبَةُ بْنُ خالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنِي أَبُو جَمْرَةَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ».

وَقَالَ ابْنُ رَجاءٍ: حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي جَمْرَةَ: أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ اللهِ بْنِ قَيْسٍ أَخْبَرَهُ بِهذا.

حدثنا إِسْحاقُ، عَنْ حَبَّانَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو جَمْرَةَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٢٨ ـ باب وَقْتِ الفَجْرِ

٥٧٥ ـ حدثنا عَمْرُو بْنُ عاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلاةِ. قُلتُ: كَمْ بَيْنَهُمَا؟ قَالَ قَدْرُ خَمْسِينَ أَوْ سِتِّينَ، يَعْنِي آيَةً. (ح).

[الحديث ٥٧٥ ـ طرفه في: ١٩٢١].

576- Anas Ibn Malik reported: "The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Thabit took the night meal before the dawn (while fasting is observed).

Then, The Prophet got up for the prayer." The sub-narrator added: we asked Anas: "how long was the interval between the two (the night meal and Fajr prayer)?"

He replied: "The interval between the two was just sufficient for anyone of you to recite fifty (verses)."

577- Sahl Ibn Sa'd "Allah be pleased with him" narrated: I used to take the night meal before dawn with my family and hasten so as to catch the Fajr prayer with Allah's Apostle "Allah's blessing and peace be upon him".

578- Urwa Ibn Az'zubair reported that A'isha "Allah be pleased with her" had told him: "The believing women used to attend The Fajr prayer with The Messenger of Allah "Allah's blessing and peace be upon him", covered by their sheets. Then they would return home with no one recognizing them because it was (still) dark."

[29] Getting even one Rak'a of Fajr (prayer)

579- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him"

Said: "He, who got (even) one Rak'a of the Fajr prayer before the sunrise, would be considered to have got the (Fajr) prayer; and he, who got (even) one Rak'a of Asr prayer before the sunset, would be considered to have got the (Asr) prayer."

[30] Getting even one Rak'a of the prayer

580- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who got even one Rak'a of (any of) the prayers would be considered to have got (this) prayer."

٥٧٦ ـ حدثنا حَسَنُ بْنُ صَبَّاحٍ: سَمِعَ رَوْحاً: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيدَ بْنَ ثَابِتٍ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِما، قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلاَةِ فَصَلَّى. قُلنَا لأَنَسٍ: كَمْ كَانَ بَينَ فَرَاغِهِمَا مِنْ سَحُورِهِما وَدُخُولِهِمَا فِي الصَّلاَةِ؟ قَالَ: قَدْرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

[الحديث ٥٧٦ ـ طرفه في: ١١٣٤].

٥٧٧ ـ حدثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيسٍ، عَنْ أَخِيهِ، عَنْ سُلَيمَانَ، عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يَقُولُ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ يَكُونُ سُرْعَةٌ بِي، أَنْ أُدْرِكَ صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ.

[الحديث ٥٧٧ ـ طرفه في: ١٩٢٠].

٥٧٨ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ قَالَ: أَخْبَرَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ، قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ، يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْفَجْرِ، مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلاَةَ، لاَ يَعْرِفُهُنَّ أَحَدٌ مِنَ الْغَلَسِ.

[طرفه في: ٣٧٢].

٢٩ ـ بابُ مَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً

٥٧٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً، قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ، قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَ الْعَصْرَ».

[طرفه في: ٥٥٦].

٣٠ ـ بابُ مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً

٥٨٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ».

[طرفه في: ٥٥٦].

٥٧٧ـ قوله: سرعة بالرفع اسم كان ويجوز سرعة بالنصب خبرها والاسم ضمير يعود لما يدل عليه لفظ السرعة أي تكون السرعة سرعة حاصلة بي ا هـ. شارح باختصار.

٥٧٨ـ قوله: نساء رفع في اليونينية ويجوز فيه الرفع على أنه بدل من الضمير في كن والنصب على أنه مفعول لمحذوف انظر الشارح.

[31] Praying after Fajr until the sun rises

581- Ibn Abbas "Allah be pleased with both" narrated: many reliable men, the most of them is Omar Ibn Al'khattab, declared that The Prophet "Allah's blessing and peace be upon him" forbade praying after the Fajr prayer till sun rises as well as after the Asr prayer till sun sets.

582- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: “Do not pray at the time of sunrise and at the time of sunset.”

583- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the edge of the sun appears (above the horizon) you should delay the prayer till it becomes high, and if the edge of the sun disappears, you must delay the prayer till it sets (disappears totally). "

584- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the sun rises, and after the Asr prayer till it sets. (He forbade) also wrapping one's body with a garment so that he cannot raise its end or take his hand out of it. He also forbade sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, and thus letting the private parts be exposed to the sky. (He forbade) touching and throwing. (The former is a kind of sale in which the deal would be completed if the buyer touches a thing, without seeing or checking it properly. The latter is a kind of a sale in which the deal would be completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.)

585- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "None of you should try to pray at sunrise or sunset."

586- Abu’sa’eed Al’khudri “Allah be pleased with him” narrated that he had heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “There is no prayer after Fajr until the sun rises; and there is no prayer after Asr until the sunsets.”

٣١ - بابُ الصَّلاةِ بَعْدَ الفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ

٥٨١ - حدّثنا حَفصُ بنُ عُمَرَ قالَ: حَدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَبِي العالِيَةِ، عَنِ ابْنِ عبّاسٍ قالَ: شَهِدَ عِنْدِي رِجالٌ مَرْضِيُّونَ، وَأَرْضاهُمْ عِنْدِي عُمَرُ: أَنَّ النَّبِيَّ ﷺ نَهى عَنِ الصَّلاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغْرُبَ.

حدّثنا مُسدَّدٌ، قالَ: حدَّثَنا يحيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ: سَمِعْتُ أَبَا العالِيَةِ، عَنِ ابنِ عَبّاسٍ قالَ: حَدَّثَنِي نَاسٌ بِهذا.

٥٨٢ - حدثنا مُسدَّدٌ قالَ: حَدَّثَنا يَحيى بنُ سَعيدٍ، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي قالَ: أَخْبَرَنِي ابْنُ عُمَرَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «لاَ تَحَرَّوْا بِصَلاتِكُم طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا».

[الحديث ٥٨٢ - أطرافه في: ٥٨٥، ٥٨٩، ١١٩٢، ١٦٢٩، ٣٢٧٣].

٥٨٣ - وقالَ: حَدَّثَنِي ابْنُ عُمَرَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «إِذا طَلَعَ حاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاةَ حَتَّى تَرْتَفِعَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاةَ حَتَّى تَغِيبَ». تَابَعَهُ عَبْدَةُ.

[الحديث ٥٨٣ - طرفه في: ٣٢٧٢].

٥٨٤ - حدثنا عُبَيدُ بْنُ إِسْماعِيلَ، عَنْ أَبِي أُسامَةَ، عَنْ عُبَيدِ اللّهِ، عَنْ خُبَيبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ بَيعَتَيْنِ، وَعَنْ لِبْسَتَينِ، وَعَنْ صَلاتَينِ: نَهى عَنِ الصَّلاةِ بَعْدَ الفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ اشْتِمالِ الصَّمَّاءِ، وَعَنِ الاحْتِباءِ فِي ثَوْبٍ واحِدٍ، يُفضِي بِفَرْجِهِ إِلَى السَّماءِ، وَعَنِ المُنابَذَةِ، وَالمُلامَسَةِ.

[طرفه في: ٣٦٨].

٣٢ - بابٌ لا يَتَحَرَّى الصَّلاةَ قَبْلَ غُرُوبِ الشَّمْسِ

٥٨٥ - حدثنا عَبْدُ اللّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مَالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لاَ يَتَحَرَّى أَحَدُكُمْ، فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ عِنْدَ غُرُوبِهَا».

[طرفه في: ٥٨٢].

٥٨٦ - حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ قالَ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي عَطاءُ بْنُ يَزِيدَ الجُنْدَعِيُّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «لاَ صَلاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاةَ بَعْدَ العَصْرِ حَتَّى تَغِيبَ

٥٨١- قوله: تشرق بهذا الضبط لأبي ذر أي تضيء وترتفع كرمح ولغيره تشرق بفتح أوله وضم ثالثه بوزن تغرب أي حتى تطلع (شارح).

٥٨٤- قوله: «بيعتين ولبستين» بكسر الموحدة واللام لأن المراد الهيئة لا المرة وفي الفرع كأصله فتح الموحدة واللام وبالوجهين ضبطهما العيني (شارح).

587- Mo'awiya was reported to have told: You perform a prayer which I never saw being performed by Allah's Apostle "Allah's blessing and peace be upon him"

When we were in his company and which he certainly had forbidden. (He meant the two Rak'as after the Asr prayer).

588- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade two prayers.

He forbade offering prayers after the Fajr prayer till the sun rises, and after the Asr prayer till it sets.

[33] It is lovable to pray whenever you want but not after Asr and Fajr prayers

589- Ibn Omar "Allah be pleased with both" was reported to have said: "I pray in the same way as I saw my companions performing prayer.

I never forbid anyone to pray whenever he wanted by day or at night. But do not try (to pray after Fajr until) the sunrise, and (after Asr prayer until) the sunset.

[34] (The possibility of) praying the missed (Rak'as) after Asr

590- A'isha "Allah be pleased with her" narrated: By he, Who took away him, he (The Prophet "Allah's blessing and peace be upon him") never missed them (two Rak'as after the Asr prayer) till he met Allah whom he did not meet till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting.

(She meant the two Rak'as after Asr) He used to pray them in the house not in the mosque lest it might be hard for his followers for whom he loved what was easy.

591- A'isha "Allah be pleased with her" was reported to have said: "The Messenger of Allah "Allah's blessing and peace be upon him" never missed praying the two Rak'as after Asr (prayer) (when he was) at my home."

592- A'isha "Allah be pleased with her" told: Allah's Apostle "Allah's blessing and peace be upon him" never missed two Rak'as : before the Fajr prayer and after the Asr prayer openly and secretly.

الشَّمْسُ». [الحديث ٥٨٦ ـ أطرافه في: ١١٨٨، ١١٩٧، ١٨٦٤، ١٩٩٢، ١٩٩٥].

٥٨٧ ـ حدّثنا مُحمَّدُ بنُ أبانَ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قالَ: سمِعْتُ حُمْرانَ بنَ أبانَ: يُحدثُ عن مُعاويةَ قالَ: إنَّكم لتُصلُّونَ صلاةً، لَقَدْ صَحِبنا رَسُولَ اللَّهِ ﷺ، فما رأيناه يُصلّيها، ولَقَدْ نهى عنهُما. يَعْنِي الرَّكعتَينِ بعْدَ العَصْرِ.

[الحديث ٥٨٧ ـ طرفه في: ٣٧٦٦]

٥٨٨ ـ حدّثنا مُحَمَّدُ بنُ سَلامٍ قَالَ: حَدَّثَنَا عَبْدَةُ، عن عُبيدِ اللَّهِ، عَنْ خُبَيبٍ، عَنْ حَفص ابْنِ عاصِمٍ، عَنْ أَبِي هُرَيرةَ قالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَلاتَينِ: بَعْدَ الفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتّى تَغْرُبَ الشَّمْسُ.

٣٣ ـ بابُ مَنْ لَمْ يَكْرَهِ الصَّلاةَ إلا بَعْدَ العَصْرِ والفَجْرِ

رَوَاهُ عُمَرُ، وَابْنُ عُمَرَ، وَأَبُو سَعِيدٍ، وَأَبُو هُرَيْرَةَ.

٥٨٩ ـ حدثنا أبو النُّعْمانِ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ قَالَ: أُصَلِّي كَمَا رَأَيتُ أَصْحَابِي يُصَلُّونَ: لاَ أَنْهَى أَحَداً يُصَلِّي بِلَيلٍ وَلاَ نَهَارٍ مَا شَاءَ، غَيرَ أَنْ لاَ تَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

[طرفه في: ٥٨٢]

٣٤ ـ بابُ مَا يُصَلَّى بَعْدَ العَصْرِ مِنَ الفَوائِتِ ونَحْوِها

وَقالَ كُرَيبٌ، عَنْ أُمِّ سَلَمَةَ: صَلَّى النَّبِيُّ ﷺ بَعْدَ العَصْرِ رَكْعَتَينِ، وَقالَ: «شَغَلَنِي نَاسٌ مِنْ عَبْدِ القَيسِ، عَنِ الرَّكْعَتَينِ بَعْدَ الظُّهْرِ».

٥٩٠ ـ حدّثنا أبو نُعيمٍ قالَ: حَدَّثَنا عَبْدُ الوَاحِدِ بنُ أيمنَ قالَ: حَدَّثَنِي أَبِي: أَنَّهُ سَمِعَ عَائِشَةَ قالَتْ: والذي ذهَبَ بِهِ، ما ترَكهُما حتّى لقِيَ اللَّهَ، وَما لَقِيَ اللَّهَ تعالى حَتَّى ثَقُلَ عَنِ الصَّلاةِ، وَكَانَ يُصلِّي كثيراً مِنْ صَلاتِهِ قاعِداً، تَعْنِي الرَّكعتَينِ بعْدَ العَصْرِ، وكانَ النَّبِيُّ ﷺ يُصَلِّيهِما، وَلا يُصلِّيهِما في المَسجدِ، مخافةَ أنْ يُثقِّلَ على أُمَّتِهِ، وكَانَ يُحِبُّ ما يُخفّفُ عَنْهُمْ.

[الحديث ٥٩٠ ـ أطرافه في: ٥٩١، ٥٩٢، ٥٩٣، ١٦٣١].

٥٩١ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنا يَحيَى قَالَ: حَدَّثَنا هِشَامٌ قالَ: أَخْبَرَنِي أَبِي: قَالَتْ عَائِشَةُ: ابْنَ أُخْتِي، مَا تَرَكَ النَّبِيُّ ﷺ السَّجْدَتَينِ بَعْدَ العَصْرِ عِنْدِي قَطُّ.

[طرفه في: ٥٩٠].

٥٩٢ ـ حدّثنا مُوسى بنُ إسماعيلَ قالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنا الشَّيبَانِيُّ قالَ:

٥٨٧ـ يصرف ـ (أبان) على أنه فعال ويمتنع على أنه أفعل والأكثر صرفه حتى قيل من لم يصرف (أبان) فهو أتان.

٥٩٢ـ قوله: (قبل الصبح) وفي بعض النسخ قبل صلاة الصبح.

593- A'isha "Allah be pleased with her" was reported to have said: "The Messenger of Allah "Allah's blessing and peace be upon him" never came to me after Asr (prayer) except that he performed two Rak'as."

[35] Performing the prayer (of Asr) early on a cloudy day

594- Abul'malih reported: Once we were in a certain invasion with Abu'buraida "Allah be pleased with him" on a cloudy day. He said: Offer the Asr prayer early as The Prophet "Allah's blessing and peace be upon him" said: "Whoever leaves the Asr prayer, all his (good) deeds will be fruitless."

[36] Pronouncing the call of prayer after its due time

595- Abu'quatada "Allah be pleased with him" told: One night we were travelling with The Prophet "Allah's blessing and peace be upon him" when some people said: "We wish that Allah's Apostle "Allah's blessing and peace be upon him" would take a rest along with us during the last hours of the night." He said: "I am afraid that you will sleep and miss the (Fajr) prayer." Bilal said: "I will make you get up." So all slept (except for) Bilal (who) rested his back against his mount. But, he too was overwhelmed (by sleep). The Prophet "Allah's blessing and peace be upon him" got up when the edge of the sun had risen and said: "O Bilal! What about your statement?" He replied: "I have never slept as such (before)." The Prophet "Allah's blessing and peace be upon him" said: "Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer." The Prophet "Allah's blessing and peace be upon him" performed ablution and when the sun came up and became bright, he stood up and prayed.

[37] Leading the prayer in congregation after its due time

596- Jaber Ibn Abdullah "Allah be pleased with both" narrated: during the battle of trench Omar Ibn Al'khattab came cursing the disbelievers of Quraish after the sun had set and said: "O Allah's Apostle! I could not offer the Asr prayer till the sun had set." The Prophet "Allah's blessing and peace be upon him" said: "By Allah! I, too, have not prayed." So we turned towards Buthan, and The Prophet "Allah's blessing and peace be upon him" performed ablution and we too performed ablution and offered the Asr prayer after the sun had set. Then he offered the Maghrib prayer.

[38] If one forgot a certain prayer, he should perform it when he remembered it; and he should repeat nothing but this prayer

597- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone forgets a prayer he should perform it when he remembers it. There is no expiation except to pray the

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: رَكْعَتَانِ، لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُهُما، سِرّاً وَلاَ عَلاَنِيَةً، رَكْعَتَانِ قَبْلَ صَلاةِ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ العَصْرِ.

[طرفه في: ٥٩٠].

٥٩٣ ـ حدثنا مُحمَّدُ بْنُ عَرْعَرَةَ قَالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبي إِسْحاقَ قَالَ: رَأَيتُ الأَسْوَدَ وَمَسْرُوقاً، شهِدا عَلى عائِشةَ قَالتْ: مَا كانَ النَّبِيُّ ﷺ يأْتِيني في يَوْمٍ بَعْدَ العَصْرِ، إِلاَّ صَلَّى رَكْعَتَيْنِ. [طرفه في: ٥٩٠].

٣٥ ـ بابُ التَّبْكِيرِ بِالصَّلاةِ في يَوْمِ غَيمٍ

٥٩٤ ـ حدثنا مُعاذُ بْنُ فَضالَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، هُوَ ابْنُ أَبي كَثيرٍ، عَنْ أَبي قِلابَةَ: أَنَّ أَبا المَليحِ حَدَّثَهُ قالَ: كُنّا مَعَ بُرَيدَةَ في يَوْمٍ ذِي غَيمٍ، فَقالَ: بَكِّرُوا بالصَّلاةِ، فإِنَّ النَّبِيَّ ﷺ قالَ: «مَنْ تَرَكَ صَلاةَ العَصْرِ حَبِطَ عَمَلُهُ». [طرفه في: ٥٥٣]

٣٦ ـ بابُ الأَذانِ بَعْدَ ذَهابِ الوَقْتِ

٥٩٥ ـ حدثنا عِمْرانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنا مُحَمَّدُ بْنُ فُضَيلٍ قَالَ: حَدَّثَنا حُصَينٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبي قَتادَةَ، عَنْ أَبيهِ قالَ: سِرْنا مَعَ النَّبِيِّ ﷺ لَيلَةً، فَقالَ بَعْضُ القَوْمِ: لَوْ عَرَّسْتَ بِنا يا رَسُولَ اللهِ، قالَ: «أَخافُ أَنْ تَنامُوا عَنِ الصَّلاةِ» قَالَ بِلالٌ: أَنا أُوقِظُكُمْ، فَاضْطَجَعُوا، وَأَسْنَدَ بِلالٌ ظَهْرَهُ إِلى راحِلَتِهِ، فَغَلَبَتْهُ عَيْناهُ فَنامَ، فَاسْتَيقَظَ النَّبِيُّ ﷺ وَقَدْ طَلَعَ حاجِبُ الشَّمْسِ، فَقالَ: «يا بِلالُ، أَيْنَ ما قُلْتَ»؟ قَالَ: ما أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُها قَطُّ، قالَ: «إِنَّ اللَّهَ قَبَضَ أَرْواحَكُمْ حِينَ شاءَ، وَرَدَّها عَلَيْكُمْ حِينَ شاءَ، يا بِلالُ، قُمْ فَأَذِّنْ بِالنّاسِ بِالصَّلاةِ». فَتَوَضَّأَ، فَلَمّا ارْتَفَعَتِ الشَّمْسُ وَابْياضَّتْ، قامَ فَصَلَّى.

[الحديث ٥٩٥ ـ طرفه في: ٧٤٧١].

٣٧ ـ بابُ مَنْ صَلَّى بِالنّاسِ جَماعَةً بَعْدَ ذَهابِ الوَقْتِ

٥٩٦ ـ حدثنا مُعاذُ بْنُ فَضالَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الخَطّابِ جاءَ يَوْمَ الخَنْدَقِ بَعْدَ ما غَرَبَتِ الشَّمْسُ، فَجَعَلَ يَسُبُّ كُفّارَ قُرَيشٍ، قالَ: يا رَسُولَ اللهِ، ما كِدْتُ أُصَلِّي العَصْرَ، حَتّى كادَتِ الشَّمْسُ تَغْرُبُ، قالَ النَّبِيُّ ﷺ: «واللَّهِ ما صَلَّيْتُها». فَقُمْنا إِلى بُطْحانَ، فَتَوَضَّأَ لِلصَّلاةِ وَتَوَضَّأْنا لَها، فَصَلَّى العَصْرَ بَعْدَما غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَها المَغْرِبَ.

[الحديث ٥٩٦ ـ أطرافه في: ٥٩٨، ٦٤١، ٩٤٥، ٤١١٢].

٣٨ ـ بابُ مَنْ نَسِيَ صَلاةً فَلْيُصَلِّ إِذا ذَكَرَها، وَلا يُعِيدُ إِلاَّ تِلْكَ الصَّلاةَ

وَقالَ إِبْراهِيمُ: مَنْ تَرَكَ صَلاةً واحِدَةً عِشْرِينَ سَنَةً، لَمْ يُعِدْ إِلاَّ تِلْكَ الصَّلاةَ الواحِدَةَ.

٥٩٧ ـ حدثنا أَبو نُعَيمٍ، وَمُوسى بْنُ إِسْماعِيلَ قالا: حَدَّثَنا هَمّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَنِ

same." Then he recited: " and establish (regulate) prayer for celebrating my praise." (Taha 14).

[39] Performing (the missed) prayers (observing the order) as the first, followed by the second and so on

598- Jaber Ibn Abdullah "Allah be pleased with both" narrated: during the battle of trench Omar Ibn Al'khattab came cursing the disbelievers of Quraish after the sun had set and said: " I could not offer the Asr prayer till the sun had set." we turned towards Buthan, and performed ablution. He offered the Asr prayer after the sun had set. Then he offered the Maghrib prayer.

[40] What is hateful of nightly talk after Isha (prayer)

599- Abul'minhal reported: My father and I entered into Abu'burza "Allah be pleased with him" whom my father asked: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu'burza replied: "The Prophet "Allah's blessing and peace be upon him" used to pray the Dhuhr prayer which you (people) call the first one at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet "Allah's blessing and peace be upon him" Loved to delay the Isha which you call "The Darkness" and he disliked sleeping before it or speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 verses in the Fajr prayer."

[41] (The possibility of) speaking of religion (matters and affairs) and good (things) after Isha prayer

600- Qurra Ibn Khalid reported: Once he waited for Al'hasan and he did not show up till it was about the usual time for him to start (delivering) his speech. Then he came and apologized saying: "Our neighbors invited us." Then he added: Anas narrated: Once we waited for the Prophet till it was midnight or so. He came and led the prayer. After finishing it, he addressed us and said: "All the people prayed and then slept and you had been in prayer as long as you were waiting for it." Al'hasan said: "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al'hasan's statement is a portion of Anas's tradition (as he reported it) from the Prophet .

601- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" prayed one of the Isha prayers in his last days and after finishing it, he stood up and said: "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living one hundred years later from this night." The people made a mistake in grasping the meaning of this statement of Allah's Apostle and they indulged in those things which are said in these narrations concerning this one

النَّبِيِّ ﷺ قَالَ: «مَن نَسِيَ صَلاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لا كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ: ﴿وَأَقِمِ الصَّلاةَ لِذِكْرِي﴾» [طه: ١٤]. قال موسى: قال همام: سمعته يقول بعد: ﴿وَأَقِمِ الصَّلاةَ لِذِكْرَى﴾. وَقَالَ حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٣٩ ـ بابُ قَضَاءِ الصَّلَوَاتِ الأُولَى فَالأُولَى

٥٩٨ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قال: حَدَّثَنَا يَحْيَى، هُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: جَعَلَ عُمَرُ يَوْمَ الخَنْدَقِ يَسُبُّ كُفَّارَهُمْ، وَقَالَ: مَا كِدْتُ أُصَلِّي العَصْرَ حَتَّى غَرَبَتْ، قَالَ: فَنَزَلْنَا بُطْحَانَ، فَصَلَّى بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى المَغْرِبَ.

[طرفه في: ٥٩٦].

٤٠ ـ بابُ مَا يُكْرَهُ مِنَ السَّمَرِ بَعْدَ العِشَاءِ

٥٩٩ ـ حدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو المِنْهَالِ قَالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: حَدِّثْنَا، كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي المَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الهَجِيرَ، وَهِيَ الَّتِي تَدْعُونَهَا الأُولَى، حِينَ تَدْحَضُ الشَّمْسُ، وَيُصَلِّي العَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي أَقْصَى المَدِينَةِ، وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي المَغْرِبِ، قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ العِشَاءَ، قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا، وَالحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلاةِ الغَدَاةِ، حِينَ يَعْرِفُ أَحَدُنَا جَلِيسَهُ، وَيَقْرَأُ مِنَ السِّتِّينَ إِلَى المِئَةِ.

[طرفه في: ٥٤١].

٤١ ـ بابُ السَّمَرِ فِي الفِقْهِ وَالخَيْرِ بَعْدَ العِشَاءِ

٦٠٠ ـ حدثنا عَبْدُ اللهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الحَنَفِيُّ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: انتظرنا الحسن، وراث علينا، حتى قربنا من وقت قيامه، فجاء فقال: دعانا جيراننا هؤلاء، ثُمَّ قَالَ: قَالَ أَنَسٌ: نَظَرْنَا النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، حَتَّى كَانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ، فَجَاءَ فَصَلَّى لَنَا، ثُمَّ خَطَبَنَا فَقَالَ: «أَلاَ إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ». قَالَ الحَسَنُ: وَإِنَّ القَوْمَ لا يَزَالُونَ بِخَيْرٍ مَا انْتَظَرُوا الخَيْرَ. قَالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ أَنَسٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٥٧٢].

٦٠١ ـ حدثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ

٥٩٨ـ وبطحان بالضم أو الصواب الفتح وكسر الطاء، موضع بالمدينة اهـ قاموس.

٦٠٠ـ قوله: (شطر الليل) بالرفع على أن كان تامة أو ناقصة وخبرها قوله: يبلغه وفي بعض النسخ شطر بالنصب أي كان الوقت الشطر ويبلغه استئناف أو جملة مؤكدة هـ (شارح).

٦٠١ـ قوله: (فوهل الناس) بفتح الواو والهاء ويجوز كسرها أي غلطوا وذهب وهمهم إلى خلاف الصواب (شارح).

hundred years (at the end of which, some thought The Day of Judgment would be established. But the Prophet said: "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night". He meant "When that century (its people) would pass away."

[42] Talking (at night) with one's guests and family

602- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: The Suffa Companions were poor people and The Prophet "Allah's blessing and peace be upon him" said: "Whoever has food for two persons should take a third one from them (Suffa companions). Whoever has food for four persons should take one or two from them." Abu'bakr took three men and The Prophet "Allah's blessing and peace be upon him" took ten of them. Abdur'rahman added: my father my mother and I were there (in the house). (The sub narrator is in doubt whether Abdur'rahman also said: My wife and our servant who was common for both my house and Abu'bakr's house). Abu'bakr took his supper with The Prophet "Allah's blessing and peace be upon him" and remained there till the Isha prayer was offered. Abu'bakr went back and stayed with The Prophet "Allah's blessing and peace be upon him" till he took his meal and then Abu'bakr returned to his house after a long portion of the night had passed. Abu'bakr's wife said: "What detained you from your guests (or guest)?" He said: "Have you not served them yet?" She said: "They refused to eat until you come. The food was served for them but they refused." Abdur'rahman added: I went away and hid myself (being afraid of Abu'bakr). In the meantime he (Abu'bakr) called me: "O Ghunthar" (a harsh word)! And also called me with bad names and abused me and then said (to his family): "Eat. No welcome for you." (The supper was dished up). Abu'bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before being served.

Abu'bakr looked at it (the food) and found it as it was before being served or even more than that. He said to his wife (exclaiming): "O the sister of Banu'firas! What is this?" She said: "O the pleasure of my eyes! The food is now three times more than it was before." Abu'bakr ate from it, and said: "That (meaning his oath not to eat from the food) was from Satan." Then he again took a mouthful from it and then took the rest of it to The Prophet "Allah's blessing and peace be upon him". So that meal was with The Prophet "Allah's blessing and peace be upon him". There was a treaty between us and some people, and when the period of that treaty had elapsed, The Prophet "Allah's blessing and peace be upon him" divided us into twelve (groups) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them (the 12 groups of men) ate of that meal.

ابنِ عُمَرَ، وَأَبو بَكرِ بنُ أَبي حَثْمَةَ: أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ قالَ: صَلَّى النَّبِيُّ ﷺ صَلاةَ العِشاءِ في آخِرِ حَياتِه، فَلَمَّا سَلَّمَ، قامَ النَّبِيُّ ﷺ فَقالَ: «أَرَأَيتَكُمْ لَيلَتَكُمْ هذه، فَإِنَّ رَأْسَ مِئَةٍ، لاَ يَبْقَى مِمَّنْ هُوَ اليَوْمَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ». فَوَهِلَ النَّاسُ في مَقالَةِ رَسُولِ اللَّهِ ﷺ، إِلَى ما يَتَحَدَّثُونَ مِنْ هذه الأَحاديثِ، عَنْ مِئَةِ سَنَةٍ، وَإِنَّما قالَ النَّبِيُّ ﷺ: «لاَ يَبْقَى مِمَّنْ هُوَ اليَوْمَ عَلَى ظَهْرِ الأَرْضِ». يُرِيدُ بِذلِكَ أَنَّها تَخْرِمُ ذلِكَ القَرْنَ.

[طرفه في: ١١٦].

٤١ ـ بابُ السَّمَرِ مَعَ الضَّيفِ وَالأَهْلِ

٦٠٢ ـ حدثنا أَبو النُّعمانِ قالَ: حدثنا مُعْتَمِرُ بنُ سُليمانَ قالَ: حدثنا أَبي: حدثنا أَبو عُثْمانَ، عَنْ عَبْدِ الرَّحمنِ بنِ أَبي بَكرٍ: أَنَّ أَصْحابَ الصُّفَّةِ كانُوا أُناساً فُقَراءَ، وَأَنَّ النَّبِيَّ ﷺ قالَ: «مَنْ كانَ عِنْدَهُ طَعامُ اثْنَينِ فَلْيَذْهَبْ بِثالِثٍ، وَإِنْ أَرْبَعٌ فَخامِسٌ أَوْ سادِسٌ». وَأَنَّ أَبا بَكرٍ جاءَ بِثَلاثَةٍ، فانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، قالَ: فَهُوَ أَنا وَأَبي وَأُمِّي، فَلاَ أَدْرِي قالَ: وامْرَأَتي وَخادِمٌ، بَيْنَنا وَبَينَ بَيتِ أَبي بَكرٍ، وَإِنَّ أَبا بَكرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَيثُ صُلِّيَتِ العِشاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجاءَ بَعْدَ ما مَضَى مِنَ اللَّيلِ ما شاءَ اللَّهُ، قالَتْ لَهُ امْرَأَتُهُ: وَما حَبَسَكَ عَنْ أَضْيافِكَ، أَوْ قالَتْ ضَيفِكَ؟ قالَ: أَوَ ما عَشَّيتِيهِمْ؟ قالَتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عُرِضُوا فَأَبَوْا، قالَ: فَذَهَبْتُ أَنا فاخْتَبَأْتُ، فَقالَ: يا غُنْثَرُ، فَجَدَّعَ وَسَبَّ، وَقالَ: كُلُوا لاَ هَنِيئاً، فَقالَ: وَاللَّهِ لاَ أَطْعَمُهُ أَبَداً، وايْمُ اللَّهِ، ما كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبا مِنْ أَسْفَلِها أَكْثَرُ مِنْها، قالَ يَعْني، حَتَّى شَبِعُوا، وَصارَتْ أَكْثَرَ مِمَّا كانَتْ قَبْلَ ذلِكَ، فَنَظَرَ إِلَيها أَبو بَكرٍ فَإِذا هِيَ كَما هِيَ أَوْ أَكْثَرُ مِنْها، فَقالَ لامْرَأَتِهِ: يا أُخْتَ بَني فِراسٍ ما هذا؟ قالَتْ: لاَ وَقُرَّةِ عَيني، لَهِيَ الآنَ أَكْثَرُ مِنْها قَبْلَ ذلِكَ بِثَلاثِ مَرَّاتٍ، فَأَكَلَ مِنْها أَبو بَكرٍ وَقالَ: إِنَّما كانَ ذلِكَ مِنَ الشَّيطانِ، يَعْني يَمِينَهُ، ثُمَّ أَكَلَ مِنْها لُقْمَةً، ثُمَّ حَمَلَها إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكانَ بَيْنَنا وَبَينَ قَومٍ عَقْدٌ، فَمَضَى الأَجَلُ، فَفَرَّقَنا اثْنا عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُناسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْها أَجْمَعُونَ، أَوْ كَما قالَ.

[الحديث ٦٠٢ ـ أطرافه في: ٣٥٨١، ٦١٤٠، ٦١٤١].

٦٠٢ـ قوله: (أربع الخ) بالجر في الثلاثة ويجوز فيها الرفع انظر الشارح.

ـ قولهم: (عشيتيهم) بالياء بعد التاء وفي بعض النسخ إسقاطها والمثلثة من غنثر بالفتح والضم وايم بهمزة وصل وقد تقطع ا هـ (شارح).

(10) The Book of Prayer Call (Adhan)

[1] The starting of the call for prayer (Adhan)

and Allah's saying: "When ye proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding." (The Repast "Al'ma'ida" 58) and his Almighty's saying: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!" (Friday "Al'jumu'a" 9)

603- Anas "Allah be pleased with him" reported: (When they wanted to take something as a call for the prayer) they mentioned the fire and the bill; and they mentioned The Jews and The Christians. Then Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

604- Abdullah Ibn Omar "Allah be pleased with both" narrated: When the Muslims arrived in Medina, they used to assemble for the prayer. They used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Omar was the first to suggest: "Might not you order a man to call for the prayer!" so Allah's Apostle "Allah's blessing and peace be upon him" ordered Bilal to get up and pronounce the Adhan for prayers.

[2] Repeating the wording of Adhan twice

605- Anas "Allah be pleased with him" reported: Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

606- Anas "Allah be pleased with him" told: When (Muslim) people grew more, they talked about (the possibility of) discriminating the prayer times with something they know. They talked about (the possibility) of litting fire or ringing a bill. However, Bilal "Allah be pleased with him" was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

[3] Reciting the wording of the prayer establishment once except for: "The prayer has been established = Qad Qamat as'salah"

607- Anas "Allah be pleased with him" reported: Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once. Isma'el, the sub-narrator, said: I mentioned

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٠ ـ كِتابُ الأذانِ

١ ـ بابُ بَدْءِ الأذانِ

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلاَةِ اتَّخَذُوهَا هُزُواً وَلَعِباً ذلِكَ بِأَنَّهُمْ قَوْمٌ لاَ يَعْقِلُونَ﴾ [المائدة: ٥٨]، وَقَوْلِهِ: ﴿إِذَا نُودِيَ لِلصَّلاَةِ مِنْ يَوْمِ الجُمُعَةِ﴾ [الجمعة: ٩]

٦٠٣ ـ حدثنا عِمرانُ بنُ ميسرة: حَدَّثَنا عَبدُ الوارِثِ: حَدَّثَنا خالِدٌ الحذّاءُ، عَنْ أَبِي قِلابَة، عَنْ أنسٍ قال: ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا اليَهُودَ وَالنَّصارَى، فَأُمِرَ بِلالٌ: أَنْ يَشْفَعَ الأَذانَ، وَأَنْ يُوتِرَ الإِقامَةَ. [الحديث ٦٠٣ ـ أطرافه في: ٦٠٥، ٦٠٦، ٦٠٧، ٣٤٥٧].

٦٠٤ ـ حدثنا مَحْمُودُ بنُ غَيلانَ قالَ: حَدَّثَنا عَبدُ الرزّاقِ قالَ: أَخْبَرَنا ابنُ جُرَيجٍ قالَ: أَخْبَرَنِي نافِعٌ: أَنَّ ابنَ عُمَرَ كانَ يَقُولُ: كانَ المُسْلِمُونَ حِينَ قَدِمُوا المَدِينَةَ، يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلاةَ، لَيسَ يُنادَى لَهَا، فَتَكَلَّمُوا يَوماً في ذلِكَ، فَقالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوساً مِثْلَ نَاقُوسِ النَّصارَى، وَقالَ بَعْضُهُمْ: بَلْ بُوقاً مِثْلَ قَرْنِ اليَهُودِ، فَقالَ عُمَرُ: أَوَلاَ تَبْعَثُونَ رَجُلاً يُنادِي بِالصَّلاةِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «يا بِلالُ، قُمْ فَنادِ بِالصَّلاةِ».

٢ ـ بابُ الأذانُ مَثْنَى مَثْنَى

٦٠٥ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ قالَ: حَدَّثَنا حَمّادُ بنُ زَيدٍ، عَنْ سِماكِ بْنِ عَطِيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنسٍ قالَ: أُمِرَ بِلالٌ أَنْ يَشْفَعَ الأَذانَ، وَأَنْ يُوتِرَ الإِقامَةَ إِلاّ الإِقامَةَ [طرفه في: ٦٠٣]

٦٠٦ ـ حدثنا مُحَمَّدٌ قالَ: أَخْبَرَنا عَبدُ الوَهّابِ قالَ: أَخْبَرَنا خالِدٌ الحَذّاءُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: لَمّا كَثُرَ النّاسُ، قالَ: ذَكَرُوا أَنْ يَعْلَمُوا وَقْتَ الصَّلاةِ بِشَيءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُورُوا ناراً، أَوْ يَضْرِبُوا نَاقُوساً، فَأُمِرَ بِلالٌ أَنْ يَشْفَعَ الأَذانَ، وَأَنْ يُوتِرَ الإِقامَةَ. [طرفه في: ٦٠٣].

٣ ـ بابُ الإِقامَةُ واحِدَةٌ إِلاّ قَوْلَهُ: قَدْ قامَتِ الصَّلاةُ

٦٠٧ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا إِسماعيلُ بنُ إِبراهيمَ: حَدَّثَنا خالِدٌ، عَنْ أَبِي قِلابَةَ،

٦٠٦ـ قوله: يعلموا بضم أوله وكسر ثالثه وبفتحهما.

this to Aiyub who said (commenting): Except: "The prayer has been established = Qad qamat as'salah".

[4] The virtue of calling for prayer

608- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqama) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) making him remember things, which he has not recalled to his mind before the prayer. That causes him to forget how much he has prayed."

[5] Raising voice with Adhan

609- Abdur'rahman narrated: Abu'sa'eed Al'khudri "Allah be pleased with him" said to my father: "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Judgement." Abu'sa'eed added: "I heard this (narration) from Allah's Messenger "Allah's blessing and peace be upon him"."

[6] The blood, which is prevented to be shed by Adhan

610- Anas "Allah be pleased with him" reported: "Whenever The Prophet "Allah's blessing and peace be upon him" went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see.

If he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack it." Anas further said: "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abu'talha and my foot was touching the Prophet's. The inhabitants of Khaibar came out with their baskets and spades. When they saw the Prophet they shouted: "Mohammad! By Allah, Mohammad and his army!" When Allah's Apostle "Allah's blessing and peace be upon him" saw them, he said: "Allah is greater! Allah is greater! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ، وَأَنْ يُوتِرَ الأَقَامَةَ. قَالَ إِسْمَاعِيلُ: فَذَكَرْتُ لأَيُّوبَ فَقَالَ: إِلاَّ الإِقَامَةَ. [طرفه في: ٦٠٣].

٤ ـ باب فَضْلِ التَّأْذِينِ

٦٠٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ. قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلاَةِ، أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ، حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا قَضَى النِّدَاءَ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قَضَى التَّثْوِيبَ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى. [الحديث ٦٠٨ ـ أطرافه في: ١٢٢٢، ١٢٣١، ١٢٣٢، ٣٢٨٥].

٥ ـ باب رَفْعِ الصَّوْتِ بِالنِّدَاءِ

وَقَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ: أَذِّنْ أَذَاناً سَمْحاً، وَإِلاَّ فَاعْتَزِلْنَا.

٦٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيِّ، ثُمَّ المَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الغَنَمَ وَالبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ، أَوْ بَادِيَتِكَ، فَأَذَّنْتَ بِالصَّلاَةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ: «لاَ يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ، جِنٌّ وَلاَ إِنْسٌ وَلاَ شَيْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ القِيَامَةِ». قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[الحديث ٦٠٩ ـ طرفاه في: ٣٢٩٦، ٧٥٤٨]

٦ ـ باب مَا يُحْقَنُ بِالأَذَانِ مِنَ الدِّمَاءِ

٦١٠ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَزَا بِنَا قَوْماً، لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَاناً كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَاناً أَغَارَ عَلَيْهِمْ. قَالَ: فَخَرَجْنَا إِلَى خَيْبَرَ، فَانْتَهَيْنَا إِلَيْهِمْ لَيْلاً، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَاناً رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ، وَإِنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبِيِّ ﷺ، قَالَ: فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاحِيهِمْ، فَلَمَّا رَأَوُا النَّبِيَّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالخَمِيسُ، قَالَ: فَلَمَّا رَآهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ».

[طرفه في: ٣٧١].

٦٠٨ـ قوله: قضى النداء بالبناء للفاعل فالنداء نصب وللأصيلي وابن عساكر رفعه على النيابة بقضى ويخطر بضم الطاء وكسرها (شارح).

٦١٠ـ قوله: والخميس بالرفع عطفاً على الفاعل أو بالنصب مفعولاً معه وراء أكبر وخيبر بالجزم وفي اليونينية بالرفع في الجملتين اهـ من الشارح.

[7] What one says when he hears the caller of prayer

611- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever you hear the Adhan, say what the Mu'adhdhin (the caller for prayer) is saying."

612- Isa Ibn Talha reported that once he had heard Mo'awiya saying the same till (the phrase): "I testify that Mohammad is The Messenger of Allah."

613- Mo'awiya "Allah be pleased with him" narrated (resuming the previous tradition): When he (the Mu'adhdhin) says: "Come to prayer! Come to prosperity!" You would repeat: "There is neither might, nor power except with Allah." As such I heard your Prophet "Allah's blessing and peace be upon him" saying.

[8] One's supplication after listening the call of prayer (Adhan)

614- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Mohammad the right of intercession and celebrity, and resurrect him to the best and the highest place that You promised him in Paradise", then my intercession will be allowed for him on the Day of Judgement."

[9] Drawing lots in the call of prayer (Adhan)

615- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward of the Dhuhr prayer (in the early moments of its due time) they would race for it (go early).

If they knew the reward of Isha and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

[10] One's talking while calling for prayer

Sulaiman Ibn Sard was reported to have spoken while he was calling for prayer. On the other hand, Al'hasan was reported to have told: "There would be no harm if one spoke or laughed during his call for prayer (Adhan) or pronouncement of the prayer establishment (Iqama)."

٧ - باب مَا يَقُولُ إذَا سَمِعَ المُنَادي

٦١١ - حدثنا عبدُ اللهِ بنُ يوسفَ قال: أخبرَنا مالكٌ، عن ابنِ شهابٍ، عن عطاءِ بنِ يزيدَ اللَّيثيِّ، عن أبي سعيدٍ الخُدريِّ: أنَّ رسولَ الله ﷺ قال: «إذا سمعتُمُ النِّداءَ، فقُولوا مثلَ ما يقولُ المؤذِّنُ».

٦١٢ - حدثنا مُعاذُ بنُ فضالةَ قال: حدَّثنا هِشامٌ، عن يحيى، عن محمَّدِ بنِ إبراهيمَ بنِ الحارثِ قال: حدَّثني عِيسى بنُ طلحةَ: أنَّه سمعَ مُعاويةَ يوماً: فقالَ مِثلَهُ، إلى قولِهِ: وأشهدُ أنَّ مُحمَّداً رسولُ اللَّهِ. [الحديث ٦١٢ - طرفاه في: ٦١٣، ٩١٤].

حدثنا إسحاقُ بنُ رَاهَوَيه قال: حدَّثنا وَهْبُ بنُ جريرٍ قال: حدَّثنا هِشامٌ، عن يحيى: نحوَهُ.

٦١٣ - قال يحيى وحدَّثني بعضُ إخوانِنا: أنَّه قال: لمَّا قال: حيَّ على الصَّلاةِ، قال: لا حولَ ولا قوةَ إلاَّ باللَّهِ، وقال: هكذا سمعنا نبيَّكم ﷺ يقولُ. [طرفه في: ٦١٢].

٨ - باب الدُّعَاءِ عِنْدَ النِّدَاءِ

٦١٤ - حدثنا عليُّ بنُ عيَّاشٍ قالَ: حدَّثنا شُعيبُ بنُ أبي حمزةَ، عن مُحمدِ بنِ المُنكدِرِ، عن جابرِ بنِ عبدِ اللَّهِ: أنَّ رسولَ اللَّهِ ﷺ قال: «مَن قال حينَ يسمعُ النِّداءَ: اللَّهمَّ ربَّ هذهِ الدَّعوةِ التَّامَّةِ، والصَّلاةِ القائمةِ، آتِ مُحمَّداً الوسيلةَ والفضيلةَ، وابعثْهُ مَقاماً محموداً الَّذي وعدتَهُ، حلَّتْ لهُ شفاعتي يومَ القيامةِ».

[الحديث ٦١٤ - طرفه في: ٤٧١٩].

٩ - باب الاسْتِهَامِ فِي الأَذَانِ

وَيُذكَرُ: أنَّ أقواماً اختلفُوا في الأذانِ، فأقرَعَ بينَهُمْ سعدٌ.

٦١٥ - حدثنا عبدُ اللهِ بنُ يوسفَ قالَ: أخبرَنا مالكٌ، عن سُميٍّ، مولى أبي بكرٍ، عن أبي صالحٍ، عن أبي هُريرةَ: أنَّ رسولَ اللَّهِ ﷺ قالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّداءِ والصَّفِّ الأوَّلِ، ثُمَّ لَم يَجِدُوا إلاَّ أنْ يَستَهِمُوا عليه لاستَهَمُوا، ولَوْ يَعلَمُونَ مَا فِي التَّهجِيرِ لاستَبَقُوا إليه، ولَوْ يَعلَمُونَ ما فِي العَتَمةِ والصُّبحِ، لأتَوهُما ولَو حَبْواً».

[الحديث ٦١٥ - أطرافه في: ٦٥٤، ٧٢١، ٢٦٨٩].

١٠ - باب الكَلامِ في الأذانِ

وَتكلَّمَ سُليمانُ بنُ صُرَدٍ في أذانِهِ. وقالَ الحَسَنُ: لا بأسَ أنْ يَضحكَ وهو يُؤذِّنُ أو يُقيمُ.

... - قوله: راهويه في الأصل بفتح الهاء والواو وسكون الياء مبنياً على الكسر إلا أنَّ المحدثين كرهوا النطق به كاضرابه فقالوا: راهويه فضموا الهاء وسكنوا الواو وفتحوا التحتية وأبدوا الهاء فوقية يوقف عليها.

٦١٥ - قوله: التهجير: التبكير إلى الصلوات.

616- Abdullah Ibn Al'harith reported: Once on a rainy muddy day, Ibn Abbas delivered a sermon in our presence. When the Mu'adhdhin pronounced the Adhan and said: " come for the prayer" Ibn Abbas ordered him to say: "Pray at your homes. " The people began to look at each other (surprisingly). Ibn Abbas said: "It was done by one who was much better than me(He meant the Prophet or his Mu'adhdhin), and it is a license."

[11] The Adhan of the blind when he is told of the due time

617- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum pronounces Adhan." He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned.

[12] The Adhan after The Dawn

618- Ibn Omar "Allah be pleased with both" narrated that Hafsa "Allah be pleased with her" had told him: Whenever the Mu'adhdhin pronounced the Adhan for Fajr prayer and the dawn became evident The Prophet "Allah's blessing and peace be upon him" prayed two light Rak'as (as sunna) before establishing the compulsory (congregational) prayer.

619- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray two light Rak'as in the period between the call (for prayer) and the prayer establishment.

620- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum (who was blind) pronounces Adhan."

[13] The Adhan before The Dawn

621- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Adhan pronounced by Bilal should not stop you from taking the night meal (of fasting) before dawn. Indeed, he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up, and the sleeping from among you might wake up. It does not mean that dawn or morning has started."

Then he (The Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ood imitated the gesture of The Prophet, (illustrating that this which appears in the sky and then lowers down to the earth is not the real dawn)). Zuhair (the sub-

٦١٦ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، وَعَبْدِ الحَمِيدِ صَاحِبِ الزِّيَادِيِّ، وَعاصِمٍ الأحْوَلِ، عَنْ عَبْدِ اللّهِ بنِ الحارِثِ قالَ: خَطَبَنا ابْنُ عَبَّاسٍ فِي يَوْمٍ رَدْغٍ، فَلَمَّا بَلَغَ المُؤَذِّنُ حَيَّ عَلَى الصَّلَاةِ، فَأَمَرَهُ أَنْ يُنَادِيَ: الصَّلَاةُ فِي الرِّحَالِ، فَنَظَرَ القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ، فَقالَ: فَعَلَ هذا مَنْ هُوَ خَيْرٌ مِنْهُ، وَإِنَّهَا عَزْمَةٌ.

[الحديث ٦١٦ ـ طرفاه في: ٦٦٨، ٩٠١].

١١ ـ باب أَذَانِ الأعْمى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

٦١٧ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ» ثُمَّ قالَ: وَكانَ رَجُلاً أَعْمى، لا يُنَادِي حَتَّى يُقالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ.

[الحديث ٦١٧ ـ أطرافه في: ٦٢٠، ٦٢٣، ١٩١٨، ٢٦٥٦، ٧٢٤٨].

١٢ ـ باب الأذَانِ بَعْدَ الفَجْرِ

٦١٨ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ بنِ عُمَرَ قالَ: أَخْبَرَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللّهِ ﷺ كانَ إِذَا اعْتَكَفَ المُؤَذِّنُ لِلصُّبْحِ، وَبَدَا الصُّبْحُ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقامَ الصَّلَاةُ.

[الحديث ٦١٨ ـ طرفاه في: ١١٧٣، ١١٨١].

٦١٩ ـ حدّثنا أَبُو نُعَيْمٍ قالَ: حَدَّثَنا شَيْبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ: كانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ، بَيْنَ النِّدَاءِ وَالإِقامَةِ مِنْ صَلَاةِ الصُّبْحِ.

[الحديث ٦١٩ ـ طرفه في: ١١٥٩].

٦٢٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِنَّ بِلَالاً يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

١٣ ـ باب الأذَانِ قَبْلَ الفَجْرِ

٦٢١ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ قالَ: حَدَّثَنا زُهَيْرٌ قالَ: حَدَّثَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ عَبْدِ اللّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَمْنَعَنَّ أَحَدَكُمْ، أَوْ أَحَداً مِنْكُمْ،

٦١٦ـ قوله: (يوم ردغ) بالإضافة أي: يوم ذي طين قليل وفي الفرع بتنوين يوم وقوله: الصلاة بالنصب أي أدوها أو بالرفع على الابتداء ا هـ من الشارح.

٦٢١ـ قوله: (ليرجع) أي ليرد وقوله: وليس أن يقول أي: وليس الفجر أن يظهر وقوله: وقال أي أشار عليه السلام ففيه إطلاق القول على الفعل فيهما وفي قوله: حتى يقول هكذا وقال زهير بسبابتيه فإن معنى حتى يقول حتى يظهر الفجر ومعنى وقال زهير بسبابتيه أشار زهير بهما انظرالشارح فالضوء المستطيل من العلو إلى السفل هو الفجر الكاذب وهو من الليل والفجر الصادق هو الضوء المنتشر عرضاً.

narrator) said: He gestured with his two index fingers, which he put on each other and then stretched them to the right and left (pointing to the real dawn which appears horizontally).

622- A'isha and Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum (who was blind) pronounces Adhan."

623- A'isha and Ibn Omar narrated (the same previous tradition).

[14] What about (the interval) between Adhan and Iqama

624- Abdullah Ibn Mughaffal Al'muzni "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said thrice: "There is a prayer between the two Adhans (the call for prayer due time "Adhan" and the call for establishing the prayer "Iqama") For the one who wants to pray."

625- Anas "Allah be pleased with him" narrated: "Whenever the Mu'adhdhin pronounced the Adhan, some of the companions of the Prophet would proceed to the pillars of the mosque (for the prayer) till the Prophet arrived. They used to offer two rak'as before the Maghrib prayer. There used to be a little time between the Adhan and the Iqama." Sho'ba said: "There used to be a very short interval between the two (Adhan and Iqama)."

[15] Waiting the call for prayer establishment (Iqama)

626- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him", whenever the Mu'adhdhin had finished the first (call) (Adhan) for Fajr prayer, used to offer two light Rak'as before the Fajr prayer. Then he used to lie on his right side until the Mu'adhdhin came.

[16] There is (optional) prayer in the interval between each two Adhans: (the call for prayer due time (Adhan), and the call for establishing the prayer (Iqama)

627- Abdullah Ibn Mughaffal Al'muzni "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said thrice: "There is a prayer between the two Adhans (the call for prayer due time "Adhan" and the call for establishing the prayer "Iqama")" and he added in the third: " For the one who wants to pray."

[17] The opinion that a single one should call for prayer in travelling

628- Malik Ibn Al'howairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us.

أَذانُ بلالٍ من سَحُورِه، فإنَّهُ يُؤَذِّنُ، أَوْ يُنادي بِلَيلٍ، لِيَرجِعَ قائِمَكُمْ وَلِيُنَبِّهَ نَائِمَكُمْ، ولَيسَ أنْ يقولَ الفَجرُ، أو الصُّبحُ». وقالَ بأصابعِه، ورفعَها إلى فوقُ، وطأطَأَ إلى أسفَلُ: «حتى يقولَ هكذا». وقالَ زُهيرٌ بسبَّابتَيهِ، إِحداهُما فوقَ الأُخرى، ثُمَّ مَدَّها عن يمينِهِ وشِمالِهِ.

[الحديث ٦٢١ ـ طرفاه في: ٥٢٩٨، ٧٢٤٧]

٦٢٢ و٦٢٣ ـ حدثنا إسحاقُ قال: أخبرَنا أبو أُسامةَ قال: عُبيدُ اللهِ حدَّثنا: عَنِ القاسِمِ بْنِ مُحمَّدٍ، عن عائشةَ. وعن نافعٍ، عن ابنِ عُمرَ: أنَّ رسولَ اللهِ ﷺ قال: (ح). وحدَّثني يوسفُ بنُ عيسى المَروزيُّ قال: حدَّثنا الفضلُ قالَ: حدَّثنا عُبيدُ اللهِ بنُ عُمَرَ، عَنِ القاسمِ بنِ مُحمَّدٍ، عن عائشَةَ، عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «إنَّ بلالاً يُؤَذِّنُ بِلَيلٍ، فكُلُوا واشرَبُوا حتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ».

[طرفه في: ٦١٧]

١٤ ـ باب كَمْ بَيْنَ الأذانِ والإقامَةِ وَمَنْ يَنْتَظِرُ الإقامَةَ

٦٢٤ ـ حدثنا إسحاقُ الواسِطيُّ قال: حدَّثنا خالِدٌ، عَنِ الجُريريِّ، عَنِ ابنِ بُريدةَ، عَنْ عَبدِ اللهِ بنِ مُغَفَّلٍ المُزنيِّ: أنَّ رَسولَ اللهِ ﷺ قال: «بينَ كُلِّ أذانَينِ صَلاةٌ ـ ثلاثاً ـ لِمَنْ شاءَ». [الحديث ٦٢٤ طرفه في: ٦٢٧]

٦٢٥ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا غُندَرٌ قالَ: حدَّثنا شُعْبَةُ قالَ: سمِعتُ عَمرَو بنَ عامِرٍ الأنصاريَّ، عَنْ أَنَسِ بنِ مالِكٍ قال: كانَ المؤذِّنُ إذا أذَّنَ، قامَ ناسٌ مِن أصحابِ النَّبيِّ ﷺ يَبْتَدِرُونَ السَّوارِيَ، حَتَّى يَخرُجَ النَّبيُّ ﷺ وَهُمْ كَذلِكَ، يُصلُّونَ الرَّكعَتَينِ قَبلَ المَغرِبِ، ولَمْ يَكُنْ بينَ الأَذانِ والإقامَةِ شَيءٌ. قالَ عُثمانُ بْنُ جَبَلَةَ، وأَبُو داوُدَ عَنْ شُعْبَةَ: لَمْ يَكُنْ بَينَهُما إلاَّ قَليلٌ.

[طرفه في: ٥٠٣].

١٥ ـ باب مَنِ انْتَظَرَ الإقامَةَ

٦٢٦ ـ حدثنا أبو اليَمانِ قال: أخبرَنا شُعيبٌ، عنِ الزُّهريِّ قال: أخبرَني عُروةُ بنُ الزُّبيرِ: أنَّ عائشةَ قالتْ: كانَ رَسولُ اللهِ ﷺ إذا سَكَتَ المُؤذِّنُ بالأُولى مِن صَلاةِ الفَجرِ، قامَ فَركَعَ ركعتينِ خَفيفَتينِ قَبلَ صَلاةِ الفَجرِ، بَعدَ أنْ يَستَبينَ الفَجْرُ، ثُمَّ اضطَجَعَ عَلى شِقِّهِ الأيمَنِ، حَتَّى يَأْتِيَهُ المُؤَذِّنُ لِلإقامَةِ. [الحديث ٦٢٦ ـ أطرافه في: ٩٩٤، ١١٢٣، ١١٦٠، ١١٧٠، ٦٣١٠].

١٦ ـ باب بَينَ كُلِّ أذانَينِ صَلاةٌ لِمَنْ شاءَ

٦٢٧ ـ حدثنا عَبدُ اللهِ بنُ يَزيدَ قالَ: حَدَّثنا كَهْمَسُ بْنُ الحَسَنِ، عَنْ عَبدِ اللهِ بنِ بُرَيدَةَ، عَن عَبدِ اللهِ بنِ مُغَفَّلٍ قالَ: قالَ النَّبيُّ ﷺ: «بينَ كُلِّ أذانَينِ صَلاةٌ، بينَ كُلِّ أذانَينِ صَلاةٌ». ثُمَّ قالَ في الثَّالثةِ: «لِمَنْ شاءَ».

١٧ ـ باب مَنْ قالَ: لِيُؤَذِّنْ فِي السَّفَرِ مُؤَذِّنٌ واحِدٌ

٦٢٨ ـ حدثنا مُعلَّى بنُ أَسَدٍ قالَ: حَدَّثَنا وُهَيبٌ، عَنْ أيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ مالِكِ بنِ

When he realized our longing for our families, he said to us: "Go back and stay with your families to teach them the religion, and offer the prayer. But one of you should pronounce the call (Adhan) for the prayer when its time is due, as well as the oldest one amongst you should lead the prayer."

[18] The call for the prayer (Adhan) during the journeys, in Arafat, and on Friday; and the Mu'adhdhin's saying: "Pray at your homes."

629- Abu'dharr "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" on a journey and the Mu'adhdhin (the prayer caller) wanted to pronounce the Adhan (call) for the Dhuhr prayer. The Prophet "Allah's blessing and peace be upon him" said: "Let it become cooler." He again (after a while) wanted to pronounce the Adhan but The Prophet "Allah's blessing and peace be upon him" said to him: "Let it become cooler." He again (after a while) wanted to pronounce the Adhan but The Prophet "Allah's blessing and peace be upon him" said to him: "Let it become cooler" till we saw the shadows of hillocks. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The horridness of the heat is from the heat of The Hell."

630- Malik Ibn Al'howairith "Allah be pleased with him" narrated: Two men came to The Prophet "Allah's blessing and peace be upon him" with the intention of a journey. The Prophet "Allah's blessing and peace be upon him" said: "When you set out, pronounce a call for prayer due time (Adhan) and then another for establishing the prayer (Iqama) and the oldest of you should lead the prayer."

631- Malik Ibn Al'howairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he asked us about whom we left behind. We told him. Then he said to us: "Go back and stay with your families to teach them (the religion), and order them (to do good; and he said things which I might, or might not keep) You should offer the prayer in the same way you saw me performing it. But one of you should pronounce the call (Adhan) for the prayer when its time is due, as well as the oldest one amongst you should lead the prayer."

632- Nafi narrated: Once in a cold night, Ibn Omar pronounced the Adhan for the prayer at Dajnan (a mountain) and then said: "Pray at your homes." Then he informed us that Allah's Apostle "Allah's blessing and peace be upon him" used to tell the Mu'adhdhin to pronounce Adhan and say: "Pray at your homes" at the end of the Adhan, on a rainy or a very cold night during the journey."

الحُوَيرِثِ: أَتيتُ النَّبيَّ ﷺ في نَفَرٍ مِنْ قَوْمي، فَأَقَمْنا عِنْدَهُ عِشرينَ لَيلَةً، وكانَ رَحيماً رَفيقاً، فَلَمّا رَأى شَوْقَنا إِلَى أَهَالِينَا، قَالَ: «ارجِعُوا فكونُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَصَلُّوا، فإِذَا حَضَرتِ الصَّلاةُ، فَليُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[الحديث ٦٢٨ ـ أطرافه في: ٦٣٠، ٦٣١، ٦٥٨، ٦٨٥، ٨١٩، ٢٨٤٨، ٦٠٠٨، ٧٢٤٦].

١٨ ـ باب الأذانِ لِلمُسافِرِ، إِذا كانُوا جَماعَةً، والإِقامَةِ، وكذلِكَ بِعَرَفَةَ وَجَمْعٍ، وَقَوْلِ المُؤَذِّنِ: الصَّلاةُ في الرِّحالِ، في اللَّيلَةِ البارِدَةِ أَوِ المَطيرَةِ

٦٢٩ ـ حدّثنا مُسْلِمُ بنُ إِبراهيمَ قَالَ: حَدَّثَنا شُعْبَةُ، عَنِ المُهَاجِرِ أَبي الحَسَنِ، عَنْ زَيدِ بنِ وَهْبٍ، عَنْ أَبي ذَرٍّ قالَ: كُنّا مَعَ النَّبيِّ ﷺ في سَفَرٍ، فَأَرَادَ المُؤَذِّنُ أَنْ يُؤَذِّنَ، فقالَ لَهُ: «أَبرِدْ». ثُمَّ أَرادَ أَنْ يُؤَذِّنَ، فقالَ لَهُ: «أَبرِدْ». ثُمَّ أَرادَ أَنْ يُؤَذِّنَ فقالَ لَهُ: «أَبرِدْ» حَتّى ساوى الظِّلُّ التُّلُولَ، فَقالَ النَّبيُّ ﷺ: «إِنَّ شِدَّةَ الحَرِّ مِنْ فَيحِ جَهَنَّمَ».

[طرفه في: ٥٣٥].

٦٣٠ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حَدَّثَنا سُفيانُ، عَنْ خالِدٍ الحَذّاءِ، عَنْ أَبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيرِثِ قالَ: أَتى رَجُلانِ النَّبيَّ ﷺ يُريدانِ السَّفَرَ، فَقالَ النَّبيُّ ﷺ: «إِذا أَنْتُما خَرَجْتُما، فَأَذِّنا، ثُمَّ أَقيما، ثُمَّ لِيَؤُمَّكُما أَكْبَرُكُما».

[طرفه في: ٦٢٨].

٦٣١ ـ حدّثنا مُحَمَّدُ بنُ المُثَنّى قالَ: حَدَّثَنا عَبْدُ الوَهّابِ قالَ: حَدَّثَنا أَيُّوبُ، عَنْ أَبي قِلابَةَ قالَ: حَدَّثَنا مالِكٌ: أَتَينا إِلَى النَّبيِّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقارِبُونَ، فَأَقَمْنا عِنْدَهُ عِشرينَ يَوماً وَلَيلَةً، وَكانَ رَسُولُ اللهِ ﷺ رَحيماً رَفيقاً، فَلَمّا ظَنَّ أَنّا قَدِ اشْتَهَينا أَهْلَنا، أَوْ قَدِ اشْتَقْنا، سَأَلَنا عَمَّنْ تَرَكْنا بَعْدَنا؟ فَأَخْبَرْنَاهُ، قالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ». وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا، أَوْ لاَ أَحْفَظُهَا: «وَصَلُّوا كما رَأَيتُمُوني أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨].

٦٣٢ ـ حدّثنا مُسَدَّدٌ قالَ: أَخْبَرَنا يَحْيى، عَنْ عُبَيدِ اللهِ بنِ عُمَرَ قالَ: حَدَّثَني نافِعٌ قالَ: أَذَّنَ ابْنُ عُمَرَ في لَيلَةٍ بارِدَةٍ بِضَجْنانَ، ثُمَّ قالَ: صَلُّوا في رِحالِكُمْ. فَأَخْبَرَنا: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَأْمُرُ مُؤَذِّناً يُؤَذِّنُ، ثُمَّ يَقُولُ عَلى إِثْرِهِ: «أَلاَ صَلُّوا في الرِّحالِ»، في اللَّيلَةِ البارِدَةِ، أَوِ المَطيرَةِ في

باب ١٨ ـ قوله: وجمع وهو المزدلفة وسمي لاجتماع الناس فيها ليلة العيد (شارح).

ـ قوله: الصلاة في الرحال أي أدوها أو بالرفع مبتدأ خبره في الرحال (شارح).

٦٣٠ـ قوله: ليؤمكما بسكون اللام وكسرها (شارح).

٦٣٢ـ قوله: ضجنان جبيل على بريد من مكة (شارح).

633- Awn Ibn Abu'juhaifa narrated from his father: "I saw Allah's Apostle at (a place called) Al'abtah. Bilal came and informed him about the prayer and then got out with a short spear (or stick) which he planted in front of Allah's Apostle at Al'abtah and pronounced the call for establishing the prayer (Iqama)."

[19] Could the Mu'adhdhin turn his face from side to side while calling for prayer

Bilal was reported to have put his fingers in his ears (while calling for prayer). But Ibn Omar did not do so. Moreover, Ibrahim was reported to have said: "There would be no harm if one pronounced the call for prayer without performing ablution." But Ata replied: "The ablution is true and (of the) sunna." A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to celebrate Allah in all of his cases.

634- Awn Ibn Abu'juhaifa narrated from his father: "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer."

[20] A man's saying: "We missed the prayer."

635- Abdullah Ibn Abu'quatada reported from his father: "While we were praying with the Prophet "Allah's blessing and peace be upon him", he heard the noise of some people. After the prayer he asked: "What is the matter?" They replied: "We were hurrying for the prayer. " He said: "Do not make haste for the prayer, and whenever you come for the prayer, you should come calmly, and pray whatever you get (with people) and complete what you have missed."

[21] One should come to prayer calmly and solemnly

636- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you hear the call for prayer establishment, proceed to offer the prayer calmly and solemnly and do not make haste. Pray whatever you are able to catch and complete whatever you have missed.

[22] At any moment could one stand for prayer when he hears the call for its establishment

637- Abdullah Ibn Abu'quatada narrated that his father had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the call for prayer establishment (Iqama) is pronounced then do not stand for the prayer till you see me (in front of you)."

السَّفَرِ. [الحديث ٦٣٢ ـ طرفه في: ٦٦٦]

٦٣٣ ـ حدّثنا إِسْحاقُ قالَ: أَخْبَرَنا جَعْفَرُ بْنُ عَوْنٍ قالَ: حَدَّثَنا أَبُو العُمَيْسِ، عَنْ عَوْنِ بْنِ أَبي جُحَيْفَةَ، عَنْ أَبِيهِ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِالأَبْطَحِ، فَجاءَهُ بِلالٌ فَآذَنَهُ بِالصَّلاةِ، ثُمَّ خَرَجَ بِلالٌ بِالعَنَزَةِ حَتّى رَكَزَها بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ بِالأَبْطَحِ، وَأَقامَ الصَّلاةَ.

[طرفه في: ١٨٧].

١٩ ـ باب هَل يَتَتَبَّعُ المُؤَذِّنُ فاهُ هاهُنا وَهاهُنا؟ وَهَل يَلْتَفِتُ فِي الأَذانِ؟

وَيُذْكَرُ عَنْ بِلالٍ: أَنَّهُ جَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَكانَ ابْنُ عُمَرَ لا يَجْعَلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَقالَ إِبْراهِيمُ: لا بَأْسَ أَنْ يُؤَذِّنَ عَلى غَيْرِ وُضُوءٍ. وَقالَ عَطاءٌ: الوُضُوءُ حَقٌّ وَسُنَّةٌ. وَقالَتْ عائِشَةُ: كانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلى كُلِّ أَحْيانِهِ.

٦٣٤ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنا سُفْيانُ، عَنْ عَوْنِ بْنِ أَبي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّهُ رَأَى بِلالاً يُؤَذِّنُ، فَجَعَلْتُ أَتَتَبَّعُ فاهُ هاهُنا وَهاهُنا بِالأَذانِ. [طرفه في: ١٨٧].

٢٠ ـ باب قَوْلِ الرَّجُلِ: فَاتَتْنَا الصَّلاةُ

وَكَرِهَ ابْنُ سِيرِينَ أَنْ يَقُولَ: فاتَتْنا الصَّلاةُ، وَلْكِنْ لِيَقُلْ: لَمْ نُدْرِكْ. وَقَوْلُ النَّبِيِّ ﷺ أَصَحُّ.

٦٣٥ ـ حدّثنا أبو نعيم قال: حَدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبي قَتادَةَ، عَنْ أَبِيهِ قالَ: بَيْنَما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ سَمِعَ جَلَبَةَ رِجالٍ، فَلَمَّا صَلّى قالَ: «ما شَأْنُكُمْ»؟ قالُوا: اسْتَعْجَلْنا إِلَى الصَّلاةِ. قالَ: «فَلا تَفْعَلُوا، إِذا أَتَيْتُمُ الصَّلاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَما أَدْرَكْتُمْ فَصَلُّوا، وَما فاتَكُمْ فَأَتِمُّوا».

٢١ ـ باب لا يَسْعى إِلَى الصَّلاةِ، وَلْيَأْتِ بِالسَّكِينَةِ وَالوَقارِ

وَقالَ: «ما أَدْرَكْتُمْ فَصَلُّوا، وَما فاتَكُمْ فَأَتِمُّوا». قالَهُ أَبُو قَتادَةَ، عَنِ النَّبِيِّ ﷺ.

٦٣٦ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ قالَ: حَدَّثَنا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هريرةَ، عَنِ النَّبِيِّ ﷺ. وَعَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذا سَمِعْتُمُ الإِقامَةَ فامْشُوا إِلَى الصَّلاةِ، وَعَلَيْكُمْ بِالسَّكِينَةِ وَالوَقارِ، وَلا تُسْرِعُوا، فَما أَدْرَكْتُمْ فَصَلُّوا، وَما فاتَكُمْ فَأَتِمُّوا».

[الحديث ٦٣٦ ـ طرفه في: ٩٠٨].

٢٢ ـ باب مَتى يَقُومُ النَّاسُ إِذا رَأَوُا الإِمامَ عِنْدَ الإِقامَةِ

٦٣٧ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ قالَ: حَدَّثَنا هِشامٌ قالَ: كَتَبَ إِلَيَّ يَحْيى: عَنْ عَبْدِ اللَّهِ بْنِ

باب ١٩ ـ قوله: يتتبع من التتبع وللأصيلي يتبع بضم التحتية وسكون الفوقية وكسر الباء من الاتباع (شارح).

٦٣٤ـ قوله: فجعلت أتتبع أي وتتبعه فرع تتبع المؤذن وهذا وجه الاستدلال.

[23] One should not proceed for prayer hastily, but should come calmly and solemnly

638- Abdullah Ibn Abu'quatada narrated that his father had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the call for prayer establishment (Iqama) is pronounced then do not stand for the prayer till you see me (in front of you). You should do it calmly."

[24] Could one get out of the mosque for some reason

639- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went out (of the mosque) when the call for prayer establishment (Iqama) had been pronounced and the rows straightened. The Prophet stood at his praying place and we waited for the Prophet to begin the prayer with Takbir. He left and ordered us: "Remain in your places." We kept on standing till the Prophet returned with the water trickling from his head for he had taken a bath (of ceremonial impurity).

[25] If the imam said: "Keep standing in your places(until he returned, they would wait him

640- Abu'huraira "Allah be pleased with him" reported: Once the prayer was established and the rows were straightened. Then The Messenger of Allah "Allah's blessing and peace be upon him" came out and proceeded to lead the prayer. But he was in the state of ceremonial impurity (after sexual intercourse). He said (to people): "Keep standing in your places."

Then he went out and took a bath, after which he returned with the water dropping from his head. Then, he led the prayer.

[26] A man's saying: We have not yet prayed

641- Jaber Ibn Abdullah "Allah be pleased with both" reported: On The Day of The Trench, Omar Ibn Al'khattab went to the Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah, I could not pray (the Asr) till the sun had set." Omar told this to the Prophet at the time when a fasting person had broken his fast. The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I have not yet pray it." The Prophet then went to Buthan and I was with him. He performed ablution and offered the Asr prayer after the sun had set, followed by the Maghrib prayer.

[27] Some need could appear to the imam after pronouncing the prayer establishment that he finishes before prayer

642- Anas "Allah be pleased with him" narrated: Once the prayer establishment was pronounced and The Prophet "Allah's blessing and peace be

أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي».

[الحديث ٦٣٧ ـ طرفاه في: ٦٣٨، ٩٠٩].

٢٣ ـ باب لا يَسْعى إِلَى الصَّلاةِ مُسْتَعْجِلاً، وَلْيَقُمْ بِالسَّكِينَةِ وَالوَقارِ

٦٣٨ ـ حدّثنا أبو نُعَيم قال: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلاَةُ، فَلاَ تَقُومُوا حَتَّى تَرَوْنِي، وَعَلَيكُم بِالسَّكِينَةِ».

[طرفه في: ٦٣٧].

٢٤ ـ باب هَل يَخْرُجُ من المَسْجِدِ لِعِلَّةٍ؟

٦٣٩ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ، وَقَدْ أُقِيمَتِ الصَّلاَةُ وَعُدِّلَتِ الصُّفُوفُ، حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ، انْتَظَرْنَا أَنْ يُكَبِّرَ، انْصَرَفَ، قَالَ: «عَلَى مَكَانِكُمْ». فمكثنا على هيئتنا، حتى خرج إلينا ينطِفُ رأسُه ماءً، وقد اغتسل.

٢٥ ـ باب إِذَا قَالَ الإِمامُ: مَكانَكُمْ، حَتَّى رَجَعَ انْتَظَرُوهُ

٦٤٠ ـ حدّثنا إسحاق قال: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ الصَّلاَةُ، فَسَوَّى النَّاسُ صُفُوفَهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فتقدم، وهو جُنُب، ثُمَّ قَالَ: «عَلَى مَكَانِكُمْ». فَرَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ ماءً، فَصَلَّى بِهِمْ.

٢٦ ـ باب قَوْلِ الرَّجُلِ: ما صَلَّينا

٦٤١ ـ حدّثنا أبو نُعَيم قال: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيى قَالَ، سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ جاءَهُ عُمَرُ بْنُ الخَطَّابِ يَوْمَ الخَنْدَقِ، فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ ما كِدْتُ أَنْ أُصَلِّي، حَتَّى كادَتِ الشَّمْسُ تَغْرُبُ، وَذٰلِكَ بَعْدَ ما أَفطَرَ الصَّائِمُ، فَقَالَ النَّبِيُّ ﷺ: «وَاللَّهِ ما صَلَّيتُها». فنزل النبي ﷺ إلى بُطحان وأنا معه، فتوضأ ثم صلى، يعني العصر، بعد ما غَرَبَتِ الشمس، ثمَّ صَلَّى بَعْدَها المَغْرِبَ.

[طرفه في: ٥٩٦].

٢٧ ـ باب الإمام تَعْرِضُ لَهُ الحَاجَةُ بَعْدَ الإقامَةِ

٦٤٢ ـ حدّثنا أبو معمر عبدُ الله بنُ عمرو قال: حدّثنا عبدُ الوارث قال: حدّثنا عبدُ العزيز

٦٣٩ـ قوله: ينطف بكسر الطاء وضمها (شارح).

upon him" was talking to a man (in a low voice) in a corner of the mosque. He did not lead the prayer till (some of) the people had slept (dozed in their sitting posture).

[28] What about talking after the call of establishing prayer is pronounced

643- Anas Ibn Malik “Allah be pleased with him” narrated: Once the call for establishing the prayer was pronounced; and a man came to the Prophet and detained him (from the prayer).

On the other hand, Al’hasan was reported to have said: “If one’s mother prevented him from going out to perform The Isha prayer in congregation, because of her pity for him, he should not obey her.

[29] The prayer in congregation is necessarily obligatory

644- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer.”

[30] The excellence of congregational prayer

645- Ibn Omar “Allah be pleased with both” told: Allah's Apostle "Allah's blessing and peace be upon him" said: "The prayer in congregation is twenty-seven times superior to the prayer offered by person alone."

646- Abu’sa’eed Al’khudri “Allah be pleased with him” narrated that he had heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “The prayer in congregation is twenty-five times more superior than the prayer performed by one alone.”

647- Abu’huraira “Allah be pleased with him” narrated: Allah’s Apostle “Allah’s blessing and peace be upon him” said: "The reward of one’s prayer in congregation is twenty-five times greater than that of the prayer offered in his home or in the market (alone). This is because if he performs ablution perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and one sin is taken off (erased) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah’s Blessings and forgiveness for him

ابنُ صُهيب، عَنْ أَنَس قَالَ: أُقِيمَتِ الصَّلاةُ، وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلاً فِي جانِبِ المَسْجِدِ، فَمَا قَامَ إِلَى الصَّلاةِ حَتَّى نَامَ القَوْمُ. [الحديث ٦٤٢ ـ طرفاه في: ٦٤٣، ٦٢٩٢].

٢٨ ـ باب الكَلَامِ إِذَا أُقِيمَتِ الصَّلاةُ

٦٤٣ ـ حدّثنا عَيَّاشُ بنُ الوَليدِ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا حُمَيدٌ قَالَ: سَأَلْتُ ثَابِتاً البُنَانِيَّ، عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقامُ الصَّلاةُ؟ فَحدَّثني عَنْ أَنَسِ بن مالِكٍ قَالَ: أُقِيمَتِ الصَّلاةُ فَعَرَضَ لِلنَّبِيِّ ﷺ رَجُلٌ، فَحَبَسَهُ بَعْدَ ما أُقِيمَتِ الصَّلاةُ. وَقالَ الحسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ العِشاءِ فِي جَماعَةٍ، شَفَقَةً عَلَيْهِ، لَمْ يُطِعْها. [طرفه في: ٦٤٢].

٢٩ ـ باب وُجُوبِ صَلاةِ الجَمَاعَةِ

وَقالَ الحَسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ العِشاءِ فِي الجَماعَةِ، شَفَقَةً، لَمْ يُطِعْهَا.

٦٤٤ ـ حدّثنا عَبْدُ اللّهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبُ، ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنُ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمُّ النَّاسَ، ثُمَّ أُخالِفُ إِلَى رِجالٍ فَأُحَرِّقُ عَلَيهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ: أَنَّهُ يَجِدُ عَرْقاً سَمِيناً، أَوْ مِرْماتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ العِشاءَ».

[الحديث ٦٤٤ ـ أطرافه في: ٦٥٧، ٢٤٢٠، ٧٢٢٤].

٣٠ ـ باب فَضْلِ صَلاةِ الجَمَاعَةِ

وَكانَ الأَسْوَدُ إِذا فاتَتْهُ الجَماعَةُ ذَهَبَ إِلى مَسْجِدٍ آخَرَ. وَجاءَ أَنَسٌ إِلى مَسْجِدٍ قَدْ صُلِّيَ فِيهِ فَأَذَّنَ وَأَقامَ، وَصَلَّى جَماعَةً.

٦٤٥ ـ حدّثنا عَبْدُ اللّهِ بنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّهِ بنِ عُمَرَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «صَلاةُ الجَماعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[الحديث ٦٤٥ ـ طرفه في: ٦٤٩].

٦٤٦ ـ حَدّثَنَا عَبْدُ اللّهِ بنُ يُوسُفَ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنِي ابنُ الهَادِ، عَنْ عَبْدِ اللّهِ بنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «صَلاةُ الجَماعَةِ تَفْضُلُ صَلاةَ الفَذِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

٦٤٧ ـ حدّثنا مُوسى بنُ إِسْماعِيلَ قالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ أَبا صالِحٍ يَقُولُ: سَمِعْتُ أَبا هُرَيرَةَ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «صَلاةُ الرَّجُلِ فِي الجَماعَةِ تُضَعَّفُ عَلَى صَلاتِهِ فِي بَيْتِهِ، وَفِي سُوقِهِ، خَمْساً وَعِشْرِينَ ضِعْفاً، وَذلِكَ أَنَّهُ: إِذا تَوَضَّأَ فَأَحْسَنَ

٦٤٤ ـ قوله: العرق بفتح العين وسكون الراء العظم الذي عليه بقية لحم أو قطعة لحم والمرماة بكسر الميم وقد تفتح ظلف الشاة أو ما بين ظلفها من اللحم كذا نقل عن البخاري.

as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him, be Merciful and kind to him. " One is regarded in prayer as long as he is expecting for the prayer."

[31] The excellence of Dawn (Fajr) prayer in congregation

648- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "The reward of the prayer in congregation is twenty-five times better than that of the prayer performed by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer." Abu'huraira then added: "Recite (from) the Holy Book if you wish: "Establish regular prayers- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony." (The Night Journey "Al'isra" 78)

649- Ibn Omar "Allah be pleased with both" narrated that it (the reward of the prayer in congregation) is twenty-seven times greater (than one's prayer which he performs alone).

650- Ommud'darda was reported to have said: "Once Abud'darda entered the house angrily. I said to him: "What makes you angry? " He replied: "By Allah! I do know nothing of those good traditions (which were used to be done before) offered (now) by the followers of Mohammad except performing the congregational prayer."

651- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people who get the most tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next in farness and so on. Similarly he who waits to pray with the Imam has greater reward than one who prays and goes to bed. "

[32] The virtue of hurrying up to the prayer of Dhuhr when it is very hot

652- Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was going on a way, he saw a thorny branch which he removed from the way and Allah became pleased by his action and forgave him for that."

653- Then The Prophet "Allah's blessing and peace be upon him" said, (according to the same narrator): "Five are martyrs: One who dies of plague, one who dies of an Abdominal disease, one who dies of drowning, one who is buried alive and dies and one who is killed in Allah's cause." The Prophet "Allah's blessing and peace be upon him" further said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so. If they knew the reward of offering the Dhuhr prayer early

الوُضوءَ، ثُمَّ خَرَجَ إِلَى المَسْجِدِ، لا يُخْرِجُهُ إِلاَّ الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً، إلا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإذا صَلَّى، لَمْ تَزَلِ المَلائِكَةُ تُصَلِّي عَلَيهِ، مادَامَ فِي مُصَلاَّهُ: اللَّهُمَّ صَلِّ عليهِ، اللَّهُمَّ ارحَمْهُ، ولا يَزالُ أَحَدُكُم فِي صَلاةٍ ما انتظرَ الصَّلاةَ».

[طرفه في: ١٧٦].

٣١ ـ بابُ فَضْلِ صَلاةِ الفَجْرِ فِي جَمَاعَةٍ

٦٤٨ ـ حدّثنا أَبُو اليَمانِ قال: أَخبَرَنا شُعَيبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ، وأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحمٰنِ: أنّ أبَا هُرَيرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَفضُلُ صَلاَةُ الجَمِيعِ صَلاَةَ أَحَدِكُمْ وَحْدَهُ، بِخَمْسٍ وَعِشرِينَ جُزءاً، وَتَجْتَمِعُ مَلائِكَةُ اللَّيلِ وَمَلاَئِكَةُ النَّهارِ فِي صَلاةِ الفَجْرِ». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ: فاقرَؤوا إِنْ شِئْتُم: ﴿إِنَّ قُرْآنَ الفَجْرِ كانَ مَشْهُوداً﴾ [الإسراء: ٧٨].

[طرفه في: ١٧٦].

٦٤٩ ـ قَالَ شُعَيبٌ: وَحَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ قَالَ: تَفضُلُهَا بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

[طرفه في: ٦٤٥].

٦٥٠ ـ حدّثنا عُمَرُ بْنُ حَفصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ سَالِماً قالَ: سَمِعْتُ أُمَّ الدَّرْداءِ تقولُ: دخَلَ عَلَيَّ أَبُو الدَّرْداءِ وَهُوَ مُغْضَبٌ، فَقُلتُ: ما أَغْضَبَكَ؟ فَقالَ: وَاللَّهِ ما أَعرِفُ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ شَيئاً، إلاّ أنّهُم يُصَلُّونَ جَمِيعاً.

٦٥١ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أبي مُوسى قالَ: قَالَ النَّبيُّ ﷺ: «أَعظَمُ النّاسِ أَجْراً فِي الصَّلاةِ أَبْعَدُهُمْ فَأبْعَدُهُمْ مَمْشًى، وَالَّذِي يَنْتَظِرُ الصَّلاَةَ، حَتَّى يُصَلِّيَهَا مَعَ الإمامِ، أَعْظَمُ أَجْراً مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ».

٣٢ ـ بابُ فَضْلِ التَّهْجِيرِ إِلَى الظُّهْرِ

٦٥٢ ـ حدّثنا قتيبَة، عن مالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أبِي هُرَيرَةَ: أَنّ رَسُولَ اللَّهِ ﷺ قالَ: «بَينما رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ».

[الحديث ٦٥٢ ـ طرفه في: ٢٤٧٢].

٦٥٣ ـ ثُمَّ قَالَ: «الشُّهَدَاءُ خَمسَةٌ: المَطْعُونُ، وَالمَبْطُونُ، وَالغَرِيقُ، وَصَاحِبُ الهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ». وَقَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ

٦٥١ـ قوله: ابن المعلى وفي بعض النسخ ابن العلاء.

(in its due time), they would race for it."

654- (The Messenger of Allah "Allah's blessing and peace be upon him" added in the same narration): "If they knew the reward for Isha and Fajr prayers (in congregation), they would attend them even if they were to crawl."

[33] One's traces (as going to prayer in the mosque) is accounted to be rewarded

655- Anas "Allah be pleased with him" reported: (people of Banu'salima wanted to move to a place near The Prophet "Allah's blessing and peace be upon him" but Allah's Apostle "Allah's blessing and peace be upon him" disliked the idea of leaving their houses uninhabited). He said: "O Banu'salama! Don't you think that you will get the reward for your footprints!"

on the other hand, Mujahid said, regarding the meaning of Allah's saying: "Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." (Ya Sin 12): "he meant their steps (towards the mosques)."

656- Anas "Allah be pleased with him" reported: people of Banu'salima wanted to move to a place near The Prophet "Allah's blessing and peace be upon him" but Allah's Apostle "Allah's blessing and peace be upon him" disliked the idea of leaving their houses uninhabited). He said: " Don't you think that you will get the reward for your footprints!" (he meant their steps according to Mujahid).

[34] The virtue of Isha prayer in congregation

657- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "No prayer is heavier for the hypocrites than the Fajr and the Isha prayers. If they knew the reward for these prayers at their prescribed times, they would certainly proceed (to the mosques) even if they had to crawl. I was about to order someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would collect firewood and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. "

[35] The congregational prayer could be performed by two and more

658- Malik Ibn Al'howairith narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (to the two persons who wanted to set out on a journey): "If the prayer due time comes, pronounce the call for prayer and then the call for its establishment. The older should lead you in prayer."

[36] The virtue of he, who sits and expects for prayer in the mosque

659- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep asking Allah's blessing for any of you as long as he is sitting in his praying place provided that he would neither pass wind nor make sound. (the angels say): "O Allah! Forgive him! O Allah! Be merciful to him!" one is considered to be in

يَسْتَهِمُوا لاسْتَهَمُوا عَلَيهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاسْتَبَقُوا إِلَيهِ».

[الحديث ٦٥٣ ـ أطرافه في: ٧٢٠، ٢٨٢٩، ٥٧٣٣].

٦٥٤ ـ «وَلَوْ يَعْلَمُونَ مَا فِي العَتَمَةِ وَالصُّبْحِ لأتَوْهُمَا وَلَوْ حَبْواً».

[طرفه في: ٦١٥].

٣٣ ـ باب احْتِسَابِ الآثَارِ

٦٥٥ ـ حدّثنا محمّدُ بنُ عبدِ اللَّهِ بنِ حَوْشَبٍ قال: حدَّثَنا عبدُ الوهَّابِ قال: حدَّثنا حُمَيدٌ، عن أنسٍ قال: قال النبيُّ ﷺ: «يا بني سَلِمَةَ، ألا تَحتَسِبونَ آثارَكم»؟ وقال مُجاهِدٌ في قولِه: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾ [يس: ١٢]. قال: خُطاهُم.

[الحديث ٦٥٥ ـ طرفاه في: ٦٥٦، ١٨٨٧].

٦٥٦ ـ وقال ابْنُ أبي مَرْيَمَ: أخبَرَنا يَحيى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيدٌ: حَدَّثَنِي أَنَسٌ: أن بَنِي سَلِمَةَ أرادُوا أنْ يَتَحَوَّلوا عن مَنازِلِهم، فيَنزِلوا قريباً من النبيِّ ﷺ، قال: فكَرِهَ رَسُولُ اللَّهِ ﷺ أنْ يُعْرُوا، فقال: «ألا تَحتَسِبونَ آثارَكم»؟ قال مُجاهِدٌ: خُطاهُم: آثارُهُمْ، أنْ يُمْشَى في الأرضِ بِأرْجُلِهِمْ.

[طرفه في: ٦٥٥].

٣٤ ـ بابُ فَضْلِ العِشَاءِ في الجَمَاعَةِ

٦٥٧ ـ حدّثنا عُمَرُ بنُ حَفصٍ قَالَ: حَدَّثَنا أَبِي قَالَ: حَدَّثَنا الأَعْمَشُ قَالَ: حَدَّثَني أَبو صَالِحٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيسَ صَلاةٌ أَثْقَلَ عَلَى المُنَافِقِينَ مِنَ الفَجْرِ وَالعِشَاءِ، وَلَوْ يَعْلَمُونَ ما فِيهِمَا لأتَوْهُما وَلَوْ حَبْواً، لَقَدْ هَمَمْتُ أَنْ آمُرَ المُؤَذِّنَ فَيُقِيمَ ثُمَّ آمُرَ رَجُلاً يَؤُمُّ النَّاسَ، ثُمَّ آخُذَ شُعَلاً مِنْ نَارٍ، فَأُحَرِّقَ عَلَى مَنْ لا يَخرُجُ إِلَى الصَّلاةِ بَعْدُ».

[طرفه في: ٦٤٤].

٣٥ ـ باب اثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ

٦٥٨ ـ حدّثنا مُسَدَّدٌ قال حدّثنا يَزِيدُ بنُ زُرَيعٍ قال: حدَّثَنا خالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ مالِكِ ابْنِ الحُوَيرِثِ، عَنِ النَّبِيِّ ﷺ قال: «إِذَا حَضَرَتِ الصَّلاةُ فَأَذِّنَا وَأَقِيمَا، ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا».

[طرفه في: ٦٢٨].

٣٦ ـ باب مَنْ جَلَسَ فِي المَسْجِدِ يَنْتَظِرُ الصَّلاةَ، وَفَضْلِ المَسَاجِدِ

٦٥٩ ـ حدّثنا عبدُ اللهِ بنُ مَسلَمةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «المَلائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَادَامَ فِي مُصَلاهُ، مَالَمْ يُحْدِثْ: اللَّهُمَّ اغفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، لا يَزَالُ أَحَدُكُمْ فِي صَلاةٍ مَادَامَتِ الصَّلاةُ تَحْبِسُهُ، لا يَمْنَعُهُ أَنْ

prayer so long as he is expecting for prayer with nothing to detain him from returning to his family but the prayer."

660- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a man whose heart is attached to the mosques (by praying the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for adultery with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

661- Anas "Allah be pleased with him" was asked: "Did The Messenger of Allah "Allah's blessing and peace be upon him" took a seal?" Anas replied: "Yes. Once, he delayed Isha prayer to the middle of the night when he came to us after he had offered the prayer and said: "People prayed and slept. You have been in prayer since you waited for it." Then Anas added: As if I am looking to the glittering of his seal.

[37] The rewards of he, who always goes to the mosque every morning and afternoon

662- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will prepare for him who goes to the mosque every morning and in the afternoon (for the congregational prayer) an honourable place in Paradise with good hospitality for (what he has done of) every morning and afternoon goings."

[38] If the establishment of prayer is pronounced, there will be no prayer (to be performed) but the compulsory

663- Malik Ibn Buhaina, a man from Azd "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" passed by a man praying two Rak'as after the prayer establishment (had been pronounced). When Allah's Apostle "Allah's blessing and peace be upon him" completed the prayer, the people gathered around him (The Prophet) or that man and Allah's Apostle "Allah's blessing and peace be upon him" said to him (protesting): "Are there four Rak'as in Fajr prayer! Are there four Rak'as in Fajr prayer!"

يَنقَلِبَ إِلَى أَهْلِه إِلاَّ الصَّلاَةُ».

٦٦٠ - حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّه، يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ العَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّه، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي المَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيهِ وَتَفَرَّقَا عَلَيهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِياً، فَفَاضَتْ عَيْنَاهُ».

[الحديث ٦٦٠ - أطرافه في: ١٤٢٣، ٦٤٧٩، ٦٨٠٦].

٦٦١ - حدثنا قُتَيبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ قَالَ: سُئِلَ أَنَسٌ: هَلِ اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَماً؟ فَقَالَ: نَعَمْ، أَخَّرَ لَيلَةً صَلاَةَ العِشَاءِ إِلَى شَطْرِ اللَّيلِ، ثُمَّ أَقْبَلَ عَلَينَا بِوَجْهِه بَعْدَ مَا صَلَّى، فَقَالَ: «صَلَّى النَّاسُ وَرَقَدُوا، وَلَمْ تَزَالُوا فِي صَلاَةٍ مُنْذُ انْتَظَرْتُمُوهَا». قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِه.

[طرفه في: ٥٧٢].

٣٧ - باب فضل مَنْ غَدَا إِلى المَسْجِدِ وَمَنْ رَاحَ

٦٦٢ - حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى المَسْجِدِ وَرَاحَ، أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الجَنَّةِ، كُلَّمَا غَدَا أَوْ رَاحَ».

٣٨ - باب إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ المَكْتُوبَة

٦٦٣ - حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ ابْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَينَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ

قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعْدُ ابْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ قَالَ: سَمِعْتُ رَجُلاً مِنَ الأَزْدِ، يُقَالُ لَهُ مَالِكُ بْنُ بُحَينَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً وَقَدْ أُقِيمَتِ الصَّلاَةُ، يُصَلِّي رَكْعَتَينِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ لاَثَ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «آلصُّبْحَ أَرْبَعاً، آلصُّبْحَ أَرْبَعاً»! تَابَعَهُ غُنْدَرٌ وَمُعَاذٌ، عَنْ شُعْبَةَ فِي مَالِكٍ. وَقَالَ ابْنُ إِسْحَاقَ، عَنْ سَعْدٍ، عَنْ حَفْصٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَينَةَ. وَقَالَ حَمَّادٌ: أَخْبَرَنَا سَعْدٌ، عَنْ حَفْصٍ، عَنْ مَالِكٍ.

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٦٦٠ - قوله: «حتى لا تعلم» بنصب ميم تعلم ويجوز رفعها ذكره الشارح في باب الصدقة باليمين من كتاب الزكاة.

٦٦٣ - ويكتب ابن بحينة بزيادة ألف قاله الشارح القسطلاني.

قوله: (آلصبح) بهمزة الاستفهام الإنكاري الممدودة وقد تقصر (شارح).

[39] The patient is to attend the prayer in congregation

664- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" fell sick with the fatal illness and when the time of prayer became due as Adhan was pronounced, he said: "Tell Abu'bakr to lead the people in prayer." He was told that Abu'bakr was a softhearted man and would not be able to lead the prayer in his place. The Prophet "Allah's blessing and peace be upon him" gave the same order again but he was given the same reply. He gave the order for the third time and said: "You (women) are the companions of Joseph. Tell Abu'bakr to lead the prayer." So Abu'bakr came out to lead the prayer. In the meantime the condition of The Prophet "Allah's blessing and peace be upon him" improved a little and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu'bakr wanted to retreat but The Prophet "Allah's blessing and peace be upon him" gestured to him to remain at his place. The Prophet "Allah's blessing and peace be upon him" was brought till he sat beside Abu'bakr. Al'a'mash the sub-narrator was asked: Was The Prophet "Allah's blessing and peace be upon him" praying and Abu'bakr following him, with people following Abu'bakr in that prayer? He affirmatively nodded. The Prophet "Allah's blessing and peace be upon him" was (according to Abu'mo'awiya) said to have been sitting on the left side of Abu'bakr who was praying while standing.

665- A'isha "Allah be pleased with her" narrated: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al Abbas and another man." When Ibn Abbas was informed by Obaidullah the sub-narrator of that he said: "Do you know the other man whom A'isha did not name?" he said: "No." Ibn Abbas said: "He was Ali."

[40] When it is rainy or when one is patient, one is allowed to pray at home

666- Nafi narrated: Ibn Omar pronounced the call for prayer at a cold windy night and said: "Pray at your homes." Then he said (commenting): "The Messenger of Allah "Allah's blessing and peace be upon him" used to tell the caller for prayer, whenever it was cold and rainy, to say: "Pray at your homes."

667- Mahmud Ibn Ar'rabie narrated that Itban Ibn Malik used to lead his community in prayer. He was blind. He came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Sometimes it

٣٩ـ باب حَدِّ المَرِيضِ أَنْ يَشْهَدَ الجَمَاعَةَ

٦٦٤ ـ حدثنا عمر بن حفص بن غِيَاثٍ قال: حدثني أبي قال: حدثنا الأعمش، عن إبراهيم: قال الأسود: قال كُنَّا عند عائشة رَضِيَ اللَّهُ عنها، فذكرنا المُوَاظَبَةَ على الصَّلاةِ والتَّعْظِيمَ لها، قالتْ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، فَحَضَرَتِ الصَّلاةُ، فَأُذِّنَ، فقال: «مُروا أبا بكرٍ فليُصلِّ بالنَّاسِ». فقيلَ لَهُ: إنَّ أبا بكرٍ رَجُلٌ أَسِيفٌ، إذا قامَ في مَقَامِكَ لَم يَستطِعْ أَنْ يُصَلِّيَ بالنَّاسِ، وأعادَ، فأعادوا له، فأعادَ الثَّالثةَ فقالَ: «إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أبا بكرٍ فليُصلِّ بالنَّاسِ». فخرجَ أبو بكرٍ فصلَّى، فوجدَ النَّبيُّ ﷺ مِنْ نفسِهِ خِفَّةً، فخرجَ يُهادى بينَ رجُلينِ، كأنِّي أنظرُ رجليه تَخُطَّانِ منَ الوجعِ، فأرادَ أبو بكرٍ أن يتأخَّرَ، فأومأ إليه النَّبيُّ ﷺ أنْ مكانَكَ، ثُمَّ أُتِيَ به حتَّى جلسَ إلى جنبِهِ. قيلَ للأعمشِ: وكانَ النَّبيُّ ﷺ يُصلِّي، وأبو بكرٍ يُصلِّي بصلاتِهِ، والنَّاسُ يُصلُّونَ بصلاةِ أبي بكرٍ؟ فقالَ برأسِهِ: نعمْ. رواهُ أبو داودَ، عن شعبةَ، عن الأعمشِ: بعضَهُ. وزادَ أبو معاويةَ: جلسَ عن يسارِ أبي بكرٍ، فكانَ أبو بكرٍ يُصلِّي قائماً.

[طرفه في: ١٩٨]

٦٦٥ ـ حدثنا إبراهيمُ بنُ موسى قالَ: أخبرنا هشامُ بنُ يوسفَ، عن معمرٍ، عن الزُّهريِّ قال: أخبرني عبيدُ اللهِ بنُ عبدِ اللهِ قال: قالتْ عائشةُ: لمَّا ثقُلَ النَّبيُّ ﷺ واشتدَّ وجعُهُ، استأذنَ أزواجَهُ أنْ يُمرَّضَ في بيتي، فأذِنَّ لهُ، فخرجَ بينَ رجُلينِ تخُطُّ رِجلاهُ الأرضَ، وكانَ بينَ العبَّاسِ ورجُلٍ آخرَ. قالَ عُبيدُ اللهِ: فذكرتُ ذلكَ لابنِ عبَّاسٍ ما قالتْ عائشةُ، فقالَ لي: وهل تدري مَنِ الرَّجُلُ الَّذي لم تُسمِّ عائشةُ؟ قُلتُ: لا، قالَ: هُوَ عليُّ بنُ أبي طالبٍ.

[طرفه في: ١٩٨].

٤٠ـ بابُ الرُّخْصةِ في المطرِ والعِلَّةِ أَنْ يُصلِّيَ في رَحْلِه

٦٦٦ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قالَ: أخبرنا مالكٌ، عن نافعٍ: أنَّ ابنَ عُمرَ أذَّنَ بالصَّلاةِ، في ليلةٍ ذاتِ بردٍ وريحٍ، ثُمَّ قالَ: ألا صلُّوا في الرِّحالِ، ثُمَّ قالَ: إنَّ رسولَ اللهِ ﷺ كانَ يأمُرُ المُؤذِّنَ، إذا كانتْ ليلةٌ ذاتُ بردٍ ومطرٍ، يقولُ: «ألا صلُّوا في الرِّحالِ».

[طرفه في: ٦٣٢].

٦٦٧ ـ حدثنا إسماعيلُ قالَ: حدَّثني مالكٌ، عن ابنِ شهابٍ، عن محمودِ بنِ الرَّبيعِ الأنصاريِّ: أنَّ عِتبانَ بنَ مالكٍ، كانَ يؤمُّ قومَهُ وهو أعمى، وأنَّهُ قالَ لرسولِ اللهِ ﷺ: يا رسولَ

٦٦٤ـ قوله: (إنكن صواحب يوسف) أي في كثرة الإلحاح عليه صلى الله تعالى عليه وسلم.

٦٦٥ـ قوله (ابن عبد الله) هكذا في نسخة الشارح التي بأيدينا بعلامة المتن وهو ساقط في بعض نسخ المتن.

٦٦٧ـ قوله: (أتخذه) بالجزم لوقوعه في جواب الأمر إن تصلي فيه أتخذه وبالرفع والجملة في محل نصب صفة لمكاناً أو مستأنفة لا محل لها (شارح).

becomes dark and (sometimes) flood water is flowing (in the vally); and I am blind. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" came and said to him: "Where do you like me to pray?" he pointed to a certain place in his house, in which Allah's Apostle "Allah's blessing and peace be upon him" prayed.

[41] Does the imam lead only the attendants in prayer, and address them on Friday when it was rainy

668- Abdullah Ibn Al'harith told: Ibn Abbas "Allah be pleased with both" addressed people on a muddy day (because of rain) and when the Mu'adhdhin said: "Come for the prayer" Ibn Abbas ordered him to say: "Pray in your homes." The people began to look at one another surprisingly as if they did not like it. Ibn Abbas said: "It seems that you denied it but no doubt it was done by one who was better than me (The Prophet). It (prayer) is a strict order and I disliked to bring you out."

669- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A cloud came and it rained till the roof started leaking. In those days the roof used to be of the branches of date-palms. The prayer establishment (Iqama) was pronounced and I saw Allah's Messenger "Allah's blessing and peace be upon him" prostrating in water and mud. I saw the mark of mud on his forehead.

670- Anas "Allah be pleased with him" narrated: A man from Ansar said to The Prophet: "I cannot pray with you (in congregation)." He was a very fat man. He prepared a meal for The Prophet "Allah's blessing and peace be upon him" and invited him to his house. He spread out a mat for The Prophet, and washed one of its sides with water, on which The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as. A man from the family of Al'jarud asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" used to pray the Duha (forenoon) prayer?" Anas said: "I did never see him praying the Duha prayer except on that day."

[42] When the prayer is established and, meantime, the food is served

Ibn Omar was reported to have used to begin having the supper (before prayer)

671- A'isha "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the prayer establishment (Iqama) was pronounced and, in the same time, the supper was served, you would begin having the supper."

672- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's

اللَّهِ، إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيلُ، وَأَنَا رَجُلٌ ضَرِيرُ البَصَرِ، فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكاناً أَتَّخِذُهُ مُصَلًّى، فجاءَهُ رَسُولُ اللهِ ﷺ فقال: «أينَ تُحِبُّ أَنْ أُصَلِّيَ»؟ فَأَشَارَ إِلَى مَكانٍ مِنَ البيتِ، فَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ.

[طرفه في: ٤٢٤].

٤١ ـ بابٌ هَل يُصَلِّي الإِمَامُ بِمَنْ حَضَرَ وَهَل يَخْطُبُ يَوْمَ الجُمُعَةِ فِي المَطَرِ؟

٦٦٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ قَالَ: حَدَّثَنَا عَبْدُ الحَمِيدِ، صَاحِبُ الزِّيَادِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الحَارِثِ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ فِي يوم ذِي رَدْغٍ، فَأَمَرَ المُؤَذِّنَ لَمَّا بَلَغَ حَيَّ عَلَى الصَّلاةِ قَالَ: قُلِ: الصَّلاةُ فِي الرِّحَالِ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَكَأَنَّهُمْ أَنْكَرُوا، فَقَالَ: كَأَنَّكُمْ أَنْكَرْتُمْ هذا! إِنَّ هذا فَعَلَهُ مَنْ هُوَ خَيرٌ مِنِّي، يَعْنِي النَّبِيَّ ﷺ، إِنَّهَا عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ. وَعَنْ حَمَّادٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الحَارِثِ، عَنِ ابنِ عَبَّاسٍ: نَحْوَهُ، غَيرَ أَنَّهُ قَالَ: كَرِهْتُ أَنْ أُؤَثِّمَكُمْ، فَتَجِيئُونَ تَدُوسُونَ الطِّينَ إِلَى رُكَبِكُمْ.

[طرفه في: ٦١٦].

٦٦٩ ـ حدّثنا مُسلِمُ بنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحيى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الخُدْرِيَّ فَقَالَ: جَاءَتْ سَحَابَةٌ، فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، فَأُقِيمَتِ الصَّلاةُ، فَرَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي المَاءِ وَالطِّينِ، حَتَّى رَأَيتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[الحديث ٦٧٠ ـ أطرافه في: ٨١٣، ٨٣٦، ٢٠١٦، ٢٠١٨، ٢٠٢٧، ٢٠٣٦، ٢٠٤٠].

٦٧٠ ـ حدّثنا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَجُلٌ مِنَ الأَنْصَارِ: إِنِّي لا أَسْتَطِيعُ الصَّلاةَ مَعَكَ، وَكَانَ رَجُلاً ضَخْماً، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَاماً، فَدَعَاهُ إِلَى مَنْزِلِه، فَبَسَطَ لَهُ حَصِيراً، وَنَضَحَ طَرَفَ الحَصِيرِ، صَلَّى عَلَيهِ رَكْعَتَينِ، فَقَالَ رَجُلٌ مِنْ آلِ الجَارُودِ لأَنَسٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحى؟ قَالَ: ما رَأَيتُه صَلاَّهَا إِلاَّ يَومَئِذٍ.

[الحديث ٦٧٠ ـ طرفاه في: ١١٧٩، ٦٠٨٠].

٤٢ ـ بابٌ إِذَا حَضَرَ الطَّعَامُ وَأُقِيمَتِ الصَّلاةُ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِالعَشَاءِ. وَقَالَ أَبُو الدَّرْدَاءِ: مِنْ فِقْهِ المَرْءِ إِقْبَالُهُ عَلَى حَاجَتِهِ، حَتَّى يُقْبِلَ عَلى صَلاتِه وَقَلْبُهُ فَارِغٌ.

٦٧١ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيى، عَنْ هِشَام قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا وُضِعَ العَشَاءُ، وَأُقِيمَتِ الصَّلاةُ، فَابْدَؤُوا بِالعَشَاءِ».

[الحديث ٦٧١ ـ طرفه في: ٥٤٦٥].

٦٧٢ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ

blessing and peace be upon him" said: "If the supper is served start having it before offering the (Maghrib) prayer and do not be hasty in finishing it."

673- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one's supper was served and, in the same time, the prayer was established, he would start getting his supper with no hurry in having it."

Ibn Omar himself used, whenever his supper was served before him, and, in the same time, the prayer establishment was pronounced, to begin having his supper. He used not to leave for the prayer before finishing his supper even if he heard the imam reciting.

674- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you is getting his food, he has not to be hurry before getting what makes him satisfied even if the prayer was established."

[43] When the imam, who has something he is eating, is called for prayer

675- Ja'far Ibn Amr Ibn Omaiya narrated that his father had told: "I saw Allah's Messenger "Allah's blessing and peace be upon him" eating a piece of meat from the shoulder of a sheep when he was called for the prayer. He stood up, put down the knife and prayed but did not perform ablution."

[44] When one is serving his family and the prayer is established, he would go for the prayer

676- A'isha "Allah be pleased with her" was reported to have been asked: "What did The Prophet "Allah's blessing and peace be upon him" use to do in his house?" She replied: "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

[45] One could lead people in prayer only to show them how did The Prophet pray

677- Abu'qilaba narrated: Malik Ibn Al'howairith came to our mosque and said: "I am praying with you, with the purpose of not leading you so much as teaching you how did The Prophet "Allah's blessing and peace be upon him" offer prayer." Abu'qilaba was asked by Aiyub: "How did he use to perform prayer?" he replied: "Like this Sheikh of ours."

The Sheikh used to sit for a while after the prostration, before getting up after the first rak'a.

مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُدِّمَ العَشَاءُ فَابْدَؤُا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاةَ المَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ». [الحديث ٦٧٢ ـ طرفه في: ٥٤٦٣].

٦٧٣ ـ حدثنا عُبَيدُ بن إسماعيل، عن أبي أسامة، عن عُبَيدِ اللَّه، عن نافع، عن ابن عمر قال: قال رَسُولُ الله ﷺ: «إذا وُضِعَ عَشاءُ أحدِكُمْ، وأُقِيمَتِ الصَّلاةُ، فَابْدَؤُا بِالعَشَاءِ، ولا يَعْجَل حَتَّى يَفْرُغَ مِنْهُ». وَكَانَ ابنُ عُمَرَ: يُوضَعُ لَهُ الطَّعامُ، وَتُقَامُ الصَّلاةُ، فَلاَ يَأْتِيها حَتَّى يَفْرُغَ، وَإِنَّهُ لَيَسْمَعُ قِراءةَ الإِمام.

[الحديث ٦٧٣ ـ طرفاه في: ٦٧٤، ٥٤٦٤].

٦٧٤ ـ وقال زُهَيرٌ ووهبُ بنُ عُثمانَ، عن موسى بنِ عُقبَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ قالَ: قَالَ النَّبِيُّ ﷺ: «إذا كانَ أحدُكُم علَى الطَّعامِ فلا يَعْجَل، حَتَّى يَقْضِيَ حاجَتَهُ مِنْهُ، وإنْ أُقِيمَتِ الصَّلاةُ». رواه إبْراهِيمُ بنُ المُنذِر، عَنْ وهبِ بنِ عُثمانَ، ووهبٌ مَدِينِيٌّ.

[طرفه في: ٦٧٣].

٤٣ ـ بابُ إذا دُعِيَ الإِمامُ إلى الصَّلاةِ وَبِيَدِهِ مَا يَأْكُل

٦٧٥ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبدِ اللَّهِ قال: حَدَّثَنا إبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قال: أخبَرَنِي جَعْفَرُ بنُ عَمرِو بنِ أُمَيَّةَ: أنَّ أبَاهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يأكُلُ ذِرَاعاً يَحْتَزُّ مِنْهَا، فَدُعِيَ إلى الصَّلاةِ، فَقَامَ فَطَرَحَ السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

[طرفه في: ٢٠٨].

٤٤ ـ بابُ مَنْ كَانَ فِي حَاجَةِ أَهْلِهِ فأُقِيمَتِ الصَّلاةُ فَخَرَجَ

٦٧٦ ـ حدثنا آدَمُ قال: حدثنا شُعبةُ قال: حدثنا الحَكَمُ، عَن إبراهيمَ، عَنِ الأسود قال: سَأَلتُ عائشةَ: مَا كانَ النَّبِيُّ ﷺ يَصنَعُ في بَيتِهِ؟ قالَتْ: كانَ يَكونُ في م٢هْنَةِ أهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلاةُ خَرَجَ إلى الصَّلاةِ.

[الحديث ٦٧٦ ـ طرفاه في: ٥٣٦٣، ٦٠٣٩].

٤٥ ـ بابُ مَنْ صَلَّى بِالنَّاسِ وَهْوَ لا يُرِيدُ إلا أَنْ يُعَلِّمَهُمْ صَلاةَ النَّبِيِّ ﷺ وَسُنَّتَهُ

٦٧٧ ـ حدثنا مُوسَى بْنُ إسْمَاعِيلَ قالَ: حَدَّثَنَا وُهَيبٌ قَالَ: حَدَّثَنَا أيُّوبُ، عَنْ أبي قِلابَةَ قالَ: جاءَنَا مَالِكُ بْنُ الحُوَيرِثِ فِي مَسْجِدِنا هذا، فَقَالَ: إنِّي لأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلاةَ، أُصَلِّي كَيفَ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي. فقلتُ لأبي قِلابَةَ: كَيفَ كانَ يُصَلِّي؟ قالَ: مِثْلَ شَيخِنَا هذا. قالَ: وَكَانَ شَيخاً، يَجْلِسُ إذا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، قَبْلَ أنْ يَنْهَضَ فِي الرَّكْعَةِ الأُولَى.

[الحديث ٦٧٧ ـ أطرافه في: ٨٠٢، ٨١٨، ٨٢٤].

٦٧٦ـ قوله: (مهنة) بفتح الميم وقد تكسر وسكون الهاء فيهما وأنكر الأصمعي الكسر (شارح).

[46] Men of knowledge and excellence are more entitled to lead people in prayer

678- Abu'moosa "Allah be pleased with him" reported: "The Prophet became sick. When his disease became aggravated, he said: "Tell Abu'bakr to lead people in prayer." A'isha said: "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet said again: "Tell Abu'bakr to lead the people in prayer." She repeated the same answer but he said: "Tell Abu'bakr to lead the people in prayer. You are the companions of Joseph." So the (Prophet's) messenger went to Abu'bakr (with this request) and he led the people in prayer in the lifetime of the Prophet.

679- A'isha "Allah be pleased with her" the mother of the believers narrated: Allah's Apostle "Allah's blessing and peace be upon him" in his illness said: "Tell Abu'bakr to lead the people in prayer." I said to him: "If Abu'bakr stands in your place, the people will not hear him because of his excessive weeping. So please order Omar to lead people in the prayer." A'isha added: I said to Hafsa: "Say to him: If Abu'bakr leads people in the prayer in your place, they will not be able to hear him regarding his weeping; so please, order Omar to lead the prayer." Hafsa did so but Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep quiet! You are verily the Companions of Joseph. Tell Abu'bakr to lead the people in the prayer. " Hafsa said to A'isha: "I never got anything good from you."

680- Anas Ibn Malik "Allah be pleased with him" told: "Abu'bakr used to lead the people in prayer during the fatal illness of The Prophet "Allah's blessing and peace be upon him" till it was Monday. When the people aligned (in rows) for the prayer The Prophet "Allah's blessing and peace be upon him" lifted the curtain of his house and started looking at us as he was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing The Prophet. Abu'bakr retreated to join the row as he thought that The Prophet "Allah's blessing and peace be upon him" would lead the prayer. The Prophet "Allah's blessing and peace be upon him" gestured to us to complete the prayer and he let the curtain fall. On the same day he died."

681- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" did not come out for three days. The people stood for the prayer and Abu'bakr went ahead to lead the prayer. (At the same time) the Prophet caught hold of the curtain and lifted it. When the face of the Prophet appeared we had never seen a scene more pleasing than the face of the Prophet as it appeared then. The Prophet gestured to Abu'bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

٤٦ ـ بابٌ أهلُ العِلمِ والفضلِ أحقُّ بالإمامَةِ

٦٧٨ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ قالَ: حَدَّثَنا حُسَيْنٌ، عَنْ زائِدَةَ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ قالَ: حَدَّثَني أَبُو بُرْدَةَ، عَنْ أَبِي مُوسى قالَ: مَرِضَ النَّبِيُّ ﷺ فاشْتَدَّ مَرَضُهُ، فَقالَ: «مُرُوا أَبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قالَتْ عائِشَةُ: إِنَّهُ رَجُلٌ رَقِيقٌ، إِذا قامَ مَقامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قالَ: «مُرُوا أَبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَعادَتْ، فَقالَ: «مُرِي أَبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَواحِبُ يُوسُفَ». فَأَتاهُ الرَّسُولُ، فَصَلَّى بِالنَّاسِ فِي حَياةِ النَّبِيِّ ﷺ.

[الحديث ٦٧٨ ـ طرفه في: ٣٣٨٥]

٦٧٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْها أَنَّها قالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ فِي مَرَضِهِ: «مُرُوا أَبا بَكْرٍ يُصَلِّي بِالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إِنَّ أَبا بَكْرٍ إِذا قامَ فِي مَقامِكَ، لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقالَتْ عائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبا بَكْرٍ إِذا قامَ فِي مَقامِكَ، لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَهْ، إِنَّكُنَّ لأَنْتُنَّ صَواحِبُ يُوسُفَ، مُرُوا أَبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ» فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خَيْراً. [طرفه في: ١٩٨].

٦٨٠ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ الأَنْصارِيُّ، وَكانَ تَبِعَ النَّبِيَّ ﷺ، وَخَدَمَهُ وَصَحِبَهُ: أَنَّ أَبا بَكْرٍ كانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ ﷺ الَّذِي تُوُفِّيَ فِيهِ، حَتَّى إِذا كانَ يَوْمُ الاثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلاةِ، فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ الحُجْرَةِ، يَنْظُرُ إِلَيْنا وَهُوَ قائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنا أَنْ نَفْتَتِنَ مِنَ الفَرَحِ بِرُؤْيَةِ النَّبِيِّ ﷺ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ ﷺ خارِجٌ إِلَى الصَّلاةِ. فَأَشارَ إِلَيْنا النَّبِيُّ ﷺ: «أَنْ أَتِمُّوا صَلاتَكُمْ». وَأَرْخَى السِّتْرَ فَتُوُفِّيَ ﷺ مِنْ يَوْمِهِ. [الحديث ٦٨٠ ـ أطرافه في: ٦٨١، ٧٥٤، ١٢٠٥، ٤٤٤٨].

٦٨١ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوارِثِ قالَ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ قالَ: لَمْ يَخْرُجِ النَّبِيُّ ﷺ ثَلاثاً، فَأُقِيمَتِ الصَّلاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقالَ نَبِيُّ اللَّهِ ﷺ بِالحِجابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ وَجْهُ النَّبِيِّ ﷺ، ما نَظَرْنا مَنْظَراً كانَ أَعْجَبَ إِلَيْنا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنا، فَأَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى النَّبِيُّ ﷺ الحِجابَ، فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّى ماتَ.

[طرفه في: ٦٨٠].

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٦٨٠ ـ قوله: (يوم) بالرفع على أن كان تامة وبنصبه.

ـ قوله: (أن نفتتن) بأن نخرج من الصلاة (شارح).

٦٨١ ـ قوله: (فقال) أي أخذ نبي الله ﷺ بالحجاب الذي على الحجرة.

682- Hamza Ibn Abdullah reported that his father had said: When Allah's Messenger "Allah's blessing and peace be upon him" became seriously ill, he was told about the prayer. He said: "Tell Abu'bakr to lead the people in the prayer. "A'isha said: "Abu'bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur'an. " He said to them: "Tell him (Abu'bakr) to lead the prayer." The same answer was given to him. He said again: "Tell him to lead the prayer. You (women) are the companions of Joseph."

[47] One's standing beside the imam because of illness

683- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" became ill he ordered that Abu'bakr should lead people in prayer. Abu'bakr led the prayer. Urwa resumed: Once, The Messenger of Allah "Allah's blessing and peace be upon him" felt better a little. So he came out to the mosque. Seeing him, Abu'bakr retreated for The Messenger of Allah to lead the prayer. But The Messenger of Allah gestured to him to keep in his place. The Messenger of Allah sat on Abu'bakr's side. Abu'bakr was following The Messenger of Allah's prayer, while people were following Abu'bakr's prayer.

[48] If one was leading people in prayer, and then the original imam came, he might, or might not retreat (for the imam to lead the prayer; that is because his prayer would be considered as valid in both cases

684- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu'amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu'bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: "Well." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu'bakr! What did prevent you from staying when I ordered you to do so?" Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women."

[49] if they are equal in (the competence of) recitation, the oldest of them should lead the prayer

685- Malik Ibn Al'howairith narrated: We went to the Prophet and we were all young men and stayed with him for about twenty nights. The Prophet was very merciful. He said: "When you return home, communicate religious

٦٨٢ ـ حدّثنا يَحيى بنُ سلَيمانَ قالَ: حَدَّثَنا ابنُ وَهبٍ قالَ: حَدَّثَني يونُسُ، عَن ابنِ شِهابٍ، عَن حَمزَةَ بن عَبدِ اللّه: أَنّهُ أخبَرَه عَن أبيه قالَ: لَمّا اشتَدَّ برَسولِ اللّهِ ﷺ وجَعُهُ، قيلَ لَه في الصَّلاةِ، فقالَ: «مُروا أبا بَكرٍ فلْيُصَلِّ بالنّاسِ». قالَتْ عائِشَةُ: إنَّ أبا بَكرٍ رَجُلٌ رَقيقٌ، إذا قَرأَ غَلَبَهُ البُكاءُ، قالَ: «مُروهُ فيُصَلّي». فعاوَدَتْهُ قالَ: «مُروهُ فيُصَلّي، إنَّكُنَّ صَواحِبُ يوسُفَ».

تابَعَهُ الزُّبَيديُّ، وابنُ أخي الزُّهريِّ، وإسحاقُ بنُ يَحيى الكَلبيُّ عَن الزُّهريِّ. وقالَ عُقَيلٌ ومَعمَرٌ: عَن الزُّهريِّ، عَن حَمزَةَ، عَن النَّبيِّ ﷺ.

٤٧ ـ بابُ مَنْ قامَ إلى جَنْبِ الإمامِ لِعِلَّةٍ

٦٨٣ ـ حدّثنا زكريّاءُ بنُ يَحيى قالَ: حدَّثنا ابنُ نُمَيرٍ قالَ: أخبَرَنا هِشامُ بنُ عُروَةَ، عَن أبيه، عَن عائِشَةَ قالَتْ: أمَرَ رَسولُ اللّهِ ﷺ أبا بَكرٍ أنْ يُصَلّيَ بالنّاسِ في مَرَضِه، فكانَ يُصَلّي بِهِمْ. قالَ عُروَةُ: فوَجَدَ رَسولُ اللّهِ ﷺ في نَفسِه خِفَّةً، فخَرَجَ فإذا أبو بكرٍ يَؤُمُّ النّاسَ، فلَمّا رَآهُ أبو بَكرٍ استَأخَرَ، فأشارَ إلَيه: «أنْ كَما أنتَ». فجَلَسَ رَسولُ اللّهِ ﷺ حِذاءَ أبي بَكرٍ إلى جَنبِه، فكانَ أبو بَكرٍ يُصَلّي بصَلاةِ رَسولِ اللّهِ ﷺ والنّاسُ يُصَلّونَ بصَلاةِ أبي بَكرٍ. [طرفه في: ١٩٨]

٤٨ ـ بابُ مَنْ دخلَ لِيَؤُمَّ النّاسَ، فَجاءَ الإمامُ الأوَّلُ، فتأخَّرَ الأوَّلُ أوْ لمْ يَتأخَّرْ، جازَتْ صَلاتُهُ

فيه عائِشَةُ، عَن النَّبيِّ ﷺ

٦٨٤ ـ حدّثنا عَبدُ اللّهِ بنُ يوسُفَ قالَ: أخبَرَنا مالِكٌ، عَن أبي حازِمِ بنِ دينارٍ، عَن سَهلِ ابنِ سَعدٍ السّاعِديِّ: أنَّ رَسولَ اللّهِ ﷺ ذَهَبَ إلى بَني عَمرِو بنِ عَوفٍ لِيُصلِحَ بَينَهُمْ، فحانَتِ الصَّلاةُ، فجاءَ المُؤَذِّنُ إلى أبي بَكرٍ، فقالَ: أتُصَلّي للنّاسِ فأُقيمُ؟ قالَ: نَعَمْ، فصَلّى أبو بَكرٍ، فجاءَ رَسولُ اللّهِ ﷺ والنّاسُ في الصَّلاةِ، فتَخَلَّصَ حَتّى وَقَفَ في الصَّفِّ، فصَفَّقَ النّاسُ، وكانَ أبو بَكرٍ لا يَلتَفِتُ في صَلاتِه، فلَمّا أكثَرَ النّاسُ التَّصفيقَ التَفَتَ، فرَأى رَسولَ اللّهِ ﷺ، فأشارَ إلَيه رَسولُ اللّهِ ﷺ: «أنِ امكُثْ مَكانَكَ». فرَفَعَ أبو بَكرٍ رَضِيَ اللّهُ عَنهُ يَدَيه، فحَمِدَ اللّهَ عَلى ما أمَرَهُ بِه رَسولُ اللّهِ ﷺ مِنْ ذلِكَ، ثُمَّ استَأخَرَ أبو بَكرٍ حَتّى استَوى في الصَّفِّ، وتَقَدَّمَ رَسولُ اللّهِ ﷺ فصَلّى، فلَمّا انصَرَفَ قالَ: «يا أبا بَكرٍ، ما مَنَعَكَ أنْ تَثبُتَ إذْ أمَرتُكَ»؟ فقالَ أبو بَكرٍ: ما كانَ لابنِ أبي قُحافَةَ أنْ يُصَلّيَ بَينَ يَدَي رَسولِ اللّهِ ﷺ، فقالَ رَسولُ اللّهِ ﷺ: «ما لي رَأيتُكُمْ أكثَرتُمُ التَّصفيقَ؟ مَنْ رابَهُ شَيءٌ في صَلاتِه فلْيُسَبِّحْ، فإنَّهُ إذا سَبَّحَ التُفِتَ إلَيه، وإنَّما التَّصفيقُ للنِّساءِ».

[الحديث ٦٨٤ ـ أطرافه في: ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣، ٧١٩٠].

٤٩ ـ بابٌ إذا استَوَوْا في القِراءَةِ فلْيَؤُمَّهُمْ أكبَرُهُمْ

٦٨٥ ـ حدّثنا سُلَيمانُ بنُ حَربٍ قالَ: حَدَّثَنا حَمّادُ بنُ زَيدٍ، عَن أيّوبَ، عَن أبي قِلابَةَ، عَن

ـ قوله: (فلم يقدر عليه) أي فما قدرنا بعد ذلك على رؤيته ومشاهدة نوره.

٦٨٤ـ قوله: فأقيم بالرفع خبر مبتدأ محذوف أو بالنصب جواب الاستفهام (شارح)

teachings to your families and tell them to perform perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. At the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

[50] When the imam visits some people and leads them in prayer

686- Mahmud Ibn Ar'rabie narrated that Itban Ibn Malik had told him: "The Messenger of Allah "Allah's blessing and peace be upon him" asked for permission to enter my home; and he was allowed. Then he asked me: "Where do you like me to pray in your home?" I pointed to the place where I wished him to pray. The Messenger of Allah "Allah's blessing and peace be upon him" then stood up and we aligned behind him; (and he prayed with us). Then he ended (the prayer) with the end salutation; and so we did."

[51] The imam is to be followed in prayer

The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have prayed with people while he was sitting. Ibn Mas'ood said: If one rose before the imam did, he should lower down and wait as much as he kept rising.

687- A'isha "Allah be pleased with her" told: The Prophet "Allah's blessing and peace be upon him" became seriously ill and asked whether the people had prayed. We replied: "No. O Allah's Apostle! They are waiting for you." He added: "Put water for me in a trough." A'isha added: We did so. He took a bath and tried to get up but fell unconscious. When he recovered, he again asked whether the people had prayed. We said: "No, they are waiting for you. O Allah's Apostle!" He again said: "Put water in a trough for me." He sat down and took a bath and tried to get up but he fell unconscious again. Then he recovered and said: "Have the people prayed?" We replied: "No, they are waiting for you O Allah's Apostle." He said: "Put water for me in the trough." Then he sat down. Took a bath to get some of his strength, and tried to stand up, he fell unconscious. When he recovered, he asked: "Have the people prayed?" We said: "No, they are waiting for you O Allah's Apostle!" The people were in the mosque waiting for The Prophet "Allah's blessing and peace be upon him" for the Isha prayer. The Prophet "Allah's blessing and peace be upon him" sent for Abu'bakr to lead the people in the prayer. The messenger went to Abu'bakr and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to lead the people in the prayer." Abu'bakr was a softhearted man, so he demanded Omar to lead the prayer but Omar replied: "You are more entitled to do." So Abu'bakr led the prayer in those days. When The Prophet "Allah's blessing and peace be upon him" felt a bit better, he came out for the Dhuhr prayer with the help of two persons one of whom was Al'abbas, While Abu'bakr

مَالِكِ بْنِ الحُوَيرِثِ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ وَنَحْنُ شَبَبَةٌ، فَلَبِثْنَا عِنْدَهُ نَحْواً مِنْ عِشْرِينَ لَيلَةً، وَكَانَ النَّبِيُّ ﷺ رَحِيماً، فَقَالَ: «لَوْ رَجَعْتُمْ إِلَى بِلاَدِكُمْ فَعَلَّمْتُمُوهُمْ، مُرُوهُمْ فَلْيُصَلُّوا صَلاةَ كَذَا فِي حِينِ كَذَا، وَصَلاةَ كَذَا فِي حِينِ كَذَا، وَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨]

٥٠ ـ بابٌ إِذَا زَارَ الإِمَامُ قَوْماً فَأَمَّهُمْ

٦٨٦ ـ حدثنا مُعَاذُ بْنُ أَسَدٍ: أَخبرنا عَبْدُ اللَّهِ: أَخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخبرني مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ قَالَ: اسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيتِكَ»؟ فَأَشَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحِبُّ، فَقَامَ وَصَفَفْنَا خَلْفَه، ثُمَّ سَلَّمَ وَسَلَّمْنَا.

[طرفه في: ٤٢٤]

٥١ ـ بابٌ إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ

وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الإِمَامِ، يَعُودُ فَيَمْكُثُ بِقَدْرِ مَا رَفَعَ، ثُمَّ يَتْبَعُ الإِمَامَ. وَقَالَ الحَسَنُ فِيمَنْ يَرْكَعُ مَعَ الإِمَامِ رَكْعَتَينِ، وَلاَ يَقْدِرُ عَلَى السُّجُودِ: يَسْجُدُ لِلرَّكْعَةِ الآخِرَةِ سَجْدَتَينِ، ثُمَّ يَقْضِي الرَّكْعَةَ الأُولَى بِسُجُودِهَا، وَفِيمَنْ نَسِيَ سَجْدَةً حَتَّى قَامَ يَسْجُدُ.

٦٨٧ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلاَ تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَى، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ»؟ قُلنَا: لاَ، هُمْ يَنْتَظِرُونَكَ، قَالَ: «ضَعُوا لِي مَاءً فِي المِخْضَبِ». قَالَتْ: فَفَعَلْنَا، فَاغْتَسَلَ، فَذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيهِ، ثُمَّ أَفَاقَ، فَقَالَ ﷺ: «أَصَلَّى النَّاسُ»؟ قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعُوا لِي مَاءً فِي المِخْضَبِ» قَالَتْ: فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ»؟ قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي المِخْضَبِ». فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ»؟ فَقُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، وَالنَّاسُ عُكُوفٌ فِي المَسْجِدِ، يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلاَةِ العِشَاءِ الآخِرَةِ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ ـ وَكَانَ رَجُلاً رَقِيقاً ـ: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الأَيَّامَ، ثُمَّ إِنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ بَينَ رَجُلَينِ، أَحَدُهُمَا العَبَّاسُ، لِصَلاَةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيهِ النَّبِيُّ ﷺ بِأَنْ لاَ يَتَأَخَّرَ، قَالَ: «أَجْلِسَانِي إِلَى جَنْبِهِ». فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ يَأْتَمُّ بِصَلاَةِ

was leading the people in the prayer. When Abu'bakr saw him he wanted to retreat but The Prophet "Allah's blessing and peace be upon him" beckoned him not to do so and asked them to make him sit beside Abu'bakr and they did so. Abu'bakr was following The Prophet "Allah's blessing and peace be upon him" (in the prayer) and the people were following Abu'bakr. The Prophet "Allah's blessing and peace be upon him" (prayed as he) was sitting." Obaidullah, the sub-narrator, added: I went to Abdullah Ibn Abbas and said to him: "Do you allow me to expose to you what was reported by A'isha?" He said: "Alright. Tell me." I told him what A'isha had reported to me. He did deny nothing of what she had told me. But he asked: "Did she name the other man who was with Al'abbas?" I answered: "No." he said: "He was Ali."

688- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" during his illness, prayed at his house while sitting whereas some people prayed behind him standing. The Prophet "Allah's blessing and peace be upon him" beckoned them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head and when he says: Allah hears those who send praises to Him say: then O our Lord! All the praises be to you. If he prays sitting then pray sitting."

689- Anas Ibn Malik "Allah be pleased with him" narrated: Once Allah's Apostle rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said: "The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says: Allah hears those who send praises to him, say then: O our lord! All praises be to you. Pray standing if he prays standing and pray sitting (all of you) if he prays sitting." (This was not in his fatal illness during which The Messenger of Allah prayed while sitting with people praying as standing. This is a proof that when the imam prayed as sitting with people they would pray behind him as standing).

[52] When do people prostrate behind the imam in prayer

690- Al'barra "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah hears those who praise him", none of us bent his back (for prostration) till The Prophet "Allah's blessing and peace be upon him" prostrated and then we did after him.

[53] The sin of he, who raises his head before the imam

691- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Isn't he, who raises his head before the

النَّبِيِّ ﷺ، وَالنَّاسُ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ. قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ، عَنْ مَرَضِ النَّبِيِّ ﷺ؟ قَالَ: هَاتِ، فَعَرَضْتُ عَلَيهِ حَدِيثَهَا، فَمَا أَنْكَرَ مِنْهُ شَيْئاً، غَيرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ العَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ. [طرفه في: ١٩٨].

٦٨٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِساً، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَاماً، فَأَشَارَ إِلَيهِمْ: «أَنِ اجْلِسُوا». فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً».

[الحديث ٦٨٨ ـ أطرافه في: ١١١٣، ١٢٣٦، ٥٦٥٨].

٦٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُوداً، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ، وَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعُونَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ الحُمَيْدِيُّ: قَوْلُهُ: «إِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً» هُوَ فِي مَرَضِهِ القَدِيمِ، ثُمَّ صَلَّى بَعْدَ ذَلِكَ النَّبِيُّ ﷺ جَالِساً، وَالنَّاسُ خَلْفَهُ قِيَاماً، لَمْ يَأْمُرْهُمْ بِالقُعُودِ، وَإِنَّمَا يُؤْخَذُ بِالآخِرِ فَالآخِرِ، مِنْ فِعْلِ النَّبِيِّ ﷺ. [طرفه في: ٣٧٨].

٥٢ ـ بابُ مَتَى يَسْجُدُ مَنْ خَلْفَ الإِمَامِ

قَالَ أَنَسٌ: فَإِذَا سَجَدَ فَاسْجُدُوا.

٦٩٠ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي البَرَاءُ، وَهُوَ غَيرُ كَذُوبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ، حَتَّى يَقَعَ النَّبِيُّ ﷺ سَاجِداً، ثُمَّ نَقَعُ سُجُوداً بَعْدَهُ.

[الحديث ٦٩٠ ـ طرفاه في: ٧٤٧، ٨١١].

حدّثنا أَبُو نُعَيمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، نَحْوَهُ بِهَذَا.

٥٣ ـ بابُ إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ

٦٩١ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعْتُ أَبَا هُرَيرَةَ،

٦٩٠ـ قوله وفي عين يقع الرفع والنصب وعين نقع رفع فقط قاله الشارح.

٦٩١ـ قوله سمعت ولأبي ذرّ قال: سمعت (شارح).

Imam, afraid that Allah may transform his head or his figure (face) into that of a donkey?"

[54] The imamate of the slave, or the boy, who has not come yet to puberty

692- Ibn Omar “Allah be pleased with both” narrated: When the first immigrants came to a place called Usba in Quba, their imam was, before The Messenger of Allah’s arrival, Salim, the freed slave of Abu’hudhaifa. He was the most competent in reciting The Holy Qur’an.

693- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Listen and obey (your commander) even if he is an Ethiopian whose head is like a raisin."

[55] When the imam does not complete the prayer, but his followers complete it

694- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the Imam leads the prayer correctly then he and you will receive the rewards. But if he makes a mistake (in the prayer) then you will receive the reward for the prayer with the sin BEING his."

[56] The imamate of the innovator and the man of trials

695- Ibn Kheyar was reported to have entered into Othman Ibn Affan while he was besieged. He said to him: “You are the major imam (of all people). But you are suffering from (your being detained) as you see.

Now the prayer is led by an imam of seduction. (what could we do)?” he replied: “The prayer is the best thing people could ever do. So, if people do well you should do well with them.

But if they do evil, you should avoid their evil; and they would carry the sin.” On the other hand, Az’zubaidi thought that one should not pray behind the effeminate one except if there is a great necessity.

696- Anas Ibn Malik “Allah be pleased with him” narrated that he had heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying to Abu’dharr “Allah be pleased with him”: “Listen and obey (your commander) even if he is an Ethiopian whose head looks like a raisin.”

عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَا يَخْشى أَحَدُكُم، أَوْ: لاَيَخْشَى أَحَدُكُمْ، إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ، أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ»؟

٥٤ ـ بابُ إِمَامَةِ العَبْدِ وَالمَوْلَى

وكانَتْ عائِشَةُ يَؤُمُّها عَبْدُها ذَكْوانُ مِنَ المُصْحَفِ. وَوَلَدِ البَغِيِّ وَالأَعرابِيِّ، والغُلامِ الَّذِي لَمْ يَحْتَلِمْ، لِقَولِ النَّبِيِّ ﷺ: «يَؤُمُّهُمْ أَقْرَؤُهُمْ لِكِتابِ اللَّهِ».

٦٩٢ ـ حدثنا إِبْراهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا أَنَسُ بْنُ عِياضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: لَمَّا قَدِمَ المُهاجِرُونَ الأَوَّلُونَ العُصْبَةَ ـ مَوْضِعٌ بِقُباءٍ ـ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ، كانَ يَؤُمُّهُمْ سالِمٌ، مَوْلَى أَبِي حُذَيْفَةَ، وكانَ أَكثَرَهُم قُرآناً.

[الحديث ٦٩٢ ـ طرفه في: ٧١٧٥]

٦٩٣ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا يَحْيى: حَدَّثَنا شُعْبَةُ قالَ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ».

[الحديث ٦٩٣ ـ طرفاه في: ٦٩٦، ٧١٤٢]

٥٥ ـ باب إذا لَمْ يُتِمَّ الإِمامُ وأَتَمَّ مَنْ خَلْفَهُ

٦٩٤ ـ حدثنا الفَضْلُ بْنُ سَهْلٍ قالَ: حَدَّثَنا الحَسَنُ بْنُ مُوسى الأَشْيَبُ قالَ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يُصَلُّونَ لَكُمْ، فَإِنْ أَصابُوا فَلَكُمْ، وَإِنْ أَخْطَؤُوا فَلَكُمْ وَعَلَيهِمْ».

٥٦ ـ باب إِمَامَةِ المَفْتُونِ وَالمُبْتَدِعِ

وَقالَ الحَسَنُ: صَلِّ وَعَلَيهِ بِدْعَتُهُ.

٦٩٥ ـ قالَ أَبُو عَبْدِ اللَّهِ: وَقالَ لَنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا الأَوْزاعِيُّ: حَدَّثَنا الزُّهْرِيُّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُبَيدِ اللَّهِ بْنِ عَدِيِّ بْنِ خِيارٍ: أَنَّهُ دَخَلَ عَلَى عُثْمانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ مَحْصُورٌ، فَقالَ: إِنَّكَ إِمامُ عامَّةٍ، وَنَزَلَ بِكَ ما نَرَى، وَيُصَلِّي لَنا إِمامُ فِتْنَةٍ، وَنَتَحَرَّجُ؟ فَقالَ: الصَّلاةُ أَحْسَنُ ما يَعْمَلُ النَّاسُ، فَإِذا أَحْسَنَ النَّاسُ فَأَحْسِنْ مَعَهُمْ، وَإِذا أَساؤُوا فاجْتَنِبْ إِساءَتَهُمْ. وَقالَ الزُّبَيدِيُّ: قالَ الزُّهْرِيُّ: لا نَرَى أَنْ يُصَلَّى خَلْفَ المُخَنَّثِ، إِلاَّ مِنْ ضَرُورَةٍ لا بُدَّ مِنْها.

٦٩٦ ـ حدثنا مُحَمَّدُ بْنُ أَبانَ: حَدَّثَنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ: قالَ النَّبِيُّ ﷺ لِأَبِي ذَرٍّ: «اسْمَعْ وَأَطِعْ وَلَوْ لِحَبَشِيٍّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ».

٦٩٢ـ قوله: (العصبة) بفتح العين أو بضمها اهـ (شارح)

٦٩٥ـ قوله: (المخنث) بفتح النون من يؤتى في دبره، وبكسرها من فيه تثن وتكسر خلقة كالنساء اهـ. (شارح).

[57] One should stand on the imam's right side, if the praying men are only two

697- Ibn Abbas "Allah be pleased with both" narrated: One night I slept at the house of (my aunt) Maimuna. The Messenger of Allah "Allah's blessing and peace be upon him" performed Isha prayer and then came and offered four Rak'as (at Maimuna's home). Then he slept. (When) he got up and stood for the prayer, I joined him and stood on his left side but he drew me to his right and prayed five Rak'as followed by two. Then he slept till I heard his breath sounds. He (later) came out for (Fajr) prayer.

[58] If one stood on the left side of the imam who drew him to the right side, their prayer would not be invalid

698- Ibn Abbas "Allah be pleased with both" reported: Once I slept at Maimuna's home wherein The Messenger of Allah "Allah's blessing and peace be upon him" was at this night. (When) The Messenger of Allah performed ablution and stood up for prayer, I got up and stood on his left side. But he drew me to his right side. Then he prayed thirteen Rak'as. Then, he slept till his breaths sound was heard. Whenever The Messenger of Allah slept his breaths sound was audible. Later, when the Mu'adhdhin came (to pronounce the call for the prayer) he got up and left for the prayer without repeating the ablution.

[59] When the imam had no intention to lead the prayer, but some people came whom he led in the prayer

699- Ibn Abbas "Allah be pleased with both" narrated: I slept once at my aunt (Maimuna's) home when The Messenger of Allah "Allah's blessing and peace be upon him" got up and stood for prayer. I got up and stood to pray with him. I stood up on his left side. But he took hold of my head and made me stand to his right side.

[60] When the imam prolongs in prayer, (could) a man get out from prayer for his needs and then he prays

700- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer.

701- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he led the Isha prayer and recited The Sura of The Heifer (Al'baqara). Somebody left the prayer and Mu'adh criticized him. The news reached The Prophet "Allah's blessing and peace be upon him" who said to Mu'adh: "You are putting the people to trial." He repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufassal.

[طرفه في: ٦٩٣].

٥٧ ـ باب يَقُومُ عَنْ يَمِينِ الإمَامِ بِحِذَائِهِ سَوَاءً إذَا كَانَا اثْنَين

٦٩٧ ـ حدثنا سُليمانُ بن حَرْب قال: حدَّثنا شُعبَةُ، عن الحكم قال: سمعتُ سعيدَ بن جُبَير، عن ابنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قال: بِتُّ في بَيتِ خالَتي مَيمُونَةَ، فصلَّى رَسُولُ اللَّه ﷺ العِشاءَ، ثُم جاءَ فصلَّى أربعَ ركعاتٍ، ثُم نامَ، ثُم قامَ، فجئتُ فقمتُ عن يَسارِهِ، فجعلَني عن يمينه، فصلَّى خمسَ ركعاتٍ، ثُم صلَّى ركعتَينِ، ثُم نامَ حتَّى سمِعتُ غطيطَه، أو قال: خَطيطَه، ثُمَّ خرَجَ إلى الصَّلاة. [طرفه في: ١١٧].

٥٨ ـ باب إذَا قامَ الرَّجُلُ عَنْ يَسَارِ الإمَامِ فَحَوَّلَهُ الإمَامُ إلَى يَمِينِهِ، لَمْ تَفسُدْ صَلاتُهُمَا

٦٩٨ ـ حدثنا أحمدُ قال: حدَّثنا ابنُ وَهبٍ قال: حدَّثنا عمرٌو، عن عبدِ ربِّهِ بن سعيدٍ، عن مَخرَمةَ بن سُليمانَ، عن كُرَيبٍ مَولَى ابنِ عبَّاسٍ، عنِ ابنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قال: نِمتُ عِندَ مَيمُونَةَ، والنَّبيُّ ﷺ عِندَها تلكَ اللَّيلَةَ، فتوَضَّأَ ثُمَّ قامَ يُصَلِّي، فقُمتُ على يَسارِه، فأخَذَني فجعَلَني عَن يَمِينه، فصَلَّى ثلاثَ عَشرَةَ ركعَةً، ثُمَّ نامَ حتَّى نفَخَ، وكانَ إذا نامَ نفَخَ، ثُمَّ أتاهُ المؤذِّنُ، فخرجَ فصلَّى ولَم يتوضَّأ. قال عمرٌو: فحدَّثتُ بهِ بُكَيراً فقال: حدَّثني كُرَيبٌ بذلك.

[طرفه في: ١١٧].

٥٩ ـ باب إذَا لَمْ يَنْوِ الإمَامُ أنْ يَؤُمَّ، ثُمَّ جَاءَ قَوْمٌ فَأمَّهُمْ

٦٩٩ ـ حدثنا مُسدَّدٌ قال: حدَّثنا إسماعيلُ بنُ إبراهيمَ، عن أيُّوبَ، عن عبدِ اللَّه بن سعيد ابن جُبَير، عن أبيه، عن ابن عبَّاسٍ قال: بِتُّ عند خالتِي، فقامَ النَّبيُّ ﷺ يُصلِّي من اللَّيل، فقمتُ أُصلِّي معَهُ، فقُمتُ عَن يَسارِه، فأخَذَ برأسي، فأقامَني عن يَمينه.

[طرفه في: ١١٧].

٦٠ ـ باب إذَا طَوَّلَ الإمَامُ، وكَانَ لِلرَّجُلِ حَاجَةٌ، فَخَرَجَ فَصَلَّى

٧٠٠ ـ حدثنا مُسلِمٌ قال: حدَّثنا شُعبَةُ، عن عَمرٍو، عن جابرِ بن عبدِ اللَّه: أنَّ مُعاذَ بن جبلٍ، كانَ يُصلِّي مع النَّبيِّ ﷺ، ثُم يرجعُ فيؤمُّ قومَه.

[الحديث ٧٠٠ ـ أطرافه في: ٧٠١، ٧٠٥، ٧١١، ٦١٠٦].

٧٠١ ـ وحدَّثني مُحمَّدُ بنُ بشَّارٍ قال: حدَّثنا غُندَرٌ قال: حدَّثنا شُعبَةُ، عن عمرٍو قال: سمعتُ جابرَ بنَ عبدِ اللَّه قال: كانَ مُعاذُ بنُ جَبَلٍ يُصَلِّي مَعَ النَّبيِّ ﷺ، ثُمَّ يَرجِعُ فيَؤُمُّ قَومَهُ، فصَلَّى العِشاءَ، فقرَأَ بالبَقَرَةِ، فانصَرَفَ الرَّجُلُ، فكأنَّ مُعاذاً تناوَلَ مِنه، فبلَغَ النَّبيَّ ﷺ، فقال: «فَتَّانٌ، فَتَّانٌ، فَتَّانٌ» ثلاثَ مِرارٍ، أو قال: «فاتِناً، فاتِناً، فاتِناً». وأمَرَهُ بسُورَتَينِ من أوسَطِ المُفصَّل. قال عَمرٌو: لا أحفَظُهما.

[طرفه في: ٧٠٠].

[61] The imam is to shorten standing erect in prayer but offer perfect bowings and prostrations

702- Abu'mas'ood "Allah be pleased with him" narrated: A man came and said: "O Allah's Apostle! By Allah! I keep away from the Morning Prayer only because so and so prolongs the prayer when he leads us in it." The narrator said: "I never saw Allah's Apostle "Allah's blessing and peace be upon him" more furious in giving advice than he was at that time." He then said: "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy."

[62] If one prayed alone, he could prolong the prayer as much as he wished

703- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you leads people in the prayer, he should shorten it because among them there are the weak, the sick and the old. But if he prayed alone, he could prolong in prayer as much as he wished."

[63] What about he who complaint his imam because of his prolonging the prayer

704- Abu'mas'ood "Allah be pleased with him" narrated: A man came and said: "O Allah's Apostle! By Allah! I keep away from the Morning Prayer only because so and so prolongs the prayer when he leads us in it." (The narrator said) "I never saw Allah's Apostle "Allah's blessing and peace be upon him" more furious in giving advice than he was at that time." He then said: "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should cut it short because among them are the weak, the old and the needy."

705- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Once a man came at night and found Mu'adh leading the people in prayer. He joined to them. But Mu'adh (who was praying Isha) recited The Sura of The Heifer (Al'baqara) or The Women (An'nisa). The man left the prayer and Mu'adh criticized him. He (the man) knew that Mu'adh had criticized him. So, he went and complaint to The Prophet (of Mu'adh's prolonging the prayer). The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting people behind you in trial? (he said it thrice) Why don't you pray with them by reciting any of "Glory in the name of your lord the highest" (87) or "By the sun and its forenoon" (91) or "By the night, when it covers up" (92)! Amongst those who pray behind you are the old, the weak, and the needy."

٦١ - باب تَخْفِيفِ الإِمَامِ فِي القِيَامِ، وَإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ

٧٠٢ - حدثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيرٌ قَالَ: حَدَّثَنَا إِسْماعِيلُ قَالَ: سَمِعْتُ قَيْساً قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ: أَنَّ رَجُلاً قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لأَتَأَخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أَجْلِ فُلانٍ، مِمَّا يُطِيلُ بِنَا، فَما رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: «إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ ما صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ».

[طرفه في: ٩٠].

٦٢ - باب إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

٧٠٣ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

٦٣ - باب مَنْ شَكَا إِمَامَهُ إِذَا طَوَّلَ

وَقَالَ أَبُو أُسَيدٍ: طَوَّلْتَ بِنَا يَا بُنَيَّ.

٧٠٤ - حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْماعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لأَتَأَخَّرُ عَنِ الصَّلاةِ فِي الفَجْرِ مِمَّا يُطِيلُ بِنَا فُلانٌ فِيهَا، فَغَضِبَ رَسُولُ اللَّهِ ﷺ، مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالكَبِيرَ وَذَا الحَاجَةِ».

[طرفه في: ٩٠].

٧٠٥ - حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ قَالَ: أَقْبَلَ رَجُلٌ بِنَاضِحَيْنِ وَقَدْ جَنَحَ اللَّيْلُ، فَوَافَقَ مُعَاذاً يُصَلِّي، فَتَرَكَ نَاضِحَهُ، وَأَقْبَلَ إِلَى مُعَاذٍ، فَقَرَأَ بِسُورَةِ البَقَرَةِ، أَوِ النِّسَاءِ، فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعَاذاً نَالَ مِنْهُ، فَأَتَى النَّبِيَّ ﷺ فَشَكَا إِلَيْهِ مُعَاذاً، فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ أَفَتَّانٌ أَنْتَ»؟ أَوْ «أَفَاتِنٌ»؟ ثَلاثَ مِرَارٍ: «فَلَوْلا صَلَّيْتَ بِـ: سَبِّحِ اسْمَ رَبِّكَ، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الكَبِيرُ وَالضَّعِيفُ وَذُو الحَاجَةِ». أَحْسِبُ فِي الحَدِيثِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَتَابَعَهُ سَعِيدُ بْنُ مَسْرُوقٍ، وَمِسْعَرٌ، وَالشَّيْبَانِيُّ: قَالَ عَمْرٌو: وَعُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، وَأَبُو الزُّبَيْرِ، عَنْ جَابِرٍ: قَرَأَ مُعَاذٌ فِي العِشَاءِ بِالبَقَرَةِ. وَتَابَعَهُ الأَعْمَشُ، عَنْ مُحَارِبٍ.

[طرفه في: ٧٠٠]

٧٠٢- قوله: فأيكم ما صلى بزيادة ما لتأكيد التعميم وزيادتها مع أيّ الشرطية كثير (شارح).

٧٠٥- قوله: الناضح هو البعير الذي يسقى عليه النخل والزرع.

[64] Cutting Short the prayer with performing it in perfection

706- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to perform a short prayer (in congregation) but used to offer it in a perfect manner.

[65] Cutting Short the prayer at hearing a child's cry

707- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother."

708- Anas Ibn Malik "Allah be pleased with him" told: I have never performed a prayer behind any imam, shorter, but more perfect than this I offered behind The Messenger of Allah "Allah's blessing and peace be upon him". He used to cut short the prayer as soon as he had heard a child's cry for fear that his mother would be put to trial.

709- Anas Ibn Malik "Allah be pleased with him" told that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I know that the child's mother would feel so much sorry for his cries."

710- Anas Ibn Malik "Allah be pleased with him" told that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I know that the child's mother would feel so much sorry for his cries."

[66] When one prays and then goes to lead his community in prayer

711- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer.

[67] Repeating the imam's Takbir for people to hear (in prayer)

712- A'isha "Allah be pleased with her" told: When the Prophet "Allah's blessing and peace be upon him" became ill in his fatal disease , Someone came to inform him about the prayer. The Prophet told him to tell Abu'bakr to lead the people in the prayer. I said: "Abu'bakr is a softhearted man and if he stands for the prayer in your place, he will weep and will not be able to recite the Qur'an." The Prophet said: "Tell Abu'bakr to lead the prayer." I said the same as before. (repeating the same order) He said on the third or the fourth time: "You are the companions of Joseph. Tell Abu'bakr to lead the prayer." So Abu'bakr led the prayer. At the same time, the Prophet felt better and came out

٦٤ - بَابُ الإِيجَازِ في الصَّلاةِ وإكْمَالِهَا

٧٠٦ - حدثناأبو مَعْمرٍ قال: حَدَّثنا عبدُ الوارثِ قال: حَدَّثنا عبدُ العزيزِ، عن أنسٍ قال: كانَ النَّبيُّ ﷺ يُوجِزُ الصَّلاةَ وَيُكمِلُهَا

٦٥ - باب مَنْ أَخفَّ الصَّلاةَ عِنْدَ بُكاءِ الصَّبِيِّ

٧٠٧ - حدثناإبْرَاهِيمُ بنُ مُوسى قال: أخبرَنا الوَليدُ قال: حَدَّثَنا الأَوْزَاعِيُّ، عَنْ يَحْيى بنِ أَبي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بنِ أَبي قَتَادَةَ، عَنْ أَبيهِ أَبي قَتَادَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إنِّي لأَقُومُ في الصَّلاةِ أُرِيدُ أَنْ أُطَوِّلَ فيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ في صَلاتي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ».

تَابَعَهُ بِشْرُ بنُ بَكْرٍ، وَابْنُ المُبَارَكِ، وَبَقِيَّةُ، عَنِ الأَوْزَاعِيِّ.

[الحديث ٧٠٧ - طرفه في: ٨٦٨].

٧٠٨ - حدثناخالِدُ بنُ مَخْلَدٍ قالَ: حَدَّثَنا سُلَيمانُ بنُ بلالٍ قالَ: حَدَّثَنا شَرِيكُ بنُ عَبدِ اللَّهِ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ يقولُ: ما صَلَّيتُ وراءَ إمامٍ قطُّ، أَخَفَّ صَلاةً ولا أَتَمَّ، مِنَ النَّبِيِّ ﷺ، وإنْ كانَ لَيَسْمَعُ بُكاءَ الصَّبِيِّ فَيُخَفِّفُ، مَخافةَ أنْ تُفتَنَ أُمُّهُ.

٧٠٩ - حدثناعَلِيُّ بنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا يَزِيدُ بنُ زُرَيعٍ قالَ: حَدَّثَنا سَعِيدٌ قالَ: حَدَّثَنا قَتَادَةُ: أنَّ أَنَسَ بنَ مالِكٍ حَدَّثَهُ: أنَّ النَّبيَّ ﷺ قالَ: «إنِّي لأَدْخُلُ في الصَّلاةِ، وأنَا أُرِيدُ إطالَتَها، فأسْمَعُ بُكاءَ الصَّبِيِّ، فأَتَجَوَّزُ في صَلاتي، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ».

[الحديث ٧٠٩ - طرفه في: ٧١٠].

٧١٠ - حدثنامُحَمَّدُ بنُ بَشَّارٍ قالَ: حَدَّثَنا ابنُ أَبي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ عَنْ أَنَسِ بنِ مالِكٍ، عَنِ النَّبيِّ ﷺ قالَ: «إنِّي لأدْخُلُ في الصَّلاةِ، فأُرِيدُ إطالَتَها، فأسْمَعُ بُكاءَ الصَّبِيِّ فأَتَجَوَّزُ، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكائِهِ». وقالَ مُوسى: حَدَّثَنا أَبانُ: حَدَّثَنا قَتادَةُ: حَدَّثَنا أَنَسٌ، عَنِ النَّبيِّ ﷺ: مِثْلَهُ. [طرفه في: ٧٠٩].

٦٦ - باب إذا صَلَّى ثُمَّ أَمَّ قَوْماً

٧١١ - حدثناسُلَيمانُ بنُ حَرْبٍ، وأبو النُّعْمانِ قالا: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بنِ دينارٍ، عَنْ جابرٍ قالَ: كانَ مُعاذٌ يُصَلِّي مَعَ النَّبيِّ ﷺ، ثُمَّ يأتي قَوْمَهُ فَيُصَلِّي بِهِمْ. [طرفه في: ٧٠٠].

٦٧ - باب مَنْ أَسمَعَ النَّاسَ تَكْبِيرَ الإمامِ

٧١٢ - حدثنامُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ اللَّهِ بنُ داوُدَ قالَ: حَدَّثَنا الأَعْمَشُ، عَنْ إبْراهيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَمَّا مَرِضَ النَّبيُّ ﷺ مَرَضَهُ الَّذي ماتَ فيهِ، أتاهُ يُؤْذِنُهُ

٧١٢- قوله: أتاه يؤذنه وللأصيلي أتاه بلال (شارح).

with the help of two men; as if I am seeing him just now dragging his feet on the ground. When Abu'bakr saw him, he tried to retreat but the Prophet gestured to him to carry on. Abu'bakr retreated a bit and the Prophet sat on his (left) side. Abu'bakr was repeating the Takbir of Allah's Apostle for the people to hear.

[68] When one follows the imam (in prayer) with people following this man

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Follow me so that you would be followed by people who come after you."

713- A'isha "Allah be pleased with her" narrated: When Allah's Apostle became seriously ill, Bilal came to him for the prayer. He said: "Tell Abu'bakr to lead the people in the prayer." I said: "O Allah's Apostle! Abu'bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Would you order Omar (to lead the prayer)?" The Prophet said: "Tell Abu'bakr to lead the people in the prayer." Then I said to Hafsa: "Tell him that Abu'bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order Omar to lead the prayer? " Hafsa did so. The Prophet said: "Verily you are the companions of Joseph. Tell Abu'bakr to lead the people in the prayer." So Abu'bakr stood for the prayer. In the meantime Allah's Apostle felt better and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu'bakr heard him coming, he tried to retreat but Allah's Apostle gestured to him to carry on. The Prophet sat on his left side. Abu'bakr was praying while standing and Allah's Apostle was leading the prayer while sitting. Abu'bakr was following the Prophet and the people were following Abu'bakr (in the prayer).

[69] Is the imam to be blamed if he had some doubt because of people's notifications

714- Abu'huraira "Allah be pleased with him" narrated: Once Allah's Apostle prayed two rak'as (instead of four). Then he finished his prayer. Dhul'yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Apostle asked the people whether Dhul'yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak'as and then finished his prayer with the end salutation. Then he said, "Allahu Akbar= Allah is greater." He followed it with two prostrations like ordinary prostrations or somewhat longer.

715- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" performed the Dhuhr prayer as

بالصَّلاة، فقال: «مُروا أبا بكرٍ فليُصلِّ» قُلتُ: إنَّ أبا بكرٍ رجلٌ أسيفٌ، إنْ يقُمْ مقامك يبكي، فلا يقدرُ على القراءة، قال: «مُروا أبا بكرٍ فليُصلِّ». فقُلتُ مثلَهُ، فقال في الثَّالثة أو الرَّابعة: «إنَّكُنَّ صواحبُ يوسُف، مُروا أبا بكرٍ فليُصلِّ». فصلَّى، وخرج النَّبيُّ ﷺ يُهادى بين رجُلين، كأنِّي أنظرُ إليه يخُطُّ برجليه الأرضَ، فلمَّا رآهُ أبو بكرٍ ذهبَ يتأخَّرُ، فأشار إليه: «أن صلِّ». فتأخَّرَ أبو بكرٍ رضيَ اللَّهُ عنهُ، وقعدَ النَّبيُّ ﷺ إلى جنبه، وأبو بكرٍ يُسمعُ النَّاسَ التَّكبيرَ تابعهُ مُحاضرٌ عن الأعمش.

[طرفه في: ١٩٨].

٦٨ ـ باب الرَّجُل يأتَمُّ بالإمام، ويأتَمُّ النَّاسُ بالمأمُوم

ويُذكرُ عن النَّبيِّ ﷺ: «ائتمُّوا بي، وليأتمَّ بكُم من بعدكُم».

٧١٣ ـ حدَّثنا قُتيبةُ بنُ سعيدٍ قال: حدَّثنا أبو مُعاوية، عن الأعمش، عن إبراهيم، عن الأسود، عن عائشة قالت: لمَّا ثقُل رسُولُ اللَّه ﷺ، جاء بلالٌ يُؤذنُهُ بالصَّلاة، فقال: «مُروا أبا بكرٍ أن يُصلِّي بالنَّاس». فقُلتُ: يا رسُول اللَّه، إنَّ أبا بكرٍ رجُلٌ أسيفٌ، وإنَّهُ متى ما يقُم مقامك لا يُسمعِ النَّاسَ، فلو أمرت عُمر، فقال: «مُروا أبا بكرٍ يُصلِّي بالنَّاس». فقُلتُ لحفصة: قُولي لهُ: إنَّ أبا بكرٍ رجُلٌ أسيفٌ، وإنَّهُ متى يقُمْ مقامك لا يُسمعُ النَّاس، فلو أمرت عُمر، قال: «إنَّكُنَّ لأنتُنَّ صواحبُ يُوسُف، مُروا أبا بكرٍ أن يُصلِّيَ بالنَّاس». فلمَّا دخل في الصَّلاة، وجد رسُولُ اللَّه ﷺ في نفسه خفَّةً، فقام يُهادى بين رجُلين، ورجلاهُ يخُطَّان في الأرض، حتَّى دخل المسجد، فلمَّا سمع أبو بكرٍ حسَّهُ، ذهب أبو بكرٍ يتأخَّرُ، فأومأ إليه رسُولُ اللَّه ﷺ، فجاء رسُولُ اللَّه ﷺ حتَّى جلس عن يسار أبي بكرٍ، فكان أبو بكرٍ يُصلِّي قائماً، وكان رسُولُ اللَّه ﷺ يُصلِّي قاعداً، يقتدي أبو بكرٍ بصلاة رسُول اللَّه ﷺ، والنَّاسُ مُقتدُون بصلاة أبي بكرٍ رضيَ اللَّهُ عنهُ.

[طرفه في: ١٩٨].

٦٩ ـ باب هل يأخُذُ الإمامُ إذا شكَّ بقول النَّاس؟

٧١٤ ـ حدَّثنا عبدُ اللَّه بنُ مسلمة، عن مالك بن أنس، عن أيُّوب بن أبي تميمة السَّختيانيِّ، عن مُحمَّد بن سيرين، عن أبي هُريرة: أنَّ رسُول اللَّه ﷺ انصرف من اثنتين، فقال لهُ ذُو اليدين: أقصُرت الصَّلاةُ أم نسيت يا رسُول اللَّه؟ فقال رسُولُ اللَّه ﷺ: «أصدق ذُو اليدين»؟ فقال النَّاسُ: نعم، فقام رسُولُ اللَّه ﷺ، فصلَّى اثنتين أُخريين، ثُمَّ سلَّم، ثُمَّ كبَّر، فسجد مثل سُجُوده أو أطول. [طرفه في: ٤٨٢].

٧١٥ ـ حدَّثنا أبو الوليد قال: حدَّثنا شُعبةُ، عن سعد بن إبراهيم، عن أبي سلمة عن أبي

باب ٦٨ ـ قوله: باب بإضافة باب للاحقه وبتنوينه فيرفع الرجل (شارح).

٧١٤ـ قوله: السختياني بفتح السين والتاء وفي اليونينية بكسر التاء (شارح).

two Rak'as (instead of four). It was said to him: "You have offered two Rak'as in the Dhuhr prayer." He prayed other two Rak'as and finished (the prayer) with the end salutation. Then, he performed two prostration (of forgetfulness).

[70] When the imam weeps in the prayer

716- A'isha "Allah be pleased with her" the mother of the believers narrated: Allah's Apostle "Allah's blessing and peace be upon him" in his illness said: "Tell Abu'bakr to lead the people in prayer." I said to him: "If Abu'bakr stands in your place, the people will not hear him because of his excessive weeping. So please order Omar to lead people in the prayer." A'isha added: I said to Hafsa: "Say to him: If Abu'bakr leads people in the prayer in your place, they will not be able to hear him regarding his weeping; so please, order Omar to lead the prayer." Hafsa did so but Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep quiet! You are verily the Companions of Joseph. Tell Abu'bakr to lead the people in the prayer. " Hafsa said to A'isha: "I never got anything good from you."

[71] Straightening rows at the prayer establishment (Iqama)

717- An'no'man Ibn Bashir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Straighten your rows or Allah will change your faces."

718- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten the rows; for I am seeing you from behind my back."

[72] The imam's facing people while straightening rows

719- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" faced us after the prayer had been established and said: "Straighten your rows, for I see you from behind my back."

[73] The first row

720- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " The martyrs are: One who dies of drowning, one who dies of plague, one who dies of an Abdominal disease, and one who is buried alive and dies."

هُرَيرَةَ قَالَ: صَلَّى النَّبيُّ ﷺ الظُّهْرَ رَكْعَتَينِ، فَقِيلَ: صَلَّيتَ رَكْعَتَينِ! فَصَلَّى رَكْعَتَينِ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَينِ [طرفه في: ٤٨٢]

٧٠ ـ بابٌ إذا بكى الإمامُ في الصَّلاة

وقالَ عبدُ اللَّهِ بنُ شدَّادٍ: سمعتُ نشيجَ عُمرَ، وأَنا في آخِرِ الصُّفُوفِ، يَقرأُ: ﴿إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ [يوسف: ٨٦].

٧١٦ ـ حدّثنا إسماعيلُ قالَ: حدثنا مالكُ بنُ أنسٍ، عَنْ هِشامِ بنِ عُروةَ، عَنْ أبيهِ، عَن عائشةَ أُمِّ المؤمِنينَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». قَالَتْ عائشةُ: قُلتُ: إنَّ أَبا بَكرٍ إذا قامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ، فقالَ «مُروا أَبا بَكرٍ فَليُصَلِّ لِلنَّاسِ». قَالَتْ عائِشَةُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبا بَكرٍ، إذا قامَ في مَقامِكَ لَمْ يُسمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فليُصَلِّ للناسِ، ففعلتْ حفصةُ، فقالَ رسولُ اللهِ ﷺ: «مَهْ، إنَّكُنَّ لأَنْتُنَّ صَواحِبُ يُوسُفَ، مُرُوا أَبَا بَكرٍ فَليُصَلِّ لِلنَّاسِ». قَالَتْ حَفْصَةُ لِعَائِشَةَ: ما كُنتُ لأُصِيبَ مِنكِ خَيراً.

[طرفه في: ١٩٨].

٧١ ـ بابُ تَسوِيَةِ الصُّفُوفِ عِندَ الإقامَةِ وَبَعدَهَا

٧١٧ ـ حدّثنا أبو الوَلِيدِ، هِشامُ بنُ عبدِ المَلِكِ، قالَ: حَدَّثَنا شُعبةُ قالَ: أخبرَنِي عَمرُو بنُ مُرَّةَ قالَ: سَمِعتُ سالِمَ بنَ أبي الجَعْدِ قالَ: سَمِعتُ النُّعمانَ بنَ بَشِيرٍ يَقُولُ: قَالَ النَّبيُّ ﷺ: «لَتُسَوُّنَّ صُفُوفَكُم، أَوْ لَيُخالِفَنَّ اللهُ بينَ وجوهِكُمْ».

٧١٨ ـ حدّثنا أبو مَعْمَرٍ قالَ: حَدَّثَنا عَبدُ الوارِثِ، عَن عَبدِ العَزِيزِ، عَن أَنَسٍ: أَنَّ النَّبيَّ ﷺ قالَ: «أَقِيمُوا الصُّفُوفَ، فَإنِّي أَراكُمْ خَلفَ ظَهْرِي».

[الحديث ٧١٨ ـ طرفاه في: ٧١٩، ٧٢٥].

٧٢ ـ بابُ إقْبالِ الإمامِ عَلَى النَّاسِ، عِندَ تَسوِيَةِ الصُّفُوفِ

٧١٩ ـ حدّثنا أَحْمَدُ بنُ أبي رَجاءٍ قالَ: حَدَّثَنا مُعاوِيَةُ بنُ عَمرٍو قالَ: حَدَّثَنا زائِدَةُ بنُ قُدامَةَ قالَ: حَدَّثَنا حُمَيدٌ الطَّوِيلُ: حَدَّثَنا أَنَسٌ قالَ: أُقِيمَتِ الصَّلاةُ، فَأَقبَلَ عَلَينا رَسُولُ اللَّهِ ﷺ بِوَجهِهِ، فَقالَ: «أَقِيمُوا صُفُوفَكُم، وتَراصُّوا، فَإنِّي أَراكُم مِن وَراءِ ظَهْرِي».

[طرفه في: ٧١٨].

٧٣ ـ بابُ الصَّفِّ الأَوَّلِ

٧٢٠ ـ حدّثنا أَبو عاصِمٍ، عَن مالِكٍ، عَن سُمَيٍّ، عَن أَبِي صالِحٍ، عَن أَبِي هُرَيرَةَ قَالَ:

باب ٧٠ ـ قوله: النشيج بكاء من غير انتحاب.

721- Abu'huraira "Allah be pleased with him" narrated, resuming the previous narration: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they knew the reward of offering the Dhuhr prayer early (in its due time), they would race for it. If they knew the reward for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so..

[74] Straightening the rows (in prayer) is of those things that makes the prayer correct and perfect

722- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Imam is (appointed) to be followed. So do not differ from him: Bow when he bows, and say, "O our lord! All praises be to you" if he says: "Allah hears those who send praises to him"; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting altogether, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one."

723- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten the rows, for straightening the rows is of those things that make the prayer perfect and correct."

[75] The sin of he, who does not stand in alignment (in prayer)

724- Anas "Allah be pleased with him" was reported to have arrived in Medina and was asked whether he found any change since the days of Allah's Apostle "Allah's blessing and peace be upon him". He said: "I have not found any change except that you do not stand in alignment in your prayers."

[76] Putting one's shoulder and foot with his companion's shoulder and foot (during the congregational prayer)

725- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Straighten your rows for I see you from behind my back." Anas added: "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

[77] If one stands for prayer on the imam's left side but the imam draws him from behind to his right side, his prayer will be valid

726- Ibn Abbas "Allah be pleased with both" narrated: One night, I prayed with The Messenger of Allah "Allah's blessing and peace be upon him" and stood on his left side. But he caught hold of my head from behind and drew me

قَالَ النَّبِيُّ ﷺ: «الشُّهَدَاءُ: الغَرِقُ، وَالمَطْعُونُ، وَالمَبْطُونُ، وَالهَدْمُ» [طرفه في: ٦٥٣].

٧٢١ ـ وَقَال «وَلَوْ يَعْلَمُونَ ما فِي التَّهْجِيرِ لاَسْتَبَقُوا، وَلَوْ يَعْلَمُونَ مَا فِي العَتَمَةِ وَالصُّبْحِ، لأَتَوْهُمَا وَلَوْ حَبْواً، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفِّ المُقَدَّمِ لاَسْتَهَمُوا». [طرفه في: ٦١٥].

٧٤ ـ بابُ إقامَةِ الصَّفِّ مِنْ تَمام الصَّلاةِ

٧٢٢ ـ حدّثنا عَبدُ اللهِ بنُ مُحمدٍ قال: حدَّثنا عَبدُ الرَّزّاقِ قال: أَخبرَنا مَعمَرٌ، عَنْ هَمّامٍ، عَنْ أَبي هُريرةَ، عَنِ النَّبيِّ ﷺ أَنَّه قال: «إِنَّما جُعِلَ الإمامُ لِيُؤتَمَّ بِهِ، فَلا تَختَلِفُوا عَلَيهِ، فَإذا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَه، فَقُولُوا: رَبَّنا لَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جالِساً، فَصَلُّوا جُلُوساً أَجْمَعُونَ، وَأَقِيمُوا الصَّفَّ في الصَّلاةِ، فَإِنَّ إِقامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاةِ»

[الحديث ٧٢٢ ـ طرفه في: ٧٣٤].

٧٢٣ ـ حدّثنا أبو الوَليدِ قالَ: حَدَّثَنا شُعبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «سَوُّوا صُفُوفَكُم، فَإِنَّ تَسوِيَةَ الصُّفُوفِ مِنْ إِقامَةِ الصَّلاةِ».

٧٥ ـ بابُ إِثْمِ مَنْ لَمْ يُتِمَّ الصُّفُوفَ

٧٢٤ ـ حدّثنا مُعاذُ بنُ أَسَدٍ قال: أَخبَرَنا الفَضلُ بنُ مُوسى قال: أَخبَرَنا سَعِيدُ بنُ عُبَيدٍ الطّائِيُّ، عَنْ بُشَيرِ بنِ يَسارٍ الأَنصارِيِّ، عَنْ أَنَسِ بنِ مالِكٍ: أَنَّهُ قَدِمَ المَدِينَةَ، فَقِيلَ لَهُ: ما أَنكَرْتَ مِنَّا مُنذُ يَومِ عَهِدتَ رَسُولَ اللهِ ﷺ؟ قالَ: ما أَنكَرْتُ شَيئاً إِلاَّ أَنَّكُم لا تُقِيمُونَ الصُّفُوفَ. وَقالَ عُقبَةُ بنُ عُبَيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ: قَدِمَ عَلَينا أَنَسُ بنُ مالِكٍ المَدِينَةَ: بِهذا.

٧٦ ـ بابُ إِلزاقِ المَنْكِبِ بالمَنْكِبِ، وَالقَدَمِ بالقَدَمِ، في الصَّفِّ

وَقالَ النُّعْمانُ بنُ بُشَيرٍ: رَأَيتُ الرَّجُلَ مِنّا، يُلزِقُ كَعْبَهُ بِكَعْبِ صاحِبِه.

٧٢٥ ـ حدّثنا عَمْرُو بنُ خالِدٍ قالَ: حَدَّثَنا زُهَيرٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «أَقِيمُوا صُفُوفَكُم، فَإِنِّي أَراكُم مِن وَراءِ ظَهْرِي». وَكانَ أَحَدُنا يُلزِقُ مَنكِبَهُ بِمَنكِبِ صاحِبِه، وَقَدَمَهُ بِقَدَمِه. [طرفه في: ٧١٨].

٧٧ ـ بابٌ إِذا قامَ الرَّجُلُ عَنْ يَسارِ الإِمامِ وَحَوَّلَهُ الإِمامُ خَلْفَهُ إِلَى يَمِينِه، تَمَّتْ صَلاتُهُ

٧٢٦ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ قالَ: حَدَّثَنا داوُدُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ كُرَيبٍ، مَوْلَى ابنِ

٧٢٢ـ قوله: نقل ابن عابدين ترجيح كون الهاء في حمده للسكت والاستراحة لا للكناية فيقال بالجزم ولا يبين الحركة.

٧٢٤ـ قوله: يوم عهدت قال الشارح وجوز البرماوي كالزركشي في ميم يوم التثليث ولكن قال في مصابيح الجامع أن ظاهره أن الثلاثة حركات إعراب وليس كذلك فإن الفتح هنا حركة بناء قطعاً ا هـ.

to his right side. Then he prayed and slept. (a while) later the Mu'adhdhin came (to call for the Fajr prayer). The Prophet left for the prayer without repeating the ablution.

[78] The woman by herself could form a row

727- Anas "Allah be pleased with him" reported: One night an orphan and I offered the prayer behind the Prophet in my home. My mother Ommu'sulaim was standing behind us (by herself forming a row).

[79] The right side of the mosque and the imam

728- Ibn Abbas "Allah be pleased with both" reported: One night I stood to the left of the Prophet in the prayer but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right. Then he gestured to me with his hand to go from behind (him).

[80] When there is a wall or so between the imam and the praying people

729- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to pray in his room at night (voluntary extra prayers). As the wall of the room was LOW, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news.

The following night The Prophet "Allah's blessing and peace be upon him" stood for the prayer and the people followed him. This went on for two or three nights.

Thereupon Allah's Apostle "Allah's blessing and peace be upon him" did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied: "I am afraid that the night (extra) prayer might become compulsory."

[81] The night (optional extra) prayer

730- A'isha "Allah be pleased with her" reported: The Prophet had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and prayed behind him.

عبَّاس، عن ابنِ عباسٍ رَضيَ اللَّهُ عنهما قال: صَلَّيتُ مَعَ النَّبيِّ ﷺ ذاتَ لَيلَة، فقُمْتُ عَنْ يَسارِه، فأخَذَ رسُولُ اللَّهِ ﷺ برأسِي مِن ورائِي، فجعلَني عَنْ يمينِهِ، فصلَّى ورقَدَ، فجاءَهُ المؤذِّنُ، فقامَ وصلَّى ولَمْ يتوضَّأ.

[طرفه في: ١١٧].

٧٨ ـ باب المَرْأَةُ وَحْدَهَا تَكُونُ صَفًا

٧٢٧ ـ حدثنا عَبدُ اللَّهِ بنُ مُحمَّدٍ قالَ: حَدَّثَنَا سُفيانُ، عن إسحاقَ، عَنْ أنسِ بنِ مالِكٍ قالَ: صَلَّيتُ أنَا ويَتيمٌ في بَيتِنا، خَلفَ النَّبيِّ ﷺ، وَأُمِّي أُمُّ سُلَيمٍ خَلفَنا.

[طرفه في: ٣٨٠].

٧٩ ـ باب مَيْمَنَةِ المَسْجِدِ وَالإمَامِ

٧٢٨ ـ حدثنا مُوسى: حَدَّثَنا ثابتُ بنُ يَزيدَ: حَدَّثَنا عاصِمٌ، عَنِ الشَّعبيِّ، عَنِ ابنِ عبَّاسٍ رَضيَ اللَّهُ عَنهُما قالَ: قُمْتُ لَيلَةً أُصلِّي عَنْ يَسارِ النَّبيِّ ﷺ، فَأَخَذَ بِيَدِي، أوْ بِعَضُدِي، حَتَّى أقامَنِي عَنْ يَمِينِهِ، وَقالَ بِيَدِهِ مِن ورائِي. [طرفه في: ١١٧].

٨٠ ـ باب إذا كانَ بينَ الإمامِ وَبَينَ القَوْمِ حائِطٌ أَوْ سُتْرَةٌ

وَقالَ الحَسَنُ: لا بَأسَ أنْ تُصَلِّيَ، وَبَينَكَ وَبَينَهُ نَهَرٌ. وَقالَ أبُو مِجلَزٍ: يَأتَمُّ بالإمامِ وَإنْ كانَ بَينَهُما طَرِيقٌ أوْ جِدارٌ، إذا سَمِعَ تَكبِيرَ الإمامِ.

٧٢٩ ـ حدثنا مُحمَّدٌ قالَ: أخبَرَنا عَبْدَةُ، عَنْ يَحيَى بنِ سَعيدٍ الأنْصارِيِّ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيلِ فِي حُجرَتِهِ، وَجِدارُ الحُجرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخصَ النَّبيِّ ﷺ، فقامَ أناسٌ يُصلُّونَ بصَلاتِهِ، فأصبَحُوا فتحدَّثُوا بذلكَ، فقامَ لَيلَةَ الثَّانِيَةِ، فقامَ مَعَهُ أُناسٌ يُصَلُّونَ بِصَلاتِهِ، صَنَعُوا ذلكَ لَيلَتَينِ أوْ ثَلاثَةً، حَتَّى إذا كانَ بَعْدَ ذالكَ، جَلَسَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَخرُجْ، فَلَمَّا أصْبَحَ ذَكَرَ ذلكَ النَّاسُ فَقالَ: «إنِّي خَشِيتُ أنْ تُكتَبَ عَلَيكُمْ صَلاةُ اللَّيلِ».

[الحديث ٧٢٩ ـ أطرافه في: ٧٣٠، ٩٢٤، ١١٢٩، ٢٠١١، ٢٠١٢، ٥٨٦١].

٨١ ـ باب صَلاةِ اللَّيلِ

٧٣٠ ـ حدثنا إبراهِيمُ بنُ المُنذِرِ قالَ: حَدَّثَنا ابنُ أبي فُدَيكٍ قالَ: حَدَّثَنا ابنُ أبي ذِئبٍ، عَنِ المَقبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبدِ الرَّحمنِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أنَّ النَّبِيَّ ﷺ كانَ لَهُ حَصِيرٌ، يَبسُطُهُ بالنَّهارِ وَيَحتَجِرُهُ باللَّيلِ، فَثابَ إلَيهِ نَاسٌ، فَصَلَّوْا وَرَاءَهُ.

[طرفه في: ٧٢٩].

٧٣٠ـ قوله:

731- Zaid Ibn Thabit "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" made a small room in the month of Ramadan where he prayed for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said: "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."

[82] Responding to the imai's Takbir and opening the prayer

732- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" rode a horse and fell down with the right side of his body injured. On that day he performed one of the prayers sitting and we also prayed behind him sitting. When the Prophet finished the prayer with the end salutation, he said: "The Imam is to be followed: If he prays standing then pray standing; bow when he bows; raise your heads when he raises his head; prostrate when he prostrates; and if he says: "Allah would hear to those who send praises to him", you should say: "O our lord! All praises be to you."

733- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" rode a horse and fell down with the right side of his body injured. On that day he performed one of the prayers sitting and we also prayed behind him sitting. When the Prophet finished the prayer he said: "The Imam is to be followed: If he magnifies Allah (by saying: Allah is greater) then magnify Allah; bow when he bows; raise your heads when he raises his head; if he says: "Allah would hear to those who send praises to him", you should say: "O our lord! All praises be to you; and then prostrate when he prostrates."

734- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is to be followed: If he magnifies Allah (by saying: Allah is greater) you should magnify Allah; bow when he bows; if he says: "Allah hears those who send praises to him" you should say: "O our lord! All praises be to you"; prostrate when he prostrates; and if he prays sitting then pray sitting altogether."

[83] Raising the hand in the first Takbir (magnification of Allah) and in opening the prayer

735- Abdullah Ibn Omar "Allah be pleased with both" told: "Allah's Apostle "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir (magnification of Allah): "Allah is greater = Allaho Akbar" for bowing. On

٧٣١ - حدثنا عَبدُ الأعلَى بنُ حَمَّادٍ قَالَ: حَدَّثَنَا وُهَيبٌ قَالَ: حَدَّثَنَا موسى بْنُ عُقبَةَ، عَن سَالِمٍ أَبِي النَّضرِ، عَن بُسْرِ بنِ سَعِيدٍ، عَن زَيدِ بنِ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ اتَّخذَ حُجرَةً، قَالَ: حَسِبتُ أنَّه قالَ: مِن حَصِيرٍ، فِي رَمَضَانَ، فَصَلَّى فِيهَا لَيَالِيَ، فَصَلَّى بِصَلاَتِهِ نَاسٌ مِن أَصحَابِهِ، فَلَمَّا عَلِمَ بِهِم جَعلَ يَقعُدُ، فَخرجَ إِليهِم فَقَالَ: «قَد عَرَفتُ الَّذِي رَأَيتُ مِن صَنِيعِكُم، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُم، فَإِنَّ أَفضَلَ الصَّلاةِ صَلاةُ المَرءِ فِي بَيتِهِ إِلاَّ المَكْتُوبَةَ». قَالَ عَفَّانُ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا مُوسَى: سَمِعتُ أَبَا النَّضرِ، عَن بُسْرٍ، عَن زَيدٍ، عَن النَّبِيِّ ﷺ.

[الحديث ٧٣١ طرفاه في: ٦١١٣، ٧٢٩٠]

٨٢ - بابُ إِيجَابِ التَّكْبِيرِ، وَافْتِتَاحِ الصَّلاةِ

٧٣٢ - حدثنا أَبُو اليَمانِ قالَ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهرِيِّ قَالَ: أَخبَرَنِي أَنَسُ بْنُ مالِكٍ الأَنْصَارِيُّ: أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَساً، فَجُحِشَ شِقُّهُ الأَيمَنُ، قَالَ: أَنَسٌ رَضِيَ اللهِ عَنهُ: فَصَلَّى لَنَا يَومَئِذٍ صَلاةً مِنَ الصَّلَوَاتِ، وَهُوَ قَاعِدٌ، فَصَلَّينَا وَرَاءَهُ قُعُوداً، ثُمَّ قَالَ لَمَّا سَلَّمَ: «إِنَّمَا جُعِلَ الإِمامُ لِيُؤتَمَّ بِهِ، فَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ».

[طرفه في: ٣٧٨].

٧٣٣ - حدثنا قُتَيبَةُ بنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بنِ مَالِكٍ أَنَّهُ قَالَ: خَرَّ رَسُولُ اللهِ ﷺ عَن فَرَسٍ فَجُحِشَ، فَصَلَّى لَنَا قَاعِداً، فَصَلَّينَا مَعَهُ قُعُوداً، ثُمَّ انْصَرَفَ فَقَالَ: «إِنَّمَا الإِمَامُ - أَو إِنَّمَا جُعِلَ الإِمَامُ - لِيُؤتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا لَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا».

[طرفه في: ٣٧٨].

٧٣٤ - حدثنا أَبُو اليَمانِ قَالَ: أَخْبَرَنَا شُعَيبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِن صَلَّى جَالِساً، فَصَلُّوا جُلُوساً أَجْمَعُونَ».

[طرفه في: ٧٢٢].

٨٣ - بابُ رَفعِ اليَدَينِ فِي التَّكْبِيرَةِ الأُولَى مَعَ الافْتِتَاحِ سَوَاءً

٧٣٥ - حدثنا عَبدُ اللهِ بنُ مَسلَمَةَ، عَن مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَن سَالِمِ بنِ عَبدِ اللهِ، عَن أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ، كانَ يَرفَعُ يَدَيهِ حَذْوَ مَنْكِبَيهِ، إِذَا افتَتَحَ الصَّلاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذلِكَ أَيضاً، وَقَالَ: «سَمِعَ اللهُ لِمَن حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ».

٧٣٢- قوله: (فرساً فجحش) كذا في نسخة الشارح وفي بعض النسخ فرساً فصرع عنه فجحش.

raising his head from bowing he used to do the same and then say "Allah hears those, who praise him, O, our lord! To you be praise." (Sami'allaho liman hamidah; rabbana walakalhamd). He did not do that in prostrations (Sajda).

[84] Raising one's hands on the magnification (and on the magnification of) bowing, and on raising the head

736- Abdullah Ibn Omar "Allah be pleased with both" told: "I saw that Allah's Apostle "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders when he stands for the prayer; and on saying the Takbir (magnification of Allah): "Allah is greater = Allaho Akbar" for bowing. On raising his head from bowing he used to do the same and then say "Allah hears those, who praise him" (Sami'allaho liman hamidah). He did not do that in prostrations (Sajda).

737- Abu'qilaba reported: I saw Malik Ibn Al'howairith saying Takbir and raising both his hands on starting the prayers and raising his hands on bowing and also on raising his head after bowing. Malik Ibn Al'howairith said: "Allah's Apostle "Allah's blessing and peace be upon him" did the same."

[85] The level of raising one's hands in the prayer

738- Abdullah Ibn Omar "Allah be pleased with both" told: "I saw that Allah's Apostle "Allah's blessing and peace be upon him" opening the prayer with the Takbir. He used to raise both his hands up to the level of his shoulders on saying the Takbir; and on saying the Takbir for bowing. On raising his head from bowing he used to do the same and then say "Allah hears those, who praise him; O our lord! All praises be to you" (Sami'allaho liman hamidah; rabbana walakalhamd). He did do that neither in prostrations (Sajda) nor on raising his head after prostration.

[86] Raising one's hands on rising from the second Rak'a (for the third)

739- Nafi narrated: Whenever Ibn Omar started the prayer with Takbir, he raised his hands; whenever he bowed, he raised his hands (before bowing) and also raised his hands on saying: "Allah hears those who praise him". He used to do the same on rising from the second rak'a (for the third rak'a). Ibn Omar ascribed this tradition to The Prophet "Allah's blessing and peace be upon him".

[87] Placing the right hand on the left forearm

740- Sahl Ibn Sa'd "Allah be pleased with him" narrated: People were

وَكَانَ لا يَفعَلُ ذلكَ في السُّجود. [الحديث ٧٣٥ ـ أطرافه في: ٧٣٦، ٧٣٨، ٧٣٩].

٨٤ ـ بابُ رَفعِ اليَدَينِ إذا كَبَّرَ، وَإذا رَكَعَ، وَإذا رَفَعَ

٧٣٦ ـ حدثنا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخبَرَنا عَبدُ اللهِ قالَ: أخبَرَنا يُونُسُ، عَنِ الزُّهريِّ: أخبَرَني سالِمُ بنُ عَبدِ اللهِ، عَن عَبدِ اللهِ بنِ عُمَرَ رَضيَ اللهُ عَنهُما قالَ: رَأيتُ رَسُولَ اللهِ ﷺ إذا قامَ في الصَّلاةِ، رَفَعَ يَدَيهِ حَتَّى يَكُونا حَذوَ مَنكِبَيهِ، وكانَ يَفعَلُ ذلكَ حِينَ يُكَبِّرُ لِلرُّكوعِ، وَيَفعَلُ ذلكَ إذا رَفَعَ رَأسَهُ مِنَ الرُّكوعِ، وَيَقولُ: «سَمِعَ اللهُ لِمَن حَمِدَهُ». وَلا يَفعَلُ ذلكَ في السُّجُودِ. [طرفه في: ٧٣٥].

٧٣٧ ـ حدثنا إسحاقُ الواسِطيُّ قالَ: حَدَّثَنا خالِدُ بنُ عَبدِ اللهِ، عَن خالِدٍ، عَن أبي قِلابَةَ: أنَّهُ رَأى مالِكَ بنَ الحُوَيرِثِ: إذا صَلَّى كَبَّرَ وَرَفَعَ يَدَيهِ، وَإذا أرادَ أن يَركَعَ رَفَعَ يَدَيهِ، وَإذا رَفَعَ رَأسَهُ مِنَ الرُّكوعِ رَفَعَ يَدَيهِ، وَحَدَّثَ: أنَّ رَسُولَ اللهِ ﷺ صَنَعَ هكذا.

٨٥ ـ بابٌ إلى أينَ يَرفَعُ يَدَيهِ؟

وَقالَ أبو حُمَيدٍ في أصحابِهِ: رَفَعَ النَّبيُّ ﷺ حَذوَ مَنكِبَيهِ.

٧٣٨ ـ حدثنا أبو اليَمانِ قالَ: أخبَرَنا شُعَيبٌ، عَنِ الزُّهريِّ قالَ: أخبَرَنا سالِمُ بنُ عَبدِ اللهِ: أنَّ عَبدَ اللهِ بنَ عُمَرَ رَضيَ اللهُ عَنهُما قالَ: رَأيتُ النَّبيَّ ﷺ افتَتَحَ التَّكبيرَ في الصَّلاةِ، فَرَفَعَ يَدَيهِ حِينَ يُكَبِّرُ، حَتَّى يَجعَلَهُما حَذوَ مَنكِبَيهِ، وَإذا كَبَّرَ لِلرُّكوعِ فَعَلَ مِثلَهُ، وَإذا قالَ: «سَمِعَ اللهُ لِمَن حَمِدَهُ». فَعَلَ مِثلَهُ وَقالَ: «رَبَّنا وَلَكَ الحَمدُ». وَلا يَفعَلُ ذلكَ حِينَ يَسجُدُ، وَلا حِينَ يَرفَعُ رَأسَهُ مِنَ السُّجُودِ. [طرفه في: ٧٣٥].

٨٦ ـ بابُ رَفعِ اليَدَينِ إذا قامَ مِنَ الرَّكعَتَينِ

٧٣٩ ـ حدثنا عَيَّاشٌ قالَ: حَدَّثَنا عَبدُ الأعلى قالَ: حَدَّثَنا عُبَيدُ اللهِ، عَن نافِعٍ: أنَّ ابنَ عُمَرَ كانَ إذا دَخَلَ في الصَّلاةِ، كَبَّرَ وَرَفَعَ يَدَيهِ، وَإذا رَكَعَ رَفَعَ يَدَيهِ، وَإذا قالَ: «سَمِعَ اللهُ لِمَن حَمِدَهُ». رَفَعَ يَدَيهِ، وَإذا قامَ مِنَ الرَّكعَتَينِ رَفَعَ يَدَيهِ، وَرَفَعَ ذلكَ ابنُ عُمَرَ إلى نَبيِّ اللهِ ﷺ. رَواهُ حَمَّادُ بنُ سَلَمَةَ، عَن أيُّوبَ، عَن نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبيِّ ﷺ. وَرَواهُ ابنُ طَهمانَ، عَن أيُّوبَ وَمُوسى بنِ عُقبَةَ مُختَصَراً. [طرفه في: ٧٣٥]

٨٧ ـ بابُ وَضعِ اليُمنى على اليُسرى

٧٤٠ ـ حدثنا عَبدُ اللهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن أبي حازِمٍ، عَن سَهلِ بنِ سَعدٍ قالَ: كانَ النَّاسُ يُؤمَرُونَ أن يَضَعَ الرَّجُلُ اليَدَ اليُمنى عَلى ذِراعِهِ اليُسرى في الصَّلاةِ. قالَ أبو حازِمٍ: لا

٧٣٦ـ قوله: (يكونا) بمثناة تحتية ولأبي ذر تكونا بالفوقية (شارح).

٧٤٠ـ قوله: (إلا ينمي ذلك) أي يسنده ويرفعه (شارح).

ordered to place their right hands on their left forearms during prayer.

[88] People's submissiveness in the prayer

741- Abu'huraira "Allah be pleased with him" narrated: Allah's Messenger "Allah's blessing and peace be upon him" said: "You see me facing the Qiblah; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness; and I see you from behind my back."

742- Anas "Allah be pleased with him" narrated: The Prophet said: "Perform the bowing and the prostrations properly. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate."

[79] What one says after Takbir (magnification of Allah)

743- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", Abu'bakr and Omar "Allah be pleased with both" used to start the prayer with: " praise be to Allah, Lord of all beings" (Alhamdw lillahi rabbil'alamin).

744- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to keep silent between the Takbir (Magnification of Allah) and the recitation of Qur'an. That interval of silence used to be a short one. I said to The Prophet "Allah's blessing and peace be upon him": "May my parents be sacrificed for you! What do you say in the pause between Takbir (Magnification of Allah) and recitation?" The Prophet "Allah's blessing and peace be upon him" said: "I say: O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other; and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail. "

[90]

745- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then did a long bowing, then stood up straight and then offered a prolonged prostration (Sajda). Then he lifted his head and offered a prolonged prostration. Then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he did a long bowing, stood up straight and then offered a prolonged prostration (Sajda). Then he lifted his head and went for a prolonged prostration. Then he lifted his head and finished (the prayer). Then, he (The Prophet) said: "Paradise became near to me that if I had dared, I would have plucked one of its bunches for you. Hell became so

أَعلَمُهُ إلاَّ يَنْمي ذلكَ إِلى النَّبيِّ ﷺ قَالَ إِسماعيلُ يُنْمَى ذلِكَ، وَلَمْ يَقُل يَنْمي

٨٨ ـ بابُ الخُشوعِ في الصَّلاة

٧٤١ ـ حدّثنا إسماعيلُ قالَ حَدَّثني مالكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَل تَرَوْنَ قِبلَتِي هاهُنا؟ وَاللَّهِ ما يَخفى عَلَيَّ رُكُوعُكُمْ وَلاَ خُشُوعُكُمْ، وَإِنِّي لأَراكُم وراءَ ظَهرِي».

[طرفه في: ٤١٨].

٧٤٢ ـ حدّثنا مُحمَّدُ بنُ بَشَّارٍ قَالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ قالَ سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ والسُّجُودَ، فَوَاللَّهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِي ـ وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي ـ إِذا رَكَعْتُم وَسَجَدْتُم».

[طرفه في: ٤١٩].

٨٩ ـ بابُ ما يَقُولُ بَعْدَ التَّكبِير

٧٤٣ ـ حدّثنا حَفصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَأَبا بَكرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُما، كانُوا يَفتَتِحُونَ الصَّلاةَ: بالحَمْدُ للَّهِ رَبِّ العَالَمِينَ.

٧٤٤ ـ حدّثنا موسى بنُ إسماعِيلَ قالَ: حَدَّثنا عَبدُ الواحِدِ بنُ زِيادٍ قالَ: حَدَّثَنا عُمارةُ بنُ القَعْقاعِ قالَ: حَدَّثَنا أَبُو زُرْعَةَ قَالَ: حَدَّثَنا أَبُو هُرَيرَةَ قَالَ: كانَ رَسُولُ اللَّهِ ﷺ يَسْكُتُ بَينَ التَّكْبِيرِ وَبَينَ القِراءَةِ إِسكاتَةً ـ قالَ أَحسِبُهُ قالَ: هُنَيَّةً ـ فقلتُ: بِأَبِي وأُمِّي يا رَسُولَ اللَّهِ، إِسكاتُكَ بَينَ التَّكبِيرِ وَالقِراءَةِ، ما تَقُولُ؟ قالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيني وَبَينَ خَطايايَ، كَما بَاعَدتَ بَينَ المَشْرِقِ وَالمَغرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الخَطَايا كَما يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايايَ بالماءِ وَالثَّلجِ وَالبَرَدِ».

٩٠ ـ باب

٧٤٥ ـ حدّثنا ابنُ أَبِي مَريَمَ قالَ: أَخبَرَنا نافِعُ بْنُ عُمَرَ قالَ: حَدَّثَني ابنُ أَبِي مُلَيكَةَ، عَن أَسماءَ بِنتِ أَبِي بَكرٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاةَ الكُسُوفِ، فَقامَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ قامَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ قامَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ رَفَعَ فَأَطالَ القِيامَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، ثُمَّ رَفَعَ، فَسَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطالَ السُّجُودَ، ثُمَّ انصَرَفَ، فَقالَ: «قَدْ دَنَتْ مِنِّي الجَنَّةُ، حَتَّى لَوِ اجْتَرَأْتُ عَلَيها، لَجِئتُكُمْ بِقِطافٍ مِنْ

٧٤٤ـ قوله: (إسكاتة) بكسر الهمزة بوزن إفعالة وهو من المصادر الشاذة إذ القياس سكوتاً (شارح).

٧٤٥ـ قوله (خشيش) بالخاء المعجمة أي حشرات الأرض وخشاش مثلث الأوّل وللكشميهني زيادة الأرض (شارح).

near to me that I said: O my Lord! Will I be among those people? Then suddenly I saw a woman whom a cat was lacerating with its claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation. She neither fed it nor freed it so that it could feed itself from the land's insects."

[91] One's looking towards the imam in prayer

A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, following the eclipse prayer: "I saw The Hell with its parts destroying one another; and that was when you felt that I was delayed (during the prayer)."

746- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers. He replied in the affirmative. He was asked: "How did you come to know about it?" He said: "By the movement of his beard."

747- Al'barra "Allah be pleased with him" narrated: Whenever we prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" and he raised his head after bowing, we used to keep standing until we saw him prostrating.

748- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once the sun eclipsed during the lifetime of Allah's Apostle. He offered the eclipse prayer. His companions asked: "O Allah's Apostle! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet "Allah's blessing and peace be upon him" said: "I was shown Paradise from which I wanted to have a bunch of fruit. Had I taken it, you would have eaten from it as long as the world remains."

749- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qiblah of the mosque and then said: "When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qiblah). I never saw good and bad as I have seen today." He repeated the last statement thrice.

[92] One's looking towards the sky in prayer

750- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "What is the matter with those people who look towards the sky during the prayer?" His talk grew severe while delivering this speech. He added: "They should stop (doing so); otherwise their

قِطَافَهَا، وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلتُ: أَيْ رَبِّ، وَأَنَا مَعَهُمْ؟ فَإِذَا امْرَأَةٌ ـ حَسِبْتُ أَنَّهُ قَالَ ـ تَخْدِشُهَا هِرَّةٌ، قُلتُ: ما شَأْنُ هذه؟ قالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً، لاَ أَطْعَمَتْهَا، وَلاَ أَرْسَلَتْهَا تَأْكُلُ ـ قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ ـ مِنْ خَشِيشٍ أَوْ خُشَاشِ الأَرْضِ». [الحديث ٧٤٥ ـ طرفه في: ٢٣٦٤]

٩١ ـ بابُ رَفعِ البَصَرِ إلى الإِمامِ في الصَّلاة

وَقَالَتْ عائِشَةُ: قَالَ النَّبِيُّ ﷺ في صَلاةِ الكُسُوفِ: «فَرَأَيتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً، حِينَ رَأَيتُمونِي تَأَخَّرْتُ».

٧٤٦ ـ حدّثنا موسى قالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلنَا لِخَبَّابٍ: أَكانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ؟ قَالَ: نَعَمْ، قُلنَا: بِمَ كُنْتُمْ تَعْرِفُونَ ذاكَ؟ قَالَ: بِاضْطِرابِ لِحْيَتِهِ.

[الحديث ٧٤٦ ـ أطرافه في: ٧٦٠، ٧٦١، ٧٧٧].

٧٤٧ ـ حدّثنا حجّاجٌ: حدَّثَنَا شُعْبَةُ قالَ: أَنبَأَنَا أَبُو إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزيدَ يَخْطُبُ قالَ: حَدَّثَنَا البَرَاءُ، وَكانَ غيرَ كَذُوبٍ: أَنَّهُمْ كانُوا إِذا صَلَّوْا مَعَ النَّبِيِّ ﷺ، فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قامُوا قِياماً، حتَّى يَرَوْنَهُ قَدْ سَجَدَ.

[طرفه في: ٦٩٠].

٧٤٨ ـ حدّثنا إسماعيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى، قالُوا: يَا رَسُولَ اللَّهِ، رَأَيناكَ تَنَاوَلُ شَيئاً فِي مَقامِكَ، ثُمَّ رَأَيناكَ تَكَعْكَعْتَ؟ قَالَ: «إِنِّي أُرِيتُ الجَنَّةَ، فَتَنَاوَلتُ مِنْهَا عُنْقُوداً، وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا».

[طرفه في: ٢٩].

٧٤٩ ـ حدّثنا محمَّدُ بْنُ سِنَانٍ قالَ: حَدَّثَنَا فُلَيحٌ قالَ: حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قالَ: صَلَّى لَنَا النَّبِيُّ ﷺ، ثُمَّ رَقا المِنْبَرَ، فَأَشارَ بِيَدَيهِ قِبَلَ قِبْلَةِ المَسْجِدِ، ثُمَّ قالَ: «لَقَدْ رَأَيتُ الآنَ، مُنْذُ صَلَّيتُ لَكُمُ الصَّلاةَ، الجَنَّةَ وَالنَّارَ، مُمَثَّلَتَينِ فِي قِبْلَةِ هذا الجِدارِ، فَلَمْ أَرَ كالْيَوْمِ فِي الخَيرِ وَالشَّرِّ». ثَلاثاً.

[طرفه في: ٩٣].

٩٢ ـ بابُ رَفعِ البَصَرِ إلى السَّماءِ في الصَّلاة

٧٥٠ ـ حدّثنا عليُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: قالَ النَّبِيُّ ﷺ: «ما بَالُ أَقْوامٍ، يَرْفَعُونَ

٧٤٩ـ قوله: (رقى) بالألف المقصورة ولأبوي ذر والوقت والأصيلي رقي بكسر القاف وفتح الياء أي صعد (شارح).

ـ قوله (منذ صليت لكم) وفي بعض النسخ زيادة الصلاة وهو من.

eyesight would be taken away."

[93] looking hither and thither during prayer

751- A'isha "Allah be pleased with her" narrated: I asked Allah's Apostle "Allah's blessing and peace be upon him" about looking hither and thither in prayer. He replied: "It is a way of stealing by which Satan takes away

(a portion) from the prayer of a person."

752- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu'jahm and bring me his woollen garment."

[94] Could one turn right or left if there was something he saw

753- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" saw expectoration in the direction of the Qiblah of the mosque while he was leading the prayer which he scratched off. After finishing the prayer, he said: "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

754- Anas "Allah be pleased with him" reported: While the Muslims were offering the Fajr prayer, Allah's Apostle suddenly appeared before them by living the curtain of A'isha's room, looked towards the Muslims who were standing in rows. He smiled with pleasure. Abu Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for the prayer. The Muslims intended to leave the prayer and were on the verge of being put to trial when the Prophet beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day.

[95] Reciting the Holy Qur'an in prayer is obligatory for both the imam and his followers

755- Jaber Ibn Samura "Allah be pleased with both" narrated: The People of Kufa complained of Sa'd to Omar who dismissed him and appointed Ammar as their chief. They lodged many complaints against Sa'd and even they alleged that he did not pray properly. Omar sent for him and said: "O Abu'is'haq! These people claim that you do not pray properly." Abu'is'haq said: "By Allah, I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of it. I used to prolong the first two Rak'as of Isha prayer and shorten the last two." Omar said: "O Abu'is'haq! this was what I thought about you." he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did

أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ»! فَاشْتَدَّ قَوْلُهُ فِي ذٰلِكَ، حَتَّى قَالَ: «لَيَنْتَهُنَّ عَنْ ذٰلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

٩٣ ـ بابُ الالتفاتِ في الصَّلاةِ

٧٥١ ـ حدثنا مسدد قال: حدثنا أبو الأحوص قال: حدثنا أشعث بن سليم، عن أبيه، عن مَسْرُوق، عن عائشة قالت: سألتُ رَسُولَ اللهِ ﷺ عن الالتفات في الصَّلاةِ؟ فقال: «هو اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ». [الحديث ٧٥٢ ـ طرفه في: ٣٢٩١]

٧٥٢ ـ حدثنا قتيبة قال: حدثنا سفيان، عن الزهري، عن عروة، عن عائشة: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ، فَقَالَ: «شَغَلَتْنِي أَعْلَامُ هٰذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ، وَأْتُونِي بِأَنْبِجَانِيَّةٍ». [طرفه في: ٣٧٣].

٩٤ ـ بابٌ هل يلتفتُ لأمرٍ ينزلُ به، أو يرى شيئاً، أو بُصاقاً في القِبْلَةِ؟

وَقَالَ سَهْلٌ: التَفَتَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَرَأَى النَّبِيَّ ﷺ.

٧٥٣ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ رَأَى النَّبِيُّ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَتَّهَا، ثُمَّ قَالَ حِينَ انْصَرَفَ «إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ، فَلَا يَتَنَخَّمَنَّ أَحَدٌ قِبَلَ وَجْهِهِ فِي الصَّلَاةِ». رواه موسى ابْنُ عُقْبَةَ، وَابْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ.

[طرفه في: ٤٠٦].

٧٥٤ ـ حدثنا يحيى بْنُ بُكَيْرٍ قال: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسٌ قَالَ: بَيْنَمَا الْمُسْلِمُونَ فِي صَلَاةِ الْفَجْرِ، لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللهِ ﷺ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ، فنظر إليهم وهم صفوف، فتبسم يضحك، ونكص أبو بكر رضي الله عنه على عقبيه، ليصل له الصف، فظن أنه يريد الخروج، وهم المسلمون أن يفتتنوا في صلاتهم، فأشار إِلَيْهِمْ: «أَتِمُّوا صَلَاتَكُمْ». فَأَرْخَى السِّتْرَ، وَتُوُفِّيَ ﷺ مِنْ آخِرِ ذٰلِكَ الْيَوْمِ.

[طرفه في: ٦٨٠].

٩٥ ـ بابُ وُجُوبِ القِرَاءَةِ لِلإمَامِ وَالمَأْمُومِ في الصَّلَوَاتِ كُلِّهَا، في الحَضَرِ والسَّفَرِ، وَمَا يُجْهَرُ فيها وَمَا يُخَافَتُ

٧٥٥ ـ حدثنا مُوسَى قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ

٧٥٢ـ قوله: «بأنبجانية» في نسخة بأنبجانيته بضمير أبي جهم أفاده الشارح.

٧٥٣ـ قوله: (أنه رأى) ولأبي ذرّ أري ولابن عساكر وأبي ذرّ عن الكشميهني أنه قال رأى (شارح).

٧٥٤ـ قوله: (ليصل له الصف) نصب بنزع الخافض أي إلى الصف (شارح).

٧٥٥ـ قوله: (ما أخرم) أي ما أنقص وقوله فاركد أي فأطوّل القيام.

not leave any mosque without asking about him. All the people praised him till they came to the mosque of (the tribe of) Banu'abs, where one of the men called Usama Ibn Quatada with a nickname of Abu'sa'da stood up and said: "As you have put us under an oath, I am forced to tell you that Sa'd never went with the army, never distributed (the war booty) equally, and never did justice in legal verdicts." Sa'd said: "I call upon Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial, as the result of Sa'd's curse. The sub narrator Abdul'malik said that he had seen him afterwards with his eyebrows overhanging his eyes in view of old age. He used to tease and assault the small girls in the way.

756- Obada Ibn As'samit "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no valid prayer for he, who did not recite the opening Sura (Al'fatiha) in his prayer."

757- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" entered the mosque and a person followed him. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" returned the greeting and said to him: "Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Go back and pray, for you have not prayed." This happened thrice. The man said: "By Him Who sent you with the Truth! I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet "Allah's blessing and peace be upon him" said: "When you stand for Prayer say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit calmly till you feel at ease (with no hurry); and do the same in all your prayers."

758- Jaber Ibn Samura told: Sa'd (Ibn Abu'waqqas) said (in reply to Omar when he informed him that people of Kufa allege that he had not prayed with them properly): "By Allah, I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of Isha prayer. I used to prolong the first two Rak'as of it and shorten the last two." Omar said: "This was what I thought about you."

[96] Reciting The Holy Qur'an in the Dhuhr prayer

759- Abu'quatada "Allah be pleased with him" told: "The Prophet "Allah's

سَمُرَةَ قَالَ: شَكَا أَهْلُ الكُوفَةِ سَعْداً إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيهِمْ عَمَّاراً، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحاقَ، إِنَّ هؤُلاَءِ يَزْعُمونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي؟! قَالَ أَبُو إِسْحاقَ: أَمَّا أَنَا، وَاللَّهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ مَا أَخرِمُ عنها، أُصَلِّي صَلاةَ العِشاءِ، فَأَرْكُدُ فِي الأُولَيَيْنِ، وَأُخِفُّ فِي الأُخْرَيَيْنِ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحاقَ. فَأَرسَلَ معهُ رَجُلاً، أَوْ رِجالاً، إِلى الكوفةِ، فسأَلَ عنهُ أَهلَ الكُوفةِ، وَلَمْ يَدَعْ مَسْجِداً إِلاَّ سأَلَ عَنْهُ، وَيُثْنُونَ معرُوفاً، حتَّى دَخَلَ مَسْجِداً لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسامَةُ بْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ قَالَ: أَمَّا إِذْ نَشَدْتَنَا، فَإِنَّ سَعْداً كَانَ لاَ يَسِيرُ بالسَّرِيَّةِ، وَلاَ يَقْسِمُ بالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي القَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَاللَّهِ لأَدْعُونَّ بِثَلاَثٍ: اللَّهُمَّ إِنْ كانَ عَبْدُكَ هذا كاذِباً، قامَ رِياءً وَسُمْعَةً، فَأَطِلْ عُمْرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالفِتَنِ. وَكَانَ بَعْدُ إِذا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ. قَالَ عَبْدُ المَلِكِ: فَأَنَا رَأَيْتُهُ بَعْدُ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيهِ مِنَ الكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلجَوارِي فِي الطُّرُقِ يَغْمِزُهُنَّ. [الحديث ٧٥٥ ـ طرفاه في: ٧٥٨، ٧٧٠].

٧٥٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ».

٧٥٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ المَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، وَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ يُصَلِّي كَمَا صَلَّى، ثُمَّ جَاءَ، فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». ثَلاثاً، فَقَالَ: وَالَّذِي بَعَثَكَ بِالحَقِّ، مَا أُحْسِنُ غَيرَهُ، فَعَلِّمْنِي؟ فَقَالَ: «إِذا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، وَافْعَلْ ذلِكَ فِي صَلاَتِكَ كُلِّهَا». [الحديث ٧٥٧ ـ أطرافه في: ٧٩٣، ٦٢٥١، ٦٢٥٢، ٦٦٦٧].

٧٥٨ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ سَعْدٌ: كُنْتُ أُصَلِّي بِهِمْ صَلاةَ رَسُولِ اللَّهِ ﷺ: صَلاَتَي العَشِيِّ لاَ أَخْرِمُ عَنْهَا، أَرْكُدُ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: ذلِكَ الظَّنُّ بِكَ. [طرفه في: ٧٥٥].

٩٦ ـ بابُ القِرَاءَةِ فِي الظُّهْرِ

٧٥٩ ـ حدّثنا أَبُو نُعَيمٍ قَالَ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ

= ـ قوله: (يغمزهن) أي يعصر أعضاءهن بأصابعه وفيه إشارة إلى الفتنة والفقر إذ لو كان غنياً لما احتاج إلى ذلك (شارح).

٧٥٨ـ قوله: «صلاتي العشي» أي الظهر والعصر وقوله: وأحذف أي التطويل ا هـ (شارح).

٧٥٩ـ قوله: وسورتين يعني في كل ركعة سورة واحدة.

blessing and peace be upon him" in Dhuhr prayers used to recite Al'fatiha along with two other Suras in the first two Rak'as: a long one in the first Rak'a, and a shorter (Sura) in the second, and sometimes the verses were easy to hear. In the Asr prayer The Prophet "Allah's blessing and peace be upon him" used to recite Al'fatiha and two more Suras in the first two Rak'as and used to prolong the first Rak'a. He used to prolong the first Rak'a of the Fajr prayer and shorten the second."

760- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers. He replied in the affirmative. He was asked: "How did you come to know about it?" He said: "By the movement of his beard."

[97] Reciting in Asr (prayer)

761- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers. He replied in the affirmative. He was asked: "How did you come to know about it?" He said: "By the movement of his beard."

762- Abu'quatada "Allah be pleased with him" told: "The Prophet "Allah's blessing and peace be upon him" in Dhuhr and Asr prayers used to recite Al'fatiha along with two other Suras (in the first two Rak'as); and sometimes the verses were easy to hear.

[98] Reciting in Maghrib

763- Abdullah Ibn Abbas "Allah be pleased with both" narrated: My mother Ommul'fadl heard me reciting the Sura of Al'mursalat (Those were sent forth) and said: "O my son! By Allah, your recitation made me remember that it was the last Sura I heard from Allah's Apostle.

He recited it in the Maghrib prayer. "

764- Marwan Ibn Al'hakam said: Zaid Ibn Thabit "Allah be pleased with him" said to me: Why do you recite in Maghrib (prayer) the short Suras though I heard Allah's Apostle "Allah's blessing and peace be upon him" reciting, in Maghrib prayer, the longer of the two long Suras.

قالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاةِ الظُّهْرِ، بِفَاتِحَةِ الكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي الأُولَى، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيُسْمِعُ الآيَةَ أَحْيَاناً، وَكَانَ يَقْرَأُ فِي العَصْرِ بِفَاتِحَةِ الكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الأُولَى، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاةِ الصُّبْحِ، وَيُقَصِّرُ فِي الثَّانِيَةِ.

[الحديث ٧٥٩ ـ أطرافه في: ٧٦٢، ٧٧٦، ٧٧٨، ٧٧٩].

٧٦٠ ـ حدّثنا عُمَرُ بْنُ حَفصٍ قالَ: حَدَّثَنَا أَبِي قالَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي عُمارَةُ، عَنْ أَبِي مَعْمَرٍ قالَ: سألنَا خَبَّاباً: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ والعَصْرِ؟ قالَ: نَعَمْ، قُلْنَا: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ؟ قالَ: بِاضْطِرَابِ لِحْيَتِهِ.

[طرفه في: ٧٤٦].

٩٧ ـ بابُ القِرَاءَةِ فِي العَصْرِ

٧٦١ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنْ أَبِي مَعْمَرٍ قالَ: قُلتُ لِخَبَّابِ بْنِ الأَرَتِّ: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ؟ قالَ: نَعَمْ، قالَ: قُلتُ بِأَيِّ شَيْءٍ كُنْتُمْ تَعلَمُونَ قِرَاءَتَهُ؟ قالَ: بِاضْطِرَابِ لِحْيَتِهِ.

[طرفه في: ٧٤٦]

٧٦٢ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، عَنْ يَحيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ وَالعَصْرِ بِفَاتِحَةِ الكِتَابِ، وَسُورَةٍ سُورَةٍ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً.

[طرفه في: ٧٥٩].

٩٨ ـ بابُ القِرَاءَةِ فِي المَغْرِبِ

٧٦٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا أَنَّهُ قالَ: إِنَّ أُمَّ الفَضلِ سَمِعَتْهُ، وَهُوَ يَقرَأُ: ﴿وَالمُرْسَلاتِ عُرْفاً﴾ فَقَالَتْ: يَا بُنَيَّ، وَاللَّهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هذه السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي المَغْرِبِ.

[الحديث ٧٦٣ ـ طرفه في: ٤٤٢٩].

٧٦٤ ـ حدّثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ مَرْوَانَ بْنِ الحَكَمِ قالَ: قالَ لِي زَيْدُ بْنُ ثَابِتٍ: مَا لَكَ تَقْرَأُ فِي المَغْرِبِ بِقِصَارٍ، وَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ بِطُولِ الطُّولَيَيْنِ؟!

٧٦٢ـ قوله: وسورة سورة يعني يقرأ في كل ركعة من ركعتيهما بسورة بعد الفاتحة (شارح).

[99] Reciting aloud in Maghrib (prayer)

765- Jubair Ibn Mut'im "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" reciting the Sura of At'tur in Maghrib prayer.

[100] Reciting aloud in Isha (prayer)

766- Abu'rafi reported: I prayed Isha behind Abu'huraira who recited: "If the sky rent cleft" (Al'inshiqaq). Then he prostrated. When I asked him about the reason, he replied: "I prostrated behind Abul'qasim who prostrated while reciting it. I still go on doing the same until I meet him."

767- Al'barra narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" while being on a journey reciting the Sura of "The Fig" in one of Isha prayer Rak'as.

[101] Reciting verses of prostration in Isha prayer

768- Abu'rafi narrated: I prayed Isha behind Abu'huraira "Allah be pleased with him" who recited: "If the sky rent cleft" (Al'inshiqaq). Then he prostrated. When I asked him: "What is this?" he replied: "(I prayed behind Abul'qasim "Allah's blessing and peace be upon him" who recited it. Then he prostrated). I prostrated behind Abul'qasim. I still go on doing the same until I meet him.

[102] Reciting in Isha prayer

769- Al'barra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was on a journey when he prayed Isha, and recited in one of its Rak'as: "By fig and olive" (Fig). I have never seen a sweeter voice in recitation than his, "Allah's blessing and peace be upon him"."

[103] Prolonging the first two Rak'as and shortening the other two

770- Jaber Ibn Samura narrated: Omar said to Sa'd: These (people of Kufa) complain about everything you do and even (claim that you do not perform) the prayer (properly)." Sa'd said: "By Allah, I used to prolong the first two Rak'as of (Isha) prayer and shorten the last two. I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of it." Omar said: " This was what I thought about you."

٩٩ - بابُ الجَهْرِ في المَغْرِبِ

٧٦٥ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيرِ ابنِ مُطْعِمٍ، عن أَبِيهِ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي المَغْرِبِ بالطُّورِ.

[الحديث ٧٦٥ أطرافه في: ٣٠٥٠، ٤٠٢٣، ٤٨٥٤]

١٠٠ - بابُ الجَهْرِ في العِشاءِ

٧٦٦ - حدثنا أَبُو النُّعْمانِ قالَ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قالَ: صَلَّيتُ مَعَ أَبي هريرة العَتَمة، فقرأ: ﴿إذا السَّماءُ انشقَّتْ﴾. فسجد، فقُلتُ له، قال: سجدتُ خلفَ أبي القَاسِمِ ﷺ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

[الحديث ٧٦٦ - أطرافه في: ٧٦٨، ١٠٧٤، ١٠٧٨].

٧٦٧ - حدثنا أبو الوَليدِ قالَ: حدثنا شعبةُ، عَنْ عَدِيٍّ قالَ: سَمِعْتُ البَرَاءَ: أَنَّ النَّبِيَّ ﷺ كانَ في سَفرٍ، فقرأَ في العِشاءِ في إِحْدى الرَّكْعَتينِ، بالتِّينِ وَالزَّيْتُونِ.

[الحديث ٧٦٧ - أطرافه في: ٧٦٩، ٤٩٥٢، ٧٥٤٦].

١٠١ - بابُ القِرَاءَةِ فِي العِشَاءِ بِالسَّجْدَةِ

٧٦٨ - حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ قالَ: حَدَّثَنِي التَّيمِيُّ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قالَ: صَلَّيتُ مَعَ أَبِي هُرَيرَةَ العَتَمَةَ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسجدَ، فَقُلتُ: ما هذهِ؟ قَالَ: سَجَدْتُ بِهَا خلفَ أَبِي القَاسِمِ ﷺ، فَلا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

[طرفه في: ٧٦٦].

١٠٢ - بابُ القِرَاءَةِ في العِشاءِ

٧٦٩ - حدثنا خَلاَّدُ بْنُ يَحْيَى قالَ: حدثنا مِسْعَرٌ قالَ: حَدَّثَنا عَدِيُّ بْنُ ثَابِتٍ، سَمِعَ البَرَاءَ رَضِيَ اللَّهُ عنه قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ: ﴿والتِّينِ وَالزَّيْتُونِ﴾ فِي العِشاءِ، وما سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً مِنْهُ، أَوْ قِرَاءَةً.

[طرفه في: ٧٦٧]

١٠٣ - بابٌ يُطَوِّلُ في الأُولَيَيْنِ، وَيَحْذِفُ في الأُخْرَيَيْنِ

٧٧٠ - حدثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي عَوْنٍ قالَ: سَمِعْتُ جابِرَ بْنَ سَمُرَةَ قالَ: قالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوْكَ فِي كُلِّ شَيءٍ حَتَّى الصَّلاَةِ! قالَ: أَمَّا أَنَا، فَأَمُدُّ في الأُولَيَيْنِ، وَأَحْذِفُ فِي الأُخْرَيَيْنِ، وَلاَ آلُو مَا اقْتَدَيتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ. قالَ: صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي بِكَ.

[طرفه في: ٧٥٥]

[104] Reciting in The Fajr (prayer)

771- Saiyar Ibn Salama reported: My father and I entered into Abu'burza Al'aslami whom we asked about the prayer times. Abu'burza replied: "The Prophet "Allah's blessing and peace be upon him" used to perform the Dhuhr prayer at midday when the sun had just declined, The Asr prayer at a time when (after the prayer), a man could return to the house at the farthest place in Medina while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet "Allah's blessing and peace be upon him" did not dislike to delay the Isha to the one-third of the night but he disliked sleeping before it or speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him. He used to recite in the two Rak'as (of the Fajr prayer or in one of them) between 60 to 100 verses."

772- Abu'huraira "Allah be pleased with him" narrated: The Qur'an is recited in every prayer. In those prayers in which Allah's Apostle "Allah's blessing and peace be upon him" recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which The Prophet "Allah's blessing and peace be upon him" recited secretly, we recite as such. If you recite "Al'fatiha" only it will be sufficient; but if you recite something else in addition, it will be better.

[105] Reciting aloud in The Morning prayer

773- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" left for Okaz market along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire started to be thrown at them. The Devils went to their people, who asked them: "What is wrong with you?" They said: "A barrier has been placed between us and the news of heaven. Fire has been thrown at us." They said: "The thing which has put a barrier between you and the news of heaven must have happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihama came across The Prophet "Allah's blessing and peace be upon him" at a place called Nakhla and it was on the way to Okaz where The Prophet "Allah's blessing and peace be upon him" was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said: "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said: "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." (Al'jinn 1:2) Allah revealed the following verse to his Prophet "Allah's blessing and peace be upon him": "Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful Recital!" (The Spirits "Al'jinn" 1)

١٠٤ ـ بابُ القِرَاءَةِ في الفَجْرِ

وَقالَتْ أُمُّ سَلَمَةَ: قَرَأَ النَّبِيُّ ﷺ بِالطُّورِ.

٧٧١ ـ حدثنا آدمُ قال: حَدَّثَنا شُعْبَةُ قال: حَدَّثَنا سَيَّارُ بْنُ سَلاَمَةَ قال: دَخَلْتُ أَنا وَأَبِي عَلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ، فَسَأَلْنَاهُ عَنْ وَقْتِ الصَّلَوَاتِ؟ فَقالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالعَصْرَ، وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى المَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي المَغْرِبِ، وَلاَ يُبَالِي بِتَأْخِيرِ العِشَاءِ إِلَى ثُلُثِ اللَّيلِ، وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الحَدِيثَ بَعْدَهَا، وَيُصَلِّي الصُّبحَ، فَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ، وَكانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ، أَوْ إِحْدَاهُمَا، مَا بَيْنَ السِّتِّينَ إِلَى المِئَةِ.

[طرفه في: ٥٤١].

٧٧٢ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فِي كُلِّ صَلاَةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَينَا عَنكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمِّ القُرْآنِ أَجْزَأَتْ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

١٠٥ ـ بابُ الجَهْرِ بِقِرَاءَةِ صَلاةِ الفَجْرِ

وَقالَتْ أُمُّ سَلَمَةَ: طُفتُ وَرَاءَ النَّاسِ، وَالنَّبِيُّ ﷺ يُصَلِّي، وَيَقْرَأُ بِالطُّورِ.

٧٧٣ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ، عامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَينَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَينَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَينَا الشُّهُبُ! قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّمَاءِ إِلاَّ شَيءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هذا الَّذِي حَالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّمَاءِ. فَانْصَرَفَ أُولئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ، إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا: هذا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّمَاءِ، فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، وَقَالُوا: يَا قَوْمَنَا: ﴿إِنَّا سَمِعْنَا قُرْآناً عَجَباً * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَداً﴾ [الجن: ١ ـ ٢]. فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِيَ إِلَيَّ﴾ [الجن: ١]. وَإِنَّمَا أُوحِيَ إِلَيهِ قَوْلُ الجِنِّ.

[الحديث ٧٧٣ ـ طرفه في: ٤٩٢١].

٧٧٢ـ قوله: يقرأ بالبناء للمفعول وللأصيليّ وابن عساكر نقرأ بالنون المفتوحة مبنياً للفاعل أي نحن نقرأ (شارح).

٧٧٣ـ قوله: وقالوا: بالواو وفي رواية قالوا: وهو العامل في ظرف المكان ولأبويّ ذرّ والوقت والأصيليّ وابن عساكر فقالوا: بالفاء وحينئذٍ فالعامل في الظرف رجعوا مقدراً يفسره المذكور (شارح).

774- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" recited aloud in the prayers in which he was ordered to do so and secretly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." (Mary 64) "Verily there was a beautiful pattern for you in the Messenger of Allah (of conduct)."

(Al'ahzab 21)

[106] Reciting different Suras in one Rak'a, and reciting two short Suras

774- Anas "Allah be pleased with him" reported: A man from The Ansar used to lead people in the prayers in the mosque of Quba. Whenever he came to the point of reciting, he started with reading "Say: he is Allah, the only one", followed by another Sura of The Holy Qur'an.

He used to do so in each Rak'a of the prayers (of those in which The Holy Qur'an is recited). His companions spoke to him regarding this question: "What is the matter? Whenever you came to recite, you opened the recitation by this Sura. Seeing that it was not sufficient, you always recited another Sura in addition to it. Either you get satisfied with reciting just this Sura, or you let it and recite another." He replied: "I do not let it. But if you like me to lead you as such I would do; and if you disliked it, I would leave you." Indeed, they considered him to be the best of them; and they disliked another man to lead them.

When The Messenger of Allah "Allah's blessing and peace be upon him" came to them, they informed him. He asked: "O so-and-so! Why did not you do what your companions had ordered you? And what leads you to keep on (reciting) this Sura?" he replied: "Because I love it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your love for it made you be admitted in Paradise."

775- Abu'wa'il narrated: A man came to Ibn Mas'ood "Allah be pleased with him" and said: "I recited the Mufassal (Suras) at night in one Rak'a." Ibn Mas'ood said: "This recitation is (too quick) like the recitation of poetry.

I know the identical Suras which The Prophet "Allah's blessing and peace be upon him" used to recite in pairs." Ibn Mas'ood then mentioned 20 Mufassal Suras of which (The Prophet "Allah's blessing and peace be upon him" used to recite) two in each Rak'a.

٧٧٤ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا إسْماعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ النَّبِيُّ ﷺ فِيما أُمِرَ، وَسَكَتَ فِيما أُمِرَ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ [مريم: ٦٤]، ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ ﷺ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

١٠٦ - بابُ الجَمْعِ بَينَ السُّورَتَينِ في الرَّكْعَةِ. وَالقِرَاءَةِ بِالخَوَاتِيمِ وَبِسُورَةٍ قَبْلَ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ

وَيُذْكَرُ عَنْ عَبدِ اللهِ بْنِ السَّائِبِ: قَرَأَ النَّبِيُّ ﷺ المُؤْمِنُونَ فِي الصُّبحِ، حَتَّى إِذَا جَاءَ ذِكْرُ مُوسى وَهَارُونَ، أَوْ ذِكْرُ عِيسى، أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ فِي الرَّكْعَةِ الأُولَى بِمِئَةٍ وَعِشْرِينَ آيَةً مِنَ البَقَرَةِ، وَفي الثَّانِيَةِ بِسُورَةٍ مِنَ المَثَانِي. وَقَرَأَ الأَحْنَفُ بِالكَهْفِ في الأُولَى، وَفِي الثَّانِيَةِ بِيُوسُفَ أَوْ يُونُسَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عُمَرَ رَضِيَ اللّهُ عَنْهُ الصُّبحَ بِهِمَا. وَقَرَأَ ابْنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الأَنفالِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ المُفَصَّلِ. وَقالَ قَتَادَةُ ـ فِيمَنْ يَقْرَأُ سُورَةً وَاحِدَةً فِي رَكعَتَيْنِ أَوْ يُرَدِّدُ سُورَةً وَاحِدَةً فِي رَكعَتينِ ـ: كُلٌّ كِتَابُ اللَّهِ.

٧٧٤ م ـ وَقالَ عُبَيدُ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ: كَانَ رَجُلٌ مِنَ الأَنْصارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءٍ، وكَانَ كُلَّما افتَتَحَ سُورَةً يَقْرَأُ بِهَا لَهُمْ فِي الصَّلاةِ مِمَّا تَقْرَأُ بِهِ، افتَتَحَ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى يَفْرُغَ مِنهَا، ثُمَّ يَقْرَأُ سُورَةً أُخْرَى مَعَهَا، وَكَانَ يَصْنَعُ ذلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا: إِنَّكَ تَفْتَتِحُ بِهذِهِ السُّورَةِ، ثُمَّ لا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى؟ فَإِمَّا تَقْرَأُ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِأُخْرَى، فَقَالَ: مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِذلِكَ فَعَلتُ، وَإِنْ كَرِهتُمْ تَرَكْتُكُمْ، وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفضَلِهِمْ، وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الخَبَرَ، فَقَالَ: «يَا فُلانُ، مَا يَمْنَعُكَ أَنْ تَفعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ؟ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هذِهِ السُّورَةِ فِي كُلِّ رَكعَةٍ»؟ فَقَالَ: إِنِّي أُحِبُّها، فَقَالَ: «حُبُّكَ إِيَّاهَا أَدْخَلَكَ الجَنَّةَ».

٧٧٥ ـ حدّثنا آدَمُ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلى ابْنِ مَسْعُودٍ فَقَالَ: قَرَأْتُ المُفَصَّلَ اللَّيلَةَ فِي رَكعَةٍ، فَقَالَ: هذاً كَهَذِّ الشِّعْرِ؟! لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرِنُ بَينَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ المُفَصَّلِ، سُورَتَينِ فِي كُلِّ رَكعَةٍ.

[الحديث ٧٧٥ ـ طرفاه في: ٤٩٩٦، ٥٠٤٣].

باب ١٠٦ ـ قوله: قرأ أي جهر.

ـ وقوله: سكت أي أسرّ لأنه عليه الصلاة والسلام لا يزال إماماً فلا بدّ من القراءة سراً أو جهراً (شارح)

ـ قوله: سعلة بفتح السين وقد تضم (شارح).

٧٧٥ـ قوله: هذّاً أي أتهذ هذّاً كهذ الشعر أي سرداً وإفراطاً في السرعة كإنشاد الشعر ا هـ من الشارح.

ـ قوله: يقرن بفتح أوله وضم الراء ويجوز كسرها ا هـ (شارح).

[107] Reciting Al'fatiha only in the last two Rak'as

776- Abdullah Ibn Abu'quatada narrated: My father said: "The Prophet "Allah's blessing and peace be upon

.0 him" used to recite Al'fatiha followed by another Sura in each one of the first two Rak'as of the prayer and used to recite only Al'fatiha in the last two Rak'as of the Dhuhr prayer.

Sometimes a verse or so was audible.

He used to prolong the first Rak'a more than the second.

He used to do the same in the Asr and Fajr prayers."

[108] Reciting secretly in both Dhuhr and Asr prayers

777- Khabbab "Allah be pleased with him" was asked whether Allah's Apostle "Allah's blessing and peace be upon him" used to recite (the Qur'an) in the Dhuhr and the Asr prayers.

He replied in the affirmative.

He was asked: "How did you come to know about it?"

He said: "By the movement of his beard."

[109] The imam's making people hear the verses (he is reciting)

778- Abu'quatada "Allah be pleased with him" told: "The Prophet "Allah's blessing and peace be upon him" in Dhuhr and Asr prayers used to recite Al'fatiha along with two other Suras (in the first two Rak'as); and sometimes the verses were easy to hear.

He used to prolong the first Rak'a.

[110] Prolonging the first Rak'a

779- Abdullah Ibn Abu'quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" used to prolong the first Rak'a of Dhuhr prayer, and cut short the second.

He also used to do so in the morning prayer.

١٠٧ ـ بابٌ يَقْرَأُ في الأُخْرَيَينِ بِفَاتِحَةِ الكِتَابِ

٧٧٦ ـ حدّثنا مُوسى بنُ إسماعيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحيى، عَنْ عَبْدِ اللَّهِ بْنِ أبي قَتَادَةَ، عَنْ أبيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ في الظُّهْرِ، في الأُولَيَينِ بِأُمِّ الكِتَابِ وَسُورَتَينِ، وَفِي الرَّكْعَتَينِ الأُخْرَيَينِ بأُمِّ الكِتَابِ، وَيُسْمِعُنَا الآيَةَ، وَيُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مَا لا يُطَوِّلُ في الرَّكْعَةِ الثَّانِيَةِ، وَهكذا في العَصْرِ، وَهكذا في الصُّبْحِ.

[طرفه في: ٧٥٩].

١٠٨ ـ باب مَنْ خَافَتَ القِرَاءَةَ في الظُّهْرِ وَالعَصْرِ

٧٧٧ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنْ أَبِي مَعْمَرٍ: قُلتُ لِخَبَّابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ؟ قَالَ: نَعَمْ، قُلنَا: مِنْ أَينَ عَلِمتَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

[طرفه في: ٧٤٦].

١٠٩ ـ بابٌ إذا أَسْمَعَ الإِمَامُ الآيَةَ

٧٧٨ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحيى بنُ أبي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ بِأُمِّ الكِتَابِ وَسُورَةٍ مَعَهَا، فِي الرَّكْعَتَينِ الأُولَيَينِ، مِنْ صَلاةِ الظُّهْرِ وَصَلاةِ العَصْرِ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً، وَكَانَ يُطِيلُ فِي الرَّكْعَةِ الأُولَى.

[طرفه في: ٧٥٩].

١١٠ ـ بابٌ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى

٧٧٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا هِشَامٌ، عَنْ يَحيى بنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاةِ الظُّهْرِ، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيَفعَلُ ذلِكَ فِي صَلاةِ الصُّبْحِ.

[طرفه في: ٧٥٩].

١١١ ـ بابُ جَهْرِ الإِمَامِ بِالتَّأْمِينِ

وَقَالَ عَطَاءٌ: آمِينَ دُعَاءٌ، أَمَّنَ ابْنُ الزُّبَيرِ وَمَنْ وَرَاءَهُ، حَتَّى إِنَّ لِلمَسْجِدِ لَلَجَّةً. وَكَانَ أَبُو هُرَيرَةَ يُنَادِي الإِمَامَ: لاَ تُفَتْنِي بِآمِينَ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ لاَ يَدَعُهُ، وَيَحُضُّهُمْ، وَسَمِعْتُ مِنْهُ

باب ١٠٧ ـ قوله: باب يقرأ في الأخرين وفي الشرح المطبوع زيادة الركعتين بعلامة المتن.

٧٧٨ـ قوله: وصلاة العصر وفي بعض النسخ والعصر.

باب ١١١ ـ قوله: خيراً بسكون المثناة التحتية أي فضلاً وثواباً وللحموي والمستملي وابن عساكر خبراً بفتح الموحدة أي حديثا مرفوعاً (شارح).

[111] The imam's Saying amen aloud

780- Abu'huraira "Allah be pleased with him" narrated:

The Prophet "Allah's blessing and peace be upon him" said: "Say "amen" when the Imam says it and if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

[112] The virtue of saying amen

781- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "If any one of you says: "amen" and the angels in the heavens say "amen" with the former coinciding with the latter, all his past sins will be forgiven."

[113] Saying Amen aloud by the praying people behind the imam

782- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam says: "Not those upon whom wrath falls, nor those who are perverse" say: "Amen." That is because if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

[114] Bowing without joining to the row

783- Abu'bakra "Allah be pleased with him" was reported to have reached The Prophet "Allah's blessing and peace be upon him" as he was bowing.

So, he (Abu'bakra) bowed before joining to the row.

He told The Prophet, who said commenting: "Allah might cause you to be more careful. Do not repeat it again."

[115] Offering the Takbir (magnification of Allah) perfectly

784- Imran Ibn Husain "Allah be pleased with him" narrated: I offered the prayer with Ali in Basra and he made us remember the prayer which we used to perform with Allah's Apostle.

Ali magnified Allah: "Allah is greater = Allaho Akbar" on each rising and bowing.

فِي ذلكَ خَيراً.

٧٨٠ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُمَا أَخْبَرَاهُ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّنَ الإِمَامُ فأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ المَلائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». وَقَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «آمين».

[الحديث ٧٨٠ - طرفه في: ٦٤٠٢].

١١٢ - بابُ فَضْلِ التَّأْمِينِ

٧٨١ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ: آمِين، وَقَالَتِ المَلائِكَةُ فِي السَّمَاءِ: آمين، فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

١١٣ - بابُ جَهْرِ المَأْمُومِ بالتَّأْمِينِ

٧٨٢ - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإِمَامُ ﴿غَيرِ المَغْضُوبِ عَلَيهِمْ وَلا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». تَابَعَهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. وَنُعَيمٌ المُجْمِرُ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ.

[الحديث ٧٨٢ - طرفه في: ٤٤٧٥].

١١٤ - بابٌ إِذَا رَكَعَ دُونَ الصَّفِّ

٧٨٣ - حدّثنا مُوسى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنِ الأَعْلَمِ، وَهُوَ زِيَادٌ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّهُ انْتَهى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «زَادَكَ اللَّهُ حِرْصاً وَلا تَعُدْ».

١١٥ - بابُ إِتْمَامِ التَّكْبِيرِ فِي الرُّكُوعِ

قَالَ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. فِيهِ مَالِكُ بْنُ الحُوَيرِثِ.

٧٨٤ - حدّثنا إِسْحَاقُ الوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدٌ، عَنِ الجُرَيرِيِّ، عَنْ أَبِي العَلاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَينٍ، قَالَ: صَلَّى مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالبَصْرَةِ، فَقَالَ: ذَكَّرَنَا هذا الرَّجُلُ صَلاةً، كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ.

[الحديث ٧٨٤ - طرفاه في: ٧٨٦، ٨٢٦].

باب ١١٥ - قوله: قال ابن عباس مقوله محذوف قدره الشارح بقوله ذلك اي إتمام التكبير ويروى قاله وهو الظاهر.

785- Abu'salama narrated: When Abu'huraira led us in prayer he used to say Takbir on each bowing and rising. Following the prayer he used to say: "My prayer is more similar to that of Allah's Apostle than this of any of you."

[116] Performing Takbir perfectly in prostration

786- Mutarrif Ibn Abdullah narrated: Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu'talib. When Ali prostrated, he said the Takbir; when he raised his head, he said the Takbir; and when he got up for the third rak'a he said the Takbir.

Following the prayer Imran took my hand and said: "This (Ali) made me remember the prayer of Mohammad "Allah's blessing and peace be upon him"" Or he said: "He led us in a prayer like that of Mohammad "Allah's blessing and peace be upon him"."

787- Ikrima narrated: I saw a person praying at the place of Abraham (in Ka'ba); and he was saying Takbir on every bowing, rising, standing and sitting. I asked Ibn Abbas (about this prayer).

He admonished me saying: "Isn't that the prayer of the Prophet?"

[117] Saying Takbir when raising one's head from prostration

788- Ikrima reported: I prayed behind a Sheikh at Mecca who said twenty-two Takbirs (during the prayer). I told Ibn Abbas that he (that Sheikh) was foolish. Ibn Abbas admonished me saying: "This is the tradition of Abul'qasim."

789- Abu'huraira "Allah be pleased with him" narrated: Whenever Allah's Messenger "Allah's blessing and peace be upon him" stood for the prayer, he said Takbir on starting the prayer and then on bowing.

On rising from bowing he said, "Sami'llaho liman hamidah"(Allah hears those who praise him); and then while standing straight he used to say: "Rabbana laka (or walaka) al'hamd (O our lord! All praises be to you)."

He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and on raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second rak'a he used to say Takbir.

٧٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُصَلِّي بِهِمْ، فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ: إِنِّي لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللَّهِ ﷺ.

[الحديث ٧٨٥ ـ أطرافه في: ٧٨٩، ٧٩٥، ٨٠٣].

١١٦ ـ بابُ إِتْمَامِ التَّكْبِيرِ فِي السُّجُودِ

٧٨٦ ـ حدّثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلاةَ، أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ: قَدْ ذَكَّرَنِي هذا صَلاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: لَقَدْ صَلَّى بِنَا صَلاةَ مُحَمَّدٍ ﷺ.

[طرفه في: ٧٨٤].

٧٨٧ ـ حدّثنا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلاً عِنْدَ المَقَامِ، يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَإِذَا قَامَ وَإِذَا وَضَعَ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوَلَيْسَ تِلْكَ صَلاةَ النَّبِيِّ ﷺ؟ لاَ أُمَّ لَكَ.

[الحديث ٧٨٧ ـ طرفه في: ٧٨٨].

١١٧ ـ بابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ

٧٨٨ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَقُلْتُ لاِبْنِ عَبَّاسٍ: إِنَّهُ أَحْمَقُ، فَقَالَ: ثَكِلَتْكَ أُمُّكَ، سُنَّةُ أَبِي القَاسِمِ ﷺ. وَقَالَ مُوسَى: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا عِكْرِمَةُ.

[طرفه في: ٧٨٧].

٧٨٩ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاةِ، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ. ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الحَمْدُ» ـ قَالَ عَبْدُ اللَّهِ: «وَلَكَ الحَمْدُ» ـ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الجُلُوسِ. [طرفه في: ٧٨٥].

١١٨ ـ بابُ وَضْعِ الأَكُفِّ عَلَى الرُّكَبِ فِي الرُّكُوعِ

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ: أَمْكَنَ النَّبِيُّ ﷺ يَدَيْهِ مِنْ رُكْبَتَيْهِ.

٧٨٨ـ قوله: ثنتين وعشرين تكبيرة لأنّ في كلّ ركعة خمس تكبيرات فيحصل في كلّ رباعية عشرون تكبيرة سوى تكبيرة الإحرام وتكبيرة القيام من التشهّد الأوّل (شارح).

[118] Placing both hands on the knees while bowing

790- Sa'd Ibn Abu'waqqas "Allah be pleased with him" was reported to have offered prayer beside his son who approximated both his hands and placed them in between the knees. Sa'd told him not to do so and said: "We used to do the same but we were forbidden (by The Prophet) to do it; and, instead, we were ordered to place the hands on the knees."

[119] When one does not perform bowing perfectly

791- Zaid Ibn Wahb narrated: Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him: "You have not prayed; and if you died you would die on a religion other than that of Mohammad."

[120] Straightening one's back while bowing in prayer

[121] Offering the bowing perfectly and one's feeling at ease

792- Al'barra "Allah be pleased with him" narrated: The bowing, the prostration (Sajda) the sitting in between the two prostrations and the standing after the bowing of The Prophet, but neither standing up in the prayer (while reciting) nor sitting down in the prayer (to read the declaration "Tashahhud") , used to be approximately equal (in duration).

[122] The Messenger of Allah's order to the man who did not offer the bowing perfectly to pray again

793- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" entered the mosque and a person followed him. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" returned the greeting and said to him: "Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Go back and pray, for you have not prayed." This happened thrice. The man said: "By Him Who sent you with the Truth! I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet "Allah's blessing and peace be upon him" said: "When you stand for Prayer say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit calmly till you feel at ease (with no hurry); then prostrate till you feel at ease during your prostration; then rise from prostration; and do the same in all your prayers."

٧٩٠ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ قالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يَقُولُ: صَلَّيتُ إِلَى جَنْبِ أَبِي، فَطَبَّقْتُ بَينَ كَفَّيَّ، ثُمَّ وَضَعْتُهُمَا بَينَ فَخِذَيَّ، فَنَهَانِي أَبِي وَقَالَ: كُنَّا نَفعَلُهُ فَنُهِينا عَنهُ، وَأُمِرنَا أَنْ نَضَعَ أَيدِينا عَلى الرُّكَبِ.

١١٩ ـ بابٌ إِذا لَمْ يُتِمَّ الرُّكُوعَ

٧٩١ ـ حدّثنا حَفصُ بنُ عُمَرَ قالَ: حَدَّثَنا شُعبَةُ، عَنْ سُلَيمانَ قالَ: سَمِعْتُ زَيدَ بْنَ وَهبٍ قالَ: رَأَى حُذَيفَةُ رَجُلاً لا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ، قالَ: مَا صَلَّيتَ، وَلَوْ مُتَّ مُتَّ عَلَى غَيرِ الفِطرَةِ الَّتي فَطَرَ اللَّهُ مُحَمَّداً ﷺ عَلَيها.

[طرفه في: ٣٨٩].

١٢٠ ـ باب اسْتِوَاءِ الظَّهْرِ فِي الرُّكُوعِ

وقالَ أَبُو حُمَيدٍ في أَصحابِهِ: رَكَعَ النَّبِيُّ ﷺ ثُمَّ هَصَرَ ظَهرَهُ.

١٢١ ـ بابُ حدّ إِتْمَامِ الرّكُوعِ والاعْتِدَالِ فِيهِ والاطْمأْنِينَةِ

٧٩٢ ـ حدّثنا بَدَلُ بْنُ المُحَبَّرِ قالَ: حَدَّثَنا شُعبَةُ قَالَ: أَخْبَرَنِي الحَكَمُ، عَنِ ابْنِ أَبِي لَيلَى، عَنِ البَرَاءِ قَالَ: كانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَينَ السَّجْدَتَينِ، وَإِذا رَفَعَ مِنَ الرُّكُوعِ، ما خَلا القِيامَ وَالقُعُودَ، قَرِيباً مِنَ السَّوَاءِ. [الحديث ٧٩٢ ـ طرفاه في: ٨٠١، ٨٢٠].

١٢٢ ـ بابُ أَمْرِ النَّبِيِّ ﷺ الَّذِي لا يُتِمُّ رُكُوعَهِ بالإِعادَةِ

٧٩٣ ـ حدّثنا مُسَدَّدٌ قَالَ: أَخْبَرَنِي يَحيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبيَّ ﷺ دَخَلَ المَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَرَدَّ عَلى النَّبِيِّ ﷺ، فَرَدَّ النَّبِيُّ ﷺ عَلَيهِ السَّلامَ، فَقالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ». فَصَلَّى، ثُمَّ جاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَقالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» ثَلاثَاً، فَقَالَ: وَالَّذِي بَعَثَكَ بِالحَقِّ، فَما أُحسِنُ غَيرَهُ، فَعَلِّمْنِي، قالَ: «إِذا قُمتَ إِلَى الصَّلاةِ فَكَبِّرْ، ثُمَّ اقرَأْ ما تَيَسَّرَ مَعَكَ مِنَ القُرآنِ، ثُمَّ اركَعْ حَتّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتّى تَعْتَدِلَ قائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتّى تَطْمَئِنَّ جالِساً، ثُمَّ اسْجُدْ حَتّى تَطْمَئِنَّ ساجِداً، ثُمَّ افعَلْ ذلِكَ فِي صَلاتِكَ كُلِّها».

[طرفه في: ٧٥٧].

١٢٣ ـ بابُ الدُّعاءِ فِي الرُّكُوعِ

٧٩٤ ـ حدّثنا حَفصُ بنُ عُمَرَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى، عَنْ

باب ١٢٠ ـ قوله (ثم هصر) أي أمال ومعنى في أصحابه في حضور أصحابه ا هـ.

باب ١٢١ ـ قوله (الاطمأنينة) بهذا الضبط وللكشميهني (والطمأنينة): بضم الطاء كقشعريرة قال الشارح وهي أكثر في الاستعمال ا هـ.

[123] One's supplication while bowing

794- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to say in his bowing and prostrations: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me."

[124] What the imam and those who pray behind him say when raising their heads from bowing

795- Abu'huraira "Allah be pleased with him" narrated: Whenever the Prophet said: "Sami'allaho liman hamidah" (Allah heard those who sent praises to Him), he would say: "Rabbana walakal'hamd" (O our lord! All the praises be to you). On bowing and raising his head from it the Prophet used to say Takbir. He also used to say Takbir on rising after the two prostrations.

[125] The virtue of "O Allah, our lord! To you be all praises"

796- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Imam says: "Allah heard those who praised him", you should say: "O Allah, our lord! To you be all praises." If the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

[126]

797- Abu'huraira "Allah be pleased with him" was reported to have said: "I would make The Prophet's prayer much closer to you." Then, he used to stand for Qunut (supplication before prostration "Sujud") after saying: "Allah heard those who praised him", in the last Rak'a of Dhuhr, Isha and Fajr prayers. He used to invoke Allah's good deeds for believers and curse for disbelievers.

798- Anas "Allah be pleased with him" narrated: The Qunut (supplication before prostration "Sujud") was in the Maghrib and the Fajr prayers.

799- Refa'a Ibn Rafi Az'zaraqi "Allah be pleased with him" narrated: One day we were praying behind The Prophet. When he raised his head from bowing, he said: "Allah heard those who praised him." A man behind him said: " O our Lord! All praises be to you, so much, good and blessed praises." When The Prophet "Allah's blessing and peace be upon him" completed the prayer, he asked: "Who has said these words?" The man replied: "I." The Prophet "Allah's blessing and peace be upon him" said: "I saw over thirty angels competing to write it first."

مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[الحديث ٧٩٤ ـ أطرافه في: ٨١٧، ٤٢٩٣، ٤٩٦٧، ٤٩٦٨].

١٢٤ ـ بابُ ما يَقُولُ الإمامُ وَمَنْ خلفهُ إذا رَفعَ رَأْسَهُ من الرُّكُوع

٧٩٥ ـ حدثنا آدمُ قالَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرة قالَ: كانَ النَّبِيُّ ﷺ إِذا قالَ: «سمعَ اللهُ لِمَنْ حَمِدَهُ» قالَ: «اللَّهُمَّ رَبَّنَا ولكَ الحمْدُ». وكانَ النَّبِيُّ ﷺ إِذا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ، وَإِذا قامَ مِنَ السَّجْدَتَينِ قَالَ: «اللَّهُ أَكْبَرُ».

[طرفه في: ٧٨٥]

١٢٥ ـ باب فضْل اللهُمَّ رَبَّنا لكَ الحَمْدُ

٧٩٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإمامُ: سمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنا لكَ الحمْدُ، فإِنَّهُ مَنْ وافقَ قَوْلُهُ قَوْلَ الملائِكَةِ، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [الحديث ٧٩٦ ـ طرفه في: ٣٢٢٨].

١٢٦ ـ بـاب

٧٩٧ ـ حدثنا مُعاذُ بْنُ فَضالَةَ قالَ: حَدَّثَنا هِشَامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرةَ قالَ: لأُقَرِّبَنَّ صَلاةَ النَّبِيِّ ﷺ، فكانَ أبو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقْنُتُ فِي الرَّكْعَةِ الأُخْرَى مِنْ صَلاةِ الظُّهْرِ، وَصَلاةِ العِشَاءِ، وَصَلاةِ الصُّبْحِ، بَعْدَ ما يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيلعَنُ الكُفَّارَ.

[الحديث ٧٩٧ ـ أطرافه في: ٨٠٤، ١٠٠٦، ٢٩٣٢، ٣٣٨٦، ٤٥٦٠، ٤٥٩٨، ٦٢٠٠، ٦٣٩٣، ٦٩٤٠].

٧٩٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ أَنسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ القُنُوتُ فِي المَغْرِبِ والفَجْرِ.

[الحديث ٧٩٨ ـ طرفه في: ١٠٠٤]

٧٩٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نُعَيمِ بْنِ عَبْدِ اللَّهِ المُجْمِرِ، عَنْ عَلِيِّ بْنِ يَحْيى بْنِ خَلادٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ قَالَ: كُنَّا يَوْماً نُصَلِّي وَراءَ النَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ، قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». قالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الحَمْدُ، حَمْداً كَثِيراً طَيِّباً مُبارَكاً فِيهِ. فَلَمَّا انْصَرَفَ، قالَ: «مَنِ المُتَكَلِّمُ»؟ قالَ: أَنَا، قالَ: «رَأَيْتُ

٧٩٥. قوله (وإذا رفع رأسه) أي من السجود لا من الركوع (شارح).

٧٩ـ قوله أول بالبناء على الضم ويجوز أن ينصب على الحال ا هـ شارح مختصراً

[127] One's feeling at ease when raising his head from bowing

Abu'humaid said: The Prophet "Allah's blessing and peace be upon him" rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

800- Thabit narrated: Anas used to demonstrate to us the prayer of The Prophet "Allah's blessing and peace be upon him". While demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

801- Al'barra "Allah be pleased with him" narrated: The bowing, the prostration (Sajda) the sitting in between the two prostrations and the standing after the bowing of The Prophet, (but neither standing up in the prayer while reciting nor sitting down in the prayer to read the declaration "Tashahhud") , used to be approximately equal (in duration).

802- Abu'qilaba told: "Malik Ibn Al'howairith used to show us the prayer of the Prophet "Allah's blessing and peace be upon him" at times other than that of the compulsory prayers. So (once) he stood up for prayer and performed a perfect standing and reciting from The Holy Qur'an and then bowed and performed it perfectly; then he raised his head and stood straight for a while." Abu'qilaba further said: "Malik ibn Al'howairith in that demonstration prayed like this Sheikh of ours, Abu'buraid." Abu'buraid used to sit (for a while) on raising his head from the second prostration before getting up.

[128] Saying Takbir (Magnification of Allah) while falling down as prostrating

803- Abu'bakr Ibn Abdur'rahman Ibn Al'harith Ibn Hesham and Abu'salama Ibn Abdur'rahman narrated: Abu'huraira used to say Takbir in all the prayers, compulsory and optional, whether in the month of Ramadan or other months. He used to say Takbir on standing for prayer and on bowing; then he would say: "Sami'allaho liman hamidah" (Allah heard those who praised him) and before prostrating he would say: "Rabbana walakal'hamd" (O our lord! All praises be to you).

Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbir on standing from the second rak'a. He used to do the same in every rak'a till he completed the prayer. Following the prayer, he would say: "By Him in Whose Hands my soul is! No doubt my prayer is closer to that of Allah's Apostle than yours, and this was His prayer till he left this world."

بِضعَةً وَثلاثِين مَلَكاً يَبْتَدِرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ».

١٢٧ ـ بابُ الاطْمَأْنينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ

وَقالَ أَبُو حُمَيدٍ: رَفَعَ النَّبِيُّ ﷺ وَاسْتَوى جالِساً، حَتَّى يَعُودَ كُلُّ فَقارٍ مَكانَهُ.

٨٠٠ ـ حدّثناأَبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ ثابِتٍ قالَ: كانَ أَنَسٌ يَنْعَتُ لَنا صلاة النَّبي ﷺ، فَكانَ يُصَلِّي، وَإِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قامَ حَتَّى نَقُولَ: قَدْ نَسِيَ.

[الحديث ٨٠٠ ـ طرفه في: ٨٢١].

٨٠١ ـ حدّثناأَبُو الوَلِيدِ قالَ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبي لَيلَى، عَنِ البَراءِ رَضِيَ اللّهُ عَنْهُ قالَ: كانَ رُكُوعُ النَّبيِّ ﷺ، وَسُجُودُهُ، وَإِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَبَينَ السَّجْدَتَينِ قَرِيباً مِنَ السَّواءِ.

[طرفه في: ٧٩٢].

٨٠٢ ـ حدّثناسُلَيمانُ بْنُ حَرْبٍ قالَ: حدَّثَناحَمَّادُ بْنُ زيدٍ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ قالَ: كانَ مالِكُ بْنُ الحُوَيرِثِ يُرِينا كيفَ كانَ صَلاةُ النَّبيِّ ﷺ، وذاكَ في غيرِ وَقتِ صلاةٍ، فقامَ فَأَمْكَنَ القِيامَ، ثُمَّ رَكَعَ فَأَمْكَنَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَبَ هُنَيَّةً، قالَ فَصَلَّى بِنا صَلاةَ شَيخِنَا هذا أَبي بُرَيدٍ، وَكانَ أَبُو بُرَيدٍ، إِذا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ اسْتَوى قاعِداً، ثُمَّ نَهَضَ.

[طرفه في: ٦٧٧].

١٢٨ ـ بابٌ يَهْوِي بِالتَّكْبِيرِ حِينَ يَسْجُدُ

وَقالَ نافِعٌ: كانَ ابْنُ عُمَرَ يَضعُ يَدَيهِ قَبلَ رُكْبَتَيهِ

٨٠٣ ـ حدّثناأَبُو اليَمانِ قالَ: حَدَّثَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبدِ الرَّحْمٰنِ بْنِ الحارِثِ بْنِ هِشامٍ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ كانَ يُكَبِّرُ في كُلِّ صَلاةٍ مِنَ المَكْتُوبَةِ وغَيرِها في رَمَضانَ وَغَيرِهِ، فَيُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَركَعُ، ثُمَّ يَقُولُ: سمعَ اللّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الحَمْدُ، قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ: اللّهُ أَكْبَرُ، حِينَ يَهْوِي ساجِداً، ثُمَّ يُكَبِّرُ حِينَ يرفَعُ رأْسَه مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يرفَعُ رأْسَهُ من السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الجُلُوسِ في الاثْنَتَينِ، وَيَفْعَلُ ذلِكَ في كُلِّ رَكعَةٍ، حَتَّى يَفرُغَ مِنَ الصَّلاةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَقْرَبُكُمْ شَبَهاً بِصَلاةِ رَسُولِ اللّهِ ﷺ، إِنْ كانَتْ هذِهِ لَصَلاتَهُ حَتَّى فارَقَ الدُّنيا.

[طرفه في: ٧٨٥].

باب ١٢٧ ـ قوله (الاطمأنينة) بكسر الهمزة قبل الطاء الساكنة، وفي بعضها بضم الهمزة وللكشميهني الطمأنينة بضم الطاء بغير الهمزة (شارح)

باب ١٢٨ ـ قوله قبل ركبتيه أي قبل أن يضعهما كما هو مذهب الإمام مالك.

804- the same two narrators told: Abu'huraira "Allah be pleased with him" said: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" raised his head from (bowing) he used to say "Allah heard those who praised him, O, our lord! To you be all praises." He would invoke Allah for some people by naming them: "O Allah! Save Al'walid Ibn Al'walid, Salama Ibn Hesham, Aiyash Ibn Abu'rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph." In those days the Eastern section of the tribe of Mudar was against The Prophet.

805- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" fell from a horse and the right side of his body was injured. We went to visit him. Meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. After he had finished the prayer he said: "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami'allaho liman hamidah," say: "Rabbana walakal'hamd", and prostrate if he prostrates." Sufyan narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

[129] The virtue of prostration (Sujud)

806- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say: "I am Your Lord." They will say: "we shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him." Then Allah comes to them again and say: "I am your Lord." They will say: "you are our Lord." Allah will call them, while The Bridge will be laid across Hell and I (Mohammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak. Their speech will be: "O Allah! Save us. O Allah! Save us."

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till Allah bestows mercy on

٨٠٤ - قالَ: وَقالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: وَكانَ رَسُولُ اللَّهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ: «سمع اللّه لمن حمدهُ، ربَّنا ولك الحمدُ». يَدْعُو لِرِجالٍ فَيُسَمِّيهِمْ بِأَسْمائِهِم، فَيَقُولُ: «اللَّهُمَّ أَنجِ الوَلِيدَ بْنَ الوَلِيدِ، وَسَلَمَةَ بْنَ هِشامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالمُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وطأتك على مُضر، واجعلها عليهم سِنين كسِني يوسف». وأهل المشرق يومئذٍ من مضر مخالفون له.

[طرفه في: ٧٩٧]

٨٠٥ - حدثنا عليّ بنُ عبد اللَّه قال: حَدَّثنا سُفيانُ، غيرَ مرَّةٍ، عَنِ الزُّهْرِيِّ قالَ: سمعتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: سَقَطَ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ، وَرُبَّما قالَ سُفيانُ: مِنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأيمنُ، فدخلنا عليه نعودُه، فحضرت الصَّلاةُ، فصلَّى بنا قاعداً وقعدنا. وقال سُفيانُ مرَّةً: صَلَّيْنا قُعُوداً، فلمَّا قضى الصَّلاةَ قال «إِنَّما جعل الإمامُ لِيُؤتَمَّ بِهِ، فإذا كَبَّرَ فكبِّرُوا، وإذا رَكَعَ فاركعوا، وإذا رفع فارفعوا، وإذا قال: سمع اللَّهُ لمن حمِدَهُ، فقولوا: ربَّنا ولكَ الحمدُ، وإذا سَجَد فاسْجُدوا». قال سُفيانُ: كَذا جاءَ بِهِ مَعْمَرٌ؟ قُلتُ: نَعَمْ. قالَ: لَقَدْ حَفِظَ كَذا، قالَ الزُّهْرِيُّ: ولكَ الحمدُ. حَفِظْتُ: مِن شِقِّهِ الأيمنِ، فلمَّا خرجنا من عند الزُّهريِّ، قال ابنُ جُرَيجٍ وأنا عندَهُ: فجُحِشَ ساقُهُ الأيمنُ.

[طرفه في: ٣٧٨]

١٢٩ - بابُ فَضْلِ السُّجُودِ

٨٠٦ - حدثنا أبو اليمانِ قالَ: أخبرَنا شُعيبٌ، عنِ الزُّهريِّ قالَ: أخبرني سعيدُ بنُ المسيَّب، وعطاءُ بنُ يزيدَ اللَّيثيُّ: أَنَّ أبا هُرَيرةَ أخبرَهُما: أنَّ النَّاسَ قالوا: يا رسولَ الله، هل نرى ربَّنا يومَ القيامةِ؟ قالَ: «هل تُمارُونَ في القمرِ ليلةَ البدرِ، ليسَ دُونَهُ سحابٌ»؟ قالوا: لا يا رسولَ اللَّه قال: فهل تُمارُونَ في الشَّمسِ ليسَ دُونَها سحابٌ»؟ قالوا: لا، قال «فإنَّكم ترونه كذلك، يُحشَرُ النَّاسُ يومَ القيامةِ، فيقولُ: مَن كانَ يعبُدُ شيئاً فليتَّبع، فمنهم من يتَّبعُ الشَّمسَ، ومنهم من يتَّبعُ القمرَ، ومنهم من يتَّبعُ الطَّواغيتَ، وتبقى هذه الأمَّةُ فيها منافقوها، فيأتيهمُ اللَّهُ فيقولُ أنا ربُّكم، فيقولونَ: هذا مكانُنا حتى يأتينا ربُّنا، فإذا جاءَ ربُّنا عرفناهُ، فيأتيهمُ اللَّهُ فيقولُ: أنا ربُّكُم، فيقولونَ: أنتَ ربُّنا، فيدعوهم فيُضرَبُ الصِّراطُ بينَ ظهرانَي جهنَّمَ، فأكونُ أوَّلَ من يجوزُ من الرُّسُلِ بأُمَّتِهِ، ولا يتكلَّمُ يومئذٍ أحدٌ إلاَّ الرُّسُلُ، وكلامُ الرُّسُلِ يومئذٍ: اللَّهُمَّ سلِّمْ سلِّمْ، وفي جهنَّمَ كلاليبُ، مثلُ شوكِ السَّعدانِ، هل رأيتم شوكَ السَّعدانِ»؟ قالوا: نعم، قال: «فإنَّها مثلُ شوكِ السَّعدانِ، غيرَ أنَّهُ لا يعلمُ قدرَ عِظَمِها إلاَّ اللَّهُ، تخطفُ النَّاسَ بأعمالِهم، فمنهم من يُوبَقُ بعملِهِ، ومنهم من يُخردَلُ ثمَّ ينجو، حتى إذا أرادَ اللَّهُ رحمةَ من أرادَ من أهلِ النَّارِ، أمرَ اللَّهُ

٨٠٦. قوله: كلاليب جمع كلوب كتنور وهو المحجن.

قوله: يوبق أي يهلك وقوله. يخردل أي يقطع صغاراً كالخردل.

whomever He likes amongst the people of Hell. He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations (Sujud), for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, which will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say: “O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.” Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Power!" And he will give to his Lord (Allah) what he wishes of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say: “O my Lord! Let me go to the gate of Paradise.” Allah will ask him: “Didn't you give pledges and make covenants that you would not ask for anything more than what you requested at first?” He will say: “O my Lord! Do not make me the most wretched amongst your creatures.” Allah will say: “If this request is granted, will you then ask for anything else?” He will say: “No! By Your Power! I shall not ask for anything else.” Then he will give to his Lord what He wills of the pledges and the covenants.

Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: “O my Lord! Let me enter Paradise.” Allah will say: “May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?” He will say: “O my Lord! Do not make me the most miserable amongst your creatures.” So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires are fulfilled. Then Allah will say: “Ask for more of such and such things.” Allah will remind him. When all his desires and wishes are fulfilled, Allah will say: "All this is granted to you and a similar amount besides.""

Abu'sa'eed Al'khudri said to Abu'huraira: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: “That is for you and ten times more like it."" Abu'huraira said: "I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): “All this is granted to you and a similar amount besides."" Abu'sa'eed said: "I heard him saying: “That is for you and ten times more like it.""

[130] Separating one's arms from the body during prostration

807- Abdullah Ibn Malik Ibn Buhaina "Allah be pleased with him" narrated: "Whenever The Prophet "Allah's blessing and peace be upon him" prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

المَلائكَة: أنْ يُخرِجُوا مَنْ كانَ يَعْبُدُ اللَّه، فَيُخرِجُونَهُمْ وَيَعرِفُونَهُمْ بِآثَارِ السُّجودِ، وَحَرَّمَ اللَّهُ عَلى النَّارِ أنْ تَأكُلَ أَثَرَ السُّجُود، فَيَخْرُجُونَ مِنَ النَّار، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إلاَّ أثَرَ السُّجُودِ، فيَخْرُجُونَ مِنَ النَّار قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيهِمْ ماءُ الحَياة، فَيَنْبُتُونَ كما تَنْبُتُ الحبَّةُ في حَمِيلِ السَّيلِ، ثُمَّ يَفرُغُ اللَّهُ مِنَ القَضاءِ بَينَ العِبَاد، وَيَبْقَى رَجُلٌ بَينَ الجَنَّةِ وَالنَّار، وَهْوَ آخِرُ أَهْلِ النَّارِ دُخولاً الجَنَّة، مُقْبِلٌ بوَجْهِه قِبَلَ النَّار، فَيَقولُ: يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّار، قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَني ذَكَاؤهَا، فَيَقُولُ: هَل عَسَيتَ إنْ فُعِلَ ذلِكَ بِكَ أنْ تَسأَلَ غَيرَ ذلِكَ؟ فَيَقُولُ: لاَ وَعِزَّتِكَ، فَيُعطِي اللَّهَ ما يَشاءُ مِن عَهْدٍ وَمِيثاقٍ، فَيَصْرِفُ اللَّهُ وَجهَهُ عَنِ النَّار، فَإذَا أَقْبَلَ بِهِ عَلَى الجَنَّةِ، رَأى بَهْجَتَها سَكَتَ ما شَاءَ اللَّهُ أنْ يَسكُتَ، ثُمَّ قالَ: يَا رَبِّ قَدِّمْنِي عِنْدَ بابِ الجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ: أَلَيسَ قَدْ أَعْطَيتَ العُهُودَ وَالمِيثَاقَ، أنْ لاَ تَسْأَلَ غَيرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبِّ لاَ أَكُونُ أشقَى خلقِكَ، فيقول: فَما عَسيتَ إن أعطيتَ ذلكَ أن لا تَسأَلَ غيرَه؟ فيقولُ: لا، وَعِزَّتِكَ، لا أسْأَلُ غيرَ ذلِكَ، فَيُعْطِي رَبَّهُ ما شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيُقَدِّمُهُ إلَى بَابِ الجَنَّة، فَإذَا بَلَغَ بَابَهَا، فَرَأى زَهْرَتَهَا، وَما فِيهَا مِنَ النَّضْرَةِ وَالسُّرُور، فَيَسْكُتُ ما شَاءَ اللَّهُ أَنْ يَسكُتَ، فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الجَنَّةَ، فَيَقُولُ اللَّهُ: وَيحكَ يَا ابْنَ آدَمَ، ما أَغْدَرَكَ، أَلَيسَ قَدْ أَعْطَيتَ العُهُودَ وَالمِيثَاق، أنْ لاَ تَسْأَلَ غَيرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ: يَا رَبِّ لاَ تَجْعَلْنِي أَشْقَى خَلقِكَ، فَيَضْحَكُ اللَّهُ عَزَّ وَجلَّ مِنْهُ، ثُمَّ يَأذَنُ لَه فِي دُخُولِ الجَنَّة، فَيَقُولُ: تَمَنَّ، فَيَتَمَنَّى حَتَّى إذَا انْقَطَعَ أُمْنِيَّتُهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: مِنْ كَذَا وَكَذَا، أقبلَ يُذكِّرُه رَبُّه، حتَّى إذَا انْتَهتْ بِه الأمانِي، قالَ اللَّه تعالَى: لكَ ذلكَ وَمِثلُهُ مَعهُ». قالَ أبُو سَعِيدٍ الخدريُّ لأبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُمَا: إنَّ رَسُولَ اللَّهِ ﷺ قالَ: «قالَ اللَّهُ: لكَ ذلكَ وَعشَرَةُ أمْثالِه» قَالَ أبُو هُرَيرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ اللَّهِ ﷺ إلاَّ قَوْلَهُ: «لَكَ ذلِكَ وَمِثْلُهُ مَعَهُ». قالَ أبُو سَعِيد: إنِّي سَمِعْتُهُ يَقُولُ: «ذلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ».

[الحديث ٨٠٦ ـ طرفاه في: ٦٥٧٣، ٧٤٣٧].

١٣٠ ـ بابٌ يُبْدِي ضَبْعَيهِ وَيُجَافِي في السُّجُود

٨٠٧ ـ حدّثنا يحيى بْنُ بُكَير قَالَ: حدَّثَنِي بَكْرُ بْنُ مُضَر، عَنْ جَعْفَرٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ عَبدِ اللَّهِ بْنِ مالِكٍ ابْنِ بُحَينَة: أَنَّ النَّبِيَّ ﷺ كانَ إذَا صَلَّى فَرَّجَ بَينَ يَدَيهِ، حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيهِ. وَقالَ اللَّيثُ: حَدَّثَني جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ. [طرفه في: ٣٩٠].

ـ قوله: امتحشوا بهذا الضبط وفي بعض النسخ امتحشوا بضم المثناة وكسر الحاء أي احترقوا واسودوا والحبة بكسر الحاء بزور الصحراء مما ليس بقوت وحميل السيل ما جاء به السيل من طين ونحوه شبه به لأنه أسرع في الإنبات ومعنى قشبني سمني وأهلكني وذكاؤها معناه لهبها واشتعالها والمعروف في هذا المعنى ذكاها بالقصر كما جاء في رواية أفاده الشارح.

ـ قوله: عسيت بفتح السين وكسرها (شارح).

ـ قوله: انقطع وللأصيلي وأبي ذر انقطعت (شارح).

ـ .. ابن بحينة صفة لعبد الله لأنها أمه فيكتب ابن بالألف وتنوين مالك (شارح).

[131] Facing the Qiblah with one's toes

this was told by Abu'humaid Al'sa'idi.

[132] When one does not offer the prostration perfectly

808- Abu'wa'il narrated: Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him: "You have not prayed." (the sub-narrator said: I thought he (Hudhaifa) had said: "and if you died you would die on a religion other than that of Mohammad."

[133] Prostrating on seven parts of the body

809- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" was ordered (by Allah) to prostrate on seven parts; and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (with the tip of nose), both hands, both knees, and (toes of) both feet.

810- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We were ordered by Allah to prostrate on seven bones of the body; and not to tuck up the clothes or hair (while praying).

811- Al'barra narrated: We used to pray behind the Prophet "Allah's blessing and peace be upon him". Whenever he said: "Sami'allaho liman hamidah", none of us would bend his back (for prostration) till the Prophet had placed his forehead on the ground.

[134] Prostrating on one's nose

812- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I was ordered by Allah to prostrate on seven bones of the body: the forehead (and he hinted with his hand to the nose), both the two hands and the two knees, and the toes of both the feet. I was ordered also not to tuck hair and clothes."

[135] Prostratin on one's nose; and prostrating on the mud

813- Abu'salama narrated: One day, I went to Abu'sa'eed Al'khudri and asked him: "Won't you come with us to the date-palm trees to have a talk?" So Abu'sa'eed went out and I asked him: "Tell me what you heard from the Prophet "Allah's blessing and peace be upon him" about The Night of Power (Qadr)." Abu'sa'eed replied: "Once Allah's Apostle performed seclusion on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said: "The night you are looking for is ahead of you." So the

١٣١ ـ بابٌ يَسْتَقبِلُ بِأَطْرَافِ رِجْلَيهِ القِبْلَةَ

قَالَهُ أَبُو حُمَيدٍ السَّاعِدِيُّ، عَنِ النَّبِيِّ ﷺ.

١٣٢ ـ بابٌ إِذا لَمْ يُتِمَّ السُّجُودَ

٨٠٨ ـ حدّثنا الصَّلتُ بنُ مُحمَّدٍ قَالَ: حَدَّثَنا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ: رَأَى رَجُلاً لا يُتِمُّ رُكُوعَهُ وَلاَ سُجُودَهُ، فَلَمَّا قَضَى صَلاتَهُ قَالَ لَهُ حُذَيفَةُ: ما صَلَّيتَ، قَالَ: وَأَحْسِبُهُ قَالَ: وَلَوْ مُتَّ مُتَّ عَلَى غَيرِ سُنَّةِ مُحَمَّدٍ ﷺ. [طرفه في: ٣٨٩].

١٣٣ ـ بابُ السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ

٨٠٩ ـ حدّثنا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبعَةِ أَعْضَاءٍ، وَلاَ يَكُفَّ شَعَراً وَلاَ ثَوْباً: الجَبْهَةِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَالرِّجْلَيْنِ.

[الحديث ٨٠٩ ـ أطرافه في: ٨١٠، ٨١٢، ٨١٥، ٨١٦].

٨١٠ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرنا أَنْ نَسجُدَ عَلى سَبعَةِ أَعظُمٍ، ولا نَكُفَّ ثَوباً وَلا شَعَراً». [طرفه في: ٨٠٩].

٨١١ ـ حدّثنا آدَمُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الخَطْمِيِّ: حَدَّثَنَا البَرَاءُ بْنُ عازِبٍ، وَهُوَ غَيرُ كَذُوبٍ، قَالَ: كُنَّا نُصَلِّي خَلفَ النَّبِيِّ ﷺ، فَإِذَا قَالَ: «سمِعَ اللَّهُ لِمَنْ حَمِدَهُ». لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ، حَتَّى يَضَعَ النَّبِيُّ ﷺ جَبْهَتَهُ عَلَى الأَرْضِ.

[طرفه في: ٦٩٠].

١٣٤ ـ بابُ السُّجُودِ عَلَى الأَنْفِ

٨١٢ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضيَ اللَّهُ عَنهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الجَبْهَةِ ـ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ ـ وَاليَدَينِ، وَالرُّكْبَتَينِ، وَأَطْرَافِ القَدَمَينِ، وَلاَ نَكْفِتَ الثِّيَابَ وَالشَّعَرَ».

[طرفه في: ٨٠٩].

١٣٥ ـ بابُ السُّجُودِ عَلَى الأَنْفِ، وَالسُّجُودِ عَلَى الطِّينِ

٨١٣ ـ حدّثنا مُوسى قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قَالَ: انْطَلَقْتُ إِلَى أَبِي سَعِيدٍ الخُدْرِيِّ فَقُلتُ: أَلاَ تَخْرُجُ بِنا إِلَى النَّخْلِ نَتَحَدَّثْ! فَخَرَجَ، فَقَالَ: قُلتُ: حَدِّثْنِي ما سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي لَيلَةِ القَدْرِ؟ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ عَشْرَ الأَوَلِ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا

١٢ـ قوله: نتحدث بالجزم ولأبي ذر بالرفع (شارح).

Prophet performed the seclusion in the middle (second) ten days of the month of Ramadan and we too performed it with him. Gabriel came to him and said: “The night which you are looking for is ahead of you.” In the morning of the twentieth of Ramadan the Prophet delivered a sermon in which he said: “Whoever has performed seclusion with me should continue it. I have been shown The Night of Power (Qadr), but I have forgotten its time. Furthermore, it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.” In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible. But suddenly a cloud came and it rained. The Prophet led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah’s Apostle. That was the confirmation of that dream."

[136] Tying and straightening one’s garment for fear that his privates might be exposed

814- Sahl Ibn Sa’d “Allah be pleased with him” narrated: People used to pray with the Prophet tying their waste sheets around their necks because of they were small in size; and the women were ordered not to raise their heads from the prostrations before the men had sat straight.

[137] One should not tuck up hair (in prayer)

815- Ibn Abbas “Allah be pleased with both” reported: The Prophet “Allah’s blessing and peace be upon him” was ordered (by Allah) to prostrate on seven parts (of the body); and not to tuck up the clothes or hair (while praying).

[138] One should not tuck up his clothes while praying

816- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I was ordered by Allah to prostrate on seven bones of the body; and not to tuck up the clothes or hair (while praying).

[139] One’s glorification of, and supplication to Allah while bowing and prostrating

817- A’isha “Allah be pleased with her” narrated: Frequently, The Messenger of Allah “Allah’s blessing and peace be upon him” said while he was bowing or prostrating: “Exalted be you O Allah! O our lord! By your praise

مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَاعْتَكَفَ العَشْرَ الأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، قَامَ النَّبِيُّ ﷺ خَطِيباً، صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ، فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ ﷺ فَلْيَرْجِعْ، فَإِنِّي أُرِيتُ لَيْلَةَ القَدْرِ، وَإِنِّي نُسِّيتُهَا، وَإِنَّهَا فِي العَشْرِ الأَوَاخِرِ، فِي وُتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ». وَكَانَ سَقْفُ المَسْجِدِ جَرِيدَ النَّخْلِ، وَمَا نَرَى فِي السَّمَاءِ شَيْئاً، فَجَاءَتْ قَزَعَةٌ فَأُمْطِرْنَا، فَصَلَّى بِنَا النَّبِيُّ ﷺ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالمَاءِ، عَلَى جَبْهَةِ رَسُولِ اللَّهِ ﷺ وَأَرْنَبَتِهِ، تَصْدِيقَ رُؤْيَاهُ.

قال أَبُو عَبْدِ اللَّهِ: كَانَ الحُمَيْدِيُّ يَحْتَجُّ بِهَذَا الحَدِيثِ يَقُولُ: لا يَمْسَحُ

[طرفه في: ٦٦٩].

١٣٦ ـ بابُ عَقْدِ الثِّيابِ وَشَدِّها، وَمَنْ ضَمَّ إِلَيهِ ثَوْبَهُ، إِذا خافَ أَنْ تَنْكَشِفَ عَوْرَتُهُ

٨١٤ ـ حدَّثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفيَانُ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ، وَهُمْ عاقِدُوا أُزْرِهِمْ مِنَ الصِّغَرِ عَلى رِقابِهِمْ، فَقِيلَ لِلنِّساءِ: «لا تَرْفَعْنَ رُؤُسَكُنَّ، حَتَّى يَسْتَوِيَ الرِّجالُ جُلُوساً».

[طرفه في: ٣٦٢].

١٣٧ ـ بابٌ لا يَكُفُّ شَعَراً

٨١٥ ـ حدَّثنا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلاَ يَكُفَّ ثَوْبَهُ وَلاَ شَعَرَهُ.

[طرفه في: ٨٠٩].

١٣٨ ـ بابٌ لا يَكُفُّ ثَوْبَهُ فِي الصَّلاةِ

٨١٦ ـ حدَّثنا مُوسى بْنُ إِسْماعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، لا أَكُفُّ شَعَراً وَلاَ ثَوْباً» [طرفه في: ٨٠٩].

١٣٩ ـ بابُ التَّسْبِيحِ وَالدُّعاءِ فِي السُّجُودِ

٨١٧ ـ حدَّثنا مُسَدَّدٌ قَالَ: حَدَّثَنا يَحْيى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُسْلِمٍ، عَنْ

ـ قوله: عشر الأول بهذا الضبط وبإضافة العشر لتاليه وللأصيلي وابن عساكر وأبي ذر وأبي الوقت العشر الأول ا هـ. شارح ثم إن العشر إن اعتبر أنها ليال فالأول بضم الهمزة جمع وإن اعتبر أنه ثلث الشهر فالأول بفتح الهمزة مفرد وعلى الأول يناظر العشر الأواخر وعلى الثاني العشر الأوسط أفاده السندي.

ـ قوله: تصديق فيها الرفع والنصب من الشارح.

٨١٧ـ قوله: يتأول القرآن أي يفعل ما أمر به فيه أي في قوله تعالى: ﴿فسبح بحمد ربك واستغفره﴾ (شارح).

I glorify you. O Allah! Forgive me." He used (in his supplications) to comply with (the meanings of) The Holy Qur'an.

[140] The interval between the two prostrations (Sajda)

818- Abu'qilaba told: Malik Ibn Al'howairith said one day to his companions: "Shall I show you how Allah's Messenger "Allah's blessing and peace be upon him" used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer), bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (as sitting). He prayed like our Sheikh Amr Ibn Salama. (Aiyub said: "He (this sheikh) used to do a thing which I did never see the people doing. he used to sit between the third and the fourth rak'as)."

819- Malik Ibn al'huwairith said: "We came to the Prophet (after embracing Islam) and stayed with him. He said to us: "When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for the prayer comes, then one of you should pronounce the Adhan for the prayer; and the oldest of you should lead you in the prayer."

820- Al'barra "Allah be pleased with him" narrated: The bowing, the prostration (Sajda) the sitting in between the two prostrations and the standing after the bowing of The Prophet, (but neither standing up in the prayer while reciting nor sitting down in the prayer to read the declaration "Tashahhud") , used to be nearly equal (in length).

821- Anas "Allah be pleased with him" was reported to have said: "I will do my best in making you offer the prayer as I have seen The Prophet "Allah's blessing and peace be upon him" making us offer it." Thabit (the sub-narrator) said: Anas used to do a thing, which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostration). He used to sit in between the two prostrations (Sajda) so long that one would think that he had forgotten the second prostration.

[141] One should not put his forearms on the ground in prostration

822- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog."

[142] Sitting for sometime in the odd Rak'as before getting up

823- Malik Ibn Al'howairith "Allah be pleased with him" narrated: I saw The Prophet "Allah's blessing and peace be upon him" praying; and in the odd Rak'as, he used to sit for a moment before getting up.

مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها أَنَّها قالَتْ: كانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». يَتَأَوَّلُ القُرْآنَ.

[طرفه في: ٧٩٤].

١٤٠ ـ بابُ المُكْثِ بَيْنَ السَّجْدَتَيْنِ

٨١٨ ـ حدثنا أبو النُّعمانِ قال: حدَّثَنا حمَّادٌ، عن أيُّوبَ عن أبي قِلابةَ: أنَّ مالكَ بنَ الحُوَيرِثِ قالَ لأصْحابِهِ: أَلا أُنَبِّئُكُمْ صلاةَ رَسُولِ اللَّهِ ﷺ؟ قالَ: وَذاكَ في غيرِ حِينِ صَلاةٍ، فقامَ، ثُمَّ ركَعَ فكَبَّرَ، ثُمَّ رفعَ رأسَهُ، فقامَ هُنَيَّةً، ثُمَّ سجدَ، ثُمَّ رفعَ رأسَهُ هُنَيَّةً، فصلَّى صلاةَ عَمرِو بنِ سَلِمَةَ شيخِنا هذا. قالَ أيُّوبُ: كانَ يَفعلُ شيئاً لَمْ أرَهُمْ يَفعلُونَهُ! كانَ يَقْعُدُ فِي الثَّالِثَةِ والرَّابِعَةِ.

[طرفه في: ٦٧٧].

٨١٩ ـ قالَ: فَأَتَيْنا النَّبِيَّ ﷺ فَأَقَمْنا عِنْدَهُ، فَقالَ: «لَوْ رَجَعْتُمْ إِلَى أَهْلِيكُمْ، صَلُّوا صلاةَ كَذا فِي حِينِ كَذا، صَلُّوا صلاةَ كَذا فِي حِينِ كَذا، فَإِذا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨].

٨٢٠ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قالَ: حَدَّثَنا أَبُو أَحْمَدَ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ، قالَ: حَدَّثَنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ البَراءِ قالَ: كانَ سُجُودُ النَّبِيِّ ﷺ ورُكُوعُهُ، وقُعُودُهُ بينَ السَّجدتَيْنِ، قريباً مِنَ السَّواءِ.

[طرفه في: ٧٩٢].

٨٢١ ـ حدثنا سُليمانُ بنُ حربٍ قالَ: حدَّثَنا حمَّادُ بنُ زيدٍ، عن ثابتٍ، عن أنسٍ رَضِيَ اللَّهُ عنهُ قالَ: إنِّي لا آلُو أنْ أُصلِّيَ بِكُمْ كما رأيتُ النَّبِيَّ ﷺ يُصلِّي بِنا. قالَ ثابتٌ: كانَ أنسٌ يَصْنَعُ شيئاً لَمْ أرَكُمْ تَصْنَعُونَهُ! كانَ إذا رَفَعَ رأسَهُ مِنَ الرُّكوعِ قامَ حتَّى يقولَ القائِلُ: قَدْ نَسِيَ، وَبَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ القَائِلُ: قَدْ نَسِيَ. [طرفه في: ٨٠٠].

١٤١ ـ بابٌ لا يَفْتَرِشُ ذِراعَيه في السُّجُودِ

وقال أبو حُميدٍ: سجدَ النَّبيُّ ﷺ ووضعَ يديهِ غيرَ مفترشٍ ولا قابضِهما.

٨٢٢ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: حَدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «اعْتَدِلُوا فِي السُّجُودِ، ولا يَبْسُطْ أَحَدُكُمْ ذِراعَيهِ انْبِساطَ الكَلْبِ».

[طرفه في: ٢٤١].

١٤٢ ـ بابُ مَنِ اسْتَوَى قاعِداً فِي وِتْرٍ مِنْ صَلاتِهِ، ثُمَّ نَهَضَ

٨٢٣ ـ حدثنا مُحَمَّدُ بْنُ الصَّبَّاحِ قالَ: أَخْبَرَنا هُشَيْمٌ قالَ: أَخْبَرَنا خالِدٌ الحَذَّاءُ، عَنْ أَبِي

[143] How does one support himself on the ground while getting up from the Rak'a

824- Abu'qilaba narrated: Malik Ibn Al'howairith came to our mosque and said: "I am praying with you, with the purpose of not leading you so much as teaching you how did The Prophet "Allah's blessing and peace be upon him" offer prayer." Abu'qilaba was asked by Aiyub: "How did he use to perform prayer?" he replied: "Like this Sheikh of ours." He meant Amr Ibn Salama who used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

[144] Saying the Takbir (Magnification of Allah) aloud while getting up in the two prostrations (Sajda)

825- Sa'eed Ibn Al'harith reported: Abu'sa'eed Al'khudri "Allah be pleased with him" led us in the prayer and Magnified Allah loudly (Allah is greater "Allaho Akbar" on getting up from the prostration (Sajda), and on prostrating, on rising again, and on getting up from the second Rak'a. Abu'sa'eed said: "I saw The Prophet "Allah's blessing and peace be upon him" doing the same."

826- **Mutarrif Ibn Abdullah narrated:** Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu'talib. When Ali prostrated, he said the Takbir; when he raised his head, he said the Takbir; and when he got up for the third rak'a he said the Takbir. Following the prayer Imran took my hand and said: "This (Ali) made me remember the prayer of Mohammad "Allah's blessing and peace be upon him"" Or he said: "He led us in a prayer like that of Mohammad "Allah's blessing and peace be upon him"."

[145] The tradition of sitting during reciting the declaration (Tashahhud)

827- Abdullah Ibn Abdullah Ibn Omar "Allah be pleased with both" narrated that he had seen his father crossing his legs while sitting in the prayer. He did the same. Ibn Omar forbade him to do so, and said: "The proper way is to keep the right foot propped up and bend the left in the prayer." I said: "But you are doing so (crossing the legs)." He (Ibn Omar) said: "My feet cannot bear my weight."

828- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: "I remember the prayer of Allah's Apostle "Allah's blessing and peace be upon him" better than any one of you. I saw him raising both his hands up to the level of the shoulders on magnifying Allah; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till

قِلابَةَ قالَ: أَخبَرَنا مالِكُ بنُ الحوَيرِثِ اللَّيثِيُّ: أَنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي، فَإِذا كانَ فِي وِترٍ مِنْ صَلاتِهِ، لَم يَنهَض حَتّى يَستَوِيَ قاعِداً.

١٤٣ ـ بابٌ كَيفَ يَعْتَمِدُ عَلى الأَرْضِ إِذا قامَ مِنَ الرَّكْعَةِ

٨٢٤ ـ حدّثنا مُعَلّى بنُ أَسدٍ قالَ: حَدّثنا وهَيبٌ، عَن أَيوبَ، عَن أَبِي قِلابَةَ قالَ: جاءَنا مالِكُ بنُ الحُوَيرِثِ، فَصَلَّى بِنا فِي مَسجِدِنا هذا، فَقالَ: إِنِّي لأُصَلِّي بِكُمْ وَما أُرِيدُ الصَّلاةَ، وَلٰكِنْ أُرِيدُ أَنْ أُرِيَكُمْ كَيفَ رَأَيتُ النَّبِيَّ ﷺ يُصَلِّي. قالَ أَيُّوبُ: فَقلتُ لأَبِي قِلابَةَ: وَكَيفَ كانَتْ صَلاتُهُ؟ قالَ: مِثلَ صَلاةِ شَيخِنا هذا، يَعْنِي عَمرَو بنَ سَلِمَةَ. قالَ أَيُّوبُ: وَكانَ ذلِكَ الشَّيخُ يُتِمُّ التَّكبِيرَ، وَإِذا رَفَعَ رَأسَهُ عَنِ السَّجْدَةِ الثّانِيَةِ جَلَسَ، وَاعتَمَدَ عَلَى الأَرْضِ ثُمَّ قامَ.

[طرفه في: ٦٧٧].

١٤٤ ـ بابٌ يُكَبِّرُ وَهْوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ

وكانَ ابنُ الزُّبيرِ يُكَبِّرُ فِي نَهضَتِهِ.

٨٢٥ ـ حدّثنا يَحيى بنُ صَالِحٍ قالَ: حَدَّثَنا فُلَيحُ بنُ سُلَيمانَ، عَنْ سَعِيدِ بنِ الحَارِثِ قَالَ: صَلَّى لَنا أَبُو سَعِيدٍ، فَجَهَرَ بالتَّكبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَحِينَ سَجَدَ، وَحِينَ رَفَعَ، وَحِينَ قامَ مِن الرَّكعَتَينِ، وَقالَ: هكذا رَأيتُ النَّبِيَّ ﷺ.

٨٢٦ ـ حدّثنا سُلَيمانُ بنُ حَربٍ قالَ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ قالَ: حَدَّثَنا غَيلانُ بنُ جَرِيرٍ، عَن مُطَرِّفٍ قالَ: صَلَّيتُ أَنا وعِمرانُ صَلاةً، خَلفَ عَلِيِّ بنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنهُ، فَكانَ إِذا سَجَدَ كَبَّرَ، وَإِذا رَفَعَ كَبَّرَ، وَإِذا نَهَضَ مِنَ الرَّكْعَتَينِ كَبَّرَ، فَلَمَّا سَلَّمَ، أَخَذَ عِمْرانُ بِيَدِي، فَقالَ: لَقَدْ صَلَّى بِنَا هذا صَلاةَ مُحَمَّدٍ ﷺ، أَو قالَ: لَقَد ذَكَّرَنِي هذا صَلاةَ مُحَمَّدٍ ﷺ.

[طرفه في: ٧٨٤].

١٤٥ ـ بابُ سُنَّةِ الجُلُوسِ فِي التَّشَهُّدِ

وَكانَتْ أُمُّ الدَّرْدَاءِ تَجلِسُ في صَلاتِهَا جِلسَةَ الرَّجُلِ، وَكانَتْ فَقِيهَةً.

٨٢٧ ـ حدّثنا عَبدُ اللَّهِ بنُ مَسلَمَةَ، عَن مَالِكٍ، عَن عَبدِ الرَّحمٰنِ بنِ القَاسِمِ، عَن عَبدِ اللَّهِ ابنِ عَبدِ اللَّهِ أَنَّهُ أَخبَرَهُ: أَنَّهُ كانَ يَرى عَبدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما يَتَرَبَّعُ فِي الصَّلاةِ إِذا جَلَسَ، فَفَعَلتُهُ وَأَنا يَومَئِذٍ حَدِيثُ السِّنِّ، فَنَهَانِي عَبدُ اللَّهِ بنُ عُمَرَ، وَقالَ: إِنَّمَا سُنَّةُ الصَّلاةِ أَنْ تَنْصِبَ رِجْلَكَ اليُمنى، وَتَثنِيَ اليُسْرى، فَقُلتُ: إِنَّكَ تَفعَلُ ذلِكَ؟ فَقالَ: إِنَّ رِجلَيَّ لا تَحمِلانِي.

٨٢٨ ـ حدّثنا يَحيَى بنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَن خَالِدٍ، عَن سَعِيدٍ، عَن مُحَمَّدِ بنِ عَمرِو بنِ حَلحَلَةَ، عَن مُحَمَّدِ بنِ عَمرِو بنِ عَطاءٍ.

٨٢٧ـ قوله لا تحملاني وروي لا تحملاني بتشديد النون والأصل لا تحملانني.

٨٢٨ـ قوله: فقار بفتح الفاء ونسب للأصيلي كسرها (شارح).

all the vertebrate took their normal positions. In prostrations (Sujud), he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting in the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."

[146] The opinion that the first declaration (Tashahhud) is not compulsory

829- Abdullah Ibn Buhaina "Allah be pleased with him", one of Azd tribe, and one of Banu'abdu'manaf's allies, narrated: Once The Prophet "Allah's blessing and peace be upon him" led us in the Dhuhr prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the end salutation, he magnified Allah while sitting and prostrated twice before saying the end salutation and then he said it."

[147] The first declaration (Tashahhud)

830- Abdullah Ibn Malik Ibn Buhaina reported: Once Allah's Messenger "Allah's blessing and peace be upon him" led us in the Dhuhr prayer and got up (after the prostrations of the second rak'a) although he should have sat (for the Tashahhud). So at the end of the prayer, he performed (the forgetfulness) two prostrations while sitting.

[148] The last declaration (Tashahhud)

831- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be on Gabriel, Michael, peace be on so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At'tahiyato lillah, was'salawato wat'taiyibat.

As'salamo alayka aiyuihn'nabiyo warahmatollahi wbarakatoh. As'salamo alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hado an la ilaha illallaho; wa'ash'hado anna Mohammadan abdoho warasooloh)."

وَحَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَيَزِيدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ: أَنَّهُ كَانَ جَالِساً مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَذَكَرْنَا صَلاةَ النَّبِيِّ ﷺ، فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاةِ رَسُولِ اللَّهِ ﷺ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى، حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكْعَةِ الآخِرَةِ، قَدَّمَ رِجْلَهُ الْيُسْرَى، وَنَصَبَ الأُخْرَى، وَقَعَدَ عَلَى مَقْعَدَتِهِ. وَسَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي حَبِيبٍ، وَيَزِيدُ بْنَ مُحَمَّدِ بْنِ حَلْحَلَةَ، وَابْنُ حَلْحَلَةَ مِنِ ابْنِ عَطَاءٍ. قَالَ: أَبُو صَالِحٍ، عَنِ اللَّيْثِ: كُلُّ فَقَارٍ. وَقَالَ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ: أَنَّ مُحَمَّدَ بْنَ عَمْرٍو حَدَّثَهُ: كُلُّ فَقَارٍ.

١٤٦ ـ بابُ مَنْ لَمْ يَرَ التَّشَهُّدَ الأَوَّلَ وَاجِباً لأَنَّ النَّبِيَّ ﷺ قَامَ مِنَ الرَّكْعَتَيْنِ وَلَمْ يَرْجِعْ

٨٢٩ ـ حدثنا أبو اليمان قال: أخبرنا شعيبٌ، عن الزُّهري قال: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ، مَوْلَى بَنِي عَبْدِ الْمُطَّلِبِ، وَقَالَ مَرَّةً: مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ: أَنَّ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ، وَهُوَ مِنْ أَزْدِ شَنُوءَةَ، وَهُوَ حَلِيفٌ لِبَنِي عَبْدِ مَنَافٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَقَامَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى الصَّلاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ، كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

[الحديث ٨٢٩ ـ أطرافه في: ٨٣٠، ١٢٢٤، ١٢٢٥، ١٢٣٠، ٦٦٧٠].

١٤٧ ـ بابُ التَّشَهُّدِ فِي الأُولَى

٨٣٠ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ قال: حَدَّثَنَا بَكْرٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ، فَقَامَ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا كَانَ فِي آخِرِ صَلاتِهِ، سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

[طرفه في: ٨٢٩].

١٤٨ ـ بابُ التَّشَهُّدِ فِي الآخِرَةِ

٨٣١ ـ حدثنا أبو نُعَيمٍ قال: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلامُ عَلَى فُلانٍ وَفُلانٍ، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلامُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلِ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ

٨٣١ـ قوله: على فلان وفلان يعنون الملائكة وقوله: فالتفت الخ مختصر من الرواية الآتية من أنهم كانوا يقولون السلام على الله من عباده السلام على فلان وفلان.

[149] One's supplication before the end salutation

832- Urwa Ibn Az'zubair reported: A'isha "Allah be pleased with her", the wife of Allah's Prophet, told: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the afflictions of The Charlatan (Ad'dajjal), and from the afflictions of life and death. O Allah, I seek refuge with you from sins and from debt." Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes (them."

833- Urwa narrated: A'isha “Allah be pleased with her” told: I heard The Messenger of Allah “Allah's blessing and peace be upon him” in the prayer seeking refuge with Allah from the affliction of Ad'dajjal.

834- Abu'bakr As'siddiq "Allah be pleased with him" told: I asked Allah's Apostle "Allah's blessing and peace be upon him" to teach me a supplication with which I may invoke Allah in my prayer. He told me to say: " O Allah! I have done great injustice to myself and none except you forgives sins, so bestow on me forgiveness from you, and Have Mercy on me, you are the Forgiver, the most Merciful."

[150] One's chosen supplication after the last declaration (Tashahhud) though it is not obligatory

835- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): “Peace be upon so and so.” Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: “Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At'tahiyato lillah, was'salawato wat'taiyibat. As'salamo alayka aiyuihn'nabiyo warahmatollahi wbarakatoh. As'salamo alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle.” (Ash'hado an la ilaha illallaho; wa'ash'hado anna Mohammadan abdoho warasooloh). "Then, one could choose what he favours of supplication to invoke Allah Almighty.”

[151] What about the opinion that one would not clean his forehead (from the traces of mud)

836- Abu'salama narrated: I asked Abu'sa'eed Al'khudri who said to me: “(The Prophet led us in the prayer) I saw The Prophet “Allah's blessing and peace be upon him” prostrating on mud and water. I saw the traces of mud on the forehead and on the nose of Allah's Apostle."

الصَّالحِينَ ـ فَإِنَّكُمْ إِذَا قُلتُمُوهَا، أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ ـ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

[الحديث ٨٣١ ـ أطرافه في: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥، ٦٣٢٨، ٧٣٨١].

١٤٩ ـ باب الدُّعَاءِ قَبْلَ السَّلامِ

٨٣٢ ـ حدثنا أَبُو اليَمَانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيرِ، عَن عائِشَةَ، زَوجِ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رسولَ اللَّهِ ﷺ كانَ يَدْعُو فِي الصَّلاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذابِ القَبرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَفِتْنَةِ المَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ المَأْثَمِ وَالمَغْرَمِ». فَقالَ لَهُ قائِلٌ: ما أَكْثَرَ ما تَسْتَعِيذُ مِنَ المَغْرَمِ! فَقالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ».

[الحديث ٨٣٢ ـ أطرافه في: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥، ٦٣٧٦، ٦٣٧٧، ٧١٢٩].

٨٣٣ ـ وَعَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيذُ فِي صَلاتِهِ مِنْ فِتْنَةِ الدَّجَّالِ.

[طرفه في: ٨٣٢].

٨٣٤ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاتِي، قالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلماً كَثِيراً، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارحَمْنِي، إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ».

[الحديث ٨٣٤ ـ طرفاه في: ٦٣٢٦، ٧٣٨٨].

١٥٠ ـ باب مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُّدِ، وَلَيسَ بِوَاجِبٍ

٨٣٥ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحيى، عَنِ الأَعْمَشِ: حَدَّثَنِي شَقِيقٌ، عَنْ عَبدِ اللَّهِ قالَ: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلاةِ، قُلْنَا: السَّلامُ عَلَى اللَّهِ مِنْ عِبادِهِ، السَّلامُ عَلَى فُلانٍ وَفُلانٍ، فَقالَ النَّبِيُّ ﷺ: «لاَ تَقُولُوا السَّلامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلامُ، وَلكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيكَ أَيُّهَا النَّبِيُّ وَرَحمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَينَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِنَّكُم إِذَا قُلتُم أَصابَ كُلَّ عَبدٍ فِي السَّماءِ، أَو بَينَ السَّماءِ وَالأَرضِ ـ أَشهَدُ أَن لا إِلَهَ إِلاَّ اللَّهُ، وَأَشهَدُ أَنَّ مُحَمَّداً عَبدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعاءِ أَعْجَبَهُ إِلَيهِ فَيَدْعُو».

[طرفه في: ٨٣١].

١٥١ ـ باب مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأَنْفَهُ حَتَّى صَلَّى

قالَ أَبُو عَبْدِ اللَّهِ: رَأَيتُ الحُمَيدِيَّ يَحتَجُّ بِهذا الحَدِيثِ، أَنْ لاَ يَمسَحَ الجَبهَةَ فِي الصَّلاةِ.

٨٣٦ ـ حدثنا مُسْلِمُ بْنُ إِبْراهِيمَ قالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: سَأَلتُ

[152] The prayer's end salutation

837- Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah’s stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

[153] One should finish prayer with the end salutation if the imam does so first

838- Mahmud Ibn Ar’rabie narrated: Itban "Allah be pleased with him" narrated: We prayed behind The Prophet. When he finished with the end salutation, we followed him by doing the same.

[154] What about the opinion that the prayer’s end salutation is sufficient with no need to respond to the imam’s end salutation

839- Mahmud Ibn Ar’rabie reported: I remember Allah’s Apostle and also the mouthful of water which he took from a bucket in our house and ejected (on me).

840- He also narrated: I heard from Itban Ibn Malik Al’ansari, who was one from Banu’salim, saying: "I used to lead my tribe of Banu’salim in prayer. Once I went to the Prophet and said to him: “I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying.” He said: " Allah willing, I shall do that." Next day Allah’s Apostle along with Abu’bakr, came to my house after the sun had risen high and he asked permission to enter. I allowed for him, but he didn’t sit till he said to me: "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with the end salutation; and we did the same simultaneously."

[155] Allah's celebration after the prayer

841- Abdullah Ibn Abbas "Allah be pleased with both" narrated: In the lifetime of The Prophet, they were accustomed to celebrate Allah loudly after the obligatory prayer. Whenever they did so, I learnt that the compulsory prayer had finished.

أَبَا سَعِيدٍ الخُدْرِيَّ فَقَالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي المَاءِ وَالطِّين، حَتَّى رَأَيتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [طرفه في: ٦٦٩].

١٥٢ ـ باب التَّسْلِيم

٨٣٧ ـ حدّثنا مُوسى بْنُ إِسْماعِيل: حَدَّثَنَا إِبْراهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الحارِثِ: أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ إِذا سَلَّم، قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، ومَكَثَ يَسِيراً قَبلَ أَنْ يَقُومَ. قالَ ابْنُ شِهابٍ: فَأُرَى ـ واللَّهُ أَعْلَمُ ـ أَنَّ مُكْثَهُ لِكَي يَنفُذَ النِّساءُ، قَبلَ أَنْ يُدْرِكَهُنَّ مَنِ انصَرَفَ مِنَ القَوْمِ. [الحديث ٨٣٧ ـ طرفاه في: ٨٤٩، ٨٥٠].

١٥٣ ـ بابٌ يُسَلِّم حِينَ يُسَلِّمُ الإِمَامُ

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: يَسْتَحِبُّ إِذَا سَلَّمَ الإِمَامُ، أَنْ يُسَلِّمَ مَنْ خَلْفَهُ.

٨٣٨ ـ حدّثنا حِبَّانُ بْنُ مُوسى قَالَ: أَخْبَرَنا عَبدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبانَ قَالَ: صَلَّيْنا مَعَ النَّبِيِّ ﷺ، فَسَلَّمْنا حِينَ سَلَّم.

[طرفه في: ٤٢٤].

١٥٤ ـ بابُ مَنْ لَمْ يَرَ رَدَّ السَّلامَ عَلَى الإِمَام، وَاكْتَفَى بِتَسْلِيمِ الصَّلاةَ

٨٣٩ ـ حدّثنا عَبْدَانُ قَالَ: أَخْبَرَنا عَبْدُ اللَّهِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ.

[طرفه في: ٧٧].

٨٤٠ ـ قالَ: سَمِعْتُ عِتْبانَ بْنَ مَالِكٍ الأَنْصارِيَّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ، قَالَ: كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَينَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَاناً، حَتَّى أَتَّخِذَهُ مَسْجِداً، فَقَالَ: «أَفْعَلُ إِنْ شَاءَ اللَّهُ». فَغَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وأَبُو بَكْرٍ مَعَهُ، بَعْدَ ما اشْتَدَّ النَّهارُ، فاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ»؟ فَأَشارَ إِلَيهِ مِنَ المَكانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ، فَقامَ فَصَفَفْنا خَلْفَهُ، ثُمَّ سَلَّمَ وَسَلَّمْنا حِينَ سَلَّمَ.

[طرفه في: ٤٢٤].

١٥٥ ـ باب الذِّكْرِ بَعْدَ الصَّلاةِ

٨٤١ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ

٨٣٧ـ قوله: هند بالصرف وعدمه (شارح).

٨٤٠ـ قوله: أتخذه بالرفع والجزم ولوقوعه جواب التمني المستفاد من وددت (شارح).

842- Ibn Abbas "Allah be pleased with both" told: I used to know that the (obligatory) prayer had finished when I heard their magnification of Allah.

843- Abu'huraira "Allah be pleased with him" narrated: Some poor people came to The Prophet "Allah's blessing and peace be upon him" and said: "The wealthy people will get higher grades and will have permanent enjoyment. At the same time, they pray like us and fast as we do. They have more money by which they perform Hajj and Umra, fight and struggle in Allah's Cause, and give in charity." The Prophet "Allah's blessing and peace be upon him" said: "Shall I not tell you a thing which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Glory be to Allah! Praise be to Allah! Allah is greater" thirty three times after every (compulsory) prayer." We differed and some of us said that we should say: "Glory be to Allah thirty three times, praise be to Allah thirty three times, and Allah is greater thirty four times."

I went to The Prophet "Allah's blessing and peace be upon him" who said: "Say: "Glory be to Allah! Praise be to Allah! Allah is greater!" altogether thirty three times, (and not each of them thirty three times)."

844- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no God but Allah, Alone, no Partner with Him. To him be the dominion and all praise, and Omnipotent be he. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit against you."

[156] The imam's facing people after finishing prayer with the end salutation

845- Samura Ibn Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to face us after finishing the prayer with the end salutation.

رَفعَ الصَّوتِ بالذِّكر، حينَ يَنصَرفُ النَّاسُ مِنَ المَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبيِّ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بذلكَ إِذَا سَمِعْتُهُ.

[الحديث ٨٤١ ـ طرفه في: ٨٤٢].

٨٤٢ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَنا سُفيانُ قالَ: أَخْبَرَنِي أَبُو مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: كُنْتُ أَعرِفُ انْقِضاءَ صَلاةِ النَّبيِّ ﷺ بِالتَّكْبِيرِ.

[طرفه في: ٨٤١].

٨٤٣ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قالَ: حَدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيدِ اللَّهِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جاءَ الفُقَرَاءُ إِلَى النَّبيِّ ﷺ فَقالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجاتِ العُلاَ وَالنَّعِيمِ المُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ! قَالَ: «أَلاَ أُحَدِّثُكُمْ إِنْ أَخَذْتُمْ، أَدْرَكْتُمْ مَنْ سَبَقَكُمْ، وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيرَ مَنْ أَنْتُمْ بَينَ ظَهْرَانَيهِ، إِلاَّ مَنْ عَمِلَ مِثْلَهُ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ، خَلفَ كُلِّ صَلاةٍ، ثَلاثاً وَثَلاثِينَ». فَاخْتَلَفْنا بَينَنا، فَقالَ بَعْضُنا: نُسَبِّحُ ثَلاثاً وَثَلاثِينَ، وَنَحْمَدُ ثَلاثاً وَثَلاثِينَ، وَنُكَبِّرُ أَربعاً وَثَلاثِينَ. فَرَجَعْتُ إِلَيهِ، فَقَالَ: «تَقُولُ: سُبْحَانَ اللَّهِ، وَالحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاثاً وَثَلاثِينَ».

[الحديث ٨٤٣ ـ طرفه في: ٦٣٢٩].

٨٤٤ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنا سُفيَانُ، عَنْ عَبدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ وَرَّادٍ، كَاتِبِ المُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: أَمْلَى عَلَيَّ المُغِيرَةُ بْنُ شُعْبَةَ، فِي كِتَابٍ إِلَى مُعَاوِيَةَ: أَنَّ النَّبيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاةٍ مَكْتُوبَةٍ: «لاَ إِلٰهَ إِلا اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ». وَقَالَ شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، بِهذا. عَنِ الحَكَمِ، عَنِ القَاسِمِ بْنِ مُخَيمِرَةَ، عَنْ وَرَّادٍ، بِهذا. وَقَالَ الحَسَنُ: الجَدُّ: غِنًى.

[الحديث ٨٤٤ ـ أطرافه في: ١٤٧٧، ٢٤٠٨، ٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢].

١٥٦ ـ بابٌ يَسْتَقْبِلُ الإِمَامُ النَّاسَ إِذَا سَلَّمَ

٨٤٥ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ قَالَ: حَدَّثَنا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنا أَبُو رَجاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: كَانَ النَّبيُّ ﷺ إِذَا صَلَّى صَلاةً، أَقْبَلَ عَلَينَا بِوَجْهِهِ.

[الحديث ٨٤٥ ـ أطرافه في: ١١٤٣، ١٣٨٦، ٢٠١٢، ٢٠٨٥، ٢٧٩١، ٣٢٣٦، ٣٣٥٤، ٤٦٧٤، ٦٠٩٦، ٧٠٤٧].

٨٤٣ـ الدثور: جمع دثر بفتح الدال وسكون المثلثة وقوله من الأموال بيان للدثور وتوكيد له لأن الدثور يجيء بمعنى المال الكثير وبمعنى الكثير من كل شيء ا هـ (شارح).

846- Zaid Ibn Khalid Al'jahni "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Al'hudaibiya after a rainy night. Following the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me; and he disbelieved in the stars. Whoever said that it rained because of a particular star had no belief in Me but believed in that star.""

847- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" once delayed the (Isha) prayer to the middle of the night when he came out (and led us in the prayer). Finishing the prayer, he faced us and said: "People prayed and slept. But you were still in prayer as long as you waited for the prayer."

[157] The imam's stay in his (praying) place after finishing the prayer with the end salutation

848- Nafi narrated: Ibn Omar used to perform the (extra optional) prayer in the same place wherein he had offered the obligatory prayer.

849- Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah's stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

850- Hind Bint Al'harith narrated that Ommu'salama had told: Whenever he (The Messenger of Allah) finished the prayer with the end salutation, (he used to wait for sometime so that) women would leave and enter their homes before The Messenger of Allah's getting out (of the mosque).

٨٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاةَ الصُّبْحِ بِالحُدَيْبِيَةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ، أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَل تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ»؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذلِكَ مُؤْمِنٌ بِي، وَكَافِرٌ بِالكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بِنَوْءِ كَذَا وَكَذَا، فَذلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالكَوْكَبِ».

[الحديث ٨٤٦ ـ أطرافه في: ١٠٣٨، ٤١٤٧، ٧٥٠٣].

٨٤٧ ـ حدّثنا عبدُ اللَّهِ: سَمِعَ يَزِيدَ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الصَّلاةَ ذَاتَ لَيلَةٍ إِلَى شَطْرِ اللَّيلِ، ثُمَّ خَرَجَ عَلَينَا، فَلمّا صَلَّى أَقْبَلَ عَلَينا بِوَجْهِهِ، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ».

[طرفه في: ٥٧٢].

١٥٧ ـ باب مُكْثِ الإمَامِ فِي مُصَلاهُ بَعْدَ السَّلام

٨٤٨ ـ وقالَ لَنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَكَانِهِ الذِي صَلَّى فِيهِ الفَرِيضَةَ. وَفَعَلَهُ القَاسِمُ. وَيُذْكَرُ عَنْ أَبِي هُرَيرَةَ رَفَعَهُ: «لا يَتَطَوَّعُ الإمَامُ فِي مَكَانِهِ». وَلَمْ يَصِحَّ.

٨٤٩ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ، يَمْكُثُ فِي مَكَانِهِ يَسِيراً. قَالَ ابْنُ شِهَابٍ: فَنُرَى ـ وَاللَّهُ أَعْلَمُ ـ لِكَي يَنفُذَ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ.

[طرفه في: ٨٣٧].

٨٥٠ ـ وقالَ ابْنُ أَبِي مَرْيَمَ: أَخبرنا نَافِعُ بْنُ يَزِيدَ قالَ: أَخبرنِي جَعْفَرُ بْنُ رَبِيعَةَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيهِ قَالَ: حَدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ الفِرَاسِيَّةُ، عَنْ أُمِّ سَلَمَةَ، زَوجِ النَّبِيِّ ﷺ، وَكَانَتْ مِنْ صَوَاحِبَاتِهَا، قَالَتْ: كَانَ يُسَلِّمُ، فَيَنْصَرِفُ النِّسَاءُ، فَيَدْخُلْنَ بُيُوتَهُنَّ، مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَتْنِي هِنْدُ الفِرَاسِيَّةُ. وَقَالَ عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَتْنِي هِنْدُ الفِرَاسِيَّةُ. وَقَالَ الزُّبَيدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ: أَنَّ هِنْدَ بِنْتَ الحَارِثِ القُرَشِيَّةَ أَخْبَرَتْهُ، وَكَانَتْ تَحْتَ مَعْبَدِ بْنِ المِقْدَادِ، وَهُوَ حَلِيفُ بَنِي زُهْرَةَ، وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ. وَقَالَ شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَتْنِي هِنْدُ القُرَشِيَّةُ. وَقَالَ ابْنُ أَبِي عَتِيقٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ الفِرَاسِيَّةِ. وَقَالَ اللَّيثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ:

٨٤٦ـ قوله: إثر بكسر الهمزة وسكون المثلثة في الفرع ويجوز فتحهما أفاده الشارح.

٨٤٨ـ قوله: لا يتطوع بضم العين أو مجزوم بلا وكسر لالتقاء الساكنين (شارح).

[158] The imam's remembering something after leading the prayer, for which he leaves quickly crossing the rows

851- Uqba "Allah be pleased with him" narrated: I offered the Asr prayer behind The Prophet "Allah's blessing and peace be upon him" at Medina. As soon as he had finished the prayer with the end salutation, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives.

The people got scared at his speed.

The Prophet "Allah's blessing and peace be upon him" came back and found the people surprised at his haste. He said to them: "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)."

[159] One's leaving from either his right or his left side (after prayer)

852- Abdullah "Allah be pleased with him" narrated: You should not give away a portion of your prayer to Satan by thinking that it is necessary to depart (after finishing the prayer) only from one's right side.

I have seen The Prophet "Allah's blessing and peace be upon him" often leaving from the left side.

[160] What about eating garlic or onion

853- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said in The Invasion of Khaibar: "He, who ate from this tree (meaning the garlic) should not enter our mosque."

854- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever eats (from) this plant (he meant garlic) should keep away from our mosque." The sub narrator said: "What does he mean by that?"

He replied: "I think he means only raw (or stinking, according to Ibn Juraij) garlic."

حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنِ امْرَأَةٍ مِنْ قُرَيْشٍ، حَدَّثَتْهُ عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٨٣٧].

١٥٨ ـ بابُ مَنْ صَلَّى بالنَّاسِ، فذكرَ حاجةً فتخطَّاهُمْ

٨٥١ ـ حدّثنا مُحمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عيسى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخبرَنِي ابْنُ أَبِي مُلَيكَة، عَنْ عُقبَةَ قَالَ: صَلَّيتُ وراءَ النَّبِيِّ ﷺ بالمَدِينَةِ العَصْرَ، فَسلَّمَ ثُمَّ قَامَ مُسرعاً، فتخطَّى رِقابَ النَّاسِ، إلى بَعضِ حُجَرِ نِسائِه، فَفَزِعَ النَّاسُ مِن سُرعَتِه، فَخرَجَ عَليهِم، فَرأَى أَنَّهُمْ عَجِبُوا مِن سُرْعَتِه، فَقالَ: «ذَكَرْتُ شيئاً مِنْ تِبرٍ عِندَنا، فكَرِهتُ أَنْ يَحْبِسَني، فَأَمَرْتُ بِقِسْمَتِهِ».

[الحديث ٨٥١ ـ أطرافه في: ١٢٢١، ١٤٣٠، ٦٢٧٥].

١٥٩ ـ بابُ الانْفِتَالِ وَالانْصِرَافِ عَنِ اليَمِينِ وَالشِّمَالِ

وكَانَ أَنَسٌ يَنفَتِلُ عَنْ يَمِينِهِ وعَنْ يَسارِهِ، ويَعِيبُ عَلَى مَنْ يَتَوخَّى، أَوْ مَنْ يَعْمِدُ الانفِتالَ عَنْ يَمِينِه.

٨٥٢ ـ حدّثنا أَبُو الوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنِ الأَسْوَدِ قَالَ: قَالَ عَبدُ اللَّهِ: لا يَجْعَلْ أَحَدُكُمْ لِلشَّيطَانِ شَيْئاً مِنْ صَلاتِهِ، يَرَى أَنَّ حَقّاً عَلَيهِ أَنْ لا يَنْصَرِفَ إلاَّ عَنْ يَمِينِهِ، لَقَدْ رَأَيتُ النَّبِيَّ ﷺ كَثِيراً يَنْصَرِفُ عَنْ يَسارِهِ.

١٥٩ ـ بابُ الانْفِتَالِ وَالانْصِرَافِ عَنِ اليَمِينِ وَالشِّمَالِ

وقَولِ النَّبِيِّ ﷺ: «مَنْ أَكَلَ الثُّومَ أَوِ البَصَلَ، مِنَ الجُوعِ أَوْ غَيرِه، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا».

٨٥٣ ـ حدّثنا مُسدَّدٌ قَالَ: حَدَّثَنَا يَحيى، عَنْ عُبيدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ فِي غَزْوَةِ خَيبَرَ: «مَنْ أَكلَ مِنْ هذهِ الشَّجَرَةِ ـ يَعْنِي الثُّومَ ـ فَلا يَقْرَبَنَّ مَسْجِدَنَا».

[الحديث ٨٥٣ ـ أطرافه في: ٤٢١٥، ٤٢١٧، ٤٢١٨، ٥٥٢١، ٥٥٢٢].

٨٥٤ ـ حدّثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جابِرَ بْنَ عَبدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هذهِ الشَّجَرَةِ ـ

٨٥١ـ قوله: عجبوا وللكشميهني قد عجبوا (شارح).

ـ قوله: أن يحبسني أي يشغلني عن الله سبحانه.

باب ١٥٩ ـ قوله: يتوخى أي يقصد ويتحرى وشك الراوي في اللفظ فقال: أو يعمد.

٨٥٢ـ قوله: يرى بفتح أوله أي يعتقد ويجوز الضم أي يظن ا هـ من الشارح.

٨٥٤ـ قوله: فلا يغشانا كذا بإثبات الألف والأصل فلا يغشنا لأنه نهي انظر الشارح.

855- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever eats garlic or onion should keep away from our mosque or should remain in his house." (Jaber Ibn Abdullah, in another narration said: "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, The Prophet "Allah's blessing and peace be upon him" asked: "What is in it?" He was told of the vegetables that were in it. The Prophet "Allah's blessing and peace be upon him" ordered that it should be brought near to some of his companions who were with him. When The Prophet "Allah's blessing and peace be upon him" saw that he (his companion) disliked to eat it he said: "Eat. (I Don't eat) for I converse with those whom you don't converse with (The angels)."

856- Anas "Allah be pleased with him" was reported to have been asked by somebody: "What did you hear from Allah's Prophet "Allah's blessing and peace be upon him" concerning garlic?" he said: The Prophet "Allah's blessing and peace be upon him" said: "He, who ate from this plant (pointing to the garlic) should neither come close to, nor pray with, us."

[161] The boys ablution, taking bath, and attending the congregational, and funeral prayers, and the two Muslim feasts

857- Ibn Abbas "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" passed by a grave that was separated from the other graves. He led the people in the (funeral) prayer and the people had aligned behind him.

858- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " taking a bath on Friday is compulsory for every Muslim reaching the age of puberty."

859- Ibn Abbas "Allah be pleased with both" narrated: One night I slept at the house of (my aunt) Maimuna. After The Prophet "Allah's blessing and peace be upon him" had slept a part of the night, He got up and performed a light (but perfect) ablution from a hanging water skin and stood up for the prayer. I performed a similar ablution and joined him standing on his left side but he drew me to his right and prayed as much as Allah wished him to do. Then he slept till I heard his breath sounds. The Mu'adhdhin came to The Prophet "Allah's blessing and peace be upon him" and informed him that the time of the (Fajr) prayer was due. The Prophet went out and offered the Morning Prayer without repeating the ablution.

We said to Amr: Some people said that the Prophet's eyes sleep though his heart never sleeps. He replied: "Obaid Ibn Omar told: The Prophets dreams are

يُرِيدُ الثُّومَ ـ فَلاَ يَغْشَانَا فِي مَسَاجِدِنَا». قُلتُ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أُرَاهُ يَعْنِي إلاَّ نِيئَهُ. وَقَالَ مَخْلَدُ ابْنُ يَزِيدَ، عَنِ ابْنِ جُرَيجٍ: إلاَّ نَتْنَهُ. وَقَالَ أَحْمَدُ بْنُ صَالِحٍ، عَنِ ابْنِ وَهْبٍ: أُتِيَ بِبَدْرٍ، قَالَ ابْنُ وَهْبٍ: يَعْنِي طَبَقاً، فِيهِ خَضِرَاتٌ، وَلَمْ يَذْكُرِ اللَّيثُ، وَأَبُو صَفْوَانَ، عَنْ يُونُسَ، قِصَّةَ القِدْرِ، فَلاَ أَدْرِي، هُوَ مِنْ قَوْلِ الزُّهْرِيِّ، أَوْ فِي الحَدِيثِ؟

[الحديث ٨٥٤ ـ أطرافه في: ٨٥٥، ٥٤٥٢، ٧٣٥٩].

٨٥٥ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: زَعَمَ عَطَاءٌ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ زَعَمَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزِلْنَا». أَوْ قَالَ: «فَلْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ». وَأَنَّ النَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحاً، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ البُقُولِ، فَقَالَ: «قَرِّبُوهَا». إلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي». وَقَالَ أَحْمَدُ بْنُ صَالِحٍ، بَعْدَ حَدِيثِ يُونُسَ، عَنِ ابْنِ شِهَابٍ: وَهُوَ يُثْبِتُ قَوْلَ يُونُسَ.

٨٥٦ ـ حدّثنا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قَالَ: سَأَلَ رَجُلٌ أَنَساً: مَا سَمِعْتَ نَبِيَّ اللَّهِ ﷺ فِي الثُّومِ؟ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ فَلاَ يَقْرَبْنَا». أَوْ: «لاَ يُصَلِّيَنَّ مَعَنَا».

[الحديث ٨٥٦ ـ طرفه في: ٥٤٥١].

١٦١ ـ بابُ وُضُوءِ الصِّبْيَانِ، وَمَتَى يَجِبُ عَلَيهِمُ الغُسْلُ وَالطُّهُورِ وَحُضُورِهِمُ الجَمَاعَةَ وَالعِيدَينِ وَالجَنَائِزَ، وَصُفُوفِهِمْ

٨٥٧ ـ حدّثنا ابْنُ المُثَنَّى قَالَ: حَدَّثَنِي غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيمَانَ الشَّيبَانِيَّ قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُمْ وَصَفُّوا عَلَيهِ. فَقُلتُ: يَا أَبَا عَمْرٍو، مَنْ حَدَّثَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ.

[الحديث ٨٥٧ ـ أطرافه في: ١٢٤٧، ١٣١٩، ١٣٢١، ١٣٢٢، ١٣٢٦، ١٣٣٦، ١٣٤٠].

٨٥٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «الغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». [الحديث ٨٥٨ ـ أطرافه في: ٨٧٩، ٨٨٠، ٨٩٥، ٢٦٦٥].

٨٥٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي كُرَيبٌ، عَنِ

٨٥٥ـ قوله: يعني طبقاً أراد به تفسير البدر شبهه به لاستدارته.

٨٥٧ـ قوله: على قبر منبوذ أي على قبر منفرد عن القبور وروي بإضافة قبر إلى منبوذ أي على قبر لقيط وقوله: فأمهم أي في الصلاة عليه.

٨٥٩ـ قوله: يأذنه بكسر الذال ولأبي ذر يأذنه بفتحها مع الأول وسكون الهمز فيهما وروي يؤذنه.

considered to be kind of divinely inspiration." He recited Allah's saying: "Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou will find me, if Allah So wills one practising Patience and constancy." (As'saffat 102)

860- Anas Ibn Malik "Allah be pleased with him" reported: "My grandmother Mulaika invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer."" Anas added: "I took my (straw) mat, which I washed with water as it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two Rak'a-prayer and then left."

861- Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people)of the row while they were offering their prayers. I let the she-ass loose to graze and entered the row, but nobody objected to that.

862- A'isha "Allah be pleased with her" reported: Once Allah's Apostle "Allah's blessing and peace be upon him" delayed the Isha prayer till Omar reminded him by saying: "The prayer! The women and children have slept." Then The Prophet "Allah's blessing and peace be upon him" came out and said: "None amongst the dwellers of the earth has been waiting for it (the prayer) except you." Urwa added: "In those days there was no prayer to be established elsewhere but in Medina.

863- Ibn Abbas "Allah be pleased with both" was reported to have been asked:"Have you ever attended the feast prayer with Allah's Apostle?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so (for he was too young). The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As'salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck to take off her necklace and put it in the

ابن عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قَالَ: بِتُّ عِندَ خَالَتِي مَيمُونَةَ لَيلَةً، فَقَامَ النَّبِيُّ ﷺ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيلِ، قَامَ رَسُولُ اللَّهِ ﷺ، فَتَوَضَّأَ مِن شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً، يُخَفِّفُهُ عَمْرٌو وَيُقَلِّلُهُ جِدّاً، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَتَوَضَّأْتُ نَحْواً مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، فَأَتَاهُ المُنَادِي يَأْذِنُهُ بِالصَّلاةِ، فَقَامَ مَعَهُ إِلَى الصَّلاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، قُلنا لِعَمْرٍو: إِنَّ نَاساً يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنُهُ وَلا يَنَامُ قَلْبُهُ؟ قَالَ عَمْرٌو: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: إِنَّ رُؤْيَا الأَنْبِيَاءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾ [الصافات: ١٠٢]. [طرفه في: ١١٧].

٨٦٠ ـ حدّثنا إسماعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، فَقَالَ: «قُومُوا فَلأُصَلِّي بِكُمْ». فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِثَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَالْيَتِيمُ مَعِي، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى بِنَا رَكْعَتَيْنِ.
[طرفه في: ٣٨٠].

٨٦١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: أَقْبَلْتُ رَاكِباً عَلَى حِمَارٍ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، فَنَزَلْتُ وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ. [طرفه في: ٧٦].

٨٦٢ ـ حدّثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ. وَقَالَ عَيَّاشٌ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ فِي الْعِشَاءِ، حَتَّى نَادَاهُ عُمَرُ قَدْ نَامَ النِّسَاءُ وَالصِّبْيَانُ! فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يُصَلِّي هَذِهِ الصَّلاةَ غَيْرُكُمْ». وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّي غَيْرُ أَهْلِ الْمَدِينَةِ. [طرفه في: ٥٦٦].

٨٦٣ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ عَابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلا مَكَانِي مِنْهُ مَا شَهِدْتُهُ، يَعْنِي مِنْ صِغَرِهِ، أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ

٨٦٠ـ قوله: فلأصلي بلام مكسورة وفتح الياء ويجوز التسكين في الياء انظر الشارح.

٨٦١ـ قوله: منى بالصرف والياء في الفرع قال النووي: والأجود صرفه وكتابته بالألف لا بالياء ا هـ.

٨٦٢ـ قوله: أعتم أي أبطأ بصلاة العشاء وأخرها حتى اشتدت عتمة الليل أي ظلمته ا هـ.

ـ قوله: غيركم بالرفع والنصب وقوله: غير أهل بنصب غير وروي بالرفع ا هـ.

٨٦٣ـ قوله: شهدت الخروج أي إلى مصلى العيد (شارح).

garment of Bilal. Then The Prophet "Allah's blessing and peace be upon him" and Bilal returned home."

[162] Women's getting out to the mosque at night

864- A'isha "Allah be pleased with her" reported: Once Allah's Apostle "Allah's blessing and peace be upon him" delayed the Isha prayer till Omar reminded him by saying: "The prayer! The women and children have slept." Then The Prophet "Allah's blessing and peace be upon him" came out and said: "None amongst the dwellers of the earth has been waiting for it (the prayer) except you." Urwa added: "In those days there was no prayer to be established elsewhere but in Medina.

At this time, they used to pray Isha in the period between the twilight and the first one-third of the night.

865- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If your women ask permission to go to the mosque at night, allow them."

[163] People's waiting (after prayer) with the knowledgeable imam till he leaves

866- Hind Bint Al'harith narrated: Ommu'salama "Allah be pleased with her", the wife of Allah's Messenger, told: "At the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" women used to leave the mosque whenever they finished the prayer with the end salutation. Moreover, men would wait with The Messenger of Allah as much as Allah wished (in the mosque). Whenever he left, they would leave after him.

867- A'isha "Allah be pleased with her" narrated: "Whenever The Messenger of Allah "Allah's blessing and peace be upon him" prayed the morning, women used to leave (the mosque) after the prayer, covered with their sheets, with no one recognizing them because of the darkness.

868- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother."

الصَّلت، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلقِهَا، تُلقِي فِي ثَوْبِ بِلالٍ، ثُمَّ أَتَى هُوَ وَبِلالٌ البَيتَ. [طرفه في: ٩٨].

١٦٢ ـ باب خُرُوجِ النِّسَاءِ إِلَى المَسَاجِدِ بِاللَّيلِ وَالغَلَسِ

٨٦٤ ـ حدّثنا أَبُو اليَمَانِ قَالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالعَتَمَةِ، حَتَّى نَادَاهُ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ! فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: «مَا يَنْتَظِرُهَا أَحَدٌ غَيرُكُمْ مِنْ أَهْلِ الأَرْضِ». وَلا يُصَلَّى يَوْمَئِذٍ إِلاَّ بِالمَدِينَةِ، وَكَانُوا يُصَلُّونَ العَتَمَةَ فِيمَا بَينَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيلِ الأَوَّلِ.

[طرفه في: ٥٦٦].

٨٦٥ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيلِ إِلَى المَسْجِدِ فَأْذَنُوا لَهُنَّ». تَابَعَهُ شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٨٦٥ ـ أطرافه في: ٨٧٣، ٨٩٩، ٩٠٠، ٥٢٣٨].

١٦٣ ـ باب انْتِظَارِ النَّاسِ قِيَامَ الإِمَامِ العَالِمِ

٨٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَّمْنَ مِنَ المَكْتُوبَةِ قُمْنَ، وَثَبَتَ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ، فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ.

٨٦٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبحَ، فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الغَلَسِ.

[طرفه في: ٣٧٢].

٨٦٨ ـ حدّثنا مُحَمَّدُ بْنُ مِسْكِينٍ قَالَ: حدّثنا بِشْرٌ: أَخْبَرَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَقُومُ إِلَى الصَّلاةِ، وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاتِي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ».

[طرفه في: ٧٠٧].

= قوله: إلى حلقها بهذا الضبط وبكسر الحاء مع فتح اللام الخاتم لا فص له أو القرط وللأصيلي إلى حلقها بسكون اللام مع فتح الحاء أي المحل الذي يعلق فيه (شارح).

٨٦٤ـ قوله: غيركم بالنصب والرفع.

869- Umra narrated: A'isha "Allah be pleased with her" said: "Had The Messenger of Allah "Allah's blessing and peace be upon him" seen what the women would do (after him) he would have prevented them (from going out to the mosques) as the women of Banu'israel had been prevented." Umra was asked: "Had the women of Israel been prevented?" She answered: "Yes."

[164] The women's praying behind the men

870- Hind Bint Al'harith narrated: Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, told: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah's stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

871- Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" prayed in Ommu'sulaim's home. An orphan and I aligned behind him and Ommu'sulaim was behind us.

872- Anas narrated: (The same previous tradition).

[165] The women's leaving (the mosque) quickly after the morning (prayer)

873- A'isha "Allah be pleased with her" narrated: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" performed the morning prayer while it was still dark, the women left (the mosque); and they were unrecognised by anyone (or they never recognized one another) because of darkness.

874- A'isha narrated: (the same previous tradition).

[166] The woman's asking for her husband's permission to go to the mosque

875- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one's wife asked for permission (to go to the mosque) he should not prevent her."

[167] The women's praying behind the men

Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" prayed in Ommu'sulaim's home. An

٨٦٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَوْ أَدْرَكَ رَسُولُ اللَّهِ ﷺ مَا أَحْدَثَ النِّسَاءُ، لَمَنَعَهُنَّ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. قُلتُ لِعَمْرَةَ: أَوَمُنِعْنَ؟ قَالَتْ: نَعَمْ.

١٦٤ ـ بابُ صلاةِ النِّساءِ خلفَ الرِّجالِ

٨٧٠ ـ حدّثنا يَحْيى بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ، قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَيَمْكُثُ هُوَ فِي مَقَامِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ. قَالَ: نَرى ـ وَاللَّهُ أَعْلَمُ ـ أَنَّ ذلِكَ كَانَ لِكَي يَنْصَرِفَ النِّسَاءُ، قَبْلَ أَنْ يُدْرِكَهُنَّ مِنَ الرِّجَالِ.

٨٧١، ٨٧٢ ـ حدّثنا أَبُو نُعَيم قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْحاقَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي بَيتِ أُمِّ سُلَيمٍ، فَقُمْتُ وَيَتِيمٌ خَلفَهُ، وَأُمُّ سُلَيمٍ خَلفَنَا.

[طرفه في: ٣٨٠].

١٦٥ ـ بابُ سُرْعَةِ انْصِرَافِ النِّسَاءِ مِنَ الصُّبْحِ، وَقِلَّةِ مَقَامِهِنَّ فِي المَسْجِدِ

٨٧٣، ٨٧٤ ـ حدّثنا يَحْيى بْنُ مُوسى: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيحٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِي اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي الصُّبْحَ بِغَلَسٍ، فَيَنْصَرِفنَ نِسَاءُ المُؤْمِنِينَ، لا يُعْرَفنَ مِنَ الغَلَسِ، أَوْ لاَ يَعْرِفُ بَعْضُهُنَّ بَعْضاً.

[طرفه في: ٣٧٢].

١٦٦ ـ بابُ اسْتِئْذَانِ المَرْأَةِ زَوْجَهَا بِالخُرُوجِ إِلَى المَسْجِدِ

٨٧٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ فَلاَ يَمْنَعْهَا».

[طرفه في: ٨٦٥].

١٦٧ ـ بابُ صَلاَةِ النِّسَاءِ خَلفَ الرِّجالِ

حدّثنا أَبُو نُعَيم قَالَ: حَدَّثَنَا ابْنُ عُيَينَةَ، عَنْ إِسْحاقَ، عَنْ أَنَسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي بَيتِ أُمِّ سُلَيمٍ، فَقُمْتُ وَيَتِيمٌ خَلفَهُ، وَأُمُّ سُلَيمٍ خَلفَنَا.

[طرفه في: ٣٨٠].

حدّثنا يَحْيى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْراهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدَ بِنْتِ الحَارِثِ، عَنْ

٨٦٩ـ قوله: لمنعهنّ وفي بعض النسخ لمنعهنّ المسجد.

٨٧٠ـ قوله: نرى بفتح النون ولأبي ذرّ نرى بضمها أي نظن (شارح).

باب ١٦٥ ـ قوله: مقامهن بفتح الميم وبضمها مصدر ميمي من أقام أي قلة إقامتهنّ أفاده الشارح.

orphan and I aligned behind him and Ommu'sulaim was behind us.

Hind Bint Al'harith narrated: Ommu'salama "Allah be pleased with her", Allah's Apostle's wife, told: Whenever Allah's Apostle "Allah's blessing and peace be upon him" finished his prayers with the end salutation, the women would get up and he would stay on for a while in his place before getting up. (Urwa, the sub-narrator said: I see that The Messenger of Allah's stay for a while in his place after the completion of the prayer, was to enable women who prayed with him to leave before the praying men get out).

أُمّ سَلَمَةَ قَالَتْ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ، قامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَهُوَ يَمْكُثُ فِي مَقَامِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ، قالَتْ: نُرَى ـ وَاللَّهُ أَعْلَمُ ـ أَن ذلِكَ كانَ لِكَي يَنْصَرِفَ النِّسَاءُ، قَبْلَ أَنْ يُدْرِكَهُنَّ الرِّجالُ.

(11) The Book of Friday

[1] The obligation of Friday prayer

in view of Allah's saying: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!" (Friday "Al'jumu'a" 9)

876- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "We (Muslims) are the last (to come) but the foremost on the Day of Judgement though the former nations were given the Holy Scriptures before us.

This was their day (Friday) on which the celebration was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews (holy day) is tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday)."

[2] The virtue of one's taking bath on Friday;

and should the boy or the woman attend Friday's prayer

877- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you came (to attend the prayer) on Friday, he should take a bath (before coming)."

878- Ibn Omar "Allah be pleased with both" narrated: While Omar Ibn Al'khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the early emigrants came. Omar asked him: "What is the time now?" He replied: "I was busy and could not go back to my home till I heard the Adhan.

I did not perform more than the ablution." Thereupon Omar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

879- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١١ ـ كِتَابُ الجُمُعَةِ

١ ـ باب فَرْضِ الجُمُعَة

لِقَوْلِ اللَّهِ تعالى: ﴿إذا نُودِيَ لِلصَّلاةِ مِن يومِ الجُمُعَةِ فاسعَوا إلى ذِكْرِ اللَّهِ وذَروا البيعَ ذلِكُم خيرٌ لكم إن كُنتُم تعلَمُونَ﴾. [الجمعة: ٩].

٨٧٦ ـ حدّثنا أبو اليمانِ قال: أخبرنا شُعيبٌ قال: حدَّثنا أبو الزِّنادِ: أنَّ عبدَ الرَّحمنِ بنَ هُرمُزَ الأعرجَ، مولى ربيعةَ بنِ الحارثِ، حدَّثهُ: أنَّه سمعَ أبا هُريرةَ رضيَ اللَّهُ عنهُ: أنَّه سمعَ رَسُولَ اللَّهِ ﷺ يقولُ: «نحنُ الآخِرونَ السَّابقونَ يومَ القيامَةِ، بَيدَ أنَّهُمْ أوتوا الكتابَ مِنْ قَبْلِنا، ثُمَّ هذا يومُهُمُ الَّذي فُرِضَ عليهِمْ فَاخْتَلَفوا فيه فَهَدانا اللَّهُ، فالنَّاسُ لَنا فيه تَبَعٌ: اليهُودُ غداً والنَّصارى بعدَ غدٍ».

[طرفه في: ٢٣٨]

٢ ـ باب فضل الغُسْلِ يَوْمَ الجُمُعَةِ، وَهَل عَلى الصَّبيِّ شُهودُ يَوْمِ الجُمُعَةِ، أوْ عَلى النِّساءِ

٨٧٧ ـ حدَّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إذا جاءَ أحَدُكُمُ الجُمُعَةَ فَليَغْتَسِل».

[الحديث ٨٧٧ ـ طرفاه في: ٨٩٤، ٩١٩]

٨٧٨ ـ حدَّثنا عبدُ اللَّهِ بنُ مُحمَّدِ بنِ أسماءَ قال: أخبرنا جُويريةُ، عن مالِكٍ، عنِ الزُّهريِّ، عن سالِمِ بنِ عبدِ اللَّهِ بنِ عُمرَ، عنِ ابنِ عُمرَ، رضيَ اللَّهُ عنهُما: أنَّ عمرَ بنَ الخطَّابِ، بينما هو قائمٌ في الخطبةِ يومَ الجُمعةِ، إذ دخلَ رجلٌ مِنَ المهاجرينَ الأوَّلينَ مِن أصحابِ النَّبيِّ ﷺ، فناداهُ عُمرُ: أيَّةُ ساعةٍ هذه؟ قال: إنِّي شُغلتُ، فلَمْ أنقلِبْ إلى أهلي حتَّى سمِعْتُ التَّأذينَ، فلَمْ أزِدْ أنْ توضَّأتُ. فقالَ: والوُضوءَ أيضاً، وقدْ علِمْتَ أنَّ رسولَ اللَّهِ ﷺ كانَ يأمُرُ بالغُسْلِ!

[الحديث ٨٧٨ ـ طرفه في: ٨٨٢].

٨٧٩ ـ حدَّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ قال: أخبَرَنا مالِكٌ، عَنْ صَفوانَ بنِ سُليمٍ، عَنْ عَطاءِ بنِ

٨٧٨ـ قوله: والوضوء بنصب الوضوء وبالواو عطفاً على الإنكار الأول أي والوضوء اقتصرت عليه واخترته دون الغسل وجواز الرفع على أنه مبتدأ خبره محذوف أي والوضوء تقتصر عليه انظر الشارح.

[3] Using perfume on Friday

880- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty. He has (also on Friday) to clean his teeth with Siwak, and use perfume if it is available."

(Amr, the sub-narrator, said: I know that one's taking a bath on Friday is obligatory. But as for cleaning his teeth, I do not know whether it is compulsory or not. Anyway, this is, according to Amr, what was mentioned in the tradition).

[4] The virtue of Friday

881- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer in the first hour (as early as it could be), it is as if he had sacrificed a camel (in Allah's cause). Whoever goes in the second hour it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

[5]

882- Abu'huraira "Allah be pleased with him" narrated: While Omar Ibn Al'khattab was standing and delivering the sermon on a Friday, one came in. Omar asked him: "What prevented you to come for prayer (earlier)?" He replied: "As soon as I had heard the Adhan, I did not perform more than the ablution." Thereupon Omar said to him: "Didn't you hear Allah's Messenger "Allah's blessing and peace be upon him" saying: "If any of you came (to attend the prayer) on Friday he has to take a bath"?

[6] Using the hair oil on Friday

883- Salman Al'farisi "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is

يَسارٍ، عَنْ أَبِي سَعِيدِ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «غُسْلُ يَوْمِ الجُمُعَةِ واجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». [طرفه في: ٨٥٨].

٣ ـ باب الطِّيبِ لِلجُمُعَةِ

٨٨٠ ـ حدثنا عليٌّ قال: حدَّثنا حَرَمِيُّ بنُ عُمارة قال: حدَّثنا شُعْبَةُ، عن أبي بكرِ بنِ المُنْكَدِرِ قال: حدَّثني عَمْرو بن سُلَيم الأنصاريّ قال: أشهدُ على أبي سعيدٍ قال: أشهدُ على رسولِ اللهِ ﷺ قال: «الغُسلُ يومَ الجُمعةِ واجبٌ على كلِّ مُحتلِمٍ، وأنْ يَستَنَّ، وأنْ يَمَسَّ طيباً إنْ وَجَدَ». قال عَمْرٌو: أمَّا الغُسْلُ فأشهَدُ أنَّهُ واجِبٌ، وأمَّا الاستِنانُ والطيبُ فاللَّهُ أعْلَمُ، أواجِبٌ هُوَ أمْ لا؟ ولكنْ هٰكَذا في الحَدِيثِ. قالَ أبُو عَبْدِ اللَّهِ: هُوَ أخُو مُحَمَّدِ بْنِ المُنْكَدِرِ، وَلَمْ يُسَمَّ أَبُو بَكْرٍ هذا، رَواهُ عَنْهُ بُكَيرُ بْنُ الأَشَجِّ، وَسَعِيدُ بْنُ أَبِي هِلالٍ وعِدَّةٌ. وَكانَ مُحَمَّدُ بْنُ المُنْكَدِرِ يُكنَى بأبِي بَكْرٍ وَأَبِي عَبْدِ اللَّهِ

[طرفه في: ٨٥٨].

٤ ـ باب فَضْلِ الجُمُعَةِ

٨٨١ ـ حدثنا عبدُ اللهِ بنُ يوسفَ قال: أخبرنا مالكٌ، عن سُمَيٍّ، مَولَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عن أبي صالحٍ السَّمَّانِ، عن أبي هريرةَ رضيَ اللَّهُ عنهُ: أنَّ رسولَ اللهِ ﷺ قال: «مَن اغتسلَ يومَ الجمعةِ غُسلَ الجَنابةِ ثمَّ راحَ، فكأنَّما قرَّبَ بَدَنةً، ومَن راحَ في السَّاعةِ الثانيةِ، فكأنَّما قرَّبَ بقرةً، ومن راحَ في الساعةِ الثالثةِ، فكأنَّما قرَّبَ كبشاً أقرنَ، ومن راحَ في السَّاعةِ الرَّابعةِ، فكأنَّما قرَّبَ دَجاجةً، ومن راحَ في السَّاعةِ الخامسةِ، فكأنَّما قرَّبَ بَيضةً، فإذا خرجَ الإمامُ حضَرَتِ المَلائكةُ يَسْتَمِعُونَ الذِّكْرَ»

٥ ـ باب

٨٨٢ ـ حدثنا أبو نُعَيم قال: حدَّثنا شَيبانُ، عَنْ يَحيى، عَنْ أبي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عنهُ، بينما هُوَ يَخطُبُ يومَ الجُمُعةِ، إذْ دخلَ رجلٌ، فقالَ عُمَرُ: لِمَ تَحتَبِسُونَ عَنِ الصَّلاةِ؟ فقالَ الرَّجلُ: ما هُوَ إلاَّ سمِعتُ النِّداءَ توضأتُ، فقالَ: ألَمْ تَسمَعُوا النَّبِيَّ ﷺ قالَ: «إذا راحَ أحدُكُمْ إلى الجُمُعَةِ فَلْيَغْتَسِلْ»؟

[طرفه في: ٨٧٨]

٦ ـ باب الدُّهْنِ لِلجُمُعَةِ

٨٨٣ ـ حدثنا آدمُ قال: حدَّثنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: أَخْبَرَنِي أَبِي، عَنِ

٨٨١ـ قوله: دجاجة بتثليث الدال والفتح هو الفصيح قاله الشارح.

باب ٦ ـ قوله: الدهن بضم الدال أي استعماله ويجوز فتحها مصدر دهنت دهناً وحينئذ فلا يحتاج إلى تقدير أفاده الشارح.

delivering the sermon, his sins in between the present and the last Friday would be forgiven."

884- Ibn Abbas "Allah be pleased with both" was reported to have been asked: "The people are narrating that The Prophet "Allah's blessing and peace be upon him" said: Take a bath on Friday and wash your heads even though you were not in a state of ceremonial impurity (after sexual intercourse) and use perfume." On that Ibn Abbas replied: "I know that the bath (is essential) but I do not know about the perfume (whether it is essential or not)."

885- Tawus narrated: Ibn Abbas mentioned the statement of the Prophet regarding one's taking a bath on Friday. I asked him whether the Prophet "Allah's blessing and peace be upon him" had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn Abbas) replied that he did not know about it.

[7] Putting on the best clothes one could find (on Friday)

886- Omar Ibn Al'khattab "Allah be pleased with him" narrated that he had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Omar Ibn Al'khattab.

On that Omar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear." So Omar Ibn Al'khattab gave it to his pagan brother in Mecca to wear.

[8] Using the Siwak on Friday

887- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had not I found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."

ابنِ وَدِيعَةَ، عَنْ سَلمانَ الفَارِسيِّ قالَ: قالَ النَّبيُّ ﷺ: «لاَ يَغْتسلُ رَجلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرُ ما اسْتَطاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِه، أَوْ يَمَسُّ مِنْ طِيبِ بَيتِه، ثُمَّ يَخرُجُ فَلاَ يُفَرِّقُ بَينَ اثْنَينِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكلَّمَ الإِمامُ، إلاَّ غُفِرَ لَهُ ما بَينَهُ وَبينَ الجُمُعَةِ الأُخْرَى».

[الحديث ٨٨٣ ـ طرفه في: ٩١٠].

٨٨٤ ـ حدّثنا أبو اليمانِ قال: أخبرَنا شعيبٌ، عنِ الزُّهريِّ: قال طاوسٌ: قلتُ لابنِ عبّاس: ذَكرُوا أنَّ النبيَّ ﷺ قال: «اغتسِلُوا يومَ الجُمعةِ واغسِلُوا رُؤُسَكُم، وإنْ لَم تَكونُوا جُنُباً، وأَصِيبُوا مِنَ الطِّيبِ». قالَ ابنُ عبّاس: أمّا الغُسلُ فَنَعَم، وَأَمّا الطِّيبُ فَلاَ أَدْرِي.

[الحديث ٨٨٤ ـ طرفه في: ٨٨٥]

٨٨٥ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى قالَ: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ في الغُسلِ يَومَ الجُمُعَةِ، فَقُلتُ لابْنِ عَبَّاسٍ: أَيَمَسُّ طِيباً أَوْ دُهْناً، إِنْ كانَ عِنْدَ أَهْلِهِ؟ فَقالَ: لاَ أَعْلَمُهُ.

[طرفه في: ٨٨٤].

٧ ـ بابٌ يَلبَسُ أَحْسَنَ ما يَجِدُ

٨٨٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الخَطَّابِ رَأَى حُلَّةَ سِيَرَاءَ عِنْدَ بَابِ المَسْجِدِ، فَقَالَ، يَا رَسُولَ اللَّهِ، لَوِ اشْتَرَيتَ هذهِ، فَلَبِسْتَهَا يَوْمَ الجُمُعَةِ، وَلِلوَفدِ إذَا قَدِمُوا عَلَيكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلبَسُ هذهِ مَنْ لاَ خَلاقَ لَهُ في الآخِرَةِ». ثُمَّ جاءَتْ رَسُولَ اللَّهِ ﷺ مِنهَا حُلَلٌ، فَأَعْطَى عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مِنهَا حُلَّةً، فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهاَ وَقَدْ قُلتَ في حُلة عُطَارِدٍ ما قُلتَ؟ قالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلبَسَها».

فَكَسَاهَا عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخاً له بمَكَّةَ مُشْرِكاً.

[الحديث ٨٨٦ ـ أطرافه في: ٩٤٨، ٢١٠٤، ٢٦١٢، ٢٦١٩، ٣٠٥٤، ٥٨٤١، ٥٩٨١، ٦٠٨١].

٨ ـ بابُ السِّوَاكِ يَوْمَ الجُمُعَةِ

وَقالَ أَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «يَسْتَنُّ».

٨٨٧ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي، أَوْ عَلَى النَّاسِ، لأَمَرْتُهُم بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ».

٨٨٦ـ قوله: حلة سيراء أي حرير بحت وأهل العربية على إضافة حلة لتاليه كثوب خز وذكر ابن قرقول ضبطه كذلك عن المتقنين ولأبي ذرّ والوقت بالتنوين على الصفة أو البدل وعليه أكثر المحدثين (شارح).

باب ٨ ـ قوله: يستنّ من الاستنان وهو الاستياك.

888- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have told you repeatedly to use Siwak."

889- Hudhaifa "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up at night (for the night prayer) he used to clean his mouth.

[9] Cleaning one's teeth with the Siwak of another person

890- A'isha "Allah be pleased with her" narrated: Abdur'rahman Ibn Abu'bakr (her brother) came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him.

I asked Abdur'rahman to give the Siwak to me. After he had given it to me I divided, chewed, and gave it to Allah's Apostle.

Then he cleaned his teeth with it and (at that time) he was reclining against my chest.

[10] What one recites (of The Holy Qur'an) on the Fajr of Friday

891- Abu'huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had used to recite on The Fajr of Friday the two Suras of Prostration (As'sajda) and Mankind (Al'insan).

[11] Friday in villages and cities

892- Ibn Abbas "Allah be pleased with both" reported: The first Friday prayer, which was offered after a Friday prayer performed at the mosque of Allah's Apostle, was in the mosque of Abdul'qais at Jawathi in Bahrain.

[الحديث ٨٨٧ ـ طرفه في: ٧٢٤٠].

٨٨٨ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنَا عَبْدُ الوَارِثِ قالَ: حَدَّثَنَا شُعَيبُ بْنُ الحَبْحَابِ: حَدَّثَنَا أَنَسٌ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثَرْتُ عَلَيكُمْ في السِّوَاكِ».

٨٨٩ ـ حدّثنا مُحَمدُ بْنُ كَثِيرٍ قالَ: أَخبَرَنَا سُفيَانُ، عَنْ مَنصُورٍ وَحُصينٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ قالَ: كانَ النَّبيُّ ﷺ إذا قامَ مِنَ الليلِ يَشُوصُ فاهُ.

[طرفه في: ٢٤٥].

٩ ـ باب مَنْ تَسَوَّكَ بِسِوَاكِ غَيرِهِ

٨٩٠ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني سُلَيمانُ بْنُ بِلَالٍ قالَ: قَالَ هِشامُ بْنُ عُرْوَةَ: أَخبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ، وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ، فَنَظَرَ إِلَيهِ رَسُولُ اللَّهِ ﷺ، فَقُلتُ لَهُ: أَعْطِنِي هذا السِّوَاكَ يا عَبْدَ الرَّحْمٰنِ، فَأَعْطَانِيهِ، فَقَصَمْتُهُ، ثُمَّ مَضَغْتُهُ، فَأَعْطَيتُهُ رَسُولَ اللَّهِ ﷺ فَاسْتَنَّ بِهِ، وَهُوَ مُسْتَنِدٌ إِلَى صَدرِي.

[الحديث ٨٩٠ ـ أطرافه في: ١٣٨٩، ٣١٠٠، ٣٧٧٤، ٤٤٣٨، ٤٤٤٦، ٤٤٤٩، ٤٤٥٠، ٤٤٥١، ٥٢١٧، ٦٥١٠].

١٠ ـ باب ما يُقْرَأُ في صَلَاةِ الفَجْرِ يَوْمَ الجُمُعَةِ

٨٩١ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا سفيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، هُوَ ابنُ هُرْمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقرَأُ في الجُمُعَةِ، في صَلَاةِ الفَجْرِ ﴿الم * تَنْزِيلُ﴾ السَّجدَة، وَ ﴿هل أَتَى عَلَى الإِنسانِ﴾.

[الحديث ٨٩١ ـ طرفه في: ١٠٦٨]

١١ ـ باب الجُمُعَةِ في القُرَى وَالمُدُنِ

٨٩٢ ـ حدّثنا مُحَمَّدُ بْنُ المثَنَّى قالَ: حَدَّثَنَا أَبُو عامِرٍ العَقَدِيُّ قالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ، بَعْدَ جُمُعَةٍ في مَسْجِدِ رَسُولِ اللَّهِ ﷺ، في مَسْجِدِ عَبْدِ القَيسِ، بِجُوَاثَى مِنَ البَحْرَينِ.

[الحديث ٨٩٢ ـ طرفه في: ٤٣٧١]

٨٨٩ـ قوله: يشوص فاه أي يدلك أسنانه أو يغسلها (شارح).

٨٩٠ـ قوله: فقصمته أي كسرته فأبنت منه الموضع الذي كان عبد الرحمن يستن منه وروي فقضمته بالضاد أي مضغته بأسناني ولينته وفي رواية ففصمته بالفاء أي كسرته من غير إبانة ا هـ. من الشرح.

٨٩١ـ قوله: ولام تنزيل بالضم على الحكاية ا هـ.

باب ١١ ـ قوله: والمدن بضم الميم وسكون الدال جمع مدينة وقد تضم الدال ا هـ. شارح قال: وللأصيلي والمدائن.

893- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "All of you are guardians and responsible for your wards and the things under your care. The Imam (Ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them." I (Ibn Omar) thought that he also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."

[12] Is it obligatory for women, boys, and others who do not attend the Friday (prayer in the mosque) to take a bath

894- Abdullah Ibn Omar "Allah be pleased with both" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If any of you came (for the prayer) on Friday, he should take a bath."

895- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is obligatory for anyone reaching the age of puberty."

896- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "We (Muslims) are the last (to come) but the foremost on the Day of Judgement though the former nations were given the Holy Scriptures before us.

This was their day (Friday) on which the celebration was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews (holy day) is tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday)."

897- Abu'huraira narrated (resuming the previous narration): He (The Prophet) added: "It is obligatory for every Muslim that he should take a bath (at least) once in seven days, in which he should wash his head and body."

٨٩٣ ـ حدّثنا بِشرُ بنُ مُحمَّد قالَ: أخبرَنَا عَبدُ اللّه قالَ: أخبرَنَا يُونُس، عَنِ الزُّهريِّ قالَ: أخبرَنَا سالِمُ بنُ عَبْدِ اللّه، عَنِ ابنِ عُمَرَ رَضيَ اللّهُ عَنهُما: أنَّ رَسُولَ اللّه ﷺ يَقُولُ: «كُلُّكُم راعٍ». وزادَ اللَّيثُ: قالَ يُونُسُ: كَتَبَ رُزَيقُ بنُ حُكَيمٍ إلَى ابنِ شِهابٍ، وأنا مَعهُ يَومَئذٍ بِوادِي القُرَى: هَل تَرى أنْ أُجمِّعَ؟ وَرُزَيقٌ عامِلٌ عَلى أرضٍ يَعمَلُها، وَفِيها جَماعَةٌ مِنَ السُّودانِ وَغيرِهِم، وَرُزَيقٌ يَومَئذٍ عَلى أيلَةَ، فَكَتَبَ ابنُ شِهابٍ، وأنا أسمَعُ، يَأمُرُهُ أنْ يُجمِّعَ، يُخبِرُهُ: أنَّ سالِماً حَدَّثَهُ: أنَّ عَبدَ اللّهِ بنَ عُمَرَ يَقُولُ: سَمِعتُ رَسُولَ اللّه ﷺ يَقُولُ: «كُلُّكُم راعٍ، وَكُلُّكُم مَسؤُولٌ عَن رَعِيَّتِهِ، الإمامُ راعٍ وَمَسؤُولٌ عَن رَعِيَّتِهِ، وَالرَّجُلُ راعٍ في أهلِهِ وَهُوَ مَسؤُولٌ عَن رَعِيَّتِهِ، وَالمَرأةُ راعِيَةٌ في بَيتِ زَوجِها وَمَسؤُولَةٌ عَن رَعِيَّتِها، وَالخادِمُ راعٍ في مالِ سَيِّدِهِ وَمَسؤُولٌ عَن رَعِيَّتِهِ». قالَ: وَحَسِبتُ أنْ قَدْ قالَ: «وَالرَّجُلُ راعٍ في مالِ أبيهِ وَمَسؤُولٌ عَن رَعِيَّتِهِ، وَكُلُّكُم راعٍ وَمَسؤُولٌ عَن رَعِيَّتِهِ».

[الحديث ٨٩٣ ـ أطرافه في: ٢٤٠٩، ٢٥٥٤، ٢٥٥٨، ٢٧٥١، ٥١٨٨، ٥٢٠٠، ٧١٣٨].

١٢ ـ باب هل على مَن لم يَشهدِ الجُمُعةَ غُسلٌ، مِنَ النِّساءِ والصِّبيانِ وغيرِهِمْ

وقالَ ابنُ عُمَرَ: إنَّما الغُسلُ عَلى مَن تَجِبُ عَلَيهِ الجُمُعَةُ.

٨٩٤ ـ حدّثنا أبُو اليَمانِ قالَ: أخبرَنَا شُعَيبٌ، عَنِ الزُّهريِّ قالَ: حَدَّثَني سالِمُ بنُ عَبدِ اللّه: أنَّهُ سَمِعَ عَبدَ اللّهِ بنَ عُمَرَ رَضيَ اللّهُ عَنهُما يَقُولُ: سَمِعتُ رَسُولَ اللّه ﷺ يَقُولُ: «مَن جاءَ مِنكُمُ الجُمُعَةَ فَليَغتَسِل».

[طرفه في: ٨٧٧].

٨٩٥ ـ حدّثنا عَبدُ اللّهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن صَفوانَ بنِ سُلَيمٍ، عَن عَطاءِ بنِ يَسارٍ، عَن أبي سَعيدٍ الخُدريِّ رَضيَ اللّهُ عَنهُ: أنَّ رَسُولَ اللّه ﷺ قالَ: «غُسلُ يَومِ الجُمُعَةِ واجِبٌ عَلى كُلِّ مُحتَلِمٍ».

[طرفه في: ٨٥٨].

٨٩٦ ـ حدّثنا مُسلِمُ بنُ إبراهيمَ قالَ: حَدَّثَنا وُهَيبٌ قالَ: حَدَّثَنا ابنُ طاوُسٍ، عَن أبيهِ، عَن أبي هُرَيرَةَ قالَ: قالَ رَسُولُ اللّه ﷺ: «نَحنُ الآخِرُونَ السّابِقُونَ يَومَ القِيامَةِ، أُوتُوا الكِتابَ مِن قَبلِنا، وَأُوتيناهُ مِن بَعدِهِم، فَهذا اليَومُ الَّذي اختَلَفُوا فِيهِ، فَهَدانا اللّهُ، فَغَداً لِليَهُودِ، وَبَعدَ غَدٍ لِلنَّصارَى». فَسَكَتَ. [طرفه في: ٢٣٨].

٨٩٧ ـ ثُمَّ قالَ: «حَقٌّ عَلى كُلِّ مُسلِمٍ أنْ يَغتَسِلَ في كُلِّ سَبعَةِ أيّامٍ يَوماً، يَغسِلُ فِيهِ رأسَهُ وَجَسَدَهُ».

[الحديث ٨٩٧ ـ طرفاه في: ٨٩٨، ٣٤٨٧].

٨٩٣ـ قوله: وهو مسؤول سقط لفظ وهو عند الأربعة في رواية الكشميهني (شارح).

898- Abu'huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has a right on every Muslim that he should take a bath (at least) once in seven days, in which he should wash his head and body."

[13]

899- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allow for (your(women to go to the mosques at night."

900- Ibn Omar "Allah be pleased with both" reported: One of Omar's wives used to offer the Fajr and the Isha prayer in congregation in the Mosque. She was asked why she had come out for the prayer though she knew that Omar disliked it, and he was a strongly jealous. She replied: "What prevents him from stopping me?" The other replied: "The statement of Allah's Apostle "Allah's blessing and peace be upon him": "Do not stop Allah's women-slaves from going to Allah's Mosques " prevents him."

[14] When it is rainy, one would be licensed not to attend Friday (prayer)

901- Ibn Abbas "Allah be pleased with both" was reported to have told the Mu'adhdhin that after saying the statement: "I testify that Mohammad is Allah's Messenger" he would not say: " come for the prayer" but to say: "Pray at your homes. " The people began to look at each other (surprisingly). Ibn Abbas said: "It was done by one who was much better than me(He meant the Prophet); and it is a license. I disliked that you might get out and walk in mud and water."

[15] How and from where cou!d people come out for Friday prayer and for whom (attending) Friday (prayer) is obligatory

902- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: The people used to come from their abodes and from Al Awali (Outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Apostle "Allah's

٨٩٨ ـ رَوَاهُ أَبَانُ بْنُ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لِلَّهِ تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ، أَنْ يَغْتَسِلَ في كُلِّ سَبْعَةِ أَيَّامٍ يَوْماً». [طرفه في: ٨٩٧].

١٣ ـ باب

٨٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبيِّ ﷺ قال: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيلِ إِلى المَسَاجِدِ». [طرفه في: ٨٦٥].

٩٠٠ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عمَرَ، قالَ: كانَتِ امْرَأَةٌ لِعُمَرَ، تَشْهَدُ صَلاةَ الصُّبحِ وَالعِشاءِ في الجَماعَةِ في المَسْجِدِ، فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ، وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذلِكَ وَيَغَارُ؟ قالَتْ: وَما يَمْنَعُهُ أَنْ يَنْهَانِي؟ قالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: «لاَ تَمْنَعُوا إِماءَ اللَّهِ مَساجِدَ اللَّهِ».

[طرفه في: ٨٦٥].

١٤ ـ بابُ الرُّخْصَةِ إِنْ لَمْ يَحْضُرِ الجُمُعَةَ في المَطَرِ

٩٠١ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا إِسْماعِيلُ قالَ: أَخْبَرَنِي عَبْدُ الحَمِيدِ، صَاحِبُ الزِّيادِيِّ، قالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الحَارِثِ، ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: قالَ ابْنُ عَبَّاسٍ لِمُؤَذِّنِهِ في يَومٍ مَطِيرٍ: إِذَا قُلتَ: أَشْهَدُ أَنَّ مُحمَّداً رَسُولُ اللَّهِ، فَلاَ تَقُلْ: حَيَّ عَلَى الصَّلاةِ، قُلْ: صَلُّوا في بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، قالَ: فَعَلَهُ مَنْ هُوَ خَيرٌ مِنِّي، إِنَّ الجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَن أُحْرِجَكُمْ، فَتَمْشُونَ فِي الطِّينِ وَالدَّحْضِ. [طرفه في: ٦١٦].

١٥ ـ بابٌ مِنْ أَينَ تُؤْتَى الجُمُعَةُ، وَعَلَى مَنْ تَجِبُ

لِقَوْلِ اللَّهِ جَلَّ وَعَزَّ: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ٩]. وَقَالَ عَطَاءٌ: إِذَا كُنتَ في قَرْيَةٍ جامِعَةٍ، فَنُودِيَ بِالصَّلاةِ مِنْ يَومِ الجُمُعَةِ، فَحَقٌّ عَلَيكَ أَنْ تَشْهَدَهَا، سَمِعْتَ النِّداءَ أَوْ لَمْ تَسْمَعْهُ. وَكانَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ في قَصْرِهِ، أَحْيَاناً يُجَمِّعُ وَأَحْيَاناً لاَ يُجَمِّعُ، وَهُوَ بِالزَّاوِيَةِ عَلَى فَرْسَخَينِ.

٩٠٢ ـ حدّثنا أَحْمَدُ قالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ الحَارِثِ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيرِ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ

٩٠١ـ قوله: أن أحرجكم بالحاء المهملة من الحرج وفي بعض النسخ بالخاء المعجمة من الخروج ا هـ. والدحض بفتح الدال وسكون الحاء وقد تفتح معناه الزلق ا هـ. من الشارح.

باب ١٥ ـ قوله: يجمع أي يصلي بمن معه الجمعة أو يشهد الجمعة بجامع البصرة وقوله وهو أي القصر والزاوية موضع بظاهر البصرة على فرسخين منها.

٩٠٢ـ قوله: يتنابون أي يحضرونها نوباً وفي رواية يتناوبون والعوالي مواضع وقرى شرقيّ المدينة.

blessing and peace be upon him" who was in my house. The Prophet "Allah's blessing and peace be upon him" said to him: "I wish that you keep yourself clean on this day (by Taking a bath)."

[16] When would be the time of Friday prayer if the sun declined

903- A'isha "Allah be pleased with her" told: People used to work (for their livelihood) and whenever they went for the Friday prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.

904- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to offer the Friday prayer immediately after midday.

905- Anas "Allah be pleased with him" reported: We used to perform The Friday prayer early, and then have an afternoon nap.

[17] If it were very hot on Friday, when would be the prayer

906- Anas "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" used to offer the (Friday) prayer earlier if it was very cold. If it was very hot he used to delay the prayer.

[18] (The virtue of) walking to (attend) the Friday prayer

and Allah's saying: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!" (Friday "Al'jumu'a" 9)

all kinds of sales and jobs should be stopped at the time of Friday prayer, according to Ibn Abbas and Ata.

زَوجِ النَّبيِّ ﷺ قالَتْ: كانَ النَّاسُ يَنْتَابُونَ يَوْمَ الجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالعَوَالِي، فَيَأْتُونَ في الغُبَارِ يُصِيبُهُمُ الغُبَارُ وَالعَرَقُ، فَيَخْرُجُ مِنْهُمُ العَرَقُ، فَأَتَى رَسُولَ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي، فَقَالَ النَّبيُّ ﷺ: «لَوْ أَنَّكُم تَطَهَّرْتُمْ لِيَوْمِكُمْ هذا».

١٦ ـ باب وَقْتُ الجُمُعَةِ إِذَا زَالَتِ الشَّمْسُ

وَكَذلِكَ يُرْوَى عَنْ عُمَرَ، وَعَلِيٍّ، وَالنُّعْمَانِ بْنِ بَشِيرٍ، وَعَمْرِو بْنِ حُرَيْثٍ، رَضِيَ اللَّهُ عَنْهُم.

٩٠٣ ـ حدّثنا عَبْدَانُ قال: أَخْبَرَنَا عَبْدُ اللَّهِ قال: أَخْبَرَنا يَحيى بْنُ سَعيدٍ: أَنَّهُ سَأَلَ عَمْرَةَ عَنِ الغُسْلِ يَوْمَ الجُمُعَةِ، فَقَالَتْ: قالَتْ: عائِشَةُ رَضِيَ اللَّهُ عَنهاَ: كانَ النَّاسُ مَهَنَةَ أَنْفُسِهِمْ، وَكانوا إِذَا رَاحُوا إِلَى الجُمُعَةِ رَاحُوا في هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: «لَوِ اغْتَسَلْتُمْ».

[الحديث ٩٠٣ ـ طرفه في: ٢٠٧١]

٩٠٤ ـ حدّثنا سُرَيجُ بْنُ النُّعمانِ قال: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ، عَنْ عُثْمانَ بْنِ عَبْدِ الرَّحْمنِ ابْنِ عُثْمانَ التَّيمِيِّ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

٩٠٥ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قالَ: أَخْبَرَنَا حُمَيدٌ، عَنْ أَنَسٍ قالَ، كُنَّا نُبَكِّرُ بِالجُمُعَةِ، وَنَقِيلُ بَعْدَ الجُمُعَةِ.

[الحديث ٩٠٥ ـ طرفه في: ٩٤٠]

١٧ ـ بابٌ إِذَا اشْتَدَّ الحَرُّ يَوْمَ الجُمُعَةِ

٩٠٦ ـ حدّثنا مُحَمَّدُ بْنُ أَبي بَكْرٍ المُقَدَّمِيُّ قال: حَدَّثَنا حَرَمِيُّ بْنُ عُمارَةَ قال: حَدَّثَنَا أَبُو خَلْدَةَ، هُوَ خالِدُ بْنُ دِينارٍ، قال: سَمِعْتُ أَنَسَ بْنَ مالكٍ يَقُولُ: كانَ النَّبيُّ ﷺ إِذا اشْتَدَّ البَرْدُ بَكَّرَ بِالصَّلاةِ، وَإِذَا اشْتَدَّ الحَرُّ أَبْرَدَ بِالصَّلاةِ، يَعْنِي الجُمُعَةَ. قالَ يُونُسُ بْنُ بُكَيرٍ: أَخْبَرَنَا أَبُو خَلْدَةَ فَقالَ: بِالصَّلاةِ، وَلَمْ يَذْكُرِ الجُمُعَةَ. وَقَالَ بِشْرُ بْنُ ثَابِتٍ: حَدَّثَنَا أَبُو خَلْدَةَ قالَ: صَلَّى بِنا أَمِيرٌ الجُمُعَةَ، ثُمَّ قالَ لأَنَسٍ رَضِيَ اللَّهُ عَنْهُ: كَيفَ كانَ النَّبيُّ ﷺ يُصَلِّي الظُّهْرَ؟

١٨ ـ باب المَشْيِ إِلَى الجُمُعَةِ

وَقَوْلِ اللَّهِ جَلَّ ذِكْرُهُ: ﴿فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩] وَمَنْ قالَ: السَّعْيُ العَمَلُ وَالذَّهابُ، لِقَوله تَعالى: ﴿وَسَعى لَهَا سَعْيَهَا﴾ [الإسراء: ١٩] وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَحْرُمُ البَيعُ حِينَئِذٍ، وَقال: عَطاءٌ تَحْرُمُ الصِّناعاتُ كُلُّهَا. وَقالَ إِبْراهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، إِذَا أَذَّنَ المُؤَذِّنُ يَوْمَ الجُمُعَةِ، وَهُوَ مُسافِرٌ، فَعَلَيهِ أَنْ يَشْهَدَ.

٩٠٣ـ قوله: مهنة أنفسهم أي خدمة أنفسهم ا هـ.

907- Abu'abs "Allah be pleased with him" reported while walking on Friday: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

908- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you hear the call for prayer establishment, proceed to offer the prayer calmly and solemnly and do not make haste. Pray whatever you are able to catch and complete whatever you have missed.

909- Abdullah Ibn Abu'quatada narrated that his father had said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(If the call for prayer establishment (Iqama) is pronounced) do not stand for the prayer till you see me (in front of you). You should do it calmly."

[19] One should not separate two persons sitting together (in the mosque)

910- Salman Al'farisi "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the sermon, his sins in between the present and the last Friday would be forgiven."

[20] It is not to force one to get up to sit in his place (in the mosque)

911- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had prevented one to force a man to get up in order to sit in his place.

Nafi (the sub-narrator) was asked: "Was it only on Friday?" he replied: "On Friday as well as on the other days."

٩٠٧ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَنا الوَلِيدُ بنُ مُسلِم قَالَ: حَدَّثَنا يَزِيدُ بنُ أَبِي مَرْيَمَ قالَ: حَدَّثَنَا عَبَايَةُ بنُ رِفاعَةَ قالَ: أَدْرَكَنِي أَبُو عَبْسٍ، وَأَنَا أَذْهَبُ إِلَى الجُمُعَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَن اغبَرَّتْ قَدَماه في سبيلِ اللهِ حَرَّمَهُ اللهُ على النَّارِ».

[الحديث ٩٠٧ - طرفه في: ٢٨١١].

٩٠٨ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابنُ أَبِي ذِئْبٍ: قالَ الزُّهْرِيُّ: عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ.

وَحَدَّثَنا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذا أُقِيمَتِ الصَّلاةُ فَلا تأْتُوها تَسْعَونَ، وَأْتُوها تَمْشُونَ، عليكُمُ السَّكِينَةُ، فما أَدْرَكْتُم فَصَلُّوا، وما فاتَكُم فأَتِمُّوا».

[طرفه في: ٦٣٦].

٩٠٩ ـ حدّثنا عَمْرُو بنُ عَلِيٍ قالَ: حَدَّثَنِي أَبُو قُتَيبَةَ قالَ: حَدَّثَنا عَلِيُّ بنُ المُبارَك، عَنْ يَحيى بنِ أَبِي كَثِير، عَنْ عَبدِ اللَّهِ بنِ أَبِي قَتادَةَ، لا أَعْلَمُهُ إِلاَّ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ تَقُومُوا حَتَّى تَرَوْنِي وَعَلَيكُمُ السَّكِينَةُ».

[طرفه في: ٦٣٧].

١٩ ـ بابٌ لا يُفَرَّقُ بَينَ اثنَينِ يَوْمَ الجُمُعَة

٩١٠ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنا عَبدُ اللَّهِ قالَ: أَخْبَرَنا ابنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنِ ابنِ وَدِيعَة، عَنْ سَلمانَ الفَارِسِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اغْتَسَلَ يَومَ الجُمُعَةِ، وتَطَهَّرَ بِما استَطاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ راحَ فَلَمْ يُفَرِّقْ بينَ اثنَينِ، فَصَلَّى ما كُتِبَ لَهُ، ثُمَّ إِذا خَرَجَ الإِمامُ أَنْصَتَ، غُفِرَ لَهُ ما بينَهُ وَبينَ الجُمُعَةِ الأُخْرَى».

[طرفه في: ٨٨٣].

٢٠ ـ بابٌ لا يُقِيمُ الرَّجُلُ أَخاهُ يَوْمَ الجُمُعَةِ وَيَقْعُدُ في مَكانِهِ

٩١١ ـ حدّثنا مُحَمَّدٌ قالَ: أَخبرَنا مَخْلَدُ بنُ يَزِيدَ قالَ: أَخْبَرَنا ابنُ جُرَيجٍ قالَ: سَمِعْتُ نَافِعاً يَقُولُ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ أَخاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ. قُلتُ لِنافِعٍ: الجُمُعَةَ؟ قالَ: الجُمُعَةَ وَغَيرَهَا.

[الحديث ٩١١ ـ طرفاه في: ٦٢٦٩، ٦٢٧٠].

باب ١٩ ـ قوله: لا يفرق لا ناهية والفعل من التفريق مبني للفاعل او المفعول وتفريق الداخل بين اثنين إما بتخطي رقابهما أو بالجلوس بينهما بعد أن يزحزحهما عن مكانهما فهذا النهي أمر في المعنى بالتبكير.

٩١١ـ قوله: الجمعة الخ بالنصب في الثلاثة على نزع الخافض أي في الجمعة وغيرها ولأبي ذر بالرفع في الثلاثة على الابتداء وغيرها عطفاً عليه والخبر محذوف أي الجمعة وغيرها متساويان في النهي عن التخطي (شارح).

[21] The call of prayer (Adhan) on Friday

912- As'sa'ib Ibn Yazid "Allah be pleased with him" told: In the lifetime of The Prophet, Abu'bakr and Omar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Othman, when the Muslims increased in number, a third Adhan at Az'zawra was added.

[22] On Friday, there was a single caller of prayer (Mu'adhdhin)

913- As'sa'ib Ibn Yazid "Allah be pleased with him" told: It was Othman "Allah be pleased with him" who added the third Adhan when (Muslim) people in creased in number. In the lifetime of The Prophet "Allah's blessing and peace be upon him" there was only one Mu'adhdhin; and the Adhan used to be pronounced only after the Imam's taking his seat (On the pulpit).

[23] The imam's repeating the Adhan's when he hears it from the caller

914- Mo'awiya Ibn Abu'sufyan "Allah be pleased with both" was reported to have heard the caller of prayer (Mu'adhdhin) on Friday, while he was sitting on the pulpit. When the Mu'adhdhin said: "Allah is greater! Allah is greater!" (Allaho akbar! Allaho akbar!) Mo'awiya repeated: "Allah is greater! Allah is greater!" (Allaho akbar! Allaho akbar!) (When the caller resumed): "I testify that there is no God (to be worshipped) but Allah" (Ash'hado an la ilaha illallah) he repeated: "So do I." When the Mu'adhdhin said: "I testify that Mohammad is The Messenger of Allah" (Ash'hado anna Mohammadan rasoolollah) he repeated: "So do I." After the Adhan had been finished, he said: "O people! I heard The Messenger of Allah "Allah's blessing and peace be upon him", on this pulpit, saying what you had heard now, when the Mu'adhdhin pronounced the Adhan."

[24] Sitting on the pulpit while the call for prayer is being pronounced

915- Yazid Ibn As'sa'ib "Allah be pleased with him" narrated: It was Othman who ordered the other call for prayer (Adhan) on Friday be pronounced when (Muslim) people increased in number. The call for prayer on Friday was (at the time of The Prophet) pronounced when the imam sat (on the pulpit).

٢١ ـ باب الأذانِ يومَ الجُمُعَةِ

٩١٢ ـ حدّثنا آدَمُ قال: حدّثنا ابنُ أبي ذئب، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قالَ: كانَ النِّداءُ يَوْمَ الجُمُعَةِ، أوَّلُهُ إذا جَلَسَ الإمامُ عَلَى المِنْبَرِ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأبِي بَكْرٍ وَعُمَرَ رضي اللَّهُ عَنْهُما، فَلَمَّا كانَ عُثْمانُ رضيَ اللَّهُ عَنْهُ، وَكَثُرَ النَّاسُ، زادَ النِّداءَ الثَّالِثَ عَلَى الزَّوْراءِ.

[الحديث ٩١٢ ـ اطرافه في: ٩١٣، ٩١٥، ٩١٦].

٢٢ ـ بابُ المُؤَذِّنِ الوَاحِدِ يَوْمَ الجُمُعَةِ

٩١٣ ـ حدثنا أبو نُعَيم قال: حدَّثنا عَبْدُ العَزِيزِ بْنُ أبي سَلَمَةَ المَاجِشُونُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ: أنَّ الَّذي زَادَ التَّأْذِينَ الثَّالِثَ يَوْمَ الجُمُعَةِ عُثْمانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، حِينَ كَثُرَ أهْلُ المَدِينَةِ، وَلَمْ يكنْ للنَّبِيِّ ﷺ مُؤَذِّنٌ غيرَ وَاحِدٍ، وَكانَ التَّأْذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ، يَعْنِي عَلَى المِنْبَرِ.

[طرفه في: ٦١٢].

٢٣ ـ بابٌ يُؤَذِّنُ الإمامُ عَلَى المِنْبَرِ إذا سَمِعَ النِّداءَ

٩١٤ ـ حدثنا ابنُ مُقاتِلٍ قال: أخبرَنا عَبْدُ اللَّهِ قال: أخبرَنا أبو بَكْرِ بنُ عُثمانَ بْنِ سَهْلِ بْنِ حُنَيفٍ، عَنْ أبي أُمامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قال: سَمِعْتُ مُعاوِيَةَ بْنَ أبي سُفيَانَ، وَهُوَ جالِسٌ عَلى المِنْبَرِ، أذَّنَ المُؤَذِّنُ، قال: اللَّهُ أكْبَرُ اللَّهُ أكْبَرُ، قال. مُعاوِيَةُ: اللَّهُ أكْبَرُ اللَّهُ أكْبَرُ، قال: أشْهَدُ أنْ لا إلَهَ إلاَّ اللَّهُ، فَقالَ مُعَاوِيَةُ: وَأنَا، فَقالَ: أشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَقالَ مُعاوِيَةُ: وَأنَا، فَلَمَّا أنْ قَضى التَّأْذِينَ، قالَ: يا أيُّها النَّاسُ، إنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى هذا المَجْلِسِ، حِينَ أذَّنَ المُؤَذِّنُ، يَقُولُ ما سَمِعْتُمْ مِنِّي مِنْ مَقالَتِي.

[طرفه في: ٦١٢].

٢٤ ـ باب الجُلُوسِ عَلَى المِنْبَرِ عِندَ التَّأْذِينِ

٩١٥ ـ حدّثنا يَحيى بنُ بُكَيرٍ قال: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: أنَّ السَّائِبَ ابنَ يَزِيد أخبَرَهُ: أنَّ التَّأْذِينَ الثَّانِيَ يَوْمَ الجُمُعَةِ، أمَرَ بِهِ عُثْمانُ، حِينَ كَثُرَ أهْلُ المَسْجِدِ، وَكانَ التَّأْذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ.

[طرفه في: ٩١٢].

٩١٢ـ قوله: زاد النداء الثالث عند دخول الوقت وهو الأذان الأوّل والعدد ثلاثة مع الإقامة وهي تسمى أذانا بجامع الإعلام قال عليه الصلاة والسلام: «بين كل أذانين صلاة لمن شاء» وعده ثالثا باعتبار زيادته أخير وسماه ثانيا فيما يأتي بالنظر إلى الأذان الحقيقي. والزوراء موضع بالسوق بالمدينة مرتفع وقيل: حجر كبير عند باب المسجد.

[25] Calling for prayer while the imam was sitting on the pulpit

916- As'sa'ib Ibn Yazid "Allah be pleased with him" told: In the lifetime of The Prophet, Abu'bakr and Omar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Othman, when the Muslims increased in number, a third Adhan at Az'zawra was added. It stood firm as such.

[26] Delivering the speech on the pulpit

917- Sahl Ibn Sa'd "Allah be pleased with him" was asked by some people about the pulpit (of The Prophet). He told: "By Allah! I know of what the pulpit was made, and no doubt I saw it on the very first day when Allah's Apostle "Allah's blessing and peace be upon him" took his seat on it. Allah's Apostle "Allah's blessing and peace be upon him" sent for an Ansari woman and said to her: "Order your slave carpenter to prepare for me some pieces of wood (fitting for pulpit) on which I may sit at the time of addressing the people." So she ordered her slave carpenter who made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Apostle "Allah's blessing and peace be upon him" who ordered it to be placed here. Then I saw Allah's Apostle "Allah's blessing and peace be upon him" praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said: "I have done this so that you may follow me and learn the way I pray. "

918- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till The Prophet "Allah's blessing and peace be upon him" got down from the pulpit and placed his hand over it.

919- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who came (to the prayer) on Friday, should take a bath (before coming)."

٢٥ - بابُ التَّأْذينِ عِنْدَ الخُطْبَةِ

٩١٦ - حدّثنا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا يونُسُ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزيدَ يَقولُ: إِنَّ الأَذانَ يَوْمَ الجُمُعَةِ، كانَ أَوَّلُهُ حِينَ يَجْلِسُ الإِمامُ يَوْمَ الجُمُعَةِ عَلَى المِنْبَرِ، في عَهْدِ رَسولِ اللهِ ﷺ وَأَبي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُما، فَلَمّا كانَ في خِلافَةِ عُثْمانَ رَضِيَ اللهُ عَنْهُ وَكَثُروا، أَمَرَ عُثْمانُ يَوْمَ الجُمُعَةِ بِالأَذانِ الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزَّوْراءِ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ.

[طرفه في: ٩١٢].

٢٦ - بابُ الخُطْبَةِ عَلى المِنْبَرِ

وَقالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: خَطَبَ النَّبِيُّ ﷺ عَلى المِنْبَرِ.

٩١٧ - حدّثنا قُتَيْبَةُ بنُ سَعيدٍ قالَ: حَدَّثَنا يَعْقوبُ بنُ عَبْدِ الرَّحْمٰنِ بنِ مُحَمَّدِ بنِ عَبْدِ اللهِ بنِ عَبْدٍ القارِيُّ القُرَشِيُّ الإِسْكَنْدَرانِيُّ قالَ: حَدَّثَنا أَبو حازِمِ بنُ دِينارٍ: أَنَّ رِجالاً أَتَوْا سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ، وَقَدِ امْتَرَوْا في المِنْبَرِ مِمَّ عُودُهُ، فَسَأَلوهُ عَنْ ذَلِكَ؟ فَقالَ: وَاللهِ إِنِّي لأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسولُ اللهِ ﷺ، أَرْسَلَ رَسولُ اللهِ ﷺ إِلى فُلانَةَ، امْرَأَةٍ قَدْ سَمَّاها سَهْلٌ: «مُري غُلامَكِ النَّجّارَ، أَنْ يَعْمَلَ لي أَعْواداً، أَجْلِسُ عَلَيْهِنَّ إِذا كَلَّمْتُ النَّاسَ»، فَأَمَرَتْهُ فَعَمِلَها مِنْ طَرْفاءِ الغابَةِ، ثُمَّ جاءَ بِها، فَأَرْسَلَتْ إِلى رَسولِ اللهِ ﷺ، فَأَمَرَ بِها فَوُضِعَتْ ها هُنا، ثُمَّ رَأَيْتُ رَسولَ اللهِ ﷺ صَلَّى عَلَيْها وَكَبَّرَ وَهُوَ عَلَيْها، ثُمَّ رَكَعَ وَهُوَ عَلَيْها، ثُمَّ نَزَلَ القَهْقَرى، فَسَجَدَ في أَصْلِ المِنْبَرِ ثُمَّ عادَ، فَلَمّا فَرَغَ أَقْبَلَ عَلى النَّاسِ فَقالَ: «أَيُّها النَّاسُ، إِنَّما صَنَعْتُ هذا لِتَأْتَمُّوا وَلِتَعَلَّموا صَلاتي».

[طرفه في: ٣٧٧].

٩١٨ - حدّثنا سَعيدُ بنُ أَبي مَرْيَمَ قالَ: حَدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبَرَني يَحْيى بنُ سَعيدٍ قالَ: أَخْبَرَني ابنُ أَنَسٍ: أَنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ قالَ: كانَ جِذْعٌ يَقومُ إِلَيْهِ النَّبِيُّ ﷺ، فَلَمّا وُضِعَ لَهُ المِنْبَرُ، سَمِعْنا لِلْجِذْعِ مِثْلَ أَصْواتِ العِشارِ، حَتّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ.
قالَ سُلَيْمانُ، عَنْ يَحْيى: أَخْبَرَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أَنَسٍ: أَنَّهُ سَمِعَ جابِراً.

[طرفه في: ٤٤٩].

٩١٩ - حدّثنا آدَمُ قالَ: حَدَّثَنا ابنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ عَنْ سالِمٍ، عَنْ أَبيهِ قالَ: سَمِعْتُ

٩١٧- قوله: مم عوده أي من أي شيء هو وأثبت ألف ما الاستفهامية المجرورة على الأصل في قوله: مما هو.

- قوله: أجلس بالرفع والجزم. وطرفاء شجر من شجر البادية والغابة موضع من عوالي المدينة من جهة الشام هـ من الشارح

٩١٨- قوله: العشار جمع عشراء بضم العين وفتح الشين الناقة الحامل التي مضت لها عشرة أشهر.

[27] Addressing the (Friday) speech as standing

920- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had used to deliver the speech while standing. Then he sat, and stood again as you do now a days.

[28] The imam's facing people, and people's facing the imam while addressing the sermon

921- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit; and we sat around him.

[29] Uttering the phrase (and then) after praising Allah in the speeches

922- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A'isha said: "Glory be to Allah Almighty." I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "And then" Asma added: Some of Ansari women made noise and I was occupied by getting them keep silent. I asked A'isha: "What did he (The Messenger of Allah) say?" she said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word, Hesham, the sub-narrator, was doubtful) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person

النَّبيَّ ﷺ يَخطُبُ عَلَى المِنبَرِ، فَقَالَ: «مَنْ جاءَ إِلَى الجُمُعَةِ فَلْيَغْتَسِل».

[طرفه في: ٨٧٧].

٢٧ - بابُ الخُطْبَةِ قائماً

وَقالَ أَنَسٌ: بَينا النَّبِيُّ ﷺ يَخْطُبُ قائماً.

٩٢٠ - حدثنا عُبيدُ اللَّهِ بنُ عُمرَ القَوارِيرِيُّ قالَ: حَدَّثَنا خالِدُ بنُ الحارِثِ قال: حَدَّثَنا عُبَيدُ اللهِ، عَن نافِعٍ، عَن ابنِ عمرَ رَضِيَ اللهُ عنهُما قال: كانَ النَّبيُّ ﷺ يَخطُبُ قائِماً، ثُمَّ يَقعُدُ، ثُمَّ يَقُومُ، كما تَفعَلُونَ الآنَ.

[الحديث ٩٢٠ - طرفه في: ٩٢٨]

٢٨ - بابٌ يَستَقبِلُ الإِمامُ القَوْمَ، وَاستِقبالِ النَّاسِ الإِمامَ إِذا خَطَبَ

وَاستَقبَلَ ابنُ عُمَرَ وَأَنَسٌ رَضِيَ اللَّهُ عَنْهُمُ الإِمامَ.

٩٢١ - حدّثنا مُعاذُ بنُ فَضالَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ يَحيى، عَنْ هِلالِ بنِ أَبِي مَيمُونَةَ: حَدَّثَنا عَطاءُ بنُ يَسارٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ قالَ: إِنَّ النَّبِيَّ ﷺ جَلَسَ ذاتَ يَومٍ عَلَى المِنبَرِ، وَجَلَسْنا حَوْلَهُ.

[الحديث ٩٢١ - أطرافه في: ١٤٦٥، ٢٨٤٢، ٦٤٢٧]

٢٩ - بابُ مَنْ قالَ في الخطبةِ بَعْدَ الثَّناءِ: أَمَّا بَعْدُ

رَواهُ عِكرِمَةُ، عَنِ ابنِ عبّاسٍ، عَنِ النَّبِيِّ ﷺ.

٩٢٢ - وَقالَ مَحْمُودٌ: حَدَّثَنا أَبُو أُسامَةَ قالَ: حَدَّثَنا هِشامُ بنُ عُروَةَ قالَ: أَخْبَرَتْني فاطِمَةُ بِنتُ المُنذِرِ، عَنْ أَسماءَ بِنتِ أَبي بَكرٍ قالَتْ: دَخَلتُ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنهَا، وَالنَّاسُ يُصَلُّونَ، قُلتُ: ما شَأْنُ النَّاسِ؟ فَأَشارَتْ بِرَأْسِها إِلَى السَّماءِ، فَقُلتُ: آيَةٌ؟ فَأَشارَتْ بِرَأْسِها: أَي نَعَمْ، قالَتْ: فَأَطالَ رَسُولُ اللَّهِ ﷺ جِدّاً حَتَّى تَجلّانِي الغَشْيُ، وَإِلَى جَنْبِي قِرْبَةٌ فِيها ماءٌ، فَفَتَحْتُها فَجَعَلتُ أَصُبُّ مِنها عَلَى رَأْسِي، فانصَرَفَ رَسُولُ اللهِ ﷺ وَقَد تَجَلَّتِ الشَّمسُ، فَخَطَبَ النَّاسَ، وَحَمِدَ اللَّهَ بِما هُوَ أَهلُهُ، ثُمَّ قالَ: «أَمّا بَعدُ» قالَتْ: وَلَغَطَ نِسوَةٌ مِنَ الأَنصارِ، فانكَفَأْتُ إِلَيهِنَّ لأُسَكِّتَهُنَّ، فَقُلتُ لِعائِشَةَ: ما قالَ؟ قالَتْ: قالَ: «ما مِن شَيءٍ لَمْ أَكُنْ أُرِيتُهُ إِلَّا قَدْ رَأَيتُهُ في مَقامِي هذا، حَتَّى الجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفتَنُونَ فِي القُبُورِ، مِثْلَ - أَوْ قَرِيبَ مِنْ - فِتْنَةِ

باب ٢٧ - قوله: وجواب بينا في حديث الاستسقاء.

٩٢٢- قوله: تجلاني أي علاني.

- قوله: لغط بفتح الغين المعجمة ويجوز كسرها وهو الأصوات المختلفة والجلبة وقوله: فانكفأت أي ملت بوجهي ورجعت (شارح).

- قوله: الجنة والنار بالحركات الثلاث وقوله: أو قريب بغير ألف ولا تنوين وفي رواية قريباً بالتنوين انظر الشارح.

(the sub narrator Hesham did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

923- Amr Ibn Taghlib "Allah be pleased with him" narrated: Some property or something was brought to Allah's Apostle "Allah's blessing and peace be upon him" which he distributed. He gave some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said: "And then: By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts, of whom Amr Ibn Taghlib is one." Amr added: "By Allah! Those words of Allah's Apostle "Allah's blessing and peace be upon him" are more beloved to me than the best red camels."

924- A'isha "Allah be pleased with her" narrated: Once in the middle of the night Allah's Messenger "Allah's blessing and peace be upon him" went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger "Allah's blessing and peace be upon him" came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Apostle came out only for the Fajr prayer. After he had finished the prayer, he faced the people and recited the declaration (Tashahhud) (I testify that There is no God but Allah and that Mohammad is His Messenger). Then he said: "And then: Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this (Tahajjud) prayer might be made obligatory; and you might not be able to carry it out."

925- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: One night Allah's Apostle "Allah's blessing and peace be upon him" stood up after the prayer and recited the declaration (Tashahhud). Then he praised Allah as He deserved and said: "And then."

المَسِيحِ الدَّجَّالِ، يُؤْتَى أَحَدُكُمْ فَيُقَالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فَأَمَّا المُؤْمِنُ، أَوْ قالَ: المُوقِنُ ـ شَكَّ هِشَامٌ ـ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ، هُوَ مُحَمَّدٌ ﷺ، جاءَنا بِالبَيِّنَاتِ وَالهُدَى، فَآمَنَّا وَأَجَبْنَا وَاتَّبَعْنَا وَصَدَّقْنَا، فَيُقَالُ لَهُ: نَمْ صَالِحاً، قَدْ كُنَّا نَعْلَمُ إِنْ كُنْتَ لَتُؤْمِنُ بِهِ، وَأَمَّا المُنَافِقُ، أَوْ قالَ المُرْتَابُ ـ شَكَّ هِشَامٌ ـ فَيُقَالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فَيَقُولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُ». قالَ هِشَامٌ: فَلَقَدْ قالَتْ لِي فاطِمَةُ فَأَوْعَيْتُهُ، غَيْرَ أَنَّهَا ذَكَرَتْ ما يُغَلِّظُ عَلَيْهِ.

[طرفه في: ٨٦].

٩٢٣ ـ حدّثنا مُحَمَّدُ بْنُ مَعْمَرٍ قالَ: حَدَّثَنَا أَبُو عاصِمٍ، عَنْ جَرِيرِ بْنِ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِمالٍ، أَوْ سَبْيٍ، فَقَسَمَهُ، فَأَعْطَى رِجالاً وَتَرَكَ رِجالاً، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهَ ثُمَّ أَثْنَى عَلَيْهِ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَوَاللَّهِ إِنِّي لأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلكِنْ أُعْطِي أَقْوَاماً لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الجَزَعِ وَالهَلَعِ، وَأَكِلُ أَقْوَاماً إِلَى ما جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الغِنَى وَالخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبَ». فَوَاللَّهِ ما أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ. تابَعَهُ يُونُسُ.

[الحديث ٩٢٣ ـ طرفاه في: ٣١٤٥، ٧٥٣٥].

٩٢٤ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ قالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ ذاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي المَسْجِدِ، فَصَلَّى رِجالٌ بِصَلاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّوْا بِصَلاتِهِ، فَلَمَّا كانَتِ اللَّيْلَةُ الرَّابِعَةُ، عَجَزَ المَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلاةِ الصُّبْحِ، فَلَمَّا قَضَى الفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكانُكُمْ، لكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ، فَتَعْجِزُوا عَنْهَا». تابَعَهُ يُونُسُ.

[طرفه في: ٧٢٩].

٩٢٥ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قامَ عَشِيَّةً بَعْدَ الصَّلاةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ». تابَعَهُ أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ، عَنِ النَّبِيِّ ﷺ قالَ: «أَمَّا بَعْدُ». تابَعَهُ العَدَنِيُّ، عَنْ سُفْيَانَ، فِي: «أَمَّا بَعْدُ».

[الحديث ٩٢٥ ـ أطرافه في: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩، ٧١٧٤، ٧١٩٧].

= ـ قوله: فأوعيته أي أدخلته وعاء قلبي وفي رواية وعيته أي حفظته.

٩٢٣ـ قوله: الجزع بالتحريك ضد الصبر والهلع بالتحريك أيضاً أفحش الفزع (شارح)

926- Al'miswar Ibn Makhrama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood up (addressing people); and I heard him saying after reciting Tashahhud: "And then."

927- Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said: "O people! Come to me." So the people came and gathered around him. He then said: "And then: From now onward the Ansar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Mohammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers."

[30] (The imam's) sitting in between the two Friday speeches

828- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to deliver two speeches (on Friday) in between which he would sit (for a while).

[31] People's listening to the (Friday's) sermon

929- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg correspondingly. When the Imam comes out (for Friday prayer) they (angels) fold their papers and listen to the sermon."

[32] If the imam, while addressing his speech on Friday, saw a man entering the mosque, he would order him to pray two Rak'as

930- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A person entered the mosque while The Prophet "Allah's blessing and peace be upon him" was delivering the speech on a Friday. The Prophet "Allah's blessing and peace be upon him" asked him: "Have you prayed O so-and-so?" The man replied: "No." The Prophet said to him: "Get up and pray."

[33] He, who came while the imam is delivering the speech (on Friday) would pray two Rak'as

931- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A person

٩٢٦ ـ حدّثنا أَبُو اليَمانِ قالَ أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عَلِيُّ بنُ حُسَينٍ، عَنِ المِسْوَرِ بنِ مَخْرَمةَ قالَ: قامَ رَسُولُ اللَّهِ ﷺ، فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ». تابَعَهُ الزُّبَيدِيُّ عَنِ الزُّهْرِيِّ. [الحديث ٩٢٦ ـ أطرافه في: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠، ٥٢٧٨].

٩٢٧ ـ حدّثنا إِسْماعِيلُ بنُ أَبانَ قالَ: حَدَّثَنا ابنُ الغَسِيلِ قالَ: حَدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: صَعِدَ النَّبِيُّ ﷺ المِنْبَرَ وَكانَ آخِرَ مَجْلِسٍ جَلَسَهُ، مُتَعَطِّفاً مِلحَفَةً عَلَى مَنْكِبَيهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قالَ: «أَيُّها النَّاسُ إِلَيَّ». فَثابُوا إِلَيهِ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ هذا الحَيَّ مِنَ الأَنْصارِ، يَقِلُّونَ وَيَكْثُرُ النَّاسُ، فَمَنْ وَلِيَ شَيئاً مِنْ أُمَّةِ مُحَمَّدٍ ﷺ، فَاسْتَطاعَ أَنْ يَضُرَّ فِيهِ أَحَداً أَوْ يَنْفَعَ فِيهِ أَحَداً، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجاوَزْ عَنْ مُسِيئِهِمْ». [الحديث ٩٢٧ ـ طرفاه في: ٣٦٢٨، ٣٨٠٠].

٣٠ ـ بابُ القَعْدَةِ بَينَ الخُطْبَتَينِ يَوْمَ الجُمُعَةِ

٩٢٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا بِشْرُ بنُ المُفَضَّلِ قالَ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نافِعٍ، عَنْ عَبدِ اللَّهِ قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَينِ يَقْعُدُ بَينَهُما. [طرفه في: ٩٢٠].

٣١ ـ بابُ الاسْتِماعِ إِلَى الخُطْبَةِ

٩٢٩ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذا كانَ يَوْمُ الجُمُعَةِ، وَقَفَتِ المَلائِكَةُ عَلَى بابِ المَسْجِدِ، يَكْتُبُونَ الأَوَّلَ فالأَوَّلَ، وَمَثَلُ المُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَبْشاً، ثُمَّ دَجاجَةً، ثُمَّ بَيضَةً، فَإِذا خَرَجَ الإِمامُ طَوَوْا صُحُفَهُمْ، وَيَسْتَمِعُونَ الذِّكْرَ».

[الحديث ٩٢٩ ـ طرفه في: ٣٢١١].

٣٢ ـ بابٌ إِذا رَأَى الإِمامُ رَجُلاً جاءَ وَهُوَ يَخْطُبُ، أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَينِ

٩٣٠ ـ حدّثنا أَبُو النُّعْمانِ قالَ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ عَبدِ اللَّهِ قالَ: جاءَ رَجُلٌ، وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الجُمُعَةِ، فَقالَ: «أَصَلَّيتَ يا فُلانُ»؟ قالَ: لا، قالَ: «قُمْ فَارْكَعْ».

[الحديث ٩٣٠ ـ طرفاه في: ٩٣١، ١١٦٦].

٣٣ ـ بابُ مَنْ جاءَ وَالإِمامُ يَخْطُبُ صَلَّى رَكْعَتَينِ خَفِيفَتَينِ

٩٣١ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابِراً قالَ: دَخَلَ

٩٢٧ـ قوله: فإن هذا الحي الخ هو من إخباره عليه الصلاة والسلام بالمغيبات فإن الأنصار قلوا وكثر الناس كما قال وقوله فيه أي في الذي وليه ا هـ (شارح).

entered the mosque while The Prophet "Allah's blessing and peace be upon him" was delivering the speech on a Friday. The Prophet "Allah's blessing and peace be upon him" asked him: "Have you prayed?" The man replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Get up and pray two Rak'as."

[34] (the imam's) raising the hands during the sermon

932- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a man stood up and said: "O Allah's Apostle! The livestock and the sheep are dying; Please invoke Allah (for rain)." So The Prophet "Allah's blessing and peace be upon him" raised his hands and supplicated to Allah (for rain).

[35] Asking Allah for rain on the Friday speech

933- Anas "Allah be pleased with him" narrated: Once in the lifetime of The Prophet, people were afflicted with drought. While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a Bedouin stood up and said: "O Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)." So The Prophet "Allah's blessing and peace be upon him" raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is! As soon as he had lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of The Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to save us)." So The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded for one month. None came from outside but talked about the abundant rain.

[36] Keeping quiet, and paying attention to the imam on the Friday speech

934- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Imam is delivering the speech on Friday, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

رَجُلٌ يَوْمَ الجُمُعَةِ، وَالنَّبِيُّ ﷺ يَخطُبُ، فَقَالَ: «أَصَلَّيتَ»؟ قال: لاَ، قَالَ: «فَصَلِّ رَكْعَتَينِ».

[طرفه في: ٩٣٠]

٣٤ ـ بابُ رَفعِ اليَدَينِ في الخُطْبَةِ

٩٣٢ ـ حدثنا مُسَدَّدٌ قال: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ. وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: بَينَما النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الجُمُعَةِ، إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الكُرَاعُ، وَهَلَكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِينَا. فَمَدَّ يَدَيهِ وَدَعا.

[الحديث ٩٣٢ ـ أطرافه في: ٩٣٣، ١٠١٣، ١٠١٤، ١٠١٥، ١٠١٦، ١٠١٧، ١٠١٨، ١٠١٩، ١٠٢١، ١٠٢٩، ١٠٣٣، ٣٥٨٢، ٦٠٩٣، ٦٣٤٢].

٣٥ ـ بابُ الاسْتِسْقَاءِ في الخُطْبَةِ يَوْمَ الجُمُعَةِ

٩٣٣ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنا الوَلِيدُ قالَ: حَدَّثَنا أَبُو عَمْرٍو قال: حَدَّثَني إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحةَ، عَنْ أَنَسِ بْنِ مالِكٍ قال: أَصابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ النَّبِيِّ ﷺ، فَبَينَا النَّبِيُّ ﷺ يَخطُبُ في يَوْمِ جُمُعَةٍ، قَامَ أَعْرَابِيٌّ فَقال: يَا رَسُولَ اللَّهِ، هَلَكَ المَالُ وَجاعَ العِيَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيهِ، وَمَا نَرَى في السَّماءِ قَزَعَةً، فَوَالَّذِي نَفسِي بِيَدِهِ، ما وَضَعَهَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الجِبالِ، ثُمَّ لَمْ يَنْزِل عَنْ مِنبَرِهِ حَتَّى رَأَيتُ المَطَرَ يَتَحَادَرُ عَلَى لِحيَتِهِ ﷺ، فَمُطِرْنَا يَوْمَنَا ذلِكَ، وَمِنَ الغَدِ وَبَعْدَ الغَدِ، والَّذِي يَلِيهِ، حَتَّى الجُمُعَةِ الأُخْرَى، وَقَامَ ذلِكَ الأَعْرَابِيُّ، أَوْ قالَ غَيرُهُ، فَقالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَ البِنَاءُ وَغَرِقَ المَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيهِ فَقَالَ: «اللَّهُمَّ حَوَالَينَا وَلاَ عَلَينَا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ انْفَرَجَتْ، وَصَارَتِ المَدِينَةُ مِثْلَ الجَوْبَةِ، وَسَالَ الوَادِي قَنَاةُ شَهْراً، وَلَمْ يَجِيءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالجَوْدِ.

[طرفه في: ٩٣٢].

٣٦ ـ بابُ الإِنْصَاتِ يَوْمَ الجُمُعَةِ وَالإِمامُ يَخْطُبُ

وَإِذَا قالَ لِصَاحِبِهِ: أَنْصِتْ فَقَدْ لَغَا. وَقالَ سَلمانُ عَنِ النَّبِيِّ ﷺ: «يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ».

٩٣٤ ـ حدثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قال: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «إِذَا قُلتَ لِصَاحِبِكَ يَوْمَ الجُمُعَةِ:

٩٣٢ـ قوله: هلك الكراع أي الخيل وهلك الشاء أي الغنم.

٩٣٣ـ قوله: قام وفي بعض النسخ فقام.

ـ قوله: وما نرى في السماء قزعة أي قطعة من سحاب (شارح).

ـ الجوبة الفرجة المستديرة في السحاب أي خرجنا والغيم والسحاب محيطان بأكناف المدينة.

ـ وقوله: قناة مرفوع على البدل من الوادي غير منصرف لأنه اسم لواد معين من أودية المدينة والجود بفتح الجيم المطر الغزير قاله الشارح.

[37] The certain hour, involved in Friday

935- Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" talked about Friday and said: "There is a certain hour on Friday. If a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (The Prophet) pointed out to the shortness of that time with his hands.

[38] If People were diverted away from the imam on Friday, the prayer of him and of those who remained with him would be valid

936- Jaber Ibn Abdullah "Allah be pleased with both" reported: While we were attending Friday speech and prayer with The Prophet, some camels loaded with food, arrived. The people diverted their attention towards the camels (and left the mosque), but only twelve persons remained with The Prophet. So this verse was revealed: " But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (Friday "Al'jumu'a" 11)

[39] Praying before and after the Friday prayer

937- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to perform two Rak'as before the Friday prayer and two others after it.

He also used to offer two Rak'as after the Maghrib prayer in his home, and two after the Isha prayer. He never prayed after Friday prayer till he departed (from the Mosque), and then he would pray two Rak'as at home.

[40] Allah's saying: "And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper." (Friday 10)

938- Sahl Ibn Sa'd narrated: There was a woman amongst us who had a farm in which she used to sow Silq (a kind of vegetable) on the edges of streams. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it.

The roots of the Silq substituted for meat. After finishing the Friday prayer we used to greet her and she would give us that food which we would eat with our hands. Because of that meal, we used to look forward to Friday.

أَنْصِتْ، وَالإِمامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

٣٧ ـ بابُ السَّاعةِ الَّتي في يَوْمِ الجُمُعَةِ

٩٣٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّه ﷺ ذَكَرَ يَوْمَ الجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ، لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهْوَ قائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئاً، إِلاَّ أَعْطَاهُ إِيَّاهُ»، وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[الحديث ٩٣٥ ـ طرفاه في: ٥٢٩٤، ٦٤٠٠].

٣٨ ـ بابٌ إِذا نَفَرَ النَّاسُ عَنِ الإِمامِ في صَلاةِ الجُمُعَةِ، فَصَلاةُ الإِمامِ وَمَنْ بَقِيَ جائِزَةٌ

٩٣٦ ـ حدّثنا مُعَاوِيَةُ بْنُ عَمْرٍو قالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَينٍ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ قالَ: حَدَّثَنَا جابِرُ بْنُ عَبْدِ اللَّهِ قالَ: بَينَما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَاماً، فَالتَفَتُوا إِلَيهَا حَتَّى ما بَقِيَ مَعَ النَّبِيِّ ﷺ إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَنَزَلَتْ هذهِ الآيَةُ: ﴿وَإِذَا رَأَوْا تِجارَةً أَوْ لَهْواً انْفَضُّوا إِلَيهَا وَتَرَكُوكَ قائِماً﴾ [الجمعة: ١١].

[الحديث ٩٣٦ ـ أطرافه في: ٢٠٥٨، ٢٠٦٤، ٤٨٩٩].

٣٩ ـ بابُ الصَّلاةِ بَعْدَ الجُمُعَةِ وَقَبْلَهَا

٩٣٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي: قَبْلَ الظُّهْرِ رَكْعَتَينِ، وَبَعْدَهَا رَكْعَتَينِ، وَبَعْدَ المَغْرِبِ رَكْعَتَينِ في بَيتِهِ، وَبَعْدَ العِشَاءِ رَكْعَتَينِ، وَكانَ لاَ يُصَلِّي بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَينِ.

[الحديث ٩٣٧ ـ أطرافه في: ١١٦٥، ١١٧٢، ١١٨٠].

٤٠ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَإِذَا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا في الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

٩٣٨ ـ حدّثنا سَعِيدُ ابْنُ أَبِي مَرْيَمَ قالَ: حدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ عَنْ سَهْلٍ قالَ: كَانَتْ فِينَا امرَأَةٌ تَجْعَلُ عَلَى أَرْبِعَاءَ فِي مَزْرَعَةٍ لَهَا سِلقاً، فَكانَتْ إِذَا كانَ يَوْمُ جُمُعَةٍ، تَنْزِعُ أُصُولَ السِّلقِ فَتَجْعَلُهُ في قِدْرٍ، ثُمَّ تَجْعَلُ عَلَيهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا، فَتَكُونُ أُصولُ السِّلقِ عَرْقَهُ، وَكُنَّا نَنْصَرِفُ مِنْ صَلاةِ الجُمُعَةِ فَنُسَلِّمُ عَلَيهَا، فَتُقَرِّبُ ذلِكَ الطَّعَامَ إِلَينَا فَنَلعَقُهُ، وَكُنَّا نَتَمَنَّى يَوْمَ الجُمُعَةِ لِطَعَامِهَا ذلِكَ.

٩٣٨ـ قوله: تجعل وروي تحقل بالحاء المهملة والقاف المكسورة أي تزرع وأربعاء جدول أو ساقية صغيرة تجري إلى النخل أو النهر الصغير لسقي الزرع. وقوله: العرق هو اللحم الذي على العظم أي كانت أصول السلق عوض اللحم ا هـ من الشارح.

939- Sahl narrated: (the same previous tradition, but he added: "We used neither to take a nap nor to have our meals but after the Friday prayer").

[41] Taking the afternoon nap following Friday (prayer)

940- Anas "Allah be pleased with him" narrated: We used to offer Friday prayer early and then take the afternoon nap.

941- Sahl narrated: We used to offer Friday prayer with The Prophet "Allah's blessing and peace be upon him" and then take the afternoon nap.

[الحديث ٩٣٨ ـ أطرافه في: ٩٣٩، ٩٤١، ٢٣٤٩، ٥٤٠٣، ٦٢٤٨، ٦٢٧٩].

٩٣٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قال: حَدَّثَنَا ابْنُ أَبي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ بِهذا، وَقالَ: ما كُنَّا نَقِيلُ، وَلا نَتَغَدَّى إلاَّ بَعْدَ الجُمُعَةِ.

[طرفه في: ٩٣٨].

٤١ ـ بابُ القَائِلَةِ بَعْدَ الجُمُعَةِ

٩٤٠ ـ حدّثنا مُحَمَّدُ بْنُ عُقْبَةَ الشَّيْبانِيُّ قال: حَدَّثَنا أَبُو إسْحاق الفَزارِيُّ، عَنْ حُمَيدٍ قال: سَمِعْتُ أَنَساً يَقُولُ: كُنَّا نُبَكِّرُ إِلى الجُمُعَةِ، ثُمَّ نَقِيلُ.

[طرفه في: ٩٠٥].

٩٤١ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قالَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الجُمُعَةَ، ثُمَّ تَكُونُ القَائِلَةُ.

باب ٤١ ـ قوله: باب القائلة أي القيلولة وهي الاستراحة في الظهيرة سواء كان معها نوم أم لا (شارح).

(12) The Book of Fear

[1] The fear prayer

And Allah's saying: "When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are unto you open enemies. When thou (O Messenger) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them; when they finish their prostrations, let them take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, taking all precautions, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

942- Abdullah Ibn Omar "Allah be pleased with both" narrated: I took part in a holy battle with Allah's Apostle "Allah's blessing and peace be upon him" in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle "Allah's blessing and peace be upon him" stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle "Allah's blessing and peace be upon him" and the former party bowed and performed two prostrations (Sajda). Then that party left and took the place of those who had not prayed. Allah's Apostle "Allah's blessing and peace be upon him" bowed (with the latter) and performed two prostrations (Sajda) and finished his prayer with the end salutation. Then every one of them bowed once and performed two prostrations (Sajda) individually.

[2] Praying while standing and riding

Abdullah Ibn Omar "Allah be pleased with both" narrated: (The previous tradition, but he added in this narration that The Prophet "Allah's blessing and peace be upon him" said: "If the number of the enemy is greater than the Muslims, they can pray while standing or riding individually)."

[3] Guarding one another while performing the fear prayer

944- Ibn Abbas "Allah be pleased with both" narrated: Once the Prophet "Allah's blessing and peace be upon him" led the fear prayer and the people

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢ ـ كِتَابُ الخَوْفِ

١ ـ بابُ صَلاةِ الخَوْفِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا ضَرَبْتُمْ في الأَرْضِ فَلَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفتُمْ أَنْ يَفتِنَكُمُ الَّذينَ كَفَرُوا إِنَّ الكَافِرينَ كانُوا لَكُمْ عَدُوّاً مُبِيناً * وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيكُمْ مَيلَةً وَاحِدَةً وَلا جُنَاحَ عَلَيكُمْ إِنْ كانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلكافِرِينَ عَذَاباً مُهِيناً﴾ [النساء: ١٠١ ـ ١٠٢].

٩٤٢ ـ حدّثنا أَبو اليَمانِ قال: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ، قال: سَأَلتُهُ: هل صَلَّى النَّبيُّ ﷺ، يَعْنِي صَلاةَ الخَوْفِ؟ قال: أَخبَرَني سالِمٌ: أَنَّ عَبدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ، فَوَازَينا العَدُوَّ، فَصَافَفنا لَهُمْ، فَقامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَنا، فَقامَتْ طائِفَةٌ مَعَهُ تُصَلِّي وَأَقْبَلَتْ طائِفَةٌ عَلى العَدُوِّ، وَرَكَعَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَينِ، ثُمَّ انْصَرَفُوا مَكانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجاؤُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَينِ، ثُمَّ سَلَّمَ، فَقامَ كُلُّ واحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَينِ. [الحديث ٩٤٢ ـ أطرافه في: ٩٤٣، ٤١٣٢، ٤١٣٣، ٤٥٣٥].

٢ ـ بابُ صَلاةِ الخَوْفِ رِجالاً وَرُكْباناً

راجِلٌ: قائِمٌ.

٩٤٣ ـ حدّثنا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ القُرَشِيُّ قال: حَدَّثَني أَبي قال: حَدَّثَنا ابْنُ جُرَيجٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: نَحْواً مِنْ قَوْلِ مُجاهِدٍ: إِذا اخْتَلَطُوا قِياماً. وَزادَ ابْنُ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «وَإِنْ كانُوا أَكْثَرَ مِنْ ذلِكَ، فَلْيُصَلُّوا قِياماً وَرُكْباناً».

[طرفه في: ٩٤٢].

٣ ـ بابٌ يَحْرُسُ بَعْضُهُمْ بَعْضاً في صَلاةِ الخَوْفِ

٩٤٤ ـ حدّثنا حَيْوَةُ بْنُ شُرَيحٍ قال: حَدَّثَنا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيدِيِّ، عَنِ الزُّهرِيِّ،

stood behind him. He magnified Allah and the people did the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second rak'a and those who had prayed the first rak'a left and guarded their brothers.

The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

[4] Performing the prayer when attacking the fortresses and facing the enemy

945- Jaber Ibn Abdullah "Allah be pleased with both" reported: On The Day of The Trench, Omar Ibn Al'khattab went to the Prophet "Allah's blessing and peace be upon him", cursing the disbelievers of Quraish.

He said to The Prophet: "O Allah's Apostle! By Allah, I could not pray (the Asr) till the sun had set." The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I have not yet pray it." The Prophet then went to Buthan. He performed ablution and offered the Asr prayer after the sun had set, followed by the Maghrib prayer.

[5] Praying as riding, if necessary, and by signs

946- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to us after returning from the invasion of The Trench: "None of you should pray The Asr except in Banu'quraidha." Some people were caught by The Asr time on their way to Banu'quraidha.

They were different in praying it. Some of them insisted on the necessity of waiting and praying it in Banu'quraidha, to comply with The Messenger of Allah's orders. But, others went on praying it as riding, depending on the fact that he, (The Prophet "Allah's blessing and peace be upon him") did not mean that. They complained to The Messenger of Allah "Allah's blessing and peace be upon him", who, in return, did not blame any of them.

عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَامَ النَّبِيُّ ﷺ وَقَامَ النَّاسُ مَعَهُ، فَكَبَّرَ وَكَبَّرُوا مَعَهُ، وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ، ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ قَامَ لِلثَّانِيَةِ، فَقَامَ الَّذِينَ سَجَدُوا وَحَرَسُوا إِخْوَانَهُمْ، وَأَتَتِ الطَّائِفَةُ الأُخْرَى، فَرَكَعُوا وَسَجَدُوا مَعَهُ، وَالنَّاسُ كُلُّهُمْ فِي صَلاَةٍ، وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضاً.

٤ ـ بابُ الصَّلاةِ عِنْدَ مُنَاهَضَةِ الحُصُونِ وَلِقَاءِ العَدُوِّ

وَقَالَ الأَوْزَاعِيُّ: إِنْ كَانَ تَهَيَّأَ الفَتْحُ، وَلَمْ يَقْدِرُوا عَلَى الصَّلاَةِ، صَلَّوْا إِيمَاءً كُلُّ امْرِئٍ لِنَفْسِهِ، فَإِنْ لَمْ يَقْدِرُوا عَلَى الإِيمَاءِ أَخَّرُوا الصَّلاَةَ، حَتَّى يَنْكَشِفَ القِتَالُ أَوْ يَأْمَنُوا، فَيُصَلُّوا رَكْعَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَيْنِ، لا يُجْزِئُهُمُ التَّكْبِيرُ وَيُؤَخِّرُوهَا حَتَّى يَأْمَنُوا، وَبِهِ قَالَ مَكْحُولٌ. وَقَالَ أَنَسٌ: حَضَرْتُ عِنْدَ مُنَاهَضَةِ حِصْنِ تُسْتَرَ عِنْدَ إِضَاءَةِ الفَجْرِ، وَاشْتَدَّ اشْتِعَالُ القِتَالِ، فَلَمْ يَقْدِرُوا عَلَى الصَّلاَةِ، فَلَمْ نُصَلِّ إِلاَّ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَصَلَّيْنَاهَا وَنَحْنُ مَعَ أَبِي مُوسَى فَفُتِحَ لَنَا، وَقَالَ أَنَسٌ: وَمَا يَسُرُّنِي بِتِلْكَ الصَّلاَةِ الدُّنْيَا وَمَا فِيهَا.

٩٤٥ ـ حدّثنا يَحْيى قال: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ عُمَرُ يَوْمَ الخَنْدَقِ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ: يَا رَسُولَ اللَّهِ، مَا صَلَّيْتُ العَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ، فَقَالَ النَّبِيُّ ﷺ: «وَأَنَا وَاللَّهِ مَا صَلَّيْتُهَا بَعْدُ». قَالَ: فَنَزَلَ إِلَى بُطْحَانَ، فَتَوَضَّأَ وَصَلَّى العَصْرَ بَعْدَمَا غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى المَغْرِبَ بَعْدَهَا. [طرفه في: ٥٩٦].

٥ ـ بابُ صَلاةِ الطَّالِبِ وَالمَطْلُوبِ، رَاكِباً وَإِيمَاءً

وَقَالَ الوَلِيدُ: ذَكَرْتُ لِلأَوْزَاعِيِّ صَلاَةَ شُرَحْبِيلَ بْنِ السِّمْطِ وَأَصْحَابِهِ عَلَى ظَهْرِ الدَّابَّةِ، فَقَالَ: كَذَلِكَ الأَمْرُ عِنْدَنَا إِذَا تُخُوِّفَ الفَوْتُ. وَاحْتَجَّ الوَلِيدُ بِقَوْلِ النَّبِيِّ ﷺ: «لاَ يُصَلِّيَنَّ أَحَدٌ العَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ».

٩٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ لَنَا لَمَّا رَجَعَ مِنَ الأَحْزَابِ: «لاَ يُصَلِّيَنَّ أَحَدٌ العَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ». فَأَدْرَكَ بَعْضَهُمُ العَصْرُ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرَدْ مِنَّا ذَلِكَ، فَذُكِرَ لِلنَّبِيِّ ﷺ، فَلَمْ يُعَنِّفْ وَاحِداً مِنْهُمْ.

[الحديث ٩٤٦ ـ طرفه في: ٤١١٩].

٦ ـ بابُ التَّبْكِيرِ وَالغَلَسِ بِالصُّبْحِ، وَالصَّلاَةِ عِنْدَ الإِغَارَةِ وَالحَرْبِ

باب ٤ ـ قوله: عند مناهضة الحصون أي مكان فتحها وغلبة الظنّ على القدرة عليها (شارح).

٩٤٦ـ قوله: لم يرد بالبناء للمفعول أو للفاعل والمعنى أن المراد من قوله لا يصلين أحد لازمه وهو الاستعجال في الذهاب لبني قريظة لا حقيقة ترك الصلاة كأنه قال: صلوا في بني قريظة إلاّ أن يدرككم وقتها قبل أن تصلوا إليها فجمعوا بين دليلي وجوب الصلاة ووجوب الإسراع فصلوا ركباناً (شارح).

[6] Performing the morning prayer early when it was still dark; and praying while attacking and fighting with the enemy

947- Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." They (people of Khaibar) came out for their jobs and some of them said: "Mohammad and the army (have come)." The Messenger of Allah conquered Khaibar, killed its fighters, took the captives, and the booty was collected. Safiyya (Bint Huyayi) was given first to Dihya. Then it was given to The Messenger of Allah, who manumitted and married her. Her dowry was her manumission.

٩٤٧ ـ حدّثنا مُسَدَّدٌ قال: حَدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزيزِ بْنِ صُهَيبٍ، وَثَابِتٍ البُنَانِيِّ، عَنْ أَنَسِ بْنِ مالكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الصُّبْحَ بِغَلَس، ثُمَّ رَكِبَ فَقَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ فِي السِّكَكِ وَيَقُولُونَ: مُحَمَّدٌ وَالخَمِيسُ. قَالَ: وَالخَمِيسُ: الجَيْشُ، فَظَهَرَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَقَتَلَ المُقَاتِلَةَ وَسَبَى الذَّرَارِيَّ، فَصَارَتْ صَفِيَّةُ لِدِحْيَةَ الكَلْبِيِّ، وَصَارَتْ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ تَزَوَّجَهَا، وَجَعَلَ صَدَاقَهَا عِتْقَهَا، فَقَالَ عَبْدُ العَزِيزِ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ، أَنْتَ سَأَلْتَ أَنَساً ما أَمْهَرَهَا؟ قَالَ: أَمْهَرَهَا نَفْسَهَا، فَتَبَسَّمَ.

[طرفه في: ٣٧١].

٩٤٧ـ السكك: جمع سكة أي في أزقة خيبر (شارح).

(13) The Book of The Two Feasts

[1] The two (Muslim) feasts, and one's being good looking in them

948- Ibn Omar "Allah be pleased with both" narrated that Omar had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Omar Ibn Al'khattab. On that Omar said: "O Allah's Apostle! You said to me that this cloak is worn by a person who will have no share (reward) in the Hereafter, though you have given me this cloak." Allah's Apostle "Allah's blessing and peace be upon him" replied: "(I have given it to you) to sell it or use (its price) in fulfilling your needs."

[2] What is lawful of singing and playing with shields and spears on the day of feast

949- A'isha "Allah be pleased with her" narrated: Allah's Apostle" Allah's blessing and peace be upon him" came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, Khazraj and Aws, before Islam). The Prophet "Allah's blessing and peace be upon him" lay down and turned his face to the other side. Then Abu'bakr came and spoke to me harshly saying: "Musical instruments of Satan are near The Prophet "Allah's blessing and peace be upon him"?" Allah's Apostle" Allah's blessing and peace be upon him" turned his face towards him and said: "Leave them." When Abu'bakr became inattentive, I signalled to those girls to go out and they left.

950- A'isha "Allah be pleased with her" narrated, resuming the previous tradition: "It was the day of feast, and the Black people were playing with shields and spears; so either I requested the Prophet "Allah's blessing and peace be upon him" or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet "Allah's blessing and peace be upon him" made me stand behind him and my cheek was touching his cheek while he was saying: "Carry on! O Banu'arfida," till I got tired. The Prophet "Allah's blessing and peace be upon him" asked me: "Are you satisfied?" I replied in the affirmative and he told me to leave.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٣ ـ كِتَابُ العِيدَين

١ ـ بابٌ في العِيدَينِ وَالتَّجمُّلِ فِيهِ

٩٤٨ ـ حدثنا أَبو اليمانِ قالَ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهرِي قالَ أَخبَرَنِي سَالِمُ بْنُ عَبدِ اللهِ: أنَّ عَبدَ اللهِ بنَ عُمرَ قال: أخذَ عُمرُ جُبَّةً مِن إستَبرَقٍ تُباعُ في السُّوقِ، فَأَخَذَهَا فَأَتى رَسُولَ اللهِ ﷺ فَقَالَ: يا رَسُولَ اللهِ، ابتَغْ هذهِ تجمَّل بها لِلعِيدِ والوُفُودِ، فقالَ لَهُ رَسُولُ اللهِ ﷺ: «إنَّما هذهِ لِبَاسُ مَن لا خَلاقَ لَهُ»، فَلَبِثَ عُمَرُ مَا شاءَ اللهُ أَن يَلبَثَ، ثُمَّ أَرْسَلَ إِلَيهِ رَسُولُ اللهِ ﷺ بِجُبَّةِ دِيباجٍ، فَأَقْبَلَ بِهَا عُمَرُ، فَأَتَى بِهَا رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّكَ قُلتَ: «إِنَّمَا هذهِ لِبَاسُ مَن لا خَلاقَ لَه»! وَأَرسَلتَ إِليَّ بِهذهِ الجُبَّةِ! فقالَ لَهُ رَسُولُ اللهِ ﷺ: «تَبِيعُهَا، أَو تُصِيبُ بِهَا حاجَتَكَ». [طرفه في: ٨٨٦].

٢ ـ بابُ الحِرَابِ وَالدَّرَقِ يَومَ العِيدِ

٩٤٩ ـ حدثنا أَحْمَدُ قالَ: حَدَّثَنَا ابنُ وَهبٍ قالَ: أَخبَرَنَا عَمرٌو: أَنَّ مُحَمَّدَ بنَ عَبدِ الرَّحْمٰنِ الأَسَدِيَّ حَدَّثَهُ، عَنْ عُروَةَ، عَنْ عائِشَةَ قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِندِي جارِيَتَانِ، تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضطَجَعَ عَلَى الفِرَاشِ وَحَوَّلَ وَجهَهُ، وَدَخَلَ أَبُو بَكْرٍ فَانتَهَرَنِي، وَقالَ: مِزْمَارَةُ الشَّيطَانِ عِندَ النَّبِيِّ ﷺ! فَأَقبَلَ عَلَيهِ رَسُولُ اللَّهِ ﷺ فَقالَ: «دَعْهُمَا». فَلَمَّا غَفَلَ غَمَزتُهُمَا فَخَرَجَتَا.

[الحديث ٩٤٩ ـ أطرافه في: ٩٥٢، ٩٨٧، ٢٩٠٧، ٣٥٣٠، ٣٩٣١].

٩٥٠ ـ وكانَ يومَ عِيدٍ، يَلعَبُ السُّودانُ بِالدَّرَقِ والحِرَابِ، فَإِمَّا سَأَلتُ النَّبِيَّ ﷺ، وَإِمَّا قالَ: «تَشتَهِينَ تَنظُرِينَ»؟ فَقُلتُ: نَعَم، فَأَقامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُم يا بَنِي أَرْفِدَةَ». حَتَّى إذا مَلِلتُ، قالَ: «حَسْبُكِ»؟ قُلتُ: نَعَم، قالَ: «فاذهَبِي».

[طرفه في: ٤٥٤]

٩٤٨ـ قوله: «وتصيب بها» أي بثمنها وللكشميهني أو تصيب (شارح).

باب ٢ ـ قوله: الحراب جمع حربة وهي الآلة دون الرمح والدرق جمع درقة وهي الترس الصغير.

٩٤٩ـ قوله: (بعاث) بالصرف وعدمه وهو اسم حصن وقع الحرب عنده بين الأوس والخزرج قبل الهجرة بثلاث سنين

[3] The tradition followed by Muslims in their feast

951- Al'barra "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" delivering a sermon (on the day of feast) in which he said: "The first thing to be done on this day (first day of Sacrifice Feast) is to pray. After returning from the prayer we slaughter our sacrifices (in the name of Allah). Whoever does so, will have acted according to our Sunna (traditions)."

952- A'isha "Allah be pleased with her" narrated: Abu'bakr came to my home while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Bu'ath. They were not (professional) singers. Abu'bakr said protestingly: "Musical instruments of Satan are in the home of Allah's Apostle!" It happened on the Feast day and Allah's Apostle said: "O Abu'bakr! Every nation has its feast; and this is our feast."

[4] Eating before getting out for prayer on the day of breaking fast Feast

953- Anas Ibn Malik "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" never proceeded (for the prayer) on the Day of The Breaking fast Feast (Id Al'fitr) before eating some dates. Anas also narrated: The Prophet "Allah's blessing and peace be upon him" used to eat odd number of dates.

[5] Eating on The Day of Slaughtering

954- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his sacrifice) before the prayer, should slaughter again." A man stood up and said: "This is the day on which one has desire for meat." He mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added: "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet allowed for him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

955- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "Whoever offers the prayer like us and slaughters like us then his sacrifice will be accepted by Allah. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice." Abu'burda Ibn Niyar, the uncle of Al'barra said: "O Allah's Apostle! I have

٣ ـ بابُ سُنَّةِ العِيدَيْنِ لأَهْلِ الإِسْلامِ

٩٥١ ـ حدّثنا حَجَّاجٌ قال: حَدَّثَنا شُعْبَةُ قال: أَخْبَرَني زُبَيْدٌ قال: سَمِعْتُ الشَّعْبِيَّ، عَنِ البَراءِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ، فقالَ: «إِنَّ أَوَّلَ ما نَبْدأُ مِن يومِنا هذا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ، فَقَدْ أَصابَ سُنَّتَنا».

[الحديث ٩٥١ أطرافه في: ٩٥٥، ٩٦٥، ٩٦٨، ٩٧٦، ٩٨٣، ٥٥٤٥، ٥٥٥٦، ٥٥٥٧، ٥٥٦٠، ٥٥٦٣، ٦٦٧٣].

٩٥٢ ـ حدّثنا عُبَيْدُ بْنُ إِسْماعِيلَ قالَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: دَخَلَ أَبُو بَكْرٍ، وَعِنْدي جارِيَتانِ مِنْ جَوارِي الأَنْصارِ، تُغَنِّيانِ بِما تَقاوَلَتِ الأَنْصارُ يَوْمَ بُعاثَ، قالَتْ: وَلَيْسَتا بِمُغَنِّيَتَيْنِ، فَقالَ أَبُو بَكْرٍ: أَمَزامِيرُ الشَّيْطانِ في بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذلِكَ في يَوْمِ عِيدٍ، فَقالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبا بَكْرٍ، إِنَّ لِكلِّ قَوْمٍ عِيداً، وَهذا عِيدُنا».

[طرفه في: ٩٤٩].

٤ ـ بابُ الأَكْلِ يَوْمَ الفِطْرِ قَبْلَ الخُرُوجِ

٩٥٣ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنا سَعِيدُ بْنُ سُلَيْمانَ قالَ: حَدَّثَنا هُشَيْمٌ قالَ: أَخْبَرَنا عُبَيْدُ اللَّهِ بْنُ أَبي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ قالَ: كانَ رَسُولُ اللَّهِ ﷺ لا يَغْدُو يَوْمَ الفِطْرِ حَتَّى يَأْكُلَ تَمَراتٍ. وَقالَ مُرَجَّأُ بْنُ رَجاءٍ: حَدَّثَني عُبَيْدُ اللَّهِ قالَ: حَدَّثَني أَنَسٌ، عَنِ النَّبِيِّ ﷺ، وَيَأْكُلُهُنَّ وِتْراً.

٥ ـ بابُ الأَكْلِ يَوْمَ النَّحْرِ

٩٥٤ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: هذا يَوْمٌ يُشْتَهى فِيهِ اللَّحْمُ، وَذَكَرَ مِنْ جِيرانِهِ، فَكأَنَّ النَّبِيَّ ﷺ صَدَّقَهُ، قالَ: وَعِنْدي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فَلا أَدْري: أَبَلَغَتِ الرُّخْصَةُ مَنْ سِواهُ أَمْ لا.

[الحديث ٩٥٤ ـ أطرافه في: ٩٨٤، ٥٥٤٦، ٥٥٤٩، ٥٥٦١].

٩٥٥ ـ حدّثنا عُثْمانُ قالَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ البَراءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُما، قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ الأَضْحى بَعْدَ الصَّلاةِ، فَقالَ: «مَنْ صَلَّى صَلاتَنا،

٩٥١ـ قوله: «ثم نرجع» بالنصب عطفاً على نصلي بالرفع خبر مبتدأ محذوف أي نحن نرجع (شارح).

٩٥٤ـ قوله: وذكر من جيرانه يعني فقراً وحاجة وقوله صدقه يعني فيما قال عن جيرانه ا هـ.

ـ قوله: وعندي جذعة أي من المعز وهي التي طعنت في الثانية قاله الشارح.

٩٥٥ـ قوله: (العناق) بفتح العين أنثى ولد المعز.

slaughtered my sheep before the Feast prayer and I thought today as a day of eating and drinking, and I liked my sheep to be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for the prayer." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu'burda) said: "O Allah's Apostle! I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you."

[6] Going to the place of prayer

956- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to proceed to the place of prayer on the days of the Breaking fast and The Sacrifice Feasts. The first thing to begin with was the prayer and after that he would stand in front of the people who would keep sitting in their rows. Then he would preach them, advise them and give them orders (as implied in The speech). After that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Al'ad'ha or Al'fitr Feast.

When we reached the place of prayer, there was a pulpit made by Kathir Ibn As'salt. Marwan wanted to get up on that pulpit before the prayer. I took hold of his clothes but he pulled them, ascended the pulpit and delivered the sermon before the prayer. I said to him: "By Allah, you have changed (The Prophet's tradition)." He replied: "O Abu'sa'eed! That which you know has gone." I said: "By Allah! What I know is better than what I do not know." Marwan said: "People do not sit to listen to our speech after the prayer, so I delivered it before the prayer."

[7] Walking and riding to the prayer on the day of the feast with (no need for) Adhan or call for prayer establishment

957- Ibn Omar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" on the days of Al'ad'ha and Al'fitr used to pray and then deliver the sermon after the prayer.

958- Jaber Ibn Abdullah narrated: The Prophet "Allah's blessing and peace be upon him" came out on the day of breaking the fast (Al'fitr); and he started with the prayer before (delivering) the sermon.

959- Ibn Abbas "Allah be pleased with both" was reported to have sent to Ibn Az'zubair, asserting that during the lifetime of The Messenger of Allah there was no Adhan for the prayer on the day of Al'fitr. (On the other hand), the sermon used to be delivered after the prayer.

960- Both of Ibn Abbas and Jaber "Allah be pleased with them" told that there had been no Adhan for the prayer either on the day of breaking the fast (Al'fitr) or on the day of Sacrifice (Al'ad'ha).

961- Jaber Ibn Abdullah "Allah be pleased with both" told: The Prophet stood and started with the prayer. Then he delivered the speech. Having

وَنسك نُسُكَنا، فَقَدْ أَصابَ النُسُكَ، وَمَنْ نَسَكَ قَبلَ الصَّلاةِ، فَإِنَّهُ قَبلَ الصَّلاةِ وَلاَ نُسكَ لَهُ». فَقالَ أَبو بُرْدَة بْنُ نِيارٍ، خالُ البَراءِ: يا رَسُولَ اللَّهِ، فَإِنِّي نَسَكْتُ شاتِي قَبلَ الصَّلاةِ، وَعَرفتُ أَنَّ اليَوْمَ يَوْمُ أَكلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكونَ شاتِي أَوَّلَ ما يُذْبَحُ في بَيتِي، فَذَبَحْتُ شاتِي وَتَغَدَّيتُ قَبلَ أَنْ آتِيَ الصَّلاةَ، قالَ: «شاتُكَ شاةُ لَحمٍ». قالَ: يا رَسُولَ اللَّهِ فَإِنَّ عِندَنا عَناقاً لَنا جَذَعَةً، هِيَ أَحَبُّ إِلَيَّ مِن شاتَين: أَفَتَجزِي عَنِّي؟ قالَ: «نَعَم، وَلَنْ تَجزِيَ عَن أَحدٍ بَعدَكَ».

[طرفه في: ٩٥١].

٦ ـ بابُ الخُرُوجِ إِلَى المُصَلَّى بِغَيرِ مِنْبَرٍ

٩٥٦ ـ حدثنا سَعِيدُ بنُ أَبِي مَرْيَمَ قالَ: حَدَّثَنا مُحَمَّدُ بنُ جَعفَرٍ قالَ: أَخْبَرَنِي زَيدٌ، عَن عِياضِ بنِ عَبدِ اللَّهِ بنِ أَبِي سَرحٍ، عَن أَبِي سَعِيدٍ الخُدرِيِّ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَخرُجُ يَوْمَ الفِطرِ وَالأَضحَى إِلَى المُصَلَّى، فَأَوَّلُ شَيءٍ يَبدَأُ بِهِ الصَّلاةُ، ثُمَّ يَنصَرِفُ، فَيَقُومُ مُقابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ، فَإِنْ كانَ يُرِيدُ أَنْ يَقطَعَ بَعثاً قَطَعَهُ، أَوْ يَأْمُرَ بِشَيءٍ أَمَرَ بِهِ، ثُمَّ يَنصَرِفُ. قالَ أَبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوانَ، وَهوَ أَمِيرُ المَدِينَةِ، في أَضحًى أَوْ فِطرٍ، فَلَمَّا أَتَينا المُصَلَّى، إِذا مِنبَرٌ بَناهُ كَثِيرُ بْنُ الصَّلتِ، فَإِذا مَروانُ يُرِيدُ أَنْ يَرتَقِيَهُ قَبلَ أَنْ يُصَلِّيَ، فَجَبَذْتُ بِثَوبِهِ، فَجَبَذَنِي، فَارتَفَعَ فَخَطَبَ قَبلَ الصَّلاةِ، فَقُلتُ لَهُ: غَيَّرْتُم وَاللَّهِ، فَقالَ: أَبا سَعِيدٍ، قَدْ ذَهَبَ ما تَعلَمُ، فَقُلتُ: ما أَعلَمُ وَاللَّهِ خَيرٌ مِمَّا لاَ أَعلَمُ، فَقالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجلِسُونَ لَنا بَعدَ الصَّلاةِ، فَجَعَلتُها قَبلَ الصَّلاةِ.

٧ ـ بابُ المَشْيِ وَالرُّكُوبِ إِلَى العِيدِ بِغَيرِ أَذانٍ وَلاَ إِقامَةٍ

٩٥٧ ـ حدثنا إِبراهِيمُ بنُ المُنذِرِ قالَ: حَدَّثَنا أَنَسٌ، عَن عُبَيدِ اللَّهِ، عَن نافِعٍ، عَن عَبدِ اللَّهِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي في الأَضحَى وَالفِطرِ، ثُمَّ يَخطُبُ بَعدَ الصَّلاةِ.

[الحديث ٩٥٧ ـ طرفه في: ٩٦٣].

٩٥٨ ـ حدثنا إِبراهِيمُ بنُ مُوسى قالَ: أَخبَرَنا هِشامٌ: أَنَّ ابنَ جُرَيجٍ أَخبَرَهُمْ قالَ: أَخبَرَنِي عَطاءٌ، عَن جابِرِ بنِ عَبدِ اللَّهِ قالَ: سَمِعتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطرِ، فَبَدَأَ بِالصَّلاةِ قَبلَ الخُطبَةِ.

[الحديث ٩٥٨ ـ طرفاه في: ٩٦١، ٩٧٨].

٩٥٩ ـ قالَ: وَأَخبَرَنِي عَطاءٌ: أَنَّ ابنَ عَبَّاسٍ أَرسَلَ إِلَى ابنِ الزُّبَيرِ، في أَوَّلِ ما بُويِعَ لَهُ: إِنَّهُ لَمْ يَكُن يُؤَذَّنُ بِالصَّلاةِ يَومَ الفِطرِ، إِنَّما الخُطبَةُ بَعدَ الصَّلاةِ.

٩٦٠ ـ وَأَخبَرَنِي عَطاءٌ، عَنِ ابنِ عَبَّاسٍ، وَعَن جابِرِ بنِ عَبدِ اللَّهِ قالاَ: لَمْ يَكُنْ يُؤَذَّنُ يَومَ الفِطرِ وَلاَ يَومَ الأَضحَى.

٩٦١ ـ وَعَن جابِرِ بنِ عَبدِ اللَّهِ قالَ: سَمِعتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قامَ فَبَدَأَ بِالصَّلاةِ، ثُمَّ

finished, The Prophet “Allah’s blessing and peace be upon him” went to the women and preached to them, while he was leaning on Bilal’s hand. Bilal was spreading his garment in which the women were putting alms. I (Ibn Juraij) said to Ata (Both are sub-narrators): "Do you think it incumbenvvvvt upon an Imam to go to the women and preach to them after finishing the prayer and sermon?" Ata said: "No doubt it is incumbent on Imams to do so, and why should they not do so?"

[8] Addressing the speech of the feast after the prayer

962- Ibn Abbas "Allah be pleased with both" narrated: I witnessed the feast with The Prophet "Allah's blessing and peace be upon him", Abu'bakr, Omar, and Othman. All of them used to address the speech after the prayer.

963- Ibn Omar “Allah be pleased with both” told: The Messenger of Allah “Allah’s blessing and peace be upon him”, Abu’bakr, Omar and Othman used to perform the prayer on the feast before delivering the sermon.

964- Ibn Abbas “Allah be pleased with both” told: The Prophet offered a two rak’a-prayer on the Day of Al’fitr; and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to give in charity; and so they started giving their earrings and necklaces (in charity).

965- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "The first thing to begin with is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our sunna. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice, but only mutton for his family." A man from The Ansar called Abu'burda Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer. I have a young she-goat, which is dearer to me than two sheep. (Will that be sufficient as a sacrifice on my behalf)? "The Prophet "Allah's blessing and peace be upon him" said: "It will be sufficient for you but not for anyone else after you."

[9] It is hateful to take arms on the day of The Feast or within The sanctuary

966- Sa’eed Ibn Jubair narrated: I was with Ibn Omar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle. I got down and pulled his foot out.

That happened in Mina. Al’hajjaj learnt the news and came to visit him. He said: "Unfortunately! If we could only know the man who wounded

خَطَبَ النَّاسَ بَعْدُ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ، فَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ ثَوْبَهُ، يُلْقِي فِيهِ النِّسَاءُ صَدَقَةً. قُلْتُ لِعَطَاءٍ: أَتَرَى حَقًّا عَلَى الإِمَامِ الآنَ أَنْ يَأْتِيَ النِّسَاءَ فَيُذَكِّرَهُنَّ حِينَ يَفْرُغُ؟ قَالَ: إِنَّ ذَلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ أَنْ لَا يَفْعَلُوا.

٨ ـ بابُ الخُطْبَةِ بَعْدَ العِيدِ

٩٦٢ ـ حدثنا أبو عاصِمٍ قال: أخبرنا ابنُ جُرَيجٍ قال: أخبرني الحسَنُ بنُ مُسلِمٍ عن طاوسٍ، عن ابنِ عبَّاسٍ قال: شَهِدْتُ العِيدَ معَ رسولِ اللَّهِ ﷺ وأبي بكرٍ وعُمَرَ وعُثمانَ رَضِيَ اللَّهُ عَنهُمْ، فَكُلُّهُمْ كانُوا يُصَلُّونَ قَبْلَ الخُطْبَةِ.

[طرفه في: ٩٨].

٩٦٣ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، يُصَلُّونَ العِيدَيْنِ قَبْلَ الخُطْبَةِ.

[طرفه في: ٩٥٨].

٩٦٤ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ قال: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صلى يوم الفِطرِ رَكعتينِ، لم يُصَلِّ قبلَها ولا بعدَها، ثم أتى النِّساءَ ومعهُ بلالٌ، فأمرَهُنَّ بالصَّدقةِ، فجعلنَ يُلقِينَ، تُلقِي المرأةُ خُرْصَها وسِخابَها.

[طرفه في: ٩٨].

٩٦٥ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا شُعْبَةُ قالَ: حَدَّثَنا زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ أَوَّلَ ما نَبْدَأُ في يَوْمِنا هذا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذلِكَ فَقَدْ أَصابَ سُنَّتَنا، وَمَنْ نَحَرَ قَبْلَ الصَّلاةِ، فَإِنَّما هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ، لَيسَ مِنَ النُّسُكِ في شَيءٍ». فَقالَ رَجُلٌ مِنَ الأَنْصارِ، يُقالُ لَهُ أَبو بُرْدَةَ بْنُ نِيارٍ: يا رَسُولَ اللَّهِ، ذَبَحْتُ، وَعِنْدِي جَذَعَةٌ خَيرٌ مِن مُسِنَّةٍ، فَقالَ: «اجْعَلْهُ مَكانَهُ، وَلَنْ تُوفِيَ، أَوْ تَجْزِيَ، عَنْ أَحَدٍ بَعْدَكَ».

[طرفه في: ٩٥١].

٩ ـ بابُ ما يُكْرَهُ مِنْ حَمْلِ السِّلاحِ في العِيدِ والحَرَمِ

وقالَ الحَسَنُ: نُهُوا أَنْ يَحْمِلُوا السِّلاحَ يومَ عِيدٍ إِلَّا أَنْ يَخافُوا عَدُوّاً.

٩٦٦ ـ حدثنا زَكَرِيَّاءُ بْنُ يَحْيى، أَبُو السُّكَيْنِ قالَ: حَدَّثَنا المُحارِبِيُّ قالَ: حَدَّثَنا مُحَمَّدُ ابْنُ سُوقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ: كُنْتُ مَعَ ابْنِ عُمَرَ، حِينَ أَصابَهُ سِنانُ الرُّمْحِ في أَخْمَصِ قَدَمِهِ، فَلَزِقَتْ قَدَمُهُ بِالرِّكابِ، فَنَزَلْتُ فَنَزَعْتُها، وَذلِكَ بِمِنًى فَبَلَغَ الحَجّاجَ، فَجَعَلَ يَعُودُهُ، فَقالَ

٩٦٤ـ قوله: خرصها بضم الخاء المعجمة وقد تكسر أي حلقتها الصغيرة التي تعلق بالأذن وسخابها: بكسر السين خيط من خرز أو قلادة من طيب ذكره الشارح.

you!" Ibn Omar said: "You are the one who wounded me." Al'hajjaj said: "How is that?" Ibn Omar said: "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the sanctuary even though it was not permitted before."

967- Sa'eed Ibn Amr Ibn Sa'eed Ibn Al'ass reported: Al'hajjaj went to Ibn Omar while I was present there. Al'hajjaj asked Ibn Omar: "How are you?" Ibn Omar replied: "I am well." Al'hajjaj asked: "Who wounded you?" Ibn Omar replied: "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al'hajjaj)."

[10] Leaving for the prayer early on the day of The Feast

968- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "The first thing to begin with is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our sunna. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice, but only mutton for his family." A man from The Ansar called Abu'burda Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer.

I have a young she-goat, which is dearer to me than two sheep. (Will that be sufficient as a sacrifice on my behalf)? "The Prophet "Allah's blessing and peace be upon him" said: "It will be sufficient for you but not for anyone else after you."

[11] The virtue of (good) deeds on the days of Sunning (Tashriq)

969- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are no good deeds, preferably better than those done on these (first ten days of Dhul'hijja)."

Then some companions of The Prophet "Allah's blessing and peace be upon him" said: "Not even Jihad?"

He replied: "Not even Jihad, except that of a man who gets out, endangering himself and his property (in Allah's cause) and does not return with any of those things."

الحَجَّاجُ : لَوْ نَعْلَمُ مَنْ أَصَابَكَ؟ فَقَالَ ابْنُ عُمَرَ: أَنْتَ أَصَبْتَنِي، قالَ: وَكَيفَ؟ قالَ: حَمَلتَ السِّلاَحَ فِي يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وَأَدْخَلتَ السِّلاَحَ الحَرَمَ، وَلَمْ يَكُنِ السِّلاَحُ يُدْخَلُ الحَرَمَ.

[الحديث ٩٦٦ ـ طرفه في: ٩٦٧].

٩٦٧ ـ حدثنا أَحْمَدُ بْنُ يَعْقُوبَ قال: حَدَّثَنِي إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ العَاصِ، عَنْ أَبِيهِ قالَ: دَخَلَ الحَجَّاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ، فَقَالَ كَيفَ هُوَ؟ فَقَالَ: صَالِحٌ، فَقَالَ: مَنْ أَصَابَكَ؟ قالَ أَصَابَنِي مَنْ أَمَرَ بِحَمْلِ السِّلاَحِ، فِي يَوْمٍ لاَ يَحِلُّ فِيهِ حَمْلُهُ، يَعْنِي الحَجَّاجَ. [طرفه في: ٩٦٦].

١٠ ـ بابُ التَّبْكِيرِ إِلَى العِيدِ

وقال عَبْدُ اللَّهِ بْنُ بُسْرٍ: إِنْ كُنَّا فَرَغْنَا في هذهِ السَّاعَةِ، وَذلِكَ حِينَ التَّسْبِيحِ.

٩٦٨ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ قال: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ قال: «إِنَّ أَوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنَا هذا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّمَا هُوَ لَحْمٌ عَجَّلَهُ لأَهْلِهِ، لَيسَ مِنَ النُّسُكِ في شَيءٍ». فَقَامَ خالِي أَبُو بُرْدَةَ بْنُ نِيَارٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ، وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ، قالَ: «اجْعَلهَا مَكَانَهَا، أَوْ قالَ: اذْبَحْهَا، وَلَنْ تَجْزِيَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ». [طرفه في: ٩٥١].

١١ ـ بابُ فَضْلِ العَمَلِ في أَيَّامِ التَّشْرِيقِ

وَقالَ ابْنُ عَبَّاسٍ: وَاذْكُرُوا اللَّهَ في أَيَّامٍ مَعْلُوماتٍ: أَيَّامُ العَشْرِ، وَالأَيَّامُ المَعْدُودَاتُ: أَيَّامُ التَّشْرِيقِ. وَكانَ ابْنُ عُمَرَ، وَأَبُو هُرَيرَةَ يَخْرُجانِ إِلَى السُّوقِ في أَيَّامِ العَشْرِ، يُكَبِّرَانِ وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وَكَبَّرَ مُحَمَّدُ بْنُ عَلِيٍّ خَلفَ النَّافِلَةِ.

٩٦٩ ـ حدثنا مُحَمَّدُ بْنُ عَرْعَرَةَ قال: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «ما العَمَلُ في أَيَّامِ العَشْرِ أَفْضَلَ مِنَ العَمَلِ في هذهِ». قالُوا: وَلاَ الجِهَادُ؟ قالَ: «وَلاَ الجِهَادُ، إِلاَّ رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمالِهِ، فَلَمْ يَرْجِعْ بِشَيءٍ».

١٢ ـ بابُ التَّكْبِيرِ أَيَّامَ مِنًى، وَإِذَا غَدَا إِلَى عَرَفَةَ

وَكانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ في قُبَّتِهِ بِمِنًى، فَيَسْمَعُهُ أَهْلُ المَسْجِدِ فَيُكَبِّرُونَ، وَيُكَبِّرُ أَهْلُ

باب ١٠ ـ قوله: إن كنا فرغنا هكذا دون اللام الفارقة مع إن المخففة.

٩٦٩ ـ قوله: يخاطر من المخاطرة وهي ارتكاب ما فيه خطر فلم يرجع بشيء بأن ذهب ماله واستشهد أفاده الشارح.

باب ١٢ ـ قوله: الفسطاط بيت من شعر وممشاه موضع مشيه وقوله: وكن النساء على لغة أكلوني البراغيث رح).

[12] Saying the Magnification (Takbir) in Mina to Arafat

970- Anas Ibn Malik "Allah be pleased with him" was asked: "How did you use to say the response call (Talbiya) in the company of The Prophet "Allah's blessing and peace be upon him"?" Anas said: "People used to say Talbiya and their saying was not denied. They also used to magnify Allah and that was not denied too."

971- Ommu'atiyya "Allah be pleased with her" narrated: We used to be ordered to come out on the Day of The Feast, and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men, say Takbir and invoke Allah along with them, hoping for the blessings of that day and for being purified from sins.

[13] Praying in front of the spear

972- Ibn Omar "Allah be pleased with both" narrated that a spear used to be planted in front of The Messenger of Allah "Allah's blessing and peace be upon him"; and then he would pray on the day of breaking the fast (Al'fitr) and the day of sacrifice (Al'ad'ha).

[14] Carrying a short stick or spear (to be planted) in front of the imam while praying

973- Ibn Omar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to go to the praying place on the day of Al'fitr and the day of Al'ad'ha. (On the other hand) a short stick or spear used to be carried and planted in front of him facing which he would pray.

[15] The ladies and menstruating women's getting out to the praying place

974- Ommu'atiyya "Allah be pleased with her" narrated: We used to be ordered on the Day of The Feast, to bring out the unmarried virgin and mature girls (who often stay screened). But the menstruating women used to keep away from the praying place.

الأسْوَاقِ حَتَّى تَرْتَجَّ مِنًى تَكْبِيراً. وَكانَ ابْنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلكَ الأيَّامَ وَخَلفَ الصَّلَوَاتِ، وَعَلى فِرَاشِهِ وَفِي فُسْطَاطِهِ وَمَجْلِسِهِ وَمَمْشَاهُ، تِلكَ الأيَّامَ جَمِيعاً. وَكَانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ، وَكُنَّ النِّسَاءُ يُكَبِّرْنَ خَلفَ أَبَانَ بْنِ عُثْمَانَ وَعُمَرَ بْنِ عَبْدِ العَزِيزِ، لَيَالِيَ التَّشْرِيقِ، مَعَ الرِّجَالِ فِي المَسْجِدِ.

٩٧٠ ـ حدّثنا أبُو نُعَيمٍ قالَ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ قالَ: حَدثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الثَّقَفِيُّ، قالَ: سَأَلتُ أَنَساً، وَنَحْنُ غَادِيانِ مِنْ مِنًى إِلى عَرَفاتٍ، عَنِ التَّلبِيَةِ: كَيفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قالَ: كَانَ يُلَبِّي المُلَبِّي لاَ يُنْكَرُ عَلَيهِ، وَيُكَبِّرُ المكَبِّرُ فَلاَ يُنْكَرُ عَلَيهِ.

[الحديث ٩٧٠ ـ طرفه في: ١٦٥٩]

٩٧١ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قالَ: حَدَّثَنَا أَبِي عَنْ عاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ العِيدِ، حَتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِهَا، حَتَّى نُخْرِجَ الحُيَّضَ، فَيَكُنَّ خَلفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعائِهِمْ، يَرْجُونَ بَرَكَةَ ذٰلِكَ اليَوْمِ وَطُهْرَتَهُ.

[طرفه في: ٣٢٤].

١٣ ـ بابُ الصَّلاةِ إلى الحَرْبَةِ يَوْمَ العِيدِ

٩٧٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كانَ تُرْكَزُ الحَرْبَةُ قُدَّامَهُ، يَوْمَ الفِطْرِ وَالنَّحْرِ، ثُمَّ يُصَلِّي.

[طرفه في: ٤٩٤].

١٤ ـ بابُ حَمْلِ العَنَزَةِ أوِ الحَرْبَةِ بَيْنَ يَدَيِ الإمامِ يَوْمَ العِيدِ

٩٧٣ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنَا الوَلِيدُ قالَ: حَدَّثَنَا أَبُو عَمْرٍو قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَغْدُو إِلى المُصَلَّى، وَالعَنَزَةُ بَيْنَ يَدَيْهِ تُحْمَلُ، وَتُنْصَبُ بِالمُصَلَّى بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيها.

[طرفه في: ٤٩٤]

١٥ ـ بابُ خُرُوجِ النِّساءِ وَالحُيَّضِ إِلى المُصَلَّى

٩٧٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ قالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: أُمِرْنَا أَنْ نُخْرِجَ العَوَاتِقَ وَذَوَاتِ الخُدُورِ. وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ بِنَحْوِهِ، وَزَادَ فِي حَدِيثِ حَفْصَةَ: قالَ، أَوْ قالَتِ: العَوَاتِقَ وَذَوَاتِ الخُدُورِ، وَيَعْتَزِلْنَ الحُيَّضُ المُصَلَّى.

٩٧١ـ قوله: وطهرته أي التطهر من الذنوب (شارح)

باب ١٤ ـ قوله العنزة عصا أقصر من الرمح ولها زج من أسفلها (مصباح).

٩٧٤ـ قوله: العواتق جمع عاتق وهي التي عتقت من الخدمة أو من قهر أبويها. وذوات الخدور أي الستور.

[16] The boys getting out to the praying place

975- Ibn Abbas "Allah be pleased with both" reported: I came out with The Prophet "Allah's blessing and peace be upon him" on the day of either Al'fitr or Al'ad'ha. After The Prophet had prayed he delivered a speech. Then he went to women whom he preached and reminded. He ordered them to give in charity.

[17] The imam's facing people while delivering the sermon

976- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "The first thing to begin with is to pray. After our return from the prayer, we slaughter (the sacrifices). Whoever does so, has got our sunna. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice, but only mutton for his family." A man said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer. I have a young she-goat, which is dearer to me than two sheep. (Will that be sufficient as a sacrifice on my behalf)? "The Prophet "Allah's blessing and peace be upon him" said: "It will be sufficient for you but not for anyone else after you."

[18] The mark which is near the praying place

977- Ibn Abbas "Allah be pleased with both" was reported to have been asked:"Have you ever attended the feast prayer with Allah's Apostle?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so (for he was too young). The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As'salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck to take off her necklace and put it in the garment of Bilal. Then The Prophet "Allah's blessing and peace be upon him" and Bilal returned home."

[19] The imam advises women on the day of the feast

978- Jaber Ibn Abdullah "Allah be pleased with both" told: The Prophet stood and started with the prayer. Then he delivered the speech. Having finished, The Prophet "Allah's blessing and peace be upon him" went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment in which the women were putting alms. I (Ibn Juraij) said to Ata (Both are sub-narrators): "Was this the charity of Al'fitr?" he replied:

[طرفه في: ٣٢٤]

١٦ ـ بابُ خُرُوجِ الصِّبْيانِ إلى المُصَلَّى

٩٧٥ ـ حدثنا عَمرُو بنُ عَبَّاسٍ قالَ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ ابْنَ عبَّاسٍ قالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ أَوْ أَضحى، فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّساءَ، فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بالصَّدَقَةِ.

[طرفه في: ٩٨].

١٧ ـ بابُ اسْتِقْبالِ الإِمامِ النَّاسَ في خُطْبَةِ العِيدِ

قالَ أبُو سَعِيدٍ: قَامَ النَّبِيُّ ﷺ مُقابِلَ النَّاسِ.

٩٧٦ ـ حدثنا أبُو نُعَيمٍ قالَ: حَدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ زُبَيدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَراءِ قالَ: خرجَ النَّبِيُّ ﷺ يَوْمَ أَضحىً إلى البَقِيعِ، فَصَلَّى رَكْعَتَينِ، ثُمَّ أَقبلَ علينا بوجهِهِ، وقالَ: «إنَّ أوَّلَ نُسُكِنا في يومِنا هذا أنْ نَبدأَ بالصَّلاةِ، ثُمَّ نَرجِعَ فَنَنحرَ، فَمَنْ فعلَ ذلكَ فقدْ وافقَ سُنَّتَنا، ومَنْ ذَبحَ قَبْلَ ذلِكَ فإنَّما هُوَ شَيءٌ عَجَّلَهُ لأَهْلِهِ، لَيسَ مِنَ النُّسُكِ في شَيءٍ». فَقامَ رَجُلٌ فَقالَ: يَا رَسُولَ اللهِ، إنِّي ذَبحْتُ، وعِندي جَذَعَةٌ خيرٌ من مُسِنَّةٍ؟ قالَ: «اذْبَحْها، وَلا تَفِي عَنْ أحدٍ بَعْدَكَ».

[طرفه في: ٩٥١].

١٨ ـ بابُ العَلَمِ الَّذي بالمُصَلَّى

٩٧٧ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ سُفيانَ قالَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بنُ عابسٍ قالَ: سمعتُ ابنَ عبَّاسٍ قيلَ لهُ: أشهدتَ العيدَ مع النَّبيِّ ﷺ؟ قالَ: نعم، ولولا مكاني من الصِّغَرِ ما شهدتُهُ، حتَّى أتى العَلَمَ الَّذي عِندَ دارِ كَثيرِ بنِ الصَّلتِ، فصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أتى النِّساءَ، ومَعَهُ بِلالٌ، فوعظَهُنَّ وذكَّرَهُنَّ وأمرَهُنَّ بالصَّدقةِ، فرأيتُهُنَّ يَهوِينَ بأيديهِنَّ يقذِفنَهُ في ثَوبِ بلالٍ، ثُمَّ انطلَقَ هُوَ وبلالٌ إلى بيتِهِ.

[طرفه في: ٩٨].

١٩ ـ بابُ مَوْعِظَةِ الإِمامِ النِّساءَ يَوْمَ العِيدِ

٩٧٨ ـ حدثني إسْحاقُ بنُ إبْراهيمَ بنِ نَصْرٍ قالَ: حَدَّثَنا عَبدُ الرَّزَّاقِ قالَ: حَدَّثَنا ابنُ جُرَيجٍ قالَ: أخْبَرَني عَطاءٌ، عَنْ جابرِ بنِ عَبدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: قامَ النَّبِيُّ ﷺ يَوْمَ الفِطْرِ فَصَلَّى،

٩٧٧ـ قوله: (ولولا مكاني من الصغر ما شهدته) أي لولا مكاني منه عليه الصلاة والسلام ما حضرته لأجل صغر سني.

ـ قوله: (يهوين) بضم الياء وفتحها أي يمددن أيديهن بالصدقة ليتناول بلال حال كونهن (يقذفنه) أي يرمين المتصدق به (شرح).

٩٧٨ـ قوله: (زكاة) بالنصب ولأبي ذر بالرفع أي أهي زكاة الفطر (شارح).

ـ قوله: أترى بضم التاء كما في اليونينية وضبطه البرماوي بفتحها (شارح).

“No. It was just charity given at that time. Some lady put her finger ring and the others would do the same." I asked: "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and sermon?" Ata said: "No doubt it is incumbent on Imams to do so, and why should they not do so?"

979- Ibn Abbas “Allah be pleased with both” narrated: "I join the Prophet, Abu'bakr, Omar and Othman in the feast of Al'fitr prayers. They used to offer the prayer before the sermon which they used to deliver afterwards. Once the Prophet came out as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse: “O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.” (Al'mumtahina 12). Having finished the recitation he said: "O ladies! Are you fulfilling your covenant?" None but one woman replied: "Yes." Hasan (a sub-narrator) did not know who was that woman. The Prophet said: "Then give alms." Bilal spread his garment and said: "Keep on giving alms. Let my father and mother be sacrificed for you (ladies)." So the ladies kept on putting their big rings and other kinds of rings in Bilal's garment."

[20] When the woman had no veil (to get out on the feast day)

980- Aiyub narrated: Hafsa Bint Sirin told: We used to forbid our young women to go out for the two Feasts prayers. A woman came and stayed at the palace of Banu'khalaf and told of her sister whose husband took part in twelve invasions along with the Prophet in six of which her sister accompanied her husband. She (the woman's sister) said: "We used to treat the wounded, look after the patients and once I asked the Prophet: Will there be any harm for any of us to stay at home if she doesn't have a veil? “ He said: “She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims. “ When Ommu'atiyya came I asked her whether she had heard it from the Prophet. She replied: "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say: May my father be sacrificed for him) I have heard the Prophet saying: “The unmarried young virgins and the mature girl who stay often screened, or the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place. “" Hafsa asked Ommu'atiyya surprisingly: "Do you say the menstruating women?" She replied: "Doesn't a menstruating woman attend Arafat (during the greater pilgrimage “Hajj”) and such and such (other deeds)?"

[21] The menstruating women should keep away from the praying place

981- Ommu'atiyya told: We were ordered by The Messenger of Allah “Allah's blessing and peace be upon him” that The unmarried young virgins

فَبَدَأَ بِالصَّلَاةِ، ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النِّسَاءَ، فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ ثَوْبَهُ، يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ. قُلتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الفِطْرِ؟ قَالَ: لا، وَلَكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقِي فَتَخَهَا، وَيُلْقِينَ. قُلتُ: أَتُرَى حَقًّا عَلَى الإِمَامِ ذَلِكَ وَيُذَكِّرُهُنَّ؟ قَالَ: إِنَّهُ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَهُ؟ [طرفه في: ٩٥٨].

٩٧٩ ـ قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي الحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدْتُ الفِطْرَ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ، يُصَلُّونَهَا قَبْلَ الخُطْبَةِ، ثُمَّ يُخْطَبُ بَعْدُ، خَرَجَ النَّبِيُّ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ، حَتَّى جَاءَ النِّسَاءَ مَعَهُ بِلَالٌ، فَقَالَ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ المُؤْمِنَاتُ يُبَايِعْنَكَ﴾ الآيَةَ [الممتحنة: ١٢]، ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «آنْتُنَّ عَلَى ذَلِكِ»؟ قَالَتِ امْرَأَةٌ وَاحِدَةٌ مِنْهُنَّ، لَمْ يُجِبْهُ غَيْرُهَا: نَعَمْ. لَا يَدْرِي حَسَنٌ مَنْ هِيَ، قَالَ: «فَتَصَدَّقْنَ». فَبَسَطَ بِلَالٌ ثَوْبَهُ، ثُمَّ قَالَ: «هَلُمَّ، لَكُنَّ فِدَاءٌ أَبِي وَأُمِّي» فَيُلْقِينَ الفَتَخَ وَالخَوَاتِيمَ فِي ثَوْبِ بِلَالٍ. قَالَ عَبْدُ الرَّزَّاقِ: الفَتَخُ: الخَوَاتِيمُ العِظَامُ كَانَتْ فِي الجَاهِلِيَّةِ.

[طرفه في: ٩٨].

٢٠ ـ بابٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ فِي العِيدِ

٩٨٠ ـ حدثنا أبو معمر قال: حدَّثنا عبد الوارث قال: حدَّثنا أيوب، عن حفصة بنت سيرين قالت: كُنَّا نَمْنَعُ جَوَارِيَنَا أَنْ يَخْرُجْنَ يَوْمَ العِيدِ، فَجَاءَتِ امْرَأَةٌ، فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ، فَأَتَيْتُهَا، فَحَدَّثَتْ أَنَّ زَوْجَ أُخْتِهَا غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، فَكَانَتْ أُخْتُهَا مَعَهُ فِي سِتِّ غَزَوَاتٍ، فَقَالَتْ: فَكُنَّا نَقُومُ عَلَى المَرْضَى وَنُدَاوِي الكَلْمَى، فَقَالَتْ: يَا رَسُولَ اللَّهِ، عَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ فَقَالَ ﷺ: «لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، فَلْيَشْهَدْنَ الخَيْرَ وَدَعْوَةَ المُؤْمِنِينَ». قَالَتْ حَفْصَةُ: فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ أَتَيْتُهَا فَسَأَلْتُهَا: أَسَمِعْتِ فِي كَذَا وَكَذَا؟ قَالَتْ: نَعَمْ بِأَبِي ـ وَقَلَّمَا ذَكَرَتِ النَّبِيَّ ﷺ إِلَّا قَالَتْ: بِأَبِي ـ قَالَ: «لِيَخْرُجِ العَوَاتِقُ ذَوَاتُ الخُدُورِ، أَوْ قَالَ: العَوَاتِقُ وَذَوَاتُ الخُدُورِ ـ شَكَّ أَيُّوبُ ـ وَالحُيَّضُ، وَيَعْتَزِلُ الحُيَّضُ المُصَلَّى، وَلْيَشْهَدْنَ الخَيْرَ وَدَعْوَةَ المُؤْمِنِينَ». قَالَتْ: فَقُلْتُ لَهَا: الحُيَّضُ؟ قَالَتْ: نَعَمْ، أَلَيْسَ الحَائِضُ تَشْهَدُ عَرَفَاتٍ، وَتَشْهَدُ كَذَا، وَتَشْهَدُ كَذَا؟

[طرفه في: ٣٢٤].

٢١ ـ بابُ اعْتِزَالِ الحُيَّضِ المُصَلَّى

٩٨١ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: أُمِرْنَا أَنْ نَخْرُجَ، فَنُخْرِجَ الحُيَّضَ، وَالعَوَاتِقَ، وَذَوَاتِ الخُدُورِ، قَالَ ابْنُ عَوْنٍ: أَوِ العَوَاتِقَ ذَوَاتِ الخُدُورِ، فَأَمَّا الحُيَّضُ فَيَشْهَدْنَ جَمَاعَةَ المُسْلِمِينَ وَدَعْوَتَهُمْ، وَيَعْتَزِلْنَ مُصَلَّاهُمْ.

[طرفه في: ٣٢٤].

and the mature girl who stay often screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place.

[22] Slaughtering in the place of prayer

982- Abdullah Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had used to slaughter the sacrifice of Al'ad'ha Feast in the place of prayer.

[23] The imam and people's speech when he is asked about something while delivering the sermon

983- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Slaughtering and said: "Whoever offers the prayer like us and slaughters like us then his sacrifice will be accepted by Allah. Whoever slaughters his sacrifice before the Feast prayer, has only offered a mutton sheep (not a sacrifice)." Abu'burda Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before the Feast prayer. Thought today as a day of eating and drinking, I hurried and slaughtered it and took my food and fed my family and my neighbours before coming for the prayer." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu'burda) said: "O Allah's Apostle! I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you."

984- Anas "Allah be pleased with him" narrated: Allah's Apostle offered the prayer on the day of Slaughtering and then delivered the sermon. He ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said: "O Allah's Apostle! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my sight, is better than two sheep." The Prophet gave him the permission for slaughtering it as a sacrifice.

985- Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed the prayer on the day of Slaughtering and then delivered the sermon. Then he slaughtered and said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

[24] Changing the way of return on the day of the feast

986- Jaber Ibn Abdullah "Allah be pleased with both" narrated that on the day of feast, The Prophet "Allah's blessing and peace be upon him" had used to return home through a way different from that in which he had gone.

٢٢ ـ بابُ النَّحْرِ وَالذَّبْحِ يَوْمَ النَّحْرِ بِالمُصَلَّى

٩٨٢ ـ حدّثنا عَبْدُ اللّه بنُ يُوسُفَ قالَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني كَثِيرُ بنُ فَرْقَدٍ، عَن نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كانَ يَنْحَرُ، أَوْ يَذْبحُ بِالمُصَلَّى.

[الحديث ٩٨٢ ـ أطرافه في: ١٧١٠، ١٧١١، ٥٥٥١، ٥٥٥٢].

٢٣ ـ بابُ كَلامِ الإمامِ وَالنَّاسِ في خُطْبَةِ العيد، وَإذاسُئِلَ الإمامُ عَنْ شَيءٍ وَهُوَ يَخْطُبُ

٩٨٣ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا أَبُو الأَحْوَصِ قالَ: حَدَّثَنا مَنْصُورُ بنُ المُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: خَطَبَنا رَسُولُ اللَّهِ ﷺ يَوْمَ النحْرِ بَعْدَ الصَّلاةِ، فَقَالَ: «مَنْ صَلَّى صَلاتَنا، وَنسك نُسكنا، فقَدْ أَصابَ النُسُك، ومَنْ نَسك قَبلَ الصَّلاةِ فَتلك شَاةُ لَحْم». فَقامَ أَبُو بُرْدَةَ بْنُ نِيارٍ فَقال: يا رَسُولَ اللَّه، وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلى الصَّلاةِ، وَعَرَفتُ أَنّ اليَوْمَ يَوْم أَكْلٍ وشُرْبٍ، فَتعَجَّلتُ وأكلتُ، وأَطعَمتُ أَهْلي وجيرَاني؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شاةُ لَحْمٍ». قال: فَإِنَّ عِنْدِي عَناقَ جَذَعةٍ، هِيَ خَيرٌ مِنْ شاتَي لَحْمٍ، فَهَل تَجْزِي عَنِّي؟ قالَ: «نَعَم، وَلَنْ تَجْزِيَ عَنْ أَحدٍ بعدَك».

[طرفه في: ٩٥١].

٩٨٤ ـ حدّثنا حامِدُ بْنُ عُمَرَ، عَنْ حَمَّادِ بْنِ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ أَنَسَ بْنَ مالِكٍ قالَ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ، فَأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاةِ أَنْ يُعِيدَ ذَبْحَهُ، فَقَامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: يَا رَسُولَ اللَّهِ، جِيرَانٌ لِي، إِمَّا قالَ: بِهِمْ خَصَاصَةٌ، وَإِمَّا قالَ: فَقْرٌ، وَإِنِّي ذَبَحْتُ قَبْلَ الصَّلاةِ، وَعِنْدِي عَناقٌ لِي، أَحَبُّ إِلَيَّ مِنْ شَاتَي لَحْمٍ، فَرَخَّصَ لَهُ فِيهَا.

٩٨٥ ـ حدّثنا مُسْلِمٌ قالَ: حَدَّثَنا شُعْبَةُ، عَنِ الأَسْوَدِ، عَنْ جُنْدَبٍ قالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ، ثُمَّ ذَبَحَ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يصلِّيَ فَلْيَذْبَحْ أُخْرَى مَكانَها، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[الحديث ٩٨٥ ـ أطرافه في: ٥٥٠٠، ٥٥٦٢، ٦٦٧٤، ٧٤٠٠].

٢٤ ـ بابُ مَنْ خالَفَ الطريقَ إِذَا رَجَعَ يَوْمَ العِيدِ

٩٨٦ ـ حدّثنا مُحَمَّدٌ قالَ: أَخْبَرَنَا أَبُو تُمَيلَةَ، يَحْيى بْنُ وَاضِحٍ، عَنْ فُلَيحِ بْنِ سُلَيمانَ، عَنْ سَعِيدِ بْنِ الحَارِثِ، عَنْ جابِرٍ قالَ: كانَ النَّبِيُّ ﷺ، إِذَا كانَ يَوْمُ عِيدٍ، خالَفَ الطَّرِيق. تَابَعَهُ يُونُسُ ابْنُ مُحَمَّدٍ، عَنْ فُلَيحٍ، وَحَدِيثُ جابِرٍ أَصَحُّ.

٩٨٣ـ قوله: عناق جذعة هكذا بالإضافة وفي رواية: عناقاً جذعة بنصبهما وقوله: فهل تجزي عني؟ أي هل تكفي عني.

[25] He, who missed the Feast prayer, would pray two Rak'as

987- A'isha "Allah be pleased with her" narrated: On the days of Mina, (Eleventh to thirteenth of Dhul'hijja) Abu'bakr came to her while two young girls were beating the tambourine and The Prophet "Allah's blessing and peace be upon him" was lying covered with his clothes. Abu'bakr scolded them. But The Prophet "Allah's blessing and peace be upon him" uncovered his face and said to Abu'bakr: "Let them, for these are the days of the feast, and the days of Mina."

988- A'isha further said: "Once The Prophet "Allah's blessing and peace be upon him" was screening me and I was watching the display of black slaves in the Mosque, with Omar scolding them. The Prophet "Allah's blessing and peace be upon him" said: "Let them. O Banu'arfida! Carry on safely."

[26] Praying before or after the feast prayer

989- Ibn Abbas "Allah be pleased with both" told: The Prophet offered a two rak'a-prayer on the Day of Al'fitr; and he did not pray before or after it. He was accompanied by Bilal.

٢٥ ـ بابٌ إِذا فاتَهُ العِيدُ يُصَلِّي رَكْعَتَيْنِ، وَكَذلِكَ النِّساءُ، وَمَنْ كانَ في البُيُوتِ وَالقُرَى

لِقَوْلِ النَّبِيِّ ﷺ: «هذا عِيدُنا أَهْلَ الإِسْلامِ». وَأَمَرَ أَنَسُ بْنُ مالِكٍ مَوْلاهُمُ ابْنَ أَبِي عُتْبَةَ بِالزَّاوِيَةِ، فَجَمَعَ أَهْلَهُ وَبَنِيهِ، وَصَلَّى كَصَلاةِ أَهْلِ المِصْرِ وَتَكْبِيرِهِمْ. وَقالَ عِكْرِمَةُ: أَهْلُ السَّوادِ يَجْتَمِعُونَ في العِيدِ، يُصَلُّونَ رَكْعَتَيْنِ، كما يَصْنَعُ الإِمامُ. وَقالَ عَطاءٌ: إِذا فاتَهُ العِيدُ صَلَّى رَكْعَتَيْنِ.

٩٨٧ ـ حدَّثنا يحيى بن بُكير قال: حدَّثنا اللَّيث، عن عُقيل، عن ابن شهاب، عن عُروة، عن عائِشَةَ: أَنَّ أَبا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ دَخَلَ عَلَيها وَعِنْدَها جارِيَتانِ، في أَيَّامِ مِنًى، تُدَفِّفانِ وَتَضْرِبانِ، وَالنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فَانْتَهَرَهُما أَبُو بَكْرٍ، فَكَشَفَ النَّبِيُّ ﷺ عَنْ وَجْهِهِ، فَقالَ: «دَعْهُما يا أَبا بَكْرٍ، فَإِنَّها أَيَّامُ عِيدٍ، وَتِلْكَ الأَيَّامُ أَيَّامُ مِنًى».

[طرفه في: ٩٤٩].

٩٨٨ ـ وَقالَتْ عائِشَةُ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي، وَأَنا أَنْظُرُ إِلَى الحَبَشَةِ، وَهُمْ يَلْعَبُونَ في المَسْجِدِ، فَزَجَرَهُمْ عُمَرُ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُمْ، أَمْناً بَنِي أَرْفِدَةَ». يَعْني مِنَ الأَمْنِ.

[طرفه في: ٤٥٤].

٢٦ ـ بابُ الصَّلاةِ قَبْلَ العِيدِ وَبَعْدَها

وَقالَ أَبُو المُعَلَّى: سَمِعْتُ سَعِيداً، عَنِ ابْنِ عَبَّاسٍ: كَرِهَ الصَّلاةَ قَبْلَ العِيدِ.

٩٨٩ ـ حدَّثنا أبو الوليد قال: حدَّثنا شُعبة قال: حدَّثني عديّ بن ثابت قال: سمعتُ سعيدَ ابنَ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطْرِ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَها وَلا بَعْدَها، وَمَعَهُ بِلالٌ.

[طرفه في: ٩٨].

باب ٢٥ ـ قوله: مولاهم أي مولى أنس وأصحابه ولأبي ذرّ عن الكشميهني مولاه (شارح).

٩٨٧ـ قوله: متغش أي مستتر (شرح).

٩٨٨ـ قوله: فزجرهم بحذف فاعل الزجر ولكريمة فزجرهم عمر (شارح).

(14) The Book of Witr

[1] What was mentioned regarding the Witr

990- Ibn Omar "Allah be pleased with both" reported: Once a person asked Allah's Apostle "Allah's blessing and peace be upon him" about the night prayer. Allah's Apostle "Allah's blessing and peace be upon him" replied: "The night prayer is offered as two Rak'as followed by two and so on. If anyone is afraid of approaching dawn (Fajr prayer) he should pray one Rak'a which will be the Witr for all that he had prayed before."

991- Abdullah Ibn Omar "Allah be pleased with both", according to Nafi, used to say the end salutation between (the first) two rak'as and (the third) odd one in the night prayer, when he wanted to attend to a certain matter (during that interval between the rak'as).

992- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added : I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as then two Rak'as and two Rak'as and then two Rak'as and then two Rak'as and then two Rak'as (separately six times), and finally one (the Witr). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

993- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The night prayer is offered as two Rak'as followed by two and so on. If anyone is afraid of approaching dawn (Fajr prayer) he should pray one Rak'a which will be The Witr for all that he had prayed before." (Al'qasim said: We saw some people who used to pray three odd Rak'as (instead of one). We hope there would be no harm in it).

994- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to pray eleven Rak'as at night; and that was his night prayer. The period of each of his prostrations (Sajda) till raising his head was enough

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

١٤ ـ كِتَابُ الوِتْر

١ ـ بابُ ما جاءَ في الوِتْرِ

٩٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ اللَّيلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ ما قَدْ صَلَّى».

[طرفه في: ٤٧٢].

٩٩١ ـ وَعَنْ نافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كانَ يُسَلِّمُ بَينَ الرَّكْعَةِ وَالرَّكْعَتَينِ في الوِتْرِ، حَتَّى يَأْمُرَ بِبَعْضِ حاجَتِهِ.

٩٩٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيمانَ، عَنْ كُرَيبٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ باتَ عِنْدَ مَيمُونَةَ، وَهْيَ خالَتُهُ، فَاضْطَجَعْتُ في عَرْضِ وِسادَةٍ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ في طُولِهَا، فَنَامَ حَتَّى انْتَصَفَ اللَّيلُ، أَوْ قَرِيباً مِنْهُ، فَاسْتَيقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آياتٍ مِنْ آلِ عِمْرَانَ، ثُمَّ قامَ رَسُولُ اللَّهِ ﷺ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ قامَ يُصَلِّي، فَصَنَعْتُ مِثْلَهُ، فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ اليُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي يَفْتِلُهَا، ثُمَّ صَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ، فَقامَ فَصَلَّى رَكْعَتَينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[طرفه في: ١١٧].

٩٩٣ ـ حدّثنا يَحْيَى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «صَلاةُ اللَّيلِ مَثْنَى مَثْنَى، فإذا أردت أن تنصرف فاركع ركعة توتر لك ما صليت». قالَ القاسِمُ: وَرَأَينا أُناساً مُنْذُ أَدْرَكْنَا، يُوتِرُونَ بِثَلاثٍ، وَإِنَّ كُلاًّ لَوَاسِعٌ، أَرْجُو أَنْ لا يَكُونَ بِشَيءٍ مِنْهُ بَأْسٌ. [طرفه في: ٤٧٢].

٩٩٤ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ أَخْبَرَتْهُ:

٩٩٢ـ قوله: إلى شن معناه إلى قربة وتأنيثه على هذا التأويل.

٩٩٣ـ قوله: أدركنا أي بلغنا الحلم أو عقلنا وقوله: وإن كلا يعني من الوتر بركعة واحدة وثلاث ا هـ من الشرح.

for one of you to recite fifty verses. He also used to pray two Rak'as (as a Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adhdhin came to him for the prayer.

[2] The time of The Witr at night

995- Anas Ibn Sirin narrated: I asked Ibn Omar: "What is your opinion about the two rak'as before the Fajr (compulsory) prayer, as for prolonging the recitation in them?" He said: "The Prophet "Allah's blessing and peace be upon him" used to pray at night two rak'as followed by two and so on. He used to end the prayer by one odd rak'a. He used to offer two rak'as before the Fajr prayer immediately after the Adhan." (Hammad, the sub-narrator said: "That meant (that he prayed) quickly.)"

996- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" prayed the Witr at different nights, at various hours extending (from the Isha prayer) up to the last hour of the night.

[3] The Prophet's awakening his family to pray the last odd Rak'a (Witr)

997- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to pray (at night) while I was lying across in his bed. If he wanted to pray the last odd Rak'a he would awaken me to pray it.

[4] One's last prayer at night must be an odd Rak'a (as a Witr)

998- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Make your last prayer at night the Witr."

[5] Praying the Witr on the camel's back

999- Sa'eed Ibn Yasar narrated: I was going to Mecca in the company of Abdullah Ibn Omar. When I apprehended approaching dawn, I dismounted and offered the Witr prayer and then joined him. Abdullah Ibn Omar said: "Where have you been?" I replied: "I apprehended approaching dawn so I dismounted and performed the Witr prayer." Abdullah said: "Isn't it sufficient for you to follow the good example of Allah's Apostle?" I replied: "Yes, by Allah." Ibn Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" had prayed the Witr on the camel's back while being on a journey."

أنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصلِّي إحْدَى عَشْرَةَ رَكْعَةً، كانَتْ تِلكَ صَلاتَهُ، تَعْني بِاللَّيلِ، فَيَسْجُدُ السَّجدَةَ مِن ذلكَ قَدْرَ ما يَقرَأُ أحَدُكُمْ خَمسِينَ آيَةً، قَبْلَ أنْ يَرْفَعَ رَأسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأيمَنِ، حَتَّى يَأتِيَهُ المُؤَذِّنُ للصَّلاةِ. [طرفه في: ٦٢٦].

٢ ـ بابُ سَاعاتِ الوِتْرِ

قال أبو هُرَيرَةَ: أوْصَانِي النَّبِيُّ ﷺ بِالوِتْرِ قَبْلَ النَّوْمِ.

٩٩٥ ـ حدثنا أبو النُّعمانِ قال: حَدَّثَنا حَمَّادُ بنُ زَيدٍ قال: حَدَّثَنا أنَسُ بنُ سِيرينَ، قال: قُلتُ لابنِ عُمَرَ: أرَأيتَ الرَّكْعَتَينِ قَبْلَ صَلاةِ الغَدَاةِ، أُطيلُ فيهِمَا القِرَاءَةَ؟ فقال: كانَ النَّبيُّ ﷺ يُصَلِّي مِنَ اللَّيلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكعَةٍ، وَيُصَلِّي الرَّكْعَتَينِ قَبْلَ صَلاةِ الغَدَاةِ، وَكَأنَّ الأذَانَ بِأُذُنَيهِ. قالَ حَمَّادٌ: أي سُرْعَةٍ.

[طرفه في: ٤٧٢].

٩٩٦ ـ حدثنا عُمَرُ بنُ حَفصٍ قال: حَدَّثَنا أبي قال: حَدَّثَنا الأعْمَشُ قال: حَدَّثَني مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ قالَتْ: كُلَّ اللَّيلِ أوْتَرَ رَسُولُ اللَّهِ ﷺ، وَانْتَهى وِتْرُهُ إلى السَّحَرِ.

٣ ـ بابُ إيقاظِ النبيِّ ﷺ أهلَهُ بالوِتْرِ

٩٩٧ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيَى قالَ: حَدَّثَنا هِشَامٌ قالَ: حَدَّثَني أبي، عَنْ عائِشَةَ قالَتْ: كانَ النَّبيُّ ﷺ يُصَلِّي وَأنا رَاقِدَةٌ، مُعْتَرِضَةً عَلَى فِراشِهِ، فإذا أرَادَ أنْ يُوتِرَ أيقَظَني فَأوْتَرْتُ.

[طرفه في: ٣٨٢].

٤ ـ بابٌ لِيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً

٩٩٨ ـ حدثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيى بنُ سَعيدٍ، عَنْ عُبَيدِ اللَّهِ: حَدَّثَني نَافِعٌ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبيِّ ﷺ قالَ: «اجْعَلُوا آخِرَ صَلاتِكُم بِاللَّيلِ وِتْراً».

٥ ـ بابُ الوِتْرِ عَلَى الدَّابَّةِ

٩٩٩ ـ حدثنا إسْمَاعيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ أبي بَكرِ بنِ عُمَرَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ بنِ الخَطَّابِ، عَنْ سَعيدِ بنِ يَسَارٍ أنَّهُ قالَ: كُنْتُ أسِيرُ مَعَ عَبْدِ اللَّهِ بنِ عُمَرَ بِطَرِيقِ مَكَّةَ، فَقالَ سَعيدٌ: فَلَمَّا خَشِيتُ الصُّبحَ نَزَلتُ فَأوْتَرْتُ، ثُمَّ لَحِقْتُهُ، فَقالَ عَبْدُ اللَّهِ بنُ عُمَرَ: أينَ كُنْتَ؟ فَقُلتُ: خَشِيتُ الصُّبحَ فَنَزَلتُ فَأوْتَرْتُ، فَقالَ عَبْدُ اللَّهِ: ألَيسَ لَكَ في رَسُولِ اللَّهِ ﷺ إسْوَةٌ حَسَنَةٌ؟ فَقُلتُ: بَلَى وَاللَّهِ، قالَ: فَإنَّ رَسُولَ اللَّهِ ﷺ كانَ يُوتِرُ عَلَى البَعِيرِ.

[الحديث ٩٩٩ ـ أطرافه في: ١٠٠٠، ١٠٩٥، ١٠٩٦، ١٠٩٨، ١١٠٥].

٩٩٥ـ قوله: (سرعة) وفي بعض النسخ (بسُرْعة) والمراد بالأذان هنا الإقامة يعني إسراع من يسمع إقامة الصلاة.

٩٩٦ـ قوله: (كل) فيه الرفع والنصب.

[6] praying the Witr on one's mount

1000- Ibn Omar "Allah be pleased with both" narrated: The Prophet used to perform the (extra optional) prayers on his mount facing its direction by signals, but not the compulsory prayer. He also used to pray the Witr on his mount.

[7] Reciting the Qunut before and after bowing

1001- Anas "Allah be pleased with him" was asked: "Did The Prophet "Allah's blessing and peace be upon him" recite Qunut in the Fajr prayer?" Anas replied: "Yes he did." He was further asked: "Did he recite Qunut before bowing?" Anas replied: "He recited Qunut after bowing for some time (about a month)."

1002- Anas Ibn Malik "Allah be pleased with him", according to another narration, was asked about the Qunut. Anas replied: "Definitely it was (recited)." The sub narrator asked: "Before or after bowing?" Anas replied: "Before bowing." The sub narrator added: "So and so has told me that you had informed him that it had been after bowing." Anas said: "He told the untruth. Allah's Apostle "Allah's blessing and peace be upon him" recited Qunut after bowing just for a month." Anas added: "The Prophet "Allah's blessing and peace be upon him" sent about seventy men (who knew the Qur'an by heart) towards the pagans (of Najd) who were less than them in number. There was a peace treaty between them and Allah's Apostle "Allah's blessing and peace be upon him". (But the Pagans broke the treaty and killed the seventy men). So Allah's Apostle "Allah's blessing and peace be upon him" recited Qunut just for a month asking Allah to punish them."

1003- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" recited Qunut for one month (in the Fajr prayer) asking Allah to punish the tribes of Ral and Dhakwan.

1004- Anas "Allah be pleased with him" narrated: The Qunut used to be recited in the Maghrib and the Fajr prayers.

٦ ـ بابُ الوِتْرِ في السَّفَرِ

١٠٠٠ ـ حدّثنا مُوسى بنُ إسْماعيلَ قال: حَدَّثَنا جُوَيرِيَةُ بنُ أسْماءَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبيُّ ﷺ يُصَلِّي في السَّفَرِ عَلَى راحِلَتِه حَيثُ تَوَجَّهَتْ بِه، يُومِئُ إيماءً، صَلاةَ اللَّيلِ إلاَّ الفَرائِضَ، وَيُوتِرُ عَلَى راحِلَتِهِ.

[طرفه في: ٩٩٩].

٧ ـ بابُ القُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ

١٠٠١ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أيّوبَ، عَنْ مُحمَّدٍ، قالَ: سُئِلَ أَنَسٌ: أَقَنَتَ النَّبيُّ ﷺ في الصُّبحِ؟ قالَ: نَعَمْ. فَقِيلَ لَهُ: أَوَقَنَتَ قَبْلَ الرُّكُوعِ؟ قالَ: بَعْدَ الرُّكُوعِ يَسِيراً.

[الحديث ١٠٠١ ـ أطرافه في: ١٠٠٢، ١٠٠٣، ١٣٠٠، ٢٨٠١، ٢٨١٤، ٣٠٦٤، ٣١٧٠، ٤٠٨٨، ٤٠٨٩، ٤٠٩٠، ٤٠٩١، ٤٠٩٢، ٤٠٩٤، ٤٠٩٥، ٤٠٩٦، ٦٣٩٤، ٧٣٤١].

١٠٠٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ الواحِدِ قالَ: حَدَّثَنا عاصِمٌ قالَ: سَأَلتُ أنَسَ بْنَ مالِكٍ عَنِ القُنُوتِ، فَقالَ: قَدْ كانَ القُنُوتُ. قُلتُ: قَبلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قالَ: قَبْلَهُ. قالَ: فَإنَّ فُلاناً أَخْبَرَنِي عَنكَ أَنَّكَ قُلتَ بَعْدَ الرُّكُوعِ! فَقالَ: كَذَبَ، إنَّما قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهراً، أُراهُ كانَ بَعَثَ قَوْماً يُقالُ لَهُمُ القُرَّاءُ، زُهاءَ سَبْعِينَ رَجُلاً، إلَى قَوْمٍ مِنَ المُشْرِكِينَ دُونَ أُولئِكَ، وكانَ بينَهُم وبينَ رَسُولِ اللَّهِ ﷺ عَهدٌ، فَقَنَتَ رَسُولُ اللَّهِ ﷺ شَهراً يَدْعُو عَلَيهِم.

[طرفه في: ١٠٠١].

١٠٠٣ ـ أَخْبَرَنا أَحْمَدُ بْنُ يُونُسَ قالَ حَدَّثَنا زائِدَةُ، عَنِ التَّيمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسٍ قالَ: قَنَتَ النَّبيُّ ﷺ شَهْراً، يَدْعُو عَلَى رِعْلٍ وَذَكْوانَ.

[طرفه في: ١٠٠١].

١٠٠٤ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا إسْماعِيلُ قالَ: حَدَّثَنا خالِدٌ، عَنْ أبي قِلابَةَ، عَنْ أَنَسٍ قالَ: كانَ القُنُوتُ في المَغْرِبِ وَالفَجْرِ.

١٠٠٠ـ قوله: (صلاة الليل) نصب على المفعولية ليصلي (شارح).

١٠٠٣ـ قوله: (مجلز) بكسر الميم وقد تفتح وسكون الجيم وفتح اللام آخره زاي لاحق بن حميد السدوسي البصري.

(15) The Book of Invoking Allah for Rain (Istisqa)

[1] What about Istisqa and The Prophet's going out for this purpose

1005- Abbad Ibn Tamim reported from his uncle (Abdullah Ibn Zaid): The Prophet "Allah's blessing and peace be upon him" went out to offer the Istisqa prayer and turned (and put on) his cloak inside out.

[2] The Messenger of Allah's supplication: "Send upon them years as famine as those of Joseph"

1006- Abu'huraira "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" lifted his head from the bowing in the last Rak'a he used to say: "O Allah! Save Aiyash Ibn Abu'rabie'a. O Allah! Save Salama Ibn Hesham. O Allah! Save Walid Ibn Walid. O Allah! Save the weak faithful believers. O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph." The Prophet "Allah's blessing and peace be upon him" further said: "O Allah! forgive the tribe of Ghifar and save the tribe of Aslam." (This was in the Morning Prayer).

1007- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" saw the refusal of the people to accept Islam he said: "O Allah! Let them suffer from seven famine years like those of The Prophet Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu'sufyan went to The Prophet "Allah's blessing and peace be upon him" and said: "O Mohammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allah for them." So Allah revealed: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them; Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day we shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (The Smoke "Ad'dukhan" 10:16)

Ibn Mas'ood added: "The onslaught happened in the battle of Badr and no doubt the smoke, the onslaught, and the verse of The Sura of Ar'rum have all passed."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٥ ـ كِتَابُ الاسْتِسْقَاءِ

١ ـ بابُ الاسْتِسْقَاءِ، وَخُرُوجِ النَّبِيِّ ﷺ في الاسْتِسْقَاءِ

١٠٠٥ ـ حدّثنا أَبُو نُعيم قالَ: حَدَّثَنَا سُفيَانُ، عن عَبْدِ اللَّهِ بْنِ أَبي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَميم، عَنْ عَمِّهِ قال: خرَجَ النَّبيُّ ﷺ يَسْتَسْقِي، وَحَوَّلَ رِدَاءَهُ.

[الحديث ١٠٠٥ ـ أطرافه في: ١٠١١، ١٠١٢، ١٠٢٣، ١٠٢٤، ١٠٢٥، ١٠٢٦، ١٠٢٧، ١٠٢٨، ٦٣٤٣].

٢ ـ بابُ دُعاءِ النَّبيِّ ﷺ: «اجْعَلْهَا عَلَيهِمْ سِنِينَ كَسِنِي يُوسُفَ»

١٠٠٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ: أَنَّ النَّبيَّ ﷺ كانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الآخِرَةِ يَقُولُ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وطْأَتَكَ على مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ». وَأَنَّ النَّبيَّ ﷺ قال: «غِفَارُ غَفَرَ اللَّهُ لَها، وَأَسْلَمُ سَالَمَها اللَّهُ». قال ابْنُ أَبي الزِّنَادِ، عَنْ أَبِيهِ: هذا كُلُّهُ في الصُّبْحِ.

[طرفه في: ٧٩٧].

١٠٠٧ ـ حدّثنا عُثْمانُ بْنُ أَبي شَيبَةَ قالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي الضُّحى، عَنْ مَسْرُوقٍ قال: كُنَّا عِنْدَ عَبْدِ اللَّهِ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِدْباراً، قال: «اللَّهُمَّ سَبْعٌ كَسَبْعِ يُوسُفَ». فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيءٍ، حَتَّى أَكَلُوا الجُلُودَ وَالمَيتَةَ وَالجِيَفَ، وَيَنْظُرَ أَحَدُهُمْ إِلَى السَّمَاءِ فَيَرَى الدُّخانَ مِنَ الجُوعِ. فَأَتَاهُ أَبُو سُفيَانَ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ، قالَ اللَّهُ تَعالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ـ إِلى قَوْلِهِ ـ عائِدُونَ * يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى﴾ [الدخان: ١٠ ـ ١٦]. فالبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتِ الدُّخانُ، وَالبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ.

[الحديث ١٠٠٧ ـ أطرافه في: ١٠٢٠، ٤٦٩٣، ٤٧٦٧، ٤٧٧٤، ٤٨٠٩، ٤٨٢٠، ٤٨٢١، ٤٨٢٢، ٤٨٢٣، ٤٨٢٤، ٤٨٢٥].

١٠٠٧ـ قوله: (حصت) بالحاء المهملة أي استأصلت وأذهبت.

ـ قوله: وينظر بنصب الفعل بحتى أو برفعه على الاستئناف والأول أظهر (شارح).

[3] When people suffer from the drought, they ask the imam to ask Allah for rain

1008- Abdur'rahman Ibn Abdullah Ibn Dinar reported from his father: I heard Abdullah Ibn Omar "Allah be pleased with both" reciting Abu'talib's poetic verse: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows."

1009- Abdullah Ibn Omar "Allah be pleased with both" narrated: "The following poetic verse occurred to my mind while I was looking at the face of The Prophet "Allah's blessing and peace be upon him" who was praying for rain. He did not get down till the rain water flowed abundantly from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." (This was said by Abu'talib).

1010- Anas "Allah be pleased with him" reported: Omar Ibn Al'khattab "Allah be pleased with him" used to invoke Allah almighty whenever drought threatened them, by asking Al'abbas Ibn Abdul'muttalib to invoke Allah for rain. He used to say: "O Allah! We used to ask our Prophet "Allah's blessing and peace be upon him" to invoke you for rain, and you would bless us with rain, and now we ask his uncle to invoke you for rain. O Allah! Endow us with rain." And so it would rain.

[4] One's turning (and wearing)his cloak inside out while invoking Allah for rain

1011- Abbad Ibn Tamim reported from (his uncle) Abdullah Ibn Zaid: The Prophet "Allah's blessing and peace be upon him" went out to offer the Istisqa prayer and turned (and put on) his cloak inside out.

1012- Abbad Ibn Tamim reported from (his uncle) Abdullah Ibn Zaid: The Prophet "Allah's blessing and peace be upon him" went out to the praying place wherein he offered the Istisqa prayer. He faced the Qiblah, turned (and put on) his cloak inside out and performed two Rak'as.

٣ ـ بابُ سُؤَالِ النَّاسِ الإمامَ الاسْتِسْقَاءَ ٢ إذا قَحَطُوا

١٠٠٨ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ قالَ: حدَّثنا أَبُو قُتَيْبَةَ قالَ: حدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ ابْنِ دِينارٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ ابْنَ عُمَرَ يَتَمَثَّلُ بِشِعْرِ أَبِي طَالِبٍ:

وَأَبيضَ يُستسقَى الغمامُ بوجهِهِ ثِمالُ اليتامى عِصمةٌ للأرامِلِ

[الحديث ١٠٠٨ ـ طرفه في: ١٠٠٩]

١٠٠٩ ـ وقالَ عُمَرُ بنُ حمزةَ: حدثنا سالمٌ، عَنْ أَبيهِ: رُبَّما ذَكَرْتُ قَولَ الشّاعِرِ، وأَنا أَنْظُرُ إِلى وَجْهِ النَّبِيِّ ﷺ يَسْتَسْقِي، فَمَا يَنزِلُ حَتَّى يَجِيشَ كُلُّ مِيزابٍ:

وَأَبْيَضَ يُسْتَسْقَى الغَمَامُ بِوَجْهِهِ ثِمَالُ اليَتَامى عِصْمَةٌ لِلأَرامِلِ

وَهُوَ قَوْلُ أَبِي طَالِبٍ. [طرفه في: ١٠٠٨].

١٠١٠ ـ حدثنا الحسنُ بنُ مُحَمَّدٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصارِيُّ قالَ: حَدَّثَني أَبِي، عَبْدُ اللَّهِ بْنُ المُثَنَّى، عَنْ ثُمامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: كانَ إِذا قُحِطُوا اسْتَسْقَى بِالعَبَّاسِ بْنِ عَبْدِ المُطَّلِبِ، فَقالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيكَ بِنَبِيِّنا فَتَسْقِينا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنا فاسْقِنا، قالَ: فَيُسْقَوْنَ.

[الحديث ١٠١٠ ـ طرفه في: ٣٧١٠].

٤ ـ بابُ تَحْوِيلِ الرِّدَاءِ في الاسْتِسْقَاءِ

١٠١١ ـ حدّثنا إِسْحاقُ قالَ: حَدَّثَنا وَهْبٌ قالَ: أَخْبَرَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَقَلَبَ رِداءَهُ.

[طرفه في: ١٠٠٥]

١٠١٢ ـ حدثنا عَلِيُّ بنُ عبدِ اللهِ قالَ: حَدَّثَنا سُفْيانُ: قالَ عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ: أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ أَباهُ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيدٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى المُصَلَّى، فاسْتَسْقَى، فَاسْتَقْبَلَ القِبْلَةَ، وَقَلَبَ رِداءَهُ، وَصَلَّى رَكْعَتَيْنِ. قالَ أَبُو عَبْدِ اللَّهِ: كانَ ابْنُ عُيَيْنَةَ يَقُولُ: هُوَ صاحِبُ الأَذانِ، وَلكِنَّهُ وَهَمٌ، لأَنَّ هذا عَبْدُ اللَّهِ بْنُ زَيدِ بْنِ عاصِمٍ المازِنِيُّ، مازِنُ الأَنْصارِ. [طرفه في: ١٠٠٥].

باب ٣ ـ قوله: إذا قحطوا بالبناء للفاعل وللمفعول في الموضعين (شارح).

١٠٠٨ـ قوله: ثمال اليتامى أي يكفيهم بإفضاله أو يطعمهم عند الشدة أو عمادهم أو ملجؤهم أو مغيثهم (عصمة)، أي مانع (للأرامل) يمنعهم مما يضرهم (شرح)

١٠١٠ـ قوله أبي عبد الله برفع عبد الله عطف بيان على أبي المرفوع على الفاعلية (شارح).

١٠١٢ـ قوله: (وهم) بسكون الهاء ولأبي ذر بكسرها وفتح الميم (شارح). وقوله: وصلى وفي نسخة فصلى.

[5] Invoking Allah for rain in the mosque

1013- Anas Ibn Malik "Allah be pleased with him" narrated: "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain."" Anas added: "Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"" Anas added: "By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountains of) Sila." Anas added: "A heavy cloud like a shield appeared from behind it (Sila Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said: "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain."" Anas added: "Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun." Anas was asked: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "I do not know."

[6] Asking Allah for rain in the Friday speech without facing the Qiblah

1014- Anas Ibn Malik "Allah be pleased with him" narrated: "On a Friday a person entered the main Mosque through the gate facing Dar Al'qada while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain."" Anas added: "Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"" Anas added: "By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountains of) Sila." Anas added: "A heavy cloud like a shield appeared from behind it (Sila Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said: "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain."" Anas added: "Allah's Apostle "Allah's blessing and

٤ ـ باب انْتِقَامِ الرَّبِّ جَلَّ وَعَزَّ مِنْ خَلْقِهِ بِالقَحْطِ إِذَا انْتَهَكَ مَحَارِمُهُ

٥ ـ بابُ الاسْتِسْقَاءِ فِي المَسْجِدِ الجَامِعِ

١٠١٣ ـ حدثنا محمَّد قال: أخبرنا أبو ضمرة أنسُ بنُ عِياضٍ قال: حدَّثنا شريكُ بنُ عبدِ اللَّهِ بنِ أبي نمر: أنَّهُ سمعَ أنسَ بنَ مالكٍ يذكرُ: أنَّ رجلاً دخلَ يومَ الجُمُعَةِ من بابٍ كانَ وِجاهَ المنبرِ، ورسولُ اللهِ ﷺ قائمٌ يخطبُ، فاستقبلَ رسولَ اللهِ ﷺ قائماً، فقالَ: يا رسولَ اللهِ، هلكتِ المواشي، وانقطعتِ السُّبلُ، فادعُ اللهَ يغيثنا. قال: فرفعَ رسولُ اللهِ ﷺ يديه فقال: «اللَّهُمَّ اسقنا، اللَّهُمَّ اسقنا، اللَّهُمَّ اسقنا». قال أنسٌ: ولا واللهِ، ما نرى في السَّماءِ من سحابٍ، ولا قَزَعةٍ، ولا شيئاً، وما بيننا وبينَ سلعٍ من بيتٍ ولا دارٍ. قال: فطلعتْ من ورائِهِ سحابةٌ مثلُ التُّرسِ، فلمَّا توسَّطتِ السَّماءَ انتشرتْ ثمَّ أمطرتْ. قال: واللهِ ما رأينا الشَّمسَ ستًّا. ثمَّ دخلَ رجلٌ من ذلكَ البابِ في الجُمُعَةِ المُقبلةِ، ورسولُ اللهِ ﷺ قائمٌ يخطبُ، فاستقبلَهُ قائماً، فقالَ: يا رسولَ اللَّهِ، هلكتِ الأموالُ، وانقطعتِ السُّبلُ، فادعُ اللَّهَ يُمسكها. قال: فرفعَ رسولُ اللهِ ﷺ يديهِ، ثُمَّ قالَ: «اللَّهُمَّ حوالينا ولا علينا، اللَّهُمَّ على الآكامِ والجبالِ، والآجامِ والظِّرابِ، والأوديةِ ومنابتِ الشَّجرِ». قال: فانقطعتْ، وخرجنا نمشي في الشَّمسِ. قالَ شريكٌ: فسألتُ أنساً: أهوَ الرَّجُلُ الأوَّلُ؟ قالَ: لا أدري. [طرفه في: ٩٣٢].

٦ ـ بابُ الاسْتِسْقَاءِ فِي خُطْبَةِ الجُمُعَةِ غَيرَ مُسْتَقبلِ القِبْلَةِ

١٠١٤ ـ حدثنا قتيبةُ بنُ سعيدٍ قال: حدَّثنا إسماعيلُ بنُ جعفرٍ، عن شريكٍ، عن أنسِ بنِ مالكٍ: أنَّ رجلاً دخلَ المسجدَ يومَ جمعةٍ، من بابٍ كانَ نحوَ دارِ القضاءِ، ورسولُ اللهِ ﷺ قائمٌ يخطُبُ، فاستقبلَ رسولَ اللهِ ﷺ قائماً، ثُمَّ قالَ: يا رسولَ اللهِ، هلكتِ الأموالُ، وانقطعتِ السُّبُلُ، فادعُ اللَّهَ يُغيثُنا. فرفعَ رسولُ اللهِ ﷺ يديهِ، ثمَّ قالَ: «اللَّهُمَّ أغثنا، اللَّهُمَّ أغثنا، اللَّهُمَّ أغثنا». قال أنسٌ: ولا واللهِ، ما نرى في السَّماءِ من سحابٍ، ولا قزعةٍ، وما بيننا وبينَ سلعٍ من بيتٍ ولا دارٍ. قال: فطلعتْ من ورائِهِ سحابةٌ مثلُ التُّرسِ، فلمَّا توسَّطتِ السَّماءَ انتشرتْ، ثمَّ أمطرتْ، فلا واللهِ، ما رأينا الشَّمسَ ستًّا، ثمَّ دخلَ رجلٌ من ذلكَ البابِ في الجُمُعةِ ورسولُ اللهِ

١٠١٣ ـ قوله (وجاه) بكسر الواو وضمها أي مواجهه ومقابله ا هـ من الشارح.

ـ (سلع) جبل بالمدينة وضمير من (ورائه) عائد عليه.

ـ قوله: (يمسكها) بالجزم وروي: أن يمسكها بزيادة: (أن) ويجوز الرفع أي هو يمسكها والضمير للأمطار أو السحابة ا هـ شارح وكذا الكلام في قوله الآتي يغيثنا.

ـ قوله: (الإكام) بكسر الهمزة على وزن الجبال وبهمزة مفتوحة ممدودة جمع أكمة بفتحات التراب المجتمع أو ما ارتفع من الأرض و(الظراب): جمع ظرب ككتف جبل منبسط على الأرض (شارح).

١٠١٤ ـ قوله (دار القضاء): هي التي بيعت في قضاء دين عمر بن الخطاب رضي الله عنه وكان يقال لها: دار قضاء دين عمر ثم طال ذلك فقيل لها: دار القضاء انظر الشارح.

peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun." Anas was asked: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "I do not know."

[7] Invoking Allah for rain while sitting on the pulpit

1015- Quatada narrated: Anas told: "While Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday sermon a man came and said: "O Allah's Apostle! Rain is scarce; please ask Allah to bless us with rain." So he invoked Allah for it, and it rained so much that we could hardly reach our homes. It continued raining till the next Friday." Anas further said: "Then the same or some other person stood up and said: "O Allah's Apostle! Invoke Allah to withhold the rain. " On that, Allah's Apostle said: "O Allah! Let it be round about us and not on us."" Anas added: "I saw the clouds dispersing right and left and it continued to rain but not over Medina."

[8] What about he, who was satisfied with the Friday prayer in invoking Allah for rain

1016- Anas "Allah be pleased with him" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Livestock are dying and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said: "The houses have collapsed, the roads are cut off, and the livestock are dying. Please invoke Allah to withhold the rain." Allah's Apostle (stood up and) said: "O Allah! (Let it be) on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

[9] One's supplication when roads are cut off because of the rain abundance

1017- Anas "Allah be pleased with him" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Livestock are dying and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said: "The houses have collapsed, the roads are cut off, and the livestock are dying. Please invoke Allah to withhold the rain." Allah's Apostle (stood up and) said: "O Allah! (Let it be) on the top of the mountains, on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

[10] The opinion that The Prophet did not turn (and put on) his cloak inside out while invoking Allah for rain on Friday

1018- Anas "Allah be pleased with him" narrated: A man complained to The

ﷺ قائمٌ يَخطُبُ، فَاسْتَقْبَلَهُ قائماً، فَقالَ: يا رَسُولَ اللَّه، هَلَكَتِ الأمْوالُ، وانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْها عَنَّا. قالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيهِ، ثُمَّ قالَ: «اللَّهُمَّ حَوالَينا ولا عَلَينا، اللَّهُمَّ عَلَى الآكامِ والظِّرابِ، وَبُطونِ الأوْدِيَةِ وَمَنابِتِ الشَّجَرِ». قالَ: فَأقلَعَتْ، وخَرَجْنا نَمْشي في الشَّمسِ. قالَ شريكٌ: سَألتُ أنَسَ بنَ مالِكٍ، أهُوَ الرَّجُلُ الأوَّلُ؟ فقالَ: ما أدْري. [طرفه في: ٩٣٢].

٧ ـ بابُ الاسْتِسْقَاءِ عَلَى المِنْبَر

١٠١٥ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا أبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: بَينَما رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الجُمُعَةِ، إذْ جاءَهُ رَجُلٌ فَقالَ: يَا رَسُولَ اللَّه، قَحَطَ المَطَرُ، فَادْعُ اللَّهَ أنْ يَسْقِيَنا فَدَعا، فَمُطِرْنا، فَما كِدْنا أنْ نَصِلَ إلى مَنازِلِنا، فَما زِلْنا نُمطَرُ إلَى الجُمُعَةِ المُقبِلَةِ. قالَ: فَقامَ ذلِكَ الرَّجُلُ أوْ غيرُهُ، فَقالَ: يا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أنْ يَصْرِفَهُ عنّا. فَقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَوالَينا ولا عَلَينا». قالَ: فَلَقَدْ رَأيْتُ السَّحابَ يَتَقَطَّعُ يَميناً وَشِمالاً، يُمْطَرُونَ وَلا يُمْطَرُ أهْلُ المَدِينَة. [طرفه في: ٩٣٢]

٨ ـ بابُ مَن اكتفَى بصَلاةِ الجُمُعَةِ في الاسْتِسْقَاءِ

١٠١٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ، عَنْ أنَسٍ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ، فَقالَ: هَلَكَتِ المَواشِي، وَتَقَطَّعَتِ السُّبُلُ. فَدَعا، فَمُطِرْنَا مِنَ الجمُعَةِ إلَى الجُمُعَةِ، ثُمَّ جاءَ فَقالَ: تَهَدَّمَتِ البُيوتُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ المَواشي، فَادْعُ اللَّهَ يُمسِكْها. فَقامَ ﷺ فَقالَ: «اللَّهُمَّ عَلَى الآكامِ وَالظِّرابِ، وَالأوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فَانْجابَتْ عَنِ المَدينَةِ انْجِيابَ الثَّوبِ. [طرفه في: ٩٣٢]

٩ ـ بابُ الدُّعاءِ إذا تَقَطَّعَتِ السُّبُلُ مِنْ كَثْرَةِ المَطَرِ

١٠١٧ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أبي نَمِرٍ، عَنْ أنَسِ بْنِ مالِكٍ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللَّهِ ﷺ، فَقالَ: يا رَسُولَ اللَّه، هَلَكَتِ المَواشِي، وانْقَطَتِ السُّبُلُ، فادْعُ اللَّهَ. فَدَعا رَسولُ اللَّهِ ﷺ، فَمُطِرُوا مِن جُمعَةٍ إلى جُمُعَةٍ، فَجاءَ رَجُلٌ إلى رَسُولِ اللَّهِ ﷺ فَقالَ: يَا رَسُولَ اللَّه، تَهَدَّمَتِ البُيوتُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ المَواشِي. فَقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَى رُؤُوسِ الجِبالِ والآكامِ، وَبُطونِ الأوْدِيَةِ، وَمَنابِتِ الشَّجَرِ». فَانْجابَتْ عَن المَدِينَةِ انجيابَ الثَّوبِ.

[طرفه في: ٩٣٢].

١٠ ـ بابُ ما قِيلَ: إنَّ النَّبِيَّ ﷺ لَمْ يُحَوِّلْ رِداءَهُ في الاسْتِسْقَاءِ يَوْمَ الجُمُعَةِ

١٠١٨ ـ حدّثنا الحَسَنُ بْنُ بِشْرٍ قالَ: حَدَّثَنا مُعافَى بْنُ عِمرانَ، عَنِ الأوْزاعِيِّ، عَنْ إسْحاق

١٠١٦ ـ قوله: فانجابت أي تقطعت السحب الممطرة كما يتقطع الثوب قطعاً متفرقة.

Messenger of Allah "Allah's blessing and peace be upon him" of the livestock and property's destruction and offspring's hunger (because of drought). He (The Prophet) invoked Allah for rain. Anas did not mention that The Prophet had turned (and worn) his cloak inside out. He did not mention too that The Prophet faced the Qiblah while invoking Allah.

[11] If people asked the imam to invoke Allah for rain, he would not disappoint them

1019- Anas "Allah be pleased with him" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" and said: "Livestock are dying and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said: "The houses have collapsed, the roads are cut off, and the livestock are dying. Please invoke Allah to withhold the rain." Allah's Apostle (stood up and) said: "O Allah! (Let it be) on the top of the mountains, on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

[12] When Pagans, because of drought, ask Muslims to invoke Allah for rain

1020- Masruq narrated: Once I went to Ibn Mas'ood who said: "When Quraish delayed in embracing Islam, the Prophet invoked Allah to curse them. Consequently, they were afflicted with a (famine) year because of which many of them died. They ate the carcasses. Abu'sufyan came to the Prophet and said: "O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah (for rain)." So the Prophet recited the Qur'anic verse: "Then watch you for the day that the sky will bring forth a kind of smoke plainly visible. " (Smoke "Ad'dukhan" 10) When the famine was taken off, the people got renegade once again as non-believers. The statement of Allah: "On the day when we shall seize you with a mighty grasp " (The Smoke16) indicates to this. That was what happened on the day of Badr." Allah's Apostle, according to an addition attached to this narration, prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet said: "O Allah! (Let it be) around us and not on us. " In this way, the clouds dispersed over his head and it rained over the surroundings.

[13] One's supplication: "(Let it be) round about, and not on, us" when it rains excessively

1021- Anas "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday when people stood up, shouted and said: "O Allah's Apostle! There is no rain (because of drought), the trees have dried and the livestock are destroyed; please invoke Allah for

ابْنِ عَبْدِ اللَّه، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَجُلاً شَكا إِلَى النَّبِيِّ ﷺ هَلاكَ المَالِ، وَجَهْدَ العِيَالِ، فَدَعا اللَّهَ يَسْتَسْقِي، وَلَمْ يَذْكُرْ أَنَّهُ حَوَّلَ رِداءَهُ، وَلاَ اسْتَقْبَلَ القِبْلَةَ.

[طرفه في: ٩٣٢].

١١ ـ بابُ إِذَا اسْتَشْفَعُوا إِلَى الإِمامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدَّهُمْ

١٠١٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قال: أَخبرنا مالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبي نَمِرٍ، عَنْ أَنَسِ بْنِ مالِكٍ أَنَّهُ قال: جاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: يا رَسُولَ اللَّه، هَلَكَتِ المَوَاشي، وَتَقَطَّعَتِ السُّبُلُ، فادْعُ اللَّهَ، فَدَعا اللَّهَ فَمُطِرْنا مِنَ الجُمُعَةِ إِلَى الجُمُعَةِ، فَجاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللَّه، تَهَدَّمَتِ البُيُوتُ، وَتَقَطَّعَتِ السُّبُلُ، وَهَلَكَتِ المَوَاشي، فَقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَى ظُهُورِ الجِبالِ وَالآكامِ، وَبُطُونِ الأَوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فَانْجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ. [طرفه في: ٩٣٢].

١٢ ـ بابُ إِذَا اسْتَشْفَعَ المُشْرِكُونَ بِالمُسْلِمِينَ عِنْدَ القَحْطِ

١٠٢٠ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفيَانَ: حَدَّثَنا مَنْصُورٌ وَالأَعْمَشُ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، قالَ: أَتَيْتُ ابْنَ مَسْعُودٍ، فَقالَ إِنَّ قُرَيْشاً أَبْطَؤُوا عَنِ الإِسْلامِ، فَدَعا عَلَيهِمُ النَّبِيُّ ﷺ، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيها، وَأَكَلُوا المَيْتَةَ وَالعِظَامَ، فَجاءَهُ أَبُو سُفيَانَ، فَقالَ: يا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ هَلَكُوا، فَادْعُ اللَّهَ، فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [الدخان: ١٠]. ثُمَّ عادُوا إِلَى كُفْرِهِمْ، فَذلِكَ قَوْلُهُ تَعالَى: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى﴾ [الدخان: ١٦]. يَوْمَ بَدْرٍ. قال: وَزادَ أَسْباطٌ، عَنْ مَنْصُورٍ: فَدَعا رَسُولُ اللَّهِ ﷺ فَسُقُوا الغَيْثَ، فَأَطْبَقَتْ عَلَيهِمْ سَبْعاً، وَشَكا النَّاسُ كَثْرَةَ المَطَرِ، قالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا». فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ، فَسُقُوا، النَّاسُ حَوْلَهُمْ. [طرفه في: ١٠٠٧].

١٣ ـ بابُ الدُّعاءِ إِذَا كَثُرَ المَطَرُ: حَوَالَيْنا وَلاَ عَلَيْنا

١٠٢١ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ، فَقامَ النَّاسُ فَصَاحُوا، فَقالُوا: يا رَسُولَ اللَّهِ، قَحَطَ المَطَرُ، وَاحْمَرَّتِ الشَّجَرُ، وَهَلَكَتِ البَهائِمُ، فادْعُ اللَّهَ يَسْقِينا. فَقالَ: «اللَّهُمَّ اسْقِنا». مَرَّتَيْنِ، وَايْمُ

١٠١٩ـ قوله: عن أنس بن مالك قال وفي بعض النسخ أنه قال.

١٠٢٠ـ قوله: سنة بفتح السين أي جدب وقحط (شارح).

ـ قوله: (فأطبقت) أي دامت وتواترت.

ـ قوله (الناس) بالرفع بدل من الضمير أو فاعل على لغة أكلوني البراغيث ويجوز النصب على الاختصاص (شارح).

١٠٢١ـ قوله (واحمرت الشجر) أي تغير لونها من الخضرة إلى الحمرة من اليبس (شارح).

ـ قوله (فكشطت) وروي مبنياً للمفعول وروي وتكشطت أي تكشفت.

rain." So Allah's Apostle said twice: "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining. It rained continuously till the next Friday. When the Prophet started delivering the Friday sermon, the people started shouting and said to him: "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet smiled and said: "O Allah! (Let it be) round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina). No single drop of rain fell over Medina. I looked towards the sky which was as (bright and clear as) the crown.

[14] One's invoking Allah for rain while standing

1022- Abu'is'haq reported: Abdullah Ibn Yazid Al'ansari, accompanied by Al'barra Ibn Azib and Zaid Ibn Arqam, got out to invoke Allah for rain. He led them in asking Allah for rain while he was standing. He asked for Allah's forgiveness. Then he prayed two Rak'as, in which he recited loudly. There was no call for this prayer or for its establishment. Abu'is'haq said that Abdullah Ibn Yazid had seen The Messenger of Allah "Allah's blessing and peace be upon him" (doing the same).

1023- Abbad Ibn Tamim reported that his uncle (who was one of the companions of the Prophet) had told him: "The Prophet went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain. Then he faced the Qiblah and turned his cloak (inside out); and it rained."

[15] Reciting loudly in the Istisqa prayer

1024- Abbad Ibn Tamim reported from his uncle : "The Prophet went out to invoke Allah for rain. He faced the Qiblah as invoking Allah. He turned his cloak (inside out) and then performed two rak'as in which he recited the Qur'an aloud."

[16] The Prophet's turning his back to people (and facing the Qiblah)

1025- Abbad Ibn Tamim reported from his uncle (Abdullah Ibn Zaid): The Prophet "Allah's blessing and peace be upon him" went out to offer the Istisqa prayer. He turned his back towards the people and faced the Qiblah and asked Allah for rain. Then he turned his cloak inside out and led us in a two-Rak'a-prayer in which he recited the Qur'an aloud.

[17] The Istisqa prayer is of two Rak'as

1026- Abbad Ibn Tamim reported from his uncle that The Messenger of Allah "Allah's blessing and peace be upon him" had asked Allah for rain. He prayed two Rak'as and turned his cloak (inside out).

اللَّهِ، ما نَرَى في السَّمَاءِ قَزَعَةً مِنْ سَحَابٍ، فَنَشَأَتْ سَحَابَةٌ وَأَمْطَرَتْ، وَنَزَلَ عَنِ المِنْبَرِ فَصَلَّى، فَلَمَّا انْصَرَفَ، لَمْ تَزَلْ تَمْطِرُ إِلَى الجُمُعَةِ الَّتِي تَلِيهَا، فَلَمَّا قَامَ النَّبِيُّ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ: تَهَدَّمَتِ البُيُوتُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُحْبِسْهَا عَنَّا. فَتَبَسَّمَ النَّبِيُّ ﷺ، ثُمَّ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا». فَكَشَطَتِ المَدِينَةُ، فَجَعَلَتْ تُمْطِرُ حَوْلَهَا، وَلاَ تَمْطُرُ بِالمَدِينَةِ قَطْرَةً، فَنَظَرْتُ إِلَى المَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الإِكْلِيلِ. [طرفه في: ٩٣٢]

١٤ - بابُ الدُّعاءِ في الاسْتِسْقاءِ قائماً

١٠٢٢ - وقالَ لَنا أَبو نُعَيم، عَنْ زُهَيرٍ، عَنْ أَبِي إِسْحَاقَ: خَرَجَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الأَنْصَارِيُّ، وَخَرَجَ مَعَهُ البَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ، رَضِيَ اللَّهُ عَنْهُمْ، فَاسْتَسْقَى، فَقَامَ بِهِمْ عَلَى رِجْلَيْهِ عَلَى غَيْرِ مِنْبَرٍ، فَاسْتَغْفَرَ، ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ بِالقِرَاءَةِ، وَلَمْ يُؤَذِّنْ وَلَمْ يُقِمْ: قَالَ أَبُو إِسْحَاقَ: وَرَأَى عَبْدُ اللَّهِ بْنُ يَزِيدَ النَّبِيَّ ﷺ.

١٠٢٣ - حدثنا أبو اليَمانِ قالَ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ: أَنَّ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِماً، ثُمَّ تَوَجَّهَ قِبَلَ القِبْلَةِ، وَحَوَّلَ رِدَاءَهُ، فَأُسْقُوا. [طرفه في: ١٠٠٥].

١٥ - بابُ الجَهْرِ بالقِرَاءَةِ في الاسْتِسْقاءِ

١٠٢٤ - حدثنا أَبو نُعَيم: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي، فَتَوَجَّهَ إِلَى القِبْلَةِ يَدْعُو، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ، جَهَرَ فِيهِمَا بِالقِرَاءَةِ. [طرفه في: ١٠٠٥].

١٦ - بابٌ كَيفَ حَوَّلَ النَّبِيُّ ﷺ ظَهْرَهُ إِلَى النَّاسِ

١٠٢٥ - حدثنا آدَمُ قالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ خَرَجَ يَسْتَسْقِي، قالَ: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَاسْتَقْبَلَ القِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ، جَهَرَ فِيهِمَا بِالقِرَاءَةِ.

[طرفه في: ١٠٠٥].

١٧ - بابُ صَلاةِ الاسْتِسْقاءِ رَكْعَتَيْنِ

١٠٢٦ - حدثنا قُتَيبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى، فَصَلَّى رَكْعَتَيْنِ، وَقَلَبَ رِدَاءَهُ.

[طرفه في: ١٠٠٥].

- (الإكليل): بكسر الهمزة وهو ما أحاط بالشيء ويسمى التاج إكليلاً.

١٠٢٣ - قوله: فأسقوا بهذا الضبط ولابن عساكر فسقوا وكلاهما مبنيّ للمفعول (شارح).

[18] Invoking Allah for rain in the praying place

1027- Abbad Ibn Tamim reported from his uncle that The Messenger of Allah "Allah's blessing and peace be upon him" had got out to the praying place to invoke Allah for rain. he faced the Qiblah and turned his cloak (inside out, or put its right side on the left); then he prayed two Rak'as.

[19] Facing the Qiblah while invoking Allah for rain

1028- Abbad Ibn Tamim narrated from Abdullah Ibn Zaid Al'ansari (his uncle) that The Messenger of Allah "Allah's blessing and peace be upon him" had come out (and gone) to the praying place to pray to Allah (for rain). when he wanted to invoke Allah he faced the Qiblah and turned his cloak (inside out).

[20] People's raising their hands with the imam while invoking Allah for rain

1029- Anas "Allah be pleased with him" narrated: A Bedouin came to the Prophet "Allah's blessing and peace be upon him" on a Friday, and said: "Livestock, offspring, and people are dying." So Allah's Apostle raised his hands, with people raising their hands too, invoked Allah for rain. We no sooner had got out of the mosque that it rained. It remained continuously from that Friday till the next Friday. A person came and said: "The traveller is detained and the roads are cut off."

1030- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to raise both of his hands so much that the whiteness of his armpits became visible.

[21] The imam's raising his hands while invoking Allah for rain

1031- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" never raised his hands for any invocation except that of asking Allah for rain (Istisqa). He used to raise them so much that the whiteness of his armpits became visible.

١٨ ـ بابُ الاسْتِسقَاءِ في المُصَلَّى

١٠٢٧ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّد قالَ: حَدَّثَنا سُفيَانُ، عَنْ عَبْد اللَّهِ بن أَبِي بَكْر، سَمِعَ عَبَّادَ بْنَ تَمِيم، عَنْ عَمِّهِ قال: خرجَ النَّبيُّ ﷺ إِلَى المُصَلَّى يَسْتَسْقِي وَاسْتَقْبَلَ القِبْلَةَ، فَصَلَّى رَكْعَتَين، وَقَلَبَ رِداءَهُ. قالَ سُفيَانُ: فَأَخْبَرَنِي المَسْعُودِيُّ، عَنْ أَبِي بَكْرٍ قالَ: جَعَلَ اليَمِينَ عَلَى الشِّمال.

[طرفه في: ١٠٠٥].

١٩ ـ بابُ اسْتِقْبَالِ القِبْلَةِ في الاسْتِسْقَاءِ

١٠٢٨ ـ حدَّثنا مُحمَّدٌ قالَ: أَخبرَنا عبدُ الوَهَّاب قالَ: حدَّثنا يحيى بنُ سعيدٍ قالَ: أَخبرَني أَبو بكرِ بنُ محمَّدٍ: أَنَّ عبَّادَ بنَ تميمٍ أَخبرَهُ: أَنَّ عبدَ اللهِ بنَ زيدٍ الأَنصاريَّ أَخبرَهُ: أَنَّ النَّبيَّ ﷺ خرَجَ إلى المُصلَّى يُصلِّي، وأَنَّهُ لَمَّا دَعا، أَو أَرادَ أَنْ يَدعُوَ، استَقبَلَ القِبلَةَ، وحَوَّلَ رِداءَهُ. قالَ أَبو عبدِ اللهِ: ابنُ زيدٍ هذا مازِنِيٌّ، والأَوَّلُ كوفِيٌّ، هُوَ ابنُ يزيد. [ر: ١٠٠٥].

٢٠ ـ بابُ رَفعِ النَّاسِ أَيدِيَهُمْ مَعَ الإمامِ في الاسْتِسْقَاءِ

١٠٢٩ ـ قالَ أَيُّوبُ بنُ سُليمانَ: حدَّثَني أَبو بكرِ بنُ أَبي أُوَيسٍ، عَن سُليمانَ بنِ بلالٍ: قالَ يحيى بنُ سعيدٍ: سَمِعتُ أَنسَ بنَ مالكٍ قالَ: أَتى رَجلٌ أَعرابِيٌّ مِنْ أَهلِ البدوِ، إلى رسولِ اللهِ ﷺ يومَ الجُمعةِ، فقالَ: يا رسولَ اللهِ، هلكَتِ الماشِيةُ، هلكَ العِيالُ، هلكَ النَّاسُ. فَرفعَ رسولُ اللهِ ﷺ يدَيهِ يدعُو، ورفعَ النَّاسُ أَيدِيَهُم معهُ يدعُونَ. قالَ: فَما خَرجْنا مِنَ المسجِدِ حتَّى مُطِرْنا، فَما زِلْنا نُمطَرُ حتَّى كانَتِ الجُمعةُ الأُخرى، فأَتى الرَّجُلُ إلى نَبيِّ اللهِ ﷺ فقالَ: يا رسولَ اللهِ، بَشِقَ المُسافِرُ وَمُنِعَ الطَّرِيقُ.

[طرفه في: ٩٣٢]

١٠٣٠ ـ وقالَ الأُوَيسِيُّ: حدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكٍ سَمِعَا أَنَساً، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَفَعَ يَدَيهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيهِ.

٢١ ـ باب رَفعِ الإِمامِ يَدَهُ في الاسْتِسْقَاءِ

١٠٣١ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا يحيى وابنُ أَبي عَدِيّ، عَن سَعِيدٍ، عَن قَتادَةَ، عَن أَنَسِ بنِ مالِكٍ قالَ: كانَ النَّبيُّ ﷺ لا يَرفَعُ يدَيهِ في شَيءٍ مِن دُعائِهِ إِلاَّ في الاسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

[الحديث ١٠٣١ ـ طرفاه في: ٣٥٦٥، ٦٣٤١].

١٠٢٧ـ قوله: (جعل اليمين) أي من ردائه على الشمال أي على عاتقه الشمال والشمال منه على عاتقه الأيمن.

١٠٢٩ـ قوله: (بشق) بكسر الشين وفتحها أي ملّ أو تأخر أو اشتدّ عليه الضرر أو حبس.

[22] What one says when it rains

1032- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" saw the rain, he used to say: "O Allah! (Let it be) a strong fruitful rain."

[23] When it rained till it dropped on one's beard

1033- Anas "Allah be pleased with him" narrated: Once in the lifetime of The Prophet, people were afflicted with drought. While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a Bedouin stood up and said: "O Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)." So The Prophet "Allah's blessing and peace be upon him" raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is! As soon as he had lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of The Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to save us)." So The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! (Let it be) round us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away. In this way, Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded for one month. None came from outside but talked about the abundant rain.

[24] When the strong wind blows

1034- Anas "Allah be pleased with him" told: Whenever a strong wind blew, anxiety appeared on the face of The Prophet "Allah's blessing and peace be upon him" (fearing that wind might be a sign of Allah's wrath).

[25] The Prophet's saying: I was granted victory with As'saba (wind facing Ka'ba door blowing from East)

1035- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I was granted victory with As'saba and the nation of Ad was destroyed by Ad'dabur (westerly wind)."

٢٢ ـ بابُ ما يُقالُ إذا أمْطَرَتْ

وَقالَ ابنُ عَبَّاسٍ: ﴿كَصَيِّبٍ﴾ [البقرة: ١٩]: المَطَرُ. وَقالَ غيرُهُ: صَابَ وَأَصابَ يَصُوبُ.

١٠٣٢ ـ حدّثنا مُحَمَّدٌ هُوَ ابنُ مُقاتِلٍ أَبُو الحَسَنِ المَرْوَزِيُّ، قالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قالَ: أَخْبَرَنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ القَاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذا رَأَى المَطَرَ قالَ: «صَيِّباً نَافِعاً». تَابَعَهُ القَاسِمُ بْنُ يَحْيى عَنْ عُبَيدِ اللَّهِ. وَرَوَاهُ الأَوْزاعِيُّ وَعُقَيلٌ عَنْ نَافِعٍ.

٢٣ ـ بابُ مَنْ تَمَطَّرَ في المَطَرِ، حَتَّى يَتَحادَرَ عَلى لِحْيَتِهِ

١٠٣٣ ـ حدّثنا مُحَمَّدٌ قالَ: أَخْبرنا عَبْدُ اللَّهِ قالَ: أَخْبرنا الأَوْزاعِيُّ قالَ: حدَّثنا إِسْحاقُ بْنُ عَبدِ اللَّهِ بنِ أَبي طَلْحَةَ الأَنْصارِيُّ قالَ: حَدَّثَني أَنَسُ بنُ مالِكٍ قالَ: أَصابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَينا رَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلى المِنْبَرِ يَومَ الجُمُعَةِ، قامَ أَعْرابِيٌّ فَقالَ: يا رَسُولَ اللَّهِ، هَلَكَ المالُ، وَجاعَ العِيالُ، فَادْعُ اللَّهَ لَنا أَنْ يَسقِيَنا. قالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيهِ، وَما في السَّماءِ قَزَعَةٌ، قالَ: فَثارَ سَحابٌ أَمْثالُ الجِبالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيتُ المَطَرَ يَتَحادَرُ عَلى لِحْيَتِهِ. قالَ: فَمُطِرْنا يَوْمَنا ذلِكَ، وَفي الغَدِ، وَمِنْ بَعْدِ الغَدِ، وَالَّذِي يَلِيهِ إِلَى الجُمُعَةِ الأُخْرَى. فَقامَ ذلِكَ الأَعْرابِيُّ، أَوْ رَجُلٌ غَيرُهُ، فَقالَ: يا رَسُولَ اللَّهِ، تَهَدَّمَ البِناءُ، وَغَرِقَ المالُ، فَادْعُ اللَّهَ لَنا. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيهِ وَقالَ: «اللَّهُمَّ حَوالَينا وَلا عَلَينا». قالَ: فَما جَعَلَ يُشِيرُ بِيَدِهِ إِلى ناحِيَةٍ مِنَ السَّماءِ إِلا تَفَرَّجَتْ، حَتَّى صارَتِ المَدِينَةُ في مِثْلِ الجَوْبَةِ، حَتَّى سالَ الوادِي، وادِي قَناةَ شَهْراً. قالَ: فَلَمْ يَجِئْ أَحَدٌ مِنْ ناحِيَةٍ إِلا حَدَّثَ بِالجَوْدِ.

[طرفه في: ٩٣٢]

٢٤ ـ بابٌ إِذا هَبَّتِ الرِّيحُ

١٠٣٤ ـ حدّثنا سَعِيدُ بنُ أَبي مَرْيَمَ قالَ: أَخْبرنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبرَني حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً يَقُولُ: كانَتِ الرِّيحُ الشَّدِيدَةُ إِذا هَبَّتْ، عُرِفَ ذلِكَ في وَجْهِ النَّبِيِّ ﷺ.

٢٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «نُصِرْتُ بالصَّبا»

١٠٣٥ ـ حدّثنا مُسْلِمٌ قالَ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «نُصِرْتُ بِالصَّبا، وَأُهْلِكَتْ عادٌ بالدَّبُورِ».

[الحديث ١٠٣٥ ـ أطرافه في: ٣٢٠٥، ٣٣٤٣، ٤١٠٥].

باب ٢٢ ـ قوله: (يصوب) راجع إلى صاب فهو أجوف واويّ.

باب ٢٣ ـ قوله: (تمطر) أي تعرض للمطر وتطلب نزوله عليه ا هـ من الشرح.

[26] What was said concerning earthquakes and other signs

1036- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you."

1037- Ibn Omar "Allah be pleased with both" narrated: The Prophet said: "O Allah! Bless our Sham and our Yemen." People said: "Our Najd as well." The Prophet "Allah's blessing and peace be upon him" again said: "O Allah! Bless our Sham and Yemen." They said again: "Our Najd as well." On that The Prophet "Allah's blessing and peace be upon him" said: "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

[27] Allah's saying: "And have ye made it your livelihood that ye should declare it false?" (The Inevitable "Al'waqi'a" 82)

1038- Zaid Ibn Khalid Al'jahni "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Al'hudaibiya after a rainy night. Following the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in me; and he disbelieved in the stars. Whoever said that it rained because of a particular star had no belief in me but believed in that star. ""

[28] Nobody but Allah knows when it rains

1039- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Keys of the unseen knowledge are five which nobody knows but Allah: Nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows where he will die; and nobody knows when it will rain."

٢٦ ـ باب ما قِيلَ في الزَّلازِلِ وَالآياتِ

١٠٣٦ ـ حدّثنا أَبُو اليمان قالَ: أَخبَرَنا شُعَيبٌ قالَ: أَخبَرَنا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ العِلمُ، وَتَكْثُرَ الزَّلاَزِلُ، وَيَتَقَارَبَ الزَّمانُ، وَتَظْهَرَ الفِتَنُ، وَيَكْثُرَ الهَرْجُ، وَهْوَ القَتْلُ القَتْلُ، حَتَّى يَكْثُرَ فيكُمُ المَالُ فَيَفِيضُ». [طرفه في: ٨٥].

١٠٣٧ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنا حُسَينُ بْنُ الحَسَنِ قالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: «اللَّهُمَّ بَارِكْ لَنَا في شَامِنَا وَفي يَمَنِنَا». قالَ: قالُوا: وَفي نَجْدِنَا؟ قالَ: قالَ: «اللَّهُمَّ بَارِكْ لَنَا في شَامِنَا وَفي يَمَنِنَا». قالَ: قالُوا: وَفي نَجدِنَا؟ قالَ: قالَ: «هُنَاكَ الزَّلاَزِلُ وَالفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيطَانِ». [الحديث ١٠٣٧ ـ طرفه في: ٧٠٩٤].

٢٧ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾[الواقعة: ٨٢]

قالَ ابْنُ عَبَّاسٍ: شُكْرَكُمْ.

١٠٣٨ ـ حدّثنا إِسماعِيلُ: حَدَّثَني مالِكٌ، عَنْ صالِحِ بْنِ كَيسَانَ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيدِ بْنِ خالِدٍ الجُهَنِيِّ أَنَّهُ قالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ بِالحُدَيبِيَةِ، عَلَى إِثْرِ سَماءٍ كانَتْ مِنَ اللَّيلَةِ، فَلَمَّا انْصَرَفَ النَّبيُّ ﷺ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَل تَدْرُونَ ماذَا قالَ رَبُّكُمْ»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكافِرٌ، فَأَمَّا مَنْ قالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذلِكَ مُؤْمِنٌ بِي كافِرٌ بِالكَوْكَبِ، وَأَمَّا مَنْ قالَ: بِنَوْءِ كَذَا وَكَذَا، فَذلِكَ كافِرٌ بِي مُؤْمِنٌ بِالكَوْكَبِ». [طرفه في: ٨٤٦].

٢٨ ـ باب لاَ يَدْرِي مَتَى يَجِيءُ المَطَرُ إِلاَّ اللَّهُ

وَقالَ أَبُو هُرَيرَةَ، عَنِ النَّبيِّ ﷺ: «خَمْسٌ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ».

١٠٣٩ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ قالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الغَيبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللَّهُ: لاَ يَعْلَمُ أَحَدٌ ما يَكُونُ في غَدٍ، وَلاَ يَعْلَمُ أَحَدٌ ما يَكُونُ في الأَرْحامِ، وَلاَ تَعْلَمُ نَفْسٌ ماذَا تَكْسِبُ غَداً، وَما تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَما يَدْرِي أَحَدٌ مَتَى يَجِيءُ المَطَرُ».

[الحديث ١٠٣٩ ـ أطرافه في: ٤٦٢٧، ٤٦٩٧، ٤٧٧٨، ٧٣٧٩].

١٠٣٦ـ قوله: فيفيض بفتح حرف المضارعة والرفع خبر مبتدأ محذوف أي هو يفيض ولأبي ذرّ: فيفيض بالنصب عطف على يكثر انظر الشارح.

١٠٣٩ـ قوله: وللكشميهني مفاتح بوزن مساجد أي خزائن الغيب جمع مفتح بفتح الميم وهو المخزن (شارح).

(16) The book of eclipse

[1] The prayer when the sun eclipses

1040- Abu'bakra "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" stood up dragging his cloak till he entered the Mosque. We entered (with him). He led us in a two-Rak'a-prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. (But Allah uses them to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

1041- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. But they are two signs of Allah (which he uses to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah till the eclipse is over)."

1042- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death or life. But they are two signs of Allah (which he uses to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah till the eclipse is over)."

1043- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: "The sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of the death or life of someone. When you see the eclipse, pray and invoke Allah."

[2] The charity during the eclipse

1044- A'isha "Allah be pleased with her" narrated: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a long standing, then bowed for a long while. He got up again and performed a long standing but shorter than the first. He bowed again for a long time but shorter than the first one. Then he prostrated and prolonged the prostration. He did in the second Rak'a the same as he did in the first and then finished the prayer. By then the sun (eclipse) cleared. He delivered the sermon and after

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

١٦ ـ كِتَابُ الكُسُوفِ

١ ـ باب الصَّلاةِ في كُسُوفِ الشَّمْسِ

١٠٤٠ ـ حدثنا عمرو بن عونٍ قال: حدثنا خالدٌ، عن يونُسَ، عن الحسنِ، عن أبي بَكْرَةَ قال: كُنَّا عِندَ رسولِ اللهِ ﷺ، فانكسفتِ الشَّمسُ، فقامَ النَّبيُّ ﷺ يجرُّ رِداءَهُ حتَّى دخلَ المسجدَ، فدخلنا، فصلَّى بنا ركعتينِ حتَّى انجلتِ الشَّمسُ، فقالَ ﷺ: «إنَّ الشَّمسَ والقمرَ لا ينكسفانِ لموتِ أحدٍ، فإذا رأيتُموهما فصلُّوا وادعُوا، حتَّى يُكشَفَ ما بكُم».

[الحديث ١٠٤٠ ـ أطرافه في: ١٠٤٨، ١٠٦٢، ١٠٦٣، ٥٧٨٥].

١٠٤١ ـ حدثنا شهابُ بنُ عبَّادٍ قالَ: حدَّثنا إبراهيمُ بنُ حُميدٍ، عن إسماعيلَ، عن قيسٍ قالَ: سمعتُ أبا مسعودٍ يقولُ: قالَ النَّبيُّ ﷺ: «إنَّ الشَّمسَ والقمرَ لا ينكسفانِ لموتِ أحدٍ من النَّاسِ، ولكنَّهُما آيتانِ من آياتِ اللهِ، فإذا رأيتُموهُما فقوموا فصلُّوا».

[الحديث ١٠٤١ ـ طرفاه في: ١٠٥٧، ٣٢٠٤].

١٠٤٢ ـ حدثنا أصبغُ قال: أخبرني ابنُ وهبٍ قال: أخبرني عمرٌو، عن عبدِ الرحمنِ بنِ القاسمِ حدَّثهُ، عن أبيهِ، عن ابنِ عمرَ رضيَ اللهُ عنهما: أنه كانَ يُخبِرُ عنِ النَّبيِّ ﷺ: «إنَّ الشَّمسَ والقمرَ لا يخسفانِ لموتِ أحدٍ ولا لحياتِهِ، ولكنَّهما آيتانِ من آياتِ اللهِ، فإذا رأيتموها فصلُّوا».

[الحديث ١٠٤٢ ـ طرفه في: ٣٢٠١].

١٠٤٣ ـ حدثنا عبدُ اللهِ بنُ مُحمَّدٍ قال: حدَّثنا هاشمُ بنُ القاسمِ قال: حدَّثنا شيبانُ، أبو معاويةَ، عن زيادِ بنِ عِلاقةَ، عن المُغيرةِ بنِ شُعبةَ قال: كسفتِ الشَّمسُ على عهدِ رسولِ اللهِ ﷺ يومَ ماتَ إبراهيمُ، فقالَ النَّاسُ: كسفتِ الشَّمسُ لموتِ إبراهيمَ، فقالَ رسولُ اللهِ ﷺ: «إنَّ الشَّمسَ والقمرَ لا ينكسفانِ لموتِ أحدٍ ولا لحياتِهِ، فإذا رأيتم فصلُّوا وادعوا اللهَ».

[الحديث ١٠٤٣ ـ طرفاه في: ١٠٦٠، ٦١٩٩].

٢ ـ باب الصَّدَقةِ في الكُسُوفِ

١٠٤٤ ـ حدثنا عبدُ اللهِ بنُ مسلمةَ، عن مالكٍ، عن هشامِ بنِ عُروةَ، عن أبيهِ، عن عائشةَ

١٠٤٤ـ قوله: «أغير» بالرفع صفة لأحد باعتبار المحل والخبر محذوف منصوب أي موجوداً على أن ما حجازية ويجوز نصبه على أنه خبر ما الحجازية انظر الشارح.

praising and glorifying Allah he said: "The sun and the moon are two of Allah's signs; they do not eclipse for the death or life of anyone. So when you see the eclipse, remember Allah by saying Takbir (Magnification of Allah), pray and give charity." The Prophet "Allah's blessing and peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more protective (for people to have self-respect) than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

[3] Calling for congregational prayer during the eclipse

1045- Abdullah Ibn Amr "Allah be pleased with him" narrated: "When the sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" a call was made for performing a prayer in congregation."

[4] The imam's sermon during the eclipse

1046- A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'allaho liman hamidah" (Allah heard those who sent praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'allaho Lyman hamidah; Rabbana walakalhamd" (Allah heard those who sent praises to Him; O our lord! All the praises be to you) and then prostrated. He did the same in the second rak'a.

Thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or life (birth) of someone. When you see them hurry to the prayer." Narrated Az'zuhri: I said to Urwa: "When the sun eclipsed at Medina your brother (Abdullah Ibn Az'zubair) offered only a two-rak'a prayer like that of the morning prayer." Urwa replied: "Yes, for he misapprehended the Prophet's sunna (concerning this matter)."

أَنَّها قالَتْ: خَسفَتِ الشَّمْسُ في عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، فَقَامَ فَأَطَالَ القِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قامَ فَأَطالَ القِيامَ، وَهُوَ دُونَ القِيَامِ الأوَّلِ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ سَجَدَ فأطالَ السُّجودَ، ثُمَّ فَعَلَ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ما فَعَلَ في الأولى، ثُمَّ انْصَرَفَ، وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنى عَلَيهِ، ثُمَّ قالَ: «إِنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، لا يَنْخَسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ، فَإِذا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ، وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا». ثُمَّ قالَ: «يا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ ما مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً».

[الحديث ١٠٤٤ ـ أطرافه في: ١٠٤٦، ١٠٤٧، ١٠٥٠، ١٠٥٦، ١٠٥٨، ١٠٦٤، ١٠٦٥، ١٠٦٦، ١٢١٢، ٣٢٠٣، ٤٦٢٤، ٥٢٢١، ٦٦٣١]

٣ ـ باب النِّداءِ بِـ الصَّلاةُ جامِعَةٌ في الكُسُوفِ

١٠٤٥ ـ حدّثنا إِسْحاقُ قالَ: أَخْبَرَنا يَحْيى بْنُ صالِحٍ قالَ: حَدَّثَنا مُعاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبِي سلاَّمٍ الحَبَشِيُّ الدِّمَشْقِيُّ قالَ: حَدَّثَنا يَحْيى بْنُ أَبِي كَثِيرٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُما قالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ نُودِيَ: أَنِ الصَّلاةَ جامِعَةً. [الحديث ١٠٤٥ ـ طرفه في: ١٠٥١].

٤ ـ باب خُطْبَةِ الإِمامِ في الكُسُوفِ

وَقالَتْ عائِشَةُ وَأَسْماءُ: خَطَبَ النَّبِيُّ ﷺ.

١٠٤٦ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ قالَ: حَدَّثَنِي اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ (ح). وَحَدَّثَنِي أَحْمَدُ بْنُ صالِحٍ قالَ: حَدَّثَنا عَنْبَسَةُ قالَ: حَدَّثَنا يُونُسُ، عَنِ ابْنِ شِهابٍ: حَدَّثَنِي عُرْوَةُ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَسَفَتِ الشَّمْسُ في حَياةِ النَّبِيِّ ﷺ، فَخَرَجَ إِلَى المَسْجِدِ، فَصَفَّ النَّاسُ وَراءَهُ، فَكَبَّرَ، فاقْتَرأَ رَسُولُ اللَّهِ ﷺ قِراءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَقامَ وَلَمْ يَسْجُدْ، وَقَرَأَ قِراءَةً طَوِيلَةً، هِيَ أَدْنى مِنَ القِراءَةِ الأولى، ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ أَدْنى مِنَ الرُّكُوعِ الأوَّلِ، ثُمَّ قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ»، ثُمَّ سَجَدَ، ثُمَّ قالَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، فاسْتَكْمَلَ أَرْبَعَ رَكَعاتٍ في أَرْبَعِ سَجَداتٍ، وانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قامَ فَأَثْنى عَلَى اللَّهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ: «هُما

باب ٣ ـ قوله: بالصلاة جامعة بنصب بالصلاة جامعة على الحكاية فيهما أي بهذا اللفظ وحروف الجرّ لا يظهر عملها في باب الحكاية ونصب الصلاة في الأصل على الإغراء وجامعة على الحال ويجوز رفع الصلاة على الابتداء وجامعة على الخبر أي الصلاة تجمع الناس في المسجد الجامع ويجوز أن تكون الصلاة ذات جماعة أي تصلى جماعة لا منفردة.

١٠٤٥ـ قوله: (أن الصلاة): بفتح الهمزة وتخفيف النون وهي المفسرة ا هـ من الشرح

١٠٤٦ـ قوله: فافزعوا إلى الصلاة أي التجئوا وتوجهوا إليها (شارح).

[5] Could one say: the sun eclipsed or was buried in darkness

Allah almighty said: "And the moon is buried in darkness." (The Resurrection "Al'qiyama" 8)

1047- Urwa reported: A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'allaho liman hamidah" (Allah heard those who sent praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'allaho Lyman hamidah; Rabbana walakalhamd" (Allah heard those who sent praises to Him; O our lord! All the praises be to you) and then prostrated. He did the same in the second rak'a. then he finished the prayer with the end salutation. The sun (eclipse) had cleared (before he finished the prayer). (After the prayer) he stood up, glorified and praised Allah as He deserved and then said regarding the sun and the moon eclipse: "They are two of Allah's signs. They do not eclipse because of death or life (birth) of someone. When you see them hurry to the prayer."

[6] The Messenger of Allah's saying: "Allah frightens his slaves by the eclipse (of the sun or the moon)"

1048- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon eclipses are of Allah's signs. They do not eclipse because of someone's death. But Allah uses them to frighten his slaves."

[7] Taking refuge with Allah from the grave torture during the eclipse

1049- A'isha "Allah be pleased with her" narrated: A Jewess came to ask about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A'isha asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative.

آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ». وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ. فَقُلْتُ لِعُرْوَةَ: إِنَّ أَخَاكَ يَوْمَ خَسَفَتْ بِالْمَدِينَةِ، لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصُّبْحِ؟! قَالَ: أَجَلْ، لأَنَّهُ أَخْطَأَ السُّنَّةَ. [طرفه في: ١٠٤٤].

٥ ـ بابٌ هَلْ يَقُولُ: كَسَفَتِ الشَّمْسُ أَوْ خَسَفَتْ

وقال اللّه تعالى: ﴿وخسف القمر﴾ [القيامة: ٨].

١٠٤٧ ـ حدَّثنا سَعيدُ بْنُ عُفَيرٍ قال: حدَّثنا اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قال: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ خَسَفَتِ الشَّمْسُ، فَقَامَ فَكَبَّرَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». وَقَامَ كَمَا هُوَ، ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، وَهِيَ أَدْنَى مِنَ القِرَاءَةِ الأُولَى ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهِيَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالقَمَرِ: «إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ». [طرفه في: ١٠٤٤]

٦ ـ باب قَوْلِ النَّبِيِّ ﷺ «يُخَوِّفُ اللَّهُ عِبَادَهُ بِالكُسُوفِ»

وقال أبو موسى: عن النبي ﷺ.

١٠٤٨ ـ حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ قال: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ» وقالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ عَبْدُ الوَارِثِ، وَشُعْبَةُ، وَخَالِدُ بْنُ عَبْدِ اللَّهِ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ يُونُسَ «يُخَوِّفُ بِهَا عِبَادَهُ»، وَتَابَعَهُ مُوسَى، عَنْ مُبَارَكٍ، عَنِ الحَسَنِ قالَ: أَخْبَرَنِي أَبُو بَكْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ». وتابعه أشعث، عن الحسن. [طرفه في: ١٠٤٠].

٧ ـ بابُ التَّعَوُّذِ مِنْ عَذَابِ القَبْرِ في الكُسُوفِ

١٠٤٩ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا: أَعَاذَكِ اللَّهُ مِنْ عَذَابِ القَبْرِ. فَسَأَلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ ﷺ: أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ عَائِذاً بِاللَّهِ مِنْ ذَلِكَ.

[الحديث ١٠٤٩ ـ أطرافه في: ١٠٥٥، ١٣٧٢، ٦٣٦٦].

١٠٤٩ـ قوله: (فقالت) وفي بعض النسخ زيادة لها وهي من الشرح.

1050- A'isha "Allah be pleased with her" narrated, resuming the previous tradition: Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, with people standing behind him. He stood up for a long period and then performed a long bowing. Then he raised his head and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Rak'a) for a long while but the standing was shorter than that of the first Rak'a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer. Then he delivered the sermon in which he said as much as Allah wished. Then he ordered the people to seek refuge with Allah from the punishment of the grave.

[8] The prostration of the eclipse (prayer) is to be so much long

1051- Abdullah Ibn Amr "Allah be pleased with both" narrated: When the sun eclipsed in the lifetime of Allah's Apostle a call was made that the prayer was to be offered in congregation. The Prophet performed two bowing in one rak'a. Then he stood up and performed two bowing in one rak'a. As soon as he had sat down and finished the prayer, the (eclipse) had cleared. A'isha said: "I have never performed such a long prostration."

[9] The eclipse congregational prayer

1052- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him." Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long period equal to the period in which one could recite The Sura of Al'baqara. Then he bowed for a long time and then stood up for a long period, which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated (twice). Then he stood up (in the second Rak'a) for a long period that was shorter than that of the first standing. Then he bowed for a long time, which was shorter than the previous one. Then he raised his head and stood up for a long period, which was shorter than the first standing. Then he bowed for a long time, which was shorter than the first bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared. The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of somebody. So when you see them, remember Allah." The people said: "O Allah's Apostle! We saw you taking

١٠٥٠ ـ ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذاتَ غَداةٍ مَرْكَباً، فَخسفَتِ الشَّمسُ، فَرَجَعَ ضُحىً، فَمَرَّ رَسُولُ اللَّهِ ﷺ بين ظهرانَي الحُجَرِ، ثُمَّ قامَ يُصَلِّي وقامَ النَّاسُ وراءَهُ، فقامَ قِياماً طَويلاً، ثُمَّ رَكَعَ رُكوعاً طَويلاً، ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ قامَ فَقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ وانْصَرَفَ، فَقالَ ما شاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذابِ القَبْرِ.

[طرفه في: ١٠٤٤].

٨ ـ بابُ طُولِ السُّجُودِ في الكُسُوفِ

١٠٥١ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ نُودِيَ: إِنَّ الصَّلاةَ جامِعَةٌ، فَرَكَعَ النَّبِيُّ ﷺ رَكْعَتَيْنِ في سَجْدَةٍ، ثُمَّ قامَ فَرَكَعَ رَكْعَتَيْنِ في سَجْدَةٍ، ثُمَّ جَلَسَ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. قالَ: وَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْها: ما سَجَدْتُ سُجُوداً قَطُّ كانَ أَطْوَلَ مِنْها.

[طرفه في: ١٠٤٥].

٩ ـ بابُ صَلاةِ الكُسُوفِ جَماعَةً

وَصَلَّى ابْنُ عَبَّاسٍ لَهُمْ في صُفَّةِ زَمْزَمَ، وَجَمَعَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَصَلَّى ابْنُ عُمَرَ.

١٠٥٢ ـ حدثنا عبدُ اللهِ بنُ مَسلمةَ، عن مالكٍ، عن زيدِ بنِ أَسلَمَ، عن عطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قالَ: انْخَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ، فقامَ قِياماً طَويلاً، نحواً مِنْ قِراءةِ سورةِ البَقَرةِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، ثُمَّ رَفَعَ فقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قامَ قِياماً طَويلاً، وهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقامَ قِياماً طَويلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وقَدْ تَجَلَّتِ الشَّمسُ، فقالَ ﷺ: «إِنَّ الشَّمسَ وَالقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، لا يَخْسِفانِ

١٠٥٠ـ قوله: (فرجع) أي من الجنازة وكان سبب ركوبه موت ابنه إبراهيم وقوله: (بين ظهراني الحجر) معناه بين بيوت أزواجه عليه الصلاة والسلام وكانت لاصقة بالمسجد.

١٠٥١ـ قوله: وفي رواية أن الصلاة جامعة بفتح الهمزة وتخفيف النون ورفع الصلاة جامعة.

باب ٩ ـ قوله: وجمع بتشديد الميم وفي اليونينية بالتخفيف أي جمع الناس لصلاة الكسوف (شارح).

١٠٥٢ـ قوله: كعكعت أي أخرت نفسك وللكشميهني تكعكعت أي تأخرت.

something from your place and then we saw you retreating." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him" replied: "Because of their ungratefulness." He was asked whether they are ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say: I have never had any good from you. "

[10] Women's performing the eclipse (prayer) with men

1053- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. A'isha said: "Glory be to Allah almighty." I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood for the prayer of eclipse until I became nearly unconscious. Later on, I poured water on my head. After the prayer, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal) (or nearly like it, the sub narrator is not sure which expression Asma used). You will be asked: "What do you know about this man (The Prophet Mohammad)?" Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. He is Mohammad." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

[11] Emancipating slaves during the eclipse

1054- Asma "Allah be pleased with her" reported: No doubt The Prophet "Allah's blessing and peace be upon him" ordered people to manumit slaves during the solar eclipse.

[12] (Performing(the eclipse prayer in the mosque

1055- A'isha "Allah be pleased with her" narrated: A Jewess came to ask about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A'isha asked Allah's Apostle "Allah's blessing and peace be upon him":

لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذلِكَ فَاذْكُرُوا اللَّهَ». قالُوا: يا رَسُولَ اللَّهِ، رَأَيناكَ تَناوَلْتَ شَيئاً في مَقامِكَ، ثُمَّ رَأَيناكَ كَعْكَعْتَ؟ قال ﷺ: «إِنِّي رَأَيتُ الجَنَّةَ فتناوَلْتُ عُنقُوداً، ولَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا، وأُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَراً كاليَوْمِ قَطُّ أَفظَعَ، وَرَأَيتُ أَكْثَرَ أَهْلِها النِّساءَ». قالُوا: بِمَ يا رَسُولَ اللّهِ؟ قال: «بِكُفرِهِنَّ» قِيلَ: يَكْفُرْنَ بِاللَّهِ؟ قالَ: «يَكْفُرْنَ العَشِيرَ، وَيَكْفُرْنَ الإِحْسانَ، لَوْ أَحسَنْتَ إِلى إِحْداهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنكَ شَيئاً، قالَتْ: ما رَأَيتُ مِنكَ خَيراً قَطُّ».

[طرفه في: ٢٩]

١٠ ـ بابُ صَلاةِ النِّساءِ مَعَ الرِّجالِ في الكُسُوفِ

١٠٥٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْماءَ بِنْتِ أَبِي بَكْرٍ، رَضِيَ اللَّهُ عَنْهُما أَنَّها قالَتْ: أَتَيتُ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوْجَ النَّبِيِّ ﷺ، حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيامٌ يُصَلُّونَ، وَإِذَا هِيَ قائِمَةٌ تُصَلِّي فَقُلْتُ: ما لِلنَّاسِ؟ فَأَشارَتْ بِيَدِها إِلَى السَّماءِ، وَقالَتْ: سُبْحانَ اللَّهِ. فَقُلْتُ: آيَةٌ؟ فَأَشارَتْ: أَي نَعَمْ. قالَتْ: فَقُمْتُ حَتَّى تَجَلَّانِي الغَشْيُ، فَجَعَلْتُ أَصُبُّ فَوْقَ رَأْسِي الماءَ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأَثْنَى عَلَيهِ، ثُمَّ قالَ: «ما مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ في مَقامِي هذا، حَتَّى الجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي القُبُورِ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ ـ لا أَدْرِي أَيَّتَهُما قالَتْ أَسْماءُ ـ يُؤْتَى أَحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فَأَمَّا المُؤْمِنُ، أَوِ المُوقِنُ لا أَدْرِي أَيَّ ذلِكَ قالَتْ أَسْماءُ ـ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، جاءَنا بِالبَيِّناتِ وَالهُدَى، فَأَجَبْنا وَآمَنَّا وَاتَّبَعْنا، فَيُقالُ لَهُ: نَمْ صالِحاً، فَقَدْ عَلِمْنا إِنْ كُنْتَ لَمُوقِناً، وَأَمَّا المُنافِقُ، أَوِ المُرْتابُ ـ لا أَدْرِي أَيَّتَهُما قالَتْ أَسْماءُ ـ فَيَقُولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

[طرفه في: ٨٦].

١١ ـ بابُ مَنْ أَحَبَّ العَتاقَةَ في كُسُوفِ الشَّمْسِ.

١٠٥٤ ـ حدّثنا رَبِيعُ بْنُ يَحْيى قالَ: حَدَّثَنا زائِدَةُ، عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ قالَتْ: لَقَدْ أَمَرَ النَّبِيُّ ﷺ بِالعَتاقَةِ في كُسُوفِ الشَّمْسِ.

[طرفه في: ٨٦].

١٢ ـ بابُ صَلاةِ الكُسُوفِ في المَسْجِدِ

١٠٥٥ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ

ـ قوله ورَأيت ولغير أبي ذر كما في الفتح ورأيت بتقديم الراء على الهمزة مفتوحتين (شارح).

١٠٥٣ ـ قوله (تجلاني الغشي) أي علاني مرض قريب من الإغماء لطول تعب الوقوف.

ـ قوله (حتى الجنة والنار) فيه الرفع والنصب والجر انظر الشارح.

"Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative.

1056- A'isha "Allah be pleased with her" narrated, resuming the previous tradition: Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, with people standing behind him. He stood up for a long period and then performed a long bowing. Then he raised his head and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated for a long time. Then he stood up (for the second Rak'a) for a long time but the standing was shorter than that of the first Rak'a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated but for a shorter time than that of the first prostration. Then he finished the prayer. Then he delivered the sermon in which he said as much as Allah wished. Then he ordered the people to seek refuge with Allah from the punishment of the grave.

[13] The sun never eclipses for one's death or life

1057- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. But they are two signs of Allah (which he uses to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah till the eclipse is over)."

1058- Urwa reported: A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed. The Messenger of Allah "Allah's blessing and peace be upon him" stood and led people in the prayer. He prolonged the recitation (from the Holy Qur'an) and then performed a prolonged bowing; then he raised his head and stood up and recited a prolonged recitation which was shorter than the first. He again offered a prolonged bowing but shorter than the first one. He raised his head and then prostrated twice. He did the same in the second rak'a. (then he finished the prayer). he stood up and said: "The sun and the moon do not eclipse because of death or life (birth) of someone. They are two of Allah's signs which he exposes (and with which he frightens) his slaves. When you see them hurry to the prayer."

الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودِيَّةً جاءَتْ تَسْأَلُهَا، فَقَالَتْ: أَعاذَكِ اللَّهُ مِنْ عَذَابِ القَبْرِ. فَسَأَلَتْ عائِشَةُ رَسُولَ اللَّهِ ﷺ: أَيُعَذَّبُ النَّاسُ في قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ عائِذاً بِاللَّهِ مِنْ ذلِكَ.

[طرفه في: ١٠٤٩].

١٠٥٦ ـ ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَباً، فَكَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحىً، فَمَرَّ رَسُولُ اللَّهِ ﷺ بَيْنَ ظَهْرَانَي الحُجَرِ، ثُمَّ قامَ فَصَلَّى وَقامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِياماً طَوِيلاً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ سُجُوداً طَوِيلاً، ثُمَّ قامَ فَقامَ قِياماً طَوِيلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قامَ قِياماً طَوِيلاً، وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، وَهُوَ دُونَ السُّجودِ الأَوَّلِ، ثُمَّ انْصَرَفَ، فَقالَ رَسُولُ اللَّهِ ﷺ ما شاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذابِ القَبْرِ.

[طرفه في: ١٠٤٤].

١٣ ـ بابٌ لا تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ

رَواهُ أَبُو بَكْرَةَ، وَالمُغِيرَةُ، وَأَبُو مُوسى، وَابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ.

١٠٥٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ إِسْماعِيلَ قالَ: حَدَّثَني قَيْسٌ، عَنْ أَبي مَسْعُودٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الشَّمْسُ وَالقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلكِنَّهُما آيَتانِ مِنْ آياتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُما فَصَلُّوا».

[طرفه في: ١٠٤١].

١٠٥٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنا هِشامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ وَهِشامِ ابْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ، فَأَطالَ القِراءَةَ، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ ثُمَّ، رَفَعَ رَأْسَهُ فَأَطالَ القِراءَةَ، وَهِيَ دُونَ قِرَاءَتِهِ الأُولَى، ثُمَّ رَكَعَ فَأَطالَ الرُّكُوعَ دُونَ رُكُوعِهِ الأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قامَ، فَصَنَعَ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلِكَ، ثُمَّ قامَ فَقالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَتانِ مِنْ آياتِ اللَّهِ يُرِيهِما عِبادَهُ، فَإِذَا رَأَيْتُمْ ذلِكَ فَافْزَعُوا إِلَى الصَّلاةِ».

[طرفه في: ١٠٤٤].

١٤ ـ بابُ الذِّكْرِ في الكُسُوفِ

رَوَاهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

١٠٥٧ـ قوله: (رايتموها) بالتثنية ولأبي ذرّ رأيتموها بالإفراد أي كسفه أحدهما (شارح).

[14] Celebrating Allah during the eclipse

1059- Abu'moosa "Allah be pleased with him" narrated: The sun eclipsed and The Prophet "Allah's blessing and peace be upon him" got up, being afraid that it might be the doomed Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration that I had ever seen him doing. Then he said: "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, remember Allah, invoke Him and ask for His forgiveness."

[15] One's supplication during the eclipse

1060- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: "The sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of the death or life of someone. When you see the eclipse, pray and invoke Allah."

[16] The imam's saying in the eclipse sermon: "And then"

1061- Asma "Allah be pleased with her" narrated: After the prayer, when the sun (eclipse) had cleared, The Prophet "Allah's blessing and peace be upon him" praised and glorified Allah and then said" And then" (and he resumed the sermon).

[17] (performing) the prayer in the moon eclipse

1062- Abu'bakra "Allah be pleased with him" reported: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"; and he prayed two Rak'as.

1063- Abu'bakra "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" stood up dragging his cloak till he entered the Mosque. We entered (with him). He led us in a two-Rak'a-prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death. (But Allah uses them to frighten his slaves). So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over." This was because one of Allah's Apostle's sons called Ibrahim died (on this day of eclipse). People alleged (that this eclipse happened because of his death).

١٠٥٩ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ قالَ حَدَّثَنَا أَبُو أُسامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسى قال: خَسفَتِ الشَّمسُ، فَقامَ النَّبيُّ ﷺ فزِعاً، يَخْشى أَنْ تَكُونَ السَّاعَةُ، فَأَتى المَسْجِدَ، فَصلَّى بِأَطْوَلِ قِيامٍ ورُكوعٍ وسُجودٍ رأيتُهُ قطُّ يفعلُه، وقال: «هذهِ الآياتُ التي يُرْسِلُ اللَّهُ، لا تكونُ لِمَوتِ أحدٍ، ولا لِحَياتِهِ، ولكِن يُخوِّفُ اللَّهُ بِهِ عِبادَه، فإذا رأيتُم شيئاً مِن ذلك، فافزعوا إلى ذِكرِهِ ودُعائِهِ واستِغفارِهِ».

١٥ ـ بابُ الدُّعاءِ في الخُسُوفِ

قالَهُ أبو موسى وعائِشةُ رضيَ اللَّهُ عنهما، عن النَّبيِّ ﷺ.

١٠٦٠ ـ حدّثنا أَبُو الوَليد قال: حَدَّثَنا زائِدَةُ قال: حَدَّثَنا زِيادُ بْنُ عِلاقَةَ قال: سَمِعْتُ المُغيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إبْراهِيمُ، فَقالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إبْراهِيمَ، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ وَلا لِحَياتِهِ، فَإِذا رَأَيْتُمُوهُما فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ».

[طرفه في: ١٠٤٣].

١٦ ـ بابُ قَوْلِ الإمامِ في خُطْبَةِ الكُسُوفِ: أَمَّا بَعْدُ

١٠٦١ ـ وقالَ أَبُو أُسامَةَ: حدثَنا هِشامٌ قال: أخبرَتني فاطِمةُ بنتُ المُنذِرِ، عن أسماءَ قالَتْ: فانصرفَ رسولُ اللهِ ﷺ وقد تجلَّتِ الشمسُ، فخطبَ فحمِدَ اللهَ بما هو أهلُه، ثم قال: «أمَّا بعدُ».

[طرفه في: ٨٦].

١٧ ـ بابُ الصَّلاةِ في كُسُوفِ القَمَرِ

١٠٦٢ ـ حدّثنا مَحْمُودٌ قالَ: حَدَّثَنا سَعِيدُ بْنُ عامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: انْكَسَفَتِ الشَّمسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَكْعَتَينِ.

[طرفه في: ١٠٤٠].

١٠٦٣ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا يُونُس، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ يَجُرُّ رِداءَهُ حَتَّى انْتَهى إِلَى المَسْجِدِ، وَثابَ النَّاسُ إِلَيهِ، فَصَلَّى بِهِمْ رَكْعَتَين، فَانْجَلَتِ الشَّمْسُ، فَقالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتانِ مِنْ آياتِ اللَّهِ، وَإِنَّهُمَا لا يَخْسِفانِ لِمَوْتِ أَحَدٍ، وَإِذا كانَ ذاكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ ما بِكُمْ». وَذاكَ أَنَّ ابناً لِلنَّبِيِّ ﷺ ماتَ يُقالُ لَهُ إِبْراهِيمُ، فَقالَ النَّاسُ في ذاكَ. [طرفه في: ١٠٤٠].

١٠٥٩ـ قوله: (الساعة) بالرفع والنصب انظر الشارح.

ـ قوله: (به) أي بالكسوف وللأربعة بها أي بالكسفة أو الآيات (شارح).

١٠٦٣ـ ثاب الناس: أي اجتمعوا.

[18] The first Rak'a of the eclipse prayer is to be longer

1064- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had performed the eclipse prayer with people as four bowing in two Rak'as. The first Rak'a was longer.

[19] Reciting Qur'an aloud in the eclipse prayer

1065- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" recited (the Qur'an) aloud during the eclipse prayer. When he had finished the recitation he said the Takbir (Magnification of Allah) and bowed. When he stood straight from bowing he said: "Allah would hear he, who praises him. O, our lord! Praise be to you." Then he again started reciting. In the eclipse prayer there are four bowing and four prostrations in two Rak'as.

1066- A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet the sun eclipsed and he sent a caller to announce that a congregational prayer should be performed. He proceeded and prayed four bowing and four prostrations in two Rak'as. Az'zuhri reported: I said to Urwa: "When the sun eclipsed at Medina your brother (Abdullah Ibn Az'zubair) offered only a two-rak'a prayer like that of the Morning Prayer." Urwa replied: "Yes, for he misapprehended the Prophet's sunna (concerning this matter)."

١٨ ـ بابٌ الرَّكْعَةُ الأُولَى في الكُسُوفِ أَطْوَلُ

١٠٦٤ ـ حدثنا مَحْمُودٌ قال: حدثنا أَبُو أَحْمَدَ قال: حدثنا سُفيانُ، عن يحيى، عن عَمْرة، عن عائشة رَضيَ اللّهُ عَنْها: أَنَ النَّبيَّ ﷺ صَلَّى بِهِمْ في كُسُوفِ الشَّمْسِ أَرْبَعَ رَكعاتٍ في سَجْدَتين، الأوَّل الأوَّلُ أَطْوَل.

[طرفه في: ١٠٤٤].

١٩ ـ بابُ الجَهْرِ بِالقِرَاءَةِ في الكُسُوفِ

١٠٦٥ ـ حدثنا مُحَمَّدُ بْنُ مِهْرَانَ قالَ: حَدَّثَنا الوَلِيدُ قالَ: أَخْبَرَنا ابْنُ نَمِرٍ: سَمِعَ ابْنَ شِهَابٍ، عن عُرْوَةَ، عن عائِشَةَ رَضيَ اللّهُ عنها: جَهَرَ النَّبيُّ ﷺ في صَلاةِ الخُسُوفِ بِقِراءَتِه، فإذا فَرَغَ مِنْ قِرَاءَتِه كَبَّرَ فَرَكَعَ، وَإِذا رَفَعَ منَ الرَّكْعَةِ قالَ: «سَمعَ اللّهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلكَ الحَمْدُ». ثُمَّ يُعَاوِدُ القِرَاءَةَ في صَلاَةِ الكُسُوفِ، أَرْبَعَ رَكَعَاتٍ في رَكْعَتَينِ، وَأَرْبَعَ سَجَدَاتٍ.

[طرفه في: ١٠٤٤].

١٠٦٦ ـ وقالَ الأَوْزَاعِيُّ وَغَيرُهُ: سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رضيَ اللّهُ عَنْهَا: أَن الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللّهِ ﷺ، فَبَعَثَ مُنَادِياً: بِـ: الصَّلاةَ جَامِعَةٌ، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ في رَكْعَتَينِ وَأَرْبَعَ سَجَدَاتٍ. وَأَخْبَرَني عَبْدُ الرَّحْمٰنِ بْنُ نَمِر: سَمِعَ ابْنَ شِهَابٍ: مِثْلَه. قالَ الزُّهْرِيّ: فَقُلْتُ: ما صَنَعَ أَخُوكَ ذٰلِكَ، عَبْدُ اللّهِ بْنُ الزُّبَيرِ، ما صَلَّى إِلاّ رَكْعَتَينِ مِثْلَ الصُّبْحِ، إِذْ صَلَّى بِالمَدِينَةِ؟ قالَ: أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُفيَانُ بْنُ حُسَينٍ وَسُلَيمانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ في الجَهْرِ.

[طرفه في: ١٠٤٤].

١٠٦٦ـ قوله: الصلاة جامعة أي احضروا الصلاة حال كونها جامعة وروي برفعهما مبتدأ وخبر وفي رواية: مناديا بالصلاة جامعة بإدخال الموحدة مع الوجهين على الحكاية ا هـ من الشارح.

(17) The Book of prostration (Verses as involved in) The Holy Qur'an

[1] What was mentioned regarding the prostration (verses) of The Qur'an

1067- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" recited The Sura of Star at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me." Later on, I saw him killed as a non-believer.

[2] The prostration of (The Sura) of As'sajda

1068- Abu'huraira "Allah be pleased with him" reported: On Friday, The Prophet "Allah's blessing and peace be upon him" used to recite in the Fajr prayer (The Sura of) The Prostration "As'sajda" (in the first Rak'a) and (The Sura of) Al'insan "Mankind" (in the second Rak'a).

[3] The prostration (Sajda) of Sad

1069- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The prostration of Sad is not a compulsory one but I saw The Prophet "Allah's blessing and peace be upon him" prostrating while reciting it.

[4] The prostration of (The Sura of) The Star (An'najm)

1070- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" recited The Sura of Star (at Mecca) and prostrated while reciting it. None (of those who were with him) except that he prostrated. But an old man took a handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me." Later on, I saw him killed as a non-believer.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٧ ـ كِتَابُ سُجُود القُرْآنِ

١ ـ باب ما جاءَ في سُجُود القُرْآن وَسُنَّتِهَا

١٠٦٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنَا غُنْدَرٌ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ الأَسْوَدَ، عنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ، فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ غَيرَ شَيخٍ أَخَذَ كَفًّا مِنْ حَصىً، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقالَ: يَكْفِينِي هذا، فَرَأَيْتُهُ بَعْدَ ذٰلِكَ قُتِلَ كافِراً.

[الحديث ١٠٦٧ ـ أطرافه في: ١٠٧٠، ٣٨٥٣، ٣٩٧٢، ٤٨٦٣].

٢ ـ باب سَجْدَةِ ﴿تَنْزِيلُ﴾ السَّجْدَةُ

١٠٦٨ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ في الجُمُعَةِ في صَلاةَ الفَجْرِ: ﴿الم تَنْزِيلُ﴾ السَّجْدَةُ وَ: ﴿هَل أَتَى عَلَى الإِنْسانِ﴾.

[طرفه في: ٨٩١].

٣ ـ بابُ سَجْدَةِ ص

١٠٦٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ وَأَبُو النُّعْمَانِ قالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ﴿ص﴾ لَيسَ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا. [الحديث ١٠٦٩ ـ طرفه في: ٣٤٢٢].

٤ ـ باب سَجْدَةِ النَّجْمِ

قالَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهما، عَنِ النَّبِيِّ ﷺ.

١٠٧٠ ـ حدّثنا حفصُ بْنُ عُمَرَ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَرَأَ سُورَةَ النَّجْمِ فَسَجَدَ بِهَا، فَمَا بَقِيَ أَحَدٌ مِنَ القَوْمِ إِلاَّ سَجَدَ،

١٠٦٧ـ قوله: (غير شيخ) هو أمية بن خلف قاله الشارح.

باب ٢ـ قوله: (تنزيل السجدة) بالجر على الإضافة وبالرفع على الحكاية.

١٠٦٨ـ قوله: ألم تنزيل السجدة بضم اللام على الحكاية والسجدة نصب عطف بيان شارح.

[5] Muslims prostrating with non-believers

1071- Ibn Abbas “Allah be pleased with both” reported: The Prophet prostrated while reciting (The Sura of) An’najm; and prostrated with him Muslims, pagans, jinns and men.

[6] What about he, who recited a prostration verse and did not prostrate

1072- Zaid Ibn Thabit "Allah be pleased with him" was reported to have been asked by Ata Ibn Yasar. He narrated that he had recited before The Prophet "Allah's blessing and peace be upon him" The Sura of Star, but he (The Prophet) did not prostrate.

1073- Zaid Ibn Thabit "Allah be pleased with him" narrated that he had recited before The Prophet "Allah's blessing and peace be upon him" The Sura of Star, but he (The Prophet) did not prostrate.

[7] The prostration of The Sura of Al'inshiqaq

1074- Abu’salama reported: I saw Abu'huraira "Allah be pleased with him" reciting: "When the sky rent cleft”; and then he prostrated. I asked him: “O Abu’huraira! Did not I see you prostrating?” he said: "Unless I had seen The Prophet "Allah's blessing and peace be upon him" doing the same, I would not have prostrated."

فَأَخَذَ رَجُلٌ مِنَ القَوْمِ كَفًّا مِن حَصىً، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ، وَقَالَ: يَكْفِينِي هذا، فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِراً.

[طرفه في: ١٠٦٧]

٥ ـ بابُ سُجُودِ المُسْلِمِينَ مَعَ المُشْرِكِينَ، وَالمُشْرِكُ نَجَسٌ لَيسَ لَهُ وُضُوءٌ

وكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَسْجُدُ عَلَى وُضُوءٍ.

١٠٧١ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا عَبْدُ الوَارِثِ قالَ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ، وَسَجَدَ مَعَهُ المُسْلِمُونَ وَالمُشْرِكُونَ، وَالجِنُّ وَالإِنْسُ. وَرَوَاهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ.

[الحديث ١٠٧١ ـ طرفه في: ٤٨٦٢].

٦ ـ بابُ مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

١٠٧٢ ـ حدّثنا سُلَيمانُ بْنُ داوُدَ أَبُو الرَّبِيعِ قالَ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنا يَزِيدُ بْنُ خُصَيفَةَ، عَنِ ابْنِ قُسَيطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ زَيدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ، فَزَعَمَ: أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ: ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيهَا.

[الحديث ١٠٧٢ ـ طرفه في: ١٠٧٣].

١٠٧٣ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ قالَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ قالَ: حَدَّثَنا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسَيطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيدِ بْنِ ثَابِتٍ قالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾، فَلَمْ يَسْجُدْ فِيهَا.

[طرفه في: ١٠٧٢].

٧ ـ بابُ سَجْدَةِ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾

١٠٧٤ ـ حدّثنا مُسْلِمٌ وَمُعَاذُ بْنُ فَضَالَةَ قالَا: أَخْبَرَنا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قالَ: رَأَيتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ [الانشقاق: ١]. فَسَجَدَ بِهَا. فَقُلْتُ: يا أَبَا هُرَيرَةَ، أَلَمْ أَرَكَ تَسْجُدُ؟! قالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ يَسْجُدُ لَمْ أَسْجُدْ.

[طرفه في: ٧٦٦].

٨ ـ بابُ مَنْ سَجَدَ لِسُجُودِ القَارِىءِ

وَقالَ ابْنُ مَسْعُودٍ لِتَمِيمِ بْنِ حَذْلَمٍ، وَهُوَ غُلامٌ، فَقَرَأَ عَلَيهِ سَجْدَةً، فَقالَ: اسْجُدْ، فَإِنَّكَ إِمامُنا فِيهَا.

باب ٨ ـ قوله: (فإنك إمامنا) أي متبوعنا لتعلق السجدة بنا من جهتك (شارح).

[8] One would prostrate if the reciter prostrated

1075- Ibn Omar “Allah be pleased with both” narrated: When The Prophet "Allah's blessing and peace be upon him" recited a Sura that contained a prostration (verse) he would prostrate and we would do the same. Some of us (because of the heavy rush) could not find a place for prostration.

[9] People’s crowd when the imam recites the prostration verse

1076- Ibn Omar “Allah be pleased with both” narrated: When The Prophet "Allah's blessing and peace be upon him" recited a Sura that contained a prostration (verse) while we were with him, he would prostrate and we would do the same. Some of us (because of the heavy rush) could not find a place for prostration.

[10] The opinion that Allah has not made it compulsory to prostrate (when reciting or hearing the prostration verses in The Holy Qur’an)

1077- Rabie’a narrated: Omar Ibn Al’khattab “Allah be pleased with him” recited The Sura of The Bees “An’nahl” on a Friday on the pulpit. When he reached the verse of prostration he got down from the pulpit and prostrated and the people also prostrated. The next Friday Omar Ibn Al’khattab recited the same Sura. But when he reached the verse of prostration he said: "O people! When we recite the verses of prostration (during the sermon) then he, who prostrates, will have done the right thing, and he, who does not prostrate, will have no sin." Omar did not prostrate (that day). In addition, Ibn Omar said: "Allah has not made the prostration of recitation compulsory. But if we wish, we can do it."

[11] When one recites the prostration verses in the prayer, and then prostrates

1078- Abu’rafi reported: I prayed Isha behind Abu’huraira who recited: "If the sky rent cleft" (Al’inshiqaq). Then he prostrated. When I asked him about the reason, he replied: “I prostrated behind Abul’qasim who prostrated while reciting it. I still go on doing the same until I meet him.”

١٠٧٥ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَني نَافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ النَّبيُّ ﷺ يَقرَأُ عَلَينَا السُّورَةَ فِيهَا السَّجْدَةُ: فَيَسْجُدُ وَنَسْجُدُ، حَتَّى ما يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ.

[الحديث ١٠٧٥ ـ طرفاه في: ١٠٧٦، ١٠٧٩].

٩ ـ بابُ ازْدِحامِ النَّاسِ إِذا قَرَأَ الإِمامُ السَّجْدَةَ

١٠٧٦ ـ حدّثنا بِشْرُ بْنُ آدَمَ قالَ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ قالَ: أَخْبَرَنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَ النَّبيُّ ﷺ يَقرَأُ السَّجْدَةَ وَنَحنُ عِنْدَهُ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، فَنَزْدَحِمُ، حَتَّى ما يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعاً يَسْجُدُ عَلَيهِ. [طرفه في: ١٠٧٥].

١٠ ـ بابُ مَنْ رَأَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُود

وَقِيلَ لِعِمْرَانَ بْنِ حُصَينٍ: الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَهَا؟ قالَ: أَرَأَيت لَوْ قَعَدَ لَهَا؟ كَأَنَّهُ لاَ يُوجِبُهُ عَلَيهِ. وَقالَ سَلمَانُ: ما لِهذا غَدَوْنَا. وَقالَ عُثْمانُ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا السَّجْدَةُ عَلَى مَنِ اسْتَمَعَهَا. وَقالَ الزُّهْرِيُّ: لاَ يَسْجُدُ إِلاَّ أَنْ يَكُونَ طَاهِراً، فَإِذَا سَجَدْتَ وَأَنْتَ في حَضَرٍ فَاسْتَقْبِلِ القِبْلَةَ، فَإِنْ كُنْتَ راكِباً فَلاَ عَلَيكَ حَيثُ كانَ وَجْهُكَ. وَكانَ السَّائِبُ بْنُ يَزِيدَ لاَ يَسْجُدُ لِسُجُودِ القَاصِّ.

١٠٧٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى قالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مُلَيكَةَ، عَنْ عُثْمانَ بْنِ عَبْدِ الرَّحْمٰنِ التَّيمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الهُدَيرِ التَّيمِيِّ، قالَ أَبُو بَكْرٍ: وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ، عَمَّا حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنِ الخَطَّاب رَضِيَ اللَّهُ عَنْهُ: قَرَأَ يَوْمَ الجُمُعَةِ عَلَى المِنْبَرِ بِسُورَةِ النَّحْلِ، حَتَّى إِذَا جاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ، وَسَجَدَ النَّاس، حَتَّى إِذَا كانَتِ الجُمُعَةُ القَابِلَةُ، قَرَأَ بِهَا، حَتَّى إِذَا جاءَ السَّجْدَةَ، قالَ: يا أَيُّهَا النَّاسُ، إِنَّا نَمُرُّ بِالسُّجُودِ، فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلاَ إِثْمَ عَلَيهِ. وَلَمْ يَسْجُدْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ. وَزَادَ نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ اللَّهَ لَمْ يَفرِضِ السُّجودَ إِلاَّ أَنْ نَشَاءَ.

١١ ـ بابُ مَنْ قَرَأَ السَّجْدَةَ في الصَّلاةِ فَسَجَدَ بِهَا

١٠٧٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي قالَ: حَدَّثَنِي بَكْرٌ، عَنْ أَبِي

باب ١٠ ـ قوله: (ولم يجلس لها) أي ما قصد استماع فهل عليه سجود فقال: لو قعد لأجل سماعها وقصد ذلك لما كان عليه شيء فكيف إذا سمع ذلك اتفاقاً فهذا معنى قوله: أرأيت الخ وأما قول سيدنا سلمان ما لهذا غدونا أي لم نقصده حتى نسجد فيقتضي الوجوب على القاصد للسماع دون من سمع اتفاقاً وكذلك قول سيدنا عثمان رضي الله تعالى عنهما اهـ.

ـ قوله: القاصّ: الذي هو يقصّ للناس الأخبار والمواعظ ليس مقصوده تلاوة القرآن.

١٠٧٧ـ قوله: (إلاّ أن نشاء) أي فلا نسجد إلاّ أن نشاء أو هو بمنزلة الدليل على عدم الافتراض بأنه ما فرض إلاّ أن يقال: وقت المشيئة ولا فرض كذلك فلا افتراض (سندي).

[12] When one could find no place (to prostrate) because of the crowd

1079- Ibn Omar “Allah be pleased with both” narrated: When The Prophet "Allah's blessing and peace be upon him" recited a Sura that contained a prostration (verse) he would prostrate and we would do the same. Some of us (because of the heavy rush) could not find a place for prostration.

رَافِعٍ قالَ: صَليتُ مَعَ أَبِي هُرَيرَةَ العَتَمَةَ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ، فَقُلْتُ: ما هذهِ؟ قالَ: سَجَدْتُ بِهَا خَلفَ أَبِي القَاسِمِ ﷺ، فَلاَ أَزَالُ أَسجُدُ فِيهَا حَتَّى أَلقَاهُ.

[طرفه في: ٧٦٦].

١٢ ـ بابُ مَنْ لَمْ يَجِدْ مَوْضِعاً لِلسُّجُودِ مِنَ الزِّحَامِ

١٠٧٩ ـ حدّثنا صَدَقَةُ قالَ: أَخْبَرَنَا يَحيى، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتِي فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى ما يَجِدُ أَحَدُنَا مَكاناً لِمَوْضِعِ جَبْهَتِهِ.

[طرفه في: ١٠٧٥].

(18) The Book of shortening the prayer

[1] What was mentioned regarding shortening the prayer

and how many days one could shorten the prayer

1080- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stayed nineteen days offering shortened prayers. So, whenever we travelled for nineteen days we would shorten the prayer. But if this period was more, we would offer the prayer in full.

1081- Anas "Allah be pleased with him" narrated: "We travelled with The Prophet "Allah's blessing and peace be upon him" from Medina to Mecca and offered two Rak'as (for every prayer) till we returned to Medina." I (Sub narrator) said: "Did you stay for a while in Mecca?" He replied: "We stayed in Mecca for ten days."

[2] Praying in Mina

1082- Abdullah "Allah be pleased with him" narrated: I offered the prayer with The Prophet "Allah's blessing and peace be upon him", Abu'bakr, Omar and Othman during the first part of his caliphate, at Mina and it was of two Rak'as. But later, Othman started offering it in full.

1083- Haritha Ibn Wahb "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the prayer at Mina during the peace time by offering two Rak'as.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٨ ـ كتاب تقصير الصلاة

١ ـ بابُ ما جاءَ في التَّقْصِيرِ، وَكَمْ يُقِيمُ حَتَّى يَقْصُرَ

١٠٨٠ ـ حدّثنا مُوسى بنُ إِسماعِيلَ قال: حَدَّثَنَا أَبو عَوانَةَ، عَنْ عاصِمٍ وَحُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: أَقامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا، وَإِنْ زِدْنَا أَتْمَمْنَا. [الحديث ١٠٨٠ ـ طرفاه في: ٤٢٩٨، ٤٢٩٩].

١٠٨١ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنَا عَبْدُ الوَارِثِ قال: حَدَّثَنَا يَحيى بْنُ أَبي إِسْحاق قالَ: سَمِعْتُ أَنساً يَقُولُ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ المَدِينَةِ إِلَى مَكَّةَ، فكانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا إِلَى المَدِينَةِ. قُلْتُ: أَقَمْتُمْ بِمَكَّةَ شَيْئاً؟ قالَ: أَقَمْنَا بِهَا عَشْراً.

[الحديث ١٠٨١ ـ طرفه في: ٤٢٩٧].

٢ ـ بابُ الصَّلاةِ بِمِنًى

١٠٨٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحيى، عَنْ عُبَيْدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمانَ صَدْراً مِنْ إِمارَتِهِ، ثُمَّ أَتَمَّهَا.

[الحديث ١٠٨٢ ـ طرفه في: ١٦٥٥].

١٠٨٣ ـ حدّثنا أَبُو الوَلِيدِ قالَ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنَا أَبُو إِسْحَاقَ قالَ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: صَلَّى بِنَا النَّبِيُّ ﷺ، آمَنَ ما كانَ، بِمِنًى رَكْعَتَيْنِ.

[الحديث ١٠٨٣ ـ طرفه في: ١٦٥٦].

١٠٨٠ـ قوله: (فنحن إذا سافرنا تسعة عشر) أي إذا أقمنا في بلدة مسافرين غير آخذين لها وطناً وصدر الحديث يدل على هذا المعنى.

١٠٨١ـ قوله: (ركعتين ركعتين) أي فيما سوى المغرب وترك الاستثناء لظهوره.

باب ٢ ـ قوله: (باب الصلاة بمنى) اختار الشارح تذكير منى وصرفه بتأويل الموضع قال: فيكتب بالألف وأما إذا قصد البقعة فمؤنث ولا ينصرف ويكتب بالياء.

١٠٨٣ـ قوله: (آمن) أفعل تفضيل من الأمن وما مصدرية قال السندي: يمكن اعتباره صفة لحين أي صلى بنا حيناً هو آمن الأكوان اهـ وفيه دليل على القصر في السفر من غير خوف.

1084- Abdur'rahman Ibn Yazid reported: Othman had prayed with us in Mina four Rak'as (instead of two). When Abdullah Ibn Mas'ood was informed, He said: "Truly to Allah we belong and truly to Him we shall return." And added: "I prayed two Rak'as with Allah's Apostle "Allah's blessing and peace be upon him" at Mina and similarly with Abu'bakr and Omar "Allah be pleased with both"." He further said: "May I be lucky enough to have two of the four Rak'as accepted (by Allah)."

[3] How many days did The Messenger of Allah stayed in his greater pilgrimage (Hajj)

1085- Ibn Abbas "Allah be pleased with both" reported: The Prophet and his companions reached Mecca in the morning of the fourth of Dhul'hijja, reciting Talbiya, with the sole intention of performing Hajj. But The Messenger of Allah "Allah's blessing and peace be upon him" told them to make it Umra instead of Hajj except for those who had the sacrifices with them.

[4] How many days could one shorten the prayer

1086- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman should not travel more than three days without a person of Mahram" (her husband or one to whom she could not be married such as her father, brother, or so).

1087- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman should not travel more than three days without a man of Mahram" (her husband or one to whom she could not be married such as her father, brother, or so).

1088- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a person of Mahram (a woman's husband, or a man to whom the woman could not be married such as her brother, father, grandfather, son, or so)."

١٠٨٤ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثَنا عَبْدُ الواحِدِ، عَنِ الأَعْمَشِ قالَ: حَدَّثَنا إِبْراهِيمُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ يَقُولُ: صَلَّى بِنا عُثْمانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ بِمِنَىً أَرْبَعَ رَكَعاتٍ، فَقيلَ ذلِكَ لِعَبْدِ اللَّهِ بن مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فاسْتَرْجَعَ، ثُمَّ قال: صَلَّيتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَىً رَكْعَتَينِ، وَصَلَّيتُ مَعَ أَبي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِمِنَىً رَكْعَتَينِ، وَصَلَّيتُ مَعَ عُمَرَ بْنِ الخطابِ رَضِيَ اللَّهُ عَنْهُ بِمِنَىً رَكْعَتَينِ، فَلَيتَ حَظِّي مِنْ أَرْبَعِ رَكَعاتٍ رَكْعَتانِ مُتَقَبَّلَتانِ.

[الحديث ١٠٨٤ ـ طرفه في: ١٦٥٧].

٣ ـ بابٌ كَمْ أَقامَ النَّبِيُّ ﷺ في حَجَّتِهِ

١٠٨٥ ـ حدّثنا موسى بْنُ إسماعيل قال: حدّثنا وُهيبٌ قال: حدّثنا أَيوبُ، عَنْ أَبي العالِيَةِ البَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: قال قَدِمَ النَّبِيُّ ﷺ وَأَصْحابُهُ لِصُبْحِ رابِعَةٍ، يُلَبُّونَ بِالحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوها عُمْرَةً، إِلَّا مَنْ مَعَهُ الهَدْيُ. تابَعَهُ عَطاءٌ عَنْ جابِرٍ. [الحديث ١٠٨٥ ـ أطرافه في: ١٥٦٤، ٢٥٠٥، ٣٨٣٢].

٤ ـ بابٌ في كَمْ يَقْصُرُ الصَّلاةَ

وسمّى النَّبِيُّ ﷺ يوماً وليلةً سفراً. وكانَ ابْنُ عُمَرَ وابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ يَقْصُرانِ وَيُفْطِرانِ في أَرْبَعَةِ بُرُدٍ، وَهْيَ سِتَّةَ عَشَرَ فَرْسَخاً.

١٠٨٦ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ الحَنْظَلِيُّ قالَ: قُلتُ لأَبِي أُسامَةَ: حَدَّثَكُمْ عُبَيدُ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما: أَنَّ النَّبِيَّ ﷺ قال: «لا تُسافِرِ المَرْأَةُ ثَلاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ»؟ [الحديث ١٠٨٦ ـ طرفه في: ١٠٨٧].

١٠٨٧ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «لا تُسافِرِ المَرْأَةُ ثَلاثاً إِلَّا مَعَ ذِي مَحْرَمٍ». تابَعَهُ أَحْمَدُ، عَنِ ابْنِ المُبارَكِ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٠٨٦].

١٠٨٨ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ قالَ: حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «لا يَحِلُّ لامْرَأَةٍ، تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ، أَنْ تُسافِرَ مَسِيرَةَ يَوْمٍ وَلَيلَةٍ لَيسَ مَعَها حُرْمَةٌ». تابَعَهُ يَحْيى بْنُ أَبي كَثِيرٍ، وَسُهَيلٌ، وَمالِكٌ، عَنِ المَقْبُرِيِّ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ.

١٠٨٥ـ قوله: (البراء) بتشديد الراء وكان يبري النبل أو القصب قاله الشارح.

باب ٤ ـ قوله: (في كم يقصر الصلاة) بهذا الضبط وفي رواية بضم المثناة الفوقية وفتح القاف والصاد المشددة وفي رواية بضم الفوقية وسكون القاف وفتح الصاد مخففة مبنياً للمفعول فيهما والصلاة نائب فاعل فيهما أيضاً ذكره الشارح.

١٠٨٨ـ قوله: «ليس معها حرمة» أي: رجل ذو حرمة منها بنسب أو غير نسب (شارح).

[5] One could shorten the prayer if he got out of his town

1089- Anas "Allah be pleased with him" narrated: I prayed the Dhuhr with The Messenger of Allah "Allah's blessing and peace be upon him" as four Rak'as, and in Dhul'hulaifa as two Rak'as.

1090- A'isha "Allah be pleased with her" narrated: When the prayer was at first enjoined (by Allah), it was of two Rak'as only (in every prayer whether in residence or on journey). Then the prayers offered on journey remained the same, but the Rak'as of the prayers for non-travellers were increased. Az'zuhri said: I asked Urwa why A'isha had performed all prayers in full. He answered: "She did the same as Othman did."

[6] Maghrib is to be prayed as three Rak'as on journeys

1091- Abdullah Ibn Omar "Allah be pleased with both" reported: "I saw Allah's Apostle delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey." Salim narrated: "Ibn Omar used to do the same whenever he was in a hurry during the journey."

1092- Salim added: "Ibn Omar used to pray the Maghrib and Isha prayers together in Al'muzdalifa." Salim said: "Ibn Omar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiyya Bint Abu'obaid. I said to him: "The prayer (time is due)." He said: "Go on." Again I said: "The prayer (time is due). " He said: "Go on" till we covered two or three miles. Then he got down, prayed and said: "I saw the Prophet praying in this way whenever he was in a hurry during the journey. " Abdullah Ibn Omar further said: "Whenever The Prophet "Allah's blessing and peace be upon him" was in a hurry, he used to delay the Maghrib prayer which he offered as three Rak'as, and finished with the end salutation. After waiting for a short while, the prayer establishment (Iqama) used to be pronounced for the Isha prayer, which he offered as two Rak'as, and finished with the end salutation. He never offered any optional prayer till the middle of the night (when he used to pray the Tahajjud)."

[7] Performing the extra voluntary prayers on the mount whatever direction it went

1093- Abdullah Ibn Amer narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" offering (the voluntary) prayers on his mount whatever direction it took.

٥ ـ بابٌ يَقْصُرُ إذا خَرَجَ مِنْ مَوْضِعِه

وَخَرَجَ عَلِيٌّ عَلَيه السَّلامُ فَقَصَرَ وَهُوَ يَرَى البُيُوتَ، فَلَمَّا رَجَعَ قِيلَ لَهُ: هذه الكُوفَةُ، قال: لا، حَتَّى نَدْخُلَهَا.

١٠٨٩ ـ حدّثنا أَبُو نُعَيم قالَ: حَدَّثَنَا سُفيَانُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيسَرَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قال: صَلَّيتُ الظُّهرَ مَعَ النَّبِيِّ ﷺ بِالمَدِينَةِ أَرْبَعاً، وَبِذِي الحُلَيفَةِ رَكْعَتَينِ.

[الحديث ١٠٨٩ ـ أطرافه في: ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٥١، ١٧١٢، ١٧١٤، ١٧١٥، ٢٩٥١، ٢٩٨٦].

١٠٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنَا سُفيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَت: الصَّلاةُ أَوَّلُ ما فُرِضَتْ رَكْعَتَينِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ، وَأُتِمَّتْ صَلاةُ الحَضَرِ. قالَ الزُّهْرِيُّ: فَقُلتُ لِعُرْوَةَ: ما بَالُ عائِشَةَ تُتِمُّ؟ قالَ: تَأَوَّلَتْ ما تَأَوَّلَ عُثْمانُ.

[طرفه في: ٣٥٠].

٦ ـ بابٌ يُصَلِّي المَغْرِبَ ثَلاثاً في السَّفَرِ

١٠٩١ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيرُ في السَّفَرِ، يُؤَخِّرُ المَغْرِبَ حَتَّى يَجْمَعَ بَينَهَا وَبَينَ العِشَاءِ. قالَ سَالِمٌ: وَكانَ عَبْدُ اللَّه يَفعَلُهُ إِذَا أَعْجَلَهُ السَّيرُ.

[الحديث ١٠٩١ ـ أطرافه في: ١٠٩٢، ١١٠٦، ١١٠٩، ١٦٦٨، ١٦٧٣، ١٨٠٥، ٣٠٠٠].

١٠٩٢ ـ وَزَادَ اللَّيثُ قالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قالَ سَالِمٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَجمَعُ بينَ المَغرِبِ والعِشاءِ بِالمُزدَلِفَةِ. قالَ سَالِمٌ: وَأخرَ ابْنُ عُمَر المَغرِبَ، وَكانَ استُصرِخَ على امرَأتِهِ صَفِيَّةَ بِنْتِ أَبي عُبَيدٍ، فَقُلتُ لَه: الصَّلاةَ، فقالَ: سِرْ. فَقُلتُ: الصَّلاةَ، فَقالَ: سِرْ، حتى سارَ مِيلَينِ أو ثَلاثَة، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ قالَ: هَكَذَا رَأَيتُ النَّبِيَّ ﷺ يصَلِّي إذا أَعْجَلَهُ السَّيرُ. وَقالَ عَبْدُ اللَّهِ: رَأَيتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّيرُ يُؤَخِّرُ المَغْرِبَ فَيُصَلِّيهَا ثَلاثاً، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلبَثُ حَتَّى يُقِيمَ العِشَاءَ، فَيُصَلِّيهَا رَكْعَتَينِ، ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَعْدَ العِشَاءِ، حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيلِ. [طرفه في: ١٠٩١].

٧ ـ بابُ صَلاةِ التَّطَوُّعِ عَلَى الدَّوابِّ، وَحَيثُما تَوَجَّهَتْ بِهِ

١٠٩٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ،

١٠٩٠ـ قوله: (أوّل) بالرفع ويجوز النصب. انظر الشارح وقوله: (تأوّلت ما تأول عثمان) أي من جواز القصر والإتمام.

١٠٩٢ـ قوله: (استصرخ) من الصراخ وهو الاستغاثة بصوت عالٍ أي أخبر بموتها.

ـ قوله: (ولا يسبح) أي لا يتطوع بالصلاة (شارح).

١٠٩٣ـ قوله: (حيث توجهت به) الباء للتعدية أي في أيّ جهة توجهه الدابة إليها.

1094- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to offer the optional prayers, while riding, even if it (the mount) was facing a direction other than that of the Qiblah.

1095- Nafi narrated: Abdullah Ibn Omar used to offer (the voluntary) prayers on his mount, on which he also used to perform the odd prayer. He told that The Messenger of Allah “Allah’s blessing and peace be upon him” had used to do it.

[8] Offering the (voluntary) prayers by signs on the mount

1096- Abdullah Ibn Dinar narrated: During journeys, Abdullah Ibn Omar used to perform the (voluntary) prayers by signs on his mount, whatever direction it took. He (Abdullah) told that The Messenger of Allah “Allah’s blessing and peace be upon him” had used to do the same.

[9] One should get down (of the mount) to offer the written (compulsory) prayer

1097- Amer Ibn Rabie’a reported: I saw the Prophet offering the voluntary prayers on his Mount by nodding his head, whatever direction he faced. But Allah’s Apostle never did so in offering the compulsory prayers.

1098- Salim reported: At night Abdullah Ibn Omar used to offer the prayer on the back of his animal during the journey and it was of no concern to face any direction. Ibn Omar said: "Allah’s Apostle used to offer the optional prayer on the back of his Mount, facing any direction, on which he also used to perform the odd prayer. But he never offered the compulsory prayer on it."

1099- Jaber Ibn Abdullah “Allah be pleased with both” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” (sometimes) offered the (voluntary) prayer on his mount facing the East. But if he wanted to perform the obligatory prayer he would get down and face the Qiblah.

عَنْ عَبْدِ اللَّهِ بْنِ عامِرٍ، عَنْ أَبِيهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

[الحديث ١٠٩٣ ـ طرفاه في: ١٠٩٧، ١١٠٤].

١٠٩٤ ـ حدّثنا أبُو نُعَيم قال: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ في غَيْرِ القِبْلَةِ.

١٠٩٥ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ قالَ: حَدَّثَنَا وُهَيْبٌ قالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قالَ: وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي عَلَى رَاحِلَتِهِ، وَيُوتِرُ عَلَيها، وَيُخْبِرُ أَنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ.

[طرفه في: ٤٠٠، ٩٩٩].

٨ ـ بابُ الإِيمَاءِ عَلَى الدَّابَّةِ

١٠٩٦ ـ حدّثنا مُوسى قال: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: قال: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينارٍ قال: كانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي في السَّفَرِ عَلَى رَاحِلَتِهِ أَيْنَما تَوَجَّهَتْ، يُومِىءُ. وَذَكَرَ عَبْدُ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ.

[طرفه في: ٩٩٩].

٩ ـ بابٌ يَنْزِلُ لِلمَكْتُوبَةِ

١٠٩٧ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عامِرِ بْنِ رَبِيعَةَ: أَنَّ عامِرَ بْنَ رَبِيعَةَ أَخْبَرَهُ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الرَّاحِلَةِ يُسَبِّحُ، يُومِىءُ بِرَأْسِهِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ في الصَّلاةِ المَكْتُوبَةِ.

[طرفه في: ١٠٩٣].

١٠٩٨ ـ وَقالَ اللَّيثُ: حَدَّثَني يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: قالَ سَالِمٌ: كانَ عَبْدُ اللَّهِ يُصَلِّي عَلَى دَابَّتِهِ مِنَ اللَّيلِ وَهُوَ مُسافِرٌ، ما يُبالِي حَيْثُ ما كانَ وَجْهُهُ. قالَ ابْنُ عُمَرَ: وَكانَ رَسُولُ اللَّهِ ﷺ يُسبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوجَّهَ، وَيُوتِرُ عَلَيْها غيرَ أَنَّهُ لا يُصَلِّي عليها المَكْتُوبَةَ.

[طرفه في: ٩٩٩].

١٠٩٩ ـ حدّثنا مُعاذُ بْنُ فَضالَةَ قالَ: حَدَّثَنَا هِشامٌ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ ثَوْبانَ قالَ: حَدَّثَني جابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ المَشْرِقِ، فَإِذَا أَرَادَ أَنْ يُصَلِّيَ المَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ القِبْلَةَ.

[طرفه في: ٤٠٠].

١٠٩٧ـ قوله: (يسبح) راجع الحاشية في الحديث ١٠٩٢.

[10] Performing the voluntary prayers on a donkey's back

1100- Anas Ibn Malik "Allah be pleased with him" was seen as praying riding the donkey, with his face to this direction, left of the Qiblah. He was told: "You have been seen as offering the prayer in a direction other than that of the Qiblah." He replied: "Unless I had seen Allah's Apostle "Allah's blessing and peace be upon him" doing it, I would not have done it."

[11] One might not offer voluntary prayers after the obligatory ones on journeys

1101- Ibn Omar “Allah be pleased with both” narrated: "I accompanied The Prophet "Allah's blessing and peace be upon him" who did not offer optional prayers during the journey. Indeed, Allah says: “Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.” (The Confederates “Al’ahzab” 21)

1102- Ibn Omar “Allah be pleased with both” reported: I accompanied The Messenger of Allah “Allah’s blessing and peace be upon him”. On journeys, he used not to pray more than two Rak’as. Abu’bakr, Omar and Othman “Allah be pleased with them” used to do the same.

[12] On journeys, one might offer the voluntary prayers anytime and not necessarily before or after the compulsory ones

1103- Ibn Abu’laila reported: None but Ommu’hani narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” had offered the forenoon (Ad’duha) prayer. She mentioned that on the day of Mecca Conquest, he (The Prophet) entered into her home and took a bath and then prayed eight Rak’as. She said that she had never seen lighter prayer than it; but The Prophet offered bowing and prostrations perfectly.

1104- Amer Ibn Rabie'a "Allah be pleased with him" narrated that he had seen The Prophet "Allah's blessing and peace be upon him" offering the optional prayers at night, on the back of his mount wherever it directed.

١٠ ـ بابُ صَلاةِ التَّطوُّعِ عَلَى الحِمَارِ

١١٠٠ ـ حدّثنا أحمَدُ بنُ سَعِيدٍ قالَ: حدَّثنا حبَّانُ قالَ: حَدَّثَنا هَمَّامٌ قالَ: حَدَّثَنا أنَسُ بنُ سِيرِينَ قالَ: استَقْبَلنا أنَساً حِينَ قَدِمَ مِنَ الشَّأمِ، فلَقِيناهُ بِعَينِ التَّمرِ، فرَأَيتُهُ يُصَلِّي عَلَى حِمارٍ وَوَجْهُهُ مِن ذا الجانِبِ ـ يَعْنِي عَنْ يَسارِ القِبلَةِ ـ فَقُلتُ: رَأَيتُكَ تُصَلِّي لِغَيرِ القِبلَةِ؟ فَقالَ: لَوْلا أنِّي رَأَيتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أفعَلهُ. رَوَاهُ ابْنُ طَهمَانَ، عَنْ حَجَّاجٍ، عَنْ أنَسِ بْنِ سِيرِينَ، عَنْ أنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ.

١١ ـ باب مَن لَمْ يَتطوَّعْ في السَّفرِ دُبُرَ الصَّلاةِ وَقبلَها

١١٠١ ـ حدّثنا يَحيى بن سُليمانَ قال: حَدَّثني ابْنُ وَهْبٍ قال: حَدَّثني عُمَرُ بْنُ مُحمَّدٍ: أنَّ حَفصَ بْنَ عاصِمٍ حَدَّثَهُ قال: سافَرَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُما فَقالَ: صَحِبْتُ النَّبيَّ ﷺ، فَلَمْ أرَهُ يُسبِّحُ في السَّفرِ، وَقالَ اللَّهُ جَلَّ ذِكْرُهُ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[الحديث ١١٠١ ـ طرفه في: ١١٠٢].

١١٠٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ عِيسى بْنِ حَفصِ بْنِ عاصِمٍ قالَ: حَدَّثَني أبي: أنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ، فَكانَ لا يَزيدُ في السَّفَرِ عَلَى رَكعَتَينِ، وَأبا بَكرٍ وَعُمَرَ وَعُثْمانَ كَذلِكَ رَضِيَ اللَّهُ عَنْهُمْ.

[طرفه في: ١١٠١].

١٢ ـ باب مَنْ تَطوَّعَ في السَّفَرِ، في غيرِ دُبُرِ الصَّلوَاتِ وَقَبْلَها

وَرَكَعَ النَّبيُّ ﷺ رَكْعَتَي الفَجْرِ في السَّفَرِ.

١١٠٣ ـ حدّثنا حَفصُ بْنُ عُمَرَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابْنِ أبي لَيلَى قالَ: ما أنْبأَ أحَدٌ أنَّهُ رَأى النَّبيَّ ﷺ صَلَّى الضُّحى غَيرُ أُمِّ هانِىءٍ، ذَكَرَتْ: أنَّ النَّبيَّ ﷺ يَوْمَ فَتحِ مَكَّةَ اغْتَسَلَ في بَيتِها، فَصَلَّى ثَمانَ رَكَعاتٍ، فَما رَأَيتُهُ صَلَّى صَلاةً أخَفَّ مِنها، غَيرَ أنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[الحديث ١١٠٣ ـ طرفاه في: ١١٧٦، ٤٢٩٢].

١١٠٤ ـ وَقالَ اللَّيثُ: حَدَّثني يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَني عَبْدُ اللَّهِ بْنُ عامِرٍ: أنَّ أباهُ أخْبَرَهُ: أنَّهُ رَأى النَّبيَّ ﷺ صَلَّى السُّبْحَةَ بِاللَّيلِ في السَّفَرِ، عَلَى ظَهْرِ راحِلَتِهِ حَيثُ تَوَجَّهَتْ بِهِ.

[طرفه في: ١٠٩٣].

١١٠٤ـ قوله: صلى السبحة أي النافلة (شارح).

1105- Ibn Omar “Allah be pleased with both” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” used to perform the optional prayers on the back of his mount, wherever he directed, by signs. Ibn Omar was reported, according to Salim, to have used to do it.

[13] Praying Maghrib and Isha together on journey

1106- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” used to pray Maghrib and Isha together if he was in a hurry during journeys.

1107- Ibn Abbas “Allah be pleased with both” narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to offer the Dhuhr and Asr prayers together on journeys, and also (in travel) used to offer the Maghrib and Isha prayers together.

1108- Anas “Allah be pleased with him” reported: On journeys The Messenger of Allah “Allah’s blessing and peace be upon him” used to pray Maghrib and Isha together.

[14] Would be any call for prayer or for its establishment if one offered two prayers together (on journeys)

1109- Abdullah Ibn Omar “Allah be pleased with both” narrated: “I saw Allah’s Apostle delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey." Abdullah Ibn Omar, according to Salim, the sub-narrator, used to do the same whenever he was in a hurry during the journey. After calling for the Maghrib prayer establishment he used to offer three rak’as which he would finish with the end salutation. After waiting for a short while, he would pronounce the Iqama for the Isha prayer and offer two rak’as ended with the end salutation. He never offered any optional prayers in between the two prayers or after the Isha prayer till he got up in the middle of the night (for Tahajjud prayer).

1110- Anas “Allah be pleased with him” told that The Prophet “Allah’s blessing and peace be upon him” had used to offer those two prayers together on journey. (He meant Maghrib and Isha).

١١٠٥ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُسَبِّحُ عَلى ظَهْرِ راحِلَتِهِ حَيْثُ كانَ وَجْهُهُ، يُومِيءُ بِرَأْسِهِ، وَكانَ ابْنُ عُمَرَ يَفْعَلُهُ. [طرفه في: ١٠٩١].

١٣ ـ بابُ الجَمْعِ في السَّفَرِ بَيْنَ المَغْرِبِ والعِشاءِ

١١٠٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ إِذا جَدَّ بِهِ السَّيْرُ.

١١٠٧ ـ وقالَ إبْراهِيم بْنُ طَهْمانَ، عَنِ الحُسَيْنِ المُعَلِّمِ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ صَلاةِ الظُّهْرِ وَالعَصْرِ إِذا كانَ عَلَى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ.

١١٠٨ ـ وَعَنْ حُسَيْنٍ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ ابْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ صَلاةِ المَغْرِبِ وَالعِشاءِ فِي السَّفَرِ. وَتابَعَهُ عَلِيُّ بْنُ المُبارَكِ وَحَرْبٌ عَنْ يَحْيى، عَنْ حَفْصٍ، عَنْ أَنَسٍ: جَمَعَ النَّبِيُّ ﷺ.

[الحديث ١١٠٨ ـ طرفه في: ١١١٠].

١٤ ـ بابٌ هَل يُؤَذِّنُ أَوْ يُقِيمُ إِذا جَمَعَ بَيْنَ المَغْرِبِ وَالعِشاءِ

١١٠٩ ـ حدّثنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلاةَ المَغْرِبِ، حَتَّى يَجْمَعَ بَيْنَها وَبَيْنَ العِشاءِ. قالَ سالِمٌ: وَكانَ عَبْدُ اللَّهِ يَفْعَلُهُ إِذا أَعْجَلَهُ السَّيْرُ، وَيُقِيمُ المَغْرِبَ فَيُصَلِّيها ثَلاثاً، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّما يَلْبَثُ حَتَّى يُقِيمَ العِشاءَ، فَيُصَلِّيها رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَيْنَهُما بِرَكْعَةٍ وَلا بَعْدَ العِشاءِ بِسَجْدَةٍ، حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

[طرفه في: ١٠٩١].

١١١٠ ـ حدّثنا إِسْحاقُ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا حَرْبٌ: حَدَّثَنا يَحْيى قالَ: حَدَّثَنِي حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَجْمَعُ بَيْنَ هاتَيْنِ الصَّلاتَيْنِ فِي السَّفَرِ، يَعْنِي: المَغْرِبَ وَالعِشاءَ.

[طرفه في: ١١٠٨].

١١٠٦ و ١١٠٧ـ قوله: (إذا جدّ به السير) أي إذا أعجله السير كما يأتي بهذا اللفظ ونسبة السير إلى الفعل مجاز، ولفظ ظهر في قوله على ظهر سير مقحم كقوله: الصدقة عن ظهر غنى زيد اتساعاً كأن السير مستند إلى ظهر قويّ من المطيّ مثلاً.

١١٠٩ـ قوله: (بركعة) من إطلاق الجزء على الكلّ اهـ وكذا قوله بسجدة.

باب ١٥ ـ قوله: (قبل أن تزيغ الشمس) أي تميل وذلك إذا فاء الفيء (شارح).

[15] Delaying the Dhuhr prayer to Asr time in case of starting a journey before noon

1111- Anas “Allah be pleased with him” reported: Whenever the Prophet started a journey before noon, he used to delay the Dhuhr prayer till the time of Asr and then offer them together. If the sun declined (at noon) he used to offer the Dhuhr prayer and then ride (for the journey).

[16] In case of starting the journey before the sun decline one would pray the Dhuhr and then ride for the journey

1112- Anas “Allah be pleased with him” reported: Whenever the Prophet started a journey before noon, he used to delay the Dhuhr prayer till the time of Asr and then offer them together. If the sun declined (at noon) before starting the journey he used to offer the Dhuhr prayer and then ride.

[17] One’s praying while sitting

1113- A’isha “Allah be pleased with her” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” offered the prayer in his home while sitting during his illness. Some people prayed behind him as standing. He gestured to them to sit (while praying). After finishing the prayer he said: “The imam is to be followed. If he bowed you should bow. If he raised his head , you should raise.”

1114- Anas Ibn Malik “Allah be pleased with him” narrated: Allah’s Apostle “Allah’s blessing and peace be upon him” fell from a horse and the right side of his body was injured. We went to visit him. Meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. After he had finished the prayer he said: "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami’allaho liman hamidah," say: "Rabbana walakalhamd"."

1115- Imran Ibn Husain “Allah be pleased with him”, who had piles, narrated that he had asked The Messenger of Allah “Allah’s blessing and peace be upon him” about one’s praying while sitting. The Messenger of Allah answered: “But one’s praying as standing is better. (Anyway) if one prayed as sitting he would have half the reward of he, who prayed as standing. If one prayed as lying, he would get half the reward of he, who prayed as sitting.”

١٥ ـ بابٌ يُؤَخِّرُ الظُّهْرَ إِلَى العَصْرِ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ

فِيهِ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

١١١١ ـ حدّثنا حَسَّانُ الوَاسِطِيُّ قالَ: حَدَّثَنَا المُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا، وَإِذَا زَاغَتْ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[الحديث ١١١١ ـ طرفه في: ١١١٢]

١٦ ـ بابٌ إِذَا ارْتَحَلَ بَعْدَمَا زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

١١١٢ ـ حدّثنا قُتَيبَةُ قالَ: حَدَّثَنَا المُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[طرفه في: ١١١١].

١٧ ـ بابُ صَلَاةِ القَاعِدِ

١١١٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَنَّهَا قالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ في بَيتِهِ وَهُوَ شَاكٍ فَصَلَّى جالِساً، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَاماً، فَأَشَارَ إِلَيهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إِنَّمَا جُعِلَ الإِمامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا».

[طرفه في: ٦٨٨]

١١١٤ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَقَطَ رَسُولُ اللَّهِ ﷺ مِنْ فَرَسٍ، فَخُدِشَ، أَوْ فَجُحِشَ شِقُّهُ الأَيمَنُ، فَدَخَلنَا عَلَيهِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى قاعِداً فَصَلَّينَا قُعُوداً، وَقالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الحَمْدُ».

[طرفه في: ٣٧٨].

١١١٥ ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ قالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا حُسَينٌ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيدَةَ، عَنْ عِمْرَانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ ﷺ.

أَخْبَرَنَا إِسْحَاقُ قالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبِي قالَ: حَدَّثَنَا الحُسَينُ، عَنْ أَبِي

١١١٣ـ قوله وهو شاك أي موجع يشكو من مزاجه انحرافا عن الاعتدال (شارح).

ـ قوله. (أن اجلسوا) وهذا منسوخ بصلاته ﷺ في مرض موته جالساً والناس خلفه قياماً قاله الشارح.

١١١٤ـ قوله: (فخدش) أي انقشر جلده (أو فجحش) شك من الراوي والمعنى واحد قاله هو أيضاً.

١١١٥ـ قوله: (مبسوراً) المبسور من به الباسور. وقوله: من صلى نائماً يعني مضطجعاً على هيئة النائم.

[18] The sitting one's prayer by signs

1116- Imran Ibn Husain "Allah be pleased with him", who had piles, narrated that he had asked The Messenger of Allah "Allah's blessing and peace be upon him" about one's praying while sitting. The Messenger of Allah answered: "But one's praying as standing is better. (Anyway) if one prayed as sitting he would have half the reward of he, who prayed as standing. If one prayed as lying, he would get half the reward of he, who prayed as sitting."

[19] One could pray as lying on his side if he is not able to pray sitting

1117- Imran Ibn Husain "Allah be pleased with him" narrated: Once I had piles, so I asked The Prophet "Allah's blessing and peace be upon him" about the prayer. He said: "Pray while standing. If you can't, pray while sitting. If you cannot do even that, then pray Lying on your side."

[20] He, who prayed as sitting and got cured, must complete what remains

1118- A'isha "Allah be pleased with her", The Mother of Believers, narrated: I never saw Allah's Apostle "Allah's blessing and peace be upon him" offering the night prayer while sitting except in his old age. By then he used to recite while sitting. Whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

1119- A'isha "Allah be pleased with her" told, according to another narration:

بُرَيدَةَ قالَ: حَدَّثَني عِمْرانُ بْنُ حُصَينٍ، وَكانَ مَبْسُوراً، قالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الرَّجُلِ قاعِداً، فَقالَ: «إِنْ صَلَّى قائِماً فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قاعِداً فَلَهُ نِصْفُ أَجْرِ القائِمِ، وَمَنْ صَلَّى نائِماً فَلَهُ نِصْفُ أَجْرِ القاعِدِ».

[الحديث ١١١٥ ـ طرفاه في: ١١١٦، ١١١٧]

١٨ ـ بابُ صَلاةِ القاعِدِ بِالإِيماءِ

١١١٦ ـ حدّثنا أَبُو مَعْمَرٍ قالَ: حَدَّثَنا عَبْدُ الوارِثِ قالَ: حَدَّثَنا حُسَينٌ المُعَلِّمُ، عَنْ عَبْدِ اللَّهِ ابنِ بُرَيدَةَ: أَنَّ عِمْرانَ بْنَ حُصَينٍ، وَكانَ رَجُلاً مَبْسُوراً، وَقالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرانَ، قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلاةِ الرَّجُلِ وَهُوَ قاعِدٌ، فَقالَ: «مَنْ صَلَّى قائِماً فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قاعِداً فَلَهُ نِصْفُ أَجْرِ القائِمِ، وَمَنْ صَلَّى نائِماً فَلَهُ نِصْفُ أَجْرِ القاعِدِ». قالَ أَبُو عَبْدِ اللَّهِ: نائِماً عِنْدِي مُضْطَجِعاً هاهُنا.

[طرفه في: ١١١٥].

١٩ ـ بابٌ إِذا لَمْ يُطِقْ قاعِداً صَلَّى عَلَى جَنْبٍ

وَقالَ عَطاءٌ: إِنْ لَمْ يَقْدِرْ أَنْ يَتَحَوَّلَ إِلَى القِبْلَةِ صَلَّى حَيثُ كانَ وَجْهُهُ.

١١١٧ ـ حدّثنا عَبْدانُ، عَنْ عَبْدِ اللَّهِ، عَنْ إِبْراهِيمَ بْنِ طَهْمانَ قالَ: حَدَّثَني الحُسَينُ المُكْتِبُ، عَنِ ابْنِ بُرَيدَةَ، عَنْ عِمْرانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَتْ بِي بَواسِيرُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاةِ، فَقالَ: «صَلِّ قائِماً، فَإِنْ لَمْ تَسْتَطِعْ فَقاعِداً، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

٢٠ ـ باب إِذا صَلَّى قاعِداً، ثُمَّ صَحَّ، أَوْ وَجَدَ خِفَّةً، تَمَّمَ ما بَقِيَ

وَقالَ الحَسَنُ: إِنْ شاءَ المَرِيضُ صَلَّى رَكْعَتَينِ قائِماً وَرَكْعَتَينِ قاعِداً.

١١١٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها، أُمِّ المُؤْمِنِينَ، أَنَّها أَخْبَرَتْهُ: أَنَّها لَمْ تَرَ رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلاةَ اللَّيلِ قاعِداً قَطُّ حَتَّى أَسَنَّ، فَكانَ يَقْرَأُ قاعِداً، حَتَّى إِذا أَرادَ أَنْ يَرْكَعَ قامَ، فَقَرَأَ نَحْواً مِنْ ثَلاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ رَكَعَ.

[الحديث ١١١٨ ـ أطرافه في: ١١١٩، ١١٤٨، ١١٦١، ١١٦٨، ٤٨٣٧].

١١١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ

١١١٦ـ **قوله**: وقع في رواية غير أبويّ ذرّ والوقت والأصيلي بعد قوله: «أجر القاعد» قال أبو عبد الله نائماً عندي مضطجعاً اهـ.

١١١٧ـ **قوله**: «المكتب» بهذا الضبط وبصيغة اسم الفاعل من التفعيل المعلم الذي يعلم الصبيان الكتابة ا هـ من الشرح.

Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Rak'a. After finishing the Prayer he used to look at me. If I was awake he would talk to me, and if I was asleep, he would lie down.

اللَّهُ عَنها: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُصَلِّي جالِساً، فَيَقْرأُ وَهُوَ جالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِنْ ثَلاثِينَ أَوْ أَرْبَعِينَ آيَةً قامَ، فَقَرَأَها وَهُوَ قائِمٌ، ثُمَّ يَرْكَعُ، ثُمَّ سَجَدَ، يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلِكَ، فَإِذَا قَضَى صَلاتَهُ نَظَرَ، فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

[طرفه في: ١١١٨].

(19) The Book of Tahajjud (standing for prayer at night)

[1] Offering Tahajjud at night

and Allah's saying: "And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory!" (Al'isra 79)

1120- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: "O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You have the possession of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Light of the Heavens and the Earth. All the praises be to You; You are the King of the Heavens and the Earth. All the praises be to You; You are the Truth and Your Promise is the truth, And meeting You is true, Your Word is the truth And Paradise is true And Hell is true And all The Prophets (Peace be upon them) are true; And Mohammad "Allah's blessing and peace be upon him" is true, And the Day of Judgement is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. I repent to You, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who make (some people) forward and (others) backward. There is no God to be worshipped but you ." Abdul'karim added: "There is neither power nor might except with you)."

[2] The virtue of standing for prayer at night

1121- Abdullah Ibn Omar "Allah be pleased with both" narrated: In the lifetime of The Prophet "Allah's blessing and peace be upon him", whoever saw a dream would narrate it to Allah's Apostle" Allah's blessing and peace be upon him". I had a wish of seeing a dream to narrate it to Allah's Apostle" Allah's blessing and peace be upon him". I was a grown up boy and used to sleep in the Mosque in the lifetime of The Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

١٩ ـ كِتَابُ التَّهَجُّدِ

١ ـ بابُ التَّهَجُّدِ باللَّيل

وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿وَمِنَ اللَّيلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ﴾ [الإسراء: ٧٩].

١١٢٠ ـ حدثنا عليُّ بنُ عبدِ اللَّهِ قال: حَدَّثَنا سُفيانُ قال: حَدَّثَنا سُلَيمانُ بْنُ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: كانَ النَّبِيُّ ﷺ إذا قامَ مِنَ اللَّيلِ يَتَهَجَّدُ قالَ: «اللَّهُمَّ لكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّماواتِ وَالأرْضِ وَمَنْ فيهِنَّ، وَلَكَ الحَمْدُ، لَكَ مُلْكُ السَّماواتِ وَالأرْضِ وَمَنْ فيهِنَّ، وَلَكَ الحَمْدُ، نُورُ السَّماواتِ وَالأرْضِ، وَلَكَ الحَمْدُ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيكَ تَوَكَّلْتُ، وَإِلَيكَ أَنَبْتُ، وَبِكَ خاصَمْتُ، وَإِلَيكَ حاكَمْتُ، فاغْفِرْ لِي ما قَدَّمْتُ وما أَخَّرْتُ، وما أَسْرَرْتُ وَما أَعْلَنْتُ، أَنْتَ المُقَدِّمُ، وَأَنْتَ المُؤَخِّرُ، لا إِلَهَ إِلاَّ أَنْتَ، أَوْ: لا إِلَهَ غَيرُكَ». قالَ سُفيَانُ: وَزَادَ عَبْدُ الكَرِيمِ أَبُو أُمَيَّةَ: «وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ». قالَ سُفيَانُ: قالَ سُلَيمانُ بْنُ أَبِي مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

[الحديث ١١٢٠ ـ أطرافه في: ٦٣١٧، ٧٣٨٥، ٧٤٤٢، ٧٤٩٩].

٢ ـ بابُ فَضْلِ قِيامِ اللَّيلِ

١١٢١ ـ حدثنا عَبدُ اللَّهِ بنُ محمَّدٍ قال: حَدَّثَنا هِشامٌ قال: أخبرَنا مَعمَرٌ. وحَدَّثَني مَحمودٌ قال: حَدَّثَنا عَبدُ الرَّزّاقِ قال: أخبرَنا مَعمَرٌ، عَنِ الزُّهرِيِّ، عَن سالِمٍ، عَن أَبيهِ رَضِيَ اللَّهُ عَنهُ قال: كانَ الرَّجُلُ في حَياةِ النَّبِيِّ ﷺ إذا رَأى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَتَمَنَّيتُ أَنْ أَرَى رُؤْيَا، فَأَقُصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، وَكُنْتُ غُلاماً شَابّاً، وَكُنْتُ أَنَامُ في المَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَرَأَيتُ في النَّوْمِ كَأَنَّ مَلَكَينِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وَإِذَا لَهَا

١١٢٠ـ قوله: نور السمٰوات والأرض في رواية أنت نور السمٰوات والأرض بزيادة أنت المقدرة في الرواية الأولى وفي رواية زيادة ومن فيهن.

١١٢١ـ قوله: مطوية أي مبنية الجوانب.

ـ وقوله: قرنان أي جانبان.

ـ قوله: لم ترع أي لم تخف والمعنى لا خوف عليك (شارح)

which was built all round like a built well and had two poles in it. The people in it were known to me. I started saying: "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid.

1122- Ibn Omar narrated, resuming the previous tradition: I narrated the dream to Hafsa who told it to Allah's Apostle" Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Abdullah is a good man. I wish he prayed Tahajjud." After that, Abdullah used to sleep but a little at night.

[3] Prolonging the night prayer prostration (Sujud)

1123- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to pray eleven Rak'as at night; and that was his night prayer. The period of Each of his prostrations (Sajda) till raising his head was enough for one of you to recite fifty verses. He also used to pray two Rak'as (as a Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adhdhin came to him for the prayer.

[4] The patient could leave standing for prayer at night, offering Tahajjud

1124- Jundub Ibn Abdullah "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick and did not get up (for Tahajjud prayer) for a night or two.

1125- Jundub Ibn Abdullah "Allah be pleased with both" reported: Gabriel "Peace be upon him" did not come to The Prophet for some time. A woman said: His (The Prophet's) Satan delayed in coming to him. Upon this, Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (The Glorious Morning Light "Ad'duha" 1:3)

[5] The Prophet's urging people to stand for prayer at night

1126- Ommu'salama "Allah be pleased with her" told: One night Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "Glory be to Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and let the sleeping lady occupants of these dwellings (his wives) wake up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

قرنان، وإذا فيها أناس قد عرفتهم، فجعلتُ أقولُ: أعوذ باللَّهِ مِنَ النَّارِ، قال: فَلَقِينا ملكٌ آخر، فقال لي: لم ترعْ.

[طرفه في: ٤٤٠]

١١٢٢ ـ فقصصْتُها على حفصة، فقصّتها حفصةُ على رسولِ اللَّهِ ﷺ، فقال: «نِعْمَ الرَّجلُ عبدُ اللَّهِ، لو كانَ يُصلِّي مِنَ الليلِ». فكانَ بعدُ لا يَنامُ مِنَ اللَّيلِ إلا قَليلاً.

[الحديث ١١٢٢ ـ أطرافه في: ١١٥٧، ٣٧٣٩، ٣٧٤١، ٧٠١٦، ٧٠٢٩، ٧٠٣١].

٣ ـ باب طولِ السُّجودِ في قِيامِ اللَّيلِ

١١٢٣ ـ حدّثنا أبو اليمان قال: أخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أخْبَرَني عُرْوَةُ: أنَّ عائشةَ رَضِيَ اللَّهُ عنها أخبَرَتْه: أنَّ رسُولَ اللَّهِ ﷺ كانَ يُصلِّي إحدَى عشرةَ ركْعَةً، كانَتْ تِلكَ صلاتَهُ، يَسجُدُ السجدةَ مِن ذلكَ قدرَ ما يقرأُ أحدُكم خمسينَ آيةً قبلَ أنْ يَرفَعَ رأسَهُ، ويَرْكَعُ رَكْعَتينِ قبلَ صَلاةِ الفَجْرِ، ثُمَّ يَضطَجِعُ على شقِّهِ الأيمَنِ، حَتَّى يأْتِيَهُ المُنادي للصَّلاةِ. [طرفه في: ٦٢٦]

٤ ـ باب تَرْكِ القِيَامِ لِلمَرِيضِ

١١٢٤ ـ حدثنا أبو نُعَيم قال: حَدَّثَنا سُفيَانُ، عَنِ الأسْوَدِ قال: سَمِعْتُ جُنْدَباً يَقُولُ: اشْتَكى النبيُّ ﷺ فَلَمْ يَقُمْ لَيلَةً أوْ لَيلَتَينِ.

[الحديث ١١٢٤ ـ أطرافه في: ١١٢٥، ٤٩٥٠، ٤٩٥١، ٤٩٨٣].

١١٢٥ ـ حدثنا محَمَّدُ بنُ كَثِيرٍ قال: أخبَرَنا سفيانُ، عَنِ الأسْوَدِ بنِ قَيس، عَنْ جُنْدَبِ بنِ عَبدِ اللَّهِ رضيَ اللَّهُ عَنهُ قال: احْتَبَسَ جِبريلُ ﷺ على النَّبِيِّ ﷺ، فَقالَت امْرَأةٌ مِنْ قُرَيشٍ: أبْطأَ عَلَيهِ شيطانُه، فنزلَتْ: ﴿والضُّحى والليلِ إذا سجى * ما ودعَكَ ربُّكَ وما قلى﴾.

[طرفه في: ١١٢٤]

٥ ـ باب تَحْرِيضِ النَّبيِّ ﷺ على صَلاةِ اللَّيلِ والنَّوافِلِ مِنْ غيرِ إيجابٍ

وطَرَقَ النَّبِيُّ ﷺ فاطمَةَ وعليّاً عليهما السَّلامُ لَيلَةً للصَّلاةِ.

١١٢٦ ـ حدّثنا ابنُ مُقاتِلٍ: أخْبَرَنا عَبدُ اللهِ أخبَرَنا مَعمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِندٍ بِنْتِ الحارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ النَّبيَّ ﷺ اسْتَيقَظَ لَيلَةً، فَقالَ: سُبْحَانَ اللَّهِ، ماذا أُنْزِلَ اللَّيلَةَ مِنَ الفِتْنَةِ! ماذا أُنزِلَ مِنَ الخزائِنِ! مَنْ يُوقِظُ صَوَاحِبَ الحُجُراتِ؟ يا رُبَّ كاسيةٍ في الدُّنْيا

١١٢٤ـ قوله: (جندباً) بضم الجيم وسكون النون وفتح الدال وضمها وقوله: اشتكى أي مرض (شارح).

١١٢٥ـ قوله (على النبي) وفي رواية عن النبي

ـ قوله فقالت امرأة هي أم جميل بنت حرب أخت أبي سفيان امرأة أبي لهب حمالة الحطب قاله الشارح

باب ٥ قوله وطرق من الطروق اي أتى بالليل (شارح).

١١٢٦ قوله هند قال الشارح لم ينون في اليونينية هند ا هـ.

1127- Ali Ibn Abu'talib "Allah be pleased with him" narrated: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and Fatima, the daughter of The Prophet "Allah's blessing and peace be upon him" and asked: "Won't you pray (at night)?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying a word. But I heard him, as leaving , saying: " but man is, in, most things, contentious. (The Cave "Al'kahf" 54)

1128- A'isha "Allah be pleased with her" narrated: Allah's Apostle" Allah's blessing and peace be upon him" used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet "Allah's blessing and peace be upon him" never performed the Duha prayer, but I offer it, (or, according to another narration, like to offer it).

1129- A'isha "Allah be pleased with her" narrated: Once in the middle of the night Allah's Messenger "Allah's blessing and peace be upon him" went out and prayed in the mosque and some men prayed with him. In the second night he prayed and more people prayed behind him. But in the third or fourth night, when they assembled (in the mosque) The Prophet did not come to them. In the morning he said to them: Verily I learnt what you had done, but nothing prevented me from coming to you except that I was afraid that this (Tahajjud) prayer might be made obligatory." This was in Ramadan.

[6] The Prophet's standing for prayer at night till his feet swelled

1130- Al'mogheera Ibn Sho'ba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer, though Allah forgave all of his sins, the earlier and the later). he said: "should I not be a thankful slave?"

[7] Sleeping at the last third of the night

1131- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" told me: "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night. Then he would sleep for its sixth part. He used to fast on alternate days (by fasting a day and breaking fast another)."

عاريَةٍ في الآخِرَةِ». [طرفه في: ١١٥].

١١٢٧ ـ حدّثنا أبو اليَمانِ قالَ: أخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَينٍ: أنَّ حُسَينَ بْنَ عَلِيٍّ أَخْبَرَهُ: أنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ وَفاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيلَةً، فقالَ: «ألا تُصَلِّيانِ»؟ فقلتُ: يا رَسُولَ اللَّهِ، أنفُسُنا بِيَدِ اللَّهِ، فإذا شاءَ أنْ يَبْعَثَنا بعثَنا، فانصرفَ حِينَ قلنا ذلِكَ ولم يَرجِعْ إِلَيَّ شيئاً، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍّ، يَضْرِبُ فَخِذَهُ، وَهُوَ يَقُولُ: ﴿وَكَانَ الإِنْسَانُ أَكْثَرَ شَيءٍ جَدَلاً﴾ [الكهف: ٥٤].

[الحديث ١١٢٧ ـ أطرافه في: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥].

١١٢٨ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: أَخبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهِ عَنهَا قالَتْ: إِنْ كانَ رَسُولُ اللَّهِ ﷺ لَيَدَعُ العَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أنْ يَعمَلَ بِهِ النَّاسُ فَيُفرَضَ عليهِم، وما سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبحَةَ الضُّحى قطُّ، وَإِنِّي لأُسَبِّحُها.

[الحديث ١١٢٨ ـ طرفه في: ١١٧٧].

١١٢٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عن عائشةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنهَا: أنَّ رَسُولَ اللَّهِ ﷺ صَلَّى ذاتَ لَيلةٍ في المسجِدِ، فَصَلَّى بِصَلاتِهِ ناسٌ، ثُمَّ صَلَّى مِنَ القابِلَةِ، فكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيلةِ الثَّالِثَةِ أو الرَّابِعَةِ، فلَمْ يَخْرُجْ إِليهِمْ رَسُولُ اللَّهِ ﷺ، فلمَّا أَصْبَحَ قالَ: «قَدْ رَأَيتُ الَّذِي صَنَعْتُمْ، وَلَمْ يَمْنَعْنِي مِنَ الخُرُوجِ إِلَيكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ تُفرَضَ عَلَيكُمْ». وَذلِكَ فِي رَمَضَانَ.

[طرفه في: ٧٢٩].

٦ ـ بابُ قِيَامِ النَّبِيِّ ﷺ حَتَّى تَرِمَ قَدَماهُ

وقالَتْ عائشةُ رَضِيَ اللَّهُ عنها: حَتَّى تَفَطَّرَ قَدَماهُ. والفُطُورُ: الشُّقُوقُ. ﴿انْفَطَرَتْ﴾ [الانفطار: ١]: انْشَقَّتْ.

١١٣٠ ـ حدّثنا أبو نُعَيمٍ قالَ: حَدَّثَنا مِسْعَرٌ، عَنْ زِيادٍ قالَ: سَمِعْتُ المُغيرَةَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: إِنْ كانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَماهُ، أَوْ سَاقَاهُ، فَيُقَالُ لَهُ، فَيَقُولُ: «أَفلا أَكُونُ عَبْداً شَكُوراً». [الحديث ١١٣٠ ـ طرفاه في: ٤٨٣٦، ٦٤٧١].

٧ ـ بابُ مَنْ نامَ عِنْدَ السَّحَرِ

١١٣١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنَا سُفيَانُ قالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ عَمْرَو ابْنَ أَوْسٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ

ـ قوله: عارية بالجر صفة لكاسية أو بالرفع خبر مبتدأ مضمر أي هي عارية (شارح).

١١٢٨ـ قوله: وإنّي لأسبحها أي لأصليها وفي رواية وأني لأستحبها من الاستحباب قاله الشارح.

١١٣٠ـ قوله: فيقال له أي يقول له القائل: أنت مغفور له فلأي سبب هذا الاجتهاد.

1132- A'isha "Allah be pleased with her" narrated: The most beloved deeds to The Prophet "Allah's blessing and peace be upon him" are those done regularly and continuously. When she was asked: When was he used to get up at night? She answered: he was used to get up on hearing the crowing of the cock. He used to get up and pray, according to another narration.

1133- A'isha "Allah be pleased with her" narrated: In my house he (The Prophet) never passed the last hours of the night but sleeping.

[8] What about he, who took the night meal before dawn (while observing fast) and did not sleep until he offered The Fajr prayer

1134- Anas Ibn Malik reported: "The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Thabit took the night meal before the dawn (while fasting is observed). Then, The Prophet got up for the prayer." The sub-narrator added: we asked Anas: "how long was the interval between the two (the night meal and Fajr prayer)?" He replied: "The interval between the two was just sufficient for anyone of you to recite fifty verses."

[9] Prolonging one's standing in the Tahajjud prayer

1135- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: "One night I offered the Tahajjud prayer with The Prophet "Allah's blessing and peace be upon him" and he kept on standing till an ill-thought came to me." We said: "What was the ill-thought?" He said: "It was to sit down and leave The Prophet "Allah's blessing and peace be upon him" (standing)."

1136- Hudhaifa "Allah be pleased with him" told: Whenever The Prophet "Allah's blessing and peace be upon him" stood for the Tahajjud prayer at night he cleaned his teeth with Siwak.

لَهُ: «أَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ عَلَيهِ السَّلاَمُ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكانَ يَنَامُ نِصْفَ اللَّيلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْماً وَيُفطِرُ يَوْماً».

[الحديث ١١٣١ ـ أطرافه في: ١١٥٢، ١١٥٣، ١٩٧٤، ١٩٧٥، ١٩٧٦، ١٩٧٧، ١٩٧٨، ١٧٧٩، ١٩٨٠، ٣٤١٨، ٣٤١٩، ٣٤٢٠، ٥٠٥٢، ٥٠٥٣، ٥٠٥٤، ٥١٩٩، ٦١٣٤، ٦٢٧٧].

١١٣٢ ـ حدّثني عَبْدَانُ قالَ: أَخبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ: سَمِعْتُ أَبِي قالَ: سَمِعْتُ مسرُوقاً قالَ: سَأَلتُ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَيُّ العَمَلِ كَانَ أَحَبَّ إِلى النَّبِيِّ ﷺ؟ قالَتِ: الدَّائِمُ، قلتُ: متى كانَ يَقُومُ؟ قالَتْ: يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

[الحديث ١١٣٢ ـ طرفاه في: ٦٤٦١، ٦٤٦٢]

حدثنا مُحَمَّدُ بنُ سَلاَمٍ قالَ: أَخبَرَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ قالَ: إِذَا سَمِعَ الصَّارِخَ قامَ فَصَلَّى.

١١٣٣ ـ حدّثنا مُوسى بنُ إِسماعِيلَ قالَ: حَدَّثَنَا إِبرَاهِيمُ بنُ سَعْدٍ قالَ: ذَكَرَ أَبِي عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالتْ: ما أَلفَاهُ السَّحَرُ عِنْدِي إِلاَّ نائماً، تَعنِي النَّبِيَّ ﷺ.

٨ ـ بابُ مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حَتَّى صَلَّى الصُّبْحَ

١١٣٤ ـ حدّثنا يَعقُوبُ بنُ إِبرَاهِيمَ قالَ: حَدَّثَنا رَوحٌ قالَ: حَدَّثَنا سعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيدَ بْنَ ثابِتٍ رَضِيَ اللَّهُ عَنْهُ تَسَحَّرَا، فَلَمَّا فَرَغا مِنْ سَحُورِهِما قامَ نَبِيُّ اللَّهِ ﷺ إِلى الصَّلاةِ فَصَلَّى. قُلنا لأَنَسٍ: كَمْ كانَ بَينَ فَرَاغِهِما مِنْ سَحُورِهِما وَدُخولِهِمَا في الصَّلاةِ؟ قالَ: كَقَدْرِ ما يَقرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

[طرفه في: ٧٥٦]

٩ ـ بابُ طُولِ القِيَامِ في صَلاَةِ اللَّيلِ

١١٣٥ ـ حدّثنا سُلَيمانُ بنُ حَرْبٍ قالَ: حَدَّثَنا شُعبَةُ، عَنِ الأَعمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ لَيلَةً، فَلَمْ يَزَلْ قائِماً حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قُلنَا: وَما هَمَمْتَ؟ قالَ: هَمَمْتُ أَنْ أَقعُدَ وَأَذَرَ النَّبِيَّ ﷺ

١١٣٦ ـ حدّثنا حَفصُ بْنُ عُمَرَ قالَ: حَدَّثَنَا خالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَينٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا قامَ لِلتَّهَجُّدِ مِنَ اللَّيلِ، يَشُوصُ فَاهُ بالسِّوَاكِ.

١١٣٢ـ قوله: إذا سمع الصارخ وهو الديك وأول ما يصيح نصف الليل غالباً.

١١٣٣ـ قوله: ما ألفاه السحر بالرفع فاعل ألفى أي ما وجده السحر.

١١٣٤ـ قوله: (تسحرا) أي أكلا السحور وهو بفتح السين اسم لما يتسحر به وقد تضم كالوُضوء والوَضوء ذكره الشارح.

١١٣٥ـ قوله: (بأمر سوء) بفتح السين وإضافة أمر إليه (شارح).

[10] How was The Prophet's prayer at night; and how many (Rak'as) he used to pray at night

1137- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him": "How is the night prayer performed?" The Prophet answered: "The night prayer is performed as two Rak'as followed by two Rak'as and so on. But if you feared approaching the time of Fajr, you would offer an odd Rak'a as the last prayer."

1138- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Prophet's prayer (at night) consisted of thirteen Rak'as.

1139- Masruq reported: I asked A'isha about The Prophet's night prayer. She answered: "It was (varying between) seven, nine, and eleven Rak'as, in addition to the two Rak'as (sunna) of The Fajr."

1140- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to offer thirteen Rak'as as the night prayer including the odd one and the two Rak'as (the Sunna) of the Fajr prayer.

[11] The Prophet's standing for prayer, and sleeping, at night; and what was annulled of standing (for prayer) at night

Allah almighty said: "O thou folded in garments! Stand (to prayer) by night, but not all night, Half of it, or a little less, Or a little more; and recite the Qur'an in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise). True, there is for thee by day prolonged occupation with ordinary duties." (The Enfolded one "Al'muzzammil" 1:7)

he also said in the same Sura: "Thy Lord doth know that thou standest forth (to prayer) nigh two thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill health; others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. Read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, ye shall find it in Allah's Presence, yea, better and greater, in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (Al'muzzammil 20)

1141- Anas Ibn Malik "Allah be pleased with him" narrated: Sometimes Allah's Apostle" Allah's blessing and peace be upon him" would not fast to the extent that we thought he would never fast that month. He other times used to fast to the extent that we thought he would never leave fasting throughout that month. (Regarding his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.

١٠ ـ باب كَيفَ كانَ صَلاةُ النَّبيِّ ﷺ، وَكَمْ كانَ النَّبيُّ ﷺ يُصَلِّي مِنَ اللَّيل

١١٣٧ ـ حدّثنا أَبو اليَمانِ قالَ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبَرَنِي سالِمُ بْنُ عَبْدِ اللّهِ: أَنَّ عَبْدَ اللّهِ بْنَ عُمَرَ رَضِيَ اللّهُ عَنهُمَا قالَ: إِنَّ رَجُلاً قالَ: يا رَسُولَ اللّهِ، كَيفَ صَلاةُ اللَّيلِ؟ قالَ: «مَثْنَى مَثْنَى، فَإِذا خفتَ الصُّبحَ فَأَوْتِرْ بِواحِدَةٍ».

[طرفه في: ٤٧٢].

١١٣٨ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيى، عَنْ شُعبَةَ قالَ: حَدَّثَني أَبو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهُمَا قالَ: كانَ صَلاةُ النَّبيِّ ﷺ ثَلاثَ عَشرَةَ رَكْعَةً، يَعْنِي بِاللَّيلِ.

١١٣٩ ـ حدّثنا إِسْحاق قالَ: حَدَّثَنا عُبيدُ اللّهِ قالَ: أَخبَرَنا إِسرائِيلُ، عَنْ أَبي حَصِينٍ، عَنْ يَحيى بْنِ وَثّابٍ، عَنْ مَسْرُوقٍ قالَ: سَأَلتُ عائِشَةَ رَضِيَ اللّهُ عَنهَا، عَنْ صَلاةِ رَسُولِ اللّهِ ﷺ بِاللَّيلِ؟ فَقالَتْ: سَبْعٌ وَتِسعٌ وَإِحْدَى عَشرَةَ، سِوى رَكْعَتَي الفَجرِ.

١١٤٠ ـ حدّثنا عُبَيدُ اللّهِ بْنُ مُوسى قالَ: أَخبَرَنا حَنظَلَةُ، عَنِ القاسِمِ بْنِ مُحمدٍ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا قالَتْ: كانَ النَّبيُّ ﷺ يُصَلِّي مِنَ اللَّيلِ ثَلاثَ عَشرَةَ رَكْعَةً، مِنهَا الوِتْرُ وَرَكْعَتَا الفَجْرِ.

١١ ـ بابُ قِيامِ النَّبِيِّ ﷺ باللَّيلِ وَنَوْمِهِ، وَما نُسِخَ مِنْ قِيامِ اللَّيلِ

وَقَولِهِ تَعالَى: ﴿يا أَيُّها المزمِّلُ * قُمِ اللَّيلَ إِلاّ قَليلاً * نِصفَهُ أَوِ انقُص مِنهُ قَليلاً * أَو زِدْ عَلَيهِ وَرَتِّلِ القُرْآنَ تَرتِيلاً * إِنَّا سَنُلقِي عَلَيكَ قَوْلاً ثَقِيلاً * إِنَّ ناشِئَةَ اللَّيلِ هِيَ أَشَدُّ وِطاءً وَأَقْوَمُ قِيلاً * إِنَّ لَكَ في النَّهارِ سَبْحاً طَوِيلاً﴾ [المزمل: ١-٧] وَقَوْلُهُ: ﴿عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتابَ عَلَيكُمْ فَاقْرَءُوا ما تَيَسَّرَ مِنَ القُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنكُمْ مَرضى وَآخَرُونَ يَضرِبُونَ في الأَرْضِ يَبْتَغُونَ مِنْ فَضلِ اللّهِ وَآخَرُونَ يُقاتِلُونَ في سَبِيلِ اللّهِ فَاقْرَءُوا ما تَيَسَّرَ مِنهُ وَأَقِيمُوا الصَّلاةَ، وَآتُوا الزَّكاةَ، وَأَقْرِضُوا اللّهَ قَرْضاً حَسَناً وَما تُقَدِّمُوا لأَنْفُسِكُمْ مِنْ خَيرٍ تَجِدُوهُ عِندَ اللّهِ هُوَ خَيراً وَأَعْظَمَ أَجْراً﴾ [المزمل: ٢٠] قالَ ابْنُ عَبّاسٍ رَضِيَ اللّهُ عَنهُما: نَشَأَ: قامَ بِالحَبَشِيَّةِ. ﴿وِطاءً﴾ قالَ: مُواطَأَةَ القُرْآنِ، أَشَدُّ مُوافَقَةً لِسَمْعِهِ وَبَصَرِهِ وَقَلبِهِ. ﴿لِيُواطِئُوا﴾. [التوبة: ٣٧]. لِيُوافِقُوا.

١١٤١ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ قالَ: حَدَّثَني مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللّهُ عَنهُ يَقُولُ: كانَ رَسُولُ اللّهِ ﷺ يُفطِرُ مِنَ الشَّهرِ حَتَّى نَظُنَّ أَنْ لا يَصُومَ مِنهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لا يُفطِرَ مِنهُ شَيئاً، وَكانَ لا تَشاءُ أَنْ تَراهُ مِنَ اللَّيلِ مُصَلِّياً إِلاّ رَأَيتَهُ، وَلا نائِماً إِلاّ رَأَيتَهُ. تابَعَهُ سُلَيمانُ وَأَبو خالِدٍ الأَحمَرُ، عَنْ حُمَيدٍ.

[الحديث ١١٤١ ـ أطرافه في: ١٩٧٢، ١٩٧٣، ٣٥٦١].

باب ١١ ـ قوله: (بالحبشة) أي بلسان الحبشة. كذا في الشرح وفي بعض النسخ بالحبشية اهـ.

ـ قوله: مواطأة القرآن ولأبي ذرّ والوقت مواطأة للقرآن بالتنوين واللام (شارح).

[12] The Satan's knots on the head's back of he, who does not stand for prayer at night

1142- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: "The night is long, so stay asleep." When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one prays the third knot is undone and one gets up energetic with a good heart in the morning. Otherwise he could get up lazy and with a mischievous heart (if he does not stand for prayer at night with The Satan's knots remaining on his head's back)."

1143- Samura Ibn Jundub narrated: The Prophet said in his narration of a dream he saw: "The one, whose head was being crushed with a stone, was he, who learnt the Holy Qur'an but never acted on it, and slept ignoring the obligatory prayers."

[13] Satan urinates in one's ears when he keeps on sleeping and never gets up for (night) prayer

1144- Abdullah "Allah be pleased with him" narrated: A person was mentioned before The Prophet "Allah's blessing and peace be upon him" and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet "Allah's blessing and peace be upon him" said: "Satan urinated in his ears."

[14] One's supplication and prayer at the last third of the night

Allah almighty said: "They were in the habit of sleeping but little by night, And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh'dhariyat "The Winds That Scatter" 17:18)

1145- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke me, so that I may respond to his invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone to seek for my forgiveness, so that I may forgive him?"

[15] Sleeping at the first part of the night and standing for prayer at its last part

١٢ ـ بابُ عَقْدِ الشَّيطَانِ عَلَى قافِيَةِ الرَّأْسِ إذا لَمْ يُصَلِّ بِاللَّيلِ

١١٤٢ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «يَعْقِدُ الشَّيطانُ على قافِيَةِ رَأْسِ أَحَدِكُمْ إذا هُوَ نامَ ثَلاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيكَ لَيلٌ طَويلٌ فارْقُدْ، فإنِ اسْتَيقظ فذكَرَ اللهَ انْحلَّتْ عُقْدَةٌ، فإنْ تَوضَّأَ انْحلَّتْ عُقْدَةٌ، فإنْ صَلَّى انْحلَّتْ عُقْدَةٌ، فأَصْبَحَ نَشِيطاً طَيِّبَ النَّفسِ، وإلا أَصْبَحَ خَبِيثَ النَّفسِ كَسْلانَ». [الحديث ١١٤٢ ـ طرفه في: ٣٢٦٩].

١١٤٣ ـ حدّثنا مُؤَمَّلُ بْنُ هِشامٍ قالَ: حَدَّثَنا إِسْماعِيلُ قالَ: حَدَّثَنا عَوفٌ قالَ: حَدَّثَنا أَبُو رَجاءٍ قالَ: حَدَّثَنا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ في الرُّؤْيا، قالَ: «أَمَّا الذي يُثْلَغُ رَأْسُهُ بالحَجَرِ، فإنَّهُ يَأْخُذُ القُرْآنَ فَيَرْفِضُهُ، وَيَنامُ عَنِ الصَّلاةِ المَكْتُوبَةِ».

[طرفه في: ٨٤٥].

١٣ ـ بابٌ إذا نامَ وَلَمْ يُصَلِّ بالَ الشَّيطانُ في أُذُنِه

١١٤٤ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا أَبُو الأَحْوَصِ قالَ: حَدَّثَنا مَنْصُورٌ، عَنْ أَبِي وائِلٍ، عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ: ما زالَ نائماً حَتَّى أَصْبَحَ، ما قامَ إلى الصَّلاةِ، فقالَ: «بالَ الشَّيطانُ في أُذُنِهِ».

[الحديث ١١٤٤ ـ طرفه في: ٣٢٧٠].

١٤ ـ بابُ الدُّعاءِ والصَّلاةِ مِنْ آخِرِ اللَّيلِ

وقالَ اللّهُ عزَّ وجلَّ: ﴿كانُوا قَلِيلاً مِنَ اللَّيلِ ما يَهْجَعُونَ﴾: أَيْ ما يَنامُونَ ﴿وبِالأَسْحارِ هُمْ يَسْتَغْفِرُونَ﴾ [الذاريات: ١٧ ـ ١٨].

١١٤٥ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللّهِ الأَغَرِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «يَنْزِلُ رَبُّنا تَبارَكَ وَتَعالَى كُلَّ لَيلَةٍ إلى السَّماءِ الدُّنْيا، حِينَ يَبْقَى ثُلُثُ اللَّيلِ الآخِرُ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ»؟

[الحديث ١١٤٥ ـ طرفاه في: ٦٣٢١، ٧٤٩٤].

١٥ ـ بابُ مَنْ نامَ أَوَّلَ اللَّيلِ وَأَحْيا آخِرَهُ

وَقالَ سَلْمانُ لأَبِي الدَّرْداءِ رَضِيَ اللّهُ عَنْهُما: نَمْ، فَلَمَّا كانَ مِنْ آخِرِ اللَّيلِ، قالَ: قُمْ، قالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمانُ».

باب ١٢ ـ قوله: «على قافية الرأس» أي قفاه أو وسطه.

١١٤٣ ـ قوله: يثلغ أي يشق أو يخدش. ا هـ (شارح).

ـ قوله: فيرفضه بكسر الفاء وضمها أي يترك حفظه والعمل به (شارح).

1146- A'isha "Allah be pleased with her" was reported to have been asked by Al'aswad: "How was the night prayer of The Prophet?" She replied: "He used to sleep early at night, get up in its last part to pray, and then return to his bed. When the Mu'adhdhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

[16] The Prophet's standing at night for prayer in Ramadan

1147- A'isha "Allah be pleased with her" was reported to have been asked by Abu'salama Ibn Abdur'rahman about The Prophet's night prayer in the month of Ramadan: "How was the prayer of Allah's Apostle" Allah's blessing and peace be upon him" during the month of Ramadan?" She said: "Allah's Apostle" Allah's blessing and peace be upon him" offered neither less nor more than eleven Rak'as in Ramadan or in other months. He used to offer four Rak'as; do not ask me about their beauty and length, then other four; do not ask me about their beauty and length, and then three Rak'as." A'isha "Allah be pleased with her" further said: I asked him: "O Allah's Apostle! Do you sleep before offering the odd prayer?" He replied: "O A'isha! My eyes sleep but my heart remains awake !"

1148- A'isha "Allah be pleased with her" narrated: I never saw Allah's Apostle "Allah's blessing and peace be upon him" reciting in the night prayer while sitting except in his old age. By then he used to recite while sitting. When there remain thirty or forty verses of The Sura he would get up and recite them (while standing); and then he would bow.

[17] The virtue of getting clean during the day or night; and the virtue of performing prayer after ablution during the day or night

1149- Abu'huraira "Allah be pleased with him" narrated: At the time of the Fajr prayer the Prophet "Allah's blessing and peace be upon him" asked Bilal: "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied: "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

١١٤٦ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ. وَحدَّثَني سُلَيمانُ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ قالَ: سَأَلْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيفَ صَلاةُ النَّبِيِّ ﷺ بِاللَّيلِ؟ قالَتْ: كانَ يَنامُ أَوَّلَهُ، وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَذَّنَ المُؤَذِّنُ وَثَبَ، فَإِنْ كانَ بِهِ حاجَةٌ اغْتَسَلَ، وَإِلاَّ تَوَضَّأَ وَخَرَجَ.

١٦ ـ بابُ قِيَامِ النَّبِيِّ ﷺ بِاللَّيلِ في رَمَضانَ وَغَيرِهِ

١١٤٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيفَ كانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ في رَمَضانَ؟ فَقالَتْ: ما كانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ في رَمَضانَ وَلاَ في غَيرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعاً، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعاً، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثاً، قالَتْ عائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنامُ قَبْلَ أَنْ تُوتِرَ؟ فَقالَ: «يَا عائِشَةُ، إِنَّ عَيْنَيَّ تَنامانِ وَلاَ يَنامُ قَلْبِي».

[الحديث ١١٤٧ ـ طرفاه في: ٢٠١٣، ٣٥٦٩].

١١٤٨ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: ما رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ في شَيءٍ مِنْ صَلاةِ اللَّيلِ جالِساً، حَتَّى إِذَا كَبِرَ قَرَأَ جالِساً، فَإِذَا بَقِيَ عَلَيهِ مِنَ السُّورَةِ ثَلاثُونَ أَوْ أَرْبَعُونَ آيَةً قامَ، فَقَرَأَهُنَّ ثُمَّ رَكَعَ.

[طرفه في: ١١١٨].

١٧ ـ بابُ فَضْلِ الطُّهُورِ بِاللَّيلِ وَالنَّهارِ، وَفَضْلِ الصَّلاةِ بَعْدَ الوُضُوءِ بِاللَّيلِ وَالنَّهارِ

١١٤٩ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ لِبِلاَلٍ عِنْدَ صَلاةِ الفَجْرِ: «يَا بِلاَلُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ في الإِسْلاَمِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيكَ بَينَ يَدَيَّ في الجَنَّةِ». قالَ: ما عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي: أَنِّي لَمْ أَتَطَهَّرْ طُهُوراً في ساعَةِ لَيلٍ أَوْ نَهارٍ، إِلاَّ صَلَّيتُ بِذلِكَ الطُّهُورِ ما كُتِبَ لِي أَنْ أُصَلِّيَ. قالَ أَبُو عَبْدِ اللَّهِ: دَفَّ نَعْلَيكَ، يَعْنِي تَحْرِيكَ.

١٨ ـ بابُ ما يُكْرَهُ مِنَ التَّشْدِيدِ في العِبادَةِ

١١٥٠ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسِ بْنِ

باب ١٧ ـ قوله: (الطهور) بضم الطاء وزاد أبو ذر عن الكشميهني (وفضل الصلاة عند الطهور بالليل والنهار) وهي المناسبة لحديث الباب وفي بعض النسخ، وهي رواية أبي الوقت بعد الوضوء بدل قوله عند الطهور (شارح).

١١٥٠ـ قوله: «لا» أي لا يكون هذا الحبل قال الشارح: وسقطت هذه الكلمة عند مسلم ا هـ.

[18] It is hateful to be tough in worship

1150- Anas Ibn Malik "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer)." The Prophet "Allah's blessing and peace be upon him" said: "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."

1151- A'isha "Allah be pleased with her" narrated: Once The Prophet came while a woman from Banu'asad was sitting with me. He said: "Who is she?" I replied: "She is so and so" and told him that she does not sleep because of her (standing for) prayer at night. He said disapprovingly: "Do (good) deeds which is within your capacity. Indeed, Allah does not get tired (of giving rewards) until you get tired.

[19] It is not admitted to cease offering night prayer which one used to do

1152- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said to me: "O Abdullah! Be not like so and so who used to pray at night and then stopped the night prayer."

1153- Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I was informed that you stand for prayer at night (and do not sleep) and fast all the days." I replied: "Yes, I do so." The Messenger of Allah said: "If you do so, then your eyes will be weak and your soul will be exhausted. Indeed, your soul has a right on you; and your family has a right on you. So, observe fast (for sometime) and leave fasting (for sometime). Also stand for prayer at night (for sometime) and then sleep."

مالِكٍ رَضيَ اللّهُ عَنهُ قالَ: دَخَلَ النَّبيُّ ﷺ، فَإِذَا حَبْلٌ مَمْدُودٌ بَينَ السَّارِيَتَينِ، فَقالَ: «ما هذا الحَبْلُ»؟ قالوا: هذاا حَبْلٌ لِزينَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ، فَقالَ النَّبيُّ ﷺ: «لا، حُلُّوهُ، لِيُصَلِّ أَحدُكُم نَشَاطَهُ، فإِذا فَتَرَ فَليَقعُدْ».

١١٥١ ـ قال: وَقال: عَبْدُ اللّهِ بْنُ مَسلَمَةَ، عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبيه، عن عائِشَةَ رَضيَ اللّهُ عَنهَا قالَتْ: كانَتْ: عِنْدِي امْرَأَةٌ مِنَ بَني أَسَدٍ، فَدَخَلَ عَلَيَّ رَسُولُ اللّهِ ﷺ، فَقَالَ: «مَنْ هذه». قُلتُ: فُلانَةُ، لا تَنَامُ باللَّيلِ، فَذُكِرَ مِنْ صَلاتِها، قالَ: «مَهْ، عَلَيكُمْ ما تُطيقُونَ مِنَ الأعْمالِ، فَإِنَّ اللّهَ لا يَمَلُّ حَتَّى تَمَلُّوا».

[طرفه في: ٤٣]

١٩ ـ باب ما يُكرَهُ مِنْ ترْكِ قِيامِ اللَّيلِ لِمَنْ كانَ يَقُومُهُ

١١٥٢ ـ حدثنا عَبَّاسُ بنُ الحُسينِ: حدثنا مُبشِّرٌ، عَنِ الأَوزاعِيِ. وحَدَّثَني مُحمَّدُ بنُ مُقاتِلٍ أبو الحسَنِ قالَ: أخبَرنا عَبدُ اللّهِ: أخبَرنا الأَوزاعِيُّ قالَ: حَدَّثني يَحيى بنُ أبِي كَثيرٍ قالَ: حَدَّثني أبو سَلمةَ بنُ عَبدِ الرَّحمنِ قالَ: حَدَّثني عَبدُ اللّهِ بنُ عَمرِو بنِ العَاصِ رَضِيَ اللّهُ عَنهُمَا قالَ: قالَ لِي رَسُولُ اللّهِ ﷺ: «يَا عَبدَ اللّهِ، لا تَكنْ مِثْلَ فُلانٍ، كانَ يَقُومُ اللَّيلَ فَتَرَكَ قِيامَ اللَّيلِ».

[طرفه في: ١١٣١].

وَقالَ هِشَامٌ: حَدَّثَنَا ابْنُ أَبِي العِشْرِينَ: حدَّثَنَا الأَوْزَاعِيُّ قالَ: حَدَّثَني يَحْيى، عَنْ عُمَرَ ابْنِ الحَكَمِ بْنِ ثَوْبانَ قالَ: حَدَّثَني أَبُو سَلَمَةَ: مِثْلَهُ. وَتَابَعَهُ عَمْرُو بْنُ أَبِي سَلَمَة، عَنِ الأَوْزاعِيِّ.

٢٠ ـ باب

١١٥٣ ـ حدثنا عليُّ بْنُ عَبدِ اللّهِ: حَدَّثَنا سُفيانُ، عَنْ عَمْرو، عَنْ أَبِي العَبَّاسِ قالَ: سَمِعتُ عَبدَ اللّهِ بنَ عَمرو رَضِيَ اللّهُ عَنهُمَا: قالَ لِي النَّبِيُّ ﷺ: «أَلَمْ أُخبَرْ أَنَّكَ تَقُومُ اللَّيلَ وَتَصُومُ النَّهَارَ»؟ قُلتُ: إِنِّي أَفعَلُ ذلكَ. قالَ: «فَإِنَّكَ إِذَا فَعَلتَ ذلكَ هَجَمَتْ عَينُكَ، وَنَفِهَتْ نَفسُكَ، وَإِنَّ لِنَفسِكَ حَقًّا، وَلأَهلِكَ حَقًّا، فَصُمْ وَأَفطِرْ، وَقُمْ وَنَمْ».

[طرفه في: ١١٣١].

١١٥١ـ قوله: فذكر من صلاتها وفي رواية تذكر من صلاتها بلفظ المضارع المعلوم.

١١٥٢ـ قوله: (مثل فلان لم يسم (شارح).

١١٥٣ـ قوله: «هجمت عينك» أي غارت ودخلت في موضعها وضعف بصرها لكثرة السهر «ونفهت نفسك» أي كلت وأعيت.

ـ قوله: «وإن لنفسك حق» رفع على الابتداء ولنفسك خبرة مقدماً والجملة خبر إن واسمها ضمير الشأن محذوفاً أي إن الشك لنفسك حق وفي رواية أبوي ذر والوقت والأصيلي «حقاً» نصب على أنه اسم إن ا هـ من الشرح.

[21] The virtue of getting up and praying at night

1154- Obada Ibn As'samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "he, who gets up at night and says: "There is no God (to be worshipped) but Allah. He is the Only One and has no partners. For Him is the dominion and all the praises be to Him. He is Omnipotent. All the praises be to Allah. All the glories be to Allah. There is no God (to be worshipped) but Allah. Allah is Greater. There is neither Might nor Power Except with Allah." Then says: "O Allah! Forgive me" or invokes Allah, he will be responded to. If he performs ablution and prays, his prayer will be accepted."

1155- Abu'huraira "Allah be pleased with him" narrated, during his telling of The Prophet: Once Allah's Apostle" Allah's blessing and peace be upon him" said: "Your brother, Abdullah Ibn Rawaha does not say obscene (when he said): Amongst us is Allah's Apostle, who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. He spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

1156- Abdullah Ibn Omar "Allah be pleased with both" told: In the lifetime of The Prophet "Allah's blessing and peace be upon him" I dreamt that a piece of silk cloth was in my hand which flew with me wherever I wanted (to go) in Paradise. I also saw as if two persons (of Angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me.

1157- Ibn Omar resumed: Hafsa narrated one of my dreams to The Prophet "Allah's blessing and peace be upon him" who said: "Abdullah is a good man. Would it that he could offer the night prayer (Tahajjud)!" (Since then, Abdullah Ibn Omar started offering Tahajjud).

1158- Ibn Omar resumed: The companions of The Prophet "Allah's blessing and peace be upon him" used to tell him their dreams that The Night of Power was on the twenty seventh of the month of Ramadan. The Prophet "Allah's blessing and peace be upon him" said: "I see that your dreams agree on the last ten nights of Ramadan So whoever looks for it should seek it in the last ten nights of Ramadan."

٢١ ـ بابُ فَضْلِ مَنْ تَعَارَّ مِنَ اللَّيلِ فَصَلَّى

١١٥٤ ـ حدّثنا صَدَقَةُ بْنُ الفَضلِ: أَخْبَرَنَا الوَلِيدُ، عَنِ الأَوْزَاعِيِّ قالَ: حَدَّثَني عُمَيرُ بْنُ هَانِىءٍ قالَ: حَدَّثَني جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَني عُبَادَةُ بْنُ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَعَارَّ مِنَ اللَّيلِ فَقالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، الحَمْدُ لِلَّهِ، وَسُبْحانَ اللَّهِ، وَلاَ إِلٰهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، ثُمَّ قالَ: اللَّهُمَّ اغْفِرِ لِي، أَوْ دَعا، اسْتُجِيبَ لَهُ، فإِنْ تَوَضَّأَ قُبِلَتْ صَلاَتُهُ».

١١٥٥ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ قالَ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي الهَيثَمُ بْنُ أَبِي سِنَانٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ يَقْصُصُ في قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللَّهِ ﷺ: «إِنَّ أَخاً لَكُمْ لاَ يَقُولُ الرَّفَثَ». يَعْنِي بِذلِكَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ:

وَفِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ ... إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الفَجْرِ سَاطِعُ
أَرَانَا الهُدَى بَعْدَ العَمَى فَقُلُوبُنَا ... بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ وَاقِعُ
يَبِيتُ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ ... إِذَا اسْتَثْقَلَتْ بِالمُشْرِكِينَ المَضَاجِعُ

تَابَعَهُ عُقَيلٌ. وَقالَ الزُّبَيدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ سَعِيدٍ وَالأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ.

١١٥٦ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: رَأَيتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كأَنَّ بِيَدِي قِطْعَةَ إِسْتَبْرَقٍ، فَكَأَنِّي لاَ أُرِيدُ مَكاناً مِنَ الجَنَّةِ إِلاَّ طَارَتْ إِلَيهِ، وَرَأَيتُ كَأَنَّ اثْنَينِ أَتَيَانِي، أَرَادَا أَنْ يَذْهَبَا بِي إِلَى النَّارِ، فَتَلَقَّاهُمَا مَلَكٌ فَقالَ: لَمْ تُرَعْ، خَلِّيَا عَنْهُ. [طرفه في: ٤٤٠].

١١٥٧ ـ فَقَصَّتْ حَفْصَةُ عَلَى النَّبِيِّ ﷺ إِحْدَى رُؤْيَايَ، فَقالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كانَ يُصَلِّي مِنَ اللَّيلِ» فَكانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي مِنَ اللَّيلِ. [طرفه في: ١١٢٢].

١١٥٨ ـ وكانُوا لاَ يَزَالُونَ يَقُصُّونَ عَلَى النَّبِيِّ ﷺ الرُّؤْيَا: أَنَّهَا في اللَّيلَةِ السَّابِعَةِ مِنَ العَشْرِ الأَوَاخِرِ، فَقالَ النَّبِيُّ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَتْ في العَشْرِ الأَوَاخِرِ، فَمَنْ كانَ مُتَحَرِّيهَا

١١٥٤ـ قوله: «من تعار» التعار هو التيقظ مع صوت من استغفار أو تسبيح أو نحوه.

١١٥٥ـ قوله: (يقصص) كذا بالاظهار وفي نسخة يقص بالإدغام وقوله: (قصصه) بكسر القاف جمع قصة ويروى فتحها أي مواعظه ذكره الشارح.

ـ قوله: رضي الله عنه من الشرح في نسخة الشارح لا من المتن.

١١٥٨ـ قوله: (أنها) أي ليلة القدر.

ـ قوله: متحريها بسكون التحتية في اليونينية (شارح).

[22] Offering the two Rak'as (sunna) of The Fajr prayer regularly

1159- A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" performed Isha prayer and then performed eight Rak'as, followed by two, which he prayed as sitting. Then he prayed two Rak'as in the interval between the two calls (for the prayer and for its establishment). He never left performing those two Rak'as.

[23] One's lying on his right side after offering the two Rak'as (sunna) of The Fajr

1160- A'isha "Allah be pleased with her" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prayed the two Rak'as (sunna) of The Fajr, he would lie on his right side.

[24] When one talks (to another) after the two Rak'as of The Fajr

1161- A'isha "Allah be pleased with her" narrated: After praying the two Rak'as of The Fajr, whenever The Prophet "Allah's blessing and peace be upon him" found me awake he would talk to me. But if I was asleep he would lie (on his right side) until the Mu'adhdhin came.

[25] The optional voluntary prayers are offered as two by two

1162- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to the right action (concerning any job or deed), in all matters, (Istikhara) as he taught us the Suras of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-Rak'a-prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and

فَلْيَتَحَرَّهَا مِنَ العَشْرِ الأَوَاخِرِ».

[الحديث ١١٥٨ ـ طرفاه في: ١١٢٥، ٦٩٩١].

٢٢ ـ باب المُدَاوَمَةِ عَلَى رَكْعَتَيِ الفَجْرِ

١١٥٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ، هُوَ ابْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَلَّى النَّبِيُّ ﷺ العِشَاءَ، ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ، وَرَكْعَتَيْنِ جَالِساً، وَرَكْعَتَيْنِ بَيْنَ النِّدَاءَيْنِ، وَلَمْ يَكُنْ يَدَعُهُمَا أَبَداً.

[طرفه في: ٦١٩]

٢٣ ـ باب الضِّجْعَةِ عَلَى الشِّقِّ الأَيْمَنِ بَعْدَ رَكْعَتَيِ الفَجْرِ

١١٦٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَيِ الفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ.

[طرفه في: ٦٢٦]

٢٤ ـ باب مَنْ تَحَدَّثَ بَعْدَ الرَّكْعَتَيْنِ وَلَمْ يَضْطَجِعْ

١١٦١ ـ حدثنا بِشْرُ بْنُ الحَكَمِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى، فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي، وَإِلاَّ اضْطَجَعَ حَتَّى يُؤْذَنَ بِالصَّلاَةِ.

[طرفه في: ١١١٨].

٢٥ ـ باب ما جاءَ في التَّطَوُّعِ مَثْنَى مَثْنَى

وَيُذْكَرُ ذَلِكَ عَنْ عَمَّارٍ، وَأَبِي ذَرٍّ، وَأَنَسٍ، وَجَابِرِ بْنِ زَيْدٍ، وَعِكْرِمَةَ، وَالزُّهْرِيِّ، رَضِيَ اللَّهُ عَنْهُمْ.

وَقَالَ: يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ: مَا أَدْرَكْتُ فُقَهَاءَ أَرْضِنَا إِلاَّ يُسَلِّمُونَ فِي كُلِّ اثْنَتَيْنِ مِنَ النَّهَارِ.

١١٦٢ ـ حدثنا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي المَوَالِي، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ،

١١٥٩ـ قوله: (ثمان ركعات) بفتح النون وهو شاذ ولأبي ذرّ ثماني بكسرها ثم ياء مفتوحة على الأصل وقوله: (بين النداءين) أراد بهما أذان الصبح وإقامته.

باب ٢٣ ـ قوله: الضجعة بكسر الضاد لأن المراد الهيئة ويجوز الفتح على إرادة المرة (شارح).

١١٦١ـ قوله: (حتى يؤذن) من الإفعال وروي: يؤذن من التفعيل مبنياً للمفعول في الوجهين وللكشميهني: حتى نودي قاله الشارح.

١١٦٢ـ قوله: (في الأمور) ولأبي ذرّ والأصيلي زيادة كلها (شارح).

later needs) Then You ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

1163- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you entered the mosque, he would pray two Rak'as before he sits down."

1164- Anas "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" led us in a two-rak'a-prayer and then left.

1165- Abdullah Ibn Omar "Allah be pleased with both" told: I prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" two Rak'as before Dhuhr (prayer), and other two after it. (I also prayed with him) two Rak'as after Friday (prayer), two after Maghrib and two after Isha (prayers).

1166- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, while delivering a speech: "If any of you came (into the mosque) and the imam is addressing (people), or got out, he would pray two Rak'as."

1167- Abdullah Ibn Omar "Allah be pleased with both" was reported to have said, after somebody had come to him in his house and told: "The Messenger of Allah "Allah's blessing and peace be upon him" entered into Ka'ba.": I went and found that The Messenger of Allah "Allah's blessing and peace be upon him" had got out (of Ka'ba). Bilal was standing at its door. I asked him: "Did The Messenger of Allah "Allah's blessing and peace be upon him" pray within Ka'ba?" he said: "Yes." I asked: "Where did he pray?" he said: "Between those two pillars. Then he got out and prayed two Rak'as facing Ka'ba."

On the other hand, Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recommended me to keep on praying the two Rak'as of the forenoon."

عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنا الاسْتِخارَةَ في الأُمُورِ كُلِّهَا، كما يُعَلِّمُنا السُّورَةَ مِنَ القُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُم بالأَمْرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيرِ الفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ خَيرٌ لِي، في دِينِي وَمَعاشِي وَعاقِبَةِ أَمْرِي، أَوْ قالَ: عاجِلِ أَمْرِي وَآجِلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ شَرٌّ لِي، في دِينِي وَمَعَاشِي وَعاقِبَةِ أَمْرِي، أَوْ قال: في عاجِلِ أَمْرِي وَآجِلِهِ، فاصْرِفْهُ عَنِّي واصْرِفْنِي عَنْهُ، واقْدُرْ لِيَ الخَيرَ حَيثُ كانَ، ثُمَّ أَرْضِنِي. قالَ: وَيُسَمِّي حاجَتَهُ».

[الحديث ١١٦٢ ـ طرفاه في: ٦٣٨٢، ٧٣٩٠].

١١٦٣ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ عَمْرِو بْنِ سُلَيمٍ الزُّرَقِيِّ: سَمِعَ أَبا قَتَادَةَ بْنَ رِبْعِيٍّ الأَنْصارِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ المَسْجِدَ، فَلا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَينِ».

[طرفه في: ٤٤٤].

١١٦٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَينِ ثُمَّ انْصَرَفَ.

[طرفه في: ٣٨٠].

١١٦٥ ـ حدّثنا ابْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: صَلَّيتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَينِ قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَ الجُمُعَةِ، وَرَكْعَتَينِ بَعْدَ المَغْرِبِ، وَرَكْعَتَينِ بَعْدَ العِشَاءِ.

[طرفه في: ٩٣٧].

١١٦٦ ـ حدّثنا آدَمُ قالَ: أَخْبَرَنا شُعْبَةُ: أَخْبَرَنا عَمْرُو بْنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَخْطُبُ: «إِذَا جاءَ أَحَدُكُمْ وَالإِمامُ يَخْطُبُ أَوْ: قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَينِ».

[طرفه في: ٩٣٠].

١١٦٧ ـ حدّثنا أَبُو نُعَيمٍ قالَ: حَدَّثَنَا سَيفٌ: سَمِعْتُ مُجَاهِداً يَقُولُ: أُتِيَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا في مَنْزِلِهِ، فَقِيلَ لَهُ: هذا رَسُولُ اللَّهِ ﷺ قَدْ دَخَلَ الكَعْبَةَ. قالَ: فَأَقْبَلْتُ، فَأَجِدُ رَسُولَ

١١٦٧ـ قوله: (فاقبلت فأجد) كان القياس أن يقول: فوجدت لكن عدل عنه لاستحضار صورة الوجدان وحكايته عنها (شارح).

Itban Ibn Malik said: "The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr came into my house at forenoon. We aligned behind him and he (The Prophet) led us in a two-rak'a-prayer."

[26] One's talk (after the two Rak'as (sunna) of The Fajr)

1168- A'isha "Allah be pleased with her" narrated: After praying the two Rak'as of The Fajr, whenever The Prophet "Allah's blessing and peace be upon him" found me awake he would talk to me. But if I was asleep he would lie (on his right side until the Mu'adhdhin came).

[27] Keeping on offering the two Rak'as (Sunna) of Fajr regularly; and what about making them (of) voluntary (prayers)

1169- A'isha "Allah be pleased with her" narrated: I never saw The Prophet "Allah's blessing and peace be upon him" more regularly keeping on offering any optional voluntary prayer than on offering the two Rak'as before the Dawn (Fajr).

[28] What one recites in the two Rak'as of Fajr

1170- A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the voluntary) prayers at night as thirteen Rak'as. Then whenever he heard the caller for the morning prayer, he would pray two light Rak'as.

1171- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to make the two Rak'as before the Fajr prayer so light that I would wonder whether he recited even Al'fatiha (or not).

[29] Performing the voluntary prayers after the written (obligatory) ones

1172- Abdullah Ibn Omar "Allah be pleased with both" told: I prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" two Rak'as before Dhuhr (prayer), and other two after it. (I also prayed with him) two Rak'as after Maghrib, two after Isha and two Rak'as after Friday (prayer). As for those after Maghrib and Isha prayers, they were in his house.

اللَّهِ ﷺ قَدْ خَرَجَ، وَأَجِدُ بِلالاً عِنْدَ البَابِ قائماً، فَقُلتُ: يَا بِلالُ، صَلى رَسُولُ اللَّهِ ﷺ في الكَعْبَةِ؟ قالَ: نَعَمْ، قُلتُ: فَأَينَ؟ قالَ: بَينَ هَاتَينِ الأُسْطُوانَتَينِ، ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَينِ في وَجْهِ الكَعْبَةِ. قالَ أَبُو عَبْدِ اللَّهِ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ أَوْصَانِي النَّبِيُّ ﷺ بِرَكْعَتَي الضُّحى. وَقالَ عِتْبَانُ: غَدا عَلَيَّ رَسُولُ اللَّهِ ﷺ، وأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، بَعْدَ ما امْتَدَّ النَّهارُ، وَصَفَفنا وَرَاءَهُ فَرَكَعَ رَكْعَتَينِ. [طرفه في: ١١٦٧].

٢٦ ـ باب الحَدِيثِ ـ يَعْنِي ـ بَعْدَ رَكْعَتَيِ الفَجْرِ

١١٦٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ: قالَ أَبُو النَّضْرِ: حَدَّثَني أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي رَكْعَتَينِ، فَإِنْ كُنْتُ مُسْتَيقِظَةً حَدَّثَني، وَإِلاَّ اضْطَجَعَ. قُلتُ لِسُفيانَ: فَإِنَّ بَعْضَهُمْ يَرْوِيهِ: رَكْعَتَي الفَجْرِ؟ قالَ سُفيانُ: هُوَ ذاكَ.

[طرفه في: ١١١٨].

٢٧ ـ باب تَعاهُدِ رَكْعَتَيِ الفَجْرِ، وَمَنْ سَمَّاهُما تَطَوُّعاً

١١٦٩ ـ حدّثنا بَيانُ بْنُ عَمْرٍو: حَدَّثَنا يَحيى بْنُ سَعِيدٍ: حَدَّثَنا ابْنُ جُرَيجٍ، عَنْ عَطاءٍ، عَنْ عُبَيدِ بْنِ عُمَيرٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيءٍ مِنَ النَّوَافِلِ، أَشَدَّ مِنْهُ تَعَاهُداً عَلَى رَكْعَتَي الفَجْرِ.

٢٨ ـ باب ما يُقْرَأُ في رَكْعَتَيِ الفَجْرِ

١١٧٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيلِ ثَلاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذا سَمِعَ النِّدَاءَ بِالصُّبحِ، رَكْعَتَينِ خَفِيفَتَينِ. [طرفه في: ٦٢٦].

١١٧١ ـ حدّثنا مُحمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمَّتِهِ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كانَ النَّبِيُّ ﷺ (خ).

وَحَدَّثَنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا يَحيى، هُوَ ابْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَينِ اللَّتَينِ قَبلَ صَلاةِ الصُّبحِ، حَتَّى إِنِّي لأَقُولُ: هَل قَرَأَ بِأُمِّ الكِتابِ؟

٢٩ ـ باب التَّطَوُّعِ بَعْدَ المَكْتُوبَةِ

١١٧٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنَا نَافِعٌ، عَنِ

١١٦٩ـ قوله: (تعاهدا) أي تفقدا وتحفظا (شارح).

١١٧٢ـ قوله: (صليت مع النبي ﷺ) الظاهر أن المراد به المعية في مجرد المكان والزمان لا المشاركة والاقتداء في الصلاة إذ الاقتداء في الرواتب غير معروف (سندي).

1173- Ibn Omar narrated: My sister Hafsa told me: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray two light Rak'as when the dawn appeared. It was (in) an hour I hardly entered into him at it.

[30] When one does not offer the voluntary prayers after the written (obligatory) ones

1174- Ibn Abbas "Allah be pleased with both" reported: I prayed with The Prophet "Allah's blessing and peace be upon him" eight Rak'as together and seven Rak'as together. Amr, the sub-narrator said: I said to Abush'sha'tha: "I think he (The Prophet) delayed the Dhuhr and offered Asr prayers early, as well as he offered Isha early and delayed Maghrib prayers." Abush'sha'tha replied: "I think so too."

[31] The prayer of forenoon (Duha) on journey

1175- Ibn Omar "Allah be pleased with both" was asked: "Do you offer the Duha prayer?" he said: "No." he was asked: "What about Omar?" he answered: "No. (He used not to pray it)." He was asked: "And Abu'bakr?" he said: "No. (He did not pray it." He was asked: "And The Prophet?" he replied: "I do not think (he used to pray it)."

1176- Ibn Abu'laila reported: None but Ommu'hani narrated to us that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the forenoon (Duha) prayer. She mentioned that on the day of Mecca Conquest, he (The Prophet) entered into her home and took a bath and then prayed eight Rak'as. She said that she had never seen lighter prayer than it; but The Prophet offered bowing and prostrations perfectly.

ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ: سَجْدَتَينِ قَبْلَ الظُّهرِ، وَسَجْدَتَينِ بَعْدَ الظُّهرِ، وَسجدتَينِ بَعْدَ المغرِبِ، وَسجدتينِ بَعْدَ العِشاءِ، وَسَجْدَتَينِ بَعْدَ الجُمُعَةِ، فَأَمَّا المَغْرِبُ وَالعِشَاءُ فَفِي بَيتِه. قالَ ابنُ أَبي الزِّنَاد: عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافعٍ: بَعْدَ العِشاءِ في أَهْلِهِ. تَابَعَهُ كَثيرُ بنُ فَرْقَدٍ وَأَيُّوبُ، عَنْ نَافِعٍ.

[طرفه في: ٩٣٧].

١١٧٣ ـ وَحَدَّثَتْني أُخْتِي حَفصَةُ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي سَجْدَتَينِ خَفِيفَتَينِ بَعْدَ ما يَطْلُعُ الفَجْرُ، وَكانَتْ ساعَةً لا أَدْخُلُ عَلى النَّبِي ﷺ فِيهَا. تابَعهُ كَثِيرُ بن فَرْقَدٍ، وَأَيُّوبُ، عَنْ نَافِعٍ. وَقالَ ابْنُ أَبِي الزِّنادِ: عَنْ مُوسى بن عُقبة، عَن نافعٍ: بَعْدَ العِشَاءِ في أَهْلِه

[طرفه في: ٦١٨].

٣٠ ـ بابُ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ المَكْتُوبَةِ

١١٧٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ أَبَا الشَّعْثَاءِ جابِراً قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَلَّيتُ مَعَ رَسُولِ اللَّهِ ﷺ: ثَمَانِياً جَمِيعاً، وَسَبْعاً جَمِيعاً. قُلتُ: يا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ العَصْرَ، وَعَجَّلَ العِشَاءَ وَأَخَّرَ المَغْرِبَ؟ قالَ: وَأَنَا أَظُنُّهُ.

[طرفه في: ٥٤٣].

٣١ ـ بابُ صَلاةِ الضُّحى في السَّفَرِ

١١٧٥ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ قالَ: قُلتُ لابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما: أَتصلِّي الضُّحى؟ قالَ: لا، قُلتُ: فَعُمَرُ؟ قالَ: لاَ، قُلتُ: فَأَبُو بَكْرٍ؟ قالَ: لاَ، قُلتُ فالنَّبِيُّ ﷺ؟ قالَ: لا أَخالُهُ.

١١٧٦ ـ حدّثنا آدَمُ: حدّثَنَا شُعْبَةُ: حدّثَنَا عَمرو بنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمنِ بنَ أَبِي لَيلَى يقُولُ: ما حَدَّثَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحى غيرُ أُمِّ هانِيءٍ، فإِنَّها قالَتْ: إِنَّ النَّبِي ﷺ دَخلَ بيتها يوم فَتْحِ مكَّةَ، فاغتسَلَ، وَصَلَّى ثَمانِيَ رَكَعاتٍ، فلَمْ أَرَ صَلاةً قَطُّ أَخَفَّ مِنها غَيرَ أَنَّه يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[طرفه في: ١١٠٣، ٦٧١]

١١٧٤ـ قوله: (ثمانياً) أي ثمان ركعات الظهر والعصر. (جميعاً) لم يفصل بينهما بتطوع (وسبعاً) المغرب والعشاء (جميعاً) لم يفصل بينهما بتطوع ا هـ من الشرح مختصراً

١١٧٥ـ قوله: (لا إخاله) المشهور في همزة إخال الكسر ويجوز الفتح أي لا أظنه عليه الصلاة والسلام صلاها ا هـ.

[32] When one does not offer the Duha prayer

1177- A'isha "Allah be pleased with her" narrated: I never saw The Prophet "Allah's blessing and peace be upon him" offering the Duha prayer, though I offer it.

[33] Offering The Forenoon prayer at one's residence (not on journey)

1178- Abu'huraira "Allah be pleased with him" narrated: My friend (The Prophet) advised me to do three things and I shall not leave them till I die. These are: To fast three days every month, to offer the Duha prayer, and not to sleep before offering the last odd Rak'a (Witr).

1179- Anas "Allah be pleased with him" narrated: A man from Ansar said to The Prophet: "I cannot pray with you (in congregation)." He was a very fat man. He prepared a meal for The Prophet "Allah's blessing and peace be upon him" and invited him to his house. He spread out a mat for The Prophet, and washed one of its sides with water, on which The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as. A man from the family of Al'jarud asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" used to pray the Duha (forenoon) prayer?" Anas said: "I did never see him praying the Duha prayer except on that day."

[34] The two Rak'as before Dhuhr prayer

1180- Ibn Omar "Allah be pleased with both" reported: I remembered from The Messenger of Allah "Allah's blessing and peace be upon him" ten Rak'as (to be prayed voluntarily): two before Dhuhr, two after Dhuhr, two after Maghrib in his house, two after Isha in his house, and two before Fajr, in a time at which anyone could hardly enter into him.

1181- Ibn Omar resumed: Hafsa told me: Whenever the dawn appeared, he (The Prophet) prayed two Rak'as.

1182- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" had never missed four Rak'as before noon (Dhuhr) prayer, and other two before Fajr prayer.

٣٢ ـ باب مَنْ لَمْ يُصَلِّ الضُّحى، وَرَآهُ وَاسِعاً

١١٧٧ ـ حدّثنا آدَمُ قالَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: ما رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحى، وَإِنِّي لأُسَبِّحُها.

[طرفه في: ١١٢٨].

٣٣ ـ باب صَلاةِ الضُّحى في الحَضَرِ

قالَهُ عِتْبَانُ بْنُ مالِكٍ، عَنِ النَّبِيِّ ﷺ.

١١٧٨ ـ حدّثنا مُسْلِمُ بنُ إِبْراهِيمَ: أَخبرَنا شُعْبَةُ: حَدّثنا عَبَّاسٌ الجُرَيْرِيُّ، هُوَ ابنُ فَرُّوخٍ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوْصانِي خَلِيلِي بِثَلاثٍ، لا أَدَعُهُنَّ حَتَّى أَمُوتَ: صَوْمِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاةِ الضُّحى، وَنَوْمٍ عَلى وِتْرٍ.

١١٧٩ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ الأَنْصارِيَّ قالَ: قالَ رَجُلٌ مِنَ الأَنْصارِ، وَكانَ ضَخْماً، لِلنَّبِيِّ ﷺ: إِنِّي لا أَسْتَطِيعُ الصَّلاةَ مَعَكَ. فَصَنَعَ لِلنَّبِيِّ ﷺ طَعاماً، فَدَعاهُ إِلى بَيْتِهِ، وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِماءٍ، فَصَلَّى عَلَيهِ رَكْعَتَيْنِ. وَقالَ فُلانُ بْنُ فُلانِ بْنِ جارُودٍ لأَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَكانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحى؟ فَقالَ: ما رَأَيْتُهُ صَلَّى غَيرَ ذلكَ اليَوْمِ.

٣٤ ـ باب الرَّكْعَتانِ قَبْلَ الظُّهْرِ

١١٨٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ قالَ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ عَشْرَ رَكَعاتٍ: رَكْعَتَينِ قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَها، وَرَكْعَتَينِ بَعْدَ المَغْرِبِ في بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ العِشاءِ في بَيْتِهِ، وَرَكْعَتَينِ قَبلَ صَلاةِ الصُّبْحِ، كانَتْ ساعَةً لا يَدْخُلُ عَلى النَّبِيِّ ﷺ فِيها.

[طرفه في: ٩٣٧].

١١٨١ ـ حَدَّثَتْني حَفْصَةُ: أَنَّهُ كانَ إِذا أَذَّنَ المُؤَذِّنُ، وَطَلَعَ الفَجْرُ، صَلَّى رَكْعَتَيْنِ.

[طرفه في: ٦١٨].

١١٨٢ ـ حدّثنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحيى، عَنْ شُعْبَةَ، عَنْ إِبْراهِيمَ بنِ مَحمد بْنِ المُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ النَّبِيَّ ﷺ كانَ لا يَدَعُ أَرْبَعاً قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الغَداةِ. تابَعَهُ ابْنُ أَبِي عَدِيٍّ، وَعَمْرٌو، عَنْ شُعْبَةَ.

باب ٣٢ ـ قوله: (ورآه) أي الترك وقوله: (واسعاً) مباحاً كذا في الشرح

١١٧٩ـ قوله: (وقال فلان بن فلان) عبد الحميد بن المنذر (شارح)

[35] Praying before the Maghrib (prayer)

1183- Abdullah Al'muzni "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Pray before the Maghrib (compulsory) prayer." He said it thrice. In the third time, he said: "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

1184- Marthad Ibn Abdullah Al'muzni reported: I came to Uqba Ibn Amer Al'jahni and said: "Are not you surprised by what Abu'tamim does? He offers two Rak'as before Maghrib (prayer)." He said: "We used to do it during the lifetime of Allah's Messenger." I asked: "Then, what prevents you to do it now?" he replied: "the business."

[36] Offering the voluntary prayers in congregation

1185- Mahmud Ibn Ar'rabie reported: I remember Allah's Apostle and also the mouthful of water which he took from a bucket in our house and ejected (on me).

1186- he also narrated: I heard from Itban Ibn Malik Al'ansari, who was one from Banu'salim, saying: "I used to lead my tribe of Banu'salim in prayer. But there was a valley between my house and (the mosque of) my tribe. When it rained it became difficult for me to cross this valley to reach their mosque. Once I went to the Prophet and said to him: "I have weak eyesight and at times the rain makes the valley between me and my tribe flooded with water which prevents me from crossing it; and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying." He said: " Allah willing, I shall do that." Next day Allah's Apostle along with Abu'bakr, came to my house after the sun had risen high and he asked permission to enter. I allowed for him, but he didn't sit till he said to me: "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered two Rak'as, and he ended the prayer with the end salutation. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said: "Where is Malik?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger. Hearing that,

٣٥ - باب الصَّلاةِ قَبْلَ المَغْرِبِ

١١٨٣ - حدثنا أبو معمر: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنِ ابْنِ بُرَيْدَةَ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ المُزَنِيُّ، عَنِ النَّبِيِّ ﷺ قالَ: «صَلُّوا قَبْلَ صَلاةِ المَغْرِبِ». قالَ في الثَّالِثَةِ: «لِمَنْ شاءَ» كَراهِيَةَ أَنْ يَتَّخِذَها النَّاسُ سُنَّةً.

[الحديث ١١٨٣ ـ طرفه في: ٧٣٦٨]

١١٨٤ - حدثنا عبدُ اللَّهِ بنُ يَزِيدَ قال: حَدَّثَنا سَعِيدُ بْنُ أَبِي أَيُّوبَ قالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قالَ: سَمِعْتُ مَرْثَدَ بْنَ عَبْدِ اللَّهِ اليَزَنِيَّ قالَ: أَتَيْتُ عُقْبَةَ بْنَ عامِرٍ الجُهَنِيَّ، فَقُلْتُ: أَلا أُعْجِبُكَ مِنْ أَبِي تَمِيمٍ؟ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاةِ المَغْرِبِ؟ فَقالَ عُقْبَةُ: إِنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. قُلْتُ: فَما يَمْنَعُكَ الآنَ؟ قالَ: الشُّغْلُ.

٣٦ - بابُ صَلاةِ النَّوافِلِ جَمَاعَةً

ذَكَرَهُ أَنَسٌ، وعائِشَةُ، رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ.

١١٨٥ - حدثني إسحاق: حَدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا أَبِي، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصارِيُّ، أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّها فِي وَجْهِهِ، مِنْ بِئْرٍ كانَتْ في دارِهِمْ.

[طرفه في: ٧٧].

١١٨٦ - فَزَعَمَ مَحْمُودٌ: أَنَّهُ سَمِعَ عِتْبانَ بْنَ مالِكٍ الأَنْصارِيَّ رَضِيَ اللَّهُ عَنْهُ، وَكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ، يَقُولُ: كُنْتُ أُصَلِّي لِقَوْمِي بِبَنِي سالِمٍ، وَكانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَادٍ إِذا جاءَتِ الأَمْطارُ، فَيَشُقُّ عَلَيَّ اجْتِيازُهُ قِبَلَ مَسْجِدِهِمْ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ لَهُ: إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ الوادِيَ الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسِيلُ إِذا جاءَتِ الأَمْطارُ، فَيَشُقُّ عَلَيَّ اجْتِيازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي فَتُصَلِّي مِنْ بَيْتِي مَكاناً، أَتَّخِذُهُ مُصَلًّى؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «سَأَفْعَلُ». فَغَدا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، بَعْدَ ما اشْتَدَّ النَّهارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ»؟ فَأَشَرْتُ لَهُ إِلَى المَكانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فيه، فَقامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، وَصَفَفْنا وَراءَهُ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ وَسَلَّمْنا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى خَزِيرٍ يُصْنَعُ لَهُ، فَسَمِعَ أَهْلُ الدَّارِ رَسُولَ اللَّهِ ﷺ في بَيْتِي، فَثابَ رِجالٌ مِنْهُمْ

١١٨٣- قوله: (قال في الثالثة) الظاهر أنه عليه السلام قال ذلك ثلاثاً وقال في المرة الثالثة لمن شاء.

- قوله (ألا أعجبك) بهذا الضبط ولأبوي ذرّ والوقت والأصيلي أعجبك بفتح العين وتشديد الجيم وقول الشغل بسكون الغين وضمها (شارح).

١١٨٦- قوله: (فيشق) وفي رواية: يشق بدون الفاء. قال الشارح: وللكشميهني: فشق بصيغة الماضي اهـ هذا كله في الأول دون الثاني وانتصب. قوله: (مكاناً) على الظرفية لتوغله في الإبهام أو على نزع الخافض.

- قوله: (والخزير): طعام يصنع من لحم ودقيق ومعنى قوله: (فثاب) جاء.

Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no God (to be worshipped) but Allah" just for Allah's sake." Then Mahmud added: "I told the above narration to some people, one of whom was Abu'aiyub, the companion of Allah's Apostle, in the battle in which he died and Yazid Ibn Mo'awiya was their leader in Roman Territory. Abu'aiyub denounced the narration and said: "I have doubt that Allah's Apostle ever said what you have said. " I felt that too much, and I vowed to Allah that if I remained alive in that battle, I would (go to Medina and) ask Itban Ibn Malik if he was still living in the mosque of his people. So when I returned, I assumed Ihram for Hajj or Umra and then I proceeded on till I reached Medina. I went to Banu'salim and Itban Ibn Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same way as he had narrated it the first time."

[37] (Offering) the voluntary prayers at one's home

1187- Abdullah Ibn Omar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform (a portion) of your (voluntary) prayers at your home; and do not take them as graves."

حتى كَثُرَ الرِّجالُ في البَيتِ، فَقالَ رَجُلٌ مِنهُمْ: ما فَعَلَ مالِكٌ؟ لا أَراهُ، فَقالَ رَجُلٌ مِنهُمْ: ذاكَ مُنافِقٌ، لا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُل ذاكَ، أَلا تَراهُ قالَ: لا إِلٰهَ إِلاَّ اللَّهُ، يَبْتَغِي بِذلِكَ وَجْهَ اللَّهِ». فَقالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ، فَوَاللَّهِ لا نَرَى وُدَّهُ وَلا حَدِيثَهُ إِلا إِلَى المنافقينَ. قالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قالَ: لا إِلٰهَ إِلاَّ اللَّهُ، يَبْتَغِي بِذلِكَ وَجْهَ اللَّهِ». قالَ مَحْمُودٌ: فَحَدَّثْتُها قَوْماً، فِيهِمْ أَبُو أَيُّوبَ، صَاحِبُ رَسُولِ اللَّهِ ﷺ، في غَزْوَتِهِ الَّتِي تُوُفِّيَ فِيهَا، وَيَزِيدُ بْنُ مُعَاوِيَةَ عَلَيهِمْ بِأَرْضِ الرُّومِ، فَأَنْكَرَهَا عَلَيَّ أَبُو أَيُّوبَ، قالَ: وَ اللَّهِ ما أَظُنُّ رَسُولَ اللَّهِ ﷺ قالَ ما قُلتَ قَطُّ. فَكَبُرَ ذلِكَ عَلَيَّ، فَجَعَلتُ لِلَّهِ عَلَيَّ إِنْ سَلَّمَنِي حَتَّى أَقْفُلَ مِنْ غَزْوَتِي: أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، إِنْ وَجَدْتُهُ حَيّاً في مَسْجِدِ قَوْمِهِ، فَقَفَلْتُ، فَأَهْلَلْتُ بِحَجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حَتَّى قَدِمْتُ المَدِينَةَ، فَأَتَيتُ بَنِي سالِمٍ، فَإِذَا عِتْبَانُ شَيْخٌ أَعمى يُصَلِّي لِقَوْمِهِ، فَلَمَّا سَلَّمَ مِنَ الصَّلاةِ سَلَّمْتُ عَلَيهِ، وَأَخْبَرْتُهُ مَنْ أَنَا، ثُمَّ سَأَلْتُهُ عَنْ ذلِكَ الحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

[طرفه في: ٤٢٤].

٣٧ ـ بابُ التَّطَوُّعِ في البَيتِ

١١٨٧ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، وَعُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاتِكُمْ، وَلاَ تَتَّخِذُوهَا قُبُوراً». تَابَعَهُ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ.

[طرفه في: ٤٣٢].

ـ (القفول): الرجوع.

ـ قوله: فأهللت، الإهلال: الإحرام وأصله رفع الصوت بالتلبية عند الإحرام.

(20) The Book of prayer in the two mosques of Mecca and Medina

[1] The superiority of praying in Mecca and Medina two mosques

1188- Abu'sa'eed "Allah be pleased with him" who took part with The Messenger of Allah "Allah's blessing and peace be upon him" in twelve Holy battles, narrated four things: I heard from The Prophet "Allah's blessing and peace be upon him" (Hadith 1197).

1189- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Journeys should not be made except to three: The Sacred Mosque of Mecca (Ka'ba), my mosque (in Medina) and The Furthest Mosque (of Jerusalem)."

1190- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "One prayer in my Mosque is better than one thousand prayers in any other mosque except The Sacred Mosque (Ka'ba of Mecca)."

[2] The mosque of Quba

1191- Ibn Omar "Allah be pleased with both" was reported to have never offered the Duha prayer except on two occasions: 1 Whenever he reached Mecca which he always used to reach in the forenoon. He circumambulated Ka'ba and then offered two Rak'as behind Abraham's station. 2 Whenever he visited Quba, which he used to visit every Saturday. Whenever he entered the Mosque, he disliked to leave it without offering a prayer. Ibn Omar narrated that Allah's Apostle "Allah's blessing and peace be upon him" used to visit the Mosque of Quba (sometime) walking and (sometime) riding.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠ ـ كِتَابُ فَضْلِ الصَّلاةِ فِي مَسْجِدِ مَكَّةَ وَالمَدِينَةِ

١ ـ بابُ فَضْلِ الصَّلاةِ في مَسْجِدِ مَكَّةَ والمَدِينَةِ

١١٨٨ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قال: أَخْبَرَنِي عَبْدُ المَلِكِ، عَنْ قَزَعَةَ قال: سَمِعْتُ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَرْبَعاً قالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ وَكانَ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشْرَةَ غَزْوَةً. (ح). [طرفه في: ٥٨٦].

١١٨٩ ـ (ح) حدّثنا عَلِيٌّ: حَدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ تُشَدُّ الرِّحالُ إِلاَّ إِلَى ثَلاثَةِ مَسَاجِدَ: المَسْجِدِ الحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الأَقْصَى».

١١٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يوسفَ قال: أَخْبَرَنا مالِكٌ، عَنْ زَيْدِ بْنِ رَباحٍ، وعُبَيْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «صَلاةٌ في مَسْجِدِي هذا خَيْرٌ مِنْ أَلْفِ صَلاةٍ فِيما سِوَاهُ، إِلا المَسْجِدَ الحَرَامَ».

٢ ـ بابُ مَسْجِدِ قُبَاءٍ

١١٩١ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كانَ لاَ يُصَلِّي مِنَ الضُّحى إِلاَّ في يَوْمَيْنِ: يَوْمَ يَقْدَمُ بِمَكَّةَ، فَإِنَّهُ كانَ يَقْدَمُهَا ضُحىً، فَيَطُوفُ بِالبَيْتِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ خَلْفَ المَقامِ، وَيَوْمٌ يَأْتِي مَسْجِدَ قُبَاءٍ، فَإِنَّهُ كانَ يَأْتِيهِ كُلَّ سَبْتٍ، فَإِذَا دَخَلَ المَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّيَ فِيهِ. قالَ: وَكانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَزُورُهُ رَاكِباً وَمَاشِياً. [الحديث ١١٩١ ـ أطرافه في: ١١٩٣، ١١٩٤، ٧٣٢٦].

باب ٢ ـ قوله: قباء بضم القاف ممدوداً وقد يقصر ويذكر على أنه اسم موضع فيصرف ويؤنث على أنه اسم بقعة (شارح).

١١٩١ـ قوله: (يوم يقدم بمكة) بجر يوم بدلاً من يومين أو بالرفع خبر مبتدأ أي أحدهما يوم. وللهروي والأصيلي: يوم بالنصب على الظرفية ودال يقدم مفتوحة وقال العيني: مضمومة. وبمكة بموحدة، ولأبوي ذرّ والوقت والأصيلي وابن عساكر: مكة بحذفها (شارح).

1192- Ibn Omar used to say: "I do only what my companions used to do and I Don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."

[3] Visiting the mosque of Quba every Saturday

1193- Ibn Omar “Allah be pleased with both” told: “The Messenger of Allah “Allah’s blessing and peace be upon him” used to visit the mosque of Quba every Saturday (sometime) riding and (sometime) walking.” Ibn Omar was reported to have used to do so.

[4] Visiting the mosque of Quba (sometime) riding and (sometime) walking

1194- Ibn Omar “Allah be pleased with both” told: “The Messenger of Allah “Allah’s blessing and peace be upon him” used to visit the mosque of Quba every Saturday (sometime) riding and (sometime) walking.” Nafi added: “Wherein he used to pray two Rak’as.”

[5] The superiority of the space between The Prophet's grave and pulpit

1195- Abdullah Ibn Zaid Al’muzni “Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise.”

1196- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise, and my pulpit is on my fount.”

١١٩٢ ـ قالَ: وَكانَ يَقولُ: إنَّمَا أَصْنَعُ كما رَأيتُ أَصْحَابِي يَصْنَعُونَ، وَلاَ أَمْنَعُ أَحَداً أَنْ يُصليَ في أيِّ ساعَةٍ شَاءَ مِن لَيلٍ أوْ نَهارٍ، غَيرَ أنْ لا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

[طرفه في: ٥٨٢].

٣ ـ مَنْ أتَى مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ

١١٩٣ ـ حدّثنا موسى بن إسماعيل: حَدَّثَنا عَبْدُ العزيز بنُ مسلِم، عَنْ عَبدِ اللَّهِ بْنِ دِينارٍ، عن ابن عُمرَ رَضِيَ اللَّهُ عنهما قال: كانَ النَّبيُّ ﷺ يأتِي مَسْجِدَ قُباءٍ كلَّ سَبْتٍ، ماشياً وراكباً وكانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَفعَلُهُ.

[طرفه في: ١١٩١].

٤ ـ بابُ إتْيانِ مَسْجِدِ قُبَاءٍ ماشِياً وَرَاكِباً

١١٩٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَني نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ النَّبيُّ ﷺ يَأتي قُبَاءَ رَاكِباً وَمَاشِياً. زَادَ ابنُ نُمَيرٍ حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ فَيُصَلِّي فِيه رَكْعَتَينِ.

[طرفه في: ١١٩١].

٥ ـ بابُ فَضْلِ ما بَينَ القَبْرِ وَالمِنْبَرِ

١١٩٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيم، عَنْ عَبْدِ اللَّهِ بْنِ زَيدٍ المَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «ما بَينَ بَيتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجنَّةِ».

١١٩٦ ـ حدّثنا مُسَدَّدٌ عَنْ يَحيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَني خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِم، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما بينَ بَيتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

[الحديث ١١٩٦ ـ أطرافه في: ١٨٨٨، ٦٥٨٨، ٧٣٣٥].

٦ ـ بابُ مَسْجِدِ بَيتِ المَقْدِسِ

١١٩٧ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ قَزَعَةَ مَوْلَى زِيادٍ قالَ: سَمِعْتُ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنهُ يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِيِّ ﷺ، فَأَعْجَبْنَنِي وَآنَقْنَنِي، قالَ:

١١٩٢ـ قوله: وكان يقول له أي لنافع (شارح).

ـ قوله: أن صلى وروي إن صلى بكسر الهمزة وفي نسخة أن يصلي (شارح).

١١٩٥ـ قوله: أخبرنا مالك وفي بعض النسخ: أخبرني مالك.

١١٩٧ـ قوله: (سمعت قزعة) يوجد في بعض النسخ زيادة «قال» قبل قوله: سمعت.

ـ قوله: وآنقنني أي أفرحنني وأسررنني.

[6] The Furthest Mosque of Jerusalem

1197- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The woman should not set out on a journey for two days without her husband or a man of Mahram (a man to whom she could not be married such as her father, brother, grandfather, or so). One should not observe fast On two days: the day of Al'fitr, and the day of Al'ad'ha. One should not pray after two prayers: after the morning prayer until the sun rises, and after Asr prayer until it sets. One should not set out on a journey except for three: The Sacred Mosque (Ka'ba of Mecca), The Furthest Mosque of Jerusalem, and my mosque (in Medina)."

«لاَ تُسَافِرِ الْمَرْأَةُ يَوْمَينِ إلا مَعَهَا زَوْجُهَا، أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ في يَوْمَينِ: الفِطْرِ وَالأَضحى، وَلاَ صَلاَةَ بَعْدَ صَلاتَينِ: بَعْدَ الصُّبحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغْرُبَ، وَلاَ تُشَدُّ الرِّحالُ إلاَّ إِلَى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأَقْصى، وَمَسْجِدِي».

[طرفه في: ٥٨٦].

(21) The Book of Actions during prayer

[1] Using one's hand in case of being for something of the prayer

1198- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added : I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as then two Rak'as and two Rak'as and then two Rak'as and then two Rak'as and then two Rak'as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

[2] One should not talk to others during prayer

1199- Abdullah "Allah be pleased with him" narrated: We used to greet The Prophet "Allah's blessing and peace be upon him" while he was praying and he used to answer our greetings. When we returned from Negus, we greeted him, but he did not answer us (during the prayer). (After finishing the prayer) he said: "In the prayer one is occupied (by a more serious matter)."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١ ـ كِتَابُ العَمَلِ فِي الصَّلاةِ

١ ـ باب اسْتِعَانَةِ اليَدِ في الصَّلاةِ، إذا كانَ مِنْ أَمْرِ الصَّلاةِ

وقال ابنُ عبَّاسٍ رَضِيَ اللَّهُ عنهما: يَسْتَعِينُ الرَّجُلُ في صَلاتِهِ مِنْ جَسَدِهِ بِمَا شَاءَ. وَوَضَعَ أَبُو إِسْحاقَ قَلَنْسُوَتَهُ في الصَّلاةِ وَرَفَعَهَا. وَوَضَعَ عَلِيٌّ رَضِيَ اللَّهُ عنهُ كَفَّهُ عَلَى رُصْغِهِ الأَيْسَرِ، إلا أَنْ يَحُكَّ جِلداً أَوْ يُصْلِحَ ثَوْباً.

١١٩٨ ـ حدثنا عبدُ اللهِ بنُ يوسفَ: أخبرنا مالكٌ، عن مَخْرَمَةَ بنِ سُليمانَ، عن كُرَيْبٍ، مَوْلَى ابنِ عَبَّاسٍ: أَنَّهُ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ خَالَتُهُ، قالَ: فَاضْطَجَعْتُ عَلَى عَرْضِ الوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وأَهْلُهُ في طُولِهَا، فنامَ رسولُ اللهِ ﷺ حتى انْتَصَفَ الليلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ، فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ آيَاتٍ خَوَاتِيمَ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قامَ يُصَلِّي. قالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَقُمْتُ، فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ اليُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي اليُمْنَى يَفْتِلُهَا بِيَدِهِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ المُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [طرفه في: ١١٧].

٢ ـ باب ما يُنْهَى مِنَ الكَلامِ في الصَّلاةِ

١١٩٩ ـ حدثنا ابنُ نُمَيْرٍ: حَدَّثَنَا ابنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عنهُ قالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ، وَهُوَ فِي الصَّلاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، وَقالَ: «إِنَّ فِي الصَّلاةِ شُغْلاً».

[الحديث ١١٩٩ ـ طرفاه في: ١٢١٦، ٣٨٧٥].

حدثنا ابنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ

باب ١ ـ (الرصغ) بالصاد لغة في الرسغ بالسين وهي أفصح من الصاد وهو المفصل بين الساعد والكف قاله الشارح.

١١٩٨ـ قوله: (آيات) بإسقاط ال ولأبي ذر والوقت والأصيلي الآيات (شارح).

1200- Zaid Ibn Arqam "Allah be pleased with him" narrated: In the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to speak to one another while praying, till the verse: “Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)” (The Heifer “Al’baqara” 238) was revealed. Since then, we were ordered to remain silent while praying.

[3] men could praise and glorify Allah during prayer

1201- Sahl Ibn Sa’d As’sa’idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu'amr Ibn Awf. In the meantime the time of prayer was due and Bilal went to Abu'bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: “Well, if you wanted.” He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and praised Allah; and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer.

[4] One’s naming or greeting some people in prayer unknowingly

1202- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "We used to say the greeting, name and greet one another in the prayer. Once Allah's Apostle "Allah's blessing and peace be upon him" heard us and said: “Say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle.” (At’tahiyato lillah, was’salawato wat’taiyibat. As’salamo alayka aiyuhan’nabiyo warahmatollahi wabarakatoh. As’salamo alayna wa’ala ibadillahi as’salihin. Ash’hado an la ilaha illallaho; wa’ash’hado anna Mohammadan abdoho warasooloh). The Prophet added: “If you say that, it will reach all the slaves in the heaven and the earth.”

[5] Clapping (during prayer) is just for women

1203- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “Glorification of Allah (to draw the imam’s attention if something happened during prayer) is for men, while clapping is just for women.”

إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ: نَحْوَهُ.

١٢٠٠ ـ حدّثنا إبْراهِيمُ بْنُ مُوسَى: أَخْبَرَنا عِيسَى، عَنْ إسْماعِيلَ، عَنِ الحارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو والشَّيْبَانِيِّ قالَ: قالَ لِي زَيْدُ بنُ أَرْقَمَ: إنْ كُنَّا لَنَتَكَلَّمُ في الصَّلاةِ، عَلَى عَهْدِ النَّبيِّ ﷺ، يُكَلِّمُ أَحَدُنا صاحِبَهُ بِحاجَتِهِ، حتَّى نَزَلَتْ: ﴿حافِظُوا عَلى الصَّلَوَاتِ﴾. الآيَةَ [البقرة: ٢٣٨]، فَأُمِرْنَا بِالسُّكُوتِ.

[الحديث ١٢٠٠ ـ طرفه في: ٤٥٣٤].

٣ ـ باب ما يَجُوزُ مِنَ التَّسْبِيحِ والحَمْدِ في الصَّلاةِ لِلرِّجالِ

١٢٠١ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدّثنا عَبْدُ العَزِيزِ بْنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ رَضيَ اللَّهُ عَنْهُ قالَ: خَرَجَ النَّبيُّ ﷺ يُصْلِحُ بَيْنَ بَني عَمْرِو بْنِ عَوْفٍ، وحانَتِ الصَّلاةُ، فَجاءَ بِلالٌ أَبا بَكْرٍ رَضيَ اللَّهُ عَنْهُما فَقالَ: حُبِسَ النَّبيُّ ﷺ، فَتَؤُمُّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتُمْ. فَأَقامَ بِلالٌ الصَّلاةَ، فَتَقَدَّمَ أَبُو بَكْرٍ رَضيَ اللَّهُ عَنْهُ فَصَلَّى، فَجاءَ النَّبيُّ ﷺ يَمْشي في الصُّفُوفِ يَشُقُّهَا شَقًّا، حَتَّى قامَ في الصَّفِّ الأَوَّلِ، فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ، قالَ سَهْلٌ: هَل تَدْرُونَ ما التَّصْفِيحُ؟ هُوَ التَّصْفِيقُ، وكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ، فَلَمَّا أَكْثَرُوا التَفَتَ، فَإذَا النَّبيُّ ﷺ في الصَّفِّ، فَأَشارَ إلَيهِ مَكانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيهِ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ، وَتَقَدَّمَ النَّبيُّ ﷺ فَصَلَّى. [طرفه في: ٦٨٤].

٤ ـ مَنْ سَمَّى قَوْماً، أَوْ سَلَّمَ في الصَّلاةِ عَلى غَيْرِهِ مُوَاجَهَةً، وَهُوَ لا يَعْلَمُ

١٢٠٢ ـ حدّثنا عَمْرُو بْنُ عِيسَى: حَدَّثَنا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنا حُصَينُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نَقُولُ: التَّحِيَّةُ في الصَّلاةِ، وَنُسَمِّي، وَيُسَلِّمُ بَعْضُنا عَلى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَقالَ: «قُولُوا التَّحِيَّاتُ للهِ، والصَّلَوَاتُ والطَّيِّباتُ، السَّلامُ عَلَيكَ أَيُّها النَّبِيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَينا وَعَلى عِبادِ اللهِ الصَّالِحِين، أَشْهَدُ أَنْ لا إلَهَ إلا اللهُ، وأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فإنَّكُمْ إذا فَعَلْتُمْ ذلكَ، فَقَدْ سَلَّمْتُمْ عَلى كُلِّ عَبْدٍ للهِ صالِحٍ، في السَّماءِ والأَرْضِ».

[طرفه في: ٨٣١].

٥ ـ بابُ التَّصْفِيقِ لِلنِّساءِ

١٢٠٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيَانُ: حَدَّثَنا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي

١٢٠٠ـ قوله: (فأمرنا بالسكوت) أي بترك ذلك الكلام الذي كنا نتكلم وإلا فالصلاة محل للذكر.

١٢٠١ـ التصفيح: وهو من ضرب صفحة الكف على صفحة الكف الأخرى والمصافحة معروفة وتعرف الصفقة في عقد البيع أيضاً فلا فرق بين كونه بالحاء أو بالقاف.

١٢٠٢ـ قوله: (التحية) بالرفع ويروى بالنصب انظر الشارح وقوله: (نسمي) أي نقول السلام على جبريل وميكائيل.

1204- Sahl Ibn Sa'd As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" said: "Glorification (of Allah) is for men, while clapping is for women."

[6] One's retreating or proceeding in the prayer for something

1205- Anas "Allah be pleased with him" narrated: On Monday's Fajr prayer, while Muslims were praying behind Abu'bakr, The Prophet "Allah's blessing and peace be upon him" suddenly lifted the curtain of A'isha's house and started looking at them as they were in rows. he smiled cheerfully. Abu'bakr retreated to join the row as he thought that The Prophet "Allah's blessing and peace be upon him" would lead the prayer. Muslims were about to be put to trial because they were delighted when they saw The Prophet. The Prophet "Allah's blessing and peace be upon him" gestured to them to complete the prayer and he let the curtain fall. On the same day he died.

[7] When the mother calls her son (who is) in the prayer

1206- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman called her son while he was in his hermitage and said: O Juraij ! He said: O Allah! my mother (is calling me) and (I am offering) my prayer (what shall I do)? She again said: O Juraij! He said again: O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)? She again said: O Juraij ! He again said: O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do)? She said: O Allah! Do not let Juraij die till he sees the faces of prostitutes. A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said: Where is that woman who claims that her child is from me? Juraij asked the child: O Babus! who is your father? The child replied: The shepherd."

[8] Sweeping the soil during prayer

1207- Mu'aiqib "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" talked about a man levelling the earth on prostrating, and said: "If you have to do so, then do it once."

هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «التَّسبِيحُ لِلرِّجالِ، وَالتَّصفِيقُ لِلنِّساءِ».

١٢٠٤ ـ حدّثنا يَحيى: أَخبَرَنا وَكِيعٌ، عَن سُفيانَ، عَن أَبِي حازِمٍ، عَن سَهلِ بنِ سَعدٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «التَّسبِيحُ لِلرِّجالِ، وَالتَّصفِيحُ لِلنِّساءِ».

[طرفه في: ٦٨٤].

٦ ـ بابُ مَنْ رَجَعَ القَهْقَرَى في صَلاتِهِ، أَوْ تَقَدَّمَ بِأَمْرٍ يَنْزِلُ بِهِ

رَواهُ سَهلُ بنُ سَعدٍ، عَنِ النَّبِيِّ ﷺ.

١٢٠٥ ـ حدّثنا بِشرُ بنُ مُحَمَّدٍ: أَخبَرَنا عَبدُ اللَّهِ: قالَ يُونُسُ: قالَ الزُّهرِيُّ: أَخبَرَنِي أَنَسُ ابنُ مالِكٍ: أَنَّ المُسلِمِينَ بَينا هُم فِي الفَجرِ يَومَ الاثنَينِ، وَأَبُو بَكرٍ رَضِيَ اللَّهُ عَنهُ يُصَلِّي بِهِم، فَفَجَأَهُمُ النَّبِيُّ ﷺ قَد كَشَفَ سِترَ حُجرَةِ عائِشَةَ رَضِيَ اللَّهُ عَنها، فَنَظَرَ إِلَيهِم وَهُم صُفُوفٌ، فَتَبَسَّمَ يَضحَكُ، فَنَكَصَ أَبُو بَكرٍ رَضِيَ اللَّهُ عَنهُ عَلَى عَقِبَيهِ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَن يَخرُجَ إِلَى الصَّلاةِ، وَهَمَّ المُسلِمُونَ أَن يَفتَتِنُوا فِي صَلاتِهِم، فَرَحاً بِالنَّبِيِّ ﷺ حِينَ رَأَوهُ، فَأَشارَ بِيَدِهِ: «أَن أَتِمُّوا». ثُمَّ دَخَلَ الحُجرَةَ، وَأَرخَى السِّترَ، وَتُوُفِّيَ ذٰلِكَ اليَومَ.

[طرفه في: ٦٨٠].

٧ ـ بابٌ إِذا دَعَتِ الأُمُّ وَلَدَها في الصَّلاةِ

١٢٠٦ ـ وَقالَ اللَّيثُ: حَدَّثَنِي جَعفَرٌ، عَن عَبدِ الرَّحمٰنِ بنِ هُرمُزَ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: قالَ رَسُولُ اللَّهِ ﷺ: «نادَتِ امرَأَةٌ ابنَها وَهُوَ فِي صَومَعَةٍ، قالَت: يا جُرَيجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتِي، قالَت: يا جُرَيجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتِي، قالَت: يا جُرَيجُ، قالَ اللَّهُمَّ أُمِّي وَصَلاتِي، قالَت: اللَّهُمَّ لا يَمُوتُ جُرَيجٌ حَتَّى يَنظُرَ فِي وَجهِ المَيامِيسِ. وَكانَت تَأوِي إِلَى صَومَعَتِهِ راعِيَةٌ تَرعَى الغَنَمَ، فَوَلَدَت، فَقِيلَ لَها: مِمَّن هٰذا الوَلَدُ؟ قالَت: مِن جُرَيجٍ، نَزَلَ مِن صَومَعَتِهِ، قالَ جُرَيجٌ: أَينَ هٰذِهِ الَّتِي تَزعُمُ أَنَّ وَلَدَها لِي؟ قالَ: يا بابُوسُ، مَن أَبُوكَ؟ قالَ: راعِي الغَنَمِ». [الحديث ١٢٠٦ ـ أطرافه في: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦].

٨ ـ بابُ مَسْحِ الحَصا في الصَّلاةِ

١٢٠٧ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا شَيبانُ، عَن يَحيَى، عَن أَبِي سَلَمَةَ قالَ: حَدَّثَنِي مُعَيقِيبٌ:

١٢٠٥ـ قوله: (فنكص) بالصاد المهملة وللحموي والمستملي بالسين المهملة أي رجع بحيث لم يستدبر القبلة (شارح).

١٢٠٦ـ قوله: (المياميس) جمع مومسة وهي الزانية وصوب ابن الجوزي حذف المثناة الأخيرة وخرج على إشباع الكسرة.

ـ قوله: (بابوس) بوزن فاعول هو الصغير أو اسم للرضيع أو لذلك الولد بعينه ذكره الشارح.

١٢٠٧ـ قوله: «فواحدة» بالنصب أو بالرفع انظر الشارح.

[9] One's spreading his clothes in the prayer to prostrate over them

1208- Anas Ibn Malik "Allah be pleased with him" reported: We used to pray with the Prophet in torrid heat. If someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

[10] What is permissible of one's acting during the prayer

1209- A'isha "Allah be pleased with her" reported: I used to stretch my legs towards the Qiblah of the Prophet while he was praying. Whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would stretch my legs again.

1210- Abu'huraira "Allah be pleased with him" reported: The Prophet once offered the prayer and said: "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon: My Lord ! Bestow on me a kingdom such as shall not belong to any other after me. Then Allah made him (Satan) return with his head down (humiliated)."

[11] When one's beast slips away during his prayer

1211- Abu'burza Al'aslami "Allah be pleased with him" was reported to have been praying with the reins of his animal in his hands. The animal was struggling and he was following the animal. Being blamed of that, he commented: "I heard your remark. No doubt, I participated with Allah's Apostle "Allah's blessing and peace be upon him" in six or seven or eight holy battles and saw his leniency. No doubt, I would rather retain my animal than let it return to its stable, which would cause me much trouble. "

أَنَّ النَّبِيَّ ﷺ قالَ في الرَّجُلِ يُسَوِّي التُّرَابَ حَيثُ يَسْجُدُ، قال: «إنْ كُنتَ فاعِلاً فَوَاحِدَةً».

٩ ـ بابُ بَسْطِ الثَّوبِ في الصَّلاةِ لِلسُّجُود

١٢٠٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا بِشْرٌ: حَدَّثَنا غالِبٌ، عَنْ بَكرِ بنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عنهُ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ في شِدَّةِ الحَرِّ، فَإِذَا لَمْ يَستَطِعْ أَحَدُنا أَنْ يُمكِّنَ وَجهَهُ مِنَ الأرض، بسط ثوبَه فسجد عليه. [طرفه في: ٣٨٥].

١٠ ـ بابُ ما يَجُوزُ مِنَ العَمَلِ في الصَّلاةِ

١٢٠٩ ـ حدّثنا عبدُ اللَّهِ بنُ مسلمة: حدّثنا مالكٌ، عن أبي النَّضر، عن أبي سلمة، عن عائشة رَضِيَ اللَّهُ عَنهَا قالتْ: كُنتُ أَمُدُّ رِجلِي في قِبلَةِ النَّبِيِّ ﷺ وَهوَ يُصَلِّي، فإذا سَجد غَمَزَنِي فَرَفَعتُهَا، فإذا قامَ مَدَدْتُهَا.

[طرفه في: ٣٨٢].

١٢١٠ ـ حدّثنا مَحْمُودٌ: حدَّثَنا شَبابَةُ، حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عنه، عن النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلاةً، قال: «إِنَّ الشَّيطانَ عَرَضَ لِي، فَشَدَّ عَلَيَّ لِيَقطَعَ الصَّلاةَ عَلَيَّ، فَأَمكَنَنِي اللَّهُ مِنهُ فَذَعَتُّهُ، وَلَقَدْ هَمَمتُ أَنْ أُوثِقَهُ إِلَى سارِيَةٍ حَتَّى تُصبِحُوا فَتَنظُروا إِلَيهِ، فَذَكَرْتُ قَولَ سُلَيمانَ عَلَيهِ السَّلامُ: رَبِّ هَبْ لِي مُلكاً لا يَنبَغِي لأَحَدٍ مِن بَعدِي، فَرَدَّهُ اللَّهُ خاسِياً». ثُمَّ قال النَّضرُ بنُ شُمَيلٍ: فَذَعَتُّهُ، بالذَّالِ، أي خَنَقتُهُ، وَفَدَعَّتُهُ، مِن قَوْلِ اللَّهِ: ﴿يَوْمَ يُدَعُّونَ﴾ [الطور: ١٣] أي يُدفَعُونَ، وَالصَّوابُ: فَدَعَتُّهُ، إلاَّ أَنَّهُ كَذَا قال، بِتَشدِيدِ العَينِ وَالتَّاءِ.

[طرفه في: ٤٦١].

١١ ـ بابٌ إذا انْفَلَتَتِ الدَّابَّةُ في الصَّلاةِ

وقال قتادة: إن أُخِذَ ثوبُه يتبع السَّارقَ ويدعُ الصَّلاة.

١٢١١ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الأزْرَقُ بنُ قَيسٍ قال: كُنَّا بِالأَهْوازِ نُقاتِلُ الحَرُورِيَّةَ، فَبَينا أَنا عَلَى جُرُفِ نَهَرٍ، إِذَا رَجُلٌ يُصَلِّي، وَإِذَا لِجامُ دابَّتِهِ بِيَدِهِ، فَجَعَلَتِ الدَّابَّةُ تُنازِعُهُ، وَجَعَلَ يَتْبَعُهَا، قالَ شُعْبَةُ: هُوَ أَبُو بَرْزَةَ الأَسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الخَوارِجِ يَقُولُ: اللَّهُمَّ افعَل بِهذا الشَّيخِ، فَلَمَّا انْصرفَ الشَّيخُ قالَ: إِنِّي سَمِعتُ قَولَكُمْ، وَإِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ غَزَوَاتٍ، أَوْ سَبْعَ غَزَوَاتٍ، وَثَمَانٍ، وَشَهِدْتُ تَيسِيرَهُ، وَإِنِّي إِنْ كُنتُ أَنْ أُرَاجِعَ مَعَ دَابَّتِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَدَعَهَا تَرْجِعُ إِلَى مَأْلَفِهَا، فَيَشُقُّ عَلَيَّ.

[الحديث ١٢١١ ـ طرفه في: ٦١٢٧].

١٢١٠ ـ قوله: «من قول الله تعالى يوم يدعون» فينبغي أن يكون فدعته كما لا يخفى

١٢١١ ـ قوله: أو ثمان بغير ياء ولا تنوين وللحموي والمستملي ثماني بياء مفتوحة من غير تنوين.

ـ قوله: فيشق بالنصب وبالرفع أفاده الشارح.

1212- A'isha "Allah be pleased with her" narrated: Once the sun eclipsed and Allah's Apostle "Allah's blessing and peace be upon him" stood up for the prayer and recited a very long Sura. Then he bowed for a long while and then raised his head and started reciting another Sura. Then he bowed, and after finishing, he prostrated and did the same in the second Rak'a. Then he said: "These (lunar and solar eclipses) are two of Allah's signs. If you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah. I saw (Paradise) and I wanted to pluck a bunch (of grapes) wherefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating, in which I saw Amr Ibn Luhai who started the tradition of setting animals free (in the name of idols)."

[12] What is permissible of spitting or expectorating during prayer

1213- Ibn Omar "Allah be pleased with both" narrated: The Prophet saw some sputum on the wall facing the Qiblah of the mosque. He became furious with the people of the mosque and said: "During the prayer, Allah is in front of everyone of you. So he should not spit (or said: He should not expectorate)." Then he got down and scratched the sputum with his hand. Ibn Omar said: "If anyone of you has to spit during the prayer, he should spit to his left."

1214- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you stands for the prayer, he is speaking in private to his Lord. Therefore he should spit neither towards his Qiblah nor on his right, but he could spit either on his left or under his left foot."

[13] If a man clapped (for some necessity) during his prayer, his prayer would not be spoilt

See tradition 1201 narrated by Sahl Ibn Sa'd.

[14] If it was said to somebody in prayer: Proceed or wait, there would be no harm

1215- **Sahl Ibn Sa'd "Allah be pleased with him" narrated:** People used to pray with the Prophet tying their waste sheets around their necks because of they were small in size. So it was said to women: "Do not raise your heads from the prostrations before he men sit straight."

١٢١٢ ـ حدّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبَرَنا عَبدُ اللَّهِ: أَخبَرَنا يُونُسُ، عَنِ الزُّهريِّ، عَن عُروَةَ قال: قالَتْ عائِشَةُ: خَسَفَتِ الشَّمْسُ، فَقامَ النَّبيُّ ﷺ فَقَرَأَ سُورَةً طَويلَةً، ثُمَّ رَكَعَ فَأَطالَ، ثُمَّ رَفَعَ رَأسَهُ، ثُمَّ اسْتَفتَحَ بِسُورَةٍ أُخرى، ثُمَّ رَكَعَ حَتَّى قَضاها، وَسَجَدَ، ثُمَّ فَعَلَ ذلِكَ في الثّانِيَةِ، ثُمَّ قالَ: «إِنَّهُما آيَتانِ مِن آياتِ اللَّهِ، فَإِذا رَأَيتُم ذلكَ فَصَلُّوا، حَتَّى يُفرَجَ عَنكُم، لَقَد رَأَيتُ في مَقامِي هذا كُلَّ شيءٍ وُعِدتُهُ، حَتَّى لَقَد رَأَيتُ أُريدُ أَنْ آخُذَ قِطفاً مِنَ الجَنَّةِ، حِينَ رَأَيتُمُوني جَعَلتُ أَتَقَدَّمُ، وَلَقَد رَأَيتُ جَهَنَّمَ يَحطِمُ بَعضُها بَعضاً، حِينَ رَأَيتُمُوني تَأَخَّرتُ، وَرَأَيتُ فِيها عَمرَو بنَ لُحَيٍّ، وَهُوَ الَّذي سَيَّبَ السَّوائِبَ».

[طرفه في: ١٠٤٤].

١٢ ـ بابُ ما يَجُوزُ مِنَ البُصاقِ وَالنَّفخِ في الصَّلاةِ

وَيُذكَرُ عَن عَبدِ اللَّهِ بنِ عَمرٍو: نَفَخَ النَّبيُّ ﷺ في سُجُودِهِ في كُسُوفٍ.

١٢١٣ ـ حدّثنا سُلَيمانُ بنُ حَربٍ: حدَّثَنا حَمّادٌ، عَن أَيُّوبَ، عَن نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ النَّبيَّ ﷺ رَأى نُخامَةً في قِبلَةِ المَسجِدِ، فَتَغَيَّظَ عَلى أَهلِ المَسجِدِ، وَقالَ: «إِنَّ اللَّهَ قِبَلَ أَحَدِكُم، فَإِذا كانَ في صَلاتِهِ، فَلا يَبزُقَنَّ، أَوْ قالَ: لا يَتَنَخَّمَنَّ». ثُمَّ نَزَلَ فَحَتَّها بِيَدِهِ.

وَقالَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُما: إِذا بَزَقَ أَحَدُكُم فَليَبزُقْ عَلى يَسارِهِ.

[طرفه في: ٤٠٦].

١٢١٤ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعبَةُ قالَ: سَمِعتُ قَتادَةَ، عَن أَنَسٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «إِذا كانَ في الصَّلاةِ فَإِنَّهُ يُناجي رَبَّهُ، فَلا يَبزُقَنَّ بَينَ يَدَيهِ، وَلا عَن يَمينِهِ، وَلكِنْ عَن شِمالِهِ، تَحتَ قَدَمِهِ اليُسرَى».

[طرفه في: ٢٤١].

١٣ ـ بابُ مَنْ صَفَّقَ جاهِلاً مِنَ الرِّجالِ في صَلاتِهِ لَمْ تَفسُدْ صَلاتُهُ

فِيهِ سَهلُ بنُ سَعدٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ.

١٤ ـ بابٌ إِذا قِيلَ لِلمُصَلِّي: تَقَدَّمْ، أَوِ انْتَظِرْ، فَانْتَظَرَ، فَلا بَأسَ

١٢١٥ ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبَرَنا سُفيانُ، عَن أَبي حازِمٍ، عَن سَهلِ بنِ سَعدٍ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ النّاسُ يُصَلُّونَ مَعَ النَّبيِّ ﷺ، وَهُم عاقِدُو أُزْرِهِم، مِنَ الصِّغَرِ، عَلى رِقابِهِم، فَقِيلَ لِلنِّساءِ: «لا تَرفَعنَ رُؤُوسَكُنَّ، حَتَّى يَستَوِيَ الرِّجالُ جُلُوساً».

[طرفه في: ٣٦٢].

١٢١٢ـ قوله: قطفاً أي عنقوداً من العنب.

١٢١٥ـ الأزر بضمتين ويجوز التسكين جمع إزار وصغره لقلة ذات اليد وكان هذا في أول الإسلام ا هـ.

[15] One should not return back another's greeting during prayer

1216- Abdullah "Allah be pleased with him" narrated: We used to greet The Prophet "Allah's blessing and peace be upon him" while he was praying and he used to answer our greetings. When we returned from Negus, we greeted him, but he did not answer us (during the prayer). (After finishing the prayer) he said: "In the prayer one is occupied (by a more serious matter)."

1217- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" sent me for some job and when I had finished it I returned and came to The Prophet "Allah's blessing and peace be upon him". I greeted him but he did not return back my greeting. I felt so much sorry that only Allah knows it. I said to myself: “Perhaps Allah's Apostle "Allah's blessing and peace be upon him" is angry because I did not come quickly.” Then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said: "What prevented me from returning the greeting was that I was praying." And at that time he was on his mount and his face was not towards the Qiblah.

[16] Raising one’s hands in prayer for some necessity

1218- Sahl Ibn Sa’d As’sa’idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" learnt the news of the disputes among Banu’amr Ibn Awf in Quba. He, along with some people, went to make reconciliation among them; and he delayed. In the meantime the time of prayer was due and Bilal went to Abu'bakr and said: "The Messenger of Allah “Allah’s blessing and peace be upon him” delayed. Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: “Well, if you wanted.” He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and praised Allah. Then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah.” If he says so he will be responded to, for clapping is for women." Then he said to Abu’bakr: “O Abu'bakr! What did prevent you from staying when I ordered you to do so?” Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?"

١٥ ـ بابٌ لا يَرُدُّ السَّلاَمَ في الصَّلاةِ

١٢١٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا ابْنُ فُضَيلٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: كُنْتُ أُسَلِّمُ عَلَى النَّبِيِّ ﷺ، وَهُوَ فِي الصَّلاَةِ، فَيَرُدُّ عَلَيَّ، فَلَمَّا رَجَعْنَا، سَلَّمْتُ عَلَيهِ فَلَمْ يَرُدَّ عَلَيَّ، وَقالَ «إِنَّ فِي الصَّلاَةِ شُغْلاً».

[طرفه في: ١١٩٩].

١٢١٧ ـ حدثنا أبو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حاجَةٍ لَهُ، فَانْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ قَضَيتُهَا، فَأَتَيتُ النَّبِيَّ ﷺ، فَسَلَّمْتُ عَلَيهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلبِي ما اللَّهُ أَعْلَمُ بِهِ، فَقُلتُ فِي نَفسي: لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ عَلَيهِ؟. ثُمَّ سَلَّمْتُ عَلَيهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلبِي أَشَدُّ مِنَ المَرَّةِ الأُولَى، ثُمَّ سَلَّمْتُ عَلَيهِ فَرَدَّ عَلَيَّ، فَقالَ: «إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيكَ أَنِّي كُنْتُ أُصَلِّي». وَكانَ عَلَى رَاحِلَتِهِ، مُتَوَجِّهاً إِلَى غَيرِ القِبْلَةِ.

١٦ ـ بابُ رفع الأَيدِي في الصَّلاةِ، لأَمْرٍ يَنْزِلُ بِهِ

١٢١٨ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ بِقُبَاءٍ كانَ بَينَهُمْ شَيءٌ، فَخَرَجَ يُصْلِحُ بَينَهُمْ فِي أُنَاسٍ مِنْ أَصْحَابِهِ، فَحُبِسَ رَسُولُ اللَّهِ ﷺ وَحانَتِ الصَّلاَةُ، فَجَاءَ بِلاَلٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا فَقالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ، وَقَدْ حانَتِ الصَّلاَةُ، فَهَل لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقامَ بِلاَلٌ الصَّلاَةَ، وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ لِلنَّاسِ، وَجاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ يَشُقُّهَا شَقّاً حَتَّى قامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ، قالَ سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيقُ، قالَ: وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لاَ يَلتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَفَتَ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَأَشَارَ إِلَيهِ يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَهُ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ، حَتَّى قامَ فِي الصَّفِّ. وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقالَ: «يَا أَيُّهَا النَّاسُ، ما لَكُمْ حِينَ نَابَكُمْ شَيءٌ فِي الصَّلاَةِ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيءٌ فِي صَلاَتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ». ثُمَّ التَفَتَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقالَ: «يَا أَبَا بَكْرٍ، ما مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيكَ»؟ قالَ أَبُو بَكْرٍ: ما كانَ يَنْبَغِي لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَينَ يَدَي رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٦٨٤].

١٢١٦ـ قوله: شغلاً وفي رواية لشغلاً بزيادة لام التأكيد.

١٢١٧ـ قوله: الشنظير في اللغة: السيء الخلق.

ـ قوله: وجد علي أي غضب عليّ.

١٢١٨ـ قوله: إن شئت وفي رواية إن شئتم.

[17] The waist in prayer

1219- Abu'huraira "Allah be pleased with him" reported: It was forbidden to keep the hands on the hips during the prayer.

1220- Abu'huraira "Allah be pleased with him" narrated: In prayer, one is forbidden, by The Prophet "Allah's blessing and peace be upon him" to keep his hands on his waist.

[18] One's thinking of something during the prayer

1221- Uqba Ibn Al'harith "Allah be pleased with him" reported: I offered the Asr prayer with the Prophet and after finishing the prayer with the end salutation, he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said: "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it would remain with us throughout the night. So I have ordered it to be distributed."

1222- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle said: "When the call for the prayer is pronounced, then Satan turns on his heels passing wind so that he may not hear the Adhan. When the Mu'adhdhin finishes, he comes back; and when the prayer establishment is pronounced he again takes to his heels, and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember while not in prayer till he forgets how much he has prayed." Abu'salama Ibn Abdur'rahman said: "If anyone of you has such a thing he should perform two prostrations of forgetfulness while sitting." Abu'salama narrated this from Abu'huraira.

1223- Abu'huraira "Allah be pleased with him" reported: People say that Abu'huraira narrates too many traditions of the Prophet. Once I met a man (during the lifetime of the Prophet) whom I asked: "Which Sura did Allah's Apostle recite yesterday in the Isha prayer?" He said: "I do not know." I said: "Did you not attend the prayer?" He said: "Yes." I said: "I know. He recited such and such Sura."

١٧ ـ بابُ الخَصْرِ في الصَّلاةِ

١٢١٩ ـ حدّثنا أَبو النُّعْمانِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: نُهِيَ عَنِ الخَصْرِ فِي الصَّلاةِ. وَقالَ هِشَامٌ وَأَبو هِلالٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ. [الحديث ١٢١٩ ـ طرفه في: ١٢٢٠].

١٢٢٠ ـ حدّثنا عَمرو بنُ عَلِيٍّ: حَدَّثَنا يَحيى: حدَّثَنا هِشَامٌ: حَدَّثَنا مُحَمَّدٌ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: نُهِيَ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِراً. [طرفه في: ١٢١٩].

١٨ ـ باب يُفَكِّرُ الرَّجُلُ الشَّيْءَ فِي الصَّلاةِ

وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: إِنِّي لأُجَهِّزُ جَيْشِي وَأَنَا في الصَّلاةِ.

١٢٢١ ـ حدّثنا إِسْحاقُ بْنُ مَنصُورٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عُمَرُ، هُوَ ابْنُ سَعِيدٍ، قالَ: أَخْبَرَنِي ابْنُ أَبي مُلَيكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّيتُ مَعَ النَّبيِّ ﷺ العَصْرَ، فَلَمَّا سَلَّمَ قامَ سَرِيعاً، دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ، وَرَأَى ما في وُجُوهِ القَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقالَ: «ذَكَرْتُ وَأَنَا في الصَّلاةِ تِبْراً عِنْدَنا، فَكَرِهْتُ أَنْ يُمْسِيَ، أَوْ يَبِيتَ عِنْدَنا، فَأَمَرْتُ بِقِسْمَتِهِ».
[طرفه في: ٨٥١].

١٢٢٢ ـ حدثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ جعفرٍ، عَنِ الأَعْرَجِ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُذِّنَ بِالصَّلاةِ أَدْبَرَ الشَّيطَانُ لَهُ ضُراطٌ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فَإِذا سَكَتَ المُؤَذِّنُ أَقْبَلَ، فَإِذا ثُوِّبَ أَدْبَرَ، فَإِذا سَكَتَ أَقْبَلَ، فَلا يَزالُ بِالمَرْءِ يَقُولُ لَهُ: اذْكُرْ، ما لَمْ يَكُنْ يَذْكُرُ، حَتى لا يَدْرِي كَمْ صَلَّى». قالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: إِذا فَعَلَ أَحَدُكُمْ ذلكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قاعِدٌ وَسَمِعَهُ أَبُو سَلَمَةَ مِنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ.

١٢٢٣ ـ حدثنا مُحَمَّدُ بْنُ المُثَنّى: حَدَّثَنَا عُثْمانُ بْنُ عُمَرَ قالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: يَقُولُ النَّاسُ: أَكْثَرَ أَبُو هُرَيرَةَ، فَلَقِيتُ رَجُلاً فَقُلتُ: بِمَا قَرَأَ رَسُولُ اللَّهِ ﷺ البَارِحَةَ في العَتَمَةِ؟ فَقالَ: لا أَدْرِي فَقُلْتُ: لَمْ تَشْهَدْهَا؟ قالَ: بَلَى، قُلتُ: لكِنْ أَنا أَدْرِي، قَرَأَ سُورَةَ كَذَا وَكَذَا.

باب ١٧ ـ قوله: (الخصر): بالخاء المعجمة وضع اليد على الخاصرة وهو من مكروهات الصلاة.

١٢٢٠ـ قوله: (متخصراً) وللكشميهني مخصراً بتشديد الصاد.

باب ١٨ ـ قوله: (يفكر) بهذا الضبط وروي تفكر مصدراً مضافاً إلى ما بعده.

١٢٢٢ـ قوله: «فإذا ثوب» أي أقيمت الصلاة وقوله: «فإذا سكت» أي بعد الفراغ من الإقامة (شارح).

١٢٢٣ـ قوله: (بما) بإثبات ألف ما الاستفهامية مع دخول الجارّ عليها وهو قليل ولأبي ذرّ: بم (شارح).

(22) The Book of Forgetfulness

[1] What about forgetfulness when one stands after two Rak'as (for the third Rak'a without sitting)

1224- Abdullah Ibn Buhaina "Allah be pleased with both" narrated: Allah's Messenger "Allah's blessing and peace be upon him" once led us in a prayer. He offered two rak'as and got up (for the third rak'a) without sitting (after the second rak'a). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with the end salutation, but he said Takbir before it and performed two prostrations while sitting and then finished the prayer with the end salutation (Taslim).

1225- Abdullah Ibn Buhaina reported: Allah's Messenger "Allah's blessing and peace be upon him" got up after the second rak'a of the Dhuhr prayer without sitting in between (the second and the third rak'as). When he finished the prayer he performed two prostrations (of forgetfulness); and then he finished the prayer with the end salutation (Taslim).

[2] When one prays five Rak'as

1226- Abdullah "Allah be pleased with him" narrated: Once Allah's Apostle "Allah's blessing and peace be upon him" offered five Rak'as in the Dhuhr prayer, and somebody asked him whether there was some increase in the prayer. Allah's Apostle "Allah's blessing and peace be upon him" said: "What is that?" He said: "You have offered five Rak'as." So Allah's Apostle "Allah's blessing and peace be upon him" performed two prostrations of forgetfulness after the end salutation (Taslim).

[3] When one finishes the prayer after only two Rak'as with Taslim, and then offers two prostrations like or even longer than the ordinary ones

1227- Abu'huraira "Allah be pleased with him" narrated: Once Allah's Apostle prayed Dhuhr and Asr (as two rak'as instead of four). Then he finished his prayer. Dhul'yadain asked him whether the prayer had been reduced. Allah's Apostle asked the people whether Dhul'yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak'as followed by two prostrations. Sa'd said: I saw Urwa Ibn Az'zubair praying Maghrib finishing it after two Rak'as. Then he talked to Someone. Then he completed the remaining (Rak'a) followed by two prostrations. He said: "As such The Prophet "Allah's blessing and peace be upon him" did."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٢ ـ كِتَابُ السَّهْوِ

١ ـ باب ما جاءَ في السَّهْوِ إذا قامَ مِنْ رَكْعَتَي الفَرِيضَةِ

١٢٢٤ ـ حدّثنا عَبدُ اللَّهِ بنُ يوسُفَ: أخبرَنا مالِكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَن عَبدِ الرَّحْمَنِ الأعْرَجِ، عَنْ عَبدِ اللَّهِ بنِ بُحَينَةَ رَضِيَ اللَّهُ عَنهُ أنَّهُ قالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قامَ فَلَمْ يَجْلِسْ، فَقامَ النَّاسُ مَعَهُ، فَلَمَّا قَضى صَلاتَهُ وَنَظَرْنَا تَسْلِيمَهُ، كَبَّرَ قَبلَ التَّسْلِيمِ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ، ثُمَّ سَلَّمَ. [طرفه في: ٨٢٩].

١٢٢٥ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أخبَرَنا مالِكٌ، عَنْ يَحيَى بنِ سَعِيدٍ، عَنْ عَبدِ الرَّحْمنِ الأعرَجِ، عَنْ عبدِ اللَّهِ بنِ بُحينة رَضِيَ اللَّه عنهُ أنّه قال: إنَّ رسُولَ اللَّهِ ﷺ قامَ مِنِ اثنَتينِ مِنَ الظُّهرِ، لَمْ يجلِس بينَهُما، فلمّا قضى صَلاتَهُ سَجدَ سَجدتَينِ، ثُمّ سلّمَ بعد ذلِكَ. [طرفه في: ٨٢٩].

٢ ـ بابٌ إذا صَلّى خَمْساً

١٢٢٦ ـ حدّثنا أبو الوَليدِ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهِيمَ، عَنْ علقَمَةَ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ: أنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهرَ خَمْساً، فقيلَ لهُ: أزِيدَ فِي الصَّلاةِ؟ فقالَ: «وَما ذاكَ؟». قالَ: صَلّيتَ خَمْساً، فَسَجَدَ سَجدتَينِ بَعْدَ ما سَلَّمَ. [طرفه في: ٤٠١].

٣ ـ بابٌ إذا سَلَّمَ في رَكْعَتَيْنِ، أَوْ في ثَلاثٍ، فَسَجَدَ سَجْدَتَيْنِ، مِثْلَ سُجُودِ الصَّلاةِ أَوْ أَطْوَلَ

١٢٢٧ ـ حدّثنا آدَمُ: حدّثنا شُعبةُ، عَنْ سَعْدِ بنِ إبراهِيمَ، عَنْ أبي سَلمَةَ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ الظُّهْرَ أوِ العَصْرَ، فَسَلَّمَ، فَقالَ لَهُ ذُو اليَدَينِ: الصَّلاةَ يَا رَسُولَ اللَّهِ أنَقَصَتْ؟ فَقالَ النَّبِيُّ ﷺ لأصْحَابِهِ: «أحَقٌّ ما يَقُولُ؟» قالُوا: نَعَمْ. فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ. قالَ سَعْدٌ: وَرَأيْتُ عُرْوَةَ بنَ الزُّبَيرِ صَلَّى مِنَ المَغْرِبِ رَكْعَتَيْنِ فَسَلَّمَ، وَتَكَلَّمَ ثُمَّ صَلَّى ما بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ، وَقالَ: هَكَذَا فَعَلَ النَّبِيُّ ﷺ [طرفه في: ٤٨٢].

١٢٢٤ ـ قوله: ابن بحينة بإثبات ألف ابن كما في الشارح.

[4] offering the two prostrations of forgetfulness without reciting The Tashahhud

1228- Abu'huraira "Allah be pleased with him" narrated: Once Allah's Apostle prayed two rak'as (instead of four). Then he finished his prayer. Dhul'yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Apostle asked the people whether Dhul'yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak'as and then finished his prayer with the end salutation. Then he said, "Allahu Akbar= Allah is greater." He followed it with two prostrations like ordinary prostrations or somewhat longer.

[5] Saying Takbir in the forgetfulness two prostrations

1229- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers (Abu'huraira named that prayer but I (the sub narrator Ibn Sirin) forgot it). He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left, clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. People, who were in a hurry , left the mosque through its gates. They wondered whether the prayer was reduced. Amongst them were Abu'bakr and Omar, but they hesitated to ask The Prophet "Allah's blessing and peace be upon him". A long-handed man called Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him" : "O Allah's Apostle! Have you forgotten or has the prayer been reduced?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." He said: "No, you have forgotten." The Prophet "Allah's blessing and peace be upon him" stood up again and led people, completing the remaining prayer, forgotten by him, finishing with the end salutation (Taslim). He said: "Allah is greater." Then he prostrated as he used to do or longer than that. He then raised his head saying: "Allah is greater ." he then again said: "Allah is greater", and prostrated as he used to do or longer than that. Then he raised his head and said: "Allah is greater." Then, he ended the prayer with the end salutation (Taslim).

1230- Abdullah Ibn Buhaina, Banu Abdul'muttalib's ally, narrated: Allah's Apostle stood up for the Dhuhr prayer and he should have sat (after the second rak'a but he stood up for the third rak'a without sitting for Tashahhud). When he finished the prayer he performed two prostrations and said Takbir on each one while sitting, before ending (the prayer) with Taslim. People too performed the two prostrations with him instead of the sitting he had forgotten.

٤ - بابُ منْ لَمْ يَتَشَهَّدْ في سَجْدَتَيِ السَّهْوِ

وَسَلَّمَ أَنَسٌ وَالحَسَنُ وَلَمْ يَتَشَهَّدَا. وَقالَ قَتَادَةُ: لاَ يَتَشَهَّدُ.

١٢٢٨ - حدّثنا عَبْدُ اللَّهِ بنُ يوسُفَ: أَخْبَرَنا مالِكُ بنُ أنَسٍ، عَنْ أَيُّوبَ بنِ أَبِي تَمِيمَةَ السَّخْتِيانِيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقالَ لَهُ ذُو اليَدَيْنِ: أَقَصُرَتِ الصَّلاةُ أَمْ نَسِيتَ يا رَسُولَ اللَّهِ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو اليَدَيْنِ»؟ فَقالَ النَّاسُ: نَعَمْ، فَقامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ.

حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ قالَ: قُلتُ لِمُحَمَّدٍ: في سَجْدَتَي السَّهْوِ تَشَهُّدٌ؟ قالَ: لَيسَ فِي حَدِيثِ أَبِي هُرَيْرَةَ.

[طرفه في: ٤٨٢].

٥ - باب مَنْ يُكَبِّرُ فِي سَجْدَتَيِ السَّهْوِ

١٢٢٩ - حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلاتَيِ العَشِيِّ، قالَ مُحَمَّدٌ: وَأَكْثَرُ ظَنِّي العَصْرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ المَسْجِدِ، فَوَضَعَ يَدَهُ عَلَيها، وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُما، فَهابا أَنْ يُكَلِّماهُ، وَخَرَجَ سَرَعانُ النَّاسِ، فَقالُوا: أَقَصُرَتِ الصَّلاةُ؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ﷺ ذُو اليَدَيْنِ، فَقالَ: أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرْ». قالَ: بَلَى، قَدْ نَسِيتَ. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ

[طرفه في: ٤٨٢].

١٢٣٠ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا لَيثٌ، عَنِ ابْنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ الأَسْدِيِّ، حَلِيفِ بَنِي عَبْدِ المُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قامَ فِي صَلاةِ الظُّهْرِ وَعَلَيهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلاتَهُ سَجَدَ سَجْدَتَيْنِ، فَكَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُما النَّاسُ مَعَهُ، مَكانَ ما نَسِيَ مِنَ الجُلُوسِ. تابَعَهُ ابْنُ جُرَيجٍ، عَنِ ابْنِ شِهابٍ: فِي التَّكْبِيرِ.

[طرفه في: ٨٢٩].

١٢٢٩- قوله: (العصر) فيه الرفع والنصب (شارح).

ـ قوله (سرعان الناس) أي الذين يسارعون في الخروج اهـ.

ـ قوله: (ذو اليدين) وللأربعة ذا اليدين بالنصب (شارح).

[6] If one did not know how many Rak'as: three or four he had prayed, he should offer two prostrations as sitting

1231- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle said: "When the call for the prayer is pronounced, then Satan turns on his heels passing wind so that he may not hear the Adhan. When the Mu'adhdhin finishes, he comes back; and when the prayer establishment is pronounced he again takes to his heels, and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember while not in prayer till he forgets how much he has prayed." Abu'salama Ibn Abdur'rahman said: "If anyone of you has such a thing he should perform two prostrations of forgetfulness while sitting."

[7] The forgetfulness whether in obligatory or in voluntary prayers

1232- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any of you stands for prayer, Satan comes and puts him to doubts to the extent that he would not know how many Rak'as he has prayed. If any of you has such a thing, he should offer two prostrations as sitting."

[8] If one is talked to during prayer, he could wave with his hand and listen

1233- Kuraib narrated that Ibn Abbas, Al'miswar Ibn Makhrama and Abdur'rahman Ibn Azhar had sent me to A'isha. They told me to greet her on their behalf and to ask her about offering the two rak'as after the Asr prayer and to say to her: "We were informed that you offer those two rak'as and we were told that the Prophet had forbidden offering them." Ibn Abbas said: "I along with Omar Ibn Al'khattab used to beat the people whenever they offered them." I went to A'isha and told her that message. A'isha said: "Go and ask Ommu'salama about them." So I returned and informed them about her statement. They then told me to go to Ommu'salama with the same question with which they sent me to A'isha. Ommu'salama "Allah be pleased with her" replied: I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu'haram were sitting with me, so I sent my slave girl to him and said to her: Stand beside him and tell him that Ommu'salama says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'as after the Asr prayer) but I have seen you offering them." If he waves his hand then wait for him. The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned her with his hand and she waited for him. When he had finished the prayer he said: "O daughter of Banu'omaiyya! You have asked me about

٦ - باب إذا لم يدر كم صلى: ثلاثاً أو أربعاً، سجد سجدتين وهو جالس

١٢٣١ - حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ، حَتَّى لا يَسْمَعَ الأَذَانَ، فَإِذَا قُضِيَ الأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ. حَتَّى يَخْطِرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا وَكَذَا، ما لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى، ثَلَاثاً أَوْ أَرْبَعاً، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[طرفه في: ٦٠٨].

٧ - باب السهو في الفرض والتطوع

وسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سَجْدَتَيْنِ بَعْدَ وِتْرِهِ.

١٢٣٢ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ أَحَدَكُمْ إِذَا قامَ يُصَلِّي، جاءَ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذٰلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[طرفه في: ٦٠٨].

٨ - باب إذا كلم وهو يصلي فأشار بيده واستمع

١٢٣٣ - حدّثنا يَحْيَى بْنُ سُلَيْمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ: أَنَّ ابْنَ عَبَّاسٍ، وَالمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمٰنِ بْنَ أَزْهَرَ، رَضِيَ اللَّهُ عَنْهُمْ: أَرْسَلُوهُ إِلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعاً، وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ العَصْرِ، وَقُلْ لَهَا: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا، وَقَدْ بَلَغَنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهَا. وَقالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الخَطَّابِ عَنْهَا. فَقالَ كُرَيْبٌ: فَدَخَلْتُ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَبَلَّغْتُهَا ما أَرْسَلُونِي، فَقالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِمْ، فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ ما أَرْسَلُونِي بِهِ إِلَى عائِشَةَ، فَقالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا حِينَ صَلَّى العَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ

١٢٣١- قوله: حتى يخطر بكسر الطاء وهو الوجه أي يوسوس وأكثر الرواة على الضم ومعناه السلوك والمرور أي يدنو فيمر (شارح).

- قوله: «حتى يظل الرجل إن يدري»: أي حتى يصير ما يدري.

١٢٣٢- قوله: فلبس عليه أي خلط عليه أمر صلاته (شرح).

the two Rak'as after the Asr prayer. The people of the tribe of Abdul'qais came to me and made me busy. So I could not offer the two Rak'as after the Dhuhr prayer. These (two Rak'as that I have just prayed) are for those (missed) ones."

1234- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" learnt the news of the disputes among Banu'amr Ibn Awf in Quba. He, along with some people, went to make reconciliation among them; and he delayed. In the meantime the time of prayer was due and Bilal went to Abu'bakr and said: "The Messenger of Allah "Allah's blessing and peace be upon him" delayed. Will you lead the prayer, so that I may pronounce the establishment?" Abu'bakr replied: "Well, if you wanted." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu'bakr never glanced sideways in his prayer but when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr raised his hands and praised Allah. Then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women." Then he said to Abu'bakr: "O Abu'bakr! What did prevent you from staying when I ordered you to do so?" Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?"

1235- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha while she was praying, and said to her: "What has happened to the people?" She pointed out towards the sky. I said to her: "Is there a sign?" She nodded with her head meaning, "Yes."

1236- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" during his illness, prayed at his house while sitting whereas some people prayed behind him standing. The Prophet "Allah's blessing and peace be upon him" beckoned them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head."

مِنَ الأَنْصَارِ، فَأَرْسَلتُ إِلَيهِ الجَارِيَةَ، فَقُلتُ: قُومِي بِجَنْبِهِ، قُولِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، سَمِعْتُكَ تَنهى عَنْ هَاتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الجَارِيَةُ، فَأَشارَ بِيَدِهِ، فاسْتَأْخَرتْ عَنْهُ، فلمَّا انْصرفَ قالَ: «يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ العَصْرِ، وَإِنَّهُ أَتانِي نَاسٌ مِنْ عَبْدِ القَيسِ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَينِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ». [الحديث ١٢٣٣ - طرفه في: ٤٣٧٠].

٩ - باب الإشَارَةِ في الصَّلاة

قالَهُ كُرَيبٌ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ.

١٢٣٤ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ: أَنَّ بَنِي عَمْرِو بنِ عَوْفٍ، كَانَ بَيْنَهُمْ شَيءٌ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصْلِحُ بَيْنَهُمْ في أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ اللَّهِ ﷺ وَحانَتِ الصَّلاةُ، فَجَاءَ بِلالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ، وَقَدْ حانَتِ الصَّلاةُ، فَهَل لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقَامَ بِلالٌ، وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ لِلنَّاسِ، وَجاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي في الصُّفُوفِ، حَتَّى قَامَ في الصَّفِّ، فَأَخَذَ النَّاسُ في التَّصْفِيقِ، وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لا يَلتَفِتُ في صَلاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَفَتَ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَأَشَارَ إِلَيهِ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَيهِ، فَحمِدَ اللَّهَ، وَرَجَعَ القَهْقَرَى وَرَاءَهُ، حَتَّى قَامَ في الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، ما لَكُمْ حِينَ نَابَكُمْ شَيءٌ في الصَّلاةِ أَخَذْتُمْ في التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ، فَإِنَّهُ لا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ سُبحانَ اللَّهِ إِلاَّ التَفَتَ، يا أَبَا بَكْرٍ، ما مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيكَ»؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: ما كَانَ يَنْبَغِي لابْنِ أَبِي قُحافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٦٨٤].

١٢٣٥ - حدّثنا يَحيى بنُ سُليمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنَا الثَّورِيُّ، عَنْ هِشَامٍ، عَنْ فاطِمَةَ، عَنْ أَسْمَاءَ قالَتْ: دَخَلتُ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ تُصَلِّي قائِمَةً، وَالنَّاسُ قِيَامٌ، فَقُلتُ: ما شَأْنُ النَّاسِ؟ فَأَشارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، فَقُلتُ: آيَةٌ؟ فَقَالَتْ بِرَأْسِهَا: أَي نَعَمْ.

[طرفه في: ٨٦].

١٢٣٦ - حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ في بَيْتِهِ وَهُوَ شَاكٍ جالِساً، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَاماً، فَأَشَارَ إِلَيهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصرَفَ قالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا».

[طرفه في: ٦٨٨].

(23) The Book of Funerals

[1] What about funerals; and What about he, whose last words are: "There is no God but Allah "

Wahb Ibn Manbah was asked: “Are not the words: “There is no God but Allah” considered to be The Paradise’s key?” he answered: “Yes. But any key must have teeth. If the key is brought up with its teeth, then it (the gate) will be definitely opened for you.”

1237- Abu'dharr "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping (in any way) none but Allah, he will enter Paradise." I asked: "Even if he committed adultery and theft?" He replied: "Even if he committed adultery and theft."

1238- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said: "Anyone who dies worshipping none but Allah will definitely enter Paradise."

[2] The order of following the funeral processions

1239- Al'barra "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us from doing other seven. He ordered us:

To follow the funeral procession, to visit the patient, to accept invitations, to help the oppressed, to fulfil the oaths, to return the greeting and to reply to the sneezer, saying: "May Allah be merciful to you", provided that the sneezer says: "All the praises be to Allah". He forbade us from using silver utensils and dishes, wearing golden rings, silk clothes, Dibaj (pure silk cloth), Qassi and Istabraq (two kinds of silk cloth).

1240- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah`s blessing and peace be upon him” said: “A Muslim’s rights on another Muslim are five: to return the greeting, to visit the patient, To follow the funeral procession, to accept invitations, and to reply to the sneezer, saying: "May Allah be merciful to you", provided that the sneezer says: "All the praises be to Allah".

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٣ ـ كِتَابُ الجَنَائِز

١ ـ بابٌ في الجنائزِ، ومَنْ كانَ آخِرُ كلامِه: لا إلهَ إلاَّ اللَّهُ

وَقِيلَ لِوَهبِ بنِ مُنَبِّهٍ: أَلَيسَ لاَ إلَهَ إلاَّ اللَّهُ مِفتَاحُ الجَنَّةِ؟ قالَ: بَلَى، وَلكِن لَيسَ مِفتَاحٌ إلاَّ لَهُ أَسْنَانٌ، فَإنْ جِئْتَ بِمِفتَاحٍ لَهُ أَسْنَانٌ فُتِحَ لَكَ، وَإلاَّ لَمْ يُفتَحْ لَكَ.

١٢٣٧ ـ حدّثنا مُوسى بنُ إسماعِيلَ: حَدَّثنا مَهْدِيُّ بنُ مَيمُونٍ: حدَّثنا وَاصِلٌ الأَحْدَبُ، عَن المَعْرُورِ بنِ سُوَيدٍ، عنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي آتٍ مِنْ رَبِّي، فَأَخْبَرَنِي، أَوْ قالَ: بَشَّرَنِي، أَنَّهُ مَن مَاتَ مِنْ أُمَّتِي لا يُشرِكُ بِاللَّهِ شَيئاً دَخَلَ الجَنَّةَ». قُلتُ: وَإنْ زَنَى وَإنْ سَرَقَ؟ قالَ: «وَإنْ زَنَى وَإنْ سَرَقَ».

[الحديث ١٢٣٧ ـ أطرافه في: ١٤٠٨، ٢٣٨٨، ٣٢٢٢، ٥٨٢٧، ٦٢٦٨، ٦٤٤٣، ٦٤٤٤، ٧٤٨٧].

١٢٣٨ ـ حدّثنا عُمَرُ بنُ حَفصٍ: حدّثنا أَبِي: حدّثنا الأَعْمَشُ: حدّثنا شَقِيقٌ، عَن عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ يُشرِكُ بِاللَّهِ شَيئاً دَخَلَ النَّارَ». وَقُلتُ أَنَا: مَنْ مَاتَ لاَ يُشرِكُ بِاللَّهِ شَيئاً دَخَلَ الجَنَّةَ.

[الحديث ١٢٣٨ ـ طرفاه في: ٤٤٩٧، ٦٦٨٣].

٢ ـ بابُ الأمْرِ باتِّبَاعِ الجَنَائِزِ

١٢٣٩ ـ حدّثنا أبو الوَلِيدِ: حدّثنا شُعبَةُ، عَنِ الأَشعَثِ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنهُ قالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبعٍ وَنَهَانَا عَن سَبعٍ: أَمَرَنَا بِاتِّبَاعِ الجَنَائِزِ، وَعِيَادَةِ المَرِيضِ، وَإجَابَةِ الدَّاعِي، وَنَصرِ المَظْلُومِ، وَإبرَارِ القَسَمِ، وَرَدِّ السَّلاَمِ، وَتَشمِيتِ العَاطِسِ. وَنَهَانَا عَن آنِيَةِ الفِضَّةِ، وَخَاتَمِ الذَّهَبِ، وَالحَرِيرِ، وَالدِّيبَاجِ، وَالقَسِّيِّ، وَالإستَبرَقِ.

[الحديث ١٢٣٩ ـ أطرافه في: ٢٤٤٥، ٥١٧٥، ٥٦٣٥، ٥٦٥٠، ٥٨٣٨، ٥٨٤٩، ٥٨٦٣، ٦٢٢٢، ٦٢٣٥، ٦٦٥٤].

١٢٤٠ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا عَمرُو بنُ أَبِي سَلَمَةَ، عَنِ الأَوْزَاعِيِّ قالَ: أَخْبَرَنِي ابنُ

باب ١ ـ قوله: (آخر) بالنصب خبر كان وبالرفع اسمها انظر الشارح وكذا الكلام في إعراب قوله: مفتاح الجنة

١٢٣٩ـ قوله: (القسي) بهذا الضبط ثياب يؤتى بها من الشام أو مصر مضلعة فيها حرير أمثال الأترج أو كتان مخلوط بحرير اهـ من الشرح أو هي القرية فأبدلت الزاي.

[3] One enters into the dead after being put within his shroud

1241- A'isha "Allah be pleased with her" narrated: Abu'bakr came riding his horse from his dwelling place in As'sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu'bakr uncovered his face. He knelt down and kissed him and then started weeping and said: "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you."

Abu'salama resumed the narration from Ibn Abbas : Abu'bakr came out while Omar was addressing the people. Abu'bakr told him to sit down but Omar refused. Abu'bakr again told him to sit down but Omar rejected. Then Abu'bakr said: "I testify that there is no God (to be worshipped) but Allah and Mohammad is Allah's Apostle." Thereupon, people attended to Abu'bakr and left Omar. Abu'bakr said: "And then: Whoever amongst you worshipped Muhammad, then Muhammad has died, but whoever worshipped Allah, Allah is alive and will never die. Allah said: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude." (Al Imran 144) The narrator added: "By Allah, it was as if people were ignorant of the fact that Allah had revealed this verse until Abu'bakr recited it. Then whoever heard it, started reciting it."

142- The same previous narration.

1243- Ommul'ala "Allah be pleased with her" an Ansari woman who gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" narrated: "The emigrants were distributed amongst us by drawing lots and we got in our share Othman Ibn Maz'oon. We made him stay with us in our house. Then he suffered from a disease, which proved to be fatal. When he died, he was given a bath and was shrouded in his clothes. Allah's Apostle "Allah's blessing and peace be upon him" came. I said: "May Allah be merciful to you, O Abus'sa'ib! I testify that Allah has honoured you." The Prophet "Allah's blessing and peace be upon him" said: "How do you know that Allah has honoured him?" I replied: "O Allah's Apostle! Let my father be sacrificed for you! On whom else shall Allah bestow His honour?" The Prophet "Allah's blessing and peace be upon him" said: "No doubt, death came to him. By Allah, I, too, wish him good. But by Allah, I do not know what Allah will do with me though I am Allah's Apostle." Ommul'ala commented: "By Allah, I never declared the piety of anyone after that."

شِهَاب قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَقُّ المُسْلِمِ عَلَى المُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وَعِيَادَةُ المَرِيضِ، وَاتِّبَاعُ الجَنَائِزِ، وَإِجابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العَاطِسِ». تَابَعَهُ عَبْدُ الرَّزَّاقِ قالَ: أَخْبَرَنَا مَعْمَرٌ. وَرَوَاهُ سَلامَةُ، عَنْ عُقَيلٍ.

٣ ـ بابُ الدُّخُولِ عَلَى المَيِّتِ بَعْدَ المَوْتِ إِذا أُدْرِجَ في كَفَنِهِ

١٢٤١، ١٢٤٢ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ قالَ: أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، أَخْبَرَتْهُ قالَتْ: أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكَنِهِ بِالسُّنْحِ، حَتَّى نَزَلَ فَدَخَلَ المَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ، حَتَّى دَخَلَ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَتَيَمَّمَ النَّبِيَّ ﷺ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيهِ فَقَبَّلَهُ، ثُمَّ بَكَى فَقالَ: بِأَبِي أَنْتَ يَا نَبِيَّ اللَّهِ، لا يَجْمَعُ اللَّهُ عَلَيكَ مَوْتَتَيْنِ، أَمَّا المَوْتَةُ الَّتِي كُتِبَتْ عَلَيكَ فَقَدْ مُتَّهَا. قال أبو سَلَمة: فَأَخبرَني ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنهما: أَنّ أَبا بَكرٍ رَضِيَ اللهُ عَنهُ خَرَجَ وَعُمَرُ رَضِيَ اللهُ عَنهُ يُكَلِّمُ النّاسَ، فَقالَ: اجلِسْ، فَأَبى، فَقالَ: اجلِسْ، فَأَبى، فَتَشَهَّدَ أَبو بَكرٍ رَضِيَ اللهُ عَنهُ، فَمالَ إِلَيهِ النّاسُ وَتَرَكوا عُمَرَ، فَقالَ: أَمّا بَعدُ، فَمَنْ كانَ مِنكُم يَعبُدُ مُحَمَّداً ﷺ فَإِنَّ مُحَمَّداً ﷺ قَد ماتَ، وَمَنْ كانَ يَعبُدُ اللهَ فَإِنَّ اللهَ حَيٌّ لا يَمُوتُ، قالَ اللَّهُ تَعَالَى: ﴿وَما مُحَمَّدٌ إِلاّ رَسُولٌ ـ إِلَى ـ الشَّاكِرِينَ﴾ [آل عمران: ١٤٤] وَاللَّهِ، لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَهَا حَتَّى تَلاهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَتَلَقَّاهَا مِنْهُ النَّاسُ، فَمَا يُسْمَعُ بَشَرٌ إِلَّا يَتْلُوهَا.

[الحديث ١٢٤١ ـ أطرافه في: ٣٦٦٧، ٣٦٦٩، ٤٤٥٢، ٤٤٥٥، ٤٤٥٧، ٥٧١١].

١٢٤٣ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَنَّ أُمَّ العَلاءِ، امْرَأَةً مِنَ الأَنْصارِ بَايَعَتِ النَّبِيَّ ﷺ، أَخْبَرَتْهُ: أَنَّهُ اقْتُسِمَ المُهَاجِرُونَ قُرْعَةً، فَطَارَ لَنَا عُثْمانُ بْنُ مَظْعُونٍ، فَأَنْزَلْنَاهُ في أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ وَغُسِّلَ وَكُفِّنَ في أَثْوَابِهِ، دَخَلَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: رَحْمَةُ اللَّهِ عَلَيكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيكَ: لَقَدْ أَكْرَمَكَ اللَّهُ. فَقالَ النَّبِيُّ ﷺ: «وَما يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ»؟ فَقُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ، فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقالَ: «أَمَّا هُوَ فَقَدْ جاءَهُ اليَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الخَيرَ، وَاللَّهِ ما أَدْرِي، وَأَنَا رَسُولُ اللَّهِ، ما يُفْعَلُ بِي». قالَتْ: فَوَاللَّهِ لا أُزَكِّي أَحَداً بَعْدَهُ أَبَداً.

[الحديث ١٢٤٣ ـ أطرافه في: ٢٦٨٧، ٣٩٢٩، ٧٠٠٣، ٧٠٠٤، ٧٠١٨].

١٢٤١، ١٢٤٢ـ قوله: (السنح) موضع بالعوالي كان سيدنا الصديق تزوج من هناك.

ـ قوله: (ببرد حبرة) بإضافة برد أو بوصفه ثوب يماني مخطط أو أخضر (شارح)

١٢٤٣ـ قوله: (اقتسم) بضم التاء مبنياً للمفعول وتاليه نائب الفاعل وقرعة نصب بنزع الخافض أي اقتسم الأنصار المهاجرين بقرعة (شارح).

1244- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When my father was martyred, I lifted the sheet from his face and wept, with people forbidding me to do so. But The Prophet "Allah's blessing and peace be upon him" did not forbid me. Then my aunt Fatima began weeping and The Prophet "Allah's blessing and peace be upon him" said: "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

[4] One's death is reported to his fellowmen

1245- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" informed (the people) of Negus's death on the very day he died. He went towards the praying place and the people stood behind him in rows. He magnified Allah four times (as offering the Funeral prayer).

1246- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then Abdullah Ibn Rawaha took the flag but he too was martyred. At that time the eyes of Allah's Apostle "Allah's blessing and peace be upon him" were full of tears. Then Khalid Ibn Al'walid took the flag without being nominated as a leader before and was endowed with victory."

[5] The announcement of the funeral

1247- Ibn Abbas "Allah be pleased with both" narrated: A man, whom The Messenger of Allah "Allah's blessing and peace be upon him" used to visit (during his illness died at night. Then he was buried. In the morning, The Messenger of Allah "Allah's blessing and peace be upon him" was informed. He asked: "What prevented you from informing me?" they replied: "It was night and dark; and we disliked to trouble you." Then he went to his grave and offered the (funeral) prayer on him.

حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنَا اللَّيثُ مِثْلَهُ. وَقالَ نَافِعُ بْنُ يَزِيدَ، عَنْ عُقَيلٍ: «ما يُفعَلُ بِهِ». وَتَابَعَهُ شُعَيبٌ، وَعَمْرُو بْنُ دِينَارٍ، وَمَعْمَرٌ.

١٢٤٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعْتُ مُحَمَّدَ بْنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا قُتِلَ أَبِي جَعَلتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، أَبْكِي وَيَنْهَوْنِي عَنْهُ، وَالنَّبِيُّ ﷺ لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فاطِمَةُ تَبْكِي، فَقالَ النَّبِيُّ ﷺ: «تَبْكِينَ أَوْ لاَ تَبْكِينَ، ما زَالَتِ المَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ». تَابَعَهُ ابْنُ جُرَيجٍ: أَخْبَرَنِي ابْنُ المُنْكَدِرِ: سَمِعَ جابِراً رَضِيَ اللَّهُ عَنْهُ.

[الحديث ١٢٤٤ ـ أطرافه في: ١٢٩٣، ٢٨١٦، ٤٠٨٠].

٤ ـ بابُ الرَّجُلِ يَنْعى إِلَى أَهْلِ المَيِّتِ بِنَفْسِهِ

١٢٤٥ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ في اليَوْمِ الَّذِي ماتَ فِيهِ، خَرَجَ إِلَى المُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ أَرْبَعاً.

[الحديث ١٢٤٥ ـ أطرافه في: ١٣١٨، ١٣٢٧، ١٣٢٨، ١٣٣٣، ٣٨٨٠، ٣٨٨١].

١٢٤٦ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَخَذَ الرَّايَةَ زَيدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ ـ وَإِنَّ عَيْنَي رَسُولِ اللَّهِ ﷺ لَتَذْرِفَانِ ـ ثُمَّ أَخَذَهَا خالِدُ بْنُ الوَلِيدِ مِنْ غَيرِ إِمْرَةٍ فَفُتِحَ لَهُ».

[الحديث ١٢٤٦ ـ أطرافه في: ٢٧٩٨، ٣٠٦٣، ٣٦٣٠، ٣٧٥٧، ٦٢٤٢].

٥ ـ بابُ الإِذْنِ بِالجَنَازَةِ

وَقالَ أَبُو رَافِعٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَلاّ آذَنْتُمُونِي».

١٢٤٧ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ماتَ إِنْسَانٌ، كانَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، فَمَاتَ بِاللَّيلِ، فَدَفَنُوهُ لَيلاً، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ، فَقالَ: «ما مَنَعَكُمْ أَنْ تُعْلِمُونِي»؟ قالُوا: كانَ اللَّيلُ، فَكَرِهْنَا، وَكانَتْ ظُلْمَةٌ، أَنْ نَشُقَّ عَلَيكَ. فَأَتَى قَبْرَهُ فَصَلَّى عَلَيهِ. [طرفه في: ٨٥٧].

١٢٤٤ ـ قوله: (وينهوني) وروي: وينهونني على الأصل انظر الشارح.

باب ٤ قوله: (ينعى) يعني الميت أي يخبر الناس بموته وقوله: (بنفسه) أي بلا واسطة أحد.

١٢٤٦ ـ قوله: (من غير إمرة) أي تأمير من النبي ﷺ لكنه رأى المصلحة في ذلك (شارح).

باب ٥ ـ قوله (باب الإذن بالجنازة) أي الإعلام بها إذا انتهى أمرها ليصلي عليها (شارح).

ـ قوله: (ألا بتشديد) اللام وفي اليونينية بالتخفيف (شارح).

[6] The virtue of he, when whose child died, expected the rewards of Allah according to Allah's saying: "but give glad tidings to those who patiently persevere." (The Heifer "Al'baqara" 155)

1248- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

1249- Abu'sa'eed "Allah be pleased with him" narrated: The women said to The Messenger of Allah "Allah's blessing and peace be upon him": "Fix a day for us on which you might advise us." He (did so and) advised them saying: "Any woman whose three children died would be veiled by them from The Hell." A woman asked: "And if they were only two (children)?" he replied: "And if they were only two children."

1250- Both of Abu'huraira and Abu'sa'eed narrated the previous tradition, but Abu'huraira continued: "before coming to the age of puberty."

1251- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim whose three children died will go to the Fire except for Allah's oath (That is, everyone has to pass over the bridge above the lake of fire)." Abu Abdullah quoted Allah's saying: "Not one of you but will Pass over it: this is, with thy Lord, a decree which must be accomplished." (Maryam 71)

[7] The man's saying to the woman at the grave: Be patient

1252- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" passed by a woman who was weeping at a grave, to whom he said: "Fear of Allah, and be patient."

[8] The dead's bath with water and lote scent, and ablution

1253- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

٦ ـ بابُ فَضْلِ مَنْ ماتَ لَهُ وَلَدٌ فَاحْتَسَبَ

وَقالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَبَشِّرِ الصَّابِرِينَ﴾ [البقرة: ١٥٥].

١٢٤٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنَ النَّاسِ مِنْ مُسْلِمٍ، يُتَوَفَّى لَهُ ثَلاثٌ لَمْ يَبْلُغُوا الحِنْثَ، إلاَّ أَدْخَلَهُ اللَّهُ الجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

[الحديث ١٢٤٨ ـ طرفه في: ١٣٨١].

١٢٤٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ الأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النِّسَاءَ قُلْنَ لِلنَّبِيِّ ﷺ: اجْعَلْ لَنا يَوْماً، فَوَعَظَهُنَّ، وَقالَ: «أَيُّمَا امْرَأَةٍ ماتَ لَهَا ثَلاثَةٌ مِنَ الوَلَدِ، كانُوا حِجَاباً مِنَ النَّارِ». قالَتِ امْرَأَةٌ: وَاثْنانِ، قالَ: «وَاثْنانِ».

[طرفه في: ١٠١]

١٢٥٠ ـ وقالَ شَرِيكٌ، عَنِ ابْنِ الأَصْبَهَانِيِّ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهِ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ. قالَ أَبُو هُرَيْرَةَ: «لَمْ يَبْلُغُوا الحِنْثَ».

[طرفه في: ١٠٢].

١٢٥١ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيَانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ يَمُوتُ لِمُسْلِمٍ ثَلاثَةٌ مِنَ الوَلَدِ، فَيَلِجَ النَّارَ، إلاَّ تَحِلَّةَ القَسَمِ». قالَ أَبُو عَبْدِ اللَّهِ: ﴿وَإِنْ مِنكُمْ إِلاَّ وَارِدُهَا﴾ [مريم، الآية: ٧١].

[الحديث ١٢٥١ ـ طرفه في: ٦٦٥٦].

٧ ـ بابُ قَوْلِ الرَّجُلِ لِلمَرْأَةِ عِنْدَ القَبْرِ: اصْبِرِي

١٢٥٢ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرٍ وَهْيَ تَبْكِي، فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي».

[الحديث ١٢٥٢ ـ أطرافه في: ١٢٨٣، ١٣٠٢، ٧١٥٤].

٨ ـ بابُ غُسْلِ المَيِّتِ وَوُضُوئِهِ بِالمَاءِ وَالسِّدْرِ

وَحَنَّطَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهما ابْناً لِسَعِيدِ بْنِ زَيدٍ، وَحَمَلَهُ وَصَلَّى، وَلَمْ يَتَوَضَّأْ. وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: المُسْلِمُ لاَ يَنْجُسُ حَيّاً وَلاَ مَيِّتاً. وَقالَ سَعِيدٌ: لَوْ كانَ نَجِساً ما مَسِسْتُهُ. وَقالَ النَّبِيُّ ﷺ: «المُؤْمِنُ لاَ يَنْجُسُ».

١٢٥٣ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ

١٢٥٣ـ قوله: (حقوه) بفتح الحاء وقد تكسر وهي لغة هذيل بعدها قاف ساكنة أي إزاره والحقو في الأصل: معقد =

[9] It is better to wash the dead so many odd times

1254- Ommu'atiyya "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. Aiyub said: Hafsa told me the same narration, but she added that The Messenger of Allah "Allah's blessing and peace be upon him" had told them to wash her as many odd times as three, five, or seven. She said also that The Messenger of Allah had told them to start from her right side and particularly from the parts of ablution in her body. Ommu'atiyya added: Then, we combed her hair and entwined it into three braids.

[10] It is better to start washing from the dead's right side

1255- Ommu'atiyya "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Start washing her from the right side and from the parts of ablution in her body."

[11] The parts of ablution of (the dead's) body

1256- Ommu'atiyya "Allah be pleased with her" narrated: When we washed the dead body of the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" he said to us while we were washing her: "Start from her right side and from the parts of ablution in her body."

[12] Could the (dead body of) the woman be shrouded in a man's cloth

1257- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: A daughter of Allah's Apostle "Allah's blessing and peace be upon him" died; and he came to us while we were washing her. He said: "Wash her thrice or five times or more, if you see it necessary. he gave us his waist-sheet and told us to shroud the dead body in it.

مُحَمَّد بن سيرينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دَخَلَ عَلَينَا رَسُولُ اللَّهِ ﷺ، حِينَ تُوُفِّيَتِ ابْنَتُهُ، فَقَالَ: «اغسِلنَهَا ثَلاثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذلِكَ إِنْ رَأَيْتُنَّ ذلِك، بِمَاءٍ وَسِدْرٍ، وَاجعَلنَ في الآخِرَةِ كافوراً، أَوْشَيْئاً مِن كافورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاه، فَأَعْطَانَا حِقْوَه، فقالَ «أَشْعِرنَها إِيَّاها». تَعْنِي إِزارَهُ.

٩ ـ بابُ ما يُسْتَحَبُّ أَنْ يُغْسَلَ وِتْراً

١٢٥٤ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الوَهَّابِ الثَّقفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْها قالَتْ: دَخَلَ علينا رسولُ اللَّهِ ﷺ، وَنَحْنُ نَغسِلُ ابْنَتَه، فَقَالَ: «اغسِلنَهَا ثَلاثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلنَ في الآخِرَةِ كافوراً، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاه، فألقى إلينا حِقْوَهُ، فقالَ: «أَشْعِرنَها إِيَّاهُ». فقالَ أيوبُ: وَحَدَّثَتْنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّد، وَكانَ في حَدِيثِ حَفْصَةَ: «اغسِلنَهَا وِتْراً». وَكانَ فِيهِ: «ثَلاثاً أَوْ خَمساً أَوْ سَبْعاً». وَكانَ فيهِ أَنَّهُ قالَ: «ابْدَؤُا بِمَيَامِنِهَا، وَمَوَاضِعِ الوُضُوءِ مِنْهَا». وَكانَ فيهِ أَنَّ أُمَّ عَطِيَّةَ قالَتْ: وَمَشَطْنَاهَا ثَلاثَةَ قُرُونٍ.

١٠ ـ بابٌ يُبْدَأُ بِمَيامِنِ المَيِّتِ

١٢٥٥ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْماعِيلُ بْنُ إِبْراهِيمَ: حَدَّثَنَا خالِدٌ، عَنْ حَفصَةَ بِنْتِ سيرينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنها قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ في غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيامِنِهَا وَمَوَاضِعِ الوُضُوءِ مِنْهَا».

١١ ـ بابُ مَوَاضِعِ الوُضُوءِ مِنَ المَيِّتِ

١٢٥٦ ـ حدّثنا يَحْيى بْنُ مُوسى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفيانَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عنها قالَتْ: لَمَّا غَسَّلنَا بِنْتَ النَّبِيِّ ﷺ قالَ لَنَا، وَنَحْنُ نَغْسِلُهَا: «ابْدَؤُا بِمَيامِنِها وَمَواضِعِ الوُضُوءِ».

١٢ ـ بابٌ هَل تُكَفَّنُ المَرْأَةُ في إِزارِ الرَّجُلِ

١٢٥٧ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ حَمَّادٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ بِنْتُ النَّبِيِّ ﷺ فَقالَ لَنَا: «اغسِلنَها ثَلاثاً، أَوْ خَمساً، أَوْ أَكثَرَ مِن ذلِكَ إِن رَأَيتُنَّ، فَإِذا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغنَا آذَنَّاه، فَنَزَعَ مِن حِقْوِهِ إِزارَه، وَقالَ: «أَشْعِرنَهَا إِيَّاهُ».

= الإزار فسمي به ما يشد على الحقو توسعا (شارح).

ـ قوله: (أشعرنها إياه) أي اجعلنه شعارها ثوبها الذي يلي جسدها. وسيجيء تفسير الإشعار باللف.

١٢٥٤ـ قوله: (فلما فرغنا آذناه) وفي بعض النسخ: فآذناه.

١٢٥٧ـ قوله: (فآذناه) وفي بعض نسخ الأصل: فلما فرغنا آذناه.

[13] applying camphor at the end of washing the dead body

1258- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: A daughter of Allah's Apostle "Allah's blessing and peace be upon him" died; and he came to us while we were washing her. He said: "Wash her thrice or five times or more, if you see it necessary with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

1259- Ommu'atiyya narrated, resuming the previous narration: The Messenger of Allah “Allah's blessing and peace be upon him” told us to wash her as many odd times as three, five, or seven or more if we found it necessary. Hafsa said that Ommu'atiyya added: Then, we combed her hair and entwined it into three braids.

[14] Combing the dead woman's hair

1260- Hafsa told: Ommu'atiyya narrated to us: Then, we entwined the hair of the daughter of The Messenger of Allah into three braids. we washed, combed and divided it into three braids.

[15] How is the woman's dead body shrouded

1261- Ommu'atiyya Al'ansariya "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. The sub-narrator said that he did not know who was this amongst The Messenger of Allah's daughters.

[16] Would the dead woman's hair be entwined into three braids

1262- Ommu'atiyya narrated: We entwined the hair of the daughter of Allah's Messenger “Allah's blessing and peace be upon him” into three braids. Sufyan said: "One braid was entwined in front and the other two were entwined on the sides of the head."

١٣ ـ بابٌ يَجْعَلُ الكَافُورَ في آخِرِهِ

١٢٥٨ ـ حدّثنا حامدُ بنُ عُمَر: حَدَّثَنَا حَمَّادُ بنُ زَيد، عَنْ أَيُّوبَ، عَنْ مُحَمَّد، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ، فَخَرَجَ فَقَالَ: «اغْسِلْنَهَا ثَلاَثاً، أَوْ خَمساً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ، بِمَاءٍ وَسِدْرٍ، واجْعَلْنَ في الآخِرَةِ كافوراً، أَوْ شَيئاً مِنْ كافور، فَإِذَا فرَغْتُنَّ فَآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنا آذَنَّاهُ، فَأَلقَى إِلَينا حِقْوَهُ، فَقَال: «أَشْعِرْنَهَا إِيَّاهُ». وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، رَضِيَ اللَّهُ عَنْهُمَا: بِنَحْوِهِ.

١٢٥٩ ـ وَقالَتْ: إِنَّهُ قالَ: «اغْسِلْنَهَا ثَلاَثاً، أَوْ خَمساً، أَوْ سَبْعاً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ». قالَتْ حَفصَةُ: قالَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا: وَجَعَلنَا رَأْسَهَا ثَلاَثَةَ قُرُونٍ.

١٤ ـ بابُ نَقْضِ شَعَرِ المَرْأَةِ

وَقالَ ابْنُ سِيرِينَ: لاَ بَأْسَ أَنْ يُنْقَضَ شَعَرُ المَيِّت.

١٢٦٠ ـ حدّثنا أَحْمَدُ: حَدَّثَنَا عَبْدُ اللَّهِ بنُ وَهبٍ: أَخْبَرَنَا ابْنُ جُرَيج: قالَ أَيُّوبُ: وَسَمِعْتُ حَفصَةَ بِنْتَ سِيرِينَ قالَتْ: حَدَّثَتْنَا أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا: أَنَّهُنَّ جَعَلنَ رَأْسَ بِنْتِ رَسُولِ اللَّهِ ﷺ ثَلاَثَةَ قُرُونٍ، نَقَضْنَهُ ثُمَّ غَسَلنَهُ، ثُمَّ جَعَلنَهُ ثَلاَثَةَ قُرُونٍ.

١٥ ـ بابٌ كَيفَ الإِشْعَارُ لِلمَيِّتِ

وَقال الحَسَنُ: الخِرْقَةُ الخَامِسَةُ تَشُدُّ بِهَا الفَخِذَينِ وَالوَرِكَينِ، تَحْتَ الدِّرْعِ.

١٢٦١ ـ حدّثنا أَحْمَدُ: حَدَّثَنَا عَبْدُ اللهِ بنُ وَهْبٍ: أَخبَرَنَا ابْنُ جُرَيجٍ: أَنَّ أَيُّوبَ أَخْبَرَهُ قالَ: سَمِعْتُ ابْنَ سِيرِينَ يَقُولُ: جاءَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنها، امرَأَةٌ مِنَ الأَنصارِ مِنَ اللاَّتِي بايَعنَ، قَدِمَتِ البَصْرَةَ، تُبَادِرُ ابْناً لَهَا فَلَمْ تُدرِكْهُ، فَحَدَّثَتْنَا قالَتْ: دَخَلَ عَلَينَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلاَثاً، أَوْ خَمْساً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ في الآخِرَةِ كافوراً، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» قالَتْ: فَلَمَّا فَرَغْنَا، أَلْقَى إِلَينَا حَقْوَهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». وَلَـمْ يَزِدْ عَلَى ذٰلِكَ، وَلاَ أَدْرِي أَيُّ بَنَاتِهِ. وَزَعَمَ أَنَّ الإِشْعَارَ الْفُفْنَهَا فِيهِ. وَكَذٰلِكَ كانَ ابْنُ سِيرِينَ: يَأْمُرُ بِالمَرْأَةِ أَنْ تُشْعَرَ وَلاَ تُؤْزَرَ.

١٦ ـ بابٌ هل يُجْعَلُ شَعَرُ المَرْأَةِ ثَلاَثَةَ قُرُونٍ

١٢٦٢ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامٍ، عَنْ أُمِّ الهُذَيلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: ضَفَرْنَا شَعَرَ بِنتِ النَّبِيِّ ﷺ، تَعْنِي ثَلاَثَةَ قُرُونٍ. وَقالَ وَكِيعٌ: قالَ سُفيَانُ: نَاصِيَتَهَا وَقَرْنَيهَا.

١٢٦١ـ قوله: (الفُفنها) يعني أنه معنى قوله في الحديث: «أشعرنها» كما تقدم قوله أي مبتدأ محذوف الخبر أي أي بناته كانت المغسولة.

باب ١٦ ـ قوله: باب يجعل ولغير الأربعة: باب هل يجعل؟ (شارح).

[17] Making the dead woman's hair fall at her back

1263- Ommu'atiyya narrated: One of the daughters of the Prophet died and he came to us and said: "Wash her with lote scented water for odd number of times, three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the dead girl) in three braids and made them fall at her back.

[18] Making one's shroud of white cloth

1264- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three Yemenite white pieces of cotton cloth, in which there was neither a shirt nor a turban.

[19] One's shroud is to be made of two pieces of cloth

1265- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[20] What about the perfume for the dead

1266- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[21] What is the Muhrim's shroud

1267- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, where we were with The Messenger of Allah "Allah's blessing and peace be upon him", he fell down from it with his neck broken. (Consequently, he died). He was a Muhrim. The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

١٧ ـ بابٌ يُلقَى شَعَرُ المَرْأَةِ خَلفَهَا

١٢٦٣ ـ حدّثنا مسدّد: حَدَّثَنا يحيى بن سَعِيدٍ، عَن هشام بن حسّان قال: حدَّثتنا حفصةُ، عَن أمّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَت: تُوُفِّيَت إحْدى بَنات النَّبيِّ ﷺ، فأَتانَا النَّبيُّ ﷺ، فَقال: «اغسلنَهَا بالسِّدْرِ وتراً، ثَلاثاً أو خَمساً، أوْ أكْثَرَ من ذلك إنْ رأيْتُنَّ ذلك، واجْعَلنَ في الآخرَةِ كافوراً، أوْ شيئاً من كافور، فإذا فرَغْتُنَّ فآذِنَّنِي». فَلَمَّا فرَغنا آذنّاه، فألقَى إلَينا ح٢قْوَهُ، فضفَرْنا شَعَرَهَا ثَلاثَة قُرونٍ، وأَلقيناهَا خَلفَهَا.

١٨ ـ بابُ الثِّيابِ البيضِ لِلكَفَنِ

١٢٦٤ ـ حدّثنا مُحمَّدُ بنُ مُقاتِل: أخْبَرَنا عَبدُ اللَّه: أخْبَرَنا هِشامُ بنُ عُرْوَةَ، عَن أبيه، عَن عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أنَّ رَسُول اللَّهِ ﷺ كُفِّنَ في ثَلاثَةِ أثْوَابٍ يَمانيَة، بِيضٍ سَحُوليَّةٍ مِنْ كُرْسُفٍ، لَيسَ فِيهِنَّ قَمِيصٌ وَلاَ عِمامَةٌ.

[الحديث ١٢٦٤ ـ أطرافه في: ١٢٧١، ١٢٧٢، ١٢٧٣، ١٣٨٧].

١٩ ـ بابُ الكفَنِ في ثَوْبَين

١٢٦٥ ـ حدثنا أبو النّعْمانِ: حَدَّثَنا حَمّادٌ، عَن أيُّوبَ، عَن سعيدِ بنِ جُبَير، عَن ابنِ عَبّاس رَضِيَ اللَّهُ عَنهُمْ قال: بَينَما رَجُلٌ واقِفٌ بعَرَفَة، إذْ وَقَعَ عَن رَاحِلَتِه فَوَقَصَتْهُ، أوْ قال: فأوْقَصَتْهُ، قالَ النّبيُّ ﷺ: «اغسِلُوهُ بِماءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَينِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإنَّهُ يُبعَثُ يوم القِيامَةِ مُلَبِّياً».

[الحديث ١٢٦٥ ـ أطرافه في: ١٢٦٦، ١٢٦٧، ١٢٦٨، ١٨٣٩، ١٨٤٩، ١٨٥٠، ١٨٥١].

٢٠ ـ بابُ الحَنُوطِ لِلمَيِّتِ

١٢٦٦ ـ حدثنا قُتَيبَةُ: حَدَّثَنا حَمّادٌ، عَن أيُّوبَ، عَن سَعِيدِ بنِ جُبَير، عَن ابنِ عَبَّاس رَضِيَ اللَّهُ عَنهُمَا قالَ: بَينَما رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَةَ، إذْ وَقَعَ مِن رَاحِلَتِهِ فَأقْصَعَتْهُ، أوْ قالَ: فَأقْعَصَتْهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «اغسلوهُ بِماءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَينِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأسَه، فإنَّ اللَّه يَبعَثُهُ يوم القِيامَةِ مُلَبِّياً». [طرفه في: ١٢٦٥].

٢١ ـ باب كَيفَ يُكَفَّنُ المُحْرِمُ

١٢٦٧ ـ حدثنا أبو النّعْمانِ: أخبرنا أبو عَوانَةَ، عَن أبي بِشرٍ، عَن سَعِيدِ بنِ جُبَيرٍ، عَن ابنِ

١٢٦٤ـ قوله: (يمانية) بالتخفيف نسبة إلى اليمن و(سحولية): بفتح السين وتشديد المثناة التحتية نسبة إلى السحول وهو القصار لأنه يسحلها أي يغسلها، أو إلى سحول قرية باليمن، وقيل: بالضم اسم لقرية أيضاً. وقوله: (من كرسف) بضم أوله وثالثه أي قطن (شارح).

١٢٦٧ـ قوله: (ملبّداً) يعني أن الله يبعثه على هيئته التي مات عليها. والتلبيد جمع شعر الرأس بصمغ أو غيره ليلتصق.

1268- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was in Arafat with The Messenger of Allah “Allah’s blessing and peace be upon him”, he fell down from his mount with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[22] What about the dead who is shrouded in a shirt; and what about he, whose shroud is not the shirt

1269- Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai (the chief of hypocrites) died, his son came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it, offer his funeral prayer and ask Allah to forgive him." So Allah's Apostle "Allah's blessing and peace be upon him" gave his shirt to him and said: "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him. When The Prophet "Allah's blessing and peace be upon him" intended to offer the funeral prayer, Omar took hold of his hand and said: "Has Allah not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice for Allah says: “Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious.” (The Repentance “At’tawba” 80) So The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer. On that the revelation came: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.” (At’tawba 84)

1270- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Obai after his body was buried. The body was brought out and then The Prophet "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt.

[23] When one’s shroud is not the shirt

1271- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three Yemenite white pieces of cotton cloth, in which there was neither a shirt nor a turban.

عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ رَجُلاً وَقَصَهُ بَعِيرُهُ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ، وَهُوَ مُحْرِمٌ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلاَ تَمِسُّوهُ طِيباً، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ القِيَامَةِ مُلَبِّداً». [طرفه في: ١٢٦٥].

١٢٦٨ ـ حدَّثنا مُسَدَّدٌ، حدَّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: كَانَ رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ، فَوَقَعَ عَنْ رَاحِلَتِهِ، قَالَ أَيُّوبُ: فَوَقَصَتْهُ، وَقَالَ عَمْرٌو: فَأَقْصَعَتْهُ، فَمَاتَ، فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَينِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيَامَةِ»، قَالَ أَيُّوبُ: «يُلَبِّي»، وَقَالَ عَمْرٌو: «مُلَبِّياً». [طرفه في: ١٢٦٥].

٢٢ ـ بابُ الكَفَنِ فِي القَمِيصِ الَّذِي يُكَفُّ، أَوْ لا يُكَفُّ، وَمَنْ كُفِّنَ بِغَيرِ قَمِيصٍ

١٢٦٩ ـ حدَّثنا مُسَدَّدٌ قَالَ: حدَّثنا يَحيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عَبْدَ اللَّهِ بْنَ أُبَيٍّ لَمَّا تُوُفِّيَ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيهِ، وَاسْتَغْفِرْ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ، فَقَالَ: «آذِنِّي أُصَلِّي عَلَيهِ»، فَآذَنَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَلَيسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى المُنَافِقِينَ؟ فَقَالَ ﷺ: «أَنَا بَينَ خِيرَتَينِ، قَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾» [التوبة: ٨٠] فَصَلَّى عَلَيهِ، فَنَزَلَتْ: ﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَداً﴾ [التوبة: ٨٤]. [الحديث ١٢٦٩ ـ أطرافه في: ٤٦٧٠، ٤٦٧٢، ٥٧٩٦].

١٢٧٠ ـ حدَّثنا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جَابِراً رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ أُبَيٍّ بَعْدَ مَا دُفِنَ، فَأَخْرَجَهُ، فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ. [الحديث ١٢٧٠ ـ أطرافه في: ١٣٥٠، ٣٠٠٨، ٥٧٩٥].

٢٣ ـ بابُ الكَفَنِ بِغَيرِ قَمِيصٍ

١٢٧١ ـ حدَّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُفِّنَ النَّبِيُّ ﷺ فِي ثَلاَثَةِ أَثْوَابٍ سَحُولَ كُرْسُفٍ، لَيسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ. [طرفه في: ١٢٦٤].

= ـ قوله: (فإنه يبعث يوم القيامة) يوجد في بعض النسخ هنا زيادة ملبياً.

باب ٢٢ ـ قوله: يكف أو لا يكف أي خيطت حاشيته أو لم تخط فإن الكف ضرب من الخياطة.

١٢٦٩ـ قوله: (أصلي عليه) بعدم الجزم على الاستئناف وبه جواباً للأمر (شارح).

١٢٧١ـ قوله: (في ثلاث أثواب سحول) كذا معاً أي بفتح اللام بلا تنوين وبكسرها منونا قال الشارح والذي في اليونينية أثواب بالخفض من غير تنوين.

1272- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three pieces of cloth of cotton, in which there was neither a shirt nor a turban.

[24] One's shroud is without a turban

1273- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three pieces of Yemenite white cloth of cotton, in which there was neither a shirt nor a turban.

[25] The shroud's cost should be taken from one's money

according to many Muslim scholars, it comes in the first before either the debts or the will

1274- Sa'd narrated from his father: Once the meal of Abdur'rahman Ibn Awf was brought in front of him, and he said: "Mus'ab Ibn Omar was martyred and he was better than me, and he had nothing except his black square tight dress to be shrouded in. Hamza or another person was martyred and he was also better than me; and he had nothing to be shrouded in except his black square tight dress. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

[26] When one has only a peace of cloth to be shrouded in it

1275- Sa'd narrated from his father: Once the meal of Abdur'rahman Ibn Awf was brought in front of him, and he said: "Mus'ab Ibn Omar was martyred and he was better than me, and he had nothing except his black square tight dress to be shrouded in. when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and he was better than me. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

[27] If there is only a piece of cloth to cover either the dead's head or feet, you would cover his head

1276- Khabbab "Allah be pleased with him" reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Omair ; and others got their rewards. Mus'ab Ibn Omair was martyred on the day of Ohod battle, and we could get nothing except his short garment to shroud him in. When we covered his

١٢٧٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ هِشام: حَدَّثَني أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ في ثَلاثَةِ أَثْوابٍ، لَيسَ فِيها قَمِيصٌ ولا عِمامَةٌ.

[طرفه في: ١٢٦٤].

٢٤ ـ بابُ الكَفَنِ وَلا عِمَامَةَ

١٢٧٣ ـ حدثنا إسماعيل قال: حدثني مالِكٌ، عَنْ هِشام بن عُروة، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أنَّ رسولَ اللَّهِ ﷺ كُفِّنَ في ثَلاثَةِ أَثوابٍ بِيضٍ سَحُولِيَّةٍ، لَيسَ فِيهَا قَمِيصٌ وَلا عِمامَةٌ.

[طرفه في: ١٢٦٤].

٢٥ ـ باب الكفَنِ مِنْ جَمِيعِ المَالِ

وَبه قال عَطاءٌ، وَالزُّهْرِيُّ، وَعمْرُو بْنُ دِينار، وَقَتادَةُ، وَقالَ عَمْرُو بْنُ دِينَار: الحَنُوطُ مِنْ جَمِيعِ المَالِ. وَقالَ إِبْرَاهِيمُ: يُبْدَأُ بِالكَفَنِ، ثُمَّ بالدَّيْنِ، ثُمَّ بالوَصِيَّةِ. وَقالَ سُفيانُ: أَجْرُ القَبْرِ وَالغَسْلِ هُوَ مِنَ الكَفَنِ.

١٢٧٤ ـ حدثنا أحمدُ بْنُ مُحَمَّدٍ المَكِّيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ، قالَ: أُتِيَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ يَوْماً بِطَعَامِهِ، فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيرٍ، وَكانَ خَيراً مِنّي، فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إِلاَّ بُرْدَةٌ، وَقُتِلَ حَمْزَةُ، أَوْ رَجُلٌ آخَرُ، خَيرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إِلاَّ بُرْدَةٌ، لَقَدْ خَشِيتُ أَنْ يَكُونَ قَدْ عُجِّلَتْ لَنا طَيِّبَاتُنَا في حَيَاتِنَا الدُّنيا، ثُمَّ جَعَلَ يَبْكِي. [الحديث ١٢٧٤ ـ طرفاه في: ١٢٧٥، ٤٠٤٥].

٢٦ ـ بابٌ إِذَا لَمْ يُوجَدْ إِلاَّ ثَوْبٌ واحِدٌ

١٢٧٥ ـ حدثنا ابْنُ مُقَاتِلٍ: أَخبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أُتِيَ بِطَعَامٍ، وَكانَ صَائِماً، فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيرٍ، وَهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاهُ، وَإِنْ غُطِّيَ رِجْلاهُ بَدا رَأْسُهُ. وَأُرَاهُ قالَ: وَقُتِلَ حَمْزَةُ، وَهُوَ خَيرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا ما بُسِطَ، أَوْ قالَ: أُعْطِينَا مِنَ الدُّنْيَا ما أُعْطِينَا، وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

[طرفه في: ١٢٧٤].

٢٧ ـ بابٌ إِذا لَمْ يَجِدْ كَفَناً، إِلا ما يُوَارِي رَأْسَهُ أَوْ قَدَمَيهِ، غَطَّى رَأْسَهُ

١٢٧٦ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا شَقِيقٌ:

باب ٢٤ ـ قوله: (باب الكفن ولا عمامة) وروي: (بلا عمامة) بالموحدة بدل الواو انظر الشارح.

١٢٧٤ـ قوله: (إلا بردة) والذي في الفرع عن الكشميهني إلا برده بالضمير ا هـ (شارح).

head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet.

[28] In the lifetime of The Prophet, It was permissible to prepare one's shroud

1277- Sahl "Allah be pleased with him" narrated: A woman brought a woven Burda (edged sheet) to The Prophet. (Then Sahl asked them whether they knew what is Burda. They said that Burda is a cloak; and Sahl confirmed their reply). Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said: "Will you give it to me? How nice it is!" The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

[29] Could woman follow the funeral procession

1278- Ommu'atiyya "Allah be pleased with her" reported: We were forbidden to follow funeral processions but not strictly.

[30] The woman is forbidden to mourn more than three days for anyone except for her husband

1279- Mohammad Ibn Sirin narrated: One of Ommu'atiyya's sons died, and when it was the third day she asked for a yellow perfume which she put over her body. Then she said: "We were forbidden to mourn for more than three days except for our husbands."

1280- Zainab Bint Abu'salama narrated: When the news of the death of Abu'sufyan reached from Sham, Ommu'habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said: "No doubt, I would not have been in need of this, had I not heard the Prophet saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

حَدَّثنا خَبَّابٌ رَضِيَ اللَّهُ عَنْهُ قال: هَاجرْنَا معَ النَّبيِّ ﷺ نَلتَمِسُ وَجهَ اللَّهِ، فَوقَعَ أَجْرُنا علَى اللَّهِ، فمِنَّا مَن مَاتَ لَمْ يَأكلْ مِن أجْرِهِ شيئاً مِنهُم مُصْعَبُ بنُ عُميرٍ، ومِنَّا مَن أَينعَتْ لَهُ ثَمرَتُهُ، فَهُوَ يَهدِبُها، قُتِلَ يَومَ أُحُدٍ، فَلَمْ نَجِدْ ما نُكَفِّنُهُ إِلاَّ بُرْدَةً، إذا غَطَّينا بها رأسَهُ خَرَجَتْ رِجلاهُ، وإذا غَطَّينا رِجليهِ خَرَجَ رَأسُهُ، فأمَرَنا النَّبيُّ ﷺ أن نُغطِّيَ رَأسَهُ، وأنْ نَجعَلَ على رِجليهِ مِنَ الإِذْخِرِ.

[الحديث ١٢٧٦ ـ أطرافه في: ٣٨٩٧، ٣٩١٣، ٣٩١٤، ٤٠٤٧، ٤٠٨٢، ٦٤٣٢، ٦٤٤٨]

٢٨ ـ بابُ مَنِ اسْتَعَدَّ الكَفَنَ في زَمَنِ النبيِّ ﷺ فلَمْ يُنكَرْ عَليه

١٢٧٧ ـ حدَّثنا عَبدُ اللَّهِ بنُ مَسلمةَ: حدَّثنا ابنُ أبي حازمٍ، عن أبيه، عن سَهلٍ رَضيَ اللَّهُ عَنهُ: أنَّ امرَأةً جاءَتِ النَّبيَّ ﷺ بِبُرْدَةٍ مَنسُوجَةٍ، فِيهَا حاشِيَتُهَا، أَتَدرُونَ ما البُرْدَةُ؟ قالُوا: الشَّمْلَةُ، قالَ نَعَمْ. قالَتْ: نَسَجْتُها بِيَدِي فَجِئْتُ لأكْسُوكَهَا، فأَخَذَهَا النَّبيُّ ﷺ مُحتاجاً إلَيهَا، فَخرَجَ إلَينا وَإنَّهَا إزارُهُ، فَحسَّنَهَا فُلانٌ فَقالَ: اكْسُنِيهَا، ما أَحْسَنَهَا، قالَ القَوْمُ: ما أَحْسَنتَ، لَبِسَهَا النَّبيُّ ﷺ مُحتاجاً إلَيها، ثُمَّ سَأَلتَه، وعَلِمتَ أنَّه لا يَرُدُّ! قالَ: إنِّي واللَّهِ، ما سَألتُه لأَلبسَهُ، إنَّما سألتُه لتَكونَ كَفَني. قالَ سَهْلٌ: فكانَتْ كَفَنَهُ.

[الحديث ١٢٧٧ ـ طرفاه في: ٢٠٩٣، ٦٠٣٦]

٢٩ ـ بابُ اتِّباعُ النِّساءِ الجَنائِزَ

١٢٧٨ ـ حدَّثنا قَبِيصَةُ بنُ عُقْبَةَ: حَدَّثَنا سُفيَانُ، عَنْ خالِدٍ، عَنْ أُمِّ الهُذَيلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: نُهِينَا عَنِ اتِّباعِ الجَنائِزِ، وَلَمْ يُعْزَمْ عَلَينَا. [طرفه في: ٣١٣]

٣٠ ـ بابُ حَدِّ المَرْأَةِ على غَيرِ زَوْجِها

١٢٧٩ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بنُ المُفَضَّلِ: حَدَّثَنا سَلَمةُ بنُ عَلقمةَ، عَن مُحمدِ بنِ سِيرينَ قال: تُوُفِّيَ ابْنٌ لأمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا، فَلَمَّا كانَ اليَوْمُ الثَّالِثُ، دَعَتْ بِصُفرَةٍ فَتَمَسَّحَتْ بِهِ، وَقالَتْ: نُهِينَا أَنْ نُحِدَّ أكثرَ مِن ثَلاثٍ إِلاَّ بِزَوجٍ.

[طرفه في: ٣١٣]

١٢٨٠ ـ حدَّثنا الحُمَيدِيُّ: حدَّثنا سُفيانُ: حدَّثنا أيُّوبُ بنُ مُوسى قالَ أخبَرَني حُمَيدُ بنُ نافِعٍ، عَنْ زَينَبَ ابنَةِ أبِي سَلَمَةَ قالَتْ: لَمَّا جاءَ نَعيُ أبِي سُفيانَ مِنَ الشَّأمِ، دَعَتْ أُمُّ حَبيبَةَ رَضِيَ اللَّهُ عَنهَا بِصُفْرَةٍ في اليَومِ الثَّالِثِ، فَمَسَحَتْ عارِضَيهَا وَذِرَاعَيهَا، وَقالَتْ: إنِّي كُنْتُ عَنْ هذا لَغَنِيَّةً، لَوْلا أنِّي سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا يَحِلُّ لامرَأةٍ تُؤمِنُ بِاللَّهِ واليَومِ الآخِرِ، أنْ تُحِدَّ عَلَى مَيِّتٍ فَوقَ ثَلاثٍ، إلاَّ عَلَى زَوجٍ، فإنَّها تُحِدُّ عَلَيهِ أَربَعَةَ أَشهُرٍ وَعَشراً».

[الحديث ١٢٨٠ ـ أطرافه في: ١٢٨١، ٥٣٣٤، ٥٣٣٩، ٥٣٤٥]

باب ٢٨ ـ قوله: (فلم ينكر عليه) وفي نسخة بكسر الكاف مبنياً للفاعل ا هـ من الشارح.

باب ٣٠ ـ قوله: (حد المرأة) أي إحدادها وهو ترك التزين.

1281- Zainab Bint Abu'salama narrated: I entered into Ommu'habiba "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", who said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

1282- Zainab Bint Abu'salama resumed: Later I went to Zainab Bint Jahsh when her brother died. She asked for some scent, and after using it she said: "I am not in need of scent but I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

[31] Visiting graves

1283- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him: "Go away, for you have not been afflicted with a disaster like mine." And she did not recognize him. Then she was informed that he was The Prophet "Allah's blessing and peace be upon him". So she went to the house of The Prophet "Allah's blessing and peace be upon him" where she did not find any guard. Then she said to him: "I did not recognize you." He said: "Verily, the patience is at the first stroke of a catastrophe."

[32] The dead is tortured by his family's weeping when weeping is his custom

indeed, this is for Allah's saying: "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (At'tahrim 6) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible for his wards." But if weeping is not his tradition, then applies to him, according to A'isha, Allah's saying: "every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed." (The Cattle "Al'an'am" 164) Allah also said in this context: "Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), even though he be nearly related." (Fatir "The Originator of creation" 18)

On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No human soul is murdered but that the son of Adam would have a portion of the sin (of killing). That is because it was he, who committed the first killing."

1284- Usama Ibn Zaid "Allah be pleased with both" narrated: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a messenger) to The Prophet "Allah's blessing and peace be upon him" requesting him to come as her child was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has

١٢٨١ - حدّثنا إسماعيل: حدّثني مالكٌ، عن عَبدِ اللهِ بنِ أبي بَكرِ بنِ مُحمَّدِ بنِ عَمرِو بنِ حزمٍ، عن حُميدِ بنِ نافعٍ، عن زينبَ بنتِ أبي سلمةَ أخبرته قالت: دخلتُ على أمِّ حبيبةَ زوجِ النبيِّ ﷺ، فقالتْ: سمعتُ رسولَ اللهِ ﷺ يقولُ: «لا يحلُّ لامرأةٍ تؤمنُ باللهِ واليومِ الآخرِ، تُحِدُّ على ميِّتٍ فوقَ ثلاثٍ، إلا على زوجٍ أربعةَ أشهرٍ وعشراً».

[طرفه في: ١٢٨٠].

١٢٨٢ - ثُمَّ دَخلتُ على زينَبَ بنتِ جَحشٍ، حينَ تُوُفِّيَ أخوها، فدَعتْ بِطِيبٍ فمَسَّتْ، ثم قالتْ: مالِي بالطِّيبِ مِن حاجةٍ، غيرَ أنّي سَمِعتُ رَسولَ اللهِ ﷺ على المِنبَرِ: «لا يَحِلُّ لامرأةٍ تُؤمِنُ باللهِ واليومِ الآخرِ، تُحِدُّ على ميِّتٍ فوقَ ثلاثٍ، إلا على زوجٍ أربعةَ أشهرٍ وعشراً».

[الحديث ١٢٨٢ - طرفه في: ٥٣٣٥].

٣١ - بابُ زِيارةِ القُبورِ

١٢٨٣ - حدّثنا آدمُ: حدَّثنا شعبةُ: حدَّثنا ثابتٌ، عن أنسِ بنِ مالكٍ رضيَ اللهُ عنه قال: مرّ النبيُّ ﷺ بامرأةٍ تبكي عِندَ قبرٍ، فقال: «اتقي اللهَ واصبِري». قالتْ: إليكَ عنّي، فإنّك لم تُصبْ بمُصيبتي، ولم تعرفْهُ، فقيلَ لها: إنّهُ النبيُّ ﷺ، فأتتْ بابَ النبيِّ ﷺ، فلم تجِدْ عِندَهُ بوّابينَ، فقالتْ: لم أعرفْكَ، فقال: «إنّما الصبرُ عندَ الصدمةِ الأولى».

٣٢ - بابُ قَولِ النبيِّ ﷺ: «يُعذَّبُ الميِّتُ ببعضِ بُكاءِ أهلِهِ عليه». إذا كانَ النَّوحُ من سُنّتِهِ

لِقَولِ اللهِ تعالى: ﴿قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً﴾ [التحريم: ٦] وقالَ النبيُّ ﷺ: «كُلُّكُم راعٍ ومسؤولٌ عن رعيتِهِ». فإذا لم يكنْ من سُنّتِهِ، فهو كما قالتْ عائشةُ رضيَ اللهُ عنها: ﴿لا تزرُ وازرةٌ وزرَ أخرى﴾ [الأنعام: ١٦٤]. وهوَ كقَولِهِ: ﴿وَإِن تَدْعُ مُثْقَلَةٌ ذُنوباً إِلَى حِمْلِهَا لا يُحْمَلْ مِنْهُ شَيْءٌ﴾ [فاطر: ١٨]، وما يُرخَّصُ مِنَ البُكاءِ في غيرِ نَوحٍ. وقالَ النبيُّ ﷺ: «لا تُقتَلُ نفسٌ ظلماً، إلا كانَ على ابنِ آدمَ الأوَّلِ كِفلٌ مِن دمِها». وذلكَ لأنّهُ أوّلُ مَن سنَّ القتلَ.

[طرفه في: ١٢٥٢].

١٢٨٤ - حدّثنا عَبدانُ ومُحمّدٌ قالا: أخبرنا عبدُ اللهِ: أخبرنا عاصمُ بنُ سليمانَ، عن أبي عُثمانَ قالَ: حدَّثني أسامةُ بنُ زيدٍ رضيَ اللهُ عنهما قال: أرسلتِ ابنةُ النبيِّ ﷺ إليه: إنَّ ابناً لي قُبِضَ فائتِنا، فأرسلَ يُقرِئُ السَّلامَ، ويقولُ: «إنَّ للهِ ما أخذَ ولهُ ما أعطى، وكُلٌّ عِندَهُ بأجلٍ مُسمًّى، فلتَصبِرْ ولتَحتَسِبْ». فأرسَلَتْ إليهِ تُقسِمُ عليهِ ليأتينَّها، فقامَ ومعَهُ: سَعدُ بنُ عُبادةَ، ومعاذُ بنُ جبلٍ، وأُبيُّ بنُ كعبٍ، وزيدُ بنُ ثابتٍ، ورجالٌ، فرُفِعَ إلى رسولِ اللهِ ﷺ الصبيُّ ونفسُهُ

١٢٨٢ - قوله (على المنبر) زاد أبو ذر «يقول».

١٢٨٤ - قوله (تتقعقع) أي تضطرب وتتحرك وقوله: (كأنها شن) أي قربة خلقة يابسة (شارح).

a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up accompanied with Sa'd Ibn Obada, Mu'adh Ibn Jabal, Obai Ibn Ka'b, Zaid Ibn Thabit and some other men. The child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (as if it was a leather water-skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

1285- Anas Ibn Malik "Allah be pleased with him" narrated: We attended (the funeral procession) of one of the daughters of The Prophet "Allah's blessing and peace be upon him" and he was sitting by the side of the grave. I saw his eyes shedding tears. He said: "Is there anyone among you who did not have sexual intercourse with his wife last night?" Abu'talha replied: "I'm, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" told him to get down in the grave. So he did.

1286- Abdullah Ibn Obaidullah Ibn Abu'mulaika reported: One of the daughters of Othman died at Mecca. We went to attend her funeral procession. Ibn Omar and Ibn Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) Abdullah Ibn Omar said to Amr Ibn Othman: "Will you not prohibit crying for Allah's Apostle said: The dead person is tortured by the crying of his relatives?"

1287- Ibn Abbas said, resuming the previous narration: Omar used to say so." Then he narrated: I accompanied Omar on a journey from Mecca till we reached Al'baida. There he saw some travelers in the shade of a huge tree. He said (to me): "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to Omar who then asked me to call him. So I went back to Suhaib and said to him: "Depart and follow the Commander of The Believers." Later, when Omar was stabbed, Suhaib came in weeping and saying: "O my brother, O my friend!" Omar said to him: "O Suhaib! Are you weeping for me while the Prophet "Allah's blessing and peace be upon him" said: "The dead person is punished by some of the weeping of his relatives?""

1288- Ibn Abbas resumed: When Omar died I told all this to A'isha. But she commented: "Allah's mercy be upon Omar! The Prophet "Allah's blessing and peace be upon him" never said that the believer is tortured by his family's wailing on him. But he told that the disbeliever's torture is increased by Allah as a result of his family's weeping on him. It is sufficient for you to recite Allah's saying: "Who receiveth

تَتَقَعْقَعُ، قالَ: حَسِبْتُهُ أَنَّهُ قالَ: كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيناهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ما هذا؟ فَقَالَ: «هذهِ رَحْمَةٌ جَعَلَهَا اللَّهُ في قُلُوبِ عِبادِهِ، وَإِنَّما يَرحَمُ اللَّهُ مِنْ عِبادِهِ الرُّحَماءُ».

[الحديث ١٢٨٤ ـ أطرافه في: ٥٦٥٥، ٦٦٠٢، ٦٦٥٥، ٧٣٧٧، ٧٤٤٨].

١٢٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ: حَدَّثَنا فُلَيحُ بْنُ سُلَيمانَ، عَنْ هِلالِ ابنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: شَهِدْنَا بِنْتاً لِرَسُولِ اللَّهِ ﷺ، قالَ: وَرَسُولُ اللَّهِ ﷺ جالِسٌ عَلَى القَبْرِ، قالَ: فَرَأَيتُ عَينَيهِ تَدْمَعَانِ، قالَ: فَقالَ: «هَل مِنكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيلَةَ». فَقَالَ أَبُو طَلحَةَ: أَنَا، قالَ: «فَانْزِلْ» قالَ: فَنَزَلَ في قَبْرِهَا

[الحديث ١٢٨٥ ـ طرفه في: ١٣٤٢].

١٢٨٦ ـ حدّثنا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيجٍ قالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيدِ اللَّهِ بْنِ أَبِي مُلَيكَةَ قالَ: تُوُفِّيَتِ ابْنَةٌ لِعُثْمانَ رَضِيَ اللَّهُ عَنْهُ بِمَكَّةَ، وَجِئْنَا لِنَشْهَدَهَا، وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، وَإِنِّي لَجَالِسٌ بَينَهُمَا، أَوْ قالَ: جَلَسْتُ إِلَى أَحَدِهِما، ثُمَّ جاءَ الآخَرُ فَجَلَسَ إِلَى جَنْبِي، فَقالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، لِعَمْرِو بْنِ عُثْمانَ: أَلاَ تَنْهى عَنِ البُكاءِ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ أَهْلِهِ عَلَيهِ».

١٢٨٧ ـ فَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ كانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بَعْضَ ذلِكَ، ثُمَّ حَدَّثَ قالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا بِالبَيداءِ، إِذَا هُوَ بِرَكْبٍ تَحتَ ظِلِّ سَمُرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هؤلاءِ الرَّكْبُ؟ قالَ: فَنَظَرْتُ، فَإِذَا صُهَيبٌ، فَأَخْبَرْتُهُ، فَقالَ: ادْعُهُ لِي، فَرَجَعْتُ إِلَى صُهَيبٍ فَقُلْتُ: ارْتَحِلْ، فَالحَقْ أَمِيرَ المُؤْمِنِينَ، فَلَمَّا أُصِيبَ عُمَرُ، دَخَلَ صُهَيبٌ يَبْكِي، يَقُولُ: وَاأَخاهُ، وَاصَاحِباهُ، فَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا صُهَيبُ أَتَبْكِي عَلَيَّ، وَقَدْ قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ المَيِّتَ يُعَذَّبُ بِبَعْضِ بُكاءِ أَهْلِهِ عَلَيهِ»؟

[الحديث ١٢٨٧ ـ طرفاه في: ١٢٩٠، ١٢٩٢].

١٢٨٨ ـ قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَلَمَّا ماتَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، ذَكَرْتُ ذلِكَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنها، فَقالَتْ: رَحِمَ اللَّهُ عُمَرَ، واللَّهِ ما حَدَّثَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللهَ لَيُعَذِّبُ المُؤْمِنَ بِبُكاءِ أَهْلِهِ عَلَيهِ، ولكِنَّ رَسولَ اللهِ ﷺ قالَ: «إِنَّ اللهَ لَيَزِيدُ الكافِرَ عَذاباً بِبُكاءِ أَهْلِهِ عَلَيهِ». وَقالَتْ: حَسْبُكُمُ القُرْآنُ: ﴿وَلاَ تَزِرُ وَازِرَةٌ وِزرَ أُخرَى﴾.

١٢٨٥ـ قوله: (لم يقارف) أي لم يجامع.

١٢٨٧ـ قوله: (فالحق بأمير المؤمنين) كذا لأبي ذرّ عن الكشميهني بالموحدة ولغيره: (فالحق أمير المؤمنين) فلحق به حتى دخلنا المدينة (فلما أصيب عمر) رضي الله عنه بالجراحة التي مات بها وكان ذلك عقب حجه المذكور (شرح).

١٢٨٨ـ قوله: لكن بإسقاط الواو ولأبي ذر ولكن وبإسكان نون لكن فرسول مرفوع وبتشديدها فهو منصوب (شارح).

guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would we visit with Our Wrath until we had sent a messenger (to give warning)." (Al'isra 15) Ibn Abbas then said: "Only Allah makes one laugh or cry." Ibn Abu'mulaika told: Ibn Omar did not say anything after that.

1289- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a Jewess grave, with her family weeping on her. He commented: "they are wailing on her, and she (as a result) is tortured in her grave."

1290- Abu'burda narrated from his father: When Omar "Allah be pleased with him" was stabbed, Suhaib (entered into him, weeping, and) said: "O my brother!" Omar replied: "Did not you hear The Messenger of Allah's saying: "The dead person is punished by the living one's weeping on him?""

[33] It is hateful to wail over the dead

1291- Al'mogheera Ibn Sho'ba "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Ascribing false things to me is not like ascribing false things to anyone else. Whoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard The Prophet "Allah's blessing and peace be upon him" saying: "The deceased who is wailed over is tortured for that wailing."

1292- Ibn Omar reported from his father: The Prophet "Allah's blessing and peace be upon him" said: "The deceased is tortured in his grave for the wailing done (by the living person, according to Sho'ba) over him."

[34]

1293- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Ohod, my father was brought and he had been mayhemed. He was placed in front of Allah's Apostle and a sheet was over him. I went intending to uncover my father but

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عِنْدَ ذٰلِكَ: وَاللَّهُ هُوَ أَضْحَكَ وَأَبْكَى. قالَ ابْنُ أَبِي مُلَيكَةَ: وَاللَّهِ ما قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا شَيْئاً.

[الحديث ١٢٨٨ ـ طرفاه في: ١٢٨٩، ٣٩٧٨].

١٢٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّهَا أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قالَتْ: إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيهَا أَهْلُهَا. فَقالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا» [طرفه في: ١٢٨٨].

١٢٩٠ ـ حدّثنا إِسْمَاعِيلُ بْنُ خَلِيلٍ: حدّثنا عَلِيُّ بْنُ مُسْهِرٍ: حدّثنا أَبُو إِسْحَاقَ، وَهُوَ الشَّيْبَانِيُّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قالَ: لَمَّا أُصِيبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، جَعَلَ صُهَيبٌ يَقُولُ: وَاأَخَاهُ، فَقالَ عُمَرُ: أَمَا عَلِمْتَ أَنَّ النَّبِيَّ ﷺ قالَ: «إِنَّ المَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الحَيِّ»؟

[طرفه في: ١٢٨٧].

٣٣ ـ بابُ ما يُكْرَهُ مِنَ النِّيَاحَةِ عَلَى المَيِّتِ

وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْهُنَّ يَبْكِينَ عَلَى أَبِي سُلَيمانَ، ما لَمْ يَكُنْ نَقْعٌ أَوْ لَقْلَقَةٌ. وَالنَّقْعُ: التُّرَابُ عَلَى الرَّأْسِ، وَاللَّقْلَقَةُ: الصَّوْتُ.

١٢٩١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ المُغِيرَةِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ كَذِباً عَلَيَّ لَيسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيهِ يُعَذَّبُ بِمَا نِيحَ عَلَيهِ».

١٢٩٢ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «المَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيهِ». تَابَعَهُ عَبْدُ الأَعْلَى: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ. وَقالَ آدَمُ، عَنْ شُعْبَةَ: «المَيِّتُ يُعَذَّبُ بِبُكَاءِ الحَيِّ عَلَيهِ». [طرفه في: ١٢٨٧]

٣٤ ـ باب

١٢٩٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ

١٢٨٩ـ قوله: (ليبكون) وفي نسخة: لبيكون بزيادة لام التأكيد.

باب ٣٣ ـ قوله: (على أبي سليمان) هي كنية خالد بن الوليد رضي الله عنه قاله حين جاء خبر موته واجتمع نسوة يبكين عليه.

١٢٩١ـ قوله: (يعذب) مجزوم فمن شرطية ويروى يعذب بالرفع فمن موصولة انظر الشارح.

١٢٩٣ـ قوله: قد مثل به أي قطع أنفه وأذنه. وقوله: وقد سجي ثوباً أي غطي بثوب.

my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Apostle gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked: "Who is this?" They said: "It is the daughter or the sister of Amr." He said: "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he was shifted away."

[35] He, who tears his clothes, is not one of us

1294- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

[36] The Prophet's feeling sorry for Sa'd Ibn Khawla

1295- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: In the year of the last Hajj of The Prophet "Allah's blessing and peace be upon him" I became seriously ill and The Prophet "Allah's blessing and peace be upon him" used to visit me inquiring about my health. I told him: "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then he added: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth." I said: "O Allah's Apostle! Will I be left alone after my companions going?" He said: "If you are left behind, whatever good deeds you do will upgrade you and raise you high. Perhaps you will have a long life so that some people might be benefited by you while others might be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades. But Allah's Apostle felt sorry for poor Sa'd Ibn Khawla as he died in Mecca." (but Sa'd Ibn Abu'waqqas lived long after The Prophet "Allah's blessing and peace be upon him").

عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ قَدْ مُثِّلَ بِهِ، حَتَّى وُضِعَ بَينَ يَدَي رَسُولِ اللَّهِ ﷺ، وَقَدْ سُجِّيَ ثَوْباً، فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ، فَنَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ، فَنَهَانِي قَوْمِي، فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَرُفِعَ، فَسَمِعَ صَوْتَ صَائِحَةٍ، فَقالَ: «مَنْ هذه»؟ فَقالُوا: ابْنَةُ عَمْرٍو، أَوْ: أُخْتُ عَمْرٍو، قالَ: «فَلِمَ تَبْكِي؟ أَوْ: لاَ تَبْكِي، فَمَا زَالَتِ المَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

[طرفه في: ١٢٤٤].

٣٥ - بابٌ لَيسَ مِنَّا مَنْ شَقَّ الجُيُوبَ

١٢٩٤ - حدّثنا أَبُو نُعَيم: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا زُبَيدٌ اليَامِيُّ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيسَ مِنَّا مَنْ لَطَمَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجَاهِلِيَّةِ».

[الحديث ١٢٩٤ - أطرافه في: ١٢٩٧، ١٢٩٨، ٣٥١٩].

٣٦ - بابٌ رَثَى النَّبِيُّ ﷺ سَعْدَ بْنَ خَوْلَةَ

١٢٩٥ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي عامَ حَجَّةِ الوَدَاعِ، مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الوَجَعِ، وَأَنَا ذُو مَالٍ، وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَي مالِي؟ قالَ: «لاَ» فَقُلْتُ: بِالشَّطْرِ؟ فَقالَ: «لاَ» ثُمَّ قالَ: «الثُّلُثُ وَالثُّلُثُ كَبِيرٌ، أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى ما تَجْعَلُ فِي فِي امْرَأَتِكَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صَالِحاً إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفعَةً، ثُمَّ لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرْثِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ ماتَ بِمَكَّةَ.

[طرفه في: ٥٦].

= - قوله: (أو لا تبكي) شك من الراوي هل استفهم أو نهى قاله الشارح وسكت عن الصيغة.

باب ٣٦ - قوله: (باب رثى النبي) وروي: (باب رثاء النبي) بالإضافة أي توجعه عليه الصلاة والسلام وتحزنه على سعد رضي الله عنه.

١٢٩٥ - قوله: (أخلف) يعني بمكة بعد أصحابي المنصرفين معك (شارح).

- قوله: (لعلك أن تخلف) فيه دخول أن على خبر لعل وهو قليل أي إنك لن تموت بمكة.

- البائس الذي عليه أثر البؤس أي شدة الفقر والحاجة.

[37] Shaving is denied when there is a calamity

1296- Abu'moosa "Allah be pleased with him" was reported to have been seriously ill. He put his head in one of his wives lap. She wailed over him, but he could not prevent her. When he restored his consciousness he said to her: "I am free from What The Prophet "Allah's blessing and peace be upon him" is free from. He forbade the woman to cut her hair, cry as weeping, and tear her clothes."

[38] He, who slaps his cheek is not one of us

1297- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

[39] It is impermissible to wail over the dead and follow the tradition of the days of ignorance

1298- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing an peace be upon him" said: "He who slaps the cheeks, tears the clothes and follows the traditions of the Days of Ignorance is not from us."

[40] One's looking sad on his calamity

1299- A'isha "Allah be pleased with her" narrated: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far and Abdullah Ibn Rawaha came, The Prophet "Allah's blessing and peace be upon him" sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They did not listen to me, (or us)." A'isha added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! You could neither (get the women) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

٣٧ ـ بابُ ما يُنْهى مِنَ الحَلقِ عِنْدَ المُصيبَةِ

١٢٩٦ ـ وَقالَ الحَكَمُ بْنُ مُوسى: حَدَّثَنا يَحْيى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جابِرٍ: أَنَّ القاسِمَ بْنَ مُخَيمِرَةَ حَدَّثَهُ قالَ: حَدَّثَني أَبُو بُرْدَةَ بْنُ أَبي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: وَجِعَ أَبُو مُوسى وَجَعاً، فَغُشِيَ عَلَيهِ، وَرَأْسُهُ في حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيها شَيئاً، فَلَمَّا أَفاقَ قالَ: أَنا بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ، وَالحالِقَةِ، وَالشَّاقَّةِ.

٣٨ ـ بابٌ لَيسَ مِنّا مَنْ ضَرَبَ الخُدُودَ

١٢٩٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشّارٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيسَ مِنّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ». [طرفه في: ١٢٩٤].

٣٩ ـ بابُ ما يُنْهى مِنَ الوَيلِ وَدَعْوَى الجاهِلِيَّةِ عِنْدَ المُصيبَةِ

١٢٩٨ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيسَ مِنّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ».

[طرفه في: ١٢٩٤]

٤٠ ـ بابُ مَنْ جَلَسَ عِنْدَ المُصيبَةِ يُعْرَفُ فِيهِ الحُزْنُ

١٢٩٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا عَبْدُ الوَهّابِ قالَ: سَمِعْتُ يَحْيى قالَ: أَخْبَرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَمّا جاءَ النَّبِيَّ ﷺ قَتْلُ ابْنِ حارِثَةَ وَجَعْفَرٍ وَابْنِ رَواحَةَ، جَلَسَ يُعْرَفُ فِيهِ الحُزْنُ، وَأَنا أَنْظُرُ مِنْ صائِرِ البابِ، شَقِّ البابِ، فَأَتاهُ رَجُلٌ فَقالَ: إِنَّ نِساءَ جَعْفَرٍ، وَذَكَرَ بُكاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهاهُنَّ، فَذَهَبَ، ثُمَّ أَتاهُ الثّانِيَةَ: لَمْ يُطِعْنَهُ، فَقالَ: «انْهَهُنَّ». فَأَتاهُ الثّالِثَةَ، قالَ: وَ اللَّهِ غَلَبْنَنا يا رَسُولَ اللَّهِ فَزَعَمَتْ أَنَّهُ قالَ: «فَاحْثُ في أَفْواهِهِنَّ التُّرابَ». فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، لَمْ تَفعَلْ ما أَمَرَكَ رَسُولُ اللَّهِ ﷺ، وَلَمْ تَتْرُكْ رَسُولَ اللَّهِ ﷺ مِنَ العَناءِ. [الحديث ١٢٩٩ ـ طرفاه في: ١٣٠٥، ٤٢٦٣].

١٢٩٦ـ قوله: (حجر) بتثليث حاء حجر أي حضنها، زاد مسلم «فصاحت» (شارح).

ـ «الصالقة» الرافعة صوتها في المصيبة، و«الحالقة» التي تحلق شعرها، و«الشاقة» التي تشق ثوبها. (شارح).

١٢٩٩ـ قوله: (انهض) أي فانههن وفي نسخة وهي التي في اليونينية ليس إلا «إنههن» بدل «إنهض». (شارح).

ـ قوله: (فاحث) بضم المثلثة وبكسرها (في أفواههن التراب) ليسدّ محل النوح فلا يتمكن منه، أو المراد به المبالغة في الزجر.

1300- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” did The Qunut in the prayer for a month when the (Muslim) reciters were killed. I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” more sorry and sad than he was at that time.

[41] What about one, who might not show his sadness in calamity

Jacob “said: I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not.” (Yusuf 86)

1301- Anas Ibn Malik "Allah be pleased with him" narrated: One of the sons of Abu'talha became sick and died and Abu'talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu'talha came, he asked: "How is the boy?" She said: "The child is quiet and I hope he is in peace." Abu'talha thought that she had been true. Abu'talha passed the night and in the morning took a bath. When he intended to go out, she told him that his son had died. Abu'talha offered the (morning) prayer with The Prophet "Allah's blessing and peace be upon him" and informed him of what happened to them. Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah bless you concerning your night.” (That is, may Allah bless you with good offspring). Sufyan told: One of the Ansar said: “They (Abu'talha and his wife) had nine sons and all of them became reciters of the Qur'an (by heart).”

[42] One’s patience is to be at the first stroke (of the calamity)

Allah almighty said: “Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit.” (The Heifer “Al’baqara” 45) he also said in the same Sura: “but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return. They are those in whom (descend) blessings from their Lord and mercy, and they are the ones that receive guidance.” (The Heifer 155:157, but the text in Arabic begins from 156)

1302- Anas “Allah be pleased with him” said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "Verily, the patience is at the first stroke of a catastrophe."

١٣٠٠ ـ حدّثنا عَمْرو بْنُ عَلِيٍّ: حَدَّثَنَا مَحمدُ بْنُ فُضَيل: حَدَّثَنَا عاصِمٌ الأَحْوَل، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً، حِينَ قُتِلَ القُرَّاءُ، فَمَا رَأَيتُ رَسُولَ اللَّهِ ﷺ حَزِنَ حُزْناً قَطُّ أَشَدَّ مِنْهُ.

[طرفه في: ١٠٠١].

٤١ ـ باب مَنْ لَمْ يُظْهِرْ حُزْنَهُ عِنْدَ المُصِيبَةِ

وَقالَ مُحَمَّدُ بْنُ كَعْبٍ القُرَظِيُّ: الجَزَعُ: القَوْلُ السَّيِّئُ وَالظَّنُّ السَّيِّءُ. وَقالَ يَعْقُوبُ عَلَيهِ السَّلَامُ: ﴿إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ [يوسف: ٨٦].

١٣٠١ ـ حدّثنا بِشْرُ بن الحكم: حَدَّثَنَا سُفيانُ بْنُ عُيَيْنَةَ: أَخْبَرَنَا إِسحاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبي طَلحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: اشتَكَى ابْنٌ لأَبِي طَلْحَةَ، قالَ: فَماتَ وَأَبُو طَلحَةَ خارِجٌ، فَلَمَّا رَأَتِ امْرَأَتُهُ أَنَّهُ قَدْ ماتَ، هَيَّأَتْ شَيئاً، وَنَحَّتْهُ في جانِبِ البَيتِ، فَلَمَّا جاءَ أَبُو طَلحَةَ قالَ: كَيفَ الغُلَامُ؟ قالَتْ: قَدْ هَدَأَتْ نَفسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ. وَظَنَّ أَبُو طَلحَةَ أَنَّها صادِقَةٌ. قال: فَباتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ ماتَ، فَصَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ بِما كانَ مِنْهُمَا، فَقالَ رَسُولُ اللَّهِ ﷺ لَعَلَّ اللَّهَ أَنْ يُبارِكَ لَكُما في لَيلَتِكُمَا». قالَ سُفيَانُ: فَقالَ رَجُلٌ مِنَ الأَنْصارِ: فَرَأَيتُ لَهُما تِسْعَةَ أَوْلادٍ، كُلُّهُمْ قَدْ قَرَأَ القُرْآنَ.

[الحديث ١٣٠١ ـ طرفه في: ٥٤٧٠].

٤٢ ـ باب الصَّبْرِ عِنْدَ الصَّدْمَةِ الأُولَى

وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: نِعْمَ العِدْلانِ، وَنِعْمَ العِلاوَةُ: ﴿الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيهِ راجِعُونَ * أُولَئِكَ عَلَيهِمْ صَلَوَاتٌ مِن رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ المُهْتَدُونَ﴾. [البقرة: ١٥٦ ـ ١٥٧]. وَقَوْلُهُ تَعالَى: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الخَاشِعِينَ﴾. [البقرة: ٤٥].

١٣٠٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

[طرفه في: ١٢٥٢].

باب ٤١ ـ قوله: قوله: البث هو أصعب هَمّ لا يصبر صاحبه على كتمانه فيبثه وينشره للناس.

١٣٠١ـ قوله: (ونحته) أي جعلته في ناحية من البيت. وقوله: (هدأت) معناه سكنت.

ـ وقوله: (فبات) أي مجامعاً.

ـ قوله: (فرأيت لها) كذا في رواية أبي ذر والأصيلي وابن عساكر، ولغيرهم «فرأيت لهما» (شارح).

باب ٤٢ ـ قوله: (العدل) بكسر العين نصف الحمل على أحد شقي الدابة والعلاوة ما يزاد بين العدلين وهما قوله تعالى: ﴿أولئك عليهم صلوات من ربهم ورحمة﴾ ونعم العلاوة قوله جل ذكره: ﴿وأولئك هم المهتدون﴾.

ـ وقوله: (وقوله تعالى) بالجر عطفاً على الصبر تالي الباب.

[43] The Prophet's saying: We are grieved for your separation (meaning his son Ibrahim)

1303- Anas "Allah be pleased with him" narrated: We went with Allah's Apostle "Allah's blessing and peace be upon him" to the blacksmith Abu'saif, and he was the husband of the wet-nurse of Ibrahim (the son of The Prophet). Allah's Apostle "Allah's blessing and peace be upon him" took Ibrahim, kissed him, and smelled him. Later we entered Abu'saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle "Allah's blessing and peace be upon him" started shedding tears. Abdur'rahman Ibn Awf said: "O Allah's Apostle ! even you are weeping!" He said: "O Ibn Awf, this is mercy." Then he wept more and said: "The eyes are shedding tears and the heart is grieved, and we will not say but that which pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

[44] Weeping while visiting a patient

1304- Abdullah Ibn Omar "Allah be pleased with both" narrated: Sa'd Ibn Obada became sick and The Prophet "Allah's blessing and peace be upon him" along with Abdur'rahman Ibn Awf, Sa'd Ibn Abu'waqqas and Abdullah Ibn Mas'ood visited him to inquire about his health. When he came to him, he found him surrounded by his household. He asked: "Has he died?" They said: "No, O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" wept. When the people saw his weeping they all wept. He said: "Will you listen? Allah does neither punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added: "The deceased is punished for the wailing of his relatives over him."

In this context, Omar "Allah be pleased with him" was reported to have used to bit with the stick (those weeping or wailing over their dead people). He also used to throw them with stones and put the dust in their mouths (in an attempt to stop them from doing this).

[45] It is not permissible to weep or wail over the dead

1305- A'isha "Allah be pleased with her" narrated: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far and Abdullah Ibn Rawaha came, The Prophet "Allah's blessing and peace be upon him" sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace

٤٣ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «إنَّا بِكَ لَمَحْزُونُون»

وقالَ ابنُ عُمرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ: «تَدمَعُ العَينُ، ويَحزَنُ القَلبُ».

١٣٠٣ ـ حدّثنا الحسَنُ بنُ عَبدِ العَزيزِ: حَدَّثَنا يَحيى بنُ حَسّانَ: حَدَّثَنا قُرَيشٌ، هُوَ ابنُ حَيّانَ، عَنْ ثابتٍ، عَنْ أنسِ بنِ مالكٍ رَضِيَ اللَّهُ عَنهُ قال: دَخلنا مَعَ رَسُولِ اللَّهِ ﷺ علَى أبي سَيفٍ القَينِ، وَكانَ ظِئْراً لإِبْراهِيمَ عَلَيهِ السَّلامُ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ إبْراهِيمَ فَقبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلنا عَلَيهِ بَعْدَ ذٰلِكَ، وَإبْراهِيمُ يَجُودُ بِنَفسِهِ، فَجَعلَتْ عَينا رَسُولِ اللَّهِ ﷺ تَذْرِفانِ، فَقالَ لَهُ عَبْدُ الرَّحمٰنِ بنُ عَوفٍ رَضِيَ اللَّهُ عَنهُ: وَأَنتَ يا رَسُولَ اللَّهِ؟ فَقالَ: «يا ابنَ عَوفٍ، إنَّها رَحمَةٌ». ثُمَّ أتبَعَها بِأُخرَى، فَقالَ ﷺ: «إنَّ العَينَ تَدمَعُ، وَالقَلبَ يَحزَنُ، ولا نَقولُ إلا ما يَرضِي رَبَّنا، وَإنّا بِفِراقِكَ يا إبْراهِيمُ لَمَحزُونُونَ». رَواهُ مُوسَى، عَنْ سُلَيمانَ بنِ المُغيرَةِ، عَنْ ثابتٍ، عَنْ أنسٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ.

٤٤ ـ بابُ البُكاءِ عِنْدَ المَرِيضِ

١٣٠٤ ـ حدّثنا أَصْبَغُ عَنِ ابنِ وَهبٍ قالَ: أَخْبَرَني عَمْرٌو، عَنْ سَعِيدِ بنِ الحارِثِ الأَنْصاريِّ، عَنْ عَبدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: اشتَكَى سَعْدُ بنُ عُبادَةَ شَكْوَى لَهُ، فَأَتاهُ النَّبِيُّ ﷺ يَعودُه، مَعَ عَبدِ الرَّحمٰنِ بنِ عَوفٍ، وَسَعدِ بنِ أَبي وَقّاصٍ، وَعَبدِ اللَّهِ بنِ مَسعُودٍ، رَضِيَ اللَّهُ عَنهُم، فَلَمّا دَخَلَ عَلَيهِ، فَوَجَدَهُ في غاشِيَةِ أَهلِهِ، فَقالَ: «قَدْ قَضَى»؟ قالُوا: لا يا رَسُولَ اللَّهِ، فَبَكَى النَّبِيُّ ﷺ، فَلَمّا رَأَى القَومُ بُكاءَ النَّبِيِّ ﷺ بَكَوْا، فَقالَ: «أَلا تَسمَعُونَ، إنَّ اللَّهَ لا يُعَذِّبُ بِدَمْعِ العَينِ، وَلا بِحُزْنِ القَلبِ، وَلٰكِنْ يُعَذِّبُ بِهذا، ـ وَأَشارَ إلَى لِسانِهِ ـ أَوْ يَرْحَمُ، وَإنَّ المَيِّتَ يُعَذَّبُ بِبُكاءِ أَهلِهِ عَلَيهِ». وَكانَ عُمَرُ رَضِيَ اللَّهُ عَنهُ يَضْرِبُ فِيهِ بِالعَصا، وَيَرمِي بِالحِجارَةِ، وَيَحثِي بِالتُّرابِ.

٤٥ ـ بابُ ما يُنْهَى عَنِ النَّوْحِ وَالبُكاءِ، وَالزَّجْرِ عَنْ ذٰلِكَ

١٣٠٥ ـ حدّثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ بنِ حَوْشَبٍ: حَدَّثَنا عَبدُ الوَهّابِ: حَدَّثَنا يَحيى بنُ سَعِيدٍ قالَ: أَخبَرَتْني عَمْرَةُ قالَتْ: سَمِعتُ عائِشَةَ رَضِيَ اللَّهُ عَنها تَقُولُ: لَمّا جاءَ قَتْلُ زَيدِ بنِ حارِثَةَ، وَجَعفَرٍ، وَعَبدِ اللَّهِ بنِ رَواحَةَ، جَلَسَ النَّبِيُّ ﷺ يُعرَفُ فِيهِ الحُزْنُ، وَأَنا أَطَّلِعُ مِنْ شَقِّ البابِ، فَأَتاهُ

١٣٠٣ـ قوله: (القين) صفة لأبي السيف ومعناه الحداد. و(الظئر): زوج المرضعة (ويجود بنفسه): أي يموت و(تذرفان): معناه تدمعان، أي يجري دمعهما.

١٣٠٤ـ قوله: (أصبغ) يوجد في بعض النسخ هنا زيادة هو ابن الفرج

ـ قوله: (شكوى) بغير تنوين (شارح).

ـ قوله: (في غاشية أهله) الذين يغشونه للخدمة والزيارة وسقط لفظ أهله من أكثر الروايات فيجوز أن يراد بالغاشية الغشية من الكرب ويؤيده رواية مسلم بلفظ في غشيته ذكره الشارح وقوله: (قد قضى) معناه هل مات وقوله: (يعذب بهذا) إن قال سوءاً و(يرحم بهذا) إن قال خيراً كذا في الشرح.

be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They did not listen to me, (or us)." A'isha added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! You could neither (get the women) comply with the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

1306- Ommu'atiyya "Allah be pleased with her" narrated: At the time of giving the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" one of the conditions was that we would not wail. But it was not fulfilled except by five women and they are: Ommu'sulaim, Ommul'ala, the daughter of Abu'sabra (the wife of Mu'adh), and two other women; or the daughter of Abu'sabra and the wife of Mu'adh and another woman.

[46] Standing up for the funeral procession

1307- Amer Ibn Rabie'a "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any of you saw the funeral procession, (and did not accompany it) he should stand up till it leaves him behind, or till it is put down."

[47] When could one sit down if he was standing up to accompany a funeral procession

1308- Abdullah Ibn Omar "Allah be pleased with both" narrated: Amer Ibn Rabie'a "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "If any of you saw the funeral procession, and did not accompany it he should stand up till he becomes behind it, or till it leaves him behind, or till it is put down before going ahead of him."

1309- Sa'eed Al'maqburi narrated that his father had told: While we were accompanying a funeral procession, Abu'huraira caught hold of the hand of Marwan and they sat down before the coffin was put down. Then Abu'sa'eed came and took hold of Marwan's hand and said: "Get up. By Allah, no doubt this (Abu'huraira) knows that The Prophet "Allah's blessing and peace be upon him" forbade us to do that." Abu'huraira said: "He (Abu'sa'eed) is true."

رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَ جعفرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ بِأَنْ يَنْهَاهُنَّ، فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى، فَقَالَ: قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَنْهَاهُنَّ، فَذَهَبَ ثُمَّ أَتَى، فَقَالَ: وَاللَّهِ لَقَدْ غَلَبْنَنِي، أَوْ غَلَبْنَنَا، الشَّكُّ مِنْ مُحَمَّدِ بْنِ حَوْشَبٍ، فَزَعَمَتْ: أَنَّ النَّبِيَّ ﷺ قَالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ». فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ بِفَاعِلٍ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [طرفه في: ١٢٩٩]

١٣٠٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ البَيْعَةِ أَنْ لا نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيرَ خَمْسِ نِسْوَةٍ: أُمِّ سُلَيمٍ، وَأُمِّ العَلاَءِ، وَابْنَةِ أَبِي سَبْرَةَ امْرَأَةِ مُعَاذٍ، وَامْرَأَتَينِ. أَوِ ابْنَةِ أَبِي سَبْرَةَ، وَامْرَأَةِ مُعَاذٍ، وَامْرَأَةٍ أُخْرَى.

[الحديث ١٣٠٦ ـ طرفاه في: ٤٨٩٢، ٧٢١٥].

٤٦ ـ بابُ القِيامِ للجَنازةِ

١٣٠٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ». قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ. زَادَ الحُمَيْدِيُّ: «حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ». [الحديث ١٣٠٧ ـ طرفه في: ١٣٠٨].

٤٧ ـ بابٌ مَتَى يَقْعُدُ إِذَا قَامَ لِلجَنَازَةِ

١٣٠٨ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ جِنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِياً مَعَهَا فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

[طرفه في: ١٣٠٧].

١٣٠٩ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا فِي جَنَازَةٍ، فَأَخَذَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بِيَدِ مَرْوَانَ، فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ: قُمْ، فَوَاللَّهِ لَقَدْ عَلِمَ هذا أَنَّ النَّبِيَّ ﷺ نَهَانَا عَنْ ذٰلِكَ، فَقَالَ أَبُو هُرَيْرَةَ: صَدَقَ.

[الحديث ١٣٠٩ ـ طرفه في: ١٣١٠].

١٣٠٦ـ قوله: (فما وفت) بتشديد الفاء ولم يشددها في اليونينية (شارح)

ـ قوله: (غير) بالرفع والنصب: (أم سليم) بالرفع خبر مبتدأ محذوف أي: إحداهن أم سليم وبالجر بدل من خمس نسوة، وكذا ما بعده وقوله: (وامرأتين) بالجر عطفاً على السابق إن خفض ولأبي ذرّ والأصيلي وابن عساكر (وامرأتان) بالرفع عطفاً عليه إن رفع، فالثلاثة بحسب المعطوف عليه رفعاً وخفضاً اهـ من الشارح مختصراً.

[48] He, who accompanied a funeral procession must not sit down until the coffin is put down; and if he sat, he should be ordered to stand up again

1310- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you saw the funeral procession you should stand up. Whoever accompanied it should not sit down until the coffin is put down."

[49] Standing up for a Jew funeral procession

1311- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A funeral procession passed in front of us and The Prophet "Allah's blessing and peace be upon him" stood up and we too stood up. We said: "O Allah's Apostle! This is the funeral procession of a Jew." He said: "Whenever you see a funeral procession, you should stand up."

1312- Abdur'rahman Ibn Abu'laila reported: Sahl Ibn Hunaif and Qais Ibn Sa'd were sitting in the city of Al'qadisiya. A funeral procession passed in front of them and they stood up. They were told that the funeral procession was of one of the inhabitants of the land, i.e. of a non-believer, under the protection of Muslims. They said: "A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said: "Is it not a living being (soul)?""

1313- Abdur'rahman Ibn Abu'laila narrated: the same previous tradition.

[50] Only men not women are to carry the funeral

1314- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it would say: Present me (hurriedly); and if he was not righteous, it would say: Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man; and if he heard it he would fall unconscious."

٤٨ ـ مَنْ تَبِعَ جِنَازَةً فَلا يَقْعُدُ حَتَّى تُوضَعَ عَنْ مَنَاكِبِ الرِّجَالِ فَإِنْ قَعَدَ أُمِرَ بِالقِيَامِ

١٣١٠ ـ حدّثنا مُسْلِمٌ، يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حدّثنا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَها فَلاَ يَقْعُدْ حَتَّى تُوضَعَ».

[طرفه في: ١٣٠٩].

٤٩ ـ بابُ مَنْ قامَ لِجَنَازَةِ يَهُودِيٍّ

١٣١١ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّه عنهُمَا قالَ: مَرَّ بِنَا جَنازَةٌ، فَقامَ لَهَا النَّبِيُّ ﷺ وَقُمْنَا بِهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّها جِنازَةُ يَهُودِيٍّ؟ قَالَ: «إِذَا رَأَيْتُمُ الجِنازَةَ فَقُومُوا».

١٣١٢ ـ حدّثنا آدَمُ: حدّثنا شُعْبَةُ: حدّثنا عَمْرُو بْنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيلى قالَ: كَانَ سَهْلُ بْنُ حُنَيفٍ، وَقَيسُ بْنُ سَعْدٍ، قاعِدَيْنِ بِالقَادِسِيَّةِ، فَمَرُّوا عَلَيهِمَا بِجَنازَةٍ فَقَاما، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الأَرْضِ، أَي مِنْ أَهْلِ الذِّمَّةِ، فَقَالاَ: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جِنَازَةُ يَهُودِيّ، فَقَالَ: «أَلَيسَتْ نَفساً»؟

١٣١٣ ـ وَقالَ أَبُو حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي لَيلَى قالَ: كُنْتُ مَعَ قَيسٍ وَسَهْلٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالاَ: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقالَ زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ أَبِي لَيلَى: كانَ أَبُو مَسْعُودٍ وَقَيسٌ يَقُومانِ لِلجَنَازَةِ.

٥٠ ـ بابُ حَمْلِ الرِّجالِ الجِنَازَةَ دُونَ النِّسَاءِ

١٣١٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا وُضِعَتِ الجِنَازَةُ، وَاحْتَمَلَها الرِّجالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُونِي، وَإِنْ كانَتْ غَيرَ صَالِحَةٍ قالَتْ: يَا وَيلَهَا، أَيْنَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيءٍ إِلا الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ».

[الحديث ١٣١٤ ـ طرفاه في: ١٣١٦، ١٣٨٠].

باب ٤٨ ـ قوله: فلا يقعد ضبط في بعض النسخ بالجزم وفي بعضها بالرفع.

١٣١٤ـ قوله: يا ويلها كان القياس أن يقول: يا ويلي لكنه أضيف إلى الغائب حملاً على المعنى كأنه لما أبصر نفسه غير صالحة نفر عنها وجعلها كأنها غيره (شارح).

ـ قوله: (صعق) معناه مات أو غشي عليه وروي: لصعق بزيادة اللام مثل الرواية الآتية في آخر الباب الذي بعد هذا.

[51] You should accelerate (proceeding with) the funeral

1315- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Hurry up with the dead body for if it was righteous, you would forward it to welfare; and if it was otherwise, then you would put off an evil thing down your necks."

[52] The dead's saying after being put on the coffin: Present me (hurriedly)

1316- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it would say: Present me (hurriedly); and if he was not righteous, it would say: Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man; and if he heard it he would fall unconscious."

[53] What about aligning in two or three rows behind the imam (in the funeral prayer)

1317- Jaber Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for Negus; and I was in the second or the third row.

[54] People's aligning in rows behind the imam in the funeral prayer

1318- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" informed his companions of the death of Negus. He proceeded to lead the funeral prayer for him, with people aligning behind him in rows. Then, he said four Takbirs.

1319- Ash'shaibani narrated: Ash'sha'bi said: "I was informed by a man who had seen the Prophet as going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbirs." I said: "Who told you of (that)?" He said: "Ibn Abbas."

1320- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Today a pious man from Ethiopia (Negus) has died; come on to offer the funeral prayer." (Jaber said): We aligned in

٥١ - بابُ السُّرْعَةِ بالجنازَةِ

وَقالَ أَنَسٌ رَضِيَ اللَّهُ عَنهُ: أَنْتُمْ مُشَيِّعُونَ، وَامْشِ بَينَ يَدَيها، وَخَلفَها، وَعَنْ يَمِينِها، وَعَنْ شِمالِهَا. وَقالَ غَيرُهُ: قَرِيباً مِنهَا.

١٣١٥ - حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ قالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَسْرِعُوا بالجِنَازَة، فَإِنْ تَكُ صالِحَةً فَخَيرٌ تُقَدِّمُونَهَا، وَإِنْ يَكُ سِوَى ذلكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقابِكُمْ».

٥٢ - بابُ قَوْلِ المَيِّتِ وَهُوَ عَلَى الجِنازَةِ: قَدِّمُونِي

١٣١٦ - حدثنا عَبدُ اللَّهِ بْنُ يوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «إِذا وُضِعَتِ الجِنَازَةُ، فَاحْتَمَلَهَا الرِّجالُ عَلَى أَعْناقِهِمْ، فَإِنْ كانَتْ صالِحَةً قالَتْ: قَدِّمُونِي، وَإِنْ كانَتْ غَيرَ صالِحَةٍ قالَتْ لأَهْلِهَا: يَا وَيلَهَا، أَينَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَ الإِنْسَانُ لَصَعِقَ».

[طرفه في: ١٣١٤].

٥٣ - باب مَنْ صَفَّ صَفَّينِ أَوْ ثَلاثَةً عَلَى الجِنازَةِ خَلفَ الإِمامِ

١٣١٧ - حدثنا مُسَدَّدٌ، عَنْ أَبِي عَوانَةَ، عَنْ قَتادَةَ، عَنْ عَطاءٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجاشِيِّ، فَكُنْتُ في الصَّفِّ الثَّانِي أَوِ الثَّالِثِ.

[الحديث ١٣١٧ ـ أطرافه في: ١٣٢٠، ١٣٣٤، ٣٨٧٧، ٣٨٧٨، ٣٨٧٩].

٥٤ - بابُ الصُّفُوفِ عَلَى الجِنازَةِ

١٣١٨ - حدثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: نَعى النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ النَّجاشِيَّ، ثُمَّ تَقَدَّمَ، فَصَفُّوا خَلفَهُ، فَكَبَّرَ أَرْبَعاً.

[طرفه في: ١٢٤٥].

١٣١٩ - حدثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الشَّيبانِيُّ، عَنِ الشَّعْبِيِّ قالَ: أَخبَرَنِي مَنْ شَهِدَ النَّبِيَّ ﷺ أَتَى عَلَى قَبرٍ مَنْبُوذٍ، فَصَفَّهُمْ، وَكَبَّرَ أَرْبَعاً. قُلتُ: مَنْ حَدَّثَكَ؟ قالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا.

[طرفه في: ٨٥٧].

١٣٢٠ - حدثنا إِبْراهِيمُ بْنُ مُوسى: أَخبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخبَرَهُمْ قالَ:

١٣١٩ـ قوله: (من شهد النبي ﷺ) من الصحابة ممن لم يسم وجهالة الصحابي لا تضر في السند قاله الشارح والقبر المنبوذ تقدم تفسيره على الوجهين.

rows and after that the Prophet led the prayer and we were in rows. Jaber added: I was in the second row.

[55] The boys aligning beside men in offering the funeral prayer

1321- Ibn Abbas “Allah be pleased with both” told: Allah’s Apostle “Allah’s blessing and peace be upon him” passed by a grave of a deceased who had been buried at night. He said: "When was this (dead) buried?" The people said: "Yesterday." He said: "Why did you not inform me?" They said: "We buried him when it was dark and so we disliked to wake you up." He stood up and we aligned behind him. I (Ibn Abbas) was one of them. Then, The Prophet offered the funeral prayer.

[56] The tradition of offering the funeral prayer

The Messenger of Allah “Allah’s blessing and peace be upon him” ordered his companions to offer the funeral prayer for such deceased persons as Negus; and he called it prayer. It has no bowing or prostrations. It contains only Takbir (magnification of Allah) and Taslim (end salutation). But one has to perform ablution before offering it. Allah called it prayer when he urged his Messenger “Allah’s blessing and peace be upon him” not to pray on any of those hypocrites who died: “Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.” (The Repentance “At’tawba” 84)

1322- Ash’shaibani narrated: Ash’sha’bi said: "I was informed by a man who had seen the Prophet as going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbirs." I said: "O Abu’amr! Who told you of (that)?" He said: "Ibn Abbas."

[57] The virtue of following the funerals

1323- Ibn Omar "Allah be pleased with both" was told that Abu'huraira said: "Whoever accompanies the funeral procession will have a reward equal to one Qirat." Ibn Omar said: "Abu'huraira exaggerates."

أَخْبَرَنِي عَطَاءٌ: أَنَّهُ سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ النَّبِيُّ ﷺ: «قَدْ تُوُفِّيَ اليَوْمَ رَجُلٌ صَالِحٌ مِنَ الحَبَشِ، فَهَلُمَّ فَصَلُّوا عَلَيْهِ». قالَ: فَصَفَفْنَا، فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ وَنَحْنُ صُفُوفٌ. قالَ أَبُو الزُّبَيْرِ، عَنْ جابِرٍ: كُنْتُ فِي الصَّفِّ الثَّانِي.

[طرفه في: ١٣١٧].

٥٥ ـ بابُ صُفُوفِ الصِّبْيَانِ مَعَ الرِّجَالِ عَلَى الجَنَائِزِ

١٣٢١ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عامِرٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرٍ قَدْ دُفِنَ لَيلاً، فَقالَ: «مَتَى دُفِنَ هذا»؟ قالُوا: البارِحَةَ. قالَ: «أَفَلاَ آذَنْتُمُونِي». قالُوا: دَفَنَّاهُ فِي ظُلْمَةِ اللَّيْلِ، فَكَرِهْنَا أَنْ نُوقِظَكَ، فَقامَ فَصَفَفْنَا خَلْفَهُ، قالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ، فَصَلَّى عَلَيْهِ

[طرفه في: ٨٥٧].

٥٦ ـ بابُ سُنَّةِ الصَّلاَةِ عَلَى الجَنَائِزِ

وَقالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلَى الجَنَازَةِ». وَقالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». وَقالَ: «صَلُّوا عَلَى النَّجَاشِيِّ». سَمَّاهَا صَلاَةً، لَيسَ فِيهَا رُكُوعٌ وَلاَ سُجُودٌ، وَلاَ يُتَكَلَّمُ فِيهَا، وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكانَ ابْنُ عُمَرَ لا يُصَلِّي إِلاَّ طاهِراً، وَلاَ يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ غُرُوبِهَا، وَيَرْفَعُ يَدَيْهِ. وَقالَ الحَسَنُ: أَدْرَكْتُ النَّاسَ، وَأَحَقُّهُمْ عَلَى جَنَائِزِهِمْ مَنْ رَضُوهُمْ لِفَرَائِضِهِمْ، وَإِذَا أَحْدَثَ يَوْمَ العِيدِ أَوْ عِنْدَ الجَنَازَةِ يَطْلُبُ المَاءَ وَلاَ يَتَيَمَّمُ، وَإِذَا انْتَهَى إِلَى الجَنَازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ. وَقالَ ابْنُ المُسَيَّبِ: يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ، وَالسَّفَرِ وَالحَضَرِ، أَرْبَعاً. وَقالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: تَكْبِيرَةُ الوَاحِدَةِ اسْتِفْتَاحُ الصَّلاَةِ. وَقالَ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ [التوبة: ٨٤]. وَفِيهِ صُفُوفٌ وَإِمَامٌ.

١٣٢٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ قالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّنَا فَصَفَفْنَا خَلْفَهُ. فَقُلْنَا: يا أَبَا عَمْرٍو، مَنْ حَدَّثَكَ؟ قالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

٥٧ ـ بابُ فَضْلِ اتِّبَاعِ الجَنَائِزِ

وَقالَ زَيدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ: إِذَا صَلَّيتَ فَقَدْ قَضَيتَ الَّذِي عَلَيكَ.

وَقالَ حُمَيدُ بْنُ هِلاَلٍ: ما عَلِمْنَا عَلَى الجَنَازَةِ إِذْناً، وَلكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيرَاطٌ.

باب ٥٦ ـ قوله: (باب سنة الصلاة) المراد بالسنة هنا أعم من الواجب والمندوب (شارح).

ـ قوله: «صلوا على صاحبكم» أي الميت الذي كان عليه دين لا يفي بماله (شارح).

ـ قوله: «وفيه» أي في المذكور من صلاة الجنازة (شارح).

باب ٥٧ـ قوله (إذناً) يلتمس من أوليائها للانصراف بعد الصلاة (شارح).

1324- A'isha "Allah be pleased with her" confirmed Abu'huraira's narration and said: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying like that." Ibn Omar said: "We have lost numerous Qirats."

[58] (The virtue of) waiting in the funeral until the deceased is buried

1325- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies the funeral procession and remains with it till the funeral prayer is offered will have a reward equal to one Qirat. If he waits till the burial ceremonies are over, he will return with a reward equal to two Qirats." They asked: "What are the two Qirats?" he said: "They are as huge as two Mountains."

[59] The boys' offering the funeral prayer beside men

1326- Ibn Abbas "Allah be pleased with both" told: "Allah's Apostle "Allah's blessing and peace be upon him" came to a grave of which people said: "He or she was buried yesterday."" Ibn Abbas added: "We aligned behind the Prophet and he led the funeral prayer of the deceased." (Ibn Abbas was still a boy at this time).

[60] Offering the funeral prayer in the praying places and in the mosques

1327- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" informed us of the death of Negus, the ruler of Ethiopia, on the very day on which he died. He said (to us): "Ask for Allah's forgiveness for your brother." (he meant Negus).

1328- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had made them align behind him in the praying place where he (offered the funeral prayer in which he) said four Takbirs.

١٣٢٣ ـ حدّثنا أَبُو النُّعْمَان: حَدَّثَنَا جَرِيرُ بْنُ حازِم قالَ: سَمِعْتُ نَافِعاً يَقُولُ: حُدِّثَ ابْنُ عُمَرَ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهِ عَنْهُمْ يَقُولُ: مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ فَقَالَ: أَكْثَرَ أَبُو هُرَيرَةَ عَلَينَا.

[طرفه في: ٤٧].

١٣٢٤ ـ فَصَدَّقَتْ ـ يَعْنِي عائِشَةَ ـ أَبَا هُرَيرَةَ، وَقالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَقَدْ فَرَّطنَا في قَرَارِيطَ كَثِيرَةٍ. ﴿فَرَّطْتُ﴾ [الزمر: ٥٦]: ضَيَّعْتُ مِنْ أَمْرِ اللَّهِ.

٥٨ ـ بابُ مَنِ انْتَظَرَ حَتَّى تُدْفَنَ

١٣٢٥ ـ حدّثنا عبدُ اللَّهِ بنُ مَسْلَمَة قالَ: قَرَأْتُ عَلى ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَأَلَ أَبَا هُرَيرةَ رَضِيَ اللَّهُ عَنْهُ فَقالَ: سَمِعْتُ النَّبِيَّ ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ قالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا يُونُسُ: قالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الجَنَازَةَ حَتَّى يُصَلِّي فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كانَ لَهُ قِيرَاطَانِ». قِيلَ: وَما القِيرَاطَانِ؟ قالَ: «مِثْلُ الجَبَلَينِ العَظِيمَينِ».

[طرفه في: ٤٧].

٥٩ ـ باب صَلاةِ الصِّبْيَانِ مَعَ النَّاسِ عَلى الجَنَائِزِ

١٣٢٦ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَي بْنُ أَبِي بُكَيرٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيبَانِيُّ، عَنْ عامِرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَتَى رَسُولُ اللَّهِ ﷺ قَبْراً، فَقَالُوا: هذا دُفِنَ، أَوْ دُفِنَتِ البَارِحَةَ. قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَصَفَّنَا خَلْفَهُ، ثُمَّ صَلَّى عَلَيهَا.

[طرفه في: ٨٥٧].

٦٠ ـ بابُ الصَّلاةِ عَلَى الجَنَائِزِ بِالمُصَلَّى وَالمَسْجِدِ

١٣٢٧ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وَأَبِي سَلَمَةَ أَنَّهُمَا حَدَّثَاهُ: عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: نَعى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الحَبَشَةِ، يَوْمَ الَّذِي ماتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لأَخِيكُمْ». [طرفه في: ١٢٤٥].

١٣٢٨ ـ وَعَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ

١٣٢٤ ـ قوله: (فصدقت) أي لما أرسل ابن عمر إلى عائشة يسألها عن ذلك صدقت عائشة بقول أبي هريرة رضي الله تعالى عنهم.

١٣٢٥ ـ قوله «حتى يُصلّي» بكسر اللام وفي رواية الأكثر بفتحها (شارح).

١٣٢٦ ـ قوله (فصفنا) بفاء مشددة ولأبي ذر فصففنا بفاءين (شارح).

1329- Ibn Omar “Allah be pleased with both” narrated: The Jews brought before The Messenger of Allah “Allah’s blessing and peace be upon him” a man and a woman from amongst them who committed adultery. He ordered that they should be stoned (to death) near the place of performing the funeral prayers beside the mosque.

[61] It is hateful to take graves as mosques

1330- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" in his fatal illness said: "Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.” A’isha added: "Had it not been for that, the grave of The Prophet "Allah's blessing and peace be upon him" would have been made prominent but I am afraid it might be taken (as a) place for praying.”

[62] Offering the funeral prayer for woman who died during her child birth

1331- Samura Ibn Jundub "Allah be pleased with him" narrated: I offered the funeral prayer behind The Prophet "Allah's blessing and peace be upon him" for a woman who had died during childbirth and he stood up by the middle of the coffin.

[63] At which part of the coffin does the (praying) man stand up

1332- Samura Ibn Jundub "Allah be pleased with him" narrated: I offered the funeral prayer behind The Prophet "Allah's blessing and peace be upon him" for a woman who had died during childbirth and he stood up by the middle of the coffin.

[64] Saying four Takbirs in the funeral prayer

Anas was reported to have led people in a funeral prayer in which he said only three Takbirs, and then finished the prayer by the end salutation. Being asked, he resumed the prayer, by facing the Qiblah and saying the fourth Takbir. Then he ended the prayer.

1333- Abu’huraira “Allah be pleased with him” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” had informed them of the death of Negus on the very day on which he died. He made them align behind him in the praying place where he (offered the funeral prayer in which he) said four Takbirs.

قالَ: إنَّ النَّبيَّ ﷺ صَفَّ بِهِمْ بالمُصَلَّى، فَكَبَّرَ عَلَيهِ أَرْبَعاً. [طرفه في: ١٢٤٥].

١٣٢٩ ـ حدّثنا إبْراهيمُ بْنُ المُنْذِرِ: حَدَّثَنا أَبو ضَمْرَةَ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ اليَهُودَ جاؤُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنَيَا، فَأَمَرَ بِهِمَا فَرُجِمَا، قَرِيباً مِنْ مَوْضِعِ الجَنائِزِ عِنْدَ المَسْجِدِ.

[الحديث ١٣٢٩ ـ أطرافه في: ٣٦٣٥، ٤٥٥٦، ٦٨١٩، ٦٨٤١، ٧٣٣٢، ٧٥٤٣].

٦١ ـ بابُ ما يُكرَهُ مِنِ اتِّخاذِ المَساجِدِ عَلَى القُبُورِ

وَلَمَّا ماتَ الحَسَنُ بْنُ الحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ، ضَرَبَتِ امْرَأَتُهُ القُبَّةَ عَلَى قَبْرِهِ سَنَةً، ثُمَّ رُفِعَتْ، فَسَمِعُوا صَائِحاً يَقُولُ: أَلا هَلْ وَجَدُوا ما فَقَدُوا، فَأَجابَهُ الآخَرُ: بَلْ يَئِسُوا فَانْقَلَبُوا.

١٣٣٠ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ شَيْبانَ، عَنْ هِلالٍ، هُوَ الوَزَّانُ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها، عَنِ النَّبِيِّ ﷺ قالَ في مَرَضِهِ الَّذِي ماتَ فِيهِ: «لَعَنَ اللَّهُ اليَهُودَ وَالنَّصارَى، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسْجِداً». قالَتْ: وَلَوْلاَ ذلِكَ لأَبْرَزُوا قَبْرَهُ، غَيرَ أَنِّي أَخْشى أَنْ يُتَّخَذَ مَسْجِداً.

[طرفه في: ٤٣٦].

٦٢ ـ بابُ الصَّلاةِ عَلَى النُّفَساءِ إِذا ماتَتْ في نِفَاسِهَا

١٣٣١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا حُسَينٌ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ بُرَيدَةَ، عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيتُ وَراءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ ماتَتْ في نِفاسِها، فَقامَ عَلَيها وَسَطَها.

[طرفه في: ٣٣٢].

٦٣ ـ بابٌ أَينَ يَقُومُ مِنَ المَرْأَةِ وَالرَّجُلِ

١٣٣٢ ـ حدّثنا عِمْرانُ بْنُ مَيسَرَةَ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا حُسَينٌ، عَنِ ابْنِ بُرَيدَةَ: حَدَّثَنا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيتُ وَراءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ ماتَتْ في نِفاسِهَا، فَقامَ عَلَيهَا وَسَطَهَا.

[طرفه في: ٣٣٢].

٦٤ ـ بابُ التَّكْبِيرِ عَلَى الجَنازَةِ أَرْبَعاً

وَقالَ حُمَيدٌ: صَلَّى بِنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ ثَلاثاً، ثُمَّ سَلَّمَ، فَقِيلَ لَهُ: فَاسْتَقْبَلَ القِبْلَةَ، ثُمَّ كَبَّرَ الرَّابِعَةَ، ثُمَّ سَلَّمَ.

١٣٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَعى النَّجاشِيَّ في اليَوْمِ الَّذِي ماتَ

1334- Jaber Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the funeral prayer for As'hama, The Ethiopian Negus, with four Takbirs.

[65] Reciting Al'fatiha in the funeral prayer

1335- Talha reported: I offered the funeral prayer behind Ibn Abbas "Allah be pleased with both" who recited Al'fatiha and said: "It should be known that it (reciting Al'fatiha) is a tradition."

[66] Offering the funeral prayer for the deceased after being buried

1336- Ash'shaibani narrated: Ash'sha'bi said: "I was informed by a man who had passed with the Prophet by a grave that was separate from the other graves and he aligned the people in rows and said four Takbirs." I said: "O Abu'amr! Who told you of (that)?" He said: "Ibn Abbas."

1337- Abu'huraira "Allah be pleased with him" reported: A black person, a male or a female used to clean the Mosque and then died. The Prophet "Allah's blessing and peace be upon him" did not know about it . One day the Prophet remembered him and said: "What happened to that person?" The people replied: "O Allah's Apostle! He died." He said: "Why did you not inform me?" They said: "His story was so and so (regarded him as insignificant)." He said: "Show me his grave." He then went to his grave and offered the funeral prayer.

فِيهِ، وَخَرَجَ بِهِمْ إِلَى المُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيهِ أَرْبَعَ تَكْبِيرَاتٍ.

[طرفه في: ١٢٤٥].

١٣٣٤ ـ حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ أَرْبعاً. وقالَ يَزِيدُ بْنُ هارُونَ، وعَبدُ الصمدِ، عَنْ سَلِيم: أَصْحَمَةَ. وَتابَعَه عَبْدُ الصَّمَدِ.

[طرفه في: ١٣١٧].

٦٥ ـ بابُ قِرَاءَةِ فاتِحَةِ الكِتابِ عَلَى الجَنَازَةِ

وَقالَ الحَسَنُ: يَقْرَأُ عَلَى الطِّفْلِ بِفَاتِحَةِ الكِتَابِ، وَيَقُولُ: اللَّهُمَّ اجْعَلهُ لَنا فَرَطاً وَسَلَفاً وَأَجْراً.

١٣٣٥ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ طَلْحَةَ قالَ: صَلَّيتُ خَلفَ ابْنِ عَبَّاسٍ رَضيَ اللَّهُ عَنهُمَا. (ح)

حدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيانُ، عَنْ سَعدِ بْنِ إِبْراهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قالَ: صَلَّيتُ خَلفَ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَلَى جَنَازَةٍ، فَقَرَأَ بِفَاتِحَةِ الكِتَابِ، قالَ: لِيَعْلَمُوا أَنَّها سُنَّةٌ.

٦٦ ـ بابُ الصَّلاةِ عَلى القَبرِ بَعْدَ ما يُدفَنُ

١٣٣٦ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنِي سُلَيمانُ الشَّيبانِيُّ قالَ: سَمِعْتُ الشَّعْبِيَّ قالَ: أَخبرني مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبرٍ مَنْبوذٍ، فَأَمَّهُم وصَلُّوا خلفَهُ. قُلْتُ: مَن حَدَّثَكَ هذا يا أَبا عَمْرٍو؟ قالَ: ابنُ عباسٍ رَضِيَ اللَّهُ عَنهُما.

[طرفه في: ٨٥٧].

١٣٣٧ ـ حدّثنا مُحمَّدُ بْنُ الفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَسْوَدَ، رَجُلاً أَوِ امْرَأَةً، كانَ يَقُمُّ المَسْجِدَ فَماتَ وَلَمْ يَعْلَمِ النَّبِيُّ ﷺ بِمَوْتِهِ، فَذَكَرَهُ ذاتَ يَوْمٍ فَقَالَ: «ما فَعَلَ ذٰلِكَ الإِنسَانُ»؟ قَالُوا: ماتَ يَا رَسُولَ اللَّهِ. قالَ: «أَفَلاَ آذَنْتُمُونِي» فَقَالُوا: إِنَّهُ كانَ كَذَا وكَذَا قِصَّتُه. قالَ: فَحَقَرُوا شَأْنَهُ، قالَ: «فَدُلُّونِي عَلَى قَبْرِهِ». فَأَتَى قَبْرَهُ فَصَلَّى عَلَيهِ.

[طرفه في: ٤٥٨].

حيان منصرف وغير منصرف وليس في الصحيحين سليم بفتح السين غيره (شارح).

قصته بالنصب بتقدير نحو ذكروا ويجوز الرفع على حذف وفي بعض الروايات سقط قصته وهو الاحسن.

[67] The dead hears people's footsteps

1338- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, Mohammad "Allah's blessing and peace be upon him"?" He will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise.""

The Prophet "Allah's blessing and peace be upon him" added: "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels: "I do not know, but I used to say what the people used to say!" It will be said to him: "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."

[68] What about he, who liked to be buried in the sacred land

1339- Abu'huraira "Allah be pleased with him" narrated: The angel of death was sent to Moses and when he went to him, Moses slapped him severely, (spoiling one of his eyes). The angel went back to his Lord, and said: "You sent me to a slave who does not want to die." Allah restored his eye and said: "Go back and tell him to place his hand over the back of an ox, for he will be allowed to live by each single hair he is able to touch, for a year." (So the angel came to him and told him the same). Then Moses asked: "O my Lord! What will be then?" He said: "Death will be then." He said: "(Let it be) now." He asked Allah to bring him near the Sacred Land at a distance of a stone's throw." Allah's Apostle "Allah's blessing and peace be upon him" said: "Were I there I would show you the grave of Moses by the way near the red sand hill."

[69] Burying (the deceased) at night

Abu'bakr "Allah be pleased with him" was reported to have been buried at night.

1340- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for a man one night after he was buried. He and his companions stood up (for the Prayer). He had asked them about him before standing, saying: "Who is this?" They said: "He is so and so and was buried last night." So all of them offered the funeral prayer.

٦٧ ـ بابٌ المَيِّتُ يَسمَعُ خَفقَ النِّعَالِ

١٣٣٨ ـ حدّثنا عَيَّاشٌ: حَدَّثَنا عَبدُ الأعْلَى: حَدَّثَنا سَعيدٌ قالَ: وَقالَ لِي خَلِيفَةُ: حَدَّثَنا ابْنُ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَن قَتادَة، عَن أنَس رَضيَ اللّهُ عَنهُ، عَنِ النّبيِّ ﷺ قالَ: «العَبْدُ إذا وُضِعَ في قَبْرِهِ وَتُولِّيَ وذَهَبَ أصْحَابُه، حَتى إنه لَيَسمَعُ قَرْعَ نِعَالِهِمْ، أتاهُ مَلَكانِ فَأقْعَدَاهُ، فَيَقُولانِ لَهُ: ما كُنْتَ تَقُولُ فِي هذا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقُولُ: أشهَدُ أنَّهُ عَبْدُ اللّهِ وَرَسُولُهُ فَيُقَالُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النَّارِ، أبْدَلَكَ اللّهُ بِهِ مَقْعَداً مِنَ الجَنَّةِ». قالَ النّبيُّ ﷺ: «فَيَرَاهُما جَمِيعاً، وَأمَّا الكافِرُ، أوِ المُنافِقُ. فَيَقُولُ: لا أدْرِي، كُنْتُ أقُولُ ما يَقُولُ النّاسُ. فَيُقالُ: لا دَرَيتَ وَلا تَلَيتَ، ثُمّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَينَ أُذُنَيهِ، فَيَصِيحُ صَيحَةً يَسْمَعُهَا مَنْ يَلِيهِ إلاّ الثَّقَلَينِ».

[الحديث ١٣٣٨ ـ طرفه في: ١٣٧٤].

٦٨ ـ بابُ مَنْ أَحَبَّ الدَّفْنَ في الأرْضِ المُقَدَّسَةِ أوْ نَحْوِهَا

١٣٣٩ ـ حدّثنا مَحمودٌ: حدّثنا عبدُ الرَّزاق: أخبرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَن أبيه، عَن أبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ قالَ: «أُرسِلَ مَلَكُ المَوتِ إلى مُوسى عَلَيهِمَا السَّلامُ، فَلَمَّا جاءَهُ صَكَّهُ، فَرَجَعَ إلى رَبِّهِ، فَقالَ: أرْسَلتَني إلى عَبْدٍ لاَ يُرِيدُ المَوْتَ فَرَدَّ اللّهُ عَلَيهِ عَينَهُ، وَقالَ: ارْجِعْ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ ما غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قالَ: أيْ رَبِّ، ثُمَّ ماذَا؟ قالَ ثُمَّ المَوْتُ. قال: فالآنَ، فَسَأَلَ اللّهَ أنْ يُدْنِيَهُ مِنَ الأرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ». قال: قالَ رَسُولُ اللّهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأرَيْتُكُمْ قَبْرَهُ، إلى جانِبِ الطَّرِيقِ، عِنْدَ الكَثِيبِ الأحْمَرِ».

[الحديث ١٣٣٩ ـ طرفه في: ٣٤٠٧].

٦٩ ـ بابُ الدَّفْنِ بِاللَّيلِ

وَدُفِنَ أبو بَكرٍ رَضِيَ اللّهُ عَنهُ لَيلاً.

١٣٤٠ ـ حدّثنا عُثْمانُ بْنُ أبِي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنِ الشَّيبانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهُما قالَ: صَلَّى النَّبِيُّ ﷺ عَلَى رَجُلٍ بَعْدَ ما دُفِنَ بِلَيلَةٍ، قامَ هُوَ وَأصْحَابُهُ وَكانَ سَأَلَ عَنهُ فَقالَ: «مَنْ هذا»؟ فَقالُوا: فُلانٌ دُفِنَ البَارِحَةَ، فَصَلَّوْا عَلَيهِ.

[طرفه في: ٨٥٧].

باب ٦٧ ـ قوله: خفق النعال أي صوت نعال الأحياء.

١٣٣٨ـ قوله: وتولى وذهب أصحابه من باب تنازع العاملين (شارح).

ـ قوله: ولا تليت الأصل تلوت لكنه آثر الازدواج أي لا كنت دارياً ولا تالياً وفي مجمع الأمثال لا دريت ولا ائتليت

١٣٣٩ـ قوله: يضع ضبط في بعض النسخ بالرفع وفي بعضها بالجزم.

[70] Building a place of worship at a grave

1341- A'isha "Allah be pleased with her" told: During the illness of The Prophet "Allah's blessing and peace be upon him" some of his wives mentioned a church they had seen in Ethiopia called Mariya. Ommu'salama and Ommu'habiba "Allah be pleased with them" had visited Ethiopia. They told about its beauty and about the pictures it contained. The Prophet raised his head and commented: "If any religious or pious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Judgement."

[71] Entering the woman's grave

1342- Anas Ibn Malik "Allah be pleased with him" narrated: We attended (the funeral procession) of one of the daughters of The Prophet "Allah's blessing and peace be upon him" and he was sitting by the side of the grave. I saw his eyes shedding tears. He said: "Is there anyone among you who did not have sexual intercourse with his wife last night?" Abu'talha replied: "I'm, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" told him to get down in the grave. So he did and interred her.

[72] Offering the funeral prayer on the martyr

1343- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Ohod in one piece of cloth, and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these on the Day of Judgement." He ordered them to be buried with their blood on their bodies. They were neither washed nor was a funeral prayer offered for them.

1344- Uqba Ibn Amer narrated: One day the Prophet went out and offered the funeral prayers for the martyrs of Ohod. Then he went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

[73] Burying two or three persons in one grave

1345- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" buried every two martyrs of Ohod in one grave.

٧٠ ـ بابُ بِناءِ المَسْجِدِ عَلَى القَبْرِ

١٣٤١ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ هِشامٍ، عَنْ أَبيهِ عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمّا اشْتَكى النَّبِيُّ ﷺ، ذَكَرَتْ بَعْضُ نِسائِهِ كَنِيسَةً رَأَيْنَها بِأَرْضِ الحَبَشَةِ، يُقالُ لَها مارِيَةُ، وَكانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهُما، أَتَتا أَرْضَ الحَبَشَةِ، فَذَكَرَتا مِنْ حُسْنِها وَتَصاوِيرَ فِيها، فَرَفَعَ رَأْسَهُ ﷺ فَقالَ: «أُولَئِكَ إذا ماتَ مِنْهُمُ الرَّجُلُ الصّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِداً، ثُمَّ صَوَّرُوا فِيهِ تِلكَ الصُّورَةَ، أُولَئِكِ شِرارُ الخَلْقِ عِنْدَ اللَّهِ». [طرفه في: ٤٢٧].

٧١ ـ باب مَنْ يَدْخُلُ قَبْرَ المَرْأَةِ

١٣٤٢ ـ حدّثنا مُحَمَّدُ بْنُ سِنانٍ: حَدَّثَنا فُلَيحُ بْنُ سُلَيمانَ: حَدَّثَنا هِلالُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: شَهِدْنا بِنْتَ رَسُولِ اللَّهِ ﷺ وَرَسُولُ اللَّهِ ﷺ جالِسٌ عَلَى القَبْرِ، فَرَأَيتُ عَيْنَيهِ تَدْمَعانِ، فَقالَ: «هَل فِيكُمْ مِنْ أَحَدٍ لَمْ يُقارِفِ اللَّيلَةَ»؟ فَقالَ أَبُو طَلْحَةَ: أَنا، قالَ: «فانْزِلْ في قَبْرِها». فَنَزَلَ في قَبْرِها فَقَبَرَها. قالَ ابْنُ مُبارَكٍ: قالَ فُلَيحٌ: أُراهُ يَعْنِي الذَّنْبَ. قالَ أَبُو عَبْدِ اللَّهِ ﴿لِيَقْتَرِفُوا﴾ [الأنعام: ١١٣]: أي لِيَكْتَسِبُوا. [طرفه في: ١٢٨٥].

٧٢ ـ بابُ الصَّلاةِ عَلَى الشَّهِيدِ

١٣٤٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني ابْنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ في ثَوْبٍ واحِدٍ ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذاً لِلقُرْآنِ»؟ فَإذا أُشِيرَ لَهُ إلَى أَحَدِهِما قَدَّمَهُ في اللَّحْدِ، وَقالَ: «أَنا شَهِيدٌ عَلَى هَؤُلاءِ يَوْمَ القِيامَةِ». وَأَمَرَ بِدَفْنِهِمْ في دِمائِهِمْ، وَلَمْ يُغَسَّلُوا، وَلَمْ يُصَلَّ عَلَيهِمْ.

[الحديث ١٣٤٣ ـ أطرافه في: ١٣٤٥، ١٣٤٦، ١٣٤٧، ١٣٤٨، ١٣٥٣، ٤٠٧٩].

١٣٤٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ: حَدَّثَني يَزِيدُ بْنُ أَبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ إلَى المِنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُمْ، وَأَنا شَهِيدٌ عَلَيكُمْ، وَإنِّي وَاللَّهِ لأَنْظُرُ إلَى حَوْضِي الآنَ، وَإنِّي أُعْطِيتُ مَفاتِيحَ خَزائِنِ الأَرْضِ، أَوْ: مَفاتِيحَ الأَرْضِ، وَإنِّي وَاللَّهِ ما أَخافُ عَلَيكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخافُ عَلَيكُمْ أَنْ تَنافَسُوا فِيها».

[الحديث ١٣٤٤ ـ أطرافه في: ٣٥٩٦، ٤٠٤٢، ٤٠٨٥، ٦٤٢٦، ٦٥٩٠].

٧٣ ـ بابُ دَفْنِ الرَّجُلَيْنِ وَالثَّلاثَةِ في قَبْرٍ

١٣٤٥ ـ حدّثنا سَعِيدُ بْنُ سُلَيمانَ: حدّثنا اللَّيثُ، حَدَّثَنا ابْنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ

١٣٤١ـ قوله: أولئك بكسر الكاف وفتحها ولأبي ذر وأولئك (شارح).

[74] What about the opinion that the martyrs are not to be washed

1346- Jaber Ibn Abdullah “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said, (regarding the martyrs of Ohod): “Bury them with the blood on their bodies.” This was on The Day of Ohod. They were not washed.

[75] Who is put first in the grave

1347- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Ohod in one piece of cloth, and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these on the Day of Judgement." He ordered them to be buried with their blood on their bodies. neither was a funeral prayer offered for them, nor They were washed.

1348- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave before his companion. Jaber added: My father and my uncle were shrouded in one sheet.

[76] (Using) Al’idhkhir and the grass in the grave

1349- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "Allah has made Mecca a sanctuary (sacred place); and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, to cut its trees, to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al’abbas said (to the Prophet): "Except Al’idhkhir for our goldsmiths and graves." So the Prophet added: "Except Al’idhkhir."

Abu’huraira narrated that the Prophet had said: "Except Al’idhkhir for our graves and homes." Ibn Abbas said: "For their goldsmiths and homes."

كَعب: أَنَّ جابرَ بنَ عَبدِ اللَّهِ رَضيَ اللَّهُ عنهُما أَخبَرَهُ: أَنَّ النَّبيَّ ﷺ كانَ يَجمَعُ بَينَ الرَّجُلَينِ مِن قَتلى أُحُدٍ.

[طرفه في: ١٣٤٣].

٧٤ ـ بابُ مَنْ لَمْ يَرَ غَسْلَ الشُّهَدَاءِ

١٣٤٦ ـ حدثنا أبو الوليد: حدثنا ليث، عن ابن شهاب، عن عبد الرحمن بن كعب، عن جابر قال: قال النبي ﷺ: «ادفنوهم في دمائهم». يعني يوم أحد، ولم يغسلهم. [طرفه في: ١٣٤٣].

٧٥ ـ بابُ مَنْ يُقَدَّمُ فِي اللَّحْدِ

وسُمِّيَ اللحد لأنه في ناحية، وكل جائر ملحد. ﴿ملتحدا﴾ [الكهف: ٢٧]: معدلاً، ولو كان مُستقيماً كان ضريحاً.

١٣٤٧ ـ حدثنا ابنُ مُقَاتِلٍ: أَخبَرَنَا عَبدُ اللَّهِ: أَخبَرَنَا لَيثُ بْنُ سَعْدٍ: حَدَّثَني ابْنُ شِهَابٍ، عَن عبدِ الرَّحمنِ بنِ كَعبِ بنِ مالِكٍ، عن جابرِ بنِ عبدِ اللَّهِ رَضِيَ اللَّهُ عنهُما: أَنَّ رسولَ اللَّهِ ﷺ كانَ يَجمعُ بينَ الرَّجلَينِ مِن قتلى أُحدٍ في ثوبٍ واحدٍ، ثم يقولُ: «أيهم أكثرُ أخذاً للقرآنِ»؟ فإذا أُشيرَ له إلى أحدِهما قدَّمَه في اللحدِ، وقال: «أنا شَهيدٌ على هؤلاءِ». وأمرَ بدفنِهِم بدمائِهِم، ولم يُصلِّ عليهِم، ولم يُغسِّلْهُم.

[طرفه في: ١٣٤٣].

١٣٤٨ ـ وأخبرنا الأوزاعي، عن الزهري، عن جابر بن عبد الله رضي الله عنهما: كان رسول الله ﷺ يقول لقتلى أحد: «أي هؤلاء أكثر أخذاً للقرآن»؟ فإذا أُشيرَ لَهُ إلى رَجُلٍ قدَّمَه في اللحدِ قبلَ صاحبِهِ. وقال جابرٌ: فَكُفِّنَ أَبي وعَمِّي في نَمِرَةٍ وَاحِدَةٍ. وقالَ سُليمانُ ابنُ كَثِيرٍ: حَدَّثَني الزُّهريُّ: حَدَّثَني مَن سَمِعَ جابرًا رَضِيَ اللَّهُ عنهُ.

[طرفه في: ١٣٤٣].

٧٦ ـ بابُ الإِذْخِرِ وَالحَشِيشِ في القَبْرِ

١٣٤٩ ـ حدثنا محمدُ بنُ عبدِ اللهِ بنِ حَوْشَبٍ: حَدَّثَنا عَبدُ الوَهَّابِ: حَدَّثَنا خالِدٌ، عَن عِكرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «حَرَّمَ اللَّهُ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي وَلاَ لأَحَدٍ بَعْدِي أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيدُهَا، وَلاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ». فَقالَ العَبَّاسُ رَضِيَ اللَّهُ عَنهُ: إِلاَّ الإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا؟ فَقالَ: «إِلاَّ الإِذْخِرَ». وَقالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: «لِقُبُورِنَا وَبُيُوتِنَا».

١٣٤٨ ـ قوله في نمرة بفتح النون وكسر الميم بردة من صوف أو غير مخططة (شارح).

[77] Could the (body of the) dead taken out of the grave after being buried

1350- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Obai after his body was buried. The body was brought out and then The Prophet "Allah's blessing and peace be upon him" ordered it to be put on his knees. Then he put his saliva over the body and clothed it in his shirt. Only Allah almighty knows why (The Messenger of Allah did so). He (Ibn Obai) was reported to have clothed Al'abbas (The Prophet's uncle) in his shirt. Both of Sufyan and Abu'huraira said: The Messenger of Allah "Allah's blessing and peace be upon him" was wearing two shirts. The son of Abdullah Ibn Obai said to The Messenger: "O Messenger of Allah! Clothe my father in your shirt that is touching your skin." In this way, they thought that The Messenger of Allah had clothed him in his shirt as a reward of what he had done.

1351- Jaber Ibn Abdullah "Allah be pleased with both" reported: When the time of the holy battle of Ohod approached, my father called me at night and said: "I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's soul. I owe some debt and you should repay it. You should also treat your sisters favourably." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr). So, six months after his burial, I took him out of the grave and he was in the same condition as he was on the day of burial, except a slight change near his ear.

1352- Jaber Ibn Abdullah "Allah be pleased with both" told: My father was buried with another in the grave. But I did not feel comfortable until I took his body out of the grave and buried it in an independent grave.

[78] What about the grave

1353- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" collected every two martyrs of Ohod in one piece of cloth, and asked: "Which of them had more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say: "I will be a witness on these on the Day of Judgement." He ordered them to be buried with their blood on their bodies. They were not washed.

وَقالَ أَبَانُ بْنُ صَالِحٍ، عَنِ الحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: سَمِعْتُ النَّبِيَّ ﷺ: مِثْلَهُ.
وَقالَ مُجَاهِدٌ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لِقَيْنِهِمْ وَبُيُوتِهِمْ.

[الحديث ١٣٤٩ ـ أطرافه في: ١٥٨٧، ١٨٣٣، ١٨٣٤، ٢٠٩٠، ٢٤٣٣، ٢٧٨٣، ٢٨٢٥، ٣٠٧٧، ٣١٨٩، ٤٣١٣].

٧٧ ـ بابٌ هَل يُخْرَجُ المَيِّتُ مِنَ القَبْرِ وَاللَّحْدِ لِعِلَّةٍ؟

١٣٥٠ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما قال: أتى رَسُولُ اللَّهِ ﷺ عَبدَ اللَّهِ بنَ أُبَيٍّ بَعْدَ ما أُدْخِلَ حُفْرَتَه، فأَمَرَ بِهِ فأُخْرِجَ، فَوَضَعَهُ عَلى رُكبَتَيهِ، وَنَفَثَ عَلَيهِ مِنْ رِيقِه، وَأَلبَسَهُ قَمِيصَهُ، فاللَّهُ أعْلَمُ، وكانَ كَسا عَبَّاساً قَميصاً. قالَ سُفيَانُ: وَقالَ أَبُو هُرَيرَةَ: وَكانَ عَلى رَسُولِ اللَّهِ ﷺ قَمِيصانِ، فَقالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ، أَلبِسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلدَكَ. قالَ سُفيَانُ: فَيَرَوْنَ أَنَّ النَّبِيَّ ﷺ أَلبَسَ عَبدَ اللَّهِ قَمِيصَهُ، مُكافَأَةً لِمَا صَنَعَ. [طرفه في: ١٢٧٠].

١٣٥١ ـ حدّثنا مُسَدَّدٌ: أخبرَنا بِشْرُ بنُ المُفَضَّلِ: حَدَّثَنا حُسَينٌ المُعَلِّمُ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عنه قال: لَمَّا حَضَرَ أُحُدٌ، دَعاني أَبِي مِنَ اللَّيلِ، فَقالَ: ما أُرَاني إلاَّ مَقْتُولاً في أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحابِ النَّبِيِّ ﷺ، وَإني لا أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيرَ نَفسِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ عَلَيَّ دَيناً، فَاقْضِ، وَاسْتَوْصِ بِأَخَوَاتِكَ خَيراً. فَأَصْبَحْنَا، فَكانَ أَوَّلَ قَتِيلٍ، وَدُفِنَ مَعَهُ آخَرُ في قَبرٍ، ثُمَّ لَمْ تَطِبْ نَفسِي أَنْ أَتْرُكَهُ مَعَ الآخَرِ، فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمِ وَضَعْتُهُ هُنَيَّةً، غَيرَ أُذُنِهِ. [الحديث ١٣٥١ ـ طرفه في: ١٣٥٢].

١٣٥٢ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سَعِيدُ بْنُ عامِرٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنهُ قال: دُفِنَ مَعَ أَبِي رَجُلٌ، فَلَمْ تَطِبْ نَفسِي حَتَّى أَخْرَجْتُهُ، فَجَعَلْتُهُ في قَبرٍ عَلَى حِدَةٍ. [طرفه في: ١٣٥١].

٧٨ ـ بابُ اللَّحْدِ وَالشَّقِّ في القَبْرِ

١٣٥٣ ـ حدّثنا عَبْدانُ: أخبرَنا عبدُ اللَّه: أخبرَنا اللَّيثُ بْنُ سَعْدٍ قال: حَدَّثَني ابْنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قال: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَينَ رَجُلَينِ مِنْ قَتْلَى أُحُدٍ، ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذاً لِلقُرْآنِ»؟ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِما قَدَّمَهُ في اللَّحْدِ، فَقَالَ: «أَنا شَهِيدٌ عَلَى هؤُلاَءِ يَوْمَ القِيامَةِ» فَأَمَرَ بِدَفْنِهِمْ بِدِمائِهِمْ، وَلَمْ يُغَسِّلْهُمْ. [طرفه في: ١٣٤٣].

١٣٥٠ـ قوله: ونفث عليه وروي ونفث فيه والنفث شبيه بالنفخ وهو أقلّ من التفل
ـ قوله: مكافاة بغير همزة في اليونينية (شارح).

١٣٥١ـ قوله: هنية غير أذنه قال الشارح هنا تغيير صوابه غير هنة في أذنه أي شيء يسير.

[79] If the boy embraced Islam and then died, would be possible to Offer the funeral prayer for him; and what about offering Islam to boys

1354- Ibn Omar "Allah be pleased with both" narrated: Omar set out accompanying The Prophet "Allah's blessing and peace be upon him" with a group of people to Ibn Saiyyad till they saw him playing with the boys near the hillocks of Banu'maghala. Ibn Saiyyad at that time was about to reach his puberty and did not notice (us) until The Prophet "Allah's blessing and peace be upon him" stroked him with his hand and said to him: "Do you testify that I am Allah's Apostle?" Ibn Saiyyad looked at him and said: "I testify that you are the Messenger of illiterates." Then Ibn Saiyyad asked The Prophet "Allah's blessing and peace be upon him": "Do you testify that I am Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" refuted it and said: "I believe in Allah and His Apostles." Then he said (to Ibn Saiyyad): "What do you think?" Ibn Saiyyad answered: "True people and liars visit me." The Prophet "Allah's blessing and peace be upon him" said: "You have been confused as to this matter." Then The Prophet "Allah's blessing and peace be upon him" said to him: "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyyad said: "It is Ad'dukh (the smoke)." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy. You cannot cross your limits." On that, Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "If he is he (The Charlatan (Ad'dajjal), then you cannot overpower him, and if he is not, then there is no need of murdering him."

1355- Ibn Omar added: Later on Allah's Apostle "Allah's blessing and peace be upon him" once again went along with Obai Ibn Ka'b to the date-palm trees (garden) where Ibn Saiyyad was staying. The Prophet "Allah's blessing and peace be upon him" wanted to hear something from Ibn Saiyyad before Ibn Saiyyad could see him. The Prophet "Allah's blessing and peace be upon him" saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyyad's mother saw Allah's Apostle "Allah's blessing and peace be upon him" while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyyad: "O Saf ! (Ibn Saiyyad's name) Here is Mohammad." Thus, Ibn Saiyyad got up. The Prophet "Allah's blessing and peace be upon him" said: "Had this woman let him, then Ibn Saiyyad would have uncovered the reality of his case."

٧٩ ـ بابٌ إذا أسلمَ الصَّبيُّ فمَاتَ، هل يُصَلَّى عليه، وهل يُعْرَضُ على الصَّبِيِّ الإسلامُ

وَقالَ الحسنُ، وَشُرَيحٌ، وإبراهيمُ، وقَتَادَةُ: إذا أسلَمَ أحدُهُما فالوَلَدُ مَعَ المُسْلِمِ. وكانَ ابنُ عَبَّاسٍ رَضِيَ اللَّهُ عنهُما مع أُمِّهِ من المُستضعَفينَ، ولم يكُنْ مع أبيهِ على دِينِ قومِهِ. وقال: «الإسلامُ يَعلو ولا يُعلى».

١٣٥٤ ـ حدّثنا عَبْدَانُ: أخبَرَنا عبدُ اللَّه، عَنْ يُونُسَ، عَنِ الزُّهريِّ قالَ: أخبَرني سالمُ بْنُ عَبْدِ اللَّه: أنَّ ابْنَ عُمَرَ رَضيَ اللَّهُ عَنهُمَا أخبَرَهُ، أنَّ عُمَرَ انطلقَ مَعَ النَّبيِّ ﷺ في رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدُوهُ يلعَبُ مَعَ الصِّبْيانِ، عِندَ أُطُم بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الحُلُمَ، فَلَمْ يَشْعُرْ حتَّى ضَرَبَ النَّبيُّ ﷺ بيدِه، ثم قالَ لابن صَيَّاد: «تَشْهَدُ أنِّي رَسُولُ اللَّه»؟ فَنَظَرَ إليه ابْنُ صَيَّادٍ فَقالَ: أشهَدُ أنَّكَ رَسُولُ الأُمِّيِّينَ. فقالَ ابْنُ صَيَّادٍ لِلنَّبيِّ ﷺ: أتَشْهَدُ أنِّي رَسولُ اللَّه؟ فَرَفَضَهُ وَقالَ: «آمَنْتُ باللَّهِ وبِرُسُلِه». فَقالَ لَهُ ﷺ: «ماذا تَرى»؟ قالَ ابْنُ صَيَّادٍ: يأتِيني صادِقٌ وكاذِبٌ. فقالَ النَّبيُّ ﷺ: «خُلِطَ عليكَ الأمرُ». ثمَّ قالَ لهُ النَّبيُّ ﷺ: «إنِّي قد خَبَأْتُ لكَ خَبِيئاً». فقالَ ابْنُ صَيَّادٍ: هُوَ الدُّخ. فقالَ: «اخسأْ، فَلَنْ تَعْدُوَ قَدْرَكَ». فقالَ عُمَرُ رَضيَ اللَّهُ عَنْهُ: دَعْني يا رَسُولَ اللَّه أضْرِبْ عُنُقَهُ. فقالَ النَّبيُّ ﷺ: «إنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيه، وإنْ لَمْ يَكُنْهُ فَلا خَيرَ لَكَ في قَتْلِه».

[الحديث ١٣٥٤ ـ أطرافه في: ٣٠٥٥، ٦١٧٣، ٦٦١٨].

١٣٥٥ ـ وَقالَ سالمٌ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَقولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّه ﷺ وَأُبَيُّ بْنُ كَعْبٍ، إلى النَّخلِ الَّتي فِيها ابْنُ صَيَّادٍ، وهُوَ يَخْتِلُ أنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيئاً، قَبلَ أنْ يَراهُ ابْنُ صَيَّادٍ، فَرآهُ النَّبيُّ ﷺ وَهوَ مُضطَجِعٌ، يَعْني في قَطِيفَةٍ، لَهُ فِيها رَمْزَةٌ أو زَمْرَةٌ، فَرأَتْ أُمُّ ابْنِ صَيَّادٍ رَسولَ اللَّه ﷺ، وهوَ يَتَّقِي بِجُذُوعِ النَّخلِ، فَقالَتْ لابْنِ صَيَّادٍ: يا صَافِ، وَهوَ اسْمُ ابْنِ صَيَّادٍ، هذا مُحَمَّدٌ ﷺ، فَثارَ ابْنُ صَيَّادٍ، فَقالَ النَّبيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». وَقالَ شُعَيبٌ في حَدِيثِه: فَرَفَصَهُ، رَمْرَمَةٌ أوْ زَمْزَمَةٌ. وَقالَ عُقَيلٌ: رَمْرَمَةٌ. وَقالَ مَعْمَرٌ: رَمْزَةٌ.

[الحديث ١٣٥٥ ـ أطرافه في: ٢٦٣٨، ٣٠٣٣، ٣٠٥٦، ٦١٧٤].

١٣٥٤ـ قوله: هو الدخ أراد أن يقول: الدخان فلم يستطع أن يتم الكلمة فقال: الدخ هـ واخسأ لفظ يزجر به الكلب أي اسكت صاغراً مطروداً.

ـ قوله فلن تسلطه عليه هو في غير الفرع بالنصب وفي الفرع بالجزم على لغة من يجزم بلن أفاد معناه الشارح.

١٣٥٥ـ قوله: يختل أي يستغفل لأن يسمع شيئاً من كلامه الذي يقوله في خلوته حتى يتبين أنه كاهن أو ساحر.

ـ قوله: رمزة أو زمرة على الشك في تقديم الراء أو الزاي وكذا قوله الآتي رمرمة أو زمزمة على الشك في الإهمال أو الإعجام، والكل ألفاظ متقاربة المعاني؛ يعني أنه كان وعليه قطيفة يصوّت بشيء لا يدرى ما هو كتراطن العلوج.

ـ قوله: فثار أي نهض.

1356- Anas "Allah be pleased with him" narrated: A young Jewish boy used to serve The Prophet "Allah's blessing and peace be upon him" and he became sick. So The Prophet "Allah's blessing and peace be upon him" went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there. The latter told him to obey Abul'qasim "Allah's blessing and peace be upon him". The boy embraced Islam. The Prophet "Allah's blessing and peace be upon him" came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."

1357- Ibn Abbas "Allah be pleased with both" told: My mother and I were among, the weak and oppressed: I from amongst the children, and my mother from amongst the women.

1358- Ibn Shehab told: The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam. If his parents, particularly the father, are Muslims, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death, then the funeral prayer must be offered. And if the child does not cry after his delivery then the funeral prayer should not be offered for him, and he will be considered as a miscarriage. Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu'huraira recited the Qur'anic verse: "So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (The Romans "Ar'rum" 30)

1359- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu'huraira recited the Qur'anic verse: "So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (The Romans "Ar'rum" 30)

[80] When the disbeliever says at his death agony: There is no God but Allah

1360- Sa'eed Ibn Al'musaiyyab narrated from his father Al'musaiyyab Ibn Huzn "Allah be pleased with him": When the time of the death of Abu'talib approached,

١٣٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلاَمٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: «أَسْلِمْ». فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطِعْ أَبَا القَاسِمِ ﷺ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ».

[الحديث ١٣٥٦ - طرفه في: ٥٦٥٧]

١٣٥٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عُبَيْدُ اللَّهِ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كُنْتُ أَنَا وَأُمِّي مِنَ المُسْتَضْعَفِينَ، أَنَا مِنَ الوِلْدَانِ وَأُمِّي مِنَ النِّسَاءِ.

[الحديث ١٣٥٧ - أطرافه في: ٤٥٨٧، ٤٥٩٧].

١٣٥٨ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: قَالَ ابْنُ شِهَابٍ: يُصَلَّى عَلَى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإِنْ كَانَ لِغَيَّةٍ، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الإِسْلاَمِ، يَدَّعِي أَبَوَاهُ الإِسْلاَمَ، أَوْ أَبُوهُ خَاصَّةً، وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ الإِسْلاَمِ، إِذَا اسْتَهَلَّ صَارِخاً صُلِّيَ عَلَيْهِ، وَلاَ يُصَلَّى عَلَى مَنْ لاَ يَسْتَهِلُّ، مِنْ أَجْلِ أَنَّهُ سِقْطٌ، فَإِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ يُحَدِّثُ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾ [الروم: ٣٠] الآيَةَ.

[الحديث ١٣٥٨ - أطرافه في: ١٣٥٩، ١٣٨٥، ٤٧٧٥، ٦٥٩٩].

١٣٥٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ البَهِيمَةُ بَهِيمَةً، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ القَيِّمُ﴾. [الروم: ٣٠].

[طرفه في: ١٣٥٨].

٨٠ - بابٌ إذا قالَ المُشْرِكُ عِنْدَ المَوْتِ: لا إِلٰهَ إلاَّ اللَّهُ

١٣٦٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ

١٣٥٨ - قوله: وإن كان أي المولود لغية أي لغير رشدة بأن كانت أمه كافرة أو زانية.

- السقط: بالكسر والتثليث لغة هو الولد الذي يسقط قبل تمامه ذكراً كان أو أنثى وهو مستبين الخلق.

- الجمعاء المجتمعة الأعضاء لم يذهب من بدنها شيء والجدعاء المقطوعة الآذان ومعنى هل تحسون، هل تبصرون يعني أنها تنتج سليمة وإنما يجدعها أهلها.

١٣٦٠ - قوله: هو، اراد به نفسه أو قال: أنا، فغيره الراوي استقباحاً لحكاية كلمة الكفر.

Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu'jahl Ibn Hesham and Abdullah Ibn Abu'omaiyya Ibn Al'mogheera by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah." Abu'jahl and Abdullah Ibn Abu'omaiyya said: "O Abu'talib! Are you going to denounce the religion of Abdul'muttalib?" Allah's Apostle "Allah's blessing and peace be upon him" kept on inviting Abu'talib to say it while they (Abu'jahl and Abdullah) kept on repeating their statement till Abu'talib said as his last statement that he was on the religion of Abdul'muttalib and refused to say: There is no God (to be worshipped) but Allah. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him: “It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire.” (The Repentance “At’tawba” 113)

[81] Putting the leaves of the date-palm trees in the grave

1361- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves. He said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny” (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

[82] The speaker's preaching at the grave with his companions around him

1362- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand. Then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has a place either in Paradise or in Hell assigned for him. It is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "The blessed is to be directed to the good deeds, and the

شهاب قالَ: أخبرَنِي سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الوَفاةُ، جاءهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَام، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ المُغِيرَةِ، قالَ رَسُولُ اللَّهِ ﷺ لأَبِي طَالِبٍ: «يَا عَمِّ، قُلْ: لا إِلٰهَ إِلاَّ اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ». فَقالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟! فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرِضُهَا عَلَيْهِ، وَيَعُودانِ بِتِلْكَ المَقَالَةِ، حَتَّى قالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ المُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لا إِلٰهَ إِلاَّ اللَّهُ. فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ». فَأَنْزَلَ اللَّهُ تَعالَى فِيهِ: ﴿ما كانَ لِلنَّبِيِّ﴾ [التوبة: ١١٣] الآيَةَ.

[الحديث ١٣٦٠ ـ أطرافه في: ٣٨٨٤، ٤٦٧٥، ٤٧٧٢، ٦٦٨١].

٨١ ـ بابُ الجَرِيدِ عَلَى القَبْرِ

وَأَوصَى بُرَيْدَةُ الأَسْلَمِيُّ أَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدانِ. وَرَأَى ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فُسْطَاطاً عَلَى قَبْرِ عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يَا غُلامُ، فَإِنَّمَا يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بْنُ زَيْدٍ: رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمانَ رَضِيَ اللَّهُ عَنْهُ: وَإِنَّ أَشَدَّنَا وَثْبَةً الَّذِي يَثِبُ قَبْرَ عُثْمانَ بْنِ مَظْعُونٍ، حَتَّى يُجاوِزَهُ. وَقالَ عُثْمانُ بْنُ حَكِيمٍ: أَخَذَ بِيَدِي خارِجَةُ، فَأَجْلَسَنِي عَلَى قَبْرٍ، وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بْنِ ثابِتٍ قالَ: إِنَّمَا كُرِهَ ذٰلِكَ لِمَنْ أَحْدَثَ عَلَيْهِ. وَقالَ نافِعٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَجْلِسُ عَلَى القُبُورِ.

١٣٦١ ـ حدّثنا يَحْيَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ عَنْ مُجاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبانِ فَقالَ: «إِنَّهُمَا لَيُعَذَّبانِ، وَما يُعَذَّبانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكانَ لا يَسْتَتِرُ مِنَ البَوْلِ، وَأَمَّا الآخَرُ فَكانَ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. فَقالُوا: يا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هٰذا؟ فَقالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا ما لَمْ يَيْبَسا».

[طرفه في: ٢١٦].

٨٢ ـ بابُ مَوْعِظَةِ المُحَدِّثِ عِنْدَ القَبْرِ، وَقُعُودِ أَصْحابِهِ حَوْلَهُ

﴿يَخْرُجُونَ مِنَ الأَجْدَاثِ﴾ [المعارج: ٤٣] الأَجْداثُ: القُبُورُ. ﴿بُعْثِرَتْ﴾ [الانفطار: ٤]: أُثِيرَتْ، بَعْثَرْتُ حَوْضِي أَيْ جَعَلْتُ أَسْفَلَهُ أَعْلاهُ. الإِيفاضُ: الإِسْراعُ. وَقَرَأَ الأَعْمَشُ: ﴿إِلَى نَصْبٍ﴾: [المعارج: ٤٣] إِلَى شَيْءٍ مَنْصُوبٍ يَسْتَبِقُونَ إِلَيْهِ، وَالنُّصْبُ وَاحِدٌ، وَالنَّصْبُ مَصْدَرٌ. ﴿يَوْمُ الخُرُوجِ﴾ [ق: ٤٢] مِنَ القُبُورِ. ﴿يَنْسِلُونَ﴾ [يس: ٥١] يَخْرُجُونَ.

١٣٦٢ ـ حدّثنا عُثْمانُ قالَ: حَدَّثَنِي جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا فِي جَنازَةٍ فِي بَقِيعِ الغَرْقَدِ، فَأَتَانَا النَّبِيُّ ﷺ، فَقَعَدَ

١٣٦٢ ـ قوله المخصرة ما يتكأ عليه ويجعل تحت الخصر غالباً والمنقوسة المخلوقة.

wretched is to be guided to the bad deeds." Then he recited the Verses: “So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery.” (The Night “Al’lail” 5:10) (The Arabic text has only one verse, i.e. 5)

[83] What about the murderer

1363- Thabit Ibn Ad'dahhak "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever intentionally swears falsely by a religion other than Islam, then he is as he has said: (e.g. If he says: If such thing is not true then I am a Christian, he is really a Christian). **Whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire.”**

1364- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man was inflicted with wounds and he committed suicide. So Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise from him."

1365- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever). He who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire (forever)."

[84] It is hateful to offer the funeral prayer for hypocrites or to ask for Allah’s forgiveness for disbelievers

1366- Omar Ibn Al’khattab “Allah be pleased with him” reported: When Abdullah Ibn Obai Ibn Salool died, Allah’s Apostle “Allah’s blessing and peace be upon him” was called upon to offer the funeral prayer for him. When Allah’s Apostle stood up to offer the prayer, I got up quickly and said: "O Allah’s Apostle! Are you going to pray for Ibn Obai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allah’s Apostle smiled and said: "O Omar! Go away from me." When I talked too much he said: "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allah’s forgiveness for more than seventy times, surely I would have done so." (Omar further said): Allah’s Apostle offered the funeral prayer for him and returned. A short while later, the two verses of The Sura of Disavowal (Bara’a) were revealed: “Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected

وَقَعَدنا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، ما مِنْ نَفْسٍ مَنْفوسَةٍ، إِلاَّ كُتِبَ مَكانُها مِنَ الجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَ: شَقِيَّةً أَوْ سَعِيدَةً». فَقالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلا نَتَّكِلُ عَلَى كِتابِنا وَنَدَعُ العَمَلَ؟ فَمَنْ كانَ مِنَّا مِنْ أَهْلِ السَّعادَةِ فَسَيَصِيرُ إِلى عَمَلِ أَهْلِ السَّعادَةِ، وَأَمَّا مَنْ كانَ مِنَّا مِنْ أَهْلِ الشَّقاوَةِ، فَسَيَصِيرُ إِلى عَمَلِ أَهْلِ الشَّقاوَةِ؟ قالَ ﷺ «أَمَّا أَهْلُ السَّعادَةِ فَيُيَسَّرُونَ لِعَمَلِ السَّعادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ [الليل: ٥] الآيَةَ.

[الحديث ١٣٦٢ ـ أطرافه في: ٤٩٤٥، ٤٩٤٦، ٤٩٤٧، ٤٩٤٨، ٤٩٤٩، ٦٢١٧، ٦٦٠٥، ٧٥٥٢].

٨٣ ـ بابُ ما جاءَ في قاتِلِ النَّفْسِ

١٣٦٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا خالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلامِ، كاذِباً مُتَعَمِّداً، فَهُوَ كَما قالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، عُذِّبَ بِهِ في نارِ جَهَنَّمَ».

[الحديث ١٣٦٣ ـ أطرافه في: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٠٥، ٦٦٥٢].

١٣٦٤ ـ وقالَ حَجَّاجُ بنُ مِنْهالٍ: حَدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حَدَّثَنا جُنْدَبٌ رَضِيَ اللَّهُ عَنْهُ في هذا المَسْجِدِ، فَما نَسِينا، وما نَخافُ أَنْ يَكْذِبَ جُنْدَبٌ، عَنِ النَّبِيِّ ﷺ قالَ: «كانَ بِرَجُلٍ جِراحٌ قَتَلَ نَفْسَهُ، فَقالَ اللَّهُ: بَدَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيهِ الجَنَّةَ». [الحديث ١٣٦٤ ـ طرفه في: ٣٤٦٣].

١٣٦٥ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الذي يَخْنُقُ نَفْسَهُ يَخْنُقُها في النَّارِ، وَالذي يَطْعُنُها يَطْعُنُها في النَّارِ».

[الحديث ١٣٦٥ ـ طرفه في: ٥٧٧٨].

٨٤ ـ بابُ ما يُكْرَهُ مِنَ الصَّلاةِ عَلَى المُنافِقِينَ، وَالاِسْتِغْفارِ لِلمُشْرِكِينَ

رَواهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ.

١٣٦٦ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنِي اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ قالَ: لَمَّا ماتَ عَبْدُ اللَّهِ ابْنُ أُبَيٍّ ابْنُ سَلُولَ، دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيهِ، فَلَمَّا قامَ رَسُولُ اللَّهِ ﷺ وَثَبْتُ إِلَيهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أُبَيٍّ، وَقَدْ قالَ يَوْمَ كَذا وَكَذا: كَذا وَكَذا؟ أُعَدِّدُ عَلَيهِ قَوْلَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وقالَ: «أَخِّرْ عَنِّي يا عُمَرُ». فَلَمَّا أَكْثَرْتُ عَلَيهِ، قالَ: «إِنِّي خُيِّرْتُ

١٣٦٣ـ قوله: به أي بالمذكور وللكشيمهني عذب بها أي بالحديدة (شارح).

١٣٦٦ـ قوله: ابن سلول بضم ابن وإثبات ألفه صفة لعبد الله لأن سلول أمه (شارح).

Allah and His Messenger; and Allah guideth not those who are perversely rebellious." (80) and: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (84) (Omar said): Later I astonished at my daring before Allah's Apostle on that day. And Allah and His Apostle know better.

[85] People praise the dead

1367- Anas Ibn Malik "Allah be pleased with him" narrated: A funeral procession passed and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Omar Ibn Al'khattab asked (Allah's Apostle "Allah's blessing and peace be upon him"): "What has been affirmed?" He replied: "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth."

1368- Abul'aswad reported: I came to Medina when an epidemic had broken out. While I was sitting with Omar Ibn Al'khattab a funeral procession passed by; and the people praised the deceased. Omar said: "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. Omar said: "It has been affirmed to him." A third passed by and the people spoke badly of the deceased. He said: "It has been affirmed to him." I (Abul'aswad) asked: "O Commander of Believers! What has been affirmed?" He replied: "I said the same as the Prophet had said: "If four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked: "If three persons testify his piety?" He (The Prophet) replied: "Even three." Then we asked: "If two?" He replied: "Even two." We did not ask him regarding one witness."

[86] The grave's torture

And Allah's saying: "if thou couldst but see how the wicked (do fare) in the flood of confusion at death the angels stretch forth their hands, (saying), yield up your souls: this day shall ye receive your reward, a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of his Signs." (The Cattle (Al'an'am" 93) he almighty said: "twice shall we punish them: and in addition shall they be sent to a grievous penalty." (The Repentance "At'tawba" 101)

فاختَرتُ، لَوْ أَعْلَمُ أَنّي إنْ زِدتُ عَلى السَّبعينَ فَغُفِرَ لَهُ لَزِدتُ عَلَيها». قالَ: فَصَلَّى عَلَيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إلاّ يَسيراً حَتَّى نَزَلَتِ الآيَتانِ مِن بَراءةٍ: ﴿وَلا تُصَلِّ عَلى أَحَدٍ مِنهُم ماتَ أبداً ـ إلى ـ وهُم فاسِقُون﴾ [التوبة: ٨٤] قالَ: فَعَجِبْتُ بعدُ مِن جُرأَتي عَلى رَسُولِ اللَّهِ ﷺ يومئِذٍ، و اللَّهُ ورَسولُهُ أعلَمُ.

[الحديث ١٣٦٦ ـ طرفه في: ٤٦٧١].

٨٥ ـ بابُ ثَناءِ النَّاسِ عَلى المَيِّتِ

١٣٦٧ ـ حدّثنا آدَمُ: حَدَّثَنا شُعبَةُ: حَدَّثَنا عَبدُ العَزيزِ بنُ صُهَيبٍ قالَ: سَمِعتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عنهُ يقُولُ: مَرُّوا بِجَنازةٍ فأثنَوا عليها خيراً، فَقالَ النَّبيُّ ﷺ: «وَجبت». ثمَّ مَرُّوا بأُخرَى فأثنَوا عليها شرّاً، فقالَ: «وَجبت». فقالَ عمرُ بنُ الخطّابِ رَضيَ اللَّهُ عنهُ: ما وَجبت؟ قالَ: «هذا أَثنَيتُم عَليهِ خيراً، فَوجَبَتْ لَهُ الجَنَّةُ، وهذا أَثنَيتُم عَليهِ شرّاً، فَوَجَبَتْ لَهُ النَّارُ، أَنتُم شُهَداءُ اللَّهِ في الأَرضِ».

[الحديث ١٣٦٧ ـ طرفه في: ٢٦٤٢].

١٣٦٨ ـ حدّثنا عَفّانُ بنُ مُسلِمٍ: حَدَّثَنا داوُدُ بنُ أَبي الفُراتِ، عَن عَبدِ اللَّهِ بنِ بُرَيدَةَ، عَن أَبي الأَسوَدِ قالَ: قَدِمتُ المدينةَ، وقَد وَقَعَ بها مَرَضٌ، فَجلَستُ إلى عُمَرَ بنِ الخَطّابِ رَضِيَ اللَّهُ عنهُ، فمرّت بهم جنازةٌ، فأُثنِيَ على صاحِبِها خيراً، فقالَ عمرُ رَضِيَ اللَّهُ عنهُ: وَجبت، ثمّ مُرَّ بأُخرَى فأُثنِيَ على صاحِبِها خيراً، فَقالَ عُمَرُ رضي اللَّهُ عَنهُ: وَجَبَتْ ثُمَّ مُرَّ بالثّالِثَةِ فأُثنِيَ عَلى صاحِبِها شرّاً، فَقالَ: وَجَبَتْ فَقالَ أبو الأَسوَدِ. فَقُلتُ: وَما وَجَبَتْ يا أَميرَ المُؤمِنينَ؟ قالَ قُلتُ كَما قالَ النَّبيُّ ﷺ: «أَيُّما مُسلِمٍ، شَهِدَ لهُ أربعةٌ بخيرٍ، أَدخَلَهُ اللَّهُ الجَنَّةَ». فَقُلنا: وَثلاثةٌ، قالَ: «وثلاثةٌ». فقلنا: واثنانِ، قالَ: «واثنانِ». ثُمَّ لَم نَسأَلهُ عنِ الواحِدِ.

[الحديث ١٣٦٨ ـ طرفه في: ٢٦٤٣].

٨٦ ـ بابُ ما جاءَ في عَذابِ القَبرِ

وقَولُهُ تَعالَى: ﴿إذِ الظّالِمونَ في غَمَراتِ المَوتِ والمَلائِكةُ باسِطو أيديهِم أَخرِجوا أَنفُسَكُمُ اليَومَ تُجزَونَ عَذابَ الهُونِ﴾ [الأنعام: ٩٣]. هُوَ الهَوانُ، والهَونُ: الرفقُ. وقولُهُ جلَّ ذِكرُهُ: ﴿سَنُعَذِّبُهُم مَرَّتَينِ ثُمَّ يُرَدُّونَ إلى عَذابٍ عَظيمٍ﴾. [التوبة: ١٠١]. وَقَولُهُ تَعالى: ﴿وحاقَ بآلِ فِرعَونَ

١٣٦٧ـ قوله: مرّوا ولأبي ذر مُر بضم الميم مبنياً للمفعول (شارح).

ـ الثناء يستعمل في النوعين على الوجهين يقال: أثنيت عليه خيراً وبخير وأثنيت عليه شراً وبشرّ لأنه بمعنى وصفته صرح به في المصباح المنير فلا حاجة إلى ما ذكره الشارح.

باب ٨٦ ـ وقوله: بالجر عطفاً على عذاب أو بالرفع على الاستئناف (شارح).

ـ قوله: ادخلوا بصيغة الأمر من الثلاثي والتقدير قيل لهم: ادخلوا يا آل فرعون أشد العذاب كما في الشارح والقراءة عندنا أدخلوا فعلى هذا لا يحتاج إلى تقدير أداة النداء.

He also said: “but the brunt of the Penalty encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning an evening: and (the Sentence will be) on the Day that judgment will be established: Cast ye the People of Pharaoh into the severest Penalty!” (The Forgiver “Ghafer” 45:46)

1369- Al'barra Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that there is no God (to be worshipped) but Allah and Mohammad is Allah's Apostle. That corresponds to Allah's statement: “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth.” (Abraham 27). (Sho’ba added that this verse had revealed regarding the grave’s torture).

1370- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" looked at the people of the Qalib Well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said: "Have you found true what your Lord promised you?" Somebody said to him: "You are addressing dead people." He replied: "You do not hear better than they do, but they cannot reply."

1371- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "They now realize that what I used to tell them was the truth.” Indeed, Allah said: “Truly thou canst not cause the Dead to listen, nor canst thou cause the Deaf to hear the call, (especially) when they turn back in retreat.” (The Ants “An’naml” 80).

1372- A’isha "Allah be pleased with her" narrated: A Jewess came to ask about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A’isha asked Allah's Apostle "Allah's blessing and peace be upon him" about the punishment of the grave. The Prophet “Allah’s blessing and peace be upon him” replied: “Yes. The punishment of the grave is true.” A’isha added: Since then, I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” offering the prayer without seeking refuge with Allah from the grave punishment.

1373- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly.

سُوءُ العَذَابِ * النَّارُ يُعْرَضُونَ عَلَيهَا غُدُوّاً وَعَشِيّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ العَذَابِ﴾.[غافر: ٤٥ ـ ٤٦].

١٣٦٩ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَد، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قال: «إِذا أُقْعِدَ المُؤْمِنُ في قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لا إِلهَ إِلا اللَّه، وأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَذلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللَّهُ الذِينَ آمَنُوا بِالقَوْلِ الثَّابِتِ﴾». [إبراهيم: ٢٧].

[الحديث ١٣٦٩ ـ طرفه في: ٤٦٩٩].

١٣٦٩م ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ بِهذا، وَزادَ: ﴿يُثَبِّتُ اللَّهُ الذِينَ آمَنُوا﴾ نَزَلَتْ في عَذابِ القَبْرِ.

١٣٧٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَني أَبِي، عَنْ صالِحٍ: حَدَّثَني نافِعٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما أَخْبَرَهُ قالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ القَلِيبِ، فَقالَ: «وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً»؟ فَقِيلَ لَهُ: أَتَدْعُو أَمْوَاتاً؟ فَقالَ: «ما أَنْتُم بِأَسْمَعَ مِنْهُمْ، وَلكِنْ لاَ يُجِيبُونَ».

[الحديث ١٣٧٠ ـ طرفاه في: ٣٩٨٠، ٤٠٢٦].

١٣٧١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفْيانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: إِنَّما قالَ النَّبِيُّ ﷺ: «إِنَّهُم لَيَعْلَمُونَ الآنَ أَنَّ ما كُنْتُ أَقُولُ حَقٌّ». وَقَدْ قالَ اللَّهُ تَعالى ﴿إِنَّكَ لا تُسْمِعُ المَوْتَى﴾. [النمل: ٨٠].

[الحديث ١٣٧١ ـ طرفاه في: ٣٩٧٩، ٣٩٨١].

١٣٧٢ ـ حدّثنا عَبْدانُ: أَخْبَرَني أَبِي، عَنْ شُعْبَةَ: سَمِعْتُ الأَشْعَثَ، عَنْ أَبِيه، عَنْ مَسْرُوق، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ القَبْرِ، فَقَالَتْ لَهَا: أَعاذَكِ اللَّهُ مِنْ عَذابِ القَبْرِ. قَالَتْ عائِشَةُ رَسُولَ اللَّهِ ﷺ عَنْ عَذابِ القَبْرِ؟ فَقالَ: «نَعَمْ، عَذابُ القَبْرِ حَقٌّ». فَسَأَلَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ صَلَّى صَلاةً إِلاَّ تَعَوَّذَ مِنْ عَذابِ القَبْرِ.

[طرفه في: ١٠٤٩].

١٣٧٣ ـ حدّثنا يَحْيَى بْنُ سُلَيمانَ: حَدَّثَنا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ:

١٣٧٢ـ قوله نعم عذاب القبر بحذف الخبر أي حق أو ثابت وللحموي والمستملي عذاب القبر حق بإثبات الخبر انظر الشارح.

١٣٧٣ـ قوله: ضج يضج من باب ضرب ضجيجاً إذا فزع من شيء خافه فصاح وجلب وسمعت ضجة القوم أي جلبتهم (مصباح).

1374- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, Mohammad "Allah's blessing and peace be upon him"?" He will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise." The dead person will see both his places. (Quatada said that his grave would be made more spacious. Then he resumed the tradition) But if he is a non-believer or a hypocrite, they will ask him: "What did you say of this man?" he will say: "I do not know, but I used to say what the people used to say!" It will be said to him: "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."

[87] Taking refuge with Allah to be saved from the grave torture

1375- Abu'aiyub "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" went out after sunset and heard a dreadful voice, and said: "The Jews are being punished in their graves."

1376- Moosa Ibn Uqba narrated: The daughter of Khalid Ibn Sa'eed Ibn Al'ass told that she had heard The Messenger of Allah "Allah's blessing and peace be upon him" taking refuge with Allah from the grave punishment.

1377- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to take refuge with Allah to be saved from the grave torture as saying: "O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of The Charlatan (Ad'dajjal)."

[88] The grave punishment because of urine and calumny

1378- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him", while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. (Being asked why he had done so) he said: "I hope that their torture might be lessened, so long as these never get dried."

أَخبَرني عُروَةُ بنُ الزُّبَير: أَنَّهُ سَمعَ أَسماءَ بِنتَ أَبي بَكرٍ رَضِيَ اللَّهُ عَنهُما تَقولُ: قامَ رَسُولُ اللَّهِ ﷺ خَطِيباً، فَذَكَرَ فِتنَةَ القَبرِ الَّتي يَفتَتِنُ فِيهَا المَرءُ، فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ المُسلِمُونَ ضَجَّةً. زادَ غُندَرٌ: عَذابُ القَبرِ. [طرفه في: ٨٦].

١٣٧٤ - حدثنا عَيَّاشُ بنُ الوَلِيدِ: حَدَّثَنا عَبدُ الأَعلَى: حَدَّثَنا سَعِيدٌ، عَن قَتادَةَ، عَن أَنَسِ ابنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ أَنَّهُ حَدَّثَهُم: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ العَبدَ إِذا وُضِعَ في قَبرِهِ، وَتَوَلَّى عَنهُ أَصحابُهُ، وإِنَّهُ لَيَسمَعُ قَرعَ نِعالِهِم، أَتاهُ مَلَكانِ، فَيُقعِدانِهِ فَيَقُولانِ: ما كُنتَ تَقُولُ في هٰذا الرَّجُلِ؟ لِمُحَمَّدٍ ﷺ، فَأَمَّا المُؤمِنُ فَيَقُولُ: أَشهَدُ أَنَّهُ عَبدُ اللَّهِ وَرَسُولُهُ، فَيُقالُ لَهُ: انظُر إِلَى مَقعَدِكَ مِنَ النَّارِ، قَد أَبدَلَكَ اللَّهُ به مَقعَداً مِنَ الجَنَّةِ، فَيَراهُما جَمِيعاً». قالَ قَتادَةُ وَذُكِرَ لَنا: أَنَّهُ يُفسَحُ في قَبرِهِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ، قالَ: «وَأَمَّا المُنافِقُ وَالكافِرُ فَيُقالُ لَهُ: ما كُنتَ تَقُولُ في هٰذا الرَّجُلِ؟ فَيَقُولُ: لا أَدرِي، كُنتُ أَقُولُ ما يَقُولُ النَّاسُ، فَيُقالُ: لا دَرَيتَ وَلا تَلَيتَ، وَيُضرَبُ بِمَطارِقَ مِن حَدِيدٍ ضَربَةً، فَيَصِيحُ صَيحَةً، يَسمَعُها مَن يَلِيهِ غَيرَ الثَّقَلَينِ».

٨٧ - بابُ التَّعَوُّذِ مِن عَذابِ القَبرِ

١٣٧٥ - حدثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا يَحيَى: حَدَّثَنا شُعبَةُ قالَ: حَدَّثَني عَونُ بنُ أَبي جُحَيفَةَ، عَن أَبِيهِ، عَنِ البَراءِ بنِ عازِبٍ، عَن أَبي أَيُّوبَ رَضِيَ اللَّهُ عَنهُم قالَ: خَرَجَ النَّبِيُّ ﷺ وَقَد وَجَبَتِ الشَّمسُ، فَسَمِعَ صَوتاً، فَقالَ: «يَهُودُ تُعَذَّبُ في قُبُورِها». وَقالَ النَّضرُ: أَخبَرَنا شُعبَةُ: حَدَّثَنا عَونٌ: سَمِعتُ أَبي: سَمِعتُ البَراءَ، عَن أَبي أَيُّوبَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ.

١٣٧٦ - حدثنا مُعَلًّى: حَدَّثَنا وُهَيبٌ، عَن مُوسَى بنِ عُقبَةَ قالَ: حَدَّثَتني ابنَةُ خالِدِ بنِ سَعِيدِ ابنِ العاصِ: أَنَّها سَمِعَتِ النَّبِيَّ ﷺ، وَهُوَ يَتَعَوَّذُ مِن عَذابِ القَبرِ.

[الحديث ١٣٧٦ - طرفه في: ٦٣٦٤].

١٣٧٧ - حدثنا مُسلِمُ بنُ إِبراهِيمَ: حَدَّثَنا هِشامٌ: حَدَّثَنا يَحيَى، عَن أَبي سَلَمَةَ، عَن أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَدعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذابِ القَبرِ، وَمِن عَذابِ النَّارِ، وَمِن فِتنَةِ المَحيا وَالمَماتِ، وَمِن فِتنَةِ المَسِيحِ الدَّجَّالِ».

٨٨ - بابُ عَذابِ القَبرِ مِنَ الغِيبَةِ وَالبَولِ

١٣٧٨ - حدثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنِ الأَعمَشِ، عَن مُجاهِدٍ، عَن طاوُسٍ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: مَرَّ النَّبِيُّ ﷺ عَلى قَبرَينِ، فَقالَ: «إِنَّهُما لَيُعَذَّبانِ، وَما يُعَذَّبانِ مِن كَبِيرٍ». ثُمَّ قالَ: «بَلى، أَمَّا أَحَدُهُما فَكانَ يَسعَى بِالنَّمِيمَةِ، وَأَمَّا أَحَدُهُما فَكانَ لا يَستَتِرُ مِن بَولِهِ». قالَ: ثُمَّ أَخَذَ عُوداً رَطباً فَكَسَرَهُ بِاثنَتَينِ، ثُمَّ غَرَزَ كُلَّ واحِدٍ مِنهُما عَلى قَبرٍ، ثُمَّ قالَ: «لَعَلَّهُ يُخَفَّفُ عَنهُما ما لَم يَيبَسا». [طرفه في: ٢١٦].

١٣٧٥ - قوله: وقد وجبت الشمس أي غربت (شارح).

[89] The dead is shown his place (in the hereafter) every morning and evening

1379- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he will be shown his place in it. If he is from the people of the Hell-Fire, he will be shown his place there in. Then it is said to him: "This is your place till Allah resurrects you on the Day of Judgement.""

[90] The dead's speech during the funeral

1380- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it would say: Present me (hurriedly); and if he was not righteous, it would say: Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man; and if he heard it he would fall unconscious."

[91] What was said concerning the Muslims children (who died)

1381- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

1382- Al'barra "Allah be pleased with him" narrated: When Ibrahim "Peace be upon him" (the son of The Prophet) expired, Allah's Apostle "Allah's blessing and peace be upon him" said: "There is a wet-nurse for him in Paradise."

[92] What was said concerning the Pagans children

1383- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the children of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "Since Allah created them, He knows what sort of deeds they would have done."

1384- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the children of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "Allah knows what sort of deeds they would have done."

٨٩ ـ باب المَيِّت يُعْرَضُ عَلَيه مَقْعَدُهُ بِالغَداةِ وَالعَشِيِّ

١٣٧٩ ـ حدثنا إسماعيل قال: حدثني مالك، عن نافع، عن عبد الله بن عمر رضي الله عنهما: أن رسول الله ﷺ قال: «إنَّ أحدكم إذا مات، عُرِض عليه مقعدة بالغداة والعشيّ، إن كان من أهل الجنَّة فمن أهل الجنة، وإن كان من أهل النار، فيقال: هذا مقعدك حتى يبعثك الله يوم القيامة».

[الحديث ١٣٧٩ ـ طرفاه في: ٣٢٤٠، ٦٥١٥].

٩٠ ـ باب كَلامِ المَيِّتِ عَلى الجِنازَةِ

١٣٨٠ ـ حدثنا قتيبة: حدثنا الليث، عن سعيد بن أبي سعيد، عن أبيه: أنه سمع أبا سعيد الخدري رضي الله عنه يقول: قال رسول الله ﷺ: «إذا وُضِعَت الجنازة، فاحتملها الرجال على أعناقهم، فإن كانت صالحة قالت: قدِّموني قدِّموني، وإن كانت غير صالحة، قالت يا ويلها، أين يذهبون بها، يسمع صوتها كل شيء إلا الإنسان، ولو سمعها الإنسان لصعق».

[طرفه في: ١٣١٤].

٩١ ـ باب ما قيل في أولاد المسلمين

قال أبو هريرة رضي الله عنه، عن النبي ﷺ: «من مات له ثلاثة من الولد، لم يبلغوا الحنث، كان له حجاباً من النار، أو دخل الجنة».

١٣٨١ ـ حدثنا يعقوب بن إبراهيم: حدثنا ابن عُلَيَّة: حدثنا عبد العزيز بن صهيب، عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «ما من الناس مسلم، يموت له ثلاثة من الولد لم يبلغوا الحنث، إلا أدخله الله الجنة، بفضل رحمته إياهم». [طرفه في: ١٢٤٨].

١٣٨٢ ـ حدثنا أبو الوليد: حدثنا شعبة، عن عدي بن ثابت: أنه سمع البراء رضي الله عنه قال: لما توفي إبراهيم عليه السلام، قال رسول الله ﷺ: «إن له مرضعاً في الجنة». [الحديث ١٣٨٢ ـ طرفاه في: ٣٢٥٥، ٦١٩٥].

٩٢ ـ ما قيل في أولاد المشركين

١٣٨٣ ـ حدثنا حبان: أخبرنا عبد الله: أخبرنا شعبة، عن أبي بشر، عن سعيد بن جبير، عن ابن عباس رضي الله عنهم قال: سئل رسول الله ﷺ عن أولاد المشركين؟ فقال: «الله إذ خلقهم، أعلم بما كانوا عاملين» [الحديث ١٣٨٣ ـ طرفه في: ٦٥٩٧].

١٣٨٤ ـ حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري قال: أخبرني عطاء بن يزيد

باب ـ ٨٩ ـ قوله باب الميت بإضافة باب لتاليه ولأبي ذر بالتنوين (شارح).

ك ـ ٩١ ـ قوله كان له حجاباً بالإفراد ولأبي ذر عن الكشميهني كانوا له حجابا انظر الشارح.

1385- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

[93]

1386- Samura Ibn Jundub "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" finished the (morning) prayer, he would face us and ask: "Who amongst you had a dream last night?" So if anyone saw a dream he would narrate it. The Prophet "Allah's blessing and peace be upon him" would say: "What Allah has willed!" One day, he asked us whether anyone of us had seen a dream. We replied in the negative.

The Prophet "Allah's blessing and peace be upon him" said: "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side. Whenever the first side of his cheek became normal again he repeated the same operation again. I said: “What is this?” They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state. The man came back and struck him again (and so on). I said: “Who is this?” They told me to proceed on. So we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it. There were naked men and women in it. I said: “Who is this?” They told me to proceed on. So we proceeded on till we reached a river of blood wherein a man was, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position. I asked: “What is this?” They told me to proceed on.

We did so till we reached a well-flourished green garden having a huge tree near whose root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (My two companions) made me climb up the tree and made me enter a house, better than which

اللَّيْثِيِّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ المُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» [الحديث ١٣٨٤ ـ طرفاه في: ٦٥٩٨، ٦٦٠٠].

١٣٨٥ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَثَلِ البَهِيمَةِ تُنْتَجُ البَهِيمَةَ، هَلْ تَرَى فِيهَا جَدْعَاءَ».

[طرفه في: ١٣٥٨].

٩٣ ـ بابٌ

١٣٨٦ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا»؟ قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّهَا، فَيَقُولُ: «مَا شَاءَ اللَّهُ». فَسَأَلَنَا يَوْماً فَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا»؟ قُلْنَا: لَا، قَالَ: «لٰكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الأَرْضِ المُقَدَّسَةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ، بِيَدِهِ كَلُّوبٌ مِنْ حَدِيدٍ». قَالَ بَعْضُ أَصْحَابِنَا عَنْ مُوسَى: «إِنَّهُ يُدْخِلُ ذٰلِكَ الكَلُّوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذٰلِكَ، وَيَلْتَئِمُ شِدْقُهُ هٰذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ، قُلْتُ: مَا هٰذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْرٍ، أَوْ صَخْرَةٍ، فَيَشْدَخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلَا يَرْجِعُ إِلَى هٰذَا، حَتَّى يَلْتَئِمَ رَأْسُهُ، وَعَادَ رَأْسُهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هٰذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَاراً، فَإِذَا اقْتَرَبَ ارْتَفَعُوا، حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هٰذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، عَلَى وَسَطِ النَّهَرِ قَالَ يَزِيدُ وَوَهْبُ بْنُ جَرِيرٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ ـ وَعَلَى شَطِّ النَّهَرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هٰذَا؟ قَالَا: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا

١٣٨٦ـ قوله: الكلوب: حديد له شعب يعلق به اللحم. والشدق جانب الفم.

ـ الفهر: بكسر الفاء حجر ملء الكف والشدخ كسر الشيء الأجوف والضمير في به للفهر وعلى رواية صخرة بها ومعنى تدهده تدحرج. وقوله: فإذا اقترب أي الوقود أو الحرّ الدالّ عليه.

ـ قوله: يتوقد وفي رواية فإذا اقترت أي التهبت وارتفع نارها ارتفعوا أي الناس لدلالة سياق الكلام عليه فإذا خمدت أي سكن لهبها ولم يطفأ جرها هـ من الشرح.

ـ قوله: نهر بفتح الهاء وسكونها وقوله: وسط بفتح السين وسكونها ولأبي الوقت وعلى وسط النهر رجل وفي رواية على شط النهر رجل (شارح).

I have never seen. In it there were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree to enter another house that was better and superior (to the first), containing old and young people. I said to them (My two companions): "You have made me ramble all the night. Tell me all about that I have seen." They said: "Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Judgement. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (by heart) but he used to sleep at night (and did not recite it then). He also did not use to act upon it By day; and so this punishment will go on till the Day of Judgement. Those you saw in the hole (like oven) were adulterers. Those you saw in the river of blood were those dealing in usury. The old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. The one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. The first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head." I raised my head and saw a thing like a cloud over me. They said: "That is your place." I said: "Let me enter my place." They said: "You still have some life which you have not yet completed, and when you complete it, you will then enter your place. ""

[94] One's death on Monday

1387- A'isha "Allah be pleased with her" narrated: "I went to Abu'bakr (during his fatal illness) who asked me: "How many garments in which the Prophet "Allah's blessing and peace be upon him" was shrouded? " She replied: "In three pieces of white cloth of cotton, and there was neither a shirt nor a turban among them. " Abu'bakr further asked her: "On which day did the Prophet die? " She replied: "He died on Monday." He asked: "What is today?" She replied: "Today is Monday." He added: "I hope I shall die sometime between this morning and tonight." Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said: "Wash this garment of mine and add two more garments and shroud me in them." I said: "This is worn out." He said: "A living person has more right to wear new clothes than a dead one. The shroud is only for the body's pus." He did not die till it was the night of Tuesday and was buried before the morning."

[95] The sudden death

1388- A'isha "Allah be pleased with her" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet "Allah's blessing and peace be upon him" replied in the affirmative.

شَيخٌ وَصِبْيانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَينَ يَدَيهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي في الشَّجَرَةِ، وَأَدْخَلانِي دَاراً، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجالٌ شُيُوخٌ، وَشَبَابٌ وَنِساءٌ وَصِبْيَانٌ، ثُمَّ أَخْرَجانِي مِنهَا، فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلانِي داراً، هِيَ أَحْسَنُ وَأَفضَلُ، فِيهَا شُيوخٌ وَشَبابٌ، قُلتُ: طَوَّفْتُمانِي اللَّيلَةَ، فَأَخْبِرَانِي عَمَّا رَأَيتُ، قالا: نَعَمْ، أَمَّا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يُحَدِّثُ بِالكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ القِيامَةِ، وَالذي رَأَيتَهُ يُشْدَخُ رَأْسُهُ، فَرَجُلٌ عَلَّمَهُ اللَّهُ القُرْآنَ، فَنَامَ عَنْهُ بِاللَّيلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهارِ، يُفعَلُ بِهِ إِلَى يَوْمِ القِيَامَةِ، وَالَّذِي رَأَيتَهُ في الثَّقْبِ فَهُمُ الزُّنَاةُ، وَالذِي رَأَيتَهُ في النَّهَرِ آكِلُوا الرِّبا، وَالشَّيخُ في أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيهِ السَّلامُ، وَالصِّبيانُ حَوْلَهُ فَأَولادُ النَّاسِ، وَالَّذي يُوقِدُ النَّارَ مالِكٌ خازِنُ النَّارِ، وَالدَّارُ الأُولى الَّتِي دَخَلتَ دَارُ عامَّةِ المُؤمِنِينَ، وَأَمَّا هذهِ الدَّارُ فَدارُ الشُّهَداءِ، وَأَنَا جِبرِيلُ، وَهذا مِيكائِيلُ، فَارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي، فَإِذا فَوْقِي مِثلُ السَّحَابِ، قالا: ذَاكَ مَنْزِلُكَ، قُلتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قالا: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلتَ أَتَيتَ مَنْزِلَكَ».

[طرفه في: ٨٤٥].

٩٤ ـ بابُ مَوْتِ يَوْمِ الاثْنَيْنِ

١٣٨٧ ـ حدثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنا وُهَيبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها قالَتْ: دَخَلتُ عَلى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقالَ: فِي كَمْ كَفَّنْتُمُ النَّبِيَّ ﷺ؟ قالَتْ: فِي ثَلاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، لَيسَ فِيهَا قَمِيصٌ وَلا عِمامَةٌ. وَقالَ لَهَا: فِي أَيِّ يَوْمٍ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ؟ قالَتْ: يَوْمَ الاثْنَينِ. قالَ: فَأَيُّ يَوْمٍ هذا؟ قالَتْ: يَوْمُ الاثْنَينِ. قالَ: أَرْجُو فِيما بَينِي وَبَينَ اللَّيلِ. فَنَظَرَ إِلَى ثَوْبٍ عَلَيهِ كانَ يُمَرَّضُ فِيهِ ـ بِهِ رَدْعٌ مِنْ زَعْفَرَانٍ، فَقَالَ: اغْسِلُوا ثَوْبِي هذا، وَزِيدُوا عَلَيهِ ثَوْبَينِ، فَكَفِّنُونِي فِيهَا. قُلتُ: إِنَّ هذا خَلَقٌ؟ قالَ: إِنَّ الحَيَّ أَحَقُّ بِالجَدِيدِ مِنَ المَيِّتِ، إِنَّما هُوَ لِلمُهْلَةِ. فَلَمْ يَتَوَفَّ حَتَّى أَمسَى مِن لَيلَةِ الثُّلاثاءِ، وَدُفِنَ قَبلَ أَنْ يُصْبِحَ.

[طرفه في: ١٢٦٤].

٩٥ ـ بابُ مَوْتِ الفَجْأَةِ البَغْتَةِ

١٣٨٨ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ،

ـ قوله: بالكذبة بفتح الكاف ويجوز كسرها انظر الشارح.

ـ قوله: دعاني أي اتركاني.

١٣٨٧ـ قوله: دخلت على أبي بكر أي في مرض موته. وقوله: قال: أرجو الخ أي أتوقع أن تكون وفاتي فيما بين ساعتي هذه وبين الليل. وقوله: به ردع أي لطخ وأثر. وقوله: إن هذا خلق أي غير جديد.

ـ قوله: للمهلة بتثليث الميم القيح والصديد (شارح).

باب ٩٥ ـ قوله: البغتة بالجر بدل من الفجأة ويجوز الرفع أي هي البغتة.

١٣٨٨ـ قوله: افتلتت نفسها معناه ماتت فلتة أي فجأة (شارح).

[96] The grave of The Prophet, Abu'bakr, and Omar

1389- A'isha "Allah be pleased with her" narrated: During his sickness, Allah's Apostle "Allah's blessing and peace be upon him" was asking repeatedly: "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms; and he was buried in my house.

1390- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" in his fatal illness said: "Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying." A'isha added: "Had it not been for that, the grave of The Prophet "Allah's blessing and peace be upon him" would have been made prominent but The Prophet (or the people) was afraid that it might be taken (as a) mosque."

On the other hand, Abu'bakr Ibn Aiyash narrated: Sufyan at'tammar told me that he had seen the grave of the Prophet elevated and curved. Urwa also narrated in this connection: When the wall fell on them (graves) during the caliphate of Al'walid Ibn Abdul'malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found to tell them about it till I (Urwa) said to them: "By Allah, this is not the foot of the Prophet but it is the foot of Omar."

1391- A'isha "Allah be pleased with her" narrated that she made a will to Abdullah Ibn Az'zubair: "Do not bury me with them (the Prophet and his two companions) but bury me with my companions (wives of the Prophet) in Al'baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

1392- Amr Ibn Maimun Al'awdi narrated: I saw Omar "Allah be pleased with him" (when he was stabbed) saying: "O Abdullah Ibn Omar! Go to the mother of the believers A'isha and say (to her): Omar Ibn Al'khattab sends his greetings to you. Request her to allow me to be buried with my companions. (So, Ibn Omar conveyed the message to A'isha). She said: "I had the idea of having this place for myself but today I prefer him to myself (and allow him to be buried there)." When Abdullah Ibn Omar returned, Omar asked him: "What (news) do you have?" He replied: "O Commander of The Believers! She has allowed you (to be buried there)." On that Omar said: "Nothing was more important to me than to be buried in that (sacred) place. So,

عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلاً قالَ لِلنَّبِيِّ ﷺ: إنَّ أُمِّي افتُلِتَتْ نَفسهَا، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إنْ تَصَدَّقْتُ عَنْهَا؟ قالَ: «نَعَمْ».

[الحديث ١٣٨٨ ـ طرفه في: ٢٧٦٠].

٩٦ ـ بابُ ما جاءَ في قَبْرِ النَّبيِّ ﷺ وَأَبي بَكْرٍ وَعُمَرَ رضيَ اللَّهُ عَنْهُمَا

﴿فَأَقْبَرَهُۥ﴾ [عبس: ٢١] أَقبرتُ الرَّجلَ إذا جعلتَ لهُ قبراً، وقبرتُهُ: دفنتُهُ: ﴿كِفَاتًا﴾ [المرسلات: ٢٥]: يكونونَ فِيها أحياءً، ويُدفنونَ فِيها أمواتاً.

١٣٨٩ ـ حدثنا إسْماعيلُ: حَدَّثَني سُلَيمانُ، عَنْ هِشَامٍ. وَحَدَّثَني مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مَرْوَانَ، يَحيى بْنُ أَبي زَكَرِيَّاءَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: إنْ كانَ رَسُولُ اللَّهِ ﷺ لَيَتَعَذَّرُ في مَرَضِهِ: «أَيْنَ أَنَا اليَوْمَ؟ أَيْنَ أَنَا غَداً؟» اسْتِبْطَاءً لِيَوْمِ عائِشَةَ، فَلَمَّا كانَ يَوْمي، قَبَضَهُ اللَّهُ بَينَ سَحْرِي وَنَحْرِي، وَدُفِنَ في بَيتِي. [طرفه في: ٨٩٠].

١٣٩٠ ـ حدثنا مُوسى بْنُ إسْماعيلَ: حدثنا أبو عَوَانَةَ، عَنْ هِلالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ في مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ اليَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». لَوْلاَ ذلِكَ أُبرِزَ قَبْرُهُ، غَيرَ أَنَّهُ خَشِيَ، أَوْ خُشِيَ، أَنَّ يُتَّخَذَ مَسْجِداً. وَعَنْ هِلالٍ قالَ: كَنَّانِي عُرْوَةُ بْنُ الزُّبَيرِ، وَلَمْ يُولَدْ لِي.

حدثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخبرنا عَبْدُ اللَّهِ: أَخبرنا أبو بكرِ بنُ عَيَّاشٍ، عَن سفيانَ التَّمارِ أنَّه حدَّثهُ: أنَّه رأى قبرَ النبي ﷺ مسنماً.

حدثنا فَرْوَةُ: حَدَّثَنَا عَلِيٌّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: لَمَّا سَقَطَ عَلَيهِمُ الحَائِطُ في زَمانِ الوَلِيدِ بْنِ عَبْدِ المَلِكِ، أَخَذُوا في بِنَائِهِ، فَبَدَتْ لَهُمْ قَدَمٌ، فَفَزِعُوا، وَظَنُّوا أَنَّهَا قَدَمُ النَّبِيِّ ﷺ، فَمَا وَجَدُوا أَحَداً يَعْلَمُ ذلِكَ، حَتَّى قالَ لَهُمْ عُرْوَةُ: لاَ وَاللَّهِ، ما هيَ قَدَمُ النَّبيِّ ﷺ، ما هِيَ إلاَّ قَدَمُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ. [طرفه في: ٤٣٦].

١٣٩١ ـ وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَوْصَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُمَا: لاَ تَدْفِنِّي مَعَهُمْ، وَادْفِنِّي مَعَ صَوَاحِبِي بِالبَقِيعِ، لاَ أُزَكَّى بِهِ أَبَداً.

[الحديث ١٣٩١ ـ طرفه في: ٧٣٢٧].

١٣٩٢ ـ حدثنا قُتَيبَةُ: حدثنا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ: حَدَّثَنَا حُصَينُ بْنُ عَبْدِ الرَّحْمنِ، عَنْ

١٣٨٩ـ قوله: بين سحري ونحري تريد بين جنبي وصدري والسحر الرئة والنحر الصدر.

١٣٩٠ـ قوله كناني المشهور في كنية هلال كونها أبو عمرة واستدل به المؤلف على لقي هلال لعروة.

ـ قوله: الحائط أي حائط حجرة عائشة رضي الله عنها (شارح).

١٣٩١ـ قوله: به أي بالدفن معهم (شارح).

١٣٩٢ـ قوله: بهذا الأمر أي أمر الخلافة (شارح).

when I expire, carry me there and pay my greetings to her and say: Omar Ibn Al'khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger "Allah's blessing and peace be upon him" was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him." He named them: Othman, Talha, Az'zubair, Ali, Abdur'rahman Ibn Awf, and Sa'd Ibn Abu'waqqas. By this time a young man from Ansar came and said: "O Commander of The Believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." Omar replied: "O son of my brother! Would it that all those privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to comply with the rules and regulations concerning those protected by Allah and His Apostle, to fulfil their contracts completely and fight for them; and not to tax them beyond their capabilities."

[97] It is forbidden to abuse the dead

1393- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Don't abuse the dead (people), because they have reached the result of what they forwarded."

[98] Mentioning the evil dead

1394- Ibn Abbas "Allah be pleased with both" told: Abu'lahab, be he cursed by Allah, said to The Messenger of Allah "Allah's blessing and peace be upon him": "Perish you forever!" So Allah almighty revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fibre round her (own) neck!" (The Plaited Rope "Al'masad")

عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ قالَ: رَأَيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمِّ المُؤْمِنِينَ، عائشَةَ رَضِيَ اللَّهُ عَنْها، فَقُلْ: يَقْرَأُ عُمَرُ بْنُ الخَطَّابِ عَلَيكِ السَّلامَ، ثُمَّ سَلْهَا أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ، قالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلأُوثِرَنَّهُ اليَوْمَ عَلَى نَفسِي، فَلَمَّا أَقْبَلَ، قالَ لَهُ: ما لَدَيكَ؟ قالَ: أَذِنَتْ لَكَ يَا أَمِيرَ المُؤْمِنِينَ، قالَ: ما كانَ شَيءٌ أَهَمَّ إِلَيَّ مِنْ ذلِكَ المَضْجَعِ، فَإِذَا قُبِضْتُ فَاحْمِلُونِي ثُمَّ سَلِّمُوا، ثُمَّ قُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الخَطَّابِ، فَإِنْ أَذِنَتْ لِي فَادْفِنُونِي، وَإِلاَّ فَرُدُّونِي إِلى مَقابِرِ المُسْلِمِينَ. إِنِّي لا أَعْلَمُ أَحَداً أَحَقَّ بِهذا الأَمْرِ مِنْ هؤُلاَءِ النَّفَرِ، الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، فَمَنِ اسْتَخْلَفُوا بَعْدِي فَهُوَ الخَلِيفَةُ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، فَسَمَّى: عُثْمانَ، وَعَلِيّاً، وَطَلْحَةَ، وَالزُّبَيرَ، وَعَبْدَ الرَّحْمنِ بْنَ عَوْفٍ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ. وَوَلَجَ عَلَيهِ شَابٌّ مِنَ الأَنْصارِ، فَقالَ: أَبْشِرْ يَا أَمِيرَ المُؤْمِنِينَ بِبُشْرَى اللَّهِ، كانَ لَكَ مِنَ القَدَمِ في الإِسْلامِ ما قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفتَ فَعَدَلتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هذا كُلِّهِ. فَقالَ: لَيتَنِي يَا ابْنَ أَخِي وَذلِكَ كَفَافاً، لاَ عَلَيَّ وَلاَ لِي، أُوصِي الخَلِيفَةَ مِنْ بَعْدِي بِالمُهاجِرِينَ الأَوَّلِينَ خَيراً، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيهِ بِالأَنْصارِ خَيراً، الَّذِينَ تَبَوَّؤُا الدَّارَ وَالإِيمانَ، أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَيُعْفَى عَنْ مُسِيئِهِمْ، وَأُوصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ، أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقاتَلَ مِنْ وَرَائِهِمْ، وَأَنْ لا يُكَلَّفُوا فَوْقَ طاقَتِهِمْ. [الحديث ١٣٩٢ ـ أطرافه في: ٣٠٥٢، ٣١٦٢، ٣٧٠٠، ٤٨٨٨، ٧٢٠٧].

٩٧ ـ بابُ ما يُنْهى مِنْ سَبِّ الأَمْوَاتِ

١٣٩٣ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ النَّبِيُّ ﷺ: «لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى ما قَدَّمُوا». وَرَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ القُدُّوسِ، عَنِ الأَعْمَشِ، وَمُحَمَّدُ بْنُ أَنَسٍ، عَنِ الأَعْمَش. تابَعَهُ عَلِيُّ بْنُ الجَعْدِ، وَابْنُ عَرْعَرَةَ، وَابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ. [الحديث ١٣٩٣ ـ طرفه في: ٦٥١٦].

٩٨ ـ بابُ ذِكْرِ شِرَارِ المَوْتَى

١٣٩٤ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ أَبُو لَهَبٍ، عَلَيهِ لَعْنَةُ اللَّهِ، لِلنَّبِيِّ ﷺ: تَبّاً لَكَ سائِرَ اليَوْمِ، فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾.
[الحديث ١٣٩٤ ـ أطرافه في: ٣٥٢٥، ٣٥٢٦، ٤٧٧٠، ٤٨٠١، ٤٩٧١، ٤٩٧٢، ٤٩٧٣].

= قوله: كفافاً بالنصب خبر كان مقدرة ولأبي ذر كفاف بالرفع خبر ذلك والجملة اعتراض بين ليت وخبرها وهو قوله: لا عليّ ولا لي أفاده الشارح.

١٣٩٣ـ قوله: قد أفضوا أي وصلوا إلى ما قدّموا من خير أو شر (شارح).

١٣٩٤ـ قوله: سائر اليوم نصب على الظرفية أي باقي اليوم (شارح).

(24) The Book of Obligatory Charity (Zakah)

[1] The obligation of charity (Zakah)

And Allah's saying: "And be steadfast in prayer; practise regular Charity; and bow down your heads with those who bow down (in worship)."

(The Heifer "Al'baqara" 43)

1395- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen and said: "Invite the people to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakah) from their property which is to be taken from the wealthy among them and given to the poor."

1396- Abu'aiyub "Allah be pleased with him" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "Tell me of such a deed as to cause me to enter Paradise." The people said: " What is the matter with him? What is the matter with him?" The Prophet "Allah's blessing and peace be upon him" said: "He has something to ask." The Prophet "Allah's blessing and peace be upon him" said: (In order to enter Paradise) "you should worship Allah and do not associate any partners with Him, offer prayer perfectly, pay the charity (Zakah) and keep good relations with your Kith and kin."

1397- Abu'huraira "Allah be pleased with him" told: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "Tell me of such a deed as to make me enter Paradise, if I do it." The Prophet "Allah's blessing and peace be upon him" said: "Worship Allah, and do not associate anything with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory charity (Zakah), and fast the month of Ramadan." The Bedouin said: "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, The Prophet "Allah's blessing and peace be upon him" said: "Whoever likes to see a man of Paradise, then he may look at this man."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤ ـ كِتَابُ الزَّكَاة

١ـ بابُ وُجُوبِ الزَّكَاةِ

وقولِ اللهِ تعالى: ﴿وأقيموا الصَّلاةَ وآتوا الزَّكاةَ﴾ [البقرة: ٤٣]. وقال ابنُ عبَّاس رَضِيَ اللهُ عنهما: حدَّثني أبو سُفيانَ رَضِيَ اللهُ عنه: فذكَرَ حديثَ النَّبيِّ ﷺ فقالَ: يأمُرُنا بالصَّلاةِ وَالزَّكاةِ وَالصِّلَةِ وَالعفافِ.

١٣٩٥ ـ حدّثنا أبو عاصم الضَّحَّاكُ بنُ مَخْلَد، عَنْ زَكَريَّاءَ بن إسْحاقَ، عَنْ يَحْيى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيّ، عَنْ أَبِي مَعْبَد، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ: بَعَثَ مُعاذاً رَضِيَ اللَّهُ عَنْهُ إلى اليَمَن، فَقالَ: «ادْعُهُمْ إلى شَهادَةِ أَنْ لا إِلَهَ إلاّ اللَّهُ وَأَنّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطاعُوا لذلكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطاعُوا لذلكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً في أَمْوالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيائِهِمْ وَتُرَدُّ عَلى فُقَرائِهِمْ».

[الحديث ١٣٩٥ ـ أطرافه في: ١٤٥٨، ١٤٩٦، ٢٤٤٨، ٤٣٤٧، ٧٣٧١، ٧٣٧٢].

١٣٩٦ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنِ ابْنِ عُثْمانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ مُوسى بْنِ طَلْحَةَ، عَنْ أَبي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً قالَ لِلنَّبيِّ ﷺ: أَخْبِرْني بِعَمَلٍ يُدْخِلُني الجَنَّةَ. قالَ: مالَهُ مالَهُ؟ وَقالَ النَّبيُّ ﷺ: «أَرَبٌ مالَهُ، تَعْبُدُ اللَّهَ وَلا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكاةَ، وَتَصِلُ الرَّحِمَ». وَقالَ بَهْزٌ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحَمَّدُ بْنُ عُثْمانَ، وَأَبُوهُ عُثْمانُ بْنُ عَبْدِ اللَّهِ: أَنَّهُما سَمِعا مُوسى بْنَ طَلْحَةَ، عَنْ أَبي أَيُّوبَ بِهذا. قالَ أَبُو عَبْدِ اللَّهِ: أَخْشى أَنْ يَكُونَ مُحَمَّدٌ غَيْرَ مَحْفُوظٍ، إِنَّما هُوَ عَمْرٌو.

[الحديث ١٣٩٦ ـ طرفاه في: ٥٩٨٢، ٥٩٨٣].

١٣٩٧ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ الرَّحِيم: حَدَّثَنا عَفَّانُ بْنُ مُسْلِم: حَدَّثَنا وُهَيْبٌ، عَنْ يَحْيى ابْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرابِيّاً أَتى النَّبيَّ ﷺ فَقالَ: دُلَّني عَلى عَمَلٍ، إذا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ. قالَ: «تَعْبُدُ اللَّهَ لا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاةَ

باب ١ـ قوله: وقول الله فيه الجر والرفع انظر الشارح.

١٣٩٦ـ قوله: قال فاعله القوم كما قدره الشارح وقد جاء في رواية غير هذه التصريح به.

1398- Ibn Abbas “Allah be pleased with both” narrated: The delegate of Abdul’qais came to The Messenger of Allah “Allah’s blessing and peace be upon him”. They said: " We are from such-and-such branch of Rabie’a. We cannot come to you except in the sacred months since the infidels of Mudar are intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind.” The Prophet said: “I ordered you to do four things and forbade you from four things. I ordered you to believe in Allah Alone: That is To testify that there is no God to be worshipped but Allah; to offer prayers perfectly; to pay the obligatory charity; and to pay one fifth of the booty to be given for Allah's sake. Then I forbade you four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles.”

1399- Abu'huraira "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr became the caliph some Arabs grew renegades. Abu'bakr decided to declare war against them. But Omar said to Abu'bakr: "How can you fight with these people although Allah's Apostle "Allah's blessing and peace be upon him" said: I have been ordered (by Allah) to fight the people till they say: "There is no God (to be worshipped) but Allah”, and whoever said it then he would save his life and property from me except in case of trespassing the (Islamic law) rights, and his accounts will be with Allah. “

1400- Abu'bakr said: "By Allah! I will fight those who differentiate between the prayer and the Zakah, which is the compulsory right to be taken from the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle "Allah's blessing and peace be upon him” I would fight with them for withholding it." Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

[2] Giving the pledge of allegiance to pay the obligatory charity

1401- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: To offer prayers perfectly; to pay the obligatory charity; and, in addition, to be sincere and true (in duty) to every Muslim.

المَكْتُوبَةَ، وَتُؤَدِّي الزَّكاةَ المَفرُوضَةَ، وَتَصُومُ رَمَضانَ». قالَ: وَالَّذي نَفسِي بِيَدِهِ، لا أَزِيدُ عَلَى هذا. فَلَمَّا وَلَّى، قالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الجَنَّةِ، فَلْيَنْظُرْ إِلَى هذا».

حدّثنا مُسَدَّدٌ، عَن يَحيى، عَن أَبِي حَيَّانَ قالَ: أَخبَرَنِي أَبو زُرعَةَ، عَنِ النَّبِيِّ ﷺ بِهذا.

١٣٩٨ ـ حدّثنا حَجّاجٌ: حَدَّثَنا حَمّادُ بْنُ زَيدٍ: حَدَّثَنا أَبُو جَمْرَةَ قالَ: سَمِعْتُ ابْنَ عَبّاسٍ رَضِيَ اللَّهُ عَنهُما يَقُولُ: قَدِمَ وَفدُ عَبدِ القَيسِ عَلَى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللَّهِ، إِنَّ هذا الحَيَّ مِن رَبِيعَةَ، قَدْ حالَتْ بَينَنا وَبَينَكَ كُفَّارُ مُضَرَ، وَلَسْنا نَخْلُصُ إِلَيكَ إِلاَّ في الشَّهرِ الحَرامِ، فَمُرْنا بِشَيءٍ نَأخُذُهُ عَنكَ وَنَدعُو إِلَيهِ مَن وَراءَنا. قالَ: «آمُرُكُم بِأَربَعٍ، وَأَنهاكُم عَن أَربَعٍ: الإِيمانِ بِاللَّهِ، وَشَهادَةِ أَنْ لا إِلهَ إِلاَّ اللَّهُ ـ وَعَقَدَ بِيَدِهِ هكَذا ـ وَإِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وَأَنْ تُؤَدُّوا خُمُسَ ما غَنِمْتُم. وَأَنهاكُم عَنِ الدُّبّاءِ، وَالحَنْتَمِ، وَالنَّقِيرِ، وَالمُزَفَّتِ». وَقالَ سُلَيمانُ وَأَبُو النُّعْمانِ، عَن حَمّادٍ: «الإِيمانِ بِاللَّهِ شَهادَةِ أَنْ لا إِلهَ إِلاَّ اللَّهُ».

[طرفه في: ٥٣]

١٣٩٩ ـ حدّثنا أَبُو اليَمانِ الحَكَمُ بْنُ نافِعٍ: أَخبَرَنا شُعَيبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ عَبدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسعُودٍ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنهُ، وَكَفَرَ مَن كَفَرَ مِنَ العَرَبِ، فَقالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: كَيفَ تُقاتِلُ النّاسَ؟ وَقَدْ قالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النّاسَ حَتَّى يَقُولُوا: لا إِلهَ إِلاَّ اللَّهُ، فَمَنْ قالَها فَقَدْ عَصَمَ مِنِّي مالَهُ وَنَفسَهُ إِلاَّ بِحَقِّهِ، وَحِسابُهُ عَلَى اللَّهِ».

[الحديث ١٣٩٩ ـ أطرافه في: ١٤٥٧، ٦٩٢٤، ٧٢٨٤]

١٤٠٠ ـ فَقالَ: وَاللَّهِ لأُقاتِلَنَّ مَن فَرَّقَ بَينَ الصَّلاةِ وَالزَّكاةِ، فَإِنَّ الزَّكاةَ حَقُّ المالِ، وَاللَّهِ لَو مَنَعُونِي عَناقاً كانُوا يُؤَدُّونَها إِلَى رَسُولِ اللَّهِ ﷺ لَقاتَلتُهُم عَلَى مَنعِها. قالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: فَوَاللَّهِ ما هوَ إِلاَّ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنهُ، فَعَرَفتُ أَنَّهُ الحَقُّ.

[الحديث ١٤٠٠ ـ أطرافه في: ١٤٥٦، ٦٩٢٥، ٧٢٨٥]

٢ ـ باب البَيعَةِ عَلَى إِيتاءِ الزَّكاةِ

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [التوبة: ١١].

١٣٩٨ـ قوله: هكذا أي كما يعقده الذي يعدّ واحدة (شارح).

ـ قوله: الدباء القرع اليابس والحنتم الجرة الخضراء والنقير ما ينقر وسطه فيوعى فيه والمزفت: المطلي بالزفت.

ـ قوله: الإيمان بالله بالجر بدل من قوله في السابق بأربع وقوله: شهادة بالجر على البدلية أيضا وبالرفع فيهما ولأبي ذر مبتدأ وخبر (شارح).

١٤٠٠ـ قوله: العناق الأنثى من المعز.

[3] The sin of he, who did not pay his obligatory charity (Zakah)

Allah said: “And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty On the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye buried for yourself: taste ye then, the (treasures) ye buried.” (The Repentance “At’tawba” 34:35)

1402- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) camels will come to their owner in the best state of health they have ever had (in the world). If he did not pay their Zakah (in the world) then they would tread him with their feet. Similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he did not pay their Zakah, then they would tread him with their hooves and butt him with their horns." The Prophet "Allah's blessing and peace be upon him" added: "One of their rights is that they should be milked while water is kept in front of them." The Prophet "Allah's blessing and peace be upon him" added: "I do not want anyone of you to come to me on the Day of Judgement, carrying over his neck a sheep that will be bleating. Such a person will (then) say: “O Mohammad! (please intercede for me).” I will say to him: “I can't help you, for I conveyed Allah's Message to you.” Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say: “O Mohammad! (Please intercede for me)." I will say to him: "I can't help you for I conveyed Allah's message to you."”

1403- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the Zakah of his wealth, then on the Day of Judgement his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: “I am your wealth, I am your treasure.”" Then The Prophet "Allah's blessing and peace be upon him" recited the Qur’anic verse: "And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do." (Al Imran 180)

[4] It is not considered as (buried) treasure the wealth whose obligatory charity was taken

1404- Khalid Ibn Aslam reported: Once we got out with Abdullah Ibn Omar “Allah be pleased with both” to whom a Bedouin said: “Explain to me Allah’s saying: “And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty” (The Repentance 34).” Ibn Omar replied: “Woe to

١٤٠١ ـ حدّثنا ابْنُ نُمَيرٍ قالَ: حَدَّثَني أَبي: حَدَّثَنَا إِسْماعيلُ، عَنْ قَيسٍ قالَ: قالَ جَريرُ بْنُ عَبْدِ اللَّهِ: بَايَعْتُ النَّبيَّ ﷺ عَلى إِقامِ الصَّلاةِ، وَإِيتَاءِ الزَّكاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[طرفه في: ٥٧].

٣ ـ باب إثم مانع الزكاة

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلا يُنْفِقُونَهَا في سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذابٍ أَلِيمٍ * يَوْمَ يُحْمَى عَلَيهَا في نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِباهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هذا ما كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا ما كُنْتُمْ تَكْنِزُونَ﴾ [التوبة: ٣٤ ـ ٣٥].

١٤٠٢ ـ حدّثنا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ هُرْمُزَ الأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقولُ: قالَ النَّبيُّ ﷺ: «تَأْتي الإِبلُ عَلى صَاحِبِهَا عَلى خَيرِ ما كانَتْ، إِذا هُوَ لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَخْفافِهَا، وَتَأْتي الغَنَمُ عَلى صَاحِبِهَا عَلى خَيرِ ما كانَتْ، إِذا لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَظْلافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، وَقالَ: وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلى المَاءِ». قالَ: «وَلا يَأْتي أَحَدُكُمْ يَوْمَ القِيامَةِ بِشاةٍ يَحْمِلُهَا عَلى رَقَبَتِهِ لَها يُعارٌ، فَيَقُولُ: يا مُحَمَّدُ، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيئاً، قَدْ بَلَّغْتُ، وَلا يَأْتي بِبَعِيرٍ يَحْمِلُهُ عَلى رَقَبَتِهِ لَهُ رُغَاءٌ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيئاً، قَدْ بَلَّغْتُ». [الحديث ١٤٠٢ ـ أطرافه في: ٢٣٧٨، ٣٠٧٣، ٦٩٥٨].

١٤٠٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ القَاسِمِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ ابْنِ دِينارٍ، عَنْ أَبِيهِ، عَنْ أَبي صَالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ آتاهُ اللَّهُ مالاً، فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ يَوْمَ القِيامَةِ شُجَاعاً أَقْرَعَ، لَهُ زَبِيبَتانِ، يُطَوَّقُهُ يَوْمَ القِيامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيهِ ـ يَعْنِي شِدْقَيهِ ـ ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلا: ﴿لا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ﴾ [آل عمران: ١٨٠] الآيَةَ».

[الحديث ١٤٠٣ ـ أطرافه في: ٤٥٦٥، ٤٦٥٩، ٦٩٥٧].

٤ ـ بابٌ ما أُدِّيَ زَكاتُهُ فَلَيسَ بِكَنْزٍ

لِقَوْلِ النَّبيِّ ﷺ: «لَيسَ فِيما دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ».

١٤٠٤ ـ وَقالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ: حَدَّثَنَا أَبي، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ خالِدِ بْنِ أَسْلَمَ قالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقالَ أَعْرابِيٌّ: أَخْبِرْني قَوْلَ

١٤٠٢ـ قوله: تنطحه. قال الشارح: بفتح الطاء ولأبي الوقت بكسرها على الأشهر وقوله: أن تحلب على الماء أي يوم ورودها ليحضرها المساكين النازلون عليه واليعار الصوت والرغاء صوت الإبل.

١٤٠٣ـ قوله: الشجاع هو الحية الذكر أو الذي يقوم على ذنبه ويواثب الرجل والفارس وربما بلغ الفارس والأقرع الذي لا شعر على رأسه لكثرة سمنه وطول عمره له زبيبتان أي النكتتان السوداوان فوق عينيه وهو أوحش ما يكون من الحيات وأخبثه قاله الشارح.

he, who bury them without affording their (obligatory) charity. This had been before Allah enjoined the obligatory charity. Then, when it was enjoined, Allah almighty made it as purification of wealth."

1405- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No Zakah is obligatory on property equal to less than five ounces (of silver). No Zakah is compulsory on less than five camels. There is no Zakah on less than five Wasaqs."

1406- Zaid Ibn Wahb narrated: I passed by Ar'rabadha where I met, by chance, Abu'dharr whom I asked: "What has brought you to this place?" He said: "I was in Sham and differed with Mo'awiya on the meaning of (Allah's saying): "They who bury gold and silver and spend them not in the way of Allah." (The Repentance 34). Mo'awiya said: "This verse is revealed regarding the people of the scriptures." I said: "It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mo'awiya sent (a message) complaining me to Othman. Othman wrote to me to come to Medina, and I came to Medina. Many people came to me as if they had not seen me before. So I told this to Othman who said to me: "You may depart and live nearby if you wish." That was why I am here; for even if an Ethiopian had been nominated as my ruler, I would have obeyed him ."

1407- Al'ahnaf Ibn Qais narrated: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said: "Inform those who bury wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts. The stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar. I followed him and sat beside him, though I did not know who he was. I said to him: "I think the people disliked what you had said." He said: "These people do not understand anything, (although my friend told me)."

1408- He (Abu'dharr) resumed speaking: "(These people do not understand anything), although my friend told me." I (Al'ahnaf) asked: "Who is your friend?" He said: "The Prophet said (to me): "O Abu'dharr! Do you see the mountain of Ohod? " On that I started looking towards the sun to judge how much remained of the day as I thought that Allah's Apostle wanted to send me to do something for him. I said: "Yes! " He said: "I would not like to have gold equal to the mountain of Ohod unless I spend it all (in Allah's cause) except three Dinars. These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah.""

اللَّهِ ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلاَ يُنْفِقُونَهَا في سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤]. قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَنْ كَنَزَهَا فَلَمْ يُؤَدِّ زَكاتَهَا فَوَيلٌ لَهُ، إِنَّمَا كانَ هذا قَبْلَ أَنْ تُنْزَلَ الزَّكاةُ، فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللَّهُ طُهْراً لِلأَمْوالِ.

[الحديث ١٤٠٤ ـ طرفه في: ٤٦٦١].

١٤٠٥ ـ حدّثنا إِسْحَاقُ بْنُ يَزِيدَ أَخْبَرَنَا شُعَيبُ بْنُ إِسْحَاقَ: قالَ الأَوْزَاعِيُّ: أَخْبَرَنِي يحيى ابْنُ أَبِي كَثِيرٍ: أَنَّ عَمْرو بْنَ يَحيى بْنِ عُمارَةَ أَخْبَرَهُ، عَنْ أَبِيهِ يَحيى بْنِ عُمارَةَ بْنِ أَبِي الحَسَنِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «لَيسَ فِيما دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيسَ فِيما دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ».

[الحديث ١٤٠٥ ـ أطرافه في: ١٤٤٧، ١٤٥٩، ١٤٨٤].

١٤٠٦ ـ حدّثنا عَلِيٌّ: سَمِعَ هُشَيماً: أَخْبَرَنَا حُصَينٌ، عَنْ زَيدِ بْنِ وَهْبٍ قالَ: مَرَرْتُ بِالرَّبَذَةِ، فإِذا أَنَا بِأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ لَهُ: ما أَنْزَلَكَ مَنْزِلَكَ هذا؟ قالَ: كُنْتُ بِالشَّامِ، فَاخْتَلَفْتُ أَنَا وَمُعَاوِيَةُ في: ﴿الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلاَ يُنْفِقُونَهَا في سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤]، قالَ مُعَاوِيَةُ: نَزَلَتْ في أَهْلِ الكِتَابِ، فَقُلْتُ: نَزَلَتْ فِينَا وَفِيهِمْ، فَكانَ بَيْنِي وَبَيْنَهُ في ذاكَ، وَكَتَبَ إِلَى عُثْمانَ رَضِيَ اللَّهُ عَنْهُ يَشْكُونِي، فَكَتَبَ إِلَيَّ عُثْمانُ أَنِ اقْدَمِ المَدِينَةَ، فَقَدِمْتُهَا، فَكَثُرَ عَلَيَّ النَّاسُ حَتَّى كأَنَّهُمْ لَمْ يَرَوْنِي قَبْلَ ذلِكَ، فَذَكَرْتُ ذاكَ لِعُثْمانَ، فَقالَ لِي: إِنْ شِئْتَ تَنَحَّيتَ، فَكُنْتَ قَرِيباً، فَذاكَ الَّذِي أَنْزَلَنِي هذا المَنْزِلَ، وَلَوْ أَمَّرُوا عَلَيَّ حَبَشِيّاً لَسَمِعْتُ وَأَطَعْتُ. [الحديث ١٤٠٦ ـ طرفه في: ٤٦٦٠].

١٤٠٧ ـ حدّثنا عَيَّاشٌ: حدّثنا عَبْدُ الأَعْلَى: حدّثنا الجُرَيرِيُّ، عَنْ أَبِي العَلاَءِ، عَنِ الأَحْنَفِ بْنِ قَيسٍ قالَ: جَلَسْتُ. وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا الجُرَيرِيُّ: حَدَّثَنَا أَبُو العَلاَءِ بْنُ الشِّخِّيرِ: أَنَّ الأَحْنَفَ بْنَ قَيسٍ حَدَّثَهُمْ قالَ: جَلَسْتُ إِلَى مَلإٍ مِنْ قُرَيشٍ، فَجَاءَ رَجُلٌ، خَشِنُ الشَّعَرِ وَالثِّيَابِ وَالهَيئَةِ، حَتَّى قامَ عَلَيهِمْ، فَسَلَّمَ ثُمَّ قالَ: بَشِّرِ الكانِزِينَ بِرَضْفٍ يُحْمى عَلَيهِ في نارِ جَهَنَّمَ، ثُمَّ يُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ، وَيُوضَعُ عَلَى نُغْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ، يَتَزَلْزَلُ. ثُمَّ وَلَّى فَجَلَسَ إِلَى سارِيَةٍ، وَتَبِعْتُهُ وَجَلَسْتُ إِلَيهِ، وَأَنَا لاَ أَدْرِي مَنْ هُوَ، فَقُلْتُ لَهُ: لاَ أُرَى القَوْمَ إِلاَّ قَدْ كَرِهُوا الَّذِي قُلْتَ؟ قالَ: إِنَّهُمْ لاَ يَعْقِلُونَ شَيئاً.

١٤٠٨ ـ قالَ لِي خَلِيلِي، قالَ: قُلْتُ: مَنْ خَلِيلُكَ؟ قالَ: النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ، أَتُبْصِرُ أُحُداً»؟ قالَ: فَنَظَرْتُ إِلَى الشَّمْسِ ما بَقِيَ مِنَ النَّهَارِ، وَأَنَا أُرَى أَنَّ رَسُولَ اللَّهِ ﷺ يُرْسِلُنِي في

١٤٠٦ـ قوله: في ذلك وفي نسخة في ذاك نزاع (شارح).

١٤٠٧ـ قوله: برضف أي بحجارة محماة وأصل النغض الحركة وسمي الشاخص من الكتف وهو العظم الرقيق على طرف الكتف نغضاً لتحركه عند تحرك الإنسان في مشيه وتصرفه وهو الغضروف.

[5] Spending one's wealth in the right way

1409- Abdullah Ibn Mas'ood "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others."

[6] One's showing off in giving in charity

in this connection, Allah almighty said: "O ye who believe! cancel not your Charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject Faith." (The Heifer "Al'baqara" 264)

[7] One's charity should not accepted by Allah if it was given from his misappropriation; and it should not be accepted unless it was from one's lawful earnings according to Allah's saying: "Kind words and the covering of faults are better than Charity followed by injury. Allah is free of all wants, and he is most forbearing." (Al'baqara 263)

[8] One's charity must be from his honestly earned money

This is according to Allah's saying: "Allah will deprive usury of all blessing, but will give increase for he loveth not creatures ungrateful and wicked. Those who believe, and do deeds of righteousness, and establish regular Prayers and regular Charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve." (The Heifer "Al'baqara" 276:277)

1410- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If one gives in charity what equals to one date-fruit from the honestly earned money, and Allah never accepts but the honestly earned money, Allah takes it in His right (hand), and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much that it becomes as big as a mountain."

حاجَة لَهُ، قُلتُ: نَعَمْ. قالَ: «ما أُحِبُّ أَنَّ لِي مِثْلَ أُحُدٍ ذَهَباً، أُنْفِقُهُ كُلَّهُ، إِلاَّ ثَلاَثَةَ دَنَانِيرَ». وَإِنَّ هؤُلاَءِ لاَ يَعْقِلُونَ، إِنَّمَا يَجْمَعُونَ الدُّنْيَا، لاَ وَاللَّهِ، لاَ أَسْأَلُهُمْ دُنْيَا، وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ، حَتَّى أَلْقَى اللَّهَ.

[طرفه في: ١٢٣٧].

٥ ـ بابُ إِنْفَاقِ المَالِ في حَقِّهِ

١٤٠٩ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ إِسْماعِيلَ قالَ: حَدَّثَنِي قَيسٌ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ حَسَدَ إِلاَّ في اثْنَتَيْنِ: رَجُلٍ آتاهُ اللَّهُ مالاً، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الحَقِّ، وَرَجُلٍ آتاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[طرفه في: ٧٣].

٦ ـ بابُ الرِّيَاءِ في الصَّدَقَةِ

لِقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالمَنِّ وَالأَذَى ـ إِلَى قَوْلِهِ ـ الكافِرِينَ﴾ [البقرة: ٢٦٤]. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿صَلداً﴾ [البقرة: ٢٦٥] لَيسَ عَلَيهِ شَيءٌ. وَقالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾ [البقرة: ٢٦٥] مَطَرٌ شَدِيدٌ، وَالطَّلُّ النَّدَى.

٧ ـ بابٌ لا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، ولا يَقْبَلُ إِلا مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ: ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَىً وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ [البقرة: ٢٦٣].

٨ ـ بابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ: ﴿وَيُرْبِي الصَّدَقاتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ إِلى قَوْلِهِ: ﴿وَلاَ خَوْفٌ عَلَيهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٦ ـ ٢٧٧].

١٤١٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَقْبَلُ اللَّهُ إِلاَّ الطَّيِّبَ، وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا

١٤٠٩ـ قوله: لا حسد أي لا غبطة إلا في اثنتين أي خصلتين.

ـ قوله: رجل آتاه الخ بالجر بدل من اثنتين على حذف مضاف ولأبي ذر رجل بالرفع على إضمار مبتدأ وكذا قوله: ورجل ا هـ من الشارح.

باب ٧ ـ قوله: الغلول: الخيانة في المغنم.

١٤١٠ـ قوله: العدل: بفتح العين المثل وبالكسر الحمل بكسر الحاء أي بقيمة تمرة.

ـ قوله: وإن الله يتقبلها بالواو ولأبي الوقت فإن الله (شارح).

ـ الفلوّ: المهر يفصل عن أمه والجمع أفلاء مثل عدو وأعداء.

[9] The virtue of the charity (which is given) from one's (honestly) earnings

[10] One must give in his charity before the time comes when it is rejected by he, who was in need of it earlier

1411- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O people! Give in charity as a time shall come upon you when a person will wander about with his object of charity and will find nobody to accept it, and one (who will be requested to take it) will say: "If you had brought it yesterday, I would have taken it. But today I am not in need of it.""

1412- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgment) will not be established till your wealth increases so much that one will be worried, for no one will accept his Zakah; and the person to whom he will give it will reply: "I am not in need of it. ""

1413- Adi Ibn Hatim "Allah be pleased with him" narrated: While I was sitting with Allah's Apostle "Allah's blessing and peace be upon him" two persons came to him, one of whom complained of his poverty and the other complained of the prevalence of robberies. Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. Regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will find nobody to accept it. (No doubt) each one of you will stand in front of Allah when there will be neither a curtain nor an interpreter between him and Allah who will ask him: "Did not I give you wealth?" He will reply in the affirmative. Allah will further ask: "Didn't I send a messenger to you?" Again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire. Then he will look to his left and will see nothing but Hell-fire. So, any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find (nothing), then (you can do it through saying) a good pleasant word (to your brethren)."

لِصَاحِبِهِ، كما يُرَبِّي أَحَدُكُم فَلُوَهُ، حَتَّى تَكُونَ مِثْلَ الجَبَلِ». تَابَعَهُ سُلَيمانُ عَنِ ابْنِ دِينَارٍ. وَقالَ وَرْقَاءُ: عَنِ ابْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مُسْلِمُ بْنُ أَبِي مَرْيَمَ، وَزَيدُ بْنُ أَسْلَمَ، وَسُهَيلٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٤١٠ - طرفه في: ٧٤٣٠].

٩ - باب فضل الصدقة من كسب

١٠ - بابُ الصَّدَقَةِ قَبْلَ الرَّدِّ

١٤١١ - حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَعْبَدُ بْنُ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تصدقوا، فإنه يأتي عليكم زمان، يَمشِي الرَّجُلُ بصدقته فلاَ يَجِدُ مَنْ يَقْبَلُهَا، يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا بالأَمْسِ لَقَبِلْتُهَا، فَأَمَّا اليَوْمَ فَلاَ حاجَةَ لِي بِهَا». [الحديث ١٤١١ - طرفاه في: ١٤٢٤، ٧١٢٠].

١٤١٢ - حدثنا أبو اليمان: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال النَّبِيُّ ﷺ: «لا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ المالُ، فَيَفِيضَ، حَتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ، فَيَقُولَ الذي يَعْرِضُهُ عَلَيهِ: لا أَرَبَ لِي». [طرفه في: ٨٥].

١٤١٣ - حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عاصِمِ النَّبِيلُ: أَخبَرَنا سَعْدانُ بْنُ بِشْرٍ: حَدَّثَنا أَبُو مُجَاهِدٍ: حَدَّثَنا مُحِلُّ بْنُ خَلِيفَةَ الطَّائِيُّ قالَ: سَمِعْتُ عَدِيَّ بْنَ حاتِمٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجاءَهُ رَجُلانِ، أَحَدُهُما يَشْكُو العَيلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ العِيرُ إِلَى مَكَّةَ بِغَيرِ خَفِيرٍ، وَأَمَّا العَيلَةُ: فإِنَّ السَّاعة لا تقوم، حتى يطوف أحدكم بصدقته، لا يجد من يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَينَ يَدَيِ اللَّهِ، لَيسَ بَينَهُ وَبَينَهُ حِجَابٌ، وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مالاً؟ فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيكَ رَسُولاً؟ فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ. فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[الحديث ١٤١٣ - أطرافه في: ١٤١٧، ٣٥٩٥، ٦٠٢٣، ٦٥٣٩، ٦٥٤٠، ٦٥٦٣، ٧٤٤٣، ٧٥١٢].

١٤١٢ـ قوله: حتى يهم بهذا الضبط وبفتح الياء وضم الهاء يقال: همه الأمر وأهمه.

ـ قوله: لا أرب لي أي لا حاجة لي اهـ.

١٤١٣ـ قوله: العيلة بالفتح الفقر والعير بالكسر القافلة والخفير الحامي المجير الذي يكون القوم في خفارته وذمته.

قوله: فليتقين أحدكم زاد أبو ذر النار وفي نسخة ولو بشق تمرة (شارح).

1414- Abu'burda reported that Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come when one of you wanders about with his charity of gold and will find nobody to accept it; and the man will be seen followed by forty women as their guardian in view of the fact that men will increase so much while women will decrease so much (in number)."

[11] Fear of Allah even by half a date-fruit

Allah almighty said: "And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile; heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do. Does any of you wish that he should have a garden with date palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider." (The Heifer "Al'baqara" 265:266)

1415- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said: "He is showing off." Another man came and gave a Sa (a small measure of food grains); and they said: "Allah is not in need of this small amount of charity." Then the Divine Inspiration was revealed: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (The Repentance "At'tawba" 79).

1416- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) to give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

1417- Adi Ibn Hatim "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Fear of Allah even by (giving in charity) half a date-fruit."

1418- A'isha "Allah be pleased with her" narrated: A lady along with her two daughters came to me asking (for something to eat), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then The Prophet "Allah's blessing and peace be upon him" came in and I informed him about this story. He said: "Whoever is put to trial by these daughters and he treats them generously then these daughters will shield him from Hell-Fire."

١٤١٤ ـ حدّثنا محمَّدُ بْنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمانٌ، يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذهَبِ، ثمّ لا يجدُ أحداً يأخذُها منه، ويُرى الرَّجلُ الواحدُ يتبعُه أربعونَ امرأةً يلُذنَ به، من قلّةِ الرِّجالِ، وكَثْرةِ النِّساءِ».

١١ ـ بابٌ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالقَلِيلِ مِنَ الصَّدَقةِ

﴿وَمَثَلُ الَّذِينَ يُنفِقُونَ أَموَالَهُمُ ابْتِغاءَ مَرْضاةِ اللَّهِ وَتَثْبِيتاً مِنْ أَنفُسِهِمْ ـ الآيَة، وإِلى قَوْلِهِ ـ مِن كُلِّ الثَّمرات﴾ [البقرة: ٢٦٥ ـ ٢٦٦].

١٤١٥ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعيدٍ: حَدَّثَنا أَبُو النُّعْمانِ الحَكَمُ، هُوَ ابْنُ عَبْدِ اللَّهِ البَصْرِيُّ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ أَبِي وائِلٍ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ، كُنَّا نُحامِلُ، فَجاءَ رَجُلٌ فَتَصَدَّقَ بِشَيءٍ كَثِيرٍ، فَقالُوا: مُرائِي، وَجاءَ رَجُلٌ فَتَصَدَّقَ بِصاعٍ، فَقالُوا: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صاعِ هذا، فَنَزَلَتْ: ﴿الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ فِي الصَّدَقاتِ وَالَّذِينَ لا يَجِدُونَ إِلاَّ جُهْدَهُمْ﴾ [التوبة: ٧٩] الآيَةَ.

[الحديث ١٤١٥ ـ أطرافه في: ١٤١٦، ٢٢٧٣، ٤٦٦٨، ٤٦٦٩].

١٤١٦ ـ حدثنا سَعِيدُ بْنُ يَحْيى: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصارِيِّ رَضِيَ اللَّهُ عنه قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذا أَمَرَنا بِالصَّدَقَةِ، انطَلَقَ أَحَدُنا إِلى السُّوقِ، فَتحامَلَ، فَيُصِيبُ المُدَّ، وَإِنَّ لِبَعْضِهِمُ اليَوْمَ لَمِئَةَ أَلْفٍ. [طرفه في: ١٤١٥].

١٤١٧ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ، حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قالَ: سَمِعْتُ عَدِيَّ بْنَ حاتِمٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَو بِشِقِّ تَمْرَةٍ». [طرفه في: ١٤١٣].

١٤١٨ ـ حدثنا بِشْرُ بْنُ مُحَمَّدٍ قالَ: أَخبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: دَخَلَتِ امْرَأَةٌ معها ابنتانِ لها تسألُ، فلَمْ تجدْ عندي شيئاً غيرَ تمرةٍ، فأعطيتُها إياها، فقسمتْها بين ابنتيها، ولم تأكلْ منها، ثُمَّ قامَتْ فَخرجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَينا فَأَخْبَرْتُهُ، فَقالَ: «مَنِ ابْتُلِيَ مِنْ هذهِ البَناتِ بِشَيءٍ كُنَّ لَهُ سِتْراً مِنَ النَّارِ».

[الحديث ١٤١٨ ـ طرفه في: ٥٩٩٥].

١٤١٤ـ قوله: يلذن به أي يلتجئن إليه (شارح).

باب ١١ ـ قوله: بشق تمرة أي بنصفها.

١٤١٥ـ قوله: نحامل أي نحمل الحمل على ظهورنا بالأجرة يريد نتكلف لنكسب ما نتصدق به اهـ من الشارح.

[12] Which charity is better; and the charity of the healthy and stingy one

Allah said: “And spend something (in Charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, O my Lord! Why didst thou not give me respite for a little while? I should then have given (largely) in Charity, and I should have been one of the doers of Allah.” (The Hypocrites “Al’munafiqun” 10)

He also said: “O ye who believe! spend out of (the bounties) we have provided for you, before the day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith they are the wrongdoers.” (The Heifer “Al’baqara” 254)

1419- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Which charity is the most superior in reward?" He replied: "The charity which you practice while you are healthy, stingy and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say: Give so much to such and such, and so much to such and such. It has already belonged to such and such (as it is too late)."

[13]

1420- A’isha "Allah be pleased with her" narrated: Some of the wives of The Prophet "Allah's blessing and peace be upon him" asked him: "Who amongst us will be the first to follow you (Die after you)?" He said: "Whoever has the longest hand." So they started measuring their hands with a stick and Sawda's hand turned out to be the longest. We came to know that the long hand was a symbol of practicing charity, so she was the first to follow The Prophet "Allah's blessing and peace be upon him" and she used to love practicing charity.

[14] Giving in charity in public

Allah almighty said: “Those who (in Charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.” (The Heifer “Al’baqara” 274)

[15] Giving in charity secretly

Abu’huraira narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “And a man, who gave in charity and concealed it so that his left hand never knew what his right hand had given.”

Allah almighty said in this context: “If ye disclose (acts of) Charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.” (The Heifer “Al’baqara” 271)

[16] When one gives in charity unknowingly to a rich person

1421- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said: "O Allah! All the praises be to you. I will give in charity again." So he again went out with his charity and (unknowingly) gave it to an adulteress. Next

١٢ ـ بابٌ أَيُّ الصَّدَقَةِ أَفضَل، وَصَدَقَةُ الشَّحِيحِ الصَّحِيحِ

لقوله: ﴿وَأَنْفِقُوا مِمَّا رَزَقْنَاكُم مِن قَبلِ أَنْ يَأْتِيَ أَحَدَكُمُ المَوتُ﴾ [المنافقون: ١٠] الآيَةَ وَقَوْلِه: ﴿يا أَيُها الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِن قَبلِ أَنْ يَأْتِيَ يَومٌ لا بَيعٌ فِيهِ﴾ [البقرة: ٢٥٤] الآيَةَ.

١٤١٩ ـ حدثنا مُوسى بنُ إسماعِيلَ: حَدَّثَنا عَبدُ الوَاحِدِ: حَدَّثَنا عُمارَةُ بنُ القَعقاعِ: حَدَّثَنا أَبو زُرعَةَ: حدَّثَنا أَبو هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قال: جاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، أَيُّ الصَّدَقَةِ أَعظَمُ أَجراً؟ قال: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخشى الفَقرَ وَتَأمُلُ الغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذا بَلَغَتِ الحُلقُومَ، قُلتَ: لِفُلاَنٍ كَذا، وَلِفُلاَنٍ كَذا، وَقَدْ كانَ لِفُلاَنٍ». [الحديث ١٤١٩ ـ طرفه في: ٢٧٤٨].

١٣ ـ بابٌ

١٤٢٠ ـ حدثنا مُوسى بنُ إسماعيلَ: حَدَّثَنا أَبو عَوانَةَ، عَن فِراسٍ، عَنِ الشَّعبِيِّ، عَن مَسرُوقٍ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ بَعضَ أَزواجِ النَّبِيِّ ﷺ قُلنَ لِلنَّبِيِّ ﷺ: أَيُّنا أَسرَعُ بِكَ لُحوقاً؟ قال: «أَطوَلُكُنَّ يَداً». فَأَخَذُوا قَصَبةً يَذرَعُونَها، فَكانَت سَودَةُ أَطوَلَهُنَّ يَداً، فَعَلِمنا بَعدُ: أَنَّما كانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكانَتْ أَسرَعَنا لُحُوقاً بِهِ، وَكانَتْ تُحِبُّ الصَّدَقَةَ.

١٤ ـ بابُ صَدَقَةِ العَلاَنِيَةِ

قَوْلُهُ: ﴿الَّذِينَ يُنفِقُونَ أَموالَهُمْ بِاللَّيلِ وَالنَّهارِ سِرّاً وَعَلانِيَةً ـ إِلى قَولِه ـ وَلاَ هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٤].

١٥ ـ بابُ صَدَقَةِ السِّرِّ

وَقالَ أَبو هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فأَخفاهَا، حَتَّى لا تَعلَمَ شِمالُهُ ما صَنَعَتْ يَمِينُهُ». وَقالَ اللّهُ تَعالَى: ﴿وَإِن تُخفُوها وَتُؤتُوها الفُقَراءَ فَهُوَ خَيرٌ لَكُم﴾ [البقرة: ٢٧١]

١٦ ـ بابٌ إِذا تَصَدَّقَ عَلى غَنِيٍّ وَهُوَ لا يَعلَمُ

١٤٢١ ـ حدثنا أَبو اليَمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنا أَبو الزِّنادِ، عَنِ الأَعرَجِ، عَن أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قال: «قالَ رَجُلٌ: لأَتَصَدَّقَنَّ بِصَدَقةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَها في يَدِ سَارِقٍ! فَأَصبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ، فَقالَ: اللَّهُمَّ لَكَ الحَمْدُ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدَي زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيلَةَ عَلَى زَانِيَةٍ!

١٤١٩ـ قوله: تصدق بتخفيف الصاد وحذف إحدى التاءين أو بإبدال إحدى التاءين صاداً وإدغامها في الصاد وقوله: ولا تمهل بالجزم على النهي أو بالنصب عطفاً على أن تصدق أو بالرفع (شارح).

١٤٢١ـ قوله: يعتبر فينفق بالرفع فيهما ولأبي ذر أن يعتبر فينفق (شارح).

morning the people said that he had given his charity to an adulteress last night. The man said: "O Allah! All the praises be to you. (I gave my charity) to an adulteress. I will give in charity again." So he went out with his charity again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his charity to a wealthy person. He said: "O Allah! All the praises be to you. (I had given charity) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him: "The charity which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from adultery, and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause.""

[17] When one gives in charity unfeelingly to his son

1422- Yazid Ibn Ma'n "Allah be pleased with both" narrated: My grandfather, my father and I gave the pledge of allegiance to Allah's Apostle. The Prophet "Allah's blessing and peace be upon him" got me engaged and then got me married. One day I went to The Prophet "Allah's blessing and peace be upon him" with a complaint. My father Yazid had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said: "By Allah! I did not intend to give them to you. " I offered (the case) to Allah's Apostle "Allah's blessing and peace be upon him". On that Allah's Apostle "Allah's blessing and peace be upon him" said: "O Yazid! You will be rewarded for what you intended. O Ma'n! Whatever you have taken is yours."

[18] Giving in charity with one's right (hand)

1423- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a man whose heart is attached to the mosques (by performing the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for adultery with her and says: I am afraid of Allah, a man who gives in charity so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

1424- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O people! Give in charity as a time shall come upon you when a person will wander about with his object of charity and will find nobody to accept it, and one (who will be requested to take it) will say: "If you had brought it yesterday, I would have taken it. But today I am not in need of it.""

[19] When one presents his charity to his servant to give in it on behalf of him

Abu'moosa narrated from The Prophet that he (the servant) would (have the same reward as the mister and would) be considered as one of the two charitable persons

1425- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what

فَقالَ: اللَّهُمَّ لَكَ الحَمْدُ، عَلَى زَانِيَةٍ؟ لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا في يَدَي غَنِيٍّ، فَأَصْبَحوا يَتَحدَّثُونَ: تُصُدِّقَ على غَنِيٍّ! فقالَ: اللَّهُمَّ لَكَ الحَمْدُ، عَلَى سارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلى غَنِيٍّ. فَأُتِيَ. فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ: فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ: فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِناهَا، وَأَمَّا الغَنِيُّ: فَلَعَلَّهُ يَعْتَبِرُ، فَيُنْفِقُ مِمَّا أَعْطاهُ اللَّهُ».

١٧ - بابٌ إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لا يَشْعُرُ

١٤٢٢ - حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو الجُوَيْرِيَةِ: أَنَّ مَعْنَ بْنَ يَزِيدَ رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ قالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنَا وَأَبي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي، وَخاصَمْتُ إِلَيهِ: كانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ في المَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُه بِهَا، فَقَالَ: واللَّهِ ما إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «لَكَ ما نَوَيتَ يَا يَزِيد، وَلَكَ ما أَخَذْتَ يَا مَعْنُ».

١٨ - بابُ الصَّدَقَةِ بِاليَمِينِ

١٤٢٣ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَنِي خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى في ظِلِّهِ يَومَ لاَ ظِلَّ إِلاَّ ظِلُّه: إِمامٌ عَدْلٌ، وَشَابٌّ نَشَأَ في عِبادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَساجِدِ، وَرَجُلانِ تَحابَّا في اللَّهِ، اجْتَمَعا عَلَيهِ وَتَفَرَّقا عَلَيهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقالَ: إِنِّي أَخافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفاهَا حَتَّى لاَ تَعْلَمَ شِمالُهُ ما تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خالِياً فَفَاضَتْ عَيناهُ».

[طرفه في: ٦٦٠].

١٤٢٤ - حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ قالَ: أَخْبَرَنِي مَعْبَدُ بْنُ خالِدٍ: قالَ سَمِعْتُ حارِثَةَ ابْنَ وَهْبٍ الخُزَاعِيَّ رَضِيَ اللَّهُ عَنهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا، فَسَيَأْتِي عَلَيكُمْ زَمانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ، فَيَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِها بِالأَمْسِ لَقَبِلْتُهَا مِنْكَ، فَأَمَّا اليَومَ فَلا حَاجَةَ لِي فِيها».

[طرفه في: ١٤١١].

١٩ - بابُ مَنْ أَمَرَ خادِمَهُ بِالصَّدَقَةِ وَلَمْ يُناوِلْ بِنَفْسِهِ

وَقالَ أَبُو مُوسى، عَنِ النَّبِيِّ ﷺ: «هُوَ أَحَدُ المُتَصَدِّقِينَ».

١٤٢٥ - حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا أَنْفَقَتِ المَرْأَةُ مِنْ طَعامِ بَيتِهَا، غَيرَ

باب ١٩- قوله المتصدقين بفتح القاف بلفظ التثنية كما في جميع روايات الصحيحين وجوز القرطبي كسر القاف على الجمع انظر الشارح.

she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others. "

[20] The best charity is this, which is practised by a wealthy man far from his expenses and his family's needs, as well as from any debt he owes others

In this relation, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who took people's wealth with the intention of spoiling it, would be ruined by Allah."

1426- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best charity is that which is practised by a wealthy person. Start giving first to your dependents."

1427- Hakim Ibn Hezam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The upper hand (which gives charity) is better than the lower hand (which takes it). One should start giving first to his dependents. The best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). Whoever abstains from asking others for some financial help, will be given by Allah who saves him from asking others, and makes him self-sufficient."

1428- The same previous tradition.

1429- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" while he was on the pulpit speaking about charity, people's abstaining from asking others for some financial help, and begging others, saying: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

[21] One's reminding of his generosity after giving his gifts

Allah said in this case: Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve." (The Heifer "Al'baqara" 262)

مُفسدةٍ، كانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلخَازِنِ مِثْلُ ذلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيئاً».

[الحديث ١٤٢٥ ـ أطرافه في: ١٤٣٧، ١٤٣٩، ١٤٤٠، ١٤٤١، ٢٠٦٥]

٢٠ ـ بابٌ لا صَدَقَةَ إلا عَنْ ظَهْرِ غِنى

وَمَنْ تَصدَّقَ وَهْوَ مُحْتَاجٌ، أَوْ أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيه دَيْنٌ، فَالدَّيْنُ أَحَقُّ أَنْ يُقْضى مِنَ الصَّدَقَةِ وَالعِتْقِ وَالهِبَةِ، وَهْوَ رَدٌّ عَلَيه، لَيسَ لَهُ أَنْ يُتْلِفَ أَمْوالَ النَّاسِ. قالَ النَّبيُّ ﷺ: «مَنْ أَخَذَ أَمْوالَ النَّاسِ يُريدُ إِتْلافَهَا أَتْلَفَهُ اللَّهُ». إلاَّ أَنْ يَكُونَ مَعْرُوفاً بِالصَّبْرِ، فَيُؤْثِرَ عَلى نَفسِهِ، وَلَوْ كانَ بِهِ خَصَاصَةٌ، كَفِعْلِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حِينَ تَصَدَّقَ بِمَالِهِ، وَكَذلِكَ آثَرَ الأَنْصَارُ المُهَاجِرِينَ، وَنَهى النَّبيُّ ﷺ عَنْ إِضَاعَةِ المَالِ. فَلَيسَ لَه أَنْ يُضَيِّعَ أَمْوالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ. وَقَالَ كَعْبٌ رَضِيَ اللَّهُ عَنهُ: قلتُ: يا رَسُولَ اللهِ، إِنَّ مِنْ تَوبَتِي أَنْ أَنْخَلِعَ مِنْ مالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ، قالَ: «أَمْسِكْ عَلَيكَ بَعْضَ مالِكَ فَهْوَ خَيرٌ لَكَ». قُلتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيبَرَ.

١٤٢٦ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ». [الحديث ١٤٢٦ ـ أطرافه في: ١٤٢٨، ٥٣٥٥، ٥٣٥٦].

١٤٢٧ ـ حدّثنا موسى بنُ إسماعِيلَ: حَدَّثنا وُهَيبٌ: حَدَّثَنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ ابْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «اليَدُ العُليَا خَيرٌ مِنَ اليَدِ السُّفلى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ».

١٤٢٨ ـ وَعَنْ وُهَيبٍ قالَ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: بِهذا.

[طرفه في: ١٤٢٦].

١٤٢٩ ـ حدّثنا أَبُو النُّعْمَانِ قالَ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ (ح). وحَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَهُوَ عَلَى المِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالمَسْأَلَةَ: «اليَدُ العُليَا خَيرٌ مِنَ اليَدِ السُّفلَى، فَاليَدُ العُليَا هِيَ المُنْفِقَةُ، وَالسُّفلَى هِيَ السَّائِلَةُ».

٢١ ـ بابُ المَنَّانِ بِمَا أَعْطى

لِقَوْلِهِ: ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ في سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ ما أَنْفَقُوا﴾ [البقرة: ٢٦٢]. الآيَةَ.

١٤٢٧ ـ قوله: وخير الصدقة عن ظهر غنى كذا في اليونينية بإسقاط ما كان (شارح).

[22] What about he, who accelerates giving in charity

1430- **Uqba Ibn Al'harith "Allah be pleased with him" reported:** I offered the Asr prayer with the Prophet and after finishing the prayer with the end salutation, he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said: "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it would remain with us throughout the night. So I have ordered it to be distributed."

[23] Urging one, and helping him give in charity

1431- Ibn Abbas "Allah be pleased with both" told: The Prophet offered a two rak'a-prayer on the Day of Al'fitr; and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to give in charity; and so they started giving their earrings and necklaces (in charity).

1432- Abu'burda reported from his father Abu'moosa "Allah be pleased with him": "Whenever a beggar came to Allah's Apostle "Allah's blessing and peace be upon him" or he was asked for something, he used to say (to his companions): "Help and recommend him and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

1433- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "Do not withhold your money, in order that Allah would not withhold His blessings from you." (Or, according to another narration) "Do not account your money of charity so that Allah would not account his blessings upon you."

[24] One should give in charity as much as he can

1434- Asma "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can. "

٢٢ ـ بابُ مَنْ أَحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِهَا

١٤٣٠ ـ حدثنا أبو عاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ عُقْبَةَ بْنَ الحَارِثِ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قالَ: صَلَّى بِنَا النَّبِيُّ ﷺ العَصْرَ، فَأَسْرَعَ ثُمَّ دَخَلَ البَيْتَ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ، أَوْ قِيلَ لَهُ، فَقالَ: «كُنْتُ خَلَّفْتُ فِي البَيْتِ تِبْرًا مِنَ الصَّدَقَةِ، فَكَرِهْتُ أَنْ أُبَيِّتَهُ، فَقَسَمْتُهُ». [طرفه في: ٨٥١].

٢٣ ـ بابُ التَّحْرِيضِ عَلَى الصَّدَقَةِ وَالشَّفَاعَةِ فِيهَا

١٤٣١ ـ حدثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيٌّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلُ وَلَا بَعْدُ، ثُمَّ مَالَ عَلَى النِّسَاءِ، وَمَعَهُ بِلَالٌ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ المَرْأَةُ تُلْقِي القُلْبَ وَالخُرْصَ.

[طرفه في: ٩٨].

١٤٣٢ ـ حدثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ كانَ رَسُولُ اللَّهِ ﷺ إِذَا جَاءَهُ السَّائِلُ، أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ، قالَ: «اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ ما شَاءَ».

[الحديث ١٤٣٢ ـ أطرافه في: ٦٠٢٧، ٦٠٢٨، ٧٤٧٦].

١٤٣٣ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ لِي النَّبِيُّ ﷺ: «لا تُوكِي فَيُوكَى عَلَيْكِ».

[الحديث ١٤٣٣ ـ أطرافه في: ١٤٣٤، ٢٥٩٠، ٢٥٩١].

حدثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ عَبْدَةَ، وَقالَ: «لا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ».

٢٤ ـ بابُ الصَّدَقَةِ فِيمَا اسْتَطَاعَ

١٤٣٤ ـ حدثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. وحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، عَنْ حَجَّاجِ ابْنِ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقالَ: «لا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ، ارْضَخِي ما اسْتَطَعْتِ».

[طرفه في: ١٤٣٣].

١٤٣٠ـ قوله فقلت: ولأبي الوقت في غير اليونينية فقلنا (شارح).

١٤٣١ـ قوله القلب بالضم سوار المرأة والخرص بالضم وبكسر حلقة الذهب والفضة (قاموس).

١٤٣٢ـ قوله إذا جاءه السائل سقط الضمير المنصوب من جاءه في المتن الذي ضمن الشرح المطبوع.

١٤٣٣ـ قوله لا توكي أي لا تمنعي فيمنعك الله والوكاء هو الحبل الذي يشد به رأس القربة.

١٤٣٤ـ قوله لا توعي أي لا تمسكي، وقوله: ارضخي أي أنفقي من غير إسراف.

[25] (Giving in) charity expiates one's sins

1435- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Omar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil)." Omar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it." Omar asked: "Will it be broken or opened?" I replied: "It will be broken." Omar said: Then it will never be closed again."" The sub-narrator added: "we asked Hudhaifa whether Omar knew that door. He replied: "He knew it as well as one knows that there will be night before the tomorrow morning. I narrated a tradition that was free from any misunderstanding." The sub-narrator said: we felt shy to ask Hudhaifa about the door. So, we urged Masruq to ask him. Hudhaifa said: "The door was Omar himself."

[26] When one gives in charity before converting into Islam

1436- Hakim Ibn Hezam "Allah be pleased with him" told: I said to Allah's Apostle: "Before embracing Islam I used to do good deeds like giving in charity, manumitting slaves, and keeping good relations with Kith and kin. Shall I be rewarded for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing their reward)."

[27] The rewards of the servant who honestly gives in charity according to his master's orders

1437- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff which she has in her house without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it."

1438- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart, affording to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

٢٥ ـ بابٌ الصَّدَقَةُ تُكَفِّرُ الخَطِيئَةَ

١٤٣٥ ـ حدّثنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ عَنِ الفِتْنَةِ؟ قالَ: قُلْتُ: أَنَا أَحْفَظُهُ كما قالَ. قالَ: إِنَّكَ عَلَيهِ لَجَرِيءٌ، فَكَيفَ؟ قالَ: قُلتُ فِتْنَةُ الرَّجُلِ في أَهْلِهِ وَوَلَدِهِ وَجارِهِ، تُكَفِّرُهَا الصَّلاةُ وَالصَّدَقَةُ وَالمَعْرُوفُ ـ قالَ سُلَيمانُ: قَدْ كانَ يَقُولُ: الصَّلاةُ وَالصَّدَقَةُ وَالأَمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ ـ قالَ: لَيسَ هذهِ أُرِيدُ، وَلكِنِّي أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ البَحْرِ، قالَ: قُلتُ: لَيسَ عَلَيكَ بِهَا ـ يَا أَمِيرَ المُؤْمِنِينَ ـ بَأْسٌ، بَينَكَ وَبَينَهَا بَابٌ مُغْلَقٌ، قالَ، فَيُكْسَرُ البَابُ أَوْ يُفْتَحُ؟ قالَ: قُلتُ لا، بَل يُكْسَرُ، قالَ: فَإِنَّهُ إِذَا كُسِرَ لَمْ يُغْلَقْ أَبَداً. قالَ: قُلتُ: أَجَل. فَهِبْنَا أَنْ نَسْأَلَهُ مَنِ البَابُ؟ فَقُلنا لِمَسْرُوقٍ: سَلهُ، قالَ: فَسَأَلَهُ، فَقَالَ: عُمَرُ رَضِيَ اللَّهُ عَنْهُ. قالَ: قُلْنَا: فَعَلِمَ عُمَرُ مَنْ تَعْنِي؟ قالَ: نَعَمْ، كما أَنَّ دُونَ غَدٍ لَيلَةً، وَذلِكَ أَنِّي حَدَّثْتُهُ حَدِيثاً لَيسَ بِالأَغالِيطِ.

[طرفه في: ٥٢٥].

٢٦ ـ بابُ مَنْ تَصَدَّقَ في الشِّرْكِ ثُمَّ أَسْلَمَ

١٤٣٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قُلتُ: يَا رَسُولَ اللَّهِ، أَرَأَيتَ أَشْيَاءَ، كُنْتُ أَتَحَنَّثُ بِهَا فِي الجَاهِلِيَّةِ، مِنْ صَدَقَةٍ، أَوْ عَتَاقَةٍ، وَصِلَةِ رَحِمٍ، فَهَل فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسْلَمْتَ عَلَى ما سَلَفَ مِنْ خَيرٍ» [الحديث ١٤٣٦ ـ أطرافه في: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢].

٢٧ ـ بابُ أَجْرِ الخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيرَ مُفْسِدٍ

١٤٣٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ طَعَامِ زَوْجِهَا، غَيرَ مُفْسِدَةٍ، كانَ لَهَا أَجْرُهَا، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلخَازِنِ مِثْلُ ذلِكَ»

[طرفه في: ١٤٢٥].

١٤٣٨ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «الخَازِنُ المُسْلِمُ الأَمِينُ، الَّذِي يُنْفِذُ ـ وَرُبَمَا قالَ: يُعْطِي ـ ما أُمِرَ بِهِ، كامِلاً مُوَفَّراً، طَيِّبٌ بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ المُتَصَدِّقِينَ».

[الحديث ١٤٣٨ ـ طرفاه في: ٢٢٦٠، ٢٣١٩].

١٤٣٥ـ قوله: حديثاً ليس بالأغاليط أي لا شبهة فيه.

١٤٣٦ـ قوله: أتحنث أي أتعبد وأصل التحنث فعل ما يخرج به من الحنث وهو الذنب.

١٤٣٨ـ قوله: الخازن مبتدأ خبره قوله أحد المتصدقين وروي قوله: طيب طيباً انظر الشارح.

[28] The reward of the woman when she gives in charity or presents some of the foodstuff she has in her husband's house without spoiling it

1439- A'isha "Allah be pleased with her" narrated: the same tradition 1437 and 1440.

1440- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff which she has in her house without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it."

1441- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it."

[29] Allah's saying: **"So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best; We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best; We will indeed make smooth for him the Path to Misery" (The Night "Al'lail" 5:10)**

1442- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Every day two angels come down from Heaven, one of whom says: "O Allah! Compensate every person who spends in Your Cause"; and the other (angel) says: "O Allah! Destroy every miser.""

[30] The example of the miser and the charitable

1443- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and a charitable is like the example of two persons wearing iron cloaks." Allah's Apostle "Allah's blessing and peace be upon him" also said: "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. When the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place. He tries to widen it, but it did not become wide."

٢٨ ـ بابُ أَجْرِ المَرْأَةِ إِذَا تَصدَّقَتْ، أَوْ أَطْعَمَتْ، مِنْ بَيتِ زَوْجِهَا، غَيرَ مُفسِدَةٍ

١٤٣٩ ـ حدّثنا آدَمُ: حدَّثنا شُعْبَةُ: حَدَّثَنَا مَنْصُورٌ وَالأَعْمَش، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ، يَعْنِي: «إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ بَيتِ زَوْجِهَا». [طرفه في ١٤٢٥]

١٤٤٠ ـ حَدَّثَنَا عُمَرُ بنُ حفص: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَش، عَنْ شَقِيقٍ، عَنْ مَسْرُوق، عَنْ عائِشَةَ رَضيَ اللَّهُ عَنهَا قالَتْ: قالَ النَّبِيُّ ﷺ: «إِذا أَطْعَمَتِ المَرْأَةُ مِنْ بَيتِ زَوْجِهَا، غَيرَ مُفسِدَةٍ، لَهَا أَجرُهَا، وَلَهُ مِثْلُهُ، وَلِلخَازِنِ مِثْلُ ذلِكَ، لَهُ بِمَا اكْتَسَبَ وَلَهَا بِمَا أَنْفَقَتْ». [طرفه في: ١٤٢٥].

١٤٤١ ـ حدثنا يَحيى بنُ يَحيى: أَخبَرنَا جرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَنفَقَتِ المَرْأَةُ مِنْ طَعَامِ بَيتِهَا، غَيرَ مُفسِدَةٍ، فَلَهَا أَجْرُهَا، وَلِلزَّوجِ بِمَا اكْتَسَبَ، وَلِلخازِنِ مِثْلُ ذلِكَ». [طرفه في: ١٤٢٥].

٢٩ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالحُسْنَى فَسَنُيَسِّرُهُ لِلعُسْرَى﴾ [الليل: ٥ ـ ١٠]

«اللَّهُمَّ أَعْطِ مُنْفِقَ مالٍ خَلَفاً».

١٤٤٢ ـ حدثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ أَبِي الحُبَابِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ يَوْمٍ يُصْبِحُ العِبَادُ فِيهِ، إِلاَّ مَلَكانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُما: اللَّهُمَّ أَعْطِ مُنْفِقاً خَلَفاً، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكاً تَلَفاً».

٣٠ ـ بابُ مَثَلِ المُتَصَدِّقِ وَالبَخِيلِ

١٤٤٣ ـ حدثنا مُوسى: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلُ البَخِيلِ وَالمُتَصَدِّقِ، كَمَثَلِ رَجُلَينِ، عَلَيهِما جُبَّتَانِ مِنْ حَدِيدٍ».
وَحَدَّثَنَا أَبُو اليَمانِ: أَخبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ: أَنَّ عَبْدَ الرَّحْمٰنِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ

١٤٣٩ـ قوله: يعني بالمثناة التحتية وبالفوقية أي عائشة (شارح).

١٤٤٣ـ قوله: الثدي: على فعول جمع ثدي على فعل مثل الحلي والحلي وهو للمرأة وقد يقال للرجل، والتراقي جمع ترقوة وزنها فعلوة بفتح الفاء وضم اللام وهي العظم الذي بين ثغرة النحر والعتاق من الجانبين ولا يكون في غير الإنسان ومعنى سبغت أو وفرت على اختلاف الروايتين كملت.

1444- Abu'huraira narrated: the previous tradition.

[31] The charity of one's earning and trade

this is in view of Allah's saying: "O ye who believe! give of the good things which ye have (honourably) earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise." (The Heifer "Al'baqara" 267)

[32] Every Muslim has to give in charity, or, if he does not find, to perform good deeds

1445- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Muslim has to give in charity." The people asked: "O Allah's Prophet! If someone has nothing to give, what will he do?" He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot find even that?" He replied: "He should be of assistance to the needy who appeal for help." Then the people asked: "If he cannot do that?" He replied: "Then he should perform good deeds and keep away from evil deeds; and this will be regarded as ccharity."

[33] How much could one give in charity

1446- Ommu'atiyya "Allah be pleased with her" narrated: A sheep was sent to Nusaiba Al'ansariya (in charity) and she sent some of it to A'isha. The Prophet "Allah's blessing and peace be upon him" asked A'isha for something to eat. She replied that there was nothing except what Nusaiba Al'ansariya had sent of that sheep. The Prophet "Allah's blessing and peace be upon him" said to her: "Bring it as it has reached its place."

[34] The Zakah of silver

1447- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " No Zakah is compulsory on less than five camels. No Zakah is obligatory on property equal to less than five ounces (of silver). There is no Zakah on less than five Wasaqs."

رَضِيَ اللَّهُ عَنهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ البَخِيلِ وَالمُنفِقِ، كَمَثَلِ رَجُلَينِ، عَلَيهِمَا جُبَّتَانِ مِن حَدِيدٍ، مِن ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا المُنفِقُ: فَلا يُنفِقُ إِلاَّ سَبَغَتْ، أَوْ وَفَرَتْ عَلَى جِلدِهِ، حَتَّى تُخفِيَ بَنَانَهُ، وَتَعفُوَ أَثَرَهُ. وَأَمَّا البَخِيلُ: فَلا يُرِيدُ أَنْ يُنفِقَ شَيئاً إِلا لَزِقَتْ كُلُّ حَلقَةٍ مَكَانَهَا، فَهُوَ يُوَسِّعُهَا وَلا تَتَّسِعُ». تَابَعَهُ الحَسَنُ بنُ مُسلِمٍ، عَن طَاوُسٍ: فِي الجُبَّتَينِ.

[الحديث ١٤٤٣ ـ أطرافه في: ١٤٤٤، ٢٩١٧، ٥٢٩٩، ٥٧٩٧].

١٤٤٤ ـ وَقَالَ حَنظَلَةُ، عَن طَاوُسٍ: جُنَّتَانِ. وَقَالَ اللَّيثُ: حَدَّثَنِي جَعفَرٌ، عَنِ ابنِ هُرمُزَ: سَمِعتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: جُنَّتَانِ. [طرفه في: ١٤٤٣].

٣١ ـ بابُ صَدَقَةِ الكَسْبِ وَالتِّجَارَةِ

لِقَولِهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبتُم ـ إِلَى قَولِهِ ـ أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾ [البقرة: ٢٦٧].

٣٠ ـ بابٌ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالمَعْرُوفِ

١٤٤٥ ـ حدّثنا مُسلِمُ بنُ إِبرَاهِيمَ: حدّثنا شُعبَةُ: حدّثنا سَعِيدُ بنُ أَبِي بُردَةَ، عَن أَبِيهِ، عَن جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسلِمٍ صَدَقَةٌ». فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: «يَعمَلُ بِيَدِهِ، فَيَنفَعُ نَفسَهُ وَيَتَصَدَّقُ». قَالُوا: فَإِن لَم يَجِدْ؟ قَالَ: «يُعِينُ ذَا الحَاجَةِ المَلهُوفَ». قَالُوا: فَإِن لَم يَجِدْ؟ قَالَ: «فَليَعمَل بِالمَعرُوفِ، وَليُمسِكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ».

[الحديث ١٤٤٥ ـ طرفه في: ٦٠٢٢].

٣٢ ـ بابٌ قَدْرُ كَمْ يُعْطَى مِنَ الزَّكَاةِ وَالصَّدَقَةِ، وَمَنْ أَعْطَى شَاةً

١٤٤٦ ـ حدّثنا أَحمَدُ بنُ يُونُسَ: حدّثنا أَبُو شِهَابٍ، عَن خَالِدٍ الحَذَّاءِ، عَن حَفصَةَ بِنتِ سِيرِينَ، عَن أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قَالَت: بُعِثَ إِلَى نُسَيبَةَ الأَنصَارِيَّةِ بِشَاةٍ، فَأَرسَلَت إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنهَا مِنهَا، فَقَالَ النَّبِيُّ ﷺ: «عِندَكُم شَيءٌ؟» فَقُلتُ: لا، إِلا مَا أَرسَلَت بِهِ نُسَيبَةُ مِن تِلكَ الشَّاةِ، فَقَالَ: «هَاتِ، فَقَد بَلَغَت مَحِلَّهَا».

[الحديث ١٤٤٦ ـ طرفاه في: ١٤٩٤، ٢٥٧٩].

٣٣ ـ بابُ زَكَاةِ الوَرِقِ

١٤٤٧ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أَخبَرَنَا مَالِكٌ، عَن عَمرِو بنِ يَحيَى المَازِنِيِّ، عَن أَبِيهِ قَالَ: سَمِعتُ أَبَا سَعِيدٍ الخُدرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيسَ فِيمَا دُونَ خَمسِ ذَودٍ صَدَقَةٌ مِنَ الإِبِلِ، وَلَيسَ فِيمَا دُونَ خَمسِ أَوَاقٍ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمسَةِ أَوسُقٍ صَدَقَةٌ».

حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا عَبدُ الوَهَّابِ قَالَ: حَدَّثَنِي يَحيَى بنُ سَعِيدٍ قَالَ: أَخبَرَنِي عَمرٌو: سَمِعَ أَبَاهُ: عَن أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ: سَمِعتُ النَّبِيَّ ﷺ: بِهَذَا.

[طرفه في: ١٤٠٥].

[35] The offer in charity (Zakah)

1448- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what Allah had instructed His Apostle "Allah's blessing and peace be upon him" to do regarding the one who had to pay one year-old she-camel as Zakah, and he did not have it but had got two year old she-camel). (He wrote that) it could be accepted from him as Zakah, and the collector of Zakah would return him 20 Dirhams or two sheep; and if the Zakah payer had not a one-year-old she-camel, but he had a two year old he-camel then it could be accepted as his Zakah, but he would not be paid anything.

1449- Ibn Abbas "Allah be pleased with both" narrated: I am a witness that Allah's Messenger "Allah's blessing and peace be upon him" offered the Feast prayer before delivering the sermon. Thinking that the women would not be able to hear him (because of the distance), he went to them along with Bilal who was spreading his garment. The Prophet advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyub pointed towards his ears and neck meaning that they gave ornaments from those places such as earrings and necklaces.)

[36] Neither the property of different people may be taken together nor the joint property may be split

1450- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what was made compulsory by Allah's Apostle "Allah's blessing and peace be upon him" and that was (regarding the payments of Zakah): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakah.

[37] If a property is equally owned by two partners, they should pay the combined Zakah and it will be considered that both of them have paid their Zakah equally.

1451- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what Allah's Apostle "Allah's blessing and peace be upon him" had made compulsory (regarding Zakah) in which the following was mentioned: If a property is equally owned by two partners, they should pay the combined Zakah and it will be considered that both of them have paid their Zakah equally.

٣٥ ـ بابُ العَرْضِ في الزَّكاةِ

وَقالَ طَاوُسٌ: قالَ مُعاذٌ رَضِيَ اللَّهُ عَنهُ لأَهْلِ اليَمَنِ: ائتُونِي بعَرْضٍ، ثِيَابٍ خَمِيصٍ أَوْ لَبِيسٍ، في الصَّدَقةِ، مكانَ الشَّعِيرِ والذُّرَةِ، أَهْوَنُ عليكم، وخيرٌ لأَصحابِ النَّبِيِّ ﷺ بالمَدِينة. وَقالَ النَّبِيُّ ﷺ: «وأَمَّا خالدٌ: احتبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ في سَبِيلِ اللَّه». وَقالَ النَّبِيُّ ﷺ: «تَصدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» ـ فَلَمْ يَستَثْنِ صَدَقَةَ الفَرْضِ مِنْ غَيرِهَا ـ فَجَعلَتِ المَرأَةُ تُلقِي خُرْصَها وَسِخابَها. ولَم يَخُصَّ الذَّهبَ والفِضَّةَ مِنَ العُرُوضِ.

١٤٤٨ ـ حدَّثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ: أَنَّ أَنساً رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ: أَنَّ أَبا بَكرٍ رَضِيَ اللَّهُ عَنهُ، كَتَبَ لَهُ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: «وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنتَ مَخَاضٍ وَلَيسَتْ عِندَهُ، وَعِندَهُ بِنتُ لَبُونٍ، فإِنَّها تُقبَلُ مِنهُ ويُعطِيهِ المُصَدِّقُ عِشرِينَ دِرهَماً أَوْ شاتَينِ، فإِنْ لَمْ يَكُنْ عِندَهُ بِنتُ مَخاضٍ عَلى وَجهِهَا، وَعِندَهُ ابنُ لَبُونٍ، فإِنَّهُ يُقبَلُ مِنهُ، وَلَيسَ مَعَهُ شَيءٌ». [الحديث ١٤٤٨ ـ أطرافه في: ١٤٥٠، ١٤٥١، ١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦، ٥٨٧٨، ٦٩٥٥].

١٤٤٩ ـ حدّثنا مُؤَمَّلٌ: حَدَّثَنا إِسماعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطاءِ بنِ أَبِي رَباحٍ قالَ: قالَ ابنُ عَبّاسٍ رَضِيَ اللَّهُ عَنهُما: أَشهَدُ على رسولِ اللَّهِ ﷺ لَصَلَّى قَبلَ الخُطبَةِ، فَرأَى أَنَّهُ لَمْ يُسمِعِ النِّساءَ، فأَتاهُنَّ، وَمعَهُ بِلالٌ ناشِرٌ ثَوبَه، فوعَظَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعلَتِ المَرأَةُ تُلقِي، وَأَشارَ أَيُّوبُ إِلى أُذُنِهِ وَإِلَى حَلقِهِ. [طرفه في: ٩٨].

٣٦ ـ بابٌ لا يُجمَعُ بَينَ مُتَفرِّقٍ، ولا يُفَرَّقُ بَينَ مُجتَمِعٍ

وَيُذْكَرُ عَنْ سالِمٍ عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ مِثلَه.

١٤٥٠ ـ حدثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ الأَنصارِيُّ قالَ: حدثني أَبي قالَ: حدثني ثُمامَةُ: أَنَّ أَنساً رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ: أَنَّ أَبا بَكرٍ رَضِيَ اللَّهُ عَنهُ: كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ: «وَلاَ يُجمَعُ بَينَ مُتَفرِّقٍ، وَلاَ يُفَرَّقُ بَينَ مُجتَمِعٍ، خَشيَةَ الصَّدَقَةِ».

[طرفه في: ١٤٤٨].

٣٧ ـ بابٌ ما كانَ مِنْ خَلِيطَينِ، فَإِنَّهُمَا يَتَرَاجَعَانِ بَينَهُمَا بِالسَّوِيَّةِ

وَقالَ طاوُسٌ وَعَطاءٌ: إِذا عَلِمَ الخَلِيطانِ أَمْوَالَهُمَا، فَلا يُجمَعُ مالُهُمَا. وَقالَ سُفيَانُ: لاَ يَجِبُ حَتَّى يَتِمَّ لِهذا أَربَعُونَ شَاةً، وَلِهذا أَربَعُونَ شَاةً.

باب ٣٥ ـ قوله: ثياب بالتنوين بدل من عرض أو عطف بيان وجوز بعضهم إضافة عرض للاحقة كشجر أراك والعرض ما عدا النقدين (خميص) بيان لسابقه أي خميصة وذكره على إرادة الثوب (شارح).

ـ الأدراع: جمع درع الحديد والأعتد: جمع عتاد كزمان وأزمن وهو ما أعد من السلاح والدواب وآلة الحرب ويجمع على أعتدة كأزمنة والسخاب بالكسر القلادة.

[38] The obligatory charity (Zakah) of camels

1452- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A Bedouin asked Allah's Apostle "Allah's blessing and peace be upon him" about the emigration. The Prophet "Allah's blessing and peace be upon him" said: "May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakah?" The Bedouin said: "Yes, I have camels and I pay their Zakah." The Prophet "Allah's blessing and peace be upon him" said: "Work beyond the seas and Allah will not decrease any of your good deeds."

[39] When one has to pay the obligatory charity (Zakah) of one-year-old she-camel but he doesn't have it

1453- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me about the Zakah which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever had to pay a four-year-old she-camel as Zakah from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-year-old she-camel as Zakah and he had but for-year-old one, the latter should be accepted from him, and the Zakah collector should repay him twenty Dirhams or two sheep. Whoever had to pay a three-old-year she-camel as Zakah and he had a two-year-old she-camel, the latter should be accepted from him along with two sheep or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakah collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she camel, the latter should be accepted from him along with twenty Dirhams or two sheep.

[40] The obligatory charity (Zakah) of sheep

1454- Anas "Allah be pleased with him" narrated: When Abu'bakr sent me to Bahrain (as Zakah collector), he wrote to me the following: "In the name of Allah, The Most Gracious, The Most Merciful. These are the orders for compulsory charity (Zakah) which Allah's Apostle "Allah's blessing and peace be upon him" had made obligatory for every Muslim, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakah accordingly, he should pay it (to the Zakah collector) and whoever is asked more than (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as Zakah; for every five camels one sheep is to be

١٤٥١ ـ حدّثنا مُحمَّدُ بنُ عبدِ اللّهِ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ: أَنَّ أَنساً حَدَّثَهُ: أَنَّ أَبا بَكْرٍ رَضِيَ اللّهُ عَنهُ: كَتبَ لَهُ الَّتِي فَرضَ رسولُ اللّهِ ﷺ: «وما كانَ مِنْ خَلِيطَيْنِ، فإنَّهما يَتَراجَعانِ بَينَهُما بالسَّوِيَّةِ». [طرفه في: ١٤٤٨].

٣٨ ـ بابُ زكاةِ الإبلِ

ذَكَرَهُ أَبو بَكْرٍ، وَأَبو ذَرٍّ، وَأَبو هُرَيرَةَ، رَضيَ اللّهُ عَنْهُمْ، عَنِ النَّبيِّ ﷺ.

١٤٥٢ ـ حدّثنا عَليُّ بنُ عَبدِ اللّهِ: حَدَّثنا الوَليدُ بنُ مُسْلِمٍ: حَدَّثَنا الأَوْزاعيُّ قالَ: حَدَّثَني ابنُ شِهابٍ، عَنْ عَطاءِ بنِ يَزيدَ، عَنْ أَبي سَعيدٍ الخُدْريِّ رَضيَ اللّهُ عَنهُ: أَنَّ أَعْرابيّاً سَأَلَ رَسُولَ اللّهِ ﷺ عَنِ الهِجْرَةِ؟ فَقالَ: «وَيحَكَ، إِنَّ شَأْنَها شَديدٌ، فَهَلْ لَكَ مِنْ إِبلٍ تُؤَدِّي صَدَقَتَها»؟ قالَ: نَعَمْ، قالَ: «فاعْمَلْ مِنْ وراءِ البِحارِ، فإنَّ اللّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شيئاً».

[الحديث ١٤٥٢ ـ أطرافه في: ٢٦٣٣، ٣٩٢٣، ٦١٦٥].

٣٩ ـ بابُ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخاضٍ وَلَيسَتْ عِنْدَهُ

١٤٥٣ ـ حدّثنا مُحمَّدُ بنُ عَبدِ اللّهِ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ: أَنَّ أَنساً رَضِيَ اللّهُ عَنهُ حَدَّثَهُ: أَنَّ أَبا بَكْرٍ رَضِيَ اللّهُ عَنهُ كَتَبَ لَهُ فَريضَةَ الصَّدَقَةِ، الَّتي أَمَرَ اللّهُ رَسُولَهُ ﷺ: «مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإِبلِ صَدَقَةُ الجَذَعَةِ، وَلَيستْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فإنَّها تُقبَلُ مِنهُ الحِقَّةُ، وَيَجْعَلُ مَعَها شاتَيْنِ إِنِ استَيْسَرَتا لَهُ، أَوْ عِشْرينَ دِرْهَماً. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ، وَلَيسَتْ عِنْدَهُ الحِقَّةُ، وَعِنْدَهُ الجَذَعَةُ فإنَّها تُقبَلُ مِنهُ الجَذَعَةُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرينَ دِرْهَماً أَوْ شاتَيْنِ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ، وَلَيستْ عِنْدَهُ إلا بِنْتُ لَبُونٍ، فَإِنَّها تُقْبَلُ مِنْهُ بِنْتَ لَبُونٍ، وَيُعْطِي شاتَيْنِ أَوْ عِشْرينَ دِرْهَماً، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنتَ لَبُونٍ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّها تُقْبَلُ مِنْهُ الحِقَّةُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرينَ دِرْهَماً، أَوْ شاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَلَيسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ مَخاضٍ، فَإِنَّها تُقْبَلُ مِنْهُ بِنْتُ مَخاضٍ، وَيُعْطِي مَعَها عِشْرينَ دِرْهَماً أَوْ شاتَيْنِ».

[طرفه في: ١٤٤٨].

٤٠ ـ بابُ زَكاةِ الغَنَمِ

١٤٥٤ ـ حدّثنا مُحمَّدُ بنُ عَبدِ اللّهِ بنِ المُثَنَّى الأَنْصاريُّ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني ثُمامَةُ بنُ عَبدِ اللّهِ بنِ أَنَسٍ: أَنَّ أَنساً حَدَّثَهُ: أَنَّ أَبا بَكْرٍ رَضِيَ اللّهُ عَنهُ، كَتَبَ لَهُ هذا الكِتابَ، لَمَّا وَجَّهَهُ إِلَى البَحْرَينِ:

١٤٥٢ـ قوله: لن يترك بكسر المثناة الفوقية أي لن ينقصك (شارح).

١٤٥٤ـ قوله: طروقة الجمل صفة لحقة أي استحقت أن يغشاها الفحل (شارح).

ـ انظر الشارح لإعراب واحدة والرقة مخفف القاف، الورق وهو الفضة ا هـ، والهرمة: الكبيرة التي سقطت أسنانها، وذات عوار هي المعيبة بما ترد به في البيع.

paid, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid; and whoever has got only four camels, has to pay nothing as Zakah, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakah.

As regards the Zakah for the (flock) of sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakah. If somebody has got less than forty sheep, no Zakah is required, but if he wants to give, he can. For silver the Zakah is one-fortieth of the lot (2.5%), and if its value is no more than one hundred and ninety (Dirhams), Zakah is not required, but if the owner wants to pay he can."

[41] Neither an old nor a defected animal, nor a male-goat may be taken as Zakah except if the Zakah collector wishes (to take it)

1455- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what Allah had ordered His Apostle "Allah's blessing and peace be upon him" (about Zakah) which goes: Neither an old nor a defected animal, nor a male-goat may be taken as Zakah except if the Zakah collector wishes (to take it).

[42] Taking the she-kid as Zakah

1456- Abu'huraira "Allah be pleased with him" narrated: Abu'bakr "Allah be pleased with him" said: "By Allah! If they refuse to pay me even a she-kid which they used to give at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هذه فَرِيضَةُ الصَّدَقَةِ، الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى المُسْلِمِينَ، وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولَهُ ﷺ، فَمَنْ سُئِلَهَا مِنَ المُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِ: «فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الإِبِلِ فَمَا دُونَهَا، مِنَ الغَنَمِ، مِنْ كُلِّ خَمْسٍ شَاةٌ، إِذَا بَلَغَتْ خَمْساً وَعِشْرِينَ إِلَى خَمْسٍ وَثَلاَثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتّاً وَثَلاَثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتّاً وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ ـ يَعْنِي ـ سِتّاً وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتَا لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِئَةٍ، فَفِيهَا حِقَّتَانِ طَرُوقَتَا الجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ، فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ، إِلاَّ أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خَمْساً مِنَ الإِبِلِ فَفِيهَا شَاةٌ. وَفِي صَدَقَةِ الغَنَمِ: فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِئَةٍ شَاةٌ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ إِلَى مِئَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِئَتَيْنِ إِلَى ثَلاَثِ مِئَةٍ فَفِيهَا ثَلاَثٌ، فَإِذَا زَادَتْ عَلَى ثَلاَثِ مِئَةٍ فَفِي كُلِّ مِئَةٍ شَاةٌ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا. وَفِي الرِّقَةِ رُبْعُ العُشْرِ، فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِئَةً فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا».

[طرفه في: ١٤٤٨].

٤١ ـ بابٌ لا تُؤْخَذُ في الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلا تيسٌ، إِلاَّ ما شاءَ المُصَدِّقُ

١٤٥٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي أَبِي قالَ: حَدَّثَنِي ثُمَامَةُ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ، الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: «وَلاَ يُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلاَ تَيْسٌ، إِلاَّ مَا شَاءَ المُصَدِّقُ».

[طرفه في: ١٤٤٨].

٤٢ ـ بابُ أَخْذِ العَنَاقِ في الصَّدَقَةِ

١٤٥٦ ـ حدّثنا أَبُو اليَمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح). وقالَ اللَّيثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ لَوْ مَنَعُونِي عَنَاقاً، كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ

١٤٥٥ـ قوله: التي وللكشميهني الصدقة التي (شارح).

1457- Abu'huraira resumed the previous narration: "Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

[43] Avoiding taking the best property of people as charity (Zakah)

1458- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" sent Mu'adh to Yemen, he said (to him): "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone). When they come to know Allah, inform them that Allah has enjoined on them five prayers in every day and night. If they start offering these prayers, inform them that Allah has enjoined on them the Zakah. It is to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take Zakah from them and avoid (taking) the best property of the people as Zakah."

[44] There is no Zakah compulsory on less than five camels

1459- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " There is no Zakah on less than five Wasaqs. No Zakah is obligatory on property equal to less than five ounces of silver. No Zakah is compulsory on less than five camels. "

[45] The charity of cows

1460- Abu'dharr "Allah be pleased with him" narrated: Once I went to The Prophet "Allah's blessing and peace be upon him" who said: "By Allah in Whose Hands my life is (or probably said, By Allah, except Whom there is no god to be worshipped) whoever had camels or cows or sheep and did not pay their (obligatory) charity , those animals will be brought on the Day of Judgement far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgments amongst the people."

اللهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. [طرفه في: ١٤٠٠]

١٤٥٧ ـ قالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: فَمَا هُوَ إِلاَّ أَنْ رَأَيْتُ أَنَّ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنهُ بِالقِتَالِ، فَعَرَفْتُ أَنَّهُ الحَقُّ. [طرفه في: ١٣٩٩].

٤٣ ـ بابٌ لا تُؤْخَذُ كَرَائِمُ أَمْوَالِ النَّاسِ فِي الصَّدَقَةِ

١٤٥٨ ـ حدثنا أُمَيَّةُ بنُ بِسطام: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بنُ القَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذاً رَضِيَ اللَّهُ عَنهُ عَلَى اليَمَنِ، قَالَ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ: أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ، وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا، فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ».

[طرفه في: ١٣٩٥].

٤٤ ـ بابٌ لَيسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ

١٤٥٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ المَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ، وَلَيسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ».

[طرفه في: ١٤٠٥].

٤٥ ـ بابُ زَكَاةِ البَقَرِ

وَقَالَ أَبُو حُمَيدٍ: قَالَ النَّبِيُّ ﷺ: «لأَعْرِفَنَّ مَا جَاءَ اللَّهَ رَجُلٌ بِبَقَرَةٍ لَهَا خُوَارٌ». وَيُقَالُ: جُؤَارٌ. ﴿تَجْأَرُونَ﴾ [النحل: ٥٣]: تَرْفَعُونَ أَصْوَاتَكُمْ كَمَا تَجْأَرُ البَقَرَةُ.

١٤٦٠ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنِ المَعْرُورِ بْنِ سُوَيدٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنهُ قَالَ: انْتَهَيتُ إِلَى النَّبِيِّ ﷺ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، أَوْ: وَالَّذِي لا إِلٰهَ غَيرُهُ ـ أَوْ كَمَا حَلَفَ ـ مَا مِنْ رَجُلٍ تَكُونُ لَهُ إِبِلٌ، أَوْ بَقَرٌ، أَوْ غَنَمٌ، لا يُؤَدِّي حَقَّهَا، إِلاَّ أُتِيَ بِهَا يَوْمَ القِيَامَةِ، أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ، تَطَؤُهُ بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا جَازَتْ أُخْرَاهَا رُدَّتْ عَلَيهِ أُولاَهَا، حَتَّى يُقْضَى بَينَ النَّاسِ». رَوَاهُ بُكَيرٌ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ. [الحديث ١٤٦٠ ـ طرفه في: ٦٦٣٨].

باب ٤٥ ـ قوله: لأعرفن أي لأرينكم غداً (ما جاء الله رجل) رفع فاعل جاء والله نصب بجاء وما مصدرية أي لأعرفن مجيء رجل الله ﴿ببقرة لها خوار﴾ أي لها صوت اهـ. من الشرح والجؤار كالخوار في اليزن والمعنى واستدل عليه المؤلف بالآية.

[46] One's giving in charity to his kith and kin

1461- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu'talha), and I think it would be proper if you gave it to your Kith and kin." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and his cousins."

1462- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" went out to the praying place. After finishing the prayer, he delivered the sermon and ordered the people to give in charity. He said: "O people! Give in charity." Then he went towards the women and said: "O women! Give in charity, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked: "O Allah's Apostle! What is the reason for it?" He replied: "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. When he reached his house, Zainab, the wife of Ibn Mas'ood, came and asked permission to enter. It was said: "O Allah's Apostle! It is Zainab." He asked: "Which Zainab?" The reply was that she was the wife of Ibn Mas'ood. He said: "Yes, allow her to enter." And she was admitted. Then she said: "O Prophet of Allah! Today you ordered people to give in charity; and I had an ornament which I intended to give in charity, but Ibn Mas'ood said that he and his children deserved it more than anybody else." The Prophet "Allah's blessing and peace be upon him" replied: "Ibn Mas'ood was true. Your husband and children had more right to have it than anybody else."

[47] There are no alms on one's horse

1463- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "There are no required alms on one's horse and slave."

٤٦ ـ بابُ الزَّكاةِ عَلَى الأقَارِبِ

وَقالَ النَّبيُّ ﷺ: «لَهُ أَجْرانِ: أَجْرُ القَرَابَةِ وَالصَّدَقَةِ».

١٤٦١ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصارِ بِالمَدِينَةِ مالاً مِنْ نَخْلٍ، وَكانَ أَحَبَّ أَمْوالِهِ إِلَيهِ بَيْرُحاءَ، وَكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وَكانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُها، وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هذهِ الآيَةُ: ﴿لن تنالوا البرَّ حتَّى تُنفقوا ممَّا تُحبُّونَ﴾ [آل عمران: ٩٢]، قامَ أَبُو طَلْحَةَ إِلى رَسُولِ اللَّهِ ﷺ فَقالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَبارَكَ وَتَعالَى يَقُولُ: ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوالِي إِلَيَّ بَيْرُحاءَ، وَإِنَّها صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّها وَذُخْرَها عِنْدَ اللَّهِ، فَضَعْها، يَا رَسُولَ اللَّهِ، حَيْثُ أَراكَ اللَّهُ. قالَ: فَقالَ رَسُولُ اللَّهِ ﷺ: «بَخٍ، ذلكَ مالٌ رابِحٌ، ذلكَ مالٌ رابِحٌ، وَقَدْ سَمِعْتُ ما قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَها في الأَقْرَبِينَ». فَقالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ، فَقَسَمَها أَبُو طَلْحَةَ في أَقارِبِهِ وَبَنِي عَمِّهِ. تابَعَهُ رَوْحٌ. وَقالَ يَحْيَى بْنُ يَحْيَى وَإِسْماعِيلُ، عَنْ مالِكٍ: «رايِحٌ».

[الحديث ١٤٦١ ـ أطرافه في: ٢٣١٨، ٢٧٥٢، ٢٧٥٨، ٢٧٦٩، ٤٥٥٤، ٤٥٥٥، ٥٦١١].

١٤٦٢ ـ حدثنا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي زَيْدٌ، عَنْ عِياضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، خَرَجَ رَسُولُ اللَّهِ ﷺ في أَضْحَى أَوْ فِطْرٍ إِلَى المُصَلَّى، ثُمَّ انْصَرَفَ، فَوَعَظَ النَّاسَ وَأَمَرَهُمْ بِالصَّدَقَةِ، فَقالَ: «أَيُّها النَّاسُ، تَصَدَّقُوا». فَمَرَّ عَلَى النِّساءِ، فَقالَ: «يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: وَبِمَ ذلكَ يَا رَسُولَ اللَّهِ؟ قالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ العَشِيرَ، ما رَأَيْتُ مِنْ نَاقِصاتِ عَقْلٍ وَدِينٍ، أَذْهَبَ لِلُبِّ الرَّجُلِ الحازِمِ، مِنْ إِحْداكُنَّ، يا مَعْشَرَ النِّساءِ» ثُمَّ انْصَرَفَ، فَلَمَّا صارَ إِلَى مَنْزِلِهِ، جاءَتْ زَيْنَبُ، امْرَأَةُ ابْنِ مَسْعُودٍ، تَسْتَأْذِنُ عَلَيهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، هذهِ زَيْنَبُ، فَقالَ: «أَيُّ الزَّيانِبِ»؟ فَقِيلَ: امْرَأَةُ ابْنِ مَسْعُودٍ، قالَ «نَعَمْ ائْذَنُوا لَها». فَأُذِنَ لَها، قالَتْ يا نَبِيَّ اللَّهِ، إِنَّكَ أَمَرْتَ اليَوْمَ بِالصَّدَقَةِ، وَكانَ عِنْدِي حُلِيٌّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ: أَنَّهُ وَوَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيهِمْ! فَقالَ النَّبِيُّ ﷺ: «صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيهِمْ».

[طرفه في: ٣٠٤].

٤٧ ـ باب ليس عَلَى المُسْلِمِ في فَرَسِه صَدَقَةٌ

١٤٦٣ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ سُلَيمانَ بْنَ يَسارٍ، عَنْ عِراكِ بْنِ مالِكٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ «لَيسَ عَلَى المُسْلِمِ في

١٤٦١ـ قوله: بخ بفتح الموحدة وسكون المعجمة كهل وبل قاله الشارح وقال الفيومي بخ كلمة تقال عند الرضا بالشيء وهي مبنية على الكسر والتنوين وتخفف في الأكثر ا هـ

[48] There are no alms on one's slave

1464- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "There are no required alms on one's horse and slave."

[49] The alms concerning orphans

1465- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" sat on a pulpit and we sat around him. Then he said: "The things of which I am afraid most for your sake (concerning what will befall you after me) are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while. It was said to that person: "What is wrong with you? You are talking to The Prophet "Allah's blessing and peace be upon him" while he is not talking to you." Then we noticed that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner?" It seemed as if The Prophet "Allah's blessing and peace be upon him" liked his question. Then he said: "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream, which either kills or makes the animals sick, except if an animal eats its fill the Khadira (a kind of vegetable), faces the sun, and then defecates, urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans, needy, and travellers. (Or The Prophet "Allah's blessing and peace be upon him" said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Judgement."

[50] Giving in charity to a woman's husband and the orphans under her protection

1466- Zainab "Allah be pleased with her", the wife of Abdullah said: "I was in the Mosque and saw The Prophet "Allah's blessing and peace be upon him" saying: "O women! Give alms even from your ornaments. " Zainab used to provide for Abdullah and those orphans who were under her protection. So she said to Abdullah: "Will you ask Allah's Apostle "Allah's blessing and peace be upon him" whether it will be sufficient for me to spend the Zakah on you and the orphans who are under my protection?" He replied: "Will you yourself ask Allah's Apostle "Allah's blessing and peace be upon him"?" (Zainab added): So I went to The Prophet "Allah's blessing and peace be upon him" and I saw there an Ansari woman who was standing at the door (of The Prophet) with a similar problem as mine. Bilal passed by us to whom we said: "Ask The Prophet "Allah's blessing and peace be upon him" whether it is sufficient for

فَرَسِهِ وَغُلَامِهِ صَدَقَةٌ».

[الحديث ١٤٦٣ ـ طرفه في: ١٤٦٤].

٤٨ ـ بابٌ لَيسَ عَلَى المُسْلِمِ في عَبْدِهِ صَدَقَةٌ

١٤٦٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى بْنُ سَعيدٍ، عَنْ خُثَيمِ بْنِ عِراكٍ قال: حَدَّثَني أَبي، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ. حَدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا وُهَيبُ بْنُ خالِدٍ: حَدَّثَنا خُثَيمُ بْنُ عِراكِ بْنِ مالِكٍ، عَنْ أَبيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لَيسَ عَلَى المُسْلِمِ صَدَقَةٌ في عَبْدِهِ وَلا فَرَسِهِ».

[طرفه في: ١٤٦٣].

٤٩ ـ بابُ الصَّدَقَةِ عَلَى اليَتامى

١٤٦٥ ـ حدثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ هِلالِ بْنِ أَبي مَيمُونَةَ: حَدَّثَنا عَطاءُ بْنُ يَسارٍ أَنَّهُ سَمِعَ أَبا سَعيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ: أَنَّ النَّبِيَّ ﷺ جَلَسَ ذاتَ يَوْمٍ عَلَى المِنْبَرِ، وَجَلَسْنا حَوْلَهُ، فَقالَ: «إِنِّي مِمَّا أَخافُ عَلَيكُمْ مِنْ بَعْدي ما يُفْتَحُ عَلَيكُمْ مِنْ زَهْرَةِ الدُّنْيا وَزِينَتِها». فَقالَ رَجُلٌ: يا رَسُولَ اللَّهِ، أَوَيَأْتي الخَيرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقيلَ لَهُ: ما شَأْنُكَ تُكَلِّمُ النَّبِيَّ ﷺ وَلا يُكَلِّمُكَ؟ فَرَأَينا أَنَّهُ يُنْزَلُ عَلَيهِ، قالَ: فَمَسَحَ عَنْهُ الرُّحَضاءَ، فَقالَ: «أَينَ السَّائِلُ»؟ وَكَأَنَّهُ حَمِدَهُ فَقالَ: «إِنَّهُ لا يَأْتي الخَيرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلَّا آكِلَةَ الخَضْراءِ، أَكَلَتْ حَتَّى إِذا امْتَدَّتْ خاصِرَتاها، اسْتَقْبَلَتْ عَينَ الشَّمْسِ، فَثَلَطَتْ، وَبالَتْ، وَرَتَعَتْ، وَإِنَّ هذا المالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صاحِبُ المُسْلِمِ ما أَعْطَى مِنْهُ المِسْكينَ وَاليَتيمَ وَابْنَ السَّبيلِ ـ أَوْ كَما قالَ النَّبِيُّ ﷺ ـ وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيرِ حَقِّهِ، كَالَّذي يَأْكُلُ وَلا يَشْبَعُ، وَيَكُونُ شَهيداً عَلَيهِ يَوْمَ القِيامَةِ». [طرفه في: ٩٢١].

٥٠ ـ بابُ الزَّكاةِ عَلَى الزَّوْجِ وَالأَيتامِ في الحَجْرِ

قالَهُ أَبو سَعيدٍ، عَنِ النَّبِيِّ ﷺ.

١٤٦٦ ـ حدثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني شَقيقٌ، عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ زَينَبَ امْرَأَةِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما. قالَ: فَذَكَرْتُهُ لِإِبْراهيمَ: فَحَدَّثَني إِبْراهيمُ، عَنْ أَبي عُبَيدَةَ، عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ زَينَبَ، امْرَأَةِ عَبْدِ اللَّهِ، بِمِثْلِهِ سَواءً. قالَتْ:

١٤٦٥ـ قوله: الرحضاء العرق الكثير (شارح).

ـ قوله يلم أي يقرب من القتل (شارح).

ـ قوله فثلطت أي ألقت السرقين سهلاً رقيقاً (شارح).

باب ٥٠ قوله: الحجر: بفتح الحاء وكسرها حجر الإنسان أي حضنه وهو ما دون إبطه إلى الكشح ويقال هو في حجره أي كنفه وحمايته.

me to spend (the Zakah) on my husband and the orphans under my protection." We requested Bilal not to inform The Prophet "Allah's blessing and peace be upon him" about us. So Bilal went inside and asked The Prophet "Allah's blessing and peace be upon him" regarding our problem. The Prophet "Allah's blessing and peace be upon him" asked: "Who are those two?" Bilal replied that she was Zainab. The Prophet "Allah's blessing and peace be upon him" said: "Which Zainab?" Bilal said: "The wife of Abdullah (Ibn Mas'ood)." The Prophet "Allah's blessing and peace be upon him" said: "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakah."

1467- Ommu'salama "Allah be pleased with her" was reported to have asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Shall I receive a reward if I spend for the sustenance of Abu'salama's offspring, who are also my sons?" The Prophet "Allah's blessing and peace be upon him" replied: "Spend on them and you will get a reward for what you spend."

[51] Allah's saying: **"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. " (The Repentance "At'tawba" 60)**

1468- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered (a person) to collect Zakah, and that person returned and told him that Ibn Jamil, Khalid Ibn Al'walid, and Abbas Ibn Abdul'muttalib had refused to give Zakah. The Prophet "Allah's blessing and peace be upon him" said: "What made Ibn Jamil refuse to give Zakah though he was a poor man, and was made wealthy by Allah and His Apostle? But you are unfair in asking Zakah from Khalid as he is keeping his armour in Allah's Cause (for Jihad). As for Abbas Ibn Abdul'muttalib, he is the uncle of Allah's Apostle and Zakah is compulsory on him and he should pay it as double."

[52] It is better to abstain from asking others to give you

1469- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Some Ansari persons asked for (something) from Allah's Apostle "Allah's blessing and peace be upon him" and he gave them. They again asked him for (something) and he again gave them. Then they asked him and he gave them again till all that was with him finished. Then he said: "If I had anything I would not keep it away from you. Whoever abstains

كُنتُ في المسجِدِ، فرَأَيتُ النبيَّ ﷺ فقالَ: «تَصدَّقْنَ ولَوْ مِنْ حُلِيِّكُنَّ». وكانَتْ زَينَبُ تُنفِقُ علَى عَبدِ اللَّهِ وأيتامٍ في حَجْرِها، قال: فقالَتْ لِعَبدِ اللَّهِ: سَلْ رَسولَ اللَّهِ ﷺ: أَيَجْزي عنِّي أنْ أُنفِقَ عليكَ وعلى أيتامي في حَجْري مِنَ الصَّدَقةِ؟ فقالَ: سَلِي أنتِ رَسولَ اللَّهِ ﷺ، فانطَلَقْتُ إلَى النَّبيِّ ﷺ، فوَجَدْتُ امْرَأةً مِنَ الأنْصارِ عَلَى البابِ، حاجَتُها مِثْلُ حاجَتي، فمَرَّ علَينا بِلالٌ، فقُلنا: سَلِ النَّبيَّ ﷺ: أيَجْزي عنِّي أنْ أُنفِقَ علَى زَوْجي وأيتامٍ لي في حَجْري؟ وقُلنا: لا تُخبِرْ بنا، فدَخَلَ فسَأَلَه، فقالَ: «مَن هُما». قال: زينبُ، قال: «أيُّ الزَّيانِبِ». قال: امْرأةُ عبدِ اللهِ، قال: «نَعَمْ لهَا أجْرانِ، أَجْرُ القَرابَةِ وأَجْرُ الصَّدَقةِ».

١٤٦٧ ـ حدّثنا عُثمانُ بنُ أبي شَيبَةَ: حَدَّثنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ زَيْنَبَ، ابنَةِ أُمِّ سَلَمةَ، قالَتْ: قُلتُ: يا رَسُولَ اللَّهِ، أَلِيَ أجْرٌ أنْ أُنفِقَ على بَني أبي سَلَمةَ، إنَّما هُمْ بَنِيَّ؟ فقالَ: «أنفِقي علَيهِمْ، فلكِ أجْرُ ما أنفَقتِ علَيهِمْ».

[الحديث ١٤٦٧ ـ طرفه في: ٥٣٦٩].

٥١ ـ بابُ قَوْلِ اللهِ تعالَى: ﴿وَفِي الرِّقَابِ.... وَفِي سَبِيلِ اللَّهِ﴾ [التوبة: ٦٠]

ويُذْكَرُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: يُعْتِقُ مِن زَكاةِ مالِه، ويُعْطي في الحَجِّ. وقالَ الحَسَنُ: إنِ اشتَرَى أباهُ مِنَ الزَّكاةِ جازَ ويُعْطي في المُجاهِدِينَ، والَّذي لَمْ يَحُجَّ، ثُمَّ تَلا: ﴿إنَّما الصَّدقاتُ للفقراءِ﴾ الآيةَ، في أيِّها أعطيتَ أجزأتْ. وقالَ النَّبيُّ ﷺ: «إنّ خالِداً احتَبسَ أدراعَه في سَبيلِ الله». ويُذْكَرُ عَنْ أبي لاسٍ: حَمَلَنا النَّبيُّ ﷺ علَى إبِلِ الصَّدَقةِ للحجِّ.

١٤٦٨ ـ حدّثنا أبو اليَمانِ: أخبرَنا شُعَيبٌ: حَدَّثَنا أبو الزِّنادِ، عَنِ الأعرَجِ، عَنْ أبي هُرَيرةَ رَضِيَ اللَّهُ عنهُ قالَ: أمَرَ رَسُولُ اللَّهِ ﷺ بالصَّدَقةِ، فقِيلَ: مَنَعَ ابنُ جَميلٍ، وخالِدُ بنُ الوَليدِ، وعَبَّاسُ بنُ عَبدِ المُطَّلِبِ! فقالَ النَّبيُّ ﷺ: «ما يَنقِمُ ابنُ جَميلٍ إلا أنَّه كانَ فَقيراً فأَغناهُ اللَّهُ ورَسُولُهُ، وأمّا خالِدٌ: فإنَّكُمْ تَظلِمونَ خالِداً، قدِ احتَبسَ أدْراعَهُ وأعْتُدَهُ في سَبيلِ اللَّهِ، وأمَّا العَبّاسُ ابنُ عَبدِ المُطَّلِبِ: فعَمُّ رَسولِ اللَّهِ ﷺ، فهِيَ عليهِ صَدَقةٌ ومِثْلُها معَها». تابَعَهُ ابنُ أبي الزِّنادِ، عَنْ أبيهِ. وقالَ ابنُ إسْحاقَ، عَنْ أبي الزِّنادِ: «هِيَ عَلَيهِ ومِثْلُها مَعَها». وقالَ ابنُ جُرَيجٍ: حُدِّثْتُ عَنِ الأعرَجِ: بِمِثْلِهِ.

٥٢ ـ بابُ الاستِعْفافِ عَنِ المَسْأَلَةِ

١٤٦٩ ـ حدّثنا عبدُ الله بنُ يوسفَ: أخبرَنا مالكٌ، عن ابنِ شهابٍ، عن عطاءِ بنِ يزيدَ

١٤٦٨ـ قوله: ما ينقم ابن جميل الخ أي ما ينبغي لابن جميل أن يكره وينكر شيئاً إلا أنه كان فقيراً فصار غنياً بإغناء الله تعالى ورسوله وهذا لا يوجب له ذلك فلا موجب للمنع فينبغي أن يعطي.

ـ قوله: وأعتده قد تقدم أنه جمع عتاد كأزمن في جمع زمان، وما رواه الشارح فيه من كسر التاء يأباه اللغة.

from asking others, Allah will make him contented, and whoever tries to get self-sufficient, Allah will make him self-sufficient. Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

1470- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back to be sold rather than to ask a person for something and that person may, or may not, give him."

1471- Az'zubair Ibn Al'awwam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is better for anyone of you to take a rope and bring a bundle of wood (from the forest) over his back to be sold with Allah saving his face (from the Hell-Fire) because of that, rather than to ask the people who may, or may not, give him."

1472- Hakim Ibn Hezam "Allah be pleased with him" said: "Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand." Hakim added: "I said to Allah's Apostle "Allah's blessing and peace be upon him": By he, who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world. " Then Abu'bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of The Prophet "Allah's blessing and peace be upon him"), but he refused to accept anything. Then Omar (during his caliphate) called him to give him his share but he refused. On that Omar said: "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after The Prophet "Allah's blessing and peace be upon him" till he died.

[53] What about he, who is given from Allah something without greediness

1473- Abdullah Ibn Omar narrated that (his father) Omar "Allah be pleased with him" had told: Allah's Apostle "Allah's blessing and peace be upon him" used to give me something but I would say to him: "would you give it to a poorer and more needy one than me?" The Prophet "Allah's blessing and peace be upon him" said to me: "Take it. If you are given something from this property, without asking, or being greedy, for it, you would take it; and if it was not given, you should not seek for it."

اللَّيثيِّ، عَنْ أَبي سعيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: إنَّ نَاساً مِنَ الأَنْصَارِ، سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ ما عِنْدَهُ، فَقَالَ: «ما يَكُونُ عِنْدِي مِن خَيرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيراً وَأَوسَعَ مِنَ الصَّبْرِ».

[الحديث ١٤٦٩ ـ طرفه في: ٦٤٧٠].

١٤٧٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «وَالَّذِي نَفسِي بِيَدِهِ، لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَحْتَطِبَ عَلَى ظَهْرِهِ، خَيرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلاً فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ».

[الحديث ١٤٧٠ ـ أطرافه في: ١٤٨٠، ٢٠٧٤، ٢٣٧٤].

١٤٧١ ـ حدّثنا مُوسَى: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الزُّبَيرِ بْنِ العَوَّامِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لأنْ يأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَأْتِيَ بِحُزْمَةِ الحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ، خَيرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ».

[الحديث ١٤٧١ ـ طرفاه في: ٢٠٧٥، ٢٣٧٣].

١٤٧٢ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، وسَعِيدِ بْنِ المُسَيَّبِ: أَنَّ حكِيمَ بْنَ حِزامٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قالَ: «يَا حَكِيمُ، إِنَّ هذا المَالَ خَضِرَةٌ حُلوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرافِ نَفسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، كالَّذِي يَأْكُلُ وَلا يَشْبَعُ، اليَدُ العُلْيَا خَيرٌ مِنَ اليَدِ السُّفلَى». قالَ حَكِيمٌ: فَقُلتُ: يا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالحَقِّ، لا أَرْزَأُ أَحَداً بَعْدَكَ شَيئاً، حَتَّى أُفَارِقَ الدُّنْيَا. فكانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدْعُو حَكِيماً إِلَى العَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيئاً، فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يا مَعْشَرَ المُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيهِ حَقَّهُ مِنْ هذا الفَيْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَم يَرْزَأْ حَكِيمٌ أَحَداً مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ حَتَّى تُوُفِّيَ.

[الحديث ١٤٧٢ ـ أطرافه: ٢٧٥٠، ٣١٤٣، ٦٤٤١].

٥٣ ـ بابُ مَنْ أَعطاهُ اللَّهُ شَيئاً مِنْ غَيرِ مَسْأَلَةٍ وَلا إِشْرافِ نَفسٍ

١٤٧٣ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ: أَنَّ

١٤٧٢ ـ قوله: خضرة حلوة انظر الشارح لوجه التأنيث

ـ إشراف النفس حرصها على شيء وتطلعها إليه ا هـ.

ـ قوله: لا أرزأ أي لا أصيب أحداً بسؤاله شيئاً.

ـ قوله: معشر المسلمين وفي بعض النسخ: يا معشر المسلمين بإثبات أداة النداء.

[54] What about keeping on asking people repeatedly to be given something

1474- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man keeps on asking others for something till he comes on the Day of Judgement without any piece of flesh on his face."

1475- Ibn Omar resumed: The Prophet "Allah's blessing and peace be upon him" added: "On the Day of Judgement, the Sun will come near (to people) to such an extent that the sweat will reach up to the middle of the ears. Being in that state, they will ask Adam for help, then Moses, and then Mohammad ." The sub-narrator added: "Mohammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to the privilege of intercession. All people of the gathering will send their praises to Allah."

[55] What is richness

And Allah's saying: "(Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well." (The Heifer "Al'baqara" 273)

1476- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The poor person is not the one who goes round the people and asks them for a mouthful or two (of food) or a date or two; but the poor is that who has not enough (money) to satisfy his needs, whose condition is not known to others, so that they may give him something in charity; and he does not beg people."

1477- Ash'sha'bi narrated: Al'mogheera Ibn Sho'ba's clerk told: Mo'awiya wrote to Al'mogheera Ibn Sho'ba: Write to me something which you have heard from the Prophet "Allah's blessing and peace be upon him"." So Al'mogheera wrote: I heard the Prophet saying: "Allah has hated for you three things: Vain talks, Wasting of wealth (by extravagance) and asking too many (questions in disputed religious matters or asking others for something to be given)."

عَبْدَ اللَّهِ بْن عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ عُمَرَ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ يُعْطِيني العَطاءَ، فأقولُ: أعْطِهِ مَنْ هُوَ أفقرُ إليه مِنِّي، فقال: «خُذْهُ، إذا جاءَكَ مِنْ هذا المَالِ شَيءٌ، وأنْتَ غَيرُ مُشْرِفٍ وَلا سَائِلٍ، فَخُذْهُ، وما لا، فَلا تُتْبِعْهُ نَفْسَكَ».

[الحديث ١٤٧٣ ـ طرفاه في: ٧١٦٣، ٧١٦٤].

٥٤ ـ بابُ مَنْ سَأَلَ النَّاسَ تَكَثُّراً

١٤٧٤ ـ حدثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُبَيدِ اللَّهِ بْنِ أبي جَعْفَرٍ قالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما يَزالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يَأْتِيَ يومَ القِيامَةِ لَيس في وَجْهِهِ مُزْعَةُ لَحْمٍ».

١٤٧٥ ـ وقال: «إنَّ الشَّمْسَ تَدْنُو يَوْمَ القِيامَةِ، حَتَّى يَبْلُغَ العَرَقُ نِصْفَ الأُذُنِ، فَبَيْنا هُمْ كَذلِكَ اسْتَغاثُوا بِآدَمَ، ثُمَّ بِمُوسى، ثُمَّ بِمُحَمَّدٍ ﷺ». وَزادَ عَبْدُ اللَّهِ: حَدَّثَني اللَّيثُ: حَدَّثَني ابْنُ أبي جَعْفَرٍ: «فَيَشْفَعُ لِيُقْضى بَينَ الخَلْقِ، فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ البابِ، فَيَوْمَئِذٍ يَبْعَثُهُ اللَّهُ مَقاماً مَحْمُوداً، يَحْمَدُهُ أهْلُ الجَمْعِ كُلُّهُمْ». وقال مُعَلًّى: حَدَّثَنا وُهَيبٌ، عَنِ النُّعْمانِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أخِي الزُّهْرِيِّ، عَنْ حَمْزَةَ: سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: في المَسْأَلَةِ. [الحديث ١٤٧٥ ـ طرفه في: ٤٧١٨].

٥٥ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿لا يَسْأَلُونَ النَّاسَ إلْحافاً﴾ كَمِ الغِنَى.

وَقَوْلِ النَّبِيِّ ﷺ: «وَلاَ يَجِدُ غِنًى يُغْنِيهِ». لِقَوْلِ اللَّهِ تَعالَى: ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا في سَبِيلِ اللَّهِ ـ إلى قَوْلِهِ ـ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ [البقرة: ٢٧٣].

١٤٧٦ ـ حدثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ: أخْبَرَني مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيسَ المِسْكِينُ الَّذِي تَرُدُّهُ الأُكْلَةُ وَالأُكْلَتانِ، وَلكِن المِسْكِينُ الَّذِي لَيسَ لَهُ غِنًى، وَيَسْتَحْيِي، أَوْ لاَ يَسْأَلُ النَّاسَ إلْحافاً».

[الحديث ١٤٧٦ ـ طرفاه في: ١٤٧٩، ٤٥٣٩].

١٤٧٧ ـ حدثنا يَعْقُوبُ بْنُ إبْراهِيمَ: حَدَّثَنا إسْماعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنا خالِدٌ الحَذَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنِ الشَّعْبِيِّ: حَدَّثَني كاتِبُ المُغِيرَةِ بْنِ شُعْبَةَ قالَ: كَتَبَ مُعاوِيَةُ إلَى المُغِيرَةِ بْنِ شُعْبَةَ:

باب ٥٤ ـ قوله: (تكثراً) أي مستكثراً المال بالسؤال لا يريد به سد الخلة.

١٤٧٤ـ قوله: «مزعة لحم» أي قطعة لحم بل الوجه كله عظم (شرح).

باب ٥٥ ـ قوله: (وكم الغنى) أي أي قدر من الغنى يحرم به السؤال، كأنه استنبط من قوله ﷺ: «ولا يجد غنى يغنيه» أن ما يغني الإنسان أي يسد حاجته كقوت اليوم فهو غنى يحرم السؤال (سندي).

١٤٧٦ـ قوله: «ويستحي» بياءين أو بياء واحدة وزاد همام أن يسأل الناس (شارح).

١٤٧٧ـ قوله: «قيل وقال» يجوز أن يكونا ماضيين وأن يكونا مصدرين وكتبا بغير الألف على لغة ربيعة والمراد المقاولة بلا ضرورة (شارح).

1478- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: Allah's Apostle distributed alms amongst (a group of) people while I was sitting there. But Allah's Apostle left a man whom I thought the best of the lot. I asked him secretly: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer." The Prophet again said: "Or merely a Muslim." In addition, I could not give up repeating my question because of what I knew about him. Then The Prophet said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

1479- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The poor person is not the one who goes round the people and asks them for a mouthful or two (of food) or a date or two; but the poor is that who has not enough (money) to satisfy his needs, whose condition is not known to others, so that they may give him something in charity; and he does not beg people."

1480- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back to be sold so that he might get his food and give in charity (from his earning) rather than to ask a person for something to have."

[56] Estimating the dates

1481- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: We took part in the holy battle of Tabuk in the company of The Prophet "Allah's blessing and peace be upon him" and when we arrived at the Wadil'qura, there was a woman in her garden. The Prophet "Allah's blessing and peace be upon him" asked his companions to estimate the amount of the fruits in the garden, and Allah's Apostle "Allah's blessing and peace be upon him" estimated it at ten Wasaqs (One Wasaq = 60 Sas and 1 Sa = Approximately 3 kg). The Prophet "Allah's blessing and peace be upon him" said to that lady: "Check what your garden will yield." When we reached Tabuk, The Prophet

أَنِ اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، فَكَتَبَ إِلَيْهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثاً: قِيلَ وَقَالَ، وَإِضَاعَةَ المَالِ، وَكَثْرَةَ السُّؤَالِ» [طرفه في: ٨٤٤].

١٤٧٨ ـ حدثنا مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطاً وَأَنَا جَالِسٌ فِيهِمْ، قَالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَرْتُهُ، فَقُلْتُ: مَالَكَ عَنْ فُلَانٍ، وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً؟ قَالَ: «أَوْ مُسْلِماً». قَالَ فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلَانٍ، وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً؟ قَالَ: «أَوْ مُسْلِماً». قَالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلَانٍ، وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً؟ قَالَ: «أَوْ مُسْلِماً». يَعْنِي: فَقَالَ: «إِنِّي لأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ». وَعَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ هَذَا، فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَجَمَعَ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقْبِلْ أَيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ». قَالَ أَبُو عَبْدِ اللَّهِ: ﴿فَكُبْكِبُوا﴾ [الشعراء: ٩٤]. قُلِبُوا. ﴿مُكِبّاً﴾ [الملك: ٢٢]: أَكَبَّ الرَّجُلُ إِذَا كَانَ فِعْلُهُ غَيْرَ وَاقِعٍ عَلَى أَحَدٍ، فَإِذَا وَقَعَ الفِعْلُ، قُلْتَ: كَبَّهُ اللَّهُ لِوَجْهِهِ، وَكَبَبْتُهُ أَنَا. [طرفه في: ٢٧].

١٤٧٩ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ المِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ، تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنِ المِسْكِينُ: الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ بِهِ، فَيُتَصَدَّقُ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ». [طرفه في: ١٤٧٦].

١٤٨٠ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، ثُمَّ يَغْدُوَ ـ أَحْسِبُهُ قَالَ ـ إِلَى الجَبَلِ، فَيَحْتَطِبَ، فَيَبِيعَ، فَيَأْكُلَ وَيَتَصَدَّقَ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ». قَالَ أَبُو عَبْدِ اللَّهِ: صَالِحُ بْنُ كَيْسَانَ أَكْبَرُ مِنَ الزُّهْرِيِّ، وَهُوَ قَدْ أَدْرَكَ ابْنَ عُمَرَ. [طرفه في: ١٤٧٠].

٥٦ ـ بابُ خَرْصِ التَّمْرِ

١٤٨١ ـ حدثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسٍ السَّاعِدِيِّ،

١٤٧٨ـ قوله: «أو مسلماً» أي بل مسلماً وهذا قوله ﷺ.

ـ قوله: «يعني فقال» قال الشارح وهاتان الكلمتان ساقطتان عند أبي ذر ا هـ.

١٤٧٩ـ قوله: «فيتصدق» بالرفع وكذا قوله فيسأل وبالنصب فيهما بأن مضمرة.

باب ٥٦ـ قوله: (خرص التمر) أي حزر ما على النخل وتخمينه.

١٤٨١ـ قوله رضي الله عنه: لم يوجد في بعض النسخ وهو من الشرح في نسخة الشارح.

ـ قوله: (ببحرهم) أي ببلدهم على البحر والمعنى أنه أقرّه عليهم بما التزموه من الجزية.

"Allah's blessing and peace be upon him" said: "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy. The King of Aila sent a white mule and a sheet for wearing to The Prophet "Allah's blessing and peace be upon him" as a present, and wrote to him that his people would stay in their place (and will pay the tribute). When The Prophet "Allah's blessing and peace be upon him" reached Wadil'qura he asked that woman how much her garden had yielded. She said: "Ten Wasaqs." and that was what Allah's Apostle "Allah's blessing and peace be upon him" had estimated.

Then The Prophet "Allah's blessing and peace be upon him" said: "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." When The Prophet "Allah's blessing and peace be upon him" saw Medina he said: "This is Taba." When he saw the mountain of Ohod, he said: "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied: "Yes, Allah's Apostle." He said: "The family of Banun'najjar, then the family of Abdul'ash'hal, and then the family of Banu'sa'ida or Banul'harith Ibn Al'khazraj. But there is goodness in all the families of Ansar."

1482- the same previous tradition.

[57] The compulsory charity is one-tenth on the land irrigated by rain or by natural water channels

1483- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On a land irrigated by rain water or by natural water channels or when the land is wet due to being a near by water channel, one-tenth is compulsory (as Zakah); and on the land irrigated by the well, one-twentieth is compulsory (as Zakah on the yield of the land)."

عَنْ أَبِي حُمَيدٍ السَّاعِدِيِّ قالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، فَلَمَّا جاءَ وَادِيَ القُرَى، إِذَا امْرَأَةٌ في حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ ﷺ لأَصْحَابِهِ: «اخْرُصُوا». وَخَرَصَ رَسُولُ اللَّهِ ﷺ عَشَرَةَ أَوْسُقٍ، فَقَالَ لَهَا: «أَحْصِي ما يَخْرُجُ مِنْهَا». فَلَمَّا أَتَينَا تَبُوكَ قالَ: «أَما، إِنَّهَا سَتَهُبُّ اللَّيلَةَ رِيحٌ شَدِيدَةٌ، فَلاَ يَقُومَنَّ أَحَدٌ، وَمَنْ كانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ». فَعَقَلْنَاهَا، وَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ، فَأَلْقَتْهُ بِجَبَلِ طَيِّءٍ. وَأَهْدَى مَلِكُ أَيلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيضَاءَ، وَكَسَاهُ بُرْداً، وَكَتَبَ لَهُ بِبَحْرِهِمْ، فَلَمَّا أَتَى وَادِيَ القُرَى قالَ لِلْمَرْأَةِ: «كَمْ جاءَ حَدِيقَتُكِ»؟ قالَتْ: عَشَرَةَ أَوْسُقٍ، خَرْصَ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى المَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». فَلَمَّا ـ قالَ ابْنُ بَكَّارٍ كَلِمَةً مَعْنَاهَا ـ أَشْرَفَ عَلَى المَدِينَةِ قالَ: «هذهِ طَابَةُ». فَلَمَّا رَأَى أُحُداً قالَ: «هذا جُبَيلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلاَ أُخْبِرُكُمْ بِخَيرِ دُورِ الأَنْصَارِ»؟ قالُوا: بَلَى، قالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ دُورُ بَنِي الحَارِثِ بْنِ الخَزْرَجِ، وَفي كُلِّ دُورِ الأَنْصَارِ ـ يَعْنِي ـ خَيراً».

[الحديث ١٤٨١ ـ أطرافه في: ١٨٧٢، ٣١٦١، ٣٧٩١، ٤٤٢٢].

١٤٨٢ ـ وَقالَ سُلَيمانُ بْنُ بِلاَلٍ: حَدَّثَنِي عَمْرٌو: «ثُمَّ دارُ بَنِي الحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ». وَقالَ سُلَيمانُ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». قالَ أَبُو عَبْدِ اللَّهِ: كُلُّ بُسْتَانٍ عَلَيهِ حائِطٌ فَهُوَ حَدِيقَةٌ، وَما لَمْ يَكُنْ عَلَيهِ حائِطٌ لَمْ يُقَلْ حَدِيقَةٌ.

٥٧ ـ باب العُشْرِ فِيما يُسْقَى مِنْ ماءِ السَّمَاءِ، وَبِالمَاءِ الجَارِي

وَلَمْ يَرَ عُمَرُ بْنُ عَبْدِ العَزِيزِ في العَسَلِ شَيئاً.

١٤٨٣ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «فِيما سَقَتِ السَّمَاءُ وَالعُيُونُ، أَوْ كانَ عَثَرِيّاً، العُشْرُ، وَما سُقِيَ بالنَّضْحِ نِصْفُ العُشْرِ». قالَ أَبُو عَبْدِ اللَّهِ: هذا تَفْسِيرُ الأَوَّلِ، لأَنَّهُ لَمْ يُوقِّتْ في الأَوَّلِ، يَعْنِي حَدِيثَ ابْنِ عُمَرَ: «وَفِيما سَقَتِ السَّمَاءُ العُشْرُ». وَبَيَّنَ في هذا وَوَقَّتَ، وَالزِّيَادَةُ مَقْبُولَةٌ، وَالمُفَسَّرُ يَقْضِي عَلَى المُبْهَمِ إِذَا رَوَاهُ أَهْلُ الثَّبَتِ، كما رَوَى الفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ في الكَعْبَةِ، وَقالَ بِلاَلٌ: قَدْ صَلَّى، فَأُخِذَ بِقَوْلِ بِلاَلٍ، وَتُرِكَ قَوْلُ الفَضْلِ.

= ـ قوله: «جبيل» مصغراً وللأربعة جبل (شارح).

١٤٨٣ـ قوله: «العثري»: ما يسقى بالسيل الجاري في حفر وتسمى الحفرة: عاثوراء لتعثر المار بها إذا لم يعلمها.

ـ قوله: «وما سقي بالنضح» يعني ما سقي من الآبار بالغرب أو بالسانية (شارح).

ـ قوله: (لم يوقت) بكسر القاف وفتحها وروي التحريك في الثبت انظر الشرح.

[58] There is no obligatory charity on less than five Wasaqs

1484- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " There is no Zakah on less than five Wasaqs. No Zakah is obligatory on less than five camels. No Zakah is compulsory on property equal to less than five ounces of silver. "

[59] The date's alms are to be given immediately after being plucked

1485- Abu'huraira "Allah be pleased with him" narrated: Dates used to be brought to Allah's Apostle "Allah's blessing and peace be upon him" immediately after being plucked. Different persons would bring their dates till a great heap was collected in front of The Prophet. Once Al'hasan and Al'husain were playing with these dates. One of them took a date and put it in his mouth. Allah's Apostle "Allah's blessing and peace be upon him" looked at him and took it out from his mouth and said: "Don't you know that Mohammad's offspring do not eat what is given in charity?"

[60] When one sells his fruits, date-palm trees, his land or its yields of which the one-tenth or the obligatory charity might, or might not become yet due

1486- Ibn Omar "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" The Prophet had forbidden the sale of dates till they were good (ripe). Being asked what it meant, the Prophet said: "Till there is no danger of blight."

1487- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet had forbidden the sale of fruits till they were ripe (and free from blight).

٥٨ ـ بابٌ لَيسَ فِيما دُونَ خَمْسَةِ أَوسُقٍ صَدَقَةٌ

١٤٨٤ ـ حدّثنا مُسَدَّدٌ: حدَّثنا يحيى: حدَّثنا مالكٌ قال: حَدَّثَني مُحَمَّدُ بنُ عَبدِ اللّهِ بنِ عَبدِ الرَّحْمنِ بنِ أَبي صَعْصَعَةَ، عَنْ أَبيهِ، عَنْ أَبي سَعِيدِ الخُدْرِيِّ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قال: «لَيسَ فِيما أَقَلُّ مِنْ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، ولاَ في أَقَلَّ مِنْ خَمْسَةٍ مِنَ الإِبلِ الذَّوْدِ صَدَقَةٌ، ولاَ في أَقَلَّ مِنْ خَمْسِ أَوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ». قال أَبُو عَبْدِ اللّهِ: هذا تَفسِيرُ الأَوَّلِ إذا قال: «لَيسَ فِيما دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ». ويُؤْخَذُ أَبداً في العِلمِ بِمَا زَادَ أَهْلُ الثَّبَتِ أَوْ بَيَّنُوا. [طرفه في: ١٤٠٥].

٥٩ ـ بابُ أَخْذِ صَدَقَةِ التَّمرِ عِنْدَ صِرامِ النَّخْلِ وَهَل يُتْرَكُ الصَّبيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ

١٤٨٥ ـ حدّثنا عُمَرُ بنُ مُحَمَّدِ بنِ الحَسَنِ الأَسَديُّ: حَدَّثَنا أَبِي: حَدَّثَنا إبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أَبي هُرَيرةَ رَضِيَ اللّهُ عَنهُ قال: كانَ رَسُولُ اللّهِ ﷺ يُؤْتَى بالتَّمرِ عِنْدَ صِرامِ النَّخْلِ، فَيَجِيءُ هذا بِتَمْرِهِ وهذا مِنْ تَمْرِهِ، حَتى يَصِيرَ عِنْدَهُ كَوماً مِنْ تَمْرٍ، فَجعَلَ الحَسَنُ والحُسَينُ رَضِيَ اللّهُ عَنهُمَا يَلعَبانِ بِذلِكَ التَّمرِ. فَأَخَذَ أَحَدُهُما تَمْرَةً فَجعَلَهُ في فِيهِ، فَنَظَرَ إِلَيهِ رَسُولُ اللّهِ ﷺ فَأَخْرَجَها مِنْ فِيه، فَقالَ: «أَما عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ ﷺ لاَ يَأْكُلُونَ الصَّدَقَةَ»؟!

[الحديث ١٤٨٥ ـ طرفاه في: ١٤٩١، ٣٠٧٢]

٦٠ ـ بابُ مَنْ بَاعَ ثِمَارَهُ أَوْ نَخْلَهُ أَوْ أَرْضَهُ أَوْ زَرْعَهُ، وَقدْ وَجَبَ فِيهِ العُشْرُ أَوِ الصَّدَقَةُ، فَأَدَّى الزَّكاةَ مِنْ غَيرِهِ، أَوْ بَاعَ ثِمَارَهُ وَلَمْ تَجِبْ فِيهِ الصَّدَقَةُ

وَقَوْلُ النَّبيِّ ﷺ: «لاَ تَبِيعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صَلاَحُهَا». فَلَمْ يَحْظُرِ البَيعَ بَعْدَ الصَّلاحِ عَلَى أَحَدٍ، وَلَمْ يَخُصَّ مَنْ وَجَبَ عَلَيهِ الزَّكاةُ مِمَّنْ لَمْ تَجِبْ.

١٤٨٦ ـ حدّثنا حَجَّاجٌ: حدَّثنا شُعبَةُ: أَخبَرَني عَبْدُ اللّهِ بنُ دِينارٍ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: نَهى النَّبيُّ ﷺ عَنْ بَيعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا، وَكانَ إذَا سُئِلَ عَنْ صَلاَحِها، قالَ: «حَتَّى تَذْهَبَ عاهَتُه».

[الحديث ١٤٨٦ ـ أطرافه في: ٢١٨٣، ٢١٩٤، ٢١٩٩، ٢٢٤٧، ٢٢٤٩].

١٤٨٧ ـ حدّثنا عَبْدُ اللّهِ بنُ يُوسُفَ: حَدَّثني اللَّيثُ: حَدَّثني خالِدُ بنُ يَزِيد، عَنْ عَطاءِ بنِ

١٤٨٤ـ قوله: «فيما أقل» ما زائدة وأقل مجرور بفي بالفتحة (شارح).

ـ قوله: (لكونه لم يبين) سقط في بعض النسخ

باب ٥٩ـ قوله: (صرام النخل) أي قطع التمر عنه.

١٤٨٥ـ قوله: (كوماً) بفتح الكاف وروي ضمها وهو ما اجتمع كالبيدر.

قوله: (فجعله) أي المأخوذ وللكشميهني فجعلها أي التمرة هـ من الشرح.

١٤٨٦ـ قوله: (عاهته) أي آفته والتذكير باعتبار التمر (شارح).

1488- Anas Ibn Malik “Allah be pleased with him” narrated: Allah’s Apostle forbade the selling of fruits until they were ripe. The Messenger of Allah further said (explaining): “Until they become red.”

[61] Does one buy again what he gave in charity though it is possible that another person could buy it

1489- Abdullah Ibn Omar “Allah be pleased with both” reported: Omar Ibn Al’khattab “Allah be pleased with him” gave a horse in charity in Allah’s Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said: "Do not take back what you have given in charity." For this reason, Ibn Omar never purchased anything that he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

1490- Omar Ibn Al'khattab "Allah be pleased with him" narrated: Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked The Prophet "Allah's blessing and peace be upon him" about it. He said: "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

[62] What about the charity in relation to The Messenger of Allah

1491- Abu’huraira “Allah be pleased with him” narrated: Once Al’hasan Ibn Ali took a date of the dates given in charity and put it in his mouth. Allah's Apostle "Allah's blessing and peace be upon him" looked at him and took it out from his mouth and said: "Don't you know that Mohammad's offspring do not eat what is given in charity?"

[63] The charity given to the freed slaves of The Prophet's wives

1492- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him”. The Prophet "Allah's blessing and peace be upon him" said: "Why Don't

أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا.

[الحديث ١٤٨٧ ـ أطرافه في: ٢١٨٩، ٢١٩٦، ٢٣٨١].

١٤٨٨ ـ حدّثنا قُتَيبَةُ، عَنْ مالكٍ، عَنْ حُمَيدٍ، عَنْ أَنَسِ بْنِ مالكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنْ بَيعِ الثِّمارِ حتَّى تُزْهِيَ. قالَ: حتَّى تَحْمَارَّ.

[الحديث ١٤٨٨ ـ أطرافه في: ٢١٩٥، ٢١٩٧، ٢١٩٨، ٢٢٠٨].

٦١ ـ بابٌ هَل يَشْتَرِي صَدَقَتَهُ

وَلاَ بَأْسَ أَنْ يَشْتَرِيَ صَدَقَتَهُ غَيرُهُ، لأَنَّ النَّبِيَّ ﷺ إِنَّمَا نَهى المُتَصدِّقَ خاصَّةً عَنِ الشِّرَاءِ، وَلَمْ يَنْهَ غَيرَهُ.

١٤٨٩ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنهما كانَ يُحدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ تَصَدَّقَ بِفَرَسٍ في سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَاسْتأمرهُ فَقَالَ: «لاَ تَعُدْ فِي صَدَقَتِكَ»، فَبِذَلِكَ كانَ ابنُ عمرَ رَضِيَ اللَّهُ عنهما لا يَترُكُ أَنْ يَبْتاعَ شَيئاً تَصدَّقَ بِهِ إِلا جَعَلَهُ صَدَقةً.

[الحديث ١٤٨٩ ـ أطرافه في: ٢٧٧٥، ٢٩٧١، ٣٠٠٢].

١٤٩٠ ـ حدّثنا عَبدُ اللَّهِ بْنُ يُوسُفَ: أَخبرَنا مالِكُ بْنُ أَنسٍ، عَنْ زَيدِ بْنِ أَسلَمَ، عَنْ أَبيهِ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: حَمَلتُ عَلى فَرَسٍ في سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذي كانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فقالَ: «لا تَشْتَرِي، وَلا تَعُدْ في صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ العَائِدَ في صَدَقَتِهِ كالعَائِدِ في قَيئِهِ».

[الحديث ١٤٩٠ ـ أطرافه في: ٢٦٢٣، ٢٦٣٦، ٢٩٧٠، ٣٠٠٣].

٦٢ ـ بابُ ما يُذْكَرُ في الصَّدَقَةِ لِلنَّبيِّ ﷺ

١٤٩١ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قال: أَخذَ الحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عنهما تَمرةً مِن تَمرِ الصَّدقةِ، فَجعلَها في فِيهِ، فَقالَ النَّبيُّ ﷺ: «كِخٍ كِخٍ». لِيَطرَحَها، ثمَّ قالَ: «أَما شَعَرتَ أَنَّا لا نَأكُلُ الصَّدَقةَ»؟ [طرفه في: ١٤٨٥].

٦٣ ـ بابُ الصَّدَقَةِ عَلى مَوَالِي أَزْوَاجِ النَّبِيِّ ﷺ

١٤٩٢ ـ حدّثنا سَعيدُ بْنُ عُفَيرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي

١٤٩١ـ قوله: كخ كخ بفتح الكاف وكسرها وبسكون الخاء مثقلاً ومخففاً وبكسرها منونة وغير منونة فهي ست لغات وهي كلمة تقال عند زجر الصبي عن تناول شيء وعند التقذر من شيء (شارح).

you get the benefit of its skin?" They said: "It is dead." He replied: "Only to eat (its meat) is illegal."

1493- A'isha "Allah be pleased with her" was reported to have intended to buy Barira in order to manumit her but her masters wanted to put the condition that her loyalty would be for them. A'isha mentioned that to the Prophet who said to her: "Buy her, as the loyalty is for the one who manumitted." The sub-narrator added: Once some meat was presented to the Prophet and A'isha said to him: "This (meat) was given in charity to Barira." He said: "It is an object of charity for Barira but a gift for us."

[64] Shifting the charity

1494- Ommu'atiyya Al'ansariya "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" asked A'isha for something to eat. She replied that there was nothing except some meat of what Nusaiba Al'ansariya had sent in charity (to Barira) of that sheep. The Prophet "Allah's blessing and peace be upon him" said to her: "Bring it as it has reached its place."

1495- Anas "Allah be pleased with him" narrated: Some meat was presented to The Prophet "Allah's blessing and peace be upon him" and it had been given to Barira (the freed slave-girl of A'isha) in charity. He said: "This meat is as charity for Barira but it is a gift for us."

[65] Taking the charity from the rich and giving it to the poor people

1496- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh Ibn Jabal "Allah be pleased with him" when he sent him to Yemen: "You will go to the people of the Scripture. So, when you reach there, invite them to testify that there is no God but Allah, and that Mohammad is His Apostle. If they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. If they obey you in that, tell them that Allah has made it obligatory on them to pay the Zakah, which will be taken from the rich among them, and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: وَجَدَ النَّبِيُّ ﷺ شَاةً مَيِّتَةً، أُعْطِيَتْهَا مَوْلاةٌ لِمَيمُونَةَ مِنَ الصَّدَقَةِ، قالَ النَّبِيُّ ﷺ: «هَلاَّ انْتَفَعْتُمْ بِجِلدِهَا». قالُوا: إِنَّهَا مَيتَةٌ؟ قالَ: «إِنَّمَا حَرُمَ أَكْلُهَا».

[الحديث ١٤٩٢ ـ أطرافه في: ٢٢٢١، ٥٥٣١، ٥٥٣٢].

١٤٩٣ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلعِتْقِ، وَأَرَادَ مَوَالِيهَا أَنْ يَشْتَرِطُوا وَلاَءَهَا، فَذَكَرَتْ عائِشَةُ لِلنَّبِيِّ ﷺ، فَقالَ لَهَا النَّبِيُّ ﷺ: «اشْتَرِيهَا، فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ». قالَتْ: وَأُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ، فَقُلْتُ: هذا ما تُصُدِّقَ به عَلَى بَرِيرَةَ، فَقَالَ: «هوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[طرفه في: ١٤٥٦].

٦٤ ـ بابٌ إذا تحوَّلتِ الصَّدقة

١٤٩٤ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقالَ: «هَل عِنْدَكُمْ شَيءٌ». فَقالَتْ: لاَ، إِلاَّ شَيءٌ بَعَثَتْ بِهِ إِلَينَا نُسَيبَةُ، مِنَ الشَّاةِ الَّتِي بَعَثْتَ بِهَا مِنَ الصَّدَقَةِ، فَقالَ: «إِنَّهَا قَد بَلَغَتْ مَحِلَّهَا».

[طرفه في: ١٤٤٦].

١٤٩٥ ـ حدّثنا يَحيى بن موسى: حَدَّثَنا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: أنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحمٍ، تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقالَ: «هُوَ عَلَيهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ». وَقالَ أَبو داوُدَ: أَنْبَأَنَا شُعْبَةُ، عَنْ قَتادَةَ: سمِعَ أَنَساً، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٣٩٥ ـ طرفه في: ٢٥٧٧].

٦٥ ـ بابُ أَخْذِ الصَّدقةِ مِنَ الأَغنِياءِ، وَتُرَدَّ في الفُقَراءِ حَيثُ كانُوا

١٤٩٦ ـ حدّثنا مُحمَّدٌ: أخبَرَنا عَبدُ الله: أخبَرَنا زَكَرِيَّاءُ بنُ إِسحاق، عَن يَحيى بنِ عَبدِ اللهِ ابنِ صَيفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ لِمَعاذِ بْنِ جَبَلٍ، حِينَ بَعَثَهُ إِلى اليَمَنِ: «إِنَّكَ سَتَأْتِي قَوْماً أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلى: أَنْ يَشْهَدُوا أَنْ لا إِلٰهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّهُ لَيسَ بَينَهُ وَبَينَ اللَّهِ حِجَابٌ». [طرفه في: ١٣٩٥].

١٤٩٦ـ قوله: فإنه ليس بينه أي المظلوم ولأبي ذر عن الكشميهني فإنها ليس بينها أي دعوة المظلوم (شارح).

[66] The imam's praying and invoking Allah for the almsgiver

Allah almighty said: “Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth.” (The Repentance “At’tawba” 103)

1497- Ibn Abu'awfa "Allah be pleased with both" reported: Whenever a person came to The Prophet "Allah's blessing and peace be upon him" with his alms, The Prophet "Allah's blessing and peace be upon him" would say: "O Allah! Send your Blessings upon so and so." My father went with his alms to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Send your blessings upon the offspring of Abu'awfa."

[67] What one could find in the sea

1498- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man from Israelites asked for a loan of one thousand Dinars from another who gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat. so he took a piece of wood, which he bored, and put 1000 Dinars in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." The Prophet "Allah's blessing and peace be upon him" narrated the tradition and said: "When he sawed the wood, he found his money."

[68] One-fifth the buried things (as metals) is compulsory as charity

Indeed, Muslims scholars are different as to consider metals of those buried things that one could find, whose one-fifth is obligatory.

1499- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for one killed or

٦٦ - بابُ صَلاةِ الإمَامِ، وَدُعَائه لِصَاحِبِ الصَّدَقَة

وَقَوْلِهِ: ﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾ [التوبة: ١٠٣].

١٤٩٧ - حدّثنا حفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قالَ: كانَ النبيُّ ﷺ إذا أتاه قومٌ بصدقتِهِم، قال: «اللَّهُمَّ صَلِّ على آلِ فُلانٍ»، فأتاه أبي بصدقته، فقال: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أَوْفَى»

[الحديث ١٤٩٧ - أطرافه في: ٤١٦٦، ٦٣٣٢، ٦٣٥٩].

٦٧ - بابُ ما يُسْتَخْرَجُ مِنَ البَحْرِ

وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَيسَ العَنْبَرُ بِركَازٍ، هُوَ شَيْءٌ دَسَرَهُ البَحْرُ. وَقالَ الحسنُ: في العَنبرِ واللُّؤلُؤِ الخُمسُ، فإنَّما جعلَ النبيُّ ﷺ في الرِّكازِ الخُمسَ، ليسَ في الذي يُصابُ في الماءِ.

١٤٩٨ - وَقالَ اللَّيثُ: حَدَّثَني جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً مِنْ بَنِي إِسرائِيلَ، سَأَلَ بعضَ بَنِي إِسْرَائِيلَ بِأَنْ يُسْلِفَهُ أَلفَ دِينَارٍ، فَدَفَعَهَا إِلَيهِ، فَخَرَجَ فِي البَحْرِ فَلَمْ يَجِدْ مَرْكَباً، فَأَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلفَ دِينَارٍ، فَرَمَى بِهَا فِي البَحْرِ، فَخَرَجَ الرَّجُلُ الَّذِي كانَ أَسْلَفَهُ، فَإِذَا بِالخَشَبَةِ، فَأَخَذَهَا لأَهْلِهِ حَطَباً - فَذَكَرَ الحَدِيثَ - فَلَمَّا نَشَرَهَا وَجَدَ المَالَ».

[الحديث ١٤٩٨ - أطرافه في: ٢٠٦٣، ٢٢٩١، ٢٤٠٤، ٢٤٣٠، ٢٧٣٤، ٦٢٦١].

٦٨ - بابٌ في الرِّكَازِ الخُمُسُ

وَقالَ مالِكٌ وابنُ إِدريسَ: الرِّكازُ دِفْنُ الجاهِلِيَّةِ، في قَلِيلِهِ وَكَثِيرِهِ الخُمُسُ، وَلَيسَ المَعْدِنُ بِركازٍ، وَقَدْ قالَ النَّبِيُّ ﷺ في المَعْدِنِ: «جُبَارٌ، وَفي الرِّكازِ الخُمسُ». وَأَخَذَ عُمَرُ بْنُ عَبْدِ العَزِيزِ مِنَ المَعَادِنِ، مِنْ كُلِّ مِئَتَيْنِ خَمْسَةً. وَقالَ الحَسَنُ: ما كانَ مِنْ رِكازٍ في أَرْضِ الحَرْبِ فَفِيهِ الخُمُسُ، وما كانَ مِنْ أَرْضِ السِّلْمِ فَفِيهِ الزَّكاةُ، وَإِنْ وَجَدْتَ اللُّقَطَةَ في أَرْضِ العَدُوِّ فَعَرِّفْهَا، وَإِنْ كانَتْ مِنَ العَدُوِّ فَفِيهَا الخُمُسُ. وَقَالَ بَعْضُ النَّاسِ: المَعْدِنُ رِكازٌ مِثْلُ دِفْنِ الجاهِلِيَّةِ، لأَنَّهُ يُقَالُ: أَرْكَزَ المَعْدِنُ إِذَا خَرَجَ مِنْهُ شَيءٌ، قِيلَ لَهُ: قَدْ يُقَالُ لِمَنْ وُهِبَ لَهُ شَيءٌ. أَوْ رَبِحَ رِبْحاً كَثِيراً، أَوْ

باب ٦٦ - قوله: صلواتك وفي بعض الأصول صلاتك بالإفراد كقراءة حمزة والكسائي وحفص (شارح).

باب ٦٧ - قوله: (دسره) أي دفعه ورمى به إلى الساحل (شارح).

باب ٦٨ - قوله: (دفن) بكسر الدال وسكون الفاء أي الشيء المدفون كذبح بمعنى مذبوح وبالفتح مصدر أريد به المفعول كما في الشارح.

- قوله: (وجدت) بضم الواو مبنياً للمفعول وفي الفرع كأصله وإن وجدت بفتح الواو مبنياً للفاعل اللقطة مفعول (شارح).

wounded by an animal or by falling in a well, or because of working in mines. But one-fifth is compulsory on the buried things."

[69] Allah's saying: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (The Repentance "At'tawba" 60)

1500- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiya, from the tribe of Al'azd to collect Zakah from Banu'sulaim. When he returned, The Prophet "Allah's blessing and peace be upon him" checked the account (of the collected Zakah) with him.

[70] Using the given-in-charity camels and their milk for the benefit of the wayfarers

1501- Anas "Allah be pleased with him" narrated: "Some people of Oraina tribe came to Medina and its climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered them to go to the herd of milch camels which were given in charity and to drink their milk and urine (as a medicine). They went as directed and after they became healthy, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" early in the morning and he sent (some men) in their pursuit. They (those of Oraina) were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al'harra and when they asked for water, no water was given to them."

[71] Branding the camels given in charity by the imam

1502- Anas Ibn Malik "Allah be pleased with him" narrated: I took Abdullah Ibn Abu'talha to Allah's Apostle "Allah's blessing and peace be upon him" to put his saliva, mixed with a chewed date in the child's mouth. I saw The Prophet "Allah's blessing and peace be upon him" having an instrument for branding in his hands and was branding the camels of Zakah.

كَثُرَ ثَمَرُهُ: أَرْكَزْتَ ثُمَّ نَاقَضَ، وَقَالَ: لا بَأْسَ أَنْ يَكْتُمَهُ فَلاَ يُؤَدِّيَ الخُمُسَ.

١٤٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، وعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «العجماء جُبَارٌ، والبِئْرُ جُبَارٌ، والمَعْدِنُ جُبَارٌ، وفي الرِّكَازِ الخُمُسُ».

[الحديث ١٤٩٩ - أطرافه في: ٢٣٥٥، ٦٩١٢، ٦٩١٣]

٦٩ - بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالعَامِلِينَ عَلَيهَا﴾ [التوبة: ٦٠] وَمُحَاسَبَةِ المُصَدِّقِينَ مَعَ الإمامِ

١٥٠٠ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنَ الأَسْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعى ابْنَ اللُّتْبِيَّةِ، فَلَمَّا جاءَ حاسَبَهُ.

[طرفه في: ٩٢٥].

٧٠ - بابُ اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ وَأَلبَانِهَا لأَبْنَاءِ السَّبِيلِ

١٥٠١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاساً مِنْ عُرَيْنَةَ، اجْتَوَوُا المَدِينَةَ، فَرَخَّصَ لَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَلْبانِها وأَبوالِها، فقتلوا الرَّاعِيَ واستاقوا الذَّوْدَ، فأرسل رَسُولُ اللهِ ﷺ، فَأُتِيَ بِهِمْ، فَقَطَّعَ أَيدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، وَتَرَكَهُمْ بِالحَرَّةِ يَعَضُّونَ الحِجَارَةَ. تَابَعَهُ أَبُو قِلاَبَةَ، وَحُمَيْدٌ، وَثَابِتٌ، عَنْ أَنَسٍ.

[طرفه في: ٢٣٣].

٧١ - بابُ وَسْمِ الإمامِ إِبِلَ الصَّدَقَةِ بِيَدِهِ

١٥٠٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا الوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: غَدَوْتُ إِلَى رَسُولِ

١٤٩٩ـ قوله: «العجماء جبار» أي البهيمة جرحها هدر كما هو المعروف.

١٥٠٠ـ قوله: من الأسد بفتح الهمزة وسكون السين ويقال الأزد بالزاي (شارح).

١٥٠١ـ قوله: اجتووا المدينة أي كرهوا المقام بها.

ـ وقوله: (فشربوا) في بعض النسخ فيشربوا.

ـ قوله: (فقطّع) بتشديد الطاء وفي نسخة بتخفيفها (شارح).

باب ٧١ ـ قوله: الوسم: جعل السمة وهي العلامة واسم الآلة التي يكوى بها ويعلم.

١٥٠٢ـ قوله: ميسم بكسر الميم والتحنيك هو أن يمضغ التمرة ويجعلها في حنك الصبي أي سقف فمه، والموافاة: المجيء.

[72] The obligation of Al'fitr charity (Zakah)

1503- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle enjoined the payment of one Sa of dates or one Sa of barley as the Zakah of breaking fast (Al'fitr) on every Muslim, slave or free he might be, male or female, young or old. He ordered that it must be paid before the people go out to offer the prayer of The Breaking fast Feast. (One Sa = about 3 Kilograms).

[73] The charity of Al'fitr is obligatory on the slave as well as any person of Muslims

1504- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle enjoined the payment of one Sa of dates or one Sa of barley as the Zakah of breaking fast (Al'fitr) on every Muslim, slave or free he might be, male or female, young or old. He ordered that it must be paid before the people go out to offer the prayer of The Breaking fast Feast.

[74] Giving one Sa of parley as the charity of the breaking fast

1505- Abu'sa'eed "Allah be pleased with him" told: we used to give a Sa of parley as the charity of breaking fast (Al'fitr).

[75] Giving a Sa of meal as the charity of Al'fitr

1506- Abu'sa'eed "Allah be pleased with him" narrated: We used to give one Sa of meal or one Sa of barley or one Sa of dates, or one Sa of cottage cheese or one Sa of Raisins (dried grapes) as the charity of Al'fitr.

[76] Giving one Sa of dates as the charity of Al'fitr

1507- Abdullah "Allah be pleased with him" told: The Prophet ordered (Muslims) to give one Sa of dates or one Sa of barley as the charity of Al'fitr. People rewarded two Mudds of wheat as equal to that.

اللَّهِ ﷺ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ لِيُحَنِّكَهُ، فَوَافَيْتُهُ فِي يَدِهِ المِيسَمُ، يَسِمُ إِبِلَ الصَّدَقَةِ.

٧٢ ـ بابُ فَرْضِ صَدَقَةِ الفِطْرِ

وَرَأَى أَبُو العَالِيَةِ، وَعَطَاءٌ، وَابْنُ سِيرِينَ: صَدَقَةَ الفِطْرِ فَرِيضَةً.

١٥٠٣ ـ حدّثنا يحيى بنُ محمدِ بنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عَنْ عُمَرَ بنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الفِطْرِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَى العَبْدِ وَالحُرِّ، وَالذَّكَرِ وَالأُنْثَى، وَالصَّغِيرِ وَالكَبِيرِ، مِنَ المُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ. [الحديث ١٥٠٣ ـ أطرافه في: ١٥٠٤، ١٥٠٧، ١٥٠٩، ١٥١١، ١٥١٢].

٧٣ ـ بابُ صَدَقَةِ الفِطْرِ عَلَى العَبْدِ وَغَيْرِهِ مِنَ المُسْلِمِينَ

١٥٠٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الفِطْرِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ المُسْلِمِينَ.

[طرفه في: ١٥٠٣].

٧٤ ـ بابُ صَدَقَةُ الفِطْرِ صَاعٌ مِنْ شَعِيرٍ

١٥٠٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعاً مِنْ شَعِيرٍ.

[الحديث ١٥٠٥ ـ أطرافه في: ١٥٠٦، ١٥٠٨، ١٥١٠].

٧٥ ـ بابُ صَدَقَةِ الفِطْرِ صَاعاً مِنْ طَعَامٍ

١٥٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ العَامِرِيِّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الفِطْرِ، صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ أَقِطٍ، أَوْ صَاعاً مِنْ زَبِيبٍ.

[طرفه في: ١٥٠٥].

٧٦ ـ بابُ صَدَقَةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ

١٥٠٧ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قالَ: أَمَرَ النَّبِيُّ ﷺ

باب ٧٤ ـ قوله: صاع برفع صاع خبر مبتدأ محذوف أي هي صاع ولغير أبي ذر باب صاع من شعير وفي بعض الأصول صاعاً بالنصب خبر كان محذوفة انظر الشارح.

١٥٠٦ـ قوله: الأقط: هو لبن جامد فيه زبدة (شارح).

[77] (Giving as the charity of Al'fitr) one Sa of raisins

1508- Abu'sa'eed "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give one Sa of food or one Sa of barley or one Sa of dates, or one Sa of Raisins (as the charity of Al'fitr). But when Mo'awiya became the Caliph and the wheat was available (in abundance) he said: "I think that one Mudd (of wheat) equals two Mudds of (any of) those mentioned above)."

[78] The charity (of Al'fitr) is to be given before the feast

1509- Ibn Omar "Allah be pleased with both" told: The Prophet ordered that the charity of Al'fitr should be given before going to the feast prayer.

1510- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: In the lifetime of Allah's Apostle, we used to give one Sa of food as The Charity of Breaking fast after Ramadan (to the poor). Our food used to be either of barley, raisins, cottage cheese or dates.

[79] The Breaking fast charity is obligatory on free as well as the slave

1511- Ibn Omar "Allah be pleased with both" told: "The Prophet made incumbent on every male or female, free man or slave, the payment of one Sa of dates or barley as The charity (Zakah) of Breaking fast (Al'fitr)after Ramadan."

people then substituted half Sa of wheat for that. Ibn Omar used to give dates (as the charity of Al'fitr). Once there was scarcity of dates in Medina and Ibn Omar gave barley. Ibn Omar used to give the charity of breaking fast for every young and old person. He even used to give on behalf of my (the sub-narrator Nafi) children. Ibn Omar used to give the charity of Al'fitr to those who had been officially appointed for collecting it. People used to give the charity of Al'fitr (even) a day or two before the feast.

بِزَكاةِ الفِطْرِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ. قالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّينِ مِنْ حِنْطَةٍ.

[طرفه في: ١٥٠٣].

٧٧ ـ بابٌ صاعٌ مِنْ زَبِيبٍ

١٥٠٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ العَدَنِيَّ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قالَ: حَدَّثَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُعْطِيهَا في زَمانِ النَّبِيِّ ﷺ صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ زَبِيبٍ، فَلَمَّا جاءَ مُعَاوِيَةُ، وَجاءَتِ السَّمْرَاءُ، قالَ: أُرَى مُدّاً مِنْ هذا يَعْدِلُ مُدَّينِ.

[طرفه في: ١٥٠٥].

٧٨ ـ بابُ الصَّدَقَةِ قَبْلَ العِيدِ

١٥٠٩ ـ حدّثنا آدَمُ: حَدَّثَنَا حَفْصُ بْنُ مَيسَرَةَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِزَكاةِ الفِطْرِ، قَبْلَ خُرُوجِ النَّاسِ إِلى الصَّلاةِ.

[طرفه في: ١٥٠٣].

١٥١٠ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا أَبُو عُمَرَ، عَنْ زَيدٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُخْرِجُ في عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ الفِطْرِ صَاعاً مِنْ طَعَامٍ. وَقالَ أَبُو سَعِيدٍ: وَكانَ طَعَامَنَا الشَّعِيرُ وَالزَّبِيبُ، وَالأَقِطُ وَالتَّمْرُ.

[طرفه في: ١٥٠٥].

٧٩ ـ بابُ صَدَقَةِ الفِطْرِ عَلَى الحُرِّ وَالمَمْلُوكِ

وَقالَ الزُّهْرِيُّ، في المَمْلُوكِينَ لِلتِّجارَةِ: يُزَكَّى في التِّجَارَةِ، وَيُزَكَّى في الفِطْرِ.

١٥١١ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الفِطْرِ، أَوْ قالَ: رَمَضَانَ، عَلَى الذَّكَرِ وَالأُنْثَى، وَالحُرِّ وَالمَمْلُوكِ، صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ، فَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلُ المَدِينَةِ مِنَ التَّمْرِ، فَأَعْطَى شَعِيراً. فَكانَ ابْنُ عُمَرَ: يُعْطِي عَنِ الصَّغِيرِ وَالكَبِيرِ، حَتَّى إِنْ كانَ يُعْطِي عَنْ بَنِيَّ. وَكانَ ابْنُ عمرَ رَضِيَ اللَّهُ عَنْهُمَا:

١٥١٠ـ قوله: (الشعير) بالنصب خبر كان، وفي رواية غير أبي ذرّ: طعامنا الشعير: بنصب الطعام ورفع الشعير اسم كان مؤخراً (شارح).

باب ٧٩ ـ قوله: (يزكى) بفتح الكاف أو بكسرها أي يؤدي الزكاة (شارح).

١٥١١ـ قوله: (فأعوز) أي احتاج ولأبي ذرّ: (فأعوز) بضم الهمزة وكسر الواو (شارح).

ـ قوله: (حتى إن كان يعطي) هكذا بإن المخففة بدون اللام في الخبر.

[80] The charity of Al'fitr is (obligatory) on the old as well as the young (man or woman)

1512- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle enjoined the payment of one Sa of dates or one Sa of barley as the Zakah of breaking fast (Al'fitr) on every Muslim, slave or free he might be, male or female, young or old.

يعطِيهَا الَّذِينَ يَقْبَلُونَهَا، وَكانُوا يُعْطُونَ قَبْلَ الفِطْرِ بِيَوْمٍ أَوْ يَوْمَينِ.

[طرفه في: ١٥٠٣].

٨٠ ـ بابُ صَدَقَةِ الفِطْرِ علَى الصَّغِيرِ وَالكَبِيرِ

١٥١٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللَّه قالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّه عَنْهُ قالَ: فَرَضَ رَسُولُ اللَّه ﷺ صَدَقَةَ الفِطْرِ، صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، عَلَى الصَّغِيرِ وَالكَبِيرِ، وَالحُرِّ وَالمَمْلُوكِ.

[طرفه في: ١٥٠٣].

(25) The Book of Pilgrimage The Greater (Hajj)

[1] The obligation and virtue of Hajj

Allah almighty said: “pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny Faith, Allah stands not in need of any of his creatures.” (Al Imran 97)

1513- Ibn Abbas "Allah be pleased with both" narrated: Al'fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al'fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al'fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the last pilgrimage (Hajj) (of The Prophet "Allah's blessing and peace be upon him").

[2] Allah's saying: "And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) On every kind of camel, lean on account of journeys through deep and distant mountain highways; that they may witness the benefits (provided) for them, and celebrate the name Of Allah, through the Days Appointed, over the cattle which he has provided for them (for sacrifice): then eat ye Thereof and feed the distressed Ones in want." (Pilgrimage (Hajj) 27:28)

1514- Abdullah Ibn Omar "Allah be pleased with both" reported: I saw that Allah's Apostle "Allah's blessing and peace be upon him" used to ride on his Mount at Dhul'hulaifa and used to start saying: "I am responding to your call” when the Mount stood upright.

1515- Jaber Ibn Abdullah “Allah be pleased with both” narrated that The Messenger of Allah’s responding to Allah’s call for Hajj was at Dhul’hulaifa when the Mount stood upright.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٢٥ ـ كِتابُ الحَجِّ

١ ـ بابُ وُجُوبِ الحَجِّ وَفَضْلِهِ

﴿وَلِلَّهِ عَلَى النَّاسِ حَجُّ البَيتِ مَنِ استَطَاعَ إِلَيهِ سَبِيلاً، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ العَالَمِينَ﴾ [آل عمران: ٩٧].

١٥١٣ ـ حدثنا عَبدُ اللَّهِ بنُ يوسفَ: أخبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قال: كانَ الفَضلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجاءَتْ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الفَضلُ يَنظُرُ إلَيها وَتَنظُرُ إلَيهِ، وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجهَ الفَضْلِ إلَى الشِّقِّ الآخَرِ، فَقالَتْ: يا رَسُولَ اللَّهِ، إنَّ فَرِيضَةَ اللَّهِ عَلَى عِبادِهِ في الحَجِّ أَدْرَكَتْ أَبِي شَيخاً كَبِيراً، لا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قال: «نَعَم». وَذلِكَ في حَجَّةِ الوَداعِ. [الحديث ١٥١٣ ـ أطرافه في: ١٨٥٤، ١٨٥٥، ٤٣٩٩، ٦٢٢٨].

٢ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿يَأْتُوكَ رِجالاً وَعَلَى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنافِعَ لَهُمْ﴾

[الحج: ٢٧ ـ ٢٨]

﴿فِجاجاً﴾ [نوح: ٢٠]: الطُّرُقَ الواسِعَةَ.

١٥١٤ ـ حدثنا أَحْمَدُ بنُ عِيسى: حَدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أَنَّ سالِمَ ابنَ عَبدِ اللَّهِ أخبَرَهُ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَرْكَبُ راحِلَتَهُ بِذِي الحُلَيفَةِ، ثُمَّ يُهِلُّ حَتَّى تَسْتَوِيَ بِهِ قائِمَةً.

[طرفه في: ١٦٦].

١٥١٥ ـ حدثنا إبْراهِيمُ: أخبَرَنا الوَلِيدُ: حَدَّثَنا الأَوزاعِيُّ: سَمِعَ عَطاءً يُحَدِّثُ عَنْ جابِرِ بْنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: أَنَّ إِهْلالَ رَسُولِ اللَّهِ ﷺ مِنْ ذِي الحُلَيفَةِ، حِينَ اسْتَوَتْ بِهِ راحِلَتُهُ.

رَواهُ أَنَسٌ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ.

باب ٢ ـ قوله: (الفجاج): جمع فج

١٥١٥ـ قوله: (الإهلال): رفع الصوت بالتلبية.

[3] Performing Hajj on a mount

1516- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had sent Abdur'rahman, her brother to make her offer the Umra from At'tan'im. He made her ride on a back saddle of a she-camel. On the other hand, Omar "Allah be pleased with him" was reported to have said: "Prepare your mounts (and set out) to perform Hajj. Indeed, it is one of the two (sorts of) Jihad."

1517- Thumama narrated that Anas Ibn Malik "Allah be pleased with him" had offered Hajj on a back saddle though he was not miser. That was because Anas narrated: Allah's Apostle "Allah's blessing and peace be upon him" performed Hajj on a packsaddle and the same Mount was carrying his baggage too.

1518- Al'qasim Ibn Mohammad reported that A'isha "Allah be pleased with her" had said to The Messenger of Allah: "O Allah's Apostle! You performed Umra but I did not." He said, "O Abdur'rahman! Go along with your sister and let her perform Umra from Tan'im." Abdur'rahman made her ride over the packsaddle of a she-camel and she performed Umra.

[4] The virtue of the Hajj, which is accepted (by Allah)

1519- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle was asked: "What is the best deed?" He replied: "To believe in Allah and His Apostle (Mohammad)." The questioner then asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." The questioner again asked: "What is the next (in goodness)?" He replied: "To perform the greater Pilgrimage (Hajj), (which is to be) accepted by Allah."

1520- A'isha "Allah be pleased with her" (the mother of the faithful believers) narrated: I said: "O Allah's Apostle! We consider Jihad as the best deed. Wouldn't we take part in Jihad?" The Prophet "Allah's blessing and peace be upon him" said: "The best Jihad (for women) is the Hajj which is admittedly accepted (by Allah). "

1521- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife (during the Hajj days), and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

٣ ـ بابُ الحَجِّ عَلَى الرَّحْلِ

١٥١٦ ـ وَقال أبانُ: حَدَّثَنا مالِكُ بْنُ دِينار، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أنَّ النَّبِيَّ ﷺ بَعَثَ مَعَها أخاها عبدَ الرَّحمٰنِ، فَأعْمَرَها مِنَ التَّنْعيمِ، وَحَمَلَها على قَتَبٍ. وَقالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: شُدُّوا الرِّحالَ في الحَجِّ، فَإنَّهُ أحَدُ الجِهادَينِ. [طرفه في: ٢٩٤]

١٥١٧ ـ وَقالَ مُحَمَّدُ بْنُ أبي بَكْرٍ: حَدَّثَنا يَزيدُ بْنُ زُرَيْعٍ: حَدَّثَنا عَزْرَةُ بْنُ ثابِتٍ، عَنْ ثُمامَةَ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ قالَ: حَجَّ أَنَسٌ عَلَى رَحْلٍ، وَلَمْ يَكُنْ شَحِيحاً، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ حَجَّ عَلَى رَحْلٍ، وَكَانَتْ زَامِلَتَهُ.

١٥١٨ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا أَبُو عاصِمٍ: حَدَّثَنا أَيْمَنُ بْنُ نابِلٍ: حَدَّثَنا القاسِمُ بْنُ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ، اعْتَمَرْتُمْ وَلَمْ أَعْتَمِرْ، فَقالَ: «يَا عَبْدَ الرَّحْمٰنِ، اذْهَبْ بِأُخْتِكَ، فَأَعْمِرْهَا مِنَ التَّنْعِيمِ». فَأَحْقَبَهَا عَلَى نَاقَةٍ، فَاعْتَمَرَتْ. [طرفه في: ٢٩٤].

٤ ـ بابُ فَضْلِ الحَجِّ المَبْرُورِ

١٥١٩ ـ حدّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». قِيلَ: ثُمَّ ماذَا؟ قالَ: «جِهَادٌ في سَبِيلِ اللَّهِ». قِيلَ: ثُمَّ ماذَا؟ قالَ: «حَجٌّ مَبْرُورٌ».

[طرفه في: ٢٦].

١٥٢٠ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ: حَدَّثَنا خالِدٌ: أَخْبَرَنا حَبِيبُ بْنُ أَبي عَمْرَةَ، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ، نَرَى الجِهادَ أَفْضَلَ العَمَلِ، أَفَلا نُجَاهِدُ؟ قالَ: «لا، لٰكِنَّ أَفْضَلَ الجِهادِ حَجٌّ مَبْرُورٌ».

[الحديث ١٥٢٠ ـ أطرافه في: ١٨٦١، ٢٧٨٤، ٢٨٧٥، ٢٨٧٦].

١٥٢١ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا سَيَّارٌ أَبُو الحَكَمِ قالَ: سَمِعْتُ أَبَا حازِمٍ قالَ:

١٥١٦ـ قوله: (الإعمار): الحمل على العمرة.

ـ (التنعيم): موضع عند طرف حرم مكة من جهة المدينة المنورة منه يعتمر.

ـ (القتب): بفتح المثناة الفوقية: هو خشب الرحل وقيل: القتب للجمل بمنزلة الاكاف للحمار (شارح).

١٥١٧ـ قوله: (وكانت) أي الرحلة التي ركبها. (زاملته) أي حاملته وحاملة متاعه (شارح)

١٥١٨ـ قوله: (فأحقبها) أي عبد الرحمٰن بهذا الضبط أي حملها على حقيبة الرحل وأردفها خلفه وفي رواية بكسر القاف وسكون الموحدة من الشارح، والحقيبة هي الزيادة التي تجعل في مؤخر القتب.

١٥٢٠ـ قوله: «لكن أفضل الجهاد» جملة مركبة من مبتدأ وخبر وفي رواية بكسر الكاف مع تشديد النون بلفظ الاستدراك فأفضل منصوب على أنه اسمها وفي رواية بسكون النون مخففة فأفضل مرفوع بالابتداء انظر الشارح.

١٥٢١ـ قوله: كيوم فيه الجر والفتح.

[5] Fixing the places (Miqat) wherefrom people might assume Ihram

1522- Zaid Ibn Jubair reported: I went to Ibn Omar at his house which contained many tents made of cotton cloth and these were encircled with a ρart of the tent. I asked him from where, should one assume Ihram for Umra. He said: "Allah's Apostle had fixed as a place of assuming Ihram: Qarn for the people of Najd, Dhul'hulaifa for the people of Medina, and Al'juhfa for people of Sham."

[6] Allah's saying: "And take provisions (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise." (The Heifer 197)

1523- Ibn Abbas "Allah be pleased with both" narrated: The people of Yemen used to come for Hajj without bringing enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed: " And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise." (The Heifer 197)

[7] The place (Miqat) from which people of Mecca could assume Ihram

1524- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Al'juhfa for the people of Sham; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

[8] The place of assuming Ihram for people of Medina

1525- Abdullah Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul'hulaifa; people of Sham from Al'juhfa; and people of Najd from Qarn." Abdullah added: "I was informed that Allah's Apostle had said: people of Yemen should assume Ihram from Yalamlam. "

سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ لِلَّهِ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

[الحديث ١٥٢١ - طرفاه في: ١٨١٩، ١٨٢٠].

٥ - بابُ فَرْضِ مَوَاقِيتِ الحَجِّ وَالعُمْرَةِ

١٥٢٢ - حدّثنا مالكُ بنُ إسماعيلَ: حدَّثنا زهيرٌ قال: حدَّثني زيدُ بنُ جُبيرٍ: أنَّهُ أتى عبدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عنهُما في مَنْزِلِهِ، وَلَهُ فُسْطاطٌ وَسُرادِقٌ، فَسَأَلْتُهُ: مِنْ أينَ يَجُوزُ أنْ أعْتَمِرَ؟ قالَ: فَرَضَها رَسُولُ اللَّهِ ﷺ لأهْلِ نَجْدٍ قَرْناً، وَلأهْلِ المَدِينَةِ ذا الحُلَيفَةِ، وَلأهْلِ الشَّأْمِ الجُحْفَةَ.

[طرفه في: ١٣٣].

٦ - بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وتزوَّدُوا فإنَّ خيرَ الزَّادِ التَّقْوَى﴾ [البقرة: ١٩٧]

١٥٢٣ - حدّثنا يَحيى بنُ بِشْرٍ: حدَّثنا شَبابَةُ، عَنْ وَرْقاءَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللَّهُ عنهُما قالَ: كانَ أهْلُ اليَمَنِ يَحُجُّونَ ولا يَتَزَوَّدُونَ، وَيَقُولُونَ: نَحْنُ المُتَوَكِّلُونَ، فإذا قَدِمُوا مَكَّةَ سَألُوا النَّاسَ، فأنْزَلَ اللَّهُ تَعالى: ﴿وتَزَوَّدُوا فإنَّ خَيرَ الزَّادِ التَّقْوَى﴾.

رَوَاهُ ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ: مُرْسَلاً.

٧ - بابُ مُهَلِّ أَهْلِ مَكَّةَ لِلحَجِّ وَالعُمْرَةِ

١٥٢٤ - حدّثنا مُوسى بنُ إسماعيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا ابنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عبَّاسٍ قالَ: إنَّ النَّبِيَّ ﷺ وَقَّتَ لأهْلِ المَدِينَةِ ذا الحُلَيفَةِ، ولأهْلِ الشَّأْمِ الجُحْفَةَ، ولأهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ، وَلِمَنْ أتَى عَلَيهِنَّ مِنْ غَيرِهِنَّ، مِمَّنْ أرادَ الحَجَّ وَالعُمْرَةَ، وَمَنْ كانَ دُونَ ذلكَ فَمِنْ حَيثُ أنْشَأَ حَتَّى أهْلُ مَكَّةَ مِنْ مَكَّةَ.

[الحديث ١٥٢٤ - أطرافه في: ١٥٢٦، ١٥٢٩، ١٥٣٠، ١٨٤٥].

٨ - بابُ مِيقاتِ أَهْلِ المَدِينَةِ، وَلا يُهِلُّوا قَبْلَ ذِي الحُلَيفَةِ

١٥٢٥ - حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عنهُما: أنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يُهِلُّ أهْلُ المَدِينَةِ مِنْ ذِي الحُلَيفَةِ، وَأهْلُ الشَّأْمِ مِنَ الجُحْفَةِ، وَأهْلُ نَجْدٍ مِنْ قَرْنٍ». قالَ عَبدُ اللَّهِ: وَبَلَغَنِي أنَّ رَسُولَ اللَّهِ ﷺ قالَ: «وَيُهِلُّ أهْلُ اليَمَنِ مِنْ يَلَمْلَمَ».

[طرفه في: ١٣٣]

باب ٧ - قوله: (مهل أهل مكة): أي موضع إهلالهم وإحرامهم.

١٥٢٤- قوله: (هنّ لهنّ) كذا في بعض الروايات وفي بعضها: (هنّ لأهلهن) وفي بعضها: (هنّ لهم) انظر الشارح.

[9] The place of assuming Ihram for people of Sham

1526- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Al'juhfa for the people of Sham; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

[10] The place of assuming Ihram for people of Najd

1527- Salim Ibn Abdullah Ibn Omar narrated from his father: The same as tradition 1525 and the following tradition 1528.

1528- Salim narrated from his father: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The place of assuming lhram for people of Medina is Dhul'hulaifa; for people of Sham is Mahia'a; (which is Al'juhfa); and for people of Najd is Qarn. Ibn Omar further said: They claim, but I did not hear personally, that the Prophet said: "The place of assuming Ihram for people of Yemen is Yalamlam."

[11] The place of assuming Ihram for those living within the boundaries of the fixed places of Ihram

1529- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for people of Medina; Al'juhfa for people of Sham; Yalamlam for people of Yemen; and Qarn for people of Najd. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

[12] The place of assuming Ihram for people of Yemen

1530- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Al'juhfa for the people of Sham; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

٩ ـ بابُ مُهَلِّ أَهْلِ الشَّأْمِ

١٥٢٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ الشَّأْمِ الجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ المَنَازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، فَهُنَّ لَهُنَّ، وَلِمَنْ أَتى عَلَيهِنَّ مِنْ غَيرِ أَهْلِهِنَّ لِمَنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ، فَمَنْ كانَ دُونَهُنَّ فَمُهَلُّهُ مِنْ أَهْلِهِ، وَكَذَاكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا. [طرفه في: ١٥٢٤].

١٠ ـ بابُ مُهَلِّ أَهْلِ نَجْدٍ

١٥٢٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيَانُ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: وَقَّتَ النَّبِيُّ ﷺ.

[طرفه في: ١٣٣].

١٥٢٨ ـ حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ المَدِينَةِ ذُو الحُلَيفَةِ، وَمُهَلُّ أَهْلِ الشَّأْمِ مَهْيَعَةُ، وَهِيَ الجُحْفَةُ، وَأَهْلِ نَجْدٍ قَرْنٌ». قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: زَعَمُوا أَنَّ النَّبِيَّ ﷺ قالَ: وَلَمْ أَسْمَعْهُ: «وَمُهَلُّ أَهْلِ اليَمَنِ يَلَمْلَمُ».

[طرفه في: ١٣٣].

١١ ـ باب مُهَلِّ مَنْ كانَ دُونَ المَوَاقِيتِ

١٥٢٩ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ الشَّأْمِ الجُحْفَةَ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، وَلأَهْلِ نَجْدٍ قَرْناً، فَهُنَّ لَهُنَّ، وَلِمَنْ أَتى عَلَيهِنَّ مِنْ غَيرِ أَهْلِهِنَّ، مِمَّنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ، فَمَنْ كانَ دُونَهُنَّ فَمِنْ أَهْلِه، حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهِلُّونَ مِنْهَا.

[طرفه في: ١٥٢٤].

١٢ ـ باب مُهَلِّ أَهْلِ اليَمَنِ

١٥٣٠ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ الشَّأْمِ الجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ المَنَازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، هُنَّ لأَهْلِهِنَّ، وَلِكُلِّ آتٍ أَتَى عَلَيهِنَّ مِنْ غَيرِهِمْ، مِمَّنْ أَرادَ الحجَّ والعُمرةَ، فَمَن كانَ دونَ ذلكَ فمِنْ حيثُ أَنشأَ، حتَّى أهلُ مكةَ مِنْ مكةَ.

[طرفه في: ١٥٢٤].

١٥٢٨ـ قوله: (مهيعة) بهذا الضبط وضبطها بعضهم بكسر الهاء وسكون الياء كجميلة من الشارح.

[13] Dhatu'irq is (the place of assuming Ihram) for people of Iraq

1531- Ibn Omar "Allah be pleased with both" narrated: When these two towns (Basra and Kufa) were captured, people went to Omar and said: "O Commander of Believers! The Prophet fixed Qarn as the place of assuming Ihram for people of Najd which is beyond our way; and it is difficult for us to pass through it." He said: "Take as your location of assuming Ihram a place situated opposite to Qarn on your usual way." So, he fixed Dhatu'irq (as their place of assuming Ihram).

[14]

1532- Abdullah Ibn Omar "Allah be pleased with both" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" made his camel sit (to dismount) at Al'batha in Dhul'hulaifa where he offered the prayer." The sub-narrator Nafi said that Abdullah Ibn Omar had used to do the same.

[15] The Prophet's going through the way of ash'shajara

1533- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to go (for Hajj) via Ash'shajara way and return via Mu'arras way. No doubt, whenever Allah's Apostle "Allah's blessing and peace be upon him" went to Mecca, he used to offer the prayer in the Mosque of Ash'shajara; and on his return, he used to offer the prayer at Dhul'hulaifa in the middle of the valley, where he would pass the night till morning.

[16] The Prophet's saying: "The Valley of Al'aqiq is a blessed one"

1534- Ibn Abbas narrated that Omar "Allah be pleased with him" had told: In the valley of Al'aqiq I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and Umra together. "

١٣ ـ باب ذَاتُ عِرْقٍ لأَهْلِ العِرَاقِ

١٥٣١ ـ حدّثني عَلِيُّ بنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بنُ نُمَيرٍ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا فُتِحَ هذانِ المِصْرَانِ، أَتَوا عُمَرَ، فَقَالُوا: يَا أَمِيرَ المُؤْمِنِينَ، إِنَّ رَسُولَ اللَّهِ ﷺ حَدَّ لأَهْلِ نَجْدٍ قَرْناً، وَهُوَ جَوْرٌ عَنْ طَرِيقِنَا، وَإِنَّا إِنْ أَرَدْنَا قَرْناً شَقَّ عَلَيْنَا. قَالَ: فَانْظُرُوا حَذْوَهَا مِنْ طَرِيقِكُمْ، فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

١٤ ـ بابٌ

١٥٣٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالبَطْحَاءِ بِذِي الحُلَيفَةِ، فَصَلَّى بِهَا، وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُ ذٰلِكَ.

[طرفه في: ٤٨٤].

١٥ ـ بابُ خُرُوجِ النَّبِيِّ ﷺ عَلَى طَرِيقِ الشَّجَرَةِ

١٥٣٣ ـ حدّثنا إبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ المُعَرَّسِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الحُلَيفَةِ، بِبَطْنِ الوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

[طرفه في: ٤٨٤].

١٦ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «العَقِيقُ وَادٍ مُبَارَكٌ»

١٥٣٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا الوَلِيدُ، وَبِشْرُ بْنُ بَكْرٍ التِّنِّيسِيُّ قَالاَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيى قَالَ: حَدَّثَنِي عِكْرِمَةُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ بِوَادِي العَقِيقِ يَقُولُ: «أَتَانِي اللَّيلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هذا الوَادِي المُبَارَكِ، وَقُلْ: عُمْرَةً فِي حَجَّةٍ».

[الحديث: ١٥٣٤ ـ طرفاه في: ٢٣٣٧، ٧٣٤٣].

١٥٣١ـ قوله: (المصران): البصرة والكوفة اهـ.
ـ قوله: (وهو جور) أي مائل عن طريقنا.
ـ وقوله: (حذوها) أي محاذيها (شارح).

١٥٣٣ـ قوله: (المعرّس): موضع نزول المسافر آخر الليل أو مطلقاً اهـ. من الشارح.

١٥٣٤ـ قوله: (عمرة في حجة) بنصب عمرة لأبي ذر أي قل: جعلتها عمرة ولغير أبي ذر عمرة بالرفع خبر مبتدأ محذوف أي هذه عمرة انظر الشارح.

1535- Moosa Ibn Uqba narrated that Abdullah Ibn Omar "Allah be pleased with both" had told: "The Prophet "Allah's blessing and peace be upon him" said that while resting in the bottom of the valley at Mu'arras in Dhul'hulaifa, he had been addressed in a dream: You are verily in a blessed valley. " the narrator added: Salim made us to dismount from our camels at the place where Abdullah used to dismount, aiming at the place where Allah's Apostle had rested. It was below the Mosque situated in the middle of the valley in between them (the residence) and the road.

[17] Washing the perfume off one's clothes thrice

1536- Ya'li Ibn Omaiyya "Allah be pleased with him" narrated: I said to Omar "Allah be pleased with him": "Show me The Prophet "Allah's blessing and peace be upon him" when he is being revealed." He added: While The Prophet "Allah's blessing and peace be upon him" was at Al'ji'rana with many of his companions, one came and asked him: "O Messenger of Allah! What do you see in a man who assumed Ihram, intending to perform pilgrimage the lesser (Umra) as he was scented?" The Prophet "Allah's blessing and peace be upon him" kept silent for a while after which the revelation came to him. Omar "Allah be pleased with him" gestured to me. I came and saw The Prophet "Allah's blessing and peace be upon him" shaded by a garment on his head, into which I entered mine and found him as red-faced and snoring. A while later, he was released and asked: "Where is the man who asked of Umra?" he was brought to him, to whom The Prophet "Allah's blessing and peace be upon him" said: "You should wash the scent off your garment thrice and then put the garment off . then do in your Umra the same as you used to do in your Hajj."

[18] What about using the perfume when assuming Ihram; and what one could wear when assuming Ihram

1537- Sa'eed Ibn Jubair narrated: Ibn Omar used to oil his hair. I told that to Ibrahim who said: "What do you think about this statement (which Aswad narrated from A'isha):

1538- Aswad narrated from A'isha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet while he was Muhrim?"

١٥٣٥ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ حَدَّثَنا فُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ قالَ: حَدَّثَني سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيه رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ رُئِيَ وَهُوَ في مُعَرَّسٍ بِذِي الحُلَيفَةِ، بِبَطْنِ الوادِي، قِيلَ لَهُ: إِنَّكَ بِبَطْحاءَ مُبارَكَةٍ. وَقَدْ أَنَاخَ بِنا سالِمٌ، يَتَوَخَّى بِالمُناخِ الذِي كانَ عَبْدُ اللَّهِ يُنِيخُ، يَتَحَرَّى مُعَرَّسَ رَسولِ اللَّهِ ﷺ، وَهُوَ أَسْفَلُ مِنَ المَسْجِدِ الذِي بِبَطْنِ الوَادِي، بَينَهُمْ وَبَينَ الطَّرِيقِ، وَسَطٌ مِنْ ذٰلِكَ.

[طرفه في: ٤٨٣].

١٧ ـ باب غَسْلِ الخَلُوقِ ثَلاثَ مَرَّاتٍ مِنَ الثِّيابِ

١٥٣٦ ـ قالَ أَبُو عاصِمٍ: أَخْبَرَنا ابْنُ جُرَيجٍ: أَخْبَرَنِي عَطاءٌ: أَنَّ صَفوانَ بْنَ يَعْلَى أَخْبَرَهُ: أَنَّ يَعْلَى قالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَرِنِي النَّبِيَّ ﷺ حِينَ يُوحى إِلَيهِ. قالَ: فَبَينَما النَّبِيُّ ﷺ بِالجِعْرانَةِ، وَمَعَهُ نَفَرٌ مِنْ أَصْحابِهِ، جاءَهُ رَجُلٌ فَقالَ: يا رَسُولَ اللَّهِ، كَيفَ تَرَى في رَجُلٍ أَحْرَمَ بِعُمْرَةٍ، وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ ساعَةً، فَجاءَهُ الوَحْيُ، فَأَشارَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِلَى يَعْلَى، فَجاءَ يَعْلَى، وَعَلَى رَسُولِ اللَّهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ، فَأَدْخَلَ رَأْسَهُ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُحْمَرُّ الوَجْهِ، وَهُوَ يَغِطُّ، ثُمَّ سُرِّيَ عَنْهُ، فَقالَ: «أَينَ الذِي سَأَلَ عَنِ العُمْرَةِ»؟ فَأُتِيَ بِرَجُلٍ، فَقالَ: «اغْسِلِ الطِّيبَ الذِي بِكَ ثَلاثَ مَرَّاتٍ، وَانْزِعْ عَنْكَ الجُبَّةَ، وَاصْنَعْ في عُمْرَتِكَ كَما تَصْنَعُ في حَجَّتِكَ». قُلْتُ لِعَطاءٍ: أَرَادَ الإِنْقاءَ، حِينَ أَمَرَهُ أَنْ يَغْسِلَ ثَلاثَ مَرَّاتٍ؟ قالَ: نَعَمْ.

[الحديث ١٥٣٦ ـ أطرافه في: ١٧٨٩، ١٨٤٧، ٤٣٢٩، ٤٩٨٥].

١٨ ـ بابُ الطِّيبِ عِنْدَ الإِحْرَامِ وَما يَلبَسُ إِذا أَرادَ أَنْ يُحْرِمَ، وَيَتَرَجَّلَ وَيَدَّهِنَ

وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَشَمُّ المُحْرِمُ الرَّيحانَ، وَيَنْظُرُ في المِرآةِ، وَيَتَداوَى بِما يَأْكُلُ: الزَّيتِ وَالسَّمْنِ. وَقالَ عَطاءٌ: يَتَخَتَّمُ وَيَلبَسُ الهِمْيانَ. وَطافَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

١٥٣٥ـ قوله: (التعريس): نزول المسافر ليستريح.

ـ (والتوخي): القصد. (والمناخ): موضع الإناخة وارتفاع وسط على أنه خبر ثالث.

باب ١٧ ـ قوله: (الخلوق): ضرب من الطيب.

١٥٣٦ـ قوله: (الجعرانة): موضع ويضبط بتشديد الراء مع كسر العين.

ـ (المتضمخ): المتلطخ.

ـ (الغطيط): هو صوت النفس المتردد من النائم.

باب ١٨ ـ قوله: (ويترجل) بالرفع عطفاً على قوله: وما يلبس وبالنصب بأن مقدرة وهو الذي في اليونينية لا غير كقوله: وليس عباءة وتقر عيني. أي ويسرح شعره بالمشط.

ـ قوله: (الزيت والسمن): بالجر فيهما وصحح عليه ابن مالك بدلاً من الموصول المجرور بالباء وبالنصب وهو المشهور انظر الشارح.

ـ الهميان كيس يشبه تكة السراويل تجعل فيه الدنانير ويشد على الوسط والتبان شبه السراويل ويلبسه الملاحون قصير يستر العورة المغلظة فقط.

1539- A'isha "Allah be pleased with her" The wife of The Prophet "Allah's blessing and peace be upon him" and The Mother of Believers, narrated: I used to scent Allah's Apostle "Allah's blessing and peace be upon him" when he wanted to assume Ihram and also on finishing Ihram before (Ifada) circumambulation.

[19] What about one's Assuming Ihram with his hair matted together

1540- Ibn Omar "Allah be pleased with both" reported: I heard that Allah's Apostle "Allah's blessing and peace be upon him" assumed Ihram with his hair matted together.

[20] Assuming Ihram at Dhul'hulaifa

1541- Ibn Omar "Allah be pleased with both" narrated: Never did Allah's Apostle "Allah's blessing and peace be upon him" assume Ihram except at the Mosque, that is, at the Mosque of Dhul'hulaifa.

[21] What the Muhrim is forbidden to wear of clothes

1542- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?" He replied: "He should not wear a shirt, a turban, trousers, a head cloak. If he has no slippers , then he can use socks (made from thick fabric or leather; and we will use this word to stand for the Arabic "Khuff" as there is no good equivalent term to the Arabic word) but the socks should be cut short so as to make the ankles bare. He should not also wear a garment scented with saffron or Wars (kinds of perfume)."

وَهُوَ مُحْرِمٌ، وَقَدْ حَزَمَ عَلَى بَطْنِه بِثَوْبٍ، وَلَمْ تَرَ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا بِالتُّبَّانِ بَأْساً، لِلَّذِين يَرْحَلُونَ هَوْدَجَها.

١٥٣٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَدَّهِنُ بِالزَّيتِ، فَذَكَرْتُهُ لِإبْرَاهِيمَ، قالَ: ما تَصْنَعُ بِقَولِه.

١٥٣٨ ـ حَدَّثَنِي الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ في مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

[طرفه في: ٢٧١].

١٥٣٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قَالتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالبَيتِ.

[الحديث ١٥٣٩ ـ أطرافه في: ١٧٥٤، ٥٩٢٢، ٥٩٢٨، ٥٩٣٠].

١٩ ـ باب مَنْ أَهَلَّ مُلَبِّداً

١٥٤٠ ـ حدّثنا أَصْبَغُ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عنهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهِلُّ مُلَبِّداً.

[الحديث ١٥٤٠ ـ أطرافه في: ١٥٤٩، ٥٩١٤، ٥٩١٥].

٢٠ ـ بابُ الإهْلالِ عِنْدَ مَسْجِدِ ذِي الحُلَيفَةِ

١٥٤١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ سالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: ما أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلاَّ مِنْ عِنْدِ المَسْجِدِ، يَعْنِي: مَسْجِدَ ذِي الحُلَيفَةِ.

٢١ ـ بابُ ما لاَ يَلْبَسُ المُحْرِمُ مِنَ الثِّيَابِ

١٥٤٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ

١٥٣٨ـ قوله: (وبيص الطيب): بريق أثره.

ـ (المفرق) هو وسط الرأس جمع تعميماً لجوانبه التي يفرق فيها.

باب ١٩ ـ قوله: (التلبيد): هو إلزاق الشيء بعضه ببعض حتى يصير كاللبد فمعنى ملبداً: ملزقاً شعر رأسه بنحو الصمغ بضم الشعر الملتصق بعضه ببعض احترازاً من تمعطه وتقمله يفعله من يطول مكثه في الإحرام ضبطه الشرح بفتح الباء وكسرها في الأول.

١٥٤٢ـ قوله: الورس: نبت أصفر مثل نبات السمسم طيب الرائحة يصبغ به بين الصفرة والحمرة أشهر طيب في بلاد اليمن ا هـ من الشارح.

[22] One's riding behind another during the pilgrimage

1543- Ibn Abbas "Allah be pleased with both" narrated: "Usama rode behind Allah's Apostle "Allah's blessing and peace be upon him" from Arafat to Al'muzdalifa; and then Al'fadl rode behind Allah's Apostle "Allah's blessing and peace be upon him" from Al'muzdalifa to Mina." Ibn Abbas added: "Both of them said: The Prophet "Allah's blessing and peace be upon him" kept on reciting Talbiya till he stoned the Jamra of Al'aqaba.

1544- Ibn Abbas narrated: The same previous tradition.

[23] What one in the state of Ihram could wear of garments

1545- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" with his companions started from Medina after combing and oiling his hair, and putting on two sheets of Ihram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave the scent on the skin. So in the early morning, The Prophet "Allah's blessing and peace be upon him" rode his Mount while in Dhul'hulaifa and set out till they reached Al'baida, where he and his companions recited Talbiya, and then they garlanded the sacrificing animals. All that happened on the twenty-fifth of Dhul'qa'da. When he reached Mecca on the fourth of Dhul'hijja he circumambulated Ka'ba and compassed Safa and Marwa round. As he had a sacrificing animal, which he garlanded, he did not finish his Ihram. He proceeded towards the highest places of Mecca near Al'hajun and he was assuming the Ihram for Hajj and did not go near Ka'ba after he circumambulated it till he returned from Arafat. Then he ordered his companions to circumambulate Ka'ba and then compass Safa and Marwa round, and to cut short the hair of their heads and to finish their Ihram. That was only for those people who had not garlanded the animals of sacrifice. Those who had their wives with them were permitted to contact them (have sexual intercourse), as well as perfume and (ordinary) clothes were permissible for them.

اللَّهُ عَنهُما: أَنَّ رَجُلاً قالَ: يَا رَسُولَ اللَّهِ، ما يَلبَسُ المُحرِمُ مِنَ الثِّيَابِ؟ قالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَلبَسُ القُمُصَ وَلاَ العَمَائِمَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ البَرَانِسَ، وَلاَ الخِفَافَ، إلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَينِ، فَلْيَلبَسْ خفَّينِ، وَلْيَقْطَعْهُمَا أَسفَلَ مِنَ الكَعْبَينِ، وَلاَ تَلبَسوا مِنَ الثِّيَابِ شَيئاً مَسَّهُ الزَّعْفَرَانُ، أَوْ وَرْسٌ».

[طرفه في: ١٣٤].

٢٢ ـ بابُ الرُّكُوبِ وَالإِرْتِدَافِ في الحَجِّ

١٥٤٣، ١٥٤٤ ـ حدثنا عَبدُ اللَّهِ بنُ مُحمَّدٍ: حدَّثنا وَهبُ بنُ جرير: حدَّثَنا أَبي، عن يونس الأيلِيِّ، عن الزهريِّ، عن عبيدِ اللَّهِ بنِ عبدِ اللَّهِ، عن ابنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أنَّ أسامةَ رَضِيَ اللَّهُ عنهُ كانَ رِدفَ النَّبيِّ ﷺ، مِن عَرَفَة إِلى المُزدَلِفَةِ، ثُمَّ أَردَفَ الفضلَ، مِنَ المزدَلِفَة إِلى مِنًى، قال: فَكِلاَهُما قال: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمى جَمْرَةَ العَقَبَةِ.

[الحديث ١٥٤٣ ـ طرفه في: ١٦٨٦].

[الحديث ١٥٤٤ ـ أطرافه في: ١٦٧٠، ١٦٨٥، ١٦٨٧].

٢٣ ـ بابُ ما يَلبَسُ المُحْرِمُ مِنَ الثِّيَابِ وَالأَرْدِيَةِ وَالأُزُرِ

وَلَبِسَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا الثِّيَابَ المُعَصْفَرَةَ وَهْيَ مُحْرِمَةٌ، وَقالَتْ: لا تَلَثَّمْ، وَلاَ تَتَبَرْقَعْ، وَلاَ تَلبَسْ ثَوباً بِوَرْسٍ، وَلاَ زَعْفرَانٍ. وَقالَ جابِرٌ: لاَ أَرَى المُعَصْفَرَ طِيباً. وَلَمْ تَرَ عائِشَةُ بَأْساً بِالحُلِيِّ، وَالثَّوْبِ الأَسْوَدِ، وَالمُوَرَّدِ، وَالخُفِّ لِلمَرْأَةِ. وَقالَ إِبْرَاهِيمُ: لاَ بَأْسَ أَن يُبْدِلَ ثِيَابَهُ.

١٥٤٥ ـ حدثنا مُحمَّدُ بنُ أَبي بكرٍ المُقدَّمِيُّ: حدَّثنا فُضيلُ بنُ سُليمانَ قالَ: حدَّثَني مُوسى ابنُ عُقْبَةَ قالَ: أَخبَرَنِي كُرَيبٌ، عَنْ عَبدِ اللَّهِ بنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: انْطَلَقَ النَّبيُّ ﷺ مِنَ المَدِينَةِ، بَعدَ ما تَرَجَّلَ وادَّهَنَ، وَلبسَ إِزارَه ورِداءَهُ، هُوَ وأَصحابُهُ، فلَمْ يَنهَ عَنْ شَيءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلبَسُ، إلا المُزَعفَرَةَ الَّتِي تَرْدَعُ عَلى الجِلدِ، فَأَصبحَ بِذي الحُلَيفَةِ، رَكِبَ رَاحِلَته، حَتَّى اسْتَوَى عَلى البَيداءِ أَهَلَّ هُوَ وَأَصْحابُهُ، وَقَلَّدَ بَدَنَتَهُ، وَذلِكَ لِخَمْسٍ بَقِينَ مِن ذِي القَعْدَةِ، فَقَدِمَ مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِن ذِي الحَجَّةِ، فَطَافَ بِالبَيتِ وَسَعى بَينَ الصَّفَا وَالمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجلِ بُدْنِهِ، لأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعلَى مَكَّةَ عِندَ الحَجُونِ، وَهُوَ مُهِلٌّ بِالحَجِّ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ، وَأَمَرَ أَصْحَابَهُ أَنْ يَطَّوَّفُوا بِالبَيتِ وَبَينَ الصَّفَا وَالمَرْوَةِ، ثُمَّ

باب ٢٣ ـ قوله: (والأزر): بضم الزاي وإسكانها جمع إزار كخمر وخمار وهو للصنف الأسفل (والأردية): جمع رداء وهو للنصف الأعلى (شارح).

١٥٤٥ـ قوله: (من أجل بدنه): بسكون الدال (شارح). وهو تخفيف والأصل في جمع بدنة البدن بضمتين كأنه جمع بدين تقديراً مثل نذير ونذر وهي الابل سميت بذلك لعظم بدنها ويأتي في باب التحميد جمعها على بدنات مثل قصبة وقصبات.

ـ قوله: (الحجون): وزان رسول: جبل مشرف بمكة مقبرة أهلها.

[24] What about passing the night in Dhul'hulaifa till it was morning

1546- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed four Rak'as in Medina, and then two Rak'as in Dhul'hulaifa, wherein he passed the night till it was morning. When he rode his mount and it stood up, he started reciting Talbiya.

1547- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed Dhuhr prayer as four Rak'as in Medina, and then Asr prayer as two Rak'as in Dhul'hulaifa, wherein (Anas thought) he passed the night till it was morning.

[25] Reciting Talbiya loudly

1548- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed Dhuhr prayer as four Rak'as in Medina, and then Asr prayer as two Rak'as in Dhul'hulaifa. Anas said: I heard them (the companions of The Prophet)reciting Talbiya loudly to the point of shouting.

[26] The Prophet's Talbiya (the call response of pilgrimage)

1549- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet's Talbiya (Supplication during pilgrimage) was: "I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partners with you." (LabbaikAllahomma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan'ni'mata laka walmulk. La sharika laka labbaik).

1550- A'isha "Allah be pleased with her" told: I know how was The Prophet's Talbiya (Supplication during pilgrimage): "I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be to You." (LabbaikAllahomma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan'ni'mata laka).

يُقَصِّرُوا مِنْ رُؤُسِهِمْ ثُمَّ يَحِلُّوا، وَذلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا، وَمَنْ كانَتْ مَعَهُ امْرَأَتُهُ فَهِيَ لَهُ حَلالٌ، وَالطِّيبُ وَالثِّيابُ.

[الحديث ١٥٤٥ ـ طرفاه في: ١٦٢٥، ١٧٣١].

٢٤ ـ بابُ مَنْ بَاتَ بِذِي الحُلَيفَةِ حَتَّى أَصْبَحَ

قالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ.

١٥٤٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا ابْنُ جُرَيجٍ: حَدَّثَنا مُحَمَّدُ بْنُ المُنْكَدِرِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قال: صَلَّى النَّبِيُّ ﷺ بِالمَدِينَةِ أَرْبَعاً، وَبِذِي الحُلَيفَةِ رَكْعَتَينِ، ثُمَّ بَاتَ حَتَّى أَصْبَحَ بِذِي الحُلَيفَةِ، فَلَمَّا رَكِبَ راحِلَتَهُ وَاسْتَوَتْ بِهِ أَهَلَّ.

[طرفه في: ١٠٨٩].

١٥٤٧ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهرَ بِالمَدِينَةِ أَرْبعاً، وَصَلَّى العَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، قالَ: وَأَحْسِبُهُ باتَ بِها حَتَّى أَصْبَحَ. [طرفه في: ١٠٨٩].

٢٥ ـ بابُ رَفْعِ الصَّوْتِ بِالإِهْلالِ

١٥٤٨ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ بِالمَدِينَةِ الظُّهْرَ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِما جَمِيعاً.

[طرفه في: ١٠٨٩].

٢٦ ـ بابُ التَّلْبِيَةِ

١٥٤٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيكَ اللَّهُمَّ لَبَّيكَ، لَبَّيكَ لاَ شَرِيكَ لَكَ لَبَّيكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ».

[طرفه في: ١٥٤٠].

١٥٥٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ عُمارَةَ، عَنْ أَبِي عَطِيَّةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: إِنِّي لأَعْلَمُ كَيفَ كانَ النَّبِيُّ ﷺ يُلَبِّي: «لَبَّيكَ اللَّهُمَّ لَبَّيكَ، لَبَّيكَ لاَ شَرِيكَ لَكَ لَبَّيكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ». تَابَعَهُ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. وَقالَ شُعْبَةُ: أَخْبَرَنَا سُلَيمانُ: سَمِعْتُ خَيثَمَةَ، عَنْ أَبِي عَطِيَّةَ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

١٥٤٨ـ قوله: (يصرخون بهما) أي يرفعون أصواتهم بالحج والعمرة جميعاً ا هـ من الشرح

١٥٤٩ـ قوله: (ان الحمد) بفتح الهمزة وكسرها انظر الشارح

[27] Praising, glorifying and magnifying Allah almighty before assuming Ihram (by reciting Talbiya)

1551- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" offered four Rak'as of Dhuhr prayer at Medina and we were in his company, and two Rak'as of Asr prayer at Dhul'hulaifa, where he passed the night till it was dawn; then he rode, and when he reached Al'baida, he praised and glorified Allah and said: "Glory be to Allah! Praise be to Allah! Allah is greater!" Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached (Mecca) he ordered us (especially those who had no sacrificing animals with them) to finish Ihram (after performing the Umra) till the day of Tarwiya that is eighth of Dhul'hijja when they assumed Ihram for Hajj. The Prophet "Allah's blessing and peace be upon him" sacrificed many camels (slaughtering them) with his own hands while standing. While Allah's Apostle "Allah's blessing and peace be upon him" was in Medina he sacrificed two horned black and white rams in the Name of Allah.

[28] What about one's assuming Ihram (by reciting Talbiya) when his mount got upright

1552- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram when his mount got upright.

[29] Assuming Ihram (by reciting Talbiya) as facing the Qiblah

1553- Nafi reported: Abdullah Ibn Omar "Allah be pleased with both" used, after performing Isha prayer in Dhul'hulaifa, to order that his mount should be prepared for him . Whenever he rode it and it stood up straight, he would face the Qiblah and perform Talbiya. But, he would stop at his arrival in The sanctuary. Reached Dhi'tuwa, he used to pass the night there till it was morning and finish his Ihram by washing himself following The Isha prayer. He pretended that The Prophet "Allah's blessing and peace be upon him" had done the same.

1554- Nafi narrated: Whenever Ibn Omar intended to go to Mecca he used to lubricate himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al'hulaifa and offer the prayer, and then ride. When he mounted well on his Mount and it stood up straight, he would proclaim the intention of assuming Ihram. He used to say that he had seen the Prophet doing the same.

٢٧ ـ بابُ التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ، قَبْلَ الإهْلالِ، عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ

١٥٥١ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: صَلَّى رَسُولُ اللَّهِ ﷺ، وَنَحْنُ مَعَهُ، بِالمَدِينَةِ الظُّهْرَ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى البَيْدَاءِ، حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَّ النَّاسُ بِهِمَا، فَلَمَّا قَدِمْنا، أَمَرَ النَّاسَ فَحَلُّوا، حَتَّى كانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالحَجِّ. قال: وَنَحَرَ النَّبِيُّ ﷺ بَدَناتٍ بِيَدِهِ قِياماً، وَذَبَحَ رَسُولُ اللَّهِ ﷺ بِالمَدِينَةِ كَبْشَينِ أَمْلَحَينِ. قالَ أَبُو عَبْدِ اللَّهِ: قالَ بَعْضُهُمْ: هذا عَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ أَنَسٍ.

[طرفه في: ١٠٨٩].

٢٨ ـ بابُ مَنْ أَهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ

١٥٥٢ ـ حدّثنا أَبُو عاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيجٍ قال: أَخْبَرَنِي صَالِحُ بْنُ كَيسانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَهَلَّ النَّبِيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قائِمَةً.

[طرفه في: ١٦٦].

٢٩ ـ بابُ الإهْلالِ مُسْتَقْبِلَ القِبْلَةِ

١٥٥٣ ـ وَقالَ أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ نَافِعٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا صَلَّى بِالغَدَاةِ بِذِي الحُلَيفَةِ، أَمَرَ بِرَاحِلَتِهِ فَرُحِلَتْ، ثُمَّ رَكِبَ، فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ القِبْلَةَ قائِماً، ثُمَّ يُلَبِّي حَتَّى يَبْلُغَ المَحْرَمَ ثُمَّ يُمْسِكُ، حَتَّى إِذَا جاءَ ذَا طُوًى بَاتَ بِهِ حَتَّى يُصْبِحَ، فَإِذَا صَلَّى الغَدَاةَ اغْتَسَلَ، وَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذالكَ. تابَعَهُ إِسْمَاعِيلُ، عَنْ أَيُّوبَ: في الغَسْلِ.

[الحديث ١٥٥٣ ـ أطرافه في: ١٥٥٤، ١٥٧٣، ١٥٧٤].

١٥٥٤ ـ حدّثنا سُلَيمانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنا فُلَيحٌ، عَنْ نَافِعٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا أَرَادَ الخُرُوجَ إِلَى مَكَّةَ ادَّهَنَ بِدُهْنٍ لَيسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يَأْتِي مَسْجِدَ الحُلَيفَةِ فَيُصَلِّي، ثُمَّ يَرْكَبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قائِمَةً أَحْرَمَ، ثُمَّ قالَ: هٰكَذَا رَأَيتُ النَّبِيَّ ﷺ يَفْعَلُ.

[طرفه في: ١٥٥٣].

٣٠ ـ بابُ التَّلْبِيَةِ إِذَا انْحَدَرَ في الوَادِي

١٥٥٥ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قال: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ

١٥٥٣ـ قوله: (ذا طوى) بضم الطاء مقصوراً منوناً ولأبي ذرّ: (طوى) بكسر الطاء غير منصرف انظر الشارح وهو وادٍ معروف بقرب مكة.

١٥٥٥ـ قوله: (كأني أنظر إليه) هكذا بحذف الفاء من جواب أمّا. وقوله: (إذا انحدر) بإثبات الألف بعد الذال =

[30] Performing Talbiya at entering the valley

1555- Mujahid narrated: I was in the company of Ibn Abbas. People were talking of The Charlatan (Ad'dajjal) of whom they said: "The Charlatan (Ad'dajjal) would come with the word "Non-believer) written in between his eyes." Abdullah Ibn Abbas said: "I did not hear this. But The Prophet "Allah's blessing and peace be upon him" said: "As if I saw Moses just now entering the valley reciting Talbiya.""

[31] How could the menstruating woman assume Ihram

1556- A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in his last Hajj and we assumed Ihram for Umra. The Prophet then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated Ka'ba nor compassed Safa and Marwa round. I complained about that to the Prophet on which he replied: "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." I did so. When we had performed the Hajj, the Prophet sent me with (my brother) Abdur'rahman Ibn Abu'bakr to Tan'im. So I performed the Umra. The Prophet said to me: "This Umra is instead of your missed one." Those who had assumed Ihram for Umra (Hajj At'tamattu) circumambulated Ka'ba and compassed Safa and Marwa round and then finished their Ihram. After returning from Mina, they compassed again (between Safa and Marwa). Those who had assumed Ihram for Hajj and Umra together (Hajj Al'qiran) compassed only once (between Safa and Marwa).

[32] What about he who, during the lifetime of The Messenger of Allah, Assumed Ihram in the same intention as The Prophet had

1557- Jaber "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had ordered Ali to keep on assuming Ihram. (the narrator mentioned the narration of Suraqa).

1558- Anas "Allah be pleased with him" narrated: Ali came to the Prophet "Allah's blessing and peace be upon him" from Yemen (to Mecca). The Prophet asked Ali: "With what intention have you assumed Ihram?" Ali replied: "I have assumed Ihram with the same intention as that of the Prophet." The Prophet said: "If I had not the sacrificial animal with me I would have finished the Ihram." Mohammad Ibn Bakr narrated from Ibn Juraij: "The Prophet said to Ali: "With what intention have you assumed the Ihram, O Ali?" He replied: "With the same as that of the Prophet." The Prophet said: "Have a sacrificing animal and keep your Ihram as it is."

قال: كُنَّا عِندَ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، فَذَكَرُوا الدَّجَّالَ: أَنَّهُ قالَ: «مَكْتُوبٌ بَينَ عَينَيهِ كافِرٌ». فقالَ ابنُ عبّاس: لَم أَسمَعْهُ، ولكِنَّهُ قالَ: «أَمَّا مُوسى: كأنّي أنظُرُ إليهِ، إذِ انحدرَ في الوادِي يُلَبِّي».

[الحديث ١٥٥٥ ـ طرفاه في: ٣٣٥٥، ٥٩١٣].

٣١ ـ باب كيف تهل الحائضُ والنُّفساءُ

أَهَلَّ: تَكَلَّمَ بِهِ، واستَهْلَلنا وأَهْلَلنا الهِلالَ، كُلُّهُ مِنَ الظُّهُورِ، وَاستَهَلَّ المَطَرُ: خَرَجَ مِنَ السحاب. ﴿وما أهلَّ لغير اللهِ به﴾ [المائدة: ٣]. وهو من استهلال الصبيِّ.

١٥٥٦ ـ حدثنا عبد اللهِ بنُ مَسلَمَةَ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهَابٍ، عَن عُروَةَ بنِ الزُّبيرِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنهَا، زَوجِ النَّبِيِّ ﷺ، قالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ، فَأَهْلَلنَا بِعُمرةٍ، ثُمّ قالَ النَّبِيُّ ﷺ: «مَن كانَ معهُ هَديٌ فَليُهِلَّ بالحجِّ معَ العُمرةِ، ثُمَّ لا يَحِلَّ حتّى يَحِلَّ منهُما جميعاً». فقدِمتُ مكَّةَ وأنا حائضٌ، ولَم أطُفْ بالبيتِ ولا بينَ الصَّفا والمروةِ، فشكوتُ ذلكَ إلى النَّبِيِّ ﷺ فقالَ: «انْقُضِي رأسَكِ، وامْتَشِطِي، وأَهِلِّي بالحَجِّ، ودَعِي العُمْرَةَ». ففعَلتُ، فلمّا قضَينا الحجَّ، أرسَلَني النَّبِيُّ ﷺ مَعَ عَبدِ الرَّحْمٰنِ بنِ أَبِي بَكرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، فَقالَ: «هذه مَكانَ عُمْرَتِك». قالَتْ: فَطافَ الَّذِينَ كانُوا أَهَلُّوا بالعُمْرَةِ بالبيتِ، وَبَينَ الصَّفَا وَالمَروَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوافاً واحِداً بَعدَ أَنْ رَجَعُوا مِن مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا الحَجَّ وَالعُمْرَةَ، فَإِنَّما طافُوا طَوافاً واحداً.

[طرفه في: ٢٩٤].

٣٢ ـ باب مَنْ أَهَلَّ في زمنِ النَّبيِّ ﷺ كإهلالِ النَّبيِّ ﷺ

قالَهُ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ.

١٥٥٧ ـ حدّثنا المكّيُّ بنُ إبراهيمَ، عَنِ ابنِ جُريجٍ، قالَ عطاءٌ: قالَ جابرٌ رَضِيَ اللَّهُ عَنهُ: أَمَرَ النَّبِيُّ ﷺ عليّاً رضيَ اللهُ عنه أن يُقيمَ على إحرامِهِ. وذَكَرَ قولَ سُراقةَ.

[الحديث ١٥٥٧ ـ أطرافه في: ١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٥٠٦، ٤٣٥٢، ٧٢٣٠، ٧٣٦٧].

١٥٥٨ ـ حدّثنا الحَسَنُ بنُ عَلِيٍّ الخلّالُ الهُذَليُّ: حَدَّثَنا عَبدُ الصَّمَد: حَدَّثَنا سَلِيمُ بنُ حَيَّانَ قالَ: سَمِعتُ مَروانَ الأَصْفَرَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللَّهُ عَنهُ قالَ: قَدِمَ عَلِيٌّ رَضِيَ اللَّهُ عَنهُ، على النَّبِيِّ ﷺ مِنَ اليَمَنِ، فَقالَ: «بِما أَهْلَلتَ»؟ قالَ: بِما أَهَلَّ بِهِ النَّبِيُّ ﷺ، فقالَ: «لَوْلا أَنْ

= وبحذفها انظر الشارح.

١٥٥٦ ـ قوله (مكان) برفعه خبراً لقوله هذه أو بالنصب وهو الذي في اليونينية لا غير على الظرفية وعامله المحذوف هو الخبر أي كائنة أو مجعولة مكان عمرتك اهـ من الشارح.

١٥ ـ قوله (بما أهللت) بالألف ولأبي ذر بم بحذفها (شارح).

1559- Abu'moosa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to some people in Yemen and when I returned, I found him at Al'batha. He asked me: "With what intention have you assumed Ihram (For Hajj or for Umra or for both)?" I replied: "I have assumed Ihram with an intention like that of The Prophet." He asked: "Have you an animal for sacrifice with you?" I replied : "No, Apostle of Allah." He ordered me to circumambulate Ka'ba and compass round Safa and Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when Omar came (as Caliph) he said: "If we follow Allah's Book, it orders us to complete Hajj and Umra as Allah says: "Perform Hajj and Umra in the service of Allah." (Heifer 196). If we follow the tradition of The Prophet "Allah's blessing and peace be upon him", he did not finish his Ihram till he did his sacrifice."

[33] Allah's saying: **"For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise." (Heifer "Al'baqara 197)**

Allah also said in the same Sura: "They ask thee concerning the new moons. Say: They are but Signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (The Heifer 189)

Ibn Omar was reported to have said: "The months of Hajj are: Shawwal, Dhul'qa'da and the first ten days of Dhul'hijja."

1560- A'isha "Allah be pleased with her" narrated: "We set out with Allah's Apostle in the months of Hajj, in the nights of Hajj, at the time and places of Hajj, and in a state of Hajj. We dismounted at Sarif (a village ten miles from Mecca). The Prophet "Allah's blessing and peace be upon him" then addressed his companions and said: "Anyone who has not got the sacrificing animal and likes to do Umra instead of Hajj may do so (Hajj of Tamattu) and anyone who has got the sacrificing animal should not finish the Ihram after performing Umra (Hajj of Qiran)."" A'isha added: "The companions of The Prophet "Allah's blessing and peace be upon him" obeyed. Some of them (Who did not have sacrifice) finished their Ihram after Umra." Allah's Apostle "Allah's blessing and peace be upon him" and some of his companions were resourceful and had the Sacrifice with them. They could not perform Umra (alone) (but had to perform both Hajj and Umra with one Ihram)." A'isha added: "Allah's Apostle "Allah's blessing and peace be upon him" came to me and saw me weeping and said: "What makes you weep, O naïve (woman)?" I replied: "I have heard your conversation with your companions and I cannot perform the Umra." He asked: "What is wrong with you?" I replied: "I do not offer the prayers (as I have my menses)." He said: "It will not harm

معي الهَدْيَ لأَحْلَلتُ». وزادَ مُحمَّدُ بنُ بَكْرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ لَهُ النَّبيُّ ﷺ: «بِمَا أَهْلَلتَ يا عَلِيُّ»؟ قالَ بِمَا أَهَلَّ بِهِ النَّبيُّ ﷺ، قالَ: «فَأَهْدِ، وَامْكُثْ حَرَاماً كما أَنْتَ».

١٥٥٩ - حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيَانُ، عَنْ قَيسِ بنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهابٍ، عَنْ أَبي مُوسَى رَضِيَ اللَّهُ عنهُ قالَ: بَعَثَني النَّبيُّ ﷺ إِلَى قَوْمٍ بالْيَمَنِ، فَجِئْتُ وَهُوَ بِالْبَطْحاءِ، فقالَ: «بِمَا أَهْلَلتَ»؟ قُلتُ: أَهْلَلتُ كَإِهْلالِ النَّبيِّ ﷺ، قالَ: «هَلْ مَعَكَ مِنْ هَدْيٍ»؟ قُلتُ: لاَ، فَأَمَرَنِي فَطُفْتُ بِالبَيْتِ وَبِالصَّفا وَالمَرْوَةِ، ثُمَّ أَمَرَنِي فَأَحْلَلتُ، فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي، فَمَشَطَتْني، أَوْ غَسَلَتْ رَأْسِي. فَقَدِمَ عُمَرُ رَضِيَ اللهُ عَنْهُ، فَقالَ: إِنْ نَأْخُذْ بِكِتابِ اللهِ فَإِنَّهُ يَأْمُرُنا بِالتَّمامِ، قالَ اللَّهُ: ﴿وَأَتِمُّوا الحَجَّ وَالعُمْرَةَ﴾. [البقرة: ١٩٦] وَإِنْ نَأْخُذْ بِسُنَّةِ النَّبيِّ ﷺ، فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الهَدْيَ.

[الحديث ١٥٥٩ - أطرافه في: ١٥٦٥، ١٧٢٤، ١٧٩٥، ٤٣٤٦، ٤٣٩٧].

٣٣ - باب قَوْلِ اللَّهِ تَعالَى: ﴿الحَجُّ أَشْهُرٌ مَعْلُوماتٌ فَمَنْ فَرَضَ فِيهِنَّ الحَجَّ فَلا رَفَثَ وَلا فُسُوقَ وَلا جِدالَ في الحَجِّ﴾ [البقرة: ١٩٧]

﴿يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالحَجِّ﴾. [البقرة: ١٨٩]. وَقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَشْهُرُ الحَجِّ: شَوَّالٌ، وَذُو القَعْدَةِ، وَعَشْرٌ مِنْ ذِي الحَجَّةِ. وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مِنَ السُّنَّةِ أَنْ لاَ يُحْرِمَ بِالحَجِّ إِلاَّ في أَشْهُرِ الحَجِّ، وَكَرِهَ عُثْمانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ مِنْ خُرَاسانَ أَوْ كَرْمانَ.

١٥٦٠ - حدثنا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حَدَّثَني أَبُو بَكْرٍ الحَنَفِيُّ: حَدَّثَنا أَفْلَحُ بْنُ حُمَيْدٍ: سَمِعْتُ القاسِمَ بْنَ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في أَشْهُرِ الحَجِّ، وَلَيالي الحَجِّ، وَحُرُمِ الحَجِّ، فَنَزَلْنا بِسَرِفَ، قالَتْ: فَخَرَجَ إِلَى أَصْحابِهِ فَقالَ: «مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ، فَأَحَبَّ أَنْ يَجْعَلَها عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كانَ مَعَهُ الهَدْيُ فَلا». قالَتْ: فالآخِذُ بِها وَالتَّارِكُ لَها مِنْ أَصْحابِهِ، قالَتْ: فَأَمَّا رَسُولُ اللَّهِ ﷺ وَرِجالٌ مِنْ أَصْحابِهِ، فَكانُوا أَهْلَ قُوَّةٍ، وَكانَ مَعَهُمُ الهَدْيُ، فَلَمْ يَقْدِرُوا عَلَى العُمْرَةِ، قالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنا أَبْكِي، فَقالَ: «ما يُبْكِيكِ يا هَنْتاهُ»؟ قُلْتُ: سَمِعْتُ قَوْلَكَ لأَصْحابِكَ، فَمُنِعْتُ العُمْرَةَ قالَ: «وَما شَأْنُكِ»؟ قُلتُ: لا أُصَلِّي، قالَ: «فَلا يَضِيرُكِ، إِنَّما أَنْتِ امْرَأَةٌ مِنْ بَناتِ آدَمَ، كَتَبَ اللَّهُ عَلَيْكِ ما

باب ٣٣ - قوله: (كرمان) بفتح الكاف وكسرها.

١٥٦٠ - قوله: (وحرم الحج) بهذا الضبط أي أزمنته وأمكنته وحالاته وروي: وحرم الحج بفتح الراء جمع حرمة أي ممنوعات الحج ومحرماته.

- (سرف) اسم بقعة على عشرة أميال من مكة. قاله الشارح.

- قوله: (ياهنتاه) بهذا الضبط وبفتح النون وضم الهاء الأخيرة والسكون فيها ومعناه يا بلهاء كأنها نسبت إلى قلة المعرفة بمكائد الناس أو المعنى يا هذه اهـ من الشرح.

you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allah may reward you that."" A'isha further added: "Then we proceeded for Hajj till we reached Mina and I became clean from my menses.

Then I went out from Mina and circumambulated Ka'ba." A'isha added: "I went along with The Prophet "Allah's blessing and peace be upon him" in his final departure (from Hajj) till he dismounted at Al'muhassab (a valley outside Mecca), and we too, dismounted with him. He called Abdur'rahman Ibn Abu'bakr and said to him: "Take your sister outside the sanctuary of Mecca and let her assume Ihram for Umra, and when you had finished Umra, return to this place and I will wait for you both till you return to me."" A'isha added: " So we went out of the sanctuary of Mecca and after finishing from Umra and circumambulation we returned to The Prophet "Allah's blessing and peace be upon him" at dawn. He said: "Have you performed the Umra?" We replied : "Yes, Messenger of Allah." So he announced the departure for his companions. People set out for the journey, and The Prophet too left for Medina."

[34] What about the various types of Hajj: Tamattu, Qiran, and Ifrad; and what about finishing one's Ihram (after performing Umra and before performing Hajj) in case of having no sacrifice

1561- Al'aswad narrated: A'isha said: We went out with the Prophet (from Medina) with the intention of performing Hajj only. When we reached Mecca we circumambulated Ka'ba and then the Prophet ordered those who had not driven the sacrificial animals along with them to finish their Ihram. So the people who had not driven the sacrificing animals along with them finished their Ihram. The Prophet's wives, too, had not driven the sacrifices with them, so they too, finished their Ihram." A'isha added: "I got my menses and could not circumambulate Ka'ba. So when it was the night of Hasba (when we stopped at Al'muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umra but I am returning after performing Hajj only. " He said: Didn't you circumambulate Ka'ba at the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umra. Then come back to such and such a place." On that Safiyya said: "I feel that I will detain you all." The Prophet said: "O Aqra Halqa! Didn't you circumambulate Ka'ba on the day of sacrifice?" Safiyya replied in the affirmative. He said (to Safiyya): "There is no harm for you to proceed on with us."

A'isha added: "(after returning from Umra), the Prophet met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

1562- A'isha "Allah be pleased with her" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for Umra only, some for both Hajj and Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and Umra did not finish the Ihram till the day of sacrifice.

1563- Marwan Ibn Al'hakam reported: Othman "Allah be pleased with him" used to forbid people to perform Hajj of Tamattu and Hajj of Qiran (assuming Ihram for Hajj

كَتَبَ عَلَيهِنَّ، فَكُونِي في حَجَّتِكِ، فَعَسى اللَّهُ أَنْ يَرْزُقَكِيها». قالَتْ: فَخَرَجْنا في حَجَّتِهِ حَتَّى قَدِمْنا مِنىً، فَطَهرتُ، ثُمَّ خَرَجْتُ مِنْ مِنىً، فَأَفَضْتُ بِالبيت، قالَتْ: ثُمَّ خَرَجَتْ مَعهُ في النَّفرِ الآخِرِ حَتَّى نَزَلَ المُحَصَّبَ، وَنَزَلْنا مَعهُ، فَدَعا عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَقالَ: «اخْرُجْ بِأُخْتِكَ مِنَ الحَرَمِ، فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ افرُغا، ثُمَّ ائْتِيا هَا هُنا، فَإِنِّي أَنْظُرُكُما حَتَّى تَأْتِيانِي». قالَتْ: فَخَرَجْنا، حَتَّى إِذا فَرَغْتُ، وَفَرَغْتُ مِنَ الطَّوافِ، ثُمَّ جِئْتُهُ بِسَحَرٍ، فَقالَ: «هَل فَرَغْتُمْ»؟ فَقُلْتُ: نَعَمْ، فَآذَنَ بِالرَّحِيلِ في أَصحابِهِ، فَارْتَحَلَ النَّاسُ، فَمَرَّ مُتَوَجِّهاً إِلَى المَدِينَةِ. ضَيرِ: مِنْ ضارَ يَضِيرُ ضَيراً، وَيُقالُ: ضارَ يَضُورُ ضَوراً، وَضَرَّ يَضُرُّ ضَرّاً.

[طرفه في: ٢٩٤]

٣٤ ـ بابُ التَّمتُّعِ وَالإِقْرانِ وَالإِفْرادِ بِالحَجِّ، وَفَسْخِ الْحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ

١٥٦١ ـ حدثنا عُثمانُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: خَرَجْنا مَعَ النَّبِيِّ ﷺ وَلا نُرى إِلاَّ أَنَّهُ الحَجُّ، فَلَمَّا قَدِمْنا تَطَوَّفْنا بِالبيتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ، وَنِساؤُهُ لَمْ يَسُقْنَ فَأَحْلَلْنَ، قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنها: فَحِضْتُ، فَلَمْ أَطُفْ بِالبيتِ، فَلَمَّا كانَتْ لَيلَةُ الحَصْبَةِ، قالَتْ: يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ، وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قالَ: «وَما طُفْتِ لَيالِيَ قَدِمْنا مَكَّةَ»؟ قُلْتُ: لاَ، قالَ: «فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ كَذا وَكَذا». قالَتْ صَفِيَّةُ: ما أُرانِي إِلاَّ حابِسَتَهُمْ، قالَ: «عَقْرَى حَلْقَى، أَوَما طُفْتِ يَوْمَ النَّحْرِ»؟ قالَتْ: قُلْتُ: بَلى، قالَ: «لا بَأْسَ انْفِرِي». قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنها: فَلَقِيَنِي النَّبِيُّ ﷺ، وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وَأَنا مُنْهَبِطَةٌ عَلَيها، أَوْ أَنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْها.

[طرفه في: ٢٩٤]

١٥٦٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ أَبِي الأَسْوَدِ، مُحمدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها أَنَّها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ عامَ حَجَّةِ الْوَداعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالحَجِّ، وَأَهَلَّ رَسُولُ اللَّهِ ﷺ بِالحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِالحَجِّ، أَوْ جَمَعَ الحَجَّ وَالعُمْرَةَ، لَمْ يَحِلُّوا حَتَّى كانَ يَومُ النَّحْرِ.

[طرفه في: ٢٩٤]

١٥٦٣ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ عَلِيِّ بْنِ

ـ قوله: بسحر أي قبيل الفجر الصادق قال الزركشي وغيره بفتح الراء أي من ذلك اليوم فلا ينصرف للعلمية والعدل ذكره الشارح.

١٥٦١ـ قوله: (عقرا حلقا) بفتح الأول وسكون الثاني فيهما وألفهما مقصورة للتأنيث فلا ينونان ويكتبان بالألف هكذا يرويه المحدثون حتى لا يكاد يعرف غيره انظر الشارح.

and Umra together). When Ali saw (this act of Othman), he assumed Ihram for Hajj and Umra together saying: " I respond to your call for Umra and Hajj." He said: "I am not to leave the tradition of The Prophet "Allah's blessing and peace be upon him" on the saying of somebody."

1564- Ibn Abbas "Allah be pleased with both" reported: The people (of the Pre-Islamic Period) used to think that to perform Umra during the months of Hajj was one of the major sins on earth. Also they used to consider the month of Safar as a forbidden (Sacred) month and they used to say: "When the wounds of the camel's back heal up (after they return from Hajj), the signs of those wounds vanish, and the month of Safar passes away by then Umra is permissible for the one who wishes to perform it." In the morning of the fourth of Dhul'hijja, The Prophet "Allah's blessing and peace be upon him" and his companions reached Mecca, assuming Ihram for Hajj. But he ordered his companions to make their intentions of the Ihram for Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said: "O Allah's Apostle! What kind (of finishing) Ihram is allowed?" The Prophet "Allah's blessing and peace be upon him" replied: "Finish the Ihram completely like a non-Muhrim (who is allowed everything)."

1565- Abu'moosa "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" who ordered me (to assume Ihram with the intention) of Hajj.

1566- Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

1567- Abu'jamra told: "I intended to perform Hajj of Tamattu and the people advised me not to do so. I asked Ibn Abbas regarding it and he ordered me to perform Hajj At'tamattu. Later I saw in a dream someone saying to me: accepted Hajj it is! And an accepted Umra it is! So I told that dream to Ibn Abbas. He said: This is the tradition of Abul'qasim."

He added: Ibn Abbas said to me: "Stay with me (for sometime) so that I might give you a share of my wealth." Sho'ba asked: "Why?" I said: "For the dream I had seen."

1568- Ibn Shehab reported: I left for Mecca for Hajj At'tamattu assuming Ihram for Umra. I reached Mecca three days before the day of Tarwiya (eighth of Dhul'hijja). Some people of Mecca said to me: "Your Hajj will be like the Hajj performed by Meccans. So I went to Ata asking him his view about it. He said: Jaber Ibn Abdullah "Allah be pleased with both" reported: I performed Hajj with Allah's Apostle "Allah's blessing and peace be upon him" on the day when he drove camels with him. The people had assumed Ihram for Hajj of Ifrad. The Prophet "Allah's blessing and peace be upon him" ordered them to finish their Ihram after circumambulating Ka'ba, and between Safa and Marwa and to cut short their hair. Then they would stay there (in Mecca) as non-Muhrim till the day of Tarwiya (eighth of Dhul'hijja) when they would

حُسَين، عَنْ مَرْوَانَ بْنِ الحَكَمِ قالَ: شَهِدْتُ عُثْمانَ وَعَلِيّاً رَضِيَ اللَّهُ عَنْهُمَا، وَعُثْمانُ يَنْهى عَنِ المُتْعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُما، فَلَمَّا رَأى عَلِيٌّ أَهَلَّ بِهِما: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قالَ: ما كُنْتُ لأَدَعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ.

[الحديث ١٥٦٣ ـ طرفه في: ١٥٦٩]

١٥٦٤ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانُوا يَرَوْنَ أَنَّ العُمْرَةَ في أَشْهُرِ الحَجِّ مِنْ أَفْجَرِ الفُجُورِ في الأَرْضِ، وَيَجْعَلُونَ المُحَرَّمَ صَفَراً، وَيَقُولُونَ: إِذا بَرَا الدَّبَرْ، وَعَفا الأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ العُمْرَةُ لِمَنِ اعْتَمَرْ. قَدِمَ النَّبِيُّ ﷺ وَأَصْحابُهُ صَبِيحَةَ رابِعَةٍ مُهِلِّينَ بِالحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوها عُمْرَةً، فَتَعاظَمَ ذلِكَ عِنْدَهُمْ، فَقالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الحِلِّ؟ قالَ: «حِلٌّ كُلُّهُ».

[طرفه في: ١٠٨٥]

١٥٦٥ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طارِقِ بْنِ شِهابٍ، عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى النَّبِيِّ ﷺ فَأَمَرَهُ بِالحِلِّ.

[طرفه في: ١٥٥٩].

١٥٦٦ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ. وَحَدَّثَنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ، زَوْجِ النَّبِيِّ ﷺ، أَنَّها قالَتْ: يَا رَسُولَ اللَّهِ ما شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ، وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حَتَّى أَنْحَرَ».

[الحديث ١٥٦٦ ـ أطرافه في: ١٦٩٧، ١٧٢٥، ٤٣٩٨، ٥٩١٦].

١٥٦٧ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: أَخْبَرَنا أَبُو جَمْرَةَ، نَصْرُ بْنُ عِمْرانَ الضُّبَعِيُّ قالَ: تَمَتَّعْتُ، فَنَهانِي ناسٌ، فَسَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، فَأَمَرَنِي، فَرَأَيْتُ في المَنامِ: كَأَنَّ رَجُلاً يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقالَ: سُنَّةَ النَّبِيِّ ﷺ، فَقالَ لِي: أَقِمْ عِنْدِي فَأَجْعَلُ لَكَ سَهْماً مِنْ مالِي، قالَ شُعْبَةُ: فَقُلْتُ: لِمَ؟ فَقالَ: لِلرُّؤْيا الَّتِي رَأَيْتُ.

[الحديث ١٥٦٧ ـ طرفه في: ١٦٨٨]

١٥٦٨ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنا أَبُو شِهابٍ: قالَ: قَدِمْتُ مُتَمَتِّعاً مَكَّةَ بِعُمْرَةٍ، فَدَخَلْنا قَبْلَ التَّرْوِيَةِ بِثَلاثَةِ أَيَّامٍ، فَقالَ لِي أُناسٌ مِنْ أَهْلِ مَكَّةَ: تَصِيرُ الآنَ حَجَّتُكَ مَكِّيَّةً، فَدَخَلْتُ عَلى عَطاءٍ أَسْتَفْتِيهِ، فَقالَ: حَدَّثَنِي جابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ حَجَّ مَعَ النَّبِيِّ ﷺ يَوْمَ ساقَ البُدْنَ

١٥٦٤ـ قوله: (الدبر) الخ بالسكون في الأربعة.

ـ قوله: أي الحل أي هل هو الحل العام لكل ما حرم بالإحرام حتى الجماع أو حل خاص (شارح).

١٥٦٧ـ قوله: سنة أي هذه سنة ويجوز نصب سنة وقوله: فأجعل بالرفع والنصب (شارح).

assume Ihram for Hajj. They were ordered to make the Ihram with which they had come as for Umra only. They asked: "How can we make it Umra (Tamattu) as we have intended to perform Hajj?" The Prophet "Allah's blessing and peace be upon him" said: "Do what I have ordered you. Had I not brought the Sacrifice with me, I would have done the same, but I cannot finish my Ihram till the Sacrifice reaches its destination (by being slaughtered)." So, they did (what he ordered them to do).

1569- Sa'eed Ibn Al'musaiyyab narrated: Ali and Othman went on dispute regarding Hajj At'tamattu while they were at Usfan (a familiar place near Mecca). Ali said: "I see you want to forbid people to do a thing that the Prophet did." When Ali saw that, he assumed Ihram for both Hajj and Umra.

[35] What about responding to (Allah's) call for Hajj

1570- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We came with Allah's Apostle (to Mecca) and we were saying: "We are responding to your call" (Labbaika Allahomma Labbaik) for Hajj. Allah's Apostle ordered us to perform Umra with that Ihram (instead of Hajj).

[36] What about Tamattu

1571- Imran "Allah be pleased with him" narrated: We performed Hajj of Tamattu in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Then the Qur'an was revealed (regarding Hajj of Tamattu) and somebody said what he wished (regarding Hajj of Tamattu) according to his own opinion.

[37] Allah's saying: "This is for those whose household is not in (the precincts of) the Sacred Mosque." (The Heifer "Al'baqara" 196)

1572- Ibn Abbas "Allah be pleased with both" was reported to have been asked about Hajj of Tamattu. He said: "The Immigrants, Ansar and The Prophet's wives assumed Ihram in (the year of) the last pilgrimage of The Messenger of Allah. When we reached Mecca, The Prophet "Allah's blessing and peace be upon him" said: "Change your Ihram for Hajj into that for Umra except he, who garlanded the sacrifice." We circumambulated Ka'ba and compassed Safa and Marwa round . We also practised sexual intercourse with our women, and wore the clothes (other than those of Ihram). He (The Prophet) said: "He, who garlanded the sacrifice is not permissible to do so till the sacrifice reaches its destination." At the night of Tarwiya, he (The Prophet) ordered us to assume Ihram for Hajj. After we had finished all of the ceremonies, we circumambulated Ka'ba and compassed Safa and Marwa round. In this

مَعَهُ، وَقَدْ أَهَلُّوا بِالحَجِّ مُفرداً، فَقالَ لَهُمْ: «أَحِلُّوا مِنْ إِحْرامِكُمْ بِطَوافِ البَيْتِ وَبَينَ الصَّفَا وَالمَرْوَةِ، وَقَصِّرُوا ثُمَّ أَقِيمُوا حَلالاً، حَتَّى إِذَا كانَ يَومُ التَّرْوِيَةِ فَأَهِلُّوا بِالحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً». فَقالُوا: كَيفَ نَجْعَلُهَا مُتْعَةً، وَقَدْ سَمَّينا الحَجَّ؟ فَقالَ: «افعَلُوا ما أَمَرْتُكُمْ، فَلَوْلا أَنِّي سُقْتُ الهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ، وَلكِنْ لا يَحِلُّ مِنِّي حَرامٌ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ». فَفَعَلُوا. قال أَبُو عَبدِ اللَّهِ: أَبُو شِهَابٍ لَيسَ لَهُ مُسْنَدٌ إِلاَّ هذا.

[طرفه في: ١٥٥٧].

١٥٦٩ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ قالَ: اخْتَلَفَ عَلِيٌّ وَعُثْمانُ رَضِيَ اللَّهُ عَنْهُمَا، وَهُمَا بِعُسْفَانَ، فِي المُتْعَةِ، فَقالَ عَلِيٌّ: ما تُرِيدُ إِلاَّ أَنْ تَنْهَى عَنْ أَمْرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأَى ذلِكَ عَلِيٌّ أَهَلَّ بِهِمَا جَمِيعاً.

[طرفه في: ١٥٦٣].

٣٥ ـ بابُ مَنْ لَبَّى بِالحَجِّ وَسَمَّاهُ

١٥٧٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: حَدَّثَنا جابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيكَ اللَّهُمَّ لَبَّيكَ بِالحَجِّ، فَأَمَرَنا رَسُولُ اللَّهِ ﷺ فَجَعَلْنَاهَا عُمْرَةً.

[طرفه في: ١٥٥٧].

٣٦ ـ بابُ التَّمَتُّعِ

١٥٧١ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ قالَ: حَدَّثَنِي مُطَرِّفٌ، عَنْ عِمْرانَ رَضِيَ اللَّهُ عَنْهُ قالَ: تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَنَزَلَ القُرْآنُ، قالَ رَجُلٌ بِرَأْيِهِ ما شاءَ.

[الحديث ١٥٧١ ـ طرفه في: ٤٥١٨].

٣٧ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٩٦]

١٥٧٢ ـ وَقالَ أَبُو كامِلٍ فُضَيلُ بْنُ حُسَينٍ البَصْرِيُّ: حَدَّثَنا أَبُو مَعْشَرٍ: حَدَّثَنا عُثْمانُ بْنُ غِيَاثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الحَجِّ؟ فَقالَ: أَهَلَّ المُهاجِرُونَ وَالأَنْصارُ وَأَزْواجُ النَّبِيِّ ﷺ فِي حَجَّةِ الوَداعِ وَأَهْلَلْنا، فَلَمَّا قَدِمْنا مَكَّةَ، قالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا إِهْلالَكُمْ بِالحَجِّ عُمْرَةً، إِلاَّ مَنْ قَلَّدَ الهَدْيَ». طُفْنا بِالبَيتِ وَبِالصَّفا وَالمَرْوَةِ، وَأَتَينا النِّساءَ، وَلَبِسْنا الثِّيابَ، وَقالَ: «مَنْ قَلَّدَ الهَدْيَ فَإِنَّهُ لا يَحِلُّ لَهُ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ». ثُمَّ أَمَرَنا

١٥٦٩ـ قوله: (إلى ما تنهى) أي ما تريد إرادة منتهية إلى النهي أو ضمن الإرادة معنى الميل وللكشميهني: (إلا أن تنهى) بحرف الاستثناء (شارح).

way our Hajj was complete, but we had to give sacrifice according to Allah's saying: "And complete the Hajj or Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice; and when ye are in peaceful condition (again), if any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah, is strict in punishment." (The Heifer "Al'baqara" 196) so, both of Hajj and Umra were done (for Muslims) in one year. This was what Allah revealed in his Holy Book and became the tradition of The Prophet. But it was just for those living outside Mecca as shown in the previous verse. The months of Hajj are: Shawwal, Dhul'qa'da and Dhul'hijja. Whoever offered Tamattu in them should give a sacrifice or, if it is not available, to observe fast, according to the Qur'anic verse.

[38] Taking a bath when entering Mecca

1573- Nafi narrated: On reaching the sanctuary of Mecca, Ibn Omar "Allah be pleased with both" used to stop reciting Talbiya and then he would pass the night at Dhi'tuwa and then offer the Fajr prayer and take a bath. He said that the Prophet used to do the same.

[39] Entering Mecca by day or at night

1574- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" slept in Dhi'tuwa till it was morning when he entered Mecca. Nafi told that Ibn Omar had used to do the same.

[40] From where could one enter Mecca

1575- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya.

[41] From where could one get out from Mecca

1576- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to enter Mecca from Qada of the high Thaniya which is at Al'batha and used to leave Mecca from the low Thaniya.

عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهِلَّ بِالحَجِّ، فَإِذَا فَرَغْنَا مِنَ المَنَاسِكِ، جِئْنَا فَطُفْنَا بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الْهَدْيُ كما قالَ اللَّهُ تَعالَى ﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ فِي الحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾ [البقرة: ١٩٦]. إِلَى أَمْصَارِكُمْ، الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَيْنِ فِي عَامٍ، بَيْنَ الحَجِّ وَالعُمْرَةِ، فَإِنَّ اللَّهَ تَعالَى أَنْزَلَهُ فِي كِتَابِهِ، وَسَنَّهُ نَبِيُّهُ ﷺ، وَأَبَاحَهُ لِلنَّاسِ غَيْرَ أَهْلِ مَكَّةَ، قالَ اللَّهُ: ﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي المَسْجِدِ الحَرَامِ﴾. وَأَشْهُرُ الحَجِّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى: شَوَّالٌ، وَذُو القَعْدَةِ، وَذُو الحَجَّةِ، فَمَنْ تَمَتَّعَ فِي هذِهِ الأَشْهُرِ، فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ، وَالرَّفَثُ: الجِمَاعُ، وَالفُسُوقُ: المَعَاصِي، وَالجِدَالُ: المِرَاءُ.

٣٨ ـ بابُ الاغْتِسَالِ عِنْدَ دُخُولِ مَكَّةَ

١٥٧٣ ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، إِذَا دَخَلَ أَدْنَى الحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ يَبِيتُ بِذِي طِوًى، ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُ ذٰلِكَ.

[طرفه في ١٥٥٣]

٣٩ ـ باب دُخُولِ مَكَّةَ نَهَاراً أَوْ لَيلاً

باتَ النَّبِيُّ ﷺ بِذِي طِوًى حَتَّى أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ، وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ.

١٥٧٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيْدِ اللَّهِ قالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَاتَ النَّبِيُّ ﷺ بِذِي طُوًى حَتَّى أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ، وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ.

[طرفه في: ١٥٥٣].

٤٠ ـ بابٌ مِنْ أَيْنَ يَدْخُلُ مَكَّةَ

١٥٧٥ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنِي مَعْنٌ قالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ مِنَ الثَّنِيَّةِ العُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

[الحديث ١٥٧٥ ـ طرفه في ١٥٧٦].

٤١ ـ بابٌ مِنْ أَيْنَ يَخْرُجُ مِنْ مَكَّةَ

١٥٧٦ ـ حدثنا مُسَدَّدُ بْنُ مُسَرْهَدٍ البَصْرِيُّ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ

١٥٧٣ـ **قوله**: طوى بكسر الطاء ولأبي ذرّ بضمها ويجوز فتحها والتنوين وعدمه ا هـ من الشارح.

١٥٧٥ـ **قوله**: يدخل مكة لم يوجد في بعض النسخ لفظ مكة.

1577- A'isha "Allah be pleased with her" narrated: When the Prophet came to Mecca he entered from its higher side and left from its lower side.

1578- A'isha "Allah be pleased with her" narrated: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada and left Mecca from Kuda, from the higher part of Mecca.

1579- A'isha "Allah be pleased with her" narrated: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada at the higher place of Mecca. (Hesham, a sub-narrator said: " Urwa used to enter (Mecca) from both Kada and Kuda though he often entered through Kada which was nearer to his house)."

1580- Urwa narrated: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada at the higher place of Mecca. (The sub-narrator said): Urwa used to enter (Mecca) through Kada which was nearer to his house."

1581- Hesham narrated from his father: In the year of the conquest of Mecca, the Prophet entered Mecca from Kada at the higher place of Mecca. Urwa used to enter (Mecca) from both (Kada and Kuda) though he often entered through Kada which was nearer to his house)"

[42] The superiority of Mecca and its buildings

and Allah's saying: "Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer). And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits - such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith - for a while will I grant them their pleasure, but soon drive them to the torment of Fire - an evil destination (indeed)!" And remember Abraham and Ishmael raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for Thou art the All-Hearing, the All-Knowing. "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

ابنِ عُمَرَ رَضيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّه ﷺ دَخَلَ مَكَّةَ مِن كَدَاء، مِنَ الثَّنِيَّةِ العُلْيَا الَّتِي بالبَطْحَاء، وَيَخرُجُ مِنَ الثَّنِيَّةِ السُّفلَى. قالَ أبُو عَبْدِ اللَّه: كانَ يُقَالُ: هُوَ مُسَدَّدٌ كاسْمِه، قالَ أبُو عَبدِ اللَّه: سَمِعْتُ يَحْيى بنَ مَعِينٍ يَقُولُ: سَمِعتُ يَحْيى بنَ سَعِيدٍ يَقُولُ: لَوْ أَنَّ مُسَدَّداً أَتَيتُهُ في بَيْتِهِ فَحَدَّثْتُهُ لاستَحَقَّ ذلِكَ، وما أُبالِي، كُتُبي كانَتْ عِنْدِي أَوْ عِنْدَ مُسَدَّدٍ.

[طرفه في: ١٥٧٥].

١٥٧٧ ـ حدّثنا الحُمَيدِيُّ وَمُحَمَّدُ بْنُ المُثَنّى قالاَ: حَدَّثَنا سُفيَانُ بْنُ عُيَينَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضيَ اللَّهُ عَنهَا: أَنَّ النَّبيَّ ﷺ لَمَّا جاءَ إِلَى مَكَّةَ، دَخَلَ مِنْ أَعْلاَهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

[الحديث ١٥٧٧ ـ أطرافه في: ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ٤٢٩٠، ٤٢٩١].

١٥٧٨ ـ حدّثنا مَحْمُودُ بْنُ غَيلاَنَ المَرْوَزِيُّ: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيه، عَنْ عائشَةَ رَضيَ اللَّهُ عَنهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ وَخَرَجَ مِنْ كُداً مِنْ أَعْلَى مَكَّةَ.

[طرفه في: ١٥٧٧].

١٥٧٩ ـ حدّثنا أحمدُ، حدّثنا ابْنُ وَهْبٍ أَخْبَرَنَا عَمْرٌو عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيه، عَنْ عائشَةَ رَضيَ اللَّهُ عَنهَا: أَنَّ النَّبيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِن كَدَاءٍ أَعْلَى مَكَّةَ، قَالَ هِشَامٌ: وَكانَ عُرْوَةُ يَدْخُلُ عَلَى كِلتَيْهِما مِنْ كَدَاءٍ وَكُداً، وَأَكْثَرُ ما يَدْخُلُ مِنْ كَدَاءٍ، وَكانَتْ أَقْرَبَهُمَا إِلَى مَنْزِله.

[طرفه في: ١٥٧٧].

١٥٨٠ ـ حدّثنا عَبْدُ اللهِ بْنُ عَبدِ الوَهّابِ: حَدَّثَنا حاتِمٌ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ: دَخلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ، مِنْ أَعْلَى مكّةَ. وَكانَ عُرْوَةُ أَكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ، وَكانَ أَقْرَبَهُمَا إِلَى مَنْزِله

[طرفه في: ١٥٧٧].

١٥٨١ ـ حدّثنا مُوسَى: حدّثنا وُهَيبٌ: حدّثنا هِشَامٌ، عَنْ أَبِيه: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ، وَكانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلَيهِمَا، وَأَكْثَرُ ما يَدْخُلُ مِنْ كَدَاءٍ، أَقْرَبِهِمَا إِلَى مَنْزِله. قالَ أَبُو عَبْدِ الله: كَدَاءٌ وَكُداً مَوْضِعَان.

[طرفه في: ١٥٧٧].

٤٢ ـ بابُ فَضْلِ مَكَّةَ وَبُنْيَانِهَا

وَقَوْلِهِ تَعَالَى: ﴿وَإِذْ جَعَلنَا البَيتَ مَثَابَةً لِلنَّاسِ وَأَمْناً وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالعَاكِفِينَ وَالرُّكَّعِ السُّجُود * وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَاليَوْمِ الآخِرِ قالَ وَمَنْ

1582- Jaber Ibn Abdullah “Allah be pleased with both” narrated: When Ka’ba was built, the Prophet and Abbas went to bring stones (for its construction). Al’abbas said to the Prophet: "Take off your waist sheet and put it on your neck." (When the Prophet did) he fell on the ground with his eyes open towards the sky and said: "Give me my waist sheet" with which he covered himself.

1583- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to her: "Do you know that when your people (Quraish) rebuilt the Ka’ba, they decreased it from its original foundation laid by Abraham?" I said: "O Allah’s Apostle! Why Don’t you rebuild it on its original foundation laid by Abraham?" He replied: "Had it not been for the fact that your people are close to the Pre-Islamic Period of ignorance (because they have recently embraced Islam) I would have done so." The sub-narrator Abdullah (Ibn Omar) stated: A’isha must have heard this from Allah’s Apostle for in my opinion Allah’s Apostle had not placed his hand over the two corners of the Ka’ba opposite Al’hijr only because the Ka’ba was not rebuilt on its original foundations laid by Abraham.

1584- A’isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet "Allah's blessing and peace be upon him" replied in the affirmative. I further said: "What is wrong with them? Why have they not included it in the building of the Ka'ba?" He said: "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked: "What about its gate? Why is it so high?" He replied: "Your people did so as to admit into it whomever they liked and prevent whomever they liked. Had not your people been close to the Pre-Islamic Period of ignorance and had not I been afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground."

1585- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Had your people not been close to the Pre-Islamic period of ignorance, I would have demolished Ka’ba and would have rebuilt it on its original foundations laid by Abraham. I would have also built a back door (too)."

كفر فأُمتعه قليلاً ثُمَّ أضطرُهُ إلى عذابِ النَّارِ وبئسَ المصيرُ * وإذْ يرفعُ إبراهيمُ القواعدَ من البيتِ وإسماعيلُ ربَّنا تقبَّلْ منا إنَّكَ أنتَ السَّميعُ العليمُ * ربَّنا واجعلنا مسلمين لكَ ومن ذريتنا أُمَّةً مسلمةً لكَ وأرِنا مناسكنا وتُبْ علينا إنَّكَ أنتَ التَّوابُ الرَّحيمُ﴾ [البقرة: ١٢٥ ـ ١٢٨].

١٥٨٢ ـ حدثنا عبدُ اللَّهِ بنُ محمدٍ: حدَّثنا أبو عاصمٍ قال: أخبرني ابنُ جُريجٍ قال: أخبرني عمرُو بنُ دينارٍ قال: سمعتُ جابرَ بنَ عبدِ اللَّهِ رضيَ اللَّهُ عنهُما قال: لمَّا بُنيتِ الكعبةُ، ذهبَ النبيُّ ﷺ وعبَّاسٌ ينقُلانِ الحجارةَ، فقالَ العبَّاسُ للنبيِّ ﷺ: اجعلْ إزارَكَ على رقبتِكَ، فخرَّ إلى الأرضِ، وطمحتْ عيناهُ إلى السَّماءِ، فقالَ: «أرني إزاري». فشدَّهُ عليه.

[طرفه في: ٣٦٤].

١٥٨٣ ـ حدثنا عبدُ اللَّهِ بنُ مسلمةَ، عن مالكٍ، عن ابنِ شهابٍ، عن سالمِ بنِ عبدِ اللَّهِ: أنَّ عبدَ اللَّهِ بنَ محمَّدِ بنِ أبي بكرٍ: أخبرَ عبدَ اللَّهِ بنَ عمرَ، عن عائشةَ رضيَ اللَّهُ عنهُم، زوجِ النبيِّ ﷺ: أنَّ رسولَ اللَّهِ ﷺ قالَ لها: «ألمْ تري أنَّ قومَكِ لمَّا بنَوا الكعبةَ، اقتصَروا عن قواعدِ إبراهيمَ»؟ فقلتُ: يا رسولَ اللَّهِ، ألا تردُّها على قواعدِ إبراهيمَ؟ قال: «لولا حِدثانُ قومِكِ بالكفرِ لفعلتُ». فقالَ عبدُ اللَّهِ رضيَ اللَّهُ عنهُ: لئنْ كانتْ عائشةُ رضيَ اللَّهُ عنها سمعتْ هذا من رسولِ اللَّهِ ﷺ، ما أرى رسولَ اللَّهِ ﷺ تركَ استلامَ الرُّكنينِ اللَّذينِ يليانِ الحِجرَ، إلا أنَّ البيتَ لمْ يُتمَّمْ على قواعدِ إبراهيمَ.

[طرفه في: ١٢٦].

١٥٨٤ ـ حدثنا مسدَّدٌ: حدَّثنا أبو الأحوصِ: حدَّثنا أشعثُ، عن الأسودِ بنِ يزيدَ، عن عائشةَ رضيَ اللَّهُ عنها قالتْ: سألتُ النبيَّ ﷺ عن الجَدرِ، أمِنَ البيتِ هوَ؟ قال: «نعمْ». قلتُ: فما لهُمْ لمْ يُدخلوهُ في البيتِ؟ قال: «إنَّ قومَكِ قصَّرتْ بهمُ النَّفقةُ». قلتُ: فما شأنُ بابِهِ مرتفعاً؟ قالَ: «فعلَ ذلكِ قومُكِ، ليُدخلوا مَنْ شاؤُوا ويمنعوا مَنْ شاؤُوا، ولولا أنَّ قومَكِ حديثٌ عهدُهُمْ بالجاهليَّةِ، فأخافُ أنْ تُنكرَ قلوبُهُمْ، أنْ أُدخلَ الجَدرَ في البيتِ، وأنْ أُلصقَ بابَهُ بالأرضِ».

[طرفه في: ١٢٦].

١٥٨٥ ـ حدثنا عُبيدُ بنُ إسماعيلَ: حدَّثنا أبو أسامةَ، عن هشامٍ، عن أبيهِ عن عائشةَ رضيَ اللَّهُ عنها قالتْ: قالَ لي رسولُ اللَّهِ ﷺ: «لولا حداثةُ قومِكِ بالكفرِ، لنقضتُ البيتَ، ثمَّ لبنيتُهُ على أساسِ إبراهيمَ عليهِ السَّلامُ، فإنَّ قريشاً استقصرتْ بناءَهُ، وجعلتُ لهُ خلفاً». قالَ أبو معاويةَ: حدَّثنا هشامٌ: خلفاً، يعني: باباً. [طرفه في: ١٢٦].

١٥٨٢ـ قوله: وطمحت عيناه أي شخصتا فصار ينظر إلى فوق وروي قوله: وطفحت بالفاء أيضاً انظر الشارح.

١٥٨٣ـ قوله: اقتصروا عن قواعد كذا في المتن الذي عليه الشرح وهو الصواب بخلاف ما في بعض النسخ من وقوع على بدل عن فإنه غلط

ـ (الحجر) بالكسر الحطيم وكذلك الجدر بفتح الجيم.

1586- Yazid Ibn Ruman narrated from Urwa: A'isha told: the Prophet said to her: "O A'isha! Had your nation not been close to the Pre-Islamic Period of Ignorance, I would have had Ka'ba demolished and would have included in it the portion which had been left. Then I would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west. By doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn Az'zubair to demolish Ka'ba. Yazid said: "I saw Ibn Az'zubair when he demolished and rebuilt the Ka'ba and included in it a portion of Al'hijr (the unroofed portion of Ka'ba which is at present in the form of a compound towards the northwest of Ka'ba). I saw the original foundations of Abraham which were of stones resembling the humps of camels." So Jarir asked Yazid: "Where was the place of those stones?" Yazid said: "I will just now show it to you." So Jarir accompanied Yazid and entered Al'hijr, and Yazid pointed to a place and said: "Here it is." Jarir said: "It appeared to me about six cubits or so from Al'hijr."

[43] The virtue of the sanctuary

and Allah's saying: "For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will." (The Ants "An'naml" 91) he also said: "Have We not established for them a secure Sanctuary, to which are brought as tribute fruits of all kinds, a provision from Ourselves? but most of them understand not." (The Narrations "Al'qasas" 57)

1587- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt this city has been made by Allah as sanctuary. It is not allowed to uproot its thorny shrubs, to chase its game, or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly)."

[44] Inheriting and purchasing Mecca buildings

and people in The Sacred Mosque (Ka'ba) are to be equal according to Allah's saying: "As to who have rejected (Allah), and would keep back (men) from the way of Allah, and From the Sacred Mosque, which We have made (open) to (all) men Equal is the dweller there and the visitor from the country and any whose purpose therein Is profanity or wrong doing them will we cause to taste Of a most grievous penalty." (The Pilgrimage "Al'hajj" 25)

1588- Usama "Allah be pleased with him" narrated: I asked The Prophet: "O Allah's Apostle! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied: "Has Aqil left any property or house?" Aqil along with Talib had inherited the property of Abu'talib. Ja'far and Ali did not inherit anything as they were Muslims and the other two were unbelievers. Omar Ibn Al'khattab used to say: "A believer cannot inherit (anything from) a disbeliever." Ibn Shehab, (a sub-narrator) said: "They (Omar and others) derived the above verdict from Allah's Statement: "Those who believed, and adopted exile, and fought for the Faith, with their property

١٥٨٦ ـ حدّثنا بَيَانُ بنُ عَمْرٍو: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا جَرِيرُ بنُ حازمٍ: حَدَّثَنَا يَزِيدُ بنُ رُومان، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قالَ لَهَا: «يَا عائِشَةُ، لَوْلا أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، لأَمَرْتُ بِالبَيْتِ فَهُدِمَ فَأَدْخَلتُ فِيهِ ما أُخْرِجَ مِنْهُ وَأَلْزَقْتُهُ بِالأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ: بَاباً شَرْقِيًّا وَباباً غَرْبِيًّا، فَبَلَغْتُ بِهِ أَساسَ إِبْراهِيمَ». فَذلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا عَلى هَدْمِهِ. قالَ يَزِيدُ: وَشَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ، وَأَدْخَلَ فِيهِ مِنَ الحِجْرِ، وَقَدْ رَأَيْتُ أَساسَ إِبْراهِيمَ، حِجارَةً كَأَسْنِمَةِ الإِبِلِ. قالَ جَرِيرٌ: فَقُلْتُ لَهُ: أَيْنَ مَوْضِعُهُ؟ قالَ: أُرِيكَهُ الآنَ، فَدَخَلْتُ مَعَهُ الحِجْرَ، فَأَشارَ إِلى مَكانٍ، فَقالَ: هَا هُنَا، قالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الحِجْرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا. [طرفه في: ١٢٦].

٤٣ ـ بابُ فَضْلِ الحَرَمِ

وَقَوْلِهِ تَعَالَى: ﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هذهِ البَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ المُسْلِمِينَ﴾ [النمل: ٩١]. وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَماً آمِناً يُجْبى إِلَيْهِ ثَمَراتُ كُلِّ شَيْءٍ رِزْقاً مِنْ لَدُنَّا وَلكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ﴾ [القصص: ٥٧].

١٥٨٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هذا البَلَدَ حَرَّمَهُ اللَّهُ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا». [طرفه في: ١٣٤٩].

٤٤ ـ بابُ تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا وَأَنَّ النَّاسَ في مَسْجِدِ الحَرَامِ سَوَاءٌ خاصَّةً

لِقَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالمَسْجِدِ الحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً العَاكِفُ فِيهِ وَالبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذابٍ أَلِيمٍ﴾ [الحج: ٢٥]. البَادِي الطَّارِي. ﴿مَعْكُوفاً﴾ [الفتح: ٢٥]: مَحْبُوساً.

١٥٨٨ ـ حدّثنا أَصْبَغُ قالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمانَ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِباعٍ، أَوْ دُورٍ»؟! وَكانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ، هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُمَا شَيْئاً، لأَنَّهُمَا كانَا مُسْلِمَيْنِ، وَكانَ عَقِيلٌ وَطَالِبٌ كافِرَيْنِ، فَكانَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لاَ يَرِثُ المُؤْمِنُ الكافِرَ. قالَ ابْنُ شِهَابٍ: وَكانُوا يَتَأَوَّلُونَ قَوْلَ اللَّهِ تَعالَى: ﴿إِنَّ الَّذِينَ آمَنُوا وَهاجَرُوا وَجاهَدُوا بِأَمْوالِهِمْ وَأَنْفُسِهِمْ

١٥٨٦ـ قوله: (الحزر): التقدير.

باب ٤٤ ـ قوله: (سواء) رفع على أنه خبر مقدم و(العاكف والباد): مبتدأ مؤخر. قاله الشارح والقراءة عندنا سواء بالنصب على أنه مفعول ثان (لجعل).

١٥٨٨ـ قوله: «من رباع»: بكسر الراء جمع ربع المحلة أو المنزل المشتمل على أبيات (شرح).

and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, and of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. (The Spoils of War "Al'anfal" 72)

[45j The Prophet's entering and stay in Mecca

1589- Abu'huraira "Allah be pleased with him" narrated: Wanted to enter into Mecca, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall stay at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)."

1590- Abu'huraira "Allah be pleased with him" narrated: On the day of slaughtering, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall stay at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)." He meant (by that place) Al'muhassab where the Quraish tribe and Banu'kinana concluded a contract against Banu'hashim and Banu Abdul'muttalib or Banul'muttalib that they would not intermarry, or deal with them in business until they handed over The Prophet "Allah's blessing and peace be upon him" to them.

[46] Allah's saying: "Remember Abraham said: O my Lord make this city one of peace and security: and preserve me and my sons from worshipping idols. O my Lord they have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me, but thou art indeed Oft-Forgiving, Most Merciful. O our Lord I have made some of my offspring to dwell in a valley without cultivation, by thy Sacred house; in order, O our Lord, that they may establish regular prayer: so fill the hearts to some among men with love towards them, and feed them with fruits: so that they may give thanks." (Abraham 35:37)

[47] Allah's saying: "Allah made the Ka'ba, the sacred house, an asylum of security of men as also the sacred months, the animals for offerings, and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things." (The Repast "Al'ma'ida" 97)

1591- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man with two lean legs from Ethiopia will demolish Ka'ba."

في سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ [الأنفال: ٧٢]. الآيَةَ.

٤٥ ـ بابُ نُزُولِ النَّبِيِّ ﷺ مَكَّةَ

١٥٨٩ ـ حدّثنا أبو اليمانِ: أخبرنا شعيبٌ، عن الزهريِّ قال: حدَّثني أبو سلمةَ: أنَّ أبا هُرَيرةَ رَضيَ اللَّهُ عنهُ قال: قال رسولُ اللهِ ﷺ، حين أرادَ قدومَ مكةَ: «مَنزِلُنا غداً، إن شاءَ اللَّهُ، بِخَيفِ بَنِي كِنانَةَ، حَيثُ تَقاسَمُوا عَلَى الكُفرِ».

[الحديث ١٥٨٩ ـ أطرافه في: ١٥٩٠، ٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩].

١٥٩٠ ـ حدّثنا الحُمَيديُّ: حَدَّثَنا الوَلِيدُ: حَدَّثَنا الأوْزَاعِيُّ قال: حَدَّثَني الزُّهريُّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هريرةَ رَضِيَ اللَّهُ عَنهُ قال: قالَ النَّبِيُّ ﷺ، مِنَ الغَدِ يَوْمَ النَّحْرِ، وَهُوَ بِمِنًى: «نَحْنُ نَازِلونَ غَداً بِخَيفِ بَني كِنَانَةَ، حَيثُ تَقَاسَمُوا عَلى الكُفرِ». يَعْني ذلكَ المُحَصَّبَ، وَذلكَ أَنَّ قُرَيشاً وَكِنَانَةَ، تَحالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ المُطَّلِبِ، أَوْ بَنِي المُطَّلِبِ: أَنْ لا يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ، حَتَّى يُسْلِمُوا إِلَيهِمُ النَّبِيَّ ﷺ. وَقالَ سَلاَمَةُ: عَنْ عُقَيلٍ وَيَحْيى بْنُ الضَّحَّاكِ، عَنِ الأَوْزَاعِيِّ: أَخْبَرَني ابْنُ شِهَابٍ: وَقالاَ: بَنِي هَاشِمٍ وَبَنِي المُطَّلِبِ. قالَ أَبُو عَبْدِ اللَّهِ: بَنِي المُطَّلِبِ أَشْبَهُ.

[طرفه في: ١٥٨٩].

٤٦ ـ بابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وإذ قال إبراهيمُ رَبِّ اجعل هذا البلدَ آمِناً واجْنُبْنِي وبَنِيَّ أن نعبُدَ الأصنامَ * رَبِّ إنهُنَّ أضْلَلْنَ كثيراً من النَّاسِ فمن تَبِعَني فإنَّهُ مني ومن عصاني فإنكَ غفورٌ رحيمٌ * رَبَّنا إني أسكنتُ من ذُرِّيَّتِي بوادٍ غيرِ ذي زرعٍ عندَ بيتِكَ المُحَرَّمِ رَبَّنا لِيُقِيمُوا الصَّلاةَ فاجعلْ أفئدةً مِنَ النَّاسِ تهوي إليهِم﴾ [إبراهيم: ٣٥ ـ ٣٧] الآيَةَ.

٤٧ ـ بابُ قَوْلِ اللَّهِ تَعَالَى:

﴿جَعَلَ اللَّهُ الكَعْبَةَ البَيتَ الحَرَامَ قِيَاماً لِلنَّاسِ وَالشَّهْرَ الحَرَامَ وَالهَدْيَ وَالقَلاَئِدَ ذلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ ما فِي السَّماوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيءٍ عَلِيمٌ﴾ [المائدة: ٩٧].

١٥٩١ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: حَدَّثَنا زِيادُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يُخَرِّبُ الكَعْبَةَ ذُو

١٥٨٩ـ قوله: (الخيف): بفتح الخاء المعجمة ما انحدر من الجبل وارتفع عن المسيل والمراد به المحصب. قاله الشارح.

ـ معنى: «تقاسموا» تحالفوا كما سيظهر.

١٥٩١ـ قوله: (ساق الرجل) مؤنثة تصغيرها: سويقة كرجيلة، وفي سيقان الحبشة من الدقة ما يليق بالتصغير.

1592- A'isha "Allah be pleased with her" narrated: People used to fast on the tenth day of Muharram before the fasting of Ramadan was made obligatory. On that day the Ka'ba used to be wrapped with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever wishes to fast on the tenth day of Muharram may do so; and whoever wishes to leave it can do so."

1593- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will continue performing Hajj and Umra to Ka'ba even after the appearance of Gog and Magog." On the other hand, Sho'ba narrated another tradition, in which: "The Hour (Day of Judgment) will not be established till the Hajj (to the Ka'ba) is abandoned." But the first narration is more adequate.

[48] Ka'ba's treasure

1594- Abu'wa'il reported: Once I sat along with Shaiba on the chair inside Ka'ba. He (Shaiba) said: No doubt, Omar sat at this place and said: "I intended not to leave any yellow (gold) or white (silver) (inside Ka'ba) without distributing it." I said: "But your two companions (The Prophet and Abu'bakr) did not do so." Omar said: "They are the two persons whom I always follow. "

[49] Ruining Ka'ba

A'isha "Allah be pleased with her" was reported to have said: "An army will invade Ka'ba; but this army will sink down the earth."

1595- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "As if I were looking at him, a black person with thin legs plucking the stones of Ka'ba one after another. "

السُّوَيقَتَين مَن الحَبَشَة».

[الحديث ١٥٩١ ـ طرفه في: ١٥٩٦].

١٥٩٢ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا وَحَدَّثَنِي مُحَمَّدُ بنُ مُقَاتِلٍ قالَ: أَخْبَرَنِي عَبْدُ اللَّهِ، هُوَ ابْنُ المبارَكِ، قالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفصَة، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِيَ اللَّهِ عَنْهَا قالَتْ: كانُوا يَصُومُونَ عاشوراء قبلَ أن يفرضَ رمضانُ، وكانَ يوماً تُستَرُ فِيهِ الكعبةُ، فلمّا فرضَ اللَّهُ رمضانَ، قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شاءَ أنْ يَصُومَهُ فَليَصُمهُ، وَمَنْ شَاءَ أَنْ يَترُكَهُ فَليَترُكهُ».

[الحديث ١٥٩٢ ـ أطرافه في: ١٨٩٣، ٢٠٠١، ٢٠٠٢، ٣٨٣١، ٤٥٠٢، ٤٥٠٤].

١٥٩٣ ـ حدّثنا أَحمَدُ: حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الحَجَّاجِ بْنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيُحَجَّنَّ البَيتُ، وَلَيُعتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ». تَابَعَهُ أَبَانُ وَعِمرَانُ، عَنْ قَتَادَةَ. وَقالَ عَبْدُ الرَّحْمٰنِ، عَنْ شُعْبَةَ قالَ: «لا تَقُومُ السَّاعَةُ حَتَّى لا يُحَجَّ البيتُ». والأوّلُ أكثرُ، سمعَ قتادةُ عبدَ اللهِ، وعبدُ اللهِ أبا سعيدٍ.

٤٨ ـ بابُ كِسْوَةِ الكَعْبَةِ

١٥٩٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا خالِدُ بْنُ الحَارِثِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ قالَ: جِئْتُ إِلَى شَيبَةَ. وَحَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ قالَ: جَلَستُ مَعَ شَيبَةَ عَلَى الكُرْسِيِّ في الكَعْبَةِ، فَقالَ: لَقَدْ جَلَسَ هذا المَجْلِسَ عُمَرُ رَضِيَ اللَّهُ عنهُ، فقالَ: لقدْ هممتُ أنْ لا أدعَ فيها صفراءَ ولا بيضاءَ إلاّ قسمتُهُ. قُلتُ: إنَّ صَاحِبَيكَ لَمْ يَفعَلا! قالَ: هُما المَرْآنِ أَقْتَدِي بِهِمَا

[الحديث ١٥٩٤ ـ طرفه في: ٧٢٧٥].

٤٩ ـ بابُ هَدْمِ الكَعْبَةِ

قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنهَا: قالَ النَّبِيُّ ﷺ: «يَغزُو جَيشٌ الكَعْبَةَ، فَيُخْسَفُ بِهِمْ».

١٥٩٥ ـ حدّثنا عمرُو بنُ عَلِيٍّ: حَدَّثَنَا يَحيى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ الأَخْنَسِ: حَدَّثَنِي ابْنُ أَبِي مُلَيكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «كَأَنِّي بِهِ أَسْوَدَ

١٥٩٣ـ قوله (عن الحجاج بن حجاج) هكذا في المتن الذي عليه شرح القسطلاني وفي نسخة اخرى: الحجاج بن الحجاج.

١٥٩٤ـ قوله: (صفراء ولا بيضاء) أي ذهباً ولا فضة من الكنز الذي بها وهو ما كان يهدى إليها وكانوا يطرحونه في صندوق في البيت فاراد سيدنا عمر أن يقسمه بين المسلمين

باب ٤٩ـ قوله: روي: جيش بدل «جيش»

١٥٩٥ـ قوله (أفحج): من فحج في مشيته كمنع إذا تدانى صدور قدميه وتباعد عقباه كما في القاموس.

1596- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man with two lean legs from Ethiopia will demolish Ka'ba."

[50] What was mentioned regarding The Black Stone

1597- Omar "Allah be pleased with him" was reported to have come near The Black Stone and kissed it saying: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you."

[51] Closing Ka'ba's door; and one might pray wherever he wants inside Ka'ba

1598- Abdullah Ibn Omar "Allah be pleased with both" narrated: "Allah's Apostle, Usama Ibn Zaid, Bilal, and Othman Ibn Abu'talha entered Ka'ba and then closed its door. When they opened the door I was the first person to enter (Ka'ba). I met Bilal and asked him: "Did Allah's Apostle perform a prayer inside (Ka'ba)?" Bilal replied: "Yes, in between the two right pillars."

[52] Performing the prayer in Ka'ba

1599- Nafi narrated: Whenever Ibn Omar entered Ka'ba he used to walk straight, letting the door at his back on entering, and used to proceed on till about three cubits from the wall in front of him, wherein he would offer the prayer aiming at the place where Allah's Apostle prayed, as Bilal had told him. There is no harm for any person to offer the prayer at any place inside the Ka'ba.

[53] One might not enter into Ka'ba

Ibn Omar "Allah be pleased with both" was reported to have performed Hajj so many times, in most of which, he did not enter into Ka'ba.

1600- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" performed Umra. He circumambulated Ka'ba and offered two Rak'as behind Abraham's station and was accompanied by those who were screening him from the people." Somebody asked Abdullah: "Did Allah's Apostle "Allah's blessing and peace be upon him" enter the Ka'ba?" Abdullah replied : "No."

أفحج، يَقْلَعُهَا حَجَراً حَجَراً».

١٥٩٦ ـ حدّثنا يَحيى بنُ بُكَير: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ: أنّ أبَا هُريرة رَضِيَ اللَّهُ عنهُ قال: قال رَسولُ اللَّهِ ﷺ: «يُخرِّبُ الكَعْبَةَ ذُو السُّوَيقَتَينِ مِنَ الحَبَشَةِ».

[طرفه في: ١٥٩١]

٥٠ ـ بابُ ما ذُكرَ في الحَجَرِ الأسْوَدِ

١٥٩٧ ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبَرَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ جاءَ إِلَى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيتُ النَّبيَّ ﷺ يُقَبِّلُكَ ما قَبَّلْتُكَ.

[الحديث ١٥٩٧ ـ طرفاه في: ١٦٠٥، ١٦١٠].

٥١ ـ بابُ إغلاقِ البَيتِ، وَيُصَلي في أيِّ نَوَاحِي البَيتِ شاءَ

١٥٩٨ ـ حدّثنا قُتَيبةُ بنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ أنَّهُ قال: دَخَلَ رَسُولُ اللَّهِ ﷺ البيتَ، هُوَ وأُسامَةُ بنُ زَيدٍ وبِلالٌ وعُثمانُ بنُ طَلحةَ، فأَغْلَقُوا عَلَيهِمْ، فَلَمَّا فَتَحُوا، كُنْتُ أَوَّلَ مَنْ وَلَجَ، فَلَقِيتُ بِلالاً، فَسَأَلْتُهُ: هَل صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قال: نَعَمْ، بَينَ العَمُودَينِ اليَمانِيَينِ.

[طرفه في: ٣٩٧].

٥٢ ـ بابُ الصَّلاةِ في الكَعْبَةِ

١٥٩٩ ـ حدّثنا أحمدُ بنُ مُحمّدٍ: أخبَرَنا عَبدُ اللهِ: أخبَرَنا مُوسى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّهُ كانَ إِذَا دَخَلَ الكَعْبَةَ، مَشَى قِبَلَ الوَجْهِ حِينَ يَدْخُلُ، وَيَجْعَلُ البَابَ قِبَلَ الظَّهْرِ، يَمْشِي حَتَّى يَكُونَ بَينَهُ وَبَينَ الجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاَثِ أَذْرُعٍ، فَيُصَلِّي، يَتَوخَّى المَكانَ الَّذِي أخبَرَهُ بِلالٌ: أنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِيهِ، وَلَيسَ عَلَى أحَدٍ بَأسٌ أنْ يُصَلِّيَ في أيِّ نَواحِي البَيتِ شاءَ.

[طرفه في: ٣٩٧]

٥٣ ـ بابُ مَنْ لَمْ يَدْخُلِ الكَعْبَةَ

وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَحُجُّ كَثِيراً وَلاَ يَدْخُلُ.

١٦٠٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا خالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إسماعِيلُ بْنُ أَبِي خالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ، فَطَافَ بِالبَيتِ، وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَينِ،

١٥٩٩ ـ قوله: (يتوخى) أي يقصد (شرح).

[54] Magnifying Allah at Ka'ba's corners

1601- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" came to Mecca, he refused to enter the Ka'ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding the division arrows in their hands. Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah curse these people. By Allah, both Abraham and Ishmael never used them in division." Then he entered Ka'ba and nagnified Allah (Allah is greater "Allaho Akbar") at its corners but did not offer the prayer in it.

[55] The beginning of Ramal (to walk fast with moving one's shoulders)

1602- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast with moving their shoulders in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet "Allah's blessing and peace be upon him" did not order them to walk fast with moving the shoulders in all the rounds of circumambulation out of pity for them.

[56] Kissing the black stone corner first while circumambulating at one's arrival in Mecca; and walking fast with moving one's shoulders in the first three of the seven rounds

1603- Ibn Omar "Allah be pleased with both" narrated: I saw Allah's Apostle "Allah's blessing and peace be upon him" arriving at Mecca. He kissed the Black Stone Corner first while circumambulating, and walked fast with moving his shoulders in the first three of the seven rounds (of circumambulation).

[57] Walking fast with moving one's shoulders in pilgrimage the greater (Hajj) and the lesser (Umra)

1604- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet walked fast with moving his shoulders in (first) three rounds (of circumambulation), and walked (normally) in the remaining four, in Hajj and Umra.

وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقَالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللَّهِ ﷺ الكَعْبَةَ؟ قالَ: لا.

[الحديث ١٦٠٠ ـ أطرافه في: ١٧٩١، ٤١٨٨، ٤٢٥٥]

٥٤ ـ بابُ مَنْ كَبَّرَ في نَوَاحِي الكَعْبَةِ

١٦٠١ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ، أَبَى أَنْ يَدْخُلَ البَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ في أَيْدِيهِمَا الأَزْلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ قَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِما بِهَا قَطُّ»! فَدَخَلَ البَيْتَ، فَكَبَّرَ في نَوَاحِيهِ، وَلَمْ يُصَلِّ فِيهِ.

[طرفه في: ٣٩٨].

٥٥ ـ بابٌ كَيفَ كانَ بَدْءُ الرَّمَلِ

١٦٠٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَقَالَ المُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيكُمْ وَقَدْ وَهَنَهُمْ حُمَّى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاثَةَ، وَأَنْ يَمْشُوا ما بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلَّا الإِبْقَاءُ عَلَيهِمْ.

[الحديث ١٦٠٢ ـ طرفه في: ٤٢٥٦].

٥٦ ـ بابُ اسْتِلامِ الحَجَرِ الأَسْوَدِ حِينَ يَقْدَمُ مَكَّةَ أَوَّلَ ما يَطُوفُ، وَيَرْمُلُ ثَلاثاً

١٦٠٣ ـ حدّثنا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ، أَوَّلَ ما يَطُوفُ: يَخُبُّ ثَلاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

[الحديث ١٦٠٣ ـ أطرافه في: ١٦٠٤، ١٦١٦، ١٦١٧، ١٦٤٤].

٥٧ ـ بابُ الرَّمَلِ في الحَجِّ وَالعُمْرَةِ

١٦٠٤ ـ حدّثني مُحَمَّدٌ: حَدَّثَنَا سُرَيجُ بْنُ النُّعْمانِ: حَدَّثَنَا فُلَيحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَعَى النَّبِيُّ ﷺ ثَلاثَةَ أَشْوَاطٍ، وَمَشَى أَرْبَعَةً، في الحَجِّ وَالعُمْرَةِ. تَابَعَهُ

باب ٥٥ ـ **قوله**: (الرمل في الطواف) هو أن يهز كتفيه في مشيه كالمتبختر بين الصفين.

١٦٠٢ـ **قوله**: (وقد وهنهم) بالقاف ولابن السكن قد بحذف حرف العطف ولأبي ذرّ وفد بالفاء والرفع فاعل يقدم أي جماعة ومعنى وهنهم: أضعفهم.

ـ ويثرب: اسم المدينة المنورة في الجاهلية ا هـ من الشارح.

ـ **قوله**: (إلا الإبقاء عليهم) أي الرفق بهم.

١٦٠٣ـ **قوله**: (يخب) من الخبب مثل الرمل وزناً ومعنى وهو في الأصل ضرب من العدو وزان العفو.

1605- Omar "Allah be pleased with him" was reported to have come near The Black Stone and kissed it saying: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you." Then he added: "What does relate us with walking fast moving one's shoulders? It was something we had done to show off before the disbelievers who perished by virtue of Allah almighty." Then he (Omar) added: "But, it is something made by The Prophet "Allah's blessing and peace be upon him" which we dislike to leave."

1606- Obaidullah reported from Nafi: Ibn Omar "Allah be pleased with both" said: "I have never missed touching these two stones of Ka'ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw The Prophet "Allah's blessing and peace be upon him" touching them." I asked Nafi : "Did Ibn Omar use to walk between the two Corners?" Nafi replied: "He used to walk in order that it might be easy for him to touch it (the black Stone)."

[58] Pointing at the corner (Black Stone) with a bent-headed stick

1607- Ibn Abbas "Allah be pleased with both" narrated: In his Last Hajj The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'ba riding a camel and pointed at the Corner (Black Stone) with bent-headed stick.

[59] What about he, who did not touch but the two Yemenite corners

1608- Abusha'tha reported: "One should not keep from touching anything (of corners) in Ka'ba. Mo'awiya used to touch all the corners until Ibn Abbas said to him: "It is only the two (Yemenite) corners that one could touch." But Mo'awiya replied: "There is nothing in Ka'ba which one could not touch." On the other hand, Ibn Az'zubair used to touch all of them."

اللَّيثُ قالَ: حَدَّثَني كَثيرُ بنُ فَرقَدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنهُمَا، عَنِ النَّبيِّ ﷺ.

[طرفه في: ١٦٠٣].

١٦٠٥ ـ حدثنا سَعيدُ بنُ أبي مَريَمَ: أَخبَرَنا مُحَمَّدُ بنُ جَعفَرٍ قالَ: أَخْبَرَني زَيدُ بنُ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بنَ الخَطَّابِ رَضيَ اللَّهُ عَنهُ قالَ لِلرُّكنِ: أَمَا وَاللَّهِ، إِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ، لاَ تَضُرُّ وَلاَ تَنفَعُ، وَلَوْلا أَنِّي رَأَيتُ النَّبيَّ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ، فَاسْتَلَمَهُ، ثُمَّ قالَ: فَمَا لَنا وَلِلرَّمَلِ، إِنَّما كُنَّا رَاءَينا بِهِ المُشرِكِينَ، وَقَدْ أَهلَكَهُمُ اللَّهُ، ثُمَّ قالَ: شَيءٌ صَنَعَهُ النَّبيُّ ﷺ، فَلاَ نُحِبُّ أَنْ نَترُكَهُ.

[طرفه في: ١٥٩٧].

١٦٠٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنهُمَا قالَ: ما تَرَكْتُ اسْتِلاَمَ هاذَينِ الرُّكنَينِ في شِدَّةٍ وَلاَ رَخَاءٍ، مُنْذُ رَأَيتُ النَّبيَّ ﷺ يَسْتلِمُهُما. قُلتُ لِنافِعٍ: أَكانَ ابنُ عُمَرَ يَمشي بَينَ الرُّكنَينِ؟ قالَ: إِنَّمَا كانَ يَمْشي لِيَكُونَ أَيسَرَ لاسْتِلاَمِهِ.

[الحديث ١٦٠٦ ـ طرفه في: ١٦١١].

٥٨ ـ بابُ اسْتِلامِ الرُّكْنِ بِالمِحْجَنِ

١٦٠٧ ـ حدثنا أَحمَدُ بنُ صَالِحٍ وَيَحيى بنُ سُليمانَ قالاَ: حَدَّثَنا ابنُ وَهْبٍ قالَ: أَخبَرَني يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: طَافَ النَّبيُّ ﷺ في حَجَّةِ الوَداعِ عَلى بَعيرٍ، يَستَلِمُ الرُّكنَ بِمِحْجَنٍ. تابَعَهُ الدَّرَاوَرْدِيُّ، عَنِ ابنِ أَخي الزُّهْرِيِّ، عَنْ عَمِّهِ.

[الحديث ١٦٠٧ ـ أطرافه في: ١٦١٢، ١٦١٣، ١٦٣٢، ٥٢٩٣].

٥٩ ـ بابُ مَنْ لَمْ يَسْتَلِمْ إِلاَّ الرُّكْنَيْنِ اليَمانِيَيْنِ

١٦٠٨ ـ وَقالَ مُحَمَّدُ بنُ بَكرٍ: أَخبَرَنا ابنُ جُرَيجٍ: أَخبَرَني عَمرُو بنُ دِينارٍ، عَنْ أَبي الشَّعْثاءِ أَنَّهُ قالَ: وَمَنْ يَتَّقِي شَيئاً مِنَ البَيتِ؟ وَكانَ مُعَاوِيَةُ يَستَلِمُ الأَركَانَ، فَقالَ لَهُ ابنُ عبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: إِنَّهُ لاَ يُستَلَمُ هذانِ الرُّكنانِ! فَقالَ: لَيسَ شَيءٌ مِنَ البَيتِ مَهجُوراً. وَكانَ ابنُ الزُّبَيرِ رَضِيَ اللَّهُ عَنهُمَا يَستَلِمُهُنَّ كُلَّهُنَّ.

١٦٠٥ـ قوله: والرمل بالنصب نحو مالك وزيداً وجواز الجر في مثله مذهب كوفي ويروى: ما لنا وللرمل بإعادة اللام.

ـ **وقوله**: (راءينا): بوزن فاعلنا وروي رأينا بياءين انظر الشارح.

باب ٥٨ ـ قوله (المحجن) عصاً محنية الرأس.

١٦٠٧ـ قوله (على بعير): ليراه الناس فيسأل ويقتدى بفعله.

١٦٠٨ـ قوله: ومن يتقي أي لا ينبغي لأحد أن يتقي (شارح).

1609- Salim narrated that his father (Abdullah Ibn Omar) had said: "I have not seen the Prophet touching but the two Yemenite Corners."

[60] Kissing The Black Stone

1610- Zaid Ibn Aslam narrated that his father had told: I saw Omar Ibn Al'khattab kissing The Black Stone saying: "Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you."

1611- Ibn Omar "Allah be pleased with both" was reported to have been asked about touching the Black Stone. Ibn Omar said: "I saw Allah's Apostle "Allah's blessing and peace be upon him" touching and kissing it." The questioner said: "But when there was a throng round Ka'ba with people overpowering me?" He replied angrily: "Stay in Yemen (as that man was from Yemen). I saw Allah's Apostle "Allah's blessing and peace be upon him" touching and kissing it."

[61] Pointing towards the corner whenever one comes in front of him

1612- Ibn Abbas "Allah be pleased with both" narrated: The Prophet circumambulated Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something).

[62] Magnifying Allah whenever one comes in front of the corner

1613- Ibn Abbas "Allah be pleased with both" narrated: The Prophet circumambulated Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it with something he had and magnified Allah.

[63] Circumambulating Ka'ba at one's arrival in Mecca and then offering two Rak'as and getting out to Safa before one's going home

1614- A'isha "Allah be pleased with her" narrated: "The first thing The Prophet "Allah's blessing and peace be upon him" did on reaching Mecca, was the ablution and then he circumambulated Ka'ba and that was not Umra (alone), (but Hajj of Qiran which is to double in intention between Hajj and Umra together)." Urwa added: Later Abu'bakr and Omar did the same in their Hajj. I performed Hajj with my father Az'zubair, and the first thing he did was to circumambulate Ka'ba. Later I saw The Emigrants and The Ansar doing the same. My mother (Asma) told me that she, her sister (A'isha), Az'zubair and such and such persons assumed Ihram for Umra, and after they passed their hands over the Black Stone Corner (as they were circumambulating Ka'ba) they finished Ihram.

١٦٠٩ ـ حدَّثنا أَبُو الوَلِيد: حَدَّثَنَا لَيثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمْ أَرَ النَّبِيَّ ﷺ يَسْتَلِمُ مِنَ البَيتِ إِلاَّ الرُّكْنَينِ اليَمانِيَينِ.

[طرفه في: ١٦٦].

٦٠ ـ بابُ تَقْبِيلِ الحَجَرِ

١٦١٠ ـ حدّثنا أحمَدُ بْنُ سِنانٍ، حدَّثنا يَزِيدُ بْنُ هارُونَ: أَخبرنا وَرقاءُ: أخْبرنا زيدُ بنُ أَسْلَمَ، عنْ أَبيهِ، قال: رَأيتُ عمرَ بنَ الخطابِ رَضِيَ اللهُ عنهُ قبَّلَ الحجَرَ، وقالَ: لَوْلا أنّي رأيتُ رَسُولَ اللهِ ﷺ قَبّلَكَ ما قَبّلْتُكَ.

[طرفه في: ١٥٩٧].

١٦١١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حَمّادٌ، عَنِ الزُّبَيرِ بْنِ عَرَبِيٍّ قالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا عَنِ اسْتِلامِ الحَجَرِ، فَقَالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قالَ: قُلتُ: أَرَأَيتَ إِنْ زُحِمْتُ، أَرَأَيتَ إِنْ غُلِبْتُ؟ قالَ: اجْعَلْ أَرَأَيتَ بِاليَمَنِ، رَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

٦١ ـ بابُ مَنْ أَشارَ إِلَى الرُّكْنِ إِذا أَتَى عَلَيهِ

١٦١٢ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: طافَ النَّبِيُّ ﷺ بِالبَيتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشارَ إِلَيهِ.

[طرفه في: ١٦٠٧].

٦٢ ـ بابُ التَّكْبِيرِ عِنْدَ الرُّكْنِ

١٦١٣ ـ حدّثنا مُسَدَّدٌ: حدّثنا خالِدُ بْنُ عبدِ اللهِ: حدّثنا خالِدٌ الحذّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عبّاسٍ رَضِيَ اللهُ عنهما قالَ: طافَ النَّبِيُّ ﷺ بالبيتِ على بعيرٍ، كلّما أتى الرُّكنَ أشارَ إليهِ بِشيءٍ كانَ عِندَه وكبّرَ. تابعهُ إبْراهيمُ بنُ طَهمانَ، عَنْ خالِدٍ الحذّاءِ.

[طرفه في: ١٦٠٧].

٦٣ ـ بابُ مَنْ طافَ بِالبَيتِ إِذا قَدِمَ مَكَّةَ، قَبْلَ أَنْ يَرْجِعَ إِلَى بَيتِهِ، ثُمَّ صَلَّى رَكْعَتَينِ ثُمَّ خَرَجَ إِلَى الصَّفا

١٦١٤، ١٦١٥ ـ حدّثنا أَصْبَغُ، عَنِ ابْنِ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ: ذَكَرْتُ لِعُرْوَةَ، قالَ: فَأَخْبَرَتْنِي عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَوَّلَ شَيءٍ بَدَأَ بِهِ ـ حِينَ قَدِمَ النَّبِيُّ ﷺ ـ أَنَّهُ تَوَضَّأَ، ثُمَّ طافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ. ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُ، فَأَوَّلُ شَيءٍ بَدَأَ بِهِ الطَّوَافُ. ثُمَّ رَأَيتُ المُهَاجِرِينَ

١٦١٤ـ قوله: (ثم لم تكن) أي تلك الفعلة.

ـ قوله: (الزبير): بالجر بدل من أبي أو عطف بيان (شارح).

1615- the same previous tradition.

1616- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" circumambulated Ka'ba for Hajj or Umra, he used to walk fast with moving his shoulders during the first three rounds, and in the last four rounds he used to walk (normally). Then after the circumambulation he used to offer two Rak'as followed by compassing Safa and Marwa round.

1617- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" circumambulated Ka'ba, he used to walk fast moving his shoulders during the first three rounds, and in the last four rounds he used to walk (normally). While compassing Safa and Marwa round, he used to run in the midst of the rain water passage.

[64] Women's circumambulation with men

1618- Ibn Juraij told: Ata said when Ibn Hesham prevented women from circumambulating Ka'ba with men: "How could he forbid them though The Prophet's wives circumambulated with men?" I asked: "Was this before or after veiling (women)?" he said: "I saw it after veiling (women)." I asked: "Then, how did women circumambulate along with men?" he replied: "They did never come along with them. But A'isha (for instance) circumambulated while being kept far from men. A woman said to her: "Come to touch (the corner) O Mother of Believers!" she replied: "Go (alone) and let me;" and she refused (to go with her). They used to get out as disguised at night for circumambulation. But whenever they entered the mosque, they would stand up (waiting) until men got out and give room for them to circumambulate. I, along with Obaid Ibn Omair, used to visit A'isha while she was staying at the middle of Thabir (a huge mountain)." I asked: "What was her veil?" he replied: "She was in a Turkish Quba having a cover. There was nothing but this between her and us. I saw her also having a red shirt."

وَالأَنْصارَ يَفعَلُونَهُ، وَقَدْ أَخْبَرَتْني أُمِّي: أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيرُ، وَفُلاَنٌ وَفُلاَنٌ، بِعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا.

[الحديث ١٦١٤ ـ طرفه في: ١٦٤١]. [الحديث ١٦١٥ ـ طرفاه في: ١٦٤٢، ١٧٩٦].

١٦١٦ ـ حدَّثنا إبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسٌ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذَا طَافَ، في الحَجِّ أَوِ العُمْرَةِ، أَوَّلَ ما يَقْدَمُ سَعى ثَلاثَةَ أَطْوافٍ، وَمَشى أَرْبَعَةً، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالمَرْوَةِ.

[طرفه في: ١٦٠٣].

١٦١٧ ـ حدَّثنا إبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا طافَ بِالبَيْتِ الطَّوافَ الأَوَّلَ، يَخُبُّ ثَلاثَةَ أَطْوافٍ، وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كانَ يَسْعى بَطْنَ المَسِيلِ، إِذَا طَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ. [طرفه في: ١٦٠٣]

٦٤ ـ بابُ طَوَافِ النِّسَاءِ مَعَ الرجالِ

١٦١٨ ـ وَقالَ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِمٍ: قالَ ابْنُ جُرَيجٍ: أَخْبَرَنَا قالَ: أَخْبَرَنِي عَطَاءٌ: إِذْ مَنَعَ ابْنُ هِشَامٍ النِّسَاءَ الطَّوافَ مَعَ الرِّجالِ، قالَ: كَيفَ يَمْنَعُهُنَّ، وَقَدْ طَافَ نِسَاءُ النَّبِيِّ ﷺ مَعَ الرِّجالِ؟! قُلتُ: أَبَعْدَ الحِجَابِ أَوْ قَبْلُ؟ قالَ: إِي لَعَمْرِي، لَقَدْ أَدْرَكْتُهُ بَعْدَ الحِجَابِ. قُلتُ: كَيفَ يُخالِطْنَ الرِّجالَ؟ قالَ: لَمْ يَكُنَّ يُخالِطْنَ، كانَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَطُوفُ حَجْرَةً مِنَ الرِّجالِ، لا تُخالِطُهُمْ، فَقالَتِ امْرَأَةٌ: انْطَلِقِي نَسْتَلِمْ يا أُمَّ المُؤْمِنِينَ، قالَتْ: عَنْكِ، وَأَبَتْ. يَخْرُجْنَ مُتَنَكِّراتٍ بِاللَّيلِ فَيَطُفْنَ مَعَ الرِّجالِ، وَلكِنَّهُنَّ كُنَّ إِذَا دَخَلْنَ البَيتَ قُمْنَ حَتَّى يَدْخُلْنَ، وَأُخْرِجَ الرِّجالُ. وَكُنْتُ آتِي عائِشَةَ أَنَا وَعُبَيدُ بْنُ عُمَيرٍ، وَهِيَ مُجاوِرَةٌ في جَوْفِ ثَبِيرٍ، قُلتُ: وَمَا حِجابُهَا؟ قالَ: هِيَ في قُبَّةٍ تُرْكِيَّةٍ، لَهَا غِشَاءٌ، وَمَا بَيْنَنَا وَبَيْنَهَا غَيرُ ذلِكَ، وَرَأَيتُ عَلَيهَا دِرْعاً مُوَرَّداً.

١٦١٨ـ قوله: إذ منع ابن هشام في محل نصب مفعول ثان لأخبرني أي قال ابن جريج: أخبرني عطاء بزمان منع ابن هشام.

ـ قوله: (حجرة) نصب على الظرفية أي ناحية محجورة وقوله من الرجال أي عنهم (شارح).

ـ نستلم بالرفع والجزم (شارح).

ـ قوله: (عنك) ولأبويّ ذرّ والوقت والأصيلي وابن عساكر قالت: انطلقي عنك أي عن جهة نفسك ولأجلك (شارح).

ـ قوله: (قمن) حتى يدخلن وللمستملي والحموي: فمن حين يدخلن (شارح).

ـ قوله: وهي مجاورة أي مقيمة وثبير جبل عظيم بالمزدلفة.

ـ قوله: درعا موردا أي قميصا أحمر ولعل الرؤية كانت اتفاقية.

1619- Ommu'salama "Allah be pleased with her" narrated: I informed Allah's Apostle that I was ill. So he said: "Circumambulate while riding behind the people." I did so, and at that time the Prophet was praying beside the Ka'ba and reciting The Sura of At'tur.

[65] (People's) talk during circumambulation

1620- Ibn Abbas "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was circumambulating Ka'ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet "Allah's blessing and peace be upon him" cut it with his own hands and said: "Lead him by the hand."

[66] If one saw a string or something hateful (during circumambulation) he would cut it

1621- Ibn Abbas "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was circumambulating Ka'ba, he passed by a person tied with a string or something like that. The Prophet "Allah's blessing and peace be upon him" cut it with his own hands."

[67] No naked person is allowed to circumambulate Ka'ba and No pagan is allowed to offer pilgrimage

1622- Abu'huraira "Allah be pleased with him" reported: In the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him" when Allah's Apostle "Allah's blessing and peace be upon him" made Abu'bakr the leader of the pilgrims, the latter (Abu'bakr) sent me in the company of a group of people to make a public announcement: "No pagan is allowed to perform Hajj after this year, and no naked person is allowed to circumambulate Ka'ba."

[68] When one stops while circumambulating

Ata told: If one was circumambulating and then the prayer was established and he was pushed away from his place wherein he was before the prayer, he would, after finishing the prayer, return to the very location in which he was before the prayer establishment was pronounced. This is also what both of Ibn Omar and Abdur'rahman Ibn Abu'bakr confirmed.

١٦١٩ ـ **حدّثنا** إسماعيلُ: حَدَّثَنا مالكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ البَيتِ، وَهُوَ يَقْرَأُ ﴿وَالطُّورِ ❁ وَكِتَابٍ مَسْطُورٍ﴾ [الطور: ١ ـ ٢].

[طرفه في: ٤٦٤].

٦٥ ـ بابُ الكَلَامِ في الطَّوَافِ

١٦٢٠ ـ **حدّثنا** إِبْرَاهِيمُ بنُ مُوسى: حَدَّثَنا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي سُلَيمانُ الأَحْوَلُ: أَنَّ طَاوُساً أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالكَعْبَةِ بِإِنْسَانٍ، رَبَطَ يَدَهُ إِلَى إِنْسَانٍ، بِسَيرٍ أَوْ بِخَيطٍ أَوْ بِشَيءٍ غَيرِ ذٰلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قالَ: «قُدْهُ بِيَدِهِ».

[الحديث ١٦٢٠ ـ أطرافه في: ١٦٢١، ٦٧٠٢، ٦٧٠٣].

٦٦ ـ باب إِذَا رَأَى سَيراً أَوْ شَيئاً يُكرَهُ في الطَّوَافِ قَطَعَهُ

١٦٢١ ـ **حدّثنا** أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ سُلَيمانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَطُوفُ بِالكَعْبَةِ، بِزِمَامٍ أَوْ غَيرِهِ، فَقَطَعَهُ.

[طرفه في: ١٦٢٠].

٦٧ ـ بابٌ لا يَطُوفُ بِالبَيتِ عُرْيَانٌ، وَلاَ يَحُجُّ مُشْرِكٌ

١٦٢٢ ـ **حدّثنا** يحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ: قالَ يُونُسُ: قالَ ابْنُ شِهَابٍ: حَدَّثَني حُمَيدُ ابنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ أَخْبَرَهُ: أَنَّ أَبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ، بَعَثَهُ ـ في الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيهِ رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الوَدَاعِ ـ يَوْمَ النَّحْرِ، في رَهْطٍ يُؤَذِّنُ في النَّاسِ: أَلاَ، لاَ يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالبَيتِ عُرْيَانٌ.

[طرفه في: ٣٦٩].

٦٨ ـ بابٌ إِذَا وَقَفَ في الطَّوَافِ

وَقَالَ عَطَاءٌ، فِيمَنْ يَطُوفُ فَتُقَامُ الصَّلاَةُ، أَوْ يُدْفَعُ عَنْ مَكانِهِ: إِذَا سَلَّمَ يَرْجِعُ إِلَى حَيثُ قُطِعَ عَلَيهِ. وَيُذْكَرُ نَحْوُهُ عَنِ ابْنِ عُمَرَ وَعَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ.

١٦١٩ـ قوله: أني أشتكي أي مرضي.

باب ٦٨ ـ قوله: (قطع عليه) وجد في بعض النسخ هنا زيادة فيبني فراجعنا الشارح فإذا هو يقول: وزاد أبو ذرّ والوقت: فيبني.

[69] The Prophet's two-Rak'a prayer after his seven-time circumambulation

1623- Amr narrated: We asked Ibn Omar: "May a man have sexual intercourse with his wife during the Umra before compassing Safa and Marwa round?" He said: "Allah's Apostle arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two Rak'as behind the station of Abraham, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1624- Amr resumed: I asked Jaber Ibn Abdullah (the same), and he replied: "You should not go near your wives (have sexual intercourse) till you have completed compassing Safa and Marwa round. "

[70] One might not come near Ka'ba (after the first circumambulation) till going to, and returning from Arafat

1625- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" arrived in Mecca and circumambulated Ka'ba and compassed Safa and Marwa round, but he did not go near the Ka'ba after his circumambulation till he returned from Arafat.

[71] Praying the circumambulation's two Rak'as outside the mosque

1626- Ommu'salama "Allah be pleased with her" narrated that when Allah's Apostle was at Mecca and had just decided to leave (Mecca), she had not yet circumambulated Ka'ba. (After she had informed him) The Prophet said: "When the morning prayer is established, circumambulate on your camel while the people are in prayer." So she did the same and did not offer the two Rak'as of the circumambulation until she came out of the Mosque.

٦٩ ـ باب صَلَّى النَّبِيُّ ﷺ لِسُبُوعِهِ رَكْعَتَيْنِ

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي لِكُلِّ سُبُوعٍ رَكْعَتَيْنِ. وَقَالَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ: قُلْتُ لِلزُّهْرِيِّ: إِنَّ عَطَاءً يَقُولُ: تُجْزِئُهُ المَكْتُوبَةُ مِنْ رَكْعَتَيِ الطَّوَافِ؟ فَقَالَ: السُّنَّةُ أَفْضَلُ، لَمْ يَطُفِ النَّبِيُّ ﷺ سُبُوعاً قَطُّ إِلاَّ صَلَّى رَكْعَتَيْنِ.

١٦٢٣ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَيَقَعُ الرَّجُلُ عَلَى امْرَأَتِهِ فِي العُمْرَةِ، قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ؟ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَطَافَ بِالبَيْتِ سَبْعاً، ثُمَّ صَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ، وَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ٢١].

١٦٢٤ ـ قَالَ: وَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: لاَ يَقْرَبُ امْرَأَتَهُ حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ. [طرفه في: ٣٩٦].

٧٠ ـ باب مَنْ لَمْ يَقْرَبِ الكَعْبَةَ، وَلَمْ يَطُفْ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ، وَيَرْجِعَ بَعْدَ الطَّوَافِ الأَوَّلِ

١٦٢٥ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالمَرْوَةِ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ.
[طرفه في: ١٥٤٥].

٧١ ـ باب مَنْ صَلَّى رَكْعَتَيِ الطَّوَافِ خَارِجاً مِنَ المَسْجِدِ

وَصَلَّى عُمَرُ رَضِيَ اللَّهُ عَنْهُ خَارِجاً مِنَ الحَرَمِ.

١٦٢٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مَرْوَانَ، يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ الغَسَّانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ بِمَكَّةَ، وَأَرَادَ الخُرُوجَ، وَلَمْ تَكُنْ أُمُّ سَلَمَةَ طَافَتْ بِالبَيْتِ، وَأَرَادَتِ الخُرُوجَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتْ صَلاَةُ الصُّبْحِ فَطُوفِي، عَلَى بَعِيرِكِ وَالنَّاسُ يُصَلُّونَ». فَفَعَلَتْ ذٰلِكَ، فَلَمْ تُصَلِّ حَتَّى خَرَجَتْ. [طرفه في: ٤٦٤].

باب ٦٩ ـ **قوله**: (لسبوعه) أي لأشواطه السبعة في طوافه يقال: طاف بالبيت أسبوعاً أي سبع مرات وحذف الهمزة لغة قليلة.

١٦٢٣ـ **قوله**: (والأسوة) بكسر الهمزة وضمها لغتان وهي القدوة أعني ما يقتدى به.

١٦٢٤ـ **قوله**: (لا يقرب) ضبطه الشارح بضم الراء وكذا في قوله: باب من لم يقرب الكعبة.

١٦٢٥ـ **قوله**: (ولم يقرب) كذا في اليونينية بفتح الراء.

[72] Praying the circumambulation's two Rak'as behind (Abraham's) station

1627- Ibn Omar "Allah be pleased with both" narrated: "Allah's Apostle arrived (in Mecca) and circumambulated Ka'ba seven times. Then he offered two Rak'as behind the station of Abraham, and went to Safa and Marwa." Ibn Omar added: "(Allah said): Verily! In Allah's Apostle you have a beautiful pattern." (Al'ahzab 21)

[73] performing circumambulation after Morning or Asr (prayers)

Ibn Omar was reported to have used to pray the two Rak'as of the circumambulation (if he did it after Morning prayer) if the sun had not yet risen.

1628- Urwa narrated: Some people circumambulated Ka'ba after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then A'isha commented: "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

1629- Abdullah narrated: I heard The Prophet "Allah's blessing and peace be upon him" forbidding (people) to offer prayers at sunrise or sunset.

1630- Abdul'aziz Ibn Rufai told: "I saw Abdullah Ibn Az'zubair circumambulating Ka'ba after morning prayer. Then he offered the two Rak'as prayer."

1631- Abdul'aziz added: "I saw Abdullah Ibn Az'zubair offering a two-rak'a prayer after Asr prayer." He informed me that A'isha told him that the Prophet "Allah's blessing and peace be upon him" used to offer them whenever he entered her house."

[74] The ill could circumambulate as riding

1632- Ibn Abbas "Allah be pleased with both" narrated: The Prophet circumambulated Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it with something he had and magnified Allah.

1633- Ommu'salama "Allah be pleased with her" narrated: I informed Allah's Apostle that I was ill. So he said: "Circumambulate while riding behind the people." I did so, and at that time the Prophet was praying beside the Ka'ba and reciting The Sura of At'tur.

٧٢ ـ بابُ مَنْ صَلَّى رَكْعَتَيِ الطَّوَافِ خَلْفَ المَقَامِ

١٦٢٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا، وَقَدْ قالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

٧٣ ـ بابُ الطَّوَافِ بَعْدَ الصُّبْحِ وَالعَصْرِ

وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي رَكْعَتَيِ الطَّوَافِ ما لَمْ تَطْلُعِ الشَّمْسُ. وَطَافَ عُمَرُ بَعْدَ الصُّبْحِ، فَرَكِبَ حَتَّى صَلَّى الرَّكْعَتَيْنِ بِذِي طُوًى.

١٦٢٨ ـ حدّثنا الحَسَنُ بْنُ عُمَرَ البَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ نَاساً طافُوا بِالبَيْتِ بَعْدَ صَلاةِ الصُّبْحِ، ثُمَّ قَعَدُوا إِلَى المُذَكِّرِ، حَتَّى إِذَا طَلَعَتِ الشَّمْسُ قامُوا يُصَلُّونَ، فَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: قَعَدُوا، حَتَّى إِذَا كانَتِ السَّاعَةُ الَّتِي تُكْرَهُ فِيهَا الصَّلاةُ، قامُوا يُصَلُّونَ.

١٦٢٩ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنِ الصَّلاةِ: عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا.

[طرفه في: ٥٨٢].

١٦٣٠ ـ حدّثني الحَسَنُ بْنُ مُحَمَّدٍ، هُوَ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي عَبْدُ العَزِيزِ بْنُ رُفَيْعٍ قالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا يَطُوفُ بَعْدَ الفَجْرِ، وَيُصَلِّي رَكْعَتَيْنِ.

١٦٣١ ـ قالَ عَبْدُ العَزِيزِ: وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُصَلِّي رَكْعَتَيْنِ بَعْدَ العَصْرِ، وَيُخْبِرُ أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَهَا إِلَّا صَلَّاهُمَا.

[طرفه في: ٥٩٠].

٧٤ ـ بابُ المَرِيضِ يَطُوفُ رَاكِباً

١٦٣٢ ـ حدّثني إِسْحاقُ الوَاسِطِيُّ: حَدَّثَنَا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ طافَ بِالبَيْتِ، وَهُوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ فِي يَدِهِ، وَكَبَّرَ.

[طرفه في: ١٦٠٧].

١٦٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ،

١٦٢٨ـ قوله: (إلى المذكر) أي الواعظ (شارح).

١٦٣٣ـ قوله (أني أشتكي) أي مريضة (شارح)

[75] Providing pilgrims with water

1634- Abdullah Ibn Omar "Allah be pleased with both" reported: Al'abbas Ibn Abdul'muttalib asked the permission of Allah's Apostle "Allah's blessing and peace be upon him" to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so The Prophet "Allah's blessing and peace be upon him" permitted him.

1635- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to the drinking place and asked for water. Al'abbas said: "O Fadl! Go to your mother and bring water for Allah's Apostle "Allah's blessing and peace be upon him"." Allah's Apostle "Allah's blessing and peace be upon him" said: "Give me water to drink." Al'abbas said: "O Allah's Apostle! The people put their hands in it." Allah's Apostle "Allah's blessing and peace be upon him" again said: "Give me water to drink." So, he drank from that water and then went to Zamzam where people were offering water to the others and working at it (as drawing water from the well). The Prophet "Allah's blessing and peace be upon him" then said to them: "Carry on! You are doing a good deed." Then he said: "Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (His shoulder) (to draw water)." On saying that, The Prophet "Allah's blessing and peace be upon him" pointed to his shoulder.

[76] What was mentioned regarding Zamzam

1636- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'dharr said to people: The Prophet "Allah's blessing and peace be upon him" said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel."

1637- Ibn Abbas "Allah be pleased with both" reported: I gave water from Zamzam to Allah's Apostle "Allah's blessing and peace be upon him" while he was standing. But Ikrima swore that The Prophet was (at that time) riding his camel.

[77] The circumambulation of he, who assumed Ihram for Hajj along with Umra

1638- A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in his last Hajj and we assumed Ihram for Umra. The Prophet then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated Ka'ba nor compassed Safa and Marwa round. I complained about that to the Prophet on which he replied: "Undo and comb your head hair, and assume Ihram for Hajj

عَنْ عُرْوَةَ، عَنْ زينبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أني أَشتكي، فقال: «طوفي من وراءِ الناس وأنتِ راكبةٌ». فطفتُ ورسولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ، وَهُوَ يَقْرَأُ بِالطُّورِ. وَكِتَابٍ مَسْطُورٍ. [طرفه في: ٤٦٤]

٧٥ ـ باب سِقَايَةِ الحَاجِّ

١٦٣٤ ـ حدثنا عبدُ اللهِ بنُ أبي الأسودِ: حَدَّثَنا أبو ضَمْرَةَ: حَدَّثَنا عُبَيدُ اللهِ، عن نافعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اسْتَأْذَنَ العَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ، لَيالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

[الحديث ١٦٣٤ ـ أطرافه في: ١٧٤٣، ١٧٤٤، ١٧٤٥].

١٦٣٥ ـ حدثنا إِسْحاقُ: حَدَّثَنَا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ جاءَ إِلى السِّقَايَةِ فاستسقى، فقالَ العبَّاسُ: يا فضلُ، اذهبْ إِلى أُمِّكَ، فَأْتِ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقالَ ﷺ: «اسْقِنِي». قالَ: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قالَ: «اسْقِنِي». فَشَرِبَ مِنْهُ، ثُمَّ أَتَى زَمْزَمَ وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيها، فَقالَ: «اعْمَلُوا، فَإِنَّكُمْ على عَمَلٍ صالحٍ». ثُمَّ قالَ: «لَوْلا أَنْ تُغْلَبُوا لَنَزَلْتُ، حتى أَضَعَ الحَبْلَ على هذهِ». يَعْنِي: عاتِقَهُ، وَأَشارَ إِلى عاتِقِهِ.

٧٦ ـ باب ما جاءَ في زَمْزَمَ

١٦٣٦ ـ وَقالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ أَنَسُ بْنُ مالِكٍ: كانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «فُرِجَ سَقْفِي وَأَنا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ عَلَيهِ السَّلامُ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ، مُمْتَلِئٍ حِكْمَةً وَإِيماناً، فَأَفْرَغَها في صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي، فَعَرَجَ إِلَى السَّماءِ الدُّنْيا، قالَ جِبْرِيلُ لِخازِنِ السَّماءِ الدُّنْيا: افْتَحْ، قالَ: مَنْ هذا؟ قالَ: جِبْرِيلُ». [طرفه في: ١٦٣]

١٦٣٧ ـ حدثنا مُحَمَّدٌ، هُوَ ابْنُ سَلامٍ: أَخْبَرَنا الفَزارِيُّ، عَنْ عاصِمٍ عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قائِمٌ. قالَ عاصِمٌ: فَحَلَفَ عِكْرِمَةُ: ما كانَ يَوْمَئِذٍ إِلاَّ عَلَى بَعِيرٍ. [الحديث ١٦٣٧ ـ طرفه في: ٥٦١٧]

٧٧ ـ باب طَوافِ القَارِنِ

١٦٣٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في حَجَّةِ الوَداعِ، فَأَهْلَلْنا بِعُمْرَةٍ، ثُمَّ قالَ: «مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالحَجِّ وَالعُمْرَةِ، ثُمَّ لا يَحِلُّ حَتَّى يَحِلَّ مِنْهُما». فَقَدِمْتُ مَكَّةَ وَأَنا حائِضٌ، فَلَمَّا

١٦٣٦ـ قوله: (لخازن السماء) وجد هنا زيادة الدنيا.

١٦٣٨ـ قوله: (ثم لا يحل) بالنصب وهو لأبي ذر ولغيره بالرفع.

(only) and leave the Umra." I did so. When we had performed the Hajj, the Prophet sent me with (my brother) Abdur'rahman Ibn Abu'bakr to Tan'im. So I performed the Umra. The Prophet said to me: "This Umra is instead of your missed one." Those who had assumed Ihram for Umra (Hajj At'tamattu) circumambulated Ka'ba and compassed Safa and Marwa round and then finished their Ihram. After returning from Mina, they compassed again (Safa and Marwa round). Those who had assumed Ihram for Hajj and Umra together (Hajj Al'qiran) compassed only once (Safa and Marwa round).

1639- Nafi narrated: Abdullah Ibn Abdullah Ibn Omar and his riding animal entered the house of Ibn Omar. He (Ibn Omar's son) said: "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'ba. I suggest that you should stay here." Ibn Omar said: "Once Allah's Apostle set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka'ba. So, if the people intervened between me and the Ka'ba, I would do the same as Allah's Apostle had done. (he recited): Verily, in Allah's Apostle you have a beautiful pattern." (Al'ahzab 21) Then he added: "I make you a witness that I have intended to perform Hajj along with Umra." After arriving in Mecca, Ibn Omar compassed (Safa and Marwa round) once (for both of Hajj and Umra).

1640- Nafi reported: Ibn Omar "Allah be pleased with both" intended to perform Hajj in the year when Al'hajjaj attacked Ibn Az'zubair. Somebody said to Ibn Omar: "There is a danger of a looming war between them." Ibn Omar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform Umra." Then he set out and when he reached Al'baida , he said: "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the sacrifice or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (tenth of Dhul'hijja). Then he slaughtered his sacrifice and shaved his head. Indeed, he regarded the first compass (round Safa and Marwa) as sufficient for Hajj and Umra. Ibn Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did the same."

[78] Performing circumambulation after offering ablution

1641- Mohammad Ibn Abdur'rahman Ibn Nawfal Al'qurashi narrated: I asked Urwa Ibn Az'zubair (about The Prophet's pilgrimage). He answered: "A'isha told: When the Prophet reached Mecca, the first thing he started with was the ablution, then he circumambulated Ka'ba and his intention was not Umra alone (but Hajj and Umra together)." Later Abu'bakr performed Hajj and the first thing he started with was to

قَضينا حجَّنا، أَرسَلَني مَعَ عَبْدِ الرَّحْمٰنِ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ، فَقَالَ: ﷺ: «هذه مَكانَ عُمْرَتِك» فَطَافَ الَّذِينَ أَهَلُّوا بِالعُمْرَةِ، ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوافاً آخَرَ، بَعْدَ أَنْ رَجَعُوا مِن مِنىً وَأَمَّا الَّذِينَ جَمَعُوا بَينَ الحجِّ وَالعُمْرَةِ، طافُوا طَوافاً واحِداً.

[طرفه في: ٢٩٤]

١٦٣٩ ـ حدثنا يَعْقُوبُ بنُ إبراهيمَ: حَدَّثَنا ابنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، دَخَلَ ابْنُهُ عَبْدُ اللَّهِ بنُ عَبدِ اللَّهِ، وَظَهْرُهُ في الدَّارِ، فَقَالَ: إِنِّي لا آمَنُ أَنْ يَكُونَ العامَ بَينَ النَّاسِ قِتالٌ، فَيَصُدُّوكَ عَنِ البَيْتِ، فَلَوْ أَقَمْتَ؟ فَقالَ: قَدْ خَرَجَ رَسُولُ اللَّهِ ﷺ، فَحالَ كُفَّارُ قُرَيشٍ بَيْنَهُ وَبَينَ البَيْتِ، فَإِنْ حِيلَ بَيْني وَبَيْنَهُ أَفْعَلُ كَما فَعَلَ رَسُولُ اللَّهِ ﷺ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ٢١]. ثُمَّ قالَ: أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمْرَتِي حَجّاً، قالَ: ثُمَّ قَدِمَ، فَطافَ لَهُما طَوافاً واحِداً.

[الحديث ١٦٣٩ ـ أطرافه في: ١٦٤٠، ١٦٩٣، ١٧٠٨، ١٧٢٩، ١٨٠٦، ١٨٠٧، ١٨٠٨، ١٨١٠، ١٨١٢، ١٨١٣، ٤١٨٣، ٤١٨٤، ٤١٨٥]

١٦٤٠ ـ حدثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما أَرادَ الحَجَّ، عامَ نَزَلَ الحَجَّاجُ بِابنِ الزُّبَيرِ، فَقِيلَ لَهُ: إِنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتالٌ، وَإِنَّا نَخافُ أَنْ يَصُدُّوكَ، فَقالَ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ إِذاً أَصْنَعُ كما صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ، حَتَّى إِذا كانَ بِظاهِرِ البَيْداءِ، قالَ: ما شَأْنُ الحَجِّ وَالعُمْرَةِ إِلاَّ واحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجّاً مَعَ عُمْرَتِي، وَأَهْدَى هَدْياً اشْتَراهُ بِقُدَيدٍ، وَلَمْ يَزِدْ عَلى ذٰلِكَ، فَلَمْ يَنْحَرْ، وَلَمْ يَحِلَّ مِنْ شَيءٍ حَرُمَ مِنْهُ، وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ، حَتَّى كانَ يَوْمُ النَّحْرِ، فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضى طَوافَ الحَجِّ وَالعُمْرَةِ بِطَوافِهِ الأَوَّلِ. وَقالَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: كَذٰلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ.

٧٨ ـ باب الطَّوافِ عَلَى وُضُوءٍ

١٦٤١ ـ حدثنا أَحْمَدُ بنُ عِيسى: حَدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبَرَني عَمْرُو بنُ الحارِثِ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ القُرَشِيِّ: أَنَّهُ سَأَلَ عُرْوَةَ بنَ الزُّبَيرِ فَقالَ: قَدْ حَجَّ النَّبِيُّ ﷺ، فَأَخْبَرَتْني عائِشَةُ رَضِيَ اللَّهُ عَنْها: أَنَّهُ أَوَّلُ شَيءٍ بَدَأَ بِهِ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ، ثُمَّ طافَ بِالبَيْتِ، ثُمَّ لَمْ

ـ قوله: (هذه مكان عمرتك) بنصب مكان على الظرفية أي بدل عمرتك التي أردت أن تأتي بها مفردة (شارح).

ـ قوله: طافوا طوافاً واحداً هكذا بغير فاء في جواب أما وللكشميهني فإنما طافوا طوافاً واحداً اهـ من الشرح

١٦٤٠ـ قوله: (البيداء) موضع بين مكة والمدينة قدام ذي الحليفة.

ـ قديد مصغراً موضع قريب من الجحفة (شارح).

١٦٤١ـ قوله: عمرة بالرفع على أن كان تامة أي لم توجد بعد الطواف عمرة ولغير أبي ذرّ بالنصب على أنها ناقصة وهذا يجري في كل ما سيأتي انظر الشارح

circumambulate Ka'ba and it was not Umra alone (but Hajj and Umra together). And then Omar did the same. Then Othman performed Hajj and the first thing he started with was to circumambulate Ka'ba and it was not Umra alone. Then Mo'awiya and Abdullah Ibn Omar did the same. I performed Hajj with my father Az'zubair Ibn Al'awwam and the first thing he started with was that he circumambulated Ka'ba and it was not Umra alone, (but Hajj and Umra together). Then I saw The Emigrants and Ansar doing the same and it was not Umra alone. The last person I saw doing the same was Ibn Omar, and he did not do another Umra after finishing the first. Now here is Ibn Omar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had circumambulated Ka'ba, and would not finish their Ihram. No doubt, I saw my mother and my aunt, on entering Mecca doing nothing before circumambulating Ka'ba, and they would not finish their Ihram."

1642- Urwa resumed: "My mother informed me that she, her sister, Az'zubair and such and such persons had assumed Ihram for Umra; and after passing their hands over the Corner (the Black Stone) they finished their Ihram."

[79] The obligation of (compassing round) Safa and Marwa as being of Allah's symbols

1643- A'isha "Allah be pleased with her" was reported to have been asked by Urwa Ibn Az'zubair, son of her sister Asma, about her interpretation of Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them. If any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) (as it is evident from this revelation that) there is no harm if one does not compass Safa and Marwa round. A'isha said: "O, my nephew! What a bad interpretation it is. Had this interpretation of yours been correct, the statement of Allah should have been: there is no harm for him if he does not compass round them. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manah" which they used to worship at a place called Al'mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it, saying: "O Allah's Apostle! We used to refrain from compassing round Safa and Marwa." So Allah revealed: "Behold! Safa and Marwa are among Allah's symbols..." A'isha "Allah be pleased with her" added: "So, The Prophet "Allah's blessing and peace be upon him" made it conventional to compass round them. Thus, none should be allowed to leave compassing them round." Urwa added: I told Abu'bakr Ibn Abdur'rahman (of A'isha's narration) on which he commented: I have not heard of such information, but I heard learned men saying that all people, except those whom A'isha mentioned and who used

تَكُنْ عُمْرَةً، ثُمَّ حَجَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكانَ أَوَّلَ شيءٍ بَدَأَ بِهِ الطَّوافُ بِالبَيتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ عُمَرُ رَضِيَ اللَّهُ عَنهُ مِثلَ ذلكَ، ثُمَّ حَجَّ عُثْمانُ رَضِيَ اللَّهُ عَنهُ، فَرَأَيتُهُ: أَوَّلُ شَيءٍ بَدَأَ بِهِ الطَّوافُ بالبَيتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ مُعاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ، ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيرِ بْنِ العَوَّامِ فَكانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوافُ بالبَيتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ رَأَيْتُ المُهاجِرِينَ وَالأَنْصارَ يَفْعَلُونَ ذلكَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذلكَ ابْنُ عُمَرَ، ثُمَّ لَمْ يَنقُضْها عُمْرَةً، وَهذا ابْنُ عُمَرَ عِندَهُمْ فَلا يَسْأَلُونَهُ، وَلا أَحَدٌ مِمَّنْ مَضَى، ما كانُوا يَبْدَؤُونَ بِشَيْءٍ، حَتَّى يَضَعُوا أَقْدامَهُمْ مِنَ الطَّوافِ بِالبَيتِ، ثُمَّ لا يَحِلُّونَ، وَقَدْ رَأَيْتُ أُمِّي وَخالَتِي، حِينَ تَقْدَمانِ، لا تَبْتَدِئانِ بِشَيْءٍ أَوَّلَ مِنَ البَيتِ، تَطُوفانِ بِهِ، ثُمَّ لا تَحِلَّانِ.

[طرفه في: ١٦١٤].

١٦٤٢ ـ وَقَدْ أَخْبَرَتْنِي أُمِّي: أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيرُ، وَفُلانٌ وَفُلانٌ، بِعُمْرَةٍ، فَلَمَّا مَسَحوا الرُّكْنَ حَلُّوا.

[طرفه في: ١٦١٥].

٧٩ ـ باب وُجُوبِ الصَّفَا وَالمَروَةِ، وَجُعِلَ مِنْ شَعَائِرِ اللَّه

١٦٤٣ ـ حدثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: سَأَلْتُ عائشةَ رَضِيَ اللَّهُ عَنهَا، فَقُلتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلا جُنَاحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] فَوَاللَّهِ ما عَلَى أَحَدٍ جُنَاحٌ أَنْ لا يَطَّوَّفَ بِالصَّفَا وَالمَرْوَةِ، قالَتْ: بِئْسَ ما قُلتَ يَا ابْنَ أُخْتِي، إِنَّ هذه لَوْ كانَتْ كما أَوَّلْتَهَا عَلَيهِ، كانَتْ: لا جُنَاحَ عَلَيهِ أَنْ لا يَتَطَوَّفَ بِهِما، وَلكِنَّهَا أُنْزِلَتْ فِي الأَنْصَارِ، كانُوا قَبْلَ أَنْ يُسْلِمُوا، يُهِلُّونَ لِمَناةَ الطَّاغِيَةِ، الَّتِي كانُوا يَعْبُدُونَهَا عِنْدَ المُشَلَّلِ، فَكانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالمَرْوَةِ، فَلَمَّا أَسْلَمُوا، سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذلكَ، قالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾ الآيَةَ. قالَتْ عائشةُ رَضِيَ اللَّهُ عَنهَا: وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوافَ بَيْنَهُمَا، فَلَيسَ لأَحَدٍ أَنْ يَترُكَ الطَّوافَ بَيْنَهُمَا. ثُمَّ أَخْبَرْتُ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ فَقالَ: إِنَّ هذا لَعِلْمٌ ما كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجالاً مِنْ أَهْلِ العِلمِ يَذْكُرُونَ: أَنَّ النَّاسَ ـ إِلاَّ مَنْ ذَكَرَتْ عائشةُ مِمَّنْ كانَ يُهِلُّ بِمَنَاةَ ـ كانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالمَرْوَةِ، فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الطَّوافَ بِالبَيتِ، وَلَمْ يَذْكُرِ الصَّفَا وَالمَرْوَةَ فِي القُرْآنِ، قالُوا: يَا رَسُولَ اللَّهِ، كُنَّا نَطُوفُ بِالصَّفَا وَالمَرْوَةِ؟ وَإِنَّ اللَّهَ أَنْزَلَ الطَّوافَ بِالبَيتِ فَلَمْ يَذْكُرِ الصَّفَا، فَهَلْ عَلَينَا

= ـ **قوله**: مع أبي الزبير وجد هنا في المتن المشكول زيادة ابن العوام وهي من الشرح.

ـ **قوله**: ثم لم ينقصها عمرة أي لم يفسخها إلى العمرة (شرح).

١٦٤٣ـ قوله: المشلل ثنية مشرفة على قديد ويتحرج معناه يحترز من الإثم اهـ من الشارح.

ـ **قوله**: إلا من ذكرت عائشة الاستثناء معترض بين اسم أن وخبرها وهو قوله ممن (شارح).

to assume Ihram for the sake of Manah, used to compass Safa and Marwa round. When Allah referred to the circumambulation of Ka'ba and did not mention Safa and Marwa in the Qur'an, people asked: "O Allah's Apostle! We used to compass Safa and Marwa round; and Allah has revealed (regarding) the circumambulation of Ka'ba and has not mentioned Safa and Marwa. Is there any harm if we compass round Safa and Marwa?" So Allah revealed: "Behold! Safa and Marwa are among the symbols of Allah."" Abu'bakr said: "It seems that this verse was revealed concerning the two parties, those who used to refrain from compassing round Safa and Marwa in the Pre-Islamic Period of ignorance and those who used to compass them round, and after embracing Islam they refrained from compassing round them as Allah had enjoined the circumambulation of Ka'ba and did not mention (compassing round) Safa (and Marwa) till later after mentioning the circumambulation of Ka'ba."

[80] What about compassing round Safa and Marwa

1644- Nafi reported: Ibn Omar "Allah be pleased with both" reported: "When Allah's Apostle "Allah's blessing and peace be upon him" made the first circumambulation, he walked fast with moving his shoulders in the first three rounds and then walked (normally) in the remaining four rounds (of the circumambulation of Ka'ba), where as in compassing round Safa and Marwa he used to run in the midst of the rainwater passage." the sub-narrator added: I asked Nafi: "Did Abdullah use to walk steadily on reaching the Yemenite Corner?" He replied: "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

1645- Amr narrated: We asked Ibn Omar: "May a man have sexual intercourse with his wife during the Umra before compassing Safa and Marwa round?" He said: "Allah's Apostle arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two Rak'as behind the station of Abraham, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1646- Amr resumed: I asked Jaber Ibn Abdullah (the same), and he replied: "He should not go near her (have sexual intercourse) till he has completed compassing Safa and Marwa round."

1647- Amr narrated that he had heard Ibn Omar saying: "Allah's Apostle arrived in Mecca and circumambulated Ka'ba, then offered two Rak'as, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1648- Asim narrated: I asked Anas Ibn Malik: "Did you use to dislike to compass round Safa and Marwa?" He said: "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them

مِنْ حَرَجٍ أَنْ نَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الآيَةَ. قَالَ أَبُو بَكْرٍ: فَأَسْمَعُ هذهِ الآيَةَ نَزَلَتْ في الفَرِيقَيْنِ كِلَيْهِمَا، في الَّذِينَ كانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بِالجاهِلِيَّةِ بِالصَّفَا وَالمَرْوَةِ، وَالَّذِينَ يَطُوفُونَ ثُمَّ تَحَرَّجُوا أَنْ يَطُوفُوا بِهِمَا في الإِسْلامِ، مِنْ أَجْلِ أَنَّ اللَّهَ تعالَى أَمَرَ بِالطَّوافِ بِالبَيْتِ. وَلَمْ يَذْكُرِ الصَّفَا، حتَّى ذَكَرَ ذلِكَ، بَعْدَ ما ذَكَرَ الطَّوافَ بِالبَيْتِ.

[الحديث ١٦٤٣ ـ أطرافه في: ١٧٩٠، ٤٤٩٥، ٤٨٦١].

٨٠ ـ بابُ ما جاءَ في السَّعْيِ بَيْنَ الصَّفَا وَالمَرْوَةِ

وقالَ ابنُ عُمرَ رَضِيَ اللَّهُ عَنهُما: السَّعْيُ مِنْ دارِ بَنِي عَبَّادٍ إِلَى زُقاقِ بَنِي أَبِي حُسَيْنٍ.

١٦٤٤ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذا طَافَ الطَّوَافَ الأَوَّلَ خَبَّ ثَلاثاً وَمَشَى أَرْبَعاً، وَكانَ يَسْعَى بَطْنَ المَسِيلِ إِذا طَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ. فَقُلْتُ لِنافِعٍ: أَكانَ عَبْدُ اللَّهِ يَمْشِي إِذا بَلَغَ الرُّكْنَ اليَمانِيَ؟ قالَ: لا، إِلاَّ أَنْ يُزاحَمَ على الرُّكْنِ، فَإِنَّهُ كانَ لا يَدَعُهُ حَتَّى يَسْتَلِمَهُ.

[طرفه في: ١٦٠٣].

١٦٤٥ ـ حدثنا علِيُّ بنُ عبدِ اللهِ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ قال: سَأَلْنا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُ، عَنْ رَجُلٍ طَافَ بِالبَيْتِ في عُمْرَةٍ، وَلَمْ يَطُفْ بينَ الصَّفا والمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقالَ: قَدِمَ النَّبِيُّ ﷺ، فَطافَ بِالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، فَطافَ بَيْنَ الصَّفَا وَالمَرْوَةِ سَبْعاً: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ٢١]

١٦٤٦ ـ وَسَأَلْنا جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا، فَقالَ: لا يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ.

[طرفه في: ٣٩٦]

١٦٤٧ ـ حدّثنا المَكِّيُّ بْنُ إِبْراهِيمَ، عَنِ ابْنِ جُرَيْجٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطافَ بالبَيْتِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعى بَيْنَ الصَّفَا وَالمَرْوَةِ، ثُمَّ تَلا: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾.

١٦٤٨ ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا عاصِمٌ قالَ: قالَ قُلْتُ لأَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ الصَّفَا وَالمَرْوَةِ؟ قالَ: نَعَمْ، لأَنَّها كانَتْ مِنْ شَعائِرِ الجاهِلِيَّةِ، حَتَّى أَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلَا

١٦٤٤ـ قوله: الخبب مثل الرمل وزناً ومعنى.

١٦٤٧ـ قوله: ابن عمر رضي الله عنه كذا في المتن الذي عليه الشرح المطبوع وفي بعض النسخ رضي الله عنهما.

round, it is no sin in them. If any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

1649- Ibn Abbas “Allah be pleased with both” told: The Messenger of Allah “Allah’s blessing and peace be upon him” circumambulated Ka’ba and compassed Safa and Marwa round just to show the unbelievers his (and Muslims) strength.

[81] The menstruating woman could do all ceremonies except circumambulating Ka'ba

1650- A’isha “Allah be pleased with her” narrated: I got my menses when I reached Mecca. So, I neither circumambulated Ka’ba nor compassed round Safa and Marwa. I complained to Allah’s Apostle of it. He replied: "Perform all the ceremonies of Hajj like the other pilgrims, but do not circumambulate Ka’ba till you get clean."

1651- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and his companions assumed Ihram for Hajj and none except The Prophet "Allah's blessing and peace be upon him" and Talha had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform the Umra with the Ihram which they had assumed, and after finishing circumambulating Ka'ba, compassing round Safa and Marwa, to cut short their hair, and to finish their Ihram except those who had Sacrifice with them. They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had formerly known what I came to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have finished the state of Ihram."

A’isha got her menses, so she performed all the ceremonies of Hajj except circumambulating Ka’ba. When she got clean she circumambulated Ka’ba. She said: "O Allah’s Apostle! (All of you) are returning with the Hajj and Umra, but I am returning only with Hajj." So the Prophet ordered Abdur’rahman Ibn Abu’bakr to accompany her to Tan’im. Thus she performed Umra after Hajj.

1652- Hafsa told: We used to forbid our young women to go out for the two Feasts prayers. A woman came and stayed at the palace of Banu’khalaf and told of her sister whose husband took part in twelve holy battles along with the Prophet in six of which her sister accompanied her husband. She (the woman’s sister) said: "We used to treat the wounded, look after the patients and once I asked the Prophet: Will there be any harm for any of us to stay at home if she doesn’t have a veil? “ He said: “She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims. “ When Ommu’atiyya came I asked her whether she had heard it from the Prophet. She replied: "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say: May my father be sacrificed for him) I have heard the Prophet saying: “The

جُنَاحَ عَلَيهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]

[الحديث ١٦٤٨ ـ طرفه في: ٤٤٩٦]

١٦٤٩ ـ حدّثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا سفيانُ، عن عمرٍو، عن عطاءٍ، عن ابنِ عبَّاسٍ رضيَ اللهُ عنهُما قالَ: إنَّما سَعى رسولُ اللهِ ﷺ بالبيتِ، وبَينَ الصَّفا والمروةِ، ليُريَ المُشركينَ قوَّتَهُ. زادَ الحُميديُّ: حدَّثنا سفيانُ: حدَّثنا عمرٌو، سمعتُ عطاءً، عن ابنِ عبَّاسٍ: مثلَهُ.

[الحديث ١٦٤٩ ـ طرفه في: ٤٢٥٧]

٨١ ـ باب تَقْضِي الحَائِضُ المَنَاسِكَ كُلَّهَا إلاَّ الطَّوافَ بِالبَيتِ وَإِذَا سَعى عَلَى غَيرِ وُضُوءٍ بَينَ الصَّفَا وَالمَرْوَةِ

١٦٥٠ ـ حدّثنا عبدُ اللهِ بنُ يوسُفَ: أخبرنا مالكٌ، عن عبدِ الرَّحمٰنِ بنِ القاسمِ، عن أبيهِ، عن عائشةَ رضيَ اللهُ عنها أنَّها قالت: قدمتُ مكَّةَ وأنا حائضٌ، ولَم أطُفْ بالبيتِ، ولا بينَ الصَّفا والمَروَةِ، قالتْ: فشكَوْتُ ذلكَ إلى رَسولِ اللهِ ﷺ، قال: «افعَلي كما يفعَلُ الحاجُّ، غيرَ أنْ لا تَطُوفي بالبَيتِ حتَّى تَطهُري»

[طرفه في: ٢٩٤].

١٦٥١ ـ حدّثنا مُحمَّدُ بنُ المُثنَّى: حدَّثنا عَبدُ الوَهَّابِ قالَ: وَقالَ لي خَليفَةُ: حدَّثنا عَبدُ الوَهَّابِ: حدَّثنا حَبيبٌ المعَلِّمُ، عن عطاءٍ، عن جابرِ بنِ عبدِ اللهِ رَضِيَ اللهُ عنهُما قالَ: أهلَّ النَّبيُّ ﷺ هُوَ وأَصحابُهُ بالحجِّ، وَليسَ مَعَ أحَدٍ مِنهُم هَدْيٌ غيرَ النَّبيِّ ﷺ وَطلحَةَ، وَقَدِمَ عَليٌّ مِنَ اليَمنِ ومعَهُ هَدْيٌ، فقالَ: أهلَلتُ بِما أهلَّ بهِ النَّبيُّ ﷺ، فأمَرَ النَّبيُّ ﷺ أصحابَهُ أنْ يَجعَلوها عُمرَةً، ويَطوفُوا، ثُمَّ يُقصِّروا ويَحلُّوا إلاَّ مَن كانَ معَهُ الهَدْيُ، فقالوا: نَنطَلِقُ إلى مِنًى وذَكرُ أحَدِنا يَقطُرُ، فَبلَغَ النَّبيَّ ﷺ فقالَ: «لو استَقْبَلتُ مِن أمري ما استَدْبَرْتُ ما أهدَيتُ، ولَوْلا أنَّ مَعي الهَدْيَ لأَحْلَلتُ». وحاضَتْ عائشَةُ رَضِيَ اللهُ عنها، فَنَسَكَتِ المَناسِكَ كُلَّها، غيرَ أنَّها لَم تَطُفْ بالبيتِ، فلمَّا طَهُرتْ طافَتْ بالبيتِ، قالتْ: يا رسولَ اللهِ، تَنطَلِقونَ بِحَجَّةٍ وعُمرَةٍ وأَنطَلِقُ بِحَجٍّ؟ فأمَرَ عبدَ الرَّحمٰنِ بنَ أبي بَكرٍ أنْ يَخرُجَ مَعَها إلى التَّنعيمِ، فاعتَمَرَتْ بَعدَ الحَجِّ.

[طرفه في: ١٥٥٧].

١٦٥٢ ـ حدّثنا مُؤمَّلُ بنُ هشامٍ: حدَّثنا إسماعيلُ، عن أيُّوبَ، عن حَفصَةَ قالَت: كُنَّا نَمنَعُ عَواتِقَنا أنْ يَخرُجنَ، فَقَدِمَتِ امرأةٌ، فنزَلَتْ قَصرَ بَني خَلَفٍ، فحدَّثَتْ: أنَّ أُختَها كانَتْ تَحتَ رَجُلٍ مِن أصحابِ رَسولِ اللهِ ﷺ، قَدْ غَزا مَعَ رَسولِ اللهِ ﷺ ثِنتَي عَشرَةَ غَزوَةً، وكانَتْ أُختي

١٦٥١ـ قوله: منياً ساقط في بعض النسخ.

ـ قوله: طهرت بفتح الهاء وضمها (شارح).

١٦٥٢ قوله: الجلباب: خمار واسع كالملحفة تغطي به المرأة رأسها وصدرها

unmarried young virgins and the mature girl who stay often screened, or the young unmarried virgins who often stay screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. But the menstruating women should keep away from the praying place. “" Hafsa asked Ommu’atiyya surprisingly: "Do you say the menstruating women?" She replied: "Doesn’t a menstruating woman attend Arafat (during the greater pilgrimage “Hajj”) and such and such (other deeds)?"

[82] Assuming Ihram from Batha or other towns for the Meccans or the other pilgrims when setting out to Mina

Abdullah Ibn Omar was reported to have used to assume Ihram and recite Talbiya on the day of Tarwiya after he had prayed Dhuhr and his mount stood up. Jaber Ibn Abdullah narrated: We came with The Messenger of Allah and finished our Ihram until the day of Tarwiya when we started reciting Talbiya. Jaber said, according to another narration that they had assumed Ihram (and recited Talbiya) from Batha. When Ibn Omar was asked: “I saw people assuming Ihram whenever they saw the new moon while you did not do till the day of Tarwiya” he replied: “I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” assuming Ihram before his mount got upright.”

[83] Where one could pray Dhuhr on the day of Tarwiya (the eighth of Dhul'hijja)

1653- Abdul’aziz Ibn Rufai narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Tell me what you remember from Allah's Apostle "Allah's blessing and peace be upon him" (regarding this question): Where did he offer Dhuhr and Asr prayers on the day of Tarwiya (eighth of Dhul'hijja)?" He replied: "At Mina." I asked: "Where did he offer the Asr prayer on the day of departure from Mina (on the twelfth or thirteenth of Dhul'hijja)?" He replied: "At Al'abtah." Then he added: "You should do as your chiefs do."

1654- Abdul’aziz Ibn Rufai narrated: I went out to Mina on the day of Tarwiya and met Anas riding a donkey whom I asked: “Where did The Messenger of Allah “Allah’s blessing and peace be upon him” offer Dhuhr prayer this day?” he replied: “Wherever your chiefs pray (it) you would pray.”

[84] Praying at Mina

1655- Abdullah Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” prayed two Rak’as at Mina. So did Abu’bakr, Omar, and Othman during the first part of his caliphate.

مَعَهُ في سِتِّ غَزَوَاتٍ، قالَتْ: كُنَّا نُدَاوِي الكَلمى، وَنَقُومُ عَلى المَرْضى، فَسأَلَتْ أُخْتِي رَسُولَ اللَّهِ ﷺ فَقالَتْ: هَل عَلَى إِحْدانَا بَأْسٌ، إِنْ لَمْ يَكُنْ لَهَا جِلبابٌ، أَنْ لا تَخْرُجَ؟ قالَ: «لِتُلبِسْهَا صَاحِبَتُهَا مِنْ جِلبابِها، وَلتَشْهَدِ الخَيرَ وَدَعْوَةَ المُؤْمِنِينَ». فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا سَأَلنَهَا، أَوْ قالَتْ: سَأَلنَاهَا، فَقالَتْ: وَكانَتْ لا تَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلاَّ قالَتْ: بِأَبِي، فَقُلنَا: أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قالَتْ: نَعَمْ بِأَبِي، فَقَالَ: «لِتَخْرُجِ العَوَاتِقُ ذَوَاتُ الخُدُورِ، أَوِ العَوَاتِقُ وَذَوَاتُ الخُدُورِ، وَالحُيَّضُ، فَيَشْهَدْنَ الخَيرَ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلُ الحُيَّضُ المُصَلَّى». فَقُلتُ: الحَائِضُ؟ فَقالَتْ: أَوَ لَيسَ تَشْهَدُ عَرَفَةَ، وَتَشْهَدُ كَذَا، وَتَشْهَدُ كَذَا؟!

[طرفه في: ٣٢٤].

٨٢ ـ باب الإِهْلاَلِ مِنَ البَطْحَاءِ وَغَيرِهَا، لِلمَكِّيِّ وَلِلحَاجِّ إِذَا خَرَجَ إِلَى مِنًى

وَسُئِلَ عَطَاءٌ عَنِ المُجاوِرِ يُلَبِّي بِالحَجِّ؟ قالَ: وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ، إِذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلَى رَاحِلَتِهِ. وَقالَ عَبْدُ المَلِكِ، عَنْ عَطَاءٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ فَأَحْلَلنَا، حَتَّى يَوْمِ التَّرْوِيَةِ، وَجَعَلنَا مَكَّةَ بِظَهْرٍ، لَبَّينَا بِالحَجِّ. وَقالَ أَبُو الزُّبَيرِ عَنْ جابِرٍ: أَهْلَلنَا مِنَ البَطْحَاءِ. وَقالَ عُبَيدُ بْنُ جُرَيجٍ لابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الهِلاَلَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ! فَقالَ: لَمْ أَرَ النَّبِيَّ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

٨٣ ـ باب أَينَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ

١٦٥٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا إِسْحاقُ الأَزْرَقُ: حَدَّثَنا سُفْيَانُ، عَنْ عَبْدِ العَزِيزِ ابْنِ رُفَيعٍ، قالَ: سَأَلتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، قُلتُ: أَخْبِرْنِي بِشَيءٍ عَقَلتَهُ عَنِ النَّبِيِّ ﷺ: أَينَ صَلَّى الظُّهْرَ وَالعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قالَ: بِمِنًى، قُلتُ: فَأَينَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بِالأَبْطَحِ، ثُمَّ قالَ: افعَل كما يَفعَلُ أُمَرَاؤُكَ.

[الحديث ١٦٥٣ ـ طرفاه في: ١٦٥٤، ١٧٦٣].

١٦٥٤ ـ حدّثنا عَلِيٌّ: سَمِعَ أَبَا بَكْرِ بْنَ عَيَّاشٍ: حَدَّثَنا عَبْدُ العَزِيزِ: لَقِيتُ أَنَساً. وَحَدَّثَنِي إِسْمَاعِيلُ ابْنُ أَبَانَ: حَدَّثَنا أَبُو بَكْرٍ عَنْ عَبْدِ العَزِيزِ قالَ: خَرَجْتُ إِلَى مِنًى يَوْمَ التَّرْوِيَةِ، فَلَقِيتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ ذَاهِباً عَلَى حِمَارٍ، فَقُلتُ: أَينَ صَلَّى النَّبِيُّ ﷺ هذا اليَوْمَ الظُّهْرَ؟ فَقالَ: انْظُرْ حَيثُ يُصَلِّي أُمَرَاؤُكَ فَصَلِّ. [طرفه في: ١٦٥٣].

٨٤ ـ باب الصَّلاَةِ بِمِنًى

١٦٥٥ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنًى رَكْعَتَينِ، وَأَبُو

١٦٥٤ـ قوله: أبان غير منصرف كما في اليونينية وقال العيني وهو منصرف على الأصح (شارح).

1656- Haritha Ibn Wahb "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led us in the prayer at Mina by offering two Rak'as though we were more than ever in number and security.

1657- Abdullah "Allah be pleased with him" narrated: I prayed behind The Messenger of Allah "Allah's blessing and peace be upon him" (at Mina) two Rak'as. I prayed also two Rak'as behind Abu'bakr and Omar. Then you went on different ways. Would it that I might be so lucky as to have two of four Rak'as accepted by Allah.

[85] Observing fast on The Day of Arafat

1658- Ommul'fadl "Allah be pleased with both" reported: The people doubted whether The Prophet "Allah's blessing and peace be upon him" was observing the fast on the Day of Arafat, so I sent something for him to drink and he drank it.

[86] Reciting Talbiya and magnifying Allah while proceeding from Mina to Arafat

1659- Mohammad Ibn Abu'bakr Ath'thaqafi narrated: I asked Anas Ibn Malik while we were proceeding from Mina to Arafat: "What did you use to do on this day when you were with Allah's Apostle ?" Anas said: "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbir and nobody objected to that."

[87] Proceeding to Arafat at the very early noon

1660- Salim narrated: Abdul'malik wrote to Al'hajjaj that he should not differ from Ibn Omar during Hajj. on the Day of Arafat, when the sun declined at midday, Ibn Omar "Allah be pleased with both" came and shouted near Al'hajjaj's tent. Al'hajjaj came out, wrapping himself with a waist-sheet dyed with safflower, and said: "O Abu Abdur'rahman! What is the matter?" He said: "If you want to follow the Sunna (the tradition of The Prophet "Allah's blessing and peace be upon him") then proceed (to Arafat)." Al'hajjaj asked: "At this very hour?" Ibn Omar said: "Yes." He replied: "Please wait for me till I pour some water over my head and come out." Then Ibn Omar dismounted and waited till Al'hajjaj came out. He (Al'hajjaj) walked in between me and my father. I said to him: "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at Arafat." He started looking at Abdullah Ibn Omar (inquiringly), and when Abdullah noticed that, he said that he was true.

بَكْرٍ وَعُمَرُ، وَعُثْمانُ صَدْراً مِنْ خِلافَتِه.

[طرفه في: ١٠٨٢].

١٦٥٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ الْهَمْدَانِيِّ، عَنْ حارِثَةَ بْنِ وَهْبٍ الْخُزاعِيِّ رَضِيَ اللَّهُ عَنْه قال: صَلَّى بِنا النَّبِيُّ ﷺ ـ وَنَحْنُ أَكْثَرُ ما كُنَّا قَطُّ وَآمَنُهُ ـ بِمِنىً رَكْعَتَين.

[طرفه في: ١٠٨٣]

١٦٥٧ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَينِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَينِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَينِ، ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيا لَيتَ حَظِّي مِنْ أَرْبَعٍ رَكْعَتانِ مُتَقَبَّلَتانِ.

[طرفه في: ١٠٨٤].

٨٥ ـ بابُ صَوْمِ يَوْمِ عَرَفَةَ

١٦٥٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ: حَدَّثَنا سالِمٌ قالَ: سَمِعْتُ عُمَيراً، مَوْلَى أُمِّ الفَضْلِ، عَنْ أُمِّ الفَضْلِ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ، فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرابٍ فَشَرِبَهُ.

[الحديث ١٦٥٨ ـ أطرافه في: ١٦٦١، ١٩٨٨، ٥٦٠٤، ٥٦١٨، ٥٦٣٦].

٨٦ ـ باب التَّلْبِيَةِ وَالتَّكْبِيرِ إِذا غَدا مِنْ مِنىً إِلَى عَرَفَةَ

١٦٥٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ: أَنَّهُ سَأَلَ أَنَسَ بْنَ مالِكٍ، وَهُما غادِيانِ مِنْ مِنىً إِلَى عَرَفَةَ: كَيفَ كُنْتُمْ تَصْنَعُونَ في هذا اليَوْمِ، مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقالَ: كانَ يُهِلُّ مِنَّا المُهِلُّ فَلا يُنْكَرُ عَلَيهِ، وَيُكَبِّرُ مِنَّا المُكَبِّرُ، فَلاَ يُنْكَرُ عَلَيهِ.

٨٧ ـ بابُ التَّهْجِيرِ بِالرَّوَاحِ يَوْمَ عَرَفَةَ

١٦٦٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمٍ قالَ: كَتَبَ عَبْدُ المَلِكِ إِلَى الحَجَّاجِ: أَنْ لا يُخالِفَ ابْنَ عُمَرَ في الحَجِّ، فَجاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَأَنا

١٦٥٦ـ قوله: ونحن أكثر الخ انظر الشارح لتوجيه هذا القول وإعرابه قال: والمعنى صلى بنا ﷺ، والحال أنا أكثر أكواننا في سائر الأوقات عدداً أو أكثر أكواننا في سائر الأوقات أمناً ركعتين وإسناد الأمن إلى الأوقات مجاز.

١٦٥٩ـ قوله: غاديان أي ذاهبان غدوة.

ـ قوله: فلا ينكر بضم الياء وكسر الكاف مبنياً للفاعل أي النبي ﷺ وفي نسخة فلا ينكر بفتح الكاف مبنياً للمفعول والفتحة مكشوطة من فرع اليونينية (شارح).

باب ٨٧ ـ قوله: التهجير: السير في الهاجرة وهي عند نصف النهار واشتداد الحر.

١٦٦٠ـ قوله: فاقصر كذا في اليونينية بوصل الهمزة وضم الصاد (شارح).

[88] Riding one's mount at Arafat

1661- Ommul'fadl Bint Al'harith "Allah be pleased with her" narrated: On the day of Arafat, some people who were with me, differed about the fasting of the Prophet "Allah's blessing and peace be upon him". Some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

[89] Offering the two (Dhuhr and Asr) prayers together on the day of Arafat

1662- Salim Ibn Abdullah Ibn Omar narrated: In the year when Al'hajjaj Ibn Yusuf attacked Abdullah Ibn Az'zubair, he asked Ibn Omar: "What do you use to do on the day of Arafat?" I replied: "If you wanted to follow the sunna (the tradition of The Prophet) then you would offer the prayer early." Ibn Omar commented: "He is true. They used to offer Dhuhr and Asr prayers together, according to The Prophet's tradition." The sub-narrator asked Salim: "Did The Messenger of Allah do so?" Salim replied: "Do you follow but his tradition as regards to this case?"

[90] Shortening the sermon on the day of Arafat

1663- Salim Ibn Abdullah Ibn Omar narrated: Abdul'malik Ibn Marwan wrote to Al'hajjaj that he should follow Abdullah Ibn Omar in all the ceremonies of Hajj. So when it was the Day of Arafat (ninth of Dhul'hijja), and after the sun has deviated or has declined from the middle of the sky, I and Ibn Omar came and he shouted near the cotton tent of Al'hajjaj: "Where is he?" Al'hajjaj came out. Ibn Omar said: "Let us proceed (to Arafat)." Al'hajjaj asked: "Just now?" Ibn Omar replied: "Yes." Al'hajjaj said: "Wait for me till I pour water on me (and take a bath)." So, Ibn Omar dismounted (and waited) till Al'hajjaj came out. He was walking between me and my father. I said to him: "If you want to follow the Sunna today, then you should shorten the sermon and then hurry up for the stay (at Arafat)." Ibn Omar said: "He (Salim) is true."

مَعَهُ، يَوْمَ عَرَفَةَ، حِينَ زَالَتِ الشَّمْسُ، فَصَاحَ عِنْدَ سُرَادِقِ الحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلحَفَةٌ مُعَصْفَرَةٌ، فَقَالَ: مالكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ؟ فَقَالَ: الرَّوَاحَ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ، قَالَ: هذهِ السَّاعَةَ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجُ، فَنَزَلَ حَتَّى خَرَجَ الحَجَّاجُ، فَسَارَ بَيْنِي وَبَيْنَ أَبِي، فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ، فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذٰلِكَ عَبْدُ اللَّهِ قَالَ: صَدَقَ.

[الحديث ١٦٦٠ طرفاه في: ١٦٦٢، ١٦٦٣]

٨٨ - بابُ الوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفَةَ

١٦٦١ - حدّثنا عَبْدُ اللَّهِ بْنُ مسلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيرٍ، مَوْلَى عَبْدِ اللَّهِ ابْنِ العَبَّاسِ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أَنَّ نَاساً اخْتَلَفُوا عِنْدَهَا، يَوْمَ عَرَفَةَ، في صَوْمِ النَّبِيِّ ﷺ، فَقَالَ بَعْضُهُمْ: هوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيسَ بِصَائِمٍ، فَأَرْسَلتُ إِلَيهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ، فَشَرِبَهُ.

[طرفه في: ١٦٥٨].

٨٩ - بابُ الجَمعِ بَينَ الصَّلاتَينِ بِعَرَفَةَ

وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُما، إِذَا فَاتَتْهُ الصَّلاةُ مَعَ الإمامِ جَمَعَ بَينَهُمَا.

١٦٦٢ - وقَالَ اللَّيثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابنِ شِهَابٍ قالَ: أَخبَرَنِي سَالِمٌ: أَنَّ الحَجَّاجَ ابْنَ يُوسُفَ، عَامَ نَزَلَ بِابنِ الزُّبَيرِ رَضِيَ اللَّهُ عَنهُمَا، سَأَلَ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: كَيفَ تَصْنَعُ في المَوْقِفِ يَوْمَ عَرَفَةَ؟ فَقَالَ سَالِمٌ: إِنْ كُنتَ تُرِيدُ السُّنَّةَ فَهَجِّرْ بِالصَّلاةِ يَومَ عَرَفَةَ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: صَدَقَ، إِنَّهُمْ كَانُوا يَجْمَعُونَ بَينَ الظُّهْرِ وَالعَصْرِ في السُّنَّةِ. فَقُلْتُ لِسَالِمٍ: أَفَعَلَ ذٰلِكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ سَالِمٌ: وَهَل تَتَّبِعُونَ في ذٰلِكَ إِلاَّ سُنَّتَهُ.

[طرفه في: ١٦٦٠].

٩٠ - بابُ قَصْرِ الخُطْبَةِ بِعَرَفَةَ

١٦٦٣ - حدّثنا عَبْدُ اللَّهِ بْنُ مَسلَمَةَ: أَخبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ المَلِكِ بْنَ مَرْوَانَ: كَتَبَ إِلَى الحَجَّاجِ: أَنْ يَأْتَمَّ بِعَبْدِ اللَّهِ بْنِ عُمَرَ في الحَجِّ فَلَمَّا كَانَ يَوْمُ عَرَفَةَ، جاءَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، وَأَنَا مَعَهُ، حِينَ زَاغَتِ الشَّمْسُ، أَوْ زَالَتْ، فَصَاحَ عِنْدَ فُسْطَاطِهِ: أَينَ هذا؟ فَخَرَجَ إِلَيهِ، فَقَالَ ابْنُ عُمَرَ: الرَّوَاحَ، فَقَالَ: الآنَ؟ قَالَ: نَعَمْ، قَالَ: أَنْظِرْنِي أُفِيضُ عَلَيَّ مَاءً، فَنَزَلَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا حَتَّى خَرَجَ، فَسَارَ بَينِي وَبَينَ أَبِي، فَقُلتُ: إِنْ كُنْتَ تُرِيدُ أَنْ تُصِيبَ السُّنَّةَ اليَوْمَ، فَاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ، فَقَالَ ابْنُ عُمَرَ: صَدَقَ

[طرفه في: ١٦٦٠].

[91] Hurrying up to stay at Arafat

(There are no traditions within this subtitle)

[92] Standing at Arafat

1664- Jubair Ibn Mut'im "Allah be pleased with him" narrated: "My camel was lost and I went out in pursuit of it on the day of Arafat, and I saw The Prophet "Allah's blessing and peace be upon him" standing in Arafat. I said to myself: "By Allah he is from the strictly religious people, (Quraish were known as such, as they used to say: We are the people of Allah; we shall not go out of the sanctuary). What has brought him here?"

1665- Urwa narrated: During the Pre-Islamic period of Ignorance, the people used to circumambulate Ka'ba naked except the strictly religious people , that is Quraish and their offspring. They used to give clothes to the men who would circumambulate wearing them; and women (of Quraish) used to give clothes to the women who would circumambulate wearing them. Those to whom Quraish did not give clothes would circumambulate Ka'ba naked. Most of the people used to go away (disperse) directly from Arafat but they (people of Quraish) used to depart after staying at Al'muzdalifa. Urwa added: My father narrated that A'isha had said: The following verse was revealed about Quraish: "Then depart from the place whence all the people depart" (The Heifer 199) Urwa added: "They used to stay at Al'muzdalifa and used to depart from there (to Mina); and so they were sent to Arafat (by Allah's order)."

[93] The rate of walking while departing from Arafat

1666- Usama Ibn Zaid "Allah be pleased with both" was reported to have been asked: "How was the speed of (the camel of) Allah's Apostle "Allah's blessing and peace be upon him" while departing from Arafat during the last pilgrimage (Hajj)?" Usama replied: "The Prophet "Allah's blessing and peace be upon him" proceeded on with a modest pace, and when there was enough space he would (let his camel) go very fast."

[94] Taking rest between Arafat and Al'muzdalifa

1667- Usama Ibn Zaid "Allah be pleased with both" narrated: As soon as the Prophet had departed from Arafat, he went towards the mountain pass, and there he answered the call of nature. Then he performed ablution. I asked him: "O Messenger of Allah! Will you offer the prayer here?" he said: "The prayer is ahead of you."

٩١ ـ بابُ التَّعْجِيلِ إِلَى المَوْقِفِ

٩٢ ـ بَابُ الوُقُوفِ بِعَرَفَةَ

١٦٦٤ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو: حَدَّثَنَا مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: كُنْتُ أَطْلُبُ بَعِيراً لِي. وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: أَضْلَلْتُ بَعِيراً لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفاً بِعَرَفَةَ، فَقُلْتُ: هَذَا وَاللَّهِ مِنَ الحُمْسِ، فَمَا شَأْنُهُ هَا هُنَا؟

١٦٦٥ ـ حدّثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ: قَالَ عُرْوَةُ: كَانَ النَّاسُ يَطُوفُونَ فِي الجَاهِلِيَّةِ عُرَاةً إِلَّا الحُمْسَ، وَالحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ، وَكَانَتِ الحُمْسُ يَحْتَسِبُونَ عَلَى النَّاسِ، يُعْطِي الرَّجُلُ الرَّجُلَ الثِّيَابَ يَطُوفُ فِيهَا، وَتُعْطِي المَرْأَةُ المَرْأَةَ الثِّيَابَ تَطُوفُ فِيهَا، فَمَنْ لَمْ يُعْطِهِ الحُمْسُ طَافَ بِالبَيْتِ عُرْيَاناً، وَكَانَ يُفِيضُ جَمَاعَةُ النَّاسِ مِنْ عَرَفَاتٍ، وَيُفِيضُ الحُمْسُ مِنْ جَمْعٍ، قَالَ: وَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ هَاذِهِ الآيَةَ نَزَلَتْ فِي الحُمْسِ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]. قَالَ: كَانُوا يُفِيضُونَ مِنْ جَمْعٍ، فَدُفِعُوا إِلَى عَرَفَاتٍ.

[الحديث ١٦٦٥ ـ طرفه في: ٤٥٢٠].

٩٣ ـ بابُ السَّيْرِ إِذَا دَفَعَ مِنْ عَرَفَةَ

١٦٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سُئِلَ أُسَامَةُ وَأَنَا جَالِسٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الوَدَاعِ، حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ العَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ. قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ العَنَقِ، فَجْوَةٌ: مُتَّسَعٌ، وَالجَمِيعُ فَجَوَاتٌ وَفِجَاءٌ، وَكَذَلِكَ رَكْوَةٌ وَرِكَاءٌ. ﴿مَنَاصٍ﴾ [ص: ٣] لَيْسَ حِينَ فِرَارٍ.

[الحديث ١٦٦٦ ـ طرفاه في: ٢٩٩٩، ٤٤١٣].

٩٤ ـ بابُ النُّزُولِ بَيْنَ عَرَفَةَ وَجَمْعٍ

١٦٦٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَيْثُ أَفَاضَ مِنْ

باب ٩١ ـ قوله: باب التعجيل إلى الموقف لم يذكر الأكثرون في هذه الترجمة حديثاً بل سقطت من رواية أبي ذر وابن عساكر أصلاً انظر الشارح.

١٦٦٤ـ قوله: من الخمس أي من أهل الحرم قال المجد: والحمس الأمكنة الصلبة جمع أحمس وبه لقبت قريش.

١٦٦٦ـ قوله: (العنق) بفتحتين سير بين الإبطاء والإسراع وهو منصوب على المصدر.

ـ قوله: مناص بالرفع ويجوز جره على الحكاية (شارح).

١٦٦٧ـ قوله: الشعب: الطريق بين الجبلين

1668- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" used to offer the Maghrib and Isha prayers together at Al'muzdalifa. But he used to pass by that mountain pass where Allah's Apostle went. He used to enter it and answer the call of nature and perform ablution, but he did not offer any prayer till he prayed at Muzdalifa.

1669- Usama Ibn Zaid "Allah be pleased with both" narrated: I rode behind Allah's Apostle from Arafat and when Allah's Apostle reached the mountain pass on the left side which is before Al'muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Will you offer) the prayer, O Allah's Apostle?" He replied: "The (place of) prayer is ahead of you." So Allah's Apostle rode till he reached Al'muzdalifa where he offered the prayer . Then in the morning (of the tenth of Dhul'hijja) Al'fadl (Ibn Abbas) rode behind Allah's Apostle.

1670- Abdullah Ibn Abbas narrated from Al'fadl: "Allah's Apostle "Allah's blessing and peace be upon him" kept on reciting Talbiya (during the journey) till he reached the Jamra (of Aqaba)."

[95] The Prophet orders pilgrims to be quiet while proceeding on The Day of Arafat

1671- Ibn Abbas "Allah be pleased with both" reported: I proceeded along with The Prophet "Allah's blessing and peace be upon him" on the day of Arafat (ninth of Dhul'hijja). The Prophet "Allah's blessing and peace be upon him" heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash: "O people! Be quiet. Hastening is not a sign of righteousness."

[96] Performing the two (Maghrib and Isha) prayers together at Al'muzdalifa

1672- Usama Ibn Zaid "Allah be pleased with both" narrated: Allah's Apostle proceeded from Arafat and dismounted at the mountainous pass wherein he urinated and performed a light ablution. I said to him: "(Shall we offer) the prayer?" He replied: "The prayer is ahead of you (at Al'muzdalifa)." When he came to Al'muzdalifa, he performed a perfect ablution. Then the prayer's establishment was pronounced and he offered the Maghrib prayer. Then every person made his camel kneel at his place; and then the prayer was established and he offered the (Isha) prayer and he did not offer any prayer in between them (Maghrib and Isha prayers).

عَرَفَةَ، مالَ إلى الشِّعْبِ فَقَضَى حاجَتَهُ فَتَوَضَّأَ، فَقُلْتُ: يَا رَسُولَ اللَّه، أَتُصَلِّي؟ فَقَالَ: «الصَّلاةَ أمامك». [طرفه في: ١٣٩].

١٦٦٨ ـ حدثنا موسى بنُ إسماعيلَ: حدَّثنا جُوَيرِيَةُ، عَنْ نافِعٍ قالَ: كانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضيَ اللَّهُ عنهما يَجْمعُ بينَ المغرِبِ والعِشاءِ بجَمْعٍ، غيرَ أنَّه يمرُّ بالشِّعبِ الَّذي أخذَه رسولُ اللَّهِ ﷺ فَيَدْخُلُ، فَيَنْتَفِضُ، وَيَتَوَضَّأُ، ولا يُصَلِّي حَتَّى يُصَلِّيَ بِجَمْعٍ.

[طرفه في: ١٠٩١].

١٦٦٩ ـ حدثنا قتيبةُ: حدَّثنا إسماعيلُ بنُ جعفرٍ، عَنْ مُحَمَّدِ بنِ أبي حَرْمَلَةَ، عَنْ كُرَيبٍ، مولى ابنِ عبَّاسٍ، عَنْ أسامةَ بنِ زيدٍ رضيَ اللَّهُ عنهما أنَّه قالَ: رَدِفْتُ رَسولَ اللَّهِ ﷺ مِن عرفاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشِّعْبَ الأيسَرَ، الَّذي دُونَ المُزْدَلِفَةِ، أَنَاخَ فَبَالَ ثُمَّ جاءَ، فَصَبَبْتُ عَلَيهِ الوَضُوءَ، تَوَضَّأَ وُضوءاً خفيفاً، فقلتُ: الصَّلاةُ يا رَسُولَ اللَّهِ؟ قالَ: «الصَّلاةُ أمامَكَ». فَرَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى المُزْدَلِفَةَ فَصَلَّى، ثُمَّ رَدِفَ الفَضْلُ رَسولَ اللَّهِ ﷺ غَداةَ جَمْعٍ. [طرفه في: ١٣٩].

١٦٧٠ ـ قالَ كُرَيبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الفَضْلِ: أَنَّ رَسُولَ اللَّهِ ﷺ لم يزلْ يُلبِّي حتَّى بلَغَ الجمرةَ.

[طرفه في: ١٥٤٤]

٩٥ ـ بابُ أَمْرِ النَّبِيِّ ﷺ بالسَّكِينَةِ عِنْدَ الإفاضةِ وَإِشارَتِهِ إِلَيهِمْ بالسَّوْطِ

١٦٧١ ـ حدثنا سعيدُ بنُ أبي مريمَ: حدَّثنا إبراهيمُ بنُ سُوَيدٍ: حدَّثني عَمْرُو بنُ أبي عَمْرٍو، مولى المطَّلبِ: أخبرَني سعيدُ بنُ جُبيرٍ، مولى والِبَةَ الكوفيُّ: حدَّثني ابنُ عبَّاسٍ رَضيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْراً شَدِيداً، وَضَرْباً وَصَوْتاً لِلإِبِلِ، فَأَشارَ بِسَوْطِهِ إِلَيهِمْ، وَقالَ: «أَيُّهَا النَّاسُ، عَلَيكُمْ بالسَّكِينَةِ، فَإِنَّ البِرَّ لَيسَ بالإيضاعِ». ﴿أَوْضَعُوا﴾ [التوبة: ٤٧]: أَسْرَعُوا ﴿خِلالَكُمْ﴾ [التوبة: ٤٧]: مِنَ التَّخَلُّلِ بَينَكُمْ. ﴿وَفَجَّرْنَا خِلالَهُمَا﴾ [الكهف: ٣٣]: بَينَهُمَا.

٩٦ ـ بابُ الجَمْعِ بَينَ الصَّلاتَينِ بِالمُزْدَلِفَةِ

١٦٧٢ ـ حدثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ موسى بنِ عُقْبَةَ، عَنْ كُرَيبٍ، عَنْ أُسامَةَ بنِ زَيدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، فَنَزَلَ الشِّعْبَ، فَبالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الوُضُوءَ، فَقُلْتُ لَهُ: الصَّلاةُ؟ فَقالَ: «الصَّلاةُ أَمامَكَ». فَجاءَ المُزْدَلِفَةَ،

١٦٧٢ـ **قوله**: دفع أي رجع من عرفة أي من وقوف عرفة بعرفات وقوله: ولم يصل بينهما يعني نفلاً وهو معنى قوله: ولم يسبح بينهما كما مر غير مرة.

[97] Performing the two prayers together with no extra voluntary prayers (in between or after each of them)

1673- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had prayed Maghrib and Isha together in Al'muzdalifa, with a separate prayer establishment pronounced for each. But he did not perform any extra voluntary prayers either in between or after each of them.

1674- Abu'aiyub Al'ansari "Allah be pleased with him" narrated that in the last pilgrimage, The Messenger of Allah "Allah's blessing and peace be upon him" had prayed Maghrib and Isha together in Al'muzdalifa.

[98] Calling for the prayer and for its establishment as regards to each prayer (of those offered together)

1675- Abdur'rahman Ibn Yazid reported: Abdullah performed the Hajj; and we reached Al'muzdalifa at or about the time of the Isha prayer. He ordered a man to pronounce the Adhan and the prayer establishment and then he offered the Maghrib prayer and offered two Rak'as after it. Then he asked for his supper which he took, and then, I think, he ordered a man to pronounce the Adhan and the prayer establishment (for Isha). (Amr, a sub-narrator said: The intervening statement "I think" was said by the sub-narrator Zuhair) (Not by Abdur'rahman). Then Abdullah offered two Rak'as of Isha prayer. When the day dawned, Abdullah said: "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." Abdullah added: "These two prayers are shifted from their actual times: the Maghrib prayer (is performed) till people have reached Al'muzdalifa and the Fajr (morning) prayer at the early dawn." Abdullah added: "I saw the Prophet doing that."

[99] One's sending the weak of his family to Mina at night, or when the moon sets (particularly for women to come early before the rush of people)

1676- Salim narrated: Abdullah Ibn Omar "Allah be pleased with both" used to send the weak among his family early to Mina. So they used to depart from Al'muzdalifa at night (when the moon had set) and invoke Allah as much as they could. Then they would return (to Mina) before the Imam had started from Al'muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would stone the Jamra (of Al'aqaba). Ibn Omar used to say: "Allah's Apostle gave the permission to them (weak people) to do so."

فَتَوَضَّأَ فَأَسْبَغَ، ثُمَّ أُقِيمَتِ الصَّلاةُ، فَصَلَّى المَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ في مَنْزِلِه، ثُمَّ أُقِيمَتِ الصَّلاَةُ، فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا.

[طرفه في: ١٣٩].

٩٧ - بابُ مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ يَتَطَوَّعْ

١٦٧٣ - حدثنا آدَم: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: جَمَعَ النَّبِيُّ ﷺ بَيْنَ المَغْرِبِ وَالعِشَاءِ بِجَمْعٍ، كُلُّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا، وَلاَ عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُما. [طرفه في: ١٠٩١].

١٦٧٤ - حدثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ بْنُ بِلالٍ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ قال: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قال: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الخَطْمِيُّ قال: حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ في حَجَّةِ الوَدَاعِ المَغْرِبَ وَالعِشَاءَ بِالمُزْدَلِفَةِ.

[الحديث ١٦٧٤ - طرفه في: ٤٤١٤].

٩٨ - بابُ مَنْ أَذَّنَ وَأَقَامَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا

١٦٧٥ - حدثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحاقَ قال: سَمِعْتُ عَبْدَ الرَّحْمٰنِ ابْنَ يَزِيدَ يَقُولُ: حَجَّ عَبْدُ اللَّهِ رَضِيَ اللَّهِ عَنْهُ، فَأَتَيْنَا المُزْدَلِفَةَ حِينَ الأَذَانِ بِالعَتَمَةِ أَوْ قَرِيباً مِنْ ذٰلِكَ، فَأَمَرَ رَجُلاً فَأَذَّنَ وَأَقَامَ، ثُمَّ صَلَّى المَغْرِبَ، وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ فَتَعَشَّى، ثُمَّ أَمَرَ - أُرَى - فَأَذَّنَ وَأَقام، قال عَمْرٌو: لاَ أَعْلَمُ الشَّكَّ إِلاَّ مِنْ زُهَيْرٍ، ثُمَّ صَلَّى العِشَاءَ رَكْعَتَيْنِ، فَلَمَّا طَلَعَ الفَجْرُ قال: إِنَّ النَّبِيَّ ﷺ كانَ لا يُصَلِّي هٰذِهِ السَّاعَةَ إِلاَّ هٰذِهِ الصَّلاَةَ، في هٰذا المَكانِ مِنْ هٰذا اليَوْمِ. قالَ عَبْدُ اللَّه: هُما صَلاَتَانِ تُحَوَّلاَنِ عَنْ وَقْتِهِمَا: صَلاةُ المَغْرِبِ بَعْدَ ما يَأْتِي النَّاسُ المُزْدَلِفَةَ، وَالفَجْرُ حِينَ يَبْزُغُ الفَجْرُ. قالَ رَأَيْتُ النَّبِيَّ ﷺ يَفعَلُهُ. [الحديث ١٦٧٥ - طرفاه في: ١٦٨٢، ١٦٨٣].

٩٩ - بابُ مَنْ قَدَّمَ ضَعَفَةَ أَهْلِهِ بِلَيْلٍ، فَيَقِفُونَ بِالمُزْدَلِفَةِ وَيَدْعُونَ، وَيُقَدِّمُ إِذا غَابَ القَمَرُ

١٦٧٦ - حدثنا يَحْيى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: قالَ سَالِمٌ: وكانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ المَشْعَرِ الحَرَامِ بِالمُزْدَلِفَةِ بِلَيْلٍ، فَيَذْكُرُونَ اللَّهَ ما بَدَا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاَةِ الفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذٰلِكَ، فَإِذَا قَدِمُوا رَمَوُا الجَمْرَةَ. وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرْخَصَ في أُولٰئِكَ رَسُولُ اللَّهِ ﷺ.

١٦٧٥ - قوله: حين يبزغ أي حين يطلع والمراد به المبالغة في التغليس قاله الشارح.

باب ٩٩ - قوله: ضعفة أهله أي ضعفاءهم العاجزين مثل الصبيان والنساء وأصحاب الأمراض.

١٦٧٦ - قوله: قبل أن يدفع أي قبل أن يتقدم راجعاً إلى منى.

1677- Abdullah Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent me from Al’muzdalifa at night.

1678- Ibn Abbas “Allah be pleased with both” narrated: I was among those whom the Prophet sent on the night of Al’muzdalifa early as being among the weak members of his family.

1679- Abdullah (the slave of Asma Bint "daughter of" Abu'bakr) "Allah be pleased with both" narrated: During the night of Al’muzdalifa, Asma got down at Al'muzdalifa and stood up for the prayer which she offered for some time and then asked: "O my son! Has the moon set?" I replied in the negative. She again prayed for another period and then asked: "Has the moon set?" I replied: "Yes." So she said that we should set out (for Mina), and we departed and went on till she stoned the Jamra (of Al’aqaba) and then she returned to her dwelling place and offered the Morning Prayer. I asked her: "O you! I think we have come (to Mina) early in the night." She replied: "O my son! Allah's Apostle "Allah's blessing and peace be upon him" gave permission to the women to do so."

1680- A’isha “Allah be pleased with her” narrated: Sawda asked the permission of the Prophet to leave earlier at the night of Al’muzdalifa. Indeed, she was a fat and very slow woman. The Prophet gave her permission.

1681- A’isha "Allah be pleased with her" narrated: We got down at Al'muzdalifa and Sawda asked the permission of The Prophet "Allah's blessing and peace be upon him" to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al'muzdalifa) before the rush of the people. We kept on staying at Al'muzdalifa till dawn, when we set out with The Prophet "Allah's blessing and peace be upon him". But (I suffered so much that) I wished I had taken the permission of Allah's Apostle "Allah's blessing and peace be upon him" as Sawda had done, and that would have been dearer to me than any other happiness.

[100] When could one pray Fajr at Jam (Al’muzdalifa)

1682- Abdullah “Allah be pleased with him” narrated: I never saw the Prophet offering any prayer not at its stated time except two: he prayed the Maghrib and the Isha together and he offered the morning prayer before its usual time.

١٦٧٧ ـ حدّثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بنُ زَيد، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ مِن جَمْعٍ بِلَيلٍ. [الحديث ١٦٧٧ ـ طرفاه في: ١٦٧٨، ١٨٥٦].

١٦٧٨ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ قالَ: أَخبَرَنِي عُبَيدُ اللَّهِ بنُ أَبي يَزِيدَ: سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: أَنَا مِمَّن قَدَّمَ النَّبِيُّ ﷺ لَيلَةَ المُزدَلِفَةِ في ضَعَفَةِ أَهلِهِ.

[طرفه في: ١٦٧٧]

١٦٧٩ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنِ ابنِ جُرَيجٍ قالَ: حَدَّثَني عَبْدُ اللَّهِ، مَوْلَى أَسماءَ، عَنْ أَسماءَ: أَنَّهَا نَزَلَت لَيلَةَ جَمعٍ عِندَ المُزدَلِفَةِ، فَقَامَتْ تُصَلِّي، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنَيَّ، هَل غَابَ القَمَرُ؟ قُلتُ: لاَ، فَصَلَّتْ سَاعَةً ثُمَّ قالَتْ: هَل غَابَ القَمَرُ؟ قُلتُ: نَعَم، قالَتْ: فَارتَحِلُوا، فَارتَحَلنَا وَمَضَينَا، حَتَّى رَمَتِ الجَمرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبحَ في مَنزِلِهَا، فَقُلتُ لَهَا: يَا هَنْتَاه، مَا أُرَانَا إِلاَّ قَدْ غَلَّسنَا! قَالَتْ: يَا بُنَيَّ، إِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِلظُّعُنِ.

١٦٨٠ ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبَرَنَا سُفيَانُ: حَدَّثَنَا عَبدُ الرَّحمٰنِ، هُوَ ابنُ القَاسِمِ، عَنِ القَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: استَأذَنَتْ سَودَةُ النَّبِيَّ ﷺ لَيلَةَ جَمعٍ، وَكَانَتْ ثَقِيلَةً ثَبِطَةً، فَأَذِنَ لَهَا.

[الحديث ١٦٨٠ ـ طرفه في: ١٦٨١]

١٦٨١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا أَفلَحُ بنُ حُمَيدٍ، عَنِ القَاسِمِ بنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: نَزَلنَا المُزدَلِفَةَ، فَاستَأذَنَتِ النَّبِيَّ ﷺ سَودَةُ، أَن تَدفَعَ قَبلَ حَطمَةِ النَّاسِ، وَكَانَتِ امرَأَةً بَطِيئَةً، فَأَذِنَ لَهَا، فَدَفَعَت قَبلَ حَطمَةِ النَّاسِ، وَأَقَمنَا حَتَّى أَصبَحنَا نَحنُ، ثُمَّ دَفَعنَا بِدَفعِهِ، فَلأَنْ أَكُونَ استَأذَنتُ رَسُولَ اللَّهِ ﷺ كَمَا استَأذَنَت سَودَةُ، أَحَبُّ إِلَيَّ مِن مَفرُوحٍ بِهِ. [طرفه في: ١٦٨٠].

١٠٠ ـ بابُ مَتَى يُصَلِّي الفَجْرَ بِجَمْعٍ

١٦٨٢ ـ حدّثنا عُمَرُ بنُ حَفصِ بنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعمَشُ قالَ: حَدَّثَنِي عُمَارَةُ، عَن عَبدِ الرَّحمٰنِ، عَن عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: مَا رَأَيتُ النَّبِيَّ ﷺ صَلَّى صَلاةً بِغَيرِ

١٦٧٩ـ **قوله**: التغليس ضد الإسفار لصلاة الفجر ا هـ.

ـ **قوله**: للظعن بضم الظاء المعجمة والعين المهملة ويجوز سكونها جمع ظعينة وهي المرأة في الهودج (شارح).

١٦٨٠ـ **قوله**: (ثبطة) بسكون الموحدة، ولأبي ذر ثبطة بكسرها أي بطيئة الحركة، والثقيلة قيل: إنه تفسير الثبطة تقدم عليه مدرجا. انظر الشارح.

١٦٨١ـ **قوله**: (قبل حطمه الناس) أي قبل زحمتهم لأن بعضهم يحطم بعضاً من الزحام (شارح).

ـ **قوله**: (من مفروح به) أي من كل شيء يفرح به ويسر.

1683- Abdur'rahman Ibn Yazid reported: we came to Mecca with Abdullah "Allah be pleased with him" and proceeded to Al'muzdalifa. He offered the two prayers (the Maghrib and the Isha) together, making the Adhan and prayer establishment (Iqama) separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day had dawned. Some people said: "The day had dawned (at the time of the prayer)." But others said: "The day had not dawned." Abdullah then said: "Allah's Apostle "Allah's blessing and peace be upon him" said: "These two prayers have been shifted from their stated times at this place (Al'muzdalifa) only: The Maghrib and the Isha, so the people should not arrive at Al'muzdalifa till the time of the Isha prayer has become due. (The second prayer is) the Morning Prayer, which is offered at this hour. " Then Abdullah stayed there till it became a bit brighter. He then said: "If the Commander of The Believers hastened onwards to Mina just now, then he would indeed follow the Sunna." I (sub narrator) do not know which preceded the other, Abdullah's statement or the departure of Othman. Abdullah was reciting Talbiya till he stoned the Jamra of Al'aqaba on the Day of slaughtering (that is the tenth of Dhul'hijja).

[101] When do people depart from Jam (Al'muzdalifa)

1684- Amr Ibn Maimun reported: I saw Omar "Allah be pleased with him" offering the Fajr (morning) prayer at Jam; then he got up and said: "The pagans did not use to depart (from Jam) till the sun had risen, and they used to say: Let the sun shine on Thabir (a mountain). But The Prophet "Allah's blessing and peace be upon him" contradicted them and departed from Jam before sunrise."

[102] Reciting Talbiya and magnifying Allah before slaughtering, till stoning of The Jamra; and what about one's riding behind another while proceeding

1685- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made Al'fadl (Ibn Abbas) ride behind him. Al'fadl told that The Messenger had kept on reciting Talbiya till he stoned The Jamra (of Al'aqaba).

1686- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Usama Ibn Zaid rode behind the Prophet from Arafat to Al'muzdalifa; and then Al'fadl rode behind him from Al'muzdalifa to Mina. He added: "Both of them (Usama and Al'fadl) said: The Prophet was continuously reciting Talbiya till he stoned the Jamra of Al'aqaba."

1687- The same previous tradition.

مِيقَاتِهَا، إلاَّ صَلاتَيْن: جَمَعَ بَيْنَ المَغْرِبِ وَالعِشَاء، وَصَلَّى الفَجْرَ قَبْلَ مِيقَاتِهَا.

[طرفه في: ١٦٧٥].

١٦٨٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ إِلَى مَكَّةَ، ثُمَّ قَدِمْنَا جَمْعاً، فَصَلَّى الصَّلاتَيْنِ، كُلَّ صَلاةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، والعَشَاءُ بَيْنَهُمَا، ثُمَّ صَلَّى الفَجْرَ حِينَ طَلَعَ الفَجْرُ، قَائِلٌ يَقُولُ: طَلَعَ الفَجْرُ، وَقائِلٌ يَقُولُ: لَمْ يَطْلُعِ الفَجْرُ، ثُمَّ قالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ هَاتَيْنِ الصَّلاتَيْنِ حُوِّلَتَا عَنْ وَقْتِهِمَا، في هذا المَكَانِ، المَغْرِبَ وَالعِشَاءَ، فَلا يَقْدَمُ النَّاسُ جَمْعاً حَتَّى يُعْتِمُوا، وَصَلاةَ الفَجْرِ هذِهِ السَّاعَةَ». ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قالَ: لَوْ أَنَّ أَمِيرَ المُؤْمِنِينَ أَفَاضَ الآنَ أَصَابَ السُّنَّةَ. فَمَا أَدْرِي: أَقَوْلُهُ كانَ أَسْرَعَ أَمْ دَفْعُ عُثْمانَ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ العَقَبَةِ يَوْمَ النَّحْرِ.

[طرفه في: ١٦٧٥].

١٠١ ـ بابٌ مَتَى يُدْفَعُ مِنْ جَمْعٍ

١٦٨٤ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقالَ: إِنَّ المُشْرِكِينَ كانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ. وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ، ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

[الحديث ١٦٨٤ ـ طرفه في: ٣٨٣٨].

١٠٢ ـ بابُ التَّلْبِيَةِ وَالتَّكْبِيرِ غَدَاةَ النَّحْرِ، حِينَ يَرْمِي الجَمْرَةَ، وَالارْتِدَافِ في السَّيْرِ

١٦٨٥ ـ حدّثنا أَبُو عاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عنهما: أنَّ النَّبِيَّ ﷺ أردفَ الفضلَ، فأخبرَ الفضلُ: أنه لم يَزَلْ يُلَبِّي حَتَّى رمى الجَمْرَةَ.

[طرفه في: ١٥٤٤]

١٦٨٦، ١٦٨٧ ـ حدّثنا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ

١٦٨٣ـ قوله: والعشاء بكسر العين وفتحها والفتح هو الصواب لأن المراد به الطعام أي أنه تعشى بين الصلاتين هـ من الشارح.

ـ قوله: حتى يعتموا أي يدخلوا في العتمة وهو وقت العشاء الأخيرة (شارح).

١٦٨٤ـ قوله: أشرق ثبير بهذا الضبط زاد في رواية كيما نغير وفي بعض الأصول ثبير كنغير لإرادة السجع وهو منادى حذف منه حرف النداء وهمزة أن فيها الفتح والكسر انظر الشارح.

باب ١٠٢ ـ قوله: الارتداف هو الركوب خلف الراكب.

[103] Allah's saying: "If any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah, is strict in punishment." (The Heifer 196)

1688- Abu'jamra narrated: I asked Ibn Abbas about The Hajj of Tamattu (in which one finishes his Ihram after Umra and then assume Ihram for Hajj). He ordered me to perform it. I asked him about the sacrifice. He said: "You have to slaughter a camel, a cow or a sheep, or you may share the sacrifice with the others." It seemed that some people disliked it (Hajj of Tamattu). I slept and dreamt as if a person was saying to me: "An accepted Hajj and an accepted Hajj of Tamattu." I went to Ibn Abbas and narrated it to him. He said: "Allah is Greater. (That was) the tradition of Abul'qasim."

Sho'ba narrated that the call in the dream was: "An accepted Umra and Hajj."

[104] Riding the sacrificial animal

and Allah's saying: "The sacrificial camels We have made for you As among the Symbols from Allah: in them is (much) Good for you: then pronounce The name of Allah over them As they are down On their sides (after slaughter), Eat ye thereof, and feed Such as (beg not but) Live in contentment, And such as beg With due humility: thus have We made animals subject To you, that ye May be grateful. It is not their meat Nor their blood, that reaches Allah: it is your piety That reaches Him: He Has thus made them subject To you, that ye may glorify Allah for His guidance to you: And proclaim the good news to all who do right." (The Pilgrimage "Al'hajj" 36:37)

1689- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving his sacrificial camel. He said: "Ride on it." The man said: "It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said: "It is a Sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." And on the second or the third time he (The Prophet "Allah's blessing and peace be upon him") added: "Woe to you."

الإيليّ عن الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أُسَامَةَ بنَ زيدٍ رَضِيَ اللَّهُ عنهما كانَ رِدْفَ النَّبِيِّ ﷺ، مِنْ عرفَةَ إِلَى المُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الفضلَ مِنَ المُزْدَلِفَةِ إِلَى مِنًى، قال: فكِلاهُما قالا: لَمْ يزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رمى جَمْرةَ العَقَبَةِ. [طرفه في: ١٥٤٤].

١٠٣ ـ باب ﴿فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٩٦]

١٦٨٨ ـ حدثنا إسحاقُ بنُ منصورٍ: أخبرَنا النَّضرُ: أخبرَنا شُعبةُ: حدَّثَنا أبو جَمْرةَ، قال: سألتُ ابنَ عبَّاسٍ رَضِيَ اللَّهُ عنهما عَنِ المُتْعَةِ فأَمَرَني بها، وسأَلْتُهُ عَنِ الهَدْيِ، فقالَ: فيهَا جَزورٌ أَوْ بقرَةٌ أوْ شَاةٌ أَوْ شِرْكٌ في دَمٍ قال: وكأَنَّ ناساً كَرِهُوها، فنِمْتُ فرأيتُ في المَنامِ كأنَّ إنساناً يُنادِي: حجٌّ مبرورٌ، ومتعةٌ متقبَّلةٌ، فأتيتُ ابنَ عباسٍ رَضِيَ اللَّهُ عنهما فحدَّثْتُهُ، فقالَ: اللَّهُ أكبرُ، سُنَّةُ أبي القاسمِ ﷺ، قال: وقال آدمُ ووهْبُ بنُ جريرٍ وغُنْدَرٌ، عَنْ شُعبةَ: عُمْرَةٌ مُتَقَبَّلَةٌ، وحَجٌّ مَبْرُورٌ.

[طرفه في: ١٥٦٧].

١٠٤ ـ باب رُكُوبِ البُدْنِ

لِقَوْلِهِ: ﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ * لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ﴾ [الحج: ٣٦، ٣٧]. قال مُجاهدٌ: سُمِّيَتِ البُدْنَ لبُدْنِها. والقانِعُ: السائِلُ، والمعترُّ: الَّذي يعترُّ بالبُدْنِ من غَنِيٍّ أو فقيرٍ، وشعائِرُ: استِعظامُ البُدْنِ واستحسانُها، والعَتيقُ: عِتْقُهُ من الجبابرةِ، ويُقالُ: وجَبَتْ سقَطتْ إلى الأرضِ، ومنهُ وجَبتِ الشَّمسُ.

١٦٨٩ ـ حدثنا عبدُ اللَّهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأعرجِ، عَنْ أبي هريرةَ رضيَ اللَّهُ عنهُ: أنَّ رسولَ اللَّهِ ﷺ رأى رجلاً يسوقُ بدنةً، فقال: «ارْكَبْها». فقال: إنَّها بدنةٌ، فقَالَ: «ارْكَبْهَا». قالَ: إِنَّهَا بَدَنَةٌ، قالَ: «ارْكَبْهَا وَيلَكَ». في الثَّالثَةِ أوْ في الثَّانِيَةِ.

[الحديث ١٦٨٩ ـ أطرافه في: ١٧٠٦، ٢٧٥٥، ٦١٦٠].

١٦٨٨ ـ قوله: الشرك هو النصيب الحاصل للشريك من الشركة.

باب ١٠٤ ـ قوله: صواف أي قائمات على ثلاث قوائم معقولة يدها اليسرى أو رجلها اليسرى.

ـ قوله: لبدنها بهذا الضبط وفي رواية بفتح الموحدة والمهملة وفي رواية لبدانتها بفتح الموحدة أي لسمنها ا هـ من الشارح.

1690- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving his sacrificial camel. He said: "Ride on it." The man said: "It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said: "It is a Sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said it thrice.

[105] One's driving his sacrificial animal with him

1691- Ibn Omar "Allah be pleased with both" narrated: in the last pilgrimage of Allah's Apostle "Allah's blessing and peace be upon him" he performed Umra and Hajj. He drove a Sacrifice along with him from Dhul'hulaifa. Allah's Apostle "Allah's blessing and peace be upon him" started by assuming Ihram for Umra and Hajj. The people, too, performed the Umra and Hajj along with The Prophet. Some of them brought the Sacrifice and drove it along with them, while the others did not. So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate Ka'ba and compass round Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home."

Then, The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'ba on his arrival (in Mecca); he touched the (Black Stone) corner first of all and then walked fast with moving the shoulders during the first three rounds round the Ka'ba, and during the last four rounds he walked (normally). After finishing circumambulation of Ka'ba, he offered a two-rak'a prayer at Abraham's Station. Then he went to Safa and Marwa and compassed them round seven times and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of slaughtering (tenth of Dhul'hijja). He then hastened onwards (to Mecca) where he circumambulated Ka'ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as Allah's Apostle did.

1692- A'isha narrated: The same previous tradition.

[106] Buying one's sacrifice from some place on the way

1693- Abdullah Ibn Abdullah Ibn Omar was reported to have said to his father (when he intended to assume Ihram for Hajj in the year in which Al'hajjaj attacked Ibn Az'zubair): "I suggest that you should stay for I am afraid that you would be prevented." Ibn Omar said: " then I would do the same as Allah's Apostle had done; and Allah almighty said: "Verily, in Allah's Apostle you have a beautiful pattern."

١٦٩٠ ـ حدَّثنا مُسلمُ بنُ إبْراهيمَ: حَدَّثنا هِشامٌ وشُعْبَةُ قالا: حَدَّثنا قَتادةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فقالَ: «ارْكَبْها». قالَ: إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها». قالَ: إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها». ثلاثاً.

[الحديث ١٦٩٠ ـ طرفاه في: ٢٧٥٤، ٦١٥٩]

١٠٥ ـ بابُ مَنْ سَاقَ البُدْنَ مَعَهُ

١٦٩١ ـ حدَّثنا يحيى بنُ بُكيرٍ: حَدَّثنا اللَّيثُ، عَنْ عُقيلٍ، عَنِ ابنِ شِهَابٍ عَن سالِمِ بنِ عَبْدِ اللهِ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ في حَجَّةِ الوَداعِ بِالعُمْرَةِ إِلَى الحَجِّ، وأَهْدَى، فساقَ معَهُ الهَدْيَ مِن ذي الحُلَيفةِ، وبدأَ رسُولُ اللهِ ﷺ فأهَلَّ بالعُمرةِ، ثُمَّ أهلَّ بالحجِّ، فتمتَّعَ النَّاسُ مَعَ النَّبيِّ ﷺ بالعُمْرةِ إلى الحجِّ، فكانَ مِنَ النَّاسِ مَنْ أهدى فساقَ الهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فلَمَّا قَدِمَ النَّبيُّ ﷺ مكَّةَ، قالَ للنَّاسِ: «مَنْ كانَ مِنكُمْ أَهْدَى، فإنَّهُ لا يَحِلُّ لِشَيْءٍ حَرُمَ مِنْهُ: حتى يَقضِيَ حَجَّهُ، ومَنْ لَمْ يكُنْ مِنكُمْ أهدى فلْيَطُفْ بالبيتِ وبالصَّفا والمَروةِ، وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لِيُهِلَّ بالحجِّ فمَنْ لَمْ يَجِدْ هَدْياً فَليَصُمْ ثلاثةَ أيَّامٍ في الحجِّ وَسَبْعَةً إِذا رَجَعَ إِلَى أَهْلِهِ». فطافَ حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شيءٍ، ثُمَّ خَبَّ ثَلاثَةَ أَطْوافٍ وَمَشى أَرْبَعاً، فَرَكَعَ حِينَ قَضى طَوافَهُ بالبَيتِ عِندَ المَقامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتى الصَّفا، فَطافَ بالصَّفا والمروةِ سبعةَ أطوافٍ، ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنهُ حتَّى قضى حجَّهُ، ونَحَرَ هَدْيَهُ يومَ النَّحرِ، وأفاضَ فطافَ بالبيتِ، ثُمَّ حَلَّ مِن كُلِّ شيءٍ حَرُمَ مِنهُ، وفَعلَ مِثلَ ما فعلَ رَسولُ اللَّهِ ﷺ مَنْ أَهْدَى وَساقَ الهَدْيَ مِنَ النَّاسِ.

١٦٩٢ ـ وَعَنْ عُرْوَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها أَخْبَرَتْهُ، عَنِ النَّبِيِّ ﷺ في تَمَتُّعِهِ بِالعُمْرَةِ إِلَى الحَجِّ: فَتَمَتَّعَ النَّاسُ مَعَهُ، بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنْ رَسُولِ اللَّهِ ﷺ.

١٠٦ ـ بابُ مَنِ اشْتَرى الهَدْيَ مِنَ الطَّرِيقِ

١٦٩٣ ـ حدَّثنا أبو النُّعمانِ: حَدَّثنا حمَّادٌ، عَن أيُّوبَ، عَن نافِعٍ، قالَ: قالَ: عَبْدُ اللَّهِ بْنُ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمْ لأبيهِ: أَقِمْ، فَإِنِّي لا آمَنُها أَنْ سَتُصَدُّ عَنِ البَيتِ، قالَ: إذاً أفعلَ كما فعَلَ رَسُولُ اللَّهِ ﷺ، وَقَدْ قالَ اللَّهُ: ﴿لَقَدْ كانَ لَكُمْ في رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. فأنا أُشهِدُكُم أنِّي قد أوجبتُ على نفسي العُمرةَ، فأَهَلَّ بالعُمرةِ، قالَ: ثُمَّ خَرَجَ حَتَّى إذا كانَ بالبَيداءِ أَهَلَّ بالحجِّ والعُمرةِ، وقالَ: ما شأنُ الحجِّ والعُمرةِ إلاَّ واحِدٌ، ثُمَّ اشْتَرى الهَدْيَ مِنْ قُدَيدٍ، ثُمَّ قَدِمَ فَطافَ لَهُما طَوافاً واحِداً، فَلَمْ يَحِلَّ حَتَّى حَلَّ مِنْهُما جَميعاً.

[طرفه في: ١٦٣٩]

١٦٩٣ـ قوله: ستصد بنصب الدال ورفعها أي ستمنع وفي رواية أن تصد كما في الشارح.

(Al'ahzab 21) I make you witness that I have decided to perform Umra." Then he set out and when he reached Al'baida , he said: "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice which he had bought from (a place called) Qudaid and did not do more than that. He did not finish his Ihram (before the day of slaughtering the sacrifices) till he finished his Ihram for both (Hajj and Umra).

[107] Garlanding and marking one's sacrifice at Dhul'hulaifa and assuming Ihram

1694- both of Al'miswar Ibn Makhrama and Marwan "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" set out from Medina with over one thousand of his companions (at the time of the Treaty of Al'hudaibiya) and when they reached Dhul'hulaifa, The Prophet "Allah's blessing and peace be upon him" garlanded and marked his Sacrifice and assumed Ihram for Umra.

1695- The same previous tradition.

1696- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks with his own hands, and send them. Yet nothing permitted (by Allah) as lawful was considered illegal for Allah's Apostle "Allah's blessing and peace be upon him"."

[108] Twisting the Garlands of the sacrifice (camel or cow)

1697- Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

1698- A'isha "Allah be pleased with her" narrated: Allah's Apostle used to send the sacrifice from Medina and I used to twist the garlands for it; and he did not keep away from any of these things from which a Muhrim keeps away.

[109] Marking one's sacrifice (animal)

1699- A'isha "Allah be pleased with her" narrated: I twisted the garlands for the sacrifices of the Prophet; and then he marked and garlanded them (or I garlanded them) and then made them proceed to Ka'ba but he remained in Medina and no permissible thing was regarded as unlawful for him then .

١٠٧ ـ بابُ مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الحُلَيفَةِ ثُمَّ أَحْرَمَ

وَقَالَ نَافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا إذا أَهْدَى مِنَ المَدِينَةِ قَلَّدَهُ وَأَشْعَرَهُ بِذِي الحُلَيفَةِ، يَطْعُنُ في شِقِّ سَنَامِهِ الأَيمَنِ بِالشَّفرَةِ، وَوَجْهُهَا قِبَلَ القِبْلَةِ بارِكَةً.

١٦٩٤، ١٦٩٥ ـ حدثنا أحمد بن محمد: أخبرنا عبد الله: أخبرنا معمرٌ، عن الزهري، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ قالا: خَرَجَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ في بِضْعَ عَشْرَةَ مِئَةً مِنْ أَصْحَابِهِ، حَتَّى إِذَا كانُوا بِذِي الحُلَيفَةِ، قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وَأَشْعَرَ، وَأَحْرَمَ بِالعُمْرَةِ.

[الحديث ١٦٩٤ ـ أطرافه في: ١٨١١، ٢٧١٢، ٢٧٣١، ٤١٥٨، ٤١٧٨، ٤١٨١].

١٦٩٦ ـ حدثنا أبو نعيم: حَدَّثَنَا أَفْلَحُ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: فَتَلتُ قَلائِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا، فَمَا حَرُمَ عَلَيهِ شَيءٌ كانَ أُحِلَّ لَهُ.

[الحديث ١٦٩٦ ـ أطرافه في: ١٦٩٨، ١٦٩٩، ١٧٠٠، ١٧٠١، ١٧٠٢، ١٧٠٣، ١٧٠٤، ١٧٠٥، ٢٣١٧، ٥٥٦٦].

١٠٨ ـ بابُ فَتْلِ القَلائِدِ لِلبُدْنِ وَالبَقَرِ

١٦٩٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابنِ عُمَرَ، عَنْ حَفصَةَ رَضِيَ اللَّهُ عَنهُم قالَتْ: قُلتُ: يا رَسُولَ اللَّهِ، ما شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ أَنْتَ؟ قالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَحِلَّ مِنَ الحَجِّ».

[طرفه في: ١٥٦٦].

١٦٩٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ المَدِينَةِ، فَأَفْتِلُ قَلائِدَ هَدْيِهِ، ثُمَّ لا يَجْتَنِبُ شَيئاً مِمَّا يَجْتَنِبُهُ المُحْرِمُ. [طرفه في: ١٦٩٦].

١٠٩ ـ بابُ إِشْعَارِ البُدْنِ

وَقالَ عُرْوَةُ، عَنِ المِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالعُمْرَةِ.

١٦٩٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيدٍ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: فَتَلتُ قَلائِدَ هَدْيِ النَّبِيِّ ﷺ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، أَوْ قَلَّدْتُهَا، ثُمَّ بَعَثَ بِهَا إِلَى البَيتِ، وَأَقامَ بِالمَدِينَةِ، فَما حَرُمَ عَلَيهِ شَيءٌ كانَ لَهُ حِلٌّ.

[طرفه في: ١٦٩٦].

باب ١٠٧ ـ قوله: الشفرة السكين العظيم وهذا الطعن هو الإشعار، وبروك البعير قعوده واستناخته.

[110] Garlanding the sacrifice animal with one's own hand

1700- Yazid Ibn Abu'sufyan wrote to A'isha "Allah be pleased with her" that Ibn Abbas "Allah be pleased with both" had stated: “Whoever sends his Sacrifice (to the Ka'ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (on the tenth of Dhul'hijja). " A'isha "Allah be pleased with her" said: “It is not like what Ibn Abbas had said. I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks with his own hands, sending them with my father. Yet nothing permitted by Allah was considered illegal for Allah's Apostle "Allah's blessing and peace be upon him" till he slaughtered the sacrifices. "

[111] Garlanding the sheep

1701- A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" once had sent sheep as sacrifice.

1702- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrifices of The Prophet "Allah's blessing and peace be upon him" and he garlanded the sheep and sent them as sacrifice. Then he stayed with his family as non-Muhrim.

1703- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sheep for The Prophet "Allah's blessing and peace be upon him" and he (garlanded them and) sent them as sacrifice. Then he stayed (with his family) as non-Muhrim.

1704- A'isha “Allah be pleased with her” narrated: I twisted the garlands for The Prophet's sacrifices (before he assumed Ihram).

[112] Twisting the garlands from the wool

1705- A'isha, the mother of believers, "Allah be pleased with her" reported: I twisted the garlands of the sacrifices from the wool which was with me.

[113] Garlanding with the shoe

1706- Abu'huraira “Allah be pleased with him” narrated: The Prophet saw a man driving a sacrificial camel. The Prophet “Allah's blessing and peace be upon him” said (to him): “Ride on it. “ He replied: “It is a sacrificial animal.” The Prophet again said: “Ride on it!” Abu'huraira added: Then I saw that man riding it, in obedience to the Prophet “Allah's blessing and peace be upon him” and a shoe was (hanging) from its neck.

١١٠ - بابُ مَنْ قَلَّدَ القَلائِدَ بِيَدِهِ

١٧٠٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّهَا أَخْبَرَتْهُ: أَنَّ زِيادَ بْنَ أَبِي سُفيانَ: كَتَبَ إِلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: مَنْ أَهْدَى هَدْياً، حَرُمَ عَلَيهِ ما يَحْرُمُ عَلَى الحاجِّ، حَتَّى يُنْحَرَ هَدْيُهُ. قالَتْ عَمْرَةُ: فَقَالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَيسَ كما قالَ ابْنُ عَبَّاسٍ، أَنا فَتَلْتُ قَلائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ ﷺ بِيَدَيهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيءٌ أَحَلَّهُ اللَّهُ حَتَّى نُحِرَ الهَدْيُ. [طرفه في: ١٦٩٦].

١١١ - بابُ تَقْلِيدِ الغَنَمِ

١٧٠١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: أَهْدَى النَّبِيُّ ﷺ مَرَّةً غَنَماً.

[طرفه في: ١٦٩٦].

١٧٠٢ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كُنْتُ أَفتِلُ القَلائِدَ لِلنَّبِيِّ ﷺ، فَيُقَلِّدُ الغَنَمَ، وَيُقِيمُ في أَهْلِهِ حَلالاً. [طرفه في: ١٦٩٦].

١٧٠٣ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا مَنْصُورُ بْنُ المُعْتَمِرِ. وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كُنْتُ أَفتِلُ قَلائِدَ الغَنَمِ لِلنَّبِيِّ ﷺ، فَيَبْعَثُ بِهَا، ثُمَّ يَمْكُثُ حَلالاً.

[طرفه في: ١٦٩٦].

١٧٠٤ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: فَتَلْتُ لِهَدْيِ النَّبِيِّ ﷺ، تَعْنِي القَلائِدَ، قَبْلَ أَنْ يُحْرِمَ.

[طرفه في: ١٦٩٦].

١١٢ - بابُ القَلائِدِ مِنَ العِهْنِ

١٧٠٥ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ القَاسِمِ، عَنْ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: فَتَلْتُ قَلائِدَهَا مِنْ عِهْنٍ كانَ عِنْدِي.

[طرفه في: ١٦٩٦].

١١٣ - بابُ تَقْلِيدِ النَّعْلِ

١٧٠٦ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا عَبدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي

١٧٠٠ـ قوله: أن عبد الله بكسر همزة أن في الفرع وفي غيره بالفتح (شارح).

[114] (Giving in charity) the sacrificial animal's covering

1707- Ali "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered me to give in charity the skin and the coverings of the sacrificial camels which I had slaughtered.

[115] One's buying a sacrificial animal (from some place) on the way

1708- Nafi reported: Ibn Omar "Allah be pleased with both" intended to perform Hajj in the year when Ibn Az'zubair was the ruler.

Somebody said to Ibn Omar: "There is a danger of a looming war between them; and we are afraid that you might be prevented." Ibn Omar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform Umra." Then he set out and when he reached Al'baida , he said: "The ceremonies of both Hajj and Umra are similar.

I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the sacrifice or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (tenth of Dhul'hijja).

Then he slaughtered his sacrifice and shaved his head. Indeed, he regarded the first compass (round Safa and Marwa) as sufficient for Hajj and Umra. Ibn Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did the same."

كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: «ارْكَبْهَا». قالَ: إِنَّهَا بَدَنَةٌ، قالَ: «ارْكَبْهَا». قالَ: فَلَقَدْ رَأَيْتُهُ رَاكِبَهَا، يُسَايِرُ النَّبِيَّ ﷺ، وَالنَّعْلُ في عُنُقِهَا. تابعَهُ مُحَمَّدُ بْنُ بَشَّارٍ

حدثنا عثمانُ بنُ عمرَ: أخبرنا عليُّ بنُ المبارَكِ، عن يحيى، عن عِكرِمةَ، عن أبي هريرةَ رضيَ اللهُ عنه، عن النبيِّ ﷺ.

[طرفه في: ١٦٨٩].

١١٤ ـ بابُ الجِلالِ للبُدْنِ

وَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا لاَ يَشُقُّ مِنَ الجِلالِ إِلاَّ مَوْضِعَ السَّنَامِ، وَإِذَا نَحَرَهَا نَزَعَ جِلالَهَا، مَخافَةَ أَنْ يُفْسِدَهَا الدَّمُ، ثُمَّ يَتَصَدَّقُ بِهَا.

١٧٠٧ ـ حدّثنا قَبيصةُ: حَدَّثَنَا سُفيَانُ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ قالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلالِ البُدْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.

[الحديث ١٧٠٧ ـ أطرافه في: ١٧١٦، ١٧١٦م، ١٧١٧، ١٧١٨، ٢٢٩٩]

١١٥ ـ بابُ مَنِ اشْتَرَى هَدْيَهُ مِنَ الطَّرِيقِ وَقَلَّدَهَا

١٧٠٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قالَ: أَرَادَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا الحَجَّ، عامَ حَجَّةِ الحَرُورِيَّةِ، في عَهْدِ ابْنِ الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُمَا، فَقِيلَ لَهُ: إِنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتَالٌ، وَنَخَافُ أَنْ يَصُدُّوكَ، فَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] إِذاً أَصْنَعَ كما صَنَعَ، أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، حَتَّى كانَ بِظَاهِرِ البَيْدَاءِ قالَ: مَا شَأْنُ الحَجِّ وَالعُمْرَةِ إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وَأَهْدَى هَدْياً مُقَلَّداً اشْتَرَاهُ، حَتَّى قَدِمَ، فَطَافَ بِالبَيْتِ وَبِالصَّفَا، وَلَمْ يَزِدْ عَلَى ذلِكَ، وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَوْمِ النَّحْرِ، فَحَلَقَ وَنَحَرَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَهُ، الحَجَّ وَالعُمْرَةَ، بِطَوَافِهِ الأَوَّلِ، ثُمَّ قالَ: كَذٰلِكَ صَنَعَ النَّبِيُّ ﷺ.

[طرفه في: ١٦٣٩].

باب ١١٤ ـ قوله: الجلال جمع جل وهو ما يوضع على ظهور الدواب.

١٧٠٧ ـ قوله: نحرت بهذا الضبط وفي رواية بفتح النون والحاء وسكون الراء وضم الفوقية من الشارح.

١٧٠٨ ـ قوله: عام حجة الحرورية أي سنة حج الخوارج سموا حرورية نسبة إلى قرية من قرى الكوفة كان أول اجتماعهم بها خارجين عن طاعة أمير المؤمنين علي كرم الله تعالى وجهه.

ـ قوله: حتى كان وفي بعض النسخ حتى إذا كان.

[116] Slaughtering (sacrifice) cow on behalf of one's wives

1709- A'isha "Allah be pleased with her" narrated: "Five days before the end of Dhul'qa'da we set out from Medina in the company of Allah's Apostle "Allah's blessing and peace be upon him" with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" ordered those who had no Sacrifice with them to finish their Ihram after circumambulating Ka'ba and compassing round Safa and Marwa." A'isha added: "On the day of slaughtering sacrifice some beef was brought to us. I asked: "What is this?" The reply was: "Allah's Apostle "Allah's blessing and peace be upon him" has slaughtered (sacrifices) on behalf of his wives. ""

[117] Slaughtering at Mina, in the place where The Prophet used to slaughter

1710- Nafi reported: Abdullah Ibn Omar "Allah be pleased with both" used to slaughter at Mina in the place where The Prophet "Allah's blessing and peace be upon him" used to slaughter.

1711- Nafi reported: Ibn Omar used to send his sacrifice from Al'muzdalifa (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the slaughtering place of the Prophet .

[118] Slaughtering sacrifice with one's own hand

1712- Anas narrated: The Prophet slaughtered seven sacrificial camels while standing, with his own hands. On the day of Al'ad'ha, he slaughtered (as sacrifice) two horned rams, black and white in colour. (this narration is abridged.

[119] Slaughtering one's sacrifice as it is standing with its leg tied

1713- Abdullah Ibn Omar "Allah be pleased with both" was reported to have passed by a man who had made his sacrificial camel sit to slaughter it. Ibn Omar said: "Slaughter it while it is standing with one leg tied up as is the tradition of Mohammad."

١١٦ ـ بابُ ذَبْحِ الرَّجُلِ البَقَرَ عَنْ نسَائه منْ غيرِ أَمْرِهنَّ

١٧٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ، لاَ نُرَى إلاَّ الحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ، أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ وَسَعَى بَيْنَ الصَّفَا وَالمَرْوَةِ أَنْ يَحِلَّ، قالَتْ: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هذا؟ قالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ. قالَ يَحْيى: فَذَكَرْتُهُ لِلقَاسِمِ، فَقالَ: أَتَتْكَ بِالحَدِيثِ عَلَى وَجْهِهِ. [طرفه في: ٢٩٤].

١١٧ ـ بابُ النَّحْرِ في مَنْحَرِ النَّبيِّ ﷺ بِمِنًى

١٧١٠ ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ خالِدَ بْنَ الحَارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ كانَ يَنْحَرُ في المَنْحَرِ، قالَ عُبَيْدُ اللَّهِ: مَنْحَرِ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٩٨٢].

١٧١١ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا موسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عمرَ رَضِيَ اللهُ عَنْهما كانَ يَبْعَثُ بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيلِ، حَتى يُدْخَلَ بهِ مَنْحَرَ النَّبيِّ ﷺ، مَعَ حُجَّاجٍ، فِيهِمُ الحُرُّ وَالمَمْلُوكُ. [طرفه في: ٩٨٢].

١١٨ ـ بابُ مَنْ نَحَرَ بِيَدِهِ

١٧١٢ ـ حدّثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أنسٍ: وَذَكَرَ الحَدِيثَ، قالَ: وَنَحَرَ النَّبيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ قِيَاماً، وَضَحَّى بِالمَدِينَةِ كَبْشَينِ أَمْلَحَينِ أَقْرَنَينِ مُخْتَصَراً. [طرفه في: ١٠٨٩].

١١٩ ـ بابُ نَحْرِ الإِبِلِ مُقَيَّدَةً

١٧١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ يُونُسَ، عَنْ زِيادِ بْنِ جُبَيرٍ قالَ: رَأَيْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُها، قالَ: ابْعَثْهَا قِيَاماً مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ ﷺ. وَقالَ شُعْبَةُ، عَنْ يُونُسَ: أَخْبَرَنِي زِيادٌ.

١٧٠٩ـ قوله: أتتك بالحديث على وجهه أي ساقته سياقاً تاماً ولم تختصر منه شيئاً ولا غيرته بتأويل (سارح).

١٧١٠ـ قوله: منحر رسول الله ﷺ بالجر على البدلية ومنى كلها منحر والوجه في تخصيص منحره ﷺ بيان شدة اتباع ابن عمر رضي الله عنهما للسنة كما في الشرح.

١٧١١ـ قوله: من جمع أي من المزدلفة.

١٧١٢ـ قوله: كبشين قيل صوابه بكبشين، ومعنى أملحين: يخالط بياضهما أدنى سواد وقوله: أقرنين أي كبيري القرنين، وقوله مختصراً أي رواه مختصراً كذا في الشرح.

[120] Slaughtering the (sacrificial) camel while standing

1714- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” prayed four Rak’as of Dhuhr in Medina, and Asr as two Rak’as in Dhul’hulaifa where he spent the night. When (the day) dawned, he rode his Mount and started saying: "There is no God (to be worshipped) but Allah, and Glorified be Allah." When he reached Al’baida he recited Talbiya for both Hajj and Umra. When he arrived in Mecca, he ordered them (his companions) to finish their Ihram. The Prophet slaughtered seven (sacrificial) camels with his own hands while the camels were standing. He also sacrificed two horned rams (black and white in colour) at Medina.

1715- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” prayed four Rak’as of Dhuhr in Medina, and Asr as two Rak’as in Dhul’hulaifa. (Aiyub told: A man said to him that Anas resumed): Then he (the Prophet) passed the night there till dawn when he offered the morning (Fajr) prayer. Then he rode his Mount and when it arrived in Al’baida he assumed Ihram for both Umra and Hajj.

[121] The butcher should not be given anything from the sacrifice body (as a wage)

1716- Ali “Allah be pleased with him” reported: The Prophet “Allah’s blessing and peace be upon him” sent me to supervise the (slaughtering of sacrificial) camels and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins.

1716- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" ordered me to supervise the slaughtering (of the sacrificing camels) and not to give anything (of their bodies) to the butcher as wages for slaughtering.

١٢٠ ـ بابُ نَحْرِ البُدْنِ قائِمَةً

وَقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سُنَّةَ مُحَمَّدٍ ﷺ. وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿صَوَافَّ﴾:

[الحج: ٣٦]: قِياماً.

١٧١٤ ـ حدّثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالمَدِينَةِ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ، فَباتَ بِهَا، فَلَمَّا أَصْبَحَ رَكِبَ رَاحِلَتَهُ، فَجَعَلَ يُهَلِّلُ وَيُسَبِّحُ، فَلَمَّا عَلا عَلَى البَيدَاءِ لَبَّى بِهِمَا جَمِيعاً، فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُمْ أَنْ يَحِلُّوا، وَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ قِياماً، وَضَحَّى بِالمَدِينَةِ كَبْشَينِ أَمْلَحَينِ أَقْرَنَينِ.

[طرفه في: ١٠٨٩].

١٧١٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالمَدِينَةِ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَينِ. وَعَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ باتَ حَتَّى أَصْبَحَ، فَصَلَّى الصُّبْحَ، ثُمَّ رَكِبَ رَاحِلَتَهُ، حَتَّى إِذَا اسْتَوَتْ بِهِ البَيدَاءَ، أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ.

[طرفه في: ١٠٨٩].

١٢١ ـ بابٌ لا يُعْطِي الجَزَّارَ مِنَ الهَدْيِ شَيئاً

١٧١٦ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيانُ قالَ: أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَنِي النَّبِيُّ ﷺ، فَقُمْتُ عَلَى البُدْنِ فَأَمَرَنِي فَقَسَمْتُ لُحُومَهَا، ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلالَهَا وَجُلُودَهَا.

[طرفه في: ١٧٠٧].

١٧١٦ م ـ قالَ سُفْيانُ: وَحَدَّثَنِي عَبْدُ الكَرِيمِ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقُومَ عَلَى البُدْنِ، وَلا أُعْطِيَ عَلَيهَا شَيئاً فِي جِزَارَتِهَا.

[طرفه في: ١٧٠٧].

١٧١٤ـ قوله: سبعة بدن هكذا بتذكير اسم العدد على تأويل أبعرة كما في الشرح.

١٧١٥ـ قوله: البيداء نصب على نزع الخافض أي على البيداء (شارح).

باب ١٢٠ ـ قوله: لا يعطي الخ بالبناء للفاعل وفي نسخة بضم أوله وفتح ثالثه مبنياً للمفعول الجزار رفع نائب عن الفاعل (شارح).

١٧١٦ـ قوله: في جزارتها بكسر الجيم اسم للفعل يعني عمل الجزار.

[122] Giving in charity the sacrifice's skin

1717- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" ordered me to supervise the slaughtering (of the sacrificing camels). He ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins; and not to give anything (of their bodies) to the butcher as wages for slaughtering.

[123] Giving in charity the Sacrificial camels covering sheets

1718- Ali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent as sacrifice one hundred camels and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

[124] Allah's saying: "Behold! We gave the site, to Abraham, of the (sacred) house, (saying): associate not anything (in worship) with me; and sanctify my House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) On every kind of camel, lean on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them, and celebrate the name Of Allah, through the Days Appointed, over the cattle which he has provided for them (for sacrifice): then eat ye Thereof and feed the distressed Ones in want. Then let them complete The rites prescribed For them, perform their vows, And (again) circumambulate The Ancient House. Such (is the Pilgrimage): Whoever honours the sacred Rites of Allah, for him It is good in the sight Of hid Lord. Lawful to you (For food in Pilgrimage) are cattle, Except those mentioned to you (As exceptions): but shun The abomination of idols, And shun the word That is false." (The Pilgrimage "Al'hajj" 26:30)

[125] What one could eat and give in charity from his sacrifice camel

1719- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We never ate the meat of the sacrifices for more than three days of Mina. Later, The Prophet "Allah's blessing and peace be upon him" gave us permission by saying: "Eat and take (meat) with you." So we ate (some) and took (some) with us. " (Ibn Juraij, a sub-narrator said: I asked Ata: "Did Jaber say (that they went on eating the meat) till they reached Medina?" Ata replied: "No."

١٢٢ ـ بابٌ يُتَصَدَّقُ بِجُلُودِ الهَدْيِ

١٧١٧ ـ حدثنا مسدد: حدثنا يحيى، عن ابن جريج قال: أخبرني الحسن بن مسلم وعبد الكريم الجزري: أن مجاهداً أخبرهما: أنَّ عبد الرَّحمن بن أبي ليلى أخبره: أنَّ علياً رضي الله عنه أخبره: أن النبيَّ ﷺ أمره أن يقوم على بُدْنِهِ، وأن يقسم بُدْنَهُ كلَّها: لحومها، وجلودها، وجلالها، ولا يعطي في جزارتها شيئاً.

١٢٣ ـ بابٌ يُتَصَدَّقُ بِجِلالِ البُدْنِ

١٧١٨ ـ حدثنا أبو نعيم: حدثنا سيف بن أبي سليمان قال: سمعت مجاهداً يقول: حدثني ابن أبي ليلى: أن علياً رضي الله عنه حدثه قال: أهدى النبيُّ ﷺ مئة بدنة، فأمرني بلحومها فقسمتها، ثم أمرني بجلالها فقسمتها، ثم بجلودها فقسمتها.

[طرفه في: ١٧٠٧]

١٢٤ ـ بابٌ

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ البَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئاً وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالقَائِمِينَ وَالرُّكَّعِ السُّجُودِ * وَأَذِّنْ فِي النَّاسِ بِالحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا البَائِسَ الفَقِيرَ * ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالبَيْتِ العَتِيقِ * ذلك وَمَن يعظم حُرُمَاتِ اللَّهِ فهو خيرٌ له عند ربه﴾.

[الحج: ٢٦ ـ ٣٠].

١٢٥ ـ باب ما يأكل من البُدْنِ وما يتصدق

وَقالَ عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَا يُؤْكَلُ مِنْ جَزاءِ الصَّيْدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوَى ذلِكَ. وَقالَ عَطاءٌ: يَأْكُلُ وَيُطْعِمُ مِنَ المُتْعَةِ.

١٧١٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنِ ابْنِ جُرَيجٍ: حَدَّثَنَا عَطاءٌ: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عنهما يقول: كنا لا نأكل من لحوم بدننا فوق ثلاث منى، فرخص لنا النبيُّ ﷺ فقال: «كلوا وتزوَّدوا». فأكلنا وتزوَّدنا. قلتُ لعطاء: أقال: حتى جئنا المدينة؟ قال: لا.

[الحديث ١٧١٩ ـ أطرافه في: ٢٩٨٠، ٥٤٢٤، ٥٥٦٧].

باب ١٢٢ ـ **قوله** يتصدق وفي رواية بضم أوله مبنياً للمفعول ومثله ما يأتي (شارح).

باب ١٢٤ـ **قوله**: عبر عن الصلاة باركانها ولم يذكر الواو بين الركع والسجود لكمال الاتصال بين الركوع والسجود إذ لا ينفك أحدهما عن الآخر في الصلاة فرضا أو نفلا ذكره الشارح.

باب ١٢٥ ـ **قوله**: من المتعة أي من الهدي المسمى بدم التمتع (شرح).

١٧١٩ـ **قوله**: فوق ثلاث مني بإضافة ثلاث إلى منى أي الأيام الثلاثة التي يقام بها بمنى (شرح).

1720- A'isha "Allah be pleased with her" narrated: "Five days before the end of Dhul'qa'da we set out from Medina in the company of Allah's Apostle "Allah's blessing and peace be upon him" with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" ordered those who had no Sacrifice with them to finish their Ihram after circumambulating Ka'ba and compassing round Safa and Marwa." A'isha added: "On the day of slaughtering sacrifice some beef was brought to us. I asked: "What is this?" The reply was: "Allah's Apostle "Allah's blessing and peace be upon him" has slaughtered (sacrifices) on behalf of his wives. ""

[126] Slaughtering before getting one's hair shaved

1721- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked about a person who had his head shaved before slaughtering (his sacrifice). He replied: "There is no harm, there is no harm."

1722- Ibn Abbas "Allah be pleased with both" narrated: A man said to the Prophet: "I performed The Ifada Circumambulation before stoning Jamra ." The Prophet replied: "There is no harm." The man said: "I had my head shaved before slaughtering." The Prophet replied: "There is no harm." He said: "I have slaughtered the sacrifice before stoning Jamra ." The Prophet replied: "There is no harm."

1723- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked by a man who said: "I have stoned the Jamra in the evening." The Prophet replied: "There is no harm in it." Another man asked: "I had my head shaved before slaughtering." The Prophet replied: "There is no harm in it."

1724- Abu'moosa "Allah be pleased with him" narrated: I came upon Allah's Apostle when he was at Al'batha. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet ." The Prophet said: "You have done well! Go and circumambulate Ka'ba and compass round Safa and Marwa." Then I went to one of the women of Banu'qais who took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of Omar. When I told him about it, he said: "If we follow the Holy Book, then it orders us to complete Hajj and Umra. If we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

١٧٢٠ ـ حدّثنا خالدُ بنُ مَخلَد: حَدَّثَنا سُلَيمانُ قالَ: حَدَّثَني يَحْيى قالَ: حَدَّثَتْني عَمْرَةُ قالَت: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنها تَقولُ: خَرَجْنا مَعَ رَسولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِن ذِي القَعْدَةِ، وَلاَ نُرى إلاَّ الحَجَّ، حَتَّى إذا دَنَوْنا مِن مَكَّةَ، أَمَرَ رَسُولُ اللَّهِ ﷺ مَن لَمْ يَكُنْ مَعَهُ هَدْيٌ، إذا طافَ بالبَيتِ، ثمّ يَحِلُّ، قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنها: فَدُخِلَ عَلَينا يَومَ النَّحْرِ بِلَحْمِ بَقَرٍ، فقلتُ: ما هذا؟ فَقِيلَ: ذَبَحَ النَّبِيُّ ﷺ عَن أزواجِهِ. قالَ: يَحيى: فَذَكَرتُ هذا الحَدِيثَ لِلقاسِمِ، فَقالَ: أَتَتْكَ بالحَدِيثِ عَلى وَجْهِهِ.

[طرفه في: ٢٩٤].

١٢٦ ـ بابُ الذَّبْحِ قَبْلَ الحَلْقِ

١٧٢١ ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ حَوْشَبٍ: حَدَّثَنا هُشَيْمٌ: أَخْبَرَنا مَنْصورٌ، عَن عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّن حَلَقَ قَبلَ أَنْ يَذْبَحَ، وَنَحْوِهِ، فَقالَ: «لاَ حَرَجَ، لاَ حَرَجَ».

[طرفه في: ٨٤].

١٧٢٢ ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: أَخْبَرَنا أَبُو بَكْرٍ عَنْ عَبْدِ العَزِيزِ بنِ رُفَيعٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أَرْمِيَ، قالَ: «لاَ حَرَجَ». قالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، قالَ: «لاَ حَرَجَ». قالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قالَ: «لاَ حَرَجَ». وَقالَ عَبدُ الرَّحِيمِ الرَّازِيُّ، عَنِ ابنِ خُثَيمٍ: أَخْبَرَنِي عَطاءٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ.
وَقالَ القَاسِمُ بنُ يَحْيَى: حَدَّثَني ابنُ خُثَيمٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. وَقالَ عَفَّانُ، أُرَاهُ، عَنْ وُهَيبٍ: حَدَّثَنا ابنُ خُثَيمٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ. وَقالَ حَمَّادٌ، عَنْ قَيسِ بنِ سَعْدٍ، وَعَبَّادِ بنِ مَنْصُورٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٨٤].

١٧٢٣ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: سُئِلَ النَّبِيُّ ﷺ فَقالَ: رَمَيتُ بَعْدَ ما أَمْسَيتُ، فَقالَ: «لاَ حَرَجَ». قالَ: حَلَقْتُ قَبلَ أَنْ أَنحَرَ، قالَ: «لاَ حَرَجَ». [طرفه في: ٨٤].

١٧٢٤ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَيسِ بنِ مُسْلِمٍ، عَنْ طَارِقِ بنِ شِهَابٍ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنهُ قالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بالبَطْحَاءِ، فَقالَ: «أَحَجَجْتَ»؟ قُلتُ: نَعَمْ، قالَ: «بِمَا أَهْلَلْتَ»؟ قُلتُ: لَبَّيكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ ﷺ، قالَ:

١٧٢٠ـ قوله: إذا طاف بالبيت جواب إذا محذوف أي يتم عمرته (شرح).

١٧٢٢ـ قوله: زرت أي طفت طواف الزيارة (شارح).

١٧٢٤ـ قوله: بما أهللت بإثبات ألف ما الاستفهامية مع دخول الجار عليها وهو قليل ولابن عساكر بحذفها (شارح).

[127] One's matting his hair when assuming Ihram

1825- Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

[128] One's getting his hair cut short or shaved after finishing Ihram

1726- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" got his head shaved after performing his Hajj.

1727- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "And to those who get their hair cut short."

1728- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who get their heads shaved." The people asked: "Also those who get their hair cut short?" The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who have their heads shaved." The people said: "Also those who get their hair cut short?" he said as such thrice. Then he "Allah's blessing and peace be upon him" said: "also (forgive) those who get their hair cut short."

1729- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and some of his companions got their heads shaved (after finishing their Ihram), while some others cut their hair short.

1730- Mo'awiya "Allah be pleased with him" reported: I cut short the hair of Allah's Apostle "Allah's blessing and peace be upon him" with a long blade.

«أَحْسَنْتَ، انْطَلِقْ، فَطُفْ بِالبَيتِ وَبِالصَّفَا وَالمَرْوَةِ». ثُمَّ أَتَيتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيسٍ، فَفَلَتْ رَأْسِي ثُمَّ أَهْلَلْتُ بِالحَجِّ، فَكُنْتُ أُفْتِي بِهِ النَّاسَ، حَتَّى خِلافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرْتُهُ لَهُ، فَقَالَ: إِن نَأْخُذْ بِكِتَابِ اللَّهِ، فَإِنَّهُ يَأْمُرُنَا بِالتَّمامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الهَدْيُ مَحِلَّهُ. [طرفه في: ١٥٥٩]

١٢٧ ـ بابُ مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الإِحْرَامِ وَحَلَقَ

١٧٢٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ، ما شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حَتَّى أَنْحَرَ». [طرفه في: ١٥٦٦].

١٢٨ ـ بابُ الحَلْقِ وَالتَّقْصِيرِ عِنْدَ الإِحْلالِ

١٧٢٦ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبُ بْنُ أَبِي حَمْزَةَ: قالَ نَافِعٌ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: حَلَقَ رَسُولُ اللَّهِ ﷺ في حَجَّتِهِ.

[الحديث ١٧٢٦ ـ طرفاه في: ٤٤١٠، ٤٤١١].

١٧٢٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: وَالمقَصِّرِينَ يا رَسُولَ اللَّهِ؟ قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: وَالمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قالَ: «وَالمُقَصِّرِينَ». وَقالَ اللَّيثُ: حَدَّثَنِي نَافِعٌ: «رَحِمَ اللَّهُ المُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَينِ. قالَ: وَقالَ عُبَيدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَقالَ فِي الرَّابِعَةِ: «وَالمُقَصِّرِينَ».

١٧٢٨ ـ حدّثنا عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ: حَدَّثَنَا عُمَارَةُ بْنُ القَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلمُحَلِّقِينَ». قالُوا: وَلِلمُقَصِّرِينَ؟ قالَ: «اللَّهُمَّ اغْفِرْ لِلمُحَلِّقِينَ» قالُوا: وَلِلمُقَصِّرِينَ؟ قالَهَا ثَلاثاً، قالَ: «وَلِلمُقَصِّرِينَ».

١٧٢٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْماءَ: حَدَّثَنَا جُوَيرِيَةُ بْنُ أَسْماءَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قالَ: حَلَقَ النَّبِيُّ ﷺ وَطائِفَةٌ مِنْ أَصْحَابِهِ، وَقَصَّرَ بَعْضُهُمْ.

[طرفه في: ١٦٣٩].

١٧٣٠ ـ حَدَّثَنَا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ الحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُمْ قالَ: قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ.

= قوله ففلت رأسي فاستخرجت القمل منه اهـ هذا معنى الفلي وقد عرفت معنى التلبيد فلا نعيده.

١٧٣٠ـ قوله: (المشقص) قيل هو نصل عريض وقيل طويل وليس بعريض وقوله: قصرت عن رسول الله الظاهر أن فيه حذفاً تقديره قصرت أنا شعري عن أمر رسول الله ﷺ.

[129] Cutting the hair short of he, who intended to perform Hajj At'tamattu and finished Ihram for Umra

1731- Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" reached Mecca, he ordered his companions (who had no sacrifice with them) to circumambulate Ka'ba, compass round Safa and Marwa, and then finish their Ihram by getting their heads shaved or cutting their hair short.

[130] Visiting (and circumambulating Ka'ba) on the day of slaughtering

The Messenger of Allah "Allah's blessing and peace be upon him" was reported, according to A'isha and Ibn Abbas "Allah be pleased with them" to have delayed his visit (circumambulation)to the night. On the other hand, Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) visited (and circumambulated) Ka'ba during the days of Mina.

1732- Abdullah Ibn Omar "Allah be pleased with both" was reported to have circumambulated Ka'ba once and then took a nap. Then he came to Mina (on the day of slaughtering).

1733- A'isha "Allah be pleased with her" narrated: We performed Hajj with the Prophet and offered the Ifada circumambulation on the Day of slaughtering. Safiyya got her menses and the Prophet desired from her what a husband desires from his wife. I said to him: "O Allah's Apostle! She is having her menses." He said: "Is she going to detain us?" We informed him that she had offered The Ifada circumambulation on the Day of slaughtering. He said: "(Then you can) depart."

[131] What about he who threw after midday, or got his head shaved before slaughtering, either forgetfully or unknowingly

1734- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked about slaughtering, shaving (of the head), and stoning of the Jamra before or after the due times. He said: "There is no harm in all of that."

1735- Ibn Abbas "Allah be pleased with both" narrated: The Prophet was asked (as regards the ceremonies of Hajj) at Mina on the Day of slaughtering and he replied that there was no harm. Then a man said to him: "I got my head shaved before slaughtering." He replied: "Slaughter (now) and there is no harm in it." (Another) man said: "I stoned the Jamra after midday." The Prophet replied: "There was no harm in it."

١٢٩ ـ باب تَقْصِيرِ المُتَمَتِّعِ بَعْدَ العُمْرَةِ

١٧٣١ ـ حدثنا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالبَيتِ وَبِالصَّفَا وَالمَرْوَةِ، ثُمَّ يَحِلُّوا، وَيَحْلِقُوا أَوْ يُقَصِّرُوا. [طرفه في: ١٥٤٥].

١٣٠ ـ باب الزِّيَارَةِ يَوْمَ النَّحْرِ

وَقالَ أَبُو الزُّبَيرِ، عَنْ عائِشَةَ، وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَخَّرَ النَّبِيُّ ﷺ الزِّيَارَةَ إِلَى اللَّيلِ. وَيُذْكَرُ عَنْ أَبِي حَسَّانَ[٢]، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كانَ يَزُورُ البَيتَ أَيَّامَ مِنًى.

١٧٣٢ ـ وَقالَ لَنَا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ طَافَ طَوَافاً وَاحِداً، ثُمَّ يَقِيلُ، ثُمَّ يَأْتِي مِنًى، يَعْنِي يَوْمَ النَّحْرِ، وَرَفَعَهُ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيدُ اللَّهِ.

١٧٣٣ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ قالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: حَجَجْنَا مَعَ النَّبِيِّ ﷺ، فَأَفَضْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةُ، فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا ما يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهَا حَائِضٌ، قالَ: «حابِسَتُنَا هِيَ». قالُوا: يَا رَسُولَ اللَّهِ أَفَاضَتْ يَوْمَ النَّحْرِ، قالَ: «اخْرُجُوا». وَيُذْكَرُ عَنِ القَاسِمِ، وَعُرْوَةَ، وَالأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَفَاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

[طرفه في: ٢٩٤].

١٣١ ـ باب إِذَا رَمَى بَعْدَ ما أَمْسَى، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، نَاسِياً أَوْ جاهِلاً

١٧٣٤ ـ حَدَّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: في الذَّبْحِ وَالحَلْقِ وَالرَّمْيِ، وَالتَّقْدِيمِ وَالتَّأْخِيرِ، فَقالَ: «لَا حَرَجَ».

[طرفه في: ٨٤]

١٧٣٥ ـ حدثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ يُسْئَلُ يَوْمَ النَّحْرِ بِمِنًى، فَيَقُولُ: «لَا حَرَجَ». فَسَأَلَهُ رَجُلٌ فَقالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، قالَ: «اذْبَحْ وَلَا حَرَجَ». وَقالَ: رَمَيتُ بَعْدَ ما أَمْسَيتُ، فَقالَ: «لَا حَرَجَ». [طرفه في: ٨٤].

باب ١٣٠ ـ قوله: حسان بالصرف وعدمه (شارح).

[132] One's giving the religious opinions while riding his mount at (the place of) Jimar

1736- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jimar) at Mina during his last Hajj.. People asked him questions. A man came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered before stoning Jamra ." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm." So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

1737- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: I witnessed the Prophet when he was delivering the sermon on the Day of slaughtering. A man stood up and said: "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said): "I slaughtered the sacrifice before the throwing of Jamra." So, people asked about many things alike. The Prophet said: "Do it (now) and there is no harm in all these cases." Whenever the Prophet was asked about anything on that day, he replied: "Do it (now) and there is no harm in it."

1738- Abdullah Ibn Amr Ibn Al'ass narrated: (Similar as 1736 and 1737).

[133] The sermon on the days of Mina

1739- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle delivered a sermon on the Day of slaughtering , in which he said: "O people! (Tell me) what is the day today? " The people replied: "It is the forbidden (sacred) day. " He asked again: "What town is this? " They replied: "It is the forbidden (Sacred) town." He asked: "Which month is this?" They replied: "It is the forbidden (Sacred) month. " He said: "No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours. " The Prophet repeated his statement again and again. After that he raised his head and said: "O Allah! Haven't I reported (Your Message) to them? Haven't I reported Your Message to them?" Ibn Abbas added: By he, in Whose Hand my soul is, it was his (Prophet's) will to his followers: "It is incumbent upon those who are present to report to those who are absent. Beware! Don't renegade (as) disbelievers after me, Striking the necks of one another."

١٣٢ ـ باب الفُتْيا عَلَى الدَّابَّة عِنْدَ الجَمْرَة

١٧٣٦ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنِ ابنِ شِهَاب، عَنْ عِيسى بنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرو، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ في حَجَّةِ الوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ، فقالَ رَجُلٌ: لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، قالَ: «اذْبَحْ وَلاَ حَرَجَ». فَجاءَ آخَرُ فَقالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، قالَ: «ارْمِ وَلا حَرَجَ» فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلاَ أُخِّرَ إلاَّ قالَ: «افعَلْ وَلاَ حَرَجَ».

[طرفه في: ٨٣].

١٧٣٧ ـ حدّثنا سَعيدُ بْنُ يَحْيى بْنِ سَعيدٍ: حَدَّثَنا أَبِي: حَدَّثَنا ابْنُ جُرَيْجٍ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّهُ شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَوْمَ النَّحْرِ، فَقامَ إلَيْهِ رَجُلٌ فَقالَ: كُنْتُ أَحْسِبُ أَنْ كَذا قَبْلَ كَذا، ثُمَّ قامَ آخَرُ فَقالَ: كُنْتُ أَحْسِبُ أَنْ كَذا قَبْلَ كَذا، حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْباهَ ذلِكَ، فَقالَ النَّبِيُّ ﷺ: «افعَلْ وَلاَ حَرَجَ» لَهُنَّ كُلِّهِنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إلاَّ قالَ: «افعَلْ وَلاَ حَرَجَ». [طرفه في: ٨٣].

١٧٣٨ ـ حدّثنا إسْحاقُ قالَ: أَخْبَرَنا يَعْقُوبُ بْنُ إبْراهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسى بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلى نَاقَتِه، فَذَكَرَ الحَدِيثَ. تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ. [طرفه في: ٨٣].

١٣٣ ـ بابُ الخُطْبَةِ أَيَّامَ مِنًى

١٧٣٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي يَحْيى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقالَ: «يا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هذا»؟ قالُوا: يَوْمٌ حَرَامٌ، قالَ: «فَأَيُّ بَلَدٍ هذا»؟ قالُوا: بَلَدٌ حَرَامٌ، قالَ: «فَأَيُّ شَهْرٍ هذا»؟ قالُوا: شَهْرٌ حَرَامٌ، قالَ: «فَإنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ هذا». فَأَعادَهَا مِرَاراً، ثُمَّ رَفَعَ رَأْسَهُ فَقالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ، اللَّهُمَّ هَلْ بَلَّغْتُ»؟ قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَوَالَّذِي نَفْسِي بِيَدِه، إنَّهَا لَوَصِيَّتُهُ إلى أُمَّتِه: «فَلْيُبْلِغِ الشَّاهِدُ الغَائِبَ، لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[الحديث ١٧٣٩ ـ طرفه في: ٧٠٧٩].

١٧٣٦ـ قوله: لم أشعر، أي لم أفطن أن النحر قبل الحلق هذا في الأول والمعنى في الثاني لم أفطن أن الرمي قبل النحر.

١٧٣٩ـ قوله: يضرب برفع يضرب جملة مستأنفة مبنية لقوله: لا ترجعوا بعدي كفاراً ويجوز الجزم انظر الشارح.

1740- Ibn Abbas narrated: (The same as above).

1741- Abu'bakra narrated: The Prophet delivered to us a sermon on the Day of slaughtering. He said: "Do you know what is the day today?" We said: "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said: "Isn't it the Day of slaughtering?" We said: "It is so." He further asked: "Which month is this?" We said: "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said: "Isn't it the month of Dhul'hijja?" We replied: "Yes! It is so." He further asked: "What town is this?" We replied: "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said: "Isn't it the forbidden (Sacred) town (of Mecca)?" We said: "Yes, it is so." He said: "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. Haven't I reported Allah's message to you?" They said: "Yes." He said: "O Allah! Be witness. So it is incumbent upon those who are present to report it to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will report it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks of one another."

1742- Ibn Omar "Allah be pleased with both" narrated: At Mina, The Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Do you know what is the day today?" The people replied: "Allah and His Apostle know it better." He said: "It is the forbidden (sacred) day. Do you know what town is this?" They replied: "Allah and His Apostle know it better." He said: "This is the forbidden (Sacred) town (Mecca). Do you know which month is this?" The people replied: "Allah and His Apostle know it better." He said: "This is the forbidden (sacred) month." The Prophet added: "Verily! Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours." According to another narration through Ibn Omar too: On the Day of slaughtering (tenth of Dhul'hijja), the Prophet stood in between the Jimar during his Hajj which he performed and said: "This is the (greatest) Day of the greater pilgrimage." The Prophet started saying repeatedly: "O Allah! Be Witness (I have reported Your Message)." He then bade the people farewell. People said: "This is The Farewell Hajj."

[134] Is it permissible for those who provide pilgrims with water to stay the nights of Mina in Mecca

1743- Ibn Omar "Allah be pleased with both" narrated: The Prophet permitted the people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

١٧٤٠ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَمْرو قالَ: سَمِعْتُ جابِرَ بْنَ زَيدٍ قالَ: سمِعتُ ابْنَ عبَّاسٍ رَضِيَ اللَّهُ عنهُما قالَ: سَمِعْتُ النَّبيَّ ﷺ يَخْطُبُ بِعَرَفاتٍ. تَابَعَهُ ابْنُ عُيَينَةَ عَنْ عَمْرو.

[الحديث ١٧٤٠ ـ أطرافه في: ١٨١٢، ١٨٤١، ١٨٤٣، ٥٨٠٤، ٥٨٥٣].

١٧٤١ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنا أَبو عامِرٍ: حَدَّثَنا قُرَّةُ، عَنْ مُحمَّدِ بْنِ سِيرينَ قالَ: أَخْبَرَني عَبْدُ الرَّحْمٰنِ بْنُ أَبي بَكْرَةَ، عَنْ أَبي بَكْرَةَ، وَرَجُلٌ أَفضَلُ في نَفسِي مِنْ عَبْدِ الرَّحْمٰنِ، حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: خَطَبَنا النَّبيُّ ﷺ يَوْمَ النَّحرِ، قالَ: «أَتَدرُونَ أَيُّ يَوْمٍ هذا»؟ قُلنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ يَوْمَ النَّحْرِ»؟! قُلنَا: بَلَى، قالَ: «أَيُّ شَهْرٍ هذا»؟ قُلنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، فَقالَ: «أَلَيسَ ذُو الحَجَّةِ»؟! قُلنا: بَلَى، قالَ: «أَيُّ بَلَدٍ هذا»؟ قُلنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَت بِالبَلدَةِ الحَرامِ»؟ قُلنَا: بَلَى قالَ: «فَإِنَّ دِماءَكُم، وَأَموَالَكُم عَلَيكُم حَرامٌ، كَحُرمَةِ يَوْمِكُمْ هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا، إِلَى يَوْمِ تَلقَوْنَ رَبَّكُمْ، أَلاَ هَل بَلَّغْتُ»؟ قالُوا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعى مِنْ سَامِعٍ، فَلاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[طرفه في: ٦٧].

١٧٤٢ ـ حدّثنا مُحمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: قالَ النَّبيُّ ﷺ بِمِنًى: «أَتَدرُونَ أَيُّ يَوْمٍ هذا»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقالَ: «فَإِنَّ هذا يَوْمٌ حَرامٌ، أَفَتَدرُونَ أَيُّ بَلَدٍ هذا»؟ قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «بَلَدٌ حَرامٌ، أَفَتَدرُونَ أَيُّ شَهْرٍ هذا»؟ قالوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «شَهْرٌ حَرامٌ». قالَ: «فَإِنَّ اللَّهَ حَرَّمَ عَلَيكُمْ دِماءَكُمْ وَأَمْوالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا». وَقالَ هِشامُ بْنُ الغَازِ: أَخْبَرَني نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: وَقَفَ النَّبيُّ ﷺ يَوْمَ النَّحرِ بَينَ الجَمَراتِ في الحَجَّةِ الَّتي حَجَّ، بِهذا، وَقالَ: «هذا يَوْمُ الحَجِّ الأَكْبَرِ». فَطَفِقَ النَّبيُّ ﷺ يَقُولُ: «اللَّهُمَّ اشْهَدْ». وَوَدَّعَ النَّاسَ، فَقالُوا: هذِهِ حَجَّةُ الوَدَاعِ.

[الحديث ١٧٤٢ ـ أطرافه في: ٤٤٠٣، ٦٠٤٣، ٦١٦٦، ٦٧٨٥، ٦٨٦٨، ٧٠٧٧].

١٣٤ ـ بابُ هَل يَبِيتُ أَصْحَابُ السِّقَايَةِ أَوْ غَيرُهُمْ بِمَكَّةَ لَيالِيَ مِنًى؟

١٧٤٣ ـ حدّثنا مُحمَّدُ بْنُ عُبَيدِ بْنِ مَيمُونٍ: حَدَّثَنا عِيسَى بْنُ يُونُسَ: عَنْ عُبَيدِ

١٧٤١ـ قوله: ذو الحجة بالرفع اسم ليس وخبرها محذوف أي أليسه ذو الحجة وفي رواية قال ذو الحجة بإسقاط الفاء وأليس والتقدير هو ذو الحجة وفي بعض الأصول أليس ذا الحجة بالنصب خبر ليس ا هـ من الشارح.

١٧٤٢ـ قوله: الغاز بحذف الياء اكتفاء بالكسر وجاء إثباتها أيضاً قوله بهذا انظر الشارح لهذا.

1744- Ibn Omar narrated: the Prophet allowed people who provided the pilgrims with water to stay at Mecca during the nights of Mina.

1745- Ibn Omar narrated: Al'abbas asked the permission of the Prophet to stay at Mecca during the nights of Mina in order to provide people with water. So the Prophet allowed him.

[135] Throwing the Jimar (Sin.: Jamra)

Jaber told that The Messenger of Allah "Allah's blessing and peace be upon him" stoned the Jamra at forenoon. Then he threw again when the sun declined.

1746- Wabra told that he had asked Ibn Omar "Allah be pleased with both": "When should I stone the Jamra?" He replied: "When your leader does that." He was asked again the same question. He replied: "We used to wait till the sun declined and then we would do stone the Jimar (on the eleventh and twelfth of Dhul'hijja)."

[136] Stoning Jamra from the middle of the valley

1747- Abdur'rahman Ibn Yazid reported: Abdullah Ibn Mas'ood "Allah be pleased with him" stoned the Jamra from the middle of the valley. I said to him: "O Abu Abdur'rahman! there are people who used to throw from above the valley." Ibn Mas'ood commented: "By he, except whom, there is no God at all! This is the place from where he, to whom The Sura of Al'baqara had been sent down, (had thrown them)" (meaning The Prophet "Allah's blessing and peace be upon him").

[137] Stoning with seven pebbles

1748- Abdur'rahman Ibn Yazid reported: Abdullah Ibn Mas'ood "Allah be pleased with him" reached the big Jamra (of Al'aqaba). He kept the Ka'ba on the left side and Mina on his right side and stoned with seven pebbles (the Jamra) and said: "The one on whom The Sura of Al'baqara was revealed (The Prophet) had stoned similarly."

[138] Keeping The House (Ka'ba) on one's left side while stoning the Jamra

1749- Abdur'rahman Ibn Yazid reported that he had accompanied Abdullah Ibn Mas'ood "Allah be pleased with him" in pilgrimage, and saw him stoning the big Jamra (of Al'aqaba), while keeping the Ka'ba on the left side and Mina on his right side, with seven pebbles. Then he said: "This is the place where The one on whom The Sura of Al'baqara was revealed (The Prophet) had stood."

اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَخَّصَ النَّبِيُّ ﷺ.

[طرفه في: ١٦٤٣].

١٧٤٤ - حدثنا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما: أَنَّ النَّبِيَّ ﷺ أَذِنَ.

١٧٤٥ - حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ العَبَّاسَ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ النَّبِيَّ ﷺ لِيَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ. تَابَعَهُ أَبُو أُسَامَةَ، وَعُقْبَةُ بْنُ خَالِدٍ، وَأَبُو ضَمْرَةَ. [١٦٣٤].

١٣٥ - بَابُ رَمْيِ الجِمَارِ

وَقَالَ جَابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضُحًى، وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ.

١٧٤٦ - حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ وَبَرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَتَى أَرْمِي الجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمِهْ، فَأَعَدْتُ عَلَيْهِ المَسْأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا.

١٣٦ - بَابُ رَمْيِ الجِمَارِ مِنْ بَطْنِ الوَادِي

١٧٤٧ - حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الوَادِي، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ: إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا؟ فَقَالَ: وَالَّذِي لَا إِلَٰهَ غَيْرُهُ، هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ. وَقَالَ عَبْدُ اللَّهِ بْنُ الوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الأَعْمَشُ: بِهَذَا.

[الحديث ١٧٤٧ - أطرافه في: ١٧٤٨، ١٧٤٩، ١٧٥٠].

١٣٧ - بَابُ رَمْيِ الجِمَارِ بِسَبْعِ حَصَيَاتٍ

ذَكَرَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٧٤٨ - حدثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ انْتَهَى إِلَى الجَمْرَةِ الكُبْرَى، جَعَلَ البَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، وَرَمَى بِسَبْعٍ، وَقَالَ: هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ. [طرفه في: ١٧٤٧].

١٣٨ - بَابُ مَنْ رَمَى جَمْرَةَ العَقَبَةِ، فَجَعَلَ البَيْتَ عَنْ يَسَارِهِ

١٧٤٩ - حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، فَرَآهُ يَرْمِي الجَمْرَةَ الكُبْرَى بِسَبْعِ حَصَيَاتٍ، فَجَعَلَ البَيْتَ

١٧٤٦- قوله: فارمه بهاء ساكنة للسكت والهمزة وصل (شارح). قوله: نتحين أي نراقب الوقت (شارح)

[139] Saying Takbir with each throwing of a pebble

1750- Al'a'mash narrated: I heard Al'hajjaj saying on the pulpit: "The Sura in which the Heifer is mentioned and the Sura in which the family of Imran is mentioned and the Sura in which the women is mentioned." I mentioned this to Ibrahim, who said: Abdur'rahman Ibn Yazid told me: "I was with Ibn Mas'ood, when he did the throwing of the Jamra of Al'aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: Allaho Akbar (Allah is greater) on throwing every pebble. Then he said: "By he, except Whom there is no God to be worshipped, here (at this place) stood the one on whom The Sura of Al'baqara was revealed."

[140] What about stoning the Jamra of Al'aqaba without staying (sometime for invocation as in the first two Jamras)

(This was what Ibn Omar reported).

[141] Standing to face the Qiblah after stoning the two Jamras

1751- Abdullah Ibn Omar "Allah be pleased with both" was reported to have used to stone the nearest Jamra to the Khaif mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would stone the middle Jamra and then he would go to the left, towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would stone the great Jamra of Al'aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[142] Raising one's hands at both of the nearest and the middle Jamra

1752- Abdullah Ibn Omar "Allah be pleased with both" was reported to have used to stone the nearest Jamra to the Khaif mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would stone the middle Jamra and then he would go to the left, towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would stone the great Jamra of

عَنْ يَسَارِه وَمِنًى عَنْ يَمِينِه، ثُمَّ قالَ: هذا مَقَامُ الَّذي أُنْزِلَتْ عَلَيه سُورَةُ البَقَرَةِ ﷺ.

[طرفه في: ١٧٤٧].

١٣٩ ـ بابٌ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

قالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٧٥٠ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الواحِدِ: حَدَّثَنَا الأَعْمَشُ قال: سَمِعْتُ الحَجَّاجَ يَقُولُ على المِنْبَرِ: السُّورَةُ الَّتي يُذْكَرُ فِيهَا البَقَرَةُ، وَالسُّورَةُ الَّتي يُذْكَرُ فِيهَا آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ، قالَ: فَذَكَرْتُ ذلِكَ لإبْراهِيمَ، فَقالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يزيد: أَنَّهُ كانَ مَعَ ابْنِ مسعودٍ رَضيَ اللَّهُ عنه، حِينَ رَمى جَمْرَةَ العَقَبَةِ، فَاسْتَبْطَنَ الوَادِيَ، حَتَّى إذا حاذَى بالشَّجَرَةِ اعْتَرَضَهَا، فَرَمى بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قالَ: مِنْ هَاهُنَا، وَالَّذي لا إِلٰهَ غَيْرُهُ، قامَ الَّذي أُنْزِلَتْ عَلَيهِ سُورَةُ البَقَرَةِ ﷺ.

[طرفه في: ١٧٤٧].

١٤٠ ـ بابُ مَنْ رَمى جَمْرَةَ العَقَبَةِ وَلَمْ يَقِفْ

قالَهُ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ.

١٤١ ـ بابٌ إذا رَمى الجَمْرَتَينِ، يَقُومُ وَيُسْهِلُ، مُسْتَقْبِلَ القِبْلَةِ

١٧٥١ ـ حدّثنا عُثْمانُ بْنُ أَبي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيى: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كانَ يَرْمِي الجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّى يُسْهِلَ، فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَوِيلاً، وَيَدْعُو وَيَرْفَعُ يَدَيهِ، ثُمَّ يَرْمِي الوُسْطى ثُمَّ يَأْخُذُ ذاتَ الشِّمالِ فَيَسْتَهِلُ، وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَوِيلاً، وَيَدْعُو وَيَرْفَعُ يَدَيهِ، وَيَقُومُ طَوِيلاً، ثُمَّ يَرْمِي جَمْرَةَ ذاتِ العَقَبَةِ مِنْ بَطْنِ الوَادِي، وَلاَ يَقِفُ عِنْدَهَا، ثُمَّ يَنْصَرِفُ، فَيَقُولُ: هٰكَذا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[الحديث ١٧٥١ ـ طرفاه في: ١٧٥٢، ١٧٥٣].

١٤٢ ـ باب رَفْعِ اليَدَينِ عِنْدَ جَمْرَةِ الدُّنْيَا وَالوُسْطى

١٧٥٢ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كانَ يَرْمِي

باب ١٤١ ـ قوله: ويسهل أي يقصد السهل من الأرض فينزل إليه من بطن الوادي بحيث لا يصيبه المتطاير من الحصى الذي يرمى به.

١٧٥١ ـ قوله: الجمرة الدنيا أي القريبة إلى جهة مسجد الخيف.

ـ قوله: فيستهل بهذا الضبط ولأبي ذر وابن عساكر فيسهل بضم التحتية وإسقاط الفوقية قاله الشارح والمعنى ما قدمناه.

Al'aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say: "I saw The Prophet "Allah's blessing and peace be upon him" doing the same."

[143] One's supplication at the two Jamras

1753- Az'zuhri narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to stone the Jamra which is near to the Mina mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead where he would stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would stone the middle Jamra with seven small pebbles and magnify Allah after throwing every pebble. Then he would go to the left, towards the valley, where he would stand facing the Qiblah. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would stone the great Jamra of Al'aqaba from the middle of the valley with seven small pebbles and magnify Allah after throwing every pebble. But he would not stay by it, and then he would leave. Az'zuhri said that Salim Ibn Abdullah Ibn Omar had narrated to him the same.

[144] Applying perfume after stoning the Jimar and before offering the Ifada circumambulation

1754- A'isha "Allah be pleased with her" narrated: I scented The Messenger of Allah "Allah's blessing and peace be upon him" with my hand after he had finished his Ihram and before he (assumed Ihram and) offered the Ifada circumambulation.

[145] The last (farewell) circumambulation

1755- Ibn Abbas "Allah be pleased with both" narrated: The people were ordered to do the farewell circumambulation of Ka'ba as the last thing, before leaving (Mecca), except the menstruating women who were excused.

1756- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered the Dhuhr, Asr, Maghrib and the Isha prayers and slept for a while at a place called Al'muhassab and then rode to Ka'ba and circumambulated it.

[146] When the woman gets her menses after offering the Ifada circumambulation

1757- A'isha "Allah be pleased with her" narrated: Safiyya Bint Huyai the wife of the Prophet got her menses, and Allah's Apostle was informed of that. He said: "Would she delay us?" People said: "She has already performed the Ifada circumambulation." He said: "Then she will not (delay us)."

الجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، ثُمَّ يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ فَيُسْهِلُ، فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِيَاماً طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ الوُسْطَى كَذَلِكَ، فَيَأْخُذُ ذَاتَ الشِّمَالِ فَيُسْهِلُ، وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِيَاماً طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ ذَاتَ العَقَبَةِ مِنْ بَطْنِ الوَادِي، وَلاَ يَقِفُ عِنْدَهَا، وَيَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ. [طرفه في: ١٧٥١].

١٤٣ - باب الدُّعَاءِ عِنْدَ الجَمْرَتَيْنِ

١٧٥٣ - وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَمَى الجَمْرَةَ الَّتِي تَلِي مَسْجِدَ مِنًى، يَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ تَقَدَّمَ أَمَامَهَا، فَوَقَفَ مُسْتَقْبِلَ القِبْلَةِ، رَافِعاً يَدَيْهِ يَدْعُو، وَكَانَ يُطِيلُ الوُقُوفَ، ثُمَّ يَأْتِي الجَمْرَةَ الثَّانِيَةَ، فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ يَنْحَدِرُ ذَاتَ اليَسَارِ، مِمَّا يَلِي الوَادِيَ، فَيَقِفُ مُسْتَقْبِلَ القِبْلَةِ رَافِعاً يَدَيْهِ يَدْعُو، ثُمَّ يَأْتِي الجَمْرَةَ الَّتِي عِنْدَ العَقَبَةِ، فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ، ثُمَّ يَنْصَرِفُ وَلاَ يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ مِثْلَ هذا، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. [طرفه في: ١٧٥١].

١٤٤ - باب الطِّيبِ بَعْدَ رَمْيِ الجِمَارِ، وَالحَلْقِ قَبْلَ الإِفَاضَةِ

١٧٥٤ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ القَاسِمِ: أَنَّهُ سَمِعَ أَبَاهُ، وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ، يَقُولُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ، حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ، وَبَسَطَتْ يَدَيْهَا. [طرفه في: ١٥٣٩].

١٤٥ - باب طَوَافِ الوَدَاعِ

١٧٥٥ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالبَيْتِ، إِلاَّ أَنَّهُ خُفِّفَ عَنِ الحَائِضِ. [طرفه في: ٣٢٩].

١٧٥٦ - حدّثنا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الحَارِثِ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالعَصْرَ، وَالمَغْرِبَ وَالعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى البَيْتِ فَطَافَ بِهِ. تَابَعَهُ اللَّيْثُ: حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: عَنِ النَّبِيِّ ﷺ. [الحديث ١٧٥٦ - طرفه في: ١٧٦٤].

١٤٦ - باب إِذَا حَاضَتِ المَرْأَةُ بَعْدَ مَا أَفَاضَتْ

١٧٥٧ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ، زَوْجَ النَّبِيِّ ﷺ، حَاضَتْ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَحَابِسَتُنَا هِيَ؟!». قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ، قَالَ: «فَلاَ إِذاً». [طرفه في: ٢٩٤].

1758- Ikrima narrated: The people of Medina asked Ibn Abbas about a woman who got her menses after performing the Ifada circumambulation. He said: "She could depart (from Mecca)." They said: "We will not act on your opinion and ignore that of Zaid." Ibn Abbas said: "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Ommu'sulaim. She told them the narration of Safiyya.

1759- The same narration as above.

1760- Ibn Abbas "Allah be pleased with both" narrated that the menstruating woman had been permitted to depart (from Mecca) if she had offered the Ifada circumambulation.

1761- Ibn Omar "Allah be pleased with both" told that they (the menstruating women) should not depart. But later he said that The Prophet "Allah's blessing and peace be upon him" had permitted them to depart.

1762- Al'aswad narrated: A'isha said: We went out with the Prophet (from Medina) with the intention of performing Hajj only. When The Prophet arrived (in Mecca) he circumambulated Ka'ba and compassed round Safa and Marwa. He did not finish his Ihram. The Prophet had the sacrifice with him. With him circumambulated his wives and companions. But those who had not had the sacrifice with them finished their Ihram. A'isha added: "I got my menses and could not circumambulate Ka'ba. So when it was the night of Hasba (when we stopped at Al'muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umra but I am returning after performing Hajj only. " He said: Didn't you circumambulate Ka'ba at the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umra. Then come back to such and such a place." Safiyya got her menses. The Prophet said: "O Aqra Halqa! Didn't you circumambulate Ka'ba on the day of sacrifice?" Safiyya replied in the affirmative. He said (to Safiyya): "There is no harm for you to proceed on with us."

A'isha added: "(after returning from Umra), the Prophet met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

[147] Performing Asr prayer on the day of departure at Al'abtah

1763- Abdul'aziz Ibn Rufai narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Tell me what you remember from Allah's Apostle "Allah's blessing and peace be upon him" (regarding this question): Where did he offer Dhuhr and Asr

١٧٥٨، ١٧٥٩ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ أَهْلَ المَدِينَةِ سَأَلُوا ابْنَ عَبّاسٍ رَضِيَ اللّهُ عَنْهُما، عَنِ امْرَأَةٍ طافَتْ، ثُمَّ حاضَتْ، قالَ لَهُمْ: تَنْفِرُ، قالُوا: لا نَأْخُذُ بِقَوْلِكَ وَنَدَعُ قَوْلَ زَيْدٍ، قالَ: إِذا قَدِمْتُمُ المَدِينَةَ فَسَلُوا، فَقَدِمُوا المَدِينَةَ، فَسَأَلُوا، فَكانَ فِيمَنْ سَأَلُوا أُمُّ سُلَيْمٍ، فَذَكَرَتْ حَدِيثَ صَفِيَّةَ. رَوَاهُ خالِدٌ وَقَتادَةُ، عَنْ عِكْرِمَةَ.

١٧٦٠ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا ابْنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللّهُ عَنْهُما قالَ: رُخِّصَ لِلْحائِضِ أَنْ تَنْفِرَ إِذا أَفاضَتْ.

[طرفه في: ٣٢٩].

١٧٦١ ـ قالَ وَسَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّها لا تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُنَّ.

[طرفه في: ٣٣٠].

١٧٦٢ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ، وَلا نُرَى إِلاَّ الحَجَّ، فَقَدِمَ النَّبِيُّ ﷺ فَطافَ بِالبَيْتِ، وَبَيْنَ الصَّفا وَالمَرْوَةِ وَلَمْ يَحِلَّ، وَكانَ مَعَهُ الهَدْيُ، فَطافَ مَنْ كانَ مَعَهُ مِنْ نِسائِهِ وَأَصْحابِهِ، وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الهَدْيُ، فَحاضَتْ هِيَ، فَنَسَكْنا مَناسِكَنا مِنْ حَجِّنا، فَلَمّا كانَ لَيْلَةُ الحَصْبَةِ، لَيْلَةُ النَّفْرِ، قالَتْ: يا رَسُولَ اللّهِ، كُلُّ أَصْحابِكَ يَرْجِعُ بِحَجٍّ وَعُمْرَةٍ غَيْرِي، قالَ: «ما كُنْتِ تَطُوفِينَ بِالبَيْتِ لَيالِيَ قَدِمْنا»؟ قُلْتُ: لا، قالَ: «فَاخْرُجِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، وَمَوْعِدُكِ مَكانَ كَذا وَكَذا». فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمٰنِ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَحاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبِيُّ ﷺ: «عَقْرَى حَلْقَى، إِنَّكِ لَحابِسَتُنا، أَما كُنْتِ طُفْتِ يَوْمَ النَّحْرِ»؟ قالَتْ: بَلَى، قالَ: «فَلا بَأْسَ، انْفِرِي». فَلَقِيتُهُ مُصْعِداً عَلَى أَهْلِ مَكَّةَ، وَأَنا مُنْهَبِطَةٌ، أَوْ أَنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ. وَقالَ مُسَدَّدٌ: قُلْتُ: لا. تابَعَهُ جَرِيرٌ، عَنْ مَنْصُورٍ، فِي قَوْلِهِ: لا.

[طرفه في: ٢٩٤].

١٤٧ ـ باب مَنْ صَلَّى العَصْرَ يَوْمَ النَّفْرِ بِالأَبْطَحِ

١٧٦٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا إِسْحاقُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيانُ الثَّوْرِيُّ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيْعٍ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ ﷺ: أَيْنَ صَلَّى

١٧٥٨، ١٧٥٩ـ قوله: ونَدع بالواو والنصب جواب النفي وللحموي والمستملي فندع بالفاء والنصب أيضاً (شارح).

١٧٦٢ـ قوله: تطوفي بحذف النون تخفيفاً وقيل: حذفها من غير ناصب أو جازم لغة فصيحة ولأبي ذرّ تطوفين بإثباتها (شارح).

ـ قوله: مكان قال الشارح نصب على الظرفية.

ـ قوله: عقرى حلقى دعاء بالعقر والحلق بغير إرادة حقيقتهما كما قالوا قاتله الله ا هـ ومعنى مصعداً ومصعدة صاعداً وصاعدة.

prayers on the day of Tarwiya (eighth of Dhul'hijja)?" He replied: "At Mina." I asked: "Where did he offer the Asr prayer on the day of departure from Mina (on the twelfth or thirteenth of Dhul'hijja)?" He replied: "At Al'abtah." Then he added: "You should do as your chiefs do."

1764- Anas "Allah be pleased with him" narrated: The Prophet offered the Dhuhr, Asr, Maghrib and Isha prayers and slept for a while at a place called Al'mahassab. Then he rode towards Ka'ba and offered the farewell circumambulation.

[148] What about Al'mahassab

1765- A'isha "Allah be pleased with her" narrated: It (Al'abtah) was a place where the Prophet used to camp so that it might be easier for him to depart.

1766- Ibn Abbas "Allah be pleased with both" reported: Staying at Al'mahassab is not one of the ceremonies (of Hajj), but it is a place where Allah's Apostle "Allah's blessing and peace be upon him" camped (during his last Hajj).

[149] Camping at Dhi'tuwa before entering Mecca and at Al'batha of Dhul'hulaifa when returning from Mecca

1767- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" used to spend the night at Dhi'tuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Hajj or Umra, he never made his she-camel kneel down except near the gate of the Sacred Mosque. Then he would enter and go to the Black (stone) Corner and start from there, circumambulating Ka'ba seven times: hastening and moving his shoulders in the first three rounds and walking in the last four. On finishing, he would offer a two-rak'a prayer and set out to compass round Safa and Marwa before returning to his dwelling place. On returning (to Medina) from Hajj or Umra, he used to make his camel kneel down at Al'batha which is at Dhul'hulaifa, the place where the Prophet used to make his camel kneel down.

1768- Khalid Ibn Al'harith narrated: Obaidullah was asked about Al'mahassab. Obaidullah narrated: Nafi said: Allah's Apostle, Omar and Ibn Omar camped there." Nafi added: "Ibn Omar used to offer the Dhuhr and Asr prayers at it." I (Khalid) think he mentioned the Maghrib prayer also. I said: "I have no doubt about Isha (which he used to offer there also). He used to sleep there for a while. He used to say: The Prophet used to do the same. "

الظُّهرَ يومَ التَّرْوِيَةِ؟ قالَ: بِمِنًى، قلتُ: فأَيْنَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بِالأَبْطَحِ، افعَل كما يَفعَلُ أُمَرَاؤُكَ.

[طرفه في: ١٦٥٣].

١٧٦٤ ـ حدّثنا عبدُ المُتَعالِ بنُ طَالِبٍ: حَدَّثَنَا ابنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بنُ الحَارِثِ: أَنَّ قَتادَةَ حدَّثَه، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى الظُّهْرَ وَالعَصْرَ، وَالمَغْرِبَ وَالعِشَاءَ، وَرَقَدَ رَقْدَةً بِالْمَحصَّبِ، ثُمَّ رَكِبَ إِلَى البَيتِ فَطَافَ بِهِ.

[طرفه في: ١٧٥٦].

١٤٨ ـ بابُ المُحَصَّبِ

١٧٦٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: إِنَّما كانَ مَنزِلٌ يَنزِلُهُ النَّبِيُّ ﷺ، لِيَكُونَ أَسمَحَ لِخُرُوجِهِ، يَعْنِي بالأَبْطحِ.

١٧٦٦ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: قالَ عَمْرٌو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهما قال: لَيسَ التَّحصِيبُ بِشَيءٍ، إِنَّما هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

١٤٩ ـ بابُ النُّزُولِ بِذِي طُوًى قَبلَ أَنْ يَدْخُلَ مَكَّةَ، وَالنُّزُولِ بِالبَطْحَاءِ الَّتِي بِذِي الحُلَيفَةِ، إذا رَجَعَ مِنْ مَكَّةَ

١٧٦٧ ـ حدّثنا إِبْرَاهِيمُ بنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عنهما كَانَ يَبِيتُ بِذِي طُوًى، بينَ الثَّنِيَّتَينِ، ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ التِي بِأَعْلَى مَكَّةَ، وَكَانَ إِذَا قَدِمَ مَكَّةَ، حاجاً أَوْ مُعْتَمِراً، لَمْ يُنِخْ نَاقَتَهُ إلاَّ عِنْدَ بَابِ المَسْجِدِ، ثُمَّ يَدْخُلُ، فَيَأْتِي الرُّكْنَ الأَسْوَدَ، فَيَبدَأُ بِهِ، ثُمَّ يَطُوفُ سَبْعاً: ثَلاثاً سَعْياً، وَأَرْبَعاً مَشْياً، ثُمَّ يَنصَرِفُ، فَيُصَلِّي سَجْدَتَينِ، ثُمَّ يَنطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ، فَيَطُوفُ بَينَ الصَّفَا وَالمَرْوَةِ، وَكانَ إِذَا صَدَرَ عَنِ الحَجِّ أَوِ العُمْرَةِ أَنَاخَ بِالبَطْحَاءِ، الَّتِي بِذِي الحُلَيفَةِ، الَّتِي كانَ النَّبِيُّ ﷺ يُنِيخُ بِهَا. [طرفه في: ٤٩١].

١٧٦٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا خالِدُ بْنُ الحَارِثِ قالَ: سُئِلَ عُبَيدُ اللَّهِ عَنِ المُحَصَّبِ، فَحدثنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ قالَ: نَزَلَ بِهَا رَسُولُ اللَّهِ ﷺ، وَعُمَرُ، وَابْنُ عُمَرَ. وَعَنْ

١٧٦٤ـ قوله: رقد رقدة أي نام نومة، والمحصب اسم لمكان متسع بين مكة ومنى ويقال له: الأبطح.

١٧٦٥ـ قوله: تعني بالأبطح متعلق بقوله: ينزله، وفي رواية تعني الأبطح اهـ من الشارح وانظره لوجه الرفع في قوله: إنما كان منزل وروي بالنصب واسم كان ضمير المحصب هـ.

١٧٦٦ـ قوله: (التحصيب) أي النزول في المحصب، وهو الأبطح.

١٧٦٧ـ قوله: طوى بتثليث الطاء غير مصروف ويجوز صرفه (شارح).

١٧٦٨ـ قوله: يعني المحصب فسر الضمير المؤنث بالمذكر على إرادة البقعة ولأن من أسمائها البطحاء (شارح). =

[150] Camping at Dhi'tuwa when returning from Mecca

1769- Nafi narrated: Ibn Omar "Allah be pleased with both" used to spend the night in Dhi'tuwa till it was morning whenever he came to or departed from (Mecca). He (Ibn Omar) used to mention that The Prophet did the same.

[151] The trade in the season (of pilgrimage) and the bargaining in the markets which were established during the days of The Ignorance period

1770- Ibn Abbas "Allah be pleased with both" reported: Dhul'majaz and Okaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till Allah revealed: "It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray." (The Heifer 198)

[152] Coming at night from Al'muhassab

1771- A'isha "Allah be pleased with her" narrated: Safiyya got her menses on the night of departure from Hajj. She said: "I see that I will detain you." The Prophet said: "Aqra Halqa! Did she perform the circumambulation on the Day of slaughtering?" Somebody replied in the affirmative. He said: "Then depart."

1772- According to another narration, A'isha "Allah be pleased with her" told: "We set out with Allah's Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of departure, Safiyya Bint Huyai got her menses. The Prophet said: "Halqa Aqra! I think that she will detain you." He added: "Did you perform the circumambulation (of Ifada) on the Day of slaughtering?" She replied: "Yes." He said: "Then depart." I said: "O Allah's Apostle! I have not (offered Umra)." He replied: "Perform Umra from Tan'im." My brother went with me and we came across the Prophet in the last part of the night. He said: "Wait at such and such a place."

نافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كانَ يُصَلِّي بِهَا، يَعْنِي الْمُحَصَّبَ، الظُّهْرَ وَالعَصْرَ، أَحْسِبُهُ قالَ: وَالمَغْرِبَ، قالَ خالِدٌ: لاَ أَشُكُّ في العِشَاءِ، وَيَهْجَعُ هَجْعَةً، وَيَذْكُرُ ذلِكَ عَنِ النَّبِيِّ ﷺ.

١٥٠ ـ باب مَنْ نَزَلَ بِذِي طُوًى إِذَا رَجَعَ مِنْ مَكَّةَ

١٧٦٩ ـ وَقالَ مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ كانَ إِذَا أَقْبَلَ بَاتَ بِذِي طُوًى، حَتَّى إِذَا أَصْبَحَ دَخَلَ، وَإِذَا نَفَرَ مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصبِحَ، وَكانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كانَ يَفعَلُ ذلِكَ.

[طرفه في: ٤٩١]

١٥١ ـ باب التِّجَارَةِ أَيَّامَ المَوْسِمِ، وَالبَيعِ في أَسْوَاقِ الجَاهِلِيَّةِ

١٧٧٠ ـ حدثنا عُثْمانُ بْنُ الْهَيثَم: أَخْبَرَنَا ابْنُ جرِيجٍ: قالَ عَمْرُو بْنُ دِينارٍ، قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهما: كانَ ذُو المَجَازِ وَعُكَاظُ مَتْجَرَ النَّاسِ فِي الجَاهِلِيَّةِ، فَلَمَّا جاءَ الإِسْلامُ كَأَنَّهُمْ كَرِهُوا ذلِكَ، حَتَّى نَزَلَتْ: ﴿لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ﴾ [البقرة: ١٩٨]. في مَوَاسِمِ الحَجِّ.

[الحديث ١٧٧٠ ـ أطرافه في: ٢٠٥٠، ٢٠٩٨، ٤٥١٩].

١٥٢ ـ باب الإِدْلاَجِ مِنَ المُحَصَّبِ

١٧٧١ ـ حدثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنا الأعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: حاضَتْ صَفِيَّةُ لَيلَةَ النَّفرِ، فَقالَتْ: ما أُرَانِي إِلاَّ حابِسَتَكُمْ، قالَ النَّبِيُّ ﷺ: «عَقْرَى حَلقَى، أَطَافَتْ يَوْمَ النَّحْرِ»؟ قِيلَ: نَعَمْ، قالَ: «فَانْفِرِي».

[طرفه في: ٢٩٤]

١٧٧٢ ـ قالَ أَبُو عَبْدِ اللَّهِ: وَزَادَنِي مُحَمَّدٌ: حَدَّثَنَا مُحاضِرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَذْكُرُ إِلاَّ الحَجَّ، فَلَمَّا قَدِمْنَا، أَمَرَنَا أَنْ نَحِلَّ، فَلَمَّا كانَتْ لَيلَةُ النَّفرِ حاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبِيُّ ﷺ: «حَلقَى عَقْرَى، ما أُرَاهَا إِلاَّ حابِسَتَكُمْ». ثُمَّ قالَ: «كُنْتِ طُفْتِ يَوْمَ النَّحْرِ»؟ قالَتْ: نَعَمْ، قالَ: «فَانْفِرِي». قُلْتُ: يا رَسُولَ اللَّهِ، إِنِّي لَمْ أَكُنْ حَلَلْتُ! قالَ: «فَاعْتَمِرِي مِنَ التَّنْعِيمِ»، فَخَرَجَ مَعَها أَخُوها، فَلَقِينَاهُ مُدَّلِجاً، فَقَالَ: «مَوْعِدُكِ مَكانَ كَذَا وَكَذَا». [طرفه في: ٢٩٤].

ـ قوله: ويهجع هجعة أي ينام نومة.

باب ١٥٢ـ قوله: الادلاج أي السير في آخر الليل (شرح).

١٧٧٢ـ قوله: مدلجاً سائراً من آخر الليل الى مكة لطواف الوداع وقوله: مكان نصب على الظرفية. وفي بعض النسخ مكان بالرفع خبر موعدك (شارح).

(26) The Book of Pilgrimage The Lesser (Umra)

[1] The obligation and virtue of pilgrimage the lesser (Umra)

Abdullah Ibn Omar “Allah be pleased with both” was reported to have said: “There is no one except that he has to offer both of (at least) a single Hajj and a single Umra.”

Ibn Abbas “Allah be pleased with both” narrated: “It (Umra) is linked with Hajj in The Holy Book of Allah according to his saying: “And complete Hajj or Umra in Allah’s service” (The Heifer 196).”

1773- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The performance of) Umra is expiation for the sins committed (between it and the previous one). The reward of The Accepted Hajj (with which Allah is pleased) is nothing except Paradise."

[2] Performing Umra before Hajj

1774- Ikrima Ibn Khalid narrated: I asked Ibn Omar "Allah be pleased with both" about performing Umra before Hajj. He commented: "There is no harm. The Prophet "Allah's blessing and peace be upon him" performed Umra before offering Hajj.”

[3] How many times did The Prophet offer The Umra

1775- Mujahid narrated: I and Urwa Ibn Az’zubair entered the mosque where Ibn Omar was sitting near A’isha’s room. There were some people offering the Duha prayer. We asked him about them. He said: “It is a (kind of) heresy.” We asked him how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: “Four times; one of them was in the month of Rajab." We disliked to object to him.

1776- Then, we heard A’isha cleaning her teeth (with the Siwak). Urwa asked her: " O Mother of the believers! Don't you hear what Abu Abdur'rahman is saying?" She said: "What does he say?" Urwa said: "He says that Allah's Apostle "Allah's blessing and peace be upon him" performed four Umras and one of them was in the month of Rajab." A’isha said: "May Allah be merciful to Abu Abdur'rahman! The Prophet "Allah's blessing and peace be upon him" did not perform any Umra without (Abu Abdur'rahman) attending it, and he never performed any Umra in Rajab."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦ ـ كِتَابُ العُمْرَةِ

١ ـ بابُ العُمْرَةِ. وُجُوبُ العُمْرَةِ وَفَضْلُهَا

وقال ابنُ عُمر رَضِيَ اللَّهُ عنهما: ليس أحدٌ إلاَّ وعليهِ حجةٌ وعُمرةٌ. وقال ابنُ عبَّاس رَضِيَ اللَّهُ عنهما: إنَّهَا لَقرينتُها في كِتابِ اللَّهِ: ﴿وَأَتِمُّوا الحجَّ والعُمرَةَ لِلَّهِ﴾ [البقرة: ١٩٦].

١٧٧٣ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبي بَكْرِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أَبي صالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيرةَ رَضِيَ اللَّهُ عنهُ: أنَّ رَسُولَ اللَّهِ ﷺ قال: «العُمرةُ إِلى العُمرةِ كفَّارةٌ لِما بينَهُما، والحجُّ المبرورُ ليس لهُ جزاءٌ إلاَّ الجنَّةُ».

٢ ـ بابُ مَنِ اعْتَمَرَ قَبْلَ الحَجِّ

١٧٧٤ ـ حدّثنا أحمدُ بنُ مُحمّدٍ: أخبرَنا عَبدُ اللَّهِ: أخبرَنا ابنُ جُرَيجٍ: أنَّ عِكرِمةَ بنَ خالِدٍ، سَأَلَ ابنَ عُمرَ رَضِيَ اللَّهُ عَنهُما، عَنِ العُمرَةِ قَبلَ الحجِّ؟ فقالَ: لا بأْسَ. قالَ عِكْرِمةُ: قالَ ابنُ عُمَرَ: اعتَمَرَ النَّبيُّ ﷺ قبلَ أنْ يَحُجَّ. وَقالَ إبراهيمُ بنُ سَعْدٍ، عَن ابنِ إسحاقَ: حَدَّثَني عِكرِمةُ بنُ خالدٍ: سأَلتُ ابنَ عُمَرَ: مِثْلَهُ.

حدّثنا عمرُو بنُ عَليٍّ: حدَّثَنا أَبو عاصِمٍ: أخبرنا ابنُ جُرَيجٍ: قال عِكْرِمةُ بنُ خالِدٍ: سَأَلتُ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: مِثْلَهُ.

٣ ـ بابٌ كَم اعْتَمَرَ النَّبِيُّ ﷺ

١٧٧٥ ـ حدّثنا قُتيبةُ: حدَّثنا جَريرٌ، عَن مَنصُورٍ، عَن مُجاهِدٍ قال: دَخلتُ أنا وعُروةُ بنُ الزُّبيرِ المسجدَ، فإذا عبدُ اللهِ بنُ عُمرَ رَضِيَ اللهُ عنهُما، جالسٌ إلى حُجرةِ عائِشةَ، وإذا ناسٌ يُصلّونَ في المَسْجِدِ صَلاةَ الضُّحى، قالَ: فسأَلناهُ عَنْ صَلاتِهِمْ، فَقالَ: بِدْعَةٌ. ثُمَّ قالَ لَهُ: كَمِ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ قالَ: أَرْبَعاً، إحداهُنَّ في رَجَبٍ. فَكَرِهْنا أَنْ نَرُدَّ عَلَيهِ.

[الحديث ١٧٧٥ ـ طرفه في: ٤٢٥٣].

١٧٧٦ ـ قالَ: وَسَمِعْنا استِنانَ عائِشةَ أُمِّ المُؤمنينَ في الحُجرَةِ، فَقالَ عُروَةُ: يا أُمَّاهُ، يا أُمَّ المُؤمِنينَ: ألاَ تَسْمَعِينَ ما يَقُولُ أَبو عَبْدِ الرَّحمنِ؟ قالَتْ: ما يَقُولُ؟ قالَ: يَقُولُ: إنَّ رَسُولَ اللَّهِ

١٧٧٦ ـ قوله: استنان عائشة أي حس مرور السواك على أسنانها (شارح).

1777- Urwa narrated: I asked A'isha (How many times did The Messenger of Allah offer Umra); and she said: "The Messenger of Allah "Allah's blessing and peace be upon him" never performed Umra in Rajab."

1778- Quatada narrated: I asked Anas Ibn Malik "Allah be pleased with him": how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: "Four times. 1 Umra of Al'hudaibiya in Dhul'qa'da when the pagans hindered him; 2 Umra in the following year in Dhul'qa'da after the peace treaty with them (the pagans); 3 Umra from Al'ji'rana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked: "How many times did he perform Hajj?" He (Anas) replied: "Once. "

1779- Quatada narrated: I asked Anas (how many did The Prophet offer Umra). Anas "Allah be pleased with him" narrated: "The Prophet "Allah's blessing and peace be upon him" performed Umra when the pagans made him return, Umra of Al'hudaibiya (the next year), another Umra in Dhul'qa'da, and another Umra in combination with his Hajj.

1780- Hammam narrated: The Prophet performed four Umra (three) in Dhul'qa'da except the (one) Umra which he performed with his Hajj: His Umra from Al'hudaibiya, the one of the following year, and the one from Al'ji'rana where he distributed the booty (of the battle) of Hunain, and another Umra with his Hajj.

1781- Abu'is'haq narrated: I asked Masruq, Ata and Mujahid (about the Umra of Allah's Apostle). They said: "Allah's Apostle had performed Umra in Dhul'qa'da before he performed Hajj." I heard Al'barra Ibn Azib "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" offered two Umras in Dhul'qa'da before performing Hajj.

[4] The Umra of Ramadan

1782- Ata told: I heard Ibn Abbas saying: "Allah's Apostle asked an Ansari woman (Ibn Abbas named her but Ata forgot her name): "What prevented you from performing Hajj with us? " She replied: "We have a camel and the father of so-and-so and his son (she meant her husband and her son) rode it and left one camel for us to use for irrigation. " He said (to her): "Perform Umra when Ramadan comes, for Umra in Ramadan is equal to Hajj (in reward)" or said something similar."

ﷺ اعتمر أَرْبَعَ عُمُراتٍ إحداهُنَّ في رَجَبٍ. قالَتْ: يَرْحَمُ اللهُ أَبا عَبْدِ الرَّحْمٰنِ، مَا اعْتَمَرَ عُمْرَةً إلاَّ وَهُوَ شَاهِدُهُ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ.

[الحديث ١٧٧٦ ـ طرفاه في: ١٧٧٧، ٤٢٥٤].

١٧٧٧ ـ حدثنا أبو عاصِمٍ: أخبرَنا ابنُ جُرَيجٍ قال: أخبرني عَطاءٌ، عن عُرْوَةَ بنِ الزُّبيرِ قال: سَأَلْتُ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: ما اعْتَمَرَ رَسُولُ اللّهِ ﷺ في رَجَبٍ.

[طرفه في: ١٧٧٦].

١٧٧٨ ـ حدثنا حَسَّانُ بْنُ حَسَّانَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: سَأَلْتُ أَنساً رَضِيَ اللّهُ عَنْهُ: كَم اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أَرْبَعٌ: عُمْرَةُ الحُدَيْبِيَةِ في ذِي القَعْدَةِ حَيثُ صَدَّهُ المُشْرِكُونَ، وَعُمْرَةٌ مِنَ العَامِ المُقْبِلِ في ذِي القَعْدَةِ حَيثُ صالَحَهُم، وَعُمْرَةُ الجِعْرانَةِ إذْ قَسَمَ غَنِيمَةَ ـ أُرَاهُ ـ حُنَينٍ. قُلْتُ: كَمْ حَجَّ؟ قالَ: وَاحِدَةً.

[الحديث ١٧٧٨ ـ أطرافه في: ١٧٧٩، ١٧٨٠، ٣٠٦٦، ٤١٤٨].

١٧٧٩ ـ حدثنا أَبُو الوَلِيدِ، هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قال: سأَلْتُ أَنساً رَضِيَ اللّهُ عَنْهُ، فَقَالَ: اعْتَمَرَ النَّبِيُّ ﷺ حَيثُ رَدُّوهُ، وَمِنَ القَابِلِ عُمْرَةَ الحُدَيْبِيَةِ، وَعُمْرَةً في ذِي القَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ. [طرفه في: ١٧٧٨].

١٧٨٠ ـ حدثنا هُدْبَةُ: حَدَّثَنَا هَمَّامٌ وقالَ: اعْتَمَرَ أَرْبَعَ عُمَرٍ في ذِي القَعْدَةِ، إلاَّ الَّتِي اعْتَمَرَ مَعَ حَجَّتِهِ: عُمْرَتَهُ مِنَ الحُدَيْبِيَةِ، وَمِنَ العَامِ المُقْبِلِ، وَمِنَ الجِعْرانَةِ حَيثُ قَسَمَ غَنَائِمَ حُنَينٍ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[طرفه في: ١٧٧٨].

١٧٨١ ـ حدثنا أَحْمَدُ بْنُ عُثْمانَ: حَدَّثَنَا شُرَيحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إسْحاقَ قالَ: سَأَلْتُ مَسْرُوقاً وَعَطاءً وَمُجاهِداً، فَقَالُوا: اعْتَمَرَ رَسُولُ اللّهِ ﷺ في ذِي القَعْدَةِ قَبلَ أَنْ يَحُجَّ. وَقالَ: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِيَ اللّهُ عَنهما يَقُولُ: اعْتَمَرَ رَسُولُ اللّهِ ﷺ في ذِي القَعْدَةِ قَبلَ أَنْ يَحُجَّ مَرَّتَينِ.

[الحديث ١٧٨١ ـ أطرافه في: ١٨٤٤، ٢٦٩٨، ٢٦٩٩، ٢٧٠٠، ٣١٨٤، ٤٢٥١].

٤ ـ بابُ عُمْرَةٍ في رَمَضانَ

١٧٨٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطَاءٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ

= ـ قوله: عمرات بسكون الميم وفتحها وضمها والتحريك لأبي ذرّ (شارح).

١٧٧٨ـ قوله: الجعرانة بهذا الضبط وبكسر العين وتشديد الراء وهي ما بين الطائف ومكة.

ـ قوله: غنيمة بالنصب مفعول قسم من غير تنوين لإضافته في الحقيقة إلى حنين (شارح).

١٧٨٢ـ قوله: (أن تحجين) بإثبات النون على إهمال أن الناصبة وهو قليل وبعضهم ينقل أنها لغة لبعض العرب ولأبي

[5] The Umra at the night of Al'hasba

1783- A'isha "Allah be pleased with her" narrated: We set out along with Allah's Apostle shortly before the appearance of the new moon (crescent) of the month of Dhul'hijja and he said to us: "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for Umra may do so. Hadn't I brought the sacrifice (with me), I would have assumed Ihram for Umra." So some of us assumed Ihram for Umra while the others for Hajj. I was amongst those who assumed Ihram for Umra. The day of Arafat approached and I was still menstruating. I complained to the Prophet (about that) and he said: "Abandon your Umra, undo and comb your hair, and assume Ihram for Hajj." When it was the night of Hasba, he sent Abdur'rahman with me to At'tan'im and I assumed Ihram for Umra (and performed it) in lieu of my missed one.

[6] The Umra of At'tan'im

1784- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had ordered him to ride behind A'isha (his sister) to help her perform Umra from At'tan'im.

1785- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and his companions assumed Ihram for Hajj and none except The Prophet "Allah's blessing and peace be upon him" and Talha had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform the Umra with the Ihram which they had assumed, and after finishing circumambulating Ka'ba, compassing round Safa and Marwa, to cut short their hair, and to finish their Ihram except those who had Sacrifice with them. They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had formerly known what I came to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have finished the state of Ihram."

A'isha got her menses, so she performed all the ceremonies of Hajj except circumambulating Ka'ba. When she got clean she circumambulated Ka'ba. She said: "O Allah's Apostle! (All of you) are returning with the Hajj and Umra, but I am returning only with Hajj." So the Prophet ordered Abdur'rahman Ibn Abu'bakr

رَضِيَ اللَّهُ عنهُما يُخبِرُنا يقولُ: قالَ رَسُولُ اللَّهِ ﷺ لامرأةٍ مِنَ الأنصارِ، سَمَّاها ابنُ عَبَّاسٍ فَنسيتُ اسْمَهَا: «ما مَنَعَكِ أَنْ تَحُجِّي مَعَنَا»؟ قالَتْ: كانَ لَنا نَاضِحٌ فَرَكِبَهُ أبو فُلانٍ وَابْنُهُ، لِزَوْجِها وَابْنِها، وَتَرَكَ نَاضِحاً نَنْضَحُ عَلَيه، قالَ: «فإذا كانَ رَمَضانُ اعْتَمِرِي فيه، فَإِنَّ عُمْرَةً في رَمَضَانَ حَجَّةٌ». أَوْ نَحْواً مِمَّا قالَ.

[الحديث ١٧٨٢ ـ طرفه في: ١٨٦٣].

٥ ـ بابُ العُمْرَةِ لَيلَةَ الحَصْبَةِ وَغيرِها

١٧٨٣ ـ حدّثنا مُحَمَّدُ بنُ سَلامٍ: أَخْبَرَنا أبو مُعَاوِيَةَ: حَدَّثَنا هِشَامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ مُوافِينَ لِهِلالِ ذِي الحَجَّةِ، فَقالَ لَنا: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِالحَجِّ فَلْيُهِلَّ، وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ، فَلَوْلا أَنِّي أَهْدَيتُ لأَهْلَلْتُ بِعُمْرَةٍ». قالت: فمنّا من أهلَّ بعمرةٍ، ومِنّا من أهلَّ بحجٍّ، وكنتُ مِمَّنْ أهلَّ بعمرةٍ، فأظلّني يومُ عَرَفَةَ وأنا حائضٌ، فشكوتُ إلى النبيِّ ﷺ، فقال: «ارفُضي عمرَتَكِ، وانقُضي رأسَكِ، وامتَشِطي وَأَهلّي بالحَجِّ». فَلَمّا كانَ لَيلَةُ الحَصْبَةِ أَرْسَلَ مَعِي عَبْدَ الرَّحْمٰنِ إلى التَّنعيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكانَ عُمْرَتي.

[طرفه في: ٢٩٤].

٦ ـ بابُ عُمْرَةِ التَّنْعيمِ

١٧٨٤ ـ حدثنا عليُّ بنُ عبدِ اللهِ: حدثنا سُفيانُ، عن عمرٍو: سمعَ عَمرَو بنَ أوسٍ: أنَّ عَبْدَ الرَّحمٰنِ بنَ أبي بكرٍ رَضِيَ اللَّهُ عنهُما أخبرَهُ: أنَّ النَّبيَّ ﷺ أمرَهُ أنْ يُرْدِفَ عائشةَ وَيُعْمِرَها مِنَ التَّنعيمِ، قالَ سُفيانُ مَرَّةً: سَمِعْتُ عَمْراً، كَمْ سَمِعْتُهُ مِنْ عَمْرٍو.

[الحديث ١٧٨٤ ـ طرفه في: ٢٩٨٥].

١٧٨٥ ـ حدثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ بنُ عَبْدِ المَجِيدِ، عَنْ حَبِيبٍ المُعَلِّمِ، عَنْ عَطاءٍ، حَدَّثَني جابِرُ بنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَهَلَّ وَأَصْحابُهُ

=ذرّ وابن عساكر: أن تحجي بحذفها على إعمال أن وهو المشهور (شارح). والناضح هو البعير الذي يستقى عليه.

باب ٥ ـ قوله: وغيرها بنصب الراء وكسرها روايتان (شارح).

١٧٨٣ـ قوله: موافين أي مستقبلين لهلال ذي الحجة (شارح).

ـ قوله: فأظلني يوم عرفة أي قرب مني.

ـ قوله: ارفضي عمرتك أي اتركي عملها من الطواف والسعي لا أنها تدع العمرة نفسها (شارح).

ـ قوله: ليلة الحصبة أي ليلة المبيت بالمحصب (شارح).

١٧٨٥ـ قوله: لو استقبلت الخ أي لو علمت من أمري في الأول ما علمته في الآخر (شارح).

ـ قوله: هذه أي الفعلة وهي فسخ الحج إلى العمرة بالتمتع وجواز العمرة في أشهر الحج.

to accompany her to Tan'im. Thus she performed Umra after Hajj.

On the other hand, Suraqa Ibn Malik saw The Prophet "Allah's blessing and peace be upon him" stoning (the Jamra) in Al'aqaba, whom he asked: "Is it just for you, Messenger of Allah?" The Prophet "Allah's blessing and peace be upon him" answered: "It is for all."

[7] Performing Umra after Hajj, with no sacrifice

1786- A'isha "Allah be pleased with her" narrated: We set out along with Allah's Apostle shortly before the appearance of the new moon (crescent) of the month of Dhul'hijja and he said to us: "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for Umra may do so. Hadn't I brought the sacrifice (with me), I would have assumed Ihram for Umra." So some of us assumed Ihram for Umra while the others for Hajj. I was amongst those who assumed Ihram for Umra. The day of Arafat approached and I was still menstruating. I complained to the Prophet (about that) and he said: "Abandon your Umra, undo and comb your hair, and assume Ihram for Hajj." When it was the night of Hasba, he sent Abdur'rahman with me to At'tan'im and I assumed Ihram for Umra (and performed it) in lieu of my missed one. A'isha completed her Hajj and Umra, and neither sacrifice, charity, nor fasting was obligatory for her.

[8] The reward of Umra is accounted according to one's expenses or the hardship from which he suffers

1787- Al'aswad narrated: A'isha "Allah be pleased with her" said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! The people are returning after performing both of Hajj and Umra but I am returning with (Hajj) only?" He said: "Wait till you become clean from your menses and then go to At'tan'im, assume Ihram (and after performing Umra) join us at such-and-such a place. (But it should be known that) the reward of Umra is accounted according to either your expenses or the hardship from which you suffer while performing it."

بالحجِّ، وَلَيسَ مَعَ أَحَدٍ منهُمْ هَدْيٌ غيرَ النَّبيِّ ﷺ وَطَلحةَ، وَكانَ عَليٌّ قَدِمَ مِنَ اليَمَنِ وَمَعَهُ الهَدْيُ، فَقَالَ: أَهْلَلتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللهِ ﷺ، وإِنَّ النَّبِيَّ ﷺ أَذِنَ لأَصْحابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً: يَطوفُوا بالبَيتِ، ثمَّ يُقَصِّرُوا وَيَحِلُّوا إِلاَّ مَنْ مَعَهُ الهَدْيُ، فَقَالُوا: نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنا يَقْطُرُ، فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لو استَقْبَلتُ من أمري ما استَدْبَرْتُ ما أَهْدَيتُ، وَلَوْلا أَنَّ مَعِيَ الهَدْيَ لأَحْلَلتُ». وَأَنَّ عائِشَةَ حاضَتْ، فَنَسَكَتِ المَنَاسِكَ كلَّهَا غيرَ أَنَّهَا لَم تَطُف بِالبَيتِ، قال: فَلَمَّا طَهُرَتْ وطَافَتْ قالَتْ: يا رَسُولَ اللهِ، أَتَنْطَلِقُونَ بِعُمْرَةٍ وحَجَّةٍ وأَنْطَلِقُ بالحجِّ؟ فَأَمَرَ عَبدَ الرَّحمٰنِ بنَ أَبي بَكرٍ أنْ يَخرُجَ مَعَها إِلَى التَّنْعِيمِ، فَاعتَمَرَتْ بَعْدَ الحجِّ في ذي الحِجَّةِ. وَأَنَّ سُرَاقَةَ ابنَ مالكِ بنِ جُعْشُمٍ لَقِيَ النَّبِيَّ ﷺ وَهُوَ بالعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقالَ أَلَكُمْ هذهِ خاصَّةً يَا رَسُولَ اللهِ؟ قالَ: «لاَ، بَل للأَبَدِ». [طرفه في: ١٥٥٧].

٧ ـ بابُ الاعْتِمَارِ بَعْدَ الحَجِّ بِغَيرِ هَدْيٍ

١٧٨٦ ـ حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحيى: حَدَّثَنَا هِشَامٌ قالَ: أَخْبَرَنِي أَبي قالَ: أَخْبَرَتْني عائِشَةُ رَضِيَ اللَّهُ عَنْهَا قالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُوَافِينَ لِهِلاَلِ ذِي الحِجَّةِ، فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ، وَمَنْ أَحَبَّ أَنْ يُهِلَّ بِحَجَّةٍ فَلْيُهِلَّ، وَلَوْلا أَنِّي أَهْدَيتُ لأَهْلَلْتُ بِعُمْرَةٍ». فَمِنْهُمْ مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَّ بِحَجَّةٍ، وَكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَحِضْتُ قَبلَ أَنْ أَدْخُلَ مَكَّةَ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حائِضٌ، فَشَكَوْتُ إِلَى رَسُولِ اللهِ ﷺ فَقالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالحجِّ». فَفَعَلتُ، فَلَمَّا كانَتْ لَيلَةُ الحَصْبَةِ، أَرْسَلَ مَعِي عَبدَ الرَّحمٰنِ إِلَى التَّنْعِيمِ، فَأَرْدَفَهَا فَأَهَلَّتْ بِعُمْرَةٍ مَكانَ عُمْرَتِهَا، فَقَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا، وَلَمْ يَكُنْ في شَيءٍ من ذلكَ هَدْيٌ، وَلاَ صَدَقَةٌ وَلاَ صَوْمٌ.

[طرفه في: ٢٩٤].

٨ ـ بابُ أَجْرِ العُمْرَةِ عَلَى قَدْرِ النَّصَبِ

١٧٨٧ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بنُ زُرَيعٍ: حَدَّثَنَا ابنُ عَوْنٍ، عَنِ القَاسِمِ بنِ مُحَمَّدٍ، وَعَنِ ابنِ عَوْنٍ، عَنْ إِبراهِيمَ، عَنِ الأَسْوَدِ قالاَ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا رَسُولَ اللهِ، يَصْدُرُ النَّاسُ بِنُسُكَينِ وَأَصْدُرُ بِنُسُكٍ؟ فَقِيلَ لَها: «انْتَظِري، فَإِذا طَهُرْتِ، فَاخْرُجِي إِلَى التَّنْعِيمِ

= قوله: هذه أي الفعلة وهي فسخ الحج إلى العمرة بالتمتع وجواز العمرة في أشهر الحج.

١٧٨٦ ـ قوله: موافين قد تقدم تفسير الموافاة بالاستقبال فكأن الهلال وافاهم أي أتاهم وهم في الطريق لقرب طلوعه من خروجهم فقد مر انها قالت: خرجنا لخمس بقين من ذي القعدة والخمس قريبة من آخر الشهر ا هـ.

باب ٨ ـ قوله: باب أجر العمرة بالإضافة ولأبي ذر باب بالتنوين (شارح).

١٧٨٧ـ قوله: ثم ائتيا، وفي بعض النسخ «ثم ائتنا» وفيه ما لا يخفى.

ـ قوله: ولكنها، أي العمرة.

ـ قوله: طهرت بضم الهاء وفتحها (شارح).

[9] Is one's circumambulation of Umra sufficient for him in case of departing so as to substitute for the farewell circumambulation

1788- A'isha "Allah be pleased with her" narrated: We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet said to his companions: "Whoever has not got the sacrifice with him and likes to make it as Umra, he should do it, but he who has got the sacrifice with him should not do it." The Prophet and some of his wealthy companions had the sacrifice with them, so they did not finish Ihram after performing the Umra. The Prophet came to me while I was weeping. He asked me about the reason for it. I replied: "I have learnt what you have said to your companions and I cannot do the Umra." He asked me: "What is the matter with you?" I replied: "I am not praying." He said: "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the Umra as well." So, I carried on till we departed from Mina and halted at Al'mahassab. The Prophet called Abdur'rahman and said: "Go out of the sanctuary with your sister and let her assume Ihram for Umra, and after both of you have finished the circumambulation I will be waiting for you at this place." We came back at midnight and the Prophet asked us: "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey. Some of them had circumambulated Ka'ba before the morning prayer, and after that the Prophet set out for Medina.

[10] One performs in Umra what he performs in Hajj

1789- Safwan Ibn Ya'li Ibn Omaiyya narrated from his father: "A man came to the Prophet while he was at Al'ji'rana. The man was wearing a cloak which had traces of perfume and yellowish colour. The man asked (the Prophet): "What do you order me to perform in my Umra? " So, Allah revealed to the Prophet and he was screened by a place of cloth. I wished to see the Prophet being revealed. Omar said to me: "Come! Will you be pleased to look at the Prophet while Allah is revealing to him?" I replied in the affirmative. Omar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet asked: "Where is the questioner who asked about Umra? Put off your cloak and wash away the traces of scent from your body and clean the yellow colour and perform in your Umra what you perform in your Hajj (concerning circumambulation round Ka'ba and compassing round Safa and Marwa)."

1790- Urwa narrated: I asked A'isha when I was still young about the interpretation of Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if

فَأَهلِّي، ثُمّ ائْتِينَا بِمَكانِ كَذا، وَلٰكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ أَوْ نَصَبِكِ».

[طرفه في: ٢٩٤].

٩ ـ بابُ المُعْتَمِرِ إِذا طافَ طَوافَ العُمْرَةِ ثُمَّ خَرَجَ، هَل يُجْزِئُهُ مِنْ طَوافِ الوداعِ

١٧٨٨ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا أَفلَحُ بْنُ حُمَيدٍ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: خرَجْنا مع رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالحَجِّ، فِي أَشْهُرِ الحَجِّ، وَحُرُمِ الحَجِّ، فَنَزَلنا سَرِفَ، فقالَ النَّبِيُّ ﷺ لأَصْحابِهِ: «مَن لَم يَكُنْ معَهُ هَدْيٌ، فأَحَبَّ أَنْ يَجعَلَها عُمْرَةً فليَفعَلْ، وَمَنْ كانَ مَعَهُ هَدْيٌ فلا». وَكانَ مَعَ النَّبِيِّ ﷺ وَرِجالٍ مِنْ أَصْحَابِهِ ذَوِي قُوَّةِ الهَدْيُ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةً، فَدَخلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي، فَقالَ: «ما يُبْكِيكِ»؟ قُلتُ: سَمِعْتُكَ تَقُولُ لأَصْحَابِكَ ما قُلتَ، فَمُنِعْتُ العُمْرَةَ، قالَ: «وَما شَأْنُكِ»؟ قُلتُ: لا أُصَلِّي، قالَ: «فَلا يَضُرُّكِ، أَنْتِ مِنْ بَناتِ آدم، كُتِبَ عَلَيكِ ما كُتِبَ عَلَيهِنَّ، فَكُونِي في حَجَّتِكِ، عَسى اللَّهُ أَنْ يَرْزُقَكِيها». قالَتْ: فَكُنْتُ حَتَّى نَفَرْنا مِنْ مِنًى، فَنَزَلنَا المُحَصَّبَ، فَدَعَا عَبْدَ الرَّحْمٰنِ، فَقالَ: «اخْرُجْ بِأُخْتِكَ الحَرَمَ فَلتُهِلَّ بِعُمْرَةٍ، ثُمَّ افرُغا مِنْ طَوافِكُما، أَنْتظِرْكُما هاهُنا». فأَتَينا في جَوْفِ اللَّيلِ فَقالَ: «فَرَغتُما»؟ قُلتُ: نَعَمْ، فَنادى بِالرَّحِيلِ في أَصْحابِهِ، فارْتَحلَ النَّاسُ وَمَنْ طافَ بِالبَيتِ قَبْلَ صَلاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوَجِّهاً إِلَى المَدِينَةِ.

[طرفه في: ٢٩٤].

١٠ ـ بابُ يَفعَلُ في العُمْرَةِ ما يَفعَلُ في الحَجِّ

١٧٨٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ قالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ ـ يَعْنِي ـ عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَهُوَ بِالجِعْرانَةِ، وَعَلَيهِ جُبَّةٌ، وَعَلَيهِ أَثَرُ الخَلُوقِ، أَوْ قالَ: صُفرَةٌ، فَقالَ: كَيفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمرَتِي؟ فَأَنْزَلَ اللَّهُ عَلى النَّبِيِّ ﷺ، فَسُتِرَ بِثَوْبٍ، وَوَدِدْتُ أَنِّي قَدْ رَأَيتُ النَّبِيَّ ﷺ وَقَدْ أُنْزِلَ عَلَيهِ الوَحْيُ، فَقالَ عُمَرُ: تَعالَ، أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أَنْزَلَ اللَّهُ الوَحْيَ؟ قُلتُ: نَعَمْ، فرَفَعَ طَرَفَ الثَّوْبِ، فَنَظَرْتُ إِلَيهِ لَهُ غَطِيطٌ ـ وَأَحْسِبُهُ قالَ: ـ كَغَطِيطِ البَكْرِ، فَلَمَّا سُرِّيَ عَنْهُ. قالَ: «أَيْنَ السَّائِلُ عَنِ العُمْرَةِ؟ اخْلَعْ عَنكَ الجُبَّةَ، وَاغسِلْ أَثَرَ الخَلُوقِ عَنكَ، وَأَنْقِ الصُّفرَةَ، وَاصْنَعْ فِي عُمْرَتِكَ كَما تَصْنَعُ فِي حَجِّكَ».

[طرفه في: ١٥٣٦].

١٧٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قالَ:

١٧٨٨ ـ قوله: وحرم الحج أي الحالات والأماكن والأوقات التي للحج (شارح).

ـ قوله فكنت أي في حجي وقوله: فاخرج بأختك الحرم أي من الحرم إلى الحل كما في الشرح

١٧٨٩ ـ قوله: صفوان بن يعلى بن أمية زاد في غير رواية أبي ذرّ يعني (شارح).

ـ قوله: الخلوق: ضرب من الطيب.

١٧٩٠ ـ قوله: من شعائر الله: أي من أعلام مناسكه.

those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them. If any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) (as it is evident from this revelation that) there is no harm if one does not compass Safa and Marwa round. A'isha said: "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been: there is no harm for him if he does not compass round them. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manah" near (the place of) Qadid which they used to worship before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it, saying: "O Allah's Apostle! We used to refrain from compassing round Safa and Marwa." So Allah revealed: "Behold! Safa and Marwa are among Allah's symbols..."

Sufyan added from Hesham: "One's Umra or Hajj would not be considered by Allah to be complete unless he compassed round Safa and Marwa."

[11] When could one finish his Ihram of Umra

1791- Abdullah Ibn Abu'awfa narrated: "Allah's Apostle performed Umra and we too performed Umra along with him. When he entered Mecca he circumambulated round Ka'ba and so we did along with him. Then he came (and compassed round) Safa and Marwa and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him: "Did the Prophet enter the Ka'ba (during that Umra)?" He replied in the negative.

1792- Then he said (to Ibn Abu'awfa): "Tell us what did he (the Prophet) say about Khadija." He said: "(He said) : "Give Khadija the good tidings that she will have a palace made of pearls in Paradise in which there will be neither noise nor any trouble."

1793- Amr narrated: We asked Ibn Omar: "May a man have sexual intercourse with his wife during the Umra before compassing Safa and Marwa round?" He said: "Allah's Apostle arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two Rak'as behind the station of Abraham, then compassed Safa and Marwa round." Ibn Omar added: "Verily! In Allah's Apostle you have a beautiful pattern."

1794- Amr resumed: I asked Jaber Ibn Abdullah (the same), and he replied: "You should not go near your wives (have sexual intercourse) till you have completed compassing Safa and Marwa round. "

قُلتُ لعَائِشَةَ رَضِيَ اللَّهُ عَنهَا، زَوْجِ النَّبِيِّ ﷺ، وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيتِ قَوْلَ اللَّهِ تَبَارَكَ وَتَعالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]، فلا أرى على أحدٍ شيئاً أن لا يطوَّفَ بهما؟ فقالت عائشةُ: كلاَّ، لو كانت كما تقولُ، كانتْ فلا جُناحَ عليهِ أنْ لا يطوَّفَ بهما، إنَّما أُنزلتْ هذه الآيَةُ في الأنصارِ: كانوا يُهِلُّونَ لِمَناةَ، وكانتْ مَناةُ حَذْوَ قُدَيدٍ، وكانُوا يَتحرَّجُونَ أَنْ يَطُوفُوا بينَ الصَّفَا والمَرْوَةِ، فلَمَّا جاءَ الإِسلامُ سأَلُوا رسولَ اللَّهِ ﷺ عن ذلكَ، فأنزلَ اللَّهُ تعالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]. زادَ سُفيانُ وأبو مُعاويَةَ، عَنْ هِشامٍ: ما أَتَمَّ اللَّهُ حَجَّ امْرِئٍ، ولا عُمْرَتَهُ، لَمْ يَطُفْ بَيْنَ الصَّفا والمَرْوَةِ.

[طرفه في: ١٦٤٣].

١١ ـ بابٌ مَتَى يَحِلُّ المُعْتَمِرُ

وَقَالَ عَطاءٌ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ أَصْحابَهُ أَنْ يَجْعَلُوها عُمْرَةً، وَيَطُوفُوا ثُمَّ يُقَصِّرُوا وَيَحِلُّوا.

١٧٩١ ـ حدثنا إِسْحاقُ بْنُ إِبْراهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْماعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ وَاعْتَمَرْنا مَعَهُ، فَلَمَّا دَخَلَ مَكَّةَ طافَ وَطُفْنا مَعَهُ، وَأَتَى الصَّفا وَالمَرْوَةَ وَأَتَيْناها مَعَهُ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدٌ، فَقالَ لَهُ صاحِبٌ لِي: أَكانَ دَخَلَ الكَعْبَةَ؟ قالَ: لاَ.

[طرفه في: ١٦٠٠].

١٧٩٢ ـ قالَ: فَحَدِّثْنا ما قالَ لِخَدِيجَةَ؟ قالَ: «بَشِّرُوا خَدِيجَةَ بِبَيْتٍ مِنَ الجَنَّةِ مِنْ قَصَبٍ، لا صَخَبَ فِيهِ وَلا نَصَبَ».

[الحديث ١٧٩٢ ـ طرفه في: ٣٨١٩].

١٧٩٣ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ دِينارٍ قالَ: سَأَلْنا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنْ رَجُلٍ طافَ بِالبَيْتِ في عُمْرَةٍ، وَلَمْ يَطُفْ بَيْنَ الصَّفا وَالمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقالَ: قَدِمَ النَّبِيُّ ﷺ فَطافَ بِالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، وَطافَ بَيْنَ الصَّفا وَالمَرْوَةِ سَبْعاً، وَقَدْ كانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ.

١٧٩٤ ـ قالَ: وَسَأَلْنا جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما فَقالَ: لا يَقْرَبَنَّها حَتَّى يَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ.

[طرفه في: ٣٩٦]

= ـ قوله: حذو قديد أي محاذيته وقديد موضع وقوله: يتحرجون أي يتحرزون من الاثم.

1795- Abu'moosa "Allah be pleased with him" narrated: I came upon Allah's Apostle when he was at Al'batha. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet ." The Prophet said: "You have done well! Go and circumambulate Ka'ba and compass round Safa and Marwa." Then I went to one of the women of Banu'qais who took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of Omar. When I told him about it, he said: "If we follow the Holy Book, then it orders us to complete Hajj and Umra. If we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

1796- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" was reported to have used, whenever she passed by Al'hajun, to say: "May Allah bless His Apostle Mohammad. Once we dismounted here with him, and at that time we were travelling with light luggage. We had a few riding animals and a little food ration. My sister, A'isha, Az'zubair, such and such persons and I performed Umra, and when we had passed our hands over Ka'ba (Circumambulated it, and compassed round Safa and Marwa) we finished our ihram. Later, in the same evening we assumed Ihram for Hajj."

[12] What could one say when he returns from Hajj, Umra or holy battle

1797- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates of (non-believers)."

[13] The pilgrim's receiving others (two or three) on his mount

1798- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, some boys of the tribe of Banu Abdul'muttalib went to receive him, and The Prophet "Allah's blessing and peace be upon him" made one of them ride in front of him and the other behind him.

١٧٩٥ـ حدّثنا مُحَمَّدُ بن بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيسِ بنِ مُسْلِم، عَنْ طَارِقِ بْن شِهَاب، عَنْ أَبِي مُوسى الأَشْعَرِيّ رَضِيَ اللَّهُ عَنْهُ قالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالبَطْحَاءِ، وَهُو مُنِيخٌ، فَقالَ: «أَحججتَ». قلتُ: نعم. قال: «بِمَا أَهْلَلْتَ»؟ قلتُ: لَبَّيكَ بإِهْلالٍ كإهْلالِ النَّبِيِّ ﷺ قال: «أَحْسَنْتَ، طُفْ بالبَيتِ وَبالصَّفَا وَالمَرْوَةِ ثُمَّ أَحِلَّ». فَطُفْتُ بالبَيتِ وَبالصَّفَا وَالمَرْوَةِ، ثُمَّ أَتَيتُ امْرَأَةً مِنْ قَيسٍ فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالحَجِّ، فَكُنْتُ أُفْتِي بِهِ حَتَّى كانَ في خِلافَةِ عُمَرَ، فَقالَ: إِنْ أَخَذْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمامِ، وَإِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ ﷺ، فَإِنَّهُ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. [طرفه في: ١٥٥٩].

١٧٩٦ـ حدّثنا أَحْمَدُ بْنُ عِيسى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو، عَنْ أَبِي الأَسْوَدِ: أَنَّ عَبْدَ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَهُ: أَنَّهُ كانَ يَسْمَعُ أَسْمَاءَ تَقُولُ كُلَّمَا مَرَّتْ بِالحَجُونِ: صَلَّى اللَّهُ عَلَى مُحَمَّدٍ، لَقَدْ نَزَلْنَا مَعَهُ هاهُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافٌ، قَلِيلٌ ظَهْرُنَا قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عائِشَةُ وَالزُّبَيرُ وَفُلانٌ وَفُلانٌ، فَلَمَّا مَسَحْنَا البَيتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ العَشِيِّ بِالحَجِّ.

[طرفه في: ١٦١٥].

١٢ـ بابُ ما يَقُولُ إِذا رَجَعَ مِنَ الحَجِّ أَوِ العُمْرَةِ أَوِ الغَزْوِ

١٧٩٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ، يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: «لا إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عابِدُونَ سَاجِدُونَ لِرَبِّنَا حامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ».

[الحديث ١٧٩٧ـ أطرافه في: ٢٩٩٥، ٣٠٨٤، ٤١١٦، ٦٣٨٥].

١٣ـ بابُ اسْتِقْبَالِ الحَاجِّ القَادِمِينَ وَالثَّلاثَةِ عَلَى الدَّابَّةِ

١٧٩٨ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، اسْتَقْبَلَتْهُ أُغَيلِمَةُ بَنِي عَبْدِ المُطَّلِبِ، فَحَمَلَ وَاحِداً بَينَ يَدَيهِ وَآخَرَ خَلْفَهُ. [الحديث ١٧٩٨ ـ طرفاه في: ٥٩٦٥، ٥٩٦٦].

١٧٩٥ـ قوله: (إن أخذنا بقول النبي ﷺ فإنه لم يحل الخ) كأن المراد بالقول مطلق السنة أو الفعل فهو من باب إطلاق القول على الفعل ا هـ.

١٧٩٦ـ قوله: (خفاف) جمع خفيف ولمسلم خفاف الحقائب جمع حقيبة ما احتقب الراكب خلفه من حوائجه في موضع الرديف.

ـ قوله: (قليل ظهرنا) أي مراكبنا (شارح).

باب ١٣ ـ قوله القادمين بكسر الميم وفتح النون بصيغة الجمع ولأبي ذر بفتح الميم بصيغة التثنية من الشارح.

١٧٩٨ـ قوله: (استقبله) وفي بعض النسخ استقبلته

[14] One’s return (from a journey) in the morning

1799- Abdullah Ibn Omar “Allah be pleased with both” narrated: Whenever Allah’s Apostle left for Mecca, he used to pray in the mosque of Ash’shajara, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul’hulaifa where he used to pass the night till morning.

[15] One's return from a journey in the afternoon

1800- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

[16] One should not go to his family if he returned to Medina (from a journey at night)

1801- Jaber Ibn Abdullah "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" forbade going to one's family at night (at arrival from a journey).

[17] Making one's she camel faster while reaching Medina

1802- Anas "Allah be pleased with him" narrated: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and even if it were another animal, then he used to make it proceed faster" in view, according to another narration reported by Al’harith Ibn Omair from Humaid, of the fact that he loved Medina so much.

[18] Allah’s saying: “It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper.” (The Heifer “Al’baqara” 189)

1803- Al’barra narrated: "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the due door for which he was taunted. Therefore, Allah revealed: “It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper.” (The Heifer “Al’baqara” 189)

١٤ ـ بابُ القُدُومِ بِالغَدَاةِ

١٧٩٩ ـ حدّثنا أَحْمَدُ بنُ الحَجَّاجِ: حَدَّثَنَا أَنَسُ بنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي في مَسْجِدِ الشَّجَرَةِ، وَإِذَا رجعَ صَلَّى بِذِي الحُلَيفَةِ بِبَطْنِ الوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

[طرفه في: ٤٨٤].

١٥ ـ بابُ الدُّخُولِ بِالعَشِيِّ

١٨٠٠ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلحَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: كانَ النَّبِيُّ ﷺ لا يَطْرُقُ أَهْلَهُ، كانَ لاَ يَدْخُلُ إِلاَّ غُدْوَةً أَوْ عَشِيَّةً.

١٦ ـ باب لا يَطْرُقُ أَهْلَهُ إِذا بَلَغَ المَدِينَةَ

١٨٠١ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحارِبٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيلاً. [طرفه في: ٤٤٣].

١٧ ـ باب مَنْ أَسْرَعَ نَاقَتَهُ إِذا بَلَغَ المَدِينَةَ

١٨٠٢ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، فَأَبْصَرَ دَرَجاتِ المَدِينَةِ، أَوْضَعَ نَاقَتَهُ، وَإِنْ كانَتْ دَابَّةً حَرَّكَهَا. قالَ أَبُو عَبْدِ اللَّهِ: زَادَ الحَارِثُ بْنُ عُمَيرٍ، عَنْ حُمَيدٍ: حَرَّكَهَا مِنْ حُبِّهَا.

حدّثنا قُتَيبَةُ: حَدَّثَنَا إِسْماعِيلُ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: جُدُرَاتِ. تَابَعَهُ الحَارِثُ بْنُ عُمَيرٍ. [الحديث ١٨٠٢ ـ طرفه في: ١٨٨٦]

١٨ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَأْتُوا البيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ١٨٩]

١٨٠٣ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَتْ هذهِ الآيَةُ فِينَا، كانَتِ الأَنْصَارُ إِذَا حَجُّوا فَجَاؤُوا، لَمْ يَدْخُلوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ، وَلكِنْ مِنْ ظُهُورِهَا، فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَأَنَّهُ عُيِّرَ بِذلِكَ، فَنَزَلَتْ: ﴿وَلَيسَ البِرُّ بِأَنْ تَأْتُوا البُيُوتَ مِنْ ظُهُورِهَا وَلكِنَّ البِرَّ مَنِ اتَّقى وَأْتُوا البُيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ١٨٩].

[الحديث ١٨٠٣ ـ طرفه في: ٤٥١٢].

١٨٠٠ـ قوله: (لا يطرق أهله) أي لا يأتيهم ليلاً إذا رجع من سفره (شارح).

١٨٠٢ـ قوله: (درجات المدينة) أي طرقها المرتفعة ويروى: دوحات المدينة أي شجرها العظام.

ـ قوله: (جدرات) بضم الجيم والدال بغير تنوين وفي بعض النسخ بالتنوين ا هـ من الشارح.

[19] One's travel is a kind of torture

1804- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Travel is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, he should return quickly to his family."

[20] Whenever one has to hasten while travelling, he would hurry to his family

1805- Zaid Ibn Aslam narrated from his father: I was with Ibn Omar on the way to Mecca, and he got the news that Safiyya Bint Abu'obaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and Isha prayers together. Then he said: "I saw that whenever the Prophet had to hasten when travelling, he would delay the Maghrib prayer and join them (Maghrib and Isha) together."

١٩ ـ بابٌ السَّفَرُ قِطْعَةٌ منَ العَذَابِ

١٨٠٤ ـ حدّثنا عَبْدُ اللَّهِ بْنَ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنْ سُمَيّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ».

[الحديث ١٨٠٤ ـ طرفاه في: ٣٠٠١، ٥٤٢٩].

٢٠ ـ بابُ المُسَافِرِ إِذَا جَدَّ بِهِ السَّيْرُ يُعَجِّلُ إِلَى أَهْلِهِ

١٨٠٥ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةُ وَجَعٍ، فَأَسْرَعَ السَّيْرَ حَتَّى كَانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ، فَصَلَّى المَغْرِبَ وَالعَتَمَةَ، جَمَعَ بَيْنَهُمَا، قَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ: إِذَا جَدَّ بِهِ السَّيْرُ أَخَّرَ المَغْرِبَ وَجَمَعَ بَيْنَهُمَا.

[طرفه في: ١٠٩١].

١٨٠٤ـ قوله: «نهمته» أي رغبته وشهوته وحاجته (شارح).

١٨٠٥ـ قوله: (فأسرع السير) فيه تعدي أسرع إلى المفعول بنفسه (شارح).

(27) The Book of The Muhsar (Prevented From Performing Pilgrimage)

[1] What about he, who was prevented (from completing either Hajj or Umra)

Allah Almighty said: “And complete the Hajj or Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find.” (The Heifer 196)

[2] When one is prevented from performing Umra

1806- Nafi narrated: When Abdullah Ibn Omar set out for Mecca intending to perform Umra, at the time of afflictions, he said: "If I was prevented from reaching the Ka’ba, then I would do the same as Allah’s Apostle did. so I assume the Ihram for Umra as Allah’s Apostle assumed the Ihram for Umra in the year of Hudaibiya."

1807- Nafi narrated: Obaidullah Ibn Abdullah and Salim Ibn Abdullah informed him that they told Ibn Omar when Ibn Az’zubair was attacked by the army, saying: "There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka’ba." Ibn Omar said: "We set out with Allah’s Apostle and the non-believers of Quraish prevented us from reaching the Ka’ba, and so the Prophet slaughtered his sacrifice and got his head shaved." Ibn Omar added: "I make you witnesses that I have made Umra obligatory for me. And, Allah willing, I will go and then if the way to Ka’ba is clear, I will circumambulate, but if I am prevented from going to the Ka’ba then I will do the same as the Prophet did while I was with him."

Ibn Omar then assumed Ihram for Umra from Dhul’hulaifa and proceeded for a while and said: "The conditions of Umra and Hajj are similar and I make you witnesses that I have made Umra and Hajj obligatory for me." So, he did not finish the Ihram till the day of slaughtering came, and he slaughtered his sacrifice. He used to say: "I will not finish the Ihram till I compass , once on the day of entering Mecca (round Safa and Marwa for both Umra and Hajj)."

1808- Nafi narrated: (The same as above).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٧ ـ كِتَابُ المُحْصَر

١ ـ بابُ المُحْصَرِ وَجَزاءِ الصَّيدِ

وَقَوْلُهُ تعالى: ﴿فإن أحصِرتم فما استيسر من الهدي ولا تحلقوا رؤوسكم حتّى يبلغ الهدي محلَّه﴾ [البقرة: ١٩٦]. وقال عطاءٌ: الإحصارُ من كلِّ شيءٍ يَحبِسُهُ. قال أبو عبد الله: ﴿حصوراً﴾ [آل عمران: ٣٩] لا يأتي النِّساءَ.

٢ ـ باب إذا أُحْصِرَ المُعْتَمِرُ

١٨٠٦ ـ حدثنا عبد الله بن يوسف: أخبرنا مالكٌ، عن نافعٍ: أَنَّ عَبدَ اللهِ بنَ عمر رضِيَ اللهُ عنهما، حِينَ خرَجَ إلى مَكةَ مُعتَمِراً في الفِتنَةِ، قالَ: إِنْ صُدِدْتُ عَنِ البَيتِ صَنَعْتُ كما صَنَعْنا مَعَ رَسُولِ اللَّهِ ﷺ. فأَهَلَّ بِعُمرَةٍ، مِنْ أَجلِ أَنَّ رَسُولَ اللَّهِ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيبِيَةِ.

[طرفه في: ١٦٣٩].

١٨٠٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْماءَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ: أَنَّ عُبَيدَ اللَّهِ بْنَ عَبدِ اللَّهِ، وسالم بن عبد الله أخبراه: أنهما كلَّما عبد الله بن عمر رضي الله عنهما، لَيالِيَ نزل الجَيشُ بابنِ الزُّبَيرِ، فقالا: لا يَضُرُّكَ أَنْ لا تَحجَّ العامَ، وَإِنَّا نَخافُ أَنْ يُحالَ بَينَكَ وَبَينَ البَيتِ، فَقالَ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ، فَحالَ كُفَّارُ قُرَيشٍ دُونَ البَيتِ، فَنَحَرَ النَّبيُّ ﷺ هَدْيَهُ وَحَلَقَ رَأْسَه، وَأُشهِدُكُم أَنِّي قَدْ أَوْجَبْتُ العُمْرَةَ إِنْ شاءَ اللَّهُ، أَنْطَلِقُ، فَإِنْ خُلِّيَ بَينِي وَبَينَ البَيتِ طُفتُ، وَإِنْ حِيلَ بَينِي وَبَينَهُ، فَعَلتُ كما فَعَلَ النَّبِيُّ ﷺ وَأَنا مَعَهُ. فَأَهَلَّ بِالعُمْرَةِ مِنْ ذِي الحُلَيفَةِ، ثُمَّ سارَ ساعَةً، ثُمَّ قالَ: إِنَّما شأْنُهُما واحِدٌ، أُشهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَلَمْ يَحِلَّ مِنْهُما حَتَّى حَلَّ يَوْمَ النَّحْرِ وَأَهْدَى، وَكانَ يَقُولُ: لا يَحِلُّ حَتَّى يَطُوفَ طَوافاً وَاحِداً يَوْمَ يَدْخُلُ مَكَّةَ.

[طرفه في: ١٦٣٩].

١٨٠٨ ـ حدثني مُوسى بنُ إِسماعيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ: أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قالَ لَهُ: لَوْ أَقَمْتَ، بِهذا. [طرفه في: ١٦٣٩]

باب ١ ـ قوله: يحبسه الذي في اليونينية يحبسه بفتح التحتية وسكون المهملة وكسر الموحدة بعدها سين مهملة فلا يختص بمنع العدوّ فقط بل هو عامّ في كلّ حابس من عدوّ ومرض وغيرهما (شارح).

١٨٠٦ـ قوله: (في الفتنة) حين نزل الحجاج لقتال ابن الزبير (شارح)

1809- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was prevented from performing Umra Therefore, he got his head shaved, had sexual relations with his wives, slaughtered his sacrifice and performed Umra in the following year.

[3] When one is prevented from offering Hajj

1810- Abdullah Ibn Omar "Allah be pleased with both" narrated: "Is not the tradition of Allah's Apostle "Allah's blessing and peace be upon him" sufficient for you? If anyone of you is detained from performing Hajj, he should circumambulate Ka'ba and compass round Safa and Marwa and then finish the Ihram and everything which was illegal (during the state of Ihram) will become legal for him. Then, he can perform Hajj in a following year and he should slaughter a sacrifice or fast in case he cannot afford the sacrifice."

[4] Slaughtering one's sacrifice before getting his head shaved during the period of his being detained

1811- Al'miswar "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" slaughtered (the sacrifice) before he had his head shaved and then he ordered his Companions to do the same.

1812- Nafi narrated: Abdullah and Salim said to Abdullah Ibn Omar: "(You have not to go for Hajj this year)." Abdullah Ibn Omar replied: "We set out with the Prophet (to Mecca for performing Umra) and the disbelievers of Quraish prevented us from reaching the Ka'ba. Allah's Apostle slaughtered his camels for sacrifice and got his head shaved."

[5] Should he, who was prevented from completing pilgrimage, perform a pilgrimage in lieu

Ibn Abbas "Allah be pleased with both" was reported to have said: "The pilgrimage in lieu is obligatory only for he, who finished his Ihram just for pleasure. But he, who was coercively prevented from completing his pilgrimage, pilgrimage is not obligatory. But if had sacrifice, he should slaughter it in case of being unable to send it. If he could have manage to send it, then he should not finish his Ihram until the sacrifice reaches its destination (by being slaughtered)."

Malik and other scholars say that the pilgrim as such could slaughter his sacrifice and get his head shaved or his hair cut short wherever he was. They depend upon the fact that when The Messenger of Allah "Allah's blessing and

١٨٠٩ ـ حدّثنا مُحَمَّدٌ قالَ: حَدَّثَنا يَحيى بنُ صالِح: حَدَّثَنا مُعاوِيَةُ بْنُ سَلاَّمٍ: حَدَّثَنا يَحيى ابنُ أَبِي كَثِير، عَنْ عِكْرِمةَ قالَ: قالَ ابنُ عبَّاس رَضِيَ اللَّهُ عَنْهُما: قَدْ أُحصِرَ رَسُولُ اللَّهِ ﷺ، فحَلَقَ رَأسَهُ، وَجامَعَ نِساءَهُ، وَنَحَرَ هَدْيَهُ، حَتَّى اعْتَمَرَ عاماً قابِلاً.

٣ ـ بابُ الإِحْصارِ في الحَجِّ

١٨١٠ ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخبرَنِي سالِمٌ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللَّهُ عنهُما يقُولُ: أَلَيس حَسْبُكُم سُنَّةَ رَسُولِ اللَّهِ ﷺ؟ إنْ حُبِسَ أَحَدُكُمْ عَنِ الحَجِّ طافَ بالبيتِ وبالصَّفا والمَرْوَةِ، ثُمَّ حَلَّ مِنْ كلِّ شيءٍ، حَتَّى يَحُجَّ عاماً قابِلاً، فَيُهْدي أَوْ يَصومُ إِنْ لَمْ يَجِدْ هَدْياً. وَعَنْ عَبْدِ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني سالِمٌ، عَنِ ابْنِ عُمَرَ: نَحْوَهُ.

[طرفه في: ١٦٣٩]

٤ ـ بابُ النَّحْرِ قَبْلَ الحَلْقِ في الحَصْر

١٨١١ ـ حدّثنا مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ المِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ، وَأَمَرَ أَصْحابَهُ بِذلِكَ.

[طرفه في: ١٦٩٤]

١٨١٢ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنا أَبُو بَدْرٍ شُجاعُ بْنُ الوَلِيدِ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ العُمَرِيِّ قالَ: وَحَدَّثَ نافِعٌ: أَنَّ عَبْدَ اللَّهِ وَسالِماً كَلَّما عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، فَقالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ مُعْتَمِرِينَ، فَحالَ كُفَّارُ قُرَيشٍ دُونَ البيتِ، فَنَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ وَحَلَقَ رَأْسَهُ.

[طرفه في: ١٦٣٩، ١٧٤٠].

٥ ـ بابُ مَنْ قالَ: لَيسَ عَلَى المُحْصَرِ بَدَلٌ

وَقالَ رَوْحٌ: عَنْ شِبْلٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: إِنَّما البَدَلُ عَلَى مَنْ نَقَضَ حَجَّهُ بِالتَّلَذُّذِ، فَأَمَّا مَنْ حَبَسَهُ عُذْرٌ أَوْ غَيرُ ذلِكَ فَإِنَّهُ يَحِلُّ وَلاَ يَرْجِعُ، وَإِنْ كانَ مَعَهُ هَدْيٌ وَهُوَ مُحْصَرٌ نَحَرَهُ إِنْ كانَ لاَ يَسْتَطِيعُ أَنْ يَبْعَثَ بِهِ، وَإِنِ اسْتَطاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. وَقالَ مالِكٌ وَغَيرُهُ: يَنْحَرُ هَدْيَهُ وَيَحْلِقُ في أَيِّ مَوْضِعٍ كانَ، وَلا قَضاءَ عَلَيهِ، لأَنَّ النَّبِيَّ ﷺ وَأَصْحابَهُ بِالحُدَيبِيَةِ نَحَرُوا وَحَلَقُوا وَحَلُّوا مِنْ كُلِّ شَيءٍ قَبْلَ الطَّوافِ، وَقَبْلَ

١٨١٠ ـ قوله: (أليس حسبكم سنة الخ) بنصب سنة في اليونينية خبر ليس واسمها حسبكم والجملة الشرطية وهي قوله: إن حبس أحدكم الخ تفسير للسنة (شارح).

باب ٥ ـ قوله: (بدل) أي قضاء لما أحصر فيه من حج أو عمرة.

ـ قوله: إنما البدل أي القضاء (شارح).

peace be upon him" was offering the Umra of Al'hudaibiya, he and his companions slaughtered their sacrifices even before circumambulation and got their heads shaved before the sacrifice reached its destination. On the other hand, The Messenger of Allah was not reported to have ordered any of his companions to offer pilgrimage in lieu of this one.

1813- Nafi narrated: When Abdullah Ibn Omar set out for Mecca intending to perform Umra, at the time of afflictions, he said: "If I was prevented from reaching the Ka'ba, then I would do the same as Allah's Apostle did. so I assume the Ihram for Umra as Allah's Apostle assumed the Ihram for Umra in the year of Hudaibiya." Abdullah Ibn Omar thought about it and said: "The conditions for both Hajj and Umra are similar." He then turned towards his companions and said: "The conditions of both Hajj and Umra are similar and I make you witnesses that I have made the performance of Hajj obligatory for me along with Umra." He then performed one circumambulation (round Safa and Marwa) for both of them (Hajj and Umra). He considered that to be sufficient for him; and he offered a sacrifice.

[6] Allah's saying: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (The Heifer "Al'baqara" 196)

1814- Ka'b Ibn Ujra "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved; and ordered me either to fast three days, or to feed six poor persons with three Sas of dates, or to slaughter a sheep, etc. (as sacrifice) whatever was available.

[7] Allah's saying: "(Pay a ransom of fasting) or almsgiving."

It is to feed six poor persons.

1815- Ka'b Ibn Ujra "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" stood beside me at Al'hudaibiya and the lice were falling from my head in great number. He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added: "This Holy verse: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" was revealed regarding me. "The Prophet "Allah's blessing and peace be upon him" then ordered me either to fast three days, or to feed six poor persons with three Sas of dates, or to slaughter a sheep, etc. (as sacrifice) whatever was available.

أَنْ يَصِلَ الهَدْيُ إِلَى البَيتِ، ثُمَّ لَمْ يُذْكَرْ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَحَداً أَنْ يَقْضُوا شيئاً، وَلاَ يَعُودُوا لَهُ، وَالحُدَيبِيَةُ خارِجٌ مِنَ الحَرَمِ.

١٨١٣ ـ حدثنا إسماعيل قال: حَدَّثني مالكٌ، عَنْ نافعٍ: أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ حينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِراً في الفِتْنَةِ: إِنْ صُدِدْتُ عَنِ البَيتِ صَنَعْنَا كما صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ النَّبِيَّ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيبِيَةِ، ثُمَّ إِنَّ عَبدَ اللَّهِ ابنَ عُمَرَ نَظَرَ في أَمْرِهِ فَقالَ: ما أَمْرُهُما إِلاَّ واحِدٌ، فالتفتَ إِلى أَصْحابِهِ فَقالَ: ما أَمْرُهُما إِلاَّ واحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الحَجَّ مَعَ العُمْرَةِ، ثُمَّ طافَ لَهُمَا طَوَافاً وَاحِداً، وَرَأَى أَنَّ ذٰلِكَ مُجْزِياً عَنْهُ، وَأَهْدَى.

[طرفه في: ١٦٣٩].

٦ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿فَمَن كانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]

وَهُوَ مُخَيَّرٌ، فَأَمَّا الصَّوْمُ فَثَلاثَةُ أَيَّامٍ.

١٨١٤ ـ حدثنا عبدُ اللَّهِ بنُ يُوسُفَ: أَخبَرَنا مالكٌ، عَنْ حُمَيدِ بنِ قَيسٍ، عَنْ مُجاهِدٍ، عَنْ عَبدِ الرَّحمٰنِ بنِ أَبي لَيلَى، عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللَّهُ عَنهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قالَ: «لَعَلَّكَ آذاكَ هَوَامُّكَ»؟ قالَ: نَعَمْ يَا رَسُولَ اللَّهِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «احْلِقْ رَأْسَكَ، وَصُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَساكِينَ، أَوِ انْسُكْ بِشَاةٍ».

[الحديث ١٨١٤ ـ أطرافه في: ١٨١٥، ١٨١٦، ١٨١٧، ١٨١٨، ٤١٥٩، ٤١٩٠، ٤١٩١، ٤٥١٧، ٥٦٦٥، ٥٧٠٣، ٦٨٠٨].

٧ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿أَوْ صَدَقَةٍ﴾ وَهْيَ إِطْعَامُ سِتَّةِ مَساكِينَ

١٨١٥ ـ حدثنا أبو نعيم: حدثنا سيفٌ قال: حَدَّثني مُجاهِدٌ قال: سَمِعْتُ عَبدَ الرَّحمٰنِ بنَ أَبي لَيلَى: أَنَّ كَعْبَ بنَ عُجْرَةَ حَدَّثَهُ قالَ: وَقَفَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِالحُدَيبِيَةِ وَرَأْسِي يَتَهافَتُ قَمْلاً، فَقالَ: «يُؤْذِيكَ هَوَامُّكَ»؟ قُلْتُ: نَعَمْ، قالَ: «فَاحْلِقْ رَأْسَكَ، أَوْ قالَ: احْلِقْ». قالَ: فِيَّ نَزَلَتْ هذهِ الآيَةُ: ﴿فَمَن كانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ﴾. [البقرة: ١٩٦] إِلَى آخِرِهَا، فَقالَ النَّبِيُّ ﷺ: «صُمْ ثَلاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَينَ سِتَّةٍ، أَوِ انْسُكْ بِمَا تَيَسَّرَ».

[طرفه في: ١٨١٤].

١٨١٣ـ قوله: (مجزياً) بغير همزة في اليونينية وكشطها في الفرع وأبقى الياء صورتها منصوباً على أن تنصب الجزءين أو خبر كان محذوفة أي ورأى أن ذلك يكون مجزياً عنه ولأبي ذر: مجزى بالهمزة والرفع خبر أنّ (شارح).

١٨١٥ـ قوله: (يتهافت قملاً) أي يتساقط شيئاً فشيئاً (شارح).

ـ قوله: (بفرق) بفتحتين وقد تسكن الراء وهو مكيال معروف بالمدينة وهو ستة عشر رطلاً.

[8] Feeding, as a ransom , is half a Sa for each

1816- Abdullah Ibn Ma'qal narrated: I sat with Ka'b Ibn Ujra and asked him about the ransom. He replied: "This revelation was sent down concerning my case especially, but it is also for you in general. I was carried to Allah's Apostle and the lice were falling in great number on my face. The Prophet said: "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said: "Fast for three days, or feed six poor persons each with half a Sa of food."

[9] The offering is a sheep

1817- Abdur'rahman Ibn Abu'laila reported: Allah's Apostle saw Ka'b Ibn Ujra while the lice were falling on his face. He asked him: "Have your lice troubled you?" He replied in the affirmative. So, he ordered him to get his head shaved while he was at Al'hudaibiya. At that time they were not permitted to finish their Ihram, and were still hoping to enter Mecca. So, Allah revealed the verse of the ransom. Allah's Apostle ordered him either to feed six poor persons with one jar of food, to slaughter one sheep (as a sacrifice), or to fast for three days.

1818- Abdur'rahman Ibn Abu'laila reported: (The same as above).

[10] Allah's saying: "Let there be no obscenity, ... in the Hajj." (The Heifer 197)

1819- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual intercourse nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child."

[11] Allah's saying: "Let there be no obscenity, nor wickedness, nor wrangling in the Hajj." (The Heifer 197)

1820- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual intercourse nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child."

٨ ـ بابُ الإطْعَامُ في الفِدْيَةِ نِصفُ صاع

١٨١٦ ـ حدّثنا أَبو الوَليدَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بن الأَصْبَهانيِّ، عَنْ عَبْدِ اللَّهِ بن مَعقَل قال: جَلَسْتُ إِلى كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَسأَلتُهُ عَن الفديَة، فَقالَ نَزَلَتْ فِيَّ خاصَّةً، وَهيَ لَكُم عامَّةً، حُملتُ إِلَى رَسُولِ اللَّهِ ﷺ وَالقَمْلُ يتَناثَرُ علَى وَجْهي، فَقالَ: «ما كُنْتُ أُرى الوجَعَ بلَغَ بكَ ما أَرَى، أَوْ: ما كُنتُ أُرى الجَهدَ بلَغَ بكَ ما أَرى! تَجِدُ شاةً»؟ فَقلتُ: لا، فَقال: «فَصُمْ ثلاثَةَ أيّام، أَوْ أَطعِمْ سِتَّةَ مَسَاكِينَ، لِكلِّ مِسكِينٍ نِصْفَ صَاعٍ». [طرفه في: ١٨١٤].

٩ ـ بابٌ النُّسُكُ شاةٌ

١٨١٧ ـ حدّثنا إِسحاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ قال: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَآهُ وَأَنَّهُ يَسقُطُ عَلى وَجهِهِ القَمْلُ، فَقال: «أَيُؤذِيكَ هَوامُّكَ»؟ قال: نَعَم، فأَمرَهُ أَنْ يَحلِقَ وَهُوَ بالحُدَيبِيَةِ، وَلَمْ يَتَبَيَّنْ لَهُمْ أَنَّهُمْ يَحِلُّونَ بِهَا، وَهُمْ عَلى طَمَعٍ أَنْ يَدْخُلوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الفِدْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ فَرَقاً بَينَ سِتَّةٍ، أَوْ يُهْدِيَ شَاةً، أَوْ يَصُومَ ثَلَاثَةَ أَيَّام. [طرفه في: ١٨١٤].

١٨١٨ ـ وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: أَخبَرَنا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَآهُ وَقَمْلُهُ يَسقُطُ عَلى وَجهِهِ: مِثْلَهُ. [طرفه في: ١٨١٤].

١٠ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَلا رَفَثَ﴾ [البقرة: ١٩٧]

١٨١٩ ـ حدثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعبَةُ، عَنْ مَنصُورٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ هذا البَيتَ، فَلَمْ يَرْفُثْ، وَلَمْ يَفسُقْ، رَجَعَ كما وَلَدَتْهُ أُمُّهُ» [طرفه في: ١٥٢١].

١١ ـ بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلا فُسُوقَ وَلا جِدالَ في الحَجِّ﴾ [البقرة: ١٩٧]

١٨٢٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُريرة رَضِيَ اللَّهُ عَنهُ قال: قال النَّبِيُّ ﷺ: «من حجّ هذا البيت، فلم يرفث، ولم يفسق، رجع كَيَوم وَلَدَتْهُ أُمُّهُ».

[طرفه في: ١٥٢١].

باب ٨ ـ قوله: (باب الإطعام) بالجر على الإضافة ولأبي ذر (باب) بالتنوين (والإطعام) بالرفع مبتدأ خبره نصف صاع (شارح).

١٨١٦ ـ قوله: (ما كنت أرى) بضم الهمزة أي ما كنت أظنّ الوجع أو الجهد على شك من الراوي أي المشقة بلغ بك ما أرى بفتح الهمزة أي أبصر.

باب ٩ ـ قوله أي النسك المذكور في قوله تعالى ففدية من صيام أو صدقة أو نسك (شارح).

(28) The Book of Hunting Penalty

[1] Allah's saying: "O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'ba; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong). To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto whom ye will be gathered." (Al'ma'ida 95:96)

[2] When a non-Muhrim hunts an animal from whose meat those in the state of Ihram eat

1821- Abdullah Ibn Abu'quatada narrated from his father: "We proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al'hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were coming and so we went on towards them. My companions started laughing among themselves. I looked and saw an onager. I chased it with my horse, stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banu'ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left The Prophet "Allah's blessing and peace be upon him" at a place called Tahun and he had the intention of having the midday rest at As'suqya. So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said: "O Allah's Apostle! We have hunted an onager and have some of it left over." Allah's Apostle "Allah's blessing and peace be upon him" told his companions to eat the meat although all of them were in a state of Ihram."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٨ ـ كِتَابُ جَزَاءِ الصَّيدِ

١ ـ بابُ قَوْلِ اللَّهِ تَعالى:

﴿لاتَقْتُلوا الصَّيدَ وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنكُم مُتَعَمِّدًا فَجزاءٌ مِثْلِ ما قَتَلَ مِنَ النَّعَمِ يَحْكم به ذَوا عَدْلٍ مِنكُمْ هَدْياً بالِغَ الكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَساكِينَ أَوْ عَدْلُ ذلكَ صِياماً لِيَذُوقَ وَبالَ أَمْرِهِ عَفا اللَّهُ عَما سَلَفَ وَمَن عادَ فَيَنتَقِمُ اللَّهُ مِنهُ واللَّهُ عَزِيزٌ ذُو انتِقام * أُحِلَّ لَكُم صَيدُ البَحْرِ وطَعامُهُ مَتاعاً لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيكُمْ صَيدُ البَرِّ ما دُمْتُم حُرُماً وَاتَّقوا اللَّهَ الَّذي إِليهِ تُحْشَرُونَ﴾. [المائدة: ٩٥ ـ ٩٦].

٢ ـ بابٌ إذا صادَ الحَلالُ فأَهْدَى لِلمُحْرِمِ الصَّيدَ أَكَلَهُ

وَلَم يَرَ ابْنُ عَبَّاسٍ وَأَنَسٌ بالذَّبْحِ بَأساً، وَهُوَ غيرُ الصَّيدِ، نَحْوُ الإبِلِ وَالغَنَمِ وَالبَقرِ وَالدَّجاجِ وَالخَيلِ. يُقالُ: عَدْلُ ذلِكَ: مِثلُ، فَإذَا كُسِرتْ عِدْلٌ فَهُوَ زِنَةُ ذلِكَ. ﴿قِياماً﴾ [المائدة: ٩٧]: قِواماً. ﴿يَعْدِلُونَ﴾ [الأنعام: ١]: يَجعَلُونَ عَدلاً

١٨٢١ ـ حدَّثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بنِ أبي قَتَادَةَ قال: انطَلَقَ أَبِي عامَ الحُدَيبِيَةِ، فَأَحرَمَ أَصْحابُهُ وَلَمْ يُحْرِمْ، وَحُدِّثَ النَّبِيُّ ﷺ أَنَّ عَدُوّاً يَغْزُوهُ، فَانْطَلَقَ النَّبِيُّ ﷺ، فَبَينما أَنَا مَعَ أَصْحابِهِ تَضَحَّكَ بَعْضُهُمْ إِلَى بَعْضٍ، فَنَظَرْتُ فَإذَا أَنَا بِحِمارِ وَحْشٍ، فَحَمَلْتُ عَلَيهِ فَطَعَنْتُهُ فأَثْبَتُّهُ، وَاستَعَنْتُ بِهِمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنا مِنْ لَحْمِهِ، وَخَشِينا أَنْ نُقْتَطَعَ، فَطَلَبْتُ النَّبِيَّ ﷺ، أَرْفَعُ فَرَسِي شَأْواً وَأَسِيرُ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ في جَوْفِ اللَّيلِ، قُلتُ: أَينَ تَرَكْتَ النَّبِيَّ ﷺ؟ قالَ: تَرَكْتُهُ بِتَعْهُنَ، وَهُوَ قايِلٌ السُّقْيَا، فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنَّ أَهْلَكَ يَقْرَؤُنَ عَلَيكَ السَّلامَ وَرَحْمَةَ اللَّهِ، إِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ فَانْتَظِرْهُمْ. قُلتُ: يا

باب ١ ـ قوله: (فجزاء) برفع (جزاء) من غير تنوين وخفض مثل وهذه قراءة نافع وابن كثير وابن عامر وأبي جعفر وقراءة الآخرين (فجزاء) بالرفع منوناً (شارح).

باب ٢ ـ قوله (بالذبح) أي بذبح المحرم وهو أي الذبح غير الصيد (شارح).

١٨٢١ـ قوله: (فأثبته) أي جعلته ثابتا في مكانه لا حراك به (شارح).

ـ قوله: (أرفع رأسي) بهذا الضبط أكلفه السير الشديد شأواً أي تارة وأسير بسهولة تارة وفي بعض الأصول أرفع بفتح الهمزة وسكون الراء وفتح الفاء قاله الشارح وكذلك قال في حديث الباب الذي يلي هذا الباب.

ـ (تعهن) عين ماء على ثلاثة أميال من السقيا وهو على ما في القاموس مثلث الأول مكسورة الهاء والسقيا قرية =

[3] When the Muhrim persons see a game and laughed and the non-Muhrim observes

1822- Abdullah Ibn Abu'quatada narrated from his father: "We proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al'hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse, stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banu'ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left The Prophet "Allah's blessing and peace be upon him" at a place called Tahun and he had the intention of having the midday rest at As'suqya. So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said: "O Allah's Apostle! We have hunted an onager and have some of it left over." Allah's Apostle "Allah's blessing and peace be upon him" told his companions to eat the meat although all of them were in a state of Ihram."

[4] One, who is in the state of Ihram, could not help others hunt or slaughter animals

1823- Abu'quatada "Allah be pleased with him" narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" at a place called Al'qaha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. I rode my horse and took the spear and whip, but my whip fell down (and I asked them to pick it up for me) but they said: "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked the onager from behind a hillock. I slaughtered and brought it to my companions. Some of them said: "Eat it." While some others said: "Do not eat it." So, I went to The Prophet "Allah's blessing and peace be upon him" who was ahead of us and asked him about it. He replied: "Eat it. It is lawful to eat it."

رَسُولَ اللَّهِ، أَصَبْتُ حِمَارَ وَحْشٍ، وَعِنْدِي مِنْهُ فَاضِلَةٌ؟ فَقَالَ لِلْقَوْمِ: «كُلُوا». وَهُمْ مُحْرِمُونَ.

[الحديث ١٨٢١ ـ أطرافه في ١٨٢٢، ١٨٢٣، ١٨٢٤، ٢٥٧٠، ٢٨٥٤، ٢٩١٤، ٤١٤٩، ٥٤٠٦، ٥٤٠٧، ٥٤٩٠، ٥٤٩١، ٥٤٩٢].

٣ ـ بابٌ إذا رَأَى المُحْرِمُونَ صَيداً فضحكوا، ففطنَ الحَلالُ

١٨٢٢ ـ حدّثنا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَلِيُّ بْنُ المُبَارَكِ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عامَ الحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمْ، فَأُنْبِئْنَا بِعَدُوٍّ بِغَيْقَةَ، فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارِ وَحْشٍ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ، فَنَظَرْتُ فَرَأَيْتُهُ، فَحَمَلْتُ عَلَيْهِ الفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللَّهِ ﷺ، وَخَشِينَا أَنْ نُقْتَطَعَ، أَرْفَعُ فَرَسِي شَأْواً وَأَسِيرُ عَلَيْهِ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: تَرَكْتُهُ بِتَعْهُنَ، وَهُوَ قَائِلٌ السُّقْيَا، فَلَحِقْتُ بِرَسُولِ اللَّهِ ﷺ حَتَّى أَتَيْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَؤُونَ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعَهُمُ العَدُوُّ دُونَكَ فَانْظُرْهُمْ، فَفَعَلَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا اصَّدْنَا حِمَارَ وَحْشٍ وَإِنَّ عِنْدَنَا فَاضِلَةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «كُلُوا». وَهُمْ مُحْرِمُونَ.

[طرفه في: ١٨٢١].

٤ ـ بابٌ لا يُعِينُ الْمُحْرِمُ الحَلالَ في قَتْلِ الصَّيدِ

١٨٢٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ: سَمِعَ أَبَا قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالقَاحَةِ، مِنَ المَدِينَةِ عَلَى ثَلاثٍ (ح). وحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالقَاحَةِ، وَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ المُحْرِمِ، فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئاً، فَنَظَرْتُ، فَإِذَا حِمَارُ وَحْشٍ، يَعْنِي وَقَعَ سَوْطُهُ، فَقَالُوا: لاَ نُعِينُكَ عَلَيْهِ بِشَيْءٍ، إِنَّا مُحْرِمُونَ فَتَنَاوَلْتُهُ، فَأَخَذْتُهُ، ثُمَّ أَتَيْتُ الحِمَارَ مِنْ وَرَاءِ أَكَمَةٍ فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُوا، وَقَالَ بَعْضُهُمْ: لاَ تَأْكُلُوا، فَأَتَيْتُ النَّبِيَّ ﷺ، وَهُوَ أَمَامَنَا

جامعة بين الحرمين وقائل من القيلولة أي تركته بتعهن وفي عزمه أن يقيل بالسقيا فأدركته فقلت الخ.

١٨٢٢ـ قوله: غيقة: موضع بين الحرمين.

ـ قوله: (فانظرهم) أي انتظرهم.

ـ قوله: (اصدنا) بهمزة وصل وتشديد الصاد أصله: اصتدنا من باب الافتعال قلبت التاء صاداً وأدغمت الصاد فى الصاد (شارح).

١٨٢٣ـ قوله: (يعني وقع سوطه) ولابن عساكر: (فوقع سوطه) وهو من كلام الراوي تفسير لما يال عليه قوله: (فقالوا: لا نعينك عليه) (شارح).

[5] One, who is in the state of Ihram, should not point to the game so that the non-Muhrim would hunt or slaughter it

1824- Ibn Abu'quatada narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" set out for Hajj and so did his companions. He sent a batch of his companions by another way and Abu'quatada was one of them. The Prophet "Allah's blessing and peace be upon him" said to them: "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu'quatada. While they were proceeding on, his companions saw a group of onagers. Abu'quatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, they carried the rest of the she-onager's meat, and when they met Allah's Apostle "Allah's blessing and peace be upon him" they asked: "O Allah's Apostle! We assumed Ihram but Abu'quatada and we saw (a group) of onagers. Abu'quatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said: How do we eat the meat of the game and we are in a state of Ihram? So, we carried the rest of its meat." The Prophet "Allah's blessing and peace be upon him" asked: "Did anyone of you order Abu'quatada to attack it or point at it?" They replied in the negative. He said: "Then eat what is left of its meat."

[6] When an onager is presented to a Muhrim who refuses it

1825- Abdullah Ibn Abbas "Allah be pleased with both" reported that As'sa'b Ibn Jaththam Al'laithi "Allah be pleased with him" presented an onager to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Al'abwa or at Waddan, who refused it. On noticing the signs of some unpleasant feeling of disappointment on his (As'sa'b) face, The Prophet "Allah's blessing and peace be upon him" said to him: "I have only returned it because I am Muhrim."

[7] What could The Muhrim kill of animals

1826- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle said: "It is not sinful of a Muhrim to kill five kinds of animals."

فَسَأَلْتُهُ فَقَالَ: «كُلُوهُ، حَلَالٌ» قالَ لَنَا عَمْرٌو: اذْهَبُوا إِلَى صَالِحٍ فَسَلُوهُ عَنْ هذا وَغَيْرِهِ، وَقَدِمَ علينا ها هنا. [طرفه في: ١٨٢١].

٥ ـ بابٌ لا يُشيرُ المُحْرِمُ إِلى الصَّيدِ لِكَي يَصْطَادَهُ الحَلالُ

١٨٢٤ ـ حدثنا موسى بنُ إسماعيلَ: حدثنا أبو عوانةَ: حدثنا عُثمانُ، هو ابنُ مَوْهَبٍ، قالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ، فَصَرَفَ طَائِفَةً مِنْهُمْ فِيهِمْ أَبُو قَتَادَةَ، فَقَالَ: «خُذُوا سَاحِلَ البَحْرِ حَتَّى نَلْتَقِيَ». فَأَخَذُوا سَاحِلَ البَحْرِ، فَلَمَّا انْصَرَفُوا، أَحْرَمُوا كُلُّهُمْ إِلا أَبَا قَتَادَةَ لَمْ يُحْرِمْ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الحُمُرِ فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقَالُوا: أَنَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ قَالُوا: يَا رَسُولَ اللهِ، إِنَّا كُنَّا أَحْرَمْنَا، وَقَدْ كانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا، ثُمَّ قُلْنَا: أَنَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. قالَ: «مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا»؟ قَالُوا لا. قالَ: «فَكُلُوا ما بَقِيَ مِنْ لَحْمِهَا». [طرفه في: ١٨٢١].

٦ ـ بابٌ إذا أَهْدَى لِلمُحْرِمِ حِمَاراً وَحْشِياً حَيّاً لَمْ يَقْبَلْ

١٨٢٥ ـ حدثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ: أَنَّهُ أَهْدَى لِرَسُولِ اللهِ ﷺ حِمَاراً وَحْشِيّاً، وَهُوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ، فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلا أَنَّا حُرُمٌ».

[الحديث ١٨٢٥ ـ طرفاه في: ٢٥٧٣، ٢٥٩٦].

٧ ـ بابُ ما يَقْتُلُ المُحْرِمُ مِنَ الدَّوَابِّ

١٨٢٦ ـ حدثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى المُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ». وَعَنْ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ.

[الحديث ١٨٢٦ ـ طرفه في: ٣٣١٥].

١٨٢٤ـ قوله: (إلا أبو قتادة) أي لكن أبو قتادة لم يحرم مبتدأ وخبر والجملة في محل النصب على الاستثناء وهذا مما أغفلوه ولأبي ذر عن الكشميهني: (إلا أبا قتادة) بالنصب وهو واضح اهـ من الشارح.

١٨٢٥ـ قوله: (الأبواء وودّان) موضعان.

ـ قوله: (لم نرده) بفتح الدال في اليونينية وهو رواية المحدثين وذكره ثعلب في الفصيح والمشهور في نحو هذا الضم وفي نحو لم يردها الفتح انظر الشارح.

قوله: (قال) مقوله محذوف يعلم مما تقدم من قوله عليه السلام خمس من الدواب الحديث وستأتي تتمته.

1827- Abdullah Ibn Omar narrated that one of The Prophet's wives had told him: The Prophet said: "A Muhrim could kill five kinds of animals."

1828- Hafsa "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog."

1829- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are harmful and could be killed in the Sanctuary. These are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

1830- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave at Mina, when The Sura of Al'mursalat was revealed and he recited it which I heard (directly) from his mouth as soon as he recited It. Suddenly a snake sprang at us and The Prophet "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped your evil and you too have escaped its evil."

1831- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" called the salamander a bad animal, but I did not hear him ordering it to be killed.

[8] None should cut down the trees of the sanctuary

1832- Abu'shuraih "Allah be pleased with him" was reported to have said to Amr Ibn Sa'eed " who was sending the troops to Mecca (to fight Abdullah Ibn Az'zubair): "O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent." Abu'shuraih was

١٨٢٧ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيدِ بْنِ جُبَيرٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَدَّثَتْنِي إِحدى نِسْوَةِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ: «يَقْتُلُ الْمُحْرِمُ».

[الحديث ١٨٢٧ - طرفه في: ١٨٢٨].

١٨٢٨ - حدّثنا أَصْبَغُ بْنُ الفَرَجِ قالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ قالَ: قالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قالَتْ حَفْصَةُ: قالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لاَ حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الغُرَابُ، وَالحِدَأَةُ، وَالفَأْرَةُ، وَالعَقْرَبُ، وَالكَلبُ العَقُورُ».

[طرفه في: ١٨٢٧].

١٨٢٩ - حدّثنا يَحْيى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوَابِّ، كُلُّهُنَّ فاسِقٌ، يَقْتُلُهُنَّ في الحَرَمِ: الغُرَابُ وَالحِدَأَةُ، وَالعَقْرَبُ، وَالفَأْرَةُ، وَالكَلبُ العَقُورُ».

[الحديث ١٨٢٩ - طرفه في: ٣٣١٤].

١٨٣٠ - حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ في غارٍ بِمِنًى، إِذْ نَزَلَ عَلَيهِ ﴿وَالْمُرْسَلَاتِ﴾ وَإِنَّهُ لَيَتْلُوهَا، وَإِنِّي لأَتَلَقَّاهَا مِنْ فِيهِ، وَإِنَّ فاهُ لَرَطْبٌ بِهَا، إِذْ وَثَبَتْ عَلَينَا حَيَّةٌ، فَقَالَ النَّبِيُّ ﷺ: «اقْتُلُوهَا». فابْتَدَرْنَاهَا فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ، كما وُقِيتُمْ شَرَّهَا».

[الحديث ١٨٣٠ - أطرافه في: ٣٣١٧، ٤٩٣٠، ٤٩٣١، ٤٩٣٤].

١٨٣١ - حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لِلوَزَغِ: «فُوَيسِقٌ». وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ. قال أبو عبدِ اللَّهِ: إنما أردنا بهذا أنَّ منى من الحرم، وأنَّهم لم يروا بقتلِ الحيةِ بأساً.

[الحديث ١٨٣١ - طرفه في: ٣٣٠٦].

٨ - بابٌ لا يُعْضَدُ شَجَرُ الحَرَمِ

وقالَ ابنُ عبَّاسٍ رَضِيَ اللَّهُ عنهما، عَنِ النَّبيِّ ﷺ: «لا يُعضَدُ شَوْكُهُ».

١٨٣٢ - حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي شُرَيحٍ العَدَوِيِّ: أَنَّهُ قالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ البُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً

١٨٢٩- قوله: (يقتلهن) أي المرء وروي: يقتلن بضم أوّله وفتح ثالثه وسكون رابعه من غير هاء انظر الشارح.

باب ٨ - قوله: (لا يعضد) أي لا يقطع (شرح).

١٨٣٢- قوله: ولا يعضد بضم الضاد ولأبي ذرّ بكسرها (شارح).

asked: "What did Amr reply?" He said: Amr said: "O Abu'shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery (and takes refuge with it)."

1833- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has made Mecca a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (to fight in it) for a few hours of a day. It is not lawful to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its fallen things except by a person who would announce that (what he has found) publicly. " Al'abbas said: "O Allah's Apostle! Except Al'idhkhir (a kind of grass for it is used) by our goldsmiths and for our graves. " The Prophet said: "Except Al'idhkhir." Ikrima said: "Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place."

[9] There should be no fighting in Mecca

1834- Abdullah Ibn Abbas "Allah be pleased with both" narrated: On the day of the conquest of Mecca, The Prophet "Allah's blessing and peace be upon him" said: "There is no more emigration (from Mecca) but Jihad (holy war) and intentions, and whenever you are called for Jihad, you should go immediately.

No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Judgement as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day.

So, it is a sanctuary with Allah's sanctity till the Day of Judgement. Its thorns should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al'abbas said: "O Allah's Apostle! Except Al'idhkhir (a kind of grass for it is used) by our goldsmiths and for our graves. " The Prophet said: "Except Al'idhkhir."

قَامَ بِهِ رَسُولُ اللَّهِ ﷺ لِلغَدِ مِنْ يَوْمِ الفَتْحِ، فَسَمِعَتْهُ أُذُنَايَ وَوَعاهُ قَلبِي، وَأَبْصَرَتْهُ عَيناَيَ حِينَ تَكَلَّمَ بِهِ، إِنَّهُ حَمِدَ اللَّهَ وَأَثْنى عَلَيهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لامْرِىءٍ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللَّهِ ﷺ فَقولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّما أَذِنَ لِي سَاعَةً مِنْ نَهارٍ، وَقَدْ عادَتْ حُرْمَتُهَا اليَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ». فَقِيلَ لأَبِي شُرَيحٍ، ما قالَ لَكَ عَمْرٌو؟ قالَ أَنَا أَعْلَمُ بِذلِكَ مِنْكَ يَا أَبَا شُرَيحٍ، إِنَّ الحَرَمَ لاَ يُعِيذُ عاصِياً، وَلاَ فاراً بِدَمٍ، وَلاَ فَاراً بِخُرْبَةٍ. خُرْبَةٌ: بَلِيَّةٌ.

[طرفه في: ١٠٤].

٩ ـ بابٌ لاَ يُنَفَّرُ صَيدُ الحَرَمِ

١٨٣٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهما: أَنَّ النَّبِيَّ ﷺ قالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي، وَإِنَّما أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيدُهَا، وَلاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ». وَقالَ العَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، لِصَاغَتِنَا وَقُبُورِنَا؟ فَقَالَ: «إِلاَّ الإِذخِرَ». وَعَنْ خالِدٍ، عَنْ عِكرِمَةَ قالَ هَل تَدْرِي ما: لاَ يُنَفَّرُ صَيدُهَا؟ هُوَ أَنْ يُنَحِّيَهُ مِنَ الظِّلِّ يَنْزِلُ مَكَانَهُ.

[طرفه في: ١٣٤٩].

١٠ ـ باب لاَ يَحِلُّ القِتَالُ بِمَكَّةَ

وَقالَ أَبُو شُرَيحٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «لاَ يَسْفِكُ بِهَا دَماً».

١٨٣٤ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: «لاَ هِجْرَةَ، وَلكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هذا بَلَدٌ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، وَهُوَ حَرامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ القِيامَةِ، وَإِنَّهُ لَمْ يَحِلَّ القِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ ساعَةً مِنْ نَهارٍ، فَهُوَ حَرامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ القِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيدُهُ، وَلاَ يَلتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهَا». قالَ العَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَينِهِمْ وَلِبُيُوتِهِمْ، قالَ: قالَ: «إِلاَّ الإِذْخِرَ».

[طرفه في: ١٣٤٩].

ـ قوله: خُرْبَةٌ بضم الخاء المعجمة وفتحها كما في الشارح

١٨٣٣ـ قوله: لاَ يُخْتَلَى خَلاَهَا أي لا يجز لا يقلع كلؤها.

[11] Cupping for one in the state of Ihram

1835- Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” was copped while he was in the state of Ihram.

1836- Ibn Buhaina "Allah be pleased with him" narrated: The Prophet, while being in the state of Ihram, was cupped at the middle of his head at Liha Al'jamal.

[12] The marriage of the Muhrim

1837- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram, (but did not consummate marriage).

[13] What is impermissible for the Muhrim to wear

1838- Abdullah Ibn Omar “Allah be pleased with both” narrated: A person stood up and asked: "O Messenger of Allah! What clothes may be worn in the state of Ihram?" The Prophet replied: "Do not wear a shirt or trousers, or any headgear (turban), or a hooded cloak; but if somebody has no shoes he can wear leather socks provided they are cut short off the ankles. Moreover, do not wear anything perfumed with Wars or saffron. As regards the woman in the state of Ihram, she should not cover her face, or wear gloves."

1839- Ibn Abbas “Allah be pleased with both” narrated: A man was crushed to death by his she-camel and was brought to Allah’s Apostle who said: "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya."

١١ ـ بابُ الحِجَامَة لِلْمُحْرِم

وَكَوى ابْنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ. وَيَتَدَاوَى ما لَمْ يَكُنْ فيه طِيبٌ.

١٨٣٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ قال: قالَ عَمْرٌو: أَوَّلُ شَيءٍ سَمِعْتُ عَطاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عنهما يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ: حَدَّثَني طاوُسٌ، عَنِ ابْنِ عَبَّاسٍ، فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُما.

[الحديث ١٨٣٥ ـ أطرافه في: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨، ٢٢٧٩، ٥٦٩١، ٥٦٩٤، ٥٦٩٥، ٥٦٩٩، ٥٧٠٠، ٥٧٠١].

١٨٣٦ ـ حدّثنا خالدُ بْنُ مَخْلَد: حَدَّثَنَا سُلَيمانُ بْنُ بِلاَلٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، بِلَحْيِ جَمَلٍ، في وَسَطِ رَأْسِهِ.

[الحديث ١٨٣٦ ـ طرفه في: ٥٦٩٨].

١٢ ـ بابُ تَزْوِيجِ المُحْرِمِ

١٨٣٧ ـ حدّثنا أَبُو المُغِيرَةِ عَبْدُ القُدُّوسِ بْنُ الحَجَّاجِ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عَطاءُ بْنُ رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيمُونَةَ وَهُوَ مُحْرِمٌ.

[الحديث ١٨٣٧ ـ أطرافه في: ٤٢٥٨، ٤٢٥٩، ٥١١٤].

١٣ ـ بابُ ما يُنْهى مِنَ الطِّيبِ لِلْمُحْرِمِ وَالمُحْرِمَةِ

وَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْها: لاَ تَلْبَسُ المُحْرِمَةُ ثَوْباً بِوَرْسٍ أَوْ زَعْفَرَانٍ.

١٨٣٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عنهما قالَ: قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللَّهِ، ماذَا تَأْمُرُنا أَنْ نَلْبَسَ مِنَ الثِّيَابِ في الإِحْرَامِ؟ فَقالَ النَّبِيُّ ﷺ: «لاَ تَلْبَسُوا القَمِيصَ، وَلاَ السَّرَاوِيلاتِ، وَلاَ العَمَائِمَ، وَلاَ البَرَانِسَ، إِلاَّ أَنْ يَكُونَ أَحَدٌ لَيسَتْ لَهُ نَعْلانِ فَلْيَلْبَسِ الخُفَّيْنِ، وَلْيَقْطَعْ أَسْفَلَ مِنَ الكَعْبَيْنِ، وَلاَ تَلْبَسُوا شَيئاً مَسَّهُ زَعْفَرَانٌ وَلاَ الوَرْسُ، وَلاَ تَنْتَقِبِ المَرْأَةُ المُحْرِمَةُ، وَلاَ تَلْبَسِ القُفَّازَيْنِ». تابَعَهُ مُوسى بْنُ عُقْبَةَ، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، وَجُوَيرِيَةُ، وَابْنُ إِسْحَاقَ: في النِّقَابِ وَالقُفَّازَينِ، وَقالَ عُبَيدُ اللَّهِ: وَلاَ وَرْسٌ. وَكانَ يَقُولُ: لاَ تَتَنَقَّبِ المُحْرِمَةُ وَلاَ تَلْبَسِ القُفَّازَيْنِ. وَقالَ مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: لاَ تَتَنَقَّبِ المُحْرِمَةُ. وَتابَعَهُ لَيثُ بْنُ أَبِي سُلَيمٍ. [طرفه في: ١٣٤].

باب ١١ ـ قوله: (ما لم يكن فيه) أي في الذي يتداوى به.

١٨٣٥ـ قوله: (أول شيء) أي أول مرة (شارح).

١٨٣٦ـ قوله: (لحي جمل): اسم موضع بين مكة والمدينة إلى المدينة أقرب.

١٨٣٨ـ قوله: (القفاز): بوزن رمان شيء يعمل لليدين يحشى بقطن تلبسها المرأة للبرد كما في القاموس.

[14] How does The Muhrim wash himself

1840- Abdullah Ibn Hunain narrated: Abdullah Ibn Abbas and Al'miswar Ibn Makhrama differed at Al'abwa . Ibn Abbas said that a Muhrim could wash his head; while Al'miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu'aiyub Al'ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu'aiyub asked me who I was. I answered: I am Abdullah Ibn Hunain and am sent by Ibn Abbas to Tell us how did The Prophet "Allah's blessing and peace be upon him" wash himself while he was in the state of Ihram. Abu'aiyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head. Abu'aiyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[15] A Muhrim could wear the socks (made of thick fabric or leather) if he had no shoes

1841- Ibn Abbas "Allah be pleased with both" reported: I heard the Prophet delivering a sermon at Arafat saying: "If a Muhrim does not find slippers, he could wear socks (made from thick fabric or leather, but he has to cut short them below the ankles), and if he does not find a waist sheet (for wrapping the lower half of the body) he could wear trousers."

1842- Abdullah Ibn Omar "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umra or Hajj) wear?" He replied: "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfume). If he has no slippers , then he can use socks (made from thick fabric or leather; and we will use this word to stand for the Arabic "Khuff" as there is no good equivalent term to the Arabic word) but the socks should be cut short so as to make the ankles bare."

[16] If one (A Muhrim) had no waist sheet he could wear trousers

1843- Ibn Abbas "Allah be pleased with both" reported: I heard the Prophet delivering a sermon at Arafat saying: "If a Muhrim does not find slippers, he could wear socks (made from thick fabric or leather, but he has to cut short them below the ankles), and if he does not find a waist sheet (for wrapping the lower half of the body) he could wear trousers."

١٨٣٩ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُور، عَنِ الحَكَم، عَنْ سَعِيدِ بْنِ جُبَير، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: وَقَصَتْ بِرَجُلٍ مُحْرِمٍ نَاقَتُهُ فَقَتَلَتْهُ، فَأُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اغْسِلُوهُ وكَفِّنُوهُ، ولا تُغَطُّوا رَأْسَهُ، ولا تُقَرِّبُوهُ طِيباً، فَإِنَّهُ يُبْعَثُ يُهِلُّ». [طرفه في: ١٢٦٥].

١٤ ـ بابُ الاغْتِسَالِ لِلمُحْرِمِ

وَقالَ ابْنُ عبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَدْخُلُ الْمُحْرِمُ الحَمَّامَ. وَلَمْ يَرَ ابْنُ عُمَرَ وَعائِشَةُ بِالحَكِّ بَأْساً.

١٨٤٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَينٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ العَبَّاسِ وَالمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالأَبْوَاءِ، فَقالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ المُحْرِمُ رَأْسَهُ، وَقالَ المِسْوَرُ: لا يَغْسِلُ المُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي عَبْدُ اللَّهِ ابْنُ العَبَّاسِ إِلَى أَبِي أَيُّوبَ الأَنْصارِيِّ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ القَرْنَينِ، وَهُوَ يُسْتَرُ بِثَوْبٍ، فَسَلَّمْتُ عَلَيهِ، فَقالَ: مَنْ هذا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَينٍ، أَرْسَلَنِي إِلَيكَ عَبْدُ اللَّهِ بْنُ العَبَّاسِ، أَسْأَلُكَ كَيفَ كانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قالَ لإِنْسانٍ يَصُبُّ عَلَيهِ: اصْبُبْ، فَصَبَّ عَلى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، وَقالَ: هَكَذَا رَأَيتُهُ ﷺ يَفْعَلُ.

١٥ ـ بابُ لُبْسِ الْخُفَّينِ لِلمُحْرِمِ إذا لَمْ يَجِدِ النَّعْلَينِ

١٨٤١ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جابِرَ بْنَ زَيدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفاتٍ: «مَنْ لَمْ يَجِدِ النَّعْلَينِ فَلْيَلْبَسِ الخُفَّينِ، وَمَنْ لَمْ يَجِدْ إِزاراً فَلْيَلْبَسْ سَرَاوِيلَ لِلْمُحْرِمِ». [طرفه في: ١٧٤٠].

١٨٤٢ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ: «لا يَلْبَسِ القَمِيصَ، ولا العَمائِمَ، ولا السَّرَاوِيلاتِ، ولا البُرْنُسَ، ولا ثَوْباً مَسَّهُ زَعْفَرانٌ ولا وَرْسٌ، وإِنْ لَمْ يَجِدْ نَعْلَينِ فَلْيَلْبَسِ الخُفَّينِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونا أَسْفَلَ مِنَ الكَعْبَينِ».

[طرفه في: ١٣٤].

١٦ ـ بابٌ إذا لَمْ يَجِدِ الإِزارَ فَلْيَلْبَسِ السَّراوِيلَ

١٨٤٣ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جابِرِ بْنِ زَيدٍ، عَنِ ابْنِ عَبَّاسٍ

١٨٣٩ ـ قوله: (وقصت برجل) أي كسرت رقبته.

باب ١٨ ـ قوله: (ودخل ابن عمر) أي مكة لما جاءه بقديد خبر الفتنة وكان خرج منها فرجع اليها حلالاً (شارح).

ـ قوله: (ولم يذكر) أي النبي عليه الصلاة والسلام ولأبي الوقت: (ولم يذكره) أي الإحرام لمن يتكرر دخوله كالحطابين والحشاشين والسقائين أفاده الشارح.

[17] What about the Muhrim's taking arms

1844- Al'barra "Allah be pleased with him" narrated: The Prophet assumed Ihram for Umra in the month of Dhul'qa'da but people of Mecca refused to admit him into Mecca till he agreed on the condition that he would not bring into Mecca any arms but sheathed.

[18] Entering the sanctuary and Mecca without being in a state of Ihram

1845- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul'hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina; Qarn Al'manazil for the people of Najd; and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

1846- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered Mecca in the year of its Conquest wearing an Arabian helmet on his head. When The Prophet "Allah's blessing and peace be upon him" took it off, a person came and said: "Ibn Khatal is holding the covering of Ka'ba (as taking refuge with It)." The Prophet "Allah's blessing and peace be upon him" said: "Kill him."

[19] When one assumes Ihram wearing whether unknowingly or mistakenly a shirt (or so)

Ata said: If he forgetfully or ignorantly put perfume or wore the clothes (which are illegal for a Muhrim) then there is no expiation required from him.

1847- Ya'li narrated: While I was with Allah's Apostle there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. Omar used to say to me: "Would you like to see the Prophet at the time when he is revealed?" So, it happened that he was revealed (by this time) and when the inspiration was over the Prophet said (to that man): "Do in your Umra the same as you do in your Hajj."

رَضِيَ اللَّهُ عَنهُمَا قالَ: خَطَبَنَا النَّبِيُّ ﷺ بِعَرَفاتٍ، فَقَالَ: «مَنْ لَمْ يَجِدَ الإِزَارَ فَلْيَلبَسِ السَّرَاوِيلَ، وَمَن لَم يَجِدِ النَّعْلَينِ فَلْيَلبَسِ الخُفَّينِ». [طرفه في: ١٧٤٠].

١٧ ـ بابُ لُبْسِ السِّلاحِ لِلمُحْرِمِ

وَقالَ عِكرِمَةُ: إِذَا خَشِيَ العَدُوَّ لَبِسَ السِّلاحَ وَافتَدَى. وَلَمْ يُتابَعْ عَلَيهِ في الفِديَةِ.

١٨٤٤ ـ حدّثنا عُبَيدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنه: اعتَمَرَ النَّبِيُّ ﷺ في ذِي القَعدَةِ، فَأَبى أَهلُ مَكَّةَ أَن يَدَعُوهُ يَدخُلُ مَكَّةَ حَتَّى قاضاهُم: لا يُدخِلُ مَكَّةَ سِلاحاً إِلاَّ في القِرَابِ. [طرفه في: ١٧٨١].

١٨ ـ بابُ دُخُولِ الحَرَمِ وَمَكَّةَ بِغَيرِ إِحْرَامٍ

وَدَخَلَ ابْنُ عُمَرَ، وَإِنَّمَا أَمَرَ النَّبِيُّ ﷺ بِالإِهْلالِ لِمَنْ أَرادَ الحَجَّ وَالعُمْرَةَ، وَلَمْ يَذْكُرْ لِلحَطَّابِينَ وَغَيرِهِمْ

١٨٤٥ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا ابنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيفَةِ، وَلأَهْلِ نَجْدٍ قَرْنَ المَنَازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ، وَلِكُلِّ آتٍ أَتَى عَلَيهِنَّ مِنْ غَيرِهِمْ، مَنْ أَرَادَ الحَجَّ وَالعُمْرَةَ، فَمَنْ كانَ دُونَ ذلِكَ فَمِنْ حَيثُ أَنْشَأَ، حَتَّى أَهلُ مَكَّةَ مِنْ مَكَّةَ. [طرفه في: ١٥٢٤].

١٨٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عامَ الفَتحِ وَعَلَى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقَالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَستارِ الكَعبَةِ، فَقالَ: «اقْتُلُوهُ».

[الحديث ١٨٤٦ ـ أطرافه في: ٣٠٤٤، ٤٢٨٦، ٥٨٠٨].

١٩ ـ بابٌ إِذَا أَحْرَمَ جاهِلاً وَعَلَيهِ قَمِيصٌ

وَقالَ عَطاءٌ: إِذَا تَطَيَّبَ أَوْ لَبِسَ جاهِلاً أَوْ ناسِياً فَلا كَفَّارَةَ عَلَيهِ.

١٨٤٧ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا عَطاءٌ قالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى، عَنْ أَبِيهِ قالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَاهُ رَجُلٌ عَلَيهِ جُبَّةٌ فِيهِ أَثَرُ صُفرَةٍ أَوْ نَحْوُهُ، كانَ عُمَرُ يَقُولُ لِي: تُحِبُّ إِذَا نَزَلَ عَلَيهِ الوَحيُ أَنْ تَرَاهُ؟ فَنَزَلَ عَلَيهِ ثُمَّ سُرِّيَ عَنهُ، فَقالَ: «اصْنَعْ في عُمْرَتِكَ ما تَصْنَعُ في حَجِّكَ».

[طرفه في: ١٥٣٦].

١٨٤٥ـ قوله: (من أراد) ولأبي ذر عن الكشميهني: ممن (شارح).

١٨٤٧ـ قوله: عليه جبة جملة إسمية في موضع رفع صفة لرجل.

ـ قوله: أثر صفرة ولأبي الوقت في نسخة وأثر صفرة بالواو ولأبي ذر فيه أثر صفرة أي في الرجل ويروى عليها أثر صفرة أي على الجبة (شارح).

1848- a man bit the hand of another man but in that process the latter broke an incisor tooth of the former; and the Prophet forgave the latter.

[20] When one died in Arafat and The Messenger of Allah did not order that the remaining rituals of his pilgrimage should be completed (by another person)

1849- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

1850- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was riding (his Mount) in Arafat with The Messenger of Allah, he fell down from it with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[21] How would the Muhrim be treated when he died (while being in the state of Ihram)

1851- Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was in Arafat with The Messenger of Allah, he fell down from his mount with his neck broken. (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water and lote scent and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement in a state of Talbiya" (As a pilgrim).

[22] What about Pilgrimage as regards one's vow to offer Hajj, and then he died; and what about the man's offering Hajj on behalf of his wife

1852- Abdullah Ibn Abbas "Allah be pleased with both" narrated: A woman from the tribe of Juhaina came to The Prophet "Allah's blessing and peace be upon him" and said: "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right for it to be paid."

وَعَضَّ رَجُلٌ يَدَ رَجُلٍ، يَعْنِي فَانْتَزَعَ ثَنِيَّتَهُ، فَأَبْطَلَهُ النَّبِيُّ ﷺ.

[الحديث ١٨٤٨ ـ أطرافه في: ٢٢٦٥، ٢٩٧٣، ٤٤١٧، ٦٨٩٣].

٢٠ ـ باب المُحْرِمُ يَمُوتُ بِعَرَفَةَ، وَلَمْ يَأْمُرِ النَّبِيُّ ﷺ أَنْ يُؤَدَّى عَنْهُ بَقِيَّةُ الحَجِّ

١٨٤٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حمَّادُ بْنُ زَيدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَينَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قالَ فأَقْعَصَتْهُ، فقالَ النَّبيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وكَفِّنُوهُ في ثَوْبَينِ، أَوْ قالَ: ثَوْبَيهِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ القِيَامَةِ يُلَبِّي».

[طرفه في: ١٢٦٥].

١٨٥٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَينَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قالَ: فَأَوْقَصَتْهُ، فقالَ النَّبيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَينِ، وَلاَ تَمَسُّوهُ طِيباً، وَلاَ تُخَمِّرُوا رَأْسَهُ وَلاَ تُحَنِّطُوهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ القِيَامَةِ مُلَبِّياً».

[طرفه في: ١٢٦٥].

٢١ ـ باب سُنَّةِ المُحْرِمِ إِذَا مَاتَ

١٨٥١ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً كانَ مَعَ النَّبِيِّ ﷺ، فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ، فقالَ رَسُولُ اللَّهِ ﷺ، «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَيهِ، وَلاَ تَمَسُّوهُ بِطِيبٍ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيَامَةِ مُلَبِّياً».

[طرفه في: ١٢٦٥].

٢٢ ـ باب الحَجِّ وَالنُّذُورِ عَنِ المَيِّتِ، وَالرَّجُلُ يَحُجُّ عَنِ المَرْأَةِ

١٨٥٢ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ جُهَينَةَ جاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قالَ: «نَعَم، حُجِّي عَنْهَا، أَرَأَيتِ لَوْ كانَ عَلَى أُمِّكِ

١٨٤٩ـ قوله: وقص وأوقص كلها بمعنى إلاّ أنّ الراوي شكّ في تعيين اللفظ يعني أن الراحلة كسرت عنق راكبها حين وقع عنها.

١٨٥٠ـ قوله: ولا تمسوه من الإمساس في الأول ومن المس في الثاني وبالعكس في كلا الموضعين كما في الشارح.

باب ٢٢ ـ قوله: والرجل بالجر وبالرفع كما في الشارح.

١٨٥٢ـ قوله: قاضية أي ذلك الدين عنها وللحموي والمستملي قاضيته بضمير المفعول وقوله: اقضوا الله أي حق الله (شارح).

[23] Offering Hajj on behalf of he, who could not sit firm on the mount

1853- Ibn Abbas narrated: (The tradition of Al'fadl when he was riding behind The Messenger of Allah and the woman from the tribe of Khath'am came to ask him).

1854- Ibn Abbas "Allah be pleased with both" narrated: During the Farewell Hajj of The Prophet, a woman from the tribe of Khath'am came and asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon hiın" replied: "Yes, you may." That happened during the last pilgrimage (Hajj) (of The Prophet "Allah's blessing and peace be upon him").

[24] The woman's offering Hajj on behalf of the man

1855- Ibn Abbas "Allah be pleased with both" narrated: Al'fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al'fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al'fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the last pilgrimage (Hajj) (of The Prophet "Allah's blessing and peace be upon him").

[25] The pilgrimage of boys

1856- Ibn Abbas "Allah be pleased with both" narrated: I was among those whom the Prophet sent on the night of Al'muzdalifa early as being among the weak members of his family.

1857- Ibn Abbas "Allah be pleased with both" reported: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina (during the last Hajj according to another narration). I passed in front of some (people)of the first row while they were offering their prayers. I let the she-ass loose to graze and entered the row behind The Messenger of Allah.

دَيْنٌ أَكُنْتِ قَاضِيَةً؟ اقْضُوا اللَّهَ، فَاللَّهُ أَحَقُّ بِالوَفَاءِ».

[الحديث ١٨٥٢ ـ طرفاه في: ٦٦٩٩، ٧٣١٥].

٢٣ ـ بابُ الحَجِّ عَمَّنْ لا يَسْتَطِيعُ الثُّبُوتَ عَلى الرَّاحِلَةِ

١٨٥٣ ـ حدّثنا أَبُو عاصِم، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الفَضْلِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمْ: أَنَّ امْرَأَةً (ح)

١٨٥٤ ـ حَدَّثَنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهِ عَنهُمَا قالَ: جاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ عامَ حَجَّةِ الوَدَاعِ، قالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الحَجِّ، أَدْرَكَتْ أَبِي شَيخاً كَبِيراً، لا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَل يَقْضِي عَنهُ أَنْ أَحُجَّ عَنهُ؟ قالَ: «نَعَمْ».

[طرفه في: ١٥١٣].

٢٤ ـ بابُ حَجِّ المَرْأَةِ عَنِ الرَّجُلِ

١٨٥٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ الفَضْلُ رَدِيفَ النَّبِيِّ ﷺ، فَجاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الفَضْلُ يَنْظُرُ إِلَيها وَتَنْظُرُ إِلَيهِ، فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الفَضْلِ إِلَى الشِّقِّ الآخَرِ، فَقَالَتْ: إِنَّ فَرِيضَةَ اللَّهِ أَدْرَكَتْ أَبِي شَيخاً كَبِيراً، لا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنهُ؟ قالَ: «نَعَمْ». وَذلِكَ في حَجَّةِ الوَدَاعِ.

[طرفه في: ١٥١٣]

٢٥ ـ بابُ حَجِّ الصِّبْيانِ

١٨٥٦ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي يَزِيدَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: بَعَثَنِي، أَوْ قَدَّمَنِي النَّبِيُّ ﷺ فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيلٍ.

[طرفه في: ١٦٧٧].

١٨٥٧ ـ حدّثنا إِسْحاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: أَقْبَلْتُ وَقَدْ نَاهَزْتُ الحُلُمَ، أَسِيرُ عَلَى أَتَانٍ لِي، وَرَسُولُ اللَّهِ ﷺ قائِمٌ يُصَلِّي بِمِنًى، حَتَّى

١٨٥٣ـ قوله: أن امرأة وجد في بعض النسخ زيادة قالت قبل علامة التحويل وزيادة الواو وبعدها.

١٨٥٦ـ قوله: في الثقل أي في آلات السفر ومتاعه.

ـ وقوله: من جمع أي من المزدلفة.

١٨٥٧ـ قوله: (وقد ناهزت الحلم) أي قاربت البلوغ.

ـ قوله: فرتعت أي الأتان وهي الأنثى من الحمر جعلت ترتع أي تأكل من نبات الأرض.

1858- As'sa'ib Ibn Yazid "Allah be pleased with him" narrated: (While in the company of my parents) I was made to perform Hajj with Allah's Apostle "Allah's blessing and peace be upon him" and I was a seven-year-old boy then.

1859- Al'ju'aid Ibn Abdur'rahman narrated: I heard Omar Ibn Abdul'aziz telling that As'sa'ib Ibn Yazid had performed Hajj (while carried) with the belongings of the Prophet.

[26] The pilgrimage of women

1860- Omar Ibn Al'khattab "Allah be pleased with him" was reported to have permitted The Prophet's wives to offer pilgrimage in the last Hajj he (Omar) performed. He sent with them both of Othman and Abdur'rahman.

1861- A'isha "Allah be pleased with her" narrated: I said (to The Messenger of Allah "Allah's blessing and peace be upon him"): "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied: "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." A'isha added: "Since I heard that from Allah's Apostle I have decided not to miss Hajj."

1862- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not travel except with a person of Mahram (such as her husband or anyone to whom she could not be married at all), and no man may visit her except in the presence of a person of Mahram." A man got up and said: "O Allah's Apostle! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet said (to him): "Go in her company (to Hajj)."

1863- Ibn Abbas "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" returned after performing his Hajj, he asked Ommu'sinan Al'ansariya: "What did forbid you to perform Hajj?" She replied: "Father of so-and-so (Her husband) had two camels and he performed Hajj on one of them, and the other is used for irrigating our land." The Prophet "Allah's blessing and peace be upon him" said: "Perform Umra in the month of Ramadan, as it is equivalent to Hajj or Hajj with me (in reward)."

سِرْتُ بَينَ يَدَي بَعْضِ الصَّفِّ الأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ. وَقَالَ يُونُسُ عَنِ ابْنِ شِهَابٍ: بِمِنًى فِي حَجَّةِ الوَدَاعِ.

[طرفه في: ٧٦].

١٨٥٨ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ يُونُسَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

١٨٥٩ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا القَاسِمُ بْنُ مَالِكٍ، عَنِ الجُعَيدِ بْنِ عَبْدِ الرَّحمانِ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ العَزِيزِ يَقُولُ لِلسَّائِبِ بْنِ يَزِيدَ، وَكَانَ قَدْ حُجَّ بِهِ فِي ثَقَلِ النَّبِيِّ ﷺ.

[الحديث ١٨٥٩ ـ طرفاه في: ٦٧١٢، ٧٣٣٠].

٢٦ ـ بابُ حَجِّ النِّسَاءِ

١٨٦٠ ـ وَقَالَ لِي أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَذِنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لأَزْوَاجِ النَّبِيِّ ﷺ فِي آخِرِ حَجَّةٍ حَجَّهَا. فَبَعَثَ مَعَهُنَّ عُثْمَانَ بْنَ عَفَّانَ وَعَبْدَ الرَّحْمٰنِ.

١٨٦١ ـ حدّثنا مُسَدَّدٌ: حدّثنا عَبْدُ الوَاحِدِ: حدّثنا حَبِيبُ بْنُ أَبِي عَمْرَةَ قَالَ: حَدَّثَتْنَا عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ المُؤمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلاَ نَغْزُوا[1] وَنُجَاهِدُ مَعَكُمْ؟ فَقَالَ: «لَكُنَّ أَحْسَنُ الجِهَادِ وَأَجْمَلُهُ الحَجُّ، حَجٌّ مَبْرُورٌ». فَقَالَتْ عَائِشَةُ: فَلاَ أَدَعُ الحَجَّ بَعْدَ إِذْ سَمِعْتُ هذَا مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٥٢٠].

١٨٦٢ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تُسَافِرِ المَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ، وَلاَ يَدْخُلُ عَلَيهَا رَجُلٌ إِلاَّ وَمَعَهَا مَحْرَمٌ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيشِ كَذَا وَكَذَا، وَامْرَأَتِي تُرِيدُ الحَجَّ؟ فَقَالَ: «اخْرُجْ مَعَهَا».

[الحديث ١٨٦٢ ـ أطرافه في: ٣٠٠٦، ٣٠٦١، ٥٢٣٣].

١٨٦٣ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيعٍ: أَخْبَرَنَا حَبِيبٌ المُعَلِّمُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ حَجَّتِهِ، قَالَ لأُمِّ سِنَانٍ الأَنْصَارِيَّةِ: «مَا مَنَعَكِ مِنَ الحَجِّ»؟ قَالَتْ: أَبُو فُلاَنٍ، تَعْنِي زَوْجَهَا، كَانَ لَهُ نَاضِحَانِ حَجَّ عَلَى أَحَدِهِمَا، وَالآخَرُ يَسْقِي أَرْضاً لَنَا. قَالَ: فَإِنَّ عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي». رَوَاهُ ابْنُ جُرَيجٍ، عَنْ عَطَاءٍ: سَمِعْتُ

١٨٦١ـ قوله: ألا نغزو ونجاهد ويروى ألا نغزو أو نجاهد.

ـ قوله: «لكنّ» بهذا الضبط وبلفظ الاستدراك مشدداً ومخففاً مع نصب أحسن ورفعه انظر الشارح.

١٨٦٣ـ قوله: حجّ على يحدهما الضمير يعود على الناضحين المذكورين في الرواية الأخرى المتقدمة وقوله والآخر أي والناضح الآخر.

1864- Abu'sa'eed "Allah be pleased with him" who participated with The Prophet "Allah's blessing and peace be upon him" in twelve holy battles, narrated: "I heard four things from Allah's Apostle "Allah's blessing and peace be upon him" (or I narrate them from The Prophet) which won my admiration and appreciation. They are:

1 No lady should travel without her husband or a person of Mahram (one to whom she could not be married) for a two-day journey.

2 No fasting is permissible on two days of the Breaking .fast Feast and The Sacrifice Feast.

3 No prayer (may be offered) after two prayers: after the Asr prayer till the sunset and after the Morning Prayer till the sunrise.

4 Not to travel (for visiting) except for three mosques: Ka'ba (in Mecca), my Mosque (in Medina), and The Furthest Mosque (in Jerusalem).

[27] One's vow to go to Ka'ba on foot

1865- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" saw an old man walking, supported by his two sons, about whom he asked. The people informed him that he had vowed to go on foot (to Ka'ba). He said: "Allah is not in need of this old man's torturing himself," and ordered him to ride.

1866- Uqba Ibn Amer "Allah be pleased with him" narrated: My sister vowed to go to Ka'ba on foot, and she asked me to take the verdict of The Prophet "Allah's blessing and peace be upon him" about it. So, I did and The Prophet "Allah's blessing and peace be upon him" said: "She should walk as well as ride."

ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. وَقالَ عُبَيدُ اللَّهِ، عَنْ عَبْدِ الكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جابِرٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٧٨٢].

١٨٦٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ قَزَعَةَ مَوْلَى زِيادٍ قالَ: سَمِعْتُ أَبا سَعِيدٍ، وقَدْ غَزا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشْرَةَ غَزْوَةً، قالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ قالَ: يُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ فَأَعْجَبْنَنِي وَآنَقْنَنِي: «أَنْ لا تُسافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَينِ لَيسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ يَوْمَينِ: الفِطْرِ وَالأَضْحى، وَلاَ صَلاةَ بَعْدَ صَلاتَينِ: بَعْدَ العَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرامِ، وَمَسْجِدِي، وَمَسْجِدِ الأَقْصَى».

[طرفه في: ٥٨٦].

٢٧ ـ بابُ مَنْ نَذَرَ المَشْيَ إِلَى الكَعْبَةِ

١٨٦٥ ـ حدّثنا ابْنُ سَلاَمٍ: أَخْبَرَنا الفَزَارِيُّ، عَنْ حُمَيدٍ الطَّوِيلِ قالَ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيخاً يُهَادَى بَينَ ابْنَيهِ، قالَ: «ما بَالُ هذا»؟ قالُوا: نَذَرَ أَنْ يَمْشِيَ. قالَ: «إِنَّ اللَّهَ عَنْ تَعْذِيبِ هذا نَفْسَهُ لَغَنِيٌّ». وَأَمَرَهُ أَنْ يَرْكَبَ.

[الحديث ١٨٦٥ ـ طرفه في: ٦٧٠١].

١٨٦٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبا الخَيرِ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عامِرٍ قالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيتِ اللَّهِ، وَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيتُهُ، فَقالَ عَلَيهِ الصَّلاةُ وَالسَّلامُ: «لِتَمْشِ وَلْتَرْكَبْ». قالَ: وَكانَ أَبُو الخَيرِ لا يُفَارِقُ عُقْبَةَ.

حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ: فَذَكَرَ الحَدِيثَ.

١٨٦٤ـ قوله: (يحدثهن) وللكشميهني أخذتهن (شارح).

ـ قوله: (آنقنني) أي أفرحنني كما مرّ.

ـ قوله: (ولا صوم يومين) قال الشارح: صوم اسم لا ويومين خبره أي لا صوم في هذين اليومين ويجوز أن يكون صوم مضافاً إلى يومين والتقدير ولا صوم يومين ثابت أو مشروع ا هـ.

١٨٦٥ـ قوله: (يهادى بين ابنيه) أي يمشي بينهما معتمداً عليهما.

(29) The Virtues of Medina

[1] The sanctuary of Medina

1867- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it. Whoever innovates in it a heresy or commits sins, will incur the curse of Allah, the angels, and all the people."

1868- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and ordered a mosque to be built and said: "O Banun'najjar! Suggest to me the price (of your land)." They said: "We do not want its price (reward) except from Allah." So, the Prophet ordered the graves of the pagans to be dug out and the land to be levelled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the Qiblah of the mosque.

1869- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have made Medina a sanctuary between its two mountains." The Prophet "Allah's blessing and peace be upon him" went to the tribe of Banu'haritha and said: "I see that you have gone out of the sanctuary." But looking around, he added: "No, you are inside the sanctuary."

1870- Ali "Allah be pleased with him" reported: We have nothing except the Book of Allah and this written paper from The Prophet "Allah's blessing and peace be upon him" (in which is written): Medina is a sanctuary from the Air Mountain to such and such a place, and whoever innovates in it a heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people. (Furthermore) neither his repentance nor his compensation will be accepted. The asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims. Whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and neither his repentance nor his compensation will be accepted. Any (freed slave) befriends (by taking as masters) other than his emancipators without their permission incurs the curse of Allah, the angels, and all the people, and neither his repentance nor his compensation will be accepted.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٢٩ ـ كِتَابُ فَضَائِلِ المَدِينَة

١ ـ بابُ حَرَمِ المَدِينَةِ

١٨٦٧ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا عاصِمٌ أَبُو عَبْدِ الرَّحْمٰنِ الأَحْوَلُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «المَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا، وَلاَ يُحْدَثُ فِيهَا حَدَثٌ، مَنْ أَحْدَثَ حَدَثاً فَعَلَيهِ لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

[الحديث ١٨٦٧ ـ طرفه في: ٧٣٠٦].

١٨٦٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، وَأَمَرَ بِبِنَاءِ المَسْجِدِ، فَقَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي». فَقَالُوا: لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ، فَأَمَرَ بِقُبورِ المُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ. [طرفه في: ٢٣٤].

١٨٦٩ ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «حُرِّمَ ما بَينَ لاَبَتَي المَدِينَةِ عَلَى لِسَانِي». قالَ: وَأَتَى النَّبِيُّ ﷺ بَنِي حارِثَةَ، فَقَالَ: «أَرَاكُمْ يَا بَنِي حارِثَةَ قَدْ خَرَجْتُمْ مِنَ الحَرَمِ»! ثُمَّ التَفَتَ فَقَالَ: «بَلْ أَنْتُمْ فِيهِ».

[الحديث ١٨٦٩ ـ طرفه في: ١٨٧٣].

١٨٧٠ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: ما عِنْدَنَا شَيءٌ إِلاَّ كِتَابُ اللَّهِ وَهذهِ

١٨٦٧ـ قوله: «ولا يحدث فيها حدث» أي لا يعمل فيها عمل مخالف للكتاب والسنة (شارح).

١٨٦٨ـ قوله: «ثامنوني» أي بايعوني بالثمن.

ـ وقوله: (بالخرب) بهذا الضبط جمع خربة وروي بفتح الخاء وكسر الراء.

ـ قوله: قبلة المسجد أي في جهتها (شارح)

١٨٦٩ـ قوله: «لابتي المدينة» تثنية لابة وهي الحرة: الأرض ذات الحجارة السود والمدينة ما بين حرتين عظيمتين إحداهما شرقية والأخرى غربية (شارح).

١٨٧٠ـ قوله: (عائر): جبل بالمدينة

[2] The excellence of Medina, which turns out the bad people

1871- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib. That is Medina, which turns out (bad) persons as a furnace removes the impurities of iron."

[3] Medina is Taba

1872- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: We came with The Prophet "Allah's blessing and peace be upon him" from Tabuk, and when we reached near Medina, The Prophet "Allah's blessing and peace be upon him" said: "This is Taba."

[4] What about Medina's two mountains

1873- Abu'huraira "Allah be pleased with him" narrated: If I saw deers grazing in Medina, I would not chase them, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Medina) is a sanctuary between its two mountains."

[5] What about he, who leaves Medina

1874- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it. The last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it. When they reach the valley of Thaniyat Al'wada, they will fall down on their faces dead."

الصَّحِيفَةِ عَنِ النَّبِيِّ ﷺ: «المدينَةُ حَرَمٌ، ما بَينَ عائرٍ إلى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَى مُحْدِثاً، فَعَلَيهِ لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ». وَقالَ: «ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيهِ لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى قَوْماً بِغَيرِ إِذْنِ مَوَالِيهِ، فَعَلَيهِ لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ». قالَ أَبُو عَبْدِ اللَّهِ: عَدْلٌ: فِدَاءٌ.

٢ ـ بابُ فَضْلِ المَدِينَةِ، وَأَنَّهَا تَنْفِي النَّاسَ

١٨٧١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قالَ: سَمِعْتُ أَبَا الحُبَابِ، سَعِيدَ بْنَ يَسَارٍ، يَقُولُ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ القُرَى، يَقُولُونَ: يَثْرِبُ، وَهيَ المَدِينَةُ، تَنْفِي النَّاسَ كما يَنْفِي الكِيرُ خَبَثَ الحَدِيدِ».

٣ ـ بابٌ المَدِينَةُ طابَةٌ

١٨٧٢ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ قالَ: حَدَّثَني عَمْرُو بْنُ يَحْيى، عَنْ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيدٍ رَضِيَ اللَّهُ عَنْهُ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ، حَتَّى أَشْرَفْنَا عَلَى المَدِينَةِ، فَقالَ: «هذِهِ طَابَةٌ».

[طرفه في: ١٤٨١].

٤ ـ بابُ لابَتَي المَدِينَةِ

١٨٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كانَ يَقُولُ: لَوْ رَأَيتُ الظِّبَاءَ بِالمَدِينَةِ تَرْتَعُ ما ذَعَرْتُهَا، قالَ رَسُولُ اللَّهِ ﷺ: «ما بَينَ لاَبَتَيهَا حَرَامٌ».

[طرفه في: ١٨٦٩].

٥ ـ بابُ مَنْ رَغِبَ عَنِ المَدِينَةِ

١٨٧٤ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ:

ـ قوله: «أو آوى محدثاً» أي نصر جانياً وآواه وأجاره من خصمه (شارح).

ـ قال في القاموس: الصرف في الحديث التوبة، والعدل الفدية.

ـ ومعنى الإخفار نقض العهد.

باب ٣ ـ قوله: (باب المدينة طابة) بالإضافة وطابة مبتدأ وخبره محذوف أي من أسمائها طابة وفي نسخة باب بالتنوين فما بعده مبتدأ وخبر أفاده الشارح

١٨٧٣ـ قوله: (ما ذعرتها) أي ما أفزعتها ونفرتها وكني بذلك عن عدم صيدها (شارح).

١٨٧٤ـ قوله: (إلا العواف) بإسقاط الياء أي الطوالب الأقوات.

1875- Sufyan Ibn Abu'zuhair "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to Iraq) although Medina will be better for them; if they but knew."

[6] Belief returns and goes back to Medina

1876- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger)."

[7] The sin of he, who plots against people of Medina

1877- Sa'd "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water."

[8] The castles of Medina

1878- Usama "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" looked out from upon one castle amongst the castles (or the high buildings) of Medina and said: "Do you see what I see? (No doubt) I see the spots where afflictions will take place among your houses, as numerous as the spots where raindrops fall."

أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتْرُكُونَ المَدِينَةَ عَلَى خَيرِ ما كانَتْ، لاَ يَغْشَاهَا إِلاَّ العَوَافِ ـ يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيرِ ـ وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ المَدِينَةَ، يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وَحْشاً، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الوَدَاعِ، خَرَّا عَلَى وُجُوهِهِما».

١٨٧٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيرٍ رَضِيَ اللَّهُ عَنهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُفْتَحُ اليَمَنُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ وَتُفْتَحُ الشَّأْمُ، فَيَأْتِي قَوْمٌ يُبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالمَدِينَةُ خَيرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ. وتُفتحُ العِرَاقُ، فيأتي قوم يبسون، فيتحملون بأهليهم ومن أطاعهم، والمدينة خيرٌ لهم لو كانوا يعلمون».

٦ ـ بابٌ الإِيمَانُ يَأْرِزُ إِلَى المَدِينَةِ

١٨٧٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قالَ: حَدَّثَنِي عُبَيدُ اللَّهِ، عَنْ خُبَيبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى المَدِينَةِ، كما تَأْرِزُ الحَيَّةُ إِلَى جُحْرِهَا».

٧ ـ بابُ إِثْمِ مَنْ كادَ أَهْلَ المَدِينَةِ

١٨٧٧ ـ حدّثنا حسين بْنُ حُرَيثٍ: أخبرنا الفضل، عَنْ جُعيدٍ، عَنْ عائِشَةَ ـ هِيَ بِنْتُ سَعْدٍ ـ قالَتْ: سَمِعْتُ سَعْداً رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَكِيدُ أَهْلَ المَدِينَةِ أَحَدٌ إِلاَّ انْمَاعَ، كما يَنْماعُ المِلحُ في المَاءِ».

٨ ـ بابُ آطَامِ المَدِينَةِ

١٨٧٨ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيانُ: حدّثنا ابْنُ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ: سَمِعْتُ أُسَامَةَ رَضِيَ اللَّهُ عَنهُ قالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطُمٍ مِنْ آطامِ المَدِينَةِ، فَقالَ: «هَل تَرَوْنَ ما أَرَى؟ إِنِّي لأَرَى مَوَاقِعَ الفِتَنِ خِلالَ بُيُوتِكُم كَمَوَاقِعِ القَطْرِ». تَابَعَهُ مَعْمَرٌ وَسُلَيمانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ.

[الحديث ١٨٧٨ ـ أطرافه في: ٢٤٦٧، ٣٥٩٧، ٧٠٦٠].

= ـ قوله (ينعقان) أي يصيحان.

١٨٧٥ـ قوله «يبسون» أي يسوقون دوابهم إلى المدينة سوقاً ليناً.

باب ٦ ـ قوله: «يأرز» أي ينضمّ ويجتمع بعضه إلى بعض فيها (شارح).

١٨٧٧ـ قوله: (انماع) أي ذاب.

باب ٨ ـ قوله: وآطام المدينة حصونها المبنية بالحجارة وهي جمع أطم بضمتين.

[9] The Charlatan (Ad'dajjal) never enters into Medina

1879- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The terror caused by The Charlatan (Ad'dajjal) will not enter Medina which, at that time, will have seven gates, at each of which, there will be two angels (guarding it)."

1880- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are angels guarding the entrances (or roads) of Medina, into which, neither plague nor The Charlatan (Ad'dajjal) will be able to enter."

1881- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be no town which The Charlatan (Ad'dajjal) will not enter except Mecca and Medina. There will be no entrance (road) (of both Mecca and Medina) without the angels standing in rows guarding it against him. Then Medina will shake with its inhabitants thrice (as three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it."

1882- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" told us a long narrative about The Charlatan (Ad'dajjal), and among the many things he mentioned, was his saying: "Ad'dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina. On that day the best man or one of the best men will come up to him and say: "I testify that you are the same Charlatan whose description was given to us by Allah's Apostle "Allah's blessing and peace be upon him"." The Charlatan (Ad'dajjal)will say to the people: "If I kill this man and bring him back to life again, will you have a doubt in my claim?" They will say: "No." Then The Charlatan will kill that man and bring him back to life. That man will say: "Now I know your reality better than before." The Charlatan will say: "I want to kill him but I cannot. ""

[10] Medina is to expel all impurities

1883- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came

٩ ـ بابٌ لا يَدْخُلُ الدَّجَّالُ المَدِينَةَ

١٨٧٩ ـ حدثنا عبدُ العزيزِ بنُ عبدِ اللهِ قال: حدَّثني إبراهيمُ بنُ سعدٍ، عن أبيهِ، عن جدِّهِ، عَنْ أبي بَكْرَةَ رَضيَ اللّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قال: «لا يَدخلُ المَدينةَ رُعْبُ المَسيحِ الدَّجَّال، لَها يَومَئِذٍ سَبْعَةُ أبْوَابٍ عَلَى كُلِّ بَابٍ مَلَكَانِ».

[الحديث ١٨٧٩ ـ طرفاه في: ٧١٢٥، ٧١٢٦].

١٨٨٠ ـ حدثنا إسْماعيلُ قالَ: حدَّثني مالكٌ، عَنْ نُعَيمِ بنِ عَبدِاللّهِ المُجْمِرِ، عَنْ أبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ قالَ: قالَ رَسولُ اللّهِ ﷺ: «على أنْقابِ المدينةِ ملائكةٌ، لا يَدْخلُها الطَّاعُونَ وَلاَ الدَّجَّالُ».

[الحديث ١٨٨٠ ـ طرفاه في: ٥٧٣١، ٧١٣٣].

١٨٨١ ـ حدثنا إبْراهِيمُ بنُ المُنذِرِ: حَدَّثَنا الوَلِيدُ: حَدَّثَنَا أبُو عَمرٍو: حَدَّثَنَا إسْحاقُ: حَدَّثني أنسُ بنُ مالكٍ رَضِيَ اللّهُ عنهُ، عَنِ النَّبيِّ ﷺ قالَ: «لَيسَ مِن بَلَدٍ إلاَّ سَيطؤُهُ الدَّجَّالُ، إلاَّ مَكَّةَ وَالمَدِينَةَ، لَيسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إلاَّ عَلَيهِ المَلائِكَةُ صَافِّينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ المَدِينَةُ بِأَهْلِهَا ثَلاثَ رَجَفَاتٍ، فَيُخْرِجُ اللّهُ كُلَّ كافِرٍ وَمُنَافِقٍ».

[الحديث ١٨٨١ ـ أطرافه في: ٧١٢٤، ٧١٣٤، ٧٤٧٣].

١٨٨٢ ـ حدثنا يَحْيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُبَيدُ اللّهِ بنُ عَبدِ اللّهِ بنِ عُتْبَةَ: أَنَّ أبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ: حَدَّثَنَا رَسُولُ اللّهِ ﷺ حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ فَكانَ فِيما حَدَّثَنَا بِهِ أَنْ قالَ: «يَأْتِي الدَّجَّالُ ـ وَهُوَ مُحَرَّمٌ عَلَيهِ أَنْ يَدْخُلَ نِقَابَ المَدِينَةِ ـ بَعْضَ السِّبَاخِ الَّتِي بِالمَدِينَةِ، فَيَخْرُجُ إِلَيهِ يَومَئِذٍ رَجُلٌ هُوَ خَيرُ النَّاسِ، أَوْ مِنْ خَيرِ النَّاسِ فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللّهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ: أَرَأَيتَ إنْ قَتَلْتُ هذا ثُمَّ أَحْيَيتُهُ هَل تَشُكُّونَ في الأمْرِ؟ فَيَقُولُونَ: لا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: و اللّهِ ما كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي اليَومَ، فَيَقُولُ الدَّجَّالُ: أَقْتُلُهُ فَلاَ أُسَلَّطُ عَلَيهِ».

[الحديث ١٨٨٢ ـ طرفه في: ٧١٣٢].

١٠ ـ بابٌ المَدِينَةُ تَنْفِي الخَبَثَ

١٨٨٣ ـ حدثنا عَمْرُو بنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جَابِرٍ رَضِيَ اللّهُ عَنْهُ: جاءَ أَعْرَابِيٌّ النَّبِيَّ ﷺ فَبَايَعَهُ عَلَى الإِسْلامِ، فَجَاءَ مِنَ الغَدِ

١٨٨٠ـ قوله: (على أنقاب المدينة) أي على مداخلها وهي أبوابها وفوهات طرقها جمع نقب بفتح فسكون وكذلك النقاب.

١٨٨٢ـ قوله: (السباخ): جمع سبخة: وهي الأرض تعلوها الملوحة ولا تكاد تنبت شيئا (شارح).

١٨٨٣ـ قوله: (النصوع) هو الخلوص

to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request) three times and said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

1884- Zaid Ibn Thabit "Allah be pleased with him" narrated: When the Prophet went out for (the battle of) Ohod, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this verse was revealed: " Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way." (The Women "An'nisa" 88) The Prophet said: "Medina expels the bad persons from it, as fire expels the impurities of iron."

[11]

1885- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bestow on Medina two times the blessings you bestowed on Mecca."

1886- Anas "Allah be pleased with him" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (a horse), he would make it gallop because of his love for Medina.

[12] The Prophet's dislike to see Medina vacated

1887- Anas "Allah be pleased with him" narrated: Those of (the tribe of) Banu'salama intended to shift near the mosque (of the Prophet) but Allah's Apostle disliked to see Medina vacated and said: "O the people of Banu'salama! Don't you think that you will be rewarded for your footsteps which you take towards the mosque?" So, they stayed at their old places.

1888- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit, there is a garden from the gardens of Paradise; and my pulpit is on my Fount."

1889- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" reached Medina, Abu'bakr and Bilal became ill.

مَحْمُوماً، فَقَالَ: أَقِلْنِي، فَأَبَى، ثَلاثَ مِرارٍ، فَقَالَ: «المَدِينَةُ كالكِيرِ تَنفِي خَبَثَهَا، وَيَنصَعُ طَيِّبُهَا».

[الحديث ١٨٨٣ ـ أطرافه في: ٧٢٠٩، ٧٢١١، ٧٢١٦، ٧٣٢٢].

١٨٨٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ قالَ: سَمِعْتُ زَيدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِن أَصْحَابِهِ، فَقَالَتْ فِرْقَةٌ: نَقْتُلُهُمْ، وَقَالَتْ فِرْقَةٌ: لا نَقْتُلُهُمْ، فَنَزَلَتْ: ﴿فَما لَكُمْ فِي المُنَافِقِينَ فِئَتَيْنِ﴾ [النساء ٨٨] وَقالَ النَّبِيُّ ﷺ: «إِنَّهَا تَنفِي الرِّجَالَ كما تَنفِي النَّارُ خَبَثَ الحَدِيدِ».

[الحديث ١٨٨٤ ـ طرفاه في: ٤٠٥٠، ٤٥٨٩].

١١ ـ بابٌ

١٨٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي سَمِعْتُ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «اللَّهُمَّ اجْعَلْ بِالمَدِينَةِ ضِعْفَي ما جَعَلتَ بِمَكَّةَ مِنَ البَرَكَةِ». تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ، عَنْ يُونُسَ.

١٨٨٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا قَدِمَ مِنْ سَفَرٍ، فَنَظَرَ إِلَى جُدُرَاتِ المَدِينَةِ، أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كانَ عَلَى دَابَّةٍ حَرَّكَهَا، مِنْ حُبِّهَا.

١٢ ـ بابُ كَرَاهِيَةِ النَّبِيِّ ﷺ أَنْ تُعْرَى المَدِينَةُ

١٨٨٧ ـ حدّثنا ابْنُ سَلام: أَخْبَرَنَا الفَزَارِيُّ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ المَسْجِدِ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ تُعْرَى المَدِينَةُ، وَقالَ: «يَا بَنِي سَلِمَةَ، أَلاَ تَحْتَسِبُونَ آثَارَكُمْ». فَأَقَامُوا.

[طرفه في: ٦٥٥].

١٣ ـ بابٌ

١٨٨٨ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ عُبَيدِ اللَّهِ بْنِ عُمَرَ قالَ: حَدَّثَنِي خُبَيبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما بَينَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

[طرفه في: ١١٩٦].

١٨٨٩ ـ حدّثنا عُبَيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ، فَكانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الحُمَّى يَقُولُ:

١٨٨٩ـ قوله: (وعك) أي حمّ.

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When Abu'bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "could I stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (kinds of good-smelling grass). Could I, one day, drink the water of the Majanna, and Would (The two mountains) Shama and Tafil appear to me!" The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Curse Shaiba Ibn Rabie'a, Utba Ibn Rabie'a and Omaiyya Ibn Khalaf as they turned us out of our land to the land of epidemics." Allah's Apostle "Allah's blessing and peace be upon him" then said: "O Allah! Make us love Medina, as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Al'juhfa." A'isha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Medina used to flow with impure coloured water.

1890- Zaid Ibn Aslam narrated from his father: Omar Ibn Al'khattab said: "O Allah! Grant me martyrdom in your cause, and let my death be in the city of Your Apostle."

كُـلُّ امْـرِىءٍ مُـصَـبَّـحٌ فِي أَهْلِـهِ وَالمَـوْتُ أَدْنَى مِـنْ شِرَاكِ نَـعْـلِـهْ

وَكانَ بِلالٌ إِذا أُقْلِعَ عَنْهُ الحُمَّى يَرْفَعُ عَقِيرَتَهُ يَقولُ:

أَلاَ لَيتَ شِعْرِي هَل أَبِيتَنَّ لَيلَةً بِـوَادٍ وَحَـوْلِـي إِذْخِـرٌ وَجَـلِـيـلُ

وَهَـل أَرِدَنْ يَـومـاً مِـيَاهَ مَـجَنَّةٍ وَهَـل يَبْدُوَنْ لِي شَامَـةٌ وَطَـفِـيـلُ

وَقالَ: اللَّهُمَّ الْعَنْ شَيبَةَ بْنَ رَبِيعَةَ، وعُتْبَةَ بْنَ رَبِيعَةَ، وأُمَيَّةَ بْنَ خَلَفٍ، كما أَخْرَجُونا مِنْ أَرْضِنا إِلَى أَرْضِ الوَباءِ. ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَينَا المَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بارِكْ لَنا في صاعِنا وَفي مُدِّنَا، وَصَحِّحْهَا لَنَا، وَانْقُلْ حُمَّاهَا إِلَى الجُحْفَةِ». قالَتْ: وَقَدِمْنا المَدِينَةَ وَهِيَ أَوْبَأُ أَرْضِ اللَّهِ، قالَتْ: فَكانَ بُطْحَانُ يَجرِي نَجْلاً، تَعنِي ماءً آجِناً.

[الحديث ١٨٨٩ ـ أطرافه في: ٣٩٢٦، ٥٦٥٤، ٥٦٧٧، ٦٣٧٢]

١٨٩٠ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ خالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قالَ: اللَّهُمَّ ارْزُقْنِي شَهادَةً في سَبِيلِكَ، واجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ ﷺ. وَقالَ ابْنُ زُرَيعٍ، عَنْ رَوْحِ بْنِ القاسِمِ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أُمِّهِ، عَنْ حَفصَةَ بِنْتِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَتْ: سَمِعْتُ عُمَرَ: نَحْوَهُ. وَقالَ هِشامٌ، عَنْ زَيدٍ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

ـ قوله: (إذا أقلع) أي كف.

ـ قوله: عقيرته أي صوته (شارح).

ـ (مجنة) بفتح الميم وكسرها وفتح الجيم والنون المشددة موضع.

ـ و(شامة) و(طفيل): جبلان كما أنّ (الإذخر والجليل): نبتان ومعنى يبدو: يظهر.

ـ قوله: فكان بطحان الخ يعني أنّ هذا الوادي كان يجري فيه الماء المتغير الذي من شأنه حدوث الإمراض عنه بإذنه تعالى.

(30) The Book of Fasting

[1] The obligation of fasting

Allah said: "O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self restraint." "The Heifer "Al'baqara 183)

1891- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A Bedouin with unkempt hair came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in (every) day and night, unless you want to pray voluntarily." The Bedouin further asked: "Inform me what Allah has made obligatory for me as regards fasting." He replied: "You have to fast during the whole month of Ramadan, unless you want to fast more voluntarily." The Bedouin further asked: "Tell me how much obligatory charity (Zakah) Allah has enjoined on me." Thus, Allah's Apostle informed him about all the rules of Islam. The Bedouin then said: "By he, who has honoured you, I will neither perform any more voluntarily nor will I decrease what Allah has enjoined on me." Allah's Apostle said: "If he is saying the truth, he will succeed (or he will be granted Paradise)."

1892- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" observed the fast on the tenth of Muharram (Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the tenth day of Muharram was abandoned. Abdullah did not use to fast on that day unless it coincided by chance with his routine fasting.

1893- A'isha "Allah be pleased with her" reported: Quraish used to fast on the tenth day of Muharram in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed, whereupon the Prophet said: "He who wants to fast (on that day) may fast, and he who does not want to fast may not fast."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٠ ـ كتابُ الصَّوْمِ

١ ـ بابُ وُجُوبِ صَوْمِ رَمَضَانَ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾. [البقرة: ١٨٣].

١٨٩١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا إسماعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرابِياً جاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثائِرَ الرَّأْسِ، فَقالَ: يا رَسُولَ اللَّهِ، أَخْبِرْنِي ماذا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَواتُ الخَمْسُ إِلاَّ أَنْ تَطَّوَّعَ شَيْئاً» فَقالَ: أَخْبِرْني ما فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيامِ؟ فَقالَ: «شَهْرَ رَمَضانَ إِلاَّ أَنْ تَطَّوَّعَ شَيْئاً» فَقالَ: أَخْبِرْنِي بِما فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكاةِ؟ فقالَ: فأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ شَرائِعَ الإسْلامِ، قالَ: والَّذِي أَكْرَمَكَ بِالحَقِّ، لا أَتَطَوَّعُ شَيئاً، وَلا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئاً. فَقالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ، أَوْ: دَخَلَ الجَنَّةَ إِنْ صَدَقَ». [طرفه في: ٤٦]

١٨٩٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: صامَ النَّبِيُّ ﷺ عاشُوراءَ وَأَمَرَ بِصِيامِهِ، فَلَمَّا فُرِضَ رَمَضانُ تُرِكَ. وَكانَ عَبْدُ اللَّهِ لا يَصُومُهُ إِلاَّ أَنْ يُوافِقَ صَوْمَهُ.

[الحديث ١٨٩٢ ـ طرفاه في: ٢٠٠٠، ٤٥٠١].

١٨٩٣ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِراكَ بْنَ مالِكٍ حَدَّثَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ قُرَيْشاً كانَتْ تَصُومُ يَوْمَ عاشُوراءَ فِي الجاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيامِهِ حَتَّى فُرِضَ رَمَضانُ، وَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شاءَ فَلْيَصُمْهُ، وَمَنْ شاءَ أَفْطَرَ».

[طرفه في: ١٥٩٢]

١٨٩١ـ قوله: (الصلوات الخمس) أشار الشارح إلى أنه بالرفع خبر مبتدأ محذوف وقال: ولأبي ذرّ: الصلوات الخمس بالنصب بتقدير فرض ا هـ.

ـ قوله: (فقال: فأخبره) ويروى قال: فأخبره كما في الشارح.

[2] The virtues of fasting

1894- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual intercourse with his wife and should not behave foolishly and impudently. If somebody fights with, or abuses him, he should tell him twice: (I am fasting."" The Prophet "Allah's blessing and peace be upon him" added: "By he in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person): "He has left his food, drink and desires for my sake. The fast is for me. So I will reward (the fasting person) for it. The reward of good deeds is multiplied ten times.""

[3] Fasting is expiation

1895- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "I know it as The Prophet "Allah's blessing and peace be upon him" had said it." Omar said: "No doubt you are bold." I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil)." Omar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "There is a closed door between you and it." Omar asked: "Will it be broken or opened?" I replied: "It will be broken." Omar said: Then it will never be closed again." (The sub-narrator said): We urged Masruq to ask him whether Omar knew this door. He asked him. Hudhaifa answered: "Yes, he knew it as well as one knows that tonight will come before tomorrow."

[4] The gate of Ar'raiyyan (in Paradise) is just for fasting people

1896- Sahl "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is a gate in Paradise called Ar'raiyyan, and those who observe fasts will enter through it on the Day of Judgement through which none except whom will enter. It will be said: Where are those who used to observe fasts? They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

1897- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and

٢ ـ بابُ فَضْلِ الصَّوْمِ

١٨٩٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الصِّيامُ جُنَّةٌ، فَلا يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قاتَلَهُ أَوْ شاتَمَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ، مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعالَى مِنْ رِيحِ المِسْكِ، يَتْرُكُ طَعامَهُ وَشَرابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيامُ لِي وَأَنَا أَجْزِي بِهِ، وَالحَسَنَةُ بِعَشْرِ أَمْثالِها».

[الحديث ١٨٩٤ ـ أطرافه في: ١٩٠٤، ٥٩٢٧، ٧٤٩٢، ٧٥٣٨].

٣ ـ بابٌ الصَّوْمُ كَفَّارَةٌ

١٨٩٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا جامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ يَحْفَظُ حَدِيثاً عَنِ النَّبِيِّ ﷺ فِي الفِتْنَةِ؟ قالَ حُذَيفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمالِهِ وَجارِهِ، تُكَفِّرُها الصَّلاةُ وَالصِّيامُ وَالصَّدَقَةُ». قالَ: لَيسَ أَسْأَلُ عَنْ ذِهِ، إِنَّما أَسْأَلُ عَنِ الَّتِي تَمُوجُ كما يَمُوجُ البَحْرُ. قالَ: وَإِنَّ دُونَ ذلِكَ باباً مُغْلَقاً، قالَ: فَيُفْتَحُ أَوْ يُكْسَرُ؟ قالَ: يُكْسَرُ، قالَ ذاكَ أَجْدَرُ أَنْ لاَ يُغْلَقَ إِلَى يَوْمِ القِيامَةِ، فَقُلْنا لِمَسْرُوقٍ: سَلْهُ أَكانَ عُمَرُ يَعْلَمُ مَنِ البَابُ؟ فَسَأَلَهُ فَقالَ: نَعَمْ، كما يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيلَةَ.

[طرفه في: ٥٢٥].

٤ ـ باب الرَّيَّانِ لِلصَّائِمِينَ

١٨٩٦ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ بْنُ بِلالٍ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عنه، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ فِي الجَنَّةِ باباً يُقالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ القِيامَةِ، لا يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُمْ، يُقالُ: أَيْنَ الصَّائِمُونَ، فَيَقُومُونَ لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُمْ، فَإِذا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ». [الحديث ١٨٩٦ ـ طرفه في: ٣٢٥٧].

١٨٩٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنِي مَعْنٌ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ أَنْفَقَ

١٨٩٤ـ قوله: (يرفث) بالمثلثة وبتثليث الفاء أي لا يفحش الصائم في الكلام (ولا يجهل) أي لا يفعل فعل الجهال كالصياح والسخرية (شرح).

ـ (الخلوف): وزان الخروج تغير رائحة الفم لخلاء المعدة من الطعام.

١٨٩٥ـ قوله: (ليس أسأل عن ذه) بهذا الضبط قال الشارح: ويجوز فيها الاختلاس والسكون والإشباع واسم ليس ضمير الشأن اهـ.

باب ٤ ـ قوله: باب بالإضافة ولأبي ذرّ بالتنوين قاله الشارح فيكون الريان مرفوعاً وهو نقيض العطشان وهنا اسم علم على باب من أبواب الجنة يختصّ بدخول الصائمين منه كما ينبىء عنه حديث الباب.

١٨٩٧ـ قوله: (زوجين) أي اثنين من أي شيء كان وقد جاء مفسراً: بعيرين شاتين حمارين درهمين كما في الشارح.

will be addressed: O slaves of Allah! Here is prosperity. So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar'raiyyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu'bakr said: "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

[5] Could it be called Ramadan or the month of Ramadan; and what about the opinion that both are possible

1898- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When Ramadan begins, the gates of Paradise are opened."

1899- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the month of Ramadan starts, the gates of the heaven are opened, the gates of Hell are closed and the devils are chained."

1900- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

[6] Fasting Ramadan out of sincere faith and expecting for Allah's reward

1901- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever established prayers on The Night of Power (Qadr) out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

زَوْجَيْنِ فِي سَبِيلِ اللَّهِ، نُودِيَ مِنْ أَبْوَابِ الجَنَّةِ: يَا عَبْدَ اللَّهِ هذا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كانَ مِنْ أَهْلِ الجِهَادِ دُعِيَ مِنْ بَابِ الجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ». فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، ما عَلَى مَنْ دُعِيَ مِنْ تِلكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلكَ الأَبْوَابِ كُلِّهَا؟ قالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». [الحديث ١٨٩٧ ـ أطرافه في: ٢٨٤١، ٣٢١٦، ٣٦٦٦].

٥ ـ بابٌ هَلْ يُقَالُ: رَمَضَانُ أَوْ شَهْرُ رَمَضَانَ، وَمَنْ رَأَى كُلَّهُ وَاسِعاً

وَقالَ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ». وَقالَ: «لاَ تَقَدَّمُوا رَمَضَانَ».

١٨٩٨ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا جاءَ رَمَضَانُ فُتِحَتْ أَبْوَابُ الجَنَّةِ». [الحديث ١٨٩٨ ـ الحديث طرفاه في: ١٨٩٩، ٣٢٧٧].

١٨٩٩ ـ حدّثني يَحْيَى بْنُ بُكَيرٍ قالَ: حَدَّثَنِي اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيمِيِّينَ، أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ السَّمَاءِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ». [طرفه في: ١٨٩٨].

١٩٠٠ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ قالَ: حَدَّثَنِي اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سالِمٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيكُمْ فَاقْدُرُوا لَهُ». وَقالَ غَيرُهُ، عَنِ اللَّيثِ: حَدَّثَنِي عُقَيلٌ وَيُونُسُ: لِهِلاَلِ رَمَضَانَ.
[الحديث ١٩٠٠ ـ طرفاه في: ١٩٠٦، ١٩٠٧].

٦ ـ بابٌ مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً وَنِيَّةً

وَقالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ: «يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

١٩٠١ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا هِشَامٌ: حَدَّثَنا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قامَ لَيلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».
[طرفه في: ٣٥].

باب ٥ ـ قوله: (واسعاً) أي جائزاً.

١٨٩٨ـ قوله: فتحت هكذا بالتخفيف وروي بتشديد التاء كما أفاده الشارح هذا في الأول وقال في الثاني أعني قوله: (فتحت أبواب السماء) بتشديد التاء ويجوز تخفيفها ا هـ.

[7] The Messenger of Allah (who was the most generous of all people) reached the peak in generosity in Ramadan

1902- Ibn Abbas "Allah be pleased with both" Narrated: "Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind."

[7] What about he, who never gives up false speech and acting upon it while fasting

1903- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink(That is, his fast is not accepted by Allah)."

[8] If somebody fights or quarrels with another , could he say: I'm fasting

1904- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "All the deeds of Adam's sons (people) are for them, except fasting which is for Me, for which I will give the reward." Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual intercourse with his wife and quarrelling. If somebody fights or quarrels with him, he should say: "I am fasting." By he, in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person: one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

[10] The bachelor is advised to fast to save himself

1905- Abdullah "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" and he said: "He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing adultery. He who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."

٧ ـ بابٌ أَجْوَدُ ما كانَ النَّبِيُّ ﷺ يكُونُ في رَمَضانَ

١٩٠٢ ـ حدثنا موسى بن إسماعِيل: حدثنا إبراهيم بن سعْدٍ: أخبرَنا ابنُ شِهاب، عن عُبيدِ اللَّهِ بن عَبْدِ اللَّهِ بن عُتْبَةَ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قال: كانَ النَّبيُّ ﷺ أَجْوَدَ النَّاسِ بالخير، وكانَ أجْوَدُ ما يكون في رَمضانَ، حِينَ يَلقاهُ جبْريلُ، وكانَ جِبْريل عليه السَّلامُ يَلقاهُ كُلَّ لَيلَةٍ في رَمَضانَ حَتَّى يَنسَلِخَ، يَعرِضُ عَلَيهِ النَّبيُّ ﷺ القُرآنَ. فإذا لَقِيَهُ جِبْريل عليهِ السَّلامُ، كانَ أجْوَدَ بالخيرِ مِنَ الرِّيحِ المُرْسَلَةِ. [طرفه في: ٦].

٨ ـ بابُ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالعَمَلَ بِهِ في الصَّوْمِ

١٩٠٣ ـ حدثنا آدَمُ ابنُ أبي إياسٍ: حَدَّثنا ابنُ أبي ذِئبٍ: حَدَّثَنا سَعيدٌ المَقْبُرِيُّ، عنْ أبيه، عَنْ أبِي هُرَيرَةَ رَضيَ اللَّهُ عَنْهُ قال: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعملَ بِهِ، فَليس للَّهِ حاجَةٌ في أَنْ يَدَعَ طَعامَهُ وشَرابَهُ».

[الحديث ١٩٠٣ ـ طرفه في: ٦٠٥٧].

٩ ـ بابٌ هَلْ يَقُولُ: إنِّي صائِمٌ إذا شُتِمَ

١٩٠٤ ـ حدثنا إبْراهِيمُ بنُ موسى: أخبرَنا هِشامُ بنُ يُوسُفَ، عَنِ ابنِ جُرَيجٍ قال: أَخبَرَني عطاءٌ، عَنْ أبي صالحٍ الزَّيَّاتِ: أنَّهُ سَمِعَ أبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قال رَسُولُ اللَّهِ ﷺ: «قالَ اللَّهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إلاَّ الصِّيامَ، فإنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيامُ جُنَّةٌ، وَإذَا كانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ، فَإنْ سابَّهُ أحَدٌ أَوْ قاتَلَهُ فَليَقُلْ: إنِّي امْرُؤٌ صائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِندَ اللَّهِ مِنْ رِيحِ المِسْكِ. لِلصَّائِمِ فَرْحَتانِ يَفرَحُهُما: إذا أفطَرَ فَرِحَ، وإذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

[طرفه في: ١٨٩٤].

١٠ ـ بابُ الصَّوْمِ لِمَنْ خافَ عَلى نَفسِهِ العُزُوبَةَ

١٩٠٥ ـ حدثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلقَمَةَ قال: بَيْنَا أنَا أَمْشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقالَ: «مَنِ اسْتَطاعَ الباءَةَ فَلْيَتَزَوَّجْ، فَإنَّهُ أَغَضُّ لِلبَصَرِ وَأَحْصَنُ لِلفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيهِ بِالصَّوْمِ، فَإنَّهُ لَهُ وِجاءٌ».

[الحديث ١٩٠٥ ـ طرفاه في: ٥٠٦٥، ٥٠٦٦].

١٩٠٢ـ قوله: (وكان أجود ما يكون) ما مصدرية أي أجود أكوانه يكون في رمضان (شارح).

١٩٠٤ـ قوله: (جنة) أي وقاية.

ـ وقوله: ولا يصخب أي لا يصيح ولا يخاصم.

باب ١٠ـ (العزب) من لا زوج له والاسم العزبة والعزوبة.

١٩٠٥ـ قوله: (وجاء) بكسر الواو والمد أي قاطع للشهوة (شارح).

[11] The Prophet's saying: If you see the crescent (of Ramadan) observe fast, and if you see the crescent (of Shawwal) break your fast

1906- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle mentioned Ramadan and said: "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (and you cannot see it), then act on estimating (Sha'ban as thirty days)."

1907- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The month (can be) twenty-nine nights, and do not fast till you see the moon. If the sky is overcast, then complete Sha'ban as thirty days."

1908- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The month is like this and this" (At the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

1909- Abu'huraira "Allah be pleased with him" narrated: The Prophet or Abul'qasim "Allah's blessing and peace be upon him" said: "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

1910- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" vowed to keep aloof from his wives for a period of one month. After the completion of twenty-nine days he went either in the morning or in the afternoon to his wives. Someone said to him: "You vowed that you would not go to your wives for one month." He replied: "The month is of 29 days."

1911- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" vowed to keep distant from his wives for one month, and he had dislocation of his leg. So, he stayed in an attic room having stairs made of date palm trunks for 29 nights and then came down. Some people said: "O Allah's Apostle! You vowed to stay aloof for one month." He replied: "The month is of twenty-nine days."

١١ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيتُمْ الْهِلالَ فَصُومُوا، وَإِذَا رَأَيتُمُوهُ فَأَفطِرُوا»

وَقالَ صِلَةُ، عَنْ عَمَّارٍ: مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصى أَبَا القَاسِمِ ﷺ.

١٩٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عنهما: أنَّ رَسُولَ اللَّهِ ﷺ ذَكرَ رمَضَانَ، فقالَ: «لاتَصُوموا حَتَّى تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عليكُمْ فاقْدُرُوا لَهُ».

[طرفه في: ١٩٠٠].

١٩٠٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْن دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الشَّهْرُ تِسعٌ وعِشْرُونَ لَيلَةً، فَلا تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عليكُمْ فأكْمِلُوا العِدَّةَ ثَلاثِينَ».

[طرفه في: ١٩٠٠].

١٩٠٨ ـ حدّثنا أَبُو الوَلِيد: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بْن سُحَيمٍ قالَ: سمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا». وَخنَسَ الْإِبْهَامَ في الثَّالِثَةِ.

[الحديث ١٩٠٨ ـ طرفاه في: ١٩١٣، ٥٣٠٢].

١٩٠٩ ـ حدّثنا آدمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ، أَوْ قالَ: قالَ أَبُو القَاسِمِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاثِينَ».

١٩١٠ ـ حدّثنا أَبُو عاصِمٍ، عن ابنِ جُرَيجٍ، عَنْ يحيى بن عَبْدِ اللَّهِ بن صَيفِيٍّ، عَنْ عِكرِمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ آلى مِنْ نِسائِهِ شَهْراً، فَلَمَّا مَضى تِسعةٌ وَعِشرُونَ يَوماً غَدا، أَوْ راحَ، فَقِيلَ لَهُ: إِنَّكَ حَلَفتَ أَنْ لاَ تَدْخُلَ شَهْراً! فَقالَ: «إِنَّ الشَّهرَ يَكُونُ تِسعَةً وعِشرِينَ يَوماً».

[الحديث ١٩١٠ـ طرفه في: ٥٢٠٢].

١٩١١ ـ حدّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيمانُ بْنُ بِلالٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: آلى رَسُولُ اللَّهِ ﷺ مِنْ نِسائِهِ، وَكانَتِ انْفَكَّتْ رِجْلُهُ، فَأَقامَ في مَشْرَبَةٍ تِسْعاً وَعْشرِينَ لَيلَةً، ثُمَّ نَزَلَ، فَقالُوا: يَا رَسُولَ اللَّه، آلَيتَ شَهْراً؟ فَقالَ: «إِنَّ الشَّهرَ يَكُونُ تِسْعاً وَعِشْرِينَ».

[طرفه في: ٣٧٨].

١٩٠٨ـ قوله: (وخنس) أي قبض إصبعه الإبهام (شارح).

١٩٠٩ـ قوله: (غبي) بهذا الضبط وبفتح الغين وكسر الباء ومعناه خفي عليكم كما في الشارح.

١٩١٠ـ قوله: (آلى من نسائه) أي حلف لا يدخل عليهن (شارح).

[12] The two months of the two feasts never decrease

1912- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The two months of feasts, Ramadan and Dhul'hijja, do not decrease (in superiority, or, according to some scholars, do not decrease in number of days together in the same year).

[13] The Prophet's saying: We neither write nor know accounts (concerning months)

1913- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this", i.e. Sometimes of twenty-nine days and sometimes of thirty days.

[14] None should fast a day or two before the beginning of Ramadan

1914- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (optionally and if his fasting coincides with that day) then he can fast it."

[15] Allah's saying: **"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink, until the white thread of dawn appears to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint. " (The Heifer "Al'baqara" 187)**

1915- Al'barra "Allah be pleased with him" reported: It was the custom among the companions of Mohammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais Ibn Sirma Al'ansari was fasting and came to his wife at the time of breaking one's fast and asked her whether she had anything to eat. She replied: "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep. When his wife came and saw him, she said: "Disappointment be for you." When it was midday on

١٢ ـ بابٌ شَهْرا عِيدٍ لا يَنْقُصانِ

قال أبو عبد الله: قال إسحاق: وإن كان ناقصاً فهو تمامٌ. وقال محمدٌ: لا يجتمعان كلاهما ناقِصٌ

١٩١٢ ـ حدثنا مُسدَّدٌ: حدَّثنا مُعتمِرٌ قال: سمعتُ إسحاق، عن عبدِ الرَّحمٰنِ بن أبي بكْرةَ، عن أبيه، عن النبيِّ ﷺ. وحدَّثني مُسدَّدٌ: حدَّثنا مُعتمِرٌ، عن خالدٍ الحذَّاءِ قال: أخبَرني عبدُ الرَّحمٰنِ بنُ أبي بكْرةَ، عن أبيه رضي الله عنه، عن النبيِّ ﷺ قال: «شهْرانِ لا يَنْقُصانِ، شهْرا عيدٍ: رمَضانُ وذُو الحجَّةِ».

١٣ ـ بابُ قَوْلِ النَّبيِّ ﷺ: «لا نَكْتُبُ ولا نَحْسُبُ»

١٩١٣ ـ حدثنا آدمُ: حدَّثنا شُعبةُ: حدَّثنا الأسْوَدُ بنُ قيسٍ: حدَّثنا سعيدُ بنُ عمْرٍو: أنَّه سمِعَ ابنَ عُمرَ رضي اللهُ عنهما، عن النبيِّ ﷺ أنَّه قال: «إنَّا أمَّةٌ أُمِّيَّةٌ، لا نَكتُبُ ولا نَحسُبُ، الشَّهرُ هكذا وهكذا». يعْني مرَّةً تسعةً وعشرينَ، ومرَّةً ثلاثينَ.

[طرفه في: ١٩٠٨].

١٤ ـ بابٌ لا يَتقدَّمنَّ رَمضانَ بِصَومِ يَوْمٍ ولا يَوْمينِ

١٩١٤ ـ حدثنا مُسلِمُ بنُ إبراهيمَ: حدَّثنا هِشامٌ: حدَّثنا يَحيى بنُ أبي كَثيرٍ، عن أبي سلَمةَ، عن أبي هُريرةَ رضي الله عنه، عن النبيِّ ﷺ قال: «لا يَتقدَّمنَّ أحدُكُم رمضانَ بصَومِ يومٍ أو يومَينِ، إلَّا أنْ يكونَ رَجُلٌ كانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذلِكَ اليَوْمَ».

١٥ ـ بابُ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

﴿أُحِلَّ لكُم لَيلةَ الصِّيامِ الرَّفثُ إلى نِسائِكُم هنَّ لِباسٌ لكُمْ وأنتُم لِباسٌ لهُنَّ عَلِمَ اللَّهُ أنَّكُم كُنْتُم تَختانُونَ أنفُسَكُم فَتابَ عَلَيكُم وعَفا عَنْكُم فالآنَ باشِرُوهُنَّ وابْتَغُوا ما كَتَبَ اللَّهُ لَكُمْ﴾ [البقرة: ١٨٧].

١٩١٥ ـ حدثنا عُبيدُ اللَّهِ بنُ مُوسى، عنْ إسرائيلَ، عنْ أبي إسحاقَ، عن البَراءِ رضي الله عنه قال: كانَ أصحابُ مُحمَّدٍ ﷺ إذا كانَ الرَّجُلُ صائماً، فحضَرَ الإفطارُ، فنامَ قبْلَ أنْ يُفطِرَ، لمْ يأكُلْ ليلتَهُ ولا يومَهُ حتَّى يُمسيَ، وإنَّ قيسَ بنَ صِرْمَةَ الأنْصاريَّ كانَ صائماً، فلمَّا حضَرَ الإفطارُ أتَى امرأتَهُ فقالَ لها: أعِنْدَكِ طعامٌ؟ قالتْ: لا، ولكِنْ أنْطَلِقُ فأطْلُبُ لكَ، وكانَ يومَهُ يَعْمَلُ، فغلَبَتْهُ عيناهُ، فجاءَتْهُ امرأتُهُ، فلمَّا رأتْهُ قالتْ: خَيبةً لكَ، فلمَّا انتَصَفَ النَّهارُ غُشِيَ علَيهِ، فذُكِرَ ذلكَ للنَّبيِّ ﷺ فنزلَتْ هذه الآيةُ: ﴿أُحِلَّ لَكُمْ لَيلةَ الصِّيامِ الرَّفثُ إلى نِسائِكُمْ﴾. [البقرة: ١٨٧] ففرِحوا بِها فرَحاً شَديداً، ونزَلَتْ: ﴿وكُلُوا واشْرَبُوا حتَّى يتَبيَّنَ لكُمُ الخيطُ الأبيَضُ منَ الخيطِ الأسْوَدِ﴾ [البقرة: ١٨٧].

[الحديث ١٩١٥ ـ طرفه في: ٤٥٠٨].

the following day, he fainted. The Prophet "Allah's blessing and peace be upon him" was informed about the whole matter. The following verse was revealed: " Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments." they were overjoyed by it. Then Allah also revealed: " and eat and drink, until the white thread of dawn appears to you distinct from its black thread." (The Heifer "Al'baqara" 187)

[16] Allah's saying: "and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears." (The Heifer "Al'baqara" 187)

1916- Adi Ibn Hatim "Allah be pleased with him" narrated: When this verse was revealed: "Until the white thread appears to you, distinct from the black thread" I took two strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Apostle "Allah's blessing and peace be upon him" and told him the whole story. He explained to me: "That verse means the darkness of the night and the whiteness of the dawn."

1917- Sahl "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words "of dawn " and it became clear that he meant night and day.

[17] The Messenger of Allah's saying: Bilal's call for prayer should not stop you from having your night meals (taken before dawn when fasting is observed)

1917- Both of A'isha and Ibn Omar "Allah be pleased with them" narrated: Bilal used to pronounce the Adhan at night, so The Messenger of Allah "Allah's blessing and peace be upon him" said: "Carry on taking your meals (eat and drink) till Ibn Ommu'maktum pronounces the Adhan, for he does not pronounce it till it is dawn." (Al'qasim said: The period between their calls was just sufficient for (Bilal) to come down (after pronouncing his call) and (Ibn Ommu'maktum) to ascend to pronounce his call for prayer).

1919- (The same as above).

[18] Delaying the night meal (Suhur)

1920- Sahl "Allah be pleased with him" narrated: I used to take my night meals with my family and then hurry up to attend the (Fajr) prayer with Allah's Apostle.

١٦ ـ بابُ قَوْلِ اللَّهِ تَعالَى:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ مِنَ الفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيلِ﴾ [البقرة: ١٨٧].

فِيهِ البَرَاءُ عَنِ النَّبِيِّ ﷺ.

١٩١٦ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا هُشَيمٌ قالَ: أَخْبَرَنِي حُصَينُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ﴾. [البقرة: ١٨٧] عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ وَإِلَى عِقَالٍ أَبْيَضَ، فَجَعَلْتُهُما تَحْتَ وِسادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيلِ فَلاَ يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ لَهُ ذٰلِكَ، فَقالَ: «إِنَّما ذٰلِكَ سَوادُ اللَّيلِ وَبَياضُ النَّهارِ».

[الحديث ١٩١٦ ـ طرفاه في: ٤٥٠٩، ٤٥١٠].

١٩١٧ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا ابْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ، قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: أُنْزِلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيطُ الأَبْيَضُ مِنَ الخَيطِ الأَسْوَدِ﴾. وَلَمْ يَنْزِلْ ﴿مِنَ الفَجْرِ﴾. فَكانَ رِجالٌ إِذا أَرادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلِهِ الخَيطَ الأَبْيَضَ وَالخَيطَ الأَسْوَدَ، وَلَمْ يَزَلْ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما، فَأَنْزَلَ اللَّهُ بَعْدُ: ﴿مِنَ الفَجْرِ﴾. فَعَلِمُوا أَنَّهُ إِنَّما يَعْنِي اللَّيلَ وَالنَّهارَ.

[الحديث ١٩١٧ ـ طرفه في: ٤٥١١]

١٧ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «لا يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذانُ بِلالٍ»

١٩١٨، ١٩١٩ ـ حدّثنا عُبَيدُ بْنُ إِسْماعِيلَ، عَنْ أَبِي أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ وَالقاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ بِلالاً كانَ يُؤَذِّنُ بِلَيلٍ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لاَ يُؤَذِّنُ حَتَّى يَطْلُعَ الفَجْرُ». قالَ القاسِمُ: وَلَمْ يَكُنْ بَينَ أَذانِهِما إِلاَّ أَنْ يَرْقَى ذا وَيَنْزِلَ ذا.

[طرفه في: ٦١٧، ٦٢٢]

١٨ ـ بابُ تَأْخِيرِ السَّحُورِ

١٩٢٠ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيدِ اللَّهِ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنهُ قالَ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي أَنْ أُدْرِكَ السُّجُودَ مَعَ رَسُولِ اللَّهِ ﷺ.

١٩٢٠ـ قوله: أن أدرك السجود أي صلاة الصبح (شارح).

[19] The interval from the night meal before fasting (Suhur) to The Dawn

1921- Zaid Ibn Thabit "Allah be pleased with him" reported: "We took the night meal before fasting (Suhur) with The Prophet "Allah's blessing and peace be upon him". Then he stood for the prayer." He was asked: "What was the interval between the Night meal before fasting and the Adhan?" He replied: "The interval was sufficient to recite fifty verses of the Qur'an."

[20] The blessing of Night meal before fasting (Suhur)

1922- Abdullah narrated: The Prophet fasted for days continuously; and people also did the same but it was difficult for them. So, the Prophet forbade them (to fast continuously for more than one day). They said: "But you fast without break (by taking food in the evening or in the morning)." The Prophet replied: "I am not like you, for I am provided with food and drink (by Allah).

1923- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Take Night meal before fasting (Suhur) as there is a blessing in it."

[21] One could intend fasting by day

1924- Salama Ibn Al'akwa "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" ordered a person on the tenth of Muharram to announce: "Whoever has eaten, should either continue or fast, and who has not eaten should not eat, but complete his fast (till the end of the day)."

[22] (There will be no harm if) the fasting man gets up in the morning in the state of ceremonial impurity (after sexual intercourse)

1925- A'isha narrated: (The following tradition).

١٩ ـ بابُ قَدْرِ كَمْ بَينَ السَّحُورِ وَصلاةِ الفَجْرِ

١٩٢١ ـ حدّثنا مُسْلِمُ بْنُ إبْراهِيم: حَدَّثَنا هِشامٌ: حَدَّثَنا قَتادَةُ، عَنْ أَنَسٍ، عَنْ زَيدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قالَ: تَسَحَّرنا مَعَ النَّبِيِّ ﷺ، ثُمَّ قامَ إلى الصَّلاةِ، قُلتُ: كَمْ كانَ بَينَ الأذانِ والسَّحُورِ؟ قالَ: قَدْرُ خَمْسِينَ آيَةً. [طرفه في: ٥٧٥].

٢٠ ـ بابُ بَرَكَةِ السَّحُورِ مِنْ غَيرِ إِيجَابٍ

لأَنَّ النَّبِيَّ ﷺ وَأَصْحابَهُ واصَلُوا وَلَمْ يُذْكَرِ السَّحُورُ.

١٩٢٢ ـ حدّثنا موسى بْنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ وَاصَلَ فَواصَلَ النَّاسُ، فَشَقَّ عَلَيهِمْ، فَنَهَاهُمْ، قَالُوا: إِنَّكَ تَواصِلُ! قالَ: «لَستُ كَهَيئَتِكُم، إِنِّي أَظَلُّ أُطْعَمُ وَأُسْقَى».

[الحديث ١٩٢٢ ـ طرفه في: ١٩٦٢].

١٩٢٣ ـ حدّثنا آدَمُ بْنُ أَبِي إِياسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ صُهَيبٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا، فَإِنَّ في السَّحُورِ بَرَكَةً».

٢١ ـ بابُ إِذا نَوَى بِالنَّهارِ صَوْماً

وَقالَتْ أُمُّ الدَّرْدَاءِ: كانَ أَبُو الدَّرْدَاءِ يَقُولُ: عِنْدَكُمْ طَعَامٌ؟ فَإِنْ قُلنا: لاَ، قالَ: فَإِنِّي صَائِمٌ يَوْمِي هذا. وَفَعَلَهُ أَبُو طَلحَةَ، وَأَبُو هُرَيرَة، وَابْنُ عَبَّاسٍ وَحُذَيفَةُ رَضِيَ اللَّهُ عَنْهُمْ.

١٩٢٤ ـ حدّثنا أَبُو عاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً يُنَادِي في النَّاسِ يَوْمَ عاشُورَاءَ: «إِنَّ مَنْ أَكَلَ فَلْيُتِمَّ، أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُل فَلاَ يَأْكُل».

[الحديث ١٩٢٤ ـ طرفاه في: ٢٠٠٧، ٧٢٦٥].

٢٢ ـ بابُ الصَّائِمِ يُصْبِحُ جُنُباً

١٩٢٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ الحارِثِ بْنِ هِشامِ بْنِ المُغِيرَةِ: أَنّه سَمِعَ أَبا بَكرِ بْنَ عَبْدِ الرَّحْمٰنِ قالَ: كُنْتُ أَنَا وَأَبِي حِينَ دَخَلْنا عَلى عائِشَةَ وَأُمِّ سَلَمَةَ (ح).

باب ٢٠ ـ قوله: (واصلوا) أي في صومهم من غير إفطار بالليل (شارح).

١٩٢٣ـ قوله: (في السحور) بفتح السين اسم لما يتسحر به وبالضم الفعل (شارح).

١٩٢٤ـ قوله: (أن من أكل) بفتح الهمزة وفي اليونينية بسكون النون مع فتح الهمزة ولأبي ذر إن بكسرها مع تشديد النون.

ـ قوله: (فليتمّ) أي ليمسك بقية يومه حرمة للوقت (شارح).

1926- both of A'isha and Ommu'salama "Allah be pleased with them" narrated: At times Allah's Apostle "Allah's blessing and peace be upon him" used to get up in the morning in the state of ceremonial impurity after having sexual intercourse with his wives. He would then take a bath and fast.

[23] Embracing one's wife while fasting

1927- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.

[24] Kissing one's wife while he was fasting

Jaber Ibn Zaid told: "The person who gets discharge after casting a look (on his wife) should complete his fast."

1928- Hesham narrated from his father: A'isha told: "Allah's Apostle used to kiss some of his wives while he was fasting"; and then she smiled.

1929- Zainab , daughter of Ommu'salama narrated from her mother: "While I was (lying) with Allah's Apostle underneath a woollen sheet, I got the menses, and then slipped away and put on the clothes (which I used to wear) in menses. He asked: "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet." She and Allah's Apostle used to take a bath from one water pot and he used to kiss her while he was fasting.

١٩٢٦ ـ حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامٍ: أَنَّ أَبَاهُ عَبْدَ الرَّحْمٰنِ أَخْبَرَ مَرْوَانَ: أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُدْرِكُهُ الفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ: أُقْسِمُ بِاللَّهِ لَتُقَرِّعَنَّ بِهَا أَبَا هُرَيْرَةَ، وَمَرْوَانُ يَوْمَئِذٍ عَلَى المَدِينَةِ، فَقَالَ أَبُو بَكْرٍ: فَكَرِهَ ذٰلِكَ عَبْدُ الرَّحْمٰنِ، ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الحُلَيْفَةِ، وَكَانَتْ لأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمٰنِ لأَبِي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لَكَ أَمْراً، وَلَوْلاَ مَرْوَانُ أَقْسَمَ عَلَيَّ فِيهِ لَمْ أَذْكُرْهُ لَكَ، فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمِّ سَلَمَةَ، فَقَالَ: كَذٰلِكَ حَدَّثَنِي الفَضْلُ بْنُ عَبَّاسٍ، وَهُوَ أَعْلَمُ. وَقَالَ هَمَّامٌ وَابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي هُرَيْرَةَ: كَانَ النَّبِيُّ ﷺ يَأْمُرُ بِالفِطْرِ، وَالأَوَّلُ أَسْنَدُ.

[الحديث ١٩٢٥، ١٩٢٦ ـ أطرافهما في: ١٩٣٠، ١٩٣١، ١٩٣٢].

٢٣ ـ بابُ المُبَاشَرَةِ للصَّائِمِ

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَحْرُمُ عَلَيهِ فَرْجُهَا.

١٩٢٧ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ قَالَ: عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ. وَقَالَ: قَالَ ابْنُ عَبَّاسٍ: ﴿مَآرِبُ﴾ [طه: ١٨]: حَاجَةٌ. قَالَ طَاوُسٌ: ﴿أُولِي الإِرْبَةِ﴾ [النور: ٣١]: الأَحْمَقُ لاَ حَاجَةَ لَهُ فِي النِّسَاءِ. [الحديث ١٩٢٧ ـ طرفه في: ١٩٢٨].

٢٤ ـ بابُ القُبْلَةِ لِلصَّائِمِ

وَقَالَ جَابِرُ بْنُ زَيْدٍ: إِنْ نَظَرَ فَأَمْنَى يُتِمُّ صَوْمَهُ.

١٩٢٨ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُقَبِّلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ، ثُمَّ ضَحِكَتْ.

[طرفه في: ١٩٢٧].

١٩٢٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: بَيْنَمَا أَنَا مَعَ

١٩٢٦ـ قوله: (لتقرعنّ) من التقريع وهو التعنيف وروي لتفزعنّ من الإفزاع أي لتخوفنّ ا هـ من الشارح.

١٩٢٧ـ قوله: (لإربه) بهذا الضبط ويروى بفتح الهمزة والراء.

ـ قوله: (مآرب حاجة) ولأبي ذرّ: حاجات وروي مأرب حاجة بالإفراد فيهما.

ـ وقوله: (أولي الإربة) ولأبي ذر: غير أولي الإربة كما في الشارح وهو الأوفق للتفسير بالأحمق.

١٩٢٩ـ قوله: (الخميلة): ثوب من صوف له علم.

[25] What about one's taking a bath while he was fasting

1930- A'isha "Allah be pleased with her" narrated: (Sometimes) in Ramadan the Prophet used to take a bath in the morning not because of a wet dream and would continue his fast.

1931- Abu'bakr Ibn Abdur'rahman narrated: My father and I went to A'isha who said: "I testify that Allah's Apostle at times used to get up in the morning in a state of ceremonial impurity from sexual intercourse, not from a wet dream and then he would fast that day."

1932- then he went to Ommu'salama and she also narrated something alike.

[26] When the fasting man eats or drinks forgetfully

1933- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, was given to him by Allah."

[27] What about Siwak, either wet or dried, for the fasting person

The Messenger of Allah was reported, according to Amer Ibn Rabie'a, to have used it while fasting

رَسُولِ اللَّهِ ﷺ فِي الخَمِيلَةِ، إِذْ حِضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حِيضَتِي، فَقَالَ: «مالَكِ أَنُفِسْتِ». قُلتُ: نَعَمْ، فَدَخَلتُ مَعَهُ فِي الخَمِيلَةِ، وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلانِ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ [طرفه في ٢٩٨]

٢٥ ـ بابُ اغْتِسَالِ الصَّائِمِ

وَبَلَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا ثَوباً فَأَلقَاهُ عَلَيهِ وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الحَمَّامَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: لاَ بَأسَ أَنْ يَتَطَعَّمَ القِدْرَ أَوِ الشَّيءَ. وَقَالَ الحَسَنُ: لاَ بَأْسَ بِالمَضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا كَانَ صَومُ أَحَدِكُم فَلْيُصْبِحْ دَهِيناً مُتَرَجِّلاً. وَقَالَ أَنَسٌ: إِنَّ لِي أَبْزَنَ أَتَقَحَّمُ فِيهِ وَأَنَا صَائِمٌ. وَيُذْكَرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عُمَرَ: يَسْتَاكُ أَوَّلَ النَّهَارِ وَآخِرَهُ، وَلاَ يَبْلَعُ رِيقَهُ. وَقَالَ عَطَاءٌ: إِنِ ازْدَرَدَ رِيقَهُ لاَ أَقُولُ يُفطِرُ. وَقَالَ ابْنُ سِيرِينَ: لاَ بَأْسَ بِالسِّوَاكِ الرَّطْبِ، قِيلَ: لَهُ طَعْمٌ، قَالَ: وَالمَاءُ لَهُ طَعْمٌ، وَأَنْتَ تُمَضْمِضُ بِهِ. وَلَمْ يَرَ أَنَسٌ وَالحَسَنُ وَإِبْرَاهِيمُ بِالكُحْلِ لِلصَّائِمِ بَأْساً.

١٩٣٠ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَأَبِي بَكْرٍ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنهَا: كَانَ النَّبِيُّ ﷺ يُدْرِكُهُ الفَجْرُ فِي رَمَضَانَ مِنْ غَيرِ حُلْمٍ، فَيَغْتَسِلُ وَيَصُومُ. [طرفه في: ١٩٢٥].

١٩٣١ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامِ بْنِ المُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ: كُنْتُ أَنَا وَأَبِي، فَذَهَبْتُ مَعَهُ حَتَّى دَخَلنَا عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنهَا، قَالَتْ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ لَيُصْبِحُ جُنُباً، مِنْ جِمَاعٍ غَيرِ احْتِلاَمٍ، ثُمَّ يَصُومُهُ.

١٩٣٢ ـ ثُمَّ دَخَلنَا عَلَى أُمِّ سَلَمَةَ فَقَالَتْ مِثْلَ ذٰلِكَ. [طرفه في: ١٩٢٥، ١٩٢٦].

٢٦ ـ بابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِياً

وَقَالَ عَطَاءٌ: إِنِ اسْتَنْثَرَ فَدَخَلَ المَاءُ فِي حَلقِهِ لاَ بَأْسَ إِنْ لَمْ يَمْلِكْ. وَقَالَ الحَسَنُ: إِنْ

= ـ و(الانسلال): الذهاب في خفية.

ـ و(ثياب الحيضة) بكسر الخاء هي التي تعدّها المرأة لتلبسها حالة الحيض اهـ.

ـ **قوله**: «أنفست»؟ بفتح النون ولأبي ذرّ بضمها أي أحضت (شارح).

باب ٢٥ ـ قوله: وبلّ ابن عمر ثوباً أي نداه بالماء للتبرد من عطش الصوم.

ـ **قوله**: (أن يتطعم القدر) أي أن يدخل الفم من طعام القدر أو من شيء من المطعومات من غير بلع.

ـ **قوله**: (أن لي أبزناً) أي حوضاً من نحاس أتقحم أي ألقي نفسي فيه.

ـ (الازدراد) الابتلاع.

ـ **قوله**: (تمضمص) بضم الفوقية وكسر الميم الثانية ولأبي ذرّ بفتح الفوقية والميم (شارح).

١٩٣٠ ـ قوله (حلم) بضمتين ويجوز سكون اللام قاله الشارح أي من جماع غير احتلام كما يأتي التصريح به.

1934- Hamran, Othman's freed slave reported: Othman Ibn Affan "Allah be pleased with him" poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and his right forearms up to the elbows thrice, and then washed his left forearms up to the elbows thrice. Then he passed his wet hands over his head and washed his right foot up to the ankles thrice and his left foot up to the ankles thrice. Then he said: "I saw The Messenger of Allah offering ablution like this." He added: Allah's Messenger "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven."

[28] If one performed ablution, he would wash his nose by putting the water in it and blowing it out

The Messenger of Allah did not distinguish in this respect between the fasting or non-fasting person. Muslim scholars saw no harm in one's rinsing his mouth, even if he was fasting

[29] When one has sexual intercourse with his wife while fasting in Ramadan

Abu'huraira reported that if man broke his fast intentionally with no excuse in Ramadan , then nothing would be equal to that day even if he fasted all of his lifetime

1935- A'isha "Allah be pleased with her" narrated: A man came to the Prophet and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied: "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet and he asked: "Where is the burnt (ruined) man?" He replied: "I am present." The Prophet told him to give that basket in charity (as expiation).

دَخَلَ حلقهُ الذُّبابُ فلاشَيْءَ عليهِ. وَقالَ الحسنُ ومُجاهِدٌ: إنْ جامَعَ ناسِياً فلا شَيْءَ عليهِ.

١٩٣٣ ـ حدَّثنا عَبْدانُ: أَخبرَنا يَزيدُ بنُ زُرَيعٍ: حَدَّثَنا هِشامٌ: حَدَّثَنا ابْنُ سِيرِينَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّما أَطْعَمَهُ اللَّهُ وَسَقاهُ». [الحديث ١٩٣٣ ـ طرفه في: ٦٦٦٩].

٢٧ ـ بابُ السِّواكِ الرَّطْبِ واليابِسِ لِلصَّائِمِ

وَيُذْكَرُ عَنْ عامِرِ بنِ رَبيعةَ قال: رَأَيْتُ النَّبيَّ ﷺ يَسْتاكُ وَهُوَ صائِمٌ، ما لا أُحْصِي أَوْ أَعُدُّ. وَقالَ أَبُو هُرَيرَةَ، عَنِ النَّبيِّ ﷺ «لَوْلا أَنْ أَشُقَّ على أُمَّتي لأَمَرْتُهُمْ بالسِّواكِ عِنْدَ كُلِّ وُضُوءٍ» وَيُرْوَى نَحْوُهُ عَنْ جابِرٍ وَزَيْدِ بنِ خالِدٍ، عَنِ النَّبيِّ ﷺ، ولَمْ يَخُصَّ الصَّائِمَ مِنْ غَيْرِهِ. وَقالَتْ عائِشَةُ، عَنِ النَّبيِّ ﷺ: «مَطْهَرةٌ لِلفَمِ مَرْضاةٌ لِلرَّبِّ». وَقالَ عَطاءٌ وَقَتادةُ: يَبْتَلِعُ رِيقَهُ.

١٩٣٤ ـ حدَّثنا عَبْدانُ: أَخبرَنا عَبْدُ اللَّهِ: أَخبرَنا مَعْمَرٌ قالَ: حَدَّثَني الزُّهْرِيُّ، عَنْ عَطاءِ بنِ يَزيدَ، عَنْ حُمْرانَ: رَأَيْتُ عُثْمانَ رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ، فأَفْرَغَ على يَدَيْهِ ثَلاثاً، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ غَسَلَ يَدَهُ اليُمْنَى إلى المَرْفِقِ ثَلاثاً، ثُمَّ غَسَلَ يَدَهُ اليُسْرَى إلى المَرْفِقِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ اليُمْنَى ثَلاثاً، ثُمَّ اليُسْرَى ثَلاثاً، ثُمَّ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هذا، ثُمَّ قالَ: «مَنْ تَوَضَّأَ وُضُوئِي هذا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ لا يُحَدِّثُ نَفْسَهُ فِيهِما بِشَيْءٍ، إلاَّ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [طرفه في: ١٥٩].

٢٨ ـ بابُ قَوْلِ النَّبيِّ ﷺ: «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْخِرِهِ الماءَ»

وَلَمْ يُمَيِّزْ بَيْنَ الصَّائِمِ وَغَيْرِهِ

وَقالَ الحَسَنُ: لا بَأْسَ بالسَّعُوطِ لِلصَّائِمِ إنْ لَمْ يَصِلْ إلى حَلْقِهِ، وَيَكْتَحِلُ. وَقالَ عَطاءٌ: إنْ تَمَضْمَضَ ثُمَّ أَفْرَغَ ما في فِيهِ مِنَ الماءِ لا يَضِيرُهُ إنْ لَمْ يَزْدَرِدْ رِيقَهُ وَماذا بَقِيَ في فِيهِ، وَلا يَمْضَغُ العِلْكَ، فَإِنِ ازْدَرَدَ رِيقَ العِلْكِ لا أَقُولُ إِنَّهُ يُفْطِرُ، وَلكِنْ يُنْهَى عَنْهُ، فَإِنِ اسْتَنْثَرَ فَدَخَلَ الماءُ حَلْقَهُ لا بَأْسَ، لَمْ يَمْلِكْ.

باب ٢٧ ـ قوله: (السواك مطهرة للفم مرضاة للرب) بفتح الميم فيهما أي سبب لطهارة الفم وسبب لرضاء الرب فهما من الصيغ التي سميناها سببية فيما كتبناه من علم الصرف.

ـ قوله: (يبتلع) من الافتعال وذكر الشارح ضبطه من الثلاثي ومن باب التفعل أيضاً.

١٩٣٤ـ قوله: (تمضمض) وفي نسخة مضمض بحذف التاء ذكره الشارح.

باب ٢٨ ـ قوله: (المنخر) بوزن المجلس ثقب الأنف وقد تكسر الميم إتباعاً للخاء.

ـ (السعوط) ما يصبّ في الأنف من الدواء.

ـ قوله: (لا يضيره) معناه لا يضرّه وقد جاء في رواية وروي لم يضره بلم بدل لا من الضير وهو الضرّ.

ـ قوله: (يمضغ) بفتح الضاد وروي ضمها أي لا يلوك الصائم العلك وهو المصطكى وذكر الشارح رواية إسقاط لا من أول الفعل.

[30] When one has sexual intercourse with his wife while fasting in Ramadan and he had nothing (to give in charity as expiation), and then he was given something to present in charity as expiation

1936- Abu'huraira "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him" a man came and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife while I was fasting." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" kept silent and while we were in that state, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He asked: "Where is the questioner?" He replied: "I'm here." The Prophet "Allah's blessing and peace be upon him" said : "Take this (basket of dates) and give it in charity." The man said: "Should I give it to a person poorer than me? By Allah, there is no family between Medina's two mountains who are poorer than me." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth became visible and then said: "Feed your family with it."

[31] Could he, who had sexual intercourse with his wife in Ramadan feed his family from what he was given in charity to present as expiation

1937- Abu'huraira "Allah be pleased with him" narrated: A man came and said to The Prophet "Allah's blessing and peace be upon him": "I had sexual intercourse with my wife while I was fasting." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. Then a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He asked: "Where is the questioner?" He replied: "I'm here." The Prophet "Allah's blessing and peace be upon him" said : "Take this (basket of dates) and give it in charity." The man said: "Should I give it to a person more needy than me? By Allah, there is no family between Medina's two mountains who are more needy than me." The Prophet "Allah's blessing and peace be upon him" said: "Feed your family with it."

٢٩ ـ بابٌ إذَا جَامَعَ فِي رَمَضَانَ

وَيُذْكَرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: «مَنْ أَفْطَرَ يَوْماً مِنْ رَمَضَانَ، مِنْ غَيرِ عُذْرٍ وَلا مَرَضٍ، لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ وَإِنْ صامَهُ». وَبِهِ قَالَ ابْنُ مَسْعُودٍ. وَقَالَ سَعِيدُ بْنُ المُسَيَّبِ وَالشَّعْبِيُّ وَابْنُ جُبَيرٍ وَإِبْراهِيمُ وَقَتَادَةُ وَحَمَّادٌ: يَقْضِي يَوماً مَكَانَهُ.

١٩٣٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ هَارُونَ: حَدَّثَنَا يَحْيى، هُوَ ابْنُ سَعِيدٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ أَخْبَرَهُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيرِ بْنِ العَوَّامِ بْنِ خُوَيلِدٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبيرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: إِنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقالَ: إِنَّهُ احْتَرَقَ. قَالَ: «مَا لَكَ»؟ قَالَ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ. فَأُتِيَ النَّبِيُّ ﷺ بِمِكْتَلٍ يُدْعى العَرَقَ، فَقالَ: «أَيْنَ المُحْتَرِقُ». قَالَ: أَنَا، قَالَ: «تَصَدَّقْ بِهذا».

[الحديث ١٩٣٥ ـ طرفه في: ٦٨٢٢]

٣٠ ـ بابٌ إذَا جَامَعَ فِي رَمَضَانَ، وَلَمْ يَكُنْ لَهُ شَيءٌ، فَتُصُدِّقَ عَلَيهِ فَلْيُكَفِّرْ

١٩٣٦ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَينَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَارَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «ما لَكَ»؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَل تَجِدُ رَقَبَةً تُعْتِقُهَا»؟ قَالَ: لاَ. قَالَ: «فَهَل تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَينِ مُتَتَابِعَينِ»؟ قَالَ: لاَ. فَقَالَ: «فَهَل تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِيناً»؟ قَالَ: لاَ، قَالَ: فَمَكَثَ النَّبِيُّ ﷺ. فَبينَا نَحْنُ عَلَى ذلِكَ أُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ ـ وَالعَرَقُ: المِكْتَلُ ـ قَالَ: «أَيْنَ السَّائِلُ»؟ فَقَالَ: أَنَا. قَالَ: «خُذْهَا فَتَصَدَّقْ بِهِ». فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرَ مِنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَينَ لابَتَيهَا، يُرِيدُ الحَرَّتَينِ، أَهْلُ بَيتٍ أَفْقَرُ مِنْ أَهْلِ بَيتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ: «أَطْعِمْهُ أَهْلَكَ». [الحديث ١٩٣٦ ـ اطرافه في: ١٩٣٧، ٢٦٠٠، ٥٣٦٨، ٦٠٨٧، ٦١٦٤، ٦٧٠٩، ٦٧١٠، ٦٧١١، ٦٨٢١].

٣١ ـ بابُ المُجَامِعِ فِي رَمَضَانَ، هَل يُطْعِمُ أَهْلَهُ مِنَ الكَفَّارَةِ إذَا كَانُوا مَحَاوِيجَ

١٩٣٧ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدٍ

١٩٣٥ـ قوله: (بمكتل) بكسر الميم وهو ظرف يشبه الزنبيل والعرق بفتح الراء وقد تكسر وهو ما نسج من الخوص ويأتي من المؤلف تفسير العرق بالمكتل.

١٩٣٦ـ قوله (فمكث) بضم الكاف وفتحها قاله الشارح وضمير لابتيها يعود على المدينة المنورة فقد عرفت أنها بين حرتين عظيمتين.

ـ قوله: اهل بالرفع اسم ما ونصب أفقر خبرها إن جعلت ما حجازية وبالرفع إن جعلتها تميمية وكذا إن جعلناها حجازية ملغاة عن العمل انظر الشارح.

١٩٣٧ـ قوله: (الأخر) بقصر الهمزة وكسر الخاء المعجمة بوزن كتف أي من هو في آخر القوم (شارح). =

[32] Cupping for, and vomit of the fasting person

some scholars as Ibn Abbas, Ikrima and Abu'huraira said that one's vomit while fasting does not break his fast. That is because what breaks one's fasting is that which gets into his mouth and not that which gets out from it

1938- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped while he was in the state of Ihram, and also while he was observing fast.

1939- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped while he was observing fast.

1940- Thabit Al'banani reported: Anas bin Malik was asked whether they disliked the cupping for a fasting person (during the lifetime of The Prophet, according to Shababa). He replied in the negative and said: "Only if it causes weakness."

[33] Fast and breaking fast on journey

1941- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. He said to a man: "Get down and mix powdered parley (or milk) with water for me." The man said: "The sun (has not set yet), O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for me."

The man again said: "O Allah's Apostle! The sun!" The Prophet "Allah's biessing and peace be upon him" said to him (for the third time): "Get down and mix powdered parley with water for me." The man dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand (towards the East) and said: "When you see the night falling from this side, then a fasting person should break his fast."

1942- A'isha "Allah be pleased with her" narrated: Hamza Ibn Amr Al'aslami said: "O Allah's Apostle! I fast continuously."

ابن عَبْد الرَّحْمٰن، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِن الأَخِرَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ. فَقَالَ: «أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً»؟ قَالَ: لاَ. قَالَ: «فَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَين مُتَتَابِعَين»؟ قَالَ: لا. قَالَ: «أَفَتَجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مِسْكِيناً»؟ قَالَ: لاَ. قَالَ: فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمرٌ. وهو الزبيل، قَالَ: «أَطعِمْ هذا عَنكَ». قَالَ: عَلى أَحوَجَ مِنَّا؟ ما بينَ لابَتَيها أَهلُ بَيتٍ أَحْوَجُ مِنَّا، قَالَ: «فَأَطْعِمْهُ أَهْلَكَ».

[طرفه في: ١٩٣٦].

٣٢ ـ بابُ الحِجَامَةِ وَالقَيءِ لِلصَّائِمِ

وَقَالَ لِي يَحْيى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ: حَدَّثَنَا يَحْيى، عَنْ عُمَرَ بْنِ الحَكَمِ بْنِ ثَوْبَانَ: سمِعَ أَبَا هُرَيرة رَضِيَ اللَّهُ عنهُ: إِذا قاءَ فَلا يُفطِرُ، إِنَّما يُخرِجُ وَلا يُولِجُ. وَيُذْكَرُ عَنْ أَبِي هريرة أَنَّهُ يُفطِرُ، والأَولُ أَصحُّ. وَقالَ ابْنُ عَبَّاسٍ وَعِكرِمَةُ: الصَّومُ مِمَّا دَخلَ وَلَيسَ مِمَّا خَرجَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَحْتَجِمُ وَهُوَ صَائِمٌ، ثُمَّ تَرَكَهُ، فَكَانَ يَحْتَجِمُ بِاللَّيلِ. وَاحْتَجَمَ أَبُو مُوسى لَيلاً. وَيُذْكَرُ عَنْ سَعْدٍ وَزَيدِ بْنِ أَرْقَمَ وَأُمِّ سَلَمَةَ: احْتَجَمُوا صِيَاماً. وَقَالَ بُكَيرٌ عَنْ أُمِّ عَلْقَمَةَ: كُنَّا نَحْتَجِمُ عِنْدَ عَائِشَةَ فَلاَ تَنْهى. وَيُرْوَى عَنِ الحَسَنِ عَنْ غَيرِ وَاحِدٍ مَرْفُوعاً: فَقَالَ: «أَفطَرَ الحَاجِمُ وَالمَحْجُومُ». وَقَالَ لِي عَيَّاشٌ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا يُونُسُ، عَنِ الحَسَنِ، مِثْلَهُ. قِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: اللَّهُ أَعْلَمُ.

١٩٣٨ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ صَائِمٌ.

[طرفه في: ١٨٣٥].

١٩٣٩ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ.

[طرفه في: ١٨٣٥].

١٩٤٠ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ ثَابِتَ البُنَانِيَّ يَسْأَلُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ الحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لا، إِلاَّ مِنْ أَجْلِ الضَّعْفِ. وَزَادَ شَبَابَةُ: حَدَّثَنَا شُعْبَةُ: عَلَى عَهْدِ النَّبِيِّ ﷺ.

٣٣ ـ بابُ الصَّوْمِ فِي السَّفَرِ وَالإِفْطَارِ

١٩٤١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيبَانِيِّ: سَمِعَ ابْنَ أَبِي

= قوله: (وهو الزبيل) أي القفة وفي نسخة الزنبيل بالنون (شارح).

باب ٣٢ ـ قوله: (وليس مما خرج) أي من الفم فلا يرد المنيّ فإنّه من الفرج.

١٩٤١ـ قوله: (في سفر) أي في غزوة الفتح وكانت في شهر الصيام والرجل المأمور هو سيد بلال،

1943- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Hamza Ibn Amr Al'aslami "Allah be pleased with him" asked The Prophet: "Should I fast while travelling?" The Prophet "Allah's blessing and peace be upon him" replied: "You may, or may not, fast if you wish."

[34] One could observe fast some days in Ramadan and then travel

1944- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out for Mecca in Ramadan while he was fasting. When he reached Al'kadid, he broke his fast and the people (with him) broke their fast too. (Abu Abdullah, sub narrator , said: "Al'kadid is a land covered with water between Usfan and Kudaid)."

[35]

1945- Abud'darda "Allah be pleased with him" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was fasting except The Prophet "Allah's blessing and peace be upon him" and Ibn Rawaha.

[36] The Prophet's saying: It is not righteous to fast while travelling

1946- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked: "What is the matter?" They said: "He (the man) is fasting." The Prophet "Allah's blessing and peace be upon him" said: "It is not righteous to fast while travelling."

أَوْفى رَضِيَ اللَّهُ عَنهُ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَقالَ لِرَجُلٍ: «انْزِل فَاجْدَحْ لِي». قالَ: يا رَسُولَ اللَّهِ، الشَّمسُ؟ قالَ: «انْزِل فَاجْدَحْ لِي». قَالَ: يَا رَسُولَ اللَّهِ الشَّمْسُ؟ قَالَ: «انْزِل فَاجْدَحْ لِي». فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ: «إِذَا رَأَيتُمُ اللَّيلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفطرَ الصَّائِمُ». تابَعَهُ جَرِيرٌ وَأَبُو بَكرِ بْنُ عَيَّاشٍ، عَنِ الشَّيْبانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. [الحديث ١٩٤١ ـ أطرافه في: ١٩٥٥، ١٩٥٦، ١٩٥٨، ٥٢٩٧].

١٩٤٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ هِشَام قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ ابنَ عَمْرٍو الأَسْلَمِيَّ قالَ: يا رَسُولَ اللَّهِ، إِنِّي أَسْرُدُ الصَّوْمَ.
[الحديث ١٩٤٢ ـ طرفه في: ١٩٤٣].

١٩٤٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها، زَوجِ النَّبِيِّ ﷺ: أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، قالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكانَ كَثِيرَ الصِّيَامِ، فَقالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفطِرْ».
[طرفه في: ١٩٤٢].

٣٤ ـ بابٌ إِذا صَامَ أَيَّامًا مِنْ رَمَضانَ ثُمَّ سافَرَ

١٩٤٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضانَ فَصامَ، حَتَّى بَلَغَ الكَدِيدَ أَفطَرَ، فَأَفطَرَ النَّاسُ. قالَ أَبُو عَبْدِ اللَّهِ: وَالكَدِيدُ مَاءٌ بَينَ عُسْفانَ وَقُدَيدٍ.
[الحديث ١٩٤٤ ـ أطرافه في: ١٩٤٨، ٢٩٥٣، ٤٢٧٥، ٤٢٧٦، ٤٢٧٧، ٤٢٧٨، ٤٢٩٥].

٣٥ ـ بابٌ

١٩٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا يَحيى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ يَزِيدَ بْنِ جابِرٍ: أَنَّ إِسماعِيلَ بْنَ عُبَيْدِ اللَّهِ حَدَّثَهُ عَنْ أُمِّ الدَّرْداءِ، عَنْ أَبِي الدَّرْداءِ رَضِيَ اللَّهُ عَنهُ قالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفارِهِ فِي يَوْمٍ حارٍّ، حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الحَرِّ، وَمَا فِينا صائِمٌ إِلاَّ مَا كانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

٣٦ ـ بابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظُلِّلَ عَلَيهِ وَاشْتَدَّ الحَرُّ: «لَيسَ مِنَ البِرِّ الصَّوْمُ فِي السَّفَرِ»

١٩٤٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمنِ الأَنْصارِيُّ قالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الحَسَنِ بْنِ عَلِيٍّ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمْ قالَ: كانَ رَسُولُ اللَّهِ

ـ ومعنى الجدح: هو الخلط أي أخلط السويق بالماء أو اللبن بالماء وحركه لأفطر عليه أفاده الشارح.
١٩٤٢ـ قوله: أسرد الصوم أي أتابعه (شارح).

[37] The Prophet's companions, fasting or non-fasting, never criticized one another

1947- Anas "Allah be pleased with him" narrated: We used to travel with The Prophet "Allah's blessing and peace be upon him" and neither did the fasting persons criticize the non-fasting, nor did the non-fasting criticize the fasting ones.

[38] What about one's breaking fast on journey only to be seen (and followed) by people

1948- Ibn Abbas narrated: "Allah's Apostle set out from Medina to Mecca and he fasted till he reached Usfan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca. This was in Ramadan." Ibn Abbas used to say: "Allah's Apostle (sometimes) fasted and (sometimes) did not fast during the journeys. So, whoever wished to fast could fast, and whoever wished not to fast, could do so."

[39] Allah's saying: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." (The Heifer 184)

indeed, both of Ibn Omar and Salama Ibn Al'akwa said that this order had been cancelled by Allah's saying: "Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful." (The Heifer 185)

it was said that when fasting was enjoined, (some) people found it hard for them. So, whoever could afford to feed a needy man daily left fasting. In fact, they were allowed to do so until this was annulled by Allah's saying: "And it is better for you that ye fast, if ye only knew."

1949- Nafi narrated: Ibn Omar recited Allah's saying: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." (The Heifer 184) he said commenting: "(The order of this verse) was annulled."

ﷺ في سَفَر، فَرَأى زِحاماً وَرَجُلاً قَدْ ظُلِّلَ عَلَيهِ، فقالَ: «مَا هذا»؟ فَقالُوا: صائِمٌ، فَقالَ: «لَيسَ منَ البِرِّ الصَّوْمُ فِي السَّفَرِ».

٣٧ ـ بابٌ لَمْ يَعِبْ أَصْحابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضاً في الصَّوْمِ وَالإِفطارِ

١٩٤٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قالَ: كُنَّا نُسافِرُ مَعَ النَّبِيِّ ﷺ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى المُفطِرِ، وَلاَ المُفطِرُ عَلَى الصَّائِمِ.

٣٨ ـ بابُ مَنْ أَفطَرَ في السَّفَرِ لِيَراهُ النَّاسُ

١٩٤٨ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ المَدِينَةِ إِلَى مَكَّةَ، فَصامَ حَتَّى بَلَغَ عُسْفانَ، ثُمَّ دَعا بِماءٍ، فَرَفَعَهُ إِلَى يَدَيهِ لِيُرِيَهُ النَّاسَ، فَأَفطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذلِكَ فِي رَمَضانَ. فَكانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صامَ رَسُولُ اللَّهِ ﷺ وَأَفطَرَ، فَمَنْ شاءَ صامَ وَمَنْ شاءَ أَفطَرَ.

[طرفه في: ١٩٤٤].

٣٩ ـ بابٌ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ﴾ [البقرة: ١٨٤]

قالَ ابْنُ عُمَرَ وَسَلَمَةُ بْنُ الأَكْوَعِ: نَسَخَتْهَا: ﴿شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ القُرْآنُ هُدىً لِلنَّاسِ وَبَيِّناتٍ مِنَ الهُدَى وَالفُرْقانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كانَ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ اليُسْرَ وَلاَ يُرِيدُ بِكُمُ العُسْرَ وَلِتُكْمِلُوا العِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ [البقرة: ١٨٥].

وَقالَ ابْنُ نُمَيرٍ: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا عَمْرُو بْنُ مُرَّةَ: حَدَّثَنا ابْنُ أَبِي لَيلَى: حَدَّثَنا أَصْحابُ مُحَمَّدٍ ﷺ: نَزَلَ رَمَضانُ، فَشَقَّ عَلَيهِمْ، فَكانَ مَنْ أَطْعَمَ كُلَّ يَوْمٍ مِسْكِيناً تَرَكَ الصَّوْمَ مِمَّنْ يُطِيقُهُ، وَرُخِّصَ لَهُمْ فِي ذلِكَ، فَنَسَخَتْهَا، ﴿وَأَنْ تَصُومُوا خَيرٌ لَكُمْ﴾ فَأُمِرُوا بِالصَّوْمِ.

١٩٤٩ ـ حدّثنا عَيَّاشٌ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: قَرَأَ: ﴿فِدْيَةٌ طَعامُ مَساكِينَ﴾. قالَ: هِيَ مَنْسُوخَةٌ.

[الحديث ١٩٤٩ ـ طرفه في: ٤٥٠٦].

٤٠ ـ بابٌ مَتَى يُقْضَى قَضاءُ رَمَضانَ

وَقالَ ابْنُ عَبَّاسٍ: لاَ بَأْسَ أَنْ يُفَرِّقَ، لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾. وَقالَ سَعِيدُ ابْنُ المُسَيَّبِ: فِي صَوْمِ العَشْرِ: لاَ يَصْلُحُ حَتَّى يَبْدَأَ بِرَمَضانَ. وَقالَ إِبْراهِيمُ: إِذَا فَرَّطَ حَتَّى جاءَ رَمَضانُ آخَرُ يَصُومُهُمَا، وَلَمْ يَرَ عَلَيهِ طَعَاماً. وَيُذْكَرُ عَنْ أَبِي هُرَيرَةَ مُرْسَلاً وَابْنِ عَبَّاسٍ: أَنَّهُ يُطْعِمُ. وَلَمْ يَذْكُرِ اللَّهُ الإِطْعَامَ، إِنَّمَا قالَ: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

باب ٤٠ ـ قوله: (حتى جاء رمضان) بتنوينه لأنه نكرة (شارح).

[40] When could one fast in lieu of the days on which he left fasting in Ramadan

1950- A'isha "Allah be pleased with her" narrated: Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Yahya, a sub-narrator, said: "She used to be busy serving the Prophet ."

[41] The menstruating woman leaves fasting and prayer (during the period of menses)

1951- Abu'sa'eed narrated: The Prophet said: "Isn't it true that a woman does not pray and does not fast while menstruating? That is the defect in her religion."

[42] What about he, who died and ought to have fasted many days he had missed in Ramadan

1952- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."

1953- Ibn Abbas "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My mother died and she ought to have fasted one month (as her missed Ramadan). Shall I fast on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied in the affirmative and said: "Allah's debts are more entitled to be paid." In another narration a woman was reported to have said: "My sister died..." He also narrated: A woman said to the Prophet: "My mother died and she had vowed to fast but she didn't fast." According to another narration Ibn Abbas was reported to have said: "A woman said to the Prophet: "My mother died while she ought to have fasted for fifteen days."

[43] When is it permissible to break one's fasting

1954- Omar Ibn Al'khattab narrated: Allah's Apostle said: "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

١٩٥٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلاَّ فِي شَعْبَانَ. قَالَ يَحْيَى: الشُّغْلُ مِنَ النَّبِيِّ، أَوْ بِالنَّبِيِّ ﷺ.

٤١ ـ بابُ الحَائِضِ تَتْرُكُ الصَّوْمَ وَالصَّلاةَ

وَقَالَ أَبُو الزِّنَادِ: إِنَّ السُّنَنَ وَوُجُوهَ الحَقِّ لَتَأْتِي كَثِيراً عَلَى خِلافِ الرَّأْيِ، فَمَا يَجِدُ المُسْلِمُونَ بُدّاً مِنِ اتِّبَاعِهَا، مِنْ ذلِكَ أَنَّ الحَائِضَ تَقْضِي الصِّيَامَ وَلا تَقْضِي الصَّلاةَ.

١٩٥١ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي زَيْدٌ، عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ، فَذلِكَ نُقْصَانُ دِينِهَا». [طرفه في: ٣٠٤].

٤٢ ـ بابُ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ

وَقَالَ الحَسَنُ: إِنْ صَامَ عَنْهُ ثَلاثُونَ رَجُلاً يَوْماً وَاحِداً جَازَ.

١٩٥٢ ـ حدّثنا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ: حَدَّثَنا أَبِي، عَنْ عَمْرِو ابْنِ الحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ». تَابَعَهُ ابْنُ وَهْبٍ، عَنْ عَمْرٍو. وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ أَبِي جَعْفَرٍ.

١٩٥٣ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ: «نَعَمْ»، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى». قَالَ سُلَيْمَانُ: فَقَالَ الحَكَمُ وَسَلَمَةُ، وَنَحْنُ جَمِيعاً جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهذَا الحَدِيثِ، قَالا: سَمِعْنَا مُجَاهِداً يَذْكُرُ هذَا عَنِ ابْنِ عَبَّاسٍ. وَيُذْكَرُ عَنْ أَبِي خَالِدٍ: حَدَّثَنَا الأَعْمَشُ، عَنِ الحَكَمِ وَمُسْلِمٍ البَطِينِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَطَاءٍ وَمُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ: قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُخْتِي مَاتَتْ. وَقَالَ يَحْيَى وَأَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي مَاتَتْ. وَقَالَ عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ. وَقَالَ أَبُو حَرِيزٍ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: قَالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: مَاتَتْ أُمِّي وَعَلَيْهَا صَوْمُ خَمْسَةَ عَشَرَ يَوْماً.

١٩٥٠ـ قوله: (الشغل) بالرفع إما بالفاعلية لفعل محذوف أي قالت عائشة يمنعني الشغل أو أوجب ذلك الشغل وإما بالابتداء على أن الخبر محذوف أي قال يحيى: الشغل هو المانع كما في الشارح.

باب ٤١ ـ قوله: وجوه الحق: أي الأمور الشرعية.

1955- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. He said to a man: "Get down and mix powdered parley (or milk) with water for me." The man said: "The sun (has not set yet), O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley (or milk) with water for me." The man again said: "O Allah's Apostle! The sun!" The Prophet "Allah's blessing and peace be upon him" said to him (for the third time): "Get down and mix powdered parley (or milk) with water for me." The man dismounted and mixed powdered parley (or milk) with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand (towards the East) and said: "When you see the night falling from this side, then a fasting person should break his fast."

[44] One could break fasting with whatever is available such as water

1956- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" on a journey and he was fasting. When the sunset, he addressed somebody: "O so-and-so, get up and mix milk with water for us." He replied: "O Allah's Apostle! (Will not you wait) till it is evening?" The Prophet "Allah's blessing and peace be upon him" said: "Get down and mix milk with water for us." He replied: "O Allah's Apostle! (Will not you wait) till it comes evening?" The Prophet "Allah's blessing and peace be upon him" said again: "Get down and mix milk with water for us." He replied: "It is still daytime." The Prophet "Allah's blessing and peace be upon him" said again: "Get down and mix milk with water for us." He got down and mixed milk with water for them. The Prophet "Allah's blessing and peace be upon him" drank it and then said: "When you see night falling from this side, the fasting person should break his fast."

[45] One should hasten breaking his fast

1957- Sahl "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people will remain on the right path as long as they hasten breaking the fast."

1958- Abdullah Ibn Abu'awfa narrated: I was with the Prophet on a journey, and he observed the fast till evening. The Prophet said to a man: "Get down and mix parley powder with water for me." He replied: "Will you wait till it is evening?" The Prophet said: "Get down and mix parley powder with water for me. When you see night falling from this side, the fasting person should break his fast."

[46] When one breaks his fast and then sun rises

1959- Hesham Ibn Urwa narrated from Fatima: Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" told: "We broke our fast during the lifetime

٤٣ ـ بابٌ مَتَى يَحِلُّ فِطْرُ الصَّائِمِ

وَأَفطَرَ أَبو سَعيد الخُدْرِيُّ حِينَ غَابَ قُرْصُ الشَّمْس.

١٩٥٤ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ قالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عَاصِمَ بْنَ عُمَرَ بْنِ الخَطَّابِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيلُ مِنْ هَا هُنَا، وَأَدْبَرَ النَّهارُ مِنْ هَا هُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفطَرَ الصَّائِمُ».

١٩٥٥ ـ حدثنا إِسحاقُ الوَاسِطِيُّ: حَدَّثَنا خَالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ، قالَ لِبَعْضِ القَوْمِ: «يَا فُلانُ قُمْ فَاجْدَحْ لَنَا». فَقالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيتَ! قالَ: «انْزِلْ فَاجْدَحْ لَنَا». قالَ: يَا رَسُولَ اللَّهِ فَلَوْ أَمْسَيتَ! قالَ: «انْزِلْ فَاجْدَحْ لَنَا». قالَ: إِنَّ عَلَيكَ نَهاراً، قالَ: «انْزِلْ فَاجْدَحْ لَنَا». فَنَزَلَ فَجَدَحَ لَهُمْ، فَشَرِبَ النَّبِيُّ ﷺ ثُمَّ قالَ: «إِذا رَأَيتُمُ اللَّيلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفطَرَ الصَّائِمُ». [طرفه في: ١٩٤١].

٤٤ ـ بابٌ يُفطِرُ بِمَا تَيَسَّرَ عَلَيهِ، بِالمَاءِ وَغَيرِهِ

١٩٥٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا الشَّيْبانِيُّ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قالَ: «انْزِلْ فَاجْدَحْ لَنَا». قالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيتَ! قالَ: «انْزِلْ فَاجْدَحْ لَنَا». قالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَلَيكَ نَهاراً، قالَ: «انْزِلْ فَاجْدَحْ لَنَا». فَنَزَلَ فَجَدَحَ، ثُمَّ قالَ: «إِذا رَأَيتُمُ اللَّيلَ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفطَرَ الصَّائِمُ». وَأَشارَ بِإِصْبَعِهِ قِبَلَ المَشْرِقِ. [طرفه في: ١٩٤١].

٤٥ ـ بابُ تَعْجِيلِ الإِفطَارِ

١٩٥٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَزالُ النَّاسُ بِخَيرٍ ما عَجَّلُوا الفِطْرَ».

١٩٥٨ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا أَبُو بَكْرٍ، عَنْ سُلَيمانَ، عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَصامَ حَتَّى أَمْسَى، قالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لِي». قالَ: لَوِ انْتَظَرْتَ حَتَّى تُمْسِيَ، قالَ: «انْزِلْ فَاجْدَحْ لِي، إِذا رَأَيتَ اللَّيلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفطَرَ الصَّائِمُ».

[طرفه في: ١٩٤١].

٤٦ ـ بابٌ إِذا أَفطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

١٩٥٩ ـ حدثني عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ،

باب ٤٦ ـ قوله: (ثم طلعت الشمس): أي ظهرت (شارح).

of The Prophet "Allah's blessing and peace be upon him" on a cloudy day and then the sun appeared." Hesham was asked: "Were they ordered to fast in lieu of that day?" He replied: "It had to be made up for." Ma'mar said: "I heard Hesham saying: "I Don't know whether they fasted in lieu of that day or not."

[47] The fasting of the boys

1960- Ar'rubai Bint "daughter of" Mu'awwedh "Allah be pleased with her" narrated: "The Prophet "Allah's blessing and peace be upon him" sent a messenger to the village of the Ansar in the morning of the tenth day of Muharram to announce: "Whoever has eaten something should not eat but complete fast, and whoever is observing fast should complete it."" She further said: "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for food, he would be given those toys till comes the time of breaking the fast."

[48] What about fasting continuously; and what about the opinion that no fasting should be observed at night in view of Allah's saying: "then complete your fast till the night appears." (The Heifer 187)

1961- Anas narrated: The Prophet said: "Do not practice fasting continuously till the following dawn." The people said to the Prophet: "But you practice it." The Prophet replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

1962- Ibn Omar narrated: The Prophet forbade people to practice fasting continuously till the following dawn." The people said to the Prophet: "But you practice it." The Prophet replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

1963- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not fast continuously and if you intend to make long your fast, then carry it on only till the last part of the night." People said to him: "But you practice it, O Allah's Apostle!" He replied: "I am not similar to you, for during my sleep I have one who makes me eat and drink."

1964- A'isha narrated: The Prophet forbade people to practice fasting continuously till the following dawn out of pity for them." The people said to the Prophet: "But you practice it." The Prophet replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَفطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لِهِشَامٍ: فَأُمِرُوا بِالقَضَاءِ؟ قَالَ: بُدٌّ مِنْ قَضاءٍ. وَقَالَ مَعْمَرٌ: سَمِعْتُ هِشَاماً: لاَ أَدْرِي أَقْضَوْا أَمْ لاَ.

٤٧ ـ بابُ صَوْمِ الصِّبْيَانِ

وَقالَ عُمرُ رَضِيَ اللَّهُ عَنهُ لِنَشوانٍ فِي رَمَضانَ: وَيلَكَ، وَصِبيَانُنا صِيامٌ، فَضَرَبَهُ.

١٩٦٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا خالِدُ بْنُ ذَكْوَانَ، عَنْ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عاشُوراءَ إِلَى قُرَى الأَنْصَارِ: «مَنْ أَصْبَحَ مُفطِراً فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِماً فَلْيَصُمْ». قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ، وَنُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ العِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَاكَ حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ. قَالَ: العِهْنُ: الصُّوفُ.

٤٨ ـ بابُ الوِصَالِ، وَمَنْ قالَ: لَيسَ فِي اللَّيلِ صِيامٌ

لِقَوْلِهِ تَعَالَى: ﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيلِ﴾ [البقرة: ١٨٧]. وَنَهى النَّبِيُّ ﷺ عَنهُ رَحمَةً لَهُمْ وَإِبْقاءً عَلَيهِمْ، وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

١٩٦١ ـ حدّثنا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُوَاصِلُوا». قَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «لَسْتُ كَأَحَدٍ مِنْكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى، أَوْ: إِنِّي أَبِيتُ أُطْعَمُ وَأُسْقَى».

[الحديث ١٩٦١ ـ طرفه في: ٧٢٤١].

١٩٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى».

[طرفه في: ١٩٢٢].

١٩٦٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ

باب ٤٧ ـ (النشوان): هو السكران الخفيف السكر وتعرف من شرط الصرف وعدمه ما يتعلق بانتفاء فعلانة أو وجود فعلى.

ـ قوله: (صيام) أي صائمون وروي صوّام بضم الصاد وتشديد الواو.

١٩٦٠ـ قوله: (الأنصار) زاد مسلم التي حول المدينة (شارح).

ـ (العهن) الصوف المصبوغ كما يأتي وإنما كانوا يعطونهم ذلك ليلتهوا به عن الطعام.

باب ٤٨ـ التعمق هو المبالغة في تكلف ما لم يكلف به.

١٩٦٣ـ قوله: يسقين بحذف الياء وفي بعض الأصول بإثباتها من الشارح.

[49] The punishment of he, who repeatedly practised fasting continuously

1965- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. So, one of the Muslims said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted day and night continuously along with them for a day and then another. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

1966- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord. Do just that much of deeds which is within your ability."

[50] Practising fasting continuously till the last part of the night

1967- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not fast continuously and if you intend to make long your fast, then carry it on only till the last part of the night." People said to him: "But you practice it, O Allah's Apostle!" He replied: "I am not similar to you, for during my sleep I have One Who makes me eat and drink."

خَبَّابٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ تُوَاصِلُوا، فَأَيُّكُم إِذَا أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِ».

[الحديث ١٩٦٣ ـ طرفه في: ١٩٦٧].

١٩٦٤ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدٌ قَالاَ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الوِصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُم، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِ». قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ عُثْمَانُ: رَحْمَةً لَهُمْ.

٤٩ ـ بابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الوِصَالَ

رواهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ.

١٩٦٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الوِصَالِ فِي الصَّوْمِ، فَقَالَ لَهُ رَجُلٌ مِنَ المُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «وَأَيُّكُمْ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الوِصَالِ وَاصَلَ بِهِمْ يَوْماً، ثُمَّ يَوْماً، ثُمَّ رَأَوُا الهِلاَلَ، فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ». كَالتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

[الحديث ١٩٦٥ ـ أطرافه في: ١٩٦٦، ٦٨٥١، ٧٢٤٢، ٧٢٩٩]

١٩٦٦ ـ حدّثنا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالوِصَالَ» مَرَّتَيْنِ، قِيلَ: إِنَّكَ تُوَاصِلُ! قَالَ: «إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ، فَاكْلَفُوا مِنَ العَمَلِ مَا تُطِيقُونَ».

[طرفه في: ١٩٦٥].

٥٠ ـ بابُ الوِصَالِ إِلَى السَّحَرِ

١٩٦٧ ـ حدّثنا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُوَاصِلُوا، فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ». قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِ».

[طرفه في: ١٩٦٣]

باب ٤٩ـ النكال العقوبة.

١٩٦٦ـ قوله: فاكلفوا من كلفت بهذا الأمر أكلف به من باب علم يعلم أي تكلفوا (شارح).

[51] When one swears that his brother should break his voluntary fast

1968- Abu'juhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" made a bond of brotherhood between Salman and Abud'darda. Salman paid a visit to Abud'darda and found Ommud'darda dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud'darda is not interested in (the luxuries of) this world." In the meantime Abud'darda came and prepared a meal for Salman. Salman requested Abud'darda to eat (with him), but Abud'darda said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud'darda ate (with Salman). When it was night and (a part of the night passed), Abud'darda got up (to offer the night prayer), but Salman told him to sleep and Abud'darda slept. After sometime Abud'darda again got up but Salman told him to sleep. When it was the last part of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abud'darda: "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give each his own right." Abud'darda came to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story. The Prophet "Allah's blessing and peace be upon him" said: "Salman has been true."

[52] Fasting in (the month of) Sha'ban

1969- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to fast till one said that he would never stop fasting, and he would abandon fasting till one said that he would never fast. I never saw Allah's Apostle "Allah's blessing and peace be upon him" fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

1970- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" never fasted in any month more than in the month of Sha'ban. He used to say: "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved prayer to The Prophet "Allah's blessing and peace be upon him" was the one that was done regularly (throughout the life) even if it were little. Whenever The Prophet "Allah's blessing and peace be upon him" offered a prayer he used to offer it regularly.

[53] The Prophet's fasting and breaking fast

1971- Ibn Abbas narrated: The Prophet never fasted for a whole month except the month of Ramadan, and he used to fast till one could say: "By Allah, he will never stop fasting." He (sometimes) would abandon fasting till one would say: "By Allah,

٥١ ـ بابُ مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفطِرَ فِي التَّطَوُّعِ، وَلَمْ يَرَ عَلَيهِ قَضَاءً إذا كانَ أوفَقَ لَه

١٩٦٨ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو العُمَيسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ قَالَ: آخى النَّبِيُّ ﷺ بَينَ سَلمَانَ وَأَبِي الدَّرْدَاءِ، فَزارَ سَلمَانُ أَبا الدَّرْدَاءِ، فَرأى أُمَّ الدَّرداءِ مُتَبذِّلَةً، فقالَ لها: ما شأنُكِ؟ قالتْ: أخوكَ أبو الدَّرْداءِ ليس لهُ حاجَةٌ فِي الدُّنيا. فَجاءَ أَبُو الدَّرْدَاءِ، فَصنَعَ لَهُ طَعاماً، فَقالَ: كُل، قالَ: فإنِّي صائِمٌ، قالَ: ما أنا بآكِلٍ حتَّى تأْكُلَ، قالَ: فأكَلَ، فلمَّا كانَ اللَّيلُ ذهبَ أبو الدَّرْداءِ يقومُ، قالَ: نَمْ، فنامَ، ثمَّ ذهبَ يقومُ، فقالَ: نَمْ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيلِ، قالَ سَلمَانُ: قُمِ الآنَ. فَصَلَّيَا. فَقالَ لَهُ سَلمانُ: إنَّ لِرَبِّكَ عَلَيكَ حَقّاً، وَلِنَفسِكَ عَلَيكَ حَقّاً، وَلأَهْلِكَ عَلَيكَ حَقّاً، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فقالَ النَّبِيُّ ﷺ: «صَدَقَ سَلمانُ».

[الحديث ١٩٦٨ ـ طرفه في: ٦١٣٩]

٥٢ ـ بابُ صَوْمِ شَعْبانَ

١٩٦٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يوسُفَ: أَخبرَنا مالِكٌ، عَنْ أَبِي النَّضرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لا يُفطِرُ، وَيُفطِرُ حَتَّى نَقُولَ لاَ يَصُومُ، فَمَا رَأَيتُ رَسُولَ اللَّهِ ﷺ اسْتَكمَلَ صِيامَ شَهْرٍ إلاَّ رَمَضَانَ، وَمَا رَأَيتُهُ أَكْثَرَ صِياماً مِنْهُ فِي شَعْبانَ.

[الحديث ١٩٦٩ ـ طرفاه في: ١٩٧٠، ٦٤٦٥].

١٩٧٠ ـ حدّثنا مُعاذُ بْنُ فَضالَةَ: حدّثنا هِشَامٌ، عَنْ يَحيى، عَنْ أَبِي سَلَمَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا حَدَّثَتْهُ قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْراً أَكْثَرَ مِنْ شَعْبَانَ، فَإنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَكَانَ يَقُولُ: «خُذُوا مِنَ العَمَلِ مَا تُطِيقُونَ، فَإنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا». وَأَحَبُّ الصَّلاَةِ إِلَى النَّبِيِّ ﷺ ما دُووِمَ عَلَيهِ وَإنْ قَلَّتْ، وَكانَ إذا صَلَّى صَلاةً داوَمَ عَلَيها.

[طرفه في: ١٩٦٩]

٥٣ ـ بابُ مَا يُذْكَرُ مِنْ صَوْمِ النَّبِيِّ ﷺ وَإفطارِهِ

١٩٧١ ـ حدثنا مُوسَى بْنُ إسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعيدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: ما صامَ النَّبِيُّ ﷺ شَهْراً كامِلاً قَطُّ غَيرَ رَمَضانَ، وَيَصُومُ حَتَّى يَقُولَ القَائِلُ: لاَ وَاللَّهِ لاَ يُفطِرُ، وَيُفطِرُ حَتَّى يَقُولَ القَائِلُ: لاَ وَاللَّهِ لاَ يَصُومُ.

١٩٧٢ ـ حدثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حدثني مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ: أَنَّهُ

باب ٥١ ـ قوله: (أوفق) ويروى أرفق بالراء بدل الواو أي إذا كان المقسم عليه معذوراً بفطره أفاده الشارح.

he will never fast."

1972- Anas narrated: Allah's Apostle used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month. (Furthermore) if one wanted to see him praying at night, he could see him (in that state), and if one wanted to see him sleeping at night, he could see him (in that state) too.

1973- Humaid narrated: I asked Anas "Allah be pleased with him" about The Prophet's fasting. He replied: "Whenever I liked to see The Prophet "Allah's blessing and peace be upon him" fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too. If I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that too." Anas further said: "I never touched silk or velvet softer than the hand of Allah's Apostle "Allah's blessing and peace be upon him" and never smelled musk or perfume more pleasant than the smell of Allah's Apostle."

[54] The right of one's guest as regards fasting

1974- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: "Once Allah's Apostle came to me," and then he narrated the whole tradition, in which The Prophet of Allah told him: Your guest has a right on you, and your wife has a right on you. I (Abdullah) then asked about the fasting of David. The Prophet replied: "Half of the year." (he used to fast on every alternate day).

[55] The right of one's body in fasting

1975- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Abdullah! Have I not been informed that you fast during the day and offer prayers all the night?" Abdullah replied: "Yes, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, your eyes have a right on you, your wife has a right on you, and your guest has a right on you. It is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be equal to fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said: "O Allah's Apostle! I have power." The Prophet "Allah's blessing and peace be upon him" said: "Fast like the fasting of The Prophet David and do not fast more than that." I said: "How was the fasting of The Prophet of Allah, David?" He said: "Half of the year." (He used to fast alternately: to fast a day and leave fasting another). Afterwards when Abdullah became old, he used to say: "It would have been better for me if I had accepted the permission of The Prophet "Allah's blessing and peace be upon him". (To fast no more than three days a month)

سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُفطِرُ مِنَ الشَّهرِ حَتَّى نَظُنَّ أَنْ لا يَصُومَ مِنهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لا يُفطِرَ مِنهُ شَيئاً، وَكَانَ لا تَشَاءُ تَرَاهُ مِنَ اللَّيلِ مُصَلِّياً إلاَّ رَأَيتَه، وَلا نَائِماً إلاَّ رَأيتَه. وَقَالَ سُلَيمَانُ، عَن حُمَيدٍ: أنَّه سَأَلَ أنساً في الصَّومِ. [طرفه في: ١١٤١].

١٩٧٣ ـ حدَّثني مُحَمَّدٌ: أَخْبَرَنَا أَبُو خَالِدٍ الأَحْمَرُ: أَخْبَرَنَا حُمَيدٌ قَالَ: سَأَلتُ أَنَساً رَضِيَ اللَّهُ عَنهُ، عَن صِيَامِ النَّبِيِّ ﷺ فَقَالَ: مَا كُنتُ أُحِبُّ أَن أرَاهُ مِنَ الشَّهرِ صَائِماً إلاَّ رَأيتُه، وَلا مُفطِراً إلاَّ رَأيتُه، وَلا مِنَ اللَّيلِ قَائِماً إلاَّ رَأيتُهُ، وَلا نَائِماً إلاَّ رَأيتُه، وَلا مَسِسْتُ خَزَّةً وَلا حَرِيرَةً أَلْيَنَ مِن كَفِّ رَسُولِ اللَّهِ ﷺ، وَلا شَمِمتُ مِسكَةً وَلا عَبِيرَةً أَطيَبَ رَائِحَةً مِن رَائِحَةِ رَسُولِ اللَّهِ ﷺ. [طرفه في: ١١٤١].

٥٤ ـ بابُ حَقِّ الضَّيفِ في الصَّوْمِ

١٩٧٤ ـ حدثنا إسحاقُ: أَخْبَرَنَا هَارُونُ بْنُ إسماعيلَ: حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا يَحْيى قالَ: حَدَّثَني أَبُو سلمة قال: حدَّثني عبدُ اللهِ بْنُ عمرو بن العاص رضي اللهُ عنهما قال: دخل عليَّ رَسُولُ اللهِ ﷺ، فذَكرَ الحديثَ يَعْني: «إنَّ لزَوْرِكَ عَلَيكَ حَقّاً، وَإِنَّ لِزَوْجِكَ عَلَيكَ حَقّاً» فقلتُ: وَمَا صَومُ دَاوُدَ؟ قالَ: «نِصْفُ الدَّهرِ».
[طرفه في: ١١٣١].

٥٥ ـ بابُ حَقِّ الجِسْمِ في الصَّوْمِ

١٩٧٥ ـ حدثنا ابْنُ مُقَاتِلٍ: أَخبَرَنَا عَبدُ اللَّهِ: أَخبَرَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَني يَحيَا بْنُ أَبي كَثِيرٍ قالَ: حَدَّثَني أبو سلمةَ بنُ عبدِ الرَّحمنِ قال: حَدَّثَني عَبدُ اللهِ بنُ عمرِو بنِ العاصِ رضيَ اللهُ عنهُمَا: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبدَ اللهِ، أَلَمْ أُخبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيلَ»؟ فَقُلتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَلا تَفعَلْ، صُمْ وَأَفطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيكَ حَقّاً، وَإِنَّ لِعَينِكَ عَلَيكَ حَقّاً، وَإِنَّ لِزَوْجِكَ عَلَيكَ حَقّاً، وَإِنَّ لِزَوْرِكَ عَلَيكَ حَقّاً، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهرٍ ثَلاثَةَ أيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشرَ أمثَالِهَا، فَإِنَّ ذلِكَ صِيَامُ الدَّهْرِ كُلِّه». فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قُلتُ: يَا رَسُولَ اللَّهِ، إنِّي أَجِدُ قُوَّةً؟ قَالَ: «فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيهِ السَّلامُ وَلا تَزِدْ عَلَيهِ». قلت: وما كان صيامُ نبيِّ اللهِ داوُدَ عليهِ السَّلامُ؟ قالَ: «نِصفُ الدَّهرِ». فكانَ عبدُ اللهِ يَقُولُ بَعدَمَا كَبِرَ: يَا لَيتَني قَبِلتُ رُخصَةَ النَّبِيِّ ﷺ. [طرفه في: ١١٣١].

٥٦ ـ بابُ صَوْمِ الدَّهْرِ

١٩٧٦ ـ حدثنا أبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سعيدُ بْنُ المُسَيِّبِ

١٩٧٤ـ قوله: (لزورك): اي لضيفك.

١٩٧٥ـ قوله: (بحسبك) بسكون السين وروي بفتحها والباء فيه زائدة أي كافيك (شارح).

[56] Fasting for half of the year

1976- Abdullah Ibn Amr Ibn Al'ass narrated: Allah's Apostle was informed that I had taken an oath to fast daily and to pray (nightly) all the night throughout my life. Being asked by The Prophet about that, I replied: "Let my parents be sacrificed for you! I said so." The Prophet said: "You can not do that. So, fast for few days and give it up for few days, pray and sleep. Fast three days monthly as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." I replied: "I can do better than that." The Prophet said to me: "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said: "I have the power to fast more than that." The Prophet said: "There is no more fasting than that."

[57] The right of one's family

1977- Abdullah Ibn Amr "Allah be pleased with both" reported: The news of my daily fasting and nightly praying reached The Prophet. So he sent for me or I met him, and he said: "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for others); pray and sleep, for your eyes have a right on you, and your body and your family (Wife) have a right on you." I replied: "I have more power than that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast like the fasts of (The Prophet) David." I said: "How?" He replied: "He used to fast on alternate days, and he used not to flee when meeting the enemy." I said: "From where can I get that chance?" So, The Prophet "Allah's blessing and peace be upon him" said twice: "Whoever fasts daily throughout his life is just as the one who does not fast at all."

[58] Fasting a day and breaking fast another

1978- Mujahid reported that Abdullah Ibn Amr had told: The Prophet said (to him): "Fast three days monthly." Abdullah said: (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet said: "Fast on alternate days, and recite the whole Qur'an once a month." Abdullah said: "I can recite more (in a month)." The argument went on till the Prophet said: "Recite the Qur'an once each three days."

[59] The fasting of David "Peace be upon him"

1979- Abdullah Ibn Amr narrated: The Prophet said to me: "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet said: "If you keep on doing this, your eyes will become weak and your body will get

وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: أُخْبِرَ رَسُولُ اللَّهِ ﷺ أَنِّي أَقُولُ: وَاللَّهِ لأَصُومَنَّ النَّهَارَ، وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ. فَقُلْتُ لَهُ: قَدْ قُلْتُهُ بِأَبِي أَنْتَ وَأُمِّي، قَالَ: «فَإِنَّكَ لا تَسْتَطِيعُ ذٰلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّامٍ، فَإِنَّ الحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ، قَالَ: «فَصُمْ يَوْماً، وَأَفْطِرْ يَوْمَيْنِ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ، قَالَ: «فَصُمْ يَوْماً وَأَفْطِرْ يَوْماً، فَذٰلِكَ صِيَامُ دَاوُدَ عَلَيهِ السَّلَامُ، وَهُوَ أَفْضَلُ الصِّيَامِ». فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لا أَفْضَلَ مِنْ ذٰلِكَ».

[طرفه في: ١١٣١]

٥٧ ـ بابُ حَقِّ الأَهْلِ فِي الصَّوْمِ

رَوَاهُ أَبُو جُحَيْفَةَ، عَنِ النَّبِيِّ ﷺ.

١٩٧٧ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ: سَمِعْتُ عَطَاءً: أَنَّ أَبَا العَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ، وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيتُهُ، فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلا تُفْطِرُ، وَتُصَلِّي؟! فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَظّاً، وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَظّاً». قَالَ: إِنِّي لأَقْوَى لِذٰلِكَ، قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيهِ السَّلَامُ». قَالَ: وَكَيْفَ؟ قَالَ: «كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلا يَفِرُّ إِذَا لاقَى». قَالَ: مَنْ لِي بِهٰذِهِ يَا نَبِيَّ اللَّهِ؟ قَالَ عَطَاءٌ: لا أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ، قَالَ النَّبِيُّ ﷺ: «لا صَامَ مَنْ صَامَ الأَبَدَ» مَرَّتَيْنِ.

[طرفه في: ١١٣١]

٥٨ ـ بابُ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ

١٩٧٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ مُجَاهِداً، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «صُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّامٍ». قَالَ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، فَمَا زَالَ حَتَّى قَالَ: «صُمْ يَوْماً وَأَفْطِرْ يَوْماً». فَقَالَ: «اقْرَإِ القُرْآنَ فِي كُلِّ شَهْرٍ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ، فَمَا زَالَ حَتَّى قَالَ: «فِي ثَلاثٍ».

[طرفه في: ١١٣١]

٥٩ ـ بابُ صَوْمِ دَاوُدَ عَلَيهِ السَّلَامُ

١٩٧٩ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا العَبَّاسِ المَكِّيَّ، وَكَانَ شَاعِراً، وَكَانَ لا يُتَّهَمُ فِي حَدِيثِهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ»؟ فَقُلْتُ: نَعَمْ، قَالَ: «إِنَّكَ

١٩٧٧ـ قوله: (أسرد الصوم) أي أصوم متتابعاً ولا أفطر (شارح).

١٩٧٩ـ قوله: «هجمت له العين» أي غارت وضعف بصرها.

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tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the fasting of the whole year." I replied: "I have the power for more than this." The Prophet said: "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field on meeting the enemy."

1980- Abdullah Ibn Amr narrated: Allah's Apostle was informed of my fasts, and he came to me. I spread for him a leather cushion stuffed with palm fibres, but he sat on the ground and the cushion remained between me and him, and then he said: "Isn't it sufficient for you to fast three days a month?" I replied: "O Allah's Apostle! (I can fast more)." He said, "Five?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Seven?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Nine (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Eleven (days per month)?" And then the Prophet said: "There is no fast superior to that of the Prophet David. It was for half of the year. So, fast on alternate days."

[60] Fasting three days (13:15) monthly

1981- Abu'huraira "Allah be pleased with him" narrated: My friend (The Prophet) advised me to do three things and I shall not leave them till I die. These are: To fast three days every month, to offer the Duha prayer, and not to sleep before offering the last odd Rak'a (Witr).

[61] What about he, who visits some people but does not break his fast with them

1982- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" paid a visit to Ommu'sulaim who placed before him dates and ghee. The Prophet "Allah's blessing and peace be upon him" said: "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Ommu'sulaim and her family. Then Ommu'sulaim said: "O Allah's Apostle! I have a special request (today)." He said: "What is it?" She replied: "(Please invoke for) your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said: "O Allah! Give him (Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Omaina told me that when Al'hajjaj came to Basra, more than 120 of my offspring had been buried.

إِذَا فَعلتَ ذلكَ هَجَمَتْ لَهُ العَينُ، وَنَفِهَتْ لَهُ النَّفسُ، لاَ صَامَ مَنْ صَامَ الدَّهرَ، صَوْمُ ثَلاَثَةِ أَيَّام صَوْمُ الدَّهرِ كُلِّهِ». قُلتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِن ذلِكَ، قالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيهِ السَّلاَمُ، كانَ يَصُومُ يَوماً وَيُفطِرُ يَوماً، وَلاَ يَفِرُّ إِذَا لاقَى».

[طرفه في: ١١٣١]

١٩٨٠ ـ حدّثنا إِسحاقُ الوَاسطيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ الحَذَّاءِ عَنْ أَبِي قِلاَبَةَ قالَ: أَخْبَرَنِي أَبُو المَلِيحِ قالَ: دَخَلتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلقَيتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ، وَصَارَتِ الوِسَادَةُ بَيني وَبَينَهُ، فَقالَ: «أَما يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أَيَّامٍ»؟ قالَ: قُلتُ يَا رَسُولَ اللَّهِ، قالَ: «خَمساً». قُلتُ: يَا رَسُولَ اللَّهِ، قالَ: «سَبعاً». قُلتُ: يَا رَسُولَ اللَّهِ، قالَ: «تِسعاً». قُلتُ: يَا رَسُولَ اللَّهِ، قالَ: «إِحْدَى عَشْرَةَ». ثُمَّ قالَ النَّبِيُّ ﷺ: «لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ عَلَيهِ السَّلاَمُ، شَطْرَ الدَّهْرِ، صُمْ يَوْماً وَأَفطِرْ يَوْماً». [طرفه في: ١١٣١]

٦٠ ـ بابُ صِيَامِ أَيَّامِ البِيضِ: ثَلاَثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ

١٩٨١ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ قالَ: حَدَّثَنِي أَبُو عُثْمانَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلاَثٍ: صِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَي الضُّحى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

[طرفه في: ١١٧٨].

٦١ ـ بابُ مَنْ زَارَ قَوْماً فَلَمْ يُفطِرْ عِنْدَهُمْ

١٩٨٢ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنِي خَالِدٌ هُوَ ابْنُ الحَارِثِ: حَدَّثَنَا حُمَيدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ، قالَ: «أَعِيدُوا سَمْنَكُمْ في سِقَائِهِ، وَتَمْرَكُمْ في وِعَائِهِ، فَإِنِّي صَائِمٌ». ثُمَّ قامَ إِلَى نَاحِيَةٍ مِنَ البَيتِ فَصَلَّى غَيرَ المَكْتُوبَةِ، فَدَعا لأُمِّ سُلَيمٍ وَأَهْلِ بَيتِهَا، فَقالَتْ أُمُّ سُلَيمٍ: يَا رَسُولَ اللَّهِ إِنَّ لِي خُوَيصَّةً، قالَ: «ما هِيَ»؟ قالَتْ: خادِمُكَ أَنَسٌ، فَما تَرَكَ خَيرَ آخِرَةٍ وَلا دُنْيا إِلاَّ دَعا لِي بِهِ، قالَ: «اللَّهُمَّ ارْزُقْهُ مالاً، وَوَلَداً، وَبارِكْ لَهُ فِيهِ». فَإِنِّي لَمِنْ أَكْثَرِ الأَنْصارِ مالاً. وَحَدَّثَتْنِي ابْنَتِي أُمَينَةُ: أَنَّهُ دُفِنَ لِصُلبِي مَقْدَمَ الحَجَّاجِ

ـ وقوله: «نفهت» أي تعبت وكلت (شارح).

١٩٨٠ ـ قوله: (شطر بالرفع خبر مبتدأ محذوف وبالجر بدل من قوله: صوم داود وبالنصب على أنه مفعول فعل مقدر انظر الشارح.

١٩٨٢ ـ قوله: (السقاء) بكسر السين ظرف الماء من الجلد وربما جعل فيه السمن والعسل.

ـ قوله: (خويصة) بهذا الضبط تصغير خاصة وهو مما اغتفر فيه التقاء الساكنين أي الذي يختص بخدمتك (شارح).

ـ قوله: لصلبي أي غير أسباطي وأحفادي.

[62] Fasting the last days of the month

1983- Mutarrif narrated from Imran Ibn Husain "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" asked (Imran or another man): "O Abu so-and-so! Have you fasted the last days of this month?" (The narrator thought that he had said "The month of Ramadan).

The man replied: "No, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "When you finish your fasting (of Ramadan) fast two days (in Shawwal)." Through another series of narrators Imran said: "The Prophet "Allah's blessing and peace be upon him" said: (Have you fasted) "the last days of Sha'ban?"

[63] Fasting on Friday

1984- Mohammad Ibn Abbad narrated: I asked Jaber Ibn Abdullah "Allah be pleased with both": "Did The Prophet "Allah's blessing and peace be upon him" forbid fasting on Fridays?" he replied: "Yes, he did (Another narrator added: If he intends to fast only that day."

1985- Abu'huraira narrated: I heard the Prophet saying: "None of you should fast on Friday unless he fasts a day before or after it."

1986- Abu'aiyub narrated from Jowairiya Bint "daughter of" Al'harith "Allah be pleased with her" that she had been visited by The Prophet "Allah's blessing and peace be upon him" on a Friday and she was fasting. He asked her: "Did you fast yesterday?" She said: "No." He said: "Do you intend to fast tomorrow?" She said: "No." He said: "Then break your fast."

البَصْرَةِ بِضْعٌ وَعِشْرُونَ وَمِئَةٌ.

حدّثنا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا يَحْيى قالَ: حَدَّثَني حُمَيْدٌ: سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

[الحديث ١٩٨٢ ـ أطرافه في: ٦٣٣٤، ٦٣٤٤، ٦٣٧٨، ٦٣٨٠].

٦٢ ـ بابُ الصَّوْمِ آخِرَ الشَّهْرِ

١٩٨٣ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيلاَنَ. وَحَدَّثَنا أَبُو النُّعْمانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: حَدَّثَنَا غَيلاَنُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ سَأَلَهُ، أَوْ سَأَلَ رَجلاً، وَعِمْرَانُ يَسْمَعُ، فَقالَ: «يَا أَبَا فُلانٍ، أَما صُمْتَ سَرَرَ هذا الشَّهْرِ»؟ قالَ: أَظُنُّهُ قالَ: يَعْنِي رَمَضَانَ، قالَ الرَّجُلُ: لاَ يَا رَسُولَ اللَّهِ، قالَ: «فَإِذَا أَفطَرْتَ فَصُمْ يَوْمَينِ». لَمْ يَقُلِ الصَّلتُ: أَظُنُّهُ يَعْنِي رَمَضَانَ. قالَ أَبُو عَبْدِ اللَّهِ. وَقالَ ثَابتٌ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ ﷺ: «مِنْ سَرَرِ شَعْبَانَ».

٦٣ ـ باب صَوْمِ يَوْمِ الجُمُعَةِ

فإذا أَصْبَحَ صَائماً يَوْمَ الجُمُعَةِ فَعَلَيهِ أَنْ يُفطِرَ، يَعْنِي إِذا لَمْ يَصُمْ قَبْلَهُ، وَلاَ يُرِيدُ أَنْ يَصُومَ بَعْدَهُ.

١٩٨٤ ـ حدّثنا أَبُو عاصم، عَنِ ابْنِ جُرَيجٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ جُبَيرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ قالَ: سَأَلتُ جابراً رَضِيَ اللهُ عَنْهُ: نَهى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الجُمُعَةِ؟ قالَ: نَعَمْ. زَادَ غَيرُ أَبِي عاصِمٍ: أَنْ يَنْفَرِدَ بِصَوْمٍ.

١٩٨٥ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الجُمُعَةِ إِلاَّ يَوْماً قَبْلَهُ أَوْ بَعْدَهُ».

١٩٨٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ (ح). وَحَدَّثَني مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيرِيَةَ بِنْتِ الحَارِثِ رَضِيَ اللَّهُ عَنها: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيهَا يَوْمَ الجُمُعَةِ، وَهِيَ صَائِمَةٌ، فَقالَ: «أَصُمْتِ أَمْسِ؟». قالَتْ: لا، قالَ: «تُرِيدِينَ أَنْ تَصُومِينَ غَداً؟». قالَتْ: لا، قالَ: «فَأَفطِرِي». وَقالَ حَمَّادُ بْنُ الجَعْدِ: سمِعَ قَتَادَةَ: حَدَّثَني أَبُو أَيُّوبَ: أَنَّ جُوَيرِيَةَ حَدَّثَتْهُ: فَأَمَرَهَا فَأَفطَرَتْ.

١٩٨٣ـ قوله: «سرر» بفتح السين وكسَرها وحكى القاضي عياض ضمها وهو والسرار من كلّ شهر آخره لأن القمر يستسرّ فيه كما في الشارح.

باب ٦٣ ـ قوله: فإذا وروي وإذا بالواو بدل الفاء (شارح).

١٩٨٦ـ قوله: أن تصومين ولأبوي ذرّ والوقت وابن عساكر أن تصومي بإسقاط النون على الأصل (شارح).

[64] Could one choose certain days for observing fast

1987- Alqama narrated: I asked A'isha "Allah be pleased with her": "Did Allah's Apostle use to choose some special days (for fasting)?" She replied: "No, but he used to be regular (constant in his service of worshipping). Who amongst you can endure what Allah's Apostle "Allah's blessing and peace be upon him" used to endure?"

[65] Fasting on the day of Arafat

1988- Ommul'fadl Bint Al'harith "Allah be pleased with her" narrated: On the day of Arafat, some people who were with me, differed about the fasting of the Prophet "Allah's blessing and peace be upon him". Some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

1989- Maimuna narrated: The people doubted whether the Prophet was fasting on the day of Arafat or not. So I sent milk (to him) while he was standing at Arafat, which he drank, with people looking at him.

[66] What about fasting on the day of Al'fitr (on which one breaks his fast following the month of Ramadan)

1990- Abu'obaid (the slave of Ibn Azhar or the slave of Abdur'rahman Ibn Awf) narrated: I witnessed the feast with Omar Ibn Al'khattab who said: Allah's Apostle has forbidden people to fast on the day on which you break fasting (of Ramadan) and the day on which you eat the meat of your sacrifices.

1991- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting on the (two) days of Al'fitr (on which one breaks his fast following the month of Ramadan) and (the day of) slaughtering. He also forbade wrapping one's body with a garment so that he cannot

٦٤ ـ بابٌ هَل يَخُصُّ شَيئاً مِنَ الأَيَّامِ

١٩٨٧ ـ حدّثنا مُسدَّدٌ: حدَّثنَا يحيى، عن سُفيانَ، عن منصورٍ، عن إبراهِيمَ، عن علقمةَ: قلتُ لِعائشةَ رضِيَ اللَّهُ عنها: هل كانَ رسُولُ اللَّهِ ﷺ يختصُّ مِنَ الأيَّامِ شيئاً؟ قالتْ: لا، كانَ عَملُهُ دِيمةً، وأَيُّكُمْ يُطِيقُ ما كانَ رَسُولُ اللَّهِ ﷺ يُطِيقُ.

[الحديث ١٩٨٧ ـ طرفه في: ٦٤٦٦].

٦٥ ـ بابُ صَوْمِ يَوْمِ عَرَفَةَ

١٩٨٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ مالكٍ قالَ: حَدَّثَني سَالِمٌ قال: حَدَّثَني عُميرٌ، مَوْلى أُمِّ الفَضْلِ: أَنَّ أُمَّ الفَضلِ حَدَّثَتْهُ (ح). وَحَدَّثَنا عَبْدُ اللَّهِ بْنُ يُوسفَ: أَخْبَرَنا مالكٌ، عَنْ أَبي النَّضرِ، مَولى عُمَرَ بنِ عُبيدِ اللَّهِ، عَنْ عُميرٍ، مَولى عَبدِ اللَّهِ بنِ العَبَّاسِ، عَنْ أُمِّ الفَضلِ بِنْتِ الحَارِثِ: أَنَّ نَاساً تَمارَوْا عِنْدَهَا يومَ عَرفَةَ في صَوْمِ النَّبيِّ ﷺ، فَقالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقالَ بَعْضُهُمْ: لَيسَ بِصَائمٍ، فَأَرْسَلَتْ إِلَيهِ بِقدحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلى بَعِيرِهِ، فَشَرِبَهُ. [طرفه في: ١٦٥٨].

١٩٨٩ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ: حَدَّثَنَا ابْنُ وَهْبٍ، أَوْ قُرِيءَ عَلَيهِ، قالَ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيرٍ، عَنْ كُرَيبٍ، عَنْ مَيمونَةَ رَضِيَ اللَّهُ عَنها: أَنَّ النَّاسَ شكوا في صِيامِ النَّبيِّ ﷺ يَومَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيهِ بِحِلابٍ، وَهُوَ وَاقِفٌ في المَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ.

٦٦ ـ بابُ صَوْمِ يَوْمِ الفِطرِ

١٩٩٠ ـ حدّثنا عبدُ اللَّهِ بنُ يوسفَ: أخبرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَن أبي عُبيدٍ، مَولى ابْنِ أَزهرَ، قالَ: شَهِدْتُ العِيدَ مَعَ عُمَرَ بنِ الخطابِ رَضِيَ اللَّهُ عَنهُ، فَقالَ: هذانِ يَوْمانِ نَهى رَسُولُ اللَّهِ ﷺ عَنْ صِيامِهِمَا: يَوْمُ فِطرِكُمْ مِنْ صِيَامِكُمْ، وَاليَوْمُ الآخَرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عُيَينَةَ: مَنْ قَالَ: مَوْلَى ابْنِ أَزْهَرَ فَقَدْ أَصَابَ، وَمَنْ قَالَ: مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوفٍ فَقَدْ أَصابَ.

[الحديث ١٩٩٠ ـ طرفه في: ٥٥٧١].

١٩٩١ ـ حدّثنا موسى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنا عَمْرُو بْنُ يَحْيى، عَنْ أَبِيهِ، عَنْ

١٩٨٧ـ قوله: ديمة: أي دائماً.

١٩٨٨ـ قوله: (تماروا) أي اختلفوا (شارح).

١٩٨٩ـ قوله: (بحلاب) بكسر الحاء المهملة وتخفيف اللام الإناء الذي يحلب فيه اللبن أو هو اللبن المحلوب (شارح).

١٩٩٠ـ قوله: (من نسككم) بضم السين ويجوز سكونها أي أضحيتكم اهـ.

١٩٩١ـ قوله: (الصماء) هو أن يشتمل بالثوب يستر به جميع بدنه بحيث لا يترك فرجة يخرج منها يده حتى لا يتمكن =

raise its end or take one's hand out of it. He also forbade sitting on buttocks with knees close to Abdomen, and feet apart, with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts.

1992- Abu'sa'eed resumed: (He also forbade) offering a prayer after both of the Morning and Asr prayers.

[67] Fasting on the day of slaughtering sacrifices

1993- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of fast and two kinds of sale. The two (forbidden) fasts are: fasting on the day of Al'fitr, and on the day of slaughtering. The two kinds of sale are: when you touch something displayed for sale you have to buy it; and when the seller throws something to you, you have to buy it.

1994- Zaid Ibn Jubair narrated: A man went to Ibn Omar and said: "A man vowed to fast one day (the sub-narrator thinks that he said that the day was Monday), and that day happened to be a feast day." Ibn Omar said: "Allah orders vows to be fulfilled, and the Prophet forbade fasting on this day."

1995- Abu'sa'eed "Allah be pleased with him" who participated with The Prophet "Allah's blessing and peace be upon him" in twelve holy battles, narrated: "I heard four things from Allah's Apostle "Allah's blessing and peace be upon him" which won my admiration and appreciation. They are:

1 No lady should travel without her husband or a person of Mahram (one to whom she could not be married) for a two-day journey.

2 No fasting is permissible on two days of the Breaking fast Feast and The Sacrifice Feast.

3 No prayer (may be offered) after two prayers: after the Asr prayer till the sunset and after the Morning Prayer till the sunrise.

4 Not to set out on a journey except for three mosques: Ka'ba (in Mecca), my Mosque (in Medina), and The Furthest Mosque (in Jerusalem).

أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ قالَ: نهى النَّبِيُّ ﷺ عَن صَومِ يَومِ الفِطْرِ وَالنَّحرِ، وَعَنِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ في ثَوْبٍ وَاحِدٍ. [طرفه في: ٣٦٧].

١٩٩٢ - وَعَنْ صَلاةٍ بَعْدَ الصُّبحِ وَالعَصْرِ.

[طرفه في: ٣٦٨، ٥٨٦].

٦٧ ـ بابُ الصَّوْمِ يَوْمَ النَّحْرِ

١٩٩٣ ـ حدّثنا إِبْراهِيمُ بْنُ مُوسى، أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينا قالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: يُنْهى عَنْ صِيامَينِ، وبيعَتَينِ: الفِطْرِ وَالنَّحرِ، وَالمُلاَمَسَةِ وَالمُنَابَذَةِ.

١٩٩٤ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا مُعَاذٌ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ زِيادِ بْنِ جُبَيرٍ قالَ: جاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما فَقَالَ: رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْماً، قالَ: أَظُنُّهُ قالَ: الاثْنَينِ، فَوافَقَ يَوْمَ عِيدٍ؟ فَقالَ ابْنُ عُمَرَ: أَمَرَ اللَّهُ بِوفاءِ النَّذرِ، وَنَهى النَّبِيُّ ﷺ عَنْ صَومِ هذا اليَومِ.

[الحديث ١٩٩٤ ـ طرفاه في: ٦٧٠٥، ٦٧٠٦].

١٩٩٥ ـ حدّثنا حَجَّاجُ بْنُ مِنهَالٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عُمَيرٍ قالَ: سَمِعْتُ قَزَعَةَ قالَ: سَمِعْتُ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ، وَكانَ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَي عَشرَةَ غَزْوَةً، قالَ: سَمِعْتُ أَرْبَعاً مِنَ النَّبِيِّ ﷺ فَأَعْجَبْنَنِي، قالَ: «لاَ تُسَافِرِ المَرْأَةُ مَسِيرَةَ يَوْمَينِ إِلاَّ وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ في يَوْمَينِ: الفِطْرِ وَالأَضْحى، وَلاَ صَلاَةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ بَعْدَ العَصْرِ حَتَّى تَغْرُبَ، وَلاَ تُشَدُّ الرِّحالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأَقْصى، وَمَسْجِدِي هذا».

[طرفه في: ٥٨٦].

٦٨ ـ بابُ صِيَامِ أَيَّامِ التَّشْرِيقِ

١٩٩٦ ـ قالَ أَبو عَبْدِ اللَّهِ: وَقالَ لي مُحَمَّدُ بْنُ المُثَنَّى: حدثنا يَحْيى، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي: كانَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَصُومُ أَيَّامَ مِنىً، وَكانَ أَبُوهَا يَصُومُهَا.

١٩٩٧، ١٩٩٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ

= من إزالة شيء يؤذيه بيديه ا هـ من الشارح.

باب ٦٧ ـ قوله: (باب الصوم) وفي بعض النسخ باب صوم يوم النحر.

١٩٩٣ـ قوله: يأتي في كتاب البيوع أن الملامسة لمس الثوب لا ينظر إليه فينعقد البيع بلا خيار فيه وكذا المنابذة من غير خيار الرؤية.

١٩٩٧ـ قوله: (أن يضمن) أي أن يصام فيهن ففيه الحذف والايصال.

[68] Fasting on the days of Tashriq (sunning)

1996- Hesham narrated from his father: A'isha used to fast on the days of Mina; and so did her father.

1997- Both of A'isha and Ibn Omar "Allah be pleased with them" narrated: Nobody was allowed to fast on the days of Tashriq except those who could not afford the Sacrifice.

1998- The same as above.

1999- Ibn Omar "Allah be pleased with both" narrated: Fasting for those who perform Hajj of Tamattu (in lieu of the sacrifice which they cannot afford) may be offered up to the day of Arafat. If one does not get a sacrifice and has not fasted (before the feast) then he should fast on the days of Mina (11:13 of Dhul'hijja).

[69] Fasting on the tenth day of Muharram (Ashura)

2000- Salim narrated from his father: The Prophet said: "If one wishes, he can fast on the tenth day of Muharram."

2001- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (Muslims) to fast on the tenth day of Muharram. But when fasting in the month of Ramadan was prescribed, it became optional for one either to fast on that day or not.

2002- A'isha "Allah be pleased with her" narrated: Quraish used to fast on the tenth day of Muharram in the Pre-Islamic period, and Allah's Apostle "Allah's blessing and peace be upon him" too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the tenth day of Muharram and it became optional for one either to fast on it or not.

2003- Humaid Ibn Abdur'rahman narrated that he had heard Mo'awiya Ibn Abu'sufyan during the year he performed the Hajj, saying on the pulpit: "O people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying: "This is the day of Ashura (tenth of Muharram). Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not. "

عِيسى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ. وَعَنْ سَالِم، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قالا: لَمْ يُرَخَّصْ في أيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ، إلاَّ لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

١٩٩٩ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُف: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: الصِّيامُ لِمَنْ تَمَتَّعَ بِالعُمْرَةِ إِلَى الحَجِّ إِلَى يَوْمِ عَرَفَة، فَإِنْ لَمْ يَجِدْ هَدْياً وَلَمْ يَصُمْ صَامَ أَيَّامَ مِنىً. وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ مِثْلَهُ. تابَعَهُ إِبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ.

٦٩ ـ بابُ صِيامِ يَوْمِ عاشُوراءَ

٢٠٠٠ ـ حدّثنا أَبُو عاصِمٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ عاشُوراءَ: «إِنْ شَاءَ صَامَ».

[طرفه في: ١٨٩٢].

٢٠٠١ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ أَمَرَ بِصِيَامِ يَوْمِ عاشُوراءَ، فَلَمَّا فُرِضَ رَمَضانُ، كانَ مَنْ شاءَ صَامَ وَمَنْ شاءَ أَفْطَرَ.

[طرفه في: ١٥٩٢].

٢٠٠٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيشٌ في الجاهِلِيَّةِ، وَكانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضانُ تَرَكَ يَوْمَ عاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. [طرفه في: ١٥٩٢].

٢٠٠٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفيَانَ رَضِيَ اللَّهُ عَنْهُما يَوْمَ عاشُوراءَ عامَ حَجَّ، عَلَى المِنْبَرِ يَقُولُ: يا أَهْلَ المَدِينَةِ، أَينَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هذا يَوْمُ عاشُورَاءَ، وَلَمْ يُكْتَبْ عَلَيكُمْ صِيَامُهُ، وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفطِرْ».

٢٠٠٤ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، فَرَأَى اليَهُودَ تَصُومُ يَوْمَ عاشُورَاءَ، فَقَالَ: «ما هذا»؟ قالُوا: هذا يَوْمٌ صَالِحٌ، هذا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسى. قالَ: «فَأَنَا أَحَقُّ بِمُوسى مِنْكُمْ». فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

[الحديث ٢٠٠٤ ـ أطرافه في: ٣٣٩٧، ٣٩٤٣، ٤٦٨٠، ٤٧٣٧].

٢٠٠٠ـ قوله: (يوم عاشوراء) قال الشارح بنصب يوم على الظرفية وقدّر المرء فاعلاً لشاء.

2004- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and saw the Jews fasting on the tenth day of Muharram. He asked them about that. They replied: "This is a good day, the day on which Allah rescued Israelites from their enemy. So, Moses fasted this day." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over Moses than you." So, The Prophet "Allah's blessing and peace be upon him" fasted on that day and ordered Muslims to fast on it.

2005- Abu'moosa narrated: The tenth day of Muharram (Ashura) was considered as a feast day by the Jews. So the Prophet ordered: "I recommend you (Muslims) to fast on this day."

2006- Ibn Abbas narrated: I never saw the Prophet seeking to fast on a day more preferable to him than this day, the tenth day of Muharram (Ashura), or this month, the month of Ramadan.

2007- Salama Ibn Al'akwa narrated: The Prophet ordered a man from the tribe of Banu'aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fasting, for that day was the day of Ashura .

٢٠٠٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ يَوْمُ عاشُوراءَ تَعُدُّهُ اليَهُودُ عِيداً، قالَ النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُم».

[الحديث ٢٠٠٥ ـ طرفه في: ٣٩٤٢].

٢٠٠٦ ـ حدّثنا عبيدُ اللهِ بنُ موسى، عن ابنِ عُيينةَ، عن عُبيدِ اللهِ بنِ أبي يزيد، عن ابنِ عبّاسٍ رَضِيَ اللهُ عنهما قال: ما رأيتُ النبيَّ ﷺ يتحرّى صيامَ يومٍ فضّلَهُ على غيرِه إلا هذا اليومَ، يَوْمَ عاشوراءَ، وهذا الشهرَ، يَعْني شهرَ رَمَضانَ.

٢٠٠٧ ـ حدّثنا المَكّيُّ بْنُ إِبْراهِيمَ: حَدَّثَنا يَزِيدُ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَمَرَ النَّبِيُّ ﷺ رَجُلاً مِنْ أَسْلَمَ: «أَنْ أَذِّنْ في النَّاسِ: أَنَّ مَنْ كانَ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ، فَإِنَّ اليَوْمَ يَوْمُ عاشُوراءَ».

[طرفه في: ١٩٢٤].

(31) The Book of Night Prayer of Ramadan (At'tarawih)

[1] The excellence of he, who stands for prayer at night in Ramadan

2008- Abu'huraira "Allah be pleased with him" narrated: I heard The messenger of Allah "Allah's blessing and peace be upon him" saying, regarding Ramadan: "Whoever stood for prayer at night in it (Ramadan), out of sincere faith and hoping for Allah's reward, then his previous sins would be forgiven."

2009- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle said: "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for the reward of Allah, then all his previous sins will be forgiven." Ibn Shehab (a sub-narrator) said: "Allah's Apostle died and the people continued observing that (the voluntary prayers offered individually, not in congregation), and it remained as it was during the Caliphate of Abu'bakr and in the early days of Omar's Caliphate."

2010- Abdur'rahman Ibn Abdul'qari (Omar's deputy in Muslim's treasury) said: "I went out in the company of Omar Ibn Al'khattab one night in Ramadan to the mosque and found the people praying in different groups: A man praying alone or a man praying with a little group behind him. So, Omar said: In my opinion it would be better to collect these (people) under the leadership of one Reciter (and let them pray in congregation). So, he made up his mind to congregate them behind Obai Ibn Ka'b. Then on another night I went again in his company and the people were praying behind their reciter.

On that, Omar remarked: What an excellent innovation (in religion) this is; though the prayer which they do not perform, but sleep at its time is better than the one they are offering. He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

2011- A'isha "Allah be pleased with her" narrated: (The same as the following tradition).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣١ ـ كِتَابُ صَلَاةِ التَّرَاوِيحِ

١ ـ بابُ فضلِ مَنْ قامَ رَمَضانَ

٢٠٠٨ ـ حدثنا يحيى بن بكير: حدَّثنا الليثُ، عن عقيلٍ، عن ابن شهاب قال: أخبرَني أبو سَلَمَةَ: أنَّ أبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقولُ لِرَمَضانَ: «مَنْ قامَهُ إيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ ما تَقَدَّمَ مِن ذَنْبِهِ».

[طرفه في: ٣٥].

٢٠٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُريرةَ رضِيَ اللَّهُ عَنهُ أَنَّ رسُولَ اللَّهِ ﷺ قالَ: «مَنْ قامَ رمَضانَ إيماناً واحتِساباً، غُفِرَ له ما تقدَّمَ مِن ذنبِه». قال ابن شهاب: فتوفي رسولُ اللَّهِ ﷺ والأمرُ على ذلِك، ثمَّ كانَ الأمرُ على ذلك في خلافة أبي بكرٍ، وصَدْراً من خلافَةِ عُمَرَ رضيَ اللَّهُ عَنهُما.

[طرفه في: ٣٥].

٢٠١٠ ـ وعَنِ ابْنِ شِهَابٍ، عَنْ عُروَةَ بْنِ الزُّبَيرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ القَارِيِّ أَنَّهُ قالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنهُ لَيلَةً في رَمَضانَ إِلَى المَسْجِدِ، فَإِذَا النَّاسُ أَوْزاعٌ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ، ويُصَلِّي الرَّجُلُ فيُصَلِّي بِصَلاتِهِ الرَّهْطُ، فقالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمَعْتُ هؤلاءِ عَلَى قارِىءٍ واحِدٍ لَكانَ أَمْثَلَ، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أُبَيِّ بْنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلاةِ قارِئِهِمْ، قالَ عُمَرُ: نِعْمَ البِدْعَةُ هذهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيلِ، وَكانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

٢٠١١ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى، وَذٰلِكَ في رَمَضانَ.

[طرفه في: ٧٢٩].

٢٠١٢ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ:

٢٠١٠ـ قوله: عبد القاريّ بتنوين عبد والقاريّ بتشديد الياء نسبة إلى قارة بن ديش وكان عامل سيدنا عمر على بيت مال المسلمين ا هـ من الشرح.

ـ أوزاع جماعات لا واحد له من لفظه.

2012- A'isha "Allah be pleased with her" narrated: "Allah's Apostle "Allah's blessing and peace be upon him" went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle "Allah's blessing and peace be upon him" came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people whom it could not accommodate. But The Prophet "Allah's blessing and peace be upon him" came out (only) for the Morning Prayer. When the morning prayer was finished he recited the last declaration and (addressing the people) said: "And then: your presence was not hidden from me but I was afraid that the night prayer (Qiyam) might be enjoined on you and you might not be able to carry it on." So, Allah's Apostle "Allah's blessing and peace be upon him" died and the situation remained like that (That is, people prayed individually). "

2013- Abu'salama Ibn Abdur'rahman narrated: I asked A'isha "Allah be pleased with her" about The Prophet's night prayer in the month of Ramadan: "How was the prayer of Allah's Apostle" Allah's blessing and peace be upon him" during the month of Ramadan?" She said: "Allah's Apostle" Allah's blessing and peace be upon him" offered neither less nor more than eleven Rak'as in Ramadan or in other months. He used to offer four Rak'as; do not ask me about their beauty and length, then other four; do not ask me about their beauty and length, and then three Rak'as." A'isha "Allah be pleased with her" further said: I asked him: "O Allah's Apostle! Do you sleep before offering the odd (Witr) prayer?" He replied: "O A'isha! My eyes sleep but my heart remains awake!"

أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَخبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيلَةً مِنْ جَوْفِ اللَّيلِ، فَصَلَّى فِي المَسْجِدِ، وَصَلَّى رِجالٌ بِصَلاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهلُ المَسْجِدِ مِنَ اللَّيلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى فَصَلَّوْا بِصَلاتِهِ، فَلَمَّا كانَتِ اللَّيلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أَهلِهِ، حَتَّى خَرَجَ لِصَلاةِ الصُّبْحِ. فَلَمَّا قَضى الفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكانُكُمْ، وَلكِنِّي خَشِيتُ أَنْ تُفْتَرَضَ عَلَيكُمْ فَتَعْجِزُوا عَنْها». فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَالأَمْرُ عَلَى ذلِكَ.

[طرفه في: ٧٢٩، ٨٤٥].

٢٠١٣ ـ حدّثنا إِسماعيل قال: حدّثني مالك، عن سعيد المقبُري، عن أبي سلمة بن عبد الرَّحْمنِ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: كَيفَ كانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ في رَمَضانَ؟ فَقالَتْ: ما كانَ يَزِيدُ في رَمَضانَ وَلا في غَيرِها عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعاً، فَلا تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعاً، فَلا تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. فَقُلْتُ: يا رَسُولَ اللهِ، أَتَنامُ قَبْلَ أَنْ تُوتِرَ؟ قالَ: «يا عائِشَةُ، إِنَّ عَيْنَيَّ تَنامانِ وَلا يَنامُ قَلْبِي».

[طرفه في: ١١٤٧].

٢٠١٣ـ قوله: ولا في غيرها أي من ليالي غيره ولابن عساكر وأبي ذرّ عن الكشميهني ولا في غيره أي في غير رمضان (شارح).

(32) The Book of The Virtue of The Night of Power (Qadr)

[1] The virtue of The Night of Power

And Allah's saying: "We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace! This until the rise of Morn!

2014- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever fasted the month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his past sins will be forgiven. (Moreover), whoever stood for the prayers in The Night of Power (Qadr) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

[2] Searching for The Night of Power in the last seven nights of Ramadan

2015- Ibn Omar "Allah be pleased with both" narrated: Some men amongst the companions of The Prophet "Allah's blessing and peace be upon him" were shown in their dreams that The Night of Power was in the last seven nights of Ramadan. Allah's Apostle "Allah's blessing and peace be upon him" said: "It seems that all your dreams agree on (the fact that the Night of Power) is in the last seven nights, and whoever wants to search for it should do in the last seven nights of Ramadan."

2016- Abu'salama narrated: I asked Abu'sa'eed Al'khudri "Allah be pleased with him" who was a friend of mine about The Night of Power (Qadr). He told: "We stayed in seclusion (in the mosque) in the middle third of the month of Ramadan with The Prophet "Allah's blessing and peace be upon him". In the morning of the twentieth of Ramadan, The Prophet "Allah's blessing and peace be upon him" came and addressed us saying: "I was informed of (the date of The Night of Power) but I was caused to forget it (or I forgot it); so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in seclusion with me should return to it with me (for another 10-day's period). So we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque, which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle "Allah's blessing and peace be upon him" prostrating in mud and water and I saw the traces of mud on his forehead."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٢ ـ كتابُ فضلِ ليلةِ القدْرِ

١ ـ بابُ فَضْلِ لَيلَةِ القَدْرِ

وَقَوْلِ اللَّهِ تَعالَى: ﴿إنَّا أَنْزَلْناهُ في لَيلَةِ القَدْرِ * وَما أَدْراكَ ما لَيلَةُ القَدْرِ * لَيلَةُ القَدْرِ خَيرٌ مِن أَلفِ شهرٍ * تَنَزَّلُ المَلائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِن كُلِّ أَمْرٍ * سَلامٌ هِيَ حَتَّى مَطْلَعِ الفَجْرِ﴾ قالَ ابْنُ عُيَينَةَ: ما كانَ في القُرْآنِ ﴿ما أَدْراكَ﴾ فَقَدْ أَعْلَمَهُ، وَما قالَ: ﴿وَما يُدْرِيكَ﴾ فَإِنَّهُ لَم يُعْلِمْهُ.

٢٠١٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ قالَ: حَفِظْناهُ، وَإِنَّما حَفِظَ مِنَ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَاحتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِن ذَنْبِهِ، وَمَنْ قامَ لَيلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ» تَابَعَهُ سُلَيمانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ. [طرفه في: ٣٥].

٢ ـ بابُ التِماسِ لَيلَةِ القَدْرِ في السَّبْعِ الأَوَاخِرِ

٢٠١٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رِجالاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيلَةَ القَدْرِ في المَنَامِ في السَّبْعِ الأَوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ في السَّبْعِ الأَوَاخِرِ، فَمَنْ كانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا في السَّبْعِ الأَوَاخِرِ».

[طرفه في: ١١٥٨]

٢٠١٦ ـ حدّثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: سَأَلتُ أَبا سَعِيدٍ، وَكانَ لِي صَدِيقاً، فَقالَ: اعْتَكَفنَا مَعَ النَّبِيِّ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنا، وَقالَ: «إِنِّي أُرِيتُ لَيلَةَ القَدْرِ، ثُمَّ أُنْسِيتُهَا، أَوْ: نُسِّيتُهَا، فَالتَمِسُوهَا في العَشْرِ

باب ١ ـ قوله: (وما قال) ولابن عساكر (وما كان) (شارح).

٢٠١٤ـ قوله: (وإنما حفظ) ولأبي ذر«وأيما» برفع أي على الابتداء وجر حفظ بالإضافة إليه والخبر محذوف أي: وأيّ حفظ حفظناه يصف حفظه بكمال الأخذ وقوة الضبط كما في الشرح.

٢٠١٦ـ قوله: (العشر الأوسط) كان حقه أن يقول: الوسطى انظر الشارح.

ـ قوله: (فليرجع) أي إلى معتكفه. =

[3] Searching for The Night of Power in the odd nights of the last ten of Ramadan

2017- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Search for The Night of Power (Qadr) in the odd nights of the last ten days of Ramadan."

2018- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in seclusion (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the twenty-first, and the people who were in seclusion with him also used to go back to their houses.

Once in Ramadan, in which he was in seclusion (in the mosque), he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said: "I used to stay in seclusion (I'tikaf) for these ten days (the middle third) but now I intend to stay in I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it.

So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the twenty-first, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet.

I saw with my own eyes the Prophet at the completion of the Morning Prayer leaving with his face covered with mud and water.

2019- A'isha "Allah be pleased with her" narrated: (The same as 2017).

الأَوَاخِرِ في الوَتْرِ، وَإِنِّي رَأَيتُ أَنِّي أَسْجُدُ في ماءٍ وَطِينٍ، فَمَنْ كانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَليَرْجِعْ». فَرَجَعْنا وَما نَرَى في السَّماءِ قَزَعَةً، فَجاءَتْ سَحابَةٌ فَمَطَرَتْ حتَّى سالَ سَقْفُ المَسْجِدِ، وَكانَ مِنْ جَرِيدِ النَّخلِ، وَأُقِيمَتِ الصَّلاةُ، فَرَأَيتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ في الماءِ والطِّينِ حتَّى رَأَيتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[طرفه في: ٦٦٩].

٣ ـ بابُ تَحَرِّي لَيلَةِ القَدْرِ في الوِتْرِ مِنَ العَشْرِ الأَوَاخِرِ

فِيهِ عُبَادَةُ.

٢٠١٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنا أَبُو سُهَيلٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «تَحَرَّوْا لَيلَةَ القَدْرِ في الوِتْرِ، مِنَ العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ».

[الحديث ٢٠١٧ ـ طرفاه في: ٢٠١٩، ٢٠٢٠].

٢٠١٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ حَمْزَةَ قال: حَدَّثَنِي ابْنُ أَبِي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: كانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي رَمَضانَ العَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كانَ حِينَ يُمْسِي مِنْ عِشْرِينَ لَيلَةً تَمْضِي وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ، رَجَعَ إِلَى مَسْكَنِهِ، وَرَجَعَ مَنْ كانَ يُجَاوِرُ مَعَهُ، وَأَنَّهُ أَقامَ في شَهْرٍ جاوَرَ فِيهِ اللَّيلَةَ الَّتِي كانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ ما شاءَ اللَّهُ، ثُمَّ قالَ: «كُنْتُ أُجَاوِرُ هذهِ العَشْرَ، ثُمَّ قَدْ بَدَا لِي أَنْ أُجَاوِرَ هذهِ العَشْرَ الأَوَاخِرَ، فَمَنْ كانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ فِي مُعْتَكَفِهِ، وَقَدْ أُرِيتُ هذهِ اللَّيلَةَ، ثُمَّ أُنْسِيتُهَا، فَابْتَغُوهَا في العَشْرِ الأَوَاخِرِ، وَابْتَغُوهَا في كُلِّ وِتْرٍ، وَقَدْ رَأَيتُنِي أَسْجُدُ في ماءٍ وَطِينٍ». فَاسْتَهَلَّتِ السَّماءُ في تِلكَ اللَّيلَةِ فَأَمْطَرَتْ، فَوَكَفَ المَسْجِدُ في مُصَلَّى النَّبِيِّ ﷺ لَيلَةَ إِحْدَى وَعِشْرِينَ، فَبَصُرَتْ عَيْنِي رَسُولَ اللَّهِ ﷺ وَنَظَرْتُ إِلَيهِ انْصَرَفَ مِنَ الصُّبْحِ وَوَجْهُهُ مُمْتَلِئٌ طِيناً وَماءً.

[طرفه في: ٦٦٩].

٢٠١٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحْيَى، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ قالَ: «التَمِسُوا».

[طرفه في: ٢٠١٧].

ـ قوله: (قزعة) أي قطعة رقيقة من السحاب (شارح).

٢٠١٨ـ قوله: في وسط الشهر وللكشميهني وسط الشهر (شارح).

ـ قوله: فاستهلت السماء: أي انهلت وصبت وأمطرت.

ـ قوله: فوكف المسجد: أي قطر ماء المطر من سقفه.

2020- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in I'tikaf in the last ten nights of Ramadan and used to say: "Look for The Night of Power (Qadr) in the last ten nights of the month of Ramadan."

2021- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Look for The Night of Power in the odd nights of the last ten of Ramadan, on the night when nine or seven or five nights remain out of Ramadan." (that is, 21, 23, and 25).

2022- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Night of Power (Qadr) is in the last ten nights of the month (of Ramadan), either on the first nine (twenty-ninth night) or in the last remaining seven nights (twenty-third night of Ramadan)." According to Ikrima, Ibn Abbas added: "Search for it on the twenty-fourth (of Ramadan)."

[4] Taking away the knowledge of (the date of) The Night of Power (Qadr) when people quarrelled

2023- Obada Ibn As'samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came out to inform us about The Night of Power (Qadr) but two Muslims were quarrelling with each other. So, the Prophet "Allah's blessing and peace be upon him" said: "I came out to inform you of The Night of Power (Qadr) but such-and-such persons were quarrelling, so the news about it had been taken away; yet that might be for your own benefit. So search for it on the twenty-ninth, twenty-seventh, or twenty-fifth (of Ramadan)."

[5] Working hard during the last ten nights of Ramadan

2024- A'isha "Allah be pleased with her" reported: With the start of the last ten days of Ramadan, The Prophet "Allah's blessing and peace be upon him" used to tighten his waist belt (that is, to Work hard and keep away from women) and used to pray all the night. He also used to keep his family awake for the prayers.

٢٠٢٠ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ القَدْرِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ». [طرفه في: ٢٠١٧]

٢٠٢١ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «التَمِسُوهَا فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، لَيلَةَ القَدْرِ، فِي تَاسِعَةٍ تَبقَى، فِي سَابِعَةٍ تَبقَى، فِي خَامِسَةٍ تَبقَى».

[الحديث ٢٠٢١ ـ طرفه في: ٢٠٢٢].

٢٠٢٢ ـ حدّثنا عَبْدُ اللهِ بْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا عاصِمٌ، عَنْ أَبِي مِجْلَزٍ وَعِكْرِمَةَ: قَالا: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ فِي العَشْرِ الأَوَاخِرِ، هِيَ فِي تِسْعٍ يَمْضِينَ، أَوْ فِي سَبْعٍ يَبْقَيْنَ». يَعْنِي لَيلَةَ القَدْرِ. قَالَ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، وَعَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: «التَمِسُوا فِي أَرْبَعٍ وَعِشْرِينَ».

[طرفه في: ٢٠٢١].

٤ ـ بابُ رَفعِ مَعْرِفَةِ لَيلَةِ القَدْرِ لِتَلاَحِي النَّاسِ

٢٠٢٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ: حَدَّثَنَا حُمَيدٌ: حَدَّثَنَا أَنَسٌ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنا بِلَيلَةِ القَدْرِ، فتلاحى رَجُلانِ مِنَ المُسْلِمِينَ، فقال: «خرَجْتُ لأخبِرَكُمْ بليلَةِ القدرِ، فتلاحى فلانٌ وفُلانٌ فَرُفِعَتْ، وَعَسى أَنْ يَكونَ خيراً لَكُمْ، فالتَمِسوها في التَّاسِعَةِ والسَّابِعَةِ والخَامِسَةِ».

[طرفه في: ٤٩].

٥ ـ بابُ العَمَلِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

٢٠٢٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ العَشْرُ شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيلَهُ، وَأَيقَظَ أَهْلَهُ.

٢٠٢١ـ قوله: (ليلة القدر) بالنصب على البدل من الضمير في قوله: التمسوها.

ـ قوله: (في تاسعة) بدل من قوله في العشر الأواخر وقوله: (تبقى) صفة أي في ليلة إحدى وعشرين وقوله: (في سابعة تبقى) معناه في ليلة ثلاث وعشرين ومعنى ما بعده في ليلة خمس وعشرين.

٢٠٢٢ـ قوله: (في تسع يمضين) هو بيان للعشر أي في ليلة التاسع والعشرين وقوله: في (سبع يبقين) أي في ليلة الثالث والعشرين (شارح).

باب ٤ ـ قوله: (لتلاحي الناس) أي لأجل مخاصمتهم (شارح).

٢٠٢٤ـ قوله: (شدّ مئزره) أي اعتزل النساء.

(33) The Book of I'tikaf (staying in seclusion in the mosque)

[1] Practicing I'tikaf in the last ten days of Ramadan in any mosque

This is in view of Allah's saying: "but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint." (The Heifer 187)

2025- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to stay in seclusion in the mosque (I'tikaf) in the last ten days of Ramadan.

2026- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to stay in seclusion in the mosque (I'tikaf) in the last ten days of Ramadan till he died and then his wives used to do the same after him.

2027- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf in the middle ten days of Ramadan and once he stayed in I'tikaf till the night of the twenty-first. It was the night in the morning of which he used to come out of his I'tikaf. The Prophet "Allah's blessing and peace be upon him" said: "Whoever was in I'tikaf with me should stay in I'tikaf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (in the morning of the twenty-first).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٣ ـ كِتَابُ الاعْتِكَافِ

١ ـ باب الاعْتِكَافِ فِي العَشْرِ الأَوَاخِرِ، وَالاعْتِكَافِ فِي المَسَاجِدِ كُلِّهَا

لِقَولِهِ تعالَى: ﴿وَلاَ تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي المَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلا تَقْرَبُوهَا كَذلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ [البقرة: ١٨٧].

٢٠٢٥ ـ حدّثنا إِسْماعيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُس: أَنَّ نَافِعاً أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

٢٠٢٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

٢٠٢٧ ـ حدّثنا إِسْماعيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ بْنِ الحَارِثِ التَّيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْتَكِفُ فِي العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ، فَاعْتَكَفَ عَاماً، حَتَّى إِذَا كَانَ لَيلَةَ إِحْدَى وَعِشْرِينَ، وَهِيَ اللَّيلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِهَا مِنِ اعْتِكَافِهِ، قَالَ: «مَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَعْتَكِفِ العَشْرَ الأَوَاخِرَ، وَقَدْ أُرِيتُ هذِهِ اللَّيلَةَ ثُمَّ أُنْسِيتُهَا، وَقَدْ رَأَيتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا، فَالْتَمِسُوهَا فِي العَشْرِ الأَوَاخِرِ، وَالْتَمِسُوهَا فِي كُلِّ وِتْرٍ». فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيلَةَ، وَكَانَ المَسْجِدُ عَلَى عَرِيشٍ، فَوَكَفَ المَسْجِدُ، فَبَصُرَتْ عَينَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبْهَتِهِ أَثَرُ المَاءِ وَالطِّينِ، مِنْ صُبْحِ إِحْدَى وَعِشْرِينَ.

[طرفه في: ٦٦٩].

٢٠٢٧ـ قوله: (ليلة) بالنصب في الفرع وغيره وضبطه بعضهم بالرفع فاعلاً بكان التامّة (شارح).

ـ قوله على عريش أي مظلّلا بجريد ونحوه مما يستظل به يريد أنه لم يكن له سقف يكنّ من المطر (شارح).

[2] The menstruating woman could comb the hair of (her husband) while staying in seclusion in the mosque

2028- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to (put) bend his head (out) to me while he was in I'tikaf in the mosque during my menses and I would comb and oil his hair.

[3] During I'tikaf, one should not enter his home except when there is a need

2029- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to let his head inter into (the house) while he was in the mosque so that I would comb and oil his hair. When in I'tikaf he used not to enter the house except for a need.

[4] What about taking bath for he, who is in I'tikaf

2030- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to embrace me during my menses.

2031- He "Allah's blessing and peace be upon him" also used to put his head out of the mosque while he was in I'tikaf, and I would wash it during my menses.

[5] Staying in I'tikaf at night

2032- Ibn Omar "Allah be pleased with both" narrated that Omar Ibn Al'khattab had said to The Prophet "Allah's blessing and peace be upon him": "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in the Sacred Mosque." The Prophet "Allah's blessing and peace be upon him" said to him: "Fulfil your vow."

[6] Women practise I'tikaf

2033- Umra narrated: A'isha "Allah be pleased with her" told: "the Prophet

٢ ـ باب الحَائِض تُرَجِّلُ المُعْتَكِفَ

٢٠٢٨ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يحيى، عَنْ هِشَام قالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عنهَا قالَتْ: كَانَ النَّبِيُّ ﷺ يُصْغِي إِلَيَّ رَأْسَهُ وَهُوَ مُجَاوِرٌ فِي المَسْجِدِ، فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٥]

٣ ـ بابٌ لا يَدْخُلُ البَيتَ إلاَّ لِحَاجَةٍ

٢٠٢٩ ـ حدّثنا قتيبةُ: حدَّثنا ليثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰن: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوجَ النَّبِيِّ ﷺ قالَتْ: وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ، وَهوَ فِي المَسْجِد، فَأُرَجِّلُهُ، وَكَانَ لاَ يَدْخُلُ البَيتَ إلاَّ لِحَاجَةٍ إذَا كَانَ مُعْتَكِفاً. [طرفه في: ٢٩٥].

٤ ـ بابُ غَسْلِ المُعْتَكِف

٢٠٣٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عنهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُبَاشِرُنِي وَأَنَا حَائِضٌ.

[طرفه في: ٣٠٠]

٢٠٣١ ـ وكَانَ يُخرِجُ رأْسَهُ مِنَ المَسْجِدِ، وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٥]

٥ ـ بابُ الاعْتِكَافِ لَيلاً

٢٠٣٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يحيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهُما: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قالَ: كُنْتُ نَذَرْتُ فِي الجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيلَةً فِي المَسْجِدِ الحَرَامِ؟ قَالَ: «فَأَوْفِ بِنَذْرِكَ».

[الحديث ٢٠٣٢ ـ أطرافه في: ٢٠٤٣، ٣١٤٤، ٤٣٢٠، ٦٦٩٧].

٦ ـ بابُ اعْتِكَافِ النِّسَاءِ

٢٠٣٣ ـ حدّثنا أبو النُّعْمَانِ: حدّثنا حَمَّادُ بْنُ زيدٍ: حدَّثَنا يحيى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ

باب ٢ ـ قوله: الترجيل: المشط والتسريح.

٢٠٣٠ـ قوله: (يباشرني) أي يمس بشرتي.

٢٠٣٢ـ قوله: (أوف) وفي بعض نسخ المتن: فأوف.

٢٠٣٣ـ قوله: (خباء) أي خيمة من وبر أو صوف لا من شعر وهو على عمودين أو ثلاثة (شارح).

ـ قوله آلبر ترون بهمزة الاستفهام على وجه الإنكار أي الطاعة تظنون وهو معنى قوله في الحديث الآتي تقولون وكان القياس أن يقال بلفظ جمع المؤنث ولكن الخطاب للحاضرين الشاملين للنساء والرجال كما في الشارح.

"Allah's blessing and peace be upon him" used to practice I'tikaf in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." Hafsa asked the permission of A'isha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab Bint Jahsh saw it, she pitched another tent. In the morning the Prophet noticed the tents. He said: "What is this?" He was told of the whole story. Then the Prophet "Allah's blessing and peace be upon him" said: "Do you think that they intended to do righteousness by doing this?" He therefore left the I'tikaf in that month and did it for ten days in the month of Shawwal.

[7] The tents in the mosque

2034- Umra narrated: A'isha "Allah be pleased with her" told: The Prophet "Allah's blessing and peace be upon him" intended to practice I'tikaf and when he reached the place where he intended to perform I'tikaf, he saw some tents, the tents of A'isha, Hafsa and Zainab. So, he said: "Do you consider that they intended to do righteousness by doing this?" And then he went away and did not perform I'tikaf (in Ramadan) but performed it in the month of Shawwal for ten days.

[8] Could one, while practicing I'tikaf, get out to the mosque's door for some need

2035- Ali Ibn Al'husain narrated: Safiyya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, and then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite the door of Ommu'salama, two Ansari men were passing by and they greeted Allah's Apostle "Allah's blessing and peace be upon him". He told them: "Do not run away! She is (my wife) Safiyya bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" They felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body. I was afraid that Satan might put an evil thought in your minds."

[9] What about I'tikaf (in the middle ten days)and The Messenger of Allah's coming out in the morning of the twentieth day

2036- Abu'salama narrated: I asked Abu'sa'eed: Did you hear The Messenger of

رَضِيَ اللَّهُ عَنهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِبَاءً، فيُصَلِّي الصُّبحَ ثُمَّ يَدخُلُه، فاستأذنت حفصةُ عائشةَ أن تضرب خِبَاءً فأذنت لها، فضربت خِبَاءً، فلمَّا رأتْه زينبُ ابنةُ جحشٍ ضربت خِبَاءً آخرَ، فلمَّا أصبحَ النبيُّ ﷺ رأى الأخبيةَ، فقال: «مَا هذا»؟ فَأُخْبِرَ، فقَالَ النَّبِيُّ ﷺ: «آلبِرَّ تُرَونَ بِهِنَّ»؟ فتَرَكَ الاعْتِكَافَ ذلكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

[الحديث ٢٠٣٣ ـ أطرافه في: ٢٠٣٤، ٢٠٤١، ٢٠٤٥].

٧ ـ بابُ الأَخْبِيَةِ فِي المَسْجِد

٢٠٣٤ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائشة رَضِيَ اللَّهُ عنها: أَنَّ النَّبِيَّ ﷺ أراد أَنْ يَعتكفَ، فلمَّا انصرفَ إلى المكانِ الَّذِي أرادَ أنْ يَعْتكِفَ، إذا أَخْبِيَةٌ: خِبَاءُ عائِشَةَ، وَخِبَاءُ حَفْصَةَ، وَخِبَاءُ زَيْنَبَ، فقَال: «آلبِرَّ تَقُولُونَ بِهِنَّ». ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ، حَتَّى اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

[طرفه في: ٢٠٣٣].

٨ ـ بابٌ هَل يَخْرُجُ المُعْتَكِفُ لِحَوائِجِهِ إِلى بَابِ المَسْجِدِ

٢٠٣٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الحُسَيْنِ رَضِيَ اللَّهُ عنهما: أَنَّ صَفِيَّةَ زَوجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّها جاءتْ رَسُولَ اللَّهِ ﷺ تَزُورُهُ فِي اعتكافِه فِي المَسْجِدِ، فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَه ساعةً، ثُمَّ قامتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ المَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ رَجُلانِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ». فَقَالاَ: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبُرَ عَلَيهِمَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئاً».

[الحديث ٢٠٣٥ ـ أطرافه في: ٢٠٣٨، ٢٠٣٩، ٣١٠١، ٣٢٨١، ٦٢١٩، ٧١٧١].

٩ ـ بابُ الاعْتِكَافِ، وَخَرَجَ النَّبِيُّ ﷺ صَبِيحَةَ عِشْرِينَ

٢٠٣٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سمعَ هارُونَ بنَ إسماعيلَ: حَدّثنا عَلِيُّ بْنُ المُبَارَكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ، قُلتُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيلَةَ القَدْرِ؟ قَالَ: نَعَم، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، قَالَ: فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ، قَالَ: فَخَطَبَنا

٢٠٣٥ـ قوله: تنقلب أي تنصرف راجعة إلى منزلها وقوله: يقلبها أي يرجعها ذاهباً معها.

ـ قوله: (على رسلكما) أي مهلاً لا تعجلا في الذهاب وقال الشارح أي على هينتكما فليس شيء تكرهانه اهـ.

Allah "Allah's blessing and peace be upon him" mentioning The Night of Power?" Abu'sa'eed "Allah be pleased with him" said: "Yes. We practised I'tikaf with The Messenger of Allah "Allah's blessing and peace be upon him" in the middle ten days of Ramadan. We came out of it in the morning of the twentieth, and Allah's Apostle delivered a sermon on the twentieth (of Ramadan) saying: "I was informed (of the date) of The Night of Power (Qadr in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadan. I saw myself prostrating in mud and water on that night (as a sign of the Night of Qadr). So, whoever had been in I'tikaf with Allah's Apostle "Allah's blessing and peace be upon him" should return for it. " The people returned to the mosque (for I'tikaf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established. (They stood for the prayer) and Allah's Apostle prostrated in mud and water; and I saw mud over the forehead and the nose of the Prophet."

[10] Practising I'tikaf for the woman who is bleeding from the uterus in between her menses courses

2037- A'isha "Allah be pleased with her" narrated: One of the wives of Allah's Apostle "Allah's blessing and peace be upon him" practiced I'tikaf with him while she was bleeding in between her menses courses. She would see red (blood) or yellowish traces, and sometimes we put a tray beneath her when she offered the prayer.

[11] The woman's visiting her husband while in I'tikaf

2038- Ali Ibn Al'husain narrated: The wives of the Prophet "Allah's blessing and peace be upon him" were with him in the mosque (while he was in I'tikaf) and then they departed. The Prophet said to Safiyya bint Huyai: "Don't hurry up, for I shall accompany you." Her dwelling was in the house of Usama. The Prophet went out and in the meantime two Ansari men met him, looked at the Prophet and passed by. The Prophet said to them: "Come here. She is (my wife) Safiyya Bint Huyai." They replied: "Glory be to Allah! (How dare we think of evil) O Allah's Apostle! " The Prophet replied: "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might put an evil thought in your minds."

[12] Would the one who is in I'tikaf push away from himself any suspicious thought people could think of him

2039- Ali Ibn Al'husain narrated: Safiyya went to the Prophet while he was in I'tikaf. When she returned, the Prophet accompanied her walking. An Ansari man

رَسُولُ اللَّهِ ﷺ صَبِيحَةَ عِشْرِينَ فَقَالَ: «إِنِّي أُرِيتُ لَيلَةَ القَدْرِ، وَإِنِّي نُسِّيتُهَا، فَالتَمِسُوهَا فِي العَشْرِ الأَوَاخِرِ فِي وِتْرٍ، فَإِنِّي رَأَيْتُ أَنْ أَسْجُدَ فِي مَاءٍ وَطِينٍ، وَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ». فَرَجَعَ النَّاسُ إِلَى المَسْجِدِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، قَالَ: فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ، وَأُقِيمَتِ الصَّلَاةُ، فَسَجَدَ رَسُولُ اللَّهِ ﷺ فِي الطِّينِ وَالمَاءِ، حَتَّى رَأَيْتُ الطِّينَ فِي أَرْنَبَتِهِ وَجَبْهَتِهِ.

[طرفه في: ٦٦٩].

١٠ ـ بابُ اعْتِكَافِ المُسْتَحَاضَةِ

٢٠٣٧ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ: اعْتَكَفَتْ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ مُسْتَحَاضَةٌ، فَكَانَتْ تَرَى الحُمْرَةَ وَالصُّفْرَةَ، فَرُبَّمَا وَضَعْنَا الطَّسْتَ تَحْتَهَا وَهِيَ تُصَلِّي.

[طرفه في: ٣٠٩].

١١ ـ بابُ زِيَارَةِ المَرْأَةِ زَوْجَهَا فِي اعْتِكَافِهِ

٢٠٣٨ ـ حدثنا سَعِيدُ بْنُ عُفَيرٍ قَالَ: حَدَّثَنِي اللَّيثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الحُسَينِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ. (ح) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الحُسَينِ: كَانَ النَّبِيُّ ﷺ فِي المَسْجِدِ، وَعِنْدَهُ أَزْوَاجُهُ، فَرُحْنَ، فَقَالَ لِصَفِيَّةَ بِنْتِ حُيَيٍّ: «لَا تَعْجَلِي حَتَّى أَنْصَرِفَ مَعَكِ». وَكَانَ بَيتُهَا فِي دَارِ أُسَامَةَ، فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا، فَلَقِيَهُ رَجُلَانِ مِنَ الأَنْصَارِ، فَنَظَرَا إِلَى النَّبِيِّ ﷺ ثُمَّ أَجَازَا، وَقَالَ لَهُمَا النَّبِيُّ ﷺ: «تَعَالَيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ». قَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، قَالَ: «إِنَّ الشَّيطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ فِي أَنْفُسِكُمَا شَيئاً». [طرفه في: ٢٠٣٥].

١٢ ـ بابٌ هَلْ يَدْرَأُ المُعْتَكِفُ عَنْ نَفْسِهِ

٢٠٣٩ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي أَخِي، عَنْ سُلَيمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الحُسَينِ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ صَفِيَّةَ أَخْبَرَتْهُ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بْنِ الحُسَينِ: أَنَّ صَفِيَّةَ رَضِيَ اللَّهُ عَنهَا أَتَتِ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا، فَأَبْصَرَهُ رَجُلٌ مِنَ الأَنْصَارِ، فَلَمَّا أَبْصَرَهُ دَعَاهُ، فَقَالَ: «تَعَالَ، هِيَ صَفِيَّةُ». وَرُبَّمَا قَالَ سُفْيَانُ: «هذِهِ صَفِيَّةُ، فَإِنَّ الشَّيطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيَانَ: أَتَتْهُ لَيلاً؟ قَالَ: وَهَلْ هُوَ إِلَّا لَيلٌ.

[طرفه في: ٢٠٣٥].

٢٠٣٨ ـ قوله: ثم أجازا أي مضيا فإن أجاز وجاز بمعنى قال الشارح: وسقطت الهمزة في رواية لابن عساكر.

باب ١٢ ـ قوله: الدرء الدفع.

saw him. When the Prophet noticed him, he called him and said: "Come here. She is Safiyya. (Sufyan, a sub-narrator perhaps said that the Prophet had said: "This is Safiyya"). Satan circulates in the body of Adam's offspring as his blood circulates in it." (A sub-narrator asked Sufyan: "Did Safiyya visit him at night?" He said: "Of course, at night)."

[13] One's getting out from I'tikaf in the morning

2040- Abu'sa'eed "Allah be pleased with him" narrated: We were in I'tikaf with The Messenger of Allah "Allah's blessing and peace be upon him" in the middle ten days (of Ramadan). In the morning of the twentieth we shifted our baggage, but Allah's Apostle came to us and said: "Whoever was in I'tikaf should return to his place of I'tikaf, for I saw (by being inspired in a dream of the time of) this Night (of Qadr) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Mohammad with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date palm trees (leaked with rain) and I saw the trace of mud and water over the nose of the Prophet and its tip.

[14] Practising I'tikaf in (the month of) Shawwal

2041- Umra Bint Abdur'rahman narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf every year in the month of Ramadan. After offering the Morning Prayer, he used to enter the place of his I'tikaf. A'isha asked his permission to let her stay in I'tikaf and he allowed her, and so she pitched a tent in the mosque. When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allah's Apostle had finished the Morning Prayer, he saw four tents and asked: "What is this?" He was informed of the story. He then said: "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet did not stay in I'tikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal.

[15] What about he, who thought he would not fast while being in I'tikaf

2042- Ibn Omar "Allah be pleased with both" narrated that Omar Ibn Al'khattab had said to The Prophet "Allah's blessing and peace be upon him": "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in the Sacred Mosque." The Prophet "Allah's blessing and peace be upon him" said to him: "Fulfil your vow." So, he offered I'tikaf.

١٣ ـ بابُ مَنْ خرجَ مِن اعْتِكَافِهِ عِنْدَ الصُّبْحِ

٢٠٤٠ ـ حدثنا عبدُ الرَّحمٰن: حدثنا سُفيانُ، عن ابنِ جُرَيجٍ، عن سُليمانَ الأحوَلِ، خالِ ابنِ أبي نَجِيحٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعِيدٍ. قالَ سُفيانُ: وَحَدَّثَنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعيدٍ. قالَ: وَأظُنُّ أنَّ ابنَ أبي لَبيدٍ حَدَّثَنا، عَنْ أبي سَلَمَةَ، عَنْ أبي سعيدٍ رَضيَ اللهُ عَنهُ قالَ: اعْتَكفنا مَعَ رَسُولِ اللهِ ﷺ العَشْرَ الأوْسَطَ، فَلَمَّا كانَ صَبيحَةَ عِشْرينَ، نقلنا متاعَنا، فأتانا رسُولُ اللهِ ﷺ قالَ: «من كانَ اعتكفَ فليرجِعْ إلى مُعتكفِهِ، فإنِّي رأيتُ هذهِ الليلةَ، ورأيتُني أسْجُدُ في ماءٍ وطينٍ». فلمَّا رجعَ إلى مُعتكفِهِ، وهاجتِ السَّماءُ فمُطِرْنا، فوالَّذي بعثَهُ بالحقِّ، لَقَدْ هاجَتِ السَّماءُ مِنْ آخِرِ ذلِكَ اليَوْمِ، وَكانَ المَسْجِدُ عَريشاً، فَلَقَدْ رَأيتُ عَلى أنْفِهِ وَأرْنَبَتِهِ أثَرَ الماءِ وَالطِّينِ.

[طرفه في: ٦٦٩].

١٤ ـ بابُ الاعْتِكَافِ في شوَّالٍ

٢٠٤١ ـ حدثنا مُحمَّدٌ: أخبَرَنا مُحَمَّدُ بْنُ فُضَيلِ بْنِ غَزْوانَ، عَنْ يَحيى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضانَ، وَإذا صلَّى الغَداةَ دخلَ مَكانَهُ الَّذي اعْتَكَفَ فيهِ، قالَ: فَاسْتَأْذَنَتْهُ عائِشَةُ أنْ تَعْتَكِفَ فأذِنَ لَها، فضرَبتْ فيهِ قُبَّةً، فسمِعتْ بِها حفصةُ فضربَتْ قُبَّةً، وَسَمِعَتْ زَيْنَبُ بِها فَضَرَبَتْ قُبَّةً أُخْرى، فلمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ مِنَ الغَدِ أبْصَرَ أرْبَعَ قِبابٍ، فَقالَ: «مَا هذا»؟ فَأُخْبِرَ خَبَرَهُنَّ، فَقالَ: «ما حملهُنَّ على هذا؟ البِرُّ؟ انزِعُوها فلا أراها». فنُزِعتْ، فلمْ يعتكفْ في رمضانَ حتى اعتكفَ في آخرِ العشرِ مِن شوَّالٍ.

[طرفه في: ٢٠٣٣].

١٥ ـ بابُ مَنْ لَمْ يَرَ عَلَيهِ صَوْماً إذا اعْتَكَفَ

٢٠٤٢ ـ حدثنا إسماعيلُ بْنُ عَبْدِ اللهِ، عَنْ أخيهِ، عَنْ سُلَيمانَ، عَنْ عُبَيدِ اللهِ بْنِ عُمَرَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أنَّهُ قالَ: يَا رَسُولَ اللهِ، إنِّي نَذَرْتُ فِي الجاهِلِيَّةِ أنْ أعْتَكِفَ لَيلَةً فِي المَسْجِدِ الحَرامِ؟ فَقالَ لَهُ النَّبِيُّ ﷺ: «أوْفِ نَذْرَكَ». فَاعْتَكَفَ لَيلَةً.

١٦ بابٌ إذا نذرَ في الجَاهِلِيَّةِ أنْ يَعْتَكِفَ ثُمَّ أسْلَمَ

٢٠٤٣ ـ حدَّثنا عُبَيدُ بْنُ إسْماعِيلَ: حَدَّثَنا أبو أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ

٢٠٤٠ـ قوله: (وهاجت السماء) أي طلعت السحب.

٢٠٤١ـ قوله: (رمضان) بالتنوين لأنه نكر فزالت العلمية منه فصرف (شارح)

[16] What about he, who vowed, in the Pre-Islamic period of ignorance, to practise I'tikaf, and then he embraced Islam (before fulfilment)

2043- Ibn Omar narrated that Omar "Allah be pleased with him" had vowed in the Pre-Islamic period to perform I'tikaf in The Sacred Mosque. (A sub-narrator thinks that Omar vowed to perform I'tikaf for one night). The Messenger of Allah "Allah's blessing and peace be upon him" said to Omar: "Fulfil your vow."

[17] Practicing I'tikaf in the middle ten days of Ramadan

2044- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to perform I'tikaf every year in the month of Ramadan for ten days. In the year prior to his death, he stayed in I'tikaf for twenty days.

[18] When one intended to stay in I'tikaf and then it seemed to him to get out (and leave offering I'tikaf)

2045- Umra Bint Abdur'rahman narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned that he would stay in I'tikaf in the last ten days of Ramadan. A'isha asked his permission to stay in I'tikaf and he permitted her. Hafsa asked A'isha to take his permission for her, and she did so. When Zainab Bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allah's Apostle used to proceed to his tent after the prayer. So, when he saw the tents he asked: "What is this?" He was told that those were the tents of A'isha, Hafsa, and Zainab. Allah's Apostle said: "Is it righteousness which they intended by doing so? I am not going to offer I'tikaf." So he returned home. When the fasting month was over, he stayed in I'tikaf for ten days in the month of Shawwal.

[19] One while in I'tikaf could let his head get into the house (of his wife) for washing

2046- Urwa narrated: A'isha, during her menses, used to comb and oil the hair of the Prophet "Allah's blessing and peace be upon him" while being in I'tikaf in the mosque. He would stretch out his head towards her while she was in her chamber.

عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ نَذَرَ فِي الجَاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي المَسْجِدِ الحَرَامِ، قَالَ: أُرَاهُ قَالَ: لَيلَةً، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَوْفِ بِنَذْرِكَ».

[طرفه في: ٢٠٣٢].

١٧ ـ بابُ الاعْتِكَافِ فِي العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ

٢٠٤٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانٍ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ العَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْماً.

[الحديث ٢٠٤٤ ـ طرفه في: ٤٩٩٨].

١٨ ـ بابُ مَنْ أَرَادَ أَنْ يَعْتَكِفَ ثُمَّ بَدَا لَهُ أَنْ يَخْرُجَ

٢٠٤٥ ـ حدثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيى بْنُ سَعِيدٍ قَالَ: حَدَّثَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ أَنْ يَعْتَكِفَ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا، وَسَأَلَتْ حَفْصَةُ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ، فَلَمَّا رَأَتْ ذلِكَ زَينَبُ ابْنَةُ جَحْشٍ أَمَرَتْ بِبِنَاءٍ فَبُنِيَ لَهَا، قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ، فَبَصُرَ بِالأَبْنِيَةِ، فَقَالَ: «مَا هذا»؟ قَالُوا: بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَينَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «آلبِرَّ أَرَدْنَ بِهذا؟ مَا أَنَا بِمُعْتَكِفٍ». فَرَجَعَ، فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

[طرفه في: ٢٠٣٣].

١٩ ـ بابُ المُعْتَكِفِ يُدْخِلُ رَأْسَهُ البَيتَ لِلغُسْلِ

٢٠٤٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ تُرَجِّلُ النَّبِيَّ ﷺ وَهْيَ حَائِضٌ، وَهُوَ مُعْتَكِفٌ فِي المَسْجِدِ، وَهْيَ فِي حُجْرَتِهَا، يُنَاوِلُهَا رَأْسَهُ.

[طرفه في: ٢٩٥].

٢٠٤٤ـ قوله: رمضان بالصرف نبه على الشارح.

٢٠٤٦ـ قوله: للغسل بفتح الغين ولأبي ذرّ بضمها (شارح).

In The Name of ALLAH,
The Most Gracious, The Most Merciful

(34) The Book of Selling

And Allah's saying: "Allah hath permitted trade and forbidden usury. (The Heifer "Al'baqara" 275)

He also said: "but if it be a transaction which ye carry out on the spot among yourselves." (The Heifer 282)

[1] The meaning of Allah's saying: "And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah

"And celebrate the Praises of Allah often (and without stint): that ye may prosper. But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (Friday 10:11)

2047- Abu'huraira "Allah be pleased with him" narrated: You people say that Abu'huraira tells many narrations from The Messenger of Allah "Allah's blessing and peace be upon him"; and you also wonder why the emigrants and Ansar do not narrate from The Messenger of Allah "Allah's blessing and peace be upon him" as Abu'huraira does. My emigrant brothers were busy in the market while I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget. (On the other hand) my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my collared garment which I was wearing till The Messenger of Allah "Allah's blessing and peace be upon him" had finished his saying, and then I gathered it to my chest. So, I did forget none of those narrations.

2048- Ibrahim Ibn Sa'd narrated from his father from his grandfather: Abdur'rahman Ibn Awf "Allah be pleased with him" said: When we came to Medina as emigrants, Allah's Apostle "Allah's blessing and peace be upon him" established a bond of brotherhood between me and Sa'd Ibn Ar'rabie. Sa'd Ibn Ar'rabie said to me: "I am the richest among the Ansar, so I will give you half of my wealth. You may also look at my two wives, and

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٤ ـ كِتَابُ البُيُوعِ

وَقَوْلِ اللهِ عزَّ وجلَّ: ﴿وأحلَّ اللهُ البيعَ وحرَّمَ الرِّبَا﴾ [البقرة: ٢٧٥]، وَقَوْلُهُ: ﴿إلاّ أن تَكُونَ تِجارَةٌ حَاضِرَةٌ تُدِيرُونَهَا بَينَكُم﴾ [البقرة: ٢٨٢]

ـ باب ما جاء في قول الله تعالى:

﴿فَإِذَا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيراً لَعَلَّكُمْ تُفلِحُونَ * وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انفَضُّوا إِلَيهَا وَتَرَكُوكَ قَائِماً قُل مَا عِندَ اللَّهِ خَيرٌ مِنَ اللَّهْوِ وَمِنَ التِّجارَةِ وَاللَّهُ خَيرُ الرَّازِقِينَ﴾ [الجمعة: ١٠ ـ ١١] وَقَوْله: ﴿لاَ تَأْكُلُوا أَمْوَالَكُمْ بَينَكُم بِالبَاطِلِ إلاَّ أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِنكُمْ﴾ [النساء: ٢٩].

٢٠٤٧ ـ حدثنا أبو اليَمان: حدثنا شُعَيبٌ، عن الزُّهْرِيِّ قال: أخبرني سَعِيدُ بْنُ المُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ تَقُولُونَ: إِنَّ أَبَا هُرَيرَةَ يُكْثِرُ الحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ، وتَقُولُونَ: مَا بَالُ المُهَاجِرِينَ والأَنْصارِ لا يُحَدِّثُونَ عَن رَسُولِ اللهِ ﷺ بِمِثْلِ حَدِيثِ أَبِي هُرَيرَةَ، وَإِنَّ إِخْوَتِي مِنَ المُهاجِرِينَ كانَ يَشْغَلُهُمْ صَفْقٌ بالأَسْوَاقِ، وَكُنْتُ أَلزَمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَكَانَ يَشْغَلُ إِخْوَتِي مِنَ الأَنْصارِ عَمَلُ أَمْوَالِهِم، وَكُنْتُ امْرَأً مِسْكِيناً مِن مَسَاكِينِ الصُّفَّةِ، أَعِي حِينَ يَنْسَوْنَ، وَقَدْ قَالَ رَسُولُ اللهِ ﷺ فِي حَدِيثٍ يُحَدِّثُهُ: «إِنَّهُ لَنْ يَبسُطَ أَحَدٌ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هٰذِهِ، ثُمَّ يَجْمَعَ إِلَيهِ ثَوْبَهُ، إِلاَّ وَعَى مَا أَقُولُ». فَبَسَطْتُ نَمِرَةً عَلَيَّ، حَتَّى إِذَا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ جَمَعْتُهَا إِلَى صَدْرِي، فَمَا نَسِيتُ مِن مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلكَ مِن شَيءٍ. [طرفه في: ١١٨].

٢٠٤٨ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: قَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَدِمْنَا المَدِينَةَ آخَى رَسُولُ اللَّهِ ﷺ بَينِي وَبَينَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ سَعْدُ بْنُ الرَّبِيعِ: إِنِّي أَكْثَرُ الأَنْصارِ مَالاً، فَأَقْسِمُ لَكَ نِصْفَ مَالِي،

٢٠٤٧ـ قوله: المراد (بالصفق) هنا التبايع لأنهم كانوا إذا تبايعوا تصافقوا بالأكف أمارة لانتزاع المبيع. (انظر الشرح).

ـ قوله: (نمرة) أي كساء ملوناً كأنه من النمر لما فيه من سواد وبياض وقال ثعلب ثوب مخطط (شارح).

٢٠٤٨ـ قوله: (هويت) أي أحببت.

Whomever you choose I will divorce her, and when she has completed the prescribed period (Idad) you may marry her." Abdur'rahman replied: "I am not in need of all that. Is there any marketplace where trade is practiced?" He replied: "The market of Qainuqa." Abdur'rahman went to that market the following day and brought some yogurt and butter, and then he continued going there regularly. A few days later, Abdur'rahman came having traces of yellow (scent) on his body. Allah's Apostle "Allah's blessing and peace be upon him" asked him whether he had got married. He replied in the affirmative. The Prophet "Allah's blessing and peace be upon him" said: "Whom have you married?" He replied: "A woman from the Ansar." Then The Prophet "Allah's blessing and peace be upon him" asked: "How much did you pay her?" He replied: "A gold piece equal in weigh to a date stone (or a date stone of gold)." The Prophet "Allah's blessing and peace be upon him" said: "Offer a wedding banquet even if with a sheep."

2049- Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf "Allah be pleased with him" came to Medina, the Prophet "Allah's blessing and peace be upon him" held a bond of brotherhood between him and Sa'd Ibn Ar'rabie Al'ansari. Sa'd was a rich man, so he said to Abdur'rahman: "I will give you half of my property and will help you marry." Abdur'rahman replied: "May Allah bless you in your family and property. Show me the market." So Abdur'rahman did not return from the market till he gained some yogurt and butter (through trading). He brought that to his household. We stayed for sometime (or as long as Allah wished). Then Abdur'rahman came, scented with yellowish perfume. The Prophet "Allah's blessing and peace be upon him" said (to him): "What is the matter with you?" He replied: "I got married to an Ansari woman." The Prophet "Allah's blessing and peace be upon him" asked: "What did you pay her?" He replied: "A gold date-stone or gold equal to the weight of a date stone." The Prophet "Allah's blessing and peace be upon him" said (to him): "Make a wedding banquet even with one sheep."

2050- Ibn Abbas "Allah be pleased with both" narrated: Okaz, Majanna and Dhul'majaz were marketplaces in the Pre-Islamic period of ignorance. When Islam came, Muslims felt that marketing there might considered to be a sin. So Allah revealed: "It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray." (The Heifer 198)

وَانْظُرْ أَيَّ زَوْجَتِيَّ هَوِيتَ نَزَلْتُ لَكَ عَنْهَا، فَإِذَا حَلَّتْ تَزَوَّجْتَهَا، قَالَ: فَقَالَ عَبْدُ الرَّحْمٰنِ: لاَ حَاجَةَ لِي فِي ذٰلِكَ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ قَالَ: سُوقُ قَيْنُقَاعٍ، قَالَ: فَغَدَا إِلَيهِ عَبْدُ الرَّحْمٰنِ، فَأَتَى بِأَقِطٍ وَسَمْنٍ، قَالَ: ثُمَّ تَابَعَ الغُدُوَّ، فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمٰنِ عَلَيهِ أَثَرُ صُفْرَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَزَوَّجْتَ»؟ قَالَ: نَعَمْ، قَالَ: «وَمَنْ». قَالَ: امْرَأَةً مِنَ الأَنْصَارِ، قَالَ: «كَمْ سُقْتَ»؟ قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، أَوْ نَوَاةً مِنْ ذَهَبٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ». [الحديث ٢٠٤٨ ـ طرفه في: ٣٧٨٠].

٢٠٤٩ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا حُمَيدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ المَدِينَةَ، فَآخَى النَّبِيُّ ﷺ بَينَهُ وَبَينَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَكَانَ سَعْدٌ ذَا غِنًى، فَقَالَ لِعَبْدِ الرَّحْمٰنِ: أُقَاسِمُكَ مَالِي نِصْفَينِ وَأُزَوِّجُكَ، قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلُّونِي عَلَى السُّوقِ، فَمَا رَجَعَ حَتَّى اسْتَفْضَلَ أَقِطاً وَسَمْناً، فَأَتَى بِهِ أَهْلَ مَنْزِلِهِ فَمَكَثْنَا يَسِيراً، أَوْ مَا شَاءَ اللَّهُ، فَجَاءَ وَعَلَيهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَهْيَمْ». قَالَ: يَا رَسُولَ اللَّهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ، قَالَ: «مَا سُقْتَ إِلَيهَا»؟ قَالَ: نَوَاةً مِنْ ذَهَبٍ، أَوْ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[الحديث ٢٠٤٩ ـ أطرافه في: ٢٢٩٣، ٣٧٨١، ٣٩٣٧، ٥٠٧٢، ٥١٤٨، ٥١٥٣، ٥١٥٥، ٥١٦٧، ٦٠٨٢، ٦٣٨٦].

٢٠٥٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتْ عُكَاظُ وَمَجَنَّةُ وَذُو المَجَازِ أَسْوَاقاً فِي الجَاهِلِيَّةِ، فَلَمَّا كَانَ الإِسْلاَمُ فَكَأَنَّهُمْ تَأَثَّمُوا فِيهِ، فَنَزَلَتْ: ﴿لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ﴾ [البقرة: ١٩٨] فِي مَوَاسِمِ الحَجِّ، قَرَأَهَا ابْنُ عَبَّاسٍ.

[طرفه في: ١٧٧٠].

= ـ قوله: قينقاع: بالصرف وعدمه كما في الشرح.

ـ الأقط لبن جامد معروف (قاله الشارح).

ـ قوله: الغدو أي الذهاب إلى السوق للتجارة.

ـ قوله: أثر صفرة أي: الطيب الذي استعمله عند الزفاف.

٢٠٤٩ـ قوله: (استفضل أي ربح وقوله: (فأتى به) أي بالذي استفضله.

ـ قوله: (وعليه وضر) أي لطخ.

ـ مهيم كلمة يستفهم بها أي: ما شأنك.

٢٠٥٠ـ قوله: عكاظ منوناً وغير منون كما في الشارح.

ـ قوله: (تأثموا فيه) أي اجتنبوا الإثم والمعنى تركوا التجارة في الحج حذراً من الإثم وللكشميهني «منه» بدل «فيه» (شارح).

[2] Both legal and illegal things are clear and in between them, there are doubtful and suspicious matters

2051- Ash'sha'bi narrated: An'no'man Ibn Bashir "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Both legal and illegal things are obvious, and in between them are doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these suspicious things bravely, likely commits what is clearly illegal. Sins are Allah's private pasture and whoever pastures (his sheep) near it, likely gets in it at any moment."

[3] What are the doubtful matters?

Hassan Ibn Abu'sinan said: "I never saw a thing easier than the doubtful matters. Let the thing, of which you are doubtful and do the thing of which you are certain."

2052- Abdullah Ibn Abu'mulaika narrated: Uqba Ibn Al'harith "Allah be pleased with him" told that a black woman came and claimed that she had suckled both of them (Uqba and his wife). So, he mentioned that to the Prophet who turned his face from him. He smiled and said: "How (can you keep your wife), though it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abu'ihab At'tamimi.

2053- A'isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zamia into his custody as he was his (Utba's) son. In the year of the Conquest (of Mecca) Sa'd Ibn Abu'waqqas took him, and said: "He was my brother's son, and my brother took a promise from me to that effect." Abd Ibn Zam'a got up and said: "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to The Prophet "Allah's blessing and peace be upon him". Sa'd said: "O Allah's Apostle! He is the son of my brother and he has taken a promise from me that I will take him." Abd Ibn Zam'a said: "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam'a."

٢ ـ بابٌ الحَلالُ بَيِّنٌ وَالحَرامُ بَيِّنٌ وَبَينَهُمَا مُشَبَّهَاتٌ

٢٠٥١ ـ حدثني مُحَمَّدُ بْنُ المُثَنَّى : حَدَّثَنا ابْنُ أَبي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ : سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ : سَمِعْتُ النَّبِيَّ ﷺ (ح). حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنْ أَبِي فَرْوَةَ، عَنِ الشَّعْبِيِّ قالَ : سَمِعْتُ النُّعْمَانَ، عَنِ النَّبِيِّ ﷺ (ح). حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنْ أَبِي فَرْوَةَ، سَمِعْتُ الشَّعْبِيَّ : سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ (ح). حَدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنا سُفْيانُ، عَنْ أَبِي فَرْوَةَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قالَ. قالَ النَّبِيُّ ﷺ : «الحَلالُ بَيِّنٌ وَالحَرامُ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيهِ مِنَ الإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنِ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالمَعَاصِي حِمَى اللَّهِ، مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ».

[طرفه في : ٥٢].

٣ ـ بابُ تفسيرِ المُشبَّهاتِ

وَقَالَ حَسَّانُ بْنُ أَبِي سِنَانٍ : مَا رَأَيتُ شَيئاً أَهْوَنَ مِنَ الوَرَعِ، دَعْ مَا يَرِيبُكَ، إِلَى مَا لاَ يَرِيبُكَ.

٢٠٥٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنا سُفْيَانُ : أَخْبَرَنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبي حُسَينٍ : حَدَّثَنا عَبْدُ اللَّهِ بْنُ أَبي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ امْرَأَةً سَوْدَاءَ جاءَتْ، فَزَعَمَتْ أَنَّها أَرْضَعَتْهُمَا، فَذَكَرَ لِلنَّبِيِّ ﷺ فَأَعْرَضَ عَنْهُ، وَتَبَسَّمَ النَّبِيُّ ﷺ قالَ : «كَيفَ وَقَدْ قِيلَ». وَقَدْ كَانَتْ تَحْتَهُ ابْنَةُ أَبي إِهَابٍ التَّمِيمِيِّ [طرفه في : ٨٨].

٢٠٥٣ ـ حدّثنا يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ عُتْبَةُ بْنُ أَبي وَقَّاصٍ، عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبي وَقَّاصٍ، أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ، قَالَتْ : فَلَمَّا كَانَ عَامَ الفَتْحِ أَخَذَهُ سَعْدُ بْنُ أَبي وَقَّاصٍ وَقالَ : ابنُ أخي، قَدْ عهدَ إليَّ فيه، فقامَ عبدُ بنُ زمعةَ فقالَ : أَخِي وابْنُ وَلِيدةِ أبي، وُلِدَ عَلَى فِراشِهِ، فَتَسَاوَقَا إِلَى النَّبِيِّ ﷺ، فَقَالَ سَعْدٌ : يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، كَانَ قَدْ عَهِدَ إِلَيَّ فِيهِ. فَقَالَ عَبْدُ بْنُ زَمْعَةَ : أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ :

٢٠٥١ـ قوله : (يوشك) بالرفع وإن كان القياس الجزم أي يقرب.

باب ٣ ـ قوله : (ما يريبك إلى ما لا يريبك) بفتح الياء فيهما ويجوز الضم.

٢٠٥٣ـ قوله : عهد أي أوصى.

ـ قوله : (وليدة زمعة) أي جاريته.

ـ قوله : فتساوقا أي فترافعا.

ـ قوله : «وللعاهر الحجر» أي وللزاني الخيبة

Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones (disappointment and deprivation) are for the one who has done sexual intercourse." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

2054- Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game (is unlawful to eat for it) has been beaten to death." I asked him: "O Allah's Apostle! I release my dog by the name of Allah and find with it at the game, another dog on which I have not mentioned the name of Allah, and I do not know which one of them caught the game." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't eat it as you have mentioned the name of Allah on your dog and not on the other dog."

[4] What one avoids of suspicious things

2055- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a fallen date and said: "Were it not for my doubt that this might have been given in charity, I would have eaten it." Furthermore, Abu'huraira "Allah be pleased with him" narrated: the Prophet "Allah's blessing and peace be upon him" said: "I found a date-fruit fallen on my bed."

[5] When one does not think that whispers or so are suspicious

2056- Abbad Ibn Tamim narrated that his uncle had told: "The Prophet "Allah's blessing and peace be upon him" was asked: "If a person feels something during his prayer; should he interrupt his prayer?" The Prophet "Allah's blessing and peace be upon him" said: "No! You should not give it up unless you hear a sound or smell something." On the other hand, Ibn Abu'hafsa narrated: Az'zuhri said: "There is no need to repeat ablution unless you detect a smell or hear a sound."

2057- A'isha "Allah be pleased with her" narrated: Some people said: "O Allah's Apostle! Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." Allah's Apostle "Allah's blessing and peace be upon him" said (to them): "Mention the name of Allah and eat it."

«هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ». ثُمَّ قَالَ النَّبِيُّ ﷺ: «الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ». ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ، زَوجِ النَّبِيِّ ﷺ: «احْتَجِبي مِنْهُ». لما رأى مِنْ شَبهِهِ بعُتْبَةَ، فما رآها حتى لَقِيَ اللهَ.

[الحديث ٢٠٥٣ ـ أطرافه في: ٢٢١٨، ٢٤٢١، ٢٥٣٣، ٢٧٤٥، ٤٣٠٣، ٦٧٤٩، ٦٧٦٥، ٦٨١٧، ٧١٨٢].

٢٠٥٤ ـ حدّثنا أبو الوَليد: حدَّثَنا شُعْبَةُ قال: أخبرني عَبْدُ اللهِ بنُ أبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلتُ النَّبِيَّ ﷺ عَنِ المِعْرَاضِ، فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وإذا أَصَابَ بعَرضِهِ فلا تأكُلْ، فإنَّهُ وَقِيذٌ». قلتُ: يا رَسُولَ اللهِ أُرْسِلُ كَلبي وأُسمِّي، فأَجِدُ مَعَهُ على الصَّيدِ كلباً آخرَ لَمْ أُسَمِّ عليهِ، ولا أدرِي أيُّهُمَا أخذَ؟ قال: لا تأكُلْ، إنَّمَا سَمَّيتَ عَلَى كَلبِكَ وَلَمْ تُسَمِّ عَلَى الآخَرِ».

[طرفه في: ١٧٥].

٤ ـ بابُ ما يُتَنَزَّهُ من الشُّبُهَاتِ

٢٠٥٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلحَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بتَمْرَةٍ مَسْقُوطَةٍ، فَقَالَ: «لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلتُها». وَقَالَ هَمَّامٌ، عَنْ أَبِي هُرَيرَةَ رَضيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «أَجِدُ تَمْرَةً سَاقِطَةً عَلَى فِرَاشِي».

[الحديث ٢٠٥٥ ـ طرفه في: ٢٤٣١].

٥ ـ بابُ مَنْ لَمْ يَرَ الوَسَاوِسَ وَنَحْوَهَا مِنَ المُشَبَّهَاتِ

٢٠٥٦ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ فِي الصَّلاةِ شَيئاً، أَيَقْطَعُ الصَّلاةَ؟ قَالَ: «لاَ، حَتَّى يَسْمَعَ صَوتاً أَو يَجِدَ رِيحاً». وَقَالَ ابْنُ أَبِي حَفصَةَ، عَنِ الزُّهْرِيِّ: لا وُضُوءَ إِلاَّ فِيمَا وَجَدْتَ الرِّيحَ أَوْ سَمِعتَ الصَّوْتَ. [طرفه في: ١٣٧].

٢٠٥٧ ـ حدّثني أَحْمَدُ بنُ المِقْدَامِ العِجْلِيُّ: حَدَّثَنا مُحَمَّدُ بنُ عَبدِ الرَّحْمنِ الطُّفَاوِيُّ: حَدَّثَنَا هِشَامُ بنُ عُروَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ قَوماً قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ قَوماً يَأتُونَنَا بِاللَّحْمِ، لا نَدرِي: أَذَكَرُوا اسْمَ اللهِ عليه، أَمْ لاَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «سَمُّوا اللَّهَ عَلَيهِ وَكُلُوهُ».

[الحديث ٢٠٥٧ ـ طرفاه في: ٥٥٠٧، ٧٣٩٨].

٢٠٥٤ـ قوله: عن المعراض أي سألته عن رمي الصيد بالمعراض وهو السهم الذي لا ريش عليه أو عصا رأسها محدد أفاده الشارح.

ـ قوله: وقيذ أي موقوذ وهو المقتول بغير محدد من عصا أو حجر ونحوهما.

[6] Allah's saying: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (Friday "Al'jumu'a" 11)

2058- Jaber "Allah be pleased with him" narrated: While we were offering the prayer with the Prophet "Allah's blessing and peace be upon him" a caravan carrying food came from Sham. The people looked towards the caravan (and went to it). Only twelve persons remained with the Prophet "Allah's blessing and peace be upon him". So, Allah revealed: "But when they see some bargain or some amusement, they disperse headlong to it." (Friday 11)

[7] When one is careless whether his gain is legal

2059- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A time will come when one will not care how one gains his money, whether legally or illegally."

[8] The trade

And Allah's saying: "By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)."

(The Light "An'nur" 37)

On the other hand, Quatada said: "People were used to practise trading and bargaining. But whenever came one of Allah's rights they were required to do, then neither traffic nor merchandise did divert them from the Remembrance of Allah, (nor from regular Prayer, nor from the practice of regular Charity), till they had done it."

2060- Abul'minhal narrated: I asked both of Al'bara Ibn Azib and Zaid Ibn Arqam "Allah be pleased with them" about money exchange. They replied: "We were traders in the time of Allah's Apostle "Allah's blessing and peace be upon him" and we asked Allah's Apostle "Allah's blessing and peace be upon him" about money exchange. He replied: "If it is from hand to hand, there will be no harm in it; otherwise if it is on credit, it will be impermissible."

2061- the same as above.

[9] Trading in markets

And Allah's saying: "and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper." (Friday 10)

٦ ـ بابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَإِذَا رَأَوا تِجَارَةً أَوْ لَهواً انْفَضُّوا إِلَيها﴾ [الجمعة: ١١]

٢٠٥٨ ـ حدّثنا طَلْقُ بْنُ غَنَّامٍ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَينٍ، عَنْ سَالِمٍ قالَ: حَدَّثَنِي جَابِرٌ رَضِيَ اللَّهُ عَنهُ قالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ مِنَ الشَّامِ عِيرٌ تَحْمِلُ طَعَاماً، فَالتَفَتُوا إِلَيهَا، حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَنَزَلَتْ: ﴿وَإِذَا رَأَوا تِجَارَةً أَوْ لَهواً انفضوا إِلَيها﴾ [طرفه في: ٩٣٦]

٧ ـ بابُ مَنْ لَمْ يُبَالِ مِنْ حَيْثُ كَسَبَ المَالَ

٢٠٥٩ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَأْتِي عَلَى النَّاسِ زَمانٌ، لاَ يُبَالِي المَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الحَلاَلِ أَمْ مِنَ الحَرَامِ».

[الحديث ٢٠٥٩ ـ طرفه في: ٢٠٨٣].

٨ ـ بابُ التِّجَارَةِ فِي البَرِّ

وَقَوْلِهِ: ﴿رِجالٌ لاَ تُلهِيهِم تِجَارَةٌ وَلاَ بَيعٌ عَنْ ذِكْرِ اللَّهِ﴾ [النور: ٣٧]. وَقالَ قَتَادَةُ: كَانَ القَوْمُ يَتَبَايَعُونَ وَيَتَّجِرُونَ، وَلٰكِنَّهُمْ إِذَا نَابَهُمْ حَقٌّ مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهِهِمْ تِجَارَةٌ وَلاَ بَيعٌ عَنْ ذِكْرِ اللَّهِ، حَتَّى يُؤَدُّوهُ إِلَى اللَّهِ.

٢٠٦٠، ٢٠٦١ ـ حدّثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي المِنْهَالِ قالَ: كُنْتُ أَتَّجِرُ فِي الصَّرْفِ، فَسَأَلْتُ زَيدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنهُ فَقالَ: قالَ النَّبِيُّ ﷺ. وَحَدَّثَنِي الفَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا الحَجَّاجُ بْنُ مُحَمَّدٍ: قالَ ابْنُ جُرَيجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ وَعَامِرُ بْنُ مُصْعَبٍ: أَنَّهُمَا سَمِعَا أَبَا المِنْهَالِ يَقُولُ: سَأَلْتُ البَرَاءَ بْنَ عَازِبٍ وَزَيدَ ابْنَ أَرْقَمَ عَنِ الصَّرْفِ، فَقَالاَ: كُنَّا تَاجِرَينِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الصَّرْفِ، فَقالَ: «إِنْ كانَ يَداً بِيَدٍ فَلاَ بَأْسَ، وَإِنْ كانَ نَسَاءً فَلاَ يَصْلُحُ».

[الحديث ٢٠٦٠، ٢٠٦١ ـ أطرافهما في: ٢١٨٠، ٢١٨١، ٢٤٩٧، ٢٤٩٨، ٣٩٣٩، ٣٩٤٠].

٩ ـ بابُ الخُرُوجِ فِي التِّجَارَةِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فَانْتَشِروا فِي الأَرْضِ وابْتَغُوا مِن فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

٢٠٦٢ ـ حدّثنا مُحَمَّدُ بْنُ سَلاَمٍ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ: أَخْبَرَنَا ابْنُ جُرَيجٍ قالَ:

٢٠٥٨ـ قوله: (عير) أي قافلة.

باب ٨ ـ قوله: (نابهم) أي عرض لهم.

٢٠٦١ـ قوله: (يداً بيد) أي متقابضين في المجلس (شارح).

ـ قوله: (نساء) بفتح النون أي متأخراً وروي نسيئاً أفاده الشارح.

2062- Obaidullah Ibn Omair narrated: Abu'moosa "Allah be pleased with him" asked Omar to admit him but he was not admitted as Omar was busy, so Abu'moosa went back. When Omar finished his job he said: "Didn't I hear the voice of Abdullah Ibn Qais? Let him come in." Omar was told that he had left. So, he sent for him and on his arrival, he (Abu'moosa) said: "We were ordered to do so." (That is to leave if not admitted after asking permission thrice). Omar told him: "Bring witness in proof of your statement." Abu'moosa went to the Ansar's meeting places and asked them. They said: "None amongst us will give this witness except the youngest of us, Abu'sa'eed Al'khudri." Abu'moosa then took Abu'sa'eed Al'khudri (to Omar) who said, surprisingly: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me?" (Then he added): "I used to be busy trading in markets."

[10] Trading through the sea

Scholars say that there is no harm in riding the ships according to Allah's saying: "and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful." (The Originator of Creation "Fatir" 12)

2063- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man from The Children of Israel who had gone through the sea and fulfilled his needs. (Then he told the narration in full).

[11] Allah's saying: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (Friday "Al'jumu'a" 11)

And Allah's saying: "By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)."

(The Light "An'nur" 37)

On the other hand, Quatada said: "People were used to practise trading and bargaining. But whenever came one of Allah's rights they were required to do, then neither traffic nor merchandise did divert them from the Remembrance of Allah, (nor from regular Prayer, nor from the practice of regular Charity), till they had done it."

2064- Jaber "Allah be pleased with him" narrated: While we were offering the Friday prayer with the Prophet "Allah's blessing and peace be upon him" a caravan carrying food came. The people went to it. Only twelve persons remained with the Prophet "Allah's blessing and peace be upon him". So, Allah revealed: "But when they see some bargain or some amusement, they disperse headlong to it." (Friday 11)

[12] Allah's saying: "O ye who believe! Give of the good things which ye have (honourably) earn, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise." (The Heifer "Al'baqara" 267)

2065- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If a woman gives in charity from her house meals without wasting (by being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The reward of any of them will never reduce the reward of the others."

أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيدِ اللَّهِ بْنِ عُمَيرٍ: أَنَّ أَبَا مُوسى الأَشْعَرِيَّ، اسْتَأْذَنَ عَلَى عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَلَمْ يُؤْذَنْ لَه، وَكَأَنَّهُ كَانَ مَشْغُولاً، فَرَجَعَ أَبُو مُوسى، فَفَرَغَ عُمَرُ فقالَ: أَلَمْ أَسْمَعْ صَوتَ عَبْدِ اللَّهِ بْنِ قَيسٍ، ائذَنُوا لَه. قِيلَ: قَدْ رَجَعَ، فَدَعَاهُ فقالَ: كُنَّا نُؤمَرُ بِذلِكَ، فقالَ: تَأْتِينِي عَلى ذلِكَ بِالبَيِّنَةِ، فَانْطَلَقَ إِلَى مَجْلِسِ الأَنْصَارِ فَسَأَلَهُمْ، فَقالُوا: لاَ يَشْهَدُ لَكَ عَلَى هذا إِلاَّ أَصْغَرُنَا أَبُو سَعِيدٍ الخُدْرِيُّ، فَذَهَبَ بِأَبِي سَعِيدٍ الخُدْرِيِّ، فَقَالَ عُمَرُ: أَخَفِيَ هذَا عَلَيَّ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ؟ أَلْهَانِي الصَّفْقُ بِالأَسْوَاقِ، يَعْنِي الخُرُوجَ إِلَى تِجَارَةٍ.

[الحديث ٢٠٦٢ ـ طرفاه في: ٦٢٤٥، ٧٣٥٣].

١٠ ـ بابُ التِّجارَةِ في البَحْرِ

وَقالَ مَطَرٌ: لاَ بَأْسَ بِهِ، وَمَا ذَكَرَهُ اللَّهُ فِي القُرْآنِ إِلاَّ بِحَقٍّ ثُمَّ تَلاَ: ﴿وَتَرَى الفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ﴾ [فاطر: ١٢]، والفُلْكُ: السُّفُنُ، الوَاحِدُ وَالجَمْعُ سَوَاءٌ. وَقَالَ مُجَاهِدُ: تَمْخَرُ السُّفُنُ الرِّيحَ، وَلاَ تَمْخَرُ الرِّيحَ مِنَ السُّفُنِ إِلاَّ الفُلْكُ العِظَامُ.

٢٠٦٣ ـ وقالَ اللَّيثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ، خَرَجَ فِي البَحْرِ فَقَضَى حَاجَتَهُ، وَسَاقَ الحَدِيثَ. [طرفه في: ١٤٩٨].

١١ ـ بابُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيهَا﴾ [الجمعة: ١١]

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيعٌ عَنْ ذِكْرِ اللَّهِ﴾ [النور: ٣٧]. وَقَالَ قَتَادَةُ: كَانَ القَوْمُ يَتَّجِرُونَ وَلكِنَّهُمْ كَانُوا إِذَا نَابَهُمْ حَقٌّ مِنْ حُقُوقِ اللَّهِ، لَمْ تُلْهِهِمْ تِجَارَةٌ وَلاَ بَيعٌ عَنْ ذِكْرِ اللَّهِ، حَتَّى يُؤَدُّوهُ إِلَى اللَّهِ.

٢٠٦٤ ـ حدثني مُحَمَّدٌ قال: حَدَّثَنِي مُحَمَّدُ بْنُ فُضَيلٍ، عَنْ حُصَينٍ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلَتْ عِيرٌ وَنَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ الجُمُعَةَ، فَانْفَضَّ النَّاسُ إِلاَّ اثْنَي عَشَرَ رَجُلاً، فَنَزَلَتْ هذِهِ الآيَةُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيهَا وَتَرَكُوكَ قَائِماً﴾ [الجمعة: ١١]. [طرفه في: ٩٣٦].

١٢ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ [البقرة: ٢٦٧]

٢٠٦٥ ـ حدثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ طَعَامِ بَيتِهَا غَيرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلخَازِنِ مِثْلُ ذلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيئاً». [طرفه في: ١٤٢٥].

باب ١٠ ـ قوله: (لا بأس به) أي بركوب البحر وقوله: (وما ذكره الله) أي ركوب البحر.

٢٠٦٤ـ قوله: (فانفضّ الناس) أي فتفرّقوا.

2066- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If a woman gives something (in charity) from her husband's earnings without his permission, she will get half his reward."

[13] One's desire to have expansion in his sustenance

2067- Anas "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin."

[14] The Prophet's purchase on credit

2068- Al'aswad narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" purchased food grains from a Jew on credit and mortgaged his iron armour to him.

2069- Quatada narrated: Anas "Allah be pleased with him" went to The Prophet "Allah's blessing and peace be upon him" with barley bread having some dissolved fat on it. The Prophet "Allah's blessing and peace be upon him" had mortgaged his armour to a Jew in Medina and took from him some barley for his family. Anas heard him saying: "The household of Mohammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after."

[15] One's earnings should be by his manual labour

2070- A'isha "Allah be pleased with her" narrated: When Abu'bakr As'siddiq (The Truly Believer) "Allah be pleased with him" was chosen as Caliph, he said: "My people know that my profession was not unable to provide substance to my family. But, as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practise the profession of serving Muslims."

٢٠٦٦ ـ حدّثني يَحيى بنُ جَعفَرٍ: حدَّثَنا عَبدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّام قال: سَمِعْتُ أبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قال: «إذا أنفقتِ المَرأةُ مِن كَسْبِ زَوجِها، عَن غَيرِ أمرِه، فلَه نِصفُ أجرِه». [الحديث ٢٠٦٦ ـ أطرافه في: ٥١٩٢، ٥١٩٥، ٥٣٦٠].

١٣ ـ بابُ مَنْ أَحَبَّ البَسْطَ فِي الرِّزْقِ

٢٠٦٧ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الكِرْمانِيُّ: حَدَّثَنا حَسَّانُ: حَدَّثَنا يُونُسُ: حَدَّثَنا مُحَمَّدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَن سَرَّهُ أَنْ يُبسَطَ لَهُ رِزقُهُ، أَو يُنسَأَ لَهُ في أَثَرِهِ، فَليَصِل رَحِمَهُ».

[الحديث ٢٠٦٧ ـ طرفه في: ٥٩٨٦]

١٤ ـ بابُ شِراءِ النَّبِيِّ ﷺ بالنَّسِيئَةِ

٢٠٦٨ ـ حدّثنا مُعَلَّى بنُ أسَدٍ: حَدَّثَنا عَبدُ الواحِدِ: حَدَّثَنا الأعمَشُ قالَ: ذَكَرنا عِندَ إبراهيمَ الرَّهنَ في السَّلَمِ، فقالَ: حَدَّثَني الأسوَدُ، عَن عائشةَ رَضِيَ اللَّهُ عَنها: أَنَّ النَّبِيَّ ﷺ اشتَرَى طَعاماً مِن يَهُودِيٍّ إلى أجَلٍ، وَرَهَنَهُ دِرعاً مِن حَدِيدٍ.

[الحديث ٢٠٦٨ ـ أطرافه في: ٢٠٩٦، ٢٢٠٠، ٢٢٥١، ٢٢٥٢، ٢٣٨٦، ٢٥٠٩، ٢٥١٣، ٢٩١٦، ٤٤٦٧]

٢٠٦٩ ـ حدّثنا مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَن أنَسٍ (ح). حدَّثَنِي مُحَمَّدُ بنُ عَبدِ اللَّهِ بنِ حَوشَبٍ: حدَّثَنا أسباطُ أبو اليَسَعِ البَصرِيُّ: حدَّثَنا هِشامٌ الدَّستَوائِيُّ، عَن قَتادَةَ، عَن أنَسٍ رَضِيَ اللَّهُ عَنهُ: أنَّهُ مَشى إلى النَّبِيِّ ﷺ بِخُبزِ شَعِيرٍ، وَإهالَةٍ سَنِخَةٍ، وَلَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعاً لَهُ بِالمَدِينَةِ عِندَ يَهُودِيٍّ، وأخَذَ مِنهُ شَعِيراً لأهْلِهِ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: «ما أمْسى عِندَ آلِ مُحَمَّدٍ ﷺ صاعُ بُرٍّ، ولا صاعُ حَبٍّ، وإنَّ عِندَهُ لَتِسعَ نِسوَةٍ».

[الحديث ٢٠٦٩ ـ طرفه في: ٢٥٠٨]

١٥ ـ بابُ كَسْبِ الرَّجُلِ وَعَمَلِهِ بِيَدِهِ

٢٠٧٠ ـ حدّثنا إسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا اسْتُخْلِفَ أَبُو بَكْرٍ الصِّدِّيقُ قال: لَقَدْ عَلِمَ قَوْمِي أَنَّ حِرْفَتِي لَمْ تَكُنْ تَعْجِزُ عَنْ مَؤُنَةِ أَهْلِي، وَشُغِلْتُ بِأَمْرِ

٢٠٦٧ـ قوله: (ينسأ) أي يؤخر في أثره أي في بقية عمره ا هـ من الشرح.

باب ١٤ ـ قوله: (بالنسيئة) أي بالأجل وهي فعيلة والمفهوم من كلام الشارح أنه بدون الياء مع أنها مكتوبة عنده في المتن.

٢٠٦٩ـ قوله: (وإهالة سنخة) أي ألية متغيرة الرائحة من طول المكث وروي: زنخة بالزاي بدل السين يقال: زنخ الدهن إذا تغير فهو زنخ وبابه طرب.

2071- A'isha "Allah be pleased with her" narrated: The companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to practise manual labour; so their sweat used to smell badly. Then they were advised to take a bath.

2072- Al'miqdam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Nobody has ever eaten a better meal than that which one has earned by working with his own hands. The Prophet of Allah, David "Peace be upon him" used to eat from the earnings of his manual labour."

2073- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophet David "Peace be upon him" never ate but from the earnings of his manual labour."

2074- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you (went to the forest, cut and) carried a bundle of wood on his back (to have his earnings by selling it), then this would be better for him than asking (begging) others who might, or might not, give him."

2075- Az'zubair Ibn Al'awwam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any of you took a rope (for bundling wood and carrying it on his back to sell it and have his earnings from its price), then this would be better for him than asking people (to give him)."

[16] One's leniency and ease in buying, selling and demanding back his rights

2076- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah's mercy be on he, who is lenient in his buying, selling, and in demanding back his money."

المُسْلِمِينَ، فَسيأكُلُ آلُ أَبي بَكْرٍ مِنْ هذا المَالِ، وَيَحْتَرِفُ لِلمُسلِمينَ فيه .

٢٠٧١ ـ حدّثني مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزيدَ: حَدَّثَنَا سَعيدٌ قالَ: حَدَّثَنِي أَبُو الأَسْوَد، عَنْ عُرْوَةَ قال: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ عُمَّالَ أَنْفُسِهِمْ، وَكَانَ يَكُونَ لَهُمْ أَرْوَاحٌ، فَقِيلَ لَهُمْ: «لَو اغْتَسَلْتُمْ». رَوَاهُ هَمَّامٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ. [طرفه في: ٩٠٣].

٢٠٧٢ ـ حدّثنا إِبْراهيم بْنُ مُوسى: أَخْبَرَنا عِيسى، عَنْ ثَوْرٍ، عَنْ خالِدِ بْنِ مَعْدانَ، عَنِ المِقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «مَا أَكَلَ أَحَدٌ طَعَامَاً قَطُّ، خَيراً مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِه، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيهِ السَّلامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِه».

٢٠٧٣ ـ حدّثنا يَحْيى بْنُ مُوسى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: حَدَّثَنَا أَبُو هُرَيرَة، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ دَاوُدَ عَلَيهِ السَّلامُ كَانَ لا يَأْكُلُ إِلا مِنْ عَمَلِ يَدِه». [الحديث ٢٠٧٣ ـ طرفاه في: ٣٤١٧، ٤٧١٣].

٢٠٧٤ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيدٍ، مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيرٌ مِنْ أَنْ يَسْأَلَ أَحَداً، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ». [طرفه في: ١٤٧٠].

٢٠٧٥ ـ حدّثنا يَحْيى بْنُ مُوسى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيرِ بْنِ العَوَّامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلَهُ خَيرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ» [طرفه في: ١٤٧١]

١٦ ـ بابُ السُّهُولَةِ وَالسَّمَاحَةِ في الشِّرَاءِ وَالبَيعِ، وَمَنْ طَلَبَ حَقّاً فَلْيَطْلُبْهُ فِي عَفَافٍ

٢٠٧٦ ـ حدّثنا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ المُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «رَحِمَ اللَّهُ رَجُلاً، سَمْحاً إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى».

١٧ ـ بابُ مَنْ أَنْظَرَ مُوسِراً

٢٠٧٧ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا مَنْصُورٌ: أَنَّ رِبْعِيَّ بْنَ حِرَاشٍ

٢٠٧١ـ قوله: (أرواح) تعني روائح كريهة.

٢٠٧٥ـ قوله: «لأن يأخذ أحدكم أحبله» أي لأجل الاحتطاب خير له من أن يسأل الناس.

٢٠٧٦ـ قوله: «وإذا اقتضى» أي طلب قضاء حقه.

٢٠٧٧ـ قوله: (تلقت) استقبلت

[17] Granting time to the rich to repay his debts

2077- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Before your time the angels received the soul of a man and asked him: "Did you do any good deeds (in your life)?" He replied: "I used to order my employees to grant time to the rich person to pay his debts at his convenience, and forgive the poor one." So Allah said to the angels: "Excuse him."

[18] Giving (more) time to the one in a difficulty to repay his debts

2078- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There was a merchant who credited others with money. Whenever he saw one in a difficulty (in straightened circumstances) He said to his employees: "excuse him, so that Allah might excuse me." As a result, Allah forgave him."

[19] The seller and the buyer are to speak the truth and show the qualities as well as the defects, and be sincere to each other

Al'adda Ibn Khalid told: The Prophet "Allah's blessing and peace be upon him" wrote to me: "This is what Mohammad, The Messenger of Allah "Allah's blessing and peace be upon him" bought from Al'adda Ibn Khalid, the Muslim's selling to the Muslim, without defect, or anything which might be prohibited."

On the other hand, Uqba Ibn Amer told: "It is impermissible to sell (any thing of) goods you know that it has a defect without informing (the buyer) of it."

2079- Abdullah Ibn Al'harith attributed to Hakim Ibn Hezam "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."

حَدَّثَهُ أَنَّ حُذَيْفَةَ رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَلَقَّتِ المَلائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، قَالُوا: أَعَمِلتَ مِنَ الخيرِ شَيئاً؟ قَالَ: كُنتُ آمُرُ فِتْيَانِي أَنْ يُنْظِرُوا وَيَتَجاوَزُوا عَنِ المُوسِرِ، قَالَ: قَالَ: فَتَجاوَزُوا عَنهُ». وَقَالَ أَبُو مَالِكٍ، عَنْ رِبْعِيٍّ: «كُنْتُ أُيَسِّرُ عَلَى المُوسِرِ، وَأُنْظِرُ المُعْسِرَ». وَتَابَعَهُ شُعْبَةُ: عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيٍّ. وَقَالَ أَبُو عَوَانَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيٍّ: «أُنْظِرُ المُوسِرَ وَأَتَجَاوَزُ عَنِ المُعْسِرِ». وَقَالَ نُعَيمُ بْنُ أَبِي هِنْدٍ، عَنْ رِبْعِيٍّ: «فَأَقْبَلُ مِنَ المُوسِرِ، وَأَتَجاوَزُ عَنِ المُعْسِرِ».

[الحديث ٢٠٧٧ - طرفاه في: ٢٣٩١، ٣٤٥١].

١٨ - بابٌ مَنْ أَنْظَرَ مُعْسِراً

٢٠٧٨ - حدثنا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا الزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِراً قَالَ لِفِتْيَانِهِ: تَجَاوَزُوا عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا، فَتَجَاوَزَ اللَّهُ عَنْهُ». [الحديث ٢٠٧٨ - طرفه في: ٣٤٨٠].

١٩ - بابٌ إِذَا بَيَّنَ البَيِّعَانِ، وَلَمْ يَكْتُمَا وَنَصَحَا

وَيُذْكَرُ عَنِ العَدَّاءِ بْنِ خَالِدٍ قَالَ: كَتَبَ لِي النَّبِيُّ ﷺ: «هذا مَا اشْتَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ مِنَ العَدَّاءِ بْنِ خَالِدٍ، بَيعَ المُسلِمِ المُسْلِمَ، لاَ دَاءَ وَلاَ خِبْثَةَ وَلاَ غَائِلَةَ». وَقَالَ قَتَادَةُ: الغَائِلَةُ الزِّنَا وَالسَّرِقَةُ وَالإِبَاقُ. وَقِيلَ لِإِبْرَاهِيمَ: إِنَّ بَعْضَ النَّخَّاسِينَ يُسَمِّي آرِيَّ خُرَاسَانَ وَسِجِسْتَانَ، فَيَقُولُ: جَاءَ أَمْسِ مِنْ خُرَاسَانَ، جَاءَ اليَوْمَ مِنْ سِجِسْتَانَ، فَكَرِهَهُ كَرَاهِيَةً شَدِيدَةً. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لاَ يَحِلُّ لِامْرِئٍ يَبِيعُ سِلْعَةً، يَعْلَمُ أَنَّ بِهَا دَاءً، إِلاَّ أَخْبَرَهُ.

٢٠٧٩ - حدثنا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الحَارِثِ: رَفَعَهُ إِلَى حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «البَيِّعَانِ بِالخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ قَالَ: حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

= - قوله: (فتياني): أي خدامي.

باب ١٩ - قوله «البيعان» العاقدان وبيانهما عدم كتمهما شيئاً من عيب المبيع.

- قوله: (بيع المسلم) يجوز في العين الرفع والنصب انظر الشارح.

- قوله: (ولا خبثة) أي الحرام وروي: ولا خيبة قال الشارح: والظاهر أن تفسير قتادة يرجع إلى الخبثة والغائلة معاً.

- الأري: الإصطبل وهو المفعول الأول ليسمي وما بعده مفعوله الثاني يعني أن ناساً من الدلالين وأصحاب الدواب يسمي أحدهم إصطبل وهو المفعول دوابه خراسان وسجستان فيقول: جاء أمس من خراسان جاء اليوم من سجستان تدليساً على المشتري.

[20] Selling the mixed dates

2080- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: We used to be given mixed dates (from the booty) and used to sell (barter) two Sas (of those dates) for one Sa (of good dates). The Prophet "Allah's blessing and peace be upon him" said (to us): "No (bartering of) two Sas for one Sa nor two Dirhams for one Dirham is permissible." (As that is a kind of usury).

[21] What was mentioned regarding the butcher

2081- Abu'mas'ood narrated: A man from The Ansar called Abu'shu'aib came and said to his young slave, who was a butcher: "Prepare a meal which is sufficient for five men to eat. Indeed, I would like to invite The Messenger of Allah "Allah's blessing and peace be upon him" along with four men. I saw the (signs of) hunger on his face." When he invited them, a (sixth) man followed them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (sixth) man followed us. If you like, you could allow for him to join us, and if you like you would not give him permission and he would return back." The Ansari man said: "No. I would give him permission (to come with you)."

[22] What is lost (of the blessing of the transaction) by hiding (the defects) and telling lies about the goods

2082- Abdullah Ibn Al'harith attributed to Hakim Ibn Hezam "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."

[23] Allah's saying: "O ye who believe devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper." (Al Imran 130)

2083- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A time will come when one will not care how one gains his money, whether legally or illegally."

[24] What about he, who devours, witnesses, or writes (the contract of) usury

and Allah's saying: "Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say: trade is like usury, but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence)

[الحديث ٢٠٧٩ ـ أطرافه في: ٢٠٨٢، ٢١٠٨، ٢١١٠، ٢١١٤].

٢٠ ـ بابُ بَيعِ الخَلطِ مِنَ التَّمْرِ

٢٠٨٠ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُرْزَقُ تَمْرَ الجَمْعِ، وَهوَ الخلطُ مِنَ التَّمْرِ، وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ. فَقَالَ النَّبِيُّ ﷺ: «لا صَاعَينِ بِصَاعٍ، وَلاَ دِرْهَمَينِ بِدِرْهَمٍ».

٢١ ـ بابُ ما قِيلَ فِي اللَّحَّامِ وَالجَزَّارِ

٢٠٨١ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي شَقِيقٌ، عَنْ أَبِي مَسْعُودٍ قالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ، يُكْنَى أَبَا شُعَيبٍ، فَقالَ لِغُلامٍ لَهُ قَصَّابٍ: اجْعَل لِي طَعَامًا يَكْفِي خَمْسَةً، فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ ﷺ خامِسَ خَمْسَةٍ، فَإِنِّي قَدْ عَرَفتُ فِي وَجْهِهِ الجُوعَ، فَدَعَاهُمْ، فَجَاءَ مَعَهُمْ رَجُلٌ، فَقالَ النَّبِيُّ ﷺ: «إِنَّ هذا قَدْ تَبِعَنا، فَإِنْ شِئتَ أَنْ تَأْذَنَ لَهُ فَأْذَنْ لَهُ، وَإِنْ شِئتَ أَنْ يَرْجِعَ رَجَعَ». فَقالَ: لا، بَلْ قَدْ أَذِنتُ لَهُ.

[الحديث ٢٠٨١ ـ أطرافه في: ٢٤٥٦، ٥٤٣٤، ٥٤٦١].

٢٢ ـ بابُ ما يَمْحَقُ الكَذِبُ وَالكِتْمَانُ فِي البَيعِ

٢٠٨٢ ـ حدّثنا بَدَلُ بْنُ المُحَبَّرِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قالَ: سَمِعْتُ أَبَا الخَلِيلِ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ الحَارِثِ، عَنْ حَكِيمِ بْنِ حِزامٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «البَيِّعَانِ بِالخِيَارِ ما لَمْ يَتَفَرَّقَا، أَوْ قالَ: حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيعِهِمَا».

[طرفه في: ٢٠٧٩].

٢٣ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَأْكُلُوا الرِّبا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [آل عمران: ١٣٠]

٢٠٨٣ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمانٌ، لا يُبَالِي المَرْءُ بِمَا أَخَذَ المالَ، أَمِنْ حَلالٍ أَمْ مِنْ حَرامٍ».

٢٤ ـ بابُ آكِلِ الرِّبا وَشَاهِدِهِ وَكَاتِبِهِ

وَقَوْلِهِ تَعَالَى: ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لا يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيطَانُ مِنَ المَسِّ ذلكَ بِأَنَّهُمْ قَالُوا إِنَّمَا البَيعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ البَيعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ

باب ٢٠ ـ قوله: (الخلط): هو التمر المجتمع من أنواع.

٢٠٨٢ـ قوله عليه الصلاة والسلام: البيعان بالخيار ما لم يتفرقا نص مجتهد فيه كما يعلم من أصول الفقه.

are companions of the fire: they will abide therein (forever)." (The Heifer "Al'baqara" 275)

2084- Masruq narrated from A'isha "Allah be pleased with her": "When the last verses (275:281) of The Sura of The Heifer "Al'baqara" were revealed, The Prophet "Allah's blessing and peace be upon him" recited them in the mosque. Then the wine trade was prohibited."

2085- Samura Ibn Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a river of blood wherein a man was, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position. I asked: "What is this?" they said: "This you saw in the river of blood was the devourer of usury. I am Gabriel and this is Michael."

[25] What about the usury giver

and Allah's saying: "O ye who believe! fear Allah, and give up what remains of your demand for usury, if ye are indeed Believers. If ye do it not, take notice of war from Allah and His Messenger: but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly. If the debtor is in a difficulty, grant him them till it is easy for him to repay. But if ye remit it by way of Charity, that is best for you if ye only knew. And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly." (The Heifer "Al'baqara" 278:281)

2086- Awn Ibn Abu'juhaifa narrated: My father bought a slave who practiced the profession of cupping. Then, he broke the slave's instruments of cupping. He commented: "The Prophet "Allah's blessing and peace be upon him" forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed, and receiving or giving usury, and cursed the picture-makers."

رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٢٧٥].

٢٠٨٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا نَزَلَتْ آخِرُ الْبَقَرَةِ، قَرَأَهُنَّ النَّبِيُّ ﷺ عَلَيْهِمْ فِي الْمَسْجِدِ، ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

[طرفه في: ٤٥٩].

٢٠٨٥ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ، فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسَطِ النَّهَرِ رَجُلٌ، بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ الرَّجُلُ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هَذَا؟ فَقَالَ: الَّذِي رَأَيْتَهُ فِي النَّهَرِ آكِلُ الرِّبَا».

٢٥ ـ بَابُ مُوكِلِ الرِّبَا

لِقَوْلِهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ * فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ * وَإِنْ كَانَ ذُو عُسْرَةٍ، فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ * وَاتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [البقرة: ٢٧٨ ـ ٢٨١]، قَالَ ابْنُ عَبَّاسٍ: هَذِهِ آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ.

٢٠٨٦ ـ حدّثنا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ أَبِي اشْتَرَى عَبْداً حَجَّاماً فَأَمَرَ بِمَحَاجِمِهِ فَكُسِرَتْ. فَسَأَلْتُهُ، فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَثَمَنِ الدَّمِ، وَنَهَى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ، وَآكِلِ الرِّبَا وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ.

[الحديث ٢٠٨٦ ـ أطرافه في: ٢٢٣٨، ٥٣٤٧، ٥٩٤٥، ٥٩٦٢].

٢٠٨٤ـ قوله: (آخر البقرة) وهي آية الذين يأكلون الربا إلى قوله: ﴿لا تظلمون ولا تظلمون﴾.

٢٠٨٥ـ قوله: (رأيت) ولابن عساكر (أريت) بالبناء للمفعول والرجلان هما الملكان جبريل وميكال ويجوز في هاء نهر الفتح والسكون كما في الشرح.

ـ قوله: وعلى (وسط النهر الرجل) يعني أن الرجل مشرف في الشاطىء على وسط النهر محاذ له بحيث يبلغ حجره إلى الذي في النهر من أي طرف يريد الخروج ويمكن أن يكون الوسط تصحيفاً من الشط كما تقدم في كتاب الجنائز.

باب ٢٥ ـ قوله: (موكل الربا) أي مطعمه (شارح).

٢٠٨٦ـ قوله: (الوشم) أن يغرز الجلد بإبرة ثم يحشى بكحل أو نيلة فيرزف أثره أو يخضر ففيه تغيير خلق الله وتنجيس العضو بالغرز.

[26] Allah's saying: " Allah will deprive usury of all blessing, but will give increase for he loveth not creatures ungrateful and wicked." (The Heifer "Al'baqara" 276)

2087- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing."

[27] What is hateful of swearing in selling

2088- Abdullah Ibn Abu'awfa narrated: A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, and he said so, so as to cheat a Muslim. On that occasion Allah Almighty revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

[28] What about the goldsmith

Ibn Abbas told that The Messenger of Allah had said (regarding the sanctity of Mecca): "None is allowed to uproot its thorny shrubs."

Al'abbas Ibn Abdul'muttalib said: "Except for The Idhkhir for their goldsmiths and graves." (The Prophet) replied: "Except for Idhkhir."

2089- Husain Ibn Ali "Allah be pleased with both" narrated: Ali told: I got an old she-camel as my share from the booty, and the Prophet "Allah's blessing and peace be upon him" had given me another from the one-fifth. When I intended to marry Fatima "Peace be upon her", daughter of The Messenger of Allah "Allah's blessing and peace be upon him", I arranged that a goldsmith from the tribe of Banu'qainuqa would accompany me in order to bring Idhkhir and then sell it to the goldsmiths and use its price for my marriage banquet.

2090- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah made Mecca a sanctuary. It was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). Fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its fallen thing except by a person who would announce it publicly." Abbas Ibn Abdul'muttalib asked the Prophet "Allah's blessing and peace be upon him": "Except The Idhkhir for our goldsmiths and for the roofs of our houses."

٢٦ - بابُ ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ [البقرة: ٢٧٦]

٢٠٨٧ ـ حدّثنا يحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَن يُونُسَ، عَنِ ابنِ شِهَابٍ: قالَ ابنُ المُسَيَّبِ: إنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الحَلِفُ مُنَفِّقَةٌ لِلسِّلعَةِ، مُمحِقَةٌ لِلبَرَكَةِ».

٢٧ - بابُ ما يُكْرَهُ مِنَ الحَلِفِ فِي البَيعِ

٢٠٨٨ ـ حدّثنا عَمْرُو بنُ مُحمَّدٍ: حدَّثَنا هُشَيمٌ: أَخبَرَنا العَوَّامُ، عَن إبراهِيمَ بنِ عَبدِ الرَّحمٰنِ، عَن عَبدِ اللهِ بنِ أبي أَوفَى رَضِيَ اللَّهُ عَنهُ: أَنَّ رَجُلاً أَقامَ سِلعَةً، وَهُوَ فِي السُّوقِ، فَحَلَفَ بِاللَّهِ لَقَد أَعطَى بِها ما لَم يُعطِ، لِيُوقِعَ فِيها رَجُلاً مِنَ المُسلِمِينَ، فَنَزَلَت: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً﴾ [آل عمران: ٧٧].

[الحديث ٢٠٨٨ طرفاه في: ٢٦٧٥، ٤٥٥١].

٢٨ ـ بابُ ما قِيلَ فِي الصَّوَّاغِ

وَقالَ طاوُسٌ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللَّهُ عَنهُما: قالَ النَّبِيُّ ﷺ: «لاَ يُختَلَى خَلاَهَا».

وَقالَ العَبّاسُ: إلاَّ الإِذخِرَ، فَإنَّهُ لِقَينِهِم وَبُيُوتِهِم، فَقالَ: «إلاَّ الإِذخِرَ».

٢٠٨٩ ـ حدّثنا عَبدانُ: أَخبَرَنا عَبدُ اللهِ: أَخبَرَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخبَرَنِي عَلِيُّ بنُ حُسَينٍ: أَنَّ حُسَينَ بنَ عَلِيٍّ رَضِيَ اللَّهُ عَنهُما أَخبَرَهُ: أَنَّ عَلِيّاً عَلَيهِ السَّلامُ قالَ: كانَت لِي شارِفٌ مِن نَصِيبِي مِنَ المَغنَمِ، وَكانَ النَّبِيُّ ﷺ أَعطانِي شارِفاً مِنَ الخُمُسِ، فَلَمّا أَرَدتُ أَن أَبتَنِيَ بِفاطِمَةَ عَلَيها السَّلامُ، بِنتِ رَسُولِ ﷺ، واعَدتُ رَجُلاً صَوّاغاً مِن بَنِي قَينُقاعَ أَن يَرتَحِلَ مَعِي، فَنَأتِيَ بِإِذخِرٍ أَرَدتُ أَن أَبِيعَهُ مِنَ الصَّوّاغِينَ، وَأَستَعِينَ بِهِ فِي وَلِيمَةِ عُرسِي. [الحديث ٢٠٨٩ ـ أطرافه في: ٢٣٧٥، ٣٠٩١، ٤٠٠٣، ٥٧٩٣].

٢٠٩٠ ـ حدّثنا إسحاقُ: حدَّثَنا خالِدُ بنُ عَبدِ اللهِ، عَن خالِدٍ، عَن عِكرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ اللهَ حَرَّمَ مَكَّةَ، وَلَم تَحِلَّ لأَحَدٍ قَبلِي وَلاَ لأَحَدٍ بَعدِي، وَإِنَّما حَلَّت لِي ساعَةً مِن نَهارٍ، لاَ يُختَلَى خَلاَهَا، وَلاَ يُعضَدُ شَجَرُها، وَلاَ يُنَفَّرُ صَيدُها، وَلاَ يُلتَقَطُ لُقَطَتُها إلاَّ لِمُعَرِّفٍ». وَقالَ عَبّاسُ بنُ عَبدِ المُطَّلِبِ: إلاَّ الإِذخِرَ،

٢٠٨٧ـ قوله: (منفقة وممحقة) بفتح الميم فيهما وهما من الصيغ التي سميناها سببية يعني أن اليمين الكاذبة سبب لنفاق المتاع ورواجه وسبب لذهاب بركته.

باب ٢٨ ـ قوله: (القين) الحداد ويطلق على الصائغ أيضاً.

٢٠٨٩ـ قوله (الشارف): هي المسنة من الإبل.

ـ قوله: (أبتني بفلانة) معناه أزفها وأدخل بها.

The Prophet “Allah’s blessing and peace be upon him” replied: "Except The Idhkhir." Ikrima, the sub-narrator said: "Do you know what is meant by chasing its game? It is to drive it out of the shade in order to sit in its place." Khalid (a sub-narrator) said: "(Abbas said: The Idhkhir) for our goldsmiths and graves."

[29] What about the blacksmith

2091- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period, and Al'ass Ibn Wa'il owed me some money, so I went to him to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till Allah kills you and then you get resurrected." He said: "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to The Prophet:

“Have you seen him who disbelieved in our signs and says: Surely I will be given wealth and children? Has he known the unseen, or has he taken a covenant from the Beneficent (Allah)?” (Mary 77:78)

[30] What about the tailor

2092- Anas Ibn Malik "Allah be pleased with him" narrated: "A tailor invited Allah's Apostle "Allah's blessing and peace be upon him" to a meal which he had prepared. " Anas Ibn Malik said: "I accompanied Allah's Apostle "Allah's blessing and peace be upon him" to that meal. He served The Prophet "Allah's blessing and peace be upon him" with bread and soup made with gourd and dried meat. I saw The Prophet "Allah's blessing and peace be upon him" taking the pieces of gourd from the dish." Anas added: "Since that day I have continued to like gourd."

[31] What about the weaver

2093- Abu’hazim narrated that he had heard Sahl "Allah be pleased with him" saying: A woman brought a woven Burda (square edged sheet) to The Prophet. (Then Sahl asked them whether they knew what is Burda. They said that Burda is a square cloak; and Sahl confirmed their reply). Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said: "Will you give it to me? How nice it is!" The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

لِصَاغَتِنَا وَلِسُقُفِ بُيُوتِنَا. فَقَالَ: «إِلاَّ الإِذْخِرَ». فَقَالَ عِكْرِمَةُ: هَل تَدْرِي ما يُنَفَّرُ صَيدُهَا؟ هُوَ أَنْ تُنَحِّيَهُ مِنَ الظِّلِّ وَتَنْزِلَ مَكَانَهُ. قَالَ عَبْدُ الوَهَّابِ، عَنْ خَالِدٍ: لِصَاغَتِنَا وَقُبُورِنَا

[طرفه في: ١٣٤٩].

٢٩ ـ بابُ ذِكْرِ القَيْنِ وَالحَدَّادِ

٢٠٩١ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيْناً فِي الجَاهِلِيَّةِ، وَكَانَ لِي عَلَى العَاصِ ابْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ، قَالَ: لا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ. فَقُلْتُ: لا أَكْفُرُ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ تُبْعَثَ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأُوتَى مَالاً وَوَلَداً فَأَقْضِيكَ، فَنَزَلَتْ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مالاً وَوَلَداً * أَطَّلَعَ الغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْداً﴾ [مريم: ٧٧، ٧٨] [طرفه في: ٢٢٧٥، ٢٤٢٥، ٤٧٣٢، ٤٧٣٣، ٤٧٣٤، ٤٧٣٥].

٣٠ ـ بابُ ذِكْرِ الخَيَّاطِ

٢٠٩٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّ خَيَّاطاً دعا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلى رَسُولِ اللَّهِ ﷺ خُبْزاً وَمَرَقاً، فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَي القَصْعَةِ، قَالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

[الحديث ٢٠٩٢ ـ أطرافه في: ٥٣٧٩، ٥٤٢٠، ٥٤٣٣، ٥٤٣٥، ٥٤٣٦، ٥٤٣٧، ٥٤٣٩].

٣١ ـ بابُ ذِكْرِ النَّسَّاجِ

٢٠٩٣ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ، قَالَ: أَتَدْرُونَ ما البُرْدَةُ؟ فَقِيلَ لَهُ: نَعَمْ، هِيَ الشَّمْلَةُ، مَنْسُوجٌ فِي حَاشِيَتِهَا، قَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي نَسَجْتُ هذِهِ بِيَدِي أَكْسُوكَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجاً إِلَيهَا، فَخَرَجَ إِلَينَا وَإِنَّهَا إِزَارُهُ، فَقَالَ رَجُلٌ مِنَ القَوْمِ يَا رَسُولَ اللَّهِ، اكْسُنِيهَا. فَقَالَ: «نَعَمْ». فَجَلَسَ النَّبِيُّ ﷺ فِي المَجْلِسِ، ثُمَّ رَجَعَ فَطَوَاهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيهِ، فَقَالَ لَهُ القَوْمُ: مَا أَحْسَنْتَ، سَأَلْتَهَا إِيَّاهُ، لَقَدْ عَلِمْتَ أَنَّهُ لاَ يَرُدُّ سَائِلاً. فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتُهُ إِلاَّ لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ. [طرفه في: ١٢٧٧].

باب ٢٩ ـ قوله: (والحداد) عطف تفسير للقين فإنه يطلق على العبد أيضاً والجارية قينة فكشف المؤلف عن المراد بتفسيره بالحداد.

٢٠٩١ ـ قوله: أتقاضاه أي أطلب منه ديني.

[32] What about the carpenter

2094- Abu'hazim narrated: Some men asked Sahl Ibn Sa'd about the pulpit. He replied: Allah's Apostle "Allah's blessing and peace be upon him" sent for an Ansari woman and said to her: "Order your slave carpenter to prepare for me some pieces of wood (fitting for pulpit) on which I may sit at the time of addressing the people." So she ordered her slave carpenter who made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Apostle "Allah's blessing and peace be upon him" who ordered it to be placed here on which he sat.

2095- Jaber Ibn Abdullah "Allah be pleased with both" narrated: An Ansari woman said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied: "If you wish." So, she got a pulpit made for him. When it was Friday the Prophet "Allah's blessing and peace be upon him" sat on that pulpit. The date-palm stem near which the Prophet "Allah's blessing and peace be upon him" used to deliver his sermons cried so much that it was about to burst. The Prophet came down from the pulpit to the stem, which he embraced, and it started groaning like a child being persuaded to stop crying. Then it stopped crying. The Prophet "Allah's blessing and peace be upon him" said: "It has cried because of (missing) what it used to hear of the religious knowledge."

[33] The imam's buying his needs by himself

Ibn Omar told that The Messenger of Allah had bought a camel from Omar by himself. Ibn Omar was reported to have bought (what he wanted) by himself. On the other hand, Abdur'rahman Ibn Abu'bakr told that a pagan, having sheep, had passed by The Messenger of Allah who bought one from him. The Messenger of Allah, according to the same narrator, bought a camel from Jaber.

2096- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought food grains from a Jew on credit and mortgaged his armour to him.

[34] Buying beasts and donkeys

Ibn Omar told that The Messenger of Allah "Allah's blessing and peace be upon him" had said to Omar: "Sell it (a troublesome camel) to me."

٣٢ ـ بابُ النَّجَّار

٢٠٩٤ ـ حدّثنا قُتيبةُ بنُ سعيد، حدَّثَنا عبدُ العزيز، عن أبي حازم قال: أتى رجالٌ إلى سَهْلِ بنِ سَعْدٍ يسألُونَهُ عنِ المنبر، فقالَ: بعثَ رَسُولُ اللَّهِ ﷺ إلى فُلانَةَ، امرأةٍ قد سمَّاها سَهْلٌ: «أن مُري غُلامَكِ النَّجّارَ، يعمل لي أعواداً، أجلِسُ عليهنَّ إذا كلَّمتُ النَّاسَ». فأمرَتْهُ يَعمَلُها مِن طَرْفاءِ الغابَةِ، ثُمَّ جاءَ بها، فأرسَلَتْ إلى رَسُولِ اللَّهِ ﷺ بها، فأمَرَ بها فوُضِعَتْ، فجلَسَ عليه.

[طرفه في: ٣٧٧].

٢٠٩٥ ـ حدّثنا خلاَّدُ بنُ يحيى: حدَّثَنا عبدُ الواحدِ بنُ أيمن، عن أبيهِ، عن جابرِ بنِ عبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا: أنَّ امرأَةً منَ الأنصارِ قالتْ لرسُولِ اللَّهِ ﷺ: يا رسُولَ الله، ألا أجعلُ لكَ شيئاً تقعُدُ عليهِ، فإنَّ لي غُلاماً نجاراً؟ قال: «إن شئتِ». قال: فعملَتْ لهُ المِنبَرَ، فلَمَّا كانَ يومُ الجُمُعةِ، قعدَ النَّبيُّ ﷺ على المِنبَرِ الَّذي صُنِعَ، فصاحَتِ النَّخلَةُ الَّتي كانَ يَخطُبُ عندَها، حتَّى كادتْ أن تنشقَّ، فنزَلَ النَّبيُّ ﷺ حتى أخذَها فضمَّها إليه، فجعلَتْ تئِنُّ أنينَ الصَّبيِّ الَّذي يُسكَّتُ، حتَّى استقرَّتْ، قَالَ: «بكَتْ على ما كانَتْ تَسمَعُ مِنَ الذِّكرِ».

[طرفه في: ٤٤٩].

٣٣ ـ بابُ شراءِ الإمامِ الحوائجَ بنفسِه

وقالَ ابنُ عُمَرَ رضيَ اللَّهُ عنهُما: اشترى النبيُّ ﷺ جملاً من عُمَرَ، واشترى ابنُ عُمَرَ رضيَ اللَّهُ عنهُما بنفسِه. وقالَ عبدُ الرَّحمٰنِ بنُ أبي بكرٍ رضيَ اللَّهُ عنهُما: جاءَ مُشركٌ بغَنَمٍ، فاشترى النَّبيُّ ﷺ منه شاةً واشترى من جابرٍ بعيراً.

٢٠٩٦ ـ حدّثنا يُوسُفُ بنُ عيسى: حدَّثَنا أبو مُعاوية: حدَّثَنا الأعمَشُ، عن إبراهيمَ، عنِ الأسودِ، عن عائشةَ رَضِيَ اللَّهُ عنها قالت: اشترَى رَسُولُ اللَّهِ ﷺ من يَهُوديٍّ طعاماً بنسيئةٍ، ورهَنَهُ درعَه.

[طرفه في: ٢٠٦٨].

٣٤ ـ بابُ شراءِ الدَّوابِّ والحَميرِ، وإذا اشترى دابَّةً أو جملاً وهُو عليهِ هَل يَكونُ ذلكَ قبْضاً قبلَ أنْ يَنزِلَ

وقالَ ابنُ عُمَرَ رَضيَ اللَّهُ عنهُما: قالَ النَّبيُّ ﷺ لعُمَرَ: «بِعنيهِ». يَعني جَمَلاً صَعْباً.

٢٠٩٤ـ قوله: (يعمل وأجلس) روي بالرفع والجزم كما في الشارح.

ـ الطرفاء: شجر، والغابة: موضع.

٢٠٩٥ـ المراد (بالنخلة): الجذع.

2097- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I was with The Prophet "Allah's blessing and peace be upon him" in a Military Expedition and my camel was slow and exhausted. The Prophet "Allah's blessing and peace be upon him" came up to me and said: "O Jaber!" I replied: "Yes." He said: "What is the matter with you?" I replied: "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Apostle "Allah's blessing and peace be upon him". He then asked me: "Have you got married?" I replied in the affirmative. He asked: "A virgin or a matron?" I replied: "I married a matron." The Prophet "Allah's blessing and peace be upon him" said: "Why have you not married a virgin, so that you may play with her and she may play with you?" I replied: "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet "Allah's blessing and peace be upon him" said: "You will reach, so when you have arrived (at home), I advise you to (associate with your wife) that you may have an intelligent (son)." Then he asked me: "Would you like to sell your camel?" I replied in the affirmative. The Prophet "Allah's blessing and peace be upon him" purchased it for one ounce of gold. Allah's Apostle "Allah's blessing and peace be upon him" reached before me and I reached in the morning, and when I went to the mosque, I found him at its door.

He asked me: "Have you arrived just now?" I replied in the affirmative. He said: "Leave your camel and come into (the mosque) and pray two Rak'as." I entered and offered the prayer. He told Bilal to weigh and give me an ounce of gold. So Bilal weighed for me fairly and I went away. The Prophet "Allah's blessing and peace be upon him" sent for me and I thought that he would return to me my camel (a process) which I hated more than anything else. But The Prophet "Allah's blessing and peace be upon him" said to me: "Take your camel as well as its price."

[35] The markets that existed in the time of The Pre-Islamic period of ignorance, and in which Muslims made bargaining

2098- **Ibn Abbas "Allah be pleased with both" reported:** Okaz, Majanna, and Dhul'majaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till Allah revealed: "It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray." (The Heifer 198)

[36] Buying camels suffering from the disease of excessive and unquenchable thirst

2099- Amr narrated: Here (in Mecca) there was a man called Nawwas and he had camels suffering from the disease of excessive and unquenchable thirst. Ibn Omar went to the partner of Nawwas and bought those camels. The man returned to Nawwas and told him that he had sold those camels. Nawwas asked him: "To whom have you sold them?" He replied: "To such-and-such Sheikh."

٢٠٩٧ ـ حدّثنا مُحمدُ بنُ بشَّارٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ وَهْبِ بْنِ كيسانَ، عَنْ جابِرِ بنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عنهُما قال: كُنتُ مَعَ النَّبيِّ ﷺ في غَزاةٍ، فأبطأَ بي جمَلِي وأعيا، فأتَى عليَّ النبيُّ ﷺ، فقال: «جابرٌ». فقلتُ: نعَمْ. قال: «ما شأنُكَ»؟ قلتُ: أبطأَ عليَّ جملي وأعيا فتخلَّفتُ، فنَزَل يَحجُنُهُ بِمحجنِهِ، ثُمَّ قال: «اركبْ». فركبْتُ، فلقدْ رأيتُهُ أكُفُّهُ عَنْ رَسُولِ اللَّهِ ﷺ، قالَ: «تزَوَّجتَ»؟ قُلتُ: نَعَم: قالَ: «بِكْراً أمْ ثَيِّباً»؟ قُلتُ: بَل ثَيِّباً، قالَ: «أفَلا جاريَةً تُلاعِبُها وتُلاعِبُكَ». قُلتُ: إنَّ لِي أخَواتٍ، فأحْبَبْتُ أنْ أتزَوَّجَ امْرأةً تَجمَعُهُنَّ وتُمشِّطُهُنَّ، وتقومُ عليهِنَّ. قال: «أمَّا إنَّكَ قادِمٌ، فإذا قدِمْتَ فالكَيسَ الكَيسَ». ثُمَّ قال: «أتَبيعُ جَمَلَكَ»؟ قُلتُ: نَعَمْ، فاشْتَرَاهُ منِّي بأُوقيَّةٍ، ثُمَّ قدِمَ رَسُولُ اللَّهِ ﷺ قَبْلي، وقَدِمْتُ بالغَداةِ، فَجِئْنَا إلى المَسْجِدِ فوَجَدْتُهُ عَلى بابِ المَسْجِدِ، قالَ: «آلآنَ قَدِمْتَ»؟ قُلتُ: نَعَمْ، قالَ: «فَدَعْ جَمَلَكَ، فادْخُلْ، فَصَلِّ رَكْعَتَيْنِ» فَدَخَلتُ فَصَلَّيتُ، فأمَرَ بِلالاً أنْ يَزِنَ لَهُ أُوقيَّةً فوزَنَ لِي بِلالٌ فأرْجَحَ في المِيزانِ، فانْطَلَقْتُ حتَّى وَلَّيتُ، فَقالَ: «ادْعُ لِي جابراً». قُلتُ: الآنَ يَرُدُّ عليَّ الجملَ، ولَمْ يكُنْ شَيْءٌ أبغَضَ إليَّ مِنْهُ، قالَ: «خُذْ جَمَلكَ ولكَ ثَمَنُهُ».

[طرفه في: ٤٤٣].

٣٥ ـ بابُ الأسْوَاقِ الَّتِي كانَتْ في الجَاهِلِيَّةِ، فَتَبَايَعَ بِهَا النَّاسُ في الإسْلامِ

٢٠٩٨ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَتْ عُكاظُ وَمَجَنَّةُ وَذُو المَجازِ أَسْوَاقاً في الجاهِلِيَّةِ، فَلَمَّا كانَ الإسْلامُ تأَثَّمُوا مِنَ التِّجارَةِ فِيها، فأَنْزَلَ اللَّهُ: ﴿لَيسَ عَلَيكُمْ جُنَاحٌ﴾ [البقرة: ١٩٨] في مَوَاسِمِ الحَجِّ. قَرأَ ابنُ عَبَّاسٍ كَذَا.

[طرفه في: ١٧٧].

٣٦ ـ بابُ شِراءِ الإبِلِ الهِيمِ، أوِ الأجْرَبِ

الهَائِمُ: المُخالِفُ لِلقَصْدِ في كُلِّ شَيْءٍ.

٢٠٩٩ ـ حدثنا عَلِيٌّ: حَدَّثَنا سفيَانُ قالَ: قالَ عَمْرٌو: كانَ هَا هُنَا رَجُلٌ اسْمُهُ نَوَّاسٌ، وَكانَتْ عِندَهُ إبِلٌ هِيمٌ، فَذَهَبَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فاشْتَرَى تِلكَ الإبِلَ مِنْ شَرِيكٍ لَهُ، فَجاءَ إلَيهِ شَرِيكُهُ، فقالَ: بِعنا تلكَ الإبِلَ. فقالَ: مِمَّنْ بِعتَها؟ قالَ: مِنْ شَيخٍ كذا وكذا، فقالَ:

٢٠٩٧ـ قوله (جابر) ذكر فيه الشارح وجهين التنوين على تقدير أنت جابر وعدمه أي يا جابر.

ـ قوله (يحجنه) أي يجذبه بمحجنه: أي بعصاه المعوجة من رأسها.

ـ الكيس: شدة المحافظة على الشيء وفسر بالجماع والولد فانظر.

ـ قوله (أن يزن له) فيه التفات فإن مقتضى الظاهر أن يزن لي.

٢٠٩٨ـ قوله (عكاظ ومجنة) ذكر الشارح فيهما رواية الصرف أيضاً.

باب ٣٦ـ قوله: (الإبل الهيم) هي الإبل التي بها الهيام وهو داء يشبه الاستسقاء تشرب فلا تروى.

Nawwas said: "Woe to you! By Allah, that Sheikh is Ibn Omar." Nawwas then went to Ibn Omar and said: "My partner sold to you camels suffering from the disease of excessive and unquenchable thirst; and he did not know you." Ibn Omar replied: "Then, drive them back." When he went to do, Ibn Omar said to them: "Let them. We were pleased with The Prophet's decision: there is no oppression."

[37] What about selling arms during the seditions

Imran Ibn Husain disliked selling arms during the times of sedition

2100- Abu'quatada "Allah be pleased with him" told: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hunain. He (The Prophet) gave me an armour, which I sold and bought a garden in the region of the tribe of Banu'salama. Indeed, it was the first property I got after embracing Islam.

[38] What about musk seller and selling musk

2101- Abu'burda narrated from his father Abu'moosa "Allah be pleased with him" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace): from the first you would either buy musk or enjoy its good smell; while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."

[39] What about cupping

2102- Anas "Allah be pleased with him" reported: Abdu'taiba cupped Allah's Apostle "Allah's blessing and peace be upon him" so he ordered that he be paid one Sa of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

2103- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" was copped, and paid that person who had done it. If it had been illegal, The Prophet "Allah's blessing and peace be upon him" would not have paid him.

وَيحَكَ، ذاكَ وَاللَّهِ ابْنُ عُمَرَ فَجاءَهُ فَقالَ: إنَّ شَرِيكي باعَكَ إِبلاً هيماً وَلَمْ يَعْرِفكَ. قالَ: فَاسْتَقْهَا، قالَ: فَلَمَّا ذَهَبَ يَسْتَاقُهَا، فَقالَ: دَعْهَا، رَضِينَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: «لا عَدْوَى». سَمِعَ سُفيَانُ عَمْراً. [الحديث ٢٠٩٩ ـ أطرافه في: ٢٨٥٨، ٥٠٩٣، ٥٠٩٤، ٥٧٥٣، ٥٧٧٢].

٣٧ ـ بابُ بَيعِ السِّلاحِ في الفِتْنَةِ وَغيرِهَا

وَكَرِهَ عِمْرَانُ بْنُ حُصَينٍ بَيعَهُ في الفِتْنَةِ.

٢١٠٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ ابْنِ أَفلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عامَ حُنَينٍ، فَأَعْطَاهُ ـ يَعْنِي دِرْعاً ـ فَبِعْتُ الدِّرْعَ، فَابْتَعْتُ بِهِ مَخْرَفاً في بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مالٍ تَأَثَّلْتُهُ في الإِسْلامِ.

[الحديث ٢١٠٠ ـ أطرافه في: ٣١٤٢، ٤٣٢١، ٤٣٢٢، ٧١٧٠].

٣٨ ـ بابٌ في العَطَّارِ وَبَيعِ المِسْكِ

٢١٠١ ـ حدّثني مُوسى بْنُ إِسماعيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ قالَ: سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الجَلِيسِ الصَّالِحِ وَالجَلِيسِ السَّوْءِ، كَمَثَلِ صَاحِبِ المِسْكِ وَكِيرِ الحَدَّادِ، لا يَعْدَمُكَ مِنْ صَاحِبِ المِسْكِ: إِمَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ، وَكِيرُ الحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ، أَوْ تَجِدُ مِنْهُ رِيحاً خَبِيثَةً».

[الحديث ٢١٠١ ـ طرفه في: ٥٥٣٤]

٣٩ ـ بابُ ذِكْرِ الحَجَّامِ

٢١٠٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ حُمَيدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: حَجَمَ أَبُو طَيبَةَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا مِنْ خَرَاجِهِ.

[الحديث ٢١٠٢ ـ أطرافه في: ٢٢١٠، ٢٢٧٧، ٢٢٨٠، ٢٢٨١، ٥٦٩٦].

٢١٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا خالِدٌ، هُوَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ

٢٠٩٩ـ قوله: (فاستقها) أي إذا كان الأمر كما تقول فارتجعها.

ـ قوله: (فلما ذهب يستاقها فقال) ولأبي الوقت: قال الشارح.

٢١٠٠ـ قوله: (مخرفاً) أي بستاناً وقوله: (تأثلته) أي اتخذته أصلاً لمالي (شارح).

٢١٠١ـ قوله: (كير الحداد): موقده ومنفخته.

ـ قوله: (يعدمك) بفتح أوله وثالثه من العدم أي لا يعدون أحد الأمرين فالفاعل مستتر يدل عليه إما، وفي رواية بضم أوله وكسر ثالثه من الإعدام أفاده الشارح

[40] Trading in things, which are hateful for men or women to wear

2104- Salim narrated from his father Abdullah Ibn Omar "Allah be pleased with both": Once the Prophet "Allah's blessing and peace be upon him" sent to Omar a silken two-piece garment. But when he saw Omar wearing it, he said to him: "I have not sent it to you to wear. None wears it but he, who has no share in the Hereafter. But I have sent it to you so that you could benefit by it (That's, by its price after selling it)."

2105- A'isha "Allah be pleased with her" reported: I bought a cushion with pictures on it. When Allah's Apostle "Allah's blessing and peace be upon him" saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said: "O Allah's Apostle! I repent to Allah and His Apostle "Allah's blessing and peace be upon him". (But) what sin I have done?" Allah's Apostle "Allah's blessing and peace be upon him" said: "What about this cushion?" I replied: "I bought it for you to sit and recline on." Allah's Apostle "Allah's blessing and peace be upon him" said: "The painters (or Owners) of these pictures will be punished on the Day of Judgement. It will be said to them: "Put life in what you have created (or Painted)."" The Prophet "Allah's blessing and peace be upon him" added: "The angels do not enter a house where there are pictures."

[41] The seller is more entitled to set a price for his goods

2106- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Banun'najjar! Set a price for your garden." A part of it was a ruin and it contained some date palms.

ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَأَعْطَى الَّذِي حَجَمَهُ، وَلَوْ كانَ حَرَاماً لَمْ يُعْطِهِ.

[طرفه في: ١٨٣٥].

٤٠ ـ بابُ التِّجَارَةِ فِيما يُكْرَهُ لُبْسُهُ لِلرِّجَالِ وَالنِّسَاءِ

٢١٠٤ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفصٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قالَ: أَرْسَلَ النَّبِيُّ ﷺ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ بِحُلَّةِ حَرِيرٍ، أَوْ سِيَرَاءَ، فَرَآهَا عَلَيهِ، فَقَالَ: «إِنِّي لَمْ أُرْسِلْ بِهَا إِلَيكَ لِتَلْبَسَهَا، إِنَّمَا يَلْبَسُهَا مَنْ لا خَلاقَ لَهُ، إِنَّمَا بَعَثْتُ إِليكَ لِتَسْتَمْتِعَ بِهَا». يَعْنِي تَبِيعُهَا.

[طرفه في: ٨٨٦].

٢١٠٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عن نَافِعٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَن عائشةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنها أَنَّها أَخْبَرَتْهُ: أَنَّها اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآها رَسُولُ اللَّهِ ﷺ قامَ عَلَى البَابِ فَلَمْ يَدْخُلْهُ، فَعَرَفتُ في وَجْهِهِ الكَرَاهِيَةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ، ماذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ما بَالُ هذهِ النُّمْرُقَةِ»؟ قُلتُ: اشْتَرَيْتُها لكَ لِتَقْعُدَ عليها وتَوَسَّدَها، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحابَ هذه الصُّوَرِ يَوْمَ القِيامَةِ يُعَذَّبُونَ، فَيُقالُ لَهُمْ: أَحْيُوا ما خَلَقْتُمْ». وَقالَ: «إِنَّ البَيتَ الَّذي فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلَائِكَةُ».

[الحديث ٢١٠٥ ـ أطرافه في: ٣٢٢٤، ٥١٨١، ٥٩٥٧، ٥٩٦١، ٧٥٥٧].

٤١ ـ بابٌ صَاحِبُ السِّلْعَةِ أَحَقُّ بِالسَّوْمِ

٢١٠٦ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُم». وَفيه خِرَبٌ وَنَخْلٌ.

[طرفه في: ٢٣٤].

٢١٠٤ـ قوله: (بحلة حرير) فيه الإضافة والوصفية (والسيراء) بكسر السين وفتح المثناة التحتية ممدوداً برد فيه خطوط صفر ا هـ. من الشارح.

ـ قوله: (الخلاق): النصيب.

ـ قوله: (لتستمتع) ولابن عساكر: (تستمتع) (شارح).

٢١٠٥ـ قوله: (نمرقة) بهذا الضبط وبكسر النون والراء وسادة صغيرة كما في الشارح.

ـ قوله: (وتوسدها) أصله وتتوسدها بالنصب عطفاً على سابقه حذفت إحدى التاءين للتخفيف.

باب ٤١ ـ قوله يعني: أن صاحب المتاع أحق بذكر قدر معين للثمن.

٢١٠٦ـ قوله: (ثامنوني) قد تقدم أنه أمر بذكر الثمن، والحائط: البستان.

ـ قوله: (خرب) جمع خربة كنعمة ونعم والرواية المعروفة: خرب ككلم في جمع كلمة ذكرها الشارح

[42] To what extent could the option (of selling or buying) be possible?

2107- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other or if the sale is optional." Nafi said: "Ibn Omar used to separate quickly from the seller if he had bought a thing which he liked."

2108- Hakim Ibn Hezam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The buyer and the seller have the option of cancelling or confirming the deal unless they separate."

[43] If the option (of buying or selling) was not timed, then could the selling be possible

2109- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The seller and the buyer have the option of cancelling or confirming the deal unless they separate, or one of them says to the other: "Choose (either to cancel or confirm the bargain now)." Perhaps he said: "Or if it is an optional sale."

[44] (The Messenger of Allah's saying): "The seller and the buyer have the option of cancelling or confirming the deal unless they separate"

Ibn Omar, Shuraih, Ash'sha'bi, Tawus, Ata, and Ibn Abu'mulaika agree upon this judgment.

2110- Hakim Ibn Hezam "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The buyer and the seller have the option of cancelling or confirming the bargain unless they separate. If they were true and made clear the defects of the goods, then they would be blessed in their bargain; and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

2111- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the buyer and the seller have the option of cancelling or confirming a bargain unless they separate, or the sale is optional."

٤٢ ـ بابٌ كَمْ يَجُوزُ الخِيَارُ

٢١٠٧ ـ حدثنا صدقةُ: أخبرنا عبدُ الوهّاب قال: سمعتُ يحيى قال: سمعتُ نافعاً، عن ابن عُمرَ رضيَ اللهُ عنهُما، عن النبيِّ ﷺ قال: «إنَّ المتبايعَين بالخِيارِ في بيعهما ما لَمْ يتفرَّقا، أو يكونُ البيعُ خِياراً». قال نافعٌ: وكانَ ابنُ عُمرَ إذا اشترى شيئاً يُعجِبُهُ فارقَ صاحبَهُ.

[الحديث ٢١٠٧ ـ أطرافه في: ٢١٠٩، ٢١١١، ٢١١٢، ٢١١٣، ٢١١٦].

٢١٠٨ ـ حدثنا حفصُ بنُ عُمرَ: حدَّثنا همَّامٌ، عن قتادةَ، عن أبي الخليلِ، عن عبدِ اللهِ بنِ الحارثِ، عن حكيمِ بنِ حزامٍ رضيَ اللهُ عنه، عن النبيِّ ﷺ قال: «البيِّعانِ بالخِيارِ ما لم يفترقا». وزادَ أحمدُ: حدَّثنا بهزٌ قال: قال همَّامٌ: فذكرتُ ذلكَ لأبي التيَّاحِ فقالَ: كُنتُ معَ أبي الخليلِ لمَّا حدَّثهُ عبدُ اللهِ بنُ الحارثِ بهذا الحديثِ. [طرفه في: ٢٠٧٩].

٤٣ ـ بابٌ إذا لمْ يُوَقِّتْ في الخِيارِ هل يَجُوزُ البيعُ

٢١٠٩ ـ حدثنا أبو النُّعمانِ: حدَّثنا حمَّادُ بنُ زيدٍ: حدَّثنا أيوبُ، عن نافعٍ، عن ابنِ عُمرَ رضيَ اللهُ عنهُما قال: قال النبيُّ ﷺ: «البيِّعانِ بالخِيارِ ما لَمْ يتفرَّقا، أو يقولُ أحدُهُما لصاحبِهِ اخْتَرْ». ورُبَّما قالَ: «أو يكونُ بيعَ خِيارٍ».

[طرفه في: ٢١٠٧].

٤٤ ـ بابٌ البيِّعانِ بالخِيارِ ما لمْ يتفرَّقا

وبه قال ابنُ عمرَ، وشُريحٌ، والشَّعبيُّ، وطاوسٌ، وعطاءٌ، وابنُ أبي مُلَيكةَ.

٢١١٠ ـ حدثني إسحاقُ: أخبرنا حبَّانُ: حدَّثنا شُعبةُ ـ هو ابنُ بلالٍ ـ. قال قتادةُ: أخبرني عن صالحٍ أبي الخليلِ، عن عبدِ اللهِ بنِ الحارثِ قال: سمعتُ حكيمَ بنَ حزامٍ رضيَ اللهُ عنهُ، عن النبيِّ ﷺ قال: «البيِّعانِ بالخِيارِ ما لَمْ يتفرَّقا، فإنْ صدَقا وبيَّنا بُورِكَ لهُما في بيعِهِما، وإنْ كذَبا وكتَما مُحِقَتْ بركةُ بيعِهِما».

[طرفه في: ٢٠٧٩].

٢١١١ ـ حدثنا عبدُ اللهِ بنُ يوسفَ: أخبرنا مالكٌ، عن نافعٍ، عن عبدِ اللهِ بنِ عُمرَ رضيَ اللهُ عنهُما: أنَّ رسولَ اللهِ ﷺ قال: «المتبايعانِ كلُّ واحدٍ منهُما بالخِيارِ على صاحبِهِ ما لَمْ يتفرَّقا، إلا بيعَ الخِيارِ» [طرفه في: ٢١٠٧].

= بصيغة التمريض.

٢١٠٧ ـ قوله (أو يكون) فيه الرفع والنصب انظر الشارح.

٢١٠٩ ـ قوله (أو يقول) قال الشارح برفع اللام في جميع الطرق، وقال النووي في شرح المهذب: ويقول منصوب بأو بتقدير إلا أن أوالي أن اهـ. فهو كقوله فيما قبل أو يكون كما يفصح عنه قوله فيما بعد وربما قال أو يكون ورواية الجزم فيهما مما يأباه المعنى.

[45] If any of the two parties: (the buyer and the seller) was made to choose (and decide to keep or return) then the bargain would be complete

2112- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Both the buyer and the seller have the option of cancelling or confirming the bargain, as long as they are still together, and unless they separate. But if one of them gives the other the option of keeping or returning, and then the bargain was done, in this way the selling becomes obligatory. If they separated and none of them cancelled the bargain, then the selling became obligatory.”

[46] If the sale is optional, then could the selling be possible

2113- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon).

2114- Hakim Ibn Hezam “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "Both the buyer and the seller have the option of cancelling or confirming the bargain unless they separate." The sub-narrator, Hammam said: I found this in my book: “Both the buyer and the seller give the option of “either confirming or cancelling the bargain” three times. If they were true in mentioning the defects, then their bargain would be blessed; and if they told lies and concealed the defects, they might gain some financial gain but they will deprive their sale of (Allah’s) blessings."

[47] When something is bought and soon granted before both of the seller and the buyer separate from each other

Tawus said that if something was bought, with both of the seller and the buyer satisfied, and then the latter sold it, then he would get it as well as its benefits.

2015- Ibn Omar "Allah be pleased with both" reported: We were with The Prophet "Allah's blessing and peace be upon him”. I was on a troublesome camel of Omar. It used to overcome me and run ahead of people. But Omar did hit it to return. It overcame me again and ran ahead of the people. But Omar poked it to return back. The Prophet "Allah's blessing and peace be upon him" said to Omar: "Sell it to me O Omar.” Omar replied: "It is for you O Messenger of Allah.” The Prophet "Allah's blessing and peace be upon him" said once again: "Sell it to me.” Omar sold it to The Prophet "Allah's blessing and peace be upon him" who soon said to me: "It is for you O Abdullah to do with it as you want.”

٤٥ ـ بابٌ إذَا خَيَّرَ أَحَدُهُما صَاحِبَهُ بَعْدَ البَيعِ فَقَدْ وَجبَ البيعْ

٢١١٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ نَافعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قالَ: «إذا تبايَعَ الرَّجُلانِ، فكُلُّ واحدٍ منهُما بالخِيارِ ما لَمْ يتفرَّقا، وكانَا جَمِيعاً، أَوْ يُخيِّرُ أحدُهُما الآخرَ، فتَبايَعَا على ذلكَ، فقد وَجبَ البيعُ، وإنْ تفرَّقا بَعْدَ أنْ يَتبايَعا ولَمْ يَتْرُكْ واحدٌ منهُما البيعَ، فقدْ وجبَ البيعُ». [طرفه في: ٢١٠٧].

٤٦ ـ بابٌ إذا كانَ البائعُ بالخِيارِ هل يَجُوزُ البيعُ

٢١١٣ ـ حدّثنا مُحَمَّدُ بْنُ يوسُفَ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ بَيِّعَينِ لا بَيعَ بَينَهُما حتَّى يَتَفَرَّقَا، إلاَّ بَيعَ الخِيَارِ». [طرفه في: ٢١٠٧].

٢١١٤ ـ حدّثني إسحاقُ: حدَّثَنا حَبَّانُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتَادَةُ، عَنْ أبي الخَليلِ، عَنْ عَبْدِ اللَّهِ بْنِ الحَارِثِ، عَنْ حَكِيمِ بْنِ حِزامٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «البَيِّعانِ بالخِيارِ ما لَمْ يَتفرَّقا». قالَ هَمَّامٌ: وَجَدْتُ في كِتابي: «يَخْتارُ ـ ثَلاثَ مِرارٍ ـ فإنْ صَدَقاً وبَيَّنا بُورِكَ لَهُما في بيعِهِما، وإنْ كَذَبا وكَتما، فعَسى أنْ يَرْبَحا رِبحاً، ويُمْحقا بَرَكَةَ بيعِهِما». قالَ: وَحَدَّثَنا هَمَّامٌ: حَدَّثَنا أبو التَّيَّاحِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الحَارِثِ يُحَدِّثُ بهذا الحَدِيثِ، عَنْ حَكِيمِ بْنِ حِزامٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٠٧٩].

٤٧ ـ بابٌ إذَا اشْتَرَى شَيئاً، فوَهَبَ مِنْ ساعَتِهِ قَبْلَ أَنْ يَتفرَّقَا، ولمْ يُنْكِرِ البَائِعُ عَلَى المُشْتَرِي، أَوِ اشْتَرَى عَبْداً فَأَعْتَقَه

وَقالَ طاوُسٌ: فِيمَنْ يَشْتَرِي السِّلعَةَ عَلَى الرِّضا، ثُمَّ باعَهَا: وَجَبَتْ لَهُ وَالرِّبْحُ لَهُ.

٢١١٥ ـ وقالَ الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا عَمْرٌو، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَكُنْتُ عَلَى بَكْرٍ صَعْبٍ لِعُمَرَ، فَكانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمامَ القَوْمِ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، ثُمَّ يَتَقَدَّمُ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، فَقالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعْنِيهِ» قالَ: هُوَ لَكَ يَا رَسُولَ اللَّهِ، قالَ رَسُولُ اللَّهِ ﷺ: «بِعْنِيه». فَباعَهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَقالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، تَصْنَعُ بِهِ ما شِئْتَ» [الحديث ٢١١٥ ـ طرفاه في: ٢٦١٠، ٢٦١١].

٢١١٦ ـ قالَ أَبو عَبْدِ اللَّهِ: وَقالَ اللَّيثُ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ

٢١١٢ـ قوله: أو يخير بكسر ما قبل آخره مرفوع ويجوز النصب فيه بأن مضمرة كما تقدم ورواية الجزم فيه وفيما تقدم على ما نقله الشارح عطفاً على قوله يتفرقا لا يستقيم معها المعنى كما لا يخفى.

٢١١٤ـ قوله: (وجدت في كتابي) وقع: وجدت في كتاب الخيار ثلاث مرار... نخ.

باب ٤٧ـ قوله: (والربح له) ساقط لغير ابن عساكر قاله الشارح.

٢١١٦ـ قوله: (وكانت السنة) أي طريقة الشرع. وقوله: تمود يصرف ولا يصرف.

2116- Salim narrated: Abdullah Ibn Omar “Allah be pleased with both” told: I had a bargain with Othman, The Commander of Believers to have his land in Khaibar in return for mine in The Valley. When the bargain was done, I retreated and went out of his house for fear that he might cancel it. That is because it was the custom of bargaining that both of the seller and the buyer had the option of cancelling or confirming the bargain as long as they did not separate. But when I came out (of his home) I found out that I had wronged him. That is because I drove him to a land a distance covered in three nights farer from Medina, though he drove me to a land a distance covered in three nights nearer to Medina.

[48] The betrayal in selling is hateful

2117- Ibn Omar “Allah be pleased with both” narrated: A person came to The Prophet "Allah's blessing and peace be upon him" and told him that he was always betrayed in purchasing. The Prophet "Allah's blessing and peace be upon him" told him to say at the time of buying: "No cheating."

[49] What about markets

Abdur’rahman Ibn Awf told: When we arrived in Medina, I asked (Sa’d Ibn Ar’rabie): “Is there any marketplace wherein trade is practised?” the reply was: “The Market of Qainuqa.”

Omar Ibn Al’khattab said: “I was busy by trading in markets.”

2118- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "An army will invade the Ka'ba and when the invaders reach Al'baida, all the ground will sink and swallow the whole army." I said: "O Allah's Apostle! How will they sink into the ground while amongst them will be their markets (people who worked in business and were not invaders) and people not belonging to them?" The Prophet "Allah's blessing and peace be upon him" replied: "all of those people will sink but they will be resurrected and judged according to their intentions."

2119- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The congregational prayer of anyone amongst you is twenty (five or twenty seven) times more superior in reward than his prayer in the market or in his house. That is because if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer, then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah’s forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say: “O Allah, bless him! O Allah, be merciful to him! “ As long as he does not pass wind or make sound; or do a thing which troubles the other." The Prophet “Allah’s blessing and peace be upon him” further said: "One is regarded in prayer so long as he is waiting for the prayer."

شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قالَ بِعْتُ مِنْ أَمِيرِ المُؤْمِنِينَ عُثْمانَ مالاً بِالوَادِي بِمالٍ لَهُ بِخَيْبَرَ، فَلَمَّا تَبَايَعْنَا، رَجَعْتُ عَلَى عَقِبِي حَتَّى خَرَجْتُ مِنْ بَيْتِهِ، خَشْيَةَ أَنْ يُرَادَّنِي البيعَ، وكانَتِ السُّنَّةُ: أَنَّ المُتَبايِعَيْنِ بِالخِيَارِ حَتَّى يَتَفَرَّقَا. قالَ عَبْدُ اللَّهِ: فَلَمَّا وَجَبَ بَيْعِي وَبَيْعُهُ، رَأَيْتُ أَنِّي قَدْ غَبَنْتُهُ، بِأَنِّي سُقْتُهُ إِلَى أَرْضِ ثَمُودَ بِثَلاثِ لَيَالٍ، وَسَاقَنِي إِلَى المَدِينَةِ بِثَلاثِ لَيَالٍ. [طرفه في: ٢١٠٧].

٤٨ ـ باب ما يُكْرَهُ مِنَ الخِدَاعِ في البَيْعِ

٢١١٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ فِي البُيُوعِ، فَقالَ: «إِذا بايَعْتَ فَقُلْ: لا خِلابَةَ» [الحديث ٢١١٧ ـ أطرافه في: ٢٤٠٧، ٢٤١٤، ٦٩٦٤].

٤٩ ـ بابُ ما ذُكِرَ فِي الأَسْوَاقِ

وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا المَدِينَةَ، قُلْتُ: هَلْ مِنْ سُوقٍ فِيهِ تِجارَةٌ؟ قالَ: سُوقُ قَيْنُقاعَ. وَقالَ أَنَسٌ: قالَ عَبْدُ الرَّحْمٰنِ: دُلُّونِي عَلَى السُّوقِ. وَقالَ عُمَرُ: أَلْهانِي الصَّفْقُ بِالأَسْوَاقِ.

٢١١٨ ـ حدثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْماعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قالَ: حَدَّثَتْنِي عائِشَةُ رَضِيَ اللَّهُ عَنْها قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُو جَيْشٌ الكَعْبَةَ، فَإِذا كانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ». قالَتْ: قُلْتُ: يا رَسُولَ اللَّهِ، كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَاقُهُمْ، وَمَنْ لَيْسَ مِنْهُمْ؟ قالَ: «يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

٢١١٩ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ أَحَدِكُمْ فِي جَمَاعَةٍ، تَزِيدُ عَلَى صَلاتِهِ فِي سُوقِهِ وَبَيْتِهِ بِضْعاً وَعِشْرِينَ دَرَجَةً، وَذٰلِكَ بِأَنَّهُ إِذا تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ أَتَى المَسْجِدَ لا يُرِيدُ إِلاَّ الصَّلاةَ، لا يَنْهَزُهُ إِلاَّ الصَّلاةُ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَ بِها دَرَجَةً، أَوْ حُطَّتْ عَنْهُ بِها خَطِيئَةٌ، وَالمَلائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ ما دامَ فِي مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ، ما لَمْ يُحْدِثْ فِيهِ، ما لَمْ يُؤْذِ فِيهِ، وَقالَ: أَحَدُكُمْ فِي صَلاةٍ ما كانَتِ الصَّلاةُ تَحْبِسُهُ». [طرفه في: ١٧٦].

٢١١٧ـ قوله: (لا خلابة) أي لا خديعة (شارح)

٢١١٨ـ قوله: (وفيهم أسواقهم) أي أهل أسواقهم الذين يبيعون ويشترون (شارح).

٢١١٩ـ قوله: «لا ينهزه» بهذا الضبط أي لا يدفعه ولأبي ذر (لا ينهزه) بضم أوله وكسر ثالثه أي: لا ينهضه أفاده الشارح.

2120- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" was in the market, somebody called: "O Abul'qasim!" The Prophet "Allah's blessing and peace be upon him" turned to him. The man said: "I have called this (Another man)." The Prophet "Allah's blessing and peace be upon him" said: "Call yourselves by my name but not by my title or surname."

2121- Anas Ibn Malik "Allah be pleased with him" narrated: A man at Al'baqi called: "O Abul'qasim!" The Prophet "Allah's blessing and peace be upon him" turned to him. But the man said (to the Prophet): "I did not mean you." The prophet "Allah's blessing and peace be upon him" said: "Name yourselves by my name but not by my title."

2122- Abu'huraira "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" went out during the day. Neither did he talk to me nor I did to him till he reached the market of Banu'qainuqa. Then he sat in the compound of Fatima's house and asked about the small boy (his grandson Al'hasan). But Fatima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running. The Prophet "Allah's blessing and peace be upon him" embraced and kissed him and then said: "O Allah! Love him, and love whoever loves him."

2123- Ibn Omar "Allah be pleased with both" reported that people used to buy food from the caravans in the lifetime of The Prophet. The Prophet "Allah's blessing and peace be upon him" used to forbid them to sell it at the very place where they had purchased it till they carried it to the market where foodstuff was sold.

2124- Ibn Omar "Allah be pleased with both" told: The Prophet "Allah's blessing and peace be upon him" also forbade the reselling of foodstuff by somebody who had bought it unless he had received it with exact full measure.

[50] It is hateful to make noise in markets

2125- Ata Ibn Yasar narrated: I met Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" and asked about the description of Allah's Apostle "Allah's blessing and peace be upon him" which is mentioned in The Old

٢١٢٠ ـ حدّثنا آدَمُ بْنُ أَبي إِياسٍ : حَدَّثَنا شُعْبَةُ ، عَنْ حُمَيدٍ الطَّوِيلِ ، عَنْ أَنَسِ بْنِ مالِكٍ رَضيَ اللّهُ عَنهُ قال : كانَ النَّبِيُّ ﷺ في السوق ، فَقالَ رَجُلٌ : يا أَبا القاسِمِ ، فالتفتَ إليهِ النَّبِيُّ ﷺ ، فَقالَ : إِنَّما دَعَوْتُ هذا ، فَقالَ النَّبِيُّ ﷺ : «سَمُّوا باسْمي ، وَلاَ تَكَنَّوْا بِكُنْيَتِي» . [الحديث ٢١٢٠ ـ طرفاه ٢١٢١ ، ٣٥٣٧].

٢١٢١ ـ حدثنا مالكُ بن إسماعيل : حدّثنا زهيرٌ ، عن حُميدٍ ، عن أنسٍ رضيَ اللّهُ عَنهُ : دَعا رَجُلٌ بالبَقيعِ : يا أَبا القاسمِ ، فَالتَفَتَ إليه النَّبيُّ ﷺ فَقال : لَمْ أَعْنِك ، قال : «سَمُّوا باسْمي وَلاَ تكْتَنُوا بِكُنْيَتِي» . [طرفه في : ٢١٢٠].

٢١٢٢ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللّه : حَدَّثَنَا سُفيَانُ ، عَنْ عُبيدِ اللّهِ بْنِ أَبي يَزيدَ ، عَنْ نَافِعِ ابْنِ جُبَيرِ بْنِ مُطْعِمٍ ، عَنْ أَبي هُرَيرَةَ الدَّوْسِيِّ رَضِيَ اللّهُ عَنهُ قالَ : خَرَجَ النَّبِيُّ ﷺ في طائِفَةِ النَّهارِ ، لا يكلِّمُني ولا أُكلمُه ، حتى أَتَى سُوقَ بَني قَيْنُقَاعَ ، فَجَلَسَ بِفِناءِ بَيتِ فاطِمَةَ ، فَقالَ : «أَثَمَّ لُكَعُ ، أَثَمَّ لُكَعُ» . فَحبستهُ شيئاً ، فظننتُ أنها تلبِسهُ سِخاباً أوْ تغسلُه ، فجاءَ يَشْتَدُّ حَتَّى عانَقَهُ وقبَّلَه ، وقال : «اللَّهُمَّ أَحْبِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ» . قال سُفيَان : قال عُبَيدُ اللّه : أَخبرَني : أَنه رَأى نَافِعَ بْنَ جُبَيرٍ أَوْتَرَ بِرَكْعَةٍ . [الحديث ٢١٢٢ ـ طرفه في : ٥٨٨٤].

٢١٢٣ ـ حدثنا إبراهيمُ بْنُ المُنْذِرِ : حدثنا أَبو ضَمرة : حدّثنا موسى ، عَنْ نَافِعٍ : حَدَّثَنا ابْنُ عُمَرَ : أَنَّهُمْ كانُوا يَشْتَرُونَ الطَّعامَ مِنَ الرُّكْبانِ عَلَى عَهْدِ النَّبِيِّ ﷺ ، فَيَبعثُ عَلَيهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيثُ اشْتَرَوْهُ ، حَتَّى يَنْقُلُوه حَيثُ يُباعُ الطَّعَامُ .

[الحديث ٢١٢٣ ـ أطرافه في : ٢١٣١ ، ٢١٣٧ ، ٢١٦٦ ، ٢١٦٧ ، ٦٨٥٢].

٢١٢٤ قال : وَحدَّثَنَا ابْنُ عُمَرَ رَضيَ اللّهُ عَنهُمَا قالَ : نَهى النَّبيُّ ﷺ أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَراهُ حَتَّى يَسْتَوْفِيَه . [الحديث ٢١٢٤ ـ أطرافه في : ٢١٢٦ ، ٢١٣٣ ، ٢١٣٦].

٥٠ ـ بابُ كَرَاهِيَةِ السَّخَبِ في السُّوقِ

٢١٢٥ ـ حدثنا مُحَمَّدُ بْنُ سِنانٍ : حدثنا فُلَيحٌ : حدثنا هِلالٌ ، عَنْ عَطاءِ بْنِ يَسارٍ قالَ :

٢١٢٠ـ قوله : «سمّوا» قال الشارح وفي نسخة : «تسموا» وقوله : «ولا تكنوا» على حذف إحدى التاءين ا هـ وإنما ساغ التسمي باسمه الشريف لأنه مأمون التبعة لأنه لا يحل أن ينادى باسمه ﷺ لقوله تعالى : ﴿لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضاً﴾ بخلاف الكنية فإنها لكونها تنبيء عن التعظيم غير منهي عنها فالمشاركة فيها قد تؤدي إلى أذاه ﷺ.

٢١٢٢ـ قوله : (فينقاع) بتثليث النون وبالصرف وعدمه.

ـ قوله : (فجلس بفناء بيت فاطمة) عطف على مقدر أي ثم رجع فجلس فسألها عن سيدنا الحسن فحبسته شيئاً أي حينا قليلاً بقول الراوي فظننت أنها تلبسه سخاباً : أي قلادة من طيب أو تغسله.

باب ٥٠ ـ قوله : (السخب) بالسين وبالصاد بدلها رفع الصوت بالخصام ونحوه كما في الشارح.

٢١٢٥ـ قوله : (يا أيها النبي) الخ لعله يكون حكاية عما أنزل الله تعالى عليه في القرآن أو غيره إذ لا يمكن =

Testament. He replied: Yes. By Allah, he is described in The Old Testament with some of the qualities attributed to him in the Qur'an as follows:

"O Prophet! We have sent you as a witness (for Allah's True religion) and a giver of glad tidings (to the faithful believers), and a Warner (to the unbelievers) (Al'ahzab 45) and guardian of the illiterates. You are my slave and my messenger. I have named you "Al'mutawakkil" (who depends upon Allah). You are neither discourteous, harsh, nor a noisemaker in the markets; and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness." "Allah will not let him (The Prophet) Die till he makes straight the crooked people by making them say: "There is no God (to be worshipped) but Allah" With which, blind eyes, deaf ears, and enveloped hearts will be opened.

[51] Measuring is necessary for both of the seller and the buyer

Allah Almighty said: "But when they have to give by measure or weight to men, give less than due." (The Dealers in Fraud "Al'mutaffifin" 3)

The Prophet "Allah's blessing and peace be upon him" said: "Request (the seller) to weigh for you until you receive the exact full measure."

Othman narrated that The Prophet "Allah's blessing and peace be upon him" said to them: "If you sell (something), then you should weigh (for the buyer) until you give the exact full measure; and if you buy (something) then you should request (the seller) to weigh for you until you receive the exact full measure."

2126- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who buys foodstuff should not sell it till he weighs it by the exact full measure (with which he was satisfied when he has bought it)."

2127- Jaber Ibn Abdullah "Allah be pleased with both" reported: Abdullah Ibn Amr Ibn Haram died and was in debt to others. I asked The Prophet "Allah's blessing and peace be upon him" to intercede with his creditors for some reduction in the debts. The Prophet "Allah's blessing and peace be upon him" requested them (to reduce the debts) but they refused. The Prophet "Allah's blessing and peace be upon him" said to me: "Go and put your dates (In heaps) according to their different kinds: the date-paste (the best kind of dates in Medina) on one side, the cluster of Zaid (a bad kind of dates) on another side, etc. Then call me." I did that and called The Prophet "Allah's blessing and peace be upon him". He came and sat at the head or in the middle of the heaps and ordered me: "Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them.

لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا: قُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ ﷺ فِي التَّوْرَاةِ، قَالَ: أَجَل، وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً﴾ [الأحزاب: ٤٥]. وَحِرْزاً لِلأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ المتَوَكِّلَ لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ، وَلاَ سَخَّابٍ فِي الأَسْوَاقِ، وَلاَ يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ، بِأَنْ يَقُولُوا: لاَ إِلَهَ إِلاَّ اللَّهُ، وَيَفْتَحُ بِهَا أَعْيُناً عُمْياً، وَآذَاناً صُمّاً، وَقُلُوباً غُلْفاً. تَابَعَهُ عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ هِلاَلٍ. وَقَالَ سَعِيدٌ: عَنْ هِلاَلٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ سَلاَمٍ: غُلْفٌ: كُلُّ شَيْءٍ فِي غِلاَفٍ، سَيْفٌ أَغْلَفُ، وَقَوْسٌ غَلْفَاءُ، وَرَجُلٌ أَغْلَفُ: إِذَا لَمْ يَكُنْ مَخْتُوناً. [الحديث ٢١٢٥ ـ طرفه في: ٤٨٣٨].

٥١ ـ بابُ الكَيلِ عَلَى البائِعِ والمُعْطِي

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ [المطففين: ٣]: يَعْنِي كَالُوا لَهُمْ وَوَزَنُوا لَهُمْ، كَقَوْلِهِ: ﴿يَسْمَعُونَكُمْ﴾ [الشعراء: ٧٢]: يَسْمَعُونَ لَكُمْ. وَقَالَ النَّبِيُّ ﷺ: «اكْتَالُوا حَتَّى تَسْتَوْفُوا». وَيُذْكَرُ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «إِذَا بِعْتَ فَكِلْ، وَإِذَا ابْتَعْتَ فَاكْتَلْ».

٢١٢٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ». [طرفه في: ٢١٢٤].

٢١٢٧ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تُوُفِّيَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ وَعَلَيْهِ دَيْنٌ، فَاسْتَعَنْتُ النَّبِيَّ ﷺ عَلَى غُرَمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ، فَطَلَبَ النَّبِيُّ ﷺ إِلَيْهِمْ فَلَمْ يَفْعَلُوا، فَقَالَ لِي النَّبِيُّ ﷺ: «اذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنَافاً، الْعَجْوَةَ عَلَى حِدَةٍ، وَعَذْقَ زَيْدٍ عَلَى حِدَةٍ، ثُمَّ أَرْسِلْ إِلَيَّ». فَفَعَلْتُ، ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ ﷺ، فَجَلَسَ عَلَى أَعْلاَهُ أَوْ فِي وَسَطِهِ، ثُمَّ قَالَ: «كِلْ لِلْقَوْمِ». فَكِلْتُهُمْ حَتَّى أَوْفَيْتُهُمُ الَّذِي لَهُمْ وَبَقِيَ تَمْرِي كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ. وَقَالَ فِرَاسٌ، عَنِ الشَّعْبِيِّ: حَدَّثَنِي جَابِرٌ، عَنِ النَّبِيِّ ﷺ: فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّاهُ. وَقَالَ هِشَامٌ، عَنْ وَهْبٍ، عَنْ جَابِرٍ: قَالَ النَّبِيُّ ﷺ: «جُذَّ لَهُ، فَأَوْفِ لَهُ». [الحديث ٢١٢٧ ـ أطرافه في: ٢٣٩٥، ٢٣٩٦، ٢٤٠٥، ٢٦٠١، ٢٧٠٩، ٢٧٨١، ٣٥٨٠، ٤٠٥٣، ٦٢٥٠].

= الخطاب معه ﷺ في التوراة حتى أنزلت التوراة والله تعالى أعلم (سندي).

ـ قوله «ويفتح بها» أي بكلمة التوحيد (قسطلاني).

٢١٢٦ـ قوله: «فلا يبيعه» بالرفع ولأبي ذر: «فلا يبعه» بالجزم بلا الناهية (شارح).

٢١٢٧ـ قوله: (العجوة) ضرب من أجود التمر بالمدينة.

ـ قوله: (وعذق زيد) نوع من التمر رديء قاله الشارح.

[52] What is better of measuring

2128- Al'miqdam Ibn Ma'di'karib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Measure your foodstuff and you will be blessed."

[53] The blessing of The Prophet's Sa and Mudd

2129- Abbad Ibn Tamim narrated from Abdullah Ibn Zaid "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's Blessing in its measures: the Mudd and the Sa, as Abraham did for Mecca."

2130- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless their measures; bestow your blessing on their Sa and their Mudd." He meant people of Medina.

[54] What about selling food in relation to monopoly

2131- Abdullah Ibn Omar "Allah be pleased with both" reported: "I saw those, who used to buy foodstuff without measuring or weighing in the life time of The Prophet "Allah's blessing and peace be upon him" being punished if they sold it before carrying it to their own houses."

2132- Ibn Abbas "Allah be pleased with both" reported: "Allah's Apostle "Allah's blessing and peace be upon him" forbade the selling of foodstuff before its measuring and transferring into one's possession." He was asked: "How is that?" Ibn Abbas replied: "It is just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller."

٥٢ ـ بابُ ما يُسْتَحَبُّ مِنَ الكَيلِ

٢١٢٨ ـ حدّثنا إبْرَاهيم بْنُ مُوسى: حدَّثنا الوَلِيد، عَنْ ثَوْرٍ، عَنْ خالِدِ بْنِ مَعْدَانَ، عَنِ المِقْدَامِ بْنِ مَعْدِ يَكْرِبَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ».

٥٣ ـ بابُ بَرَكَة صَاعِ النَّبِيِّ ﷺ وَمُدِّهِمْ

فِيهِ عائِشَةُ رَضِيَ اللَّهُ عَنها، عَنِ النَّبِيِّ ﷺ.

٢١٢٩ ـ حدّثنا مُوسى: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَنَّ إبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لَهَا، وَحرَّمتُ المَدِينَةَ كما حَرَّمَ إبْرَاهِيمُ مَكَّةَ، وَدَعَوْتُ لَها في مُدِّها وَصَاعِها مِثْلَ ما دعا إبْرَاهِيمُ عليهِ السَّلامُ لِمَكَّةَ».

٢١٣٠ ـ حدّثني عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «اللَّهُمَّ بارِكْ لَهُمْ في مِكْيالِهِمْ، وَبَارِكْ لَهُمْ في صَاعِهِمْ وَمُدِّهِمْ». يَعْنِي أَهْلَ المَدِينَةِ.

[الحديث ٢١٣٠ ـ طرفاه في: ٦٧١٤، ٧٣٣١].

٥٤ ـ بابُ ما يُذْكَرُ في بيعِ الطَّعامِ والحُكْرَةِ

٢١٣١ ـ حدّثنا إِسْحاقُ بْنُ إبْرَاهيمَ: أَخْبَرَنَا الوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَازَفَةً، يُضْرَبُونَ على عَهْدِ رَسُولِ اللَّهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحالِهِمْ.

[طرفه في: ٢١٢٣].

٢١٣٢ ـ حدّثنا موسى بْنُ إسماعيلَ: حَدَّثَنا وُهَيْبٌ، عَنِ ابْنِ طَاوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى أَنْ يَبِيعَ الرَّجُلُ طَعاماً حَتَّى يَسْتَوْفِيَهُ. قُلْتُ لابْنِ عَبَّاسٍ: كَيفَ ذَاكَ؟ قالَ: ذَاكَ دَرَاهِمُ بِدَرَاهِمَ، وَالطَّعَامُ مُرْجَأٌ. قَالَ أَبُو عَبْدِ اللَّهِ: ﴿مُرْجَئُونَ﴾ [التوبة: ١٠٦] مُؤَخَّرُونَ.

[الحديث ٢١٣٢ ـ طرفه في: ٢١٣٥].

= ـ «جُذَّ له» أي اقطع للغريم.

باب ٥٤ ـ قوله: (الحكرة) اسم من الاحتكار ويكون في وقت الغلاء مع حاجة الناس.

٢١٣١ـ قوله: (مجازفة) أي من غير كيل ولا وزن.

ـ قوله: (حتى يؤووه إلى رحالهم) أي ينقلوه إلى منازلهم يعني البيع قبل القبض.

٢١٣٢ـ قوله: (والطعام مرجأ) أي مؤخر غير مقبوض.

2133- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "He who buys foodstuff should not sell it till he has received it."

2134- Az’zuhri narrated from Malik Ibn Aws: Malik said: "Who has change?" Talha said: "I (have change but wait) when our storekeeper comes from the forest.” Omar Ibn Al'khattab "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The bartering of gold for gold is usury, except if it is from hand to hand and equal in amount; and wheat grain for wheat grain is usury except if it is from hand to hand and equal in amount; and dates for dates is usury except if it is from hand to hand and equal in amount; and barley for barley is usury except if it is from hand to hand and equal in amount."

[55] What about selling foodstuff before receiving it

2135- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” forbade the selling of foodstuff before receiving it. I think that all types of sales should be treated in the same way.

2136- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "The buyer of foodstuff should not sell it before it has been measured for him." Isma’el, a sub-narrator added: "The buyer of foodstuff should not sell it before it has been received by him."

[56] What about buying foodstuff randomly without measuring it, but not selling it before being carried to (the first purchaser’s) house

2137- Salim Ibn Abdullah narrated: Ibn Omar “Allah be pleased with both” narrated: I saw the people buying foodstuff randomly (blindly without measuring it) in the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”; and they were punished by beating in order not to sell it till they carried it to their own houses.

٢١٣٣ ـ حدّثني أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عنهُمَا يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنِ ابْتَاعَ طَعاماً فَلاَ يَبِيعُهُ حَتَّى يَقْبِضَهُ».

[طرفه في: ٢١٢٤].

٢١٣٤ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيَانُ: كانَ عَمْرُو بْنُ دِينَارٍ يُحدِّثُهُ، عَنِ الزُّهْرِيِّ، عَنْ مالِكِ بْنِ أَوْسٍ أَنَّهُ قالَ: مَنْ عِنْدَهُ صَرْفٌ؟ فَقالَ طَلْحَةُ: أَنَا حَتَّى يَجِيءَ خازِنُنَا مِنَ الغابَةِ. قالَ سُفْيانُ: هُوَ الَّذِي حَفِظْنَاهُ مِنَ الزُّهْرِيِّ لَيسَ فِيهِ زِيادَةٌ، فَقالَ: أَخبَرَنِي مالِكُ بْنُ أَوْسٍ: سَمِعَ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: يُخبِرُ عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «الذَّهَبُ بِالذَّهَبِ رِباً إِلاَّ هَاءَ وَهاءَ، وَالبُرُّ بِالبُرِّ رِباً إِلاَّ هاءَ وَهاءَ، وَالتَّمْرُ بِالتَّمْرِ رِباً إِلاَّ هاءَ وَهاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلاَّ هاءَ وَهاءَ».

[الحديث ٢١٣٤ ـ طرفاه في: ٢١٧٠، ٢١٧٤].

٥٥ ـ بابُ بَيعِ الطَّعامِ قَبْلَ أَنْ يُقبَضَ، وَبيعِ ما لَيسَ عِنْدَكَ

٢١٣٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ قالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ: سَمِعَ طَاوُساً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَمَّا الَّذِي نَهى عَنْهُ النَّبِيُّ ﷺ فَهُوَ الطَّعامُ أَنْ يُبَاعَ حَتَّى يُقْبَضَ. قالَ ابْنُ عَبَّاسٍ: وَلاَ أَحْسِبُ كُلَّ شَيءٍ إِلاَّ مِثْلَهُ.

[طرفه في: ٢١٣٢].

٢١٣٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «مَنِ ابْتاعَ طَعاماً فَلا يَبِيعُهُ حَتَّى يَسْتَوفِيَهُ». زادَ إِسماعِيلُ: «مَنِ ابْتاعَ طَعاماً فَلا يَبِيعُهُ حَتَّى يَقْبِضَهُ».

[طرفه في: ٢١٢٤].

٥٦ ـ بابُ مَنْ رَأى إِذا اشْتَرَى طَعَاماً جِزافاً أَنْ لاَ يَبِيعَهُ حَتَّى يُؤْوِيَهُ إِلَى رَحْلِهِ، وَالأَدَبِ فِي ذلِكَ

٢١٣٧ ـ حدّثنا يَحيَى بْنُ بُكيرٍ: حَدَّثَنا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَقَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ

٢١٣٣ـ قوله: (حدثني أبو الوليد) كذا بالإفراد نبه عليه الشارح.

ـ قوله: «فلا يبيعه» ولأبي ذرّ «فلا يبعه» بالجزم بلا الناهية (شارح).

٢١٣٤ـ قوله: (صرف) أي دراهم يصرف بها دنانير فقال طلحة أنا أي عندي الدراهم ولكن اصبر حتى يجيء الخازن.

ـ (هاء) اسم فعل بمعنى خذ يعني التقابض.

باب ٥٦ ـ قوله: (الجزاف) هو المجازفة وذكر الشارح تثليث الجيم.

[57] What about he, who bought some luggage or beast and left it with the seller or died before receiving it

2138- A'isha "Allah be pleased with her" narrated: Hardly did The Prophet "Allah's blessing and peace be upon him" fail to visit Abu'bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, suddenly, the Prophet "Allah's blessing and peace be upon him" came to us at noon. When Abu'bakr was informed, he said: "Certainly the Prophet "Allah's blessing and peace be upon him" has come for some urgent matter." The Prophet "Allah's blessing and peace be upon him" said to Abu'bakr: "Let nobody stay in your home." Abu'bakr said: "O Allah's Apostle! There are only my two daughters (namely A'isha and Asma) present." The Prophet "Allah's blessing and peace be upon him" said: "I am informed that I have been granted the permission for migration." Abu'bakr said: "Let me accompany you, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "You will accompany me." Abu'bakr then said: "O Allah's Apostle! I have two she-camels I have prepared specially for migration, so I offer you one of them." The Prophet "Allah's blessing and peace be upon him" said: "I have accepted it provided that I will pay its price."

[58] None should urge somebody to return what he has bought from another seller so as to sell him his own goods; or demand the hand of a girl who has been engaged to his brother till he is given permission or till the former lets it

2139- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not urge somebody to return what he has already bought from another seller so as to sell him your own goods."

2140- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade selling things by a town dweller on behalf of a desert dweller; and similarly outbidding in selling was forbidden. One should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

رَسُولِ اللَّهِ ﷺ يَبْتَاعُونَ جِزَافاً، يَعْنِي الطَّعَامَ، يُضْرَبُونَ أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ، حَتَّى يُؤْوُهُ إِلَى رِحالِهِمْ.

[طرفه في: ٢١٢٣].

٥٧ - بابٌ إِذا اشْتَرَى مَتاعاً أَوْ دابَّةً فَوَضَعَهُ عِنْدَ البائِعِ، أَوْ ماتَ قَبْلَ أَنْ يُقْبَض

وقالَ ابْنُ عُمَرَ رَضِيَ اللهُ عنهما: ما أَدرَكَتِ الصَّفقَةُ حَيًّا مَجْمُوعاً فَهُوَ مِنَ المُبْتاعِ.

٢١٣٨ - حدّثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: لَقَلَّ يَوْمٌ كانَ يَأْتِي عَلَى النَّبِيِّ ﷺ إِلاَّ يَأْتِي فيهِ بَيْتَ أَبِي بَكْرٍ أَحَدَ طَرَفِي النَّهارِ، فَلَمَّا أُذِنَ لَهُ فِي الخُرُوجِ إِلَى المَدِينَةِ، لَمْ يَرُعْنا إِلاَّ وَقَدْ أَتانَا ظُهْراً، فَخُبِّرَ بِهِ أَبُو بَكْرٍ، فَقَالَ: ما جاءَنَا النَّبِيُّ ﷺ فِي هذهِ السَّاعَةِ إِلاَّ لأَمْرٍ حَدَثَ، فَلَمَّا دَخَلَ عَلَيهِ قالَ لأَبِي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ». قالَ: يا رَسُولَ اللَّهِ إِنَّمَا هُمَا ابْنَتَايَ، يَعْنِي عائِشَةَ وَأَسْماءَ، قالَ: «أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الخُرُوجِ؟». قالَ: الصُّحْبَةَ يا رَسُولَ اللهِ؟ قالَ: «الصُّحْبَةَ». قالَ: يا رَسُولَ اللَّهِ، إِنَّ عِنْدِي نَاقَتَيْنِ أَعْدَدْتُهُمَا لِلخُرُوجِ، فَخُذْ إِحْدَاهُما، قالَ: «قَدْ أَخَذْتُهَا بِالثَّمَنِ».

[طرفه في: ٤٧٦].

٥٨ - بابٌ لا يَبِيعُ عَلَى بَيْعِ أَخِيهِ، وَلا يَسُومُ عَلَى سَوْمِ أَخِيهِ، حَتَّى يَأْذَنَ لَهُ أَوْ يَتْرُك

٢١٣٩ - حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَبِيعُ بَعْضُكُمْ عَلَى بَيعِ أَخِيهِ».

[الحديث ٢١٣٩ - طرفاه في: ٢١٦٥، ٥١٤٢].

٢١٤٠ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عنهُ قالَ: نَهى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حاضِرٌ لِبادٍ. «وَلا تَناجَشُوا، وَلا يَبِيعُ الرَّجُلُ عَلَى بَيعِ أَخِيهِ، وَلا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلا تَسأَلُ المَرْأَةُ طَلاقَ أُخْتِهَا لِتَكْفَأَ ما فِي إِنائِهَا».

[الحديث ٢١٤٠ - أطرافه في: ٢١٤٨، ٢١٥٠، ٢١٥١، ٢١٦٠، ٢١٦٢، ٢٧٢٣، ٢٧٢٧، ٥١٤٤، ٥١٥٢، ٦٦٠١].

٢١٣٨ - قوله: (الصحبة) بالنصب فيهما ويجوز الرفع.

باب ٥٨ - قوله (لا يبيع ولا يسوم) في رواية بالجزم فيهما هـ من الشارح.

٢١٤٠ - قوله: (ولا تناجشوا) مضارع حذفت إحدى تاءيه من النجش؛ وهو: أن يزيد في الثمن بلا رغبة بل ليغرّ غيره (شارح).

- لتكفأ: أي لتقلب.

[59] Selling by bidding

Ata said: I saw people who considered that there was no harm to sell the (objects of the) booty by bidding

2141- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A man decided that a slave of his would be manumitted after his death. But later on he was in need of money, so The Prophet "Allah's blessing and peace be upon him" took the slave and said: "Who will buy this slave from me?" Nu'aim Ibn Abdullah bought him for such and such price and The Prophet "Allah's blessing and peace be upon him" gave him the slave.

[60] The outbidding and the opinion that selling by it is impermissible

Ibn Abu'awfa told: He, who practises outbidding is a usury devourer. It (outbidding) is a kind of false fraud.

On the other hand, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(He, who made) the fraud would be put in the (Hell’s) fire. He, who did a thing, far from our tradition, then it would be cancelled.”

2142- Abdullah Ibn Omar “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade outbidding.

[61] Selling the offspring of the beasts

2143- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had forbidden the selling of beasts offspring which was a kind of sale practiced in the Pre-Islamic Period of ignorance. One would pay the price of a she-camel which was not born yet and that which would be born by the immediate offspring of an extant she-camel.

[62] Selling by touching

2144- Abu’sa’eed “Allah be pleased with him” reported: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade the selling by throwing. That is, to sell one’s garment by casting it to the buyer not allowing him to examine or see it. Similarly he forbade the selling by touching. It is to buy a garment, for example, by merely touching it, not looking at it.

٥٩ ـ باب بيع المُزَايدة

وَقَالَ عَطَاءٌ: أَدْرَكْتُ النَّاسَ لاَ يَرَوْنَ بَأساً بِبَيعِ المَغَانِم فِيمَنْ يَزِيدُ.

٢١٤١ ـ حدثنا بِشْرُ بن مُحَمَّدٍ: أَخبرنا عَبدُ اللهِ: أَخبرنا الحُسَينُ المُكْتِبُ، عَنْ عَطاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً أَعْتَقَ غُلاماً لَهُ عَنْ دُبُرٍ، فَاحْتَاجَ، فَأَخَذَهُ النَّبيُّ ﷺ فقال: «مَنْ يَشْتَرِيهِ مِنِّي»؟ فَاشْتَرَاهُ نُعَيمُ بْنُ عَبْدِ اللَّهِ بِكَذَا وَكَذَا، فَدَفَعَهُ إِلَيهِ.

[الحديث ٢١٤١ ـ أطرافه في: ٢٢٣٠، ٢٣٢١، ٢٤٠٣، ٢٤١٥، ٢٥٣٤، ٦٧١٦، ٦٩٤٧، ٧١٨٦].

٦٠ ـ باب النَّجْش، وَمَنْ قالَ: لا يَجُوز ذلك البيعُ

وَقَالَ ابْنُ أَبِي أَوْفَى: النَّاجِشُ آكِلُ رِباً خائِنٌ. وَهُوَ خِدَاعٌ بَاطِلٌ لاَ يَحِلُّ، قَالَ النَّبِيُّ ﷺ: «الخَدِيعَةُ فِي النَّارِ»، «وَمَنْ عَمِلَ عَمَلاً لَيسَ عَلَيهِ أَمْرُنَا فَهْوَ رَدٌّ».

٢١٤٢ ـ حدثنا عبدُ اللهِ بنُ مسلمةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهُما قالَ: نَهى النَّبيُّ ﷺ عَنِ النَّجْشِ.

[الحديث ٢١٤٢ ـ طرفه في: ٦٩٦٣].

٦١ ـ باب بَيعِ الغَرَرِ وَحَبَلِ الحَبَلَة

٢١٤٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ بَيعِ حَبَلِ الحَبَلَةِ، وَكَانَ بَيعاً يَتَبَايَعُهُ أَهْلُ الجاهِلِيَّةِ، كانَ الرَّجُلُ يَبْتَاعُ الجَزُورَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجُ الَّتِي في بَطْنِهَا.

[الحديث ٢١٤٣ ـ طرفاه في: ٢٢٥٦، ٣٨٤٣].

٦٢ ـ باب بَيعِ المُلامَسَة

وقال أَنَسٌ: نَهى عنهُ النَّبِيُّ ﷺ.

٢١٤٤ ـ حدثنا سَعِيدُ بْنُ عُفَيرٍ قال: حَدَّثَنِي اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عامِرُ بْنُ سَعْدٍ: أَنَّ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ المُنابَذَةِ ـ وَهْيَ طَرْحُ الرَّجُلِ ثَوْبَهُ بِالبَيعِ إِلَى الرَّجُلِ قَبْلَ أَنْ يُقَلِّبَهُ أَوْ يَنْظُرَ إِلَيهِ ـ ونَهى عَنِ المُلامَسَةِ. المُلامَسَةُ لَمسُ الثَّوبِ لا يَنْظُرُ إِلَيهِ. [طرفه في: ٣٦٧، ٣٦٨].

٢١٤١ ـ قوله: (المكتب) بهذا الضبط ولأبي ذر بفتح الكاف وتشديد الفوقية (شارح).

باب ٦١ ـ قوله: (بيع الغرر) شامل لبيع الآبق والمعدوم والمجهول وما لا يقدر على تسليمه فقوله: (وحبل الحبلة) من عطف الخاص على العام ولشهرته في الجاهلية أفرد بالتنصيص عليه أفاده الشارح.

٢١٤٣ ـ قوله: (الحبل: بفتحتين الحمل «وحبل الحبلة» نتاج النتاج وولد الجنين والجزور من الإبل يقع على الذكر والأنثى وغير الجزور كالجزور في الحكم ومعنى تنتج: تلد وهو من الأفعال التي لم تسمع إلا مجهولة.

2145- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of dressing: To sit with one's legs drawn up while wrapped in one garment; and to lift that garment on one's shoulders. He also forbade two kinds of sale: touching and throwing.

[63] Selling by throwing

2146- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (two kinds of sale): touching and throwing.

2147- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of dressing and two kinds of sale: touching and throwing.

[64] The seller should not leave camels, sheep and cows breasts without being milked for a long time

2148- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Don't keep camels and sheep without being milked for a long time, for whoever buys such an animal has the option to milk it and then either to keep it or return it to the owner along with one Sa of dates." Some narrated from Ibn Sirin (that the Prophet had said): "One Sa of wheat, and he has the option for three days." And some narrated from Ibn Sirin: " a Sa of dates" and they did not mention the option for three days. But "a Sa of dates" is mentioned in most narrations.

2149- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one Sa of dates. Furthermore, The Prophet "Allah's blessing and peace be upon him" forbade going to meet the seller on the way (for fear that he might have no knowledge of the market price and in this way he would sell his goods at a low price).

2150- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). Do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practice outbidding. A town dweller should not sell the goods on behalf of the desert dweller. Do not leave sheep without being milked for a long time, when they are on sale, and whoever buys such an animal has the option, after milking it, either of keeping it, in case of being satisfied with it, or of returning it, in case of being displeased with it, along with a Sa of dates."

٢١٤٥ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهِيَ عَنْ لِبْسَتَيْنِ: أَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الوَاحِدِ، ثُمَّ يَرْفَعَهُ عَلَى مَنْكِبِهِ، وَعَنْ بَيْعَتَيْنِ: اللِّمَاسِ وَالنِّبَاذِ.

٦٣ ـ بابُ بَيْعِ المُنَابَذَةِ

وقال أنس: نهى عنه النبي ﷺ.

٢١٤٦ ـ حدثنا إسماعِيلُ قال: حَدَّثَنِي مالِكٌ، عَنْ مُحَمَّدِ بْنِ يَحْيى بْنِ حَبَّانَ، وَعَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ المُلاَمَسَةِ وَالمُنَابَذَةِ.

[طرفه في: ٣٦٨].

٢١٤٧ ـ حدثنا عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قال: نَهى النَّبِيُّ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ: المُلاَمَسَةِ وَالمُنَابَذَةِ. [طرفه في: ٣٦٧].

٦٤ ـ بابُ النهي للبائِعِ أنْ لا يُحَفِّلَ الإبِلَ وَالبَقَرَ وَالغَنَمَ وكُلَّ مُحَفَّلَةٍ

وَالمُصَرَّاةُ: الَّتِي صُرِّيَ لَبَنُهَا وَحُقِنَ فِيهِ وَجُمِعَ، فَلَمْ يُحْلَبْ أَيَّاماً، وَأَصْلُ التَّصْرِيَةِ حَبْسُ المَاءِ، يُقَالُ مِنْهُ: صَرَّيْتُ المَاءَ.

٢١٤٨ ـ حدثنا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ: قال أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «لاَ تُصَرُّوا الإبِلَ وَالغَنَمَ، فَمَنِ ابْتَاعَهَا بَعْدُ فَإِنَّهُ بِخَيْرِ النَّظَرَيْنِ بَيْنَ أَنْ يَحْتَلِبَهَا: إِنْ شَاءَ أَمْسَكَ، وَإِنْ شَاءَ رَدَّهَا وَصَاعَ تَمْرٍ». وَيُذْكَرُ عَنْ أَبِي صَالِحٍ وَمُجَاهِدٍ وَالوَلِيدِ بْنِ رَبَاحٍ وَمُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «صَاعَ تَمْرٍ». وقال بَعْضُهُمْ، عَنِ ابْنِ سِيرِينَ: «صَاعاً مِنْ طَعَامٍ، وَهُوَ بِالخِيَارِ ثَلاَثاً». وَقالَ بَعْضُهُمْ، عَنِ ابْنِ سِيرِينَ: «صَاعاً مِنْ تَمْرٍ». وَلَمْ يَذْكُرْ ثَلاَثاً، وَالتَّمْرُ أَكْثَرُ. [طرفه في: ٢١٤٠].

٢١٤٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: مَنِ اشْتَرَى شَاةً مُحَفَّلَةً فَرَدَّهَا فَلْيَرُدَّ مَعَهَا صَاعاً، وَنَهى النَّبِيُّ ﷺ أَنْ تُلَقَّى البُيُوعُ. [الحديث ٢١٤٩ ـ طرفه في: ٢١٦٤].

٢١٥٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ

٢١٤٥ـ قوله. (بيعتين) فيه كسر الباء وفتحها انظر الشارح.

باب ٦٤ ـ قوله: (وكل محفلة) عطف على المفعول من عطف العام على الخاص أي وكل مصرّاة من شأنها أن تحفل اهـ شارح والتحفيل مثل التصرية، وفسّرها المؤلف.

٢١٥٠ـ قوله «ولا يبيع حاضر لبادٍ» هو أن يقول الحاضر لمن يقدم من البادية بمتاع ليبيعه بسعر يومه اتركه عندي لأبيعه لك بأغلى.

[65] If one wished, he could return the animal that was not milked for a long time before buying it along with a Sa of dates in case of milking it

2151- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever buys a sheep which has not been milked for a long period, and milks it, can keep it if he is satisfied. But if he is displeased, he can return it, along with one Sa of dates for the milk."

[66] Selling the slave who committed adultery

2152- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the slave girl committed adultery, and it is proved beyond doubt, she must be whipped but not blamed after the legal punishment. If she did again, she must be whipped but not blamed. But, if she did commit adultery for the third time, she must be sold even by a rope of hair."

2153- Both of Abu'huraira and Khalid Ibn Zaid "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl: if she was a virgin and committed adultery. The Prophet "Allah's blessing and peace be upon him" said: "If she committed adultery, whip her, and if she did it a second time, then whip her again. But if she repeated the third time, then sell her even for a hair rope." Ibn Shehab said: "I Don't know whether to sell her after the third or fourth offence."

2154- the same as above.

[67] Selling and buying with women

2155- Urwa Ibn Az'zubair narrated: A'isha "Allah be pleased with her" told: The Messenger of Allah "Allah's blessing and peace be upon him" came to me and I told him about the slave-girl (Barira). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Buy and manumit her, for one's loyalty is for he who manumits." In the evening the Prophet "Allah's blessing and peace be upon him" got up and glorified Allah as He

أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا تَلَقَّوُا الرُّكْبَانَ، وَلا يَبِيعُ بَعْضُكُم عَلَى بَيعِ بَعْضٍ، وَلا تَنَاجَشُوا، وَلا يَبِيعُ حاضِرٌ لِبادٍ، وَلا تُصَرُّوا الغَنَمَ، وَمَنِ ابْتاعَها فَهُوَ بِخَيرِ النَّظَرَينِ بَعْدَ أَنْ يَحْتَلِبَهَا: إِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعاً مِنْ تَمْرٍ».

[طرفه في: ٢١٤٠].

٦٥ ـ بابٌ إِن شاءَ رَدَّ المُصَرَّاةَ وَفي حَلْبَتِها صاعٌ مِن تَمرٍ

٢١٥١ ـ حدّثنا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا المَكِّيُّ: أَخْبَرَنَا ابْنُ جُرَيجٍ قالَ: أَخْبَرَنِي زِيادٌ: أَنَّ ثَابِتاً مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيدٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اشْتَرَى غَنَماً مُصَرَّاةً فَاحْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ».

[طرفه في: ٢١٤٠].

٦٦ ـ بابُ بَيعِ العَبْدِ الزَّانِي

وَقالَ شُرَيحٌ: إِنْ شاءَ رَدَّ مِنَ الزِّنَا.

٢١٥٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنِي سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إِذا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

[الحديث ٢١٥٢ ـ أطرافه في: ٢١٥٣، ٢٢٣٣، ٢٢٣٤، ٢٥٥٥، ٦٨٣٧، ٦٨٣٩].

٢١٥٣، ٢١٥٤ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خالِدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الأَمَةِ إِذا زَنَتْ وَلَمْ تُحْصِنْ؟ قالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَبِيعُوهَا وَلَوْ بِضَفِيرٍ» قالَ ابْنُ شِهابٍ: لاَ أَدْرِي بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ.

[الحديث ٢١٥٤ ـ أطرافه في: ٢٢٣٢، ٢٥٥٦، ٦٨٣٨].

٦٧ ـ بابُ البَيعِ وَالشِّراءِ مَعَ النِّساءِ

٢١٥٥ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ بْنُ الزُّبَيرِ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَذَكَرْتُ لَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «اشْتَرِي وَأَعْتِقِي، فَإِنَّ الوَلاَءَ لِمَنْ أَعْتَقَ». ثُمَّ قامَ النَّبِيُّ ﷺ مِنَ العَشِيِّ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ،

٢١٥٢ـ قوله: (التثريب): التعيير والاستقصاء في اللوم.

٢١٥٣، ٢١٥٤ـ قوله: (ولم تحصن) بكسر الصاد وفتحها ويروى ولم تحصن من باب التفعيل؛ ومعناه لم تعف.

deserved. Then he said: "Why do some people impose conditions which are not present in Allah's Book? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."

2156- Nafi narrated: Abdullah Ibn Omar told: A'isha wanted to buy Barira and he (the Prophet) went out for the prayer. When he returned, she told him that they (her masters) refused to sell her except on the condition that her loyalty would be for them. The Prophet "Allah's blessing and peace be upon him" replied: "The loyalty would be for he, who manumits." Hammam (a sub-narrator) asked Nafi whether her (Barira's) husband was a free man or a slave. He replied: "Who does make me know?"

[68] Could a town dweller sell the goods on behalf of a desert inhabitant with no charge; and could he be able to help or advise him

indeed, it was permitted for the town dweller to sell on behalf of a desert dweller with no charge

furthermore, The Prophet "Allah's blessing and peace be upon him" said: "If one asked for another's advice, then he should be sincere to him (in advice)."

2157- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to Allah's Apostle for the following: to testify that there is no God but Allah and Mohammad is The Messenger of Allah; to offer prayers perfectly; to pay the obligatory charity; and, in addition, to obey and listen (to Muslim leaders), and to be sincere and true (in advice) to every Muslim.

2158- Tawus narrated: Ibn Abbas "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go to meet the caravans on the way (for buying their goods without letting them know the market price). A town dweller should not sell the goods of a desert dweller on behalf of the latter." I asked Ibn Abbas: "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said: "He (the town dweller) should not become his broker. "

[69] It is hateful for the town dweller to sell on behalf of the desert dweller with charge

2159- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a town dweller would sell on behalf of a desert dweller with charge. This is what Ibn Abbas confirmed.

ثُمَّ قالَ «ما بالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطاً لَيسَ في كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطاً لَيسَ في كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنِ اشْتَرَطَ مِئَةَ شَرْطٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ».

[طرفه في: ٤٥٦].

٢١٥٦ ـ حدثنا حسَّانُ بْنُ أَبِي عَبَّاد: حَدَّثَنا هَمَّامٌ قال: سَمِعْتُ نَافِعاً يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا سَاوَمَتْ بَرِيرَةَ، فَخَرَجَ إِلَى الصَّلاَةِ، فَلَمَّا جاءَ قالَتْ: إِنَّهُمْ أَبَوْا أَنْ يَبِيعُوهَا إِلاَّ أَنْ يَشْتَرِطُوا الوَلاَءَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ» قُلتُ لِنَافِعٍ: حُرّاً كانَ زَوْجُهَا أَوْ عَبْداً؟ فَقَالَ: ما يُدْرِينِي.

[الحديث ٢١٥٦ أطرافه في: ٢١٦٩، ٢٥٦٢، ٦٧٥٢، ٦٧٥٧، ٦٧٥٩].

٦٨ ـ بابٌ هل يَبِيعُ حاضِرٌ لِبادٍ بِغَيرِ أَجْرٍ، وَهَل يُعِينُهُ أَوْ يَنْصَحُهُ

وقال النبيُّ ﷺ: «إذا استنصح أحدكم أخاهُ فلينصح له». ورخص فيه عطاءٌ.

٢١٥٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنْ إِسماعِيلَ، عَنْ قَيسٍ: سَمِعْتُ جَرِيراً رَضِيَ اللَّهُ عَنْهُ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى شَهَادَةِ أَنْ لا إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، والسَّمعِ والطَّاعَةِ، والنُّصحِ لِكُلِّ مُسْلِمٍ.

[طرفه في: ٥٧].

٢١٥٨ ـ حدثنا الصَّلتُ بْنُ مُحَمَّد: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا مَعْمَرٌ، عَنْ عَبْدِ اللَّهِ بْنِ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: قال رَسُولُ اللَّهِ ﷺ: «لا تَلَقَّوُا الرُّكْبَانَ، وَلاَ يَبِيعُ حاضِرٌ لِبَادٍ»؟ قال: فَقُلتُ لابْنِ عَبَّاسٍ: ما قَوْلُهُ: «لاَ يَبِيعُ حاضِرٌ لِبَادٍ». قال: لاَ يَكُونُ لَهُ سِمْسَاراً.

[الحديث ٢١٥٨ ـ طرفاه في: ٢١٦٣، ٢٢٧٤].

٦٩ ـ بابُ مَنْ كَرِهَ أَنْ يَبِيعَ حاضِرٌ لِبادٍ بِأَجْرٍ

٢١٥٩ ـ حدثني عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا أَبُو عَلِيٍّ الحَنَفِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينارٍ قالَ: حَدَّثَنِي أَبِي، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: نَهى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حاضِرٌ لِبَادٍ، وَبِهِ قالَ ابْنُ عَبَّاسٍ.

٧٠ ـ بابٌ لا يَبِيعُ حاضِرٌ لِبادٍ بِالسَّمْسَرَةِ

وَكَرِهَهُ ابْنُ سِيرِينَ وَإِبْرَاهِيمُ لِلبَائِعِ وَالمُشْتَرِي. وَقالَ إِبْرَاهِيمُ: إِنَّ العَرَبَ تَقُولُ: بِعْ لِي

باب ٦٨ ـ قوله (ورخص) فيه أي في هذا البيع وهو أن يبيع حاضر لباد بغير أجرة.

٢١٥٨ ـ قوله سمساراً أي دلالاً بالأجرة.

٢١٥٩ ـ قوله حدثني عبد الله كذا بالإفراد صرح به الشارح.

ـ والحنفي هنا نسبة إلى بني حنيفة.

[70] A town dweller should not sell as a broker for a desert dweller

2160- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A buyer should not urge a seller to return back a purchase so as to buy it himself. Do not practice outbidding. Furthermore, a town dweller should not sell goods of a desert dweller."

2161- Anas Ibn Malik "Allah be pleased with him" narrated: We were forbidden that a town dweller would sell on behalf of a desert dweller.

[71] One should not go ahead to meet the caravans (to buy before the goods are brought to the markets)

This kind of sale is to be cancelled for he, who does it would be considered to be disobedient and sinful, particularly if he knew (the real price of the goods in the markets). This selling is a sort of deception that is impermissible

2162- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade meeting (caravans) on the way; and selling goods by a town dweller on behalf of a desert dweller.

2163- Tawus narrated: I asked Ibn Abbas "Allah be pleased with both": "What is the meaning of: No town dweller should sell (or buy) for a desert dweller?" Ibn Abbas said: "It means he should not act as his broker."

2164- Abdullah "Allah be pleased with him" told: Whoever buys an animal which has not been milked for a long time, could return it, but has to pay a Sa of dates along with it. Furthermore, the Prophet "Allah's blessing and peace be upon him" forbade meeting the sellers of goods on the way, far from the market.

2165- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods, but wait) till it reaches the market."

[72] The aim of going ahead to meet (the sellers of goods)

2166- Abdullah "Allah be pleased with him" narrated: We used to go ahead to meet the caravan from whom we used to buy foodstuff. But The Prophet "Allah's blessing and peace be upon him" forbade us to sell it till it was carried to the market.

ثَوْباً، وَهْيَ تَعْنِي الشِّرَاءَ.

٢١٦٠ ـ حدّثنا المكّيُّ بنُ إبراهيمَ قال: أخبرَني ابنُ جُريجٍ، عن ابنِ شهابٍ، عن سعيدِ ابنِ المُسيَّبِ: أنَّهُ سمِعَ أبا هُرَيرَةَ رَضيَ اللهُ عَنهُ يقولُ: قالَ رَسولُ اللهِ ﷺ: «لا يَبْتَاعُ المَرْءُ عَلَى بَيعِ أَخيهِ، وَلاَ تَنَاجَشُوا، وَلاَ يَبِيعُ حاضِرٌ لِبادٍ».

[طرفه في: ٢١٤٠].

٢١٦١ ـ حدّثنا مُحَمَّدُ بْنُ المثنَّى: حَدَّثَنا مُعاذٌ: حَدَّثَنا ابْنُ عَونٍ عَنْ مُحَمَّدٍ: قالَ أَنَس ابْنُ مالِكٍ رَضِيَ اللّهُ عنهُ: نُهِينا أَنْ يَبِيعَ حاضِرٌ لِبادٍ.

٧١ ـ بابُ النَّهْيِ عَنْ تَلَقِّي الرُّكْبَانِ

وأنَّ بَيعَهُ مَردُودٌ، لأنَّ صَاحِبَهُ عاصٍ آثِمٌ إذا كانَ بِهِ عالِماً، وَهُوَ خِداعٌ في البَيعِ، والخِداعُ لا يَجُوزُ.

٢١٦٢ ـ حدّثنا مُحمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبدُ الوَهابِ: حَدَّثَنا عُبَيدُ اللَّهِ العُمَريُّ، عَنْ سَعِيدِ بنِ أبي سَعيدٍ، عَنْ أبي هُرَيرَةَ رَضيَ اللهُ عنهُ قال: نَهى النَّبيُّ ﷺ عَنِ التَّلَقي، وأنْ يَبيعَ حاضِرٌ لِبَادٍ. [طرفه في: ٢١٤٠].

٢١٦٣ ـ حدّثني عَيَّاشُ بنُ الوَليدِ: حَدَّثَنا عَبدُ الأعلَى: حَدَّثَنا مَعمَرٌ، عَنِ ابنِ طَاوُسٍ، عَنْ أَبيهِ قالَ: سَأَلتُ ابْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنهُمَا: ما مَعْنَى قَوْلِهِ: «لا يَبِيعَنَّ حاضِرٌ لِبادٍ»؟ فَقالَ: لا يَكُنْ لَهُ سِمْسَاراً.

[طرفه في: ٢١٥٨].

٢١٦٤ ـ حدّثنا مسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ قالَ: حَدَّثَني التَّيمِيُّ، عَنْ أَبِي عُثْمانَ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهِ عَنهُ قالَ: مَن اشْتَرَى مُحَفَّلَةً فَلْيَرُدَّ مَعَهَا صَاعاً، قالَ: وَنَهى النَّبيُّ ﷺ عَنْ تَلَقِّي البُيُوعِ. [طرفه في: ٢١٤٩]

٢١٦٥ ـ حدّثنا عَبدُ اللهِ بْنُ يوسُفَ: أخبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَبِيعُ بَعْضُكُمْ عَلَى بَيعِ بَعْضٍ، وَلا تَلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى السُّوقِ» [طرفه في: ٢١٣٩].

٧٢ ـ بابُ مُنْتَهى التَّلَقِّي

٢١٦٦ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: كُنّا نَتَلَقَّى الرُّكْبَانَ، فَنَشتَري مِنهُمُ الطَّعامَ، فَنهانا النَّبيُّ ﷺ أن نَبيعَهُ حَتى يُبلَغَ بِهِ

٢١٦٠ـ قوله: ولأبي ذر: ولا يبع بالجزم (شارح).

٢١٦٦ـ قوله: (حتى يبلغ به سوق الطعام) بهذا الضبط قال الشارح وفي نسخة: (نبلغ) بنون مفتوحة وضم اللام والسوق نصب على المفعولة ا هـ.

2167- Abdullah "Allah be pleased with him" narrated: Some people used to buy foodstuff at the head of the market and used to sell it in their places. The Messenger of Allah "Allah's blessing and peace be upon him" forbade them to sell it till they brought it (to their places in the market).

[73] What about imposing, in selling, conditions which are unlawful

2168- Urwa narrated: A'isha "Allah be pleased with her" told: Barira came to me and said: "I have agreed with my masters to pay them nine ounces (of gold) (in instalments) one per year; please help me." I said: "I am ready to pay the whole amount now provided that your masters agree that your loyalty will be for me." So, Barira went to her masters and told them about that offer but they refused it. She returned, and at that time, The Messenger of Allah "Allah's blessing and peace be upon him" was sitting. Barira said: "I told them of the offer but they did not accept it and insisted on getting the loyalty." The Prophet "Allah's blessing and peace be upon him" heard that. A'isha told the story to the Prophet "Allah's blessing and peace be upon him". He said to her: "Buy her and stipulate that her loyalty would be for you, as the loyalty is for he who manumitted." A'isha did so. Then The Messenger of Allah "Allah's blessing and peace be upon him" stood up in front of people. After glorifying and praising Allah he said: "And then! What about people who impose conditions which are not in Allah's Book? Any condition that is not in Allah's Book is invalid even if there were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong firmer ones. One's loyalty will be for he, who manumitted."

2169- Abdullah Ibn Omar "Allah be pleased with both" narrated: A'isha, The Mother of Believers, wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her loyalty would be for them. A'isha told The Messenger of Allah "Allah's blessing and peace be upon him" of that. He said: "What they stipulate should not stop you from buying her, because the loyalty is for he, who manumitted."

[74] Selling dates for dates

2170- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Selling wheat for wheat is usury except if it is from hand to hand and equal in amount. Selling barley for barley is usury except if it is from hand to hand and equal in amount. Selling dates for dates is usury except if it is from hand to hand and equal in amount."

سُوقُ الطَّعَامِ. قَالَ أَبُو عَبْدِ اللَّهِ: هذا في أَعْلَى السُّوقِ، يُبَيِّنُهُ حَدِيثُ عُبَيْدِ اللَّهِ. [طرفه في: ٢١٢٣]

٢١٦٧ ـ حدّثنا مُسدَّدٌ: حدَّثنا يحيى، عن عُبيدِ اللهِ قال: حدَّثني نافعٌ، عن عبدِ اللهِ رَضِيَ اللَّهُ عَنهُ قال: كانُوا يَبْتاعُونَ الطعامَ في أَعْلَى السُّوقِ، فَيَبِيعُونَهُ في مَكانِهِم، فَنَهاهُمْ رَسُولُ اللهِ ﷺ أَن يَبِيعُوهُ في مَكانِه حَتَّى يَنْقُلُوهُ. [طرفه في: ٢١٢٣].

٧٣ ـ بابٌ إذا اشْتَرَطَ شُرُوطاً في البَيْعِ لا تَحِل

٢١٦٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالتْ: جاءَتْنِي بَرِيرَةُ فَقالَتْ: كاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، في كُلِّ عامٍ وَقِيَّةٌ، فَأَعِينِينِي، فقُلتُ: إنْ أَحبَّ أَهلُكِ أَنْ أَعُدَّها لَهُمْ، ويَكُونَ ولاؤُكِ لِي فَعلتُ. فَذَهَبَتْ بريرةُ إلى أَهلِها، فقالتْ لَهُم فأبَوا عليها، فجاءَتْ مِن عِندِهِم ورسولُ اللهِ ﷺ جالسٌ، فقالَتْ: إنِّي قَدْ عَرَضتُ ذلِكَ عَليهِمْ فَأَبَوْا إِلاّ أَنْ يَكُونَ الوَلاءُ لَهُمْ، فَسَمِعَ النَّبِيُّ ﷺ، فَأَخْبَرَتْ عائِشَةُ النَّبِيَّ ﷺ، فقال: «خُذِيها واشْتَرِطِي لَهُمُ الوَلاَ، فَإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ». فَفَعَلَتْ عائِشَةُ، ثُمَّ قامَ رَسُولُ اللهِ ﷺ في النَّاسِ، فَحمِدَ اللهَ وأثنَى عَليهِ، ثُمَّ قالَ: «أَمّا بَعْدُ، ما بالُ رِجالٍ يَشْتَرِطُونَ شُرُوطاً لَيسَتْ في كِتَابِ اللَّهِ، ما كانَ مِنْ شَرْطٍ لَيسَ في كِتابِ اللَّهِ فَهُوَ باطِلٌ، وَإِنْ كانَ مِئَةَ شَرطٍ، قَضاءُ اللَّهِ أَحَقُّ، وشَرْطُ اللَّهِ أَوثَقُ، وإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ».

[طرفه في: ٤٥٦].

٢١٦٩ ـ حدّثنا عبدُ اللَّهِ بنُ يوسُفَ: أَخبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ عائِشَةَ أُمَّ المُؤْمِنِينَ: أَرَادَتْ أَنْ تَشْتَرِيَ جارِيَةً فَتُعْتِقَهَا، فَقالَ أَهْلُهَا: نَبِيعُكِهَا عَلى أَنَّ وَلاءَهَا لَنَا، فَذَكَرَتْ ذلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقالَ: «لا يَمْنَعُكِ ذلِكِ، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٢١٥٦].

٧٤ ـ بابُ بَيعِ التَّمْرِ بِالتَّمْرِ

٢١٧٠ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا اللَّيثُ، عَنِ ابنِ شِهَابٍ، عَنْ مالِكِ بْنِ أَوْسٍ: سَمِعَ عُمرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «البُرُّ بِالبُرِّ رِباً إِلاَّ هاءَ وَهاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلاَّ هاءَ وهاءَ، والتَّمرُ بِالتَّمرِ رِباً إِلاَّ هاءَ وَهاءَ». [طرفه في: ٢١٣٤].

٧٥ ـ بابُ بَيعِ الزَّبِيبِ بِالزَّبِيبِ وَالطَّعَامِ بِالطَّعَامِ

٢١٧١ ـ حدّثنا إِسماعِيلُ: حَدَّثَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ

٢١٧٠ـ قوله (إلا هاء وهاء) بالمد وفتح الهمزة وقيل بالكسر وقيل: بالسكون والمعنى: خذ وهات أي يقول كل واحد من المتعاقدين لصاحبه هاء فيتقابضان في المجلس (شارح)

٢١٧١ـ قوله التمر بالتمر أي بيع الرطب على النخل باليابس.

[75] Selling food for food and dried grapes for dried grapes

2171- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade selling fresh dates for dried old dates by measure, and selling fresh grapes for dried grapes by measure.

2172- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot.

2173- Ibn Omar narrated from Zaid Ibn Thabit that the Prophet "Allah's blessing and peace be upon him" had permitted selling the fruits on the trees after estimation (when they are ripe).

[76] Selling parley for parley

2174- Malik Ibn Aws "Allah be pleased with him" narrated: "I was in need of change for one-hundred Dinars. Talha Ibn Obaidullah called me and we discussed the matter, and he agreed to change (my Dinars). He took the gold pieces in his hands and fidgeted with them, and then said: "Wait till my storekeeper comes from the forest." Omar was listening to that and said: "By Allah! You should not separate from Talha till you get the money from him, for Allah's Apostle "Allah's blessing and peace be upon him" said: "The selling of gold for gold is usury except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is usury unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates is usury unless it is from hand to hand and equal in amount.""

[77] Selling gold for gold

2175- Abdur'rahman Ibn Abu'bakra narrated: Abu'bakra "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

[78] Selling silver for silver

2176- Abdullah Ibn Omar "Allah be pleased with both" was reported to have heard that Abu'sa'eed Al'khudri "Allah be pleased with him" had talked the same, regarding exchange. When he met him, he asked: "O Abu'sa'eed! What is this which you are talking to people?" Abu'sa'eed replied: Concerning exchange, I heard Allah's Apostle "Allah's blessing and peace be

عنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نهى عَنِ المُزَابَنَةِ، وَالمُزَابَنَةُ: بَيعُ الثَّمَرِ بالتَّمْرِ كَيلاً، وَبَيعُ الزَّبِيبِ بِالكَرْمِ كَيلاً.

[الحديث ٢١٧١ ـ أطرافه في: ٢١٧٢، ٢١٨٥، ٢٢٠٥].

٢١٧٢ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ نَهى عَنِ المُزَابَنَةِ. قال: وَالمُزَابَنَةُ: أَنْ يَبِيعَ الثَّمَرَ بِكَيلٍ: إنْ زَادَ فَلِي وَإِنْ نَقَصَ فَعَلَيَّ.

[طرفه في: ٢١٧١].

٢١٧٣ ـ قال: وَحَدَّثَني زَيدُ بْنُ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ في العَرَايَا بِخَرْصِهَا.

[الحديث ٢١٧٣ ـ أطرافه في: ٢١٨٤، ٢١٨٨، ٢١٩٢، ٢٣٨٠].

٧٦ ـ بابُ بَيعِ الشَّعِيرِ بِالشَّعِيرِ

٢١٧٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مالِكِ بْنِ أَوْسٍ أَخْبَرَهُ: أَنَّهُ التَمَسَ صَرْفاً بِمِئَةِ دِينَارٍ، فَدَعانِي طَلحَةُ بْنُ عُبَيدِ اللَّهِ، فَتَرَاوَضْنَا حَتَّى اصْطَرَفَ مِنِّي، فَأَخَذَ الذَّهَبَ يُقَلِّبُهَا في يَدِهِ ثُمَّ قالَ: حَتَّى يَأتِيَ خازِنِي مِنَ الغَابَةِ، وَعُمَرُ يَسْمَعُ ذلِكَ فَقَالَ: وَاللَّهِ لا تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ، قالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ رِباً إلاَّ هَاءَ وَهَاءَ، وَالبُرُّ بِالبُرِّ رِباً إلاَّ هاءَ وَهاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِباً إلاَّ هاءَ وَهاءَ، وَالتَّمْرُ بِالتَّمْرِ رِباً إلاَّ هاءَ وَهاءَ». [طرفه في: ٢١٣٤].

٧٧ ـ بابُ بَيعِ الذَّهَبِ بِالذَّهَبِ

٢١٧٥ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا إِسْماعِيلُ بْنُ عُلَيَّةَ قالَ: حَدَّثَنِي يَحْيى بْنُ أَبِي إِسْحاقَ: حَدَّثَنَا عَبْدُ الرَّحْمانِ بْنُ أَبِي بَكْرَةَ قالَ: قالَ أَبُو بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ رَسُولُ اللَّهِ ﷺ: «لا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إلاَّ سَوَاءً بِسَوَاءٍ، وَالفِضَّةَ بِالفِضَّةِ إلاَّ سَوَاءً بِسَوَاءٍ، وَبِيعُوا الذَّهَبَ بِالفِضَّةِ، وَالفِضَّةَ بِالذَّهَبِ، كَيفَ شِئْتُمْ». [الحديث ٢١٧٥ ـ طرفه في: ٢١٨٢].

٧٨ ـ بابُ بَيعِ الفِضَّةِ بِالفِضَّةِ

٢١٧٦ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعْدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ قالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَا سَعِيدٍ حَدَّثَهُ مِثْلَ ذلِكَ حَدِيثاً عَنْ رَسُولِ اللَّهِ ﷺ، فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَقالَ: يَا أَبَا سَعِيدٍ، ما هذا الَّذِي تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ أَبُو سَعِيدٍ: في الصَّرْفِ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

٢١٧٣ـ قوله: العرايا يأتي تفسيرها من المؤلف في باب على حدة ومعنى يخرصها يقدرها.

٢١٧٤ـ قوله: (تراوضنا): أي تجارينا في حديث البيع والشراء.

ـ قوله: (يقلبها): أنث الضمير بتأويل المائة.

upon him" saying: "Do not sell gold for gold unless equal in weight, and do not sell silver for silver unless equal in weight."

2177- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell gold for gold unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present."

[79] What about selling a Dinar for a Dinar on credit

2178- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: "Selling a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)."

It was said to him: "Ibn Abbas does not say the same." Abu'sa'eed replied: "I asked Ibn Abbas whether he had heard it from The Prophet or seen it in the Holy Book. Ibn Abbas replied: "I do not claim that, and you know Allah's Apostle "Allah's blessing and peace be upon him" better than me, but Usama informed me that The Prophet "Allah's blessing and peace be upon him" had said: There is no usury (in money exchange) except when it is done on credit."'" (That is, not from hand to hand with the result that there is delay in payment).

2179- the same as above.

[80] Selling gold for silver on credit

2180- Abul'minhal narrated: I asked both of Al'bara Ibn Azib and Zaid Ibn Arqam "Allah be pleased with them" about money exchange. Each of them said: "This is better than me." But, both of them said: "Allah's Apostle "Allah's blessing and peace be upon him" forbade selling silver for gold on credit."

2181- the same as above.

[81] Selling gold for silver from hand to hand

2182- Abdur'rahman Ibn Abu'bakra narrated from his father: "The Prophet "Allah's blessing and peace be upon him" forbade selling gold for gold and silver for silver except if they are equivalent in weight. But he allowed us to sell gold for silver and silver for gold as we wished."

«الذَّهَبُ بِالذَّهَبِ مِثْلاً بِمِثْلٍ، وَالوَرِقُ بِالوَرِقِ مِثْلاً بِمِثْلٍ»
[الحديث ٢١٧٦ ـ طرفاه في: ٢١٧٧، ٢١٧٨].

٢١٧٧ ـ حدَّثنا عبدُ اللهِ بنُ يوسفَ: أخبرَنا مالكٌ، عن نافعٍ، عن أبي سعيدٍ الخُدريِّ رَضيَ اللَّهُ عَنهُ: أنَّ رَسُولَ اللهِ ﷺ قال: «لاَ تَبيعُوا الذَّهَبَ بالذَّهَبِ إلاَّ مِثلاً بِمِثلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبيعُوا الوَرِقَ بالوَرِقِ إلاَّ مِثلاً بِمِثلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبيعُوا مِنها غائباً بِناجزٍ».

[طرفه في: ٢١٧٦].

٧٩ ـ بابُ بَيعِ الدِّينارِ بالدِّينارِ نَسأً

٢١٧٨، ٢١٧٩ ـ حدَّثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا الضَّحاكُ بنُ مَخلَدٍ: حدَّثنا ابنُ جُرَيجٍ قال: أخبرَني عَمرُو بنُ دينارٍ: أنَّ أبا صالحٍ الزَّيَّاتَ أخبرَهُ: أنَّهُ سمعَ أبا سعيدٍ الخُدريَّ رَضِيَ اللَّهُ عنهُ يقولُ: الدِّينارُ بالدِّينارِ، والدِّرهَمُ بالدِّرهَمِ، فقلتُ لهُ: فإنَّ ابنَ عبَّاسٍ لا يَقولُهُ! فقالَ أبو سَعيدٍ: سألتُهُ، فقلتُ: سَمِعْتَهُ مِنَ النَّبيِّ ﷺ، أوْ وَجَدْتَهُ في كِتابِ اللَّهِ؟ قالَ: كُلَّ ذلكَ لاَ أقولُ، وَأنتُمْ أعلَمُ بِرَسُولِ اللهِ ﷺ مِنِّي، وَلكِنَّني أخبرَني أُسامَةُ: أنَّ النَّبيَّ ﷺ قالَ: «لا رِبًا إلاَّ في النَّسِيئَةِ».

[طرفه في: ٢١٧٦].

٨٠ ـ بابُ بيعِ الوَرِقِ بالذَّهَبِ نَسيئَةً

٢١٨٠، ٢١٨١ ـ حدَّثنا حفصُ بنُ عُمرَ: حدَّثنا شُعبَةُ قال: أخبرَني حَبيبُ بنُ أبي ثابتٍ قال: سَمِعتُ أبا المِنهالِ قال: سَألتُ البَراءَ بنَ عازِبٍ وَزَيدَ بنَ أرقَمَ رَضِيَ اللَّهُ عَنهُم، عَنِ الصَّرفِ، فَكلُّ واحدٍ مِنهُما يَقولُ: هذا خيرٌ مِنِّي، فكِلاهُما يَقولُ: نَهى رَسُولُ اللهِ ﷺ عَن بَيعِ الذَّهَبِ بالوَرِقِ دَيناً.

[طرفه في: ٢٠٦٠].

٨١ ـ بابُ بَيعِ الذَّهَبِ بالوَرِقِ يَداً بيَدٍ

٢١٨٢ ـ حدَّثنا عِمرانُ بنُ مَيسرَةَ: حدَّثنا عبَّادُ بنُ العَوَّامِ: أخبرَنا يَحيَى بنُ أبي إسحَقَ: حَدَّثنا عَبدُ الرَّحمٰنِ بنُ أبي بَكرَةَ، عَن أبيهِ رَضِيَ اللَّهُ عنهُ قالَ: نَهى النَّبيُّ ﷺ عَنِ الفِضَّةِ بالفِضَّةِ، وَالذَّهَبِ بالذَّهَبِ، إلا سَواءً بِسَواءٍ. وَأمَرَنا أنْ نَبتاعَ الذَّهَبَ بالفِضَّةِ كَيفَ شِئنا، وَالفِضَّةَ بالذَّهَبِ كَيفَ شِئنا. [طرفه في: ٢١٧٥].

٢١٧٧ـ قوله: «ولا تشفوا» أي لا تفضلوا (شارح).

باب ٧٩ ـ قوله: نساءً أي مؤجلاً.

٢١٧٨، ٢١٧٩ـ قوله: (كل ذلك) برفع كل ويجوز النصب انظر الشارح.

[82] Selling dried dates for fresh dates, or fresh grapes for dried grapes; or selling fruits on trees (granted to poor and needy people)

Anas Ibn Malik told that The Messenger of Allah “Allah’s blessing and peace be upon him” had forbidden selling fresh dates or grapes, for dried dates or grapes, or selling wheat in its ears for pure wheat free from straw

2183- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not sell fruits of dates until they become free from all the dangers of being spoilt or blighted; and do not sell fresh dates for dried dates."

2184- Salim narrated: Zaid Ibn Thabit told me that The Messenger of Allah “Allah’s blessing and peace be upon him” had permitted the selling of ripe fruits on trees (granted to poor and needy people) for fresh dates or dried dates and did not allow it for any other kind of sale.

2185- Abdullah Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling fresh dates for dried dates by measure and also selling fresh grapes for dried grapes by measure.

2186- Abu’sa’eed Al’khudri “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling ripe dates for dates still on the trees; and selling wheat in its ears for pure wheat free from straw.

2187- Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling ripe dates for dates still on the trees (or fresh dates or grapes for dried dates or grapes by measure). He also forbade selling wheat in its ears for wheat free from straw.

2188- Zaid Ibn Thabit narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” permitted selling ripe fruits on the trees (granted to poor and needy) by means of estimation.

[83] Selling dates still on the granted trees for gold or silver

2189- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling fruits unless they get ripe, and none of them should be sold except for Dinar or Dirham, apart from the ripe fruits on the trees (granted to poor and needy, the dates of which could be sold for dates).

٨٢ ـ بابُ بَيعِ المُزَابَنَةِ، وَهْيَ بَيعُ الثَّمَرِ بِالتَّمْرِ، وَبَيعُ الزَّبِيبِ بِالكَرْمِ، وَبَيعُ العَرايا

قالَ أَنَسٌ: نَهى النَّبِيُّ ﷺ عَنِ المُزَابَنَةِ وَالمُحاقَلَةِ.

٢١٨٣ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاحُهُ، وَلاَ تَبِيعُوا الثَّمَرَ بِالتَّمْرِ».

[طرفه في: ١٤٨٦].

٢١٨٤ ـ قالَ سَالِمٌ: وَأَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيدِ بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ بَعْدَ ذلِكَ فِي بَيعِ العَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخِّصْ فِي غَيرِهِ.

[طرفه في: ٢١٧٣].

٢١٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ المُزابَنَةِ. وَالمُزَابَنَةُ: اشْتِرَاءُ الثَّمَرِ بِالتَّمْرِ كَيلاً، وَبَيعُ الكَرْمِ بِالزَّبِيبِ كَيلاً.

[طرفه في: ٢١٧١].

٢١٨٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ دَاوُدَ بْنِ الحُصَينِ، عَنْ أَبِي سُفيانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ المُزابَنَةِ وَالمُحاقَلَةِ. وَالمُزَابَنَةُ: اشْتِرَاءُ الثَّمَرِ بِالتَّمْرِ فِي رُؤُوسِ النَّخلِ.

٢١٨٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيبَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: نَهى النَّبِيُّ ﷺ عَنِ المُحَاقَلَةِ وَالمُزابَنَةِ.

٢١٨٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْخَصَ لِصَاحِبِ العَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا.

[طرفه في: ٢١٧٣].

٨٣ ـ بابُ بَيعِ الثَّمَرِ عَلَى رُؤُوسِ النَّخْلِ بِالذَّهَبِ وَالفِضَّةِ

٢١٨٩ ـ حدّثنا يَحيى بْنُ سُلَيمانَ، حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنا ابْنُ جُرَيجٍ، عَنْ عَطَاءٍ، وَأَبِي الزُّبَيرِ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيعِ الثَّمَرِ حَتَّى يَطِيبَ، وَلاَ يُبَاعُ شَيءٌ مِنْهُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ، إِلاَّ العَرَايا.

[طرفه في: ١٤٨٧].

باب ٨٢ ـ فسر الشارح (المحاقلة) ببيع الحنطة بسنبلها حنطة صافية من التبن.

2190- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" allowed the sale of the ripe dates on the granted tree palms provided that they were about five Wasaqs (Wasaq equals sixty Sas) or less (in amount).

2191- Sahl Ibn Abu'hathma narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fruits (fresh dates) for dried dates. But he allowed the sale of fruits on the granted trees by estimation and their new owners might eat their dates fresh. Sufyan (according to another narration) said: "I told Yahya (a sub-narrator) when I was a boy: people of Mecca say that the Prophet "Allah's blessing and peace be upon him" had allowed them the sale of the fruits on the granted trees by estimation. Yahya asked: How do the People of Mecca know about it? I replied: They narrated it (from the Prophet) through Jaber. On that, Yahya kept quiet." Sufyan said: "I meant that Jaber belonged to Medina." Sufyan was asked whether in Jaber's narration there was any prohibition of selling fruits before their benefit is evident (with no dangers of being spoilt or blighted). He replied that there was none.

[84] What is meant by "selling the fruits on the granted trees"

Malik said: A man used to grant one or more palm-trees (to poor or needy people). But later he feels that their entrance into (his property) might harm him. So, it was permitted for him to buy it from them for dates. Ibn Idris told that such a selling should be by measure, from hand to hand, and not randomly. this opinion was confirmed by Ibn Abu'hathma's narration about selling the fruits on the granted trees by estimation.

Furthermore, Ibn Omar said: People used to grant from their property one or more date-palm trees. Sufyan Ibn Husain told: Some people used to grant many date-palm trees to poor and needy, who could not wait with them. So, they were permitted to sell them for whatever they wanted of dates.

2192- Ibn Omar "Allah be pleased with both" narrated from Zaid Ibn Thabit "Allah be pleased with him" The Messenger of Allah "Allah's blessing and peace be upon him" permitted selling the fruits still on the trees (granted to poor and needy people) by estimating the dates on them for measured amounts of dried dates. Moosa Ibn Uqba said: "The granted trees were distinguished date palms, to which one could come and buy (their fruits).

٢١٩٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ عَبْدِ الوَهَّابِ قالَ: سَمِعْتُ مالِكاً، وَسَأَلَهُ عُبَيدُ اللّهِ بْنُ الرَّبِيعِ: أَحَدَّثَكَ داوُدُ، عَنْ أَبِي سُفيَانَ، عَنْ أَبِي هرَيرَةَ رَضِيَ اللّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ في بَيْعِ العَرَايا في خَمْسَةِ أَوْسُقٍ، أَوْ دُونَ خَمْسَةِ أَوْسُقٍ؟ قالَ: نَعَمْ.

[الحديث ٢١٩٠ ـ طرفه في: ٢٣٨٢].

٢١٩١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفيَانُ قالَ: قالَ يَحْيى بْنُ سَعِيدٍ: سَمِعْتُ بُشَيراً قالَ: سَمِعْتُ سَهْلَ بْنَ أَبِي حَثْمَةَ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ بَيعِ الثَّمَرِ بِالتَّمْرِ، وَرَخَّصَ في العَرِيَّةِ أَنْ تُباعَ بِخَرْصِها، يأْكُلُها أَهْلُها رُطَباً. وَقالَ سُفيَانُ مَرَّةً أُخْرَى: إِلاَّ أَنَّهُ رَخَّصَ في العَرِيَّةِ يَبِيعُها أَهْلُها بِخَرْصِها يأْكُلُونَها رُطَباً، قالَ: هُوَ سَواءٌ، قالَ سُفيَانُ: فَقُلتُ لِيَحْيَى وَأَنا غُلاَمٌ: إِنَّ أَهْلَ مَكَّةَ يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ في بَيعِ العَرَايا! فَقالَ: وَما يُدْرِي أَهْلَ مَكَّةَ؟ قُلتُ: إِنَّهُمْ يَرْوُونَهُ عَنْ جابِرٍ، فَسَكَتَ. قالَ سُفيَانُ: إِنَّما أَرَدْتُ أَنَّ جابِراً مِنْ أَهْلِ المَدِينَةِ. قِيلَ لِسُفيَانَ: وَلَيسَ فِيهِ: نَهى عَنْ بَيعِ الثَّمَرِ حتَّى يَبْدُوَ صَلاَحُهُ؟ قالَ: لاَ.

[الحديث ٢١٩١ ـ طرفه في: ٢٣٨٤].

٨٤ ـ بابُ تَفسِيرِ العَرَايا

وَقالَ مالِكٌ: العَرِيَّةُ أَنْ يُعْرِيَ الرَّجُلُ الرَّجُلَ النَّخْلَةَ، ثُمَّ يَتَأَذَّى بِدُخُولِهِ عَلَيهِ، فَرُخِّصَ لَهُ أَنْ يَشْتَرِيَها مِنْهُ بِتَمْرٍ. وَقالَ ابْنُ إِدْرِيسَ: العَرِيَّةُ لاَ تَكُونُ إِلاَّ بِالكَيلِ مِنَ التَّمْرِ يَداً بِيَدٍ، لاَ يَكُونُ بِالجِزَافِ. وَمِمَّا يُقَوِّيهِ قَوْلُ سَهْلِ بْنِ أَبِي حَثْمَةَ: بِالأَوْسُقِ المُوَسَّقَةِ. وَقالَ ابْنُ إِسْحاقَ في حَدِيثِهِ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما: كانَتِ العَرَايا أَنْ يُعْرِيَ الرَّجُلُ في مالِهِ النَّخْلَةَ وَالنَّخْلَتَينِ. وَقالَ يَزِيدُ عَنْ سُفيَانَ بْنِ حُسَينٍ: العَرَايا نَخْلٌ كانَتْ تُوهَبُ لِلمَساكِينِ، فَلاَ يَسْتَطِيعُونَ أَنْ يَنْتَظِرُوا بِها، رُخِّصَ لَهُمْ أَنْ يَبِيعُوها بِما شاؤُوا مِنَ التَّمْرِ.

٢١٩٢ ـ حدّثنا مُحَمَّدٌ هُوَ ابْنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللّهِ: أَخبرَنا مُوسَى بْنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيدِ بْنِ ثابِتٍ رَضِيَ اللّهُ عَنْهُمْ: أَنَّ رَسُولَ اللّهِ ﷺ رَخَّصَ في العَرَايا أَنْ تُباعَ بِخَرْصِها كَيلاً. قالَ مُوسَى بْنُ عُقْبَةَ: وَالعَرَايا نَخَلاَتٌ مَعْلُوماتٌ تَأْتِيها فَتَشْتَرِيها.

[طرفه في: ٢١٧٣].

٨٥ ـ بابُ بَيعِ الثِّمارِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُها

٢١٩٣ ـ وَقالَ اللَّيثُ، عَنْ أَبِي الزِّنادِ: كانَ عُرْوَةُ بْنُ الزُّبَيرِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي

٢١٩٠ـ (أوسق): جمع وسق بفتح الواو وهو ستون صاعاً ا هـ من الشارح.

باب ٨٤ ـ قوله: (أن يعري) أي يهب (شرح).

ـ فائدة قوله: (الموسقة) للتأكيد كما في قوله: ﴿والقناطير المقنطرة﴾ (شارح).

٢١٩٣ـ قوله: فإذا جد الناس أي قطعوا وروي فإذا جذ الناس.

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[85] Selling the fruits before their benefit seems evident

2193- Urwa narrated from Sahl Ibn Abu'hathma that Zaid Ibn Thabit "Allah be pleased with him" had told: People, in the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", used to purchase the fruits (on the trees). Whenever people started to pick up, and sellers got ready to have their money, the purchasers would protest that the fruits they bought were damaged by diseases and defects. Their disputes increased so much. They used to go to The Prophet "Allah's blessing and peace be upon him" to take his judgement. The Prophet, seeing that, ordered them not to purchase fruits before their benefit seems evident. This was his advice for them as a result of their increasingly large disputes. Kharija Ibn Zaid Ibn Thabit told me that Zaid Ibn Thabit used not to sell the fruits of his land till they became ripe to the extent that the red could be distinguished from the yellow.

2194- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits till their benefit is evident. He forbade both the seller and the buyer (such selling).

2195- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the date fruits till they were ripe. Abu Abdullah (Al'bukhari) said: "That is, till they were red (and could be eaten).

2196- Jaber Ibn Abdullah "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" forbade selling of (date) fruits till they were red or yellow and fit for eating.

[86] When the date palms are sold before their benefit seems evident

2197- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade selling the fruits till their benefit seems evident; and selling date palms till the dates are almost ripe. He was asked what "are almost ripe " meant. He replied: "Get red or yellow."

حَثْمَةَ الأَنْصَارِيِّ، مِنْ بَنِي حارِثَةَ: أَنَّهُ حَدَّثَهُ عَنْ زَيدِ بنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّاسُ في عَهْدِ رَسُولِ اللَّهِ ﷺ يَتَبايَعُونَ الثِّمارَ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقاضِيهِمْ، قالَ المُبْتاعُ: إِنَّهُ أَصابَ الثَّمَرَ الدُّمَانُ، أَصَابَهُ مُرَاضٌ، أَصَابَهُ قُشَامٌ، عاهَاتٌ يَحْتَجُونَ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَّا كَثُرَتْ عِنْدَهُ الخُصُومَةُ في ذلِكَ: «فَإِمَّا لاَ، فَلاَ يَتَبَايَعُوا حَتَّى يَبْدُوَ صَلاَحُ الثَّمَرِ». كالمَشُورَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ. وَأَخْبَرَنِي خارِجَةُ بْنُ زَيدِ بْنِ ثَابِتٍ، أَنَّ زَيدَ بْنَ ثَابِتٍ لَمْ يَكُنْ يَبِيعُ ثِمارَ أَرْضِهِ حَتَّى تَطْلُعَ الثُّرَيَّا، فَيَتَبَيَّنَ الأَصْفَرُ مِنَ الأَحْمَرِ. قالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا حَكَّامٌ: حَدَّثَنَا عَنْبَسَةُ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي الزِّنَادِ، عَنْ عُرْوَةَ، عَنْ سَهْلٍ، عَنْ زَيْدٍ.

٢١٩٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ بَيعِ الثِّمارِ حَتَّى يَبْدُوَ صَلاَحُهَا، نَهى البَائِعَ وَالمُبْتَاعَ. [طرفه في: ١٤٨٦].

٢١٩٥ ـ حدّثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عبدُ اللَّهِ: أَخْبَرَنَا حُمَيدٌ الطَّوِيلُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى أَنْ تُبَاعَ ثَمَرَةُ النَّخْلِ حَتَّى تَزْهُوَ. قالَ أَبُو عَبْدِ اللَّهِ: يَعْنِي حَتَّى تَحْمَرَّ. [طرفه في: ١٤٨٨].

٢١٩٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَلِيمِ بْنِ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِيناءَ قالَ: سمِعْتُ جابِرَ بنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: نَهى النَّبِيُّ ﷺ أَن تُبَاعَ الثَّمَرَةُ حَتَّى تُشَقِّحَ فَقِيلَ: ما تَشَقِّحُ؟ قالَ تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا. [طرفه في: ١٤٨٧].

٨٦ ـ بابُ بَيعِ النَّخْلِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا

٢١٩٧ ـ حدثني عَلِيُّ بنُ الهَيثَمِ: حدّثنا مُعَلًّى: حدّثنا هُشَيمٌ: أَخْبَرَنَا حُمَيدٌ: حَدَّثَنَا أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهى عَنْ بَيعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا، وَعَنِ النَّخْلِ حَتَّى يزْهو. قِيلَ: وما يزهو؟ قالَ: يحمارّ أَو يصفارّ.
[طرفه في: ١٤٨٨]

= ـ قوله: وحضر تقاضيهم أي طلبهم (شارح).

ـ قوله: عاهات: أي عيوب وآفات. وهو بيان للدمان وعدّها.

قوله: (فإما لا) أصله فإن لا تتركوا هذه المبايعة فزيدت ما للتأكيد وأدغمت النون في الميم وحذف الفعل (شارح).

قوله: كالمشورة فيه إيماء إلى أن النهي لم يكن عزيمة وإنما كان مشورة.

ـ قوله: فيتبين ضبط في النسخ الصحيحة برفع النون.

٢١٩٦ـ قوله: (تشقح) ضبط أيضاً بسكون الشين المعجمة وتخفيف القاف انظر الشارح.

[87] When the fruits are sold before their benefit seems evident and then damaged by a certain disease, then the loss would be loaded on the seller

2198- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade the sale of fruits till they are almost ripe. He was asked what is meant by almost ripe. He replied: "Till they become red." Allah's Apostle "Allah's blessing and peace be upon him" further said: "If Allah spoiled the fruits, what right would one have to take the money of his brother?"

2199- Ibn Shehab narrated: If somebody bought fruits before their benefit seemed evident and then the fruits were spoiled with blights, the loss would be loaded on the seller (not the buyer).

In this connection, Salim Ibn Abdullah narrated to me from his father Ibn Omar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell or buy fruits before their benefit seems evident and do not sell fresh fruits (dates) for dried dates."

[88] Buying foodstuff on credit

2200- Al'aswad narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" bought some foodstuff from a Jew on credit to whom he mortgaged his armour.

[89] When one wants to sell certain kind of dates for a better kind of dates

2201- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, with which you could buy good dates."

2202- the same as above.

٨٧ ـ بابٌ إِذَا بَاعَ الثِّمارَ قَبْلَ أَنْ يَبْدُوَ صَلاحُهَا ثُمَّ أَصَابَتْهُ عاهَةٌ فَهُوَ مِنَ البَائِعِ

٢١٩٨ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ حُمَيدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نهى عَنْ بيعِ الثِّمارِ حَتَّى تُزْهِيَ، فَقِيلَ لَهُ: وَما تُزْهِي؟ قالَ: حَتَّى تَحْمَرَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيتَ إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ، بِمَ يَأْخُذُ أَحَدُكُمْ مالَ أَخِيهِ»؟

[طرفه في: ١٤٨٨].

٢١٩٩ ـ قالَ اللَّيثُ: حدَّثني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: لَوْ أَنَّ رَجُلاً ابْتاعَ ثَمَراً قَبلَ أَنْ يَبْدُوَ صَلاحُه، ثُمَّ أَصابَتْه عاهَةٌ، كانَ ما أَصابَهُ عَلَى رَبِّهِ. أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللَّهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «لا تَتَبَايَعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاحُهَا، وَلاَ تَبِيعُوا الثَّمَرَ بِالتَّمرِ». [طرفه في: ١٤٨٦].

٨٨ ـ بابُ شِرَاءِ الطَّعَامِ إِلَى أَجَلٍ

٢٢٠٠ ـ حدثنا عُمَرُ بنُ حفصِ بنِ غِيَاثٍ: حدّثنا أبي: حدّثنا الأَعْمَشُ قال: ذَكَرْنا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ في السَّلَفِ، فَقَالَ: لاَ بَأْسَ بِه. ثُمَّ حَدَّثَنَا عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَاماً مِنْ يَهُودِيّ إِلَى أَجَلٍ، فَرَهَنَهُ دِرْعَهُ.

[طرفه في: ٢٠٦٨].

٨٩ ـ بابٌ إِذَا أَرَادَ بَيعَ تَمْرٍ بِتَمْرٍ خَيرٍ مِنْهُ

٢٢٠١، ٢٢٠٢ ـ حدّثنا قُتَيبَةُ، عَنْ مالِكٍ، عَنْ عَبْدِ المَجِيدِ بنِ سُهَيلِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ وَعَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعمَلَ رَجُلاً عَلَى خَيبَرَ فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمْرِ خَيبَرَ هَكَذا»؟ قالَ: لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هذا بِالصَّاعَينِ، وَالصَّاعَينِ بِالثَّلاثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَفعَل، بِعِ الجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيباً».

[الحديث ٢٢٠١ ـ أطرافه في: ٢٣٠٢، ٤٢٤٤، ٤٢٤٦، ٧٣٥٠]. [الحديث ٢٢٠٢ ـ أطرافه في: ٢٣٠٣، ٤٢٤٥، ٤٢٤٧، ٧٣٥١].

٩٠ ـ بابُ مَنْ باعَ نَخْلاً قَدْ أُبِّرَتْ، أَوْ أَرْضاً مَزْرُوعَةً، أَوْ بِإِجارَةٍ

٢٢٠٣ ـ قالَ أَبو عَبْدِ اللَّهِ: وَقالَ لي إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنَا ابْنُ جُرَيجٍ قالَ:

٢٢٠٠ـ قوله: (السلف): أعم من السلم كما في الشارح.

٢٢٠١، ٢٢٠٢ـ قوله: (الجنيب) نوع جيد من أنواع التمر، والجمع: التمر الرديء وزيد بعد قوله: بالصاعين في رواية: من الجمع كما في الشارح وسياق الحديث ينبيء عن تلك الزيادة.

باب ٩٠ ـ قوله: (التأبير) التلقيح وروي بالتخفيف.

٢٢٠٣ـ قوله: (أن أيما نخل) وفي رواية أنه قال: أيما نخل.

[90] Selling pollinated dates, hired, or farmed land

2203- Ibn Abu'mulaika narrated from Nafi, the freed slave of Ibn Omar "Allah be pleased with both" that he, who sold pollinated dates without mentioning the fruits, then the fruits would be for the pollinator (seller). This applies also to (selling) the slave and the farmed land.

2204- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates that they will be for him (with the seller agreeing)."

[91] Selling standing crops for a measured quantity of foodstuff

2205- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the dates which is not gathered of one's garden for measured dried dates, or fresh grapes which is not gathered for measured dried grapes, or standing crops for measured quantity of foodstuff. He forbade all such bargains.

[92] Selling (pollinated) date palms without their fruits

2206- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever pollinates date palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (with the seller agreeing)."

[93] Selling fruits before its benefit seems evident

2207- Anas Ibn Malik "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade renting land for some of its yield; selling fruits before their benefit seems evident. He also prevented selling by only touching the goods by the buyer, or casting them off by the seller. He also prevented selling by certain weight, with the increase for the seller, and the decrease loaded on him.

2208- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade the sale of fruits till they are almost ripe. He was asked what is meant by almost ripe. He replied: "Till they become red and yellow." Allah's Apostle "Allah's blessing and peace be upon him" further said: "If Allah spoiled the fruits, what right would one have to take the money of his brother?"

[94] Selling and eating the fresh dates

2209- Ibn Omar "Allah be pleased with both" narrated: I was with The Prophet "Allah's blessing and peace be upon him" while he was eating fresh

سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يُخْبِرُ عَنْ نَافِعٍ، مَوْلَى ابْنِ عُمَرَ: أَنَّ: أَيُّمَا نَخْلٍ بِيعَتْ، قَدْ أُبِّرَتْ لَمْ يُذْكَرِ الثَّمَرُ، فَالثَّمَرُ لِلَّذِي أَبَّرَهَا، وَكَذلِكَ العَبْدُ وَالحَرْثُ، سَمَّى لَهُ نَافِعٌ هؤُلاَءِ الثَّلاَثَ.

[الحديث ٢٢٠٣ ـ أطرافه في: ٢٢٠٤، ٢٢٠٦، ٢٣٧٩، ٢٧١٦].

٢٢٠٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرُهَا لِلْبَائِعِ، إِلاَّ أَنْ يَشْتَرِطَ المُبْتَاعُ». [طرفه في: ٢٢٠٣].

٩١ ـ بابُ بَيْعِ الزَّرْعِ بِالطَّعَامِ كَيْلاً

٢٢٠٥ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ المُزَابَنَةِ: أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ إِنْ كَانَ نَخْلاً بِتَمْرٍ كَيْلاً، وَإِنْ كَانَ كَرْماً أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً، أَوْ كَانَ زَرْعاً، أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ، وَنَهى عَنْ ذلِكَ كُلِّهِ. [طرفه في: ٢١٧١].

٩٢ ـ بابُ بَيْعِ النَّخْلِ بِأَصْلِه

٢٢٠٦ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرِىءٍ أَبَّرَ نَخْلاً ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ، إِلاَّ أَنْ يَشْتَرِطَهُ المُبْتَاعُ». [طرفه في: ٢٢٠٣].

٩٣ ـ بابُ بَيْعِ المُخَاضَرَةِ

٢٢٠٧ ـ حدثنا إِسْحَاقُ بْنُ وَهْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ الأَنْصَارِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ المُحَاقَلَةِ، وَالمُخَاضَرَةِ، وَالمُلاَمَسَةِ، وَالمُنَابَذَةِ، وَالمُزَابَنَةِ.

٢٢٠٨ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَهى عَنْ بَيْعِ ثَمَرِ التَّمْرِ حَتَّى يَزْهُوَ. فَقُلْنَا لأَنَسٍ: مَا زَهْوُهَا؟ قَالَ: تَحْمَرُّ وَتَصْفَرُّ، أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟! [طرفه في: ١٤٨٨].

٩٤ ـ بابُ بَيْعِ الجُمَّارِ وَأَكْلِه

٢٢٠٩ ـ حدثنا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ يَأْكُلُ جُمَّاراً، فَقَالَ:

٢٢٠٥ـ قوله: اسم (كان) ضمير عائد على الحائط.

باب ٩٣ ـ قوله: (المخاضرة) بيع الثمار والحبوب وخضراً لم يبد صلاحها قاله الشارح

باب ٩٤ ـ قوله: (الجمار) شحم النخل.

٢٢٠٩ـ قوله: (أحدثهم) أي أصغرهم سناً.

dates. He said: "from amongst the trees, there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added: "It is the date palm."

[95] Making people of different regions comply with what they know of selling, hiring, measurements, weights and their conventions of bargaining

Shuraih told the weavers: "You are permitted to follow your own conventions to solve your problems."

Abdul'wahhab narrated from Aiyub from Mohammad: "There is no harm to sell (what you bought by) ten (Dirhams for eleven and to take profit for what you have spent (to prepare the goods)."

The Messenger of Allah "Allah's blessing and peace be upon him" said to Hind (Bint Utba): "Take (of your husband's money) what is sufficient for you and your children but justly and reasonably."

Allah Almighty said: "if the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable." (The Women "An'nisa" 6)

Furthermore, Al'hasan was reported to have rented a donkey from Abdullah Ibn Mirdas whom he asked about the lease. He said to him: "It is two'Daniqs (a single Daniq equals one-sixth the Dirham)." Al'hasan rode away. When he hired it for the second time, he did not ask him about the charge. So, Al'hasan sent to him (as charge) half a Dirham.

2210- Anas "Allah be pleased with him" narrated: Abu'taiba cupped The Messenger of Allah "Allah's blessing and peace be upon him" and so The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a Sa of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.

2211- A'isha "Allah be pleased with her" narrated: Hind, the mother of Mo'awiya said to Allah's Apostle: "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet "Allah's blessing and peace be upon him" said to her: "You and your sons may take what is sufficient for you reasonably and fairly."

2212- Hesham Ibn Urwa narrated from his father that he had heard A'isha "Allah be pleased with her" telling: "if the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable" (The Women "An'nisa" 6) was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs. If the guardian is poor, he could get from it what is just and reasonable.

«مِنَ الشَّجَرِ شَجَرَةٌ كالرَّجُلِ المُؤْمِنِ». فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، فَإِذَا أَنَا أَحْدَثُهُمْ، قالَ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

٩٥ ـ بابُ مَنْ أَجْرَى أَمْرَ الأَمْصَارِ عَلَى ما يَتَعَارَفُونَ بَيْنَهُمْ: في البُيُوعِ وَالإِجارَةِ وَالمِكْيالِ وَالوَزْنِ، وَسُنَنِهِمْ عَلَى نِيَّاتِهِمْ وَمَذَاهِبِهِمِ المَشْهُورَةِ

وَقالَ شُرَيْحٌ لِلغَزَّالِينَ: سُنَّتُكُمْ بَينَكُمْ رِبحاً. وَقالَ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: لا بَأْسَ العَشَرَةُ بِأَحَدَ عَشَرَ، وَيَأْخُذُ لِلنَّفَقَةِ رِبحاً. وَقالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالمَعْرُوفِ». وَقالَ تَعالَى: ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦]. وَاكْتَرَى الحَسَنُ مِنْ عَبْدِ اللهِ بْنِ مِرْدَاسٍ حِمَاراً، فَقالَ: بِكَمْ؟ قالَ: بِدَانَقَيْنِ، فَرَكِبَهُ ثُمَّ جاءَ مَرَّةً أُخْرَى، فَقالَ: الحِمَارَ الحِمَارَ، فَرَكِبَهُ وَلَمْ يُشَارِطْهُ، فَبَعَثَ إِلَيْهِ بِنِصْفِ دِرْهَمٍ.

٢٢١٠ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: حَجَمَ رَسُولَ اللهِ ﷺ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ رَسُولُ اللهِ ﷺ بِصاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَرَاجِهِ.

[طرفه في: ٢١٠٢].

٢٢١١ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: قالَتْ هِنْدٌ أُمُّ مُعاوِيَةَ لِرَسُولِ اللهِ ﷺ: إِنَّ أَبا سُفْيانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيَّ جُناحٌ أَنْ آخُذَ مِنْ مالِهِ سِراً؟ قالَ: «خُذِي أَنْتِ وَبَنُوكِ ما يَكْفِيكِ بِالمَعْرُوفِ».

[الحديث ٢٢١١ ـ أطرافه في: ٢٤٦٠، ٣٨٢٥، ٥٣٥٩، ٥٣٦٤، ٥٣٧٠، ٦٦٤١، ٧١٦١، ٧١٨٠].

٢٢١٢ ـ حدّثني إِسْحاقُ: حَدَّثَنا ابْنُ نُمَيْرٍ: أَخْبَرَنا هِشامٌ. وَحَدَّثَني مُحَمَّدٌ قالَ: سَمِعْتُ عُثْمانَ بْنَ فَرْقَدٍ قالَ: سَمِعْتُ هِشامَ بْنَ عُرْوَةَ يُحَدِّثُ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] أُنْزِلَتْ في والِي اليَتِيمِ الَّذِي يُقِيمُ عَلَيْهِ وَيُصْلِحُ في مالِهِ، إِنْ كانَ فَقِيراً أَكَلَ مِنْهُ بِالمَعْرُوفِ.

[الحديث ٢٢١٢ ـ طرفاه في: ٢٧٦٥، ٤٥٧٥].

٩٦ ـ بابُ بَيْعِ الشَّرِيكِ مِنْ شَرِيكِهِ

٢٢١٣ ـ حدّثني مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي

باب ٩٥ ـ قوله: (سنتكم) أي عادتكم بينكم أي جائزة في معاملتكم مبتدأ وخبر ويجوز النصب بتقدير الزموا وقوله: العشرة بالنصب والرفع كما في الشارح.

٢٢١٠ـ قوله: (الخراج) هنا ما يقرره السيد على عبده أن يؤديه إليه كل يوم كما في الشرح

٢٢١٣ـ قوله: (وصرفت) بهذا الضبط ويجوز التخفيف وهكذا الآتية أي بينت مصارف الطرق وشوارعها

[96] One's purchasing from his partner

2213- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" gave pre-emption (to the partner) in every joint property; but if the boundaries of the property were demarcated or the ways and streets were fixed, then there would be no pre-emption.

[97] Selling land, homes, and everything of joint property

2214- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property; but if the boundaries of the property were demarcated or the ways and streets were fixed, then there would be no pre-emption.

[98] When one buys something for another without taking his permission

2215- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other: "Invoke Allah with the best deed you have done (so Allah might release you)." One of them said: "O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You consider that I did it for Your sake, then please remove this rock so that we might see the sky." Then, the rock was moved a little.

The second said: "O Allah! You know that I was in love with a cousin of mine, the deepest love a man may have for a woman. But she told me that I would not get my desire fulfilled unless I paid her one hundred Dinars. So, I struggled for it till I gathered the required amount. When I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You consider that I did this for Your sake, then might you kindly remove this rock!" So, two-thirds of the rock was removed.

Then the third man said: "O Allah! No doubt You know that once I hired a worker for three Sas of millet. When I wanted to pay him, he refused taking it. So I sowed it; and from its yield I bought cows and a shepherd.

سَلَمَةَ، عَنْ جابرٍ رَضِيَ اللَّهُ عَنْهُ: جعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ في كُلِّ مالٍ لَمْ يُقسَمْ، فإذا وَقَعَتِ الحُدودُ، وصُرِّفَتِ الطُّرُقُ، فَلاَ شُفعَةَ.

[الحديث ٢٢١٣ ـ أطرافه في: ٢٢١٤، ٢٢٥٧، ٢٤٩٥، ٢٤٩٦، ٦٩٧٦].

٩٧ ـ بابُ بَيعِ الأرْضِ وَالدُّورِ وَالعُرُوضِ مُشاعاً غيرَ مَقْسُومٍ

٢٢١٤ ـ حدّثنا مُحَمَّدُ بنُ مَحْبُوبٍ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قال: قَضى النَّبِيُّ ﷺ بالشُّفعةِ في كُلِّ مالٍ لَمْ يُقسَمْ، فإذا وقَعتِ الحُدودُ، وصُرِّفتِ الطُّرُقُ، فلا شُفعةَ.

[طرفه في: ٢٢١٣].

حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَاحِدِ: بهذا، وَقالَ: في كُلِّ ما لَمْ يُقْسَمْ. تَابَعَهُ هِشَامٌ، عَنْ مَعْمَرٍ، قال عَبْدُ الرزَّاقِ: في كُلِّ مالٍ. رَوَاهُ عَبْدُ الرَّحْمٰنِ بْنُ إسْحاقَ، عَنِ الزُّهْرِيِّ.

٩٨ ـ بابُ إذا اشتَرَى شَيئاً لِغَيرِهِ بَغَيرِ إذْنِهِ فَرَضِيَ

٢٢١٥ ـ حدّثنا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حَدَّثَنَا أبُو عاصِمٍ: أخْبَرَنَا ابْنُ جُرَيجٍ قالَ: أخْبَرَنِي مُوسى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «خَرَجَ ثَلاثَةٌ يَمْشُونَ فَأَصَابَهُمُ المَطَرُ، فَدَخَلُوا في غارٍ في جَبَلٍ، فانحطَّتْ عَليهِمْ صَخْرَةٌ، قالَ: فَقالَ بَعْضُهُمْ لِبَعْضٍ: ادعُوا اللَّهَ بأفضلِ عَمَلٍ عَمِلتُمُوهُ. فَقالَ أحَدُهُمْ: اللَّهُمَّ إنِّي كانَ لِي أبَوَانِ شَيخَانِ كَبِيرَانِ، فَكُنتُ أخْرُجُ فَأرْعَى، ثُمَّ أجِيءُ فَأَحْلُبُ فَأَجِيءُ بالحِلاَبِ، فَآتِي بِهِ أبَوَيَّ فَيَشْرَبانِ، ثُمَّ أسْقِي الصِّبْيَةَ وَأهْلِي وامرَأتِي، فَاحْتَبَسْتُ لَيلَةً، فَجِئْتُ فإذا هُما نائِمانِ، قالَ: فَكَرِهْتُ أنْ أُوقِظَهُمَا، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِندَ رِجْلَيَّ فَلَمْ يَزَلْ ذلِكَ دَأبِي وَدَأبُهُما، حَتَّى طَلَعَ الفَجْرُ، اللَّهُمَّ إنْ كُنتَ تَعْلَمُ أنِّي فَعلتُ ذلِكَ ابْتِغاءَ وَجهِكَ، فَافْرُجْ عَنَّا فُرْجَةً نَرَى مِنهَا السَّماءَ، قالَ: فَفُرِجَ عَنهُمْ، وقالَ الآخَرُ: اللَّهُمَّ إنْ كُنتَ تَعْلَمُ أنِّي كُنتُ أُحِبُّ امْرَأةً مِنْ بَناتِ عَمِّي كأشَدِّ ما يُحِبُّ الرَّجُلُ النِّساءَ، فَقالتْ: لا تَنالُ ذلِكَ مِنها حَتَّى تُعْطِيَها مِئَةَ دِينارٍ، فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُها، فَلَمَّا قَعَدْتُ بينَ رِجْلَيها قالَتْ: اتَّقِ اللَّهَ وَلاَ تَفُضَّ الخَاتَمَ إلاَّ بِحَقِّهِ، فَقُمْتُ وَتَرَكْتُها، فَإنْ كُنتَ تَعْلَمُ أنِّي فَعلتُ ذلِكَ ابْتِغاءَ وَجهِكَ، فَافرُجْ عَنَّا فُرجَةً، قالَ: فَفَرَجَ عَنْهُمُ الثُّلُثَينِ. وَقالَ الآخَرُ: اللَّهُمَّ إنْ كُنتَ تَعْلَمُ أنِّي اسْتَأجَرْتُ أجِيراً بِفَرَقٍ مِنْ ذُرَةٍ فَأعْطَيتُهُ، وَأبَى

٢٢١٥ـ قوله: (الحِلاب): تقدم أنه الإناء الذي يحلب فيه إلا أن المراد هنا اللبن المحلوب والصبية: جمع صبي وقوله: فاحتبست معناه تأخرت.

ـ (ويتضاغون): معناه يضجون بالبكاء من الجوع ا هـ من الشرح

ـ قوله: (دأبي ودأبهما) مرفوع ويجوز النصب.

ـ الفرق: مكيال يسع ثلاثة آصع والذرة حبٌ معروف.

Sometime later, that man came and said to me: O slave of Allah! Give me my money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me: Are you joking with me? I told him: I am not joking with you, and all that belonged to you. O Allah! If You think that I did it really for Your sake, then please remove the rock." So, the rock was removed entirely from the cave's mouth."

[99] Selling and buying (relations) with the pagans and warriors

2216- Abdur'rahman Ibn Abu'bakr narrated: We were with The Prophet "Allah's blessing and peace be upon him" when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet "Allah's blessing and peace be upon him" asked him: "Are those sheep for sale or for gift?" The pagan replied: "They are for sale." The Prophet "Allah's blessing and peace be upon him" bought one sheep from him.

[100] Purchasing, granting and emancipating the slave (man or woman)

The Messenger of Allah "Allah's blessing and peace be upon him" said to Salman, who was free but wrongly captured and sold: "Agree with your master upon the conditions of your emancipation." Both of Suhaib, Ammar were free but captured.

On the other hand, Allah Almighty said: "Allah has bestowed his gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?" (The Bees "An'nahl" 71)

2217- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked: "O Abraham! Who is this lady accompanying you?" Abraham replied: "She is my sister (In religion)." Then Abraham returned to her and said: "Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and me."

Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said: "O Allah! If I have believed in you and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me." On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said (according to Abu'huraira): "O Allah! If he died, people would say that I have killed him." The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said: "O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me." The king again fell in a mood of agitation and started moving his legs.

ذاكَ أنْ يأْخُذَ، فَعَمَدْتُ إِلَى ذلِكَ الفَرَقِ فَزَرَعْتُهُ، حَتَّى اشْتَرَيْتُ مِنْهُ بَقَراً وَرَاعِيهَا، ثُمَّ جاءَ فقالَ: يا عَبْدَ اللهِ أَعْطِنِي حَقِّي، فقُلتُ: انْطَلِقْ إِلَى تِلكَ البَقَرِ وَرَاعِيهَا فَإِنَّها لَكَ، فَقَالَ: أَتَسْتَهْزِئُ بِي؟ قالَ: فقلتُ: ما أَسْتَهْزِئُ بِكَ ولكِنَّها لكَ، اللهُمَّ إِنْ كُنتَ تَعلَمُ أَنِّي فَعلتُ ذلِكَ ابْتِغاءَ وَجْهِكَ فافرُجْ عَنَّا، فَكَشَفَ عَنْهُمْ».

[الحديث ٢٢١٥ ـ أطرافه في: ٢٢٧٢، ٢٣٣٣، ٣٤٦٥، ٥٩٧٤].

٩٩ ـ بابُ الشِّرَاءِ وَالبَيعِ مَعَ المُشْرِكِينَ وَأَهْلِ الحَرْبِ

٢٢١٦ ـ حدثنا أبو النُّعْمانِ: حَدَّثَنا مُعتَمِرُ بنُ سُلَيمانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمانَ، عَنْ عَبدِ الرَّحمٰنِ بنِ أَبي بكرٍ رَضِيَ اللهُ عَنهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقالَ النَّبيُّ ﷺ: «بَيعاً أَمْ عَطِيَّةً؟ ـ أَوْ قالَ: ـ أَمْ هِبَةً»؟ قالَ: لا، بَلْ بَيعٌ، فَاشْتَرَى مِنْهُ شَاةً. [الحديث ٢٢١٦ ـ طرفاه في: ٢٦١٨، ٥٣٨٢].

١٠٠ ـ بابُ شِرَاءِ المَمْلُوكِ مِنَ الحَرْبِيِّ وَهِبَتِهِ وَعِتْقِهِ

وَقالَ النَّبِيُّ ﷺ لِسَلمَانَ: «كَاتِبْ» وَكَانَ حُرّاً، فَظَلَمُوهُ وَبَاعُوهُ، وَسُبِيَ عَمَّارٌ وَصُهَيبٌ وَبِلالٌ. وَقالَ اللهُ تَعَالَى: ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ﴾ [النحل: ٧١].

٢٢١٧ ـ حدثنا أبو اليَمَانِ: أَخبَرَنَا شُعَيبٌ: حَدَّثَنَا أبو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «هَاجَرَ إِبْرَاهِيمُ عَلَيهِ السَّلامُ بِسَارَةَ، فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ المُلُوكِ أَوْ جَبَّارٌ مِنَ الجَبَابِرَةِ، فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ هِيَ مِنْ أَحسَنِ النِّساءِ، فَأَرْسَلَ إِليهِ: أَنْ يا إِبْرَاهِيمُ مَنْ هذِهِ الَّتِي مَعَكَ؟ قالَ: أُختِي، ثُمَّ رَجَعَ إِلَيهَا فَقالَ: لا تُكَذِّبِي حَدِيثِي، فَإِنِّي أَخْبَرْتُهُمْ أَنَّكِ أُختِي، وَاللهِ إِنْ عَلَى الأَرْضِ مُؤْمِنٌ غَيرِي وَغَيرُكِ، فَأَرْسَلَ بِهَا إِلَيهِ فَقَامَ إِلَيهَا، فَقامَتْ تَوَضَّأُ وَتُصَلِّي، فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَحْصَنْتُ فَرْجِي إِلا عَلَى زَوْجِي فَلا تُسَلِّطْ عَلَيَّ الكافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ». قالَ الأَعْرَجُ: قالَ أَبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ: إِنَّ أَبَا هُرَيرَةَ قالَ: «قالَتِ: اللَّهُمَّ إِنْ يَمُتْ يُقالُ: هِيَ قَتَلَتْهُ، فَأُرْسِلَ، ثُمَّ قامَ إِلَيها فقامَتْ تَوَضَّأُ تُصَلِّي وتَقُولُ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَحْصَنْتُ فَرْجِي إِلا عَلَى زَوْجِي، فَلا تُسَلِّطْ عَلَيَّ هذا الكافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ». قالَ

٢٢١٦ـ قوله: مشعان أي طويل شعر الرأس جداً أو البعيد العهد بالدهن للشعر (شارح).

٢٢١٧ـ قوله: بسارة بتخفيف الراء وقيل: بتشديدها أي سافر بها (شارح).

ـ قوله: (فغط) أي أخذ بمجاري نفسه حتى سمع له غطيط (شارح).

ـ وقوله: (ركض) برجله أي حركها وضرب بها الأرض.

ـ قوله: (فارسل) أي أطلق الجبار مما عرض له.

On seeing that state of the king, Sarah said (on the authority of Abu'huraira): "O Allah! If he died, people would say that I have killed him." The king got either two or three attacks, and after recovering from the last attack he said: "By Allah! You have sent a Satan to me. Take her to Abraham and give her Hagar." So she came back to Abraham and said: "Allah humiliated the pagan and gave us a slave-girl for service.""

2218- A'isha "Allah be pleased with her" narrạted: Sa'd Ibn Abu'waqqas and Abd Ibn Zam'a quarrelled over a boy. Sa'd said: "O Allah's Apostle! This boy is the son of my brother (Utḅa Ibn Abu'waqqas) who took a promise from me that I would take him. Indeed, he was his (illegal) son. Look at him and see whom he resembles." Abd Ibn Zam'a said: "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." The Messenger of Allah "Allah's blessing and peace be upon him" cast a look at the boy and found definite resemblance to Utba and then said: "The boy is for you, O Abd Ibn Zam'a. The child goes to the (owner of the) bed on which he was born and the adulterer gets nothing but the stones (despair)." Then The Prophet "Allah's blessing and peace be upon him" said: "O Sawda Bint Zam'a! Screen yourself from this boy." So, Sawda never saw him again.

2219- Sa'd narrated that his father said: Abdur'rahman Ibn Awf said to Suhaib: "Fear Allah and do not ascribe yourself to somebody other than your father." Suhaib replied: "I would not like to say it even if I were given large amounts of money, but I say I was kidnapped when I was child."

2220- Urwa Ibn Az'zubair narrated: Hakim Ibn Hezam said: "O Allah's Apostle! I used to do such good deeds in the Pre-Islamic period of Ignorance, as keeping good relations with my Kith and kin, manumitting slaves and giving in charity. Shall I receive a reward for all that?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "You embraced Islam with all the good deeds which you did in the past."

[101] What about the skin of the dead animal

2221- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a dead sheep and asked people: "Wouldn't you benefit by its skin?" The people replied: "It is dead." The Prophet "Allah's blessing and peace be upon him" said: " Only eating it is unlawful."

عَبْدُ الرَّحْمٰنِ. قالَ أبو سَلَمَةَ: قالَ أَبُو هُرَيرَةَ: «فَقالَتِ: اللَّهُمْ إِنْ يَمُتْ فَيُقالُ: هِيَ قَتَلَتْهُ، فَأُرْسِلَ في الثَّانِيَةِ، أَو فِي الثَّالِثَةِ، فَقالَ: وَاللَّهِ ما أَرْسَلتُمْ إِلَيَّ إِلاَّ شَيطَاناً، ارْجِعُوهَا إِلَى إِبْرَاهِيمَ، وَأَعْطُوهَا آجَرَ، فَرَجَعَتْ إِلَى إِبْرَاهِيمَ عَلَيهِ السَّلاَمُ فَقالَتْ: أَشَعَرْتَ أَنَّ اللَّهَ كَبَتَ الكافِرَ وَأَخْدَمَ وَلِيدَةً».

[الحديث ٢٢١٧ ـ أطرافه في: ٢٦٣٥، ٣٣٥٧، ٣٣٥٨، ٥٠٨٤، ٦٩٥٠].

٢٢١٨ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عن عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها أَنَّهَا قالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ في غُلاَمٍ، فَقالَ سَعْدٌ: هٰذا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبي وَقَّاصٍ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ. وَقالَ عَبْدُ بْنُ زَمْعَةَ: هٰذا أَخِي يا رَسُولَ اللَّهِ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبَهِهِ، فَرَأَى شَبَهاً بَيِّناً بِعُتْبَةَ، فَقالَ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ، وَاحْتَجِبِي مِنْهُ يا سَوْدَةُ بِنْتَ زَمْعَةَ». فَلَمْ تَرَهُ سَوْدَةُ قَطُّ.

[طرفه في: ٢٠٥٣].

٢٢١٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ أَبِيهِ: قالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ لِصُهَيبٍ: اتَّقِ اللَّهَ وَلاَ تَدَّعِ إِلَى غَيرِ أَبِيكَ. فَقالَ صُهَيبٌ: ما يَسُرُّنِي أَنَّ لِي كَذَا وَكَذَا، وَأَنِّي قُلتُ ذٰلِكَ، وَلٰكِنِّي سُرِقْتُ وَأَنَا صَبِيٌّ.

٢٢٢٠ ـ حدّثنا أبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ حَكِيمَ بْنَ حِزامٍ أَخْبَرَهُ أَنَّهُ قالَ: يَا رَسُولَ اللَّهِ، أَرَأَيتَ أُمُوراً كُنْتُ أَتَحَنَّثُ، أَوْ أَتَحَنَّتُ بِهَا، في الجَاهِلِيَّةِ، مِنْ صِلَةٍ وَعَتَاقَةٍ وَصَدَقَةٍ، هَل لِي فِيهَا أَجْرٌ؟ قالَ حَكِيمٌ رَضِيَ اللَّهُ عَنْهُ: قالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى ما سَلَفَ لَكَ مِنْ خَيرٍ».

[طرفه في: ١٤٣٦].

١٠١ ـ بابُ جُلُودِ المَيتَةِ قَبلَ أَنْ تُدْبَغَ

٢٢٢١ ـ حدّثنا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ قالَ: حَدَّثَنِي ابْنُ شِهَابٍ: أَنَّ عُبَيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيِّتَةٍ، فَقَالَ: «هَلاَّ اسْتَمْتَعْتُمْ بِإِهَابِهَا». قالُوا: إِنَّهَا مَيِّتَةٌ. قالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [طرفه في: ١٤٩٢].

= ـ قوله: (كبت الكافر) أي صرعه لوجهه أو أخزاه أو رده خائباً أو أغاظه وأذله (شارح).

ـ الوليدة: الجارية.

٢٢٢٠ـ قوله: (التحنث) توقي الحنث وهو الاثم وهو بالثاء لا غير وإنما العامة يبدلونها تاء.

٢٢٢١ـ قوله: (بإهابها) أي بجلدها.

[102] Killing the pig

Jaber "Allah be pleased with both" said: Selling the pig was prohibited by The Messenger of Allah "Allah's blessing and peace be upon him".

2222- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, son of Mary (Jesus) is about to descend amongst you people (Muslims) as a just ruler. He will break the Cross, kill the pig and abolish the tribute. Then there will be abundance of money and there will be nobody to accept charitable gifts."

[103] The dead animal's fat should neither be melted nor be sold

2223- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once Omar "Allah be pleased with him" was informed that a certain man sold alcohol. Omar said: "May Allah curse him! Doesn't he know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted and sold it."

2224- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah curse the Jews, because Allah prohibited fat for them but they sold it, and ate its price. "

[104] Selling the pictures of unanimated objects

2225- Sa'eed Ibn Abul'hasan narrated: While I was sitting with Ibn Abbas "Allah be pleased with both" a man came and said: "O father of

١٠٢ ـ بابُ قَتْلِ الخِنْزِيرِ

وَقالَ جابِرٌ: حَرَّمَ النَّبيُّ ﷺ بَيعَ الخِنْزِيرِ.

٢٢٢٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ المُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَماً مُقْسِطاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الخِنْزِيرَ، وَيَضَعَ الجِزْيَةَ، وَيَفِيضَ المالُ حَتَّى لا يَقْبَلَهُ أَحَدٌ».

[الحديث ٢٢٢٢ ـ أطرافه في: ٢٤٧٦، ٣٤٤٨، ٣٤٤٩].

١٠٣ ـ بابٌ لا يُذَابُ شَحْمُ المَيتَةِ وَلا يُبَاعُ وَدَكُهُ

رَواهُ جابِرٌ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

٢٢٢٣ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيانُ: حَدَّثَنَا عَمرُو بْنُ دِينَارٍ قالَ: أَخْبَرَنِي طَاوُسٌ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَلَغَ عُمَرَ أَنَّ فُلاناً بَاعَ خَمْراً، فَقالَ: قاتَلَ اللَّهُ فُلاناً، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «قاتَلَ اللَّهُ اليَهُودَ حُرِّمَتْ عَلَيهِمُ الشُّحُومُ، فَجَمَلُوهَا فَبَاعُوهَا».

[الحديث ٢٢٢٣ ـ طرفه في: ٣٤٦٠].

٢٢٢٤ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: سَمِعْتُ سَعِيدَ ابْنَ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «قاتَلَ اللَّهُ يَهُودَ، حُرِّمَتْ عَلَيهِمُ الشُّحُومُ، فَبَاعُوهَا وَأَكَلُوا أَثْمانَهَا». قالَ أَبُو عَبْدِ اللَّهِ: ﴿قَاتَلَهُمُ اللَّهُ﴾ [التوبة: ٣٠]: لَعَنَهُمْ. ﴿قُتِلَ﴾: لُعِنَ ﴿الخَرَّاصُونَ﴾ [الذاريات: ١٠]: الكَذَّابُونَ.

١٠٤ ـ بابُ بَيعِ التَّصَاوِيرِ الَّتي لَيسَ فِيهَا رُوحٌ، وَما يُكْرَهُ مِنْ ذلِكَ

٢٢٢٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: أَخْبَرَنَا عَوفٌ، عَنْ سَعِيدِ بْنِ أَبِي الحَسَنِ قالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِذْ أَتَاهُ رَجُلٌ فَقالَ: يا أَبَا

٢٢٢٢ـ قوله: (ويفيض المال) يجوز فيه الرفع على الاستئناف لأنه ليس من فعل عيسى عليه السلام.

٢٢٢٣ـ قوله: «فجملوها» أي أذابوها.

٢٢٢٤ـ قوله: (يهود) هكذا بعدم الصرف للعلمية والتأنيث ويروى: (يهوداً) بالصرف على إرادة الحيّ وفي بعض الأصول (قاتل الله اليهود) أفاده الشارح.

ـ الخراصون: الكذابون.

٢٢٢٥ـ قوله: (يا أبا عباس) هي كنية عبد الله بن عباس، وفي بعض الأصول: يا ابن عباس ا هـ من الشارح.

ـ قوله: (فربا الرجل) أي أصابه الربو وهو مرض يعلو منه النفس ويضيق الصدر أو ذكر وامتلأ خوفاً أو انتفخ.

Abbas! My sustenance is from my manual profession of making these pictures." Ibn Abbas said: "I will tell you only what I heard from Allah's Apostle "Allah's blessing and peace be upon him". I heard him saying: "Whoever makes a picture will be punished by Allah till he puts life in it, and (of course) he will never be able to put life in it. " Hearing this, that man heaved a sigh and his face turned pale. Ibn Abbas said to him: "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects."

[105] Prohibiting selling Alcohol

Jaber "Allah be pleased with both" said: Selling alcohol was prohibited by The Messenger of Allah "Allah's blessing and peace be upon him".

2226- A'isha "Allah be pleased with her" narrated: When the last verses of The Sura of Al'baqara were revealed, (she meant from the verse of usury to the end of the Sura) The Prophet "Allah's blessing and peace be upon him" went out (of his house to the Mosque) and said: "The trade of alcohol has been prohibited."

[106] The sin of he, who sells a free person (as a slave)

2227- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah says: I will be against three persons on the Day of Judgement: 1 One who makes a covenant in My Name, but he proves treacherous. 2 One who sells a free person (as a slave) and eats the price. 3 One who employs a labourer and gets the full work done by him but does not pay him his wages."

[107] The Prophet's order to Jews to sell their land when he drove them away

(See in this context what was narrated by Abu'huraira through Abu'sa'eed Al'maqburi)

[108] Selling slaves, and animals for animals on credit

in this connection, Ibn Omar was reported to have bought a mount for four camels on credit that he gave to the seller in Ar'rabadha.

Ibn Abbas said: Perhaps, a certain camel might be better than two.

Rafi Ibn Khadij was reported to have bought a camel for two camels, one of which he gave immediately; and he said to the seller: "I will bring you the other tomorrow Allah willing."

عبَّاس، إنِّي إنسانٌ، إنَّما معيشتِي مِن صنعةِ يدِي، وإنِّي أَصنعُ هذهِ التَّصاوِيرَ. فقَالَ ابنُ عبَّاسٍ: لا أحدِّثكَ إلاّ ما سَمِعتُ رسولَ اللهِ ﷺ يقولُ: سمِعتُه يقولُ: «مَن صوَّرَ صُورةً فإنَّ اللهَ مُعذِّبُهُ حتَّى يَنفُخَ فيهَا الرُّوحَ، ولَيسَ بنافِخٍ فيهَا أبداً». فرَبَا الرَّجُلُ رَبْوَةً شَديدَةً وَاصْفَرَّ وَجْهُهُ، فقَالَ: وَيحَكَ، إنْ أبيتَ إلاّ أنْ تَصنَعَ، فعَلَيكَ بهذا الشَّجرِ، كلِّ شيءٍ لَيسَ فِيهِ رُوحٌ.

قالَ أبو عَبْدِ اللَّهِ: سَمِعَ سَعِيدُ بْنُ أبِي عَرُوبَةَ مِنَ النَّضْرِ بنِ أنَسٍ هذا الوَاحِدَ.

[الحديث ٢٢٢٥ ـ طرفاه في: ٥٩٦٣، ٧٠٤٢].

١٠٥ ـ بابُ تَحْرِيمِ التِّجَارَةِ في الخَمْرِ

وَقالَ جابرٌ رَضيَ اللَّهُ عَنْه: حَرَّمَ النَّبيُّ ﷺ بَيعَ الخَمرِ.

٢٢٢٦ ـ حدثنا مُسلِمٌ: حدَّثَناشُعبَةُ، عَنِ الأَعْمَشِ، عَنْ أبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: لَمَّا نَزَلَتْ آيَاتُ سُورَةِ البَقَرَةِ عَنْ آخِرِهَا، خرجَ النَّبيُّ ﷺ فقالَ: «حُرِّمَتِ التِّجَارَةُ في الخَمْرِ».

[طرفه في: ٤٥٩].

١٠٦ ـ بابُ إثْمِ مَنْ بَاعَ حُرّاً

٢٢٢٧ ـ حدثني بِشرُ بنُ مَرحُومٍ: حَدَّثَنَا يَحيى بنُ سُلَيمٍ، عَنْ إسماعِيلَ بنِ أُمَيَّةَ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ، عَنْ أبي هُرَيرةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «قالَ اللَّهُ: ثَلاثَةٌ أَنا خَصمُهُم يومَ القِيامَةِ: رَجُلٌ أعطى بي ثُمَّ غدرَ، ورجلٌ باعَ حُرّاً فأكلَ ثَمنَهُ، ورَجلٌ استأجرَ أَجيراً فاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ».

[الحديث ٢٢٢٧ ـ طرفه في: ٢٢٧٠].

١٠٧ ـ باب أمْرِ النَّبِيِّ ﷺ اليَهُودَ بِبَيعِ أرَضِيهِمْ حِينَ أجْلاهُمْ

فيه المَقْبُرِيُّ عَنْ أبِي هُرَيرَةَ.

١٠٨ ـ بابُ بَيعِ العَبِيدِ وَالحَيَوانِ بِالحَيَوانِ نَسِيئَةً

وَاشْتَرَى ابنُ عُمَرَ رَاحِلَةً بِأَرْبَعَةِ أَبْعِرَةٍ مَضْمُونَةٍ عَلَيه، يُوفِيهَا صَاحِبَهَا بِالرَّبَذَةِ. وَقالَ ابنُ عَبَّاسٍ: قَدْ يَكُونُ البَعِيرُ خَيراً مِنَ البَعِيرَينِ. وَاشتَرَى رَافِعُ بنُ خَدِيجٍ بَعِيراً بِبَعِيرَينِ فَأَعْطَاهُ أَحَدَهُمَا، وَقالَ: آتِيكَ بِالآخَرِ غَداً رَهْواً إنْ شَاءَ اللَّهُ. وَقالَ ابنُ المُسَيَّبِ: لا رِبَا في الحَيَوانِ:

٢٢٢٦ـ قوله: (عن آخرها) ولأبويّ ذرّ والوقت: (من آخرها) أي من أول آية الربا إلى آخر السورة.

٢٢٢٧ـ قوله: «رجل أعطى بي» أي أعطى العهد باسمي واليمين بي (شارح).

باب ١٠٨ـ قوله: (رهواً) أي سهلاً بلا شدة ولا مماطلة أو المراد أن المأتي به يكون سهل السير غير خشن. (شارح)

On the other hand, Ibn Al'musaiyyab said: "There is no usury as regards to (selling) the animal: One camel or sheep (might be sold) for two (camels or two) sheep on credit.

Ibn Sirin said: "There is no harm to sell a camel or a sheep for two camels or two sheep, or to sell A Dirham for a Dirham on credit."

2228- Anas "Allah be pleased with him" narrated: Amongst the captives was Safiyya, who was given First to Dihya Al'kalbi and then to The Prophet "Allah's blessing and peace be upon him".

[109] Selling the slaves

2229- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him" I said: "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet "Allah's blessing and peace be upon him" said: "Do you really do that? It is better for you not to do it. No soul which Allah has destined to exist, but will surely come into existence."

[110] Selling the Mudabbar (the slave promised by his master to get free after his (the master's) death)

2230- Jaber "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" sold a Mudabbar (on behalf of his master who was still living and in need of money).

2231- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sold a Mudabbar.

2232- Zaid Ibn Khalid and Abu'huraira "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had been asked about an unmarried slave-girl who committed adultery. They heard him saying: "Lash her, and if she commits adultery after that, you should lash her again, and on the third (or the fourth) offence, sell her."

2233- The same as above.

2234- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If a slave-girl of yours commits adultery and it is proved, she should be whipped, but nobody should blame her after that. If she commits adultery the second time, she should be whipped with nobody blaming her after that. But if she does the offence for the third time and her adultery is proved, she should be sold even for a hair rope."

البَعِيرُ وَالشَّاةُ بِالشَّاتَيْنِ إِلَى أَجَلٍ. وَقَالَ ابْنُ سِيرِينَ: لاَ بَأْسَ بَعِيرٍ بِبَعِيرَيْنِ وَدِرْهَمٍ بِدِرْهَمٍ نَسِيئَةً.

٢٢٢٨ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قَالَ: كَانَ فِي السَّبْيِ صَفِيَّةُ، فَصَارَتْ إِلَى دَحْيَةَ الْكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ.

[طرفه في: ٣٧١]

١٠٩ ـ بابُ بَيْعِ الرَّقِيقِ

٢٢٢٩ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ مُحَيْرِيزٍ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنهُ أَخْبَرَهُ: أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نُصِيبُ سَبْياً، فَنُحِبُّ الأَثْمَانَ، فَكَيْفَ تَرَى فِي العَزْلِ؟ فَقَالَ: «أَوَإِنَّكُمْ تَفعَلُونَ ذلِكَ؟ لاَ عَلَيْكُمْ أَنْ لاَ تَفعَلُوا ذلِكُم، فَإِنَّهَا لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلاَّ هِيَ خَارِجَةٌ».

[الحديث ٢٢٢٩ ـ أطرافه في: ٢٥٤٢، ٤١٣٨، ٥٢١٠، ٦٦٠٣، ٧٤٠٩].

١١٠ ـ بابُ بَيْعِ المُدَبَّرِ

٢٢٣٠ ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنهُ قَالَ: بَاعَ النَّبِيُّ ﷺ المُدَبَّرَ.

[طرفه في: ٢١٤١].

٢٢٣١ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا سُفيانُ، عَنْ عَمْرٍو: وَسَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَاعَهُ رَسُولُ اللَّهِ ﷺ.

٢٢٣٢، ٢٢٣٣ ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ: حَدَّثَ ابْنُ شِهَابٍ: أَنَّ عُبَيْدَ اللَّهِ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدٍ وَأَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يُسْأَلُ عَنِ الأَمَةِ تَزْنِي وَلَمْ تُحْصَنْ، قَالَ: «اجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ بِيعُوهَا» بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ.

[طرفه في: ٢١٥٢، ٢١٥٤].

٢٢٣٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا، فَلْيَجْلِدْهَا الحَدَّ، وَلاَ يُثَرِّبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا الحَدَّ وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَتَبَيَّنَ زِنَاهَا، فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ».

[طرفه في: ٢١٥٢]

٢٢٢٩ـ قوله: «نسمة» بفتح النون والسين المهملة نفس أو إنسان (شارح).

٢٢٣٢، ٢٢٣٣ـ قوله: «ولم تحصن» بضم أوله وفتح ثالثه بإسناد الإحصان إلى غيرها ويجوز كسر الصاد على إسناد الإحصان إليها (شارح).

[111] Could one accompany on journey his slave-girl before resting assured that she has no pregnancy

Al'hasan said that there would be no harm if one kissed or fondled her. Ibn Omar "Allah be pleased with both" told: If one was granted a slave-girl, or if she was sold to him, or even if she was emancipated, then one would wait at least for one menses course to rest assured that she is not pregnant. But if she was Virgil, then there would be no necessity to do so.

Ata told: One could get what he wants from his pregnant slave-girl except to have sexual relation with her.

Allah Almighty said: "Except with those joined to them in the marriage bond, or (the captive) whom their right hands possess, for (in their case) they are free from blame." (The Believers "Al'mu'minun" 6)

2235- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defence, the beauty of Safiyya Bint Huyai Ibn Akhtab was mentioned to him whose husband had been killed while she was a bride. The Messenger of Allah "Allah's blessing and peace be upon him" selected her for himself. He set out in her company till he reached Sadd ar'rawha, where her menses were over and he married her. Then a meal was prepared and served on a small leather sheet. The Messenger of Allah "Allah's blessing and peace be upon him" then said to me: "Inform those who are around you (about the wedding banquet)." This was the marriage banquet of The Messenger of Allah "Allah's blessing and peace be upon him" for (his marriage with) Safiyya. After that we proceeded to Medina and I saw that The Messenger of Allah "Allah's blessing and peace be upon him" was screening her with a cloak while she was behind him. Then he would sit beside his camel and let Safiyya put her feet on his knees to ride (the camel).

[112] Selling the dead animals and idols

2236- Jaber "Allah be pleased with him" narrated: I heard Allah's Apostle, in the year of the Conquest of Mecca, saying: "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked: "O Allah's Apostle! What about the fat of dead animals, for it is used for greasing the boats and the hides, and which people use for lights?" He said: "No, it is illegal." Allah's Apostle "Allah's blessing and peace be upon him" further said: "May Allah curse the Jews, for Allah made the fat (of dead animals) unlawful for them; yet they melted the fat, sold it and ate its price."

١١١ ـ بابٌ هَل يُسَافِرُ بِالجَارِيَةِ قَبْلَ أَنْ يَسْتَبْرِئَها

وَلَمْ يرَ الحَسَنُ بَأساً أَنْ يُقَبِّلَها أَوْ يُباشِرَها. وَقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إذا وُهِبَتِ الوَلِيدَةُ الَّتي تُوطأُ أَوْ بِيعتْ، أَو عتقتْ فليُستبرأْ رَحِمُها بحيضة، ولا تُستبرأُ العَذْراءُ. وَقالَ عَطاءٌ: لاَ بَأْسَ أَنْ يُصِيبَ مِنْ جارِيَتِهِ الحَامِلِ ما دُونَ الفَرْجِ، وَقال اللَّهُ تَعَالى: ﴿إلاَّ عَلَى أَزْواجِهِمْ أَوْ ما مَلَكَتْ أَيمَانُهُمْ﴾ [المؤمنون: ٦].

٢٢٣٥ ـ حدّثنا عَبْدُ الغَفَّارِ بْنُ دَاوُدَ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قَدِمَ النَّبِيُّ ﷺ خيبرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيهِ الحِصْنَ، ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُها وَكانَتْ عَرُوساً، فاصْطَفاها رَسُولُ اللَّهِ ﷺ لِنفسِهِ، فَخَرَجَ بِها حَتَّى بَلَغْنا سَدَّ الرَّوْحاءِ حَلَّتْ، فَبَنى بِها، ثُمَّ صَنَعَ حَيساً في نِطَعٍ صَغِيرٍ، ثُمَّ قال رَسُولُ اللَّهِ ﷺ: «آذِنْ مَنْ حَوْلَكَ». فَكانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنا إِلَى المَدِينَةِ، قالَ: فَرَأَيتُ رَسُولَ اللَّهِ ﷺ يُحَوِّي لَها وَرَاءَهُ بِعَباءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةُ رِجْلَها عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ.

[طرفه في: ٣٧١].

١١٢ ـ بابُ بَيعِ المَيتَةِ وَالأَصْنَامِ

٢٢٣٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطاءِ بْنِ أَبِي رَباحٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ عامَ الفَتْحِ، وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيعَ الخَمْرِ وَالمَيتَةِ وَالخِنْزِيرِ وَالأَصْنامِ». فَقِيلَ: يا رَسُولَ اللَّهِ، أَرَأَيتَ شُحُومَ المَيتَةِ، فَإِنَّها يُطْلَى بِها السُّفُنُ، وَيُدْهَنُ بِها الجُلُودُ، وَيَسْتَصْبِحُ بِها النَّاسُ؟ فَقالَ: «لاَ، هُوَ حَرَامٌ». ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذلِكَ: «قاتَلَ اللَّهُ اليَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ، ثُمَّ بَاعُوهُ، فأَكَلُوا ثَمَنَهُ»، قالَ أَبو عاصِمٍ: حَدَّثَنا عَبْدُ الحَمِيدِ: حَدَّثَنا يَزِيدُ: كَتَبَ إِلَيَّ عَطاءٌ: سَمِعْتُ جابِراً رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٢٢٣٦ ـ طرفاه في: ٤٢٩٦، ٤٦٣٣].

١١٣ ـ باب ثَمَنِ الكلبِ

٢٢٣٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي بَكْرِ بْنِ

٢٢٣٥ـ قوله: (حلت) أي طهرت من حيضها (شارح).

ـ قوله: (يحوي لها) الخ أي يدير العباءة وهي كساء صغير على سنام البعير يحجبها بذلك أو يهيء لها من ورائه بالعباءة مركباً وطيئاً ويسمى ذلك المركب حوية ا هـ من الشارح.

٢٢٣٦ـ قوله: (ويستصبح بها الناس): أي يستضيئون بها في مصابيحهم.

ـ قوله: (جملوه) أي أذابوا المذكور واستخرجوا دهنه أفاده الشارح.

[113] The price of the dog

2237- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer.

2238- Awn Ibn Abu'juhaifa narrated: I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him about the reason for doing so. He replied: "The Messenger of Allah "Allah's blessing and peace be upon him" prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution. He cursed her, who tattoos and her who gets tattooed, the devourer of usury, and the maker of pictures."

عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ الأَنْصارِيِّ رَضيَ اللّٰهُ عَنْهُ: أَنَّ رَسُولَ اللّٰهِ ﷺ نَهى عَنْ ثَمَنِ الكَلْبِ، وَمَهْرِ البَغِيِّ، وَحُلوَانِ الكاهِنِ.

[الحديث ٢٢٣٧ ـ أطرافه في: ٢٢٨٢، ٥٣٤٦، ٥٧٦١].

٢٢٣٨ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيفَةَ قالَ: رَأَيتُ أَبِي اشْتَرَى حَجَّاماً فَأَمَرَ بِمَحَاجِمِه فَكُسِرَتْ، فَسَأَلتُهُ عَنْ ذلكَ، قالَ: إِنَّ رَسُولَ اللّٰهِ ﷺ نَهى عَنْ ثَمَنِ الدَّمِ وَثَمَنِ الكَلبِ، وَكَسْبِ الأَمَةِ، وَلَعَنَ الوَاشِمَةَ وَالمُسْتَوْشِمَةَ، وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَلَعَنَ المُصَوِّرَ.

[طرفه في: ٢٠٨٦].

٢٢٣٨ـ قوله: (اشترى حجاماً) زاد هنا في رواية أبوي ذرّ والوقت عن الكشميهني فأمر بمحاجمه فكسرت ا هـ شارح. وهذه الزيادة لا بد منها فان السؤال في قوله: فسألته عن ذلك إنما هو عن سبب كسر المحاجم.

(35) The Book of payment in advance

[1] Payment in advance for concrete weight or measure

2239- Abul'minhal narrated from Ibn Abbas "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" came to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years (or within two or three years, Isma'el, a sub-narrator was in doubt). The Prophet "Allah's blessing and peace be upon him" said: "Whoever pays money in advance for dates (to be delivered later) should pay it for concrete weight and measure (of goods), or, (according to another narration), within fixed date."

[2] Payment in advance for concrete weight

2240- Abul'minhal narrated from Ibn Abbas "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" came to Medina and the people used to pay in advance the price of dates to be delivered within two or three years. The Prophet "Allah's blessing and peace be upon him" said: "Whoever pays money in advance for anything (to be delivered later) should pay it for concrete weight and measure (of goods), and within fixed date."

Ibn Abu'najih told: "for concrete measure within specified date.

2241- Abul'minhal narrated: I heard Ibn Abbas "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" came (to Medina), ... and said: "...for concrete weight and measure (of goods), and within fixed date."

2242- Mohammad Ibn Abul'mujalid narrated: Abdullah Ibn Shaddad and Abu'burda differed regarding the payment in advance. Both of them sent me to Abdullah Ibn Abu'awfa "Allah be pleased with him" who said:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٥ - كِتَابُ السَّلَمِ

١ - بابُ السَّلَمِ في كَيلٍ مَعْلُوم

٢٢٣٩ - حدثنا عَمْرو بنُ زُرارَةَ: أخبَرَنا إسماعيلُ بن عُلَيَّةَ: أخبَرَنا ابنُ أبي نَجيحٍ، عن عَبدِ اللهِ بنِ كَثيرٍ، عن أبي المِنهَالِ، عَنِ ابنِ عَبَّاسٍ رضِيَ اللهُ عَنهُما قال: قَدِم رَسُولُ اللهِ ﷺ المدينةَ، والناسُ يُسلِفونَ في الثَّمرِ العامَ والعامَينِ، أو قال: عامَينِ أو ثلاثةً، شكَّ إسماعيلُ، فقالَ: «مَن سَلَّفَ في تَمرٍ، فَليُسلِف في كَيلٍ معلومٍ، ووَزنٍ مَعلومٍ».

حدثنا مُحمَّدٌ: أخبَرَنا إسماعيلُ، عن ابنِ أبي نَجيح بِهذا: «فِي كَيلٍ مَعلُوم، ووَزنٍ مَعلُومٍ».

[الحديث ٢٢٣٩ - أطرافه في: ٢٢٤٠، ٢٢٤١، ٢٢٥٣].

٢ - بابُ السَّلَمِ في وَزْنٍ مَعلُوم

٢٢٤٠ - حدثنا صَدَقةُ: أخبرَنا ابنُ عُيَينةَ: أخبَرنا ابنُ أبي نَجيحٍ، عن عَبدِ اللهِ بنِ كَثيرٍ، عَن أبي المِنهَالِ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنهُمَا قالَ: قَدِمَ النَّبيُّ ﷺ المَدِينَةَ وَهُمْ يُسْلِفُونَ بِالتَّمرِ السَّنَتينِ والثَّلاثَ، فقالَ: «مَنْ أَسلَفَ في شَيءٍ فَفِي كَيلٍ مَعلُومٍ، وَوَزنٍ مَعلُومٍ، إلَى أجَلٍ مَعلُومٍ».

[طرفه في: ٢٢٣٩]

حدثنا عَليٌّ: حَدَّثَنا سُفيَانُ قَالَ: حَدَّثَني ابنُ أبي نَجيحٍ، وَقَالَ: «فَليُسلِف في كَيلٍ مَعلُومٍ، إلى أجَلٍ مَعلُومٍ». [طرفه في: ٢٢٣٩].

٢٢٤١ - حدثنا قُتَيبَةُ: حَدَّثَنا سُفيَانُ، عَنِ ابنِ أَبي نَجيحٍ، عَن عَبدِ اللهِ بنِ كَثيرٍ، عَن أَبي المِنهَالِ قال: سَمِعتُ ابنَ عبَّاسٍ رضيَ اللهُ عَنهُمَا يَقولُ: قَدِمَ النَّبيُّ ﷺ، وَقالَ: «في كَيلٍ مَعلُومٍ، وَوَزنٍ مَعلُومٍ، إلَى أجَلٍ مَعلُومٍ».

٢٢٤٢، ٢٢٤٣ - حدثنا أبو الوَليدِ: حَدَّثَنا شُعبَةُ، عَنِ ابنِ أبي المُجالِدِ. وحَدَّثَنا يَحيَى: حَدَّثَنا وَكيعٌ، عَن شُعبَةَ عَن مُحمَّدِ بنِ أبي المُجالِدِ. حَدَّثَنا حفصُ بنُ عُمَرَ: حَدَّثَنا شُعبَةُ قال: أخبَرَني مُحمَّدٌ، أو عَبدُ اللهِ بنُ أبي المُجالِدِ، قال: اختلفَ عَبدُ اللهِ بنُ شدَّادِ بنِ الهادِ وأبو بُردَةَ في السَّلَفِ، فَبَعثُوني إلَى ابنِ أبي أَوْفَى رَضِيَ اللهُ عَنهُ فَسَأَلتُهُ، فَقالَ: إنَّا كُنَّا

In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Abu'bakr and Omar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later. I asked Ibn Abza who said something similar.

2243- The same as above.

[3] Payment in advance to people, who have no standing goods

2244- Mohammad Ibn Abul'mujalid narrated: Abdullah Ibn Shaddad and Abu'burda sent me to Abdullah Ibn Abu'awfa "Allah be pleased with him" and told me to ask him: "Did The Prophet's companions, in the lifetime of The Prophet "Allah's blessing and peace be upon him" use to pay in advance for parley (to be delivered later)?" he replied: "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil of a known specific measure to be delivered in a certain date." I asked (him): "Was the price paid (in advance) to those who had the standing goods to be delivered later?" Abdullah Ibn Abu'awfa replied: "We did not use to ask them about that."

Then they sent me to Abdur'rahman Ibn Abza whom I asked. He replied: "The companions of The Prophet "Allah's blessing and peace be upon him" used to pay in advance in the lifetime of The Prophet "Allah's blessing and peace be upon him"; and we did not use to ask them whether they had standing crops or not."

Ibn Abul'mujalid added: "We used to pay them in advance for wheat and parley. Ash'shaibani further said: "and the oil." He said in another narration: "For wheat, parley, and dried grapes."

2245- the same as above.

2246- Abul'bakhtari narrated: I asked Ibn Abbas "Allah be pleased with both" about payment in advance for (the fruits of) date palms. He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling dates on the trees till they become fit for eating and could be weighed." A man asked: "What is to be weighed (in view of the fact that the dates are still on the trees)?" Another man sitting beside Ibn Abbas replied: "Till they are cut, stored, and, in this way, weighed."

On the other hand, Abul'bakhtari narrated: I heard Ibn Abbas "Allah be pleased with both" (saying) that The Prophet "Allah's blessing and peace be upon him" forbade... (the same as above).

[4] Payment in advance for (the fruits of) the date-palms

2247- Abul'bakhtari narrated: I asked Ibn Omar "Allah be pleased with both" about payment in advance for the (fruits of) date-palms. He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling dates till their benefit becomes evident and fit for eating. He also forbade selling silver (for gold) on credit."

نُسلِفُ علَى عَهْدِ رسُولِ اللَّهِ ﷺ وأبي بَكْرٍ وعُمَرَ في الحِنْطَةِ وَالشَّعيرِ وَالزَّبيبِ وَالتَّمرِ. وَسَأَلتُ ابنَ أبزى، فَقَالَ مِثْلَ ذَلكَ.

[الحديث ٢٢٤٢ ـ طرفاه في: ٢٢٤٤، ٢٢٥٥]. [الحديث ٢٢٤٣ ـ طرفاه في: ٢٢٤٥، ٢٢٥٤].

٣ ـ باب السَّلَمِ إِلَى مَنْ لَيسَ عِنْدَهُ أَصْلٌ

٢٢٤٤، ٢٢٤٥ ـ حدثنا موسى بنُ إسماعيل حَدَّثنا عَبدُ الوَاحِدِ حَدَّثنا الشَّيبانيُّ: حَدَّثنا مُحَمَّدُ بنُ أَبي المُجالدِ قالَ: بَعثَني عبدُ اللَّهِ بنُ شدَّادٍ وأبو بردَةَ إِلى عبدِ اللَّهِ بنِ أبي أَوْفى رَضِيَ اللَّهُ عَنْهُمَا، فقالا: سَلهُ، هَل كانَ أصحابُ النبيِّ ﷺ في عهدِ النبيِّ ﷺ يُسلفون في الحِنطَةِ؟ قالَ عبدُ اللَّهِ: كُنَّا نسلِفُ نَبيطَ أَهلِ الشَّأمِ في الحِنْطَةِ وَالشَّعيرِ وَالزَّيتِ، في كيلٍ مَعْلومٍ، إِلى أجلٍ مَعْلومٍ. قلتُ: إِلى مَنْ كانَ أصلُهُ عِندَهُ؟ قال: ما كُنَّا نسأَلُهمْ عَنْ ذلكَ. ثُمَّ بعثَاني إِلى عَبدِ الرَّحمنِ بنِ أَبزي، فسألتُهُ فقالَ: كانَ أصحابُ النَّبيِّ ﷺ يُسلِفُونَ عَلى عَهدِ النَّبيِّ ﷺ، وَلَم نَسأَلهُمْ أَلَهُمْ حَرثٌ أمْ لا.

[طرفه في: ٢٢٤٢، ٢٢٤٣].

حدثنا إِسحاقُ: حَدَّثَنَا خالِدُ بنُ عَبدِ اللَّهِ، عَنِ الشَّيبَانيِّ، عَنْ مُحمَّدِ بنِ أَبي مُجالِدٍ: بِهذا، وَقال: فَنُسْلِفُهُمْ في الحِنطةِ وَالشعيرِ. وَقالَ عَبدُ اللَّهِ بنُ الوَلِيدِ، عَنْ سُفيانَ: حَدَّثَنا الشَّيبانِيُّ وَقالَ: وَالزَّيتِ. حَدَّثَنَا قُتَيبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيبانِيِّ وَقالَ: في الحِنطَةِ وَالشَّعِيرِ وَالزَّبيبِ.

٢٢٤٦ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَمْرٌو قالَ: سَمِعْتُ أَبَا البَخْتَرِيَّ الطَّائِيَّ قالَ: سأَلتُ ابنَ عبَّاسٍ رَضِيَ اللَّهُ عنهُمَا عَنِ السَّلَمِ في النَّخلِ؟ قالَ: نهى النبيُّ ﷺ عَنْ بَيعِ النَّخلِ حَتَّى يُؤكَلَ مِنهُ، وَحَتَّى يُوزَنَ. فَقَالَ الرَّجُلُ: وَأَيُّ شيءٍ يُوزَنُ؟ قالَ رَجُلٌ إِلَى جانِبِهِ: حَتَّى يُحرَزَ. وقالَ مُعاذٌ: حَدَّثَنا شُعبَةُ، عَن عَمرٍو: قالَ أَبو البَختَرِيِّ: سَمِعتُ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: نَهى النَّبِيُّ ﷺ، مِثلَهُ.

[الحديث ٢٢٤٦ ـ طرفاه في: ٢٢٤٨، ٢٢٥٠].

٤ ـ بابُ السَّلَمِ في النَّخْلِ

٢٢٤٧، ٢٢٤٨ ـ حدثنا أَبو الوَليدِ: حَدَّثَنَا شُعبَةُ، عَن عَمرٍو، عَن أَبي البَختَرِيِّ قالَ: سَأَلتُ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنِ السَّلَمِ في النَّخلِ، فَقالَ: نُهِيَ عَن بَيعِ النَّخلِ حَتَّى يَصْلُحَ، وَعَن بَيعِ الوَرِقِ نَساءً بِناجِزٍ. وَسَأَلتُ ابنَ عَبَّاسٍ عَنِ السَّلَمِ في النَّخلِ، فَقالَ: نَهى

٢٢٤٤، ٢٢٤٥ ـ قوله: نبيط أهل الشام: أهل الزراعة وقيل: نصارى الشام الذين عمروها

٢٢٤٦ ـ قوله: (يحرز) بتقديم الراء على الزاي أي يحفظ ولأبي ذر عن الكشميهني حتى يحزر بتقديم الزاي على الراء أي يخرص، وكلها أي الكيل والوزن والأكل والخرص كنايات عن ظهور صلاحها (شارح).

I asked Ibn Abbas "Allah be pleased with both" about payment for dates. He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling dates till they get fitting for eating and could be estimated."

2248- the same as above.

2249- Abul'bakhtari narrated: I asked Ibn Omar "Allah be pleased with both" about payment in advance for dates. He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling the (fruits of) dates till their benefit becomes evident and fit for eating. He also forbade selling silver (for gold) on credit." I asked Ibn Abbas "Allah be pleased with both" (about payment in advance for dates). He replied: "The Prophet "Allah's blessing and peace be upon him" forbade selling dates till they get fitting for eating and could be estimated." I asked: "What is to be weighed (in view of the fact that the dates are still on the trees)?" Another man sitting beside Ibn Abbas replied: "Till they are cut, stored, and, in this way, weighed."

2250- the same as above.

[5] The guarantor of the payment in advance

2251- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought some foodstuff (barley) from a Jew on credit to whom he mortgaged his iron armour (to stand for a guarantor).

[6] Mortgaging in the payment in advance

2252- Al'a'mash narrated: We discussed at Ibrahim's home mortgaging in the payment in advance. He said: "A'isha said: The Prophet "Allah's blessing and peace be upon him" bought some foodstuff from a Jew on credit and the payment was to be made by a definite date. He (The Prophet) mortgaged his iron armour to him."

[7] Payment in advance within a definite date

This is the opinion adopted by Al'hasan, Al'aswad, Ibn Abbas and Abu'sa'eed.

Ibn Omar said in this context: "There is no harm to buy a concrete quantity of foodstuff on credit within a fixed date as long as it is not something of crops whose benefit has not yet become evident."

2253- Abul'minhal narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" came to Medina and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet "Allah's blessing and peace be upon him" said (to them): "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a definite specified measure within a fixed certain date." Ibn Najih said: "... by specified measure and specified weight."

النَّبِيُّ ﷺ عَنْ بَيعِ النَّخْلِ حَتَّى يُؤْكَلَ مِنْهُ، أَوْ يَأْكُلَ مِنْهُ، وَحَتَّى يُوزَنَ.

[طرفه في: ١٤٨٦، ٢٢٤٦].

٢٢٤٩، ٢٢٥٠ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي البَخْتَرِيِّ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ السَّلَمِ فِي النَّخْلِ، فَقَالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيعِ الثَّمَرِ حَتَّى يَصْلُحَ، وَنَهى عَنِ الوَرِقِ بِالذَّهَبِ نَسَاءً بِنَاجِزٍ. وَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيعِ النَّخْلِ حَتَّى يَأْكُلَ، أَوْ يُؤْكَلَ، وَحَتَّى يُوزَنَ؟ قُلْتُ: وَمَا يُوزَنُ؟ قَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُحْرَزَ.

[طرفه في: ١٤٨٦، ٢٢٤٠].

٥ ـ بابُ الكَفِيلِ في السَّلَمِ

٢٢٥١ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا يَعْلَى: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: اشْتَرَى رَسُولُ اللَّهِ ﷺ طَعَاماً مِنْ يَهُودِيٍّ بِنَسِيئَةٍ، وَرَهَنَهُ دِرْعاً لَهُ مِنْ حَدِيدٍ.

[طرفه في: ٢٠٦٨].

٦ ـ بابُ الرَّهْنِ في السَّلَمِ

٢٢٥٢ ـ حدّثني مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الأَعْمَشُ قالَ: تَذَاكَرْنا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَفِ، فَقَالَ: حَدَّثَنِي الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ مَعْلُومٍ، وَارْتَهَنَ مِنْهُ دِرْعاً مِنْ حَدِيدٍ.

[طرفه في: ٢٠٦٨].

٧ ـ بابُ السَّلَمِ إِلَى أَجَلٍ مَعْلُومٍ

وَبِهِ قالَ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ وَالأَسْوَدُ وَالحَسَنُ. وَقالَ ابْنُ عُمَرَ: لاَ بَأْسَ فِي الطَّعَامِ المَوْصُوفِ، بِسِعْرٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ، ما لَمْ يَكُ ذلِكَ فِي زَرْعٍ لَمْ يَبْدُ صَلاَحُهُ.

٢٢٥٣ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي المِنْهالِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ وَهُمْ يُسْلِفُونَ فِي الثِّمارِ السَّنَتَينِ وَالثَّلاَثَ، فَقَالَ: «أَسْلِفُوا فِي الثِّمارِ فِي كَيلٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعلومٍ». وَقالَ عَبْدُ اللَّهِ بْنُ الوَلِيدِ: حدّثنا سُفيانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، وَقالَ: «فِي كَيلٍ مَعْلُومٍ، وَوَزْنٍ مَعلُومٍ».

[طرفه في: ٢٢٣٩].

٢٢٤٦، ٢٢٥٠ ـ قوله: (حتى يحرر) بعكس الرواية المتقدمة وروي مثلها أيضاً انظر الشارح.

2254- Mohammad Ibn Abul'mujalid narrated: Abu'burda and Abdullah Ibn Shaddad sent me to Abdur'rahman Ibn Abza and Abdullah Ibn Abu'awfa to ask them about the payment in advance. They said: "We used to get war booty while we were with The Messenger of Allah "Allah's blessing and peace be upon him". When the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed date." I asked them: "Did the peasants have standing crops or not?" They replied: "We never asked them about it."

2255- the same as above.

[8] Payment in advance till the she-camel gives birth

2256- Abdullah "Allah be pleased with him" narrated: People used to pay in advance for the she-camel's offspring. The Prophet "Allah's blessing and peace be upon him" forbade such sale. Nafi explained: "The camel is to be delivered to the buyer after the she-camel gives birth."

٢٢٥٤ ، ٢٢٥٥ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفيَانُ، عَنْ سُلَيمانَ الشَّيبانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ قالَ: أَرْسَلَنِي أبو بُرْدَةَ وَعَبْدُ اللَّهِ بْنُ شَدَّادٍ إِلَى عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، فَسَأَلْتُهُمَا عَنِ السَّلَفِ، فَقَالاَ: كُنَّا نُصِيبُ المَغَانِمَ مَعَ رَسُولِ اللَّهِ ﷺ، فكانَ يأْتِينا أَنْباطٌ مِنْ أَنْباطِ الشَّأْمِ، فَنُسْلِفُهُمْ في الحِنْطَةِ والشَّعِيرِ والزَّبِيبِ إِلَى أَجَلٍ مُسمّىً، قال: قلتُ: أكانَ لهمْ زرعٌ، أوْ لَمْ يكُنْ لَهُمْ زَرْعٌ؟ قالا: ما كُنَّا نَسألُهُمْ عَنْ ذلِكَ.

[طرفه في: ٢٢٤٢، ٢٢٤٣].

٨ ـ بابُ السَّلَمِ إِلَى أَنْ تُنْتَجَ النَّاقَةُ

٢٢٥٦ ـ حدثنا موسى بْنُ إسماعِيلَ: أخبرنا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عنْهُ قالَ: كانُوا يَتَبايَعُونَ الجَزُورَ إِلَى حَبَلِ الحَبَلَة، فَنَهى النَّبِيُّ ﷺ عَنْهُ. فَسَّرَهُ نافِعٌ: أَنْ تُنْتَجَ النَّاقَةُ ما في بَطْنِهَا.

[طرفه في: ٢١٤٣].

٢٢٥٤، ٢٢٥٥ـ قوله: أنباط جمع نبط كفرس ونبيط كجميل وهم نصارى الشام الذين عمروها أو الزارعون (شارح).

(36) The Book of Pre-emption

[1] The validity of the pre-emption in every joint undivided property; but if the boundaries of the property were demarcated, then there would be no pre-emption

2257- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property; but if the boundaries of the property were demarcated or the ways and streets were fixed, then there would be no pre-emption.

[2] Offering the pre-emption to one's neighbour

Al'hakam said: if one's neighbour's permission was taken before selling, then there would be no pre-emption. Ash'sha'bi said: "If one witnessed a property, in which he had a pre-emption, being sold to another man without changing it, then there would be no pre-emption for him.

2258- Amr Ibn Ash'sharid narrated: While I was standing with Sa'd Ibn Abu'waqqas, Al'miswar Ibn Makhrama came and put his hand on my shoulder. Meanwhile Abu'rafi "Allah be pleased with him" the freed slave of The Prophet "Allah's blessing and peace be upon him" came and asked Sa'd to buy from him the (two) dwellings which were in his house. Sa'd said: "By Allah I will not pay more than four thousand (Dirhams) by instalments." Abu'rafi said: "I have been offered five hundred Dinars (for it). Had I not heard The Prophet "Allah's blessing and peace be upon him" saying: "The neighbour has more right than anyone else because of his nearness", I would have not given them to you for four-thousand (Dirhams) while I am offered five-hundred Dinars (one Dinar equals ten Dirhams) for them." So, he sold it to Sa'd.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٦ ـ كِتَابُ الشُّفعَة

١ ـ باب الشُّفعَةُ فِيمَا لَمْ يُقْسَمْ، فَإذَا وَقَعَتِ الحُدُودُ فَلاَ شُفعَةَ

٢٢٥٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَضى رَسُولُ اللَّهِ ﷺ بِالشُّفعَةِ في كُلِّ ما لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفعَةَ.

[طرفه في: ٢٢١٣].

٢ ـ بابُ عَرْضِ الشُّفعَةِ عَلَى صَاحِبِهَا قَبْلَ البَيعِ

وَقَالَ الحَكَمُ: إِذَا أَذِنَ لَهُ قَبْلَ البَيعِ فَلاَ شُفعَةَ لَهُ، وَقَالَ الشَّعْبِيُّ: مَنْ بِيعَتْ شُفعَتُهُ، وَهُوَ شَاهِدٌ لا يُغَيِّرُهَا، فَلاَ شُفعَةَ لَهُ.

٢٢٥٨ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ قالَ: وَقَفتُ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَجَاءَ المِسْوَرُ بْنُ مَخْرَمَةَ، فَوَضَعَ يَدَهُ عَلَى إِحْدَى مَنْكِبَيَّ، إِذْ جاءَ أَبو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ فَقَالَ: يَا سَعْدُ ابْتَعْ مِنِّي بَيتَيَّ في دَارِكَ، فَقَالَ سَعْدٌ: وَاللَّهِ ما أَبْتَاعُهُمَا، فَقَالَ المِسْوَرُ: وَاللَّهِ لَتَبْتَاعَنَّهُمَا، فَقَالَ سَعْدٌ: وَاللَّهِ لاَ أَزِيدُكَ عَلَى أَرْبَعَةِ آلاَفٍ مُنَجَّمَةٍ، أَوْ مُقَطَّعَةٍ، قالَ أبو رَافِعٍ: لَقَدْ أُعْطِيتُ بِهَا خَمْسَ مِئَةِ دِينَارٍ، وَلَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الجَارُ أَحَقُّ بِسَقَبِهِ». ما أَعْطَيتُكَهَا بِأَرْبَعَةِ آلاَفٍ وَأَنا أُعْطَى بِهَا خَمْسَ مِئَةِ دِينَارٍ، فَأَعْطَاهَا إِيَّاهُ.

[الحديث ٢٢٥٨ ـ أطرافه في: ٦٩٧٧، ٦٩٧٨، ٦٩٨٠، ٦٩٨١].

٣ ـ بابٌ أَيُّ الجِوَارِ أَقْرَبُ

٢٢٥٩ ـ حدّثنا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ (ح). وَحَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو عِمْرَانَ قالَ: سَمِعْتُ طَلحَةَ بْنَ عَبْدِ اللَّهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا:

٢٢٥٨ـ قوله: على إحدى منكبي بتأنيث إحدى وأنكره بعضهم لأن المنكب مذكر وفي نسخة الميدومي أحد بالتذكير وهو بخط الحافظ الدمياطي كذلك (شارح).

ـ السقب: القرب وكذلك الصقب بالصاد.

[3] Which of the two neighbours is nearer to the man

2259- A'isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! I have two neighbours; and I would like to know to which of them I should give presents." He replied: "To the one whose door is nearer to you."

قُلتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جارَينِ، فَإِلَى أَيِّهِمَا أُهْدِي؟ قالَ: «إِلَى أَقْرَبِهِمَا مِنْكِ باباً».

[الحديث ٢٢٥٩ ـ طرفاه في: ٢٥٩٥، ٦٠٢٠].

(37) The Book of Hiring

[1] Employing the pious man and Allah's saying: "Said one of the (damsels): O my (dear) father! Engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty." (The Narrations "Al'qasas" 26) and what about the honesty treasurer

2260- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons." (And the other is the owner himself).

2261- Abu'burda narrated from Abu'moosa "Allah be pleased with him": I went to The Prophet "Allah's blessing and peace be upon him" with two men from Ash'arite tribe. I said (to The Prophet): "I do not know that they want employment." The Prophet "Allah's blessing and peace be upon him" said: "No, we do not appoint for our jobs anybody who demands it earnestly."

[2] Shepherding the sheep for some Qirats

2262- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah did not send any Prophet but shepherded sheep." His companions asked him: "Did you do the same?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, I used to shepherd the sheep of people of Mecca for some Qirats."

[3] Employing the pagans if necessary, or when there would be no Muslims

In this context, The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have treated the Jews of Khaibar (in such a way that they were given the land to cultivate, and have, as their wages, half of its yield).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٧ ـ كتابُ الإجارة

١ ـ بابُ اسْتِئْجارِ الرَّجُلِ الصَّالِحِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ خيرَ مَنِ استأجَرتَ القَوِيُّ الأَمِينُ﴾ [القصص: ٢٦]. وَالخَازِنُ الأَمِين، وَمَنْ لَمْ يَسْتَعْمِل مَنْ أَرَادَهُ.

٢٢٦٠ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ أَبِي بُرْدَةَ قال: أَخبَرَنِي جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسى الأشعري رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الخَازِنُ الأَمِينُ، الَّذي يُؤَدِّي ما أُمِرَ به طَيِّبَةً نَفْسُهُ، أَحَدُ المُتَصَدِّقِينَ». [طرفه في: ١٤٣٨].

٢٢٦١ ـ حدثنا مسدَّدٌ: حدَّثَنا يحيى، عن قُرَّةَ بنِ خالدٍ قال: حدَّثني حُمَيدُ بنُ هلالٍ: حدَّثَنَا أَبو بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللَّهُ عَنْهُ قالَ: أَقْبَلْتُ إِلى النَّبِيِّ ﷺ وَمَعِي رَجُلانِ مِنَ الأَشْعَرِيِّينَ، فَقلتُ: ما عَلِمْتُ أَنَّهُما يَطْلُبانِ العَمَلَ، فَقال: «لَنْ ـ أَوْ: لا ـ نَسْتَعْمِلُ على عَمَلِنا مَنْ أَرادَهُ». [الحديث ٢٢٦١ ـ أطرافه في: ٣٠٣٨، ٤٣٤١، ٤٣٤٣، ٤٣٤٤، ٦١٢٤، ٦٩٢٣، ٧١٤٩، ٧١٥٦، ٧١٥٧، ٧١٧٢].

٢ ـ بابُ رَعْيِ الغَنَمِ عَلَى قَرَارِيطَ

٢٢٦٢ ـ حدَّثنا أحْمَدُ بْنُ مُحَمَّدٍ المَكِّيُّ: حَدَّثَنا عَمْرُو بْنُ يَحْيى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما بَعَثَ اللَّهُ نَبِيّاً إِلَّا رَعَى الغَنَمَ». فَقالَ أَصْحابُهُ: وَأَنْتَ؟ فَقالَ: «نَعَمْ، كُنْتُ أَرْعاهَا عَلى قَرارِيطَ لأَهْلِ مَكَّةَ».

٣ ـ بابُ اسْتِئْجارِ المُشْرِكِينَ عِنْدَ الضَّرُورَةِ، أَوْ إِذا لَمْ يُوجَدْ أَهْلُ الإِسْلامِ

وَعامَلَ النَّبِيُّ ﷺ يَهُودَ خَيْبَرَ.

٢٢٦٣ ـ حدَّثنا إِبْراهِيمُ بْنُ مُوسَى: أَخْبَرَنا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ

باب ١ ـ قوله: لأبي ذر: (باب استئجار الرجل الصالح) وفي بعض النسخ: كتاب الإجارة في الإجارة استئجار الرجل الصالح، وقوله: (وقول الله) بالجر عطفاً على السابق ولأبي ذر: وقال الله تعالى ا هـ شارح وقوله: (والخازن الأمين) بالجرّ عطفاً على سابقه وكذلك قوله: (ومن لم يستعمل) في محل الجرّ وهما من حديثي الباب كما تراه.

٢٢٦٣ ـ قوله: (غمس يمين حلف في آل العاصي) أي دخل في جملتهم وغمس نفسه فيهم وكانوا إذا تحالفوا غمسوا أيديهم في دم أو خلوق أو شيء يكون فيه تلويث فيكون ذلك تأكيداً للحلف كما في الشارح. =

2263- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" and Abu'bakr employed a (pagan) man from the tribe of Banud'dail and then the tribe of Banu Abd Ibn Adi as a guide. He was an expert guide. He broke the oath contract, which he had to abide by with the tribe of Al'ass Ibn Wa'il. He was on the religion of Quraish pagans. The Prophet "Allah's blessing and peace be upon him" and Abu'bakr had confidence in him and gave him their riding camels and told him to bring them to the Cave of Thawr after three days. So, he brought them their two riding camels after three days. Both of them (The Prophet "Allah's blessing and peace be upon him" and Abu'bakr) set out accompanied by Amer Ibn Fuhaira and the guide (from the tribe of Banud'dail) who guided them below Mecca along the road leading to the sea-shore.

[4] If one hired another to work for him after three nights, a month or so, it would be permissible; and they would keep on the same conditions they had agreed upon

2264- A'isha "Allah be pleased with her" (the wife of The Prophet "Allah's blessing and peace be upon him") narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr hired a man from the tribe of Banud'dail as an expert guide who was following the religion of the pagans of Quraish. The Prophet "Allah's blessing and peace be upon him" and Abu'bakr gave him their two riding camels and took a promise from him to bring them after three days. He brought them their riding camels in the morning of the third day to the Cave of Thawr.

[5] What about the employee in the holy battles

2265- Ya'li Ibn Omaiyya narrated: I took part in the army of difficulty (of The Holy Battle of Tabuk) with The Prophet "Allah's blessing and peace be upon him" which, in my opinion, was the best of my deeds. Then I had an employee, who quarrelled with someone. One of them bit and cut the other's finger and caused his own tooth to fall out. He then went to The Prophet "Allah's blessing and peace be upon him" (with a complaint). But The Prophet "Allah's blessing and peace be upon him" cancelled the right of compensation for his (broken) tooth. He said to the complainant: "Did you expect him to let his finger in your mouth so that you might snap and cut it (the narrator added: I think he said: as does a stallion camel)?"

2266- Ibn Juraij narrated from Abdullah Ibn Abu'mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out. But Abu'bakr judged that he had no right for compensation (for the broken tooth).

[6] What about he, who hired a man and showed him the term, but not the type of working

This is in view of Allah's saying: "He said: I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (Grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills one of the righteous. He said: Be that (the agreement) between me and thee:

ابْنُ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: وَاسْتَأْجَرَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، ثُمَّ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ، هَادِياً خِرِّيتاً ـ الخِرِّيتُ: الماهِرُ بِالهِدايَةِ ـ قَدْ غَمَسَ يَمِينَ حِلْفٍ فِي آلِ العَاصِ بْنِ وائِلٍ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ، فَأَتَاهُمَا بِرَاحِلَتَيْهِمَا صَبِيحَةَ لَيَالٍ ثَلَاثٍ، فَارْتَحَلَا، وَانْطَلَقَ مَعَهُمَا عامِرُ بْنُ فُهَيْرَةَ، وَالدَّلِيلُ الدِّيلِيُّ، فَأَخَذَ بِهِمْ أَسْفَلَ مَكَّةَ، وَهُوَ طَرِيقُ السَّاحِلِ. [طرفه في: ٤٧٦]

٤ ـ بابٌ إِذَا اسْتَأْجَرَ أَجِيراً لِيَعْمَلَ لَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ، أَوْ بَعْدَ شَهْرٍ، أَوْ بَعْدَ سَنَةٍ جَازَ، وَهُمَا عَلَى شَرْطِهِمَا الَّذِي اشْتَرَطَاهُ إِذَا جَاءَ الأَجَلُ

٢٢٦٤ ـ حدثنا يحيى بن بكير: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قالَتْ: وَاسْتَأْجَرَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، هَادِياً خِرِّيتاً، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ فَأَتَاهُمَا، بِرَاحِلَتَيْهِمَا صُبْحَ ثَلَاثٍ. [الحديث ٢٢٦٤ ـ أطرافه في: ٣٠٣٨، ٤٣٤١، ٤٣٤٣، ٤٣٤٤، ٦١٢٤، ٦٩٢٣، ٧١٤٩، ٧١٥٦، ٧١٥٧، ٧١٧٢].

٥ ـ بابُ الأَجِيرِ فِي الغَزْوِ

٢٢٦٥ ـ حدثنا يعقوب بن إبراهيم: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ جَيْشَ العُسْرَةِ، فَكَانَ مِنْ أَوْثَقِ أَعْمَالِي فِي نَفْسِي، فَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَاناً، فَعَضَّ أَحَدُهُمَا إِصْبَعَ صَاحِبِهِ، فَانْتَزَعَ إِصْبَعَهُ فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ، فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَهْدَرَ ثَنِيَّتَهُ، وَقَالَ: «أَفَيَدَعُ إِصْبَعَهُ فِي فِيكَ تَقْضَمُهَا ـ قَالَ: أَحْسِبُهُ قَالَ: ـ كَمَا يَقْضَمُ الفَحْلُ». [طرفه في: ١٨٤٨].

٢٢٦٦ ـ قالَ ابْنُ جُرَيْجٍ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ جَدِّهِ، بِمِثْلِ هذِهِ الصِّفَةِ: أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَأَنْدَرَ ثَنِيَّتَهُ، فَأَهْدَرَهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

٦ ـ بابُ مَنِ اسْتَأْجَرَ أَجِيراً فَبَيَّنَ لَهُ الأَجَلَ وَلَمْ يُبَيِّنِ العَمَلَ

لِقَوْلِهِ: ﴿إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ـ إِلَى قَوْلِهِ ـ عَلَى مَا نَقُولُ وَكِيلٌ﴾

ـ قوله: (ووعداه) ولأبي ذر «وواعداه» من المواعدة؛ ذكره الشارح. وهي الرواية في حديث الباب الآتي.

ـ قوله: وهو طريق الساحل ذكر الشارح زيادة أسفل مكة، وفي بعض النسخ بعد قوله «فأخذ بهم» وهي الصواب وفي الهجرة فأخذ بهم طريق الساحل وهو صواب أيضاً.

٢٢٦٥ـ قوله: (فأندر) أي أسقط (والثنية): مقدم الأسنان.

ـ قوله: (تقضمها) أي تأكلها بأطراف أسنانك اهـ من الشارح.

٢٢٦٦ـ قوله: (بمثل هذه الصفة) وللأربعة: (بمثل هذه القصة) كما في الشارح.

باب ٦ ـ قوله: (آجرك الله) ضبطه القسطلاني بمد الهمزة (آجرك) تبعاً لليونينية لكن الأقرب قصر الهمزة فإن =

Whichever of the two Terms I fulfil let there be no ill will to me. Be Allah a witness to what we say." (The Narrations "Al'qasas" 27:28)

[7] What about hiring a man to straighten up a wall, which is about to fall

2267- Ibn Abbas "Allah be pleased with both" narrated: Obai Ibn Ka'b "Allah be pleased with him" told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both of them (Moses and Al'khadir) proceeded on till they reached a wall which was about to fall." Sa'eed (Ibn Jubair) said: "(Al'khadir pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya'li said: "I think Sa'eed said: He (Al'khadir) passed his hand over it and it was straightened up." (Moses said to Al'khadir): "If you had wanted, you could have taken wages for it." Sa'eed said: "Wages with which we could buy food (or which might benefit us)."

[8] Employing (people) to the midday

2268- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Your example and the example of the people of the two Scriptures (Jews and Christians) is like the example of a man who employed some labourers and asked them: "Who will work for me from morning till midday for one Qirat?" The Jews accepted and did the work. He then asked: "Who will work for me from midday up to the Asr prayer for one Qirat?" The Christians accepted and implemented the work. He then said: "Who will work for me from the Asr (prayer) till sunset for two Qirats?" You, Muslims have accepted the offer. The Jews and the Christians got angry and said: "Why do we work more and get lesser wages?" (Allah) said: "Have I withheld any of your right?" They replied: "No." He said: "It is My Blessing that I bestow upon whomever I wish."

[9] Hiring (people) up to the afternoon (Asr) prayer

2269- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your example and the example of Jews and Christians is like the example of a man who hired some labourers to whom he said: "Who will work for me up to midday for one Qirat each?" The Jews did the work for one Qirat each; and then the Christians carried out the work up to the Asr prayer for one Qirat each. Now you Muslims are working from the Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said: "We work more and are paid less." The employer (Allah) asked them: "Have I usurped any of your right?" They replied: "No." He said: "Then, that is My Blessing, I bestow upon whomever I wish."

[القصص: ٢٧ ـ ٢٨]. يَأْجُرُ فُلَاناً: يُعْطِيهِ أَجْراً، وَمِنْهُ فِي التَّعْزِيَةِ: أَجَرَكَ اللَّهُ.

٧ ـ بابُ إذا استأجَرَ أجيراً على أنْ يُقيمَ حائطاً يُريدُ أنْ ينقضَّ جازَ

٢٢٦٧ ـ حدثنا إبراهيمُ بنُ موسَى: أخبرَنا هشامُ بنُ يوسفَ: أنَّ ابنَ جُرَيجٍ أخبرَهُمْ قالَ: أخبرَني يَعْلَى بنُ مُسْلِمٍ، وعَمْرُو بنُ دينارٍ، عَنْ سعيدِ بنِ جُبَيرٍ، يَزيدُ أحدُهما على صاحِبِهِ، وغيرُهما قالَ: قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سعيدٍ قالَ: قالَ لِي ابنُ عبَّاسٍ رَضِيَ اللَّهُ عنهُما: حدَّثَني أُبَيُّ بنُ كعبٍ قالَ: قالَ رسولُ اللَّهِ ﷺ: «فانطَلَقا، فوجَدا جِداراً يُريدُ أنْ ينقضَّ ـ قالَ سعيدٌ بيدِهِ هكذا ورفعَ يدَيهِ ـ فاستقامَ». قالَ يَعْلَى: حسِبْتُ أنَّ سعيداً قالَ: «فمسَحَهُ بيدِهِ فاستقامَ، لو شئتَ لاتَّخذتَ عليهِ أجراً». قالَ سعيدٌ: «أجراً نأكلُهُ». [طرفه في: ٧٤].

٨ ـ بابُ الإجارةِ إلى نِصفِ النَّهارِ

٢٢٦٨ ـ حدثنا سليمانُ بنُ حربٍ: حدثنا حمَّادٌ، عَنْ أيوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عنهُما، عَنِ النبيِّ ﷺ قالَ: «مَثَلُكُمْ ومَثَلُ أهلِ الكِتابَينِ، كمَثَلِ رجلٍ استأجَرَ أُجَراءَ، فقالَ: مَنْ يعملُ لِي مِنْ غُدوَةٍ إلى نِصفِ النَّهارِ على قيراطٍ؟ فعمِلَتِ اليهودُ، ثُمَّ قالَ: مَنْ يعمَلُ لي مِنْ نِصفِ النَّهارِ إلى صلاةِ العصرِ على قيراطٍ؟ فعمِلتِ النَّصارى، ثُمَّ قالَ: مَنْ يعمَلُ لي مِنَ العصرِ إلى أنْ تغيبَ الشَّمسُ على قيراطينِ؟ فأنتُمْ هُمْ، فغضِبَتِ اليهودُ والنَّصارى، فقالُوا: ما لنا، أكثرَ عملاً وأقلَّ عطاءً؟ قالَ: هَلْ نقَصْتُكُمْ مِنْ حقِّكُمْ؟ قالُوا: لا، قالَ: فذلكَ فضلِي أُوتيهِ مَنْ أشاءُ». [طرفه في: ٥٥٧].

٩ ـ بابُ الإجارةِ إلى صلاةِ العصرِ

٢٢٦٩ ـ حدثنا إسماعيلُ ابنُ أبي أُوَيسٍ قالَ: حدَّثَني مالكٌ، عَنْ عبدِ اللَّهِ بنِ دينارٍ، مَولَى عبدِ اللَّهِ بنِ عُمَرَ، عَنْ عبدِ اللَّهِ بنِ عُمَرَ بنِ الخطَّابِ رَضِيَ اللَّهُ عنهُما: أنَّ رسولَ اللَّهِ ﷺ قالَ: «إنَّما مَثَلُكُمْ واليهودُ والنَّصارى، كرجُلٍ استعمَلَ عُمَّالاً، فقالَ: مَنْ يعمَلُ لي إلى نِصفِ النَّهارِ على قيراطٍ قيراطٍ، فعمِلَتِ اليهودُ على قيراطٍ قيراطٍ، ثُمَّ عمِلَتِ النَّصارى على قيراطٍ قيراطٍ، ثُمَّ أنتُمُ الذينَ تعمَلُونَ مِنْ صلاةِ العصرِ إلى مغارِبِ الشَّمسِ على قيراطينِ قيراطينِ، فغضِبَتِ اليهودُ والنَّصارى، وقالُوا: نحنُ أكثرُ عملاً وأقلُّ عطاءً؟ قالَ: هَلْ ظلَمْتُكُمْ مِنْ حقِّكُمْ شيئاً؟ قالُوا: لا، فقالَ: فذلكَ فضلِي أُوتيهِ مَنْ أشاءُ».

[طرفه في: ٥٥٧].

= الظاهر أنه صيغة الماضي من يأجر فلاناً وهو بالقصر لا بالمدّ والله تعالى أعلم (سندي).

باب ٧ ـ قوله: (ينقض): يسقط.

٢٢٦٧ـ قوله: (بيده هكذا) أي أشار الخضر بيده إلى الجدار ورفع يديه إليه فمسحه بهما فاستقام ا هـ من القسطلاني.

ـ قوله: (أجراً نأكله) أي لو شارطت على عمله بأجرة معينة لنفعنا ذلك ا هـ من شرحه.

[10] The sin of he, who did not give the employee his wages

2270- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: I will be against three types of people on the Day of Judgement: One who makes a covenant in My Name, but proves treacherous; one who sells a free person and eats his price; and one who hires a labourer and takes full work from him but does not pay him his wages."

[11] Employing people from afternoon (Asr) prayer to the night

2271- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said: "We do not need your money which you have fixed for us and let whatever we have done be annulled." The man said to them: "Don't quit the work, but complete the rest of it and take your full wages." But they refused and went away. The man employed another batch after them and said to them: "Complete the rest of the day and yours will be the wages I had fixed for the first batch." So, they worked till the time of Asr prayer. Then they said: "Let what we have done be annulled and keep the wages you have promised us for yourself."

The man said to them: "Complete the rest of the work, as only a little of the day remains." But they refused. Thereafter he employed another batch to work for the rest of the day. They worked for the rest of the day till the sunset, and received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance), which they have accepted willingly."

[12] What about hiring a man, who did not take his wages which was invested for him by the employer

2272- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down from the mountain and closed the mouth of the cave. They said (to each other): "Nothing could save you from this rock but to invoke Allah with the righteous deed, which you have done (for Allah's sake only)." So, one of them said: "O Allah! I had old parents and I never provided my family (wife, children etc.) or my slaves with milk before them. One day, by chance I went somewhere far and was delayed, and I came late (at night) after they had

١٠ ـ بابُ إثْمِ مَنْ مَنَعَ أجْرَ الأجِيرِ

٢٢٧٠ ـ حدثنا يوسُفُ بنُ مُحمَّدٍ قال: حَدَّثَني يَحيى بنُ سُلَيمٍ، عَنْ إسْماعِيلَ بنِ أُمَيَّةَ، عَنْ سعيدِ بنِ أبي سعيدٍ، عَنْ أبي هُرَيرةَ رَضيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قال: «قالَ اللَّهُ تَعالَى: ثَلاثَةٌ أنا خَصْمُهُمْ يَوْمَ القِيامَةِ: رَجُلٌ أعْطَى بي ثُمَّ غَدَرَ، وَرَجُلٌ باعَ حُرّاً فأكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتأجَرَ أجِيراً فاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أجْرَهُ». [طرفه في: ٢٢٢٧].

١١ ـ بابُ الإجارَةِ مِنَ العَصْرِ إلى اللَّيلِ

٢٢٧١ ـ حدثنا مُحمَّدُ بنُ العَلاءِ: حَدَّثَنا أبو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسى رَضيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قال: «مَثَلُ المُسْلِمِينَ وَاليَهُودِ وَالنَّصارَى، كَمَثَلِ رَجُلٍ اسْتأجَرَ قَوماً، يَعْمَلُونَ لَهُ عَمَلاً يَوماً إلى اللَّيلِ عَلَى أجْرٍ مَعْلُومٍ فَعَمِلُوا لَهُ إلى نِصْفِ النَّهارِ، فَقالُوا: لا حاجَةَ لَنا إلى أجْرِكَ الَّذي شَرَطْتَ لَنا، وَما عَمِلْنا باطِلٌ، فَقالَ لَهُمْ: لا تَفْعَلُوا، أكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أجْرَكُمْ كامِلاً، فَأبَوْا وَتَرَكُوا، وَاسْتأجَرَ أجِيرَينِ بَعْدَهُمْ، فَقالَ لَهُما: أكْمِلا بَقِيَّةَ يَومِكُما هذا، وَلَكُما الَّذي شَرَطْتُ لَهُمْ مِنَ الأجْرِ، فَعَمِلُوا، حَتَّى إذا كانَ حِينُ صَلاةِ العَصْرِ قالا: لَكَ ما عَمِلْنا باطِلٌ، وَلَكَ الأجْرُ الَّذي جَعَلْتَ لَنا فِيهِ. فَقالَ لَهُما: أكْمِلا بَقِيَّةَ عَمَلِكُما، ما بَقِيَ مِنَ النَّهارِ شَيءٌ يَسِيرٌ، فَأبَيا، وَاسْتأجَرَ قَوماً أنْ يَعْمَلُوا بَقِيَّةَ يَوْمِهِمْ، فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أجْرَ الفَرِيقَينِ كِلَيهِما، فَذلِكَ مَثَلُهُمْ وَمَثَلُ ما قَبِلُوا مِنْ هذا النُّورِ». [طرفه في: ٥٥٨].

١٢ ـ بابُ مَنِ اسْتَأْجَرَ أجِيراً فَتَرَكَ أجْرَهُ، فَعَمِلَ فِيهِ المُسْتَأْجِرُ فَزادَ، أوْ مَنْ عَمِلَ في مالِ غَيرِهِ فاسْتَفْضَلَ

٢٢٧٢ ـ حدثنا أبو اليَمانِ: أخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَني سالِمُ بنُ عَبْدِ اللَّهِ: أنَّ عَبْدَ اللَّهِ بنَ عُمَرَ رَضيَ اللَّهُ عَنْهُما قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «انْطَلَقَ ثَلاثَةُ رَهْطٍ مِمَّنْ كانَ قَبْلَكُمْ، حَتَّى أوَوُا المَبِيتَ إلى غارٍ فَدَخَلُوهُ، فانْحَدَرَتْ صَخْرَةٌ مِنَ الجَبَلِ فَسَدَّتْ عَلَيهِمُ الغارَ، فَقالُوا: إنَّهُ لا يُنْجِيكُمْ مِنْ هذهِ الصَّخْرَةِ إلاَّ أنْ تَدْعُوا اللَّهَ بِصالِحِ أعْمالِكُمْ، فَقالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كانَ لِي أبَوانِ شَيخانِ كَبِيرانِ، وَكُنْتُ لا أغْبِقُ قَبْلَهُما أهْلاً وَلا مالاً، فَنَأى بي في

٢٢٧١ـ قوله: (قالوا لك) أي لك أجرك وما عملنا باطل جملة مستأنفة وعائد الموصول محذوف.

ـ قوله: (من هذا النور) وهو النور المحمدي كما في الشارح.

باب ١٢ ـ قوله: (فاستفضل) أي فضل وليست السين للطلب (شارح).

٢٢٧٢ـ قوله: (لا أغبق) بهذا الضبط وبضم الموحدة ومن باب الإفعال كما في الشارح وهو المناسب لقوله: «أهلاً» أي أقارب «ولا مالاً» أي رقيقاً و(الغبوق): شرب العشي.

ـ قوله: «فنأى بي» أي بعد بي وروي: فناء بي وهو بمعناه والفاعل هو البعد الذي قدره الشارح بعد قوله في طلب الشيء.

slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them with the bowl of milk in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock." So, the rock shifted a little but they could not get out."

The Prophet "Allah's blessing and peace be upon him" added: "The second man said: "O Allah! I had a cousin girl who was the dearest of all people to me with whom I wanted to have sexual relations but she refused. Later she had a hard time in a famine year so she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfil my desire, she said: "It is illegal for you to outrage my chastity except by legitimate marriage." So, I thought it a sin to have sexual intercourse with her. I left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity." So, the rock shifted a little more but still they could not get out from there."

The Prophet "Allah's blessing and peace be upon him" added: "Then the third man said: "O Allah! I employed few labourers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Some time later) he came and said to me: "O Allah's slave! Pay me my wages." I said to him: "All the camels, cows, sheep and slaves you see, are yours." He said: "O Allah's slave! Don't mock at me." I said: "I am not mocking at you." So, he took the entire herd, drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering." So, that rock shifted completely and they got out walking."

[13] When one works for another as a porter to give in charity the wages he would gain

2273- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give in charity, we would go to the market and work as porters to get just the Mudd (of foodstuff and give it in charity). Now, some of us have one-hundred thousand (Dirhams or Dinars)." Shaqiq, the sub-narrators said: "I think he (Abu'mas'ood) meant himself when he said: Some of us."

[14] What about brokerage

Both of Ibn Sirin, Al'hasan, Ata, and Ibrahim thought there was no harm in brokerage.

Ibn Abbas "Allah be pleased with both" said: "There would be no harm to say: "Sell this garment (for instance by such-and-such price); and what is over such-and-such is for you."

Ibn Sirin said: "There would be no harm if one said: Sell it by such-and-such price; and the profit is for you, or is divided equally between you and me."

On the other hand, The Prophet "Allah's blessing and peace be upon him" said: "Muslims are to abide by the conditions upon which they agreed (with one another)."

طَلَبِ شَيءٍ يَوْماً، فَلَمْ أُرِحْ عَلَيهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَينِ، وَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مالاً، فَلَبِثْتُ وَالقَدَحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الفَجْرُ، فَاسْتَيقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا ما نَحْنُ فِيهِ مِنْ هذهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئاً لا يَسْتَطِيعُونَ الخُرُوجَ، قالَ النَّبِيُّ ﷺ: وَقالَ الآخَرُ: اللَّهُمَّ كانَتْ لِي بِنْتُ عَمٍّ كانَتْ أَحَبَّ النَّاسِ إِلَيَّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَامْتَنَعَتْ مِنِّي، حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيتُهَا عِشْرِينَ وَمِئَةَ دِينارٍ عَلَى أَنْ تُخَلِّيَ بَينِي وَبَينَ نَفْسِهَا، فَفَعَلَتْ حَتَّى إِذَا قَدَرْتُ عَلَيهَا قالَتْ: لا أُحِلُّ لَكَ أَنْ تَفُضَّ الخَاتَمَ إِلاَّ بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الوُقُوعِ عَلَيهَا، فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا ما نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الخُرُوجَ مِنْهَا، قالَ النَّبِيُّ ﷺ: وَقالَ الثَّالِثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيتُهُمْ أَجْرَهُمْ غَيرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقالَ: يَا عَبْدَ اللهِ أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ ما تَرَى مِنْ أَجْرِكَ، مِنَ الإِبِلِ وَالبَقَرِ وَالغَنَمِ وَالرَّقِيقِ، فَقالَ: يَا عَبْدَ اللهِ لا تَسْتَهْزِىءْ بِي، فَقُلْتُ: إِنِّي لا أَسْتَهْزِىءُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيئاً، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا ما نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ». [طرفه في: ٢٢١٥]

١٣ ـ بابُ مَنْ آجَرَ نَفْسَهُ لِيَحْمِلَ عَلَى ظَهْرِهِ، ثُمَّ تَصَدَّقَ بِهِ، وَأُجْرَةِ الحَمَّالِ

٢٢٧٣ ـ حدثنا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قال: كانَ رَسُولُ اللهِ ﷺ إِذَا أَمَرَ بِالصَّدَقَةِ، انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيُحَامِلُ فَيُصِيبُ المُدَّ، وَإِنَّ لِبَعْضِهِمْ لَمِئَةَ أَلْفٍ. قال: ما تَرَاهُ إِلاَّ نَفْسَهُ.

١٤ ـ بابُ أَجْرِ السَّمْسَرَةِ

وَلَمْ يَرَ ابْنُ سِيرِينَ وَعَطَاءٌ وَإِبْرَاهِيمُ وَالحَسَنُ بِأَجْرِ السِّمْسَارِ بَأْساً. وَقالَ ابْنُ عَبَّاسٍ: لاَ بَأْسَ أَنْ يَقُولَ: بِعْ هذَا الثَّوْبَ، فَمَا زَادَ عَلَى كَذَا وَكَذَا فَهُوَ لَكَ. وَقالَ ابْنُ سِيرِينَ: إِذَا قالَ: بِعْهُ بِكَذَا، فَمَا كانَ مِنْ رِبْحٍ فَهُوَ لَكَ، أَوْ بَينِي وَبَينَكَ، فَلاَ بَأْسَ بِهِ. وَقالَ النَّبِيُّ ﷺ: «المُسْلِمُونَ عِنْدَ شُرُوطِهِمْ».

= فلم أرح: أي لم أرجع.

ـ قوله: (ألمت) أي نزلت بها سنة من السنين المقحطة فأحوجتها.

ـ قوله: (لا أحل) بفتح الهمزة وضمها من الحلال والإحلال والذي عند الشارح هو الأول.

ـ قوله: (أدي) بياء ثابتة بعد الدال، والصواب حذفها ا هـ من الشارح.

٢٢٧٣ـ قوله: (نراه) بالضم والفتح أي ما أظن أبا مسعود أراد بذلك البعض إلا نفسه وفي نسخة: ما نراه يعني إلا نفسه ا هـ من الشارح.

2274- Ibn Tawus narrated from his father: Ibn Abbas “Allah be pleased with both” said: "The Prophet “Allah’s blessing and peace be upon him” forbade the meeting of caravans (on the way) and ordered that no townsman is permitted to sell things on behalf of a Bedouin." I asked Ibn Abbas: "What is the meaning of his saying: No townsman is permitted to sell things on behalf of a Bedouin." He replied: "He should not act as a broker for him."

[15] Could one work for a pagan

2275- Khabbab “Allah be pleased with him” narrated: I was a blacksmith and did some work for Al’ass Ibn Wa’il. When he owed me some money for my work, I went to him to ask for it. He said: "I will not pay you unless you disbelieve in Mohammad." I said: "By Allah! I will never do that till you die and be resurrected." He said: "Will I be dead and then resurrected after my death?" I said: "Yes." He said: "There I will have property and children; and then I will pay you your money." Then Allah revealed: “Have you seen him who disbelieved in Our signs, and yet says: I will be given property and children?” (Mary 77)

[16] What is given, as wages, for the charm with The opening Sura

2276- Abu'sa'eed "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" went on a journey till they reached some of the Arab tribes (at night). They asked the latter to entertain them, but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others): "Nothing has benefited him, will you go to the people who resided here at night, perhaps some of them might have something (as treatment)." They went to the group of the companions (of The Prophet "Allah's blessing and peace be upon him") and said: "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied: "Yes, by Allah! I can recite a charm, but as you have refused to entertain us, I will not recite the charm for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (The Sura of Al'fatiha): “Praise be to Allah, the Lord of the Worlds” and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness.

They paid them what they agreed to pay. Some of them (The companions) then suggested distributing their earnings among themselves.

٢٢٧٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عنهما: نَهى رَسُولُ اللَّهِ ﷺ أَنْ يَتلَقَّى الرُّكْبَانُ، ولاَ يَبِيعَ حاضِرٌ لِبَادٍ. قُلتُ: يَا ابْنَ عَبَّاسٍ، ما قَوْلُهُ: «لا يَبِيعُ حاضِرٌ لِبَادٍ»؟ قالَ: لاَ يَكُونُ لَهُ سِمْسَاراً. [طرفه في: ٢١٥٨].

١٥ ـ بابٌ هل يُؤاجِرُ الرَّجُلُ نَفسهُ مِنْ مُشرِكٍ في أرضِ الحَرْبِ

٢٢٧٥ ـ حدثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ: حدَّثَنا خَبَّابٌ قال: كُنتُ رَجُلاً قَيناً، فَعَمِلتُ لِلعَاصِ بْنِ وَائِلٍ، فَاجْتَمَعَ لِي عِنْدَهُ، فَأَتَيْتُهُ أَتَقَاضَاهُ، فَقَالَ: لاَ وَاللَّهِ لاَ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلتُ: أَمَا وَاللَّهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ فَلا. قالَ: وإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ قُلتُ: نَعَمْ، قالَ: فَإِنَّهُ سَيَكُونُ لِي ثَمَّ مَالٌ وَوَلَدٌ، فَأَقْضِيكَ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالاً وَوَلَداً﴾ [مريم: ٧٧].

[طرفه في: ٢٠٩١]

١٦ ـ باب ما يُعطى في الرُّقْيَةِ عَلَى أَحْيَاءِ العَرَبِ بِفاتِحَةِ الكِتَابِ

وَقالَ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ: «أَحَقُّ ما أَخَذْتُمْ عَلَيهِ أَجْراً كِتَابُ اللَّهِ». وَقالَ الشَّعْبِيُّ: لاَ يَشْتَرِطُ المُعَلِّمُ، إِلاَّ أَنْ يُعْطى شَيْئاً فَلْيَقْبَلْهُ. وَقالَ الحَكَمُ: لَمْ أَسْمَعْ أَحَداً كَرِهَ أَجْرَ المُعَلِّمِ. وَأَعْطَى الحَسَنُ دَرَاهِمَ عَشَرَةً. وَلَمْ يَرَ ابْنُ سِيرِينَ بِأَجْرِ القَسَّامِ بَأْساً. وَقالَ: كَانَ يُقَالُ: السُّحْتُ: الرِّشْوَةُ في الحُكْمِ، وَكانُوا يُعْطَوْنَ عَلَى الخَرْصِ.

٢٢٧٦ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي المُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: انْطَلَقَ نَفَرٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ في سَفْرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ العَرَبِ، فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُم، فَلُدِغَ سَيِّدُ ذلِكَ الحَيِّ فَسَعَوْا لَهُ بِكُلِّ شَيءٍ لا يَنْفَعُهُ شَيءٌ، فَقَالَ بَعْضُهُمْ لَوْ أَتَيْتُمْ هؤلاءِ الرَّهْطَ الَّذِينَ نَزَلُوا، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيءٌ، فَأَتَوْهُمْ فَقالُوا: يا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنا لُدِغَ، وَسَعَينا لَهُ بِكُلِّ شَيءٍ لا يَنْفَعُهُ، فَهَل عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيءٍ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللَّهِ إِنِّي لأَرْقِي، وَلكِنْ وَاللَّهِ لَقَدِ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فما أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلاً، فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الغَنَمِ، فَانْطَلَقَ يَتْفِلُ عَلَيهِ وَيَقْرَأُ: ﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾ فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَانْطَلَقَ يَمْشِي وَما بِهِ قَلَبَةٌ. قالَ: فَأَوْفَوْهُم جُعْلَهُمُ الَّذِي صَالَحُوهُم عَلَيهِ، فَقالَ بَعْضُهُمْ:

٢٢٧٥ـ قوله (فاجتمع لي عنده) حكى الشارح هنا عن الإمام أحمد زيادة (دراهم) وهو الصواب.

٢٢٧٦ـ قوله (يضيفوهم) بفتح الضاد المعجمة وتشديد التحتية ويروى بكسر الضاد والتخفيف.

(الجعل): ما يعطى على العمل وقوله: نشط من عقال الرواية المشهورة أنشط من عقال. انظر الشارح.

ـ (القلبة): العلة

But the one who performed the recitation said: "Do not divide them till we go to The Prophet "Allah's blessing and peace be upon him" and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle "Allah's blessing and peace be upon him" and narrated the story. Allah's Apostle "Allah's blessing and peace be upon him" asked: "How did you come to know that The Sura of Al'fatiha was recited as charm?" Then he added: "You have done the right thing. Distribute (what you have earned) and assign a share for me as well." The Prophet "Allah's blessing and peace be upon him" smiled thereupon.

[17] The slave's taxes (Daily charge enjoined by a slave's masters on him to pay, particularly if he has a profession; and it is taken in the name of the tribute)

2277- Anas Ibn Malik "Allah be pleased with him" narrated: When Abu'taiba cupped The Prophet "Allah's blessing and peace be upon him", he ordered that he be paid one or two Sas of foodstuff and he interceded with his masters to reduce his taxes.

[18] The tribute paid by he, whose profession is cupping

2278- Ibn Abbas "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" was cupped, he paid the man who cupped him his wages.

2279- Ibn Abbas "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" was cupped, he paid the man who cupped him his wages. Had it been undesirable he would not have paid him.

2280- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to get cupped. He never withheld the wages of any person.

[19] One's appealing to a slave's masters to reduce his taxes

2281- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent for a slave who had the profession of cupping, and he cupped him. The Prophet "Allah's blessing and peace be upon him" ordered that he be paid one or two Sas, or Mudds, of foodstuff, and appealed to his masters to reduce his taxes.

[20] The earnings of the prostitutes of the slave girls

Ibrahim disliked taking the wages of prostitutes and songstresses.

اقْسِمُوا، فَقالَ الذَّي رَقَى: لاَ تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَنَذْكُرَ لَهُ الذَّي كانَ، فَنَنْظُرَ ما يَأْمُرُنا، فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَه، فَقالَ: «وما يُدْرِيكَ أَنَّها رُقْيَةٌ»؟ ثُمَّ قالَ: «قَدْ أَصَبْتُم، اقْسِمُوا، وَاضْرِبُوا لي مَعَكُمْ سَهْماً». فَضَحِكَ رَسُولُ اللَّهِ ﷺ. وَقالَ شُعْبَةُ: حَدَّثَنا أَبُو بِشْرٍ: سَمِعْتُ أَبَا المُتَوَكِّلِ: بِهذا.

[الحديث ٢٢٧٦ ـ أطرافه في: ٥٠٠٧، ٥٧٣٦، ٥٧٤٩].

١٧ ـ باب ضَرِيبَةِ العَبْدِ، وَتَعاهُدِ ضَرائِبِ الإماءِ

٢٢٧٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيَانُ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: حَجَمَ أَبُو طَيبَةَ النَّبِيَّ ﷺ، فَأَمَرَ لَهُ بِصاعٍ، أَوْ صاعَينِ مِنْ طَعامٍ، وَكَلَّمَ مَوالِيَهُ، فَخَفَّفَ عَنْ غَلَّتِهِ أَوْ ضَرِيبَتِهِ. [طرفه في: ٢١٠٢].

١٨ ـ باب خَراجِ الحَجّامِ

٢٢٧٨ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا ابْنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَأَعْطَى الحَجَّامَ.

[طرفه في: ١٨٣٥].

٢٢٧٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: احْتَجَمَ النَّبِيُّ ﷺ وَأَعْطَى الحَجَّامَ أَجْرَهُ، وَلَوْ عَلِمَ كَراهِيَةً لَمْ يُعْطِهِ.
[طرفه في: ١٨٣٥]

٢٢٨٠ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا مِسْعَرٌ، عَنْ عَمْرِو بْنِ عامِرٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ النَّبِيُّ ﷺ يَحْتَجِمُ، وَلَمْ يَكُنْ يَظْلِمُ أَحَداً أَجْرَهُ.

[طرفه في: ٢١٠٢].

١٩ ـ باب مَنْ كَلَّمَ مَوالِيَ العَبْدِ أَنْ يُخَفِّفُوا عَنْهُ مِنْ خَراجِهِ

٢٢٨١ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: دَعا النَّبِيُّ ﷺ غُلاماً حَجَّاماً فَحَجَمَهُ، وَأَمَرَ لَهُ بِصاعٍ أَوْ صاعَينِ، أَوْ مُدٍّ أَوْ مُدَّينِ، وَكَلَّمَ فِيهِ، فَخُفِّفَ مِنْ ضَرِيبَتِهِ. [طرفه في: ٢١٠٢].

٢٠ ـ باب كَسْبِ البَغِيِّ وَالإِماءِ

وَكَرِهَ إِبْراهِيمُ أَجْرَ النَّائِحَةِ وَالمُغَنِّيَةِ. وَقَوْلُ اللَّهِ تَعالَى: ﴿وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى

باب ١٧ ـ قوله: (ضريبة العبد) ما يقرره السيد على عبده في كل يوم وتقدم باسم الخراج.

٢٢٧٧ـ قوله: فخفف وفي نسخة فخفف بضم الخاء مبنيا للمفعول ا هـ.

باب ٢٠ ـ قوله: (البغي) الزانية والمراد بالإماء هنا (بغاياهن).

Indeed, Allah Almighty said in this context: “But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, if Allah Oft-Forgiving, Most Merciful (to them).” (The Light “An’nur” 33)

2282- Abu’mas’ood Al’ansari “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (taking) the price of a dog, the earnings of a prostitute, and (considered unlawful) the charges taken by a soothsayer.

2283- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” prohibited the earnings of slave girls (through prostitution).

[21] What about taking the price of animal copulation

2284- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" forbade taking a price for animal copulation.

(This prevention might be so, according to the commentator, because such a price could not be properly estimated).

[22] When one rents a land from another and then one of them died

Ibn Sirin said: “his (The owner’s) family has no right to drive him (who rented the land) away when the lifetime of the owner comes to its end.”

Both of Al’hasan, Al’hakam and Iyas Ibn Mo’awiya told: The rental should go on up to its full term.

Ibn Omar told: The Prophet “Allah’s blessing and peace be upon him” gave the land to (The Jews of) Khaibar (to cultivate it) and have as their wages half of its yield. This remained during the caliphate of Abu’bakr and a part of Omar’s caliphate. It was not mentioned that both of Abu’bakr and Omar renewed the rental (contract) after The Prophet’s death.

2285- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” gave the land of Khaibar to the Jews to work on and cultivate on the condition that they take half of its yield. Ibn Omar added: "The land used to be rented for a certain portion (of its yield)." Nafi mentioned the amount of the portion but I (the sub-narrator) forgot it.

2286- Rafi Ibn Khadij said: "The Prophet “Allah’s blessing and peace be upon him” forbade renting farms." Obaidullah narrated from Nafi: Ibn Omar said: (The contract of Khaibar continued) till Omar evacuated the Jews (from Khaibar).

البِغَاءِ إِنْ أَرَدْنَ تَحَصُّناً لِتَبْتَغُوا عَرَضَ الحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣] وَقَالَ مُجَاهِدٌ: فَتَيَاتِكُمْ: إِمَاؤُكُمْ.

٢٢٨٢ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الكَلْبِ، وَمَهْرِ البَغِيِّ، وَحُلْوَانِ الكَاهِنِ.

[طرفه في: ٢٢٣٧].

٢٢٨٣ ـ حدثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كَسْبِ الإِمَاءِ.

[الحديث ٢٢٨٣ ـ طرفه في: ٥٣٤٨].

٢١ ـ بابُ عَسْبِ الفَحْلِ

٢٢٨٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ الحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ عَسْبِ الفَحْلِ.

٢٢ ـ بابٌ إِذَا اسْتَأْجَرَ أَرْضاً فَمَاتَ أَحَدُهُمَا

وَقَالَ ابْنُ سِيرِينَ: لَيْسَ لأَهْلِهِ أَنْ يُخْرِجُوهُ إِلَى تَمَامِ الأَجَلِ. وَقَالَ الحَكَمُ وَالحَسَنُ وَإِيَاسُ بْنُ مُعَاوِيَةَ: تُمْضَى الإِجَارَةُ إِلَى أَجَلِهَا. وَقَالَ ابْنُ عُمَرَ: أَعْطَى النَّبِيُّ ﷺ خَيْبَرَ بِالشَّطْرِ، فَكَانَ ذٰلِكَ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَصَدْراً مِنْ خِلَافَةِ عُمَرَ، وَلَمْ يُذْكَرْ أَنَّ أَبَا بَكْرٍ وَعُمَرَ جَدَّدَا الإِجَارَةَ بَعْدَ مَا قُبِضَ النَّبِيُّ ﷺ.

٢٢٨٥ ـ حدثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ: أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا، وَأَنَّ ابْنَ عُمَرَ حَدَّثَهُ: أَنَّ المَزَارِعَ كَانَتْ تُكْرَى عَلَى شَيْءٍ، سَمَّاهُ نَافِعٌ لَا أَحْفَظُهُ.

[الحديث ٢٢٨٥ ـ أطرافه في: ٢٣٢٨، ٢٣٢٩، ٢٣٣١، ٢٣٣٨، ٢٤٩٩، ٢٧٢٠، ٣١٥٢، ٤٢٤٨].

٢٢٨٦ ـ وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ المَزَارِعِ. وَقَالَ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: حَتَّى أَجْلَاهُمْ عُمَرُ.

[الحديث ٢٢٨٦ ـ أطرافه في: ٢٣٢٧، ٢٣٣٢، ٢٣٤٤، ٢٧٢٢].

باب ٢١ ـ قوله: (العسب) كراء ضراب الفحل وعسب الفحل أيضاً ضرابه وقيل: ماؤه كما في مختار الصحاح والظاهر أن النهي إنما هو عن أخذ الكراء للضراب لعدم تقومه.

باب ٢٢ ـ قوله: (تمضى) بهذا الضبط ولأبي ذرّ بفتح التاء وكسر الضاد اهـ من الشارح.

ـ قوله: (بالشطر) أي بأن يكون النصف للزارع والنصف له ﷺ (شارح).

(38) The Book of Transference

[1] What about Transference

2287- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

[2] If your debt is transferred from your debtor to a richer debtor, you have to agree

2288- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

[3] It is possible to transfer the debt of a dead (person) to another man to fulfil it

2289- Salama Ibn Al'akwa "Allah be pleased with him" reported: Once, while we were sitting in the company of The Prophet, a dead man was brought. The Prophet "Allah's blessing and peace be upon him" was requested to lead the funeral prayer for the deceased. He said: "Is he in debt?" The people replied in the negative. He said: "Has he left any wealth?" They said: "No." So, he led his funeral prayer. Another dead man was brought and the people said: "O Allah's Apostle! Lead his funeral prayer." The Prophet "Allah's blessing and peace be upon him" said: "Is he in debt?" They said: "Yes." He said: "Has he left any wealth?" They said: "Three Dinars." So, he led the prayer. Then a third dead man was brought and the people said (to The Prophet "Allah's blessing and peace be upon him"): "Please lead his funeral prayer." He said: "Has he left any wealth?" They said: "No." He asked: "Is he in debt?" They said: "(Yes! He is owed with) three Dinars." He (refused to pray and) said: "Then pray for your (dead) companion." Abu'quatada said: "O Allah's Apostle! Lead his funeral prayer, and I will pay his debt." So, he led the prayer.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٣٨ ـ كِتَابُ الحَوَالاتَ

١ ـ بابٌ في الحَوالة، وهَل يَرجعُ في الحَوالَةِ؟

وَقالَ الحَسَنُ وَقَتَادَةُ: إذَا كانَ يَومَ أحالَ عَلَيهِ مَليّاً جازَ. وقالَ ابْنُ عَبَّاسٍ: يَتَخارَجُ الشَرِيكانِ وأَهلُ المِيراثِ، فيأْخُذُ هذا عيناً وهذا ديناً، فَإنْ تَوِيَ لأَحَدِهِما لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

٢٢٨٧ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَطلُ الغَنيِّ ظُلمٌ، فإذا أُتْبِعَ أحَدُكُمْ على مَليّ فَلْيَتبَعْ». [الحديث ٢٢٨٧ ـ طرفاه في: ٢٢٨٨، ٢٤٠٠].

٢ ـ بابٌ إذا أحالَ عَلى مَليٍّ فليسَ لهُ رَدٌّ

٢٢٨٨ ـ حدّثنا مُحَمّدُ بنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنِ ابنِ ذَكْوانَ، عَنِ الأَعْرَجِ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «مَطلُ الغَنيِّ ظُلمٌ، ومَنْ أُتْبِعَ عَلَى مَليٍّ فَلْيَتَّبِعْ».

[طرفه في: ٢٢٨٧].

٣ ـ بابٌ إنْ أَحالَ دينَ المَيِّتِ عَلى رَجُلٍ جَازَ

٢٢٨٩ ـ حدّثنا المَكّيُّ بنُ إبْراهِيمَ: حَدَّثَنا يَزيدُ بنُ أبِي عُبَيدٍ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللَّهُ عنهُ قالَ: كُنَّا جُلُوساً عندَ النَّبيِّ ﷺ إذْ أُتِيَ بِجنازَةٍ، فقَالُوا: صَلِّ عَلَيها، فقَالَ: «هَل عَلَيهِ دينٌ»؟ قالُوا: لاَ، قالَ: «فَهَل تركَ شَيئاً»؟ قالُوا: لاَ، فَصَلَّى عَلَيهِ. ثُمّ أُتِيَ بِجَنازَةٍ أُخرَى، فقَالُوا: يا رَسُولَ اللَّه، صَلِّ عليها، قالَ: «هَلْ عَليهِ دينٌ»؟ قيلَ: نعَمْ، قالَ: «فَهل تَرَكَ شيئاً»؟ قالُوا: ثَلاثَةَ دَنَانِيرَ، فَصَلَّى عَلَيها، ثُمَّ أُتِيَ بِالثَّالِثَةِ، فَقَالُوا: صَلِّ عَلَيها، قالَ: «هل تَرَكَ شيئاً»؟ قالُوا: لاَ، قالَ: «فهل عَلَيهِ دَينٌ»؟ قالُوا ثَلاثَةُ دَنانيرَ، قالَ: «صَلُّوا على صاحِبِكُمْ»؟ قالَ أبُو قَتادَةَ: صَلِّ عَلَيهِ يا رَسُولَ اللَّهِ وعليّ دَيْنُهُ، فَصَلَّى عَلَيهِ. [الحديث ٢٢٨٩ ـ طرفه في ٢٢٩٥].

باب ١ ـ قوله: المليّ: الغني. والتوى: الهلاك.

٢٢٨٧ ـ قوله «مليّ» بتشديد المثناة التحتية ويروى مليء بالهمزة وهو الأصل.

٢٢٨٨ ـ قوله: «فليتبع» بالتشديد والتخفيف انظر الشارح.

(39) The Book of Surety

[1] The surety of loans and debts

2290- Mohammad Ibn Hamza Ibn Amr Al'aslami narrated from his father that Omar "Allah be pleased with him" had sent him as a witness (to someplace), where a man had illegal sexual intercourse with his wife's slave girl. Hamza took a surety from a man until he came to Omar. Omar whipped the man one hundred lashes. Omar then believed them and excused the man in view of his ignorance.

on the other hand, both of Juraij and Al'ash'ath said to Abdullah Ibn Mas'ood, regarding the renegades: "Let them repent (to Allah) and take sureties from them." he made them announce their repentance (to Allah), and made (some of) their clans as guarantors.

Hammad told: "If one guaranteed another and then died, he would owe nothing.

2291- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied: "Allah is sufficient as a witness." The second said: "I want a surety." The former replied: "Allah is sufficient as a surety." The second said: "You are right." He lent him the money for a certain time. The debtor went across the sea. When he finished his job, he searched for a transportation so that he might reach in the due time of the repayment of the debt, but he could find none. So, he took a piece of wood in which he made a hole, into which he inserted one thousand Dinars and a letter to the lender and then closed the hole tightly. He took the piece of wood to the sea and said: "O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a transport so that I could pay his money but could not find, so I hand over this money to You." When he said so, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money. But, surprisingly he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said: "By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by." The lender asked: "Have you sent anything to me?" The debtor replied: "I have told you I could not get a boat other than the one I have come by." The lender said: "Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and leave as guided to the right path." "

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٩ ـ كِتَابُ الكَفَالَةِ

١ ـ باب الكفالة في القرض والدُّيُون بالأبْدَان وغيرها

٢٢٩٠ ـ وقَالَ أبُو الزِّنَادِ، عَنْ مُحَمَّدِ بنِ حَمْزَةَ بنِ عَمْرٍو الأسْلَمِيِّ، عَنْ أبيهِ: أنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ بعثَهُ مُصَدِّقاً، فوقعَ رجلٌ علَى جاريةِ امرأتِهِ، فأخذَ حمزةُ مِنَ الرَّجلِ كفيلاً حتَّى قدِمَ علَى عُمَرَ، وكانَ عُمَرُ قدْ جلدَهُ مِئةَ جلدةٍ، فصدَّقَهُم وعذَرَهُ بالجَهالَةِ. وقالَ جريرٌ والأشعَثُ: لعبدِ اللَّهِ بنِ مسعودٍ في المرتدِّينَ: استتبْهُم وكفِّلْهُم، فتابُوا، وكفَلَهُم عشائِرُهُم. وقالَ حَمَّادٌ: إذا تكفَّلَ بِنفسٍ فماتَ فلا شيءَ عليهِ، وقالَ الحَكَمُ: يَضمَنُ.

٢٢٩١ ـ قَالَ أبُو عَبْدِ اللَّهِ: وقالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ: «أنَّهُ ذَكَرَ رَجلاً مِنْ بَنِي إسْرَائِيلَ، سَأَلَ بَعْضَ بَنِي إسْرَائِيلَ أنْ يُسْلِفَهُ ألْفَ دِينَارٍ، فَقَالَ: ائْتِنِي بِالشُّهَدَاءِ أُشْهِدُهُمْ، فَقَالَ: كَفَى بِاللَّهِ شَهِيداً، قَالَ: فَأْتِنِي بِالكَفِيلِ، قَالَ: كَفَى بِاللَّهِ كَفِيلاً، قَالَ: صَدَقْتَ، فَدَفَعَهَا إلَيْهِ إلَى أجَلٍ مُسَمّىً، فَخَرَجَ فِي البَحْرِ فَقَضَى حَاجَتَهُ، ثُمَّ التَمَسَ مَرْكَباً يَرْكَبُهَا يَقْدَمُ عَلَيْهِ لِلأجَلِ الَّذِي أجَّلَهُ، فَلَمْ يَجِدْ مَرْكَباً، فأَخَذَ خَشَبَةً فَنَقَرَهَا، فأدْخَلَ فِيهَا ألْفَ دِينَارٍ وصَحِيفَةً مِنْهُ إلَى صَاحِبِهِ، ثُمَّ زَجَّجَ مَوْضِعَهَا، ثُمَّ أتَى بِهَا إلَى البَحْرِ فَقَالَ: اللَّهُمَّ إنَّكَ تَعْلَمُ أنِّي كُنْتُ تَسَلَّفْتُ فُلاناً ألْفَ دِينَارٍ، فَسَألَنِي كَفِيلاً فَقُلْتُ: كَفَى بِاللَّهِ كَفِيلاً، فَرَضِيَ بِكَ، وَسَألَنِي شَهِيداً فَقُلْتُ: كَفَى بِاللَّهِ شَهِيداً، فَرَضِيَ بِكَ، وَأنِّي جَهَدْتُ أنْ أجِدَ مَرْكَباً أبْعَثُ إلَيْهِ الَّذِي لَهُ فَلَمْ أقْدِرْ، وَإنِّي أسْتَوْدِعُكَهَا، فَرَمَى بِهَا فِي البَحْرِ حَتَّى وَلَجَتْ فِيهِ، ثُمَّ انْصَرَفَ، وَهُوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَباً يَخْرُجُ إلَى بَلَدِهِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أسْلَفَهُ، يَنْظُرُ لَعَلَّ مَرْكَباً قَدْ جَاءَ بِمَالِهِ، فَإذَا بِالخَشَبَةِ الَّتِي فِيهَا المَالُ، فَأخَذَهَا لأهْلِهِ حَطَباً، فَلَمَّا نَشَرَهَا وَجَدَ المَالَ وَالصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كَانَ أسْلَفَهُ، فَأتَى بِالألْفِ دِينَارٍ، فَقَالَ: وَاللَّهِ مَا زِلْتُ جَاهِداً فِي طَلَبِ مَرْكَبٍ لآتِيَكَ بِمَالِكَ، فَمَا وَجَدْتُ مَرْكَباً قَبْلَ الَّذِي أتَيْتُ فِيهِ، قَالَ: هَلْ كُنْتَ بَعَثْتَ إلَيَّ بِشَيْءٍ؟ قَالَ: أُخْبِرُكَ أنِّي لَمْ أجِدْ مَرْكَباً قَبْلَ الَّذِي جِئْتُ فِيهِ، قَالَ: فَإنَّ اللَّهَ قَدْ أدَّى عَنْكَ الَّذِي بَعَثْتَ فِي الخَشَبَةِ، فَانْصَرِفْ بِالألْفِ الدِّينَارِ رَاشِداً». [طرفه في: ١٤٩٨]

٢٢٩١ـ قوله: ثم زجج أي سوى موضع النقر وأصلحه.

ـ قوله: بالألف دينار انظر الشارح.

[2] Allah's saying: "To (benefit) every one, we have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things. " (Women 33)

2292- Sa'eed Ibn Jubair narrated: Ibn Abbas said (regarding the verse) " To those, also, to whom your right hand was pledged, give their due portion.": "When the emigrants came to The Prophet "Allah's blessing and peace be upon him" in Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which The Prophet "Allah's blessing and peace be upon him" established between them (the emigrants and the Ansar). When the verse: And to (benefit) everyone We have appointed sharers and heirs " (The Women 33) was revealed, it cancelled (the bond (the pledge) of brotherhood regarding inheritance)." Then he said: "The verse: "To those, also, to whom your right hand was pledged, give their due portion" remained valid regarding cooperation and mutual advice, while the matter of inheritance was excluded; and it became permissible to assign something in one's will to the person who had the right of inheriting before.

2293- Anas "Allah be pleased with him" told: When Abdur'rahman Ibn Awf came to Medina, The Messenger of Allah "Allah's blessing and peace be upon him" made a bond of brotherhood between him and Sa'd Ibn Ar'rabie.

2294- Asim narrated: I asked Anas "Allah be pleased with him": "Have you ever heard that The Prophet "Allah's blessing and peace be upon him" said: There is no alliance in Islam? " He replied: "The Prophet "Allah's blessing and peace be upon him" made alliance between Quraish and the Ansar in my house."

[3] If one assured that he would fulfil the debt of a dead, he should not break his promise

2295- Salama Ibn Al'akwa "Allah be pleased with him" narrated: A dead person was brought to The Prophet "Allah's blessing and peace be upon him" so that he might lead the funeral prayer for him. He asked: "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked: "Is he in debt?" They said: "Yes." He (rejecting to lead the prayer) said: "Offer the prayer for your friend." Abu'quatada said: "O Allah's Apostle! I undertake to pay his debt." The Messenger of Allah "Allah's blessing and peace be upon him" then led his funeral prayer.

2296- Jaber Ibn Abdullah "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" said (to me): "If the money of Bahrain comes, I will give you a certain amount of it." The Prophet "Allah's blessing and peace be upon him" had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abu'bakr announced: "Whoever was promised by The Prophet "Allah's blessing and peace be upon him" should come to us." I went to Abu'bakr and

٢ ـ بابُ قَوْلِ اللَّهِ تعالى: ﴿وَالَّذِينَ عاقَدَتْ أَيمانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ﴾ [النساء: ٣٣]

٢٢٩٢ ـ حدّثنا الصَّلتُ بْنُ مُحمدٍ: حَدَّثَنا أبو أُسامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُما: ﴿وَلِكُلّ جَعَلنا مَوالِيَ﴾. [النساء: ٣٣] قال: وَرَثَةً. ﴿وَالَّذِينَ عاقَدَتْ أَيمانُكُمْ﴾. قالَ: كانَ المُهاجِرُونَ لَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ المَدِينَةَ، يَرِثُ المُهاجِرُ الأَنْصارِيَّ، دُونَ ذَوِي رَحِمِهِ، لِلأُخُوَّةِ الَّتي آخى النَّبِيُّ ﷺ بَينَهُمْ، فَلَمَّا نَزَلَتْ: ﴿وَلِكُلّ جَعَلنا مَوالِيَ﴾. نَسَخَتْ، ثُمَّ قالَ: ﴿وَالَّذِينَ عاقَدَتْ أَيمانُكُمْ﴾. إِلاَّ النَّصْرَ وَالرِّفادَةَ وَالنَّصِيحَةَ، وَقد ذَهَبَ المِيراثُ، وَيُوصِي لَهُ.

[الحديث ٢٢٩٢ ـ طرفاه في: ٤٥٨٠، ٦٧٤٧].

٢٢٩٣ ـ حدثنا قُتَيبَةُ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: قَدِمَ عَلَينا عَبدُ الرَّحْمٰنِ بْنُ عَوْفٍ فَآخى رَسُولُ اللَّهِ ﷺ بَينَهُ وَبَينَ سَعْدِ بْنِ الرَّبِيعِ. [طرفه في: ٢٠٤٩]

٢٢٩٤ ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنا إِسْماعِيلُ بْنُ زَكَرِيَّاءَ: حَدَّثَنا عاصِمٌ قالَ: قُلتُ لأَنَسٍ رَضِيَ اللَّهُ عَنهُ: أَبَلَغَكَ أَنَّ النَّبِيَّ ﷺ قالَ: «لا حِلفَ في الإِسْلامِ»؟ فَقالَ: قَدْ حالَفَ النَّبِيُّ ﷺ بَينَ قُرَيشٍ وَالأَنْصارِ في دارِي. [الحديث ٢٢٩٤ ـ طرفاه في: ٦٠٨٣، ٧٣٤٠].

٣ ـ بابُ مَنْ تَكَفَّلَ عَنْ مَيِّتٍ دَيناً، فَلَيسَ لَهُ أَنْ يَرْجِعَ

وبِهِ قالَ الحسَنُ.

٢٢٩٥ ـ حدّثنا أَبو عاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنازَةٍ لِيُصَلِّيَ عَلَيها، فَقالَ: «هَل عَلَيهِ مِن دَينٍ»؟ قالُوا: لا، فَصَلَّى عَلَيهِ، ثُمَّ أُتِيَ بِجَنازَةٍ أُخرَى، فَقالَ: «هَل عَلَيهِ مِن دَينٍ»؟ قالُوا: نَعَمْ، قالَ: «صَلُّوا عَلَى صاحِبِكُمْ». قالَ أَبو قَتادَةَ: عَلَيَّ دَينُهُ يا رَسُولَ اللَّهِ، فَصَلَّى عَلَيهِ.

٢٢٩٦ ـ حدّثنا عَلِيُّ بْنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ: حَدَّثَنا عَمْرٌو: سَمِعَ مُحَمَّدَ بْنَ عَلِيٍّ، عَنْ جابِرِ بْنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمْ قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ قَدْ جاءَ مالُ البَحْرَينِ قَدْ أَعْطَيتُكَ هَكَذا وَهَكَذا وَهَكَذا». فَلَمْ يَجِئْ مالُ البَحْرَينِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جاءَ مالُ البَحْرَينِ أَمَرَ أَبو بَكْرٍ فَنادَى: مَنْ كانَ لَهُ عِندَ النَّبِيِّ ﷺ عِدَةٌ، أَوْ دَينٌ فَليَأْتِنا، فَأَتَيتُهُ فَقُلتُ: إِنَّ

باب ٢ ـ قوله: ﴿عاقدت﴾ على قراءة غير عاصم وحمزة والكسائي فإن قراءتهم عقدت بغير ألف كما في بعض النسخ.

٢٢٩٢ـ قوله: (إلا النصر) الخ مستثنى من الأحكام المقدرة في الآية المنسوخة أي نسخت تلك الآية حكم نصيب الإرث إلا النصر وما بعده (شارح).

ـ الرفادة: المعاونة.

٢٢٩٦ـ العدة: الوعد والحثية: مل الكفين.

said: "The Prophet "Allah's blessing and peace be upon him" promised me so and so." Abu'bakr gave me a handful of coins, which were, when I counted them, five hundred in number. Abu'bakr then said: "Take two times the amount you have taken (besides)."

[4] Abu'bakr's being protected according to a contract (made on his behalf) in the lifetime of The Prophet

2297- A'isha "Allah be pleased with her", The Prophet's wife, reported: I never remembered my parents believing in any religion other than the true religion (of Islam), and (I Don't remember) a single day passing without our being visited by Allah's Apostle "Allah's blessing and peace be upon him" in the morning and in the evening. When the Muslims were put to trial (by the pagans), Abu'bakr set out migrating to the land of Ethiopia, and when he reached Bark Al'Ghimad, Ibn Ad'daghina, the chief of the tribe of Qara, met him and said: "O Abu'bakr! Where are you going?" Abu'bakr replied: "My people have turned me out (of my town), so I want to wander on the earth and worship my Lord." Ibn Ad'daghina said: "O Abu'bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu'bakr returned and Ibn Ad'daghina accompanied him. In the evening Ibn Ad'daghina visited the nobles of Quraish and said to them: "A man like Abu'bakr should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad'daghina's protection, and they said to Ibn Ad'daghina: "Let Abu'bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad'daghina told Abu'bakr of all that. Abu'bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur'an outside his house.

Then an idea occurred to Abu'bakr to build a mosque in front of his house, where he used to pray and recite the Qur'an. The women and children of the pagans began to gather around him in great number. They used to

النَّبِيَّ ﷺ قالَ لِي كَذا وَكَذا، فَحَثَى لِي حَثْيَةً، فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُ مِئَةٍ، وَقالَ: خُذْ مِثْلَيْهَا

[الحديث ٢٢٩٦ - أطرافه في: ٢٥٩٨، ٢٦٨٣، ٣١٣٧، ٣١٦٤، ٤٣٨٣].

٤ - باب جِوارِ أَبِي بَكْرٍ فِي عَهْدِ النَّبِيِّ ﷺ وَعَقْدِهِ

٢٢٩٧ - حدثنا يحيى بنُ بُكَيرٍ: حدَّثنا اللَّيثُ، عَنْ عُقَيلٍ، قالَ ابنُ شهابٍ: فَأَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنها، زَوْجَ النَّبِيِّ ﷺ، قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إِلاَّ وَهُما يَدِينانِ الدِّينَ، وقالَ أبو صالحٍ: حَدَّثَنِي عبدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ ابنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إِلاَّ وَهُما يَدِينانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَينا يَوْمٌ إِلاَّ يَأْتِينا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَيِ النَّهارِ: بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ المُسْلِمُونَ، خَرَجَ أَبُو بَكْرٍ مُهاجِراً قِبَلَ الحَبَشَةِ، حَتَّى إِذا بَلَغَ بَرْكَ الغِمادِ لَقِيَهُ ابْنُ الدَّغِنَةِ، وَهُوَ سَيِّدُ القارَةِ، فَقالَ: أَينَ تُرِيدُ يا أَبا بَكْرٍ؟ فَقالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي، فَأَنا أُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ فَأَعْبُدَ رَبِّي. قالَ ابْنُ الدَّغِنَةِ: إِنَّ مِثْلَكَ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، فَإِنَّكَ تَكْسِبُ المَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الكَلَّ، وَتَقْرِي الضَّيفَ، وَتُعِينُ عَلَى نَوائِبِ الحَقِّ، وَأَنا لَكَ جارٌ، فارْجِعْ فاعْبُدْ رَبَّكَ بِبِلادِكَ. فارْتَحَلَ ابْنُ الدَّغِنَةِ، فَرَجَعَ مَعَ أَبِي بَكْرٍ، فَطافَ فِي أَشْرافِ كُفَّارِ قُرَيشٍ، فَقالَ لَهُمْ: إِنَّ أَبا بَكْرٍ لا يَخْرُجُ مِثْلُهُ وَلا يُخْرَجُ، أَتُخْرِجُونَ رَجُلاً يَكْسِبُ المَعْدُومَ، وَيَصِلُ الرَّحِمَ وَيَحْمِلُ الكَلَّ، وَيَقْرِي الضَّيفَ، وَيُعِينُ عَلَى نَوائِبِ الحَقِّ؟! فَأَنْفَذَتْ قُرَيشٌ جِوارَ ابْنِ الدَّغِنَةِ، وَآمَنُوا أَبا بَكْرٍ، وَقالُوا لابْنِ الدَّغِنَةِ: مُرْ أَبا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دارِهِ، فَلْيُصَلِّ، وَلْيَقْرَأْ ما شاءَ، وَلاَ يُؤْذِينا بِذلِكَ، وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا قَدْ خَشِينا أَنْ يَفْتِنَ أَبْناءَنا وَنِساءَنا. قالَ ذلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَطَفِقَ أَبُو بَكْرٍ يَعْبُدُ رَبَّهُ فِي دارِهِ، وَلاَ يَسْتَعْلِنُ بِالصَّلاَةِ، وَلاَ القِراءَةِ فِي غَيرِ دارِهِ، ثُمَّ بَدا لأَبِي بَكْرٍ، فابْتَنَى مَسْجِداً بِفِناءِ دارِهِ وَبَرَزَ، فَكانَ يُصَلِّي فِيهِ، وَيَقْرَأُ القُرْآنَ، فَيَتَقَصَّفُ عَلَيهِ نِساءُ المُشْرِكِينَ وَأَبْناؤُهُمْ، يَعْجَبُونَ وَيَنْظُرُونَ إِلَيهِ، وَكانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً،

باب ٤ ـ قوله: الجوار: بالكسر ويجوز الضم: الأمان.

٢٢٩٧ـ قوله: برك الغماد: موضع وروي الكسر في الباء.

ـ قوله: (الدغنة) بهذا الضبط ولأبي ذر: الدغنة بضم الدال والغين وتشديد النون انظر الشارح.

ـ قوله: (يكسب): بفتح الياء وضمها والمعدوم المعدم أي الفقير لأنه كالمعدوم الميت وقيل: المعنى أنه يعطي الناس ما لا يجدونه عند غيره والكل بفتح الكاف هو الذي لا يستقل بأمره.

ـ قوله: (ويقري الضيف) أي يهيء له طعامه ونزله.

ـ نوائب الحق: حوادثه وتكون في الحق والباطل.

ـ قوله: فيتقصف الخ. أي يزدحمون عليه حتى يسقط بعضهم على بعض فيكاد ينكسر وأطلق التقصف وهو التكسر مبالغة.

wonder at, and look at him. Abu'bakr was a man who used to weep so much, and he could not help weeping on reciting the Qur'an. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad'daghina. When he came to them, they said: "We accepted your protection of Abu'bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Qur'an publicly. We are now afraid that he may affect our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu'bakr the right to announce his act publicly." Ibn Ad'daghina went to Abu'bakr and said: "You (O Abu'bakr) know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs to hear that my people have dishonoured a contract I have made on behalf of another man." Abu'bakr replied: "I release you from your pact to protect me, and I'm pleased with the protection of Allah."

At that time The Prophet "Allah's blessing and peace be upon him" was in Mecca, and he said to the Muslims: "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu'bakr also prepared to leave for Medina, but Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Wait for a while, because I hope that I will be allowed to migrate also." Abu'bakr said: "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet "Allah's blessing and peace be upon him" said: "Yes." So Abu'bakr did not migrate for the sake of Allah's Apostle "Allah's blessing and peace be upon him" in order to accompany him. He fed two she-camels he possessed with the leaves of As'samur tree for four months.

[5] The debt

2298- Abu'huraira "Allah be pleased with him" narrated: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

لاَ يَمْلِكُ دَمْعَهُ حِينَ يَقْرَأُ القُرْآنَ، فَأَفْزَعَ ذٰلِكَ أَشْرَافَ قُرَيْشٍ مِنَ المُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيهِمْ، فَقَالُوا لَهُ: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، وَإِنَّهُ جَاوَزَ ذٰلِكَ، فَابْتَنَى مَسْجِداً بِفِنَاءِ دَارِهِ، وَأَعْلَنَ الصَّلاَةَ وَالقِرَاءَةَ، وَقَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنَا وَنِسَاءَنَا، فَأْتِهِ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ ذٰلِكَ، فَسَلْهُ أَنْ يَرُدَّ إِلَيكَ ذِمَّتَكَ، فَإِنَّا كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاِسْتِعْلاَنَ، قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغِنَةِ أَبَا بَكْرٍ، فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَقَدْتُ لَكَ عَلَيهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذٰلِكَ، وَإِمَّا أَنْ تَرُدَّ إِلَيَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ العَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. قَالَ أَبُو بَكْرٍ: إِنِّي أَرُدُّ إِلَيكَ جِوَارَكَ، وَأَرْضَى بِجِوَارِ اللَّهِ. وَرَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أُرِيتُ دَارَ هِجْرَتِكُمْ، رَأَيتُ سَبْخَةً ذَاتَ نَخْلٍ بَينَ لاَبَتَينِ». وَهُمَا الحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ المَدِينَةِ حِينَ ذَكَرَ ذٰلِكَ رَسُولُ اللَّهِ ﷺ، وَرَجَعَ إِلَى المَدِينَةِ بَعْضُ مَنْ كَانَ هَاجَرَ إِلَى أَرْضِ الحَبَشَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِراً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي». قَالَ أَبُو بَكْرٍ: هَلْ تَرْجُو ذٰلِكَ بِأَبِي أَنْتَ؟ قَالَ: «نَعَمْ». فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَينِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ أَرْبَعَةَ أَشْهُرٍ.

[طرفه في: ٤٧٦].

٥ - بابُ الدَّين

٢٢٩٨ - حدّثنا يحيى بنُ بُكَيرٍ، حدَّثَنا اللَيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ المُتَوَفَّى، عَلَيهِ الدَّينُ، فَيَسْأَلُ: «هَلْ تَرَكَ لِدَينِهِ فَضْلاً»؟ فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ لِدَينِهِ وَفَاءً صَلَّى، وَإِلاَّ قَالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَلَيهِ الفُتُوحَ، قَالَ: «أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيناً فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ».

[الحديث ٢٢٩٨ - أطرافه في: ٢٣٩٨، ٢٣٩٩، ٤٧٨١، ٥٣٧١، ٦٧٣١، ٦٧٤٥، ٦٧٦٣].

= - (الإخفار): نقض العهد.

- قوله: (سبخة) بفتح السين المهملة والخاء المعجمة بينهما موحدة ساكنة ولأبي ذر سبخة بفتح الموحدة: أرضاً يعلوها الملوحة ولا تكاد تنبت إلا بعض الشجر. قال في المصابيح: كالتنقيح وإذا وصفت به الأرض كسرت الباء (شارح)

(40) The Book of Deputation

[1] The deputation of one's partner

The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have made Ali Ibn Abu'talib his partner in his (The Prophet's) sacrifice. Then he ordered him to distribute it.

2299- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to give in charity the coverings and skin of the sacrificing animals which were slaughtered.

2300- Uqba Ibn Amer "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had given him sheep to distribute among his companions. A male kid (sheep) was left (after the distribution). When he informed The Prophet "Allah's blessing and peace be upon him" of it, he said (to him): "Offer it as a sacrifice on your behalf."

[2] Possibly, a Muslim could depute another either in the time of war or in the time of peace

2301- Abdur'rahman Ibn Awf "Allah be pleased with him" narrated: I got an agreement written between me and Omaiyya Ibn Khalaf that Omaiyya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word “Ar’rahman” in the agreement, Omaiyya said: "I do not know “Ar’rahman”. Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name “Abdu’amr”. On the day of Badr, when all the people went to sleep, I went up the hill to protect him. But Bilal saw him and went to a group of Ansar and said: "(This is) Omaiyya Ibn Khalaf! Woe to me if he

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٤٠ ـ كِتَابُ الوَكَالَةِ

١ ـ بابٌ وَكالَةُ الشريكِ الشريكَ في القِسْمَةِ وَغيرِها

وَقَدْ أَشْرَكَ النَّبِيُّ ﷺ عَلِيًّا في هَدْيِهِ، ثُمَّ أَمَرَهُ بِقِسْمَتِهَا.

٢٢٩٩ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ قالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصدَّقَ بِجِلالِ البُدْنِ الَّتِي نُحِرَتْ وَبِجُلُودِهَا.

[طرفه في: ١٧٠٧]

٢٣٠٠ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا اللَّيثُ عَنْ يَزِيدَ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ أَعطاهُ غَنماً يَقْسِمُها على صَحابَتِهِ، فَبَقِيَ عَتُودٌ، فَذكَرَهُ لِلنَّبِيِّ ﷺ فَقالَ: «ضَحِّ بِهِ أَنْتَ».

[الحديث ٢٣٠٠ ـ أطرافه في: ٢٥٠٠، ٥٥٤٧، ٥٥٥٥]

٢ ـ بابٌ إذا وَكَّلَ المُسْلِمُ حَرْبِيًّا في دارِ الحَرْبِ، أَوْ في دارِ الإِسْلامِ جازَ

٢٣٠١ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي يُوسُفُ بْنُ المَاجِشُونِ، عَنْ صَالِحِ ابْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كاتَبْتُ أُمَيَّةَ بْنَ خَلَفٍ كِتَاباً، بِأَنْ يَحْفَظَنِي في صَاغِيَتِي بِمَكَّةَ، وَأَحْفَظَهُ في صَاغِيَتِهِ بِالمَدِينَةِ، فَلَمَّا ذَكَرْتُ الرَّحْمٰنَ، قالَ: لاَ أَعْرِفُ الرَّحْمٰنَ، كاتِبْنِي بِاسْمِكَ الذِي كانَ في الجَاهِلِيَّةِ، فَكاتَبْتُهُ: عَبْدُ عَمْرٍو، فَلَمَّا كانَ في يَوْمِ بَدْرٍ، خَرَجْتُ إِلَى جَبَلٍ لأُحْرِزَهُ حِينَ نَامَ النَّاسُ، فَأَبْصَرَهُ بِلاَلٌ، فَخَرَجَ حَتَّى وَقَفَ عَلَى مَجْلِسٍ مِنَ الأَنْصَارِ، فَقالَ: أُمَيَّةُ بْنُ خَلَفٍ، لاَ

باب ١ ـ قوله: (في وكالة الشريك الشريك) الثاني بدل من الأوّل فهو بالجر، وفي نسخة: برفع الشريك الثاني على الاستئناف، وفي نسخة أخرى: الشريك بالنصب (شارح).

٢٣٠٠ـ قوله: العتود: الصغير من المعز إذا قوي.

٢٣٠١ـ قوله: الصاغية: المال أو الحاشية أو الأهل ومن يصغى إليه: أي يميل كما في الشارح.

ـ قوله: لأحرزه أي لأحفظه والضمير المنصوب لأمية وفي نسخة لأحذره (شارح).

ـ قوله: فقال أمية بن خلف منصوب بمقدّر أي دونكم أو الزموا ولأبي ذر أمية بن خلف بالرفع أي هذا أمية بن خلف أفاده الشارح.

fled away!" Abdur'rahman resumed: So, a group of Ansar went out with Bilal to follow us. Being afraid that they would catch us, I left Omaiyya's son for them to occupy them, but the Ansar killed the son and insisted on following us. Omaiyya was a fat man. When they approached us, I told him to kneel down, and he did. I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub-narrator said: " Abdur'rahman used to show us the trace of the wound on the back of his foot").

[3] The deputation in (money) exchange and the weighed things

2302- Both of Abu'huraira and Abu'sa'eed "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" employed someone as a governor at Khaibar. When he came to Medina, he brought with him (a good kind of) dates called Janib. The Prophet "Allah's blessing and peace be upon him" asked him: "Are all the dates of Khaibar as such?" The man replied: "(No), we exchange two Sas of bad dates for one Sa of such a kind, or three Sas for two." On that, The Prophet "Allah's blessing and peace be upon him" said: "Don't do so, as it is a kind of usury; but sell the dates of inferior quality for money, and then buy Janib with the money." The Prophet "Allah's blessing and peace be upon him" said the same thing about dates sold by weight.

2303- the same as above.

[4] If a deputy saw a sheep dying, he could slaughter it; and if he saw something about to spoil, he should repair it

2304- Ibn Ka'b Ibn Malik narrated from his father "Allah be pleased with him": We had some sheep which used to graze at Sala. One of our slave girls saw a sheep dying. She broke a stone with which she slaughtered the sheep. Ka'b said to the people: "Don't eat it till I ask The Prophet "Allah's blessing and peace be upon him" about it (or till I send somebody to ask The Prophet)." So, he asked or sent somebody to ask The Prophet, and The Prophet "Allah's blessing and peace be upon him" gave him permission to eat it. Obaidullah (a sub-narrator) said: "I admire that girl, in view of the fact that though she was a slave-girl, she dared to slaughter the sheep. "

نَجَوْتُ إِنْ نَجَا أُمَيَّةُ، فَخَرَجَ مَعَهُ فَرِيقٌ مِنَ الأَنْصَارِ فِي آثَارِنَا، فَلَمَّا خَشِيتُ أَنْ يَلْحَقُونَا، خَلَّفْتُ لَهُمُ ابْنَهُ لأَشْغَلَهُمْ فَقَتَلُوهُ، ثُمَّ أَبَوْا حَتَّى يَتْبَعُونَا، وَكَانَ رَجُلاً ثَقِيلاً، فَلَمَّا أَدْرَكُونَا، قُلْتُ لَهُ: ابْرُكْ فَبَرَكَ، فَأَلْقَيْتُ عَلَيْهِ نَفْسِي لأَمْنَعَهُ، فَتَخَلَّلُوهُ بِالسُّيُوفِ مِنْ تَحْتِي حَتَّى قَتَلُوهُ، وَأَصَابَ أَحَدُهُمْ رِجْلِي بِسَيْفِهِ، وَكَانَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ يُرِينَا ذٰلِكَ الأَثَرَ فِي ظَهْرِ قَدَمِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعَ يُوسُفُ صَالِحاً، وَإِبْرَاهِيمُ أَبَاهُ. [الحديث ٢٣٠١ ـ طرفه في: ٣٩٧١]

٣ ـ بابُ الوَكَالةِ في الصَّرْفِ وَالمِيزَانِ

وَقَدْ وَكَّلَ عُمَرُ وَابْنُ عُمَرَ فِي الصَّرْفِ.

٢٣٠٢، ٢٣٠٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ، فَجَاءَهُمْ بِتَمْرٍ جَنِيبٍ، فَقَالَ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» فَقَالَ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ: «لَا تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيباً». وَقَالَ فِي الْمِيزَانِ مِثْلَ ذٰلِكَ. [طرفه في: ٢٢٠١، ٢٢٠٢].

٤ ـ بابٌ إذا أبْصَرَ الرَّاعي أوِ الوَكيلُ شاةً تَمُوتُ، أوْ شَيْئاً يَفْسُدُ، ذَبَحَ وَأَصْلَحَ ما يَخافُ عليهِ الفَسادَ

٢٣٠٤ ـ حدثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ الْمُعْتَمِرَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ: أَنَّهُ سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ كَانَتْ لَهُمْ غَنَمٌ تَرْعَى بِسَلْعٍ، فَأَبْصَرَتْ جَارِيَةٌ لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتاً، فَكَسَرَتْ حَجَراً فَذَبَحَتْهَا بِهِ، فَقَالَ لَهُمْ: لَا تَأْكُلُوا حَتَّى أَسْأَلَ النَّبِيَّ ﷺ، أَوْ أُرْسِلَ إِلَى النَّبِيِّ ﷺ مَنْ يَسْأَلُهُ، وَأَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ ذَاكَ، أَوْ أَرْسَلَ، فَأَمَرَهُ بِأَكْلِهَا. قَالَ عُبَيْدُ اللَّهِ: فَيُعْجِبُنِي أَنَّهَا أَمَةٌ، وَأَنَّهَا ذَبَحَتْ. تَابَعَهُ عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ.

[الحديث ٢٣٠٤ ـ أطرافه في: ٥٥٠١، ٥٥٠٢، ٥٥٠٤].

٥ ـ بابُ وَكالَةُ الشَّاهِدِ والغائِبِ جائِزَةٌ

وَكَتَبَ عَبْدُ اللَّهِ بْنُ عَمْرٍو إِلَى قَهْرَمَانِهِ وَهُوَ غَائِبٌ عَنْهُ: أَنْ يُزَكِّيَ عَنْ أَهْلِهِ: الصَّغِيرِ وَالْكَبِيرِ.

٢٣٠٥ ـ حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي

باب ٣ ـ قوله: أراد بالميزان الموزون.

٢٣٠٢، ٢٣٠٣ ـ قوله: الجنيب: جيد التمر، والجمع: رديئه.

٢٣٠٤ ـ قوله: سلع: جبل بطيبة قاله الشارح.

باب ٥ ـ قوله: (إلى قهرمانه) أي خازنه القائم بقضاء حوائجه (شارح).

ـ قوله: (أن يزكي) الخ أراد بها زكاة الفطر كما في الشارح.

[5] It is possible to deputize someone to do on your behalf, whether you are present or absent

2305- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" owed somebody a camel of a certain age. When he came to demand it back, The Prophet "Allah's blessing and peace be upon him" said (to some people): "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet "Allah's blessing and peace be upon him" said: "Give (it to) him." On that, the man commented: "You have given me my right in full. May Allah give you in full." The Prophet "Allah's blessing and peace be upon him" said: "The best amongst you is the one who pays the rights of others [6] generously."

[6] The power of act to fulfil somebody's debt

2306- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" demanding his debts and behaved impolitely. The companions of The Prophet "Allah's blessing and peace be upon him" intended to harm him, but Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave him, for the creditor has the right to speak." Allah's Apostle "Allah's blessing and peace be upon him" then said: "Give him a camel of the same age as that of his." The people said: "O Allah's Apostle! There is none but older than his." Allah's Apostle "Allah's blessing and peace be upon him" said: "Give (it to) him, for the best amongst you is he who pays the rights of others generously."

[7] It would be possible if a community's agent or interceder was granted something of, or all the property

2307- Urwa told: Both of Al'miswar Ibn Makhrama and Marwan told him: When the delegates of the tribe of Hawazin after embracing Islam, came to The Messenger of Allah "Allah's blessing and peace be upon him", he got up. They appealed to him to return their property and their captives. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "The most beloved statement to me is the true one. So, you have the option of restoring your property or your captives, for I have delayed distributing them." Indeed, Allah's Apostle "Allah's blessing and peace be upon him" had been waiting for them for more than ten days on his return from Ta'if. When they realized that Allah's Apostle "Allah's blessing and peace be upon him" would return to them only one of the two things, they said: "We choose our captives." So, Allah's Apostle "Allah's blessing and peace be upon him" got up in the gathering of the Muslims, praised Allah as He deserved, and said: "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied: "We agree to give up our shares willingly as a favour for Allah's Apostle." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "We Don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your

هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ : كانَ لِرَجُلٍ علَى النَّبِيِّ ﷺ سِنٌّ مِنَ الإبِلِ، فجاءَهُ يَتَقاضاهُ، فقالَ : «أعْطُوهُ». فطَلَبُوا سِنَّهُ فلَمْ يَجِدوا لَهُ إلاَّ سِنّاً فَوقَها، فقالَ : «أعْطُوهُ». فقالَ : أوفَيتَني أوفَى اللَّهُ بِكَ. قالَ النَّبِيُّ ﷺ : «إنَّ خِيارَكُمْ أحْسَنُكُمْ قَضاءً».

[الحديث ٢٣٠٥ ـ أطرافه في : ٢٣٠٦، ٢٣٩٠، ٢٣٩٢، ٢٣٩٣، ٢٤٠١، ٢٦٠٦، ٢٦٠٩].

٦ ـ بابُ الوكالَةِ في قَضاءِ الدُّيُونِ

٢٣٠٦ ـ حدّثنا سُلَيمانُ بنُ حَربٍ : حَدَّثَنا شُعْبَةُ، عَنْ سَلَمَةَ بنِ كُهَيلٍ : سَمِعْتُ أبا سَلَمَةَ ابنَ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ : أنَّ رَجُلاً أتَى النَّبِيَّ ﷺ يَتَقاضاهُ فأغْلَظَ، فَهَمَّ بِهِ أصحابُهُ، فقالَ رَسُولُ اللَّهِ ﷺ : «دَعُوهُ، فإنَّ لِصاحِبِ الحَقِّ مَقالاً». ثُمَّ قالَ : «أعْطُوهُ سِنّاً مِثْلَ سِنِّهِ». قالوا : يا رَسُولَ اللَّهِ، لا نَجِدُ إلاَّ أمْثَلَ مِنْ سِنِّهِ. فقالَ : «أعْطُوهُ، فإنَّ مِنْ خَيرِكُمْ أحْسَنَكُمْ قَضاءً». [طرفه في : ٢٣٠٥]

٧ ـ بابٌ إذا وَهَبَ شَيئاً لِوَكيلٍ أوْ شَفيعِ قَومٍ جازَ

لِقَولِ النَّبِيِّ ﷺ لِوَفدِ هَوازِنَ حِينَ سَألُوهُ المَغانِمَ فقالَ النَّبِيُّ ﷺ : «نَصيبي لَكُمْ».

٢٣٠٧، ٢٣٠٨ ـ حدّثنا سَعيدُ بنُ عُفَيرٍ قالَ : حَدَّثَني اللَّيثُ قالَ : حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهابٍ قالَ : وزَعَمَ عُروَةُ : أنَّ مَرْوانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ أخْبَراهُ : أنَّ رَسُولَ اللَّهِ ﷺ قامَ حِينَ جاءَهُ وَفدُ هَوازِنَ مُسْلِمِينَ، فسَألُوهُ أنْ يَرُدَّ إلَيهِمْ أموالَهُمْ وسَبيَهُمْ، فقالَ لَهُمْ رَسُولُ اللَّهِ ﷺ : «أحَبُّ الحَديثِ إلَيَّ أصْدَقُهُ، فاخْتاروا إحْدَى الطّائِفَتَينِ : إمّا السَّبْيَ وإمّا المالَ، وقَدْ كُنْتُ اسْتأنَيتُ بِهِمْ». وقَدْ كانَ رَسُولُ اللَّهِ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيلَةً حِينَ قَفَلَ مِنَ الطّائِفِ، فلَمّا تَبَيَّنَ لَهُمْ أنَّ رَسُولَ اللَّهِ ﷺ غَيرُ رادٍّ إلَيهِمْ إلاَّ إحْدَى الطّائِفَتَينِ، قالُوا : فإنّا نَخْتارُ سَبيَنا، فقامَ رَسُولُ اللَّهِ ﷺ في المُسْلِمِينَ، فأثْنَى علَى اللَّهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ : «أمّا بَعْدُ، فإنَّ إخْوانَكُمْ هٰؤُلاءِ قَدْ جاؤُونا تائِبِينَ، وإنّي قَدْ رَأيتُ أنْ أرُدَّ إلَيهِمْ سَبيَهُمْ، فَمَنْ أحَبَّ مِنكُمْ أنْ يُطَيِّبَ بِذٰلِكَ فلْيَفْعَلْ، ومَنْ أحَبَّ مِنكُمْ أنْ يَكُونَ علَى حَظِّهِ حتَّى نُعْطِيَهُ إيّاهُ مِنْ أوَّلِ ما يُفِيءُ اللَّهُ علَينا فلْيَفْعَلْ». فقالَ النّاسُ : قَدْ طَيَّبْنا ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ لَهُمْ، فقالَ رَسُولُ اللَّهِ ﷺ : «إنّا لا نَدْري مَنْ أذِنَ مِنكُمْ في ذٰلِكَ مِمَّنْ لَمْ يَأذَنْ، فارْجِعُوا حتَّى يَرْفَعُوا إلَينا عُرَفاؤُكُمْ

٢٣٠٦ـ قوله : (فإن خيركم) ولأبي ذر عن الكشميهني (فإن من خيركم). فعلى هذا يكون أحسنكم منصوباً على أنه اسم إنّ مؤخراً.

٢٣٠٧، ٢٣٠٨ـ قوله : «استأنيت» أي انتظرت و«قفل» : معناه رجع والعامة تجعل الاستثناء استنانا.

ـ قوله : (يطيب) بهذا الضبط وروي «يطيب» من الثلاثي والمعنى هو الإعطاء مجاناً وسقط لهم في بعض الروايات وفي بعضها قد طيبنا ذلك يا رسول الله لهم أفاده الشارح.

ـ قوله : (حتى يرفعوا) بالواو على لغة أكلوني البراغيث وفي رواية حتى يرفع والعرفاء جمع عريف وهو الذي يعرف أمور القوم وهو النقيب ودون الرئيس (شارح).

opinion." So, all of them returned and their chiefs discussed the matter with them. Then they (Their chiefs) came to Allah's Apostle "Allah's blessing and peace be upon him" to tell him that they (people) had given up their shares gladly and willingly.

2308- The same as above.

[8] When somebody deputes another to give something without showing him how much he could give; and then the deputy gave according to people's customs

2309- Jaber Ibn Abdullah "Allah be pleased with both" narrated: "I was accompanying The Prophet "Allah's blessing and peace be upon him" on a journey when I was riding a slow camel that was lagging behind the others. The Prophet "Allah's blessing and peace be upon him" passed by me and asked: "Who is this?" I replied: "Jaber Ibn Abdullah." He asked: "What is the matter with you?" I replied: "I am riding a slow camel." He asked: "Do you have a stick?" I replied in the affirmative. He said: "Give it to me." When I gave it to him, he stroke the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet "Allah's blessing and peace be upon him" said: "Sell it to me." I replied: "It is (a gift) for you, O Allah's Apostle!" He said: "Sell it to me. I have bought it for four Dinars and you can keep on riding it till Medina." When we approached Medina, I started going (towards my house). The Prophet "Allah's blessing and peace be upon him" said: "Where are you going?" I said: "I have married a widow." He said: "Why have you not married a virgin so that you could fondle with each other?" I said: "My father died and left daughters, so I decided to marry a widow experienced woman (to look after them)." He said: "Well done." When we reached Medina, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal, pay him, and give him extra money." Bilal gave me four Dinars and a Qirat extra." Jaber added: "The extra Qirat of The Messenger of Allah "Allah's blessing and peace be upon him" never parted from me." The Qirat was always in Jaber Ibn Abdullah's purse.

[9] The woman's authorization to the imam to marry her (to somebody)

2310- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I want to give up myself to you." A man said: "Marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "We agree to marry her to you with what you know of the Qur'an by heart."

أَمْرَكُمْ». فرجعَ النّاس، فكلَّمهم عُرفاؤهُمْ، ثُمّ رجعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ: أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا.

[الحديث ٢٣٠٧ ـ أطرافه في: ٢٥٣٩، ٢٥٨٤، ٢٦٠٧، ٣١٣١، ٤٣١٨، ٧١٧٦].

[الحديث ٢٣٠٨ ـ أطرافه في: ٢٥٤٠، ٢٥٨٣، ٢٦٠٨، ٣١٣٢، ٤٣١٩، ٧١٧٧].

٨ ـ بابٌ إِذا وَكَّلَ رجُلٌ رجُلاً أَنْ يُعْطِيَ شيئاً، وَلَمْ يُبَيِّنْ كَمْ يُعْطِي فَأَعْطَى عَلَى ما يَتَعارَفُهُ النَّاسُ

٢٣٠٩ ـ حدّثنا المَكّيُّ بْنُ إِبراهيم: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطاءِ بْنِ أَبِي رَبَاحٍ وَغَيرِهِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، وَلَمْ يُبَلِّغْهُ كُلُّهُمْ، رَجُلٌ وَاحِدٌ مِنْهُمْ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنْتُ عَلَى جَمَلٍ ثَفَالٍ، إِنَّما هُوَ فِي آخِرِ القَوْمِ، فَمَرَّ بِي النَّبِيُّ ﷺ، فَقالَ: «مَنْ هذا»؟ قُلْتُ: جابِرُ بْنُ عَبْدِ اللهِ، قالَ: «مالَكَ»؟ قُلْتُ: إِنِّي عَلَى جَمَلٍ ثَفالٍ، قالَ: «أَمعَكَ قَضِيبٌ»؟ قُلْتُ: نَعَمْ، قالَ: «أَعْطِنِيهِ». فَأَعْطَيْتُهُ فَضَرَبَهُ فَزَجَرَهُ، فَكانَ مِنْ ذلكَ المَكانِ مِنْ أَوَّلِ القَوْمِ، قالَ: «بِعْنِيهِ». فَقُلْتُ: بَلْ هُوَ لَكَ يَا رَسُولَ اللّهِ، قالَ: «بِعْنِيهِ، قَدْ أَخَذْتُهُ بِأَرْبَعَةِ دَنانِيرَ، وَلَكَ ظَهْرُهُ إِلى المَدِينَةِ». فَلَمَّا دَنَوْنا مِنَ المَدِينَةِ أَخَذْتُ أَرْتَحِلُ، قالَ: «أَيْنَ تُرِيدُ». قُلْتُ: تَزَوَّجْتُ امْرَأَةً قَدْ خَلا مِنْها، قالَ: «فَهَلّا جارِيَةً تُلاعِبُها وَتُلاعِبُكَ». قُلْتُ: إِنَّ أَبِي تُوُفِّيَ وَتَرَكَ بَناتٍ، فَأَرَدْتُ أَنْ أَنْكِحَ امْرَأَةً قَدْ جَرَّبَتْ، خَلا مِنْها، قالَ: «فَذلِكَ». فَلَمَّا قَدِمْنا المَدِينَةَ قالَ: «يا بِلالُ، اقْضِهِ وَزِدْهُ». فَأَعْطاهُ أَرْبَعَةَ دَنانِيرَ وَزادَهُ قِيراطاً، قالَ جابِرٌ: لا تُفارِقُنِي زِيادَةُ رَسُولِ اللّهِ ﷺ. فَلَمْ يَكُنِ القِيراطُ يُفارِقُ جِرابَ جابِرِ بْنِ عَبْدِ اللّهِ. [طرفه في: ٤٤٣].

٩ ـ بابُ وَكالَةِ الامْرَأَةِ الإِمامَ فِي النِّكاحِ

٢٣١٠ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: جاءَتِ امْرَأَةٌ إِلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إِنِّي قَدْ وَهَبْتُ لَكَ مِنْ نَفْسِي. فَقالَ رَجُلٌ: زَوِّجْنِيها، قالَ: «قَدْ زَوَّجْناكَها بِما مَعَكَ مِنَ القُرْآنِ». [الحديث ٢٣١٠ ـ أطرافه في: ٥٠٢٩، ٥٠٣٠، ٥٠٨٧، ٥١٢١، ٥١٢٦، ٥١٣٢، ٥١٣٥، ٥١٤١، ٥١٤٩، ٥١٥٠، ٥٨٧١، ٧٤١٧].

٢٣٠٩ ـ قوله: (ولم يبلغه) أي لم يبلغ الحديث (كلهم) بل بلغه (رجل واحد منهم) الخ، من الشرح.

ـ الثفال: بطيء السير.

ـ قوله: (قد خلا منها) أي مات زوجها وقيل: معناه ذهب منها بعض شبابها ومضى من عمرها ما جربت به الأمور.

باب ٩ ـ قوله: (الامرأة) كذا بزيادة الهمزة بعد حرف التعريف، واللغة الفصيحة المرأة بحذفها كما جاء في رواية أبي ذر على ما ذكره الشارح.

٢٣١٠ ـ قوله: من نفسي كذا بزيادة من وجاء إسقاطها وهو الأحسن.

[10] If the deputy gave or kept (some of, or all) what was given to him by the owner, the owner might agree

2311- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" deputized me to keep the food presented in charity of The Breaking fast, following the month of Ramadan. Somebody came and started taking handfuls of the foodstuff (stealthily). I took hold of him and said: "By Allah, I will take you to Allah's Apostle "Allah's blessing and peace be upon him"." He said: "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Apostle "Allah's blessing and peace be upon him" asked me: "What did your prisoner do yesterday?" I said: "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle "Allah's blessing and peace be upon him" said: "Indeed, he told you a lie and he will come again." I believed that he would show up again as Allah's Apostle "Allah's blessing and peace be upon him" had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said: "I will definitely take you to Allah's Apostle." He said: "Leave me, for I am very needy and have many dependents. I promise you I will not come back again." I pitied him and let him go.

In the morning Allah's Apostle "Allah's blessing and peace be upon him" asked me: "What did your prisoner do." I replied: "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle "Allah's blessing and peace be upon him" said: "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said: "I will surely take you to Allah's Apostle "Allah's blessing and peace be upon him" as it is the third time you promise not to return, yet you break your promise and come." He said: "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked: "What are they?" He replied: "Whenever you go to bed, recite The Chair Verse (The Heifer "Al'baqara" 255). Then, Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle "Allah's blessing and peace be upon him" asked: "What did your prisoner do yesterday?" I replied: "He claimed that he would teach me some words with which Allah will benefit me, so I let him go." Allah's Apostle "Allah's blessing and peace be upon him" asked: "What are they?" I replied: "He said to me: whenever you go to bed, recite The Verse of Chair (Heifer 255).

He further said to me: Then, Allah will appoint a guard for you who will stay with you, and no Satan will come near you till morning." However, they (the companions) were very keen on doing good deeds. The Prophet "Allah's blessing and peace be upon him" said: "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu'huraira?" Abu'huraira said: "No." He said: "It was Satan."

[11] If the deputy sold in a bad manner, it should be denied

2312- Abu'sa'eed "Allah be pleased with him" reported: Once Bilal brought (A good kind of) dates called Barni to The Prophet "Allah's blessing and peace be upon him" who asked him: "From where have you brought these?" Bilal

١٠ ـ بابٌ إذا وكَّل رجُلاً، فترَكَ الوكيلُ شيئاً فأجازهُ المُوكِّل فهُوَ جائزٌ، وإنْ أقْرَضَهُ إلى أجَلٍ مُسمّىً جازَ

٢٣١١ ـ وقال عثمانُ بنُ الهيثمِ أبو عمرٍو: حدَّثنا عوفٌ، عن محمَّدِ بنِ سيرينَ، عن أبي هريرة رضي اللهُ عنه قال: وكلني رسولُ اللهِ ﷺ بحفظِ زكاةِ رمضانَ، فأتاني آتٍ، فجعل يحثو منَ الطعام، فأخذتُهُ وقلتُ: واللهِ لأرفعنَّكَ إلى رسولِ اللهِ ﷺ، قال: إني محتاجٌ وعليَّ عيالٌ ولي حاجةٌ شديدةٌ، قال: فخلَّيتُ عنهُ، فأصبحتُ فقال النبيُّ ﷺ: «يا أبا هريرةَ ما فعل أسيرُكَ البارحةَ؟». قال: قلتُ: يا رسولَ اللهِ، شكا حاجةً شديدةً، وعيالاً، فرحِمتُهُ فخلَّيتُ سبيلَهُ، قال: «أما إنَّهُ قد كذَبَكَ، وسيعودُ». فعرفتُ أنَّهُ سيعودُ، لقولِ رسولِ اللهِ ﷺ: «إنَّه سيعودُ». فرصدتُهُ، فجاءَ يحثو منَ الطعامِ، فأخذتُهُ فقلتُ: لأرفعنَّكَ إلى رسولِ اللهِ ﷺ، قال: دعني فإني محتاجٌ وعليَّ عيالٌ، لا أعودُ، فرحِمتُهُ فخلَّيتُ سبيلَهُ، فأصبحتُ فقال لي رسولُ اللهِ ﷺ: «يا أبا هريرةَ ما فعل أسيرُكَ؟». قلتُ: يا رسولَ اللهِ شكا حاجةً شديدةً وعيالاً، فرحِمتُهُ فخلَّيتُ سبيلَهُ قال: «أما إنَّهُ قد كذبكَ، وسيعودُ». فرصدتُهُ الثالثةَ، فجاءَ يحثو منَ الطعامِ، فأخذتُهُ فقلتُ: لأرفعنَّكَ إلى رسولِ اللهِ ﷺ، وهذا آخرُ ثلاثِ مرَّاتٍ أنَّكَ تزعُمُ لا تعودُ، ثمَّ تعودُ، قال: دعني أعلِّمكَ كلماتٍ ينفعُكَ اللهُ بها، قلتُ: ما هُوَ؟ قال: إذا أويتَ إلى فراشِكَ، فاقرأْ آيةَ الكرسيِّ: ﴿اللَّهُ لا إلهَ إلاَّ هُوَ الحيُّ القيُّومُ﴾. [البقرة: ٢٥٥] حتَّى تختمَ الآيةَ، فإنكَ لن يزالَ عليكَ منَ اللهِ حافظٌ، ولا يقربنَّكَ شيطانٌ حتَّى تُصبحَ، فخلَّيتُ سبيلَهُ، فأصبحتُ، فقال لي رسولُ اللهِ ﷺ: «ما فعلَ أسيرُكَ البارحةَ؟». قلتُ: يا رسولَ اللهِ، زعمَ أنَّهُ يعلِّمُني كلماتٍ ينفعُني اللهُ بها فخلَّيتُ سبيلَهُ، قال: «ما هيَ؟». قلتُ: قال لي: إذا أويتَ إلى فراشِكَ، فاقرأْ آيةَ الكرسيِّ من أوَّلِها حتَّى تختمَ: ﴿اللَّهُ لا إلهَ إلاَّ هُوَ الحيُّ القيُّومُ﴾. وقال لي: لن يزالَ عليكَ منَ اللهِ حافظٌ، ولا يقربكَ شيطانٌ حتَّى تُصبحَ ـ وكانوا أحرصَ شيءٍ على الخيرِ ـ فقال النبيُّ ﷺ: «أما إنَّهُ قد صدقكَ وهوَ كذوبٌ تعلمُ مَن تُخاطبُ منذُ ثلاثِ ليالٍ يا أبا هريرةَ؟». قال: لا، قال: «ذاكَ شيطانٌ».

[الحديث ٢٣١١ ـ طرفاه في: ٣٢٧٥، ٥٠١٠].

١١ ـ بابٌ إذا باعَ الوكيلُ شيئاً فاسداً، فبيعُهُ مردودٌ

٢٣١٢ ـ حدثنا إسحاقُ: حدَّثنا يحيى بنُ صالحٍ: حدَّثنا معاويةُ، هُوَ ابنُ سلامٍ، عن يحيى قال: سمعتُ عقبةَ بنَ عبدِ الغافرِ، أنَّهُ سمعَ أبا سعيدٍ الخُدريَّ رضيَ اللهُ عنهُ قال: جاءَ بلالٌ إلى النبيِّ ﷺ بتمرٍ برنيٍّ، فقال لهُ النبيُّ ﷺ: «من أينَ هذا»؟ قال بلالٌ: كانَ عندنا تمرٌ

٢٣١١ـ قوله: (يحثو) أي يأخذ بكفيه.

ـ قوله: ولا يقربك بفتح الباء الموحدة ولأبي ذر بضمها انظر الشارح.

٢٣١٢ـ قوله: (البرنيّ): ضرب من التمر جيد.

replied: "I Had some inferior type of dates of which I exchanged two Sas for one Sa of Barni dates in order to give it to The Prophet to eat." Thereupon The Prophet "Allah's blessing and peace be upon him" said: "Beware! Beware! This is definitely usury! This is definitely Usury! Don't do so, but if you want to buy (a better kind of dates) sell the inferior dates for money with which buy the better kind."

[12] The power of act to deal with one's endowments (Waqfs); and what about the trustee's eating or giving fairly from it to his friends

2313- Amr narrated: Concerning the Waqf of Omar: It was not sinful of the trustee (of the Waqf) to eat or provide his friends from it, provided that the trustee had no intention of collecting fortune (for himself). Ibn Omar was the manager of the trust of Omar and he used to give presents from it to those with whom he used to stay at Mecca.

[13] The power of act to execute the legal punishments

2314- Both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

2315- The same previous tradition.

2316- Uqba Ibn Al'harith "Allah be pleased with him" reported: When An'no'aiman or his son was brought in a state of drunkenness, Allah's Apostle "Allah's blessing and peace be upon him" ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

[14] The power of act to deal with one's sacrificing animals

2317- A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrificial animals of The Messenger of Allah "Allah's blessing and peace be upon him" with my own hands. Then The Messenger of Allah "Allah's blessing and peace be upon him" put them around their necks with his own hands, and sent them with my father (to Mecca). Nothing legal was regarded illegal for The Messenger of Allah "Allah's blessing and peace be upon him" till the animals were slaughtered.

رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِنُطْعِمَ النَّبِيَّ ﷺ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذلكَ: «أَوَّهْ أَوَّهْ، عَيْنُ الرِّبَا عَيْنُ الرِّبَا، لا تَفعَلْ، وَلكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ، ثُمَّ اشْتَرِهِ».

١٢ ـ بابُ الوَكالَةِ في الوَقْفِ وَنَفَقَتِهِ، وَأَنْ يُطْعِمَ صَدِيقاً لَهُ وَيَأْكُلَ بالمَعْرُوفِ

٢٣١٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيانُ، عَنْ عَمْرٍو: قالَ في صَدَقَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: لَيسَ عَلَى الوَلِيِّ جُنَاحٌ أَنْ يَأْكُلَ وَيُؤْكِلَ صَدِيقاً، غَيرَ مُتَأَثِّلٍ مالاً، فَكانَ ابْنُ عُمَرَ هُوَ يَلِي صَدَقَةَ عُمَرَ، يُهْدِي لِلنَّاسِ مِنْ أَهْلِ مَكَّةَ، كانَ يَنْزِلُ عَلَيهِمْ.

[الحديث ٢٣١٣ ـ أطرافه في: ٢٧٣٧، ٢٧٦٤، ٢٧٧٢، ٢٧٧٣، ٢٧٧٧].

١٣ ـ بابُ الوَكالَةِ في الحُدُودِ

٢٣١٤، ٢٣١٥ ـ حدّثنا أبو الوَلِيدِ: أَخبَرَنا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ زَيدِ بْنِ خالِدٍ وَأَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «وَاغْدُ يا أُنَيسُ إِلَى امْرَأَةِ هذا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا». [الحديث ٢٣١٤ ـ أطرافه في: ٢٦٤٩، ٢٦٩٦، ٢٧٢٥، ٦٦٣٤، ٦٨٢٨، ٦٨٣١، ٦٨٣٦، ٦٨٤٣، ٦٨٦٠، ٧١٩٤، ٧٢٥٩، ٧٢٧٩]، [الحديث ٢٣١٥ ـ أطرافه في: ٢٦٩٥، ٢٧٢٤، ٦٦٣٣، ٦٨٢٧، ٦٨٣٣، ٦٨٣٥، ٦٨٤٢، ٦٨٥٩، ٧١٩٣، ٧٢٥٨، ٧٢٦٠، ٧٢٧٨].

٢٣١٦ ـ حدّثنا ابْنُ سَلاَمٍ: أَخبَرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ قالَ: جِيءَ بِالنُّعَيمانِ، أَوِ ابْنِ النُّعَيمانِ، شارِباً، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ كانَ في البَيتِ أَنْ يَضْرِبُوا، قالَ: فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ، فَضَرَبْنَاهُ بِالنِّعَالِ وَالجَرِيدِ.

[الحديث ٢٣١٦ ـ طرفاه في: ٦٧٧٤، ٦٧٧٥].

١٤ ـ بابُ الوَكالَةِ في البُدْنِ وَتَعاهُدِها

٢٣١٧ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّهَا أَخبَرَتْهُ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَنَا فَتَلْتُ قَلائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ ﷺ بِيَدَيهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُحِرَ الهَدْيُ. [طرفه في: ١٦٩٦].

١٥ ـ بابٌ إِذا قالَ الرَّجُلُ لِوَكِيلِهِ: ضَعْهُ حَيثُ أَراكَ اللَّهُ وَقالَ الوَكِيلُ: قَدْ سَمِعْتُ ما قُلتَ

٢٣١٨ ـ حدّثني يَحْيَى بْنُ يَحْيَى قالَ: قَرَأْتُ عَلَى مالِكٍ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ: أَنَّهُ

٢٣١٣ـ قوله: (غير متأثل مالاً) أي غير جامع مالاً وانتصاب غير على الحالية وزاد أبو ذرّ بعد قوله: صديقاً له أي للولي وهو في محل النصب صفة لصديقاً كما في الشارح.

٢٣١٤، ٢٣١٥ـ قوله: (واغد) أي اذهب. وروي إلى بدل على. انظر الشارح لأول الحديث.

٢٣١٨ـ قوله: (بيرحاء) بهذا الضبط وروي بيرحا من غير همز وفيها وجوه أخرى ذكرها الشارح في الزكا وجعلها المجد مرة فيعلى ومرة قال: إنها بئر حاء بإضافة بئر إلى رجل اسمه: حاء.

[15] When one says to his deputy (concerning some of his wealth): "Spend it wherever Allah makes you see better"; and the deputy replies: "I heard what you have said"

2318- Anas "Allah be pleased with him" narrated: Abu'talha was the richest man in Medina amongst the Ansar; and Bairuha (garden) was the most beloved of his property. It was situated opposite the mosque (of The Prophet "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" used to enter it and drink from its sweet water. When Allah Almighty revealed: "you will not attain righteousness till you spend in charity of the things you love" (The Heifer "Al'baqara" 93), Abu'talha got up in front of The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Allah says in His Book: "You will not attain righteousness till you spend (in charity) of the things you love." Verily, the most beloved to me from amongst my property is Bairuha (garden), so I give it in charity and hope for its reward from Allah. O Allah's Apostle! Spend it wherever you like." The Messenger of Allah "Allah's blessing and peace be upon him" appreciated that and said: "That is perishable (or profitable according to Malik) wealth, that is perishable wealth. I heard what you have said. I advise you to distribute it among your relatives." Abu'talha said: "I will do so, O Allah's Apostle." So, Abu'talha distributed it among his relatives and cousins.

[16] The deputation of the honest man as a treasurer or so

2319- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons."

سَمِعَ أَنسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ أَبو طَلحَةَ أَكْثَرَ الأَنْصارِ بِالمَدِينَةِ مالاً، وَكانَ أَحَبَّ أَمْوَالِهِ إِلَيهِ بِيرُحاءَ، وَكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وَكانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيهَا طَيِّبٍ، فَلَمَّا نَزَلَتْ: ﴿لَنْ تَنَالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢]. قامَ أَبو طَلحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ: ﴿لَنْ تَنَالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢]. وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بِيرُحاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا يَا رَسُولَ اللَّهِ حَيثُ شِئْتَ، فَقالَ: «بَخٍ، ذلِكَ مالٌ رائِحٌ، ذلِكَ مالٌ رائِحٌ، قَدْ سَمِعْتُ ما قُلْتَ فِيهَا، وَأَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ». قالَ: أَفْعَلُ يَا رَسُولَ اللَّهِ، فَقَسَمَهَا أَبُو طَلحَةَ فِي أَقارِبِهِ وَبَنِي عَمِّهِ. تَابَعَهُ إِسْماعِيلُ، عَنْ مالِكٍ. وَقالَ رَوْحٌ، عَنْ مالِكٍ: «رَابِحٌ». [طرفه في: ١٤٦١].

١٦ ـ بابُ وَكالَةِ الأَمِينِ فِي الخِزَانَةِ وَنَحْوِهَا

٢٣١٩ـ حدَّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الخازِنُ الأَمِينُ، الَّذِي يُنْفِقُ ـ وَرُبَّمَا قالَ: الَّذِي يُعْطِي ـ ما أُمِرَ بِهِ كامِلاً مُوَفَّراً، طَيِّبٌ نَفْسُهُ، إِلَى الَّذِي أُمِرَ بِهِ أَحَدُ المُتَصَدِّقِينِ».
[طرفه في: ١٤٣٨].

= ـ قوله: «بخ» بفتح الموحدة وسكون الخاء المعجمة وبتنوينها وبالتخفيف والتشديد فيهما فهي أربعة كلمة تقال عند مدح الشيء والرضا به.
ـ قوله: (رائح) أي ذاهب في الخير وروي رابح.

٢٣١٩ـ قوله: (طيب نفسه) وروي: طيباً بالنصب على الحال كما هو الظاهر وتقدم في الزكاة كما هنا بزيادة به في البنين.

(41) The Book of Agriculture

[1] What was mentioned regarding the virtues of planting and sowing, particularly when eating from its products

and Allah's saying: "See ye the seed that ye sow in the ground? Is it ye that cause it to grow, or are We the Cause? Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment." (The Inevitable "Al'waqi'a" 63:65)

2320- Quatada narrated from Anas "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "There is none amongst the Muslims who plants a tree or sows seeds, from which a bird, a person or an animal eats, but it is regarded as a charitable gift for him."

[2] The consequences of the agricultural equipments or exceedingly working with them

2321- Abu'omama Al'bahili "Allah be pleased with him" was reported to have seen a ploughshare and said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no house in which these tools enter except that Allah will cause humiliation to enter it."

[3] Keeping the dog only for guarding one's farm

2322- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle, or, according to Ibn Sirin and Abu'salih, for guarding sheep or farms, or for hunting, or, according to Abu'hazim, for hunting or guarding cattle."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٤١ ـ كتابُ الحَرْثِ والمُزارَعة

١ ـ باب فَضْلُ الزَّرْعِ وَالغَرْسِ إِذا أُكِلَ مِنْهُ

وَقَوْلِهِ تَعالى: ﴿أَفَرَأَيْتُم ما تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزّارِعُونَ * لَوْ نَشاءُ لَجَعلْنَاهُ حُطاماً﴾ [الواقعة: ٦٣ ـ ٦٥].

٢٣٢٠ ـ حدثنا قُتَيبَةُ بْنُ سَعِيد: حَدَّثَنَا أَبُو عَوانَةَ (ح). وَحَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِن مُسْلِمٍ يَغْرِسُ غَرْساً أَوْ يَزْرَعُ زَرْعاً، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسانٌ، أَوْ بَهِيمَةٌ، إِلا كانَ لَهُ بِهِ صَدَقَةٌ». وَقالَ لَنا مُسْلِمٌ: حدثنا أَبانُ: حَدَّثَنَا قَتادَةُ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٢٣٢٠ ـ طرفه في: ٦٠١٢]

٢ ـ بابُ ما يُحْذَرُ مِنْ عَواقِبِ الاشْتِغالِ بِآلَةِ الزَّرْعِ أَوْ مُجاوَزَةِ الحَدِّ الذي أُمِرَ بِهِ

٢٣٢١ ـ حدثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سالِمٍ الحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ زِيادٍ الأَلْهانِيِّ، عَنْ أَبِي أُمامَةَ البَاهِلِيِّ قالَ: وَرَأَى سِكَّةً وَشَيْئاً مِنْ آلَةِ الحَرْثِ، فَقالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَدْخُلُ هذا بَيْتَ قَوْمٍ إِلا أَدْخَلَهُ الذُّلَّ». قالَ مُحَمَّدٌ: واسْمُ أَبِي أُمامَةَ: صُدَيُّ بْنُ عَجْلانَ. [طرفه في: ٢١٤١].

٣ ـ بابُ اقْتِناءِ الكَلْبِ لِلحَرْثِ

٢٣٢٢ ـ حدثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنَا هِشامٌ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَمْسَكَ كَلْباً، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيراطٌ، إِلا كَلْبَ حَرْثٍ أَوْ ماشِيَةٍ». قالَ ابْنُ سِيرِينَ وَأَبُو صالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِلا كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ». وَقالَ أَبُو حازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «كَلْبَ صَيْدٍ أَوْ ماشِيَةٍ».

[الحديث ٢٣٢٢ ـ طرفه في: ٣٣٢٤].

٢٣٢٠ ـ قوله: (أبان) ذكر الشارح فيه في باب زيادة الإيمان الصرف وعدمه، وهو كذلك في المصباح، والذي في القاموس أنه مصروف، وقد سمعت من هناك قولهم: من لم يصرف أبان فهو أتان.

٢٣٢١ ـ قوله: (السكة): هي الحديدة التي تحرث بها الأرض.

2323- As'sa'ib Ibn Yazid narrated: Abu'sufyan Ibn Abu'zuhair, a man from Azd Shanu'a and one of the companions of The Prophet "Allah's blessing and peace be upon him" said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If one keeps a dog which is meant for (something) other than guarding a farm or cattle, one Qirat of the reward of his good deeds will be deducted daily." I said: "Did you hear this from Allah's Apostle?" He said: "Yes, by the Lord of this Mosque."

[4] The cow is used for ploughing

2324- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While a man was riding a cow, it turned towards him and said: "I have not been created for this purpose, I have been created for ploughing." The Prophet "Allah's blessing and peace be upon him" added: "I, Abu'bakr and Omar believe in the story." The Prophet "Allah's blessing and peace be upon him" went on: "A wolf caught a sheep, and when the shepherd chased it, the wolf said: "Who will be its guard on the day of wild beasts, when there will be no shepherd for it but me? " "After narrating it, The Prophet "Allah's blessing and peace be upon him" said: "I, Abu'bakr and Omar too believe it." Salama, the sub-narrator added: However, Abu'bakr and Omar were not present then.

[5] When one said to another: "Look after the trees (by watering and watching them) and share the fruits with me."

2325- Abu'huraira "Allah be pleased with him" narrated: The Patrons (Ansar) said to The Prophet "Allah's blessing and peace be upon him": "Distribute the palm trees among us and our (emigrant) brothers." The Prophet "Allah's blessing and peace be upon him" commented: "No." The Ansar said (to the emigrants): "Look after the trees (by watering and watching them) and share the fruits with us." The emigrants said: "We listen and obey."

[6] Cutting the trees and date-palms

2326- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" got the date palm trees of the tribe of Banun'nadir burnt and the trees cut down at a place called Al'buwaira. Hassan Ibn Thabit said in a poetic verse: "The chiefs of Banu'lu'ai found it easy to watch fire spreading at Al'buwaira."

٢٣٢٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَزِيدَ بْنِ خُصَيفَةَ: أَنَّ السَّائِبَ بْنَ يَزِيدَ حَدَّثَهُ: أَنَّهُ سَمِعَ سُفيَانَ بْنَ أَبِي زُهَيرٍ، رَجُلاً مِنْ أَزْدِ شَنُوءَةَ، وَكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً، لا يُغْنِي عَنْهُ زَرْعاً وَلا ضَرْعاً، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ». قُلتُ: أَنْتَ سَمِعْتَ هذا مِنْ رَسُولِ اللَّهِ ﷺ؟ قالَ: إِي وَرَبِّ هذا المَسْجِدِ. [الحديث ٢٣٢٣ ـ طرفه في: ٣٣٢٥]

٤ ـ بابُ اسْتِعْمالِ البَقَرِ لِلحِرَاثَةِ

٢٣٢٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ: سَمِعْتُ أَبَا سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «بَينَما رَجُلٌ رَاكِبٌ عَلَى بَقَرَةٍ الْتَفَتَتْ إِلَيهِ، فَقالَتْ: لَمْ أُخْلَقْ لِهذا، خُلِقْتُ لِلحِرَاثَةِ، قالَ: آمَنْتُ بِهِ أَنا وَأَبُو بَكْرٍ وَعُمَرُ، وَأَخَذَ الذِّئْبُ شاةً فَتَبِعَهَا الرَّاعِي، فَقالَ الذِّئْبُ: مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لا رَاعِيَ لَهَا غَيرِي، قالَ آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». قالَ أَبُو سَلَمَةَ: وَما هُمَا يَوْمَئِذٍ في القَوْمِ.

[الحديث ٢٣٢٤ ـ أطرافه في: ٣٤٧١، ٣٦٦٣، ٣٦٩٠]

٥ ـ بابٌ إِذا قالَ: اكْفِنِي مَؤُونَةَ النَّخْلِ أَوْ غَيرِهِ، وَتُشْرِكُنِي في الثَّمَرِ

٢٣٢٥ ـ حدّثنا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَتِ الأَنْصَارُ لِلنَّبِيِّ ﷺ: اقْسِمْ بَينَنَا وَبَينَ إِخْوَانِنَا النَّخِيلَ. قالَ: «لا». فَقالُوا: تَكْفُونَا المَؤُونَةَ، وَنَشْرَكُكُمْ في الثَّمَرَةِ، قالُوا: سَمِعْنَا وَأَطَعْنَا.

[الحديث ٢٣٢٥ ـ طرفاه في: ٢٧١٩، ٣٧٨٢]

٦ ـ بابُ قَطْعِ الشَّجَرِ وَالنَّخْلِ

وَقالَ أَنَسٌ: أَمَرَ النَّبِيُّ ﷺ بِالنَّخْلِ فَقُطِعَ.

٢٣٢٦ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ البُوَيرَةُ، وَلَهَا يَقُولُ حَسَّانُ:

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ ... حَرِيقٌ بِالبُوَيرَةِ مُسْتَطِيرُ

[الحديث ٢٣٢٦ ـ أطرافه في: ٣٠٢١، ٤٠٣١، ٤٠٣٢، ٤٨٨٤]

باب ٥ ـ قوله: (وتشركني) بضم أوله وكسر ثالثه، مضارع أشرك، ويجوز فتحهما مضارع شرك، والرفع على أنه خبر مبتدأ محذوف أي وأنت تشركني، ويجوز النصب بتقدير أن بعد الواو كما في الشارح.

٢٣٢٥ـ قوله: (ونشركم) بهذا الضبط فقط على رواية ابن حجر وذكر الشارح جواز الوجهين المذكورين آنفاً.

٢٣٢٦ـ قوله: (البويرة): موضع من بلد بني النضير والتأنيث باعتبار الحادثة، وحسان بدون الصرف على أنه من الحسّ، وبالصرف على أنه من الحسن وهو ابن ثابت شاعر النبي.

ـ (مستطير): أي منتشر.

[7]

2327- Rafi Ibn Khadij "Allah be pleased with him" reported: We worked on farms more than anybody else in Medina. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so The Prophet "Allah's blessing and peace be upon him" forbade this practice. At that time gold or silver were not used (in renting the land).

[8] sharecropping on the condition of having half the yield or so

Abu'ja'far told: There is, in Medina, no family of (those of) emigration but cultivating the land on the condition of having one-third or one-fourth the yield. On the other hand, both of Ali, Sa'd Ibn Malik, Abdullah Ibn Mas'ood, Omar Ibn Abdul'aziz, Al'qasim, and Urwa, in addition of Abu'bakr's family, Omar's family and Ali's family were reported to have practised sharecropping.

Abdur'rahman Ibn Al'aswad told: I used to take part with Abdur'rahman Ibn Yazid in cultivation. Omar was reported to have made a deal with some people, according to which, he brought the seeds on the condition that he would take half the yield. But if the seeds were brought by them, then he would have so-and-so (according to the conditions upon which they would agree). Al'hasan said: "There would be no harm, if the land was owned by any of them and the cost (of cultivation) was spent by them, to have the yield equally together.

2328- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet "Allah's blessing and peace be upon him" used to give his wives (yearly) one hundred Wasaqs each: eighty Wasaqs of dates and twenty Wasaqs of barley. When Omar distributed (the land of) Khaibar, he gave the wives of The Prophet "Allah's blessing and peace be upon him" the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasaqs. A'isha chose the land.

٧ ـ باب

٢٣٢٧ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيسٍ الأَنْصَارِيِّ: سَمِعَ رَافِعَ بْنَ خَدِيجٍ قالَ: كُنَّا أَكْثَرَ أَهْلِ المَدِينَةِ مُزْدَرَعاً، كُنَّا نُكْرِي الأَرْضَ بِالنَّاحِيَةِ مِنْهَا مُسَمًّى لِسَيِّدِ الأَرْضِ، قالَ: فَمِمَّا يُصَابُ ذٰلِكَ وَتَسْلَمُ الأَرْضُ، وَمِمَّا يُصَابُ الأَرْضُ وَيَسْلَمُ ذٰلِكَ، فَنُهِينَا، وَأَمَّا الذَّهَبُ وَالوَرِقُ فَلَمْ يَكُنْ يَوْمَئِذٍ. [طرفه في: ٢٢٨٦].

٨ ـ بابُ المُزَارَعَةِ بالشَّطْرِ وَنَحْوِهِ

وَقالَ قَيسُ بْنُ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ قالَ: ما بِالمَدِينَةِ أَهْلُ بَيتِ هِجْرَةٍ، إِلاَّ يَزْرَعُونَ عَلَى الثُّلُثِ وَالرُّبُعِ، وَزَارَعَ عَلِيٌّ، وَسَعْدُ بْنُ مالِكٍ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَعُمَرُ بْنُ عَبْدِ العَزِيزِ، وَالقَاسِمُ، وَعُرْوَةُ، وَآلُ أَبِي بَكْرٍ، وَآلُ عُمَرَ، وَآلُ عَلِيٍّ، وَابْنُ سِيرِينَ. وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ: كُنْتُ أُشارِكُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ فِي الزَّرْعِ، وَعامَلَ عُمَرُ النَّاسَ عَلَى إِنْ جاءَ عُمَرُ بِالبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ، وَإِنْ جاؤُوا بِالبَذْرِ فَلَهُمْ كَذَا. وَقالَ الحَسَنُ: لا بَأْسَ أَنْ تَكُونَ الأَرْضُ لأَحَدِهِمَا، فَيُنْفِقَانِ جَمِيعاً، فَمَا خَرَجَ فَهُوَ بَيْنَهُمَا. وَرَأَى ذٰلِكَ الزُّهْرِيُّ. وَقالَ الحَسَنُ: لاَ بَأْسَ أَنْ يُجْتَنَى القُطْنُ عَلَى النِّصْفِ. وَقالَ إِبْرَاهِيمُ وَابْنُ سِيرِينَ وَعَطَاءٌ وَالحَكَمُ وَالزُّهْرِيُّ وَقَتَادَةُ: لاَ بَأْسَ أَنْ يُعْطِيَ الثَّوْبَ بِالثُّلُثِ أَوِ الرُّبُعِ وَنَحْوِهِ. وَقالَ مَعْمَرٌ: لاَ بَأْسَ أَنْ تَكُونَ المَاشِيَةُ عَلَى الثُّلُثِ وَالرُّبُعِ إِلَى أَجَلٍ مُسَمًّى.

٢٣٢٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ، عَنِ النَّبِيِّ ﷺ عامَلَ خَيبَرَ بِشَطْرِ ما يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكانَ يُعْطِي أَزْوَاجَهُ مِئَةَ وَسْقٍ، ثَمَانُونَ وَسْقَ تَمْرٍ، وَعِشْرُونَ وَسْقَ شَعِيرٍ، فَقَسَمَ عُمَرُ خَيبَرَ، فَخَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطِعَ لَهُنَّ مِنَ المَاءِ وَالأَرْضِ، أَوْ يُمْضِيَ لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتَارَ الأَرْضَ وَمِنْهُنَّ مَنِ اخْتَارَ الوَسْقَ، وَكانَتْ عائِشَةُ اخْتَارَتِ الأَرْضَ. [طرفه في: ٢٢٨٥].

٩ ـ باب إِذا لَمْ يَشْتَرِطِ السِّنِينَ في المُزَارَعَةِ

٢٣٢٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ

٢٣٢٧ـ قوله: (المزدرع): مكان الزرع أو الزرع نفسه.

ـ وقوله: (مسمى) حال من الناحية والقياس التأنيث، ولعل التذكير باعتبار أن ناحية الشيء بعضه أو باعتبار الزرع وأراد بسيد الأرض مالكها.

ـ وقوله: (فمما) بمعنى ربما كما في الشارح ويزداد الحديث وضوحاً في باب ما يكره من الشروط في المزارعة.

باب ٨ ـ قوله: (أن يعطي الثوب) أي الغزل للنساج ينسجه وإطلاق الثوب عليه من باب المجاز ولأبي ذر عن الكشميهني والمستملي الثور (شارح).

[9] Sharecropping without defining its term

2329- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

[10]

2330- Amr narrated: I said to Tawus: “If you abandoned sharecropping it would be better since (it was said) The Messenger of Allah “Allah’s blessing and peace be upon him” forbade it.” He replied: “I give the sharecroppers the land and help them. On the other hand, the most knowledgeable of (Muslims), Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had not forbidden sharecropping, but said: “It is more beneficial for one to give his land free to his brother than to charge him a fixed rental."”

[11] Sharecropping with Jews

2331- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and have half of its yield.

[12] What is hateful of conditions in sharecropping

2332- Rafi “Allah be pleased with him” narrated: We worked on farms more than anybody else in Medina. We used to rent the land and say to the owner: "The yield of this portion is for us and the yield of that portion is for you (as the lease)." One of those portions might yield something and the other might not. So, The Prophet “Allah’s blessing and peace be upon him” forbade us to do so.

[13] When one cultivates (land) using others money without taking their permission, though this would benefit them

2333- Moosa Ibn Uqba narrated from Nafi from Abdullah Ibn Omar “Allah be pleased with both”: The Prophet “Allah’s blessing and peace be upon him” said: "While three men were walking, It started raining and they took shelter in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other: "Think of good deeds which you did only for Allah's sake, and invoke Allah by referring to those deeds so that He may remove this rock from you."

عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: عامَلَ النَّبِيُّ ﷺ خَيْبَرَ بِشَطْرِ ما يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ. [طرفه في: ٢٢٨٥].

١٠ ـ باب

٢٣٣٠ ـ حدّثنا عليُّ بنُ عبدِ اللَّهِ: حدَّثنا سُفيانُ: قال عَمْرٌو: قلتُ لِطاوُسٍ: لَوْ تَرَكْتَ الْمُخابَرَةَ، فإنَّهُمْ يَزْعُمونَ أَنَّ النَّبِيَّ ﷺ نَهى عَنْهُ! قال: أَيْ عَمْرُو، إِنِّي أُعْطِيهِمْ وَأُغْنِيهِمْ، وَإِنَّ أَعْلَمَهُمْ أَخْبَرَني ـ يَعْني ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما ـ أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ، وَلكِنْ قالَ: «أَنْ يَمْنَحَ أَحَدُكُمْ أَخاهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجاً مَعْلُوماً».

[الحديث ٢٣٣٠ ـ طرفاه في: ٢٣٤٢، ٢٦٣٤].

١١ ـ بابُ الْمُزَارَعَةِ مَعَ الْيَهُودِ

٢٣٣١ ـ حدّثنا ابْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا عُبَيْدُ اللَّهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطى خَيْبَرَ الْيَهُودَ، عَلَى أَنْ يَعْمَلُوها وَيَزْرَعُوها، وَلَهُمْ شَطْرُ ما خَرَجَ مِنْها.

[طرفه في: ٢٢٨٥].

١٢ ـ بابُ ما يُكْرَهُ مِنَ الشُّرُوطِ في الْمُزَارَعَةِ

٢٣٣٢ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنا ابْنُ عُيَيْنَةَ، عَنْ يَحْيى: سَمِعَ حَنْظَلَةَ الزُّرَقِيَّ، عَنْ رافِعٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ حَقْلاً، وَكانَ أَحَدُنا يُكْرِي أَرْضَهُ، فَيَقُولُ: هذِهِ الْقِطْعَةُ لِي وَهذِهِ لَكَ، فَرُبَّما أَخْرَجَتْ ذِهِ وَلَمْ تُخْرِجْ ذِهِ، فَنَهاهُمُ النَّبِيُّ ﷺ. [طرفه في: ٢٢٨].

١٣ ـ بابٌ إِذا زَرَعَ بِمالِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، وَكانَ في ذلِكَ صَلاحٌ لَهُمْ

٢٣٣٣ ـ حدّثنا إِبْراهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنا أَبو ضَمْرَةَ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَما ثَلاثَةُ نَفَرٍ يَمْشُونَ أَخَذَهُمُ الْمَطَرُ، فَأَوَوْا إِلى غارٍ في جَبَلٍ، فَانْحَطَّتْ عَلَى فَمِ غارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ

= ـ قوله: (أن تكون الماشية): ذكر الشارح رواية تكرى بدل تكون وهي الأظهر.

٢٣٣٠ـ قوله: (المخابرة): أن يكون العمل في الأرض ببعض ما يخرج منها والبذر من العامل.

ـ قوله: (أن يمنح) بهذا الضبط وبصيغة الشرط على تقدير فهو خير له كما في الشارح.

٢٣٣٢ـ قوله: (حقلاً) أي زرعاً والمحاقلة سمعت معناها.

ـ قوله: (ذه) بكسر الذال المعجمة وسكون الهاء وبكسرها ويكون بالاختلاس والإشباع. والأصل ذي فجيء بالهاء للوقت أو لبيان اللفظ إشارة إلى القطعة من الأرض اهـ من الشارح.

٢٣٣٣ـ قوله: (وإني استأخرت) تقدم في الإجارة بلفظ: فنأى بي في طلب شيء يوماً الخ. وذكر الشارح هنا =

One of them said: “O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first before my children. One day I was delayed and came late at night and found my parents asleep. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this only for Your sake, kindly remove the rock so that we could see the sky through it.” So, Allah removed the rock a little and they saw the sky.

The second man said: “O Allah! I was in love with a cousin of mine as the deepest a man may ever have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred Dinars. So, I struggled to collect that amount. But when I sat between her legs, she said: “O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage).” So, I got up. O Allah! If I did it only for Your sake, please remove the rock.” The rock shifted a bit more.

Then the third man said: “O Allah! I employed a labourer for a pot of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Some time later) He came and said to me: “Fear Allah (and give me my right)." I said: “Go and take those cows and the shepherd.” He said: “Fear Allah! Don't mock at me.” I said: “I am not mocking at you. Take (all of that).” So, he took all of it. O Allah! If I did that only for Your sake, please remove the rest of the rock.” So, Allah removed the rock (entirely)."

[14] The companions’ endowments (Waqfs), sharecropping, and their related treatments

2334- Zaid Ibn Aslam narrated from his father: Omar "Allah be pleased with him" said: "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as The Prophet "Allah's blessing and peace be upon him" had distributed the land of Khaibar."

[15] Cultivating the dead land

Omar was reported to have said: “He, who cultivated a dead land, Then it would be rather for him.”

On the other hand, according to a certain narration, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who cultivated another’s land without taking his permission, would have no right in it.”

عَلَيهِمْ. فَقَالَ بَعْضُهُمْ لِبَعْض: انظُرُوا أَعْمَالاً عَمِلتُمُوهَا صَالِحَةً لِلَّهِ، فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يُفرِّجُهَا عَنكُمْ، قال أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيخَانِ كَبِيرَانِ، وَلِي صِبيَةٌ صِغَارٌ، كُنْتُ أَرْعَى عَلَيهِمْ، فَإِذَا رُحْتُ عَلَيهِمْ حَلَبْتُ، فَبَدَأْتُ بِوَالِدَيَّ أَسْقِيهِمَا قَبلَ بَنِيَّ، وَإِنِّي اسْتَأْخَرْتُ ذَاتَ يَوْم، فَلَمْ آتِ حَتَّى أَمْسَيتُ، فَوَجَدْتُهُمَا نَامَا، فَحَلَبْتُ كما كُنْتُ أَحْلُبُ، فَقُمْتُ عِنْدَ رُؤوسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا، وَأَكْرَهُ أَنْ أَسْقِيَ الصِّبْيَةَ، وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنتَ تَعْلَمُ أَنِّي فَعَلْتُهُ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا فَرْجَةً نَرَى مِنْهَا السَّمَاءَ، فَفَرَجَ اللَّهُ فَرَأَوُا السَّمَاءَ، وَقالَ الآخَرُ: اللَّهُمَّ إِنَّهَا كانَتْ لِي بِنْتُ عَمٍّ، أُحْبَبْتُهَا كَأَشَدِّ ما يُحِبُّ الرِّجالُ النِّسَاءَ، فَطَلَبْتُ مِنهَا فَأَبَتْ حَتَّى أَتَيتُهَا بِمِئَةِ دِينَارٍ، فَبَغَيتُ حَتَّى جَمَعْتُهَا، فَلَمَّا وَقَعْتُ بَينَ رِجْلَيهَا قالَتْ: يَا عَبدَ اللَّهِ اتَّقِ اللَّهَ وَلا تَفتَحِ الخَاتَمَ إِلاَّ بِحَقِّهِ، فَقُمْتُ، فَإِنْ كُنتَ تَعْلَمُ أَنِّي فَعَلْتُهُ ابْتِغَاءَ وَجْهِكَ فافْرُجْ عَنَّا فَرْجَةً، فَفَرَجَ، وقالَ الثَّالِثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أَجِيراً بِفَرَقِ أَرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ قالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيهِ فَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَراً وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ: اتَّقِ اللَّهَ، فَقُلتُ: اذْهَبْ إِلَى ذلِكَ البَقَرِ وَرُعَاتِهَا فَخُذْ، فَقَالَ: اتَّقِ اللَّهَ وَلا تَسْتَهْزِىءْ بِي، فَقُلتُ: إِنِّي لاَ أَسْتَهْزِىءُ بِكَ فَخُذْ، فَأَخَذَهُ، فَإِنْ كُنتَ تَعْلَمُ أَنِّي فَعَلتُ ذلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ ما بَقِيَ فَفَرَجَ اللَّهُ». قالَ أَبو عَبْدِ اللَّهِ: وَقالَ ابْنُ عُقْبَةَ، عَنْ نَافِعٍ: فَسَعَيتُ.

[طرفه في: ٢٢١٥].

١٤ ـ بابُ أَوْقَافِ أَصْحَابِ النَّبِيِّ ﷺ، وَأَرْضِ الْخَرَاجِ، وَمُزَارَعَتِهِمْ وَمُعَامَلَتِهِمْ

وَقالَ النَّبِيُّ ﷺ لِعُمَرَ: «تَصَدَّقْ بِأَصْلِهِ لاَ يُبَاعُ، وَلكِنْ يُنْفَقُ ثَمَرُهُ». فَتَصَدَّقَ بِهِ.

٢٣٣٤ ـ حدّثنا صَدَقَةُ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ، عَنْ مالِكٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَوْلاَ آخِرُ المُسْلِمِينَ، ما فَتَحْتُ قَرْيَةً إِلاَّ قَسَمْتُهَا بَينَ أَهْلِهَا، كما قَسَمَ النَّبِيُّ ﷺ خَيبَرَ.

[الحديث ٢٣٣٤ ـ أطرافه في: ٣١٢٥، ٤٢٣٥، ٤٢٣٦].

١٥ ـ بابُ مَنْ أَحْيَا أَرْضاً مَوَاتاً

وَرَأَى ذلِكَ عَلِيٌّ في أَرْضِ الْخَرَابِ بِالْكُوفَةِ مَوَاتٌ. وَقالَ عُمَرُ: مَنْ أَحْيَا أَرْضاً مَيِّتَةً

= رواية وإني نأى بي ذات يوم الشجر أي الرعي فعلى هذه الرواية لم تبق كلمة نأى بغير فاعل كبقائها فيما تقدم بغيره.

ـ قوله: (فرجة) ذكر الشارح هنا تثليث الفاء. وتقدم أن الفرق مكيال، ويجوز إسكان الراء فيه.

ـ قوله: (فلم أزل أزرعه) كذا بالجزم نص عليه الشارح.

باب ١٥ ـ قوله: (لعرق ظالم) كذا بالتنوين فيهما أي من غرس غرساً في أرض غيره بغير إذنه فليس له فيه حق.

2335- Urwa narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" said: "He who cultivates land that does not belong to anybody is more entitled (to have it)."

Urwa added: "With this verdict, Omar judged."

[16]

2336- Moosa Ibn Uqba narrated from Salim Ibn Abdullah Ibn Omar from Abdullah Ibn Omar "Allah be pleased with both": While The Prophet "Allah's blessing and peace be upon him" was passing the night at his place of rest in Dhul'hulaifa in the bottom of the valley (of Al'aqiq), he saw a dream in which it was said to him: "You are in a blessed valley." Moosa said: "Salim let our camels kneel at the place where Abdullah used to make his camel kneel, seeking the place where The Messenger of Allah "Allah's blessing and peace be upon him" used to take a rest, situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road."

2337- Ibn Abbas narrated from Omar "Allah be pleased with both of them": While The Prophet "Allah's blessing and peace be upon him" was in Al'aqiq (valley) he said: "Someone (meaning Gabriel) came to me from my Lord tonight (in my dream) and said: Offer the prayer in this blessed valley and say: "(I intend to perform) Umra along with Hajj (together).""

[17] When the landlord says (to the renter): "I will let you stay as long as Allah wishes", without defining a certain term (for that hire, and the renter accepts) then this would be considered as agreement between them

2338- Moosa Ibn Uqba narrated from Nafi from Abdullah Ibn Omar "Allah be pleased with both": Omar expelled the Jews and the Christians from Hijaz. When Allah's Apostle "Allah's blessing and peace be upon him" had conquered Khaibar, he wanted to expel the Jews from it, as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle "Allah's blessing and peace be upon him" intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Allah's Apostle "Allah's blessing and peace be upon him" told them: "We will let you stay on this condition, as long as we wish." So they (Jews) kept on living there until Omar forced them to go towards Taima and Ariha.

فَهِيَ لَهُ، وَيُرْوَى عَنْ عُمَرَ وَابْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ، وَقَالَ: «فِي غَيْرِ حَقِّ مُسْلِمٍ، وَلَيْسَ لِعِرْقٍ ظَالِمٍ فِيهِ حَقٌّ». وَيُرْوَى فِيهِ عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ.

٢٣٣٥ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْمَرَ أَرْضاً لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ». قَالَ عُرْوَةُ: قَضَى بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي خِلَافَتِهِ.

١٦ ـ باب

٢٣٣٦ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُرِيَ وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ. فَقَالَ مُوسَى: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ بِهِ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ ﷺ، وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ.

[طرفه في: ٤٨٣].

٢٣٣٧ ـ حدثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّيْلَةَ أَتَانِي آتٍ مِنْ رَبِّي وَهُوَ بِالْعَقِيقِ أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ». [طرفه في: ١٥٣٤].

١٧ ـ باب إذا قال رَبُّ الْأَرْضِ: أُقِرُّكَ ما أَقَرَّكَ اللَّهُ وَلَمْ يَذْكُرْ أَجَلاً مَعْلُوماً، فَهُمَا عَلَى تَرَاضِيهِمَا

٢٣٣٨ ـ حدثنا أَحْمَدُ بْنُ الْمِقْدَامِ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى: أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ.

وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللَّهِ ﷺ، لَمَّا ظَهَرَ عَلَى خَيْبَرَ، أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ ﷺ لِيُقِرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا، وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا». فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ.

[طرفه في: ٢٢٨٥].

٢٣٣٧ـ وقوله: (وقل عمرة) أي هذه عمرة وروي: وقال عمرة، بلفظ الماضي وبالنصب أفاده الشارح.

[18] The companions help one another cultivate their lands

2339- Rafi Ibn Khadij "Allah be pleased with him" reported: My uncle Zuhair said: "Allah's Apostle "Allah's blessing and peace be upon him" forbade us to do a thing which was a source of benefit to us." I said: "Whatever Allah's Apostle "Allah's blessing and peace be upon him" said was right." He said: "Allah's Apostle "Allah's blessing and peace be upon him" sent for me and asked: "What are you doing with your farms?" I replied: "We get our farms rented on the basis that we get one-fourth of the yield (or, according to the commentator, get the yield produced at the banks of the water streams) for the rental fee, or rent them for some Wasaqs of barley and dates." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, but cultivate them yourselves or let them be cultivated by others gratis, or keep them uncultivated." I said: "We hear and obey."

2340- Jaber "Allah be pleased with him" narrated: People used to rent their land to cultivate for one-third, one-fourth or half its yield. The Prophet "Allah's blessing and peace be upon him" said: "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated."

2341- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated."

2342- Amr narrated: When I mentioned it (the narration of Rafi Ibn Khadij) to Tawus, he said: "It is permissible to rent the land for cultivation, for Ibn Abbas "Allah be pleased with both" said: The Prophet "Allah's blessing and peace be upon him" did not forbid that, but said: "It is better to give the land to one's brother gratis rather than to charge a certain amount for it.""

2343- Nafi narrated that Ibn Omar "Allah be pleased with both" used to rent his farms in the time of The Messenger of Allah "Allah's blessing and peace be upon him", Abu'bakr, Omar, Othman, and in the early days of Mo'awiya.

2344- Then he was told the narration of Rafi Ibn Khadij that The Prophet "Allah's blessing and peace be upon him" had forbidden the renting of farms. Ibn Omar went to Rafi and I accompanied him. He asked Rafi who replied that The Prophet "Allah's blessing and peace be upon him" had forbidden the renting of farms. Ibn Omar said: "You know that we used to rent our farms

١٨ ـ بابُ ما كانَ مِنْ أَصْحَابِ النَّبيِّ ﷺ يُوَاسِي بَعْضُهُمْ بَعْضاً في الزِّرَاعَةِ وَالثَّمَرَةِ

٢٣٣٩ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخبرَنا عبدُ اللَّهِ: أخبرَنا الأوزاعيُّ، عَنْ أَبِي النَّجاشِيِّ، مَوْلَى رَافِعِ بْنِ خَدِيجٍ: سَمِعْتُ رَافِعَ بْنَ خَدِيجِ بْنِ رَافِعٍ، عَنْ عَمِّهِ ظُهَيرِ بْنِ رَافِعٍ: قالَ ظُهَيرٌ: لَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كانَ بِنا رَافِقاً، قُلتُ: ما قالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ، قالَ: دَعاني رَسُولُ اللَّهِ ﷺ، قالَ: «ما تَصْنَعُونَ بِمَحَاقِلِكُمْ»؟ قُلتُ: نُؤَاجِرُهَا عَلَى الرُّبُعِ، وَعَلَى الأَوْسُقِ مِنَ التَّمرِ وَالشَّعِيرِ، قالَ: «لا تَفعَلُوا، ازرَعُوها، أَوْ أَزْرِعُوهَا، أَوْ أَمسِكُوها». قالَ رَافِعٌ: قُلتُ: سَمعاً وَطاعَةً.

[الحديث ٢٣٣٩ ـ طرفه في: ٤٠١٢].

٢٣٤٠ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسى: أَخْبَرَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عنهُ قالَ: كانُوا يَزْرَعُونَهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ كانَتْ لَهُ أَرْضٌ فَليَزْرَعْهَا، أَوْ لِيَمْنَحْهَا، فإِنْ لَمْ يَفعَل فَليُمْسِكْ أَرْضَهُ».

[الحديث ٢٣٤٠ ـ طرفه في: ٢٦٣٢].

٢٣٤١ ـ وَقالَ الرَّبِيعُ بْنُ نَافِعٍ أبو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كانَتْ لَهُ أَرْضٌ فَليَزْرَعْهَا، أَوْ لِيَمْنَحْهَا أَخاهُ، فَإِنْ أَبَى فَليُمْسِكْ أَرْضَهُ».

٢٣٤٢ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو قالَ: ذَكَرْتُهُ لِطاوُسٍ، فَقالَ: يُزْرِعُ، قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: إِنَّ النَّبِيَّ ﷺ لَمْ يَنهَ عَنهُ، وَلكِنْ قالَ: «أَنْ يَمْنَحَ أَحَدُكُمْ أَخاهُ خَيرٌ لَهُ مِنْ أَنْ يَأْخُذَ شَيئاً مَعْلُوماً».

[طرفه في: ٢٣٣٠].

٢٣٤٣ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا كانَ يُكْرِي مَزَارِعَهُ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمانَ، وَصَدْراً مِنْ إِمارَةِ مُعَاوِيَةَ.

[الحديث ٢٣٤٣ ـ طرفه في: ٢٣٤٥].

٢٣٤٤ ـ ثُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ نَهى عَنْ كِرَاءِ المزارِعِ، فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ، فَذَهَبْتُ مَعَهُ، فَسأَلَهُ، فَقالَ: نَهى النَّبِيُّ ﷺ عَنْ كِرَاءِ المَزارِعِ، فَقَالَ ابْنُ عُمَرَ:

٢٣٣٩ـ بمحاقلكم: بمزارعكم.

٢٣٤٠ـ قوله: (الربع) بضم الراء والموحدة وتسكن، وروي «على الربيع» بتصغيره و«على الربيع» بالتكبير، وهو النهر الصغير، أي على الزرع الذي هو عليه كما في الشارح، قال: والمعنى أنهم كانوا يكرون الأرض ويشترطون لأنفسهم ما ينبت على النهر ا هـ.

٢٣٤٤ـ قوله: على الأربعاء، جمع الربيع المذكور آنفاً بمعنى لنهر الصغير.

in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" for the yield produced on the banks of the water streams and for certain amount of straw."

2345- Salim Ibn Abdullah narrated from Ibn Omar "Allah be pleased with both": "I knew that the land was rented for cultivation in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him"." Later on Ibn Omar was afraid that The Prophet "Allah's blessing and peace be upon him" might have forbidden it, far from his knowledge. So he gave up renting his land.

[19] Renting the land for gold and silver

2346- Hanzala Ibn Qais narrated: Rafi Ibn Khadij said: "My two uncles told me that they (the companions of The Prophet "Allah's blessing and peace be upon him") used to rent the land in the lifetime of The Prophet "Allah's blessing and peace be upon him" for the yield produced on the banks of water streams, or for a portion of the yield set by the landlord. The Prophet "Allah's blessing and peace be upon him" forbade it." I said to Rafi: "What about renting the land for Dinars and Dirhams?" He replied: "There is no harm in renting (the land) for Dinars and Dirhams." Al'laith said: "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter they would not permit it, for it is surrounded by dangers."

2347- The same previous narration.

[20]

2348- Abu'huraira "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was telling (a story), while a Bedouin was sitting with him: "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him: "Are you not living in the pleasures you like?" He will say: "Yes, but I like to cultivate the land."" The Prophet "Allah's blessing and peace be upon him" added: "When the man will sow the seeds and the plants will grow up and get ripe, ready to be harvested and so on till it will be as huge as mountains within a wink, Allah will then say to him: "O son of Adam! Take here you are, gather (the yield); nothing satisfies you."" On that, the Bedouin said: "The man must be

قَدْ عَلِمْتَ أَنَّا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الأَرْبِعَاءِ، وَبِشَيْءٍ مِنَ التِّبْنِ.
[طرفه في: ٢٢٨٦].

٢٣٤٥ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَحْدَثَ فِي ذَلِكَ شَيْئاً لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِرَاءَ الأَرْضِ.
[طرفه في: ٢٣٤٣].

١٩ ـ باب كِرَاءِ الأَرْضِ بِالذَّهَبِ وَالفِضَّةِ

وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ أَمْثَلَ مَا أَنْتُمْ صَانِعُونَ: أَنْ تَسْتَأْجِرُوا الأَرْضَ البَيْضَاءَ، مِنَ السَّنَةِ إِلَى السَّنَةِ.

٢٣٤٦، ٢٣٤٧ ـ حدّثنا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: حَدَّثَنِي عَمَّايَ: أَنَّهُمْ كَانُوا يُكْرُونَ الأَرْضَ عَلَى عَهْدِ النَّبِيِّ ﷺ بِمَا يَنْبُتُ عَلَى الأَرْبِعَاءِ، أَوْ شَيْءٍ يَسْتَثْنِيهِ صَاحِبُ الأَرْضِ، فَنَهَى النَّبِيُّ ﷺ عَنْ ذَلِكَ، فَقُلْتُ لِرَافِعٍ: فَكَيْفَ هِيَ بِالدِّينَارِ وَالدِّرْهَمِ؟ فَقَالَ رَافِعٌ: لَيْسَ بِهَا بَأْسٌ بِالدِّينَارِ وَالدِّرْهَمِ. وَقَالَ اللَّيْثُ: وَكَانَ الَّذِي نُهِيَ عَنْ ذَلِكَ، مَا لَوْ نَظَرَ فِيهِ ذَوُو الفَهْمِ بِالحَلَالِ وَالحَرَامِ لَمْ يُجِيزُوهُ، لِمَا فِيهِ مِنَ المُخَاطَرَةِ.
[الحديث ٢٣٤٧ ـ طرفه في: ٤٠١٣].

٢٠ ـ باب

٢٣٤٨ ـ حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْماً يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ البَادِيَةِ: «أَنَّ رَجُلاً مِنْ أَهْلِ الجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ، فَقَالَ لَهُ: أَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى، وَلٰكِنِّي أُحِبُّ أَنْ أَزْرَعَ، قَالَ: فَبَذَرَ، فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ وَاسْتِحْصَادُهُ، فَكَانَ أَمْثَالَ الجِبَالِ، فَيَقُولُ اللَّهُ: دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لَا يُشْبِعُكَ شَيْءٌ». فَقَالَ الأَعْرَابِيُّ: وَاللَّهِ لَا تَجِدُهُ إِلَّا قُرَشِيّاً أَوْ

باب ١٩ ـ قوله: (الأرض البيضاء) زاد الثوري ليس فيها شجر (شارح).

٢٣٤٦، ٢٣٤٧ ـ قوله: (أو شيء) ولأبي ذر أو بشيء بموحدة كالثلث أو الربع (شارح).

ـ قوله: ذوو الفهم الخ وروي ذو الفهم بالحلال والحرام لم يجزه كما في الشارح.

٢٣٤٨ـ قوله: (فبذر) أي ألقى البذر على أرض الجنة فبادر الطرف نباته الخ أي لم يكن بين ذلك وبين نبات الزرع واستوائه ونجاز أمره كله كلمح البصر وكان حاصل ما زرعه أمثال الجبال

either from Quraish or from Ansar, for they are farmers, whereas we are not farmers." The Prophet "Allah's blessing and peace be upon him" smiled.

[21] What about sowing

2349- Sahl Ibn Sa'd "Allah be pleased with him" narrated: We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of hers, adding to them, some grains of barley. (Ya'qub, the sub-narrator said: "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat))." Whenever we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or have the midday nap except after the Friday prayer.

2350- Abu'huraira "Allah be pleased with him" narrated: People say that Abu'huraira tells too many narrations. In fact Allah knows whether I say the truth or not. They also ask: "Why do not the emigrants and the Ansar narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping on the company of The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what filled my stomach. So, I used to be present while they (the emigrants and the Ansar) were absent, and I used to remember while they forgot. One day The Prophet "Allah's blessing and peace be upon him" said: "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my woollen covering sheet, which was the only garment I had, till The Prophet "Allah's blessing and peace be upon him" finished his statement. Then I gathered it over my chest. By Him Who had sent him (Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from The Prophet "Allah's blessing and peace be upon him"). (Those verses are): "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse - Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (The Heifer "Al'baqara" 159:160)

أَنْصارِياً، فَإِنَّهُمْ أَصْحابُ زرْعٍ، وَأَمَّا نَحْنُ فلَسْنا بِأَصْحابِ زرْعٍ، فَضَحِكَ النَّبِيُّ ﷺ.

[الحديث ٢٣٤٨ ـ طرفه في: ٧٥١٩].

٢١ ـ بابُ ما جاءَ في الغَرْسِ

٢٣٤٩ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: إِنَّا كُنَّا نَفْرَحُ بِيَوْمِ الجُمُعَةِ، كانَتْ لَنا عَجُوزٌ، تَأْخُذُ مِنْ أُصُولِ سِلقٍ لَنا، كُنَّا نَغْرِسُهُ في أَرْبِعائِنا، فَتَجْعَلُهُ في قِدْرٍ لَهَا، فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ لا أَعْلَمُ إِلاَّ أَنَّهُ قالَ: لَيسَ فيهِ شَحْمٌ، وَلاَ وَدَكٌ، فَإِذَا صَلَّينا الجُمُعَةَ زُرْنَاها فَقَرَّبَتْهُ إِلَينا، فَكُنَّا نَفرَحُ بِيَوْمِ الجُمُعَةِ مِنْ أَجْلِ ذٰلِكَ، وَما كُنَّا نَتَغَدَّى وَلاَ نَقِيلُ إِلاَّ بَعْدَ الجُمُعَةِ.

[طرفه في: ٩٣٨].

٢٣٥٠ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيرَةَ يُكْثِرُ الحَدِيثَ، وَاللَّهُ المَوْعِدُ، وَيَقُولُونَ: ما لِلمُهَاجِرِينَ وَالأَنْصارِ لاَ يُحَدِّثُونَ مِثْلَ أَحادِيثِهِ؟ وَإِنَّ إِخْوَتِي مِنَ المُهَاجِرِينَ كانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وَإِنَّ إِخْوَتِي مِنَ الأَنْصارِ كانَ يَشْغَلُهُمْ عَمَلُ أَمْوالِهِمْ، وكُنْتُ امْرَأً مِسْكيناً، أَلْزَمُ رَسُولَ اللهِ ﷺ عَلى مِلْءِ بَطْنِي، فَأَحْضُرُ حِينَ يَغِيبُونَ، وَأَعِي حِينَ يَنْسَوْنَ، وَقالَ النَّبِيُّ ﷺ يَوْماً: «لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هذِهِ، ثُمَّ يَجْمَعَهُ إِلَى صَدْرِهِ فَيَنْسى مِنْ مَقَالَتِي شَيئاً أَبَداً». فَبَسَطْتُ نَمِرَةً لَيسَ عَلَيَّ ثَوْبٌ غَيرُهَا، حَتى قضى النَّبِيُّ ﷺ مَقَالَتَه، ثُمَّ جَمَعْتُها إِلى صَدْرِي، فَوالَّذِي بَعَثَهُ بِالحَقِّ، ما نَسِيتُ مِنْ مَقالَتِه تِلكَ إِلى يَوْمِي هذا، وَاللهِ لَوْلا آيَتانِ في كِتابِ اللهِ، ما حَدَّثْتُكُمْ شَيئاً أَبَداً: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ ما أَنْزَلْنَا مِنَ البَيِّنَاتِ ـ إِلى قَوْلِهِ ـ الرَّحِيمُ﴾ [البقرة: ١٥٩، ١٦٠].

[طرفه في: ١١٨].

٢٣٤٩ـ قوله: (الودك): دسم اللحم.

٢٣٥٠ـ قوله: (والله الموعد) أي وعنده الميعاد وهو لا يخلفه يحاسبني إن كذبت على رسوله ويحاسب من يسيء بي الظن.

ـ (النمرة): بردة من صوف يلبسها الأعراب.

ـ قوله (ما نسيت من مقالته تلك إلى يومي هذا) كلمة من لابتداء الغاية في الزمان ويؤيده وضع كلمة إلى في مقابلتها فوافقت هذه الرواية رواية مسلم فما نسيت بعد ذلك اليوم شيئاً وكذا رواية الكتاب في باب العلم واندفع ما قبل هذه الرواية تفيد أنّ عدم النسيان خاص بتلك المقالة فتأمل (سندي).

(42) The Book of Watering

[1] What about drink

and Allah's saying: "Do not the Unbelievers see that the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder? we made from water every living thing. Will they not then believe?" (The Prophets "Al'anbiya" 30)

he also said: "See ye the water which ye drink? Do ye bring it Down (in rain) from the Cloud or do We? Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?" (The Inevitable "Al'waqi'a) 68:70)

[2] What about drink; and what about the opinion that granting or giving the water as a gift is permissible

Othman (Ibn Affan) said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who could buy the well of Rawma (and grant it to Muslims) and have (only) a bucket (portion) like theirs?" Othman "Allah be pleased with him" bought it.

2351- Sahl Ibn Sa'd "Allah be pleased with him" reported: A tumbler (full of milk or water) was brought to The Prophet "Allah's blessing and peace be upon him" who drank from it, while on his right side there was sitting a boy who was the youngest of those present and on his left side there were old men. The Prophet "Allah's blessing and peace be upon him" asked: "O boy, will you allow me to give it to the old men?" The boy said: "O Allah's Apostle! I am not to prefer anyone over me to drink the rest of it from which you have drunk." So, The Prophet "Allah's blessing and peace be upon him" gave it to him.

2352- Az'zuhri narrated from Anas Ibn Malik "Allah be pleased with him" that Once a domestic sheep was milked for Allah's Apostle "Allah's blessing and peace be upon him" while he was in Anas's home. The milk was mixed with water drawn from the well in his home. A tumbler of it was presented to Allah's Apostle "Allah's blessing and peace be upon him" from which he drank. At this time, Abu'bakr was sitting on his left side and a Bedouin on his right side. When The Prophet "Allah's blessing and peace be upon him" removed the tumbler from his mouth, Omar was afraid that The

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٤٢ ـ كِتَابُ المُسَاقَاة

١ ـ باب في الشِّرْبِ

وَقَوْلِ اللَّهِ تَعالَى: ﴿وجعلنا مِن الماءِ كُلَّ شيءٍ حيٍّ أفلا يؤمنونَ﴾ [الأنبياء: ٣٠]، وَقَوْلِهِ جَلَّ ذِكْرُه: ﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ * أَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ * لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجاً فَلَوْلاَ تَشْكُرُونَ﴾. [الواقعة: ٦٨ ـ ٧٠]. ثَجَّاجاً [النبأ: ١٤]: مُنْصَبّاً. المُزْنُ: السَّحاب. الأُجاجُ: المُرُّ. فُرَاتاً [المرسلات: ٢٧]: عَذْباً.

٢ ـ بابٌ في الشُّرْبِ وَمَنْ رَأَى صَدَقَةَ المَاءِ وَهِبَتَهُ وَوَصِيَّتَهُ جائِزَةً، مَقْسُوماً كانَ أَوْ غَيرَ مَقْسُومٍ

وَقالَ عُثْمانُ: قالَ النَّبِيُّ ﷺ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَكُونُ دَلْوُهُ فِيهَا كَدِلاَءِ المُسْلِمِينَ» فَاشْتَرَاهَا عُثْمانُ رَضِيَ اللَّهُ عَنْهُ.

٢٣٥١ ـ حدثنا سعيد بن أبي مريم: حدّثنا أبو غسّان قال: حدَّثني أبو حازم، عن سَهل ابن سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قال: أُتِيَ النَّبِيُّ ﷺ بقدح فشرِبَ مِنْهُ، وَعَنْ يَمِينِه غُلامٌ أَصْغَرُ القَوْم، والأَشْيَاخُ عَنْ يَسَارِه، فَقَالَ: «يَا غُلامُ، أَتَاذَنُ لِي أَنْ أُعْطِيَهُ الأَشْيَاخَ»؟ قالَ: مَا كُنْتُ لأُوثِرَ بِفَضْلِي مِنْكَ أَحَداً يَا رَسُولَ اللَّهِ، فَأَعْطَاهُ إِيَّاهُ.

[الحديث ٢٣٥١ ـ أطرافه في: ٢٣٦٦، ٢٤٥١، ٢٦٠٢، ٢٦٠٥، ٥٦٢٠].

٢٣٥٢ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّها حُلِبَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ دَاجِنٌ، وَهِيَ فِي دَارِ أَنَسِ بْنِ مَالِكٍ، وَشِيبَ لَبَنُها بِماءٍ مِنَ البِئْرِ الَّتي في دارِ أَنَسٍ، فَأَعْطَى رَسُولَ اللَّهِ ﷺ القَدَحَ فَشَرِبَ مِنْهُ، حَتَّى إِذَا نَزَعَ

باب ١ ـ قوله: (في الشرب) بكسر الشين المعجمة في الباب الأول وبضمها في الباب الثاني على ضبط الشارح والشرب بالكسر النصيب من الماء وبالضم المصدر.

٢٣٥١ـ قوله: (بفضل منك) وروي بفضل منك.

٢٣٥٢ـ قوله: أنها أي القصة، ولأبي ذرّ عن الكشميهني: أنه أي الشأن (شارح).

ـ (الشاة): تذكر وتونث و(الداجن): هي التي تألف البيوت وتقيم بها وتعلف فيها.

ـ قوله: «وهي» وفي رواية «فهو» أي النبي ﷺ (شارح).

Prophet "Allah's blessing and peace be upon him" might give it to the Bedouin, so he said: "O Allah's Apostle! Give it to Abu'bakr who is sitting by your side." But The Prophet "Allah's blessing and peace be upon him" gave it to the Bedouin, who was on his right and said: "You should start with the one on your right side."

[3] What about he, who said that the water holder has more right on it just until he drinks satisfactorily, in view of The Messenger of Allah's saying: "Do not withhold the superfluous water"

2353- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."

2354- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not withhold the superfluous water in order to withhold the surplus grass."

[4] If one dug a well in his property (and somebody dies in it) no blood money would be required from him

2355- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No blood-money will be charged if somebody dies in a mine or in a well, or is killed by an animal. If somebody finds a treasure in his land he has to give one-fifth of it to the Government."

[5] People's disputes over wells and the related judgements

2356- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah who will be angry with him." Allah revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

Al'ash'ath came and said: "What has Abu Abdur'rahman (Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet "Allah's blessing and peace be upon him" asked me to bring witnesses (to confirm my claim). I said: "I Don't have

القَدحِ مِن فِيهِ، وَعلَى يَسارِه أَبُو بَكرٍ، وَعن يَمينِه أَعْرابِيٌّ، فقالَ عُمرُ، وَخافَ أَنْ يُعْطِيَهُ الأَعْرابِيَّ: أَعْطِ أَبا بَكرٍ يا رَسُولَ اللَّهِ عِندَكَ، فَأَعْطاهُ الأَعْرابِيَّ الَّذِي عَلى يَمينِه، ثُمَّ قالَ: «الأَيمَنَ فَالأَيمَنَ».

[الحديث ٢٣٥٢ ـ أطرافه في: ٢٥٧١، ٥٦١٢، ٥٦١٩].

٣ ـ باب مَنْ قالَ: إنَّ صاحِبَ الماءِ أحقُّ بالماءِ حَتَّى يَرْوَى، لِقَوْلِ النَّبيِّ ﷺ: «لا يُمْنَعُ فَضْلُ الماءِ»

٢٣٥٣ ـ حدَّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أخبَرَنا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يُمْنَعُ فَضْلُ الماءِ لِيُمْنَعَ بِهِ الكَلأُ».

[الحديث ٢٣٥٣ ـ طرفاه في: ٢٣٥٤، ٦٩٦٢].

٢٣٥٤ ـ حدَّثنا يَحيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا تَمْنَعُوا فَضْلَ الماءِ لِتَمْنَعُوا بِهِ فَضْلَ الكَلاءِ».

[طرفه في: ٢٣٥٣].

٤ ـ بابٌ مَنْ حَفَرَ بِئْراً فِي مِلْكِهِ لَمْ يَضْمَنْ

٢٣٥٥ ـ حدَّثنا مَحمُودٌ: أَخبَرَنا عُبَيدُ اللَّهِ، عَنْ إِسرائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «المَعْدِنُ جُبارٌ، وَالبِئْرُ جُبارٌ، وَالعَجْماءُ جُبارٌ، وَفي الرِّكازِ الخُمُسُ».

٥ ـ باب الخُصُومَةِ فِي البِئْرِ وَالقَضاءِ فِيها

٢٣٥٦، ٢٣٥٧ ـ حدَّثنا عَبْدانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلى يَمِينٍ يَقْتَطِعُ بِها مالَ امْرِئٍ، هُوَ عَلَيها فاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيهِ غَضْبانُ». فَأَنْزَلَ اللَّهُ تَعالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً﴾ [آل عمران: ٧٧]. الآيَةَ، فَجاءَ الأَشْعَثُ فَقالَ: ما حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ فِيَّ أُنْزِلَتْ هٰذِهِ الآيَةُ، كانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي، فَقالَ لِي: «شُهُودَكَ؟»

= قوله: (الأيمن) الخ فيه الرفع والنصب انظر الشارح.

٢٣٥٣ـ قوله: (ليمنع به الكلأ) قال الشارح اللام فيه لام العاقبة كهي في قوله تعالى: ﴿فالتقطه آل فرعون ليكون لهم عدواً وحزناً﴾ ا هـ.

٢٣٥٦ـ قوله: شهودك نصب بتقدير أحضر أو أقم شهودك على حقك وفي نسخة: شهودك بالرفع خبر مبتدأ محذوف أي فالمثبت لحقك شهودك ا هـ. شارح.

ـ وكذا قوله: فيمينه أي فاطلب يمينه أو فالحجة القاطعة بينكما يمينه.

witnesses. He said: "Let the defendant take an oath then." I said: "O Allah's Apostle! He will take a (false) oath immediately." Then The Prophet "Allah's blessing and peace be upon him" mentioned the above narration and Allah revealed the verse to confirm what he had said."

2357- The same previous narration.

[6] The sin of he, who prevents the wayfarer from water

2358- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will neither look at on the Day of Judgement, nor will he purify them and theirs shall be a severe punishment. They are: 1 A man possessed superfluous water on a way, which he withheld from travellers. 2 A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets displeased. 3 A man displayed his goods for sale after the Asr prayer and he said: "By Allah, but whom there is no God, I have been given so much for my goods"; and somebody believes him (and buys them)."

The Prophet "Allah's blessing and peace be upon him" then recited: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

[7] Blocking the rivers

2359- Urwa narrated that Abdullah Ibn Az'zubair had told him: An Ansari man quarrelled with Az'zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harra Canals which were used for irrigating the date-palms. The Ansari man said to Az'zubair: "Let the water pass." but Az'zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az'zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (The Women "An'nisa" 65)

2360- The same as above.

قُلتُ: ما لِي شُهُودٌ، قالَ: «فَيَمِينُهُ» قُلتُ: يَا رَسُولَ اللَّهِ، إِذاً يَحْلِفَ، فَذَكَرَ النَّبِيُّ ﷺ هذا الحَدِيثَ، فَأَنْزَلَ اللَّهُ ذٰلِكَ تَصْدِيقاً لَهُ.

[الحديث ٢٣٥٦ ـ أطرافه في: ٢٤١٦، ٢٥١٥، ٢٦٦٦، ٢٦٦٩، ٢٦٧٣، ٢٦٧٦، ٤٥٤٩، ٦٦٥٩، ٦٦٧٦، ٧١٨٣، ٧٤٤٥].

[الحديث ٢٣٥٧ ـ أطرافه في: ٢٤١٧، ٢٥١٦، ٢٦٦٧، ٢٦٧٠، ٢٦٧٧، ٤٥٥٠، ٦٦٦٠، ٦٦٧٧، ٧١٨٤].

٦ ـ بابُ إثمِ مَنْ مَنَعَ ابْنَ السَّبِيلِ مِنَ الماءِ

٢٣٥٨ ـ حدّثنا مُوسَى بنُ إسماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ، عَنِ الأعْمَشِ قالَ: سَمِعْتُ أَبَا صَالِحٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «ثَلاثَةٌ لاَ يَنْظُرُ اللَّهُ إِلَيهِمْ يَوْمَ القِيامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كانَ لَهُ فَضْلُ ماءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَاماً لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلعَتَهُ بَعْدَ العَصْرِ فَقَالَ: وَ اللَّهِ الَّذِي لا إِلٰهَ غَيرُهُ، لَقَدْ أَعْطِيتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ». ثُمَّ قَرَأَ هذهِ الآيَةَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيمَانِهِمْ ثَمَناً قَلِيلاً﴾ [آل عمران: ٧٧]. [الحديث ٢٣٥٨ ـ أطرافه في: ٢٣٦٩، ٢٦٧٢، ٧٢١٢، ٧٤٤٦].

٧ ـ بابُ سَكْرِ الأنْهارِ

٢٣٥٩، ٢٣٦٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ رَضِيَ اللَّهُ عَنْهُما أَنَّهُ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ، خاصَمَ الزُّبَيرَ عِنْدَ النَّبِيِّ ﷺ في شِراجِ الحَرَّةِ، الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقالَ الأنْصارِيُّ: سَرِّحِ الماءَ يَمُرُّ، فَأَبَى عَلَيهِ، فَاخْتَصَما عِنْدَ النَّبِيِّ ﷺ، فَقالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيرِ: «اسْقِ يَا زُبَيرُ، ثُمَّ أَرْسِلِ الماءَ إِلَى جارِكَ». فَغَضِبَ الأَنْصارِيُّ فَقَالَ: أَنْ كانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجهُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قالَ: «اسْقِ يَا زُبَيرُ، ثُمَّ احْبِسِ الماءَ حَتَّى يَرْجِعَ إِلَى الجَدْرِ». فَقالَ الزُّبَيرُ: وَ اللَّهِ إِنِّي لأَحْسِبُ هذهِ الآيَةَ نَزَلَتْ في ذٰلِكَ: ﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾. [النساء: ٦٥]. قالَ مُحَمَّدُ بْنُ العَبَّاسِ: قالَ أَبُو عَبْدِ اللَّهِ: لَيسَ أَحَدٌ يَذْكُرُ عُرْوَةَ عَنْ

٢٣٥٨ـ قوله: (أعطيت) بفتح الهمزة أي دفعت لبائعها بسببها وروي مبنياً للمفعول أي أعطاني من يريد شراءها.

باب ٧ قوله: (سكر الأنهار): سدّها.

٢٣٦٠ـ قوله: (شراج الحرة) أراد بها مسايل الماء بالمدينة.

ـ قوله: (أسق) بهمزة قطع مفتوحة وفي بعض النسخ بهمزة وصل. هذا في الأول وأما في الثاني فليس إلا الثاني. انظر الشارح.

ـ قوله: (حتى يبلغ) وفي نسخة الشارح ثم يبلغ قال ولأبوي ذر والوقت حتى يبلغ اهـ.

ـ الجدر: هو الحاجز الذي يحبس الماء.

[8] Irrigating the higher (land) before the lower

2361- Urwa narrated: When a man from the Ansar quarrelled with Az'zubair, The Prophet "Allah's blessing and peace be upon him" said: "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." On that the Ansari said (to The Prophet "Allah's blessing and peace be upon him"): "It is for he is your aunt's son." The Prophet "Allah's blessing and peace be upon him" said: "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (to let the water go to the other's land)." I think the following verse was revealed concerning this event: "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (The Women "An'nisa" 65)

[9] Irrigating the higher (land) until the water reaches up to the ankles

2362- Ibn Juraij narrated from Ibn Shehab from Urwa Ibn Az'zubair: An Ansari man quarrelled with Az'zubair about a canal in the Harra, which was used for irrigating date-palms. Allah's Apostle, ordering Zubair to be moderate, said: "O Zubair! Irrigate (your land) first and then leave the water for your neighbour." The Ansari said: "Is it for he is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed and he said: "O Zubair! Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, The Messenger of Allah "Allah's blessing and peace be upon him" gave Zubair his full right. Zubair said: "By Allah, the following verse was revealed regarding this matter: "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (The Women "An'nisa" 65) Ibn Shehab told: "The Ansar and the other people interpreted the saying of The Prophet "Allah's blessing and peace be upon him": "Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees" as to mean: up to the ankles."

[10] The virtue of watering

2363- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This (dog) is suffering from the same problem as that of mine." So he (after going down the well) filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

عَبْدِ اللَّهِ إلاَّ اللَّيثُ فَقَطْ.

[الحديث ٢٣٦٠ - أطرافه في: ٢٣٦١، ٢٣٦٢، ٢٧٠٨، ٤٥٨٥].

٨ ـ بابُ شُرْبِ الأَعْلَى قَبْلَ الأَسْفَلِ

٢٣٦١ ـ حدّثنا عَبْدانُ: أخبرَنا عَبْدُ اللَّهِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: خاصَمَ الزُّبَيرَ رَجُلٌ مِنَ الأنْصارِ، فَقالَ النَّبِيُّ ﷺ: «يَا زُبَيرُ، اسْقِ ثُمَّ أرسِلْ». فَقالَ الأنْصارِيُّ: إنَّهُ ابْنُ عَمَّتِكَ، فَقالَ عَلَيهِ الصَّلاةُ وَالسَّلامُ: «اسْقِ يَا زُبَيرُ، ثُمَّ يَبْلُغَ الماءُ الجَدْرَ، ثُمَّ أَمْسِكْ».

فَقالَ الزُّبَيرُ: فَأَحْسِبُ هذهِ الآيَةَ نَزَلَتْ في ذلكَ: ﴿فَلا وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥].

[طرفه في: ٢٣٦٠].

٩ ـ بابُ شُرْبِ الأَعْلَى إِلَى الكَعْبَيْنِ

٢٣٦٢ ـ حدّثنا مُحَمَّدٌ: أخبرَنا مَخْلَدٌ قالَ: أخبرَني ابْنُ جُرَيجٍ قالَ: حَدَّثَني ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ أنَّهُ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأنْصارِ خاصَمَ الزُّبَيرَ في شِرَاجٍ مِنَ الحَرَّةِ، يَسْقِي بِهَا النَّخلَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «اسْقِ يَا زُبَيرُ - فَأَمَرَهُ بِالمَعْرُوفِ - ثُمَّ أَرْسِلْ إِلَى جارِكَ». فَقالَ الأنْصارِيُّ: آنْ كانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قالَ: «اسْقِ ثُمَّ احْبِسْ، حتَّى يَرْجِعَ الماءُ إِلَى الجَدْرِ». وَاستَوعَى لَهُ حَقَّهُ، فَقالَ الزُّبَيرُ: وَاللَّهِ إنَّ هذهِ الآيَةَ أُنْزِلَتْ في ذلكَ: ﴿فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥].

قالَ لِي ابْنُ شِهَابٍ: فَقَدَّرَتِ الأنْصارُ وَالنَّاسُ قَوْلَ النَّبِيِّ ﷺ: «اسْقِ، ثُمَّ احْبِسْ حَتَّى يَرْجِعَ إِلَى الجَدْرِ» وَكانَ ذلِكَ إِلَى الكَعْبَينِ [طرفه في: ٢٣٦٠].

١٠ ـ بابُ فَضْلِ سَقْيِ المَاءِ

٢٣٦٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بَينَا رَجُلٌ يَمْشِي، فَاشْتَدَّ عَلَيهِ العَطَشُ، فَنَزَلَ بِئْراً فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ العَطَشِ، فَقالَ: لَقَدْ بَلَغَ هذا مِثْلُ الذي بَلَغَ بِي، فَنَزَلَ بِئْرَ فَملأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ فَسَقَى الكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ». قالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا في البَهَائِمِ أَجْراً؟ قالَ: «في كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ».

تَابَعَهُ حَمَّادُ بْنُ سَلَمَةَ، وَالرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيادٍ. [طرفه في: ١٧٣].

٢٣٦٤ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ أَسْمَاءَ

٢٣٦٢ـ قوله: (آن كان) أي ألأجل أن كان الخ.

ـ قوله: (واستوعى) وفي نسخة: واستوفى قاله الشارح.

٢٣٦٤ـ قوله: (أي ربّ وأنا معهم): أي فكيف تعذيبهم وقد قلت: ﴿وما كان الله ليعذبهم وأنت فيهم﴾ وهذا من =

2364- Asma Bint “daughter of” Abu’bakr “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” performed the eclipse prayer, and then said: "Hell was displayed so close that I said: O my Lord ! Am I going to be with them (its inhabitants, since you said: “Allah is not to torture them as long as you are with them”)?" Suddenly he saw a woman. I (the narrator) think he said: who was being scratched by a cat. He said: "What is wrong with her?" He was told: "She had imprisoned it (the cat) till it died of hunger."

2365- Abdullah Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." The Messenger of Allah “Allah’s blessing and peace be upon him” added: “(Allah knows better) he (the Hell keeper) said (to the woman): You neither fed nor watered it when you locked it up, nor did you release it to eat the insects of the earth."

[11] What about he, who considered the fount or water skin’s owner having more right on it

2366- Sahl Ibn Sa’d “Allah be pleased with him” narrated: Once a tumbler (full of milk or water) was brought to The Messenger of Allah “Allah’s blessing and peace be upon him” who drank from it, while on his right side there was sitting a boy who was the youngest of those present, and on his left side there were old men. The Prophet “Allah’s blessing and peace be upon him” asked: "O boy ! Do you allow me to give (the drink) to the elder people (first)?" The boy said: "I will not prefer anybody to have my share from you, O Allah's Apostle!" So, he gave it to the boy.

2367- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will drive some people out from my Fount on the Day of Judgement as strange camels are expelled from a private trough."

2368- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "May Allah be merciful to the mother of Ishmael! If she had left the water of Zamzam as it was, (without building a basin for keeping the water), (or said: "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her: “May we settle at your dwelling?” She said: “Yes, but you have no right to possess the water.” They said: “We agree.”"

بِنتِ أَبي بَكْرٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاةَ الكُسُوف، فَقَالَ: «دَنَتْ مِنِّي النَّارُ، حَتَّى قُلتُ: أَيْ رَبِّ وَأَنا مَعَهُم! فَإِذَا امْرَأَةٌ ـ حَسِبْتُ أَنَّهُ قَالَ ـ تَخْدِشُها هِرَّةٌ، قَالَ: مَا شَأْنُ هذهِ؟ قالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً». [طرفه في: ٧٤٥].

٢٣٦٥ ـ حدّثنا إِسْماعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «عُذِّبَتِ امْرَأَةٌ في هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً، فَدَخَلَتْ فِيهَا النَّارَ» قَالَ: فَقَالَ وَاللَّهُ أَعْلَمُ: «لا أَنْتِ أَطْعَمْتِيهَا وَلا سَقَيْتِهَا حِينَ حَبَسْتِيهَا، وَلا أَنْتِ أَرْسَلْتِيهَا فَأَكَلَتْ مِنْ خُشَاشِ الأَرْضِ».

[الحديث ٢٣٦٥ ـ طرفاه في: ٣٣١٨، ٣٤٨٢].

١١ ـ باب مَنْ رَأَى أَنَّ صَاحِبَ الحَوْضِ وَالقِرْبَةِ أَحَقُّ بِمَائِهِ

٢٣٦٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا عَبدُ العَزِيزِ، عَنْ أَبي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِقَدَحٍ فَشَرِبَ، وَعَنْ يَمِينِهِ غُلامٌ هُوَ أَحْدَثُ القَوْمِ، وَالأَشْيَاخُ عَنْ يَسَارِهِ، قَالَ: «يَا غُلامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَ الأَشْيَاخَ»؟ فَقَالَ: مَا كُنْتُ لأُوثِرَ بِنَصِيبِي مِنْكَ أَحَداً يَا رَسُولَ اللَّهِ، فَأَعْطَاهُ إِيَّاهُ.

[طرفه في: ٢٣٥١]

٢٣٦٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لأَذُودَنَّ رِجَالاً عَنْ حَوْضِي، كَمَا تُذَادُ الغَرِيبَةُ مِنَ الإِبِلِ عَنِ الحَوْضِ».

٢٣٦٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ وَكَثِيرِ ابْنِ كَثِيرٍ، يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ ـ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ المَاءِ ـ لَكَانَتْ عَيْناً مَعِيناً، وَأَقْبَلَ جُرْهُمُ، فَقَالُوا: أَتَأْذَنِينَ أَنْ نَنْزِلَ عِنْدَكِ؟ قَالَتْ: نَعَمْ، وَلا حَقَّ لَكُمْ فِي المَاءِ، قَالُوا: نَعَمْ».

[الحديث ٢٣٦٨ ـ أطرافه في: ٢٣٦٢، ٢٣٦٣، ٢٣٦٤، ٢٣٦٥]

٢٣٦٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ القِيَامَةِ

= باب التوسل بكريم وعده جل ذكره.

٢٣٦٥ـ قوله: (فقال) أي خازن النار (لا أنت أطعمتيها الخ) كذا بإشباع كسر التاء في الكل وفي رواية الحموي أطعمتها بدون إشباع كما في الشارح وخشاش الأرض: حشراتها.

٢٣٦٧ـ قوله: (الذود) هو الدفع والطرد.

٢٣٦٨ـ قوله: (معينا) أي ظاهراً جارياً على وجه الأرض.

2369- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are three types of people whom Allah will neither talk to, nor look at, on the Day of Judgement: 1 A man who takes an oath falsely that he has been offered for his goods so much more than what he is given. 2 A man who takes a false oath after the Asr prayer in order to take hold of a Muslim's property. 3 A man who withholds his superfluous water. Allah will say to him: "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created."”

[12] There is no protected zone except for Allah and his Messenger “Allah’s blessing and peace be upon him”

2370- As’sa’b Ibn Jaththama "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: “There is no protected zone except for Allah and His Apostle.” Abu Abdullah said: “We have been told that The Messenger of Allah “Allah’s blessing and peace be upon him” had made a place called An’naqi as a protected zone, and Omar made Ash’sharaf and Ar’rabadha as protected zones(for grazing the animals of the obligatory charity).”

[13] People's drinking, and watering animals from the rivers

2371- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others, and at the same time he gives Allah's right (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.”

(The Earthquake “Az’zalzala” 7:8)

وَلاَ يَنْظُرُ إِلَيهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ العَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ، فَيَقُولُ اللَّهُ: اليَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ». قَالَ عَلِيٌّ: حَدَّثَنَا سُفْيَانُ غَيرَ مَرَّةٍ، عَنْ عَمْرٍو: سَمِعَ أَبَا صَالِحٍ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ.

[طرفه في: ٢٣٥٨].

١١ـ بَابٌ لا حِمَى إِلا لِلَّهِ وَلِرَسُولِهِ ﷺ

٢٣٧٠ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ». وَقَالَ أَبُو عَبْدِ اللَّهِ: بَلَغَنَا أَنَّ النَّبِيَّ ﷺ حَمَى النَّقِيعَ، وَأَنَّ عُمَرَ حَمَى الشَّرَفَ وَالرَّبَذَةَ.

[الحديث ٢٣٧٠ ـ طرفه في: ٣٠١٣].

١٢ـ بَابُ شُرْبِ النَّاسِ وَالدَّوَابِّ مِنَ الأَنْهَارِ

٢٣٧١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الخَيلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ: فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ بِهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذلِكَ مِنَ المَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهُ انْقَطَعَ طِيَلُهَا، فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَينِ، كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ، وَلَمْ يُرِدْ أَنْ يَسْقِيَ كَانَ ذلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذلِكَ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّياً وَتَعَفُّفاً، ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا، وَلاَ ظُهُورِهَا، فَهِيَ لِذلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْراً وَرِيَاءً وَنِوَاءً لأَهْلِ الإِسْلاَمِ، فَهِيَ عَلَى ذلِكَ وِزْرٌ». وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الحُمُرِ، فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا شَيءٌ إِلاَّ هذِهِ الآيَةُ الجَامِعَةُ الفَاذَّةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ * وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾» [الزلزلة: ٧ ـ ٨].

[الحديث ٢٣٧١ ـ أطرافه في: ٢٨٦٠، ٣٦٤٦، ٤٩٦٢، ٤٩٦٣، ٧٣٥٦].

٢٣٧٠ـ قوله: (النقيع، والسرف، والربذة) مواضع بالقرب من المدينة المنورة وروي: الشرف بالشين بدل السين وأما سرف ككتف: فموضع قرب تنعيم ولا يدخله حرف التعريف.

٢٣٧١ـ قوله: فأطال بها لأبي ذرّ: لها.

ـ قوله: (في مرج) أي أرض واسعة فيها كلأ كثير و(الطيل): ويقال: الطول بالواو المفتوحة بدل الياء: الحبل الذي يربط به ويطول لها لترعى ا هـ. من الشارح.

ـ قوله: (استنت شرفاً أو شرفين) أي رفعت يديها شوطاً أو شوطين.

ـ قوله: (نواء) أي عداوة: الفاذة: القليلة المثل المنفردة في معناها (شارح).

2372- Zaid Ibn Khalid “Allah be pleased with him” narrated: A man came to The Messenger of Allah “Allah’s blessing and peace be upon him” and asked about the fallen thing which is picked up. The Prophet “Allah’s blessing and peace be upon him” said: "Recognize its container and its tying material and then make a public announcement about it for one year. If its owner shows up, give it to him; otherwise use it as you like." The man said: "What about the lost sheep?" The Prophet “Allah’s blessing and peace be upon him” said: "It is for you, your brother or the wolf." The man asked: "What about the lost camel?" The Prophet “Allah’s blessing and peace be upon him” said: "Why should you take it so long as it has got its water-container (stomach) and its hooves, and it can reach the places of water and eat the trees till its owner finds it?"

[14] Selling sticks and grass

2373- Az’zubair Ibn Al’awwam “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "No doubt, It is better for one to take a rope (in order to cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may, or may not give him."

2374- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "No doubt, it is better for you to gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who might, or might not give you."

2375- Ali Ibn Al’husain Ibn Ali narrated from his father Al’husain from his father Ali Ibn Abu'talib "Allah be pleased with him": "I got a she-camel as my share of the war booty on the day of Badr, and Allah's Apostle "Allah's blessing and peace be upon him" gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry The Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Banu’qainuqa was with me. Hamza Ibn Abdul'muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the fat old she camels (and serve them to your guests).”

So Hamza took his sword, went towards the two she-camels, cut off their humps, opened their flanks, and took a part of their livers. When I saw that dreadful sight, I went to The Prophet "Allah's blessing and peace be upon him" and told him the news. The Prophet "Allah's blessing and peace be upon him" came out in the company of Zaid Ibn Haritha who was with him then, and I too went with them. He went to Hamza and spoke angrily to him. Hamza looked up and said: “Aren't you only the slaves of my forefathers?” The Prophet "Allah's blessing and peace be upon him" retreated and went out. This incident happened before the prohibition of drinking (Wine)."

٢٣٧٢ ـ حدّثنا إسْماعيلُ: حَدَّثَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ، فَقَالَ: «اعْرِف عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَشَأْنَكَ بِهَا». قَالَ: فَضَالَّةُ الغَنَمِ؟ قَالَ: «هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». قَالَ: فَضَالَّةُ الإِبِلِ؟ قَالَ: «ما لَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ المَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا». [طرفه في: ٩١].

١٤ ـ بابُ بَيعِ الحَطَبِ وَالكَلأ

٢٣٧٣ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيرِ بْنِ العَوَّامِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلاً، فَيَأْخُذَ حُزْمَةً مِنْ حَطَبٍ، فَيَبِيعَ، فَيَكُفَّ اللَّهُ بِهِ وَجْهَهُ، خَيرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ، أُعْطِيَ أَمْ مُنِعَ». [طرفه في: ١٤٧١].

٢٣٧٤ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيدٍ، مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَداً فَيُعْطِيَهُ أَوْ يَمْنَعَهُ».
[طرفه في: ١٤٧٠].

٢٣٧٥ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَينِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ حُسَينِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ قَالَ: أَصَبْتُ شَارِفاً مَعَ رَسُولِ اللَّهِ ﷺ فِي مَغْنَمٍ يَوْمَ بَدْرٍ، قَالَ: وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفاً أُخْرَى، فَأَنَخْتُهُمَا يَوْماً عِنْدَ بَابِ رَجُلٍ مِنَ الأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيهِمَا إِذْخِراً لأَبِيعَهُ، وَمَعِيَ صَائِغٌ مِنْ بَنِي قَينُقَاعَ، فَأَسْتَعِينَ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ يَشْرَبُ فِي ذٰلِكَ البَيتِ مَعَهُ قَينَةٌ، فَقَالَتْ: أَلا يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ. فَثَارَ إِلَيهِمَا حَمْزَةُ بِالسَّيفِ، فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قُلتُ لابْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا، قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي، فَأَتَيتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الخَبَرَ، فَخَرَجَ وَمَعَهُ زَيدٌ، فَانْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَى حَمْزَةَ، فَتَغَيَّظَ عَلَيهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ وَقَالَ: هَل أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي. فَرَجَعَ رَسُولُ اللَّهِ ﷺ يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ، وَذٰلِكَ قَبْلَ تَحْرِيمِ الخَمْرِ.

٢٣٧٢ـ قوله: (عفاصها) أي وعاءها الذي تكون فيه و(وكاءها) أي الخيط الذي يشدّ به وعاؤها.

٢٣٧٥ـ قوله: (الشارف) المسنة من النوق والجمع شُرُف بضمتين، و(النواء) جمع ناوية وهي: السمينة صفة للشرف، وقوله: (يا حمز) منادى مرخم مفتوح الزاي وفي نسخة: يا حمزُ بضم الزاي كما في الشارح.

ـ قوله: (فثار) أي قام بنهضة

ـ فجب أي: فقطع.

ـ قوله: فتغيظ أي أظهر عليه الصلاة والسلام الغيظ على حمزة ا هـ.

[15] What about granting land portions

2376- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" decided to grant a portion of (the uncultivated) land of Bahrain to the Ansar. The Ansar said: "(No) till you give a similar portion to our emigrant brothers." He said: "You (Ansar) will soon see people given preference over you, so remain patient till you meet me (on the Day of Judgement)."

[16] Specifying (as grant) the portions of the land

2377- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" invited The Ansar to grant them a portion of (the uncultivated) land of Bahrain. The Ansar said: "If you did so, then you would give a similar portion to our brothers of Quraish." This was not available to The Messenger of Allah "Allah's blessing and peace be upon him". So, he said: "You (Ansar) will soon see people given preference over you, so remain patient till you meet me (on the Day of Judgement)."

[17] Milking the she-camels at the places of water

2378- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "One of the rights of a she-camel is that it should be milked at a place of water."

[18] One's fruits or water in another's home or (garden of) palm trees

The Prophet "Allah's blessing and peace be upon him" was reported to have said: "If one purchased palm trees with their fruits ripe then the dates would be for the seller.

[طرفه في: ٢٠٨٩].

١٥ ـ بابُ القَطائِعِ

٢٣٧٦ ـ حدّثنا سُلَيمانُ بنُ حَربٍ: حَدَّثَنا حَمّادٌ، عَنْ يَحْيى بنِ سَعيدٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنهُ قالَ: أَرادَ النَّبيُّ ﷺ أَن يُقطِعَ مِنَ البَحرين، فَقالَتِ الأَنصارُ: حَتّى تُقْطِعَ لإِخْوانِنا مِنَ المُهاجِرينَ مِثلَ الَّذي تُقطِعُ لَنا، قالَ: «سَتَرَوْنَ بَعْدي أَثَرَةً، فَاصبِرُوا حَتّى تَلقَوْني».

[الحديث ٢٣٧٦ ـ أطرافه في: ٢٣٧٧، ٣١٦٣، ٣٧٩٤].

١٦ ـ بابُ كِتابَةِ القَطائِعِ

٢٣٧٧ ـ وَقالَ اللَّيثُ، عَنْ يَحْيى بنِ سَعيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: دَعا النَّبيُّ ﷺ الأَنصارَ لِيُقطِعَ لَهُم بِالبَحْرينِ، فَقالُوا: يا رَسُولَ اللَّهِ، إِنْ فَعَلتَ، فَاكْتُبْ لإِخْوانِنا مِنْ قُرَيشٍ بِمِثْلِها، فَلَمْ يَكُنْ ذلِكَ عِندَ النَّبيِّ ﷺ، فَقالَ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً، فَاصبِرُوا حَتّى تَلقَوْني». [طرفه في: ٢٣٧٦].

١٧ ـ بابُ حَلَبِ الإِبِلِ عَلى الماءِ

٢٣٧٨ ـ حدّثنا إِبْراهيمُ بنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بنُ فُلَيحٍ قالَ: حَدَّثَني أَبي، عَنْ هِلالِ ابنِ عَلِيٍّ، عَنْ عَبدِ الرَّحمٰنِ بنِ أَبي عَمْرَةَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «مِنْ حَقِّ الإِبِلِ أَنْ تُحْلَبَ عَلى الماءِ».

[طرفه في: ١٤٠٢].

١٨ ـ بابُ الرَّجُلِ يَكُونُ لَهُ مَمَرٌّ أَوْ شِرْبٌ في حائِطٍ أَوْ في نَخْلٍ

قالَ النَّبيُّ ﷺ: «مَنْ باعَ نَخلاً بَعدَ أَنْ تُؤَبَّرَ فَثَمَرَتُها لِلبائِعِ». فَلِلبائِعِ المَمَرُّ وَالسَّقْيُ حَتّى يَرْفَعَ، وَكَذلِكَ رَبُّ العَرِيَّةِ.

٢٣٧٩ ـ أَخبرَنا عَبدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيثُ: حَدَّثَني ابنُ شِهابٍ، عَنْ سالِمِ بنِ

باب ١٥ ـ قوله: القطائع جمع قطيعة وهي ما يخصّ به الإمام بعض الرعية من الأرض لتكون غلتها له لا رقبتها.

٢٣٧٦ـ قوله: «أثرة» بفتح الهمزة والمثلثة وبضم الأولى وسكون الأخرى ويقال: بكسر الهمزة وسكون المثلثة وهو الاستئثار.

باب ١٧ ـ قوله: حلب: الإبل بفتح اللام ويجوز تسكينها أي استخراج ما في ضرعها من اللبن. وقوله: على الماء أي عند الماء يوم ورودها كما في الشارح.

٢٣٧٨ـ قوله: (على الماء) أي عنده لما فيه من نفع المساكين الذين هناك ا هـ قسطلاني.

باب ١٨ ـ قوله: (التأبير، والعريّة، والخرص، والوسق) تقدّم تفسير كل واحد منها وكذا المخابرة والمحاقلة والمزابنة فلا نعيده، وحديث آخر الباب ينبىء عن المزابنة أيضاً.

2379- Salim narrated from his father Abdullah Ibn Omar "Allah be pleased with both": I heard The Prophet "Allah's blessing and peace be upon him" saying: "If one purchased palm trees with their fruits ripe then the dates would be for the seller except when the buyer otherwise puts a condition to have them. If one purchased a slave who had money, then the money would go to the seller except when the purchaser otherwise puts a condition to have it."

2380- Ibn Omar narrated from Zaid Ibn Thabit "Allah be pleased with all of them": The Messenger of Allah "Allah's blessing and peace be upon him" permitted selling ripe fruits on the trees (granted to poor and needy) by means of estimation.

2381- Jaber Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden selling fresh dates or grapes, for dried dates or grapes. He also forbade selling wheat in its ears for pure wheat free from straw. He also forbade selling fruits unless they get ripe, and none of them should be sold except for Dinar or Dirham, apart from the ripe fruits on the trees (granted to poor and needy, the dates of which could be sold for dates).

2382- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" allowed the sale of the ripe dates on the granted tree palms by estimation, provided that they were about five Wasaqs (Wasaq equals sixty Sas) or less (in amount, Da'wood, the sub-narrator doubted).

2383- Both of Rafi Ibn Khadij and Sahl Ibn Abu'hathma narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling fruits (fresh dates) for dried dates. But he allowed the sale of fruits on the granted trees (by estimation).

2384- The same as above.

عَبدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ ابْتَاعَ نَخلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلبَائِعِ إلاَّ أَنْ يَشْتَرِطَ المُبْتَاعُ، وَمَنِ ابْتَاعَ عَبْداً وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إلاَّ أَنْ يَشْتَرِطَ المُبْتَاعُ». وَعَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ: فِي العَبْدِ.

[طرفه في: ٢٢٠٣].

٢٣٨٠ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيدِ بنِ ثَابِتٍ رَضِيَ اللَّهُ عَنهُم قالَ: رَخَّصَ النَّبِيُّ ﷺ أَنْ تُبَاعَ العَرَايَا بِخَرْصِهَا تَمْراً.

[طرفه في: ٢١٧٣].

٢٣٨١ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطَاءٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: نَهى النَّبِيُّ ﷺ عَنِ المُخَابَرَةِ وَالمُحَاقَلَةِ، وَعَنِ المُزَابَنَةِ، وَعَنْ بَيعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاحُهَا، وَأَنْ لا تُبَاعَ إلاَّ بِالدِّينَارِ وَالدِّرْهَمِ إلاَّ العَرَايَا.

[طرفه في: ١٤٨٧].

٢٣٨٢ ـ حدّثنا يَحيى بنُ قَزعَةَ: أخبرنا مَالِكٌ، عَنْ دَاوُدَ بنِ حُصَينٍ، عَنْ أَبِي سُفيَانَ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: رَخَّصَ النَّبِيُّ ﷺ فِي بَيعِ العَرَايَا بِخَرْصِهَا مِنَ التَّمرِ، فِيما دُونَ خَمسةِ أَوْسُقٍ، أَوْ فِي خَمسةِ أَوسُقٍ. شَكَّ دَاوُدُ فِي ذلِكَ.

[طرفه في: ٢١٩٠].

٢٣٨٣، ٢٣٨٤ ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيى: أَخْبَرَنَا أَبُو أُسَامَةَ قالَ: أَخْبَرَنِي الوَلِيدُ بْنُ كَثِيرٍ قالَ: أَخْبَرَنِي بُشَيرُ بْنُ يَسَارٍ، مَوْلَى بَنِي حَارِثَةَ: أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ حَثْمَةَ حَدَّثَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ المُزَابَنَةِ، بَيعِ الثَّمَرِ بِالتَّمْرِ، إلاَّ أَصْحَابَ العَرَايَا، فَإنَّهُ أَذِنَ لَهُمْ. قال أبو عَبْدِ الله: وَقالَ ابْنُ إسحاق: حَدَّثَني بُشَيرٌ، مِثْلَهُ.

[طرفه في: ٢١٩١].

(43) The Book of Loan and debt fulfilment

[1] What about he, who bought something with debts and did not have the price in this time (of buying)

2385- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I took part with The Messenger of Allah "Allah's blessing and peace be upon him" in a holy battle when he said to me asking: "What is the matter with your camel? Do you sell it to me?" I agreed and sold it to him. When he reached Medina I brought it to him; and he gave me its price.

2386- Al'a'mash narrated: We were with Ibrahim discussing the mortgaging in the deals of payment in advance. He told us: Al'aswad narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" had bought on credit foodstuff from a Jew and mortgaged his armour to him.

[2] What about he, who took people's money so as either to repay or spoil it

2387- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes the money of the people with the intention of repaying it, Allah will fulfil it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

[3] Fulfilling debts

and Allah's saying: "Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which he giveth you for Allah is He Who heareth and seeth all things." (The Women "An'nisa" 58)

2388- Abu'dharr "Allah be pleased with him" reported: Once, while I was in the company of The Prophet, he saw the mountain of Ohud and said: "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (by spending all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said: "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (for Allah's sake), (Ibn Shehab, a sub-narrator, waved with his hand in front of him, to his right and to his left) and they are few in number."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣ ـ كِتَابٌ فِي الاِسْتِقْرَاضِ وَأَدَاءِ الدُّيُونِ وَالحَجْرِ وَالتَّفْلِيسِ

١ ـ بابُ مَنِ اشْتَرَى بِالدَّيْنِ وَلَيسَ عِنْدَهُ ثَمَنُهُ، أَوْ لَيسَ بِحَضْرَتِهِ

٢٣٨٥ ـ حدّثنا مُحَمَّدٌ: أَخبرَنا جَرِيرٌ، عَنِ المُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ، قَالَ: «كَيفَ تَرَى بَعِيرَكَ، أَتَبِيعُنِيهِ؟». قُلتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ، فَلَمَّا قَدِمَ المَدِينَةَ، غَدَوْتُ إِلَيهِ بِالبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ.

[طرفه في: ٤٤٣].

٢٣٨٦ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الأَعْمَشُ قَالَ: تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ فِي السَّلَمِ، فَقَالَ: حَدَّثَنِي الأَسْوَدُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَاماً مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعاً مِنْ حَدِيدٍ.

٢ ـ بابُ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَوْ إِتْلافَهَا

٢٣٨٧ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيسِيُّ: حَدَّثَنَا سُلَيمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيدٍ، عَنْ أَبِي الغَيثِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلافَهَا أَتْلَفَهُ اللَّهُ».

٣ ـ بابُ أَدَاءِ الدُّيُونِ

وَقَالَ اللَّهُ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَينَ النَّاسِ أَنْ تَحْكُمُوا بِالعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعاً بَصِيراً﴾ [النساء: ٥٨].

٢٣٨٨ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الأَعْمَشِ، عَنْ زَيدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَلَمَّا أَبْصَرَ ـ يَعْنِي أُحُداً ـ قَالَ: «مَا أُحِبُّ أَنَّهُ يُحَوَّلُ لِي ذَهَباً، يَمْكُثُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلَاثٍ، إِلَّا دِينَاراً أُرْصِدُهُ لِدَينٍ». ثُمَّ قَالَ: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ، إِلَّا مَنْ قَالَ بِالمَالِ هَكَذَا وَهَكَذَا ـ وَأَشَارَ أَبُو شِهَابٍ بَينَ يَدَيهِ، وَعَنْ

٢٣٨٦ـ قوله (من حديد) قيد يخرج به القميص لإطلاق الدرع عليه قاله الشارح.

٢٣٨٨ـ قوله: (إلا من قال بالمال الخ) أي إلا من صرف المال على الناس في وجوه البر وفيه التعبير عن الفعل بالقول نحو قولهم: قال بيده أي: أخذ أو رفع وقال برجله: أي مشى أفاده الشارح.

Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said: "O Allah's Apostle! (What about) that noise which I heard?" He said: "Did you hear anything?" I said: "Yes." He said: "Gabriel came and said to me: "Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise. " I said: "Even if he did such-and-such things (as stealing or committing adultery)?" He said: "Yes."

2389- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had gold equal to the mountain of Ohud, it would not please me that it remains with me for more than three days, except an amount which I would keep for repaying debts."

[4] Borrowing camels

2390- Abu'huraira "Allah be pleased with him" narrated: A man demanded his debts from The Messenger of Allah "Allah's blessing and peace be upon him" in such an impolite manner that the companions of The Prophet "Allah's blessing and peace be upon him" intended to harm him. But The Prophet "Allah's blessing and peace be upon him" said: "Leave him, no doubt, for he (the creditor) has the right to demand it. Buy a camel and give it to him." They said: "The camel that is available is older than the camel he demands." The Prophet "Allah's blessing and peace be upon him" said: "Buy it and give it to him, for the best among you are those who repay their debts generously."

[5] What about demanding one's rights politely

2391- Hudhaifa "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Once a man died and was asked: "What did you use to say (or do) (in your life time)?" He replied: "I was a businessman and used to give time to the rich to repay his debt; and (I also used to) deduct part of the debt of the poor." So he was forgiven." Abu'mas'ood said: "I heard the same from The Prophet "Allah's blessing and peace be upon him"."

[6] Could the creditor be given (in fulfilment) a camel older than his?

2392- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and demanded a camel (The Messenger of Allah "Allah's blessing and peace be upon him" had owed him). The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Give him (a camel)." They said: "We do not find except an older camel (than what he demands)." (When The Prophet "Allah's blessing and peace be upon him" ordered them to give him that camel), the man said: "You have paid me in full; may Allah also pay you in

يمينه، وعن شماله ـ وقليل ما هم». وقال: «مكانك». وتقدم غير بعيد فسمعت صوتاً، فأردت أن آتيه، ثم ذكرت قوله: «مكانك حتى آتيك». فلما جاء قلت: يا رسول الله، الذي سمعت، أو قال: الصوت الذي سمعت؟ قال: «وهل سمعت»؟ قلت: نعم، قال: «أتاني جبريل عليه السلام، فقال: من مات من أمتك لا يشرك بالله شيئاً دخل الجنة». قلت: وإن فعل كذا وكذا، قال: «نعم».

[طرفه في: ١٢٣٧].

٢٣٨٩ ـ حدثنا أحمد بن شبيب بن سعيد: حدثنا أبي، عن يونس: قال ابن شهاب: حدثني عبيد الله بن عبد الله بن عتبة قال: قال أبو هريرة رضي الله عنه: قال رسول الله ﷺ: «لو كان لي مثل أحد ذهباً، ما يسرني أن لا يمر علي ثلاث وعندي منه شيء، إلا شيء أرصده لدين». رواه صالح وعقيل، عن الزهري.

[الحديث ٢٣٨٩ ـ طرفاه في: ٦٤٤٥، ٧٢٢٨].

٤ ـ باب استقراض الإبل

٢٣٩٠ ـ حدثنا أبو الوليد: حدثنا شعبة: أخبرنا سلمة بن كهيل قال: سمعت أبا سلمة بمنى: يحدث عن أبي هريرة رضي الله عنه: أن رجلاً تقاضى رسول الله ﷺ فأغلظ له، فهم به أصحابه، فقال: «دعوه، فإن لصاحب الحق مقالاً، واشتروا له بعيراً فأعطوه إياه». وقالوا: لا نجد إلا أفضل من سنه قال: «اشتروه، فأعطوه إياه، فإن خيركم أحسنكم قضاء». [طرفه في: ٢٣٠٥].

٥ ـ باب حسن التقاضي

٢٣٩١ ـ حدثنا مسلم: حدثنا شعبة، عن عبد الملك، عن ربعي، عن حذيفة رضي الله عنه قال: سمعت النبي ﷺ يقول: «مات رجل، فقيل له: ما كنت تقول؟ قال: كنت أبايع الناس، فأتجوز عن الموسر، وأخفف عن المعسر، فغفر له». قال أبو مسعود: سمعته من النبي ﷺ. [طرفه في: ٢٠٧٧].

٦ ـ باب هل يعطى أكبر من سنه؟

٢٣٩٢ ـ حدثنا مسدد، عن يحيى، عن سفيان قال: حدثني سلمة بن كهيل، عن أبي سلمة، عن أبي هريرة رضي الله عنه: أن رجلاً أتى النبي ﷺ يتقاضاه بعيراً، فقال رسول الله ﷺ: «أعطوه». فقالوا: ما نجد إلا سناً أفضل من سنه، فقال الرجل: أوفيتني أوفاك الله،

٢٣٩١ـ قوله: (فقيل له كذا) بحذف مقول القول وفي بعض الطرق زيادة ما كنت تقول أي تفعل.

٢٣٩٢ـ قوله: (فقال) ذكر الشارح روايته بدون الفاء أيضاً.

ـ قوله: (ما نجد) وفي بعض الروايات لا نجد.

full." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give him, for the best amongst the people is he who repays his debts generously."

[7] Fulfilling one's debts generously

2393- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" owed somebody a camel. The man came to The Prophet "Allah's blessing and peace be upon him" and demanded it. The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Give him (a camel)." They said: "We do not find except an older camel than what he demands." The Prophet "Allah's blessing and peace be upon him" ordered them to give him that camel. The man said: "You have paid me in full; may Allah also pay you in full."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give him, for the best amongst the people is he who repays his debts generously."

2394- Jaber Ibn Abdullah "Allah be pleased with both" reported: I went to The Prophet "Allah's blessing and peace be upon him" while he was in the Mosque (at forenoon, according to a sub-narrator). After The Prophet "Allah's blessing and peace be upon him" had ordered me to pray two Rak'as, he fulfilled to me the debt he owed me and gave me an extra amount.

[8] It is permissible for the creditor to be given something other (maybe less than) his debts, or exempt (the debtor)

2395- Ibn Ka'b Ibn Malik narrated that Jaber Ibn Abdullah "Allah be pleased with both" had told him: My father was martyred on the day of Ohud. He was in debt. His creditors demanded their rights persistently. I went to The Prophet "Allah's blessing and peace be upon him" (to inform him). He suggested that they might take the fruits of my garden and exempt my father from the debts but they refused to do so. So, The Prophet "Allah's blessing and peace be upon him" did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allah to bless their fruits. Then I plucked the dates and paid the creditors, with some of the dates remaining for us.

[9] When the debtor repays to the creditor dates for dates or so in fulfilment of his debts

2396- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When my father died he owed a Jew thirty Wasaqs (of dates). I requested him to give me respite for repaying but he refused. I requested The Messenger of Allah "Allah's blessing and peace be upon him" to intercede with the Jew. The Messenger of Allah "Allah's blessing and peace be upon him" went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. The Messenger of Allah "Allah's blessing and peace be upon him" entered the garden of the date-palms, wandered among the trees and told me: "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of The Messenger of Allah "Allah's blessing and peace be upon him" and gave him his thirty Wasaqs, with seventeen Wasaqs extra remaining for me. Jaber said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" to brief him of what had happened, but I found him performing the Asr prayer. After the prayer I told him about the extra fruits which remained. The Messenger of Allah "Allah's blessing and peace be upon him" told me: "Inform (Omar) Ibn Al'khattab of it." When I went to Omar and told him about it, Omar said: "When The Messenger of Allah "Allah's blessing and peace be upon him" walked in your garden, I was sure that Allah would definitely bless it."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطُوهُ، فَإِنَّ مِنْ خِيَارِ النَّاسِ أَحْسَنَهُمْ قَضَاءً». [طرفه في: ٢٣٠٥].

٧ ـ بابُ حُسْنِ القَضاءِ

٢٣٩٣ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنٌّ مِنَ الإِبِلِ، فَجاءَهُ يَتَقاضاهُ، فَقالَ ﷺ: «أَعْطُوهُ». فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلاَّ سِنّاً فَوْقَها، فَقالَ: «أَعْطُوهُ». فَقالَ: أَوْفَيتَنِي وَفَّى اللَّهُ بِكَ، قالَ النَّبِيُّ ﷺ: «إِنَّ خِيارَكُمْ أَحْسَنُكُمْ قَضاءً».

[طرفه في: ٢٣٠٥]

٢٣٩٤ ـ حدّثنا خَلاَّدٌ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا مُحارِبُ بْنُ دِثارٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قالَ: أَتَيتُ النَّبِيَّ ﷺ وَهُوَ فِي المَسْجِدِ. قالَ مِسْعَرٌ: أُراهُ قالَ: ضُحًى، فَقالَ: «صَلِّ رَكْعَتَينِ». وَكانَ لِي عَلَيهِ دَينٌ، فَقَضانِي وَزادَنِي.

٨ ـ بابٌ إِذَا قَضى دُونَ حَقِّهِ أَوْ حَلَّلَهُ فَهْوَ جائِزٌ

٢٣٩٥ ـ حدّثنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مالِكٍ: أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما أَخْبَرَهُ: أَنَّ أَباهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيداً وَعَلَيهِ دَينٌ، فَاشْتَدَّ الغُرَماءُ فِي حُقُوقِهِمْ، فَأَتَيتُ النَّبِيَّ ﷺ، فَسَأَلَهُمْ أَنْ يَقْبَلُوا تَمْرَ حائِطِي وَيُحَلِّلُوا أَبِي فَأَبَوْا، فَلَمْ يُعْطِهِمِ النَّبِيُّ ﷺ حائِطِي، وَقالَ: «سَنَغْدُو عَلَيكَ». فَغَدا عَلَينا حِينَ أَصْبَحَ، فَطافَ فِي النَّخْلِ وَدَعا فِي ثَمَرِها بِالبَرَكَةِ، فَجَدَدْتُها فَقَضَيتُهُمْ، وَبَقِيَ لَنا مِنْ تَمْرِها.

[طرفه في: ٢١٢٧].

٩ ـ بابٌ إِذَا قاصَّ أَوْ جازَفَهُ فِي الدَّينِ تَمْراً بِتَمْرٍ أَوْ غَيرِهِ

٢٣٩٦ ـ حدّثنا إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا أَنَسٌ، عَنْ هِشامٍ، عَنْ وَهْبِ بْنِ كَيسانَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما أَنَّهُ أَخْبَرَهُ: أَنَّ أَباهُ تُوُفِّيَ وَتَرَكَ عَلَيهِ ثَلاثِينَ وَسْقاً لِرَجُلٍ مِنَ اليَهُودِ، فَاسْتَنْظَرَهُ جابِرٌ فَأَبَى أَنْ يُنْظِرَهُ، فَكَلَّمَ جابِرٌ رَسُولَ اللَّهِ ﷺ لِيَشْفَعَ لَهُ إِلَيهِ، فَجاءَ رَسُولُ اللَّهِ ﷺ وَكَلَّمَ اليَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ فَأَبَى، فَدَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ فَمَشَى فِيها، ثُمَّ قالَ لِجابِرٍ: «جُدَّ لَهُ، فَأَوْفِ لَهُ الَّذِي لَهُ». فَجَدَّهُ بَعْدَ ما رَجَعَ رَسُولُ اللَّهِ ﷺ فَأَوْفاهُ ثَلاثِينَ وَسْقاً، وَفَضَلَتْ لَهُ سَبْعَةَ عَشَرَ وَسْقاً، فَجاءَ جابِرٌ رَسُولَ اللَّهِ ﷺ لِيُخْبِرَهُ بِالَّذِي كانَ، فَوَجَدَهُ يُصَلِّي العَصْرَ، فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالفَضْلِ، فَقالَ: «أَخْبِرْ ذلِكَ ابْنَ الخَطَّابِ». فَذَهَبَ جابِرٌ إِلَى عُمَرَ فَأَخْبَرَهُ، فَقالَ لَهُ عُمَرُ: لَقَدْ عَلِمْتُ حِينَ مَشَى فِيها رَسُولُ اللَّهِ ﷺ لَيُبارَكَنَّ فِيها. [طرفه في: ٢١٢٧].

٢٣٩٥ ـ قوله: (من تمرها) قال الشارح وفي نسخة من ثمرها بالمثلثة كما في الأول.

باب ٩ ـ قوله: (إذا قاصّ) أي المديون الدائن أو جازفه.

[10] Seeking refuge with Allah from being in debt

2397- Ibn Shehab narrated from Urwa that A'isha "Allah be pleased with her" had told him: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: "O Allah, I seek refuge with you from all sins, and from being in debt." Somebody said (to him): "O Allah's Apostle! Frequently you seek refuge with Allah from being in debt." He replied: "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

[11] Offering prayer on the dead who left behind a debt to be repaid

2398- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If one leaves some property, it will be for the inheritors. (But) if he leaves some weak offspring (or debt), it will be for us to support them (or repay it)."

2399- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I am closer to the believers than their own selves in this world and in the Hereafter, and if you like, you can read Allah's Statement: "The Prophet is closer to the believers than their own selves." (The Confederates "Al'ahzab" 6) So, if a true believer dies and leaves behind some property, it will be for his inheritors, and if he leaves behind some debt to be paid, or needy offspring, then they should come to me as I am the guardian of the deceased."

[12] A wealthy person's procrastination (in repaying debts) is injustice

2400- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Procrastination of a wealthy person in repaying debts is injustice."

[13] The creditor has the right to speak (in demanding back his debt)

2401- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and demanded his debts and spoke impolitely. The companions of The Prophet "Allah's blessing and peace be upon him" wanted to harm him, but The Prophet "Allah's blessing and peace be upon him" said: "Leave him, as the creditor (the right owner) has the right to speak."

١٠ ـ بابُ مَنِ اسْتَعَاذَ مِنَ الدَّيْنِ

٢٣٩٧ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ (ح). وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلاةِ، وَيَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ المَأْثَمِ وَالمَغْرَمِ» فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ يَا رَسُولَ اللَّهِ مِنَ المَغْرَمِ؟ قَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ». [طرفه في: ٨٣٢].

١١ ـ بابُ الصَّلاةِ عَلَى مَنْ تَرَكَ دَيْناً

٢٣٩٨ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا». [طرفه في: ٢٢٩٨].

٢٣٩٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ، عَنْ هِلالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ مُؤْمِنٍ إِلاَّ وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿النَّبِيُّ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾ [الأحزاب: ٦] فَأَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَلْيَأْتِنِي، فَأَنَا مَوْلاهُ». [طرفه في: ٢٢٩٨].

١٢ ـ بابٌ مَطْلُ الغَنِيِّ ظُلْمٌ

٢٤٠٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ ابْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَطْلُ الغَنِيِّ ظُلْمٌ». [طرفه في: ٢٢٨٧].

١٣ ـ بابٌ لِصَاحِبِ الحَقِّ مَقَالٌ

وَيُذْكَرُ عَنِ النَّبِيِّ ﷺ: «لَيُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ وَعِرْضَهُ». قَالَ سُفْيَانُ: عِرْضُهُ يَقُولُ: مَطَلْتَنِي، وَعُقُوبَتُهُ: الحَبْسُ.

٢٤٠١ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَتَى النَّبِيَّ ﷺ رَجُلٌ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ: «دَعُوهُ، فَإِنَّ لِصَاحِبِ الحَقِّ مَقَالاً». [طرفه في: ٢٣٠٥].

٢٣٩٨ـ قوله: (كلاً) أي عيالاً أو ديناً (شارح).

٢٣٩٩ـ قوله: (أو ضياعاً) أي عيالاً محتاجين مصدر أطلق على اسم الفاعل كما في الشارح.

٢٤٠٠ـ قوله: (المطل) تأخير الأداء وكذا اللي.

ـ و(الواجد) المليء أعني القادر على قضاء دينه

[14] If a man finds his very things with a bankrupt, he has more right to take them back

Al'hasan told: If one's bankruptcy was proved then his operations of selling, buying or emancipating would be impermissible.

On the other hand, Ibn Al'musaiyyab told: Othman "Allah be pleased with him" judged that he, who could get his right before his debtor's bankruptcy, would be more entitled to have it; and he, who knew his very things, would have more right to take them.

2402- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

[15] What about the opinion that postponing (the debt fulfilment to) the creditor to the next day is not a kind of procrastination

Jaber Ibn Abdullah "Allah be pleased with both" narrated: (My father was martyred and he was in debt). His creditors demanded their rights persistently. I went to The Prophet "Allah's blessing and peace be upon him" (to inform him). He suggested that they might take the fruits of my garden and exempt my father from the debts but they refused to do so. So, The Prophet "Allah's blessing and peace be upon him" did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and invoked Allah to bless the (garden's) fruits. Then I (plucked the dates and) paid the creditors their rights.

[16] If one sold the property of a bankrupt or a poor person (who was in debt), he could distribute it among his creditors or give him some of it till he becomes able to spend on himself

2403- Jaber "Allah be pleased with him" narrated: A man pledged that his slave would be manumitted after his death. The Prophet "Allah's blessing and peace be upon him" asked: "Who will buy the slave from me?" Nu'aim Ibn Abdullah bought the slave and The Prophet "Allah's blessing and peace be upon him" took its price and gave it to the owner.

[17] Lending (provided that the payment would be) in a specific time

Ibn Omar told that there would be no harm in it.

2404- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had mentioned a man of Israelites who asked one of The Children of Israel to lend him (some money). He gave it to him (provided that it would be fulfilled) within a specific period.

١٤ ـ بابٌ إذَا وَجَدَ مالَهُ عِنْدَ مُفلِسٍ في البَيعِ وَالقَرْضِ وَالوَدِيعَةِ فَهُوَ أَحَقُّ بِهِ

وَقالَ الحَسَنُ: إذا أفْلَسَ وتَبَيَّنَ لَم يَجُزْ عِتْقُهُ ولا بَيعُهُ ولا شِراؤُهُ. وَقالَ سَعيدُ بنُ المُسَيَّبِ: قَضى عُثْمانُ: مَنِ اقْتَضى مِنْ حَقِّهِ قَبْلَ أنْ يُفلِسَ فَهُوَ لَهُ، وَمَنْ عَرَفَ مَتاعَهُ بِعَينِهِ فَهُوَ أحَقُّ بِهِ.

٢٤٠٢ ـ حدثنا أحمدُ بنُ يونسَ: حدَّثنا زُهيرٌ: حدَّثنا يحيى بنُ سعيدٍ قال: أخبرَني أبو بكرِ بنُ محمدِ بنِ عَمرِو بنِ حَزمٍ أنَّ عُمرَ بنَ عبدِ العزيزِ أخبرَهُ: أنَّ أبا بكرِ بنَ عبدِ الرَّحمٰنِ ابنِ الحارثِ بنِ هِشامٍ أخبرَهُ أنَّهُ سَمعَ أبا هُرَيرَةَ رَضيَ اللَّهُ عَنهُ يَقولُ: قالَ رَسولُ اللَّهِ ﷺ، أوْ قالَ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقولُ: «مَنْ أدْرَكَ مالَهُ بِعَينِهِ عِندَ رَجُلٍ، أوْ إنْسانٍ، قَدْ أفلَسَ فَهُوَ أحَقُّ بِهِ مِنْ غَيرِهِ».

١٥ ـ بابُ مَنْ أخَّرَ الغَرِيمَ إلى الغَدِ أوْ نَحْوِهِ، وَلَمْ يَرَ ذلِكَ مَطْلاً

وَقالَ جابِرٌ: اشْتَدَّ الغُرَماءُ في حُقُوقِهِم في دَينِ أبي، فَسَألَهُمُ النَّبيُّ ﷺ أنْ يَقْبَلُوا تَمرَ حائِطِي فَأبَوْا، فَلَم يُعطِهِمُ الحائِطَ، وَلَمْ يَكْسِرْهُ لَهُم، قالَ: «سَأغْدُو عَلَيكَ غَداً». فَغَدا عَلَينا حِينَ أصْبَحَ، فَدَعا في ثَمَرِها بالبَرَكَةِ، فَقَضَيتُهُمْ.

١٦ ـ بابُ مَنْ باعَ مالَ المُفلِسِ أوِ المُعْدِمِ، فَقَسَمَهُ بينَ الغُرَماءِ، أوْ أعطاهُ حَتَّى يُنْفِقَ عَلى نَفْسِهِ

٢٤٠٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَزيدُ بنُ زُرَيعٍ: حدَّثَنا حُسَينٌ المُعَلِّمُ: حدَّثَنا عَطاءُ بنُ أبي رَباحٍ، عَنْ جابرِ بنِ عبدِ اللَّهِ رَضيَ اللَّهُ عَنهُما قالَ: أعْتَقَ رَجُلٌ غُلاماً لَهُ عَنْ دُبُرٍ، فَقالَ النَّبيُّ ﷺ: «مَنْ يَشتَريهِ مِنِّي»؟ فاشْتَراهُ نُعَيمُ بنُ عَبدِ اللَّهِ، فَأخَذَ ثَمَنَهُ فَدَفَعَهُ إلَيهِ. [طرفه في: ٢١٤١].

١٧ ـ بابٌ إذا أقْرَضَهُ إلى أجَلٍ مُسَمًّى، أوْ أجَّلَهُ في البَيعِ

قالَ ابنُ عُمَرَ في القَرضِ إلى أجَلٍ: لا بأسَ بِهِ، وإنْ أُعطِيَ أفضَلَ مِنْ دَراهِمِهِ، ما لَمْ يَشتَرِطْ. وَقالَ عَطاءٌ وعَمرُو بنُ دِينارٍ: هُوَ إلى أجَلِهِ في القَرضِ.

٢٤٠٤ ـ وَقالَ اللَّيثُ: حَدَّثَني جَعْفَرُ بنُ رَبيعَةَ، عَنْ عَبدِ الرَّحمٰنِ بنِ هُرمُزَ، عَنْ أبي هُرَيرَةَ رَضيَ اللَّهُ عَنهُ، عَنْ رَسولِ اللَّهِ ﷺ: «أنَّهُ ذَكَرَ رَجُلاً مِنْ بَني إسْرائيلَ، سَألَ بَعْضَ بَني إسْرائيلَ أنْ يُسْلِفَهُ فَدَفَعَها إلَيهِ إلَى أجَلٍ مُسَمًّى». الحَديثَ. [طرفه في: ١٤٩٨].

١٨ ـ بابُ الشَّفاعَةِ في وَضْعِ الدَّينِ

٢٤٠٥ ـ حدثنا مُوسى: حَدَّثَنا أبو عَوانَةَ، عَنْ مُغيرَةَ، عَنْ عامِرٍ، عَنْ جابرٍ رَضِيَ اللَّهُ

باب ١٦ قوله: (المعدم). الفقير.

٢٤٠٥ـ قوله: (عذق ابن زيد) نصب بدلاً من السابق و(عذق ابن زيد): نوع جيد من التمر كالعجوة و(اللين).

[18] The intercession (with the creditors) to put down (some or all of) the debts

2405- Jaber Ibn Abdullah “Allah be pleased with both” narrated: When Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused. So I went to The Prophet “Allah’s blessing and peace be upon him” to intercede with them, but they refused. The Prophet “Allah’s blessing and peace be upon him” said (to me): "Classify your dates into clusters according to their different kinds: those of good quality (Ibn Zaid), those of inferior quality, and those of the best quality (Ajwa), each kind alone. Then call all the creditors and wait till I come to you." I did so and The Prophet “Allah’s blessing and peace be upon him” came and sat beside the dates and started measuring to each his due till he paid them in full, with the amount of dates remaining as it was before. They seemed as if he had not touched them.

2406- Jaber resumed: I took part in one of the holy battles with The Prophet “Allah’s blessing and peace be upon him” and I was riding one of our old camels. The camel got tired and was lagging behind the others. The Prophet “Allah’s blessing and peace be upon him” hit it on its back. He said: "Sell it to me, and you have the right to ride it till Medina.” When we came to Medina, I took the permission from The Prophet “Allah’s blessing and peace be upon him” to go to my house, saying: "O Allah's Apostle! I have newly married." The Prophet “Allah’s blessing and peace be upon him” asked: "Have you married a virgin or a matron?" I said: "I have married a matron, as Abdullah (my father) died and left behind daughters small in age, so I married a matron who may teach and bring them up with good manners." The Prophet “Allah’s blessing and peace be upon him” then said (to me): "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he blamed me for it. On that I told him about its slowness and exhaustion, and what The Prophet “Allah’s blessing and peace be upon him” had done to the camel and his hitting it. When The Prophet “Allah’s blessing and peace be upon him” arrived, I went to him with the camel in the morning. He gave me the camel with its price. (He also gave me) my share from the war booty, the same as he gave my companions.

[19] It is impermissible to waste wealth

Allah Almighty said in this context: “Allah loveth not mischief.” (The Heifer “Al’baqara” 205) he also said: “Allah prospereth not the work of those who make mischief.” (Jonah “Yunus” 81) Allah said too: “They said: O Shu'aib does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is right minded.” (Hud 87) Allah said also: “To those weak of understanding make not over your property, which Allah hath made a means of support for you.” (Women “An’nisa” 5)

2407- Ibn Omar “Allah be pleased with him” narrated: A man said to The Prophet “Allah’s blessing and peace be upon him”: “I am always deceived in buying.” He told him: “If you come to buy something you should say (to the seller): “No cheating.”” The man used to say so.

2408- Al’mogheera Ibn Sho’ba “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Allah has forbidden for you: to be undutiful to your mothers, to bury your daughters alive, not to pay the rights of the others and to beg of men (by taking from their wealth what is unlawful for you to take). Allah has hated for you: to talk too much about others or vain useless talk; to ask too many questions (in controversial religious matters) and to waste the wealth (by extravagance).”

عَنْهُ قَالَ: أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ عِيَالاً وَدَيناً، فَطَلَبْتُ إِلَى أَصْحَابِ الدَّيْنِ أَنْ يَضَعُوا بَعْضاً مِنْ دَيْنِهِ فَأَبَوْا، فَأَتَيْتُ النَّبِيَّ ﷺ فَاسْتَشْفَعْتُ بِهِ عَلَيهِمْ فَأَبَوْا، فَقَالَ: «صَنِّفْ تَمْرَكَ كُلَّ شَيْءٍ مِنْهُ عَلَى حِدَتِهِ، عِذْقَ ابْنِ زَيدٍ عَلَى حِدَةٍ، وَاللِّينَ عَلَى حِدَةٍ، وَالعَجْوَةَ عَلَى حِدَةٍ، ثُمَّ أَحْضِرْهُمْ حَتَّى آتِيَكَ». فَفَعَلْتُ، ثُمَّ جَاءَ ﷺ فَقَعَدَ عَلَيهِ، وَكَالَ لِكُلِّ رَجُلٍ حَتَّى اسْتَوْفَى، وَبَقِيَ التَّمْرُ كَمَا هُوَ، كَأَنَّهُ لَمْ يُمَسَّ. [طرفه في: ٢١٢٧].

٢٤٠٦ ـ وَغَزَوْتُ مَعَ النَّبِيِّ ﷺ عَلَى نَاضِحٍ لَنَا فَأَزْحَفَ الجَمَلُ، فَتَخَلَّفَ عَلَيَّ، فَوَكَزَهُ النَّبِيُّ ﷺ مِنْ خَلفِهِ، قَالَ: «بِعْنِيهِ وَلَكَ ظَهْرُهُ إِلَى المَدِينَةِ». فَلَمَّا دَنَوْنَا اسْتَأْذَنْتُ، قُلتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثُ عَهدٍ بِعُرسٍ، قَالَ ﷺ: «فَمَا تَزَوَّجتَ: بِكراً أَمْ ثَيِّباً؟». قُلتُ: ثَيِّباً، أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ جَوَارِيَ صِغَاراً، فَتَزَوَّجتُ ثَيِّباً تُعَلِّمُهُنَّ وَتُؤَدِّبُهُنَّ، ثُمَّ قَالَ: «ائتِ أَهْلَكَ». فَقَدِمْتُ فَأَخْبَرْتُ خَالِي بِبَيعِ الجَمَلِ فَلاَمَنِي، فَأَخْبَرْتُهُ بِإِعْيَاءِ الجَمَلِ، وَبِالَّذِي كَانَ مِنَ النَّبِيِّ ﷺ وَوَكْزِهِ إِيَّاهُ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ غَدَوْتُ إِلَيهِ بِالجَمَلِ، فَأَعْطَانِي ثَمَنَ الجَمَلِ وَالجَمَلَ، وَسَهْمِي مَعَ القَوْمِ. [طرفه في: ٤٤٣].

١٩ ـ بابُ مَا يُنْهى عَنْ إِضاعَةِ المَالِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَاللَّهُ لاَ يُحِبُّ الفَسَادَ﴾ [البقرة: ٢٠٥]، و: ﴿لا يُصْلِحُ عَمَلَ المُفسِدِينَ﴾ [يونس: ٨١]، وَقَالَ فِي قَوْلِهِ: ﴿أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ﴾ [هود: ٨٧]، وَقَالَ: ﴿وَلا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمْ﴾ [النساء: ٥]. وَالحَجْرِ فِي ذٰلِكَ، وَمَا يُنْهى عَنِ الخِدَاعِ.

٢٤٠٧ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: إِنِّي أُخْدَعُ فِي البُيُوعِ، فَقَالَ: «إِذَا بَايَعْتَ فَقُل: لا خِلاَبَةَ». فَكَانَ الرَّجُلُ يَقُولُهُ. [طرفه في: ٢١١٧].

٢٤٠٨ ـ حدّثنا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ، مَوْلَى المُغِيرَةِ بْنِ شُعْبَةَ، عَنِ المُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ حَرَّمَ عَلَيكُمْ: عُقُوقَ الأُمَّهَاتِ وَوَأْدَ البَنَاتِ، وَمَنَعَ وَهَاتِ. وَكَرِهَ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ المَالِ».

[طرفه في: ٨٤٤].

= الرديء منه وذكر الشارح في لفظ العذق رواية فتح العين وإسقاط ابن من البين.

٢٤٠٦ـ قوله: (الناضح): جمل يسقى عليه النخل كما مرّ، والإزحاف: الإعياء.

باب ١٩ ـ قوله: «أصلواتك» كذا في النسخ والقراءة عندنا (أصلاتك) بالإفراد.

٢٤٠٨ـ قوله: (ومنع) بفتحات بغير صرف ولأبي ذرّ: (ومنعاً) بسكون النون مع تنوين العين: أي وحرّم عليكم منع الواجبات من الحقوق و(هات) بالبناء على الكسر فعل أمر من الإيتاء أي وحرّم أخذ ما لا يحلّ من أموال الناس (شارح).

[20] The slave is a guardian of his master's property; and he is not allowed to work except by taking his permission

2409- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from The Messenger of Allah "Allah's blessing and peace be upon him" and I think that The Prophet "Allah's blessing and peace be upon him" also said: "A man is a guardian of is father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."

٢٠ ـ بابٌ العَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ، وَلا يَعْمَلُ إلاَّ بِإِذْنِهِ

٢٤٠٩ ـ حدّثنا أبو اليَمَان: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، فالإمَامُ رَاعٍ وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، والمرأةُ في بيتِ زَوجِها راعِيةٌ، وهْيَ مَسؤُولَةٌ عَنْ رَعِيَّتِهَا، والخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُو مَسْؤُولٌ عَنْ رَعِيَّتِهِ». قَالَ: فَسمِعْتُ هؤُلاءِ مِنْ رَسُولِ اللهِ ﷺ، وَأَحسِبُ النَّبِيَّ ﷺ قَالَ: «والرَّجُل في مَالِ أَبيهِ رَاعٍ، وَهُوَ مَسْؤُول عَنْ رَعيَّته، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رعيَّته».

[طرفه في: ٨٩٣].

(44) The Book of Disputes

[1] The disputes between Muslims and Jews; and one's bringing his opponent (before the judge)

2410- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: I heard a man reciting a verse (of the Holy Qur'an) which I had heard The Prophet "Allah's blessing and peace be upon him" reciting differently. So, I caught hold of the man by the hand and took him to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Both of you are right. (Sho'ba, a sub-narrator said: I think he said) Don't differ, for the nations before you differed and perished (as a result of their differences)."

2411- Abu'huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By he, who gave Mohammad superiority over all the people!" The Jew said: "By he, who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to restore consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

2412- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was sitting, a Jew came and said: "O Abul'qasim! One of your companions has slapped me on my face." The Prophet "Allah's blessing and peace be upon him" asked: "Who is that." He replied: "He is one of the Ansar." The Prophet "Allah's blessing and peace be upon him" sent for him, and on his arrival, he asked him whether he had hit the Jew. He (replied affirmatively and) said: "I heard him taking an oath in the market saying: "By He, Who

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٤٤ - كِتَابٌ فِي الخُصُومَاتِ

١ - بابُ مَا يُذْكَرُ فِي الإِشْخَاصِ وَالمُلاَزَمَةِ وَالخُصُومَةِ بينَ المُسْلِمِ وَاليَهُودِ

٢٤١٠ - حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: عَبْدُ المَلِكِ بْنُ مَيسَرَةَ أَخْبَرَنِي قَالَ: سَمِعْتُ النَّزَّالَ: سَمِعْتُ عَبدَ اللَّهِ يَقُولُ: سَمِعْتُ رَجُلاً قَرَأَ آيَةً، سَمِعْتُ مِنَ النَّبِيِّ ﷺ خِلافَهَا، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «كِلاكُمَا مُحسِنٌ». قَالَ شُعْبَةُ: أَظُنُّهُ قَالَ: «لاَ تَخْتَلِفُوا، فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا».

٢٤١١ - حدّثنا يَحيى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَبَّ رَجُلانِ: رَجُلٌ مِنَ المُسْلِمِينَ وَرَجُلٌ مِنَ اليَهُودِ، قَالَ المُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّداً عَلَى العَالَمِينَ، فَقَالَ اليَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى العَالَمِينَ، فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذٰلِكَ فَلَطَمَ وَجْهَ اليَهُودِيِّ، فَذَهَبَ اليَهُودِيُّ إِلَى النَّبِيِّ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ المُسْلِمِ، فَدَعَا النَّبِيُّ ﷺ المُسْلِمَ، فَسَأَلَهُ عَنْ ذٰلِكَ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «لا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيَامَةِ، فَأَصْعَقُ مَعَهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ جَانِبَ العَرْشِ، فَلا أَدْرِي: أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ».

[الحديث ٢٤١١ ـ أطرافه في: ٣٤٠٨، ٣٤١٤، ٣٤٧٦، ٤٨١٣، ٥٠٦٣، ٦٥١٧، ٦٥١٨، ٧٤٢٨، ٧٤٧٧].

٢٤١٢ - حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ جَاءَ يَهُودِيٌّ، فَقَالَ: يَا أَبَا القَاسِمِ، ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ، فَقَالَ: «مَنْ»؟ قَالَ: رَجُلٌ مِنَ الأَنْصَارِ، قَالَ: «ادْعُوهُ». فَقَالَ: «أَضَرَبْتَهُ»؟ قَالَ: سَمِعْتُهُ بِالسُّوقِ يَحْلِفُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى البَشَرِ،

باب ١ ـ **قوله**: (الإشخاص) بكسرة الهمزة أي إحضار الغريم من موضع إلى موضع (شارح).

٢٤١٠ـ قوله: (سمعت عبد الله) يعني ابن مسعود رضي الله عنه.

٢٤١١ـ قوله: (يصعقون): أي يغمى عليهم من الفزع.

٢٤١٢ـ قوله: (بصعقة الأولى) أي بصعقة الدار الأولى وهي صعقة الطور كما في الشارح.

gave Moses superiority over all the human beings." I said: "O wicked man! (Has Allah given Moses superiority) even over Mohammad "Allah's blessing and peace be upon him"?" I became furious and slapped him over his face." The Prophet "Allah's blessing and peace be upon him" said: "Do not give a prophet superiority over another, for on the Day of Judgement all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I do not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him."

2413- Anas "Allah be pleased with him" reported: A Jew crushed the head of a girl between two stones. The girl was asked: "who did crush your head?" Some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

[2] Cancelling the operations of the foolish or the weak-minded person

Jaber narrated that The Prophet "Allah's blessing and peace be upon him" had returned a charity of a (foolish) person before preventing him. Then, he forbade him.

Malik told: If a person owed another (some money) and had no property but a slave whom he manumitted, then this manumission would be impermissible.

[3] When one sells for a weak-minded person and gives him the price, ordering him to do well. But if the latter does foolishly after being prevented, (it will be impermissible) because The Messenger of Allah "Allah's blessing and peace be upon him" prevented wasting wealth. He said to the person who used to be cheated in purchasing: "say (to the seller when you come to buy something): No cheating."

2414- Ibn Omar "Allah be pleased with both" narrated: A man was often cheated in buying. The Prophet "Allah's blessing and peace be upon him" said to him: "When you buy something, say (to the seller): No cheating." The man used to say so henceforth.

2415- Jaber "Allah be pleased with him" narrated: A man manumitted a slave; and he had no other property than that. So The Prophet "Allah's blessing and peace be upon him" cancelled the manumission (and sold the slave for him). Nu'aim Ibn An'nahham bought the slave from him.

قلتُ: أي خبيث، على محمدٍ ﷺ؟ فأخذتني غضبةٌ ضربْتُ وجْهَهُ، فقالَ النبيُّ ﷺ: «لا تُخيِّروا بين الأنبياء، فإنَّ الناسَ يصعقونَ يومَ القيامة، فأكونُ أوَّلَ من تنشقُّ عنهُ الأرضُ، فإذا أنا بموسى آخذٌ بقائمةٍ منْ قوائمِ العرشِ، فلا أدري أكانَ فيمن صعِقَ، أم حوسبَ بصعْقةِ الأولى».

[الحديث ٢٤١٢ ـ أطرافه في: ٣٣٩٨، ٤٦٣٨، ٦٩١٦، ٦٩١٧، ٧٤٢٧]

٢٤١٣ ـ حدثنا موسى: حدَّثنا همَّامٌ، عن قتادة، عن أنسٍ رضيَ اللهُ عنهُ: أنَّ يهودياً رضَّ رأسَ جاريةٍ بين حجرين، قيل: من فعلَ هذا بكِ، أفلانٌ، أفلانٌ؟ حتى سُمِّيَ اليهوديُّ، فأومتْ برأسِها، فأُخذَ اليهوديُّ فاعترفَ، فأمرَ به النبيُّ ﷺ فرُضَّ رأسُهُ بينَ حجرينِ.

[الحديث ٢٤١٣ ـ أطرافه في: ٢٧٤٦، ٥٢٩٥، ٦٨٧٦، ٦٨٧٧، ٦٨٧٩، ٦٨٨٤، ٦٨٨٥].

٢ ـ بابُ مَنْ رَدَّ أمْرَ السَّفيهِ والضَّعيفِ العقْلِ، وإنْ لمْ يكُنْ حجَرَ عليهِ الإمامُ

ويُذكرُ عن جابرٍ رضيَ اللهُ عنه، عن النبيِّ ﷺ: ردَّ على المتصدِّقِ قبلَ النَّهي ثمَّ نهاهُ.

وقال مالكٌ: إذا كانَ لرجلٍ على رجلٍ مالٌ، ولهُ عبدٌ لا شيءَ لهُ غيرُهُ فأعتقَهُ، لمْ يجُزْ عتقُهُ.

٣ ـ باب مَنْ باعَ على الضَّعيفِ ونحوِهِ، فدفعَ ثمنَهُ إليهِ، وأمرَهُ بالإصلاحِ والقيامِ بشأنِهِ، فإنْ أفسدَ بعْدُ منعَهُ، لأنَّ النبيَّ ﷺ نهى عنْ إضاعةِ المالِ. وقالَ للذي يُخدَعُ في البيعِ: «إذا بايعْتَ فقلْ لا خلابةَ». ولمْ يأخذِ النبيُّ ﷺ مالَهُ

٢٤١٤ ـ حدثنا موسى بن إسماعيل: حدَّثنا عبدُ العزيزِ بنُ مُسْلم: حدَّثنا عبدُ اللهِ بنُ دينارٍ قال: سمعْتُ ابنَ عمرَ رضيَ اللهُ عنهُما قال: كانَ رجلٌ يُخدعُ في البيعِ، فقالَ لهُ النبيُّ ﷺ: «إذا بايعْتَ فقلْ: لا خلابةَ». فكانَ يقولُهُ. [طرفه في: ٢١١٧].

٢٤١٥ ـ حدثنا عاصمُ بنُ علي: حدَّثنا ابنُ أبي ذئبٍ، عنْ محمَّدِ بنِ المُنكدرِ، عن جابرٍ رضيَ اللهُ عنْهُ: أنَّ رجُلاً أعتقَ عبْداً لهُ ليسَ لهُ مالٌ غيرُهُ، فردَّهُ النَّبيُّ ﷺ، فابْتاعَهُ منهُ نعيمُ بنُ النَّحَّامِ.

[طرفه في: ٢١٤١].

٤ ـ بابُ كلامِ الخُصومِ بعضِهمْ في بعضٍ

٢٤١٦، ٢٤١٧ ـ حدثنا محمدٌ: أخبرنا أبو معاويةَ، عنِ الأعْمشِ، عنْ شقيقٍ، عنْ

٢٤١٣ـ قوله: (رض) أي دق.

ـ قوله: (سمى اليهودي) بهذا الضبط، أي حتى سمى القاتل. وفي رواية «سُمِّي» بضم السين وكسر الميم مبنيا للمفعول «اليهوديُّ» بالرفع نائب عن الفاعل.

قوله: (فأومأت) أي أشارت (شارح).

٢٤١٥ـ قوله: أعتق عبد له أي عن دبر كما في الرواية السابقة.

[4] The foes' telling of one another

2416- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes a false oath so as to take the property of a Muslim (unlawfully) will meet Allah who will be angry with him." Al'ash'ath said: “By Allah, that saying concerned me. I had common land with a Jew, who later denied my ownership, so I took him to The Prophet "Allah's blessing and peace be upon him" who asked me whether I had a proof of my ownership. When I replied in the negative, The Prophet "Allah's blessing and peace be upon him" asked the Jew to take an oath. I said: "O Allah's Apostle! He will take an oath and deprive me of my property." So, Allah revealed the following verse: " As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

2417- The same previous narration.

2418- Abdullah Ibn Ka'b Ibn Malik narrated from his father “Allah be pleased with him”: Ka'b demanded his debt back from Ibn Abu'hadrad in the Mosque and their voices grew louder till The Messenger of Allah “Allah's blessing and peace be upon him” heard them while he was in his home. He came out to them, raising the curtain of his room, addressing Ka'b: "O Ka'b!" Ka'b replied: "Here I'm responding to your call, O Allah's Apostle!" He (The Prophet) said (to him): "Reduce your debt to one half," gesturing with his hand. Ka'b said: "I have done so, O Allah's Apostle!" On that The Prophet “Allah's blessing and peace be upon him” said to Ibn Abu'hadrad: "Get up and fulfil the debt to him."

2419- Omar Ibn Al'khattab “Allah be pleased with him” narrated: I heard Hesham Ibn Hakim Ibn Hezam reciting The Sura of The Criterion “Al'furqan” in a way different from that of mine. The Messenger of Allah “Allah's blessing and peace be upon him” had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah “Allah's blessing and peace be upon him” and said: "I have heard him reciting The Sura of The Criterion “Al'furqan” in a way different from the way you taught it to me." The Prophet “Allah's blessing and peace be upon him” ordered me: "Release him." He asked Hesham to recite it. When he recited it, Allah's Apostle said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

[5] Turning those of disobedience and enmity out of their homes

In this connection, Omar was reported to have turned Abu'bakr's sister out of the home when she wept

2420- Abu'huraira “Allah be pleased with him” narrated: The Prophet “Allah's blessing and peace be upon him” said: "No doubt, I intended to order somebody to pronounce the establishment of the (compulsory congregational) prayer. Then I would go to the homes of those who do not attend the prayer and burn their homes over them."

عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، وَهُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيهِ غَضْبَانُ». قَالَ: فَقَالَ الأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذلِكَ، كَانَ بَينِي وَبَينَ رَجُلٍ مِنَ اليَهُودِ أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ بَيِّنَةٌ»؟ قُلتُ: لاَ، قَالَ: فَقَالَ لِليَهُودِيِّ: «احْلِف». قَالَ: قُلتُ: يَا رَسُولَ اللَّهِ، إِذاً يَحْلِفَ وَيَذْهَبَ بِمَالِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيمَانِهِم ثَمَناً قَلِيلاً﴾ [آل عمران: ٧٧] إِلى آخِرِ الآيَةِ.

[طرفه في: ٢٣٥٦، ٢٣٥٧]

٢٤١٨ ـ حدثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيناً كَانَ لَهُ عَلَيهِ فِي المَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيتِهِ، فَخَرَجَ إِلَيهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى: «يَا كَعْبُ». قَالَ: لَبَّيكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعْ مِنْ دَينِكَ هذا». فَأَوْمَأَ إِلَيهِ: أَيِ الشَّطْرَ، قَالَ: لَقَدْ فَعَلتُ يَا رَسُولَ اللَّهِ، قَالَ: «قُمْ فَاقْضِهِ». [طرفه في: ٤٥٧].

٢٤١٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ القَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ: يَقْرَأُ سُورَةَ الفُرْقَانِ عَلَى غَيرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا، وَكِدْتُ أَنْ أَعْجَلَ عَلَيهِ، ثُمَّ أَمْهَلتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلتُ إِنِّي سَمِعْتُ هذا يَقْرَأُ عَلَى غَيرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ لِي: «أَرْسِلهُ». ثُمَّ قَالَ لَهُ: «اقْرَأْ». فَقَرَأَ، قَالَ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِي: «اقْرَأْ». فَقَرَأْتُ، فَقَالَ: «هٰكَذَا أُنْزِلَتْ، إِنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا مِنْهُ مَا تَيَسَّرَ».

[الحديث ٢٤١٩ ـ أطرافه في: ٤٩٩٢، ٥٠٤١، ٦٩٣٦، ٧٥٥٠].

٥ ـ بابُ إِخْرَاجِ أَهْلِ المَعَاصِي وَالخُصُومِ مِنَ البُيُوتِ بَعْدَ المَعْرِفَةِ

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

٢٤٢٠ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ، ثُمَّ أُخَالِفَ إِلَى مَنَازِلِ قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ، فَأُحَرِّقَ عَلَيهِمْ». [طرفه في: ٦٤٤].

٢٤١٨ـ **قوله**: سجفَ حجرته أي سترها (شارح).

ـ **قوله**: (فأومأ) ولأبي ذر وأومأ (شارح).

٢٤١٩ـ **قوله**: ثم لببته بردائه أي جعلته في عنقه وجررته به.

[6] The trustee's claim for something concerning the deceased person

2421- Urwa narrated from A'isha "Allah be pleased with her": Abd Ibn Zam'a and Sa'd Ibn Abu'waqqas carried before The Prophet "Allah's blessing and peace be upon him" the case of their claim for the (ownership) of the son of a slave-girl of Zam'a. Sa'd said: "O Allah's Apostle! My brother, before his death, told me that on my return (to Mecca), I should search for the son of the slave-girl of Zam'a and take him into my custody as he was his son." Abd Ibn Zam'a said: "He is my brother and the son of the slave-girl of my father, and was born or my father's bed." The Prophet "Allah's blessing and peace be upon him" noticed a resemblance between Utba and the boy. But he said: "O Abd Ibn Zam'a! Take this boy, as the son goes to the owner of the bed. You, Sawda, screen yourself from the boy."

[7] One must first get confident (before releasing) the person whose (effects of) corruption one might fear

2422- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent horsemen to Najd who arrested and brought a man from Banu'hanifa called Thumama Ibn Uthal, the chief of Yamama, whom they fastened to one of the pillars of the Mosque. When The Messenger of Allah "Allah's blessing and peace be upon him" came up to him, he asked: "What do you have to say, O Thumama?" He replied: "I have good news, O Mohammad!" Abu'huraira told the whole narration, which ended with the order of The Prophet "Allah's blessing and peace be upon him": "Release him!"

[8] Fastening and imprisoning in the sanctuary

2423- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent horsemen to Najd who arrested and brought a man from Banu'hanifa called Thumama Ibn Uthal, the chief of Yamama, whom they fastened to one of the pillars of the Mosque.

٦ ـ بابُ دَعْوَى الوَصِيِّ لِلمَيِّتِ

٢٤٢١ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ عَبْدَ بْنَ زَمْعَةَ وسَعْدَ بْنَ أبي وَقَّاصٍ، اخْتَصَمَا إِلَى النَّبِيِّ ﷺ في ابْنِ أَمَةِ زَمْعَةَ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، أَوْصَانِي أَخِي إِذَا قَدِمْتُ أَنْ أَنْظُرَ ابْنَ أَمَةِ زَمْعَةَ فَأَقْبِضَهُ، فَإِنَّهُ ابْنِي. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ أَمَةِ أَبِي، وُلِدَ عَلَى فِرَاشِ أَبِي. فَرَأَى النَّبِيُّ ﷺ شَبَهاً بَيِّناً، فَقَالَ: «هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِرَاشِ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ». [طرفه في: ٢٠٥٣].

٧ ـ بابُ التَّوَثُّقِ مِمَّنْ تُخْشَى مَعَرَّتُهُ

وَقَيَّدَ ابْنُ عَبَّاسٍ عِكْرِمَةَ عَلَى تَعْلِيمِ القُرْآنِ وَالسُّنَنِ وَالفَرَائِضِ.

٢٤٢٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ سَعِيدِ بْنِ أَبي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، سَيِّدُ أَهْلِ اليَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي المَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، قَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ». قَالَ: عِنْدِي يَا مُحَمَّدُ خَيْرٌ، فَذَكَرَ الحَدِيثَ. قَالَ: «أَطْلِقُوا ثُمَامَةَ».

[طرفه في: ٤٦٢].

٨ ـ بابُ الرَّبْطِ وَالحَبْسِ فِي الحَرَمِ

وَاشْتَرَى نَافِعُ بْنُ عَبْدِ الحَارِثِ دَاراً لِلسِّجْنِ بِمَكَّةَ، مِنْ صَفْوَانَ بْنِ أُمَيَّةَ، عَلَى أَنَّ عُمَرَ إِنْ رَضِيَ فَالبَيْعُ بَيْعُهُ، وَإِنْ لَمْ يَرْضَ عُمَرُ فَلِصَفْوَانَ أَرْبَعُ مِئَةِ دِينَارٍ. وَسَجَنَ ابْنُ الزُّبَيرِ بِمَكَّةَ.

٢٤٢٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ: سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي المَسْجِدِ.

[طرفه في: ٤٦٢].

٩ ـ بابُ المُلازَمَةِ

٢٤٢٤ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، وَقَالَ غَيرُهُ:

٢٤٢١ـ قوله: (قدمت) بتاء المتكلم أي مكة وروي بتاء الخطاب. وقوله: (أن أنظر) بسكون النون وقطع همزة أنظر أو بوصل الهمزة فتكسر النون والراء وقوله: (فأقبضه) بهمزة قطع وفتح الضاد وبوصل الهمزة وسكون الضاد كما في الشارح.

باب ٧ ـ معرته: فساده.

باب ٨ ـ قوله: (للسجن) بفتح السين مصدر سجن.

[9] One's catching hold of another

2424- Abdullah Ibn Ka'b Ibn Malik narrated from his father Ka'b Ibn Malik "Allah be pleased with him" That Abdullah Ibn Abu'hadrad Al'aslami owed him some debt. Ka'b met him, and caught hold of him. They started talking and their voices grew louder. The Prophet "Allah's blessing and peace be upon him" passed by them and addressed Ka'b, pointing out to him to reduce the debt to one half. So, Ka'b got one half of the debt and exempted the debtor from the other half.

[10] Demanding one's debt back

2425- Khabbab "Allah be pleased with him" narrated: I was a blacksmith In the Pre-Islamic period of ignorance, when Al'ass Ibn Wa'il owed me some money. I went to him to demand it, but he replied: "I will not pay you unless you disbelieve in Mohammad." I replied: "By Allah, I will never disbelieve in Mohammad till Allah let you die and then resurrect you." He said: "Then wait till I die and come to life again. In this time, I will be given property and offspring and will fulfil your right." So, Allah revealed: "Have you seen him who disbelieved in our signs and yet says: I will be given property and offspring?" (Mary 77)

حَدَّثني اللَّيثُ قالَ: حدَّثني جعفرُ بنُ رَبِيعةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ بنِ كَعْبِ بنِ مَالِكٍ الأنْصارِيِّ، عَنْ كَعْبِ بنِ مالكٍ رَضِيَ اللَّهُ عَنْهُ: أنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بنِ أبي حَدْرَدٍ الأسْلَمِيِّ دَيْنٌ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أصْوَاتُهُمَا، فَمَرَّ بِهِمَا النَّبِيُّ ﷺ، فَقَالَ: «يا كَعْبُ». وَأشَارَ بِيَدِهِ، كَأنَّهُ يَقُولُ: النِّصْفُ، فَأخَذَ نِصْفَ مَا عَلَيهِ وَتَرَكَ نِصْفاً.

[طرفه في: ٤٥٧].

١٠ ـ باب التَّقَاضِي

٢٤٢٥ ـ حدثنا إسْحاق: حَدَّثَنا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: أخْبَرَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيناً في الجاهِلِيَّةِ، وَكَانَ لي عَلَى العاصِ بنِ وَائِلٍ دَرَاهِمُ، فَأتَيْتُهُ أتَقَاضَاهُ، فَقَالَ: لا أقْضِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ: لا وَاللَّهِ لا أكْفُرُ بِمُحَمَّدٍ ﷺ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ يَبْعَثَكَ. قالَ: فَدَعْنِي حَتَّى أمُوتَ، ثُمَّ أُبْعَثَ، فَأُوتَى مَالاً وَوَلَداً ثُمَّ أقْضِيكَ. فَنَزَلَتْ: ﴿أفَرَأيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً﴾ [مريم: ٧٧] الآيَةَ.

[طرفه في: ٢٠٩١].

(45) The Book of The Fallen thing Which Is Picked Up

[1] If the owner of the fallen thing correctly knew its signs he would have the right to be given it

2426- Sowaid Ibn Ghafala narrated: I met Obai Ibn Ka'b "Allah be pleased with him" who reported: I found a purse containing one hundred Dinars. So I went to The Prophet "Allah's blessing and peace be upon him" (regarding it). He said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said: "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it." Then I utilized it. Salama, The sub-narrator added: Later on, I met him (Sowaid) in Mecca, who told me: I do not know whether Obai's public announcement was for three years or one year.

[2] The lost camel

2427- Zaid Ibn Khalid Al'juhani narrated: A Bedouin went to The Prophet "Allah's blessing and peace be upon him" and asked him about picking up a lost thing. The Prophet "Allah's blessing and peace be upon him" said: "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it describing it correctly, (give it to him); otherwise, utilize it." He said: "O Allah's Apostle! What about a lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "It is for you, for your brother (its owner), or for the wolf." He further asked: "What about a lost camel?" On that the face of The Prophet "Allah's blessing and peace be upon him" became red (with anger) and said: "What is your business with it, as it has its feet, its water reserve, and can reach the places of water to drink, and eat trees."

[3] The lost sheep

2428- Yazid narrated that he had heard Khalid Ibn Zaid saying: "The Prophet "Allah's blessing and peace be upon him" was asked about the fallen thing which is picked up. He told that He had said: "Remember the

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٤٥ ـ كِتَابٌ فِي اللُّقَطَة

١ ـ باب إذا أخبرهُ ربُّ اللقطة بالعلامة دفعَ إليه

٢٤٢٦ ـ حدثنا آدم: حدَّثنا شعبة. وحدَّثني محمَّدُ بنُ بشَّارٍ: حدَّثنا غُندرٌ: حدَّثنا شُعبةُ، عن سلمةَ: سمعتُ سويد بن غفلة قال: لقيتُ أبيَّ بن كعب رضيَ اللَّهُ عنهُ فقالَ: أخذتُ صُرَّةً، مئةَ دينارٍ، فأتيتُ النبيَّ ﷺ فقال: «عرِّفها حولاً»، فعرَّفتُها حولَها، فلم أجِد من يعرفُها، ثمَّ أتيتُهُ فقالَ: «عرِّفها حولاً». فعرَّفتُها فلم أجِدْ، ثمَّ أتيتُهُ ثلاثاً، فقالَ: «احفظْ وعاءَها، وعددَها، ووكاءَها، فإن جاءَ صاحِبُها، وإلاَّ فاستمتعْ بها». فاستمتعتُ، فلقيتُه بعدُ بمكة. فقال: لا أدري ثلاثة أحوال، أو حولاً واحداً.

[الحديث ٢٤٢٦ ـ طرفه في: ٢٤٣٧].

٢ ـ باب ضالَّة الإبل

٢٤٢٧ ـ حدثنا عمرو بنُ عبَّاس: حدَّثنا عبدُ الرَّحمٰن: حدَّثنا سفيانُ، عن ربيعةَ: حدثني يزيد مولى المنبعث، عن زيد بن خالد الجهني رضيَ الله عنه قال: جاءَ أعرابيٌّ النبيَّ ﷺ فسأله عمَّا يلتقطه، فقالَ: «عرِّفها سنةً، ثمَّ احفظْ عِفاصَها وَوِكاءَها، فإنْ جاءَ أحدٌ يخبرُكَ بها وإلاّ فاستنفقْها». قالَ: يا رسولَ اللَّهِ، فضالَّةُ الغنمِ؟ قالَ: «لكَ أوْ لأخيكَ أوْ للذِّئبِ». قال: ضالةُ الإبلِ؟ فتمعّرَ وجه النبيِّ ﷺ فقال: «ما لكَ ولها، معها حِذاؤُها وسِقاؤُها، ترِدُ الماءَ وتأكل الشجرَ».

[طرفه في: ٩١].

٣ ـ باب ضالَّة الغنم

٢٤٢٨ ـ حدثنا إسماعيلُ بنُ عبدِ اللَّهِ قال: حدَّثني سليمانُ، عن يحيى، عن يزيدَ مولى المنبعث: أنَّه سمعَ زيدَ بنَ خالدٍ رضيَ اللَّهُ عنهُ يقولُ: سُئِلَ النبيُّ ﷺ عن اللُّقطةِ، فزعمَ

٢٤٢٦ـ قوله: (وحدثني) وفي نسخة: ح حدثني.

٢٤٢٧ـ قوله: (العفاص) الوعاء

ـ (التمعر) التغير

٢٤٢٨ـ قوله. (إن لم تعترف) وروي: إن لم تعرف. وقوله: (صاحبها) أي ملتقطها.

description of its container and the string with which it is tied, and announce it publicly for one year." Yazid added: "If no one claims then the person who has found it can spend it, and it is regarded as a deposit entrusted to him." Yahya (a sub-narrator) said: "I do not know whether the last statement was said by The Prophet "Allah's blessing and peace be upon him" or by Yazid." Zaid further said: The Prophet "Allah's blessing and peace be upon him" was asked: "What about a lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "Take it, for it is for you, for your brother (its owner) or for the wolf." Yazid added that it should also be announced publicly. The man then asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. The Prophet "Allah's blessing and peace be upon him" said: "Leave it, as it has its feet, water container; and it can reach the place of water and eat trees till its owner finds it."

[4] If no one claimed his ownership of the fallen thing that was picked up for one year, then it would be for he, who found it

2429- Yazid narrated that he had heard Khalid Ibn Zaid saying: "The Prophet "Allah's blessing and peace be upon him" was asked about the fallen thing which is picked. He said: "Remember the description of its container and the thread with which it is tied, and announce it publicly for one year. If its owner did not appear then the person who has found it could spend it." The Prophet "Allah's blessing and peace be upon him" was asked: "What about a lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "Take it, for it is for you, for your brother (its owner) or for the wolf." The man then asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. The Prophet "Allah's blessing and peace be upon him" said: "What does relate you with it, since it has its feet, water container; and it can reach the place of water and eat trees till its owner finds it."

[5] When one finds a (piece of) wood in the sea

2430- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man from The Children of Israel (and he narrated the tradition in full). He said: "The man (the creditor) went out to look whether a boat came with his money. He found a piece of wood, which he took to make sticks for his family. When he sowed it, he found the money and the letter (which the debtor wrote to him)."

[6] When one finds a date on his way

2431- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a (fallen) date on the way and said: "Unless I'm afraid it might be (of those) given in charity, I will eat it."

2432- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a charitable gift, so I throw it."

أَنَّهُ قَالَ: «اعرف عفاصها ووكاءها، ثُمَّ عرِّفها سنة». يَقُولُ يزيد: إن لم تُعترف استنفق بها صَاحِبُهَا، وَكَانَتْ وَدِيعَةً عِنْدَهُ. قَالَ يَحْيى: فَهذا الَّذِي لا أَدْرِي أَفِي حَدِيثِ رَسُولِ اللَّهِ ﷺ هُوَ أَمْ شَيءٌ مِن عِنْدِهِ. ثُمَّ قَالَ: كيف ترى في ضَالَّةِ الغَنَمِ؟ قَالَ النَّبِيُّ ﷺ: «خُذهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ للذِّئْبِ». قَالَ يزيد: وهي تُعرف أيضاً. ثُمَّ قَالَ: كَيفَ ترى في ضَالَّةِ الإِبِلِ؟ قَالَ: فَقَالَ: «دَعْهَا فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا، تَرِدُ المَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَجِدَهَا رَبُّهَا».

[طرفه في: ٩١].

٤ ـ بابٌ إِذَا لَمْ يُوجَدْ صَاحِبُ اللُّقَطَةِ بَعْدَ سَنَةٍ فَهْيَ لِمَنْ وَجَدَهَا

٢٤٢٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنِ اللُّقَطَةِ، فقال: «اعرف عفاصها ووكاءها، ثُمَّ عرِّفها سنة، فَإِنْ جَاءَ صَاحِبُهَا، وإِلاَّ فَشَأْنَكَ بِهَا». قَالَ: فَضَالَّةُ الغَنَمِ؟ قَالَ: «هِيَ لَكَ أَوْ لأَخِيكَ أَوْ للذِّئْبِ» قَالَ: فَضالَّةُ الإبلِ؟ قال: «ما لك ولها، معها سقاؤها وحذاؤها، ترد الماءَ وتأكلُ الشَّجر حتَّى يلقاها رَبُّها».

[طرفه في: ٩١].

٥ ـ بابٌ إِذَا وَجَدَ خَشَبَةً فِي البَحْرِ أَوْ سَوْطاً أَوْ نَحْوَهُ

٢٤٣٠ ـ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ، وَسَاقَ الحَدِيثَ: «فَخَرَجَ يَنْظُرُ لَعَلَّ مَرْكَباً قَدْ جَاءَ بِمَالِهِ، فَإِذَا هُوَ بِالخَشَبَةِ، فَأَخَذَهَا لأَهْلِهِ حَطَباً، فَلَمَّا نَشَرَهَا وَجَدَ المَالَ وَالصَّحِيفَةَ».

[طرفه في: ١٤٩٨].

٦ ـ بابٌ إِذَا وَجَدَ تَمْرَةً فِي الطَّرِيقِ

٢٤٣١ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ فِي الطَّرِيقِ، قَالَ: «لَوْلا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا». [طرفه في: ٢٠٥٥].

٢٤٣٢ ـ وَقَالَ يَحْيى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ. وَقَالَ زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ: حَدَّثَنَا أَنَسٌ. وحَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا».

٢٤٣٢ـ قوله: (فألقيها) بالرفع عطف على فأرفعها.

[7] How does one make public announcement about the fallen thing of Mecca, which is picked up

Ibn Abbas “Allah be pleased with both” told: The Prophet “Allah’s blessing and peace be upon him” said (concerning the sanctity of Mecca): “None is allowed to pick up its fallen thing except by a person who would announce it publicly."

2433- Tawus narrated from Ibn Abbas “Allah be pleased with both”: The Prophet “Allah’s blessing and peace be upon him” said (concerning the sanctity of Mecca): “None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its fallen thing except by a person who would announce it publicly." Abbas Ibn Abdul’muttalib asked the Prophet “Allah’s blessing and peace be upon him”: "Except Idhkhir." He replied: "Except Idhkhir."

2434- Abu’huraira “Allah be pleased with him” narrated: When Allah gave victory to His Messenger over the people of Mecca, The Messenger of Allah “Allah’s blessing and peace be upon him” stood up among the people. After glorifying Allah, he said: "Allah has prohibited fighting in Mecca and has given authority to His Messenger and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny shrubs should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for them. Furthermore, he, whose relative is murdered, has the option either to accept a compensation for it or to retaliate." Al’abbas said: "Except Idhkhir, for our graves and houses." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Except Idhkhir." Abu’shah, a Yemenite, stood up and said: "O Allah's Apostle! Get this written for me." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Write it for Abu’shah." I “The sub-narrator) asked Al’awza'i: “What did he mean by saying: "Get this written, O Allah's Apostle?" He replied: "The sermon which he had heard from The Messenger of Allah “Allah’s blessing and peace be upon him”."

[8] One’s animal should not be milked without taking his permission

2435- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "An animal should not be milked without taking the permission of its owner. Would any of you like that somebody comes to his store, breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animal of somebody else, without taking the permission of its owner."

[9] If the owner of the fallen thing, which was picked up, came a year later, it should be restored to him

this is in view of the fact that it was just a deposit entrusted to the finder.

٧ ـ بابٌ كيف تُعَرَّفُ لقطةُ أهلِ مكّةَ

وقال طاوسٌ، عن ابنِ عبّاسٍ رضيَ اللّهُ عنهما، عن النّبيِّ ﷺ قال: «لا يَلتَقِطُ لُقطتَها إلاّ مَنْ عرَّفَها». وقالَ خالدٌ، عن عِكرمةَ، عن ابنِ عبّاسٍ، عنِ النّبيِّ ﷺ قال: «لا تُلتَقَطُ لُقطتُها إلاّ لِمعرِّفٍ».

٢٤٣٣ ـ وقالَ أحمدُ بنُ سعدٍ: حدَّثنا روحٌ: حدَّثنا زكرياءُ: حدَّثنا عمرُو بنُ دينارٍ، عن عِكرمةَ، عن ابنِ عبّاسٍ رضيَ اللّهُ عنهما: أنّ رسولَ اللّهِ ﷺ قال: «لا يُعضَدُ عِضاهُها، ولا يُنفَّرُ صيدُها، ولا تَحِلُّ لُقطتُها إلاّ لِمُنشِدٍ، ولا يُختلَى خلاها». فقالَ عبّاسٌ: يا رسولَ اللّهِ، إلاّ الإذْخِرَ، فقالَ: «إلاّ الإذْخِرَ».

[طرفه في: ١٣٤٩].

٢٤٣٤ ـ حدّثنا يحيى بنُ موسى: حدَّثنا الوليدُ بنُ مسلمٍ: حدَّثنا الأوزاعيُّ قال: حدَّثني يحيى بنُ أبي كثيرٍ قال: حدَّثني أبو سلمةَ بنُ عبدِ الرَّحمنِ قال: حدَّثني أبو هريرةَ رضيَ اللّهُ عنهُ قال: لمّا فتحَ اللّهُ على رسولِه ﷺ مكّةَ، قامَ في النّاسِ، فحمِدَ اللّهَ وأثنى عليه، ثُمّ قالَ: «إنّ اللّهَ حبسَ عن مكّةَ الفيلَ وسلَّطَ عليها رسولَهُ والمؤمنينَ، فإنّها لا تحلُّ لأحدٍ كانَ قبلي، وإنّها أُحِلَّت لي ساعةً من نهارٍ، وإنّها لا تحلُّ لأحدٍ بعدي، فلا يُنفَّرُ صيدُها، ولا يُختلى شوكُها، ولا تحلُّ ساقطتُها إلاّ لمُنشدٍ. ومَن قُتِلَ لهُ قتيلٌ فهو بخيرِ النَّظرينِ: إمّا أنْ يُفدى وإمّا أنْ يُقيدَ». فقالَ العبّاسُ: إلاّ الإذخِرَ، فإنّا نجعلُهُ لِقبورِنا وبيوتِنا. فقالَ رسولُ اللّهِ ﷺ: «إلاّ الإذخِرَ». فقامَ أبو شاهٍ، رجلٌ من أهلِ اليمنِ، فقالَ: اكتُبوا لي يا رسولَ اللّهِ، فقالَ رسولُ اللّهِ ﷺ: «اكتُبوا لأبي شاهٍ». قلتُ للأوزاعيِّ: ما قولُهُ: اكتُبوا لي يا رسولَ اللّهِ ﷺ، قال: هذه الخطبةَ التي سمعَها من رسولِ اللّهِ ﷺ. [طرفه في: ١١٢].

٨ ـ بابٌ لا تُحتلَبُ ماشيةُ أحدٍ بغيرِ إذنٍ

٢٤٣٥ ـ حدّثنا عبدُ اللّهِ بنُ يوسفَ: أخبرَنا مالكٌ، عن نافعٍ، عن عبدِ اللّهِ بنِ عمرَ رضيَ اللّهُ عنهما: أنّ رسولَ اللّهِ ﷺ قال: «لا يَحلُبَنَّ أحدٌ ماشيةَ امرئٍ بغيرِ إذنِه، أيُحِبُّ أحدُكم أن تُؤتى مَشرُبتُه، فتُكسرَ خزانتُه، فيُنتقلَ طعامُه؟ فإنّما تَخزُنُ لهم ضُروعُ مواشيهم أطعماتِهم، فلا يَحلُبَنَّ أحدٌ ماشيةَ أحدٍ إلاّ بإذنِه».

٩ ـ بابٌ إذا جاءَ صاحبُ اللُّقطةِ بعدَ سنةٍ ردَّها عليه، لأنّها وديعةٌ عندَه

٢٤٣٦ ـ حدّثنا قُتيبةُ بنُ سعيدٍ: حدَّثنا إسماعيلُ بنُ جعفرٍ، عن ربيعةَ بنِ أبي عبدِ

٢٤٣٣ ـ قوله: (العضاه): شجر أم غيلان أو كل شجر له شوك.

٢٤٣٤ ـ (الإقادة): الاقتصاص.

٢٤٣٥ ـ قوله: (مشربته): بضم الراء وفتحها أي موضعه المصون لما يخزن فيه.

2436- Zaid Ibn Khalid Al'juhani narrated: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the fallen thing which is picked up. He said: "Make public announcement of it for one year, then remember the description of its container and the string it is tied with, and utilize the money. If its owner comes back after that, give it to him." The people asked: "O Allah's Apostle! What about a lost sheep?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take it, for it is for you, for your brother, or for the wolf." The man asked: "O Allah's Apostle! What about a lost camel?" The Messenger of Allah "Allah's blessing and peace be upon him" got angry, with his cheeks or face changing into red, and said: "What is your concern with it, since it has its feet, and its water-container, till its owner finds it?"

[10] Could one pick up the fallen thing so as not to be lost and taken by a person who has no right to take it?

2437- Sowaid Ibn Ghafala narrated: While I was with Salman Ibn Rabie'a and Zaid Ibn Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Hajj. Passing by Medina, I asked Obai Ibn Ka'b about it. He said: "I found a purse containing a hundred Dinars in the lifetime of The Prophet "Allah's blessing and peace be upon him" to whom I took it. He said to me: "Make public announcement about it for one year." So, I announced it for one year and went to The Prophet "Allah's blessing and peace be upon him" who said: "Announce it publicly for another year." So, I announced it for another year." I went to him again and he said: "Announce for an other year." So I announced for another year. I went to The Prophet "Allah's blessing and peace be upon him" for the fourth time, and he said: "Remember the amount of money, the description of its container and the thread with which it is tied, and if the owner comes, give it to him; otherwise, utilize it." Salama confirmed this and added: Later on I met him (the sub-narrator) at Mecca, but he did not remember whether Ka'b had announced what he had found one year or three years.

[11] What about he, who made public announcement about the fallen thing which was picked up and did not hand it over to the ruler

2437- Zaid Ibn Khalid narrated: A Bedouin asked The Prophet "Allah's blessing and peace be upon him" about the fallen thing which is picked up. The Prophet "Allah's blessing and peace be upon him" said: "Make public announcement about it for one year and if then somebody comes and describes its container and the string it was tied with, (give it to him); otherwise, spend it." He then asked The Prophet "Allah's blessing and peace be upon him" about a lost camel. The face of The Prophet "Allah's blessing and peace be upon him" became red; and he said: "What is your business with it since it has its water reservoir and feet, and it can reach water and drink and eat trees. Leave it till its owner finds it." He then asked The Prophet "Allah's blessing and peace be upon him" about a lost sheep. The Prophet "Allah's blessing and peace be upon him" said: "It is for you, for your brother, or for the wolf."

الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيدِ بْنِ خَالِدٍ الجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللُّقَطَةِ، قَالَ: «عَرِّفهَا سَنَةً، ثُمَّ اعْرِف وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيهِ» قَالُوا: يَا رَسُولَ اللَّه، فَضَالَّةُ الغَنَمِ؟ قَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوِ احْمَرَّ وَجْهُهُ، ثُمَّ قَالَ: «مَا لَكَ وَلَهَا، مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا، حَتَّى يَلْقَاهَا رَبُّهَا».

[طرفه في: ٩١]

١٠ - بابٌ هل يأخُذُ اللُّقطة ولا يَدَعُها تَضِيعُ، حتَّى لا يَأخُذَها مَنْ لا يَستَحِقُّ؟

٢٤٣٧ - حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيلٍ قَالَ: سَمِعْتُ سُوَيدَ بْنَ غَفَلَةَ قَالَ: كُنْتُ مَعَ سُلمَانَ بْنِ رَبِيعَةَ وَزَيدِ بْنِ صُوحَانَ فِي غَزَاةٍ، فَوَجَدْتُ سَوْطاً، فَقَالَ لِي: أَلْقِهِ، قُلتُ: لاَ، وَلٰكِنْ إِنْ وَجَدْتُ صَاحِبَهُ وَإِلاَّ اسْتَمْتَعْتُ بِهِ، فَلَمَّا رَجَعْنَا حَجَجْنَا، فَمَرَرْتُ بِالمَدِينَةِ، فَسَأَلتُ أُبَيَّ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: وَجَدْتُ صُرَّةً عَلَى عَهْدِ النَّبِيِّ ﷺ فِيهَا مِئَةُ دِينَارٍ، فَأَتَيتُ بِهَا النَّبِيَّ ﷺ، فَقَالَ: «عَرِّفهَا حَوْلاً». فَعَرَّفتُهَا حَوْلاً، ثُمَّ أَتَيتُ، فَقَالَ: «عَرِّفهَا حَوْلاً». فَعَرَّفتُهَا حَوْلاً، ثُمَّ أَتَيتُهُ فَقَالَ: «عَرِّفهَا حَوْلاً». فَعَرَّفتُهَا حَوْلاً، ثُمَّ أَتَيتُهُ الرَّابِعَةَ فَقَالَ: «اعْرِف عِدَّتَهَا، وَوِكَاءَهَا، وَوِعَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلاَّ اسْتَمْتِعْ بِهَا».

حدّثنا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ: بِهٰذا، قَالَ: فَلَقِيتُهُ بَعْدُ بِمَكَّةَ، فَقَالَ: لاَ أَدْرِي أَثَلاَثَةَ أَحْوَالٍ، أَوْ حَوْلاً وَاحِداً.

[طرفه في: ٢٤٢٦].

١١ - باب مَنْ عَرَّفَ اللُّقَطَةَ وَلَمْ يَدْفَعْهَا إِلَى السُّلطَانِ

٢٤٣٨ - حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ رَبِيعَةَ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِياً سَأَلَ النَّبِيَّ ﷺ عَنِ اللُّقَطَةِ، قَالَ: «عَرِّفهَا سَنَةً، فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعِفَاصِهَا وَوِكَائِهَا، وَإِلاَّ فَاسْتَنْفِقْ بِهَا». وَسَأَلَهُ عَنْ ضَالَّةِ الإِبِلِ، فَتَمَعَّرَ وَجْهُهُ وَقَالَ: «مَا لَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ المَاءَ وَتَأْكُلُ الشَّجَرَ، دَعْهَا حَتَّى يَجِدَهَا رَبُّهَا». وَسَأَلَهُ عَنْ ضَالَّةِ الغَنَمِ، فَقَالَ: «هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ».

[طرفه في: ٩١].

١٢ - بابٌ

٢٤٣٩ - حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: أَخْبَرَنِي البَرَاءُ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا

٢٤٣٩- قوله: (الاعتقال): الحبس.

[12]

2439- Al'bara narrated from Abu'bakr "Allah be pleased with both": While I was on my way, suddenly I saw a shepherd driving his sheep whom I asked: "Whose servant are you." He replied that he was the servant of a man from Quraish. He mentioned his name and I recognized him. I asked: "Do your sheep have any milk?" He replied: "Yes." I said: "Are you going to milk for me?" He replied: "Yes." I ordered him and he tied the legs of one of the sheep. Then I told him to clean its udder from dust and remove dust off his hands. He removed the dust off his hands by clapping them. He then milked a little milk. I put the milk for The Messenger of Allah "Allah's blessing and peace be upon him" in a pot, closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to The Prophet "Allah's blessing and peace be upon him" and said: "Drink, O Allah's Apostle!" He drank it till I was pleased.

إِسْرَائِيلُ، عَنْ أَبِي إِسْحاق، عَنِ الْبَرَاءِ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقْتُ، فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ، فَقُلْتُ: لِمَنْ أَنْتَ؟ قَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ، فَسَمَّاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟ فَقَالَ: نَعَمْ، فَقُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ، فَأَمَرْتُهُ، فَاعْتَقَلَ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ، فَقَالَ هٰكَذَا، ضَرَبَ إِحْدَى كَفَّيْهِ بِالأُخْرَى، فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ، وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ ﷺ إِدَاوَةً، عَلَى فَمِهَا خِرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ حَتَّى رَضِيتُ.

[الحديث ٢٤٣٩ ـ أطرافه في: ٣٦١٥، ٣٦٥٢، ٣٩٠٨، ٣٩١٧، ٥٦٠٧].

= ـ (والضرع): ثدي كل ذات ظلف أو خف و(الكثبة): القدر القليل و(الإداوة): الركوة.

(46) The Book of Injustices

and Allah's saying: "Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a day when the eyes will fixedly stare in horror, they running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void. So warn mankind of the Day when the Wrath will reach them: then will the wrongdoers say: "Our Lord! respite us (if only) for a short Term: we will answer Thy Call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline? "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) Parables in your behalf!" Mighty indeed were the plots that they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills! Never think that Allah would fail His messengers in His promise: for Allah is Exalted in Power- the Lord of Retribution." (Abraham 42:47)

[1] The law of equality regarding the injustices

2440- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world. When they get purified of all their sins, they will be admitted into Paradise. By he, in Whose Hands the life of Mohammad is, everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

[2] Allah's saying: "Behold! Allah's curse be upon the wrongdoers" (Hood 18)

2441- Safwan Ibn Muhriz Al'mazini narrated: While I was walking in the company of Ibn Omar "Allah be pleased with both" a man met us and asked

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٤٦ ـ كِتَابُ المَظَالِمِ وَالغَصْبِ

وقول الله تعالى: ﴿ولا تحسبنَّ الله غافلاً عمّا يعمل الظالمون إنّما يؤخّرهم ليوم تَشْخَصُ فيه الأبصارُ * مُهْطِعِينَ مُقْنِعِي رُؤُسِهِمْ﴾: [إبراهيم: ٤٢، ٤٣] رَافِعِي، المُقْنِعُ والمُقْمِحُ وَاحِدٌ.

وقالَ مُجَاهِدٌ: ﴿مُهْطِعِينَ﴾: مُدِيمِي النَّظَرِ، وَيُقَالُ: مُسْرِعِينَ. ﴿لاَ يَرْتَدُّ إِلَيهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾ [إبراهيم: ٤٣] يَعْنِي جُوفاً لاَ عُقُولَ لَهُمْ: ﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ العَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ * وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الأَمْثَالَ * وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الجِبَالُ * فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ﴾ [إبراهيم: ٤٤ ـ ٤٧].

١ ـ بابُ قِصَاصِ المَظَالِمِ

٢٤٤٠ ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي المُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا خَلَصَ المُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الجَنَّةِ وَالنَّارِ، فَيَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نُقُّوا وَهُذِّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ، لأَحَدُهُمْ بِمَسْكَنِهِ فِي الجَنَّةِ أَدَلُّ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا». وَقَالَ يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَبُو المُتَوَكِّلِ.

[الحديث ٢٤٤٠ ـ طرفه في: ٦٥٣٥].

٢ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨]

٢٤٤١ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنِي قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ المَازِنِيِّ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا آخِذٌ بِيَدِهِ، إِذْ عَرَضَ رَجُلٌ

كتاب ٤٦ ـ قوله: واحد يعني من جهة المعنى وهو رفع الرأس.

ـ جوفاً أي خالية.

٢٤٤١ـ قوله: (آخذ) مرفوع بدلاً من أمشي الذي هو خبر لقوله أنا والجملة حالية ا هـ.

him: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning (Allah's) confidential talk (to his slaves)?" He replied: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will bring a believer near Him to be sheltered with His Screen and ask him: "Did you commit such-and-such sins?" He will say: "Yes, my Lord." Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: "I did screen your sins in the world and I forgive them for you today." Then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: "These are the people who lied against their Lord. Behold! The Curse of Allah be upon the wrongdoers."" (Hood 18)

[3] The Muslim should not oppress his Muslim brother, nor should he hand him over to an oppressor

2442- Salim narrated from Abdullah Ibn Omar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah would fulfil his needs; whoever brought his brother out of a discomfort, Allah would bring him out of the discomforts of the Day of Judgement; and whoever screened a Muslim, Allah would screen him on the Day of Judgement. "

[4] Help your brother whether he is oppressor or oppressed

2443- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Help your brother, whether he is an oppressor or he is an oppressed one."

2444- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Help your brother, whether he is an oppressor or he is an oppressed one." People asked: "O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet "Allah's blessing and peace be upon him" said: "By preventing him from oppressing others."

فَقالَ: كيف سَمِعْتَ رَسُولَ اللَّه ﷺ في النَّجْوَى؟ فقالَ: سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ: «إِنَّ اللَّهَ يُدْنِي المُؤْمِنَ، فَيَضعُ عَلَيهِ كَنَفَهُ وَيَسْتُرُهُ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا: أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ، قالَ: سَتَرْتُهَا عَلَيكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ اليَوْمَ، فَيُعْطَى كِتَابَ حَسَنَاتِهِ. وَأَمَّا الكَافِرُ وَالمُنَافِقُونَ، فَيَقُولُ الأَشْهَادُ: ﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾» [هود: ١٨].

[الحديث ٢٤٤١ ـ أطرافه في: ٤٦٨٥، ٦٠٧٠، ٧٥١٤].

٣ ـ بابٌ لا يَظْلِمُ المُسْلِمُ المُسْلِمَ وَلا يُسْلِمُهُ

٢٤٤٢ ـ حدثنا يحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَالِماً أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «المُسْلِمُ أَخُو المُسلم، لا يَظلمهُ ولا يُسلمهُ، ومَن كانَ في حاجةِ أخيهِ كانَ اللَّهُ في حاجتهِ، ومَن فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ القِيَامَةِ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللَّهُ يَوْمَ القِيَامَةِ».

[الحديث ٢٤٤٢ ـ طرفه في: ٦٩٥١].

٤ ـ بابٌ أَعِنْ أَخاكَ ظَالِماً أَوْ مَظْلُوماً

٢٤٤٣ ـ حدثنا عُثمانُ بنُ أبي شَيبةَ: حدَّثَنا هُشَيمٌ: أَخْبَرَنا عُبَيدُ اللَّهِ بنُ أبي بكرِ بنِ أنسٍ وحُمَيدٌ الطَّويلُ: سمعَ أنسَ بنَ مالكٍ رَضِيَ اللَّهُ عَنهُ يقولُ: قالَ رَسُولُ اللَّهِ ﷺ: «انْصُرْ أَخاكَ ظَالِماً أَوْ مَظْلُوماً». [الحديث ٢٤٤٣ ـ طرفاه في: ٢٤٤٤، ٦٩٥٢].

٢٤٤٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا مُعْتَمِرٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «انْصُرْ أَخاكَ ظَالِماً أَوْ مَظْلُوماً». قالُوا: يا رَسُولَ اللَّهِ، هذا نَنْصُرُهُ مَظْلُوماً، فَكَيفَ نَنْصُرُهُ ظَالِماً؟ قالَ: «تَأْخُذُ فَوْقَ يَدَيهِ» [طرفه في: ٢٤٤٣].

٥ ـ بابُ نَصْرِ المَظْلُومِ

٢٤٤٥ ـ حدثنا سَعِيدُ بنُ الرَّبِيعِ: حَدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ بنِ سُلَيمٍ قالَ: سَمِعْتُ

= **ـ قوله:** (في النجوى) وفي رواية: يقول في النجوى كما في الشارح والنجوى: اسم من التناجي وهو التسارّ والمراد هنا ما يقع بين يدي الله وعبده يوم القيامة وهو فضل من الله تعالى حيث يدني عبده المؤمن أي يقربه.

ـ يضع عليه كنفه أي ستره ويستره عن أهل الموقف ويذكر له معاصيه سراً.

باب ٣ ـ قوله: (ولا يسلمه) أي لا يتركه مع من يؤذيه بل يحميه من عدوه قال الشارح: وزاد الطبراني ولا يسلمه في مصيبة نزلت به اهـ يقال: أسلمه إذا خذله.

٢٤٤٣ـ قوله: (سمع) ولأبي ذر «سمعا» بالتثنية، أي عبيد الله وحميد (شارح).

٢٤٤٥ـ قوله: (وإبرار المقسم) أي الحالف إذا أقسم عليه في مباح يستطيع فعله ولأبي ذر عن الكشميهني وإبرار القسم.

2445- Al'bara Ibn Azib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us to do seven things. He mentioned: To visit the patient (to inquire about his health), to follow the funeral processions, to say to the sneezer, if he said "Praise be to Allah": "May Allah's mercy be upon you", to return back the greeting, to help the oppressed one (to take his right), to respond to one's invitation, and to help one to fulfil his oath.

2446- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "A believer to another believer is like a building whose different parts enforce each other." The Prophet "Allah's blessing and peace be upon him" then clasped his hands with his fingers interlaced.

[6] Helping and defending oneself against the oppressor

this is in view of Allah's saying: "Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He Who heareth and knoweth all things." (The Women "An'nisa" 148)

he also said in this relation: "And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves." (Consultation "Ash'shura" 39)

[7] The oppressed one's pardon

Allah said in this context: "Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values)." (The Women "An'nisa" 149)

.Allah Almighty said: "The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the wrongdoers, when in sight of the Penalty, say: Is there any way (to effect) a return? (Consultation "Ash'shura" 40:44)

[8] Oppression will be darkness on the Day of Judgement

2447- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Oppression will be a darkness on the Day of Judgement."

[9] One should be afraid, and should fear of the oppressed one's invoking Allah against him

2448- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen and said: "Be afraid from the curse of the oppressed since there is no screen between his invocation and Allah."

مُعَاوِيَةَ بْنَ سُوَيْدٍ: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، فَذَكَرَ: عِيَادَةَ المَرِيضِ، وَاتِّبَاعَ الجَنَائِزِ، وَتَشْمِيتَ العَاطِسِ، وَرَدَّ السَّلَامِ، وَنَصْرَ المَظْلُومِ، وَإِجَابَةَ الدَّاعِي، وَإِبْرَارَ المُقْسِمِ. [طرفه في: ١٢٣٩].

٢٤٤٦ ـ حدثنا مُحمَّدُ بْنُ العَلاءِ: حَدَّثنا أبو أُسامة، عَنْ بُرَيدٍ، عَنْ أَبي بُرْدَة، عَنْ أَبي مُوسى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «المُؤْمِنُ لِلمُؤْمِنِ كالبُنْيانِ، يَشُدُّ بَعْضُهُ بَعْضاً». وَشَبَّكَ بَينَ أَصَابِعِهِ. [طرفه في: ٤٨١].

٦ ـ بابُ الانْتِصَارِ مِنَ الظَّالِمِ

لِقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لاَ يُحِبُّ اللَّهُ الجَهْرَ بِالسُّوءِ مِنَ القَوْلِ إلاَّ مَنْ ظُلِمَ وَكانَ اللَّهُ سَمِيعاً عَلِيماً﴾ [النساء: ١٤٨]. ﴿وَالَّذِينَ إذا أَصابَهُمُ البَغْيُ هُمْ يَنْتَصِرُونَ﴾ [الشورى: ٣٩]. قال إِبْرَاهِيمُ: كانُوا يَكْرَهُونَ أَنْ يُسْتَذَلُّوا، فَإِذا قَدَرُوا عَفَوْا.

٧ ـ بابُ عَفْوِ المَظْلُومِ

لِقَوْلِهِ تعالى: ﴿إِنْ تُبْدُوا خيراً أَوْ تُخفُوهُ أَوْ تعفُوا عن سوءٍ فإِنَّ اللَّه كانَ عفُوّاً قديراً﴾ [النساء: ١٤٩]. ﴿وجزاءُ سيِّئةٍ سيِّئةٌ مثلُها فمنْ عفا وأصلحَ فأجرُهُ على اللهِ إنَّهُ لا يُحبُّ الظَّالمِينَ * ولَمَنِ انْتَصَرَ بَعْدَ ظُلمه فأُولئكَ ما عَلَيهِمْ مِنْ سَبِيلٍ * إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ ويبْغُونَ في الأرضِ بغيرِ الحقِّ أُولئكَ لَهُم عذابٌ أَلِيمٌ * ولَمنْ صبَرَ وغفَرَ إنَّ ذلكَ لِمَنْ عزْمِ الأُمورِ * وترى الظَّالِمِينَ لمَّا رأَوُا العذابَ يقولونَ هل إلى مردٍّ مِن سَبِيلٍ﴾ [الشورى: ٤٠ ـ ٤٤].

٨ ـ بابٌ الظُّلْمُ ظُلُمَاتٌ يَوْمَ القِيَامَةِ

٢٤٤٧ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا عَبْدُ العَزِيزِ المَاجِشُونُ: أَخْبَرَنا عَبْدُ اللَّهِ بْنُ دِينارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قال: «الظُّلْمُ ظُلُمَاتٌ يَوْمَ القِيَامَةِ».

٩ ـ بابُ الاتِّقَاءِ وَالحَذَرِ مِنْ دَعْوَةِ المَظْلُومِ

٢٤٤٨ ـ حدثنا يَحْيَى بْنُ مُوسى: حَدَّثَنا وَكِيعٌ: حَدَّثَنا زَكَرِيَّاءُ بْنُ إِسْحاقَ المَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إِلى اليَمَنِ، فَقالَ: «اتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّها لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ». [طرفه في: ١٣٩٥].

١٠ ـ بابُ مَنْ كانَتْ لَهُ مَظْلَمَةٌ عِنْدَ الرَّجُلِ فَحَلَّلَهَا لَهُ، هَلْ يُبَيِّنُ مَظْلَمَتَهُ

٢٤٤٩ ـ حدثنا آدَمُ بْنُ أَبي إِياسٍ: حَدَّثَنَا ابْنُ أَبي ذِئْبٍ: حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبي

باب ١٠ ـ قوله: (مظلمة) بكسر اللام وحكي فتحها.

[10] If one wronged another he should beg him so as to forgive him

2449- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Judgement when there will be neither Dinar nor Dirham (to recompense wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

[11] When one gives up his rights (to another) then it is impermissible to cancel it

2450- A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self restraint, Allah is well acquainted with all that ye do." (The Women "An'nisa" 128): "A man may dislike his wife and intend to divorce her, so she says to him: "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case."

[12] When one gives permission to another without showing how much

2451- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: A drink (milk mixed with water) was brought to The Messenger of Allah "Allah's blessing and peace be upon him" who drank some of it. A boy was sitting to his right, and some old men to his left. The Messenger of Allah "Allah's blessing and peace be upon him" said to the boy: "Do you allow me to give the rest of the drink to these people?" The boy said: "O Allah's Apostle! I am not to give preference to anyone over me to drink the rest of it from which you have drunk." The Messenger of Allah "Allah's blessing and peace be upon him" then gave it to the boy.

[13] What about he, who unjustly usurps the land of another

2452- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever usurps the land of somebody unjustly, his neck will be encircled with it down to the seven earths (on the Day of Judgement). "

هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كانَتْ لَهُ مَظْلَمَةٌ لأَحَدٍ مِنْ عِرْضِهِ أَوْ شَيءٍ فَلْيَتَحَلَّلْهُ مِنهُ اليَوْمَ، قَبْلَ أَنْ لا يَكُونَ دِينارٌ وَلا دِرْهَمٌ، إِنْ كانَ لَهُ عَمَلٌ صالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَناتٌ أُخِذَ مِنْ سَيِّئاتِ صاحِبِهِ فَحُمِلَ عَلَيْهِ». قالَ أَبُو عَبْدِ اللَّهِ: قالَ إِسْماعِيلُ بْنُ أَبِي أُوَيْسٍ: إِنَّما سُمِّيَ المَقْبُرِيَّ لأَنَّهُ كانَ نَزَلَ ناحِيَةَ المَقابِرِ. قالَ أَبُو عَبْدِ اللَّهِ: وَسَعِيدٌ المَقْبُرِيُّ هُوَ مَوْلَى بَنِي لَيْثٍ، وَهُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَاسْمُ أَبِي سَعِيدٍ كَيْسانُ [الحديث ٢٤٤٩ ـ طرفه في: ٦٥٣٤].

١١ ـ بابٌ إِذا حَلَّلَهُ مِنْ ظُلْمِهِ فَلا رُجُوعَ فِيهِ

٢٤٥٠ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: ﴿وَإِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً﴾ [النساء: ١٢٨]. قالَتِ: الرَّجُلُ يَكُونُ عِنْدَهُ المَرْأَةُ، لَيسَ بِمُسْتَكْثِرٍ مِنْها، يُرِيدُ أَنْ يُفارِقَها، فَتَقُولُ: أَجْعَلُكَ مِنْ شَأْنِي في حِلٍّ، فَنَزَلَتْ هذهِ الآيَةُ في ذٰلِكَ.

[الحديث ٢٤٥٠ ـ أطرافه في: ٢٦٩٤، ٤٦٠١، ٥٢٠٦].

١٢ ـ بابٌ إِذا أَذِنَ لَهُ أَوْ أَحَلَّهُ، وَلَمْ يُبَيِّنْ كَمْ هُوَ

٢٤٥١ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي حازِمِ بْنِ دِينارٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلامٌ، وَعَنْ يَسارِهِ الأَشْياخُ، فَقالَ لِلْغُلامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلاءِ»؟ فَقالَ الغُلامُ: لا وَاللَّهِ يا رَسُولَ اللَّهِ لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً. قالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ في يَدِهِ. [طرفه في: ٢٣٥١].

١٣ ـ بابُ إِثْمِ مَنْ ظَلَمَ شَيْئاً مِنَ الأَرْضِ

٢٤٥٢ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الأَرْضِ شَيْئاً طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ»

[الحديث ٢٤٥٢ ـ طرفه في: ٣١٩٨].

٢٤٥٣ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا حُسَيْنٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ

٢٤٥٠ ـ قوله: (ليس بمستكثر منها) أي ليس بطالب كثرة الصحبة منها إما لكبرها أو لسوء خلقها أو لغير ذلك (شارح).

ـ قوله: في حلّ أي من حقوق الزوجية وتركني بغير طلاق (شارح).

٢٤٥١ ـ قوله: (فتله) أي دفعه (شارح).

٢٤٥٣ ـ قوله: (قيد شبر) أي قدره (شارح).

2453- Abu'salama narrated that he had been in dispute with somebody (over a portion of land). He mentioned this to A'isha "Allah be pleased with her" who said commenting: "O Abu'salama! Avoid (taking) the land, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurps (even) a span of land of somebody (unjustly), then his neck would be encircled with it down the seven earths (on The Day of Judgement)."

2454- Salim narrated from his father Abdullah Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a piece of the land of others unjustly, he will sink down to the seven earths on the Day of Judgement."

[14] If one is allowed to take something, it will be permissible

2455- Jabala narrated: We were in Medina with some of the Iraqi people, and we were struck with famine. Ibn Az'zubair used to give us dates. Abdullah Ibn Omar "Allah be pleased with both" used to pass by us and say: "The Prophet "Allah's blessing and peace be upon him" forbade us to eat two dates at a time, unless one takes the permission of his companions."

2456- Abu'mas'ood "Allah be pleased with him" narrated: There was an Ansari man called Abu'shu'aib who had a slave butcher to whom he said: "Prepare a meal sufficient for five persons so that I might invite The Prophet "Allah's blessing and peace be upon him" in addition to other four persons." Abu'shu'aib had seen (the signs of) hunger on the face of The Prophet "Allah's blessing and peace be upon him"; and so he invited him. Another man who was not invited, followed The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said to Abu'shu'aib: "This man has followed us. Do you allow him (to take part in the meal)?" Abu'shu'aib said: "Yes."

[15] Allah's saying: "There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. " (Heifer 204)

2457- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most hated person in the sight of Allah is the most quarrelsome person."

قال: حدَّثني مُحَمَّدُ بن إبْرَاهِيمَ: أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ: أَنَّهُ كانَتْ بينَهُ وَبينَ أُنَاسٍ خُصُومَةٌ، فَذَكَرَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنهَا، فقالَت: يَا أَبَا سَلَمَةَ، اجْتَنِبِ الأَرْضَ، فَإِنَّ النَّبِيَّ ﷺ قالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ» [الحديث ٢٤٥٣ ـ طرفه في: ٣١٩٥].

٢٤٥٤ ـ حدّثنا مُسْلِمُ بْنُ إبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ المُبَارَكِ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أَخَذَ مِنَ الأَرْضِ شَيئاً بِغَيْرِ حَقِّهِ، خُسِفَ بِهِ يَوْمَ القِيَامَةِ إِلى سَبْعِ أَرَضِينَ» قالَ الفَرَبْرِيُّ: قالَ أَبُو جَعْفَرِ بْنُ أَبِي حَاتِمٍ قالَ أَبُو عَبْدِ اللَّهِ: هَذَا الحَدِيثُ لَيسَ بِخُرَاسَانَ في كِتَابِ ابْنِ المُبَارَكِ، أَمْلاهُ عَلَيهِمْ بِالبَصْرَةِ. [الحديث ٢٤٥٤ ـ طرفه في: ٣١٩٦].

١٤ ـ بابٌ إذا أَذِنَ إنْسَانٌ لآخَرَ شَيئاً جازَ

٢٤٥٥ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ: كُنَّا بِالمَدِينَةِ في بَعْضِ أَهْلِ العِرَاقِ، فَأَصَابَنَا سَنَةٌ، فَكانَ ابْنُ الزُّبَيرِ يَرْزُقُنَا التَّمْرَ، فَكانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا يَمُرُّ بِنَا فَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنِ الإقْرَانِ، إلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنكُمْ أَخَاهُ.

[الحديث ٢٤٥٥ أطرافه في: ٢٤٨٩، ٢٤٩٠، ٥٤٤٦].

٢٤٥٦ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيبٍ، كانَ لَهُ غُلامٌ لَحَّامٌ، فَقَالَ لَهُ أَبُو شُعَيبٍ: اصْنَعْ لِي طَعَامَ خَمْسَةٍ، لَعَلِّي أَدْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ، وَأَبْصَرَ في وَجْهِ النَّبِيِّ ﷺ الجُوعَ، فَدَعَاهُ، فَتَبِعَهُمْ رَجُلٌ لَمْ يُدْعَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هذا قَدِ اتَّبَعَنَا، أَتَأْذَنُ لَهُ». قالَ: نَعَمْ. [طرفه في: ٢٠٨١].

١٥ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ أَلَدُّ الخِصَامِ﴾ [البقرة: ٢٠٤]

٢٤٥٧ ـ حدّثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلى اللَّهِ الأَلَدُّ الخَصِمُ».

[الحديث ٢٤٥٧ ـ طرفاه في: ٤٥٢٣، ٧١٨٨].

١٦ ـ بابُ إِثْمِ مَنْ خَاصَمَ في بَاطِلٍ وَهُوَ يَعْلَمُهُ

٢٤٥٨ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَني إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ

٢٤٥٤ـ قوله: (في كتاب ابن المبارك) ولأبي ذرّ في كتب ابن المبارك التي صنفها بها وقوله: (أملاه) أي الحديث وروي: إنما أملي بزيادة إنما وبيناء الفعل للمفعول كما في الشارح.

٢٤٥٥ـ قوله: (في بعض أهل العراق) وعند الترمذي في بعث أهل العراق (شارح).

ـ الإقران: أن تقرن تمرة بتمرة عند الأكل.

٢٤٥٨ـ قوله: (فأحسب) بالنصب وبالرفع وبفتح السين وكسرها كما في الشارح.

[16] The sin of he, who unjustly quarrelled with another over something false, though he knew it well

2458- Urwa Ibn Az'zubair narrated that Zainab Bint "daughter of" Ommu'salama had told him: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" heard some people quarrelling at the door of his dwelling. He came out and said: "I am only a human being, and opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has the option to take or give up (before the Day of Judgement)."

[17] What about he, who, when quarrelling, behaves impudently

2459- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever has (the following) four characteristics will be a hypocrite, and whoever has one of those four characteristics will have one characteristic of hypocrisy until he gives it up. These are: Whenever he talks, he tells a lie; whenever he makes a promise, he breaks it; whenever he makes a covenant he proves treacherous; and whenever he quarrels, he behaves impudently in an evil insulting manner."

[18] The retaliation of the oppressed one when he finds his oppressor's money

Ibn Sirin said: "He could take an amount equal to his money he lent him. He took proof from Allah's saying: "And if ye do catch them out, catch them out no worse than they catch you put: but if ye show patience, that is indeed the best (course) for those who are patient." (The Bees "An'nahl" 126)

2460- A'isha "Allah be pleased with her" narrated: Hind Bint Utba (Abu'sufyan's wife) came and said: "O Allah's Apostle! Abu'sufyan is a miser. Is there any harm if I spend something from his property for our children?" He said: "There is no harm for you if you feed them from it justly and reasonably."

2461- Uqba Ibn Amer "Allah be pleased with him" reported: We said to The Prophet "Allah's blessing and peace be upon him": "You send us out and it happens that we have to stay with people who do not entertain us. What do you think about it?" He said to us: "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't do, take the right of the guest from them."

ابْن شِهَاب قال: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّهَا أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَدَقَ، فَأَقْضِيَ لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ فَلْيَتْرُكْهَا».

[الحديث ٢٤٥٨ ـ أطرافه في: ٢٦٨٠، ٦٩٦٧، ٧١٦٩، ٧١٨١، ٧١٨٥].

١٧ ـ بابٌ إِذَا خَاصَمَ فَجَرَ

٢٤٥٩ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كانَ مُنافِقاً، أَوْ كانَتْ فِيهِ خَصْلَةٌ مِن أَرْبَعَةٍ، كانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذا حدثَ كَذَبَ، وإِذا وَعدَ أَخْلَفَ، وإِذا عاهدَ غدرَ، وإِذا خاصَمَ فَجرَ».

[طرفه في: ٣٤].

١٨ ـ بابُ قِصاصِ المَظْلُومِ إِذَا وَجَدَ مالَ ظَالِمِهِ

وقالَ ابْنُ سِيرِينَ: يُقَاصُّهُ، وَقَرَأَ: ﴿وَإِنْ عاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ ما عُوقِبْتُمْ بِهِ﴾ [النحل: ١٢٦]

٢٤٦٠ ـ حدثنا أبو اليمانِ: أخبرنا شعيبٌ، عنِ الزهريِّ: حدّثني عُروةُ: أنّ عائشة رضِيَ اللَّهُ عنْهَا قالَتْ: جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقالَتْ: يَا رَسُولَ اللهِ، إِنَّ أَبا سُفْيانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيالَنا؟ فَقالَ: «لا حَرَجَ عَلَيْكِ أَنْ تُطْعِمِيهِمْ بِالمَعْرُوفِ».

[طرفه في: ٢٢١١].

٢٤٦١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قالَ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ قالَ: قلنا لِلنَّبِيِّ ﷺ: إِنَّكَ تَبْعَثُنا، فَنَنْزِلُ بِقَوْمٍ لا يَقْرُونا، فَما تَرى فِيهِ؟ فَقالَ لَنا: «إِنْ نَزَلْتُمْ بِقَوْمٍ، فَأَمَرَ لَكُمْ بِما يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ». [الحديث ٢٤٦١ ـ طرفه في: ٦١٣٧].

باب ١٧ ـ **قوله**: (فجر) أي مال عن الحق بالرمي بالأشياء القبيحة.

باب ١٨ ـ **قوله**: (يقاصه) أي يأخذ مثل ماله (شارح).

٢٤٦٠ـ **قوله**: (مسيك) بهذا الضبط على ما هو المشهور عند المحدثين وأما عند اللغويين فمسِيك بالفتح والتخفيف أي: بخيل شديد المسك لما في يده.

٢٤٦١ـ **قوله**: (لا يقرونا) بلأي ذر: لا يقرونا أي لا يضيفونا

[19] What was mentioned regarding the sheds

2462- Ibn Abbas “Allah be pleased with both” narrated from Omar (Ibn Al’khattab) “Allah be pleased with him”: When Allah took away the soul of His Prophet “Allah’s blessing and peace be upon him” at his death, the Ansar assembled In the shed of Banu’sa’ida. I said to Abu’bakr: "Let us go." So, we went to them (The Ansar) at the shed of Banu’sa’ida.

[20] No one should prevent his neighbour from fixing a wooden peg in his wall

2463- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No one should prevent his neighbour from fixing a wooden peg in his wall." Abu'huraira said (to his companions): "Why do I find you disinclined to it? By Allah, I certainly will narrate it to you."

[21] Spilling the wine on the way

2464- Anas “Allah be pleased with him” narrated: I was the butler of the people in the house of Abu’talha. In those days drinks were prepared from dates. The Messenger of Allah “Allah’s blessing and peace be upon him” ordered somebody to announce that the wine had been prohibited. Abu’talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. Some people said: "Some people were killed with wine still in their stomachs." On this occasion, Allah Almighty revealed: “On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good.” (The Repast “Al’ma’ida” 93)

[22] Homes courtyards, and sitting on them and on the roads

A’isha “Allah be pleased with her” told: “Abu’bakr built a mosque in the courtyard of his house, in which he prayed and recited The Holy Qur’an. Pagan women and children used to admiringly look at him. During this time, The Prophet “Allah’s blessing and peace be upon him” was still in Mecca.”

١٩ ـ بابُ ما جاءَ في السَّقَائِفِ

وَجَلَسَ النَّبِيُّ ﷺ وَأَصْحَابُهُ في سَقِيفَةِ بَنِي سَاعِدَةَ.

٢٤٦٢ ـ حدّثنا يَحْيى بنُ سُلَيمانَ قالَ: حَدَّثَني ابنُ وَهْبٍ قالَ حَدَّثَني مالِكٌ، وأَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخبَرَني عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ عُتْبَةَ: أَنَّ ابنَ عَبَّاسٍ أَخْبَرَهُ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قالَ: حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ، إِنَّ الأَنْصارَ اجْتَمَعُوا في سَقِيفَةِ بَنِي سَاعِدَةَ، فَقُلتُ لأَبِي بَكْرٍ: انْطَلِقْ بِنا، فَجِئْناهُمْ في سَقِيفَةِ بَنِي سَاعِدَةَ.

[الحديث ٢٤٦٢ ـ أطرافه في: ٣٤٤٥، ٣٩٢٨، ٤٠٢١، ٦٨٢٩، ٦٨٣٠، ٧٣٢٣].

٢٠ ـ بابٌ لا يَمْنَعُ جارٌ جارَهُ أَنْ يَغْرِزَ خَشَبَهُ في جِدارِهِ

٢٤٦٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَمْنَعْ جارٌ جارَهُ أَنْ يَغْرِزَ خَشَبَهُ في جِدارِهِ». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ: مالِي أَراكُمْ عَنْها مُعْرِضِينَ، وَاللَّهِ لأَرْمِيَنَّ بِها بَينَ أَكْتافِكُمْ.

[الحديث ٢٤٦٣ ـ طرفاه في: ٥٦٢٧، ٥٦٢٨].

٢١ ـ بابُ صَبِّ الخَمْرِ في الطَّرِيقِ

٢٤٦٤ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيى: أَخْبَرَنا عَفَّانُ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: كُنْتُ ساقِيَ القَوْمِ في مَنْزِلِ أَبِي طَلْحَةَ، وَكانَ خَمْرُهُمْ يَوْمَئِذٍ الفَضِيخَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنادِياً يُنادِي: أَلا إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، قالَ: فَقالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْها، فَخَرَجْتُ فَهَرَقْتُها، فَجَرَتْ في سِكَكِ المَدِينَةِ، فَقالَ بَعْضُ القَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهْيَ في بُطُونِهِمْ! فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيما طَعِمُوا﴾ [المائدة: ٩٣] الآيَةَ. [الحديث ٢٤٦٤ ـ أطرافه في: ٤٦١٧، ٤٦٢٠، ٥٥٨٠، ٥٥٨٢، ٥٥٨٣، ٥٥٨٤، ٥٦٠٠، ٥٦٢٢، ٧٢٥٣].

٢٢ ـ بابُ أَفْنِيَةِ الدُّورِ وَالجُلُوسِ فِيهَا وَالجُلُوسِ عَلَى الصُّعُدَاتِ

وقالَتْ عائِشَةُ: فَابْتَنَى أَبو بَكْرٍ مَسْجِداً بِفِناءِ دارِهِ، يُصَلِّي فِيهِ وَيَقْرَأُ القُرْآنَ، فَيَتَقَصَّفُ

باب ١٩ ـ قوله: السقائف جمع سقيفة وهي المكان المظلل.

٢٤٦٣ـ قوله: (لا يمنع) بالجزم على أن لا ناهية، وبالرفع على أنه خبر بمعنى النهي ا هـ. (شارح).

ـ قوله: (عنها) أي عن هذه المقالة.

٢٤٦٤ـ قوله: (الفضيخ) اسم للبسر الذي يحمر أو يصفر قبل أن يترطب ا هـ.

ـ قوله: قد قتل قوم أي استشهدوا بأحد وكانت في معدهم خمر.

باب ٢٢ ـ قوله: (الصعدات) جمع صُعُد بضمتين أيضاً جمع صعيد كطريق وطرق وطرقات وزناً ومعنى.

ـ قوله: فيتقصف الخ التقصف التكسر والمراد هنا المبالغة في بيان الازدحام عليه.

2465- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

[23] (Digging) the well on the way when there is no harm from them

2466- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: “This (dog) is suffering from the same problem as that of mine.” So he went down the well and filled his shoe with water, (caught hold of it with his teeth, climbed up) and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

[24] Removing the harmful things off the way

Abu’huraira “Allah be pleased with him” narrated from The Prophet “Allah’s blessing and peace be upon him”: “Removing the harmful things off the way is (a kind of) charity.”

[25] What about the upper rooms and attic rooms

2467- Urwa narrated from Usama Ibn Zaid “Allah be pleased with both”: Once The Prophet “Allah’s blessing and peace be upon him” stood at the top of one of the castles (or higher buildings) of Medina and said: "Do you see what I see? No doubt I am seeing the spots of afflictions amongst your houses as numerous as the spots where raindrops fall."

عليه نِسَاءُ المُشْرِكِينَ وَأَبْنَاؤُهُم يَعْجَبُونَ مِنْهُ، وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ.

٢٤٦٥ ـ حدثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا أَبو عُمَرَ حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عنه، عَنِ النَّبيِّ ﷺ قال: «إيَّاكُمْ وَالجُلُوسَ عَلَى الطُّرُقاتِ». فقالوا: مالَنا بُدٌّ، إِنَّما هِيَ مَجالِسُنا نَتَحَدَّثُ فيها. قال: «فإذا أبيتُمْ إلا المَجالِسَ، فأعْطُوا الطَّريقَ حَقَّها». قالوا: وما حَقُّ الطَّريقِ؟ قال: «غَضُّ البَصَرِ، وكَفُّ الأذى، وَرَدُّ السَّلامِ، وَأَمْرٌ بِالمَعْرُوفِ، وَنَهْيٌ عَنِ المُنْكَرِ».

[الحديث ٢٤٦٥ ـ طرفه في: ٦٢٢٩].

٢٣ ـ بابُ الآبارِ عَلَى الطُّرُقِ إذا لَمْ يُتَأذَّ بِها

٢٤٦٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سُمَيٍّ مَوْلَى أَبي بَكْرٍ، عَنْ أَبي صالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ قال: «بَيْنا رَجُلٌ بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ العَطَشُ، فَوَجَدَ بِئْراً فَنَزَلَ فيها، فَشَرِبَ ثُمَّ خَرَجَ، فإذا كَلْبٌ يَلْهَثُ، يَأْكُلُ الثَّرى مِنَ العَطَشِ، فَقالَ الرَّجُلُ: لَقَدْ بَلَغَ هذا الكَلْبَ مِنَ العَطَشِ مِثْلُ الَّذي كانَ بَلَغَ مِنِّي، فَنَزَلَ البِئْرَ فَمَلأَ خُفَّهُ ماءً، فَسَقَى الكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ». قالوا: يا رَسُولَ اللَّهِ، وَإِنَّ لَنا في البَهائِمِ لأَجْراً؟ فَقالَ: «في كُلِّ ذاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ».

[طرفه في: ١٧٣].

٢٤ ـ بابُ إماطَةِ الأذى

وَقالَ هَمَّامٌ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ: «يُمِيطُ الأذى عَنِ الطَّرِيقِ صَدَقَةٌ».

٢٥ ـ بابُ الغُرْفَةِ والعُلِّيَّةِ المُشْرِفَةِ وَغَيْرِ المُشْرِفَةِ في السُّطُوحِ وَغَيْرِها

٢٤٦٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُما قال: أَشْرَفَ النَّبيُّ ﷺ عَلى أُطُمٍ مِنْ آطامِ المَدِينَةِ، ثُمَّ قالَ: «هَلْ تَرَوْنَ ما أَرى؟ إِنِّي أَرى مَواقِعَ الفِتَنِ خِلالَ بُيُوتِكُمْ كَمَواقِعِ القَطْرِ».

[طرفه في: ١٨٧٨].

٢٤٦٨ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ قال: أَخْبَرَني عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: لَمْ أَزَلْ

٢٤٦٥ـ قوله: (إلا المجالس) أي إلا الجلوس، وفي رواية: «فإذا أبيتم إلى المجالس».

باب ٢٤ ـ قوله: (يميط الأذى) هو على حد قوله: تسمع بالمعيدي (شارح).

٢٤٦٧ـ قوله: «هل ترون ما أرى» زاد أبو ذر بعد قوله ما أرى: إني أرى.

٢٤٦٨ـ قوله: (وهي) أي أمكنتهم (شارح).

2468- Abdullah Ibn Abbas "Allah be pleased with both" narrated: I had been keen on asking Omar about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" regarding whom Allah said (in The Holy Qur'an): "If you two turn in repentance to Allah your hearts are indeed so inclined (to oppose what The Prophet likes)" (Prohibition "At'tahrim" 4). (I remained as such) till I performed the Hajj along with Omar (and on our way back) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. After he had answered the call of nature and returned, I poured water on his hands from the tumbler and he performed ablution. I said: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" to whom Allah said:

"If you two return in repentance" (Prohibition "At'tahrim" 4)?" He said: "I am astonished at your question, O Ibn Abbas. They were A'isha and Hafsa."

Then Omar went on relating the narration as saying: "I and an Ansari neighbour of mine from Banu'omaiyya Ibn Zaid who lived in Awali of medina, used to visit The Prophet "Allah's blessing and peace be upon him" in turns. He used to go one day, and I another day. Whenever I went I would bring him the news of what had happened that day regarding the instructions and orders; and whenever he went, he would do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she might answer me back. She said: "Why do you take it ill that I rejoin upon you? By Allah, the wives of The Prophet "Allah's blessing and peace be upon him" retort upon him, and some of them may not speak with him for the whole day till night." What she said scared me and I said to her: "Whoever amongst them does so, will be a great loser." Then I dressed myself, went to Hafsa and asked her: "Does any of you keep The Messenger of Allah "Allah's blessing and peace be upon him" angry all the day long till night?" She replied: "Yes." I said: "She is a ruined losing person! Doesn't she fear that Allah may get angry for the anger of The Messenger of Allah "Allah's blessing and peace be upon him", and thus she will be ruined? Don't ask The Messenger of Allah "Allah's blessing and peace be upon him" too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't imitate your neighbour (A'isha) in her behaviour towards The Prophet "Allah's blessing and peace be upon him", for she is more beautiful than you, and more beloved to Allah's Apostle.

In those days it was rumoured that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to The Prophet "Allah's blessing and peace be upon him" on the day of his turn, and then returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared and came out to him. He said that a great thing had happened. I asked him: "What is it? Have Ghassan come?" He replied that it was worse and more serious than that, and added that The Messenger of Allah "Allah's blessing and peace be upon him" had divorced all his wives. I said: "Hafsa is a ruined loser! I expected that would happen some day." So I dressed myself and offered the Fajr prayer with The Prophet "Allah's blessing and peace be upon him". Then The Prophet "Allah's blessing and peace be upon him" entered an upper room therein he stayed alone. I went to Hafsa and found her weeping. I asked her: "Why are you weeping? Didn't I warn you? Have The Messenger of Allah "Allah's blessing and peace be upon him" divorced you all?" She replied: "I don't know. He is there in the upper room." I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where The Prophet "Allah's blessing and peace be upon him" was and made a request to a black slave of his: "Will you get the permission of (Allah's Apostle) for Omar (to enter into him)?" The slave went in, talked to The Prophet "Allah's blessing and peace be upon him" about it

حَرِيصاً عَلَى أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنِ المَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، اللَّتَيْنِ قالَ اللَّهُ لَهُمَا: ﴿إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤]. فَحَجَجْتُ معه، فعدل وعدلتُ معه بالإِدَاوَةِ، فتبرَّزَ، حتى جاءَ فسكبتُ على يديه من الإِداوَة فتوضَّأ، فقلتُ: يا أَمِيرَ المُؤْمِنِينَ! مَنِ المَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قال لَهُمَا: ﴿إِن تَتُوبَا إِلَى اللَّهِ﴾، فَقَالَ: وَاعجبي لَكَ يَا ابْنَ عَبَّاسٍ، عَائِشَةُ وَحَفْصَةُ، ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسُوقُهُ، فَقَالَ: إِنِّي كُنْتُ وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهْيَ مِنْ عَوَالِي المَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى النَّبِيِّ ﷺ، فَيَنْزِلُ يَوْماً وَأَنْزِلُ يَوْماً، فَإِذَا نَزَلْتُ جِئْتُهُ مِنْ خَبَرِ ذلك اليَوْمِ مِنَ الأَمْرِ وَغيرِه، وَإِذَا نَزَلَ فَعَلَ مِثْلَهُ، وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الأَنْصَارِ إِذَا هُمْ قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الأَنْصَارِ، فَصِحْتُ عَلَى امْرَأَتِي فَرَاجَعَتْنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ، فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ اليَوْمَ حَتَّى اللَّيْلِ، فَأَفْزَعَنِي، فَقُلْتُ: خَابَتْ مَنْ فَعَلَ مِنْهُنَّ بِعَظِيمٍ، ثُمَّ جَمَعْتُ عَلَيَّ ثِيَابِي فَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: أَيْ حَفْصَةُ، أَتُغَاضِبُ إِحْدَاكُنَّ رَسُولَ اللَّهِ ﷺ اليَوْمَ حَتَّى اللَّيْلِ؟ فَقَالَتْ: نَعَمْ، فَقُلْتُ: خَابَتْ وَخَسِرَتْ، أَفَتَأْمَنُ أَنْ يَغْضَبَ اللَّهُ لِغَضَبِ رَسُولِهِ ﷺ فَتَهْلِكِينَ؟ لَا تَسْتَكْثِرِي عَلَى رَسُولِ اللَّهِ ﷺ وَلَا تُرَاجِعِيهِ فِي شَيْءٍ، وَلَا تَهْجُرِيهِ، وَاسْأَلِينِي مَا بَدَا لَكِ، وَلَا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ ـ يُرِيدُ عَائِشَةَ ـ وَكُنَّا تَحَدَّثْنَا أَنَّ غَسَّانَ تُنْعِلُ النِّعَالَ لِغَزْوِنَا، فَنَزَلَ صَاحِبِي يَوْمَ نَوْبَتِهِ، فَرَجَعَ عِشَاءً، فَضَرَبَ بَابِي ضَرْباً شَدِيداً، وَقَالَ: أَنَائِمٌ هُوَ؟ فَفَزِعْتُ، فَخَرَجْتُ إِلَيْهِ، وَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَا هُوَ أَجَاءَتْ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْهُ وَأَطْوَلُ، طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، قَالَ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، كُنْتُ أَظُنُّ أَنَّ هذا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَيَّ ثِيَابِي فَصَلَّيْتُ صَلَاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ مَشْرُبَةً لَهُ فَاعْتَزَلَ فِيهَا، فَدَخَلْتُ عَلَى حَفْصَةَ، فَإِذَا هِيَ تَبْكِي، قُلْتُ: مَا يُبْكِيكِ؟ أَوَلَمْ أَكُنْ حَذَّرْتُكِ؟ أَطَلَّقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَدْرِي، هُوَ ذَا فِي المَشْرُبَةِ، فَخَرَجْتُ فَجِئْتُ المِنْبَرَ، فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ المَشْرُبَةَ الَّتِي هُوَ فِيهَا، فَقُلْتُ لِغُلَامٍ لَهُ أَسْوَدَ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ فَكَلَّمَ النَّبِيَّ ﷺ، ثُمَّ خَرَجَ فَقَالَ: ذَكَرْتُكَ لَهُ فَصَمَتَ، فَانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ فَذَكَرَ مِثْلَهُ، فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ الغُلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَذَكَرَ مِثْلَهُ، فَلَمَّا

ـ قوله: (فافزعني) أي كلامها وروي فافزعتني أي المرأة.

ـ قوله: (بعظيم) أي بذنب عظيم وذكر الشارح رواية جاءت بدل قوله خابت.

ـ قوله: (أوضأ وأحب) بالرفع فيهما ولغير أبي ذر أوضأ وأحب بالنصب فيهما (شارح).

ـ قوله: (تحدثنا) وروي حدثنا بالبناء للمفعول.

ـ وقوله: (تنعل النعال) وفي باب موعظة الرجل ابنته من كتاب النكاح تنعل الخيل.

and came out saying: “I mentioned you to him but he kept silent.” So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get the permission for Omar?” He went in and brought the same reply as before. So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get the permission for Omar?” He went in and brought the same reply as before.

When I was about to leave, behold, the slave called me saying: "The Messenger of Allah “Allah’s blessing and peace be upon him” has given you permission." So, I entered upon The Prophet “Allah’s blessing and peace be upon him” and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of The Prophet “Allah’s blessing and peace be upon him”, who was leaning on a leather pillow stuffed with palm fibres. I greeted him and while still standing, I said: "Have you divorced your wives?” He raised his eyes to me and replied in the negative. Then while still standing, I said chatting: "Will you pay attention to what I say, O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." (Omar told the whole story (about his wife)). On that The Prophet “Allah’s blessing and peace be upon him” smiled.

Omar further said: I then said: I went to Hafsa and said to her: “Do not imitate your companion (A’isha) for she is more beautiful than you and more beloved to The Prophet “Allah’s blessing and peace be upon him”.” The Prophet “Allah’s blessing and peace be upon him” smiled again. When I saw him smiling, I sat down and cast a glance at the room. By Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle): "Invoke Allah to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah.” The Prophet “Allah’s blessing and peace be upon him” was leaning then. (But on hearing my speech he sat straight) and said: “O Ibn Al’khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.” I asked The Prophet “Allah’s blessing and peace be upon him”: “Please invoke Allah to forgive me.”

The Prophet “Allah’s blessing and peace be upon him” did not go to his wives because of the secret which Hafsa had disclosed to A’isha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). After twenty-nine days had passed, The Prophet “Allah’s blessing and peace be upon him” went to A’isha first, who said to him: “You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.” The Prophet “Allah’s blessing and peace be upon him” said: “The month is twenty-nine days.” (Really) that month consisted of twenty-nine days. A’isha said: “When the Divine revelation of Choice was revealed, The Prophet “Allah’s blessing and peace be upon him” started with me, saying: “I am telling you something, but you need not hurry to give the reply till you consult your parents." A’isha said: “I know that my parents would not advise me to depart from you (The Prophet).” The Prophet “Allah’s blessing and peace be upon him” said that Allah had said: “O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.” (The Confederates “Al’ahzab” 28:29)

A’isha said: “Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.” After that, The Prophet “Allah’s blessing and peace be upon him” gave the choice to his other wives and they also replied the same as A’isha did.

وَلَّيتُ مُنْصَرِفاً فَإِذَا الْغُلَامُ يَدْعُونِي، قال: أَذِنَ لَكَ رَسُولُ اللَّهِ ﷺ، فَدَخلتُ عليه، فإذا هُوَ مُضْطجعٌ على رِمالِ حَصِيرٍ، ليس بينه وبينه فِراشٌ، قد أَثَّرَ الرِّمالُ بجنبه ﷺ، متكىءٌ على وسادة من أدم، حَشْوُها لِيفٌ، فسلَّمتُ عليه، ثُمَّ قُلتُ وأنا قائمٌ: طَلَّقتَ نِساءَكَ؟ فَرَفَعَ بَصَرَهُ إِلَيَّ، فَقَالَ: «لا». ثُمَّ قلتُ وأَنَا قائمٌ أَسْتَأْنِسُ: يَا رَسُولَ اللَّهِ، لَوْ رَأَيتَنِي وكُنَّا مَعْشَرَ قُرَيشٍ نَغْلِبُ النِّساءَ، فلمَّا قَدِمْنا على قومٍ تَغْلِبُهُمْ نِساؤُهُمْ، فذكرَه، فتبسم النبيُّ ﷺ، ثُمَّ قلتُ: لَوْ رَأَيتَنِي وَدَخلتُ على حَفْصَةَ فقلتُ: لا يَغُرَّنَّكِ أَنْ كانَتْ جارَتُكِ هِيَ أَوْضأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ ـ يُرِيدُ عائشةَ ـ فَتَبَسَّمَ أُخْرَى، فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، ثُمَّ رَفَعْتُ بَصَرِي في بَيتِه، فَوَاللَّهِ ما رَأَيتُ فِيهِ شَيئاً يَرُدُّ البَصَرَ، غيرَ أَهَبَةٍ ثَلاثَةٍ، فقلتُ: ادْعُ اللَّهَ فَلْيُوَسِّعْ عَلَى أُمَّتِكَ، فإِنَّ فارِسَ وَالرُّومَ وُسِّعَ عَلَيهِمْ وَأُعْطُوا الدُّنْيا، وَهُمْ لاَ يَعْبُدُونَ اللَّهَ، وَكان مُتَّكِئاً، فَقَالَ: «أَوَفِي شَكٍّ أَنْتَ يَا ابْنَ الخَطَّابِ؟ أُولئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّباتُهُمْ في الحَيَاةِ الدُّنْيَا» فَقُلتُ: يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي، فَاعْتَزَلَ النَّبيُّ ﷺ مِنْ أَجلِ ذلِكَ الحَدِيثِ حِينَ أَفْشَتْهُ حفصةُ إِلى عائِشَةَ، وكان قد قال: ما أَنا بداخِلٍ عليهنَّ شهراً، مِن شدةِ مَوجِدتِه عليهنَّ حين عاتبَهُ الله، فلمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ، دَخلَ عَلى عائِشَةَ فَبَدأَ بِهَا، فقالَتْ لَهُ عائِشَةُ: إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلينا شَهْراً، وَإِنَّا أَصْبَحْنَا لِتِسْعٍ وَعِشْرِينَ لَيلَةً أَعُدُّها عَدّاً، فَقَالَ النَّبِيُّ ﷺ: الشَّهْرُ تِسْعاً وَعِشْرِينَ. وَكانَ ذلِكَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ، قالتْ عائِشةُ: فَأُنْزِلَتْ آيَةُ التَّخْيِيرِ، فَبَدأَ بِي أَوَّلَ امْرَأَةٍ، فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْراً، وَلا عليكِ أَنْ لا تَعْجَلي حَتَّى تَسْتَأْمِري أَبَوَيكِ». قالَتْ: قَدْ أَعْلَمُ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِراقِكَ، ثُمَّ قالَ: «إِنَّ اللَّهَ قالَ: ﴿يَا أَيُّهَا النَّبِيُّ قُل لأَزْوَاجِكَ ـ إِلَى قَوْلِهِ ـ عَظِيماً﴾» [الأحزاب: ٢٨ ـ ٢٩]. قلتُ: أَفِي هذا أَسْتَأْمِرُ أَبَوَيَّ؟! فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ، ثُمَّ خَيَّرَ نِساءَهُ، فَقُلنَ مِثْلَ ما قالَتْ عائِشَةُ. [طرفه في: ٨٩].

٢٤٦٩ ـ حدثنا ابْنُ سَلَامٍ: حَدَّثَنا الفَزَارِيُّ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: آلَى رَسُولُ اللَّهِ ﷺ مِن نِسائِهِ شَهْراً، وكانَتِ انْفَكَّتْ قَدَمُهُ، فَجَلَسَ في عُلِّيَّةٍ لَهُ، فَجاءَ

= **ـ قوله**: (على رمال حصير) بالإضافة ما رمل أي نسج من حصيره وغيره.

بفتحتين جلد مدبوغ

ـ قوله: (بينه وبينه) أي بين النبيِّ ﷺ وبين الحصير ا هـ من الشرح.

ـ قوله: (أوضا وأحب) بالرفع فيهما بالنصب كما تقدم.

ـ (أهبة) جمع إهاب جلد غير مدبوغ أو مطلقاً.

ـ قوله: وكان ذلك الشهر تسع وعشرون هكذا بهذا الضبط وفي رواية: تسع وعشرين بالنصب. قاله الشارح.

ـ قوله: (بفراقه) ولأبي ذر «بفراقك».

٢٤٦٩ ـ قوله: (علية) بالضم بالكسر مع تشديد اللام المكسورة كما مرّ.

2469- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” took an oath that he would not go to his wives for a month since his foot had been sprained. He stayed in an upper room when Omar went to him and said: "Have you divorced your wives?" He said: "No, but I have taken an oath that I would not go to them for a month." The Prophet “Allah’s blessing and peace be upon him” stayed there for twenty-nine days, when he came down and went to his wives.

[26] Tying one’s camel at the pavement or in front of the door of the mosque

2470- Jaber “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” entered the Mosque, and I too went there after tying the camel at the pavement of the Mosque. I said (to The Prophet “Allah’s blessing and peace be upon him”): "This is your camel." He came out and started examining the camel and said: "The camel and its price are for you."

[27] Standing and urinating at people’s dumps

2471- Wa’il narrated from Hudhaifa “Allah be pleased with him”: I saw The, Messenger of Allah “Allah’s blessing and peace be upon him” coming (or The Prophet “Allah’s blessing and peace be upon him” came) to the dumps of some people where he urinated while standing.

[28] Removing the (thorny) branch (or what might be) harmful to people from the way

2472- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "While a man was on the way, he found a thorny branch of a tree there on the way which he removed. Allah thanked him for that deed and forgave him."

[29] If there is a dispute over a land where its owners wanted to build, then seven cubits should be left as a public way

2473- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" judged that seven cubits should be left as a public way when there was a dispute over the land.

[30] Forbidding rubbery and mutilation

Obada “Allah be pleased with him” told: We gave the pledge of allegiance to The Messenger of Allah “Allah’s blessing and peace be upon him” not to be rubbers.

عُمرُ فقالَ: أطلَّقتَ نِساءَكَ؟ قالَ: «لا، ولكنِّي آليتُ مِنهُنَّ شَهراً». فمكثَ تِسعاً وعِشرينَ ثمَّ نزلَ، فدخلَ علَى نِسائِهِ. [طرفه في: ٣٧٨].

٢٦ ـ بابُ مَنْ عَقَلَ بَعِيرَهُ عَلَى البَلَاطِ أَوْ بَابِ المَسْجِدِ

٢٤٧٠ ـ حدّثنا مُسلِمٌ: حَدَّثَنا أبو عَقِيلٍ: حَدَّثَنا أبو المُتَوَكِّلِ النَّاجِيُّ قالَ: أتيتُ جابرَ ابنَ عَبدِ اللَّهِ رَضيَ اللَّهُ عَنهُمَا، قالَ: دَخلَ النَّبيُّ ﷺ المَسجدَ، فَدَخلتُ إليهِ، وَعَقلتُ الجَملَ في ناحيَةِ البَلاطِ، فقلتُ: هذا جَملُكَ، فخرجَ فجعلَ يُطيفُ بالجَمَلِ، قالَ: «الثَّمنُ والجَملُ لَكَ».

[طرفه في: ٤٤٣].

٢٧ ـ بابُ الوُقُوفِ وَالبَوْلِ عِنْدَ سُبَاطَهِ قَوْمٍ

٢٤٧١ ـ حدّثنا سُلَيمانُ بنُ حَربٍ، عَنْ شُعبَةَ، عَنْ مَنصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيفَةَ رَضِيَ اللَّهُ عَنهُ قالَ: لَقَدْ رَأيتُ رَسولَ اللَّهِ ﷺ، أَوْ قالَ: لَقَدْ أَتَى النَّبيُّ ﷺ، سُباطَةَ قَومٍ، فَبالَ قائماً. [طرفه في: ٢٢٤].

٢٨ ـ بابُ مَنْ أَخَذَ الغُصْنَ، وَما يُؤْذِي النَّاسَ في الطَّرِيقِ، فَرَمى بِهِ

٢٤٧٢ ـ حدّثنا عَبدُ اللَّه: أَخبَرَنَا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ رَضيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَينما رَجُلٌ يَمشي بطريقٍ، وَجَدَ غُصنَ شَوكٍ عَلى الطَّريقِ فَأَخذَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ» [طرفه في: ٦٥٢].

٢٩ ـ باب إِذَا اخْتَلَفُوا في الطَّرِيقِ المِيتاءِ، وَهِيَ الرَّحْبَةُ تَكُونُ بَينَ الطَّرِيقِ، ثُمَّ يُرِيدُ أَهْلُهَا البُنْيانَ، فَتُرِكَ مِنْهَا الطَّرِيقُ سَبْعَةَ أَذْرُعٍ

٢٤٧٣ ـ حدّثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ، عَنِ الزُّبَيرِ بنِ خِرِّيتٍ، عَنْ عِكْرِمَةَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قَضى النَّبِيُّ ﷺ: إِذَا تَشَاجَرُوا في الطَّرِيقِ بِسَبْعَةِ أَذْرُعٍ.

٣٠ ـ بابُ النُّهْبَى بِغَيرِ إِذْنِ صَاحِبِهِ

وَقالَ عُبادَةُ: بَايَعْنَا النَّبِيَّ ﷺ أَنْ لا نَنْتَهِبَ.

باب ٢٦ ـ قوله: (البلاط) الحجارة المفروشة.

٢٤٧٠ ـ قوله: (يطيف بالجمل) أي يلم به ويقاربه.

باب ٢٧ ـ قوله: السباطة: المزبلة.

باب ٢٩ ـ قوله: (الرحبة): الواسعة.

باب ٣٠ ـ قوله: (النهبى) اسم الانتهاب كالنهبة.

2474- Abdullah Ibn Yazid Al'ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade robbery (taking away what belongs to others without their permission) and mutilation (of the body).

2475- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when a drinker of wine drinks it, then he is not a believer at the time of drinking it; and when a thief steals, then he is not a believer at the time of stealing: and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery."

[31] Breaking the cross and killing the pig

2476- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established until the son of Mary (Jesus) descends amongst you as a just ruler (not a prophet sent down to you since there is no prophet after Mohammad, The Messenger of Allah). He will break the cross, kill the pigs, and abolish the tribute. Money will be so abundant that nobody will accept it (as charity)."

[32] Is it permissible to break the vats or tear the skins of wine, or to destroy any useless thing?

2477- Salama Ibn Al'akwa "Allah be pleased with him" narrated: On the day of Khaibar The Prophet "Allah's blessing and peace be upon him" saw fires being lighted. He asked: "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said: "Break the pots and throw away their contents." The people asked: "Could we throw away their contents and wash the pots (rather than break them)?" He said: "Wash them."

٢٤٧٤ - حدثنا آدمُ بنُ أبي إياسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَدِيُّ بنُ ثابتٍ: سَمِعتُ عبدَ اللهِ ابنَ يَزيدَ الأنصاريَّ، وَهوَ جدُّهُ أبو أُمِّه، قال: نهى النَّبيُّ ﷺ عنِ النُّهبى والمُثْلَةِ.

[الحديث ٢٤٧٤ - طرفه في: ٥٥١٦].

٢٤٧٥ - حدثنا سعيدُ بنُ عُفيرٍ قال: حدَّثني اللَّيثُ: حَدَّثَنا عُقَيلٌ، عَنِ ابنِ شِهابٍ، عَنْ أَبي بكْرِ بنِ عبدِ الرَّحمٰنِ، عَنْ أَبي هُريرةَ رضيَ اللهُ عنهُ قال: قال النَّبيُّ ﷺ «لا يَزْنِي الزّاني حينَ يَزني وهوَ مؤمنٌ، ولا يشربُ الخمرَ حينَ يشرَبُ وهوَ مؤمنٌ، ولا يسرقُ حينَ يسرقُ وهوَ مؤمنٌ، ولا ينتهبُ نُهبةً، يرفعُ النّاسُ إليهِ فيها أبصارَهم، حينَ ينتهبُها وهو مؤمنٌ». وعَنْ سعيدٍ وأَبي سلَمةَ، عَنْ أَبي هُريرةَ، عَنِ النَّبيِّ ﷺ: مثلَهُ، إلا النُّهْبةَ. قالَ الفِرَبْريُّ: وجَدْتُ بخطِّ أَبي جعفرٍ: قالَ أبو عبدِ اللهِ: تفسيرُهُ: أنْ يُنزَعَ منْهُ، يُريدُ الإيمانَ. [الحديث ٢٤٧٥ - أطرافه في: ٥٥٧٨، ٦٧٧٢، ٦٨١٠].

٣١ - باب كسرِ الصَّليبِ وقتلِ الخِنْزيرِ

٢٤٧٦ - حدثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا الزُّهريُّ قال: أَخْبَرَني سعيدُ بنُ المُسيِّبِ: سمعَ أبا هُريرةَ رضيَ اللهُ عنهُ، عَنْ رسولِ اللهِ ﷺ قال: «لا تقومُ السّاعةُ حتى ينزلَ فيكمُ ابنُ مريمَ حَكَماً مُقسطاً، فيكسرَ الصَّليبَ، ويَقتُلَ الخِنزيرَ، ويَضعَ الجِزْيةَ، ويَفيضَ المالُ حتى لا يقبلَهُ أحدٌ». [طرفه في: ٢٢٢٢].

٣٢ - بابٌ هل تُكسرُ الدِّنانُ التي فيها الخمرُ، أوْ تُخرَّقُ الزِّقاقُ، فإنْ كسرَ صنماً، أوْ صليباً، أوْ طُنْبُوراً، أوْ ما لا يُنْتَفَعُ بِخَشَبِهِ

وأُتيَ شُرَيحٌ في طُنْبُورٍ كُسِرَ، فَلَمْ يَقْضِ فيهِ بشَيْءٍ.

٢٤٧٧ - حدثنا أبو عاصمٍ الضَّحّاكُ بنُ مَخْلَدٍ، عَنْ يَزيدَ بنِ أَبي عُبَيدٍ، عَنْ سلَمةَ بنِ الأكوَعِ رضيَ اللهُ عنهُ: أنَّ النَّبيَّ ﷺ رأى نِيراناً تُوقَدُ يومَ خيبرَ، قال: «علَى ما تُوقَدُ هذهِ النِّيرانُ»؟ قالوا: على الحُمُرِ الإنسيَّةِ، قال: «اكسِروها وأَهْرِقوها». قالوا: ألا نُهْرِيقُها ونَغْسِلُها؟ قالَ: «اغْسِلوا». قالَ أبو عبدِ اللهِ: كانَ ابنُ أبي أُويسٍ يقولُ: الحُمُرُ الأَنَسِيَّةُ. بنصْبِ الألفِ والنُّونِ. [الحديث ٢٤٧٧ - أطرافه في: ٤١٩٦، ٥٤٩٧، ٦١٤٨، ٦٣٣١، ٦٨٩١].

٢٤٧٨ - حدثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا ابنُ أَبي نَجيحٍ، عَنْ مُجاهِدٍ،

٢٤٧٤ - قوله: المثلة: العقوبة الفاحشة في الأعضاء كقطع الأنف والأذن.

٢٤٧٦ - قوله: حتى ينزل فيكم ابن مريم حكماً فيه تنبيه على أنه يأتي فينا على أنه حاكم بشرع نبينا عادل لا نبي إلينا مرسل.

٢٤٧٧ - قوله: (قال على ما توقد؟) وروي (فقال علام توقد؟).

- قوله: (بنصب الألف والنون) فيه التعبير عن الفتح بالنصب وعن الهمزة بالألف.

2478- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand as reciting: " truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al'isra" 81)

2479- Al'qasim narrated: A'isha said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet "Allah's blessing and peace be upon him" tore that curtain which she turned into two cushions. They remained in the house for The Prophet "Allah's blessing and peace be upon him" to sit on.

[33] When one fights in defence of his property

2480- Abdullah Ibn Amr "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever is killed while protecting his property, then he is a martyr."

[34] When one breaks another's bowl or something alike

2481- Anas "Allah be pleased with him" reported: While The Prophet "Allah's blessing and peace be upon him" was with one of his wives, one of the mothers of the believers (his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet "Allah's blessing and peace be upon him" collected the shattered pieces and put the food back in it and said: "Eat." He kept the servant and the bowl till he had eaten the food. Then The Prophet "Allah's blessing and peace be upon him" gave another unbroken Bowl to the servant and kept the broken one.

[35] If one destroyed a home (of somebody), he should build instead another one like it

2482- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was an Israeli man called Juraij. While he was praying, his mother came and called him, but he did not respond to her. He wondered whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said: "O Allah! Do not let him die until he sees the faces of prostitutes." Juraij used to live in a hermitage. A woman said that she would entice Juraij. She went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit adultery with her as a result of which she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. Performed ablution and offered the prayer, Juraij went to the male (baby) and asked him: "O boy! Who is your father?" The baby replied that his father was the shepherd. People said: "Let's build for you a hermitage of gold." but Juraij said to them: "Just Let it be of mud."

عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الكَعْبَةِ ثَلاثُ مِئَةٍ وَسِتُّونَ نُصُباً، فَجَعَلَ يَطْعُنُهَا بِعُودٍ في يَدِهِ، وَجَعَلَ يَقُولُ: ﴿جاءَ الحَقُّ وَزَهَقَ الباطِلُ﴾ [الإسْراء: ٨١] الآيَةَ. [الحديث ٢٤٧٨ ـ طرفاه في: ٤٢٨٧، ٤٧٢٠].

٢٤٧٩ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّها كانَتِ اتَّخَذَتْ عَلَى سَهْوَةٍ لَهَا سِتْراً فِيهِ تَمَاثِيلُ، فَهَتَكَهُ النَّبِيُّ ﷺ، فاتَّخَذَتْ مِنْهُ نُمْرُقَتَينِ، فَكانَتَا في البَيتِ يَجْلِسُ عَلَيهِمَا. [الحديث ٢٤٧٩ ـ أطرافه في: ٥٩٥٤، ٥٩٥٥، ٦١٠٩].

٣٣ ـ بابُ مَنْ قاتَلَ دُونَ مالِهِ

٢٤٨٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ، هُوَ ابْنُ أَبِي أَيُّوبَ، قالَ: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مالِهِ فَهُوَ شَهِيدٌ».

٣٤ ـ باب إِذَا كَسَرَ قَصْعَةً أَوْ شَيئاً لِغَيرِهِ

٢٤٨١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ المُؤْمِنِينَ مَعَ خادِمٍ بِقَصْعَةٍ فِيهَا طَعَامٌ، فَضَرَبَتْ بِيَدِهَا فَكَسَرَتِ القَصْعَةَ، فَضَمَّهَا وَجَعَلَ فِيهَا الطَّعَامَ، وَقالَ: «كُلُوا». وَحَبَسَ الرَّسُولَ وَالقَصْعَةَ حَتَّى فَرَغُوا، فَدَفَعَ القَصْعَةَ الصَّحِيحَةَ وَحَبَسَ المَكْسُورَةَ. وَقالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنا حُمَيدٌ: حَدَّثَنا أَنَسٌ، عَنِ النَّبِيِّ ﷺ. [الحديث ٢٤٨١ ـ طرفه في: ٥٢٢٥]

٣٥ ـ بابٌ إِذَا هَدَمَ حائِطاً فَلْيَبْنِ مِثْلَهُ

٢٤٨٢ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «كانَ رَجُلٌ في بَنِي إِسْرَائِيلَ يُقالُ لَهُ جُرَيجٌ الرَّاهِبُ يُصَلِّي، فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَأَبَى أَنْ يُجِيبَهَا، فَقَالَ: أُجِيبُهَا أَوْ أُصَلِّي؟ ثُمَّ أَتَتْهُ فَقالَتِ: اللَّهُمَّ لا تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ المُومِسَاتِ، وَكانَ جُرَيجٌ في صَوْمَعَتِهِ، فَقالَتِ امْرَأَةٌ: لأَفْتِنَنَّ جُرَيجاً، فَتَعَرَّضَتْ لَهُ، فَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِياً فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلاماً، فَقالَتْ: هُوَ مِنْ جُرَيجٍ، فَأَتَوْهُ وَكَسَرُوا صَوْمَعَتَهُ فَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى، ثُمَّ أَتَى الغُلامَ فَقالَ: مَنْ أَبُوكَ يَا غُلَامُ؟ قالَ: الرَّاعِي، قالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ، قالَ: لا، إِلَّا مِنْ طِينٍ». [طرفه في: ١٢٠٦]

٢٤٧٩ ـ قوله: (على سهوة) أي صفة أو خزانة أو رف كما في الشارح.

٢٤٨٢ ـ قوله: (المومسات): العاهرات وهن الزواني.

(47) The Book of Partnership

[1] Partnership in food and men's expenses (set aside equally by them on journey); and how could the weighed and measured things be distributed (among people)

2483- Jaber Ibn Abdullah "Allah be pleased with both" narrated: "The Messenger of Allah "Allah's blessing and peace be upon him" sent an army towards the east coast led by Abu'obaida Ibn Al'jarrah. The army consisted of three hundred men. I was involved in this army. We marched on till we reached a place where our food was about to finish. Abu'obaida ordered us to collect all the journey food and it was collected. Our journey food was dates. Abu'obaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us was one date only." I (the sub-narrator) said: "How could one date benefit you?" Jaber replied: "We came to know its value when even that too finished." Jaber added: "When we reached the sea-shore, we saw a fish which was as huge as a small mountain. The army ate from it for eighteen days. Then Abu'obaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (forming an arch) without touching them."

2484- Salama Ibn Al'akwa "Allah be pleased with him" reported: Once the journey food diminished and the people were exposed to poverty. They went to The Prophet "Allah's blessing and peace be upon him" and asked his permission to slaughter their camels, and he agreed. Omar met them, whom they told about it. He said: "How would you survive after slaughtering your camels?" Then he went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! How would they survive after slaughtering their camels?" Allah's Apostle "Allah's blessing and peace be upon him" ordered Omar: "Call upon the people to bring what has remained of their food." A leather sheet was spread over which all the journey food was collected and heaped. Allah's Apostle "Allah's blessing and peace be upon him" stood up and invoked Allah to bless it, and then directed all the people to come with their utensils.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٤٧ ـ كتابُ الشّركة

١ ـ بابُ الشَّرِكَةِ في الطَّعَامِ وَالنَّهْدِ وَالعُرُوض

وَكَيفَ قِسْمَةُ ما يُكالُ وَيُوزَنُ، مُجَازَفَةً أَوْ قَبْضَةً، لَمَّا لَمْ يَرَ المُسْلِمُونَ في النَّهْد بَأساً، أَنْ يأْكلَ هذا بَعْضاً وَهذا بَعْضاً، وَكَذلِكَ مُجازَفَةُ الذَّهَبِ وَالفِضَّة، وَالقِرَانُ في التَّمرِ.

٢٤٨٣ ـ حدثنا عَبدُ اللَّهِ بنُ يوسفَ: أخبرَنا مالكٌ، عَنْ وهبِ بنِ كيسانَ، عَنْ جابرِ بنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّه قال: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ، فَأَمَّرَ عَلَيهِمْ أَبا عُبَيدَةَ بْنَ الجَرَّاحِ، وَهُمْ ثَلاثُ مِئَةٍ وَأَنا فِيهِمْ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ، فَأَمَرَ أَبو عُبَيدَةَ بِأَزْوَادِ ذلكَ الجَيشِ فَجُمِعَ ذلكَ كُلُّهُ، فَكانَ مِزْوَدَي تَمْرٍ، فَكانَ يُقَوِّتُنا كُلَّ يَوْمٍ قَلِيلاً قَلِيلاً حَتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنا إِلاَّ تَمْرَةٌ تَمْرَةٌ، فَقُلتُ: وما تُغْنِي تَمْرَةٌ؟ فَقالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ، قالَ: ثُمَّ انْتَهَيْنَا إِلَى البَحْرِ، فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ، فَأَكَلَ مِنهُ ذَلِكَ الجَيشُ ثَمانِيَ عَشْرَةَ لَيلَةً، ثُمَّ أَمَرَ أَبو عُبَيدَةَ بِضِلَعَينِ مِنْ أَضْلاعِهِ فَنُصِبا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ، ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا.

[الحديث ٢٤٨٣ ـ أطرافه في: ٢٩٨٣، ٤٣٦٠، ٤٣٦١، ٤٣٦٢، ٥٤٩٣، ٥٤٩٤].

٢٤٨٤ ـ حدثنا بِشْرُ بْنُ مَرْحُومٍ: حَدَّثَنَا حاتِمُ بْنُ إِسْماعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عبَيدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنهُ قالَ: خَفَّتْ أَزْوَادُ القَومِ وَأَمْلَقُوا، فَأَتَوُا النَّبِيَّ ﷺ في نَحْرِ إِبِلِهِمْ فَأَذِنَ لَهمْ، فَلَقِيَهُمْ عُمرُ فَأَخْبَرُوهُ فَقالَ: ما بَقاؤُكُمْ بَعْدَ إِبِلِكُمْ، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللَّهِ، ما بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «نَادِ في النَّاسِ، فَيَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ». فَبُسِطَ لِذلِكَ نِطَعٌ وَجَعَلُوهُ عَلَى النِّطَعِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَدَعا وَبَرَّكَ عَلَيهِ، ثُمَّ دَعاهُمْ

باب ١ ـ قوله: (الشركة) بهذا الضبط وروي بكسر الشين وسكون الراء كما هو المشهور فهي مثل كلمة وكلمة.

ـ قوله: (النهد) بكسر النون ولأبي ذر بفتحها والهاء في الروايتين ساكنة تقول، اطرح نهدك وكل جهدك.

ـ قوله: (لما) بفتح اللام وتشديد الميم كما في أصلين مقابلين على اليونينية وقال الحافظ بن حجر وتبعه العيني لما بكسر اللام وتخفيف الميم قاله الشارح.

٢٤٨٣ ـ قوله: (المزود) ما يجعل فيه الزاد.

ـ (الظرب) الجبل الصغير.

٢٤٨٤ ـ قوله: (نطع) بكسر النون وفتح الطاء ويجوز فتح النون وسكون الطاء فهي أربع لغات (شارح).

They started taking from it till all of them got what was sufficient for them. Allah's Apostle "Allah's blessing and peace be upon him" then said: "I testify that there is no God (to be worshipped) but Allah, and I am His Apostle. "

2485- Rafi Ibn Khadij "Allah be pleased with him" narrated: We used to offer the Asr prayer with The Prophet "Allah's blessing and peace be upon him" and slaughter a camel, the meat of which would be divided in ten parts. We would eat the cooked meat before sunset.

2486- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Whenever the Ash'arites tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet which they would distribute among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

[2] Partners possessing joint property (sheep) have to pay its obligatory charity (Zakat) equally

2487- Thumama Ibn Abdullah Ibn Anas narrated from Anas "Allah be pleased with him" that Abu'bakr As'siddiq had written to him the law of obligatory charity (Zakat) which was made compulsory by Allah's Apostle. He wrote: "Partners possessing joint property (sheep) have to pay its Zakat equally."

[3] Distributing sheep

2488- Rafi Ibn Khadij "Allah be pleased with him" reported: "We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul'hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet "Allah's blessing and peace be upon him" was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (But) he (The Prophet) ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)." Before distributing them among the soldiers I asked: "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals

بِأَوْعِيَتِهِمْ، فَاحْتَثَى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ». [الحديث ٢٤٨٤ ـ طرفه في: ٢٩٨٢].

٢٤٨٥ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا أَبو النَّجَاشِيِّ قالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ العَصْرَ، فَنَنْحَرُ جَزُوراً، فَتُقْسَمُ عَشْرَ قِسَمٍ، فَنَأْكُلُ لَحْماً نَضِيجاً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ.

٢٤٨٦ ـ حدثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا في الغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالمَدِينَةِ، جَمَعُوا ما كانَ عِنْدَهُمْ في ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ في إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

٢ ـ بابُ ما كانَ مِنْ خَلِيطَيْنِ، فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، في الصَّدَقَةِ

٢٤٨٧ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ المُثَنَّى قالَ: حَدَّثَنِي أَبِي قالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ: أَنَّ أَنَساً حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ، الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ، قالَ: «وما كانَ مِنْ خَلِيطَيْنِ، فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ». [طرفه في: ١٤٤٨].

٣ ـ بابُ قِسْمَةِ الغَنَمِ

٢٤٨٨ ـ حدثنا عَلِيُّ بْنُ الحَكَمِ الأَنْصَارِيُّ: حَدَّثَنَا أَبو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِبِلاً وَغَنَماً، قالَ: وَكانَ النَّبِيُّ ﷺ في أُخْرَيَاتِ القَوْمِ، فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا القُدُورَ، فَأَمَرَ النَّبِيُّ ﷺ بِالقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، وَكانَ في القَوْمِ خَيْلٌ يَسِيرَةٌ، فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللَّهُ، ثُمَّ قالَ: «إِنَّ لِهَذِهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَما غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا». فَقالَ جَدِّي: إِنَّا نَرْجُو أَوْ نَخَافُ العَدُوَّ غَداً وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالقَصَبِ؟ قالَ: «ما

= ـ قوله: (فاحتثى الناس) أي أخذوا حثية حثية وهي الأخذ بالكفين (شارح).

٢٤٨٦ ـ قوله: (إذا أرملوا) أي فني زادهم (شارح).

٢٤٨٨ ـ قوله: (فأكفئت) أي أميلت ليفرغ ما فيها يقال: كفأت الإناء وأكفأته إذا أملته وإنما أكفئت لأن الأكل منها قبل القسمة إنما يباح في دار الحرب وهم كانوا قد انتهوا إلى دار الاسلام كما في الشارح

ـ قوله: (فند) أي هرب.

ـ وقوله: (أوابد): أي نوافر وشوارد.

ـ قوله: (مدى): جمع مدية مثلث الميم سكين أفاده الشارح.

if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

[4] (It is not) to eat two dates together at a time without taking the permission of one's companions (sharing food with him)

2489- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

2490- Jabala narrated: We were in Medina when people were struck with famine. Ibn Az'zubair used to give us dates. Abdullah Ibn Omar "Allah be pleased with both" used to pass by us and say: "The Prophet "Allah's blessing and peace be upon him" forbade us to eat two dates at a time, unless one takes the permission of his companions."

[5] Justly estimating things between the two partners

2491- Nafi narrated from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one manumits his share of a jointly possessed slave, and can afford the price of the other shares according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted." (Aiyub, a sub-narrator said: I am not sure whether the saying "... otherwise he will be partially manumitted" was said by Nafi or The Prophet "Allah's blessing and peace be upon him").

2492- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price. If he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him without being overburdened."

أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيهِ فَكُلُوهُ، لَيسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ».

[الحديث ٢٤٨٨ ـ أطرافه في: ٢٥٠٧، ٣٠٧٥، ٥٤٩٨، ٥٥٠٣، ٥٥٠٦، ٥٥٠٩، ٥٥٤٣، ٥٥٤٤].

٤ ـ بابُ القِرَانِ في التَّمْرِ بَينَ الشُّرَكاءِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ

٢٤٨٩ ـ حدثنا خَلَّادُ بْنُ يَحيى: حَدَّثَنا سُفيانُ: حَدَّثَنا جَبَلَةُ بْنُ سُحَيمٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما يَقُولُ: نَهى النَّبِيُّ ﷺ أَنْ يَقْرُنَ الرَّجُلُ بَينَ التَّمْرَتَينِ جَمِيعاً حَتَّى يَسْتَأْذِنَ أَصْحابَهُ. [طرفه في: ٢٤٥٥].

٢٤٩٠ ـ حدثنا أبو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ جَبَلَةَ قالَ: كُنَّا بِالمَدِينَةِ، فَأَصابَتْنا سَنَةٌ، فَكانَ ابْنُ الزُّبَيرِ يَرْزُقُنا التَّمْرَ، وَكانَ ابْنُ عُمَرَ يَمُرُّبِنا فَيَقُولُ: لاَ تَقْرُنُوا، فَإِنَّ النَّبِيَّ ﷺ نَهى عَنِ الإِقْرانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخاهُ.

[طرفه في: ٢٤٥٥].

٥ ـ بابُ تَقْوِيمِ الأَشْياءِ بَينَ الشُّرَكاءِ بِقِيمَةِ عَدْلٍ

٢٤٩١ ـ حدثنا عِمْرانُ بْنُ مَيسَرَةَ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِقْصاً لَهُ مِنْ عَبْدٍ، أَوْ شِرْكاً، أَوْ قالَ: نَصِيباً، وَكانَ لَهُ ما يَبْلُغُ ثَمَنَهُ بِقِيمَةِ العَدْلِ فَهُوَ عَتِيقٌ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ ما عَتَقَ». قالَ: لا أَدْرِي قَوْلُهُ: عَتَقَ مِنْهُ ما عَتَقَ، قَوْلٌ مِنْ نافِعٍ، أَوْ في الحَدِيثِ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٢٤٩١ ـ أطرافه في: ٢٥٠٣، ٢٥٢١، ٢٥٢٢، ٢٥٢٣، ٢٥٢٤، ٢٥٢٥].

٢٤٩٢ ـ حدثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخبَرَنا سَعِيدُ بْنُ أَبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَعْتَقَ شَقِيصاً مِنْ مَمْلُوكِهِ فَعَلَيهِ خَلاَصُهُ في مالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مالٌ، قُوِّمَ المَمْلُوكُ قِيمَةَ عَدْلٍ، ثُمَّ اسْتُسْعِيَ غَيرَ مَشْقُوقٍ عَلَيهِ».

[الحديث ٢٤٩٢ ـ أطرافه في: ٢٥٠٤، ٢٥٢٦، ٢٥٢٧].

٦ ـ بابٌ هَلْ يُقْرَعُ في القِسْمَةِ وَالاسْتِهامِ فِيهِ

٢٤٩٣ ـ حدثنا أبو نُعَيمٍ: حَدَّثَنا زَكَرِيَّاءُ قالَ: سَمِعْتُ عامِراً يَقُولُ: سَمِعْتُ النُّعْمانَ بْنَ

باب ٤ ـ قوله: (باب القران) أي تركه كما يعلم من حديث الباب.

٢٤٨٩ ـ قوله: (يقرن) بهذا الضبط أعني من الباب الأول والثاني وتقدم الإقران بدل القران.

٢٤٩١ ـ قوله: (الشقص): النصيب كالشقيص.

باب ٦ ـ قوله: (والاستهام) أي في أخذ السهم وهو النصيب والاستهام أيضاً الاقتراع كالمساهمة وقوله: (فيه) أي =

[6] Is it permissible to draw lots in distribution?

2493- An'no'man Ibn Bashir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of the person who complies with Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that disturbed the others), so they said: "Let us make a hole in our share of the ship (to get water) saving those who are above us from being annoyed." So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe."

[7] The partnership of the orphan and the inheritors

2494- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (The Women "An'nisa" 3)

She said: "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman." A'isha further said: "After that verse the people again asked The Prophet "Allah's blessing and peace be upon him" (about the marriage with orphan girls), so Allah revealed: "They ask your instruction Concerning the women. Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions and yet whom you Desire to marry..." (The Women "An'nisa" 127)

What is meant by Allah's Saying: "And about what is Recited unto you" is the former verse: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice." (The Women "An'nisa" 3) A'isha added: "Allah's saying in the other verse: "Yet whom you desire to marry" (Women 127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."

[8] Partnership in the land or so

2495- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" established the right of Pre-emption in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

بَشِيرٍ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ القائِمِ عَلَى حُدُودِ اللَّهِ وَالواقِعِ فيهَا، كَمَثَلِ قَومٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصابَ بَعْضُهُمْ أَعْلاهَا وبَعْضُهُمْ أَسْفَلَهَا، فَكانَ الَّذِينَ في أَسْفَلِهَا، إِذَا اسْتَقَوْا مِنَ المَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقالُوا: لَوْ أَنَّا خَرَقْنَا في نَصِيبِنَا خَرْقاً، وَلَمْ نُؤْذِ مَنْ فَوْقَنا، فَإِنْ يَتْرُكُوهُمْ وما أَرادُوا هَلَكُوا جَمِيعاً، وَإِنْ أَخَذُوا عَلى أَيدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعاً».
[الحديث ٢٤٩٣ ـ طرفه في: ٢٦٨٦].

٧ ـ بابُ شَرِكَةِ اليَتيمِ وَأَهْلِ الميراثِ

٢٤٩٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ العَامِرِيُّ الأُوَيسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا. وَقالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، عَنْ قَوْلِ اللَّهِ تَعالَى: ﴿وَإِنْ خِفتُمْ ـ إِلَى ـ وَرُبَاعَ﴾ [النساء: ٣]. فَقالَتْ: يا ابْنَ أُخْتِي، هِيَ اليَتِيمَةُ تَكُونُ في حَجْرِ وَلِيِّهَا، تُشارِكُهُ في مالِهِ، فَيُعْجِبُهُ مالُهَا وَجَمالُهَا، فَيُرِيدُ وَلِيُّهَا أَن يَتَزَوَّجَهَا، بِغَيرِ أَنْ يُقسِطَ في صَداقِهَا، فَيُعطِيَهَا مِثْلَ ما يُعطِيهَا غَيرُهُ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا ما طابَ لَهُمْ مِنَ النِّساءِ سِوَاهُنَّ. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هذِهِ الآيَةِ، فَأَنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ـ إِلَى قَوْلِهِ ـ وَتَرْغَبُونَ أَنْ تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَى عَلَيكُمْ في الكِتَابِ الآيَةُ الأُولَى، الَّتِي قالَ فِيهَا: ﴿وَإِنْ خِفتُمْ أَنْ لاَ تُقْسِطُوا فِي اليَتَامى فَانْكِحوا ما طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣] قالَتْ عائِشَةُ: وَقَوْلُ اللَّهِ في الآيَةِ الأُخْرَى: ﴿وَتَرْغَبُونَ أَنْ تَنكِحُوهُنَّ﴾. يَعْنِي هِيَ رَغْبَةُ أَحَدِكُمْ لِيَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ المَالِ وَالجَمالِ، فَنُهُوا أَنْ يَنْكِحُوا ما رَغِبُوا في مالِهَا وَجَمالِهَا مِنْ يَتَامى النِّسَاءِ إِلاَّ بِالقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ. [الحديث ٢٤٩٤ ـ أطرافه في: ٢٧٦٣، ٤٥٧٣، ٤٥٧٤، ٤٦٠٠، ٥٠٦٤، ٥٠٩٢، ٥٠٩٨، ٥١٢٨، ٥١٣١، ٥١٤٠، ٦٩٦٥].

٨ ـ بابُ الشَّرِكَةِ في الأَرَضِينَ وَغَيرِهَا

٢٤٩٥ ـ حدثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفعَةَ فِي كُلِّ ما لَمْ يُقسَمْ، فَإِذَا وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفعَةَ.
[طرفه في: ٢٢١٣].

= في الاقتسام المدلول عليه بالقسمة قال الشارح وجواب هل محذوف أي نعم.

٢٤٩٤ ـ قوله: (فإن خفتم) بالفاء في الفرع وفي النسخة المقروءة على الشرف الميدومي وإن خفتم بالواو (شارح).

٢٤٩٥ ـ قوله: (وصرفت) أي بينت مصارفها وشوارعها (شارح).

[9] If the partners divided the homes or so, then there would be no cancelling or pre-emption

2496- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The right of pre-emption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption."

[10] Partnership in gold and silver or in money exchange

2497- Sulaiman Ibn Abu'muslim reported: I asked Abul'minhal about money exchange from hand to hand. He said: "I and a partner of mine bought something partly in cash and partly on credit." Al'bara Ibn Azib passed by us and we asked about it. He replied: "I and my partner Zaid Ibn Al'arqam did the same and then went to The Prophet "Allah's blessing and peace be upon him" and asked him about it. He said: "Take what was from hand to hand and leave what was on credit.""

2498- The same as above.

[11] Sharing cultivation with people of scriptures and pagans

2499- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" rented the land of Khaibar to the Jews on the condition that they would work on it, cultivate it, and take half of its yield.

[12] Distributing sheep justly

2500- Uqba Ibn Amer "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" gave him some sheep to distribute among his companions for sacrifice. A kid was left. He told The Prophet "Allah's blessing and peace be upon him" who said to him: "Sacrifice it on your behalf."

٩ ـ بابٌ إذَا اقْتَسَمَ الشُّركَاءُ الدُّورَ أَوْ غيرَهَا، فَلَيسَ لَهُمْ رُجُوعٌ وَلاَ شُفْعَةٌ

٢٤٩٦ ـ حدّثنا مسدَّدٌ: حدَّثَنا عَبدُ الواحِدِ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قال: قَضَى النَّبيُّ ﷺ بِالشُّفعَةِ في كُلِّ ما لَمْ يُقْسَمْ، فإِذَا وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفعةَ. [طرفه في: ٢٢١٣].

١٠ ـ بابُ الاشْتِرَاكِ في الذَّهَبِ وَالفِضَّةِ، وَمَا يَكُونُ فيه الصَّرْفُ

٢٤٩٧، ٢٤٩٨ ـ حدّثنا عَمرو بنُ عَلِيٍّ: حدَّثَنا أَبو عاصِمٍ، عَنْ عُثمانَ، يَعْنِي ابنَ الأَسْوَدِ، قال: أَخبَرَنِي سُليمانُ بنُ أَبي مُسْلِم قال: سَأَلْتُ أَبَا المِنْهَالِ عَنِ الصَّرْفِ يَداً بِيَدٍ، فَقالَ: اشْتَرَيتُ أَنَا وَشَرِيكٌ لِي شَيئاً يَداً بِيَدٍ وَنَسِيئَةً، فَجاءَنَا البَرَاءُ بْنُ عازِبٍ فَسَأَلْنَاهُ، فَقالَ: فَعلتُ أَنَا وَشَرِيكِي زَيدُ بنُ أَرْقَمَ، وَسأَلْنَا النَّبيَّ ﷺ عن ذلِكَ فَقالَ: «ما كانَ يَداً بِيَدٍ فَخُذُوهُ، وَما كانَ نَسِيئَةً فَذَرُوهُ».

[طرفه في: ٢٠٦٠].

١١ ـ بابُ مُشَارَكَةِ الذِّمِّيِّ وَالمُشْرِكِينَ في المُزَارَعَةِ

٢٤٩٩ ـ حدّثنا مُوسى بنُ إِسماعِيلَ: حَدَّثَنا جُوَيرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيبَرَ اليَهُودَ، أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ ما يَخرُجُ مِنْهَا.

[طرفه في: ٢٢٨٥].

١٢ ـ بابُ قِسْمَةِ الغَنَمِ وَالعَدْلِ فِيهَا

٢٥٠٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللَّهُ عنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعطاهُ غَنَماً يَقْسِمُهَا عَلَى صَحَابَتِهِ ضَحَايَا، فَبَقِيَ عَتُودٌ، فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ فَقالَ: «ضَحِّ بِهِ أَنْتَ».

[طرفه في: ٢٣٠٠].

١٣ ـ بابُ الشَّرِكَةِ في الطَّعَامِ وَغيرِهِ

وَيُذْكَرُ: أَنَّ رَجُلاً سَاوَمَ شَيئاً فَغَمَزَهُ آخَرُ، فَرَأَى عُمَرُ أَنَّ لَهُ شَرِكَةً.

٢٥٠١، ٢٥٠٢ ـ حدّثنا أَصْبَغُ بنُ الفَرَجِ قال: أَخبرَنِي عَبْدُ اللَّهِ بنُ وَهْبٍ قالَ: أَخبَرَنِي

باب ٩ ـ قوله: (الدور): جمع الدار.

ـ وقوله: أو غيرها ذكر الشارح رواية وغيرها بالواو بدل أو.

٢٥٠٠ ـ قوله: (العتود): من المعز ما بلغ سنة كما في الشرح.

٢٥٠١ ـ قوله: (أشركنا) بوصل الهمزة وفتح الراء وبقطعها مفتوحة وكسر الراء كما في الشارح.

[13] Partnership in food and others else

2501- Abdullah Ibn Hesham "Allah be pleased with him" who was able to see The Prophet "Allah's blessing and peace be upon him" (though he was still young) narrated that his mother Zainab Bint "daughter of" Humaid took him to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Take the pledge of allegiance from him." But he said: "He is still too young to give the pledge." The Prophet "Allah's blessing and peace be upon him" passed his hand on Abdullah's head and invoked for Allah's blessing for him. He used to go to the market to buy foodstuff. Ibn Omar and Ibn Az'zubair would meet him and say: "Be our partner, since The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless you." So, he would be their partner. Very often he would win a camel's load and send it home.

2502- The same previous narration.

[14] Partnership in slaves

2503- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever manumits his share of a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him (the freed one)."

2504- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever manumits his share of a jointly possessed slave, it is necessary for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without being overburdened with work."

[15] Partnership in sacrificial animals or camels; and what about he, who let somebody be his partner in his sacrificial animal after giving it

2505- Tawus narrated from Ibn Abbas "Allah be pleased with both" The Prophet "Allah's blessing and peace be upon him" (along with his companions) reached Mecca in the morning of the fourth of Dhul'hijja assuming Ihram for Hajj only. So when we arrived at Mecca, The Prophet "Allah's blessing and peace be upon him" ordered us to change our intentions of the Ihram for Umra. In this way, we could finish our Ihram after performing the Umra and could go to our wives (for sexual intercourse). The people began talking about that. Jaber said surprisingly: "Shall we go to Mina while semen is dribbling from our male organs?" Jaber moved his hand while saying so. When this news reached The Prophet "Allah's blessing and peace be upon him" he delivered a sermon and

سَعِيدٌ، عَنْ زُهْرَةَ بْنِ مَعْبَدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ بَايِعْهُ، فَقَالَ: «هُوَ صَغِيرٌ». فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ. وَعَنْ زُهْرَةَ بْنِ مَعْبَدٍ: أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ إِلَى السُّوقِ، فَيَشْتَرِي الطَّعَامَ، فَيَلْقَاهُ ابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمْ، فَيَقُولَانِ لَهُ: أَشْرِكْنَا، فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبَرَكَةِ، فَيَشْرَكُهُمْ، فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ.

[الحديث ٢٥٠١ ـ طرفه في: ٧٢١٠].

[الحديث ٢٥٠٢ ـ طرفه في: ٦٣٥٣].

١٤ ـ باب الشَّرِكَةِ في الرَّقِيقِ

٢٥٠٣ ـ حدثنا مسدد: حدثنا جويرية بن أسماء، عن نافع، عن ابن عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي مَمْلُوكٍ، وَجَبَ عَلَيهِ أَنْ يُعْتِقَ كُلَّهُ، إِنْ كَانَ لَهُ مالٌ قَدرَ ثَمَنِهِ، يُقَامُ قِيمَةَ عَدْلٍ، وَيُعْطَى شُرَكَاؤُهُ حِصَّتَهُمْ، وَيُخَلَّى سَبِيلُ الْمُعْتَقِ».

[طرفه في: ٢٤٩١].

٢٥٠٤ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِقْصاً لَه في عَبْدٍ أُعْتِقَ كُلُّهُ إِنْ كَانَ لَهُ مالٌ، وإِلاَّ يُسْتَسْعَ غَيرَ مَشْقُوقٍ عَلَيه».

[طرفه في: ٢٤٩٢].

١٥ ـ باب الاشْتِرَاكِ فِي الْهَدْيِ وَالْبُدْنِ، وَإِذَا أَشْرَكَ الرَّجُلُ الرَّجُلَ فِي هَدْيِهِ بَعْدَما أَهْدَى

٢٥٠٥، ٢٥٠٦ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ: أَخْبَرَنَا عَبْدُ المَلِكِ بْنُ جُرَيجٍ، عَنْ عَطَاءٍ، عَنْ جابِرٍ، وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مِنْ ذِي الحِجَّةِ، مُهِلِّينَ بِالحَجِّ لا يَخْلِطُهُمْ شَيْءٌ، فَلَمَّا قَدِمْنَا، أَمَرَنَا فَجَعَلْنَاهَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى نِسَائِنَا، فَفَشَتْ فِي ذلِكَ القَالَةُ. قَالَ عَطاءٌ: فَقَالَ جابِرٌ: فَيَرُوحُ أَحَدُنَا إِلَى مِنًى وَذَكَرُهُ يَقْطُرُ مَنِيّاً، فقال جابرٌ بِكَفِّهِ، فَبَلَغَ ذلِكَ النَّبِيَّ ﷺ فقامَ خَطِيباً، فَقَالَ: «بَلَغَنِي

= ـ قوله: (فربما أصاب) أي من الربح والراحلة يحتمل أن يراد بها المحمول من الطعام وأن يراد بها الحامل والأول أولى.

٢٥٠٥ ـ قوله: (القالة) جمع القائل مثل الباعة في جمع البائع وهو قياس في الأجوف الثلاثي وذكر الشارح رواية المقالة بزيادة الميم وهو الظاهر.

ـ قوله: (فأمر) هكذا بإسقاط ضمير النصب ولأبي ذر فأمره رسول الله (شارح).

said: "I have been informed that some people were saying so and so; By Allah! I fear Allah more than you do, and I am more obedient to Him than you. If I had known what I know now, I would not have brought the sacrifice with me. Had the sacrifice not been with me, I would have finished the Ihram." Suraqa Ibn Malik stood up and asked: "O Allah's Apostle! Is this permission for us only or is it forever?" The Prophet "Allah's blessing and peace be upon him" replied: "It is forever." In the meantime Ali Ibn Abu'talib came from Yemen and was saying: "I intend for what The Prophet "Allah's blessing and peace be upon him" has intended." (According to another man, Ali was saying: "I intend for Hajj similar to that of Allah's Apostle"). The Prophet "Allah's blessing and peace be upon him" told him to keep on the Ihram and let him share the sacrifice with him.

2506- The same as above.

[16] Regarding ten sheep as equal to one camel in distribution

2507- Rafi Ibn Khadij "Allah be pleased with him" reported: "We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul'hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet "Allah's blessing and peace be upon him" was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (But) he (The Prophet) ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)." Before distributing them among the soldiers I asked: "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

أَنَّ أَقْوَاماً يَقُولُونَ كَذَا وَكَذَا، وَاللَّهِ لأَنَا أَبَرُّ وَأَتْقَى لِلَّهِ مِنْهُمْ، وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْيَ لأَحْلَلْتُ». فَقَامَ سُرَاقَةُ بْنُ مالِكِ بْنِ جُعْشُمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، هِيَ لَنَا أَوْ لِلأَبَدِ؟ فَقَالَ: «لاَ، بَلْ لِلأَبَدِ». قالَ: وَجاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَقَالَ أَحَدُهُمَا: يَقُولُ لَبَّيْكَ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ، وَقالَ: وَقالَ الآخَرُ: لَبَّيْكَ بِحَجَّةِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ، وَأَشْرَكَهُ فِي الْهَدْيِ. [طرفه في: ١٠٨٥، ١٥٥٧].

١٦ ـ بابُ مَنْ عَدَلَ عَشْراً مِنَ الغَنَمِ بِجَزُورٍ في القَسْمِ

٢٥٠٧ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفيانَ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَماً وَإِبِلاً، فَعَجِلَ القَوْمُ فَأَغْلَوْا بِهَا القُدُورَ، فَجاءَ رَسُولُ اللَّهِ ﷺ فَأَمَرَ بِهَا فَأُكْفِئَتْ، ثُمَّ عَدَلَ عَشْراً مِنَ الغَنَمِ بِجَزُورٍ، ثُمَّ إِنَّ بَعِيراً نَدَّ، وَلَيْسَ فِي القَوْمِ إِلا خَيْلٌ يَسِيرَةٌ، فَرَمَاهُ رَجُلٌ فَحَبَسَهُ بِسَهْمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا». قالَ: قالَ جَدِّي: يَا رَسُولَ اللَّهِ، إِنَّا نَرْجُو ـ أَوْ نَخَافُ أَنْ نَلْقَى العَدُوَّ غَداً، وَلَيْسَ مَعَنَا مُدىً، فَنَذْبَحُ بِالقَصَبِ؟ فَقَالَ: «اعْجَلْ، أَوْ: أَرْنِي، ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». [طرفه في: ٢٤٨٨].

٢٥٠٧ ـ قوله: «أرني» بهذا الضبط وليست الياء ياء إضافة بل حاصلة من إشباع كسرة النون ولأبي ذرّ أن يكسر الراء وسكون النون وهي بمعنى: أعجل أي أعجل ذبحها لئلا تموت خنقاً فإن الذبح إذا كان بغير حديد احتاج الذابح إلى خفة يده وسرعة، أفاده الشارح.

(48) The Book of Mortgage

[1] Mortgaging in residence and Allah's saying: "If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord. Conceal no evidence; for whoever conceals it, his heart is tainted with sin. And Allah knoweth all that ye do." (The Heifer "Al'baqara" 283)

2508- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" mortgaged his armour for barley grams. Once I took barley bread with some dissolved fat on it to The Prophet "Allah's blessing and peace be upon him" whom I heard saying: "The household of Mohammad had no more than a Sa (of food grain) for both the morning and the evening meals although they were nine houses."

[2] Mortgaging one's armour

2509- Al'a'mash narrated: We discussed with Ibrahim the mortgaging and the surety of payment in advance. He told that Al'aswad had reported: A'isha "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" bought parley from a Jew on credit, to whom he mortgaged his armour."

[3] Mortgaging one's arms

2510- Jaber Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who would kill Ka'b Ibn Al'ashraf for he has harmed Allah and His Apostle?" Mohammad Ibn Maslama said: "I will kill him." So, Mohammad Ibn Maslama went to Ka'b and said: "I want a loan of one or two Wasaqs of food grains." Ka'b said: "Mortgage your women to me." Mohammad Ibn Maslama said: "How can we mortgage our women, and you are the most handsome among the Arabs?" He said: "Then mortgage your sons to me." Mohammad said: "How can we mortgage our sons, so that people might abuse them for being mortgaged for one or two Wasaqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Mohammad Ibn Maslama promised him that he would come to him next time. They (Mohammad Ibn Maslama and his companions) came to him and murdered him. Then they went to The Prophet "Allah's blessing and peace be upon him" and told him about it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨ ـ كِتَابُ الرَّهْنِ

١ ـ بابٌ في الرَّهْنِ في الحَضَرِ

وَقَوْلِه تَعالَى: ﴿وإن كُنتُم على سَفَرٍ ولَمْ تَجِدُوا كاتِباً فَرِهانٌ مَقْبُوضَةٌ﴾ [البقرة: ٢٨٣].

٢٥٠٨ ـ حدثنا مُسْلِمُ بنُ إِبْراهيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: ولَقَدْ رَهَنَ النَّبيُّ ﷺ دِرعَه بِشَعيرٍ، وَمَشَيتُ إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: «ما أَصْبحَ لآلِ مُحَمَّدٍ ﷺ إِلاَّ صَاعٌ، وَلاَ أَمْسى، وَإِنَّهُمْ لَتِسْعَةُ أَبياتٍ».

[طرفه في: ٢٠٦٩].

٢ ـ بابُ مَنْ رَهَنَ دِرْعَهُ

٢٥٠٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الأَعْمَشُ قالَ: تَذَاكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنَ وَالقَبِيلَ في السَّلَفِ، فَقالَ إِبْرَاهِيمُ: حَدَّثَنَا الأَسْوَدُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعَهُ.

٣ ـ بابُ رَهْنِ السِّلاَحِ

٢٥١٠ ـ حدثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ، فَإِنَّهُ آذى اللَّهَ وَرَسُولَهُ ﷺ»؟ فَقالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَنا، فَأَتاهُ فَقالَ: أَرَدْنَا أَنْ تُسْلِفَنا وَسْقاً أَوْ وَسْقَيْنِ، فَقالَ: ارْهَنُونِي نِساءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ نِساءَنا، وَأَنْتَ أَجْمَلُ العَرَبِ؟ قالَ: فَارْهَنُونِي أَبْنَاءَكُمْ، قالُوا: كَيْفَ نَرْهَنُ أَبْنَاءَنَا، فَيُسَبُّ أَحَدُهُمْ، فَيُقالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ، هذا عارٌ عَلَيْنا، وَلكِنَّا نَرْهَنُكَ اللأْمَةَ ـ قالَ سُفْيانُ: يَعْنِي السِّلاحَ ـ فَوَعَدَهُ أَنْ يَأْتِيَهُ، فَقَتَلُوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

[الحديث ٢٥١٠ ـ أطرافه في: ٣٠٣١، ٣٠٣٢، ٤٠٣٧].

٢٥٠٨ ـ قوله (الإهالة): ما أذيب من الشحم والألية و(السنخة): المتغيرة الريح

٢٥٠٩ ـ قوله (القبيل): هو الكفيل وزناً ومعنى

٢٥١٠ ـ قوله (اللأمة): بالهمزة وقد تترك تخفيفاً قاله الشارح

[4] Mortgaging the ridden or milked animal

Al'mogheera narrated from Ibrahim: The lost camel could be ridden and milked as long as it is fed. The same applies also to the mortgaged one.

2511- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged. "

2512- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mortgaged animal can be ridden as long as it is fed; and the milk of the milch animal can be drunk according to what one spend on it. He, who rides the animal or drinks its milk should spend on it."

[5] Mortgaging to Jews and others

2513- Al'aswad narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" bought foodstuff on credit from a Jew, to whom he mortgaged his armour.

[6] When both of the mortgager and the mortgagee differ, then the claimant has to give evidence (for his claim) and the defendant has to take an oath (to deny the claim)

2514- Ibn Abbas "Allah be pleased with both" told that The Prophet "Allah's blessing and peace be upon him" had given the verdict that the defendant had to take an oath.

2515- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: "Whoever took a false oath in order to have somebody's property (unlawfully) will meet Allah while Allah will be angry with him." Allah revealed the following verse to confirm that: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

Al'ash'ath Ibn Qais came to us and asked: "What was Abu Abdur'rahman telling you?" We related the story to him. On that he said: "He has told the truth. This verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" said (to me):

٤ ـ بابٌ الرَّهْنُ مَرْكُوبٌ وَمَحْلُوبٌ

وَقالَ مُغيرَةُ، عَنْ إبْراهِيمَ: تُرْكَبُ الضَّالَّةُ بِقَدْرِ عَلَفِهَا، وَتُحْلَبُ بِقَدْرِ عَلَفِهَا، وَالرَّهْنُ مِثْلُهُ.

٢٥١١ ـ حدّثنا أَبُو نُعَيم: حدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كانَ يَقُولُ: «الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ، وَيُشْرَبُ لَبَنُ الدَّرِّ إِذَا كانَ مَرْهُوناً».

[الحديث ٢٥١١ ـ طرفه في: ٢٥١٢].

٢٥١٢ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الرَّهْنُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كانَ مَرْهُوناً، وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كانَ مَرْهُوناً، وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ».

[طرفه في: ٢٥١١].

٥ ـ بابُ الرَّهْنِ عِنْدَ اليَهُودِ وَغيرِهِمْ

٢٥١٣ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتِ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً، وَرَهَنَهُ دِرْعَهُ.

[طرفه في: ٢٠٦٨].

٦ ـ بابٌ إِذَا اخْتَلَفَ الرَّاهِنُ وَالمُرْتَهِنُ وَنَحْوُهُ، فَالبَيِّنَةُ عَلَى المُدَّعِي وَاليَمِينُ عَلَى المُدَّعى عَلَيهِ

٢٥١٤ ـ حدّثنا خَلادُ بْنُ يَحيى: حَدَّثَنا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيكَةَ قالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ، فَكَتَبَ إِلَيَّ: إِنَّ النَّبِيَّ ﷺ قَضى: أَنَّ اليَمِينَ عَلَى المُدَّعى عَلَيهِ.

[الحديث ٢٥١٤ ـ طرفاه في: ٢٦٦٨، ٤٥٥٢].

٢٥١٥، ٢٥١٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قالَ: قالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مالاً، وَهْوَ فِيهَا فاجِرٌ، لَقِيَ اللَّهَ وَهْوَ عَلَيهِ غَضْبَانُ». فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذلِكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيمَانِهِمْ ثَمَناً قَلِيلاً ـ فَقَرَأَ إِلَى ـ عَذَابٌ أَلِيمٌ﴾ [آل عمران: ٧٧]. ثُمَّ إِنَّ الأَشْعَثَ بْنَ قَيسٍ خَرَجَ إِلَينَا فَقالَ: ما يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قالَ: فَحَدَّثْنَاهُ، قالَ: فَقالَ: صَدَقَ، لَفِيَّ وَاللَّهِ أُنْزِلَتْ، كانَتْ بَينِي وَبَينَ رَجُلٍ خُصُومَةٌ في بِئْرٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ رَسُولُ اللَّهِ:

٢٥١١ ـ قوله: (لبن الدرّ) من إضافة الشيء إلى نفسه لتغاير اللفظين وتؤول الدرّ بالدارّة أي ذات الضرع انظر الشارح.

٢٥١٥ ـ قوله: (فأنزل الله) ولأبويّ ذرّ والوقت: ثم أنزل الله، ذكره الشارح في الموضعين.

"Bring two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim)." I said: "The defendant would not mind to take a false oath." The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Whoever took a false oath in order to get someone else's property will meet Allah, who will be angry with him." Allah then revealed what Confirmed it." Al'ash'ath then recited the following Verse: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

«شَاهِدَاكَ أَوْ يَمِينُهُ». قُلتُ: إِنَّهُ إذاً يَحْلِفُ وَلاَ يُبَالِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مالاً، هُوَ فِيهَا فاجِرٌ، لَقِيَ اللَّهَ وَهْوَ عَلَيهِ غَضْبَانُ». فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذٰلِكَ، ثُمَّ اقْتَرَأَ هذهِ الآيَةَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيمَانِهِمْ ثَمَناً قَلِيلاً ـ إِلَى ـ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾.

[طرفه في: ٢٣٥٦، ٢٣٥٧].

= ـ قوله: (شاهدك) بالرفع والإفراد ولأبويّ ذرّ والوقت والأصيلي: شاهدك وقوله: (إذا يحلف) فيه جواز الرفع.

(49) The Book of Emancipation

[1] What about emancipation and its virtues; and Allah's saying: "(It is:) freeing the bondman; or the giving of food in a day of privation to the orphan with claims of relationship." (The City "Al'balad" 13:15)

2517- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever frees a Muslim slave, Allah will save, by each organ he had freed of the slave's body, an organ of his body from the Hell Fire." Sa'eed Ibn Marjana (the sub-narrator) said: "I went (and told) this narration to Ali Ibn Husain who emancipated a slave of his, for whom Abdullah Ibn Ja'far had offered him ten thousand Dirhams or one thousand Dinars."

[2] The best kind of emancipation

2518- Abu'dharr "Allah be pleased with him" narrated: I asked The Prophet: "What is the best deed?" He replied: "To believe in Allah and to fight in His Cause." I then asked: "What is the best kind of manumission?" He replied: "The manumission of the most expensive slave and the most beloved by his master." I said: "If I cannot afford to do that?" He said: "Help the weak or do good for a person who cannot work for himself." I said: "If I cannot do that?" He said: "Refrain from harming others for this will be regarded as a charitable deed for your own good."

[3] It is better to emancipate (slaves) at the time of eclipse

2519- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: We were ordered, during the time of solar eclipse, to emancipate (slaves).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٤٩ ـ كِتَابُ العِتْقِ

١ ـ باب في العِتْقِ وَفَضْلِه

وَقَوْلِهِ تَعَالَى: ﴿فَكُّ رَقَبَةٍ * أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ * يَتِيماً ذَا مَقْرَبَةٍ﴾ [البلد: ١٣ ـ ١٥].

٢٥١٧ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا عاصِمُ بْنُ مُحَمَّدٍ قالَ: حَدَّثَني وَاقِدُ بْنُ مُحَمَّدٍ قالَ: حَدَّثَني سعِيدُ بْنُ مَرْجانَةَ، صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ، قالَ: قالَ لِي أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْه: قالَ النّبيُّ ﷺ: «أَيُّمَا رَجُلٍ أَعْتَقَ امْرَأً مُسْلِماً، اسْتَنْقَذَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْواً مِنْهُ مِنَ النَّارِ». قالَ سَعِيدُ بْنُ مَرْجانَةَ: فَانْطَلَقْتُ بِهِ إِلَى عَلِيِّ بْنِ حُسَيْنٍ، فَعَمَدَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا إِلَى عَبْدٍ لَهُ، قَدْ أَعْطَاهُ بِهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَشَرَةَ آلافِ دِرْهَمٍ، أَوْ أَلْفَ دِينَارٍ، فَأَعْتَقَهُ. [الحديث ٢٥١٧ ـ طرفه في: ٦٧١٥].

٢ ـ بابٌ أَيُّ الرِّقَابِ أَفْضَلُ

٢٥١٨ ـ حدثنا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ العَمَلِ أَفْضَلُ؟ قالَ: «إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِه». قُلتُ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قالَ: «أَغْلاهَا ثَمَناً، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا». قُلتُ: فَإِنْ لَمْ أَفْعَلْ؟ قالَ: «تُعِينُ صَانِعاً، أَوْ تَصْنَعُ لأَخْرَقَ». قالَ: فَإِنْ لَمْ أَفْعَلْ؟ قالَ: «تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ».

٣ ـ بابُ ما يُسْتَحَبُّ مِنَ العَتَاقَةِ في الكُسُوفِ وَالآياتِ

٢٥١٩ ـ حدثنا مُوسى بْنُ مَسْعُودٍ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قالَتْ: أَمَرَ النَّبِيُّ ﷺ بِالعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ. تَابَعَهُ عَلِيٌّ، عَنِ الدَّرَاوَرْدِيِّ، عَنْ هِشَامٍ.

[طرفه في: ٨٦].

٢٥٢٠ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عَثَّامٌ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ بِنْتِ

٢٥١٨ ـ قوله: (صانعا) وروي ضائعا يعني من فقر أو عيال وما هنا أولى للسياق فإن الأخرق هو الذي لا يحسن صنعة ولا يهتدي إليها.

2520- Asma Bint “daughter of” Abu’bakr “Allah be pleased with both” narrated: We were ordered, during the time of eclipse, to emancipate (slaves).

[4] Emancipating a slave (man or woman) owned by two or more masters

2521- Salim narrated from his father “Allah be pleased with him”: The Prophet “Allah’s blessing and peace be upon him” said: "He, who manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated."

2522- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise he would manumit the slave partially."

2523- Nafi narrated from Ibn Omar “Allah be pleased with both”: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who manumits his share of a slave, then it is imperative for him to get that slave manumitted completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares, after the price of the slave is evaluated justly, the manumitter will emancipate the slave partially according to his share.”

2524- Nafi narrated from Ibn Omar “Allah be pleased with both”: The Prophet “Allah’s blessing and peace be upon him” said: "He, who manumits his share of a slave and has sufficient money to free the remaining share of that slave's price (justly estimated) then he should manumit him.” Nafi added: "Otherwise the slave is partially free." Aiyub told: “I’m not sure whether the last phrase was said by Nafi or it was a part of the tradition.”

2525- Nafi narrated from Ibn Omar “Allah be pleased with both” that he used to give his judgement concerning the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn Omar used to say in such a case: "The manumitter should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other shareholders are to take the price of their shares. In this way, the slave gets released." Ibn Omar narrated this opinion from The Prophet “Allah’s blessing and peace be upon him”.

المُنذِرِ، عَنْ أَسماءَ بِنتِ أَبي بَكرٍ رَضِيَ اللَّهُ عَنهُما قالَت: كُنّا نُؤمَرُ عِندَ الخُسُوفِ بِالعَتاقَةِ.

[طرفه في: ٨٦].

٤ ـ بابٌ إِذا أَعْتَقَ عَبْداً بَينَ اثْنَينِ، أَوْ أَمَةً بَينَ الشُّرَكاءِ

٢٥٢١ ـ حدّثنا عَلِيُّ بْنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنْ عَمرٍو، عَنْ سالِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ «مَنْ أَعتَقَ عَبداً بَينَ اثنَينِ، فَإِنْ كانَ مُوسِراً قُوِّمَ عَلَيهِ، ثُمَّ يُعتَقُ».

[طرفه في: ٢٤٩١].

٢٥٢٢ ـ حدّثنا عَبدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ أَعتَقَ شِركاً لَهُ في عَبدٍ، فَكانَ لَهُ مالٌ يَبلُغُ ثَمَنَ العَبدِ، قُوِّمَ العَبدُ قِيمَةَ عَدلٍ، فَأَعطَى شُرَكاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيهِ، وَإِلاَّ فَقَدْ عَتَقَ مِنهُ ما عَتَقَ».

[طرفه في: ٢٤٩١].

٢٥٢٣ ـ حدّثنا عُبَيدُ بْنُ إِسماعِيلَ، عَنْ أَبِي أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعتَقَ شِركاً لَهُ في مَملُوكٍ فَعَلَيهِ عِتقُهُ كُلِّهِ، إِنْ كانَ لَهُ مالٌ يَبلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مالٌ يُقَوَّمُ عَلَيهِ قِيمَةَ عَدلٍ عَلَى المُعتِقِ، فَأُعتِقَ مِنهُ ما أَعتَقَ».

حدّثنا مُسَدَّدٌ: حَدَّثَنا بِشرٌ، عَنْ عُبَيدِ اللَّهِ: اختَصَرَهُ.

[طرفه في: ٢٤٩١].

٢٥٢٤ ـ حدّثنا أَبو النُّعمانِ: حَدَّثَنا حَمّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَعتَقَ نَصِيباً لَهُ في مَملُوكٍ، أَوْ شِركاً لَهُ في عَبدٍ، وَكانَ لَهُ مِنَ المالِ ما يَبلُغُ قِيمَتَهُ بِقِيمَةِ العَدلِ، فَهُوَ عَتِيقٌ». قالَ نافِعٌ: وَإِلاَّ فَقَدْ عَتَقَ مِنهُ ما عَتَقَ. قالَ أَيُّوبُ: لا أَدرِي أَشيءٌ قالَهُ نافِعٌ، أَوْ شيءٌ في الحَدِيثِ.

[طرفه في: ٢٤٩١]

٢٥٢٥ ـ حدّثنا أَحمَدُ بْنُ مِقدامٍ: حَدَّثَنا الفُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنا مُوسى بْنُ عُقبَةَ: أَخبَرَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّهُ كانَ يُفتِي في العَبدِ أَوِ الأَمَةِ، يَكُونُ بَينَ شُرَكاءَ، فَيُعتِقُ أَحَدُهُمْ نَصِيبَهُ مِنهُ، يَقُولُ: قَدْ وَجَبَ عَلَيهِ عِتقُهُ كُلِّهِ، إِذا كانَ لِلَّذِي أَعتَقَ مِنَ المالِ ما يَبلُغُ، يُقَوَّمُ مِن مالِهِ قِيمَةَ العَدلِ، وَيُدفَعُ إِلى الشُّرَكاءِ أَنصِباؤُهُمْ، وَيُخَلَّى سَبِيلُ

٢٥٢٣ ـ قوله: (كلّه) بالجر تأكيداً للضمير المضاف إليه نص عليه الشارح في الموضعين.

٢٥٢٥ ـ قوله: (ما يبلغ) أي قيمة نصيب شركائه فحذف المفعول (شارح).

[5] If one manumits his share of a (common) slave and he has no sufficient money (to free the rest shares of that slave), then the slave must be allowed to work to earn what enables him to pay the rest of his price

2526- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a (common) slave."

2527- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without being overburdened till he pays the rest of his price."

[6] Mistake and forgetfulness in emancipation, divorce or so in view of the fact that there is no manumission but for the sake of Allah

indeed, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone has (the reward of) only what he intends." Of course, there is no real intention for the forgetting or mistaking person

2528- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it."

2529- Omar Ibn Al'khattab "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (reward of) deeds depend on intentions, and every person will get according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for a woman to marry, then his migration will be for what he migrated for."

المُعْتَقِ، يُخْبِرُ ذلِكَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَواهُ اللَّيثُ، وابْنُ أَبِي ذِئْبٍ، وَابْنُ إِسْحاقَ، وجُوَيْرِيَةُ، ويَحْيى بْنُ سَعِيدٍ، وإِسماعِيلُ بْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ مُخْتَصَراً.

[طرفه في: ٢٤٩١].

٥ ـ بابٌ إِذَا أَعْتَقَ نَصِيباً في عَبْدٍ، وَلَيسَ لَهُ مالٌ، اسْتُسْعِيَ العَبْدُ غيرَ مَشقُوقٍ عليه، على نحْوِ الكِتابَةِ

٢٥٢٦ ـ حدثنا أحمدُ بنُ أبي رَجاءٍ: حَدَّثَنا يَحيى بنُ آدمَ: حَدَّثَنا جَريرُ بْنُ حازِمٍ: سَمِعْتُ قَتادَةَ قالَ: حَدَّثَني النَّضرُ بْنُ أَنَسِ بْنِ مالِكٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ شَقِيصاً مِنْ عَبْدٍ».

[طرفه في: ٢٤٩٢].

٢٥٢٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَزيدُ بْنُ زُرَيعٍ: حَدَّثَنا سَعيدٌ، عَنْ قَتادَةَ، عَنِ النَّضرِ بْنِ أَنَسٍ، عَنْ بشِيرِ بنِ نَهيكٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «مَنْ أَعْتَقَ نَصِيباً، أَوْ شَقِيصاً، في مَمْلُوكٍ، فَخَلاصُهُ عَلَيهِ في مالِهِ، إِنْ كانَ لَهُ مالٌ، وَإِلاَّ قُوِّمَ عَلَيهِ، فَاسْتُسْعِيَ بِهِ غَيرَ مَشْقُوقٍ عَلَيهِ». تابَعَهُ حَجَّاجُ بْنُ حَجَّاجٍ، وَأَبانُ، وَمُوسى بْنُ خَلَفٍ، عَنْ قَتادَةَ، اخْتَصَرَهُ شُعْبَةُ.

[طرفه في: ٢٤٩٢].

٦ ـ بابُ الخَطَإِ وَالنِّسْيانِ في العَتاقَةِ وَالطَّلاقِ وَنَحْوِهِ، وَلا عَتاقَةَ إِلاَّ لِوَجْهِ اللهِ

وَقالَ النَّبِيُّ ﷺ: «لِكُلِّ امْرِىءٍ ما نَوى». وَلا نِيَّةَ لِلنَّاسِي والمُخْطِىءِ.

٢٥٢٨ ـ حدثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا مِسْعَرٌ، عَنْ قَتادَةَ، عَنْ زُرارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ تَجاوَزَ لِي عَنْ أُمَّتِي ما وَسْوَسَتْ بِهِ صُدُورُها، ما لَمْ تَعْمَلْ أَوْ تَكَلَّمْ».

[الحديث ٢٥٢٨ ـ طرفاه في: ٥٢٦٩، ٦٦٦٤].

٢٥٢٩ ـ حدثنا مُحَمَّدُ بنُ كَثِيرٍ، عَنْ سُفيانَ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْراهِيمَ التَّيمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيثِيِّ قالَ: سمعتُ عُمَرَ بْنَ الخطابِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الأَعْمالُ بِالنِّيَّةِ، وَلامْرِىءٍ ما نَوى، فَمَنْ كانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كانَتْ هِجْرَتُهُ لِدُنْيا يُصِيبُها، أَوِ امْرَأَةٍ يَتَزَوَّجُها، فَهِجْرَتُهُ إِلَى ما هاجَرَ إِلَيهِ». [طرفه في: ١]

٢٥٢٨ ـ قوله: (أو تكلم) أصله أو تتكلم كما في الشارع.

[7] When one says to his slave: "You are free for Allah's sake"; and gets others witness on that manumission

2530- Qais narrated: When Abu'huraira "Allah be pleased with him", accompanied by his slave, set out intending to embrace Islam, they lost each other on the way. The slave then came while Abu'huraira was sitting with The Prophet. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! Your slave has come back." Abu'huraira said: "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abu'huraira was reciting (the following poetic verse): What a long tedious tiresome night it was! Nevertheless, it has rescued us from the land of disbelief.

2531- Abu'huraira "Allah be pleased with him" narrated: When I came to The Messenger of Allah "Allah's blessing and peace be upon him" (in order to embrace Islam) I was reciting on the way: "What a long tedious tiresome night it was! Nevertheless, it has rescued us From the land of disbelief." I had a slave who ran away from me on the way. When I went to The Prophet "Allah's blessing and peace be upon him" and gave the pledge of allegiance for embracing Islam, the slave appeared while I was still with The Prophet "Allah's blessing and peace be upon him" who said: "O Abu'huraira! Here is your slave!" I said: "I manumit him for Allah's Sake." So I freed him.

2532- Qais narrated: When Abu'huraira, accompanied by his slave, came intending to embrace Islam, they lost each other on the way. (When the slave appeared) Abu'huraira said (to The Prophet "Allah's blessing and peace be upon him"): "I make you witness that the slave is free for Allah's sake."

[8] The child's mother (the slave woman who gave birth to a child and then became free after her master's death)

Abu'huraira told that The Messenger of Allah "Allah's blessing and peace be upon him" had said: "One of the portents of The Doomed Hour is that the slave girl would give birth to her mistress."

2533- A'isha "Allah be pleased with her" narrated: Utba Ibn Abu'waqqas told his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zam'a under his care, telling him that the boy was his own (illegal) son. When The Messenger of Allah "Allah's blessing and peace be upon him" went (to Mecca) at the time of the Conquest, Sa'd took the son of the slave-girl of Zam'a to The Messenger of Allah "Allah's blessing and peace be upon him" and also brought Abd Ibn Zam'a with him and said: "O Allah's Apostle! This is the son of my brother Utba who told me to take him under my sponsorship." Abd Ibn Zam'a said: "O Allah's Apostle! He is my brother, the son of Zam'a's slave-girl and he was born on his bed." The Messenger of Allah "Allah's blessing and peace be upon him" looked at the son of the slave-girl of Zam'a and noticed much more resemblance (to Utba).

٧ ـ بابُ إذَا قالَ رَجُلٌ لِعَبْدِهِ: هُوَ للَّهِ، وَنَوَى العِتْقَ، وَالإشْهَادِ في العِتْقِ

٢٥٣٠ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيرٍ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ إسْمَاعِيلَ، عَنْ قَيسٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الإسْلامَ، وَمَعَهُ غُلامُهُ، ضَلَّ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، فَأَقْبَلَ بَعْدَ ذلِكَ وَأَبُو هُرَيرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيرَةَ، هذا غُلامُكَ قَدْ أَتَاكَ». فَقَالَ: أَمَا إِنِّي أُشْهِدُكَ أَنَّهُ حُرٌّ، قالَ: فَهُوَ حِينَ يَقُولُ:

يَا لَيلَةً مِنْ طُولِهَا وَعَنَائِهَا ... عَلَى أَنَّهَا مِنْ دَارَةِ الكُفْرِ نَجَّتِ

[الحديث ٢٥٣٠ ـ أطرافه في: ٢٥٣١، ٢٥٣٢، ٤٣٩٣].

٢٥٣١ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيسٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ، قُلْتُ فِي الطَّرِيقِ:

يَا لَيلَةً مِنْ طُولِهَا وَعَنَائِهَا ... عَلَى أَنَّهَا مِنْ دَارَةِ الكُفْرِ نَجَّتِ

قالَ: وَأَبَقَ مِنِّي غُلامٌ لِي فِي الطَّرِيقِ، قالَ: فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ بَايَعْتُهُ، فَبَينَا أَنَا عِنْدَهُ إِذْ طَلَعَ الغُلامُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيرَةَ، هذا غُلامُكَ». فَقُلْتُ: هُوَ حُرٌّ لِوَجْهِ اللَّهِ، فَأَعْتَقْتُهُ. قالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَقُلْ أَبُو كُرَيبٍ، عَنْ أَبِي أُسَامَةَ: حُرٌّ.

[طرفه في: ٢٥٣٠].

٢٥٣٢ ـ حدّثنا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيسٍ قالَ: لَمَّا أَقْبَلَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، وَمَعَهُ غُلامُهُ، وَهُوَ يَطْلُبُ الإِسْلامَ، فَأَضَلَّ أَحَدُهُمَا صَاحِبَهُ: بِهذا، وَقالَ: أَمَا إِنِّي أُشْهِدُكَ أَنَّهُ لِلَّهِ.

٨ ـ بابُ أُمِّ الوَلَدِ

قالَ أَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تَلِدَ الأَمَةُ رَبَّهَا».

٢٥٣٣ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: إِنَّ عُتْبَةَ بْنَ أَبِي وَقَّاصٍ، عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنْ يَقْبِضَ إِلَيهِ ابْنَ وَلِيدَةِ زَمْعَةَ، قالَ عُتْبَةُ: إِنَّهُ ابْنِي، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ زَمَنَ الفَتْحِ، أَخَذَ سَعْدٌ ابْنَ وَلِيدَةِ زَمْعَةَ، فَأَقْبَلَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، وَأَقْبَلَ مَعَهُ بِعَبْدِ بْنِ زَمْعَةَ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، هذا ابْنُ أَخِي، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: يَا رَسُولَ اللَّهِ، هذا أَخِي، ابْنُ وَلِيدَةِ زَمْعَةَ، وُلِدَ عَلَى فِرَاشِهِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ، فَإِذَا هُوَ أَشْبَهُ

باب ٧ ـ قوله: (والإشهاد) بالجر في الفرع وأصله أي وباب الإشهاد وهو مشكل لمكان التنوين ولذا قال العيني ومن جر الإشهاد فقد جر ما لا يطيق حمله وفي نسخة والإشهاد بالرفع أي وباب يذكر فيه الإشهاد أفاده الشارح. وقال: وهو الوجه.

٢٥٣٢ ـ قوله: (صاحبه) بالنصب على نزع الخافض أي من صاحبه كما في الطريق الأولى (شارح).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is for you, O Abd Ibn Zam'a since he was born on the bed of your father." The Messenger of Allah "Allah's blessing and peace be upon him" then told Sawda Bint Zam'a to screen herself from the boy as he noticed the boy's resemblance to Utba; and Sawda was the wife of The Prophet "Allah's blessing and peace be upon him".

[9] Selling the slave who was declared to be freed after his master's death

2534- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A man amongst us declared that his slave would be freed after his death. The Prophet "Allah's blessing and peace be upon him" called for that slave and sold him. The slave died the same year.

[10] Selling and donating the (freed slave's) loyalty

2535- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or donating the freed slave's loyalty.

2536- Al'aswad narrated from A'isha "Allah be pleased with her": I bought Barira, but her masters put the condition that her loyalty would be for them. I told The Prophet "Allah's blessing and peace be upon him" about it. He said (to me): "Manumit her since her loyalty will be for the one who pays the price." So, I manumitted her. The Prophet "Allah's blessing and peace be upon him" called Barira and gave her the option of either staying with her husband or leaving him. She said: "Even if he gave me so much money, I would not stay with him." In this way, she preferred her freedom to her husband.

[11] If one's father or brother is captured, could he be redeemed when he is a pagan

Anas told: Al'abbas said to The Messenger of Allah "Allah's blessing and peace be upon him": "I paid for my ransom, and also for Aqil's."

2537- Anas "Allah be pleased with him" narrated: Some men of the Ansar asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Allow us to give up the ransom from our nephew Al'abbas." The Prophet "Allah's blessing and peace be upon him" said (to them): "Do not leave (even) a Dirham of it."

[12] The disbeliever's manumission

2538- Hesham narrated from his father: Hakim Ibn Hezam "Allah be pleased with him" manumitted one hundred slaves in the Pre-Islamic period of ignorance and slaughtered one hundred camels (and gave them in charity).

النَّاس به، فَقالَ رَسُولُ اللَّه ﷺ: «هُو لَكَ يا عَبْدُ بْنَ زَمْعَةَ». مِنْ أَجلِ أَنَّهُ وُلِدَ على فِراشِ أَبِيهِ، قالَ رَسُولُ اللَّهِ ﷺ: «احْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ» مِمَّا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، وكَانَتْ سَوْدَةُ زَوجَ النَّبِيِّ ﷺ. [طرفه في: ٢٠٥٣].

٩ ـ بابُ بَيعِ المُدَبَّرِ

٢٥٣٤ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: سَمِعتُ جابِرَ ابنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما قالَ: أَعْتَقَ رَجُلٌ مِنَّا عَبْداً لَهُ عَنْ دُبُرٍ، فَدَعا النَّبِيُّ ﷺ بِهِ فَباعَهُ. قالَ جابِرٌ: ماتَ الغُلامُ عامَ أَوَّلَ. [طرفه في: ٢١٤١].

١٠ ـ بابُ بَيعِ الوَلاءِ وَهِبَتِهِ

٢٥٣٥ ـ حدثنا أبو الوليد: حَدَّثَنا شعبةُ قال: أَخبَرَنِي عَبْدُ اللَّهِ بْنُ دِينارٍ: سمعتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: نَهى رَسُولُ اللَّهِ ﷺ عَنْ بَيعِ الوَلاءِ وَعَنْ هِبَتِهِ.

[الحديث ٢٥٣٥ ـ طرفه في: ٦٧٥٦]

٢٥٣٦ ـ حدثنا عُثمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: اشْتَرَيْتُ بَرِيرَةَ، فَاشْتَرَطَ أَهْلُهَا وَلاءَهَا، فَذَكَرْتُ ذلِكَ لِلنَّبِيِّ ﷺ، فَقالَ: «أَعْتِقِيهَا، فَإِنَّ الوَلاءَ لِمَنْ أَعْطَى الوَرِقَ». فَأَعْتَقْتُهَا، فَدَعاها النَّبِيُّ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا، فَقالَتْ: لَوْ أَعْطانِي كَذا وَكَذا ما ثَبَتُّ عِنْدَهُ، فَاخْتارَتْ نَفْسَهَا.

[طرفه في: ٤٥٦].

١١ ـ بابٌ إذا أُسِرَ أَخُو الرَّجُلِ، أَوْ عَمُّهُ، هَل يُفادَى إذا كانَ مُشْرِكاً

وقالَ أَنَسٌ: قالَ العَبَّاسُ لِلنَّبِيِّ ﷺ: فادَيْتُ نَفْسِي وَفادَيْتُ عَقِيلاً. وَكانَ عَلِيٌّ لَهُ نَصِيبٌ في تِلْكَ الغَنِيمَةِ الَّتِي أَصابَ مِنْ أَخِيهِ عَقِيلٍ وَعَمِّهِ عَبَّاسٍ.

٢٥٣٧ ـ حدثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْماعِيلُ بْنُ إِبْراهِيمَ بْنِ عُقْبَةَ: عَنْ مُوسى، عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَنِي أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِجالاً مِنَ الأَنْصارِ، اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقالُوا: ائْذَنْ فَلْنَتْرُكْ لابْنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ، فَقالَ: «لاَ تَدَعُونَ مِنْهُ دِرْهَماً».

[الحديث ٢٥٣٧ ـ طرفاه في: ٣٠٤٨، ٤٠١٨]

١٢ ـ بابُ عِتْقِ المُشْرِكِ

٢٥٣٨ ـ حدثنا عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ هِشامٍ أَخْبَرَنِي أَبِي: أَنَّ حَكِيمَ بْنَ حِزامٍ رَضِيَ اللَّهُ عَنْهُ أَعْتَقَ في الجاهِلِيَّةِ مِئَةَ رَقَبَةٍ، وَحَمَلَ عَلى مِئَةِ بَعِيرٍ، فَلَمَّا أَسْلَمَ

٢٥٣٤ ـ قوله: (عن دبر) بهذا الضبط وبسكون الموحدة أي بعد موته.

٢٥٣٨ ـ قوله: (أتبرر بها) أي أطلب بها البر والإحسان إلى الناس والتقرب إلى الله تعالى (شارح).

When he embraced Islam he again slaughtered one hundred camels and manumitted one hundred slaves. Hakim said: "I asked Allah's Apostle: “O Allah's Apostle! What do you think about some good deeds I used to practice in the Pre-Islamic period of ignorance regarding them as deeds of righteousness?” Allah's Apostle "Allah's blessing and peace be upon him" said: "You have embraced Islam along with all those good deeds you did."”

[13] Owning captives of Arabs

and Allah’s saying: “Allah sets forth the parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom we have bestowed goodly favours from ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.” (The Bees “An’nahl” 75)

2539- Both of Marwan and Al’miswar Ibn Makhrama narrated: When the delegates of the tribe of Hawazin came to The Prophet “Allah’s blessing and peace be upon him” and requested him to return their properties and captives, The Prophet “Allah’s blessing and peace be upon him” stood up and said to them: "I have other people with me in this matter (as you see); and the most beloved statement to me is the true one; you may choose either the properties or the captives as I have delayed distributing them." The Prophet “Allah’s blessing and peace be upon him” had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that The Prophet “Allah’s blessing and peace be upon him” was not going to return them except one of the two, they said: "We choose our captives." The Prophet “Allah’s blessing and peace be upon him” got up amongst the people. He glorified and praised Allah as He deserved and said: "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so." The people unanimously said: "We do (return the captives) willingly." The Prophet “Allah’s blessing and peace be upon him” said: "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." All the people then went back and discussed the matter with their leaders who returned and informed The Prophet “Allah’s blessing and peace be upon him” that all the people had willingly approved to return the captives. This is what has reached us about the captives of Hawazin. (On the other hand) Anas narrated that Abbas said to The Prophet “Allah’s blessing and peace be upon him”: "I paid for my ransom and also for Aqil's."

2540- The same as above.

2541- Ibn Awn narrated: I wrote a message to Nafi who replied: The Prophet "Allah's blessing and peace be upon him" had suddenly attacked Banul'mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives. The Prophet "Allah's blessing and peace be upon him" got Jowairiya "Allah be pleased with her" on that day. This is What Ibn Omar, who was involved in that army, told me.

حَمَلَ عَلَى مِئَةِ بَعِيرٍ، وَأَعْتَقَ مِئَةَ رَقَبَةٍ، قالَ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيتَ أَشْيَاءَ كُنْتُ أَصْنَعُهَا فِي الجَاهِلِيَّةِ، كُنْتُ أَتَحَنَّثُ بِهَا؟ يَعْنِي أَتَبَرَّرُ بِهَا، قالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ لَكَ مِنْ خَيْرٍ».

[طرفه في: ١٤٣٦].

١٣ ـ بابُ مَنْ مَلَكَ مِنَ العَرَبِ رَقيقاً، فَوَهَبَ وَبَاعَ وَجَامَعَ وَفَدَى وَسَبَى الذُّرِّيَّةَ

وَقَوْلِهِ تَعَالَى: ﴿ضَرَبَ اللَّهُ مَثَلاً عَبْداً مَمْلُوكاً لاَ يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقاً حَسَناً فَهُوَ يُنْفِقُ مِنْهُ سِرّاً وَجَهْراً هَلْ يَسْتَوُونَ الحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ﴾ [النحل: ٧٥]

٢٥٣٩، ٢٥٤٠ ـ حدثنا ابْنُ أَبِي مَرْيَمَ قالَ: أَخْبَرَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: ذَكَرَ عُرْوَةُ: أَنَّ مَرْوَانَ وَالمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ النَّبِيَّ ﷺ قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ: «إِنَّ مَعِي مَنْ تَرَوْنَ، وَأَحَبُّ الحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا المَالَ وَإِمَّا السَّبْيَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ». وَكَانَ النَّبِيُّ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ ﷺ غَيْرُ رَادٍّ إِلَيهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ، قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ النَّبِيُّ ﷺ فِي النَّاسِ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ جَاؤُونَا تَائِبِينَ، وَإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ». فَقَالَ النَّاسُ: طَيَّبْنَا ذلِكَ، قالَ: «إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ». فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ ﷺ فَأَخْبَرُوهُ: أَنَّهُمْ طَيَّبُوا وَأَذِنُوا. فَهذا الَّذِي بَلَغَنَا عَنْ سَبْيِ هَوَازِنَ. وَقالَ أَنَسٌ: قالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلاً.

[طرفه في: ٢٣٠٧، ٢٣٠٨].

٢٥٤١ ـ حدثنا عَلِيُّ بْنُ الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ عَوْنٍ قالَ: كَتَبْتُ إِلَى نَافِعٍ، فَكَتَبَ إِلَيَّ: إِنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي المُصْطَلِقِ وَهُمْ غَارُّونَ، وَأَنْعَامُهُمْ تُسْقَى عَلَى المَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَّهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ. حَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَكَانَ فِي ذلِكَ الجَيْشِ.

٢٥٤٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ ابْنِ أَبِي عَبْدِ الرَّحْمنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ قالَ: رَأَيْتُ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ فَسَأَلْتُهُ،

٢٥٣٩ ـ قوله (استأنيت بهم) أي أخرت قسم السبي ليحضروا.

2542- Ibn Muhairiz narrated: I saw Abu'sa'eed and asked him about coitus interruptus. Abu'sa'eed said: "We went with Allah's Apostle "Allah's blessing and peace be upon him" in the battle of Banul'mustaliq in which we took some of the Arabs as captives. The long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked The Messenger of Allah "Allah's blessing and peace be upon him" (whether it was permissible). He said: "It is better for you not to do so. No soul, destined (by Allah) to exist, up to the Day of Judgement, but will definitely come into existence."

2543- Abu'huraira "Allah be pleased with him" reported: I have loved the people of the tribe of Banu'tamim ever since I heard, three things, Allah's Apostle "Allah's blessing and peace be upon him" said about them. I heard him saying: "These people would stand, more than any other tribe, firm against The Charlatan (Ad'dajjal)." When the charitable gifts from that tribe came, Allah's Apostle "Allah's blessing and peace be upon him" said: "These are the charitable gifts of our folk." A'isha had a slave-girl from that tribe, and The Prophet "Allah's blessing and peace be upon him" said to A'isha: "Manumit her as she is a descendant of Ishmael (The Prophet)."

[14] The virtue of educating one's slave-girl

2544- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has a slave-girl whom he educates and treats nicely and then manumits and marries, will get a double reward."

[15] The Prophet's saying: "Your slaves are your brothers; so feed them from the same that you eat."

And Allah's saying: "Serve Allah, and join not any partners with Him; and do good - to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the Companion by your side, the wayfarer (ye meet), and what your right hands possess; for Allah loveth not the arrogant, the vainglorious." (The Women "An'nisa" 36)

2545- Al'ma'rur Ibn Sowaid narrated: I saw Abu'dharr Al'ghifari wearing a cloak, and his slave, too, was wearing a (similar) cloak. We asked him about that. He replied: "Once I abused a man and he complained of me to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" asked me: "Did you abuse him by slighting his mother?"

فَقالَ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في غَزْوَةِ بَنِي المُصْطَلِقِ، فَأَصَبْنا سَبْياً مِنْ سَبْيِ العَرَبِ، فَاشْتَهَينا النِّساءَ، فَاشْتَدَّتْ علَينا العُزْبَةُ، وَأَحْبَبنا العَزْلَ، فَسأَلنا رَسُولَ اللَّهِ ﷺ فَقالَ: «ما عَلَيكُم أَنْ لاَ تَفعَلُوا، ما مِنْ نَسمَةٍ كائِنَةٍ إِلَى يَومِ القِيامَةِ إِلاَّ وَهِيَ كائِنَةٌ».

[طرفه في: ٢٢٢٩].

٢٥٤٣ ـ حدّثنا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ القَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: لا أَزالُ أُحِبُّ بَنِي تَمِيمٍ. وَحَدَّثَنِي ابْنُ سَلاَمٍ: أَخبَرَنا جَرِيرُ ابْنُ عَبْدِ الحَمِيدِ، عَنِ المُغِيرَةِ، عَنِ الحارِثِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ. وَعَنْ عُمارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ قالَ: ما زِلتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلاَثٍ، سَمِعتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِيهِم، سَمِعتُهُ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ». قالَ: وَجاءَتْ صَدَقاتُهُمْ، فَقالَ رَسُولُ اللَّهِ ﷺ: «هذهِ صَدَقاتُ قَوْمِنا» وَكانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عائِشَةَ فَقالَ: «أَعْتِقِيها فَإِنَّها مِنْ وَلَدِ إِسْماعِيلَ».

[الحديث ٢٥٤٣ ـ طرفه في: ٤٣٦٦].

١٤ ـ بابُ فَضْلِ مَنْ أَدَّبَ جارِيَتَهُ وَعَلَّمَهَا

٢٥٤٤ ـ حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فُضَيلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كانَتْ لَهُ جارِيَةٌ فَعالَها فَأَحْسَنَ إِلَيها، ثُمَّ أَعْتَقَها وَتَزَوَّجَها كانَ لَهُ أَجْرَانِ».

[طرفه في: ٩٧]

١٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «العَبِيدُ إِخْوَانُكُمْ، فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ»

وَقَوْلِهِ تَعالَى: ﴿وَاعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً وَبِالوَالِدَيْنِ إِحْسَاناً وَبِذِي القُرْبَى وَاليَتَامَى وَالمَسَاكِينِ وَالجارِ ذِي القُرْبَى وَالجارِ الجُنُبِ وَالصَّاحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَما مَلَكَتْ أَيمانُكُمْ إِنَّ اللَّهَ لاَ يُحِبُّ مَنْ كانَ مُخْتَالاً فَخُوراً﴾. [النساء: ٣٦]. قالَ أَبُو عَبْدِ اللَّهِ: ذِي القُرْبَى: القَرِيبُ. وَالجُنُبُ: الغَرِيبُ. الجارُ الجُنُبُ: يَعْنِي الصَّاحِبَ فِي السَّفَرِ.

٢٥٤٥ ـ حدثنا آدَمُ بْنُ أَبِي إِياسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا واصِلٌ الأَحْدَبُ قالَ: سَمِعْتُ المَعْرُورَ بْنَ سُوَيدٍ قالَ: رَأَيتُ أَبا ذَرٍّ الغِفارِيَّ رَضِيَ اللَّهُ عَنهُ، وَعَلَيهِ حُلَّةٌ، وَعَلَى غُلاَمِهِ حُلَّةٌ، فَسَأَلناهُ عَنْ ذلِكَ، فَقالَ: إِنِّي سابَبْتُ رَجُلاً، فَشَكانِي إِلَى النَّبِيِّ ﷺ، فَقالَ لِيَ النَّبِيُّ ﷺ:

٢٥٤٣ ـ قوله: (منذ ثلاث) أي ثلاث ليال كذا في الشرح ولعل الأنسب ثلاث خلال.

٢٥٤٤ ـ قوله: (فعالها) أي أنفق عليها، من عال الرجل عياله يعولهم إذا قام بما يحتاجون إليه. ولأبي ذرّ عن الكشميهني «فعلمها» من التعليم، وهو المناسب للترجمة (شارح)

٢٥٤٥ ـ قوله: (الخول) الخدم.

He added: "Your slaves are your brethren upon whom Allah has given you authority. So, if one has his brethren under his control, he should feed them of what one eats and clothe them of what one wears. You should not overburden them with what they cannot bear. But if you do so, you should help them (in their hard job)."

[16] When the slave worships his lord (Allah) perfectly, and be honest to his master

2546- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave is honest and faithful to his master and worships his Lord (Allah) perfectly, he will get a double reward."

2547- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "He who has a slave-girl whom he teaches good manners, improves her education and then manumits and marries, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."

2548- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A pious slave gets a double reward." Abu'huraira added: By he, in Whose Hands my soul is, but for Jihad (holy war), Hajj, and my duty to serve my mother, I would have loved to die as a slave.

2549- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Goodness and comfort are for he, who worships his Lord perfectly and serves his master sincerely."

[17] It is hateful to deal with one's slave impolitely, and to say: "my slave" or "my girl slave"

in this relation, Allah Almighty said: "Marry those among you who are single, or the virtuous ones among your slaves, male or female." (The Light "An'nur" 32)

he also said: "Allah sets forth the parable (of two men: one) a slave under the dominion of another." (The Bees "An'nahl" 75)

Allah also said: "they both found her Lord near the door." (Yusuf 25)

He said too: "If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess." (The Women "An'nisa" 25)

Allah said: "And of the two, to that one whom he considered about to be saved, he said: mention me to thy Lord." (Yusuf 42)

The Prophet "Allah's blessing and peace be upon him" said: "Stand up for your master."

2550- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave is honest and faithful to his master and worships his Lord (Allah) perfectly, he will get a double reward."

«أَعَيَّرْتَهُ بِأُمِّهِ»؟ ثُمَّ قَالَ: «إِنَّ إِخْوَانَكُمْ خَوَلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ». [طرفه في: ٣٠].

١٦ ـ بابُ العَبْدِ إذَا أَحْسَنَ عِبَادَةَ رَبِّهِ وَنَصَحَ سَيِّدَهُ

٢٥٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «العَبْدُ إِذَا نَصَحَ سَيِّدَهُ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ».

[الحديث ٢٥٤٦ ـ طرفه في: ٢٥٥٠].

٢٥٤٧ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفيَانُ، عَنْ صَالِحٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَأَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ، وَأَيُّمَا عَبْدٍ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ فَلَهُ أَجْرَانِ».

[طرفه في: ٩٧].

٢٥٤٨ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ، أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ سَمِعْتُ سَعِيدَ بْنَ المُسَيَّبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلعَبْدِ المَمْلُوكِ الصَّالِحِ أَجْرَانِ» وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلاَ الجِهَادُ في سَبِيلِ اللَّهِ، وَالحَجُّ، وَبِرُّ أُمِّي لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

٢٥٤٩ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «نِعْمَ مَا لأَحَدِهِمْ، يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيَنْصَحُ لِسَيِّدِهِ».

١٧ ـ بابُ كَرَاهِيَةِ التَّطَاوُلِ عَلَى الرَّقِيقِ، وقَوْلِهِ: عَبْدِي أَوْ أَمَتِي

وقال اللَّهُ تعالى: ﴿وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾ [النور: ٣٢]، وقال: ﴿عَبْداً مَمْلُوكاً﴾ [النحل: ٧٥]، ﴿وَأَلْفَيَا سَيِّدَهَا لَدَى البَابِ﴾ [يوسف: ٢٥]، وقال: ﴿مِنْ فَتَيَاتِكُمُ المُؤْمِنَاتِ﴾ [النساء: ٢٥]، وَقَالَ النَّبِيُّ ﷺ: «قُومُوا إِلَى سَيِّدِكُمْ». وَ ﴿اذْكُرْنِي عِنْدَ رَبِّكَ﴾ [يوسف: ٤٢] سَيِّدِكَ. وَ: «مَنْ سَيِّدُكُمْ»؟

٢٥٥٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَصَحَ العَبْدُ سَيِّدَهُ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ».

٢٥٤٧ ـ قوله: (فأحسن تعليمها) في رواية فأحسن تأديبها.

٢٥٤٨ ـ قوله (والذي نفسي بيده) الخ كلام أبي هريرة رضي الله تعالى عنه كما يعلم من الشرح.

2551- Abu'burda narrated from Abu'moosa “Allah be pleased with him”: The Prophet “Allah's blessing and peace be upon him” said: “The slave who worships his lord perfectly, fulfils his master's right, and is obedient and sincere to him, would have a double reward.”

2552- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You should not say: “Feed your lord, help your lord in performing ablution, or give water to your lord”; but should say: “My master or my guardian” (instead). One (the master) should not say: “my slave, or my girl-slave”, but should say: “my lad, my lass, and my boy” (instead).

2553- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah's blessing and peace be upon him” said: "If one manumits his share of a common slave and he has sufficient money to free the remaining share of his price (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly. "

2554- Abdullah “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: "Everyone of you is a guardian and is responsible for his wards. The ruler who has authority over people is a guardian and is responsible for them; the man is a guardian of his family and is responsible for them; the woman is a guardian of her husband's house and children and is responsible for them; the slave is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your wards."

2555- Both of Abu'huraira and Zaid Ibn Khalid “Allah be pleased with them” narrated: The Prophet “Allah's blessing and peace be upon him” said: "If a slave-girl commits adultery, you should whip her; if she does it again, you should lash her again; if she repeats it, then you should whip her again." The narrator added that on the third or the fourth offence, The Prophet “Allah's blessing and peace be upon him” said: "Sell her even for a hair rope."

2556- The same as above.

[18] When a servant brings a meal to his master

2557- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When your servant brings your meals to you then if you do not let him sit and share the meals, you

[طرفه في: ٢٥٤٦].

٢٥٥١ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «المَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي لَهُ عَلَيه مِنَ الحَقِّ وَالنَّصِيحَةِ وَالطَّاعَةِ، لَهُ أَجْرَانِ».

[طرفه في: ٩٧].

٢٥٥٢ ـ حدثنا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لاَ يَقُلْ أَحَدُكُمْ: أَطْعِمْ رَبَّكَ، وَضِّئْ رَبَّكَ، اسْقِ رَبَّكَ، وَلْيَقُلْ: سَيِّدِي مَوْلاَيَ، وَلاَ يَقُلْ أَحَدُكُمْ: عَبْدِي أَمَتِي، وَلْيَقُلْ: فَتَايَ وَفَتَاتِي وَغُلاَمِي».

٢٥٥٣ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ نَصِيباً لَهُ مِنَ العَبْدِ، فَكَانَ لَهُ مِنَ المَالِ مَا يَبْلُغُ قِيمَتَهُ، يُقَوَّمُ عَلَيهِ قِيمَةَ عَدْلٍ، وَأُعْتِقَ مِنْ مَالِهِ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ».

٢٥٥٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ فَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيهِمْ وَهُوَ مَسْؤُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْؤُولٌ عَنْهُمْ، وَالمَرْأَةُ رَاعِيَةٌ عَلَى بَيتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْؤُولَةٌ عَنْهُمْ، وَالعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».

[طرفه في: ٨٩٣].

٢٥٥٥، ٢٥٥٦ ـ حدثنا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُبَيدُ اللَّهِ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ وَزَيدَ بْنَ خَالِدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَتِ الأَمَةُ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَتْ فَاجْلِدُوهَا ـ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ ـ بِيعُوهَا وَلَوْ بِضَفِيرٍ».

[طرفه في: ٢١٥٢، ٢١٥٤].

١٨ ـ بابٌ إِذَا أَتَاهُ خَادِمُهُ بِطَعَامِهِ

٢٥٥٧ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زِيَادٍ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ،

٢٥٥٢ ـ قوله: سيدي مولاي ولأبي الوقت ومولاي بإثبات الواو (شارح).

٢٥٥٥ ـ قوله: (بيعوها) وفي نسخة أخرى «فبيعوها». والضفير الحبل المفتول أو المنسوج من الشعر قاله الشارح.

should, at least, give him a mouthful or two mouthfuls of that meal or a meal or two meals, for he has prepared it."

[19] The slave is a guardian of his master's property

2558- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from The Messenger of Allah "Allah's blessing and peace be upon him" and I think that The Prophet "Allah's blessing and peace be upon him" also said: "A man is a guardian of is father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."

[20] If a slave is to be hit, you should avoid his face

2559- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody fights (or beats another) then he should avoid the face."

فَلْيُنَاوِلهُ لُقْمَةً أَوْ لُقْمَتَينِ، أَوْ أُكْلَةً أَوْ أُكْلَتَينِ، فَإِنَّهُ وَلِيَ عِلاَجَهُ».

[الحديث ٢٥٥٧ ـ طرفه في: ٥٤٦٠]

١٩ ـ بابٌ العَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ

وَنَسبَ النَّبِيُّ ﷺ المالَ إلى السَّيِّدِ.

٢٥٥٨ ـ حدثنا أبو اليمانِ: أخبرنا شعيبٌ، عنِ الزُّهريِّ قال: أخبرني سالِمُ بنُ عبدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ». قَالَ: فَسَمِعْتُ هؤُلاَءِ مِنَ النَّبِيِّ ﷺ، وَأَحْسِبُ النَّبِيَّ ﷺ قَالَ: «وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ».

[طرفه في: ٨٩٣]

٢٠ ـ بابُ إذا ضَرَبَ العَبْدَ فَلْيَجْتَنِبِ الوَجْهَ

٢٥٥٩ ـ حدثنا محمَّدُ بنُ عبيدِ اللَّهِ: حدثنا ابنُ وهبٍ قال: حدَّثني مالكُ بنُ أنسٍ قال: وأخبرني ابنُ فُلانٍ عن سعيدٍ المَقْبُرِيِّ، عَنْ أبيهِ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وحدَّثنا عبدُ اللَّهِ بنُ محمَّدٍ: حدَّثنا عبدُ الرَّزَّاقِ: أخبرنا معمرٌ، عن همَّامٍ، عن أبي هريرةَ رضيَ اللَّهُ عنه، عنِ النبيِّ ﷺ قال: «إذا قاتَلَ أحدُكُمْ فلْيَجْتَنِبِ الوجهَ».

٢٥٥٩ ـ قوله (إذا قاتل) أي إذا ضرب كما دلت عليه الترجمة وورد بلفظ إذا ضرب أحدكم خادمه فليتق الوجه ...

(50) The Book of The Mukatab

(The slave who was given the deed of writing for his emancipation in return for a certain sum to be paid to his master)

[1] The sin of he, who abused his slave

[2] What about the slave who is given the (deed of) writing for emancipation

in this connection, Allah Almighty said: “And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which Allah has given to you.” (The Light “An’nur” 33)

Rawh narrated from Ibn Juraij: I asked Ata: "Do you think it necessary for me to give him (the slave) the deed of writing for emancipation if I knew that he had money (to enable him to do so)?" he said: "I think it is necessary." he told me that Sirin had asked Anas to give him the deed of writing for emancipation, since he had much money. But Anas refused. When he complaint to Omar he ordered Anas to give him such a deed. But Anas rejected once again. Omar said to him: "Give him the deed of writing for emancipation.” he said this while he was beating him with the stick. then he recited: “And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them." (The Light "An'nur" 33) consequently, Anas gave him the ability to write for his freedom.

2560- Urwa narrated that A’isha "Allah be pleased with her" told him that Barira came to seek her help in her writing of emancipation (for a certain sum) and that time she had to pay five ounces, one each year. A’isha, desiring for her, said to her: "If they agree I will pay the amount of your writing of emancipation in cash in order to buy and then manumit you, provided that your loyalty would be for me." Barira informed her masters of that but they refused and said: " She can do so, but your loyalty will be for us." A’isha said: "I entered into Allah's Apostle "Allah's blessing and peace be upon him" and informed him of that. He said to me: "Buy and manumit her, as the loyalty is for the liberator." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions, which are not present in Allah's Laws, then those conditions will be invalid. Allah's conditions (Laws) are the truth and are more solid."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٠ ـ كِتَابُ المُكَاتَبِ

١ ـ بابُ إِثمِ مَنْ قَذَفَ مَمْلُوكَهُ

٢ ـ بابُ المُكاتَبِ، وَنُجُومُهُ في كُلِّ سَنَةٍ نَجْمٌ

وَقَوْلِهِ: ﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ﴾ [النور: ٣٣]. وَقالَ رَوْحٌ، عَنِ ابْنِ جُرَيجٍ: قُلتُ لِعَطاءٍ: أَوَاجِبٌ عَلَيَّ إِذَا عَلِمْتُ لَهُ مالاً أَنْ أُكاتِبَهُ؟ قالَ: ما أُرَاهُ إِلاَّ وَاجِباً. وَقالَهُ عَمْرُو بْنُ دِينارٍ ـ قُلتُ لِعَطاءٍ ـ تأْثُرُهُ عَنْ أَحَدٍ؟ قالَ: لا، ثُمَّ أَخْبَرَنِي أَنَّ مُوسى بْنَ أَنَسٍ أَخْبَرَهُ: أَنَّ سِيرِينَ سأَلَ أَنَساً المُكَاتَبَةَ، وَكانَ كَثِيرَ المَالِ فأَبى، فانْطَلَقَ إِلى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقالَ: كَاتِبْهُ، فَأَبى، فَضَرَبَهُ بِالدِّرَّةِ وَيَتلو عُمَرُ: ﴿فَكاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيراً﴾ فَكاتَبَهُ.

٢٥٦٠ ـ وَقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: إِنَّ بَرِيرَةَ دَخَلَتْ عَلَيْهَا تَسْتَعِينُهَا في كِتَابَتِهَا، وَعَلَيها خَمْسَةُ أَوَاقٍ، نُجِّمَتْ عَلَيها في خَمْسِ سِنِينَ، فَقالَتْ لَهَا عائِشَةُ وَنَفِسَتْ فِيهَا: أَرَأَيتِ إِنْ عَدَدْتُ لَهُمْ عَدَّةً وَاحِدَةً، أَيَبِيعُكِ أَهْلُكِ فَأُعْتِقَكِ، فَيَكُونَ وَلاَؤُكِ لِي؟ فَذَهَبَتْ بَرِيرَةُ إِلى أَهْلِهَا، فَعَرَضَتْ ذلِكَ عَلَيهِمْ، فَقالُوا: لاَ، إِلاَّ أَنْ يَكُونَ لَنا الوَلاءُ، قالَتْ عائِشَةُ فَدَخَلْتُ عَلى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ ذلِكَ لَهُ، فَقالَ لَهَا رَسُولُ اللَّهِ ﷺ: «اشْتَرِيهَا فَأَعْتِقِيهَا، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقالَ: «ما بالُ رِجالٍ يَشْتَرِطُونَ شُرُوطاً لَيسَتْ في كِتابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطاً لَيسَ في كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ». [طرفه في: ٤٥٦].

٣ ـ بابُ مَا يَجُوزُ مِنْ شُرُوطِ المُكَاتَبِ، وَمَنِ اشْتَرَطَ شَرْطاً لَيسَ في كِتَابِ اللَّهِ

فِيهِ ابْنُ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

باب ٢ ـ قوله: (نجم الكتابة) هو القدر المعين الذي يؤديه المكاتب في وقت معين وجمعه: نجوم منه قوله الآتي: نجمت أي وزعت وفرّقت.

ـ قوله: ما أُراه بضم الهمزة ولأبي ذر ما أَراه بفتحها (شارح).

ـ قوله: (تأثره) ولأبي ذر «أتأثره» بهمزة الاستفهام أي أترويه (شارح).

٢٥٦٠ ـ قوله: (ونفست فيها): أي رغبت والجملة اعتراضية.

[3] The possible conditions of emancipation writing

2561- A'isha "Allah be pleased with her" told that Barira came to seek her help in her writing of emancipation (for a certain sum) and that time she had paid nothing of it. A'isha said to her: "Go back to your masters, and if they agree that I pay the amount of your writing of emancipation and get your loyalty, I will do so." Barira informed her masters of that but they refused and said: "If she (A'isha) is seeking for Allah's reward, then she can do so, but your loyalty will be for us." A'isha mentioned that to Allah's Apostle "Allah's blessing and peace be upon him" who said to her: "Buy and manumit her, as the loyalty is for the liberator." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions, which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are the truth and are more solid."

2562- Ibn Omar "Allah be pleased with both" narrated: A'isha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her loyalty would be for them. The Messenger of Allah "Allah's blessing and peace be upon him" said (to A'isha): "What they stipulate should not stop you, for the loyalty is for the liberator."

[4] When the slave who is given the writing of emancipation seeks for people's help

2563- Hesham narrated from his father: A'isha "Allah be pleased with her" told: Barira came and said: "I have made a contract of emancipation with my masters for nine ounces (of gold) to be paid in yearly instalments. Therefore, I seek your help." A'isha said: "If your masters agree, I will pay them the sum at once and free you provided that your loyalty will be for me." Barira went to her masters but they refused that offer. She (came back) and said: "I presented to them the offer but they refused, unless the loyalty was for them." The Messenger of Allah "Allah's blessing and peace be upon him" heard of that and asked me about it, and I told him. On that he said: "Buy and manumit her and stipulate that the loyalty should be for you, since the loyalty is for the manumitter." A'isha added: "The Messenger of Allah "Allah's blessing and peace be upon him" then got up amongst the people, Glorified and Praised Allah, and said: "Then after: What about some people who impose conditions which are not present in Allah's Book (Laws)? So, any condition, which is not present in Allah's Book (Laws), is invalid even if there were one hundred conditions. Allah's ordinance is the truth, and Allah's condition is stronger and more solid. Why do some men from you say: O so-and-so! manumit the slave but the loyalty will be for me? Beware! The loyalty is for the manumitter."""

[5] Selling the slave who is given the writing of emancipation if he agrees

A'isha said: "He remains as a slave so long as there is still something he has to pay to complete the contract's sum." This is what both of Ibn Omar and Zaid Ibn Thabit confirmed.

2564- Amra Bint "daughter of" Abdur'rahman narrated: Barira went to A'isha, the mother of the faithful believers to seek her help in emancipation.

٢٥٦١ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنها أَخبَرَتْهُ: أَنَّ بريرةَ جاءَت تستعينُها في كِتابتِها، ولَم تكن قضتْ مِن كِتابتِها شيئاً، قالتْ لها عائِشَةُ: ارجعي إِلى أهلكِ، فإن أحبُّوا أن أقضيَ عنكِ كِتابتَكِ، ويكونَ ولاؤُكِ لي فَعَلتُ، فَذَكَرَتْ ذلكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيكِ فَلتَفعَل، وَيَكُون وَلاؤُكِ لَنَا. فَذَكَرَتْ ذلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «ابْتَاعِي، فَأَعْتِقِي، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطاً لَيستْ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطاً لَيسَ فِي كِتَابِ اللَّهِ فَلَيسَ لَهُ، وَإِنْ شَرَطَ مِئَةَ مَرَّةٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ». [طرفه في: ٤٥٦].

٢٥٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرَادَتْ عَائِشَةُ أُمُّ المُؤْمِنِينَ أَنْ تَشْتَرِيَ جَارِيَةً لِتُعْتِقَهَا، فَقَالَ أَهْلُهَا: عَلَى أَنَّ وَلاءَهَا لَنَا، قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَمْنَعُكِ ذلِكِ، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ» [طرفه في: ٢١٥٦].

٤ ـ بابُ اسْتِعانَةِ المُكاتَبِ وَسُؤالِهِ النَّاسَ

٢٥٦٣ ـ حدّثنا عُبَيدُ بْنُ إِسمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ: جَاءَتْ بَرِيرَةُ فَقَالَتْ: إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ وَقِيَّةٌ، فَأَعِينِينِي، فَقَالَتْ عَائِشَةُ: إِنْ أَحَبَّ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَأُعْتِقَكِ فَعَلتُ، وَيَكُونَ وَلاؤُكِ لِي، فَذَهَبَتْ إِلَى أَهْلِهَا فَأَبَوْا ذلِكَ عَلَيهَا، فَقَالَتْ: إِنِّي قَدْ عَرَضْتُ ذلِكَ عَلَيهِمْ، فَأَبَوْا إِلا أَنْ يَكُونَ الوَلاءُ لَهُمْ، فَسَمِعَ بِذلِكَ رَسُولُ اللَّهِ ﷺ، فَسَأَلَنِي فَأَخْبَرْتُهُ، فَقَالَ: «خُذِيهَا فَأَعْتِقِيهَا، وَاشْتَرِطِي لَهُمُ الوَلاءَ، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». قَالَتْ عَائِشَةُ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ رِجَالٍ مِنْكُمْ يَشْتَرِطُونَ شُرُوطاً لَيسَتْ فِي كِتَابِ اللَّهِ، فَأَيُّمَا شَرْطٍ لَيسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِئَةَ شَرْطٍ، فَقَضَاءُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ، مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْتِقْ يَا فُلاَنُ وَلِيَ الوَلاءُ، إِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٤٥٦].

٥ ـ بابُ بَيعِ المُكَاتَبِ إِذَا رَضِيَ

وَقَالَتْ عَائِشَةُ: هُوَ عَبْدٌ مَا بَقِيَ عَلَيهِ شَيءٌ، وَقَالَ زَيدُ بْنُ ثَابِتٍ: مَا بَقِيَ عَلَيهِ دِرْهَمٌ.
وَقَالَ ابْنُ عُمَرَ: هُوَ عَبْدٌ إِنْ عَاشَ وَإِنْ مَاتَ وَإِنْ جَنَى، مَا بَقِيَ عَلَيهِ شَيءٌ.

٢٥٦٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ أُمَّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ لَهَا: إِنَّ

٢٥٦٣ ـ قوله: (واشترطي لهم الولاء) فيه كلام انظر الشارح.

A'isha said to her: "If your masters agree, I will pay them your price in a lump sum and manumit you." Barira mentioned that offer to her masters who refused to sell her unless the loyalty was for them. Amra told that A'isha had informed The Messenger of Allah "Allah's blessing and peace be upon him" about it. He said: "Buy and manumit her since the loyalty is for the manumitter."

[6] When the slave who is given the writing of emancipation says to somebody: "Buy and manumit me"; and the latter does

2565- Abdul'wahid Ibn Aiman narrated: I went to A'isha and said: "I was the slave of Utba Ibn Abu'lahab. Utba died and his sons became my masters who sold me to Ibn Abu'amr. The latter manumitted me. The sons of Utba stipulated that my loyalty should be for them." A'isha said: "Barira came to me and she was given the writing of emancipation by her masters. She asked me to buy and manumit her. I agreed to it, but Barira told me that her masters would not sell her unless her loyalty was for them." A'isha said: "I am not in need of that." When The Prophet "Allah's blessing and peace be upon him" heard that, or he was told about it, he asked A'isha about it. A'isha mentioned what Barira had told her. The Prophet "Allah's blessing and peace be upon him" said: "Buy and manumit her and let them stipulate whatever they like." So, A'isha bought and manumitted her though her masters stipulated that her loyalty should be for them. The Prophet "Allah's blessing and peace be upon him" said: "The loyalty will be for the liberator even if they stipulated a hundred conditions."

أَحَبَّ أَهْلُكِ أَنْ أَصُبَّ لَهُمْ ثَمَنَكِ صَبَّةً وَاحِدَةً فَأُعْتِقَكِ فَعلتُ، فَذَكَرَتْ بَرِيرَةُ ذٰلِكَ لأَهْلِهَا، فَقَالُوا: لاَ، إِلاَّ أَنْ يَكُونَ وَلاَؤُكِ لَنَا. قَالَ مَالِكٌ: قَالَ يَحْيى: فَزَعَمَتْ عَمْرَةُ أَنَّ عَائِشَةَ ذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ».

[طرفه في: ٤٥٦].

٦ ـ بابٌ إذا قال المُكاتَبُ: اشْتَرِي وَأَعْتِقنِي، فاشْتَرَاهُ لِذٰلِك

٢٥٦٥ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ أَيمَنَ قَالَ: حَدَّثَنِي أَبِي، أَيمَنُ، قَالَ: دَخَلتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقُلتُ: كُنْتُ غُلاَماً لِعُتْبَةَ بْنِ أَبِي لَهَبٍ، وَمَاتَ وَوَرِثَنِي بَنُوهُ، وَإِنَّهُمْ بَاعُونِي مِن ابْنِ أَبِي عَمْرٍو، فَأَعْتَقَنِي ابْنُ أَبِي عَمْرٍو، وَاشْتَرَطَ بَنُو عُتْبَةَ الوَلاَءَ، فَقَالَتْ: دَخَلَتْ بَرِيرَةُ وَهِيَ مُكَاتَبَةٌ، فَقَالَتْ: اشْتَرِينِي وَأَعْتِقِينِي، قَالَتْ: نَعَم. قَالَتْ: لاَ يَبِيعُونِي حَتَّى يَشْتَرِطُوا وَلاَئِي، فَقَالَتْ: لاَ حَاجَةَ لِي بِذٰلِكَ، فَسَمِعَ بِذٰلِكَ النَّبِيُّ ﷺ أَوْ بَلَغَهُ، فَذَكَرَ لِعَائِشَةَ، فَذَكَرَتْ عَائِشَةُ مَا قَالَتْ لَهَا، فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، وَدَعِيهِمْ يَشْتَرِطُونَ مَا شَاؤُوا». فَاشْتَرَتْهَا عَائِشَةُ فَأَعْتَقَتْهَا، وَاشْتَرَطَ أَهْلُهَا الوَلاَءَ، فَقَالَ النَّبِيُّ ﷺ: «الوَلاَءُ لِمَنْ أَعْتَقَ، وَإِنِ اشْتَرَطُوا مِائَةَ شَرْطٍ».

[طرفه في: ٤٥٦].

باب ٦ ـ قوله: (اشتري) أي من سيدي ولأبي ذر: اشترني (شارح).

٢٥٦٥ ـ قوله: (لا حاجة لي بذلك) أن يكون الولاء لهم (شارح).

(51) The Book of Gift and its Virtues

[1] The gift and its virtues; and urging others to do it

2566- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)."

2567- Urwa narrated that A'isha "Allah be pleased with her" had told him: "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months with no fire (for cooking) being made in the houses of Allah's Apostle." I (Urwa) said: "O my aunt! Then what was to sustain you?" A'isha said: "The two black things: dates and water. Our neighbours from Ansar had some gifts and they used to present Allah's Apostle "Allah's blessing and peace be upon him" some of their milk and he used to make us drink."

[2] (Accepting) the gift even if it is little

2568- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I shall accept even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥١ - كِتَابُ الهِبَةِ وَفَضْلِهَا وَالتَّحْرِيضِ عَلَيْهَا

١ - بابُ الهبَةِ وَفَضْلِهَا وَالتَّحْرِيضِ عليها

٢٥٦٦ - حدثنا عاصِمُ بنُ عليٍّ: حدَّثنا ابنُ أبي ذِئبٍ، عنِ المَقْبُرِيِّ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَال: «يَا نِسَاءَ المُسْلِمَاتِ، لا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ».

[الحديث ٢٥٦٦ - طرفه في: ٦٠١٧].

٢٥٦٧ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيسِيُّ: حَدَّثَنا ابْنُ أَبي حَازِم، عَنْ أَبِيهِ، عَنْ يزيد بن رُومان، عَنْ عُروة، عَنْ عائِشَة رَضِيَ اللَّهُ عنها أنها قالتْ لِعُروَة: ابْنَ أُخْتِي، إنْ كُنَّا لَنَنْظُرُ إلى الهِلالِ، ثُمَّ الهِلالِ، ثَلاثَةَ أَهِلَّةٍ فِي شَهْرَينِ، وَمَا أُوقِدتْ في أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ. فقُلْتُ: يا خالَة، ما كانَ يُعِيشُكُم؟ قالتِ: الأسْودانِ: التَّمرُ والماءُ، إلا أنَّهُ قَدْ كانَ لِرَسُولِ اللَّه ﷺ جِيرانٌ مِنَ الأنصارِ، كانَتْ لَهُمْ مَنائِحُ، وكانوا يَمْنَحُونَ رَسُولَ اللَّهِ ﷺ مِنْ أَلبانِهِمْ فَيَسْقِينا.

[الحديث ٢٥٦٧ - طرفاه في: ٦٤٥٨، ٦٤٥٩].

٢ - بابُ القَلِيلِ مِنَ الهِبَةِ

٢٥٦٨ - حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ، عَنْ أَبي حَازِم، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ دُعِيتُ إِلَى ذِرَاعٍ، أَوْ كُرَاعٍ، لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلتُ». [الحديث ٢٥٦٨ - طرفه في: ٥١٧٨].

٢٥٦٦ - قوله (يا نساء المسلمات) بضم الهمزة منادى مفرد معرف بالاقبال عليه والمسلمات صفة له فيرفع على اللفظ وينصب على المحلّ. و(الفرسن) عظيم قليل اللحم وهو للبعير موضع الحافر من الفرس ويطلق على الشاة مجازاً.

٢٥٦٧ - قوله (ابن أختي) أي يا ابن أختي.

- قوله (ثلاثة) فيه النصب والجر.

- قوله (منائح) جمع منيحة وهي ناقة أو شاة تعطيها غيرك يحتلبها ثم يردها عليك، والمنحة بالكسر: العطية.

[3] When one asks for a gift from his companion

2569- Sahl "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent for a woman from the emigrants who had a slave working as a carpenter. The Prophet "Allah's blessing and peace be upon him" said to her: "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit for The Prophet "Allah's blessing and peace be upon him". When he finished the pulpit, the woman informed The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" asked her to send that pulpit to him; and they brought it. The Prophet "Allah's blessing and peace be upon him" lifted and put it at the place in which you see now."

2570- Abdullah Ibn Abu'quatada narrated from his father: "One day I was sitting with some of The Prophet's companions on the way to Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled and rode on it, forgetting to take the spear and the whip. I asked them to hand over to me the whip and the spear but they said: "No, by Allah, we shall not help you in that at any rate." I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it. Then I brought it as dead. They took it (and cooked some of it). Started eating it, they doubted whether it was allowed for them to eat it or not, since they were in the state of Ihram. So, we proceeded and I hid with me one of its forelegs. When we met The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the case, he asked: "Do you have a portion of it with you?" I replied in the affirmative and gave him that fleshy foreleg which he ate completely while he was in the state of Ihram.

[4] Asking others for something to drink

2571- Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" visited us in our home and asked for something to drink. We milked one of our sheep, mixed it (the milk) with water from our well and gave it to him. Abu'bakr was sitting on his left side and Omar in front of him and a Bedouin on his right side. When The Messenger of Allah "Allah's blessing and peace be upon him" finished, Omar said to him: "Here is Abu'bakr." But The Messenger of Allah "Allah's blessing and peace be upon him" gave the remaining milk to the Bedouin and said: "The (persons on the) right side! The (persons on the) right side! So, start from the right side." Anas added: "It is a tradition." He repeated it thrice.

٣ ـ بابُ مَنِ اسْتَوْهَبَ مِنْ أَصْحَابِهِ شَيئاً

وَقَالَ أَبو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: «اضرِبُوا لي مَعَكُمْ سَهْماً».

٢٥٦٩ ـ حدّثنا ابنُ أَبي مَرْيَمَ: حَدَّثَنَا أَبُو غسَّانَ قال: حَدَّثَني أَبُو حَازمٍ، عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ أَرسَلَ إِلَى امْرأَةٍ مِنَ المُهَاجِرِينَ، وَكَانَ لَهَا غُلامٌ نَجَّارٌ، قَالَ لَهَا: «مُرِي عَبْدَكِ فَلْيَعْمَلْ لَنَا أَعْوَادَ المِنبَرِ». فَأَمَرتْ عَبْدَهَا، فَذَهَبَ فَقَطَعَ مِنَ الطَّرْفَاءِ، فَصنَعَ لَهُ مِنبراً، فلَمَّا قَضاهُ، أَرسَلتْ إِلَى النَّبِيِّ ﷺ إِنَّهُ قَد قَضاهُ، قَالَ ﷺ: «أَرسِلِي بِهِ إِلَيَّ». فَجَاؤُوا بِهِ، فَاحْتَمَلَهُ النَّبِيُّ ﷺ فَوَضَعَهُ حَيْثُ تَرَوْنَ.

[طرفه في: ٣٧٧].

٢٥٧٠ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنهُ قَالَ: كُنْتُ يَوْماً جَالِساً مَعَ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي مَنْزِلٍ فِي طَرِيقِ مَكَّةَ، وَرَسُولُ اللَّهِ ﷺ نَازِلٌ أَمَامَنَا، وَالقَوْمُ مُحْرِمُونَ وَأَنا غيرُ مُحْرِمٍ، فأَبْصَروا حِماراً وحْشِيّاً، وأَنا مَشْغُولٌ أَخْصِفُ نَعْلِي، فَلَمْ يُؤْذِنُونِي بِهِ، وَأَحَبُّوا لَوْ أَنِّي أَبْصَرْتُهُ، والتَفَتُّ فأَبصَرْتُهُ، فَقُمتُ إِلَى الفَرسِ فَأَسرَجْتُهُ، ثُمَّ رَكِبْتُ ونَسِيتُ السَّوْطَ وَالرُّمْحَ، فَقُلْتُ لَهُمْ: نَاوِلُونِي السَّوْطَ وَالرُّمْحَ، فَقالُوا: لا وَاللَّهِ لا نُعِينُكَ عَلَيهِ بِشَيءٍ، فَغَضِبْتُ فَنَزَلتُ فَأَخَذْتُهُما، ثُمَّ رَكِبْتُ فَشَدَدْتُ عَلَى الحِمارِ فَعَقَرْتُهُ، ثُمَّ جِئْتُ بِهِ وَقَدْ مَاتَ، فَوَقَعُوا فِيهِ يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُّوا فِي أَكْلِهِمْ إِيَّاهُ وَهُمْ حُرُمٌ، فَرُحْنَا وَخَبَأْتُ العَضُدَ مَعِي، فَأَدرَكْنا رَسُولَ اللَّهِ ﷺ فَسأَلناهُ عَنْ ذلِكَ، فَقَالَ: «مَعَكُم مِنْهُ شيءٌ». فَقُلتُ: نَعَمْ، فَنَاوَلْتُهُ العَضُدَ فَأَكَلَهَا حَتَّى نَفَّدَهَا وَهوَ مُحْرِمٌ. فَحَدَّثَنِي بِهِ زَيدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ. [طرفه في: ١٨٢١].

٤ ـ بابُ مَنِ اسْتَسْقى

وَقَالَ سَهْلٌ: قَالَ لِي النَّبِيُّ ﷺ: «اسْقِنِي».

٢٥٧١ ـ حدّثنا خالِدُ بنُ مَخْلَدٍ: حدّثنا سُليمانُ بنُ بلالٍ قال: حدَّثني أَبو طُوالَةَ، اسْمُهُ عَبْدُ اللَّهِ بنُ عَبدِ الرَّحْمٰنِ، قالَ: سمِعْتُ أَنساً رَضِيَ اللَّهُ عنه يَقولُ: أَتانا رَسُولُ اللَّهِ ﷺ في دارِنَا هذِه، فَاسْتَسْقَى، فَحَلَبْنَا لَهُ شَاةً لَنَا، ثُمَّ شُبْتُهُ مِن ماءِ بِئْرِنَا هذه، فَأَعْطَيْتُهُ، وَأَبُو بَكْرٍ عَنْ يَسارِهِ، وَعُمَرُ تُجَاهَهُ، وَأَعْرابِيٌّ عَنْ يَمِينِهِ، فَلَمَّا فَرَغَ قَالَ عُمَرُ: هذا أَبُو بَكْرٍ، فَأَعْطَى الأَعْرَابِيَّ، ثُمَّ قَالَ: «الأَيمَنُونَ الأَيمَنُونَ، أَلاَ فَيَمِّنُوا». قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، ثَلاثَ مَرَّاتٍ. [طرفه في: ٢٣٥٢].

باب ٤ ـ قوله: (باب من استسقى) أي طلب من غيره ماءً أو لبناً ليشربه.

٢٥٧١ ـ قوله: (ثم شبته) بكسر المعجمة وضمها: أي خلطت اللبن (شارح).

[5] Accepting the gift of hunting

2572- Anas "Allah be pleased with him" reported: We chased a rabbit at Mar Az'zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu'talha who slaughtered it and sent its hip or two thighs to Allah's Apostle "Allah's blessing and peace be upon him" who accepted it. (The narrator confirmed that he (Abu'talha) had sent the two thighs to him. The sub-narrator asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" eat from it?" Anas replied: "He ate from it)."

[6] Accepting the gift (in general)

2573- As'sa'b Ibn Jaththama narrated: An onager was presented to The Messenger of Allah "Allah's blessing and peace be upon him" at the place called Al'abwa or Waddan, but The Messenger of Allah "Allah's blessing and peace be upon him" refused it. When The Prophet "Allah's blessing and peace be upon him" noticed the signs of sadness on the giver's face he said: "We have not rejected your gift, but we are in the state of Ihram."

[7] Accepting the gift

2574- A'isha "Allah be pleased with her" narrated: The people used to look forward for the days of my turn to send gifts to The Messenger of Allah "Allah's blessing and peace be upon him" in order to please him.

2575- Ibn Abbas "Allah be pleased with both" reported: Ommu'hufaid, Ibn Abbess's aunt sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and butter but left the mastigure because he disliked it. Ibn Abbas said: "The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle."

2576- Abu'huraira "Allah be pleased with him" reported: Whenever a meal was brought to Allah's Apostle, he would ask whether it was a gift or charity. If he was told that it was charity, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them.

٥ ـ بابُ قَبُولِ هَدِيَّةِ الصَّيدِ

وقَبِلَ النَّبِيُّ ﷺ مِنْ أَبِي قَتَادَةَ عَضُدَ الصَّيدِ.

٢٥٧٢ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْنَباً بِمَرِّ الظَّهْرَانِ، فَسَعَى القَوْمُ فَلَغَبُوا، فَأَدْرَكْتُهَا فَأَخَذْتُهَا، فَأَتَيتُ بِهَا أَبَا طَلحَةَ فَذَبَحَهَا، وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ: بِورِكِهَا أَوْ فَخِذَيهَا، قَالَ: فَخِذَيهَا لاَ شَكَّ فِيهِ، فَقَبِلَهُ، قُلتُ: وَأَكَلَ مِنْهُ؟ قَالَ: وَأَكَلَ مِنْهُ، ثُمَّ قَالَ بَعْدُ: قَبِلَهُ.

[الحديث ٢٥٧٢ ـ طرفاه في: ٥٤٨٩، ٥٥٣٥].

٦ ـ بابُ قَبُولِ الهَدِيَّةِ

٢٥٧٣ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَاراً وَحْشِيّاً، وَهُوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ، فَرَدَّ عَلَيهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ: «أَمَا إِنَّا لَمْ نَرُدَّهُ عَلَيكَ إِلاَّ أَنَّا حُرُمٌ».

[طرفه في: ١٨٢٥].

٧ ـ بابُ قَبُولِ الهَدِيَّةِ

٢٥٧٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، يَبْتَغُونَ بِهَا، أَوْ يَبْتَغُونَ بِذَلِكَ، مَرْضَاةَ رَسُولِ اللَّهِ ﷺ.

[الحديث ٢٥٧٤ ـ أطرافه في: ٢٥٨٠، ٢٥٨١، ٣٧٧٥].

٢٥٧٥ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ إِيَاسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهْدَتْ أُمُّ حُفَيدٍ، خَالَةُ ابْنِ عَبَّاسٍ، إِلَى النَّبِيِّ ﷺ أَقِطاً وَسَمْناً وَأَضُبّاً، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الأَقِطِ وَالسَّمْنِ، وَتَرَكَ الضَّبَّ تَقَذُّراً. قَالَ ابْنُ عَبَّاسٍ: فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَاماً مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ.

[الحديث ٢٥٧٥ ـ أطرافه في: ٥٣٨٩، ٥٤٠٢، ٧٣٥٨]

٢٥٧٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: «أَهَدِيَّةٌ أَمْ صَدَقَةٌ»؟ فَإِنْ قِيلَ: صَدَقَةٌ، قَالَ لأَصْحَابِهِ: «كُلُوا». وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ:

٢٥٧٢ ـ قوله: (أنفجنا أرنباً) أي أثرناه من موضعه (ومرّ الظهران): موضع قريب من مكة (ولغبوا): معناه تعبوا.

باب ٧ ـ قوله: (باب قبول الهدية) كذا وقع مكرراً وفي رواية باب من قبل الهدية.

٢٥٧٤ ـ قوله: بها أي بهداياهم وقوله بذلك أي بالتحري فالشك إنما هو في بها أو بذلك كما في الشارح.

2577- Anas "Allah be pleased with him" narrated: Some meat was brought to The Prophet "Allah's blessing and peace be upon him" and it was said that the meat had been given in charity to Barira. He said: "It was charity for Barira but a gift for us."

2578- A'isha "Allah be pleased with her" narrated: I wanted to buy Barira, but her masters put the condition that her loyalty should be for them. When The Prophet "Allah's blessing and peace be upon him" was informed, he said to me: "Buy and manumit her, since the loyalty is for the liberator." Once Barira was given some meat, and The Prophet "Allah's blessing and peace be upon him" asked: "What is this?" I said: "It has been given to Barira in charity." He said: "It is a charity for her but a gift for us." Barira was given the option (to stay with her husband or to depart from him). Abdur'rahman (a sub-narrator) wondered: "Was her husband a slave or a free man?" Sho'ba (another sub-narrator) said: "I asked Abdur'rahman whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man."

2579- Ommu'atiyya "Allah be pleased with her" narrated: Once The Prophet "Allah's blessing and peace be upon him" went to A'isha and asked her: "Do you have something (to eat)?" She said: "Nothing except the mutton which Ommu'atiyya sent to (Barira) in charity." The Prophet "Allah's blessing and peace be upon him" said: "It reached its destination." (He meant that it had become lawful since it was no longer an object of charity).

[7] Presenting a gift to one's companion when he is at the home of a certain wife of his other than the rest wives

2580- A'isha "Allah be pleased with her" narrated: The people used to send gifts to The Prophet "Allah's blessing and peace be upon him" on the day of my turn. Ommu'salama said: "My companions (the wives of The Prophet Other than A'isha) gathered and complained of it. So I informed The Prophet "Allah's blessing and peace be upon him" about it on their behalf, but he kept silent."

2581- A'isha "Allah be pleased with her" told: The wives of Allah's Apostle "Allah's blessing and peace be upon him" were in two groups. One group consisted of A'isha, Hafsa, Safiyya and Sawda; and the other group consisted of Qmmu'salama and the other wives of Allah's Apostle. The

هَدِيَّةٌ، ضَرَبَ بِيَدِهِ ﷺ فَأَكَلَ مَعَهُمْ.

٢٥٧٧ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مالِكٍ رضي اللَّهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ، فَقِيلَ: تُصُدِّقَ عَلى بَرِيرَةَ، قالَ: «هُوَ لَها صَدَقَةٌ، وَلَنَا هَدِيَّةٌ».

[طرفه في: ١٤٩٥].

٢٥٧٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ قالَ: سَمِعْتُهُ مِنْهُ عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا أَرادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ، وَأَنَّهُمُ اشْتَرَطُوا وَلاءَهَا، فَذُكِرَ لِلنَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «اشْتَرِيهَا فَأَعْتِقِيهَا، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». وَأُهْدِيَ لَها لَحْمٌ، فَقِيلَ لِلنَّبِيِّ ﷺ: هذا تُصُدِّقَ عَلى بَرِيرَةَ! فَقالَ النَّبِيُّ ﷺ: «هُوَ لَها صَدَقَةٌ، وَلَنَا هَدِيَّةٌ». وَخُيِّرَتْ. قالَ عَبْدُ الرَّحْمٰنِ زَوْجُها حُرٌّ أَوْ عَبْدٌ، قالَ شُعْبَةُ: سَأَلْتُ عَبْدَ الرَّحْمٰنِ عَنْ زَوْجِها، قالَ: لا أَدْرِي، أَحُرٌّ أَمْ عَبْدٌ.

[طرفه في: ٤٥٦].

٢٥٧٩ ـ حدثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا خالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقالَ: «عِنْدَكُمْ شَيْءٌ». قالَتْ: لا، إِلَّا شَيْءٌ بَعَثَتْ بِهِ أُمُّ عَطِيَّةَ، مِنَ الشَّاةِ الَّتِي بَعَثْتَ إِلَيْهَا مِنَ الصَّدَقَةِ، قالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا».

[طرفه في: ١٤٤٦].

٨ ـ بابُ مَنْ أَهْدَى إِلَى صَاحِبِهِ وَتَحَرَّى بَعْضَ نِسَائِهِ دُونَ بَعْضٍ

٢٥٨٠ ـ حدثنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمِي، وَقالَتْ أُمُّ سَلَمَةَ: إِنَّ صَوَاحِبِي اجْتَمَعْنَ، فَذَكَرَتْ لَهُ، فَأَعْرَضَ عَنْهَا.

[طرفه في: ٢٥٧٤].

٢٥٨١ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمانَ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ نِساءَ رَسُولِ اللَّهِ ﷺ كُنَّ حِزْبَيْنِ: فَحِزْبٌ فِيهِ عائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالحِزْبُ الآخَرُ أُمُّ سَلَمَةَ وَسائِرُ نِساءِ رَسُولِ اللَّهِ ﷺ، وَكانَ

٢٥٧٨ ـ قوله: (وإنهم) في نسخة بفتح الهمزة وفي نسخة بكسرها ا هـ.

٢٥٧٩ ـ قوله: (بعثت إليها) بهذا الضبط لأبي ذر قال في الفتح وهو الصواب وضبط بفتح الموحدة وسكون المثلثة وتاء الخطاب وقوله: قد بلغت محلها أي صارت حلالاً بانتقالها من الصدقة إلى الهدية كما في الشارح.

٢٥٨١ ـ قوله: (بعث صاحب الهدية إلى) ولأبي ذر: بها إلى الخ.

Muslims knew that Allah's Apostle "Allah's blessing and peace be upon him" loved A'isha, so if any of them had a gift which he wished to give to Allah's Apostle, he would delay it, till Allah's Apostle "Allah's blessing and peace be upon him" had come to A'isha's home and then he would send his gift to Allah's Apostle "Allah's blessing and peace be upon him" in her home. The group of Ommu'salama discussed the matter together and decided that Ommu'salama should request Allah's Apostle "Allah's blessing and peace be upon him" to tell the people to send their gifts to him in whatever wife's house he was. Ommu'salama told Allah's Apostle "Allah's blessing and peace be upon him" of what they had said, but he did not reply.

Then they (those wives) asked Ommu'salama about it. She said: "He did say nothing to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no answer. They said to her: "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her: "Do not hurt me regarding A'isha, as the revelation does not come to me on any of the beds except that of A'isha." On that Ommu'salama said: "I repent to Allah for hurting you." Then the group of Ommu'salama called Fatima, the daughter of Allah's Apostle "Allah's blessing and peace be upon him" and sent her to say to him: "Your wives request to treat them and the daughter of Abu'bakr on equal terms."

Then Fatima conveyed the message to him. The Prophet "Allah's blessing and peace be upon him" said: "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying: "Your wives request you to treat them and the daughter of Ibn Abu'quhafa on equal terms." On that she raised her voice and abused A'isha to her face so much that Allah's Apostle "Allah's blessing and peace be upon him" looked at A'isha to see whether she would reply angrily. A'isha started replying to Zainab till she got her silent. The Prophet "Allah's blessing and peace be upon him" then looked at A'isha and said: "She is really the daughter of Abu'bakr."

[9] The gifts, which are not to be rejected

2582- Azra Ibn Thabit narrated: When I went to Thumama Ibn Abdullah, he gave me some perfume and said that Anas had used not to reject the gifts of perfume. Anas reported that The Prophet "Allah's blessing and peace be upon him" had used not to reject the gifts of perfume.

[10] What about the opinion that the absent gift (unknown by the grantee before giving it) is possible

2583- Both of Al'miswar Ibn Makhrama and Marwan narrated: When the delegates of the tribe of Hawazin came to The Prophet “Allah’s blessing and peace be upon him” he stood up amongst the people, Glorified and Praised Allah as He deserved, and said: "Then after: Your brethren have come to you with repentance and I see it better to return to them their captives. So whoever amongst you likes to do that as a favour, then he can do it.

المُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ ﷺ عائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةٌ، يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ ﷺ أَخَّرَهَا، حَتَّى إِذَا كانَ رَسُولُ اللَّهِ ﷺ في بَيْتِ عائِشَةَ، بَعَثَ صَاحِبُ الهَدِيَّةِ إِلَى رَسُولِ اللَّهِ ﷺ في بَيْتِ عائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ، فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ اللَّهِ ﷺ يُكَلِّمُ النَّاسَ، فَيَقُولُ: مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ هَدِيَّةً، فَلْيُهْدِهِ إِلَيهِ حَيثُ كانَ مِنْ بُيُوتِ نِسائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ فَلَمْ يَقُلْ لَهَا شَيئاً، فَسَأَلْنَهَا، فَقالَتْ: ما قالَ لي شَيئاً، فَقُلْنَ لَهَا: فَكَلِّمِيهِ، قالَتْ: فَكَلَّمَتْهُ حِينَ دَارَ إِلَيهَا أَيضاً فَلَمْ يَقُلْ لَهَا شَيئاً، فَسَأَلْنَهَا فَقالَتْ: ما قالَ لي شَيئاً، فَقُلْنَ لَهَا: كَلِّمِيهِ حَتَّى يُكَلِّمَكِ، فَدارَ إِلَيها فَكَلَّمَتْهُ، فَقالَ لَهَا: «لا تُؤْذِيني في عائِشَةَ، فَإِنَّ الوَحْيَ لَمْ يَأْتِني وَأَنَا في ثَوْبِ امْرَأَةٍ إِلاَّ عائِشَةَ». قالَتْ: فَقالَتْ: أَتُوبُ إِلَى اللَّهِ مِنْ أَذاكَ يا رَسُولَ اللَّهِ، ثُمَّ إِنَّهُنَّ دَعَوْنَ فاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَقُولُ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهَ العَدْلَ في بِنْتِ أَبِي بَكْرٍ، فَكَلَّمَتْهُ فَقالَ: «يا بُنَيَّةُ، أَلا تُحِبِّينَ ما أُحِبُّ»؟ قالَتْ: بَلَى، فَرَجَعَتْ إِلَيهِنَّ فَأَخْبَرَتْهُنَّ، فَقُلْنَ: ارْجِعِي إِلَيهِ، فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَظَتْ، وَقالَتْ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهَ العَدْلَ في بِنْتِ ابْنِ أَبِي قُحَافَةَ، فَرَفَعَتْ صَوْتَهَا حَتَّى تَنَاوَلَتْ عائِشَةَ وَهِيَ قاعِدَةٌ فَسَبَّتْهَا، حَتَّى إِنَّ رَسُولَ اللَّهِ ﷺ لَيَنْظُرُ إِلَى عائِشَةَ هَلْ تَكَلَّمُ، قالَ: فَتَكَلَّمَتْ عائِشَةُ تَرُدُّ عَلَى زَيْنَبَ حَتَّى أَسْكَتَتْهَا، قالَتْ: فَنَظَرَ النَّبِيُّ ﷺ إِلَى عائِشَةَ، وَقالَ: «إِنَّهَا بِنْتُ أَبِي بَكْرٍ». قالَ البُخَارِيُّ: الكَلامُ الأَخيرُ قِصَّةُ فاطِمَةَ يُذْكَرُ عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ رَجُلٍ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ. وَقالَ أَبُو مَرْوَانَ، عَنْ هِشامٍ، عَنْ عُرْوَةَ: كانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عائِشَةَ. وَعَنْ هِشامٍ، عَنْ رَجُلٍ مِنْ قُرَيْشٍ، وَرَجُلٍ مِنَ المَوَالِي، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامٍ، قالَتْ عائِشَةُ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَاسْتَأْذَنَتْ فاطِمَةُ.

[طرفه في: ٢٥٧٤].

٩ ـ بابُ ما لا يُرَدُّ مِنَ الهَدِيَّةِ

٢٥٨٢ ـ حدّثنا أبو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الأَنْصارِيُّ قالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ قالَ: دَخَلْتُ عَلَيهِ فَنَاوَلَنِي طِيباً، قالَ: كانَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ لا يَرُدُّ الطِّيبَ، قالَ: وَزَعَمَ أَنَسٌ: أَنَّ النَّبِيَّ ﷺ كانَ لا يَرُدُّ الطِّيبَ.

[الحديث ٢٥٨٢ ـ طرفه في: ٥٩٢٩].

١٠ ـ بابُ مَنْ رَأَى الهِبَةَ الغَائِبَةَ جَائِزَةً

٢٥٨٣، ٢٥٨٤ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: ذَكَرَ عُرْوَةُ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُما وَمَرْوَانَ أَخْبَرَاهُ: أَنَّ النَّبِيَّ ﷺ حِينَ جاءَهُ وَفْدُ هَوَازِنَ، قامَ في النَّاسِ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ جاؤُونَا تَائِبِينَ، وَإِنِّي رَأَيتُ أَنْ أَرُدَّ إِلَيهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ ذٰلِكَ

Whoever of you like to stick to his share till we give him his right from the very first war booty which Allah will bestow on us, then (he can do so)." The people replied: "We do (return the captives) willingly as a favour for your sake."

2584- The same previous narration.

[11] Awarding one in return for his gift

2585- Hesham narrated from his father from A'isha "Allah be pleased with her": Allah's Apostle "Allah's blessing and peace be upon him" used to accept gifts and used to give something in return.

[12] One's gift to his son; and one is not permitted to give something to one of his sons until he gives the others the same

in this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be just to your children as regards to the gifts."

On the other hand, Is it permissible for the father to take back his gift he gave to his son? And what about the opinion that one could take from the money of his sons justly and fairly? The Messenger of Allah "Allah's blessing and peace be upon him" bought a camel from Omar and gave it to Ibn Omar to whom he said: "Do with it whatever you wish."

2586- An'no'man Ibn Bashir "Allah be pleased with him" narrated that his father had took him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have given this son of mine a slave." The Prophet "Allah's blessing and peace be upon him" asked: "Have you given all your sons the same?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Take back your gift then."

[13] Making people as witnesses to one's gift

2587- Amer narrated that he had heard An'no'man Ibn Bashir "Allah be pleased with him" saying: "My father gave me a gift but Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Apostle "Allah's blessing and peace be upon him" as a witness to it. So, my father went to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I have given a gift to my son from Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Apostle!" Allah's Apostle "Allah's blessing and peace be upon him" asked: "Have you given (its like) to everyone of your sons?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" said: "Be afraid of Allah, and be just to your children." My father then returned and took back his gift."

[14] The man's gift to his wife; and the woman's gift to her husband

Ibrahim said: "It is permissible." The Prophet was reported to have taken the permission of his wives to be nursed in A'isha's home. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes back his gift is likely as the dog which swallows back its vomit."

فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا». فَقَالَ النَّاسُ: طَيَّبْنَا لَكَ.

[طرفه في: ٢٣٠٧، ٢٣٠٨].

١١ ـ بابُ المُكَافَأَةِ في الهِبَةِ

٢٥٨٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الهَدِيَّةَ وَيُثِيبُ عَلَيهَا. لَمْ يَذْكُرْ وَكِيعٌ وَمُحَاضِرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ.

١٢ ـ بابُ الهِبَةِ لِلوَلَدِ، وَإِذَا أَعْطَى بَعْضَ وَلَدِهِ شَيئاً لَمْ يَجُزْ، حَتَّى يَعْدِلَ بَيْنَهُمْ وَيُعْطِيَ الآخَرِينَ مِثْلَهُ، وَلا يُشْهَدُ عَلَيهِ

وَقالَ النَّبِيُّ ﷺ: «اعْدِلُوا بَينَ أَوْلادِكُمْ في العَطِيَّةِ». وَهَلْ لِلوَالِدِ أَنْ يَرْجِعَ في عَطِيَّتِهِ؟ وَمَا يَأْكُلُ مِنْ مالِ وَلَدِهِ بِالمَعْرُوفِ وَلاَ يَتَعَدَّى، وَاشْتَرَى النَّبِيُّ ﷺ مِنْ عُمَرَ بَعِيراً، ثُمَّ أَعْطَاهُ ابْنَ عُمَرَ، وَقالَ: «اصْنَعْ بِهِ ما شِئْتَ».

٢٥٨٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، وَمُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّهُمَا حَدَّثَاهُ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ أَتَى بِهِ إِلى رَسُولِ اللَّهِ ﷺ فَقالَ: إِنِّي نَحَلْتُ ابْنِي هذا غُلاماً، فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ»؟ قالَ: لاَ، قالَ: «فارْجِعْهُ». [الحديث ٢٥٨٦ ـ طرفاه في: ٢٥٨٧، ٢٦٥٠].

١٣ ـ بابُ الإِشْهَادِ في الهِبَةِ

٢٥٨٧ ـ حدّثنا حامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَينٍ، عَنْ عامِرٍ قالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ عَلَى المِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لاَ أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللَّهِ ﷺ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَعْطَيتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرَتْنِي أَنْ أُشْهِدَكَ يَا رَسُولَ اللَّهِ، قالَ: «أَعْطَيتَ سائِرَ وَلَدِكَ مِثْلَ هذا»؟ قالَ: لاَ، قالَ: «فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَينَ أَوْلادِكُمْ». قالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ. [طرفه في: ٢٥٨٦].

١٤ ـ بابُ هِبَةِ الرَّجُلِ لامْرَأَتِهِ وَالمَرْأَةِ لِزَوْجِهَا

قالَ إِبْرَاهِيمُ: جائِزَةٌ. وَقالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ: لاَ يَرْجِعَانِ. وَاسْتَأْذَنَ النَّبِيُّ ﷺ نِسَاءَهُ في أَنْ يُمَرَّضَ في بَيتِ عائِشَةَ. وَقالَ النَّبِيُّ ﷺ: «العَائِدُ في هِبَتِهِ، كالكَلبِ يَعُودُ في قَيئِهِ».

باب ١١ ـ قوله: (باب المكافأة في الهبة) وللكشميهني في الهدية (شارح).

٢٥٨٦ ـ (نحلت) أعطيت.

باب ١٤ ـ قوله: (خلبها) أي خدعها (شارح).

On the other hand, Az'zuhri said, Concerning the man who said to his wife: "Give me as a gift some or all of your dowry", then he remained with her for a few time and divorced her: "He should return to her what he had taken if he cheated her. But if she gave it to him willingly, then it would be permissible, according to Allah's saying: "And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer."" (The Women "An'nisa" 4)

2588- Obaidullah Ibn Abdullah narrated: A'isha "Allah be pleased with her" said: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al'abbas and another man." Obaidullah said: "When I informed Ibn Abbas of what A'isha had said, he asked me: "Do you know who was the second man whom A'isha had not named?" I replied: "No." He said: "He was Ali Ibn Abu'talib.""

2589- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who takes back his gift is like a dog that SWALLOWS its vomit."

[15] The woman's gift to people other than her husband; and her act of emancipation in case of being married is possible when she is not weak of understanding, for Allah says in this respect: "To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice." (The Women "An'nisa" 5

2590- Asma "Allah be pleased with her" narrated: Once I said: "O Allah's Apostle! I have no property except what what Az'zubair gives me. May I give in charity (from it)?" The Prophet "Allah's blessing and peace be upon him" said: "Give in charity and do not withhold it, least Allah will withhold it back from you. "

2591- Asma "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give (in charity) and be not reluctant lest Allah would give you in a limited amount; and do not withhold your money lest Allah would withhold it from you."

2592- Kuraib, Ibn Abbas's freed slave, narrated that Maimuna bint Al'harith "Allah be pleased with her" had told that she manumitted a slave-girl without taking the permission of The Prophet. On the day when it was her turn to be with The Prophet, she said: "Do you know, O Allah's Apostle,

وَقالَ الزُّهْرِيُّ، فِيمَنْ قالَ لامْرَأَتِهِ: هَبِي لِي بَعْضَ صَدَاقِكِ أَوْ كُلَّهُ، ثُمَّ لَمْ يَمْكُثْ إِلاَّ يَسِيراً حَتَّى طَلَّقَهَا فَرَجَعَتْ فِيهِ، قالَ: يَرُدُّ إِلَيهَا إِنْ كانَ خَلَبَهَا، وَإِنْ كانَتْ أَعْطَتْهُ عَنْ طِيبِ نَفسٍ لَيس فِي شَيءٍ مِنْ أَمْرِهِ خَدِيعَةٌ جازَ، قالَ اللَّهُ تَعالَى: ﴿فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِنْهُ نَفْساً﴾. [النساء: ٤].

٢٥٨٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَمَّا ثَقُلَ النَّبِيُّ ﷺ فاشْتَدَّ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ في بَيتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَينَ رَجُلَينِ تَخُطُّ رِجْلاهُ الأَرْضَ، وَكانَ بَينَ العَبَّاسِ وَبَينَ رَجُلٍ آخَرَ، فَقالَ عُبَيدُ اللَّهِ: فَذَكَرْتُ لابْنِ عَبَّاسٍ ما قالَتْ عائِشَةُ، فَقالَ لِي: وَهَل تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عائِشَةُ؟ قُلتُ: لا، قالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ. [طرفه في: ١٩٨].

٢٥٨٩ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «العَائِدُ فِي هِبَتِهِ كالكَلبِ، يَقِيءُ ثُمَّ يَعُودُ فِي قَيئِهِ».

[الحديث ٢٥٨٩ ـ أطرافه في: ٢٦٢١، ٢٦٢٢، ٦٩٧٥].

١٥ ـ بابُ هِبَةِ المَرْأَةِ لِغَيرِ زَوْجِهَا وَعِتْقِهَا، إِذَا كانَ لَهَا زَوْجٌ فَهُوَ جائِزٌ، إِذَا لَمْ تَكُنْ سَفِيهَةً، فَإِذَا كانَتْ سَفِيهَةً لَمْ يَجُزْ

قالَ اللَّهُ تَعَالَى: ﴿وَلاَ تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُم﴾. [النساء: ٥].

٢٥٩٠ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قُلتُ: يَا رَسُولَ اللَّهِ، مالِي مالٌ، إِلاَّ ما أَدْخَلَ عَلَيَّ الزُّبَيرُ، فَأَتَصَدَّقُ؟ قالَ: «تَصَدَّقِي، وَلا تُوعِي فَيُوعَى عَلَيكِ»

[طرفه في: ١٤٣٣].

٢٥٩١ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «أَنْفِقِي، وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيكِ، وَلا تُوعِي فَيُوعِيَ اللَّهُ عَلَيكِ». [طرفه في: ١٤٣٣].

٢٥٩٢ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ، عَنِ اللَّيثِ، عَنْ يَزِيدَ، عَنْ بُكَيرٍ، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ مَيمُونَةَ بِنْتَ الحَارِثِ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّهَا أَعْتَقَتْ وَلِيدَةً، وَلَمْ تَسْتَأْذِنِ النَّبِيَّ ﷺ، فَلَمَّا كانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيهَا فِيهِ قالَتْ: أَشَعَرْتَ يَا رَسُولَ اللَّهِ، أَنِّي أَعْتَقْتُ وَلِيدَتِي؟

٢٥٩٠ ـ قوله: فأتصدق وروي أفأتصدق بإثبات همزة الاستفهام كما في الشارح والإيعاء جمع الشيء في الوعاء والاحصاء مجاز عن التضييق لأن العذ مستلزم له.

that I have manumitted my slave-girl?" He said: "Have you really done?" She replied in the affirmative. He said: "You would have got more reward if you had given her to one of your maternal uncles."

2593- Urwa narrated: A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her, whose name came out. He used to fix for each of them a day and a night. But Sawda bint Zam'a gave up her day-and-night (turn) to A'isha, in order to get the pleasure of Allah's Apostle "Allah's blessing and peace be upon him" (by doing so).

[16] To whom should one give the gift first

2594- Kuraib, Ibn Abbas's freed slave, narrated that Maimuna bint Al'harith "Allah be pleased with her" had told that she manumitted a slave-girl without taking the permission of The Prophet who said commenting: "You would have got more reward if you had given her to one of your maternal uncles."

2595- A'isha "Allah be pleased with her" narrated: I said: "O Allah's Apostle! I have two neighbours; to which of them should I give a gift?" The Prophet "Allah's blessing and peace be upon him" said: "To the one whose door is nearer to you."

[17] When one does not accept the gift for some reason

Omar Ibn Abdul'aziz said: "During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the gift was a real present, but today, it is a (kind of) bribe."

2596- Ibn Abbas narrated that he had heard As'sa'b Ibn Jaththama saying that he gave the meat of an onager to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in a state of Ihram; he was at a place called Al'abwa or Waddan. The Prophet "Allah's blessing and peace be upon him" did not accept it. When The Prophet "Allah's blessing and peace be upon him" saw the signs of sadness on the face of As'sa'b in view of the fact that he (The Prophet) did not accept his present, he said (to him): "We are not returning your present, but we are in the state of Ihram."

2597- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man from the tribe of Al'azd, called Ibn

قال: «أوَفعلتِ». قالَتْ: نعَمْ قالَ: «أَمَا إنَّكِ لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كانَ أَعْظَمَ لأجْرِكِ». وَقالَ بَكْرُ بْنُ مُضَر، عَنْ عَمْرو، عَنْ بُكَير، عَنْ كُرَيب: إنَّ مَيمُونَةَ أَعْتَقَتْ. [الحديث ٢٥٩٢ ـ طرفه في: ٢٥٩٤].

٢٥٩٣ ـ حدّثنا حِبّان بْنُ مُوسَى: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُس، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ إذا أرادَ سَفراً أقْرَعَ بَينَ نسائه، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيلَتَهَا، غَيرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيلَتَهَا لِعَائِشَةَ زَوْجِ النَّبيِّ ﷺ، تَبْتَغِي بِذلِكَ رِضَا رَسُولِ اللَّهِ ﷺ.
[الحديث ٢٥٩٣ ـ أطرافه في: ٢٦٣٧، ٢٦٦١، ٢٦٨٨، ٢٨٧٩، ٤٠٢٥، ٤١٤١، ٤٦٩٠، ٤٧٤٩، ٤٧٥٠، ٤٧٥٧، ٥٢١٢، ٦٦٦٢، ٦٦٧٩، ٧٣٦٩، ٧٣٧٠، ٧٥٠٠، ٧٥٤٥].

١٦ ـ باب بِمَنْ يُبْدَأُ بِالهَدِيَّةِ

٢٥٩٤ ـ وَقالَ بَكْرٌ، عَنْ عَمْرو، عَنْ بُكَيرٍ، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاس: إنَّ مَيمُونَةَ زَوْجَ النَّبِيِّ ﷺ أَعْتَقَتْ وَلِيدَةً لَها فَقالَ لَها، «وَلَوْ وَصَلْتِ بَعْضَ أَخْوالِكِ كانَ أَعْظَمَ لأجْرِكِ».
[طرفه في: ٢٥٩٢].

٢٥٩٥ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الجَوْنِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ ـ رَجُلٍ مِنْ بَنِي تَيمِ بْنِ مُرَّةَ ـ عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: قُلْتُ: يا رَسُولَ اللَّهِ، إنَّ لِي جارَين، فإلَى أَيِّهِمَا أُهْدِي؟ قالَ: «إلَى أقْرَبِهِمَا مِنْكِ بَاباً».
[طرفه في: ٢٢٥٩].

١٧ ـ باب مَنْ لَمْ يَقْبَلِ الهَدِيَّةَ لِعِلَّةٍ

وقالَ عُمَرُ بْنُ عَبْدِ العَزِيز: كانَتِ الهَدِيَّةُ في زَمَنِ رَسُولِ اللَّهِ ﷺ هَدِيَّةً، وَاليَوْمَ رِشْوَةً.

٢٥٩٦ ـ حدّثنا أبو اليمان: أخبرَنا شُعيبٌ، عنِ الزُّهري قال: أخبرَني عُبيدُ اللَّهِ بنُ عبدِ اللَّهِ بنِ عُتْبَةَ: أنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّهُ سَمِعَ الصَّعْبَ بْنَ جَثَّامَةَ اللَّيثِيَّ، وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ، يُخْبِرُ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمارَ وَحْشٍ، وَهوَ بالأبْواءِ أَوْ بِوَدّان، وَهوَ مُحرِمٌ، فردّه، قالَ صَعْبٌ: فلمّا عرفَ في وجهي ردّه هديتي قال: «لَيسَ بنا رَدٌّ عليكَ، ولكنّا حُرُمٌ».

[طرفه في: ١٨٢٥].

٢٥٩٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حدَّثنا سُفيانُ، عنِ الزُّهْرِيِّ، عن عُرْوَةَ بنِ الزبير، عن أبي حُمَيدٍ الساعديِّ رَضِيَ اللَّهُ عنه قال: استعمل النبيُّ ﷺ رجلاً مِنَ الأزْدِ، يُقالُ

باب ١٧ ـ قوله: (رشوة) كذا بالنصب ولك أن ترفعه على أنه خبر مبتدأ محذوف.

٢٥٩٧ ـ قوله: (الأتبية) بهذا الضبط وروي اللتبية بضم اللام وسكون التاء نسبة إلى بني لتب قبيلة معروفة.

Al'utabiyya (or Al'lutbiyya, from the tribe of Lutb) for collecting the obligatory charity. When he returned he said: "This (the obligatory charity) is for you and this has been given to my as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By he, in Whose Hands my life is, whoever takes something from the resources of the obligatory charity (unlawfully) will carry it on his neck on the Day of Judgement; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said thrice: "O Allah! Haven't I reported Your Message (to them)?"

[18] When one intends or promises to give a gift to somebody, but he (any of them) died before doing so

Abida said: "If the gift was set aside and the grantee was still alive, then it would go to the grantee's inheritors; otherwise, it would go to the grantor's inheritors." On the other hand, Al'hasan said: "Whoever of them died first, it (the gift) would go to the grantee's inheritors."

2598- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "I will give you so much (and he pointed thrice with his hands) when funds of Bahrain comes to me." But The Prophet "Allah's blessing and peace be upon him" died before the money reached him. (When it came) Abu'bakr ordered a caller to announce that whoever had a money claim on The Prophet "Allah's blessing and peace be upon him" or was promised to be given something, should come to Abu'bakr. I went to Abu'bakr and told him that The Prophet "Allah's blessing and peace be upon him" had promised to give me so much. Abu'bakr gave me three handfuls (of money).

[19] How is one given (gifts of) slaves or luggage

Ibn Omar told: I was riding a troublesome camel (owned by Omar), which The Messenger of Allah "Allah's blessing and peace be upon him" bought and gave to me (as a gift) saying: "It is for you O Abdullah."

2599- Al'miswar Ibn Makhrama "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" distributed some cloaks but did give none to Makhrama. Makhrama said (to me): "O son! Accompany me to Allah's Apostle." When I went with him, he said: "Call him to me." I called him (The Prophet) for my father. He came out wearing one of those cloaks and said: "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said: "Makhrama is pleased."

لَهُ ابْنُ الأُتْبِيَّةِ، عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قالَ: هذا لَكُمْ وَهذا أُهْدِيَ لِي. قالَ: «فَهَلاَّ جَلَسَ في بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ، فَيَنْظُرَ يُهْدَى لَهُ أَمْ لاَ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لاَ يَأْخُذُ أَحَدٌ مِنْهُ شَيْئاً إِلاَّ جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كانَ بَعِيراً لَهُ رُغاءٌ، أَوْ بَقَرَةً لَهَا خُوارٌ، أَوْ شَاةً تَيْعَرُ». ثُمَّ رَفَعَ بِيَدِهِ حَتَّى رَأَيْنا عُفْرَةَ إِبْطَيهِ: «اللَّهُمَّ هَلْ بَلَّغْتُ، اللَّهُمَّ هَلْ بَلَّغْتُ». ثَلاَثاً. [طرفه في: ٩٢٥].

١٨ ـ بابٌ إِذا وَهَبَ هِبَةً أَوْ وَعَدَ، ثُمَّ ماتَ قَبْلَ أَنْ تَصِلَ إِلَيهِ

وَقالَ عَبِيدَةُ: إِنْ ماتَ وَكانَتْ فُصِلَتِ الهَدِيَّةُ، وَالمُهْدَى لَهُ حَيٌّ فَهْيَ لِوَرَثَتِهِ، وَإِنْ لَمْ تَكُنْ فُصِلَتْ فَهْيَ لِوَرَثَةِ الَّذِي أَهْدَى. وَقالَ الحَسَنُ: أَيُّهُمَا ماتَ قَبْلُ فَهْيَ لِوَرَثَةِ المُهْدَى لَهُ، إِذا قَبَضَهَا الرَّسولُ

٢٥٩٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا ابْنُ المُنْكَدِرِ: سَمِعْتُ جابِراً رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: «لَوْ جاءَ مالُ البَحْرَينِ أَعْطَيتُكَ هَكَذا، ثَلاَثاً». فَلَمْ يَقْدَمْ حَتَّى تُوُفِّيَ النَّبِيُّ ﷺ، فَأَمَرَ أَبُو بَكْرٍ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ أَوْ دَينٌ فَلْيَأْتِنا، فَأَتَيتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ وَعَدَنِي، فَحَثَى لِي، ثَلاَثاً.

[طرفه في: ٢٢٩٦].

١٩ ـ بابٌ كَيفَ يُقْبَضُ العَبْدُ وَالمَتَاعُ

وَقالَ ابْنُ عُمَرَ: كُنْتُ عَلَى بَكْرٍ صَعْبٍ، فَاشْتَراهُ النَّبِيُّ ﷺ، وَقالَ: «هُوَ لَكَ يا عَبْدَ اللَّهِ».

٢٥٩٩ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُما قالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ مِنْها شَيْئاً، فَقالَ مَخْرَمَةُ: يا بُنَيَّ انْطَلِقْ بِنا إِلى رَسُولِ اللَّهِ ﷺ، فَانْطَلَقْتُ مَعَهُ، فَقالَ: ادْخُلْ فَادْعُهُ لِي، قالَ: فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيهِ وَعَلَيهِ قَباءٌ مِنْها، فَقالَ: «خَبَأْنا هذا لَكَ». قالَ: فَنَظَرَ إِلَيهِ، فَقالَ: «رَضِيَ مَخْرَمَةُ».

[الحديث ٢٥٩٩ ـ أطرافه في: ٢٦٥٧، ٣١٢٧، ٥٨٠٠، ٥٨٦٢، ٦١٣٢].

= ـ قوله: تيعر أي تصوّت وقوله: عفرة إبطيه أي بياضهما المشوب بالسمرة، ولأبي ذرّ عفر بإسقاط هاء التأنيث.

باب ١٨ ـ قوله: (فصلت الهدية) بالفاء المضمومة والصاد المهملة المكسورة وفي نسخة فصلت بفتحهما وهما من الفصل والمراد القبض وفي نسخة وصلت بالواو بدل الفاء فالفصل بالنظر إلى المهدي والوصل بالنظر إلى المهدى إليه.

ـ قوله: (قبل) أي قبل الآخر.

[20] When one takes the gift without saying: I accepted it

2600- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I am ruined." The Prophet "Allah's blessing and peace be upon him" asked: "What is the wrong with you?" He said: "I had a sexual intercourse with my wife (while fasting)during Ramadan." The Prophet "Allah's blessing and peace be upon him" asked him: "Can you manumit a slave?" He replied: "No." He then asked him: "Can you fast for two successive months continuously?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" then asked him: "Can you feed sixty poor persons?" He replied: "No." In the meantime an Ansari came with a basket full of dates. The Prophet "Allah's blessing and peace be upon him" said to the man: "Take and give it in charity (as an expiation of your sin)." The man said: "Would I give it to people who are poorer than us O Allah's Apostle? By he, Who has sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take and give it to your family."

[21] Granting one's debts (to the debtor)

Sho'ba narrated from Al'hakam that it was permissible. Al'hasan Ibn Ali "Allah be pleased with both" gave as a gift a debt to the person who owed him.

On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a right (debt) with somebody, would better give it to him (as a gift) or exempt him."

2601- Abdullah Ibn Ka'b Ibn Malik narrated that Jaber Ibn Abdullah "Allah be pleased with both" had told him: My father was martyred on the day of Ohud and his creditors demanded the debt back harshly. So I went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of that. He asked them to accept the fruits of my garden and excuse my father, but they refused. So, The Messenger of Allah "Allah's blessing and peace be upon him" did not give them the fruits, nor did he cut and distribute them among them, but said: "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, with a lot of fruits left for us. Then I went to The Messenger of Allah "Allah's blessing and peace be upon him", who was sitting, and informed him about what happened. The Messenger of Allah "Allah's blessing and peace be upon him" told Omar, who was sitting there: "Listen O Omar." Omar said: "Don't we know that you are Allah's Apostle? By Allah! you are Allah's Apostle!"

[22] One's gift to the group (of people)

Asma told both of Al'qasim Ibn Mohammad and Ibn Abu'atiq: "I inherited some property from my sister A'isha in Al'ghaba, for which

٢٠ ـ بابٌ إذا وهبَ هِبةً فقبضَها الآخَرُ ولَمْ يقُل: قَبِلتُ

٢٦٠٠ ـ حدَّثنا مُحمَّدُ بنُ مَحْبُوبٍ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: هَلَكْتُ، فَقالَ: «وَمَا ذاكَ»؟ قالَ: وَقَعْتُ بِأَهْلِي فِي رَمَضانَ، قالَ: «تَجِدُ رَقَبَةً». قالَ: لا، قالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَيْنِ»؟ قالَ: لا، قالَ: «فَتَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِيناً». قالَ: لا، قالَ: فَجاءَ رَجُلٌ مِنَ الأَنْصارِ بِعَرَقٍ، وَالعَرَقُ المِكْتَلُ فِيهِ تَمْرٌ، فَقالَ: «اذْهَبْ بِهذا فَتَصَدَّقْ بِهِ». قالَ: عَلَى أَحْوَجَ مِنَّا يا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالحَقِّ ما بَيْنَ لابَتَيْها أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا، قالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ».

[طرفه في: ١٩٣٦].

٢١ ـ بابٌ إذا وهبَ ديناً على رَجُلٍ

قالَ شعْبَةُ عَنِ الحَكَمِ: هُوَ جائِزٌ. وَوَهَبَ الحَسَنُ بْنُ عَلِيٍّ عَلَيهِما السَّلامُ لِرَجُلٍ دَيْنَهُ. وَقالَ النَّبِيُّ ﷺ: «مَنْ كانَ لَهُ عَلَيهِ حَقٌّ فَلْيُعْطِهِ أَوْ لِيَتَحَلَّلْهُ مِنْهُ». فَقالَ جابِرٌ: قُتِلَ أَبِي وَعَلَيهِ دَيْنٌ، فَسَأَلَ النَّبِيُّ ﷺ غُرَماءَهُ أَنْ يَقْبَلُوا ثَمَرَ حائِطِي وَيُحَلِّلُوا أَبِي.

٢٦٠١ ـ حدّثنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ. وَقالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مالِكٍ أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما أَخْبَرَهُ: أَنَّ أَباهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيداً، فاشْتَدَّ الغُرَماءُ فِي حُقُوقِهِمْ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَكَلَّمْتُهُ، فَسَأَلَهُمْ أَنْ يَقْبَلُوا ثَمَرَ حائِطِي وَيُحَلِّلُوا أَبِي، فَأَبَوْا، فَلَمْ يُعْطِهِمْ رَسُولُ اللَّهِ ﷺ حائِطِي وَلَمْ يَكْسِرْهُ لَهُمْ، وَلَكِنْ قالَ: «سَأَغْدُو عَلَيكَ إِنْ شاءَ اللَّهُ». فَغَدا عَلَينا حَتَّى أَصْبَحَ، فَطافَ فِي النَّخْلِ وَدَعا فِي ثَمَرِهِ بِالبَرَكَةِ، فَجَدَدْتُها فَقَضَيْتُهُمْ حُقُوقَهُمْ، وَبَقِيَ لَنا مِنْ ثَمَرِها بَقِيَّةٌ، ثُمَّ جِئْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جالِسٌ فَأَخْبَرْتُهُ بِذٰلِكَ، فَقالَ رَسُولُ اللَّهِ ﷺ لِعُمَرَ: «اسْمَعْ ـ وَهُوَ جالِسٌ ـ يا عُمَرُ» فَقالَ: أَلَا يَكُونُ؟ قَدْ عَلِمْنا أَنَّكَ رَسُولُ اللَّهِ، وَاللَّهِ إِنَّكَ لَرَسُولُ اللَّهِ.

[طرفه في: ٢١٢٧].

٢٢ ـ بابُ هِبَةِ الوَاحِدِ لِلجَمَاعَةِ

وَقالَتْ أَسْماءُ لِلقاسِمِ بْنِ مُحَمَّدٍ وَابْنِ أَبِي عَتِيقٍ: وَرِثْتُ عَنْ أُخْتِي عائِشَةَ مالاً بِالغابَةِ،

٢٦٠٠ ـ قوله: المكتل: الزنبيل.

ـ قوله: لابتيها أي حرّتي المدينة المكتنفتين بها (شارح).

٢٦٠١ ـ قوله: ألا بفتح الهمزة وتشديد اللام ولأبي ذر ألا بتخفيف اللام وقوله: يكون بالرفع وفي بعض الأصول بالنصب كما في الشارح.

باب ٢٢ ـ قوله: (ورثت عن أختي عائشة) زاد أبو ذرّ مالاً (شارح).

Mo'awiya gave me one hundred thousand. It is for you (as a gift)."

2602- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A drink (of milk mixed with water) was brought to The Prophet "Allah's blessing and peace be upon him" of which he drank some, while a boy was sitting on his right and old men on his left. The Prophet "Allah's blessing and peace be upon him" said to the boy: "If you allow me, I'll give (the rest of the drink to) these old men first." The boy said: "I am not to give preference to any one over me concerning my share from you, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" then put it in the boy's hand.

[23] The taken and non-taken gift; and the distributed and non-distributed gift

The Prophet "Allah's blessing and peace be upon him" gave as a gift the spoils of Hawazin tribe, which he captured from them before being distributed.

2603- Jaber Ibn Abdullah "Allah be pleased with both" said: "I came to The Messenger of Allah "Allah's blessing and peace be upon him" in the mosque. He gave me my right; and gave me extra."

2604- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I sold a camel to The Prophet "Allah's blessing and peace be upon him" on one of the journeys. When we reached Medina, he ordered me to go to the Mosque and pray two Rak'as. Then he weighed for me (the price of the camel in gold) and gave me an extra amount over it. Something of it remained with me till the army of Sham took it on the day of Harra.

2605- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A drink (of milk mixed with water) was brought to The Messenger of Allah "Allah's blessing and peace be upon him" while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy: "Will you allow me to give it to those (people)?" The boy said: "No, by Allah, I will not allow anyone to take my right from you." Then The Prophet "Allah's blessing and peace be upon him" put it in the boy's hand.

2606- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" owed a man some debt (which he demanded harshly). The companions of The Prophet "Allah's blessing and peace be upon him" wanted to harm him, but The Prophet "Allah's blessing and peace be upon him" said to them: "Leave him, for the creditor has the right to speak harshly." He then added: "Buy (a camel) of the same age and give it to him." They said: "We cannot get except a camel of an older age than that of his." He said: "Buy and give it to him, for the best amongst you is he who pays back his debt most generously."

وَقَدْ أَعْطانِي بِهِ مُعَاوِيَةُ مِئَةَ أَلْفٍ، فَهُوَ لَكُمَا.

٢٦٠٢ ـ حدّثنا يَحْيى بنُ قَزَعَة: حدَّثنا مالِكٌ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِشَرابٍ فَشَرِبَ، وَعَنْ يَمِينِهِ غُلامٌ، وَعَنْ يَسارِهِ الأَشْيَاخُ، فَقالَ لِلغُلامِ: «إِنْ أَذِنْتَ لِي أَعْطَيْتُ هؤلاءِ» فَقالَ: ما كُنْتُ لأُوثِرَ بِنَصِيبِي مِنْكَ يا رَسُولَ اللهِ أَحَداً، فَتَلَّهُ فِي يَدِهِ.

[طرفه في: ٢٣٥١].

٢٣ ـ بابُ الهِبَةِ المَقْبُوضَةِ وَغَيْرِ المَقْبُوضَةِ، وَالمَقْسُومَةِ وَغَيْرِ المَقْسُومَةِ

وَقَدْ وَهَبَ النَّبِيُّ ﷺ وأَصْحابُهُ لِهَوازِنَ ما غَنِمُوا مِنْهُمْ وَهُوَ غَيْرُ مَقْسُومٍ

٢٦٠٣ ـ حدّثنا ثابِتُ بْنُ مُحَمَّدٍ: حدّثنا مِسْعَرٌ، عَنْ مُحارِبٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَتَيْتُ النَّبِيَّ ﷺ فِي المَسْجِدِ، فَقَضانِي وَزادَنِي. [طرفه في: ٤٤٣].

٢٦٠٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ مُحارِبٍ، سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بِعْتُ مِنَ النَّبِيِّ ﷺ بَعِيراً فِي سَفَرٍ، فَلَمَّا أَتَيْنا المَدِينَةَ قالَ: «ائْتِ المَسْجِدَ فَصَلِّ رَكْعَتَيْنِ» فَوَزَنَ، قالَ شُعْبَةُ: أُرَاهُ: فَوَزَنَ لِي فَأَرْجَحَ ـ فَما زالَ مِنْها شَيْءٌ حَتَّى أَصابَها أَهْلُ الشَّأْمِ يَوْمَ الحَرَّةِ.

[طرفه في: ٤٤٣].

٢٦٠٥ ـ حدّثنا قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرابٍ، وَعَنْ يَمِينِهِ غُلامٌ، وَعَنْ يَسارِهِ أَشْياخٌ، فَقالَ لِلغُلامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هؤلاءِ» فَقالَ الغُلامُ: لا وَاللهِ، لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً، فَتَلَّهُ فِي يَدِهِ.

[طرفه في: ٢٣٥١].

٢٦٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عُثْمانَ بْنِ جَبَلَةَ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ قالَ: سَمِعْتُ أَبا سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ لِرَجُلٍ عَلَى رَسُولِ اللَّهِ ﷺ دَيْنٌ، فَهَمَّ بِهِ أَصْحابُهُ، فَقالَ: «دَعُوهُ، فَإِنَّ لِصاحِبِ الحَقِّ مَقالاً». وَقالَ: «اشْتَرُوا لَهُ سِنّاً فَأَعْطُوها إِيَّاهُ». فَقالُوا: إِنَّا لا نَجِدُ سِنّاً إِلاَّ سِنّاً هِيَ أَفْضَلُ مِنْ سِنِّهِ، قالَ: «فاشْتَرُوها، فَأَعْطُوها إِيَّاهُ، فَإِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ قَضاءً».

[طرفه في: ٢٣٠٥].

٢٦٠٢ ـ قوله: (فتله) أي دفعه.

٢٦٠٤ ـ قوله: (فوزن) أي أعطى ثمن الجمل (شارح).

[24] The group's gift to some people

2607- Both of Al'miswar Ibn Makhrama and Marwan narrated: When the delegates of the tribe of Hawazin came to The Prophet "Allah's blessing and peace be upon him" they requested him to return their property and their captives. He said to them: "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives: either the captives or the property and (I have not distributed the booty for) I have been waiting for you."

When The Prophet "Allah's blessing and peace be upon him" had returned from Ta'if, he waited them for more than ten nights. When they came to know that The Prophet "Allah's blessing and peace be upon him" would not return except one of the two, they said: "We chose our captives." The Prophet "Allah's blessing and peace be upon him" then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said: "Then after: Those brothers of yours have come to you with repentance and I see it better to return their captives. SO, HE, WHO amongst you likes to do that as a favour, can do it, and he, who wants to stick to his share till we pay him from the very first war booty which Allah will give us, can do so." The people said: "We return (the captives) to them willingly as a favour, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "I do not know who of you has agreed and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them. Then they came to The Prophet "Allah's blessing and peace be upon him" to tell him that all of them had agreed (to return the captives) willingly.

2608- The same as above.

[25] If one is given a gift while there are some people sitting with him, then he will have more right to take it

in this respect, Ibn Abbas "Allah be pleased with both" was reported to have told That the people sitting with that person would be his co-owners. But this report is not confirmed by an authentic narration.

2609- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" took a camel of special age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet "Allah's blessing and peace be upon him" said: "No doubt, he who has a right, can demand it." Then The Prophet "Allah's blessing and peace be upon him" gave him an older camel than his camel and said: "The best amongst you is he who repays his debts most generously."

2610- Ibn Omar "Allah be pleased with both" narrated That he was in the company of The Prophet "Allah's blessing and peace be upon him" on a journey, riding a troublesome camel owned by Omar. The camel used to go ahead of The Prophet "Allah's blessing and peace be upon him". Ibn Omar's father said: "O Abdullah! No one should go ahead of The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said to him: "Sell it to me." Omar said to The Prophet "Allah's blessing and peace be upon him": "It is for you." So, he bought it and said: "O Abdullah! It is for you, with which you can do what you like."

[26] If one gave as a gift to somebody a camel which the latter was riding, then it would be permissible

2611- Ibn Omar "Allah be pleased with both" narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" on a journey. I was riding a troublesome camel (owned by Omar). The Prophet "Allah's blessing and peace be upon him" said to Omar: "Sell it to me." he bought it and said: "O Abdullah! It is for you."

٢٤ ـ بابٌ إذا وَهَبَ جَمَاعَةٌ لِقَوْمٍ

٢٦٠٧، ٢٦٠٨ ـ حدثنا يَحْيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عن عُروةَ: أنَّ مَروانَ بنَ الحكَمِ والمِسْوَرَ بنَ مخرَمةَ أخبَراهُ: أنَّ النَّبيَّ ﷺ قال، حِينَ جاءَهُ وَفدُ هَوَازِنَ مُسلِمينَ، فَسأَلُوهُ أَنْ يَرُدَّ إِلَيهِمْ أَموالَهُمْ وَسَبيَهُمْ، فَقالَ لَهُمْ: «مَعِي مَنْ تَرَوْنَ، وَأَحَبُّ الحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا السَّبْيَ وَإِمَّا المَالَ، وَقَدْ كُنْتُ استَأْنَيتُ». وكانَ النَّبيُّ ﷺ انتظرَهُمْ بِضعَ عشرةَ ليلةً، حِينَ قفلَ منَ الطَّائفِ، فلمَّا تبيَّنَ لهم أنَّ النَّبيَّ ﷺ غيرُ رَادٍّ إليهمْ إلاّ إحدى الطَّائفتَينِ، قالوا: فإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ في المُسْلِمِينَ، فَأَثنى عَلَى اللَّهِ بِمَا هُوَ أَهلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هؤلاءِ جاؤُونا تائِبِينَ، وَإِنِّي رَأيتُ أنْ أرُدَّ إليهِم سبيَهُم، فمنْ أحبَّ منكُمْ أنْ يُطيِّبَ ذلكَ فليَفعَلْ، ومَنْ أحبَّ أنْ يَكونَ عَلى حظِّهِ حَتَّى نُعْطِيَهُ إيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللَّهُ عَلينا فَليَفعَلْ». فَقالَ النَّاسُ: طَيَّبْنَا يَا رَسُولَ اللَّهِ لَهُمْ. فَقالَ لَهُمْ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فيهِ ممَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفاؤُكُمْ أَمْرَكُمْ». فَرَجعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفاؤُهُمْ، ثُمَّ رَجعُوا إِلَى النَّبِيِّ ﷺ فَأَخْبَرُوهُ: أَنَّهُمْ طَيَّبُوا وَأَذِنُوا. وهذا الذي بَلَغَنا مِنْ سَبْيِ هَوازِنَ. هذا آخرُ قولِ الزُّهريِّ، يَعْنِي: فهذا الذي بَلَغَنا. [طرفه في: ٢٣٠٧، ٢٣٠٨]

٢٥ ـ بابُ مَنْ أُهْدِيَ لهُ هَدِيَّةٌ وعِنْدَهُ جُلَساؤُهُ، فَهُوَ أَحَقُّ

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ جُلَسَاءَهُ شُرَكاءُ، وَلَمْ يَصِحَّ.

٢٦٠٩ ـ حدثنا ابْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ سِنّاً، فَجاءَ صاحِبُهُ يَتَقاضاهُ، فَقالُوا لَهُ، فَقالَ: «إِنَّ لِصاحِبِ الحَقِّ مَقالاً». ثُمَّ قَضاهُ أَفْضَلَ مِنْ سِنِّهِ، وَقالَ: «أَفْضَلُكُمْ أَحْسَنُكُمْ قَضاءً». [طرفه في: ٢٣٠٥]

٢٦١٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ كانَ مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَكانَ عَلَى بَكْرٍ لِعُمَرَ صَعْبٍ، فَكانَ يَتَقَدَّمُ النَّبِيَّ ﷺ، فَيَقُولُ أَبُوهُ: يا عَبْدَ اللَّهِ، لا يَتَقَدَّمُ النَّبِيَّ ﷺ أَحَدٌ. فَقالَ لَهُ النَّبِيُّ ﷺ: «بِعْنِيهِ». فَقالَ عُمَرُ: هُوَ لَكَ، فَاشْتَرَاهُ، ثُمَّ قالَ: «هُوَ لَكَ يَا عَبْدَ اللَّهِ، فَاصْنَعْ بِهِ ما شِئْتَ». [طرفه في: ٢١١٥]

٢٦ ـ بابٌ إذا وَهَبَ بَعيراً لِرَجُلٍ وَهُوَ راكِبُهُ فَهُوَ جائِزٌ

٢٦١١ ـ وَقالَ الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، وَكُنْتُ عَلَى بَكْرٍ صَعْبٍ، فَقالَ النَّبِيُّ ﷺ لِعُمَرَ: «بِعْنِيهِ».

٢٦٠٧ ـ قوله: (أن يطيب ذلك) وفي الوكالة بذلك بزيادة الموحدة أي يطيب بدفع السبي إلى هوازن نفسه (شارح).

[27] The gift (of clothes) which one disliked to be worn

2612- Nafi narrated from Ibn Omar “Allah be pleased with both”: Omar Ibn Al’khattab saw a silk dress (cloak) being sold at the gate of the Mosque and said: "O Allah's Apostle! Would that you buy and wear it on Fridays and when the delegates come to you!" The Messenger of Allah “Allah’s blessing and peace be upon him” said: "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought of which The Messenger of Allah “Allah’s blessing and peace be upon him” sent one to Omar. Omar said: "How do you give me this to wear while you said what you had said about the dress of Otarid?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: "I have not given it to you to wear." So, Omar gave it to a pagan brother of his in Mecca.

2613- Nafi narrated from Ibn Omar "Allah be pleased with both": Once The Prophet "Allah's blessing and peace be upon him" went to the house of Fatima but did not enter it. Ali came whom she told about that. When Ali asked The Prophet "Allah's blessing and peace be upon him" about it, he said: "I saw a (multicoloured) decorated curtain on her door. I am not interested in worldly things." Ali went to Fatima and told her about it. Fatima said: "I am ready to do with it whatever he orders me to do." The Prophet "Allah's blessing and peace be upon him" ordered her to send it to such-and-such needy people.

2614- Ali "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" gave me a silken dress as a gift which I wore. When I saw the signs of anger on his face, I cut it into pieces, which I distributed among my wives.

[28] Accepting the gift from unbelievers

Abu’huraira said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The Prophet Abraham “Peace be upon him” entered with Sara (his wife) a town ruled by a tyrant king who said (after he had failed to get anything evil from Sara): “Give her Hagar (as a gift).”

On the other hand, The Messenger of Allah “Allah’s blessing and peace be upon him” once was given, as a gift, a poisoned sheep. He also was given as a present a white mule by the king of Aila.

2615- Anas “Allah be pleased with him” narrated: A cloak made of thick silken cloth was presented to The Prophet “Allah’s blessing and peace be upon him”. The Prophet “Allah’s blessing and peace be upon him” used to forbid people to wear silk. So, the people were pleased to see it. The Prophet “Allah’s blessing and peace be upon him” said: "By he, in Whose Hands Mohammad's soul is, the handkerchiefs of Sa’d Ibn Mu’adh in Paradise are better than this.”

فَابْتَاعَهُ، فَقَالَ النَّبِيُّ ﷺ «هُوَ لَكَ يَا عَبْدَ اللَّهِ». [طرفه في: ٢١١٥].

٢٧ ـ بابُ هَدِيَّةِ ما يُكْرَهُ لُبْسُهَا

٢٦١٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نافعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قال: رَأَى عُمَرُ بْنُ الخَطَّابِ حُلَّةً سِيَراءَ عِنْدَ بابِ المَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَوِ اشْتَرَيْتَهَا فَلَبِسْتَهَا يَوْمَ الجُمُعَةِ وَلِلوَفْدِ، قال: «إِنَّمَا يَلْبَسُهَا مَنْ لا خَلاقَ لَهُ فِي الآخِرَةِ». ثُمَّ جاءَتْ حُلَلٌ، فَأَعْطى رَسُولُ اللَّهِ ﷺ عُمَرَ مِنْهَا حُلَّةً، وقال: أَكَسَوْتَنِيهَا، وَقُلْتَ في حُلَّةِ عُطَارِدٍ ما قُلْتَ؟ فَقَالَ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا». فَكَسَا عُمَرُ أَخاً لَهُ بِمَكَّةَ مُشْرِكاً. [طرفه في: ٨٨٦].

٢٦١٣ ـ حدّثنا مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو جَعْفَرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: أَتَى النَّبِيُّ ﷺ بَيْتَ فاطِمَةَ فَلَمْ يَدْخُلْ عَلَيْهَا، وَجاءَ عَلِيٌّ فَذَكَرَتْ لَهُ ذلِكَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ قال: «إِنِّي رَأَيْتُ عَلى بابِهَا سِتْراً مَوْشِيّاً». فَقالَ: «مالي وَلِلدُّنْيا». فَأَتَاهَا عَلِيٌّ فَذَكَرَ ذلِكَ لَهَا، فَقَالَتْ: لِيَأْمُرْنِي فِيهِ بِمَا شاءَ، قال: تُرْسِلُ بِهِ إِلى فُلانٍ، أَهْلِ بَيْتٍ بِهِمْ حاجَةٌ».

٢٦١٤ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنَا شُعْبَةُ قال: أَخْبَرَنِي عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ قالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قال: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةً سِيَراءَ، فَلَبِسْتُهَا، فَرَأَيْتُ الغَضَبَ في وَجْهِهِ، فَشَقَقْتُهَا بَيْنَ نِسائي. [الحديث ٢٦١٤ ـ طرفاه في: ٥٣٦٦، ٥٨٤٠].

٢٨ ـ بابُ قَبُولِ الهَدِيَّةِ مِنَ المُشْرِكِينَ

وَقالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «هاجَرَ إِبْراهِيمُ عَلَيهِ السَّلامُ بِسارَةَ، فَدَخَلَ قَرْيَةً فِيهَا مَلِكٌ أَوْ جَبَّارٌ، فَقَالَ: أَعْطُوهَا آجَرَ». وَأُهْدِيَتْ لِلنَّبِيِّ ﷺ شاةٌ فِيهَا سُمٌّ. وَقالَ أَبُو حُمَيْدٍ: أَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضاءَ، وَكَساهُ بُرْداً، وَكَتَبَ إِلَيْهِ بِبَحْرِهِمْ.

٢٦١٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قال: أُهْدِيَ لِلنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وَكانَ يَنْهى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْها، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَمَنادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الجَنَّةِ أَحْسَنُ مِنْ

٢٦١٢ ـ قوله: (حلة سيراء) كذا بالتنوين على الصفة وروي بدونه على الإضافة والمعنى رأى حلة حرير تباع

٢٦١٣ ـ قوله: (موشيا) أي مخططاً بألوان شتى وليس ستر الباب حراما لكنه ﷺ كره لابنته ما كره لنفسه من تعجيل الطيبات كما في الشارح.

٢٦١٤ ـ قوله: (فشققتها بين نسائي) أي على أن تكون خمراً للفواطم كما جاء في رواية.

باب ٢٨ ـ قوله: (آجر) وفي نسخة هاجر.

ـ قوله: (وكتب له ببحرهم) أي أقره على أهل بلدهم وكان بساحل البحر.

٢٦١٥ ـ قوله: (دومة) بضم الدال المهملة والمحدثون يفتحونها وهي دومة الجندل مدينة بقرب تبوك وأكيدر صاحبها كما في الشارح.

2616- Anas added: "A present was sent to The Prophet "Allah's blessing and peace be upon him" by Okaidir (a Christian, the chief of) Dawma."

2617- Anas "Allah be pleased with him" narrated: A poisoned (cooked) sheep was brought by a Jewess to The Prophet "Allah's blessing and peace be upon him" who ate from it. She was brought to The Prophet "Allah's blessing and peace be upon him" and he was asked: "Shall we kill her?" He said: "No." I continued to see the effect of the poison on the palate of the mouth of The Messenger of Allah "Allah's blessing and peace be upon him".

2618- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" reported: We were one hundred and thirty persons accompanying The Prophet "Allah's blessing and peace be upon him" who asked us whether anyone of us had food. There was a man who had about a Sa of wheat, which was mixed with water. Then, a very tall pagan came driving sheep. The Prophet "Allah's blessing and peace be upon him" asked him: "Will you sell us or give it (a sheep) as a present?" He said: "I will sell you (a sheep)." The Prophet "Allah's blessing and peace be upon him" bought a sheep and it was slaughtered. The Prophet "Allah's blessing and peace be upon him" ordered that its liver and other Abdominal organs be roasted. By Allah, The Prophet "Allah's blessing and peace be upon him" gave every person of the one-hundred-and-thirty a piece of that. He gave all who were present; and kept the shares of those who were absent. The Prophet "Allah's blessing and peace be upon him" then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

[29] One's gift to the unbeliever

and Allah's saying: "Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just." (Al'mumtahina "That Which examines" 8)

2619- Ibn Omar "Allah be pleased with both" narrated: Omar saw a silken cloak over a man for sale and said to The Prophet "Allah's blessing and peace be upon him": "Would that you buy it in order to wear on Fridays and while meeting delegates!" The Prophet "Allah's blessing and peace be upon him" said: "This is worn by the one who will have no share in the Hereafter." Later on The Messenger of Allah "Allah's blessing and peace be upon him" got some silken cloaks similar to that one, of which he sent one to Omar. Omar said to The Prophet "Allah's blessing and peace be upon him": "How can I wear it, while you said about it what you had said?" The Prophet "Allah's blessing and peace be upon him" said: "I have not given it to you to wear, but to sell or to give to someone else (as a gift)." So, Omar sent it to his brother at Mecca before he embraced Islam.

هذا» [الحديث ٢٦١٥ ـ طرفاه في: ٢٦١٦، ٣٢٤٨].

٢٦١٦ ـ وقال سعيدٌ، عن قتادة، عن أنسٍ: إنَّ أُكيدِرَ دومة أهدى إلى النَّبيِّ ﷺ.

[طرفه في: ٢٦١٥]

٢٦١٧ ـ حدثنا عبدُ اللهِ بن عبدِ الوهَّاب: حدَّثنا خالدُ بنُ الحارثِ: حدَّثنا شعبةُ، عن هِشام بن زيدٍ، عن أنسِ بن مالكٍ رضيَ اللهُ عنه: أنَّ يهوديَّةً أتتِ النَّبيَّ ﷺ بشاةٍ مسمومةٍ فأكلَ منها، فجيءَ بها، فقيل: ألا نقتُلُها؟ قال: «لا». فما زلتُ أعرِفُها في لَهَواتِ رسولِ اللهِ ﷺ.

٢٦١٨ ـ حدثنا أبو النُّعمانِ: حدَّثنا المُعتَمِرُ بنُ سُلَيمانَ، عن أبيه، عن أبي عُثمانَ، عن عبدِ الرَّحمٰنِ بن أبي بكرٍ رضيَ اللهُ عنهُما قال: كنَّا مع النَّبيِّ ﷺ ثلاثينَ ومِئةً، فقال النَّبيُّ ﷺ: «هل مع أحدٍ منكُمْ طعامٌ». ؟فإذا مع رجلٍ صاعٌ من طعامٍ أو نحوُهُ، فعُجِنَ، ثُمَّ جاءَ رجلٌ مُشرِكٌ، مُشعانٌّ طويلٌ، بغنمٍ يسوقُها، فقال النَّبيُّ ﷺ: «بيعاً أم عطيَّةً، أو قال: أم هِبَةً». قال: لا، بل بيعٌ، فاشترى منهُ شاةً، فصُنِعَتْ، وأمرَ النَّبيُّ ﷺ بسوادِ البطنِ أن يُشوَى، وايمُ اللهِ، ما في الثَّلاثينَ والمِئةِ إلا قد حزَّ النَّبيُّ ﷺ له حُزَّةً من سوادِ بطنِها، إن كان شاهداً أعطاها إيَّاهُ، وإن كان غائباً خبأ له، فجعل منها قصعتينِ، فأكلوا أجمعون وشبِعنا، ففضلتِ القصعتانِ، فحملناهُ على البعيرِ، أو كما قال.

[طرفه في: ٢٢١٦].

٢٩ ـ بابُ الهديَّةِ للمُشركينَ

وقولِ اللهِ تعالى: ﴿لا ينهاكُمُ اللهُ عن الذين لم يُقاتلوكم في الدين ولم يُخرجوكم من دِيارِكُمْ أن تبرُّوهُم وتُقسِطوا إليهم إنَّ اللهَ يُحبُّ المُقسطين﴾ [الممتحنة: ٨].

٢٦١٩ ـ حدثنا خالدُ بنُ مَخلدٍ: حدَّثنا سُليمانُ بنُ بلالٍ قال: حدَّثني عبدُ اللهِ بنُ دينارٍ، عن ابنِ عمرَ رضيَ اللهُ عنهما قال: رأى عمرُ حُلَّةً على رجلٍ تُباعُ، فقال للنَّبيِّ ﷺ: ابتَعْ هذه الحُلَّةَ تلبَسْها يومَ الجُمُعةِ وإذا جاءكَ الوفدُ. فقال: «إنَّما يلبَسُ هذا مَن لا خَلاقَ لهُ في الآخرةِ». فأُتِيَ رسولُ اللهِ ﷺ منها بحُلَلٍ، فأرسلَ إلى عُمرَ منها بحُلَّةٍ، فقال عُمرُ: كيفَ ألبَسُها وقد قُلتَ فيها ما قُلتَ؟ قال: «إنِّي لم أكسُكَها لتلبَسَها، تبيعُها أو تكسُوها». فأرسلَ بها عُمرُ إلى أخٍ لهُ من أهلِ مكَّةَ، قبلَ أن يُسلِمَ [طرفه في: ٨٨٦].

٢٦٢٠ ـ حدثنا عُبيدُ بنُ إسماعيلَ: حدَّثنا أبو أسامةَ، عن هشامٍ، عن أبيهِ، عن أسماءَ

٢٦١٨ ـ قوله: (مشعان) أي طويل شعر الرأس ثائره.

ـ قوله: (بسواد البطن) وهو كبدها قاله الشارح.

ـ (حز حزة): قطع قطعة.

٢٦٢٠ ـ قوله: (وهي راغبة) أي في شيء تأخذه أو في القرب مني ومجاورتي والتودد إليّ لأنها جاءت بهدايا =

2620- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: My mother, who was pagan, came to me during the lifetime of Allah's Apostle. I said to Allah's Apostle "Allah's blessing and peace be upon him": "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, keep good relation with her. "

[30] One should not take back his gift or charity

2621- Sa'eed Ibn Al'musaiyyab narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes back his gift is like one, who swallows his vomit."

2622- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not for us the bad example. He who takes back his present is like a dog that swallows back its vomit."

2623- Zaid Ibn Aslam narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with him" saying: I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheaply. When I asked The Prophet "Allah's blessing and peace be upon him" he said: "Don't buy it, even if he gives it to you for one Dirham. That is because the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

[31]

2624- Ibn Juraij narrated from Abdullah Ibn Obaidullah Ibn Abu'mulaika that the sons of Suhaib, the freed slave of Abdullah Ibn Jud'an claimed that two homes and a room were given to Suhaib as a gift by The Messenger of Allah "Allah's blessing and peace be upon him". Marwan asked them: "Who would witness for you in this case?" they said: "Ibn Omar." Marwan invited Ibn Omar "Allah be pleased with both" who witnessed to Marwan in favour of The Sons of Suhaib, that The Prophet "Allah's blessing and peace be upon him" gave Suhaib two homes and a room. Marwan admitted.

بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهْيَ مُشْرِكَةٌ، في عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلتُ: وَهْيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قالَ: «نَعَمْ، صِلِي أُمَّكِ».

[الحديث ٢٦٢٠ ـ أطرافه في: ٣١٨٣، ٥٩٧٨، ٥٩٧٩].

٣٠ ـ بابٌ لا يَحِلُّ لأحَدٍ أَنْ يَرْجِعَ في هِبَتِهِ وَصَدَقَتِهِ

٢٦٢١ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ قالا: حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «العَائِدُ في هِبَتِهِ كالعَائِدِ في قَيْئِهِ». [طرفه في: ٢٥٨٩].

٢٦٢٢ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبَارَكِ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «لَيسَ لَنَا مَثَلُ السَّوْءِ، الَّذِي يَعُودُ في هِبَتِهِ، كالكَلبِ يَرْجِعُ في قَيْئِهِ».

[طرفه في: ٢٥٨٩].

٢٦٢٣ ـ حدّثنا يَحيى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَمَلتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذِي كانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وَظَنَنْتُ أَنَّهُ بائِعُهُ بِرُخصٍ، فَسَأَلتُ عَنْ ذلِكَ النَّبِيَّ ﷺ، فَقالَ: «لا تَشْتَرِهِ وَإِنْ أَعْطاكَهُ بِدِرْهَمٍ وَاحِدٍ، فَإِنَّ العَائِدَ فِي صَدَقَتِهِ كَالكَلبِ يَعُودُ فِي قَيْئِهِ». [طرفه في: ١٤٩٠].

٣١ ـ بابٌ

٢٦٢٤ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيدِ اللَّهِ بْنِ أَبِي مُلَيكَةَ: أَنَّ بَنِي صُهَيبٍ، مَوْلَى ابْنِ جُدْعَانَ، ادَّعَوْا بَيتَينِ وَحُجْرَةً، أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى ذلِكَ صُهَيباً، فَقالَ مَرْوَانُ: مَنْ يَشْهَدُ لَكُما عَلَى ذلكَ؟ قالُوا: ابْنُ عُمَرَ، فَدَعاهُ، فَشَهِدَ لأَعطَى رَسُولُ اللَّهِ ﷺ صُهَيباً بَيتَينِ وَحُجْرَةً، فَقَضَى مَرْوَانُ بِشَهَادَتِهِ لَهُمْ.

٣٢ ـ بابُ ما قِيلَ في العُمْرَى وَالرُّقْبَى

أَعْمَرْتُهُ الدَّارَ فَهْيَ عُمْرَى، جَعَلتُهَا لَهُ. ﴿اسْتَعْمَرَكُمْ فِيهَا﴾ [هود: ٦١]: جَعَلَكُمْ عُمَّاراً.

= زبيب وسمن وقرظ لا في الإسلام لأنه لم يقع في شيء من الروايات ما يدل على إسلامها قاله الشارح. وهي قتيلة مصغراً بنت عبد العزى وكان سيدنا أبو بكر طلقها في الجاهلية.

٢٦٢٣ ـ قوله: (فأضاعه) الخ بتقصيره في خدمته ومؤنته (شارح).

٢٦٢٤ ـ قوله: (لكما) وروي: لكم انظر الشارح.

[32] What about Umra

2625- Jaber "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" gave the verdict that Umra is for the one to whom it is presented.

2626- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Umra is permissible." Ata said: "Jaber narrated the same to me from The Prophet "Allah's blessing and peace be upon him"."

[33] Borrowing from others the horse or the animal or so

2627- Anas "Allah be pleased with him" narrated: Once the people of Medina were frightened, so The Prophet "Allah's blessing and peace be upon him" borrowed a horse from Abu'talha called Al'mandub, which he rode. When he returned he said: "We have seen nothing (to get you frightened), but the horse was (very fast, having an energy) as inexhaustible as the water of the sea."

[34] The broom's borrowing (a dress for consummating her marriage)

2628- Abdul'wahid Ibn Aiman narrated from his father: I entered into A'isha "Allah be pleased with her" while she was wearing a coarse dress costing five Dirhams. A'isha said: "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" I had a similar dress which no woman desiring to appear elegant (before her husband) did not borrow from me."

[35] The virtue of the grant

2629- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good grant (or charity) the she-camel, which has recently given birth and which gives plentiful milk, is; and what a good grant the sheep, which gives abundant milk, a bowl in the morning and another in the evening, is!"

٢٦٢٥ ـ حدّثنا أبو نُعيم: حَدَّثَنَا شيبانُ، عَنْ يحيى، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنهُ قال: قضى النبيُّ ﷺ بالعُمرى، أنّها لِمَنْ وُهِبَتْ لَه.

٢٦٢٦ ـ حدّثنا حَفْصُ بنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قال: حَدَّثَني النَّضرُ بنُ أَنَس، عَنْ بَشيرِ بنِ نَهيكٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «العُمْرَى جائِزَةٌ». وقال عطاءٌ: حَدَّثني جابرٌ، عَنِ النَّبِيِّ ﷺ: نحوَه.

٣٣ ـ باب مَنِ اسْتَعَارَ مِنَ النَّاسِ الفَرَسَ وَالدَّابَّةَ وَغَيرَهُما

٢٦٢٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتادَةَ قال: سَمِعْتُ أَنَساً يَقولُ: كانَ فَزَعٌ بِالمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَساً مِنْ أَبِي طَلحَةَ يُقالُ لَهُ المَنْدُوبُ فَرَكِبَ، فَلَمَّا رَجَعَ قالَ: «ما رَأَينا مِنْ شَيءٍ، وَإِنْ وَجَدْناهُ لَبَحراً».

[الحديث ٢٦٢٧ ـ أطرافه في: ٢٨٢٠، ٢٨٥٧، ٢٨٦٢، ٢٨٦٦، ٢٨٦٧، ٢٩٠٨، ٢٩٦٨، ٢٩٦٩، ٣٠٤٠، ٦٠٣٣، ٦٢١٢].

٣٤ ـ باب الاسْتِعَارَةِ لِلعَرُوسِ عِنْدَ البِنَاءِ

٢٦٢٨ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا عَبْدُ الوَاحِدِ بْنُ أَيمَنَ قال: حَدَّثَني أَبِي قال: دَخَلْتُ عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَعَلَيهَا دِرْعُ قِطْرٍ، ثَمَنُ خَمْسَةِ دَرَاهِمَ، فَقالَتِ: ارْفَعْ بَصَرَكَ إِلَى جارِيَتِي انْظُرْ إِلَيهَا، فَإِنَّها تُزهى أَنْ تَلبَسهُ فِي البَيتِ، وَقَدْ كانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَمَا كانَتِ امْرَأَةٌ تُقَيَّنُ بِالمَدِينَةِ إِلَّا أَرْسَلَتْ إِلَيَّ تَسْتَعِيرُهُ.

٣٥ ـ باب فَضْلِ المَنِيحَةِ

٢٦٢٩ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا مالكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «نِعْمَ المَنِيحَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ، تَغْدُو بِإِنَاءٍ وَتَرُوحُ بِإِنَاءٍ».

حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ وَإِسماعِيلُ، عَنْ مالِكٍ قالَ: «نِعْمَ الصَّدَقَةُ...».

[الحديث ٢٦٢٩ ـ طرفه في: ٥٦٠٨].

٢٦٢٨ ـ قوله: (درع قطر) أي قميص من برود اليمن غليظ وروي درع قطن.

ـ قوله: (ثمن خمسة) بالرفع وجر خمسة في الفرع وأصله وغيرهما. وقال في الفتح ثمن: بالنصب بنزع الخافض وخمسة: بالجر على الإضافة أو ثمن خمسة بالرفع فيهما على حذف الضمير أي ثمنه خمسة دراهم ويروى ثمن على صيغة المجهول من التثمين وخمسة بالنصب بنزع الخافض أي قوم بخمسة دراهم (شارح).

ـ تقين: تزين.

٢٦٢٩ ـ قوله: (المنحة والمنيحة) تقدم تفسيرهما و(اللقحة): ذات اللبن القريبة العهد بالولادة (والصفي): الكثيرة اللبن والأشهر استعمالها بغير هاء أفاده الشارح.

2630- Anas Ibn Malik "Allah be pleased with him" reported: "When the emigrants came to Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield, work on the land and provide the basic needs for cultivation." Anas's mother who was also the mother of Abdullah Ibn Abu'talha, gave some date-palms to Allah's Apostle "Allah's blessing and peace be upon him" who gave them to his freed slave-girl (Ommu'aiman), the mother of Usama Ibn Zaid. When The Prophet "Allah's blessing and peace be upon him" finished fighting against the people of Khaibar and returned to Medina, the emigrants gave back to the Ansar the fruit gifts which the Ansar had given them. The Prophet "Allah's blessing and peace be upon him" also returned to Anas's mother the date palms. Allah's Apostle "Allah's blessing and peace be upon him" gave Ommu'aiman other trees from his garden in lieu of the old grant.

2631- Abdullah Ibn Amr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are forty virtuous deeds the best of which is the grant of a she-goat. Anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, will be made by Allah to enter Paradise." Hassan (a sub-narrator) said: "We tried to count those good deeds below the gift of the goat; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

2632- Jaber "Allah be pleased with him" narrated: Some men had superfluous land and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one half of its yield. The Prophet "Allah's blessing and peace be upon him" said: "Whoever has land should cultivate it himself or give it gratis to his brother or keep it uncultivated."

2633- Abu'sa'eed "Allah be pleased with him" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and asked him about emigration. The Prophet "Allah's blessing and peace be upon him" said to him: "May Allah be merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you pay their obligatory charity?" He replied: "Yes." He asked: "Do you lend them so that their milk may be utilized by others?" The Bedouin said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked: "Do you milk them on the day of watering them?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Do good deeds beyond the sea (cities and villages) and Allah will never disregard any of your deeds."

٢٦٣٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا قَدِمَ المُهَاجِرُونَ المَدِينَةَ مِنْ مَكَّةَ، وَلَيسَ بِأَيْدِيهِمْ يَعْنِي شَيْئاً، وَكانَتِ الأَنْصارُ أَهْلَ الأَرْضِ وَالعَقارِ، فَقَاسَمَهُمُ الأَنْصارُ عَلَى أَنْ يُعْطُوهُمْ ثِمَارَ أَمْوالِهِمْ كُلَّ عامٍ، وَيَكْفُوهُمُ العَمَلَ وَالمؤُنَةَ، وَكانَتْ أُمُّهُ أُمُّ أَنَسٍ أُمَّ سُلَيمٍ، كانَتْ أُمَّ عَبْدِ اللَّه ابْنِ أَبي طَلْحَةَ، فَكانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ ﷺ عِذاقاً، فَأَعْطاهُنَّ النَّبِيُّ ﷺ أُمَّ أَيمَنَ مَوْلاتَهُ أُمَّ أُسامَةَ بْنِ زَيدٍ. قالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مالِكٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا فَرَغَ مِنْ قَتْلِ أَهْلِ خَيبَرَ، فَانْصَرَفَ إِلَى المَدِينَةِ، رَدَّ المُهَاجِرُونَ إِلَى الأَنْصارِ مَنائِحَهُمُ الَّتِي كانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، فَرَدَّ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِذَاقَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيمَنَ مَكانَهُنَّ مِنْ حائِطِهِ. وَقالَ أَحْمَدُ بْنُ شَبِيبٍ: أَخْبَرَنا أَبِي، عَنْ يُونُسَ: بِهذا، وَقالَ: مَكانَهُنَّ مِنْ خالِصِهِ. [الحديث ٢٦٣٠ ـ أطرافه في: ٣١٢٨، ٤٠٣٠، ٤١٢٠].

٢٦٣١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عِيسى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبي كَبْشَةَ السَّلُولِيِّ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعُونَ خَصْلَةً، أَعْلاهُنَّ مَنِيحَةُ العَنْزِ، مامِنْ عامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجاءَ ثَوَابِهَا، وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللَّهُ بِهَا الجَنَّةَ». قالَ حَسَّانُ: فَعَدَدْنَا ما دُونَ مَنِيحَةِ العَنْزِ، مِنْ رَدِّ السَّلاَمِ، وَتَشْمِيتِ العَاطِسِ، وَإِماطَةِ الأَذَى عَنِ الطَّرِيقِ وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً.

٢٦٣٢ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ قالَ: حَدَّثَنِي عَطَاءٌ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَتْ لِرِجَالٍ مِنَّا فُضُولُ أَرَضِينَ، فَقالُوا: نُؤَاجِرُهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ كانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْها، أَوْ لِيَمْنَحْها أَخاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

[طرفه في: ٢٣٤٠].

٢٦٣٣ ـ وَقالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ: حَدَّثَنِي أَبُو سَعِيدٍ قالَ: جاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الهِجْرَةِ، فَقالَ: «وَيحَكَ إِنَّ الهِجْرَةَ شَأْنُهَا شَدِيدٌ، فَهَل لَكَ مِنْ إِبِلٍ»؟ قالَ: نَعَمْ، قالَ: «فَتُعْطِي صَدَقَتَهَا»؟ قالَ: نَعَمْ، قالَ: «فَهَل تَمْنَحُ مِنْهَا شَيْئاً»؟ قالَ: نَعَمْ، قالَ: «فَتَحْلُبُهَا يَوْمَ وِرْدِهَا»؟ قالَ: نَعَمْ، قالَ: «فَاعْمَل مِنْ وَرَاءِ البِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

[طرفه في: ١٤٥٢].

٢٦٣٠ ـ قوله: (عذاقاً) بكسر العين المهملة ولأبي ذرّ بفتحها في الموضعين: هي النخل.

ـ قوله: (من خالصه) أي من خالص ماله.

٢٦٣٣ ـ قوله: من وراء البحار أي من وراء القرى والمدن. فإن الله لن يترك: أي لن ينقصك (شارح).

2634- Tawus narrated That he was told by the most knowledgeable amongst them (Ibn Abbas) that The Prophet "Allah's blessing and peace be upon him" went towards some land which was flourishing with vegetation and asked: "To whom does it belong?" He was told that such and such a person rented it. The Prophet "Allah's blessing and peace be upon him" said: "It would have been better (for the owner) if he had given it to him gratis rather than charging him a fixed rent."

[36] If one said: "I gave this slave girl for your 'service" then (considering) it (as a gift) would be permissible

indeed, some scholars see that this is considered as a kind of borrowing. But if one said to another: "I gave you this dress to wear", then it would be regarded as a gift.

2635- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophet Abraham "Peace be upon him" emigrated with Sarah. The people (of the town where they went) gave her Ajar (or Hagar). Sarah returned and said to Abraham: "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?"

[37] If one gave a horse for riding (in Allah's cause), then it would be considered as (equal in reward to) giving in charity or performing Umra

some people say that he could get it back

2636- Zaid Ibn Aslam narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with him" saying: Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked The Messenger of Allah "Allah's blessing and peace be upon him" (whether I could buy it). He said: "Don't buy it, for you should not get back what you have given in charity."

٢٦٣٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ قالَ: حَدَّثَنِي أَعْلَمُهُمْ بِذاكَ ـ يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ـ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أَرْضٍ تَهْتَزُّ زَرْعاً، فَقالَ: «لِمَنْ هذِهِ»؟ فَقالُوا: اكْتَرَاهَا فُلانٌ، فَقَالَ: «أَمَا إِنَّهُ لَوْ مَنَحَهَا إِيَّاهُ، كانَ خَيْراً لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْراً مَعْلُوماً».

[طرفه في: ٢٣٣٠].

٣٦ ـ بابٌ إِذا قال: أَخْدَمْتُكَ هذِهِ الجَارِيَةَ، عَلَى ما يَتَعَارَفُ النَّاسُ، فَهُوَ جَائِزٌ

وَقالَ بَعْضُ النَّاسِ: هذِهِ عارِيَةٌ، وَإِنْ قالَ: كَسَوْتُكَ هذا الثَّوْبَ، فَهُوَ هِبَةٌ.

٢٦٣٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ، فَأَعْطَوْهَا آجَرَ، فَرَجَعَتْ فَقالَتْ: أَشَعَرْتَ أَنَّ اللَّهَ كَبَتَ الكافِرَ وَأَخْدَمَ وَلِيدَةً»؟ وَقالَ ابْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «فَأَخْدَمَهَا هَاجَرَ».

[طرفه في: ٢٢١٧].

٣٧ ـ بابٌ إِذا حَمَلَ رَجُلٌ عَلَى فَرَسٍ، فَهُوَ كالعُمْرَى وَالصَّدَقَةِ

وَقالَ بَعْضُ النَّاسِ: لَهُ أَنْ يَرْجِعَ فِيهَا.

٢٦٣٦ ـ حدّثنا الحُمَيْدِيُّ: أَخْبَرَنَا سُفْيانُ قالَ: سَمِعْتُ مالِكاً يَسْأَلُ زَيْدَ بْنَ أَسْلَمَ قالَ: سَمِعْتُ أَبِي يَقُولُ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: حَمَلْتُ عَلَى فَرَسٍ في سَبِيلِ اللَّهِ، فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقالَ: «لا تَشْتَرِهِ، وَلا تَعُدْ في صَدَقَتِكَ».

[طرفه في: ١٤٩٠].

٢٦٣٥ ـ قوله: كبت الكافر أي صرفه وأذله (شارح).

(52) The Book of Witness

[1] The claimant has to bring evidence to support his case

In this respect, Allah Almighty said: "O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is more just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things." (The Heifer "Al'baqara" 282)

Allah said too: "O ye who believe stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do." (The Women "An'nisa" 135)

[2] When one demands another's witness, and the latter says: "I do know nothing but good."

In this connection, Usama Ibn Zaid was reported to have said to The Messenger of Allah "Allah's blessing and peace be upon him" after he had called upon him to give his witness concerning the untrue false speech about A'isha: "(She is) your wife ; and we do know (of her) nothing but good."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥٢ ـ كِتَابُ الشَّهَادَاتِ

١ ـ بابُ ما جاءَ في البَيِّنَة على المُدَّعي

﴿يا أَيُّها الَّذِينَ آمَنُوا إِذا تَدايَنْتُم بِدَيْنٍ إِلى أَجَلٍ مُسمّىً فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كاتِبٌ بالعَدْلِ وَلا يَأْبَ كاتِبٌ أَنْ يَكْتُبَ كَما عَلَّمَهُ اللهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذي عَلَيْهِ الحَقُّ وَلْيَتَّقِ اللهَ رَبَّهُ وَلا يَبْخَسْ مِنْهُ شَيْئاً فَإِنْ كانَ الَّذي عَلَيْهِ الحَقُّ سَفِيهاً أَوْ ضَعِيفاً أَوْ لا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجالِكُمْ فَإِنْ لَمْ يَكُونا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَداءِ أَنْ تَضِلَّ إِحْداهُما فَتُذَكِّرَ إِحْداهُما الأُخْرى وَلا يَأْبَ الشُّهَداءُ إِذا ما دُعُوا وَلا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيراً أَوْ كَبِيراً إِلى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللهِ وَأَقْوَمُ لِلشَّهادَةِ وَأَدْنى أَلّا تَرْتابُوا إِلّا أَنْ تَكُونَ تِجارَةً حاضِرَةً تُدِيرُونَها بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُناحٌ أَلّا تَكْتُبُوها وَأَشْهِدُوا إِذا تَبايَعْتُمْ وَلا يُضارَّ كاتِبٌ وَلا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللهَ وَيُعَلِّمُكُمُ اللهُ وَاللهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة: ٢٨٢]. وَقَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿يا أَيُّها الَّذِينَ آمَنُوا كُونُوا قَوّامِينَ بِالقِسْطِ شُهَداءَ لِلّهِ وَلَوْ عَلى أَنْفُسِكُمْ أَوِ الوالِدَيْنِ وَالأَقْرَبِينَ إِنْ يَكُنْ غَنِيّاً أَوْ فَقِيراً فَاللهُ أَوْلى بِهِما فَلا تَتَّبِعُوا الهَوى أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللهَ كانَ بِما تَعْمَلُونَ خَبِيراً﴾ [النساء: ١٣٥]

٢ ـ بابٌ إذا عَدَّلَ رجلٌ أحداً فقال: لا نَعْلَمُ إلا خيراً، أو قال: ما عَلِمْتُ إلا خيراً

وَساقَ حَدِيثَ الإِفْكِ، فَقالَ النَّبِيُّ ﷺ لأُسامَةَ حِينَ عَدَّلَهُ، قالَ: «أَهْلَكَ، وَلا نَعْلَمُ إِلّا خَيْراً».

٢٦٣٧ ـ حدّثنا حَجّاجٌ: حَدَّثَنا عَبْدُ اللهِ بْنُ عُمَرَ النُّمَيْرِيُّ: حَدَّثَنا ثَوْبانُ. وَقالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ وَابْنُ المُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقّاصٍ وَعُبَيْدُ

باب ١ ـ قوله: (لقوله) زاد أبو ذر: تعالى (شارح).

٢٦٣٧ ـ قوله: (استلبث الوحي) أي أبطأ نزوله (شارح)

ـ قوله: (أهلك) بالرفع أي هم أهلك وبالنصب على الإغراء.

ـ قوله: (إن رأيت) أي ما رأيت وقوله: أغمصه أي أعيبها به.

ـ (الداجن): الشاة تألف البيوت ولا تخرج إلى المرعى.

2637- Urwa Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrated, concerning the story of A'isha, and their narrations were similar attesting each other: When the liars said what they invented about A'isha, and the Divine Inspiration was delayed, The Messenger of Allah "Allah's blessing and peace be upon him" sent for Ali and Usama to consult them in divorcing his wife (A'isha). Usama said: "Keep your wife, as we know nothing about her but good." Barira said: "I cannot accuse her of any defect but that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who can help me to take revenge on the man who has harmed me by defaming the reputation of my family? By Allah, I have known about my family nothing but good, and they mentioned (and accused) a man about whom I did know nothing but good."

[3] The witness of the hiding person

Amr Ibn Huraith made it permissible. Both of Ibn Sirin, Quatada, Ata and Ash'sha'bi told that one's hearing something is a kind of witness. Al'hasan said: "Such a person should say: They did not make me witness anything, but I heard such-and-such a thing."

2638- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and Obai Ibn Ka'b Al'ansari went to the garden where Ibn Saiyyad used to live. When The Messenger of Allah "Allah's blessing and peace be upon him" came in, he started hiding himself behind the date-palms for he wanted to hear secretly the talk of Ibn Saiyyad before the latter could see him. Ibn Saiyyad, wrapped with a soft decorated sheet, was lying on his bed murmuring. Ibn Saiyyad's mother saw The Prophet "Allah's blessing and peace be upon him" hiding behind the stems of the date-palms. She addressed Ibn Saiyyad saying: "O Saf, (Ibn Saiyyad's name) this is Mohammad." Hearing that, Ibn Saiyyad stopped murmuring (or got careful). The Prophet "Allah's blessing and peace be upon him" said: "If she had left him undisturbed, he would have revealed his reality."

2639- Urwa narrated from A'isha "Allah be pleased with her": The wife of Rifa'a Al'qurazi came to The Prophet "Allah's blessing and peace be upon him" and said: "I was Rifa'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married Abdur'rahman Ibn Az'zubair but he is impotent." The Prophet "Allah's blessing and peace be upon him" asked her: "Do you want to marry Rifa'a again? You could not unless you had a complete sexual relation with your present husband." Abu'bakr was sitting with The Messenger of Allah "Allah's blessing and peace be upon

اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً، حِينَ قالَ لَهَا أَهْلُ الإِفْكِ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَأُسامَةَ، حِينَ اسْتَلْبَثَ الوَحْيُ، يَسْتَأْمِرُهُما في فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَقَالَ: أَهْلُكَ وَلاَ نَعْلَمُ إِلاَّ خَيْراً، وَقالَتْ بَرِيرَةُ: إِنْ رَأَيْتُ عَلَيها أَمْراً أَغْمِصُهُ أَكْثَرَ مِنْ أَنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِها، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعْذِرُنَا مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ في أَهْلِ بَيْتِي، فَوَاللَّهِ ما عَلِمْتُ مِنْ أَهْلِي إِلاَّ خَيراً، وَلَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيهِ إِلاَّ خَيراً».

[طرفه في: ٢٥٩٣].

٣ ـ بابُ شَهَادَةِ المُخْتَبِي

وَأَجازَهُ عَمْرُو بْنُ حُرَيثٍ قالَ: وَكَذلِكَ يُفعَلُ بِالكَاذِبِ الفَاجِرِ. وَقالَ الشَّعْبِيُّ وَابْنُ سِيرِينَ وَعَطَاءٌ وَقَتَادَةُ: السَّمْعُ شَهَادَةٌ. وَقالَ الحَسَنُ: يَقُولُ: لَمْ يُشْهِدُونِي عَلَى شَيءٍ، وَإِنِّي سَمِعْتُ كَذَا وَكَذا.

٢٦٣٨ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: قالَ سالِمٌ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيُّ، يَؤُمَّانِ النَّخْلَ الَّتِي فِيهَا ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ، طَفِقَ رَسُولُ اللَّهِ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيئاً قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ في قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ، أَوْ زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقالَتْ لاِبْنِ صَيَّادٍ: أَي صَافِ هذا مُحَمَّدٌ، فَتَنَاهى ابْنُ صَيَّادٍ، قالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

[طرفه في: ١٣٥٥].

٢٦٣٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: جاءَتِ امْرَأَةُ رِفاعَةَ القُرَظِيِّ النَّبِيَّ ﷺ فَقالَتْ: كُنْتُ عِنْدَ رِفاعَةَ فَطَلَّقَنِي فَأَبَتَّ طَلاَقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، إِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ، فَقالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلى رِفاعَةَ؟ لا، حَتَّى تَذُوقِي عُسَيلَتَهُ وَيَذُوقَ عُسَيلَتَكِ». وَأَبُو بَكْرٍ جالِسٌ عِنْدَهُ، وَخالِدُ

باب ٣ ـ قوله شهادة المختبي أي الذي يختفي عند تحمل الشهادة (شرح)

٢٦٣٨ ـ قوله (يومان النخل) أي يقصدانه وروي: إلى النخل كما في الشارح.

ـ يختل: يطلب.

ـ (الرمرمة أو الزمزمة) صوت خفي وكلام لا يفهم وقوله: (أي صاف) أي يا صاف وصاف كقاض اسم ابن صياد ومعنى (فتناهى) انتهى عن زمزمته أو رجع إليه نهيته أي عقله وتنبه من غفلته أفاده الشارح.

٢٦٣٩ ـ قوله: (فأبتّ طلاقي) والذي في كتب الفقه واللغة فبتّ طلاقي أي قطع قطعاً كلياً. وقوله: (إنما معه) أي الذي معه فينبغي أن يكتب مفصولاً.

him" while Khalid Ibn Sa'eed Ibn Al'ass was at the door waiting to be admitted. He said: "O Abu'bakr! Do you hear what this (woman) is uttering frankly before The Prophet "Allah's blessing and peace be upon him"?"

[4] If two persons gave witness for something of which other persons said: "We do know nothing", then the witness of the former would be admitted

Al'humaidi said: "This applies to Bilal's witness that The Messenger of Allah "Allah's blessing and peace be upon him" had prayed in Ka'ba, while Al'fadl said that he (The Prophet) had not prayed there. But Bilal's witness was admitted. On the other hand, if two persons witnessed that a certain man owed another one thousand Dirhams, while other two witnessed that he owed him one thousand and five hundred Dirhams, then the latter's witness would be admitted.

2640- Abdullah Ibn Abu'mulaika narrated: Uqba Ibn Al'harith married the daughter of Abu'ihab Ibn Aziz. Later, a woman came and said: "I suckled Uqba and his wife." Uqba said to her: "I do not know that you suckled me, and you did not inform me." He then sent someone to the house of Abu'ihab to inquire about that but they told: "We did not know that she had suckled our daughter." Then Uqba went to The Prophet "Allah's blessing and peace be upon him" in Medina and asked him about it. The Prophet "Allah's blessing and peace be upon him" said to him: "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another husband.

[5] The just witnesses

in this context, Allah Almighty said: "and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah." (Divorce "At'talaq" 2)

he also said: "And get two witnesses, out of your own men." (The Heifer "Al'baqara" 282)

2641- Omar Ibn Al'khattab "Allah be pleased with him" told: People were (sometimes) judged by the revelation during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". But now there is no longer any more revelation. Now we judge you by the deeds you practice publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to account concerning his intentions, because Allah will judge him for that. But we will not trust or believe the one who comes to us with an evil deed even if he claims that his intentions were good.

[6] How many persons by whose testimony could the witness be valid

2642- Anas "Allah be pleased with him" narrated: A funeral procession passed in front of The Prophet "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet "Allah's

ابْنُ سَعِيدِ بْنِ العَاصِ بِالبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ، فَقَالَ: يَا أَبَا بَكْرٍ أَلاَ تَسْمَعُ إِلَى هذهِ ما تَجْهَرُ بِهِ عِنْدَ النَّبيِّ ﷺ؟

[الحديث ٢٦٣٩ - أطرافه في: ٥٢٦٠، ٥٢٦١، ٥٢٦٥، ٥٣١٧، ٥٧٩٢، ٥٨٢٥، ٦٠٨٤].

٤ - بابٌ إِذا شَهِدَ شاهِدٌ، أَوْ شُهُودٌ بِشَيْءٍ، فَقَالَ آخَرُونَ: ما عَلِمْنَا ذلِكَ، يُحْكَمُ بِقَوْلِ مَنْ شَهِدَ

قالَ الحُمَيْدِيُّ: هذا كما أَخْبَرَ بِلالٌ: أَنَّ النَّبِيَّ ﷺ صَلَّى في الكَعْبَةِ. وَقالَ الفَضْلُ: لَمْ يُصَلِّ، فَأَخَذَ النَّاسُ بِشَهَادَةِ بِلالٍ. كَذلِكَ إِنْ شَهِدَ شاهِدَانِ: أَنَّ لِفُلانٍ عَلَى فُلانٍ أَلْفَ دِرْهَمٍ، وَشَهِدَ آخَرَانِ بِأَلْفٍ وَخَمْسِ مِئَةٍ، يُقْضَى بِالزِّيَادَةِ.

٢٦٤٠ - حدّثنا حِبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ قالَ: أَخْبَرَنِي عَبدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ: أَنَّهُ تزوجَ ابْنَةً لأَبي إِهابِ بْنِ عَزيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقالَتْ: قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ، فَقَالَ لَهَا عُقْبَةُ: ما أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلاَ أَخْبَرْتِنِي، فَأَرْسَلَ إِلَى آلِ أَبِي إِهَابٍ يَسْأَلُهُمْ، فَقَالُوا: ما عَلِمْنا أَرْضَعَتْ صاحِبَتَنَا، فَرَكِبَ إِلَى النَّبِيِّ ﷺ بِالمَدِينَةِ فَسَأَلَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كَيفَ وَقَدْ قِيلَ». فَفارَقَهَا وَنَكَحَتْ زَوْجاً غَيْرَهُ.

[طرفه في: ٨٨]

٥ - بابُ الشُّهَدَاءِ العُدُولِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَأَشْهِدُوا ذَوَي عَدْلٍ مِنكُمْ﴾ [الطلاق: ٢]. ﴿وَمِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ﴾ [البقرة: ٢٨٢].

٢٦٤١ - حدّثنا الحَكَمُ بْنُ نافِعٍ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ: أَنَّ عَبدَ اللَّهِ بْنَ عُتْبَةَ قالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّ أُناساً كانُوا يُؤْخَذُونَ بِالوَحْيِ في عَهْدِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ الوَحْيَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمُ الآنَ بِما ظَهَرَ لَنا مِنْ أَعْمالِكُمْ، فَمَنْ أَظْهَرَ لَنا خَيْراً أَمِنَّاهُ وَقَرَّبْنَاهُ، وَلَيسَ إِلَينا مِنْ سَرِيرَتِهِ شَيْءٌ، اللَّهُ يُحَاسِبُهُ في سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءاً لَمْ نَأْمَنْهُ وَلَمْ نُصَدِّقْهُ، وَإِنْ قالَ: إِنَّ سَرِيرَتَهُ حَسَنَةٌ.

٦ - بابُ تَعْدِيلِ كَمْ يَجُوزُ

٢٦٤٢ - حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجَنازَةٍ فَأَثْنَوا عَلَيهَا خَيراً، فَقَالَ: «وَجَبَتْ». ثُمَّ مُرَّ بِأُخْرَى

باب ٤ ـ قوله: (فقال آخرون) ولأبي ذرّ: قال الخ (شارح).

٢٦٤١ ـ قوله: (الله يحاسبه) ويروى محاسبه ورويَ: يحاسب بلا ضمير في آخره انظر الشارح.

blessing and peace be upon him" said: "It has been affirmed." The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Allah's Apostle! How could You say it has been affirmed for both?" The Prophet "Allah's blessing and peace be upon him" said: "The testimony of the people (is accepted), (since) the believers are Allah's witnesses on the earth."

2643- Abul'aswad narrated: Once I went to Medina where there was an outbreak of disease with people dying rapidly. I was sitting with Omar when a funeral procession passed by. The people praised the deceased. Omar said: "It has been affirmed." Then another funeral procession passed by. The people praised the deceased. Omar said: "It has been affirmed." Then a third funeral procession passed by and the people talked badly of the deceased. Omar said: "It has been affirmed." I asked Omar: "O Commander of The Believers! What has been affirmed?" He said: "I have said what The Prophet "Allah's blessing and peace be upon him" had said. He said: "Allah will admit into paradise any Muslim whose good character is attested by four persons." We asked The Prophet "Allah's blessing and peace be upon him": "If they were only three witnesses?" He said: "Even three." We asked: "If they were only two?" He said: "Even two." But we did not ask him about one witness."

[7] The witness concerning one's lineage, suckling and old death (after which about forty or fifty years passed)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abu'salama and I were suckled by (the same woman) Thuwaiba."

2644- A'isha "Allah be pleased with her" narrated: Aflah asked the permission to visit me but I did not allow him. He said: "Do you veil yourself before me although I am your uncle?" A'isha said: "How is that?" Aflah replied: "You were suckled by my brother's wife with my brother's milk." I asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, who said: "Aflah is true. Permit him to visit you."

2645- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said about Hamza's daughter: "It is unlawful for me to marry her, since foster relations forbid what blood relations forbid (concerning marital affairs). She is the daughter of my foster brother."

2646- Amra Bint "daughter of" Abdur'rahman narrated That A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" had told her that once, while The Prophet "Allah's blessing and peace be upon him" was in her house, she heard a man asking Hafsa's permission to enter her home. A'isha said: "I said: O Allah's Apostle! I think he is so-and-so, Hafsa's foster uncle." A'isha added: "O

فَأَثْنَوْا عَلَيهَا شَرّاً، أَوْ قالَ: غَيرَ ذلِكَ، فَقالَ: «وَجَبَتْ». فَقِيلَ: يَا رَسُولَ اللَّهِ، قُلتَ لِهذا وَجَبَتْ وَلِهذا وَجَبَتْ؟ قالَ: «شَهَادَةُ القَوْمِ، المُؤْمِنُونَ شُهَدَاءُ اللَّهِ فِي الأَرْضِ».

[طرفه في: ١٣٦٨].

٢٦٤٣ ـ حدّثنا مُوسى بْنُ إِسْماعيلَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الفُرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيدَةَ، عَنْ أَبِي الأَسْوَدِ قالَ: أَتَيتُ المَدِينَةَ، وَقَدْ وَقَعَ بِهَا مَرَضٌ، وَهُمْ يَمُوتُونَ مَوْتاً ذَرِيعاً، فَجَلَسْتُ إِلى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَمَرَّتْ جَنَازَةٌ فَأُثْنِيَ خَيرٌ، فَقالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ خَيراً فَقالَ: وَجَبَتْ، ثُمَّ مُرَّ بِالثَّالِثَةِ فَأُثْنِيَ شَرّاً، فَقالَ: وَجَبَتْ، فَقُلتُ: ما وَجَبَتْ يَا أَمِيرَ المُؤْمِنِينَ؟ قالَ: قُلتُ كما قالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيرٍ أَدْخَلَهُ اللَّهُ الجَنَّةَ». قُلنَا: وَثَلاَثَةٌ، قالَ: «وَثَلاَثَةٌ». قُلتُ: وَاثْنَانِ، قالَ: «وَاثْنَانِ». ثُمَّ لَمْ نَسْأَلهُ عَنِ الوَاحِدِ.

٧ ـ بابُ الشَّهَادَةِ عَلَى الأَنْسَابِ، وَالرَّضَاعِ المُسْتَفِيضِ، وَالمَوْتِ القَدِيمِ

وَقالَ النَّبِيُّ ﷺ: «أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيبَةُ». وَالتَّثَبُّتِ فِيهِ.

٢٦٤٤ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الحَكَمُ، عَنْ عِرَاكِ بْنِ مالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتِ: اسْتَأْذَنَ عَلَيَّ أَفلَحُ فَلَمْ آذَنْ لَهُ، فَقالَ: أَتَحْتَجِبِينَ مِنِّي وَأَنَا عَمُّكِ؟ فَقُلتُ: وَكَيفَ ذلِكَ، قالَ: أَرْضَعَتْكِ امْرَأَةُ أَخِي بِلَبَنِ أَخِي. فَقالَتْ: سَأَلتُ عَنْ ذلِكَ رَسُولَ اللَّهِ ﷺ فَقالَ: «صَدَقَ أَفلَحُ، ائْذَنِي لَهُ».

[الحديث ٢٦٤٤ ـ أطرافه في: ٤٧٩٦، ٥١٠٣، ٥١١١، ٥٢٣٩، ٦١٥٦].

٢٦٤٥ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ جابِرِ بْنِ زَيدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ فِي بِنْتِ حَمْزَةَ: «لاَ تَحِلُّ لِي، يَحْرُمُ مِنَ الرَّضَاعِ ما يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ أَخِي مِنَ الرَّضَاعَةِ».

[الحديث ٢٦٤٥ ـ طرفه في: ٥١٠٠].

٢٦٤٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيتِ حَفصَةَ، قالَتْ عائِشَةُ: فَقُلتُ: يَا رَسُولَ

٢٦٤٣ ـ قوله: (ذريعاً) أي سريعاً.

ـ قوله: (فأثني خير) كذا بالبناء للمفعول ورفع خير نائباً عن الفاعل وحذف عليها وروي: خيراً بالنصب صفة لمصدر محذوف أي ثناء خيراً أو بنزع الخافض أي بخير وهي الرواية في الثاني والثالث هذا ما عليه شرح القسطلاني.

٢٦٤٦ ـ قوله: (قالت عائشة) إلى قوله: (فقالت عائشة) ساقط في بعض الروايات قال الشارح: وسقوطه أولى كما لا يخفى.

Allah's Apostle! There is a man asking the permission to enter your house." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I think he is so-and-so, Hafsa's foster uncle." A'isha said: "If so-and-so (her foster uncle)was living would he be allowed to visit me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, he would, for the foster relations prohibit what blood relations prohibit (regarding marital affairs)."

2647- Masruq narrated from A'isha "Allah be pleased with her": Once The Prophet "Allah's blessing and peace be upon him" came to me while a man was in my house. He asked: "O A'isha! Who is this (man)?" I replied: "(He is) my foster brother." He said: "O A'isha! Be sure about your foster brothers, for foster brotherhood (or parentage) will be only valid if it takes place in the suckling period (before two years of age)."

[8] The witness of the thief, the adulterer, and the person who launches a charge against a chaste one

Allah Almighty said in this case: "And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors; Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 4:5)

Omar was reported to have whipped both of Abu'bakra, Shibl Ibn Ma'bad and Nafi because of their false accusation of Al'mogheera. But later on, he required them to repent and then he said: "Whoever repented to Allah, his witness would be admitted." This was made permissible by Abdullah Ibn Utba, Omar Ibn Abdul'aziz, Sa'eed Ibn Jubair, Tawus, Mujahid, Ash'sha'bi, Az'zuhri and others. But there are other men who told that the witness of he, who launched a charge against a chaste person and then repented to Allah, should not be admitted.

2648- Urwa Ibn Az'zubair narrated: A woman committed theft in the holy battle of the Conquest (of Mecca). She was taken to The Prophet "Allah's blessing and peace be upon him" who ordered her hand to be cut off. A'isha said: "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Apostle."

اللَّهِ، أُرَاهُ فُلاناً، لِعَمِّ حفصةَ مِنَ الرَّضَاعَةِ، فَقَالَتْ عائِشَةُ: يَا رَسُولَ اللَّهِ، هذا رَجُلٌ يَسْتَأْذِنُ فِي بيتك، قالَتْ، فَقَالَ رَسُولُ اللهِ ﷺ: «أُرَاهُ فُلاناً». لِعَمِّ حفصةَ مِنَ الرَّضَاعَةِ، فَقَالَتْ عائِشَةُ: لَوْ كانَ فُلانٌ حَيّاً ـ لِعَمِّهَا مِنَ الرَّضَاعَةِ ـ دَخَلَ عَلَيَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ ما يَحْرُمُ مِنَ الوِلادَةِ».

[الحديث ٢٦٤٦ ـ طرفاه في: ٣١٠٥، ٥٠٩٩].

٢٦٤٧ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفْيَانُ بْنُ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي رَجُلٌ، قالَ: «يَا عائِشَةُ مَنْ هذا»؟ قُلْتُ: أَخِي مِنَ الرَّضَاعَةِ، قالَ: «يا عائِشَةُ، انْظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ المَجَاعَةِ». تابَعَهُ ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ.

[الحديث ٢٦٤٧ ـ طرفه في: ٥١٠٢].

٨ ـ بابُ شَهَادَةِ القَاذِفِ وَالسَّارِقِ وَالزَّانِي

وَقَوْلِ اللَّهِ تَعالَى: ﴿وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَداً وَأُولَئِكَ هُمُ الفَاسِقُونَ * إِلَّا الَّذِينَ تَابُوا﴾ [النور: ٣ ـ ٤]. وَجَلَدَ عُمَرُ أَبَا بَكْرَةَ وَشِبْلَ بْنَ مَعْبَدٍ وَنَافِعاً بِقَذْفِ المُغِيرَةِ، ثُمَّ اسْتَتَابَهُمْ، وَقالَ: مَنْ تابَ قَبِلْتُ شَهَادَتَهُ. وَأَجازَهُ عَبْدُ اللَّهِ بْنُ عُتْبَةَ، وَعُمَرُ بْنُ عَبْدِ العَزِيزِ، وَسَعِيدُ بْنُ جُبَيْرٍ، وَطَاوُسٌ، وَمُجَاهِدٌ، وَالشَّعْبِيُّ، وَعِكْرِمَةُ، وَالزُّهْرِيُّ، وَمُحَارِبُ بْنُ دِثَارٍ، وَشُرَيْحٌ، وَمُعَاوِيَةُ بْنُ قُرَّةَ. وَقالَ أَبُو الزِّنَادِ: الأَمْرُ عِنْدَنا بِالمَدِينَةِ: إِذا رَجَعَ القَاذِفُ عَنْ قَوْلِهِ، فَاسْتَغْفَرَ رَبَّهُ، قُبِلَتْ شَهَادَتُهُ. وَقالَ الشَّعْبِيُّ وَقَتَادَةُ: إِذا أَكْذَبَ نَفْسَهُ جُلِدَ، وَقُبِلَتْ شَهَادَتُهُ. وَقالَ الثَّوْرِيُّ: إِذا جُلِدَ العَبْدُ ثُمَّ أُعْتِقَ جازَتْ شَهَادَتُهُ، وَإِنِ اسْتُقْضِيَ المَحْدُودُ فَقَضَايَاهُ جائِزَةٌ. وَقالَ بَعْضُ النَّاسِ: لا تَجُوزُ شَهَادَةُ القَاذِفِ وَإِنْ تابَ، ثُمَّ قالَ: لا يَجُوزُ نِكَاحٌ بِغَيْرِ شاهِدَيْنِ، فَإِنْ تَزَوَّجَ بِشَهَادَةِ مَحْدُودَيْنِ جازَ، وَإِنْ تَزَوَّجَ بِشَهَادَةِ عَبْدَيْنِ لَمْ يَجُزْ، وَأَجَازَ شَهَادَةَ المَحْدُودِ وَالعَبْدِ وَالأَمَةِ لِرُؤْيَةِ هِلالِ رَمَضَانَ. وَكَيْفَ تُعْرَفُ تَوْبَتُهُ. وَقَدْ نَفَى النَّبِيُّ ﷺ الزَّانِيَ سَنَةً. وَنَهَى النَّبِيُّ ﷺ عَنْ كَلامِ سَعْدِ بْنِ مالِكٍ وَصَاحِبَيْهِ حَتَّى مَضَى خَمْسُونَ لَيْلَةً.

٢٦٤٨ ـ حدثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ. وَقالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ امْرَأَةً سَرَقَتْ فِي غَزْوَةِ الفَتْحِ، فَأُتِيَ بِهَا رَسُولُ اللهِ ﷺ، ثُمَّ أَمَرَ فَقُطِعَتْ يَدُهَا، قَالَتْ عَائِشَةُ: فَحَسُنَتْ تَوْبَتُهَا وَتَزَوَّجَتْ، وَكَانَتْ تَأْتِي بَعْدَ ذلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[الحديث ٢٦٤٨ ـ أطرافه في: ٣٤٧٥، ٣٧٣٢، ٣٧٣٣، ٤٣٠٤، ٦٧٨٧، ٦٧٨٨، ٦٨٠٠].

٢٦٤٩ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ

٢٦٤٩ ـ قوله: (ولم يحصن) بكسر الصاد ولأبي ذر ولم يحصن بفتحها (شارح).

2649- Zaid Ibn Khalid “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered that the unmarried man who committed adultery be scourged one hundred lashes and exiled for one year.

[9] One should not accept to offer a witness for injustice, if he is called upon to do it

2650- An’no’man Ibn Bashir “Allah be pleased with him” narrated: My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless The Prophet “Allah’s blessing and peace be upon him” was made a witness to it. I was a young boy, when my father held me by the hand and took me to The Prophet “Allah’s blessing and peace be upon him”. He said to The Prophet “Allah’s blessing and peace be upon him”: "His mother, Bint Rawaha, requested me to give this boy a gift." The Prophet “Allah’s blessing and peace be upon him” said: "Do you have other sons besides him?" He said: "Yes." The Prophet “Allah’s blessing and peace be upon him” said: "Do not make me a witness for injustice." Ash’sha’bi told that The Prophet “Allah’s blessing and peace be upon him” said: "I will not become a witness for injustice."

2651- Imran Ibn Husain “Allah be pleased with him” told: The Prophet “Allah’s blessing and peace be upon him” said: “The best people are those living in my generation, followed by those coming after them, and then those coming after (the second generation)." Imran said: "I do not know whether The Prophet “Allah’s blessing and peace be upon him” mentioned two or three generations after your present generation. The Prophet “Allah’s blessing and peace be upon him” added: “There will be some people after you, who will be dishonest and will not be trustworthy, give witness without being asked to give witness, vow but will not fulfil their vows, and fatness will be prevalent among them."

2652- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of my generation are the best, then those who follow them, and then those who follow them (the second generation). After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said: "We used to be beaten for taking oaths by saying: “I bear witness by the Name of Allah or by the Covenant of Allah.""

[10] What was said concerning the false witness

This in view of Allah’s saying: “Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance).” (The Criterion “Al’furqan” 72)

And what about concealing the witness according to Allah’s saying: “Conceal no evidence; for whoever conceals it, his heart is tainted with sin. And Allah knoweth all that ye do.” (The Heifer “Al’baqara” 283)

اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ أَمَرَ فِيمَنْ زَنَى وَلَمْ يُحْصِنْ بِجَلْدِ مِئَةٍ، وَتَغْرِيبِ عَامٍ.

[طرفه في: ٢٣١٤].

٩ ـ بابٌ لا يَشْهَدُ عَلَى شَهَادَةِ جَوْرٍ إِذَا أُشْهِدَ

٢٦٥٠ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَأَلَتْ أُمِّي أَبِي بَعْضَ الْمَوْهِبَةِ لِي مِنْ مَالِهِ، ثُمَّ بَدَا لَهُ فَوَهَبَهَا لِي، فَقَالَتْ: لاَ أَرْضَى حَتَّى تُشْهِدَ النَّبِيَّ ﷺ، فَأَخَذَ بِيَدِي، وَأَنَا غُلاَمٌ، فَأَتَى بِيَ النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمَّهُ بِنْتَ رَوَاحَةَ، سَأَلَتْنِي بَعْضَ الْمَوْهِبَةِ لِهذَا، قَالَ: «أَلَكَ وَلَدٌ سِوَاهُ»؟ قَالَ: نَعَمْ، قَالَ: فَأُرَاهُ قَالَ: «لاَ تُشْهِدْنِي عَلَى جَوْرٍ». وَقَالَ أَبُو حَرِيزٍ، عَنِ الشَّعْبِيِّ: «لاَ أَشْهَدُ عَلَى جَوْرٍ».

٢٦٥١ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: لاَ أَدْرِي، أَذَكَرَ النَّبِيُّ ﷺ بَعْدُ قَرْنَيْنِ أَوْ ثَلاَثَةً، قَالَ النَّبِيُّ ﷺ: «إِنَّ بَعْدَكُمْ قَوْماً يَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلاَ يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

[الحديث ٢٦٥١ ـ أطرافه في: ٣٦٥٠، ٦٤٢٨، ٦٦٩٥].

٢٦٥٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ: تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ». قَالَ إِبْرَاهِيمُ: وَكَانُوا يَضْرِبُونَنَا عَلَى الشَّهَادَةِ وَالْعَهْدِ.

[الحديث ٢٦٥٢ ـ أطرافه في: ٣٦٥١، ٦٤٢٩، ٦٦٥٨].

١٠ ـ بابُ مَا قِيلَ فِي شَهَادَةِ الزُّورِ

لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ لاَ يَشْهَدُونَ الزُّورَ﴾ [الفرقان: ٧٢]، وَكِتْمَانِ الشَّهَادَةِ لِقَوْلِهِ: ﴿وَلاَ تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [البقرة: ٢٨٣]

٢٦٥١ ـ قوله: (بعد) بالبناء على الضمّ لنية الإضافة ولأبي ذرّ عن الحمويّ والمستملي بعد قرنه (شارح).

ـ ينذرون: بكسر الذال وضمها.

٢٦٥٢ ـ قوله: (يضربوننا) أي ونحن صغار كما هي الرواية في الفضائل وقوله: على الشهادة والعهد أي على قولنا أشهد بالله وعليّ عهد الله ما كان كذا وإنما كانوا يضربونهم لئلا يصير ذلك لهم عادة فيحلفون في كلّ ما يصلح وما لا يصلح.

باب ١٠ ـ قوله: (تلووا) الخ يعني أنّ قوله تعالى وإن تلووا معناه ليّ اللسان عن الشهادة على وجهها فالمؤلف لم =

2653- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” was asked about the great sins. He said: "They are: To associate others in worship with Allah; To be undutiful to one's parents; to kill a person (unlawfully); and to give a false witness."

2654- Abdur’rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said thrice: "Should I inform you what the greatest of the great sins are?" They said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against giving a false witness.” He kept on saying that warning till we said (to ourselves): “Would that he might stop!”

[11] The blind's witness, marriage, (or marrying women to others) and giving the pledge of allegiance

Both of Al’hasan, Al’qasim, Ibn Sirin, Ata accepted his witness. Ash’sha’bi said that his witness would be accepted if he was of sound mind. Az’zuhri said: “If Ibn Abbas gave witness for something, would you reject it?” indeed, Ibn Abbas used to send somebody to see whether the sun set to break his fast, and to see whether the dawn broke to pray two Rak’as. Moreover, Samura Ibn Jundub accepted the witness of the veiled woman (who is covering her face).

2655- A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man (reciting Qur'an) in the Mosque, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory).” According to another narration, A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" once offered the voluntary night prayers in my home when he heard the voice of Abbad praying in the mosque. He said asking: "Isn't it Abbad's voice?" I answered: “Yes.” He commented: "O Allah! Might you bestow your mercy upon Abbad!”

﴿تلووا﴾ [النساء: ١٣٥] أَلسِنَتَكُم بِالشَّهَادَةِ.

٢٦٥٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُنِير: سَمِعَ وَهْبَ بْنَ جَرِيرٍ وَعَبْدَ المَلِكِ بْنَ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الكَبَائِرِ قَالَ: «الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ». تَابَعَهُ غُنْدَرٌ وَأَبُو عَامِرٍ وَبَهْزٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. [الحديث ٢٦٥٣ ـ طرفاه في: ٥٩٧٧، ٦٨٧١].

٢٦٥٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا الجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الكَبَائِرِ»؟ ثَلَاثاً، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الوَالِدَيْنِ ـ وَجَلَسَ وَكَانَ مُتَّكِئاً، فَقَالَ ـ أَلَا وَقَوْلُ الزُّورِ». قَالَ: فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الجُرَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ.

[الحديث ٢٦٥٤ ـ أطرافه في: ٥٩٧٦، ٦٢٧٣، ٦٢٧٤، ٦٩١٩].

١١ ـ بابُ شَهَادَةِ الأَعْمَى وَأَمْرِهِ وَنِكَاحِهِ وَإِنْكَاحِهِ وَمُبَايَعَتِهِ وَقَبُولِهِ فِي التَّأْذِينِ وَغَيْرِهِ، وَمَا يُعْرَفُ بِالأَصْوَاتِ

وَأَجَازَ شَهَادَتَهُ قَاسِمٌ وَالحَسَنُ وَابْنُ سِيرِينَ وَالزُّهْرِيُّ وَعَطَاءٌ. وَقَالَ الشَّعْبِيُّ: تَجُوزُ شَهَادَتُهُ إِذَا كَانَ عَاقِلاً. وَقَالَ الحَكَمُ: رُبَّ شَيْءٍ تَجُوزُ فِيهِ. وَقَالَ الزُّهْرِيُّ: أَرَأَيتَ ابْنَ عَبَّاسٍ لَوْ شَهِدَ عَلَى شَهَادَةٍ أَكُنْتَ تَرُدُّهُ؟ وَكَانَ ابْنُ عَبَّاسٍ يَبْعَثُ رَجُلاً إِذَا غَابَتِ الشَّمْسُ أَفْطَرَ، وَيَسْأَلُ عَنِ الفَجْرِ، فَإِذَا قِيلَ لَهُ: طَلَعَ صَلَّى رَكْعَتَيْنِ. وَقَالَ سُلَيْمَانُ بْنُ يَسَارٍ: اسْتَأْذَنْتُ عَلَى عَائِشَةَ فَعَرَفَتْ صَوْتِي، قَالَتْ: سُلَيْمَانُ، ادْخُلْ، فَإِنَّكَ مَمْلُوكٌ مَا بَقِيَ عَلَيْكَ شَيْءٌ. وَأَجَازَ سَمُرَةُ بْنُ جُنْدَبٍ شَهَادَةَ امْرَأَةٍ مُنْتَقِبَةٍ.

٢٦٥٥ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيْمُونٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقْرَأُ فِي المَسْجِدِ، فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا وَكَذَا». وَزَادَ عَبَّادُ بْنُ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ: تَهَجَّدَ النَّبِيُّ ﷺ فِي بَيْتِي، فَسَمِعَ صَوْتَ عَبَّادٍ يُصَلِّي فِي المَسْجِدِ، فَقَالَ: «يَا عَائِشَةُ، أَصَوْتُ عَبَّادٍ هٰذَا»؟ قُلْتُ: نَعَمْ، قَالَ: «اللَّهُمَّ ارْحَمْ عَبَّاداً». [الحديث: ٢٦٥٥ ـ أطرافه في: ٥٠٣٧، ٥٠٣٨، ٥٠٤٢، ٦٣٣٥].

= يفصل بين الكلمة القرآنية وتفسيرها.

٢٦٥٤ ـ قوله: (ليته سكت) تمنيهم سكوته شفقة منهم عليه ﷺ ورضي عنهم.

باب ١١ ـ قوله (ربّ شيء تجوز فيه) يعني شهادة الأعمى.

ـ (ما بقي عليك شيء) أي من مال الكتابة (شارح).

٢٦٥٥ ـ قوله: (أسقطتهن) أي نسيتهن ولم تعرف تلك الآيات كما في الشارح.

2656- Salim narrated from Abdullah Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Bilal pronounces the Adhan when it is still night (before dawn), so eat and drink till the next Adhan is pronounced (or till you hear Ibn Ommu'maktum's Adhan)." Ibn Ommu'maktum was a blind man who would not pronounce the Adhan till he was told that it was dawn.

2657- Al'miswar Ibn Makhrama "Allah be pleased with both" narrated: Some cloaks were brought to The Prophet "Allah's blessing and peace be upon him". My father (Makhrama) said to me: "Let us go to him (The Prophet) so that he may give us something from them." So, my father stood at the door and spoke. The Prophet "Allah's blessing and peace be upon him" recognized his voice and came out carrying a cloak, showing Makhrama its good qualities, adding: "I have kept this for you, I have kept this for you."

[12] The women's witness; and Allah's saying: "and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her." (The Heifer "Al'baqara" 282)

2658- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Isn't the witness of a woman equal to half of that of a man?" The women said: "Yes." He said: "This is because of the deficiency of a woman's mind."

[13] The witness of the slaves or the slave-girls

Anas said: The witness of the slaves is permissible, provided that he is just. Shuraih said: "All of you are the sons of men (slaves of Allah) and women (slaves of Allah)."

2659- Abdullah Ibn Abu'mulaika narrated from Uqba Ibn Al'harith That he had married Ommu'yahya Bint "daughter of" Abu'ihab. Uqba said: "A black slave-woman came and said: "I suckled both of you." I then mentioned that to The Prophet "Allah's blessing and peace be upon him" who turned his face from me." Uqba further said: "I went to the other side and told The Prophet "Allah's blessing and peace be upon him" about it. He said: "How (can you keep her as your wife) since the woman said that she had suckled both of you?"" So, The Prophet "Allah's blessing and peace be upon him" ordered him to divorce her.

٢٦٥٦ ـ حدّثنا مالِكُ بْنُ إِسماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ بِلالاً يُؤَذِّنُ بِلَيلٍ، فَكُلُوا واشرَبُوا ـ حتّى يُؤَذِّنَ، أَوْ قَالَ ـ حَتَّى تَسْمَعُوا أَذانَ ابْنِ أُمِّ مَكْتُومٍ». وَكَانَ ابْنُ أُمِّ مَكتُومٍ رَجُلاً أَعمَى، لا يُؤَذِّنُ حَتَّى يَقُولَ لَهُ النّاسُ: أَصْبَحتَ.

[طرفه في: ٦١٧].

٢٦٥٧ ـ حدّثنا زِيادُ بْنُ يَحيَى: حَدَّثَنَا حاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَتْ عَلَى النَّبِيِّ ﷺ أَقْبِيَةٌ، فَقَالَ لِي أَبِي مَخْرَمَةُ: انطَلِقْ بِنا إِلَيهِ عَسى أَنْ يُعطِيَنا مِنها شَيئاً، فَقَامَ أَبِي عَلَى البَابِ، فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ ﷺ صَوْتَهُ، فَخَرَجَ النَّبِيُّ ﷺ وَمَعَهُ قَبَاءٌ، وَهُوَ يُرِيهِ مَحَاسِنَهُ، وَهُوَ يَقُولُ: «خَبَأْتُ هذا لَكَ، خَبَأْتُ هذا لَكَ».

[طرفه في: ٢٥٩٩].

١٢ ـ بابُ شَهَادَةِ النِّسَاء

وَقَوْلِهِ تَعالَى: ﴿فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾ [البقرة: ٢٨٢].

٢٦٥٨ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي زَيْدٌ، عَنْ عِيَاضِ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَلَيسَ شَهَادَةُ المَرْأَةِ مِثْلَ نِصفِ شَهَادَةِ الرَّجُلِ»؟ قُلنَا: بَلَى، قالَ: «فَذلِكَ مِنْ نُقْصانِ عَقْلِهَا».

[طرفه في: ٣٠٤].

١٣ ـ بابُ شَهَادَةِ الإِمَاءِ وَالعَبِيدِ

وَقالَ أَنَسٌ: شَهادَةُ العَبْدِ جائِزَةٌ إِذا كانَ عَدْلاً. وَأَجازَهُ شُرَيحٌ وَزُرارَةُ بْنُ أَوْفَى. وَقالَ ابْنُ سِيرِينَ: شَهَادَتُهُ جائِزَةٌ إِلاَّ العَبْدَ لِسَيِّدِهِ. وَأَجازَهُ الحَسَنُ وَإِبْراهِيمُ فِي الشَّيءِ التَّافِهِ. وَقالَ شُرَيحٌ: كُلُّكُمْ بَنُو عَبِيدٍ وَإِمَاءٍ.

٢٦٥٩ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ، وحَدَّثَنا عَلِيُّ بْنُ عَبدِ اللَّهِ: حَدَّثَنا يَحيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيجٍ: قالَ سَمِعْتُ ابْنَ أَبِي مُلَيكَةَ قالَ: حَدَّثَنِي عُقْبَةُ بْنُ الحَارِثِ، أَوْ سَمِعْتُهُ مِنْهُ: أَنَّهُ تَزَوَّجَ أُمَّ يَحيَى بِنْتَ أَبِي إِهابٍ: قالَ: فَجَاءَتْ أَمَةٌ سَوْدَاءُ، فَقَالَتْ: قَدْ أَرْضَعْتُكُمَا، فَذَكَرْتُ ذلِكَ لِلنَّبِيِّ ﷺ فَأَعْرَضَ عَنِّي، قَالَ: فَتَنَحَّيتُ فَذَكَرْتُ ذلِكَ لَهُ، قالَ: «وَكَيفَ وَقَدْ زَعَمَتْ أَنْ قَدْ أَرْضَعَتْكُمَا». فَنَهَاهُ عَنْهَا.

[طرفه في: ٨٨].

٢٦٥٨ ـ قوله: (فذلك) بكسر الكاف كما في الشارح وهو ظاهر على رواية قلن بدل قلنا.

٢٦٥٩ ـ قوله: (وكيف) خبر مبتدأ محذوف أي كيف ذلك أو كيف بقاء الزوجية (شارح)

[14] The witness of the nurse

2660- Uqba Ibn Al'harith narrated: I married a certain woman. Later on a woman came and said: "I suckled you both." So, I went to The Prophet "Allah's blessing and peace be upon him" (to ask him about it). He said: "How (can you keep her as a wife) since it was said (that you were foster brother and sister)? Leave (divorce) her."

[15] The women's witnesses for one another

2661- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During one of his holy battles, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle "Allah's blessing and peace be upon him" finished the holy battle and returned home, as we were approaching Medina, he ordered us to proceed at night. When the order of departure was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I fell asleep.

Safwan Ibn Mu'attal As'sulami Adh'dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came

١٤ ـ بابُ شَهَادَةِ المُرْضِعَةِ

٢٦٦٠ ـ حدثنا أبو عاصِمٍ، عَنْ عُمَرَ بنِ سَعِيدٍ، عَنِ ابنِ أبي مُلَيكَةَ، عَنْ عُقبَةَ بْنِ الحارِثِ قالَ: تَزَوَّجتُ امْرَأَةً، فَجَاءَتِ امْرَأَةٌ فقالَتْ: إِنِّي قدْ أرْضَعْتُكُمَا، فَأَتيتُ النَّبِيَّ ﷺ، فقالَ: «وَكَيفَ وقَدْ قِيلَ! دَعْهَا عَنكَ». أَوْ نَحْوَهُ.

[طرفه في ٨٨].

١٥ ـ بابُ تَعْدِيلِ النِّسَاءِ بَعْضِهِنَّ بَعْضاً

٢٦٦١ ـ حدثنا أبو الرَّبيعِ سُلَيمانُ بْنُ داوُدَ، وأَفهَمَنِي بَعْضَهُ أحمَدُ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمَانَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، وَسَعِيدِ بْنِ المُسَيَّبِ، وَعَلْقَمَةَ بْنِ وقَّاصٍ اللَّيثِيِّ، وَعُبَيدِ اللَّهِ بْنِ عَبدِ اللَّهِ بْنِ عُتبَةَ، عَنْ عائشةَ رَضِيَ اللَّهُ عَنهَا، زَوْجِ النَّبِيِّ ﷺ، حِينَ قالَ لَهَا أهْلُ الإفكِ مَا قالُوا، فبَرَّأَهَا اللَّهُ مِنهُ، قالَ الزُّهْرِيُّ: وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا، وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتُ لَهُ اقْتِصَاصاً، وَقَدْ وَعَيتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً، زَعَمُوا: أنَّ عائِشَةَ قالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أرَادَ أنْ يَخرُجَ سَفَراً أقْرَعَ بَينَ أزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَينَنَا فِي غَزَاةٍ غَزَاهَا، فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ، بَعْدَمَا أُنْزِلَ الحِجَابُ، فَأَنَا أُحمَلُ فِي هَوْدَجٍ وأُنزَلُ فيهِ، فسِرْنا حتى إذا فرَغَ رسولُ اللهِ ﷺ من غزوتِهِ تلكَ وقفَلَ، ودَنَوْنا مِنَ المَدِينَةِ، آذَنَ لَيلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيتُ حَتَّى جَاوَزْتُ الجَيشَ، فَلَمَّا قَضَيتُ شَأْنِي، أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ أَظْفَارٍ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ، فَأَقْبَلَ الَّذِينَ يَرْحَلُونَ لِي، فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنتُ أَرْكَبُ، وَهُمْ يَحسَبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافاً لَمْ يَثْقُلْنَ، وَلَمْ يَغْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ العُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ القَوْمُ حِينَ رَفَعُوهُ ثِقَلَ الهَوْدَجِ فَاحْتَمَلُوهُ، وَكُنتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَّ الجَيشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيسَ فِيهِ أَحَدٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنتُ بِهِ، فَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَينَا أَنَا جَالِسَةٌ غَلَبَتْنِي عَينَايَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ المُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الجَيشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ

٢٦٦١ ـ قوله: طائفة أي قطعة وقوله: أوعى أي أحفظ لأكثر هذا الحديث وقوله: اقتصاصاً أي سياقاً وقد وعيت أي حفظت اهـ من الشرح.

ـ الجزع خرز معروف في سواده بياض كالعروق (وأظفار الذي أضيف إليه): مدينة باليمن والصواب فيه حذف الألف وكسر الراء كحضار انظر الشارح.

ـ قوله: (يرحلون) بهذا الضبط أي يشدون الرحل ولأبي ذرٍّ بضم الياء وفتح الراء مشدداً وكذا قوله فرحلوه فيه التشديد والتخفيف اهـ من الشارح.

ـ (العلقة) القليل.

to me, and he used to see me before veiling. So, I got up when I heard him returning with his camel. He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction. (Some people accused me falsely) and the leader of the false accusers was Abdullah Ibn Obai Ibn Salool. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from The Prophet "Allah's blessing and peace be upon him" which I used to receive from him when I got sick. But he would come, greet and say: “How is that (girl)?” I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. This habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So Um Mistah Bint Ruhm and I went out walking. Um Mistah stumbled because of her long dress and on that she said: “Let Mistah be ruined.” I said: “You are saying a bad word. Why are you abusing a man who took part in Badr?” She said: “O you there! Didn’t you hear what they said?” Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle "Allah's blessing and peace be upon him" came to me, and after greeting he said: “How is that (girl)?” I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Apostle "Allah's blessing and peace be upon him" allowed me, and I went to my parents and asked my mother: “What are the people talking about?” She said: “O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but that the women would forge false news about her.” I said: “Glorified be Allah! Are the people really talking of this matter?” That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu’talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A’isha).

Usama Ibn Zaid said what he knew of the good reputation of his wives and added: “O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good.” Ali Ibn Abu’talib said: “O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth.” On that Allah's Apostle "Allah's blessing and peace be upon him" called Barira and said: “O Barira! Did you ever see anything, which roused your suspicions about her?” Barira said: “No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.” On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and requested that somebody should support him in punishing Abdullah Ibn Obai Ibn Salool.

فَأَتَانِي، وَكَانَ يَرَانِي قَبْلَ الحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِه، حِينَ أَنَاخَ رَاحِلَتَهُ، فَوَطِىءَ يَدَهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الجَيْشَ بَعْدَمَا نَزَلُوا مُعَرِّسِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الإِفْكَ عَبْدُ اللَّهِ بْنُ أُبَيِّ ابْنُ سَلُولَ، فَقَدِمْنَا المَدِينَةَ، فَاشْتَكَيْتُ بِهَا شَهْراً، وَالنَّاسُ يُفِيضُونَ مِنْ قَوْلِ أَصْحَابِ الإِفْكِ، وَيَرِيبُنِي فِي وَجَعِي: أَنِّي لاَ أَرَى مِنَ النَّبِيِّ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّمَا يَدْخُلُ فَيُسَلِّمُ، ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ»؟ لاَ أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ حَتَّى نَقَهْتُ، فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ المَنَاصِعِ، مُتَبَرَّزُنَا، لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الكُنُفَ قَرِيباً مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ العَرَبِ الأُوَلِ فِي البَرِّيَّةِ، أَوْ فِي التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِي رُهْمٍ نَمْشِي، فَعَثَرَتْ فِي مِرْطِهَا، فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ فَقَالَتْ: يَا هَنْتَاهُ أَلَمْ تَسْمَعِي مَا قَالُوا؟ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ، فَازْدَدْتُ مَرَضاً إِلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ، فَقَالَ: «كَيْفَ تِيكُمْ»؟ فَقُلْتُ: ائْذَنْ لِي إِلَى أَبَوَيَّ، قَالَتْ: وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الخَبَرَ مِنْ قِبَلِهِمَا، فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَأَتَيْتُ أَبَوَيَّ، فَقُلْتُ لأُمِّي: مَا يَتَحَدَّثُ بِهِ النَّاسُ؟ فَقَالَتْ: يَا بُنَيَّةُ، هَوِّنِي عَلَى نَفْسِكِ الشَّأْنَ، فَوَاللَّهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ، عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلاَّ أَكْثَرْنَ عَلَيْهَا، فَقُلْتُ: سُبْحَانَ اللَّهِ، وَلَقَدْ يَتَحَدَّثُ النَّاسُ بِهٰذَا؟ قَالَتْ: فَبِتُّ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ، لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الوَحْيُ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الوُدِّ لَهُمْ، فَقَالَ أُسَامَةُ: أَهْلُكَ يَا رَسُولَ اللَّهِ، وَلاَ نَعْلَمُ وَاللَّهِ إِلاَّ خَيْراً، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الجَارِيَةَ تَصْدُقْكَ، فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ، فَقَالَ: «يَا بَرِيرَةُ، هَلْ رَأَيْتِ فِيهَا شَيْئاً يَرِيبُكِ»؟ فَقَالَتْ بَرِيرَةُ: لاَ وَالَّذِي بَعَثَكَ بِالحَقِّ، إِنْ رَأَيْتُ مِنْهَا أَمْراً أَغْمِصُهُ عَلَيْهَا قَطُّ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنِ العَجِينِ، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ

= ـ قوله (سيفقدوني) ولأبوي ذر والوقت: سيفقدونني (شارح).

ـ قوله ابن سلول صفة عبد الله فإن سلول اسم أمه فلذا كتب ابن بالألف وأعرب بالرفع

ـ قوله: (يريبني) بفتح الياء وضمها أي يشككني ويوهمني واللطف بهذا الضبط ويروى اللطف بفتحتين أي الرفق.

ـ قوله: (نقهت) بهذا الضبط بكسر القاف أي أفقت من مرضي ولم تتكامل لي الصحة وقوله: قبل المناصع أي إلى موضع خارج المدينة مسمى بالمناصع وهو متبرزنا أي موضع قضاء حاجتنا وروي متبرزنا بالجر بدلاً من المناصع

ـ (المرط): كساء من صوف أو كتان.

ـ قوله (هنتاه) بسكون النون وقد تفتح وفي آخره هاء ساكنة وقد تضم أي يا هذه (شارح).

Allah's Apostle "Allah's blessing and peace be upon him" said: “Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.”

Sa’d Ibn Mu'adh got up and said: “O Allah's Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Aws, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfil your order.” On that Sa’d Ibn Obada, the chief of the Khazraj, who had been a pious man before this incident, got up, motivated by his zeal for his tribe and said: “By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.” On that Osaid Ibn Hudair got up and said (to Sa’d Ibn Obada): “By Allah! You are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.” On this the two tribes of Aws and Khazraj got excited and were about to fight each other, while Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle "Allah's blessing and peace be upon him" came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He said: “There is no God (to be worshipped) but Allah and Mohammad is His Apostle.” Then he said: “O A’isha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.” When Allah's Apostle "Allah's blessing and peace be upon him" finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf. My father said: “By Allah, I do not know what to say to Allah's Apostle.” I said to my mother: “Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf.” She said: “By Allah, I do not know what to say to Allah's Apostle.”

I was a young girl and did not have much knowledge of the Qur'an. I said: “I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I find no example for my situation with you but (the situation of) Joseph's father (Jacob) who said: “So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.”” (Yusuf 18)

Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle "Allah's blessing and peace be upon him" had not got up and nobody had left the house before the revelation came to Allah's Apostle. So, he was overtaken by the same state that used to overtake him (on being inspired divinely). He was sweating so much that the drops of the sweat were falling like pearls though it was a (cold) wintry day.

عَبْدِ اللَّهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعْذُرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْراً وَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْراً، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا وَاللَّهِ أَعْذِرُكَ مِنْهُ: إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا فِيهِ أَمْرَكَ. فَقَامَ سَعْدُ بْنُ عُبَادَةَ، وَهُوَ سَيِّدُ الخَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلاً صَالِحاً، وَلَكِنِ احْتَمَلَتْهُ الحَمِيَّةُ، فَقَالَ: كَذَبْتَ لَعَمْرُ اللَّهِ لا تَقْتُلُهُ، وَلاَ تَقْدِرُ عَلَى ذَلِكَ. فَقَامَ أُسَيْدُ بْنُ الحُضَيْرِ فَقَالَ: كَذَبْتَ لَعَمْرُ اللَّهِ، وَاللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ المُنَافِقِينَ، فَثَارَ الحَيَّانِ: الأَوْسُ وَالخَزْرَجُ، حَتَّى هَمُّوا وَرَسُولُ اللَّهِ ﷺ عَلَى المِنْبَرِ، فَنَزَلَ فَخَفَّضَهُمْ، حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيْتُ يَوْمِي لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، فَأَصْبَحَ عِنْدِي أَبَوَايَ، قَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْماً، حَتَّى أَظُنُّ أَنَّ البُكَاءَ فَالِقٌ كَبِدِي، قَالَتْ: فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ، وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمِ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَثَ شَهْراً لاَ يُوحَى إِلَيْهِ فِي شَأْنِي شَيْءٌ، قَالَتْ: فَتَشَهَّدَ، ثُمَّ قَالَ: «يَا عَائِشَةُ، فَإِنَّهُ بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ العَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ». فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً، وَقُلْتُ لأَبِي: أَجِبْ عَنِّي رَسُولَ اللَّهِ ﷺ، قَالَ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ، قَالَتْ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، قَالَتْ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيراً مِنَ القُرْآنِ، فَقُلْتُ: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكُمْ سَمِعْتُمْ مَا يَتَحَدَّثُ بِهِ النَّاسُ، وَوَقَرَ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، وَلَئِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ إِنِّي لَبَرِيئَةٌ، لاَ تُصَدِّقُونِي بِذَلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَتُصَدِّقُنِّي، وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ أَبَا يُوسُفَ إِذْ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ [يوسف: ١٨]، ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي، وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَنْتُ أَنْ يُنْزِلَ فِي شَأْنِي وَحْياً، وَلأَنَا أَحْقَرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ بِالقُرْآنِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ، فَوَاللَّهِ مَا رَامَ مَجْلِسَهُ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ البَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ البُرَحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الجُمَانِ مِنَ العَرَقِ فِي يَوْمٍ شَاتٍ، فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ

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ـ قوله: (فثار الحيان) أي نهض بعضهم إلى بعض من الغضب.

ـ قوله: (حتى هموا) زاد في المغازي والتفسير أن يقتتلوا (شارح).

ـ قوله: (من يوم) وروي من يوم بالتنوين كما في الشارح والمختار بناؤه على الفتح كما تقرر في موضعه.

ـ (قلص دمعي) أي انقطع

When that state of Allah's Apostle "Allah's blessing and peace be upon him" was over, he was smiling and the first word he said: “O A’isha! Thank Allah, for Allah has declared your innocence.” My mother told me to go to Allah's Apostle "Allah's blessing and peace be upon him". I replied: “By Allah, I will not go to him and will not thank but Allah.”

So Allah revealed: “Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous. Why did not the Believers men and women when ye heard of the affair, put the best construction on it in their own minds and say, This (charge) is an obvious lie? Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars! Were it not for the Grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. And why did ye not, when ye heard it, say: It is not right of us to speak of this: glory to Allah! this is a most serious slander! Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom. Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. Were it not for the Grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).” (The Light “An’nur” 11:20)

When Allah gave the declaration of my Innocence, Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, said: “By Allah, I will never provide Mistah with anything because of what he said about A’isha.” But Allah later revealed: " Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.” (The Light “An’nur” 22)

After that Abu'bakr said: “Yes! By Allah! I like that Allah would forgive me.” He resumed helping Mistah whom he used to help before.

Allah's Apostle "Allah's blessing and peace be upon him" also asked Zainab bint Jahsh (his wife) about me saying: “What do you know and what did you see?” She replied: “O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about A’isha."” A’isha further added: "Zainab was competing with me (in her beauty and The Prophet's love), yet Allah protected her (from being malicious), for she had piety."

[16] If one praises another, he should suffice him (by saying nothing, whether good or bad, he does not know of him)

2662- Abu'bakra "Allah be pleased with him" narrated: A man praised another man in front of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said to him: "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck." He repeated it several times and then added: "Whoever amongst you has to praise his brother should say: I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think of him as so and so, if he really knows what he says about him."

كَلِمَةً تَكَلَّمَ بِهَا أَنْ قَالَ لِي: «يَا عَائِشَةُ، احْمَدِي اللَّهَ، فَقَدْ بَرَّأَكِ اللَّهُ». فَقَالَتْ لِي أُمِّي: قُومِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: لاَ وَاللَّهِ لاَ أَقُومُ إِلَيهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاؤُوا بِالإِفْكِ عُصْبَةٌ مِنكُمْ﴾ الآيات [النور: ١١ ـ ٢٠]، فَلَمَّا أَنْزَلَ اللَّهُ هذا فِي بَرَاءَتِي، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئاً أَبَداً، بَعْدَمَا قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ ـ إِلَى قَوْلِهِ ـ غَفُورٌ رَحِيمٌ﴾ [النور: ٢٢]، فَقَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ الَّذِي كَانَ يَجْرِي عَلَيْهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: «يَا زَيْنَبُ، مَا عَلِمْتِ، مَا رَأَيْتِ؟». فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ خَيْراً. قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَامِيني، فَعَصَمَهَا اللَّهُ بِالوَرَعِ. قَالَ: وَحَدَّثَنَا فُلَيْحٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، مِثْلَهُ. قَالَ: وَحَدَّثَنَا فُلَيْحٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمنِ، وَيَحْيَى بْنِ سَعِيدٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، مِثْلَهُ.

[طرفه في: ٢٥٩٣]

١٦ ـ بابٌ إِذَا زَكَّى رَجُلٌ رَجُلاً كَفَاهُ

وَقَالَ أَبُو جَمِيلَةَ: وَجَدْتُ مَنْبُوذاً، فَلَمَّا رَآنِي عُمَرُ قَالَ: عَسَى الغُوَيرُ أَبْؤُساً، كَأَنَّهُ يَتَّهِمُنِي، قَالَ عَرِيفِي: إِنَّهُ رَجُلٌ صَالِحٌ، قَالَ: كَذَاكَ؟ اذْهَبْ وَعَلَيْنَا نَفَقَتُهُ.

٢٦٦٢ ـ حَدَّثَنَا ابْنُ سَلاَمٍ: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ الحَذَّاءُ، عَنْ عَبْدِ الرَّحْمنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «وَيْلَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَاراً، ثُمَّ قَالَ: «مَنْ كَانَ مِنْكُمْ مَادِحاً أَخَاهُ لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَناً، وَاللَّهُ حَسِيبُهُ، وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذلِكَ مِنْهُ». [الحديث ٢٦٦٢ ـ طرفاه في: ٦٠٦١، ٦١٦٢].

١٧ ـ بابُ مَا يُكْرَهُ مِنَ الإِطْنَابِ فِي المَدْحِ، وَلْيَقُلْ مَا يَعْلَمُ

٢٦٦٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا بُرَيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي عَلَى رَجُلٍ، وَيُطْرِيهِ

= ـ قوله: (ما رام) أي ما فارق والبرحاء الشدة تعني شدة ثقل الوحي وقوله: يتحدر أي ينزل ويقطر والجمان: اللؤلؤ وسرّي معناه كشف وأزيل.

ـ قوله: (تساميني) أي تضاهيني وتفاخرني بجمالها ومكانتها عند النبيّ ﷺ مفاعلة من السموّ وهو الارتفاع (شارح).

باب ١٦ ـ قوله: (عسى الغوير أبؤساً) مثل يضرب فيما ظاهره السلامة ويخشى منه الهلاك وأصله أن أناساً دخلوا يبيتون في غار فانهار عليهم فأهلكهم فالغوير مصغر غار وأبؤساً منصوب على أنه خبر ليكون محذوف.

[17] What is hateful of one's exaggeration in praising others; and one should say nothing but what he knows

2663- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" heard someone praising another exaggeratingly. The Prophet "Allah's blessing and peace be upon him" said: "You have ruined or cut the man's back (by praising him so much).

[18] The boy's puberty and witness

Allah Almighty said in this issue: "But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom." (The Light "An'nur" 59)

Al'mogheera said: "I came to puberty at the age of twelve." On the other hand, the women's puberty is defined by their reaching the age of getting their menses, in view of Allah's saying: "Such of your women as have passed the age of monthly courses" (Divorce "At'talaq" 4)

2664- Abdullah Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" called me to present myself in front of him on the eve of the battle of Ohud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to take part in the battle).

Nafi told Omar Ibn Abdul'aziz, the caliph, of that. Omar said: "Then let this age (fifteen) be the limit between childhood and manhood." He wrote to his governors to give salaries to those who reached the age of fifteen.

2665- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Taking bath on Friday is compulsory for everyone who attained the age of puberty."

[19] The ruler's asking the claimant to bring evidence (to support his claim) before requesting the defendant to take an oath (to refute the claim)

2666- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then he will meet Allah who will be angry with him." Al'ash'ath informed me: "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to The Prophet "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Do you have an evidence?" I replied: "No." He said to the Jew: "Take an oath." I said: "O Allah's Apostle! He will surely take an oath by which he will get my property unjustly." So, Allah revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

2667- The same as above.

[20] The defendant has to take an oath (to refute the claim)

in this issue, The Messenger of Allah said to the claimant: "Bring two witnesses (to support your claim) or he (the defendant) should take an oath (to deny the claim)."

فِي مَدْحِهِ، فَقَالَ: «أَهْلَكْتُمْ ـ أَوْ: قَطَعْتُمْ ـ ظَهْرَ الرَّجُلِ». [الحديث ٢٦٦٣ ـ طرفه في: ٦٠٦٠].

١٨ ـ بابُ بُلُوغِ الصِّبْيَانِ وَشَهَادَتِهِمْ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا بَلَغَ الأَطْفَالُ مِنكُمُ الحُلُمَ فَلْيَسْتَأْذِنُوا﴾ [النور: ٥٩]. وَقَالَ مُغِيرَةُ: احْتَلَمْتُ وَأَنَا ابْنُ ثِنْتَي عَشْرَةَ سَنَةً. وَبُلُوغُ النِّسَاءِ فِي الحَيْضِ. لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَاللَّائِي يَئِسْنَ مِنَ المَحِيضِ مِن ـ إِلَى قَوْلِهِ ـ أَن يَضَعْنَ حَمْلَهُنَّ﴾ [الطلاق: ٤]. وَقَالَ الحَسَنُ بْنُ صَالِحٍ: أَدْرَكْتُ جَارَةً لَنَا جَدَّةً، بِنْتَ إِحْدَى وَعِشْرِينَ سَنَةً.

٢٦٦٤ ـ حدثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي. ثُمَّ عَرَضَنِي يَوْمَ الخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ، فَأَجَازَنِي. قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ العَزِيزِ، وَهُوَ خَلِيفَةٌ، فَحَدَّثْتُهُ هذا الحَدِيثَ. فَقَالَ: إِنَّ هذا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالكَبِيرِ، وَكَتَبَ إِلَى عُمَّالِهِ: أَنْ يَفْرِضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ. [الحديث ٢٦٦٤ ـ طرفه في: ٤٠٩٧].

٢٦٦٥ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». [طرفه في: ٨٥٨].

١٩ ـ بابُ سُؤَالِ الحَاكِمِ المُدَّعِي: هَلْ لَكَ بَيِّنَةٌ؟ قَبْلَ اليَمِينِ

٢٦٦٦، ٢٦٦٧ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، وَهُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ: فَقَالَ الأَشْعَثُ بْنُ قَيْسٍ: فِيَّ وَاللَّهِ كَانَ ذلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ اليَهُودِ أَرْضٌ، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ بَيِّنَةٌ»؟ قَالَ: قُلْتُ: لا، قَالَ: فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِذاً يَحْلِفَ وَيَذْهَبَ بِمَالِي. قَالَ: فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ. [طرفه في: ٢٣٥٦، ٢٣٥٧].

٢٠ ـ بابٌ اليَمِينُ عَلَى المُدَّعَى عَلَيْهِ فِي الأَمْوَالِ وَالحُدُودِ

وَقَالَ النَّبِيُّ ﷺ: «شَاهِدَاكَ أَوْ يَمِينُهُ». وَقَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ شُبْرُمَةَ:

٢٦٦٤ ـ قوله: (يفرضوا) أي يقدروا رزقاً في ديوان الجند ا هـ (شارح).

باب ١٩ ـ قوله: المدعي بكسر العين وسكون التحتية وفي اليونينية فتحها (شارح).

باب ٢٠ ـ وما نافية في قوله: فمما يحتاج إلخ استفهامية في قوله: ما كان الخ.

٢٦٦٩ ـ (يحلف) بالرفع على لغة من لا ينصب بإذاً (شارح).

2668- Ibn Abu'mulaika narrated: Ibn Abbas wrote that The Prophet "Allah's blessing and peace be upon him" gave his verdict that the defendant has to take an oath (to refute the claim).

2669- Abu'wa'il reported: Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have somebody's property (unlawfully) will meet Allah who will be angry with him." Allah revealed the following verse to confirm that: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

Al'ash'ath Ibn Qais came to us and asked: "What was Abu Abdur'rahman telling you?" We related the story to him. On that he said: "He has told the truth. This verse was revealed about me. I had some dispute with another man over something; and we took the case before Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" said (to me): "Bring two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim)." I said: "The defendant would not mind to take a false oath." The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Whoever took a false oath in order to get someone else's property will meet Allah, who will be angry with him." Allah then revealed what Confirmed it." Then he recited the verse.

2670- The same previous narration.

[21] Whoever claims for something or accuses (somebody of something) has the right to seek for the evidence (to support his claim)

2671- Ibn Abbas "Allah be pleased with both" narrated: Hilal Ibn Omaiyya accused his wife before The Prophet "Allah's blessing and peace be upon him" of committing illegal sexual intercourse with Sharik Ibn Sahma. The Prophet "Allah's blessing and peace be upon him" said: "bring a proof, or you would get the legal punishment (by being lashed) on your back." Hilal said: "O Allah's Apostle! If anyone of us saw another man over his wife, would he go to search for a proof?" The Prophet "Allah's blessing and peace be upon him" went on saying: "Bring a proof or you would get the legal punishment (by being lashed) on your back." The Prophet "Allah's blessing and peace be upon him" then mentioned the narration of one's invoking Allah's curse upon the liar of the husband or the wife, in case of his accusing her of adultery.

كَلَّمَنِي أَبُو الزِّنَادِ فِي شَهَادَةِ الشَّاهِدِ، وَيَمِينِ المُدَّعِي، فَقُلْتُ: قَالَ اللَّهُ تَعَالَى: ﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى﴾ [البقرة: ٢٨٢]، قُلتُ: إِذَا كَانَ يُكْتَفَى بِشَهَادَةِ شَاهِدٍ وَيَمِينِ المُدَّعِي، فَمَا تَحْتَاجُ أَنْ تُذَكِّرَ إِحْدَاهُمَا الأُخْرَى، مَا كَانَ يَصْنَعُ بِذِكْرِ هذه الأُخْرَى؟

٢٦٦٨ ـ حدثنا أبو نعيم: حدثنا نافعُ بنُ عمر، عن ابن أبي مُلَيكة قال: كَتَبَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَضَى بِاليَمِينِ عَلَى المُدَّعَى عَلَيْهِ.

[طرفه في: ١٥١٤].

باب

٢٦٦٩، ٢٦٧٠ ـ حدثنا عُثمانُ بنُ أبي شيبةَ: حدَّثنا جريرٌ، عن منصورٍ، عن أبي وائِلٍ قال: قالَ عَبْدُ اللَّهِ: «مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مالاً، لَقِيَ اللَّهَ وَهُوَ عَلَيهِ غَضْبَانُ»، ثُمَّ أَنْزَلَ اللَّهُ تَصْدِيقَ ذلك: ﴿إِنَّ الذين يشترُونَ بعهدِ اللهِ وأيمانهم ـ إلى ـ عذابٌ أليمٌ﴾ [آل عمران: ٧٧] ثُمَّ إِنَّ الأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا، فَقَالَ: ما يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ فَحَدَّثْنَاهُ بِمَا قالَ، فَقَالَ: صَدَقَ، لَفِيَّ أُنْزِلَتْ، كانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ في شَيءٍ فاخْتَصَمْنا إِلى رَسُولِ اللهِ ﷺ، فقالَ: «شاهِداكَ أَوْ يَمِينُهُ». فَقُلْتُ لَهُ: إِنَّهُ إِذاً يَحْلِفَ وَلا يُبالِي، فقالَ النَّبِيُّ ﷺ: «مَنْ حلَفَ على يَمِينٍ، يَسْتَحِقُّ بِها مالاً، وَهُوَ فِيها فاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيهِ غَضْبانُ». فأَنْزَلَ اللَّهُ تَصْدِيقَ ذلكَ، ثُمَّ اقْتَرَأَ هذهِ الآيَةَ.

[طرفه في: ٢٣٥٦، ٢٣٥٧].

٢١ ـ بابٌ إِذا ادَّعى أَوْ قَذَفَ، فَلَهُ أَنْ يَلتَمِسَ البَيِّنَةَ، وَيَنْطَلِقَ لِطَلَبِ البَيِّنَةِ

٢٦٧١ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيّ، عَنْ هِشَامٍ: حَدَّثَنا عِكْرِمَةُ، عَنِ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عنهما: أَنَّ هِلالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْماءَ، فَقالَ النَّبِيُّ ﷺ: «البَيِّنَةُ أَوْ حَدٌّ في ظَهْرِكَ». فَقالَ: يا رَسُولَ اللهِ، إِذا رَأَى أَحَدُنا عَلى امْرَأَتِهِ رَجُلاً، يَنْطَلِقُ يَلْتَمِسُ البَيِّنَةَ؟! فَجَعَلَ يَقُولُ: «البَيِّنَةَ وَإِلاَّ حدٌّ في ظَهْرِكَ». فَذَكَرَ حَدِيثَ اللِّعَانِ.

[الحديث ٢٦٧١ ـ طرفاه في: ٤٧٤٧، ٥٣٠٧].

٢٢ ـ بابُ اليَمِينِ بَعْدَ العَصْرِ

٢٦٧٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنِ الأَعْمَشِ، عَنْ أَبِي

٢٦٧١ ـ قوله: (البينة) بالنصب أي أحضر البينة ويجوز الرفع أي الواجب عليك البينة وقوله: (أو حداً) بالنصب بفعل مقدر والرفع أي الواجب عند عدم البينة حد في ظهرك أي على ظهرك وقوله: يقول البينة وإلاّ حد بنصب البينة ورفع حد أي تحضر البينة وإن لم تحضرها فجزاؤك حد في ظهرك كما في الشارح.

٢٦٧٢ ـ قوله: (لقد أعطى) بفتح الهمزة ولأبي ذر أعطي بضمها كما مر.

[22] Taking an oath (to confirm something) after Asr (prayer)

2672- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment: A man possessed superfluous water on a way which he withheld from the travellers; a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to It, otherwise he does not abide by it; and a man bargains with another concerning some goods after the Asr prayer; and the seller takes a false oath (in the Name of Allah) claiming that he has been offered so much for the thing and the former (believing him) buys it."

[23] The defendant has to take an oath (to refute the claim) whenever it became necessary for him to do, without moving from one place to another

Marwan, (Ibn Al'hakam, Medina's governor) judged that Zaid Ibn Thabit should take an oath (to deny a certain claim) on the pulpit. But Zaid said: "I would take it in my place." He took an oath while being in his place and did not go to take it on the pulpit; and Marwan was astonished at him.

The Messenger of Allah said (to Al'ash'ath Ibn Qais): "Bring two witnesses, otherwise he (the defendant) would take an oath (to refute the claim)."

In this way, he did not fix a certain place (for the defendant to take an oath).

2673- Abu'wa'il reported: Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have somebody's property (unlawfully) will meet Allah who will be angry with him."

[24] People's hurrying up to take an oath

2674- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked some people to take an oath, and they hurried for it. The Prophet "Allah's blessing and peace be upon him" ordered that lots should be drawn amongst them as to who would take an oath first.

[25] Allah's saying: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

2675- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount. Then Allah Almighty revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77) Ibn Abu'awfa then added: "Such person as described above is a treacherous usury -eater."

صالح، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «ثلاثة لا يُكلِّمُهُمُ اللَّهُ ولا ينظرُ إليهم ولا يزكّيهم ولَهُم عذابٌ أليم: رَجُلٌ على فَضْلِ ماءٍ بِطَرِيقٍ يَمنَعُ مِنهُ ابْنَ السَّبِيلِ، ورَجُلٌ بايعَ رَجُلاً لا يُبايِعُهُ إلا للدُّنيا، فإنْ أعطاهُ ما يُريدُ وفَى لهُ وإلاّ لَمْ يَفِ لَهُ، ورَجُلٌ ساوَمَ رَجُلاً بِسِلعةٍ بعْدَ العَصْرِ، فحلفَ باللَّهِ لقدْ أُعطيَ بِهِ كذا وكذا، فأخذَها».

[طرفه في: ٢٣٥٨].

٢٣ ـ بابٌ يَحْلِفُ المُدَّعَى عَلَيهِ حَيثُما وَجَبَتْ عَليهِ اليَمِينُ، وَلا يُصْرَفُ مِنْ مَوْضِعٍ إِلَى غَيرِهِ

قضى مروانُ باليمينِ على زيدِ بنِ ثابتٍ على المنبرِ، فقال: أحلفُ لهُ مكاني، فجعل زيدٌ يحلِفُ، وأبى أنْ يحلِفَ على المِنبرِ، فجعَلَ مَروانُ يَعْجَبُ مِنهُ. وَقالَ النَّبيُّ ﷺ: «شاهِدُكَ أوْ يمينُهُ». فلم يخصَّ مكاناً دُونَ مكانٍ.

٢٦٧٣ ـ حدّثنا موسى بنُ إسماعيلَ: حدَّثنا عبدُ الواحدِ، عن الأعمشِ، عن أبي وائلٍ، عن ابنِ مسعودٍ رضيَ اللّهُ عنهُ، عنِ النّبيِّ ﷺ قال: «مَنْ حَلَفَ عَلَى يَمِينٍ لِيَقْتَطِعَ بها مالاً، لَقِيَ اللَّهَ وهُوَ عَلَيهِ غَضْبانُ».

[طرفه في: ٢٣٥٧].

٢٤ ـ بابٌ إِذَا تَسَارَعَ قَوْمٌ فِي اليَمِينِ

٢٦٧٤ ـ حدّثنا إسحاقُ بنُ نصرٍ: حدَّثنا عبدُ الرزّاقِ: أخبَرَنا مَعْمَرٌ، عن هَمّامٍ، عن أبي هُرَيرةَ رَضِيَ اللهُ عَنهُ: أنَّ النَّبيَّ ﷺ عَرَضَ على قومٍ اليمينَ، فأسْرَعوا، فأمَرَ أنْ يُسْهَمَ بينَهُمْ في اليَمينِ أيُّهمْ يحلِفُ.

٢٥ ـ بابُ قَوْلِ اللهِ تَعالَى: ﴿إِنَّ الذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيمانِهِمْ ثَمَناً قَلِيلاً﴾ [آل عمران: ٧٧]

٢٦٧٥ ـ حدّثني إسحاقُ: أخبَرَنا يَزِيدُ بنُ هارونَ: أخبَرَنا العَوّامُ قالَ: حدَّثني إبْراهيمُ، أبو إسماعيلَ السَّكْسَكيُّ: سمعَ عبدَ اللهِ بنَ أبي أوفى رضيَ اللّهُ عنهُما يقولُ: أقامَ رَجُلٌ سِلعتَهُ، فحلفَ باللهِ لقدْ أُعطِيَ بِها ما لمْ يُعْطَها، فنزلتْ: ﴿إِنَّ الذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وأيمانهم ثمنًا قليلاً﴾. [آل عمران: ٧٧] وقالَ ابنُ أبي أوفى: النَّاجِشُ آكِلُ رِبًا خائنٌ.

[طرفه في: ٢٠٨٨].

٢٦٧٦، ٢٦٧٧ ـ حدّثنا بِشرُ بنُ خالِدٍ: حدَّثنا مُحمَّدُ بنُ جعفرٍ، عن شُعبةَ، عن

٢٦٧٤ ـ قوله: (أن يسهم) أي يقرع بينهم في اليمين أيهم يحلف قبل الآخر ا هـ من الشرح.

٢٦٧٥ ـ قوله: (آكل ربا): أي كآكله وقد عرفت الناجش في البيوع.

2676- Abu'wa'il reported: Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have somebody's (or his brother's) property (unlawfully) will meet Allah who will be angry with him." Allah revealed the following verse to confirm that: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

Al'ash'ath Ibn Qais came and asked me: "What was Abdullah telling you?" I related the story to him. On that he said: " This verse was revealed about me."

2677- The same previous narration.

[26] How could one take an oath?

Allah Almighty said: "To you they swear by Allah. In order to please you: but it is more fitting that they should please Allah and His Messenger, if they are Believers." (The Repentance "At'tawba" 62)

He also said: "They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours)." (The Repentance "At'tawba" 56) he, to whom be ascribed all glory and power, said: "then they come to thee, swearing by Allah: we meant no more than good will and conciliation." (The Women "An'nisa" 62)

Allah said in this respect too: "let them swear by Allah: we affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold the wrong be upon us." (The Repast "Al'ma'ida" 107)

The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning one of the three types of persons to whom Allah will neither talk, nor look at on The Day of Judgement: "And a man who took a false oath by (the name of) Allah, after Asr (prayer to cheat another)."

2678- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" asking him about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have to offer five compulsory prayers in a day and a night." The man asked: "Is there any more compulsory prayers for me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, unless you like to offer optional prayers." The Messenger of Allah "Allah's blessing and peace be upon him" then added: "You have to observe fasts during the month of Ramadan." The man said: "Is it obligatory for me to fast any other days?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, unless you wish to observe the optional fast voluntarily." Then The Messenger of Allah "Allah's blessing and peace be upon him" told him about the compulsory charity. The man asked: "Is it necessary for me to give anything besides?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, unless you wish to give in charity voluntarily." So, the man departed saying: "By Allah I will neither do more nor less than that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he was true, he would be successful."

2679- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Whoever has to take an oath should swear by Allah or keep silent." (That is not to swear by other than Allah.)

[27] Establishing the evidence (to support the claim) after (the defendant's) oath

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of you might be more eloquent than others in offering their case."

سُلَيمانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ كاذِباً، لِيَقْتَطِعَ مالَ رَجُلٍ ـ أَوْ قالَ أَخِيهِ ـ لَقِيَ اللَّهَ وَهُوَ عَلَيهِ غَضْبانُ»، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذلِكَ في القُرْآنِ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمانِهِمْ ثَمَناً قَلِيلاً﴾ [آل عمران: ٧٧] الآيةَ، فَلَقِيَنِي الأَشْعَثُ فَقالَ: ما حَدَّثَكُمْ عَبْدُ اللَّهِ اليَوْمَ؟ قُلتُ: كَذا وَكَذا، قالَ: فِيَّ أُنْزِلَتْ.

[طرفه في: ٢٣٥٦، ٢٣٥٧].

٢٦ ـ بابٌ كَيفَ يُسْتَحْلَفُ

قالَ تَعالَى: ﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ﴾ [التوبة: ٦٢] وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ جاؤُكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنا إِلاَّ إِحْساناً وَتَوْفِيقاً﴾ [النساء: ٦٢]. ﴿وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ﴾ [التوبة: ٥٦]. و: ﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ﴾ [التوبة: ٦٢]. ﴿فَيُقْسِمانِ بِاللَّهِ لَشَهادَتُنا أَحَقُّ مِنْ شَهادَتِهِما﴾ [المائدة: ١٠٧]. يُقالُ: بِاللَّهِ وَتَاللَّهِ وَوَاللَّهِ. وَقالَ النَّبِيُّ ﷺ: «وَرَجُلٌ حَلَفَ بِاللَّهِ كاذِباً بَعْدَ العَصْرِ». وَلا يُحْلَفُ بِغَيرِ اللَّهِ.

٢٦٧٨ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَمِّهِ أَبِي سُهَيلٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيدِ اللَّهِ يَقُولُ: جاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَإِذا هُوَ يَسْأَلُهُ عَنِ الإِسْلامِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَواتٍ في اليَوْمِ وَاللَّيلَةِ». فَقالَ: هَل عَلَيَّ غَيرُها؟ قالَ: «لا، إِلاَّ أَنْ تَطَوَّعَ». فَقالَ رَسُولُ اللَّهِ ﷺ: «وَصِيامُ رَمَضانَ». قالَ: هَل عَلَيَّ غَيرُهُ؟ قالَ: «لا، إِلا أَنْ تَطَوَّعَ». قالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكاةَ، قالَ: هَل عَلَيَّ غَيرُها؟ قالَ: «لا، إِلاَّ أَنْ تَطَوَّعَ». فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لا أَزِيدُ عَلَى هذا وَلا أَنْقُصُ، قالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ». [طرفه في: ٤٦].

٢٦٧٩ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ قالَ: ذَكَرَ نافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «مَنْ كانَ حالِفاً فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ».

[الحديث ٢٦٧٩ ـ أطرافه في: ٣٨٣٦، ٦١٠٨، ٦٦٤٦، ٦٦٤٨].

٢٧ ـ بابُ مَنْ أَقامَ البَيِّنَةَ بَعْدَ اليَمِينِ

وَقالَ النَّبِيُّ ﷺ: «لَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ». وَقالَ طاوُسٌ وَإِبْراهِيمُ وَشُرَيحٌ: البَيِّنَةُ العادِلَةُ أَحَقُّ مِنَ اليَمِينِ الفاجِرَةِ.

٢٦٨٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ

باب ٢٦ ـ **قوله**: (ورجل حلف بالله كاذباً بعد العصر) وهو أحد الثلاثة الذين لا يكلمهم الله الحديث وقوله: (ولا يحلف بغير الله) من كلام المؤلف وهو بهذا الضبط ويجوز ضمّ الياء وفتح اللام كما في الشارح.

٢٦٨٠ ـ **قوله**: «ألحن بحجته» أي ألسن وأفصح وأبين كلاماً وأقدر على الحجة وفيه حذف أي وهو كاذب بدليل =

Both of Tawus, Ibrahim and Shuraih said: “The just clear evidence is more right to rely on than the false oath.”

2680- Ommu’salama “Allah be pleased with her” narrated: Once The Messenger of Allah “Allah’s blessing and peace be upon him” said: "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it."

[28] Ordering of fulfilling one’s promise

Allah told in his Holy Qur’an about The Prophet Ishmael: “Also mention in the Book (the story of) Ishmael: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.” (Mary 54)

Al’miswar Ibn Makhrama told that The Messenger of Allah “Allah’s blessing and peace be upon him” said, telling of a son-in-law of his: “Indeed, he promised me and fulfilled (what he had promised).”

2681- Ibn Abbas “Allah be pleased with both” narrated: Abu’sufyan told me that Heraclius had said to him: "When I asked you what he (Mohammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added: "These are really the qualities of a prophet."

2682- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The signs of a hypocrite are three: whenever he speaks, he tells a lie; whenever he is entrusted, he proves to be dishonest; and whenever he promises, he breaks his promise.”

2683- Mohammad Ibn Ali narrated: Jaber Ibn Abdullah “Allah be pleased with both” told: When The Prophet “Allah’s blessing and peace be upon him” died, Abu’bakr received some wealth from Al’ala Ibn Al’hadrami. Abu’bakr said to people: "Whoever has a money claim on The Prophet “Allah’s blessing and peace be upon him”, or was promised something by him, should come to us (to pay him his right)." Jaber added: I said (to Abu’bakr): “The Messenger of Allah “Allah’s blessing and peace be upon him” promised me that he would give me this amount, this amount, and this amount (spreading his hands thrice)." Jaber added: Abu’bakr counted and handed me five-hundred (gold pieces), then five-hundred, and then five-hundred."

2684- Sa’eed Ibn Jubair narrated: A Jew from Hira asked me: “Which one of the two periods did Moses complete.” I said: "I don't know, (but wait) till

زينب، عن أم سلمة رضي الله عنها: أن رسول الله ﷺ قال «إنكم تختصمون إلي، ولعل بعضكم ألحن بحجته من بعض، فمن قضيت له بحق أخيه شيئاً بقوله، فإنما أقطع له قطعة من النار، فلا يأخذها».

[طرفه في: ٢٤٥٨]

٢٨ - بابُ مَنْ أَمَرَ بِإِنْجَازِ الوَعْدِ

وفعله الحسن. وذكر إسماعيل: ﴿إنه كان صادق الوعد﴾ [مريم: ٥٤]. وقضى ابن الأشوع بالوعد، وذكر ذلك عن سمرة. وقال المسور بن مخرمة: سمعت النبي ﷺ، وذكر صهراً له، قال: «وعدني فوفى لي». قال أبو عبد الله: ورأيت إسحاق بن إبراهيم يحتج بحديث ابن أشوع.

٢٦٨١ - حدثنا إبراهيم بن حمزة: حدثنا إبراهيم بن سعد، عن صالح، عن ابن شهاب، عن عبيد الله بن عبد الله: أن عبد الله بن عباس رضي الله عنهما أخبره قال: أخبرني أبو سفيان: أن هرقل قال له: سألتك ماذا يأمركم؟ فزعمت: أنه أمركم بالصلاة، والصدق، والعفاف، والوفاء بالعهد، وأداء الأمانة، قال: وهذه صفة نبي.

[طرفه في: ٧]

٢٦٨٢ - حدثنا قتيبة بن سعيد: حدثنا إسماعيل بن جعفر، عن أبي سهيل نافع بن مالك بن أبي عامر، عن أبيه، عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ قال: «آية المنافق ثلاث: إذا حدث كذب، وإذا اؤتمن خان، وإذا وعد أخلف».

[طرفه في: ٣٣]

٢٦٨٣ - حدثنا إبراهيم بن موسى: أخبرنا هشام، عن ابن جريج قال: أخبرني عمرو ابن دينار، عن محمد بن علي، عن جابر بن عبد الله رضي الله عنهم قال: لما مات النبي ﷺ جاء أبا بكر مال من قبل العلاء بن الحضرمي، فقال أبو بكر: من كان له على النبي ﷺ دين، أو كانت له قبله عدة، فليأتنا. قال جابر: فقلت: وعدني رسول الله ﷺ أن يعطيني هكذا وهكذا وهكذا، فبسط يديه ثلاث مرات، قال جابر: فعد في يدي خمس مئة، ثم خمس مئة، ثم خمسمائة. [طرفه في: ٢٢٩٦]

٢٦٨٤ - حدثنا محمد بن عبد الرحيم: أخبرنا سعيد بن سليمان: حدثنا مروان بن شجاع، عن سالم الأفطس، عن سعيد بن جبير قال: سألني يهودي من أهل الحيرة: أي الأجلين قضى موسى؟ قلت: لا أدري، حتى أقدم على حبر العرب فأسأله، فقدمت فسألت

= قوله في الرواية السابقة في المظالم: فأحسب أنه صدق (شارح)

٢٦٨٤ - قوله: (الحبر): فيه الكسر والفتح.

I see the most learned Arab and ask him about it." So, I went to Ibn Abbas and asked him. He replied: "Moses completed the longer and better period." Ibn Abbas added: "No doubt, an apostle of Allah always does what he says."

[29] One should not ask pagans for witness

Ash'sha'bi told that the witness of people of different religions for one another is impermissible, in view of Allah's saying: "so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done." (The Repast "Al'ma'ida" 14)

On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not believe those of scriptures or make lie of them; but you would say: "We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)." (The Heifer "Al'baqara" 136)

2685- Obaidullah Ibn Abdullah Ibn Utba narrated: Ibn Abbas "Allah be pleased with both" said: "O community of Muslims! How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) which was revealed to His Prophet has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (regarding their changed Scriptures): "This is from Allah", in order to get some worldly benefit thereby." Ibn Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

[30] Drawing lots regarding the problematic matters

Allah Almighty said in this issue: "thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor wast thou with them when they disputed (the point)." (Al Imran 44)

Ibn Abbas told that it was Zakariyya's arrow, which rose up; and thus he was charged with the care of Mary.

On the other hand, Allah Almighty said, regarding Jonah: "He (agreed to) cast lots, and he was condemned." (As'saffat 141)

Abu'huraira narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" asked some people to take an oath (for something); and all of them hurried up to do. So, he ordered that lots should be cast, as to which of them would take an oath.

2686- An'no'man Ibn Bashir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who does wrong and violates Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part. Those in the lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (those in the lower part) took an axe and started making a hole in the bottom of the boat. The people of the upper part came and asked him: "What are you doing?" He replied: "You have been troubled much by my (coming up to you), and I have to get water." Now if they prevent him from doing that they will save him and themselves; but if they let him (do what he wants), they will destroy him and themselves."

ابنَ عبَّاسٍ، فقالَ: قضى أَكْثَرَهُمَا وَأَطْيَبَهُما، إنَّ رَسُولَ اللَّهِ ﷺ إذَا قالَ فَعلَ.

٢٩ ـ بابُ لا يُسْأَلُ أَهْلُ الشِّرْكِ عَنِ الشَّهَادَةِ وَغيرِهَا

وقالَ الشَّعْبِيُّ: لاتَجوزُ شَهادَةُ أَهْلِ المِلَلِ بَعْضِهِمْ عَلَى بَعْضٍ، لِقَوْلِهِ تَعالَى ﴿فَأَغْرَيْنَا بينهمُ العَداوةَ والبَغضاءَ﴾. [المائدة: ١٤]. وقالَ أَبُو هُريرة عن النَّبِيِّ ﷺ: «لا تُصَدِّقوا أَهلَ الكِتابِ ولا تُكذِّبوهُمْ، وقولوا: ﴿آمَنَّا باللهِ وما أُنزلَ...﴾ [البقرة: ١٣٦] الآيةَ».

٢٦٨٥ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: يا مَعْشَرَ المُسْلِمِينَ، كَيفَ تَسأَلُونَ أَهلَ الكِتابِ، وكِتابُكُمُ الذي أُنزلَ على نَبِيِّهِ ﷺ أَحدَثُ الأَخبارِ باللَّهِ، تَقرَؤُونَهُ لَمْ يُشَبْ، وقَدْ حَدَّثَكُمُ اللَّهُ أَنَّ أَهلَ الكِتابِ بَدَّلوا ما كَتبَ اللَّهُ وغَيَّروا بأَيديهِمُ الكِتابَ فَقالُوا: هُوَ مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَناً قَليلاً، أَفَلاَ يَنْهَاكُمْ ما جَاءَكُمْ مِنَ العِلمِ عَنْ مُسَايَلَتِهِمْ، وَلاَ وَاللَّهِ ما رَأَينا مِنْهُمْ رَجُلاً قَطُّ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيكُمْ!

[الحديث ٢٦٨٥ ـ أطرافه في: ٧٣٦٣، ٧٥٢٢، ٧٥٢٣].

٣٠ ـ بابُ القُرْعَةِ في المُشْكِلاتِ

وقولِهِ: ﴿إذ يُلقُونَ أقلامَهُم أيُّهُم يَكفُلُ مريَمَ﴾. [آل عمران: ٤٤]. وقالَ ابنُ عَبَّاسٍ: اقْتَرَعُوا فَجرَتِ الأَقْلاَمُ مَعَ الجِرْيَةِ، وَعالَ قَلَمُ زَكَرِيَّاءَ الجِرْيَةَ، فَكَفَلَهَا زَكَرِيَّاءُ. وَقَوْلِهِ: ﴿فَسَاهَمَ﴾ أَقْرَعَ ﴿فَكَانَ مِنَ المُدْحَضِينَ﴾ [الصافات: ١٤١] مِنَ المَسْهُومِينَ. وَقالَ أَبُو هُرَيرَةَ: عَرَضَ النَّبِيُّ ﷺ عَلَى قَوْمِ اليَمِينَ فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْهِمَ بَيْنَهُمْ: أَيُّهُمْ يَحْلِفُ.

٢٦٨٦ ـ حدّثنا عُمَرُ بنُ حَفصِ بنِ غِياثٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَنِي الشَّعْبِيُّ: أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَثَلُ المُدْهِنِ في حُدُودِ اللَّهِ وَالوَاقِعِ فِيهَا، مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً، فَصَارَ بَعْضُهُمْ في أَسْفَلِهَا وَصَارَ بَعْضُهُمْ في أَعْلاهَا، فَكانَ الَّذِي في أَسفَلِهَا يَمُرُّونَ بِالمَاءِ عَلَى الَّذِينَ في أَعْلاَهَا، فَتَأَذَّوْا بِهِ، فَأَخَذَ فَأْساً، فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ، فَأَتَوْهُ فَقالُوا: مالَكَ؟ قالَ: تَأَذَّيْتُمْ بِي وَلاَ بُدَّ لِي مِنَ المَاءِ، فَإِنْ أَخَذُوا عَلَى يَدَيهِ أَنْجَوهُ وَنَجَّوا أَنْفُسَهُمْ، وَإِنْ تَرَكُوهُ أَهْلَكُوهُ وَأَهْلَكُوا أَنْفُسَهُمْ». [طرفه في: ٢٤٩٣].

٢٦٨٧ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي خارِجَةُ بْنُ زَيدٍ الأَنْصَارِيُّ: أَنَّ أُمَّ العَلاءِ، امرَأَةً مِن نِسائِهِم قد بايَعَتِ النَّبِيَّ ﷺ، أَخبَرَتْهُ: أَنَّ عُثمانَ بْنَ مَظعُونٍ

٢٦٨٥ ـ قوله: (أنزل) بضم الهمزة ولأبي ذر بفتحها.

ـ قوله: (مسايلتهم) هكذا بالياء بعد الألف، ولأبي ذر «مساءلتهم» بالهمزة (شارح).

باب ٣٠ ـ قوله (وعال) أي ارتفع كذا فسر الشارح ثم ذكر الروايات عالى وعدا وعلا فانظر.

٢٦٨٧ ـ قوله: (ما يفعل به) أي بعثمان بن مظعون وفي الجنائز في رواية غير الكشميهني: ما يفعل بي (شارح).

2687- Ommul'ala "Allah be pleased with her" narrated That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of Othman Ibn Maz'oon came out (to be in their lot). Ommul'ala further said: "Othman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and The Messenger of Allah "Allah's blessing and peace be upon him" came to our house. I said (addressing Othman): "O Abus'sa'ib! May Allah be merciful to you! I testify that Allah has blessed you." The Prophet "Allah's blessing and peace be upon him" said to me: "How do you know that Allah has blessed him?" I replied: "I do not know O Allah's Apostle! May my parents be sacrificed for you!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Othman, by Allah he has died and I really wish him good. Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to him." Ommul'ala added: "By Allah I shall never attest the piety of anybody after him. And what Allah's Apostles said made me sad." Ommul'ala further said: "Once I slept and saw in a dream, a flowing stream for Othman. So I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about it. He said: That is (the symbol of) his deeds."

2688- Urwa narrated from A'isha "Allah be pleased with her": Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for every one of his wives a day and a night. But Sawda Bint Zam'a gave her day and night to A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", aiming thereby at pleasing Allah's Apostle.

2689- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of going to the noon (Dhuhr) prayer as early as it could be, they would race for it. If they knew the reward of the morning (Fajr) and Isha congregational prayers, they would hurry up for the prayer even if they had to crawl to reach there.

طَارَ لَهُ سَهْمُهُ في السُّكْنَى، حِينَ أَقْرَعَتِ الأَنْصارُ سُكْنَى المُهَاجِرِينَ، قالَتْ أُمُّ العَلاءِ: فَسَكَنَ عِنْدَنَا عُثْمانُ بْنُ مَظْعُونٍ، فاشْتَكى فَمَرَّضْناهُ، حَتَّى إذَا تُوُفِّيَ وَجَعَلْنَاهُ في ثِيَابِهِ، دَخَلَ عَلَينا رَسُولُ اللَّهِ ﷺ، فقلتُ: رَحْمَةُ اللَّهِ عليكَ أبا السَّائِبِ، فَشَهادَتِي عليكَ لقد أكرَمَكَ اللَّهُ، فَقالَ لي النَّبِيُّ ﷺ: «وما يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ»؟ فَقلتُ: لا أَدْرِي، بِأَبِي أَنْتَ وَأُمِّي يا رَسُولَ اللَّهِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا عُثْمانُ فقدْ جاءَهُ واللَّهِ اليَقِينُ، وإِنِّي لأَرْجو لَهُ الخيرَ، واللَّهِ ما أدري وأنا رَسولُ اللَّهِ ما يُفعَلُ بِهِ» قالتْ: فَوَاللَّهِ لا أُزَكِّي أحداً بَعْدَهُ أبداً، وأَحْزَنَنِي ذلِكَ، قالتْ: فَنِمْتُ، فَأُرِيتُ لِعُثْمانَ عَيناً تَجْرِي، فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقالَ: «ذلِكَ عَمَلُهُ».

٢٦٨٨ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالت: كانَ رَسُولُ اللَّهِ ﷺ إذا أرادَ سفراً أَقْرَعَ بينَ نِسائِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غيرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يومَها ولَيلَتَها لعائشةَ زَوجِ النَّبِيِّ ﷺ، تَبْتَغي بذلكَ رِضا رَسولِ اللهِ ﷺ.

[طرفه في: ٢٥٩٣]

٢٦٨٩ ـ حدّثنا إِسْماعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «لَوْ يَعْلَمُ النَّاسُ ما في النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيهِ لاسْتَهَمُوا، وَلَوْ يَعْلَمُونَ ما في التَّهْجِيرِ لاسْتَبَقُوا إِلَيهِ، وَلَوْ يَعْلَمُونَ ما في العَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْواً».

[طرفه في: ٦١٥].

٢٦٨٩ ـ قوله (ما في التهجير) أي التبكير إلى الصلوات وقوله: (ما في العتمة) أي العشاء في جماعة ولو حبواً على اليدين والركبتين

(53) The Book of Reconciliation

[1] What was mentioned as regards to making peace among people

Allah Almighty said: “In most of their secret talks there is no good: but if one exhorts to a deed of Charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest (value).” (The Women “An’nisa” 114)

2690- Sahl Ibn Sa’d “Allah be pleased with him” narrated: There was a dispute amongst the people of the tribe of Banu’amr Ibn Awf. The Prophet “Allah’s blessing and peace be upon him” went to them accompanied by some of his companions in order to make peace between them. The time for the prayer became due but The Prophet “Allah’s blessing and peace be upon him” did not return. Bilal pronounced the call for the prayer but The Prophet “Allah’s blessing and peace be upon him” did not come back. So Bilal went to Abu’bakr and said: "The time for the prayer is due and The Prophet “Allah’s blessing and peace be upon him” was detained; would you lead the people in the prayer?" Abu’bakr replied: "Yes, if you wish." So, Bilal pronounced the establishment of the prayer and Abu’bakr went ahead (to lead the prayer), but The Prophet “Allah’s blessing and peace be upon him” came walking among the rows till he joined the first row. The people started clapping. Then they clapped too much. However, Abu’bakr used not to look hither and thither in the prayer, but he turned round and saw The Prophet “Allah’s blessing and peace be upon him” standing behind him. The Prophet “Allah’s blessing and peace be upon him” beckoned him with his hand to keep on praying where he was. Abu’bakr raised his hand, praised Allah and then retreated till he came in the (first) row, and The Prophet “Allah’s blessing and peace be upon him” went ahead and led the people in the prayer. When The Prophet “Allah’s blessing and peace be upon him” finished the prayer, he turned towards the people and said: "O people! When something happens to you during the prayer, you start clapping! Really clapping is (permissible) only for women. If something happens to one of you in his prayer, he should say: “Glorified be Allah”, for whoever hears him (saying so) will direct his attention towards him. O Abu’bakr! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?" Abu’bakr replied: " The son of Abu’quhafa is not to lead the prayer in front of The Prophet “Allah’s blessing and peace be upon him”."

2691- Anas “Allah be pleased with him” narrated: It was said to The Prophet “Allah’s blessing and peace be upon him”: "Would that you see Abdullah Ibn Obai." So, The Prophet “Allah’s blessing and peace be upon him” went to him, riding a donkey, with the Muslims accompanying him, walking on salty barren land. When The Prophet “Allah’s blessing and peace be upon him” reached Abdullah Ibn Obai, the latter said: "Keep away from

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥٣ ـ كِتَابُ الصُّلْحِ

١ ـ باب ما جاءَ في الإصلاحِ بَينَ النّاسِ

وَقَوْلِ اللَّهِ تَعالَى ﴿لا خَيرَ في كَثِيرٍ مِنْ نَجْوَاهُمْ إلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بينَ النّاسِ ومَنْ يَفعلْ ذلكَ ابْتِغاءَ مَرْضاةِ اللهِ فَسوفَ نُؤتِيهِ أجراً عظِيماً﴾ [النساء: ١١٤]. وَخُرُوجِ الإمامِ إِلَى المَواضِعِ لِيُصْلِحَ بَينَ النَّاسِ بِأَصْحَابِه.

٢٦٩٠ ـ حدَّثنا سَعيدُ بْنُ أبي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبُو حازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُناساً مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ، كانَ بَيْنَهُمْ شَيءٌ، فَخَرجَ إِلَيهِمُ النَّبيُّ ﷺ في أُناسٍ مِنْ أَصْحابِهِ يُصْلِحُ بَينَهُمْ، فَحَضَرتِ الصَّلاةُ ولَمْ يَأتِ النَّبِيُّ ﷺ، فَجاءَ بِلالٌ، فَأَذَّنَ بِلالٌ بِالصَّلاةِ وَلَمْ يَأتِ النَّبيُّ ﷺ، فَجاءَ إِلى أَبي بَكْرٍ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ حُبِسَ، وَقَدْ حَضَرَتِ الصَّلاةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ؟ فَقَالَ: نَعَمْ، إِنْ شِئْتَ، فَأَقامَ الصَّلاةَ، فَتَقَدَّمَ أَبُو بَكْرٍ، ثُمَّ جاءَ النَّبِيُّ ﷺ يَمْشي في الصُّفُوفِ، حَتَّى قامَ في الصَّفِّ الأَوَّلِ، فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ حَتَّى أَكْثَرُوا، وكانَ أَبو بكرٍ لا يَكادُ يَلتَفِتُ في الصَّلاةِ، فَالتفتَ فإذا هُوَ بالنبيِّ ﷺ وراءَهُ، فَأَشارَ إليهِ بيدِه، فأمرَهُ يُصَلِّي كما هُوَ، فَرفعَ أبو بكرٍ يدَهُ فحمِدَ اللهَ، ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ حَتَّى دَخَلَ في الصَّفِّ، وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقالَ: «يا أَيُّها النَّاسُ، إِذا نَابَكُمْ شَيءٌ في صَلاتِكُمْ أَخَذْتُمْ بِالتَّصْفِيحِ، إِنَّما التَّصْفِيحُ لِلنِّساءِ، مَنْ نَابَهُ شَيءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللَّهِ، فَإِنَّهُ لا يَسْمَعُهُ أَحَدٌ إلا التَفَتَ، يا أَبا بَكْرٍ، ما مَنَعَكَ حِينَ أَشَرْتُ إِلَيكَ لَمْ تُصَلِّ بِالنَّاسِ»؟ فَقالَ: ما كانَ يَنْبَغِي لابْنِ أَبي قُحافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَي النَّبِيِّ ﷺ. [طرفه في: ٦٨٤]

٢٦٩١ ـ حدَّثنا مُسَدَّدٌ: حدَّثَنا مُعتَمِرٌ قالَ: سَمِعْتُ أَبي: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ قالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيتَ عَبْدَ اللَّهِ بْنَ أُبَيٍّ، فَانْطَلَقَ إِلَيهِ النَّبِيُّ ﷺ وَرَكِبَ حِماراً، فَانْطَلَقَ المُسْلِمُونَ يَمْشُونَ مَعَهُ، وَهْيَ أَرْضٌ سَبِخَةٌ، فَلَمَّا أَتاهُ النَّبِيُّ ﷺ فَقالَ: إِلَيكَ عَنِّي، وَاللَّهِ لَقَدْ

٢٦٩٠ ـ **قوله**: (فجاء بلال فأذّن بلال بالصلاة) سقط قوله: فجاء بلال لأبويّ ذرّ والوقت والأصيليّ، وفي نسخة الميدوميّ فجاء بلال فأذّن بالصلاة (شارح).

ـ **قوله**: (بالتصفيح) ويروى: بالتصفيق قال الشارح وهما بمعنى أي ضرب كلّ يده بالأخرى حتى سمع لها صوت ا هـ.

me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to Abdullah): "By Allah! The smell of the donkey of The Messenger of Allah “Allah’s blessing and peace be upon him” is better than your smell." On that a man from Abdullah's tribe got angry for Abdullah's sake, and the two men abused each other which caused the companions of the two men to get angry. The two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (on this occasion): “If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).” (The Chambers “Al’hujurat” 9)

[2] He is not a liar who makes peace between people

2692- Ommu'kolthoom Bint "daughter of" Uqba "Allah be pleased with her" narrated That she heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "He who makes peace between the people by inventing good information or saying good things, is not a liar."

[3] The imam's call to his companions: “Let's go to make peace between them (the fighting people)”

2693- Sahl Ibn Sa’d "Allah be pleased with him" narrated: Once the people of Quba fought with each other till they exchanged throwing stones. When Allah's Apostle "Allah's blessing and peace be upon him" was informed about it, he said: "Let us go to bring about a reconciliation between them."

[4] Allah’s saying: “There is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best.” (The Women “An’nisa” 128)

2694- A’isha “Allah be pleased with her” narrated, commenting on Allah’s saying “If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves” (The Women “An’nisa” 128): “(When) the husband notices something unpleasant about his wife, such as old age or so, and wants to divorce her, but she asks him: “Keep and provide me with whatever you wish.” There is no blame on them if they reconcile on such basis."

[5] If they (the opponents) reconciled on wrong conditions, then it should be cancelled

2695- Both of Abu’huraira and Zaid Ibn Khalid Al’juhani narrated: A Bedouin came and said: "O Allah's Apostle! Judge between us according to Allah's Laws." His opponent got up and said: "He is right. Judge between us

آذانِي نَتْنُ حِمارِكَ، فَقالَ رَجُلٌ مِنَ الأَنْصارِ مِنْهُمْ واللَّهِ لَحِمارُ رَسُولِ اللَّهِ ﷺ أَطْيَبُ رِيحاً مِنْكَ، فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ، فَشَتَمَهُ، فَغَضِبَ لِكُلِّ واحِدٍ مِنْهُما أَصْحابُهُ، فَكانَ بَيْنَهُما ضَرْبٌ بِالجَرِيدِ والأَيْدِي والنِّعالِ، فَبَلَغَنا أَنَّها أُنْزِلَتْ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

[الحجرات: ٩].

٢ ـ بابٌ لَيسَ الكاذِبُ الَّذِي يُصْلِحُ بَينَ النَّاسِ

٢٦٩٢ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ: أَنَّ أُمَّهُ أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ أَخْبَرَتْهُ: أَنَّها سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ «لَيسَ الكَذَّابُ الَّذِي يُصْلِحُ بَينَ النَّاسِ، فَيَنْمِي خَيراً أَوْ يَقُولُ خَيراً».

٣ ـ بابُ قَوْلِ الإمامِ لأَصْحابِهِ: اذْهَبُوا بِنا نُصْلِحُ

٢٦٩٣ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيسِيُّ وَإِسْحاقُ بْنُ مُحَمَّدٍ الفَرْوِيُّ قالا: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ قُباءٍ اقْتَتَلُوا حَتَّى تَرامَوْا بِالحِجارَةِ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِذٰلِكَ، فَقالَ: «اذْهَبُوا بِنا نُصْلِحُ بَيْنَهُمْ».

[طرفه في: ٦٨٤].

٤ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿أَنْ يُصَالِحَا بَيْنَهُمَا صُلْحاً وَالصُّلْحُ خَيْرٌ﴾ [النساء: ١٢٨]

٢٦٩٤ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا سُفْيانُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً﴾ [النساء: ١٢٨] قالَتْ: هُوَ الرَّجُلُ يَرَى مِنِ امْرَأَتِهِ ما لاَ يُعْجِبُهُ، كِبَراً أَوْ غَيرَهُ، فَيُرِيدُ فِراقَها، فَتَقُولُ: أَمْسِكْنِي وَاقْسِمْ لِي ما شِئْتَ، قالَتْ: فَلا بَأْسَ إِذا تَراضَيا. [طرفه في: ٢٤٥٠].

٥ ـ بابٌ إِذا اصْطَلَحُوا عَلَى صُلْحِ جَوْرٍ فالصُّلْحُ مَرْدُودٌ

٢٦٩٥، ٢٦٩٦ ـ حدّثنا آدَمُ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنا الزُّهْرِيُّ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خالِدٍ الجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُما قالا: جاءَ أَعْرابِيٌّ فَقالَ: يا رَسُولَ اللَّهِ، اقْضِ بَيْنَنا بِكِتابِ اللَّهِ، فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، اقْضِ بَيْنَنا بِكِتابِ اللَّهِ، فَقالَ

٢٦٩٢ ـ قوله: (فينمي خيرا) يقال: نميت الحديث أنميه إذا بلغته على وجه الإصلاح وطلب الخير.

٢٦٩٣ ـ قوله: (نصلح) بالرفع والجزم قاله الشارح هنا وأما في الترجمة فلم يذكر إلاّ الرفع.

باب ٤ ـ قوله: (أن يصالحا) أصله أن يتصالحا فأبدلت التاء صاداً وادغمت في تاليتها والقراءة عندنا أن يصلحا.

٢٦٩٥ ـ قوله: (عسيفاً) أي أجيراً ويقال في معنى عسيف أسيف أيضاً و(الأسيف): يكون الأجير ويكون الأسير قاله المبرد في الكامل.

according to Allah's Laws." The Bedouin said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one-hundred lashes and exiled for one year." The Prophet "Allah's blessing and peace be upon him" said: "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody: "O Unais! go to the wife of this (man) and stone her to death." So, Unais went and stoned her to death.

2696- The same as above.

2697- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If somebody innovates something which is not involved in the principles of our religion, that thing should be rejected."

[6] When one writes: Those are the terms on which so and so, son of so and so, son of so and so, made peace (with so and so)

2698- Al'bara Ibn Azib "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" concluded a peace treaty with the people of Hudaibiya, Ali (Ibn Abu'talib) wrote the document in which he mentioned: "Mohammad, The Messenger of Allah "Allah's blessing and peace be upon him"." The pagans said: "Don't write: Mohammad, The Messenger of Allah, for if you were an apostle we would not fight with you." The Messenger of Allah "Allah's blessing and peace be upon him" asked Ali to erase it, but Ali said: "I am not to erase it." The Messenger of Allah "Allah's blessing and peace be upon him" rubbed it out and made peace with them on the condition that The Prophet "Allah's blessing and peace be upon him" and his companions would enter Mecca and stay there for three days; and that they would enter with their weapons in cases.

2699- Al'bara Ibn Azib "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" intended to perform Umra in the month of Dhul'qa'da, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only.

When the document of treaty was written, the following was mentioned: "These are the terms on which Mohammad, Allah's Apostle agreed (to make peace)." They said: "We will not agree to this, for if we believed that you are Allah's Apostle we would not prevent you, but you are Mohammad Ibn Abdullah." The Prophet "Allah's blessing and peace be upon him" said: "I am Allah's Apostle and also Mohammad Ibn Abdullah." Then he said to Ali: "delete (the words) Allah's Apostle." But Ali said: "No, by Allah, I will never rub off your name."

So, Allah's Apostle "Allah's blessing and peace be upon him" took the document and wrote: "This is what Mohammad Ibn Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (The Prophet) even if he wished to follow him and he (The Prophet) will not prevent any of his companions from staying in Mecca if the latter wants to stay."

الأَعْرَابِيُّ : إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هذا ، فَزَنَى بِامْرَأَتِهِ ، فَقَالُوا لِي : عَلَى ابْنِكَ الرَّجْمُ ، فَفَدَيتُ ابْنِي مِنهُ بِمِئَةٍ مِن الغَنَمِ وَوَلِيدَةٍ ، ثُمَّ سَأَلتُ أَهْلَ العلم فقالوا : إِنَّما على ابنك جلد مِئَةٍ وتَغرِيبُ عام ، فَقَالَ النَّبِيُّ ﷺ : «لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ ، أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرَدٌّ عليك ، وَعَلى ابنك جَلْدُ مِئَةٍ وَتَغرِيبُ عامٍ ، وَأَمَّا أَنْتَ يَا أُنَيسُ - لِرَجُلٍ - فَاغْدُ عَلَى امْرَأَةِ هذا فَارْجُمْهَا» . فَغَدَا عَلَيهَا أُنَيسٌ فَرَجَمَهَا . [طرفه في : ٢٣١٤، ٢٣١٥]

٢٦٩٧ - حدثنا يعقوب : حَدَّثنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ : قال رَسُولُ اللهِ ﷺ : «مَنْ أَحدث في أَمرنا هذا ما ليس فِيهِ فَهُوَ رَدٌّ» رَوَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ المَخْرَمِيُّ ، وَعَبْدُ الوَاحِدِ بْنُ أَبِي عَوْنٍ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ

٦ - بابٌ كَيفَ يُكْتَبُ: هذا ما صَالحَ فُلَانُ بْنُ فُلانٍ، وَفُلَانُ بْنُ فُلانٍ، وَإِنْ لَمْ يَنْسُبْهُ إِلَى قَبِيلَتِهِ أَوْ نَسَبِهِ

٢٦٩٨ - حدثنا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحاقَ قَالَ : سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ : لَمَّا صَالحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الحُدَيبِيَةِ ، كَتَبَ عَلِيٌّ بَيْنَهُمْ كِتَاباً ، فَكَتَبَ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ ، فَقَالَ المُشرِكُونَ : لاَ تَكْتُبْ مُحَمَّدٌ رَسُولُ اللهِ ، لَوْ كُنْتَ رَسُولاً لَمْ نُقَاتِلكَ ، فَقَالَ لِعَلِيٍّ : «امْحُهُ» . فَقَالَ عَلِيٌّ : ما أَنا بِالَّذِي أَمْحَاهُ ، فَمَحَاهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ ، وَصَالَحَهُمْ عَلى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلَاثَةَ أَيَّامٍ ، وَلاَ يَدْخُلوهَا إِلاَّ بِجُلُبَّانِ السِّلاحِ ، فَسَأَلُوهُ ما جُلُبَّانُ السِّلاحِ ؟ فَقَالَ : القِرَابُ بِمَا فِيهِ .

[طرفه في : ١٧٨١] .

٢٦٩٩ - حدثنا عُبَيدُ اللَّهِ بْنُ مُوسى عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنهُ قَالَ : اعْتَمَرَ النَّبِيُّ ﷺ في ذِي القَعْدَةِ ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ ، حَتَّى قاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاثَةَ أَيَّامٍ ، فَلَمَّا كَتَبُوا الكِتَابَ كَتَبُوا : هذا ما قاضى عليه مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ ، فَقَالُوا : لاَ نُقِرُّ بِهَا ، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ ما مَنَعْنَاكَ ، لكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، قالَ : «أَنَا رَسُولُ اللَّهِ ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ» . ثُمَّ قالَ لِعَلِيٍّ : «امْحُ : رَسُولُ اللَّهِ» . قالَ : لاَ وَاللَّهِ لاَ أَمْحُوكَ أَبَداً ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الكِتَابَ ، فَكَتَبَ : «هذا ما قاضى عَلَيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، لا يَدْخُلُ مَكَّةَ سِلاحٌ إِلاَّ في القِرَابِ ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتْبَعَهُ ، وَأَنْ لاَ يَمْنَعَ أَحَداً مِنْ أَصْحَابِهِ أَرَادَ أَنْ يُقِيمَ بِهَا» . فَلَمَّا دَخَلهَا وَمَضَى

باب ٦ - قوله : (ولم ينسبه) ولأبي ذر عن الكشميهني وإن لم ينسبه ا هـ.

٢٦٩٨ - قوله : ما أنا بالذي أمحاه يقال : محوت الكتابة ومحيتها.

- قوله : (بجلبان) بضم الجيم وسكون اللام وبضمها وتشديد الموحدة (شارح).

٢٦٩٩ - قوله : امح رسول الله بالرفع على الحكاية ولأبي الوقت امح رسول الله بالنصب على المفعولية (شارح). =

When The Prophet "Allah's blessing and peace be upon him" entered Mecca and the time limit passed, the Meccans went to Ali and said: "Tell your Friend (The Prophet) to go out, as the period (agreed to) has passed." So, The Prophet "Allah's blessing and peace be upon him" went out of Mecca.

The daughter of Hamza ran after them (The Prophet and his companions), calling: "O Uncle! O Uncle!" Ali received her, led her by the hand and said to Fatima: "Take your uncle's daughter." Zaid and Ja'far quarrelled about her. Ali said: "I have more right to her as she is my uncle's daughter." Ja'far said: "She is my uncle's daughter, and her aunt is my wife." Zaid said: "She is my brother's daughter." The Prophet "Allah's blessing and peace be upon him" judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to Ali: "You are from me and I am from you." He said to Ja'far: "You resemble me both in character and appearance." He said to Zaid: "You are our brother (in faith) and our freed slave."

[7] Making peace with pagans

The Prophet "Allah's blessing and peace be upon him" said: "Then, there will be an armistice between you and Banul'asfar."

2700- Al'bara Ibn Azib "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made peace with the pagans on the day of Al'hudaibiya on the basis of three terms: Whoever of the pagans came to him then he (The Prophet) would return him again; but whoever of Muslims went to them (the pagans) then they would not send him back(to The Prophet); and that The Prophet would enter Mecca (for performing Umra) in the coming year provided that he should stay in it no more than three days. He should enter Mecca only with the weapons in cases. Such being the case, Abu'jandal came (to Muslims) staggering with fetters. But he (The Prophet) returned him back to them.

2701- Nafi narrated from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" set out intending to perform Umra, but the pagans of Quraish prevented him from reaching Ka'ba. So, he slaughtered his sacrifice and got his head shaved at Al'hudaibiya. Then he agreed with them that he would perform Umra in the coming year and would not carry weapons except swords and would stay in Mecca no more than the period upon which they agreed. So, The Prophet "Allah's blessing and peace be upon him" performed the Umra in the following year and entered Mecca according to the treaty. When he stayed for three days, the pagans ordered him to leave, and he left.

الأَجَلُ، أَتَوْا عَلِيّاً فَقَالُوا: قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا فَقَدْ مَضَى الأَجَلُ، فَخَرَجَ النَّبِيُّ ﷺ، فَتَبِعَتْهُمُ ابْنَةُ حَمْزَةَ: يَا عَمِّ يَا عَمِّ فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ عَلَيْهَا السَّلاَمُ، دُونَكِ ابْنَةَ عَمِّكِ حَمَلَتْهَا، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا، وَهْيَ ابْنَةُ عَمِّي، وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي، وَقَالَ زَيْدٌ: ابْنَةُ أَخِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الأُمِّ». وَقَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ». وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي». وَقَالَ لِزَيْدٍ: «أَنْتَ أَخُونَا وَمَوْلاَنَا».

[طرفه في: ١٧٨١].

٧ ـ بَابُ الصُّلْحِ مَعَ الْمُشْرِكِينَ

فِيهِ عَنْ أَبِي سُفْيَانَ، وَقَالَ عَوْفُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ: «ثُمَّ تَكُونُ هُدْنَةٌ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ». وَفِيهِ سَهْلُ بْنُ حُنَيْفٍ: لَقَدْ رَأَيْتُنَا يَوْمَ أَبِي جَنْدَلٍ. وَأَسْمَاءُ، وَالْمِسْوَرُ، عَنِ النَّبِيِّ ﷺ.

٢٧٠٠ ـ وَقَالَ مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَالَحَ النَّبِيُّ ﷺ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَةِ عَلَى ثَلاَثَةِ أَشْيَاءَ: عَلَى أَنَّ مَنْ أَتَاهُ مِنَ الْمُشْرِكِينَ رَدَّهُ إِلَيْهِمْ، وَمَنْ أَتَاهُمْ مِنَ الْمُسْلِمِينَ لَمْ يَرُدُّوهُ، وَعَلَى أَنْ يَدْخُلَهَا مِنْ قَابِلٍ، وَيُقِيمَ بِهَا ثَلاَثَةَ أَيَّامٍ، وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ: السَّيْفِ وَالْقَوْسِ وَنَحْوِهِ. فَجَاءَ أَبُو جَنْدَلٍ يَحْجُلُ فِي قُيُودِهِ، فَرَدَّهُ إِلَيْهِمْ. قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ مُؤَمَّلٌ عَنْ سُفْيَانَ: أَبَا جَنْدَلٍ، وَقَالَ إِلاَّ بِجُلُبِ السِّلاَحِ. [طرفه في: ١٧٨١].

٢٧٠١ ـ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِراً، فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَةِ، وَقَاضَاهُمْ عَلَى: أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلاَ يَحْمِلَ سِلاَحاً عَلَيْهِمْ إِلاَّ سُيُوفاً، وَلاَ يُقِيمَ بِهَا إِلاَّ مَا أَحَبُّوا. فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ، فَدَخَلَهَا كَمَا كَانَ صَالَحَهُمْ، فَلَمَّا أَقَامَ بِهَا ثَلاَثاً، أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

[الحديث ٢٧٠١ ـ طرفه في: ٤٢٥٢].

= ـ قوله: (لفاطمة) وفي المتن الذي عليه الشرح زيادة عليها السلام.

ـ قوله (حملتها) بلفظ الماضي ولعل الفاء سقطت وقد ثبتت في رواية النسائي قاله الشارح.

باب ٧ ـ قوله: هدنة: صلح.

ـ قوله (لقد رأيتنا يوم أبي جندل) ساقط في أكثر الروايات انظر الشارح.

٢٧٠٠ ـ قوله (يحجل) أي يمشي مثل الحجلة الطير الذي يرفع رجلاً ويضع أخرى لأن المقيد لا يمكنه أن ينقل رجليه معاً (شارح).

٢٧٠١ قوله (قاضاهم): صالحهم.

2702- Sahl Ibn Abu'hathma narrated: Abdullah Ibn Sahl and Muhaiyisa Ibn Mas'ood Ibn Zaid went to Khaibar when it had a peace treaty (with Muslims).

[8] The reconciliation as regards to the blood money

2703- Anas "Allah be pleased with him" narrated: Ar'rabie Bint "daughter of" An'nadr broke the tooth of a girl. The relatives of Ar'rabie requested the girl's relatives to accept the compensation for the wound, and forgive (the offender), but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An'nadr asked: "O Messenger of Allah! Would the tooth of Ar'rabie be broken? No, by he, Who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah, with their oath fulfilled." Anas added: The people agreed and accepted the compensation."

[9] The Prophet's saying to Al'hasan Ibn Ali: "This son of mine is a noble; and may Allah make peace between two big groups of Muslims through him"

2704- Al'hasan (Al'basri) narrated: By Allah, Al'hasan Ibn Ali led large battalions like mountains against Mo'awiya. Amr Ibn Al'ass said (to Mo'awiya): "I surely see battalions which will not turn back before killing their opponents." Mo'awiya, who was, by Allah, better than him (Amr), said to him: "O Amr! If these killed those and those killed these, who would be left with me for the jobs of the public? Who would be left with me for their women? Who would be left with me for their children?" Then Mo'awiya sent two Quraishi men from the tribe of Abdu'shams called Abdur'rahman Ibn Samura and Abdullah Ibn Amer Ibn Kuraiz to Al'hasan saying to them: "Go to this man (Al'hasan) to negotiate peace with him and talk and appeal to him." So, they went to Al'hasan and talked and appealed to him to accept peace. Al'hasan said: "We, the offspring of Abdul'muttalib, have got wealth and people have indulged in killing and corruption (and only money will appease them)." They said to Al'hasan: "Mo'awiya offers you so and so, and appeals to you and entreats you to accept peace." Al'hasan said to them: "But who will be responsible for what you have said?" They said: "We will be responsible for it." However, whatever Al'hasan asked they said: "We

٢٧٠٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ، وَهِيَ يَوْمَئِذٍ صُلْحٌ.

[الحديث ٢٧٠٢ ـ أطرافه في: ٣١٧٣، ٦١٤٣، ٦٨٩٨، ٧١٩٢]

٨ ـ بابُ الصُّلحِ في الدِّيَةِ

٢٧٠٣ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ قَالَ: حَدَّثَنِي حُمَيْدٌ: أَنَّ أَنَساً حَدَّثَهُمْ: أَنَّ الرُّبَيِّعَ وَهِيَ ابْنَةُ النَّضْرِ، كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا الأَرْشَ وَطَلَبُوا، العَفوَ فَأَبَوْا، فَأَتَوُا النَّبِيَّ ﷺ فَأَمَرَهُمْ بِالقِصَاصِ، فَقَالَ أَنَسُ بْنُ النَّضْرِ: أَتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ يَا رَسُولَ اللَّهِ؟ لَا وَالَّذِي بَعَثَكَ بِالحَقِّ لَا تُكْسَرُ ثَنِيَّتُهَا، فَقَالَ: «يَا أَنَسُ، كِتَابُ اللَّهِ القِصَاصُ». فَرَضِيَ القَوْمُ وَعَفَوْا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ، مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ». زَادَ الفَزَارِيُّ: عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: فَرَضِيَ القَوْمُ وَقَبِلُوا الأَرْشَ.

[الحديث ٢٧٠٣ ـ أطرافه في: ٢٨٠٦، ٤٤٩٩، ٤٥٠٠، ٤٦١١، ٦٨٩٤]

٩ ـ بابُ قَوْلِ النَّبِيِّ ﷺ لِلحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا: «ابْنِي هذا سَيِّدٌ، ولَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ»

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

٢٧٠٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي مُوسَى قَالَ: سَمِعْتُ الحَسَنَ يَقُولُ: اسْتَقْبَلَ وَاللَّهِ الحَسَنُ بْنُ عَلِيٍّ مُعَاوِيَةَ بِكَتَائِبَ أَمْثَالِ الجِبَالِ، فَقَالَ عَمْرُو بْنُ العَاصِ: إِنِّي لأَرَى كَتَائِبَ لَا تُوَلِّي حَتَّى تَقْتُلَ أَقْرَانَهَا، فَقَالَ لَهُ مُعَاوِيَةُ ـ وَكَانَ وَاللَّهِ خَيْرَ الرَّجُلَيْنِ ـ: أَيْ عَمْرُو، إِنْ قَتَلَ هؤُلَاءِ هؤُلَاءِ، وَهؤُلَاءِ هؤُلَاءِ، مَنْ لِي بِأُمُورِ النَّاسِ، مَنْ لِي بِنِسَائِهِمْ، مَنْ لِي بِضَيْعَتِهِمْ؟ فَبَعَثَ إِلَيْهِ رَجُلَيْنِ مِنْ قُرَيْشٍ، مِنْ بَنِي عَبْدِ شَمْسٍ: عَبْدَ الرَّحْمنِ ابْنَ سَمُرَةَ وَعَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ كُرَيْزٍ، فَقَالَ: اذْهَبَا إِلَى هذا الرَّجُلِ، فَاعْرِضَا عَلَيْهِ، وَقُولَا لَهُ، وَاطْلُبَا إِلَيْهِ. فَأَتَيَاهُ فَدَخَلَا عَلَيْهِ فَتَكَلَّمَا وَقَالَا لَهُ فَطَلَبَا إِلَيْهِ، فَقَالَ لَهُمَا الحَسَنُ بْنُ عَلِيٍّ: إِنَّا بَنُو عَبْدِ المُطَّلِبِ، قَدْ أَصَبْنَا مِنْ هذا المَالِ، وَإِنَّ هذِهِ الأُمَّةَ قَدْ عَاثَتْ فِي دِمَائِهَا. قَالَا: فَإِنَّهُ يَعْرِضُ عَلَيْكَ كَذَا وَكَذَا، وَيَطْلُبُ إِلَيْكَ وَيَسْأَلُكَ، قَالَ: فَمَنْ لِي بِهذا؟ قَالَا: نَحْنُ لَكَ بِهِ، فَمَا سَأَلَهُمَا

٢٧٠٢ ـ قوله: (وهي) أي خيبر ويروى وهم أي أهلها كما في الشارح.

٢٧٠٣ ـ قوله: (فطلبوا الأرش وطلبوا العفو): قال القسطلانيّ: فطلبوا أي قوم الجارية الأرش قلت: وهو بعيد وإنما ضمير طلبوا لقوم الربيع أي طلب قوم الربيع قبول الأرش من قوم الجارية قاله السندي.

٢٧٠٤ ـ قوله: (عمرو بن العاصي) كذا بإثبات الياء على ما صرح به الشارح.

ـ قوله: (واطلبا إليه) أي ليكن مطلوبكما مفوّضاً إليه.

ـ قوله: (قد عاثت) أي اتسعت في القتل والإفساد فلا تكفّ إلاّ بالمال (شارح).

will be responsible for it for you." In this way, Al'hasan concluded a peace treaty with Mo'awiya. Al'hasan (Al'basri) said: I heard Abu'bakra "Allah be pleased with him" saying: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the pulpit and Al'hasan Ibn Ali was by his side. The Prophet "Allah's blessing and peace be upon him" was looking once at the people and once at Al'hasan Ibn Ali saying: "This son of mine is a noble and may Allah make peace between two big groups of Muslims through him."

[10] Could the imam suggest reconciliation (metonymically or by beckoning with the hand)

2705- Amra Bint Abdur'rahman narrated that she had heard A'isha "Allah be pleased with her" reporting: Once Allah's Apostle "Allah's blessing and peace be upon him" heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient; but the other was saying: "By Allah I will not do so." Allah's Apostle "Allah's blessing and peace be upon him" went out to them and said: "Where is the one who was swearing by Allah that he would not do a favour?" That man said: "I am that person, O Allah's Apostle! I will give my opponent whatever he wishes."

2706- Abdullah Ibn Ka'b Ibn Malik narrated: Abdullah Ibn Abu'hadrad Al'aslami owed Ka'b Ibn Malik some money. One day he (the creditor) met him (the debtor) and demanded his right. Their voices grew very loud. The Prophet "Allah's blessing and peace be upon him" passed by them and said: "O Ka'b!" beckoning with his hand as if he wanted to say: "Deduct half the debts." So, Ka'b took half what the other owed him and left the other half.

[11] The virtue of making peace and establishing justice among people

2707- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a charity to be given for every joint of the human body. Moreover, for every day on which the sun rises, there is a reward of a charity for the one who establishes justice among people."

شيئاً إلاَّ قالا: نحنُ لكَ بهِ، فصالَحَهُ. فقالَ الحسَنُ: ولقَدْ سمِعْتُ أبا بكْرَةَ يقُولُ: رَأيتُ رَسُولَ اللَّهِ ﷺ على المِنبرِ، والحسَنُ بنُ عليٍّ إلى جَنْبهِ، وهُوَ يُقبِلُ على النَّاسِ مَرَّةً وعَليهِ أُخرَى، ويقُولُ: «إنَّ ابني هذا سيِّدٌ، ولعلَّ اللَّهَ أنْ يُصلِحَ بهِ بينَ فِئَتينِ عظيمَتينِ منَ المُسلمِينَ». قالَ أبُو عَبْدِ اللَّهِ: قالَ لي عَلِيُّ بنُ عَبْدِ اللَّهِ: إنَّمَا ثَبَتَ لَنا سَماعُ الحَسَنِ منْ أبي بَكْرَةَ بِهذا الحَديثِ.

[الحديث ٢٧٠٤ ـ أطرافه في: ٣٦٢٩، ٣٧٤٦، ٧١٠٩].

١٠ ـ بابٌ هل يُشيرُ الإمامُ بالصُّلحِ؟

٢٧٠٥ ـ حدّثنا إسْماعِيلُ بنُ أبي أُوَيسٍ قالَ: حَدَّثَني أخي، عَنْ سُليْمانَ، عَنْ يَحْيى بنِ سَعِيدٍ، عنْ أبي الرِّجالِ مُحمّدِ بنِ عبدِ الرَّحمنِ: أنَّ أُمَّهُ عَمرَةَ بنتَ عبدِ الرَّحمنِ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عنها تقُولُ: سمِعَ رَسُولُ اللَّهِ ﷺ صَوتَ خُصُومٍ بالبابِ، عالِيَةً أَصْوَاتُهُمَا، وَإذَا أَحَدُهُما يَستَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ في شَيءٍ، وَهُوَ يَقُولُ: وَاللَّهِ لا أَفعَلُ، فخَرَجَ عليهِما رسُولُ اللَّهِ ﷺ فقالَ: «أيْنَ المُتأَلِّي عَلَى اللَّهِ لا يَفعَلُ المَعْرُوفَ»؟ فَقالَ: أَنَا يا رَسُولَ اللَّهِ، وَلَهُ أيُّ ذلكَ أحَبَّ.

٢٧٠٦ ـ حدّثنا يحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ جعفَرِ بنِ رَبيعَةَ، عنِ الأَعْرَجِ قالَ: حَدَّثَني عَبْدُ اللَّهِ بنُ كَعْبِ بنِ مالِكٍ، عنْ كَعْبِ بنِ مَالِكٍ، أنَّهُ كانَ لَهُ عَلى عَبْدِ اللَّهِ بنِ أبي حَدْرَدٍ الأسْلَميِّ مالٌ، فَلَقِيَهُ فَلَزِمَهُ، حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا النَّبِيُّ ﷺ، فَقَالَ: «يَا كَعْبُ». فَأَشَارَ بِيَدِهِ، كَأَنَّهُ يَقُولُ النِّصْفَ، فَأَخَذَ نِصْفَ مَا لَهُ عَلَيهِ وَتَرَكَ نِصْفاً.

[طرفه في: ٤٥٧].

١١ ـ بابُ فضلِ الإصْلاحِ بينَ النَّاسِ والعَدلِ بينَهُمْ

٢٧٠٧ ـ حدّثنا إسْحاقُ: أخبَرَنا عَبدُ الرَّزَّاقِ: أخْبَرَنَا مَعمَرٌ، عَنْ هَمَّامٍ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «كلُّ سُلامَى مِنَ النَّاسِ عَلَيهِ صَدَقَةٌ، كُلَّ يَومٍ تَطْلُعُ فيهِ الشَّمْسُ، يَعدِلُ بينَ النَّاسِ صَدَقَةٌ». [الحديث ٢٧٠٧ ـ طرفاه في: ٢٨٩١، ٢٩٨٩].

٢٧٠٥ ـ قوله: أصواتهم ويروى أصواتهما.

ـ قوله: (المتألي) الحالف المبالغ في اليمين.

ـ قوله: (وله) أي لخصمي ما أحبّ من وضع الدين والرفق وذكر الشارح رواية الفاء بدل الواو وإسقاطهما.

٢٧٠٦ ـ قوله: (فأخذ نصف ماله عليه) ويروى: فأخذ نصف ما عليه.

٢٧٠٧ ـ قوله: (كلّ سلامى) أي كل مفصل من مفاصل أصابع اليد التي في كل واحد من الناس عليه صدقة شكراً لله تعالى بأن جعلها تقدر على القبض والبسط قال السندي المراد بالوجوب المستفاد من على الثبوت على وجه التأكد لا الوجوب الشرعي وقوله: يعدل بين الناس مبتدأ كقوله: تسمع بالمعيديّ وخبره صدقة.

[12] If the imam suggested reconciliation and one of the opponents objected, then he would judge on him according to the evident law

2708- Urwa Ibn Az'zubair narrated: Az'zubair told me that he quarrelled with an Ansari man, who had took part in Badr, in front of The Messenger of Allah "Allah's blessing and peace be upon him" about a water stream which both of them used for irrigation. The Messenger of Allah "Allah's blessing and peace be upon him" said to Az'zubair: "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbour." The Ansari became angry and said: "O Allah's Apostle! Is it for he is your cousin?" On that the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and said (to Az'zubair): "Irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, The Messenger of Allah "Allah's blessing and peace be upon him" gave Az'zubair his full right. Before that The Messenger of Allah "Allah's blessing and peace be upon him" had given a generous judgment beneficial for both of Az'zubair and the Ansari. But when the Ansari man irritated The Messenger of Allah "Allah's blessing and peace be upon him" he gave Az'zubair his full right according to the evident law. Az'zubair said: By Allah ! I think the following Verse was revealed concerning that case: "But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction." (The Women "An'nisa" 65)

[13] Making peace between the creditors and the inheritors

2709- Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father died and was in debt. I suggested that his creditors take the fruits (dates) of my garden in lieu of the debt of my father, but they refused the offer, thinking that it would not cover the full debt. So, I went to The Prophet "Allah's blessing and peace be upon him" and told him about it. He said (to me): "When you pluck the dates and collect them in the place where they are dried, call me." Finally he came accompanied by Abu'bakr and Omar and sat on the dates, invoking Allah to bless them. Then he said: "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra Wasaqs of dates remained: seven of which were Ajwa and six were Lawn or six of which were Ajwa and seven were Lawn. I met The Messenger of Allah "Allah's blessing and peace be upon him" at sunset and informed him about it. On that he smiled and said: "Go to Abu'bakr and Omar and tell them about it." They said: "We knew that this was going to happen, since The Messenger of Allah "Allah's blessing and peace be upon him" did what he did."

١٢ ـ بابٌ إذا أشَارَ الإمَامُ بِالصُّلحِ فَأبَى، حَكَمَ عَلَيهِ بِالحُكْمِ البَيِّنِ

٢٧٠٨ ـ حدّثنا أبُو اليَمان: أخبَرَنَا شُعَيبٌ، عَنِ الزُّهريِّ قالَ: أخبَرَني عُروَةُ بنُ الزُّبَير: أنَّ الزُّبيرَ كانَ يُحدِّثُ: أنَّهُ خاصَمَ رَجُلاً مِنَ الأنْصارِ قدْ شَهِدَ بَدْراً، إلَى رَسُولِ اللَّهِ ﷺ في شِرَاجٍ مِنَ الحرَّةِ، كانا يَسقِيانِ بهِ كِلاهُما، فَقالَ رَسُولُ اللَّهِ ﷺ لِلزُّبيرِ: «اسْقِ يا زُبيرُ، ثُمَّ أرسِلْ إلَى جارِكَ». فَغضبَ الأنْصارِيُّ، فَقالَ: يا رَسُولَ اللَّهِ، آن كانَ ابنَ عمَّتِكَ؟ فَتلَوَّنَ وَجهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قالَ: «اسْقِ، ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الجَدْرَ». فَاسْتَوعَى رَسُولُ اللَّهِ ﷺ حِينَئِذٍ حَقَّهُ لِلزُّبَيرِ، وَكانَ رَسُولُ اللَّهِ ﷺ قَبلَ ذلكَ أشارَ عَلَى الزُّبَيرِ بِرَأيٍ سَعَةٍ لَهُ وَلِلأنْصارِيِّ، فَلَمَّا أحْفَظَ الأنْصارِيُّ رَسُولَ اللَّهِ ﷺ اسْتَوعَى لِلزُّبيرِ حَقَّهُ فِي صَرِيحِ الحُكْمِ، قالَ عُروَةُ: قالَ الزُّبيرُ: وَاللَّهِ ما أحْسِبُ هذهِ الآيَةَ نَزَلَت إلاَّ في ذالِكَ، ﴿فَلا وَربِّكَ لا يُؤمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَينَهُمْ﴾ [النساء: ٦٥]. الآيَة. [طرفه في: ٢٣٦٠].

١٣ ـ بابُ الصُّلحِ بَينَ الغُرَمَاءِ وَأصْحَابِ المِيرَاثِ وَالمُجَازَفَةِ فِي ذلِكَ

وَقالَ ابْنُ عَبَّاسٍ: لاَ بَأسَ أنْ يَتَخارَجَ الشَّرِيكَانِ، فَيَأخُذَ هذا دَيناً، وَهذا عَيناً، فَإنْ تَوِيَ لأحَدِهِمَا لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

٢٧٠٩ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: تُوُفِّيَ أبِي وَعَلَيهِ دَينٌ، فَعَرَضْتُ عَلَى غُرَمَائِهِ أنْ يَأخُذُوا التَّمرَ بِمَا عَلَيهِ فَأبَوْا، وَلَمْ يَرَوْا أنَّ فِيهِ وَفاءً، فَأتَيتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذلِكَ لَهُ، فَقَالَ: «إذَا جَدَدْتَهُ فَوَضَعْتَهُ فِي المِرْبَدِ آذَنْتَ رَسُولَ اللَّهِ ﷺ». فَجاءَ وَمَعَهُ أبُو بَكرٍ وَعُمَرُ، فَجَلَسَ عَلَيهِ وَدَعا بِالبَرَكَةِ، ثُمَّ قال: «ادْعُ غُرَمَاءَكَ فَأوْفِهِمْ». فَمَا تَرَكْتُ أحَداً لَهُ عَلَى أبِي دَينٌ إلاَّ قَضَيتُهُ، وَفَضَلَ ثَلاَثَةَ عَشَرَ وَسْقاً: سَبْعَةٌ عَجْوَةٌ وَسِتَّةٌ لَوْنٌ، أوْ سِتَّةٌ عَجْوَةٌ وَسَبْعَةٌ لَوْنٌ، فَوَافَيتُ مَعَ رَسُولِ اللَّهِ ﷺ المَغْرِبَ، فَذَكَرْتُ ذلِكَ لَهُ فَضَحِكَ، فَقالَ: «ائْتِ أبَا بَكْرٍ وَعُمَرَ فَأخْبِرْهُمَا». فَقَالاَ: لَقَدْ عَلِمْنَا إذ صَنَعَ رَسُولُ اللَّهِ ﷺ ما صَنَعَ أنْ سَيَكُونُ ذالِكَ. وَقالَ هِشَامٌ، عَنْ وَهْبٍ، عَنْ جابِرٍ: صَلاةَ العَصْرِ، وَلَمْ يَذْكُرْ أبَا بَكْرٍ، وَلاَ ضَحِكَ، وَقالَ: وَتَرَكَ أبِي عَلَيه ثَلاَثِينَ و٢سْقاً دَيناً. وَقالَ ابْنُ إسْحَاقَ، عَنْ وَهْبٍ، عَنْ جَابِرٍ: صَلاَةَ الظُّهْرِ.

[طرفه في: ٢١٢٧].

١٤ ـ بابُ الصُّلحِ بِالدَّينِ وَالعَينِ

٢٧١٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أخْبَرَنَا يُونُسُ، وَقالَ اللَّيثُ: حَدَّثَنِي يونُسُ، عَنِ ابْنِ شِهَابٍ: أخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ: أنَّ كَعْبَ بْنَ مَالِكٍ

٢٧٠٨ ـ قوله: (آن) بالمدّ على الاستفهام وسبق في المساقاة أنّ فيه القصر أي لأجل أن كان الزبير ابن عمتك حكمت له بالتقديم وقوله: سعة بالنصب أي للسعة أي مسامحة وروي بالجر صفة للرأي كما في الشارح.

٢٧٠٩ ـ قوله التوى: الهلاك.

[14] The reconciliation as regards to debt (fulfilment)

2710- Abdullah Ibn Ka'b Ibn Malik narrated: Ka'b Ibn Malik told me that in the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" he demanded his debt from Ibn Abu'hadrad in the Mosque. Their voices grew louder till The Messenger of Allah "Allah's blessing and peace be upon him" heard them while he was in his house. So he lifted the curtain of his room and called Ka'b Ibn Malik saying: "O Ka'b!" He replied: "Here I am, in your service O Allah's Apostle!" He beckoned to him with his hand suggesting that he would reduce the debt to one half. Ka'b said: "I agree, O Allah's Apostle!" The Messenger of Allah "Allah's blessing and peace be upon him" then said (to Ibn Abu'hadrad): "Get up and pay him the rest."

أَخْبَرَهُ: أَنَّهُ تَقَاضى ابْنَ أَبِي حَدْرَدٍ دَيناً كانَ لهُ عَلَيهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ في المَسْجِدِ، فَارْتَفعَتْ أَصْواتُهُما حَتى سَمِعَها رَسُولُ اللَّهِ ﷺ وَهوَ فِي بيتٍ، فَخرَجَ رَسولُ اللهِ ﷺ إِليهِما، حَتَّى كَشَفَ سِجْفَ حُجْرَتِه، فَنَادَى كَعْبَ بْنَ مَالِكٍ، فَقَالَ: «يَا كَعْبُ». فَقَالَ: لَبَّيكَ يَا رَسُولَ اللَّهِ، فَأَشارَ بِيَدِه: أَنْ ضَعِ الشَّطْرَ، فَقالَ كَعْبٌ: قَدْ فَعلتُ يَا رَسُولَ اللَّهِ، فَقالَ رَسُولُ اللهِ ﷺ: «قُمْ فَاقْضِه».

[طرفه في: ٤٥٧].

(54) The Book of Conditions

[1] What is permissible of conditions concerning Islam, Judgements and giving the pledge of allegiance

2711- Both of Marwan and Al'miswar Ibn Makhrama "Allah be pleased with them" narrated from the companions of The Messenger of Allah "Allah's blessing and peace be upon him": When Suhail Ibn Amr agreed to the Treaty (of Hudaibiya), one of the conditions he stipulated then, was that The Prophet "Allah's blessing and peace be upon him" should return to them (the pagans) anyone coming to him from their side, even if he was a Muslim; and he (The Prophet) would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, The Prophet "Allah's blessing and peace be upon him" agreed to that condition and returned Abu'jandal to his father Suhail Ibn Amr. Thenceforward The Prophet "Allah's blessing and peace be upon him" returned everyone during that time (of truce) even if he was a Muslim. During that period some believing women emigrants including Ommu'kolthoom Bint Uqba Ibn Abu'mu'ait came to The Messenger of Allah "Allah's blessing and peace be upon him". She (Ommu'kolthoom) was a young lady then. Her relative came to The Prophet "Allah's blessing and peace be upon him" and asked him to return her, but The Prophet "Allah's blessing and peace be upon him" did not hand her over to them for Allah had revealed the following Verse regarding women: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them." (Al'mumtahina 10)

2712- The same as above.

2713- Urwa narrated: A'isha "Allah be pleased with her" told me: "The Messenger of Allah "Allah's blessing and peace be upon him" used to examine them according to this Verse: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom. And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in whom ye believe. O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (Al'mumtahina 10:12) A'isha said: "When any of them agreed to that condition, The Messenger of Allah "Allah's blessing and peace be upon him" would say to her: "I have accepted your pledge of allegiance." He would only say that, but, by Allah, he never touched the hand of any women (by shaking hands with them) while taking the pledge of allegiance. He, moreover, never took their pledge of allegiance except by his words (only)."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥٤ - كِتَابُ الشُّرُوطِ

١ - بابُ ما يَجُوزُ مِنَ الشُّرُوطِ في الإِسْلامِ وَالأَحْكَامِ وَالمُبَايَعَةِ

٢٧١١، ٢٧١٢ - حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّهُ سَمِعَ مَرْوَانَ وَالمِسْوَرَ بْنَ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا: يُخْبِرَانِ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قالَ: لَمَّا كاتَبَ سُهَيلُ بْنُ عَمْرٍو يَوْمَئِذٍ، كانَ فِيما اشْتَرَطَ سُهَيلُ ابْنُ عَمْرٍو عَلَى النَّبِيِّ ﷺ: أَنَّهُ لا يَأْتِيكَ مِنَّا أَحَدٌ، وَإِنْ كَانَ عَلَى دِينِكَ، إِلاَّ رَدَدْتَهُ إِلَينا وَخَلَّيتَ بَيْنَنا وَبَينَهُ، فَكَرِهَ المُؤْمِنُونَ ذلِكَ وَامْتَعَضُوا مِنْهُ، وَأَبَى سُهَيلٌ إِلاَّ ذلِكَ، فَكَاتَبَهُ النَّبِيُّ ﷺ عَلَى ذلِكَ، فَرَدَّ يَوْمَئِذٍ أَبَا جَنْدَلٍ إِلَى أَبِيهِ سُهَيلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِهِ أَحَدٌ مِنَ الرِّجالِ إِلاَّ رَدَّهُ في تِلْكَ المُدَّةِ وَإِنْ كانَ مُسْلِماً، وَجاءَ المُؤْمِناتُ مُهاجِراتٍ، وَكَانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ وَهِيَ عاتِقٌ، فَجاءَ أَهْلُها يَسْأَلُونَ النَّبِيَّ ﷺ أَنْ يَرْجِعَها إِلَيهِمْ، فَلَمْ يَرْجِعْها إِلَيهِمْ، لِمَا أَنْزَلَ اللَّهُ فِيهِنَّ: ﴿إِذَا جاءَكُمُ المُؤْمِناتُ مُهاجِراتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ - إِلَى قَوْلِهِ - وَلا هُمْ يَحِلُّونَ لَهُنَّ﴾ [الممتحنة: ١٠].

[طرفه في: ١٦٩٤، ١٦٩٥].

٢٧١٣ - قالَ عُرْوَةُ: فَأَخْبَرَتْنِي عائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَمْتَحِنُهُنَّ بِهذِهِ الآيَةِ: ﴿يا أَيُّها الَّذِينَ آمَنُوا إِذا جاءَكُمُ المُؤْمِناتُ مُهاجِراتٍ فَامْتَحِنُوهُنَّ - إِلَى - غَفُورٌ رَحِيمٌ﴾ [الممتحنة: ١٠ - ١٢]. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: فَمَنْ أَقَرَّ بِهذا الشَّرْطِ مِنْهُنَّ، قالَ لَها رَسُولُ اللَّهِ ﷺ: «قَدْ بايَعْتُكِ». كَلاماً يُكَلِّمُها بِهِ، وَاللَّهِ ما مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي المُبايَعَةِ، وَما بايَعَهُنَّ إِلاَّ بِقَوْلِهِ. [الحديث ٢٧١٣ - أطرافه في: ٢٧٣٣، ٤١٨٢، ٤٨٩١، ٥٢٨٨، ٧٢١٤].

٢٧١٤ - حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيانُ، عَنْ زِيَادِ بْنِ عِلاقَةَ قالَ: سَمِعْتُ جَرِيراً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بايَعْتُ رَسُولَ اللَّهِ ﷺ، فَاشْتَرَطَ عَلَيَّ: «وَالنُّصْحِ لِكُلِّ مُسْلِمٍ».

[طرفه في: ٥٧].

٢٧١١ - قوله: امتعضوا: أي غضبوا.

- قوله: (وهي عاتق) أي شابة أوّل بلوغها الحلم (شارح).

٢٧١٤ - قوله: (والنصح) بالنصب وروي بالجر عطفاً على مقدّر يعلم من الحديث بعده أي على إقام الصلاة =

2714- Jarir "Allah be pleased with him" narrated: When I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" he put the condition that I should be sincere to every Muslim.

2715- Jarir Ibn Abdullah "Allah be pleased with him" narrated: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" for performing the prayers perfectly, paying the obligatory charity, and being sincere (in giving advice) to every Muslim.

[2] Selling the pollinated date-palms

2716- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If somebody sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary."

[3] The conditions in selling

2717- Urwa narrated: A'isha "Allah be pleased with her" told me: Barira came to seek her help in writing for emancipation; and at that time she had paid nothing of her price. A'isha said to her: "Go to your masters and if they agree that I will pay your price (and manumit you) provided that your loyalty will be for me, I will pay it." Barira told her masters about that, but they refused, and said: "If A'isha wants to do a favour (for Allah's sake) she could, but your loyalty will be for us." A'isha informed The Messenger of Allah "Allah's blessing and peace be upon him" of that. He said to her: "Buy and manumit her (Barira) since the loyalty is for the liberator."

[4] When the seller sold (a riding animal) and stipulated that he would ride it to a certain place (before handing it over)

2718- Jaber "Allah be pleased with him" narrated: While I was riding a (slow) tired camel, The Prophet "Allah's blessing and peace be upon him" passed by and beat it, calling for Allah's Blessings for it. The camel became so fast as it had never been before. The Prophet "Allah's blessing and peace be upon him" then said: "Sell it to me for one ounce (of gold)." I said: "No." He again said: "Sell it to me for one ounce (of gold)." I sold it on the condition that I would ride it to my house. When we reached (Medina) I took that camel to The Prophet "Allah's blessing and peace be upon him" who gave me its price. I returned home but he sent for me, (and when I went to him) he said: "I am not to take your camel. Take your camel as a gift for you."

٢٧١٥ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ إِسماعيلَ قالَ: حَدَّثَني قَيسُ بْنُ أبي حَازم، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[طرفه في: ٥٧].

٢ - بابٌ إذا باعَ نَخْلاً قَدْ أُبِّرَتْ

٢٧١٦ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ، فَثَمَرَتُهَا لِلبَائِعِ إلاَّ أَنْ يَشْتَرِطَ المُبْتَاعُ».

[طرفه في: ٢٢٠٣].

٣ - بابُ الشُّرُوطِ في البيعِ

٢٧١٧ - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها أَخْبَرَتْهُ: أَنَّ بَرِيرَةَ جاءَتْ عائِشَةَ تَسْتَعِينُهَا في كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيئاً، قالَتْ لَهَا عائِشَةُ: ارْجِعِي إلَى أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ وَلاؤُكِ لِي فَعَلْتُ، فَذَكَرَتْ ذلِكَ بَرِيرَةُ إلَى أَهْلِهَا فَأَبَوْا، وَقالوا: إنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيكِ فَلْتَفْعَل، وَيَكُونَ لَنَا وَلاؤُكِ، فَذَكَرَتْ ذلِكَ لِرَسُولِ اللَّهِ ﷺ فَقالَ لَهَا: «ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ».

[طرفه في: ٤٥٦].

٤ - بابٌ إذا اشْتَرَطَ البَائِعُ ظَهْرَ الدَّابَّةِ إلَى مَكانٍ مُسَمًّى جازَ

٢٧١٨ - حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا زَكَرِيَّاءُ قالَ: سَمِعْتُ عامِراً يَقُولُ: حَدَّثَنِي جابِرٌ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَا، فَمَرَّ النَّبِيُّ ﷺ فَضَرَبَهُ، فَدَعا لَهُ فَسارَ بِسَيرٍ لَيسَ يَسِيرُ مِثْلَهُ، ثُمَّ قالَ: «بِعْنِيهِ بِوَقِيَّةٍ». قُلتُ: لاَ، ثُمَّ قالَ: «بِعْنِيهِ بِوَقِيَّةٍ»، فَبِعْتُهُ، فَاسْتَثْنَيتُ حُمْلانَهُ إلَى أَهْلِي، فَلَمَّا قَدِمْنَا أَتَيتُهُ بِالجَمَلِ وَنَقَدَنِي ثَمَنَهُ، ثُمَّ انْصَرَفْتُ، فَأَرْسَلَ عَلَى إِثْرِي قالَ: «ما كُنْتُ لآخُذَ جَمَلَكَ، فَخُذْ جَمَلَكَ، ذلِكَ فَهُوَ مالُكَ». قالَ شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ عامِرٍ، عَنْ جابِرٍ: أَفْقَرَنِي رَسُولُ اللَّهِ ﷺ ظَهْرَهُ إلَى المَدِينَةِ. وَقالَ إِسْحاقُ، عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ: فَبِعْتُهُ عَلَى أَنَّ لِي فَقارَ ظَهْرِهِ حَتَّى أَبْلُغَ المَدِينَةَ. وَقالَ عَطاءٌ وَغَيرُهُ: «لَكَ ظَهْرُهُ إلَى

= وإيتاء الزكاة.

٢٧١٦ ـ قوله: (أبرت) بالتشديد والتخفيف أي لقحت (شارح).

٢٧١٨ ـ قوله: (حملانه) أي حمله إياي فحذف المفعول (شارح).

ـ قوله: (أفقرني ظهره) أي حملني عليه (شارح).

(There are various narrations, which are slightly different in expression, considering the condition that Jaber had the right to ride the sold camel up to Medina, and also the camel's price).

[5] The conditions in people's treatments

2719- Abu'huraira "Allah be pleased with him" narrated: The Ansar said to The Prophet "Allah's blessing and peace be upon him": "Divide our date-palms between us and our emigrant brothers." The Prophet "Allah's blessing and peace be upon him" said: "No." The Ansar said to the emigrants: "You may do the labour (in our gardens) on the condition that we share the fruits with you." The emigrants said: "We hear and obey."

2720- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" gave the land of Khaibar to the Jews provided that they would work on and cultivate it, and get half of its yield.

[6] The conditions in dower when making the marriage contract

Al'miswar narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" talking of a son-in-law of his. He said: "He spoke to me and told the truth; and he promised me and fulfilled his promise."

2721- Uqba Ibn Amer "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "From among all the conditions which you have to fulfil, the conditions which make it legal for you to have sexual relations (with your wives by The marriage contract) have the greatest right to be fulfilled."

المَدِينَةِ». وَقالَ مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرٍ: شَرَطَ ظَهْرَهُ إِلَى المَدِينَةِ. وَقالَ زَيْدُ بْنُ أَسْلَمَ عَنْ جابِرٍ: «وَلَكَ ظَهْرُهُ حَتَّى تَرْجِعَ». وَقالَ أَبُو الزُّبَيرِ، عَنْ جابِرٍ: «أَفقَرْنَاكَ ظَهْرَهُ إِلَى المَدِينَةِ». وَقالَ الأَعْمَشُ، عَنْ سالِمٍ، عَنْ جابِرٍ: «تَبَلَّغْ عَلَيهِ إِلَى أَهْلِكَ». وَقالَ عُبَيدُ اللَّهِ وَابْنُ إِسْحاقَ، عَنْ وَهْبٍ، عَنْ جابِرٍ: اشْتَراهُ النَّبِيُّ ﷺ بِوَقِيَّةٍ. وَتابَعَهُ زَيدُ بْنُ أَسْلَمَ، عَنْ جابِرٍ. وَقالَ ابْنُ جُرَيجٍ، عَنْ عَطاءٍ وَغَيرِهِ، عَنْ جابِرٍ: «أَخَذْتُهُ بِأَرْبَعَةِ دَنَانِيرَ». وَهذا يَكُونُ وَقِيَّةً عَلَى حِسابِ الدِّينارِ بِعَشَرَةِ دَرَاهِمَ، وَلَمْ يُبَيِّنِ الثَّمَنَ مُغِيرَةُ، عَنِ الشَّعْبِيِّ، عَنْ جابِرٍ. وَابْنُ المُنْكَدِرِ وَأَبُو الزُّبَيرِ، عَنْ جابِرٍ. وَقالَ الأَعْمَشُ، عَنْ سالِمٍ، عَنْ جابِرٍ: وَقِيَّةُ ذَهَبٍ، وَقالَ أَبُو إِسْحاقَ، عَنْ سالِمٍ عَنْ جابِرٍ: بِمِئَتَيْ دِرْهَمٍ. وَقالَ داوُدُ بْنُ قَيسٍ، عَنْ عُبَيدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جابِرٍ اشْتَراهُ بِطَرِيقِ تَبُوكَ، أَحْسِبُهُ قالَ: بِأَرْبَعِ أَوَاقٍ. وَقالَ أَبُو نَضْرَةَ، عَنْ جابِرٍ: اشْتَراهُ بِعِشْرِينَ دِيناراً. وَقَولُ الشَّعْبِيِّ: بِوَقِيَّةٍ أَكْثَرُ. الاشْتِرَاطُ، أَكْثَرُ وَأَصَحُّ عِنْدِي. قالَهُ أَبُو عَبْدِ اللَّهِ.

[طرفه في: ٤٤٣].

٥ ـ بابُ الشُّرُوطِ فِي المُعَامَلَةِ

٢٧١٩ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَتِ الأَنْصارُ لِلنَّبِيِّ ﷺ: اقْسِمْ بَينَنَا وَبَينَ إِخْوَانِنَا النَّخِيلَ، قالَ: «لا». فَقالَ: «تَكْفُونَا المَؤُونَةَ وَنُشرِكُكُمْ فِي الثَّمَرَةِ». قالُوا: سَمِعْنَا وَأَطَعْنَا.

[طرفه في: ٢٣٢٥].

٢٧٢٠ ـ حدّثنا مُوسَى: حَدَّثَنَا جُوَيرِيَةُ بْنُ أَسْماءَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيبَرَ اليَهُودَ، أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ ما يَخْرُجُ مِنْهَا.

[طرفه في: ٢٢٨٥].

٦ ـ بابُ الشُّرُوطِ فِي المَهْرِ عِنْدَ عُقْدَةِ النِّكاحِ

وَقالَ عُمَرُ: إِنَّ مَقاطِعَ الحُقُوقِ عِنْدَ الشُّرُوطِ، وَلَكَ ما شَرَطْتَ. وَقالَ المِسْوَرُ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْراً لَهُ، فَأَثْنَى عَلَيهِ فِي مُصاهَرَتِهِ فَأَحْسَنَ، قالَ: «حَدَّثَنِي وَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي».

٢٧٢١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ ما اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ».

[الحديث ٢٧٢١ ـ طرفه في: ٥١٥١].

[7] The conditions regarding sharecropping

2722- Rafi Ibn Khadij “Allah be pleased with him” narrated: We used to work on cultivation more than the other Ansar, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion might give yield and the rest of the land might not give any yield, or vice versa. So we were forbidden (by The Prophet “Allah’s blessing and peace be upon him”) to do such a thing, but we were allowed to rent the land for money.

[8] What is impermissible of conditions regarding marriage

2723- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: “A town dweller should not sell things on behalf of a desert dweller; and there must be no outbidding in selling. One should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.”

[9] What is impermissible of conditions concerning the limits ordained by Allah

2724- both of Abu'huraira and Zaid Ibn Khalid Al’juhani "Allah be pleased with them" reported: A Bedouin came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He (The Bedouin or the other man) said: "My son was working as a labourer for this (man) and he committed adultery with his wife. People told me that it was obligatory for my son to be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Apostle "Allah's blessing and peace be upon him" ordered that she should be stoned to death.

2725- The same as above.

٧ - بابُ الشُّرُوطِ في المُزَارَعَةِ

٢٧٢٢ - حدّثنا مالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ قالَ: سَمِعْتُ حَنْظَلَةَ الزُّرَقِيَّ قالَ: سَمِعْتُ رافِعَ بْنَ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنَّا أَكْثَرَ الأَنْصارِ حَقْلاً، فَكُنَّا نُكْرِي الأَرْضَ، فَرُبَّمَا أَخْرَجَتْ هذه وَلَمْ تُخْرِجْ ذِهِ، فَنُهِينا عَنْ ذلِكَ، وَلَمْ نُنْهَ عَنِ الوَرِقِ. [طرفه في: ٢٢٨٦].

٨ - بابُ ما لا يَجُوزُ مِنَ الشُّرُوطِ في النِّكاحِ

٢٧٢٣ - حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَبِعْ حاضِرٌ لِبادٍ، وَلاَ تَنَاجَشُوا، وَلاَ يَزِيدَنَّ عَلَى بَيعِ أَخِيهِ، وَلا يَخْطُبَنَّ عَلَى خِطْبَتِهِ، وَلا تَسْأَلِ المَرْأَةُ طَلاقَ أُخْتِها لِتَسْتَكْفِيءَ إِنَاءَهَا».

[طرفه في: ٢١٤٠].

٩ - بابُ الشُّرُوطِ الَّتي لا تَحِلُّ في الحُدُودِ

٢٧٢٤، ٢٧٢٥ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا لَيثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خالِدٍ الجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُما أَنَّهُما قالاَ: إِنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ فَقالَ: يَا رَسُولَ اللَّهِ، أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيتَ لِي بِكِتَابِ اللَّهِ، فَقَالَ الخَصْمُ الآخَرُ، وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ فَاقْضِ بَينَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ». قالَ: إِنَّ ابْنِي كانَ عَسِيفاً عَلَى هذا، فَزَنَى بِامْرَأَتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيتُ مِنْهُ بِمِئَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ العِلْمِ، فَأَخْبَرُونِي: أَنَّما عَلَى ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عامٍ، وَأَنَّ عَلَى امْرَأَةِ هذا الرَّجْمَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَينَكُمَا بِكِتَابِ اللَّهِ، الوَلِيدَةُ وَالغَنَمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ وَتَغْرِيبُ عامٍ، اغْدُ يَا أُنَيسُ إِلَى امْرَأَةِ هذا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا». قالَ: فَغَدَا عَلَيهَا فَاعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرُجِمَتْ.

[طرفه في: ٢٣١٤، ٢٣١٥].

١٠ - بابُ ما يَجُوزُ مِنْ شُرُوطِ المُكاتَبِ إِذا رَضِيَ بِالبَيعِ عَلَى أَنْ يُعْتَقَ

٢٧٢٦ - حدّثنا خَلاَّدُ بْنُ يَحْيى: حَدَّثَنا عَبْدُ الوَاحِدِ بْنُ أَيمَنَ المَكِّيُّ، عَنْ أَبِيهِ قالَ:

٢٧٢٢ - قوله: (حقلاً): زرعاً.

- قوله: (ذه) بهاء مكسورة مع الاختلاس أو الإشباع وحذف الهاء قبل المعجمة.

٢٧٢٤ - قوله: (جلد مائة) بإضافة جلد إلى مائة ولأبي ذرّ مائة جلدة.

٢٧٢٦ - قوله: (يبيعوني) ولأبي ذر: يبيعونني بنونين على الأصل وكذا قوله: ولا يبيعوني.

[10] What is permissible of conditions for he, who writes for emancipation, that he would be freed if his selling was agreed upon

2726- Aiman Al'makki narrated: When I entered into A'isha she said: "Barira who had a written contract for her emancipation for a certain amount came to me and said: "O mother of the believers! Buy and manumit me, as my masters will sell me." A'isha agreed to it. Barira said: "My masters will sell me provided that my loyalty will be for them." A'isha said to her: "Then I am not in need of you." The Prophet "Allah's blessing and peace be upon him" learnt that or was told about it. So he asked A'isha: "What is the matter with Barira?" He said: "Buy and manumit her, no matter what they stipulate." A'isha added: I bought and manumitted her, though her masters had stipulated that her loyalty would be for them. The Prophet "Allah's blessing and peace be upon him" said: "The loyalty is for the manumitter, even if the other stipulated a hundred conditions."

[11] The conditions regarding the divorce

2727- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade meeting the caravan (of goods) on the way. (He also forbade) that a residing person buys for a Bedouin, that a woman stipulates the divorce of the wife of the would-be husband, and that a man tries to cancel a bargain concluded by another. He also forbade outbidding, and forbade that one withholds the milk in the udder of the animal so that he may deceive people on selling it.

[12] Making Conditions with people by saying

2728- Sa'eed Ibn Jubair narrated: We were with Ibn Abbas when he told us: Obai Ibn Ka'b narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Moses the Apostle of Allah," and then he narrated the whole story about him. Al'khadir said to Moses: "Did not I tell you that you can have no patience with me?" (The Cave 72). Moses then violated the agreement for the first time because of forgetfulness. Then Moses promised that if he asked Al'khadir about anything, the latter would have the right to desert him. Moses abided by that condition and on the third occasion he intentionally asked Al'khadir and caused that condition to be applied: "Moses said: rebuke me not for forgetting, nor grieve me by raising difficulties in my case. Then they proceeded: until, when they met a young man, he slew him. Moses said: hast thou slain an innocent person who had slain none? truly a foul (unheard of) thing hast thou done. He answered: did I not tell thee that thou canst have no patience with me? (Moses) said: if ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: if thou hadst wished, surely thou couldst have exacted some recompense for it. He answered: this is the parting between me and thee." (The Cave "Al'kahf" 73:78)

دخلتُ على عائشة رَضِيَ اللَّهُ عنها قالت: دَخلَتْ عليَّ بَريرةُ وَهيَ مُكاتَبَةٌ، فقالَتْ: يا أُمَّ المُؤْمِنينَ اشْتَرِيني، فإنَّ أَهْلِي يَبِيعُونِي، فَأَعْتِقِيني، قالَتْ: نعَمْ، قالَتْ: إنَّ أَهْلِي لا يَبِيعُونِي حتى يشْتَرِطُوا ولائي، قالَتْ: لا حاجةَ لِي فيك، فسمعَ ذلِكَ النبيُّ ﷺ أو بلغَه، فقال: «ما شَأنُ بَريرَةَ»؟ فقالَ: «اشْتَريها فأعْتِقيها، وَليَشْترِطوا ما شاؤوا» قالَتْ: فاشْتَرَيتُها فَأعْتَقْتُها، واشْتَرطَ أَهْلُها ولاءَها، فقالَ النَّبيُّ ﷺ: «الوَلاءُ لِمَنْ أعتَقَ، وإِنِ اشْتَرطُوا مِئةَ شَرْطٍ».

[طرفه في: ٤٥٦].

١١ ـ بابُ الشُّروطِ في الطَّلاقِ

وَقالَ ابنُ المُسَيِّبِ والحَسَنُ وَعَطاءٌ: إِنْ بَدا بِالطَّلاقِ أَوْ أَخَّرَ فَهُوَ أَحَقُّ بِشَرْطِهِ.

٢٧٢٧ ـ حدثنا مُحمَّدُ بنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ عَديِّ بن ثابِتٍ، عَنْ أَبي حازِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ التَّلَقِّي، وَأَنْ يَبْتاعَ المُهاجِرُ لِلأعرابيِّ، وأَنْ تَشْتَرِطَ المَرْأةُ طَلاقَ أُخْتِها، وأَنْ يَستامَ الرَّجلُ على سَومِ أخِيهِ، ونَهى عَنِ النَّجْشِ، وعَنِ التَّصْرِيَةِ. تابَعَهُ مُعاذٌ وعَبْدُ الصَّمدِ عَنْ شُعْبَةَ، وَقالَ غُنْدَرٌ وعَبْدُ الرَّحْمٰنِ: نُهِيَ. وقالَ آدَمُ: نُهِينا. وَقالَ النَّضْرُ وَحَجَّاجُ بْنُ مِنْهالٍ: نَهى.

[طرفه في: ٢١٤٠].

١٢ ـ بابُ الشُّروطِ مَعَ النَّاسِ بِالقَوْلِ

٢٧٢٨ ـ حدّثنا إِبراهيمُ بنُ مُوسى: أَخْبَرَنا هِشامٌ: أَنَّ ابْنَ جُريجٍ أَخْبَرَهُ قالَ: أَخْبَرَني يَعْلى بنُ مُسْلِمٍ وعَمْرُو بنُ دِينارٍ، عَنْ سَعيدِ بنِ جُبيرٍ، يَزيدُ أَحدُهُما على صاحِبِهِ، وغَيرُهُما، قَدْ سَمِعْتُهُ يُحدِّثُهُ، عَنْ سَعيدِ بْنِ جُبَيرٍ قالَ: إِنَّا لعِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، قالَ: حَدَّثَني أُبَيُّ بْنُ كَعْبٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مُوسى رَسُولُ اللَّهِ». فَذَكَرَ الحَديثَ. قالَ: «أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، كانَتِ الأُولى نِسْياناً، والوُسْطى شَرْطاً، والثَّالِثَةُ عَمْداً، قالَ: لا تُؤاخِذْني بِما نَسِيتُ وَلا تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، لَقِيا غُلاماً فَقَتَلَهُ، فانْطَلَقا فَوَجَدا جِداراً يُرِيدُ أَنْ يَنْقَضَّ فَأَقامَهُ» قَرَأَها ابْنُ عَبَّاسٍ: أَمامَهُمْ مَلِكٌ.

[طرفه في: ٧٤].

= قوله: (فقال اشتريها) ولأبي ذر قال الخ.

باب ١١ ـ قوله (إن بدا) بغير همز في الفرع وأصله، وفي غيرهما بإثباته (شارح).

٢٧٢٧ ـ قوله (عن التلقي أي عن تلقي الركبان لشراء متاعهم قبل معرفتهم سعر البلد وأراد (بالمهاجر) هنا: المقيم كما في الشارح، و(النجش): هو أن يزيد في الثمن بلا رغبة بل ليغرّ غيره و(التصرية): هي ربط البائع ضرع ذات اللبن ليكثر لبنها لتغرير المشتري.

٢٧٢٨ ـ قوله قد سمعته الضمير المرفوع لابن جريج والمنصوب للغير (شارح).

[13] The Conditions concerning one's loyalty

2729- Urwa told: A'isha "Allah be pleased with her" said: Barira came to me and said: "My masters have written the contract of my emancipation for nine ounces (of gold) to be paid in yearly instalments, one per year; so help me." A'isha said (to her): "If your masters agree, I will pay them the whole sum provided that your loyalty will be for me." Barira went to her masters and told them about it, but they refused the offer and she returned from them while Allah's Apostles was sitting. She said: "I presented the offer to them, but they refused unless the loyalty would be for them." When The Prophet "Allah's blessing and peace be upon him" heard that and A'isha told him about It, he said to her: "Buy Barira and let them stipulate that her loyalty will be for them, since the loyalty is for the manumitter." A'isha did so. After that The Messenger of Allah "Allah's blessing and peace be upon him" got up amidst the people, Glorified and Praised Allah and said: "What is wrong with some people who stipulate things which are not in Allah's Laws? Any condition, which is not within Allah's Laws, is invalid even if there were one hundred conditions as such. Allah's Rules are the most valid and Allah's Conditions are the most solid. The loyalty is for the liberator."

[14] When one puts the condition in sharecropping that: If I wish I will drive you out (of the land)

2730- Nafi narrated from Ibn Omar "Allah be pleased with both": When the people of Khaibar dislocated Abdullah Ibn Omar's hands and feet, Omar got up delivering a sermon saying: "No doubt, Allah's Apostle "Allah's blessing and peace be upon him" made a contract with the Jews concerning their properties, and said to them: "We allow you (to be in your land) as long as Allah allows you." Now Abdullah Ibn Omar went to his land and was attacked at night, and his hands and feet were dislocated. Since we have no enemies there except those Jews, who are our enemies and the only people whom we suspect, I have made up my mind to exile them." When Omar decided to carry out his resolution, a son of Abul'huqaiq's came and addressed Omar: "O Commander of Believers, will you exile us although Mohammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" Omar said: "Do you think that I have forgotten the statement of Allah's Apostle: What will your state be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied: "That was joke from Abul'qasim." Omar said: "O the enemy of Allah! You are telling a lie." Omar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc.

١٣ ـ بابُ الشُّرُوطِ فِي الوَلاءِ

٢٧٢٩ ـ حدّثنا إسْماعيلُ: حَدَّثَنا مَالِكٌ، عنْ هشامِ بنِ عُرْوَةَ، عَنْ أَبيه، عَنْ عائِشَةَ قَالَتْ: جاءَتْني بَريرَةُ فَقالَتْ: كاتَبْتُ أَهْلِي عَلى تِسْعِ أَوَاقٍ، فِي كُلِّ عامٍ أُوقِيَّةٌ، فَأَعينيني، فَقالَتْ: إنْ أَحَبُّوا أَنْ أَعُدَّها لَهُمْ وَيَكُونَ وَلاؤُكِ لِي فَعَلْتُ، فَذَهَبَتْ بَريرَةُ إِلى أَهْلِهَا، فَقالَتْ لَهُمْ فَأَبَوْا عَلَيْهَا، فَجاءَتْ مِنْ عِنْدِهِمْ وَرَسُولُ اللَّهِ ﷺ جالِسٌ، فَقالَتْ: إِنِّي قَدْ عَرَضْتُ ذلكَ عَلَيْهِمْ فَأَبَوْا إِلاَّ أَنْ يَكُونَ الوَلاءُ لَهُمْ، فَسمِعَ النَّبِيُّ ﷺ، فَأَخْبَرَتْ عائِشَةُ النَّبِيَّ ﷺ، فَقالَ: «خُذِيهَا وَاشْتَرِطِي لَهُمُ الوَلاءَ، فَإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ». فَفَعَلَتْ عائِشَةُ، ثُمَّ قامَ رَسُولُ اللَّهِ ﷺ فِي النّاسِ، فَحمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قالَ: «ما بالُ رِجالٍ يَشْتَرِطونَ شُرُوطاً لَيْسَتْ فِي كِتابِ اللَّهِ، ما كانَ مِنْ شَرْطٍ لَيْسَ فِي كِتابِ اللَّهِ فَهُوَ باطِلٌ، وَإِنْ كانَ مِئَةَ شَرْطٍ، قَضاءُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، وَإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٤٥٦].

١٤ ـ بابٌ اذا اشْتَرَطَ فِي المُزارَعَةِ: إذا شِئْتُ أَخْرَجْتُكَ

٢٧٣٠ ـ حدّثنا أَبُو أَحْمَدَ مَرّارُ بْنُ حَمُّويَهْ: حَدَّثَنا مُحَمَّدُ بْنُ يَحْيى، أَبُو غَسَّانَ الكِنانِيُّ: أَخبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: لَمَّا فَدَعَ أَهْلُ خَيبرَ عَبْدَ اللَّهِ بنَ عُمَرَ، قامَ عُمَرُ خَطِيباً فَقالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كانَ عامَلَ يَهُودَ خَيْبَرَ عَلى أَمْوالِهِمْ، وَقالَ: «نُقِرُّكُمْ ما أَقَرَّكُمُ اللَّهُ». وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ إِلى مالِهِ هُناكَ، فَعُدِيَ عَلَيْهِ مِنَ اللَّيلِ، فَفُدِعَتْ يَداهُ وَرِجْلاهُ، وَلَيْسَ لَنا هُناكَ عَدُوٌّ غَيْرُهُمْ، هُمْ عَدُوُّنا وَتُهَمَتُنا، وَقَدْ رَأَيْتُ إجْلاءَهُمْ. فَلَمَّا أَجْمَعَ عُمَرُ عَلى ذلِكَ أَتاهُ أَحَدُ بَنِي أَبِي الحُقَيْقِ، فَقالَ: يَا أَميرَ المُؤْمِنِينَ، أَتُخرِجُنا وَقَدْ أَقَرَّنا مُحَمَّدٌ ﷺ، وَعامَلَنا عَلى الأَمْوالِ، وَشرَطَ ذلكَ لَنا؟ فَقالَ عُمَرُ: أَظَنَنْتَ أَنِّي نَسِيتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: «كَيفَ بِكَ إِذا أُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قَلُوصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ». فَقالَ: كانَتْ هذِهِ هُزَيْلَةً مِنْ أَبِي القاسِمِ، قالَ: كَذَبْتَ يا عَدُوَّ اللَّهِ، فَأَجْلاهُمْ عُمَرُ، وَأَعْطاهُمْ قِيمَةَ ما كانَ لَهُمْ مِنَ الثَّمَرِ، مالاً وَإِبِلاً وَعُرُوضاً مِنْ أَقْتابٍ وَحِبالٍ وَغَيرِ ذلكَ. رَواهُ حَمّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ ـ أَحْسِبُهُ ـ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ اخْتَصَرَهُ.

١٥ ـ بابُ الشُّرُوطِ في الجِهادِ، وَالمُصالَحَةِ مَعَ أَهْلِ الحَرْبِ، وَكِتابَةِ الشُّرُوطِ

٢٧٣١، ٢٧٣٢ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزّاقِ: أَخبَرَنا مَعْمَرٌ قالَ:

٢٧٣٠ ـ قوله: (الفدع): محركة اعوجاج الرسغ من اليد والرجل حتى تنقلب الكف أو القدم إلى إنسيها وضبط الفعل هذا بالغين مع التشديد أيضاً من الفدغ وهو كسر الشيء المجوف كما في الشارح.

ـ قوله: (تهمتنا) بضم الفوقية وفتح الهاء ولأبي ذر: وتهمتنا بسكون الهاء أي الذين نتهمهم (شارح).

ـ قوله: (قال) ولأبي ذر فقال.

باب ١٥ ـ قوله: مع أهل الحروب وروي مع أهل الحرب.

٢٧٣٢ ـ قوله: (طليعة): بالنصب ولأبي ذر طليعة بالرفع وهي مقدمة الجيش وقوله: (قترة) بفتح ىقاف والمثناة =

[15] The conditions in Jihad and making peace with people of war

2731- both of Al'miswar Ibn Makhrama and Marwan "Allah be pleased with them" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out at the time of Al'hudaibiya (treaty). When they proceeded for a distance, he said: "Khalid Ibn Al'walid leading the cavalry of Quraish constituting the front of the army, is at (a place called) Al'ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet "Allah's blessing and peace be upon him" went on advancing till he reached a mountainous way through which one would go to them. The she-camel of The Prophet "Allah's blessing and peace be upon him" sat down. The people tried their best to cause the she-camel to get up but in vain, so they said: "Al'qaswa (The she-camel's name) has become stubborn! Al'qaswa has become stubborn!" The Prophet "Allah's blessing and peace be upon him" said: "Al'qaswa has not become stubborn, for stubbornness is not her habit, but she was stopped by he, Who stopped the elephant." Then he said: "By the Name of he, in Whose Hands my soul is, if they (Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet "Allah's blessing and peace be upon him" then rebuked the she-camel and she got up. The Prophet "Allah's blessing and peace be upon him" changed his way till he dismounted at the farthest end of Al'hudaibiya at a pit (Well) containing a little water which the people used in small amounts. A short while later, the people used up all its water and complained to Allah's Apostle of thirst. The Prophet "Allah's blessing and peace be upon him" took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail Ibn Warqa Al'khuza'i came with some persons from his tribe Khuza'a who were the advisers of Allah's Apostle "Allah's blessing and peace be upon him". They would keep no secret from him and they were from the people of Tihama. Budail said: "I left Ka'b Ibn Lu'ai and Amer Ibn Lu'ai residing at the profuse water of Al'hudaibiya and they had milch camels (or their women and children) with them. They will wage war against you, and will prevent you from visiting the Ka'ba."

Allah's Apostle "Allah's blessing and peace be upon him" said: "We have not come to fight anyone, but to perform the Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (all of The Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (to be sure) Allah will definitely make His Cause victorious." Budail said: "I will inform them of what you have said." So, he set off till he reached Quraish and said: "We have come from that man (Mohammad) whom we heard saying something which we will disclose to you if you like." Some of the fools from Quraish shouted: " We are not in need of this information."

أَخْبَرَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ، يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ، قَالَا: خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ، حَتَّى كَانُوا بِبَعْضِ الطَّرِيقِ، قَالَ النَّبِيُّ ﷺ: «إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ، فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ». فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَتَرَةِ الْجَيْشِ، فَانْطَلَقَ يَرْكُضُ نَذِيراً لِقُرَيْشٍ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا، بَرَكَتْ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ، فَأَلَحَّتْ، فَقَالُوا خَلَأَتِ الْقَصْوَاءُ، خَلَأَتِ الْقَصْوَاءُ، فَقَالَ النَّبِيُّ ﷺ: «مَا خَلَأَتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ». ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا». ثُمَّ زَجَرَهَا فَوَثَبَتْ، قَالَ: فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَةِ عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ، يَتَبَرَّضُهُ النَّاسُ تَبَرُّضاً، فَلَمْ يُلَبِّثْهُ النَّاسُ حَتَّى نَزَحُوهُ، وَشُكِيَ إِلَى رَسُولِ اللَّهِ ﷺ الْعَطَشُ، فَانْتَزَعَ سَهْماً مِنْ كِنَانَتِهِ، ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَاللَّهِ مَا زَالَ يَجِيشُ لَهُمْ بِالرِّيِّ حَتَّى صَدَرُوا عَنْهُ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ فِي نَفَرٍ مِنْ قَوْمِهِ مِنْ خُزَاعَةَ، وَكَانُوا عَيْبَةَ نُصْحِ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ تِهَامَةَ، فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَيٍّ وَعَامِرَ بْنَ لُؤَيٍّ نَزَلُوا أَعْدَادَ مِيَاهِ الْحُدَيْبِيَةِ، وَمَعَهُمُ الْعُوذُ الْمَطَافِيلُ، وَهُمْ مُقَاتِلُوكَ وَصَادُّوكَ عَنِ الْبَيْتِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشاً قَدْ نَهِكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْتُهُمْ مُدَّةً، وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ: فَإِنْ شَاؤُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا، فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ». فَقَالَ بُدَيْلٌ: سَأُبَلِّغُهُمْ مَا تَقُولُ، قَالَ: فَانْطَلَقَ حَتَّى أَتَى قُرَيْشاً، قَالَ: إِنَّا قَدْ جِئْنَاكُمْ مِنْ هَذَا الرَّجُلِ، وَسَمِعْنَاهُ يَقُولُ قَوْلاً، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا، فَقَالَ سُفَهَاؤُهُمْ: لَا حَاجَةَ لَنَا أَنْ تُخْبِرَنَا

= الفوقية وسكنها في الفرع غباره الأسود (شارح).

ـ خلأت: أي حرنت.

ـ قوله: (لا يسألوني) وروي: لا يسألونني بنونين على الأصل. وقوله: خطة أي خصلة.

ـ (والثمد) الماء القليل فكأن ما بعده تفسيره.

ـ (والتبرض) جمع الماء بالكفين.

ـ قوله: (فلم يلبثه الناس) أي لم يتركوه يلبث وضبط من باب الإفعال أيضاً كما في الشارح.

ـ قوله: (وكانوا عيبة) الخ أي موضع سره وأمانته (شارح).

ـ (العوذ) جمع عائذ أي النوق الحديثات النتاج ذات اللبن (المطافيل): الأمهات التي معها أطفالها.

ـ قوله: (قد نهكتهم) بفتح الهاء وكسرها أي أضعفت قوتهم.

ـ وقوله: (فقد جموا) أي استراحوا من جهد القتال وجاء في رواية غير هذه وإن ظهر الناس عليَّ فذلك الذي يبغون.

ـ وقوله: (حتى تنفرد سالفتي) أي حتى تنفصل رقبتي عن بدني. =

But the wiser among them said: "Relate what you heard him saying." Budail said: "I heard him saying such-and-such," relating what The Prophet "Allah's blessing and peace be upon him" had told him.

Urwa Ibn Mas'ood got up and said: "O people! Aren't you the sons? They said: "Yes." He added: "Am I not the father?" They said: "Yes." He said: "Do you mistrust me?" They said: "No." He said: "Don't you know that I invited the people of Okaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said: "Yes." He said: "Well, this man (The Prophet) has offered you a reasonable proposal. You'd better accept it and allow me to meet him." They said: "You may meet him." So, he went to The Prophet "Allah's blessing and peace be upon him" and started talking to him. The Prophet "Allah's blessing and peace be upon him" told him almost the same as he had told Budail. Then Urwa said: "O Mohammad! Won't you have any hesitation in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse happens, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu'bakr abused him and said: "Do you say we would run and leave The Prophet "Allah's blessing and peace be upon him" alone?" Urwa said: "Who is that man?" They said: "He is Abu'bakr." Urwa said to Abu'bakr: "By he, in Whose Hands my life is, had it not been for the favour which you did to me and which I did not compensate, I would have retorted on you." Urwa kept on talking to The Prophet "Allah's blessing and peace be upon him" and grabbing The Prophet's beard as he was talking while Al'mogheera Ibn Sho'ba was standing near the head of The Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of The Prophet, Al'mogheera would hit his hand with the handle of the sword and say (to Urwa):"Remove your hand from the beard of Allah's Apostle." Urwa raised his head and asked: "Who is that?" The people said: "He is Al'mogheera Ibn Sho'ba." Urwa said: "O treacherous! Am I not doing my best to prevent the evil consequences of your treachery?"

Before embracing Islam Al'mogheera was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet "Allah's blessing and peace be upon him" said (to him): "As regards your Islam, I accept it, but as for the property I do not take anything of it." Urwa then started looking at the Companions of The Prophet. By Allah, whenever Allah's Apostle "Allah's blessing and peace be upon him" spat, the spittle would fall in the hand of one of them who would rub it on his face and skin; if he ordered them they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his people and said: "O people! By Allah, I have been to the kings and Caesar, Khosrau and Negus, yet I have never seen any of them respected by his courtiers as much as Mohammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect."

عَنهُ بِشَيءٍ، وَقَالَ ذُوو الرَّأيِ مِنهُم: هَاتِ مَا سَمِعتَهُ يَقُولُ، قَالَ: سَمِعتُهُ يَقُولُ كَذَا وَكَذَا، فَحَدَّثَهُم بِمَا قَالَ النَّبِيُّ ﷺ، فَقَامَ عُروَةُ بنُ مَسعُودٍ فَقَالَ: أَي قَومِ، أَلَستُم بِالوَالِدِ؟ قَالُوا: بَلَى، قَالَ: أَوَلَستُ بِالوَلَدِ؟ قَالُوا: بَلَى، قَالَ: فَهَل تَتَّهِمُونِي؟ قَالُوا: لا، قَالَ: أَلَستُم تَعلَمُونَ أَنِّي اسْتَنفَرتُ أَهلَ عُكَاظَ، فَلَمَّا بَلَّحُوا عَلَيَّ جِئتُكُم بِأَهلِي وَوَلَدِي وَمَن أَطَاعَنِي؟ قَالُوا: بَلَى، قَالَ: فَإِنَّ هَذَا قَد عَرَضَ لَكُم خُطَّةَ رُشدٍ، اقبَلُوهَا وَدَعُونِي آتِيهِ، قَالُوا: ائتِهِ، فَأَتَاهُ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَقَالَ النَّبِيُّ ﷺ نَحواً مِن قَولِهِ لِبُدَيلٍ، فَقَالَ عُروَةُ عِندَ ذَلِكَ: أَي مُحَمَّدُ، أَرَأَيتَ إِنِ استَأصَلتَ أَمرَ قَومِكَ، هَل سَمِعتَ بِأَحَدٍ مِنَ العَرَبِ اجتَاحَ أَهلَهُ قَبلَكَ؟ وَإِن تَكُنِ الأُخرَى، فَإِنِّي وَاللَّهِ لأَرَى وُجُوهاً، وَإِنِّي لأَرَى أَشوَاباً مِنَ النَّاسِ خَلِيقاً أَن يَفِرُّوا وَيَدَعُوكَ، فَقَالَ لَهُ أَبُو بَكرٍ: امْصُص بِبَظرِ اللاَّتِ، أَنَحنُ نَفِرُّ عَنهُ وَنَدَعُهُ؟ فَقَالَ: مَن ذَا؟ قَالُوا: أَبُو بَكرٍ، قَالَ: أَمَا وَالَّذِي نَفسِي بِيَدِهِ، لَولا يَدٌ كَانَت لَكَ عِندِي لَم أَجزِكَ بِهَا لأَجَبتُكَ، قَالَ: وَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَكُلَّمَا تَكَلَّمَ أَخَذَ بِلِحيَتِهِ، وَالمُغِيرَةُ بنُ شُعبَةَ قَائِمٌ عَلَى رَأسِ النَّبِيِّ ﷺ، وَمَعَهُ السَّيفُ وَعَلَيهِ المِغفَرُ، فَكُلَّمَا أَهوَى عُروَةُ بِيَدِهِ إِلَى لِحيَةِ النَّبِيِّ ﷺ ضَرَبَ يَدَهُ بِنَعلِ السَّيفِ، وَقَالَ لَهُ: أَخِّر يَدَكَ عَن لِحيَةِ رَسُولِ اللَّهِ ﷺ، فَرَفَعَ عُروَةُ رَأسَهُ، فَقَالَ: مَن هَذَا؟ قَالُوا: المُغِيرَةُ بنُ شُعبَةَ، فَقَالَ: أَي غُدَرُ، أَلَستُ أَسعَى فِي غَدرَتِكَ، وَكَانَ المُغِيرَةُ صَحِبَ قَوماً فِي الجَاهِلِيَّةِ فَقَتَلَهُم، وَأَخَذَ أَموَالَهُم، ثُمَّ جَاءَ فَأَسلَمَ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الإِسلامَ فَأَقبَلُ، وَأَمَّا المَالَ فَلَستُ مِنهُ فِي شَيءٍ». ثُمَّ إِنَّ عُروَةَ جَعَلَ يَرمُقُ أَصحَابَ النَّبِيِّ ﷺ بِعَينَيهِ، قَالَ: فَوَاللَّهِ مَا تَنَخَّمَ رَسُولُ اللَّهِ ﷺ نُخَامَةً إِلاَّ وَقَعَت فِي كَفِّ رَجُلٍ مِنهُم، فَدَلَكَ بِهَا وَجهَهُ وَجِلدَهُ، وَإِذَا أَمَرَهُم ابتَدَرُوا أَمرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَقتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصوَاتَهُم عِندَهُ، وَمَا يُحِدُّونَ إِلَيهِ النَّظَرَ تَعظِيماً لَهُ، فَرَجَعَ عُروَةُ إِلَى أَصحَابِهِ فَقَالَ: أَي قَومِ، وَاللَّهِ لَقَد وَفَدتُ عَلَى المُلُوكِ، وَوَفَدتُ عَلَى قَيصَرَ وَكِسرَى وَالنَّجَاشِيِّ، وَاللَّهِ إِن رَأَيتُ مَلِكاً قَطُّ يُعَظِّمُهُ أَصحَابُهُ مَا يُعَظِّمُ أَصحَابُ مُحَمَّدٍ ﷺ مُحَمَّداً، وَاللَّهِ إِن تَنَخَّمَ نُخَامَةً إِلاَّ وَقَعَت فِي كَفِّ رَجُلٍ مِنهُم فَدَلَكَ بِهَا وَجهَهُ وَجِلدَهُ، وَإِذَا أَمَرَهُم ابتَدَرُوا أَمرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَقتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصوَاتَهُم عِندَهُ،

= ـ قوله: استنفرت أهل عكاظ أي دعوتهم للقتال نصرة لكم وعكاظ غير منصرف ويصرف.

ـ وقوله: (بلحوا) أي امتنعوا (خطة رشد) خصلة خير وصلاح

ـ وقوله (آتيه) أي أجيء إليه وروي آته مجزوما بحذف الياء على جواب الأمر.

ـ الاجتياح: الإهلاك.

ـ والأشواب الأخلاط من الناس كالأوشاب والأوباش. والأمر بمص البظر من الشتوم الغليظة عند العرب.

ـ قوله: (أي غدر) يعني يا من فعله كله الغدر.

ـ (يرمق) يلحظ

ـ قوله (دعوني آتيه) بالياء على الاستئناف وبحذفها على جواب الأمر مثل ما تقدم وكذلك ما تأخر.

Urwa added: "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Banu'kinana said: "Allow me to go to him." They allowed him, and when he approached The Prophet "Allah's blessing and peace be upon him" and his companions, Allah's Apostle "Allah's blessing and peace be upon him" said: "He is so-and-so who belongs to the tribe that respects the camels of sacrifice. So, bring the sacrificing camels in front of him." So, the Sacrificing camels were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said: "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said: "I saw the Sacrificing camels garlanded and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz Ibn Hafs got up and asked them to permit him to go to Mohammad, and they allowed him. When he approached the Muslims, The Prophet "Allah's blessing and peace be upon him" said: "Here is Mikraz and he is a vicious man." Mikraz started talking to The Prophet "Allah's blessing and peace be upon him" and as he was talking, Suhail Ibn Amr came.

When Suhail Ibn Amr came, The Prophet "Allah's blessing and peace be upon him" (according to Ikrima) said: "Now the matter has become easy." Suhail (according to Az'zuhri) said to The Prophet "Allah's blessing and peace be upon him": "Please conclude a peace treaty with us." So, The Prophet "Allah's blessing and peace be upon him" called the clerk and said to him: "Write: In the Name of Allah, the most gracious, the Most Merciful." Suhail said: "As for The Most Gracious, by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said: "By Allah, we will not write except: In the Name of Allah, the most gracious, the Most Merciful." The Prophet "Allah's blessing and peace be upon him" said: "Write: By Your Name O Allah." Then he dictated: "This is the peace treaty which Mohammad, Allah's Apostle has concluded." Suhail said: "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Ka'ba, and would not fight with you. So, write: Mohammad Ibn Abdullah." The Prophet "Allah's blessing and peace be upon him" said: "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Mohammad Ibn Abdullah."

The Prophet "Allah's blessing and peace be upon him" said to Suhail: "On the condition that you allow us to visit the House (Ka'ba) so as to circumambulate it." Suhail said: "By Allah, we will not (allow you) this year so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, The Prophet "Allah's blessing and peace be upon him" got that written.

Then Suhail said: "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said: "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim?" While they were in this state Abu'jandal Ibn Suhail Ibn Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said: "O Mohammad! This is the very first term with which we make peace with you. You shall return Abu'jandal to me." The Prophet "Allah's blessing and peace be upon him" said: "The peace treaty has not been written yet." Suhail said: "By Allah, then, I will never make peace with you for anything." The Prophet "Allah's blessing and peace be upon him" said: "Allow me to keep him." Suhail said: "I will never allow you to keep him." The Prophet "Allah's blessing and peace be upon him" said: "You might do." He said: "I won't do." Mikraz said: "We allow you." Abu'jandal said: "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu'jandal had been tortured severely for the Cause of Allah.

Omar Ibn Al'khattab said: "I went to The Prophet "Allah's blessing and peace be upon him" and said: "Aren't you truly the Apostle of Allah?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, indeed." I said: "Isn't our Cause true and the cause of the enemy false?" He said: "Yes." I said: "Then why should we be humble in our religion?" He said: "I am Allah's Apostle and I do not disobey Him, and He will make me victorious." I said: "Didn't you tell us that we would go to the Ka'ba and circumambulate it?"

وَمَا يَحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيماً لَهُ، وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَاقْبَلُوهَا، فَقَالَ رَجُلٌ مِنْ بَنِي كِنَانَةَ: دَعُونِي آتِيهِ، فَقَالُوا ائْتِهِ، فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «هذا فُلَانٌ، وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ، فَابْعَثُوهَا لَهُ». فَبُعِثَتْ لَهُ، وَاسْتَقْبَلَهُ النَّاسُ يُلَبُّونَ، فَلَمَّا رَأَى ذَلِكَ قَالَ: سُبْحَانَ اللَّهِ، مَا يَنْبَغِي لِهَؤُلَاءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُدْنَ قَدْ قُلِّدَتْ وَأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ مِكْرَزُ ابْنُ حَفْصٍ، فَقَالَ: دَعُونِي آتِيهِ، فَقَالُوا ائْتِهِ، فَلَمَّا أَشْرَفَ عَلَيْهِمْ، قَالَ النَّبِيُّ ﷺ: «هذا مِكْرَزٌ، وَهُوَ رَجُلٌ فَاجِرٌ». فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو، قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ، عَنْ عِكْرِمَةَ: أَنَّهُ لَمَّا جَاءَ سُهَيْلُ بْنُ عَمْرٍو: قَالَ النَّبِيُّ ﷺ: «لَقَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ». قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ: فَجَاءَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ: هَاتِ اكْتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَاباً، فَدَعَا النَّبِيُّ ﷺ الْكَاتِبَ، فَقَالَ النَّبِيُّ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»، قَالَ سُهَيْلٌ: أَمَّا الرَّحْمَنُ فَوَاللَّهِ مَا أَدْرِي مَا هُوَ، وَلَكِنِ اكْتُبْ بِاسْمِكَ اللَّهُمَّ كَمَا كُنْتَ تَكْتُبُ، فَقَالَ الْمُسْلِمُونَ: وَاللَّهِ لَا نَكْتُبُهَا إِلَّا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ النَّبِيُّ ﷺ: «اكْتُبْ بِاسْمِكَ اللَّهُمَّ». ثُمَّ قَالَ: «هذا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ». فَقَالَ سُهَيْلٌ: وَاللَّهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ، وَلَكِنِ اكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ» قَالَ الزُّهْرِيُّ: وَذَلِكَ لِقَوْلِهِ: «لَا يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا». فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِهِ» فَقَالَ سُهَيْلٌ: وَاللَّهِ لَا تَتَحَدَّثُ الْعَرَبُ أَنَّا أُخِذْنَا ضُغْطَةً، وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُقْبِلِ، فَكَتَبَ، فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لَا يَأْتِيكَ مِنَّا رَجُلٌ، وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا. قَالَ الْمُسْلِمُونَ: سُبْحَانَ اللَّهِ، كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِماً؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلِ بْنُ سُهَيْلِ بْنِ عَمْرٍو يَرْسُفُ فِي قُيُودِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ، فَقَالَ سُهَيْلٌ: هذا يَا مُحَمَّدُ أَوَّلُ مَا أُقَاضِيكَ عَلَيْهِ أَنْ تَرُدَّهُ إِلَيَّ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ». قَالَ: فَوَاللَّهِ إِذاً لَمْ أُصَالِحْكَ عَلَى شَيْءٍ أَبَداً، قَالَ النَّبِيُّ ﷺ: «فَأَجِزْهُ لِي» قَالَ: مَا أَنَا بِمُجِيزِهِ لَكَ، قَالَ: «بَلَى فَافْعَلْ» قَالَ: مَا أَنَا بِفَاعِلٍ، قَالَ مِكْرَزٌ: بَلْ قَدْ أَجَزْنَاهُ لَكَ، قَالَ أَبُو جَنْدَلٍ: أَيْ مَعْشَرَ الْمُسْلِمِينَ، أُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِماً، أَلَا تَرَوْنَ مَا قَدْ لَقِيتُ؟ وَكَانَ قَدْ عُذِّبَ عَذَاباً شَدِيداً فِي اللَّهِ. قَالَ: فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقّاً؟ قَالَ: «بَلَى». قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُوُّنَا عَلَى الْبَاطِلِ؟ قَالَ: «بَلَى» قُلْتُ: فَلِمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا إِذاً؟ قَالَ: «إِنِّي رَسُولُ اللَّهِ، وَلَسْتُ أَعْصِيهِ، وَهُوَ نَاصِرِي» قُلْتُ: أَوَلَيْسَ كُنْتَ تُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ فَنَطُوفُ بِهِ؟ قَالَ: «بَلَى، فَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ»؟ قَالَ: قُلْتُ: لَا، قَالَ: «فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ

ـ قوله: (فنطوف) بهذا الضبط وفي نسخة فنطوف بالرفع على الاستئناف وفي أخرى فنطوّف بتشديد الطاء والواو وبالنصب والرفع كما في الشارح

He said: “Yes, but did I tell you that we would visit the Ka'ba this year?” I said: “No.” He said: “So you will visit and circumambulate it. "”

Omar further said: "I went to Abu'bakr and said: “O Abu'bakr! Isn't he truly Allah's Prophet?” He replied: “Yes.” I said: “Isn't our Cause true and the cause of the enemy false?” He said: “Yes.” I said: “Then why should we be humble in our religion?” He said: “Indeed, he is Allah's Apostle "Allah's blessing and peace be upon him" and he does not disobey his Lord, who will make him victorious. Adhere to him as, by Allah, he is on the right.” I said: “Was he not telling us that we would go to the Ka'ba and circumambulate it?” He said: “Yes, but did he tell you that you would go to the Ka'ba this year?” I said:” No.” He said: "You will go to Ka'ba and circumambulate it." Omar said: “I performed many good deeds as expiation for the improper questions I asked them."

When the writing of the peace treaty was concluded, Allah's Apostle "Allah's blessing and peace be upon him" said to his companions: "Get up to slaughter your sacrifices and get your head shaved." By Allah none of them got up, and The Prophet "Allah's blessing and peace be upon him" repeated his order thrice. When none of them got up, he left them and went to Ommu'salama and told her of the people's attitudes towards him. Ommu'salama said: "O The Prophet of Allah! Do you want your order to be carried out? Go out and don’t say a word to anybody till you have slaughtered your sacrifice; and then call your barber to shave your head." So, The Prophet "Allah's blessing and peace be upon him" went out and did not talk to anyone of them till he did that, i.e. Slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of The Prophet "Allah's blessing and peace be upon him" got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much rush that there was a danger of killing each other.

Then some believing women came (to The Prophet "Allah's blessing and peace be upon him"); and Allah revealed the following Divine Verse: “O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women.” (Al’mumtahina 10)

Omar then divorced two wives of his who were infidels. Later on Mo’awiya Ibn Abu’sufyan married one of them, and Safwan Ibn Omaiyya married the other. When The Prophet "Allah's blessing and peace be upon him" returned to Medina, Abu'basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to The Prophet "Allah's blessing and peace be upon him"): "Abide by the promise you gave us." So, The Prophet "Allah's blessing and peace be upon him" handed him over to them. They took him out (of the City) till they reached Dhul’hulaifa where they dismounted to eat some dates they had with them. Abu’basir said to one of them: "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said: "By Allah, it is very fine and I have tried it many times." Abu’basir said: "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle "Allah's blessing and peace be upon him" saw him he said: "This man appears to have been frightened." When he reached The Prophet "Allah's blessing and peace be upon him" he said: "My companion has been murdered and I would have been murdered too." Abu’basir came and said: "O Allah's Apostle, by Allah, Allah has made you fulfil your obligations by your returning me to them (The Infidels), but Allah has saved me from them." The Prophet "Allah's blessing and peace be upon him" said: "Woe to his mother! What excellent war kindler he would be, should he only have supporters!" When Abu’basir heard that, he understood that The Prophet "Allah's blessing and peace be upon him" would return him to them again.

به»؟ قال: فأتيتُ أبا بَكْرٍ فقلتُ: يا أبا بَكْرٍ، أَلَيسَ هذا نَبيَّ اللَّهِ حقاً، قالَ: بلى، قُلتُ: أَلَسنا عَلَى الحَقّ وعدُوُّنا على الباطِلِ؟ قالَ: بلى، قُلتُ: فلِمَ نُعطي الدَّنيَّةَ في دِينِنا إذاً؟ قالَ: أَيُّها الرَّجُلُ، إنَّهُ لَرَسُولُ اللَّهِ ﷺ، ولَيسَ يَعْصِي رَبَّهُ، وهُوَ ناصِرُهُ، فاستَمسِكْ بِغَرْزِهِ، فواللَّهِ إنَّهُ عَلى الحَقّ، قلتُ: أَلَيسَ كانَ يُحدِّثُنا أنّا سَنَأتي البَيتَ ونَطُوفُ بهِ؟ قالَ: بلَى، أفأخبَرَكَ أنَّكَ تأتيهِ العامَ؟ قُلتُ: لا، قالَ: فإنَّكَ آتيهِ ومُطَّوِّفٌ بهِ، قالَ الزُّهرِيُّ: قالَ عُمَرُ: فعَمِلتُ لذلكَ أعمالاً. قالَ: فلَمّا فرَغَ مِن قَضِيَّةِ الكِتابِ، قالَ رسولُ اللَّهِ ﷺ لأصحابِهِ: «قُومُوا فانحَرُوا ثُمَّ احلِقُوا». قالَ: فواللَّهِ ما قامَ منهُم رَجُلٌ حتّى قالَ ذلكَ ثَلاثَ مَرّاتٍ، فلَمّا لَم يقُم منهُم أحدٌ دخَلَ على أُمِّ سَلَمَةَ، فذكَرَ لها ما لَقِيَ مِنَ النّاسِ، فقالَتْ أُمُّ سَلَمَةَ: يا نَبيَّ اللَّهِ، أتُحِبُّ ذلكَ، اخرُجْ ثُمَّ لا تُكَلِّمْ أحداً منهُم كَلِمَةً، حتّى تَنحَرَ بُدْنَكَ، وتَدْعُوَ حالِقَكَ فيَحلِقَكَ، فخرَجَ فلَم يُكَلِّمْ أحداً منهُم حتّى فعَلَ ذلكَ، نحَرَ بُدْنَهُ، ودَعا حالِقَهُ فحَلَقَهُ، فلَمّا رأَوْا ذلكَ قامُوا فنحَرُوا وجعَلَ بعضُهُم يَحلِقُ بعضاً، حتّى كادَ بعضُهُم يَقتُلُ بعضاً غَمّاً، ثُمَّ جاءَهُ نِسوَةٌ مُؤمِناتٌ، فأنزَلَ اللَّهُ تعالى: ﴿يا أيُّها الَّذينَ آمَنوا إذا جاءَكُمُ المُؤمِناتُ مُهاجِراتٍ فامتَحِنوهُنَّ ـ حتّى بلَغَ ـ بِعِصَمِ الكَوافِرِ﴾ [الممتحنة: ١٠]. فطَلَّقَ عُمَرُ يَومَئِذٍ امرَأتَينِ، كانَتا لهُ في الشِّركِ، فتزَوَّجَ إحداهُما مُعاوِيَةُ بنُ أبي سُفيانَ، والأُخرى صَفوانُ بنُ أُمَيَّةَ، ثُمَّ رجَعَ النَّبيُّ ﷺ إلى المَدِينَةِ فجاءَهُ أبو بَصِيرٍ، رَجُلٌ مِن قُرَيشٍ وهُوَ مُسلِمٌ، فأرسَلُوا في طَلَبِهِ رَجُلَينِ، فقالُوا: العَهْدَ الَّذي جعَلتَ لَنا، فدفَعَهُ إلى الرَّجُلَينِ، فخرَجا بهِ حتّى بلَغا ذا الحُلَيفَةِ، فنزَلُوا يأكُلُونَ مِن تَمرٍ لهُم، فقالَ أبو بَصِيرٍ لأحَدِ الرَّجُلَينِ: واللَّهِ إنّي لأرى سَيفَكَ هذا يا فُلانُ جَيِّداً، فاستَلَّهُ الآخَرُ، فقالَ: أجَلْ، واللَّهِ إنَّهُ لجَيِّدٌ، لقَد جَرَّبتُ بهِ، ثُمَّ جَرَّبتُ، فقالَ أبو بَصِيرٍ: أرِني أنظُرْ إليهِ، فأمكَنَهُ منهُ، فضرَبَهُ حتّى برَدَ، وفَرَّ الآخَرُ حتّى أتى المَدِينَةَ، فدخَلَ المَسجِدَ يَعدُو، فقالَ رسولُ اللَّهِ ﷺ حينَ رآهُ: «لقَد رأى هذا ذُعراً». فلَمّا انتَهى إلى النَّبيِّ ﷺ قالَ: قُتِلَ واللَّهِ صاحِبي وإنّي لَمَقتُولٌ، فجاءَ أبو بَصِيرٍ: فقالَ: يا نَبيَّ اللَّهِ، قد واللَّهِ أوفى اللَّهُ ذِمَّتَكَ، قد رَدَدتَني إليهِم، ثُمَّ أنجاني اللَّهُ منهُم، قالَ النَّبيُّ ﷺ: «وَيلُ أُمِّهِ، مِسعَرَ حَربٍ، لو كانَ لهُ أحَدٌ». فلَمّا سَمِعَ ذلكَ عرَفَ أنَّهُ سيَرُدُّهُ

= ـ (ضغطة): قهراً.

قوله: (لم أصالحك) وفي نسخة لا أصالحك قاله الشارح.

ـ قوله: (بل قد أجزناه) وروي: بل قد أجزناه كما في الشارح يعني في كف الأذى عنه فقط.

ـ قوله: (فنطوف) بهذا الضبط وفي نسخة فنطوف بتشديد الطاء والواو وأصله نتطوف.

ـ قوله: (فعملت لذلك أعمالاً) أي من أنواع الحسنات مثل الصدقة والصوم والصلاة والعتق لتذهب عني سيىء ما قلته يومئذ.

ـ قوله: (حتى برد) أي مات (شارح).

ـ قوله: (قد والله) الخ كان القياس أن يقول والله قد أوفى الله ذمتك.

ـ قوله: (ويل أمه) بهذا الضبط وذكر الشارح أوجهاً أخرى فراجعها وقوله: مسعر فيه الرفع والنصب.

So he set off till he reached the seashore. Abu'jandal Ibn Suhail got himself released from them (Infidels) and joined to Abu'basir. So, whenever a man from Quraish embraced Islam he would follow Abu'basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped and attacked it, killed them (Infidels) and took their properties. The people of Quraish sent a message to The Prophet "Allah's blessing and peace be upon him" requesting him for the Sake of Allah and Kith and kin to send for (Abu'basir and his companions) promising that whoever (amongst them) came to The Prophet "Allah's blessing and peace be upon him" would be secure. So The Prophet "Allah's blessing and peace be upon him" sent for them and Allah revealed: " And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that ye do. They are the ones who denied revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allah would have allowed you to force your way, but he held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous punishment; while the Unbelievers got up in their hearts heat and cant- the heat and cant of Ignorance- Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things." (Victory "Al'fath" 24:26)

Their pride and haughtiness were that they did not confess (write in the treaty) that he (Mohammad) was The Prophet of Allah, refused to write: "In the Name of Allah, the Most Gracious, the Most Merciful," and prevented them (Muslims) from visiting Ka'ba.

2732- The same as above.

2733- Urwa said: A'isha "Allah be pleased with her" told me that The Messenger of Allah "Allah's blessing and peace be upon him" used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Muslims should not keep unbelieving women as their wives, Omar divorced two of his wives: Qariba, the daughter of Abu'omaiyya and the daughter of Jarwal Al'khuza'i. Later on Mo'awiya married Qariba and Abu'jahm married the other.

When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: " And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in whom ye believe." (Al'mumtahina 11)

So, Allah ordered that the Muslim whose wife has gone should be given, as a compensation of the dowry he had given to his wife, from the dower of the wives of the pagans who had deserted their (unbelieving) husbands.

We do not know any of the believing women emigrants who deserted Islam after embracing it. We have also been told that Abu'basir Ibn Asid Ath'thaqafi came to The Prophet "Allah's blessing and peace be upon him" as a Muslim emigrant during the truce. Al'akhnas Ibn Shariq wrote to The Prophet "Allah's blessing and peace be upon him" requesting him to return Abu'basir.

[16] The conditions as regards to the loan

2734- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man from The Children of Israel who asked another to lend him one thousand Dinars. He gave the money to him provided that it should be repaid within a specific time.

On the other hand, both of Ibn Omar and Ata told that it is permissible for the lender to stipulate a specific period for repayment.

إِلَيهِمْ، فَخَرَجَ حَتَّى أَتَى سِيفَ البَحرِ، قَالَ: وَيَنفَلِتُ مِنهُمْ أَبُو جَندَلِ بنُ سُهَيلٍ، فَلَحِقَ بِأَبِي بَصِيرٍ، فَجعَلَ لا يَخرُجُ مِنْ قُرَيشٍ رَجُلٌ قَدْ أَسلَمَ إِلَّا لَحِقَ بِأَبِي بَصِيرٍ، حَتَّى اجتَمَعَتْ مِنهُمْ عِصَابَةٌ، فَوَاللَّهِ مَا يَسمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيشٍ إِلَى الشَّأمِ إِلَّا اعتَرَضُوا لَهَا، فَقَتَلُوهُمْ وَأَخَذُوا أَموَالَهُمْ، فَأَرسَلَتْ قُرَيشٌ إِلَى النَّبِيِّ ﷺ تُنَاشِدُهُ بِاللَّهِ وَالرَّحِمِ: لَمَّا أَرسَلَ: فَمَنْ أَتَاهُ فَهُوَ آمِنٌ، فَأَرسَلَ النَّبِيُّ ﷺ إِلَيهِمْ، فَأَنزَلَ اللَّهُ تَعَالَى: ﴿وَهُوَ الَّذِي كَفَّ أَيدِيَهُمْ عَنكُمْ وَأَيدِيَكُمْ عَنهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظفَرَكُمْ عَلَيهِمْ - حَتَّى بَلَغَ - الحَمِيَّةَ حَمِيَّةَ الجَاهِلِيَّةِ﴾ [الفتح: ٢٤ ـ ٢٦]، وَكَانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ يُقِرُّوا أَنَّهُ نَبِيُّ اللَّهِ، وَلَمْ يُقِرُّوا بِبِسمِ اللَّهِ الرَّحمَنِ الرَّحِيمِ، وَحَالُوا بَينَهُمْ وَبَينَ البَيتِ. قَالَ أَبُو عَبدِ اللَّهِ: ﴿مَعَرَّةٌ﴾ [الفتح: ٢٥]: العُرُّ: الجَرَبُ ﴿تَزَيَّلُوا﴾ [الفتح: ٢٥]: انمَازُوا. وَحَمَيتُ القَومَ مَنَعتُهُمْ حِمَايَةً، وَأَحمَيتُ الحِمَى: جَعَلتُهُ حِمًى لا يُدْخَلُ. وَأَحمَيتُ الحَدِيدَ، وَأَحمَيتُ الرَّجُلَ: إِذَا أَغضَبتَهُ إِحمَاءً. [طرفه في: ١٦٩٤، ١٦٩٥]

٢٧٣٣ - وَقَالَ عُقَيلٌ، عَنِ الزُّهرِيِّ: قَالَ عُروَةُ: فَأَخبَرَتنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمتَحِنُهُنَّ، وَبَلَغَنَا أَنَّهُ لَمَّا أَنزَلَ اللَّهُ تَعَالَى: أَنْ يَرُدُّوا إِلَى المُشرِكِينَ مَا أَنفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزوَاجِهِمْ، وَحَكَمَ عَلَى المُسلِمِينَ أَنْ لا يُمَسِّكُوا بِعِصَمِ الكَوَافِرِ، أَنَّ عُمَرَ طَلَّقَ امرَأَتَينِ قَرِيبَةَ بِنتَ أَبِي أُمَيَّةَ، وَابنَةَ جَروَلٍ الخُزَاعِيِّ، فَتَزَوَّجَ قَرِيبَةَ مُعَاوِيَةُ، وَتَزَوَّجَ الأُخرَى أَبُو جَهمٍ، فَلَمَّا أَبَى الكُفَّارُ أَنْ يُقِرُّوا بِأَدَاءِ مَا أَنفَقَ المُسلِمُونَ عَلَى أَزوَاجِهِمْ أَنزَلَ اللَّهُ تَعَالَى: ﴿وَإِنْ فَاتَكُمْ شَيءٌ مِنْ أَزوَاجِكُمْ إِلَى الكُفَّارِ فَعَاقَبْتُمْ﴾ [الممتحنة: ١١]، وَالعَقبُ مَا يُؤَدِّي المُسلِمُونَ إِلَى مَنْ هَاجَرَتِ امرَأَتُهُ مِنَ الكُفَّارِ، فَأَمَرَ أَنْ يُعطَى مَنْ ذَهَبَ لَهُ زَوجٌ مِنَ المُسلِمِينَ مَا أَنفَقَ مِنْ صَدَاقِ نِسَاءِ الكُفَّارِ اللَّائِي هَاجَرنَ، وَمَا نَعلَمُ أَحَداً مِنَ المُهَاجِرَاتِ ارتَدَّتْ بَعدَ إِيمَانِهَا. وَبَلَغَنَا أَنَّ أَبَا بَصِيرِ بنَ أَسِيدٍ الثَّقَفِيَّ قَدِمَ عَلَى النَّبِيِّ ﷺ مُؤمِناً مُهَاجِراً فِي المُدَّةِ، فَكَتَبَ الأَخنَسُ بنُ شَرِيقٍ إِلَى النَّبِيِّ ﷺ يَسأَلُهُ أَبَا بَصِيرٍ، فَذَكَرَ الحَدِيثَ. [طرفه في: ٢٧١٣].

١٦ ـ بَابُ الشُّرُوطِ فِي القَرْضِ

٢٧٣٤ - وَقَالَ اللَّيثُ: حَدَّثَنِي جَعفَرُ بنُ رَبِيعَةَ، عَنْ عَبدِ الرَّحمَنِ بنِ هُرمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلاً سَأَلَ بَعضَ بَنِي إِسرَائِيلَ أَنْ يُسلِفَهُ أَلفَ دِينَارٍ، فَدَفَعَهَا إِلَيهِ إِلَى أَجَلٍ مُسَمًّى. وَقَالَ ابنُ عُمَرَ: رَضِيَ اللَّهُ عَنهُمَا وَعَطَاءٌ: إِذَا أَجَّلَهُ فِي القَرْضِ جَازَ. [طرفه في: ١٤٩٨].

١٧ ـ بَابُ المُكَاتَبِ، وَمَا لا يَحِلُّ مِنَ الشُّرُوطِ الَّتِي تُخَالِفُ كِتَابَ اللَّهِ

وَقَالَ جَابِرُ بنُ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا: فِي المُكَاتَبِ: شُرُوطُهُمْ بَينَهُمْ. وَقَالَ ابنُ عُمَرَ، أَوْ عُمَرُ: كُلُّ شَرطٍ خَالَفَ كِتَابَ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنِ اشتَرَطَ مِئَةَ شَرطٍ. وَقَالَ أَبُو عَبدِ

= قوله: (لما أرسل) أي إلا أرسل.

٢٧٣٣ ـ قوله: (قريبة) بضم القاف وفتح الراء وفي رواية بفتح القاف وكسر الراء.

[17] What about the (conditions of) writing for emancipation; and what is unlawful of conditions, which contradict Allah's laws

Jaber told: "their (both of the two parties) conditions are stipulated (and agreed upon) by themselves."

Ibn Omar or Omar said: "Every condition which contradicts Allah's laws is invalid even if there were one hundred conditions."

2735- Amra narrated: A'isha "Allah be pleased with her" said: Barira came to seek her help in the writing of her emancipation. A'isha said to her: "If you wish, I will pay your masters (your price) provided that the loyalty will be for me." When The Messenger of Allah "Allah's blessing and peace be upon him" came, she told him about it. The Prophet "Allah's blessing and peace be upon him" said to her: "Buy and manumit her, for the loyalty is for the manumitter." Then The Messenger of Allah "Allah's blessing and peace be upon him" ascended the pulpit and said: "What about those people who stipulate conditions which are not in Allah's Laws? Whoever stipulates such conditions as are not in Allah's Laws, then those conditions are invalid even if he stipulated one hundred conditions as such."

[18] What is possible of conditions

Shuraih said: If one puts a condition on himself voluntarily, then he should abide by it.

2736- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has ninety-nine names, i.e. One-hundred minus one, and whoever knows them will go to Paradise."

[19] The conditions concerning the endowments (Waqfs)

2737- Nafi narrated from Ibn Omar "Allah be pleased with both": Omar Ibn Al'khattab got some land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it saying: "O The Messenger of Allah! I got some land in Khaibar better than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Omar gave it in charity as an endowment on the condition that it should neither be sold, given to anybody as a gift, nor be inherited. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, for Allah's Cause, to the travellers and guests. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

اللَّهِ: يُقَالُ عَنْ كِلَيهِمَا: عَنْ عُمَرَ وَابْنِ عُمَرَ.

٢٧٣٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ يَحْيى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا، فَقَالَتْ: إِنْ شِئْتِ أَعْطَيتُ أَهْلَكِ وَيَكُونُ الْوَلاَءُ لِي، فَلَمَّا جاءَ رَسُولُ اللَّهِ ﷺ ذَكَّرَتْهُ ذلِكَ، قَالَ النَّبِيُّ ﷺ: «ابْتَاعِيهَا فَأَعْتِقِيهَا، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلى المِنْبَرِ، فَقَالَ: «مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيسَتْ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطاً لَيسَ فِي كِتَابِ اللَّهِ فَلَيسَ لَهُ، وَإِنِ اشْتَرَطَ مِئَةَ شَرْطٍ».
[طرفه في: ٤٥٦].

١٨ ـ بابُ مَا يَجُوزُ مِنَ الاشْتِرَاطِ وَالثُّنْيَا فِي الإِقْرَارِ، وَالشُّرُوطِ الَّتِي يَتَعَارَفُهَا النَّاسُ بَيْنَهُمْ، وَإِذَا قَالَ مِئَةٌ إِلاَّ وَاحِدَةً أَوْ ثِنْتَيْنِ

وَقَالَ ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ: قَالَ رَجُلٌ لِكَرِيِّهِ: أَدْخِلْ رِكَابَكَ، فَإِنْ لَمْ أَرْحَلْ مَعَكَ يَوْمَ كَذَا وَكَذَا، فَلَكَ مِئَةُ دِرْهَمٍ، فَلَمْ يَخْرُجْ، فَقَالَ شُرَيحٌ: مَنْ شَرَطَ عَلَى نَفْسِهِ طَائِعاً غَيرَ مُكْرَهٍ فَهُوَ عَلَيهِ. وَقَالَ أَيُّوبُ: عَنِ ابْنِ سِيرِينَ: إِنَّ رَجُلاً بَاعَ طَعَاماً، وَقَالَ: إِنْ لَمْ آتِكَ الأَرْبِعَاءَ فَلَيسَ بَينِي وَبَينَكَ بَيعٌ، فَلَمْ يَجِىءْ، فَقَالَ شُرَيحٌ لِلْمُشْتَرِي: أَنْتَ أَخْلَفْتَ، فَقَضَى عَلَيهِ.

٢٧٣٦ ـ حدّثنا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً، مِئَةً إِلاَّ وَاحِداً، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ». [الحديث ٢٧٣٦ ـ طرفاه في: ٦٤١٠، ٧٣٩٢].

١٩ ـ بابُ الشُّرُوطِ فِي الْوَقْفِ

٢٧٣٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: أَنْبَأَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَصَابَ أَرْضاً بِخَيبَرَ، فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضاً بِخَيبَرَ، لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا». قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ، وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيفِ، لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، وَيُطْعِمَ غَيرَ مُتَمَوِّلٍ. قَالَ: فَحَدَّثْتُ بِهِ ابْنَ سِيرِينَ، فَقَالَ: غَيرَ مُتَأَثِّلٍ مَالاً. [طرفه في: ٢٣١٣].

٢٧٣٥ ـ قوله: (ذكرته) بهذا الضبط ولأبي ذر بتشديد الكاف وفتح الراء وسكون الفوقية وفي نسخة بسكون الراء وضمّ الفوقية كما في الشارح.

باب ١٨ ـ الكري: المكاري.

ـ قوله: (الأربعاء) بكسر الموحدة أي يوم الأربعاء (شارح).

٢٧٣٧ ـ قوله: (حبست) بتشديد الموحدة أي وقفت (شارح).

ـ قوله: غير متأثل مالاً أي غير جامع مالاً (شارح).

(55) The Book of Wills

[1] What about wills and The Messenger of Allah's saying: "Everyone's will is to be written and kept ready with him."

Allah Almighty said in this issue: "It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things). But if anyone fears partiality or wrong doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful." (The Heifer "Al'baqara" 180:182)

2738- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not permissible for any Muslim who has something to make a bequest with to stay for two nights without having his last will written and kept ready with him."

2739- Amr Ibn Al'harith "Allah be pleased with him" the brother of The Prophet's wife Jowairiya Bint "daughter of" Al'harith "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" died, he did not leave any Dirham or Dinar, a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he left as a charitable gift.

2740- Talha Ibn Musarrif narrated: I asked Abdullah Ibn Abu'awfa "Allah be pleased with him": "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people, (or that they are ordered to make a will)?" He replied: "The Prophet "Allah's blessing and peace be upon him" made a bequest of Allah's Book (Qur'an)."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥٥ ـ كِتابُ الوَصَايا

١ ـ باب الوَصَايَا، وَقَوْلِ النَّبِيِّ ﷺ: «وَصِيَّةُ الرَّجُلِ مَكْتُوبَةٌ عِنْدَهُ»

وَقَوْلِ اللَّهِ تَعالَى: ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ بِالْمَعْرُوفِ حَقّاً عَلَى الْمُتَّقِينَ * فَمَنْ بَدَّلَهُ بَعْدَ ما سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ * فَمَنْ خافَ مِنْ مُوصٍ جَنَفاً أَوْ إِثْماً فَأَصْلَحَ بَيْنَهُمْ فَلا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: ١٨٠ ـ ١٨٢]. جَنَفاً: مَيلاً. ﴿مُتَجانِفٍ﴾ [المائدة: ٣] مائِلٌ.

٢٧٣٨ ـ حدثنا عبدُ اللهِ بنُ يوسُفَ: أخبَرنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما أن رَسول الله ﷺ، قال: «ما حَقُّ امْرِىءٍ مُسْلِمٍ، لَهُ شَيءٌ يُوصِي فِيهِ، يَبِيتُ لَيلَتَينِ إلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

تَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرٍو، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٢٧٣٩ ـ حدثنا إبْراهِيمُ بنُ الحارِثِ: حَدَّثنا يَحيى بنُ أبي بُكَيرٍ: حَدَّثَنا زُهَيرُ بْنُ مُعاوِيَةَ الجُعْفِيُّ: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ عَمْرِو بْنِ الحارِثِ، خَتَنِ رَسُولِ اللَّهِ ﷺ، أَخِي جُوَيرِيَةَ بِنْتِ الحَارِثِ، قال: ما تَرَكَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَوْتِهِ دِرْهَماً، وَلا دِيناراً، وَلا عَبْداً، وَلا أَمَةً، وَلا شَيئاً، إلاَّ بَغْلَتَهُ البَيضاءَ، وَسِلاحَهُ، وَأَرْضاً جَعَلَها صَدَقَةً.

[الحديث ٢٧٣٩ ـ أطرافه في: ٢٨٧٣، ٢٩١٢، ٣٠٩٨، ٤٤٦١].

٢٧٤٠ ـ حدثنا خَلاَّدُ بْنُ يَحيى: حَدَّثَنا مالِكٌ، حَدَّثَنا طَلْحَةُ بْنُ مُصَرِّفٍ قال: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: هَل كانَ النَّبِيُّ ﷺ أَوْصى؟ فَقالَ: لا، فَقُلْتُ: كَيفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ، أَوْ أُمِرُوا بِالوَصِيَّةِ؟ قال: أَوْصى بِكِتابِ اللَّهِ.

[الحديث ٢٧٤٠ ـ طرفاه في: ٤٤٦٠، ٥٠٢٢].

باب ١ ـ قوله: (متجانف) ضبط بالجرّ أيضاً على الحكاية وروي بدل قوله: مائل متمايل.

٢٧٣٨ ـ قوله (يبيت) من قبيل قوله تعالى: ﴿ومن آياته يريكم البرق﴾ ورواية النسائي: أن يبيت أي ليس حقه البيتوتة في حال إلاّ والحال أن الوصية مكتوبة عنده وجعله القسطلاني صفة أخرى لامرىء على أنّ الخبر محذوف بعد إلاّ أي إلاّ المبيت فيكون المعنى: أن المسلم البائت ليلتين ليس حقه كذا ولا يخفى ركاكته والعجب منه أنه قال: مفعول يبيت محذوف تقديره آمناً أو ذاكراً والحال أن يبيت من الأفعال اللازمة.

2741- Al'aswad narrated: In the presence of A'isha "Allah be pleased with her" some people mentioned that The Prophet "Allah's blessing and peace be upon him" had appointed Ali by will as his successor. A'isha said: "When did he appoint him by will? Indeed, when he died he was resting against my chest (or in my lap) and he asked for a washbasin. Then he collapsed while he was in that state, and I could not even perceive that he had died. Then, when did he appoint him by will?"

[2] It is better for you to leave your inheritors wealthy than to leave them poor begging others

2742- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came to visit me while I was (ill) in Mecca. He (Sa'd, according to the sub-narrator) disliked to die in the land, whence he had already emigrated. He (The Prophet) said: "May Allah bestow His Mercy on Ibn Afra (Sa'd Ibn Khawla)." I said: "O Allah's Apostle! May I make a will of all my property (in charity)?" He said: "No." I said: "Then may I make a bequest of half of it?" He said: "No." I said: "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others; and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may give you a long life so that some people might benefit by you, and some others might be harmed by you." At that time Sa'd had only one daughter.

[3] The will is to be of only one-third of one's property

2743- Ibn Abbas "Allah be pleased with both" said: People would better reduce the proportion of what they bequeath by will to the fourth (of the heritage), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "One-third, yet even one third is too much."

2744- Amer Ibn Sa'd narrated from his father "Allah be pleased with him": I fell sick and The Prophet "Allah's blessing and peace be upon him" visited me. I said to him: "O Allah's Apostle! I invoke Allah that He may not let me expire in the land from where I emigrated (Mecca)." He said: "May Allah give you health and let the people benefit by you."

٢٧٤١ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ: أَنَّ عَلِيّاً رَضِيَ اللَّهُ عَنْهُمَا كَانَ وَصِيّاً، فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ، وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي، أَوْ قَالَتْ: حَجْرِي، فَدَعَا بِالطَّسْتِ، فَلَقَدِ انْخَنَثَ فِي حَجْرِي، فَمَا شَعَرْتُ أَنَّهُ قَدْ مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ؟

[الحديث ٢٧٤١ ـ طرفه في: ٤٤٥٩].

٢ ـ باب أَنْ يَتْرُكَ وَرَثَتَهُ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ يَتَكَفَّفُوا النَّاسَ

٢٧٤٢ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي وَأَنَا بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا، قَالَ: «يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ» قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثُ قَالَ: «فَالثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللُّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ، فَيَنْتَفِعَ بِكَ نَاسٌ وَيُضَرَّ بِكَ آخَرُونَ». وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَةٌ.

[طرفه في: ٥٦].

٣ ـ باب الوَصِيَّةِ بِالثُّلُثِ

وَقَالَ الحَسَنُ: لَا يَجُوزُ لِلذِّمِّيِّ وَصِيَّةٌ إِلَّا الثُّلُثُ. وَقَالَ اللَّهُ تَعَالَى: ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ﴾ [المائدة: ٤٩].

٢٧٤٣ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَوْ غَضَّ النَّاسُ إِلَى الرُّبُعِ، لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، أَوْ كَبِيرٌ»

٢٧٤٤ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا مَرْوَانُ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرِضْتُ، فَعَادَنِي النَّبِيُّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ لَا يَرُدَّنِي عَلَى عَقِبِي، قَالَ: «لَعَلَّ اللَّهَ يَرْفَعُكَ، وَيَنْفَعُ

٢٧٤١ ـ قوله: (انخنث) انثنى ومال.

٢٧٤٢ ـ قوله: (فالشطر) وقوله: (الثلث) وقوله: (فالثلث) في الثلاثة الرفع والنصب والجر انظر الشارح.

ـ و (عالة): أي فقراء.

ـ وقوله: (إنك) بالكسر على الاستئناف وتفتح بتقدير حرف الجرّ أي لأنك قاله الشارح.

٢٧٤٣ ـ قوله: (لو غض الناس) أي لو نقصوا من الثلث إلى الربع في الوصية كأن أولى (شارح).

٢٧٤٤ ـ قوله: (فأوصى) ولأبي ذر (وأوصى) وقوله: (وجاز) ولأبي ذر: فجاز.

I said: "I want to bequeath by will my property, and (since) I have only one daughter I want to make a will of half of my property (to be given in charity)." He said:" Half is too much." I said: "Then I bequeath one third." He said: "One-third, though one-third is too much." The narrator added: "So the people started to bequeath by will one third of their property; and that was Permitted for them."

[4] When the will maker says to the trustee: "Take care of my child."

2745- Urwa narrated from A'isha "Allah be pleased with her": Utba Ibn Abu'waqqas entrusted (his son) to his brother Sa'd Ibn Abu'waqqas saying: "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sa'd took the boy and said: "This is my brother's son whom my brother entrusted to me." Abd Ibn Zam'a got up and said: "He is my brother, the son of the slave girl of my father, and was born on my father's bed." Then both of them came to The Messenger of Allah "Allah's blessing and peace be upon him". Sa'd said: "O Allah's Apostle! This is my brother's son whom my brother entrusted to me." Abd Ibn Zam'a got up and said: "This is my brother and the son of the slave-girl of my father." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abd Ibn Zam'a! This boy is for you as the boy belongs to the bed (on which he was born), and for the adulterer is the stone (deprivation)." Then The Prophet "Allah's blessing and peace be upon him" said to his wife Sawda Bint Zam'a: "Screen yourself from this boy." Indeed, he saw the boy's resemblance to Utba. Since then the boy did not see Sawda till he died.

[5] If the patient nodded, pointing to something clearly, then it would be permissible (to consider it as speech)

2746- Anas "Allah be pleased with him" narrated: A Jew crushed the head of a girl between two stones. She was asked: "Who has done so to you? Was it so-and-so? Was it So-and-so?" (She kept silent) till the name of the Jew was mentioned, whereupon she nodded (agreeing). So the Jew was brought and questioned till he confessed. The Prophet "Allah's blessing and peace be upon him" then ordered that his head should be crushed with stones.

2747- Ibn Abbas "Allah be pleased with both" narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth (in case there is offspring) or a fourth (in case there is none) and for the husband a half (if there is no offspring) or a fourth (if there is offspring).

بِكَ نَاساً»، قلتُ: أُرِيدُ أَنْ أُوصِيَ، وَإِنَّما لِي ابْنَةٌ، قُلتُ: أُوصِي بِالنِّصْفِ؟ قالَ: «النِّصْفُ كَثِيرٌ». قُلتُ: فالثُّلُثُ؟ قالَ: «الثُّلُثُ، والثُّلُثُ كَثِيرٌ، أَوْ كَبِيرٌ». قالَ: فَأَوْصَى النَّاسُ بِالثُّلُثِ، وَجازَ ذلكَ لَهُمْ.

[طرفه في: ٥٦]

٤ ـ باب قَوْلِ المُوصِي لِوَصِيِّهِ: تَعَاهَدْ وَلَدِي، وَما يَجُوزُ لِلْوَصِيِّ مِنَ الدَّعْوَى

٢٧٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قالَتْ: كانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي، فاقْبِضْهُ إِلَيْكَ، فَلَمَّا كانَ عامُ الفَتْحِ أَخَذَهُ سَعْدٌ، فَقالَ: ابْنُ أَخِي قَدْ كانَ عَهِدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقالَ: أَخِي وَابْنُ أَمَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، كانَ عَهِدَ إِلَيَّ فِيهِ، فَقالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي، وَقالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ». ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: «احْتَجِبِي مِنْهُ». لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَما رَآهَا حَتَّى لَقِيَ اللَّهَ.

[طرفه في: ٢٠٥٣]

٥ ـ باب إِذا أَوْمَأَ المَرِيضُ بِرَأْسِهِ إِشارَةً بَيِّنَةً جازَتْ

٢٧٤٦ ـ حدّثنا حَسَّانُ بْنُ أَبِي عَبَّادٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ يَهُودِيّاً رَضَّ رَأْسَ جارِيَةٍ بَيْنَ حَجَرَيْنِ، فَقِيلَ لَهَا: مَنْ فَعَلَ بِكِ، أَفُلَانٌ، أَوْ فُلَانٌ؟ حَتَّى سُمِّيَ اليَهُودِيُّ، فَأَوْمَأَتْ بِرَأْسِهَا، فَجِيءَ بِهِ، فَلَمْ يَزَلْ حَتَّى اعْتَرَفَ، فَأَمَرَ النَّبِيُّ ﷺ فَرُضَّ رَأْسُهُ بِالحِجَارَةِ. [طرفه في: ٢٤١٣].

٦ ـ باب لا وَصِيَّةَ لِوَارِثٍ

٢٧٤٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ المالُ لِلْوَلَدِ، وكانَتِ الوَصِيَّةُ لِلْوَالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذلِكَ ما أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ واحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ.

[الحديث ٢٧٤٧ ـ طرفاه في: ٤٥٧٨، ٦٧٣٩].

٧ ـ باب الصَّدَقَةِ عِنْدَ المَوْتِ

٢٧٤٨ ـ حدّثنا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ عُمَارَةَ، عَنْ أَبِي

٢٧٤٥ ـ قوله: (وقال رسول الله) ولأبي ذرّ فقال الخ (شرح)

٢٧٤٨ ـ قوله: (ولا تمهل) بالجزم ولأبي ذرّ ولا تَمَهَّلَ

[7] The charity at one's death

2748- Abu'huraira "Allah be pleased with him" narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! What kind of charity is the best?" He replied: "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the deathbed and you say: "Give so much to so-and-so and so much to so-and so." However, at that time the property is not yours but it belongs to so-and-so (Your heirs)."

[8] Allah's saying: "(the distribution in all cases is) after the payment of legacies and debts." (The Women "An'nisa" 11)

Both of Shuraih, Ata, Omar Ibn Abdul'aziz and Tawus admitted that the deceased could confess of his debts before death.

On the other hand, Al'hasan told: if the deceased said at his death to his slave that he had manumitted him, it would be permissible.

Ash'sha'bi said: If the wife said at her death that her husband repaid her and fulfilled to her (her right) in full, then it would be admitted.

2749- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The signs of a hypocrite are three: whenever he speaks, he tells a lie; whenever he is entrusted, he proves to be dishonest; and whenever he promises, he breaks his promise."

[9] The interpretation of Allah's saying: "(the distribution in all cases is) after the payment of legacies and debts." (The Women "An'nisa" 11)

Indeed, it is worthy mentioning here that The Messenger of Allah "Allah's blessing and peace be upon him" judged that one's debt should be paid first before implementing his will.

Allah Almighty said: "Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which he giveth you for Allah is He Who heareth and seeth all things." (The Women "An'nisa" 58)

In this way He Almighty gave preference to giving back the trust over executing one's will. However, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (best) charity (which is accepted by Allah) is this which is taken from a wealthy person."

Ibn Abbas said: "The slave has no right to make a will unless he takes his masters permission." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The slave is a guardian in his master's property."

زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ، تَأْمُلُ الغِنَى، وَتَخْشَى الفَقْرَ، وَلاَ تُمْهِلْ، حَتَّى إِذَا بَلَغَتِ الحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كانَ لِفُلاَنٍ».

[طرفه في: ١٤١٩].

٨ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ﴾ [النساء: ١١]

وَيُذْكَرُ: أَنَّ شُرَيْحاً وَعُمَرَ بْنَ عَبْدِ العَزِيزِ وَطاوُساً وَعَطاءً وَابْنَ أُذَيْنَةَ: أَجازُوا إِقْرارَ المَرِيضِ بِدَيْنٍ. وَقالَ الحَسَنُ: أَحَقُّ ما تَصَدَّقَ بِهِ الرَّجُلُ آخِرَ يَوْمٍ مِنَ الدُّنْيا وَأَوَّلَ يَوْمٍ مِنَ الآخِرَةِ.

وَقالَ إِبْراهِيمُ وَالحَكَمُ: إِذا أَبْرَأَ الوارِثَ مِنَ الدَّيْنِ بَرِئَ.

وَأَوْصَى رافِعُ بْنُ خَدِيجٍ: أَنْ لاَ تُكْشَفَ امْرَأَتُهُ الفَزارِيَّةُ عَمَّا أُغْلِقَ عَلَيْهِ بابُها.

وَقالَ الحَسَنُ: إِذا قالَ لِمَمْلُوكِهِ عِنْدَ المَوْتِ: كُنْتُ أَعْتَقْتُكَ، جازَ.

وَقالَ الشَّعْبِيُّ: إِذَا قالَتِ المَرْأَةُ عِنْدَ مَوْتِها: إِنَّ زَوْجِي قَضانِي وَقَبَضْتُ مِنْهُ جازَ، وَقالَ بَعْضُ النَّاسِ: لاَ يَجُوزُ إِقْرارُهُ لِسُوءِ الظَّنِّ بِهِ لِلْوَرَثَةِ، ثُمَّ اسْتَحْسَنَ فَقالَ: يَجُوزُ إِقْرارُهُ بِالوَدِيعَةِ وَالبِضاعَةِ وَالمُضارَبَةِ. وَقَدْ قالَ النَّبِيُّ ﷺ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ».

وَلاَ يَحِلُّ مالُ المُسْلِمِينَ، لِقَوْلِ النَّبِيِّ ﷺ: «آيَةُ المُنافِقِ: إِذَا اؤْتُمِنَ خانَ». وَقالَ اللَّهُ تَعالَى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَاناتِ إِلَى أَهْلِهَا﴾ [النساء: ٥٨]. فَلَمْ يَخُصَّ وارِثاً وَلا غَيْرَهُ.

فِيهِ عَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنِ النَّبِيِّ ﷺ.

٢٧٤٩ ـ حدّثنا سُليمانُ بنُ داوُدَ أبو الرَّبيعِ: حدَّثنا إِسماعيلُ بْنُ جَعْفَرٍ: حَدَّثَنا نافِعُ بْنُ مالِكِ بنِ أبي عامرٍ أبو سُهَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاَثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خانَ، وَإِذَا وَعَدَ أَخْلَفَ».

[طرفه في: ٣٣].

٩ ـ باب تَأْوِيلِ قَوْلِ اللَّهِ تَعالَى: ﴿مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ﴾ [النساء: ١١]

وَيُذْكَرُ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالدَّيْنِ قَبْلَ الوَصِيَّةِ.

وَقَوْلِهِ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا﴾ [النساء: ٥٨].

فَأَدَاءُ الأَمانَةِ أَحَقُّ مِنْ تَطَوُّعِ الوَصِيَّةِ، وَقالَ النَّبِيُّ ﷺ: «لاَ صَدَقَةَ إِلاَّ عَنْ ظَهْرِ غِنًى».

وَقالَ ابْنُ عَبَّاسٍ: لاَ يُوصِي العَبْدُ إِلاَّ بِإِذْنِ أَهْلِهِ، وَقالَ النَّبِيُّ ﷺ: «العَبْدُ راعٍ في مالِ

باب ٨ ـ قوله: آخر يوم أي في آخر يوم ويجوز رفع آخر خبراً لأحق ومثله أول كما في الشارح.

2750- Urwa Ibn Az'zubair narrated: Hakim Ibn Hezam said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" for something, and he gave me. I asked him again and he gave me and said: "O Hakim! This wealth is green and sweet (as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper (giving) hand is better than the lower (taking) hand."" Hakim added: "I said: "O Allah's Apostle! By he, Who has sent you with the Truth I will never demand anything from anybody after you till I die."" Afterwards Abu'bakr used to call Hakim to give him, but he refused to accept anything from him. Then Omar called him to give him, but he refused. Then Omar said: "O Muslims! I offered to him (Hakim) his share which Allah has ordained for him from this booty but he refuses to take it." Thus Hakim did not ask anybody for anything after The Prophet "Allah's blessing and peace be upon him", till he died "May Allah's mercy be upon him".

2751- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." He added: I think that The Prophet "Allah's blessing and peace be upon him" also said: "A man is a guardian of is father's property and is responsible for it."

[10] Making a will or giving as endowment to one's relatives

In this respect, Anas reported that The Messenger of Allah "Allah's blessing and peace be upon him" had said to Abu'talha (when he came to take his advice as regards to his garden): "Give it to your poor relatives." He gave it to Hassan Ibn Thabit and Obai Ibn Ka'b. Indeed, they were nearer to Abu'talha in kinship than Anas.

سَيِّدِهِ».

٢٧٥٠ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قالَ لِي: «يَا حَكِيمُ، إِنَّ هذا المَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكانَ كَالَّذِي يَأْكُلُ وَلا يَشْبَعُ، وَاليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى». قالَ حَكِيمٌ: فَقُلْتُ: يَارَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالحَقِّ، لا أَرْزَأُ أَحَداً بَعْدَكَ شَيْئاً، حَتَّى أُفَارِقَ الدُّنْيَا. فَكانَ أَبُو بَكْرٍ يَدْعُو حَكِيماً لِيُعْطِيَهُ العَطَاءَ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئاً، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَيَأْبَى أَنْ يَقْبَلَهُ، فَقَالَ: يَا مَعْشَرَ المُسْلِمِينَ، إِنِّي أَعْرِضُ عَلَيهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هذا الفَيْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَداً مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتَّى تُوُفِّيَ رَحِمَهُ اللَّهُ.

[طرفه في: ١٤٧٢].

٢٧٥١ ـ حدثنا بِشْرُ بْنُ مُحَمَّدٍ السَّخْتِيَانِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ». قالَ: وَحَسِبْتُ أَنْ قَدْ قالَ: «وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ».

[طرفه في: ٨٩٣].

١٠ ـ باب إِذَا وَقَفَ أَوْ أَوْصَى لأَقَارِبِهِ، وَمَنِ الأَقَارِبُ

وَقالَ ثَابِتٌ، عَنْ أَنَسٍ: قالَ النَّبِيُّ ﷺ لأَبِي طَلْحَةَ: «اجْعَلْهَا لِفُقَرَاءِ أَقَارِبِكَ». فَجَعَلَهَا لِحَسَّانَ وَأُبَيِّ بْنِ كَعْبٍ.

وَقالَ الأَنْصَارِيُّ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ: مِثْلَ حَدِيثِ ثَابِتٍ، قالَ: «اجْعَلْهَا لِفُقَرَاءِ قَرَابَتِكَ». قالَ أَنَسٌ: فَجَعَلَهَا لِحَسَّانَ وَأُبَيِّ بْنِ كَعْبٍ، وَكانَا أَقْرَبَ إِلَيْهِ مِنِّي، وَكانَ قَرَابَةُ حَسَّانَ وَأُبَيٍّ مِنْ أَبِي طَلْحَةَ، وَاسْمُهُ زَيْدُ بْنُ سَهْلِ بْنِ الأَسْوَدِ بْنِ حَرَامِ بْنِ عَمْرِو بْنِ زَيْدِ مَنَاةَ ابْنِ عَدِيِّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ، وَحَسَّانُ بْنُ ثَابِتِ بْنِ المُنْذِرِ بْنِ حَرَامٍ، فَيَجْتَمِعَانِ إِلَى حَرَامٍ، وَهُوَ الأَبُ الثَّالِثُ، وَحَرَامُ بْنُ عَمْرِو بْنِ زَيْدِ مَنَاةَ بْنِ عَدِيِّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ

٢٧٥٠ ـ قوله: لا أرزأ أحداً أي لا آخذ من أحد.

ـ قوله: (دعا) ولأبي ذر دعاه أي حكيماً.

باب ١ ـ قوله: (وحسان ابن ثابت) ترسم ألف ابن بعد حسان لأن ابن وقع خبراً لا صفة وكذلك قوله: وحرام ابن عمرو وقوله: وأبي بالرفع جملة مستأنفة أي وأبيّ يجامعهما.

2752- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said to Abu’talha: "You’d better divide (this garden) amongst your relatives." Abu’talha said: "O Allah's Apostle! I will do so." Abu’talha divided it among his relatives and cousins.

Ibn Abbas “Allah be pleased with both” said: When Allah’s saying: "Warn your nearest kinsmen" (The Poets 214) Was revealed, The Prophet “Allah’s blessing and peace be upon him” started calling the various big families of Quraish: "O Banu’fihr! O Banu’adi!”

Abu'huraira "Allah be pleased with him" narrated: When Allah revealed the Verse: "Warn your nearest kinsmen", Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O people of Quraish!"

[11] Are women and sons involved in one's kith and kin?

2753- Abu'huraira "Allah be pleased with him" narrated: When Allah revealed the Verse: "Warn your nearest kinsmen" (The Poets 214) Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O community of Quraish (or said similar words)! Buy (Save) yourselves (from the Hellfire), as I cannot save you from Allah's Punishment. O Banu Abdu'manaf! I cannot save you from Allah's Punishment. O Abbas Ibn Abdul'muttalib! I cannot save you from Allah's punishment. O Safiyya, (the Aunt of Allah's Apostle)! I cannot save you from Allah's Punishment. O Fatima Bint Mohammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

[12] Could the endower benefit from his endowment?

Omar put the condition (considering his garden in Khaibar which he gave as endowment for Allah’s sake) that there is no blame on its administrator to eat from it. Of course, the endower himself, as well as others, might be the administrator. This applies also to he, who presented a camel for sacrifice or anything for Allah’s sake. That’s, he could benefit from it as well as others.

2754- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” saw a man driving a camel for sacrifice to whom he said:” Ride on it." The man said: "O Allah's Apostle! It is a camel for sacrifice." (After The Prophet “Allah’s blessing and peace be upon him” had repeated his order), on the third or fourth time he said: "Ride on it, woe to you!" (Or said: "May Allah be merciful to you)!”

النَّجار، فهوَ يُجامِعُ حسّانَ وَأَبا طَلحَة وأُبَيّاً إلى سِتَّةِ آباءٍ إلى عَمْرو بن مالِكٍ. وَهوَ أُبيُّ بن كَعْبِ بن قَيسِ بن عُبَيد بن زَيد بن مُعاوية بن عَمرو بن مالِكِ بن النَّجار، فعَمرو بن مالِك يَجْمَعُ حَسَّانَ وأبا طلحَةَ وَأُبَيّاً.

وقالَ بَعْضُهُمْ: إذا أوصى لِقَرابَتِهِ فَهو إلى آبائِهِ في الإسْلامِ.

١٧٥٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبي طَلحةَ: أنَّهُ سمِعَ أنَساً رَضِيَ اللَّهُ عنهُ قال: قال النَّبيُّ ﷺ لأَبي طَلْحَةَ: «أرى أنْ تَجعَلَها في الأقْرَبينَ» قالَ أبو طَلحة: أفعلُ يا رَسُولَ اللَّهِ، فَقَسَمَها أبو طَلحَةَ في أقارِبِهِ وَبَني عَمِّهِ.

وقالَ ابنُ عَبّاسٍ: لَمّا نزَلَتْ ﴿وأنْذِرْ عَشيرَتَكَ الأقْرَبِينَ﴾ [الشعراء: ٢١٤] جَعَلَ النَّبيُّ ﷺ يُنادِي: «يَا بَني فِهْرٍ، يَا بَني عَدِيٍّ»، لِبُطُونِ قُرَيْشٍ.

وقالَ أَبو هُرَيرَةَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأقْرَبِينَ﴾، قالَ النَّبيّ ﷺ: «يَا مَعْشَرَ قُرَيشٍ».

[طرفه في: ١٤٦١].

١١ ـ باب هَلْ يَدْخُلُ النِّساءُ وَالوَلَدُ فِي الأقارِبِ

٢٧٥٣ ـ حدّثنا أَبُو اليَمان: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ أَخْبَرَني سَعيدُ بْنُ المُسَيَّبِ وَأَبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قالَ: «يَا مَعْشَرَ قُرَيشٍ ـ أَوْ كَلِمَةً نَحْوَها ـ اشْتَرُوا أَنْفُسَكُمْ، لا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيئاً، يَا بَنِي عَبْدِ مَنافٍ لا أُغْني عَنْكُم مِنَ اللهِ شَيئاً، يا عَبّاسُ بْنَ عَبدِ المُطَّلِبِ لا أُغْنِي عَنكَ مِنَ اللهِ شَيئاً، وَيا صَفيَّةُ عَمَّةَ رَسُولِ اللّهِ لا أُغْنِي عَنْكِ مِنَ اللهِ شَيئاً، وَيَا فاطِمَةُ بِنْتَ مُحمَّدٍ، سَلِينِي ما شِئْتِ مِنْ مالِي، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيئاً».

تابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابنِ شِهَابٍ.

[الحديث ٢٧٥٣ ـ طرفاه في: ٣٥٢٧، ٤٧٧١].

١٢ ـ باب هَل يَنْتَفِعُ الواقِفُ بِوَقْفِهِ

وَقَد اشْتَرَطَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لا جُناحَ عَلى مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِي الوَاقِفُ وَغَيرُهُ. وَكَذلِكَ مَنْ جَعَلَ بَدَنَةً أَوْ شَيئاً لِلَّهِ، فَلَهُ أَنْ يَنتَفِعَ بِهَا كَما يَنْتَفِعُ غَيرُهُ، وَإِنْ لَمْ يَشْتَرِطْ.

٢٧٥٤ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً، فَقالَ لَهُ: «ارْكَبْها». فَقالَ: يا رَسُولَ اللَّهِ إِنَّها بَدَنَةٌ، قالَ في الثَّالِثَةِ أَوِ الرَّابِعَةِ: «ارْكَبْها وَيلَكَ، أَوْ: وَيحَكَ». [طرفه في: ١٦٩٠].

٢٧٥٣ ـ قوله: سقطت التصلية بعد قوله: بنت محمد من نسخة وثبتت في أخرى بعد عمة رسول الله (شارح).

2755- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw a man driving a camel for sacrifice to whom he said:" Ride on it." The man said: "O Allah's Apostle! It is a camel for sacrifice." (After The Prophet "Allah's blessing and peace be upon him" had repeated his order), he said on the second or third time: "Ride on it, woe to you!"

[13] If one gave as endowment something, which he did not hand it over to a certain person, then it would be permissible

A mention may be made here of Omar Ibn Al'khattab who gave as endowment his land which he had got in Khaibar and allowed for its administrator to eat from it. But he did not appoint a certain person as an administrator.

Moreover, The Messenger of Allah "Allah's blessing and peace be upon him", according to Anas, said to Abu'talha concerning his garden: "I see it better that you divide it among your relatives." Really, Abu'talha divided it among his relatives and cousins.

[14] If one said: "My house is (given in) charity for the sake of Allah" and did not mention whether to poor or others it would be endowed

When Abu'talha said to The Messenger of Allah "Allah's blessing and peace be upon him": "The most beloved property to me is (the garden of) Bairuha, which I am going to give (endow) in charity for the sake of Allah" he (The Prophet) admitted it.

[15] If one said: "My land or garden is (given in) charity for Allah's sake on behalf of my mother", then it would be admitted

2756- Ibn Abbas "Allah be pleased with both" narrated: The mother of Sa'd Ibn Obada died in his absence. He said: "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give (something in) charity on her behalf?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Sa'd said: "I make you a witness that I gave my garden (called) Al'makhraf (the fruitful) in charity on her behalf."

[16] If one gave in charity, or gave as endowment some of his property, slaves, or animals, it would be admitted

2757- Abdullah Ibn Ka'b Ibn Malik narrated that he had heard Ka'b Ibn Malik telling: I said: "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for the sake of Allah and

٢٧٥٥ ـ حدّثنا إِسْمَاعِيلُ: حَدَّثَنَا مالكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجلاً يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا». قالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قالَ: «ارْكَبْهَا وَيلَكَ»، في الثَّانِيَةِ أَوْ في الثَّالِثَةِ.

[طرفه في: ١٦٨٩].

١٣ ـ باب إِذَا وَقَفَ شَيْئاً فَلَمْ يَدْفَعْهُ إِلى غيرِه فَهُوَ جَائِزٌ

لأَنَّ عُمَرَ رَضيَ اللَّهُ عَنهُ أَوْقَفَ، وَقالَ: لاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ، وَلَمْ يَخُصَّ إِنْ وَلِيَهُ عُمَرُ أَوْ غَيرُهُ.

قال النَّبيُّ ﷺ لأَبِي طلحة: «أَرى أَنْ تَجْعَلَها في الأَقْرَبِينَ». فَقَالَ: أَفعَلُ، فَقَسَمَهَا في أَقَارِبِهِ وَبَني عَمِّهِ.

١٤ ـ باب إِذا قالَ: دَارِي صَدَقَةٌ لله، وَلَمْ يُبَيِّنْ لِلفُقَرَاءِ أَوْ غيرِهِمْ، هُوَ جَائِزٌ وَيَضَعُهَا الأَقْرَبِينَ أَوْ حَيثُ أَرَادَ

قالَ النَّبيُّ ﷺ لأَبي طلحة حِينَ قالَ: أَحبُّ أَموالي إِليَّ ب٢يرحاء٢، وَإِنَّهَا صَدقَةٌ لله، فَأَجَازَ النَّبيُّ ﷺ ذلكَ وَقالَ بَعْضُهُمْ: لا يَجُوزُ حَتَّى يُبَيِّنَ لِمَنْ، وَالأَوَّلُ أَصَحُّ

١٥ ـ باب إِذا قالَ: أَرْضِي أَوْ بُسْتَانِي صَدَقَةٌ عَنْ أُمِّي فَهُوَ جَائِزٌ، وَإِنْ لَمْ يُبَيِّنْ لِمَنْ ذلِكَ

٢٧٥٦ ـ حدّثنا مُحَمَّدٌ: أَخبَرَنَا مَخْلَدُ بْنُ يَزِيدَ: أَخبَرَنَا ابْنُ جُرَيجٍ قال: أَخْبَرَنِي يَعْلَى: أَنَّهُ سَمِعَ عِكْرِمَةَ: يَقُولُ أَنْبَأَنَا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنهُ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، أَيَنْفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا؟ قالَ: «نَعَمْ». قالَ: فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِيَ المِخْرَافَ صَدَقَةٌ عَلَيْهَا.

[الحديث ٢٧٥٦ ـ طرفاه في: ٢٧٦٢، ٢٧٧٠].

١٦ ـ باب إِذَا تَصَدَّقَ، أَوْ أَوْقَفَ بَعْضَ مالِهِ، أَوْ بَعْضَ رَقِيقِهِ، أَوْ دَوَابِّهِ، فَهُوَ جَائِزٌ

٢٧٥٧ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ؟

باب ١٣ ـ قوله: أوقف: لغة شاذة في وقف.

باب ١٤ ـ قوله (بيرحاء) بكسر الموحدة وفتحها وسكون الياء من غير همز وفتح الراء وضمها آخره همزة مصروف وغير مصروف وفيها وجوه أخرى سبقت ا هـ من الشارح.

٢٧٥٦ ـ قوله: (المخراف) عطف بيان للحائط له أو وصف أي المثمر قاله الشارح.

باب ١٦ ـ قوله: وقف وثبت في نسخة أخرى أوقف وهي لغة شاذة.

His Apostle." He said: "It is better for you to keep some of the property for yourself." I said: "Then I will keep my share in Khaibar."

[17] When one gives something in charity to somebody to whom he entrusts it, and the latter gives it back to him

2758- Anas Ibn Malik "Allah be pleased with him" narrated: " When this verse was revealed: “By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well” (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": “O Allah's Apostle! Allah, the Blessed, the Superior says: “By no means shall ye attain righteousness unless ye give (freely) of that which ye love.” No doubt, Bairuha garden is the most beloved of all my property to me.” Anas commented: it was a garden in front of the Mosque of The Prophet "Allah's blessing and peace be upon him”. Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." (Abu’talha resumed): " So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible.” On that Allah's Apostle "Allah's blessing and peace be upon him" said: “Bravo! It is useful property. We accepted it and gave it back to you to divide among your relatives.” Abu'talha said: “I will do so, O Allah's Apostle.” Then Abu'talha distributed that garden amongst his relatives and his cousins. Both of Hassan and Obai Ibn Ka’b were involved in his relatives. But Hassan sold his share in it tc Mo’awiya. When he was asked: “Do you sell the charity of Abu’talha?” he replied: “Isn’t it that I sell a Sa of dates for a Dirham?” this garden was in the place where the palace of Banu’jadila was built by Mo’awiya.

[18] Allah’s saying: “But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.” (Women “An’nisa” 8)

2759- Ibn Abbas “Allah be pleased with both” narrated: Some people claim that the order in the above Verse was cancelled, though, by Allah, it was not cancelled. But the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): The first is he, who inherits; and such a person should give (of what he inherits to the relatives, the orphans and the needy). The other is he who does not inherit (the guardian of the orphans); and such a person should speak kindly and say (to those who are present at the time of distribution): "I have no power to give it to you (since the wealth belongs to the orphans).”

قالَ: «أمسكْ عليكَ بعضَ مالك، فهوَ خيرٌ لكَ». قلتُ: فإنِّي أُمسكُ سهمي الَّذي بخيبرَ.

[الحديث ٢٧٥٧ ـ أطرافه في: ٢٩٤٧، ٢٩٤٨، ٢٩٤٩، ٢٩٥٠، ٣٠٨٨، ٣٥٥٦، ٣٨٨٩، ٣٩٥١، ٤٤١٨، ٤٦٧٣، ٤٦٧٦، ٤٦٧٧، ٤٦٧٨، ٦٢٥٥، ٦٦٩٠، ٧٢٢٥]

١٧ ـ باب مَنْ تَصدَّقَ إلى وَكيله، ثُمَّ رَدَّ الوَكيلُ إليه

٢٧٥٨ ـ وقالَ إسماعيلُ: أخبرَني عبدُ العزيزِ بنُ عبدِ اللَّه بن أبي سلمةَ، عن إسحاقَ ابنِ عبدِ اللَّهِ بنِ أبي طلحةَ، لا أعلمُهُ إلاَّ عن أنسٍ رضِيَ اللَّهُ عنهُ قال: لمَّا نزلَتْ ﴿لَن تَنالُوا البِرَّ حتَّى تُنفِقوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] جاءَ أبو طلحةَ إلى رسولِ اللَّهِ ﷺ فقالَ: يا رسولَ اللَّهِ، يقولُ اللَّهُ تباركَ وتعالى في كتابِه: ﴿لَن تَنالُوا البِرَّ حتى تُنفِقوا مِمَّا تُحِبُّونَ﴾ وإنَّ أحبَّ أموالي إليَّ بيرُحاءُ ـ قالَ: وكانَتْ حديقةً، كانَ رسولُ اللَّهِ ﷺ يدخُلُها ويستظلُّ بها، ويشرَبُ مِن مائها ـ فهيَ إلى اللَّه عزَّ وجلَ وإلى رسولِه ﷺ، أرجُو برَّهُ وذُخرَهُ، فضَعْها أي رسولَ اللَّهِ حيثُ أراكَ اللَّهُ، فقالَ رسولُ اللَّهِ ﷺ: «بخٍ يا أبا طلحةَ، ذلكَ مالٌ رابحٌ، قبلناهُ منكَ، وردَدْناهُ عليكَ، فاجعَلهُ في الأقربينَ». فتصدَّقَ بهِ أبو طلحةَ على ذوي رحمِه، قالَ: وكانَ منهُم أبيٌّ وحسَّانُ، قالَ: وباعَ حسَّانُ حِصَّتَهُ منهُ من معاويةَ، فقيلَ لهُ: تبيعُ صدقةَ أبي طلحةَ؟ فقالَ: ألا أبيعُ صاعاً من تمرٍ بصاعٍ من دراهمَ، قالَ: وكانَتْ تلكَ الحديقةُ في موضعِ قصرِ بني جديلةَ الَّذي بناهُ معاويةُ.

[طرفه في: ١٤٦١]

١٨ ـ باب قَوْل اللَّه تَعالَى: ﴿وَإِذا حَضَرَ القِسْمَةَ أُولُوا القُرْبَى واليتامَى والمَساكِينُ فارْزُقُوهُم مِنْهُ﴾ [النساء: ٨]

٢٧٥٩ ـ حدثنا مُحمَّدُ بنُ الفضلِ أبو النُّعمانِ: حدَّثَنا أبو عَوانةَ، عن أبي بِشرٍ، عن سعيدِ بنِ جُبيرٍ، عن ابنِ عبَّاسٍ رضِيَ اللَّهُ عنهُما قالَ: إنَّ ناساً يزعُمونَ أنَّ هذهِ الآيةَ نُسِخَتْ، ولا واللَّهِ ما نُسِخَتْ، ولكنَّها ممَّا تهاوَنَ النَّاسُ، هُما والِيانِ: والٍ يرثُ، وذاكَ الَّذي يرزُقُ، ووالٍ لا يرثُ، فذاكَ الَّذي يقولُ بالمعروفِ، يقولُ: لا أملِكُ لكَ أنْ أُعطيَكَ.

[الحديث ٢٧٥٩ ـ طرفه في: ٤٥٧٦]

١٩ ـ باب ما يُستحَبُّ لمَنْ يُتوفَّى فَجأةً أنْ يتصدَّقوا عنهُ وقضاءِ النُّذورِ عن الميِّتِ

٢٧٦٠ ـ حدَّثنا إسماعيلُ قالَ: حدَّثني مالكٌ، عن هشامٍ، عن أبيه، عن عائشةَ رضِيَ

٢٧٥٨ ـ قوله: «بخ» بفتح الموحدة وسكون الخاء المعجمة من غير تكرار كلمة تقال عند المدح والرضا (شارح).

٢٧٥٩ ـ قوله: (وذاك) ولأبي ذر: وذلك وكذا قوله: فذاك كما في الشارح.

٢٧٦٠ ـ قوله: (نفسها) بالنصب مفعول ثان أي: افتلتها الله نفسها، ولأبي ذر: بالرفع نائب الفاعل: أي أخذت نفسها فلتة أي ماتت بغتة هـ من الشارح.

[19] It is better to give in charity on behalf of he, who died suddenly; and what about fulfilling the vows (on behalf of the deceased persons)

2760- Hesham narrated from his father from A'isha "Allah be pleased with her": A man said to The Prophet "Allah's blessing and peace be upon him": "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said: "Yes! Give in charity on her behalf."

2761- Ibn Abbas "Allah be pleased with both" narrated: Sa'd Ibn Obada consulted The Messenger of Allah "Allah's blessing and peace be upon him" saying: "My mother died with a vow unfulfilled." The Prophet "Allah's blessing and peace be upon him" said: "Fulfil it on her behalf."

[20] Making people witnesses for one's endowment and charity

2762- Ibn Abbas "Allah be pleased with both" narrated: The mother of Sa'd Ibn Obada, the brother of Banu'sa'ida, died in his absence. He said: "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give (something in) charity on her behalf?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Sa'd said: "I make you a witness that I gave my garden (called) Al'makhraf (the fruitful) in charity on her behalf."

[21] Allah's saying: "To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women "An'nisa" 2:3)

2763- Urwa Ibn Az'zubair said that he asked A'isha about the meaning of Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them) then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women "An'nisa" 3)

A'isha said: "It is about a female orphan under the custody of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a dower less than what is given to women of her standard. So they (the guardians) were forbidden to marry the orphans unless they paid them a full appropriate dower; (otherwise) they were ordered to marry other women instead of them.

Later on the people asked The Messenger of Allah "Allah's blessing and peace be upon him" about it. So Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." (The Women 127)

In this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate dowry equal to what her peers could get. But if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her (in case of being poor with no beauty), he had not the right to marry her when he had a desire for her (in state of being wealthy and beautiful), unless he treated her justly by giving her a full dower and securing all her rights."

اللَّهُ عَنهَا أَنَّ رَجُلاً قالَ لِلنَّبِيِّ ﷺ: إنَّ أُمِّي افتُلِتَتْ نَفسُهَا وأرَاهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أفأتصدَّقُ عنْهَا؟ قالَ: «نَعم، تصدَّقْ عنْهَا». [طرفه في: ١٣٨٨].

٢٧٦١ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبدِ اللَّهِ، عَنِ ابْنِ عبَّاسٍ رَضِيَ اللَّهُ عنهُما: أَنَّ سعدَ بنَ عُبادَةَ رَضِيَ اللَّهُ عَنْهُ، اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فقالَ: إنَّ أُمِّي ماتَتْ وعَليهَا نَذرٌ، فقالَ: «اقضِهِ عنْهَا».

[الحديث ٢٧٦١ ـ طرفاه في: ٦٦٩٨، ٦٩٥٩].

٢٠ ـ بابُ الإِشْهَادِ فِي الوَقْفِ وَالصَّدَقَةِ

٢٧٦٢ ـ حدَّثنا إبْرَاهِيمُ بْنُ مُوسَى: أخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي يَعْلَى أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَنْبَأنَا ابْنُ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنهُمْ، أَخَا بَنِي سَاعِدَةَ، تُوُفِّيَتْ أُمُّهُ وَهُوَ غائِبٌ، فأتَى النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللَّهِ، إنَّ أُمِّي تُوُفِّيَتْ وأنَا غائِبٌ عَنها، فَهَلْ يَنفَعُهَا شيءٌ إنْ تَصَدَّقتُ به عَنهَا؟ قالَ: «نَعَمْ». قالَ: فَإِنِّي أُشهِدُكَ أَنَّ حائِطِيَ المِخْرَافَ صَدَقَةٌ عَلَيهَا.

[طرفه في: ٢٧٥٦].

٢١ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَآتُوا اليَتَامَى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كانَ حُوباً كَبِيراً * وَإِنْ خِفتُمْ أَنْ لَا تُقْسِطُوا فِي اليَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٢، ٣]

٢٧٦٣ ـ حدَّثنا أَبُو اليَمانِ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ عُرْوَةُ بْنُ الزُّبَيرِ يُحَدِّثُ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَإِنْ خِفتُمْ أَنْ لا تُقسِطُوا في اليَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣]. قالَ: هِيَ اليَتِيمَةُ في حَجرِ وَلِيِّهَا، فَيَرْغَبُ في جَمالِهَا ومالِهَا، ويُرِيدُ أَنْ يَتزوَّجهَا بأدنَى مِن سُنَّةِ نِسائِهَا فنُهُوا عَنْ نِكاحِهِنَّ، إِلَّا أَنْ يُقسِطُوا لَهُنَّ في إكْمَالِ الصَّدَاقِ، وَأُمِرُوا بنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ.

قالَتْ عائِشَةُ: ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعدُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾. [النساء: ٢٧]. قالَتْ: فَبَيَّنَ اللَّهُ في هذهِ أَنَّ اليَتِيمَةَ إِذَا كانَتْ ذاتَ جَمالٍ ومالٍ رَغِبُوا في نِكاحِهَا، وَلَمْ يُلحِقُوهَا بِسُنَّتِهَا بإِكْمَالِ الصَّدَاقِ، فَإذَا كانَتْ مَرْغُوبَةً عَنهَا في قِلَّةِ المَالِ وَالجَمالِ تَرَكُوهَا وَالتَمَسُوا غَيرَهَا مِنَ النِّسَاءِ، قالَ: فَكَمَا يَترُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا، فَلَيسَ لَهُمْ أَنْ يَنكِحُوهَا إِذَا رَغِبُوا فِيهَا، إِلَّا أَنْ يُقسِطُوا لَهَا الأَوْفَى مِنَ الصَّدَاقِ، وَيُعْطُوهَا حَقَّهَا.

[طرفه في: ٢٤٩٤].

٢٧٦٣ ـ قوله: (بادنى) الخ أي باقل من مهر مثلها.

[22] Allah's saying: "Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up if the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence; but all sufficient is Allah in taking account. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share." (The Women "An'nisa" 6:7)

[23] The guardian has the right to work on, and eat from the orphan's property justly according to his work on it

2764- Ibn Omar "Allah be pleased with both" reported: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Omar gave in charity some of his property, a garden of date palms called Thamgh. Omar said: "O Allah's Apostle! I have some property which I appreciate highly and I want to give it in charity." The Prophet said: "Give it in charity (As an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So Omar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided that he had no intention of becoming wealthy by its means.

2765- A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable." (Women 7): (It) was revealed in connection with the guardian of an orphan. It means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance.

[24] Allah's saying: "Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire." (Women 10)

2766- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Avoid the seven great destructive sins." The people enquire: "O Allah's Apostle! What are they? "He said: "To associate others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up an orphan's wealth, to flee from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers."

٢٢ ـ باب قَوْلِ اللَّهِ تعالَى:

﴿وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْداً فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافاً وَبِدَاراً أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيّاً فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيباً * لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيباً مَفْرُوضاً﴾ [النساء: ٦، ٧].

حَسِيباً: يَعْنِي كافِياً.

٢٣ ـ باب وَما لِلْوَصِيِّ أَنْ يَعْمَلَ في مالِ اليَتِيمِ، وَما يَأْكُلُ مِنْهُ بِقَدْرِ عُمَالَتِهِ

٢٧٦٤ ـ حدثنا هارُونُ حدثنا أَبو سَعِيد، مَوْلَى بَنِي هاشِم، حَدَّثَنا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ تَصَدَّقَ بِمالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكانَ يُقالُ لَهُ: ثَمْغٌ، وَكانَ نَخْلاً، فَقالَ عُمَرُ: يَا رَسُولَ اللَّهِ إِنِّي اسْتَفَدْتُ مالاً، وَهُوَ عِنْدِي نَفِيسٌ، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَقالَ النَّبِيُّ ﷺ: «تَصَدَّقْ بِأَصْلِهِ، لا يُباعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَلكِنْ يُنْفَقُ ثَمَرُهُ». فَتَصَدَّقَ بِهِ عُمَرُ، فَصَدَقَتُهُ ذلِكَ في سَبِيلِ اللَّهِ، وَفي الرِّقابِ، وَالمَساكِينِ، وَالضَّيْفِ، وَابْنِ السَّبِيلِ، وَلِذِي القُرْبَى، وَلاَ جُناحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالمَعْرُوفِ، أَوْ يُوكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ بِهِ. [طرفه في: ٢٣١٣].

٢٧٦٥ ـ حدثنا عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَمَنْ كانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كانَ فَقِيراً فَلْيَأْكُلْ بِالمَعْرُوفِ﴾ [النساء: ٧]. قالَتْ: أُنْزِلَتْ في وَالِي اليَتِيمِ: أَنْ يُصِيبَ مِنْ مالِهِ إِذَا كانَ مُحْتاجاً، بِقَدْرِ مالِهِ بِالمَعْرُوفِ. [طرفه في: ٢٢١٢].

٢٤ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ اليَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ في بُطُونِهِمْ ناراً وَسَيَصْلَوْنَ سَعِيراً﴾ [النساء: ١٠]

٢٧٦٦ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي سُلَيْمانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ المَدَنِيِّ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «اجْتَنِبُوا السَّبْعَ المُوبِقاتِ». قالُوا: يَا رَسُولَ اللَّهِ، وَما هُنَّ؟ قالَ: «الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ، وَأَكْلُ الرِّبا وَأَكْلُ مالِ اليَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ المُحْصَناتِ المُؤْمِناتِ الغافِلاتِ». [الحديث ٢٧٦٦ ـ طرفاه في: ٥٧٦٤، ٦٨٥٧].

٢٧٦٤ ـ قوله: (فصدقته ذلك) أي المذكور ولأبي ذر تلك كما في الشارح.

٢٧٦٦ ـ قوله: (الموبقات): المهلكات: والتولي يوم الزحف: أي الفرار عن القتال يوم ازدحام الطائفتين.

[25] Allah's saying: "They ask thee concerning orphans. Say: the best thing to do is what is for their good; if ye mix. Their affairs with yours they are your brethren; but Allah knows the men who means mischief from the men who means good. And if Allah had wished. He could have put you into difficulties: he is indeed exalted in power, wise."

(The Heifer "Al'baqara" 220)

2767- Nafi narrated that Ibn Omar "Allah be pleased with both" never cancelled a bequest for anyone. The most favourite thing to Ibn Sirin concerning the orphan's property is to gather the wise sincere persons of his relatives in order to discuss the best way of keeping his (the orphan's) wealth. However, whenever Tawus was asked of something regarding the orphan's wealth, he would recite Allah's saying: "But Allah knows the men who means mischief from the men who means good." (The Heifer 220) Ata said concerning the orphans in general: " The guardian should spend on each one according to his share of the legacy."

[26] Taking the orphan as a servant whether at home or on journey

2768- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, he did not have any servant. Abu'talha (Anas's step-father) took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

[27] If one gave as endowment a certain land and did not show the limits (within which the endowment is considered), then it would be admitted

2769- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its

٢٥ ـ باب قَوْلِ اللَّهِ تَعالَى:

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [البقرة: ٢٢٠]. لأَعْنَتَكُمْ: لأَحْرَجَكُمْ وَضَيَّقَ. ﴿وَعَنَتْ﴾ [طه: ١١١]: خَضَعَتْ.

٢٧٦٧ ـ وَقالَ لَنا سُلَيمانُ: حَدَّثَنا حَمّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ قالَ: ما رَدَّ ابْنُ عُمَرَ عَلى أحَدٍ وَصِيَّةً. وَكانَ ابنُ سِيرِينَ: أحَبُّ الأشْياءِ إلَيهِ في مالِ اليَتِيمِ أنْ يَجْتَمِعَ إلَيهِ نُصَحاؤُهُ وَأوْلِياؤُهُ، فَيَنْظُرُوا الَّذي هُوَ خَيرٌ لَهُ. وَكانَ طاوُسٌ: إذا سُئِلَ عَنْ شَيءٍ مِنْ أمْرِ اليَتامَى قَرَأ: ﴿وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾. [البقرة: ٢٢٠].

وَقالَ عَطاءٌ في يَتامَى الصَّغِيرُ وَالكَبِيرِ: يُنْفِقُ الوَليُّ عَلى كُلِّ إنْسانٍ بِقَدْرِهِ مِنْ حِصَّتِهِ.

٢٦ ـ باب اسْتِخْدامِ اليَتِيمِ في السَّفَرِ وَالحَضَرِ، إذا كانَ صَلاحاً لَهُ، وَنَظَرَ الأُمِّ وَزَوْجِها لِليَتِيمِ

٢٧٦٨ ـ حدّثنا يَعْقُوبُ بنُ إبْراهِيمَ بنِ كَثِيرٍ: حَدَّثَنا ابنُ عُلَيَّةَ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ لَيسَ لَهُ خادِمٌ، فَأخَذَ أبُو طَلحَةَ بِيَدِي، فانطَلَقَ بِي إلى رَسُولِ اللَّهِ ﷺ فَقالَ: يا رَسُولَ اللَّهِ، إنَّ أنَساً غُلامٌ كَيِّسٌ فَلْيَخْدُمْكَ، قالَ: فَخَدَمْتُهُ في السَّفَرِ وَالحَضَرِ، ما قالَ لِي لِشَيءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هذا هَكَذا، وَلا لِشَيءٍ لَمْ أصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هذا هَكَذا. [الحديث ٢٧٦٨ ـ طرفاه في: ٦٠٣٨، ٦٩١١].

٢٧ ـ باب إذا وَقَفَ أرْضاً وَلَمْ يُبَيِّنِ الحُدُودَ فَهُوَ جائِزٌ، وَكَذلِكَ الصَّدَقَةُ

٢٧٦٩ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إسْحاقَ بنِ عَبْدِ اللَّهِ بنِ أبِي طَلحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ أبُو طَلحَةَ أكْثَرَ أنْصارِيٍّ بِالمَدِينَةِ مالاً مِنْ نَخْلٍ، أحَبُّ مالِهِ إلَيهِ بَيرُحاءَ، مُسْتَقْبِلَةَ المَسْجِدِ، وَكانَ النَّبِيُّ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قالَ أنَسٌ: فَلَمّا نَزَلَتْ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قامَ أبُو طَلحَةَ فَقالَ: يا رَسُولَ اللَّهِ، إنَّ اللَّهَ يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإنَّ أحَبَّ أمْوالِي إلَيَّ بَيرُحاءَ، وَإنَّها صَدَقَةٌ لِلَّهِ، أرْجُو بِرَّها وَذُخْرَها عِنْدَ اللَّهِ،

٢٧٦٧ ـ قوله: أحب بالنصب ولأبي ذرّ أحب بالرفع مبتدأ وخبره أن يجتمع وسقط لفظة إليه عند أبي ذرّ ولأبي ذرّ عن الكشميهني أن يخرج إليه ا هـ من الشارح.

ـ قوله: (الصغير والكبير) بالرفع لأبي ذرّ ولغيره بالجر على البدل مما قبلهما أي الوضيع والشريف (شارح).

٢٧٦٩ ـ قوله: بيرحاء بفتح الباء وكسرها وسكون التحتية وضم الراء وفتحها آخره همزة مصروف وغير مصروف.

ـ قوله: (وفي بني عمه) وسقط لأبي ذرّ لفظة في قاله الشارح

reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said, and I think it would be better if you gave it to your Kith and kin." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and cousins."

2770- Ibn Abbas "Allah be pleased with both" narrated: A man said to The Messenger of Allah "Allah's blessing and peace be upon him": "My mother died, would it be of benefit for her if I give in charity on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." The man said: "I have a fruitful garden and I make you a witness that I give it in charity on her behalf."

[28] If some people gave as endowment a joint land, it would be admitted

2771- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the mosque should be built, he said to Banun'najjar: "O Banun'najjar! Suggest a price for this land of you." They replied: "No! we would not demand its price except from Allah."

[29] How is the endowment written

2772- Ibn Omar "Allah be pleased with both" narrated: Omar got land in Khaibar. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have got land than which I have never got more precious. What do you suggest for me to do with it?" The Prophet said: "Give it in charity (As an endowment) on the condition that the land and trees will neither be sold nor be given as a present, nor bequeathed, but the fruits are to be spent in charity." (So Omar gave it in charity). It was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided that he had no intention of becoming wealthy by its means.

[30] The endowment might be for the rich, the poor and for the guest

2773- Ibn Omar "Allah be pleased with both" narrated: Omar had got some property in Khaibar of which he told The Messenger of Allah "Allah's blessing and peace be upon him" (to suggest what he could do with it). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you wish, you could give it in charity (as endowment)." So, Omar gave it in

فضَعْها حيثُ أراكَ اللَّهُ، فقَالَ: بَخٍ، «ذٰلِكَ مالٌ رابِحٌ، أَوْ رايِحٌ - شَكَّ ابْنُ مَسْلَمَةَ - وَقَدْ سَمِعْتُ ما قُلتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَها في الأَقْرَبِينَ». قالَ أَبُو طَلْحَةَ: أَفعَلُ ذٰلِكَ يا رَسُولَ اللَّهِ، فَقسَمَها أَبُو طَلْحَةَ في أَقارِبِهِ وَفي بَنِي عَمِّهِ.

وَقالَ إسماعِيلُ وَعَبْدُ اللَّهِ بنُ يُوسُفَ، وَيَحْيَى بْنُ يَحْيَى، عن مَالِكٍ: «رايِحٌ».

[طرفه في: ١٤٦١]

٢٧٧٠ - حدّثنا مُحمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخبَرَنا رَوْحُ بْنُ عُبادَةَ: حَدَّثَنا زَكَرِيَّاءُ بْنُ إسْحاقَ قالَ: حَدَّثَنِي عَمْرُو بْنُ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَجُلاً قالَ لِرَسُولِ اللَّهِ ﷺ: إنَّ أُمَّهُ تُوُفِّيَتْ، أَيَنفَعُها إنْ تَصَدَّقْتُ عَنْها؟ قالَ: «نَعَمْ»، قالَ: فَإِنَّ لِي مِخْرافاً، وَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْها.

[طرفه في: ٢٧٥٦]

٢٨ - باب إذا أَوْقَفَ جَماعَةٌ أَرْضاً مُشاعاً فَهُوَ جائِزٌ

٢٧٧١ - حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَمَرَ النَّبِيُّ ﷺ بِبِناءِ المَسْجِدِ، فَقالَ: «يا بَنِي النَّجارِ، ثامِنُونِي بِحائِطِكُمْ هذا». قالُوا: لا وَاللَّهِ، لا نَطْلُبُ ثَمَنَهُ إلاّ إلى اللَّهِ.

[طرفه في: ٢٣٤]

٢٩ - باب الوَقْفِ كَيفَ يُكْتَبُ؟

٢٧٧٢ - حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: أَصابَ عُمَرُ بِخَيبَرَ أَرْضاً، فَأَتَى النَّبِيَّ ﷺ فَقالَ: أَصَبْتُ أَرْضاً، لَمْ أُصِبْ مالاً قَطُّ أَنْفَسَ مِنهُ، فَكَيفَ تَأْمُرُنِي بِهِ؟ قالَ: «إنْ شِئْتَ حَبَّسْتَ أَصْلَها وَتَصَدَّقْتَ بِها». فَتَصَدَّقَ عُمَرُ: أَنَّهُ لا يُباعُ أَصْلُها، وَلا يُوهَبُ، وَلا يُورَثُ، في الفُقَراءِ، وَالقُرْبَى، وَالرِّقابِ، وَفي سَبِيلِ اللَّهِ، وَالضَّيفِ، وَابْنِ السَّبِيلِ، لا جُناحَ عَلَى مَنْ وَلِيَها أَنْ يَأْكُلَ مِنْها بِالمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقاً غَيرَ مُتَمَوِّلٍ فِيهِ. [طرفه في: ٢٣١٣]

٣٠ - باب الوَقْفِ لِلغَنِيِّ وَالفَقِيرِ وَالضَّيفِ

٢٧٧٣ - حدّثنا أَبُو عاصِمٍ: حَدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَجَدَ مالاً بِخَيبَرَ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، قالَ: «إنْ شِئْتَ تَصَدَّقْتَ بِها». فَتَصَدَّقَ بِها

باب ٢٨ - قوله: (إذا أوقف) بالألف، وهي لغية. ولأبي ذرّ: وقف. (شارح).

٢٧٧١ - قوله: (المثامنة): المساومة. والحائط: البستان.

- قوله: (إلى الله): أي منه أو مصروفاً إليه كما في الشارح.

charity (as endowment) for the poor, the needy, the guests, and his kith and kin.

[31] Giving as endowment the land for the mosque

2774- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, he ordered that the mosque should be built. He said to Banun'najjar: "O Banun'najjar! Suggest a price for this land of you." They replied: "No! we would not demand its price except from Allah."

[32] The endowment of animals, horses, and money (gold and silver)

Az'zuhri was asked about a man who gave in charity one thousand Dinars. He gave it to a merchant to invest in trading and give its profits to poor and needy people for the sake of Allah. Would it be permissible for him to eat from this profit even if it was not restricted to poor and needy? He answered: "No. it is impermissible to him to eat from it."

2775- Nafi narrated from Ibn Omar "Allah be pleased with both" that Omar had presented a horse for the sake of Allah, which he gave to The Messenger of Allah "Allah's blessing and peace be upon him" to get somebody ride on it. Then Omar was informed that this man stopped the horse to sell it. Omar asked The Messenger of Allah "Allah's blessing and peace be upon him" to buy it. But The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not buy it; and do not take back what you had given in charity."

[33] The endowment's administrator's expense

2776- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My heirs will not inherit a Dinar or a Dirham, for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is given in charity."

2777- Nafi narrated from Ibn Omar "Allah be pleased with both" that Omar had put the condition, concerning his endowment, that its administrator could eat and let his friend eat from it, but he should not have the intention of getting wealthy from it.

[34] What about he, who endowed a land or a well and stipulated that he would have a share from it like those of Muslims

Anas gave as endowment a home in which he used to stay whenever he came. Az'zubair gave in charity (some of) his homes and allowed for the divorced women of his daughters to go to any of them, without harming or being harmed.

في الفُقَرَاءِ والمَساكِينِ، وذِي القُرْبَى، والضَّيْفِ. [طرفه في: ٢٣١٣].

٣١ ـ بابُ وَقْفِ الأَرْضِ لِلمَسْجِدِ

٢٧٧٤ ـ حدثنا إِسْحاقُ: حَدَّثَنا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبِي: حَدَّثَنا أَبُو التَّيَّاحِ: قالَ: حَدَّثَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ أَمَرَ بِالمَسْجِدِ، وقالَ: «يا بَنِي النَّجَّارِ، ثامِنُونِي بِحائِطِكُمْ هذا». قالُوا: لا وَاللَّهِ، لا نَطْلُبُ ثَمَنَهُ إِلَّا إِلى اللَّهِ. [طرفه في: ٢٣٤].

٣٢ ـ بابُ وَقْفِ الدَّوابِّ وَالكُرَاعِ وَالعُرُوضِ وَالصَّامِتِ

قالَ الزُّهْرِيُّ فِيمَنْ جَعَلَ أَلْفَ دِينارٍ في سَبِيلِ اللَّهِ، وَدَفَعَها إِلى غُلامٍ لَهُ تاجِرٍ يَتَّجِرُ بِها، وَجَعَلَ رِبْحَهُ صَدَقَةً لِلمَساكِينِ وَالأَقْرَبِينَ: هَلْ لِلرَّجُلِ أَنْ يَأْكُلَ مِنْ رِبْحِ ذلِكَ الأَلْفِ شَيْئاً، وَإِنْ لَمْ يَكُنْ جَعَلَ رِبْحَها صَدَقَةً في المَساكِينِ، قالَ: لَيْسَ لَهُ أَنْ يَأْكُلَ مِنْها

٢٧٧٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى: حَدَّثَنا عُبَيْدُ اللَّهِ قالَ: حَدَّثَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ عُمَرَ حَمَلَ عَلى فَرَسٍ لَهُ في سَبِيلِ اللَّهِ، أَعْطاها رَسُولَ اللَّهِ ﷺ لِيَحْمِلَ عَلَيْها رَجُلاً، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَها يَبِيعُها، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يَبْتاعَها، فَقالَ: «لا تَبْتَعْها، وَلا تَرْجِعَنَّ في صَدَقَتِكَ».

[طرفه في: ١٤٨٩].

٣٣ ـ بابُ نَفَقَةِ القَيِّمِ لِلوَقْفِ

٢٧٧٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَقْتَسِمْ وَرَثَتِي دِيناراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائِي وَمَؤُونَةِ عامِلِي، فَهُوَ صَدَقَةٌ». [الحديث ٢٧٧٦ ـ طرفاه في: ٣٠٩٦، ٦٧٢٩].

٢٧٧٧ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ عُمَرَ اشْتَرَطَ في وَقْفِهِ: أَنْ يَأْكُلَ مَنْ وَلِيَهُ وَيُوكِلَ صَدِيقَهُ، غَيْرَ مُتَمَوِّلٍ مالاً.

[طرفه في: ٢٣١٣].

٣٤ ـ بابٌ إِذا وَقَفَ أَرْضاً أَوْ بِئْراً، وَاشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلاءِ المُسْلِمِينَ

وَأَوْقَفَ أَنَسٌ داراً، فَكانَ إِذا قَدِمَها نَزَلَها، وَتَصَدَّقَ الزُّبَيْرُ بِدُورِهِ، وَقالَ: لِلمَرْدُودَةِ مِنْ

باب ٣٢ ـ قوله: (والكراع) بضم الكاف: الخيل من عطف الخاص على العام (والصامت): ضد الناطق أي النقدين الذهب والفضة.

ـ قوله: (يتجر) بضم الجيم وتكسر (شارح).

٢٧٧٦ ـ قوله: (لا يقتسم) بالجزم على النهي ولأبي ذر بالرفع على الخبر (شارح).

باب ٣٤ ـ قوله: (المردودة): المطلقة

But if she had a husband then she would have no right to do so. Ibn Omar made his share of Omar's house for the needy of his relatives to stay in it.

2778- Abu Abdur'rahman narrated that Othman Ibn Affan "Allah be pleased with him" had said when he was besieged: "O community of Muslims! I call upon you, and particularly The Prophet's companions. Did not The Prophet "Allah's blessing and peace be upon him" say: "He, who digs the well of Rawma, would enter into Paradise"; and, subsequently, I dug it? Did not The Prophet "Allah's blessing and peace be upon him" say: "He, who prepares the army of difficulty, would enter into Paradise"; and I prepared it? So, make belief of his saying."

Omar said regarding his endowment: "There is no harm if its administrator ate from it." Indeed, the endower himself might be its administrator.

[35] If the endower said: "We would not demand its (the endowment's) price except from Allah", it would be admitted

2779- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" said to Banun'najjar: "O Banun'najjar! Suggest a price for this land of you", they replied: "No! We would not demand its price except from Allah."

[36] Allah's saying: "O ye who believe when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them doth after prayer, and let them both swear by Allah: we wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold the sin be upon us. But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, nearest in kin from among those who claim a lawful right: let them swear by Allah: we affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold the wrong be upon us. That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to his counsel): for Allah guideth not a rebellious people."

(The Repast "Al'ma'ida" 106:108)

2780- Ibn Abbas "Allah be pleased with both" reported: A man from (the tribe of) Sahm went out for travelling with Tamim Ad'dari and Adi Ibn Bada. He died in a town, which had none of Muslims. His two companions returned with his heritage, from which a cup of silver inscribed with gold was lost. The Prophet "Allah's blessing and peace be upon him" got them swear (that they did not take it). Later, this cup was found in Mecca. When The Prophet "Allah's blessing and peace be upon him" asked about it, people of Mecca answered that they had purchased it from both of Adi and Tamim. Two companions of the deceased man of Sahm stood up and said to The Prophet "Allah's blessing and peace be upon him": "By Allah! Our witness is more reliable than theirs." They confirmed that the cup belonged to their deceased companion. On them the following saying of Allah was revealed: "O ye who believe when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them doth after prayer, and let them both swear by Allah: we wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold the sin be upon us." (The Repast "Al'ma'ida" 106).

بَنَاتِه أَنْ تَسْكُنَ غَيرَ مُضِرَّةٍ وَلاَ مُضَرّ بِهَا، فَإِنِ اسْتَغْنَتْ بِزَوْجٍ فَلَيسَ لَهَا حَقٌّ. وَجَعَلَ ابْنُ عُمَرَ نَصِيبَهُ مِنْ دَارِ عُمَرَ سُكْنى لِذَوِي الحَاجَةِ مِنْ آلِ عَبْدِ اللَّهِ.

٢٧٧٨ ـ وَقالَ عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحاقَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ: أَنَّ عُثْمانَ رَضِيَ اللَّهُ عَنهُ حَيثُ حُوصِرَ، أَشْرَفَ عَلَيهِمْ، وَقالَ: أَنْشُدُكُمْ، وَلاَ أَنْشُدُ إِلاَّ أَصْحابَ النَّبِيِّ ﷺ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ حَفَرَ رُومَةَ فَلَهُ الجَنَّةُ». فَحَفَرْتُهَا، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قالَ: «مَنْ جَهَّزَ جَيشَ العُسْرَةِ فَلَهُ الجَنَّةُ». فَجَهَّزْتُهُمْ، قالَ: فَصَدَّقُوهُ بِمَا قالَ.

وَقالَ عُمَرُ في وَقْفِهِ: لاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِيهِ الوَاقِفُ وَغَيرُهُ، فَهُوَ وَاسِعٌ لِكُلٍّ.

٣٥ ـ باب إِذَا قالَ الوَاقِفُ: لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ، فَهُوَ جائِزٌ

٢٧٧٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبدُ الوارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: قالَ النَّبِيُّ ﷺ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ». قالُوا: لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ.

[طرفه في: ٢٣٤]

٣٦ ـ باب قَوْلِ اللَّهِ تَعالَى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَينِكُمْ إِذَا حَضَرَ أَحَدَكُمُ المَوْتُ حِينَ الوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ في الأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ المَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلاَةِ فَيُقْسِمانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لاَ نَشْتَرِي بِهِ ثَمَناً وَلَوْ كانَ ذَا قُرْبى وَلاَ نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذاً لَمِنَ الآثِمِينَ * فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْماً فَآخَرَانِ يَقُومانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيهِمُ الأَوْلَيانِ فَيُقْسِمانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَما اعْتَدَينَا إِنَّا إِذاً لَمِنَ الظَّالِمِينَ * ذلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيمانٌ بَعْدَ أَيمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لاَ يَهْدِي القَوْمَ الفَاسِقِينَ﴾. [المائدة: ١٠٦، ١٠٨].

٢٧٨٠ ـ وَقالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا يَحْيى ابْنُ آدَمَ: حَدَّثَنا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي القَاسِمِ، عَنْ عَبْدِ المَلِكِ بْنِ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِما بِتَرِكَتِهِ فَقَدُوا جاماً مِنْ فِضَّةٍ مُخَوَّصاً مِنْ ذَهَبٍ، فَأَحْلَفَهُمَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وُجِدَ الجَامُ بِمَكَّةَ، فَقَالُوا: ابْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ رَجُلاَنِ مِنْ أَوْلِيَائِهِ، فَحَلَفَا: لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الجَامَ لِصَاحِبِهِمْ. قالَ: وَفِيهِمْ نَزَلَتْ هذهِ الآيَةُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَينِكُمْ﴾. [المائدة: ١٠٦].

٢٧٨٠ ـ قوله: (جاماً) الخ أي كأساً فيها خطوط طوال كالخوص وهو ورق النخل.

[37] When the guardian fulfils the deceased person's debts in the absence of the inheritors

2781- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated: My father was martyred on the day of Ohud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You know that my father was martyred on Ohud's day; and he owed much debt, and I wish that the creditors would see you." The Prophet "Allah's blessing and peace be upon him" said: "Go and classify the various kinds of dates separately into heaps." I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When The Prophet "Allah's blessing and peace be upon him" saw how they behaved, he went round the biggest heap thrice over which he sat and said: "Call your companions (the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were). I looked at the heap where The Messenger of Allah "Allah's blessing and peace be upon him" was sitting and noticed as if not a single date had been taken thereof.

٣٧ ـ باب قَضَاءِ الوَصِيِّ دُيُونَ المَيِّتِ بِغَيرِ مَحْضَرٍ مِنَ الوَرَثَةِ

٢٧٨١ ـ حدّثنا مُحَمَّدُ بنُ سَابِقٍ، أَوِ الفَضْلُ بنُ يَعْقُوبَ عَنْهُ: حَدَّثَنَا شَيبَانُ أَبُو مُعَاوِيَةَ، عَنْ فِرَاسٍ قال: قالَ الشَّعْبِيُّ: حَدَّثَني جابِرُ بنُ عَبْدِ اللَّهِ الأَنْصارِيُّ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ أَبَاهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ، وَتَرَكَ سِتَّ بَنَاتٍ، وَتَرَكَ عَلَيهِ دَيناً، فَلَمَّا حَضَرَ جِدَادُ النَّخْلِ، أَتَيتُ رَسُولَ اللَّهِ ﷺ فَقُلتُ: يا رَسُولَ اللَّهِ، قَدْ عَلِمتَ أَنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ، وَتَرَكَ عَلَيهِ دَيناً كَثِيراً، وَإِنِّي أُحِبُّ أَنْ يَرَاكَ الغُرَمَاءُ، قال: «اذْهَبْ فَبَيدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَتِهِ». فَفَعَلتُ، ثُمَّ دَعَوْتُ، فَلَمَّا نَظَرُوا إِلَيهِ أُغْرُوا بِي تِلكَ السَّاعَةَ، فَلَمَّا رَأَى ما يَصْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيدَراً ثَلاثَ مَرَّاتٍ، ثُمَّ جَلَسَ عَلَيهِ، ثُمَّ قالَ: «ادْعُ أَصْحَابَكَ». فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّى اللَّهُ أَمَانَةَ وَالِدِي، وَأَنَا وَاللَّهِ رَاضٍ أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالِدِي، وَلا أَرْجِعَ إِلَى أَخَوَاتِي بِتَمْرَةٍ، فَسَلِمَ وَاللَّهِ البَيَادِرُ كُلُّهَا، حَتَّى أَنِّي أَنْظُرُ إِلى البَيدَرِ الَّذِي عَلَيهِ رَسُولُ اللَّهِ ﷺ كَأَنَّهُ لَمْ يَنْقُصْ تَمْرَةً وَاحِدَةً.

[طرفه في: ٢١٢٧].

٢٧٨١ ـ قوله: (جداد النخل) بهذا الضبط أي أوان قطع ثمرتها ولأبي ذر: (فلما حضره جذاذ النخل) بضمير المفعول وبكسر الجيم وبالمعجمتين كما في الشارح.

ـ قوله: (ولا أرجع) هو في عدة نسخ صحيحة بالرفع وفي نسخة بالنصب.

ـ قوله: (حتى أني) بفتح الهمزة (شارح).

(56) The Book of Jihad (Holy War)

[1] The virtue of Jihad

Allah Almighty said: "Allah hath purchased of the Believers their persons and their goods; for their (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his Covenant than Allah? Then rejoice in the bargain, which ye have concluded: that is the achievement supreme. Those that turn (to Allah) in repentance; that serve him, and praise him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah- (these do rejoice). So proclaim the glad tidings to the Believers." (The Repentance "At'tawba" 111:112)

2782- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: I asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! What is the best deed?" He replied: "To offer the prayers as early at their stated fixed times." I asked: "What is next in goodness?" He replied: "To be good and dutiful to your parents." I further asked: "What is next in goodness?" He replied: "To take part in Jihad in Allah's Cause." I did not ask The Messenger of Allah "Allah's blessing and peace be upon him" anymore and if I had asked him more, he would have told me more.

2783- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no migration (from Mecca to Medina) after the Conquest (of Mecca), but there remain Jihad and good intention; and if you are called (by the Muslim ruler) for fighting, you should go forth immediately."

2784- A'isha Bint "daughter of" Talha narrated that A'isha "Allah be pleased with her" had said: "O Allah's Apostle! We consider Jihad as the best deed. Should not we fight in Allah's Cause?" He said: "The best Jihad (for women) is Hajj which is accepted by Allah" (since it was done according to The Prophet's tradition).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٦ - كِتَابُ الجِهَادِ والسِّيَرِ

١ - باب فضلِ الجِهَادِ والسِّيَرِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْداً عَلَيْهِ حَقّاً فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ - إِلَى قَوْلِهِ - وَبَشِّرِ الْمُؤْمِنِينَ﴾. [التوبة: ١١١، ١١٢].

قَالَ ابْنُ عَبَّاسٍ: الحُدُودُ: الطَّاعَةُ.

٢٧٨٢ - حدّثنا الحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنا مالكُ بْنُ مِغْوَلٍ قال: سَمِعْتُ الوَلِيدَ بْنَ العَيزَارِ: ذَكَرَ عَنْ أَبِي عَمْرٍو الشَّيْبانِيِّ قال: قالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلتُ: يَا رَسُولَ اللَّهِ أَيُّ العَمَلِ أَفضَلُ؟ قالَ: «الصَّلاةُ عَلَى مِيقَاتِهَا» قُلتُ: ثُمَّ أَيٌّ، قالَ: «ثُمَّ بِرُّ الوَالِدَينِ» قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «الجِهَادُ في سَبِيلِ اللَّهِ». فَسَكَتُّ عَنْ رَسُولِ اللَّهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [طرفه في: ٥٢٧].

٢٧٨٣ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنا سُفيَانُ قالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لاَ هِجْرَةَ بَعْدَ الفَتْحِ، وَلكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[طرفه في: ١٣٤٩].

٢٧٨٤ - حدّثنا مُسَدَّدٌ: حدّثنا خالِدٌ: حَدَّثَنا حَبِيبُ بْنُ أَبي عَمْرَةَ، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَنَّهَا قالَتْ: يَا رَسُولَ اللَّهِ نُرَى الجِهَادَ أَفضَلَ العَمَلِ، أَفَلاَ نُجَاهِدُ؟ قالَ: «لكِنَّ أَفضَلَ الجِهادِ حَجٌّ مَبْرُورٌ». [طرفه في: ١٥٢٠].

٢٧٨٥ - حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ

باب ١ - قوله: السير بهذا الضبط وزاد في الفرع بفتح السين وسكون التحتية.

٢٧٨٤ - قوله: (نرى) بضم النون وفي نسخة بفتحها وفي أخرى بمثناة فوقية مضمومة أي نظنّ أو نعتقد (شارح).

٢٧٨٥ - قوله: (استنان الفرس): هو أن يرفع يديه ويطرحهما معاً وطوله حبله المشدود به المطول له ليرعى وهو بيد صاحبه أفاده الشارح.

2785- Abu'huraira "Allah be pleased with him" narrated: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Guide me to such a deed which is equal to Jihad (in reward)." He replied: "I do not find such a deed." Then he added: "Can you, while the Muslim fighter is in the battlefield, enter your mosque to perform prayers ceaselessly, and fast and never break your fast?" The man said: "But who can do that?"

Abu'huraira further said: "The Muslim fighter is rewarded even for the footsteps of his horse while it wanders bout (for grazing) tied in a long rope."

[2] The best of people is a believer, who strives his utmost with himself and property in Allah's cause

Allah Almighty said too: "O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you, if ye but knew! He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful Mansions in Gardens of Eternity: that is indeed the supreme Achievement." (The Battle Array "As'saff" 10:12)

2786- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Somebody asked: "O Allah's Apostle! Who is the best among the people?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "A believer who strives his utmost in Allah's Cause with his life and property." They asked: "Who is next?" He replied: "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

2787- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The example of a militant in Allah's Cause, and Allah knows better who really strives in His Cause, is like a person who fasts and prays continuously. Allah guarantees that He will admit the militant in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

[3] Invoking Allah for one to be a militant and martyred in his cause

In this connection, Omar Ibn Al'khattab was reported to have said: "O Allah! Endow me with martyrdom in the town of your Messenger."

2788- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit Ommu'haram

جُحادَةَ قالَ: أَخْبَرَنِي أَبُو حَصِينٍ: أَنَّ ذَكْوَانَ حَدَّثَهُ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قالَ: جاءَ رَجُلٌ إِلى رَسُولِ اللَّهِ ﷺ فَقالَ: دُلَّنِي على عَمَلٍ يَعْدِلُ الجِهادَ، قالَ: «لا أَجِدُهُ». قالَ: «هَل تَسْتَطِيعُ إِذا خَرَجَ المُجاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ، فَتَقُومَ وَلا تَفْتُرَ، وَتَصُومَ وَلا تُفْطِرَ»؟ قالَ: وَمَنْ يَسْتَطِيعُ ذلِكَ؟! قالَ أَبُو هُرَيْرَةَ: إِنَّ فَرَسَ المُجاهِدِ لَيَسْتَنُّ في طِوَلِهِ، فَيُكْتَبُ لَهُ حَسَناتٍ.

٢ ـ باب أَفْضَلُ النَّاسِ مُؤْمِنٌ يُجاهِدُ بِنَفْسِهِ وَمالِهِ في سَبِيلِ اللَّهِ

وَقَوْلُهُ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ * تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ * يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾. [الصف ١٠ ـ ١٢].

٢٧٨٦ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عَطاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قالَ: قِيلَ يا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَفْضَلُ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «مُؤْمِنٌ يُجاهِدُ في سَبِيلِ اللَّهِ بِنَفْسِهِ وَمالِهِ» قالُوا: ثُمَّ مَنْ؟ قالَ: «مُؤْمِنٌ في شِعْبٍ مِنَ الشِّعابِ، يَتَّقِي اللَّهَ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

[الحديث ٢٧٨٦ ـ طرفه في: ٦٤٩٤].

٢٧٨٧ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ المُجاهِدِ في سَبِيلِ اللَّهِ ـ وَاللَّهُ أَعْلَمُ بِمَنْ يُجاهِدُ في سَبِيلِهِ ـ كَمَثَلِ الصَّائِمِ القائِمِ، وَتَوَكَّلَ اللَّهُ لِلْمُجاهِدِ في سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ: أَنْ يُدْخِلَهُ الجَنَّةَ، أَوْ يَرْجِعَهُ سالِماً مَعَ أَجْرٍ أَوْ غَنِيمَةٍ». [طرفه في: ٣٦].

٣ ـ باب الدُّعاءِ بِالجِهادِ وَالشَّهادَةِ لِلرِّجالِ وَالنِّساءِ

وَقالَ عُمَرُ: ارْزُقْنِي شَهادَةً في بَلَدِ رَسُولِكَ.

٢٧٨٨، ٢٧٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مالِكٍ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ على

٢٧٨٦ ـ قوله: (الشعب) هو ما انفرج بين الجبلين والمراد به الموضع الخالي عن الناس للاعتزال فيه أفاده الشارح.

٢٧٨٧ ـ قوله: (وتوكل الله): أي تكفل الله تعالى على وجه الفضل منه.

ـ قوله: (بأن يتوفاه الخ) يحتمل أن يكون قوله: أن يدخله الجنة بدلاً من قوله أن يتوفاه ويكون قوله: أو يرجعه عطفاً على أن يتوفاه، ويحتمل أن يكون بتقدير بأن يدخله وقوله: «بأن يتوفاه» أي مع شرط التوفي (سندي).

٢٧٨٨، ٢٧٨٩ ـ قوله: ثبج هذا البحر وسطه أو معظمه أو هوله قاله الشارح القسطلاني.

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Bint Milhan, who presented food to him. Ommu'haram was the wife of Obada Ibn As'samit. Once, The Messenger of Allah "Allah's blessing and peace be upon him" visited her and she presented food to him and started looking for lice in his head. Then The Messenger of Allah "Allah's blessing and peace be upon him" slept, and afterwards woke up smiling. Ommu'haram asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea make me smile. They were as kings on the thrones (or like kings on the thrones)." (Is'haq, a sub-narrator is in doubt as to which expression The Prophet "Allah's blessing and peace be upon him" used). Ommu'haram said: "O Allah's Apostle! Invoke Allah to make me one of them." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for her. Then he slept again and woke up smiling. Once again Ommu'haram asked: "What makes you smile, O Allah's Apostle?" He replied: "Some of my followers were presented to me as fighters in Allah's Cause." He repeated the same dream. Ommu'haram said: "O Allah's Apostle! Invoke Allah for me to be one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea in the time when Mo'awiya Ibn Abu'sufyan was the governor (of Sham during the caliphate of Othman). After she had disembarked, she fell down from her riding animal and died.

2789- The same as above.

[4] The grades of the militants in Allah's cause

2790- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever believes in Allah and His Apostle, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said: "O Allah's Apostle! Shall we inform the people with this good news?" He said: " The Garden has one-hundred grades which Allah has reserved for the militants who fight in His Cause, the distance between each two of which is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Paradise which is the best and highest part of The Garden, above which there is the Throne of the most gracious (Allah), and from which originate the rivers of The Garden."

2791- Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Last night two men came to me (in a dream) and made me ascend a tree and then let me enter into a better and superior house, better than which I have never seen. One of them said: "This is the house of martyrs.""

أمّ حَرام بنتِ مِلحَانَ فتُطعِمُه، وكانَتْ أمُّ حَرام تحتَ عُبادَةَ بنِ الصَّامتِ، فدَخَلَ عليها رَسولُ اللهِ ﷺ فأطعمَتْهُ، وجعلتْ تفلي رأسَه، فنامَ رَسولُ اللهِ ﷺ ثمّ استيقظَ وهُو يضحكُ، قالتْ: فقلتُ: وما يُضحِكُك يا رسولَ اللهِ؟ قال: «ناسٌ من أمّتي، عُرِضوا عليَّ غزاةً في سَبيلِ اللهِ، يَركَبونَ ثَبَجَ هذا البَحرِ مُلوكاً على الأسِرَّةِ، أو: مِثْلَ المُلوكِ على الأسِرَّةِ». شكَّ إسحاقُ، قالتْ: فقلتُ: يا رسولَ اللهِ، ادعُ اللهَ أنْ يجعلَني منهُم، فدعا لها رسولُ اللهِ ﷺ، ثمّ وضعَ رأسَه ثمّ استيقظَ وهُو يضحكُ، فقلتُ: وما يُضحِكُك يا رسولَ اللهِ؟ قال: ناسٌ من أمّتي عُرِضوا عليَّ غُزاةً في سَبيلِ اللهِ». كما قالَ في الأوَّلِ، قالتْ: فقلتُ: يا رَسولَ اللهِ، ادعُ اللهَ أنْ يجعلَني منهُم، قال: «أنتِ منَ الأوَّلينَ». فرَكِبَتِ البَحرَ في زمانِ مُعاويةَ بنِ أبي سُفيانَ، فصُرِعَتْ عن دابّتِها حينَ خرَجَتْ منَ البَحرِ، فهلَكتْ.

[الحديث ٢٧٨٨ ـ أطرافه في: ٢٧٩٩، ٢٨٧٧، ٢٨٩٤، ٦٢٨٢، ٧٠٠١].

[الحديث ٢٧٨٩ ـ أطرافه في: ٢٨٠٠، ٢٨٧٨، ٢٨٩٥، ٢٩٢٤، ٦٢٨٣، ٧٠٠٢].

٤ ـ باب دَرَجاتِ المُجاهِدينَ في سَبيلِ اللهِ، يُقالُ: هذهِ سَبيلي وهذا سَبيلي

٢٧٩٠ ـ حدثنا يَحيى بنُ صَالحٍ: حَدَّثَنا فُلَيحٌ، عَن هِلالِ بنِ عليٍّ، عَن عَطاءِ بنِ يَسارٍ، عَن أبي هُرَيرَةَ رَضيَ اللهُ عَنهُ قال: قالَ رَسولُ اللهِ ﷺ: «مَنْ آمَنَ باللهِ وبِرَسولِهِ، وأقامَ الصَّلاةَ، وصَامَ رَمَضانَ، كانَ حَقّاً على اللهِ أنْ يُدخِلَهُ الجَنَّةَ، جاهَدَ في سَبيلِ اللهِ، أو جَلَسَ في أرضِهِ الّتي وُلِدَ فيها». فقالوا: يا رَسولَ اللهِ، أفلا نُبَشِّرُ النّاسَ؟ قال: إنَّ في الجنَّةِ مِئَةَ دَرجةٍ، أعدَّها اللهُ للمُجاهِدينَ في سَبيلِ اللهِ، ما بينَ الدَّرجتينِ كما بينَ السَّماءِ والأرضِ، فإذا سألتُمُ اللهَ فاسألوهُ الفِردَوسَ، فإنّهُ أوسَطُ الجنّةِ، وأعلى الجنّةِ أُراهُ ـ فوقَهُ عرشُ الرَّحمٰنِ، ومِنهُ تفَجَّرُ أنهارُ الجنّةِ».

قال مُحمّدُ بنُ فليحٍ، عن أبيه: «وفوقَهُ عرشُ الرَّحمٰنِ». [الحديث ٢٧٩٠ ـ طرفه في: ٧٤٢٣].

٢٧٩١ ـ حدثنا مُوسى: حَدَّثَنا جَريرٌ: حَدَّثَنا أبو رَجاءٍ، عَن سَمُرَةَ، قالَ النَّبيُّ ﷺ: «رأيتُ اللّيلةَ رَجُلَينِ أتَياني، فصَعِدا بي الشَّجرةَ، فأدخلاني داراً هِيَ أحسَنُ وأفضَلُ، لم أرَ قطُّ أحسَنَ منها، قالا: أمّا هذهِ الدّارُ فدارُ الشُّهداءِ». [طرفه في: ٨٤٥].

٥ ـ باب الغَدوَةِ والرَّوحَةِ في سَبيلِ اللهِ، وقابُ قَوسِ أحَدِكُم منَ الجَنّةِ

٢٧٩٢ ـ حدثنا مُعلّى بنُ أسَدٍ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا حُمَيدٌ، عَن أنسِ بنِ مالكٍ رَضيَ

= قوله: في زمن معاوية أي زمان غزوه في البحر أيام خلافة سيدنا عثمان.

٢٧٩٠ ـ قوله: (وفوقه عرش الرحمٰن) المشهور فوقه بالنصب على الظرفية وروي بالرفع على أنه بمعنى سطحه عرش الرحمٰن وعلى الأول يحمل على الفوقية بلا واسطة وإلا فعرش الرحمٰن فوق تمام الجنان فلا يظهر خصوص الفردوس بذلك اهـ من حاشية السنديّ باختصار.

باب ٥ ـ قوله: وقاب فيه الرفع والجر ومعناه المقدار.

[5] A single endeavour for fighting in Allah's cause, either in the forenoon or in the afternoon; and one's place, (though it might be) as small as a bow, in Paradise (is better than all of the world)

2792- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A single endeavour (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever it contains."

2793- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (All of the world)." He also said: "A single endeavour in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

2794- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A single endeavour in Allah's Cause in the afternoon or in the forenoon is better than the world and whatever it contains."

[6] The Paradise's women with beautiful, big, and lustrous eyes

Allah Almighty said: "And We shall join them to Companions with beautiful, big and lustrous eyes." (The Smoke "Ad'dukhan" 54)

2795- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever it contains, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."

2796- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A single endeavour (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than the entire world with its contents. A place in Paradise (even though) as small as a bow or a lash of one of you is better than all of the world with its contents. If a woman with beautiful, big, and lustrous eyes from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent; and her head cover is better than the world and whatever it contains."

اللَّهُ عنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَغَدْوَةٌ في سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيرٌ مِنَ الدُّنْيَا وَما فِيهَا».

[الحديث ٢٧٩٢ ـ طرفاه في: ٢٧٩٦، ٦٥٦٨]

٢٧٩٣ ـ حدثنا إبراهيمُ بنُ المنذِرِ: حَدَّثَنا مُحمدُ بنُ فُلَيحٍ قال: حَدَّثَني أَبي، عَنْ هِلالِ ابنِ عَليٍّ، عَنْ عَبدِ الرَّحمٰنِ بنِ أَبي عَمرَةَ، عَنْ أَبي هُرَيرَةَ رَضيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «لَقَابُ قَوْسٍ في الجَنَّةِ خَيرٌ مِمَّا تَطلُعُ عَلَيهِ الشَّمسُ وَتَغرُبُ» وَقالَ: «لَغَدْوَةٌ أَوْ رَوْحَةٌ في سَبيلِ اللَّهِ خَيرٌ مِمَّا تَطلُعُ عَلَيهِ الشَّمسُ وتَغرُبُ».

[الحديث ٢٧٩٣ ـ طرفه في: ٣٢٥٣]

٢٧٩٤ ـ حدثنا قَبِيصةُ: حَدَّثَنا سُفيانُ، عَنْ أَبِي حازِمٍ، عَنْ سَهلِ بنِ سَعْدٍ رَضِيَ اللَّهُ عَنهُ عَنِ النَّبِيِّ ﷺ قالَ: «الرَّوْحَةُ وَالغَدْوَةُ في سَبِيلِ اللَّهِ أَفضَلُ مِنَ الدُّنْيَا وَما فِيهَا».

[الحديث ٢٧٩٤ ـ أطرافه في: ٢٨٩٢، ٣٢٥٠، ٦٤١٥].

٦ ـ باب الحُورُ العِينُ وَصِفَتُهُنَّ يُحارُ فِيهَا الطَّرْفُ، شَدِيدَةُ سَوادِ العَينِ، شَديدَةُ بَياضِ العَينِ

﴿وَزَوَّجْنَاهُم﴾ [الدخان: ٥٤] أَنكَحْنَاهُمْ.

٢٧٩٥ ـ حدثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ: حَدَّثَنا مُعَاوِيَةُ بنُ عَمرٍو: حَدَّثَنا أَبُو إِسحاقَ، عَن حُمَيدٍ قالَ: سَمِعتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنْ عَبْدٍ يَمُوتُ، لَهُ عِندَ اللَّهِ خَيرٌ، يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنيَا، وَأَنَّ لَهُ الدُّنيَا وَما فِيهَا، إِلاَّ الشَّهِيدَ، لِمَا يَرَى مِنْ فَضلِ الشَّهادَةِ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنيَا، فَيُقتَلَ مَرَّةً أُخرَى».

[الحديث ٢٧٩٥ ـ طرفه في: ٢٨١٧].

٢٧٩٦ ـ قالَ: وَسَمِعتُ أَنَسَ بنَ مالِكٍ، عَنِ النَّبِيِّ ﷺ: «لَرَوْحَةٌ في سَبيلِ اللَّهِ، أَوْ غَدْوَةٌ، خَيرٌ مِنَ الدُّنيَا وَما فِيهَا، وَلَقَابُ قَوْسِ أَحَدِكُمْ مِنَ الجَنَّةِ، أَوْ مَوْضِعُ قِيدٍ ـ يَعْنِي سَوْطَهُ ـ خَيرٌ مِنَ الدُّنيَا وَما فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ أَهلِ الجَنَّةِ اطَّلَعَتْ إِلَى أَهلِ الأَرْضِ لأَضاءَتْ ما بَينَهُما، وَلَمَلأَتْهُ رِيحاً، وَلَنَصِيفُهَا عَلَى رَأسِهَا خَيرٌ مِنَ الدُّنيَا وَما فِيهَا».

[طرفه في: ٢٧٩٢].

٢٧٩٥ ـ قوله: (يسرّه) الظاهر أن هذه الجملة خبر عبد لأنه مبتدأ ومن زائدة وجعلها القسطلانيّ صفة للخير بلا عائد فيها إليه وأبقى الكلام بلا خبر.

٢٧٩٦ ـ قوله: (أو موضع قيد) العبارة الصحيحة: (أو موضع قدّه) بكسر القاف وتشديد الدال مع الضمير المجرور إذ القيد بالياء، المقدار، و(القدّ) بالضبط المذكور: السوط المتخذ من الجلد وهو المراد هنا إلاّ أنّ الرواية وقع فيها التصحيف وشاعت مصحفة.

ـ (نصيفها) خمارها.

[7] Hoping for martyrdom

2797- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my life is! Had it not been for some men from the believers who dislike to be left behind me and whom I cannot provide with means of transportation, I would certainly have never remained behind any detachment setting out for fighting in Allah's Cause. By he, in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred."

2798- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" delivered a sermon in which he said: "Zaid took the flag and was martyred. Then Ja'far took the flag and was martyred. Then Abdullah Ibn Rawaha took the flag and was martyred too. Then Khalid Ibn Al'walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet "Allah's blessing and peace be upon him" further added: "We would not be pleased to have them with us." (Or The Prophet "Allah's blessing and peace be upon him", according to Aiyub, a sub-narrator, shedding tears, said: "They would not be pleased to be with us)."

[8] The virtue of he, who was killed in Allah's cause

2799- Anas "Allah be pleased with him" narrated: Ommu'haram said: Once The Prophet "Allah's blessing and peace be upon him" slept in my house near to me and got up smiling. I asked: "What causes you to smile?" He replied: "Some of my followers who (in a dream) were presented to me sailing on this green sea like kings on thrones." I said: "O Allah's Apostle! Invoke Allah to make me one of them." So The Prophet "Allah's blessing and peace be upon him" invoked Allah for her and went to sleep again. He did the same and Ommu'haram repeated her question and he gave the same reply. She said: "Invoke Allah to make me one of them." He said: "You are among the first group." Later on it happened that she went out in the company of her husband Obada Ibn As'samit who went for Jihad when it was the first time for the Muslims to undertake a naval expedition led by Mo'awiya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride. But the animal let her fall and thus she died.

2800- The same previous narration.

٧ ـ باب تمَنّي الشَّهادةِ

٢٧٩٧ ـ حدّثنا أَبُو اليَمان: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخبَرَنِي سَعيدُ بنُ المُسَيّبِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قال: سَمِعتُ النَّبيَّ ﷺ يَقُول: «وَالذي نفسي بيَدِه، لَوْلا أَنّ رجالاً مِنَ المُؤمنين، لا تطيبُ أنفسُهم أن يتخلَّفوا عنّي، ولا أجِدُ ما أحمِلُهُم عليه، ما تَخلَّفتُ عَنْ سَرِيَّةٍ تَغزُوا في سَبيلِ اللَّهِ، وَالَّذي نفسي بِيَدِه، لَوَدِدتُ أنّي أُقتَلُ في سَبيلِ اللَّهِ ثُمَّ أُحيا، ثُمَّ أُقتَلُ ثمَّ أُحيا، ثمّ أُقتَلُ، ثمّ أُحيا، ثمّ أُقتَلُ».

[طرفه في: ٣٦].

٢٧٩٨ ـ حدّثنا يُوسُفُ بنُ يَعقُوبَ الصَّفَّارُ: حَدَّثَنا إسماعيلُ بنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيد بن هلالٍ، عَنْ أنسِ بنِ مالكٍ رضيَ اللَّهُ عَنهُ قال: خطبَ النَّبيُّ ﷺ فقال: «أخَذَ الرَّايةَ زَيدٌ فأُصيبَ، ثُمَّ أخَذَها جعفَرٌ فأُصيبَ، ثُمَّ أَخَذَها عَبدُ اللَّهِ بنُ رَوَاحَةَ فأُصيبَ، ثُمَّ أخَذَها خالدُ بنُ الوَليدِ عن غيرِ إمْرَةٍ ففُتِحَ لَه، وقال: ما يَسُرُّنا أنَّهم عِندَنا». قالَ أيُّوبُ: أو قالَ: «ما يَسُرُّهُم أنَّهُم عِندَنَا». وَعَيناهُ تَذرِفانِ.

[طرفه في: ١٢٤٦].

٨ ـ باب فضلِ مَنْ يُصرَعُ في سَبيلِ اللَّهِ فَماتَ فَهُوَ مِنهُمْ

وَقولِ اللَّهِ تَعالى: ﴿وَمَن يَخرُجْ مِن بَيتِهِ مُهاجِراً إلى اللَّهِ وَرَسُولِه ثُمَّ يُدرِكهُ المَوتُ فَقَد وَقَعَ أجرُهُ على اللَّهِ﴾ [النساء: ١٠٠]. وَقَعَ: وَجَبَ.

٢٧٩٩، ٢٨٠٠ ـ حدثنا عَبدُ اللَّهِ بنُ يُوسُفَ قالَ: حَدَّثَني اللَّيثُ: حَدَّثَنا يَحيى، عَنْ مُحَمَّدِ بنِ يَحيى بنِ حَبَّانَ، عَنْ أنسِ بنِ مالِكٍ، عَنْ خالَتِهِ أُمِّ حَرامٍ بِنتِ مِلحانَ قالَتْ: نامَ النَّبيُّ ﷺ يوماً قريباً مِنّي، ثمّ استيقَظَ يتبَسَّمُ، فقلتُ: ما أضحكَكَ؟ قال: «أُناسٌ مِن أُمَّتي عُرِضُوا عَلَيَّ، يَرْكَبُونَ هذا البَحْرَ الأَخضَرَ، كالمُلُوكِ على الأسِرَّةِ» قالتْ فَادْعُ اللَّهَ أنْ يجعَلَني منهُم، فدعا لها، ثُمَّ نامَ الثانيةَ، ففعَلَ مثلَها، فقالَتْ مِثلَ قولِها، فأجابَها مِثلَها، فَقالَتْ: ادعُ اللَّهَ أنْ يَجعَلَني مِنهُمْ، فقال: «أنتِ مِنَ الأوَّلينَ». فَخَرَجَتْ مَعَ زَوْجِها عُبادَةَ بنِ الصَّامِتِ غازياً، أوّلَ ما رَكِبَ المسلمُونَ البَحْرَ مع مُعاويةَ، فلمّا انصرَفوا من غزوِهِم قافلينَ فَنَزَلُوا الشَّأمَ، فَقُرِّبَتْ إليها دابَّةٌ لِتَركَبَها فَصَرَعَتْها فَماتَتْ.

[طرفه في: ٢٧٨٨].

٩ ـ باب مَنْ يُنكَبُ في سَبيلِ اللَّهِ

٢٨٠١ ـ حدّثنا حَفصُ بنُ عُمَرَ الحَوضِيُّ: حَدَّثَنا هَمَّامٌ عَنْ إسحاقَ، عَنْ أنسٍ رَضِيَ اللَّهُ عَنهُ قال: بعثَ النَّبيُّ ﷺ أقواماً مِن بَني سُلَيمٍ إلى بَني عامِرٍ في سَبعين، فلمَّا قَدِمُوا: قال

٢٧٩٨ ـ قوله: (تذرفان) تسيلان دمعاً.

[9] The virtue of he, who is stabbed to death or wounded in Allah's cause

2801- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent seventy men from the tribe of Banu'sulaim to the tribe of Banu'amer. When they reached there, my maternal uncle said to them: "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle "Allah's blessing and peace be upon him" (it will be good); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of The Prophet "Allah's blessing and peace be upon him", they beckoned to one of their men who stabbed him to death. My maternal uncle said: "Allah is Greater! By the Lord of the Ka'ba, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. Gabriel informed The Prophet "Allah's blessing and peace be upon him" that they (the martyrs) met their Lord, who was pleased with them and made them pleased. We used to recite: "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'anic Verse was annulled. The Prophet "Allah's blessing and peace be upon him" invoked Allah for forty days to curse the murderers from the tribe of Ra'l, Dhakwan, Banu'lihyan and Banu'osaiyya who disobeyed Allah and his Apostle.

2802- Jundub Ibn Sufyan "Allah be pleased with him" narrated: In one of the holy Battles a finger of Allah's Apostle "Allah's blessing and peace be upon him" (was wounded and) bled. He said: "You are just a finger that bled, and what you got is in Allah's Cause."

[10] What about he, who is wounded in Allah's cause

2803- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is! Whoever is wounded in Allah's Cause, And Allah knows well who is wounded in His Cause, Will come on the Day of Judgement with his wound having the colour of blood but the scent of musk."

[11] Allah's saying: "Say: can you expect for us (and fate) other than one of two glorious things (martyrdom or victory)?" (Repentance 52)

2804- Abdullah Ibn Abbas "Allah be pleased with both" narrated That Abu'sufyan told him that Heraclius had said to him: "I asked you about the result of your battles with him (The Prophet) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs."

[12] Allah's saying: "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (The Confederates "Al'ahzab" 23)

لَهُم خالِي، أَتَقَدَّمُكُم، فَإِنْ أَمَّنُونِي حتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللَّهِ ﷺ، وَإِلا كُنْتُمْ مِنِّي قَرِيباً، فتقدَّمَ فأمَّنوهُ، فبينما يحدثُهُم عن النَّبيِّ ﷺ إذ أَوْمَؤُا إلى رجلٍ منهم فطعنه فأنفذه، فقال: اللَّهُ أكبرُ، فزتُ وربِّ الكعبةِ، ثمَّ مالوا على بقيَّةِ أصحابه فقتلوهم إلا رجلٌ أعرجُ صعدَ الجبلَ - قال همَّامٌ: فأراهُ آخرَ معهُ - فأخبرَ جبريلُ عليه السَّلامُ النَّبيَّ ﷺ: أنَّهم قدْ لقوا ربَّهم، فرضيَ عنهم وأرضاهم، فكنَّا نقرأُ: أنْ بلِّغوا قومنا، أنْ قد لقينا ربَّنا، فرضيَ عنَّا وأرضانا، ثمَّ نُسخَ بعدُ، فدعا عليهم أربعين صباحاً، على رعلٍ، وذكوان، وبني لحيان، وبني عُصيَّة، الذين عصوا اللَّهَ ورسولَهُ ﷺ.

[طرفه في: ١٠٠١].

٢٨٠٢ - حدثنا موسى بنُ إسماعِيلَ: حدَّثنا أبو عوانَةَ، عنِ الأسْوَدِ بنِ قيسٍ، عنْ جُندَبِ بنِ سُفيانَ: أنَّ رسولَ اللَّهِ ﷺ كانَ في بعضِ المشاهدِ، وقدْ دَمِيتْ إصبعُهُ، فقالَ: «هل أنتِ إلا إصبَعٌ دَمِيتِ، وفي سبيلِ اللَّهِ ما لَقِيتِ».

[الحديث ٢٨٠٢ - طرفه في: ٦١٤٦].

١٠ - باب مَنْ يُجرحُ في سبيلِ اللَّهِ عزَّ وجلَّ

٢٨٠٣ - حدثنا عبدُ اللَّهِ بنُ يوسفَ: أخبرَنا مالكٌ، عنْ أبي الزِّنادِ، عنِ الأعرجِ، عنْ أبي هريرةَ رضيَ اللَّهُ عنهُ: أنَّ رسولَ اللَّهِ ﷺ قالَ: «والَّذي نفسِي بيدِه، لا يُكْلَمُ أحدٌ في سبيلِ اللَّهِ، واللَّهُ أعلمُ بمنْ يُكلَمُ في سبيلِهِ إلا جاءَ يومَ القيامةِ، واللَّونُ لونُ الدَّمِ، والرِّيحُ ريحُ المسكِ». [طرفه في: ٢٣٧].

١١ - باب قَوْلِ اللَّهِ تعالى: ﴿هل تربَّصونَ بنا إلا إحدى الحُسنيين﴾ [التوبة: ٥٢] والحَرْبُ سِجَالٌ

٢٨٠٤ - حدثنا يحيى بنُ بُكيرٍ: حدَّثنا اللَّيثُ قالَ: حدَّثني يونُسُ، عنِ ابنِ شهابٍ، عنْ عُبيدِ اللَّهِ، بنِ عبدِ اللَّهِ: أنَّ عبدَ اللَّهِ بنَ عبَّاسٍ أخبرَهُ: أنَّ أبا سُفيانَ أخبرَهُ: أنَّ هرقلَ قالَ لهُ: سألتُكَ كيفَ كانَ قتالُكمْ إيَّاهُ؟ فزعمتَ أنَّ الحربَ سِجالٌ ودُوَلٌ، فكذلكَ الرُّسلُ تُبتلى، ثمَّ تكونُ لهمُ العاقبةُ. [طرفه في: ٧].

١٢ - باب قوْلِ اللَّهِ تعالى: ﴿مِنَ المُؤمِنينَ رجالٌ صدقوا ما عاهدوا اللَّهَ عليهِ فمنهُمْ منْ قضى نحبَهُ ومنهُمْ منْ ينتظرُ وما بدَّلوا تبديلا﴾ [الأحزاب: ٢٣]

٢٨٠٥ - حدثنا محمَّدُ بنُ سعيدٍ الخُزاعيُّ: حدَّثنا عبدُ الأعلى، عنْ حُميدٍ قالَ: سألتُ أنساً. حدَّثنا عمرو بنُ زُرارةَ: حدَّثنا زيادٌ قالَ: حدَّثني حُميدٌ الطَّويلُ، عنْ أنسٍ رضيَ اللَّهُ عنهُ

٢٨٠٢ - قوله (دميت ولقيت) بهذا الضبط وفي رواية بفتح الياء وسكون التاء فيهما اهـ من الشارح.

٢٨٠٥ - قوله: يوم أحد برفع يوم ونصبه انظر الشارح.

2805- Anas "Allah be pleased with him" reported: My uncle Anas Ibn An'nadr was absent from the Battle of Badr. He said: "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (Indeed,) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (courageously) I will fight." On the day of Ohud when the Muslims turned their backs and fled, he said: "O Allah! I apologize to you for what these (His companions) have done, and I denounce what these (The pagans) have done." Then he proceeded and Sa'd Ibn Mu'adh met him. He said: "O Sa'd Ibn Mu'adh! By the Lord of An'nadr, it is The Paradise! I am smelling its aroma coming from ahead of (the mountain of) Ohud."

Later on Sa'd said: "O Allah's Apostle! I cannot achieve or do what he (Anas Ibn An'nadr) did. We found more than eighty wounds by swords, spears, and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah........." (The Confederates "Al'ahzab" 23)

2806- Anas resumed: His sister Ar'rubaiy broke a front tooth of a woman and Allah's Apostle "Allah's blessing and peace be upon him" ordered for retaliation. On that Anas (Ibn An'nadr) said: "O Allah's Apostle! By he, who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle "Allah's blessing and peace be upon him" said: "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."

2807- Zaid Ibn Thabit "Allah be pleased with him" reported: When the Qur'an was compiled from various written manuscripts, one of the Verses of The Sura of Al'ahzab was missing which I used to hear Allah's Apostle "Allah's blessing and peace be upon him" reciting. I could not find it except with Khuzaima Ibn Thabit Al'ansari, whose witness Allah's Apostle "Allah's blessing and peace be upon him" regarded as equal to the witness of two men. The Verse was: "Among the believers are men who have been true to their covenant with Allah." (Al'ahzab 23).

[13] A good work before fighting

Allah Almighty said: "O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not. Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure." (The Battle Array "As'saff" 2:4)

قال: غابَ عَمّي أَنَسُ بنُ النَّضْرِ عن قِتالِ بَدْرٍ، فقالَ: يا رسولَ اللهِ، غِبْتُ عن أَوَّلِ قِتالٍ قاتَلْتَ المُشركين، لئِنِ اللهُ أشهَدَني قِتالَ المُشركين ليَرَيَنَّ اللهُ ما أصنعُ، فلمّا كانَ يومُ أُحُدٍ، وانكشفَ المسلمونَ، قال: اللَّهُمَّ إنّي أعتذِرُ إليكَ ممّا صنعَ هؤلاءِ، يعني أصحابَه، وأبرأُ إليكَ ممّا صنعَ هؤلاءِ، يعني المُشركين. ثُمَّ تقدَّمَ فاستقبلَهُ سعدُ بنُ مُعاذٍ، فقالَ: يا سعدُ بنَ مُعاذٍ الجنَّةَ وربِّ النَّضْرِ، إني أجِدُ ريحَها مِن دُونِ أُحُدٍ، قال سعدٌ: فما استطعْتُ يا رسولَ اللهِ ما صَنَعَ. قال أنسٌ: فوجدْنا بهِ بِضْعاً وثمانينَ: ضربةً بالسيفِ أو طعنةً برمحٍ أو رَميةً بسهمٍ، ووجدْناهُ قد قُتِلَ وقد مَثَّلَ به المُشركونَ، فما عرَفَهُ أحدٌ إلا أُختُهُ ببَنانِه، قالَ أنسٌ: كُنّا نُرى، أو نظُنُّ: أنَّ هذهِ الآيةَ نزلَتْ فيهِ وفي أشباهِه ﴿مِنَ المؤمنينَ رجالٌ صدَقوا ما عاهدوا اللهَ عليه﴾ إلى آخرِ الآيةِ.

[الحديث ٢٨٠٥ ـ طرفاه في: ٤٠٤٨، ٤٧٨٣]

٢٨٠٦ ـ وقال: إنَّ أُختَهُ، وهيَ تُسمّى الرُّبَيِّعَ، كسرَتْ ثَنِيَّةَ امرأةٍ، فأمرَ رسولُ اللهِ ﷺ بالقِصاصِ، فقالَ أنسٌ: يا رسولَ اللهِ، والذي بعثَكَ بالحقِّ، لا تُكسَرُ ثَنِيَّتُها، فرَضُوا بالأَرْشِ وترَكوا القِصاصَ، فقالَ رسولُ اللهِ ﷺ: «إنَّ من عبادِ اللهِ مَن لو أقسمَ على اللهِ لأبَرَّهُ».

[طرفه في: ٢٧٠٣]

٢٨٠٧ ـ أبو اليمانِ: أخبرَنا شُعيبٌ، عنِ الزُّهريِّ: حدَّثني إسماعيلُ قال: حدَّثني أخي، عن سُليمانَ، أُراهُ عن مُحمَّدِ بنِ أبي عَتيقٍ، عنِ ابنِ شِهابٍ، عن خارجةَ بنِ زيدٍ، أنَّ زيدَ بنَ ثابتٍ رضيَ اللهُ عنهُ قال: نسَختُ الصُّحُفَ في المَصاحِفِ، ففَقَدْتُ آيةً من سورةِ الأحزابِ، كنتُ أسمعُ رسولَ اللهِ ﷺ يقرأُ بها، فلم أجِدْها إلا معَ خُزيمةَ بنِ ثابتٍ الأنصاريِّ، الذي جعلَ رسولُ اللهِ ﷺ شهادتَهُ شهادةَ رجُلَين، وهو قولُه: ﴿مِنَ المؤمنينَ رجالٌ صدَقوا ما عاهدوا اللهَ عليهِ﴾ [الأحزاب: ٢٣].

[الحديث ٢٨٠٧ ـ أطرافه في: ٤٠٤٩، ٤٦٧٩، ٤٧٨٤، ٤٩٨٦، ٤٩٨٨، ٤٩٨٩، ٧١٩١، ٧٤٢٥].

١٣ ـ باب عَمَلٌ صالحٌ قبلَ القِتالِ

وقال أبو الدَّرداءِ: إنَّما تُقاتِلونَ بأعمالِكُم.

وقولُه: ﴿يا أيها الذين آمنوا لم تقولون ما لا تفعلون * كَبُرَ مَقْتاً عِندَ اللهِ أن تقولوا ما لا تفعَلونَ * إنَّ اللهَ يُحبُّ الذين يُقاتِلونَ في سبيلِه صفّاً كأنَّهم بُنيانٌ مرصوصٌ﴾ [الصف: ٢، ٤].

٢٨٠٨ ـ حدَّثنا مُحمدُ بنُ عبدِ الرَّحيمِ: حدَّثنا شَبابةُ بنُ سَوّارٍ الفَزاريُّ: حدَّثنا إسرائيلُ، عن أبي إسحاقَ قال: سمعتُ البَراءَ رضيَ اللهُ عنهُ يقولُ: أتى النبيَّ ﷺ رجلٌ مُقَنَّعٌ

باب ١٣ ـ قوله باب بالتنوين يذكر فيه عمل صالح قبل القتال وفي نسخة باب عمل صالح بالإضافة (شرح)

2808- Al'bara "Allah be pleased with him" reported: A man whose face was covered with an iron mask (Clad in armour) came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Shall I fight or embrace Islam first? "The Prophet "Allah's blessing and peace be upon him" said: "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Apostle "Allah's blessing and peace be upon him" said: "A Little work (after embracing Islam), but a great reward (as a result of his militancy in Allah's cause)."

[14] What about he, who was martyred with an unintended arrow (thrown by an unknown person)

2809- Anas Ibn Malik "Allah be pleased with him" reported: Ommur'rubaiy Bint Al'bara, the mother of Haritha Ibn Suraqa came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Prophet! Will you tell me about Haritha ?" Haritha has been Martyred on the day of Badr with an unintended arrow (thrown by an unidentified person). She added: "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said: "O mother of Haritha ! There are Gardens in Paradise and your son got the best place in Paradise."

[15] Fighting for Allah's word to be superior

2810- Abu'moosa "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet "Allah's blessing and peace be upon him" said: "He who fights for Allah's Word (Islam) to be superior, fights in Allah's Cause."

[16] What about he, whose feet get covered with dust in Allah's cause

Allah Almighty said: "It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness- whether they suffered thirst, or fatigue, or hunger, in the Cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good." (Repentance 120)

2811- Abu'abs: Abdur'rahman Ibn Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said:" Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire."

[17] One's removing dust off somebody

2812- Ikrima narrated that Ibn Abbas said to him and Ali Ibn Abdullah: "Go to Abu'sa'eed and listen to some of his narrations." So we both went (and saw) Abu'sa'eed and his brother irrigating a garden belonging to them. When he saw us, he came up and sat down with his legs drawn up and wrapped in his garment and said: "(While building the mosque of The Prophet "Allah's blessing and peace be upon him") we carried the adobe of the mosque, one brick at a time while Ammar used to carry two at a time. The Prophet "Allah's blessing and peace be upon him" passed by Ammar, removed the dust off his head and said: "May Allah be merciful to Ammar. He will be killed by a rebellious aggressive group. Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."

بِالحَدِيدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُقَاتِلُ وَأُسْلِمُ؟ قَالَ: «أَسْلِمْ ثُمَّ قَاتِلْ». فَأَسْلَمَ ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَمِلَ قَلِيلاً وَأُجِرَ كَثِيراً».

١٤ ـ باب مَنْ أتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ

٢٨٠٩ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ أَبُو أَحْمَدَ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ البَرَاءِ، وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلاَ تُحَدِّثُنِي عَنْ حَارِثَةَ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرْبٌ، فَإِنْ كَانَ فِي الجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ، اجْتَهَدْتُ عَلَيْهِ فِي البُكَاءِ؟ قَالَ: «يَا أُمَّ حَارِثَةَ، إِنَّهَا جِنَانٌ فِي الجَنَّةِ، وَإِنَّ ابْنَكِ أَصَابَ الفِرْدَوْسَ الأَعْلَى».

[الحديث ٢٨٠٩ ـ أطرافه في: ٣٩٨٢، ٦٥٥٠، ٦٥٦٧]

١٥ ـ باب مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ العُلْيا

٢٨١٠ ـ حدّثنا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ العُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ». [طرفه في: ١٢٣]

١٦ ـ باب مَنِ اغْبَرَّتْ قَدَمَاهُ في سَبِيلِ اللَّه

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مَا كَانَ لِأَهْلِ المَدِينَةِ ـ إِلَى قَوْلِهِ ـ إِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ المُحْسِنِينَ﴾ [التوبة ١١٩، ١٢٠].

٢٨١١ ـ حدّثنا إِسْحَاقُ: أَخْبَرَنَا مُحَمَّدُ بْنُ المُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا عَبَايَةُ بْنُ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَخْبَرَنِي أَبُو عَبْسٍ، هُوَ عَبْدُ الرَّحْمَنِ بْنُ جَبْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ».

[طرفه في: ٩٠٧].

١٧ ـ باب مَسْحِ الغُبَارِ عَنِ النَّاسِ في السَّبِيلِ

٢٨١٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لَهُ وَلِعَلِيِّ بْنِ عَبْدِ اللَّهِ: ائْتِيَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ، فَأَتَيْنَاهُ وَهُوَ وَأَخُوهُ فِي حَائِطٍ لَهُمَا يَسْقِيَانِهِ، فَلَمَّا رَآنَا جَاءَ فَاحْتَبَى وَجَلَسَ، فَقَالَ: كُنَّا نَنْقُلُ لَبِنَ المَسْجِدِ لَبِنَةً لَبِنَةً، وَكَانَ عَمَّارٌ يَنْقُلُ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَمَرَّ بِهِ النَّبِيُّ ﷺ وَمَسَحَ عَنْ رَأْسِهِ الغُبَارَ، وَقَالَ: «وَيْحَ عَمَّارٍ، تَقْتُلُهُ الفِئَةُ البَاغِيَةُ، عَمَّارٌ يَدْعُوهُمْ إِلَى اللَّهِ، وَيَدْعُونَهُ إِلَى النَّارِ». [طرفه في: ٤٤٧].

باب ١٤ ـ قوله: (سهم غرب) بهذا الضبط وبإضافة سهم إلى غرب مع فتح الراء، وهو ما جاء على غير قصد من رامية كما في الشارح.

[18] One's taking bath after war and fighting

2813- A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" returned on the day of The Trench, he put down his arms and took a bath. Then Gabriel, whose head was covered with dust, came to him saying: "You have put down your arms! By Allah, I have not put down my arms yet." Allah's Apostle "Allah's blessing and peace be upon him" said: "Where (are we going now)?" Gabriel said: "This way," pointing towards the tribe of Banu'quraidha. So Allah's Apostle "Allah's blessing and peace be upon him" went out towards them.

[19] The virtue of Allah's saying: "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; they rejoice in the Bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact than on them is no fear, nor have they (cause to) grieve. They glory in the Grace and the Bounty from Allah, and in the fact that Allah suffereth not the reward of the faithful to be lost (in the least)." (Al Imran 169:171)

2814- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah to curse the pagans who killed those (Muslims) of Bir'ma'oona for thirty mornings. He invoked Allah against the tribes of Ra'l, Dhakwan, and Osaiyya who disobeyed Allah and his Messenger. Anas added: On those who were killed at Bir'ma'oona a Qur'anic verse was revealed which we recited and which was annulled: "Inform our people that we met our lord who got pleased with us and made us pleased."

2815- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Some people (of Muslims) drank wine in the morning of The Day of Ohud. Then they were killed; and they became martyrs. Sufyan was asked: "(Were they martyred) in the last part of the day?" He replied: "Such information is not involved in the narration."

[20] The angels shade over the martyr

2816- Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father's mutilated body was brought to The Prophet "Allah's blessing and peace be upon him" and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of Amr. The Prophet "Allah's blessing and peace be upon him" said: "Why is she crying?" Or he said: "Do not cry, for the angels are still shading him with their wings." (Al'bukhari asked Sadaqa, a sub-narrator: "Does the narration include the expression: Till he was lifted?" " The latter replied: "Perhaps he (Jaber) said it)."

١٨ ـ باب الغَسْلِ بعْدَ الحَرْبِ والغُبار

٢٨١٣ ـ حدّثنا مُحمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائشةَ رَضيَ اللَّهُ عَنْهَا: أَنَّ رَسولَ اللَّهِ ﷺ لَمَّا رَجعَ يَوْمَ الخَنْدَقِ، وَوَضعَ السِّلاحَ وَاغْتَسَلَ، فَأَتاهُ جِبْريلُ وَقدْ عَصَبَ رأْسَهُ الغُبارُ، فَقالَ: وَضعْتَ السِّلاحَ، فوَاللَّهِ ما وَضَعْتُهُ. فَقالَ رَسُولُ اللَّهِ ﷺ: «فأينَ»؟ قال: ها هنا، وأَوْمأَ إلى بني قُريظة. قالتْ: فخرجَ إِليهِمْ رَسولُ اللَّهِ ﷺ. [طرفه في: ٤٦٣].

١٩ ـ باب فَضْلِ قَوْلِ اللَّهِ تعَالى:

﴿وَلاَ تَحْسبَنَّ الَّذِينَ قُتِلُوا في سَبِيلِ اللَّهِ أَمْوَاتاً بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ * فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَنْ لاَ خَوْفٌ عَلَيهِمْ وَلاَ هُمْ يَحْزَنُونَ * يستَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ المُؤْمِنِينَ﴾ [آل عمران: ١٦٩، ١٧١].

٢٨١٤ ـ حدّثنا إِسْمَعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَني مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: دَعا رَسُولُ اللَّهِ ﷺ على الَّذينَ قتلوا أَصْحابَ بِئْرِ مَعُونَةَ ثَلاَثِينَ غَداةً، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ.

قالَ أَنَسٌ: أُنْزِلَ في الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرْآنٌ قَرَأْنَاهُ، ثُمَّ نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا، أَنْ قَدْ لَقِينا رَبَّنا، فَرَضِيَ عَنَّا وَرَضِينا عَنْهُ.

[طرفه في: ١٠٠١].

٢٨١٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: اصْطَبَحَ نَاسٌ الخَمْرَ يَوْمَ أُحُدٍ، ثُمَّ قُتِلُوا شُهَداءَ، فَقِيلَ لِسُفيَانَ: مِنْ آخِرِ ذلكَ اليَوْمِ؟ قالَ: لَيسَ هذا فيهِ.

[الحديث ٢٨١٥ ـ طرفاه في: ٤٠٤٤، ٤٦١٨].

٢٠ ـ باب ظِلِّ المَلاَئِكَةِ عَلَى الشَّهِيدِ

٢٨١٦ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ قالَ: أَخْبَرَنا ابْنُ عُيَيْنَةَ قالَ: سَمِعْتُ مُحمَّدَ بْنَ المُنْكَدِرِ: أَنَّهُ سَمِعَ جابراً يَقولُ: جِيءَ بِأَبِي إِلَى النَّبيِّ ﷺ وَقَدْ مُثِّلَ بِهِ، وَوُضعَ بينَ يدَيهِ، فذهبتُ أَكْشِفُ عَنْ وَجْهِهِ، فَنَهَاني قَوْمي، فَسَمِعَ صَوْتَ صَائِحَةٍ، فقيلَ: ابْنَةُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: «لِمَ تَبْكِي، أَوْ: لاَ تَبْكِي ما زَالَتِ المَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا». قُلتُ لِصَدَقَةَ: أَفِيهِ: «حتَّى رُفِعَ»؟ قالَ: رُبَّما قالَهُ.

[طرفه في: ١٢٤٤].

٢٨١٥ ـ **قوله**: (فقيل لسفيان من آخر ذلك اليوم) أي في هذا الحديث هذا اللفظ موجود (شرح).

[21] The militant (martyr) hopes to return once again to this world

2817- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Nobody who enters Paradise likes to return back to the world even if he were given everything on the earth, but the militant (martyr) who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

[22] The Paradise is under the glitter of the swords

Al'mogheera Ibn Sho'ba reported: Our Prophet "Allah's blessing and peace be upon him" told us about the message of our Lord that "Whoever amongst us is killed will go to Paradise."

Omar asked The Prophet "Allah's blessing and peace be upon him": "Is it not true that our men who are killed will go to Paradise and theirs (the Pagan's) will go to the (Hell) fire?" The Prophet "Allah's blessing and peace be upon him" said: "Yes."

2818- Abdullah Ibn Abu'awfa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Know that Paradise is under the shades of swords."

[23] One's desire for a son to be a fighter in Allah's cause

2819- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once Solomon, son of David said: "(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause." His companion said: "if Allah wills." But he did not say: "Allah willing." Therefore only one of those women conceived and gave birth to a half-man. By he, in Whose Hands Mohammad's life is, if he had said: "Allah willing", (he would have had sons) all of whom would have been knights, fighting in Allah's Cause."

[24] The courage and cowardice in the war

2820- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best, the bravest and the most generous of all the people. Once when the people of Medina got frightened,

٢١ ـ باب تَمَنِّي المُجَاهِدِ أَنْ يَرجِعَ إِلَى الدُّنيَا

٢٨١٧ ـ حدّثنا محمَّدُ بنُ بشَّار: حدَّثنا غُندرٌ: حدَّثنا شعبةُ قال: سمِعتُ قتادةَ قال: سمِعتُ أنسَ بنَ مالكٍ رَضِيَ اللَّهُ عَنهُ: عَنِ النَّبِيِّ ﷺ قال: «ما أَحَدٌ يَدخُلُ الجَنَّةَ، يُحِبُّ أَنْ يَرجِعَ إِلَى الدُّنيَا، وَلَهُ ما عَلَى الأَرْضِ مِنْ شَيْءٍ إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرجِعَ إِلَى الدُّنيَا فَيُقتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الكَرَامَةِ».

[طرفه في: ٢٧٩٥].

٢٢ ـ باب الجَنَّةُ تَحْتَ بَارِقَةِ السُّيُوفِ

وَقالَ المُغِيرَةُ بنُ شُعبَةَ: أَخبَرَنَا نَبِيُّنَا ﷺ، عَنْ رِسَالَةِ رَبِّنَا: «مَنْ قُتِلَ مِنَّا صَارَ إِلَى الجَنَّةِ».

وَقالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَلَيسَ قَتلانَا في الجَنَّةِ وَقَتلاهُمْ في النَّارِ؟ قالَ: «بَلَى».

٢٨١٨ ـ حدّثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بنُ عَمرٍو: حَدَّثَنَا أَبُو إِسحاقَ، عَنْ مُوسَى ابنِ عُقبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بنِ عُبَيدِ اللَّهِ، وَكانَ كاتِبَهُ، قالَ: كَتَبَ إِلَيهِ عَبدُ اللَّهِ بنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «وَاعلَمُوا أَنَّ الجَنَّةَ تَحتَ ظِلالِ السُّيُوفِ».

تَابَعَهُ الأُوَيسِيُّ، عَنِ ابنِ أَبِي الزِّنَادِ، عَنْ مُوسَى بنِ عُقبَةَ.

[الحديث ٢٨١٨ ـ أطرافه في: ٢٨٣٣، ٢٩٦٦، ٣٠٢٤، ٧٢٣٧].

٢٣ ـ باب مَنْ طَلَبَ الوَلَدَ لِلجِهَادِ

٢٨١٩ ـ وَقالَ اللَّيثُ: حَدَّثَنِي جَعفَرُ بنُ رَبِيعَةَ، عَنْ عَبدِ الرَّحْمٰنِ بنِ هُرْمُزَ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «قالَ سُلَيمانُ بنُ دَاوُدَ عَلَيهِمَا السَّلَامُ: لأَطُوفَنَّ اللَّيلَةَ عَلَى مِئَةِ امْرَأَةٍ، أَوْ تِسْعٍ وَتِسْعِينَ، كُلُّهُنَّ يَأْتِي بِفَارِسٍ يُجَاهِدُ في سَبِيلِ اللَّهِ، فَقالَ لَهُ صَاحِبُهُ: إِنْ شاءَ اللَّهُ، فَلَمْ يَقُلْ: إِنْ شاءَ اللَّهُ فَلَمْ يَحمِلْ مِنهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ، جاءَتْ بِشِقِّ رَجُلٍ، وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ، لَوْ قالَ: إِنْ شاءَ اللَّهُ، لَجَاهَدُوا في سَبِيلِ اللَّهِ فُرْسَاناً أَجْمَعُونَ».

[الحديث ٢٨١٩ ـ أطرافه في: ٣٤٢٤، ٥٢٤٢، ٦٦٣٩، ٦٧٢٠، ٧٤٦٩].

٢٤ ـ باب الشَّجَاعَةِ في الحَرْبِ وَالجُبْنِ

٢٨٢٠ ـ حدّثنا أحْمَدُ بنُ عَبدِ المَلِكِ بنِ وَاقِدٍ: حَدَّثَنَا حَمَّادُ بنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ، وَلَقَدْ فَزِعَ

٢٨١٧ ـ قوله: (إلا الشهيد) بالرفع ولأبي ذر بالنصب (شارح).

٢٨١٩ ـ قوله: (يأتي) ولأبي ذر: تأتي وقوله: (فلم يحمل) ولأبي ذر فلم تحمل (شارح).

The Prophet "Allah's blessing and peace be upon him" rode a horse and went ahead of them and said: "We found this horse (very fast, with an energy) as inexhaustible as (the water of) the sea."

2821- Mohammad Ibn Jubair reported: Jubair Ibn Mut'im told me that while he was accompanying The Messenger of Allah "Allah's blessing and peace be upon him" with the people returning from Hunain, some people (Bedouins) caught hold of The Prophet "Allah's blessing and peace be upon him" and started begging him so much that he had to stand under a huge thorny tree which snatched away his cloak. The Prophet "Allah's blessing and peace be upon him" stopped and said: "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

[25] Seeking refuge with Allah from cowardice

2822- Amr Ibn Maimun Al'awdi reported: Sa'd used to teach his sons the following words as a tutor teaches his students the skill of writing. He said that The Messenger of Allah "Allah's blessing and peace be upon him" had used to seek Refuge with Allah from (or by) them (as being evils) at the end of every prayer. The words are: "O Allah! I seek refuge with You from cowardice, seek refuge with You from being brought back to a bad stage of old life, seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave."

2823- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment of the grave."

[26] Talking about what one saw in the war

2824- As'sa'ib Ibn Yazid narrated: I accompanied Talha Ibn Obaidullah, Sa'd, Al'miqdad Ibn Al'aswad and Abdur'rahman Ibn Awf, none of whom I heard telling anything from The Messenger of Allah "Allah's blessing and peace be upon him". But Talha was talking about the day of Ohud.

أَهْلَ المَدِينَةِ، فَكَانَ النَّبِيُّ ﷺ سَبَقَهُمْ عَلَى فَرَسٍ، وَقَالَ: «وَجَدْنَاهُ بَحْراً».

[طرفه في: ٢٦٢٧].

٢٨٢١ ـ حدّثنا أبو اليمان: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّد ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ مُحمَّدَ بْنَ جُبَيْرٍ قالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ: أَنَّهُ بَيْنَما هُوَ يَسِيرُ مَعَ رَسُولِ اللّٰه ﷺ ومعَهُ النَّاسُ، مَقْفَلَهُ مِنْ حُنَيْنٍ، فَعَلِقَهُ النَّاسُ يَسْأَلُونَهُ، حَتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ النَّبِيُّ ﷺ فَقالَ: «أَعْطُونِي رِدَائِي، لَوْ كانَ لِي عَدَدُ هذهِ العِضَاهِ نَعَماً لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لاَ تَجِدُونِي بَخِيلاً، وَلاَ كَذُوباً، وَلاَ جَبَاناً».

[الحديث ٢٨٢١ ـ طرفه في: ٣١٤٨].

٢٥ ـ باب ما يُتَعَوَّذُ مِنَ الجُبْنِ

٢٨٢٢ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عُمَيْرٍ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ الأَوْدِيَّ قالَ: كانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هؤُلاَءِ الكَلِمَاتِ، كما يُعَلِّمُ المُعَلِّمُ الغِلْمانَ الكِتَابَةَ، ويَقُولُ: إنَّ رَسُولَ اللّٰه ﷺ كانَ يَتَعَوَّذُ مِنْهُنَّ دُبُرَ الصَّلاةِ: «اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الجُبْنِ، وأَعُوذُ بِكَ أَنْ أُرَدَّ إلى أَرْذَلِ العُمُرِ، وأَعوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعوذُ بِكَ مِنْ عَذَابِ القَبْرِ». فَحَدَّثْتُ بِهِ مُصْعَباً فَصَدَّقَهُ.

[الحديث ٢٨٢٢ ـ أطرافه في: ٦٣٦٥، ٦٣٧٠، ٦٣٧٤، ٦٣٩٠].

٢٨٢٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللّٰهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا والمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ».

[الحديث ٢٨٢٣ ـ أطرافه في: ٤٧٠٧، ٦٣٦٧، ٦٣٧١].

٢٦ ـ باب مَنْ حَدَّثَ بِمَشَاهِدِهِ في الحَرْبِ

قالَهُ أَبُو عُثْمانَ، عَنْ سَعْدٍ.

٢٨٢٤ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حاتِمٌ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قالَ: صَحِبْتُ طَلْحَةَ بْنَ عُبَيْدِ اللّٰهِ، وَسَعْداً، وَالمِقْدَادَ بْنَ الأَسْوَدِ، وَعَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ رَضِيَ اللّٰهُ عَنْهُمْ، فَما سَمِعْتُ أَحَداً مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللّٰهِ ﷺ، إلاَّ أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ.

[الحديث ٢٨٢٤ ـ طرفه في: ٤٠٦٢].

٢٨٢١ ـ قوله: (فعلقه الناس) ولأبي ذر: فعلقت الأعراب وقوله: (لا تجدوني) ولأبي ذر: لا تجدونني (شارح).

٢٨٢٢ ـ قوله: (كان يتعوذ منهن) وفي بعض الأصول بهن (شارح).

[27] The necessity of going forth to strive one's utmost in Allah's cause with (true) intention

in this respect Allah Almighty said: "Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew. If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, if we only could, we should certainly have come out with you: they would destroy their own souls; for Allah doth know that they are certainly lying." (The Repentance "At'tawba" 41:42)

He Almighty said too: "O ye who believe what is the matter with you, that when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? do ye refer the life of this world to the Hereafter? but little is the comfort of this life, as compared with the Hereafter. Unless ye go forth, he will punish you with a grievous penalty, and put others in your place; but him ye would not harm in the least. For Allah hath power over all things." (The Repentance "At'tawba" 38:39)

2825- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of The Conquest of Mecca: "There is no migration (from Mecca to Medina) after The Conquest. But there remain only Jihad (in Allah's cause) and good intention. So, if you are called for fighting in Allah's cause, you should go forth."

[28] What about a previously disbeliever who kills a Muslim and then embraces Islam and gets martyr

2826- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah welcomes two men with a smile, one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer who also gets martyred (In Allah's Cause)."

2827- Abu'huraira "Allah be pleased with him" reported: I went to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Khaibar after they (Muslims) had conquered it. I said: "O Allah's Apostle! Give me a share (from the land of Khaibar). One of the sons of Sa'eed Ibn Al'ass said: "O Allah's Apostle! Do not give him a share." I said: "This is the murderer of Ibn Qawqal." The son of Sa'eed Ibn Al'ass said: "Strange! A guinea pig who has come down to us from the mountain of Qadum (grazing place of sheep in the town of Daws, the homeland of Abu'huraira) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (because I Was not killed as an infidel)."

٢٧ ـ باب وُجُوبِ النَّفِيرِ، وَما يَجِبُ مِنَ الجِهادِ والنِّيَّةِ

وَقَوْلِهِ:

﴿انْفِروا خِفافاً وَثِقالاً وَجاهِدوا بِأَمْوالِكُم وَأَنْفُسِكُم فِي سَبيلِ اللَّهِ ذَلِكُم خَيرٌ لَكُمْ إِنْ كُنْتُم تَعْلَمُونَ * لَوْ كانَ عَرَضاً قَرِيباً وَسَفَراً قاصِداً لاتَّبَعُوكَ وَلكِنْ بَعُدَتْ عَلَيهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ﴾ [التوبة: ٤١، ٤٢]. الآيَةَ.

وَقَوْلِهِ ﴿يا أَيُّها الَّذِينَ آمَنُوا ما لَكُمْ إِذا قِيلَ لَكُمُ انْفِرُوا في سَبِيلِ اللَّهِ اثّاقَلْتُمْ إِلَى الأَرْضِ أَرَضِيتُمْ بِالحَياةِ الدُّنْيا مِنَ الآخِرَةِ - إِلَى قَوْلِهِ - عَلَى كُلِّ شَيءٍ قَدِيرٌ﴾ [التوبة: ٣٨، ٣٩].

يُذْكَرُ عَنِ ابْنِ عَبّاسٍ: ﴿انْفِرُوا ثُباتٍ﴾: [النساء: ٧١]. سَرَايَا مُتَفَرِّقِينَ يُقالُ: أَحَدُ الثُّباتِ ثُبَةٌ.

٢٨٢٥ ـ حدّثنا عَمْرُو بْنُ عَلِيّ: حَدَّثَنا يَحْيى: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ يَوْمَ الفَتْحِ: «لا هِجْرَةَ بَعْدَ الفَتْحِ، وَلكِنْ جِهادٌ وَنِيَّةٌ، وَإِذا اسْتُنْفِرْتُمْ فانْفِرُوا».

[طرفه في: ١٣٤٩].

٢٨ ـ باب الكافِرِ يَقْتُلُ المُسْلِمَ، ثُمَّ يُسْلِمُ، فَيُسَدِّدُ بَعْدُ وَيُقْتَلُ

٢٨٢٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُما الآخَرَ، يَدْخُلانِ الجَنَّةَ: يُقاتِلُ هذا في سَبِيلِ اللَّهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى القاتِلِ فَيُسْتَشْهَدُ».

٢٨٢٧ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا الزُّهْرِيُّ قالَ: أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِخَيْبَرَ بَعْدَ ما افْتَتَحُوها، فَقُلْتُ: يا رَسُولَ اللَّهِ، أَسْهِمْ لِي، فَقالَ بَعْضُ بَنِي سَعِيدِ بْنِ العاصِ: لا تُسْهِمْ لَهُ يا رَسُولَ اللَّهِ، فَقالَ أَبُو هُرَيْرَةَ: هذا قاتِلُ ابْنِ قَوْقَلٍ، فَقالَ ابْنُ سَعِيدِ بْنِ العاصِ: وَاعَجَباً لِوَبْرٍ، تَدَلَّى عَلَيْنا مِنْ قَدُومِ ضَأْنٍ، يَنْعَى عَلَيَّ قَتْلَ رَجُلٍ مُسْلِمٍ، أَكْرَمَهُ اللَّهُ عَلَى يَدَيَّ، وَلَمْ يُهِنِّي عَلَى

باب ٢٧ ـ قوله: (باب وجوب النفير) أي الخروج إلى قتال الكفار (شارح).

ـ قوله: (أحد الثبات) ولأبي ذر: واحد الثبات (شارح).

باب ٢٨ ـ قوله: فيسدد بكسر الدال المهملة ولأبي ذر بفتحها (شارح).

٢٨٢٧ ـ قوله: (فقال ابن سعيد) ولأبي ذر: وقال (شارح).

ـ (الوبر) دويبة تسمى غنم بني إسرائيل وتدلى معناه انحدر (قدوم ضأن): اسم جبل في أرض دوس قوم أبي هريرة يحقره. وقوله: (ينعى عليّ) الخ أي يعيب اهـ من الشرح.

The sub-narrator told: "I do not know whether he (The Prophet) had given him a share or not."

[29] Giving preference to (participating in) holy battles over fasting

2828- Anas "Allah be pleased with him" narrated: In the lifetime of The Prophet "Allah's blessing and peace be upon him", Abu'talha did not fast because of (his taking part in) the holy battles, but after The Prophet "Allah's blessing and peace be upon him" had died, I never saw him but fasting except on the two feasts of The Breaking fast and Sacrifice.

[30] The martyrs are seven types, in addition to he who is killed (through Jihad in Allah's cause)

2829- The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five are considered to be as martyrs: He, who dies because of plague, Abdominal disease, drowning, or a falling building, and he who is martyred in Allah's Cause."

2830- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Plague is the cause of martyrdom for every Muslim (who dies because of it)."

[31] Allah's saying: "Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised good: but those who strive and fight hath he distinguished above those who sit (at home) by a special reward, ranks specially bestowed by him and forgiveness and mercy. For Allah is Oft-Forgiving, Most Merciful." (Women 95:96)

2831- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" sent for Zaid (Ibn Thabit) who came with a shoulder-blade on which he wrote it. Ibn Ommu'maktum complained of his blindness. On that occasion Allah revealed: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

يَدَيهِ. قالَ: فَلا أَدْرِي أَسْهَمَ لَهُ أَمْ لَمْ يُسْهِمْ لَهُ.

قال سُفيَانُ: وَحَدَّثنيه السَّعيديُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيرَةَ قال أَبُو عَبْدِ اللَّهِ: السَّعيديُّ عَمْرُو بْنُ يَحْيى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ العَاصِ.

[الحديث ٢٨٢٧ ـ أطرافه في: ٤٢٣٧، ٤٢٣٨، ٤٢٣٩].

٢٩ ـ باب مَن اخْتارَ الغَزْوَ على الصَّوْم

٢٨٢٨ ـ حدثنا آدم: حدَّثنا شُعبَة: حدَّثنا ثابتٌ البُنانيُّ قال: سَمِعْتُ أنس بن مالكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ أَبُو طَلْحَةَ لا يَصُومُ عَلَى عَهْدِ النَّبِيِّ ﷺ مِن أَجلِ الغَزْوِ، فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفطِراً إلاَّ يَوْمَ فِطْرٍ أَوْ أَضحَى.

٣٠ ـ باب الشَّهادَةُ سَبْعٌ سِوَى القَتْل

٢٨٢٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُف: أَخبَرَنا مالكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الشُّهَداءُ خَمْسَةٌ: المَطْعُونُ، وَالمَبْطُونُ، وَالغَرِقُ، وَصَاحِبُ الهَدْمِ، وَالشَّهِيدُ في سَبِيلِ اللَّهِ».

[طرفه في: ٦٥٣].

٢٨٣٠ ـ حدثنا بِشْرُ بنُ مُحمد: أخبرنا عَبْدُ اللَّه: أخبرَنا عاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسْلِمٍ».

[الحديث ٢٨٣٠ ـ طرفه في: ٥٧٣٢].

٣١ ـ باب قَوْلِ اللَّهِ تَعَالَى:

﴿لا يَسْتوي القَاعِدُونَ مِنَ المُؤْمِنِينَ غَيرُ أُولِي الضَّرَرِ وَالمُجَاهِدُونَ في سَبيلِ اللَّهِ بِأَموالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ المجاهدين بأموالهم وأنفسهم على القاعدين درجة، وكلاً وعد اللَّهُ الحُسْنَى، وَفَضَّلَ اللَّهُ المُجاهدينَ عَلَى القَاعِدِينَ - إِلَى قَوْلِهِ - غَفُوراً رَحيماً﴾ [النساء: ٩٥، ٩٦].

٢٨٣١ ـ حدثنا أَبُو الوَلِيد: حدَّثَنَا شُعْبَةُ، عَنْ أَبي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا نَزلَتْ: ﴿لا يَستوي القَاعِدونَ من المُؤْمنين﴾ دَعا رَسُولُ اللَّهِ ﷺ زَيداً، فَجاءَ بِكَتِفٍ فَكَتَبَهَا، وَشَكاَ ابْنُ أُمِّ مَكْتُومٍ ضَرارَتَهُ، فَنَزَلَتْ: ﴿لاَ يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ غَيرُ أُولِي الضَّرَرِ﴾.

[الحديث ٢٨٣١ ـ طرفاه في: ٤٥٩٤، ٤٩٩٠].

٢٨٣٢ ـ حدثنا عَبدُ العَزِيز بْنُ عَبْدِ اللَّهِ: حدثنا إبراهيمُ بْنُ سَعْدٍ الزهْرِيُّ قال: حدَّثني

٢٨٣١ ـ قوله: (ضرارته) أي ذهاب بصره (شارح).

2832- Sahl Ibn Sa'd narrated: Once I found Marwan sitting in the mosque. I came closer to him. He told us that Zaid Ibn Thabit "Allah be pleased with him" reported that Allah's Apostle "Allah's blessing and peace be upon him" had dictated to him the Divine Verse:

Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised well: but those who strive and fight hath he distinguished above those who sit (at home) by a special reward." (Women 95)

Zaid said: "Ibn Ommu'maktum came to The Prophet "Allah's blessing and peace be upon him" while he was dictating to me that very Verse. On that Ibn Ommu'maktum said: "O Allah's Apostle! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle "Allah's blessing and peace be upon him" while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of The Prophet "Allah's blessing and peace be upon him" was over after Allah revealed: "...and receive no hurt (by injury or by being blind, lame etc.)"

[32] One should be patient in fighting

2833- Salim Abun'nadr narrated: Abdullah Ibn Abu'awfa wrote and I read what he wrote. (It was) that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you face them (your enemy) then be patient."

[33] Urging people to go on Jihad

Allah Almighty said: "O Prophet! rouse the Believers to the fight." (The Spoils of War "Al'anfal" 65)

2834- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went towards the Trench and saw the Emigrants and the Ansar digging in a very cold morning since they did not have slaves to do that for them. When he noticed their fatigue and hunger he said: "O Allah! The real life is that of the Hereafter, (so would you please) forgive the Ansar and the Emigrants." In reply the Emigrants and the Ansar said: "We are those who have given a pledge of allegiance to Mohammad that we will carry on Jihad as long as we live."

[34] Digging the trench

2835- Anas "Allah be pleased with him" reported: The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying: "We are those who have given a pledge of allegiance to Mohammad that we will carry on Islam as long as we live." The Prophet "Allah's blessing and peace be upon him" kept on replying: "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

صَالحُ بْنُ كَيسانَ عَن ابنِ شِهَابٍ، عَنْ سَهلِ بنِ سَعْدٍ السَّاعِديِّ أنَّهُ قال: رَأيتُ مَرْوَانَ بْنَ الحَكَم جالِساً في المسْجِدِ، فأقْبَلتُ حتَّى جَلَسْتُ إلى جَنبِهِ، فأَخْبَرنَا أنَّ زَيد بْنَ ثَابتٍ أخْبَرهُ: أنَّ رَسُولَ اللهِ ﷺ أملَى عليه: ﴿لا يَستوي القاعِدُونَ مِنَ المُؤْمِنِينَ والمُجاهِدُونَ في سَبيلِ اللهِ﴾. قال: فَجاءَهُ ابنُ أُمِّ مَكتُومٍ وهُوَ يُمِلُّها عَلَيَّ، فَقَالَ: يا رَسُولَ اللهِ، لَوْ أَسْتَطِيعُ الجِهادَ لَجاهَدتُ، وكانَ رَجُلاً أَعْمَى، فأنْزَلَ اللهُ تَبارَكَ وتَعالى على رَسُولِهِ ﷺ، وفَخِذُهُ على فَخِذِي، فَثَقُلَتْ عَلَيَّ حتَّى خِفتُ أنْ تَرُضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنهُ، فأنزَلَ اللهُ عزَّ وجلَّ: ﴿غَيرُ أُولِي الضَّرَرِ﴾.

[الحديث ٢٨٣٢ طرفه في: ٤٥٩٢].

٣٢ ـ باب الصَّبْرِ عِنْدَ القِتَالِ

٢٨٣٣ ـ حدّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحاقَ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ: أَنَّ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى كَتَبَ، فَقَرَأْتُهُ: إِنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذا لَقِيتُمُوهُمْ فَاصْبِرُوا». [طرفه في: ٢٨١٨].

٣٣ ـ باب التَّحْرِيضِ عَلَى القِتَالِ

وَقَوْلِهِ تَعَالَى: ﴿حَرِّضِ المُؤْمِنِينَ عَلَى القِتَالِ﴾ [الأنفال: ٦٥].

٢٨٣٤ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحاقَ، عَنْ حُمَيدٍ قال: سَمِعْتُ أَنَساً رَضِيَ اللهُ عَنهُ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ إِلى الخَنْدَقِ، فَإِذا المُهاجِرُونَ وَالأَنْصارُ يَحْفِرُونَ في غَداةٍ بارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذلِكَ لَهُمْ، فَلَمَّا رَأَى ما بِهِمْ مِنَ النَّصَبِ والجُوعِ، قالَ: «اللَّهُمَّ إِنَّ العَيشَ عَيشُ الآخِرَهْ، فَاغْفِرْ لِلأَنْصارِ وَالمُهاجِرَهْ». فَقالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا ... عَلَى الجِهادِ ما بَقِينا أَبَدَا

[الحديث ٢٨٣٤ ـ أطرافه في: ٢٨٣٥، ٢٩٦١، ٣٧٩٥، ٣٧٩٦، ٤٠٩٩، ٤١٠٠، ٦٤١٣، ٧٢٠١].

٣٤ ـ باب حَفْرِ الخَنْدَقِ

٢٨٣٥ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنهُ قالَ: جَعَلَ المُهاجِرُونَ وَالأَنْصارُ يَحْفِرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ، وَيَنْقُلُونَ التُّرابَ عَلَى مُتُونِهِمْ، وَيَقُولُونَ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّداً ... عَلَى الإِسْلامِ ما بَقِينا أَبَدا

وَالنَّبِيُّ ﷺ يُجِيبُهُمْ، وَيَقُولُ: «اللَّهُمَّ إِنَّهُ لا خَيرَ إِلَّا خَيرُ الآخِرَهْ، فَبارِكْ في الأَنْصارِ وَالمُهاجِرَهْ».

[طرفه في: ٢٨٣٤].

2836- Al'bara "Allah be pleased with him" narrated: (On the day of Al'ahzab (The Confederates)) I saw The Prophet "Allah's blessing and peace be upon him" carrying earth and saying: "Without You (O Allah!) We would have got no guidance."

2837- Al'bara "Allah be pleased with him" narrated: On the day of Al'ahzab (The Confederates) I saw The Prophet "Allah's blessing and peace be upon him" carrying earth, and the earth was covering the whiteness of his Abdomen. He was saying: "Without You (O Allah!) We would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (those) people have rebelled against us; but never shall we give in if they try to bring affliction upon us."

[35] What about he, who is held back from Jihad by a legal excuse

2838- Anas "Allah be pleased with him" narrated: We returned with The Messenger of Allah "Allah's blessing and peace be upon him" from The holy battle of Tabuk. See The following narration.

2839- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" was in a holy battle he said: "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (Sharing the reward), as they have been held back by a (lawful) excuse. "

[36] The virtue of fasting in the cause of Allah

2840- Abu'sa'eed "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered In) seventy years."

[37] The virtue of spending (money) in Allah's cause

2841- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying: "O so-and-so! Come here." Abu'bakr said: "O Allah's Apostle! Such persons will never be destroyed." The Prophet "Allah's blessing and peace be upon him" said: "I hope you will be one of them."

٢٨٣٦ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، سَمِعْتُ البَراءَ رَضِيَ اللَّهُ عنهُ كانَ النَّبِيُّ ﷺ يَنقُلُ وَيَقُولُ: «لَوْلاَ أَنْتَ ما اهتَدَينَا».

[الحديث ٢٨٣٦ ـ أطرافه في: ٢٨٣٧، ٣٠٣٤، ٤١٠٤، ٤١٠٦، ٦٦٢٠، ٧٢٣٦].

٢٨٣٧ ـ حدّثنا حَفصُ بنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَومَ الأحزابِ يَنقُلُ التُّرابَ، وقَدْ وارَى التُّرابُ بَياضَ بَطْنِهِ، وَهُوَ يَقُولُ: «لَوْلاَ أَنْتَ ما اهتَدَينا، ولاَ تَصَدَّقْنَا، ولاَ صَلَّينَا، فَأَنزِلِ السَّكِينَةَ عَلَينَا، وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَينَا، إِنَّ الأُلَى قَدْ بَغَوْا عَلَينَا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا». [طرفه في: ٢٨٣٦]

٣٥ ـ باب مَنْ حَبَسَهُ العُذْرُ عَنِ الغَزْوِ

٢٨٣٨ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا حُمَيدٌ: أَنَّ أَنَساً حَدَّثَهُمْ قالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ ﷺ.

[الحديث ٢٨٣٨ ـ طرفاه في: ٢٨٣٩، ٤٤٢٣].

٢٨٣٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيدٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ في غَزَاةٍ، فَقَالَ: «إِنَّ أَقْوَاماً بِالمَدِينَةِ خَلْفَنَا، ما سَلَكْنَا شِعْباً وَلاَ وَادِياً إِلاَّ وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ العُذْرُ».

[طرفه في: ٢٨٣٨].

وَقالَ مُوسى: حَدَّثَنَا حَمَّادٌ: عَنْ حُمَيدٍ، عَنْ مُوسى بْنِ أَنَسٍ، عَنْ أَبِيهِ: قالَ النَّبِيُّ ﷺ.

قالَ أَبو عَبْدِ اللَّهِ: الأَوَّلُ أَصَحُّ.

٣٦ ـ باب فَضْلِ الصَّوْمِ في سَبِيلِ اللَّه

٢٨٤٠ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيجٍ قالَ: أَخْبَرَنِي يَحْيى بْنُ سَعِيدٍ وَسُهَيلُ بْنُ أَبِي صَالِحٍ: أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ: عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ صَامَ يَوْماً في سَبِيلِ اللَّهِ، بَعَّدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

٣٧ ـ باب فَضْلِ النَّفَقَةِ في سَبِيلِ اللَّه

٢٨٤١ ـ حدّثني: سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَنْفَقَ زَوْجَينِ في سَبِيلِ اللَّهِ، دَعاهُ خَزَنَةُ الجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ هَلُمَّ». قالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، ذَاكَ الَّذِي لاَ تَوَى

٢٨٣٧ ـ قوله: (فانزل السكينة) ويروى فانزلن سكينة.

٢٨٤٠ ـ قوله: (خريفا) أي سنة (شارح).

٢٨٤١ ـ قوله: (كلّ خزنة باب) أي خزنة كلّ باب فهو من المقلوب (شارح)

2842- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ascended the pulpit and said: "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (the blessings) and took up the other (the pleasures). A man got up saying: "O Allah's Apostle! Can the good bring about evil?" The Prophet "Allah's blessing and peace be upon him" kept silent to the extent that we thought that he was being inspired divinely. So all the people kept silent with awe. Then The Prophet "Allah's blessing and peace be upon him" wiped the sweat off his face and asked: "Where is the present questioner? Do you think wealth is good?" he repeated thrice, adding: "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both of its flanks are full (and it becomes satisfied). Then it stands in the sun, defecates, and urinates. Then it starts grazing again. This worldly property is sweet vegetation. How excellent the wealth of the Muslim will be, if it is collected through legal means and is spent in Allah's Cause, on orphans, poor people and travellers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Judgement."

[38] The virtue of he, who prepares a fighter in Allah's cause or properly looks after the dependents of a fighter going in Allah's Cause

2843- Zaid Ibn Khalid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " He who prepares a fighter going in Allah's Cause is given a reward equal to that of a fighter; and he who properly looks after the dependents of a fighter going in Allah's Cause is given a reward equal to that of a fighter."

2844- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used not to enter any house in Medina except that of Ommu'sulaim besides those of his wives. When he was asked why, he said: "I take pity on her for her brother was killed in my company. "

عليه، فقال النبي ﷺ: «إنّي لأرجو أن تكون منهم». [طرفه في: ١٨٩٧].

٢٨٤٢ ـ حدثنا مُحَمَّدُ بنُ سِنانٍ: حَدَّثَنا فُلَيحٌ: حَدَّثَنا هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رضيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قامَ عَلَى المِنْبَرِ، فَقالَ: «إِنَّما أَخْشَى عَلَيكُمْ مِنْ بَعْدِي ما يُفْتَحُ عَلَيكُمْ مِنْ بَرَكاتِ الأَرْضِ» ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيا، فَبَدَأَ بِإِحْداهُما وَثَنَّى بِالأُخْرَى، فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللَّهِ، أَوَ يَأْتِي الخَيرُ بِالشَّرِّ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ، قُلْنا: يُوحَى إِلَيهِ، وَسَكَتَ النَّاسُ كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيرَ، ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحَضاءَ، فَقالَ: «أَيْنَ السَّائِلُ آنِفاً؟ أَوَ خَيرٌ هُوَ، ثَلاثاً إِنَّ الخَيرَ لا يَأْتِي إِلاَّ بِالخَيرِ، وَإِنَّهُ كُلَّما يُنْبِتُ الرَّبِيعُ ما يَقْتُلُ حَبَطاً أَوْ يُلِمُّ، كُلَّما أَكَلَتْ، حَتَّى إِذا امْتَلأَتْ خاصِرَتاها، اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هذا المالَ خَضِرَةٌ حُلْوَةٌ، وَنِعْمَ صاحِبُ المُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ في سَبِيلِ اللَّهِ وَاليَتامَى وَالمَساكِينِ، وَمَنْ لَمْ يَأْخُذْهُ بِحَقِّهِ فَهُوَ كالآكِلِ الَّذِي لا يَشْبَعُ، وَيَكُونُ عَلَيهِ شَهِيداً يَوْمَ القِيامَةِ». [طرفه في: ٩٢١].

٣٨ ـ باب فَضْلِ مَنْ جَهَّزَ غازِياً أَوْ خَلَفَهُ بِخَيرٍ

٢٨٤٣ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا الحُسَينُ قالَ: حَدَّثَنِي يَحْيَى قالَ: حَدَّثَنِي أَبُو سَلَمَةَ قالَ: حَدَّثَنِي بُسْرُ بنُ سَعِيدٍ قالَ: حَدَّثَنِي زَيدُ بنُ خالِدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ جَهَّزَ غازِياً في سَبِيلِ اللَّهِ فَقَدْ غَزا، وَمَنْ خَلَفَ غازِياً في سَبِيلِ اللَّهِ بِخَيرٍ فَقَدْ غَزا».

٢٨٤٤ ـ حدثنا مُوسَى: حَدَّثَنا هَمَّامٌ عَنْ إِسْحاقَ بنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ رضيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيتاً بِالمَدِينَةِ غَيرَ بَيتِ أُمِّ سُلَيمٍ إِلاَّ عَلَى أَزْواجِهِ، فَقِيلَ لَهُ، فَقالَ: «إِنِّي أَرْحَمُها، قُتِلَ أَخُوها مَعِي».

٣٩ ـ باب التَّحَنُّطِ عِنْدَ القِتالِ

٢٨٤٥ ـ حدثنا عَبْدُ اللَّهِ بنُ عَبْدِ الوَهَّابِ: حَدَّثَنا خالِدُ بنُ الحارِثِ: حَدَّثَنا ابنُ عَوْنٍ،

= ـ **قوله** (أي فل) بضم اللام إسكانها يعني يا فلان انظر الشارح.

٢٨٤٢ ـ **قوله**: (بإحداهما): أي ببركات الأرض وقوله: (بالأخرى) أي بزهرة الدنيا (شارح).

ـ (هو) أي بالمال.

ـ **قوله**: (كلما ينبت) بفتح اللام ولأبي ذرّ: (كل ما) بضمها مع إسقاط: ما من أول يقتل والربيع: هو الجدول الذي يستقى به.

ـ (الحبط): انتفاخ البطن من كثرة الأكل وقوله: (كلما أكلت) ضبب على كلما في اليونينية وكتب في الحاشية صوابه (إلا آكلة الخضر) والاستثناء مفرغ والأصل كلما ينبت الربيع ما يقتل آكله إلا الدابة التي تأكل الخضر فقط (أكلت) أي آكلة الخضر حتى إذا امتلأت الخ اهـ من الشارح مختصراً.

ـ (ثلطت) أي ألقت بعرها رقيقاً.

[39] Embalming one's body in fighting

2845- Ibn Awn narrated: While Moosa Ibn Anas was describing the battle of Yamama he mentioned that Anas "Allah be pleased with him" had come to Thabit Ibn Qais, who had lifted his clothes from his thighs and was embalming his body. Anas asked: "O Uncle! What is holding you back (from the battlefield)?" He replied: "O my nephew! I am coming just now." Then he went on perfuming himself with Hunut, and came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thabit said: "Clear the way for me to fight the enemy. We would never do so (Flee) in the company of Allah's Apostle. How bad the habits you have acquired from your enemies!"

[40] The merit of the reconnoiterer

2846- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will bring me the information about the enemy on the day of the battle of The Confederates?" Az'zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az'zubair said again: "I will do." The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a disciple; and my disciple is Az'zubair. "

[41] Could the reconnoiterer be sent alone?

2847- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" called the people (Sadaqa, a sub-narrator, said: Most probably that happened on the day of The Trench) Az'zubair responded to the call (to act as a reconnoiterer). The Prophet "Allah's blessing and peace be upon him" called the people again and Az'zubair responded to the call. The Prophet "Allah's blessing and peace be upon him" then said: "Every prophet had a disciple and my disciple is Az'zubair Ibn Al'awwam."

[42] The journey made by the two (companions)

2848- Malik Ibn Al'howairith "Allah be pleased with him" narrated: On my departure from The Prophet "Allah's blessing and peace be upon him" he said to me and to a friend of mine: "You two, pronounce the Adhan and the establishment for the prayer, and let the elder of you lead the prayer."

[43] Good will remain (as a permanent quality) in the foreheads of horses till the Day of Judgement

2849- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Judgement."

2850- Urwa Ibn Al'ja'd narrated: The Prophet "Allah's blessing and peace be upon him" said: "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Judgement."

عَنْ مُوسى بْنِ أَنَسٍ قالَ: وَذَكَرَ يَوْمَ اليَمَامَةِ قالَ: أَتَى أَنَسٌ ثابِتَ بْنَ قَيسٍ، وَقَدْ حَسَرَ عَنْ فَخِذَيهِ وَهْوَ يَتَحَنَّطُ، فَقالَ: يا عَمِّ، ما يَحْبِسُكَ أَنْ لا تَجِيءَ؟ قالَ: الآنَ يا ابْنَ أَخِي، وَجَعَلَ يَتَحَنَّطُ، يَعْنِي مِنَ الحَنُوطِ، ثُمَّ جاءَ فَجَلَسَ، فَذَكَرَ في الحَدِيثِ انْكِشافاً مِنَ النَّاسِ، فَقالَ: هَكَذا عَنْ وُجُوهِنا حَتَّى نُضارِبَ القَوْمَ، ما هكَذا كُنَّا نَفعَلُ مَعَ رَسُولِ اللَّهِ ﷺ، بِئْسَ ما عَوَّدْتُمْ أَقْرانَكُمْ. رَوَاهُ حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ.

٤٠ ـ باب فَضلِ الطَّلِيعَةِ

٢٨٤٦ ـ حدّثنا أبو نُعَيم: حَدَّثَنا سُفيَانُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ يَأْتِينِي بِخَبَرِ القَوْمِ»؟ يَوْمَ الأَحْزَابِ، قالَ الزُّبَيرُ: أَنَا، ثُمَّ قالَ: «مَنْ يَأْتِينِي بِخَبَرِ القَوْمِ»؟ قالَ الزُّبَيرُ: أَنَا، فَقالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيّاً، وَحَوَارِيَّ الزُّبَيرُ». [الحديث ٢٨٤٦ ـ أطرافه في: ٢٨٤٧، ٢٩٩٧، ٣٧١٩، ٤١١٣، ٧٢٦١].

٤١ ـ باب هَل يُبْعَثُ الطَّلِيعَةُ وَحْدَهُ

٢٨٤٧ ـ حدّثنا صَدَقَةُ: أَخبَرَنا ابْنُ عُيَينَةَ: حَدَّثَنا ابْنُ المُنْكَدِرِ: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ ـ قالَ صَدَقَةُ: أَظُنُّهُ يَوْمَ الخَنْدَقِ ـ فَانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَ فَانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَ النَّاسَ، فَانْتَدَبَ الزُّبَيرُ، فَقالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيّاً، وَإِنَّ حَوَارِيَّ الزُّبَيرُ بْنُ العَوَّامِ». [طرفه في: ٢٨٤٦]

٤٢ ـ باب سَفَرِ الاثْنَينِ

٢٨٤٨ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أبو شِهَابٍ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مالِكِ بْنِ الحُوَيرِثِ قالَ: انْصَرَفتُ مِنْ عِنْدِ النَّبِيِّ ﷺ، فَقالَ لَنا، أَنَا وَصَاحِبٌ لِي: «أَذِّنَا وَأَقِيما، وَلْيَؤُمَّكُما أَكْبَرُكُما». [طرفه في: ٦٢٨]

٤٣ ـ باب الخَيلُ مَعْقُودٌ في نَوَاصِيهَا الخَيرُ إِلَى يَوْمِ القِيَامَةِ

٢٨٤٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الخَيلُ في نَوَاصِيهَا الخَيرُ إِلى يَوْمِ القِيامَةِ».

[الحديث ٢٨٤٩ ـ طرفه في: ٣٦٤٤]

٢٨٥٠ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ حُصَينٍ وَابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الجَعْدِ، عَنِ النَّبِيِّ ﷺ قالَ: «الخَيلُ مَعْقُودٌ في نَوَاصِيهَا الخَيرُ إِلى يَوْمِ القِيَامَةِ». [الحديث ٢٨٥٠ ـ أطرافه في: ٢٨٥٢، ٣١١٩، ٣٦٤٣]

باب ٤١ ـ قوله: (الطليعة) بالرفع مفعول ناب عن الفاعل ولأبي ذرّ يبعث بفتح أوله الطليعة بالنصب على المفعولية أي هل يبعثه الإمام إلى كشف العدو (شارح).

٢٨٤٧ ـ قوله: (ندب): دعا و (انتدب) أجاب

2851- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is a blessing in the foreheads of horses."

[44] Jihad will go on with the good person as well as with the evil one

this is for The Prophet’s saying: "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Judgement.”

2852- Urwa Al'bariqi "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Judgement, for they bring about either a reward (in the Hereafter) or booty (in this world."

[45] What about keeping a horse in Allah’s cause

this is in view of Allah’s saying: “Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies.” (The Spoils of War “Al’anfal” 60)

2853- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Judgement for what the horse has eaten or drunk, as well as for its dung and urine."

[46] The name of a horse or a donkey

2854- Abdullah Ibn Abu’quatada narrated (from his father): Abu’quatada went out (on a journey) with The Messenger of Allah “Allah’s blessing and peace be upon him” but he was left behind with some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an onager before he could see it. When they saw the onager, they did not speak till Abu’quatada saw it. So, he rode a horse of his called Al’jarada and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager, which he slaughtered. He ate of its meat and so did his companions, but they regretted their eating. When they met The Prophet “Allah’s blessing and peace be upon him” (and asked him about it), he asked: "Do you have any of its meat with you?" Abu’quatada replied: "Yes, we have its leg with us." So, The Prophet “Allah’s blessing and peace be upon him” took and ate it.

قالَ سُلَيمانُ، عَنْ شُعْبَةَ، عَنْ عُروَةَ بْنِ أَبِي الجَعْدِ. تابَعَهُ مُسَدَّدٌ، عَنْ هُشَيم، عَنْ حُصَين، عَنِ الشَّعْبِيِّ، عَنْ عُروَةَ بن أبي الجَعْدِ.

٢٨٥١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «البَرَكَةُ في نَواصِي الخَيلِ».

[الحديث ٢٨٥١ ـ طرفه في: ٣٦٤٥].

٤٤ ـ باب الجِهادُ ماضٍ مَعَ البَرِّ وَالفاجِرِ

لِقَولِ النَّبِيِّ ﷺ: «الخَيلُ مَعقُودٌ في نَواصِيها الخَيرُ إِلَى يَومِ القِيامَةِ».

٢٨٥٢ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عامِرٍ: حَدَّثَنَا عُروَةُ البارِقِيُّ: أَنَّ النَّبِيَّ ﷺ قالَ: «الخَيلُ مَعقُودٌ في نَواصِيها الخَيرُ إِلَى يَومِ القِيامَةِ: الأَجرُ وَالمَغنَمُ».

[طرفه في: ٢٨٥٠].

٤٥ ـ باب مَنِ احْتَبَسَ فَرَساً

لِقَولِهِ تَعالَى: ﴿وَمِن رِباطِ الخَيلِ﴾ [الأنفال: ٦٠].

٢٨٥٣ ـ حدّثنا عَلِيُّ بْنُ حَفصٍ: حَدَّثَنَا ابْنُ المُبارَكِ: أَخبَرَنا طَلحَةُ بْنُ أَبِي سَعِيدٍ قالَ: سَمِعْتُ سَعِيداً المَقبُرِيَّ يُحَدِّثُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنِ احتَبَسَ فَرَساً في سَبِيلِ اللَّهِ، إِيماناً بِاللَّهِ، وَتَصدِيقاً بِوَعدِهِ، فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوثَهُ وَبَولَهُ في مِيزانِهِ يَومَ القِيامَةِ».

٤٦ ـ باب اسْمِ الفَرَسِ وَالحِمارِ

٢٨٥٤ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكرٍ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمانَ، عَنْ أَبِي حازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتادَةَ، عَنْ أَبِيهِ: أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ، فَتَخَلَّفَ أَبُو قَتادَةَ مَعَ بَعضِ أَصحابِهِ، وَهُم مُحرِمُونَ وَهُوَ غَيرُ مُحرِمٍ فَرَأَوا حِماراً وَحشِياً قَبلَ أَنْ يَراهُ، فَلَمَّا رَأَوهُ تَرَكُوهُ حَتَّى رَآهُ أَبُو قَتادَةَ، فَرَكِبَ فَرَساً لَهُ يُقالُ لَهُ الجَرادَةُ، فَسَأَلَهُم أَنْ يُناوِلُوهُ سَوطَهُ فَأَبَوا، فَتَناوَلَهُ فَحَمَلَ فَعَقَرَهُ، ثُمَّ أَكَلَ فَأَكَلُوا، فَقَدِمُوا، فَلَمَّا أَدرَكُوهُ قالَ: «هَل مَعَكُم مِنهُ شَيءٌ»؟ قالَ: مَعَنا رِجلُهُ، فَأَخَذَها النَّبِيُّ ﷺ فَأَكَلَها.

[طرفه في: ١٨٢١].

٢٨٥٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعفَرٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسى: حَدَّثَنَا أُبَيُّ بْنُ

٢٨٥٢ ـ قوله: (الأجر والمغنم): هما بدلان من الخير أو خبر مبتدأ محذوف أي هو الأجر والمغنم قاله الشارح.

باب ٤٦ ـ قوله: (باب اسم الفرس والحمار) أي مشروعية تسميتهما بأسماء تخصهما.

٢٨٥٥ ـ قوله: (اللحيف): بهذا الضبط وبوزن رغيف سمي به لطول ذنبه انظر الشارح.

2855- Sahl "Allah be pleased with him" narrated: In our garden there was a horse belonging to The Prophet "Allah's blessing and peace be upon him" called Al'luhaif. (It was named as such because of its long tail).

2856- Amr Ibn Maimun narrated that Mu'adh "Allah be pleased with him" reported: I was riding behind The Prophet "Allah's blessing and peace be upon him" on a donkey called Ufair. The Prophet "Allah's blessing and peace be upon him" asked: "O Mu'adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied: "Allah and his Messenger know better." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's right on his slaves is that they should worship him and never associate anything with him (in worship). On the other hand, people's right on Allah is that he would not punish those who never associate anything with him." I asked him: "O Allah's Messenger! Won't I inform people of those glad tidings?" he replied: "Do not tell them for fear that they might depend upon this only (without working)."

2857- Anas "Allah be pleased with him" narrated: Once there was a feeling of fright in Medina, so The Prophet "Allah's blessing and peace be upon him" borrowed a horse belonging to us called Mandub (on which he rode away). (on his return), he (The Prophet) said: "I have seen nothing of fright and I found it (this horse) very fast."

[47] What about evil omen concerning the horse

2858- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Evil omen is in three things: The horse, the woman, and the house."

2859- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If there is (evil omen), then it is in the woman, the horse, and the dwelling."

[48] (Keeping) the horses is for three things

Allah Almighty said: "And (he has created) horses, Mules, and donkeys, for you to ride and use for show; and he has created (other) things of which ye have no knowledge." (The Bees "An'nahl" 8)

2860- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses is for three things. It may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden).

عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ اللُّحَيْفُ.

٢٨٥٦ ـ حدَّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ يَحْيَى بْنَ آدَمَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ: «يَا مُعَاذُ، هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ، وَمَا حَقُّ العِبَادِ عَلَى اللَّهِ»؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى العِبَادِ أَنْ يَعْبُدُوهُ، وَلا يُشْرِكُوا بِهِ شَيْئاً، وَحَقَّ العِبَادِ عَلَى اللَّهِ أَنْ لا يُعَذِّبَ مَنْ لا يُشْرِكُ بِهِ شَيْئاً». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلا أُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: «لا تُبَشِّرْهُمْ فَيَتَّكِلُوا».

[الحديث ٢٨٥٦ ـ أطرافه في: ٥٩٦٧، ٦٢٦٧، ٦٥٠٠، ٧٣٧٣].

٢٨٥٧ ـ حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ فَزَعٌ بِالمَدِينَةِ، فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَساً لَنَا يُقَالُ لَهُ مَنْدُوبٌ، فَقَالَ: «مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْراً».

[طرفه في: ٢٦٢٧].

٤٧ ـ باب ما يُذْكَرُ مِنْ شُؤْمِ الفَرَسِ

٢٨٥٨ ـ حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّمَا الشُّؤْمُ فِي ثَلاثَةٍ: فِي الفَرَسِ، وَالمَرْأَةِ، وَالدَّارِ». [طرفه في: ٢٠٩٩].

٢٨٥٩ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ: فَفِي المَرْأَةِ، وَالفَرَسِ، وَالمَسْكَنِ».

[الحديث ٢٨٥٩ ـ طرفه في: ٥٠٩٥].

٤٨ ـ باب الخَيْلُ لِثَلاثَةٍ

وَقَوْلُهُ تَعَالَى: ﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً﴾. [النحل: ٨].

٢٨٦٠ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ فِي مَرْجٍ

٢٨٥٦ ـ قوله: (هل تدري) ولأبي ذرّ (وهل تدري) وقوله: حق الله كذا بإسقاط ما في الفرع وغيره وفي نسخة ما حق الله وقوله: وحق العباد: بالنصب عطفاً على فإن حق الله ولأبي ذر: بالرفع على الاستئناف (شارح).

٢٨٥٩ ـ قوله: (إن كان الخ) اتفقت النسخ على إسقاط اسم كان وهو الشوم.

٢٨٦٠ ـ قوله: (شرفاً الخ) أي شوطاً أو شوطين.

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He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. (Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others). He who keeps horses just out of pride and for showing off and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (The Earthquake "Az'zalzala" 7:8)

[49] One's beating another's riding animal during the holy battle

2861- Abul'mutawakkil An'naji narrated: I came to Jaber Ibn Abdullah Al'ansari and said to him: "Tell me what you have heard from The Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I accompanied him on one of the journeys. (Abu'aqil, the sub-narrator said: "I do not know whether that journey was for the purpose of Jihad or Umra)." When we were returning, The Prophet "Allah's blessing and peace be upon him" said: "Whoever wants to return earlier to his family, should hurry up." We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of fatigue). On that The Prophet "Allah's blessing and peace be upon him" said to me: "O Jaber, wait!" Then he hit it once with his lash and it started moving on a fast pace. He then said: "Will you sell the camel?" I replied: "Yes." When we reached Medina, The Prophet "Allah's blessing and peace be upon him" went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him: "This is your camel." He came out and started examining the camel and saying: "The camel is ours." Then The Prophet "Allah's blessing and peace be upon him" sent some ounces of gold saying: "Give them to Jaber." Then he asked: "Have you taken the full price (of the camel)?" I replied: "Yes." He said: "Both the price and the camel are for you."

[50] Riding the troublesome animal, and the horse

2862- Anas "Allah be pleased with him" narrated: Once there was a feeling of fright in Medina, so The Prophet "Allah's blessing and peace be upon him" borrowed a horse belonging to Abu'talha called Mandub (on which he rode away). (On his return), he (The Prophet) said: "I have seen nothing of fright and I found it (this horse) very fast."

أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذلِكَ مِنَ المَرْجِ أَوِ الرَّوْضَةِ كانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا، فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَينِ، كانَتْ أَرْوَاثُهَا وَآثَارُهَا حَسَناتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا كانَ ذلكَ حَسَنَاتٍ لَهُ، وَرَجُلٌ رَبَطَهَا فَخْراً وَرِئَاءً وَنِواءً لأَهْلِ الإِسْلامِ فَهْيَ وِزْرٌ عَلَى ذلِكَ» وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الحُمُرِ، فَقَالَ: «ما أُنْزِلَ عَلَيَّ فِيهَا إِلاَّ هذهِ الآيَةُ الجَامِعَةُ الفَاذَّةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ * وَمَنْ يَعْمَل مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾ [الزلزلة: ٧ ـ ٨].

[طرفه في: ٢٣٧١]

٤٩ ـ باب مَنْ ضَرَبَ دَابَّةَ غَيرِهِ في الغَزْوِ

٢٨٦١ ـ حدّثنا مُسلِمٌ: حدَّثَنا أَبو عَقِيلٍ: حَدَّثَنا أَبو المُتَوكِّلِ النَّاجِيُّ قالَ: أَتَيتُ جابِرَ ابنَ عَبْدِ اللَّهِ الأَنْصارِيَّ فَقُلْتُ لَهُ: حَدِّثْنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، قالَ: سافَرْتُ مَعَهُ فِي بَعْضِ أَسفارِهِ، قالَ أَبو عقيل: لا أَدرِي غَزوَةً أَوْ عُمرَةً، فلَمَّا أَنْ أَقبلنا، قالَ النَّبِيُّ ﷺ: «مَنْ أَحَبَّ أَنْ يَتَعَجَّلَ إِلى أَهْلِهِ فَلْيُعَجِّلْ». قالَ جابِرٌ: فَأَقْبَلْنَا وَأَنا عَلى جَمَلٍ لِي أَرْمَكَ، لَيسَ فِيهِ شِيَةٌ، وَالنَّاسُ خَلفِي، فَبَينَا أَنَا كَذلكَ، إِذْ قامَ عَلَيَّ، فَقالَ لِي النَّبِيُّ ﷺ: «يَا جابِرُ، اسْتَمْسِكْ». فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَبَ البَعِيرُ مَكَانَهُ، فَقَالَ: «أَتَبِيعُ الجَمَلَ»؟ قُلتُ: نَعَمْ، فَلَمَّا قَدِمْنا المَدِينَةَ وَدَخَلَ النَّبِيُّ ﷺ المَسْجِدَ فِي طَوَائِفِ أَصْحابِهِ، فَدَخَلْتُ إِلَيهِ، وَعَقَلْتُ الجَمَلَ فِي ناحِيَةِ البَلاطِ، فَقُلتُ لَهُ: هذا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بِالجَمَلِ وَيَقُولُ: «الجَمَلُ جَمَلُنَا». فَبَعَثَ النَّبِيُّ ﷺ أَوَاقٍ مِنْ ذَهَبٍ، فَقَالَ: «أَعْطُوهَا جابِرًا». ثُمَّ قالَ: «اسْتَوْفَيتَ الثَّمَنَ»؟ قُلتُ: نَعَمْ، قالَ: «الثَّمَنُ وَالجَملُ لكَ».

[طرفه في: ٤٤٣]

٥٠ ـ باب الرُّكُوبِ عَلَى الدَّابَّةِ الصَّعْبَةِ وَالفُحُولَةِ مِنَ الخَيلِ

وقالَ راشِدُ بْنُ سَعْدٍ: كَانَ السَّلَفُ يَسْتَحِبُّونَ الفُحُولَةَ، لأَنَّهَا أَجْرَى وأَجْسَرُ.

٢٨٦٢ ـ حدّثنا أَحْمَدُ بْنُ مُحمَّدٍ: أَخبَرَنَا عَبْدُ اللَّهِ: أَخبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ بِالمَدِينَةِ فَزَعٌ، فَاسْتَعارَ النَّبِيُّ ﷺ فَرَساً لأَبِي طَلْحَةَ يُقالُ لَهُ مَنْدُوبٌ، فَرَكِبَهُ، وَقالَ: «ما رَأَينا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْراً». [طرفه في: ٢٦٢٧].

= **ـ وقوله:** (بنهر) بفتح الهاء وسكونها.

ـ قوله: (والنواء): العداوة.

٢٨٦١ ـ قوله: (الناجيّ): نسبة إلى بني ناجية.

ـ (جمل أرمك): هو ما خالط حمرته سواد. (ليس فيه شية): أي لمعة من غير لونه.

ـ البلاط: بفتح الباء الحجارة المفروشة عند باب المسجد (شارح).

باب ٥٠ ـ قوله: (الفحولة) جمع الفحل كالفحول والتاء فيه لتأكيد الجمع كما في الملائكة.

[51] The horse's shares

2863- Abdullah Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" fixed two shares for the horse and one share for its rider (from the war spoils).

[52] One's holding the reins of another's riding animal in the war

2864- Abu'is'haq reported: Al'bara Ibn Azib "Allah be pleased with him" was asked: "Did you flee leaving Allah's Apostle "Allah's blessing and peace be upon him" during the battle of Hunain?" Al'bara replied: "But Allah's Apostle "Allah's blessing and peace be upon him" did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war spoils, the pagans faced us with arrows, but Allah's Apostle "Allah's blessing and peace be upon him" did not flee. No doubt, I saw him on his white mule with Abu'sufyan holding its reins. The Prophet "Allah's blessing and peace be upon him" was saying: "I am truly The Prophet; I am the son of Abdul'muttalib."

[53] The stirrup for the riding animal

2865- Ibn Omar "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" put his feet in the stirrup and the she-camel got up carrying him, he would start reciting Talbiya at the mosque of Dhul'hulaifa.

[54] Riding the unsaddled horse

2866- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" received them (people) while he was riding an unsaddled horse with his sword slung over his shoulder.

٥١ ـ باب سِهَامِ الفَرَسِ

٢٨٦٣ ـ حدثنا عُبيدُ بنُ إسماعيل، عن أبي أُسامة، عن عُبيدِ اللّه، عن نافعٍ، عن ابنِ عُمرَ رضيَ اللّهُ عنهُما: أنَّ رسُولَ اللّه ﷺ جعلَ للفرَسِ سَهْمَين ولِصاحِبِه سَهْماً.

وَقال مالكٌ: يُسْهَمُ للخيلِ، والبَرَاذِين منها، لقَوْلِه: ﴿وَالخيلَ وَالبِغالَ وَالحَميرَ لِتَركَبُوها﴾ [النحل: ٨]. ولا يُسْهَمُ لأكْثَرَ مِنْ فرسٍ.

[الحديث ٢٨٦٣ ـ طرفه في: ٤٢٢٨].

٥٢ ـ باب مَنْ قادَ دابَّةَ غيرِه في الحَرْبِ

٢٨٦٤ ـ حدثنا قُتيبةُ: حدَّثَنا سَهْلُ بنُ يوسُفَ، عنْ شُعبَةَ، عنْ أبي إسحاق: قالَ رَجُلٌ للبَراءِ بنِ عازِبٍ رَضِيَ اللّهُ عنهُما: أفَرَرْتُمْ عَنْ رَسُولِ اللّه ﷺ يَوْمَ حُنَينٍ؟ قال: لكنَّ رَسُولَ اللّه ﷺ لَمْ يَفِرَّ، إنَّ هوازِنَ كانُوا قوماً رُماةً، وإنَّا لَمَّا لَقِيناهُم حمَلنا عليهِمْ فانهَزَمُوا، فأقْبَلَ المُسْلِمُونَ على الغنائمِ واسْتَقبَلونا بالسِّهامِ، فأمَّا رَسُولُ اللّه ﷺ فلَمْ يَفِرَّ، فلَقَدْ رَأَيتُهُ وإنَّهُ لَعلَى بَغْلَتِهِ البيضاءِ، وإنَّ أبا سُفيانَ آخِذٌ بِلجامِها والنَّبيُّ ﷺ يقُولُ: «أنا النَّبيُّ لا كَذِبْ، أنا ابْنُ عَبْدِ المُطَّلِبْ».

[الحديث ٢٨٦٤ ـ أطرافه في: ٢٨٧٤، ٢٩٣٠، ٣٠٤٢، ٤٣١٥، ٤٣١٦، ٤٣١٧].

٥٣ ـ باب الرِّكابِ وَالغَرْزِ للدَّابَّةِ

٢٨٦٥ ـ حدثني عُبَيْدُ بْنُ إسماعيلَ: عَنْ أبي أُسامَةَ، عَنْ عُبَيدِ اللّه، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا، عَنِ النَّبيِّ ﷺ: أنَّهُ كانَ إذا أدْخَلَ رِجْلَهُ في الغَرْزِ، وَاسْتَوَتْ بِهِ ناقَتُهُ قائمَةً، أهَلَّ مِنْ عِنْدِ مَسْجِدِ ذي الحُلَيفَةِ [طرفه في: ١٦٦].

٥٤ ـ باب رُكُوبِ الفَرَسِ العُرْيِ

٢٨٦٦ ـ حدثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ رضِيَ اللّهُ عَنْهُ: استَقبَلَهُمُ النَّبيُّ ﷺ على فَرَسٍ عُرْيٍ، ما عَلَيهِ سَرْجٌ، في عُنُقِهِ سَيْفٌ.

[طرفه في: ٢٦٢٧].

٥٥ ـ باب الفَرَسِ القَطُوفِ

٢٨٦٧ ـ حدثنا عَبْدُ الأعْلَى بْنُ حَمَّادٍ: حَدَّثَنا يَزيدُ بْنُ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ،

باب ٥١ ـ قوله: البراذين: جمع البرذون وزان فرعون: وهو التركي من الخيل ا هـ.

باب ٥٣ ـ قوله: (الغرز): الركاب المتخذ من الجلد.

باب ٥٤ ـ قوله: (العري) للحيوان كالعريان للإنسان.

باب ٥٥ ـ قوله: (القطوف): أي البطيء المشي مع تقارب الخطا

[55] (Riding) the slow horse of narrow paces

2867- Anas "Allah be pleased with him" narrated: Once people of Medina got frightened, so The Prophet "Allah's blessing and peace be upon him" rode a horse belonging to Abu'talha, which ran slowly, or was of narrow paces. When he returned, he said: "I found your (Abu'talha's) horse (very fast, having energy as inexhaustible) as (the water of) the sea. After that the horse could not be surpassed in running.

[56] What about horse races

2868- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" arranged for a horse race amongst the horses that had been made lean to take place between Al'hafya and Thaniyat Al'wada (two places, five or six miles far from one another); and the horses which had not been made lean from Ath'thaniya to the mosque of Banu'zuraiq (a mile far from one another). I was also amongst those who took part in that horse race. Sufyan, a sub-narrator, said: "The distance between Al'hafya and Thaniyat Al'wada is five or six miles; and between Ath'thaniya and the mosque of Banu'zuraiq is one mile."

[57] Making the horses lean for running races

2869- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" arranged for a horse race amongst the horses that had not been made lean. Their limit (distance of running) was from Ath'thaniya to the mosque of Banu'zuraiq (a mile far from one another). Abdullah Ibn Omar was amongst those who took part in that horse race.

[58] The limit (distance of running) of race for the horses, which were made lean

2870- Abu'is'haq narrated from Moosa Ibn Uqba from Nafi from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" arranged a horse race amongst the horses that had been made lean from Al'hafya; and their limit (distance of running) was up to Thaniyat Al'wada. I asked Moosa: "What was the distance between the two places?" Moosa replied: "Six or seven miles." He arranged (another) race for the horses, which had not been made lean, from Thaniyat Al'wada; and their limit was up to the mosque of Banu'zuraiq. I asked: "What was the distance between those two places?" He replied: "One mile or so." Ibn Omar was amongst those who took part in that horse race.

[59] The Prophet's she-camel

Ibn Omar told: The Messenger of Allah "Allah's blessing and peace be upon him" made Usama (Ibn Zaid) ride behind him on Al'qaswa (The Prophet's she-camel). Al'miswar narrated that The Prophet "Allah's blessing and peace be upon him" said: "Al'qaswa did not get stubborn."

عن أَنس بن مالِكٍ رضِي اللّٰهُ عنهُ: أَنَّ أَهلَ المَدِينَةِ فَزِعوا مرَّةً، فركِبَ النَّبِيُّ ﷺ فرساً لأَبِي طلحةَ كانَ يَقْطِفُ، أو كانَ فِيهِ قِطافٌ، فلمَّا رجعَ قالَ: «وجدْنا فرسَكُم هذا بحراً». فكانَ بَعْدَ ذٰلِكَ لا يُجارَى. [طرفه في: ٢٦٢٧].

٥٦ ـ باب السَّبَقِ بَينَ الخَيلِ

٢٨٦٨ ـ حدّثنا قَبِيصَةُ حَدَّثَنَا سُفيانُ، عَن عُبَيدِ اللّٰهِ، عَن نَافِعٍ عَن ابْنِ عُمَرَ رَضِيَ اللّٰه عنهما قالَ: أَجرى النَّبِيُّ ﷺ ما ضُمِّرَ مِنَ الخَيلِ مِنَ الحَفياءِ إِلَى ثَنِيَّةِ الوَداعِ، وأَجرى ما لَم يُضمَّرْ مِنَ الثَّنِيَّةِ إِلى مَسجِدِ بنِي زُرَيقٍ، قالَ ابنُ عُمَرَ: وكُنْتُ فِيمَن أَجرى.

قالَ عَبدُ اللّٰهِ: حَدَّثَنا سُفيان، قالَ: حَدَّثَنِي عُبَيدُ اللّٰه، قالَ سُفيَانُ: بَينَ الحَفياءِ إِلَى ثَنِيَّةِ الوَدَاعِ خَمْسَةُ أَمْيَالٍ أَوْ سِتَّةٌ، وَبَينَ ثَنِيَّةَ إِلَى مَسْجِدِ بَنِي زُرَيقٍ مِيلٌ.

[طرفه في: ٤٢٠].

٥٧ ـ باب إِضْمارِ الخَيلِ لِلسَّبْقِ

٢٨٦٩ ـ حدّثنا أَحمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰه رَضِيَ اللّٰهُ عَنهُ: أَنَّ رَسُولَ اللّٰهِ ﷺ سَابَقَ بَينَ الخَيلِ الَّتِي لَمْ تُضمَّرْ، وَكانَ أَمَدُهَا مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيقٍ، وَأَنَّ عَبدَ اللّٰهِ بنَ عُمرَ كانَ سابَقَ بِها. [طرفه في: ٤٢٠].

٥٨ ـ باب غايَةِ السَّبْقِ لِلخَيلِ المُضَمَّرَةِ

٢٨٧٠ ـ حدّثنا عَبدُ اللّٰهِ بنُ مُحمَّد: حَدَّثَنَا مُعاوِيَةُ: حَدَّثَنَا أَبُو إِسحاقَ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللّٰهُ عَنهُما قالَ: سَابَقَ رَسُولُ اللّٰهِ ﷺ بَينَ الخَيلِ الَّتِي قَدْ أُضمِرَتْ، فَأَرْسَلَها مِنَ الحَفياءِ، وَكانَ أَمَدُها ثَنِيَّةَ الوَداعِ فَقُلْتُ لِموسى: فَكَمْ كانَ بَينَ ذٰلِكَ؟ قالَ: سِتَّةُ أَمْيالٍ أو سَبعةٌ، وسابَقَ بينَ الخَيلِ التي لَم تُضَمَّرْ، فأرسَلَها مِن ثَنيةِ الوداعِ، وكانَ أَمَدَهَا مَسْجِدَ بَنِي زُرَيقٍ قُلتُ: فَكمْ بَينَ ذٰلِكَ؟ قالَ: مِيلٌ أَوْ نَحوُهُ وَكانَ ابنُ عُمَرَ مِمَّنْ سَابَقَ فِيهَا. [طرفه في: ٤٢٠]

٥٩ ـ باب نَاقَةِ النَّبِيِّ ﷺ

قالَ ابنُ عُمَرَ: أَرْدَفَ النَّبِيُّ ﷺ أُسَامَةَ عَلَى القَصْوَاءِ.

وَقالَ المِسْوَرُ: قالَ النَّبِيُّ ﷺ: «ما خَلأَتِ القَصْواءُ»

٢٨٧١ ـ حدّثنا عَبْدُ اللّٰهِ بنُ مُحَمَّدٍ: حَدَّثَنا مُعاوِيَةُ: حَدَّثَنا أَبو إِسحاق، عَن حُمَيدٍ قالَ:

٢٨٦٧ ـ قوله: (يقطاف) بكسر الطاء وتضم قاله الشارح.

٢٨٦٨ ـ قوله: (بين الحفياء) ولأبي ذر: من الحفياء.

ـ قوله: (بين ثنية) وفي بعض النسخ وبين ثنية الوداع.

2871- Humaid reported that he heard Anas "Allah be pleased with him" saying: The she-camel of The Prophet "Allah's blessing and peace be upon him" was called Al'adba.

2872- Humaid reported from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" had a she camel called Al'adba which could hardly be excelled in a race. Once a Bedouin came riding a camel below six years of age, which surpassed it (Al'adba) in the race. The Muslims felt it so much that The Prophet "Allah's blessing and peace be upon him" noticed their distress. He then said: "It is Allah's ordinance that He brings down whatever rises high in the world."

[60] Fighting while riding donkeys

[61] The Prophet's white mule

Anas told that the king of Aila had presented to The Messenger of Allah "Allah's blessing and peace be upon him" a white mule.

2873- Amr Ibn Al'harith told: The Prophet "Allah's blessing and peace be upon him" left (after his death) nothing but his white mule, his arms and (a peace of) land which he left as a charitable gift.

2874- Abu'is'haq reported: Al'bara Ibn Azib "Allah be pleased with him" was asked: "O Abu'omara! Did you flee during the battle of Hunain?" Al'bara replied: "No, by Allah! Allah's Apostle "Allah's blessing and peace be upon him" did not flee. But the hasty people fled. Then the pagans faced them with arrows, but Allah's Apostle "Allah's blessing and peace be upon him" did not flee. He (The Prophet) was on his white mule with Abu'sufyan holding its reins. The Prophet "Allah's blessing and peace be upon him" was saying: "I am truly The Prophet; I am the son of Abdul'muttalib."

[62] Jihad of women

2875- A'isha "Allah be pleased with her" narrated: I asked for The permission of The Prophet "Allah's blessing and peace be upon him" to take part in Jihad. He replied: "Your Jihad represents in (performing) Hajj."

2876- A'isha Bint Talha narrated from A'isha, the mother of believers "Allah be pleased with her": The wives of The Messenger of Allah "Allah's blessing and peace be upon him" asked him about Jihad.

سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَتْ ناقَةُ النَّبِيِّ ﷺ يُقَالُ لَهَا العَضْباءُ.

[الحديث ٢٨٧١ ـ طرفه في: ٢٨٧٢]

٢٨٧٢ ـ حدّثنا مالكُ بنُ إسماعيلَ: حَدَّثَنا زُهَيرٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضيَ اللَّهُ عَنْهُ قالَ: كانَ للنَّبِيِّ ﷺ ناقَةٌ تُسَمَّى العَضْباءَ، لا تُسْبَقُ، قالَ حُمَيدٌ: أَوْ لا تَكادُ تُسْبَقُ، فَجاءَ أَعْرابِيٌّ عَلَى قَعُودٍ فسبقها، فشقَّ ذلِكَ على المسْلِمِينَ حتى عرفه، فقالَ: «حَقٌّ عَلَى اللهِ أَنْ لا يَرْتَفِعَ شيءٌ من الدنيا إلا وَضَعَهُ». طَوَّلَهُ موسى، عَنْ حمّادٍ، عَنْ ثابتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٨٧١]

٦٠ ـ باب الغزو على الحَمير

٦١ ـ باب بَغْلَةِ النَّبِيِّ ﷺ البَيضاءِ

قاله أنسٌ. وقال أبو حُميد: أهدى مَلِكُ أَيلةَ للنَّبِيِّ ﷺ بَغْلَةً بَيضاءَ.

٢٨٧٣ ـ حدّثنا عَمْرُو بنُ عَلِيٍّ حَدَّثَنا يَحيى حَدَّثَنا سُفيانُ قال حَدَّثَني أَبو إسْحاقَ قالَ: سمعْتُ عَمرَو بنَ الحارثِ قال: ما ترك النبيُّ ﷺ إلا بَغلتَهُ البيضاءَ، وسِلاحَهُ، وأَرضاً تَرَكَها صَدَقَةً. [طرفه في: ٢٧٣٩]

٢٨٧٤ ـ حدّثنا محمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحْيى بنُ سَعيدٍ، عَنْ سُفيانَ قالَ: حَدَّثَني أَبُو إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قالَ لَهُ رَجُلٌ: يا أَبا عُمارَةَ وَلَّيتُم يَوْمَ حُنَينٍ؟ قالَ: لا وَاللَّهِ ما وَلَّى النَّبِيُّ ﷺ، ولكنْ وَلَّى سَرعانُ النّاسِ، فلَقِيَهُم هَوازِنُ بِالنَّبْلِ، والنَّبِيُّ ﷺ على بَغلتِهِ البَيضاءِ، وأَبو سُفيانَ بْنُ الحَارِثِ آخِذٌ بِلِجامِهَا، وَالنَّبِيُّ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لا كَذِبْ، أَنَا ابْنُ عَبْدِ المُطَّلِبْ». [طرفه في: ٢٨٦٤]

٦٢ ـ باب جِهَادِ النِّساءِ

٢٨٧٥ ـ حدّثنا محمدُ بنُ كثيرٍ: أخبرنا سفيانُ، عَنْ معاويةَ بنِ إسحاقَ، عَنْ عائشةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنينَ رَضِيَ اللهُ عَنْهَا قالَتْ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ في الجِهادِ، فَقالَ: «جِهادُكُنَّ الحجُّ».

وَقالَ عَبْدُ اللَّهِ بْنُ الوَلِيدِ: حَدَّثَنَا سُفيانُ، عَنْ مُعاوِيَةَ: بِهذا. [طرفه في: ١٥٢٠].

٢٨٧٦ ـ حدّثنا قَبيصَةُ: حَدَّثَنا سُفيانُ، عَنْ مُعاوِيَةَ بهذا وَعَنْ حَبيبِ بْنِ أَبي عَمْرَةَ، عَنْ عائشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ، عَنِ النَّبِيِّ ﷺ: سَأَلَهُ نِساؤُهُ عَنِ الجِهادِ،

٢٨٧٢ ـ قوله: (على قعود): بفتح القاف وهو ما استحق الركوب من الابل وأقلّ ذلك أن يكون ابن سنتين إلى أن تدخل السادسة فيسمى جملاً ولا يقال إلا للذكر (شارح)

باب ٦٠ قوله (باب الغزو على الحمير) كذا وقع للمستملي وحده من غير ذكر حديث (شارح).

٢٨٧٤ ـ قوله: (سرعان) بفتح السين والراء وقد تسكن أي المستعجلون منهم (شارح).

He said: "The best Jihad (for you) is to perform Hajj."

[63] Women's taking part in the naval holy battles in Allah's cause

2877- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went to (the house of) the daughter of Milhan where he reclined (and slept). Then (he woke up) smiling. She asked: "O Allah's Apostle! What gets you smile?" He replied: "Some people amongst my followers were (as displayed to me in a dream) sailing on the green sea in Allah's Cause, likely as if they were kings on thrones." She said: "O Allah's Apostle! Invoke Allah to make me one of them." He said: "O Allah! Let her be one of them." Then he (slept again, woke up, and) smiled. She asked him the same question and he gave the same reply. She said: "Invoke Allah to make me one of them." He replied: "You will be amongst the first batch of them; you will not be amongst the last." Later on she married Obada Ibn As'samit and then she sailed on the sea with Bint "daughter of" Qaraza, Mo'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck. Consequently, she fell down from it and died.

2878- The same as above.

[64] Accompanying a certain woman from amongst one's wives while setting out for Jihad

2879- Az'zuhri narrated: A'isha "Allah be pleased with her" told: Whenever The Prophet "Allah's blessing and peace be upon him" intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot fell upon me; so I went with The Prophet "Allah's blessing and peace be upon him." and This was after the revelation of the Verse of veiling.

[65] Women's fighting along with men

2880- Anas "Allah be pleased with him" narrated: On the day of Ohud, when (some) people retreated and left The Prophet "Allah's blessing and peace be upon him", I saw A'isha Bint Abu'bakr and Ommu'sulaim, with their robes tucked up so that the bangles around their ankles were visible, hurrying with their water skins (or "carrying the water skins on their backs" according to another narration). Then they would pour the water in the mouths of the people. Then they would return to fill the water skins again and come back again to pour water in the mouths of the people.

فَقَالَ: «نِعْمَ الجِهَادُ الحَجُّ».

[طرفه في: ١٥٢٠].

٦٣ ـ باب غَزْوِ المَرْأَةِ في البَحْرِ

٢٨٧٧، ٢٨٧٨ ـ حدّثنا عبدُ اللهِ بنُ مُحمَّدٍ: حدَّثنا مُعاويةُ بنُ عَمرو: حدَّثنا أبو إسحاقَ، عن عبدِ اللهِ بنِ عبدِ الرَّحمٰنِ الأنْصاريِّ قال: سَمعتُ أنساً رَضيَ اللَّهُ عَنهُ يَقولُ: دَخلَ رَسولُ اللَّهِ ﷺ علَى ابْنَةِ مِلحَانَ فاتَّكأَ عِندَها، ثُمَّ ضَحِكَ، فقالَتْ: لِمَ تَضْحَكُ يَا رسولَ اللَّهِ فقالَ: «ناسٌ مِن أمَّتي يَركَبُونَ البَحْرَ الأخْضَرَ في سَبيلِ اللَّهِ، مَثَلُهُمْ مَثَلُ المُلوكِ علَى الأَسِرَّةِ». فَقالَتْ: يا رَسولَ اللَّهِ، ادعُ اللَّهَ أنْ يَجعلَني مِنهُم. قالَ: «اللَّهُمَّ اجعَلها مِنهُمْ». ثُمَّ عادَ فَضحِكَ، فَقالَتْ لَهُ مِثلَ، أَوْ مِمَّ ذلِكَ؟ فَقالَ لَها مِثْلَ ذلِكَ، فَقالَتْ: ادعُ اللَّهَ أنْ يَجْعَلَنِي مِنهُمْ. قالَ: «أَنْتِ مِنَ الأَوَّلِينَ، وَلَسْتِ مِنَ الآخِرينَ». قالَ: قالَ أَنَسٌ: فَتَزَوَّجَتْ عُبادَةَ بْنَ الصَّامِتِ، فَرَكِبَتِ البَحْرَ مَعَ بِنْتِ قَرَظَةَ، فَلَمَّا قَفَلَتْ، رَكِبَتْ دَابَّتَها، فَوَقَصَتْ بِهَا، فَسَقَطَتْ عَنْهَا فَماتَتْ.

[طرفه في: ٢٧٨٨].

٦٤ ـ باب حَمْلِ الرَّجُلِ امْرَأَتَهُ في الغَزْوِ دُونَ بَعْضِ نِسائِهِ

٢٨٧٩ ـ حدّثنا حَجّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيرِيُّ: حَدَّثَنا يُونُسُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، وَسَعِيدَ بْنَ المُسَيَّبِ، وَعَلقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عائِشَةَ، كُلٌّ حَدَّثَنِي طائِفَةً مِنَ الحَدِيثِ، قالَتْ: كانَ النَّبِيُّ ﷺ إذا أرادَ أنْ يخرجَ أقرعَ بينَ نِسائِهِ، فأيَّتُهنَّ يخرجُ سهمُها خرجَ بها النَّبِيُّ ﷺ فأقرعَ بيننا في غَزوَةٍ غزاها، فخرجَ فيهَا سَهمِي، فَخرَجْتُ مَعَ النَّبِيِّ ﷺ، بَعْدَ ما أُنْزِلَ الحِجابُ.

[طرفه في: ٢٥٩٣].

٦٥ ـ باب غَزْوِ النِّسَاءِ وَقِتَالِهِنَّ مَعَ الرِّجَالِ

٢٨٨٠ ـ حدّثنا أَبو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: لمّا كانَ يومُ أُحُدٍ انهزمَ النّاسُ عنِ النَّبيِّ ﷺ، قال: وَلقَدْ رَأيتُ عائشةَ بنتَ أبي بكرٍ وأُمَّ سُلَيمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تَنْقُزَانِ القِرَبَ، وَقالَ غَيْرُهُ: تَنْقُلانِ القِرَبَ عَلَى مُتُونِهِمَا، ثُمَّ تُفرِغانِهِ في أفواهِ القَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغانِهَا في أفواهِ القَوْمِ [الحديث ٢٨٨٠ ـ أطرافه في: ٢٩٠٢، ٣٨١١، ٤٠٦٤].

٢٨٧٧، ٢٨٧٨ ـ قوله: (فقالت له مثل) أي مثل قولها الأول لم تضحك (أو) قالت (ممّ ذلك) الضحك.

ـ قوله: (فوقصت بها): أي رمت بها وأصل الوقص كسر العنق.

٢٨٨٠ ـ قوله: (الخدم) جمع الخدمة وهي الخلخال و(السوق): جمع الساق و(النقز): الوثب وهو غير متعد.

[66] Women's carrying the water skins to fighters during holy battles

2881- Tha'laba Ibn Abu'malik narrated: Omar Ibn Al'khattab "Allah be pleased with him" distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said: "O Commander of Believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Ommu'kolthoom, the daughter of Ali. Omar said: "Ommu'salit is more entitled (to have it)." Ommu'salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle. Omar said: "She (Ommu'salit) used to carry the water skins for us on the day of Ohud."

[67] Women's treatment of the wounded men during holy battles

2882- Ar'rubaiy Bint "daughter of" Mu'awwedh "Allah be pleased with her" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" providing the wounded (fighters) with water and treating them and bringing the killed (from the battle field)to Medina.

[68] The women's bringing back the wounded and killed (men from the battlefield to Medina)

2883- Ar'rubaiy Bint Mu'awwedh narrated: We used to take part in holy battles with The Prophet "Allah's blessing and peace be upon him" by providing people with water, serving them, and bringing the killed and the wounded back to Medina.

[69] Removing the arrow from one's body

2884- Abu'burda narrated from Abu'moosa "Allah be pleased with him": Abu'amer was hit with an arrow in his knee, so I went to him. He asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to The Prophet "Allah's blessing and peace be upon him" and told him. He said: "O Allah! Forgive Obaid Abu'amer."

[70] guarding in the holy battles, and in Allah's cause

2885- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was vigilant one night.

٦٦ ـ باب حَمْلِ النِّسَاءِ القِرَبَ إِلَى النَّاسِ في الغَزْوِ

٢٨٨١ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ الله: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ ثَعْلَبَةُ بْنُ أَبِي مالِكٍ: إِنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ مُرُوطاً بَيْنَ نِساءٍ مِنْ نِسَاءِ المَدِينَةِ، فَبَقِيَ مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ المُؤْمِنِينَ، أَعْطِ هذا ابْنَةَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ، فَقَالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ. وَأُمُّ سَلِيطٍ مِنْ نِسَاءِ الأَنْصَارِ، مِمَّنْ بَايَعَ رَسُولَ اللهِ ﷺ. قال عُمَرُ: فإنَّها كانَتْ تَزْفِرُ لَنا القِرَبَ يَوْمَ أُحُدٍ. قال أبو عبدِ الله: تَزْفِرُ تَخِيطُ.

[الحديث ٢٨٨١ ـ طرفه في: ٤٠٧١].

٦٧ ـ بابُ مُداواةِ النِّساءِ الجَرْحَى في الغَزْوِ

٢٨٨٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا خالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ نَسْقِي وَنُدَاوِي الجَرْحَى، وَنَرُدُّ القَتْلَى إِلَى المَدِينَةِ.

[الحديث ٢٨٨٢ ـ طرفاه في: ٢٨٨٣، ٥٦٧٩].

٦٨ ـ باب رَدِّ النِّساءِ الجَرْحَى والقَتْلَى

٢٨٨٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ، عَنْ خالِدِ بْنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ، فَنَسْقِي القَوْمَ، وَنَخْدُمُهُمْ وَنَرُدُّ الجَرْحَى والقَتْلَى إِلَى المَدِينَةِ.

[طرفه في: ٢٨٨٢].

٦٩ ـ باب نَزْعِ السَّهْمِ مِنَ البَدَنِ

٢٨٨٤ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: رُمِيَ أَبُو عامِرٍ في رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ، قالَ: انْزِعْ هذا السَّهْمَ، فَنَزَعْتُهُ، فَنَزَا مِنْهُ المَاءُ، فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عامِرٍ».

[الحديث ٢٨٨٤ ـ طرفاه في: ٤٣٢٣، ٦٣٨٣].

٧٠ ـ باب الحِرَاسَةِ في الغَزْوِ في سَبِيلِ اللَّه

٢٨٨٥ ـ حدّثنا إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا يَحْيى بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عامِرِ بْنِ رَبِيعَةَ قالَ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنها تَقُولُ: كانَ النَّبِيُّ ﷺ

٢٨٨١ ـ **قوله**: (تزفر) أي تحمل وأما تفسير المؤلف فلم يستحسنه الشارح

٢٨٨٣ ـ **قوله**: (ونخدمهم) بضم الدال وكسرها.

When he reached Medina, he said: "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said: "Who is that? " He (The comer) replied: " I am Sa'd Ibn Abu'waqqas and have come to guard you." So, The Prophet "Allah's blessing and peace be upon him" slept (that night).

2886- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, and the garment perish. If he is given (those things) he will be pleased and if not, he will be displeased."

2887- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, and the garment perish as he will be pleased if these things are given to him, and if not, he will be displeased. Let such a person perish and relapse, and if he is stabbed with a thorn, let him find no one to take it out for him. Paradise is for he, who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he will be perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he will accept his post with satisfaction. (He is so simple and humble that) if he asks for permission he will not be permitted, and if he intercedes, his intercession will not be accepted."

[71] The virtue of the service in the holy battles

2888- Anas "Allah be pleased with him" narrated: I was accompanying Jarir Ibn Abdullah on a journey who used to serve me though he was older than me. Jarir said: "I saw the Ansar doing a thing (which is to show great respect to The Prophet), for which I have vowed that whenever I meet any of them, I will serve him."

2889- Anas Ibn Malik "Allah be pleased with him" narrated: I went along with The Prophet "Allah's blessing and peace be upon him" to Khaibar so as to serve him. When The Prophet "Allah's blessing and peace be upon him" returned, he, on seeing the Ohud mountain, said: "This is a mountain that loves us as well as we love it." Then he pointed to Medina with his hand saying: "O Allah! I make the area that is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary.

سَهِرَ، فلما قَدِمَ المدينةَ قالَ: «لَيتَ رَجُلاً مِنْ أَصْحَابِي صَالِحاً يَحْرُسُنِي اللَّيلَةَ». إِذْ سَمِعْنَا صَوْتَ سِلاحٍ، فَقَالَ: «مَنْ هذا»؟ فَقالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ جِئْتُ لأَحْرُسَكَ، وَنَامَ النَّبِيُّ ﷺ.

[الحديث ٢٨٨٥ ـ طرفه في: ٧٢٣١].

٢٨٨٦ ـ حدّثنا يَحيى بْنُ يُوسُفَ: أَخْبَرَنا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «تَعِسَ عَبْدُ الدِّينارِ، وَالدِّرْهَمِ، وَالقَطِيفَةِ، وَالخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ». لَمْ يَرْفَعْهُ إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ.

[الحديث ٢٨٨٦ ـ طرفاه في: ٢٨٨٧، ٦٤٣٥].

٢٨٨٧ ـ وَزَادَنَا عَمْرٌو قالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «تَعِسَ عَبْدُ الدِّينَارِ، وَعَبْدُ الدِّرْهَمِ، وَعَبْدُ الخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وانتكس، وَإِذَا شِيكَ فَلا انْتَقَشَ، طُوبى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ، فِي سَبِيلِ اللَّهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كانَ فِي الحِرَاسَةِ كانَ فِي الحِرَاسَةِ، وَإِنْ كانَ فِي السَّاقَةِ، كانَ فِي السَّاقَةِ إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ». قال أَبُو عَبْدِ اللَّهِ: لَمْ يَرْفَعْهُ إِسْرَائِيلُ، وَمحَمَّدُ بْنُ جُحَادَةَ، عَنْ أَبِي حُصَينٍ.

وَقالَ: «تَعْساً»: كَأَنَّهُ يَقُولُ فَأَتْعَسَهُمُ اللَّهُ. «طُوبى»: فُعْلَى مِنْ كُلِّ شَيءٍ طَيِّبٍ، وَهْيَ يَاءٌ حُوِّلَتْ إِلَى الوَاوِ، وَهْيَ مِنْ يَطِيبُ.

٧١ ـ بابُ فَضْلِ الخِدْمَةِ في الغَزْوِ

٢٨٨٨ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيدٍ، عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: صَحِبْتُ جرِيرَ بْنَ عَبْدِ اللَّهِ، فَكانَ يَخْدُمُنِي وَهو أَكْبَرُ مِنْ أَنَسٍ، قالَ جَرِيرٌ: إِنِّي رَأَيْتُ الأَنْصارَ يَصْنَعُونَ شَيئاً، لا أَجِدُ أَحداً مِنْهُمْ إِلاَّ أَكْرَمْتُهُ.

٢٨٨٩ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى المُطَّلِبِ بْنِ حَنْطَبٍ: أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيبَرَ أَخْدُمُهُ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ رَاجِعاً وَبَدَا لَهُ أُحُدٌ، قالَ: «هذا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». ثُمَّ أَشَارَ بِيَدِهِ إِلَى المَدِينَةِ، قالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ ما بَينَ لابَتَيهَا، كَتَحْرِيمِ

٢٨٨٦ ـ **قوله**: (تعس) بكسر العين المهملة وتفتح انكب على وجهه أو بعد أو هلك أو شقي (شارح).

٢٨٨٧ ـ **قوله**: (وانتكس): أي عاوده المرض كما بدأ به أو انقلب على رأسه وهو دعاء عليه بالخيبة وقوله: «وإذا شيك فلا انتقش»: أي وإذا أصابه شوك فلا خرج بالمنقاش يقال: نقشت الشوك إذا استخرجته ا هـ من الشارح.

٢٨٨٨ ـ **قوله**: (هو أكبر من أنس) هذا مدرج من قول ثابت وإلاّ فالأصل أن يقول: وهو أكبر مني

O Allah! Bless us in our Sa and Mudd (units of measuring)."

2890- Anas "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" (on a journey) and the only shade one could have was the shade made by his own garment. Those who fasted did not do any work and those who did not fast served the camels and brought the water on them, and treated the sick (and injured). So, The Prophet "Allah's blessing and peace be upon him" said: "Today, those who were not fasting took (all of) the reward."

[72] The virtue of he, who carried his companion's luggage on journey

2891- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity."

[73] The virtue of guarding Muslims for a day in Allah's cause

Allah Almighty said: "O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper." (Al Imran 200)

2892- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface; and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which is traveled by a slave (of Allah) in Allah's Cause is better than the world and whatever is on its surface."

[74] One's setting out for fighting, taking with him a boy for service

2893- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Abu'talha: "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu'talha took me and let me ride behind him while I was a boy approaching the age of puberty. I used to serve The Messenger of Allah "Allah's blessing and peace be upon him" when he stopped to rest. I heard him saying repeatedly:

إِبْرَاهِيم مَكَّةَ، اللَّهُمَّ بارِكْ لَنا في صَاعِنَا وَمُدِّنَا».

[طرفه في: ٣٧١]

٢٨٩٠ ـ حدّثنا سُلَيمانُ بنُ دَاوُدَ أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بنِ زَكَرِيَّاءَ: حَدَّثَنَا عاصِمٌ، عَنْ مُوَرِّقٍ العِجْلِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرُنَا ظِلاًّ الَّذِي يَسْتَظِلُّ بكِسائِه، وأَمَّا الَّذينَ صامُوا فلَم يَعملُوا شيئاً، وأَمَّا الَّذينَ أفطرُوا فبَعَثُوا الرِّكابَ وامْتَهَنُوا وَعالَجُوا، فَقالَ النَّبِيُّ ﷺ: «ذَهَبَ المُفطِرُونَ اليَوْمَ بِالأَجْرِ».

٧٢ ـ بابُ فَضْلِ مَنْ حَمَلَ مَتاعَ صَاحِبِهِ في السَّفَرِ

٢٨٩١ ـ حدّثني إِسْحاقُ بنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «كُلُّ سُلامى عليه صدَقَةٌ، كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ في دَابَّتِهِ، يُحامِلُهُ عَلَيها، أَوْ يَرفَعُ عَلَيها مَتاعَهُ صَدَقَةٌ، والكَلِمَةُ الطَّيِّبَةُ، وكُلُّ خُطوَةٍ يَمْشِيها إِلى الصَّلاةِ صَدَقَةٌ، وَدَلُّ الطَّرِيقِ صَدَقَةٌ».

[طرفه في: ٢٧٠٧]

٧٣ ـ بابُ فَضْلِ رِبَاطِ يَوْمٍ في سَبِيلِ اللَّهِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا﴾ [آل عمران: ٢٠٠] إِلى آخرِ الآيَةِ.

٢٨٩٢ ـ حدّثنا عَبْدُ اللَّهِ بنُ مُنِيرٍ: سمعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «رِباطُ يَومٍ في سَبِيلِ اللَّهِ خَيرٌ مِنَ الدُّنيا وما عَلَيها، ومَوضِعُ سَوطِ أَحدِكُم مِنَ الجنَّةِ خَيرٌ مِنَ الدُّنيا وما عَلَيها، والرَّوْحَةُ يَرُوحُها العَبْدُ في سَبِيلِ اللَّهِ، أَوِ الغَدْوَةُ، خَيرٌ مِنَ الدُّنيا وما عَلَيهَا».

[طرفه في: ٢٧٩٤]

٧٤ ـ باب مَنْ غَزَا بِصَبِيٍّ لِلخِدْمَةِ

٢٨٩٣ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا يَعْقُوبُ: عَنْ عَمْرٍو، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قال لأَبي طَلحَةَ: «التَمِسْ غُلاماً مِن غِلمانِكُم يَخدُمُنِي حتَّى أَخْرُجَ إِلى خَيبَرَ». فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدِفِي، وَأَنَا غُلامٌ رَاهَقْتُ الحُلُمَ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ إِذا نَزَلَ،

٢٨٩١ ـ قوله: (يعين الرجل) مبتدأ على تأويل المصدر نحو تسمع بالمعيدي أي وإعانتك الرجل وخبر المبتدأ قوله صدقة اهـ من الشارح.

ـ قوله: (يحامله عليها) ولأبي ذر: عليه أي على الركوب.

ـ قوله: (خطوة) بفتح الخاء المرة الواحدة ولأبي ذر: بضمها.

٢٨٩٣ ـ قوله: (يخدمني) بالرفع وفي نسخة بالجزم (شارح).

"O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiyya Bint Huyai Ibn Akhtab was described to him. Her husband had been killed while she was a bride. So The Messenger of Allah "Allah's blessing and peace be upon him" selected her for himself and took her along with him till we reached a place called Sad As'sahba, where her menses were over and he married her. A kind of food was served on a small leather sheet. Then The Messenger of Allah "Allah's blessing and peace be upon him" told me to call those who were around me. So, that was the marriage banquet of The Messenger of Allah "Allah's blessing and peace be upon him" and Safiyya. Then we left for Medina. I saw The Messenger of Allah "Allah's blessing and peace be upon him" folding a cloak round the hump of the camel so as to make a wide space for Safiyya (to sit on behind him). He sat beside his camel letting his knees for Safiyya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina. he looked at Ohud and said: "This is a mountain which loves us as well as we love it." Then he looked at Medina and said: "O Allah! I make the area between its (Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (Its inhabitants) in their Mudd and Sa (measuring units)."

[75] Setting out through the sea

2894- Anas "Allah be pleased with him" narrated: Ommu'haram told me that The Prophet "Allah's blessing and peace be upon him" once took a midday nap in her house. Then he woke up smiling. Ommu'haram asked him: "O Allah's Apostle! What gets you smile?" He replied: "I was astonished to see (in my dream) some people amongst my followers on a sea voyage looking like kings on the thrones." She said: "O Allah's Apostle! Invoke Allah to make me one of them." He replied: "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. She said: "O Allah's Apostle! Invoke Allah to make me one of them." But he said: "You are amongst the first group." Obada Ibn As'samit married her (Ommu'haram) and then he accompanied her for Jihad. When she returned, an animal was presented to her to mount, but she fell down with her neck broken.

2895- The same previous narration.

[76] Seeking for weak and poor people's help in fighting in Allah's cause

Ibn Abbas "Allah be pleased with both" told: Abu'sufyan related to me that Caesar had said to him: "I asked you whether the noble or the weak from amongst people who followed him (Mohammad); and you replied that the weak from among the people who followed him. To be sure, the members of this class of people are really the followers of Apostles."

2896- Mus'ab Ibn Sa'd narrated: Sa'd Ibn Abu'waqqas "Allah be pleased with him" once saw that he was superior to those who were less than him in rank. The Prophet "Allah's blessing and peace be upon him" said: "You gain no victory or earn your living except through (the blessings and supplications of) the poor amongst you."

فَكُنْتُ أَسْمَعُهُ كَثِيراً يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالبُخْلِ وَالجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجالِ». ثُمَّ قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُهَا، وَكانَتْ عَرُوساً فَاصْطَفاهَا رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا، ثُمَّ صَنَعَ حَيْساً فِي نِطَعٍ صَغِيرٍ. ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «آذِنْ مَنْ حَوْلَكَ». فَكانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى المَدِينَةِ، قالَ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ، فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ، فَسِرْنَا حَتَّى إِذَا أَشْرَفْنَا عَلَى المَدِينَةِ نَظَرَ إِلَى أُحُدٍ، فَقالَ: «هذا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». ثُمَّ نَظَرَ إِلَى المَدِينَةِ فَقالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ ما بَيْنَ لابَتَيْهَا بِمِثْلِ ما حَرَّمَ إِبْرَاهِيمُ مَكَّةَ. اللَّهُمَّ بارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ».

[طرفه في: ٣٧١].

٧٥ ـ باب رُكُوبِ البَحْرِ

٢٨٩٤، ٢٨٩٥ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: حَدَّثَتْنِي أُمُّ حَرَامٍ: أَنَّ النَّبِيَّ ﷺ قالَ يَوْماً فِي بَيْتِهَا، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، قالَتْ: يا رَسُولَ اللَّهِ ما يُضْحِكُكَ؟ قالَ: «عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ البَحْرَ كالمُلُوكِ عَلَى الأَسِرَّةِ». فَقُلْتُ: يا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقالَ: «أَنْتِ مَعَهُمْ»، ثُمَّ نامَ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقالَ مِثْلَ ذلِكَ مَرَّتَيْنِ أَوْ ثَلاثاً، قُلْتُ: يا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَيَقُولُ: «أَنْتِ مِنَ الأَوَّلِينَ». فَتَزَوَّجَ بِهَا عُبَادَةُ بْنُ الصَّامِتِ، فَخَرَجَ بِهَا إِلَى الغَزْوِ، فَلَمَّا رَجَعَتْ قُرِّبَتْ دَابَّةٌ لِتَرْكَبَهَا، فَوَقَعَتْ فَانْدَقَّتْ عُنُقُهَا.

[طرفه في: ٢٧٨٨].

٧٦ ـ باب مَنِ اسْتَعانَ بِالضُّعَفاءِ وَالصَّالِحِينَ فِي الحَرْبِ

وَقالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيانَ: قالَ لِي قَيْصَرُ: سَأَلْتُكَ: أَشْرافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفاؤُهُمْ؟ فَزَعَمْتَ ضُعَفاءَهُمْ وَهُمْ أَتْباعُ الرُّسُلِ.

٢٨٩٦ ـ حدّثنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ ابْنِ سَعْدٍ، قالَ: رَأَى سَعْدٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ، فَقالَ النَّبِيُّ ﷺ: «هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضُعَفائِكُمْ».

= ـ قوله: (ضلع الدين) ثقله

ـ قوله: (نطع) بفتح النون وكسرها وفتح الطاء وسكونها أربع لغات (شارح).

٢٨٩٤، ٢٨٩٥ ـ قوله: (قال) من القيلولة

2897- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A time will come when groups of people will go for Jihad and it will be asked: “Is there anyone amongst you who has enjoyed the company of The Prophet?” The answer will be: “Yes.” Then they will be given victory (by Allah) (through the blessing of this companion). Then a time will come when it will be asked: “Is there anyone amongst you who has enjoyed the company of the companions of The Prophet?” It will be said: “Yes.” They will be given victory (by Allah). Then a time will come when it will be said: “Is there anyone amongst you who has enjoyed the company of the companions of the companions of The Prophet?” It will be said: “Yes.” Subsequently, they will be given victory (by Allah).”

[77] One should not say: “This (person) is a martyr”

Abu’huraira narrated from The Messenger of Allah “Allah’s blessing and peace be upon him”: “Allah knows better who is killed in his cause. Allah knows better who is wounded in his cause.”

2898- Sahl Ibn Sa’d As’sa’idi “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” and the pagans faced each other and started fighting. When The Messenger of Allah “Allah’s blessing and peace be upon him” returned to his camp and the pagans returned to their camp, somebody talked about a man amongst the companions of The Messenger of Allah “Allah’s blessing and peace be upon him” who would follow and kill with his sword any pagan going alone. He said: "None did his job (of fighting) today better than that man." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said: "I shall accompany him (to observe what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hastily decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "I testify that you are Allah's Apostle." The Prophet “Allah’s blessing and peace be upon him” asked: "What is the matter?" He replied: "(Concerning) the man whom you had described as one of the people of the (Hell) Fire. The people were deeply surprised at what you said. I said: “I will find out his reality for you.” So, I came out seeking him. He got seriously wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A man might do what seems to people as if they were the deeds of people of Paradise while in fact he is from people of the (Hell) Fire. (On the contrary), another man may do what seems to people as if they were the deeds of people of (Hell) Fire, while in fact he is from people of Paradise."

٢٨٩٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِراً، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمْ، عَنِ النَّبِيِّ ﷺ قالَ: «يَأْتِي زَمانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقالُ: فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ عَلَيهِ، ثُمَّ يَأْتِي زَمانٌ، فَيُقالُ: فِيكُمْ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نعم، فَيُفْتَحُ، ثم يَأْتِي زَمانٌ فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ».

[الحديث ٢٨٩٧ ـ طرفاه في: ٣٥٩٤، ٣٦٤٩].

٧٧ ـ باب لا يَقُولُ فُلانٌ شَهِيدٌ

قالَ أَبُو هرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «اللَّهُ أَعْلَمُ بِمَنْ يُجاهِدُ في سَبِيلِهِ، اللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ في سَبِيلِهِ».

٢٨٩٨ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ: عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ التَقى هُوَ وَالمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللَّهِ ﷺ إِلى عَسْكَرِهِ ومالَ الآخرون إلى عَسكَرِهِم وفي أَصْحابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ، لا يَدَعُ لَهُم شاذَّةً ولا فاذَّةً إلاَّ اتَّبَعَها يَضْرِبُها بِسَيفِهِ، فَقالَ: ما أَجْزَأَ مِنّا اليَومَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقالَ رَجُلٌ مِنَ القَوْمِ: أَنا صاحِبُهُ، قالَ: فَخَرَجَ مَعَهُ كُلَّما وَقَفَ وَقَفَ مَعَهُ، وَإِذا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً، فَاسْتَعْجَلَ المَوْتَ، فَوَضَعَ نَصْلَ سَيفِهِ بِالأَرْضِ، وَذُبابَهُ بَينَ ثَدْيَيهِ، ثُمَّ تَحامَلَ على سَيفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلى رَسُولِ اللَّهِ ﷺ فقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، قالَ: «وَما ذاكَ»؟ قالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذلِك، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ في طَلَبِهِ، ثُمَّ جُرِحَ جُرْحاً شَدِيداً، فَاسْتَعْجَلَ المَوْتَ، فَوَضَعَ نَصْلَ سَيفِهِ في الأَرْضِ، وَذُبابَهُ بَينَ ثَدْيَيهِ، ثُمَّ تَحامَلَ عَلَيهِ فَقَتَلَ نَفْسَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذلِكَ: «إِنَّ الرجلَ لَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ، فِيما يَبْدُو لِلنَّاسِ وَهو مِنْ أَهْلِ النارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيما يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الجَنَّةِ».

[الحديث ٢٨٩٨ ـ أطرافه في: ٤٢٠٢، ٤٢٠٧، ٦٤٩٣، ٦٦٠٧].

٢٨٩٧ ـ قوله: (الفئام) الجماعة ولا واحد له من لفظه قاله الشارح.

باب ٧٧ ـ قوله: (يكلم) أي يجرح.

٢٨٩٨ ـ قوله: (شاذة ولا فاذة): أي التي تكون مع الجماعة ثم تفارقهم والتي لم تكن قد اختلطت بهم أصلاً أي أنه لا يرى أحداً من المشركين إلا قتله والتأنيث إما للمبالغة كعلامة أو للنعت لمحذوف أي لا يترك لهم نسمة شاذة (إلا اتبعها يضربها بسيفه).

ـ (فقال): أي قائل: (ما أجزأ): أي ما أغنى. (فلان): أي قزمان (فقال رجل من القوم أنا صاحبه) أي أصحبه وألازمه ا هـ من الشرح بحذف.

[78] Inciting people to practice archery

Allah Almighty said: “Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.” (The spoils of War “Al’anfal” 60)

2899- Salama Ibn Al’akwa “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” passed by some people of the tribe of Banu’aslam who were practicing archery. The Prophet “Allah’s blessing and peace be upon him” said: "O Banu’isma’el ! Practice archery since your father Isma’el was a great archer. Keep on throwing arrows and I am with Banu so-and-so." So one of the parties ceased throwing. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Why do you not throw?" They replied: "How should we throw since you are on their side?" On that The Prophet “Allah’s blessing and peace be upon him” said: "Throw, and I am with all of you."

2900- Abu'osaid "Allah be pleased with him" reported: On the day of Badr when we stood in rows against Quraish and they stood in rows against us, The Prophet "Allah's blessing and peace be upon him" said: "When they do come near you, throw arrows at them."

[79] Playing with spears and so

2901- Abu’huraira “Allah be pleased with him” narrated: While some Ethiopians were playing in the presence of The Prophet “Allah’s blessing and peace be upon him”, Omar came in and picked up a stone with which he hit them. On that The Prophet “Allah’s blessing and peace be upon him” said: "O Omar! Let them (play)." Ma’mar (the sub-narrator) added that they were playing in the Mosque.

[80] One's shielding in another's armour

2902- Anas Ibn Malik “Allah be pleased with him” narrated: Abu’talha and The Prophet “Allah’s blessing and peace be upon him” used to shield themselves with one shield. Abu’talha was a good archer. Whenever he threw (his arrows) The Prophet “Allah’s blessing and peace be upon him” would look at the target of his arrows.

٧٨ ـ باب التَّحْرِيضِ عَلَى الرَّمْيِ

وقول اللَّه تعالى: ﴿وَأَعِدُّوا لَهُم ما استَطَعْتُم مِن قُوَّةٍ وَمِن رِباط الخيل تُرْهِبُونَ بِه عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾. [الأنفال: ٦٠]

٢٨٩٩ ـ حدثنا عَبدُ بْنُ مَسلَمة: حَدَّثَنا حاتِمُ بنُ إسماعيلَ، عَن يَزيدَ بن أَبي عُبيدٍ قال: سَمِعتُ سَلَمَةَ بنَ الأكوَعِ رَضيَ اللَّهُ عَنهُ قال: مَرَّ النَّبيُّ ﷺ عَلَى نَفرٍ مِن أَسلَمَ يَنتَضِلونَ، فَقالَ النَّبيُّ ﷺ: «ارمُوا بَنِي إسماعيلَ، فَإِنَّ أَباكُم كانَ رامِياً، ارمُوا وأَنا مَعَ بَنِي فُلانٍ». قال: فَأَمسَكَ أَحدُ الفَريقَينِ بِأَيديهِم، فَقالَ رَسولُ اللَّهِ ﷺ: «ما لَكُم لا تَرمُونَ»؟ قالُوا: كَيفَ نَرمِي وَأَنتَ مَعَهُم؟ قالَ النَّبيُّ ﷺ: «ارمُوا فَأَنا مَعَكُم كُلِّكُم». [الحديث ٢٨٩٩ ـ أطرافه في: ٣٣٧٣، ٣٥٠٧].

٢٩٠٠ ـ حدثنا أَبو نُعَيم: حَدَّثَنا عَبدُ الرَّحمٰنِ بنُ الغَسيلِ، عَن حَمزَةَ بنِ أَبي أَسيدٍ، عَن أَبيهِ قال: قالَ النَّبيُّ ﷺ يَومَ بَدرٍ، حينَ صَفَفنا لِقُرَيشٍ وَصَفُّوا لَنا: «إذا أَكثَبُوكُم فَعَلَيكُم بِالنَّبلِ». [الحديث ٢٩٠٠ ـ طرفاه في: ٣٩٨٤، ٣٩٨٥].

٧٩ ـ باب اللَّهْوِ بِالحِرَابِ وَنَحْوِهَا

٢٩٠١ ـ حدثنا إبراهيمُ ابنُ مُوسى: أَخبَرَنا هِشامٌ، عَن مَعمَرٍ، عَن الزُّهرِيِّ، عَن ابنِ المُسَيَّبِ، عَن أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: بَينا الحَبَشَةُ يَلعَبُونَ عِندَ النَّبيِّ ﷺ بِحِرابِهِم دَخَلَ عُمَرُ، فَأَهوَى إِلَى الحَصى فَحَصَبَهُم بِها، فَقالَ: «دَعهُم يا عُمَرُ». وَزادَ عَلِيٌّ: حَدَّثَنا عَبدُ الرَّزَّاقِ: أَخبَرَنا مَعمَرٌ: في المَسجِدِ.

٨٠ ـ باب المِجَنِّ وَمَنْ يَتَتَرَّسُ بِتُرْسِ صَاحِبِهِ

٢٩٠٢ ـ حدثنا أَحمَدُ بنُ مُحَمَّدٍ: أَخبَرَنا عَبدُ اللَّهِ: أَخبَرَنا الأَوزاعِيُّ، عَن إِسحاقَ بنِ عَبدِ اللَّهِ بنِ أَبي طَلحَةَ، عَن أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قال: كانَ أَبو طَلحَةَ يَتَتَرَّسُ مَعَ النَّبيِّ ﷺ بِتُرسٍ واحِدٍ، وَكانَ أَبو طَلحَةَ حَسَنَ الرَّميِ، فَكانَ إِذا رَمى تَشَرَّفَ النَّبيُّ ﷺ فَيَنظُرُ إِلَى مَوضِعِ نَبلِهِ [طرفه في: ٢٨٨٠].

٢٩٠٣ ـ حدثنا سَعيدُ بنُ عُفَيرٍ: حَدَّثَنا يَعقُوبُ بنُ عَبدِ الرَّحمٰنِ، عَن أَبي حازِمٍ، عَن سَهلٍ قال: لَمَّا كُسِرَت بَيضَةُ النَّبيِّ ﷺ عَلَى رَأسِهِ، وَأُدمِيَ وَجهُهُ، وَكُسِرَت رَباعِيَتُهُ، وَكانَ

٢٨٩٩ ـ قوله: (ينتضلون) أي يترامون للسبق.

٢٩٠٠ ـ قوله: (أسيد) بضم الهمزة وفتح السين ولأبي ذرّ في نسخة: بفتح الهمزة وكسر السين.

ـ قوله: أكثبوكم: أي قاربوكم ودنوا منكم (شارح).

٢٩٠١ ـ قوله: (يلعبون الخ) يعني بحرابهم ولم يقع في هذه الرواية ذكر الحراب انظر الشارح.

٢٩٠٢ ـ قوله: (تشرّف) أي تطلع عليه. ولأبي ذرّ «يشرف» من الإشراف (شارح).

2903- Sahl "Allah be pleased with him" narrated: When the helmet of The Prophet "Allah's blessing and peace be upon him" was smashed on his head with blood covering his face, and one of his front teeth got broken, Ali brought the water in his shield and Fatima (the daughter of The Prophet "Allah's blessing and peace be upon him") washed him. But when she saw that the bleeding increased more by water, she took a mat which she burnt and placed the ashes on the wound of The Prophet "Allah's blessing and peace be upon him". In this way, the blood stopped oozing out.

2904- Omar (Ibn Al'khattab) "Allah be pleased with him" reported: The properties of Banun'nadir which Allah had transferred to His Apostle "Allah's blessing and peace be upon him" as Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle "Allah's blessing and peace be upon him", (from which) he used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

2905- Ali "Allah be pleased with him" reported: I never saw The Prophet "Allah's blessing and peace be upon him" saying: "Let my parents sacrifice their lives for you" to any man after Sa'd. I heard him saying (to him): "Throw (the arrows)! Let my parents sacrifice their lives for you."

[81] (Playing with) leather shields

2906- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered into my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, Khazraj and Aws, before Islam). The Prophet "Allah's blessing and peace be upon him" reclined on the bed and turned his face to the other side. A while later, Abu'bakr came and scolded me saying protestingly: "Instrument of Satan in the presence of Allah's Apostle?" The Messenger of Allah "Allah's blessing and peace be upon him" turned his face towards him and said: "Let them." When Abu'bakr became inattentive, I waved the two girls to go away; and they left.

2907- A'isha "Allah be pleased with her" resumed: It was the day of the feast when Negroes played with leather shields and spears. Either I requested The Messenger of Allah "Allah's blessing and peace be upon him" or he himself asked me whether I would like to see the display. I replied: "Yes." Then he let me stand behind him with my cheek touching his cheek and he was saying: "Carry on, O Banu'arfida (Negroes)!" When I got tired, he asked me: "is it enough? I replied: "Yes." Then he said: "Then leave."

عَلِيٌّ يَخْتَلِفُ بِالمَاءِ فِي المِجَنِّ، وَكَانَتْ فَاطِمَةُ تَغْسِلُهُ، فَلَمَّا رَأَتِ الدَّمَ يَزِيدُ عَلَى المَاءِ كَثْرَةً، عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا، وَأَلْصَقَتْهَا عَلَى جُرْحِهِ، فَرَقَأَ الدَّمُ.

[طرفه في: ٢٤٣].

٢٩٠٤ ـ حدّثنا عليُّ بنُ عبدِ اللهِ: حَدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالِكِ ابنِ أَوْسِ بنِ الحَدَثَانِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنهُ قالَ: كانَتْ أَمْوالُ بَنِي النَّضِيرِ مِمَّا أَفاءَ اللَّهُ على رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيْهِ بِخَيلٍ ولا رِكابٍ، فَكانَتْ لِرَسُولِ اللهِ ﷺ خاصَّةً، وكانَ يُنْفِقُ على أَهْلِهِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ ما بَقِيَ في السِّلاحِ وَالكُراعِ، عُدَّةً في سَبِيلِ اللهِ.

[الحديث ٢٩٠٤ ـ أطرافه في: ٣٠٩٤، ٤٠٣٣، ٤٨٨٥، ٥٣٥٧، ٥٣٥٨، ٦٧٢٨، ٧٣٠٥].

٢٩٠٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ سُفيَانَ قالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ.

حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَدَّادٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنهُ يَقُولُ: ما رَأَيتُ النَّبِيَّ ﷺ يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «ارْمِ فِدَاكَ أَبِي وَأُمِّي». [الحديث ٢٩٠٥ ـ أطرافه في: ٤٠٥٨، ٤٠٥٩، ٦١٨٤].

٨١ ـ باب الدَّرَق

٢٩٠٦ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ: قالَ عَمْرٌو: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جارِيَتَانِ تُغَنِّيانِ بِغِناءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَأَقْبَلَ عَلَيهِ رَسُولُ اللَّهِ ﷺ؟ فَقالَ: «دَعْهُمَا». فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتا.

٢٩٠٧ ـ قالَتْ: وَكانَ يَوْمُ عِيدٍ، يَلعَبُ السُّودَانُ بِالدَّرَقِ وَالحِرَابِ، فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ، وَإِمَّا قالَ: «تَشْتَهِينَ تَنْظُرِينَ»؟ فَقالَتْ: نَعَمْ. فَأَقامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ، وَيَقُولُ: «دُونَكُمْ بَنِي أَرْفِدَةَ». حَتَّى إِذَا مَلِلْتُ، قالَ: «حَسْبُكِ»؟ قُلْتُ: نَعَمْ، قالَ: «فَاذْهَبِي».

٢٩٠٤ ـ قوله: (الوجيف) ضرب من سير الإبل والخيل يقال: وجف البعير وأوجفه صاحبه وقال تعالى: ﴿فما أوجفتم عليه من خيل ولا ركاب﴾ أي ما أعملتم.

٢٩٠٥ ـ قوله: فداك بكسر الفاء (شارح).

٢٩٠٦ ـ قوله: (فلما غفل) تعني أبا بكر قال الشارح وللحموي والمستملي فلما عمل أي اشتغل أبو بكر بعمل اهـ ولعل صواب ما هنا هذه الرواية كما هو الظاهر من كلام المؤلف عند آخر الباب.

٢٩٠٧ ـ قوله: (تنظرين) ولأبوي ذرّ والوقت والأصيلي أن تنظري (شارح)

[82] Hanging the sword by one's neck

2908- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best and the bravest amongst the people. Once the people of Medina got frightened at night, so they went towards the noise (which caused them to be afraid). The Prophet "Allah's blessing and peace be upon him" met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu'talha with a sword hanging by his neck, and he was saying: "Don't be afraid! Don't be afraid!" He further said: "I found it (the horse) (or "This horse is") very fast."

[83] The swords decoration

2909- Abu'omama "Allah be pleased with him" reported: Some people conquered many countries and their swords were decorated neither with gold nor with silver, but they were decorated with leather, lead, and iron.

[84] Hanging one's sword on the tree on journey at midday

2910- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he set out accompanying The Messenger of Allah "Allah's blessing and peace be upon him" towards Najd to take part in a holy battle. When The Messenger of Allah "Allah's blessing and peace be upon him" returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. The Messenger of Allah "Allah's blessing and peace be upon him" and the people dismounted and dispersed to rest in the shade of the trees. The Messenger of Allah "Allah's blessing and peace be upon him" rested under a tree on which he hung his sword. We all took a nap. Suddenly we heard The Messenger of Allah "Allah's blessing and peace be upon him" calling us. (When we woke up) we saw a Bedouin with him. The Prophet "Allah's blessing and peace be upon him" said: "This Bedouin took out my sword while I was sleeping. When I woke up, I found the unsheathed sword in his hand and he said: "Who will save you from me?" I said thrice: "Allah."" The Prophet "Allah's blessing and peace be upon him" did not punish him but sat down.

قالَ أَحْمَدُ، عَنِ ابْنِ وَهْبٍ: فَلَمَّا غَفَلَ. [طرفه في: ٤٥٤، ٩٤٩].

٨٢ ـ باب الحَمَائِلِ وَتَعْلِيقِ السَّيْفِ بِالعُنُقِ

٢٩٠٨ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَنسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ أَحسنَ النَّاسِ، وَأَشجعَ النَّاسِ، وَلَقَدْ فزِعَ أَهلُ المدينةِ لَيلَةً، فَخَرجُوا نَحْوَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ وَقَدِ اسْتَبْرَأَ الخَبَرَ، وَهُوَ عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْيٍ، وَفِي عُنُقِهِ السَّيفُ، وَهُو يَقولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قالَ: «وَجَدْنَاهُ بَحْراً». أَوْ قالَ: «إِنَّهُ لَبَحْرٌ». [طرفه في: ٢٦٢٧].

٨٣ ـ باب حِلْيَةِ السُّيُوفِ

٢٩٠٩ ـ حدثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الأَوْزَاعِيُّ قالَ: سَمِعْتُ سُلَيمانَ بْنَ حَبِيبٍ قالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: لَقَدْ فَتَحَ الفُتُوحَ قَوْمٌ، ما كانَتْ حِلْيَةُ سُيُوفِهِمُ الذَّهَبَ وَلاَ الفِضَّةَ، إِنَّمَا كانَتْ حِلْيَتُهُمُ العَلاَبِيَّ وَالآنُكَ وَالحَدِيدَ.

٨٤ ـ باب مَنْ عَلَّقَ سَيفَهُ بِالشَّجَرِ فِي السَّفَرِ عِنْدَ القَائِلَةِ

٢٩١٠ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَ: أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ القَائِلَةُ فِي وادٍ كَثِيرِ العِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ سَمُرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا، وَإِذَا عِنْدَهُ أَعْرَابِيٌّ، فَقَالَ: «إِنَّ هذا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيقَظْتُ وَهُوَ فِي يَدِهِ صَلْتاً، فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟، فَقُلْتُ: اللَّهُ ثَلاَثاً». وَلَمْ يُعَاقِبْهُ وَجَلَسَ.

[الحديث ٢٩١٠ ـ أطرافه في: ٢٩١٣، ٤١٣٤، ٤١٣٥، ٤١٣٦].

٨٥ ـ باب لُبْسِ البَيْضَةِ

٢٩١١ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ

٢٩٠٨ ـ قوله: (استبرأ الخبر) أي حققه.

ـ قوله: (لم تراعوا) أي لا تخافوا والعرب تتكلم بهذه الكلمة واضعة لم موضع لا، نقله الشارح.

٢٩٠٩ ـ قوله: (العلابي) جمع علباء بكسر العين عصب في عنق البعير يشقق ثم يشد به أسفل جفن السيف وأعلاه ويجعل في موضع الحلية منه وقيل: هي ضرب من الرصاص. والآنك: الرصاص نفسه انظر الشارح

٢٩١٠ ـ قوله: (القائلة) أي الظهيرة

ـ (صلتاً) أي مجرداً عن غمده.

[85] Wearing the helmet

2911- Sahl "Allah be pleased with him" reported That he was asked about the wound of The Prophet "Allah's blessing and peace be upon him" on the day of Ohud. He said: "The face of The Prophet "Allah's blessing and peace be upon him" was wounded, one of his front teeth was broken and the helmet over his head was smashed. Fatima washed off the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes, which she put over the wound. In this way, the bleeding ceased."

[86] What about the opinion that there is no necessity to break one's arms while approaching death

2912- Amr Ibn Al'harith told: The Prophet "Allah's blessing and peace be upon him" left (after his death) nothing but his white mule, his arms and (a peace of) land which he left as a charitable gift.

[87] People's dispersal from the imam at midday seeking for the shade of trees to take rest

2913- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he took part with The Messenger of Allah "Allah's blessing and peace be upon him" in a holy battle. Midday came upon them while they were in a valley having many thorny trees. The Messenger of Allah "Allah's blessing and peace be upon him" and the people dismounted and dispersed to rest in the shade of the trees. The Messenger of Allah "Allah's blessing and peace be upon him" rested under a tree on which he hung his sword. Then he (followed by us) took a nap. Later, The Prophet got up and found a Bedouin with him unfeelingly. The Prophet "Allah's blessing and peace be upon him" said: "This Bedouin took out my sword while I was sleeping. He said: "Who will save you from me?" I said: "Allah." He then sheathed the sword. The Prophet "Allah's blessing and peace be upon him" did not punish him but sat down.

[88] What was said about spears

a mention is made here of what was narrated by Ibn Omar from The Messenger of Allah "Allah's blessing and peace be upon him": "My livelihood was made under the shadow of my spear; while the humble and humiliation were made for he, who differed from my order."

2914- Abu'quatada "Allah be pleased with him" narrated That he was in the company of The Messenger of Allah "Allah's blessing and peace be upon him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he (Abu'quatada) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

سَهْل رَضِيَ اللَّهُ عنهُ، أَنَّهُ سُئِلَ عنْ جُرْحِ النَّبيِّ ﷺ يومَ أُحُدٍ، فقالَ: جُرِحَ وَجْهُ النَّبيِّ ﷺ، وكُسِرَتْ رَباعِيَتُهُ، وهُشِمَتِ البَيضَةُ على رَأْسِهِ، فكانَتْ فاطِمَةُ عليها السَّلامُ تَغسِلُ الدَّمَ وَعَلِيٌّ يُمسِكُ، فلمَّا رَأَتْ أنَّ الدَّمَ لا يَزِيدُ إلاَّ كَثْرَةً، أخَذَتْ حَصِيراً فأَحْرَقَتْهُ حَتَّى صارَ رَماداً، ثُمَّ أَلزَقَتْهُ، فاستَمسَكَ الدَّمُ. [طرفه في: ٢٤٣].

٨٦ ـ باب مَنْ لَمْ يَرَ كَسْرَ السِّلاحِ عِنْدَ المَوْتِ

٢٩١٢ ـ حدَّثنا عَمرُو بنُ عَبَّاس: حدَّثَنا عبدُ الرَّحمٰن، عن سُفيانَ، عن أبي إسحاق، عن عَمْرِو بنِ الحارِث قالَ: ما تَرَكَ النَّبيُّ ﷺ إلاَّ سِلاحَهُ، وبَغْلَةً بَيضاءَ، وأَرْضاً جَعَلَها صَدَقَةً. [طرفه في: ٢٧٣٩].

٨٧ ـ باب تَفَرُّقِ النَّاسِ عَنِ الإِمامِ عِنْدَ القائِلَةِ، وَالاسْتِظْلالِ بالشَّجَرِ

٢٩١٣ ـ حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيبٌ، عن الزُّهريِّ: حدَّثَنا سِنانُ بنُ أبي سِنانٍ وأبو سَلَمَةَ: أنَّ جابِراً أخبَرَهُ.

حدَّثنا موسى بنُ إسماعيلَ: حدَّثَنا إبراهيمُ بنُ سَعدٍ: أخبرَنا ابنُ شِهابٍ، عن سِنانِ بنِ أبي سِنانٍ الدُّؤَلِيِّ: أنَّ جابِرَ بنَ عبدِ اللَّهِ رَضِيَ اللَّهُ عنهُما أخبَرَهُ: أنَّهُ غَزا معَ النَّبيِّ ﷺ، فأَدْرَكَتْهُمُ القائِلَةُ في وَادٍ كَثِيرِ العِضاهِ، فتَفَرَّقَ النَّاسُ في العِضاهِ يَستَظِلُّونَ بالشَّجَرِ، فنَزَلَ النَّبيُّ ﷺ تحتَ شَجَرَةٍ فعَلَّقَ بها سَيفَهُ، ثُمَّ نامَ، فاستَيقَظَ وعِندَهُ رَجُلٌ وهوَ لا يَشعُرُ بهِ، فقالَ النَّبيُّ ﷺ: «إنَّ هٰذا اخْتَرَطَ سَيفِي، فقالَ: مَنْ يَمنَعُكَ؟ قلتُ: اللَّهُ، فشامَ السَّيفَ، فَها هُوَ ذا جالِسٌ». ثُمَّ لَمْ يُعاقِبْهُ. [طرفه في: ٢٩١٠].

٨٨ ـ باب ما قِيلَ في الرِّماحِ

وَيُذْكَرُ عنِ ابنِ عُمَرَ، عنِ النَّبيِّ ﷺ: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ والصَّغارُ على مَنْ خالَفَ أَمْرِي».

٢٩١٤ ـ حدَّثنا عبدُ اللَّهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عن أبي النَّضْرِ، مَوْلَى عُمَرَ بنِ عُبَيدِ اللَّهِ، عن نافِعٍ، مَوْلَى أبي قَتادَةَ الأنصارِيِّ، عن أبي قَتادَةَ رَضِيَ اللَّهُ عنهُ: أنَّهُ كانَ معَ رَسُولِ اللَّهِ ﷺ، حتَّى إذا كانَ ببَعضِ طَرِيقِ مَكَّةَ، تَخَلَّفَ مَعَ أَصْحابٍ لهُ مُحْرِمِينَ، وهوَ غيرُ مُحْرِمٍ، فرَأَى حِماراً وَحْشِيّاً، فاستَوَى على فَرَسِهِ فسَأَلَ أَصْحابَهُ أنْ يُناوِلُوهُ سَوْطَهُ فأَبَوْا، فسَأَلَهُمْ رُمْحَهُ فأَبَوْا، فأَخَذَهُ، ثُمَّ شَدَّ على الحِمارِ فقَتَلَهُ، فأَكَلَ مِنْهُ بَعْضُ أَصْحابِ النَّبيِّ ﷺ وأَبَى بَعْضٌ، فلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عنْ ذلكَ، قالَ: «إنَّما هِيَ طُعْمَةٌ أَطْعَمَكُمُوها اللَّهُ».

وعَنْ زَيدِ بنِ أَسْلَمَ، عنْ عَطاءِ بنِ يَسارٍ، عنْ أبي قَتادَةَ: في الحِمارِ الوَحْشِيِّ، مِثْلُ

٢٩١٣ ـ قوله: (شام السيف) أي أغمده.

(It was also said that The Messenger of Allah “Allah’s blessing and peace be upon him” had asked them: "Do you have anything of its meat?")

[89] The Prophet's armour

The Prophet “Allah’s blessing and peace be upon him” said: “As for Khalid (Ibn Al’walid) he kept his armours to be used in Allah’s cause.”

2915- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him", while in a tent (on the day of the battle of Badr) said: "O Allah! I ask you the fulfilment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped after today." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" was clad in his armour at that time. He went out, saying: "Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (The Moon “Al’qamar” 45:46) This was, (according to a certain narration), on the day of Badr.

2916- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” died while his (iron) armour was mortgaged to a Jew for thirty Sas of barley.

2917- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "The example of a miser and the charitable person, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much that it wipes out his traces (as well as charity removes the traces of one’s sins). On the contrary, whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other, pressing over his body, and his hands gets connected to his collar-bones.” Abu’huraira heard The Prophet “Allah’s blessing and peace be upon him” saying: "The miser then tries to widen it but in vain."

[90] (Wearing) the cloak on journey and war

2918- Al’mogheera Ibn Sho’ba “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” went out to answer the call of nature. On his return, I brought some water to him. He performed the ablution while he was wearing a Shami cloak. He rinsed his mouth, washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

حَدِّيثِ أَبِي النَّضْرِ، قالَ: «هَل مَعَكُم مِن لَحمِهِ شَيءٌ».

[طرفه في: ١٨٢١].

٨٩ ـ ما قيل في درع النبيِّ ﷺ والقميص في الحرب

وقال النبيُّ ﷺ: «أَمّا خالِدٌ فقدِ احتَبَس أدراعَه في سَبيلِ اللَّه».

٢٩١٥ ـ حدثني مُحمَّدُ بنُ المُثنّى: حدَّثَنا عبدُ الوهَّابِ: حدَّثَنا خالِدٌ، عَن عِكرِمةَ، عَن ابنِ عبَّاسٍ رَضيَ اللَّهُ عنهُما قالَ: قالَ النَّبيُّ ﷺ وهوَ في قُبَّةٍ: «اللَّهُمَّ إنِّي أَنشُدُكَ عَهدَكَ ووعدَكَ، اللَّهُمَّ إنْ شِئتَ لم تُعبَدْ بعدَ اليوم». فأخذَ أبو بكرٍ بيدِهِ فقالَ: حَسبُكَ يا رَسولَ اللَّهِ، فقدْ ألحَحتَ على ربِّكَ، وهو في الدِّرعِ، فخرَجَ وهو يقولُ: ﴿سَيُهزَمُ الجَمعُ ويُوَلُّونَ الدُّبُرَ ۞ بَلِ السَّاعةُ موعِدُهُم والسَّاعةُ أدهى وأمَرُّ﴾. [القمر: ٤٥، ٤٦]. وقالَ وُهَيبٌ: حَدَّثَنا خالِدٌ: يَوْمَ بَدرٍ.

[الحديث ٢٩١٥ ـ أطرافه في: ٣٩٥٣، ٤٨٧٥، ٤٨٧٧].

٢٩١٦ ـ حدثنا مُحمَّدُ بنُ كثيرٍ: أخبرَنا سُفيانُ، عَنِ الأعمَشِ، عَن إبراهيمَ، عَنِ الأسوَدِ، عَن عائشةَ رَضيَ اللَّهُ عنهَا قالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ ودِرعُهُ مَرهُونَةٌ عِندَ يَهُودِيّ، بِثَلاثِينَ صَاعاً من شعيرٍ.

وقالَ يَعلى: حَدَّثَنا الأعمَشُ: دِرعٌ مِن حَديدٍ. وقالَ مُعلّى: حَدَّثَنا عَبدُ الواحِدِ: حَدَّثَنا الأعمَشُ، وقالَ: رَهَنَهُ دِرعاً مِن حَديدٍ.

[طرفه في: ٢٠٦٨].

٢٩١٧ ـ حدثنا مُوسى بنُ إسماعيلَ: حدَّثَنا وُهَيبٌ: حدَّثَنا ابنُ طَاوسٍ، عَن أَبيهِ، عَن أَبي هُرَيرةَ رَضيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «مَثَلُ البَخيلِ وَالمُتَصدِّقِ، مَثَلُ رَجُلَينِ عَلَيهِمَا جُبَّتانِ مِن حديدٍ، قد اضطرَّتْ أيديَهُما إلى تَراقيهِما، فكلَّما هَمَّ المُتصدِّقُ بِصدقتِهِ اتَّسعتْ عليهِ حتَّى تُعفيَ أثَرَهُ، وكلَّما هَمَّ البَخيلُ بالصَّدقةِ انقبَضتْ كلُّ حَلقةٍ إلى صَاحِبَتِهَا وتَقلَّصَتْ عَليهِ، وَانضمَّتْ يَداهُ إلى تَرَاقِيهِ ـ فَسمِعَ النَّبيَّ ﷺ يَقُولُ ـ فَيَجتَهِدُ أنْ يُوَسِّعَهَا فَلا تَتَّسِعُ».

٩٠ ـ باب الجُبَّة في السَّفرِ والحَرْبِ

٢٩١٨ ـ حدثنا مُوسى بنُ إسماعيلَ: حدَّثَنا عَبدُ الواحِدِ: حدَّثَنا الأعمَشُ، عَن أبي الضُّحى مُسلِمٍ، هُوَ ابنُ صُبيحٍ، عَن مَسرُوقٍ قالَ: حدَّثني المُغيرةُ بنُ شُعبةَ قالَ: انطلَقَ رَسُولُ اللَّهِ ﷺ لِحاجَتِهِ، ثُمَّ أقبَلَ، فَلَقِيتُهُ بِماءٍ، وَعَلَيهِ جُبَّةٌ شَأمِيَّةٌ، فَمَضمَضَ واستَنشَقَ وَغَسَلَ وَجهَهُ، فَذَهَبَ يُخرِجُ يَدَيهِ من كُمَّيهِ، فكانَا ضَيِّقَينِ، فَأَخرَجَهُما مِن تَحتُ فَغَسَلَهُما ومَسَحَ

٢٩١٧ ـ قوله: (تعفي) بضم الفوقية وسكون العين وفي الفرع وأصله بفتح العين وتشديد الفاء أي تمحو الجبة أثر مشيه لسبوغها ومراده أن الصدقة تستر خطايا المتصدق (شارح).

[91] (Wearing) the silk in fighting

2919- Anas "Allah be pleased with him" narrated that both of Abdur'rahman and Az'zubair had been allowed by The Prophet "Allah's blessing and peace be upon him" to wear a shirt of silk for each because of a certain skin disease which caused scratching.

2920- Anas "Allah be pleased with him" reported that both of Abdur'rahman Ibn Awf and Az'zubair Ibn Al'awwam complained to The Prophet about the lice (that caused scratching). So he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

2921- Anas "Allah be pleased with him" narrated that both of Abdur'rahman and Az'zubair had been allowed by The Prophet "Allah's blessing and peace be upon him" to wear a shirt of silk for each.

2922- Anas "Allah be pleased with him" narrated that both of Abdur'rahman and Az'zubair had been allowed by The Prophet "Allah's blessing and peace be upon him" to wear a shirt of silk for each because of a certain skin disease which caused scratching.

[92] What was mentioned regarding the knife

2923- Amr Ibn Omaiyya Ad'damari narrated from his father: I saw The Prophet "Allah's blessing and peace be upon him" eating from a shoulder (of a sheep) by cutting from it. Then he was called to prayer, which he offered (after he had put down the knife, according to another narration) without repeating his ablution.

[93] What was said about fighting against Romans

2924- Khalid Ibn Ma'dan narrated that Omair Ibn Al'aswad Al'ansi told him that he went to Obada Ibn As'samit while he was in his home at the seashore of Hems with (his wife) Ommu'haram. Omair said: Ommu'haram told us that she heard The Prophet "Allah's blessing and peace be upon him" saying: "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Ommu'haram added: I said: "O Allah's Apostle! Will I be amongst them?" He replied: "You are amongst them." The Prophet "Allah's blessing and peace be upon him" then said: "The first army amongst my followers who will invade Caesar's City will be forgiven their sins." I asked: "Will I be one of them, O Allah's Apostle?" He replied: "No."

[94] Fighting against Jews

2925- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You (Muslims) will fight with Jews till some of them will hide behind stones.

برأْسِهِ، وَعَلَى خُفَّيهِ. [طرفه في: ١٨٢].

٩١ ـ باب الحَرِيرِ في الحَرْبِ

٢٩١٩ ـ حدّثنا أَحْمَدُ بْنُ المِقْدَام: حَدَّثَنَا خالِدٌ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنساً حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ بن عَوفٍ والزُّبَيرِ في قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا. [الحديث ٢٩١٩ ـ أطرافه في: ٢٩٢٠، ٢٩٢١، ٢٩٢٢، ٥٨٣٩].

٢٩٢٠ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثنا هَمَّامٌ، عن قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ وَالزُّبَيرَ: شَكَوَا إِلَى النَّبِيِّ ﷺ يَعْنِي القَمْلَ فَأَرْخَصَ لَهُمَا في الحَرِيرِ، فَرَأَيْتُهُ عَلَيهِمَا في غَزَاةٍ.

[طرفه في: ٢٩١٩]

٢٩٢١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى عَنْ شُعْبَةَ: أَخْبَرَنِي قَتَادَةُ: أَنَّ أَنساً حَدَّثَهُمْ قالَ: رَخَّصَ النَّبِيُّ ﷺ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيرِ بْنِ العَوَّامِ في حَرِيرٍ.

[طرفه في: ٢٩١٩]

٢٩٢٢ ـ حدّثني مُحَمَّدُ بن بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ: رَخَّصَ، أَوْ رُخِّصَ لِحِكَّةٍ بِهِما. [طرفه في: ٢٩١٩].

٩٢ ـ باب ما يُذْكَرُ في السِّكِّينِ

٢٩٢٣ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، قالَ: رَأَيتُ النَّبِيَّ ﷺ يَأْكُلُ مِنْ كَتِفٍ يَحْتَزُّ مِنْهَا، ثُمَّ دُعِيَ إِلَى الصَّلاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

حدثنا أَبُو اليَمانِ: أَخبَرنا شعيبٌ، عن الزهريّ، وزاد: فألقى السّكّين. [طرفه في: ٢٠٨].

٩٣ ـ باب ما قِيلَ في قِتَالِ الرُّومِ

٢٩٢٤ ـ حدّثني إِسْحَاقُ بْنُ يَزِيدَ الدِّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قالَ: حَدَّثَنِي ثَوْرُ ابْنُ يَزِيدَ، عَنْ خالِدِ بْنِ مَعْدَانَ: أَنَّ عُمَيرَ بْنَ الأَسْوَدِ العَنْسِيَّ حَدَّثَهُ: أَنَّهُ أَتَى عُبَادَةَ بْنَ الصَّامِتِ، وَهْوَ نَازِلٌ في سَاحَةِ حِمْصَ، وَهْوَ في بِنَاءٍ لَهُ، وَمَعَهُ أُمُّ حَرَامٍ، قالَ عُمَيرٌ: فَحَدَّثَتْنَا أُمُّ حَرَامٍ: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «أَوَّلُ جَيشٍ مِنْ أُمَّتِي يَغْزُونَ البَحْرَ قَدْ أَوْجَبُوا»، قالَتْ أُمّ حَرَامٍ: قُلْتُ: يا رَسُولَ اللَّهِ أنا فيهم؟ قالَ: «أَنْتِ فِيهِم»، ثم قالَ النبيُّ ﷺ: «أَوَّلُ جَيشٍ من أُمَّتِي يَغْزُونَ مَدِينَةَ قَيصَرَ مَغْفُورٌ لَهُمْ». فَقُلْتُ: أَنَافِيهِمْ يا رَسُولَ؟ اللَّه قال: «لا».

٩٤ ـ باب قِتَالِ اليَهُودِ

٢٩٢٥ ـ حدّثنا إِسْحاقُ بْنُ مُحَمَّدٍ الفَرْوِيُّ: حَدَّثَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «تُقَاتِلُونَ اليَهُودَ، حَتَّى يَخْتَبِيَ أَحَدُهُمْ وَرَاءَ

The stones will (betraying them) say: "O Slave of Allah! There is a Jew hiding behind me; so kill him. ""

2926- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established until you fight with the Jews, and the stone behind which there is a Jew will say: "O Muslim! There is a Jew hiding behind me, so kill him.""

[95] Fighting with The Turks

2927- Amr Ibn Taghlib narrated: The Prophet "Allah's blessing and peace be upon him" said: "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces look like shields coated with leather."

2928- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

[96] Fighting with people wearing shoes made of hair

2929- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established till you fight with people wearing shoes made of hair. Moreover, the Hour will not be established till you fight with people whose faces look like shields coated with leather." (Sufyan added, narrating from Al'a'raj from Abu'huraira: "(They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather."

الحَجَر، فَيَقُولُ: يَا عَبْدَ اللَّه، هذا يَهُوديٌّ وَرَائي فَاقْتُلْهُ».

[الحديث ٢٩٢٥ ـ طرفه في: ٣٥٩٣].

٢٩٢٦ ـ حدّثنا إِسْحاقُ بنُ إِبراهِيمَ: أَخبَرَنا جَرِيرٌ، عَنْ عُمارَةَ بنِ القَعْقاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا اليَهُودَ، حَتَّى يَقُولَ الحَجَرُ وَرَاءَهُ اليَهُودِيُّ: يَا مُسْلِمُ، هذا يَهُودِيٌّ وَرَائي فاقْتُلْهُ».

٩٥ ـ باب قِتَالِ التُّرْك

٢٩٢٧ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حَدَّثَنا عَمْرُو بْنُ تَغْلِبَ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْماً يَنْتَعِلُونَ نِعالَ الشَّعَرِ، وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْماً عِرَاضَ الوُجُوهِ، كَأَنَّ وُجُوهَهُمُ المَجَانُّ المُطْرَقَةُ».

[الحديث ٢٩٢٧ ـ طرفه في: ٣٥٩٢].

٢٩٢٨ ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرْكَ، صِغارَ الأَعْيُنِ، حُمْرَ الوُجُوهِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُم المَجانُّ المُطْرَقَةُ، وَلا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ». [الحديث ٢٩٢٨ ـ أطرافه في: ٢٩٢٩، ٣٥٨٧، ٣٥٩٠، ٣٥٩١].

٩٦ ـ باب قِتَالِ الَّذِينَ يَنْتَعِلُونَ الشَّعَرَ

٢٩٢٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيَانُ: قالَ الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ، وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً كَأَنَّ وُجُوهَهُمُ المَجَانُّ المُطْرَقَةُ».

قالَ سُفْيَانُ: وَزَادَ فِيهِ أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رِوَايَةً: «صِغَارَ الأَعْيُنِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ المَجانُّ المُطْرَقَةُ». [طرفه في: ٢٩٢٨].

٩٧ ـ باب مَنْ صَفَّ أَصْحَابَهُ عِنْدَ الهَزِيمَةِ، وَنَزَلَ عَنْ دابَّتِهِ وَاسْتَنْصَرَ

٢٩٣٠ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ،

٢٩٢٧ ـ قوله: (الشعر) بفتح العين وتسكن أي أنهم يجعلون نعالهم من حبال ضفرت من الشعر أو المراد طول شعورهم وكثافتها فهم لذلك يمشون فيها (شارح).

ـ (المجان) الترس جمع المجن بكسر الميم والمطرقة هي التي ألبست الطراق وهي جلدة تقدر على قدر الدرقة وتلصق عليها شبه وجوههم بالترس لبسطها وتدويرها وبالمطرقة لغلظها وكثرة لحمها أفاده الشارح.

٢٩٢٨ ـ (الذلف) جمع الأذلف مثل الفطس والأفطس وزناً ومعنى.

٢٩٣٠ ـ قوله: الأخفاء: جمع خفيف كالأصحاء في جمع صحيح وهو قياس في فعيل مضاعف والحسر جمع =

[97] One's dismounting, arranging his companions in rows, and invoking Allah for victory while approaching defeat

2930- Abu'is'haq narrated: Al'bara "Allah be pleased with him" was asked by a man: "O Abu'omara! Did you all flee on the day of Hunain?" He replied: "No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" did not flee. But his young unarmed companions passed by the archers of the tribe of Hawazin and Banu'nasr whose arrows hardly missed a target. They threw arrows at them, hardly missing a shot. So the Muslims retreated towards The Prophet "Allah's blessing and peace be upon him" while he was riding his white mule whose reins were being held by his cousin Abu'sufyan Ibn Al'harith Ibn Abdul'muttalib. The Prophet "Allah's blessing and peace be upon him" dismounted and invoked Allah for victory. Then he said: "I am truly The Prophet; I am the son of Abdul'muttalib." Then he arranged his companions in rows."

[98] One's invoking defeat and shake upon disbelievers

2931- Ali "Allah be pleased with him" narrated: When it was the day of the battle of Al'ahzab (The Confederates), The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Fill their (unbelievers) homes and graves with fire since they occupied us so much that we did not perform the (Asr) prayer till the sun set."

2932- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to invoke as follows during Qunut: "O Allah! Save Salama Ibn Hesham. O Allah! Save Al'walid Ibn Al'walid. O Allah! Save Aiyyash Ibn Rabie'a. O Allah ! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."

2933- Abdullah Ibn Abu'awfa "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" invoked evil upon the pagans on the Day of The Confederates, saying: "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat the Confederates, O Allah, defeat and shake them."

2934- Abdullah "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was performing the prayer in the shade of Ka'ba. Abu'jahl (father of ignorance) and some Quraishi men sent somebody to bring the Abdominal contents of a she-camel which had been slaughtered somewhere in Mecca. When he brought them, they put them over The Prophet "Allah's blessing and peace be upon him". Then Fatima (The Prophet's daughter) came and threw them away from him. He (The Prophet) said: "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish." He mentioned namely: Abu'jahl Ibn Hesham, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Al'walid Ibn Utba, Obai

وسأله رجل: أكنتم فررتم يا أبا عمارة يوم حنين؟ قال: لا والله، ما ولّى رسول الله ﷺ، ولكنّه خرج شبّان أصحابه وأخفّاؤهم حسّراً ليس بسلاح، فأتوا قوماً رماة، جمع هوازن وبني نصر، ما يكاد يسقط لهم سهم، فرشقوهم رشقاً ما يكادون يخطئون، فأقبلوا هنالك إلى النبي ﷺ وهو على بغلته البيضاء، وابن عمه أبو سفيان بن الحارث بن عبد المطلب يقود به، فنزل واستنصر، ثم قال: «أنا النبي لا كذب، أنا ابن عبد المطلب». ثم صفّ أصحابه. [طرفه في: ٢٨٦٤]

٩٨ ـ باب الدُّعاء على المُشْرِكِين بالهَزِيمَةِ والزَّلزَلَةِ

٢٩٣١ ـ حدثنا إبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنا عِيسى: حَدَّثَنا هِشامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ الأَحْزَابِ، قالَ رَسُولُ اللَّهِ ﷺ «مَلأَ اللَّهُ بُيُوتَهُمْ وقُبُورَهُمْ نَاراً، شَغَلُونا عَنِ الصَّلاةِ الوُسْطَى حِينَ غابَتِ الشَّمْسُ». [الحديث ٢٩٣١ ـ أطرافه في: ٤١١١، ٤٥٣٣، ٦٣٩٦].

٢٩٣٢ ـ حدثنا قَبِيصَةُ: حَدَّثَنا سُفيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَدْعُو في القُنُوتِ: «اللَّهُمَّ أَنْجِ سَلَمَةَ بنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الوَلِيدَ بنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبي رَبِيعَةَ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ سِنِينَ كَسِني يُوسُفَ». [طرفه في: ٧٩٧].

٢٩٣٣ ـ حدثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا إسْماعِيلُ بْنُ أَبي خالِدٍ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ أبي أوفى رضي اللهِ عنهما يقول: دعا رسولُ اللهِ ﷺ يومَ الأحزابِ، على المُشركين، فقال: «اللهُمَّ مُنزلَ الكتابِ، سريعَ الحسابِ، اللهُمَّ اهزمِ الأحزابَ، اللهُمَّ اهْزِمْهُمْ وَزَلزِلْهُمْ».
[الحديث ٢٩٣٣ ـ أطرافه في: ٢٩٦٥، ٣٠٢٥، ٤١١٥، ٦٣٩٢، ٧٤٨٩].

٢٩٣٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ أَبي شَيبَةَ: حَدَّثَنا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنا سُفيَانُ، عَنْ أَبي إسْحاقَ، عَنْ عَمْرِو بْنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في ظِلِّ الكَعْبَةِ، فقالَ أبو جهلٍ وناسٌ مِنْ قريشٍ، ونُحرت جزورٌ بناحيةِ مكةَ، فأرسلُوا فجاؤُوا مِنْ سلاها وطرحوه عليهِ، فجاءتْ فاطمةُ فألقتهُ عنهُ، فقالَ: «اللهُمَّ عليكَ بقُرَيشٍ، اللَّهُمَّ عَلَيكَ بقُرَيشٍ، اللَّهُمَّ عَلَيكَ بقُرَيشٍ» لأَبي جَهْلِ بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيبَةَ بْنِ رَبِيعَةَ،

= الحاسر وهو الذي لا درع له ولا مغفر. وقوله: (ليس بسلاح): قال الشارح أي ليس أحدهم ملتبساً بسلاح فاسم ليس مضمر ا هـ وجمع هوازن بدل من قوماً والرشق: الرمي بالنبل.

٢٩٣٤ ـ قوله: (السلى) الجلدة الرقيقة التي يكون فيها الولد من المواشي.

ـ قوله: (وقال يوسف بن إسحاق) ولأبي ذر: قال أبو عبد الله أي البخاري قال يوسف بن أبي إسحاق سنه الى حده (شارح).

(truly Omaiyya) Ibn Khalaf, and Uqba Ibn Abu'mu'ait. Abdullah added: "I saw them all killed and thrown in the Badr well." Abu'is'haq, a sub-narrator said: "I forgot the seventh person."

2935- A'isha "Allah be pleased with her" reported: Once the Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." So I cursed them. The Prophet "Allah's blessing and peace be upon him" said: "What is the matter?" I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Haven't you heard what I replied (to them)? (I said): "The same be upon you.""

[99] Could one guide the people of scriptures (to Islam) and teach them the Holy Book (Qur'an)?

2936- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to Caesar saying: "If you reject Islam, you will be responsible for the sins of the peasants (your people)."

[100] Invoking Allah to guide disbelievers to embrace Islam

2937- Abu'huraira "Allah be pleased with him" reported: Tufail Ibn Amr Ad'dawsi and his companions came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The people of the tribe of Daws disobeyed and refused to follow you; so invoke Allah against them." The people said: "The tribe of Daws is ruined." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Give guidance to the people of Daws, and let them embrace Islam."

[101] Calling Jews and Christians (to Islam); and what The Messenger of Allah wrote to both of Caesar and Khosrau

2938- Anas "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, The Prophet "Allah's blessing and peace be upon him" got a silver ring, as if I were just looking at its white glitter on his hand, on which the phrase "Mohammad, The Messenger of Allah" was stamped.

وَالوَلِيدِ بنَ عُتْبَةَ، وَأُبَيَّ بنَ خَلَفٍ، وَعُقْبَةَ بنَ أبي مُعَيطٍ. قال عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُم في قَلِيبِ بَدْرٍ قَتْلَى. قال أبو إِسْحَاق: وَنَسِيتُ السَّابِعَ وَقالَ يُوسُفُ بْنُ إِسْحاق، عَنْ أَبِي إِسْحاق: أُمَيَّةُ ابْنُ خَلَفٍ. وقالَ شُعْبَةُ: أُمَيَّةُ أَوْ أُبَيٌّ، والصَّحِيحُ أُمَيَّةُ.

[طرفه في: ٢٤٠].

٢٩٣٥ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ اليهودَ دخلوا على النَّبِيِّ ﷺ فقالوا: السامُ عليك، فلعنتُهم، فقال: «مالَكِ»؟ قُلْتُ: أَوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ: «فَلَمْ تَسْمَعِي ما قُلْتُ: وَعَلَيْكُمْ».

[الحديث ٢٩٣٥ ـ أطرافه في: ٦٠٢٤، ٦٠٣٠، ٦٢٥٦، ٦٣٩٥، ٦٤٠١، ٦٩٢٧].

٩٩ ـ باب هَل يُرْشِدُ المُسْلِمُ أَهْلَ الكِتابِ أَوْ يُعَلِّمُهُمُ الكِتابَ

٢٩٣٦ ـ حدثنا إِسْحاقُ: أَخْبَرَنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا ابْنُ أَخِي ابْنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عنهما أخبرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلى قَيْصَرَ وَقالَ: «فإنْ تَوَلَّيتَ فإنَّ عَلَيكَ إِثْمَ الأَرِيسِيِّينَ».

[الحديث ٢٩٣٦ ـ طرفه في: ٢٩٤٠].

١٠٠ ـ باب الدُّعاءِ لِلمُشْرِكِينَ بِالهُدَى لِيَتَألَّفَهُمْ

٢٩٣٧ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ: أَنَّ عَبْدَ الرَّحْمٰنِ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ طُفَيلُ بْنُ عَمْرٍو الدَّوْسِيُّ وَأَصْحابُهُ، عَلَى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللَّهِ، إِنَّ دَوْساً عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيها، فَقِيلَ: هَلَكَتْ دَوْسٌ، قالَ: «اللَّهُمَّ اهْدِ دَوْساً وأْتِ بِهِمْ».

[الحديث ٢٩٣٧ ـ طرفاه في: ٤٣٩٢، ٦٣٩٧]

١٠١ ـ باب دَعْوَةِ اليَهُودِيِّ وَالنَّصْرانِيِّ، وَعَلى ما يُقاتَلُونَ عَلَيهِ وَما كَتَبَ النَّبِيُّ ﷺ إِلى كِسْرَى وَقَيْصَرَ، وَالدَّعْوَةِ قَبْلَ القِتالِ

٢٩٣٨ ـ حدثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنهُ يَقُولُ: لَمَّا أَرادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلى الرُّومِ، قِيلَ لَهُ: إِنَّهُمْ لا يَقْرَؤُونَ كِتاباً إِلَّا أَنْ يَكُونَ مَخْتُوماً، فَاتَّخَذَ خاتَماً مِنْ فِضَّةٍ، فَكَأَنِّي أَنْظُرُ إِلى بَياضِهِ في يَدِهِ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. [طرفه في: ٦٥].

٢٩٣٦ ـ قوله: (الأريسيين): أي الزارعين

باب ١٠١ ـ قوله: (وعلى ما يقاتلون عليه) فيه تأمل.

2939- Abdullah Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent his letter to Khosrau. He ordered his envoy to hand it over to the Governor of Bahrain who was to hand it over to Khosrau. So, when Khosrau read the letter he tore it. Sa’eed Ibn Al’musaiyyab said: "The Prophet “Allah’s blessing and peace be upon him” invoked Allah to disperse them with full dispersion (by destroying them, Khosrau and his followers) ".

[102] The Prophet’s call for Islam and avoiding taking one another as Gods

Allah Almighty said: “It is not (possible) that a man, to whom is given the book, and wisdom, and the prophetic office, should say to people: be ye my worshippers rather than Allah's: on the contrary (he would say) be ye worshippers of Him Who is truly the Cherisher of all: for ye have taught the book and ye have studied it earnestly.” (Al Imran 79)

2940- Abdullah Ibn Abbas “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” wrote to Caesar calling him to Islam. He sent him his letter with Dihya Al’kalbi whom The Messenger of Allah “Allah’s blessing and peace be upon him” ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar, as a sign of gratitude to Allah, had walked from Hims to Ilya (Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of The Messenger of Allah “Allah’s blessing and peace be upon him” reached Caesar, he said after reading it: “Find for me any one of his people (Arabs of Quraish) if present here, in order to ask him about Allah's Apostle.

2941- Ibn Abbas “Allah be pleased with both” resumed that Abu’sufyan had told him that at this time he was in Sham with some men from Quraish who had come as merchants during the truce that had been concluded between Allah's Apostle and the infidels of Quraish. Abu’sufyan said: “Caesar's envoy found us somewhere in Sham so he took me and my companions to Ilya where we were admitted into Caesar’s court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his interpreter: “Ask them who amongst them is the closest in relation to the man who claims to be a prophet." I (Abu’sufyan) replied: “I’m the nearest relative to him.” He asked: “What degree of relationship do you have with him?” I replied: “He is my cousin.” However, there was none of Banu Abdu’manaf in the caravan except me. Caesar said: “Let him come nearer.” He then ordered that my companions stand behind me near my shoulder and said to his interpreter: “Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately." By Allah! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth.

٢٩٣٩ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيثُ قال: حَدَّثني عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قال: أخبرَني عُبَيدُ اللهِ بنُ عَبدِ اللهِ بنِ عُتْبَةَ: أنَّ عَبدَ اللهِ بنَ عَبَّاسٍ أخبَرَه: أنَّ رَسُولَ اللهِ ﷺ بعثَ بكِتابِه إلى كِسرى، فأمَرَهُ أنْ يَدفعَهُ إلى عَظِيمِ البَحْرَينِ، يَدفَعُهُ عَظِيمُ البَحرَينِ إلى كِسرى فلَمَّا قَرأَهُ كِسرَى حَرَّقَهُ فَحَسِبْتُ أنَّ سَعيدَ بنَ المُسَيَّبِ قال: فَدَعا عَلَيهِم النَّبيُّ ﷺ «أنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ».

١٠٢ ـ باب دُعاءِ النَّبيِّ ﷺ إلى الإسْلامِ والنُّبُوَّةِ، وأنْ لا يَتَّخِذَ بَعْضُهُمْ بَعْضاً أرْباباً مِنْ دُونِ اللهِ

وقولِه تعالى: ﴿ما كانَ لِبَشَرٍ أنْ يُؤتِيَهُ اللهُ﴾ [آل عمران: ٧٩] إلى آخر الآية.

٢٩٤٠ ـ حدَّثنا إبراهيمُ بنُ حَمْزَةَ: حدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنْ صالحِ بنِ كَيسانَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عبدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عنهُما أنَّهُ أخبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ كَتَبَ إلى قَيصَرَ يَدعُوهُ إلى الإسْلامِ، وبَعَثَ بكِتابِهِ إليهِ مَعَ دِحيَةَ الكَلبيِّ، وأمَرَهُ رسُولُ اللهِ ﷺ أنْ يَدفَعَهُ إلى عَظِيمِ بُصْرَى لِيَدْفَعَهُ إلى قَيصَرَ، وكانَ قَيصَرُ، لَمَّا كَشَفَ اللهُ عَنهُ جُنُودَ فارِسَ، مَشَى مِنْ حِمْصَ إلى إيلياءَ شُكراً لِما أبْلاهُ اللهُ، فلَمَّا جاءَ قَيصَرَ كتابُ رَسُولِ اللهِ ﷺ، قال حِينَ قَرأهُ: التَمِسُوا لي ها هُنا أحَداً مِنْ قَومِهِ، لأسْألَهُم عَنْ رَسُولِ اللهِ ﷺ.

٢٩٤١ ـ قالَ ابْنُ عَبَّاسٍ: فأخبَرَني أبو سُفيانَ: أنَّهُ كانَ بالشَّأمِ في رِجالٍ مِن قُرَيشٍ قَدِمُوا تِجاراً، في المُدَّةِ التَّي كانَتْ بينَ رَسُولِ اللهِ ﷺ وبَينَ كُفَّارِ قُرَيشٍ، قالَ أبُو سُفيانَ: فوجَدَنا رسُولُ قَيصَرَ ببَعضِ الشَّأمِ، فانطُلِقَ بي وبأصْحابي، حتَّى قَدِمْنا إيلياءَ فأُدخِلْنا عَلَيهِ، فإذا هُوَ جالِسٌ في مَجْلِسِ مُلْكِهِ، وعَلَيهِ التَّاجُ، وإذا حَوْلَهُ عُظَماءُ الرُّومِ، فَقالَ لتَرجُمانِهِ سَلْهُمْ أيُّهُمْ أقرَبُ نَسَباً إلى هذا الرَّجُلِ الَّذي يَزْعُمُ أنَّهُ نَبيٌّ؟ قال أبو سُفيانَ: فقُلتُ: أنا أقرَبُهُم إليهِ نَسَباً، قال: ما قَرابَةُ ما بَينَكَ وبَينَهُ؟ فَقُلتُ: هُوَ ابنُ عَمِّي، ولَيسَ في الرَّكْبِ يَومَئِذٍ أحَدٌ مِن بَني عَبدِ مَنافٍ غَيرِي، فقالَ قَيصَرُ: أدْنُوهُ، وأمَرَ بأصْحابي فجَعَلُوا خَلفَ ظَهْرِي عِندَ كَتِفِي، ثُمَّ قالَ لِتَرجُمانِهِ: قُلْ لأصْحابِهِ إنِّي سائِلٌ هذا الرَّجُلَ عَنِ الَّذي يَزْعُمُ أنَّهُ نَبيٌّ، فإنْ كَذَبَ فكَذِّبُوهُ، قالَ أبُو سُفيانَ: واللهِ لَوْلا الحَياءُ يَومَئِذٍ، مِنْ أنْ يأثُرَ أصْحابي عَنِّي الكَذِبَ،

٢٩٣٩ ـ قوله: (خرقه) وفي كتاب العلم «مزقه».

٢٩٤٠ ـ قوله: (دحية) بكسر الدال وفتحها ذكره الشارح في باب بدء الوحي.

٢٩٤١ ـ قوله (تجاراً) بهذا الضبط وفي باب بدء الوحي بالضم والتشديد أيضاً.

ـ قوله: (لترجمانه) بفتح التاء وقد تضم وضم الجيم قاله الشارح والمحفوظ من المصباح أن التاء تفتح مع الجيم وتضم معها وهو المفسر لغة بلغة اهـ.

ـ قوله: (يأثر) أي ينقل.

He then said to his interpreter: “Ask him what kind of family does he belong to.” I replied: “He belongs to a noble family amongst us.” He said: “Had anybody else amongst you ever claimed the same before him?” I replied: “No.” He said: “Had you ever blamed him for telling lies before he claimed what he claimed? “ I replied: “No.” He said: “Was anybody amongst his ancestors a king?” I replied: “No.” He said: "Do the noble or the poor follow him?” I replied: “It is the poor who follow him.” He said: “Are they increasing or decreasing (day by day)?” I replied: “They are increasing.” He said: “Does anybody amongst those who embrace his (The Prophet's) Religion become displeased and then discard it?” I replied: “No. “ He said: “Does he break his promises?” I replied: “No, but we are now at truce with him and we are afraid that he may betray us." Abu'sufyan said: “Indeed, other than the last sentence, I could not say anything against him.” Caesar then asked: “Have you ever had any war with him?” I replied: “Yes.” He said: “What was the outcome of your battles with him?” I replied: “The result was unstable; sometimes he was victorious and sometimes we.” He said: “What does he order you to do?” I said: “He tells us to worship Allah alone, not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.”

After I had said that, Caesar said to his interpreter: “Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects).

I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; and your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters into, and mixes with the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs.

Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures), would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet. If I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet."

لَكَذَبْتُهُ حِينَ سَأَلَنِي عَنْهُ، وَلَكِنِّي اسْتَحْيَيْتُ أَنْ يَأْثُرُوا الكَذِبَ عَنِّي فَصَدَقْتُهُ، ثُمَّ قالَ لِتَرْجُمانِهِ: قُلْ لَهُ كَيْفَ نَسَبُ هذا الرَّجُلِ فِيكُمْ؟ قلتُ: هوَ فِينَا ذُو نَسَبٍ، قالَ: فَهَلْ قالَ هذا القَوْلَ أَحَدٌ مِنْكُمْ قَبْلَهُ؟ قُلتُ: لاَ، فَقالَ: كُنْتُمْ تَتَّهِمُونَهُ عَلَى الكَذِبِ قَبْلَ أَنْ يَقولَ ما قالَ؟ قُلتُ: لاَ، قالَ: فَهَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ؟ قلتُ: لا، قالَ: فَأَشْرافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفاؤُهُمْ؟ قُلتُ: بَلْ ضُعَفاؤُهُم، قالَ: فَيَزِيدُونَ أَوْ يَنْقُصُونَ؟ قُلتُ: بَلْ يَزِيدُونَ، قالَ: فَهَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فيهِ؟ قُلتُ: لاَ، قالَ: فَهَلْ يَغْدِرُ؟ قُلتُ: لا، وَنَحْنُ الآنَ مِنْهُ في مُدَّةٍ نَحْنُ نَخافُ أَنْ يَغْدِرَ ـ قالَ أَبُو سُفْيانَ: وَلَمْ يُمْكِنِّي كَلِمَةٌ أُدْخِلُ فيها شَيْئاً أَنْتَقِصُهُ بِهِ لا أَخافُ أَنْ تُؤْثَرَ عَنِّي غَيْرُها ـ قالَ: فَهَلْ قاتَلْتُمُوهُ أَوْ قاتَلَكُمْ؟ قُلتُ: نَعَمْ، قالَ: فَكَيْفَ كانَتْ حَرْبُهُ وَحَرْبُكُمْ؟ قُلتُ: كانَتْ دُوَلاً وَسِجالاً، يُدالُ عَلَيْنا المَرَّةَ وَنُدالُ عَلَيْهِ الأُخْرَى، قالَ: فَماذا يَأْمُرُكُمْ؟ قالَ: يَأْمُرُنا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لاَ نُشْرِكُ بِهِ شَيْئاً، وَيَنْهانا عَمَّا كانَ يَعْبُدُ آباؤُنا وَيَأْمُرُنا بِالصَّلاةِ، وَالصَّدَقَةِ، وَالعَفافِ، وَالوَفاءِ بِالعَهْدِ، وَأَداءِ الأَمانَةِ. فَقالَ لِتُرْجُمانِهِ حِينَ قُلتُ ذلِكَ لَهُ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ نَسَبِهِ فِيكُمْ فَزَعَمْتَ أَنَّهُ ذُو نَسَبٍ، وَكَذلِكَ الرُّسُلُ تُبْعَثُ في نَسَبِ قَوْمِها، وَسَأَلْتُكَ: هَلْ قالَ أَحَدٌ مِنْكُمْ هذا القَوْلَ قَبْلَهُ؟ فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كانَ أَحَدٌ مِنْكُمْ قالَ هذا القَوْلَ قَبْلَهُ، قُلتُ: رَجُلٌ يَأْتَمُّ بِقَوْلٍ قَدْ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ فَزَعَمْتَ أَنْ لاَ، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ فَزَعَمْتَ أَنْ لاَ، فَقُلتُ: لَوْ كانَ مِنْ آبائِهِ مَلِكٌ، قُلتُ: يَطْلُبُ مُلْكَ آبائِهِ، وَسَأَلْتُكَ: أَشْرافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفاؤُهُمْ؟ فَزَعَمْتَ أَنَّ ضُعَفاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْباعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ الإِيمانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ، فَزَعَمْتَ أَنْ لا، فَكَذلِكَ الإِيمانُ حِينَ تَخْلِطُ بَشاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أَحَدٌ وَسَأَلْتُكَ هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنْ لاَ، وَكَذلِكَ الرُّسُلُ لا يَغْدِرُونَ، وَسَأَلْتُكَ: هَلْ قاتَلْتُمُوهُ وَقاتَلَكُمْ، فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ حَرْبَكُمْ وَحَرْبَهُ تَكُونُ دُوَلاً، وَيُدالُ عَلَيْكُمُ المَرَّةَ وَتُدالُونَ عَلَيْهِ الأُخْرَى، وَكَذلِكَ الرُّسُلُ تُبْتَلَى وَتَكُونُ لَها العاقِبَةُ، وَسَأَلْتُكَ: بِماذا يَأْمُرُكُمْ؟ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلا تُشْرِكُوا بِهِ شَيْئاً، وَيَنْهاكُمْ عَمَّا كانَ يَعْبُدُ آباؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلاةِ، وَالصِّدْقِ، وَالعَفافِ، وَالوَفاءِ بِالعَهْدِ، وَأَداءِ الأَمانَةِ، قالَ: وَهذِهِ صِفَةُ النَّبِيِّ، قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ، وَلكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ، وَإِنْ يَكُ ما قُلْتَ حَقّاً، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هاتَيْنِ، وَلَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ، لَتَجَشَّمْتُ لُقِيَّهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ قَدَمَيْهِ. قال أبو

ـ قوله: (من ملك) بهذا الضبط ولأبي ذر من ملك بفتح ميم من اسم موصول وفتح لام ملك فعل ماض أفاده الشارح

ـ قوله: (دُولاً) بضم الدال وكسرها (شارح).

ـ تجشم التكلف واللقي من المصادر التي على وزن فعول كرقي ومضي وذكر الشارح رواية لقاءه أيضا

Abu'sufyan added: "Caesar then asked for the letter of The Messenger of Allah "Allah's blessing and peace be upon him" and it was read. It went as follows:

"In the name of Allah, The Most Gracious, The Most Merciful. (This letter is) from Mohammad, the slave of Allah, and His Apostle, to Heraclius, the Ruler of the Byzantines. Peace be upon the followers of guidance. Now then, I call you to Islam (to surrender to Allah). Embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this call of Islam, you shall be responsible for misguiding the peasants (your nation). "O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will). (Al Imran 64)

Abu'sufyan added: "After Heraclius had finished his speech, there was a great noise and cry caused by the Byzantine Royalties surrounding him. There was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them: "Verily! Ibn Abu'kabsha's (The Prophet's) affair has gained power. This is the King of Banul'asfar fearing him." Abu'sufyan added: "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it."

2942- Sahl Ibn Sa'd "Allah be pleased with him" reported That he heard The Prophet "Allah's blessing and peace be upon him" on the day of Khaibar saying: "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of The Prophet "Allah's blessing and peace be upon him" got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But The Prophet "Allah's blessing and peace be upon him" asked: "Where is Ali?" Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring Ali in front of him. Then The Prophet "Allah's blessing and peace be upon him" spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. Ali said: "We will fight with them (Infidels) till they become like us (Muslims)." The Prophet "Allah's blessing and peace be upon him" said: "Be patient, till you face them. Call them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands, that will be better for you than the red camels."

2943- Anas "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" attacked some people, he would never attack them till it was dawn. If he heard the Adhan (call for prayer) he would postpone the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

سُفيَانَ- ثُمَّ دعا بِكِتَابِ رَسُولِ اللَّهِ ﷺ قُرِئَ فَإِذَا فِيهِ:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

مِن مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلى هِرَقْلَ عَظِيمِ الرُّومِ، سَلامٌ عَلى مَنِ اتَّبَعَ الهُدَى، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيتَ فَعَلَيكَ إِثْمُ الأَرِيسِيِّينَ، و: ﴿يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ، أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيئاً، وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ، فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤].

قال أَبُو سُفيَانَ: فَلَمَّا أَنْ قَضَى مَقَالَتَهُ عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكَثُرَ لَغَطُهُمْ، فَلاَ أَدْرِي ماذَا قالُوا، وَأُمِرَ بِنَا فَأُخْرِجْنَا، فَلَمَّا أَنْ خَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ، قُلتُ لَهُمْ: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هذا مَلِكُ بَنِي الأَصْفَرِ يَخافُهُ، قالَ أَبُو سُفيَانَ: وَاللَّهِ ما زِلتُ ذَلِيلاً مُسْتَيقِناً بِأَنَّ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ قَلبِي الإِسْلامَ وَأَنَا كارِهٌ.

[طرفه في: ٧].

٢٩٤٢ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مَسلَمَةَ القَعْنَبِيُّ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيهِ». فَقَامُوا يَرْجُونَ لِذلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقالَ: «أَينَ عَلِيٌّ»؟ فَقِيلَ: يَشْتَكِي عَينَيهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَينَيهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيءٌ، فَقالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيهِمْ، فَوَاللَّهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيرٌ لَكَ مِنْ حُمْرِ النَّعَمِ». [الحديث ٢٩٤٢ ـ أطرافه في: ٣٠٠٩، ٣٧٠١، ٤٢١٠].

٢٩٤٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيدٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَوْماً لَمْ يُغِرْ حَتَّى يُصْبِحَ، فَإِنْ سَمِعَ أَذَاناً أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَاناً أَغَارَ بَعْدَ ما يُصْبِحُ، فَنَزَلنَا خَيبَرَ لَيلاً

[طرفه في: ٣٧١].

ـ قوله: (بداعية الإسلام) مصدر بمعنى الدعوة كالنافية، وفي رواية شعيب «بدعاية الإسلام» أي بدعوته، وهي كلمة الشهادة التي يدعى إليها أهل الملل الكافرة (شارح).

ـ قوله: (لغطهم) أي صياحهم وشغبهم وقوله: لقد أمر، أي كبر وعظم.

٢٩٤٢ـ قوله: (فدعي له) أي دعي عليّ للنبي ﷺ (شارح).

ـ قوله: «حُمْر» بضم الحاء المهملة والميم كذا في اليونينية بضم الميم فلينظر (شارح).

2944- Humaid narrated from Anas “Allah be pleased with him” that Whenever The Prophet “Allah’s blessing and peace be upon him” attacked some people, ... (see the previous narration).

2945- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw The Prophet “Allah’s blessing and peace be upon him”, they said: "Mohammad and his army!" The Prophet “Allah’s blessing and peace be upon him” said: “Allah is Greater! Khaibar is ruined, for whenever we approach a nation (enemy to fight), then it will be a miserable morning for those who have been warned."

2946- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: " I have been ordered to fight with the people till they say: “There is no God (to be worshipped) but Allah.” Whoever says: “There is no God (to be worshipped) but Allah”, then his life and property will be saved from me except for Islamic law, and his accounts will be with Allah, (either to punish or to forgive him)."

[103] When one leaves for a holy battle, he would use an equivocation to conceal his real destination; and what about travelling on Thursday

2947- Ka’b Ibn Malik “Allah be pleased with him” narrated: Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” intended to lead a holy battle, he would use an equivocation from which one would understand that he was going to a different destination.

2948- Ka’b Ibn Malik “Allah be pleased with him” reported: Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” intended to carry out a holy battle, he would use an equivocation to conceal his real destination till it was the holy battle of Tabuk which The Messenger of Allah “Allah’s blessing and peace be upon him” carried out in very hot weather. Since he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet “Allah’s blessing and peace be upon him” informed them of the destination he was heading for.

٢٩٤٤ ـ حدثنا قتيبة: حدَّثنا إسماعيل بن جعفر، عن حُميد، عن أنس، أنَّ النبي ﷺ كان إذا غزا بنا.

[طرفه في: ٣٧١].

٢٩٤٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ مسلَمَة، عن مالك، عن حُميد، عن أَنَس رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلى خيبَر، فَجاءَهَا لَيلاً، وَكانَ إذا جاءَ قَوماً بِلَيلٍ لا يُغيرُ عَلَيهِم حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ خَرَجَتْ يَهودُ بِمَساحِيهِمْ وَمَكاتِلِهِمْ، فَلَمَّا رَأَوْهُ قالُوا: مُحمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالخَمِيس. فقال النَّبِيُّ ﷺ: «اللَّهُ أكبرُ، خَرِبَتْ خَيبَرُ، إِنَّا إِذَا نَزَلنَا بِسَاحَةِ قَوْمٍ فَساءَ صَباحُ المُنذَرِينَ».

٢٩٤٦ ـ حدثنا أبو اليمانِ، أخبرنا شعيبٌ، عن الزهريِّ: حدثنا سعيد بنُ المُسيّب: أنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلاَّ اللَّهُ، فَمَنْ قالَ: لا إِلَهَ إِلاَّ اللَّهُ فَقَدْ عَصَمَ مِنِّي نَفسَهُ وَمالَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ». رَوَاهُ عُمَرُ، وَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٧١].

١٠٣ ـ باب مَنْ أَرادَ غَزْوَةً فَوَرَّى بِغَيرِهَا، وَمَنْ أَحَبَّ الخُرُوجَ يَوْمَ الخَمِيس

٢٩٤٧ ـ حدثنا يحيى بنُ بُكَير: حدثنا اللَّيثُ عَنْ عُقَيلَ، عَنِ ابْنِ شِهابٍ قالَ: أَخبَرَني عَبدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، وَكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالك: حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيرِهَا

[طرفه في: ٢٧٥٧].

٢٩٤٨ ـ وَحدثني أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ قَلَّما يريدُ غزوةً يغزوها إلاَّ وَرَّى بِغَيرِها، حتى كانَتْ غَزْوَةُ تَبُوكَ، فغزاها رسولُ اللَّهِ ﷺ في حرٍّ شديدٍ، واستقبلَ سفراً بعيداً ومفازاً، واستقبلَ غزوَ عدوٍّ كثيرٍ، فَجَلَّى لِلمُسْلِمِينَ أَمْرَهُمْ، لِيَتَأَهَّبُوا أُهْبَةَ عَدُوِّهِمْ، وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ.

[طرفه في: ٢٧٥٧].

٢٩٤٩ ـ وَعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ كَعْبِ بْنِ مالِكٍ: أَنَّ

٢٩٤٧ـ قوله: (سمعت الخ ظاهره أن المسموع هو كعب حين التخلف وليس كذلك، فلا بد من اعتبار تقدير في الكلام أي: سمعت بذكر حاله أو قصته حين تخلف، على أن حين تخلف ظرف للحال أو القصة، وقوله: (ولم يكن الخ) أي وفيه أي فيما ذكر ولم يكن الخ (سندي).

2949- Ka'b Ibn Malik "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" rarely left for a journey but on Thursdays.

2950- Ka'b Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" set out on Thursday for the holy battle of Tabuk. Indeed, he always preferred to set out on Thursdays.

[104] Setting out in the afternoon

2951- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" offered a four-rak'a prayer for Dhuhr at Medina and then offered a two-rak'a prayer for Asr at Dhul'hulaifa. I heard the companions of The Prophet "Allah's blessing and peace be upon him" reciting Talbiya aloud (for Hajj and Umra) altogether.

[105] Setting out at the end of the month

in this respect, Ibn Abbas told: The Messenger of Allah "Allah's blessing and peace be upon him" (along with his companions) set out from Medina five days before the end of Dhul'qa'da, and reached Mecca four days after the beginning of Dhul'hijja.

2952- A'isha "Allah be pleased with her" narrated: We set out along with The Messenger of Allah "Allah's blessing and peace be upon him" five days before the end of Dhul'qa'da intending to perform Hajj only. When we approached Mecca The Messenger of Allah "Allah's blessing and peace be upon him" ordered those who did not have the animals for sacrifice with them, to circumambulate Ka'ba, compass Safa and Marwa round, and then finish their Ihram. Beef was brought to us on the day of slaughtering. I asked: "What is this?" Somebody replied: "The Messenger of Allah "Allah's blessing and peace be upon him" has slaughtered (a cow) on behalf of his wives."

[106] Setting out in (the month of) Ramadan

2953- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" once set out in (the month of) Ramadan. He was fasting until he reach Al'qudaid, where he broke his fast.

كَعْبَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ كانَ يَقولُ: لَقَلَّما كانَ رَسولُ اللَّهِ ﷺ يَخرُجُ، إذا خَرَجَ في سَفَرٍ، إلاَّ يَوْمَ الخَميسِ.

[طرفه في: ٢٧٥٧].

٢٩٥٠ ـ حدّثني عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ أَبيهِ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الخَميسِ في غَزْوَةِ تَبوكَ، وَكانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الخَميسِ.

[طرفه في: ١٠٨٩].

١٠٤ ـ باب الخُرُوجِ بَعْدَ الظُّهْرِ

٢٩٥١ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِالمَدِينَةِ الظُّهْرَ أَرْبَعاً، وَالعَصْرَ بِذِي الحُلَيفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِما جَمِيعاً.

[طرفه في: ٢٧٥٧].

١٠٥ ـ باب الخُرُوجِ آخِرَ الشَّهْرِ

وَقالَ كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: انْطَلَقَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ، وَقَدِمَ مَكَّةَ لأَرْبَعِ لَيالٍ خَلَوْنَ مِنْ ذِي الحِجَّةِ.

٢٩٥٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّها سَمِعَتْ عائِشَةَ رَضِيَ اللَّهُ عَنها تَقُولُ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسِ لَيالٍ بَقِينَ مِنْ ذِي القَعْدَةِ، وَلاَ نُرَى إِلاَّ الحَجَّ، فَلَمَّا دَنَوْنا مِنْ مَكَّةَ، أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، إذا طافَ بِالبَيْتِ وَسَعَى بَيْنَ الصَّفا، وَالمَرْوَةِ أَنْ يَحِلَّ، قالَتْ عائِشَةُ: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: ما هذا؟ فَقالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْواجِهِ.

قالَ يَحْيَى: فَذَكَرْتُ هذا الحَدِيثَ لِلقاسِمِ بْنِ مُحَمَّدٍ، فَقالَ: أَتَتْكَ وَاللَّهِ بِالحَدِيثِ عَلَى وَجْهِهِ. [طرفه في: ٢٩٤].

١٠٦ ـ باب الخُرُوجِ في رَمَضانَ

٢٩٥٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: خَرَجَ النَّبِيُّ ﷺ في رَمَضانَ، فَصامَ حَتَّى بَلَغَ الكَدِيدَ أَفْطَرَ.

٢٩٥١ـ قوله: (يصرخون بهما) أي يلبون بالحج والعمرة رافعين أصواتهم.

٢٩٥٢ـ قوله: (على وجهه) أي لم تختصر منه شيئاً ولا غيره (شارح).

[107] The farewell

2954- Abu'huraira "Allah be pleased with him" narrated: Allah's Prophet "Allah's blessing and peace be upon him" sent us in certain detachment. He told us: "If you found so-and-so, and so-and-so of Quraish (and he named them to us) you should burn them with fire." When we came to greet him before leaving he said: "I had ordered you to burn so-and-so, and so-and-so with fire. But it is Allah almighty alone who tortures people with fire. So, if you met them, you should kill them."

[108] It is obligatory to listen and obey one's rulers

2955- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve disobedience to Allah; but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

[109] Muslims should fight for their imam's safety where they should seek for protection

2956- Abu'huraira "Allah be pleased with him" narrated that he heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "We are the last but will be the foremost to enter Paradise."

2957- The Prophet "Allah's blessing and peace be upon him" added, through the same chain of narrators: "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He, who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

[110] Giving the pledge of allegiance in war not to flee away

Allah Almighty said: "Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory." (The Victory "Al'fath" 18)

قال سُفيان: قال الزُّهريُّ: أَخبرَنِي عُبيدُ اللَّهِ، عَنِ ابنِ عبَّاسٍ: وساقَ الحَدِيثَ.
[طرفه في: ١٩٤٤].

١٠٧ ـ باب التَّوْدِيعِ

٢٩٥٤ ـ وقالَ ابنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيرٍ، عَنْ سُليمانَ بنِ يَسارٍ، عَنْ أَبِي هريرةَ رَضِيَ اللَّهُ عنهُ أنَّهُ قالَ: بعثَنا رسولُ اللَّهِ ﷺ في بعثٍ، وقالَ لنا: «إِنْ لَقِيتُمْ فُلاناً وفُلاناً ـ لِرَجُلَينِ مِنْ قُرَيشٍ سمّاهُما ـ فحرِّقُوهُما بالنَّارِ» قالَ: ثُمَّ أَتيناهُ نُوَدِّعُهُ حينَ أَرَدْنا الخُرُوجَ، فقالَ: «إِنِّي كُنتُ أَمرتُكُم أَنْ تُحرِقوا فُلاناً وفُلاناً بالنَّارِ، وإِنَّ النَّارَ لا يُعذِّبُ بِها إِلا اللَّهُ، فإِنْ أَخذتُمُوهُما فاقتُلُوهُما». [الحديث ٢٩٥٤ ـ طرفه في: ٣٠١٦].

١٠٨ ـ باب السَّمْعِ وَالطَّاعَةِ لِلإِمامِ

٢٩٥٥ ـ حدّثنا مُسدَّدٌ: حَدَّثَنا يحيى، عَنْ عُبيدِ اللَّهِ قالَ: حَدَّثَنِي نافِعٌ، عَنِ ابنِ عُمرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنِي مُحَمَّدُ بنُ صَبّاحٍ: حَدَّثَنا إِسماعِيلُ بنُ زَكَرِيّاءَ، عَنْ عُبيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ عُمرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «السَّمْعُ والطَّاعةُ حَقٌّ ما لَمْ يُؤمَرْ بالمَعصِيَةِ، فإِذا أُمِرَ بِمَعصِيَةٍ فلا سَمْعَ ولا طاعةَ».

[الحديث ٢٩٥٥ طرفه في: ٧١٤٤]

١٠٩ ـ باب يُقاتَلُ مِنْ وَراءِ الإِمامِ وَيُتَّقى بِهِ

٢٩٥٦ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنَادِ: أَنَّ الأَعْرَجَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحنُ الآخِرونَ السَّابِقُونَ»
[طرفه في: ٢٣٨].

٢٩٥٧ ـ وبِهذا الإِسْنادِ: «مَنْ أَطاعَنِي فَقَدْ أَطاعَ اللَّهَ، وَمَنْ عصانِي فَقَدْ عَصى اللَّهَ، وَمَنْ يُطِعِ الأَمِيرَ فقدْ أَطاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فقدْ عَصانِي، وإِنَّما الإِمامُ جُنَّةٌ، يُقاتَلُ مِنْ وَرائِهِ ويُتَّقى بِهِ، فإِنْ أَمَرَ بِتَقوى اللَّهِ وعَدَلَ فإِنَّ لهُ بِذلكَ أَجراً، وإِنْ قالَ بِغيرِهِ فإِنَّ عَلَيهِ مِنهُ»
[الحديث ٢٩٥٧ ـ طرفه في: ٧١٣٧]

١١٠ ـ باب البَيعَةِ في الحَربِ أَنْ لا يَفِرُّوا، وَقالَ بَعضُهُمْ: عَلى المَوْتِ

لِقَوْلِ اللَّهِ تَعالَى ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ المُؤمِنِينَ إِذْ يُبايِعُونَكَ تَحتَ الشَّجَرَةِ﴾.
[الفتح: ١٨].

٢٩٥٧ـ قوله: (من ورائه) الخ أي يتبع أمره ونهيه وتدبيره في القتال ويمشي تابعاً إياه بحيث كأن الإمام هو القدام كذا في حاشية السندي والشراح فسروا الوراء هنا بالأمام كما في قوله تعالى: ﴿وكان وراءهم ملك﴾ أي أمامهم ولا يخفى بعده وعدم مناسبته السياق.

2958- Nafi narrated from Ibn Omar "Allah be pleased with both": “When we reached (Al'hudaibiya) in the next year (of the treaty of Al'hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the pledge of allegiance, and that was out of Allah's Mercy.” Nafi was asked: "For what did The Prophet "Allah's blessing and peace be upon him" take their pledge of allegiance, was it for death?" he replied: "No, but he took their pledge of allegiance for patience."

2959- Abbad Ibn Tamim narrated from Abdullah Ibn Zaid "Allah be pleased with him" that in the time (of the battle) of Al'harra a person came to him and said: "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said: "I will never give a pledge of allegiance for such a thing to anyone after Allah's Apostle."

2960- Salama Ibn Al'akwa "Allah be pleased with him" reported: "I gave the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" and then I moved to the shade of a tree. When the number of people around The Prophet "Allah's blessing and peace be upon him" diminished, he said: “O Ibn Al'akwa! Will you not give to me the pledge of Allegiance?” I replied: “O Allah's Apostle! I have already given to you the pledge of Allegiance.” He said: “Do it again.” So I gave the pledge of allegiance for the second time." He was asked: “O Abu’muslim! For what did you give the pledge of Allegiance on that day?" He replied: "We gave the pledge of Allegiance for death."

2961- Humaid narrated from Anas “Allah be pleased with him”: On the day of The Trench, The Ansar were saying: “We are those who gave the pledge of allegiance to Mohammad for Jihad forever as long as we live.” The Messenger of Allah “Allah’s blessing and peace be upon him” replied: “O Allah! There is no (true) living but that of the hereafter. (O Allah)! Bestow your blessing upon both of The Ansar and The Emigrants.”

2962- Mujashi "Allah be pleased with him" reported: My brother and I came to The Prophet "Allah's blessing and peace be upon him" and I requested him to take the pledge of allegiance from us for migration. He said: "Migration has passed away with its people." I asked: "For what will you take the pledge of allegiance from us then?" He said: "I will take (it) for Islam and Jihad."

2963- The same previous narration.

[111] When the chief orders people to do what they could not forbear

2964- Abdullah "Allah be pleased with him" reported: Today a man came to me and asked me a question which I did not know how to answer.

٢٩٥٨ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ نَافِعٍ قالَ: قالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: رَجَعْنا من العامِ المُقْبِلِ، فما اجتمعَ مِنَّا اثْنانِ على الشَّجرةِ التي بايَعْنا تَحْتَها، كانَتْ رَحْمَةً مِنَ اللَّهِ. فَسأَلْتُ نَافِعاً: عَلَى أيّ شَيءٍ بايَعهُم، عَلَى المَوتِ؟ قالَ: لا، بايَعهُمْ عَلَى الصَّبْرِ.

٢٩٥٩ ـ حدّثنا موسى بن إسماعيل: حدّثنا وهيب: حدّثنا عمرو بن يحيى، عن عبّاد ابنِ تميم، عَنْ عَبْدِاللَّهِ بْنِ زيدٍ رَضِيَ اللَّهُ عَنْهُ: قالَ لَمَّا كانَ زَمَنُ الحَرَّةِ أتاهُ آتٍ فَقَالَ لَهُ: إنَّ ابْنَ حَنْظَلَةَ يُبايِعُ النَّاسَ على المَوْتِ، فقالَ: لا أبايِعُ على هذا أحداً بَعْدَ رَسُولِ اللَّهِ ﷺ.

[الحديث ٢٩٥٩ ـ طرفه في: ٤١٦٧].

٢٩٦٠ ـ حدّثنا المَكِّيُّ بْنُ إبْراهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أبي عُبَيدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: بايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدلتُ إلى ظِلِّ الشَّجرةِ، فلَمَّا خَفَّ النَّاسُ قالَ: «يا ابْنَ الأكْوعِ ألا تُبايعُ»؟ قالَ: قُلتُ: قد بايَعتُ يا رَسُولَ اللهِ، قالَ: «وأيضاً». فَبايَعْتُهُ الثَّانِيَةَ، فَقُلتُ لَهُ: يا أبا مُسْلِمٍ، عَلَى أيّ شَيءٍ كُنْتُمْ تُبايِعُونَ يَوْمَئِذٍ؟ قالَ: عَلَى المَوْتِ.

[الحديث ٢٩٦٠ ـ أطرافه في: ٤١٦٩، ٧٢٠٦، ٧٢٠٨].

٢٩٦١ ـ حدّثنا حفص بن عمر: حدّثنا شعبة، عن حميد قال: سمعتُ أنساً رضي اللهُ عنهُ يَقُولُ: كانَتِ الأنْصارُ يومَ الخَندَقِ تَقُولُ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدا عَلَى الجِهَادِ ما حَيِينا أبَدا

فأجابَهُم النَّبيُّ ﷺ فقالَ: «اللَّهُمَّ لا عَيشَ إلاَّ عَيشُ الآخِرَة فأكْرِمِ الأنصارَ والمُهاجِرَة».

[طرفه في: ٢٨٣٤].

٢٩٦٢، ٢٩٦٣ ـ حدّثنا إسْحاقُ بْنُ إبْراهيمَ: سمِعَ مُحَمَّدَ بن فُضَيلٍ، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ مُجاشِعٍ رَضِيَ اللَّهُ عَنهُ قالَ: أتيتُ النَّبيَّ ﷺ أنَا وأخِي فَقُلتُ: بايِعْنَا عَلَى الهِجْرَةِ، فقالَ: «مَضَتِ الهِجْرَةُ لأهْلِهَا». فَقُلتُ: عَلامَ تُبايِعُنا؟ قالَ: عَلَى الإسْلامِ وَالجِهادِ.

[الحديث ٢٩٦٢ ـ أطرافه في: ٣٠٧٨، ٤٣٠٥، ٤٣٠٧].

[الحديث ٢٩٦٣ أطرافه في: ٣٠٧٩، ٤٣٠٦، ٤٣٠٨].

١١١ ـ باب عَزْمِ الإمامِ عَلَى النَّاسِ فِيما يُطِيقُونَ

٢٩٦٤ ـ حدّثنا عُثْمانُ بْنُ أبي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ قالَ: قالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ أتاني اليَوْمَ رَجُلٌ، فَسألَنِي عَنْ أمْرٍ ما دَرَيتُ ما أرُدُّ عَلَيهِ،

٢٩٥٨ـ قوله: (قال لا بايعهم) وذكر الشارح رواية بل بدل لا.

٢٩٦٤ـ قوله: (مؤدياً) يعني ذا أداة وسلاح ا هـ هامش.

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He said: "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (is it necessary to obey him?)" I replied: "By Allah, I do not know what to reply you, except that we were in the company of The Prophet "Allah's blessing and peace be upon him" who used to order us to do a thing once only till we finished it. No doubt, everyone among you will remain in a good state as long as he obeys Allah. If one is in doubt as to the legitimacy of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By he, except whom none has the right to be worshipped! I see that the example of what has passed of this life (to what remains thereof) is like a pool whose fresh water has been used up and nothing remains but muddy water."

[112] Unless The Prophet fought in the morning, he would wait until the sun declined

2965- Salim Abun'nadr, The freed slave of Omar Ibn Obaidullah, who was Omar's clerk narrated: Abdullah Ibn Abu'awfa wrote him (Omar) a letter which went as follows: "Once Allah's Apostle "Allah's blessing and peace be upon him" (during a holy battle) waited till the sun had declined."

2966- Then he (The Prophet) got up among the people and said: "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities). But if you face the enemy, then you should be patient; and it should be known to you that Paradise is under the shades of swords." He then said: "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and the Defeater of The Confederates of infidels, defeat the infidels and bestow victory upon us."

[113] One should ask for the imam's leave (if he wants to depart for some business)

this is in view of Allah's saying: “Only those are Believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.” (The Light “An'nur” 62)

2967- Jaber Ibn Abdullah “Allah be pleased with both” narrated: I took part in a certain holy battle along with The Messenger of Allah “Allah's blessing and peace be upon him”. The Prophet “Allah's blessing and peace be upon him” met me (on the way) while I was riding a camel of ours used for irrigation which had got so tired that it could hardly walk. The Prophet “Allah's blessing and peace be upon him” asked me: "What is wrong with the camel?" I replied: "It has got tired." So, The Messenger of Allah “Allah's blessing and peace be upon him” came from behind, rebuked, and invoked (blessing) for it. As a result, it started surpassing the other camels and going ahead of them. Then he asked me: "How do you find your camel (now)?" I replied: "I find it quite well, now as it has received your blessings." He asked: "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel we had for irrigation. So, I said: "Yes."

فَقالَ: أَرَأَيتَ رَجُلاً مُؤْدِياً نَشيطاً، يَخْرُجُ مَعَ أُمَرائِنا في المَغازي، فَيَعْزِمُ عَلَينا في أَشْياءَ لا نُحْصيها؟ فَقُلْتُ لَهُ: وَاللَّهِ ما أَدْري ما أَقولُ لَكَ، إِلاَّ أَنَّا كُنَّا مَعَ النَّبِيِّ ﷺ، فَعَسى أَنْ لا يَعْزِمَ عَلَينا في أَمْرٍ إِلاَّ مَرَّةً حَتَّى نَفْعَلَهُ، وَإِنَّ أَحَدَكُمْ لَنْ يَزالَ بِخَيرٍ ما اتَّقى اللَّهَ، وَإِذا شَكَّ في نَفْسِهِ شَيءٌ سَأَلَ رَجُلاً فَشَفاهُ مِنْهُ، وَأَوْشَكَ أَنْ لا تَجِدوهُ، وَالَّذي لا إِلَهَ إِلاَّ هُوَ، ما أَذْكُرُ ما غَبَرَ مِنَ الدُّنْيا إِلاَّ كالثَّغْبِ، شُرِبَ صَفْوُهُ وَبَقِيَ كَدَرُهُ.

١١٢ ـ باب كانَ النَّبيُّ ﷺ إذا لَمْ يُقاتِلْ أَوَّلَ النَّهارِ أَخَّرَ القِتالَ حَتَّى تَزُولَ الشَّمْسُ

٢٩٦٥ ـ حدّثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا مُعاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنا أَبو إِسْحاقَ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ سالِمٍ أَبي النَّضْرِ، مَوْلى عُمَرَ بْنِ عُبَيدِ اللَّهِ، وَكانَ كاتِباً لَهُ، قالَ: كَتَبَ إِلَيهِ عَبْدُ اللَّهِ بْنُ أَبي أَوْفى رَضِيَ اللَّهُ عَنْهُما فَقَرَأْتُهُ: أَنَّ رَسُولَ اللَّهِ ﷺ في بَعْضِ أَيَّامِهِ الَّتي لَقِيَ فيها، انْتَظَرَ حَتَّى مالَتِ الشَّمْسُ.

[طرفه في: ٢٩٣٣].

٢٩٦٦ ـ ثُمَّ قامَ في النَّاسِ خَطيباً قالَ: «أَيُّها النَّاسُ، لا تَتَمَنَّوْا لِقاءَ العَدُوِّ، وَسَلُوا اللَّهَ العافِيَةَ، فَإِذا لَقيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ». ثُمَّ قالَ: «اللَّهُمَّ مُنْزِلَ الكِتابِ، وَمُجْرِيَ السَّحابِ، وَهازِمَ الأَحْزابِ، اهْزِمْهُمْ وَانْصُرْنا عَلَيهِمْ».

[طرفه في: ٢٨١٨].

١١٣ ـ باب اسْتِئْذانِ الرَّجُلِ الإِمامَ

لِقَوْلِهِ: ﴿إِنَّما المُؤْمِنُونَ الَّذينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذا كانُوا مَعَهُ عَلى أَمْرٍ جامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذينَ يَسْتَأْذِنُونَكَ﴾ [النور: ٦٢] إِلَى آخِرِ الآيَةِ.

٢٩٦٧ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهيمَ: أَخْبَرَنا جَريرٌ، عَنِ المُغيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ، قالَ: فَتَلاحَقَ بِيَ النَّبِيُّ ﷺ، وَأَنا عَلى ناضِحٍ لَنا قَدْ أَعْيا، فَلا يَكادُ يَسيرُ، فَقالَ لِي: «ما لِبَعيرِكَ»؟ قالَ: قُلْتُ: عَيِيَ، قالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَزَجَرَهُ وَدَعا لَهُ، فَما زالَ بَينَ يَدَيِ الإِبِلِ قُدَّامَها يَسيرُ، فَقالَ لِي: «كَيفَ تَرى بَعيرَكَ»؟ قالَ: قُلْتُ: بِخَيرٍ، قَدْ أَصابَتْهُ بَرَكَتُكَ، قالَ: «أَفَتَبيعُنيهِ». قالَ:

ـ قوله: (لا نحصيها) أي لا نطيقها (شارح).

ـ قوله: (كالثغب) بفتح المثلثة وإسكان الغين المعجمة وقد تفتح: الماء المستنقع في الموضع المطمئن (شارح).

٢٩٦٥ـ قوله: (أن) بفتح الهمزة وكسرها. والمراد بالأيام: الغزوات فمفعول لقي المحذوف عبارة عن العدو، كما ينبيء عنه لفظ الحديث ا هـ.

٢٩٦٧ـ قوله: (على أن لي فقار ظهره) أي على أن لي الركوب عليه.

He said: "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said: "O Allah's Apostle! I am a bridegroom." I asked for his permission to allow me to go home. He allowed me. I set out for Medina before the people till I reached it, where I met my uncle, who asked me about the camel and I informed him all about it. He blamed me for that. When I took the permission of The Messenger of Allah "Allah's blessing and peace be upon him" he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said: "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied: "O Allah's Apostle! My father died (or was martyred) and I have some young sisters, so I felt it not proper to marry a young girl like them who would neither teach them manners nor serve them. For this reason, I have married a matron so that she may serve them and teach them manners." When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, I took the camel to him the next morning. But he gave me its price as well as the camel itself.

[114] What about he, who took part in Jihad while he was still a bridegroom

in this context, see the previous narration of Jaber.

[115] What about he, who chose to take part in Jihad after consummating his marriage

[116] The Imam's hurrying up when people get frightened (to see the matter)

2968- Anas "Allah be pleased with him" narrated: Once people of Medina got frightened. The Messenger of Allah "Allah's blessing and peace be upon him" rode a horse belonging to Abu'talha (to see what is the matter). Then (he returned and) said: "We did find nothing to cause you to be afraid. But indeed, we find it (the horse very fast having energy as inexhaustible) as the water of the sea."

[117] One's running and letting the horse gallop when there is a feeling of fright

2969- Anas "Allah be pleased with him" narrated: Once the people got frightened, so The Messenger of Allah "Allah's blessing and peace be upon him" rode a slow horse belonging to Abu'talha. He set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said: "Don't be afraid. But it (this horse) is very fast." That horse was never excelled in running henceforward.

[118] One's setting out alone when there is a feeling of fright

[119] The wages (to hire people) and (giving) horses to ride in (Allah's) cause

Mujahid told: I said to Ibn Omar: "I intended to take part in Jihad." He said: "I would like to sustain you with some of my wealth."

فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيرُهُ، قالَ: فَقُلْتُ: نَعَم، قالَ: «فَبِعْنِيهِ». فَبِعْتُهُ إيَّاهُ عَلَى أنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أبْلُغَ المَدِينَةَ، قالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إنِّي عَرُوسٌ، فَاسْتَأْذَنْتُهُ فَأذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إلَى المَدِينَةِ حَتَّى أتَيتُ المَدِينَةَ، فَلَقِيَنِي خَالِي، فَسَألَنِي عَنِ البَعِيرِ، فَأخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ، فَلاَمَنِي، قالَ: وَقَدْ كانَ رَسُولُ اللَّهِ ﷺ قالَ لِي حِينَ اسْتَأْذَنْتُهُ: «هَل تَزَوَّجْتَ بِكْراً أمْ ثَيِّباً»؟ فَقُلْتُ: تَزَوَّجْتُ ثَيِّباً، فَقَالَ: «هَلاَّ تَزَوَّجْتَ بِكْراً تُلاَعِبُهَا وَتُلاَعِبُكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، تُوُفِّيَ وَالِدِي، أوِ اسْتُشْهِدَ، وَلِي أخَوَاتٌ صِغَارٌ، فَكَرِهْتُ أنْ أتَزَوَّجَ مِثْلَهُنَّ فَلاَ تُؤَدِّبُهُنَّ وَلاَ تَقُومُ عَلَيهِنَّ، فَتَزَوَّجْتُ ثَيِّباً لِتَقُومَ عَلَيهِنَّ وَتُؤَدِّبَهُنَّ، قالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، غَدَوْتُ عَلَيهِ بِالبَعِيرِ، فَأعْطَانِي ثَمَنَهُ وَرَدَّهُ عَلَيَّ.

قالَ المُغِيرَةُ: هذا في قَضائِنَا حَسَنٌ لا نَرَى بِهِ بَأساً. [طرفه في: ٤٤٣].

١١٤ ـ باب مَنْ غَزَا وَهُوَ حَدِيثُ عَهْدٍ بِعُرْسِهِ

فِيهِ جابِرٌ، عَنِ النَّبِيِّ ﷺ.

١١٥ ـ باب مَنِ اخْتَارَ الغَزْوَ بَعْدَ البِنَاءِ

فِيهِ أبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ

١١٦ ـ باب مُبَادَرَةِ الإمَامِ عِنْدَ الفَزَعِ

٢٩٦٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي قَتَادَةُ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ بِالمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَساً لأبِي طَلْحَةَ، فَقَالَ: «ما رَأيْنَا مِنْ شَيءٍ، وَإنْ وَجَدْنَاهُ لَبَحْراً». [طرفه في: ٢٦٢٧].

١١٧ ـ باب السُّرْعَةِ وَالرَّكْضِ في الفَزَعِ

٢٩٦٩ ـ حدّثنا الفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا حُسَينُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، قالَ: فَزِعَ النَّاسُ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَساً لأبِي طَلْحَةَ بَطِيئاً، ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ، فَرَكِبَ النَّاسُ يَرْكُضُونَ خَلْفَهُ، فَقَالَ: «لَمْ تُرَاعُوا، إنَّهُ لَبَحْرٌ». فَمَا سُبِقَ بَعْدَ ذلِكَ اليَوْمِ. [طرفه في: ٢٦٢٧].

١١٨ ـ باب الخُرُوجِ في الفَزَعِ وَحْدَهُ

١١٩ ـ باب الجَعَائِلِ وَالحُمْلاَنِ في السَّبِيلِ

وَقالَ مُجاهِدٌ: قُلْتُ لابْنِ عُمَرَ: الغَزْوَ، قالَ: إنِّي أُحِبُّ أنْ أُعِينَكَ بِطَائِفَةٍ مِنْ مالِي،

= وقوله: (فلا تؤدبهن) بالرفع ولأبي ذر بالنصب (شارح).

٢٩٦٩ـ قوله: (لم تراعوا) كتبنا من الشارح أنه بمعنى لا تخافوا.

باب ١١٩ ـ قوله: (الجعائل) جمع جعيلة ما يجعله القاعد من الأجرة لمن يغزو عنه والحملان مصدر كالحمل (شارح).

I asked him: "Has Allah made you rich (to do so)?" he said: "I'd like to spend (some of) my wealth on this side."

On the other hand, Omar Ibn Al'khattab said: "There are some people who take from this money (of Muslims) to participate in Jihad; but they never do so (participate in holy battles). So, whoever took from this money with the intention of going for Jihad and did not do, then we have more right to take back his money until we restore all of what he had taken."

2970- Zaid Ibn Aslam narrated from his father: Omar Ibn Al'khattab told: I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked The Prophet "Allah's blessing and peace be upon him" whether I could buy it. He said: "Don't buy it and don't take back your gift of charity."

2971- Abdullah Ibn Omar "Allah be pleased with both" narrated that Omar gave a horse to be used in Allah's Cause. But later on he saw it being sold. He asked The Prophet "Allah's blessing and peace be upon him" whether he could buy it. He said: "Don't buy it and don't take back your gift of charity."

2972- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear that it would be difficult for my followers, I would not have remained behind any detachment (in Allah's cause). But I don't have riding camels and have no other means of transportation to carry them on. Moreover, it is hard for me (to see) my companions remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life again."

[120] The hireling

in this issue, both of Al'hasan and Ibn Sirin said: He (the hireling) has to be given a share from the booty.

2973- Ya'li "Allah be pleased with him" reported: I participated in the holy battle of Tabuk along with Allah's Apostle "Allah's blessing and peace be upon him", where I gave a young camel to be ridden in Jihad. That was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before The Prophet "Allah's blessing and peace be upon him" who rejected that suit saying: "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?"

قُلتُ: أَوْسعَ اللَّهُ عَلَيَّ، قال: إنَّ غِناكَ لَكَ، وإِنِّي أُحِبُّ أَنْ يَكُونَ مِنْ مالِي في هذا الوَجْهِ.

وَقالَ عُمَرُ: إنَّ نَاساً يَأْخُذُونَ مِنْ هذا المَالِ لِيُجاهِدُوا، ثُمَّ لا يُجاهِدُونَ، فَمَنْ فَعَلَهُ فَنَحْنُ أَحَقُّ بِمالِهِ حَتَّى نَأْخُذَ مِنْهُ ما أَخَذَ. وَقالَ طاوُسٌ وَمجاهِدٌ: إِذَا دُفِعَ إِلَيكَ شَيءٌ تَخْرُجُ بِهِ في سَبِيلِ اللَّهِ، فاصْنَعْ بِهِ ما شِئْتَ، وَضَعْهُ عِنْدَ أَهْلِكَ.

٢٩٧٠ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ قالَ: سَمِعْتُ مالِكَ بْنَ أَنَسٍ سَأَلَ زَيدَ بْنَ أَسلَمَ، فَقالَ زَيدٌ: سَمِعْتُ أَبي يَقُولُ: قالَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: حَمَلتُ عَلى فَرَسٍ في سَبِيلِ اللَّهِ، فَرَأَيْتُهُ يُباعُ، فَسَأَلتُ النَّبِيَّ ﷺ: آشْتَرِيهِ؟ فَقالَ: «لا تَشْتَرِهِ، وَلا تَعُدْ في صَدَقَتِكَ».

[طرفه في: ١٤٩٠].

٢٩٧١ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ عُمَرَ بْنَ الخَطَّابِ حَمَلَ عَلى فَرَسٍ في سَبِيلِ اللَّهِ، فَوَجَدَهُ يُباعُ، فَأَرادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ فَقالَ: «لا تَبْتَعْهُ، وَلا تَعُدْ في صَدَقَتِكَ».

[طرفه في: ١٤٨٩].

٢٩٧٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ، عَنْ يَحْيى بْنِ سَعِيدٍ الأَنْصارِيِّ قالَ: حَدَّثَنِي أَبو صالِحٍ. قالَ: سَمِعْتُ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ، وَلكِنْ لا أَجِدُ حَمُولَةً، وَلا أَجِدُ ما أَحْمِلُهُمْ عَلَيهِ، وَيَشُقُّ عَلَيَّ أَنْ يَتَخَلَّفُوا عَنِّي، وَلَوَدِدْتُ أَنِّي قاتَلتُ، في سَبِيلِ اللَّهِ، فَقُتِلتُ، ثُمَّ أُحْيِيتُ، ثُمَّ قُتِلتُ ثُمَّ أُحْيِيتُ». [طرفه في: ٣٦].

١٢٠ ـ باب الأَجِير

وَقالَ الحَسَنُ وَابْنُ سِيرِينَ: يُقْسَمُ لِلأَجِيرِ مِنَ المَغْنَمِ. وَأَخَذَ عَطِيَّةُ بْنُ قَيسٍ فَرَساً عَلى النِّصْفِ، فَبَلَغَ سَهْمُ الفَرَسِ أَرْبَعَ مِئَةِ دِينارٍ، فَأَخَذَ مِئَتَينِ، وَأَعْطى صاحِبَهُ مِئَتَينِ.

[طرفه في: ١٨٤٨].

٢٩٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفيَانُ: حَدَّثَنا ابْنُ جُرَيجٍ، عَنْ عَطاءٍ، عَنْ صَفْوانَ بْنِ يَعْلَى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَحَمَلتُ عَلى بَكْرٍ، فَهُوَ أَوْثَقُ أَعْمالِي في نَفْسِي، فَاسْتَأْجَرْتُ أَجِيراً، فَقاتَلَ رَجُلاً، فَعَضَّ أَحَدُهُما الآخَرَ، فَانْتَزَعَ يَدَهُ مِنْ فِيهِ وَنَزَعَ ثَنِيَّتَهُ، فَأَتى النَّبِيَّ ﷺ فَأَهْدَرَها، فَقالَ: «أَيَدْفَعُ يَدَهُ إِلَيكَ فَتَقْضَمُها كما يَقْضَمُ الفَحْلُ».

[طرفه في: ١٨٤٨].

ـ قوله: (الغزو) بالرفع وفي بعض الأصول بالنصب، ويروى: أنغزو؟ يريد: الغزو مراد لي.

[121] What was said regarding The Prophet's flag

2974- Tha'laba Ibn Abu'malik Al'qurazi narrated that Qais Ibn Sa'd Al'ansari "Allah be pleased with him", The Prophet's flag holder, intended to perform Hajj and combed his hair (before assuming Ihram).

2975- Salama Ibn Al'akwa "Allah be pleased with him" narrated: Ali remained behind The Prophet "Allah's blessing and peace be upon him" during the battle of Khaibar in view of the fact that he suffered from some eye trouble. A while later, he said: "How should I stay behind Allah's Apostle?" So, he set out till he joined The Prophet "Allah's blessing and peace be upon him". On the eve of the day of the conquest of Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love, or who loves Allah and His apostle will take the flag, upon whom, Allah will bestow victory." Suddenly Ali joined us though we were not expecting him. The people said: "Here is Ali." So, The Messenger of Allah "Allah's blessing and peace be upon him" gave the flag to him, and upon whom Allah bestowed victory.

2976- Nafi Ibn Jubair narrated: I heard Al'abbas "Allah be pleased with him" saying to Az'zubair "Allah be pleased with him": "The Prophet "Allah's blessing and peace be upon him" ordered you to fix the flag here."

[122] The Prophet's saying: "I was made victorious with terror (cast in the enemies hearts)"

Allah Almighty said in this issue: "Soon shall we cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which he had sent no authority: their abode will be the fire: end evil is the home of the wrongdoers." (Al Imran 151)

2977- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu'huraira added: Allah's Apostle "Allah's blessing and peace be upon him" has left the world and now you, people, are bringing out those treasures.

2978- Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan said: "Heraclius sent for me when I was in Ilya (Jerusalem).

١٢١ ـ باب ما قيل في لواء النبيِّ ﷺ

٢٩٧٤ ـ حدثنا سعيدُ بنُ أبي مريم قال: حدَّثني الليثُ قال: أخبرني عُقيلٌ، عن ابن شهابٍ قال: أخبرني ثعلبةُ بنُ أبي مالك القُرَظيُّ: أنَّ قيسَ بنَ سعدٍ الأنصاريَّ رضيَ اللَّهُ عنهُ، وكانَ صاحبَ لِواءِ رسولِ اللَّهِ ﷺ، أرادَ الحجَّ فرَجَّلَ.

٢٩٧٥ ـ حدثنا قُتيبةُ: حدَّثنا حاتمُ بنُ إسماعيل، عن يزيد بنِ أبي عُبيدٍ، عن سلمةَ بنِ الأكوعِ رضيَ اللَّهُ عنهُ قال: كانَ عليٌّ رضيَ اللَّهُ عنهُ تخلَّفَ عنِ النبيِّ ﷺ في خيبرَ، وكانَ بهِ رَمَدٌ، فقالَ أنا أتخلَّفُ عن رسولِ اللَّهِ ﷺ، فخرجَ عليٌّ فلحقَ بالنبيِّ ﷺ، فلمّا كانَ مساءُ الليلةِ التي فتَحها في صَباحِها فقالَ رسولُ اللَّهِ ﷺ: «لأُعطِيَنَّ الرايةَ ـ أو قال: لَيأخُذَنَّ ـ غداً رَجُلٌ يُحِبُّهُ اللَّهُ ورسولُهُ، أو قال: يُحِبُّ اللَّهَ ورسولَهُ، يَفتحُ اللَّهُ عليهِ». فإذا نحنُ بِعليٍّ وما نرجوهُ، فقالوا: هذا عليٌّ، فأعطاهُ رسولُ اللَّهِ ﷺ، ففتحَ اللَّهُ عليهِ.

[الحديث ٢٩٧٥ ـ طرفاه في: ٣٧٠٢، ٤٢٠٩].

٢٩٧٦ ـ حدثنا محمدُ بنُ العلاءِ: حدَّثنا أبو أُسامةَ، عن هِشامِ بنِ عُروةَ، عن أبيهِ، عن نافعِ ابنِ جُبيرٍ قال: سمعتُ العبّاسَ يقولُ للزُّبيرِ رضيَ اللَّهُ عنهُما: هاهُنا أمرَكَ النبيُّ ﷺ أن تَركُزَ الرايةَ.

١٢٢ ـ باب قوْلِ النبيِّ ﷺ: «نُصِرْتُ بالرُّعْبِ مَسِيرَةَ شَهْرٍ»

وقولِهِ جَلَّ وعَزَّ: ﴿سَنُلقي في قُلوبِ الذينَ كَفَروا الرُّعبَ بِما أشرَكوا باللَّهِ﴾ [آل عمران: ١٥١].

وقالَ جابرٌ، عنِ النبيِّ ﷺ.

٢٩٧٧ ـ حدثنا يحيى بنُ بُكيرٍ: حدَّثنا الليثُ، عن عُقيلٍ، عنِ ابنِ شِهابٍ، عن سعيدِ ابنِ المُسيَّبِ، عن أبي هُريرةَ رضيَ اللَّهُ عنهُ: أنَّ رسولَ اللَّهِ ﷺ قال: «بُعِثتُ بِجَوامِعِ الكَلِمِ، ونُصِرتُ بالرُّعبِ، فبَينا أنا نائمٌ أُتيتُ بِمَفاتيحِ خَزائنِ الأرضِ فوُضِعَتْ في يَدي». قالَ أبو هُريرةَ: وقد ذهبَ رسولُ اللَّهِ ﷺ وأنتُم تَنتَثِلونَها.

[الحديث ٢٩٧٧ ـ أطرافه في: ٦٩٩٨، ٧٠١٣، ٧٢٧٣].

٢٩٧٨ ـ حدثنا أبو اليمانِ: أخبرَنا شُعيبٌ، عنِ الزُّهريِّ قال: أخبرَني عُبيدُ اللَّهِ بنُ عبدِ اللَّهِ: أنَّ ابنَ عبّاسٍ رضيَ اللَّهُ عنهُما أخبرَهُ: أنَّ أبا سُفيانَ أخبرَهُ: أنَّ هِرَقلَ أرسلَ إليهِ وهُم

٢٩٧٤ـ قوله: (فرجل) أي سرح شعر رأسه قبل أن يحرم بالحج (شارح).

٢٩٧٧ـ قوله: (تنتثلونها) أي تستخرجون الأموال من مواضعها يشير إلى أنه عليه الصلاة والسلام ذهب ولم ينل منها شيئاً.

٢٩٧٨ـ قوله: (إنه يخافه) بكسر الهمزة على الاستئناف البياني، ويجوز فتحها على أنه مفعول لأجله (شارح).

Then he asked for the letter of The Messenger of Allah "Allah's blessing and peace be upon him". When he had finished reading it, there was a great hue and cry around him. The voices grew louder to the extent that we were asked to leave the place. When we were turned out, I said to my companions: "The affair of Ibn Abu'kabsha (indicating to The Messenger of Allah) has become so outstanding that the King of Banul'asfar is afraid of him."

[123] Carrying one's provisions in war

Allah Almighty said: "For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. Whatever good ye do, (be sure) Allah knoweth it. Take a provision (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise. " (The Heifer "Al'baqara" 197)

2979- Asma "Allah be pleased with her" reported: I prepared the journey food for Allah's Apostle "Allah's blessing and peace be upon him" in Abu'bakr's house when he intended to immigrate to Medina. I could find nothing to tie the food container and the water skin with. So, I said to Abu'bakr: "By Allah, I do not find anything to tie (these things) with except my waist belt." He said: "Cut it into two pieces and tie the water skin with one piece and the food container with the other." I did accordingly and that was the reason for calling me the two-belted woman.

2980- Jaber Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to take the meat of sacrificed animals (as journey food) to Medina.

2981- Sowaid Ibn An'no'man "Allah be pleased with him" narrated that he went out along with The Prophet "Allah's blessing and peace be upon him" during the year of Khaibar (holy battle) till they reached a place called As'sahba, the lower part of Khaibar. They offered the Asr prayer (there) and The Prophet "Allah's blessing and peace be upon him" asked for the food. Nothing but Sawiq was brought to The Prophet "Allah's blessing and peace be upon him". So, they chewed and ate it. Then they drank water. After that The Prophet "Allah's blessing and peace be upon him" got up, rinsed his mouth, and they too rinsed their mouths, and then offered the prayer.

2982- Salama "Allah be pleased with him" reported: Once the journey food of the people ran short and they were in great need. So, they came to The Prophet "Allah's blessing and peace be upon him" to take his permission for slaughtering their camels, and he permitted them. Then Omar met them and they informed him about it. He said: "What will sustain you after your camels (are slaughtered)?" Then Omar went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle!

بإيلِيَاء، ثُمَّ دعا بكِتَابِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الكِتَابِ، كَثُرَ عِنْدَهُ الصَّخَبُ، فارتفعت الأصواتُ وأُخرِجْنا، فقلتُ لأصحابي حِينَ أُخرِجنا: لقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ إِنَّهُ يَخافُهُ مَلِكُ بَنِي الأَصْفَرِ.

[طرفه في: ٧].

١٢٣ ـ باب حَمْلِ الزَّادِ في الغَزْوِ

وقولِ اللهِ تعالى: ﴿وتزودوا فإن خيرَ الزادِ التقوى﴾. [البقرة: ١٩٧].

٢٩٧٩ ـ حدثنا عُبيدُ بنُ إسماعيل: حدثنا أبو أسامة، عَنْ هِشَام قالَ: أَخْبَرَنِي أَبِي، وحدثتني أيضاً فاطمةُ، عن أسماءَ رَضِيَ اللَّهُ عنها قالت: صَنَعْتُ سُفرَةَ رسولِ اللَّهِ ﷺ في بيتِ أبي بَكْرٍ، حينَ أَرادَ أَنْ يُهاجِرَ إلى المَدِينَةِ، قالَتْ: فَلَمْ نَجِدْ لِسُفرتِهِ، ولا لسقائِهِ ما نَرْبِطُهُما بِهِ، فقلتُ لأبي بَكْرٍ: واللَّهِ ما أجِدُ شيئاً أَرْبِطُ بِهِ إِلاَّ نِطاقِي، قالَ: فَشُقِّيهِ بِاثْنَينِ فارْبِطِيه: بواحِدِ السِّقاءَ وبالآخرِ السُّفرةَ، ففعلتُ، فلذلك سُمِّيَتْ: ذاتَ النِّطاقَيْنِ.

الحديث ٢٩٧٩ ـ طرفاه في: ٣٩٠٧، ٥٣٨٨].

٢٩٨٠ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا سُفيَانُ، عَنْ عَمْرٍو قالَ: أَخْبَرَنِي عَطَاءٌ: سَمِعَ جابرَ بنَ عبدِ اللَّهِ رَضِيَ اللَّهُ عنهما قال: كُنَّا نَتزوَّدُ لُحومَ الأضاحِيِّ على عَهْدِ النَّبِيِّ ﷺ إِلَى المَدِينَةِ.

[طرفه في: ١٧١٩].

٢٩٨١ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ: أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عامَ خَيْبَرَ، حَتَّى إِذَا كانُوا بِالصَّهْبَاءِ، وَهِيَ مِنْ خَيْبَرَ، وَهِيَ أَدْنَى خَيْبَرَ، فَصَلَّوْا العَصْرَ، فَدَعا النَّبِيُّ ﷺ بالأَطْعِمَةِ، فَلَمْ يُؤْتَ النَّبِيُّ ﷺ إِلاَّ بِسَوِيقٍ، فَلُكْنَا فَأَكَلْنَا وَشَرِبْنَا، ثُمَّ قامَ النَّبِيُّ ﷺ فَمَضْمَضَ وَمَضْمَضْنَا وَصَلَّيْنَا.

[طرفه في: ٢٠٩].

٢٩٨٢ ـ حدثنا بِشْرُ بْنُ مَرْحُومٍ: حَدَّثَنَا حاتِمُ بْنُ إِسْماعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: خَفَّتْ أَزْوَادُ النَّاسِ وَأَمْلَقُوا، فَأَتَوُا النَّبِيَّ ﷺ فِي نَحْرِ إِبِلِهِمْ فَأَذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ، فَقالَ: ما بَقاؤُكُمْ بَعْدَ إِبِلِكُمْ، فَدَخَلَ عُمَرُ عَلَى النَّبِيِّ ﷺ فَقالَ: يا

٢٩٧٩ـ قوله: (فاربطيه) وللأصيلي: فاربطي (شارح).

٢٩٨٠ـ قوله: (الأضاحي) بتشديد الياء ويجوز تخفيفها جمع أُضحية ما يذبح في يوم عيد الأضحى (شارح).

٢٩٨١ـ قوله: (فلكنا) أي مضغنا السويق وأدرناه في الفم (شارح).

٢٩٨٢ـ قوله: (فاحتثى) الناس أي أخذوا بالحثيات لكثرته أي حفنوا بأيديهم من ذلك (شارح).

What will sustain them after their camels (are finished)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Announce to people to bring all their remaining food (to me)." (When they brought it) The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless in it. Then he asked them to bring their food utensils. The people started filling their food utensils with their hands till they were satisfied. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "I testify that there is no God (to be worshipped) but Allah, and I am His Messenger."

[124] Carrying (journey) food on one's shoulder

2983- Jaber Ibn Abdullah "Allah be pleased with both" narrated: "We were three-hundred men carrying our journey food on our shoulders when we set out. Then we began to eat a single date each per day." A man asked (Jaber): "O Abu Abdullah! How could a person be satisfied with a single date?" Jaber replied: "We realized the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days."

[125] Getting the woman ride behind her brother

2984- A'isha "Allah be pleased with her" narrated That she said: "O Allah's Apostle! Your companions are returning with the reward of both Hajj and Umra, while I am returning with (the reward of) Hajj only." He said to her: "Go, and let Abdur'rahman (her brother) get you ride behind him." So, he ordered Abdur'rahman to let her perform Umra from At'tan'im. Then The Prophet "Allah's blessing and peace be upon him" waited for her at the higher region of Mecca till she returned.

2985- Abdur'rahman Ibn Abu'bakr As'siddiq "Allah be pleased with both" narrated: I was ordered by The Prophet "Allah's blessing and peace be upon him" to get A'isha ride behind me and let her perform Umra from At'tan'im.

[126] One's riding behind another in both of Jihad and Hajj

2986- Anas "Allah be pleased with him" narrated: I rode behind Abu'talha and they (Muslims) were reciting Talbiya aloud in both of Hajj and Umra together.

[127] One's riding a donkey behind another

2987- Urwa narrated from Usama Ibn Zaid "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey).

رَسُولَ اللَّه، ما بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ قالَ رَسُولُ اللَّهِ ﷺ: «نَادِ فِي النَّاسِ يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ». فَدَعَا وبَرَّكَ عَلَيْه، ثُمَّ دَعاهُمْ بِأَوْعِيَتِهِمْ، فَاحْتَثَى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ».

١٢٤ ـ باب حَمْلِ الزَّادِ عَلَى الرِّقَابِ

٢٩٨٣ ـ حدثنا صدقة بن الفضل: أخبرنا عبدة، عن هشام، عن وهب بن كيسان، عن جابر رَضِيَ اللَّهُ عَنْهُ قال: خَرَجْنَا وَنَحْنُ ثَلاثُ مِئَةٍ نَحْمِلُ زَادَنا عَلَى رِقابنا، فَفَنِيَ زَادُنا، حَتَّى كانَ الرَّجُلُ مِنَّا يأكل في كل يوم تَمْرَة، قال رَجُلٌ: يا أَبَا عَبْدِ اللَّه، وَأَيْنَ كانت التَّمْرَةُ تَقَعُ من الرَّجُلِ؟! قال: لَقَدْ وَجَدْنَا فَقْدَهَا، حِينَ فَقَدْنَاها حَتَّى أَتَيْنَا البَحْرَ، فَإِذَا حُوتٌ قَدْ قَذَفَهُ البَحْرُ، فَأَكَلْنا مِنْها ثَمَانِيَةَ عَشَرَ يَوْماً ما أَحْبَبْنَا. [طرفه في: ٢٤٨٣].

١٢٥ ـ باب إِرْدَافِ المَرْأَةِ خَلْفَ أَخِيهَا

٢٩٨٤ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِم: حَدَّثَنَا عُثْمانُ بْنُ الأَسْوَدِ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قالَتْ: يا رَسُولَ اللَّه، يَرْجِعُ أَصْحابُكَ بِأَجْرِ حَجٍّ وَعُمْرَةٍ، وَلَمْ أَزِدْ عَلَى الحَجِّ؟ فَقالَ لَهَا: «اذْهَبِي، وَلْيُرْدِفْكِ عَبْدُ الرَّحْمٰنِ». فَأَمَرَ عَبْدَ الرَّحْمٰنِ أَنْ يُعْمِرَهَا مِنَ التَّنْعِيمِ، فَانْتَظَرَهَا رَسُولُ اللَّهِ ﷺ بِأَعْلَى مَكَّةَ حَتَّى جاءَتْ. [طرفه في: ٢٩٤].

٢٩٨٥ ـ حدثني عَبْدُ اللَّه: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أُرْدِفَ عائِشَةَ، وَأُعْمِرَهَا مِنَ التَّنْعِيمِ.

[طرفه في: ١٧٨٤].

١٢٦ ـ باب الارْتِدَافِ فِي الغَزْوِ وَالحَجِّ

٢٩٨٦ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ رَدِيفَ أَبِي طَلْحَةَ، وَإِنَّهُمْ لَيَصْرُخُونَ بِهِمَا جَمِيعاً: الحَجِّ وَالعُمْرَةِ. [طرفه في: ١٠٨٩].

١٢٧ ـ باب الرِّدْفِ عَلَى الحِمَارِ

٢٩٨٧ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَى إِكافٍ عَلَيْهِ قَطِيفَةٌ، وَأَرْدَفَ أُسامَةَ وَرَاءَهُ. [الحديث ٢٩٨٧ ـ أطرافه في: ٤٥٦٦، ٥٦٦٣، ٥٩٦٤، ٦٢٠٧].

٢٩٨٦ـ قوله: (الحج والعمرة) بالجر فيهما بدلاً من الضمير ويجوز النصب على الاختصاص وبالرفع خبر مبتدأ محذوف أي أحدهما الحج والآخر العمرة (شارح).

2988- Nafi narrated from Abdullah (Ibn Omar) "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and Othman Ibn Talha, one of the servants of the Ka'ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Apostle "Allah's blessing and peace be upon him" entered in the company of Usama, Bilal and Othman, and stayed in it for a long period. When he came out, the people rushed to it, and Abdullah Ibn Omar was the first to enter it and found Bilal standing behind the door. He asked Bilal: "Where did The Prophet "Allah's blessing and peace be upon him" offer his prayer?" He pointed to the place where he had offered his prayer. Abdullah said: "I forgot to ask him how many Rak'as he had performed."

[128] What about helping one ride or lift his luggage on the mount

2989- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is an obligatory charity to be given for every joint of the human body everyday the sun rises. To judge justly between two persons is regarded as charity, to help a man to ride his mount or lift his luggage on to it, is also considered to be a charity, and (to say) a good word is also a (kind of) charity. Every step taken on one's way to offer the compulsory prayer (in the mosque) is also charity. To remove a harmful thing from the way is also charity."

[129] It is forbidden to travel to the enemies land with The Mus'haf (The Holy Qur'an)

2990- Abdullah Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade the people to travel to a hostile country carrying (copies of) the Holy Qur'an.

[130] Magnifying Allah at war

2991- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said: "This is Mohammad and his army! Mohammad and his army!" So, they took refuge in the fort. The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "Allah is greater! Khaibar is ruined, for when we approach a nation (enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (slaughtered and cooked. But the announcer of The Prophet "Allah's blessing and peace be upon him" announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

٢٩٨٨ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ قال يُونُسُ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفاً أُسَامَةَ بْنَ زَيدٍ، وَمعهُ بِلالٌ، ومعهُ عُثمانُ بنُ طَلحةَ مِنَ الحجَبةِ، حتّى أَنَاخَ في المَسْجِدِ، فَأَمَرَهُ أَنْ يأْتِيَ بِمِفْتاحِ البَيتِ فَفَتَحَ، وَدَخَلَ رَسُولُ اللهِ ﷺ ومعهُ أُسامةُ وبِلالٌ وعُثمانُ، فَمَكَثَ فِيهَا نَهاراً طَوِيلاً، ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، وكانَ عَبْدُ اللهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلالاً وَرَاءَ البَابِ قَائِماً، فَسَأَلَهُ أَينَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَأَشارَ لَهُ إِلَى المَكانِ الَّذِي صَلَّى فِيه. قالَ عَبْدُ اللَّهِ: فَنَسِيتُ أَنْ أَسأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ. [طرفه في: ٣٩٧].

١٢٨ ـ باب مَنْ أَخَذَ بالرِّكابِ وَنَحْوِهِ

٢٩٨٩ ـ حدّثني إِسْحاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلامَى مِنَ النَّاسِ عَلَيهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَينَ الاثْنَينِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيهَا، أَوْ يَرْفَعُ عَلَيهَا مَتَاعَهُ صَدَقَةٌ، وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

[طرفه في: ٢٧٠٧].

١٢٩ ـ باب السَّفَرِ بِالمَصَاحِفِ إِلَى أَرْضِ العَدُوِّ

وكَذلِكَ يُرْوَى عَنْ مُحمدِ بنِ بِشرٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمرَ، عَنِ النَّبيِّ ﷺ. وَتابَعَهُ ابنُ إسْحاقَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ وَقَدْ سَافَرَ النَّبِيُّ ﷺ وَأَصْحَابُهُ في أَرْضِ العَدُوِّ، وَهُمْ يَعْلَمُونَ القُرْآنَ.

٢٩٩٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسافَرَ بِالقُرْآنِ إِلَى أَرْضِ العَدُوِّ.

١٣٠ ـ باب التَّكْبِيرِ عِنْدَ الحَرْبِ

٢٩٩١ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَبَّحَ النَّبِيُّ ﷺ خَيبَرَ، وقَدْ خَرَجُوا بِالمَساحِي عَلى أَعْنَاقِهِمْ، فَلَمَّا رَأَوْهُ قالُوا: هذا مُحَمَّدٌ وَالخَمِيسُ، مُحَمَّدٌ وَالخَمِيسُ. فَلَجَؤُوا إِلَى الحِصْنِ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيهِ وَقالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ المُنْذَرِينَ». وَأَصَبْنَا حُمُراً فَطَبَخْنَاهَا، فَنَادَى مُنَادِي النَّبِيِّ ﷺ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الحُمُرِ، فَأُكْفِئَتِ القُدُورُ بِمَا فِيهَا تابَعَهُ عَلِيٌّ، عَنْ سُفْيانَ: رفعَ النَّبِيُّ ﷺ يدَيهِ.

[طرفه في: ٣٧١].

٢٩٨٨ ـ قوله: (من سجدة) أي ركعة (شارح).

[131] Raising voices as magnifying Allah is not accepted in some cases

2992- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" (during Hajj). Whenever we went up a high place we used to say: "There is no God but Allah, and Allah is Greater (La ilaha ill Allah; Allahu Akbar)." Our voices used to rise, so The Prophet "Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything)."

[132]

2994- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: Whenever we came up, we would magnify Allah; and whenever we came down a valley we would glorify Allah.

[133] Glorifying Allah when coming down a valley

2994- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: Whenever we came up we would magnify Allah; and whenever we came down a valley we would glorify Allah.

2995- Abdullah Ibn Omar "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" returned from the Hajj, the Umra, or a holy battle, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, then he would say: "There is no God (to be worshipped) but Allah, Alone Who has no partner. All the dominion belongs to Him and all the praises be to Him; and He is Omnipotent. We are returning with repentance, worshipping, prostrating and praising our Lord. Allah fulfilled His Promise, granted victory to His slave, and He Alone defeated all the confederates."

[134] The traveller gets a reward similar to that which he might have had at home

2996- Ibrahim Abu'isma'el As'saksaki narrated: I heard Abu'burda who accompanied Yazid Ibn Abu'kabsha on a journey. Yazid used to observe

١٣١ ـ باب ما يُكْرَهُ مِنْ رَفعِ الصَّوْتِ فِي التَّكْبِيرِ

٢٩٩٢ ـ حدّثنا مُحَمَّدُ بنُ يوسفَ: حدَّثنا سفيانُ، عن عاصمٍ، عن أبي عُثمانَ، عن أبي مُوسى الأشْعَرِيِّ رَضيَ اللَّهُ عَنْهُ قال: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنَّا إذا أشْرَفْنا على وَادٍ، هَلَّلنا وَكَبَّرْنا ارْتَفَعَتْ أصْواتُنا، فَقالَ النَّبيُّ ﷺ: «يَا أيُّهَا النَّاسُ ارْبَعُوا عَلَى أنْفُسِكُمْ، فَإنَّكُمْ لاَ تَدْعُونَ أصَمَّ وَلاَ غائِباً، إنَّهُ مَعَكُمْ إنَّهُ سَمِيعٌ قَرِيبٌ، تَبارَكَ اسْمُهُ وَتَعالَى جَدُّهُ».

[الحديث ٢٩٩٢ ـ أطرافه في: ٤٢٠٥، ٦٣٨٤، ٦٤٠٩، ٦٦١٠، ٧٣٨٦].

١٣٢ ـ باب

٢٩٩٣ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيانُ، عَنْ حصَينِ بنِ عَبْدِ الرَّحْمٰنِ عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا قالَ: كُنَّا إذَا صعِدْنَا كَبَّرْنا، وإذَا نَزَلْنا سَبَّحْنا. [الحديث ٢٩٩٣ ـ طرفه في: ٢٩٩٤].

١٣٣ ـ باب التَّكْبِيرِ إذا عَلاَ شَرَفاً

٢٩٩٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَينٍ، عَنْ سَالِمٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا إذَا صَعِدْنَا كَبَّرْنَا، وَإذَا تَصَوَّبْنَا سَبَّحْنَا.

[طرفه في: ٢٩٩٣].

٢٩٩٥ ـ حدّثنا عَبْدُ اللَّهِ قال: حَدَّثَني عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ صَالِحِ بْنِ كَيسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ إذَا قَفَلَ مِنَ الحَجِّ أَوِ العُمْرَةِ ـ وَلاَ أَعْلَمُهُ إلاَّ قالَ: الغَزْوِ ـ يَقُولُ: كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ فَدْفَدٍ كَبَّرَ ثَلاَثاً، ثُمَّ قالَ: «لاَ إلٰهَ إلاَّ اللَّهُ، وحدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحدَهُ».

قال صَالِحٌ: فَقُلتُ لَهُ: أَلَمْ يَقُل عَبْدُ اللَّهِ: إنْ شاءَ اللَّهُ، قال: لاَ.

[طرفه في: ١٧٩٧].

١٣٤ ـ باب يُكْتَبُ لِلمُسافِرِ مِثْلُ ما كان يَعْمَلُ في الإقامَةِ

٢٩٩٦ ـ حدّثنا مَطَرُ بْنُ الفَضلِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا العَوَّامُ: حَدَّثَنَا إبْرَاهِيمُ أَبُو إسْمَاعِيلَ السَّكْسَكِيُّ قالَ: سَمِعْتُ أَبَا بُرْدَةَ، وَاصْطَحَبَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ،

٢٩٩٢ـ قوله: «اربعوا على أنفسكم» أي ارفقوا بها.

٢٩٩٥ـ قوله: (الغزو) بالنصب على المفعولية والجر عطفاً على المجرور السابق (شارح).

ـ (فدفد): الفلاة من الأرض لا شيء فيها أو الغليظة أو ذات الحصى المستوية أو المرتفعة (شارح).

ـ قوله: (ألم يقل عبد الله) يعني بعد قوله: آيبون كما في الشارح

fasting on journeys. Abu'burda said to him: "I heard Abu'moosa "Allah be pleased with him" saying several times: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."

[135] One's setting out alone

2997- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On the day of (the battle of)the Trench, The Prophet "Allah's blessing and peace be upon him" called for somebody from amongst the people to be a reconnoitre. Az'zubair responded. He required the same again and Az'zubair responded again. Then he repeated the same request and Az'zubair responded once more. The Prophet "Allah's blessing and peace be upon him" then said: " Every prophet has a disciple; and my disciple is Az'zubair."

2998- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the people knew what I know about setting out alone, then nobody would travel alone at night."

[136] Hastening in one's proceeding

Abu'humaid told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm going to hasten in proceeding towards Medina. So, whoever wanted to proceed at a fast pace with me, then let him do."

2999- Hesham's father narrated: Usama Ibn Zaid was asked about the rate of speed at which The Prophet "Allah's blessing and peace be upon him" rode during The Last Hajj. He (Usama) said: "He rode at a medium pace, but when he came upon an open way he would go at full pace."

3000- Zaid Ibn Aslam narrated from his father: While I was in the company of Abdullah Ibn Omar on the way to Mecca, he received the news of the severe illness of Safiyya Bint Abu'obaid (his wife). So he proceeded at greater speed. When the twilight disappeared, he dismounted and offered

فكانَ يزيدُ يصومُ في السَّفرِ، فقالَ لهُ أبو بُردةَ: سَمِعتُ أبَا موسى مِراراً يقولُ: قالَ رَسولُ اللَّهِ ﷺ: «إذا مَرِضَ العبدُ، أو سافرَ، كُتِبَ لهُ مثلُ ما كانَ يعملُ مُقيماً صَحيحاً».

١٣٥ ـ بابُ السَّيرِ وَحْدَهُ

٢٩٩٧ ـ حدّثنا الحُمَيديُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا مُحَمَّدُ بنُ المُنكَدِرِ قالَ: سَمِعتُ جابرَ ابنَ عبدِ اللَّهِ رَضِيَ اللَّهُ عنهُما يقولُ: نَدَبَ النَّبيُّ ﷺ النَّاسَ يومَ الخندقِ، فانْتَدَبَ الزُّبيرُ، ثُمَّ نَدَبهُم فانْتَدَبَ الزُّبيرُ، ثم ندبهم فانتدبَ الزُّبيرُ، قالَ النَّبيُّ ﷺ: «إنَّ لِكُلِّ نَبيٍّ حَوارياً، وحَوارِيَّ الزُّبيرُ». قالَ سُفيانُ: الحَوارِيُّ النَّاصِرُ. [طرفه في: ٢٨٤٦].

٢٩٩٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا عاصِمُ بْنُ مُحَمَّدٍ قالَ: حَدَّثَني أَبِي، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبيِّ ﷺ.

حدّثنا أَبو نُعَيم: حَدَّثَنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبيِّ ﷺ قالَ: «لَوْ يَعْلَمُ النَّاسُ ما فِي الوَحْدَةِ ما أَعْلَمُ، ما سَارَ رَاكِبٌ بِلَيلٍ وَحْدَهُ».

١٣٦ ـ بابُ السُّرْعَةِ في السَّيرِ

قالَ أَبُو حُمَيدٍ: قالَ النَّبيُّ ﷺ: «إنِّي مُتَعَجِّلٌ إلَى المَدِينَةِ، فَمَنْ أَرادَ أَنْ يَتَعَجَّلَ مَعِي فَلْيُعَجِّلْ».

٢٩٩٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحيى: عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبِي، قالَ: سُئِلَ أُسَامَةُ بْنُ زَيدٍ رَضِيَ اللَّهُ عَنْهُمَا ـ كانَ يَحيى يَقُولُ، وَأَنَا أَسْمَعُ، فَسَقَطَ عَنِّي ـ عَنْ مَسِيرِ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ قالَ: فَكانَ يَسِيرُ العَنَقَ، فإذا وَجَدَ فَجْوَةً نَصَّ. وَالنَّصُّ فَوْقَ العَنَقِ. [طرفه في: ١٦٦٦].

٣٠٠٠ ـ حدّثنا سعيدُ بْنُ أبي مريمَ: أخبرنا مُحمدُ بْنُ جعفرٍ قالَ: أخبرَني زيدٌ، هو ابْنُ أسلَمَ، عَنْ أبيهِ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بطريقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيدٍ شِدَّةُ وَجَعٍ، فَأَسْرَعَ السَّيرَ، حَتَّى إذَا كانَ بَعْدَ غُرُوبِ الشَّفَقِ، ثُمَّ نَزَلَ فَصَلَّى

٢٩٩٧ـ قوله: (ندب) دعا و(انتدب) أجاب.

ـ وقوله: (وحواري) ضبطه جماعة بفتح الياء وأكثرهم بكسرها وهو القياس لكنهم حين استثقلوا الكسرة وثلاث ياءات حذفوا ياء المتكلم وأبدلوا من الكسرة فتحة اهـ من الشارح.

٢٩٩٨ـ قوله: (ما أعلم): بدل مما قبله وذكر السندي وجهين آخرين تجدهما في حاشيته وما في شرح القسطلاني هنا لا يغني من الحق شيئاً.

٢٩٩٩ـ قوله: (فسقط عني) من جملة قول يحيى أي: سقط عني عند رواية الحديث لفظ وأنا أسمع كأنه لم يذكره أولاً واستدركه آخراً وهذه الجملة معترضة بين السؤال والمسؤول عنه أفاده الشارح.

ـ (العنق) السير السهل والفجوة الفرجة.

The Maghrib and Isha prayers together and said: " I saw The Prophet "Allah's blessing and peace be upon him" delaying The Maghrib prayer to offer it along with the Isha when he was in a hurry on a journey."

3001- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The travel is a portion of torture, because during which one could neither sleep, nor be able to eat and drink (well). So, if any of you fulfilled his need (from his journey) then he should hurry to return to his family."

[137] What about he, who gave in charity a horse to be ridden in Allah's cause and then found it being sold

3002- Abdullah Ibn Omar "Allah be pleased with both" narrated: Omar Ibn Al'khattab gave in charity a horse to be ridden in Allah's cause. Then he found it being sold. He wanted to buy it. He asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not buy it; and do not take back what you gave in charity."

3003- Zaid Ibn Aslam narrated from his father: I heard Omar Ibn Al'khattab saying: "I gave a horse to be ridden in Allah's Cause. But the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I asked The Prophet "Allah's blessing and peace be upon him" about that. But he said: "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog which swallows its vomit."

[138] Taking part in Jihad with one's parents permission

3004- Abdullah Ibn Amr "Allah be pleased with both" reported: A man came to The Prophet "Allah's blessing and peace be upon him" asking his permission to take part in Jihad. The Prophet "Allah's blessing and peace be upon him" asked him: "Are your parents alive?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said to him: "Then exert yourself in their service."

المَغْرِب، والعَتمَة يَجمَعُ بَينَهُما وقال: إِني رأيتُ النَّبِيَّ ﷺ إذا جدَّ بِهِ السَّيرُ أَخَرَ المَغْرِب، وَجمعَ بَينَهُما.

[طرفه في: ١٠٩١].

٣٠٠١ ـ حدثنا عبدُ اللَّه بنُ يوسفَ: أخبرَنا مالكٌ، عن سُمَيٍّ مولى أبي بكرٍ، عن أبي صالحٍ، عن أبي هُرَيرَةَ رَضيَ اللَّهُ عنهُ: أنَّ رَسُولَ اللَّهِ ﷺ قال: «السَّفَرُ قِطعَةٌ منَ العَذَابِ، يَمنَعُ أَحدَكُم نَومَهُ وطعامَهُ وشرابَهُ، فإذا قضى أحدُكُمْ نَهمَتَهُ فَليُعَجِّل إِلَى أَهْلِهِ».

[طرفه في: ١٨٠٤].

١٣٧ ـ باب إذا حمل على فرس فرآها تُباع

٣٠٠٢ ـ حدثنا عبدُ اللَّه بنُ يوسفَ: أخبرَنا مالكٌ، عن نافعٍ، عن عبدِ اللَّه بن عُمرَ رضيَ اللَّهُ عنهُما: أنَّ عُمرَ بنَ الخَطَّابِ حَمَلَ على فَرَسٍ في سَبيلِ اللَّهِ، فوَجدَهُ يُبَاعُ، فأرادَ أنْ يَبتاعَهُ، فسأَلَ رسُولَ اللَّهِ ﷺ فقالَ: «لا تَبْتَعْهُ، ولاَ تَعُدْ في صَدَقَتِكَ».

[طرفه في: ١٤٨٩].

٣٠٠٣ ـ حدثنا إسماعيلُ: حدَّثني مالكٌ، عن زيدِ بنِ أسلمَ، عن أبيهِ قال: سمعتُ عُمرَ بنَ الخطَّابِ رضيَ اللَّهُ عنهُ يقولُ: حملتُ على فَرَسٍ في سبيلِ اللَّهِ، فابتَاعَهُ أو فأضاعهُ الذي كانَ عندَهُ، فأردتُ أنْ أشتريَهُ، وظنَنتُ أنهُ بائعُهُ برُخْصٍ، فسألتُ النَّبيَّ ﷺ فقال «لا تَشتَرِهِ وإنْ بدِرهَمٍ، فإنَّ العائدَ في هِبَتِهِ، كالكلبِ يعودُ في قَيئِهِ».

[طرفه في: ١٤٩٠].

١٣٨ ـ باب الجهاد بإذن الأبوين

٣٠٠٤ ـ حدثنا آدمُ: حدَّثنا شُعبَةُ: حدَّثنا حَبيبُ بنُ أبي ثابتٍ قال: سمعتُ أبا العبَّاسِ الشَّاعِرَ، وكانَ لا يُتَّهَمُ في حَديثِهِ، قالَ: سمعتُ عبدَ اللَّهِ بنَ عَمرٍو رضيَ اللَّهُ عنهُما يقولُ: جاءَ رَجلٌ إلى النَّبيِّ ﷺ فاستأذَنَهُ في الجِهادِ، فقالَ: «أحيٌّ والِداكَ» قالَ: نعم، قالَ «ففيهما فجاهِد».

[الحديث ٣٠٠٤ ـ طرفه في: ٥٩٧٢]

١٣٩ ـ باب ما قيل في الجرس ونحوه في أعناق الإبل

٣٠٠٥ ـ حدثنا عبدُ اللَّه بنُ يوسفَ: أخبرَنا مالكٌ، عن عبدِ اللَّه بن أبي بكرٍ، عن عبّاد

٣٠٠١ـ قوله: (فإذا) الخ أي فإذا بلغ همته من مطلوبه (شارح).

٣٠٠٤ـ قوله: (ففيهما فجاهد) أي ففي تحصيل رضاهما فجاهد نفسك والشيطان وخالفهما كما في حاشية السندي.

٣٠٠٥ـ قوله: (لا تبقين) ولأبي ذر: أن لا يبقين (شارح).

[139] What was said of bells and camels necks

3005- Abbad Ibn Tamim narrated that Abu'bashir Al'ansari "Allah be pleased with him" told that he was in the company of Allah's Apostle "Allah's blessing and peace be upon him" on some of his journeys. People were at their sleeping places. Allah's Apostle "Allah's blessing and peace be upon him" sent a caller ordering: "There should remain neither necklace of string nor any other kind of necklace round the necks of camels without being cut off."

[140] Could a man, enlisted in an army while his wife is offering pilgrimage, be allowed to leave for joining her?

3006- Ibn Abbas "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (her husband or such a person whom she cannot marry forever as her father, brother, etc.)." Then a man got up and said: "O Allah's Apostle! I have enlisted in the army for such-and-such holy battle and my wife is proceeding for Hajj." Allah's Apostle "Allah's blessing and peace be upon him" said: "Go, and perform the Hajj with your wife."

[141] The spy

Allah Almighty said: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path." (Al'mumtahina "That Which Examines" 1)

3007- Abdullah Ibn Abu'rafi narrated: I heard Ali saying: "The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Az'zubair and Al'miqdad somewhere saying: "Proceed till you reach Rawdat Khakh where you will find a lady with a letter. Take the letter from her." So, we set out and our horses ran at full pace till we got at Ar'rawda where we found the lady and said (to her): "Bring out the letter." She replied: "I have no letter with me." We said: "Either you bring out the letter lest we will take off your clothes." So, she brought it out of her braid. We brought the letter to The Messenger of Allah "Allah's blessing and peace be upon him" and it contained a statement from Hatib Ibn Abu'balta'a to many Meccan pagans informing them of some of the intentions of Allah's Apostle. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Hatib! What is this?" Hatib replied: "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief, apostasy, nor out of preferring disbelief to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib has told you the truth." Omar said: "O Allah's Apostle! Let me chop off the head of this hypocrite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib was of those who took part in the battle of Badr. Who knows! Perhaps Allah has already looked at the Badr warriors and said: "Do whatever you like, for I have forgiven you.""

ابن تَميم: أَنَّ أَبَا بَشِيرٍ الأَنْصارِيَّ رَضيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّهُ كانَ مَعَ رَسُولِ اللَّهِ ﷺ في بَعْضِ أَسْفارِهِ، قالَ عَبْدُ اللَّهِ: حَسِبْتُ أَنَّهُ قالَ: وَالنَّاسُ في مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً أَنْ: «لاَ يَبْقَيَنَّ في رَقَبَةِ بَعِيرٍ قِلادَةٌ مِنْ وَتَرٍ - أَوْ قِلادَةٌ - إِلاَّ قُطِعَتْ».

١٤٠ ـ باب مَنِ اكْتُتِبَ في جَيْشٍ فَخَرَجَتِ امْرَأَتُهُ حاجَّةً، وَكانَ لَهُ عُذْرٌ، هَل يُؤْذَنُ لَهُ

٣٠٠٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلاَ تُسافِرَنَّ امْرَأَةٌ إِلاَّ وَمَعَها مَحْرَمٌ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللَّهِ، اكْتُتِبْتُ في غَزْوَةِ كَذا وَكَذا، وَخَرَجَتِ امْرَأَتِي حاجَّةً، قالَ: «اذْهَبْ، فَحُجَّ مَعَ امْرَأَتِكَ». [طرفه في: ١٨٦٢].

١٤١ ـ باب الجَاسُوس

وَقَوْلِ اللَّهِ تَعالَى: ﴿لا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [الممتحنة: ١]. التَّجَسُّسُ: التَّبَحُّثُ.

٣٠٠٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا عَمْرُو بْنُ دِينارٍ، سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ قالَ: أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدٍ قالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنا وَالزُّبَيْرَ وَالمِقْدادَ بْنَ الأَسْوَدِ، قالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خاخٍ، فَإِنَّ بِها ظَعِينَةً، وَمَعَها كِتابٌ فَخُذُوهُ مِنْها». فَانْطَلَقْنَا تَعادَى بِنا خَيْلُنا، حَتَّى انْتَهَيْنا إِلَى الرَّوْضَةِ، فَإِذا نَحْنُ بِالظَّعِينَةِ، فَقُلْنا: أَخْرِجِي الكِتابَ، فَقالَتْ: ما مَعِي مِنْ كِتابٍ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ أَوْ لَنُلْقِيَنَّ الثِّيابَ، فَأَخْرَجَتْهُ مِنْ عِقاصِها، فَأَتَيْنا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذا فِيهِ: مِنْ حاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أُناسٍ مِنَ المُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقالَ رَسُولُ اللَّهِ ﷺ: «يا حاطِبُ ما هذا»؟ قالَ يا رَسُولَ اللَّهِ لاَ تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقاً في قُرَيْشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِها، وَكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ لَهُمْ قَراباتٌ بِمَكَّةَ، يَحْمُونَ بِها أَهْلِيهِمْ وَأَمْوالَهُمْ، فَأَحْبَبْتُ إِذْ فاتَنِي ذلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً يَحْمُونَ بِها قَرابَتِي، وَما فَعَلْتُ كُفْراً وَلاَ ارْتِداداً، وَلاَ رِضاً بِالكُفْرِ بَعْدَ الإِسْلامِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ صَدَقَكُمْ». قالَ عُمَرُ: يا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبْ عُنُقَ هذا المُنافِقِ، قالَ: «إِنَّهُ قَدْ شَهِدَ بَدْراً، وَما يُدْرِيكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدِ اطَّلَعَ عَلى أَهْلِ بَدْرٍ

٣٠٠٧ـ قوله: (قال: انطلقوا) ولأبي ذرّ: وقال الخ.

ـ (الظعينة) المرأة في الهودج.

ـ قوله: (تعادى) أي تجري وأصله تتعادى.

ـ (العقاص): الشعر المضفور.

ـ قوله: (ملصقاً) أي مضافاً إليهم ولا نسب لي فيهم.

ـ قوله: (من أنفسها) بضم الفاء في اليونينية وفي الفرع بفتحها مصلحاً (شارح).

[142] Clothing the captives

3008- Jaber Ibn Abdullah “Allah be pleased with both” narrated: On the day of (the battle of) Badr, prisoners of war were brought including Al’abbas who was undressed. The Prophet “Allah’s blessing and peace be upon him” looked for a shirt for him. Nothing but the shirt of Abdullah Ibn Obai would be suitable for him. So The Prophet “Allah’s blessing and peace be upon him” let him wear it. That was the reason why The Prophet “Allah’s blessing and peace be upon him” took off and gave his own shirt to Abdullah (when he died). (The narrator added: "He (Abdullah) had done The Prophet “Allah’s blessing and peace be upon him” some favour for which The Prophet “Allah’s blessing and peace be upon him” liked to reward him)."

[143] The virtue of he, at whose hand a man embraces Islam

3009- Sahl “Allah be pleased with him” narrated: On the day (of the battle) of Khaibar The Prophet “Allah’s blessing and peace be upon him” said: "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle as well as Allah and His Apostle love him." So, the people wondered all that night as to who would be given the flag. In the morning everyone hoped that he would be that person. The Messenger of Allah “Allah’s blessing and peace be upon him” asked: "Where is Ali?" He was told: “Ali is suffering from eye-trouble.” So he spat in his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet “Allah’s blessing and peace be upon him” gave him the flag. Ali said: "Should I fight them till they become like us (Muslims)?" The Prophet “Allah’s blessing and peace be upon him” said: "Go to them patiently and calmly till you enter the land. Then, call them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

[144] Captives in chains

3010- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah wonders at those people who will enter Paradise in chains."

فقالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قالَ سُفيَانُ: وَأَيُّ إِسْنَادٍ هذا.

[الحديث ٣٠٠٧ ـ أطرافه في: ٣٠٨١، ٣٩٨٣، ٤٢٧٤، ٤٨٩٠، ٦٢٥٩، ٦٩٣٩].

١٤٢ ـ باب الكِسْوَةِ لِلأُسَارَى

٣٠٠٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنْ عَمرٍو: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قال: لَمَّا كانَ يَوْمَ بَدْرٍ، أُتِيَ بِأُسَارَى، وَأُتِيَ بِالعَبَّاسِ، وَلَمْ يَكُنْ عَلَيهِ ثَوْبٌ، فَنَظَرَ النَّبِيُّ ﷺ لَهُ قَمِيصاً، فَوَجَدُوا قَمِيصَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ يَقْدُرُ عَلَيهِ، فَكَسَاهُ النَّبِيُّ ﷺ إِيَّاهُ، فَلِذلِكَ نَزَعَ النَّبِيُّ ﷺ قَمِيصَهُ الَّذِي أَلْبَسَهُ، قالَ ابْنُ عُيَينَةَ: كانَتْ لَهُ عِنْدَ النَّبِيِّ ﷺ يَدٌ، فَأَحَبَّ أَنْ يُكافِئَهُ. [طرفه في: ١٢٧٠].

١٤٣ ـ باب فَضْلِ مَنْ أَسْلَمَ عَلَى يَدَيهِ رَجُلٌ

٣٠٠٩ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِالرَّحْمٰنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ القَارِيُّ، عَنْ أَبِي حازِمٍ قال: أَخْبَرَنِي سَهلٌ رَضِيَ اللَّهُ عَنْهُ، يَعْنِي ابْنَ سَعْدٍ، قال: قالَ النَّبِيُّ ﷺ يَوْمَ خَيبَرَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يُفْتَحُ عَلَى يَدَيهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ». فَبَاتَ النَّاسُ لَيلَتَهُمْ: أَيُّهُمْ يُعْطَى، فَغَدَوْا كُلُّهُمْ يَرْجوهُ، فَقَالَ: «أَينَ عَلِيٌّ»؟ فَقِيلَ: يَشْتَكِي عَينَيهِ، فَبَصَقَ فِي عَينَيهِ وَدَعا لَهُ، فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ، فَقالَ: أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيهِمْ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً، خَيرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[طرفه في: ٢٩٤٢].

١٤٤ ـ باب الأُسَارَى فِي السَّلاَسِلِ

٣٠١٠ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الجَنَّةَ فِي السَّلاَسِلِ».

[الحديث ٣٠١٠ ـ طرفه في: ٤٥٥٧].

باب ١٤٢ـ قوله: (الكسوة) بكسر الكاف وقد تضم (شارح).

٣٠٠٨ـ قوله: (فنظر الخ أي نظر يطلب لأجل العباس قميصاً.

ـ قوله: يقدر عليه أي يجيء على قدره (شارح).

٣٠٠٩ـ قوله: (القاريّ) منسوب لبني القارة مرفوع صفة ليعقوب أو بالجر صفة لعبد قاله الشارح.

ـ قوله: (حمر) بهذا الضبط هنا خلافاً لما سبق من الشارح، والصواب ما ههنا فإنه جمع أحمر لا جمع حمار ا هـ.

[145] The virtue of the person from those of the scriptures, who embraced Islam

3011- Abu'burda narrated from his father: The Prophet "Allah's blessing and peace be upon him" said: "Three persons will get their reward twice: A person, who has a slave girl whom he educates properly and teaches good manners properly (without violence), and then manumits and marries, will get a double reward. A believer from the people of the scriptures, who has been a true believer and then he believes in The Prophet "Allah's blessing and peace be upon him" (Mohammad), will get a double reward. A slave, who observes Allah's Rights and Obligations and is sincere to his master, (will get a double reward)."

[146] When the inhabitants from pagans are attacked at night, and their women and children are endangered

3012- Ibn Abbas "Allah be pleased with both" reported: As'sa'b Ibn Jaththama "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" passed by me at a place called Al'abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of endangering their women and children. The Prophet "Allah's blessing and peace be upon him" replied: "They (women and children) are from them (disbelievers)." I also heard The Prophet "Allah's blessing and peace be upon him" saying: "The institution of protection is invalid except for Allah and His Apostle."

3013- Az'zuhri narrated from Ibn Abbas "Allah be pleased with both" from As'sa'b Ibn Jaththama that The Messenger of Allah "Allah's blessing and peace be upon him" had said (regarding the children and women of pagans who are exposed to danger when the pagan's homes are attacked at night): "They are from them."

[147] Killing children in the war

3014- Nafi narrated from Abdullah "Allah be pleased with him": During some of the holy battles of The Prophet "Allah's blessing and peace be upon him" a woman was found killed. Allah's Apostle "Allah's blessing and peace be upon him" disapproved the killing of women and children.

١٤٥ ـ باب فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ الكِتَابَيْنِ

٣٠١١ ـ حدثنا عليُّ بن عبد الله: حدَّثنا سفيانُ بنُ عُيَيْنة: حدَّثنا صالحُ بنُ حَيٍّ أبو حَسَنٍ قال: سمعتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي أَبُو بُرْدَةَ: أَنَّهُ سَمِعَ أَبَاهُ، عَنِ النَّبِيِّ ﷺ قال «ثلاثةٌ يؤتَونَ أجرَهم مرَّتين: الرَّجل تكونُ له الأمةُ، فيُعلِّمُها فيُحسِنُ تعليمَها، ويؤدِّبُها فيُحسِنُ أدبَها، ثمَّ يُعتقُها فيتزوَّجها فله أجران، ومؤمنُ أهلِ الكتابِ، الذي كان مؤمناً، ثمَّ آمَنَ بالنبيِّ ﷺ فله أجران، والعبدُ الذي يؤدِّي حقَّ اللهِ وينصحُ لسيِّده».

ثُمَّ قال الشَّعْبِيُّ: وأَعْطَيْتُكَها بغيرِ شيءٍ، وقد كان الرَّجلُ يرحلُ في أهونَ منها إلى المدينةِ.

[طرفه في: ٩٧].

١٤٦ ـ باب أَهْلِ الدَّارِ يُبَيَّتُونَ، فَيُصابُ الوِلدانُ والذَّرارِيُّ

﴿بَياتاً﴾ [الأعراف: ٤]: ليلاً. ﴿لَنُبَيِّتَنَّهُ﴾ [النمل: ٤٩]: ليلاً ﴿بَيَّتَ﴾ [النساء: ٨١]: لَيلاً.

٣٠١٢ ـ حدثنا عليُّ بنُ عبد اللهِ: حدَّثنا سفيانُ: حدَّثنا الزُّهريُّ، عن عُبيد اللهِ، عن ابنِ عبَّاسٍ، عن الصَّعْبِ بنِ جَثَّامةَ رضيَ اللَّهُ عنهُم قال: مرَّ بيَ النَّبيُّ ﷺ بالأبْواءِ أو بِوَدَّانَ، وسُئِلَ عن أهلِ الدَّارِ يُبَيَّتونَ من المشركين، فيُصابُ من نسائِهم وذَرارِيهم، قال: «هُمْ مِنْهُمْ». وسَمِعْتُهُ يقولُ: «لا حِمى إلاَّ للهِ ولرسولِه ﷺ».

٣٠١٣ ـ وعن الزُّهريِّ أنَّه سمع عُبيدَ اللهِ، عن ابنِ عبَّاسٍ: حدَّثنا الصَّعْبُ في الذَّرارِيِّ: كان عَمْرٌو يُحدِّثُنا، عن ابنِ شهابٍ، عن النَّبيِّ ﷺ. فسَمِعْناهُ من الزُّهريِّ قال: أخبرني عُبيدُ اللهِ، عن ابنِ عبَّاسٍ، عن الصَّعْبِ، قال: «هُمْ مِنْهُمْ». ولم يَقُلْ كما قال عَمْرٌو: «هُمْ من آبائِهِمْ» [طرفه في: ٢٣٧٠].

١٤٧ ـ باب قَتْلِ الصِّبْيانِ في الحَرْبِ

٣٠١٤ ـ حدّثنا أحمدُ بنُ يونسَ: أخبرنا اللَّيثُ، عن نافعٍ: أنَّ عبدَ اللهِ رضيَ اللَّهُ عنهُ أخبرَه: أنَّ امرأةً وُجِدتْ في بعضِ مغازي النَّبيِّ ﷺ مقتولةً، فأنكرَ رسولُ اللهِ ﷺ قتلَ النِّساءِ والصِّبْيانِ.

[الحديث ٣٠١٤ ـ طرفه في: ٣٠١٥].

١٤٨ ـ باب قَتْلِ النِّساءِ في الحَرْبِ

٣٠١٥ ـ حدثنا إسحاقُ بنُ إبراهيمَ قال: قلتُ لأبي أسامةَ: حدَّثكم عُبيدُ اللهِ، عن

٣٠١١ـ قوله: (وأعطيتكها) وروي: أعطيكها بلفظ المستقبل من غير واو كما في الشارح.

باب ١٤٦ ـ قوله: (يبيتون) أي يغار عليهم بالليل وقوله: ليبيته وروي: لنبيتنه كما هو القراءة في سورة النمل.

[148] Killing women in the war

3015- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both": During some of the holy battles of The Prophet "Allah's blessing and peace be upon him" a woman was found killed. Allah's Apostle "Allah's blessing and peace be upon him" forbade killing women and children.

[149] None should punish by Allah's punishment

3016- Abu'huraira "Allah be pleased with him" narrated: Allah's Prophet "Allah's blessing and peace be upon him" sent us in a certain detachment. He told us: "If you found so-and-so, and so-and-so, you should burn them with fire." When we came to greet him before leaving he said: "I had ordered you to burn so-and-so, and so-and-so with fire. But it is Allah almighty alone who tortures people with fire. So, if you met them, you should kill them."

3017- Ikrima narrated: Ali "Allah be pleased with him" had burnt some (deviating) people. When Ibn Abbas "Allah be pleased with both" was informed, he said commenting: "Had I been in his place I would not have burnt them, since The Prophet "Allah's blessing and peace be upon him" said: "Don't punish (anybody) with Allah's Punishment." No doubt, I would have killed them, for The Prophet "Allah's blessing and peace be upon him" said: "If somebody (a Muslim) abandon his religion, you should kill him. ""

[150] Allah's saying: "thereafter (is the time for) either generosity or ransom: until the war lays down its burdens." (Mohammad 4)

He also said: "It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might, Wise." (The Spoils of war "Al'anfal" 67)

[151] Is it permissible for the captive to kill and deceive those who captured him to rescue himself?

[152] If a pagan burnt a Muslim, should he be burnt?

3018- Anas "Allah be pleased with him" narrated: A group of eight men from the tribe of Okl came to The Prophet "Allah's blessing and peace be upon him" but they found the climate of Medina unsuitable for them. So, they said: "O Allah's Apostle! Provide us with some milk." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I recommend that you should join the herd of camels." So they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd, drove away the camels, and became unbelievers after they were Muslims. When The Prophet "Allah's blessing and peace be upon him" was informed by a shouter for help, he sent some men in their pursuit. Before the sun rose high, they were brought. He (The Prophet) had their hands and feet cut off. Then he ordered that nails should be heated and passed over their eyes, and they were left in the rocky land of Medina. They asked for water, but none provided them with water till they died. Abu'qilaba. a sub-narrator said: "They committed murder and theft, fought against Allah and His Messenger, and spread evil in the land."

نافع، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: وُجِدَتِ امْرَأَةٌ مَقْتُولَةً في بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ، فَنَهى رَسُولُ اللَّه ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

[طرفه في: ٣٠١٤].

١٤٩ ـ باب لا يُعَذَّبُ بِعَذابِ اللهِ

٣٠١٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ سُلَيمانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ أَنَّهُ قال: بَعَثَنا رَسُولُ اللَّهِ ﷺ في بَعْثٍ فَقالَ: «إِنْ وَجَدْتُم فَلاناً وَفلاناً فَأَحْرِقُوهُمَا بِالنَّارِ». ثُمَّ قال رَسُولُ اللَّهِ ﷺ حِينَ أَرَدْنَا الخُرُوجَ: «إِنِّي أَمَرْتُكُم أَنْ تُحْرِقُوا فُلاناً وَفُلاناً، وإِنَّ النَّارَ لا يُعَذِّبُ بِها، إِلاَّ اللَّهُ فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا».

[طرفه في: ٢٩٥٤].

٣٠١٧ ـ حدثنا عَلِيّ بن عَبْدِ اللَّهِ: حَدَّثَنَا سُفيانُ، عَنْ أَيوبَ، عَنْ عِكْرِمَةَ: أَنَّ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ حَرَّقَ قوماً، فَبَلَغَ ابنَ عبَّاسٍ فقالَ: لَو كُنْتُ أنا لَمْ أُحَرِّقْهُم، لأَنَّ النَّبِيَّ ﷺ قالَ: «لا تُعَذِّبُوا بِعَذَابِ اللَّهِ». وَلَقَتَلْتُهُمْ، كما قالَ النَّبيُّ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

[الحديث ٣٠١٧ ـ طرفه في: ٦٩٢٢]

١٥٠ ـ باب ﴿فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً﴾ [محمد: ٤]

فِيهِ حَدِيثُ ثُمَامَةَ، وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿ما كانَ لِنَبِيٍّ أَنْ تَكُونَ لَهُ أَسْرَى﴾ الآيَةَ.

[الأنفال: ٦٧].

١٥١ ـ باب هَل لِلأَسِيرِ أَنْ يَقْتُلَ وَيَخْدَعَ الَّذِينَ أَسَرُوهُ حَتَّى يَنْجُوَ مِنَ الكَفَرَةِ

فِيهِ المِسْوَرُ، عَنِ النَّبِيِّ ﷺ.

١٥٢ ـ باب إِذَا حَرَّقَ المُشْرِكُ المُسْلِمَ هَلْ يُحَرَّقُ

٣٠١٨ ـ حدثنا مُعَلّى بنُ أَسَدٍ: حدّثنا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَهْطاً مِنْ عُكْلٍ، ثَمَانِيَةً، قَدِمُوا عَلَى النَّبِيِّ ﷺ، فَاجْتَوَوُا المَدِينَةَ، فَقالُوا: يا رَسُولَ اللَّهِ ابْغِنا رِسْلاً، قالَ: «ما أَجِدُ لَكُمْ إِلاَّ أَنْ تَلحَقُوا بِالذَّوْدِ». فَانْطَلَقُوا فَشَرِبُوا مِنْ أَبْوالِهَا وَأَلبانِهَا، حَتَّى صَحُّوا وَسَمِنُوا، وَقَتَلُوا الرَّاعِيَ وَاسْتَاقُوا الذَّوْدَ، وَكَفَرُوا بَعْدَ إِسْلامِهِمْ، فَأَتَى الصَّرِيخُ النَّبِيَّ ﷺ، فَبعثَ الطَّلَبَ، فَما تَرَجَّلَ النَّهارُ حَتَّى أُتِيَ بِهِم، فَقَطَعَ أَيدِيَهُم وأَرْجلَهُم، ثُمَّ أَمَرَ بِمَسامِيرَ فَأُحْمِيَتْ فَكَحَلَهُم بِهَا، وَطَرَحَهُمْ بِالحَرَّةِ، يَسْتَسْقُونَ فَما يُسْقَوْنَ، حَتَّى ماتُوا. قالَ أَبو قِلابَةَ: قَتَلُوا وسَرَقُوا وحارَبُوا اللَّهَ وَرَسُولَهُ ﷺ وسَعَوْا في

٣٠١٦ـ قوله: (أن تحرقوا) بالتشديد والتخفيف (شارح).

٣٠١٨ـ قوله: (الاجتواء): كراهة الإقامة في محل لعدم موافقة الهواء. والرسل: اللبن. والذود: ما بين الثلاث إلى العشرة من الابل. والصريخ: صوت المستغيث. وترجل: معناه ارتفع كما في الشارح

[153]

3019- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "An ant bit a certain Prophet who ordered the village of ants to be burnt. He was inspired by Allah almighty: "If you were bitten by an ant, would you order all of ants to be burnt? Glorify Allah and ask for his forgiveness."

[154] Burning homes and date palms

3020- Jarir "Allah be pleased with him" reported: Allah's Apostle said to me: "Will you relieve me from Dhul'khalasa?" Dhul'khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al'ka'ba Al'yamaniya. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so The Prophet "Allah's blessing and peace be upon him" stroke me over my chest till I saw his finger marks over my chest. He said: "O Allah! Make him firm and make him a guiding and rightly guided man." Jarir proceeded towards that house, which he dismantled and burnt. Then he sent a herald to The Messenger of Allah "Allah's blessing and peace be upon him" informing him of that. Jarir's herald said: "By He, Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or scabby camel (fully marred and spoilt)." Jarir added: "The Prophet "Allah's blessing and peace be upon him" invoked Allah's Blessings upon the horses and the men of Ahmas five times."

3021- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" burnt the date-palms of (The Jews of) Banun'nadir.

[155] Killing the sleeping pagan

3022- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a group of Ansari men to kill Abu'rafi. One of them set out and entered their (Abu'rafi's clan) fort. That man said: "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its pursuit. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate

الأَرضِ فَساداً.

[طرفه في: ٢٣٣].

١٥٣ ـ باب

٣٠١٩ ـ حدثنا يَحيى بْنُ بُكَير: حدَّثنا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ وَأَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَرَصَتْ نَمْلَةٌ نَبِيّاً مِنَ الأَنبياءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيهِ: أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ»!

[الحديث ٣٠١٩ ـ طرفه في: ٣٣١٩].

١٥٤ ـ باب حَرْقِ الدُّورِ وَالنَّخِيلِ

٣٠٢٠ ـ حدثنا مُسَدَّدٌ: حدَّثنا يَحيى، عَنْ إِسمَاعِيلَ قالَ: حدَّثَني قَيسُ بْنُ أَبِي حازِمٍ قالَ: قالَ لِي جَرِيرٌ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلاَ تُرِيحُنِي مِنْ ذِي الخَلَصَةِ». وَكانَ بَيتاً في خَثْعَمَ يُسَمَّى كَعْبَةَ اليَمانِيَةَ، قالَ فَانْطَلَقْتُ في خَمْسِينَ وَمِئَةِ فارِسٍ مِنْ أَحْمَسَ، وَكانُوا أَصْحابَ خَيلٍ، قالَ: وَكُنْتُ لا أَثْبُتُ عَلَى الخَيلِ، فَضَرَبَ في صَدرِي حَتَّى رَأَيتُ أَثَرَ أَصابِعِهِ في صَدرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هادِياً مَهْدِيّاً». فَانْطَلَقَ إِلَيهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ يُخْبِرُهُ، فَقالَ رَسُولُ جَرِيرٍ، وَالَّذِي بَعَثَكَ بِالحَقِّ، ما جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْوَفُ، أَوْ أَجْرَبُ. قالَ: فَبَارَكَ في خَيلِ أَحْمَسَ وَرِجالِهَا خَمْسَ مَرَّاتٍ.

[الحديث ٣٠٢٠ ـ أطرافه في: ٣٠٣٦، ٣٠٧٦، ٣٨٢٣، ٤٣٥٥، ٤٣٥٦، ٤٣٥٧، ٦٠٨٩، ٦٣٣٣].

٣٠٢١ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخبرَنا سُفْيانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: حَرَّقَ النَّبِيُّ ﷺ نَخْلَ بَنِي النَّضِيرِ.

[طرفه في: ٢٣٢٦].

١٥٥ ـ باب قَتْلِ النَّائِمِ المُشْرِكِ

٣٠٢٢ ـ حدثنا عَلِيُّ بْنُ مُسْلِمٍ: حدَّثنا يَحيى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زائِدَةَ قالَ: حدَّثَني أَبِي، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطاً مِنَ الأَنْصارِ إِلَى أَبِي رَافِعٍ لِيَقْتُلُوهُ، فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ، قالَ: فَدَخَلتُ في مَرْبِطِ دَوَابَّ لَهُمْ، قالَ: وَأَغلَقُوا بابَ الحِصْنِ، ثُمَّ إِنَّهُمْ فَقَدُوا حِماراً لَهُمْ، فَخَرَجُوا يَطْلُبُونَهُ، فَخَرَجْتُ فِيمَنْ خَرَجَ، أُرِيهِمْ أَنَّنِي أَطْلُبُهُ مَعَهُمْ، فَوَجَدُوا الحِمارَ فَدَخَلُوا وَدَخَلْتُ، وَأَغْلَقُوا بَابَ الحِصْنِ لَيلاً، فَوَضَعُوا المَفَاتِيحَ في كَوَّةٍ حَيثُ أَرَاهَا، فَلَمَّا نامُوا أَخَذْتُ المَفَاتِيحَ،

٣٠٢٢ـ قوله: (مربط) بفتح الميم وكسر الموحدة (شارح).

ـ قوله: (كوة) بفتح الكاف وضمها وتشديد الواو ثقب في جدار البيت (شارح).

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of the fort. Then I came upon Abu'rafi and said: "O Abu'rafi!" When he replied to me, I proceeded towards the voice and hit him. He shouted and I came out in order to return back again, pretending to be a helper. I said, changing the tone of my voice: "O Abu'rafi!" He asked me: "What do you want? woe to your mother!" I asked him: "What has happened to you?" He said: "I don't know who came into and hit me." Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said: "I will not leave till I hear the wailing of the women." So, I did not leave till I heard the women bewailing Abu'rafi, the merchant of Hijaz. Then I got up, feeling no ailment. (We proceeded) till we came upon The Prophet "Allah's blessing and peace be upon him" and informed him."

3023- Al'bara Ibn Azib "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a group of the Ansar to Abu'rafi. Abdullah Ibn Atik entered his house at night and killed him while he was sleeping.

[156] Do not wish to face the enemy (in a battle)

3024- Salim Abun'nadr, The freed slave of Omar Ibn Obaidullah, who was Omar's clerk narrated: Abdullah Ibn Abu'awfa wrote him (Omar) a letter which went as follows: "Once Allah's Apostle "Allah's blessing and peace be upon him" (during a holy battle) waited till the sun had declined."

3025- Then he (The Prophet) got up among the people and said: "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities). But if you face the enemy, then you should be patient; and it should be known to you that Paradise is under the shades of swords." He then said: "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and the Defeater of The Confederates of infidels, defeat the infidels and bestow victory upon us."

فَفَتَحْتُ بَابَ الحِصْنِ، ثُمَّ دَخَلتُ عَلَيهِ فَقُلتُ: يَا أَبَا رَافِع، فَأَجابَني، فَتَعَمَّدْتُ الصَّوْتَ فَضَرَبْتُهُ فَصَاحَ، فَخَرَجْتُ ثُمَّ جِئْتُ، ثُمَّ رَجَعْتُ كَأَنِّي مُغِيثٌ، فَقُلتُ: يَا أَبَا رَافِع، وَغَيَّرْتُ صَوْتِي، فَقَالَ: مالَكَ، لأُمِّكَ الوَيلُ، قُلتُ: ما شَأْنُكَ؟ قَالَ: لاَ أَدْرِي مَنْ دَخَلَ عَلَيَّ فَضَرَبَنِي، قالَ: فَوَضَعْتُ سَيفِي فِي بَطْنِهِ، ثُمَّ تَحَامَلْتُ عَلَيهِ حَتَّى قَرَعَ العَظْمَ، ثُمَّ خَرَجْتُ وَأَنَا دَهِشٌ، فَأَتَيتُ سُلَّماً لَهُمْ لأَنْزِلَ مِنْهُ فَوَقَعْتُ، فَوُثِئَتْ رِجْلِي، فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ: ما أَنَا بِبَارِحٍ حَتَّى أَسْمَعَ النَّاعِيَةَ، فَمَا بَرِحْتُ حَتَّى سَمِعْتُ نَعَايَا أَبِي رَافِعٍ تَاجِرِ أَهْلِ الحِجَازِ، قالَ: فَقُمْتُ وَمَا بِي قَلَبَةٌ، حَتَّى أَتَينَا النَّبِيَّ ﷺ فَأَخْبَرْنَاهُ.

[الحديث ٣٠٢٢ـ أطرافه في: ٣٠٢٣، ٤٠٣٨، ٤٠٣٩، ٤٠٤٠].

٣٠٢٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحيى بْنُ آدَمَ: حَدَّثَنَا يَحيى بْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنهُما قالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطاً مِنَ الأَنْصَارِ إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيتَهُ لَيلاً، فَقَتَلَهُ وَهُوَ نَائِمٌ.

[طرفه في: ٣٠٢٢].

١٥٦ ـ باب لا تَمَنَّوْا لِقَاءَ العَدُوِّ

٣٠٢٤ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنَا عاصِمُ بْنُ يُوسُفَ اليَرْبُوعِيُّ: حَدَّثَنَا أَبُو إِسْحاقَ الفَزَارِيُّ، عَنْ مُوسى بْنِ عُقْبَةَ قالَ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ كُنْتُ كاتِباً لَهُ، قالَ: كَتَبَ إِلَيهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفى حِينَ خَرَجَ إِلَى الحَرُورِيَّةِ، فَقَرَأْتُهُ فَإِذا فِيهِ: إِنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا العَدُوَّ، انْتَظَرَ حَتَّى مالَتِ الشَّمْسُ.

[طرفه في: ٢٨١٨].

٣٠٢٥ ـ ثُمَّ قامَ فِي النَّاسِ فَقالَ: «أَيُّهَا النَّاسُ، لاَ تَمَنَّوْا لِقَاءَ العَدُوِّ، وَسَلُوا اللَّهَ العَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ ثُمَّ قالَ: اللَّهُمَّ مُنْزِلَ الكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيهِمْ».

وَقالَ مُوسى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ: وَسَاقَ الحَدِيثَ إِلَى آخِرِ البَابِ. كُنْتُ كاتِباً لِعُمَرَ بْنِ عُبَيدِ اللَّهِ، فَأَتَاهُ كِتَابُ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفى، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ تَمَنَّوْا لِقَاءَ العَدُوِّ».

[طرفه في: ٢٩٣٣].

= قوله: (فوثئت رجلي) أي أصاب عظم رجلي شيء لا يبلغ الكسر كأنه فكّ اهـ شارح وفي هامش أسد الغابة: الوثء: توجع في العظم بلا كسر اهـ.

ـ (قلبة): أي علة.

3026- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not wish to face the enemy. But if you face the enemy, you should be patient."

[157] War is guile

3027- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Khosrau will be ruined, and there will be no Khosrau after him; and Caesar will surely be ruined and there will be no Caesar after him; and you will spend their treasures in Allah's Cause."

3028- Abu'huraira "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" called: "War is guile."

3029- Abu'huraira "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" called: "War is guile."

3030- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "War is guile."

[158] Telling lies in war (to deceive the enemy)

3031- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" asked: "Who is able to kill Ka'b Ibn Al'ashraf who has really hurt Allah and His Apostle?" Mohammad Ibn Maslama said: "O Allah's Apostle! Do you like me to kill him?" He replied: "Yes." So, Mohammad Ibn Maslama went to him (Ka'b) and said: "This person (The Prophet) has put us to difficulty (for what he enjoined of orders and taboos) and asked us for charity." Ka'b replied: "By Allah, you will get tired of him." Mohammad said to him: "We have followed him, so we dislike to leave him till we see the end of his affair." Mohammad Ibn Maslama went on talking to him in this way till he got the chance to kill him.

[159] Killing (the enemy) in war suddenly

3032- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" asked: "Who is able to kill Ka'b Ibn Al'ashraf who has really hurt Allah and His Apostle?" Mohammad Ibn Maslama said: "O Allah's Apostle! Do you like me to kill him?" He replied: "Yes." He said: "Then allow me to say (something to deceive him)." He (The Prophet) replied: "I do (allow you)."

٣٠٢٦ ـ وَقالَ أَبُو عامِرٍ: حَدَّثَنا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا تَمَنَّوْا لِقاءَ العَدُوِّ، فَإِذا لَقِيتُمُوهُمْ فاصْبِرُوا».

١٥٧ ـ باب الحَرْبُ خُدْعَةٌ

٣٠٢٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «هَلَكَ كِسْرَى، ثُمَّ لا يَكُونُ كِسْرَى بَعْدَهُ، وَقَيصَرٌ لَيَهْلِكَنَّ ثُمَّ لا يَكُونُ قَيصَرٌ بَعْدَهُ، وَلَتُقْسَمَنَّ كُنُوزُهُما فِي سَبِيلِ اللَّهِ».

[الحديث ٣٠٢٧ ـ أطرافه في: ٣١٢٠، ٣٦١٨، ٦٦٣٠]

٣٠٢٨ ـ وَسَمَّى الحَرْبَ خُدْعَةً. [الحديث ٣٠٢٨ ـ طرفه في: ٣٠٢٩].

٣٠٢٩ ـ حدّثنا أَبُو بَكْرِ بْنُ أَصْرَمَ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: عَنْهُ قالَ: سَمَّى النَّبِيُّ ﷺ الحَرْبَ خُدْعَةً.

[طرفه في: ٣٠٢٨].

٣٠٣٠ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنا ابْنُ عُيَينَةَ، عَنْ عَمْرٍو سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «الحَرْبُ خُدْعَةٌ».

١٥٨ ـ باب الكَذِبِ فِي الحَرْبِ

٣٠٣١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ، فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ»؟ قالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ يا رَسُولَ اللَّهِ؟ قالَ: «نَعَمْ». قالَ: فَأَتاهُ فَقالَ: إِنَّ هٰذا ـ يَعْنِي النَّبِيَّ ﷺ ـ قَدْ عَنّانا وَسَأَلَنا الصَّدَقَةَ، قالَ: وَأَيضاً، وَاللَّهِ قالَ: فَإِنّا قَدِ اتَّبَعْناهُ فَنَكْرَهُ أَنْ نَدَعَهُ، حَتَّى نَنْظُرَ إِلَى ما يَصِيرُ أَمْرُهُ، قالَ: فَلَمْ يَزَلْ يُكَلِّمُهُ حَتَّى اسْتَمْكَنَ مِنْهُ فَقَتَلَهُ.

[طرفه في: ٢٥١٠].

١٥٩ ـ باب الفَتْكِ بِأَهْلِ الحَرْبِ

٣٠٣٢ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ»؟ فَقالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قالَ: «نَعَمْ». قالَ: فَأْذَنْ لِي فَأَقُولَ، قالَ: «قَدْ فَعَلْتُ». [طرفه في: ٢٤٣، ٢٥١٠].

باب ١٥٧ ـ قوله: (خدعة) بفتح الخاء المعجمة وسكون الدال وهي الأفصح وللأصيلي خدعة بضم الخاء مع سكون الدال وجوز خدعة بضم أوله وفتح ثانيه كهمزة ولمزة انظر الشارح.

٣٠٣١ ـ قوله: (قد عنانا) أي أتعبنا بما كلفنا به من الأوامر والنواهي (شارح).

باب ١٥٩ ـ قوله: (الفتك بأهل الحرب) أي قتلهم على غفلة (شارح).

[160] What is accepted of trickiness and taking precautions against he, whose evil is feared

3033- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” and Obai Ibn Ka’b Al’ansari went to the garden where Ibn Saiyyad used to live. When The Messenger of Allah “Allah’s blessing and peace be upon him” came in, he started hiding himself behind the date-palms for he wanted to hear secretly the talk of Ibn Saiyyad before the latter could see him. Ibn Saiyyad, wrapped with a soft decorated sheet, was lying on his bed murmuring. Ibn Saiyyad's mother saw The Prophet “Allah’s blessing and peace be upon him” hiding behind the stems of the date-palms. She addressed Ibn Saiyyad saying: "O Saf, (Ibn Saiyyad’s name) this is Mohammad." Hearing that, Ibn Saiyyad stopped murmuring (or got careful). The Prophet “Allah’s blessing and peace be upon him” said: "If she had left him undisturbed, he would have revealed his reality."

[161] Reciting Rajaz (kind of poetry) and raising one’s voice while digging the trench

3034- Al’bara “Allah be pleased with him” narrated: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust. Indeed, he was a hairy man. He was reciting the following verses of Abdullah (Ibn Rawaha): "O Allah, had it not been for You, We would not have been guided, nor would we have given in charity, nor prayed. So, bestow on us calmness. (Furthermore) when we meet the enemy, then make our feet firm, for indeed, yet if they want to put us in affliction, (by fighting against us) we would not (flee but resist them)." The Prophet “Allah’s blessing and peace be upon him” used to raise his voice while reciting these verses.

[162] What about he who could not sit firm on horses

3035- Jarir “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” never screened himself from me (or never prevented me to enter into his home) since my embracing Islam, and whenever he saw me he would receive me with a smile.

3036- Jarir resumed: Once I complained to him that I could not sit firm on horses. He stroke me on the chest with his hand and said: "O Allah! Make him firm and make him a guiding and a rightly-guided man."

١٦٠ ـ باب ما يجوز من الاحتيال والحذر، مع من يخشى معرته

٣٠٣٣ ـ قال الليث: حدثني عقيل، عن ابن شهاب، عن سالم بن عبد الله، عن عبد الله بن عمر رضي الله عنهما أنه قال: انطلق رسول الله ﷺ ومعه أبي بن كعب، قبل ابن صياد، فحدث به في نخل، فلما دخل عليه رسول الله ﷺ النخل، طفق يتقي بجذوع النخل، و ابن صياد في قطيفة له فيها رمرمة، فرأت أم ابن صياد رسول الله ﷺ، فقالت: يا صاف هذا محمد، فوثب ابن صياد، فقال رسول الله ﷺ: «لو تركته بين».

[طرفه في: ١٣٥٥].

١٦١ ـ باب الرجز في الحرب ورفع الصوت في حفر الخندق

فيه سهل وأنس عن النبي ﷺ، وفيه يزيد عن سلمة.

٣٠٣٤ ـ حدثنا مسدد: حدثنا أبو الأحوص: حدثنا أبو إسحاق، عن البراء رضي الله عنه قال: رأيت النبي ﷺ يوم الخندق، وهو ينقل التراب حتى وارى التراب شعر صدره، وكان رجلاً كثير الشعر، وهو يرتجز برجز عبد الله:

«اللهم لولا أنت ما اهتدينا ولا تصدقنا ولا صلينا

فأنزلن سكينة علينا وثبت الأقدام إن لاقينا

إن الأعدا قد بغوا علينا إذا أرادوا فتنة أبينا»

يرفع بها صوته. [طرفه في: ٢٨٣٦].

١٦٢ ـ باب من لا يثبت على الخيل

٣٠٣٥ ـ حدثني محمد بن عبد الله بن نمير: حدثنا ابن إدريس، عن إسماعيل، عن قيس، عن جرير رضي الله عنه قال: ما حجبني النبي ﷺ منذ أسلمت، ولا رآني إلا تبسم في وجهي.

[الحديث ٣٠٣٥ ـ طرفاه في: ٣٨٢٢، ٦٠٩٠].

٣٠٣٦ ـ ولقد شكوت إليه أني لا أثبت على الخيل، فضرب بيده في صدري وقال: «اللهم ثبته، واجعله هادياً مهدياً». [طرفه في: ٣٠٢٠].

باب ١٦٠ ـ قوله: (يخشى معرته) بالتحتية والفوقية معرته بفتح الميم والعين المهملة والراء المشددة والنصب على المفعولية ولأبي ذر تخشى بضم أوله مبنياً للمفعول معرته بالرفع نائباً عن الفاعل أي فساده وشره (شارح).

٣٠٣٣ ـ قوله: (رمرمة) صوت

٣٠٣٤ ـ قوله: (إن الاعداء بفتح اللام وسكون العين آخره همز ممدودا هكذا في الشارح

٣٠٣٥ ـ قوله: (ما حجبني) أي ما منعني مما التمست منه أو من دخول منزله ولا يلزم منه النظر إلى أمهات المؤمنين رضي الله عنهن (شارح).

[163] Treating the wound with the burnt mat; and what about the daughter's washing the blood off her father face, and (her husband's) bringing the water in the shield (for the same purpose)

3037- Abu'hazim narrated: Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" was asked: "With what thing (medicine) was the wound of The Messenger of Allah "Allah's blessing and peace be upon him" treated?" He replied: "None left (living) amongst the people, knows it better than me. Ali brought water in his shield while Fatima (The Prophet's daughter) washed the blood off his face. Then a mat (of palm leaves) was burnt with its ash inserted in the wound of Allah's Apostle."

[164] It is hateful to go on dispute during war; and what about the punishment of he, who disobeyed his leader

Indeed, Allah Almighty said in this issue: "And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere." (The Spoils of war "Al'anfal" 46)

3038- Abu'burda narrated from his father: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh and Abu'moosa to Yemen ordering them: "Treat the people with ease and don't be hard on them. Give them glad tidings and don't fill them with aversion. Love each other, and don't differ."

3039- Al'bara "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the commander of the archers who were fifty on the day of Ohud. He instructed them: "Stick to your place, and Don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes uncovering their leg-bangles and their legs. So, the companions of Abdullah Ibn Jubair said: "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" Abdullah Ibn Jubair said: "Have you forgotten what Allah's Apostle "Allah's blessing and peace be upon him" said to you?" They replied: "By Allah! We will go to the people (The enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle "Allah's blessing and peace be upon him" in their rear was calling them back. Only twelve men remained with The Prophet "Allah's blessing and peace be upon him" with the infidels martyring seventy men from us.

On the day of Badr, The Prophet "Allah's blessing and peace be upon him" and his companions had caused the Pagans to have a loss of 140 men, seventy of whom were captured and seventy were killed. Then Abu'sufyan asked thrice: "Is Mohammad present amongst these people?" The Prophet "Allah's blessing and peace be upon him" ordered his companions not to answer him.

١٦٣ ـ باب دَواءِ الجرح بإحراقِ الحصيرِ، وَغَسْلِ المرْأةِ عَنْ أَبيها الدَّمَ عَنْ وجْهِه، وَحَمْلِ المَاءِ في التُّرْسِ

٣٠٣٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا أَبُو حازِمٍ قال: سَأَلُوا سَهْلَ بْنَ سعْدٍ السَّاعِدِيَّ رَضِي اللَّهُ عنهُ: بِأَيِّ شَيءٍ دُووِيَ جُرْحُ النَّبيِّ ﷺ؟ فقال: ما بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كانَ عَلِيٌّ يَجِيءُ بالمَاءِ في تُرْسِهِ، وكانَتْ ـ يَعْني فَاطِمَةَ ـ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَأُخِذَ حَصِيرٌ فَأُحرِقَ، ثُمَّ حُشِيَ بِهِ جُرْحُ رَسُولِ اللَّهِ ﷺ.

١٦٤ ـ باب ما يُكْرهُ مِنَ التَّنَازُعِ، وَالاخْتِلافِ في الحَرْبِ، وَعُقُوبَةِ مَنْ عَصَى إمامَهُ

وقالَ اللَّهُ تَعالَى: ﴿ولا تَنازَعوا فتَفشلوا وتَذهبَ ريحُكُم﴾ [الأنفال: ٤٦]. قالَ قَتادَةُ: الرِّيحُ: الحَرْبُ.

٣٠٣٨ ـ حدّثنا يَحيى: حَدَّثَنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سعيدِ بْنِ أبي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذاً وَأَبَا مُوسى إِلَى اليَمَنِ، قالَ: «يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا، وَتَطَاوَعا وَلاَ تَخْتَلِفَا».

[طرفه في: ٢٢٦١، ٢٢٦٤].

٣٠٣٩ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا زهَيرٌ: حَدَّثَنَا أَبُو إسْحاق قالَ: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِي اللَّهُ عَنهُما يُحَدِّثُ قال: جَعَلَ النَّبِيُّ ﷺ على الرَّجَّالَةِ يَوْمَ أُحُدٍ ـ وكانُوا خَمْسِينَ رَجُلاً ـ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَقَالَ: «إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيرُ فَلا تَبْرَحُوا مَكانَكُمْ هذا، حَتّى أُرْسِلَ إِلَيكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا القَوْمَ وَأَوْطَأْنَاهُمْ، فَلاَ تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيكُمْ».

فَهَزَمُوهُمْ، قال: فأَنَا وَاللَّهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ، قَدْ بَدَتْ خَلاخِلُهُنَّ وَأَسْوُقُهُنَّ، رَافِعَاتٍ ثِيَابَهُنَّ، فَقالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيرٍ: الغَنِيمَةَ أي قَوْمِ الغَنِيمَةَ، ظَهَرَ أَصْحابُكُمْ فَمَا تَنْتَظِرُونَ؟ فقالَ عبدُ اللهِ بْنُ جُبَيرٍ: أَنَسِيتُمْ ما قالَ لكُمْ رَسُولُ اللهِ ﷺ؟ قالُوا: وَاللهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الغَنِيمَةِ، فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ، فَذاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ في أُخراهُمْ، فَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غيرُ اثْنَي عَشَرَ رَجُلاً، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكانَ النَّبِيُّ ﷺ وَأَصْحابُهُ أَصَابَ مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِئَةً: سَبْعِينَ أَسِيراً وَسَبْعِينَ قَتِيلاً. فقالَ أَبُو سُفْيانَ: أَفي القَوْمِ مُحَمَّدٌ؟ ثَلاثَ مَرَّاتٍ، فَنَهاهُمُ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ، ثُمَّ قالَ: أَفي

باب ١٦٣ ـ قوله: (الجرح) بفتح الجيم (شارح).

٣٠٣٩ـ قوله: (لم آمر بها ولم تسؤني) يعني ما أمرت بتلك المثلة وما كرهتها.

ـ وقوله: (اعل هبل) دعاء معناه علا حزبك يا هبل وهبل اسم صنم كان في الكعبة.

ـ قوله: (ألا تجيبوا) بحذف النون بدون ناصب لغة فصيحة، ولأبي ذر: ألا تجيبونه؛ كذا في الشارح في الموضعين.

Then he asked thrice: "Is the son of Abu'quhafa present amongst these people?" He asked again thrice: "Is the son of Al'khattab present amongst these people?" He then returned to his companions and said: "As for these (men), they have been killed." Omar could not control himself and said (to Abu'sufyan): "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu'sufyan said: "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your (killed) men mutilated, but I did neither urge my men to do so, nor I do feel sorry for their deed." After that he started reciting cheerfully: "O Hubal, be high!" On that The Prophet "Allah's blessing and peace be upon him" said (to his companions): " Don't you answer him?" They said: "O Allah's Apostle! What shall we say?" He said: "Say: Allah is higher and more magnificent." (Then) Abu'sufyan said: "We have the (idol) Al'uzza, and you have no Uzza." The Prophet "Allah's blessing and peace be upon him" said (to his companions): "Don't you reply to him?" They asked: "O Allah's Apostle! What shall we say?" He said: "Say: Allah is our Helper and you have no helper."

[165] When people (of Medina) were frightened at night

3040- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the most handsome, the most generous and the bravest of all the people. Once the people of Medina got frightened having heard uproar at night. So, The Prophet "Allah's blessing and peace be upon him" met the people while he was riding an unsaddled horse belonging to Abu'talha, and carrying his sword. He said (to them): "Don't be afraid! Don't get frightened!" Then he added: "I found it (the horse) very fast."

[166] When one sees the enemy he cries: O Sabahah (our morning)! Until people pay attention

3041- Salama Ibn Al'akwa "Allah be pleased with him" reported: I went out of Medina towards Al'ghaba. When I reached the mountain path of Al'ghaba, a slave of Abdur'rahman Ibn Awf met me. I said to him: "Woe to you! What brought you here?" He replied: "The she-camels of The Prophet "Allah's blessing and peace be upon him" have been taken away." I said: "Who took them?" He said: "Ghatafan and Fazara." So, I sent three cries: "O Sabahah! O Sabahah!" (I made them) so loudly that the people in between its (Medina's) two mountains heard me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying: "I am the son of Al'akwa; and today perish the mean people!" So, I saved the she-camels from them before they (The robbers) could drink water. When I returned driving the camels, The Prophet "Allah's blessing and peace be upon him" met me. I said: "O Allah's Apostle! Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet "Allah's blessing and peace be upon him" said: "O son of Al'akwa! You have gained power (over your enemy), so forgive (them). Those people are now being entertained by their folk."

القَوْمِ ابْنُ أَبِي قُحافَةَ؟ ثَلاثَ مَرَّاتٍ، ثُمَّ قالَ: أَفِي القَوْمِ ابْنُ الخَطَّابِ؟ ثَلاثَ مَرَّاتٍ، ثُمَّ رَجَعَ إِلَى أَصْحابِهِ، فَقالَ: أَمَّا هؤُلاءِ فَقَدْ قُتِلُوا، فَما مَلَكَ عُمَرُ نَفْسَهُ، فَقالَ: كَذَبْتَ وَاللَّهِ يا عَدُوَّ اللَّهِ، إِنَّ الَّذِينَ عَدَدْتَ لأَحْياءٌ كُلُّهُمْ، وَقَدْ بَقِيَ لَكَ ما يَسُوؤُكَ، قالَ: يَوْمٌ بِيَوْمِ بَدْرٍ، وَالحَرْبُ سِجالٌ، إِنَّكُمْ سَتَجِدُونَ فِي القَوْمِ مُثْلَةً، لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي، ثُمَّ أَخَذَ يَرْتَجِزُ: أُعْلُ هُبَلْ، أُعْلُ هُبَلْ، قالَ النَّبِيُّ ﷺ: «أَلا تُجِيبُوا لَهُ» قالُوا: يا رَسُولَ اللَّهِ ما نَقُولُ؟ قالَ: «قُولُوا: اللَّهُ أَعْلَى وَأَجَلُّ» قالَ: إِنَّ لَنا العُزَّى وَلا عُزَّى لَكُمْ، فَقالَ النَّبِيُّ ﷺ: «أَلا تُجِيبُوا لَهُ» قالَ: قالُوا: يا رَسُولَ اللَّهِ ما نَقُولُ؟ قالَ: «قُولُوا: اللَّهُ مَوْلانا وَلا مَوْلَى لَكُمْ».

[الحديث ٣٠٣٩ ـ أطرافه في: ٣٩٨٦، ٤٠٤٣، ٤٠٦٧، ٤٥٦١].

١٦٥ ـ باب إِذا فَزِعُوا بِاللَّيْلِ

٣٠٤٠ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، قالَ: وَقَدْ فَزِعَ أَهْلُ المَدِينَةِ لَيْلَةً، سَمِعُوا صَوْتاً، قالَ: فَتَلَقَّاهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْيٍ، وَهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقالَ: «لَمْ تُراعُوا، لَمْ تُراعُوا». ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «وَجَدْتُهُ بَحْراً». يَعْنِي الفَرَسَ. [طرفه في: ٢٦٢٧].

١٦٦ ـ باب مَنْ رَأَى العَدُوَّ فَنادَى بِأَعْلَى صَوْتِهِ: يا صَباحاهْ، حَتَّى يُسْمِعَ النَّاسَ

٣٠٤١ ـ حدثنا المَكِّيُّ بْنُ إِبْراهِيمَ: أَخْبَرَنا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ أَنَّهُ أَخْبَرَهُ قالَ: خَرَجْتُ مِنَ المَدِينَةِ ذاهِباً نَحْوَ الغابَةِ، حَتَّى إِذا كُنْتُ بِثَنِيَّةِ الغابَةِ لَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ، قُلْتُ: وَيْحَكَ ما بِكَ؟ قالَ: أُخِذَتْ لِقاحُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَها؟ قالَ: غَطَفانُ وَفَزارَةُ، فَصَرَخْتُ ثَلاثَ صَرَخاتٍ أَسْمَعْتُ ما بَيْنَ لابَتَيْها: يا صَباحاهْ يا صَباحاهْ، ثُمَّ انْدَفَعْتُ حَتَّى أَلْقاهُمْ وَقَدْ أَخَذُوها، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ:

أَنا ابْنُ الأَكْوَعِ ... وَاليَوْمُ يَوْمُ الرُّضَّعِ

فَاسْتَنْقَذْتُها مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَقْبَلْتُ بِها أَسُوقُها، فَلَقِيَنِي النَّبِيُّ ﷺ، فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنَّ القَوْمَ عِطاشٌ، وَإِنِّي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ، فَابْعَثْ فِي إِثْرِهِمْ، فَقالَ: «يا ابْنَ الأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ، إِنَّ القَوْمَ يُقْرَوْنَ فِي قَوْمِهِمْ». [الحديث ٣٠٤١ ـ طرفه في: ٤١٩٤].

باب ١٦٦ ـ قوله: (يا صاحباه) بضم الهاء وضبط بسكونها.

٣٠٤١ ـ قوله: (واليوم يوم الرضع) بالرفع فيهما ولأبي ذر نصب المعرف هكذا في الشارح وفسر الوضع باللئام وقدر الهلاك قبله يعني اليوم يوم هلاكهم.

ـ قوله: (أن يشربوا) مفعول له أي كراهة شربهم (سقيهم): أي حظهم من الشرب اهـ من الشرح.

ـ قوله: (فاسجح) بهمزة قطع وتقديم الجيم على الحاء أي فارفق وأحسن العفو ولا تأخذ بالشدة.

ـ وقوله: (إن القوم يقرون): أي يضافون اهـ (شارح).

[167] What about one's saying (while throwing arrows): Take it, and I'm so-and-so, son of so-and-so!

In this respect Salama Ibn Al'akwa was reported to have said: "Take it, and I am Ibn Al'akwa!"

3042- Abu'is'haq narrated: Al'bara "Allah be pleased with him" was asked by a man: "O Abu'omara! Did you flee on the day (of the battle) of Hunain?" Al'bara replied, while I was listening: "As for The Messenger of Allah "Allah's blessing and peace be upon him" he did not flee on that day. Abu'sufyan Ibn Al'harith was holding the reins of his mule. When the pagans attacked him, he dismounted and started saying: "I am (truly) The Prophet, and there is no lie about it; I am the son of Abdul'muttalib." On that day nobody was seen braver than The Prophet "Allah's blessing and peace be upon him".

[168] When the enemies submit to the judgement of a certain man

3043- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: When the tribe of Banu'quraidha accepted to submit to the judgment of Sa'd (Ibn Mu'adh), The Messenger of Allah "Allah's blessing and peace be upon him" sent for Sa'd who was near to him. Sa'd came riding a donkey. When he came near, The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "Stand up for your leader." Then Sa'd came and sat beside The Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "These people approved to accept your judgment." Sa'd said: "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet "Allah's blessing and peace be upon him" then replied commenting: "O Sa'd! You have judged amongst them with (or similar to) the judgment of the King Allah."

[169] Killing the captive

3044- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came into (Mecca) with the helmet on his head. When he took it off, a man came and said to him: "Ibn Khatal is hanging by the curtains of Ka'ba." He replied: "Kill him."

[170] The captive prays two Rak'as before being killed

3045- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment of ten men as spies under the leadership of Asim Ibn Thabit Al'ansari, the

١٦٧ ـ باب مَنْ قال: خُذْهَا وَأَنَا ابْنُ فُلاَنٍ

وَقالَ سَلَمَةُ: خُذْهَا وَأَنَا ابْنُ الأَكْوَعِ

٣٠٤٢ ـ حدّثنا عُبَيْدُ اللَّه، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ قالَ: سَأَلَ رَجُلٌ البَرَاءَ رَضِيَ اللَّهُ عَنهُ فَقالَ: يَا أَبَا عُمَارَةَ، أَوَلَّيْتُمْ يَوْمَ حُنَيْنٍ؟ قالَ البَرَاءُ، وَأَنَا أَسْمَعُ: أَمَّا رَسُولُ اللَّهِ ﷺ لَمْ يُوَلِّ يَوْمَئِذٍ، كانَ أَبُو سُفْيَانَ بْنُ الحَارِثِ آخِذاً بِعِنَانِ بَغْلَتِهِ، فَلَمَّا غَشِيَهُ المُشْرِكُونَ نَزَلَ، فَجَعَلَ يَقُولُ: «أَنَا النَّبِيُّ لاَ كَذِبْ، أَنَا ابْنُ عَبْدِ المُطَّلِبْ». قالَ: فَمَا رُئِيَ مِنَ النَّاسِ يَوْمَئِذٍ أَشَدُّ مِنْهُ.

[طرفه في: ٢٨٦٤].

١٦٨ ـ باب إذا نزَلَ العَدُوُّ عَلى حُكْمِ رَجُلٍ

٣٠٤٣ ـ حدّثنا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ، هُوَ ابْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدٍ ـ هُوَ ابْنُ مُعَاذٍ ـ بَعَثَ رَسُولُ اللَّهِ ﷺ، وَكانَ قَرِيباً مِنْهُ، فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا دَنَا قالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَى سَيِّدِكُمْ». فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ لَهُ: «إِنَّ هؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ». قالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ المُقَاتِلَةُ، وَأَنْ تُسْبَى الذُّرِّيَّةُ، قالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ المَلِكِ».

[الحديث ٣٠٤٣ ـ أطرافه في: ٣٨٠٤، ٤١٢١، ٦٢٦٢].

١٦٩ ـ باب قتل الأسِيرِ، وَقَتْلِ الصَّبْرِ

٣٠٤٤ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الفَتْحِ وَعَلَى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الكَعْبَةِ، فَقالَ: «اقْتُلُوهُ».

[طرفه في: ١٨٤٦].

١٧٠ ـ باب هَلْ يَسْتَأْسِرُ الرَّجُلُ وَمَنْ لَمْ يَسْتَأْسِرْ وَمَنْ رَكَعَ رَكْعَتَيْنِ عِنْدَ القَتْلِ

٣٠٤٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، وَهُوَ حَلِيفٌ لِبَنِي زُهْرَةَ، وَكانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشَرَةَ رَهْطٍ سَرِيَّةً عَيْناً، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ

٣٠٤٣ـ قوله: (الملك) بكسر اللام أي بحكم الله ونقل عن القاضي عياض أن بعضهم ضبطه في البخاري بكسر اللام وفتحها قال الشارح فإن صح الفتح فالمراد به جبريل.

باب ١٦٩ ـ قوله: (باب قتل الأسير وقتل الصبر) وللكشميهني باب قتل الأسير صبرا وهي أخصر والصبر لغة: الحبس وإذا شدت يدا رجل وضربت عنقه يقال: قتل صبرا ا هـ من الشارح باختصار.

٣٠٤٥ـ قوله: عيناً: أي جاسوساً.

grandfather of Asim Ibn Omar Ibn Al'khattab. They proceeded till they reached Hada'a, a place between Usfan and Mecca, where their news reached a branch of the tribe of Hudhail called Banu'lihyan. About two hundred men, who were all archers, hurried to follow their traces till they found the place where they had eaten dates they had brought with them from Medina. They said: "These are the dates of Yathrib (Medina)." Then they continued following their traces. When Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them: "Come down and surrender, and we promise and guarantee you that we will not kill any one of you." Asim Ibn Thabit, the leader of the detachment said: "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet." Then the infidels threw arrows at them till they martyred Asim along with six other men. (The remaining) three men came down accepting their promise and convention. They were Khubaib Al'ansari, Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (captive) said: "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred ones, have set a good example for us." So, they dragged him and tried to compel him to accompany them. But since he refused, they killed him. They took Khubaib and Ibn Dathina with them whom they sold (as slaves) in Mecca (and this was) after the battle of Badr. Khubaib was bought by the sons of Al'harith Ibn Amer Ibn Nawfal Ibn Abdu'manaf. It was Khubaib who had killed Al'harith Ibn Amer on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Obaidullah Ibn Iyad reported that the daughter of Al'harith had told him: "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said: "Are you afraid that I will kill him? No, I will never do so." By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was chained in irons, when there was no fruit at that time in Mecca." The daughter of Al'harith used to say: "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him pray two Rak'as.

They allowed him and he prayed them. Then he said: "Hadn't I been afraid that you would think that I am fearful (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse): "I, being martyred as a Muslim, Do not mind how I am killed in Allah's Cause. That is because my killing is for Allah's Sake. If Allah wishes, He will bless the amputated parts of a torn body."

ابْنِ ثَابِتٍ الأَنْصَارِيِّ جَدَّ عَاصِمِ بْنِ عُمَرَ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالهَدَأَةِ، وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ، يُقَالُ لَهُمْ بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ قَرِيباً مِنْ مِئَتَيْ رَجُلٍ كُلُّهُمْ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمْ تَمْراً تَزَوَّدُوهُ مِنَ المَدِينَةِ، فَقَالُوا: هذا تَمْرُ يَثْرِبَ فَاقْتَصُّوا آثَارَهُمْ، فَلَمَّا رَآهُمْ عَاصِمٌ وَأَصْحَابُهُ لَجَؤُوا إِلَى فَدْفَدٍ وَأَحَاطَ بِهِمُ القَوْمُ، فَقَالُوا لَهُمْ: انْزِلُوا وَأَعْطُونَا بِأَيْدِيكُمْ، وَلَكُمُ العَهْدُ وَالمِيثَاقُ، وَلا نَقْتُلُ مِنْكُمْ أَحَداً. قَالَ عَاصِمُ بْنُ ثَابِتٍ أَمِيرُ السَّرِيَّةِ: أَمَّا أَنَا فَوَاللَّهِ لا أَنْزِلُ اليَوْمَ فِي ذِمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِماً فِي سَبْعَةٍ، فَنَزَلَ إِلَيْهِمْ ثَلاثَةُ رَهْطٍ بِالعَهْدِ وَالمِيثَاقِ، مِنْهُمْ خُبَيْبٌ الأَنْصَارِيُّ وَابْنُ دَثِنَةَ وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَأَوْثَقُوهُمْ، فَقَالَ الرَّجُلُ الثَّالِثُ: هذا أَوَّلُ الغَدْرِ، وَاللَّهِ لا أَصْحَبُكُمْ إِنَّ فِي هَؤُلاءِ لأُسْوَةً، يُرِيدُ القَتْلَى، فَجَرَّرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ، فَانْطَلَقُوا بِخُبَيْبٍ وَابْنِ دَثِنَةَ حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ، فَابْتَاعَ خُبَيْباً بَنُو الحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيراً، فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عِيَاضٍ: أَنَّ بِنْتَ الحَارِثِ أَخْبَرَتْهُ: أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَأَخَذَ ابْناً لِي وَأَنَا غَافِلَةٌ حِينَ أَتَاهُ، قَالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالمُوسَى بِيَدِهِ، فَفَزِعْتُ فَزْعَةً عَرَفَهَا خُبَيْبٌ فِي وَجْهِي، فَقَالَ: تَخْشَيْنَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لأَفْعَلَ ذلِكَ. وَاللَّهِ مَا رَأَيْتُ أَسِيراً قَطُّ خَيْراً مِنْ خُبَيْبٍ، وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْماً يَأْكُلُ مِنْ قِطْفِ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثَقٌ فِي الحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقٌ مِنَ اللَّهِ رَزَقَهُ خُبَيْباً، فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلُوهُ فِي الحِلِّ، قَالَ لَهُمْ خُبَيْبٌ: ذَرُونِي أَرْكَعْ رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ قَالَ: لَوْلا أَنْ تَظُنُّوا أَنَّ مَا بِي جَزَعٌ لَطَوَّلْتُهَا، اللَّهُمَّ أَحْصِهِمْ عَدَداً:

مَا أُبَالِي حِينَ أُقْتَلُ مُسْلِماً ... عَلَى أَيِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي

وَذلِكَ فِي ذَاتِ الإِلٰهِ وَإِنْ يَشَأْ ... يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

= ـ قوله: (بالهدأة) بهذا الضبط وضبط أيضاً بفتح الدال وقد تحذف الهمزة وبنو لحيان بكسر اللام وحكي فتحها.

ـ قوله: (ولا نقتل) ضبط في نسخة صحيحة بالنصب وفي بعض النسخ بالرفع.

ـ قوله: (موسى) بعدم الصرف وبه على خلاف بين الصرفيين هل هو فعلى أو مفعل.

ـ (قطف عنب) أي عنقود عنب.

ـ قوله: (لطولتها) يعني الصلاة وفي نسخة لطولتهما يعني الركعتين.

ـ قوله: (أحصهم عدداً) أي عمهم بالهلاك وزاد موسى بن عقبة ولا تبق منهم أحداً (واقتلهم بدداً) بفتح الموحدة يعني متفرقين فلم يحل الحول ومنهم أحد حي (شارح).

ـ (شلو ممزع) جسد مقطع.

Then the son of Al'harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to pray two Rak'as (before being killed).

Allah fulfilled the invocation of Asim Ibn Thabit on that very day on which he was martyred. The Prophet “Allah’s blessing and peace be upon him” informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that Asim had been killed, they sent some people to fetch a part of his body (particularly his head) by which he would be recognized. (In fact) Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over Asim and protect him from their messenger. Thus they could not cut off anything from his flesh.

[171] Releasing the captive

3046- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Release the captive, feed the hungry and pay a visit to the patient."

3047- Abu'juhaifa "Allah be pleased with him" reported: I asked Ali: "Do you have the knowledge of any revelation in addition to what is in Allah's Book?" Ali replied: "No, by He, Who splits the grain of corn and creates the soul. I don’t think we have such knowledge, but we have the ability of understanding with which Allah may endow a person, so that he may understand the Qur'an, and we have what is written in this paper as well." I asked: "What is written in this paper?" He replied: "(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an unbeliever."

[172] The unbeliever's ransom

3048- Anas Ibn Malik "Allah be pleased with him" reported: Some Ansari men excused Allah's Apostle "Allah's blessing and peace be upon him" saying: "O Allah's Apostle! Allow us not to take the ransom of our nephew Al'abbas.” The Prophet "Allah's blessing and peace be upon him" replied: "Do not leave a single Dirham thereof."

3049- Anas “Allah be pleased with him” narrated: Some wealth was brought from Bahrain to The Messenger of Allah “Allah’s blessing and peace be upon him”. Al’abbas came and said to him: “O Allah’s Apostle! Give me (from this money) for I paid ransom for both of me and Aqil.” The Messenger of Allah told him to take. He gave him (and he took and filled) his garment.

3050- Mohammad Ibn Jubair narrated from his father who was of Badr’s captives: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” reciting in Maghrib prayer The Sura of At’tur.

فقتَلَهُ ابنُ الحارِثِ فكانَ خُبَيبٌ هُوَ سَنَّ الرَّكْعَتَينِ لِكُلِّ امْرِىءٍ مُسلِمٍ قُتِلَ صَبْراً، فاسْتَجابَ اللَّهُ لِعَاصِم بْن ثَابِتٍ يَوْمَ أُصِيبَ، فَأَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ خَبَرَهُمْ وَما أُصِيبُوا. وَبَعَثَ ناسٌ مِن كُفارِ قُرَيشٍ إِلى عاصِمٍ حِينَ حُدِّثُوا أَنه قُتِلَ لِيُؤْتَوا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكانَ قَدْ قَتَلَ رَجُلاً مِنْ عُظَمَائِهِمْ يَوْمَ بَدْرٍ، فَبُعِثَ عَلى عاصِمٍ مِثْلُ الظُّلَةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رُسُولِهِمْ، فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعَ مِنْ لَحمِهِ شَيْئاً.

[الحديث ٣٠٤٥ ـ أطرافه في: ٣٩٨٩، ٤٠٨٦، ٧٤٠٢].

١٧١ ـ باب فَكاكِ الأَسِير

فِيهِ عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ.

٣٠٤٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّه ﷺ: «فُكُّوا العَانِي ـ يَعْنِي: الأَسِيرَ ـ وَأَطْعِمُوا الجائِعَ، وَعُودُوا المَرِيضَ».

[الحديث ٣٠٤٦ ـ أطرافه في: ٥١٧٤، ٥٣٧٣، ٥٦٤٩، ٧١٧٣].

٣٠٤٧ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا مُطَرِّفٌ: أَنَّ عامِراً حَدَّثَهُمْ، عَنْ أَبي جُحَيفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قُلتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: هَل عِنْدَكُمْ شَيءٌ مِنَ الوَحْيِ إلاَّ ما في كِتَابِ اللَّهِ؟ قَالَ: وَالَّذِي فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ، ما أَعْلَمُهُ إلاَّ فَهْماً يُعْطِيهِ اللَّهُ رَجُلاً في القُرْآنِ، وَما في هذه الصَّحِيفَةِ. قُلتُ: وَما في الصَّحِيفَةِ؟ قالَ: العَقْلُ، وَفَكاكُ الأَسِيرِ، وَأَنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ. [طرفه في: ١١١].

١٧٢ ـ باب فِداءِ المُشْرِكِين

٣٠٤٨ ـ حدّثنا إِسْماعِيلُ بْنُ أَبِي أُوَيسٍ: حَدَّثَنا إِسْماعِيلُ بْنُ إِبْراهِيمَ بْنِ عُقْبَةَ عَنْ مُوسى بْنِ عُقبَةَ عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِجالاً مِنَ الأَنْصارِ اسْتَأْذَنُوا رَسُولَ اللَّه ﷺ، فَقَالوا: يا رَسُولَ اللهِ، ائْذَنْ فَلْنَتْرُكْ لابْنِ أُخْتِنا عَبَّاسٍ فِداءَهُ. فَقالَ: «لا تَدَعُونَ مِنْهَا دِرْهَماً». [طرفه في: ٢٥٣٧].

٣٠٤٩ ـ وقالَ إِبْراهِيمُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسٍ قالَ: أُتِيَ النَّبِيُّ ﷺ بِمالٍ مِنَ البَحْرَينِ، فَجاءَهُ العَبَّاسُ فَقالَ: يا رَسُولَ اللَّهِ، أَعْطِنِي، فَإِنِّي فادَيتُ نَفْسِي وَفادَيتُ عَقِيلاً فَقالَ: «خُذْ». فَأَعْطاهُ في ثَوْبِهِ. [طرفه في: ٤٢١].

٣٠٥٠ ـ حدّثني مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ ابْنِ جُبَيرٍ، عَنْ أَبِيهِ، وَكانَ جاءَ في أُسارَى بَدْرٍ، قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ في المَغْرِبِ بِالطُّورِ. [طرفه في: ٧٦٥].

= ـ الدبر ذكور النحل أو الزنابير وقوله: (فلم يقدروا على أن يقطع) وروي أن يقطعوا كما في الشارح.

[173] When the (pagan) fighter enters into Muslim homeland with no safety

3051- Salama Ibn Al'akwa "Allah be pleased with him" reported: "An infidel spy came to The Prophet "Allah's blessing and peace be upon him" while he was on a journey. The spy sat with the companions of The Prophet "Allah's blessing and peace be upon him" and started talking and then went away. The Prophet "Allah's blessing and peace be upon him" said (to his companions): “Pursue and kill him.” So, I killed him.” The Prophet "Allah's blessing and peace be upon him" then gave him (Salama, the killer) the belongings of the killed spy (in addition to his share of the war booty).

[174] Fighting on behalf of nun-Muslims who are under the protection of Allah and his Messenger

3052- Amr Ibn Maimun narrated: Omar (after he was stabbed) instructed (his would-be-successor) saying: "I urge him (the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle. That is to observe the convention agreed upon with them, and fight on their behalf (to secure their safety). He also should not overtax them beyond their capability."

[175] The gifts of the delegates

[176] Is it possible to intercede with nun-Muslims who are under the protection of Allah and his Messenger? And how can Muslims deal with them

3053- Sa’eed Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said: "Thursday! What (dangerous thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said: "On Thursday the illness of Allah's Apostle "Allah's blessing and peace be upon him" was aggravated and he said: "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. They said: "Allah's Apostle "Allah's blessing and peace be upon him" is seriously sick." The Prophet "Allah's blessing and peace be upon him" said: "Let me alone, as the state in which I am now, is better than what you are calling me for." The Prophet "Allah's blessing and peace be upon him" on his death bed, gave three orders saying: "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)." (Ya'qub Ibn Mohammad said: "I asked Al’mogheera Ibn Abdur’rahman about the Arabian Peninsula and he said: It includes Mecca, Medina, Al’yamama and Yemen." Ya'qub added: "And Al’a’raj, the beginning of Tihama.")

١٧٣ ـ باب الحَرْبِيِّ إذا دخل دارَ الإسلام بغير أمان

٣٠٥١ ـ حدثنا أبو نُعَيم: حدثنا أبو العُمَيس، عن إياس بن سلمة بن الأكوع، عن أبيه قال: أتى النبيَّ ﷺ عينٌ من المشركين وهو في سفر، فجلس عند أصحابه يتحدث ثم انفتل، فقال النبي ﷺ: «اطلُبوه واقتلوه» فقتله، فنفله سلبه.

١٧٤ ـ باب يُقاتَلُ عن أهل الذِّمَّة ولا يُسترَقُّون

٣٠٥٢ ـ حدثنا موسى بن إسماعيل: حدثنا أبو عوانة، عن حُصين، عن عمرو بن ميمون، عن عمر رضي الله عنه قال: وأوصيه بذمة الله وذمة رسوله ﷺ، أن يوفى لهم بعهدهم، وأن يُقاتَل من ورائهم، ولا يُكلَّفوا إلا طاقتَهم.

[طرفه في: ١٣٩٢].

١٧٥ ـ باب جوائز الوفد

١٧٦ ـ باب هل يُسْتَشْفَعُ إلى أهل الذِّمَّة ومعاملتهم

٣٠٥٣ ـ حدثنا قبيصة: حدثنا ابن عيينة، عن سليمان الأحول، عن سعيد بن جبير، عن ابن عباس رضي الله عنهما: أنه قال: يومُ الخميس، وما يومُ الخميس، ثم بكى حتى خضب دمعُه الحصباءَ، فقال: اشتدَّ برسول الله ﷺ وجعُه يومَ الخميس، فقال: «ائتوني بكتاب أكتب لكم كتاباً لن تضلوا بعده أبداً». فتنازعوا، ولا ينبغي عند نبي تنازع، فقالوا: هجر رسول الله ﷺ؟ قال: «دعوني، فالذي أنا فيه خير مما تدعوني إليه». وأوصى عند موته بثلاث: «أخرجوا المشركين من جزيرة العرب، وأجيزوا الوفد بنحو ما كنت أجيزهم». ونسيتُ الثالثة.

وقال يعقوب بن محمد: سألت المغيرة بن عبد الرحمن، عن جزيرة العرب، فقال: مكة والمدينة واليمامة، واليمن. وقال يعقوب: والعَرْجُ أول تهامة.

[طرفه في: ١١٤].

١٧٧ ـ باب التَّجمُّل للوُفود

٣٠٥٤ ـ حدثنا يحيى بن بكير: حدثنا الليث، عن عقيل، عن ابن شهاب، عن سالم ابن عبد الله، أن ابن عمر رضي الله عنهما قال: وجد عمر حُلَّة إستبرق تُباع في السوق، فأتى بها رسول الله ﷺ فقال: يا رسول الله، ابتع هذه الحلة، فتجمَّل بها للعيد وللوفود. فقال

٣٠٥٢ـ قوله: (من ورائهم) أي من بين أيديهم (شارح).

باب ١٧٥ـ قوله: (باب جوائز الوفد) كذا بغير حديث وذكر الشارح وقوع تأخير هذا الباب عن الباب الذي بعده قال: وهو أوجه لأن ما ساقه من الحديث مطابق لترجمة جوائز الوفد لأنه قال فيه وأجيزوا الوفد اهـ.

باب ١٧٦ـ قوله: (ومعاملتهم) بالجر عطفاً على الجملة المضاف إليها لفظ الباب (شارح).

[177] Adorning oneself for meeting delegates

3054- Salim narrated that Ibn Omar “Allah be pleased with both” had told: Omar saw a silken cloak being sold in the market which he brought to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "O Allah's Apostle! Buy this cloak and adorn yourself with it on the feasts and on meeting the delegations." The Messenger of Allah “Allah’s blessing and peace be upon him” replied: "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." Sometime later, The Messenger of Allah “Allah’s blessing and peace be upon him” sent a silken cloak to Omar. Omar took it and brought it to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "O Allah's Apostle! You have said that this is the dress of one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), though you have sent it to me!" The Prophet “Allah’s blessing and peace be upon him” said: "(I have sent it) so that you may sell or use it to fulfil some of your needs."

[178] How could Islam be offered to the boy?

3055- Ibn Omar “Allah be pleased with both” narrated: Omar and a group of the companions of The Prophet “Allah’s blessing and peace be upon him” set out with The Prophet “Allah’s blessing and peace be upon him” to Ibn Saiyyad. He found him playing with some boys near the hillocks of Banu’maghala. Ibn Saiyyad at that time was approaching his puberty. He did not notice (The Prophet's presence) till The Prophet “Allah’s blessing and peace be upon him” stroked him on the back with his hand and said: "O Ibn Saiyyad! Do you testify that I am Allah's Apostle?" Ibn Saiyyad looked at him and said: "I testify that you are the Apostle of the illiterates."

Then Ibn Saiyyad asked The Prophet “Allah’s blessing and peace be upon him”: "Do you testify that I am the apostle of Allah?" The Prophet “Allah’s blessing and peace be upon him” said to him: "I believe in Allah and His Apostles." Then The Prophet “Allah’s blessing and peace be upon him” said (to Ibn Saiyyad): "What do you see?" Ibn Saiyyad replied: "True and false people visit me." The Prophet “Allah’s blessing and peace be upon him” said: "Your mind is confused as to this matter." The Prophet “Allah’s blessing and peace be upon him” added: " I have kept something (in my mind) for you." Ibn Saiyyad said: "It is Ad’dukh." The Prophet “Allah’s blessing and peace be upon him” said (to him): "Shame be on you! You cannot cross your limits." On that Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet “Allah’s blessing and peace be upon him” said: "If he is (Ad’dajjal) then you cannot overpower him, and if he is not, then you will not benefit by murdering him."

3056- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” and Obai Ibn Ka’b Al’ansari went to the garden where Ibn Saiyyad used to live. When The Messenger of Allah “Allah’s blessing and peace be upon him” came in, he started hiding himself behind the date-palms for he wanted to hear secretly the talk of Ibn Saiyyad before the latter could see him. Ibn Saiyyad, wrapped with a soft decorated sheet, was lying on his bed murmuring. Ibn Saiyyad's mother saw The Prophet “Allah’s blessing and peace be upon him” hiding behind the stems of the date-palms. She addressed Ibn Saiyyad saying: "O Saf, (Ibn Saiyyad’s name) this is Mohammad." Hearing that, Ibn Saiyyad stopped murmuring (or got careful). The Prophet “Allah’s blessing and peace be upon him” said: "If she had left him undisturbed, he would have revealed his reality."

3057- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got up amongst the people, glorifying Allah as He deserves. Then, he mentioned The Charlatan (Ad’dajjal), saying: "I warn you of him (Ad’dajjal) and there is no Prophet who did not warn his nation of him.

رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هذهِ لِبَاسُ مَنْ لاَ خَلاقَ لَهُ» أَوْ: إِنَّمَا يلبسُ هذهِ مَنْ لاَ خَلاقَ لَهُ. فَلَبِثَ ما شاءَ اللَّهُ، ثُمَّ أَرسَلَ إِلَيهِ النَّبيُّ ﷺ بِجبَّةِ دِيبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ، فَقالَ: يَا رَسُولَ اللَّهِ، قُلْتَ: «إِنَّمَا هذهِ لِبَاسُ مَنْ لاَ خَلاقَ، لَهُ أَوْ إِنَّمَا يَلْبَسُ هذهِ مَنْ لاَ خَلاقَ لَهُ»، ثُمَّ أَرْسَلتَ إِلَيَّ بِهذهِ؟! فَقالَ: «تَبِيعُهَا، أَوْ تُصِيبُ بِهَا بَعْضَ حاجَتِكَ».

[طرفه في: ٨٨٦].

١٧٨ ـ بابٌ كَيفَ يُعْرَضُ الإِسْلامُ عَلى الصَّبيِّ

٣٠٥٥ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثنا هِشَامٌ: أَخبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ أَخْبَرَهُ: أَنَّ عُمَرَ انطَلَقَ في رَهْطٍ مِنْ أَصْحابِ النَّبيِّ ﷺ مع النَّبيِّ ﷺ قِبَلَ ابنِ صَيَّادٍ، حتَّى وجَدُوهُ يَلعَبُ مع الغِلمانِ، عِنْدَ أُطُمِ بَني مَغَالَةَ، وقَدْ قارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ حتَّى ضَرَبَ النَّبيُّ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قالَ النَّبيُّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ ﷺ»؟ فَنَظَرَ إِلَيهِ ابنُ صَيَّادٍ، فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقالَ ابنُ صَيَّادٍ لِلنَّبيِّ ﷺ: أَتَشهَدُ أَنِّي رَسُولُ اللَّهِ؟ قالَ لَهُ النَّبيُّ ﷺ: «آمَنْتُ بِاللَّهِ وَرُسُلِهِ». قالَ النَّبيُّ ﷺ: «ماذا تَرَى». قالَ ابْنُ صَيَّادٍ: يَأْتِينِي صادِقٌ وَكاذِبٌ، قالَ النَّبيُّ ﷺ: «خُلِطَ عَلَيكَ الأَمْرُ». قالَ النَّبيُّ ﷺ: «إِني قَدْ خَبَأْتُ لَكَ خَبِيئًا». قالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، قالَ النَّبيُّ ﷺ: «اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: يا رَسُولَ اللَّهِ، ائْذَنْ لي فيهِ أَضْرِبْ عُنُقَهُ، قالَ النَّبيُّ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيهِ، وَإِنْ لَمْ يَكُنْهُ فَلا خَيرَ لكَ في قَتْلِهِ».

[طرفه في: ١٣٥٤].

٣٠٥٦ ـ قالَ ابْنُ عُمَرَ: انْطَلَقَ النَّبيُّ ﷺ وأُبَيُّ بْنُ كَعْبٍ، يَأْتِيانِ النَّخْلَ الَّذِي فيهِ ابْنُ صَيَّادٍ، حتى إذا دَخَلَ النَّخلَ طَفِقَ النَّبيُّ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَخْتِلُ ابْنَ صَيَّادٍ أَنْ يَسْمَعَ مِنَ ابنِ صَيَّادٍ شَيئًا قَبْلَ أَنْ يَرَاهُ، وَابنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ في قَطِيفَةٍ لَهُ فيهَا رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ، النَّبِيَّ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لابْنِ صَيَّادٍ: أَي صَافِ، وَهُوَ اسْمُهُ، فَثَارَ ابْنُ صَيَّادٍ، فَقالَ النَّبيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

[طرفه في: ١٣٥٥].

٣٠٥٧ ـ وقالَ سالِمٌ: قالَ ابنُ عُمَرَ: ثُمَّ قامَ النَّبيُّ ﷺ في النَّاسِ، فَأَثنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ، فَقالَ: «إِنِّي أُنْذِرُكُمُوهُ، وَما مِنْ نَبيٍّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ

٣٠٥٥ـ قوله: (خلط) كذا بالتخفيف وفي رواية بالتشديد.

ـ قوله: (هو الدخ) وهو بعض ما خبأ له أي أضمره في نفسه الشريف من قوله عز من قائل: ﴿يوم تأتي السماء بدخان مبين﴾.

ـ (رمزة): أي صوت خفي.

Noah warned his nation of him, but I tell you a statement, which no Prophet informed his nation of. You should know that he is a one-eyed man and Allah is not one-eyed."

[179] The Prophet's saying to The Jews: "Embrace Islam then you would be safe."

[180] If some people embraced Islam at the time of war and they had property and land, then all of their properties would be for them

3058- Usama Ibn Zaid "Allah be pleased with both" narrated: I asked The Prophet "Allah's blessing and peace be upon him" during his Hajj: "O Allah's Apostle! Where will you stay tomorrow?" He said: "Has Aqil left for us any house?" He then added: "Tomorrow we will stay at the valley of Banu'kinana, i.e. Al'muhassab, where (the Pagans of) Quraish took an oath to be loyal to heathenism, and where Banu'kinana got allied with Quraish against Banu'hashim on the condition that they would neither deal with the members of this tribe nor give them shelter."

3059- Zaid Ibn Aslam narrated from his father: Omar Ibn Al'khattab appointed a freed slave of his, called Hunai, as manager of the pasture devoted for grazing the animals of the charity or other specified animals. He said to him: "O Hunai! Don't oppress the Muslims and ward off their curse against you for the invocation of the oppressed is responded to (by Allah). Allow the shepherd having a few camels and those having a few sheep (to graze their animals). Take care not to allow the livestock of Abdur'rahman Ibn Awf and the livestock of (Othman) Ibn Affan, for if their livestock perish, then they will have their farms and gardens. But if the livestock of those who own a few camels and those who own a few sheep perished, then they would bring their dependents to me and appeal for help saying: "O Commander of The Believers! O Commander of The Believers!" Would I then neglect them? (No of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the treasury of Muslims). By Allah, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By he, in Whose Hand my life is! Had it not been for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a protected pasture."

[181] Enlisting The Muslims (in response) to the imam's orders

3060- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said (to us): " List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered: "Should we be afraid (of unbelievers) although we are one thousand and five hundred in number?" No doubt, we saw ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear. (Perhaps he indicated here to what had happened at the time of Othman Ibn Affan's caliphate when such rulers as Al'walid Ibn Uqba, who was appointed by Othman as Kufa governor, used to delay the prayers. So, many pious men were obliged to offer the prayers alone in their stated and prescribed time and then perform them behind the governor for fear of affliction).

نوحٌ قَوْمَهُ، وَلكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللَّهَ لَيسَ بِأَعْوَرَ».

[الحديث ٣٠٥٧ ـ أطرافه في: ٣٣٣٧، ٣٤٣٩، ٤٤٠٢، ٦١٧٥، ٧١٢٣، ٧١٢٧، ٧٤٠٨].

١٧٩ ـ باب قَوْلِ النَّبِيِّ ﷺ لِليَهُود: أَسْلِمُوا تَسْلَمُوا

قالَهُ المَقْبُرِيُّ عَنْ أَبِي هُرَيرَةَ.

١٨٠ ـ باب إِذَا أَسْلَمَ قَوْمٌ في دَارِ الحَرْبِ، وَلَهُمْ مالٌ وَأَرَضُونَ، فَهِيَ لَهُمْ

٣٠٥٨ ـ حدّثنا مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَينٍ، عَنْ عَمْرِو بْنِ عُثْمانَ بْنِ عَفَّانَ، عَنْ أُسَامَةَ بْنِ زَيدٍ قالَ: قُلتُ: يَا رَسُولَ اللَّهِ، أَينَ تَنْزِلُ غَداً؟ في حَجَّتِهِ، قالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً»؟ ثُمَّ قالَ: «نَحْنُ نَازِلُونَ غَداً بِخَيفِ بَنِي كِنَانَةَ المُحَصَّبِ، حَيثُ قَاسَمَتْ قُرَيشٌ عَلَى الكُفْرِ». وَذلِكَ أَنَّ بَنِي كِنَانَةَ حالَفَتْ قُرَيشاً عَلَى بَنِي هَاشِمٍ: أَنْ لاَ يُبَايِعُوهُمْ وَلاَ يُؤْوُوهُمْ. قالَ الزُّهْرِيُّ: وَالخَيفُ: الوَادِي.

٣٠٥٩ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ اسْتَعْمَلَ مَوْلًى لَهُ يُدْعى هُنَيّاً عَلَى الحِمى، فَقَالَ: يَا هُنَيُّ اضْمُمْ جَنَاحَكَ عَنِ المُسْلِمِينَ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّ دَعْوَةَ المَظْلُومِ مُسْتَجَابَةٌ، وَأَدْخِلْ رَبَّ الصُّرَيمَةِ، وَرَبَّ الغُنَيمَةِ، وَإِيَّايَ وَنَعَمَ ابْنِ عَوْفٍ وَنَعَمَ ابْنِ عَفَّانَ، فَإِنَّهُمَا إِنْ تَهْلِكْ مَاشِيَتُهُمَا يَرْجِعَا إِلَى نَخْلٍ وَزَرْعٍ، وَإِنَّ رَبَّ الصُّرَيمَةِ، وَرَبَّ الغُنَيمَةِ: إِنْ تَهْلِكْ مَاشِيَتُهُمَا، يَأْتِنِي بِبَنِيهِ فَيَقُولُ: يَا أَمِيرَ المُؤْمِنِينَ؟ أَفَتَارِكُهُمْ أَنَا لاَ أَبَا لَكَ، فَالمَاءُ وَالكَلأُ أَيسَرُ عَلَيَّ مِنَ الذَّهَبِ وَالوَرِقِ، وَايمُ اللَّهِ إِنَّهُمْ لَيَرَوْنَ أَنِّي قَدْ ظَلَمْتُهُمْ، إِنَّهَا لَبِلاَدُهُمْ فَقَاتَلُوا عَلَيهَا في الجَاهِلِيَّةِ، وَأَسْلَمُوا عَلَيهَا في الإِسْلاَمِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ المَالُ الَّذِي أَحْمِلُ عَلَيهِ في سَبِيلِ اللَّهِ، ما حَمَيتُ عَلَيهِمْ مِنْ بِلاَدِهِمْ شِبْراً.

١٨١ ـ باب كِتَابَةِ الإِمامِ النَّاسَ

٣٠٦٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «اكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلاَمِ مِنَ النَّاسِ» فَكَتَبْنَا لَهُ أَلفاً وَخَمْسَ مِئَةِ رَجُلٍ، فَقُلنَا: نَخَافُ وَنَحْنُ أَلفٌ وَخَمْسُ مِئَةٍ، فَلَقَدْ رَأَيتُنَا ابْتُلِينَا، حَتَّى إِنَّ الرَّجُلَ لَيُصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ.

٣٠٥٨ـ قوله: (في حجته) ظرف للقول يعني قلت هذا القول في حجة الوداع.

٣٠٥٩ـ قوله: (على الحمى) وهو موضع يعينه الإمام لنحو نعم الصدقة ممنوعاً عن الغير قال الشارح.
ـ (الصريمة) هي القطعة القليلة من الإبل.

٣٠٦٠ـ قوله: (فقلنا نخاف) الخ أي هل نخاف وقوله: وهو خائف أي مع كثرة المسلمين ولعله أشار إلى ما وقع

But according to Al'a'mash narration: "We found them five hundred, or (according to Abu'mo'awiya) between six hundred and seven hundred."

3061- Ibn Abbas "Allah be pleased with both" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was enlisted in the army to take part in the holy battle of such-and-such; and my wife is now performing Hajj. (What could I do?)" The Messenger of Allah replied: "Go and join your wife."

[182] Allah (might) support the religion even with the disobedient man

3062- Abu'huraira "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in a certain holy battle, when he remarked about a man who claimed to be a Muslim, saying: "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said: "O Allah's Apostle! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet "Allah's blessing and peace be upon him" said: "He will enter into the (Hell) Fire." Some people were on the point of mistrusting (what The Prophet "Allah's blessing and peace be upon him" had said). While they were in this state, suddenly somebody said that he (the man in issue) was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet "Allah's blessing and peace be upon him" was informed of that, and he said: "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: "None will enter into Paradise but a Muslim, and Allah might support this religion (Islam) even with a disobedient man."

[183] What about he, who would take the leadership (of an army) without being appointed (by the ruler) when the enemy was feared

3063- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon in which he said: "Zaid took the flag and was martyred. Then Ja'far took it and was martyred. Then Abdullah Ibn Rawaha took it and was martyred. (Lastly) Khalid Ibn Al'walid took it without being appointed, and Allah gave him victory." The Prophet "Allah's blessing and peace be upon him" added: "I am not pleased (or they will not be pleased) that they remain (alive) with us." Abu'huraira said: (He said this) while his eyes were shedding tears.

حدثنا عبدانُ، عن أبي حمزة، عنِ الأعمش: فوجدناهم خمس مئةٍ، قالَ أبو معاوية: ما بين ستٍّ مئةٍ إلى سبعِ مئةٍ.

٣٠٦١ ـ حدّثنا أبو نُعيم: حدَّثنا سُفيانُ، عن ابنِ جريجٍ، عن عمرو بن دينار، عن أبي معْبَد، عنِ ابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما قال: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقال: يا رَسُولَ اللَّه، إنِّي كُتِبْتُ في غزوةِ كذا وكذا، وامرأتي حاجَّةٌ، قال: «ارجعْ، فحُجَّ معَ امرأتك».

١٨٢ ـ باب إنّ اللهَ يُؤَيِّدُ الدِّينَ بالرَّجُلِ الفاجِرِ

٣٠٦٢ ـ حدّثنا أبو اليمانِ أخبرنا شعيبٌ، عنِ الزُّهريِّ (ح) وحدّثني محمودُ بنُ غيلانَ: حدّثنا عبدُ الرَّزاق: أخبرَنا معمرٌ، عنِ الزُّهريِّ، عنِ ابنِ المسيِّبِ، عن أبي هُريرةَ رضيَ اللَّهُ عنهُ قالَ: شهِدْنا معَ رسُولِ اللَّهِ ﷺ فقالَ لرجلٍ مِمَّن يدَّعِي الإسلامَ: «هذا من أهلِ النَّارِ». فلمَّا حضرَ القِتالُ قاتلَ الرَّجُلُ قتالاً شديداً فأصابتهُ جِراحةٌ، فقيلَ: يا رسُولَ اللهِ، الَّذي قُلتَ: إنَّهُ من أهلِ النَّارِ، فإنَّهُ قد قاتلَ اليومَ قتالاً شديداً وقد ماتَ، فقالَ النبيُّ ﷺ: «إلى النارِ» قال: فكادَ بعضُ النَّاسِ أنْ يرتابَ فبينما هُم على ذلكَ إذْ قيلَ: إنَّهُ لَمْ يمُتْ، ولكنَّ به جِراحاً شديداً، فلمَّا كانَ منَ اللَّيلِ لم يصبرْ على الجِراحِ فقتلَ نفسهُ، فأُخْبرَ النَّبيُّ ﷺ بذلكَ فقالَ: «اللَّهُ أكبرُ، أشهدُ أنِّي عبدُ اللهِ ورسُولُهُ». ثُمَّ أمرَ بلالاً فنادَى بالنَّاسِ: «إنَّهُ لا يدخلُ الجنَّةَ إلاَّ نفسٌ مُسلمةٌ، وإنَّ اللَّهَ لَيُؤيِّدُ هذا الدِّينَ بالرَّجُلِ الفاجرِ»

[الحديث ٣٠٦٢ ـ أطرافه في: ٤٢٠٣، ٤٢٠٤، ٦٦٠٦].

١٨٣ ـ باب مَنْ تأمَّرَ في الحربِ مِنْ غيرِ إمْرةٍ إذا خافَ العدوَّ

٣٠٦٣ ـ حدّثنا يعقُوبُ بنُ إبراهيمَ: حدَّثنا ابنُ عُليَّةَ، عن أيُّوبَ، عن حُميدِ بنِ هلالٍ، عن أنسِ بنِ مالكٍ رضيَ اللَّهُ عنهُ قالَ: خطبَ رسُولُ اللَّهِ ﷺ فقالَ: «أخذَ الرَّايةَ زيدٌ فأُصيبَ، ثُمَّ أخذَها جعفرٌ فأصيبَ، ثُمَّ أخذَها عبدُ اللهِ بنُ رواحةَ فأُصيبَ، ثُمَّ أخذَها خالدُ بنُ الوليدِ عن غيرِ إمْرةٍ ففُتحَ عليهِ، وما يسُرُّني، أوْ قالَ: ما يسُرُّهُمْ، أنَّهُمْ عندَنا». وقالَ: وإنَّ عينيهِ لتذرِفانِ. [طرفه في: ١٢٤٦].

١٨٤ ـ باب العَوْنِ بالمَدَدِ

٣٠٦٤ ـ حدّثنا محمّدُ بنُ بشَّارٍ: حدَّثنا ابنُ أبي عديٍّ وسهلُ بنُ يوسُفَ، عن سعيدٍ،

= في خلافة عثمان رضي الله عنه من ولاية بعض أمراء الكوفة كالوليد بن عقبة حيث كان يؤخر الصلاة أو لا يقيمها على وجهها فكان بعض الورعين يصلي وحده سراً ثم يصلي معه خشية الفتنة (شارح).

٣٠٦٢ـ قوله: (بالناس) ولأبي ذر في الناس (شارح)

باب ١٨٣ـ قوله: (من غير إمرة) أي من غير تأمير الإمام وتفويضه إليه الأمر.

٣٠٦٤ـ قوله: (يحطبون) أي يجمعون الحطب يشترون به الطعام لأهل الصفة (شارح).

[184] Supporting (some people) with men (to help them)

3064- Anas "Allah be pleased with him" narrated: The people of the tribes of Ra'l, Dhakwan, Osaiyya and Banu'lihyan came to The Prophet "Allah's blessing and peace be upon him" pretending that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet "Allah's blessing and peace be upon him" supported them with seventy men from the Ansar whom we used to call "The Scholars". They (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bir'ma'oona where they betrayed and martyred them. So, The Prophet "Allah's blessing and peace be upon him" invoked evil on the tribe of Ra'l, Dhakwan and Banu'lihyan for one month in the prayer. Anas told that they (Muslims) used to recite a Qur'anic Verse regarding those martyrs, which went as follows: "O Allah! Inform our people on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then it was annulled.

[185] When one conquers certain people, and stays in their town for three days

3065- Abu'talha "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" conquered some people, he would stay in their town for three days.

[186] When one distributes the war booty in the holy battle and on journey

In this context, it was mentioned by Rafi: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in Dhul'hulaifa where we got some camels and sheep. He (distributed them and) regarded ten sheep as equal to one camel.

3066- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" set out for Umra from Al'ji'rana where he distributed the war booty of Hunain.

[187] When the enemy captures a Muslim's property, which he finds later

3067- Abdullah Ibn Omar "Allah be pleased with both" told that a horse belonging to him was taken away by enemies, but restored to him when Muslims emerged victorious in the lifetime of The Prophet "Allah's blessing and peace be upon him". Furthermore, a slave belonging to him fled to Romans. But it was restored to him by Khalid Ibn Al'walid when they (Romans) were defeated by Muslims, after The Prophet "Allah's blessing and peace be upon him".

3068- Nafi narrated: Once a slave of Ibn Omar escaped and joined to the Romans. But he was taken back and restored by Khalid Ibn Al'walid to Abdullah. Once a horse of Ibn Omar also ran away and followed the Byzantines. But he (Khalid) got it back and returned it to Abdullah.

عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ رِعْلٌ وَذَكْوَانُ وَعُصَيَّةُ وَبَنُو لِحْيَانَ، فَزَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ، فَأَمَدَّهُمُ النَّبِيُّ ﷺ بِسَبْعِينَ مِنَ الأَنْصَارِ، قَالَ أَنَسٌ: كُنَّا نُسَمِّيهِمُ القُرَّاءَ، يَحْطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، فَانْطَلَقُوا بِهِمْ، حَتَّى بَلَغُوا بِئْرَ مَعُونَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَقَنَتَ شَهْراً يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِي لِحْيَانَ.

قَالَ قَتَادَةُ: وَحَدَّثَنَا أَنَسٌ: أَنَّهُمْ قَرَؤُوا بِهِمْ قُرْآناً: أَلَا بَلِّغُوا عَنَّا قَوْمَنَا، بِأَنَّا قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا، ثُمَّ رُفِعَ ذَلِكَ بَعْدُ.

[طرفه في: ١٠٠١].

١٨٥ ـ باب مَنْ غَلَبَ العَدُوَّ فَأَقَامَ عَلَى عَرْصَتِهِمْ ثَلَاثاً

٣٠٦٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدٌ: عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالعَرْصَةِ ثَلَاثَ لَيَالٍ.

تَابَعَهُ مُعَاذٌ، وَعَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ ﷺ. [الحديث ٣٠٦٥ ـ طرفه في: ٣٩٧٦].

١٨٦ ـ باب مَنْ قَسَمَ الغَنِيمَةَ فِي غَزْوِهِ وَسَفَرِهِ

وَقَالَ رَافِعٌ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيْفَةِ، فَأَصَبْنَا غَنَماً وَإِبِلاً، فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ.

٣٠٦٦ ـ حدّثنا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: أَنَّ أَنَساً أَخْبَرَهُ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ مِنَ الجِعْرَانَةِ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ.

[طرفه في: ١٧٧٨].

١٨٧ ـ باب إِذَا غَنِمَ المُشْرِكُونَ مَالَ المُسْلِمِ ثُمَّ وَجَدَهُ المُسْلِمُ

٣٠٦٧ ـ قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهُ العَدُوُّ، فَظَهَرَ عَلَيْهِ المُسْلِمُونَ، فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ، وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِمُ المُسْلِمُونَ، فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الوَلِيدِ بَعْدَ النَّبِيِّ ﷺ.

[الحديث ٣٠٦٧ ـ طرفاه في: ٣٠٦٨، ٣٠٦٩].

٣٠٦٨ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ: أَنَّ عَبْداً لِابْنِ عُمَرَ أَبَقَ فَلَحِقَ بِالرُّومِ فَظَهَرَ عَلَيْهِ خَالِدُ بْنُ الوَلِيدِ فَرَدَّهُ عَلَى عَبْدِ اللَّهِ، وَأَنَّ فَرَساً لِابْنِ عُمَرَ عَارَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ، فَرَدُّوهُ عَلَى عَبْدِ اللَّهِ. [طرفه في: ٣٠٦٧].

٣٠٦٨ـ قوله: (فظهر عليه) أي خالد وقوله فردوه وفي نسخة فرده (شارح).

3069- Nafi narrated from Ibn Omar "Allah be pleased with both" That he was riding a horse on the day the Muslims fought (against The Romans), under the leadership of Khalid Ibn Al'walid who had been appointed by Abu'bakr. The enemy took the horse away. But when the enemy was defeated, Khalid returned the horse to him.

[188] What about one's speaking in Persian, or foreign languages (other than Arabic)

Allah said: "And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know." (Ar'rum "The Romans" 22)

He also said: "We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases: and guides whom He pleases: and He is exalted in Power, full of Wisdom. " (Abraham 4)

3070- Jaber "Allah be pleased with him" reported: I said: "O Allah's Apostle! We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, The Prophet "Allah's blessing and peace be upon him" said loudly: "O people of the Trench! Jaber had prepared a Su'r (meal), so come along."

3071- Ommu'khalid (daughter of Khalid Ibn Sa'eed) "Allah be pleased with both" told: I went to Allah's Apostle "Allah's blessing and peace be upon him" with my father and I was Nearing a yellow shirt. Allah's Apostle "Allah's blessing and peace be upon him" said: "Sanah, Sanah!" (Meaning good in Ethiopian language). I then started playing with the seal of Prophethood (in between The Prophet's shoulders) and my father rebuked me harshly for that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave her." Then Allah's Apostle (invoked Allah to grant me longevity) by saying: "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (Abdullah (a sub-narrator) said that she had lived as much as The Prophet invoked for her).

3072- Abu'huraira "Allah be pleased with him" narrated: Al'hasan Ibn Ali "Allah be pleased with both" took a date from those given in charity, which he put in his mouth. The Messenger of Allah "Allah's blessing and peace be upon him" said to him in Persian: "Kikhin! Kikhin! (a word used to forbid children to do or commit a bad thing) Do not you know that we (the family of the prophet) never eat the charitable gifts?"

[189] The misappropriation

Allah said in this respect: "It is not for any Prophet to be false, he shall, on the day of judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly." (Al Imran 161)

٣٠٦٩ ـ حدثنا أحْمَدُ بْنُ يونُس: حَدَّثَنا زُهيرٌ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ عَلَى فَرَسٍ يَوْمَ لَقِيَ المُسْلِمُونَ ـ وَأَمِيرُ المُسْلِمِينَ يَوْمَئِذٍ خَالِدُ ابْنُ الوَلِيدِ بَعَثَهُ أَبُو بَكْرٍ ـ فَأَخَذَهُ العَدُوُّ، فَلَمَّا هُزِمَ العَدُوُّ رَدَّ خَالِدٌ فَرَسَهُ.

[طرفه في: ٣٠٦٧].

١٨٨ ـ باب مَنْ تَكَلَّمَ بالفارسِيَّةِ والرَّطانَةِ

وَقَوْلِهِ تَعَالَى: ﴿وَاختلافُ أَلسنَتِكُمْ وَأَلْوانِكُمْ﴾ [الروم: ٢٢]، ﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ، إِلاَّ بِلِسانِ قَوْمِهِ﴾ [إبراهيم: ٤].

٣٠٧٠ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا أَبُو عَاصِمٍ: أَخْبَرَنا حَنْظَلَةُ بْنُ أَبِي سُفيانَ: أَخبرَنا سَعِيدُ بْنُ مِيناءَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهما قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنْتُ صَاعاً مِنْ شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: «يَا أَهْلَ الخَنْدَقِ، إِنَّ جَابِراً قَدْ صَنَعَ سُؤْراً، فَحَيَّ هَلاً بِكُمْ».

[الحديث ٣٠٧٠ ـ طرفاه في: ٤١٠١، ٤١٠٢].

٣٠٧١ ـ حدثنا حِبَّانُ بْنُ مُوسى: أَخْبَرَنا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدِ بْنِ سَعِيدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ ﷺ: «سَنَهْ سَنَهْ». قَالَ عَبْدُ اللَّهِ: وَهِيَ بِالحَبَشِيَّةِ حَسَنَةٌ، قَالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ، فَزَبَرَنِي أَبِي، قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهَا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي». قَالَ عَبْدُ اللَّهِ: فَبَقِيَتْ حَتَّى ذَكَرَ. [الحديث ٣٠٧١ ـ أطرافه في: ٣٨٧٤، ٥٨٢٣، ٥٨٤٥، ٥٩٩٣].

٣٠٧٢ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الحَسَنَ بْنَ عَلِيٍّ أَخَذَ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ ﷺ بِالفَارِسِيَّةِ: «كَخٍ كَخٍ أَمَا تَعْرِفُ أَنَّا لا نَأْكُلُ الصَّدَقَةَ». [طرفه في: ١٤٨٥].

١٨٩ ـ باب الغُلُولِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ﴾ [آل عمران: ١٦١].

باب ١٨٨ـ قوله: (الرطانة) بفتح الراء ويجوز كسرها وهي التكلم بلسان العجم. (شارح).

٣٠٧٠ـ قوله: بهيمة) مصغر البهمة ولد الضأن الذكر والأنثى وقوله: سوراً بغير همز وفي اليونينية بالهمز هو بالفارسية: أي طعاماً دعا إليه الناس ذكره الشارح.

٣٠٧١ـ قوله: (سنه) بفتح السين وكسرها وسكون الهاء فيهما ولأبي ذر سناه سناه بألف بعد النون فيهما كما في الشارح

ـ (زبرني): نهرني و(دكن): اسود لونه.

٣٠٧٢ـ قوله: (كخ): بهذه الضبط كلمة يزجر بها الصبيان عن المستقذرات كما في الشارح.

3073- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" got up amongst us and mentioned the misappropriation, emphasized its danger and declared that it was a great sin saying: "Don't commit misappropriation for I should not like to see anyone amongst you on the Day of Judgement, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will say: "O Allah's Apostle! Intercede with Allah for me." But, I will reply: "I can't help you, for I have conveyed Allah's Message to you." I would not also like to see a man carrying over his neck a camel that will be grunting. Such a man will say: "O Allah's Apostle! Intercede with Allah for me." I will say: "I can't help you for I have conveyed Allah's Message to you." (Moreover, I wouldn't like to see)one carrying over his neck gold and silver, saying: "O Allah's Apostle! Intercede with Allah for me." I will say: "I can't help you for I have conveyed Allah's Message to you." (It would be bitter for me to see too) one carrying clothes that will be fluttering, and the man will say: "O Allah's Apostle! Intercede with Allah for me." I will say: "I can't help you, for I have conveyed Allah's Message to you.""

[190] The simple misappropriation

3074- Abdullah Ibn Amr "Allah be pleased with both" reported: There was a man called Karkara, who looked after the family and the belongings of The Prophet "Allah's blessing and peace be upon him". The man died and Allah's Apostle "Allah's blessing and peace be upon him" said: "He is in the (Hell) Fire." The people then went to look at him. They found in his place a cloak he had stolen from the war booty.

[191] What is hateful of slaughtering camels and sheep from the booty

3075- Abaiya Ibn Rifa'a narrated from his grandfather Rafi "Allah be pleased with him": We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul'hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet "Allah's blessing and peace be upon him" was behind the people. They were in a hurry. So they slaughtered the animals, put their meat in pots, and started cooking it. (But) he (The Prophet) ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)." Before distributing them among the soldiers I asked: "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds (for the swords would get blunted if they were used in slaughtering)?" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

٣٠٧٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ أَبِي حَيَّانَ قالَ: حَدَّثَنِي أَبُو زُرْعَةَ قالَ: حَدَّثَنِي أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قَامَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ الغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، قالَ: «لاَ أُلفِيَنَّ أَحَدَكُمْ يَوْمَ القِيامَةِ عَلَى رَقَبَتِهِ شاةٌ لَهَا ثُغاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، يَقُولُ: يا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقُولُ: لا أَمْلِكُ لكَ شَيئاً، قَدْ أَبْلَغْتُكَ، وَعَلى رَقَبَتِهِ بَعِيرٌ لَهُ رُغاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقولُ: لا أَملِكُ لكَ شَيئاً قَدْ أَبْلَغْتُكَ، وَعَلى رَقَبَتِهِ صَامِتٌ فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقُولُ لا أَملِكُ لَكَ شَيئاً قَدْ أَبْلَغْتُكَ، أَوْ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيئاً قَدْ أَبْلَغْتُكَ». وَقالَ أَيُّوبُ، عَنْ أَبِي حَيَّانَ: «فَرَسٌ لَهُ حَمْحَمَةٌ».

[طرفه في: ١٤٠٢].

١٩٠ ـ باب القَلِيلِ مِنَ الغُلُولِ

وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنِ النَّبِيِّ ﷺ أَنَّهُ حَرَّقَ مَتاعَهُ، وَهذا أَصَحُّ.

٣٠٧٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقالُ لَهُ كِرْكِرَةُ فَمَاتَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «هُوَ فِي النَّارِ». فَذَهَبُوا يَنْظُرُونَ إِلَيهِ فَوَجَدُوا عَباءَةً قَدْ غَلَّهَا.

قالَ أَبُو عَبْدِ اللَّهِ: قالَ ابْنُ سَلاَمٍ: كَرْكَرَةُ، يَعْنِي بِفَتْحِ الكَافِ، وَهْوَ مَضْبُوطٌ كَذَا.

١٩١ ـ باب ما يُكْرَهُ مِنْ ذَبْحِ الإِبِلِ وَالغَنَمِ فِي المَغَانِمِ

٣٠٧٥ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيفَةِ، فَأَصابَ النَّاسَ جُوعٌ، وَأَصَبْنَا إِبِلاً وَغَنَماً، وَكانَ النَّبِيُّ ﷺ فِي أُخْرَيَاتِ النَّاسِ، فَعَجِلُوا فَنَصَبُوا القُدُورَ، فَأَمَرَ بِالقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، وَفِي القَوْمِ خَيلٌ يَسِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ، فَقالَ: «هذهِ البَهَائِمُ لَهَا أَوَابِدُ كَأَوَابِدِ الوَحْشِ، فَمَا نَدَّ عَلَيكُمْ فَاصْنَعُوا بِهِ هَكَذا». فَقالَ جَدِّي: إِنَّا نَرْجُو، أَوْ نَخَافُ أَنْ نَلْقَى العَدُوَّ غَداً، وَلَيسَ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالقَصَبِ؟ فَقالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيهِ فَكُلْ، لَيسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذلكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». [طرفه في: ٢٤٨٨].

٣٠٧٣ـ قوله: (الثغاء): صوت الشاة و(الرغاء) صوت البعير و(الحمحمة): صوت الفرس إذا طلب علفه وهو دون الصهيل و(الصامت): الذهب أو الفضة وقوله: (وعلى رقبته رقاع) كذا بألف قبل الواو وسقطا معاً لأبي ذر كذا في الشرح والمراد بالرقاع نحو الثياب من العروض قال السندي: وهذا لا ينافي حديث الشفاعة وظاهر هذا أن الشفاعة في النجاة عن النار لا في النجاة عن الفضيحة ا هـ باختصار.

٣٠٧٥ـ قوله: (أن نلقى العدو غداً) أي ولو استعملنا السيوف في المذابح لكلت وعند اللقاء نعجز عن المقاتلة

[192] (Giving) the glad tidings as regards to the conquests

3076- Jarir "Allah be pleased with him" reported: Allah's Apostles said to me: "Will you relieve me from Dhul'khalasa?" Dhul'khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al'ka'ba Al'yamaniya. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so The Prophet "Allah's blessing and peace be upon him" stroke me over my chest till I saw his finger marks over my chest. He said: "O Allah! Make him firm and make him a guiding and rightly guided man." Jarir proceeded towards that house, which he dismantled and burnt. Then he sent a messenger to Allah's Apostle "Allah's blessing and peace be upon him" informing him of that. Jarir's messenger said: "By He, Who has sent you with the Truth, I did not come to you till I had left it like a scabby camel (fully marred and spoilt)." Jarir added: "The Prophet "Allah's blessing and peace be upon him" asked for Allah's Blessings for the horses and the men of Ahmas five times."

[193] What the glad tidings giver is rewarded

in this issue, Ka'b Ibn Malik was reported to have given his two garments (as a reward) to the person who informed him that Allah had accepted his repentance (as was revealed in The Holy Qur'an).

[194] There is no migration after the conquest (of Mecca)

3077- Tawus narrated from Ibn Abbas "Allah be pleased with both" The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the conquest (of Mecca): "There is no migration (from Mecca to Medina since now), but there remain only Jihad and (true) intention. However, if you are called for Jihad, you should go forth immediately."

3078- Mujashi Ibn Mas'ood reported that he had brought his brother Mujalid to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "This is Mujalid (who came) to give you the pledge of allegiance for migration." He (The Prophet) said: "There is no migration. But I accept his pledge of allegiance for (embracing) Islam."

3079- The same previous narration.

3080- Ata narrated: I went along with Obaid Ibn Omair to A'isha "Allah be pleased with her" who was staying at this time in Thabir. She said to us: "The migration ceased after Allah endowed his Prophet "Allah's blessing and peace be upon him" with the conquest of Mecca."

١٩٢ـ باب البِشَارَةِ في الفُتُوحِ

٣٠٧٦ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحْيى: حَدَّثَنا إسْماعِيلُ قالَ: حَدَّثَنِي قَيسٌ قالَ: قالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضيَ اللَّهُ عَنْهُ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلا تُرِيحُنِي مِنْ ذِي الخَلَصَةِ»؟ وكانَ بيتاً فيه خَثْعَمُ، يُسمى كَعبَةَ اليمانِيَةَ، فانطلَقْتُ في خَمسِينَ ومِئَةٍ مِن أَحْمَسَ، وَكانُوا أصْحابَ خيلٍ، فأَخْبَرْتُ النَّبِيَّ ﷺ أَنِّي لا أَثْبُتُ علَى الخيلِ، فضَرَبَ في صَدرِي حَتَّى رأيتُ أَثَرَ أصابِعِه في صَدْرِي فقالَ: «اللَّهُمَّ ثَبِّتْهُ، واجعلْه هادِياً مَهدِيّاً». فانْطَلَقَ إلَيها فكَسَرَهَا وَحَرَّقَهَا، فأَرْسَلَ إلى النَّبِيِّ ﷺ يُبَشِّرُهُ، فقالَ رَسُولُ جَرِيرٍ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالحَقِّ، ما جِئْتُكَ حَتَّى تَرَكْتُها كأنَّها جَمَلٌ أجْرَبُ، فَبارَكَ على خيلِ أحْمَسَ ورِجالِها، خَمسَ مَرَّاتٍ. قالَ مُسَدَّدٌ: بَيتٌ في خَثْعَمَ.

[طرفه في: ٣٠٢٠].

١٩٣ـ باب ما يُعْطَى البَشِيرُ

وَأَعْطَى كَعْبُ بْنُ مالِكٍ ثَوْبَينِ حِينَ بُشِّرَ بِالتَّوبَةِ.

١٩٤ـ باب لا هِجْرَةَ بَعْدَ الفَتْحِ

٣٠٧٧ـ حدّثنا آدَمُ بْنُ أَبِي إِياسٍ: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضيَ اللَّهُ عنهُما قال: قالَ النَّبيُّ ﷺ يومَ فتحِ مَكَّةَ: «لا هِجْرَةَ، وَلكِنْ جِهادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[طرفه في: ١٣٤٩].

٣٠٧٨، ٣٠٧٩ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخبَرَنا يَزِيدُ بْنُ زُرَيعٍ، عَنْ خالِدٍ، عَنْ أَبِي عُثمانَ النَّهْدِيِّ، عَنْ مُجاشِعِ بْنِ مَسْعُودٍ قالَ: جاءَ مُجاشِعٌ بأَخِيهِ مُجالِدِ بْنِ مَسْعُودٍ إِلى النَّبِيِّ ﷺ فَقالَ: هذا مُجالِدٌ يُبايِعُكَ عَلى الهِجْرَةِ، فقالَ: «لا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، وَلكِنْ أُبايِعُهُ عَلى الإِسْلامِ».

[طرفه في: ٢٩٦٢، ٢٩٦٣].

٣٠٨٠ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو وَابْنُ جُرَيجٍ: سَمِعْتُ عَطاءً يَقُولُ: ذَهَبْتُ مَعَ عُبَيدِ بْنِ عُمَيرٍ إِلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ مُجاوِرَةٌ بِثَبِيرٍ، فَقالَتْ لَنا: انْقَطَعَتِ الهِجْرَةُ مُنْذُ فَتَحَ اللَّهُ عَلى نَبِيِّهِ ﷺ مَكَّةَ.

[الحديث ٣٠٨٠ـ طرفاه في: ٣٩٠٠، ٤٣١٢].

٣٠٧٦ـ قوله: (أحمس) اسم قبيلة.

٣٠٨٠ـ قوله: (بثبير) بالصرف وعدمه (شارح).

[195] When one is forced to look at the hair of a woman, whether she is from non-Muslims under the protection of Allah and his Apostle, or from believers who disobeyed Allah

3081- Sa'd Ibn Obaida narrated: Abu Abdur'rahman who was one of Othman's supporters said to Ibn Atiyya who was one of Ali's supporters: I perfectly know what encouraged your leader (Ali) to shed blood. I heard him saying: "Once The Prophet "Allah's blessing and peace be upon him" sent me and Az'zubair saying: "Proceed to such-and-such place where you will find a lady whom Hatib gave a letter." So when we arrived, we requested the lady to hand over the letter to us. She said: "Hatib did not give me any letter." We said to her: "Take out the letter or else we will strip off your clothes." So she got it out of her braid."

The Prophet "Allah's blessing and peace be upon him" sent for Hatib, who said (after he had come to The Prophet): "Don't hurry in judging me, for, by Allah, I have not become a disbeliever, and my love to Islam is increasing. (The reason for this letter was) that there is none of your companions but has relatives in Mecca who look after their families and property, while I have nobody there. I wanted to do them some favour (so that they might look after my family and property)." The Prophet "Allah's blessing and peace be upon him" believed him. Omar said: "Allow me to chop off his neck because of hypocrisy." The Prophet "Allah's blessing and peace be upon him" said: "Who knows, perhaps Allah has looked at the warriors of Badr and said (to them): "Do whatever you wish, for I have forgiven you."" Abdur'rahman added: "So this is what encouraged him (Ali)."

[196] Receiving The Muslim fighters

3082- Ibn Abu'mulaika narrated: Ibn Az'zubair "Allah be pleased with him" said to Ibn Ja'far: "Do you remember when I, you, and Ibn Abbas went out to receive Allah's Apostle?" Ibn Ja'far replied: "Yes." Ibn Az'zubair added: "And Allah's Apostle "Allah's blessing and peace be upon him" made us (I and Ibn Abbas) ride along with him and left you."

3083- As'sa'ib Ibn Yazid "Allah be pleased with him" narrated: I along with some boys went out to receive Allah's Apostle "Allah's blessing and peace be upon him" at Thaniyat Al'wada.

[197] What one says on his return from a holy battle

3084- Abdullah "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" returned (from a holy battle), he would say Takbir thrice. Then he would add: "We are returning, by Allah's will, with repentance, worshipping, praising (our Lord), and prostrating ourselves before our Lord. Allah fulfilled His Promise and supported His Slave; and He Alone defeated the (infidel) confederates.".

3085- Anas Ibn Malik "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" while returning from Usfan, and Allah's Apostle "Allah's blessing and peace be

١٩٥ ـ باب إِذَا اضْطَرَّ الرَّجُلُ إِلَى النَّظَرِ فِي شُعُورِ أَهْلِ الذِّمَّةِ، وَالمُؤْمِنَاتِ إِذَا عَصَيْنَ اللَّهَ، وَتَجْرِيدِهِنَّ

٣٠٨١ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، وَكَانَ عُثْمَانِيّاً، فَقَالَ لابْنِ عَطِيَّةَ، وَكَانَ عَلَوِيّاً: إِنِّي لأَعْلَمُ مَا الَّذِي جَرَّأَ صَاحِبَكَ عَلَى الدِّمَاءِ، سَمِعْتُهُ يَقُولُ: بَعَثَنِي النَّبِيُّ ﷺ وَالزُّبَيْرَ، فَقَالَ: «ائْتُوا رَوْضَةَ كَذَا، وَتَجِدُونَ بِهَا امْرَأَةً، أَعْطَاهَا حَاطِبٌ كِتَاباً. فَأَتَيْنَا الرَّوْضَةَ: فَقُلْنَا الكِتَابَ، قَالَتْ: لَمْ يُعْطِنِي، فَقُلْنَا: لَتُخْرِجِنَّ أَوْ لأُجَرِّدَنَّكِ، فَأَخْرَجَتْ مِنْ حُجْزَتِهَا، فَأَرْسَلَ إِلَى حَاطِبٍ، فَقَالَ: لاَ تَعْجَلْ، وَاللَّهِ مَا كَفَرْتُ وَلاَ ازْدَدْتُ لِلإِسْلامِ إِلاَّ حُبّاً، وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلاَّ وَلَهُ بِمَكَّةَ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ، فَأَحْبَبْتُ أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً، فَصَدَّقَهُ النَّبِيُّ ﷺ، قَالَ عُمَرُ: دَعْنِي أَضْرِبْ عُنُقَهُ فَإِنَّهُ قَدْ نَافَقَ، فَقَالَ: «مَا يُدْرِيكَ، لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ». فَهٰذَا الَّذِي جَرَّأَهُ.

[طرفه في: ٣٠٠٧].

١٩٦ ـ باب اسْتِقْبَالِ الغُزَاةِ

٣٠٨٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ وَحُمَيْدُ بْنُ الأَسْوَدِ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ لابْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمْ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، فَحَمَلَنَا وَتَرَكَكَ.

٣٠٨٣ ـ حدّثنا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ السَّائِبُ ابْنُ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ: ذَهَبْنَا نَتَلَقَّى رَسُولَ اللَّهِ ﷺ مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الوَدَاعِ.

[الحديث ٣٠٨٣ ـ طرفاه في: ٤٤٢٦، ٤٤٢٧].

١٩٧ ـ باب مَا يَقُولُ إِذَا رَجَعَ مِنَ الغَزْوِ

٣٠٨٤ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَفَلَ كَبَّرَ ثَلاثاً، قَالَ: «آيِبُونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ، عَابِدُونَ حَامِدُونَ، لِرَبِّنَا سَاجِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ».

[طرفه في: ١٧٩٧].

٣٠٨٥ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلَهُ مِنْ عُسْفَانَ، وَرَسُولُ اللَّهِ ﷺ عَلَى

باب ١٩٥ ـ قوله: (اضطر) بضم الطاء كما في اليونينية وجواب إذا محذوف تقديره يجوز للضرورة (شارح).

٣٠٨١ ـ قوله: (حجزتها) معقد إزارها.

٣٠٨٦ ـ قوله: (فاقتحم): أي رمى نفسه

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upon him" was riding his she-camel, getting Safiyya bint Huyai ride behind him. His she-camel slipped and both of them fell down. Abu'talha jumped from his camel and said: "O Allah's Apostle! May Allah sacrifice me for you." The Prophet "Allah's blessing and peace be upon him" said: "Take care of the lady." So, Abu'talha covered his face with a garment, went to Safiyya and covered her with it. Then he set right the state of their she camel so that both of them could ride. Then, we encircled Allah's Apostle "Allah's blessing and peace be upon him" like a cover. When we approached Medina, The Prophet "Allah's blessing and peace be upon him" said: "We are returning with repentance, worshipping and praising our Lord." He kept on saying this till he entered Medina.

3086- Anas "Allah be pleased with him" narrated that he and Abu'talha were with The Prophet "Allah's blessing and peace be upon him". Safiyya was accompanying The Prophet "Allah's blessing and peace be upon him", who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both The Prophet "Allah's blessing and peace be upon him" and wife fell down. Abu'talha (the sub-narrator thinks that Anas said that Abu'talha jumped from his camel quickly) said: "O Allah's Apostle! May Allah sacrifice me for you! Did you get hurt?" The Prophet "Allah's blessing and peace be upon him" replied:" No, but take care of the lady." Abu'talha covered his face with his garment and proceeded towards her. He covered her with his garment, and she got up. He then set right the state of their she-camel for both of them (The Prophet and his wife) to ride and proceed till they approached Medina. The Prophet "Allah's blessing and peace be upon him" said: "We are returning with repentance, worshipping, and praising our Lord." The Prophet "Allah's blessing and peace be upon him" kept on saying this statement till he entered Medina.

[198] Praying on one's return from a journey

3087- Jaber "Allah be pleased with him" narrated: I was on a journey with The Prophet "Allah's blessing and peace be upon him". When we reached Medina, he said to me: "Enter the Mosque and pray two Rak'as."

3088- Ka'b "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" returned from a journey in the forenoon, he would enter the Mosque and offer two Rak'as before sitting.

رَاحِلَتِهِ، وَقَدْ أَرْدَفَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعا جَمِيعاً، فَاقْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ، قَالَ: «عَلَيْكَ المَرْأَةَ». فَقَلَبَ ثَوْباً عَلَى وَجْهِهِ وَأَتَاهَا فَأَلْقَاهُ عَلَيهَا، وَأَصْلَحَ لَهُمَا مَرْكَبَهُمَا فَرَكِبَا، وَاكْتَنَفْنَا رَسُولَ اللَّهِ ﷺ، فَلَمَّا أَشْرَفْنَا عَلَى المَدِينَةِ، قَالَ: «آيِبُونَ تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُ ذٰلِكَ، حَتَّى دَخَلَ المَدِينَةَ.

[طرفه في: ٣٧١].

٣٠٨٦ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ مُرْدِفُهَا عَلَى رَاحِلَتِهِ، فَلَمَّا كَانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَصُرِعَ النَّبِيُّ ﷺ وَالمَرْأَةُ، وَإِنَّ أَبَا طَلْحَةَ ـ قَالَ: أَحْسِبُ قَالَ ـ اقْتَحَمَ عَنْ بَعِيرِهِ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: «لَا، وَلٰكِنْ عَلَيْكَ بِالمَرْأَةِ». فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَقَصَدَ قَصْدَهَا، فَأَلْقَى ثَوْبَهُ عَلَيهَا، فَقَامَتِ المَرْأَةُ، فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِبَا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ المَدِينَةِ، أَوْ قَالَ: أَشْرَفُوا عَلَى المَدِينَةِ، قَالَ النَّبِيُّ ﷺ: «آيِبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُهَا، حَتَّى دَخَلَ المَدِينَةَ.

[طرفه في: ٣٧١].

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

١٩٨ ـ باب الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ

٣٠٨٧ ـ حدّثنا سُلَيمَانُ بْنَ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَلَمَّا قَدِمْنَا المَدِينَةَ، قَالَ لِي: «ادْخُلِ المَسْجِدَ، فَصَلِّ رَكْعَتَينِ».

[طرفه في: ٤٤٣].

٣٠٨٨ ـ حدّثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ وَعَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحىً دَخَلَ المَسْجِدَ، فَصَلَّى رَكْعَتَينِ قَبْلَ أَنْ يَجْلِسَ.

[طرفه في: ٢٧٥٧].

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٣٠٨٦ـ قوله: (مردفها) ولأبوي ذرّ والوقت يردفها.

ـ قوله: (والمرأة) بالرفع ويجوز فيه النصب على المعية (شارح).

[199] Taking a meal at one's arrival (from a journey)

3089- Muharib Ibn Dithar narrated: Jaber Ibn Abdullah "Allah be pleased with both" said: "When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, he slaughtered a camel or a cow." Jaber added: "The Prophet "Allah's blessing and peace be upon him" bought a camel from me for two ounces (of gold) and one or two Dirhams. When he reached Sirar (a place near Medina), he ordered that a cow be slaughtered and they ate its meat. When he arrived in Medina, he ordered me to go to the Mosque and pray two Rak'as. Then he weighed for me the price of the camel."

3090- Jaber "Allah be pleased with him" narrated: Once I returned from a journey and The Prophet "Allah's blessing and peace be upon him" said (to me): "Pray two Rak'as." (Sirar is a place near Medina).

١٩٩ ـ باب الطَّعَامِ عِنْدَ القُدُومِ

وَكَانَ ابْنُ عُمَرَ يُفطِرُ لِمَنْ يَغْشاهُ.

٣٠٨٩ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ المَدِينَةَ، نَحَرَ جَزُوراً أَوْ بَقَرَةً.

زادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ مُحارِبٍ: سَمِعَ جابرَ بنَ عَبدِ اللَّهِ: اشتَرَى مِنِّي النَّبيُّ ﷺ بَعِيراً بِوَقِيَّتَينِ، ودِرهَمٍ أَو دِرهَمَينِ، فَلَمَّا قَدِمَ صِرَاراً، أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ فَأَكَلُوا مِنها، فَلَمَّا قَدِمَ المَدِينَةَ، أَمَرَنِي أَنْ آتِيَ المَسْجِدَ فَأُصَلِّيَ رَكْعَتَينِ، وَوَزَنَ لِي ثَمَنَ البَعِيرِ.

[طرفه في: ٤٤٣].

٣٠٩٠ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بنِ دِثَارٍ، عَنْ جابِرٍ قالَ: قَدِمْتُ مِنْ سَفَرٍ، فَقالَ النَّبِيُّ ﷺ: «صَلِّ رَكْعَتَينِ». صِرَارٌ: مَوْضِعٌ نَاحِيَةً بِالمَدِينَةِ.

[طرفه في: ٤٤٣].

باب ١٩٩ ـ قوله: (يفطر) أي إذا قدم من سفر أياماً

ـ وقوله: (لمن يغشاه) أي لأجل من يغشاه للسلام عليه والتهنئة بالقدوم، ولأبي ذر يصنع بدل يفطر وفي نسخة: وقال ابن عمر بدل وكان ا هـ من الشرح.

٣٠٨٩ـ قوله: (بوقيتين) ولأبي ذر: بأوقيتين، بهمزة مضمومة (شارح).

٣٠٩٠ـ قوله: (ناحية) بالنصب، أي في ناحية (شارح).

(57) The Book of One-fifth the Spoils of War

[1] The obligation of one-fifth the spoils of war

3091- Ali "Allah be pleased with him" narrated: I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and The Prophet "Allah's blessing and peace be upon him" had given me a she-camel from the one-fifth the booty. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Banu'qainuqa to go with me to bring Idhkhir (grass of pleasant smell) so that I might sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off, their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked: "Who did so?" The people replied: "Hamza Ibn Abdul'muttalib who is staying with some Ansari drunks in this house." I went away till I reached The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Haritha was with him. When The Prophet "Allah's blessing and peace be upon him" noticed on my face the effect of what I had suffered, he asked: "What is wrong with you." I replied: "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks. He is sitting there in a house in the company of some drunks." The Prophet "Allah's blessing and peace be upon him" then asked for his covering sheet, put it on, and set out walking followed by me and Zaid Ibn Haritha till he came to the house where Hamza was. He asked permission to enter, and he was allowed, and they were drunk. The Messenger of Allah "Allah's blessing and peace be upon him" started blaming Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at The Messenger of Allah "Allah's blessing and peace be upon him" and then he raised his eyes. Then he looked at his knees, and raised up his eyes looking at his umbilicus. Then he raised up his eyes looking at his face. Hamza then said: "Aren't you but the slaves of my father?" The Messenger of Allah "Allah's blessing and peace be upon him" realized that he was drunk. So The Messenger of Allah "Allah's blessing and peace be upon him" retreated, and we went out with him.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٥٧ ـ كِتَابُ فَرْضِ الخُمُسِ

١ ـ باب فَرْضِ الخُمُس

٣٠٩١ ـ حدثنا عبدانُ: أخبرنا عبدُ اللهِ: أخبرنا يونُس، عنِ الزُّهريِّ قال: أخبرني عليُّ بنُ الحسينِ: أنّ حسينَ بنَ عليٍّ عليهما السلامُ أخبَرهُ: أنَّ عليّاً قال: كانتْ لِي شارِفٌ مِن نَصيبي مِنَ المَغْنَمِ يَومَ بَدرٍ، وكانَ النَّبيُّ ﷺ أعْطاني شارِفاً مِنَ الخُمُسِ، فلَمَّا أرَدْتُ أنْ أبْتَنِيَ بِفاطِمَةَ بِنتِ رَسُولِ اللّهِ ﷺ، واعَدْتُ رَجُلاً صَوَّاغاً مِنْ بَني قَيْنُقاعَ أنْ يَرتَحِلَ مَعي، فنَأْتِيَ بِإِذْخِرٍ أرَدْتُ أنْ أبِيعَهُ الصَّوَّاغِينَ، وأَسْتَعِينَ بِهِ في وَلِيمَةِ عُرْسِي، فبَينا أنا أجْمَعُ لِشارِفَيَّ مَتاعاً مِنَ الأقْتابِ والغَرائِرِ والحِبالِ، وشارِفايَ مُناخانِ إلى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأنْصارِ، رَجَعتُ حِينَ جَمَعْتُ ما جَمَعْتُ، فإذا شارِفايَ قَدْ أُجْتِبَ أسْنِمَتُهُما، وبُقِرَتْ خَواصِرُهُما وأُخِذَ مِن أكبادِهِما، فلَمْ أملِكْ عَيْنَيَّ حِينَ رَأيتُ ذلِكَ المَنظَرَ مِنهُما، فقُلتُ: مَن فَعَلَ هذا؟ فقالوا: فَعَلَ حَمزَةُ بنُ عَبدِ المُطَّلِبِ، وهُوَ في هذا البَيتِ في شَرْبٍ مِنَ الأنْصارِ، فانْطَلَقْتُ حَتَّى أدْخُلَ عَلى النَّبيِّ ﷺ وعِندَهُ زَيدُ بنُ حارِثَةَ، فعَرَفَ النَّبيُّ ﷺ فِي وَجْهِي الَّذِي لَقِيتُ، فقالَ النَّبيُّ ﷺ: «ما لَكَ»؟ فقُلتُ: يا رَسولَ اللّهِ، ما رَأيتُ كالْيَومِ قَطُّ، عَدا حَمزَةُ على ناقَتَيَّ، فأجَبَّ أسْنِمَتَهُما، وبَقَرَ خَواصِرَهُما، وها هُوَ ذا في بَيتٍ مَعَهُ شَرْبٌ، فدَعا النَّبيُّ ﷺ بِرِدائِهِ فارْتَدَى، ثُمَّ انْطَلَقَ يَمْشِي، واتَّبَعْتُهُ أنا وزَيدُ بنُ حارِثَةَ حَتَّى جاءَ البَيتَ الَّذِي فيهِ حَمزَةُ، فاسْتَأذَنَ، فأذِنُوا لَهُمْ، فإذا هُمْ شَرْبٌ، فطَفِقَ رَسُولُ اللّهِ ﷺ يَلُومُ حَمزَةَ فيما فَعَلَ، فإذا حَمزَةُ قَدْ ثَمِلَ، مُحمَرَّةً عَيناهُ، فنَظَرَ حَمزَةُ إلى رَسُولِ اللّهِ ﷺ ثُمَّ صَعَّدَ النَّظَرَ، فنَظَرَ إلى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ، فنَظَرَ إلى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فنَظَرَ إلى وَجْهِهِ، ثُمَّ قالَ حَمزَةُ: هَل أنتُمْ إلاّ عَبِيدٌ لأبِي، فعَرَفَ رَسُولُ اللّهِ ﷺ أنَّهُ قَدْ ثَمِلَ، فنَكَصَ رَسُولُ اللّهِ ﷺ عَلى عَقِبَيهِ القَهْقَرَى، وخَرَجْنا مَعَهُ.

[طرفه في: ٢٠٨٩].

٣٠٩١ـ قوله: (عليهما السلام) وفي نسخة رضي الله عنهما، وقوله: (شارف) أي مسنة من النوق.

ـ قوله: (أجبت) وروي: جبت من الثلاثي أي قطعت وكذلك الرواية في قوله الآتي فأجب كما في الشارح.

ـ وقوله: (ثمل) سكر و(نكص): رجع.

3092- Urwa narrated that A'isha "Allah be pleased with her" had told him: Fatima the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" asked Abu'bakr As'siddiq (following The Messenger of Allah's death) to be given her share of inheritance from what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the booty gained without fighting, which Allah had given him.

3093- Abu'bakr said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity." Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" got angry and stopped speaking to Abu'bakr. She kept as such till she died. Fatima remained alive for six months after the death of Allah's Apostle. She used to ask Abu'bakr for her share from the property of The Messenger of Allah "Allah's blessing and peace be upon him" which he left at Khaibar, and Fadak, in addition to his property at Medina (devoted for charity). Abu'bakr refused to give her that property and said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do, because I am afraid that if I left something from The Prophet's tradition, then I would go astray." (Later on) Omar gave The Prophet's property (of charity) at Medina to Ali and Abbas. But he withheld the properties of Khaibar and Fadak in his custody and said: "These two properties are the charity which The Messenger of Allah "Allah's blessing and peace be upon him" used for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az'zuhri said: "They have been managed in this way till today.")

3094- Malik Ibn Aws narrated: While I was at home, the sun rose high and it got hot. Suddenly the messenger of Omar Ibn Al'khattab came to me and said: "The Commander of The Believers has sent for you." So, I went along with him till I entered the place where Omar was sitting on a bedstead made of date-palm leaves and covered with no mattress. he was leaning over a leather pillow. I greeted him and sat down. He said: "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them. So take and distribute it among them." I said: "O Commander of The Believers! Would that you might order someone else to do it!" He said: "O man! Take it." While I was sitting there with him,

٣٠٩٢ ـ حدّثنا عبدُ العزيزِ بنُ عبدِ اللَّه: حدَّثنا إبراهيمُ بنُ سعدٍ، عن صالحٍ، عن ابنِ شهابٍ قال: أخبرَني عُروةُ بنُ الزُّبيرِ: أنَّ عائشةَ أمَّ المؤمنينَ رضيَ اللَّهُ عنها أخبرَته: أنَّ فاطمةَ عليها السَّلامُ، ابنةَ رسولِ اللَّهِ ﷺ: سألَتْ أبا بكرٍ الصِّدِّيقَ بعدَ وفاةِ رسولِ اللَّهِ ﷺ: أن يَقسِمَ لها ميراثَها، ما تركَ رسولُ اللَّهِ ﷺ ممَّا أفاءَ اللَّهُ عليه.

[الحديث ٣٠٩٢ ـ أطرافه في: ٣٧١١، ٤٠٣٥، ٤٢٤٠، ٦٧٢٥].

٣٠٩٣ ـ فقال لها أبو بكرٍ: إنَّ رسولَ اللَّهِ ﷺ قال: «لا نُورثُ، ما تركنا صدقةٌ» فغضبتْ فاطمةُ بنتُ رسولِ اللَّهِ ﷺ فهجرتْ أبا بكرٍ، فلم تزلْ مهاجرتَه حتى تُوفِّيتْ، وعاشتْ بعدَ رسولِ اللَّهِ ﷺ ستةَ أشهرٍ، قالتْ: وكانتْ فاطمةُ تسألُ أبا بكرٍ نصيبَها مما تركَ رسولُ اللَّهِ ﷺ من خيبرَ وفدكَ، وصدقتَه بالمدينةِ فأبى أبو بكرٍ عليها ذلكَ وقال: لستُ تاركاً شيئاً كانَ رسولُ اللَّهِ ﷺ يعملُ به إلا عملتُ به، فإنِّي أخشى إن تركتُ شيئاً من أمرِه أنْ أزيغَ، فأمَّا صدقتُه بالمدينةِ فدفعَها عمرُ إلى عليٍّ وعبَّاسٍ، وأمَّا خيبرُ وفدكُ فأمسكَها عمرُ وقال: هُما صدقةُ رسولِ اللَّهِ ﷺ، كانتا لحقوقِه التي تَعْرُوهُ ونوائبِه، وأمرُهما إلى مَنْ وليَ الأمرَ. قال: فهُما على ذلكَ إلى اليومِ.

[الحديث ٣٠٩٣ أطرافه في: ٣٧١٢، ٤٠٣٦، ٤٢٤١، ٦٧٢٦]

٣٠٩٤ ـ حدّثنا إسحاقُ بنُ محمَّدٍ الفرويُّ: حدَّثنا مالكُ بنُ أنسٍ، عن ابنِ شهابٍ، عن مالكِ بنِ أوسٍ، بنِ الحدَثانِ، وكانَ محمَّدُ بنُ جبيرٍ ذكرَ لي ذكراً من حديثِه ذلكَ، فانطلقتُ حتَّى أدخلَ على مالكِ بنِ أوسٍ، فسألتُه عن ذلكَ الحديثِ، فقال مالكٌ: بينا أنا جالسٌ في أهلي حينَ متعَ النَّهارُ، إذا رسولُ عمرَ بنِ الخطَّابِ يأتيني، فقال: أجبْ أميرَ المؤمنينَ، فانطلقتُ معَه حتَّى أدخلَ على عمرَ، فإذا هو جالسٌ على رمالِ سريرٍ، ليسَ بينَه وبينَه فراشٌ، متَّكِئٌ على وسادةٍ من أدمٍ، فسلَّمتُ عليه ثمَّ جلستُ، فقال: يا مالِ، إنه قدمَ علينا من قومِك أهلُ أبياتٍ، وقد أمرتُ فيهم برضخٍ، فاقبضْه فاقسمْه بينَهم، فقلتُ: يا أميرَ المؤمنينَ لو أمرتَ به غيري، قال: اقبضْه أيُّها المرءُ، فبينا أنا جالسٌ عندَه أتاه حاجبُه يرفا، فقال: هل لكَ

٣٠٩٢ـ قوله: (ما ترك) بدل من ميراثها وفي رواية: مما ترك.

٣٠٩٣ـ قوله: (فدك) فيه الصرف وعدمه وقوله: صدقته بالنصب ويصح الجر أي نخل بني النضير وكانت قريبة من المدينة

ـ وقوله: (فاما) ولأبي ذر وأما (شارح).

٣٠٩٤ـ قوله (حتى أدخل) بالنصب أي إلى أن أدخل والرفع على أن تكون عاطفة ورجح ابن مالك النصب.

ـ قوله: (متع النهار) أي اشتد حره (شارح)

ـ قوله: (على رمال) بكسر الراء وقد تضم ما ينسج من سعف النخل ونحوه (شارح).

ـ قوله: (برضخ) أي بعطية قليلة غير مقدرة (شارح)

his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?"

Omar said: "Yes." So they were admitted. They came in, greeted him, and sat down. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. They came in, greeted (him), and sat down. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." They had a dispute regarding the property of Banun'nadir, which Allah had given to His Apostle as booty. The (present) companions said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." Omar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: " What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes." Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" Omar added: "When Allah had taken His Prophet unto Him, Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". So, Abu'bakr took over that property which he managed in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do; and Allah knows that he was true, pious, and rightly-guided. He was also a follower of what was right. Then Allah took Abu'bakr unto Him and I became Abu'bakr's successor. I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do; and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. I told you both that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') properties are not to be inherited. But what we leave is to be used for charity."

When I thought it right to hand over this property to you, I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do, and as I have done since I was in charge of it." So, both of you said (to me): "Hand it over to us." On that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group replied: "Yes." Then Omar turned to Ali and Abbas saying: "I ask you by Allah, did I hand it over to you on this condition?" They said: "Yes. " He said: " Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the

فِي عُثْمانَ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيرِ وَسَعْدِ ابْنِ أَبِي وَقَّاصٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، ثُمَّ جَلَسَ يَرْفَا يَسِيراً، ثُمَّ قالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قالَ: نَعَم، فَأَذِنَ لَهُمَا فَدَخَلا فَسَلَّمَا فَجَلَسَا، فَقالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَينِي، وَبَينَ هذا، وَهُما يَخْتَصِمانِ فِيما أَفاءَ اللَّهُ عَلى رَسُولِهِ ﷺ مِنْ بَنِي النَّضِيرِ، فَقالَ الرَّهْطُ، عُثْمانُ وَأَصْحابُهُ: يا أَمِيرَ المُؤْمِنِينَ اقْضِ بَيْنَهُمَا، وَأَرِحْ أَحَدَهُما مِنَ الآخَرِ، قالَ عُمَرُ: تَيدَكُمْ، أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّماءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ نُورَثُ ما تَرَكْنَا صَدَقَةٌ». يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذلِكَ، فَأَقْبَلَ عُمَرُ عَلى عَلِيٍّ وَعَبَّاسٍ، فَقالَ أَنْشُدُكُما اللَّهَ، أَتَعْلَمانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قالَ ذلِكَ؟ قالا: قَدْ قالَ ذلِكَ. قالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هذا الأَمْرِ، إِنَّ اللَّهَ قَدْ خَصَّ رَسُولَهُ ﷺ فِي هذا الفَيءِ بِشَيءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، ثُمَّ قَرَأَ: ﴿وَما أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ ـ إِلَى قَوْلِهِ ـ قَدِيرٌ﴾ [الحشر: ٦].

فَكانَتْ هذهِ خالِصَةً لِرَسُولِ اللَّهِ ﷺ، وَاللَّهِ ما احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَ بِهَا عَلَيكُمْ، قَدْ أَعْطاكُمُوهُ وَبَثَّها فِيكُمْ، حَتَّى بَقِيَ مِنْها هذا المالُ، فَكانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذا المالِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللَّهِ، فَعَمِلَ رَسُولُ اللَّهِ ﷺ بِذلِكَ حَياتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذلِكَ؟ قالُوا نَعَمْ: ثُمَّ قالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكُما بِاللَّهِ هَلْ تَعْلَمانِ ذلِكَ؟ قالَ عُمَرُ: ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ، فَقالَ أَبُو بَكْرٍ: أَنا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَها أَبُو بَكْرٍ، فَعَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصادِقٌ بارٌّ راشِدٌ تابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبا بَكْرٍ، فَكُنْتُ أَنا وَلِيَّ أَبِي بَكْرٍ، فَقَبَضْتُها سَنَتَيْنِ مِنْ إِمارَتِي، أَعْمَلُ فِيها بِما عَمِلَ رَسُولُ اللَّهِ ﷺ وَما عَمِلَ فِيها أَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ إِنِّي فِيهَا لَصادِقٌ بارٌّ راشِدٌ تابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمانِي تُكَلِّمانِي، وَكَلِمَتُكُما وَاحِدَةٌ، وَأَمْرُكُما وَاحِدٌ، جِئْتَنِي يَا عَبَّاسُ تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ، وَجاءَنِي هذا ـ يُرِيدُ عَلِيّاً ـ يُرِيدُ نَصِيبَ امْرَأَتِهِ مِنْ أَبِيها، فَقُلْتُ لَكُما: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ نُورَثُ، ما تَرَكْنا صَدَقَةٌ». فَلَمَّا بَدا لِي أَنْ أَدْفَعَهُ إِلَيكُما، قُلْتُ: إِنْ شِئْتُما دَفَعْتُهَا إِلَيكُما، عَلَى أَنَّ عَلَيكُما عَهْدَ اللَّهِ وَمِيثَاقَهُ: لَتَعْمَلانِ فِيها بِما عَمِلَ فِيها رَسُولُ اللَّهِ ﷺ، وَبِما عَمِلَ فِيهَا أَبُو بَكْرٍ، وَبِما عَمِلْتُ فِيها مُنْذُ وَلِيتُها، فَقُلْتُما: ادْفَعْها إِلَينا. فَبِذلِكَ دَفَعْتُها إِلَيكُما، فَأَنْشُدُكُمْ بِاللَّهِ هَلْ دَفَعْتُها إِلَيهِما بِذلِكَ؟ قالَ الرَّهْطُ: نَعَمْ، ثُمَّ أَقْبَلَ عَلى عَلِيٍّ وَعَبَّاسٍ، فَقالَ: أَنْشُدُكُما بِاللَّهِ، هَلْ دَفَعْتُها إِلَيكُما بِذلِكَ؟ قالا: نَعَمْ، قالَ: فَتَلْتَمِسانِ مِنِّي قَضاءً غَيرَ ذلِكَ، فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّماءُ وَالأَرْضُ لا أَقْضِي فِيهَا قَضاءً غَيرَ ذلِكَ، فَإِنْ عَجَزْتُما عَنْها فادْفَعاها إِلَيَّ، فَإِنِّي أَكْفِيكُماها. [طرفه في: ٢٩٠٤].

ـ قوله: (تيدكم) أي اصبروا وأمهلوا وقوله: على رسلكم، كما في الشارح ولعل أصله التؤدة أعني الرفق والتأني.

ـ قوله: أعطاكموه أي الفيء وللكشميهني أعطاكموها أن أموال الفيء (شارح).

Earth exist, I will never give any decision other than that (I have already given). If you are unable to manage it, then return it to me; and I will do the job on your behalf."

[2] Assigning one-fifth the war booty to Allah and his Messenger is a part of religion

3095- Ibn Abbas “Allah be pleased with both” narrated: The delegation of Abdul’qais came to The Messenger of Allah “Allah’s blessing and peace be upon him”. They said: " We are from such-and-such branch of Rabie’a. We cannot come to you except in the sacred months, since there was the infidel (tribe of) Mudar between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind.” The Prophet said: “I order you to do four things and forbid you four things. I order you to believe in Allah Alone (and he explained it to them): That is To testify that there is no God to be worshipped but Allah and that I am Allah's Apostle; (he pointed out with his hand) to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbid you four things, namely, dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles.”

[3] The Prophet’s wives expenditures after his death

3096- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No single Dinar (of my property) should be taken by my inheritors. Whatever I left, letting aside my wives and labourer’s expenditures, is to be used for charity.”

3097- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” died, while there was nothing in my house that a living being could eat, except some barley Lying on a shelf, from which I ate for a long period. Then I measured it, and (a short time later) it was consumed.

3098- Amr Ibn Al’harith narrated: The Prophet “Allah’s blessing and peace be upon him” did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given in charity.

[4] What was mentioned regarding The Prophet’s wives homes

Allah Almighty said: “And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance: and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah Only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.” (The Confederates “Al’ahzab” 33) he also said in the same Sura: “O ye who Believe! enter not the Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.” (The Confederates “Al’ahzab” 53)

3099- A’isha “Allah be pleased with her” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” got seriously ill, he took the permission of all of his wives to be nursed in my home. All of them allowed him.

3100- Ibn Abu’mulaika narrated: A’isha “Allah be pleased with her” told: "The Prophet “Allah’s blessing and peace be upon him” died in my house, on the day of my turn, while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva."

٢ ـ باب أداءُ الخُمُس من الدين

٣٠٩٥ ـ حدّثنا أبو النُّعْمَان: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي حَمْزَةَ الضُّبَعِيِّ قال: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هذا الحَيَّ مِنْ رَبِيعَةَ، بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَر، فَلَسْنَا نَصِلُ إِلَيْكَ إِلاّ في الشَّهْرِ الحَرَام، فَمُرْنَا بِأَمْرٍ نَأْخُذُ مِنْهُ وَنَدْعُو إِلَيهِ مَنْ وَرَاءَنَا، قال: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الإِيمَانِ بِاللَّهِ: شَهَادَةِ أَنْ لا إِلَهَ إِلاّ اللَّهُ ـ وَعَقَدَ بِيَدِهِ ـ وَإِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمُسَ ما غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالنَّقِيرِ وَالحَنْتَمِ، وَالمُزَفَّتِ».

[طرفه في: ٥٣].

٣ ـ باب نفقة نساء النبيِّ ﷺ بعدَ وفاتِهِ

٣٠٩٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا يَقْتَسِمُ وَرَثَتِي دِينَاراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمؤُونَةِ عامِلِي فَهُوَ صَدَقَةٌ».

[طرفه في: ٢٧٧٦].

٣٠٩٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَما في بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاّ شَطْرُ شَعِيرٍ في رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طالَ عَلَيَّ، فَكِلْتُهُ فَفَنِيَ.

[الحديث ٣٠٩٧ ـ طرفه في: ٦٤٥١].

٣٠٩٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ سُفْيَانَ قالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قالَ: سَمِعْتُ عَمْرَو بْنَ الحَارِثِ قالَ: ما تَرَكَ النَّبِيُّ ﷺ إِلاّ سِلاحَهُ، وَبَغْلَتَهُ البَيْضَاءَ وَأَرْضاً تَرَكَهَا صَدَقَةً.

[طرفه في: ٢٧٣٩].

٤ ـ باب ما جاءَ في بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، وَما نُسِبَ مِنَ البُيُوتِ إِلَيهِنَّ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَقَرْنَ في بُيُوتِكُنَّ﴾ [الأحزاب: ٣٣]. ﴿وَلاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣].

٣٠٩٩ ـ حدّثنا حِبَّانُ بْنُ مُوسى، وَمُحَمَّدٌ قالا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ في بَيْتِي، فَأَذِنَّ لَهُ.

٣١٠٠ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نافِعٌ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: تُوُفِّيَ النَّبِيُّ ﷺ في بَيْتِي، وَفي نَوْبَتِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَجَمَعَ اللَّهُ

A'isha added: "Abdur'rahman came with a Siwak. But The Prophet "Allah's blessing and peace be upon him" was too weak to use it. So I took and chewed it for him to clean his teeth with it."

3101- Safiyya "Allah be pleased with her (the wife of The Prophet "Allah's blessing and peace be upon him") narrated That she came to visit The Messenger of Allah "Allah's blessing and peace be upon him" while he was in seclusion in the Mosque during the last ten days of Ramadan. When she got up to return, The Messenger of Allah "Allah's blessing and peace be upon him" got up to accompany her. When he reached near the gate of the Mosque close to the door (of the home) of Ommu'salama, the wife of The Prophet "Allah's blessing and peace be upon him", two Ansari men passed by them. They greeted The Messenger of Allah "Allah's blessing and peace be upon him" and then went away. The Messenger of Allah "Allah's blessing and peace be upon him" addressed them saying: "Don't hurry! (This is my wife)." They said: "Glorified be Allah! O Messenger of Allah!" They felt it (so much). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

3102- Abdullah Ibn Omar "Allah be pleased with both" narrated: Once I came upstairs in Hafsa's house and saw The Prophet "Allah's blessing and peace be upon him" answering the call of nature, with his back towards the Qibla. He was facing Sham.

3103- A'isha "Allah be pleased with her" narrated That The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Asr prayer while the sun was still shining in her dwelling place.

3104- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" stood up and delivered a sermon. Pointing to A'isha's house (eastwards), he said thrice: "Affliction (will appear from) here, wherefrom (from the East)the side of the Satan's head comes out."

3105- Amra Bint Abdur'rahman narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told her that once The Messenger of Allah "Allah's blessing and peace be upon him" was with her when she heard somebody asking permission to enter Hafsa's house. She said: "O Allah's Apostle! This man is asking permission to enter your house." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I think he is so-and-so, the foster uncle of Hafsa. What is regarded illegal because of blood relations, is also considered to be illegal because of the corresponding foster relations."

بَين رِيقِي وريقِهِ. قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بِسِوَاكٍ، فَضَعُفَ النَّبِيُّ ﷺ عَنْهُ، فَأَخَذْتُهُ، فَمَضَغْتُهُ، ثُمَّ سَنَنْتُهُ بِهِ. [طرفه في: ٨٩٠].

٣١٠١ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَنِي اللَّيثُ قالَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَلِيِّ بْنِ حُسَينٍ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخبَرَتْهُ: أَنَّها جاءَتْ رَسُولَ اللَّهِ ﷺ تَزُورُهُ، وَهُوَ مُعْتَكِفٌ في المَسْجِدِ، في العَشْرِ الأَواخِرِ مِنْ رَمَضانَ، ثُمَّ قامَتْ تَنْقَلِبُ، فَقَامَ مَعَهَا رَسُولُ اللَّهِ ﷺ، حَتَّى إِذَا بَلَغَ قَرِيباً مِنْ بَابِ المَسْجِدِ، عِنْدَ بابِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِمَا رَجُلانِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ ثُمَّ نَفَذَا، فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ، «عَلى رِسْلِكُمَا». قالا: سُبْحانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبُرَ عَلَيهِمَا ذلِكَ، فَقالَ: «إِنَّ الشَّيطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ في قُلُوبِكُمَا شَيئاً». [طرفه في: ٢٠٣٥].

٣١٠٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ مُحَمَّدِ ابْنِ يَحيى بْنِ حَبَّانَ، عَنْ واسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ارْتَقَيتُ فَوْقَ بَيتِ حَفْصَةَ، فَرَأَيتُ النَّبِيَّ ﷺ يَقْضِي حاجَتَهُ، مُسْتَدْبِرَ القِبْلَةِ، مُسْتَقْبِلَ الشَّأْمِ.

[طرفه في: ١٤٥].

٣١٠٣ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي العَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا.

[طرفه في: ٥٢٢].

٣١٠٤ ـ حدّثنا مُوسى بْنُ إِسماعِيلَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قامَ النَّبِيُّ ﷺ خَطِيباً، فَأَشارَ نَحْوَ مَسْكَنِ عائِشَةَ، فَقالَ: «هُنَا ـ الفِتْنَةُ ثَلاثاً ـ مِنْ حَيثُ يَطْلُعُ قَرْنُ الشَّيطَانِ».

[الحديث ٣١٠٤ ـ أطرافه في: ٣٢٧٩، ٣٥١١، ٥٢٩٦، ٧٠٩٢، ٧٠٩٣].

٣١٠٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ ابْنَةِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ إِنْسانٍ يَسْتَأْذِنُ في بَيتِ حَفْصَةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ ﷺ هذا رَجُلٌ يَسْتَأْذِنُ في بَيتِكَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أُرَاهُ فُلاناً ـ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ ـ الرَّضَاعَةُ تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ».

[طرفه في: ٢٦٤٦].

[5] The Prophet's shield, stick, cup, seal, vessels, shoes, hair, and so which his successors used and with which they were blessed

3106- Anas "Allah be pleased with him" narrated: When Abu'bakr became the Caliph, he sent him to Bahrain with this letter written for him, which was stamped (by Abu'bakr) with the Ring of The Prophet "Allah's blessing and peace be upon him". Three lines were engraved on the Ring: (the word) "Mohammad" was in (the first) line, "Apostle" was in (the second) line, and (of) "Allah" in (the third) line.

3107- Isa Ibn Tahman narrated: Anas "Allah be pleased with him" brought out to us two worn out leather shoes without hair and with pieces of leather straps. Anas said that they were the shoes of The Prophet.

3108- Abu'burda narrated: A'isha "Allah be pleased with her" brought out to us a patched woollen garment, and said: "The soul of Allah's Apostle "Allah's blessing and peace be upon him" was taken away while he was wearing this."

according to another narration by Sulaiman, (a sub-narrator) A'isha "Allah be pleased with her" brought out a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called "The Patched"."

3109- Anas Ibn Malik "Allah be pleased with him" reported: When the cup of Allah's Apostle "Allah's blessing and peace be upon him" got broken, he fixed it with a silver wire at the crack. Asim (a sub-narrator) said: "I saw the cup in which I drank."

3110- Ali Ibn Al'husain narrated that when they reached Medina after returning from Yazid Ibn Mo'awiya following the martyrdom of Husain Ibn Ali "Allah's Mercy be upon him", Al'miswar Ibn Makhrama met him and said: "Do you have any need I may satisfy for you?" Ali said: "No."

٥ ـ باب ما ذكر من درع النبي ﷺ وعصاه وسيفه وقدحه وخاتمه، وما استعمل الخلفاء بعده من ذلك مما لم يذكر قسمته، ومن شعره ونعله وآنيته مما يتبرك أصحابه وغيرهم بعد وفاته

٣١٠٦ ـ حدّثنا مُحمَّد بنُ عَبْد الله الأنْصَاريُّ قال: حَدَّثني أبي، عَنْ ثُمامَة، عَنْ أنسٍ: أنَّ أبَا بَكرٍ رَضِيَ اللَّهُ عَنهُ لَمَّا استُخلِفَ بَعَثَهُ إلَى البَحْرَينِ، وَكَتَبَ لَهُ هذا الكِتَابَ وَخَتَمَهُ، وَكَانَ نَقْشُ الخاتَمِ ثَلاثَةَ أسْطُرٍ: مُحمَّدٌ سَطْرٌ، ورَسولُ سَطْرٌ، واللَّهِ سَطْرٌ.

[طرفه في: ١٤٤٨]

٣١٠٧ ـ حدّثني عبدُ الله بنُ مُحمَّد: حدَّثنا مُحمَّدُ بنُ عبدِ الله الأسَديُّ: حدَّثنا عيسى ابْنُ طَهْمَانَ، قالَ: أخْرَجَ إلَينَا أنَسٌ نَعْلَينِ جَرْدَاوَينِ لَهُمَا قِبَالانِ. فَحَدَّثَني ثابتٌ البُنانيُّ بَعْدُ عَنْ أنَسٍ: أنَّهُمَا نَعلا النَّبيِّ ﷺ. [الحديث ٣١٠٧ ـ طرفاه في: ٥٨٥٧، ٥٨٥٨]

٣١٠٨ ـ حدّثني مُحمَّدُ بنُ بَشَّارٍ: حدَّثنا عَبْدُ الوَهَّابِ: حَدَّثنا أيُّوبُ، عَنْ حُمَيدِ بنِ هِلالٍ، عَنْ أبي بُرْدَةَ قالَ: أخْرَجَتْ إلَينَا عائِشَةُ رَضِيَ اللَّهُ عَنهَا كِسَاءً مُلَبَّداً، وَقالَتْ: في هذا نُزِعَ رُوحُ النَّبيِّ ﷺ. وَزَادَ سُلَيمانُ، عَنْ حُمَيدٍ، عَنْ أبي بُرْدَةَ، قالَ: أخْرَجَتْ إلَينا عائِشَةُ إزاراً غَلِيظاً مِمَّا يُصْنَعُ بالْيَمَنِ، وكِساءً مِنْ هذِهِ الَّتي يَدْعُونَها المُلَبَّدَةَ.

[الحديث ٣١١٨ ـ طرفه في: ٥٨١٨].

٣١٠٩ ـ حدّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنْ عاصِمٍ، عَنِ ابْنِ سيرينَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أنَّ قَدَحَ النَّبيِّ ﷺ انْكَسَرَ، فاتَّخَذَ مَكانَ الشَّعْبِ سِلسِلَةً مِنْ فِضَّةٍ. قالَ عاصِمٌ: رَأيتُ القَدَحَ، وَشَرِبْتُ فِيهِ.

[الحديث ٣١٠٩ ـ طرفه في: ٥٦٣٨].

٣١١٠ ـ حدّثنا سَعيدُ بْنُ مُحَمَّدٍ الجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حَدَّثَنَا أبي: أنَّ الوَليدَ بْنَ كَثيرٍ حَدَّثَهُ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيِّ، حَدَّثَهُ: أنَّ ابْنَ شِهابٍ حَدَّثَهُ: أنَّ عَلِيَّ بْنَ حُسَينٍ حَدَّثَهُ: أنَّهُمْ حِينَ قَدِمُوا المَدِينَةَ مِنْ عِنْدِ يَزيدَ بْنِ مُعَاوِيَةَ، مَقْتَلَ حُسَينِ بْنِ عَلِيٍّ رَحْمَةُ اللَّهِ عَلَيهِ، لَقِيَهُ المِسْوَرُ بْنُ مَخْرَمَةَ، فَقالَ لَهُ: هَل لَكَ إلَيَّ مِنْ حاجَةٍ تَأمُرُني بِها؟

باب ٥ ـ قوله: (مما تبرك) ولأبي ذر والمستملي عن الحموي مما يتبرك وله عن الكشميهني مما يتبرك فيه (شارح).

٣١٠٧ـ قوله: (جرداوين) تثنية جرداء مؤنث الأجرد أي خلقين بحيث لم يبق عليهما شعر وقوله: قبالان تثنية قبال وهو زمام النعل وهو السير الذي يكون بين الإصبعين (شارح).

٣١٠٨ـ قوله: (يدعونها) ولأبي ذرّ: تدعونها، ولمسلم: يسمونها (شارح). و(ملبداً): مرقعاً.

٣١١٠ـ قوله: (الدؤلي) ولأبي ذر عن الكشميهني الديلي بكسر الدال وسكون التحتية من غير همز، وصوبه عياض (شارح).

Al'miswar said: "Will you give me the sword of The Messenger of Allah "Allah's blessing and peace be upon him" for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die. When Ali Ibn Abu'talib demanded the hand of the daughter of Abu'jahl "Father of Ignorance" to marry beside Fatima, I heard The Messenger of Allah "Allah's blessing and peace be upon him" on his pulpit delivering a sermon in this connection before the people. I had then attained my age of puberty. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet "Allah's blessing and peace be upon him" then mentioned a son-in-law of his, who was from the tribe of Abdu'shams, whom he praised as a good son-in-law, saying: "Whatever he said was true, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of The Messenger of Allah and the daughter of the enemy of Allah (Abu'jahl) can never get together (as the wives of one man)

3111- Ibn Al'hanafiya narrated: If Ali had spoken anything bad about Othman, then he would have mentioned the day when some persons came to him and complained about the obligatory charity officials of Othman. Ali then said to me: "Go to Othman and say to him: "This document contains the regulations of spending the charity of The Messenger of Allah "Allah's blessing and peace be upon him". So order your obligatory charity officials to act accordingly." I took the document to Othman who said: "Take it away, for we are not in need of it." I returned to Ali with it and informed him of that. He said: "Put it whence you took it."

3112- Ibn Al'hanafiya reported: My father sent me saying: "Take this message to Othman for it contains the orders of The Prophet "Allah's blessing and peace be upon him" regarding the charity."

[6] The proof that one-fifth the spoils was used by The Messenger of Allah for spending on poor people and urgent needs; and what about his giving preference to those of Suffa; and what was mentioned regarding Fatima's complaint of hand mill and grinding, and her asking The Prophet to provide her with a servant of those slave girls brought to him as booty to help her

3113- Ali "Allah be pleased with him" narrated: Fatima complained of what she suffered from the hand mill and from grinding. When she got the news that some slave girls of the booty had been brought to Allah's

فَقُلتُ لَهُ: لا، فَقالَ لَهُ: فَهَل أَنتَ مُعطِيَّ سَيفَ رَسُولِ اللَّهِ ﷺ، فَإِنِّي أَخافُ أَنْ يَغلِبَكَ القَومُ عَلَيهِ، وايمُ اللَّهِ لَئِن أَعطَيتَنِيهِ لا يُخلَصُ إِلَيهِم أَبَداً، حَتَّى تُبلَغَ نَفسِي، إِنَّ عَلِيَّ بنَ أَبِي طالِبٍ خَطَبَ ابنَةَ أَبِي جَهلٍ عَلَى فاطِمَةَ عَلَيها السَّلامُ، فَسَمِعتُ رَسُولَ اللَّهِ ﷺ يَخطُبُ النَّاسَ في ذٰلِكَ عَلَى مِنبَرِهِ هٰذا، وَأَنا يَومَئِذٍ مُحتَلِمٌ، فَقالَ: «إِنَّ فاطِمَةَ مِنِّي، وَأَنا أَتَخَوَّفُ أَن تُفتَنَ في دِينِها». ثُمَّ ذَكَرَ صِهراً لَهُ مِن بَنِي عَبدِ شَمسٍ، فَأَثنَى عَلَيهِ في مُصاهَرَتِهِ إِيَّاهُ. قالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي، وَإِنِّي لَستُ أُحَرِّمُ حَلالاً، وَلا أُحِلُّ حَراماً، وَلٰكِن وَاللَّهِ لا تَجتَمِعُ بِنتُ رَسُولِ اللَّهِ ﷺ وَبِنتُ عَدُوِّ اللَّهِ أَبَداً».

[طرفه في: ٩٢٦].

٣١١١ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا سُفيانُ، عَن مُحَمَّدِ بنِ سُوقَةَ، عَن مُنذِرٍ، عَنِ ابنِ الحَنَفِيَّةِ قالَ: لَو كانَ عَلِيٌّ رَضِيَ اللَّهُ عَنهُ ذاكِراً عُثمانَ رَضِيَ اللَّهُ عَنهُ ذَكَرَهُ يَومَ جاءَهُ ناسٌ، فَشَكَوا سُعاةَ عُثمانَ، فَقالَ لِي عَلِيٌّ: اذهَب إِلَى عُثمانَ فَأَخبِرهُ: أَنَّها صَدَقَةُ رَسُولِ اللَّهِ ﷺ، فَمُر سُعاتَكَ يَعمَلُونَ فِيها، فَأَتَيتُهُ بِها، فَقالَ: أَغنِها عَنَّا، فَأَتَيتُ بِها عَلِيّاً فَأَخبَرتُهُ، فَقالَ: ضَعها حَيثُ أَخَذتَها.

[الحديث ٣١١١ ـ طرفه في: ٣١١٢].

٣١١٢ ـ قالَ الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا مُحَمَّدُ بنُ سُوقَةَ قالَ: سَمِعتُ مُنذِراً الثَّورِيَّ، عَنِ ابنِ الحَنَفِيَّةِ، قالَ: أَرسَلَنِي أَبِي: خُذ هٰذا الكِتابَ فَاذهَب بِهِ إِلَى عُثمانَ، فَإِنَّ فِيهِ أَمرَ النَّبِيِّ ﷺ في الصَّدَقَةِ.

[طرفه في: ٣١١١].

٦ ـ باب الدَّلِيلِ عَلَى أَنَّ الخُمُسَ لِنَوائِبِ رَسُولِ اللَّهِ ﷺ وَالمَساكِينِ، وَإِيثارِ النَّبِيِّ ﷺ أَهلَ الصُّفَّةِ وَالأَرامِلَ، حِينَ سَأَلَتهُ فاطِمَةُ وَشَكَت إِلَيهِ الطَّحنَ وَالرَّحَى: أَن يُخدِمَها مِنَ السَّبيِ، فَوَكَلَها إِلَى اللَّهِ

٣١١٣ ـ حدّثنا بَدَلُ بنُ المُحَبَّرِ: أَخبَرَنا شُعبَةُ قالَ: أَخبَرَنِي الحَكَمُ قالَ: سَمِعتُ ابنَ أَبِي لَيلَى: حَدَّثَنا عَلِيٌّ: أَنَّ فاطِمَةَ عَلَيها السَّلامُ اشتَكَت ما تَلقَى مِنَ الرَّحَى مِمَّا تَطحَنُ،

= قوله: (لا يخلص) أي لا يصل السيف (إليهم) ولابن عساكر (إليه) أي لا يصل إلى السيف أحد (أبداً حتى تبلغ نفسي) أي تقبض روحي ا هـ من الشرح

ـ وقوله: (فوفى لي) وفي رواية فوفاني بالنون.

٣١١١ـ قوله: (ذاكراً عثمان) أي بسوء وقوله: (سعاة عثمان) أي عماله على الزكاة وقوله: (أنها) أي الصحيفة التي أرسل بها عثمان (صدقة رسول الله) أي مكتوب فيها مصارف صدقة رسول الله (ﷺ فمر سعاتك يعملون فيها) أي بما فيها ولأبي ذر يعملوا: بحذف النون ولابن عساكر وأبي ذر بها بدل فيها أي بهذه الصحيفة وقوله: (أغنها) أي اصرفها (عنا) ا هـ من الشرح.

Apostle, she went to him to ask for a maid-servant, but she could not find him. She told A'isha of her need. When The Prophet "Allah's blessing and peace be upon him" returned, A'isha informed him of that. The Prophet "Allah's blessing and peace be upon him" came to our house when we had gone to our beds. (On seeing The Prophet "Allah's blessing and peace be upon him") we were going to get up, but he said: "Be at your places." I felt the coolness of The Prophet's feet on my chest. Then he said: "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: "Allahu Akbar" (Allah is Greater) thirty four times, "Al'hamdu lil'lah" (Praise be to Allah) thirty three times, and "Subhan Allah" (Glorified be Allah) thirty three times. This is better for you than what you have demanded."

[7] Allah's saying: "And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer- if ye do believe in Allah and in the revelation We sent down to our Servant on the Day of Testing, the Day of the meeting of the tow forces. For Allah hath power over all things. " (Spoils of war "Al'anfal" 41)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am just a distributor and a storekeeper; and it is only Allah who gives."

3114- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A man amongst us begot a child whom he wanted to call Mohammad. (Sho'ba told that The Ansari had said: "I carried the boy on my shoulders and went to The Messenger of Allah "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "Call by my name, but do not name by my title, for I am Qasim (distributor."

According to Quatada, Jaber Ibn Abdullah told: he (The Ansari man) wanted to call him (his boy) Al'qasim. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Call by my name, but do not name by my title, for I am Qasim (distributor)."

3115- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim and will never please you with this blessed title." So, he went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have begotten a boy whom I named Al'qasim and the Ansar said: We will never call you Abul'qasim, nor will we please you with this title. " The Prophet "Allah's blessing and peace be upon him" said: "The Ansar have done well. Call by my name, but do not name by my title, for I am Qasim (distributor)."

3116- Mo'awiya narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah wants to do good for somebody, he makes him comprehend the Religion (of Islam). Indeed, Allah is the Giver and I am (just) Al'qasim (the distributor). However, this (Muslim) nation will remain victorious over their opponents till Allah's Order comes; and they will still be victorious."

فَبلَغَها أَنَّ رَسولَ اللَّهِ ﷺ أُتِيَ بِسَبْيٍ، فَأَتَتْهُ تَسْأَلُهُ خادِماً فَلَمْ تُوافِقْهُ، فَذَكَرَتْ لِعَائِشَةَ. فَجاءَ النَّبِيُّ ﷺ فَذَكَرَتْ ذٰلِكَ عائِشَةُ لَهُ، فَأَتانا وَقَدْ دَخَلْنا مَضاجِعَنا، فَذَهَبْنا لِنَقُومَ، فَقالَ: «عَلَى مَكانِكُما». حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقالَ: «أَلا أَدُلُّكُما عَلَى خَيْرٍ مِمَّا سَأَلْتُماهُ؟ إِذا أَخَذْتُما مَضاجِعَكُما فَكَبِّرا اللَّهَ أَرْبَعاً وَثَلاثِينَ، وَاحْمَدا ثَلاثاً وَثَلاثِينَ، وَسَبِّحا ثَلاثاً وَثَلاثِينَ، فَإِنَّ ذٰلِكَ خَيْرٌ لَكُما مِمَّا سَأَلْتُماهُ».

[الحديث ٣١١٣ ـ أطرافه في: ٣٧٠٥، ٥٣٦١، ٥٣٦٢، ٦٣١٨].

٧ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿فَأَنَّ لِلَّهِ خُمُسَهُ﴾ [الأنفال: ٤١]

يَعْنِي: لِلرَّسُولِ قَسْمَ ذٰلِكَ، قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّما أَنا قاسِمٌ وَخازِنٌ، وَاللَّهُ يُعْطِي».

٣١١٤ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ وَمَنْصُورٍ وَقَتادَةَ: سَمِعُوا سالِمَ بْنَ أَبِي الجَعْدِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: وُلِدَ لِرَجُلٍ مِنَّا مِنَ الأَنْصارِ غُلامٌ، فَأَرادَ أَنْ يُسَمِّيَهُ مُحَمَّداً. قالَ شُعْبَةُ: فِي حَدِيثِ مَنْصُورٍ: إِنَّ الأَنْصارِيَّ قالَ: حَمَلْتُهُ عَلَى عُنُقِي فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ. وَفِي حَدِيثِ سُلَيمانَ: وُلِدَ لَهُ غُلامٌ، فَأَرادَ أَنْ يُسَمِّيَهُ مُحَمَّداً، قالَ: «سَمُّوا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنِّي إِنَّما جُعِلتُ قاسِماً أَقْسِمُ بَيْنَكُمْ». وَقالَ حُصَيْنٌ: «بُعِثْتُ قاسِماً أَقْسِمُ بَيْنَكُمْ». قالَ عَمْرٌو: أَخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ سالِماً، عَنْ جابِرٍ: أَرادَ أَنْ يُسَمِّيَهُ القاسِمَ، فَقالَ النَّبِيُّ ﷺ: «سَمُّوا بِاسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي».

[الحديث ٣١١٤ ـ أطرافه في: ٣١١٥، ٣٥٣٨، ٦١٨٦، ٦١٨٧، ٦١٨٩، ٦١٩٦].

٣١١٥ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ سالِمِ بْنِ أَبِي الجَعْدِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القاسِمَ، فَقالَتِ الأَنْصارُ: لاَ نَكْنِيكَ أَبا القاسِمِ، وَلاَ نُنْعِمُكَ عَيْناً، فَأَتَى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللَّهِ، وُلِدَ لِي غُلامٌ، فَسَمَّيْتُهُ القاسِمَ، فَقالَتِ الأَنْصارُ: لاَ نَكْنِيكَ أَبا القاسِمِ وَلاَ نُنْعِمُكَ عَيْناً، فَقالَ النَّبِيُّ ﷺ: «أَحْسَنَتِ الأَنْصارُ، سَمُّوا بِاسْمِي وَلا تَكَنَّوْا بِكُنْيَتِي، فَإِنَّما أَنا قاسِمٌ».

[طرفه في: ٣١١٤].

٣١١٦ ـ حدّثنا حِبَّانُ: أَخْبَرَنا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ مُعاوِيَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ، وَاللَّهُ المُعْطِي وَأَنا القاسِمُ، وَلا تَزالُ هٰذِهِ الأُمَّةُ ظاهِرِينَ عَلَى مَنْ خالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظاهِرُونَ». [طرفه في: ٧١].

٣١١٤ـ قوله: (لا تكنوا) أصله لا تتكنوا. كـ «لا تتمنوا».

٣١١٥ـ قوله: (ولا ننعمك عينا) أي لا نكرمك ولا نقر عينك بذلك (شارح).

ـ قوله: (سموا) ذكر الشارح هنا رواية: فسموا وتسموا وفي قوله: ولا تكنوا رواية: ولا تكتنوا.

3117- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor, and I give as I am ordered."

3118- Khawla Al'ansariya "Allah be pleased with her" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Some people spend Allah's Wealth in an unjust manner; such people will be put in the (Hell) Fire on the Day of Judgement."

[8] The Prophet's saying: "Booty has been made legal for us"

Allah said in this respect: "Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path." (The Victory "Al'fath" 20)

3119- Urwa Al'bariqi narrated: The Prophet "Allah's blessing and peace be upon him" said: "Horses are always the source of good, namely, rewards (in the Hereafter) and booty till the Day of Judgement."

3120- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By he, in Whose Hands my life is, you will spend their treasures in Allah's Cause."

3121- Jaber Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By he, in Whose Hands my life is, you will spend their treasures in Allah's Cause."

3122- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The booty (of war) was made legal for me."

٣١١٧ - حدثنا مُحمَّدُ بْنُ سِنانٍ: حَدَّثَنا فُلَيحٌ: حَدَّثَنا هِلالٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبي عَمْرَةَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «ما أُعطيكم وَلا أَمْنَعُكُمْ، أَنَا قاسِمٌ أَضَعُ حيثُ أُمِرتُ».

٣١١٨ - حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنا سَعِيدُ بْنُ أَبي أَيُّوبَ قال: حَدَّثَني أَبُو الأَسْوَدِ، عَنِ ابْنِ أَبي عَيَّاشٍ، وَاسْمُهُ نُعْمانُ، عَنْ خَوْلَةَ الأَنْصارِيَّةِ رَضِيَ اللَّهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ رِجالاً يَتَخَوَّضُونَ في مالِ اللهِ بِغَيرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ القِيامَةِ».

٨ - باب قَوْلِ النَّبِيِّ ﷺ: «أُحِلَّتْ لَكُمُ الغَنائِمُ»

وقال اللهُ تعالى: ﴿وعدكُمُ اللهُ مغانمَ كثيرة تأخذُونها فعجَّل لكُمْ هذهِ﴾. [الفتح: ٢٠]. وَهِيَ لِلعامَّةِ حَتَّى يُبَيِّنَهُ الرَّسُولُ ﷺ.

٣١١٩ - حَدَّثنا مُسَدَّدٌ: حَدَّثَنا خالِدٌ: حَدَّثَنا حُصَينٌ، عَنْ عامِرٍ، عَنْ عُرْوَةَ البارِقِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الخَيلُ مَعْقُودٌ في نَواصِيها الخَيرُ، الأَجْرُ وَالمَغْنَمُ إِلى يَوْمِ القِيامَةِ».

[طرفه في: ٢٨٥٠].

٣١٢٠ - حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللهُ عَنهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وَإِذا هَلَكَ قَيصَرُ فَلا قَيصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقُنَّ كُنُوزُهُما في سَبِيلِ اللَّهِ».

[طرفه في: ٣٠٢٧].

٣١٢١ - حدثنا إِسْحاقُ: سَمِعَ جَرِيراً، عَنْ عَبْدِ المَلِكِ، عَنْ جابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وَإِذا هَلَكَ قَيصَرُ فَلا قَيصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفَقَنَّ كُنُوزُهما في سَبِيلِ اللَّهِ. [الحديث ٣١٢١ - طرفاه في: ٣٦١٩، ٦٦٢٩].

٣١٢٢ - حدثنا مُحمَّدُ بْنُ سِنانٍ: حَدَّثَنا هُشَيمٌ: أَخبَرَنا سَيَّارٌ: حَدَّثَنا يَزِيدُ الفَقِيرُ: حَدَّثَنا جابِرُ بْنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُحِلَّتْ لِيَ الغَنائِمُ».

[طرفه في: ٣٣٥].

٣١٢٣ - حدثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي

٣١١٨- قوله: يتخوضون: أي يتصرفون.

٣١٢١- قوله: (لتنفقن) بفتح الفاء والقاف أو بكسر الفاء وضم القاف فكنوز رفع على الأول ونصب على الثاني (شارح).

٣١٢٣- قوله: (بأن يدخله) ولابن عساكر أن يدخله (شارح).

3123- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

3124- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A Prophet amongst The Prophets carried out a holy military expedition, so he said to his followers: "Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones." So, The Prophet carried out the expedition. When he reached that town at the time or nearly at the time of the Asr prayer, he said to the sun: "O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it from setting." It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men): "Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me." (When they did so) the hand of a man got stuck over the hand of their prophet. Then that Prophet said (to the man): "The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me." The hands of two or three men got stuck over the hand of their Prophet who said: "You have committed the theft." Then they brought a head of gold like the head of a cow which they put there; and the fire came and consumed the booty." The Prophet "Allah's blessing and peace be upon him" added: "Then Allah saw our weakness and disability, so he made booty legal for us."

3125- Zaid Ibn Aslam narrated from his father: Omar said: "Had it not been for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as The Prophet "Allah's blessing and peace be upon him" distributed the land of Khaibar."

[10] If one fights only for the sake of booty, will his reward decrease?

3126- Abu'moosa Al'ash'ari "Allah be pleased with him" narrated: A Bedouin asked The Prophet "Allah's blessing and peace be upon him": "A man may fight for the sake of booty, another may fight in order to be mentioned by the people, and a third may fight to show his position (bravery). Which of these is regarded as fighting in Allah's Cause?" The Prophet "Allah's blessing and peace be upon him" said: "He, who fights so that Allah's Word (of Islam) should be superior, fights for Allah's Cause."

هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «تكفَّلَ اللَّهُ لِمَنْ جاهَدَ في سَبِيلِهِ، لا يُخرِجُهُ إلاَّ الجِهادُ في سَبِيلِه وَتَصْدِيقُ كَلِمَاتِه، بِأَنْ يُدْخِلَهُ الجَنَّةَ، أَوْ يَرْجِعَهُ إلَى مَسْكَنِه الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

[طرفه في: ٣٦].

٣١٢٤ ـ حدَّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا ابْنُ المُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أبي هريرة رضي اللَّه عنه قال: قال رَسُولُ اللَّهِ ﷺ: «غزا نبيٌّ من الأنبياء، فقال لقومه: لا يَتْبَعْنِي رَجُلٌ ملك بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِها، وَلا أَحَدٌ بَنَى بُيُوتاً وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلا أَحَدٌ اشْتَرَى غَنَماً أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ وِلادَهَا، فَغزَا، فَدَنَا مِنَ القَرْيَةِ صَلاةَ العَصْرِ، أَوْ قَرِيباً مِنْ ذلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ اللَّهُ عَلَيهِ، فَجمعَ الغَنَائمَ فجاءَتْ يَعْنِي النَّارَ لِتأكُلَهَا فَلَمْ تَطْعَمْهَا، فقالَ: إنَّ فِيكُمْ غُلولاً، فليُبايعْني من كل قبيلة رجلٌ، فلزقت يد رجل بيده، فقالَ: فيكُم الغُلُولُ، فَلْيُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَينِ أَوْ ثَلاثَةٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الغُلُولُ، فَجَاؤُا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الغَنَائِمَ رَأَى ضَعْفَنَا وَعَجْزَنَا، فَأَحَلَّهَا لَنَا».

[الحديث ٣١٢٤ ـ طرفه في: ١٧٥٧].

٩ ـ باب الغنيمة لمن شهد الوقعة

٣١٢٥ ـ حدَّثنا صَدَقَةُ: أَخْبَرَنا عَبْدُ الرَّحْمنِ، عَنْ مالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَوْلاَ آخِرُ المُسْلِمِينَ، ما فَتَحْتُ قَرْيَةً إلاَّ قَسَمْتُهَا بَيْنَ أَهْلِهَا، كما قسم النَّبيُّ ﷺ خيبر.

[طرفه في: ٢٣٣٤].

١٠ ـ باب مَنْ قاتَلَ للمَغْنَم، هَل يَنْقُصُ مِنْ أَجْرِه؟

٣١٢٦ ـ حدَّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو قالَ: سمعتُ أَبَا وَائِلٍ قالَ: حَدَّثَنَا أَبُو مُوسى الأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قالَ قالَ أَعْرَابِيٌّ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُقَاتِلُ لِلمَغْنَمِ، والرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيُرَى مَكانُهُ، مَنْ في سَبِيلِ اللَّهِ؟ فَقالَ: «مَنْ قاتَلَ، لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ العُلْيَا، فَهُوَ في سَبِيلِ اللَّهِ».

[طرفه في: ١٢٣].

٣١٢٤ـ قوله: (غنماً) أي حوامل (أو خلفات) جمع خلفة وهي الحامل من النوق وقد تطلق على غير النوق (شارح).

٣١٢٦ـ قوله: (من) ولابن عساكر فمن (شارح).

[11] The imam's distributing what is brought to him and keeping (something) for the absent

3127- Abdullah Ibn Abu'mulaika narrated: Some silken cloaks with golden buttons were presented to The Prophet "Allah's blessing and peace be upon him". He distributed them amongst his companions and kept one for Makhrama Ibn Nawfal. Later on Makhrama came along with his son Al'miswar Ibn Makhrama, and stood up at the gate (of The Prophet). He said (to his son): "Call him to me." (When) The Prophet "Allah's blessing and peace be upon him" heard his voice, he took a silken cloak and brought it to him, placing those golden buttons in front of him saying: "O Abul'miswar! I have kept this for you! O Abul'miswar! I have kept this for you!" Makhrama was a bad-tempered man.

[12] How did The Prophet distribute (the properties) of (the tribes of) Quraidha and An'nadir?

3128- Anas "Allah be pleased with him" narrated: People used to give some of their date palms to The Prophet "Allah's blessing and peace be upon him" (as a gift), till he conquered Banu'quraidha and Banun'nadir, whereupon he returned their gifts.

[13] The blessing of the (Muslim) fighter in Allah's cause, alive he might be or dead, in his property (whether he fought) along with The Messenger of Allah or with his successors

3129- Abdullah Ibn Az'zubair "Allah be pleased with both" narrated: When Az'zubair got up during the battle of Al'jamal, he called me and I stood up beside him. He said to me: "O my son! Today none will be killed but either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az'zubair added: "O my son! Sell our property and pay my debts." Az'zubair then made a bequest of one-third of his property and made another of one-third of that portion to his sons, namely, Abdullah's sons. He said: "One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons."

Hesham, a sub-narrator added: "Some of the sons of Abdullah were equal in age to the sons of Az'zubair e.g. Khubaib and Abbad. Abdullah had nine sons and nine daughters at that time." The narrator Abdullah added: My father (Az'zubair) went on drawing my attention to his debts saying: "If you fail to pay some of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked: "O father! Who is your Master?" He replied: "It is Allah."

By Allah, whenever I had any difficulty regarding his debts, I would say: "O Master of Az'zubair! Pay his debts on his behalf." Indeed, Allah would (help me to) pay it. Az'zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al'ghaba, eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In reality, all of the debt which he owed depended upon the fact that if somebody brought some money to deposit with him, Az'zubair would say: "No, (Let it not be as a deposit), but I take it as a debt, for I am afraid that it might be lost."

١١ ـ باب قِسْمَةِ الإمامِ ما يَقدَمُ عليه، ويَخبأُ لمَن لم يَحْضُرْهُ أو غابَ عنه

٣١٢٧ ـ حدثنا عبدُ اللهِ بنُ عبدِ الوهَّابِ: حدَّثنا حمَّادُ بنُ زيدٍ، عن أيوبَ، عن عبدِ اللهِ بن أبي مليكة: أنَّ النبيَّ ﷺ أُهدِيَتْ له أقبيةٌ من ديباجٍ، مُزرَّرَةٌ بالذهبِ، فقسمها في ناسٍ من أصحابه، وعزلَ منها واحداً لمخرمةَ بن نوفلٍ، فجاءَ ومعه ابنُهُ المِسْوَرُ بنُ مخرمةَ، فقامَ على البابِ، فقال: ادعُهُ لي، فسمعَ النبيُّ ﷺ صوتَهُ، فأخذ قَباءً فتلقَّاهُ به، واستقبلَهُ بأزرارِهِ، فقال: «يا أبا المِسْوَرِ، خبأتُ هذا لكَ، يا أبا المِسْوَرِ خبأتُ هذا لكَ». وكانَ في خُلُقِهِ شِدَّةٌ.

ورواه ابنُ عُلَيَّةَ، عن أيوبَ. قال حاتمُ بنُ وردانَ: حدَّثنا أيوبُ، عن ابن أبي مليكة، عن المِسْوَرِ: قَدِمَتْ على النبيِّ ﷺ أقبيةٌ. تابعهُ الليثُ، عن ابنِ أبي مُلَيكةَ. [طرفه في: ٢٥٩٩]

١٢ ـ باب كيفَ قسمَ النبيُّ ﷺ قُرَيْظَةَ والنَّضيرَ، وما أعطى من ذلك في نوائبِهِ

٣١٢٨ ـ حدثنا عبدُ اللهِ بنُ أبي الأسوَدِ: حدَّثنا مُعتمِرٌ، عن أبيهِ قال: سمعتُ أنسَ بنَ مالكٍ رضيَ اللهُ عنه يقولُ: كانَ الرجلُ يجعلُ للنبيِّ ﷺ النخلاتِ، حتى افتتحَ قُرَيظةَ والنَّضيرَ، فكانَ بعدَ ذلكَ يرُدُّ عليهم. [طرفه في: ٢٦٣٠]

١٣ ـ باب بَرَكَةِ الغازي في مالِهِ حيّاً وميتاً، مع النبيِّ ﷺ وولاةِ الأمرِ

٣١٢٩ ـ حدثنا إسحاقُ بنُ إبراهيمَ: قال: قلتُ لأبي أسامةَ: أحدَّثكم هشامُ بنُ عروةَ، عن أبيهِ، عن عبدِ اللهِ بنِ الزبيرِ قال: لمَّا وقفَ الزبيرُ يومَ الجملِ، دعاني فقمتُ إلى جنبِهِ، فقال: يا بُنَيَّ إنَّهُ لا يُقتَلُ اليومَ إلا ظالمٌ أو مظلومٌ، وإني لا أُراني إلا سأُقتَلُ اليومَ مظلوماً، وإنَّ من أكبرِ همِّي لَدَيْنِي، أفترى يُبقي دَيْنُنا من مالنا شيئاً؟ فقال: يا بُنَيَّ بِعْ مالَنا فاقضِ دَيْني، وأوصى بالثُّلُثِ، وثُلُثِهِ لبنيهِ ـ يعني عبدَ اللهِ بنَ الزبيرِ ـ يقولُ: ثُلُثُ الثُّلُثِ، فإنْ فضَلَ من مالنا فضلٌ بعدَ قضاءِ الدَّينِ شيءٌ فثُلُثُهُ لولدكَ. قال هشامٌ: وكانَ بعضُ ولدِ عبدِ اللهِ: قد وازى بعضَ بني الزبيرِ، خُبَيبٌ وعبَّادٌ، ولهُ يومئذٍ تسعةُ بنينَ وتسعُ بناتٍ. قال عبدُ اللهِ: فجعلَ يوصيني بدَينِهِ ويقولُ: يا بُنَيَّ إنْ عجزتَ عنه في شيءٍ فاستعنْ عليه مولايَ، قال: فواللهِ ما دريتُ ما أرادَ حتى قلتُ: يا أبَهْ مَن مولاكَ؟ قال: اللهُ، قال: فواللهِ ما وقعتُ في كُربةٍ من دَينِهِ، إلا قلتُ: يا مولى الزبيرِ اقضِ عنه دَينَهُ فيقضيهِ، فقُتِلَ الزبيرُ رضيَ اللهُ عنه ولم يدَعْ ديناراً ولا درهماً إلا أرَضِينَ، منها الغابةُ وإحدى عشرةَ داراً بالمدينةِ، ودارَينِ بالبصرةِ، وداراً بالكوفةِ ودارٍ بمصرَ، قال: وإنَّما كانَ دَينُهُ الذي عليه أنَّ الرجلَ كانَ يأتيهِ بالمالِ فيستودِعُهُ

٣١٢٧ ـ قوله: (مزررة) براءين ولأبي ذر مزردة بالدال المهملة بدل الراء الأخيرة كما في الشارح.

ـ وقوله: (ورواه) أي هذا الحديث ولأبي ذر رواه وقوله: قال ولأبي ذر وقال (شارح).

٣١٢٩ ـ قوله: يعني عبد الله في بعض النسخ يعني بني عبد الله.

Az'zubair was never appointed as governor or collector of the tribute, or so, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of The Prophet "Allah's blessing and peace be upon him", Abu'bakr, Omar, and Othman. When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim Ibn Hezam met Abdullah Ibn Az'zubair and asked: "O my nephew! How much is the debt of my brother?" Abdullah kept it as a secret and said: "One hundred thousand." Hakim said: "By Allah! I don't think your property will cover it." On that Abdullah said to him: "Then, what (do you think if you know that) it is two million and two hundred thousand?"

Hakim said: "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az'zubair had already bought Al'ghaba for one hundred and seventy thousand. Abdullah sold it for one million and six hundred thousand. Then he called the people saying: "Any person who has any money claim on Az'zubair should come to us in Al'ghaba." There came to him Abdullah Ibn Ja'far whom Az'zubair owed four hundred thousand. He said to Abdullah Ibn Az'zubair: "If you wish I will exempt you from the debt." Abdullah (Ibn Az'zubair) said: "No." Then Ibn Ja'far said: "If you wish you can delay the payment if you should defer the payment of any debt." Ibn Az'zubair said: "No." Abdullah Ibn Ja'far said: "Give me a piece of the land." Abdullah Ibn Az'zubair said:" Yours is the land extending from this place to this place." So, Abdullah Ibn Az'zubair sold some of the property (including the houses) and paid his debt perfectly. He retained four and a half shares from the land (of Al'ghaba). He then went to Mo'awiya, while Amr Ibn Othman, Al'mundhir Ibn Az'zubair and Ibn Zam'a were sitting with him. Mo'awiya asked: "At what price have you appraised Al'ghaba?" He said: "One hundred thousand for each share." Mo'awiya asked: "How many shares have been left?" Abdullah replied: "Four and a half shares." Al'mundhir Ibn Az'zubair said: "I would like to buy one share for one hundred thousand." Amr Ibn Othman said: "I would like to buy one share for one hundred thousand." Ibn Zam'a said: "I would like to buy one share for one hundred thousand." Mo'awiya said: "How much is left now?" Abdullah replied: "One share and a half." Mo'awiya said: "I would like to buy it for one hundred and fifty thousand." Abdullah also sold his portion to Mo'awiya for six hundred thousand. After Ibn Az'zubair had paid all the debts, Az'zubair's sons said to him: "Distribute our legacy among us." He said: "No, by Allah, I will not distribute it among you till I announce in four successive seasons that anyone who has money claims on Az'zubair might come in order to pay him his debt." So, he announced that in public in every season. After four years had elapsed, he distributed the legacy among the inheritors. Az'zubair had four wives, and after the one-third of his property was excluded (according to his will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

[14] If the ruler sent an envoy to fulfil some needs or ordered him to stay for sometime in a certain place, would he fix a share from the war booty for him?

3130- Ibn Omar "Allah be pleased with both" narrated: Othman did not attend the battle of Badr because he was married to one of the daughters of The Messenger of Allah "Allah's blessing and peace be upon him". Indeed, she was ill. So, The Prophet "Allah's blessing and peace be upon him" said to him: "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr."

إيَّاه، فَيقولُ الزُّبَيرُ: لا وَلٰكِنَّهُ سَلَفٌ، فَإِنِّي أَخشى عَلَيه الضَّيعَةَ، وَما وَلِيَ إِمارَةً قَطُّ، وَلا جِبايَةَ خَراجٍ، ولا شيئاً إلاَّ أنْ يكونَ في غَزوَةٍ مَعَ النَّبِيِّ ﷺ، أو مَعَ أبي بَكرٍ وعُمَرَ وعُثمانَ رَضِيَ اللَّهُ عَنهُم، قالَ عَبدُ اللَّهِ بنُ الزُّبَيرِ: فَحَسَبتُ ما عَلَيهِ مِنَ الدَّينِ فَوَجَدتُهُ أَلفَي أَلفٍ ومِئَتَي أَلفٍ، قال: فَلَقِيَ حَكيمُ بنُ حِزامٍ عَبدَ اللَّهِ بنَ الزُّبَيرِ، فقالَ: يا ابنَ أخي، كَم عَلى أخي مِنَ الدَّينِ؟ فكتمَهُ، فقالَ: مِئَةُ أَلفٍ، فقالَ حَكيمٌ: واللَّهِ ما أُرى أَموالَكُم تَسَعُ لِهٰذه، فقالَ لَهُ عَبدُ اللَّهِ: أَفَرَأَيتَكَ إِن كانَتْ أَلفَي أَلفٍ ومِئَتَي أَلفٍ؟ قالَ: ما أُراكُم تُطيقُونَ هذا، فَإِنْ عَجَزتُم عَن شَيءٍ مِنهُ فَاستَعينُوا بي، قالَ: وَكانَ الزُّبَيرُ اشتَرَى الغابَةَ بِسَبعينَ وَمِئَةِ أَلفٍ، فَباعَها عَبدُ اللَّهِ بِأَلفِ أَلفٍ وستِّ مِئَةِ أَلفٍ، ثُمَّ قامَ فَقالَ: مَن كانَ لَهُ عَلى الزُّبَيرِ حَقٌّ، فَليُوافِنا بالغابَةِ، فَأَتاهُ عَبدُ اللَّهِ بنُ جَعفَرٍ، وَكانَ لَهُ عَلى الزُّبَيرِ أَربَعُ مِئَةِ أَلفٍ، فَقالَ لِعَبدِ اللَّهِ: إِنْ شِئتُم تَرَكتُها لَكُم، قالَ عَبدُ اللَّهِ: لا، قالَ: فَإِنْ شِئتُم جَعَلتُمُوها فِيما تُؤَخِّرونَ إِنْ أَخَّرتُم، فَقالَ عَبدُ اللَّهِ: لا، قالَ: قالَ: فاقطَعُوا لي قِطعَةً، فَقالَ عَبدُ اللَّهِ: لكَ مِن هاهُنا إلى هاهُنا، قالَ فَباعَ مِنها فَقَضى دَينَهُ فَأَوفاهُ، وبَقِيَ مِنها أَربَعَةُ أَسهُمٍ ونِصفٌ، فَقَدِمَ عَلى مُعاوِيَةَ وَعِندَهُ عَمرُو بنُ عُثمانَ والمُنذِرُ ابنُ الزُّبَيرِ وابنُ زَمعَةَ، فَقالَ لَهُ مُعاوِيَةُ: كَم قُوِّمَتِ الغابَةُ؟ قالَ: كُلُّ سَهمٍ مِئَةَ أَلفٍ، قالَ: كَم بَقِيَ؟ قالَ: أَربَعَةُ أَسهُمٍ وَنِصفٌ، قالَ المُنذِرُ بنُ الزُّبَيرِ: قَد أَخَذتُ سَهماً بِمِئَةِ أَلفٍ، قالَ عَمرُو بنُ عُثمانَ: قَد أَخَذتُ سَهماً بمِئَةِ أَلفٍ، وقالَ ابنُ زَمعَةَ: قَد أَخَذتُ سَهماً بِمِئَةِ أَلفٍ، فَقالَ مُعاوِيَةُ: كَم بَقِيَ؟ فَقالَ سَهمٌ ونِصفٌ، قالَ: أَخَذتُهُ بِخَمسينَ وَمِئَةِ أَلفٍ، قالَ: وباعَ عَبدُ اللَّهِ بنُ جَعفَرٍ نَصيبَهُ مِن مُعاوِيَةَ بِستِّ مِئَةِ أَلفٍ، فَلَمَّا فَرَغَ ابنُ الزُّبَيرِ مِن قَضاءِ دَينِهِ، قالَ بَنُو الزُّبَيرِ: اقسِمْ بَينَنا مِيراثَنا، قالَ: لا واللَّهِ لا أَقسِمُ بَينَكُم حَتَّى أُنادِيَ بِالمَوسِمِ أَربَعَ سِنينَ: أَلا مَن كانَ لَهُ عَلَى الزُّبَيرِ دَينٌ فَليَأتِنا فَلنَقضِهِ، قالَ: فَجَعَلَ كُلَّ سَنَةٍ يُنادي بِالمَوسِمِ، فَلَمَّا مَضى أَربَعُ سِنينَ قَسَمَ بَينَهُم، قالَ: فَكانَ لِلزُّبَيرِ أَربَعُ نِسوَةٍ، وَرَفَعَ الثُّلُثَ، فَأَصابَ كُلَّ امرَأَةٍ أَلفُ أَلفٍ وَمِائَتا أَلفٍ، فَجَميعُ مالِهِ خَمسُونَ أَلفَ أَلفٍ، وَمِئَتا أَلفٍ.

١٤ ـ باب إذا بعثَ الإمامُ رَسُولاً في حاجَةٍ، أَوْ أَمَرَهُ بالمُقامِ، هل يُسهَمُ لَهُ

٣١٣٠ ـ حدَّثنا مُوسى: حدَّثنا أَبو عَوانَةَ: حدَّثنا عُثمانُ بنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: إِنَّما تَغَيَّبَ عُثمانُ عَن بَدرٍ، فَإِنَّهُ كانَتْ تَحتَهُ بِنتُ رَسولِ اللَّهِ ﷺ وَكانَت مَريضَةً، فَقالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ أَجرَ رَجُلٍ مِمَّن شَهِدَ بَدراً وَسَهمَهُ».

[الحديث ٣١٣٠ - أطرافه في: ٣٦٩٨، ٣٧٠٤، ٤٠٦٦، ٤٥١٣، ٤٥١٤، ٤٦٥٠، ٤٦٥١، ٧٠٩٥].

١٥ ـ باب وَمِنَ الدَّليلِ عَلى أَنَّ الخُمُسَ لِنَوائِبِ المُسلِمينَ

ما سَأَلَ هَوازِنُ النَّبِيَّ ﷺ بِرَضاعِهِ فِيهِم، فتحلَّلَ مِنَ المُسلِمينَ، وما كانَ النَّبِيُّ ﷺ يعِدُ

= قوله: (مائة ألف) بنصب مائة على نزع الخافض أي جاء كل سهم بمائة ألف (شارح).

[15] The proof of the fact that one-fifth the booty was used (by The Messenger of Allah) to fulfil Muslims urgent needs depended upon what The Prophet promised to give from the war booty and what he gave to Jaber from the dates of Khaibar

3131- Both of Al'miswar Ibn Makhrama and Marwan "Allah be pleased with them" narrated: When the Hawazin delegation came to The Messenger of Allah "Allah's blessing and peace be upon him" after they had embraced Islam and requested him to return their properties and war captives to them, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best talk for me is the truest. So you may choose one of the two things: the war captives or the wealth, for I have delayed their distribution." The Messenger of Allah "Allah's blessing and peace be upon him" had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that The Messenger of Allah "Allah's blessing and peace be upon him" was not going to return to them but one of the two things, they said: "We choose our war Prisoners." The Messenger of Allah "Allah's blessing and peace be upon him" stood up amongst the Muslims, and after glorifying Allah as He deserved, he said: "Now then, these brothers of yours have come to us with repentance, and I see it more appropriate to return their captives to them. For this reason, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first war booty received without fight which Allah will give us." On that, all of the people said: "O Allah's Apostle! We have agreed willingly to do so (favourably)." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them. A while later they came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "All of the people have agreed willingly to do so and have given the permission to return the war prisoners (favourably)." (Az'zuhri, the sub-narrator commented) This is what has been related to us about the captives of Hawazin.

3132- The same previous narration.

3133- Zahdam narrated: Once we were in the house of Abu'moosa who presented a meal containing cooked chicken. A man from the tribe of Banu'taimullah with red complexion as if he were from the Roman war prisoners, was present. Abu'moosa invited him to share the meal but he (apologised) saying: "I saw chickens eating dirty things and so I have had a strong aversion to eating them. Then I have taken an oath that I will not eat chickens." Abu'moosa said: "Come along, I will tell you about this matter (how to cancel one's oath). I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" who asked for us saying: "Where are the group of The Ash'arites?" Then he ordered that we should be given five camels with white humps. When we set out we said: "What have we done? We will never be blessed (with what we have been given)." So, we returned to The Prophet "Allah's blessing and peace be upon him" and said: "We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath)?" He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

النَّاسَ أَنْ يُعْطِيَهُمْ مِنَ الفَيْءِ وَالأَنْفَالِ مِنَ الخُمُسِ، وَمَا أَعْطَى الأَنْصَارَ، وَمَا أَعْطَى جَابِرَ بْنَ عَبْدِ اللهِ تَمْرَ خَيْبَرَ

٣١٣١، ٣١٣٢ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَنِي اللَّيْثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: وَزَعَمَ عُرْوَةُ: أَنَّ مَرْوَانَ بْنَ الحَكَمِ وَمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ، حِينَ جاءَهُ وَفْدُ هَوازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «أَحَبُّ الحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا السَّبْيَ، وَإِمَّا المَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ». وَقَدْ كانَ رَسُولُ اللهِ ﷺ انْتَظَرَ آخِرَهُمْ بِضْعَ عَشْرَةَ لَيلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ ﷺ غَيرُ رَادٍّ إِلَيهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ، قالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ اللهِ ﷺ في المُسْلِمِينَ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هؤُلاَءِ قَدْ جَاؤُنَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيتُ أَنْ أَرُدَّ إِلَيهِمْ سَبْيَهُمْ، مَنْ أَحَبَّ أَنْ يُطَيِّبَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ، حَتَّى نُعْطِيَهُ إِيَّاهُ، مِنْ أَوَّلِ مَا يُفِيءُ اللهُ عَلَينَا فَلْيَفْعَلْ». فَقالَ النَّاسُ: قَدْ طَيَّبْنَا ذلِكَ يا رَسُولَ اللهِ لَهُمْ. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ في ذلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَينَا عُرَفَاؤُكُمْ أَمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فَأَذِنُوا، فَهذا الَّذِي بَلَغَنَا عَنْ سَبْيِ هَوَازِنَ. [طرفه في: ٢٣٠٧، ٢٣٠٨].

٣١٣٣ ـ حدّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حدّثنا حَمَّادٌ: حدّثنا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ قالَ: وحَدَّثَنِي القَاسِمُ بْنُ عَاصِمٍ الكُلَيبِيُّ، وَأَنَا لِحَدِيثِ القَاسِمِ أَحْفَظُ، عَنْ زَهْدَمٍ، قالَ: كُنَّا عِنْدَ أَبِي مُوسَى، فَأُتِيَ ذَكَرَ دَجَاجَةً وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيمِ اللهِ أَحْمَرُ كَأَنَّهُ مِنَ المَوَالِي، فَدَعَاهُ لِلطَّعَامِ، فَقالَ: إِنِّي رَأَيتُهُ يَأْكُلُ شَيئاً فَقَذِرْتُهُ، فَحَلَفْتُ لاَ آكُلُ، فَقالَ: هَلُمَّ فَلأُحَدِّثْكُمْ عَنْ ذَاكَ، إِنِّي أَتَيتُ النَّبِيَّ ﷺ في نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقالَ: «وَاللهِ لاَ أَحْمِلُكُمْ، وَمَا عِنْدِي ما أَحْمِلُكُمْ». وَأُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إِبِلٍ، فَسَأَلَ عَنَّا فَقالَ: «أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ» فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا: ما صَنَعْنَا؟ لاَ يُبَارَكُ لَنَا، فَرَجَعْنَا إِلَيهِ، فَقُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا، فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا، أَفَنَسِيتَ؟ قالَ: «لَسْتُ أَنَا حَمَلْتُكُمْ، وَلكِنَّ اللهَ حَمَلَكُمْ، وَإِنِّي وَاللهِ إِنْ شَاءَ اللهُ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنْهَا، إِلاَّ أَتَيتُ الَّذِي هُوَ خَيرٌ، وَتَحَلَّلْتُهَا». [الحديث ٣١٣٣ ـ أطرافه في: ٤٣٨٥، ٤٤١٥، ٥٥١٧، ٥٥١٨، ٦٦٢٣، ٦٦٤٩، ٦٦٧٨، ٦٦٨٠، ٦٧١٨، ٦٧١٩، ٦٧٢١، ٧٥٥٥].

٣١٣١، ٣١٣٢ ـ قوله: (يا رسول الله) ولأبي ذر قد طيبنا ذلك لرسول الله ﷺ أي لأجله (شارح).

٣١٣٣ ـ قوله (فأتي ذكر دجاجة) هكذا بهذا الضبط وفي رواية: فأتي بضم الهمزة مبنياً للمفعول ذكر بفتحات دجاجة بالتنوين والنصب انظر الشارح.

ـ قوله: (غر الذرى) أي ذوي الأسنمة البيض من سمنهن (شارح).

3134- Nafi narrated from Ibn Omar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" sent a detachment towards Najd, and Abdullah Ibn Omar was in the detachment. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and each of them was given an extra camel.

3135- Salim narrated from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" used to give extra share to some of the members of the detachment he used to send, in addition to the shares they got with the army in general.

3136- Abu'moosa "Allah be pleased with him" narrated: We got the news of the migration of The Prophet "Allah's blessing and peace be upon him" while we were in Yemen, so we set out-migrating to him. We were: I, the youngest, and my two brothers. One of my brothers was Abu'burda and the other was Abu'ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship, which took us to Negus in Ethiopia, where we found Ja'far Ibn Abu'talib and his companions with Negus. Ja'far said (to us): "The Messenger of Allah "Allah's blessing and peace be upon him" has sent us here and ordered us to stay. So you too, stay with us." We stayed with him till we all left (Ethiopia) and met The Prophet "Allah's blessing and peace be upon him" at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the holy battle with him. But he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he gave them (the people of the ship).

3137- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (to me): "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till The Prophet "Allah's blessing and peace be upon him" had died. When the Bahrain property came, Abu'bakr ordered somebody to announce: "Any person who has money claim on The Messenger of Allah "Allah's blessing and peace be upon him" or whom The Messenger of Allah "Allah's blessing and peace be upon him" had promised something, should come to us." So, I went to him and said: "The Messenger of Allah "Allah's blessing and peace be upon him" had promised to give me so much an so much." Abu'bakr scooped up money with both hands thrice for me." (Sufyan, The sub-narrator, illustrated this action by scooping up with both hands and said: "Ibn Munkadir, another sub-narrator, used to illustrate it in this way.")

But, according to another narration, Jaber reported: Once I went to Abu'bakr and asked for the money but he did not give me. Then I went to him again, but he gave me nothing. So I went to him for the third time and said: "I asked you, but you did not give me; then I asked you (for the second time) and you gave me nothing. I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu'bakr said: "You tell me that I am a miser as regards to you. But really, whenever I rejected your request, I had the inclination to give you."

(In another narration Jaber added:) So, Abu'bakr scooped up money with both of his hands for me and asked me to count it. It was five hundred. Abu'bakr told me to take twice that amount.

٣١٣٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ قِبَلَ نَجْدٍ، فَغَنِمُوا إِبِلاً كَثِيراً، فَكَانَتْ سِهَامُهُمُ اثْنَيْ عَشَرَ بَعِيراً، أَوْ أَحَدَ عَشَرَ بَعِيراً، وَنُفِّلُوا بَعِيراً بَعِيراً. [الحديث ٣١٣٤ ـ طرفه في: ٤٣٣٨].

٣١٣٥ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لأَنْفُسِهِمْ خَاصَّةً، سِوَى قَسْمِ عامَّةِ الجَيْشِ. [مسلم: كتاب الجهاد والسير، باب الأنفال، رقم: ١٧٥٠].

٣١٣٦ ـ حدّثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: بَلَغَنَا مَخْرَجُ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيهِ، أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ، إِمَّا قالَ: فِي بِضْعٍ، وَإِمَّا قالَ: فِي ثَلاَثَةٍ وَخَمْسِينَ، أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالحَبَشَةِ، وَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هاهُنَا، وَأَمَرَنَا بِالإِقَامَةِ، فَأَقِيمُوا مَعَنَا، فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعاً، فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا، أَوْ قالَ: فَأَعْطَانَا مِنْهَا، وَما قَسَمَ لأَحَدٍ غابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئاً، إِلا لِمَنْ شَهِدَ مَعَهُ، إِلاَّ أَصْحَابَ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ. [الحديث ٣١٣٦ ـ أطرافه في: ٣٨٧٦، ٤٢٣٠، ٤٢٣٣].

٣١٣٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ المُنْكَدِرِ: سَمِعَ جابِراً رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جاءَنِي مالُ البَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هكَذَا وَهكَذَا وَهكَذَا». فَلَمْ يَجِىءْ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جاءَ مالُ البَحْرَيْنِ، أَمَرَ أَبُو بَكْرٍ مُنَادِياً فَنَادَى: مَنْ كانَ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ لِي كَذَا وَكَذَا، فَحَثَا لِي ثَلاَثاً. وَجَعَلَ سُفْيَانُ يَحْثُو بِكَفَّيْهِ جَمِيعاً. ثُمَّ قالَ لَنَا: هكَذَا قالَ لَنَا ابْنُ المُنْكَدِرِ.

وَقالَ مَرَّةً: فَأَتَيْتُ أَبَا بَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ، فَقُلْتُ: سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، فَإِمَّا أَنْ تُعْطِيَنِي وَإِمَّا أَنْ تَبْخَلَ عَنِّي، قالَ: قُلْتَ: تَبْخَلُ عَلَيَّ؟ ما مَنَعْتُكَ مِنْ مَرَّةٍ إِلاَّ وَأَنَا أُرِيدُ أَنْ أُعْطِيَكَ.

قالَ سُفْيَانُ: وَحَدَّثَنَا عَمْرٌو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جابِرٍ: فَحَثَا لِي حَثْيَةً وَقالَ: عُدَّهَا، فَوَجَدْتُهَا خَمْسَ مِئَةٍ، قالَ: فَخُذْ مِثْلَهَا مَرَّتَيْنِ. وَقالَ: يَعْنِي ابْنَ المُنْكَدِرِ: وَأَيُّ دَاءٍ أَدْوَأُ مِنَ البُخْلِ. [طرفه في: ٢٢٩٦].

٣١٣٤ـ قوله: (إبلاً كثيرة) وللأصيلي: كثيراً (شارح).

٣١٣٥ـ قوله: (قسم) فيه الكسر والفتح (شارح).

٣١٣٧ـ قوله: (عني وعليّ) وروي كل منهما بدل الآخر أيضاً انظر الشارح.

3138- Jaber "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was distributing the booty at Al'ji'rana, somebody said to him: "Be just (in your distribution)." The Prophet "Allah's blessing and peace be upon him" replied: "Verily I would be miserable if I did not act justly."

[16] What The Prophet gave to the captives of Badr apart from one-fifth the booty of war

3139- Jubair Ibn Mut'im narrated: The Prophet "Allah's blessing and peace be upon him" talked about war prisoners of Badr saying: "Had Al'mut'im Ibn Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

[17] The proof that one-fifth the war booty is for the imam from which he might give some of his relatives is the fact that The Messenger of Allah "Allah's blessing and peace be upon him" distributed from the one-fifth of Khaibar's booty among his relatives of Banul'muttalib and Banu'hashim

3140- Jubair Ibn Mut'im narrated: I and Othman Ibn Affan went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You have given to Banul'muttalib and left us although they and we are of the same kinship to you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Banul'muttalib and Banu'hashim are one and the same." The Prophet "Allah's blessing and peace be upon him" did not give a share to Banu Abdu'shams and Banu'nawfal. (Ibn Is'haq said: "Abdu'shams, Hashim, and Al'muttalib were maternal brothers and their mother was Atika Bint Murra, while Nawfal was their paternal brother.")

[18] What about he, who did not gave one-fifth the booty; and what about he, who killed a person (from the enemy) and took his spoils without giving the one-fifth from it

3141- Abdur'rahman Ibn Awf "Allah be pleased with him" narrated: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys. I wished I had been

٣١٣٨ ـ حدّثنا مُسلِمُ بنُ إبراهيمَ: حدَّثنا قُرَّةُ: حدَّثنا عَمرو بنُ دينار: عن جابرِ بنِ عبدِ اللهِ رضيَ اللهُ عنهُما قال: بينَما رسولُ اللهِ ﷺ يَقسِمُ غَنيمةً بالجِعرانةِ، إذْ قال لهُ رجلٌ: اعدِل، فقال لهُ: «شقيتَ إنْ لَم أعدِل».

١٦ ـ باب ما مَنَّ النبيُّ ﷺ على الأُسارى من غيرِ أنْ يُخمِّس

٣١٣٩ ـ حدّثنا إسحاقُ بنُ منصور: أخبرَنا عبدُ الرَّزاق: أخبرَنا معمرٌ، عنِ الزُّهريِّ، عن محمدِ بنِ جُبَيرٍ، عن أبيهِ رضيَ اللهُ عنهُ: أنَّ النبيَّ ﷺ قال في أسارى بدرٍ: «لو كانَ المُطعِمُ بنُ عديٍّ حيّاً، ثُمَّ كلَّمني في هؤلاءِ النَّتنى، لتَركتُهم لهُ».

[الحديث ٣١٣٩ ـ طرفه في: ٤٠٢٤].

١٧ ـ باب ومن الدَّليلِ على أنَّ الخُمُسَ للإمامِ

وأنَّه يُعطي بَعضَ قَرابتِه دونَ بَعضٍ: ما قَسَمَ النَّبيُّ ﷺ لبَني المُطَّلِبِ وبَني هاشِمٍ مِن خُمسِ خَيبَرَ.

قالَ عُمَرُ بنُ عَبدِ العَزيزِ: لَمْ يَعُمَّهُمْ بذلكَ، وَلَمْ يَخُصَّ قَريباً دُونَ مَنْ أَحْوَجُ إليهِ، وإنْ كانَ الذي أعطى لِما يَشكو إليه مِنَ الحاجةِ، ولِما مَسَّتهُم في جَنبِه، مِن قومِهِم وحُلفائِهِم.

٣١٤٠ ـ حدّثنا عبدُ اللهِ بنُ يوسفَ: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عنِ ابنِ شِهابٍ، عنِ ابنِ المُسيَّبِ، عن جُبَيرِ بنِ مُطعِمٍ قال: مَشيتُ أنا وعُثمانُ بنُ عفَّانَ إلى رسولِ اللهِ ﷺ، فقُلنا: يا رسولَ اللهِ، أعطيتَ بني المُطَّلبِ وتركتَنا، ونحنُ وهم منكَ بمنزلةٍ واحدةٍ! فقال رسولُ اللهِ ﷺ: «إنَّما بنو المُطَّلبِ وبنو هاشمٍ شيءٌ واحدٌ».

قال اللَّيثُ: حدَّثني يونُسُ، وزادَ: قال جُبَيرٌ: ولمْ يَقسِمِ النَّبيُّ ﷺ لبني عبدِ شمسٍ ولا لبني نَوفلٍ. وقال ابنُ إسحاقَ: عبدُ شمسٍ وهاشمٌ والمُطَّلبُ إخوةٌ لأُمٍّ، وأُمُّهُم عاتِكةُ بنتُ مُرَّةَ، وكانَ نَوفلٌ أخاهُم لأبيهِم. [الحديث ٣١٤٠ ـ طرفاه في: ٣٥٠٢، ٤٢٢٩].

١٨ ـ باب مَن لمْ يُخمِّسِ الأسلابَ، ومَن قتلَ قتيلاً فلهُ سَلَبُهُ من غيرِ أن يُخمِّسَ، وحُكمِ الإمامِ فيه

٣١٤١ ـ حدّثنا مُسدَّدٌ: حدَّثنا يوسُفُ بنُ الماجِشُونِ، عن صالحِ بنِ إبراهيمَ بنِ عبدِ الرَّحمٰنِ بنِ عَوفٍ، عن أبيهِ، عن جدِّهِ قال: بينا أنا واقفٌ في الصَّفِّ يومَ بدرٍ، فنظرتُ عن

٣١٣٨ـ قوله: (شقيت): بفتح التاء ولأبوي ذرّ والوقت وابن عساكر قال: لقد شقيت بضم التاء ا هـ من الشرح باختصار.

٣١٣٩ـ قوله: (النتنى): بهذا الضبط جمع نتن كزمن وزمنى أو جمع نتين كجريح وجرحى قاله الشارح.

باب ١٧ ـ قوله: (من أحوج إليه) وفي رواية: من هو أحوج إليه وهو الظاهر.

٣١٤١ ـ قوله: (بين أضلع) أي أشد وأقوى ولابن عساكر وأبي ذر عن الحموي بين أصلح (شارح).

stronger than them. One of them drew my attention saying: "O Uncle! Do you know Abu'jahl?" I said: "Yes, What do you want from him, O my nephew?" He said: "I have been informed that he abuses Allah's Apostle. By he, in Whose Hands my life is, if I see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu'jahl walking amongst the people. I said (to the boys): "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death. Then they returned to The Messenger of Allah "Allah's blessing and peace be upon him" to inform him of that. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Which of you has killed him?" Each of them said: "I Have killed him." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Have you cleaned your swords?" They said: "No. " He then looked at their swords and said: "No doubt, you both have killed him. But the spoils of the deceased will be given to Mu'adh Ibn Amr Ibn Al'jamuh." The two boys were Mu'adh Ibn Afra and Mu'adh Ibn Amr Ibn Al'jamuh.

3142- Abu'quatada "Allah be pleased with him" narrated: We set out along with The Messenger of Allah "Allah's blessing and peace be upon him" on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated. I saw a pagan throwing himself over a Muslim. I turned around, came upon him from behind and hit him on the shoulder with the sword. He (the pagan) came towards me seizing me so violently that I felt as if it were death itself. But death overtook him and he released me. I followed Omar Ibn Al'khattab and asked (him): "What is wrong with the people (who are escaping)?" He replied: "This is Allah's will." After the people returned, The Prophet "Allah's blessing and peace be upon him" sat and said: "Anyone who has killed an enemy and has a proof of that, will posses his spoils." I got up and said: "Who will be a witness for me?" So I sat down. The Prophet "Allah's blessing and peace be upon him" again said: "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said: "Who will be a witness for me?" So I sat down. Then The Prophet "Allah's blessing and peace be upon him" said the same for the third time. I again got up, and The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu'quatada! What is the matter with you?" Then I narrated the whole story to him. A man (got up and) said: "O Allah's Apostle! He is true. The spoils of the killed man are with me. So please compensate him on my behalf." On that Abu'bakr As'siddiq said: "No, by Allah, he (The Messenger of Allah) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "Abu'bakr is true." So, The Messenger of Allah "Allah's blessing and peace be upon him" gave the spoils to me. I sold that armour (the spoils) and with its price I bought a garden at Banu'salima; and this was my first property, which I gained after being converted to Islam.

يَميني وَشمالي، فإذا أنا بِغُلامَينِ من الأنصار، حَديثةٍ أسنانُهما، تَمَنَّيتُ أن أكونَ بينَ أضلَعَ مِنهما، فَغَمَزَني أحدُهُما فقالَ: يا عَمِّ هل تعرفُ أبا جَهلٍ؟ قُلتُ: نَعَمْ، ما حاجتُكَ إليهِ يا ابنَ أخي؟ قال: أُخبِرتُ أنَّهُ يَسُبُّ رَسُولَ اللهِ ﷺ، وَالَّذي نفسي بِيَدِه، لئِنْ رَأيتُهُ لا يُفارِقُ سَوادي سَوادَهُ حَتَّى يَموتَ الأعجَلُ مِنَّا، فتعَجَّبتُ لِذلِكَ، فغَمَزَني الآخَرُ، فقالَ لي مِثلَها، فلَمْ أنشَبْ أن نظرتُ إلى أبي جهلٍ يَجولُ في النَّاسِ، قُلتُ: ألا، إنَّ هذا صاحِبُكُما الَّذي سألتُماني، فابتَدَراهُ بِسَيفَيهِما، فضَرَباهُ حتَّى قتَلاهُ، ثُمَّ انصَرَفا إلى رَسُولِ اللهِ ﷺ فأخبَراهُ، فقالَ: «أيُّكُما قَتَلَهُ»؟ قالَ كُلُّ واحِدٍ منهُما: أنا قَتَلتُهُ، فقال: «هَل مَسَحتُما سَيفَيكُما»؟ قالا: لا، فنَظَرَ في السَّيفَينِ، فقالَ: «كِلاكُما قَتَلَهُ، سَلَبُهُ لِمُعاذِ بنِ عَمرِو بنِ الجَمُوحِ». وكانا مُعاذَ بنَ عَفراءَ وَمُعاذَ بنَ عَمرِو بنِ الجَموحِ.

قالَ مُحَمَّدٌ: سَمِعَ يُوسُفُ صالِحاً وإبراهيمُ أباهُ.

[الحديث ٣١٤١ ـ طرفاه في: ٣٩٦٤، ٣٩٨٨].

٣١٤٢ ـ حدّثنا عَبْدُ اللهِ بنُ مَسلَمةَ، عَنْ مالِكٍ، عَنْ يَحيى بنِ سَعيدٍ، عَنِ ابنِ أفلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ، عَنْ أبي قَتادَةَ رَضيَ اللهُ عَنهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ حُنَينٍ، فلَمَّا التَقَينا، كانَتْ لِلمُسلِمينَ جَولَةٌ، فَرَأيتُ رَجُلاً مِنَ المُشرِكينَ عَلا رَجُلاً مِنَ المُسلِمينَ، فاستَدَرتُ حتَّى أتَيتُهُ مِن وَرائِهِ حتَّى ضَرَبتُهُ بِالسَّيفِ على حَبلِ عاتِقِهِ، فأقبَلَ عَلَيَّ فضَمَّني ضَمَّةً وجَدتُ مِنها ريحَ المَوتِ، ثُمَّ أدرَكَهُ المَوتُ فأرسَلَني، فلَحِقتُ عُمَرَ بنَ الخطَّابِ فقُلتُ: ما بالُ النَّاسِ؟ قال: أمرُ اللهِ، ثُمَّ إنَّ النَّاسَ رَجَعوا، وَجَلَسَ النَّبيُّ ﷺ فقال: «مَنْ قَتَلَ قَتيلاً لَهُ عَلَيهِ بَيِّنَةٌ فلَهُ سَلَبُهُ». فقُمتُ فقُلتُ: مَنْ يَشهَدُ لي، ثُمَّ جَلَستُ، ثُمَّ قالَ: «مَنْ قَتَلَ قَتيلاً لَهُ عَلَيهِ بَيِّنَةٌ فلَهُ سَلَبُهُ». فقُمتُ، فقُلتُ: مَنْ يَشهَدُ لي، ثُمَّ جَلَستُ، ثُمَّ قالَ الثَّالِثَةَ مِثلَهُ، فقُمتُ، فقالَ رَسُولُ اللهِ ﷺ: «ما لَكَ يا أبا قَتادَةَ»؟ فاقتَصَصتُ عَلَيهِ القِصَّةَ، فقالَ رَجُلٌ: صَدَقَ يا رَسُولَ اللهِ، وَسَلَبُهُ عِندي فأرضِهِ عَنِّي، فقالَ أبو بَكرٍ الصِّدِّيقُ رَضيَ اللهُ عَنهُ: لاهَا اللهِ إذاً يَعمِدُ إلى أسَدٍ من أُسْدِ اللهِ، يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ، يُعطيكَ سَلَبَهُ، فقالَ النَّبيُّ ﷺ: «صَدَقَ». فأعطاهُ، فبِعتُ الدِّرعَ، فابتَعتُ بِهِ مَخرَفاً في بَني سَلِمَةَ، فإنَّهُ لأوَّلُ مالٍ تأثَّلتُهُ في الإسلامِ.

[طرفه في: ٢١٠٠].

= ـ قوله: (فلم أنشب) أي فلم ألبث.

٣١٤٢ـ قوله: (لاها الله) بقطع الهمزة ووصلها وكلاهما مع إثبات ألف ها وحذفها كما في القاموس والمغني وغيرهما فهي أربعة والمعنى لا والله انظر الشارح.

ـ قوله: (مخرفاً) بفتح الميم وكسر الراء وبفتحها أي بستاناً لأنه يخترف منه التمر أي يجتنى (شارح).

[19] The Prophet's giving from one-fifth the booty to those whose hearts were made to adhere to Islam

3143- Urwa Ibn Az'zubair narrated: Hakim Ibn Hezam said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" for something, and he gave me. I asked him again and he gave me and said: "O Hakim! This wealth is green and sweet (as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper (giving) hand is better than the lower (taking) hand."" Hakim added: "I said: "O Allah's Apostle! By he, Who has sent you with the Truth I will never demand anything from anybody after you till I die."" Afterwards Abu'bakr used to call Hakim to give him, but he refused to accept anything from him. Then Omar called him to give him, but he refused. Then Omar said: "O Muslims! I offered to him (Hakim) his share which Allah has ordained for him from this booty but he refuses to take it." Thus Hakim did not ask anybody for anything after The Prophet "Allah's blessing and peace be upon him", till he died.

3144- Nafi narrated: Omar Ibn Al'khattab said: "O Allah's Apostle! I vowed to stay in seclusion in the mosque for one day during the Pre-Islamic period." The Prophet "Allah's blessing and peace be upon him" ordered him to fulfil his vow. Omar gained two slave girls from Hunain's spoils whom he left in some of Mecca's homes. But, later, The Prophet "Allah's blessing and peace be upon him" restored the spoils to Hawazin. Captives were seen in the way. Omar asked: "What is that Abdullah?" Abdullah answered: "The Prophet "Allah's blessing and peace be upon him" set free the captives of Hawazin without ransom." He said: "Then, go and set free these two slave girls."

(On the other hand, Nafi added:) The Messenger of Allah "Allah's blessing and peace be upon him" did not perform the Umra from Al'ji'rana. Had he performed the Umra, it would not have been hidden from Abdullah.

3145- Amr Ibn Taghlib "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave (gifts) to some people and let others. The latter seemed to be displeased by that. The Prophet "Allah's blessing and peace be upon him" said: "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, amongst whom is Amr Ibn Taghlib." Amr Ibn Taghlib said: "The statement of The Messenger of Allah "Allah's blessing and peace be upon him" is dearer to me than red camels."

١٩ ـ باب ما كانَ النَّبيُّ ﷺ يُعْطِي المُؤَلَّفَة قُلُوبُهُمْ وَغيرَهُمْ مِنَ الخُمُسِ وَنَحْوِهِ

رَواهُ عَبْدُ اللَّه بْنُ زيدٍ، عَنِ النَّبيِّ ﷺ.

٣١٤٣ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، وَعُرْوَةَ بْنِ الزُّبَيرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ رضي اللَّهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطاني، ثُمَّ سَأَلْتُهُ فَأَعْطاني، ثُمَّ قالَ لي: «يا حَكيمُ، إِنَّ هذا المَالَ خَضِرٌ حُلوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفسٍ لَمْ يُبارَكْ لَهُ فِيهِ، وَكانَ كالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَاليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفلَى». قالَ حَكِيمٌ: فَقُلتُ: يا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بالحَقِّ، لاَ أَرْزَأُ أَحَداً بَعْدَكَ شَيئاً حَتَّى أُفارِقَ الدُّنْيا، فَكانَ أَبُو بَكْرٍ يَدْعُو حَكيماً لِيُعْطِيَهُ العَطاءَ فَيَأْبى أَنْ يَقْبَلَ مِنْهُ شَيئاً، ثُمَّ إِنَّ عُمَرَ دَعاهُ لِيُعْطِيَهُ فَأَبى أَنْ يَقْبَلَ، فَقالَ: يا مَعْشَرَ المُسْلِمِينَ إِنِّي أَعْرِضُ عَلَيهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هذا الفَيءِ فَيَأْبى أَنْ يَأْخُذَهُ، فَلَمْ يَرْزَأْ حَكيمٌ أَحَداً مِنَ النَّاسِ بَعْدَ النَّبيِّ ﷺ حَتَّى تُوُفِّيَ.

[طرفه في: ١٤٧٢].

٣١٤٤ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قالَ: يا رَسُولَ اللَّهِ، إِنَّهُ كانَ عَلَيَّ اعْتِكافُ يَوْمٍ في الجاهِلِيَّةِ، فَأَمَرَهُ أَنْ يَفِيَ بِهِ، قالَ: وَأَصابَ عُمَرُ جارِيَتَينِ مِنْ سَبْيِ حُنَينٍ، فَوَضَعَهُما في بَعْضِ بُيُوتِ مَكَّةَ، قالَ: فَمَنَّ رَسُولُ اللَّهِ ﷺ عَلى سَبْيِ حُنَينٍ، فَجَعَلُوا يَسْعَوْنَ في السِّكَكِ، فَقالَ عُمَرُ: يا عَبْدَ اللَّهِ، انْظُرْ ما هذا؟ فَقالَ: مَنَّ رَسُولُ اللَّهِ ﷺ عَلى السَّبْيِ، قالَ: اذْهَبْ فَأَرْسِلِ الجارِيَتَينِ.

قالَ نافِعٌ: وَلَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ مِنَ الجِعْرَانَةِ، وَلَوِ اعْتَمَرَ لَمْ يَخْفَ عَلى عَبْدِ اللَّهِ.

وَزادَ جَرِيرُ بْنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: مِنَ الخُمُسِ. وَرَواهُ مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ في النَّذْرِ، وَلَمْ يَقُلْ: يَوْمٍ.

[طرفه في: ٢٠٣٢].

٣١٤٥ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ: حَدَّثَنا الحَسَنُ قالَ: حَدَّثَني عَمْرُو بْنُ تَغْلِبَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَعْطى رَسُولُ اللَّهِ ﷺ قَوْماً وَمَنَعَ آخَرِينَ. فَكَأَنَّهُمْ عَتَبُوا عَلَيهِ، فَقالَ: «إِنِّي أُعْطِي قَوْماً أَخافُ ظَلَعَهُمْ وَجَزَعَهُمْ، وَأَكِلُ أَقْواماً إِلى ما جَعَلَ اللَّهُ في قُلُوبِهِمْ مِنَ الخَيرِ وَالغِنَى، مِنْهُمْ عَمْرُو بْنُ تَغْلِبَ». فَقالَ عَمْرُو بْنُ تَغْلِبَ: ما أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ

٣١٤٤- قوله (يوم) بالجر والتنوين على الحكاية ولأبي ذر يوم بالنصب على الظرفية (شارح).

٣١٤٥- قوله (ضلعهم): أي مرض قلوبهم وضعف يقينهم. والذي في اليونينية. ظلعهم، أي ميلهم عن الحق كما في الشارح.

Al'hasan narrated: Amr Ibn Taghlib told us that The Messenger of Allah "Allah's blessing and peace be upon him" got some property or some war prisoners which he distributed in the way mentioned above, (by giving some people and letting others).

3146- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (because they have newly embraced Islam which is still not strong enough in their hearts)."

3147- Anas "Allah be pleased with him" narrated: When Allah made His Apostle get the properties of Hawazin tribe as booty, he started giving to some men from Quraish even up to one-hundred camels each. This led to some Ansari men's saying about Allah's Apostle: "May Allah forgive His Apostle! He is giving to (men of) Quraish, *letting* us, in spite of the fact that our swords are still dropping blood (of the pagans)." When The Messenger of Allah "Allah's blessing and peace be upon him" was informed of what they had said, he called the Ansar and gathered them in a leather tent; and he did not call anybody else with them. When they gathered, The Messenger of Allah "Allah's blessing and peace be upon him" came to them and said: "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied:" O Allah's Apostle! The wise ones amongst us said nothing, but the youngsters amongst us said: May Allah forgive His Apostle; he gives Quraish and leaves the Ansar, in spite of the fact that our swords are still dribbling with the blood of the pagans." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I give to such people as are still close to the period of disbelief (because they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with The Messenger of Allah "Allah's blessing and peace be upon him" to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied: "Yes, O Allah's Apostle, we are satisfied." Then The Prophet "Allah's blessing and peace be upon him" said to them:" You will find after me, others given preference over you. Then be patient till you meet Allah and meet His Apostle at The Fount (in Paradise)." (Anas added:) But we did not keep patient.

3148- Jubair Ibn Mut'im narrated That while he was with The Messenger of Allah "Allah's blessing and peace be upon him" who was accompanied by the people on their way back from Hunain, the Bedouins started begging things of The Messenger of Allah "Allah's blessing and peace be upon him" so much that they forced him to go under a huge tree where his loose outer garment was snatched away. On that, The Messenger of Allah "Allah's blessing and peace be upon him" stood up and said to them: "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will never find me a miser, a liar, or a coward."

وزاد أبو عاصم، عن جرير قال: سمعتُ الحسن يقولُ: حدَّثنا عمرو بنُ تغلب: أنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِمَالٍ أَوْ بِسَبْيٍ فَقَسَمَهُ، بهذا.

[طرفه في: ٩٢٣].

٣١٤٦ ـ حدثنا أبو الوليد: حدَّثنا شُعبةُ، عن قتادة، عن أنس رضي اللَّهُ عنهُ قال: قال النَّبِيُّ ﷺ: «إنِّي أُعطي قُريشاً أتألَّفُهُمْ، لأنَّهُمْ حَديثُ عَهْدٍ بِجَاهِليَّةٍ».

[الحديث ٣١٤٦ ـ أطرافه في: ٣١٤٧، ٣٥٢٨، ٣٧٧٨، ٣٧٩٣، ٤٣٣١، ٤٣٣٢، ٤٣٣٣، ٤٣٣٤، ٤٣٣٧، ٥٨٦٠، ٦٧٦٢، ٧٤٤١].

٣١٤٧ ـ حدثنا أبو اليمان: أخبَرَنا شُعيبٌ، حدَّثَنَا الزُّهْرِيُّ قال: أخبرني أنسُ بنُ مالك: أنَّ ناساً من الأنصار قالوا لِرَسُولِ اللَّهِ ﷺ، حين أفاءَ اللَّهُ على رَسُوله ﷺ من أموال هوازن ما أفاء، فطَفِقَ يُعْطي رجالاً من قُرَيشٍ المِئَةَ من الإبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرسُولِ اللَّهِ ﷺ، يُعْطي قُرَيشاً وَيَدَعُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دمائهمْ! قال أنَسٌ: فَحُدِّثَ رَسُولُ اللَّهِ ﷺ بِمقالَتِهِم، فأرسَلَ إلى الأنصار فجمعَهُمْ في قُبَّةٍ من أدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ أحداً غيرهُمْ، فَلَمَّا اجْتَمَعُوا جاءَهُمْ رَسُولُ اللَّهِ ﷺ فقال: «ما كانَ حَديثٌ بَلَغَنِي عَنْكُمْ»؟ قال لَهُ فُقَهاؤُهُمْ: أمَّا ذَوُو آرائِنَا يا رَسُولَ اللَّهِ ﷺ فَلَمْ يَقُولُوا شَيئاً، وأمَّا أُناسٌ مِنَّا حَديثَةٌ أَسْنانُهُمْ، فَقالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ، يُعْطِي قُرَيشاً، وَيَتْرُكُ الأنْصَارَ، وَسُيُوفُنَا تَقْطُرُ مِنْ دمائِهِمْ. فَقالَ رَسُولُ اللَّهِ ﷺ: «إنِّي أُعطي رجالاً حديثٌ عهدُهُمْ بكُفرٍ، أمَا تَرْضَوْنَ أن يَذْهَبَ النَّاسُ بالأمْوالِ، وَتَرْجِعُونَ إلَى رِحالِكُمْ بِرَسُولِ اللَّهِ ﷺ؟ فَوَاللَّهِ ما تَنْقَلِبُونَ بِهِ، خَيرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قالُوا: بلَى يا رَسُولَ اللَّهِ قد رَضِينا، فقال لَهُمْ: «إنَّكُمْ سَتَرَوْنَ بَعْدي أَثَرَةً شَديدةً فاصبِرُوا حتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ ﷺ عَلَى الحَوْضِ». قالَ أنَسٌ: فَلَمْ نَصْبِرْ.

[طرفه في: ٣١٤٦].

٣١٤٨ ـ حدّثنا عَبْدُ العزيز بْنُ عَبْدِ اللَّهِ الأُوَيسِيُّ: حَدَّثَنَا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صالحٍ عن ابن شهاب قال: أخبرني عُمَرُ بْنُ محمَّد بن جُبَيرِ بن مُطْعِمٍ: أنَّ مُحَمَّدَ بْنَ جُبَيرٍ قالَ: أَخْبَرَنِي جُبَيرُ بْنُ مُطْعِمٍ: أَنَّهُ بَينا هُوَ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ، مُقْبِلاً مِنْ حُنَينٍ، عَلِقَتْ رَسُولَ اللَّهِ ﷺ الأعْرَابُ يَسْأَلُونَهُ، حتَّى اضْطَرُّوهُ إلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ رَسُولُ اللَّهِ ﷺ فَقالَ: «أعْطُونِي رِدَائِي، فَلَوْ كانَ عَدَدُ هذهِ العِضَاهِ نَعَماً لَقَسَمْتُهُ بَينَكُمْ ثمَّ لا تَجِدُونِي بَخِيلاً، ولا كَذُوباً، ولا جَبَاناً».

[طرفه في: ٢٨٢١].

٣١٤٧ـ قوله: (الأدم) جلد تم دباغه.

ـ قوله: (أثرة): بضم الهمزة وسكون المثلثة وبفتحهما لأبي ذر أي إيثاراً لأنفسهم عليكم بالدنيا ولا يجعلون لكم في الأمر من نصيب اهـ من الشارح.

3149- Anas “Allah be pleased with him” narrated: While I was walking with The Prophet “Allah’s blessing and peace be upon him” who was wearing a Najrani outer garment with a thick hem, a Bedouin came upon The Prophet “Allah’s blessing and peace be upon him” and pulled his garment so violently that I recognized the impress of the hem of the garment on his (The Prophet’s) shoulder, caused by the violence of his (The Bedouin’s) pull. Then the Bedouin said: "Order for me something from Allah's Fortune which you have." The Prophet “Allah’s blessing and peace be upon him” turned to him smiling, and ordered that a gift should be given to him.

3150- Abdullah "Allah be pleased with him" reported: On the day of Hunain, Allah's Apostle "Allah's blessing and peace be upon him" favoured some people in the distribution of the booty (to the exclusion of others); he gave Al'aqra Ibn Habis one-hundred camels and Oyaina the same amount, and also gave to some of the eminent Arabs preference in this regard. Then a person came and said: "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went and informed him, and he said: "If Allah and His Apostle did not act justly, who else would act justly? May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient."

3151- Asma “Allah be pleased with her” narrated: I used to carry the date stones on my head from the land of Az’zubair which The Messenger of Allah “Allah’s blessing and peace be upon him” had given to him, and it was at a distance of two-thirds of a Farsakh (a Farsakh is about three miles) from my house. Hesham narrated from his father (in this context): The Prophet “Allah’s blessing and peace be upon him” gave Az’zubair (a piece of) land from the property of Banun’nadir (which was taken as war booty).

3152- Nafi narrated from Ibn Omar “Allah be pleased with both”: Omar Ibn Al’khattab expelled all the Jews and Christians from the land of Hijaz. The Messenger of Allah “Allah’s blessing and peace be upon him”, after conquering Khaibar, thought of expelling the Jews from the land which, after being conquered, belonged to The Jews (or Allah), The Messenger of Allah “Allah’s blessing and peace be upon him” and the Muslims. But the Jews requested The Messenger of Allah “Allah’s blessing and peace be upon him” to leave them there on the condition that they would do the labour and get half of the fruits (which the land would yield). The Messenger of Allah “Allah’s blessing and peace be upon him” said: "We shall keep you on these terms as long as we wish." Thus they stayed till the time of Omar's Caliphate when he expelled them to Taima and Ariha.

[20] The food, which people get in the land of war

3153- Abdullah Ibn Mughaffal “Allah be pleased with him” narrated: While we were besieging the fort of Khaibar, a person threw a leather container having fat, which I ran to take. But when I turned I saw The Prophet “Allah’s blessing and peace be upon him” (standing). So I felt SHY OF him.

٣١٤٩ ـ حدثنا يحيى بنُ بُكير: حدَّثنا مالكٌ، عن إسحاق بن عبد الله، عن أنس بن مالك رضي الله عنهُ قال: كنتُ أمشي مع النبيّ ﷺ وعليه بردٌ نجرانيٌّ غليظُ الحاشية، فأدركه أعرابيٌّ فجذبه جذبةً شديدةً، حتّى نظرتُ إلى صفحة عاتق النبيّ ﷺ قد أثّرت به حاشيةُ الرداء من شدّة جذبته، ثمّ قال: مُرْ لي من مال الله الّذي عندك، فالتفتَ إليه فضحك، ثمّ أمر له بعطاء.

[الحديث ٣١٤٩ ـ طرفاه في: ٥٨٠٩، ٦٠٨٨].

٣١٥٠ ـ حدثنا عثمانُ بنُ أبي شيبة: حدَّثنا جريرٌ، عن منصور، عن أبي وائل، عن عبد الله رضي اللهُ عنهُ قال: لمّا كان يومُ حُنين، آثر النبيُّ ﷺ أناساً في القسمة، فأعطى الأقرعَ بنَ حابسٍ مئةً من الإبل، وأعطى عُيينة مثلَ ذلك، وأعطى أناساً من أشراف العرب، فآثرهم يومئذٍ في القسمة، قال رجلٌ: واللهِ إنّ هذه القسمةَ ما عُدِلَ فيها، وما أُريد بها وجهُ الله. فقلتُ: واللهِ لأُخبرنّ النبيّ ﷺ، فأتيتُه فأخبرتُه، فقال: «فمن يعدلُ إذا لم يعدلِ اللهُ ورسولُه، رحم اللهُ موسى، قد أُوذي بأكثر من هذا فصبر».

[الحديث ٣١٥٠ ـ أطرافه في: ٣٤٠٥، ٤٣٣٥، ٤٣٣٦، ٦٠٥٩، ٦١٠٠، ٦٢٩١، ٦٣٣٦].

٣١٥١ ـ حدثنا مَحمُودُ بْنُ غَيلانَ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا هِشامٌ قال: أَخْبَرَنِي أَبِي، عَنْ أَسْماءَ ابْنَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُما قالَتْ: كُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِي، وَهْيَ مِنِّي عَلَى ثُلُثَي فَرْسَخٍ. وَقالَ أَبُو ضَمْرَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَقْطَعَ الزُّبَيرَ أَرْضاً مِنْ أَمْوالِ بَنِي النَّضِيرِ.

[الحديث ٣١٥١ ـ طرفه في: ٥٢٢٤].

٣١٥٢ ـ حدثني أَحْمَدُ بْنُ المِقْدامِ: حَدَّثَنا الفُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ قالَ: أَخْبَرَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ عُمَرَ بْنَ الخَطّابِ أَجْلَى اليَهُودَ وَالنَّصارَى مِنْ أَرْضِ الحِجازِ، وَكانَ رَسُولُ اللَّهِ ﷺ لَمّا ظَهَرَ عَلَى أَهْلِ خَيبَرَ أَرادَ أَنْ يُخرِجَ اليَهُودَ مِنْها، وَكانَتِ الأَرْضُ لَمّا ظَهَرَ عَلَيها لِليَهُودِ وَلِلرَّسُولِ وَلِلْمُسْلِمِينَ، فَسَأَلَ اليَهُودُ رَسُولَ اللَّهِ ﷺ أَنْ يَتْرُكَهُمْ عَلَى أَنْ يَكْفُوا العَمَلَ وَلَهُمْ نِصْفُ الثَّمَرِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «نُقِرُّكُمْ عَلَى ذلِكَ ما شِئْنا». فَأُقِرُّوا حَتَّى أَجْلاهُمْ عُمَرُ فِي إِمارَتِهِ إِلَى تَيماءَ وَأَرِيحا.

[طرفه في: ٢٢٨٥].

٢٠ ـ باب ما يُصِيبُ مِنَ الطَّعامِ فِي أَرْضِ الحَرْبِ

٣١٥٣ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنّا مُحاصِرِينَ قَصْرَ خَيبَرَ، فَرَمى إِنْسانٌ بِجِرابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ

٣١٥٢ـ ق ' ه. (لما ظهر عليها لليهود) ولأبي الوقت وابن عساكر لما ظهر عليها لله وللرسول (شارح).

3154- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both": In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store.

3155- Ibn Abu'awfa "Allah be pleased with him" narrated: We were afflicted with hunger during the besiege of Khaibar. When it was the day of (the battle of) Khaibar, we slaughtered the donkeys. When the pots got boiling (with their meat), the caller of The Messenger of Allah "Allah's blessing and peace be upon him" announced that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that The Prophet "Allah's blessing and peace be upon him" prohibited that because the one-fifth had not been taken out of the booty (donkeys). But other people said: "He prohibited eating them for ever." (The sub-narrator added) "I asked Sa'eed Ibn Jubair who said: "He has made eating donkeys' meat unlawful forever."

لِآخُذَهُ، فَالتَفَتُّ فَإِذَا النَّبِيُّ ﷺ فَاسْتَحيَيتُ منهُ

[الحديث ٣١٥٣ ـ طرفاه في: ٤٢٢٤، ٥٥٠٨].

٣١٥٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيد، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَن ابن عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كُنَّا نُصِيبُ في مَغَازِينَا العَسَلَ وَالعِنَبَ، فَنَأْكُلُهُ وَلا نَرْفَعُهُ.

٣١٥٥ ـ حدّثنا موسى بنُ إسماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ قالَ: سَمِعْتُ ابنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنهُما يَقُولُ: أَصَابَتْنَا مَجَاعَةُ لَيالِيَ خَيبَرَ، فَلَمَّا كانَ يَوْمُ خَيبَرَ وَقَعْنَا في الحُمُرِ الأَهْلِيَّةِ فَانْتَحَرْنَاها، فَلَمَّا غَلَتِ القُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَكْفِئُوا القُدُورَ، فَلا تَطْعَمُوا مِنْ لُحُومِ الحُمُرِ شَيئاً. قالَ عَبْدُ اللَّهِ: فَقُلنا: إِنَّمَا نَهَى النَّبِيُّ ﷺ لأَنَّها لَمْ تُخَمَّسْ، قالَ: وَقَالَ آخَرُونَ: حَرَّمَهَا أَلبَتَّةَ، وَسَأَلْتُ سَعِيدَ بْنَ جُبَيرٍ فَقالَ: حَرَّمَها أَلْبَتَّةَ.

[الحديث ٣١٥٥ ـ أطرافه في: ٤٢٢٠، ٤٢٢٢، ٤٢٢٤، ٥٥٢٦].

(58) The Book of Jizya and Reconciliation

[1] Jizya (tribute) and making peace with people of scriptures

Allah said in this relation: " Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the Religion of truth, from among the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." (The Repentance "At'tawba" 29)

Ibn Abu'najih told: I asked Mujahid: "Why do the people of scriptures of Sham pay a four-Dinar Jizya, while those of Yemen pay just one Dinar?" he said: "This is a kind of making it easy (considering their state and condition)."

3156- Sufyan narrated: I heard Amr telling: I was sitting with Jaber Ibn Zaid and Amr Ibn Aws, when Bajala was narrating to them in the seventieth year of Hegira. It was the year when Mus'ab Ibn Az'zubair was the leader of the pilgrims of Basra. We were sitting at the steps of Zamzam well when Bajala said: "I was the clerk of Jaz Ibn Mo'awiya, Al'ahnaf's paternal uncle. A letter came from Omar Ibn Al'khattab one year before his death which went as follows: "Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam; a relative of this sort is called one of Mahram)." Omar did not take the Jizya from the Magian infidels.

3157- till Abdur'rahman Ibn Awf testified that The Messenger of Allah "Allah's blessing and peace be upon him" had taken the Jizya from the Magians of Hagar.

3158- Al'miswar narrated that Amr Ibn Awf Al'ansari "Allah be pleased with him" (who was an ally of Banu'amr Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr) had told him: Allah's Apostle "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah to Bahrain to collect Jizya (tribute). Allah's Apostle "Allah's blessing and peace be upon him" had established peace with the people of Bahrain and appointed Al Ala Ibn Al'hadrami as their governor. When Abu'obaida came from Bahrain with the money, the Ansar heard of Abu'obaida's arrival, which coincided with the time of the Morning Prayer with The Prophet. When Allah's Apostle "Allah's blessing and peace be upon him" led them in the Morning Prayer and finished, the Ansar approached him. He looked at them and smiled on seeing

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٥٨ ـ كِتَابُ الجِزْيَةِ وَالمُوَادَعَةِ

١ ـ باب الجِزْيَةِ وَالمُوَادَعَةِ مَعَ أَهْلِ الذِّمَّةِ وَالحَرْبِ

وَقَوْلِ اللَّهِ تَعالَى: ﴿قاتِلوا الَّذينَ لا يُؤْمِنُونَ بِاللَّهِ وَلا بِاليَوْمِ الآخِرِ وَلا يُحَرِّمُونَ ما حَرَّمَ اللَّهُ وَرَسُولُهُ وَلا يَدِينُونَ دِينَ الحَقِّ مِنَ الَّذينَ أُوتُوا الكِتابَ حَتَّى يُعْطُوا الجِزْيَةَ عَنْ يَدٍ وَهُمْ صاغِرُونَ﴾ [التوبة: ٢٩]: أذِلَّاءُ.

وَما جاءَ في أَخْذِ الجِزْيَةِ مِنَ اليَهُودِ وَالنَّصارَى وَالمَجُوسِ وَالعَجَمِ

وَقالَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبي نَجِيحٍ: قُلْتُ لِمُجاهِدٍ: ما شَأْنُ أَهْلِ الشَّامِ عَلَيْهِمْ أَرْبَعَةُ دَنانِيرَ، وَأَهْلُ اليَمَنِ عَلَيْهِمْ دِينارٌ؟ قالَ: جُعِلَ ذلِكَ مِنْ قِبَلِ اليَسارِ.

٣١٥٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَمْراً قالَ: كُنْتُ جالِساً مَعَ جابِرِ بْنِ زَيْدٍ وَعَمْرِو بْنِ أَوْسٍ، فَحَدَّثَهُما بَجالَةُ سَنَةَ سَبْعِينَ، عامَ حَجَّ مُصْعَبُ بْنُ الزُّبَيْرِ بِأَهْلِ البَصْرَةِ عِنْدَ دَرَجِ زَمْزَمَ، قالَ: كُنْتُ كاتِباً لِجَزْءِ بْنِ مُعاوِيَةَ، عَمِّ الأَحْنَفِ، فَأَتانا كِتابُ عُمَرَ بْنِ الخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ المَجُوسِ، وَلَمْ يَكُنْ عُمَرُ أَخَذَ الجِزْيَةَ مِنَ المَجُوسِ.

٣١٥٧ ـ حَتَّى شَهِدَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَها مِنْ مَجُوسِ هَجَرَ.

٣١٥٨ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عُرْوَةُ بْنُ الزُّبَيْرِ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ أَنَّهُ أَخْبَرَهُ: أَنَّ عَمْرَو بْنَ عَوْفٍ الأَنْصارِيَّ، وَهُوَ حَلِيفٌ لِبَنِي عامِرِ بْنِ لُؤَيٍّ، وَكانَ شَهِدَ بَدْراً، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبا عُبَيْدَةَ بْنَ الجَرَّاحِ إِلَى البَحْرَيْنِ يَأْتِي بِجِزْيَتِها، وَكانَ رَسُولُ اللَّهِ ﷺ هُوَ صالَحَ أَهْلَ البَحْرَيْنِ وَأَمَّرَ عَلَيْهِمُ العَلاءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمالٍ مِنَ البَحْرَيْنِ، فَسَمِعَتِ الأَنْصارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوافَتْ صَلاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا صَلَّى بِهِمُ الفَجْرَ انْصَرَفَ، فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ،

باب ١ ـ قوله: (أهل الشام) أي من أهل الكتاب عليهم في الجزية أربعة دنانير الخ.

٣١٥٦ـ قوله: (فرقوا بين كل ذي محرم) أي بينهما زوجية.

٣١٥٨ـ قوله: (فوافت): من الموافاة وهو المجيء وذكر الشارح رواية فوافقت من الموافقة.

them. Then he said: "I feel that you have heard that Abu'obaida has brought something." They said: "Yes, O Allah's Apostle." He said: "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed with each other for it, and it will destroy you as it destroyed them."

3159- Jubair Ibn Haiyya narrated: Omar "Allah be pleased with him" sent Muslims to the great countries to fight the pagans. When Al'hurmuzan embraced Islam, Omar said to him: "I would like to consult you regarding these countries which I intend to invade." Al'hurmuzan said: "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Persia. So, order the Muslims to go towards Khosrau." So, Omar sent us (to Khosrau) appointing An'no'man Ibn Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying: "Let one of you talk to me!"

Al'mogheera replied: "Ask whatever you wish." The other asked: "Who are you?" Al'mogheera replied: "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (tribute). Our Prophet "Allah's blessing and peace be upon him" has informed us that our Lord says: "Whoever amongst us is Martyred, shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

3160- An'no'man said (in reply to Al'mogheera when he blamed him for delaying the attack, and wanted to start fighting early by day after finishing the talk with the interpreter): "If you had participated in a similar battle, in the company of Allah's Apostle "Allah's blessing and peace be upon him" he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle "Allah's blessing and peace be upon him" in many battles; and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (After midday)."

وَقالَ: «أظُنُّكُمْ قَدْ سَمِعْتُمْ أنَّ أبَا عُبَيدَةَ قَدْ جاءَ بِشَيءٍ». قالُوا: أجَلْ يا رَسُولَ اللَّهِ، قالَ: «فأَبْشِرُوا وَأمِّلُوا ما يَسُرُّكُمْ، فَوَاللَّهِ لا الفَقْرَ أخْشى عَلَيكُمْ، وَلكِنْ أخْشى عَلَيكُمْ أنْ تُبْسَطَ عَلَيكُمُ الدُّنْيا، كَما بُسِطَتْ عَلى مَنْ كانَ قَبْلَكُمْ، فَتَنافَسُوهَا كَما تَنافَسُوها، وَتُهْلِكَكُمْ كَما أهْلَكَتْهُمْ». [الحديث ٣١٥٨ ـ طرفاه في: ٤٠١٥، ٦٤٢٥].

٣١٥٩ ـ حدّثنا الفَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا المُعْتَمِرُ بْنُ سُلَيمانَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيدِ اللَّهِ الثَّقَفِيُّ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ المُزَنِيُّ وَزِيَادُ بْنُ جُبَيرٍ، عَنْ جُبَيرِ بْنِ حَيَّةَ قالَ: بَعَثَ عُمَرُ النَّاسَ في أفْنَاءِ الأمْصَارِ يُقَاتِلُونَ المُشْرِكِينَ، فَأسْلَمَ الهُرْمُزانُ، فَقالَ: إنِّي مُسْتَشِيرُكَ في مَغَازِيَّ هذِهِ، قالَ: نَعَمْ، مَثَلُهَا وَمَثَلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ المُسْلِمِينَ مَثَلُ طائِرٍ: لَهُ رَأسٌ وَلَهُ جَنَاحانِ وَلَهُ رِجْلانِ، فَإنْ كُسِرَ أحَدُ الجَنَاحَينِ نَهَضَتِ الرِّجْلانِ بِجَنَاحٍ وَالرَّأسِ، فَإنْ كُسِرَ الجَنَاحُ الآخَرُ نَهَضَتِ الرِّجْلانِ وَالرَّأسُ، وَإنْ شُدِخَ الرَّأسُ، ذَهَبَتِ الرِّجْلانِ وَالجَنَاحانِ وَالرَّأسُ، فالرَّأسُ كِسْرى، وَالجَنَاحُ قَيصَرُ، وَالجَنَاحُ الآخَرُ فارِسُ، فَمُرِ المُسْلِمِينَ فَلْيَنْفِرُوا إلى كِسْرى وَقالَ بَكْرٌ وَزِيَادٌ جَمِيعاً: عَنْ جُبَيرِ بْنِ حَيَّةَ، قالَ: فَنَدَبَنَا عُمَرُ، وَاسْتَعْمَلَ عَلَينَا النُّعْمانَ بْنَ مُقَرِّنٍ، حَتَّى إذَا كُنَّا بِأرْضِ العَدُوِّ، وَخَرَجَ عَلَينَا عامِلُ كِسْرى في أرْبَعِينَ ألفاً، فَقامَ تَرْجُمانٌ فَقالَ: لِيُكَلِّمْني رَجُلٌ مِنْكُمْ، فَقالَ المُغِيرَةُ: سَلْ عَمَّا شِئْتَ، قالَ: ما أنْتُمْ؟ قالَ: نَحْنُ أُنَاسٌ مِنَ العَرَبِ، كُنَّا في شَقَاءٍ شَدِيدٍ، وَبَلاءٍ شَدِيدٍ، نَمَصُّ الجِلدَ وَالنَّوَى مِنَ الجُوعِ، وَنَلبَسُ الوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالحَجَرَ، فَبَيْنَا نَحْنُ كَذلِكَ إذْ بَعَثَ رَبُّ السَّماوَاتِ وَرَبُّ الأرَضِينَ ـ تَعالى ذِكْرُهُ، وَجَلَّتْ عَظَمَتُهُ ـ إلَينَا نَبِيّاً مِنْ أنْفُسِنَا نَعْرِفُ أبَاهُ وَأُمَّهُ، فَأمَرَنَا نَبِيُّنَا، رَسُولُ رَبِّنَا ﷺ: أنْ نُقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ وَحْدَهُ أوْ تُؤَدُّوا الجِزْيَةَ، وَأخْبَرَنَا نَبِيُّنَا ﷺ عَنْ رِسالَةِ رَبِّنَا: أنَّهُ مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ في نَعِيمٍ لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقابَكُمْ. [الحديث ٣١٥٩ ـ طرفه في: ٧٥٣٠].

٣١٦٠ ـ فَقالَ النُّعْمانُ: رُبَّما أشْهَدَكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ يُنَدِّمْكَ وَلَمْ يُخْزِكَ، وَلكِنِّي شَهِدْتُ القِتَالَ مَعَ رَسُولِ اللَّهِ ﷺ، كانَ إذَا لَمْ يُقَاتِلْ في أوَّلِ النَّهارِ انْتَظَرَ حَتَّى تَهُبَّ الأرْوَاحُ، وَتَحْضُرَ الصَّلَوَاتُ.

٢ ـ باب إذا وادع الإمام مَلِكَ القَرْيَةِ، هل يكون ذلك لبقيتهم

٣١٦١ ـ حدّثنا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيبٌ، عَنْ عَمْرِو بْنِ يَحْيى، عَنْ عَبَّاسٍ

٣١٥٩ـ قوله: الشدخ: الكسر.

ـ قوله: (ترجمان) بفتح أوله وضمه (شارح).

ـ قوله: (نمص) بفتح الميم في الفرع وأصله (شارح).

٣١٦٠ـ قوله: (فقال النعمان) أي مجيباً للمغيرة لما أنكر عليه تأخير القتال وأراد الاشتغال به أول النهار بعد الفراغ من المكالمة مع الترجمان.

[2] When the imam establishes peace with a town's chief, this applies to all of its inhabitants

3161- Abu'humaid As'sa'idi "Allah be pleased with him" reported: We accompanied The Prophet "Allah's blessing and peace be upon him" in the holy battle of Tabuk and the king of Aila presented a white mule and a cloak as a gift to The Prophet. The Prophet "Allah's blessing and peace be upon him" wrote to him a peace treaty allowing him to keep authority over his country.

[3] The recommendation to do good to those under The Prophet's protection

3162- Jowairiya Ibn Qudama At'tamimi narrated: We said to Omar Ibn Al'khattab: "O Commander of The Believers! Advise us." He said: "I advise you to fulfil Allah's Convention (made with those under his protection) as it is the convention of your Prophet and the source of the livelihood of your dependents." (He meant the tribute taken from them.)

[4] What The Prophet gave as gifts from (the land of) Bahrain; and what he promised to give from its fund; and how was the war booty distributed

3163- Yahya Ibn Sa'eed narrated: I heard Anas "Allah be pleased with him" saying: Once The Prophet "Allah's blessing and peace be upon him" called the Ansar in order to grant them part of the land of Bahrain. On that they said: "No! By Allah, we will not accept it unless you grant a similar thing to our Quraishi brothers as well." He said: "That will be theirs if Allah wishes." But when the Ansar insisted on their request, he said: "After me you will see others given preference over you in this respect. You should be patient till you meet me at the fount."

3164- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" once said to me: "If the returns of Bahrain came, I would give you this much and this much." After The Messenger of Allah "Allah's blessing and peace be upon him" had died, the tribute of Bahrain came. Abu'bakr announced: " Let whoever was promised something by The Messenger of Allah "Allah's blessing and peace be upon him" come to me." So, I went to Abu'bakr and said: "The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If the returns of Bahrain came, I would give you this much and this much."" On that Abu'bakr said to me: "Scoop (money) with both your hands." I scooped money with both my hands. Abu'bakr ordered me to count it. I counted it and it was five hundred (gold pieces). Then he gave me till it became one thousand and five hundred (gold pieces).

3165- Anas "Allah be pleased with him" narrated: (A lot of) money from Bahrain was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Spread it in the Mosque." It was the greatest amount that had ever been brought to The Messenger of Allah "Allah's blessing and peace be upon him". In the meantime Al'abbas came to him and said: "O Allah's Apostle! Give me, for I gave the ransom of myself and Aqil." The Prophet "Allah's blessing and peace be upon him" said (to him): "Take." He scooped money with both of his hands and poured it in his garment, which he tried to lift, but he could not. He said to The Prophet "Allah's blessing and peace be upon him": "Will you order someone to help me in lifting it?" The Prophet "Allah's blessing and peace be upon him" said: "No." Al'abbas said: "Then will you yourself help me carry it?" The Prophet "Allah's blessing and peace be upon him" said: "No." Then Al'abbas threw away some of the money, but even then he could not lift it. He appealed to The Prophet "Allah's blessing and peace be upon him": "Will you order someone to help me

السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ تَبُوكَ، وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْداً، وَكَتَبَ لَهُ بِبَحْرِهِمْ. [طرفه في: ١٤٨١، ١٨٦٢].

٣ ـ باب الوَصَايَا بِأَهْلِ ذِمَّةِ رَسُولِ اللَّهِ ﷺ

وَالذِّمَّةُ: العَهْدُ، وَالإِلُّ: القَرَابَةُ.

٣١٦٢ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ جُوَيْرِيَةَ ابْنَ قُدَامَةَ التَّمِيمِيَّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قُلْنَا: أَوْصِنَا يَا أَمِيرَ المُؤْمِنِينَ، قَالَ: أُوصِيكُمْ بِذِمَّةِ اللَّهِ، فَإِنَّهُ ذِمَّةُ نَبِيِّكُمْ، وَرِزْقُ عِيَالِكُمْ. [طرفه في: ١٣٩٢].

٤ ـ باب مَا أَقْطَعَ النَّبِيُّ ﷺ مِنَ البَحْرَيْنِ، وَمَا وَعَدَ مِنْ مَالِ البَحْرَيْنِ وَالجِزْيَةِ، وَلِمَنْ يُقْسَمُ الفَيْءُ وَالجِزْيَةُ

٣١٦٣ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا النَّبِيُّ ﷺ الأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالبَحْرَيْنِ، فَقَالُوا: لَا وَاللَّهِ حَتَّى تَكْتُبَ لِإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا، فَقَالَ: «ذَاكَ لَهُمْ مَا شَاءَ اللَّهُ عَلَى ذَلِكَ». يَقُولُونَ لَهُ، قَالَ: «فَإِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي» [طرفه في: ٢٣٧٦].

٣١٦٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي رَوْحُ بْنُ القَاسِمِ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي: «لَوْ قَدْ جَاءَنَا مَالُ البَحْرَيْنِ، قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا». فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ وَجَاءَ مَالُ البَحْرَيْنِ، قَالَ أَبُو بَكْرٍ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَةٌ فَلْيَأْتِنِي، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ قَالَ لِي: «لَوْ قَدْ جَاءَنَا مَالُ البَحْرَيْنِ لَأَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا». فَقَالَ لِي: احْثُهْ، فَحَثَوْتُ حَثْيَةً، فَقَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِئَةٍ، فَأَعْطَانِي أَلْفاً وَخَمْسَ مِئَةٍ. [طرفه في: ٢٢٩٦].

٣١٦٥ ـ وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أُتِيَ النَّبِيُّ ﷺ بِمَالٍ مِنَ البَحْرَيْنِ، فَقَالَ: «انْثُرُوهُ فِي المَسْجِدِ»، فَكَانَ أَكْثَرَ مَالٍ أُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ، إِذْ جَاءَهُ العَبَّاسُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي، إِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلاً قَالَ: «خُذْ». فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يُقِلُّهُ، فَلَمْ يَسْتَطِعْ، فَقَالَ: أْمُرْ بَعْضَهُمْ يَرْفَعْهُ إِلَيَّ. قَالَ: «لَا»، قَالَ: فَارْفَعْهُ أَنْتَ عَلَيَّ، قَالَ: «لَا»، فَنَثَرَ مِنْهُ ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَرْفَعْهُ، فَقَالَ: أْمُرْ بَعْضَهُمْ يَرْفَعْهُ

باب ٣ ـ قوله الوصاة: الوصية

٣١٦٣ـ قوله: أثرة بهذا الضبط وبضم الهمزة وسكون المثلثة كما تقدم.

٣١٦٤ـ قوله: (احثه) بضم المثلثة وكسرها وبهاء السكت وقوله: (فحثوت) بالواو وقوله: (حثية) بالياء فأخذ الفعل من لغة والمصدر من أخرى وكذا فعلوا في تداخل اللغتين من كلمتين. قاله الشارح.

carry it?" The Prophet "Allah's blessing and peace be upon him" said: "No." Al'abbas said: "Then will you yourself help me carry it?" The Prophet "Allah's blessing and peace be upon him" said: "No." So, Al'abbas threw away some more money, lifted it (the rest) on his shoulder and went away. The Prophet "Allah's blessing and peace be upon him" kept on looking at him astonishingly because of his greediness till he went out of our sight. The Messenger of Allah "Allah's blessing and peace be upon him" did not get up from there till no single Dirham remained from that money.

[5] The sin of he, who illegally killed a person having a treaty with Muslims

3166- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever killed a person having a treaty with the Muslims, shall not smell the scent of Paradise though its odder is perceived from a distance (covered in) forty years."

[6] Expelling Jews from Arabian Peninsula

3167- Abu'huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached Bait Al'midras. He said to them: "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

3168- Sa'eed Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" saying: "Thursday! And what will get you know what Thursday is?" After that Ibn Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn Abbas: "What is (about) Thursday?" He said: "When the condition of The Messenger of Allah "Allah's blessing and peace be upon him" became worse, he said: "Bring me a bone of scapula, so that I may write something for you after which you will never go astray." The people differed in their opinions although it was improper to differ in front of a prophet. They said: "What is wrong with him? Do you think he is feverish? Ask him (to understand)." The Prophet "Allah's blessing and peace be upon him" replied: "Leave me for I am in a better state than what you are asking me to do." Then The Prophet "Allah's blessing and peace be upon him" ordered them to do three things saying: "Drive out all the pagans from the Arabian Peninsula: show respect to all foreign delegates by giving them gifts as I used to do." The sub-narrator added: "The third order was something beneficial which either Ibn Abbas did not mention or he mentioned but I forgot."

عَلَيَّ، قالَ: «لاَ». قالَ: فَارْفَعْهُ أَنْتَ عَلَيَّ، قالَ: «لا» فَنَثَرَ ثُمَّ احْتَمَلَهُ عَلى كاهِلِهِ، ثُمَّ انْطَلَقَ، فَما زالَ يُتْبِعُهُ بَصَرَهُ حَتَّى خَفِيَ عَلَينا، عَجَباً مِنْ حِرْصِه، فما قامَ رَسُولُ اللَّهِ ﷺ وَثَمَّ مِنْها دِرْهَمٌ. [طرفه في: ٤٢١].

٥ ـ باب إِثْمِ مَنْ قتلَ مُعاهداً بغيرِ جُرْمٍ

٣١٦٦ ـ حدّثنا قيسُ بنُ حفصٍ: حدَّثنا عبدُ الواحدِ: حدَّثنا الحسنُ بنُ عَمْرو: حدّثنا مُجاهِدٌ، عَنْ عَبدِ اللَّهِ بنِ عَمْروٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ قَتَلَ مُعاهَداً لَمْ يَرِحْ رائِحَةَ الجَنَّةِ، وإنَّ رِيحَها تُوجَدُ مِنْ مَسيرَةِ أَرْبَعِينَ عاماً». [الحديث ٣١٦٦ ـ طرفه في: ٦٩١٤].

٦ ـ باب إِخْرَاجِ اليَهُودِ مِنْ جَزِيرَةِ العَرَبِ

وقالَ عُمَرُ، عَنِ النَّبيِّ ﷺ: «أُقِرُّكُمْ ما أَقَرَّكُمُ اللَّهُ بِهِ».

٣١٦٧ ـ حدّثنا عبدُ اللَّهِ بنُ يوسفَ: حدَّثنا اللَّيثُ قالَ: حدَّثني سعيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: بَيْنَما نَحْنُ فِي المَسْجِدِ، خَرَجَ النَّبيُّ ﷺ فقالَ: «انْطَلِقُوا إِلى يَهُودَ»، فَخَرَجْنا حَتَّى جِئْنا بَيْتَ المِدْرَاسِ، فقالَ: «أَسْلِمُوا تَسْلَمُوا، واعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ، وإنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هذهِ الأَرْضِ، فَمَنْ يَجِدْ مِنْكُمْ بِمالِهِ شَيْئاً فَلْيَبِعْهُ، وإلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ». [الحديث ٣١٦٧ ـ طرفاه في: ٦٩٤٤، ٧٣٤٨].

٣١٦٨ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمانَ الأَحْوَلِ: سَمِعَ سَعِيدَ بْنَ جُبَيرٍ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما يَقُولُ: يَوْمُ الخَمِيسِ وما يَوْمُ الخَمِيسِ، ثُمَّ بَكى حَتَّى بَلَّ دَمْعُهُ الحَصى، قُلْتُ: يا أَبا عَبَّاسٍ، ما يَوْمُ الخَمِيسِ؟ قالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فقالَ: «ائْتُونِي بِكَتِفٍ أَكْتُبْ لَكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ أَبَداً». فَتَنازَعُوا، ولا يَنْبَغِي عِنْدَ نَبيٍّ تَنازُعٌ، فَقالُوا: مَا لَهُ أَهَجَرَ اسْتَفْهِمُوهُ؟ فَقالَ: «ذَرُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ». فَأَمَرَهُمْ بِثَلاثٍ، قالَ: «أَخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وأَجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ». وَالثَّالِثَةُ خَيْرٌ، إِمَّا أَنْ سَكَتَ عَنْها، وَإِمَّا أَنْ قالَها فَنَسِيتُها. قالَ سُفْيانُ: هذا مِنْ قَوْلِ سُلَيْمانَ. [طرفه في: ١١٤].

٧ ـ باب إِذا غَدَرَ المُشْرِكُونَ بِالمُسْلِمِينَ، هَلْ يُعْفَى عَنْهُمْ؟

٣١٦٩ ـ حدّثنا عبدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني سَعِيدٌ، عَنْ أَبي هُرَيرَةَ

باب ٥ ـ قوله: (معاهداً) بفتح الهاء أي ذمياً بغير جرم أي بغير حق.

٣١٦٦ـ قوله: (يرح) بهذا الضبط وحكي ضم أوله وكسر الراء وفتح أوله وكسر ثانيه أي: لم يشم ا هـ من الشارح.

٣١٦٨ـ قوله: (مما تدعوني إليه) ولأبي ذر مما تدعونني إليه (شارح).

٣١٦٩ـ قوله: (سم) بتثليث السين (شارح).

[7] If the pagans betrayed, would they be excused?

3169- Abu'huraira "Allah be pleased with him" reported: When Khaibar was conquered, a roasted poisoned sheep was presented to The Prophet as a gift (by the Jews). The Prophet "Allah's blessing and peace be upon him" ordered: "Let all the Jews who have been here, be gathered before me." The Jews were collected (to whom) The Prophet "Allah's blessing and peace be upon him" said: "I am going to ask you a question. Will you tell the truth?" They said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked: "Who is your father?" They replied: "So-and-so." He said: "You are liars; your father is so-and-so." They said: "You are right." He said: "Will you now tell me the truth, if I ask you about something?" They replied: "Yes, O Abul'qasim; and if we tell a lie, you can realize it as you have done regarding our father." On that he asked: "Who are the people of the (Hell) Fire?" They said: "We shall remain in the (Hell) Fire for a short time, and after that you will replace us." The Prophet "Allah's blessing and peace be upon him" said: "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked: "Will you now tell me the truth if I ask you a question?" They said: "Yes, O Abul'qasim." He asked: "Have you poisoned this sheep?" They said: "Yes." He asked: "What made you do so?" They said: "We wanted to know: if you are a liar, we will get rid of you, and if you are a Prophet, then the poison will not harm you."

[8] The imam's invoking Allah to curse those who broke their treaty

3170- Asim narrated: I asked Anas about the Qunut (invocation in the prayer). Anas said: "It should be recited before bowing." I said: "So-and-so claims that you say that it should be recited after bowing." He replied: "He is mistaken." Then Anas narrated to us that The Prophet "Allah's blessing and peace be upon him" invoked evil on the tribe of Banu'sulaim for one month after bowing. Anas Further said: "The Prophet "Allah's blessing and peace be upon him" had sent 40 or 70 reciters (of the Qur'an) to some pagans who struggled with, and martyred them, although there was a peace treaty between them and The Prophet "Allah's blessing and peace be upon him". However, I had never seen The Prophet "Allah's blessing and peace be upon him" so sorry and worried about anybody as he was about them (the reciters).

[9] The women's giving shelter and granting asylum (to others)

3171- Ommu'hani Bint "daughter of" Abu'talib "Allah be pleased with her" narrated: I went to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest of Mecca and found him taking a bath, with his daughter Fatima screening him. I greeted him and he asked: "Who is that?" I said: "I'm Ommu'hani Bint Abu'talib." He said: "Welcome, O Ommu'hani!" After he had finished his bath, he stood up and offered eight Rak'as while dressed in one garment. I said: "O Allah's Apostle! My brother Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so Ibn Hubaira." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ommu'hani! We will grant asylum to the one whom you have granted asylum." She (Ommu'hani) said: "That was in the forenoon."

رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ النَّبِيُّ ﷺ: «اجْمَعُوا إِلَيَّ مَنْ كَانَ هَاهُنَا مِنْ يَهُودَ». فَجُمِعُوا لَهُ، فَقَالَ: «إِنِّي سَائِلُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ»؟ فَقَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ ﷺ: «مَنْ أَبُوكُمْ»؟ قَالُوا فُلَانٌ، فَقَالَ: «كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلَانٌ». قَالُوا: صَدَقْتَ، قَالَ: «فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ»؟ فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا، فَقَالَ لَهُمْ: «مَنْ أَهْلُ النَّارِ»؟ قَالُوا: نَكُونُ فِيهَا يَسِيراً، ثُمَّ تَخْلُفُونَنَا فِيهَا، فَقَالَ النَّبِيُّ ﷺ: «اخْسَؤُوا فِيهَا، وَاللَّهِ لَا نَخْلُفُكُمْ فِيهَا أَبَداً». ثُمَّ قَالَ: «هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ»، فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمّاً». قَالُوا: نَعَمْ، قَالَ: «مَا حَمَلَكُمْ عَلَى ذَلِكَ»؟ قَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِباً نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ. [الحديث ٣١٦٩ - طرفاه في: ٤٢٤٩، ٥٧٧٧].

٨ - باب دُعَاءِ الإِمَامِ عَلَى مَنْ نَكَثَ عَهْداً

٣١٧٠ - حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا عَاصِمٌ قَالَ: سَأَلْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ عَنِ الْقُنُوتِ، قَالَ: قَبْلَ الرُّكُوعِ، فَقُلْتُ: إِنَّ فُلَاناً يَزْعُمُ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ؟ فَقَالَ: كَذَبَ، ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَنَتَ شَهْراً بَعْدَ الرُّكُوعِ، يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ، قَالَ: بَعَثَ أَرْبَعِينَ - أَوْ سَبْعِينَ، يَشُكُّ فِيهِ - مِنَ الْقُرَّاءِ، إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ، فَعَرَضَ لَهُمْ هَؤُلَاءِ فَقَتَلُوهُمْ، وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فَمَا رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ.

[طرفه في: ١٠٠١].

٩ - باب أَمَانِ النِّسَاءِ وَجِوَارِهِنَّ

٣١٧١ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِئٍ ابْنَةِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِئٍ ابْنَةَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «مَنْ هَذِهِ»؟ فَقُلْتُ: أَنَا أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَباً بِأُمِّ هَانِئٍ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانَ رَكَعَاتٍ، مُلْتَحِفاً فِي ثَوْبٍ وَاحِدٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي، عَلِيٌّ، أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلَانُ بْنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِئٍ». قَالَتْ أُمُّ هَانِئٍ: وَذَلِكَ ضُحًى.

[طرفه في: ٢٨٠].

٣١٧٠- قوله: (فما رأيته وجد على أحد) الخ أي ما رأيته غضب على أحد كغضبه عليهم.

٣١٧١- قوله: (فلان) بالرفع ولأبي ذر بالنصب كما في الشارح ولكل وجهة.

[10] Muslim's (granting) asylum is to be secured by all (Muslims)

3172- Ibrahim At'taimi narrated from his father: Ali delivered a sermon in which he said: "We have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (the equality in retaliation for) wounds, the ages of the camels (given in charity or as blood money), and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain, and it was said, of Ohud). So, whoever innovates in it a heresy, commits a sin, or gives shelter in it, to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his obligatory or optional good deeds of worship will be accepted. Moreover, any (freed slave) takes as his master other than his real masters (before being manumitted) will incur the same (Curse). (It should be known too that) the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse).

[11] When some people say: "We left our religion for your (new) religion" and could not say: "We embraced Islam"

in this respect, Ibn Omar told that Khalid Ibn Al'walid continued killing (some people who did not say the phrase of embracing Islam correctly) to the extent that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I'm free from what Khalid did."

[12] Establishing peace and reconciliation with pagans by money and other things; and what about the sin of he, who did not fulfil the treaty

Allah Almighty said: "But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for he is the one that heareth and knoweth (all things)." (The Spoils of War "Al'anfal" 61)

3173- Sahl Ibn Abu'hathma "Allah be pleased with him" reported: Abdullah Ibn Sahl and Muhaiyisa Ibn Mas'ood Ibn Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on, Muhaiyisa came upon Abdullah Ibn Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. Abdur'rahman Ibn Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas'ood came to The Prophet "Allah's blessing and peace be upon him". Abdur'rahman intended to talk, but The Prophet "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." Since Abdur'rahman was the youngest, he kept silent and the other two spoke. The Prophet "Allah's blessing and peace be upon him" said: "If you swear as to who has committed the murder, you will be entitled to take your right from the murderer." They said: "How could we swear if we did not witness the murder or see the murderer?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from the charge by taking an oath (that it was not they who committed the murder)." They said: "How should we believe in the oaths of infidels?" So, The Prophet "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered).

١٠ ـ باب ذِمَّةُ المُسْلِمِينَ وَجِوَارُهُمْ وَاحِدَةٌ يَسْعى بِهَا أَدْنَاهُمْ

٣١٧٢ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنا وَكيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيميِّ، عَنْ أَبِيهِ قالَ: خَطَبَنا عَليٌّ فَقالَ: مَا عِنْدَنَا كِتَابٌ نَقرَؤُهُ إِلاَّ كِتَابُ اللَّهِ وَمَا فِي هذهِ الصَّحِيفَةِ، فَقَالَ: فِيهَا الجِراحاتُ وَأَسْنَانُ الإِبِلِ: «وَالمَدِينَةُ حَرَمٌ مَا بينَ عَيرٍ إِلى كَذا، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَى فِيها مُحْدِثاً، فَعَلَيهِ لَعْنَةُ اللَّهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ، وَمَنْ تَوَلَّى غَيرَ مَوَالِيهِ فَعَلَيهِ مِثْلُ ذلِكَ، وَذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيهِ مِثْلُ ذلِكَ». [طرفه في: ١١١].

١١ ـ باب إِذَا قَالُوا: صَبَأْنا وَلَمْ يُحْسِنُوا أَسْلَمْنَا

وَقالَ ابْنُ عُمَرَ: فَجَعَلَ خالِدٌ يَقْتُلُ، فَقالَ النَّبِيُّ ﷺ: «أَبْرَأُ إِلَيكَ مِمَّا صَنَعَ خالِدٌ».
وَقالَ عُمَرُ: إِذَا قَالَ: مِتْرَس فَقَدْ آمَنَهُ، إِنَّ اللَّهَ يَعْلَمُ الأَلسِنَةَ كُلَّهَا. وَقَالَ: تَكَلَّمْ لاَ بَأْسَ.

١٢ ـ باب المُوَادَعَةِ وَالمُصَالَحَةِ مَعَ المُشْرِكِينَ بِالمَالِ وَغَيرِهِ، وَإِثْمِ مَنْ لَمْ يَفِ بِالعَهْدِ

وَقَوْلِهِ: ﴿وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا﴾ [الأنفال: ٦١] الآيَةَ.

٣١٧٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا بِشْرٌ هُوَ ابْنُ المُفَضَّلِ: حَدَّثَنا يَحْيَى، عَنْ بُشَيرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيدٍ إِلَى خَيبَرَ، وَهْيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ في دَمٍ قَتِيلاً، فَدَفَنَهُ ثُمَّ قَدِمَ المَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحمانِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَذَهَبَ عَبْدُ الرَّحمٰنِ يَتَكَلَّمُ، فَقالَ: «كَبِّرْ كَبِّرْ»، وَهُوَ أَحْدَثُ القَوْمِ، فَسَكَتَ فَتَكَلَّمَا، فَقالَ: «تَحْلِفُونَ وَتَسْتَحِقُّونَ قَاتِلَكُمْ، أَوْ صَاحِبَكُمْ»، قَالُوا: وَكَيفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ؟ قَالَ: «فَتُبْرِيكُمْ يَهُودُ بِخَمْسِينَ». فَقَالُوا: كَيفَ نَأْخُذُ أَيمَانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ.

٣١٧٢ـ قوله: (إلى كذا) قيل جبل أحد كذا في الشرح.

باب ١١ ـ قوله: (صبأنا) أي خرجنا من ديننا إلى دينكم يريدون الإسلام إلا أنهم لم يحسنوا أن يقولوا: أسلمنا جرياً منهم على لغتهم من تسميتهم من خرج من دين إلى دين صابئاً.

ـ قوله: مترس فارسية محرفة معناه لا تخف.

٣١٧٣ـ قوله: (يتشحط) أي يضطرب. (في دم) ولأبي ذر: في دمه، بالضمير (شارح).

ـ قوله: (كبر كبر) أي قدم الأسن يتكلم (شارح).

ـ قوله: (تستحقون قاتلكم) ولأبي ذر دم قاتلكم (شارح).

ـ (بخمسين) أي بخمسين يميناً.

[13] The virtue of fulfilling the treaty

3174- Abdullah Ibn Abbas "Allah be pleased with both" narrated That Abu'sufyan Ibn Harb had told him that Heraclius called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which The Messenger of Allah "Allah's blessing and peace be upon him" had concluded with Abu'sufyan and the Quraish infidels.

[14] Would one, of those granted asylum under Muslims protection, be forgiven if he practiced magic?

in this issue, Ibn Shihab was asked: "Should one, with whom there is a concluded treaty, who practiced magic, be killed?" he replied: "Magic was made to The Messenger of Allah "Allah's blessing and peace be upon him". But he did not kill its maker who was one of scripture."

3175- Hesham narrated from his father that A'isha "Allah be pleased with her" had told: Once The Prophet "Allah's blessing and peace be upon him" was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

[15] What is treachery of which one should be careful

Allah Almighty said: "Should they intend to deceive thee, verily Allah sufficeth thee: he it is that hath strengthened thee with his aid and with (the company of) the Believers." (The Spoils of War "Al'anfal" 62)

3176- Awf Ibn Malik "Allah be pleased with him" reported: I went to The Prophet "Allah's blessing and peace be upon him" during the holy battle of Tabuk while he was sitting in a leather tent. He said: "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied, then an affliction from which no Arab house will escape, and then a truce between you and The Yellowish People (the Romans) who will betray and attack you under eighty flags, under each of which will be twelve thousand soldiers."

[16] How could one throw back (the covenant of) those with whom he concluded a treaty?

in this connection, Allah said: "If thou fearest treachery from any group, throw back (their Covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous." (The Spoils of War "Al'anfal" 58)

١٣ ـ باب فَضْلِ الوَفاءِ بالعَهْدِ

٣١٧٤ ـ حدّثنا يحيى بنُ بُكَيرٍ، حدَّثَنا اللَّيثُ، عن يُونُسَ، عن ابنِ شِهابٍ، عن عُبَيدِ اللهِ بنِ عَبدِ اللهِ بنِ عُتْبَةَ أخبَرَهُ: أنَّ عَبدَ اللهِ بنَ عبَّاسٍ أخبَرَهُ: أنَّ أبا سُفيانَ بنَ حَربٍ أخبَرَهُ: أنَّ هِرَقْلَ أرسَلَ إليه في رَكْبٍ مِن قُرَيشٍ، كانُوا تِجاراً بالشَّأمِ، في المُدَّةِ الَّتي مادَّ فيها رَسُولُ اللهِ ﷺ أبا سُفيانَ في كُفَّارِ قُرَيشٍ. [طرفه في: ٧]

١٤ ـ باب هل يُعْفَى عَنِ الذِّمِّيِّ إذا سَحَرَ

وقالَ ابنُ وَهبٍ: أخبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ: سُئِلَ: أعَلَى مَن سَحَرَ مِن أهلِ العَهْدِ قَتلٌ؟ قال: بَلَغَنا أنَّ رَسُولَ اللهِ ﷺ قد صُنِعَ لهُ ذلكَ فلَمْ يَقتُلْ مَن صَنَعَهُ وكانَ مِن أهلِ الكِتابِ.

٣١٧٥ ـ حدّثني مُحمَّدُ بنُ المُثنَّى: حَدَّثَنا يَحيى: حَدَّثَنا هِشامٌ قال: حَدَّثَني أبي، عَن عائِشَةَ: أنَّ النَّبِيَّ ﷺ سُحِرَ، حتَّى كانَ يُخَيَّلُ إليهِ أنَّهُ صَنَعَ شيئاً ولَمْ يَصْنَعْهُ.

[الحديث ٣١٧٥ ـ أطرافه في: ٣٢٦٨، ٥٧٦٣، ٥٧٦٥، ٥٧٦٦، ٦٠٦٣، ٦٣٩١]

١٥ ـ باب مَا يُحْذَرُ مِنَ الغَدْرِ

وقَولِهِ تعالى: ﴿وَإِن يُرِيدُوٓا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ﴾ [الأنفال: ٦٢] الآيَةَ.

٣١٧٦ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا الوَلِيدُ بنُ مُسلِمٍ: حَدَّثَنا عَبدُ اللهِ بنُ العَلاءِ بنِ زَبرٍ قال: سَمِعتُ بُسرَ بنَ عُبَيدِ اللهِ: أنَّهُ سَمِعَ أبا إدرِيسَ قال: سَمِعتُ عَوفَ بنَ مالِكٍ قال: أتَيتُ النَّبيَّ ﷺ في غَزوَةِ تَبُوكَ، وهوَ في قُبَّةٍ مِن أدَمٍ، فقالَ: «اعْدُدْ سِتّاً بينَ يَدَي السَّاعَةِ: مَوْتي، ثُمَّ فَتْحُ بَيتِ المَقْدِسِ، ثُمَّ مُوتانٌ يأخُذُ فِيكُمْ كَقُعاصِ الغَنَمِ، ثُمَّ استِفاضَةُ المالِ حَتَّى يُعْطَى الرَّجُلُ مِئَةَ دِينارٍ فيَظَلُّ ساخِطاً، ثُمَّ فِتنَةٌ لا يَبقَى بَيتٌ مِنَ العَرَبِ إلا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَينَكُمْ وبَينَ بَني الأصْفَرِ، فيَغْدِرُونَ فيَأتُونَكُمْ تَحتَ ثَمانِينَ غايَةً، تَحتَ كُلِّ غايَةٍ اثنا عَشَرَ ألفاً».

[طرفه في: ١١١]

١٦ ـ باب كَيفَ يُنْبَذُ إلى أهلِ العَهْدِ

وقَوْلُهُ: ﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ﴾ [الأنفال: ٥٨] الآيَةَ.

٣١٧٤ـ قوله: (تجاراً) بكسر الفوقية وتخفيف الجيم نحو صاحب وصحاب ويجوز ضم الفوقية وتشديد الجيم قاله الشارح؛ وذكر رحمه الله تعالى ضبط قوله ماد بتخفيف الدال. عن اليونينية فانظر.

باب ١٥ ـ قوله: (ما يحذر) ولأبي ذرّ ما يحذر من التحذير.

٣١٧٦ـ قوله: (كقعاص الغنم) وهو داء يأخذ الدواب فيسيل من أنوفها شيء فتموت فجأة كما في الشارح

ـ قوله: (غاية) أي راية لأنها غاية المتبع إذا وقفت وقف وإذا مشت تبعها اهـ شارح.

باب ١٦ ـ قوله: (ينبذ) الخ أي يطرح إليهم عهدهم.

3177- Abu'huraira "Allah be pleased with him" narrated: On the day of slaughtering (animals for sacrifice), Abu'bakr sent me along with others to announce that: "After this year, no pagan will be allowed to perform Hajj, and none will be allowed to circumambulate Ka'ba as naked." The day of the greater pilgrimage is the day of slaughtering. It is called "the greater" because people call Umra the minor pilgrimage. Abu'bakr threw back the pagans' covenant that year. Consequently, no pagan performed the Hajj in the year of The Last Hajj which The Prophet "Allah's blessing and peace be upon him" offered.

[17] The sin of he, who concluded a covenant and then proved treacherous

Allah said: "They are those with whom thou didst make a Covenant, but they break their Covenant every time, and they have not the fear (of Allah)." (The Spoils of War "Al'anfal" 56)

3178- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (the following) four characteristics will be a pure hypocrite: If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner. He, who has one of these characteristics, has one characteristic of a hypocrite, unless he gives it up."

3179- Ibrahim At'taimi narrated from his father: Ali "Allah be pleased with him" said: We did write nothing from The Prophet "Allah's blessing and peace be upon him" except the Qur'an and what is written in this paper, (in which) The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from (the mountain of) Air to so and-so. Therefore, whoever innovates (in it) a heresy, commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah, the angels, and all the people; and none of his obligatory or optional good deeds of worship will be accepted. (It should be known that) the asylum granted by any Muslim Is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. He, who betrays a Muslim in this respect will incur the Curse of Allah, the angels, and all the people; and his obligatory and optional good deeds of worship will not be accepted. Moreover, any freed slave who takes as masters people other than his own real masters who manumitted him without taking their permission, will incur the Curse of Allah, the angels, and all the people; and his obligatory and optional good deeds of worship will not be accepted."

3180- Abu'huraira "Allah be pleased with him" once said (to people): "What will your state be when you can get no Dinar or Dirham (from tribute)?" on that someone asked him: "What makes you know that this state will come, O Abu'huraira?" He said: "By he, in Whose Hands Abu'huraira's life is, I know it through the statement of the true and truly inspired one (The Prophet)." The people asked: "What does the Statement say?" He replied: "Allah and His Apostle's asylum granted to non-Muslims living in a Muslim territory will be outraged, with the result that Allah will make the hearts of these people so daring that they will refuse to pay the tribute they are supposed to pay."

٣١٧٧ ـ حدّثنا أَبُو اليَمَانِ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا حُمَيدُ بْنُ عَبْدِ الرَّحْمنِ: أَنَّ أَبَا هُرَيرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللّهُ عَنهُ فِيمَنْ يُؤَذِّنُ يَومَ النَّحْرِ، بِمِنًى: لاَ يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ، وَلا يَطُوفُ بِالبَيتِ عُرْيَانٌ، وَيَومُ الحَجِّ الأَكْبَرِ يَومُ النَّحْرِ. وَإِنَّمَا قِيلَ الأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ: الحَجُّ الأَصْغَرُ، فَنَبَذَ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذلِكَ العَامِ، فَلَمْ يَحُجَّ عَامَ حَجَّةِ الوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ ﷺ مُشْرِكٌ [طرفه في: ٣٦٩].

١٧ ـ باب إِثْمِ مَنْ عَاهَدَ ثُمَّ غَدَرَ

وَقَوْلِهِ: ﴿الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لاَ يَتَّقُونَ﴾ [الأنفال: ٥٦].

٣١٧٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللّهِ بْنِ عَمْرٍو رَضِيَ اللّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «أَرْبَعُ خِلاَلٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا». [طرفه في: ٣٤].

٣١٧٩ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ قَالَ: مَا كَتَبْنَا عَنِ النَّبِيِّ ﷺ إِلاَّ القُرْآنَ وَمَا فِي هذِهِ الصَّحِيفَةِ، قَالَ النَّبِيُّ ﷺ: «المَدِينَةُ حَرَامٌ مَا بَينَ عَائِرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ حَدَثاً أَوْ آوَى مُحْدِثاً فَعَلَيهِ لَعْنَةُ اللّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلا صَرْفٌ، وَذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِماً، فَعَلَيهِ لَعْنَةُ اللّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَمَنْ وَالَى قَوْماً بِغَيرِ إِذْنِ مَوَالِيهِ، فَعَلَيهِ لَعْنَةُ اللّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ».

٣١٨٠ ـ قالَ أَبُو مُوسَى: حَدَّثَنَا هَاشِمُ بْنُ القَاسِمِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قَالَ: كَيفَ أَنْتُمْ إِذَا لَمْ تَجْتَبُوا دِينَاراً وَلاَ دِرْهَماً؟ فَقِيلَ لَهُ: وَكَيفَ تَرَى ذلِكَ كَائِناً يَا أَبَا هُرَيرَةَ؟ قالَ: إِي وَالَّذِي نَفْسُ أَبِي هُرَيرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ المَصْدُوقِ، قَالُوا: عَمَّ ذَاكَ؟ قَالَ تُنْتَهَكُ ذِمَّةُ اللّهِ وَذِمَّةُ رَسُولِهِ ﷺ، فَيَشُدُّ اللّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الذِّمَّةِ، فَيَمْنَعُونَ مَا فِي أَيدِيهِمْ.

٣١٧٧ـ الحج الأصغر: أي العمرة.

٣١٧٩ـ قوله: (إلى كذا) وفي المتن الذي عليه الشرح (إلى كدى): وكدى كقرى جبل بمكة وكفتى ثنية بالطائف كما في القاموس فهو غلط كرواية ما بين عير وثور فإن الثور بمكة.

ـ قوله: (أخفر) الإخفار: نقض العهد.

[18]

3181- Al'a'mash narrated: I asked Abu'wa'il: "Did you take part in the battle of Siffin?" He said: "Yes, where I heard Sahl Ibn Hunaif (when he was blamed for lack of enthusiasm to fight) saying: "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu'jandal. If I had the courage to disobey the order of The Prophet "Allah's blessing and peace be upon him", I would have done so. We had not kept out swords on our necks and shoulders for a thing which frightened us, but we found it easier for us, except in the case of the above battle (of ours)."

3182- Abu'wa'il narrated: We were in Siffin when Sahl Ibn Hunaif got up and said: "O people! Blame yourselves! We were with The Prophet "Allah's blessing and peace be upon him" on the day of Al'hudaibiya. If we had been called to fight, we would have fought. But Omar Ibn Al'khattab came and said: "O Allah's Apostle! Aren't we in the right and our opponents in the wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." Omar said: "Aren't our killed persons in Paradise and theirs in Hell?" He said: "Yes." Omar said: "Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al'khattab! I am the Apostle of Allah and Allah will never degrade me."

Then Omar went to Abu'bakr and told him the same as he had told The Prophet "Allah's blessing and peace be upon him". On that Abu'bakr said (to him): "He is the Apostle of Allah and Allah will never degrade him." Then The Sura of The Victory "Al'fath" was revealed which The Messenger of Allah "Allah's blessing and peace be upon him" recited entirely in front of Omar. On that Omar asked: "O Allah's Apostle! Was it (Al'hudaibiya Treaty) a victory?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes."

3183- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" narrated: During the period of the truce between Quraish and Allah's Apostle, my mother, who was a pagan, accompanied by her father, came to visit me. I consulted Allah's Apostle: "O Allah's Apostle! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said: "Yes, keep good relation with her."

[19] Making peace for three days or for a specific time

3184- Al'bara "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" intended to perform the Umra he sent a person to the people of Mecca asking their permission to enter Mecca. They put the condition that he would not stay for more than three days and

١٨ ـ باب

٣١٨١ ـ حدّثنا عَبْدانُ: أَخبَرَنا أَبُو حَمْزَةَ قالَ: سَمِعْتُ الأَعْمَشَ قالَ: سَأَلْتُ أَبا وائِلٍ: شَهِدتَ صِفِّينَ؟ قالَ: نعَمْ، فَسمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: اتَّهِمُوا رَأْيَكُمْ، رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ، وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ النَّبِيِّ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا أَسْيافَنا عَلَى عَواتِقِنا لأَمْرٍ يُفْظِعُنا إِلاَّ أَسْهَلْنَ بِنا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرَ أَمْرِنا هذا.

[الحديث ٣١٨١ ـ أطرافه في: ٣١٨٢، ٤١٨٩، ٤٨٤٤، ٧٣٠٨].

٣١٨٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا يَحْيى بْنُ آدَمَ: حَدَّثَنا يَزِيدُ بْنُ عَبْدِ العَزِيزِ، عَنْ أَبِيهِ: حَدَّثَنا حَبِيبُ بْنُ أَبِي ثابِتٍ، قالَ: حَدَّثَنِي أَبُو وائِلٍ قالَ: كُنَّا بِصِفِّينَ، فَقامَ سَهْلُ بْنُ حُنَيْفٍ فَقالَ: أَيُّها النّاسُ اتَّهِمُوا أَنْفُسَكُمْ، فَإِنّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الحُدَيْبِيَةِ، وَلَوْ نَرى قِتالاً لَقاتَلْنا، فَجاءَ عُمَرُ بْنُ الخَطّابِ فَقالَ: يَا رَسُولَ اللَّهِ، أَلَسْنا عَلَى الحَقِّ وَهُمْ عَلَى الباطِلِ؟ فَقالَ: «بَلَى». فَقالَ: أَلَيْسَ قَتْلانا فِي الجَنَّةِ وَقَتْلاهُمْ فِي النّارِ؟ قالَ: «بَلَى». قالَ: فَعَلَى ما نُعْطِي الدَّنِيَّةَ فِي دِينِنا، أَنَرْجِعُ، وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنا وَبَيْنَهُمْ؟ فَقالَ: «ابْنَ الخَطّابِ، إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَداً». فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقالَ لَهُ مِثْلَ ما قالَ لِلنَّبِيِّ ﷺ، فَقالَ: إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَداً، فَنَزَلَتْ سُورَةُ الفَتْحِ، فَقَرَأَها رَسُولُ اللَّهِ ﷺ عَلَى عُمَرَ إِلَى آخِرِها، فَقالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَوَ فَتْحٌ هُوَ؟ قالَ: «نَعَمْ».

[طرفه في: ٣١٨١].

٣١٨٣ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حاتِمٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْماءَ ابْنَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُما قالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ قُرَيْشٍ إِذْ عاهَدُوا رَسُولَ اللَّهِ ﷺ وَمُدَّتِهِمْ مَعَ أَبِيها، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ وَهِيَ راغِبَةٌ، أَفَأَصِلُها؟ قالَ: «نَعَمْ صِلِيها».

[طرفه في: ٢٦٢٠]

١٩ ـ باب المُصالَحَةِ عَلَى ثَلاثَةِ أَيّامٍ أَوْ وَقْتٍ مَعْلُومٍ

٣١٨٤ ـ حدّثنا أَحْمَدُ بْنُ عُثْمانَ بْنِ حَكِيمٍ: حَدَّثَنا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنا إِبْراهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحاقَ قالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحاقَ قالَ: حَدَّثَنِي البَراءُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ لَمّا أَرادَ أَنْ يَعْتَمِرَ، أَرْسَلَ إِلَى أَهْلِ مَكَّةَ، يَسْتَأْذِنُهُمْ لِيَدْخُلَ مَكَّةَ، فَاشْتَرَطُوا عَلَيْهِ

٣١٨٠ـ قوله: (لم تجتبوا) من الجباية.

٣١٨٢ـ قوله: (فعلى ما) ولأبي ذر فعلام (شارح).

ـ قوله: (ابن الخطاب) ولأبي ذر: يا ابن الخطاب (شارح).

٣١٨٤ـ قوله: (لا أمحاه) لغة في أمحوه (شارح).

would not enter it except with sheathed arms. He also would not preach (Islam) to any of them. When Ali Ibn Abu'talib started writing the treaty between them, he wrote: "This is what Mohammad, The Messenger of Allah has agreed to." They (The Meccans) said: "If we had known that you (Mohammad) are the Apostle of Allah, then we would not have prevented you and would have followed you. But you can write: “This is what Mohammad Ibn Abdullah has agreed to..”" On that The Messenger of Allah “Allah's blessing and peace be upon him" said: "By Allah, I am Mohammad Ibn Abdullah, and, by Allah, I am The Messenger of Allah." The Messenger of Allah “Allah's blessing and peace be upon him” used not to write; so he asked Ali to erase the expression of “The Messenger of Allah”. On that Ali said: "By Allah I will never erase it." The Messenger of Allah “Allah's blessing and peace be upon him” said (to Ali): "Show me the paper." When Ali showed him the paper, The Prophet “Allah's blessing and peace be upon him” erased the expression with his own hand. When The Messenger of Allah “Allah's blessing and peace be upon him” had entered Mecca and three days had elapsed, the Meccans came to Ali and said: "Tell your companion (The Prophet) to leave Mecca." Ali informed The Messenger of Allah “Allah's blessing and peace be upon him” about it. The Messenger of Allah “Allah's blessing and peace be upon him” said: "Yes." Then he departed.

[20] Making peace with defining no specific time

it is worthy mentioning here that The Messenger of Allah “Allah's blessing and peace be upon him” said (to The Jews who asked him to stay in the land): “I would let you stay as long as Allah wishes.”

[21] Throwing the bodies of the pagans into the well

3185- Abdullah “Allah be pleased with him” narrated: While The Prophet “Allah's blessing and peace be upon him” was in the state of prostration, surrounded by a group of people from Quraish pagans, Uqba Ibn Abu'mu'ait came and brought the intestines of a camel which he threw on the back of The Prophet “Allah's blessing and peace be upon him”. The Prophet “Allah's blessing and peace be upon him” did not raise his head from prostration till Fatima (his daughter) came and removed those intestines from his back. She invoked evil on those who had done so. The Prophet “Allah's blessing and peace be upon him” said: "O Allah! Destroy the chiefs of Quraish! O Allah! Destroy Abu'jahl Ibn Hesham, Utba Ibn Rabie'a, Shaiba Ibn Rabie'a, Uqba Ibn Abu'mu'ait, and Omaiyya (or Obai) Ibn Khalaf." Later on I saw all of them killed during the battle of Badr; and their bodies were thrown into a well except the body of Omaiyya or Obai, because he was a fat person. When he was pulled, the parts of his body got separated before he was thrown into the well.

[22] The sin of the betrayer

3186- both of Abu'huraira and Anas "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: “Every betrayer will have a flag on the Day of Judgement." One of the two narrators said that the flag would be fixed, and the other said that it would be shown on the Day of Judgement, by which the betrayer would be recognized.

3187- The same previous narration.

3188- Nafi narrated from Ibn Omar “Allah be pleased with both”: I heard The Prophet “Allah's blessing and peace be upon him” saying: "Every betrayer will have a flag which will be fixed on the Day of Judgement. The flag's prominence will be made in order to show the treachery he committed."

أَنْ لاَ يُقِيمَ بِهَا إِلاَّ ثَلاَثَ لَيَالٍ، وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ، وَلاَ يَدْعُوَ مِنْهُمْ أَحَداً، قَالَ: فَأَخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَكَتَبَ: هذا مَا قاضى عَلَيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، فَقَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْنَعْكَ وَلَبَايَعْنَاكَ، ولكِنِ اكْتُبْ: هذا مَا قاضى عَليه مُحَمَّدُ بْنُ عَبدِ اللَّهِ، فَقَالَ: «أَنَا واللَّهِ مُحَمَّدُ بْنُ عَبدِ اللَّهِ، وأَنا واللَّهِ رَسُولُ اللَّه». قَالَ: وَكَانَ لاَ يَكْتُبُ، قالَ: فَقالَ لِعَلِيّ: «امْحَ رَسُولَ اللَّه». فَقالَ عَلِيٌّ: وَاللَّهِ لاَ أَمْحَاهُ أَبَداً، قَالَ: «فَأَرِنِيهِ» قالَ: فَأَرَاهُ إِيَّاهُ فَمَحَاهُ النَّبِيُّ ﷺ بيده. فَلَمَّا دَخَلَ وَمَضَى الأَيَّامُ، أَتَوْا عَلِيّاً فَقَالُوا: مُرْ صَاحِبَكَ فَلْيَرْتَحِلْ، فَذَكَرَ ذلكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ». ثُمَّ ارْتَحَلَ.

[طرفه في: ١٧٨١].

٢٠ - باب المُوَادَعَةِ مِنْ غَيرِ وَقْتٍ

وَقَوْلِ النَّبِيِّ ﷺ: «أُقِرُّكُم مَا أَقَرَّكُمُ اللَّهُ بِهِ».

٢١ - باب طَرْحِ جِيَفِ المُشْرِكِينَ فِي البِئْرِ، وَلاَ يُؤْخَذُ لَهُمْ ثَمَنٌ

٣١٨٥ - حدّثنا عَبْدَانُ بْنُ عُثْمانَ قالَ: أَخْبرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ مَيمُونٍ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَا رَسُولُ اللَّهِ ﷺ ساجِدٌ، وَحَوْلَهُ نَاسٌ مِنْ قُرَيشٍ مِنَ المُشرِكِينَ، إِذْ جاءَ عُقْبَةُ بْنُ أَبِي مُعَيطٍ بِسَلَى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جاءَتْ فاطِمَةُ عَلَيهَا السَّلاَمُ، فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذلِكَ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيكَ المَلأَمِنْ قُرَيشٍ، اللَّهُمَّ عَلَيكَ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ ابْنَ رَبِيعَةَ، وَشَيبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيطٍ، وَأُمَيَّةَ بْنَ خَلَفٍ، أَوْ: أُبَيَّ بْنَ خَلَفٍ». فَلَقَدْ رَأَيتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقوا فِي بِئْرٍ، غَيرَ أُمَيَّةَ أَوْ أُبَيٍّ، فَإِنَّهُ كانَ رَجُلاً ضَخْماً، فَلَمَّا جَرُّوهُ تَقَطَّعَتْ أَوْصَالُهُ، قَبلَ أَنْ يُلْقَى فِي البِئْرِ. [طرفه في: ٢٤٠].

٢٢ - باب إِثْمِ الغَادِرِ لِلبَرِّ وَالفَاجِرِ

٣١٨٦، ٣١٨٧ - حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. وَعَنْ ثابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيَامَةِ - قالَ أَحَدُهُما: يُنْصَبُ، وَقالَ الآخَرُ، يُرَى يَوْمَ القِيامَةِ - يُعْرَفُ بِهِ».

٣١٨٨ - حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لِكُلِّ غادِرٍ لِوَاءٌ يُنْصَبُ لِغَدْرَتِهِ».

[الحديث ٣١٨٨ - أطرافه في: ٦١٧٧، ٦١٧٨، ٦٩٦٦، ٧١١١].

٣١٨٩ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لاَ هِجْرَةَ،

٣١٨٥- قوله: (من قريش المشركين) ولأبي ذرّ وابن عساكر من المشركين (شارح).

3189- Tawus narrated from Ibn Abbas “Allah be pleased with both”: The Messenger of Allah “Allah’s blessing and peace be upon him” said on the day of the conquest of Mecca: "There is no migration now, but there is Jihad (holy war) in addition to good intentions. When you are called for Jihad, you should come forth immediately." The Messenger of Allah “Allah’s blessing and peace be upon him” also said on the day of the conquest of Mecca: "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Judgement. Fighting in it was not permissible for anyone before me, and it was made legal for me only for an hour by daytime. So, it (Mecca) is a sanctuary by Allah's Decree till the Day of Judgement. Its thorny bushes should not be cut, its game should not be chased, its fallen property should not be picked up except by one who will announce it publicly, and its grass should not be uprooted." On that Al’abbas said: "O Allah's Apostle! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses." The Prophet “Allah’s blessing and peace be upon him” said: "Except the Idhkhir."

وَلكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». وَقالَ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هذا البَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّماوَاتِ وَالأَرْضَ، فَهْوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ القِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ القِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهْوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ القِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، ولا يُنَفَّرُ صَيدُهُ، ولا يَلتقِطُ لُقطتَهُ إلا من عرَّفها، ولا يُختلَى خلاهُ». فقالَ العبّاسُ: يا رَسُولَ اللَّهِ، إِلاَّ الإذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ، قالَ: «إِلاَّ الإذْخِرَ».

[طرفه في: ١٣٤٩]

(59) The Book of beginning the Creation

[1] Allah's saying: "It is He who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is exalted in Might, full of wisdom. " (The Romans 27)

3190- Imran Ibn Husain "Allah be pleased with both" reported: Some people from Banu'tamim came to The Prophet "Allah's blessing and peace be upon him" to whom he said: "O Banu'tamim! Rejoice with glad tidings." They said: "You have given us glad tidings, now give us something." On hearing that the colour of his face changed. Then the people of Yemen came to him and he said: "O people of Yemen! Accept the good tidings, as Banu'tamim refused them." The Yemenites said: "We accept them." Then The Prophet "Allah's blessing and peace be upon him" started talking about the beginning of creation and about Allah's Throne. In the mean time a man came saying: "O Imran! Your she-camel has run away!" (I got up and went away). But I wish I had not left that place (for I missed what Allah's Apostle "Allah's blessing and peace be upon him" had said).

3191- Imran Ibn Husain "Allah be pleased with both" narrated: I entered into The Messenger of Allah "Allah's blessing and peace be upon him", and tied my she-camel at the door (of the mosque). Then some people from Banu'tamim came in, to whom he said: "O Banu'tamim! Rejoice with glad tidings." They said twice: "You have given us glad tidings, now give us something." Then the people of Yemen came to him and he said: "O people of Yemen! Accept the good tidings, as Banu'tamim refused them." The Yemenites said: "We accept them O Messenger of Allah." Then they said: "We came to ask you about this matter." The Prophet "Allah's blessing and peace be upon him" said: "First of all, there was nothing but Allah. (Then He created His Throne). His throne was over the water. He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man cried: "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that session).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥٩ ـ كِتَابُ بَدْءِ الخَلق

١ ـ باب ما جاء في قَوْلِ اللَّهِ تعالى: ﴿وَهُوَ الَّذِي يَبْدَأُ الخَلقَ ثُمَّ يُعيدُهُ﴾. [الروم: ٢٧]

قالَ الرَّبِيعُ بْنُ خُثَيمٍ والحَسَنُ: كُلٌّ عَلَيهِ هَيِّنٌ. وَهَينٌ، وَهَيِّنٌ مِثْلُ لَينٍ وَلَيِّنٍ، وَمَيتٍ وَمَيِّتٍ، وَضَيقٍ وَضَيِّقٍ. ﴿أفَعَيِينَا﴾ [ق: ١٥]: أَفَأَعْيَا عَلَينا حِينَ أَنشَأَكُمْ وَأَنشَأَ خَلقَكُمْ. ﴿لُغُوبٌ﴾ [فاطر: ٣٥]: النَّصَبُ. ﴿أَطْواراً﴾ [نوح: ١٤]: طَوراً كَذا، وطَوراً كَذا، عَدا طَوْرَهُ أي قَدْرَهُ.

٣١٩٠ ـ حدّثنا مُحمدُ بْنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ جامِعِ بْنِ شَدّادٍ، عَنْ صَفوانَ بْنِ مُحْرِزٍ، عَنْ عِمْرانَ بْنِ حُصَينٍ رَضيَ اللهُ عَنهُما قال: جاءَ نَفَرٌ مِنْ بَنِي تَميمٍ إِلى النَّبيِّ ﷺ فَقالَ: «يَا بَنِي تَمِيمٍ أَبْشِرُوا». قالُوا: بَشَّرْتَنا فَأَعطِنا، فَتَغَيَّرَ وَجْهُهُ، فَجاءَهُ أَهْلُ اليَمَنِ، فَقالَ: «يا أَهلَ اليَمَنِ، اقْبَلُوا البُشْرَى إِذْ لَمْ يَقْبَلْها بَنُو تَميمٍ». قالُوا: قَبِلنا، فَأَخَذَ النَّبيُّ ﷺ يُحَدِّثُ بَدْءَ الخَلقِ والعَرْشِ، فَجاءَ رَجُلٌ فَقالَ: يا عِمْرانُ راحِلَتُكَ تَفَلَّتَتْ، لَيتَنِي لَمْ أَقُمْ.

[الحديث ٣١٩٠ أطرافه في: ٣١٩١، ٤٣٦٥، ٤٣٨٦، ٧٤١٨].

٣١٩١ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِياثٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ، حَدَّثَنا جامِعُ ابْنُ شَدَّادٍ، عَنْ صَفوانَ بْنِ مُحْرِزٍ: أَنَّهُ حَدَّثَهُ عَنْ عِمْرانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: دَخَلتُ عَلى النَّبيِّ ﷺ وَعَقَلتُ نَاقَتِي بِالبَابِ، فَأَتاهُ نَاسٌ مِنْ بَنِي تَميمٍ، فَقالَ: «اقْبَلُوا البُشْرَى يَا بَنِي تَمِيمٍ». قالُوا: قَدْ بَشَّرتَنا فَأَعطِنا، مَرَّتَينِ، ثُمَّ دَخَلَ عَلَيهِ نَاسٌ مِنْ أَهلِ اليَمَنِ، فَقالَ: «اقْبَلُوا البُشْرَى يَا أَهلَ اليَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَميمٍ». قالُوا: قَدْ قَبِلنَا يَا رَسُولَ اللَّهِ، قالُوا: جِئنَاكَ نَسْأَلُكَ عَنْ هذا الأَمْرِ، قالَ: «كانَ اللَّهُ وَلَمْ يَكُنْ شَيءٌ غَيرُهُ، وَكانَ عَرْشُهُ عَلَى الماءِ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَيءٍ، وَخَلَقَ السَّماوَاتِ وَالأَرْضَ». فَنادَى مُنادٍ: ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الحُصَينِ، فَانطَلَقتُ فَإِذا هِيَ يَقْطَعُ دُونَها السَّرابُ، فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنتُ تَرَكْتُها. [طرفه في: ٣١٩٠].

٣١٩٢ ـ وَرَوى عِيسى، عَنْ رَقَبَةَ، عَنْ قَيسِ بْنِ مُسْلِمٍ، عَنْ طارِقِ بْنِ شِهابٍ قالَ:

٣١٩١ـ قوله: (في الذكر) أي في محل الذكر وهو اللوح المحفوظ ا هـ.

ـ قوله: (فإذا هي يقطع الخ) المعنى: فإذا هي يحول بيني وبين رؤيتها السراب هـ من الشارح.

3192- Omar “Allah be pleased with him” narrated: Once The Prophet “Allah’s blessing and peace be upon him” stood up amongst us for a long time to inform us about the beginning of creation. (He talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, while others forgot it.

3193- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah the Most Superior said: "The son of Adam slights me, and he should not slight me, and he disbelieves in me, and he must not do so. As for his slighting me, it is that he says that I have a son; and his disbelief in me is his statement that I shall not recreate him as I have created (him) before."”

3194- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When Allah completed the creation, He wrote in His Book which is with Him on His Throne: "My Mercy overpowers My Anger."”

[2] What was mentioned as regards to the seven earths

Allah Almighty said: “Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends all things in (His) Knowledge.” (Divorce “At’talaq” 12)

He also said: “By the Canopy Raised High.” (At’tur 5)

He said also: “On high hath He raised its canopy, and He hath given it order and perfection.” (An’nazi’at “Those Who tear out” 28)

Allah Almighty said: “By the Sky with (its) numerous Paths.” (Adh’dhariyat “The Wind which scatter” 7)

He said too: “When the Sky is rent asunder, And hearkens to (the Command of) its Lord, and it must needs (do so); And when the Earth is flattened out, And casts forth what is within it and becomes (clean) empty, And hearkens to (the Command of) its Lord, and it must needs (do so); (then will come home the full Reality).” (Rending Asunder “Al’inshiqaq” 1:5)

Allah said: “By the Firmament and its (wonderful) structure; By the Earth and its (wide) expanse.” (The Sun “Ash’shams” 5:6)

3195- Mohammad Ibn Ibrahim Ibn Al’harith narrated from Abu’salama Ibn Abdur’rahman who had a dispute with some people on a piece of land, about which he told A’isha after he had gone to her. She said: "O Abu’salama! Avoid the land, for The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Any person who seizes even a span of land unjustly, his neck shall be encircled with it down seven earths.”"

3196- Salim narrated from his father: The Prophet “Allah’s blessing and peace be upon him” said: "Any person who seizes a piece of land unjustly will sink down the seven earths on the Day of Judgement."

سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قامَ فِينا النَّبِيُّ ﷺ مَقاماً، فَأَخْبَرَنا عَنْ بَدْءِ الخَلْقِ حَتَّى دَخَلَ أَهْلُ الجَنَّةِ مَنازِلَهُمْ، وَأَهْلُ النَّارِ مَنازِلَهُمْ حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ.

٣١٩٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، عَنْ أَبِي أَحْمَدَ، عَنْ سُفيَانَ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ أُراهُ: «يَقُولُ اللَّهُ: شَتَمَنِي ابْنُ آدَمَ، وما يَنْبَغِي لهُ أَنْ يَشْتُمَنِي، وتكَذِّبُنِي، وما يَنْبَغِي لَهُ. أمَّا شَتْمُهُ فَقَوْلُهُ: إِنَّ لِي وَلَداً، وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ: لَيسَ يُعِيدُنِي كَمَا بَدَأَنِي». [الحديث ٣١٩٣ ـ طرفاه في: ٤٩٧٤، ٤٩٧٥].

٣١٩٤ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ القُرَشِيُّ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَضى اللَّهُ الخَلْقَ كَتَبَ في كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ، إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي».

[الحديث ٣١٩٤ ـ أطرافه في: ٧٤٠٤، ٧٤٢٢، ٧٤٥٣، ٧٥٥٣، ٧٥٥٤].

٢ ـ باب ما جاءَ في سَبْعِ أَرَضِينَ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَماوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الأَمْرُ بَينَهُنَّ لِتَعْلَمُوا أَنَّ اللهَ على كل شيءٍ قَدِيرٌ وَأَنَّ اللهَ قَدْ أَحاطَ بِكُلِّ شيءٍ عِلماً﴾ [الطلاق: ١٢]، ﴿وَالسَّقْفِ المَرْفُوعِ﴾ [الطور: ٥]: السَّماءُ. ﴿سَمْكَهَا﴾ [النازعات: ٢٨]: بِناءَهَا، كانَ فِيهَا حَيَوانٌ، ﴿الحُبُكُ﴾ [الذاريات: ٧]: اسْتِوَاؤُهَا وَحُسْنُهَا. ﴿وَأَذِنَتْ﴾ [الانشقاق: ٢، ٥]: سَمِعَتْ وَأَطَاعَتْ، ﴿وَأَلْقَتْ﴾ أَخْرَجَتْ، ﴿ما فِيهَا﴾ مِنَ المَوْتَى، ﴿وَتَخَلَّتْ﴾ [الانشقاق: ٤]: عَنْهُمْ، ﴿طَحَاهَا﴾ [الشمس: ٦]: دَحاهَا. ﴿السَّاهِرَةُ﴾: [النازعات: ١٤]: وَجهُ الأَرْضِ، كانَ فِيهَا الحَيَوَانُ، نَوْمُهُمْ وَسَهَرُهُمْ.

٣١٩٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخبَرَنَا ابْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ المُبَارَكِ: حَدَّثَنَا يَحيى ابْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وَكانَتْ بَينَهُ وَبَينَ أُنَاسٍ خُصُومَةٌ في أَرْضٍ، فَدَخَلَ عَلَى عائِشَةَ فَذَكَرَ لَهَا ذلِكَ، فَقالَتْ: يا أَبا سَلَمَةَ، اجْتَنِبِ الأَرْضَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ».

[طرفه في: ٢٤٥٣].

٣١٩٦ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أَخَذَ شَيئاً مِنَ الأَرْضِ بِغَيرِ حَقِّهِ، خُسِفَ بِهِ يَوْمَ القِيامَةِ إِلَى سَبْعِ أَرَضِينَ». [طرفه في: ٢٤٥٤].

٣١٩٣ـ قوله: (شتمني) ولابن عساكر: يشتمني؛ وهو المناسب لمعطوفه.

باب ٢ ـ قوله: (الحبك) ولأبي ذرّ وابن عساكر والحبك يريد قوله تعالى: ﴿والسماء ذات الحبك﴾.

ـ قوله: دحاها أي بسطها.

3197- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The division of time has turned to its original structure which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession: Dhul'qa'da, Dhul'hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada the last and Sha'ban."

3198- Sa'eed Ibn Zaid Ibn Amr Ibn Nufail narrated that Arwa complained him to Marwan regarding a right of which, she claimed, he had deprived her. On that Sa'eed said: "How should I deprive her of her right? I testify that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Judgement.""

[3] What about the stars

In this issue, Quatada interpreted Allah's saying: "And We have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire" (The Dominion "Al'mulk" 5):

"Allah Almighty created those stars for three (aims): to adorn the heaven with them; as missiles to drive away the Evil Ones; and as signs to guide people. Anyone goes onto a different interpretation would be mistaken and misled. He would be also as if he said something of which he has no knowledge."

[4] The description of the sun and the moon as following courses (exactly computed)

Allah Almighty said: "And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;... Is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law)." (Ya Sin 37, 40)

He also said: "And the sky will be rent asunder, for it will that Day be flimsy, And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them." (The Sure Reality "Al'haqqa" 16:17)

Al'hasan said: "To be folded up means that its light fades away."

٣١٩٧ ـ حدّثنا محمدُ بنُ المُثنّى: حدَّثنا عبدُ الوهَّابِ: حدَّثنا أيُّوبُ، عَنْ مُحمَّدِ بنِ سِيرِينَ، عَنِ ابْنِ أبِي بكْرَة، عَنْ أبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الزَّمانُ قَدِ استَدارَ كَهيئَتِه يَوْمَ خَلَقَ السَّماوَاتِ وَالأرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهراً، مِنْهَا أرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوالِيَاتٌ: ذُو القَعْدَةِ وَذُو الحِجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ».
[طرفه في: ٦٧]

٣١٩٨ ـ حدّثني عُبَيدُ بْنُ إسماعيل: حدَّثنا أبُو أسامَة، عَنْ هِشَامٍ، عَنْ أبيهِ، عَنْ سَعِيدِ ابْنِ زَيدِ بْنِ عَمْرِو بْنِ نُفَيلٍ: أنَّهُ خاصَمَتْهُ أَرْوى فِي حَقٍّ زَعَمَتْ أنَّهُ انْتَقَصَهُ لَهَا إلى مَرْوانَ، فَقالَ سَعِيدٌ: أنَا أنْتَقِصُ مِنْ حَقِّهَا شَيئاً! أشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أخَذَ شِبْراً مِنَ الأرْضِ ظُلْماً، فَإنَّهُ يُطَوَّقُهُ يَومَ القِيامَةِ مِنْ سَبْعِ أرَضِينَ» قالَ ابْنُ أبي الزِّنادِ، عَنْ هِشَامٍ، عَنْ أبيهِ قالَ: قَالَ لِي سَعِيدُ بْنُ زَيدٍ، دَخَلْتُ عَلَى النَّبِيِّ ﷺ. [طرفه في: ٢٤٥٢].

٣ ـ باب في النُّجُومِ

وَقالَ قَتَادَةُ: ﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾ [الملك: ٥]: خَلَقَ هذهِ النُّجُومَ لِثَلاثٍ: جَعَلَهَا زِينَةً لِلسَّماءِ، وَرُجُوماً لِلشَّياطِينِ، وَعَلاماتٍ يُهْتَدَى بِهَا، فَمَنْ تَأَوَّلَ فِيهَا بِغَيرِ ذلكَ أخْطَأَ، وَأضَاعَ نَصِيبَهُ، وَتَكَلَّفَ ما لا عِلْمَ لَهُ بِهِ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿هَشِيماً﴾ [الكهف: ٤٥]: مُتَغَيِّراً. وَالأَبُّ ما يَأْكُلُ الأَنْعَامُ. ﴿الأَنامُ﴾ [الرحمن: ١٠]: الخَلْقُ. ﴿بَرْزَخٌ﴾ [المؤمنون: ١٠٠]: حاجِبٌ، وَقالَ مُجَاهِدٌ: ﴿أَلْفَافاً﴾ [النبأ: ١٦]: مُلْتَفَّةً. وَالغُلْبُ: المُلْتَفَّةُ. ﴿فِرَاشاً﴾ [البقرة: ٢٢]: مِهَاداً، كَقَوْلِهِ: ﴿وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ﴾ [البقرة: ٣٦]. ﴿نَكِداً﴾: [الأعراف: ٥٨]: قَلِيلاً.

٤ ـ باب صِفَةِ الشَّمْسِ وَالقَمَرِ بِحُسْبَانٍ

قالَ مُجاهِدٌ: كَحُسْبَانِ الرَّحى، وَقالَ غَيْرُهُ: بِحِسابٍ وَمَنَازِلَ لا يَعْدُوَانِهَا. حُسْبَانٌ: جَماعَةُ حِسابٍ، مِثْلُ شِهَابٍ وَشُهْبَانٍ.

﴿ضُحَاهَا﴾ [الشمس: ١]: ضَوْؤُهَا. ﴿أَنْ تُدْرِكَ القَمَرَ﴾ [يس: ٤٠]: لا يَسْتُرُ ضَوْءُ أَحَدِهِما ضَوْءَ الآخَرِ، وَلا يَنْبَغِي لَهُمَا ذلكَ، ﴿سَابِقُ النَّهَارِ﴾: يَتَطالَبَانِ حَثِيثَانِ. ﴿نَسْلَخُ﴾ [يس: ٣٧]: نُخْرِجُ [يس: ٣٧] أَحَدَهُما مِنَ الآخَرِ وَنُجْرِي كُلَّ واحِدٍ مِنْهُمَا، ﴿وَاهِيَةٌ﴾ [الحاقة: ١٦]: وَهْيُهَا تَشَقُّقُهَا. ﴿أَرْجَائِهَا﴾ [الحاقة: ١٧]: ما لَمْ يَنْشَقَّ مِنْهَا، فَهْيَ عَلَى حافَتَيهِ، كَقَوْلِكَ: عَلَى أَرْجَاءِ البِئْرِ. ﴿أَغْطَشَ﴾ [النازعات: ٢٩] و: ﴿وَجَنَّ﴾ [الأنعام: ٧٦]. أَظْلَمَ.

وَقالَ الحَسَنُ: ﴿كُوِّرَتْ﴾ [التكوير: ١] تُكَوَّرُ حَتَّى يَذْهَبَ ضَوْؤُهَا. ﴿وَاللَّيْلِ وَما

٣١٩٧ـ قوله: (استداره) أي الله ولأبي الوقت: استدار بحذف الضمير (شارح).

Allah Almighty said: “The Night and its Homing; And the Moon in her Fullness.” (Al’inshiqaq 17:18)

3199- Ibrahim At’taimi narrated from his father: Abu'dharr "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" asked me at sunset: "Do you know where the sun goes (at the time of sunset)?" I replied: "Allah and His Apostle "Allah's blessing and peace be upon him" know better." He said: "It goes (Travelling) till it prostrates itself underneath the Throne and takes the permission to rise again; and it is permitted. Then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted. It will ask permission to go on its course but it will not be permitted, but it will be ordered to return from where it has come. This is why it will rise in the west. That is the interpretation of the Statement of Allah: "And the sun Runs its fixed course for a term (decreed). That is The Decree of (Allah) The Exalted in Might, The All-Knowing." (Ya Sin 38)

3200- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon will be folded up (deprived of their light) on the Day of Judgement."

3201- Abdullah Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "The sun and the moon do not eclipse for someone's death or wife (birth), but they are two signs amongst the Signs of Allah. So, if you see them you should perform the Prayer (of eclipse).”

3202- Abdullah Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse for someone's death or life. So, if you see them, you should celebrate the Praises of Allah (by performing prayer).”

3203- Urwa narrated from A’isha “Allah be pleased with her”: On the day of a solar eclipse, The Messenger of Allah “Allah’s blessing and peace be upon him” stood up (to offer the eclipse prayer). He said Takbir, recited for a long time (from The Holy Qur’an), offered a long bowing, and then he raised his head saying: "Allah hears he, who sends praises to Him." Then he stayed standing, offered a long recitation again, but shorter than the former, performed a long bowing, but shorter than the first, and performed a long prostration. Then he performed the second rak’a in the same way as he had done the first. By the time he had finished his prayer with Taslim, the solar eclipse had been over.

وَسَقَ﴾ [الانشقاق: ١٧]: جَمَعَ مِنْ دَابَّةٍ. ﴿اتَّسَقَ﴾ [الانشقاق: ١٨]: اسْتَوَى. ﴿بُرُوجاً﴾ [الحجر: ١٦]: مَنَازِلَ الشَّمْسِ وَالقَمَرِ. ﴿الحَرُورُ﴾ [فاطر: ٢١] بِالنَّهَارِ مَعَ الشَّمْسِ وقال ابْنُ عَبَّاسٍ: الحَرُورُ بِاللَّيْلِ، وَالسَّمُومُ بِالنَّهَارِ، يُقَالُ: ﴿يُولِجُ﴾ [الحج: ٦١] يُكَوِّرُ، ﴿وَلِيجَةً﴾ [التوبة: ١٦]: كُلُّ شَيْءٍ أَدْخَلْتَهُ فِي شَيْءٍ.

٣١٩٩ ـ حدَّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: «تَدْرِي أَيْنَ تَذْهَبُ»؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ العَرْشِ، فَتَسْتَأْذِنَ فَيُؤْذَنُ لَهَا، وَيُوشِكُ أَنْ تَسْجُدَ فَلا يُقْبَلَ مِنْهَا، وَتَسْتَأْذِنَ فَلا يُؤْذَنُ لَهَا، يُقَالُ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا، فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذٰلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ﴾ [الكهف: ٣٨]».

[الحديث ٣١٩٩ ـ أطرافه في: ٤٨٠٢، ٤٨٠٣، ٧٤٢٤، ٧٤٣٣].

٣٢٠٠ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ المُخْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ قالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الشَّمْسُ وَالقَمَرُ مُكَوَّرَانِ يَوْمَ القِيَامَةِ».

٣٢٠١ ـ حدَّثنا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: قالَ أَخْبَرَنِي عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كانَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قال: «إِنَّ الشَّمْسَ وَالقَمَرَ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[طرفه في: ١٠٤٢].

٣٢٠٢ ـ حدَّثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللَّهَ».

[طرفه في: ٢٩].

٣٢٠٣ ـ حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ خَسَفَتِ الشَّمْسُ، قَامَ فَكَبَّرَ وَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». وَقَامَ كَمَا هُوَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً، وَهْيَ أَدْنَى مِنَ القِرَاءَةِ الأُولَى، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهْيَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، ثُمَّ

٣٢٠١ـ قوله: (لا يخسفان) بفتح أوله وسكون الخاء وكسر السين ويجوز ضم أوله على أنه متعد (شارح).

Then he addressed the people referring to the solar and lunar eclipses saying: "These are two signs amongst the Signs of Allah. Indeed, they do not eclipse because of anyone's death or life. So, if you see them, hurry up for the Prayer."

3204- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "the sun and the moon do not eclipse for the death or life of someone, but they are two signs amongst the Signs of Allah. So, if you see them, you should perform the (eclipse) Prayer."

[5] Allah's saying: " And He it is Who sends the Winds as heralds of glad tidings, going before His Mercy, and We send down pure water from the sky." (The Criterion "Al'furqan" 48)

Allah said also: "Or do ye feel secure that he will not send you back a second time to sea and send against you a heavy gale..." (The Night Journey "Al'isra" 69) he said too: "And we send the fecundating winds, then cause the rain to descend from the sky..." (Al'hijr 22)

He Almighty said: "that it should be caught in a whirlwind, with fire therein, and be burnt up..." (The Heifer "Al'baqara" 266)

Allah said: "What they spend in the life of this (material) world may be likened to a wind which brings a nipping frost: it strikes and destroys the harvest of men who have wronged their own souls..." (Al Imran 117)

3205- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been made victorious with the Saba (easterly wind) and the people of Ad were destroyed with the Dabur (westerly wind)."

3206- A'isha "Allah be pleased with her" reported: If The Prophet "Allah's blessing and peace be upon him" saw a cloud In the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change. But if it rained, he would feel relaxed. I told him of that state. So The Prophet "Allah's blessing and peace be upon him" said: "I Don't know, it may be similar to what happened to some people referred to in the Holy Qur'an in the following Verse: "Then when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain! Nay, but, it is that (torment) which you were asking to be hastened a wind wherein is severe torment." (Al'ahqaf 24)

[6] The Angels "peace be upon them"

Anas reported: Abdullah Ibn Salam said to The Prophet "Allah's blessing and peace be upon him": "Gabriel from amongst the angels is the enemy of The Jews." Ibn Abbas said explaining Allah's saying: "And we are verily ranged in ranks (for service)" (As'saffat "Those ranged in ranks" 165): "He refers to the angels."

سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالقَمَرِ: «إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاةِ».

[طرفه في: ١٠٤٤].

٣٢٠٤ ـ حدثني مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّمْسُ وَالقَمَرُ لا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[طرفه في: ١٠٤١].

٥ ـ باب مَا جَاءَ فِي قَوْلِهِ: ﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ نُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾ [الفرقان: ٤٨]

﴿قَاصِفًا﴾ [الإسراء: ٦٩]: تَقْصِفُ كُلَّ شَيْءٍ. ﴿لَوَاقِحَ﴾ [الحجر: ٢٢]: مَلاَقِحَ مُلْقِحَةً. ﴿إِعْصَارٌ﴾ [البقرة: ٢٦٦]: رِيحٌ عَاصِفٌ تَهُبُّ مِنَ الأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ. ﴿صِرٌّ﴾ [آل عمران: ١١٧]: بَرْدٌ. ﴿نُشُرًا﴾ [الفرقان: ٤٨]: مُتَفَرِّقَةً.

٣٢٠٥ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ».

[طرفه في: ١٠٣٥].

٣٢٠٦ ـ حدثنا مَكِّيُّ بنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ، وَدَخَلَ وَخَرَجَ وَتَغَيَّرَ وَجْهُهُ، فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَّفَتْهُ عَائِشَةُ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «مَا أَدْرِي لَعَلَّهُ كَمَا قَالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ [الأحقاف: ٢٤]» الآيَةَ.

[الحديث ٣٢٠٦ ـ طرفه في: ٤٨٢٩].

٦ ـ باب ذِكْرِ المَلاَئِكَةِ

وَقَالَ أَنَسٌ: قَالَ عَبْدُ اللَّهِ بنُ سَلامٍ لِلنَّبِيِّ ﷺ: إِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ عَدُوُّ اليَهُودِ مِنَ المَلاَئِكَةِ.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَنَحْنُ الصَّافُّونَ﴾: [الصافات: ١٦٥] المَلاَئِكَةُ.

٣٢٠٧ ـ حدثنا هُدْبَةُ بنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ وَهِشَامٌ قَالا: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بنُ مَالِكٍ، عَنْ مَالِكِ بنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَا أَنَا عِنْدَ البَيْتِ بَيْنَ النَّائِمِ وَاليَقْظَانِ ـ

باب ٥ ـ قوله: ﴿نشراً﴾ والقراءة عندنا بشرًا.

٣٢٠٧ـ قوله: (مراق) بهذا الضبط أصله مراقق وهو ما سفل من البطن ورق من جلده كما في الشارح

3207- Anas Ibn Malik narrated from Malik Ibn Sa'sa'a: The Prophet "Allah's blessing and peace be upon him" said: "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me. My body was cut open from the throat to the lower part of the Abdomen and then my Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. The Buraq (derived from lightning in speed), a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven, Gabriel said to the heaven gatekeeper: "Open the gate." The gatekeeper asked: "Who is it?" He said: "Gabriel." The gatekeeper asked: "Who is with you?" Gabriel said: "Mohammad." The gatekeeper asked: "Has he been called?" Gabriel said: "Yes." Then it was said: "He is welcomed. What a wonderful visit his is!" Then I met Adam whom I greeted and he said: "You are welcomed O son and a Prophet." Then we ascended to the second heaven. It was asked: "Who is it?" Gabriel said: "Gabriel." It was asked: "Who is with you?" He said: "Mohammad." It was asked: "Has he been sent for?" He said: "Yes." It was said: "He is welcomed. What a wonderful visit his is!"

Then I met Jesus and Yahya (John) who said: "You are welcomed, O brother and a Prophet." Then we ascended to the third heaven. It was asked: "Who is it?" Gabriel said: "Gabriel." It was asked: "Who is with you?" Gabriel said: "Mohammad." It was asked: Has he been sent for?" Gabriel answered: "Yes." It was said: "He is welcomed. What a wonderful visit his is!" There I met Joseph whom I greeted, and he replied: "You are welcomed, O brother and a Prophet!" Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris whom I greeted. He said: "You are welcomed O brother and Prophet." Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said: "You are welcomed O brother and a Prophet."

Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said: "You are welcomed O brother and a Prophet." When I proceeded on, he started weeping. Being asked why he was weeping, he said: "O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers." Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said: "You are welcomed o son and a Prophet." Then I was shown Allah's House. I asked Gabriel about it and he said: "This is The Sacred Populous House where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh group comes into it daily)."

Then I was shown The Lote tree beyond which none may pass (in the seventh heaven) with its fruits, which resembled the clay jugs of Hajar (a town in Arabia). Its leaves were like the ears of elephants. There are four rivers originated at its root, two of which were apparent and two were hidden. I asked Gabriel about those rivers and he said: "The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates."

Then fifty prayers were enjoined on me. I descended till I met Moses who asked me: "What have you done?" I said: "Fifty prayers have been enjoined on me." He said: "I know the people better than you, because I had the hardest experience of dealing with The Children of Israel (to get them abide by Allah's laws).

وَذَكَر: بينَ الرَّجُلَين ـ فَأُتيتُ بِطَسْتٍ مِن ذَهَبٍ، مُلِئ حِكْمَةً وَإيماناً، فَشُقَّ مِنَ النَّحْرِ إلَى مَرَاقِ البَطْن، ثُمَّ غُسِلَ البَطنُ بِماءِ زَمْزَم، ثُمَّ مُلِئَ حِكْمَةً وإيماناً، وَأُتيتُ بِدابَّةٍ أَبْيَض، دُونَ البَغْلِ، وَفَوْقَ الحِمَارِ: البُرَاق، فَانْطَلَقْتُ مَعَ جِبْرِيل حَتَّى أَتينَا السَّماءَ الدُّنيَا، قِيلَ: مَنْ هذا؟ قَالَ: جِبْرِيل، قِيلَ: مَنْ مَعكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرسِلَ إلَيهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجيءُ جاءَ، فَأَتيتُ عَلَى آدمَ فَسلَّمتُ عَلَيهِ، فَقالَ مَرْحَباً بكَ مِنِ ابْنٍ وَنَبيٍّ، فَأتينا السَّماءَ الثَّانِيَة، قِيلَ: مَنْ هاذا؟ قالَ جِبْرِيلُ، قيل: مَنْ مَعكَ؟ قال: مُحَمَّدٌ ﷺ، قيل: أُرْسِلَ إلَيْهِ؟ قَالَ: نعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجِيءُ جَاءَ، فَأَتيتُ عَلَى عِيسى وَيَحْيى فَقَالاَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ، فَأَتَينا السَّماءَ الثَّالِثَةَ، قِيلَ: مَنْ هذا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرسِلَ إلَيهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجِيءُ جَاءَ، فَأَتيتُ يُوسُفَ فَسلَّمْتُ عَلَيهِ، قَالَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيّ، فَأَتَينا السَّماءَ الرَّابِعَةَ، قِيلَ: مَنْ هذا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرسِلَ إلَيهِ؟ قِيلَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجِيءُ جَاءَ، فَأَتيتُ عَلَى إدْرِيس فَسَلَّمْتُ عَلَيهِ فَقَالَ: مَرْحَباً مِنْ أَخٍ وَنَبِيٍّ، فَأَتَينا السَّماءَ الخَامِسَةَ، قِيلَ: مَنْ هذا؟ قَالَ: جِبْرِيل، قِيلَ: وَمَنْ مَعكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ وَقَد أُرْسِلَ إليهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجِيءُ جَاءَ، فَأَتَينا عَلَى هَارُونَ فَسَلَّمْتُ عَلَيهِ، فَقَالَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيٍّ، فَأَتَينا عَلَى السَّماءِ السَّادِسَةِ، قِيلَ: مَنْ هذا؟ قِيلَ: جِبْرِيل، قِيلَ: مَن مَعكَ؟ قِيلَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيهِ؟ مَرْحَباً بِهِ وَلَنِعْمَ المَجيءُ جَاءَ، فَأَتَيتُ عَلَى مُوسى فَسَلَّمْتُ، فَقَالَ: مَرْحَباً بِكَ مِنْ أَخٍ وَنَبِيّ، فَلَمَّا جَاوَزْتُ بَكَى، فَقيل: مَا أَبْكَاكَ؟ قَالَ: يَا رَبِّ هذا الغُلاَمُ الَّذِي بُعِثَ بَعْدِي، يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أَفضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، فَأَتَينا السَّماءَ السَّابِعة، قِيلَ: مَنْ هذا؟ قِيلَ: جِبرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إليهِ؟ مَرْحَباً بِهِ وَنِعْمَ المَجِيءُ جَاءَ، فَأَتَيتُ عَلَى إبْرَاهِيمَ فَسَلَّمْتُ عَلَيهِ، فَقَالَ: مَرْحَباً بِكَ مِنِ ابْنٍ وَنَبِيّ، فَرُفِعَ لِيَ البَيْتُ المَعْمُورُ، فَسَأَلتُ جِبْرِيلَ فَقَالَ: هذا البَيتُ المَعْمُورُ، يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إذَا خَرَجُوا لَمْ يَعُودُوا إلَيهِ آخِرَ مَا عَلَيهِمْ، وَرُفِعَتْ لِي سِدْرَةُ المُنْتَهى، فَإذا نَبِقُها كَأَنَّهُ قِلالُ هَجَر، وَوَرَقُها كَأَنَّهُ آذانُ الفُيُولِ، فِي أَصْلِهَا أَرْبَعَةُ أَنْهار: نَهْرَانِ بَاطِنَانِ، وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلتُ جِبريل، فَقَالَ: أَمَّا البَاطِنَانِ فَفِي الجَنَّةِ، وَأَمَّا الظَّاهِرَانِ النِّيلُ وَالفُرَاتُ، ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاَةً، فَأَقْبَلْتُ حَتَّى جِئْتُ مُوسى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاةً، قَالَ: أَنَا أَعْلَمُ بِالنَّاسِ مِنْكَ، عَالَجْتُ

= ـ قوله: البراق بالرفع أي هو البراق ويجوز جره بدلاً من دابة واشتقاقه من البرق لسرعة مشيه وكأن الأنبياء يركبونه.

ـ قوله: (آخر ما عليهم) بنصب آخر على الظرفية أو بالرفع بتقدير ذلك آخر ما عليهم من دخوله (شارح).

ـ قوله: (هجر) بفتحات لا ينصرف وفي الفرع صرفه (شارح).

ـ قوله: (فسلمت) أي فلم أراجعه تعالى.

Indeed, your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers)." I returned and requested Allah (for reduction) and He cut it to forty. I returned and (met Moses and) had a similar discussion. Then I returned again to Allah for reduction and He cut it to thirty, then twenty, then ten. Then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said: "What have you done?" I said: "Allah has made it five only." He repeated the same advice but I said: "I surrendered (to Allah's Final decree).""

Then The Messenger of Allah "Allah's blessing and peace be upon him" was addressed by Allah: "I have decreed My Obligation and have reduced the burden on My slaves. I shall reward a single good deed as if it were ten good deeds."

3208- Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, and then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. Similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise."

3209- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah loves a person, He calls Gabriel saying: "Allah loves so and-so; O Gabriel! Love him." Gabriel would love him and make an announcement amongst the inhabitants of the Heaven: "Allah loves so-and-so, therefore you should love him too." So all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

3210- A'isha "Allah be pleased with her" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The angels come down to the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, with which they come down to inspire the soothsayers, to which the latter would add one-hundred lies of their own."

بَنِي إِسْرَائِيلَ أَشَدَّ المُعَالَجَةِ، وَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ، فَرَجَعْتُ فَسَأَلْتُهُ، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ، ثُمَّ ثَلاَثِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عِشْرِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عَشْراً، فَأَتَيْتُ مُوسَى فَقَالَ: مِثْلَهُ، فَجَعَلَهَا خَمْساً، فَأَتَيْتُ مُوسَى فَقَالَ: مَا صَنَعْتَ، قُلْتُ: جَعَلَهَا خَمْساً، فَقَالَ: مِثْلَهُ، قُلْتُ: سَلَّمْتُ بِخَيْرٍ، فَنُودِيَ: إِنِّي قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي، وَأَجْزِي الحَسَنَةَ عَشْراً».

وَقَالَ هَمَّامٌ: عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «فِي البَيْتِ المَعْمُورِ».

[الحديث ٣٢٠٧ ـ أطرافه في: ٣٣٩٣، ٣٤٣٠، ٣٨٨٧].

٣٢٠٨ ـ حدَّثنا الحسنُ بنُ الرَّبيعِ: حدَّثنا أبو الأحوصِ، عنِ الأعمشِ، عن زيدِ بنِ وَهبٍ: قال عَبْدُ اللَّهِ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهوَ الصَّادِقُ المَصْدُوقُ، قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ، ثُمَّ يَكُونُ مُضغَةً مِثْلَ ذلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكاً فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُم لَيَعْمَلُ، حَتَّى ما يَكُونُ بينَهُ وَبينَ الجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسبِقُ عَلَيهِ كِتَابُه، فَيَعمَلُ بِعَمَلِ أَهلِ النَّارِ. وَيَعمَلُ حَتَّى ما يَكُونُ بينَهُ وَبينَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيهِ الكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ».

[الحديث ٣٢٠٨ ـ أطرافه في: ٣٣٣٢، ٦٥٩٤، ٧٤٥٤].

٣٢٠٩ ـ حدَّثنا مُحَمَّدُ بنُ سَلامٍ: أَخبَرَنا مَخلَدٌ: أَخبَرَنا ابنُ جُرَيجٍ قالَ: أَخبَرَنِي مُوسى ابنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: قال أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ.

وَتَابَعَهُ أَبُو عاصِمٍ، عَنِ ابنِ جُرَيجٍ قالَ: أَخْبَرَنِي مُوسى بْن عُقْبَةَ، عَنْ نافِعٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذا أَحَبَّ اللَّهُ العَبْدَ نادَى جِبرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلاناً فَأَحْبِبْهُ، فَيُحِبُّهُ جِبرِيلُ، فَيُنادِي جِبرِيلُ فِي أَهْلِ السَّماءِ: إِنَّ اللَّهَ يُحِبُّ فُلاناً فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّماءِ، ثُمَّ يُوضَعُ لَهُ القَبُولُ فِي الأَرْضِ».

[الحديث ٣٢٠٩ ـ طرفاه في: ٦٠٤٠، ٧٤٨٥].

٣٢١٠ ـ حدَّثنا مُحَمَّدٌ: حَدَّثَنَا ابنُ أَبِي مَرْيَمَ: أَخبَرَنا اللَّيثُ: حَدَّثَنا ابنُ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ المَلاَئِكَةَ تَنْزِلُ فِي العَنَانِ ـ وَهوَ السَّحَابُ ـ فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّماءِ، فَتَسْتَرِقُ الشَّياطِينُ السَّمعَ فَتَسْمَعُهُ، فَتُوحِيهِ إِلَى الكُهَّانِ، فَيَكْذِبُونَ مَعَهَا

٣٢٠٨ـ قوله (حتى ما يكون) نصب بحتى وما نافية غير مانعة لها من العمل أو رفع وهو الذي في الفرع على أن حتى ابتدائية (شارح)

ـ قوله: (كتابه) أي الذي كتبه الملك وهو في بطن أمه.

3211- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (According to the time of their arrival for the Friday prayer). When the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

3212- Sa'eed Ibn Al'musaiyyab narrated: Omar came to the Mosque while Hassan was reciting a poem. (When Omar denied that), Hassan said: "I used to recite poetry in this very Mosque in the presence of he (The Prophet) who was better than you." Then he turned towards Abu'huraira and said (to him): "I ask you by Allah, did you hear The Messenger of Allah "Allah's blessing and peace be upon him" saying (to me): "Retort on my behalf. O Allah! Support him (Hassan) with the Holy Spirit?" Abu'huraira said: "Yes."

3213- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Hassan: "Satirize them (The pagans) and Gabriel is with you."

3214- Humaid Ibn Hilal narrated: Anas Ibn Malik "Allah be pleased with him" said: "As if I see a cloud of dust swirling up in the lane of Banu'ghanim." Moosa added: "It was (resulting from) the procession of Gabriel."

3215- Hesham narrated from his father: A'isha "Allah be pleased with her" said: Al'harith Ibn Hesham asked The Prophet "Allah's blessing and peace be upon him": "How does the revelation come to you?" He replied: "In all these ways: The Angel sometimes comes to me with a voice resembling the sound of a ringing bell; and when this state is over, I remember what the Angel has said. However, this type of revelation is the hardest on me. Sometimes the Angel comes to me in the shape of a man who talks to me, and I understand and remember what he says."

3216- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Who ever spends a couple (of Dinars, Dirhams, or other objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say (to him): "O so-and-so! Come on!" Abu'bakr said: "Such a person will never be hurt (by any evil)."

مِئَة كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ».

[الحديث ٣٢١٠ ـ أطرافه في: ٣٢٨٨، ٥٧٦٢، ٦٢١٣، ٧٥٦١].

٣٢١١ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَالأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِذَا كانَ يَومَ الجُمُعَةِ، كانَ عَلَى كُلِّ بابٍ، مِنْ أَبْوابِ المَسْجِدِ المَلائِكَةُ، يَكْتُبُونَ الأَوَّلَ فالأَوَّلَ، فَإِذَا جَلَسَ الإِمامُ طَوَوُا الصُّحُفَ، وَجاؤُوا يَسْتَمِعُونَ الذِّكْرَ».

[طرفه في: ٩٢٩].

٣٢١٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ قالَ: مَرَّ عُمَرُ في المَسْجِدِ، وَحَسَّانُ يُنْشِدُ، فَقالَ: كُنْتُ أُنْشِدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيرٌ مِنْكَ، ثُمَّ التَفَتَ إِلَى أَبِي هُرَيرَةَ فَقالَ: أَنْشُدُكَ بِاللَّهِ، أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ: يَقُولُ «أَجِبْ عَنِّي، اللَّهُمَّ أَيِّدْهُ بِرُوحِ القُدُسِ»؟ قالَ: نَعَم.

[طرفه في: ٤٥٣].

٣٢١٣ ـ حدّثنا حفصُ بْنُ عُمر: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لِحَسَّانَ: «اهْجُهُمْ ـ أَوْ هَاجِهِمْ ـ وَجِبْرِيلُ مَعَكَ».

[الحديث ٣٢١٣ ـ أطرافه في: ٤١٢٣، ٤١٢٤، ٦١٥٣].

٣٢١٤ ـ وَحدّثنا إِسْحَاقُ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قالَ: سَمِعْتُ حُمَيدَ بْنَ هِلالٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: كَأَنِّي أَنْظُرُ إِلَى غُبارٍ سَاطِعٍ في سِكَّةِ بَنِي غَنْمٍ، زادَ موسى: مَوْكِبَ جِبْرِيلَ.

٣٢١٥ ـ حدّثنا فَرْوَةُ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ الحارِثَ بْنَ هِشام، سَأَلَ النَّبِيَّ ﷺ: كَيفَ يَأْتِيكَ الوَحْيُ؟ قالَ: «كُلُّ ذَاكَ، يَأْتِي المَلَكُ أَحْيانًا في مِثْلِ صَلصَلَةِ الجَرَسِ، فَيَفصِمُ عَنِّي، وَقَدْ وَعَيتُ ما قالَ، وَهْوَ أَشَدُّهُ عَلَيَّ، وَيَتَمَثَّلُ لِيَ المَلَكُ أَحْيَاناً رَجُلاً، فَيُكَلِّمُنِي فَأَعِي ما يَقُولُ».

[طرفه في: ٢].

٣٢١٦ ـ حدّثنا آدَمُ: حَدَّثَنَا شَيبانُ: حَدَّثَنَا يَحْيى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَنْفَقَ زَوْجَينِ في سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ

٣٢١٤ـ قوله: (موكب) برفعه على أنه خبر مبتدأ محذوف تقديره هذا ويجوز فيه النصب والجر انظر الشارح.

٣٢١٥ـ قوله (يأتي الملك) ولأبي ذر يأتيني الملك (شارح)

٣٢١٦ـ قوله (زوجين) أي درهمين أو دينارين (شارح).

The Prophet "Allah's blessing and peace be upon him" said: "I hope you will be of such persons."

3217- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy and Blessings be on him." Addressing The Prophet "Allah's blessing and peace be upon him" she said: "You see what I Don't see."

3218- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" asked Gabriel: "Why Don't you visit us more often than you do?" Then the following Holy Verse was revealed (concerning this matter): "And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful." (Mary 64)

3219- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Gabriel read the Qur'an to me in one way (Dialect). I continued asking him to read it in different ways till he read it in seven different ways."

3220- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of all people; and he used to be more generous in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night in Ramadan to study the Holy Qur'an carefully together. The Messenger of Allah "Allah's blessing and peace be upon him" used to be more generous than the fast wind whenever he met Gabriel.

3221- Ibn Shehab narrated: Once Omar Ibn Abdul'aziz delayed the Asr prayer a little. Urwa said to him: "Gabriel came down and led the prayer in front of The Prophet "Allah's blessing and peace be upon him"." Omar said: "O Urwa! Be sure of what you say! "I heard Bashir Ibn Abu'mas'ood

الجَنَّة: أَي فُلُ هَلُمَّ». فَقالَ أَبو بَكْرٍ: ذَاكَ الَّذي لا تَوى عَلَيه، قالَ النَّبِي ﷺ: «أَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[طرفه في: ١٨٩٧].

٣٢١٧ - حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قالَ لَهَا: «يَا عائِشَةُ، هذا جِبْرِيلُ يَقْرَأُ عَلَيكِ السَّلَامَ». فَقالَتْ: وَعَلَيهِ السَّلَامُ وَرَحمَةُ اللَّهِ وَبَرَكاتُهُ، تَرَى ما لا أَرَى. تُرِيدُ النَّبِيَّ ﷺ.

[الحديث ٣٢١٧ - أطرافه في: ٣٧٦٨، ٦٢٠١، ٦٢٤٩، ٦٢٥٣].

٣٢١٨ - حدّثنا أَبو نُعَيمٍ: حَدَّثَنا عُمَرُ بْنُ ذَرٍّ. (ح) قال: حَدَّثَني يَحْيى بْنُ جَعْفَرٍ: حَدَّثَنَا وَكِيعٌ عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ: «أَلَا تَزُورُنا أَكْثَرَ مِمَّا تَزُورُنَا»؟ قالَ: فَنَزَلَتْ: ﴿وما نَتَنَزَّلُ إِلَّا بِأَمرِ رَبِّكَ لَهُ ما بين أيدينا وما خلفنا﴾ [مريم: ٦٤]. الآيةَ.

[الحديث ٣٢١٨ - طرفاه في: ٤٧٣١، ٧٤٥٥]

٣٢١٩ - حدّثنا إِسماعِيلُ قال: حدّثني سليمان، عن يونس، عن ابن شهاب، عن عُبَيد الله بن عبد الله بن عتبة بن مسعود، عن ابن عباس رضي الله عنهما: أن رسول الله ﷺ قال: «أَقرأني جبريلُ على حَرْفٍ، فَلَمْ أَزَل أَستَزِيدُهُ، حَتّى انْتَهى إِلى سَبْعَةِ أَحْرُفٍ».

[الحديث ٣٢١٩ - طرفه في: ٤٩٩١].

٣٢٢٠ - حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكانَ أَجْوَدَ ما يَكُونُ في رَمَضانَ، حِينَ يَلْقاهُ جِبْرِيلُ، وَكانَ جِبْرِيلُ يَلْقاهُ في كُلِّ لَيلَةٍ مِنْ رَمَضانَ فَيُدارِسُهُ القُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ حِينَ يَلْقاهُ جِبْرِيلُ أَجْوَدُ بِالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ.

وعَن عَبْدِ اللَّهِ: حدّثنا مَعْمَرٌ بهذا الإِسْنادِ نحوَه. وروى أبو هريرة وفاطمةُ رضي الله عنهما، عن النبي ﷺ: أن جبريل كانَ يُعارِضُه القرآن. [طرفه في: ٦].

٣٢٢١ - حدّثنا قُتَيبَةُ: حَدَّثَنَا لَيثٌ، عَنِ ابْنِ شِهابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ العَزِيزِ أَخَّرَ العَصْرَ شَيئاً، فَقالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى أَمامَ رَسُولِ اللَّهِ ﷺ، فَقالَ عُمَرُ: اعْلَمْ ما تَقُولُ يا عُرْوَةُ، قالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ

- قوله: (أي فل) يعني يا فلان كأنه صرخه.

٣٢١٩- قوله: (على حرف) أي لغة أو وجه من الإعراب (شارح).

٣٢٢١- قوله: (اعلم ما تقول يا عروة، تأمل ما تقول وتذكر (شارح).

narrating from Ibn Mas'ood who heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Gabriel came down and led me in prayer. Then I prayed with him again, then prayed with him again, then prayed with him again, and then prayed with him again, counting with his fingers five prayers."'

3222- Abu'dharr "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel said to me: "Whoever from amongst your followers died and did not associate in worship others with Allah, would enter Paradise (or would not enter the (Hell) Fire)."" He (The Prophet) asked: "Even if he committed adultery or theft?" He replied: "Even then."

3223- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Angels keep on coming down from, and ascending to the Heaven in turn, some at night and some by daytime. But all of them assemble together at the time of the Fajr and Asr prayers. Then those who have stayed with you overnight come up to Allah Who asks them, though He knows the answer better than they: "How have you left My slaves?" They reply: "We have left them praying as we found them praying."

[7] If anyone of you says "Amen" and the angels in Heaven say the same, with the two sayings coinciding, all his past sins will be forgiven

3224- A'isha "Allah be pleased with her" narrated: I stuffed for The Prophet "Allah's blessing and peace be upon him" a pillow decorated with pictures (of animals) which looked like a small cushion. He came and stood among the people with excitement apparent on his face. I said: "O Allah's Apostle! What is wrong?" He said: "What is this pillow?" I said: "I have prepared this pillow for you to recline on it." He said: "Don't you know that angels do not enter a house wherein there are pictures? (Don't you know also that) whoever makes a picture will be punished on the Day of Judgement and will be asked to give life to what he has created?"

3225- Ibn Abbas narrated that he had heard Abu'talha relating: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature."

رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

[طرفه في: ٥٢١].

٣٢٢٢ - حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «قَالَ لِي جِبْرِيلُ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الجَنَّةَ، أَوْ: لَمْ يَدْخُلِ النَّارَ». قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ».

[طرفه في: ١٢٣٧].

٣٢٢٣ - حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حدَّثنا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «المَلَائِكَةُ يَتَعَاقَبُونَ، مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الفَجْرِ وَالعَصْرِ، ثُمَّ يَعْرُجُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ، فَيَقُولُ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ يُصَلُّونَ».

[طرفه في: ٥٥٥].

٧ - باب إذا قال أحدُكُم: آمِين والملائكةُ في السَّماء، فوافقتْ إحداهُما الأخرى، غُفِرَ له ما تقدَّمَ من ذنْبِه

٣٢٢٤ - حدَّثنا مُحَمَّدٌ: أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ: أَنَّ نَافِعاً حَدَّثَهُ: أَنَّ القَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: حَشَوْتُ لِلنَّبِيِّ ﷺ وِسَادَةً فِيهَا تَمَاثِيلُ، كَأَنَّهَا نُمْرُقَةٌ، فَجَاءَ فَقَامَ بَيْنَ البَابَيْنِ، وَجَعَلَ يَتَغَيَّرُ وَجْهُهُ، فَقُلْتُ: مَا لَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا بَالُ هَذِهِ الوِسَادَةِ»؟ قَالَتْ: وِسَادَةٌ جَعَلْتُهَا لَكَ لِتَضْطَجِعَ عَلَيْهَا، قَالَ: «أَمَا عَلِمْتِ أَنَّ المَلَائِكَةَ لَا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ؟ وَأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ القِيَامَةِ؟ يَقُولُ: أَحْيُوا مَا خَلَقْتُمْ».

[طرفه في: ٢١٠٥].

٣٢٢٥ - حدَّثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ المَلَائِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلَا صُورَةُ تَمَاثِيلَ».

[الحديث ٣٢٢٥ - أطرافه في: ٣٢٢٦، ٣٣٢٢، ٤٠٠٢، ٥٩٤٩، ٥٩٥٨].

٣٢٢٦ - حدَّثنا أَحْمَدُ: حدَّثنا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو: أَنَّ بُكَيْرَ بْنَ الأَشَجِّ حَدَّثَهُ: أَنَّ

٣٢٢٣- قوله: (كيف تركتم) زاد أبو ذر عبادي وقوله: تركناهم يصلون الخ في نسخة وهم يصلون (شارح).

3226- Busr Ibn Sa'eed narrated That Zaid Ibn Khalid Al'juhani told him something in the presence of Sa'eed Ibn Obaidullah Al'khawlani who was brought up in the house of Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him". Zaid told them that Abu'talha said that The Prophet "Allah's blessing and peace be upon him" said: "The Angels (of Mercy) never enter a house wherein there is a picture." Busr said: Later on Zaid Ibn Khalid fell ill and we visited him. Surprisingly, we saw a curtain decorated with pictures in his house. I said to Obaidullah Al'khawlani: "Didn't he (Zaid) tell us about the (prohibition of) pictures?" He said: "But he excluded the embroidery on garments. Didn't you hear him?" I said: "No." He said: "Yes, he did."

3227- Salim narrated from his father: Once Gabriel promised The Prophet "Allah's blessing and peace be upon him" (that he would visit him. But Gabriel did not come). Later on he said: "We, angels, do not enter a house which contains a picture or a dog."

3228- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Imam, during the prayer, says: "Allah hears he, who praises Him", you should say: "O Allah! Our Lord! All the praises be to You"; for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

3229- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Anyone of you is considered to be actually in prayer As long as he is waiting for the prayer. The angels would say: "O Allah! Be merciful to him and forgive him." (They go on saying so) unless he leaves his praying place or passes wind (and breaks his ablution)."

3230- Safwan Ibn Ya'li narrated from his father: I heard The Prophet "Allah's blessing and peace be upon him" reciting the following Verse on the pulpit: "They will call: O Mali..." (Gold Adornment "Az'zukhruf" 77). The correct full verse goes as follows: "They will cry: O Malik! Would that thy Lord put an end to us! He will say, nay, but ye shall abide!"

3231- Urwa narrated from A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" that she asked The Prophet "Allah's blessing and peace be upon him": "Have you encountered a day harder than the day of Ohud?" The Prophet "Allah's blessing and peace be upon him" replied: "Your tribes have troubled me a lot, and the worst trouble was that on the day of Aqaba when I presented myself to Ibn Abdu'yalil Ibn Abdu'kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn Ath'tha'lib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying: "Allah has heard your people's saying to you, and what they have replied back to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains called and greeted me, and then said: "O Mohammad! Order what you wish. If you like, I will let the two mountains fall on them."

بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ: أَنَّ زيدَ بْنَ خالِدٍ الجُهَنِيَّ رَضِيَ اللَّهُ عنهُ حَدَّثَهُ وَمَعَ بُسْرٍ بْنِ سَعِيدٍ عُبَيْدُ اللَّهِ الخَوْلانِيُّ، الَّذِي كانَ في حِجْرِ مَيْمُونَةَ رَضِيَ اللَّهُ عَنها زَوْجِ النَّبِيِّ ﷺ: حَدَّثَهُما زيدُ بْنُ خالِدٍ: أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ صُورَةٌ». قالَ بُسْرٌ: فَمَرِضَ زيدُ بْنُ خالِدٍ فَعُدْناهُ، فَإِذا نَحْنُ في بَيْتِهِ بِسِتْرٍ فِيهِ تَصاوِيرُ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الخَوْلانِيِّ: أَلَمْ يُحَدِّثْنا في التَّصاوِيرِ؟ فَقالَ: إِنَّهُ قالَ: «إِلاَّ رَقْمٌ فِي ثَوْبٍ». أَلا سَمِعْتَهُ؟ قُلْتُ: لا، قالَ: بَلى قَدْ ذَكَرَهُ. [طرفه في: ٣٢٢٥].

٣٢٢٧ ـ حدّثنا يَحْيى بْنُ سُلَيْمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: حَدَّثَنِي عَمْرٌو، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: وَعَدَ النَّبِيَّ ﷺ جِبْرِيلُ فَقالَ: «إِنَّا لا نَدْخُلُ بَيْتاً فِيهِ صُورَةٌ وَلا كَلْبٌ».

[الحديث ٣٢٢٧ ـ طرفه في: ٥٩٦٠].

٣٢٢٨ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا قالَ الإِمامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ، فَإِنَّهُ مَنْ وافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

[طرفه في: ٧٩٦].

٣٢٢٩ ـ حدّثنا إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنا أَبِي، عَنْ هِلالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ أَحَدَكُمْ في صَلاةٍ ما دامَتِ الصَّلاةُ تَحْبِسُهُ، وَالمَلائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، ما لَمْ يَقُمْ مِنْ صَلاتِهِ، أَوْ يُحْدِثْ». [طرفه في: ١٧٦].

٣٢٣٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ صَفْوانَ ابْنِ يَعْلى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلى المِنْبَرِ: «﴿وَنادَوْا يا مالِكُ﴾». [الزخرف: ٧٧]. قالَ سُفْيانُ: في قِراءَةِ عَبْدِ اللَّهِ: وَنادَوْا يا مالِ.

[الحديث ٣٢٣٠ ـ طرفاه في: ٣٢٦٦، ٤٨١٩].

٣٢٣١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْها زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ: أَنَّها قالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتى عَلَيْكَ يَوْمٌ كانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ ما لَقِيتُ، وَكانَ أَشَدُّ ما لَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلى ابْنِ عَبْدِ يالِيلَ بْنِ عَبْدِ كُلالٍ، فَلَمْ يُجِبْنِي إِلى ما أَرَدْتُ، فَانْطَلَقْتُ وَأَنا مَهْمُومٌ عَلى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنا بِقَرْنِ الثَّعالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذا أَنا بِسَحابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذا فِيها جِبْرِيلُ، فَنادانِي فَقالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَما رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الجِبالِ لِتَأْمُرَهُ بِما شِئْتَ فِيهِمْ، فَنادانِي مَلَكُ الجِبالِ، فَسَلَّمَ عَلَيَّ، ثُمَّ قالَ: يا مُحَمَّدُ، فَقالَ: ذٰلِكَ فِيما شِئْتَ، إِنْ شِئْتَ أَنْ

٣٢٣٠ـ قوله: (يا مال) مرخم حذفت كافه واللام مكسورة ويجوز ضمها (شارح).

The Prophet "Allah's blessing and peace be upon him" said: "No, but I hope that Allah will let them beget children who will worship Allah Alone, and will associate none with Him."

3232- Abu'is'haq Ash'shaibani narrated: I asked Zirr Ibn Hubaish about Allah's saying: "And was at a distance of but two bow-lengths or (even) nearer; so did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Mohammad)." (Star 9:10). He said: Abdullah Ibn Mas'ood "Allah be pleased with him" told that he (The Prophet "Allah's blessing and peace be upon him") had seen Gabriel having 600 wings.

3233- Abdullah Ibn Mas'ood "Allah be pleased with him" told, Regarding the Verse: "Indeed he (Mohammad) did see Of the Signs of his Lord, The Greatest!" (Star 18): The Prophet "Allah's blessing and peace be upon him" had seen a green carpet spread all over the horizon of the sky.

3234- A'isha "Allah be pleased with her" reported: Whoever claimed that (The Prophet) Mohammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created, covering the whole horizon.

3235- Masruq narrated: I asked A'isha "Allah be pleased with her": What about His Statement: "Then he (Gabriel) approached And came closer, And was at a distance Of but two bow-lengths Or (even) nearer"? (The Star "An'najm" 8:9) She replied: "It was Gabriel who used to come to The Prophet "Allah's blessing and peace be upon him" in the figure of a man. But on that occasion, he came in his actual and real shape and (he was so huge that) he covered the whole horizon."

3236- Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Last night I saw (in a dream) two men coming to me. One of them said: "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire. I am Gabriel, and this is Michael.""

3237- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If a husband calls his wife to his bed (To have sexual relation with her) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

أُطبِقَ عليهم الأَخشَبين؟ فقالَ النبيُّ ﷺ: بَل أَرجُو أَنْ يُخرِجَ اللَّهُ مِنْ أَصلابِهِمْ مَنْ يَعبُدُ اللَّهَ وحدَه، لا يُشركُ به شيئاً». [الحديث ٣٢٣١ ـ طرفه في: ٧٣٨٩].

٣٢٣٢ ـ حدثنا قُتَيبةُ: حدَّثَنا أَبو عَوانَةَ: حَدَّثَنا أَبو إسحاقَ الشَّيبانِيُّ، قال: سَألتُ زِرَّ ابنَ حُبَيشٍ عن قولِ اللَّهِ تعالى: ﴿فكانَ قابَ قوسَينِ أَو أَدْنى * فأَوحى إلى عبدِهِ ما أَوحى﴾ [النجم: ٩، ١٠]. قال: حدثَنا ابنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبريلَ، لَهُ سِتُّ مئةِ جَناحٍ.

[الحديث ٣٢٣٢ ـ طرفاه في: ٤٨٥٦، ٤٨٥٧].

٣٢٣٣ ـ حدثنا حَفصُ بنُ عُمَرَ: حَدَّثَنا شُعبَةُ، عَنِ الأَعمَشِ، عَنْ إبراهيمَ، عَن عَلقَمَةَ، عَنْ عَبدِ اللَّهِ رَضيَ اللَّهُ عَنهُ: ﴿لَقَدْ رَأَى مِنْ آياتِ رَبِّهِ الكُبْرى﴾ [النجم: ١٨]. قالَ: رَأَى رَفرَفاً أَخضرَ سَدَّ أُفُقَ السَّماءِ.

[الحديث ٣٢٣٣ ـ طرفه في: ٤٨٥٨].

٣٢٣٤ ـ حدثنا مُحَمَّدُ بنُ عَبدِ اللهِ بنِ إسماعيلَ: حَدَّثَنا مُحَمَّدُ بنُ عَبدِ اللهِ الأَنصارِيُّ، عَن ابنِ عَونٍ: انبأَنا القاسِمُ، عَن عائشةَ رضيَ اللَّهُ عنها قالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّداً رَأَى رَبَّهُ فقدْ أَعظَمَ، ولكِن قد رَأَى جبريلَ في صُورتِهِ، وخَلقُهُ سادٌّ ما بينَ الأُفُقِ.

[الحديث ٣٢٣٤ ـ أطرافه في: ٣٢٣٥، ٤٦١٢، ٤٨٥٥، ٧٣٨٠، ٧٥٣١].

٣٢٣٥ ـ حدثني مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا أَبو أُسامَةَ: حَدَّثَنا زَكَرِيّاءُ بنُ أَبي زائِدَةَ، عَنِ ابنِ الأَشوَعِ، عَنِ الشَّعبِيِّ، عَنْ مَسرُوقٍ، قالَ: قُلتُ لعائشةَ رَضيَ اللَّهُ عنها: فأَينَ قولُهُ: ﴿ثُمَّ دَنا فَتَدلَّى * فكانَ قابَ قَوسَينِ أَو أَدنَى﴾ [النجم: ٨، ٩]؟ قالَتْ: ذاكَ جِبريلُ، كانَ يأتيهِ في صُورَةِ الرَّجلِ، وإِنَّهُ أَتاهُ هذهِ المرَّةَ، في صُورتِهِ الَّتي هِيَ صُورَتُهُ، فسدَّ الأُفُقَ.

[طرفه في: ٣٢٣٤].

٣٢٣٦ ـ حدثنا مُوسَى: حدَّثَنا جَريرٌ: حدَّثَنا أَبو رَجاءٍ، عَن سَمُرَةَ قال: قال النبيُّ ﷺ: «رأَيتُ اللَّيلَةَ رجُلَينِ أَتَيانِي، قالا: الَّذي يُوقِدُ النَّارَ، مالِكٌ خازِنُ النَّارِ وأَنا جبريلُ، وهذا مِيكائِيلُ».

[طرفه في: ٨٤٥].

٣٢٣٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا أَبو عَوانَةَ، عَنِ الأَعمَشِ، عَنْ أَبي حازِمٍ، عَنْ أَبي هُرَيرَةَ رَضيَ اللَّهُ عنهُ قال: قال رَسولُ اللَّهِ ﷺ: «إذا دَعا الرَّجلُ امرَأَتَهُ إِلى فِراشِهِ فأَبَتْ، فَباتَ غَضبانَ عليها، لَعَنَتْها المَلائِكَةُ حتَّى تُصبِحَ». تابَعَهُ أَبو حَمزةَ وابنُ داوُدَ، وأَبو مُعاويَةَ عَنِ الأَعمَشِ. [الحديث ٣٢٣٧ ـ طرفاه في: ٥١٩٣، ٥١٩٤].

٣٢٣٣ـ قوله: (رفرفاً): بساطاً.

٣٢٣٦ـ قوله: (قالا) ولأبي ذر عن الكشميهني فقالا عن الحموي والمستملي فقال: أي أحدهما (شارح).

3238- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "The revelation was delayed for a short period. But suddenly, while I was walking, I heard a voice in the sky. When I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave. He was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the earth. came to my family, I said: "Cover me (with a blanket)! cover me!" Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! Arise and warn! And your Lord magnify; And keep pure your garments; And desert the idols." (Al'muddaththir "Wrapped up" 1:5)

3239- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man, as if he were one of the men of Shanu'a tribe. I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colours, and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and ~~The~~ Charlatan (Ad'dajjal) amongst the signs which Allah showed me." (The Prophet "Allah's blessing and peace be upon him" then recited the Holy Verse): "So be not you in doubt of meeting him (Moses)" (Prostration "As'sajda" 23)

[8] The description of Paradise

Abul'aliya said: it (The Paradise) is purified from all kinds of urine, menstruation (blood) and sputum." Allah Almighty said: "Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein Companions pure (and holy); and they abide therein (forever)." (The Heifer "Al'baqara" 25) he commented: "In spite of their (the fruits) similitude in shape, they are different in taste."

Allah also said: "The Fruits whereof (will hang in bunches) low and near." (The Sure Reality "Al'haqqa" 23)

He said: "they will recline therein on raised thrones." (The Cave 31)

Allah said also: "A fountain there, called Salsabil." (Man "Al'insan" 18)

It means, according to Mujahid inexhaustibly running.

Allah said also: "Free from headiness; nor will they suffer intoxication therefrom." (As'saffat 47)

He also said: "Companions of Equal Age; And a Cup full (to the Brim)." (The Great News "An'naba" 33:34)

٣٢٣٨ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أَخبرَنا اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ أَبا سَلَمَةَ قالَ: أَخْبَرَنِي جابِرُ بنُ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «ثُمَّ فَتَرَ عَنِّي الوَحْيُ فَترَةً، فَبينا أَنا أَمْشِي، سَمِعْتُ صَوتاً مِنَ السَّماءِ، فَرَفَعتُ بَصَرِي قِبَلَ السَّماءِ، فَإِذا المَلَكُ الَّذِي جاءَنِي بِحِراءٍ، قاعِدٌ عَلَى كُرسِيٍّ بَينَ السَّماءِ وَالأَرضِ، فَجُئِثْتُ مِنهُ، حَتَّى هَوَيتُ إِلَى الأَرضِ، فَجِئتُ أَهْلِي فَقُلتُ: زَمِّلُونِي، زَمِّلُونِي، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿يا أَيُّها المُدَّثِّرُ ـ إِلَى ـ فاهجُرْ﴾ [المدثر: ١ ـ ٥]. قالَ أَبو سلمة: والرِّجزُ: الأَوثانُ.

[طرفه في: ٤].

٣٢٣٩ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعبَةُ، عَن قَتادَةَ. وَقالَ لِي خَلِيفَةُ: حَدَّثَنا يَزِيدُ بنُ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَن قَتادَةَ، عَن أَبِي العالِيَةِ: حَدَّثَنا ابنُ عَمِّ نَبِيِّكُم، يَعنِي ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «رَأَيتُ لَيلَةَ أُسْرِيَ بِي مُوسَى، رَجُلاً آدَمَ، طُوالاً جَعداً، كَأَنَّهُ مِن رِجالِ شَنُوءَةَ، وَرَأَيتُ عِيسَى رَجُلاً مَربُوعاً، مَربُوعَ الخَلقِ إِلَى الحُمرَةِ وَالبَياضِ، سَبِطَ الرَّأسِ، وَرَأَيتُ مالِكاً خازِنَ النَّارِ، وَالدَّجَّالَ، فِي آياتٍ أَراهُنَّ اللَّهُ إِيَّاهُ: ﴿فَلا تَكُن فِي مِريَةٍ مِن لِقائِهِ﴾ [السجدة: ٢٣]». قالَ أَنَسٌ وَأَبُو بَكرَةَ، عَنِ النَّبِيِّ ﷺ: «تَحرُسُ المَلائِكَةُ المَدِينَةَ مِنَ الدَّجَّالِ».

[الحديث ٣٢٣٩ ـ طرفه في: ٣٣٩٦].

٨ ـ باب ما جاءَ في صِفَةِ الجَنَّةِ وَأَنَّها مَخلُوقَةٌ

قالَ أَبُو العالِيَةِ: ﴿مُطَهَّرَةٌ﴾ مِنَ الحَيضِ وَالبَولِ وَالبُزاقِ، ﴿كُلَّما رُزِقُوا﴾ أُتُوا بِشَيءٍ، ثُمَّ أُتُوا بِآخَرَ. ﴿قالُوا هذا الَّذِي رُزِقنا مِن قَبلُ﴾ أُتِينا مِن قَبلُ ﴿وَأُتُوا بِهِ مُتَشابِهاً﴾ [البقرة: ٢٥]. يُشبِهُ بَعضُهُ بَعضاً وَيَختَلِفُ فِي الطُّعُومِ ﴿قُطُوفُها﴾ يَقطِفُونَ كَيفَ شاؤُوا ﴿دانِيَةٌ﴾ [الحاقة: ٢٣]: قَرِيبَةٌ. ﴿الأَرائِكِ﴾ [الكهف: ٣١]: السُّرُرُ.

وَقالَ الحَسَنُ: النَّضرَةُ فِي الوُجُوهِ، وَالسُّرُورُ فِي القَلبِ.

وَقالَ مُجاهِدٌ: ﴿سَلسَبِيلاً﴾ [الإنسان: ١٨]: حَدِيدَةُ الجِريَةِ ﴿غَولٌ﴾ وَجَعُ البَطنِ ﴿يُنزَفُونَ﴾ [الصافات: ٤٧] لا تَذهَبُ عُقُولُهُم وَقالَ ابنُ عَبَّاسٍ: ﴿دِهاقاً﴾ [النبأ: ٣٤] مُمتَلِئاً. ﴿كَواعِبَ﴾ [النبأ: ٣٣] نَواهِدَ. الرَّحِيقُ: الخَمرُ التَّسنِيمُ: يَعلُو شَرابَ أَهلِ الجَنَّةِ

٣٢٣٨ـ قوله: (الذي جاءني) ولأبي ذرّ قد جاءني بحراء وهو جبريل وحراء بالصرف وعدمه وقوله: قاعد على كرسيّ سقط لغير أبي ذرّ لفظة قاعد وقوله: فجئثت أي رعبت وللحموي والمستملي: فجثثت بمثلثتين من غير همز أي: سقطت ا هـ.

باب ٨ ـ قوله: (يعلو) أي شيء يعلو شرابهم وهو كما جاء في رواية: صرف للمقربين ويمزج لأصحاب اليمين ا هـ.

= (وضين الناقة) هو كالحزام للسرج.

He said: “The seal thereof will be musk.” (Al’mutaffifin 26)

Allah further said: “In them (each) will be two springs pouring forth water in continuous abundance.” (The Most Gracious “Ar’rahman” 66)

Allah Almighty said: “Beloved (by nature), equal in age.” (The Inevitable “Al’waqi’a” 37)

He said also in the same Sura: “(There is for him) Rest and Satisfaction, and a Garden of Delights.” (Al’waqi’a 89)

He, to whom be ascribed all glory and power, said: “And on Thrones (of Dignity), raised high.” (Al’waqi’a 34)

Allah further said: “Containing all kinds (of trees and delights)… The Fruit of the Gardens will be near (and easy of reach)… Dark green in colour (from plentiful watering).” (Ar’rahman 48,54,64)

3240- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you dies, he will be shown his destination both in the morning and in the evening. If he belongs to the people of Paradise, he will be shown his place in Paradise. If he is from the people of Hell, he will be shown his place in Hell."

3241- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that women were the majority of its inhabitants."

3242- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet, he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: “To whom does this palace belong?” They said: “To Omar Ibn Al'khattab.” Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

3243- Abdullah Ibn Qais Al’ash’ari narrated from his father: The Prophet “Allah’s blessing and peace be upon him” said: "A tent (in Paradise) is like a hollow pearl which is thirty miles in height on every corner of which the believer will have a family that cannot be seen by the others." (Abu’imran told in another narration: "The tent is sixty miles in height.")

﴿خِتَامُهُ﴾ طِينُهُ ﴿مِسْكٌ﴾ [المطففين: ٢٦]. ﴿نَضَّاخَتَانِ﴾ [الرحمن: ٦٦] فَيَّاضَتَانِ يُقَالُ: ﴿مَوْضُونَةٍ﴾ [الواقعة: ١٥] مَنسُوجة، مِنهُ وَضِينُ النَّاقَةِ والكُوبُ: ما لا أُذنَ له ولا عُروة، وَالأَبَارِيقُ: ذَوَاتُ الآذانِ وَالعُرَا. ﴿عُرُباً﴾ [الواقعة: ٣٧] مُثَقَّلَةً، وَاحِدُهَا عَرُوبٌ، مِثْلُ صَبُورٍ وَصُبُرٍ، يُسَمِّيهَا أَهلُ مَكَّةَ: العَرِبَةَ، وَأَهْلُ المَدِينَةِ: الغَنِجَةَ، وَأَهْلُ العِرَاقِ: الشَّكِلَةَ.

وقَالَ مُجَاهِدٌ: ﴿رَوْحٌ﴾ [الواقعة: ٨٩] جَنَّةٌ وَرَخاءٌ، وَالرَّيحَانُ: الرِّزْقُ. وَالْمَنْضُودُ: المَوْزُ. وَالمَخْضُودُ: المُوقَرُ حَمْلاً، وَيُقَالُ أَيضاً: لاَ شَوْكَ لَهُ. وَالعُرُبُ: المُحَبَّبَاتُ إِلَى أَزْوَاجِهِنَّ. وَيُقَالُ: ﴿مَسْكُوبٌ﴾ [الواقعة: ٣١] جارٍ. ﴿وَفُرُشٍ مَرْفُوعَةٍ﴾ [الواقعة: ٣٤] بَعْضُهَا فَوْقَ بَعْضٍ. ﴿لَغْواً﴾ بَاطِلاً ﴿تَأْثِيماً﴾ [الواقعة: ٢٥] كَذِباً ﴿أَفْنَانٍ﴾ [الرحمن: ٤٨] أَغْصَانٌ ﴿وَجَنَى الجَنَّتَيْنِ دَانٍ﴾ [الرحمن: ٥٤] ما يُجْتَنى قَرِيبٌ ﴿مُدْهَامَّتَانِ﴾ [الرحمن: ٦٤] سَوْدَاوَانِ مِنَ الرِّيِّ.

٣٢٤٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ماتَ أَحَدُكُمْ، فَإِنَّهُ يُعْرَضُ عَلَيهِ مَقْعَدُهُ بِالغَدَاةِ وَالعَشِيِّ، فَإِنْ كانَ مِنْ أَهْلِ الجَنَّةِ فَمِنْ أَهْلِ الجَنَّةِ، وَإِنْ كانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ».

[طرفه في: ١٣٧٩].

٣٢٤١ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ: حَدَّثَنَا أَبُو رَجاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الفُقَرَاءَ، وَاطَّلَعْتُ في النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[الحديث ٣٢٤١ ـ أطرافه في: ٥١٩٨، ٦٤٤٩، ٦٥٤٦].

٣٢٤٢ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قالَ: «بَينَا أَنَا نَائِمٌ رَأَيتُنِي في الجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلى جانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هذا القَصْرُ؟ فَقَالُوا: لِعُمَرَ بْنِ الخَطَّابِ، فَذَكَرْتُ غَيرَتَهُ، فَوَلَّيتُ مُدْبِراً». فَبَكى عُمَرُ وَقالَ: أَعَلَيكَ أَغَارُ يَا رَسُولَ اللَّهِ.

[الحديث ٣٢٤٢ ـ أطرافه في: ٣٦٨٠، ٥٢٢٧، ٧٠٢٣، ٧٠٢٥].

٣٢٤٣ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الجَوْنِيَّ يُحَدِّثُ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيسٍ الأَشْعَرِيِّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قالَ: «الخَيمَةُ دُرَّةٌ مُجَوَّفَةٌ، طُولُهَا في السَّمَاءِ ثَلاَثُونَ مِيلاً، في كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ أَهْلٌ لاَ يَرَاهُمُ الآخَرُونَ». قالَ أَبُو عَبْدِ الصَّمَدِ وَالحَارِثُ بْنُ عُبَيدٍ، عَنْ أَبِي عِمْرَانَ: «سِتُّونَ مِيلاً».

[الحديث ٣٢٤٣ ـ طرفه في: ٤٨٧٩].

3244- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or thought of by a mind." If you wish, you can recite Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (The Prostration "As'sajda" 17)

3245- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will neither spit, blow their noses, nor relieve nature. Their utensils will be of gold and their combs of gold and silver; in their censers the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives legs will be seen through the flesh out of excessive beauty. They (people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart. They will be glorifying Allah in the morning and in the evening."

3246- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The first batch (of people) who will enter Paradise will be (shining) like a full moon; and those who will follow them will be (sparkling) like the brightest star. Their hearts will be as if the heart of one man, for they will have no enmity amongst themselves. Every one of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of her legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, and will never fall ill. They will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold. The fuel used in their censers will be the aloe wood, and their sweat will smell like musk."

3247- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether, so that the first and the last amongst them will enter at the same time; and their faces will be glittering like the bright full moon."

٣٢٤٤ ـ حدّثنا الحُمَيديُّ: حَدَّثَنا سفيَانُ: حَدَّثَنا أَبُو الزِّنَاد، عَنِ الأَعْرَجِ عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ: أَعْدَدْتُ لِعبَادي الصَّالِحِينَ: مَا لاَ عَيْنٌ رَأَتْ، وَلا أُذُنٌ سَمِعَتْ، ولاَ خَطَرَ عَلَى قَلبِ بَشَر». فَاقْرَؤُوا إِنْ شِئْتُم: ﴿فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِن قُرَّةِ أَعْيُنٍ﴾ [السجدة: ١٧].

[الحديث ٣٢٤٤ ـ أطرافه في: ٤٧٧٩، ٤٧٨٠، ٧٤٩٨].

٣٢٤٥ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِل: أَخْبَرَنَا عَبْدُ اللَّه: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّام بن مُنَبِّه، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ القَمَرِ لَيلَةَ البَدر، لاَ يَبْصُقُونَ فِيهَا وَلا يَمْتَخِطُونَ ولاَ يَتَغَوَّطُونَ، آنِيَتُهُمْ فِيهَا الذَّهَبُ، أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالفِضَّةِ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَرَشْحُهُمُ المِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الحُسْنِ. لاَ اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيّاً» [الحديث ٣٢٤٥ ـ أطرافه في: ٣٢٤٦، ٣٢٥٤، ٣٣٢٧].

٣٢٤٦ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيلَةَ البَدْر، وَالَّذِينَ عَلَى إِثْرِهِمْ كَأَشَدِّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِد، لا اخْتِلافَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ لَحْمِهَا مِنَ الحُسْنِ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيّاً، لاَ يَسْقَمُونَ، وَلاَ يَمْتَخِطُونَ وَلاَ يَبْصُقُونَ، آنِيَتُهُمُ الذَّهَبُ وَالفِضَّةُ، وَأَمْشَاطُهُمُ الذَّهَبُ، وَقُودُ مَجَامِرِهِمُ الأَلُوَّةُ ـ قَالَ أَبُو اليَمَانِ ـ يَعْنِي العُودَ ـ وَرَشْحُهُمُ المِسْكُ».

وقَالَ مُجَاهِدٌ: الإِبْكَارُ: أَوَّلُ الفَجْرِ. وَالعَشِيُّ: مَيلُ الشَّمْسِ أَنْ ـ تُرَاهُ ـ تَغْرُبَ.

[طرفه في: ٣٢٤٥].

٣٢٤٧ ـ حدّثنا مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَدْخُلَنَّ مِنْ أُمَّتِي سَبعُونَ أَلفاً، أَوْ سَبْعُ مِئَةِ أَلفٍ، لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ القَمَرِ لَيلَةَ البَدْرِ». [الحديث ٣٢٤٧ ـ طرفاه في: ٦٥٤٣، ٦٥٥٤].

٣٢٤٥ـ قوله: (الألوة) بفتح الهمزة وتضم بضم اللام وتشديد الواو وحكي كسر الهمزة وتخفيف الواو وفي اليونينية وتسكن اللام قال الأصمعي: أراها فارسية عربت العود الهندي الذي يتبخر به أو المراد عود مجامرهم الألوة ويؤيده الرواية الآتية قريباً إن شاء الله تعالى وقود مجامرهم الألوة لأن المراد الجمر الذي يطرح عليه اهـ (شارح).

٣٢٤٦ـ قوله: (وقود) ولأبي ذرّ ووقود بزيادة واو العطف (شارح).

3248- Anas Ibn Malik "Allah be pleased with him" narrated: A silken cloak was presented to The Prophet "Allah's blessing and peace be upon him" and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said: "By Allah in Whose Hands the life of Mohammad is, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

3249- Al'bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him". When the people were fascinated by its beauty and smoothness, he said: "No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

3250- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A place in Paradise (even as small) as a lash is better than the whole world and whatever it contains."

3251- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is a tree in Paradise (so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it."

3252- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is a tree in Paradise (so big and huge that) a rider could travel in its shade for a hundred years. If you wish, you can recite: "In shade long extended." (The Inevitable "Al'waqi'a" 30)

3253- He resumed: "And a place in Paradise (even as small) as an arrow bow of one of you, is better than (the whole world) on which the sun rises and sets."

3254- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The first batch (of people) who will enter Paradise will be (shining) like a full moon; and those who will follow them will be (sparkling) like the brightest star. Their hearts will be likely as the heart of one man, for they will have no enmity amongst themselves. Everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of her legs will be seen through the flesh."

٣٢٤٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ: «والَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ، لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الجَنَّةِ أَحْسَنُ مِنْ هذا».

[طرفه في: ٢٦١٥].

٣٢٤٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ، عَنْ سُفيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحاقَ قَالَ: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِثَوْبٍ مِنْ حَرِيرٍ، فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ وَلِينِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمَنَادِيلُ سَعْدِ بْنِ مُعاذٍ فِي الجَنَّةِ أَفضَلُ مِنْ هذا».

[الحديث ٣٢٤٩ ـ أطرافه في: ٣٨٠٢، ٥٨٣٦، ٦٦٤٠].

٣٢٥٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَوْضِعُ سَوْطٍ فِي الجَنَّةِ خَيرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[طرفه في: ٢٧٩٤].

٣٢٥١ ـ حدّثنا رَوْحُ بْنُ عَبْدِ المُؤْمِنِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الجَنَّةِ لَشَجَرَةً، يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِئَةَ عامٍ لاَ يَقْطَعُهَا».

٣٢٥٢ ـ حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمَانَ: حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الجَنَّةِ لَشَجَرَةً، يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِئَةَ سَنَةٍ، وَاقْرَؤُا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَمْدُودٍ﴾» [الواقعة: ٣٠].

[الحديث ٣٢٥٢ ـ طرفه في: ٤٨٨١].

٣٢٥٣ ـ «وَلَقَابُ قَوْسِ أَحَدِكُمْ فِي الجَنَّةِ خَيرٌ مِمَّا طَلَعَتْ عَلَيهِ الشَّمْسُ أَوْ تَغْرُبُ».

[طرفه في: ٢٧٩٣].

٣٢٥٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيحٍ: حَدَّثَنَا أَبِي، عَنْ هِلاَلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيلَةَ البَدْرِ، وَالَّذِينَ عَلَى آثَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لاَ تَبَاغُضَ بَينَهُمْ وَلاَ تَحَاسُدَ، لِكُلِّ امْرِىءٍ زَوْجَتَانِ مِنَ الحُورِ العِينِ، يُرَى مُخُّ سُوقِهِنَّ مِنْ وَرَاءِ العَظْمِ وَاللَّحْمِ».

[طرفه في: ٣٢٤٥].

٣٢٥٥ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: عَدِيُّ بْنُ ثَابِتٍ أَخْبَرَنِي قَالَ:

3255- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", when his son Ibrahim died, said: "There is a wet-nurse for him in Paradise."

3256- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Paradise will look at the dwellers of the lofty mansions in the same way as one looks at a brilliant star far away in the East or in the West on the horizon. That is because of their superiority over one another (in rewards)." On that the people said: "O Allah's Apostle! Are these lofty mansions for The Prophets, which nobody else can reach?" The Prophet "Allah's blessing and peace be upon him" replied: "No! By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles."

[9] The description of The Paradise's gates

In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who spent a couple (of objects) in Allah's cause would be called to enter Paradise from the gate (of charity)."

3257- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Paradise has eight gates, amongst which there is a gate called Ar'raiyyan, from which none but the fasting persons will enter."

[10] The description of Hell

Allah Almighty said: "Save a boiling fluid and a fluid, dark, murky, intensely cold." (The Great News "An'naba" 25)

He also said: "Nor hath he any food except the corruption from the washing of wounds." (The Sure Reality "Al'haqqa" 36)

He also said: "Verily ye, (Unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! To it will ye (surely) come!" (The Prophets "Al'anbiya" 98)

Allah further said: "In front of such a one is Hell, and he is given, for drink, boiling fetid water." (Abraham 16)

سَمِعْتُ البَراءَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ قَالَ: «إِنَّ لَهُ مُرْضِعاً فِي الجَنَّةِ». [طرفه في: ١٣٨٢].

٣٢٥٦ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفوَانَ بْنِ سُلَيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الجَنَّةِ يَتَراءَيُونَ أَهْلَ الغُرَفِ مِنْ فَوْقِهِمْ، كَمَا يَتَرَاءَيُونَ الكَوْكَبَ الدُّرِّيَّ الغَابِرَ فِي الأُفُقِ، مِنَ المَشْرِقِ أَوِ المَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ». قالوا: يَا رَسُولَ اللَّهِ، تِلكَ مَنَازِلُ الأَنْبِيَاءِ لا يَبْلُغُهَا غَيرُهُمْ! قالَ: «بَلَى، وَالَّذِي نَفسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا المُرْسَلِينَ». [الحديث ٣٢٥٦ ـ طرفه في: ٦٥٥٦].

٩ ـ باب صِفَةِ أَبْوَابِ الجَنَّةِ

وَقَالَ النَّبِيُّ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ دُعِيَ مِنْ بَابِ الجَنَّةِ».

فِيهِ عبادَةُ عَنِ النَّبِيِّ ﷺ.

٣٢٥٧ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «فِي الجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ فِيهَا بَابٌ يُسَمَّى الرَّيَّانَ، لا يَدْخُلُهُ إِلا الصَّائِمُونَ».

[طرفه في: ١٨٩٦].

١٠ ـ باب صِفَةِ النَّارِ وَأَنَّهَا مَخْلُوقَةٌ

﴿غَسَّاقاً﴾ [النبأ: ٢٥] يُقَالُ: غَسَقَتْ عَيْنُهُ وَيَغْسِقُ الجُرْحُ، وَكَأَنَّ الغَسَاقَ وَالغَسْقَ وَاحِدٌ ﴿غِسْلِينَ﴾ [الحاقة: ٣٦] كُلُّ شَيءٍ غَسَلْتَهُ فَخَرَجَ مِنهُ شَيءٌ فَهُوَ غِسْلِينٌ، فِعْلِينٌ مِنَ الغَسْلِ مِنَ الجُرْحِ وَالدَّبَرِ.

وَقَالَ عِكْرِمَةُ: ﴿حَصَبُ جَهَنَّمَ﴾ [الأنبياء: ٩٨] حَطَبُ بِالحَبَشِيَّةِ. وَقَالَ غَيْرُهُ ﴿حَاصِباً﴾ [الإسراء: ٦٨] الرِّيحُ العَاصِفُ، وَالحَاصِبُ مَا تَرْمِي بِهِ الرِّيحُ، وَمِنْهُ ﴿حَصَبُ جَهَنَّمَ﴾، يُرْمَى بِهِ فِي جَهَنَّمَ هُمْ حَصَبُهَا، وَيُقَالُ: حَصَبَ فِي الأَرْضِ: ذَهَبَ، وَالحَصَبُ مُشْتَقٌّ مِنْ حَصْبَاءِ الحِجَارَةِ. ﴿صَدِيدٌ﴾ [إبراهيم: ١٦] قَيحٌ وَدَمٌ. ﴿خَبَتْ﴾ [الإسراء: ٩٧] طَفِئَتْ، ﴿تُورُونَ﴾ [الواقعة: ٧١] تَسْتَخْرِجُونَ، أَوْرَيتُ أَوْقَدْتُ، ﴿لِلْمُقْوِينَ﴾ [الواقعة: ٧٣] لِلْمُسَافِرِينَ، وَالقِيُّ القَفْرُ.

باب ١٠ ـ قوله: (غساقا) كذا بالتخفيف في الموضعين، وفي التنزيل هذا فليذوقوه حميم وغساق قرىء بالتخفيف والتشديد ومثله في عم يتساءلون والقراءة عندنا بالتشديد في السورتين.

ـ قوله: (من حصباء) وروي من حصباء الحجارة.

ـ قوله: (والقي: القفر) فأقوى معناه صار فيه فالمقوي المسافر.

Ibn Abbas “Allah be pleased with both” commented on Allah’s saying: “and lead them to the Way to the (Fierce) Fire” (As’saffat 23): “he meant at the middle of the fire.”

Allah said too: “Then on top of that they will be given a mixture made of boiling water.” (As’saffat 67)

Allah further said: “Those who are wretched shall be in the fire: there will be for them therein (nothing but) the heaving of sighs and sobs.” (Hud 106)

He said also: “And we shall drive the sinners to Hell, like thirsty cattle driven down to water.” (Mary 86)

Allah said: “In the boiling fetid fluid; then in the Fire shall they be burned.” (The Forgiver “Ghafer” 72)

He also said: “On you will be sent (O ye evil ones twain!) A flame of fire (to burn).” (The Most Gracious “Ar’rahman” 35)

3258- Abu’dharr “Allah be pleased with him” narrated: While The Prophet “Allah’s blessing and peace be upon him” was on a journey, he said (referring to the Dhuhr prayer): "Wait till it gets cooler." He said the same again till the shade of the hillocks extended. Then he said: "Delay the (Dhuhr) Prayer till it becomes cooler, for the severity of heat is from the increasing heat of Hell (fire)."

3259- Abu’sa’eed “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "Delay the (Dhuhr) Prayer till it becomes cooler, for the severity of heat is from the increasing heat of Hell (fire)."

3260- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The (Hell) Fire complained to its Lord saying: “O my Lord! My different parts eat up each other.” So, He permitted it to take two breaths, one in the winter and the other in summer. This is the reason for the severe heat and the bitter cold you find (in the two seasons)."

3261- Abu’jamra Ad’duba’i narrated: I used to sit with Ibn Abbas in Mecca. Once I had a fever. He said (to me): "Cool your fever with Zamzam water, for The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It (the Fever) is from the heat of the (Hell) Fire; so, cool it with water (or Zamzam water, Hammam, a sub-narrator, was in doubt)."

وَقَالَ ابْنُ عَبَّاسٍ ﴿صِرَاطُ الْجَحِيمِ﴾ [الصافات: ٢٣] سَوَاءُ الجَحِيمِ وَوَسَطُ الجَحِيمِ. ﴿لَشَوْبًا مِنْ حَمِيمٍ﴾ [الصافات: ٦٧] يُخْلَطُ طَعَامُهُمْ وَيُسَاطُ بِالحَمِيمِ. ﴿زَفِيرٌ وَشَهِيقٌ﴾ [هود: ١٠٦] صَوْتٌ شَدِيدٌ وَصَوْتٌ ضَعِيفٌ. ﴿وِرْدًا﴾ [مريم: ٨٦] عِطَاشًا. ﴿غَيًّا﴾ [مريم: ٥٩] خُسْرَانًا. وَقَالَ مُجَاهِدٌ: ﴿يُسْجَرُونَ﴾ [غافر: ٧٢] تُوقَدُ بِهِمُ النَّارُ. ﴿وَنُحَاسٌ﴾ [الرحمن: ٣٥] الصُّفْرُ، يُصَبُّ عَلَى رُؤُوسِهِمْ، يُقَالُ: ﴿ذُوقُوا﴾ [الحج: ٢٢] بَاشِرُوا وَجَرِّبُوا، وَلَيْسَ هذا مِنْ ذَوْقِ الفَمِ. ﴿مَارِجٍ﴾ [الرحمن: ١٥] خَالِصٌ مِنَ النَّارِ، مَرَجَ الأَمِيرُ رَعِيَّتَهُ إِذَا خَلَّاهُمْ يَعْدُو بَعْضُهُمْ عَلَى بَعْضٍ، ﴿مَرِيجٍ﴾ [ق: ٥] مُلْتَبِسٌ، مَرِجَ أَمْرُ النَّاسِ اخْتَلَطَ. ﴿مَرَجَ الْبَحْرَيْنِ﴾ [الرحمن: ١٩] مَرَجْتَ دَابَّتَكَ: تَرَكْتَهَا.

٣٢٥٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُهَاجِرٍ أَبِي الحَسَنِ قَالَ: سَمِعْتُ زَيدَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ فِي سَفَرٍ، فَقَالَ: «أَبْرِدْ». ثُمَّ قَالَ: «أَبْرِدْ». حَتَّى فَاءَ الفَيْءُ، يَعْنِي لِلتُّلُولِ، ثُمَّ قَالَ: «أَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[طرفه في: ٥٣٥].

٣٢٥٩ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[طرفه في: ٥٣٨].

٣٢٦٠ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: رَبِّ أَكَلَ بَعْضِي بَعْضًا. فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[طرفه في: ٥٣٧].

٣٢٦١ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ قَالَ: كُنْتُ أُجَالِسُ ابْنَ عَبَّاسٍ بِمَكَّةَ، فَأَخَذَتْنِي الحُمَّى، فَقَالَ: ابْرُدْهَا عَنْكَ بِمَاءِ زَمْزَمَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالمَاءِ، أَوْ قَالَ: بِمَاءِ زَمْزَمَ»، شَكَّ هَمَّامٌ.

= قوله: (ويساط) ولأبي ذر ويحرك هـ.

٣٢٥٨ـ قوله: من فيح جهنم: أي من سعة تنفسها.

٣٢٦١ـ قوله: (ابردها) بوصل الهمزة وسكون الموحدة وضم الراء وبقطع الهمزة وكسر الراء وهكذا في جميع ما يأتي.

3262- Rafi Ibn Khadij “Allah be pleased with him” narrated: I heard The Prophet “Allah’s blessing and peace be upon him” saying: "Fever is from the heat of the (Hell) Fire; so cool it with water."

3263- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Fever is from the heat of the (Hell) Fire, so cool it with water."

3264- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Fever is from the heat of the (Hell) Fire, so cool it with water."

3265- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone said: "O Allah's Apostle! This (ordinary) fire would have been sufficient (to torture the unbelievers)." Allah's Apostle "Allah's blessing and peace be upon him" said: "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each of which is as hot as this (worldly) fire."

3266- Ya’li narrated that he heard The Prophet “Allah’s blessing and peace be upon him” on the pulpit reciting: “"They will cry: "O Malik!” (Az’zukhruf 77) (Malik is the Hell’s gatekeeper).

3267- Abu’wa’il narrated: Usama "Allah be pleased with him" was asked by someone: "Will you go to so-and-so (Othman) and talk to him (in order to advise him as regards to ruling the country)?" He said: "You see that I don't talk to him. Really I talk to him (advising) secretly without opening a gate (of affliction), for neither do I want to be the first to open it, nor will I say to a man who is my ruler that he is the best of all people after I have heard something from The Messenger of Allah “Allah’s blessing and peace be upon him”." They said: “What have you heard him saying?” He said: I heard The Prophet “Allah’s blessing and peace be upon him” saying: "A man will be brought on the Day of Judgement and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey which goes around a millstone. The people of (Hell) Fire will gather around him and say: “O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds?” He will reply: “Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, though I used to do them myself."

٣٢٦٢ ـ حدّثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الحُمَّى مِنْ فَوْرِ جَهَنَّمَ، فَأَبْرِدُوهَا عَنْكُمْ بِالمَاءِ». [الحديث ٣٢٦٢ ـ طرفه في: ٥٧٢٦].

٣٢٦٣ ـ حدّثنا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الحُمَّى مِنْ فَيحِ جَهَنَّمَ، فَأَبْرِدُوها بِالمَاءِ».

[الحديث ٣٢٦٣ ـ طرفه في: ٥٧٢٥].

٣٢٦٤ ـ حدّثنا مُسَدَّدٌ: عَنْ يَحْيَى: عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الحُمَّى مِنْ فَيحِ جَهَنَّمَ، فَأَبْرِدُوها بِالمَاءِ».

[الحديث ٣٢٦٤ ـ طرفه في: ٥٧٢٣].

٣٢٦٥ ـ حدّثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْأً مِنْ نَارِ جَهَنَّمَ». قِيلَ: يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لَكَافِيَةً، قَالَ: «فُضِّلَتْ عَلَيهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْأً، كُلُّهُنَّ مِثْلُ حَرِّهَا».

٣٢٦٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو: سَمِعَ عَطَاءً يُخْبِرُ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى المِنْبَرِ: ﴿وَنَادَوْا يَا مَالِكُ﴾ [الزخرف: ٧٧].

[طرفه في: ٣٢٣٠].

٣٢٦٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قِيلَ لأُسَامَةَ: لَوْ أَتَيتَ فُلاناً فَكَلَّمْتَهُ، قَالَ: إِنَّكُمْ لَتُرَوْنَ أَنِّي لا أُكَلِّمُهُ، إِلاَّ أُسْمِعُكُمْ، إِنِّي أُكَلِّمُهُ فِي السِّرِّ، دُونَ أَنْ أَفْتَحَ بَاباً لا أَكُونُ أَوَّلَ مَنْ فَتَحَهُ، وَلاَ أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَيَّ أَمِيراً، إِنَّهُ خَيرُ النَّاسِ، بَعْدَ شَيءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالُوا: وَمَا سَمِعْتَهُ يَقُولُ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُجَاءُ بِالرَّجُلِ يَوْمَ القِيَامَةِ فَيُلقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيهِ فَيَقُولُونَ: أَيْ فُلانُ مَا شَأْنُكَ؟ أَلَيسَ كُنْتَ تَأْمُرُنَا بِالمَعْرُوفِ وَتَنْهَى عَنِ المُنْكَرِ؟ قَالَ: كُنْتُ آمُرُكُمْ بِالمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ المُنْكَرِ وَآتِيهِ».

٣٢٦٢ـ قوله: (حدّثني) ولأبي ذر حدّثنا.

٣٢٦٥ـ قوله (إن كانت) يعني أن هذه النار لكافية في إحراق الكفار وتعذيب الفجار فما الحاجة إلى نار أشد حراً من هذه النار.

٣٢٦٧ـ قوله (فلاناً) يعني عثمان أمير المؤمنين.

ـ (الأقتاب) الأمعاء والاندلاق الخروج بسرعة.

[10] The description of Satan and its soldiers

Allah Almighty said: "(So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side, Repulsed, for they are under a perpetual penalty." (As'saffat 8:9)

He said also: "in the end have We provided Hell for them: they will burn therein, disgraced and rejected." (Al'isra 18)

Allah said also in the same Sura: "I will surely bring his descendants under my sway all but a few… Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry." (Al'isra 62,64)

He further said: "If anyone withdraws himself from remembrance of (Allah) Most Gracious, we appoint for him an evil one, to be an intimate companion to him." (Az'zukhruf 36) (He meant Satan).

3268- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him". So, he began to envisage that he did a thing, which he did not actually do. One day he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" The other replied: "It is in the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him" went out towards the well and then returned and said to me on his return: "Its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on, the well was filled up with earth.

3269- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "During your sleep, Satan makes three knots at the back of the head of each of you, and he breathes the following words at each knot: "The night is long, so keep on sleeping." If that person wakes up and celebrates the praises of Allah, then one knot will be undone. When he performs ablution the second knot is undone. When he prays, all the knots are undone; and he gets up in the morning lively and gay. Otherwise, he gets up dull and gloomy. "

رَوَاهُ غُنْدَرٌ، عَنْ شُعْبَةَ عَنِ الأَعْمَشِ.

[الحديث ٣٢٦٧ - طرفه في: ٧٠٩٨].

١١ - باب صِفَةِ إِبْلِيسَ وَجُنُودِهِ

وَقَالَ مُجَاهِدٌ: ﴿يُقْذَفُونَ﴾ [الصافات: ٨] يُرْمَوْنَ. ﴿دُحُوراً﴾ مَطْرُودِينَ. ﴿وَاصِبٌ﴾ [الصافات: ٩] دائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿مَدْحُوراً﴾ [الأعراف: ١٨] مطْرُوداً. يُقَالُ: ﴿مَرِيداً﴾ [النساء: ١١٧] مُتَمَرِّداً. بَتَّكَهُ: قَطَّعَهُ. ﴿وَاسْتَفْزِزْ﴾ [الإسراء: ٦٤] اسْتَخِفَّ، ﴿بِخَيْلِكَ﴾ الفُرْسَانُ، وَالرَّجْلُ الرَّجَّالَةُ، وَاحِدُهَا، رَاجِلٌ، مِثْلُ صَاحِبٍ وَصَحْبٍ وَتَاجِرٍ وَتَجْرٍ. ﴿لأَحْتَنِكَنَّ﴾ [الإسراء: ٦٢] لأَسْتَأْصِلَنَّ. ﴿قَرِينٌ﴾ [الزخرف: ٣٦] شَيْطَانٌ.

٣٢٦٨ - حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا عِيسى، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضيَ اللَّهُ عَنْهَا قَالَتْ: سُحِرَ النَّبيُّ ﷺ. وَقَالَ اللَّيثُ: كَتَبَ إِلَيَّ هِشَامٌ: أَنَّهُ سَمِعَهُ وَوَعَاهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ النَّبيُّ ﷺ، حَتَّى كَانَ يُخَيَّلُ إِلَيهِ أَنَّهُ يَفعَلُ الشَّيءَ وَمَا يَفعَلُهُ، حَتَّى كَانَ ذَاتَ يَومٍ دَعَا وَدَعَا، ثُمَّ قَالَ: «أَشَعَرْتِ أَنَّ اللَّهَ أَفتَانِي فِيمَا فِيهِ شِفَائِي؟ أَتَانِي رَجُلانِ: فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ أَحَدُهُمَا لِلآخَرِ، مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَن طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأَعصَمِ، قَالَ: فِيمَا ذَا؟ قَالَ: فِي مُشطٍ وَمُشَاقَةٍ وَجُفِّ طَلعَةٍ ذَكَرٍ، قَالَ: فَأَينَ هُوَ؟ قَالَ: فِي بِئْرِ ذَرْوَانَ». فَخَرَجَ إِلَيهَا النَّبيُّ ﷺ ثُمَّ رَجَعَ، فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ: «نَخلُهَا كَأَنَّهَا رُؤُوسُ الشَّيَاطِينِ». فَقُلتُ: اسْتَخرَجْتَهُ؟ فَقَالَ: لا، أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَخَشِيتُ أَنْ يُثِيرَ ذلِكَ عَلَى النَّاسِ شَرّاً» ثُمَّ دُفِنَتِ البِئْرُ.

[طرفه في: ٣١٧٥].

٣٢٦٩ - حدّثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيسٍ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمَانَ بْنِ بِلالٍ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْقِدُ الشَّيطَانُ عَلى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا: عَلَيكَ لَيلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَأَصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلانَ».

[طرفه في: ١١٤٢].

باب ١١ - قوله (الفرسان) يعني أن المراد بالخيل في قوله عزّ اسمه: واستفزز من استطعت منهم بصوتك وأجلب عليهم بخيلك ورجلك الفرسان وبالرجل الرجالة أي بفرسانك ورجالتك إلا أن القراءة عندنا ورجلك بكسر الجيم قيل: وهو مفرد بمعنى الجمع فهو بمعنى المشاة ا هـ.

٣٢٦٨- قوله: سمى المسحور مطبوباً تفاؤلاً.

- (المشاقة) ما يستخرج من الكتان وجفّ الطلع وعاؤه إذا جفّ قاله الشارح.

٣٢٦٩- قوله: (مكانها) أي مكان القافية وهي مؤخر الرأس.

3270- Abdullah “Allah be pleased with him” narrated: It was mentioned before The Prophet “Allah’s blessing and peace be upon him” that there was a man who slept the night till morning (after sunrise). The Prophet “Allah’s blessing and peace be upon him” said: "This is a man in whose ears (or ear) Satan had urinated."

3271- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "If anyone of you, when having sexual relation with his wife, says: “In the name of Allah; O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us”, and if he begets a child (as a result of that relation), Then Satan will not harm it."

3272- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full; and when the lower edge of the sun sets, don't perform a prayer till it sets entirely.”

3273- He resumed: “You should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan).”

3274- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "If, while you are praying, somebody intends to pass in front of you, you should prevent him. But if he insists, you should prevent him again. Then if he insists again, you should fight with him (prevent him violently), for such a person is (as) a devil."

3275- Mohammad Ibn Sirin narrated: Abu’huraira said: "The Messenger of Allah “Allah’s blessing and peace be upon him” put me in charge of Ramadan’s charity (of Al’fitr). Someone came to me and started scooping a lot of the foodstuff with both hands. I caught him and told him that I would take him to Allah's Apostle." Then Abu’huraira completed relating the whole narration and added: "He (the thief) said: “Whenever you go to your bed, recite the Verse of "The Throne" (The Heifer “Al’baqara” 255), for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn."” On that The Prophet “Allah’s blessing and peace be upon him” said: "He told you the truth, though he is a liar. Indeed, he (the thief) himself was the Satan."

3276- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Satan comes to one of you and says: “Who created so-and-so?” Till he says: “Who has created your Lord?” So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

٣٢٧٠ - حدّثنا عُثمانُ بْنُ أَبي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: ذُكِرَ عِندَ النَّبِيِّ ﷺ رَجُلٌ نَامَ لَيلَهُ حَتَّى أَصْبَحَ، قالَ: «ذاكَ رَجُلٌ بَالَ الشَّيطَانُ فِي أُذُنَيهِ، أَوْ قالَ: فِي أُذُنِهِ». [طرفه في: ١١٤٤].

٣٢٧١ - حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا هَمَّامٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبي الجَعْدِ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «أَمَا إِنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ، وَقالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيطَانَ وَجَنِّبِ الشَّيطَانَ ما رَزَقْتَنَا، فَرُزِقَا وَلَداً لَمْ يَضُرَّهُ الشَّيطَانُ». [طرفه في: ١٤١].

٣٢٧٢ - حدّثنا مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاَةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاَةَ حَتَّى تَغِيبَ». [طرفه في: ٥٨٣].

٣٢٧٣ - «وَلاَ تَحَيَّنُوا بِصَلاَتِكُمْ طُلوعَ الشَّمْسِ وَلاَ غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بَينَ قَرْنَي شَيطَانٍ، أَوِ الشَّيطَانِ» لاَ أَدْرِي أَيَّ ذلِكَ قالَ هِشَامٌ. [طرفه في: ٥٨٢].

٣٢٧٤ - حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا يُونُسُ، عَنْ حُمَيدِ بْنِ هِلاَلٍ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذَا مَرَّ بَينَ يَدَي أَحَدِكُمْ شَيءٌ، وَهُوَ يُصَلِّي، فَلْيَمْنَعْهُ، فَإِنْ أَبى فَلْيَمْنَعْهُ، فَإِنْ أَبى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيطَانٌ».

[طرفه في: ٥٠٩].

٣٢٧٥ - وَقالَ عُثْمَانُ بْنُ الهَيثَمِ: حَدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: وَكَّلَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ - فَذَكَرَ الحَدِيثَ فَقالَ: إِذَا أَوَيتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الكُرْسِيِّ، لَنْ يَزَالَ عَلَيكَ مِنَ اللَّهِ حَافِظٌ، وَلاَ يَقْرَبُكَ شَيطَانٌ حَتَّى تُصْبِحَ، فَقالَ النَّبِيُّ ﷺ: «صَدَقَكَ وَهُوَ كَذُوبٌ، ذَاكَ شَيطَانٌ». [طرفه في: ٢٣١١].

٣٢٧٦ - حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الشَّيطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا، مَنْ خَلَقَ كَذَا، حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهِ».

٣٢٧٠- قوله: (ليله) ولأبي ذرّ ليلة اهـ من الشارح.

٣٢٧٣- قوله: (لا تحينوا) أي لا تقصدوا.

٣٢٧٥- قوله: (وكلني) روي بالتخفيف أيضاً.

- قوله: (لن يزال) ولأبي ذرّ عليك من الله حافظ وقوله: ولا يقربك بهذا الضبط ولأبي ذر بفتح الراء (شارح).

3277- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the month of Ramadan comes, the gates of Paradise are opened, while the gates of the (Hell) Fire are closed, and the devils are chained."

3278- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas (about Moses and Al'khadir); and he said: Obai Ibn Ka'b told me that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Moses said to his servant: "Bring us our early meal." (Cave 62). The latter said: "Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it." (Cave 63) Moses did not feel tired till he had crossed the place to which Allah ordered him to go."

3279- Abdullah Ibn Omar "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" pointing towards the east saying: "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the side of the head of Satan appears."

3280- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When nightfall's, then keep your children close to you, for the devil spread out then. An hour later you can let them free. Close the gates of your house (at night), and mention Allah's Name thereupon. Turn off your lamp, and mention Allah's name thereof. Cover your utensils, and mention Allah's Name thereupon. (But if you have nothing to cover your utensil) you may put across it something (e.g. A piece of wood)."

3281- Safiyya Bint "daughter of" Huyai "Allah be pleased with her" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was staying in seclusion in the mosque, I paid him a visit at night. Having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama Ibn Zaid. Two Ansari men passed by, and when they saw The Prophet "Allah's blessing and peace be upon him" they hastened away. The Prophet "Allah's blessing and peace be upon him" said (to them): "Don't hurry! It is Safiyya Bint Huyai (my wife)." They said: "Glorified be Allah! O Allah's Apostle! (How dare we think evil of you?)" He said: "Satan circulates in the human

٣٢٧٧ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ : حَدَّثَنَا اللَّيثُ قَالَ : حَدَّثَنِي عُقَيلٌ ، عَنِ ابْنِ شِهَابٍ قَالَ : حَدَّثَنِي ابْنُ أَبِي أَنَسٍ ، مَوْلَى التَّيمِيِّينَ : أَنَّ أَبَاهُ حَدَّثَهُ : أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الجَنَّةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ ، وَسُلسِلَتِ الشَّيَاطِينُ» .

[طرفه في : ١٨٩٨] .

٣٢٧٨ ـ حدّثنا الحُمَيدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا عَمْرٌو قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ جُبَيرٍ قَالَ : قُلتُ لابْنِ عَبَّاسٍ فَقَالَ : حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ مُوسَى قَالَ لِفَتَاهُ : آتِنَا غَدَاءَنَا ، قَالَ : أَرَأَيتَ إِذْ أَوَينَا إِلَى الصَّخْرَةِ ، فَإِنِّي نَسِيتُ الحُوتَ ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيطَانُ أَنْ أَذْكُرَهُ ، وَلَمْ يَجِدْ مُوسَى النَّصَبَ ، حَتَّى جَاوَزَ المَكَانَ الَّذِي أَمَرَ اللَّهُ بِهِ» .

[طرفه في : ٧٤] .

٣٢٧٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : رَأَيتُ رَسُولَ اللَّهِ ﷺ يُشِيرُ إِلَى المَشْرِقِ ، فَقَالَ : «هَا إِنَّ الفِتْنَةَ هَا هُنَا ، إِنَّ الفِتْنَةَ هَا هُنَا ، مِنْ حَيثُ يَطْلُعُ قَرْنُ الشَّيطَانِ» .

[طرفه في : ٣١٠٤] .

٣٢٨٠ ـ حدّثنا يَحْيى بْنُ جَعْفَرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ : حَدَّثَنَا ابْنُ جُرَيجٍ قَالَ : أَخْبَرَنِي عَطَاءٌ ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : «إِذَا اسْتَجْنَحَ اللَّيلُ ، أَوْ كَانَ جُنْحُ اللَّيلِ ، فَكُفُّوا صِبْيَانَكُمْ ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ العِشَاءِ فَخَلُّوهُمْ ، وَأَغْلِقْ بَابَكَ وَاذْكُرِ اسْمَ اللَّهِ ، وَأَطْفِئْ مِصْبَاحَكَ وَاذْكُرِ اسْمَ اللَّهِ ، وَأَوْكِ سِقَاءَكَ وَاذْكُرِ اسْمَ اللَّهِ ، وَخَمِّرْ إِنَاءَكَ وَاذْكُرِ اسْمَ اللَّهِ ، وَلَوْ تَعْرُضُ عَلَيهِ شَيئاً» .

[الحديث ٣٢٨٠ ـ أطرافه في : ٣٣٠٤ ، ٣٣١٦ ، ٥٦٢٣ ، ٥٦٢٤ ، ٦٢٩٥ ، ٦٢٩٦]

٣٢٨١ ـ حدّثني مَحْمُودُ بْنُ غَيلاَنَ : حدّثنا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عَلِيِّ بْنِ حُسَينٍ ، عَنْ صَفِيَّةَ ابْنَةِ حُيَيٍّ قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفاً فَأَتَيتُهُ أَزُورُهُ لَيلاً ، فَحَدَّثْتُهُ ثُمَّ قُمْتُ فَانْقَلَبْتُ ، فَقَامَ مَعِي لِيَقْلِبَنِي ، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيدٍ ، فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ ، فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَا ، فَقَالَ النَّبِيُّ ﷺ : «عَلَى رِسْلِكُمَا ، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» . فَقَالاَ : سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ ، قَالَ : «إِنَّ الشَّيطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى

٣٢٧٨ـ قوله : (أمر الله به) وللكشميهني أمره الله به (شارح) .

٣٢٨٠ـ قوله : (إذا استجنح الليل) أي أقبل ظلامه وسقط لفظ الليل لغير أبي ذر .

ـ قوله : (أو كان) ولأبي ذر أو قال اهـ . وجنح الليل طائفة منه .

ـ قوله : (فحلوهم) وفي رواية فخلوهم اهـ .

ـ قوله : (تعرض) بضم الراء وتكسر (شارح) .

mind as blood circulates in the body, and I was afraid that Satan might throw an evil thought (or something) into your minds."

3282- Sulaiman Ibn Surd "Allah be pleased with him" reported: While I was sitting in the company of The Prophet "Allah's blessing and peace be upon him", two men abused each other with the result that the face of one of them became red with anger, and his jugular veins swelled. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. If he says: "I seek Refuge with Allah from Satan" then all is anger will go away." Some body said to him: "The Prophet "Allah's blessing and peace be upon him" has said: Seek refuge with Allah from Satan." The angry man said: "Am I mad?"

3283- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you, when having sexual relation with his wife, says: "O Allah! Save me from Satan, and prevent Satan from approaching the offspring you will give me", and then the lady conceives a child, Satan will neither harm it nor be given power over it."

3284- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered a prayer, and (after finishing) he said: "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to overpower him."

3285- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When the call for the prayer is pronounced, Satan turns on his heels, passing wind with noise. But When the call for the prayer is finished, he comes back. When the prayer establishment is pronounced, he again turns on his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him: "Remember this or that thing" till the person forgets whether he has offered three or four Rak'as. So if one forgets whether he has prayed three or four Rak'as, he should perform two prostrations of forgetfulness."

3286- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When any human being is born, Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

الدَّم، وإنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا سُوءاً، أَوْ قَالَ: شَيْئاً».

[طرفه في: ٢٠٣٥].

٣٢٨٢ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: كُنْتُ جَالِساً مَعَ النَّبِيِّ ﷺ وَرَجُلانِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ». فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: تَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، فَقَالَ: وَهَلْ بِي جُنُونٌ؟

[الحديث ٣٢٨٢ ـ طرفاه في: ٦٠٤٨، ٦١١٥].

٣٢٨٣ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ: جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَإِنْ كَانَ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ، وَلَمْ يُسَلَّطْ عَلَيْهِ».

قَالَ: وَحَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: مِثْلَهُ.

[طرفه في: ١٤١].

٣٢٨٤ ـ حدّثنا مَحْمُودٌ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلاةً، فَقَالَ: «إِنَّ الشَّيْطَانَ عَرَضَ لِي، فَشَدَّ عَلَيَّ، يَقْطَعُ الصَّلاةَ عَلَيَّ، فَأَمْكَنَنِي اللَّهُ مِنْهُ» فَذَكَرَهُ [طرفه في: ٤٦١].

٣٢٨٥ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا نُودِيَ بِالصَّلاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ، فَإِذَا قُضِيَ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الإِنْسَانِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا، حَتَّى لا يَدْرِيَ أَثَلاثاً صَلَّى أَمْ أَرْبَعاً، فَإِذَا لَمْ يَدْرِ ثَلاثاً صَلَّى أَوْ أَرْبَعاً، سَجَدَ سَجْدَتَيِ السَّهْوِ». [طرفه في: ٦٠٨].

٣٢٨٦ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ بَنِي آدَمَ يَطْعُنُ الشَّيْطَانُ فِي جَنْبَيْهِ بِإِصْبَعِهِ حِينَ يُولَدُ، غَيْرَ عِيسَى ابْنِ مَرْيَمَ، ذَهَبَ يَطْعُنُ، فَطَعَنَ فِي الحِجَابِ».

[الحديث ٣٢٨٦ ـ طرفاه في: ٣٤٣١، ٤٥٤٨].

٣٢٨٧ ـ حدّثنا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ المُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ

٣٢٨٦ـ قوله: (بإصبعه): بالإفراد ولأبي ذر بإصبعيه بالتثنية (شارح)

٣٢٨٧ـ قوله: (قدمت الشام) وذكر الشارح عن نسخة زيادة فقلت: من ههنا وهي الصواب.

3287- Alqama narrated: I went to Sham and asked: "Who is here?" The people said: "Abud'darda." Abud'darda said: "Is the person (Ammar Ibn Yaser) whom Allah has protected against Satan, on the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", amongst you?"

3288- Mogheera told that the person who was given Allah's Refuge through the tongue of The Prophet "Allah's blessing and peace be upon him" was Ammar (Ibn Yaser).

On the other hand, A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say which they pour in the ears of a soothsayer as one pours something in a bottle; and they add one hundred lies to that (single word)."

3289- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Yawning is from Satan; so if anyone of you yawns, he should curb his yawning as much as possible, for if anyone of you (while yawning) says: "Ha", Satan will laugh at him."

3290- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good till he met Allah (died).

3291- Masruq narrated from A'isha "Allah be pleased with her": I asked The Prophet "Allah's blessing and peace be upon him" about one's looking here and there during the prayer. He replied: "It is what Satan steals from the prayer of any one of you."

علقمة قال: قدِمتُ الشَّأْمَ، فقُلتُ: مَن هاهنا؟ قالوا: أَبُو الدَّرْداءِ، قال: أَفِيكُمُ الذِي أَجارَهُ اللّٰهُ مِنَ الشَّيطانِ على لِسانِ نَبِيِّه ﷺ.

[الحديث ٣٢٨٧ ـ أطرافه في: ٣٧٤٢، ٣٧٤٣، ٣٧٦١، ٤٩٤٣، ٤٩٤٤، ٦٢٧٨].

٣٢٨٨ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ حَدَّثَنا شُعْبَةُ عَن مُغِيرَةَ، وَقالَ: الَّذِي أَجارَهُ اللّٰهُ عَلى لِسانِ نَبِيِّهِ ﷺ، يَعْنِي عَمّاراً.

قال: وقال اللَّيثُ: حدَّثني خالدُ بنُ يزيد، عن سعيد بن أبي هلال: أنَّ أبا الأسود أَخْبَرَهُ عُروَةُ، عن عائشةَ رضِيَ اللّٰهُ عنها، عن النَّبيِّ ﷺ قال: «المَلائِكَةُ تَتَحدَّثُ في العَنانِ ـ والعَنانُ الغَمامُ ـ بالأمرِ يكونُ في الأرضِ، فتسمعُ الشَّياطينُ الكلمةَ، فتَقُرُّها في أُذنِ الكاهنِ كما تُقَرُّ القارُورةُ، فيَزيدونَ معَها مِئةَ كَذِبةٍ».

[طرفه في: ٣٢١٠]

٣٢٨٩ ـ حدثنا عاصمُ بنُ عليّ: حَدَّثَنا ابنُ أبي ذِئْبٍ، عن سعيدٍ المَقْبُرِيّ، عن أبيه، عن أبي هُرَيرَةَ رَضِيَ اللّٰهُ عَنهُ، عَن النَّبيِّ ﷺ قال: «التَّثاؤُبُ مِنَ الشَّيطانِ، فإذا تَثاءَبَ أَحَدُكُمْ فلْيَرُدَّهُ ما استطاعَ، فإنَّ أحدَكُمْ إذا قال: ها، ضَحِكَ الشَّيطانُ».

[الحديث ٣٢٨٩ ـ طرفاه في: ٦٢٢٣، ٦٢٢٦].

٣٢٩٠ ـ حدثنا زكرياءُ بنُ يحيى: حدَّثَنا أبو أُسامة: قال هِشامٌ: أخبرنا عن أبيه، عن عائِشَةَ رَضِيَ اللّٰهُ عَنها قالَتْ: لَمَّا كانَ يَوْمَ أُحُدٍ هُزِمَ المُشرِكُونَ، فَصاحَ إبْلِيسُ: أيْ عِبادَ اللّٰهِ أُخْراكُم، فَرَجَعَتْ أُولاهُمْ فاجْتَلَدَتْ هِيَ وأُخْراهُمْ، فَنَظَرَ حُذَيفةُ فإذا هو بأَبيه اليَمانِ، فقال: أيْ عِبادَ اللّٰهِ أَبِي أَبِي، فَواللّٰهِ ما احتَجَزُوا حَتَّى قَتَلُوهُ، فَقالَ حُذَيفَةُ: غَفَرَ اللّٰهُ لَكُمْ. قالَ عُرْوَةُ: فَما زالَتْ في حُذَيفَةَ مِنهُ بَقِيَّةُ خَيرٍ حَتَّى لَحِقَ بِاللّٰهِ.

[الحديث ٣٢٩٠ ـ أطرافه في: ٣٨٢٤، ٤٠٦٥، ٦٦٦٨، ٦٨٨٣، ٦٨٩٠].

٣٢٩١ ـ حدثنا الحَسَنُ بنُ الرَّبِيعِ: حَدَّثَنا أَبُو الأحْوَصِ، عَن أَشْعَثَ، عَن أَبِيهِ عَن مَسْرُوقٍ قال: قالَتْ عائِشَةُ رَضِيَ اللّٰهُ عَنها: سَأَلْتُ النَّبِيَّ ﷺ عَن التِفاتِ الرَّجُلِ في الصَّلاةِ، فَقالَ: «هُوَ اخْتِلاسٌ يَخْتَلِسُ الشَّيطانُ مِن صَلاةِ أَحَدِكُمْ».

[طرفه في: ٧٥٢].

٣٢٩٢ ـ حدثنا أبو المُغِيرَةِ: حَدَّثَنا الأوْزاعِيُّ قال: حَدَّثَنِي يَحْيى، عَن عَبْدِ اللّٰهِ بنِ أَبِي قَتادَةَ، عَن أَبِيه، عَن النَّبِيِّ ﷺ، حدثني سُلَيمانُ بنُ عَبْدِ الرَّحمنِ: حَدَّثَنا الوَلِيدُ: حَدَّثَنا

٣٢٨٨ ـ قوله: (أخبره عروة) ولأبي ذر أخبره عن عروة (شارح).

ـ قوله: (كما تقر القارورة) يريد به تطبيق رأس القارورة برأس الوعاء الذي يفرغ منها فيه.

٣٢٩٠ ـ قوله: (ما احتجزوا) أي ما انفصلوا عنه (شارح).

3292- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him."

3293- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one says one-hundred times in a day: "There is no God (to be worshipped) but Allah, the Alone Who has no partners, to whom belongs Dominion and to whom belong all the Praises; and He has power over all things (Omnipotent)", one will get the reward of manumitting ten slaves, one-hundred good deeds will be written in his account, one-hundred bad deeds will be erased from his account, and on that day he will be saved as of the morning till evening from Satan. Moreover, nobody will be superior to him except one who has done more than that which he has done."

3294- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: Once Omar asked the permission to see The Messenger of Allah "Allah's blessing and peace be upon him" in whose company there were some Quraishi women who were talking to him, asking him for more financial support, raising their voices. When Omar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When The Messenger of Allah "Allah's blessing and peace be upon him" admitted Omar, The Messenger of Allah "Allah's blessing and peace be upon him" was smiling. Omar asked: "O Allah's Apostle! May Allah keep you gay always." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." Omar said: "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying: "O enemies of your own souls! Do you fear me and not The Messenger of Allah "Allah's blessing and peace be upon him"?" They replied: "Yes, for you are a fearful and fierce man in comparison with Allah's Apostle." On that The Messenger of Allah "Allah's blessing and peace be upon him" said (to Omar): "By he, in Whose Hands my life is, whenever Satan sees you taking a path, he takes a path other than yours."

3295- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you gets up from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."

[12] What about Jinns: their reward and punishment

Allah Almighty said in this issue: "O ye assembly of Jinns and men! came there not unto you Messengers from amongst you, setting forth unto you my Signs, and warning you of the meeting of this Day of yours? they will say: we bear witness against ourselves. It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith. (The Messengers were sent) thus, for thy Lord would not destroy, for their wrongdoing men's habitations whilst their occupants were unwarned. To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do."

(The Cattle "Al'an'am" 130:132)

الأَوْزَاعِيُّ قالَ: حَدَّثَني يَحْيى بْنُ أَبِي كَثِيرٍ قالَ: حَدَّثَني عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيه قالَ: قالَ النَّبِيُّ ﷺ: «الرُّؤيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالحُلُمُ مِنَ الشَّيطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلُماً يَخَافُه فَلْيَبْصُقْ عَنْ يَسارِه، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّها لا تَضُرُّهُ».

[الحديث ٣٢٩٢ ـ أطرافه في: ٥٧٤٧، ٦٩٨٤، ٦٩٨٦، ٦٩٩٥، ٧٠٠٥، ٧٠٤٤].

٣٢٩٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ قالَ: لا إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، في يَوْمٍ مِئَةَ مَرَّةٍ، كانَتْ لَهُ عَدْلَ عَشْرِ رِقابٍ، وَكُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِئَةُ سَيِّئَةٍ، وَكانَتْ لَهُ حِرْزاً مِنَ الشَّيطَانِ يَوْمَهُ ذلكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جاءَ بِهِ، إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذلكَ».

[الحديث ٣٢٩٣ ـ طرفه في: ٦٤٠٣].

٣٢٩٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عَبْدُ الحَمِيدِ بْنُ عَبْدِ الرَّحْمنِ بْنِ زَيدٍ: أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ قالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِساءٌ مِنْ قُرَيشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يا رَسُولَ اللَّهِ، قالَ: «عَجِبْتُ مِنْ هؤُلاءِ اللاَّتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجَابَ». قالَ عُمَرُ: فَأَنْتَ يا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَبْنَ، ثُمَّ قالَ: أَي عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي، وَلاَ تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ، قالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، ما لَقِيَكَ الشَّيطَانُ قَطُّ سالِكاً فَجّاً إِلاَّ سَلَكَ فَجّاً غَيرَ فَجِّكَ».

[الحديث ٣٢٩٤ ـ طرفاه في: ٣٦٨٣، ٦٠٨٥].

٣٢٩٥ ـ حدّثني إِبْرَاهِيمُ بْنُ حَمْزَةَ قالَ: حَدَّثَني ابْنُ أَبِي حازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا اسْتَيقَظَ ـ أُرَاهُ ـ أَحَدُكُمْ مِنْ مَنامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاثاً، فَإِنَّ الشَّيطَانَ يَبِيتُ عَلَى خَيشُومِهِ».

١٢ ـ باب ذِكْرِ الجِنِّ وَثَوَابِهِمْ وَعِقَابِهِمْ

لِقَوْلِهِ: ﴿يَا مَعْشَرَ الجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيكُمْ آيَاتِي ـ إِلَى

٣٢٩٣ ـ قوله: (كانت) ولأبي ذر كان أي القول المذكور (شارح).

٣٢٩٥ ـ قوله: (أراه) أي أظنه وهو ساقط عند أبي ذر كما في الشارح.

باب ١٢ ـ قوله: (سروات الجن) ساداتهم.

3296- Abdur'rahman Ibn Abdullah Ibn Abdur'rahman Ibn Sa'sa'a Al'ansari narrated That Abu'sa'eed Al'khudri said to his father: "I see you are fond of sheep and the desert, so when you want to pronounce the Adhan, raise your voice with it. That is because whoever will hear the Mu'adhdhin whether a human being, a Jinn, or anything else, will bear witness in favour of him on the Day of Judgement." Abu'sa'eed added: "I have heard this from The Messenger of Allah "Allah's blessing and peace be upon him"."

[13] Allah's saying: "Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, Listen in silence! When the (reading) was finished, they returned to their people, to warn (them of their sins). They said, O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path. O our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous. If any does not hearken to the one who invites (Us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah: such men (wander) in manifest error." (Al'ahqaf "winding Sand-tracts" 29:32)

[14] Allah's saying: "The beasts of all kinds that He scatters through the earth." (The Heifer "Al'baqara" 164)

3297- Ibn Omar "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him" delivering a sermon on the pulpit saying: "Kill snakes (in general); and kill the snake with two white lines on its back, and the snake with short or mutilated tail, for they destroy the sight of one's eyes and bring about abortion."

3298-Abdullah Ibn Omar resumed: Once while I was chasing a snake in order to kill it, Abu'lubaba called me saying: "Don't kill it." I said: "The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to kill snakes." He said: "But later on he prohibited killing the snakes living in the houses."

قَوْلِهِ: ﴿عَمَّا يَعْمَلُونَ﴾ [الأنعام: ١٣٠ ـ ١٣٢]، ﴿بَخْساً﴾ [الجن: ١٣] نَقصاً. قالَ مُجاهِدٌ: ﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الجِنَّةِ نَسَباً﴾ [الصافات: ١٥٨]، قالَ كُفَّارُ قُرَيشٍ: المَلائِكَةُ بَناتُ اللَّهِ، وَأُمَّهاتُهُمْ بَناتُ سَرَواتِ الجِنِّ. قالَ اللَّهُ: ﴿وَلَقَدْ عَلِمَتِ الجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ [الصافات: ١٥٨]، سَتُحْضَرُ لِلحِسابِ. ﴿جُنْدٌ مُحْضَرُونَ﴾ [يس: ٧٥] عِنْدَ الحِسابِ.

٣٢٩٦ ـ حدثنا قُتَيبَةُ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصارِيِّ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ: أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ لَهُ: إِنِّي أَراكَ تُحِبُّ الغَنَمَ وَالبادِيَةَ، فَإِذا كُنْتَ فِي غَنَمِكَ وَبادِيَتِكَ، فَأَذَّنْتَ بِالصَّلاةِ، فَارْفَعْ صَوْتَكَ بِالنِّداءِ، فَإِنَّهُ: «لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ وَلا إِنْسٌ وَلا شَيْءٌ إِلاَّ شَهِدَ لَهُ يَوْمَ القِيامَةِ». قالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٦٠٩].

١٣ ـ باب قَوْلِهِ جَلَّ وَعَزَّ: ﴿وَإِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الجِنِّ ـ إِلَى قَوْلِهِ ـ أُولَئِكَ فِي ضَلالٍ مُبِينٍ﴾ [الأحقاف: ٢٩ ـ ٣٢]

﴿مَصْرِفاً﴾ [الكهف: ٥٣] مَعْدِلاً. ﴿صَرَفْنا﴾ أَيْ وَجَّهْنا.

١٤ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وَبَثَّ فِيها مِنْ كُلِّ دابَّةٍ﴾ [البقرة: ١٦٤]

قالَ ابْنُ عَبَّاسٍ: الثُّعْبانُ الحَيَّةُ الذَّكَرُ مِنْها.

يُقالُ: الحَيَّاتُ أَجْناسٌ: الجانُّ وَالأَفاعِي وَالأَساوِدُ. ﴿آخِذٌ بِناصِيَتِها﴾ [هود: ٥٦] فِي مِلْكِهِ وَسُلْطانِهِ. يُقالُ: ﴿صافَّاتٍ﴾ بُسُطٌ أَجْنِحَتَهُنَّ ﴿يَقْبِضْنَ﴾ [الملك: ١٩]: يَضْرِبْنَ بِأَجْنِحَتِهِنَّ.

٣٢٩٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ عَلَى المِنْبَرِ يَقُولُ: «اقْتُلُوا الحَيَّاتِ، وَاقْتُلُوا ذا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُما يَطْمِسانِ البَصَرَ، وَيَسْتَسْقِطانِ الحَبَلَ».

[الحديث ٣٢٩٧ ـ أطرافه في: ٣٣١٠، ٣٣١٢، ٤٠١٦].

٣٢٩٨ ـ قالَ عَبْدُ اللَّهِ: فَبَيْنا أَنا أُطارِدُ حَيَّةً لأَقْتُلَها، فَناداني أَبُو لُبابَةَ: لا تَقْتُلْها، فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ بِقَتْلِ الحَيَّاتِ، قالَ: إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَواتِ البُيُوتِ،

باب ١٤ ـ قوله: (في ملكه) بضم الميم في غير اليونينية والذي في اليونينية كسرها (شارح).

٣٢٩٧ ـ قوله: (ذو الطفية) من الحية ما على ظهره خطان أسودان وطفى قلم الشارح فعدل عن السواد إلى البياض والأبتر الذي لا ذنب له والمراد بالحبل: الجنين.

طمس البصر: محو نوره.

3299- The same previous narration, but he added Zaid Ibn Al'khattab to Abu'lubaba.

[15] The best property of a Muslim will be sheep, which he grazes at the tops of the mountains

3300- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (pastures), fleeing to save his religion from afflictions."

3301- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those Bedouins who are busy with their camels and pay no attention to Religion. But modesty and gentleness are the characteristics of the owners of sheep."

3302- Uqba Ibn Amer and Abu'mas'ood narrated: The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hand towards Yemen and said: "True Belief is Yemenite yon, but sternness and mercilessness are the characteristics of those who are busy with their camels, and pay no attention to the Religion, where the two sides of the head of Satan will appear. Such characteristics belong to Rabie'a and Mudar."

3303- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If you hear the crowing of cocks, you might ask for Allah's Blessings because (their crowing indicates that) they have seen an angel. (On the contrary) if you hear the braying of donkeys, you should seek Refuge with Allah from Satan for (their braying indicates that) they have seen a Satan."

3304- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When night falls (or it is evening), keep your children close to you for the devils

وَهْيَ العَوَامِرُ. [الحديث ٣٢٩٨ - طرفاه في: ٣٣١١، ٣٣١٣]

٣٢٩٩ - وقال عبْدُ الرَّزاقِ، عَن مَعْمَرٍ: فرَآني أبو لبابة، أو زيد بْنُ الخطَّابِ. وتَابعهُ يُونُسُ وَابْنُ عُيَينَةَ وَإِسْحَاقُ الكَلْبِيُّ وَالزُّبَيدِيُّ، وَقالَ صَالِحٌ وَابْنُ أَبي حَفْصَةَ وَابْنُ مُجَمِّعٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: رَآني أَبُو لُبَابَةَ وَزَيدُ بْنُ الخَطَّابِ.

١٥ - باب خَيرُ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ

٣٣٠٠ - حدثنا إِسْماعيلُ بْنُ أَبي أُوَيسٍ قالَ: حَدَّثَني مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبي صَعْصَعَةَ، عَنْ أَبيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يوشكُ أَنْ يكونَ خيرَ مالِ الرَّجُلِ غَنَمٌ، يَتْبَعُ بها شَعَفَ الجِبالِ، ومَواقِعَ القَطْرِ، يَفِرُّ بِدِينِه مِنَ الفِتَنِ».

[طرفه في: ١٩].

٣٣٠١ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «رَأْسُ الكُفْرِ نَحْوَ المَشْرِقِ، وَالفَخْرُ وَالخُيَلاءُ في أَهْلِ الخَيلِ وَالإِبِلِ، وَالفَدَّادِينَ أَهْلِ الوَبَرِ، وَالسَّكِينَةُ في أَهْلِ الغَنَمِ».

[الحديث ٣٣٠١ - أطرافه في: ٣٤٩٩، ٤٣٨٨، ٤٣٨٩، ٤٣٩٠].

٣٣٠٢ - حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ إِسْماعيلَ قالَ: حَدَّثَني قَيسٌ، عَنْ عُقْبَةَ بْنِ عَمرٍو أَبي مَسْعُودٍ قال: أَشارَ رَسُولُ اللَّهِ ﷺ بِيَدِه نَحْوَ اليَمَنِ، فَقالَ: «الإِيمانُ يَمانٍ هاهُنا، أَلا إِنَّ القَسْوَةَ وَغِلَظَ القُلُوبِ في الفَدَّادِينَ، عِنْدَ أُصُولِ أَذْنابِ الإِبِلِ، حَيثُ يَطْلُعُ قَرْنا الشَّيطانِ، في رَبِيعَةَ وَمُضَرَ».

[الحديث ٣٣٠٢ - أطرافه في: ٣٤٩٨، ٤٣٨٧، ٥٣٠٣]

٣٣٠٣ - حدثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «إِذَا سَمِعْتُمْ صِياحَ الدِّيَكَةِ، فَاسْأَلُوا اللَّهَ مِنْ فَضْلِه، فَإِنَّها رَأَتْ مَلَكاً، وَإِذَا سَمِعْتُمْ نَهِيقَ الحِمارِ، فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيطانِ فَإِنَّهُ رَأَى شَيطاناً».

٣٣٠٤ - حدثنا إِسْحاقُ: أَخْبَرَنا رَوْحٌ: أَخْبَرَنا ابْنُ جُرَيجٍ قالَ: أَخْبَرَني عَطاءٌ: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كانَ جُنْحُ اللَّيلِ، أَوْ أَمْسَيتُمْ،

٣٢٩٨- قوله: (قال إنه) ولأبي ذرّ فقال الخ.

٣٣٠٠- قوله: (خير) بنصب خير خبر كان مقدماً ورفع غنم اسمها مؤخراً وفي اليونينية في نسخة غنماً نصب خبرها وخير رفع اسمها ويجوز رفعهما على الابتداء والخبر ويقدر في يكون ضمير الشأن ا هـ من الشارح.

- (شعف الجبال) أعلاها ورؤوسها.

٣٣٠٤- قوله: (فحلوهم) ولأبي ذرّ فخلوهم بالخاء المعجمة المفتوحة (شارح).

spread out at that time. But an hour later, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door."

3305- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A group of Israelites were lost. Nobody knows what they did. But I do not think of them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me: "Did you hear it from The Prophet "Allah's blessing and peace be upon him"?" I said: "Yes." Ka'b asked me the same question repeatedly. I said to Ka'b: "Do I read the Torah?"

3306- Urwa narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" called the Salamander, a mischief-doer. But I have not heard him ordering that it should be killed. Sa'd Ibn Abu'waqqas claims that The Prophet "Allah's blessing and peace be upon him" ordered that it should be killed.

3307- Sa'eed Ibn Al'musaiyyab narrated that Ommu'sharik had told him That The Prophet "Allah's blessing and peace be upon him" ordered her to kill Salamanders.

3308- Hesham narrated from his father from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" said: "Kill the snake with two white lines on its back, because it spoils one's sight and brings about abortion."

3309- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" ordered that a short-tailed or mutilated-tailed snake should be killed, because it destroys one's sight and causes abortion."

3310- Ibn Abu'mulaika narrated: Ibn Omar used to kill snakes, but sometime later, he forbade their killing and said: "Once The Prophet "Allah's blessing and peace be upon him" pulled down a wall in which he saw a cast-off skin of a snake. He said: "Look for the snake." They found it; and The Prophet "Allah's blessing and peace be upon him" said: "Kill it." For this reason I used to kill snakes.

فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيلِ فَحُلُّوهُمْ، وَأَغْلِقُوا الأَبْوَابَ وَاذْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيطَانَ لا يَفْتَحُ بَاباً مُغْلَقاً».

قال وأَخبرَني عمرو بنُ دِينارٍ: سمعَ جابرَ بنَ عبدِ اللهِ نحوَ ما أَخبرَني عطاءٌ، ولم يَذكرْ: «وَاذْكُرُوا اسْمَ اللَّهِ».

[طرفه في: ٣٢٨٠].

٣٣٠٥ - حدّثنا مُوسى بنُ إسماعِيلَ: حَدَّثَنا وُهَيبٌ، عَنْ خالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عنه، عنِ النَّبيِّ ﷺ قال: «فُقِدَتْ أُمَّةٌ من بني إِسرَائيلَ لا يُدرَى ما فعلَتْ، وَإِنِّي لا أُرَاهَا إِلا الفَأْرَ، إِذَا وُضِعَ لَهَا أَلبَانُ الإِبلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ». فَحَدَّثْتُ كَعْباً فَقالَ: أَنْتَ سَمِعْتَ النَّبيَّ ﷺ يَقُولُهُ؟ قُلتُ: نَعَمْ، قالَ لِي مِرَاراً، فَقُلتُ: أَفَأَقْرَأُ التَّوْرَاةَ؟

٣٣٠٦ - حدّثنا سَعِيدُ بنُ عُفَيرٍ: عَنِ ابْنِ وَهْبٍ قالَ: حَدَّثَني يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: يحدثُ عَنْ عائشةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبيَّ ﷺ قالَ للوزَغِ: «الفُوَيسِقُ» وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ. وَزَعَمَ سَعْدُ بْنُ أَبي وَقَّاصٍ أَنَّ النَّبيَّ ﷺ أَمَرَ بِقَتْلِهِ.

[طرفه في: ١٨٣١].

٣٣٠٧ - حدّثنا صَدَقَةُ: أَخبرَنا ابْنُ عُيَينَةَ: حَدَّثَنا عَبْدُ الحَمِيدِ بْنُ جُبَيرِ بْنِ شَيبَةَ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ: أَنَّ أُمَّ شَرِيكٍ أَخبَرَتْهُ: أَنَّ النَّبيَّ ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ.

[الحديث ٣٣٠٧ - طرفه في: ٣٣٥٩].

٣٣٠٨ - حدّثنا عُبَيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائشةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ النَّبيُّ ﷺ: «اقْتُلُوا ذَا الطُّفْيَتَيْنِ، فَإِنَّهُ يَلْتَمِسُ البَصَرَ، وَيُصِيبُ الحَبَلَ».

[الحديث ٣٣٠٨ - طرفه في: ٣٣٠٩].

٣٣٠٩ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قالَ: حَدَّثَنِي أَبِي، عَنْ عائشةَ قالَتْ: أَمَرَ النَّبيُّ ﷺ بِقَتْلِ الأَبْتَرِ، وَقالَ: «إِنَّهُ يُصِيبُ البَصَرَ، وَيُذْهِبُ الحَبَلَ».

[طرفه في: ٣٣٠٨].

٣٣١٠ - حدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَبِي يُونُسَ القُشَيرِيِّ، عَنِ ابْنِ أَبِي مُلَيكَةَ: أَنَّ ابْنَ عُمَرَ كانَ يَقْتُلُ الحَيَّاتِ ثُمَّ نَهى، قالَ إِنَّ النَّبيَّ ﷺ هدمَ حائِطاً لَهُ، فَوَجَدَ فِيهِ سِلْخَ حَيَّةٍ، فَقالَ: «انْظُرُوا أَيْنَ هُوَ». فَنَظَرُوا، فَقالَ: «اقْتُلُوهُ». فَكُنْتُ أَقْتُلُهَا لِذَلِكَ.

٣٣٠٥- قوله لأنها حلال لبني إسرائيل كلحمها بخلاف لحوم الإبل وألبانها فإنها حرمت عليهم.

- قوله: (قال لي) ولأبي ذر فقال لي اهـ شارح يعني أن كعباً قال له: غير مرة أنت سمعته من النبي ﷺ.

3311- (Ibn Omar resumed): Later on, I met Abu'lubaba who told me that The Prophet "Allah's blessing and peace be upon him" said: "Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, because it brings about abortion and makes one blind. So kill it."

3312- Nafi narrated that Ibn Omar "Allah be pleased with both" used to kill snakes.

3313- (He resumed): But Abu'lubaba informed him that The Prophet "Allah's blessing and peace be upon him" had forbidden killing snakes living in houses. So, he gave up killing them.

[16] There are five kinds of animals, which are mischief-doers and should be killed (even) in the sanctuary

3314- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary. They are: the rat, the scorpion, the kite, the crow, and the rabid dog."

3315- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow, and the kite."

3316- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Cover your utensils, tie your water skins, close your doors, and keep your children close to you at night, because Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said: "The devils." (Instead of the Jinns).

3317- Abdullah "Allah be pleased with him" narrated: One day, we were along with The Messenger of Allah "Allah's blessing and peace be upon him" in a cave. The Sura of Al'mursalat was revealed there. While we were learning it from The Messenger of Allah "Allah's blessing and peace be upon him", Suddenly a snake came out of its hole towards which we rushed to kill it, but it hastened and entered its hole before we were able to catch it. The Messenger of Allah "Allah's blessing and peace be upon him" said:" It has been saved from your evil and you have been saved from its evil."

[طرفه في: ٣٢٩٧].

٣٣١١ ـ فَلَقِيتُ أَبَا لُبَابَةَ، فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ قالَ: «لا تَقْتُلُوا الجِنَّانَ، إلاَّ كُلَّ أَبْتَرَ ذِي طُفْيَتَيْنِ، فَإِنَّهُ يُسْقِطُ الوَلَدَ، وَيُذْهِبُ البَصَرَ، فَاقْتُلُوهُ».

[طرفه في: ٣٢٩٨].

٣٣١٢ ـ حدّثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كانَ يَقْتُلُ الحَيَّاتِ.

[طرفه في: ٣٢٩٧].

٣٣١٣ ـ فَحَدَّثَهُ أَبُو لُبَابَةَ: أَنَّ النَّبِيَّ ﷺ نَهى عَنْ قَتْلِ جِنَّانِ البُيُوتِ، فَأَمْسَكَ عَنْهَا.

[طرفه في: ٣٢٩٨].

١٦ ـ باب خَمْسٌ مِنَ الدَّوَابِّ فَوَاسِقُ، يُقْتَلْنَ في الحَرَمِ

٣٣١٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قالَ: خَمْسٌ فَوَاسِقُ، يُقْتَلْنَ في الحَرَمِ: الفَأْرَةُ، وَالعَقْرَبُ، وَالحُدَيَّا، وَالغُرَابُ، وَالكَلبُ العَقُورُ».

[طرفه في: ١٨٢٩].

٣٣١٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوَابِّ، مَنْ قَتَلَهُنَّ وَهُوَ مُحْرِمٌ فَلاَ جُنَاحَ عَلَيهِ: العَقْرَبُ، وَالفَأْرَةُ، وَالكَلبُ العَقُورُ، وَالغُرَابُ، وَالحِدَأَةُ». [طرفه في: ١٨٢٦].

٣٣١٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ كَثِيرٍ، عَنْ عَطاءٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ قالَ: «خَمِّرُوا الآنِيَةَ، وَأَوْكُوا الأَسْقِيَةَ، وَأَجِيفُوا الأَبْوَابَ، وَاكْفِتُوا صِبْيَانَكُمْ عِنْدَ العِشَاءِ، فَإِنَّ لِلجِنِّ انْتِشَاراً وَخَطْفَةً، وَأَطْفِئُوا المَصَابِيحَ عِنْدَ الرُّقَادِ، فَإِنَّ الفُوَيسِقَةَ رُبَّمَا اجْتَرَّتِ الفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ البَيتِ». قالَ ابْنُ جُرَيجٍ وَحَبِيبٌ عَنْ عَطَاءٍ: «فَإِنَّ الشَّيطَانَ».

[طرفه في: ٣٢٨٠].

٣٣١٧ ـ حدّثنا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا يَحْيى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في غارٍ، فَنَزَلَتْ: ﴿وَالمُرْسَلاتِ عُرْفاً﴾ فَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ، إِذْ خَرَجَتْ حَيَّةٌ مِنْ جُحْرِهَا، فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا فَدَخَلَتْ جُحْرَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وُقِيَتْ شَرَّكُمْ، كما وُقِيتُمْ شَرَّهَا».

٣٣١١ـ قوله: (الجنان) بكسر الجيم وتشديد النون جمع جان وهو الحية البيضاء (شارح).

3318- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth. "

3319- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once while a prophet amongst The Prophets was taking a rest underneath a tree, an ant bit him. He ordered that his luggage should be taken away from underneath that tree. Then he ordered that the dwelling place of the ants should be burnt. Allah revealed to him: "Wouldn't it have been sufficient to burn a single ant (which bit you)?"

[17] If a house fly falls into a drink of any of you, he should dip it in it for one of its wings has a disease and the other has the cure for it

3320- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

3321- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A prostitute was forgiven by Allah. Passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and, tying it with her head-cover, she drew out some water for it. So, Allah forgave her because of that."

وَعن إِسْرَائِيلَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقمَةَ، عَنْ عَبْدِ اللَّهِ: مِثْلَه. قالَ: وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةً. وَتَابعَهُ أَبُو عَوانَةَ عَنْ مُغِيرَةَ. وَقالَ حَفصٌ وَأَبُو مُعَاوِيَةَ وَسُلَيمانُ بْنُ قَرْمٍ، عَنِ الأَعمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ.

[طرفه في: ١٨٣٠].

٣٣١٨ ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أَخبرَنا عَبدُ الأَعْلَى: حَدّثَنا عُبَيدُ اللَّهِ بْنُ عُمَرَ، عَن نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «دَخلَتِ امْرَأَةٌ النَّارَ في هِرَّةٍ رَبطَتْهَا، فَلَمْ تُطعِمهَا، وَلَمْ تَدَعْهَا تَأْكُل مِنْ خَشَاشِ الأَرْضِ».

قالَ: وَحَدَّثَنَا عُبَيدُ اللَّهِ: عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: مِثْلَهُ.

[طرفه في: ٢٣٦٥].

٣٣١٩ ـ حدّثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيسٍ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخرِجَ مِنْ تَحتِهَا، ثُمَّ أَمَرَ بِبَيتِهَا فَأُحرِقَ بِالنَّارِ، فَأَوْحَى اللَّهُ إِلَيهِ: فَهَلاَّ نَمْلَةً وَاحِدَةً».

[طرفه في: ٣٠١٩].

١٧ ـ باب إِذَا وَقَعَ الذُّبَابُ في شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ، فَإِنَّ في إِحْدَى جَنَاحَيهِ دَاءً وَفِي الأُخْرَى شِفَاءً

٣٣٢٠ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ بْنُ بِلاَلٍ قالَ: حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ قالَ: أَخْبَرَنِي عُبَيدُ بْنُ حُنَينٍ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إِذَا وَقَعَ الذُّبَابُ في شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ في إِحْدَى جَنَاحَيهِ دَاءً وَالأُخْرَى شِفَاءً».

[الحديث ٣٣٢٠ ـ طرفه في: ٥٧٨٢].

٣٣٢١ ـ حدّثنا الحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ: حَدَّثَنَا عَوْفٌ، عَنِ الحَسَنِ وَابْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «غُفِرَ لاِمْرَأَةٍ مُومِسَةٍ، مَرَّتْ بِكَلبٍ عَلَى رَأْسِ رَكِيٍّ يَلهَثُ، قالَ: كادَ يَقْتُلُهُ العَطَشُ، فَنَزَعَتْ خُفَّهَا، فَأَوْثَقَتْهُ بِخِمَارِهَا، فَنَزَعَتْ لَهُ مِنَ المَاءِ، فَغُفِرَ لَهَا بِذلِكَ».

[الحديث ٣٣٢١ ـ طرفه في: ٣٤٦٧].

٣٣١٨ـ قوله: (خشاش الأرض) مثلث الخاء المعجمة حشراتها.

٣٣٢٠ـ قوله: (ثم لينزعه) ولأبي ذرّ: ثم لينتزعه بزيادة فوقية قبل الزاي (شارح).

٣٣٢١ـ الموسمة: الزانية. والركيّ: البئر قبل أن تطوى.

3322- Ibn Abbas narrated from Abu'talha "Allah be pleased with them": The Prophet "Allah's blessing and peace be upon him" said: "Angels do not enter a house having either a dog or a picture."

3323- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs should be killed.

3324- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, loses one Qirat (of the reward) of his good deeds daily, except if he keeps it for agriculture or saving livestock. "

3325- As'sa'ib Ibn Yazid narrated from Sufyan Ibn Abu'zuhair Ash'shana'I That he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who keeps a dog that is neither used for farm work nor for guarding the livestock, will lose one Qirat (of the reward) of his good deeds daily." As'sa'ib asked: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied: "Yes, by the lord of this Qibla."

٣٣٢٢ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللّهِ: حَدَّثَنَا سُفيَانُ قال: حَفِظتُهُ مِنَ الزُّهرِيِّ كما أَنَّكَ هَا هُنَا: أَخبَرَني عُبَيدُ اللّه، عَنِ ابنِ عَبَّاسٍ، عَن أَبي طَلحَةَ رَضِيَ اللّهُ عَنهُم، عَنِ النَّبيِّ ﷺ قالَ: «لا تَدخُلُ المَلائِكَةُ بَيتاً فِيهِ كَلبٌ وَلا صُورَةٌ».

[طرفه في: ٣٢٢٥].

٣٣٢٣ ـ حدّثنا عَبدُ اللّهِ بنُ يُوسُفَ أَخبَرَنا مالِكٌ، عَن نافِعٍ، عَن عَبدِ اللّهِ بنِ عُمَرَ رَضيَ اللّهُ عَنهُما: أَنَّ رَسُولَ اللّهِ ﷺ أَمَرَ بِقَتلِ الكِلابِ.

٣٣٢٤ ـ حدّثنا مُوسى بنُ إِسماعِيلَ: حَدَّثَنا هَمَّامٌ، عَن يَحيَى قالَ: حَدَّثَني أَبُو سَلَمَةَ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللّهُ عَنهُ حَدَّثَه قالَ: قالَ رَسُولُ اللّهِ ﷺ: «مَن أَمسَكَ كَلباً يَنقُصُ مِن عَمَلِهِ كُلَّ يَومٍ قِيراطٌ، إِلاَّ كَلبَ حَرثٍ أَو كَلبَ ماشِيَةٍ».

[طرفه في: ٢٣٢٢، ٢٣٢٣].

٣٣٢٥ ـ حدّثنا عَبدُ اللّهِ بنُ مَسلَمَةَ: حَدَّثَنا سُلَيمانُ قال: أَخبَرَني يَزِيدُ بنُ خُصَيفَةَ قالَ: أَخبَرَني السَّائِبُ بنُ يَزِيدَ: سَمِعَ سُفيَانَ بنَ أَبي زُهَيرٍ الشَّنَئِيَّ: أَنَّهُ سَمِعَ رَسُولَ اللّهِ ﷺ يَقُولُ: «مَنِ اقتَنى كَلباً، لا يُغنِي عَنهُ زَرعاً وَلا ضَرعاً، نَقَصَ مِن عَمَلِهِ كُلَّ يَومٍ قِيراطٌ». فَقالَ السَّائِبُ: أَنتَ سَمِعتَ هذا مِن رَسُولِ اللّهِ ﷺ؟ قالَ: إِي وَرَبِّ هذهِ القِبلَةِ.

٣٣٢٤- قوله: (أو ماشية) أي غنم وفي بعض النسخ أو كلب ماشية.

٣٣٢٥- قوله: (الشني) ولأبي ذر الشنوي وفي نسخة الشنائي نسبة إلى شنوءة ذكره الشارح.

(60) The Book of The Traditions of The Prophets

[1] Creating Adam and his offspring

Allah Almighty said: “We created man from sounding clay, from mud moulded into shape.” (Al’hijr 26)

He said also: “It is He Who created you from a single person and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed) when she grows heavy, they both pray to Allah their Lord, (saying).” (The Heights “Al’a’raf” 189)

Allah said in the same Sura: “(Allah) said: What prevented Thee from bowing down when I commanded thee? He said: I am better than he: Thou didst create me from fire, and him from clay.” (The Heights “Al’a’raf” 12)

He further said: “Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not,"” (The Heifer “Al’baqara” 30)

He said also: “Do ye then see? The (human Seed) that ye throw out.” (The Sure Reality “Al’waqi’a” 58)

Allah said: “Surely (Allah) is able to bring him back (to life)!” (The Night Star “At’tariq” 8) he meant the semen.

He said too: “We have indeed created man in the best of moulds, Then do We abase him (to be) the lowest of the low, Except such as believe and do righteous deeds: for they shall have a reward unfailing.” (The Fig “At’tin” 4:6)

Allah said: “Then learnt Adam from his Lord Words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.” (The Heifer “Al’baqara” 37) those words, according to Abul’aliya, are involved in the following verse: “They said: "Our Lord! We have wronged our own souls: if Thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost." (The Heights “Al’a’raf” 23)

Then Allah said: “(Iblis) said: I am not one to prostrate myself to man, whom thou didst create from sounding clay, from mud moulded into shape.” (Al’hijr 33)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٦٠ ـ كِتَابُ أَحَادِيثِ الأَنْبِيَاءِ

١ ـ باب خلق آدَمَ صَلَوَاتُ اللَّهِ عَلَيهِ وَذُرِّيَّتِهِ

﴿صَلْصَالٍ﴾ [الحجر: ٢٦]: طِينٌ خُلِطَ بِرَمْلٍ، فَصَلْصَلَ كَمَا يُصَلْصِلُ الفَخَّارُ، وَيُقَالُ: مُنْتِنٌ، يُرِيدُونَ بِهِ صَلَّ، كَمَا يُقَالُ: صَرَّ البَابُ، وَصَرْصَرَ عِنْدَ الإِغْلَاقِ، مِثْلُ كَبْكَبْتُهُ، يعني كببته. ﴿فَمَرَّتْ بِهِ﴾ [الأعراف: ١٨٩]: استمر بها الحمل فأتمته. ﴿أَن لا تَسْجُدَ﴾ [الأعراف: ١٢]: أن تسجد.

قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً﴾ [البقرة: ٣٠]. قال ابْنُ عبَّاس: ﴿لَّمَّا عَلَيهَا حَافِظٌ﴾ [الطارق: ٤]: إِلا عليها حافظ. ﴿فِي كَبَدٍ﴾ [البلد: ٤] في شدَّة خلق. ﴿وَرِيَاشاً﴾ [الأعراف: ٢٦] المَال. وَقَال غَيرُهُ: الرِّيَاشُ وَالرِّيشُ وَاحِدٌ، وَهُوَ مَا ظَهَرَ مِنَ اللِّبَاسِ. ﴿مَا تُمْنُونَ﴾ [الواقعة: ٥٨]: النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ. وَقَالَ مُجَاهِدٌ: ﴿إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ﴾ [الطارق: ٨]: النُّطْفَةُ فِي الإِحْلِيلِ. كُلُّ شَيْءٍ خلقَهُ فَهُوَ شَفْعٌ، السَّمَاءُ شَفْعٌ، وَالوَتْرُ اللَّهُ عَزَّ وَجَلَّ.

﴿فِي أَحْسَنِ تَقْوِيمٍ﴾ [التين: ٤] فِي أَحْسَنِ خَلْقٍ. ﴿أَسْفَلَ سَافِلِينَ﴾ [التين: ٥] إِلا مَنْ آمَنَ. ﴿خُسْرٍ﴾ [العصر: ٢] ضَلَالٍ، ثُمَّ اسْتَثْنَى إِلا مَنْ آمَنَ. ﴿لَازِبٍ﴾ [الصافات: ١١] لَازِمٌ. ﴿نُنْشِئَكُمْ﴾ [الواقعة: ٦١] فِي أَيِّ خَلْقٍ نَشَاءُ. ﴿نُسَبِّحُ بِحَمْدِكَ﴾ [البقرة: ٣٠] نُعَظِّمُكَ. وَقَالَ أَبُو العَالِيَةِ: ﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ﴾ [البقرة: ٣٧] فَهُوَ قَوْلُهُ: ﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا﴾ [الأعراف: ٢٣]. ﴿فَأَزَلَّهُمَا﴾ [البقرة: ٣٦] فاستزلهما. و﴿يَتَسَنَّهْ﴾ [البقرة: ٢٥٩] يَتَغَيَّرْ، ﴿آسِنٍ﴾ [محمد: ١٥] مُتَغَيِّرٌ. وَالمَسْنُونُ المُتَغَيِّرُ. ﴿حَمَإٍ﴾ [الحجر: ٣٣] جَمْعُ حَمْأَةٍ وَهُوَ الطِّينُ المُتَغَيِّرُ. ﴿يَخْصِفَانِ﴾ [الأعراف: ٢٢] أَخْذُ الخِصَافِ مِنْ وَرَقِ الجَنَّةِ، يُؤَلِّفَانِ الوَرَقَ وَيَخْصِفَانِ بَعْضَهُ إِلَى بَعْضٍ. ﴿سَوْآتُهُمَا﴾ [الأعراف: ٢٢] كِنَايَةٌ عَنْ فَرْجِهِمَا، ﴿وَمَتَاعٌ إِلَى حِينٍ﴾ [الأعراف: ٢٤] هَا هُنَا إِلَى يَوْمِ القِيَامَةِ، الحِينُ عِنْدَ العَرَبِ مِنْ سَاعَةٍ إِلَى

كتاب٦٠ ـ قوله (كتاب أحاديث الأنبياء) وفي نسخة «كتاب الأنبياء» وفي أخرى «باب خلق آدم».

باب ١ ـ قوله: (يريدون به صل) أي فضوعف فاء الفعل فصار صلصل كما يقال صرّ وصرصر وكبّ وكبكب.

ـ قوله: (أخذ الخصاف) كذا بالإضافة وروي أخذا الخصاف بالتثنية والنصب على المفعولية كما في الشارح.

3326- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created Adam, making him 60 cubits tall. When He created him, He said to him: "Go and greet that group of angels, and listen to their reply, for it will be your salutation and the salutations of your offspring." So, Adam said (to the angels): “Peace be upon you.” The angels said: " Peace and Allah's Mercy be upon you.” Thus the angels added to Adam's salutation the expression: "and Allah's mercy.” Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

3327- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The first group of people, who will enter Paradise, will be glittering like the full moon; and those who will follow them, will glitter like the most brilliant star in the sky. They will neither urinate, relieve nature, spit, nor have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe wood will be used in their censers. Their wives will be so much beautiful with big and lustrous eyes. All of them will look alike and will resemble their father Adam (in stature), as tall as sixty cubits."

3328- Ommu’salama narrated that Ommu’sulaim had asked The Messenger of Allah “Allah’s blessing and peace be upon him”: “O Allah's Apostle! Allah does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?” He said: “Yes, if she notices the water (of discharge).” Ommu’salama smiled and asked: “Does a woman get discharge?” The Messenger of Allah “Allah’s blessing and peace be upon him” replied: “Then why does a child resemble (its mother)?"

3329- Anas "Allah be pleased with him" narrated: When Abdullah Ibn Salam heard of the arrival of The Prophet "Allah's blessing and peace be upon him" in Medina, he came to him and said: "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Gabriel has just now told me of their answers." Abdullah said: "He (Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle "Allah's blessing and peace be upon him" said: "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents:

مَا لاَ يُحصى عَدَدُهُ. ﴿قَبِيلُهُ﴾ [الأعراف: ٢٧] جِيلُهُ الَّذِي هُوَ مِنْهُمْ.

٣٣٢٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعاً، ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولئِكَ مِنَ المَلاَئِكَةِ، فَاسْتَمِعْ مَا يُحيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلاَمُ عَلَيكُمْ، فَقَالُوا: السَّلاَمُ عَلَيكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ حَتَّى الآنَ». [الحديث ٣٣٢٦ ـ طرفه في: ٦٢٢٧]

٣٣٢٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيلَةَ البَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لاَ يَبُولُونَ، وَلاَ يَتَغَوَّطُونَ، وَلاَ يَتْفِلُونَ، وَلاَ يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ المِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ، الأَنْجُوجُ، عُودُ الطِّيبِ ـ وَأَزْوَاجُهُمُ الحُورُ العِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً فِي السَّمَاءِ». [طرفه في: ٣٢٤٥]

٣٣٢٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَينَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ سُلَيمٍ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الحَقِّ، فَهَلْ عَلَى المَرْأَةِ الغُسْلُ إِذَا احْتَلَمَتْ؟ قَالَ: «نَعَمْ: إِذَا رَأَتِ المَاءَ». فَضَحِكَتْ أُمُّ سَلَمَةَ، فَقَالَتْ: تَحْتَلِمُ المَرْأَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَبِمَا يُشْبِهُ الوَلَدُ» [طرفه في: ١٣٠]

٣٣٢٩ ـ حدّثنا مُحَمَّدُ بْنُ سَلاَمٍ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَ عَبْدَ اللَّهِ بْنَ سَلاَمٍ مَقْدَمُ رَسُولِ اللَّهِ ﷺ المَدِينَةَ، فَأَتَاهُ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلاَثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ، أَوَّلُ أَشْرَاطِ السَّاعَةِ، وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ، وَمِنْ أَيِّ شَيءٍ يَنْزِعُ الوَلَدُ إِلَى أَبِيهِ، وَمِنْ أَيِّ شَيءٍ يَنْزِعُ إِلَى أَخْوَالِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَبَّرَنِي بِهِنَّ آنِفاً جِبْرِيلُ». قَالَ: فَقَالَ عَبْدُ اللَّهِ: ذَاكَ عَدُوُّ اليَهُودِ مِنَ المَلاَئِكَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إِلَى المَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ فَزِيَادَةُ كَبِدِ حُوتٍ، وَأَمَّا الشَّبَهُ فِي الوَلَدِ: فَإِنَّ الرَّجُلَ إِذَا غَشِيَ المَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ

٣٣٢٦ـ قوله: (ينقص) أي في الطول والجمال فإذا دخلوها عادوا إلى ما كان عليه آدم من جمال الصورة وطول القامة أفاده الشارح.

٣٣٢٧ـ قوله: (الأنجوج) مفسر بما بعده ولأبي ذر الألنجوج كما في الشارح.

٣٣٢٨ـ قوله: (الغسل) بفتح الغين في الفرع كأصله (شارح).

٣٣٢٩ـ قوله: (ما أوّل أشراط الساعة) سقطت لفظة ما عن نسخة الشارح قال ولأبي ذر قال ما أوّل الخ.

ـ قوله: (قوم بهت) بهذا الضبط وتضم الهاء أيضاً جمع بهيت كقضيب وقضب يعني أنهم مفترون.

If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that Abdullah Ibn Salam said: "I testify that you are the Apostle of Allah." Abdullah Ibn Salam further said: "O Allah's Apostle! The Jews are liars, and if they come to know about my conversion to Islam before you ask them (about me), they will tell a lie about me." The Jews came to Allah's Apostle "Allah's blessing and peace be upon him" and Abdullah went inside the house. Allah's Apostle "Allah's blessing and peace be upon him" asked (the Jews): "What kind of man is Abdullah Ibn Salam amongst you?" They replied: "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Apostle "Allah's blessing and peace be upon him" said: "What do you think if he embraces Islam?" The Jews said: "May Allah save him from it." Then Abdullah Ibn Salam came out in front of them saying: "I testify that there is no God but Allah and that Mohammad is the Apostle of Allah." Thereupon they said: "He is the evilest amongst us, and the son of the evilest amongst us." They talked badly of him.

3330- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "But for the Israelis, meat would not decay; and but for Eve, wives would never betray their husbands."

3331- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Treat women nicely, for a women is created from a rib, the most curved portion of which is its upper portion. So, if you try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

3332- Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, and then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, with the result of his being admitted in Paradise. Similarly, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, with the result of his entering into The (Hell) Fire."

3333- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has appointed an angel in the womb, who says: "O Lord! A drop of semen! O Lord! A leach-like clot! O Lord! A piece of flesh!" Then, if Allah wishes to complete the child's creation, the angel will say: "O Lord! A male or a female? O Lord! Wretched or blessed (in religion)? What will his livelihood be? What will his age be?" The angel writes all of this while the child is still in the womb of its mother."

لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا». قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بَهَتُونِي عِنْدَكَ، فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ»؟ قَالُوا: أَعْلَمُنَا، وَابْنُ أَعْلَمِنَا وَأَخْبَرُنَا، وَابْنُ أَخْبَرِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ»؟ قَالُوا: أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَقَالُوا: شَرُّنَا، وَابْنُ شَرِّنَا، وَوَقَعُوا فِيهِ.

[الحديث ٣٣٢٩ ـ أطرافه في: ٣٩١١، ٣٩٣٨، ٤٤٨٠].

٣٣٣٠ ـ حدثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ يَعْنِي «لَوْلَا بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلَا حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا». [الحديث ٣٣٣٠ ـ طرفه في: ٣٣٩٩].

٣٣٣١ ـ حدثنا أَبُو كُرَيْبٍ وَمُوسَى بْنُ حِزَامٍ قَالَا: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ».

[الحديث ٣٣٣١ ـ طرفاه في: ٥١٨٤، ٥١٨٦].

٣٣٣٢ ـ حدثنا عُمَرُ بْنُ حَفْصٍ: حدثنا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكاً بِأَرْبَعِ كَلِمَاتٍ، فَيُكْتَبُ عَمَلُهُ، وَأَجَلُهُ، وَرِزْقُهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُ الْجَنَّةَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُ النَّارَ». [طرفه في: ٣٢٠٨].

٣٣٣٣ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ وَكَّلَ فِي الرَّحِمِ مَلَكاً، فَيَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا قَالَ: يَا رَبِّ أَذَكَرٌ؟ يَا رَبِّ أُنْثَى؟ يَا رَبِّ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

[طرفه في: ٣١٨].

٣٣٣٠ـ قوله: لم يخنز: أي لم ينتن.

٣٣٣١ـ قوله (ضلع) بفتح اللام وتسكن (شارح).

3334- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say to that person of the (Hell) Fire who will receive the least punishment: "If you had everything on the earth, would you give it as a ransom to free yourself (from this Fire)?" He will say: "Yes." Then Allah will say: "While you were in the backbone of Adam, I asked you much less than this, that is Not to associate (in worship) others with me, but you insisted on associating others with me. "" (It was said that this man (of the Hell Fire) who will receive the least punishment is Abu'talib).

3335- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the convention of murdering."

[2] The souls (of dead people) are soldiers gathered (and ordered in their actions by Allah)

3336- A'isha "Allah be pleased with her" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Souls are gathered soldiers: Whoever recognized (each other) would become in harmony; and whoever denied (each other) would become in dissonance."

[3] Allah's saying: "And We sent Noah unto his folk (and he said): Lo! I am a plain Warner unto you. The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars... (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him... And it was said: O earth! Swallow thy water and, O sky! Be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrong-doing folk!" (Hud 25,27,40,44)

Allah also said: "Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action, you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite. But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him)." (Yunus "Jonah" 71:72)

[4] Allah's saying: "We sent Noah to his People (with the Command): Do thou warn thy People before there comes to them a grievous Penalty." (Noah 1)

3337- Ibn Omar "Allah be pleased with both" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" stood amongst the people, glorified and praised Allah as He deserved and then mentioned Ad'dajjal saying: "I warn you against him (Ad'dajjal). However, there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him. But I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

٣٣٣٤ ـ حدّثنا قَيسُ بْنُ حفص: حدَّثَنا خَالِدُ بْنُ الحارث: حدَّثَنا شُعْبةُ، عَنْ أَبي عِمْرَانَ الجَوْنيِّ، عَنْ أَنسٍ يَرْفَعُهُ: «أَنَّ اللَّهَ يَقُولُ لأَهوَنِ أَهْلِ النَّارِ عَذاباً: لَوْ أَنَّ لَكَ مَا في الأرْضِ مِنْ شيءٍ كُنتَ تَفتَدي بِهِ؟ قالَ: نعم، قالَ: فقدْ سأَلتُكَ ما هُوَ أَهْونُ مِن هذا وأَنْتَ في صُلبِ آدَمَ: أنْ لا تُشرِكَ بي، فأَبيتَ إلاّ الشِّركَ».

[الحديث ٣٣٣٤ ـ طرفاه في: ٦٥٣٨، ٦٥٥٧].

٣٣٣٥ ـ حدّثنا عُمرُ بْنُ حفص بْنِ غِيَاثٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ قالَ: حدَّثَني عَبدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لا تُقتَلُ نَفسٌ ظلماً، إلاّ كَانَ عَلى ابْنِ آدَمَ الأَوّلِ كِفلٌ مِنْ دَمِهَا، لأَنَّهُ أَوَّلُ مَنْ سَنَّ القَتْلَ».

[الحديث ٣٣٣٥ ـ طرفاه في: ٦٨٦٧، ٧٣٢١].

٢ ـ باب الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ

٣٣٣٦ ـ قالَ: قالَ اللَّيثُ، عَنْ يَحيى بْنِ سَعيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنها قَالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «الأَرْواحُ جُنودٌ مُجَنَّدَةٌ، فَما تَعارَفَ مِنها ائْتَلَفَ، وما تَناكَرَ منها اختَلَفَ». وقالَ يَحيى بنُ أيُّوبَ: حَدَّثَني يَحيى بْنُ سَعِيدٍ: بِهذا.

٣ ـ باب قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ أَرْسَلْنَا نُوحاً إِلى قَوْمِهِ﴾ [هود: ٢٥]

قالَ ابْنُ عَبَّاسٍ: ﴿بَادِيَ الرَّأْيِ﴾ [هود: ٢٧] مَا ظَهَرَ لَنَا. ﴿أَقْلِعِي﴾ [هود: ٤٤] أَمسِكي. ﴿وفارَ التَّنورُ﴾ [هود: ٤٠] نَبعَ الماءُ، وقالَ عِكرِمَةُ: وجهُ الأرْضِ. وقالَ مُجاهِدٌ: ﴿الجُودِيِّ﴾ [هود: ٤٤] جَبَلٌ بِالجَزِيرَةِ. ﴿دَأْبِ﴾ [غافر: ٣١] مِثْلُ حالِ.

﴿واتلُ عليهم نَبأَ نوحٍ إذْ قالَ لقومِهِ يا قومِ إنْ كانَ كَبُرَ عليكُم مَقامي وتَذكيري بآياتِ اللَّهِ ـ إلى قَوْلِهِ ـ: مِنَ المُسْلِمِينَ﴾ [يونس: ٧١ ـ ٧٢].

٤ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿إِنَّا أَرْسَلْنا نُوحاً إِلى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذابٌ أَلِيمٌ﴾ إِلى آخِرِ السُّورَةِ [نوح: ١]

٣٣٣٧ ـ حدّثنا عَبْدانُ: أَخبَرَنا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: قَالَ سَالِمٌ: وَقالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَامَ رَسُولُ اللَّهِ ﷺ في النَّاسِ، فَأَثنى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي لأُنذِرُكُمُوهُ، وَما مِنْ نَبيٍّ إلاّ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ، وَلكِنِّي أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللَّهَ لَيسَ بِأَعْوَرَ». [طرفه في: ٣٠٥٧].

٣٣٣٤ ـ قوله: قيل: أهون أهل النار عذاباً أبو طالب.

٣٣٣٥ ـ قوله: كل نصيب.

باب ٣ قوله: (وجه الأرض) يعني أن التنور وجه الأرض قوله دأب مثل حال ولأبي ذر دأب حال بإسقاط مثل كما في الشارح.

3338- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Won't I tell you about Ad'dajjal a story of which no prophet told his nation? Ad'dajjal is one-eyed and will bring with him what will resemble Hell and Paradise. What he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him."

3339- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Noah and his nation will come (on the Day of Judgement); and Allah will ask (Noah): "Did you report (the Message)?" He will reply: "Yes, O my Lord!" Then Allah will ask Noah's nation: "Did Noah report My Message to you?" They will reply: "No, no prophet came to us." Then Allah will ask Noah: "Who will bear witness for you?" He will reply: "Mohammad and his followers." So, I and my followers will stand as witnesses for him (that he reported Allah's Message)." That is, (the interpretation) of Allah's saying: " Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful. (Heifer 143)

3340- Abu'huraira "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" at a banquet when a cooked (mutton) forearm was set before him which he liked. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement. Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, while the sun will come near to them. Some People will say: "Don't you see in what state you are and the condition which you have reached? Why don't you look for a person who can intercede for you with your Lord?" Some people will say: "Appeal to your father Adam." They will go to him and say: "O Adam! You are the father of all mankind, and Allah created you with His Own Hands, ordered the angels to prostrate for you, and made you live in Paradise. Won't you intercede for us with your Lord? Don't you see in what (miserable) state we are, and what condition we have reached?" On that Adam will reply: "My Lord is so angry as He has never been before and will never be in the future; (moreover), He forbade me (to eat from) the tree, but I disobeyed (Him). (My concern now is to be with) myself! Myself! Go to somebody else; go to Noah." They will go to Noah and say: "O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Won't you intercede for us with your Lord?" Noah will reply: "Today my Lord has become so angry as he had never been before and will never be in the future. Myself! Myself! Go to The Prophet (Mohammad)." Then, people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: "O Mohammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given. ""

٣٣٣٨ ـ حدَّثنا أبو نُعَيم: حدَّثنا شَيْبانُ، عن يحيى، عن أبي سَلَمَة: سمعتُ أبا هُريرةَ رضيَ اللَّهُ عنهُ قال: قال رسولُ اللَّه ﷺ: «ألا أُحدِّثُكُم حديثاً عنِ الدَّجَّال، ما حدَّث به نبيٌّ قومَهُ؟ إنَّه أعْوَرُ، وإنَّهُ يَجيءُ معهُ بِمِثالِ الجنَّةِ والنَّارِ، فالَّتي يَقولُ: إنَّها الجنَّةُ هيَ النَّارُ، وإنِّي أُنذِرُكُم كما أنذرَ بهِ نوحٌ قومَهُ».

٣٣٣٩ ـ حدثنا موسى بنُ إسماعيل: حدَّثنا عبدُ الواحد بنُ زياد: حدَّثنا الأعمشُ، عن أبي صالحٍ، عن أبي سعيدٍ قال: قال رسولُ اللَّه ﷺ: «يَجيءُ نُوحٌ وأُمَّتُهُ، فيقولُ اللَّهُ تعالى: هل بلَّغْتَ؟ فيقولُ: نعم أي ربِّ، فيقولُ لأُمَّتِه: هل بلَّغكم؟ فيقولون: لا ما جاءنا من نبيٍّ، فيقولُ لنوح: مَن يشهدُ لك؟ فيقولُ محمَّدٌ ﷺ وأُمَّتُهُ، فنَشهدُ أنَّه قد بلَّغ، وهو قولُهُ جلَّ ذِكرُهُ: ﴿وكذلِكَ جعلناكُم أُمَّةً وسطاً لِتَكونُوا شُهداءَ على النَّاس﴾» [البقرة: ١٤٣]. والوَسَطُ العَدْلُ. [الحديث ٣٣٣٩ ـ طرفاه في: ٤٤٨٧، ٧٣٤٩].

٣٣٤٠ ـ حدَّثني إسحاقُ بنُ نَصْر: حدَّثنا محمَّدُ بنُ عُبَيد: حدَّثنا أبو حَيَّانَ، عن أبي زُرْعَةَ، عن أبي هُريرةَ رضيَ اللَّهُ عنهُ قال: كُنَّا معَ النَّبيِّ ﷺ في دَعوةٍ، فرُفِعَ إليه الذِّراعُ، وكانتْ تُعجِبُهُ، فنَهَسَ منها نَهْسةً، وقال: «أنا سيِّدُ القومِ يومَ القِيامة، هل تدرونَ بِمَ؟ يَجمَعُ اللَّهُ الأوَّلينَ والآخِرينَ في صعيدٍ واحدٍ، فيُبصِرُهُمُ النَّاظِرُ ويُسمِعُهُمُ الدَّاعي، وتَدنو منهم الشَّمسُ، فيقولُ بعضُ النَّاس: ألا تَرَونَ إلى ما أنتم فيه، إلى ما بلغكُم؟ ألا تنظُرونَ إلى مَن يَشفعُ لكم إلى ربِّكُم؟ فيقولُ بعضُ النَّاس: أبوكُم آدمُ، فيأتونَه فيقولون: يا آدمُ أنتَ أبو البشر، خلقكَ اللَّهُ بيدِه، ونفخَ فيكَ من رُوحِه، وأمرَ الملائكةَ فسجدوا لك، وأسكنكَ الجنَّةَ، ألا تَشفعُ لنا إلى ربِّك، ألا ترى ما نحنُ فيه وما بلغَنا؟ فيقولُ: ربِّي غضِبَ غضَباً لم يَغضبْ قبلَهُ مثلَه، ولا يَغضبُ بعدَهُ مثلَه، ونهاني عن الشَّجرةِ فعصيتُهُ، نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى نوحٍ، فيأتونَ نوحاً، فيقولون: يا نوحُ، أنتَ أوَّلُ الرُّسلِ إلى أهلِ الأرض، وسمَّاكَ اللَّهُ عبداً شَكوراً، أما ترى إلى ما نحنُ فيه، ألا ترى إلى ما بلغَنا، ألا تَشفعُ لنا إلى ربِّك؟ فيقولُ ربِّي غضبَ اليومَ غضباً لم يَغضبْ قبلَهُ مثلَه، ولا يَغضبُ بعدَهُ مثلَه، نفسي نفسي، ائتوا النبيَّ ﷺ، فيأتوني فأسجدُ تحتَ العرش، فيُقالُ: يا محمَّدُ ارفعْ رأسَك، واشفعْ تُشَفَّعْ، وسَلْ تُعْطَهْ». قال محمَّدُ بنُ عُبَيد: لا أحفظُ سائرَه.

[الحديث ٣٣٤٠ ـ طرفاه في: ٣٣٦١، ٤٧١٢].

٣٣٤٠ـ قوله: (فنهس منها نهسة) أي أخذ لحمها من العظم بأطراف أسنانه ولأبي ذرٍّ فنهش منها نهشة بالشين المعجمة أي أخذه بأضراسه ا هـ من الشارح.

ـ قوله: (سيد القوم) وضبب على القوم في الفرع كأصله، وفي الهامش مصححاً عليه «سيد الناس» (شارح).

ـ قوله: (هل تدرون بمن) أي بمن يظهر ذلك فما ذكره بيان لسبب ظهور سيادته لا لثبوت سيادته فافهم ا هـ سندي وذكر الشارح القسطلاني روايتي بم وثم بدل بمن فانظر.

3341- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition?" (The Moon "Al'qamar" 15) (He recited it) in the usual tone.

[5] Allah's saying: "So also was Elias among those sent (by Us)." Behold, he said to his people, will ye not fear (Allah)? Will ye call upon Ba'l and forsake the Best of Creators, Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old? But they rejected him, and they will certainly be called up (for punishment), except the sincere and devoted servants of Allah (among them). And We left (this blessing) for him among generations (to come) in later times: Peace and salutation to such as Elias Thus indeed do We reward those who do right. For he was one of Our believing Servants." (As'saffat 123:129, 130:132)

It is reported by both of Ibn Mas'ood and Ibn Abbas "Allah be pleased with them" that Elias is Idris himself.

[6] What was mentioned concerning Idris "Peace be upon him"

and Allah's saying: "And We raised him to a lofty station." (Mary 57)

3342- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'dharr said to people: The Prophet "Allah's blessing and peace be upon him" said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith. Having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When he reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel. He asked: Is there anyone with you? Gabriel replied: Yes, Mohammad is with me. He asked: Has he been called? Gabriel said: Yes. Therefore, the gate was opened and we went over the nearest heaven where we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked towards his left, he wept. Then he said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? He replied: He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell. When he looks towards his right he laughs and when he looks towards his left he weeps.

Then he ascended with me until he reached the second heaven and he (Gabriel) said to its gatekeeper: Open (the gate). The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate."

Anas said: "Abu'dharr added that The Prophet "Allah's blessing and peace be upon him" met Adam, Idris, Moses, Jesus and Abraham. But he (Abu'dharr) did not mention on which heaven they were. But he mentioned that he (The Prophet "Allah's blessing and peace be upon him") met Adam on the nearest heaven and Abraham "Peace be upon him" on the sixth heaven."

٣٣٤١ ـ حدَّثنا نصرُ بنُ عليِّ بنِ نصرٍ: أخبَرنا أبو أحمدَ، عن سُفيانَ، عن أبي إسحاقَ، عن الأسودِ بنِ يزيدَ، عن عبدِ اللَّهِ رضيَ اللَّهُ عنهُ: أنَّ رسولَ اللَّهِ ﷺ قرأَ: ﴿فَهَلْ مِن مُدَّكِرٍ﴾ [القمر: ١٧] مِثلَ قِراءةِ العامَّةِ.

[الحديث ٣٣٤١ ـ أطرافه في: ٣٣٤٥، ٣٣٧٦، ٤٨٦٩، ٤٨٧٠، ٤٨٧١، ٤٨٧٢، ٤٨٧٣، ٤٨٧٤].

٥ ـ باب

﴿وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ * أَتَدْعُونَ بَعْلاً وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ * اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ * فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ * إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ * وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾ [الصافات: ١٢٣، ١٢٩]، قالَ ابنُ عبَّاسٍ: يُذكَرُ بخيرٍ ﴿سَلَامٌ عَلَى آلِ يَاسِينَ * إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ * إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾ [الصافات: ١٣٠ ـ ١٣٢].

يُذكَرُ عنِ ابنِ مَسعودٍ وابنِ عبَّاسٍ: أنَّ إِلياسَ هوَ إِدريسُ.

٦ ـ باب ذِكْرِ إدريسَ عليهِ السَّلام

وقولِ اللَّهِ تعالى: ﴿وَرَفَعْنَاهُ مَكَاناً عَلِيّاً﴾ [مريم: ٧٥]

٣٣٤٢ ـ قالَ عَبْدانُ: أخبَرَنا عبدُ اللَّهِ: أخبَرنا يونُسُ، عنِ الزُّهريِّ (ح). حدَّثنا أحمدُ ابنُ صالحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يونُسُ، عنِ ابنِ شِهابٍ قالَ: قالَ أنسٌ: كانَ أبو ذَرٍّ رضيَ اللَّهُ عنهُ يُحدِّثُ: أنَّ رسولَ اللَّهِ ﷺ قالَ: «فُرِجَ سقفُ بيتي وأنا بمكَّةَ، فنزلَ جبريلُ ففَرَجَ صَدْري، ثُمَّ غسَلَهُ بماءِ زَمزمَ، ثُمَّ جاءَ بطَسْتٍ من ذهبٍ، مُمتلِئٍ حِكمةً وإيماناً، فأفرغَها في صَدْري، ثُمَّ أطبَقَهُ، ثُمَّ أخذَ بيَدي فعَرَجَ بي إلى السَّماءِ، فلمَّا جاءَ إلى السَّماءِ الدُّنيا قالَ جِبريلُ لِخازنِ السَّماءِ: افتحْ، قالَ: مَن هذا؟ قالَ: هذا جِبريلُ، قالَ: معكَ أحدٌ؟ قالَ: معي مُحمَّدٌ، قالَ: أُرسِلَ إليهِ؟ قالَ: نعمْ فافتحْ، فلمَّا علَونا السَّماءَ إذا رجُلٌ عن يمينِهِ أَسْوِدَةٌ وعن يَسارِهِ أَسْوِدَةٌ، فإذا نظرَ قِبَلَ يمينِهِ ضحِكَ، وإذا نظرَ قِبَلَ شِمالِهِ بكى، فقالَ: مرحباً بالنَّبيِّ الصَّالحِ والابنِ الصَّالحِ، قلتُ: مَن هذا يا جِبريلُ؟ قالَ: هذا آدمُ، وهذهِ الأَسْوِدَةُ عن يمينِهِ وعن شِمالِهِ نَسَمُ بَنيهِ، فأهلُ اليمينِ منهُم أهلُ الجنَّةِ، والأَسْوِدَةُ الَّتي عن شِمالِهِ أهلُ النَّارِ، فإذا نظرَ قِبَلَ يمينِهِ ضحِكَ، وإذا نظرَ قِبَلَ شِمالِهِ بكى، ثُمَّ عرَجَ بي جِبريلُ حتَّى أتى السَّماءَ الثَّانيةَ، فقالَ لِخازنِها: افتحْ، فقالَ لهُ خازنُها مِثلَ ما قالَ الأوَّلُ ففتحَ».

قالَ أنسٌ: فذكرَ أنَّهُ وجدَ في السَّماواتِ إدريسَ وموسى وعيسى وإبراهيمَ، ولم يُثبِتْ لي كيفَ منازلُهُم، غيرَ أنَّهُ قد ذكرَ أنَّهُ وجدَ آدمَ في السَّماءِ الدُّنيا، وإبراهيمَ في السَّادسةِ، وقالَ

٣٣٤٢ ـ قوله: أسودة: أي أشخاص.

ـ قوله: (نسم بنيه) أي أرواحهم هـ (شارح)

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Anas said: "When Gabriel along with The Prophet "Allah's blessing and peace be upon him" passed by Idris, the latter said: Welcome! O pious Prophet and pious brother. The Prophet "Allah's blessing and peace be upon him" asked: Who is he? Gabriel replied: He is Idris."

The Prophet "Allah's blessing and peace be upon him" added: "I passed by Moses who said: Welcome! O pious Prophet and pious brother. I asked Gabriel: Who is he? Gabriel replied: He is Moses. Then I passed by Jesus who said: Welcome! O pious brother and pious Prophet. I asked: Who is he? Gabriel replied: He is Jesus.

Then I passed by Abraham who said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? Gabriel replied: He is Abraham "Peace be upon him"."

On the other hand, Ibn Hazm reported from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" added: "Then Gabriel ascended with me to a place where I heard the creaking of the pens."

Anas Ibn Malik and Ibn Hazm added: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: what has Allah enjoined on your followers? I replied: He has enjoined fifty prayers on them. Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it. Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: Go back to your Lord as your followers will not be able to bear it. So, I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said: These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he told me to go back once again. I replied: Now I feel shy of asking my Lord again. Then Gabriel took me until we reached The Furthest Lote, which was shrouded in colours, indescribable. Then I was made to enter into Paradise where I found small (tents or) walls of pearls and its earth was of musk."

[7] Allah's saying: "To the Aad people, (we sent) Hud, one of their (own) brethren: he said: O my people worship Allah ye have no other Allah but him will ye not fear (Allah)?" (The Heights "Al'a'raf" 65)

Allah Almighty said too: "Mention (Hud) one of Ad's (own) brethren: behold, he warned his people about the winding Sand tracts: but there have been Warners before him and after him: Worship ye none other than Allah: truly I fear for you the Penalty of a Mighty Day. They said: Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth! He said: The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: but I see that ye are a people in ignorance! Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, This cloud will give us rain! Nay, it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty! Everything will it destroy by the command of its Lord! Then by the morning they nothing was to be seen but (the ruins of) their houses! Thus do We recompense those given to sin!" (Al'ahqaf 21:25)

he further said: "And the Ad, they were destroyed by a furious Wind, exceedingly violent; He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path), as if they had been roots of hollow palm trees tumbled down! Then seest thou any of them left surviving?" (The Sure Reality "Al'haqqa" 6:8)

أَنَسٌ: «فَلَمَّا مَرَّ جِبْرِيل بِإِدْرِيس قَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، فَقُلتُ: مَنْ هذا؟ قَالَ: هذا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسى، فَقَال: مَرْحَباً بِالنَّبِيِّ الصَّالِح وَالأَخِ الصَّالِح، قُلتُ: مَنْ هذا؟ قَالَ: هذا مُوسى، ثُمَّ مَرَرْتُ بِعِيسى، فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قُلتُ: مَنْ هذا؟ قَالَ: عِيسى، ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ، وَالابْنِ الصَّالِحِ، قُلتُ: مَنْ هذا؟ قَالَ هذا إِبْرَاهِيمُ».

قَالَ: وَأَخْبَرَنِي ابْنُ حَزْم: أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَيَّةَ الأَنْصَارِيَّ كَانَا يَقُولانِ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بِي، حَتَّى ظَهَرْتُ لِمُسْتَوىً أَسْمَعُ صَرِيفَ الأَقْلامِ».

قَالَ ابْنُ حَزْم وَأَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللَّهُ عَلَيَّ خَمْسِينَ صَلاةً، فَرَجَعْتُ بِذلِكَ، حَتَّى أَمُرَّ بِمُوسى، فَقَالَ مُوسى: مَا الَّذِي فَرَضَ عَلَى أُمَّتِكَ؟ قُلتُ: فَرَضَ عَلَيهِمْ خَمْسِينَ صَلاةً، قَالَ: فَرَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لا تُطِيقُ ذلِكَ، فَرَجَعْتُ فَرَاجَعْتُ رَبِّي فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسى، فَقَالَ رَاجِعْ رَبَّكَ: فَذَكَرَ مِثْلَهُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لا تُطِيقُ ذلِكَ فَرَجَعْتُ فَرَاجَعْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لا يُبَدَّلُ القَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسى، فَقَالَ رَاجِعْ رَبَّكَ، فَقُلتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ حَتَّى أَتَى السِّدْرَةَ المُنْتَهى، فَغَشِيَهَا أَلوانٌ لا أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلتُ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا المِسْكُ». [طرفه في: ١٦٣].

٧ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِلَى عَادٍ أَخَاهُمْ هُوداً قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ﴾ [الأعراف: ٦٥]

وَقَوْلِهِ: ﴿إِذْ أَنْذَرَ قَوْمَهُ بِالأَحْقَافِ ـ إِلَى قَوْلِهِ ـ كَذلِكَ نَجْزِي القَوْمَ المُجْرِمِينَ﴾ [الأحقاف: ٢١ ـ ٢٥] فِيهِ: عَنْ عَطَاءٍ وَسُلَيْمَانَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

باب قَوْلِ اللَّهِ عز وجل ﴿وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ﴾ شديدة ﴿عَاتِيَةٍ﴾، قال ابْنُ عُيَيْنَةَ: عتت على الخُزَّانِ ﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُوماً﴾ مُتَتَابِعَةً ﴿فَتَرَى القَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾ أُصُولُهَا ﴿فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ﴾ بَقِيَّةٍ [الحاقة: ٦ ـ ٨].

ـ قوله: (وأبا حية الأنصاري) ولأبي ذر وابن عساكر وأبا حبة بالموحدة بدل التحتية وهو الصواب (شارح).

ـ قوله: حتى أمر ضبط في نسخ بنصب أمر وفي نسخ برفعه والشارح ساكت عن كليهما ا هـ.

ـ قوله: (أتى السدرة المنتهى) وفي نسخة إلى السدرة المنتهى ولابن عساكر حتى أتى بي سدرة المنتهى (شارح).

ـ قوله: (جنابذ) جمع جنبذة وهي: القبة.

Then Allah Almighty said: "Thus were they made powerless to scale it or to dig through it. He said: this is a mercy from my Lord: but when the promise of my Lord comes to pass, he will make it into dust; and the promise of my Lord is true." (The Cave "Al'kahf" 97:98)

Allah said (regarding gog and magog): "Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill." (The Prophets "Al'anbiya" 96)

3346- Zainab Bint Abu'salama narrated from Ommu'habiba from Zainab Bint "daughter of" Jahsh "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" once came to her in a state of fear and said: "There is no God to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab Bint Jahsh asked: "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said: "Yes, when the evil persons increase."

3347- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An opening in gog and magog's wall like this has been made." He made a circle with his thumb and index finger.

3348- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all the good is in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." (Pilgrimage "Al'hajj" 2) The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! Who is that (excluded) one?" He said: "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog."

The Prophet "Allah's blessing and peace be upon him" further said: "By he, in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We magnified Allah. He added: "I hope that you will be one-third of the people of Paradise." We magnified Allah. He said: "I hope that you will be half of the people of Paradise." We magnified Allah. He further said: "You (Muslims) (compared with non Muslims in number) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox."

٣٣٤٣ ـ حدثني مُحمَّدُ بنُ عرعرة: حدَّثَنا شُعْبَةُ، عن الحَكَم، عن مُجاهِدٍ، عن ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهُما، عن النَّبِيِّ ﷺ قال: «نُصِرتُ بِالصَّبا، وأُهلِكتْ عادٌ بالدَّبُورِ».

[طرفه في: ١٠٣٥].

٣٣٤٤ ـ قالَ: وقالَ ابنُ كثِيرٍ، عن سفيانَ، عن أبيه، عن ابنِ أبي نُعْمٍ، عن أبي سعيدٍ رضيَ اللَّهُ عنهُ قال: بعَثَ عليٌّ رَضِيَ اللَّهُ عنهُ إلى النَّبيِّ ﷺ بِذُهَيبةٍ، فقَسَمَها بينَ الأربعةِ: الأقرَعِ بنِ حابِسٍ الحنظليِّ ثُمَّ المجاشعيِّ، وعُيَينَةَ بنِ بدرٍ الفزاريِّ، وزيدٍ الطائيِّ، ثُمَّ أحدِ بني نبهانَ، وعلقمةَ بنِ عُلاثةَ العامريِّ، ثُمَّ أحدِ بني كلابٍ، فغضبتْ قريشٌ والأنصارُ، قالوا: يُعطِي صَنادِيدَ أهلِ نجدٍ ويدعُنا، قال: «إنَّما أتألَّفُهم» فأقبلَ رجلٌ غائرُ العينينِ مُشرِفُ الوجْنتينِ، ناتئُ الجبينِ، كثُّ اللِّحيةِ محلوقٌ، فقال: اتَّقِ اللَّهَ يا محمَّدُ، فقال: «مَنْ يطعِ اللَّهَ إذا عصيتُ؟ أيأمنُني اللَّهُ على أهلِ الأرضِ فلا تأمنُوني» فسألهُ رجلٌ قتلَهُ ـ أحسبُهُ خالدَ ابنَ الوليدِ ـ فمنعهُ، فلمَّا ولَّى قال: «إنَّ من ضِئْضِئِ هذا، أو: في عقِبِ هذا قومٌ يقرؤونَ القرآنَ لا يُجاوزُ حناجرَهُم، يمرقونَ منَ الدِّينِ مُروقَ السَّهمِ منَ الرَّميَّةِ، يقتُلونَ أهلَ الإسلامِ ويدعُونَ أهلَ الأوثانِ، لئن أنا أدركتُهُم لأقتلنَّهُم قتلَ عادٍ». [الحديث ٣٣٤٤ـ أطرافه في: ٣٦١٠، ٤٣٥١، ٤٦٦٧، ٥٠٥٨، ٦١٦٣، ٦٩٣١، ٦٩٣٣، ٧٤٣٢، ٧٥٦٢].

٣٣٤٥ ـ حدثنا خالدُ بنُ يزيدَ: حدَّثنا إسرائيلُ عن أبي إسحاقَ عنِ الأسودِ قال: سمعتُ عبدَ اللَّهِ قال: سمعتُ النَّبيَّ ﷺ يقرأُ: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٧]. [طرفه في: ٣٣٤١].

٨ ـ باب قِصَّةِ يَأْجُوجَ ومَأْجُوجَ

وقولِ اللَّهِ تعالَى: ﴿قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ﴾ [الكهف: ٩٤].

قولِ اللَّهِ تعالَى: ﴿وَيَسْأَلُونَكَ عَن ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُم مِّنْهُ ذِكْرًا. إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا * فَأَتْبَعَ سَبَبًا﴾ ـ إلى قولِهِ ـ ﴿آتُونِي زُبَرَ الْحَدِيدِ﴾ [الكهف: ٨٣ ـ ٩٦] واحدُها زُبْرةٌ وهيَ القِطَعُ. ﴿حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ﴾ [الكهف: ٩٦] يُقالُ عنِ ابنِ عبَّاسٍ: الجبلَينِ. والسُّدَّينِ الجبلَينِ ﴿خَرْجًا﴾ [الكهف: ٩٤] أجرًا ﴿قَالَ انفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا﴾ [الكهف: ٩٦] أَصْبُبْ عليهِ رَصاصاً، ويُقالُ: الحديدُ، ويُقالُ: الصُّفرُ. وقالَ ابنُ عبَّاسٍ: النُّحاسُ. ﴿فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ﴾ [الكهف: ٩٧] يعلُوهُ، استطاعَ استفعلَ، من أطعْتُ لهُ، فلذلكَ فُتحَ أسطاعَ يسطيعُ، وقالَ بعضُهُم: استطاعَ

٣٣٤٤ ـ قوله: (من ضئضيء) ويروى من صنصىء أي من نسل

باب ٨ ـ قوله: (والسدين) بضم السين وفتحها لغتان على ما ذكره الشارح والقراءة عندنا الفتح

ـ قوله: (من أطعت له) وروي من طعت له من الطوع الثلاثي كما في الشارح.

ـ قوله: (فلذلك) أي فلأجل حذف التاء ونقل حركتها إلى الهمزة الشارح.

3343- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "I have been made victorious with The Saba (an easterly wind) while Ad people were destroyed by The Dabur (a westerly wind)."

3344- Abu’sa’eed “Allah be pleased with him” reported: Ali “Allah be pleased with him” sent a piece of gold to The Prophet “Allah’s blessing and peace be upon him” who distributed it among four persons: Al’aqra Ibn Habis Al’hanzali from the tribe of Mujashi, Oyaina Ibn Badr Al’fazari, Zaid at’ta'i who belonged to (the tribe of) Banu’nabhan, and Alqama Ibn Olatha Al’ameri who belonged to (the tribe of) Banu’kilab. So the Quraish and the Ansar became angry and said: "He (The Prophet) gives the chief of Najd and does not give us." The Prophet “Allah’s blessing and peace be upon him” said: "I give them so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of The Prophet “Allah’s blessing and peace be upon him”) and said: "Be afraid of Allah, O Mohammad!" The Prophet “Allah’s blessing and peace be upon him” said: "Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while, you do not trust me?" Somebody who, I think, was Khalid Ibn Al’walid, requested The Prophet “Allah’s blessing and peace be upon him” to let him kill this man, but he prevented him. When the man left, The Prophet “Allah’s blessing and peace be upon him” said: "From the offspring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite without understanding or acting on it). Moreover, they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will let alive the idolaters. If I live up to their time, I will kill them (entirely)as the people of Ad were killed."

3345- Abdullah “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” recited: “then is there any that will receive admonition?” (The Moon “Al’qamar” 17)

[8] The story of gog and magog

and Allah's saying: "They ask thee concerning Dhul'qarnain. Say, I will rehearse to you something of his story. Verily we established his power on earth, and we gave him the ways and the means to all ends. One (such) way he followed, until, when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a people: we said: O Dhul'qarnain (thou hast authority,) either to punish them, or to treat them with kindness. He said: whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and he will punish him with a punishment unheard of (before). But whoever believes, and works righteousness, he shall have a goodly reward, and easy will be his task as we order it by our command. Then followed he (another) way, Until, when he came to the rising of the sun, he found it rising on a people for whom we had provided no covering protection against the sun. (He left them) as they were: we completely understood what was before him. Then followed he (another) way, Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word. They said: O Dhul'qarnain the Gog and Magog (people) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them? He said: (the power) in which my Lord has established me is better (than tribute): help me therefore with strength (and labour): I will erect a strong barrier between you and them: Bring me blocks of iron. At length, when he had filled up the space between the two steep mountain sides, he said, blow (with your bellows) then, when he had made it (red) as fire, he said: bring me, that I may pour over it, molten lead." (The Cave 83:96)

يستطيعُ. ﴿وما استَطاعُوا لَهُ نقبا * قالَ هذا رَحمَةٌ مِن رَبِّي فَإِذا جاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاً﴾ [الكهف: ٩٧ ـ ٩٨] أَلزَقَهُ بالأَرضِ، وَنَاقَةٌ دَكَّاءُ لاَ سَنَامَ لَهَا، وَالدَّكْدَاكُ مِنَ الأَرْضِ مِثْلُهُ، حَتَّى صَلُبَ مِنَ الأَرْضِ وتَلبَّدَ. ﴿وكان وَعْدُ رَبِّي حَقّاً * وَتَرَكنا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ في بَعْضٍ﴾ [الكهف: ٨٨ ـ ٩٩]: ﴿حَتَّى إِذا فُتِحَتْ يَاجُوجُ وَماجُوجُ وَهُمْ مِن كُلِّ حَدَبٍ يَنسِلُونَ﴾ [الأنبياء: ٩٦].

قال قَتَادَةُ: حَدَبٌ أَكَمَةٌ، قالَ رَجُلٌ لِلنَّبِيِّ ﷺ: رَأَيتُ السَّدَّ مِثْلَ البُرْدِ المُحَبَّرِ، قال: «رَأَيتَهُ»؟

٣٣٤٦ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهَابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ: أَنَّ زَينَبَ ابنَةَ أَبي سَلَمَةَ حَدَّثَتْهُ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبي سُفيَانَ، عَنْ زَينَبَ ابنَةِ جَحْشٍ رَضِيَ اللَّهُ عنهُنَّ: أَنَّ النَّبِيَّ ﷺ دَخلَ عليها فزِعاً يقولُ: «لا إِلهَ إلا اللَّهُ، وَيلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَومَ مِن رَدْمِ يَاجُوجَ ومَاجُوجَ مِثْلُ هذهِ». وَحَلَّقَ بِإِصبَعِهِ الإِبهَامِ وَالَّتي تَلِيهَا، قالَتْ زَينَبُ ابنَةُ جَحْشٍ: فَقُلتُ: يا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينا الصَّالِحُونَ؟ قال: «نَعَم، إِذا كَثُرَ الخُبْثُ» [الحديث ٣٣٤٦ ـ أطرافه في: ٣٥٩٨، ٧٠٥٩، ٧١٣٥].

٣٣٤٧ ـ حدّثنا مُسلِمُ بنُ إِبراهِيمَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا ابنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قال: «فَتحَ اللَّهُ مِن رَدْمِ يَاجُوجَ وَمَاجُوجَ مِثلَ هذا». وَعَقَدَ بِيَدِه تِسْعِينَ. [الحديث ٣٣٤٧ ـ طرفه في: ٧١٣٦].

٣٣٤٨ ـ حدّثني إِسحاقُ بنُ نَصْرٍ: حَدَّثَنا أَبو أُسامَةَ، عَنِ الأَعمَشِ: حَدَّثَنا أَبو صَالِحٍ، عَن أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَقُولُ اللَّهِ تَعالَى: يَا آدَمُ، فَيَقُولُ: لَبَّيكَ وَسَعْدَيكَ، والخَيرُ في يَدَيكَ، فَيَقُولُ: أَخرِجْ بَعْثَ النَّارِ، قالَ: وما بَعْثُ النَّارِ؟ قالَ: مِن كُلِّ أَلفٍ تِسعَ مِئَةٍ وَتِسعَةً وَتِسعِينَ، فَعِندَهُ يَشِيبُ الصَّغِيرُ، ﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَاهُمْ بِسُكَارَى، وَلكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾». [الحج: ٢] قالُوا: يا رَسُولَ اللَّهِ، وَأَيُّنا ذلكَ الوَاحِدُ؟ قالَ: «أَبشِرُوا، فَإِنَّ مِنكُمْ رَجُلٌ وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلفٌ». ثُمَّ قالَ: «وَالَّذِي نَفسِي بِيَدِهِ، إِنِّي أَرجُو أَنْ تَكُونُوا رُبُعَ أَهلِ الجَنَّةِ». فَكَبَّرنا، فَقالَ: «أَرجُو أَنْ تَكونُوا ثُلُثَ أَهلِ الجَنَّةِ». فَكَبَّرنَا، فَقالَ: «أَرجُو أَنْ تَكونُوا نِصْفَ أَهلِ الجَنَّةِ». فَكَبَّرنَا، فَقالَ: «ما أَنْتُمْ في النَّاسِ إلاَّ كَالشَّعَرَةِ السَّوْداءِ في جِلدِ ثَوْرٍ أَبيَضَ، أَوْ كَشَعَرَةٍ بَيضاءَ في جِلدِ ثَوْرٍ أَسْوَدَ». [الحديث ٣٣٤٨ ـ أطرافه في: ٤٧٤١، ٦٥٣٠، ٧٤٨٣].

ـ قوله: (من الأرض) ساقط لأبي ذر وابن عساكر كما في الشارح.

ـ (السد) بفتح السين ولأبي ذر بضمها قاله الشارح.

٣٣٤٨ـ قوله: (رجل) بالرفع على أنه مبتدأ مؤخر بتقدير ضمير الشأن في إن، أي فإنه منكم رجل. ولأبي ذر رجلاً بالنصب وهو ظاهر. ا هـ من الشارح.

[9] Allah's saying: "for Allah did take Abraham for a friend." (The Women "An'nisa" 125)

he said also: "Abraham was indeed model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah." (The Bees "An'nahl" 120)

Allah further said: "And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender hearted, forbearing." (The Repentance "At'tawba" 114)

3349- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we, shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "My companions! My companions!" It will be said: "They became renegade from Islam after you had left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things. If you punish them, they are your slaves and if you forgive them, Verily you, only you are the All-Mighty, the All-Wise." (The Repast 117:118)

3350- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement Abraham will meet his father Azar whose face will be dark and covered with dust. (Abraham will say to him): "Didn't I tell you not to disobey me?" His father will reply: "Today I will not disobey you." Abraham will say: "O Lord! You promised me not to disgrace me on the Day of Judgement; and what will be more disgraceful to me than cursing and dishonouring my father?" Then Allah will say (to him): "I have forbidden Paradise from the disbelievers." Then he will be addressed: "O Abraham! Look! What is underneath your feet?" He will look and there he will see a blood-stained animal, which will be caught by the legs and thrown in the (Hell) Fire."

3351- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" entered Ka'ba wherein he found the pictures of (Prophet) Abraham and Mary. On that he said: "What is the matter with them (people of Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Abraham. Furthermore, why is he depicted as practicing divination by arrows?"

٩ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً﴾ [النساء: ١٢٥]

وقَوْلِه: ﴿إِنَّ إِبْراهِيمَ كانَ أُمَّةً قانِتاً﴾ [النحل: ١٢٠]. وَقَوْلِه: ﴿إِنَّ إِبْراهِيمَ لأَوّاهٌ حَلِيمٌ﴾ [التوبة: ١١٤]. وقالَ أَبُو مَيسَرَةَ: الرَّحِيمُ بِلِسانِ الحَبَشَةِ.

٣٣٤٩ ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفيانُ: حَدَّثَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: حَدَّثَنِي سَعِيدُ بنُ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ مَحْشُورُونَ حُفاةً عُراةً غُرْلاً، ثُمَّ قَرَأَ: ﴿كَما بَدَأْنا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَينا إِنَّا كُنَّا فاعِلِينَ﴾ [الأنبياء: ١٠٤]. وَأَوَّلُ مَنْ يُكْسَى يَوْمَ القِيامَةِ إِبْرَاهِيمُ، وَإِنَّ أُناساً مِنْ أَصْحابِي يُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ، فَأَقُولُ: أَصْحابِي أَصْحابِي، فَيَقُولُ: إِنَّهُمْ لَمْ يَزالُوا مُرْتَدِّينَ عَلَى أَعْقابِهِمْ مُنْذُ فارَقْتَهُمْ، فَأَقُولُ كَما قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيهِمْ شَهِيداً ما دُمْتُ فِيهِمْ ـ إِلَى قَوْلِهِ ـ الحَكِيمُ﴾ [المائدة: ١١٧ ـ ١١٨].

[الحديث ٣٣٤٩ ـ أطرافه في: ٣٤٤٧، ٤٦٢٥، ٤٦٢٦، ٤٧٤٠، ٦٥٢٤، ٦٥٢٥، ٦٥٢٦].

٣٣٥٠ ـ حدّثنا إِسْماعِيلُ بنُ عَبْدِ اللَّهِ قالَ: أَخْبَرَنِي أَخِي عَبْدُ الحَمِيدِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَلْقَى إِبْراهِيمُ أَباهُ آزَرَ يَوْمَ القِيامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: فالْيَوْمَ لا أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الأَبْعَدِ؟ فَيَقُولُ اللَّهُ تَعالَى: إِنِّي حَرَّمْتُ الجَنَّةَ عَلَى الكافِرِينَ، ثُمَّ يُقالُ: يا إِبْراهِيمُ ما تَحْتَ رِجْلَيكَ؟ فَيَنْظُرُ، فَإِذا هُوَ بِذِيخٍ مُلْتَطِخٍ، فَيُؤْخَذُ بِقَوائِمِهِ فَيُلْقَى في النَّارِ». [الحديث ٣٣٥٠ ـ طرفاه في: ٤٧٦٨، ٤٧٦٩].

٣٣٥١ ـ حدّثنا يَحْيَى بنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ بُكَيراً حَدَّثَهُ، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: دَخَلَ النَّبِيُّ ﷺ البَيتَ، وَجَدَ فِيهِ صُورَةَ إِبْراهِيمَ وَصُورَةَ مَرْيَمَ، فَقالَ: «أَما لَهُمْ، فَقَدْ سَمِعُوا أَنَّ المَلائِكَةَ لا تَدْخُلُ بَيتاً فِيهِ صُورَةٌ، هذا إِبْراهِيمُ مُصَوَّرٌ، فَما لَهُ يَسْتَقْسِمُ».

[طرفه في: ٣٩٨].

٣٣٥٢ ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ،

٣٣٤٩ـ قوله: (غرلاً) أي قلفاً فإن العزلة كالقلفة ما يقطعه الخاتن.

٣٣٥٠ـ قوله: (الأبعد) أي من رحمة الله تعالى.

ـ قوله: (بذيخ): ذكر ضبع كثير الشعر والأنثى ذيخة.

٣٣٥١ـ قوله: (البيت) يعني الكعبة.

ـ وقوله: (وجد) قال الشارح ولأبي ذر فوجد. وقوله: أما لهم ولأبي ذر وابن عساكر: أمّا هم بتشديد الميم وبدونه مع إسقاط اللام قبل الهاء ا هـ.

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3352- Ibn Abbas “Allah be pleased with both” narrated: When The Prophet “Allah’s blessing and peace be upon him” saw pictures in the Ka’ba, he did not enter it until he ordered them to be erased. When he saw (the pictures of) Abraham and Ishmael carrying the arrows of divination, he said: "May Allah curse them (people of Quraish)! By Allah, neither Abraham nor Ishmael practiced divination by arrows." 3353- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Who is the most honourable amongst the people (in Allah's Sight)?" He said: "The most righteous amongst them." They said: "We do not ask you about this. " He said: "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet, the son of Allah's bosom friend Abraham." They said: "We do not want to ask about this." He said: "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

3353- Abu’huraira “Allah be pleased with him” narrated: It was said: “O Messenger of Allah! Who is the most honourable amongst the people?” he replied: “The most pious amongst them.” They said: “We did not ask you of this.” He said: “Then it is Joseph, The Prophet of Allah, the son of The Prophet of Allah, the son of The Prophet of Allah, the son of The Bosom Friend of Allah.” They said: “We did not ask you of this.” He replied: “Then you (want to) ask me of the descent of Arabs. The best amongst them in The Pre-Islamic period of ignorance is the best amongst them in Islam provided that they comprehend (religious) knowledge).”

3354- Samura "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two persons came to me at night (in a dream and took me along with them). We passed by a man who was so tall that I was not able to see his head. That person was Abraham."

3355- Ibn Abbas "Allah be pleased with both" told, after they mentioned to him Ad’dajjal, in between whose eyes the word “disbeliever” would be written: I did not hear it. But The Prophet "Allah's blessing and peace be upon him" said: "If you want to see Abraham, then look at your companion (The Prophet Mohammad). But Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms, as if I am now looking at him coming down in a valley."

3356- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Abraham did his circumcision with an adze at the age of eighty."

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّوَرَ فِي البَيْتِ لَمْ يَدْخُلْ حَتَّى أَمَرَ بِهَا فَمُحِيَتْ، وَرَأَى إِبْرَاهِيمَ وَإِسماعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَا الأَزْلَامَ، فَقَالَ: «قَاتَلَهُمُ اللَّهُ، وَاللَّهِ إِنِ اسْتَقْسَمَا بِالأَزْلَامِ قَطُّ». [طرفه في: ٣٩٨].

٣٣٥٣ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحيى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ قال: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قالَ: «أَتْقَاهُمْ». فَقَالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قال: «فَيُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنِ نَبِيِّ اللَّهِ، ابْنِ خَلِيلِ اللَّهِ». قالوا: لَيسَ عَنْ هذا نَسألُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسأَلُونَ؟ خِيَارُهُمْ فِي الجاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلامِ، إِذا فَقِهُوا». قال أَبُو أُسامَةَ وَمُعْتَمِرٌ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٣٣٥٣ ـ أطرافه في: ٣٣٧٤، ٣٣٨٣، ٣٤٩٠، ٤٦٨٩].

٣٣٥٤ ـ حدثنا مُؤَمَّلٌ: حَدَّثَنَا إِسْماعِيلُ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو رَجاءٍ: حَدَّثَنَا سَمُرَةُ قال: قال رَسُولُ اللَّهِ ﷺ: «أَتانِي اللَّيلَةَ آتِيَانِ، فَأَتَيْنا عَلى رَجُلٍ طَوِيلٍ، لا أَكادُ أَرى رَأْسَهُ طُولاً، وَإِنَّهُ إِبْرَاهِيمُ ﷺ».

[طرفه في: ٨٤٥].

٣٣٥٥ ـ حدثني بَيَانُ بْنُ عَمْرٍو: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُجَاهِدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: وَذَكَرُوا لَهُ الدَّجَّالَ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كافِرٌ، أَوْ: ك ف ر، قالَ: لَمْ أَسْمَعْهُ، وَلكِنَّهُ قالَ: «أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَجَعْدٌ آدَمُ، عَلَى جَمَلٍ أَحْمَرَ، مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيهِ انْحَدَرَ فِي الوَادِي».

[طرفه في: ١٥٥٥].

٣٣٥٦ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحمانِ القُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمانِينَ سَنَةً، بِالقَدُّومِ».

حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ: «بالقَدُومِ». مُخَفَّفَة. تابَعَهُ عَبْدُ

ـ وقوله: (إن استقسما) أي ما استقسما.

٣٣٥٣ـ قوله: (تسألون) ولأبي ذر: تسألونني ولابن عساكر: تسألوني اهـ.

ـ قوله: (إذا فقهوا) بهذا الضبط أي إذا صاروا فقهاء ولأبي ذرّ إذا فقهوا بكسر القاف أي إذا فهموا كما في الشارح.

٣٣٥٥ـ قوله: ك ف ر بفتحات مفرقة قاله الشارح.

ـ وقوله: (مخطوم بخلبة) أي مزموم بليفة.

3357- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abraham did not tell a lie except on three occasions."

3358- Abu'huraira "Allah be pleased with him" narrated: Abraham did not tell a lie except on three occasions. Twice for the Sake of Allah when he said: "I am sick," (As'saffat 89) and he said: "(I have not done this but) the big idol has done it." (The Prophets "Al'anbiya" 23)The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the land of) a tyrant. Someone said to the tyrant: "This man (Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying: "Who is this lady?" Abraham said: "She is my sister." Abraham went to Sarah and said: "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was stunned. He asked Sarah: "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got stiff or stiffer than before and) was more stunned. He again requested Sarah: "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became all right. He then called one of his guards (who had come with her) and said: "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked: "What has happened?" She replied: "Allah has spoiled the evil plot of the infidel and gave me Hajar for service."" Abu'huraira commented: "This is your mother, o sons of Ma As'sama."

3359- Sa'eed Ibn Al'musaiyyab narrated from Ommu'sharik "Allah be pleased with her": Allah's Apostle "Allah's blessing and peace be upon him" ordered that the salamander should be killed and said: "It blew (the fire) on Abraham."

3360- Abdullah "Allah be pleased with him" narrated: When the following verse was revealed: "It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), we said: "O Messenger of Allah! Who amongst us does not wrong himself?" he replied: "It is not as you said. "Confused not their beliefs with wrong" means "disbelief". Did not you hear Luqman's saying to his son? (He said): "O my son join not in worship

الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، تَابَعَهُ عَجْلانُ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ.

[الحديث ٣٣٥٦ ـ طرفه في: ٦٢٩٨].

٣٣٥٧ ـ حدّثنا سَعِيدُ بْنُ تَلِيدٍ الرُّعَيْنِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قال: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلاَّ ثَلاثاً».

[طرفه في: ٢٢١٧].

٣٣٥٨ ـ حدّثنا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عليه السَّلامُ إِلاَّ ثَلاثَ كَذَبَاتٍ: ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هٰذَا﴾ [الأنبياء: ٦٣]. وَقالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ، إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الجَبَابِرَةِ، فَقِيلَ لَهُ: إِنَّ هَاهُنَا رَجُلاً مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا، فَقَالَ: مَنْ هٰذِهِ؟ قالَ: أُخْتِي، فَأَتَى سَارَةَ قالَ: يَا سَارَةُ لَيْسَ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ، وَإِنَّ هٰذَا سَأَلَنِي فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي، فَلاَ تُكَذِّبِينِي، فَأَرْسَلَ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ فَأُخِذَ، فَقَالَ: ادْعِي اللَّهَ لِي وَلاَ أَضُرُّكِ، فَدَعَتِ اللَّهَ فَأُطْلِقَ، ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ فَأُخِذَ مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعِي اللَّهَ لِي وَلاَ أَضُرُّكِ، فَدَعَتْ فَأُطْلِقَ، فَدَعَا بَعْضَ حَجَبَتِهِ، فَقَالَ: إِنَّكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ، فَأَخْدَمَهَا هَاجَرَ، فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّي، فَأَوْمَأَ بِيَدِهِ: مَهْيَا، قالَتْ: رَدَّ اللَّهُ كَيْدَ الكَافِرِ، أَوِ الفَاجِرِ، فِي نَحْرِهِ، وَأَخْدَمَ هَاجَرَ». قالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ، يَا بَنِي مَاءِ السَّمَاءِ.

[طرفه في: ٢٢١٧].

٣٣٥٩ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَوِ ابْنُ سَلاَمٍ عَنْهُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الوَزَغِ. وَقالَ: «كانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيهِ السَّلاَمُ».

٣٣٦٠ ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]. قُلْنَا: يَا رَسُولَ اللَّهِ، أَيُّنَا لاَ يَظْلِمُ نَفْسَهُ؟ قالَ: «لَيْسَ كَمَا تَقُولُونَ ﴿لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ بِشِرْكٍ، أَوَ لَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لابْنِهِ: ﴿يَا بُنَيَّ لاَ

٣٣٥٨ـ قوله: (كذبات) بفتح الذال وتسكينها انظر الشارح.

ـ قوله: (مهيا) أي ما حالك أو ما شأنك ولأبي ذر مهيم ولابن السكن: مهين، وكلها بمعنى (شارح).

٣٣٥٩ـ قوله: (وقال) ولأبي ذر قال: بحذف الواو.

(others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

[9] Allah's saying: "Then came (the worshippers) with hurried steps, and faced (him)." (As'saffat 94)

3361- Abu'huraira "Allah be pleased with him" narrated: One day some meat was presented to The Prophet "Allah's blessing and peace be upon him" who said: "On the Day of Judgement, Allah will gather all the first and the last (people) in one plain, with the voice of the announcer reaching all of them. Moreover, one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the tradition of intercession): "The people will go to Abraham and say: "You are Allah's Prophet and His bosom friend on the earth. Will you intercede for us with your Lord?" Abraham will then remember his lies and say: "Myself! Myself! Go to Moses.""

3362- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "May Allah be Merciful to the mother of Ishmael! Had she not hurried (to fill her water skin from Zamzam), Zamzam would have been a stream flowing on the surface of the earth."

3363- Ibn Abbas "Allah be pleased with both" narrated (through Sa'eed Ibn Jubair): "Abraham brought Ishmael and his mother (to Mecca). She was suckling Ishmael and she had a water skin with her."

3364- Ibn Abbas "Allah be pleased with both" narrated: The first lady to use a belt was the mother of Ishmael. She used it so that she might hide her traces from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water skin containing some water. Then he set out homeward. Ishmael's mother followed him saying: "O Abraham! Where are you going, leaving us in this

تُشرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾؟! [لقمان: ١٣]. [طرفه في: ٣٢].

١٠ ـ باب ﴿يَزِفُّونَ﴾ [الصافات: ٩٤] النَّسَلانُ في المَشْيِ

٣٣٦١ ـ حدثنا إسحاق بن إبراهيم بن نصر: حدثنا أبو أسامة، عن أبي حيان، عن أبي زرعة، عن أبي هريرة رضي الله عنه قال: أتي النبي ﷺ يوماً بلحم فقال: «إنَّ اللَّهَ يَجْمَعُ يَوْمَ القِيامَةِ الأَوَّلِينَ وَالآخِرِينَ في صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِي وَيُنْفِذُهُمُ البَصَرُ، وَتَدْنُو الشَّمْسُ مِنْهُم ـ فذكر حديث الشفاعة ـ فيأتون إبراهيم فيقولون: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنَ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ فَذَكَرَ كَذَبَاتِهِ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى مُوسى». تابعه أنس عن النبي ﷺ.

[طرفه في: ٣٣٤٠].

٣٣٦٢ ـ حدثني أحمد بن سعيد أبو عبد الله: حدثنا وهب بن جرير، عن أبيه، عن أيوب، عن عبد الله بن سعيد بن جبير، عن أبيه، عن ابن عباس رضي الله عنهما، عن النبي ﷺ قال: «يرحم الله أم إسماعيل، لولا أنها عجلت، لكان زمزم عيناً معيناً».

[طرفه في: ٢٣٦٨].

٣٣٦٣ ـ قال الأنصاري: حدثنا ابن جريج: أما كثير بن كثير: فحدثني قال: إني وعثمان بن أبي سليمان جلوس مع سعيد بن جبير، فقال: ما هكذا حدثني ابن عباس، قال: أقبل إبراهيم بإسماعيل وأمه عليهم السلام وهي ترضعه معها شنة ـ لم يرفعه ـ ثم جاء بها إبراهيم وبابنها إسماعيل. [طرفه في: ٢٣٦٨].

٣٣٦٤ ـ وحدثني عبد الله بن محمد: حدثنا عبد الرزاق: أخبرنا معمر، عن أيوب السختياني وكثير بن كثير بن المطلب بن أبي وداعة، يزيد أحدهما على الآخر، عن سعيد بن جبير: قال ابن عباس: أول ما اتخذ النساء المنطق من قبل أم إسماعيل، اتخذت منطقاً لتعفي أثرها على سارة، ثم جاء بها إبراهيم وبابنها إسماعيل وهي ترضعه، حتى وضعهما عند البيت، عند دوحة فوق زمزم في أعلى المسجد، وليس بمكة يومئذ أحد، وليس بها ماء، فوضعهما هنالك، ووضع عندهما جراباً فيه تمر، وسقاء فيه ماء، ثم قفى إبراهيم منطلقاً،

باب ١٠ ـ قوله: (باب)، بالتنوين من غير ذكر ترجمة فهو كالفصل من سابقه وعدمه أولى من وجوده فإن تعلق ما بعده بما قبله ظاهر، لأن قوله يزفون أراد به قوله تعالى في قصة إبراهيم عليه السلام: ﴿فأقبلوا إليه يزفون﴾ أي يسرعون فقوله: النسلان في المشي تفسير له على أن النسلان معناه الإسراع في المشي يقال: نسل الماشي ينسل من بابي ضرب ونصر نسلاً ونسلاً ونسلاناً (بالتحريك في الأخيرين) إذا أسرع في مشيه كما في القاموس وغيره. قال تعالى: ﴿إلى ربهم ينسلون﴾ وفي الحديث: «عليكم بالنسلان» فضبط الشارح إياه بسكون السين ليس على ما ينبغي هـ.

٣٣٦٤ ـ قوله: (المنطق) ما تشده المرأة في وسطها عند الشغل لئلا تعثر في ذيلها وقوله: لتعفي أثرها على سارة أي لتخفيه عليها بالترائي لها بزي الخادمة ا هـ. (قفى) معناه ولى راجعاً.

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valley where there is no person whose company we may enjoy, nor is there anything (to have)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah ordered you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Abraham proceeded onwards, and on reaching the height where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers: "O our Lord I have made some of my offspring to dwell in a valley without cultivation, by thy Sacred house; in order, O our Lord, that they may establish regular prayer: so fill the hearts to some among men with love towards them, and feed them with fruits: so that they may give thanks." (Abraham 37)

When the water in the water skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him tossing in agony. But She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could see nobody. Then she descended from Safa; and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could see nobody. She repeated that (running between Safa and Marwa) seven times."

The Prophet "Allah's blessing and peace be upon him" said: "This is the source of the tradition of people's walking between them (Safa and Marwa)." He said: "When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet, and listened attentively. She heard the voice again and said: "O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" Behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way. Then she started filling her water skin with water with her hands; and the water was flowing out after she had scooped some of it."

The Prophet "Allah's blessing and peace be upon him" added: "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it in order to fill her water skin), Zamzam would have been a stream flowing on the surface of the earth." He further added: "Then she drank (water) and suckled her child. The angel said to her: "Be not afraid of being neglected, for this is the House of Allah, which will be built by this boy and his father, and Allah never neglects His people." The House (Ka'ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, while they (The Jurhum people) were coming through the way of Kada. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said: "This bird must be flying around water, though we know that there is no water in this valley." They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." He further added: "Ishmael's mother was sitting near the water. They asked her: "Do you allow us to stay with you?" She replied: "Yes, but you will have no right to possess the water." They agreed to that."

فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ، فَقَالَتْ: يَا إِبْرَاهِيمُ، أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي، الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ ذَلِكَ مِرَاراً، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا، فَقَالَتْ لَهُ: آللَّهُ الَّذِي أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ قَالَتْ: إِذَنْ لَا يُضَيِّعُنَا، ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرَوْنَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهَؤُلَاءِ الْكَلِمَاتِ، وَرَفَعَ يَدَيْهِ فَقَالَ: ﴿رَبِّ إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ ـ حَتَّى بَلَغَ ـ يَشْكُرُونَ﴾ [إبراهيم: ٣٧] وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى، أَوْ قَالَ: يَتَلَبَّطُ، فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِيَ تَنْظُرُ هَلْ تَرَى أَحَداً فَلَمْ تَرَ أَحَداً، فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَداً فَلَمْ تَرَ أَحَداً، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا». فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتاً فَقَالَتْ صَهٍ ـ تُرِيدُ نَفْسَهَا ـ ثُمَّ تَسَمَّعَتْ فَسَمِعَتْ أَيْضاً، فَقَالَتْ: قَدْ أَسْمَعْتَ إِنْ كَانَ عِنْدَكَ غُوَاثٌ، فَإِذَا هِيَ بِالْمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ، أَوْ قَالَ: بِجَنَاحِهِ، حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا، وَجَعَلَتْ تَغْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ ـ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ ـ لَكَانَتْ زَمْزَمُ عَيْناً مَعِيناً». قَالَ: فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ: لَا تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَاهُنَا بَيْتَ اللَّهِ، يَبْنِي هَذَا الْغُلَامُ وَأَبُوهُ، وَإِنَّ اللَّهَ لَا يُضِيعُ أَهْلَهُ، وَكَانَ الْبَيْتُ مُرْتَفِعاً مِنَ الْأَرْضِ كَالرَّابِيَةِ، تَأْتِيهِ السُّيُولُ، فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ، فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِراً عَائِفاً، فَقَالُوا: إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيّاً أَوْ جَرِيَّيْنِ فَإِذَا هُمْ بِالْمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ فَأَقْبَلُوا، قَالَ: وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ، فَقَالُوا: أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ؟ فَقَالَتْ: نَعَمْ، وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ:

= ـ الذي ساقط لأبي ذر.

ـ قوله: (صه) بهذا الضبط ويروى بسكون الهاء أي اسكتي.

ـ قوله: غواث بكسر الغين المعجمة ولأبي ذر بضم الغين وقال الحافظ ابن حجر غواث بفتحها للأكثر انظر الشارح.

ـ قوله: (يبني) بحذف ضمير المفعول وعند الإسماعيلي يبنيه بإثباته (شارح).

ـ قوله: (كداء) ويروى كدى كهدى وهما ثنيتان بمكة ونص الفيومي على عدم صرف الأول للعلمية والتأنيث.

ـ (عائفا) حائما و(الجري) الوكيل والرسول =

He further said: "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. Some families became permanent residents there. The child (Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied: "He has gone in search of our livelihood." Then he asked her about their way of living and their condition, and she replied: "We are living in misery; we are living in hardship and destitution," complaining to him. He said: "When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his home)." When Ishmael came, he seemed to have felt something unusual, so he asked his wife: "Has anyone visited you?" She replied: "Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty." On that Ishmael said: "Did he advise you anything?" She replied: "Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate." Ishmael said: "It was my father, and he has ordered me to divorce you. Go back to your family." So, Ishmael divorced her and married another woman from amongst them (Jurhum).

Then Abraham stayed away from them for a period as long as Allah wished. He paid them a visit again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said: "He has gone in search of our livelihood." Abraham asked her: "How are you?" He asked her about their sustenance and living. She replied: "We are prosperous and well off." Then she thanked Allah. Abraham said: "What kind of food do you eat?" She said: "Meat." He said: "What do you drink?" She said: "Water." He said: "O Allah! Bless their meat and water."" The Prophet "Allah's blessing and peace be upon him" added: "At that time they did not have grain, and had they had grain, he would have also invoked Allah to bless it." The Prophet "Allah's blessing and peace be upon him" added: "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet "Allah's blessing and peace be upon him" added:" Then Abraham said to her (Ishmael's wife): "When your husband comes, give my best regards to him and tell him that he should keep firm the threshold of his gate." When Ishmael came back, he asked his wife: "Did anyone visit you?" She replied: "Yes, a good-looking old man came to me," and as such she praised him and added: "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition." Ishmael asked her: "Did he give you any advice?" She said: "Yes, he told me to give his best regards to you and ordered that you should keep firm the threshold of your gate." On that Ishmael said: "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me."

Then Abraham stayed away from them for a period as long as Allah wished. He called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him and they greeted each other as a father does with his son or a son does with his father. Abraham said: "O Ishmael! Allah has given me an order." Ishmael said: "Do what your Lord has ordered you to do." Abraham asked: "Will you help me?" Ishmael said: "I will help you." Abraham said: "Allah has ordered me to build a house here" pointing to a hillock higher than the land surrounding it." The Prophet "Allah's blessing and peace be upon him" added: "Then they raised the foundations of the House (Ka'ba). Ishmael brought the stones and Abraham was building. When the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying: "O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (The Heifer "Al'baqara" 127) The Prophet "Allah's blessing and peace be upon him" added: "Then both of them went on building and going round the Ka'ba saying: "O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing."

قال النَّبيُّ ﷺ: «فَألفى ذلكَ أُمَّ إسماعِيلَ وهيَ تُحبُّ الأنْسَ». فنزَلُوا وأرسَلُوا إلى أهليهِمْ فنزَلُوا معَهُمْ، حتَّى إذا كانَ بها أهلُ أبياتٍ منهُمْ، وشبَّ الغُلامُ وتعَلَّمَ العربيَّةَ منهُمْ، وأنفسَهُمْ وأعْجَبَهُمْ حِينَ شَبَّ، فلَمَّا أدرَكَ زوَّجُوهُ امرأةً منهُمْ، وماتتْ أُمُّ إسماعِيلَ، فجاءَ إبراهيمُ بعدَ ما تزوَّجَ إسماعِيلُ يُطالِعُ تَرِكَتَهُ، فلَمْ يجدْ إسماعِيلَ فسألَ امرأتَهُ عنهُ فقالَتْ: خرجَ يبتَغي لنا، ثُمَّ سألَها عن عيشِهِمْ وهيئَتِهِمْ، فقالَتْ نحنُ بِشَرٍّ، نحنُ في ضِيقٍ وشِدَّةٍ، فشكَتْ إليهِ، قال: فإذا جاءَ زوجُكِ فاقرَئي عليهِ السَّلامَ، وقُولي لهُ يُغيِّرْ عَتَبَةَ بابِهِ، فلَمَّا جاءَ إسماعِيلُ كأنَّهُ آنسَ شيئاً، فقالَ: هل جاءَكُم من أحدٍ؟ قالتْ: نعمْ، جاءَنا شيخٌ كذا وكذا، فسألَنا عنكَ فأخبرْتُهُ، وسألَني كيفَ عيشُنا، فأخبرْتُهُ أنَّا في جَهْدٍ وشِدَّةٍ، قال: فهلْ أوصاكِ بشيءٍ؟ قالتْ نعمْ، أمرَني أنْ أقرأَ عليكَ السَّلامَ، ويقولُ: غيِّرْ عتبةَ بابِكَ، قال: ذاكِ أبي، وقد أمرَني أنْ أُفارِقَكِ، الحقي بأهلِكِ، فطلَّقَها، وتزوَّجَ منهُمْ أُخرى، فلبِثَ عنهُمْ إبراهيمُ ما شاءَ اللَّهُ، ثُمَّ أتاهُمْ بعدُ فلَمْ يجدْهُ، فدخلَ على امرأتِهِ فسألَها عنهُ، فقالَتْ: خرجَ يبتَغي لنا، قال: كيفَ أنتُمْ؟ وسألَها عن عيشِهِمْ وهيئَتِهِمْ، فقالَتْ: نحنُ بخيرٍ وسَعةٍ، وأثنَتْ على اللَّهِ. فقالَ: ما طعامُكُمْ؟ قالَتِ: اللَّحمُ. قال: فما شرابُكُمْ؟ قالَتِ: الماءُ. قال: اللَّهُمَّ باركْ لهُمْ في اللَّحمِ والماءِ. قال النَّبيُّ ﷺ: «ولمْ يكُنْ لهُمْ يومَئذٍ حَبٌّ، ولوْ كانَ لهُمْ دعا لهُمْ فيهِ». قال: فهُما لا يخلُو عليهِما أحدٌ بغيرِ مكَّةَ إلاَّ لمْ يُوافِقاهُ. قال: فإذا جاءَ زوجُكِ فاقرئي عليهِ السَّلامَ، ومُريهِ يُثْبِتُ عتبَةَ بابِهِ، فلمَّا جاءَ إسماعِيلُ قال: هلْ أتاكُمْ منْ أحدٍ؟ قالَتْ: نعمْ، أتانا شيخٌ حسنُ الهيئَةِ، وأثنَتْ عليهِ، فسألَني عنكَ فأخبرْتُهُ، فسألَني كيفَ عيشُنا فأخبرْتُهُ أنَّا بخيرٍ، قالَ: فأوصاكِ بشيءٍ؟ قالتْ نعمْ، هو يقرأُ عليكَ السَّلامَ، ويأمُرُكَ أنْ تُثبِتَ عتبةَ بابِكَ، قال: ذاكِ أبي وأنتِ العتبَةُ، أمرَني أنْ أُمسِكَكِ، ثُمَّ لبِثَ عنهُمْ ما شاءَ اللَّهُ، ثُمَّ جاءَ بعدَ ذلكَ، وإسماعِيلُ يبري نبلاً لهُ تحتَ دوحةٍ قريباً من زمزمَ، فلمَّا رآهُ قامَ إليهِ، فصنَعا كما يصنَعُ الوالِدُ بالولَدِ والولَدُ بالوالِدِ، ثُمَّ قال: يا إسماعِيلُ، إنَّ اللَّهَ أمرَني بأمرٍ، قال: فاصنَعْ ما أمرَكَ ربُّكَ، قال: وتُعينُني؟ قال: وأُعينُكَ، قال: فإنَّ اللَّهَ أمرَني أنْ أبنيَ هاهُنا بيتاً، وأشارَ إلى أكَمَةٍ مُرتفِعَةٍ على ما حولَها، قال: فعندَ ذلكَ رفعا القواعِدَ منَ البيتِ، فجعلَ إسماعِيلُ يأتي بالحجارَةِ وإبراهيمُ يبني، حتَّى إذا ارتفَعَ البناءُ، جاءَ بهذا الحجرِ فوضعَهُ لهُ فقامَ عليهِ، وهوَ يبني وإسماعِيلُ يُناوِلُهُ الحجارَةَ، وهُما يقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: ١٢٧] قال: فجعَلا يبنِيانِ حتَّى يدُورا حولَ البيتِ وهُما يقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾ [طرفه في: ٢٣٦٨].

ـ قوله: (فألفى) أي وجد (ذلك) أي الحي الجرهمي وقوله: (انفسهم) أي رغبهم في نفسه ومصاهرته فعل ماض من الإنفاس وهو الترغيب.

ـ قوله: (لا يخلو عليهما أحد) الخ يعني ليس أحد يخلو أي يعتمد ويداوم على اللحم والماء بغير مكة إلا اشتكى أما في مكة المشرفة فلا فإنهما يوافقانه فيها.

3365- Ibn Abbas "Allah be pleased with both" narrated: When Abraham had differences with his wife, (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water skin with them containing some water, from which Ishmael's mother used to drink water so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada, she called him from behind: "O Abraham! To whom are you leaving us?" He replied: "To (the Care of)Allah." She said: "I am satisfied to be with Allah."

She returned to her place and started drinking water from the water skin, with her milk increasing for her child. When the water had all been used up, she said to herself: "I'd better go and look so that I may see somebody." She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa Mountain. She ran to and fro (between the two mountains) many times. Then she said to herself: "I'd better go and see the state of the child." She went and found it on the point of dying. She could not endure to watch it dying and said (to herself): "If I go and look, I may find somebody."

She went and ascended the Safa Mountain and looked for a long while but could find nobody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself): "I'd better go back and see the state of the child." But suddenly she heard a voice, to which she said: "Help us if you can." Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn Abbas hit the earth with his heel to Illustrate it), and so the water burst out. Ishmael's mother was astonished and started digging. Abul'qasim (The Prophet) said: "If she had left the water flow, it would have been flowing on the surface of the earth." Ishmael's mother started drinking from the water with her milk increasing for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, which astonished them. They said: "Birds can only be found at a place where there is water." They sent a messenger who searched the place and found the water. Then he returned to inform them about it. Then they all went to her and said: "O Ishmael's mother! Will you allow us to be with you (or dwell with you)?" (In this way, they stayed there.) Later on her boy reached the age of puberty and married a woman from them.

Then an idea occurred to Abraham, which he disclosed to his wife (Sarah): "I would like to visit my dependents I left (at Mecca)." When he went there, he greeted (Ishmael's wife) and asked: "Where is Ishmael?" She replied: "He has gone out for hunting." Abraham said (to her): "When he comes, tell him to change the threshold of his gate." When he came, she told him the same whereupon Ishmael said to her: "You are the threshold, so go to your family"; (and he divorced her). Again Abraham thought of visiting his dependents (wife and son) whom he had left (at Mecca). He told his wife (Sarah) of his intentions.

Abraham came to Ishmael's house and asked: "Where is Ishmael?" Ishmael's wife replied: "He has gone out for hunting." Then she added: "Will you stay and have something to eat and drink?" Abraham asked: "What are your food and drink?" She replied: "Our food is meat and our drink is water." He said: "O Allah! Bless their meat and their drink." Abul'qasim (The Prophet) said: "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca). He told his wife (Sarah) of his decision. He went and found Ishmael behind the Zamzam well, mending his arrows. He said: "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said: "Obey (the order of) your Lord."

٣٣٦٥ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّد: حَدَّثَنَا أَبُو عامِرٍ عَبْدُ المَلِك بْنُ عَمْرٍو قالَ: حَدَّثَنَا إِبْراهِيمُ بْنُ نَافِعٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا كانَ بينَ إبْراهِيمَ وبَينَ أَهْلِهِ ما كانَ، خَرَجَ بِإِسْماعِيلَ وأُمِّ إِسْماعِيلَ، ومَعَهُمْ شَنَّةٌ فِيها ماءٌ، فَجَعَلَتْ أُمُّ إسماعيل تَشْرَبُ مِنَ الشَّنَّةِ، فَيَدِرُّ لَبَنُها على صَبِيِّها، حَتَّى قَدِمَ مَكَّةَ فَوضَعَها تَحْتَ دَوْحَةٍ، ثُمَّ رَجَعَ إِبْراهِيمُ إِلَى أَهْلِه، فاتَّبَعَتْهُ أُمُّ إسْماعيل، حَتَّى لَمَّا بَلَغُوا كَداءَ نادَتْهُ مِن وَرائِه: يا إِبْراهِيمُ إِلَى مَنْ تَتْرُكُنا؟ قال: إِلَى اللَّهِ، قالَتْ: رَضِيتُ بِاللَّه، قالَ: فَرَجَعَتْ فَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ ويَدِرُّ لَبَنُها على صَبِيِّها، حَتَّى لَمَّا فَنِيَ الماءُ، قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَداً، قال: فَذَهَبَتْ فَصَعِدَتِ الصَّفا فَنَظَرَتْ، وَنَظَرَتْ هل تُحِسُّ أَحَداً، فَلَمْ تُحِسَّ أَحَداً، فَلَمَّا بَلَغَتِ الوَادِيَ سَعَتْ وَأَتَتِ المَرْوَةَ، فَفَعَلَتْ ذٰلِكَ أَشْواطاً، ثُمَّ قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ، تَعْنِي الصَّبِيَّ، فَذَهَبَتْ فَنَظَرَتْ فَإِذَا هُوَ عَلَى حَالِهِ كَأَنَّهُ يَنْشَغُ لِلمَوْتِ، فَلَمْ تُقِرَّهَا نَفْسُهَا، فَقَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ، لَعَلِّي أُحِسُّ أَحَداً، فَذَهَبَتْ فَصَعِدَتِ الصَّفَا، فَنَظَرَتْ وَنَظَرَتْ فَلَمْ تُحِسَّ أَحَداً، حَتَّى أَتَمَّتْ سَبْعاً، ثُمَّ قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ ما فَعَلَ، فَإِذا هِيَ بِصَوْتٍ، فَقالَتْ: أَغِثْ إِنْ كانَ عِنْدَكَ خَيْرٌ، فَإِذَا جِبْرِيلُ، قالَ: فَقالَ بِعَقِبِهِ هَكَذا، وَغَمَزَ عَقِبَهُ عَلَى الأَرْضِ، قالَ: فَانْبَثَقَ الماءُ، فَدَهَشَتْ أُمُّ إِسْماعِيلَ، فَجَعَلَتْ تَحْفِرُ، قالَ: فَقالَ أَبُو القَاسِمِ ﷺ: «لَوْ تَرَكَتْهُ كانَ الماءُ ظاهِراً». قال: فَجَعَلَتْ تَشْرَبُ مِنَ الماءِ ويَدِرُّ لَبَنُها على صَبِيِّها، قالَ: فَمَرَّ نَاسٌ مِن جُرْهُمَ بِبَطْنِ الوَادِي، فَإِذَا هُمْ بِطَيرٍ، كَأَنَّهُمْ أَنْكَرُوا ذاكَ، وَقالُوا: ما يَكُونُ الطَّيرُ، إِلاَّ عَلَى ماءٍ فَبَعَثُوا رَسُولَهُمْ فَنَظَرَ فَإِذا هُمْ بِالمَاءِ، فَأَتَاهُمْ فَأَخْبَرَهُمْ فَأَتَوْا إِلَيهَا فَقالُوا: يَا أُمَّ إِسْماعِيلَ، أَتَأْذَنِينَ لَنَا أَنْ نَكُونَ مَعَكِ، أَوْ نَسْكُنَ مَعَكِ؟ فَبَلَغَ ابْنُهَا فَنَكَحَ فِيهِم امْرَأَةً، قالَ: ثُمَّ إِنَّهُ بَدَا لإِبْراهِيمَ، فَقالَ لأَهْلِهِ إِنِّي مُطَّلِعٌ تَرِكَتِي، قالَ: فَجاءَ فَسَلَّمَ فَقالَ: أَيْنَ إِسْماعِيلُ؟ فَقالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، قالَ: قُولِي لَهُ إِذَا جاءَ غَيِّرْ عَتَبَةَ بابِكَ، فَلَمَّا جاءَ أَخْبَرَتْهُ، قالَ: أَنْتِ ذاكِ، فاذْهَبِي إِلَى أَهْلِكِ، قالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ، فَقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي. قالَ: فَجاءَ فَقالَ: أَيْنَ إِسْماعِيلُ؟ فَقالَتِ امْرَأَتُهُ ذَهَبَ يَصِيدُ، فَقالَتْ: أَلاَ تَنْزِلُ فَتَطْعَمَ وَتَشْرَبَ، فَقالَ: وَما طَعَامُكُمْ وَما شَرَابُكُمْ؟ قالَتْ: طَعامُنَا اللَّحْمُ، وَشَرابُنَا الماءُ. قالَ: اللَّهُمَّ بَارِكْ لَهُمْ في طَعامِهِمْ وشَرابِهِمْ. قالَ: فَقالَ أَبُو القَاسِمِ ﷺ: «بَرَكَةٌ بِدَعْوَةِ إِبْرَاهِيمَ». قالَ: ثُمَّ إِنَّهُ بَدا لإِبْرَاهِيمَ، فَقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، فَجاءَ فَوافَقَ إِسْماعِيلَ مِن وَراءِ زَمْزَمَ يُصْلِحُ نَبْلاً لَهُ. فَقالَ: يَا إِسْماعِيلُ، إِنَّ رَبَّكَ أَمَرَنِي أَنْ أَبْنِيَ لَهُ بَيْتاً. قالَ: أَطِعْ رَبَّكَ، قالَ: إِنَّه قَدْ أَمَرَنِي أَنْ تُعِينَنِي عَلَيهِ، قالَ: إِذَنْ أَفْعَلَ، أَوْ كما قالَ، قالَ: فَقَاما فَجَعَلَ إِبْراهِيمُ يَبْنِي، وَإِسْماعِيلُ يُنَاوِلُهُ

٣٣٦٥ـ قوله: (ما كان) أي من جنس الخصومة التي هي معتادة بين الضرائر.

ـ قوله: (ينشغ) أي يشهق من الصدر أي يعلو نفسه كأنه شهيق من شدة ما يرد عليه.

ـ قوله: (فدهشت) بفتح الدال والهاء وبكسر الهاء كما في الشارح.

Abraham said: "Allah has also ordered me that you should help me therein." Ishmael said: "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones. Both of them were saying: "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (The Heifer "Al'baqara" 127) When the building became high and the old man (Abraham) could no longer lift the stones (to such a high position), he stood over the stone of The Station while Ishmael was handing him the stones. Both of them were saying: "O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing."

[11]

3366- Abu'dharr "Allah be pleased with him" narrated: I said: "O Allah's Apostle! Which mosque was first built on the surface of the earth?" He said: "The Sacred Mosque (of Ka'ba) in Mecca." I said: "Which was built next?" He replied: "The Furthest Mosque in Jerusalem." I said: "What was the period of construction between the two?" He said: "Forty years." He added: "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so."

3367- Anas Ibn Malik "Allah be pleased with him" narrated: When the mountain of Ohud came in the sight of The Messenger of Allah "Allah's blessing and peace be upon him" he said: "This is a mountain that loves us as well as we love it. O Allah! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary."

3368- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (to her): "Don't you see that when your folk built the Ka'ba, they did not build it on all the foundations built by Abraham?" I said: "O Allah's Apostle! Why don't we rebuild it on the foundations of Abraham?" He said: "But for the fact that your folk have recently given up infidelity (I would have done so)." Ibn Omar said: A'isha must have heard this from The Messenger of Allah "Allah's blessing and peace be upon him" for I see that The Messenger of Allah "Allah's blessing and peace be upon him" used not to touch the two corners facing Al'hijr only because the House had not been built on the foundations of Abraham."

الحِجارَةَ ويَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ العَلِيمُ﴾ [البقرة: ١٢٧]. قال: حَتّى ارْتَفَعَ البِناءُ، وضَعُفَ الشَّيخُ عَلى نَقلِ الحِجارَةِ، فقامَ عَلى حَجَرِ المَقامِ، فجَعَلَ يُناوِلُهُ الحِجارَةَ ويَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ العَلِيمُ﴾. [طرفه في: ٢٣٦٨].

١١ باب

٣٣٦٦ ـ حدَّثنا موسى بنُ اسماعيلَ: حدَّثنا عَبدُ الواحِدِ: حدَّثنا الأعمَشُ: حدَّثنا إِبرَاهيمُ التَّيميُّ، عَنْ أبيهِ قال: سَمِعتُ أبا ذَرٍّ رَضيَ اللَّهُ عَنهُ قال: قُلتُ: يا رَسولَ اللَّهِ، أيُّ مَسْجِدٍ وُضِعَ في الأرضِ أوّلُ؟ قال: «المَسْجِدُ الحَرامُ». قال: قُلتُ: ثُمَّ أيٌّ؟ قال: «المَسْجِدُ الأقصى». قُلتُ: كَمْ كانَ بَينَهُما؟ قال: «أربعُونَ سَنَةً، ثُمَّ أينَما أدرَكَتْكَ الصَّلاةُ بَعْدُ فَصَلِّهْ، فإنَّ الفَضلَ فيهِ».

[الحديث ٣٣٦٦ ـ طرفه في: ٣٤٢٥].

٣٣٦٧ ـ حدَّثنا عَبدُ اللَّهِ بنُ مَسلَمَةَ، عَنْ مالِكٍ، عَنْ عَمرِو بنِ أبي عَمرٍو، مَوْلَى المُطَّلِبِ، عَنْ أنَسِ بنِ مالِكٍ رَضيَ اللَّهُ عَنهُ: أنَّ رَسولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فقالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ، اللَّهُمَّ إنَّ إبراهِيمَ حَرَّمَ مَكَّةَ، وإنِّي أُحَرِّمُ ما بَينَ لابَتَيها». رَواهُ عَبدُ اللَّهِ بنُ زَيدٍ عَنِ النَّبيِّ ﷺ.

[طرفه في: ٣٧١].

٣٣٦٨ ـ حدَّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أخبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبدِ اللَّهِ: أنَّ ابنَ أبي بَكرٍ: أخبَرَ عَبدَ اللَّهِ بنَ عُمَرَ، عَنْ عائِشَةَ رَضيَ اللَّهُ عَنهُمْ، زَوجِ النَّبيِّ ﷺ: أنَّ رَسولَ اللَّهِ ﷺ قال: «ألَمْ تَرَيْ أنَّ قَومَكِ بَنَوُا الكَعبَةَ اقتَصَرُوا عَنْ قَواعِدِ إبراهِيمَ»؟ فقُلتُ: يا رَسولَ اللَّهِ ألا تَرُدُّها عَلى قَواعِدِ إبراهِيمَ؟ فقالَ: «لَوْلا حِدْثانُ قَومِكِ بِالكُفرِ».

فقالَ عَبدُ اللَّهِ بنُ عُمَرَ: لَئِنْ كانَتْ عائِشَةُ سَمِعَتْ هذا مِنْ رَسولِ اللَّهِ ﷺ، ما أرى أنَّ رَسولَ اللَّهِ ﷺ تَرَكَ استِلامَ الرُّكنَينِ اللَّذَينِ يَلِيانِ الحِجْرَ، إلاّ أنَّ البَيتَ لَمْ يُتَمَّمْ عَلى قَواعِدِ إبراهِيمَ.

وقالَ إسماعيلُ: عَبدُ اللَّهِ بنُ مُحَمَّدِ بنِ أبي بَكرٍ.

[طرفه في: ١٢٦]

٣٣٦٩ ـ حدَّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أخبَرَنا مالِكُ بنُ أنَسٍ، عَنْ عَبدِ اللَّهِ بنِ أبي بَكرِ ابنِ مُحَمَّدِ بنِ عَمرِو بنِ حَزمٍ، عَنْ أبيهِ، عَنْ عَمرِو بنِ سُلَيمٍ الزُّرَقيِّ: أخبَرَني أبو حُمَيدٍ

= ـ قوله: (على نقل) ولأبي ذرّ عن نقل

٣٣٦٦ـ قوله: أول بفتح اللام غير منصرف ولأبي ذر بضمها ضمة بناء (شارح).

٣٣٦٩ـ قوله: عبد الله بن أبي بكر هكذا في الشارح وبعض المتون وفي بعضها عبد الله بن محمد بن أبي بكر.

3369- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: The people asked: "O Allah's Apostle! How shall we (ask Allah to) send blessings on you?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "Say: "O Allah! Send Your Mercy on Mohammad and on his wives and on his offspring, as you sent Your Mercy on Abraham's family; and send Your Blessings on Mohammad and on his wives and on his offspring, as you sent Your Blessings on Abraham's family, for you are the Most Praise-worthy, the Most Glorious.""

3370- Abdur'rahman Ibn Abu'laila narrated: Ka'b Ibn Ujra met me and said: "Won't I present to you something I got from The Prophet "Allah's blessing and peace be upon him"?" Abdur'rahman said: "Yes, give it to me." Ka'b said: "We asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah's Apostle! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?" He said: "Say: O Allah! Send Your Mercy on Mohammad and on the family of Mohammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Mohammad and the family of Mohammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.""

3371- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to seek Refuge with Allah for Al'hasan and Al'husain and say: "Your forefather (Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: "O Allah! I seek Refuge with Your Perfect Words from every devil and poisonous pest, and from every evil, harmful, envious eye. ""

[12] Allah's saying: "Tell them about the guests of Abraham. " (Al'hijr 51)

Allah said also: "Behold! Abraham said: my Lord! show me how thou givest life to the dead. He said: dost thou not then believe? he said: yea! but to satisfy my own understanding." (The Heifer "Al'baqara" 260)

3372- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "We are more apt to be in doubt than Abraham when he said: "Behold! Abraham said: my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding." (The Heifer "Al'baqara" 260) (Moreover), may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared)."

السَّاعِدِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ قالُوا: يا رَسُولَ اللَّهِ كَيفَ نُصَلِّي عَلَيكَ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كما صَلَّيتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كما بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

[الحديث ٣٣٦٩ ـ طرفه في: ٦٣٦٠].

٣٣٧٠ ـ حدّثنا قَيسُ بْنُ حَفْصٍ وَمُوسَى بْنُ إِسْماعِيلَ قالاَ: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ زِيادٍ: حَدَّثَنَا أَبُو قُرَّةَ مُسْلِمُ بْنُ سَالِمٍ الهَمْدَانِيُّ قال: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى: سَمِعَ عَبْدَ الرَّحْمٰنِ ابْنَ أَبِي لَيلَى، قالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ، فَقالَ: أَلاَ أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ؟ فَقُلتُ: بَلَى، فَأَهْدِهَا لِي، فَقالَ: سَأَلنَا رَسُولَ اللَّهِ ﷺ فَقُلنَا: يَا رَسُولَ اللَّهِ، كَيفَ الصَّلاَةُ عَلَيكُمْ أَهْلَ البَيتِ، فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيفَ نُسَلِّمُ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كما صَلَّيتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وعلى آلِ مُحَمَّدٍ، كما بارَكْتَ على إبراهيم وعلى آلِ إبراهيم إِنَّكَ حَمِيدٌ مَجِيدٌ».

[الحديث ٣٣٧٠ ـ طرفاه في: ٤٧٩٧، ٦٣٥٧].

٣٣٧١ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ المِنْهالِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ يُعَوِّذُ الحَسَنَ وَالحُسَينَ، وَيَقُولُ: «إِنَّ أَبَاكُما كانَ يُعَوِّذُ بِهَا إِسْماعِيلَ وَإِسْحاقَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيطَانٍ وَهامَّةٍ، وَمِن كُلِّ عَينٍ لامَّةٍ».

١٢ ـ باب قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَنَبِّئْهُمْ عَنْ ضَيفِ إِبْرَاهِيمَ﴾

[الحجر: ٥١]

قَوْلُهُ: ﴿وَلٰكِن لِيَطْمَئِنَّ قَلبِي﴾ [البقرة: ٢٦٠].

٣٣٧٢ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ وَسَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «نَحْنُ أَحَقُّ بالشكِّ مِنْ إِبْرَاهِيمَ إِذْ قالَ: ﴿رَبِّ أَرِنِي كَيفَ تُحْيِ المَوْتَى قالَ أَوَ لَمْ تُؤْمِن قالَ بَلَى وَلٰكِن لِيَطْمَئِنَّ قَلبِي﴾ [البقرة: ٢٦٠]. وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ، طُولَ ما لَبِثَ يُوسُفُ، لأَجَبْتُ الدَّاعِيَ».

[الحديث ٣٣٧٢ ـ أطرافه في: ٣٣٧٥، ٣٣٨٧، ٤٥٣٧، ٤٦٩٤، ٦٩٩٢].

٣٣٧٠ ـ قوله: (وآل إبراهيم) ولغير أبي ذر وعلى آل إبراهيم (شارح).

٣٣٧١ ـ قوله: التامة وهامة ولامة بالتاء في الثلاثة وبالهاء الساكنة ا هـ الهامة واحدة الهوام ذوات السموم والعين اللامة هي التي تصيب بسوء ا هـ من الشارح.

٣٣٧٢ ـ قوله: نحن أحق من إبراهيم ولأبي ذر: نحن أحق بالشك من إبراهيم (شارح).

[13] Allah's saying: "Also mention in the Book (the story of) Ishmael: He was (strictly) true to what he promised, and he was a messenger (and) a prophet. " (Mary 54)

3373- Salama Ibn Al'akwa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" passed by some persons of the tribe of Aslam practicing archery. Allah's Apostle "Allah's blessing and peace be upon him" said: "O offspring of Ishmael! Practice archery as your father was a great archer. I am on the side of the son of so-and-so." Hearing that, one of the two teams stopped throwing. Allah's Apostle "Allah's blessing and peace be upon him" asked them: "Why are you not throwing?" They replied: "O Allah's Apostle! How shall we throw when you are on the side of the opposite team?" He said: "Throw, for I am on the side of you all."

[14] The story of Isaac, son of Abraham "Peace be upon both"

[15] Allah's saying: "Were ye witnesses when Death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship thy God and the God of thy fathers, - of Abraham, Ishmael, and Isaac. The One (True) God: to Him we bow (in Islam)." (The Heifer 133)

3374- Abu'huraira "Allah be pleased with him" narrated: Some people asked The Prophet "Allah's blessing and peace be upon him": "Who is the most honourable amongst the people?" He replied: "The most honourable among them is the one who is the most Allah-fearing." They said: "O Allah's Prophet! We do not ask about this." He said: "Then the most honourable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's bosom friend." They said: "We do not ask about this." He said: "Then (did) you want to ask me about the Arabs' descent?" They said: "Yes." He said: "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)."

[16] Allah's saying: "(We also sent) Lut (as a messenger). Behold, he said to his people, "Do ye do what is shameful though ye see (its iniquity)? "Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!" But his people gave no other answer but this: they said: Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure! But We saved him and his family, except his wife: her We destined to be of those who lagged behind. And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!" (The Ants "An'naml" 54:58)

3375- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "May Allah forgive Lut: He wanted to have a powerful support."

١٣ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وَاذْكُرْ في الكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الوَعْدِ﴾ [مريم: ٥٤]

٣٣٧٣ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ارْمُوا بَنِي إِسْماعِيلَ فَإِنَّ أَبَاكُمْ كانَ رامِياً، وَأَنَا مَعَ بَنِي فُلانٍ». قالَ: فَأَمْسَكَ أَحَدُ الفَرِيقَيْنِ بِأَيدِيهِمْ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ما لَكُمْ لا تَرْمُونَ»؟ فَقالُوا: يا رَسُولَ اللَّهِ نَرْمِي وَأَنْتَ مَعَهُمْ، قالَ: «ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ». [طرفه في: ٢٨٩٩].

١٤ ـ باب قِصَّةُ إِسْحاقَ بْنِ إِبْرَاهِيمَ عَلَيهِمَا السَّلامُ

فِيهِ ابْنُ عُمَرَ وَأَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

١٥ ـ باب ﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ المَوْتُ ـ إِلَى قَوْلِهِ ـ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ [البقرة: ١٣٣]

٣٣٧٤ ـ حدثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ المُعْتَمِرَ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَنْ أَكْرَمُ النَّاسِ؟ قالَ: «أَكْرَمُهُمْ أَتْقاهُمْ». قالُوا: يَا نَبِيَّ اللَّهِ، لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنِ نَبِيِّ اللَّهِ، ابْنِ خَلِيلِ اللَّهِ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسْأَلُونِي»؟ قالُوا: نعم، قالَ: «فَخِيارُكُم في الجاهِلِيَّةِ خِيارُكُم في الإِسْلامِ، إِذا فَقِهُوا». [طرفه في: ٣٣٥٣].

١٦ ـ باب

﴿وَلُوطاً إِذْ قالَ لِقَوْمِهِ أَتَأْتُونَ الفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ * أَئِنَّكُمْ لَتَأْتُونَ الرِّجالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ * فَمَا كانَ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ * فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الغَابِرِينَ * وَأَمْطَرْنَا عَلَيهِمْ مَطَراً فَسَاءَ مَطَرُ المُنْذَرِينَ﴾ [النمل: ٥٤ ـ ٥٨].

٣٣٧٥ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «يَغْفِرُ اللَّهُ لِلُوطٍ، إِنْ كانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ». [طرفه في: ٣٣٧٢].

١٧ ـ باب ﴿فَلَمَّا جاءَ آلَ لُوطٍ المُرْسَلُونَ قالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ﴾ [الحجر: ٦٢]

﴿بِرُكْنِهِ﴾ [الذاريات: ٣٩]: بِمَنْ مَعَهُ لأَنَّهُمْ قُوَّتُهُ. ﴿تَرْكَنُوا﴾ [هود: ١١٣] تَمِيلُوا.

٣٣٧٤ـ قوله: (تسألوني) ولأبي ذر: تسألونني.

[17] Allah's saying: "At length when the messengers arrived among the adherents of Lut, He said: ye appear to be uncommon folk."

(Al'hijr 61:62)

3376- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition?" (The Moon "Al'qamar" 17)

[18] Allah's saying: "To the Thamud people (we sent) Salih: one of their own brethren. He said O my people worship Allah: ye have no other Allah but him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of him, and turn to him (in repentance): for my Lord is (always) near, ready to answer." (Hud 61)

Allah said also: "The Companions of the Rocky Tract also rejected the messengers." (Al'hijr 80) "Rocky Tract" is their location.

3377- Abdullah Ibn Zam'a narrated: I heard The Prophet "Allah's blessing and peace be upon him" while referring to the person who had cut the legs of the she-camel (of The Prophet Salih), saying: "The man who was appointed for doing this job, was of honour and power in his nation like Abu'zam'a."

3378- Ibn Omar "Allah be pleased with both" narrated that when The Prophet "Allah's blessing and peace be upon him" camped at Al'hijr in the holy battle of Tabuk, he ordered Muslims not to drink or take their reserve from its well of water. They informed him that they had kneaded their dough and filled their water skins with it. He ordered them to throw away the dough and pour down the water.

3379- Abdullah Ibn Omar "Allah be pleased with both" narrated: The people camped at the land of Thamud known as Al'hijr along with The Messenger of Allah "Allah's blessing and peace be upon him". They took water from its well for drinking and kneading the dough with it. But he (The Prophet) ordered them to pour out the water they had taken from its well and feed the camels with the dough. He further ordered them to take water from the well whence the she-camel (of The Prophet Salih) drank.

فَأَنْكَرَهُمْ وَنَكِرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ ﴿يُهْرَعُونَ﴾ [هود: ٧٨]: يُسْرِعُونَ، ﴿دَابِرَ﴾ [الحجر: ٦٦] آخِرَ. ﴿صَيْحَةً﴾ [يس: ٢٩] هَلَكَةٌ. ﴿لِلْمُتَوَسِّمِينَ﴾ [الحجر: ٧٥]. لِلنَّاظِرِينَ. ﴿لَبِسَبِيلٍ﴾ [الحجر: ٧٦]: لَبِطَرِيقٍ.

٣٣٧٦ - حدثنا مَحْمُودٌ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ ﷺ: «﴿فَهَلْ مِنْ مُدَّكِرٍ﴾». [القمر: ١٧]. [طرفه في: ٣٣٤١].

١٨ - بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا﴾ [هود: ٦١]

﴿كَذَّبَ أَصْحَابُ الحِجْرِ﴾ [الحجر: ٨٠] مَوْضِعُ ثَمُودَ. وَأَمَّا ﴿حَرْثٌ حِجْرٌ﴾ [الأنعام: ١٣٨] حَرَامٌ، وَكُلُّ مَمْنُوعٍ فَهُوَ حِجْرٌ مَحْجُورٌ، وَالحِجْرُ كُلُّ بِنَاءٍ بَنَيْتَهُ، وَما حَجَرْتَ عَلَيه مِنَ الأَرْضِ فَهُوَ حِجْرٌ، وَمِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْراً، كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ، وَيُقَالُ لِلأُنْثَى مِنَ الخَيْلِ الحِجْرُ، وَيُقَالُ لِلْعَقْلِ حِجْرٌ وَحِجًى. وَأَمَّا حَجْرُ اليَمَامَةِ فَهُوَ مَنْزِلٌ.

٣٣٧٧ - حدثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، وَذَكَرَ الَّذِي عَقَرَ النَّاقَةَ، قَالَ: «انْتَدَبَ لَهَا رَجُلٌ ذُو عِزٍّ وَمَنَعَةٍ فِي قُوَّةٍ كَأَبِي زَمْعَةَ». [الحديث ٣٣٧٧ - أطرافه في: ٤٩٤٢، ٥٢٠٤، ٦٠٤٢].

٣٣٧٨ - حدثنا مُحَمَّدُ بْنُ مِسْكِينٍ أَبُو الحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ بْنِ حَيَّانَ أَبُو زَكَرِيَّاءَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ، لَمَّا نَزَلَ الحِجْرَ فِي غَزْوَةِ تَبُوكَ، أَمَرَهُمْ أَنْ لَا يَشْرَبُوا مِنْ بِئْرِهَا، وَلَا يَسْتَقُوا مِنْهَا، فَقَالُوا: قَدْ عَجَنَّا مِنْهَا، وَاسْتَقَيْنَا فَأَمَرَهُمْ أَنْ يَطْرَحُوا ذَلِكَ العَجِينَ، وَيُهَرِيقُوا ذَلِكَ المَاءَ، وَيُرْوَى عَنْ سَبْرَةَ بْنِ مَعْبَدٍ وَأَبِي الشُّمُوسِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِإِلْقَاءِ الطَّعَامِ. وَقَالَ أَبُو ذَرٍّ، عَنِ النَّبِيِّ ﷺ: «مَنِ اعْتَجَنَ بِمَائِهِ». [الحديث ٣٣٧٨ - طرفه في: ٣٣٧٩].

٣٣٧٩ - حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ أَرْضَ ثَمُودَ، الحِجْرَ، فَاسْتَقَوْا مِنْ بِئْرِهَا وَاعْتَجَنُوا بِهِ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهَرِيقُوا مَا اسْتَقَوْا مِنْ بِئْرِهَا، وَأَنْ يَعْلِفُوا الإِبِلَ العَجِينَ، وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ البِئْرِ الَّتِي كَانَ تَرِدُهَا النَّاقَةُ. تَابَعَهُ

باب ١٨ - قوله: (حرام) أي فمعنى هذا الحجر حرام ا هـ.

- قوله: حجر اليمامة بفتح الحاء (شارح).

٣٣٧٨ - قوله: (ويهريقوا) أي يريقوا والأصل في الهاء التحريك كما في قوله وإن شفائي عبرة مهراقة انظر المصباح في ري ق.

٣٣٧٩ - قوله: (التي كان) وللكشميهني كانت

3380- Salim narrated from his father: When The Prophet "Allah's blessing and peace be upon him" passed by Al'hijr, he said: "Do not enter the house of those who were unjust to themselves, but as weeping lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet cloth while he was on the camel-saddle.

3381- Salim narrated from Abdullah Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not enter the ruined dwellings of those who were unjust to themselves, except as weeping lest you should suffer the same punishment they had suffered."

[19] Allah's saying: "Were ye witnesses when Death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship thy God and the God of thy fathers, - of Abraham, Ishmael, and Isaac. The One (True) God: to Him we bow (in Islam)."

(Heifer "Al'baqara" 133)

3382- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The honourable is the son of the honourable, the son of the honourable, the son of the honourable, Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

[20] Allah's saying: "Verily in Joseph and his brethren are Signs (or symbols) for Seekers (after truth)." (Yusuf 7)

3383- Abu'huraira "Allah be pleased with him" narrated: Some people asked The Prophet "Allah's blessing and peace be upon him": "Who is the most honourable amongst the people?" He replied: "The most honourable among them is the one who is the most Allah-fearing." They said: "O Allah's Prophet! We do not ask about this." He said: "Then the most honourable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's bosom friend." They said: "We do not ask about this." He said: "Then you want to ask me about the Arabs' descent! Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)."

3384- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said (to her): "Order Abu'bakr to lead the people in prayer." She replied:" Abu'bakr is a soft-hearted person and when he stands at your place, he could not help weeping." The Prophet "Allah's blessing and peace be upon him" repeated the same order and she gave the same reply. The narrator, Sho'ba said that The Prophet "Allah's blessing and peace be upon him" said on the third or fourth time: "You are (like) the female companions of Joseph. Order Abu'bakr to lead the prayer. "

أُسَامَةُ، عَنْ نَافِعٍ. [طرفه في: ٣٣٧٨].

٣٣٨٠ ـ حدّثني مُحَمَّدٌ: أخبَرَنَا عَبْدُ اللَّه، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ النَّبِيَّ ﷺ لَمَّا مَرَّ بِالحِجْرِ قالَ: «لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَموا إلاَّ أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ ما أَصابَهُمْ». ثُمَّ تَقَنَّعَ بِرِدَائِهِ وَهُوَ عَلَى الرَّحْلِ. [طرفه في: ٤٣٣].

٣٣٨١ ـ حدّثني عَبْدُ اللَّهِ: حدَّثَنَا وَهْبٌ: حدَّثَنَا أَبِي: سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ: أَنَّ ابْنَ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَموا أَنْفُسَهُمْ إلاَّ أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ ما أَصَابَهُمْ». [طرفه في: ٤٣٣].

١٩ ـ باب ﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ﴾ [البقرة: ١٣٣]

٣٣٨٢ ـ حدّثنا إسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا عَبْدُ الصَّمَدِ: حدّثنا عَبْدُ الرَّحْمنِ بْنُ عَبْدِ اللَّهِ: عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «الكَرِيمُ، ابْنُ الكَرِيمِ، ابْنِ الكَرِيمِ، ابْنِ الكَرِيمِ، يُوسُفُ بْنُ يَعْقُوبَ بْنِ إسْحاقَ بْنِ إبْرَاهِيمَ عَلَيهِمُ السَّلاَمُ». [الحديث ٣٣٨٢ ـ طرفاه في: ٣٣٩٠، ٤٦٨٨].

٢٠ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ﴾ [يوسف: ٧]

٣٣٨٣ ـ حدّثني عُبَيدُ بْنُ إسْماعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْرَمُ النَّاسِ؟ قالَ: «أَتْقَاهُمْ لِلَّهِ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَعَنْ مَعَادِنِ العَرَبِ تَسْأَلُونِي؟ النَّاسُ مَعَادِنُ، خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإسْلاَمِ، إذَا فَقُهُوا».

حدّثني مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ بِهذا. [طرفه في: ٣٣٥٣].

٣٣٨٤ ـ حدّثنا بَدَلُ بْنُ المُحَبَّرِ: أَخْبَرَنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إبْرَاهِيمَ قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قالَ لَهَا: «مُرِي أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». قالَتْ: إنَّهُ رَجُلٌ أَسِيفٌ، مَتَى يَقُمْ مَقَامَكَ رَقَّ. فَعادَ فَعادَتْ. قالَ شُعْبَةُ: فَقالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «إنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ». [طرفه في: ١٩٨].

٣٣٨٥ ـ حدّثنا الرَّبِيعُ بْنُ يَحْيى البَصْرِيُّ: حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ

٣٣٨٣ـ قوله: (تسألوني) بنون وبنونين وفقهوا بضم القاف وكسرها ا هـ.

٣٣٨٥ـ قوله: (رجل) زاد أبو ذرّ كذا يعني رجل أسيف (شارح).

3385- Abu'burda narrated from Abu'moosa "Allah be pleased with him": When The Prophet "Allah's blessing and peace be upon him" became seriously ill, he said: "Order Abu'bakr to lead the people in prayer." A'isha said: "Abu'bakr is a soft-hearted man." The Prophet "Allah's blessing and peace be upon him" ordered the same again and she replied the same. He again said: "Order Abu'bakr (to lead the prayer)! You are (as) the female companions of Joseph." As a result, Abu'bakr led the prayer in the lifetime of The Prophet "Allah's blessing and peace be upon him".

3386- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to invoke as follows (during Qunut): " O Allah! Save Aiyyash Ibn Rabie'a. O Allah! Save Salama Ibn Hesham. O Allah! Save Al'walid Ibn Al'walid. O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."

3387- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "May Allah send His Mercy on Lut! He wished to have a powerful support. (Moreover), if I were to stay in prison for such a long time as Joseph did and then the offer (of freedom without insisting on having my guiltless case declared) came to me, I would have accepted it."

3388- Masruq narrated: I asked Ommu'ruman, A'isha's mother about the false accusation forged against A'isha. She said: "While I was sitting with A'isha, an Ansari woman came to us and said: "Let Allah condemn so-and-so!" I asked her: "Why do you say so?" She replied: "For he has spread the (slanderous) story." A'isha asked: "What is it?" The woman then told her the story. A'isha asked: "Have Abu'bakr and The Messenger of Allah "Allah's blessing and peace be upon him" heard about it?" She said: "Yes." A'isha then fell unconscious. When she came to her senses, she got fever and shaking of the body. The Prophet "Allah's blessing and peace be upon him" came and asked: "What is wrong with her?" I said: "She has got fever because of a story which has been rumoured." A'isha got up and said: "By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, You would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you assert, it is (only) Allah Whose Help can be sought." (Yusuf 18) The Prophet "Allah's blessing and peace be upon him" left. A while later, Allah revealed the Verses (regarding the case). On that A'isha said: "Thanks to Allah (only) and not to anybody else.""

أَبِي بُرْدَةَ بْنِ أَبِي مُوسى عَنْ أَبِيهِ قالَ: مَرِضَ النَّبِيُّ ﷺ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقالَتْ إِنَّ أَبَا بَكْرٍ رَجُلٌ كَذا، فَقالَ مِثْلَهُ، فَقالَتْ مِثْلَهُ، فَقالَ: «مُرُوهُ فَإِنَّكُنَّ صَواحِبُ يُوسُفَ». فَأَمَّ أَبُو بَكْرٍ في حَياةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ حُسَيْنٌ: عَنْ زائِدَةَ: رَجُلٌ رَقِيقٌ. [طرفه في: ٦٧٨].

٣٣٨٦ - حدثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيْبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشامٍ، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْها سِنِينَ كَسِنِي يُوسُفَ».

[طرفه في: ٧٩٧].

٣٣٨٧ - حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْماءَ، ابْنُ أَخِي جُوَيْرِيَةَ: حَدَّثَنا جُوَيْرِيَةُ بْنُ أَسْماءَ، عَنْ مالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ المُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَراهُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ، ثُمَّ أَتانِي الدَّاعِي لأَجَبْتُهُ».

[طرفه في: ٣٣٧٢].

٣٣٨٨ - حدثنا مُحَمَّدُ بْنُ سَلامٍ: أَخبَرَنا ابْنُ فُضَيْلٍ: حَدَّثَنا حُصَيْنٌ، عَنْ سُفْيانَ، عَنْ مَسْرُوقٍ قالَ: سَأَلْتُ أُمَّ رُومانَ، وَهْيَ أُمُّ عائِشَةَ، عَمَّا قِيلَ فِيهَا ما قِيلَ، قالَتْ: بَيْنَما أَنَا مَعَ عائِشَةَ جالِسَتانِ، إِذْ وَلَجَتْ عَلَيْنا امْرَأَةٌ مِنَ الأَنْصارِ، وَهْيَ تَقُولُ: فَعَلَ اللَّهُ بِفُلانٍ وَفَعَلَ، قالَتْ فَقُلْتُ: لِمَ؟ قالَتْ: إِنَّهُ نَما ذِكْرَ الحَدِيثِ، فَقالَتْ عائِشَةُ: أَيُّ حَدِيثٍ؟ فَأَخْبَرَتْها. قالَتْ: فَسَمِعَهُ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيْها، فَما أَفاقَتْ إِلاَّ وَعَلَيْها حُمَّى بِنافِضٍ، فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما لِهذِهِ»؟ قُلْتُ: حُمَّى أَخَذَتْها مِنْ أَجْلِ حَدِيثٍ تُحُدِّثَ بِهِ، فَقَعَدَتْ فَقالَتْ: وَاللَّهِ لَئِنْ حَلَفْتُ لا تُصَدِّقُونِي، وَلَئِنِ اعْتَذَرْتُ لا تَعْذِرُونِي، فَمَثَلِي وَمَثَلُكُمْ كَمَثَلِ يَعْقُوبَ وَبَنِيهِ، فَاللَّهُ المُسْتَعانُ عَلَى ما تَصِفُونَ، فَانْصَرَفَ النَّبِيُّ ﷺ، فَأَنْزَلَ اللَّهُ ما أَنْزَلَ فَأَخْبَرَها، فَقالَتْ: بِحَمْدِ اللَّهِ لا بِحَمْدِ أَحَدٍ.

[الحديث ٣٣٨٨ - أطرافه في: ٤١٤٣، ٤٦٩١، ٤٧٥١]

٣٣٨٩ - حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنْها زَوْجَ النَّبِيِّ ﷺ: أَرَأَيْتِ قَوْلَهُ: ﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا﴾ [يوسف: ١١٠]، أَوْ كُذِّبُوا؟، قالَتْ: بَلْ كَذَّبَهُمْ

٣٣٨٧ـ قوله: (ابن أخي) ولأبي ذر هو ابن أخي (شارح).

٣٣٨٨ـ قوله: (نمى) بتخفيف الميم وتشديدها انظر الشارح والحديث خبر الافك.

ـ حمى بنافض: أي بارتعاد.

٣٣٨٩ـ قوله: فلعلها أو كذبوا لعلّ كلمة أو وقعت بدل كلمة قد غلطاً فإنه لا معنى لها هنا اللّهمّ إلا أن يقال: =

3389- Urwa narrated: I asked A'isha the wife of The Prophet "Allah's blessing and peace be upon him" about the meaning of Allah's saying: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin." (Yusuf 110) A'isha replied: "Really, their nations did not believe them." I said: "By Allah! They were certain that their nations treated them as liars and it was not a matter of suspecting." A'isha said: "O Uraiya (variant of Urwa)! No doubt, they were quite sure about it." I said: "May the Verse be read in such a way as to mean that the Messengers thought that Allah did not help them?" A'isha said: "Allah forbid! The Messengers did not suspect their Lord of such a thing. But this Verse is concerned with the Messengers followers who had faith in their Lord and believed in their Messengers. But their period of trials was long. When Allah's Help was delayed till the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's Help then came to them."

3390- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, was Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

[21] Allah's saying: "And (remember) Job, when He cried to his Lord, truly distress has seized me, but thou art the Most Merciful of those that are Merciful." (The Prophets 83)

"(The command was given:) Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink." (Sad 42)

3391- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While Job was naked, taking a bath, a swarm of gold locusts fell on him which he started collecting in his garment. His Lord called him: "O Job! Haven't I made you too rich (enough) to need what you see?" He said: "Yes, O Lord! But I cannot dispense with your Blessing.""

[22] Allah's saying: "Also mention in the Book (the story of) Moses, for he was specially chosen, and he was a messenger (and) a prophet. And We called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse). And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet." (Mary 51:53)

[23] Allah's saying: "A Believer, a man from among the people of Pharaoh, who had concealed his Faith, said: Will ye slay a man because he says, My Lord is Allah? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies!" (Forgiver "Ghafer" 28)

قَوْمُهُم، فَقلتُ: وَاللَّهِ لَقَدِ اسْتيقَنوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ وَما هُوَ بِالظَّنِّ. فَقالَتْ: يا عُرَيَّةُ لَقَدِ اسْتيقَنُوا بِذلِكَ، قُلتُ: فَلَعَلَّها أَوْ كُذِبوا، قالَتْ: مَعاذَ اللَّهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذٰلِكَ بِرَبِّها. وَأَمَّا هذِهِ الآيَةُ، قالَتْ: هُمْ أَتْباعُ الرُّسُلِ، الَّذينَ آمَنوا بِرَبِّهِمْ وَصَدَّقوهُمْ، وَطالَ عَلَيهِمُ البَلاءُ، وَاسْتَأْخَرَ عَنْهُمُ النَّصْرُ، حَتَّى إِذا اسْتَيأَسَتْ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ، وَظَنُّوا أَنَّ أَتْباعَهُمْ كَذَّبُوهُمْ، جاءَهُمْ نَصْرُ اللَّهِ.

قالَ أَبو عَبْدِ اللَّهِ ﴿اسْتَيأَسُوا﴾ افْتَعَلُوا، مِنْ يَئِسْتُ ﴿مِنْهُ﴾ [يوسف: ٨٠] مِنْ يُوسُفَ ﴿لاَ تَيأَسُوا مِنْ رَوْحِ اللَّهِ﴾ [يوسف: ٨٧] مَعْناهُ الرَّجاءُ.

[الحديث ٣٣٨٩ ـ أطرافه في: ٤٥٢٥، ٤٦٩٥، ٤٦٩٦].

٣٣٩٠ ـ أخبرني عَبْدَةُ حَدَّثَنا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحمٰنِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «الكَرِيمُ، ابْنُ الكَرِيمِ، ابْنِ الكَرِيمِ، ابْنِ الكَرِيمِ، يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحاقَ بْنِ إِبْراهِيمَ عَلَيهِمِ السَّلاَمُ».

[طرفه في: ٣٣٨٢].

٢١ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الأنبياء: ٨٣]

﴿ارْكُضْ﴾ [ص: ٤٢]: اضْرِبْ، ﴿يَرْكُضُونَ﴾ [الأنبياء: ١٢] يَعْدُونَ.

٣٣٩١ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَما أَيُّوبُ يَغْتَسِلُ عُرْيَاناً، خَرَّ عَلَيهِ رِجْلُ جَرادٍ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي في ثَوْبِهِ، فَنادَى رَبُّهُ: يا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قالَ: بَلَى يا رَبِّ، وَلٰكِنْ لاَغِنَى لِي عَنْ بَرَكَتِكَ».

[طرفه في: ٢٧٩].

٢٢ ـ باب ﴿وَاذْكُرْ فِي الكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصاً وَكَانَ رَسُولاً نَبِيّاً. وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الأَيْمَنِ وَقَرَّبْنَاهُ نَجِيّاً﴾ كَلَّمَهُ ﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيّاً﴾ [مريم: ٥١ ـ ٥٣]

يُقالُ لِلْواحِدِ وَلِلاثْنَيْنِ وَالجَمِيعِ نَجِيٌّ، وَيُقالُ: ﴿خَلَصُوا نَجِيّاً﴾ [يوسف: ٨٠] اعْتَزَلُوا

= إنها بمعنى بل والمعطوف عليه مقدر والتقدير فلعلها لم تكن كذبوا بالتشديد بل كذبوا بالتخفيف ا هـ.

ـ قوله: (وظنوا أن أتباعهم) الخ حاصله أنهم أيسوا من إيمان المكذبين وظنوا ارتداد المصدقين لما بلغوا منهم البلغين ا هـ.

ـ قوله: افتعلوا صوابه استفعلوا كما في بعض الروايات.

٣٣٩١ـ قوله (يحثي) أي يأخذه بيديه جميعاً.

3392- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" returned to Khadija while his heart was beating rapidly. She took him to Waraqa Ibn Nawfal who was a Christian convert and used to read the Gospels in Arabic. Waraqa asked (The Prophet): "What do you see?" When he told him, Waraqa said: "That is the same angel whom Allah sent to Moses. If I live till you receive the Divine Message, I will support you strongly."

[24] Allah's saying: "Has the story of Moses reached thee? Behold, he saw a fire: so he said to his family, tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire. But when he came to the fire, a voice was heard: O Moses! Verily I am thy Lord! Therefore (in my presence) put off thy shoes: thou art In the sacred valley Tuwa." (Ta Ha 9:12)

Allah Almighty said: "(Allah) said, seize it, and fear not: we shall return it at once to its former condition." (Ta Ha 21)

He said also: "(Saying): eat of the good things we have provided for you sustenance, but Commit no excess therein, Lest My Wrath should justly descend on you: and those on whom descends my Wrath do perish indeed!" (Ta Ha 81) and: "They said: we broke not The promise to thee, as far as lay in our power: but we were made to carry The weight of the ornaments of the (whole) people, and we threw them (into the fire), And that was what the Samiri suggested." (Ta Ha 87)

Allah said also: "But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with Faith), so that she might remain a (firm) Believer." (The Narrations "Al'qasas" 10)

He said in the same Sura: "And there came a man, running, from the furthest end of the City. He said: O Moses! The Chiefs are taking counsel together about thee, to slay thee: So get thee away, for I do give thee sincere advice." (The Narrations 20) and: "He said: We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Signs shall ye triumph, you two as well as those who follow you." (The Narrations 35)

نجياً. والجميع أنجية يتناجون. ﴿تلقف﴾ [الأعراف: ١١٧]: تلقَّم.

٢٣ - باب ﴿وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ - إِلَى قَوْلِهِ - مُسْرِفٌ كَذَّابٌ﴾

٣٣٩٢ - حدثنا عبدُ اللهِ بنُ يوسفَ: حدثنا الليثُ قال: حدَّثني عُقيلٌ، عن ابنِ شهابٍ: سَمِعْتُ عُرْوَةَ قالَ: قالَتْ عائشةُ رضيَ اللهُ عنها: فَرَجَعَ النَّبيُّ ﷺ إلى خديجةَ يَرْجُفُ فُؤَادُهُ، فَانْطَلَقَتْ بِهِ إِلَى وَرَقَةَ بْنِ نَوْفَلٍ، وَكَانَ رَجُلاً تَنَصَّرَ، يَقْرَأُ الإِنْجِيلَ بِالعَرَبِيَّةِ، فقالَ وَرَقَةُ: ماذا تَرى؟ فَأَخْبَرَهُ، فَقالَ وَرَقَةُ: هذا النَّامُوسُ الَّذي أَنْزَلَ اللَّهُ عَلَى مُوسى، وَإِنْ أَدْرَكَني يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً.

النَّاموسُ: صاحِبُ السِّرِّ الَّذي يُطلعُهُ بِما يَسْتُرُهُ عَنْ غَيْرِهِ. [طرفه في: ٣].

٢٤ - باب قَوْلِ اللَّهِ عَزَّ وَجَلَّ

﴿وهل أتاكَ حديثُ موسى إذ رأى ناراً - إلى قولِهِ -: بالوادِي المقدَّسِ طُوى﴾ [طه: ٩ - ١٢]، ﴿آنستُ﴾ [طه: ١٠] ﴿أَبْصَرْتُ ناراً لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ﴾ [طه: ١٠] الآية.

قال ابنُ عبَّاسٍ: المقدَّسُ: المبارَكُ. ﴿طوى﴾: اسمُ الوادِي. ﴿سِيرَتَها﴾ [طه: ٢١] حالَتَها، و ﴿النُّهى﴾ [طه: ٥٤]: التُّقى. ﴿بِمِلكِنا﴾ [طه: ٨٧] بأمرِنا. ﴿هوى﴾ [طه: ٨١] شَقِيَ. ﴿فارغاً﴾ [القصص: ١٠] إلاَّ مِن ذِكرِ موسى. ﴿رِدأً﴾ [القصص: ٣٤] كي يُصدِّقَنِي، وَيُقالُ: مُغيثاً أو مُعيناً. يَبْطُشُ ويَبْطِشُ. ﴿يأتمرونَ﴾ [القصص: ٢٠] يَتَشاوَرُونَ. والجِذْوَةُ قِطعةٌ غليظةٌ مِنَ الخشبِ ليسَ فيها لَهَبٌ. ﴿سَنَشُدُّ﴾ [القصص: ٣٥] سَنُعِينُكَ، كلَّما عَزَّزْتَ شيئاً فقدْ جعلْتَ لهُ عَضُداً.

وَقَالَ غَيْرُهُ: كُلَّما لَمْ يَنْطِقْ بِحَرْفٍ أَوْ فِيهِ تَمْتَمَةٌ أَوْ فَأْفَأَةٌ فَهِيَ عُقْدَةٌ.

﴿أزري﴾ [طه: ٣١] ظَهري. ﴿فَيُسحِتكُم﴾ [طه: ٦١] فيُهلِكَكُمْ. ﴿المُثلى﴾: [طه: ٦٣] تأنيثُ الأمثَلِ، يقولُ: بدينكُمْ، يُقالُ: خذِ المُثلى خذِ الأمثَلَ. ﴿ثُمَّ ائْتُوا صَفّاً﴾ [طه: ٦٤]: يُقالُ: هَل أَتيتَ الصَّفَّ اليومَ، يَعني المُصلَّى الَّذي يُصلَّى فيه ﴿فأوجسَ﴾ أضمَرَ خَوفاً، فذَهبَتِ الواوُ مِن ﴿خِيفَةً﴾ [طه: ٦٧] لِكَسْرَةِ الخاءِ. ﴿فِي جُذُوعِ النَّخلِ﴾ [طه: ٧١] عَلَى جُذوعِ. ﴿خَطْبُكَ﴾ [طه: ٩٥] بالُكَ. ﴿مِساسَ﴾ [طه: ٩٧] مَصْدَرُ ماسَّهُ مِساساً ﴿لَنَنسِفَنَّهُ﴾ [طه: ٩٧] لَنُذْرِيَنَّهُ. الضَّحاءُ الحرُّ ﴿قُصِّيهِ﴾ [القصص: ١١] اتَّبِعي أَثَرَهُ، وَقَدْ يَكُونُ أَنْ تَقُصَّ الكلامَ. ﴿نَحنُ نَقُصُّ عليكَ﴾ [يوسف: ٧٧] ﴿عَن جُنُبٍ﴾ [القصص: ١١] عَنْ بُعْدٍ، وَعَنْ جَنابَةٍ وَعَنِ اجْتِنابٍ واحِدٌ.

باب ٢٤ - قوله: (فيسحتكم) بهذا الضبط، ونحن نتلوه بضم الياء وكسر الحاء.

- قوله: الضحاء يعني قوله تعالى: ﴿وإنك لا تظمأ فيها ولا تضحى﴾

- قوله: أن لا يرجع: أي أنه لا يرجع الخ.

3393- Malik Ibn Sa'sa'a narrated: The Messenger of Allah "Allah's blessing and peace be upon him" talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to The Prophet): "This is Aaron." The Prophet "Allah's blessing and peace be upon him" said: "Gabriel greeted (him) and so did I, and he returned back the greeting saying: "Welcome, O Pious Brother and Pious Prophet.""

[25] Allah's saying: "A Believer, a man from among the people of Pharaoh, who had concealed his Faith, said: Will ye slay a man because he says, My Lord is Allah? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies!" (Forgiver "Ghafer" 28)

[26] Allah's saying: "Has the story of Moses reached thee? (Ta Ha 9)

He also said: "Of some messengers We have already told thee the story; of others We have not- and to Moses Allah spoke direct." (The Women 164)

3394- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night of my Ascension to Heaven, I saw Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanu'a. I saw also Jesus who was of average height with red face as if he had just come out of a bathroom. I resemble The prophet Abraham more than any of his offspring does. Then I was given two cups: one of milk and the other of wine. Gabriel said: "Drink whichever you like." I took the milk and drank it. Gabriel said: "You have accepted what is natural (True Religion of Islam); and had you taken the wine, your followers would have gone astray.""

3395- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None should say that I am better than Jonah (Yunus) Ibn Matta." So, he mentioned his father (Matta).

3396- The Prophet "Allah's blessing and peace be upon him" mentioned the night of his Ascension and said: "The Prophet Moses was a brown tall person as if he were from the people of the tribe of Shanu'a. Jesus was a curly-haired man of medium height." He also mentioned Malik, the (Hell) Fire's gatekeeper, and Ad'dajjal.

قال مُجاهِدٌ ﴿عَلى قَدَرٍ﴾ [طه: ٤٠] مَوْعِدٌ. ﴿لا تَنِيا﴾ [طه: ٤٢] ﴿يَبَساً﴾ [طه: ٧٧] يابساً. ﴿مِن زِينَةِ القَوْمِ﴾ [طه: ٨٧] الحُلِيِّ الَّذِي اسْتَعارُوا مِنْ آلِ فِرْعَوْنَ. ﴿فَقَذَفْتُها﴾ أَلْقَيْتُها. ﴿أَلْقى﴾ [طه: ٨٧] صَنَعَ. ﴿فَنَسِيَ﴾ [طه ٨٨] مُوسى، هُمْ يَقُولُونَهُ: أَخْطأَ الرَّبَّ. ﴿أَنْ لا يَرْجِعَ إِلَيْهِمْ قَوْلاً﴾ [طه: ٨٧] في العِجْلِ.

٣٣٩٣ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ مالِكِ بْنِ صَعْصَعَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيلَةِ أُسْرِيَ بِهِ: «حَتّى أَتى السَّماءَ الخامِسَةَ، فَإِذا هارُونُ، قالَ: هذا هارُونُ فَسَلِّمْ عَلَيهِ، فَسَلَّمْتُ عَلَيهِ فَرَدَّ، ثُمَّ قالَ: مَرْحَباً بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ».

تابَعَهُ ثابِتٌ، وَعَبَّادُ بْنُ أَبِي عَلِيٍّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣٢٠٧].

٢٥ ـ باب ﴿وقال رجل مؤمن من آل فرعون يكتم إيمانه﴾ إلى قوله: ﴿مسرفٌ كذاب﴾

٢٦ ـ باب قَوْلِ اللهِ تَعَالَى: ﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسى﴾ [طه: ٩] ﴿وكلّمَ اللّهُ مُوسى تكليماً﴾ [النساء: ١٦٤]

٣٣٩٤ ـ حدّثنا إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ: «رَأَيتُ مُوسى، وَإِذا رَجُلٌ ضَرْبٌ رَجِلٌ، كَأَنَّهُ مِنْ رِجالِ شَنُوءَةَ، وَرَأَيتُ عِيسى، فَإِذا هُوَ رَجُلٌ رَبْعَةٌ أَحْمَرُ، كَأَنَّما خَرَجَ مِنْ دِيماسٍ، وَأَنا أَشْبَهُ وَلَدِ إِبْراهِيمَ بِهِ، ثُمَّ أُتِيتُ بِإِناءَينِ: في أَحَدِهِما لَبَنٌ وَفي الآخَرِ خَمْرٌ، فَقالَ: اشْرَبْ أَيَّهُما شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ: أَخَذْتَ الفِطْرَةَ، أَما إِنَّكَ لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ».

[الحديث ٣٣٩٤ ـ أطرافه في: ٣٤٣٧، ٤٧٠٩، ٥٥٧٦، ٥٦٠٣].

٣٣٩٥ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أَبا العالِيَةِ: حَدَّثَنا ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنا خَيرٌ مِنْ يُونُسَ بْنِ مَتَّى». وَنَسَبَهُ إِلَى أَبِيهِ. [الحديث ٣٣٩٥ ـ أطرافه في: ٣٤١٣، ٤٦٣٠، ٧٥٣٩].

٣٣٩٦ ـ وَذَكَرَ النَّبِيُّ ﷺ لَيلَةَ أُسْرِيَ بِهِ فَقالَ: «مُوسى آدَمُ، طُوالٌ، كَأَنَّهُ مِنْ رِجالِ شَنُوءَةَ، وَقالَ: عِيسى جَعْدٌ مَرْبُوعٌ». وَذَكَرَ مالِكَ خازِنَ النَّارِ، وَذَكَرَ الدَّجَّالَ. [طرفه في: ٣٢٣٩].

٣٣٩٤ـ قوله: وإذا رجل ولأبي ذر: وإذاهو رجل وقوله: ضرب أي خفيف اللحم والرجل بكسر الجيم السبط المسترسل الشعر غير جعده.

ـ الديماس: الحمام.

3397- Ibn Abbas “Allah be pleased with both” narrated: When The Prophet “Allah’s blessing and peace be upon him” came to Medina, he found (the Jews) fasting on the tenth day of Muharram. They said: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet “Allah’s blessing and peace be upon him” said: "I am closer to Moses than they." So, he observed the fast (on that day), and ordered Muslims to fast on it.

[27] Allah’s saying: “We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): act for me amongst my people: do right, and follow not the way of those who do mischief. When Moses came to the place appointed by us, and his Lord addressed him, he said: O my Lord show (thyself) to me, that I may look upon thee. Allah said: By no means canst thou see me (direct); but look upon the mount; if it abide in its place, then shalt thou see me. When his Lord manifested his glory on the mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: Glory be to thee to thee I turn in repentance, and I am the first to believe.” (The Heights “Al’a’raf” 142:143)

3398- Abu’sa’eed “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “People will swoon on the Day of Judgement; and I will be the first to regain consciousness. Behold! There I will see Moses holding one of the pillars of Allah's Throne. I do not know whether he has become conscious before me or he has been exempted, because of his swoon at the Tur (mountain) which he received (on the earth).”

3399- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "But for the Israelis, meat would not decay; and but for Eve, wives would never betray their husbands."

[28] The flood of the torrent

He meant Allah’s saying: “We sent against them the flood…” (Sheba 16)

٣٣٩٧ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ: حَدَّثَنا أَيُّوبُ السَّخْتِيَانِيُّ، عَنِ ابْنِ سَعيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ المَدِينَةَ، وَجَدَهُمْ يَصُومُونَ يَوْماً، يَعْنِي عَاشُوراءَ، فَقَالُوا: هذا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسى، وَأَغْرَقَ آلَ فِرْعَوْنَ، فَصامَ مُوسى شُكراً لله، فقال: «أَنا أَوْلى بِمُوسى مِنْهُمْ». فَصامَهُ، وَأَمَرَ بِصِيامِهِ. [طرفه في: ٢٠٠٤].

٢٧ ـ باب قَوْلِ اللَّهِ تَعالى

﴿وَواعَدْنا مُوسى ثَلاثِينَ لَيلةً وَأَتْمَمْناها بِعَشرٍ فَتَمَّ مِيقاتُ رَبِّهِ أَرْبَعِينَ لَيلَةً * وَقالَ مُوسى لأَخِيهِ هارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلا تَتَّبِعْ سَبِيلَ المُفْسِدِينَ * وَلَمَّا جاءَ مُوسى لِمِيقاتِنا وَكَلَّمَهُ رَبُّهُ قالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيكَ قالَ لَنْ تَراني ـ إِلَى قَوْلِهِ ـ وَأَنا أَوَّلُ المُؤْمِنِينَ﴾ [الأعراف: ١٤١ ـ ١٤٣].

يُقالُ: دَكَّهُ زَلْزَلَهُ، ﴿فَدُكَّتا﴾ [الحاقة: ١٤] فَدُكِكْنَ، جَعَلَ الجِبالَ كالوَاحِدَةِ، كما قالَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَنَّ السَّماواتِ وَالأَرْضَ كانَتا رَتْقاً﴾ [الأنبياء: ٣٠]، وَلَمْ يَقُلْ: كُنَّ، رَتْقاً: مُلتَصِقَتَينِ، ﴿أُشْرِبُوا﴾ [البقرة: ٩٣] ثَوْبٌ مُشْرَبٌ مَصْبُوغٌ. قالَ ابْنُ عَبَّاسٍ: ﴿انْبَجَسَتْ﴾ [الأعراف: ١٦٠] انْفَجَرَتْ، ﴿وَإِذْ نَتَقْنا الجَبَلَ﴾ [الأعراف: ١٧١] رَفَعْنا.

٣٣٩٨ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ: عَنْ عَمْرِو بْنِ يَحْيى، عَنْ أَبِيهِ، عَنْ أَبِي سَعيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «النَّاسُ يَصْعَقُونَ يَوْمَ القِيامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذا أَنا بِمُوسى آخِذٌ بِقائِمَةٍ مِنْ قَوائِمِ العَرْشِ، فَلا أَدْرِي أَفاقَ قَبْلِي، أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ». [طرفه في: ٢٤١٢].

٣٣٩٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قالَ النَّبِيُّ ﷺ: «لَوْلا بَنُو إِسْرائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلا حَوَّاءُ لَمْ تَخُنْ أُنْثى زَوْجَها الدَّهْرَ».

[طرفه في: ٣٣٣٠].

٢٨ ـ باب طُوفانٍ مِنَ السَّيلِ

يُقالُ لِلمَوْتِ الكَثِيرِ طُوفانٌ، ﴿القُمَّلُ﴾ [الأعراف: ١٣٣]: الحُمْنانُ يُشْبِهُ صِغارَ الحَلَمِ. ﴿حَقِيقٌ﴾ [الأعراف: ١٠٥] حَقٌّ. ﴿سُقِطَ﴾ [الأعراف: ١٤٩] كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ.

٣٣٩٨ـ قوله: (يصعقون) أي يغشى عليهم.

٣٣٩٩ـ قوله: (حدّثني) وفي نسخة باب حدّثني.

باب ٢٨ ـ قوله: (طوفان) يعني قوله تعالى ﴿فأرسلنا عليهم الطوفان﴾ وقوله: الحلم: القراد العظيم.

[29] The tradition of Al'khadir with Moses "peace be upon both"

3400- Ibn Abbas "Allah be pleased with both" reported that he differed with Al'hurr Ibn Qais Al'fazari regarding the companion of Moses. Ibn Abbas said that he was Al'khadir. At the same time, Obai Ibn Ka'b passed by them whom Ibn Abbas called saying: "My friend and I have differed regarding Moses's companion whom he asked the way to meet. Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" mentioning something about him?" He said: "Yes, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While Moses was sitting in the company of some Israelites, a man came and asked (him): "Do you know anyone who is more knowledgeable than you?" Moses replied: "No." So, Allah revealed to Moses: "Yes, Our slave Khadir (is more knowledgeable than you)." Moses asked how to meet him. So, the fish was made as a sign for him; and he was told that when the fish was lost, he should return and there he would meet him. In this way, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to him: "Do you know that when we were sitting by the side of the rock, I forgot the fish, and none but Satan made me forget to tell (you) about it." Moses said: "That was what we were seeking after." Then both of them returned, following their footmarks till they found Khadir; and what happened after that to them, is mentioned in Allah's Book."

3401- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas: "Nawfal Al'bakali claims that Moses, the companion of Al'khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. Obai Ibn Ka'b told us that The Prophet "Allah's blessing and peace be upon him" said: "Once Moses stood up and addressed Banu'israel. He was asked who was the most learned man amongst the people. He said: I'm." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?"

Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish." Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (The Prophet "Allah's blessing and peace be upon him" pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing

٢٩ - باب حَدِيثُ الخَضِرِ مَعَ مُوسى عَلَيهِمَا السَّلَامُ

٣٤٠٠ - حدّثنا عَمْرُو بنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بنُ إبْراهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُبَيْدَ اللَّهِ بنَ عَبْدِ اللَّهِ أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَمَارَى هُوَ وَالحُرُّ بنُ قَيْسٍ الفَزَارِيُّ فِي صَاحِبِ مُوسى، قَالَ ابْنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِمَا أُبَيُّ بنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيتُ أَنَا وَصَاحِبِي هذا فِي صَاحِبِ مُوسى، الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا مُوسَى فِي مَلأٍ مِنْ بَنِي إِسْرَائِيلَ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ قَالَ: لا، فَأَوْحَى اللَّهُ إِلَى مُوسَى: بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيهِ، فَجُعِلَ لَهُ الحُوتُ آيَةً، وَقِيلَ لَهُ: إِذَا فَقَدْتَ الحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ يَتْبَعُ الحُوتَ فِي البَحْرِ، فَقَالَ لِمُوسى فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيطَانُ أَنْ أَذْكُرَهُ، فَقَالَ مُوسى: ذلِكَ مَا كُنَّا نَبْغِ، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً، فَوَجَدَا خَضِراً، فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ فِي كِتَابِهِ».

[طرفه في: ٧٤].

٣٤٠١ - حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بنُ دِينَارٍ قَالَ: أَخْبَرَنِي سَعِيدُ بنُ جُبَيرٍ قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: إِنَّ نَوْفاً البَكَالِيَّ يَزْعُمُ: أَنَّ مُوسى صَاحِبَ الخَضِرِ لَيسَ هُوَ مُوسى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسى آخَرُ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أُبَيُّ بنُ كَعْبٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّ مُوسَى قَامَ خَطِيباً فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيهِ، إِذْ لَمْ يَرُدَّ العِلْمَ إِلَيهِ، فَقَالَ لَهُ: بَلَى، لِي عَبْدٌ بِمَجْمَعِ البَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ: أَيْ رَبِّ وَمَنْ لِي بِهِ؟ - وَرُبَّمَا قَالَ سُفْيَانُ، أَيْ رَبِّ، وَكَيفَ لِي بِهِ؟ - قَالَ: تَأْخُذُ حُوتاً، فَتَجْعَلُهُ فِي مِكْتَلٍ، حَيثُمَا فَقَدْتَ الحُوتَ فَهُوَ ثَمَّ، وَرُبَّمَا قَالَ: فَهُوَ ثَمَّهْ، وَأَخَذَ حُوتاً فَجَعَلَهُ فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَفَتَاهُ يُوشَعُ بنُ نُونٍ، حَتَّى أَتَيَا الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا، فَرَقَدَ مُوسى وَاضْطَرَبَ الحُوتُ فَخَرَجَ، فَسَقَطَ فِي البَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي البَحْرِ سَرَباً، فَأَمْسَكَ اللَّهُ عَنِ الحُوتِ جِرْيَةَ المَاءِ، فَصَارَ مِثْلَ الطَّاقِ، فَقَالَ: هَكَذَا مِثْلُ الطَّاقِ، فَانْطَلَقَا يَمْشِيَانِ بَقِيَّةَ لَيلَتِهِمَا وَيَوْمَهُمَا، حَتَّى إِذَا كَانَ مِنَ الغَدِ قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هذا نَصَباً، وَلَمْ يَجِدْ مُوسى النَّصَبَ حَتَّى جَاوَزَ حَيثُ أَمَرَهُ اللَّهُ، قَالَ لَهُ فَتَاهُ: أَرَأَيتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ،

٣٤٠٠ - قوله (نبغ) أي نطلبه والقراءة عندنا نبغ بإسقاط الياء اكتفاء بكسرة الغين.

٣٤٠١ - قوله (البكالي) بكسر الموحدة وتخفيف اللام والكاف على الصواب وضبطه أكثر المحدثين بفتح الموحدة وتشديد الكاف كما في الشارح.

- (المكتل): الزنبيل. والسرب المسلك.

- قوله (ثمه) بزيادة هاء السكت الساكنة أي هناك.

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way." So it was a path for the fish and an astonishment for them. Moses said: "That was what we were seeking after." So, both of them retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu'israel?" Moses said: "Yes, I have come to you so that you may teach me from what Allah has taught you." He said: "O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know." Moses asked: "May I follow you?" He said: "But you will not be able to keep patient with me for how can you be patient about things which you will not be able to understand?" Moses said: "You will find me, if Allah so wills, truly patient, and I will not disobey you in aught."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al'khadir and so they took them on board without fare. When they were on board the boat, a sparrow came, stood on the edge of the boat and dipped its beak once or twice into the sea. Al'khadir said to Moses: "O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak." Then suddenly Al'khadir took an adze and plucked a plank. Moses did not notice it till he had plucked a plank with the adze. Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing." Al'khadir replied: "Didn't I tell you that you would not be able to keep patient with me?" Moses replied: "Do not blame me for what I have forgotten, and do not be hard upon me for my fault." So the first excuse of Moses was that he had forgotten.

After they had left the sea, they passed by a boy playing with other boys. Al'khadir took hold of the boy's head and plucked it with his hand like this. (Sufyan, the sub narrator, pointed with his fingertips as if he were plucking some fruit). Moses said to him: "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al'khadir said: "Did I not tell you that you could not remain patient with me?" Moses said: "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Then both of them went on till they came to some people of a village, whose inhabitants they asked for food but they refused to entertain them as guests. Then they saw therein a wall, which was just going to collapse (But Al Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al'khadir passed his hands over the wall upwards). Moses said: "These are the people whom we have visited, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al'khadir said: "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not keep patient." The Prophet "Allah's blessing and peace be upon him" added: "We wished that Moses could have remained patient so that Allah might have told us more about their story. (Sufyan, the sub-narrator, told that The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case)."

Ibn Abbas "Allah be pleased with both" said: "(Regarding the boat) there was a (tyrant) king who would seize by force every boat having no defect. (as regards to the boy whom Al'khadir killed) he was a pagan though his parents were good believers."

فَإِنِّي نَسِيتُ الحُوتَ، وَمَا أَنْسَانِيهِ إلاَّ الشَّيْطَانُ أَنْ أَذْكُرَه، وَاتَّخَذَ سَبِيلَهُ فِي البَحْرِ عَجَباً، فَكَانَ لِلْحُوتِ سَرَباً وَلَهُمَا عَجَباً، قَالَ لَهُ مُوسى: ذٰلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً، رَجَعَا يَقُصَّانِ آثَارَهُمَا، حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ، فَسَلَّمَ مُوسى فَرَدَّ عَلَيهِ، فَقَالَ: وَأَنَّى بِأَرْضِكَ السَّلاَمُ؟ قَالَ: أَنَا مُوسى، قَالَ: مُوسى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، أَتَيتُكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَداً، قَالَ: يَا مُوسى إِنِّي عَلَى عِلمٍ مِنْ عِلمِ اللّهِ عَلَّمَنِيهِ اللّهُ لاَ تَعْلَمُهُ، وَأَنْتَ عَلى عِلمٍ مِنْ عِلمِ اللّهِ عَلَّمَكَهُ اللّهُ لاَ أَعْلَمُهُ، قَالَ: هَل أَتَّبِعُكَ؟ قَالَ: ﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً. وَكَيفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْراً ـ إِلَى قَوْلِهِ ـ إِمْراً﴾ [الكهف: ٦٨ ـ ٧١] فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ البَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ كَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الخَضِرَ فَحَمَلُوهُ بِغَيرِ نَوْلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ جَاءَ عُصْفُورٌ، فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي البَحْرِ نَقْرَةً أَوْ نَقْرَتَينِ، قَالَ لَهُ الخَضِرُ: يَا مُوسى مَا نَقَصَ عِلمِي وَعِلمُكَ مِنْ عِلمِ اللّهِ إِلاَّ مِثْلَ مَا نَقَصَ هذَا العُصْفُورُ بِمِنْقَارِهِ مِنَ البَحْرِ، إِذْ أَخَذَ الفَأْسَ فَنَزَعَ لَوْحاً، قَالَ: فَلَمْ يَفْجَأْ مُوسى إِلاَّ وَقَدْ قَلَعَ لَوْحاً بِالقَدُّومِ، فَقَالَ لَهُ مُوسى: مَا صَنَعْتَ؟ قَوْمٌ حَمَلُونَا بِغَيرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا، لَقَدْ جِئْتَ شَيئاً إِمْراً، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً، قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، فَكَانَتِ الأُوْلَى مِنْ مُوسى نِسْيَاناً، فَلَمَّا خَرَجَا مِنَ البَحْرِ مَرُّوا بِغُلاَمٍ يلعَبُ مَعَ الصِّبْيَانِ، فَأَخَذَ الخَضِرُ بِرَأْسِهِ فَقَلَعَهُ بِيَدِهِ هٰكَذَا ـ وَأَوْمَأَ سُفيَانُ بِأَطْرَافِ أَصَابِعِهِ كَأَنَّهُ يَقْطِفُ شَيئاً ـ فَقَالَ لَهُ مُوسى: أَقَتَلتَ نَفساً زَكِيَّةً بِغَيرِ نَفسٍ، لَقَدْ جِئْتَ شَيئاً نُكراً، قَالَ: أَلَمْ أَقُل لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبراً، قَالَ: إِنْ سَأَلتُكَ عَنْ شَيءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغتَ مِنْ لَدُنِّي عُذراً، فَانْطَلَقَا، حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ، مَائِلاً، أَوْمَأَ بِيَدِهِ هٰكَذَا ـ وَأَشَارَ سُفْيَانُ كَأَنَّهُ يَمْسَحُ شَيئاً إِلَى فَوْقُ، فَلَمْ أَسْمَعْ سُفيَانَ يَذْكُرُ مَائِلاً إِلاَّ مَرَّةً ـ قَالَ: قَوْمٌ أَتَينَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا، عَمَدْتَ إِلَى حَائِطِهِمْ، لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيهِ أَجْراً. قَالَ: هذَا فِرَاقُ بَينِي وَبَينِكَ، سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيهِ صَبراً ـ قَالَ النَّبِيُّ ﷺ: ـ وَدِدْنَا أَنَّ مُوسى كَانَ صَبَرَ فَقَصَّ اللّهُ عَلَينَا مِنْ خَبَرِهِمَا ـ قَالَ سُفيَانُ: قَالَ النَّبِيُّ ﷺ ـ يَرْحَمُ اللّهُ مُوسى، لَوْ كَانَ صَبَرَ يُقَصُّ عَلَينَا مِنْ أَمْرِهِمَا». وَقَرَأَ ابْنُ عَبَّاسٍ: أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ

ـ قوله: (وأنى) أي وكيف بأرضك السلام وفي رواية: وهل بأرضي من سلام كما في الشارح.

ـ قوله: (فلم يفجأ) وفي رواية قال: فلم يفجأ وقوله: وقد قلع أي الخضر عليه السلام والقدوم الذي هو آلة النجار مخفف الدال إلا أن الشارح ضبطه بالتشديد وحكى فيه التخفيف، وليس جواز الأمرين فيه وإنما هو في القدوم الذي هو موضع كما مرّ في حديث اختتان إبراهيم عليه السلام.

ـ قوله: (يقص) وروي لقصّ كما في الشارح.

قوله: من إنسان متعلق بحفظته أو بتحفظته على شك في مقول القائل يعني قيل له: هل حفظته من إنسان قبل أن تسمعه من عمرو بن دينار فقال: ممن أحفظه وهل رواه أحد غيري عن عمرو المذكور اهـ.

3402- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Al'khadir was named so because he sat over a barren white land, which turned into green with plantation after (his sitting over it."

[30]

3403- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was said to Banu'israel: "Enter the gate (of the town) with humility (as prostrating yourselves) and saying: "Repentance"; but they changed the word and entered the town crawling on their buttocks and saying: "A wheat grain in the hair.""

3404- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying: "He covers his body in this way only because of some defect in his skin: either leprosy or scrotal hernia, or because he has some other defect." Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes, put them on a stone, and started taking a bath. After he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Moses picked up his stick and ran after the stone saying: "O stone! Give me my garment!" (Such being the case) he reached a group of Banu'israel who saw him naked then. Indeed, they found him the best of what Allah had created. In this way, Allah cleared him of their accusations. The stone stopped there and Moses took and put his garment on. Then he started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah meant in His Saying: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (The Confederates "Al'ahzab" 69)

صَالِحَةٍ غَضْباً. وَأَمَّا الغُلامُ فَكَانَ كَافِراً وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ.

ثُمَّ قَالَ لِي سُفْيَانُ: سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ، وَحَفِظْتُهُ مِنْهُ، قِيلَ لِسُفْيَانَ: حَفِظْتَهُ قَبْلَ أَنْ تَسْمَعَهُ مِنْ عَمْرٍو، أَوْ تَحَفَّظْتَهُ مِنْ إِنْسَانٍ؟ فَقَالَ: مِمَّنْ أَتَحَفَّظُهُ؟ وَرَوَاهُ أَحَدٌ عَنْ عَمْرٍو غَيْرِي، سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ، أَوْ ثَلَاثاً، وَحَفِظْتُهُ مِنْهُ. [طرفه في: ٧٤].

٣٤٠٢ ـ حدّثنا مُحَمَّدُ بْنُ سَعِيدٍ الأَصْبَهَانِيُّ: أَخْبَرَنَا ابْنُ المُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا سُمِّيَ الخَضِرَ أَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضْرَاءَ». قَالَ الحَمُّوِيُّ: قَالَ مُحَمَّدُ بْنُ يُوسُفَ بْنِ مَطَرٍ الفِرَبْرِيُّ: حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ عَنْ سُفْيَانَ: بِطُولِهِ.

٣٠ ـ باب

٣٤٠٣ ـ حدّثني إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿ادْخُلُوا البَابَ سُجَّداً وَقُولُوا حِطَّةٌ﴾ [البقرة: ٥٨] فَبَدَّلُوا، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ».

[الحديث ٣٤٠٣ ـ طرفاه في: ٤٤٧٩، ٤٦٤١]

٣٤٠٤ ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلاً حَيِيّاً سِتِّيراً، لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالُوا: مَا يَسْتَتِرُ هَذَا التَّسَتُّرَ، إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ، وَإِمَّا آفَةٌ، وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَا يَوْماً وَحْدَهُ، فَوَضَعَ ثِيَابَهُ عَلَى الحَجَرِ، ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الحَجَرَ، فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَاناً أَحْسَنَ مَا خَلَقَ اللَّهُ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الحَجَرُ، فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ، وَطَفِقَ بِالحَجَرِ ضَرْباً بِعَصَاهُ، فَوَاللَّهِ إِنَّ بِالحَجَرِ لَنَدَباً مِنْ أَثَرِ ضَرْبِهِ، ثَلَاثاً أَوْ أَرْبَعاً أَوْ خَمْساً، فَذَلِكَ قَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهاً﴾ [الأحزاب: ٦٩]. [طرفه في: ٢٧٨].

٣٤٠٢ـ قوله: (إنما سمي الخضر) حكى الشارح رواية فتح الراء وضمها وقدّر على الثاني خضراً على أنه مفعول ثانٍ لسمي وقال في قوله: (أنه) ولأبي الوقت وابن عساكر والأصيلي لأنه أي الخضر جلس الخ والفروة: جلدة وجه الأرض ووصفها بالبياض لخلوّها عن النبات.

٣٤٠٤ـ قوله: ويروى (أدرة) بفتحتين.

ـ (الندب) كالأثر وزناً ومعنى.

3405- Abdullah "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" distributed something (among his followers. A man said: "This distribution has not been done (justly) for the sake of Allah's (good) pleasure." I went to The Prophet "Allah's blessing and peace be upon him" and told him (of that). He became so angry that I saw the signs of anger upon his face. Then he said: "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; but he endured patiently."

[31] Allah's saying: "We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: O Moses fashion for us a god like unto the gods they have. He said: surely ye are a people without knowledge. As to these folk, the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise." (The Heights "Al'a'raf" 138:139)

3406- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" picking the fruits of the Arak trees. Allah's Apostle "Allah's blessing and peace be upon him" said: "Pick the black fruit, for it is the best." The companions asked: "Were you a shepherd?" He replied: "There was no Prophet who was not a shepherd."

[32] Allah's saying: "And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah saves me from being an ignorant (fool)!" They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said: "He says: the heifer should be neither too old nor too young, but of middling age: now do what ye are commanded!" They said: "Beseech on our behalf Thy Lord to make plain to us her colour." He said: "He says: a fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" They said: "Beseech on our behalf Thy Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance, if Allah wills." He said: "He says: a heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with goodwill. Remember ye slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what ye did hide." (The Heifer "Al'baqara" 67:72)

[33] Moses's death

3407- Abu'huraira "Allah be pleased with him" narrated: The Angel of Death was sent to Moses. But when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said: "You have sent me to a Slave who does not want to die." Allah said: "Return to him and tell him to put his hand on the back of an ox; and for every hair that will come under it, he will be granted one year of life." Moses said: "O Lord! What will happen after that?" Allah replied: "Then death." Moses said: "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much that he would be at a distance of a stone's throw from it." Abu'huraira added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I were there, I would show you his grave on the side of the road below the red sand hill."

٣٤٠٥ ـ حدثنا أبو الوليد: حدّثنا شعبةُ، عن الأعمش قال: سمعتُ أبا وائل قال: سَمِعْتُ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ النَّبيُّ ﷺ قَسماً: فَقَالَ رَجُلٌ: إنَّ هذهِ لَقِسمةٌ مَا أُريد بِهَا وجهُ اللَّهِ! فأتيتُ النَّبيَّ ﷺ فأخبرتُه، فغضبَ حتى رأيتُ الغضبَ في وجهِه، ثم قال: «يَرْحَمُ اللَّهُ مُوسى، قَدْ أُوذِيَ بأكثرَ مِن هذا فَصَبَرَ».

٣١ ـ باب ﴿يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ﴾ [الأعراف: ١٣٨]

﴿مُتَبَّرٌ﴾ [الأعراف: ١٣٩] خُسرانٌ. ﴿وَلِيُتَبِّرُوا﴾ يُدمِّروا ﴿مَا عَلَوْا﴾ [الإسراء: ٧] ما غَلَبُوا.

٣٤٠٦ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحمٰنِ: أَنَّ جابرَ بنَ عبدِ اللَّهِ رَضِيَ اللَّهُ عنهما قال: كُنَّا مع رَسُولِ اللَّهِ ﷺ نَجْنِي الكَبَاثَ، وَإِنَّ رَسُولَ اللَّهِ ﷺ قال: «عَلَيكُم بالأسْوَدِ مِنهُ، فإنَّهُ أَطْيَبُهُ» قالوا: أَكُنْتَ تَرعَى الغَنَمَ؟ قال: «وَهَل مِن نَبِيٍّ إلاَّ وَقدْ رَعَاها».

[الحديث ٣٤٠٦ ـ طرفه في: ٥٤٥٣]

٣٢ ـ باب ﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ [البقرة: ٦٧] الآية

قال أبو العالية: العَوانُ: النَّصَفُ بينَ البِكرِ والهَرِمة. ﴿فَاقِعٌ﴾ [البقرة: ٦٩] صافٍ. ﴿لَا ذَلُولٌ﴾ [البقرة: ٧١] لَمْ يُذِلَّهَا العَمَلُ. ﴿تُثِيرُ الأَرْضَ﴾ لَيسَتْ بِذَلُولٍ تُثِيرُ الأرْضَ وَلاَ تَعمَلُ فِي الحَرْثِ. ﴿مُسَلَّمَةٌ﴾ مِنَ العُيُوبِ، ﴿لَا شِيَةَ﴾ [البقرة: ٧١]. بَيَاضٌ ﴿صَفْرَاءُ﴾ [البقرة: ٦٩] إنْ شِئتَ سَوْدَاءُ، وَيُقَالُ: صَفْرَاءُ، كَقَولِهِ: ﴿جِمَالَاتٌ صُفْرٌ﴾ [المرسلات: ٣٣]. ﴿فَادَّارَأْتُمْ﴾ [البقرة: ٧٢] اختَلَفتُمْ.

٣٣ ـ باب وَفَاةِ مُوسَى وَذِكْرُهُ بَعْدُ

٣٤٠٧ ـ حدثنا يَحيى بنُ مُوسى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخبَرَنا مَعْمَرٌ، عَنِ ابنِ طاوسٍ، عَنْ أبيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أُرْسِلَ مَلَكُ المَوْتِ إلى مُوسى عَلَيهِمَا السَّلاَمُ، فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إلَى رَبِّهِ، فَقَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لاَ يُرِيدُ المَوْتَ، قَالَ: ارْجِعْ إِلَيهِ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلى مَتْنِ ثَوْرٍ، فَلَهُ بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ، قَالَ: أَيْ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ المَوْتُ، قَالَ: فَالآنَ، قَالَ: فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ». قَالَ أَبُو هُرَيرَةَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ، إِلَى جَانِبِ الطَّرِيقِ تَحْتَ

٣٤٠٦ـ قوله: (الكباث) ثمر الأراك.

باب ٣٢ ـ قوله: (بياض) بسقوط لا قبل بياض في الفرع كأصله وفي بعض النسخ لا بياض بإثبات لا فيهما ونصب ما بعدهما وزاد السدي ولا سواد ولا حمرة (شارح).

3408- Abu'huraira "Allah be pleased with him" narrated: A Muslim and a Jew quarrelled. The Muslim said as swearing: "By he, Who has preferred Mohammad "Allah's blessing and peace be upon him" over all people!" The Jew said: "By he, Who has preferred Moses over all people!" The Muslim raised his hand and slapped the Jew who came to The Prophet "Allah's blessing and peace be upon him" to inform him what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Don't give me superiority over Moses, for the people will swoon (on the Day of Judgement) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I do not know if he has been among those people who have fallen in a swoon, and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted."

3409- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam whose mistake expelled you from Paradise." Adam said to him: "You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been decreed for me before being created?"" The Messenger of Allah "Allah's blessing and peace be upon him" said twice: "In this way, Adam overpowered Moses."

3410- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" once came to us and said: "All the nations were displayed in front of me, and I saw a large crowd of people covering the horizon. Somebody said: "This is Moses and his followers.""

[34] Allah's saying: "Allah sets forth, as an example to those who believe the wife of Pharaoh: behold she said: O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong; And Mary the daughter of Imran, who guarded her chastity; and We breathed into (her body) of Our spirit: and she testified to the truth of the words of her Lord and of his Revelations, and was one of the devout (servants). " (Prohibition "At'tahrim" 10:12)

3411- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Asia, Pharaoh's wife, and Mary, the daughter of Imran. No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other meals."

[35] Allah's saying: "Qarun was doubtless, of the people of Moses, but he acted insolently towards them: such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men. Behold, his people said to him: Exult not, for Allah loveth not those who exult (in riches)." (The Narrations "Al'qasas" 76)

الكَثِيبِ الأحْمَرِ».
قال: وَأخبرَنا مَعْمَرٌ، عَنْ هَمَّام: حَدَّثَنا أبو هُرَيرَة، عن النَّبيِّ ﷺ: نَحْوَهُ.

٣٤٠٨ ـ حدثنا أبُو اليَمانِ: أخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسَعيدُ بْنُ المُسَيَّبِ: أنَّ أبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: اسْتَبَّ رَجُلٌ مِنَ المُسْلِمينَ وَرَجُلٌ مِنَ اليَهُودِ، فَقالَ المُسْلِمُ: وَالَّذي اصْطَفَى مُحَمَّداً ﷺ عَلى العالَمِينَ في قَسَمٍ يُقْسِمُ بِهِ، فقالَ اليَهودِيُّ: وَالَّذي اصْطَفى موسى على العالَمينَ، فَرَفَعَ المُسْلِمُ عِنْدَ ذلكَ يَدَهُ فَلَطَمَ اليَهُودِيَّ، فَذَهَبَ اليَهودِيُّ إلى النَّبيِّ ﷺ فأخْبَرَهُ الذي كانَ مِنْ أمْرِهِ وَأمْرِ المُسْلِمِ، فَقالَ: «لا تُخَيِّرُونِي عَلَى مُوسى، فإنَّ النَّاسَ يَصْعَقُونَ، فأكُونُ أوَّلَ مَنْ يُفِيقُ، فَإذَا مُوسى بَاطِشٌ بِجَانِبِ العَرْشِ، فَلا أدْري أكانَ فِيمَنْ صَعِقَ فَأفَاقَ قَبْلِي، أوْ كانَ مِمَّنِ اسْتَثْنى اللَّهُ». [طرفه في: ٢٤١١]

٣٤٠٩ ـ حدثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إبْراهيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبَا هُرَيرَةَ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسى، فَقالَ لَهُ مُوسى: أنْتَ آدمُ الذي أخْرَجَتْكَ خَطِيئَتُكَ مِنَ الجَنَّةِ؟ فَقالَ لَهُ آدمُ: أنتَ مُوسى الَّذِي اصْطَفاكَ اللَّهُ بِرِسالاتِهِ وبِكَلامِهِ، ثُمَّ تَلُومُني على أمْرٍ قُدِّرَ عَلَيَّ قَبْلَ أنْ أُخْلَقَ»؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسى» مَرَّتَينِ. [الحديث ٣٤٠٩ أطرافه في: ٤٧٣٦، ٤٧٣٨، ٦٦١٤، ٧٥١٥]

٣٤١٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا حُصَينُ بْنُ نُمَيرٍ، عَنْ حُصَينِ بن عَبْدِ الرَّحْمٰنِ، عَنْ سَعيدِ ابْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: خَرَجَ عَلَينا النَّبيُّ ﷺ يَوْماً، قال: «عُرِضَتْ عَلَيَّ الأُمَمُ، وَرَأيتُ سَواداً كَثِيراً سَدَّ الأُفُقَ، فَقِيلَ: هذا مُوسى في قَوْمِهِ».
[الحديث ٣٤١٠ ـ أطرافه في: ٥٧٠٥، ٥٧٥٢، ٦٤٧٢، ٦٥٤١].

٣٤ ـ باب قَوْلِ اللَّهِ تَعالَى

﴿وَضَرَبَ اللَّهُ مَثَلاً لِلَّذِينَ آمَنُوا امْرَأةَ فِرْعَوْنَ ـ إلَى قَوْلِهِ ـ وَكَانَتْ مِنَ القَانِتِينَ﴾ [التحريم: ١١، ١٢].

٣٤١١ ـ حدثنا يَحيى بْنُ جَعْفَرٍ: حَدَّثَنا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الهَمْدانِيِّ، عَنْ أبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّساءِ إلاَّ: آسِيَةُ امْرَأةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرانَ، وَإنَّ فَضْلَ عائِشَةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلَى سائِرِ الطَّعامِ». [الحديث ٣٤١١ ـ أطرافه في: ٣٤٣٣، ٣٧٦٩، ٥٤١٨].

٣٥ ـ باب ﴿إنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسى﴾ [القصص: ٧٦] الآيَةَ

﴿لَتَنُوءُ﴾ [القصص: ٧٦]: لَتُثْقِلُ، قالَ ابْنُ عَبَّاسٍ: ﴿أُولِي القُوَّةِ﴾ [القصص: ٧٦]:

٣٤١١ـ قوله كمل بفتح الميم وتضم (شارح).

he said also: "Allah doth enlarge, or grant by (strict) measure, the sustenance (which he giveth) to whom so he pleaseth. (the worldly) rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter." (Ar'ra'd "Thunder" 26)

[36] Allah's saying: "To the Madyan people (We sent) Shu'aib: one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the Penalty of a Day that will compass (you) all round." (Hud 84)

he further said: "They said: O Shu'aib does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is right minded." (Hud 87)

[37] Allah's saying: "So also was Jonah among those sent (by Us). When he ran away (like a slave from captivity) to the ship (fully) laden, He (agreed to) cast lots, and he was condemned: Then the big Fish did swallow him, and he had done acts worthy of blame. Had it not been that he (repented and) Glorified Allah, He would certainly have remained inside the Fish till the Day of Resurrection. But We cast him forth on the naked shoe in a state of sickness, And We caused to grow, over him, a spreading plant of the Gourd kind. And We sent him (on a mission) to a hundred thousand (men) or more. And they believed; so We permitted them to enjoy (their life) for a while." (As'saffat 139:148) Allah further said: "So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish, when he cried out in agony." (The Pen "Al'qalam" 48)

3412- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None should say that I am better than Yunus (Jonah) (Musaddad added) Ibn Matta."

3413- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No slave (of Allah) should say that I am better than Yunus (Jonah) Ibn Matta." So The Prophet "Allah's blessing and peace be upon him" mentioned his father's (name) with his name.

3414- Abu'huraira "Allah be pleased with him" narrated: Once while a Jew was selling something, he was offered a price with which he was not pleased. So, he said: "No, by he, Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the

لاَ يَرْفَعُهَا العُصْبَةَ مِنَ الرِّجالِ. يُقالُ: ﴿الفَرِحِينَ﴾ [القصص: ٧٦]: المَرِحِينَ. ﴿وَيكَأَنَّ اللَّهَ﴾ [القصص: ٨٢] مِثل: أَلَم تَرَ أَنَّ اللَّهَ. ﴿يَبسطُ الرِّزقَ لِمَن يَشاءُ وَيَقدِرُ﴾ [الرعد: ٢٦] وَيُوَسِّعُ عَلَيهِ وَيُضَيِّقُ.

٣٦ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيباً﴾ [هود: ٨٤]

إِلَى أَهلِ مَدْيَنَ، لأَنَّ مَدْيَنَ بَلَدٌ، وَمِثْلُهُ: ﴿وَاسأَلِ القَرْيَةَ﴾ وَاسأَلِ ﴿العِيرَ﴾. [يوسف: ٨٢] يَعنِي أَهلَ القَرْيَةِ وَأَهلَ العِيرِ ﴿وَراءَكُم ظِهرِيّاً﴾ [هود: ٩٢] لَم يَلتَفِتوا إِلَيهِ. يُقالُ إِذا لَم يَقْضِ حاجَتَهُ: ظَهَرتَ حاجَتِي وَجَعَلتَنِي ظِهرِيّاً.

قالَ: الظِّهرِيُّ أَنْ تَأْخُذَ مَعَكَ دابَّةً أَو وِعاءً تَستَظهِرُ بِهِ. مَكانَتُهُمْ وَمَكانُهُمْ واحِدٌ. ﴿يَغْنَوْا﴾ [الأعراف: ٩٢] يَعِيشُوا. ﴿يَأْيَسْ﴾ [المائدة: ٢٦] يَحزَنُ. ﴿آسَى﴾ [الأعراف: ٩٣] أَحْزَنُ.

وَقالَ الحَسَنُ: ﴿إِنَّكَ لأَنتَ الحَلِيمُ﴾ [هود: ٨٧] يَستَهزِؤُنَ بِهِ.

وَقالَ مُجاهِدٌ: لَيكَةُ الأَيكَةُ. ﴿يَوْمِ الظُّلَّةِ﴾ [الشعراء: ١٨٩] إِظلالُ الغَمامِ العَذاب٢ عَلَيهِم.

٣٧ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾ - إِلَى قَوْلِهِ - فَمَتَّعْنَاهُمْ إِلَى حِينٍ﴾ [الصافات: ١٣٩، ١٤٨]

﴿وَلا تَكُن كَصاحِبِ الحُوتِ إِذ نادَى وَهُوَ مَكظُومٌ﴾ [القلم: ٤٨] كَظِيمٌ، وَهُوَ مَغْمُومٌ.

٣٤١٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيَى، عَن سُفيانَ قالَ: حَدَّثَنِي الأَعْمَشُ. حَدَّثَنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنِ الأَعمَشِ، عَن أَبِي وائِلٍ، عَن عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أَحَدُكُم: إِنِّي خَيرٌ مِن يُونُسَ». زادَ مُسَدَّدٌ: «يُونُسَ بنِ مَتَّى».
[الحديث ٣٤١٢ ـ طرفاه في: ٤٦٠٣، ٤٨٠٤].

٣٤١٣ ـ حدّثنا حَفصُ بنُ عُمَرَ: حَدَّثَنا شُعبَةُ، عَن قَتادَةَ، عَن أَبِي العالِيَةِ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «ما يَنبَغِي لِعَبدٍ أَن يَقُولَ إِنِّي خَيرٌ مِن يُونُسَ بنِ مَتَّى». وَنَسَبَهُ إِلَى أَبِيهِ. [طرفه في: ٣٣٩٥].

٣٤١٤ ـ حدّثنا يَحيَى بنُ بُكَيرٍ، عَنِ اللَّيثِ، عَن عَبدِ العَزِيزِ بنِ أَبِي سَلَمَةَ، عَن عَبدِ اللَّهِ بنِ الفَضلِ، عَنِ الأَعرَجِ، عَن أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: بَينَما يَهُودِيٌّ يَعرِضُ سِلعَتَهُ، أُعطِيَ بِها شَيئاً كَرِهَهُ، فَقالَ: لا، وَالَّذِي اصطَفَى مُوسَى عَلَى البَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ

باب ٣٦ ـ قوله: مكانتهم ومكانهم وفي نسخة بجرهما (شارح).

- قوله: يأيس بهذا الشكل ليس لفظاً قرآنياً ومع ذلك لا يوافقه تفسيره فكأن قلم الناسخ أبى أن يطاوعه فكتبه مقلوباً من ياسى كيأبى من أسي إذا حزن وبابه تعب قال تعالى: ﴿فلا تأس فكيف آسى﴾.

face and said: "You say: By he, Who Gave Moses superiority over all human beings although The Prophet “Allah’s blessing and peace be upon him” (Mohammad) is present amongst us!" The Jew went to The Prophet “Allah’s blessing and peace be upon him” and said: "O Abul’qasim! I am under the assurance and contract of security, so what is the right of so-and-so to slap me?" The Prophet “Allah’s blessing and peace be upon him” asked the other: "Why have you slapped him?" He told him the whole story. The Prophet “Allah’s blessing and peace be upon him” became so angry, that (the signs of) anger appeared on his face. He said: "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be sounded, everyone on the earth and in the heavens will swoon except those whom Allah will exempt. The trumpet will be sounded for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me.”

3415- (He resumed): “And I do not say that there is anybody who is better than Yunus (Jonah) Ibn Matta."

3416- Abu’huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No slave (of Allah) should say that I am better than Yunus (Jonah) Ibn Matta."

[38] Allah’s saying: “Ask them concerning the town standing close by the sea. Behold they transgressed in the matter of the Sabbath. For on the day their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did we make a trial of them, for they were Given to transgression. When some of them said: why do ye preach to a people whom Allah will destroy or visit with a terrible punishment? said the preachers: to discharge our duty to your Lord, and perchance they may fear him. When they disregarded the warnings that had been given them, we rescued those who forbade evil; but we visited the wrongdoers with a grievous punishment, because they were given to transgression. When in their insolence they transgressed (all) prohibitions, we said to them: be ye apes, despised and rejected.” (The Heights “Al’a’raf” 163:166)

[39] Allah's saying: “And to David we gave Psalms” (Women 163)

he further said: “We bestowed Grace aforetime on David from Ourselves: o ye Mountains sing ye back the Praises of Allah with him and ye birds (also) And We made the iron soft for him; (Commanding), Make thou coats of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do.” (Sheba 10:11)

3417- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The reciting of Psalms was made easy for David. He used to order that his riding animals be saddled, and would finish reciting Psalms before they were saddled. He would never eat except from the earnings of his manual work."

الأَنْصَارِ، فَقَامَ فَلَطَمَ وَجْهَهُ، وَقَالَ: تَقُولُ وَالَّذِي اصْطَفَى مُوسى عَلَى البَشَرِ، وَالنَّبِيُّ ﷺ بَينَ أَظْهُرِنَا؟ فَذَهَبَ إِلَيهِ فَقَالَ: أَبَا القَاسِمِ، إِنَّ لِي ذِمَّةً وَعَهْداً، فَمَا بَالُ فُلَانٍ لَطَمَ وَجْهِي؟! فَقَالَ: «لِمَ لَطَمْتَ وَجْهَهُ»؟ فَذَكَرَهُ، فَغَضِبَ النَّبِيُّ ﷺ حَتَّى رُئِيَ فِي وَجْهِهِ، ثُمَّ قَالَ: «لاَ تُفَضِّلُوا بَينَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ، فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، فَإِذَا مُوسى آخِذٌ بِالعَرْشِ، فَلاَ أَدْرِي أَحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَمْ بُعِثَ قَبْلِي».

[طرفه في: ٢٤١١].

٣٤١٥ ـ «وَلاَ أَقُولُ: إِنَّ أَحَداً أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى».

[الحديث ٣٤١٥ ـ أطرافه في: ٣٤١٦، ٤٦٠٤، ٤٦٣١، ٤٨٠٥].

٣٤١٦ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: سَمِعْتُ حُمَيدَ بْنَ عَبْدِ الرَّحْمنِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيرٌ مِنْ يُونُسَ بْنِ مَتَّى». [طرفه في: ٣٤١٥]

٣٨ ـ باب

﴿وَاسْأَلْهُمْ عَنِ القَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ البَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ﴾ يَتَعَدَّوْنَ يُجَاوِزُونَ فِي السَّبْتِ ﴿إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعاً﴾ [الأعراف: ١٦٣] شَوَارِعَ، إِلَى قَوْلِهِ: ﴿كُونُوا قِرَدَةً خَاسِئِينَ﴾ [الأعراف: ١٦٦].

٣٩ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَآتَيْنَا دَاوُدَ زَبُوراً﴾ [النساء: ١٦٣]

الزُّبُرُ: الكُتُبُ، وَاحِدُهَا زَبُورٌ، زَبَرْتُ: كَتَبْتُ. ﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلاً يَا جِبَالُ أَوِّبِي مَعَهُ﴾ قَالَ مُجَاهِدٌ: سَبِّحِي مَعَهُ ﴿وَالطَّيرَ وَأَلَنَّا لَهُ الحَدِيدَ * أَنِ اعْمَلْ سَابِغَاتٍ﴾ الدُّرُوعَ، ﴿وَقَدِّرْ فِي السَّرْدِ﴾ المَسَامِيرِ وَالحَلَقِ، وَلاَ يُدِقَّ المِسْمَارَ فَيَتَسَلْسَلَ، وَلاَ تُعَظِّمْ فَيَفْصِمَ ﴿وَاعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [سبأ: ١٠ - ١١].

٣٤١٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خُفِّفَ عَلَى دَاوُدَ عَلَيهِ السَّلاَمُ القُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ، فَيَقْرَأُ القُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ، وَلاَ يَأْكُلُ إِلاَّ مِنْ عَمَلِ يَدِهِ». رَوَاهُ مُوسى بْنُ عُقْبَةَ، عَنْ صَفْوَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٠٧٣].

٣٤١٨ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَعِيدَ

باب ٣٩ ـ قوله: (ولا تدق) ويروى ولا ترق بالراء بدل الدال أي لا تجعل مسمار الدرع دقيقاً أو رقيقاً حتى يستمسك ولا يتسلسل تسلسل الماء ولا تعظم المسمار حتى لا يكسر الحلقة وهو معنى الفصم اهـ.

3418- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was informed that I have said: "By Allah, I will fast all the days and pray all the nights as long as I live." On that, The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Are you the one who says: "I will fast all the days and pray all the nights as long as I live?" " I said: "Yes, I have said it." He said: "You cannot do that. So fast (for sometime) and break fast (for sometime). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said: "O Allah's Apostle! I can do (fast) more than this." He said: "Fast on every third day." I said: "I can do (fast) more than this." He said: "Fast on alternate days; and this was the fasting of David which is the best (and the most) moderate sort of fasting." I said: "O Allah's Apostle! I can do (fast) more than that." He said: "There is nothing better than that."

3419- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "I have been informed that you pray all the nights and fast all the days; is this true?" I replied: "Yes." He said: "If you do so, your eyes will become weak and you will get exhausted. So fast three days monthly, for this is the fasting of a whole year, or equal to the fasting of a whole year." I said: "I find myself able to fast more." He said: "Then fast like the fasting of David who used to fast on alternate days and would not flee when facing the enemy."

[40] (The Prophet's saying) "The most beloved fasting to Allah was the fasting of David who used to fast on alternate days; and the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for one-third of it and (again) sleep for a sixth of it."

On the other hand, A'isha "Allah be pleased with her" told: "I never saw him (The Messenger of Allah) but sleeping at the last part of the night."

3420- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "The most beloved fasting to Allah was the fasting of (The Prophet) David who used to fast on alternate days; and the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for one-third of it and (again) sleep for a sixth of it."

[41] Allah's saying: "and remember Our Servant David: the man of strength for he ever turned (to Allah). It was We that made the hills declare, in unison with him, our Praises, at eventide and a break of day, And the birds gathered (in assemblies): all with him did turn (to Allah). We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision." (Sad 17:20)

ابنَ المُسَيَّبِ أخبرَه، وأبَا سلمةَ بنَ عبدِ الرَّحمٰنِ: أنَّ عبدَ اللَّهِ بنَ عمرٍو رضيَ اللَّهُ عنهما قال: أُخبِرَ رسولُ اللَّهِ ﷺ أنِّي أقولُ: واللَّهِ لأصومَنَّ النَّهارَ، ولأقومَنَّ اللَّيلَ ما عِشتُ، فقالَ له رسولُ اللَّهِ ﷺ: «أنتَ الَّذي تقولُ: واللَّهِ لأصومَنَّ النَّهارَ ولأقومَنَّ اللَّيلَ ما عِشتُ؟» قلتُ: قد قُلتُه، قال: «إنَّكَ لا تستطيعُ ذلكَ، فصُمْ وأفطِرْ، وقُمْ ونَمْ، وصُمْ منَ الشَّهرِ ثلاثةَ أيامٍ، فإنَّ الحسنةَ بعشرِ أمثالِها، وذلكَ مثلُ صيامِ الدَّهرِ». فقلتُ: إنِّي أُطيقُ أفضلَ من ذلكَ يا رسولَ اللَّهِ، قال: «فصُمْ يوماً وأفطِرْ يومينِ». قال: قلتُ: إنِّي أُطيقُ أفضلَ من ذلكَ، قال: «فصُمْ يوماً وأفطِرْ يوماً، وذلكَ صيامُ داودَ، وهوَ أعدلُ الصِّيامِ». قلتُ: إنِّي أُطيقُ أفضلَ منهُ يا رسولَ اللَّهِ، قال: «لا أفضلَ من ذلكَ».

[طرفه في: ١١٣١].

٣٤١٩ ـ حدثنا خلّادُ بنُ يحيى: حدَّثنا مِسعرٌ: حدَّثنا حبيبُ بنُ أبي ثابتٍ، عن أبي العبَّاسِ، عن عبدِ اللَّهِ بنِ عمرِو بنِ العاصِ قال: قالَ لي رسولُ اللَّهِ ﷺ: «ألَمْ أُنَبَّأْ أنَّكَ تقومُ اللَّيلَ وتصومُ النَّهارَ؟» فقلتُ: نعم، فقال: «فإنَّكَ إذا فعلتَ ذلكَ هجمَتِ العينُ، ونَفِهَتِ النَّفسُ، صُمْ من كلِّ شهرٍ ثلاثةَ أيامٍ، فذلكَ صومُ الدَّهرِ، أو كصومِ الدَّهرِ». قلتُ: إنِّي أجدُ بي ـ قال مِسعرٌ: يعني قوَّةً ـ قال: «فصُمْ صومَ داودَ عليهِ السَّلامُ، وكانَ يصومُ يوماً، ويُفطرُ يوماً، ولا يَفِرُّ إذا لاقى».

[طرفه في: ١١٣١].

٤٠ ـ باب أَحَبُّ الصَّلاةِ إلى اللَّهِ صلاةُ داودَ، وأحبُّ الصِّيامِ إلى اللَّهِ صيامُ داودَ: كانَ ينامُ نصفَ اللَّيلِ ويقومُ ثُلُثَه، وينامُ سُدُسَه. ويصومُ يوماً ويُفطرُ يوماً

قال عليٌّ: وهوَ قولُ عائشةَ: ما ألفاهُ السَّحَرُ عندي إلَّا نائماً.

٣٤٢٠ ـ حدثنا قتيبةُ بنُ سعيدٍ: حدَّثنا سفيانُ، عن عمرِو بنِ دينارٍ، عن عمرِو بنِ أوسٍ الثَّقفيِّ: سمعَ عبدَ اللَّهِ بنَ عمرٍو قال: قالَ لي رسولُ اللَّهِ ﷺ: «أحبُّ الصِّيامِ إلى اللَّهِ صيامُ داودَ: كانَ يصومُ يوماً ويُفطرُ يوماً، وأحبُّ الصَّلاةِ إلى اللَّهِ صلاةُ داودَ: كانَ ينامُ نصفَ اللَّيلِ ويقومُ ثُلُثَه، وينامُ سُدُسَه».

[طرفه في: ١١٣١].

٤١ ـ باب ﴿وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الأَيْدِ إِنَّهُ أَوَّابٌ﴾ إلى قوله: ﴿وَفَصْلَ الْخِطَابِ﴾

قال مجاهدٌ: الفهمُ في القضاءِ ﴿وَلَا تُشْطِطْ﴾ لا تُسرِفْ ﴿وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ﴾؟

٣٤١٩ ـ قوله: (هجمت العين) أي غارت وضعف بصرها ونفهت النفس أي تعبت وكلت (شارح).

باب ٤٠ ـ قوله (ما ألفاه الخ) أي ما وجده السحر.

باب ٤١ ـ قوله ﴿وكفلها زكريا﴾ التلاوة عندنا وكفلها بالتشديد على أن الفاعل مقدر وهو الرب عز اسمه وزكريا =

he further said: “When they entered the presence of David, and he was terrified of them, they said: fear not: we are two disputants, one of whom has wronged the other: decide now between us with truth, and treat us not with injustice, but guide us to the Even Path. This man is my brother: he has nine and ninety ewes, and I have (but) one: yet he says, Commit her to my care, and is (moreover) harsh to me in speech. (David) said: He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, And how few are they? And David gathered that we had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).” (Sad 22:24)

3421- Mujahid narrated: I asked Ibn Abbas: "Should we perform a prostration on reciting The Sura of Sad?" He recited: “We gave him Isaac and Jacob: all (three) we guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do we reward those who do good: And Zakariya and john, and Jesus and Elias: all in the ranks of the righteous: And Ishmael and Elisha. And Jonas, and lot: and to all we gave favour above the nations: (to them) and to their fathers, and progeny and brethren: we chose them, and we guided them to a straight way. This is the guidance of Allah: he giveth that guidance to whom he pleaseth, of his worshippers. If they were to join other gods with him, all that they did would be vain for them. These were the men to whom we gave the book, and authority, and Prophethood: if these (their descendants) reject them, behold we shall entrust their charge to a new people who reject them not. Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations.” (The Cattle “Al’an’am” 84:90) then he commented: "Your Prophet is amongst those who have been ordered to follow them (the preceding Prophets).”

3422- Ibn Abbas “Allah be pleased with both” narrated: The prostration in The Sura of Sad is not amongst the obligatory prostrations, though I saw The Prophet “Allah’s blessing and peace be upon him” prostrating on reciting it.

[42] Allah's saying: "To David We gave Solomon (for a son), how excellent in our service ever did he turn (to Us)." (Sad 30)

he further said: “He said, O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).” (Sad 35)

Allah Almighty said too: “They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon.” (The Heifer “Al’baqara” 102)

He further said: “And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey), and We made a Font of molten brass to flow for him; and there were Jinns that worked in front Of him, by the leave of his Lord, and if any of them turned aside from Our command, We made him taste of the Penalty of the Blazing Fire. They Worked for him as he desired, (making) Arches, images, Basins as large as Reservoirs, and (cooking) Cauldrons fixed (in their places): Work ye, sons of David, with thanks but few of My servants are Grateful. Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would Not have tarried in the humiliating Penalty (of their Task).” (Sheba 12:14)

Allah Almighty said: “Behold, there were brought before him, at eventide, coursers of the highest breeding, and swift of foot; And he said, Truly do I love the love of Good, with a view to the glory of my Lord, until (the sun) was hidden in the veil (of Night): Bring them back to me then began he to pass his hand over (their) legs and their necks.” (Sad 31:33)

إنَّ هذا أَخِي لَهُ تِسعٌ وتِسعُونَ نعجَةً﴾، يُقالُ لِلمَرْأَةِ نَعجَةٌ، وَيُقالُ لَها أيضاً شاةٌ، ﴿وَلِي نَعجَةٌ واحِدَةٌ فَقالَ أكفِلنِيها﴾. [ص: ٢٢، ٢٣] مِثلُ ﴿وكَفَلَها زَكَرِيَّاءُ﴾ [آل عمران: ٣٧] ضَمَّها. ﴿وَعَزَّنِي﴾ غَلَبَنِي، صارَ أَعَزَّ مِنِّي، أَعزَزْتُهُ جَعَلْتُهُ عَزِيزاً ﴿فِي الخِطابِ﴾ يُقالُ المُحاوَرَةُ ﴿قالَ لَقَدْ ظَلَمَكَ بِسُؤالِ نَعْجَتِكَ إِلى نِعاجِهِ وَإنَّ كَثِيراً مِنَ الخُلَطاءِ﴾ الشُّرَكاءِ ﴿لَيَبْغِي ـ إِلى قَوْلِهِ ـ أَنَّما فَتَنَّاهُ﴾ [ص: ٢٣ ـ ٢٤]. قالَ ابْنُ عَبَّاسٍ: اخْتَبَرْناهُ، وَقَرأَ عُمَرُ: فَتَّنَّاهُ، بِتَشْدِيدِ التَّاءِ ﴿فاسْتَغفَرَ رَبَّهُ وخَرَّ راكِعاً وأَنابَ﴾ [ص: ٢٤].

٣٤٢١ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا سَهْلُ بْنُ يُوسُفَ قالَ: سَمِعْتُ العَوَّامَ، عَنْ مُجاهِدٍ قالَ: قُلتُ لابْنِ عَبَّاسٍ: أَسْجُدُ في ﴿ص﴾؟ فَقَرَأَ: ﴿وَمِنْ ذُرِّيَّتِهِ داوُدَ وَسُليمانَ ـ حَتَّى أَتَى ـ فَبِهُداهُمُ اقْتَدِهْ﴾ [الأنعام: ٨٤ ـ ٩٠] فَقالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ

[الحديث ٣٤٢١ ـ أطرافه في: ٤٦٣٢، ٤٨٠٦، ٤٨٠٧].

٣٤٢٢ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنهُما قالَ: لَيسَ ﴿ص﴾ مِنْ عَزائِمِ السُّجُودِ، وَرَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيها.

[طرفه في: ١٠٦٩].

٤٠ ـ باب قَوْلِ اللّٰهِ تَعالَى: ﴿وَوَهَبْنَا لِدَاوُدَ سُلَيمانَ نِعْمَ العَبْدُ إِنَّهُ أَوَّابٌ﴾ الرَّاجِعُ المُنِيبُ

وَقَوْلَهُ: ﴿هَبْ لِي مُلكاً لا يَنْبَغِي لأحَدٍ مِنْ بَعْدِي﴾ [ص ٣٥]، وَقَوْلُهُ: ﴿واتَّبَعُوا ما تَتْلُوا الشَّياطِينُ عَلى مُلكِ سُليمانَ﴾ [البقرة: ١٠٢]. ﴿وَلِسُليمانَ الرِّيحَ غُدُوُّها شَهْرٌ وَرَواحُها شَهْرٌ وأسَلنا لَهُ عَينَ القِطْرِ﴾ أَذَبْنا لَهُ عَينَ الحَدِيدِ ﴿وَمِنَ الجِنِّ مَنْ يَعْمَلُ بَينَ يَدَيهِ ـ إِلى قَوْلِهِ ـ مِنْ مَحارِيبَ﴾. [سبأ: ١٢، ١٣] قالَ مُجاهِدٌ: بُنْيانٌ مادُونَ القُصُورِ ﴿وَتَماثِيلَ وَجِفانٍ كالجَوابِ﴾ كالحِياضِ لِلإِبِلِ، وَقالَ ابْنُ عَبَّاسٍ: كالجَوْبَةِ مِنَ الأَرْضِ ﴿وَقُدُورٍ راسِياتٍ ـ إِلَى قَوْلِهِ ـ الشَّكُورُ﴾ [سبأ: ١٣] ﴿فَلَمَّا قَضَينا عَلَيهِ المَوْتَ ما دَلَّهُمْ عَلى مَوْتِهِ إِلَّا دابَّةُ الأَرْضِ﴾ الأَرَضَةُ ﴿تَأْكُلُ مِنْسَأَتَهُ﴾ عَصاهُ، ﴿فَلَمَّا خَرَّ ـ إِلى قَوْلِهِ ـ المُهِينِ﴾ [سبأ: ١٤] ﴿حُبَّ الخَيرِ عَنْ ذِكْرِ رَبِّي﴾ [ص: ٣٢]، ﴿فَطَفِقَ مَسْحاً بِالسُّوقِ والأَعْناقِ﴾ [ص: ٣٣] يَمْسَحُ أَعْرافَ الخَيلِ وَعَراقِيبَها. ﴿الأَصْفادُ﴾ [ص: ٣٨] الوَثاقُ.

قالَ مُجاهِدٌ: ﴿الصَّافِناتُ﴾ صَفَنَ الفَرَسُ رَفَعَ إِحْدَى رِجْلَيهِ حَتَّى تَكُونَ عَلى طَرَفِ

= مفعول وتتحقق المثلية على هذه القراءة فقط فإن الإكفال والتكفيل سيان وأما على قراءة التخفيف فلا مثلية لأن الإكفال لا يماثل الكفالة فحينئذ يكون قول المؤلف منظوراً فيه ويبقى عليه أيضاً أن زكريا مرفوع ممدوداً على قراءة التخفيف ليس إلا بخلافه على قراءة التشديد فإنه يمدّ ويقصر كما يعلم بالمراجعة إلى التفاسير فلا أدري كيف سكت الشارح عن هذه كلها. مصحح.

3423- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A strong demon from the Jinns came to me yesterday suddenly, so as to interrupt my prayer. but Allah enabled me to overpower him. I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: "And grant me a kingdom which (it may be) suits not another after me." (Sad 35) so I let him go cursed."

3424- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Solomon (the son of) David said: Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting in Allah's Cause." His companion said: If Allah wills." But Solomon did not say so. Consequently, none of those women got pregnant except one who gave birth to a half child." The Prophet "Allah's blessing and peace be upon him" further said: "Had Solomon said it (Allah willing"), he would have begotten children who would have fought in Allah's Cause." Shu'aib and Ibn Abuz'zinad said: "Ninety (instead of seventy women) is more correct.

3425- Abu'dharr "Allah be pleased with him" narrated: I said: "O Allah's Apostle! Which mosque was built first?" He replied: "The Sacred Mosque (of Ka'ba)." I asked: "Which (was built) next?" He replied: " The Furthest Mosque (of Jerusalem)." I asked: "What was the period in between them?" He replied: "Forty (years)." He then added: "Wherever the time for the prayer is due, perform the prayer, for all the earth is a place of worshipping for you."

3426- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it."

3427- He also said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon Ibn David and informed him (of the case). He said: "Bring me a knife so as to cut the

الحَافِر ﴿الجِيَادُ﴾ [ص: ٣١] السُّرَاعُ ﴿جَسَداً﴾ [ص: ٣٤] شَيطَاناً ﴿رُخَاءً﴾ طَيِّبَةً ﴿حَيثُ أَصَابَ﴾ [ص: ٣٦] حَيثُ شَاءَ. ﴿فَامْنُنْ﴾ أَعْطِ ﴿بِغَيرِ حِسَابٍ﴾ [ص: ٣٩] بِغَيرِ حَرَجٍ.

٣٤٢٣ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ البَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلاتِي، فَأَمْكَنَنِي اللَّهُ مِنْهُ فَأَخَذْتُهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ عَلَى سَارِيَةٍ مِنْ سَوَارِي المَسْجِدِ حَتَّى تَنْظُرُوا إِلَيهِ كُلُّكُمْ، فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيمَانَ: ﴿رَبِّ هَبْ لِي مُلْكاً لا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾ [ص: ٣٥]. فَرَدَدْتُهُ خَاسِئاً». عِفْرِيتٌ: مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٍّ، مِثْلُ زِبْنِيَةٍ جَمَاعَتُهَا الزَّبَانِيَةُ.

[طرفه في: ٤٦١].

٣٤٢٤ ـ حدثنا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيمَانُ بْنُ دَاوُدَ: لأَطُوفَنَّ اللَّيلَةَ عَلَى سَبْعِينَ امْرَأَةً، تَحْمِلُ كُلُّ امْرَأَةٍ فَارِساً يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، وَلَمْ تَحْمِلْ شَيئاً إِلَّا وَاحِداً، سَاقِطاً إِحْدَى شِقَّيهِ». فَقَالَ النَّبِيُّ ﷺ: «لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللَّهِ». قَالَ شُعَيبٌ وَابْنُ أَبِي الزِّنَادِ: «تِسْعِينَ» وَهُوَ أَصَحُّ.

[طرفه في: ٢٨١٩].

٣٤٢٥ ـ حدثني عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ التَّيمِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ: «المَسْجِدُ الحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ المَسْجِدُ الأَقْصَى». قُلْتُ: كَمْ كَانَ بَينَهُمَا؟ قَالَ: «أَرْبَعُونَ» ثُمَّ قَالَ: «حَيثُمَا أَدْرَكَتْكَ الصَّلاةُ فَصَلِّ، وَالأَرْضُ لَكَ مَسْجِدٌ». [طرفه في: ٣٣٦٦]

٣٤٢٦ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلِي وَمَثَلُ النَّاسِ، كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَاراً، فَجَعَلَ الفَرَاشُ وَهٰذِهِ الدَّوَابُّ تَقَعُ فِي النَّارِ».

[الحديث ٣٤٢٦ ـ طرفه في: ٦٤٨٣].

٣٤٢٧ ـ وَقَالَ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ

٣٤٢٣ـ قوله: (مثل زبنية) المثلية إنما تظهر على قراءة عفرية وهي شاذة اهـ.

٣٤٢٤ـ قوله: (إحدى شقيه) ولأبي ذر والأصيلي أحد شقيه (شارح).

٣٤٢٥ـ قوله: (أول) بفتح اللام غير منصرف وبضمها ضمة بناء لقطعها عن الإضافة (شارح).

child into two pieces and distribute it between them." The younger lady said: "May Allah be merciful to you! Don't do that, for it is her (The other lady's) child." So he gave the child to the younger lady."

[43] Allah's saying: "We bestowed (in the past) Wisdom on Luqman: Show (thy) gratitude to Allah. Any who is (so) grateful does so to profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, worthy of all praise. Behold, Luqman said to his son by way of instruction: O my son join not in worship (others) with Allah: for false worship is indeed the highest wrong doing. And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear The command), Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): In the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did. O my son (said Luqman), if there be (but) the weight of a mustard seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (And) is well acquainted (with them). O my son establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy what're betide thee; for this is firmness (of purpose) in (the conduct of) affairs. And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster." (Luqman 12:18)

3428- Abdullah "Allah be pleased with him" narrated: When the following verse was revealed: "It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), we said: "O Messenger of Allah! Who amongst us does not wrong himself?" then Allah revealed: "Join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

3429- Abdullah "Allah be pleased with him" narrated: When the following verse was revealed: "It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), Muslims felt it hard on them and said: "O Messenger of Allah! Who amongst us does not wrong himself?" he replied: "It is not as you said. "Confused not their beliefs with wrong" means "disbelief". Did not you hear Luqman's saying to his son? (he said): "Join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

[44] Allah's saying: "Set forth to them by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it. When We (first) sent to them two messengers, they rejected them: but We strengthened them with a third: they said: "Truly, we have been sent on a mission to you."" (Ya Sin 13:14)

[45] Allah's saying: "(This is) a recital of the mercy of the Lord to his servant Zakariya." Behold! he cried to his Lord in secret, Praying: O my Lord! Infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to thee! Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from thyself, (One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! One with whom thou art well pleased! (His prayer was answered): O Zakariya! we give thee good news of a son: His name shall be Yahya: on none by that name have we conferred distinction before." (Mary 2:7) he further resumed: "He said: O my Lord! how shall I have a son, when my wife is barren And I have grown quite decrepit From old age? He said: so (it will be): thy Lord saith, that is easy for me: I did indeed create thee before, When thou

بَينهما، فقالَتْ الصُّغرى: لا تفعل يَرحَمُكَ اللَّه، هُو ابنُها، فقَضى بِهِ لِلصُّغرى». قال أبو هُرَيرَة: وَاللَّهِ إِنْ سَمِعْتُ بِالسِّكِين إلاَّ يَوْمَئِذٍ، وَمَا كُنَّا نَقولُ إلاَّ المُدْيَةُ.

[الحديث ٣٤٢٧ ـ طرفه في: ٦٧٦٩]

٤٣ ـ باب قَوْلِ اللَّهِ تَعَالى: ﴿وَلَقَدْ آتَينا لُقمَانَ الحِكْمَةَ أن اشْكرْ لِلَّهِ﴾ ـ إلى قَوْلِه ـ ﴿إِنَّ اللَّهَ لا يُحِبُّ كُلَّ مُخْتَالٍ فخُورٍ﴾ [لقمان: ١٢ ـ ١٨]

﴿ولا تُصَعِّرْ﴾ [لقمان: ١٨] الإعْرَاضُ بالوَجْهِ.

٣٤٢٨ ـ حدثنا أبو الوَليد: حَدَّثنا شُعبَة، عَنِ الأعْمَش، عَنْ إبْراهِيمَ، عَنْ علقمَةَ، عَنْ عَبْدِ اللَّهِ قال: لَمَّا نَزَلَتِ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلبِسُوا إيمَانَهُمْ بظلم﴾ [الأنعام: ٨٢]. قال أَصْحابُ النبيِّ ﷺ: أيُّنا لَمْ يَلبس إيمانَه بظُلم؟ فنزلت: ﴿لا تُشرِكْ باللَّهِ إنّ الشِّرْكَ لَظلمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[طرفه في: ٣٢].

٣٤٢٩ ـ حدثني إسحاق: أخبرنا عِيسى بنُ يونُس: حَدَّثَنَا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قال: لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلبِسُوا إيمَانَهُم بِظلمٍ﴾ [الأنعام: ٨٢] شَقَّ ذلكَ عَلَى المُسلِمِين، فقالُوا: يا رَسُولَ اللَّهِ، أيُّنا لا يَظلِمُ نَفسهُ؟ «قال لَيسَ ذلِك، إنَّمَا هُوَ الشِّركُ، أَلَمْ تَسْمَعُوا ما قالَ لُقْمَانُ لابْنِهِ وَهوَ يَعِظُهُ: ﴿يَا بُنَيَّ لا تُشرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلمٌ عظِيمٌ﴾».

[طرفه في: ٣٢].

٤٤ ـ باب ﴿وَاضْرِبْ لَهُمْ مَثلاً أَصْحَابَ القَرْيَةِ﴾ [يس: ١٣] الآية

﴿فَعَزَّزْنَا﴾ [يس ١٤]: قالَ مُجَاهِدٌ: شَدَّدنَا. وقالَ ابْنُ عَبَّاسٍ ﴿طَائِرُكُمْ﴾ [يس: ١٩] مَصَائِبُكُمْ.

٤٥ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّاءَ إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيّاً قالَ رَبِّ إِنِّي وَهَنَ العَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيباً﴾ ـ إلى قوله ـ ﴿لَمْ نَجْعَل لَهُ مِنْ قَبْلُ سَمِيّاً﴾ [مريم: ٢ ـ ٧]

قال ابْنُ عَبَّاسٍ: مِثْلاً، يُقالُ: رَضِيّاً، مَرْضِيّاً ﴿عُتِيّاً﴾ [مريم: ٨] ﴿عِصِيّاً﴾، [مريم: ١٤] يَعْتُو. ﴿قالَ رَبِّ أَنَّى يَكُونُ لِي غُلامٌ ـ إِلَى قَوْلِهِ ـ ثَلاثَ لَيَالٍ سَوِيّاً﴾ وَيُقالُ: صَحِيحاً. ﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ المِحْرَابِ فَأَوْحى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيّاً﴾. فَأَوْحى: فَأَشَارَ ﴿يَا يَحْيى خُذِ الكِتَابَ بِقُوَّةٍ﴾ ـ إِلَى قَوْلِهِ ـ ﴿وَيوم يُبْعَثُ حَيّاً﴾ [مريم: ٧ ـ ١٥].

باب ٤٥ ـ قوله: (عصيا) بهذا الضبط والصواب بالسين يقال: عتا الشيخ يعتو عتياً وعسا يعسو عسياً إذا انتهى سنه وكبر وشيخ عاتٍ وعاسٍ إذا صار إلى حالة اليبس والجفاف هـ من الشارح.

hadst been nothing! (Zakariya) said: O my Lord! give me a Sign, thy Sign, was the answer, shall speck to no man for three nights, although thou art not dumb. So Zakariya came out To his people from his chamber: He told them by Signs to celebrate Allah's praises In the morning And in the evening. (To his son came the command): O Yahya! take hold Of the Book with might: and We gave him wisdom Even as a youth, And pity (for all creatures) as from us, and purity: He was devout, And kind to his parents, And he was not overbearing or rebellious. So peace on him The day he was born, the day that he dies, and the day that he will be raised up to life (again)!" (Mary 8:15)

3430- Anas narrated from Malik Ibn Sa'sa'a: The Messenger of Allah "Allah's blessing and peace be upon him" talked to his companions about his Night Journey to the Heavens. "When I reached the second Heaven, (Gabriel) asked its gate-keeper to open. He asked: "Who are you?" he said: "Gabriel." He asked: "Who are with you?" he said: "Mohammad." He asked: "Was he sent down (as Messenger)?" he answered: "Yes." When I came into, I saw Jesus and Yahya (John), who are maternal cousins. Gabriel said (to The Prophet): "Those are Jesus and Yahya. Greet them." I greeted them; and they returned back the greeting saying: "Welcome, O Pious Brother and Pious Prophet.""

[46] Allah's saying: "Relate in the Book (The story of) Mary, when she withdrew from her family To a place in the east." (Mary 16)

he further said: "Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah." (Al Imran 45)

he said also: "Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people, Offspring, one of the other: and Allah heareth and knoweth all things. Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service: so accept this of me: for thou hearest and knowest all things. When she was delivered, she said: O my Lord behold I am delivered of a female child and Allah knew best what she brought forth and nowise is the male like the female. I have named her Mary, and I commend her and her offspring to thy protection from the evil one, the rejected. Right graciously did her Lord accept her: he made her grow in purity and beauty: to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: O Mary whence (comes) this to you? she said: from Allah: for Allah provides sustenance to whom he pleases, without measure." (Al Imran 33:37)

3431- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is none born among the offspring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu'huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan." (Al Imran 36)

[47] Allah's saying: "Behold the angels said: O Mary Allah hath chosen thee and purified thee chosen thee above the women of all nations. O Mary worship thy Lord devoutly: prostrate thyself, and bow down (in prayer) with those who bow down. This is part of the tidings of the things unseen, which We reveal unto thee (O Prophet) by inspiration: thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor wast thou with them when they disputed (the point)." (Al Imran 42:44)

﴿حَفِيّاً﴾ [مريم: ٤٧] لَطِيفاً، ﴿عاقِراً﴾ [مريم: ٥] الذَّكَرُ وَالأُنْثى سَواءٌ.

٣٤٣٠ ـ حدثنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامُ بنُ يحيى: حدَّثنا قَتادَةُ، عَنْ أَنَسِ بنِ مالِكٍ، عَنْ مالِكِ بنِ صَعْصَعَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ حدَّثَهُم عَنْ لَيلَةَ أُسرِيَ بِهِ: «ثُمَّ صَعِدَ حَتَّى أَتى السَّماءَ الثَّانِيَةَ فاستَفتَحَ، قِيلَ مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيهِ؟ قالَ: نَعَمْ، فَلَمَّا خَلَصْتُ فإِذَا يَحْيى وَعِيسى وَهُما ابْنَا خالَةٍ، قالَ: هذا يَحيى وَعِيسى، فَسَلِّمْ عَلَيهِما، فَسَلَّمْتُ فَرَدَّا، ثُمَّ قالا: مَرْحَباً بالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ».

[طرفه في: ٣٢٠٧].

٤٦ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَاذْكُرْ فِي الكِتابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكاناً شَرْقِيّاً﴾ [مريم: ١٦]

﴿إِذْ قالَتِ المَلائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ﴾ [آل عمران: ٤٥]. ﴿إِنَّ اللَّهَ اصْطَفى آدَمَ وَنُوحاً وَآلَ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى العالَمِينَ ـ إِلَى قَوْلِهِ ـ يَرْزُقُ مَنْ يَشاءُ بِغَيرِ حِسابٍ﴾ [آل عمران: ٣٣، ٣٧] قالَ ابْنُ عَبَّاسٍ: وَآلُ عِمْرانَ: المُؤْمِنُونَ مِنْ آلِ إِبْراهِيمَ وَآلِ عِمْرانَ وَآلِ ياسِينَ وَآلِ مُحَمَّدٍ ﷺ، يَقُولُ: ﴿إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ﴾ [آل عمران: ٦٨] وَهُمُ المُؤْمِنُونَ. وَيُقالُ: آلُ يَعْقُوبَ أَهْلُ يَعْقُوبَ، فَإِذا صَغَّرُوا آلَ ثُمَّ رَدُّوهُ إِلَى الأَصْلِ قالُوا: أُهَيلٌ.

٣٤٣١ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي سَعِيدُ بْنُ المُسَيَّبِ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ما مِنْ بَنِي آدَمَ مَوْلُودٌ إِلَّا يَمَسُّهُ الشَّيطَانُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صارِخاً مِنْ مَسِّ الشَّيطانِ، غَيرَ مَرْيَمَ وَابْنِها» ثُمَّ يَقُولُ أَبُو هُرَيرَةَ: ﴿وَإِنِّي أُعِيذُها بِكَ وَذُرِّيَّتَها مِنَ الشَّيطانِ الرَّجِيمِ﴾. [آل عمران: ٣٦].

[طرفه في: ٣٢٨٦].

٤٧ ـ باب

﴿وَإِذْ قالَتِ المَلائِكَةُ يا مَرْيَمُ إِنَّ اللَّهَ اصْطَفاكِ وَطَهَّرَكِ وَاصْطَفاكِ عَلَى نِساءِ العالَمِينَ؟. يا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ. ذلِكَ مِنْ أَنْباءِ الغَيبِ نُوحِيهِ إِلَيكَ وَما كُنْتَ لَدَيهِمْ إِذْ يُلْقُونَ أَقْلامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَما كُنْتَ لَدَيهِمْ إِذْ يَخْتَصِمُونَ﴾ [آل عمران: ٤٢ ـ ٤٤].

باب ٤٦ ـ قوله: (ثم ردوه إلى الأصل) وسقط لأبي ذر والوقت لفظ ثم قاله الشارح وهو الأحسن اهـ.

باب ٤٧ ـ قوله: (ليس من كفالة الديون وشبهها) لا يخفى أن الكفالة سواء كانت بالمال أو بالنفس من معنى الضم أيضاً إذ هي ضم ذمة إلى ذمة في المطالبة نعم فرق بين فاعليهما فالكفيل الضامن والكافل هو الذي يعول إنساناً وبعضهم لا يفرق بينهما في الفاعل أيضاً اهـ.

3432- Ali "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Mary, the daughter of Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women (Of her time)."

[48] Allah's saying: "Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah; He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous. She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: when He hath decreed a Plan, He but saith to it, 'Be', and it is!" (Al Imran 45:47)

3433- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other meals. Many amongst men reached (the point of) perfection but none amongst the women reached this point except Asia, Pharaoh's wife, and Mary, the daughter of Imran."

3434- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Amongst all those women who ride camels (Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands properties." Abu'huraira commented: "Mary, daughter of Imran, did never ride a camel."

[49] Allah's saying: "O People of the Book! Commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is one God: glory be to him: (far exalted is He) above having a son. To him belong all things in the heavens and on earth. Enough is Allah as a Disposer of affairs." (Women 171)

يُقَالُ: يَكْفُلُ يَضُمُّ، كَفَلَهَا: ضَمَّهَا، مُخَفَّفَةً، لَيسَ مِنْ كَفَالَةِ الدُّيُونِ وَشِبْهِهَا.

٣٤٣٢ ـ حدثني أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قال: أخبرني أبي قال: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قال: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَيرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيرُ نِسَائِهَا خَدِيجَةُ».

[الحديث ٣٤٣٢ ـ طرفه في: ٣٨١٥].

٤٨ ـ باب قَوْلِهِ تعالى: ﴿إِذْ قالَتِ المَلائِكَةُ يا مَرْيَمُ﴾ إلى قَوْلِه: ﴿فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونَ﴾ [آل عمران: ٤٥ ـ ٤٧]

يُبَشِّرُكِ وَيَبْشُرُكِ وَاحِدٌ، ﴿وَجِيهاً﴾ شَرِيفاً. وَقالَ إِبْرَاهِيمُ: ﴿المَسِيحُ﴾ الصِّدِّيقُ. وَقالَ مُجَاهِدٌ: الكَهْلُ الحَلِيمُ، وَالأَكْمَهُ مَنْ يُبْصِرُ بِالنَّهَارِ وَلاَ يُبْصِرُ بِاللَّيلِ. وَقالَ غَيرُهُ: مَنْ يُولَدُ أَعْمى.

٣٤٣٣ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قالَ: سَمِعْتُ مُرَّةَ الهَمْدَانِيَّ يُحَدِّثُ: عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «فَضْلُ عائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ، كَمَلَ مِنَ الرِّجالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ: إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ».

[طرفه في: ٣٤١١].

٣٤٣٤ ـ وَقالَ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيشٍ خَيرُ نِسَاءٍ رَكِبْنَ الإِبلَ، أَحْنَاهُ عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ، في ذَاتِ يَدِهِ». يَقُولُ أَبُو هُرَيرَةَ عَلَى إِثْرِ ذلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيراً قَطُّ.

تَابَعَهُ ابْنُ أَخِي الزُّهْرِيِّ وَإِسْحاقُ الكَلْبِيُّ، عَنِ الزُّهْرِيِّ. [الحديث ٣٤٣٤ ـ طرفاه في: ٥٠٨٢، ٥٣٦٥].

٤٩ ـ باب

قَوْلُهُ: ﴿يَا أَهْلَ الكِتَابِ لاَ تَغْلُوا في دِينِكُمْ وَلاَ تَقُولُوا عَلَى اللَّهِ إِلا الحَقَّ إِنَّمَا المَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلاَ تَقُولُوا ثَلاَثَةٌ انْتَهُوا خَيراً لَكُمْ إِنَّمَا اللَّهُ إِلٰهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ ما فِي السَّمَاوَاتِ وَما في الأَرْضِ وَكَفَى بِاللَّهِ وَكِيلاً﴾ [النساء: ١٧١].

قالَ أَبُو عُبَيدٍ: ﴿كَلِمَتُهُ﴾ كُنْ فَكانَ. وَقالَ غَيرُهُ: ﴿وَرُوحٌ مِنْهُ﴾ أَحْيَاهُ فَجَعَلَهُ رُوحاً.

٣٤٣٤ـ قوله: (أحناه) أي أشفق هذا الجنس وكذا يقال في أرعاه والقياس أحناهن وأرعاهن ومعنى ذات اليد المال اهـ.

3435- Obada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone testifies that there is no God to be worshipped but Allah Alone Who has no partners, and that Mohammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise (from whatever he wished of its eight gates, according to a certain narration) with the deeds which he had done even if those deeds were few."

[50] Allah's saying: "Relate in the Book (The story of) Mary, when she withdrew from her family to a place in the east." (Mary 16)

3436- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None spoke in cradle but three: (The first was) Jesus. (The second was that) there was a man from Israelites called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself): "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said: "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd to whom she presented herself to commit adultery with her. Later on, she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him, dismantled his hermitage, expelled him out of it, and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied: "The shepherd." (Hearing this) the people said: "We shall rebuild your hermitage of gold." But he said: "No, of nothing but mud." (The third was that) A lady from Banu'israel was nursing her child at her breast when a handsome rider passed by her. She said: "O Allah! Make my child like him." On that the child left her breast and, facing the rider, said: "O Allah! Do not make me like him." The child then started to suck her breast again. (Abu'huraira further said: "As if I were looking at The Prophet "Allah's blessing and peace be upon him" sucking his finger (in way of

﴿وَلاَ تَقُولُوا ثَلاَثَةٌ﴾.

٣٤٣٥ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: حدَّثنا الوَلِيدُ، عَنِ الأَوْزاعِيِّ قال: حَدَّثني عُمَيرُ بْنُ هانِىءٍ قالَ: حَدَّثني جُنادَةُ بْنُ أَبِي أُمَيَّةَ، عَنْ عُبادَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَنْ شَهِدَ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسى عَبْدُ اللَّهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقاها إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الجَنَّةَ عَلَى ما كانَ مِنَ العَمَلِ».

قالَ الوَلِيدُ: حَدَّثَني ابْنُ جابِرٍ، عَنْ عُمَيرٍ، عَنْ جُنادَةَ، وَزادَ: «مِنْ أَبْوابِ الجَنَّةِ الثَّمانِيَةِ أَيِّها شاءَ».

٥٠ ـ باب ﴿وَاذْكُرْ فِي الكِتابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِها﴾. [مريم: ١٦]

نَبَذْناهُ: أَلْقَيْناهُ: اعْتَزَلَتْ. ﴿شَرْقِيّاً﴾ [مريم: ١٦] مِمَّا يَلِي الشَّرْقَ. ﴿فَأَجاءَها﴾ [مريم: ٢٣] أَفْعَلْتُ مِنْ جِئْتُ، وَيُقالُ: أَلْجَأَها اضْطَرَّها. ﴿تَسَّاقَطْ﴾ [مريم: ٢٥] تَسْقُطْ ﴿قَصِيّاً﴾ [مريم: ٢٢] قاصِياً. ﴿فَرِيّاً﴾ [مريم: ٢٧] عَظِيماً. قالَ ابْنُ عَبَّاسٍ: ﴿نِسْياً﴾ [مريم: ٢٣] لَمْ أَكُنْ شَيْئاً. وَقالَ غَيرُهُ: النِّسيُ الحَقِيرُ.

وَقالَ أَبُو وائِلٍ: عَلِمَتْ مَرْيَمُ أَنَّ التَّقِيَّ ذُو نُهْيَةٍ حِينَ قالَتْ: ﴿إِنْ كُنْتَ تَقِيّاً﴾ [مريم: ١٨].

قالَ وَكِيعٌ، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ ﴿سَرِيّاً﴾ [مريم: ٢٤] نَهَرٌ صَغِيرٌ بِالسُّرْيانِيَّةِ.

٣٤٣٦ ـ حدثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قال: «لَمْ يَتَكَلَّمْ فِي المَهْدِ إِلاَّ ثَلاثَةٌ: عِيسى، وَكانَ فِي بَنِي إِسْرائِيلَ رَجُلٌ يُقالُ لَهُ جُرَيْجٌ، كانَ يُصَلِّي جاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقالَ أُجِيبُها أَوْ أُصَلِّي، فَقالَتْ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ المُومِساتِ، وَكانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وَكَلَّمَتْهُ فَأَبى، فَأَتَتْ راعِياً فَأَمْكَنَتْهُ مِنْ نَفْسِها، فَوَلَدَتْ غُلاماً، فَقالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الغُلامَ، فَقالَ: مَنْ أَبُوكَ يا غُلامُ؟ قالَ: الرَّاعِي، قالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قالَ: لاَ، إِلاَّ مِنْ طِينٍ. وَكانَتِ امْرَأَةٌ تُرْضِعُ ابْناً لَها مِنْ بَنِي إِسْرائِيلَ، فَمَرَّ بِها رَجُلٌ راكِبٌ ذُو شارَةٍ، فَقالَتْ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فَتَرَكَ ثَدْيَها وَأَقْبَلَ عَلَى الرَّاكِبِ، فَقالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِها يَمَصُّهُ ـ قالَ أَبُو هُرَيْرَةَ: كَأَنِّي

٣٤٣٥ ـ قوله: (والجنة والنار) ضبط في بعض النسخ وبالرفع والنصب اهـ قوله: أيها بنصب أي وجره (شارح).

باب ٥٠ ـ قوله: (تساقط) بتشديد السين أصله تتساقط وتلاوتنا تساقط بضم أوله من الرباعي وقوله: نسياً بكسر النون والتلاوة نسياً بفتحها.

٣٤٣٦ ـ قوله: ذو شارة ذو هيئة حسنة.

demonstration)." After a while the people passed by, with a slave girl. She (The child's mother) said: "O Allah! Do not make my child like this (slave girl)!" On that the child left her breast and said: "O Allah! Make me like her." When she asked why, the child replied: "The rider is one of the tyrants while this slave girl is falsely accused of theft and adultery.""

3437- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I met Moses on the night of my Ascension to heaven." The Prophet "Allah's blessing and peace be upon him" described him saying, as I think: "He was a tall person with lank hair as if he belonged to the people of (the tribe of) Shanu'a." The Prophet "Allah's blessing and peace be upon him" further said: "I met Jesus." The Prophet "Allah's blessing and peace be upon him" described him saying: "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resembled more than any of his offspring did." The Prophet "Allah's blessing and peace be upon him" further said: "(That night) I was given two cups: one full of milk and the other full of wine. I was told to take one of them which I liked; and I took the milk which I drank. On that it was said to me: "You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.""

3438- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az'zutt."

3439- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" mentioned The Charlatan of Bulging out eye "Al'masih Ad'dajjal" in front of the people saying: "Allah is not one-eyed while The Charlatan of bulging out eye "Al'masih Ad'dajjal" is blind in the right eye; and his eye looks like a bulging out grape."

3440- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary." Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (An infidel) in appearance. He was placing his hands on the shoulders of a person while compassing round Ka'ba. I asked: "Who is this?" They replied: "Ad'dajjal."

أَنْظُرِ إِلَى النَّبِيِّ ﷺ يَمصُّ إِصْبَعَهُ ـ ثُمَّ مُرَّ بِأَمَةٍ، فَقَالَتْ: اللَّهُمَّ لا تَجعَلِ ابْنِي مِثْلَ هٰذِهِ، فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الجَبَابِرَةِ، وَهٰذِهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، وَلَمْ تَفعَل».

[طرفه في: ١٢٠٦].

٣٤٣٧ ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ: حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ: «لَقِيتُ مُوسَى قَالَ: فَنَعَتَهُ، فَإِذَا رَجُلٌ ـ حَسِبْتُهُ قَالَ ـ مُضْطَرِبٌ رَجِلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، قَالَ: وَلَقِيتُ عِيسَى ـ فَنَعَتَهُ النَّبِيُّ ﷺ فَقَالَ ـ رَبْعَةٌ أَحْمَرُ، كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ ـ يَعْنِي الحَمَّامَ ـ وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قَالَ: وَأُتِيتُ بِإِنَاءَيْنِ، أَحَدُهُمَا لَبَنٌ وَالآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدِيتَ الفِطْرَةَ، أَوْ: أَصَبْتَ الفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ».

[طرفه في: ٣٣٩٤].

٣٤٣٨ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ المُغِيرَةِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ سَبْطٌ، كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ».

٣٤٣٩ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى، عَنْ نَافِعٍ: قَالَ عَبْدُ اللَّهِ: ذَكَرَ النَّبِيُّ ﷺ يَوْماً بَيْنَ ظَهْرَيِ النَّاسِ المَسِيحَ الدَّجَّالَ، فَقَالَ: «إِنَّ اللَّهَ لَيسَ بِأَعْوَرَ، أَلا إِنَّ المَسِيحَ الدَّجَّالَ أَعْوَرُ العَينِ اليُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ».

[طرفه في: ٣٠٥٧].

٣٤٤٠ ـ «وَأَرَانِي اللَّيلَةَ عِنْدَ الكَعْبَةِ فِي المَنَامِ، فَإِذَا رَجُلٌ آدَمُ، كَأَحْسَنِ مَا يُرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيهِ، رَجِلُ الشَّعَرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا: هٰذَا المَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلاً وَرَاءَهُ جَعْداً قَطِطاً، أَعْوَرَ عَيْنِ اليُمْنَى، كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: المَسِيحُ الدَّجَّالُ». تَابَعَهُ عُبَيْدُ اللَّهِ: عَنْ نَافِعٍ.

[الحديث ٣٤٤٠ ـ أطرافه في: ٣٤٤١، ٥٩٠٢، ٦٩٩٩، ٧٠٢٦، ٧١٢٨].

٣٤٣٧ـ قوله: (أسري بي) وفي نسخة الشارح أسري به قال ولأبي ذرّ بي بدل به.

٣٤٣٨ـ قوله: الزط: جنس من السودان أو نوع من الهنود طوال الأجساد.

٣٤٤٠ـ قوله: (قططاً) بفتح الطاء وكسرها شديد جعودة الشعر.

3441- Ibn Omar "Allah be pleased with both" reported: No, By Allah, The Prophet "Allah's blessing and peace be upon him" did not tell that Jesus was of red complexion but said: "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary." Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked: "Who is this?" They replied: "He is The Charlatan (Ad'dajjal). The one who resembled to him among the people, was Ibn Qatan." (A pagan who died in the Pre-Islamic period of ignorance)

3442- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "I am the nearest of all the people to the son of Mary. All The Prophets are paternal brothers; and there has been no Prophet between me and him (Jesus)."

3443- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The Prophets are paternal brothers; their mothers are different, but their religion is one."

3444- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Jesus saw a man stealing. He asked him: "Did you steal?" He said: "No, by Allah, except whom there is no God (to be worshipped)." Jesus said: "I believe in Allah and suspect my eyes.""

3445- Omar "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me Allah's Slave and Apostle."

٣٤٤١ ـ حدَّثنا أحمدُ بنُ مُحمَّدٍ المَكِّيُّ قال: سَمِعتُ إبراهيمَ بنَ سَعْدٍ قال: حَدَّثني الزُّهريُّ، عَنْ سالمٍ عَنْ أبيهِ قال: لا واللهِ، ما قال النَّبيُّ ﷺ لِعيسى أحمرُ، ولكن قال: «بينما أنا نائمٌ أطوفُ بالكَعْبَةِ، فإذا رَجلٌ آدَمُ، سَبِطُ الشَّعرِ، يُهادَى بينَ رَجُلينِ، يَنطُفُ رأسُهُ ماءً، أو يُهَراقُ رأسُهُ ماءً، فقُلتُ: مَنْ هذا؟ قالوا: ابنُ مَريَمَ، فذَهبْتُ ألتَفِتُ، فإذا رَجلٌ أحْمرُ جَسيمٌ، جَعْدُ الرَّأسِ، أعوَرُ عَينِهِ اليُمنى، كأنَّ عَينَهُ عِنَبةٌ طافِيَةٌ، قُلتُ: مَنْ هذا؟ قالُوا: هذا الدَّجَّالُ، وأقْرَبُ النَّاسِ بِهِ شبهاً ابنُ قَطَنٍ».

قال الزهريُّ: رَجُلٌ مِنْ خُزاعةَ، هلَكَ في الجاهِلِيَّةِ.

[طرفه في: ٣٤٤٠].

٣٤٤٢ ـ حدَّثنا أبو اليَمانِ، أخبَرَنا شُعَيبٌ، عنِ الزُّهريِّ قال: أخبرَني أبو سَلَمةَ: أنَّ أبا هُرَيرةَ رَضيَ اللَّهُ عَنهُ قال: سَمِعتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أنا أوْلى النَّاسِ بابنِ مَرْيَمَ، والأنبياءُ أولادُ عَلاَّتٍ، لَيسَ بيني وبَينَهُ نَبيٌّ».

[الحديث ٣٤٤٢ ـ طرفه في: ٣٤٤٣].

٣٤٤٣ ـ حدَّثنا محمَّدُ بنُ سِنانٍ: حَدَّثَنا فُلَيحُ بنُ سُليمانَ: حَدَّثَنا هِلالُ بنُ عَليٍّ، عَنْ عَبْدِ الرَّحمنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيرَةَ قال: قال رَسولُ اللهِ ﷺ: «أنا أوْلى النَّاسِ بعِيسى ابنِ مَرْيَمَ في الدُّنيا والآخِرَةِ، والأنبياءُ إخوةٌ لِعَلاَّتٍ، أُمَّهاتُهُمْ شَتَّى وَدِينُهُمْ واحِدٌ».

وقال إبْراهيمُ بنُ طَهْمانَ، عَنْ مُوسى بنِ عُقبةَ، عَنْ صَفوانَ بنِ سُلَيمٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيرةَ رَضيَ اللَّهُ عَنهُ قال: قال رَسُولُ اللَّهِ ﷺ.

[طرفه في: ٣٤٤٢].

٣٤٤٤ ـ وحدثنا عبدُ اللَّهِ بنُ محمَّدٍ: حدَّثَنا عبدُ الرَّزَّاقِ: أخبرَنا مَعمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قال: «رَأى عيسى ابنُ مَريَمَ رَجُلاً يَسرِقُ، فقالَ لَهُ: أسَرَقتَ؟ قال: كَلاَّ، واللَّهِ الَّذي لا إلَهَ إلاَّ هُوَ. فقال عيسى: آمَنْتُ باللَّهِ، وكَذَّبْتُ عَيني».

٣٤٤٥ ـ حدثنا الحُمَيديُّ: حَدَّثنا سُفيانُ قال: سَمِعتُ الزُّهريَّ يقولُ: أخبَرَني عُبَيدُ اللَّهِ بنُ عَبْدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ: سَمِعَ عُمَرَ رَضيَ اللَّهُ عَنهُ يَقولُ عَلى المِنبَرِ: سَمِعتُ النَّبيَّ ﷺ يقولُ: «لا تُطْرُوني، كما أطْرَتِ النَّصارَى ابنَ مَريَمَ، فإنَّما أنا عَبدُهُ، فقُولُوا: عَبدُ اللَّه ورَسُولُهُ». [طرفه في: ٢٤٦٢].

= ـ قوله: (عين اليمنى) كذا بالإضافة ولأبي ذرّ العين اليمنى (شارح).

٣٤٤١ـ قوله: (يهادى) أي يمشي متمايلاً بينهما.

ـ قوله: (ينطف) بضم الطاء ولأبي ذرّ بكسرها (شارح).

٣٤٤٢ـ قوله: (علات) إخوة الأب، وأخياف إخوة الأم.

3446- Abu'moosa Al'ash'ari "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. If a man believes in Jesus and then believes in me, he will get a double reward. (Furthermore) if a slave fears his Lord (Allah) and obeys his masters, he will get a double reward."

3447- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we, shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the right side (Paradise), while others towards the left side (the Hellfire), and I will say: "My companions! My companions!" It will be said: "They became renegade from Islam after you had left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things. If you punish them, they are your slaves and if you forgive them, Verily you, only you are the All-Mighty, the All-Wise." (The Repast 117:118)

[51] Jesus Ibn Mary's coming down to earth

3448- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, surely the son of Mary (Jesus) will soon come down amongst you and will judge mankind justly. He will break the Cross and kill the pigs; and there will be no Jizya (tribute taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever it contains." Abu'huraira added: If you wish, you can recite: "And there is none of the people of the Scriptures (Jews and Christians) But must believe in him (as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness against them." (The Women "An'nisa" 159)

3449- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "How will you be when the son of Mary (Jesus) descends amongst you and judges people by the Law of the Qur'an and not by the law of Gospel."

٣٤٤٦ ـ حدثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا صَالِحُ بْنُ حَيٍّ: أَنَّ رَجُلاً مِنْ أَهْلِ خُرَاسَانَ قالَ لِلشَّعْبِيِّ فَقَالَ الشَّعْبِيُّ: أَخْبَرَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّبَ الرَّجُلُ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَها، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا كانَ لَهُ أَجْرَانِ، وَإِذَا آمَنَ بِعِيسى، ثُمَّ آمَنَ بِي فَلَهُ أَجْرَانِ، والعَبْدُ إِذَا اتَّقى رَبَّهُ وَأَطاعَ مَوالِيَهُ فَلَهُ أَجْرانِ».

[طرفه في: ٩٧]

٣٤٤٧ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ المُغِيرَةِ بْنِ النُّعْمانِ، عَنْ سَعِيدِ ابْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً، ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ [الأنبياء: ١٠٤]. فَأَوَّلُ مَنْ يُكْسى إِبْرَاهِيمُ، ثُمَّ يُؤْخَذُ بِرِجالٍ مِنْ أَصْحابِي ذاتَ اليَمِينِ وَذاتَ الشِّمالِ، فَأَقُولُ: أَصْحَابِي، فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كما قالَ العَبْدُ الصَّالِحُ عِيسى ابْنُ مَرْيَمَ ﴿وَكُنْتُ عَلَيْهِمْ شَهِيداً ما دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ـ إِلَى قَوْلِهِ ـ العَزِيزُ الحَكِيمُ﴾». [المائدة: ١١٧ ـ ١١٨].

قالَ مُحَمَّدُ بْنُ يُوسُفَ: ذُكِرَ عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ قَبِيصَةَ قالَ: هُمُ المُرْتَدُّونَ الَّذِينَ ارْتَدُّوا عَلى عَهْدِ أَبِي بَكْرٍ، فَقَاتَلَهُمْ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

[طرفه في: ٣٣٤٩].

٥١ ـ بابُ نُزُولِ عِيسى ابْنِ مَرْيَمَ عَلَيهِمَا السَّلامُ

٣٤٤٨ ـ حدثنا إِسْحاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ: أَنَّ سَعِيدَ بْنَ المُسَيَّبِ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَماً عَدْلاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الخِنْزِيرَ، وَيَضَعَ الجِزْيَةَ، وَيَفِيضَ المَالُ حَتَّى لا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الوَاحِدَةُ خَيْرٌ مِنَ الدُّنْيَا وَما فِيهَا». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِنْ مِنْ أَهْلِ الكِتابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ القِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً﴾ [النساء: ١٥٩].

[طرفه في: ٢٢٢٢].

٣٤٤٩ ـ حدثنا ابْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّ أَبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ». تَابَعَهُ عُقَيْلٌ وَالأَوْزاعِيُّ. [طرفه في: ٢٢٢٢]

٣٤٤٦ـ قوله: (قال للشعبي) وفيه حذف المقول وهو على ما ذكره الشارح: إنا نقول عندنا أن الرجل إذا أعتق أم ولده ثم تزوجها فهو كالراكب بدنته فقال الشعبي مجيباً لهذا السؤال أخبرني أبو بردة الخ.

[52] What about Israelites

3450- Rib'i Ibn Hirash narrated: Amr Ibn Uqba asked Hudhaifa: "Won't you tell us what you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifa "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When Ad'dajjal appears, he will have fire and water along with him. What the people will consider as cold water will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which wili appear to him as fire, for in reality, it will be fresh cold water."

3451- Hudhaifa "Allah be pleased with him" narrated: I also heard him (The Prophet "Allah's blessing and peace be upon him") saying: "From among the people before your generation, there was a man whom the angel of death visited to take his soul. (When his soul was taken) he was asked: "Did you do any good deed?" He replied: "I don't remember any good deed." He was asked: "Then think it over." He said: "I do not remember, except that I used to trade with the people in the world where I gave a respite to the rich and forgave the poor (among my debtors)." So Allah admitted him in Paradise."

3452- Hudhaifa "Allah be pleased with him" narrated: I also heard The Prophet "Allah's blessing and peace be upon him" saying: "Once there was a man on his death-bed, who, losing every hope of surviving said to his family: "When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it over the sea. They did so, but Allah collected his particles and asked him: "Why did you do so?" He replied: "For fear of you." So Allah forgave him." Amr Ibn Uqba commented: "I heard him saying so; and this man used to dig the graves (to steal the shrouds)."

3453- Both of A'isha and Ibn Abbas "Allah be pleased with them" narrated: On his death-bed, The Messenger of Allah "Allah's blessing and peace be upon him" put a sheet over his face; and when he felt hot, he would remove it from his face. While in that state (of putting and removing the sheet) he said: "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (Thus) he wanted to warn (the Muslims) from what they (Jews and Christians) had done.

3454- The same previous narration.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٥١ ـ باب ما ذُكِرَ عَنْ بَنِي إِسْرائِيلَ

٣٤٥٠ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ: حَدَّثَنا عَبْدُ المَلِكِ، عَنْ رِبْعِيِّ ابْنِ حِراشٍ قالَ: قالَ عُقْبَةُ بْنُ عَمْرٍو لِحُذَيْفَةَ: أَلاَ تُحَدِّثُنا ما سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قالَ: إِنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ مَعَ الدَّجَّالِ إِذا خَرَجَ ماءً وَناراً، فَأَمَّا الَّذِي يَرى النَّاسُ أَنَّها النَّارُ فَماءٌ بارِدٌ، وَأَمَّا الَّذِي يَرى النَّاسُ أَنَّهُ ماءٌ بارِدٌ فَنارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرى أَنَّها نارٌ، فَإِنَّهُ عَذْبٌ بارِدٌ».

[الحديث ٣٤٥٠ ـ طرفه في: ٧١٣٠].

٣٤٥١ ـ قالَ حُذَيْفَةُ وَسَمِعْتُهُ يَقُولُ: «إِنَّ رَجُلاً كانَ فِيمَنْ كانَ قَبْلَكُمْ، أَتاهُ المَلَكُ لِيَقْبِضَ رُوحَهُ، فَقِيلَ لَهُ: هَل عَمِلتَ مِنْ خَيرٍ؟ قالَ: ما أَعْلَمُ، قِيلَ لَهُ: انْظُرْ، قالَ: ما أَعْلَمُ شَيْئاً غَيرَ أَنِّي كُنْتُ أُبايِعُ النَّاسَ فِي الدُّنْيا وَأُجازِيهِمْ، فَأُنْظِرُ المُوسِرَ وَأَتَجاوَزُ عَنِ المُعْسِرِ، فَأَدْخَلَهُ اللَّهُ الجَنَّةَ».

[طرفه في: ٢٠٧٧].

٣٤٥٢ ـ فَقالَ وَسَمِعْتُهُ يَقُولُ: «إِنَّ رَجُلاً حَضَرَهُ المَوْتُ، فَلَمَّا يَئِسَ مِنَ الحَياةِ أَوْصى أَهْلَهُ: إِذا أَنا مُتُّ فَاجْمَعُوا لِي حَطَباً كَثِيراً، وَأَوْقِدُوا فِيهِ ناراً، حَتَّى إِذا أَكَلَتْ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي فَامْتُحِشَتْ، فَخُذُوها فَاطْحَنُوها، ثُمَّ انْظُرُوا يَوْماً راحاً فَاذْرُوهُ فِي اليَمِّ، فَفَعَلُوا، فَجَمَعَهُ فَقالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ لَهُ».

قالَ عُقْبَةُ بْنُ عَمْرٍو: وَأَنا سَمِعْتُهُ يَقُولُ ذاكَ: «وَكانَ نَبَّاشاً».

[الحديث ٣٤٥٢ ـ طرفاه في: ٣٤٧٩، ٦٤٨٠].

٣٤٥٣، ٣٤٥٤ ـ حدثني بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عائِشَةَ وَابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قالا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً عَلى وَجْهِهِ، فَإِذا اغْتَمَّ كَشَفَها عَنْ وَجْهِهِ، فَقالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلى اليَهُودِ وَالنَّصارى، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ». يُحَذِّرُ ما صَنَعُوا. [طرفه في: ٤٣٦، ٤٣٧].

٣٤٥٢ ـ قوله (وقال) ولأبي ذر قال، أي حذيفة.

ـ قوله: (فامتحشت) بهذا الضبط ولأبي ذر بضم التاء وكسر الحاء أي احترقت (شارح).

ـ قوله: (راحاً) كثير الريح.

3455- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Israelis used to be ruled and guided by prophets: Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be Caliphs who will increase in number." The people asked: "O Allah's Apostle! What do you order us (to do)?" He said: "Obey the one who will be given the pledge of allegiance first. Fulfil their (The Caliphs) rights, for Allah will ask them about (any inadequacy) in ruling those whom Allah has put under their guardianship."

3456- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said: "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied: "Whom else?"

3457- Anas "Allah be pleased with him" narrated: The people mentioned the fire and the bell (as means proposed for announcing the time of prayer). But by such a proposal they referred to the Jews and the Christians. Consequently, Bilal was ordered to pronounce the words of the Adhan (call for prayer) twice and the prayer establishment once only.

3458- Masruq narrated that A'isha "Allah be pleased with her" hated that one should keep his hands on his flanks while praying. She said that the Jews used to do so.

3459- Nafi narrated from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your period in comparison to the periods of the previous nations, is like the period between the Asr prayer and sunset. Moreover, your example in comparison to the Jews and the Christians is like the example of a person who employed some labourers and asked them: "Who will work for me till midday for a Qirat each?" The Jews worked till midday for a Qirat each. The person asked: "Who will accomplish the work for me from midday to the time of the Asr (prayer) for a Qirat each?" The Christians worked from midday till the Asr prayer for a Qirat. Then the person asked: "Who will do the work for me from the Asr till sunset for two Qirats each?"" The Prophet "Allah's blessing and peace be upon him" added: "It is you (Muslims) who are doing the work from the Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said: "We have done more work but got less wages." Allah said: "Have I been unjust to you considering your rights?" They said: "No." So Allah said: "Then it is My grace which I bestow on whomever I like. ""

٣٤٥٥ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ القَزَّازِ، قالَ: سَمِعْتُ أَبَا حازِمٍ، قالَ: قاعَدْتُ أَبا هريرةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قالَ: «كانَتْ بَنُو إِسْرائِيلَ تَسُوسُهُمُ الأَنْبِياءُ، كُلَّما هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفاءُ فَيَكْثُرُونَ». قالُوا: فَما تَأْمُرُنا؟ قالَ: «فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سائِلُهُمْ عَمَّا اسْتَرْعاهُمْ».

٣٤٥٦ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْراً بِشِبْرٍ، وَذِراعاً بِذِراعٍ، حَتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ». قُلْنا: يا رَسُولَ اللَّهِ، اليَهُودَ وَالنَّصارَى؟ قالَ: «فَمَنْ».

[الحديث ٣٤٥٦ ـ طرفه في: ٧٣٢٠].

٣٤٥٧ ـ حدّثنا عِمْرانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا خالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا اليَهُودَ وَالنَّصارَى، فَأُمِرَ بِلالٌ: أَنْ يَشْفَعَ الأَذانَ، وَأَنْ يُوتِرَ الإِقامَةَ.

[طرفه في: ٦٠٣].

٣٤٥٨ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كانَتْ تَكْرَهُ أَنْ يَجْعَلَ يَدَهُ في خاصِرَتِهِ، وَتَقُولُ: إِنَّ اليَهُودَ تَفْعَلُهُ. تابَعَهُ شُعْبَةُ، عَنِ الأَعْمَشِ.

٣٤٥٩ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّما أَجَلُكُمْ في أَجَلِ مَنْ خَلا مِنَ الأُمَمِ، ما بَيْنَ صَلاةِ العَصْرِ إِلَى مَغْرِبِ الشَّمْسِ، وَإِنَّما مَثَلُكُمْ وَمَثَلُ اليَهُودِ وَالنَّصارَى، كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً، فَقالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهارِ عَلَى قِيراطٍ قِيراطٍ، فَعَمِلَتِ اليَهُودُ إِلَى نِصْفِ النَّهارِ عَلَى قِيراطٍ قِيراطٍ، ثُمَّ قالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهارِ إِلَى صَلاةِ العَصْرِ عَلَى قِيراطٍ قِيراطٍ؟ فَعَمِلَتِ النَّصارَى مِنْ نِصْفِ النَّهارِ إِلَى صَلاةِ العَصْرِ عَلَى قِيراطٍ قِيراطٍ، ثُمَّ قالَ: مَنْ يَعْمَلُ لِي مِنْ صَلاةِ العَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيراطَيْنِ قِيراطَيْنِ؟ أَلاَ، فَأَنْتُمُ الَّذِينَ يَعْمَلُونَ مِنْ صَلاةِ العَصْرِ إِلَى مَغْرِبِ الشَّمْسِ، عَلَى قِيراطَيْنِ قِيراطَيْنِ، أَلاَ لَكُمُ الأَجْرُ مَرَّتَيْنِ، فَغَضِبَتِ اليَهُودُ وَالنَّصارَى، فَقالُوا: نَحْنُ أَكْثَرُ عَمَلاً، وَأَقَلُّ عَطاءً، قالَ اللَّهُ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئاً؟ قالُوا: لاَ، قالَ: فَإِنَّهُ فَضْلِي أُعْطِيهِ مَنْ شِئْتُ». [طرفه في: ٥٥٥٧].

٣٤٥٦ـ قوله: (سنن من قبلكم) بفتح السين سبيلهم ومنهاجهم (شارح).

٣٤٥٩ـ قوله: (يعملون) ولأبي ذرّ تعملون بالمثناة الفوقية (شارح).

3460- Tawus narrated from Ibn Abbas "Allah be pleased with both": I heard Omar saying: "May Allah Curse so-and-so! Doesn't he know that The Prophet "Allah's blessing and peace be upon him" said: "May Allah curse the Jews for, though they were forbidden (to eat) fat, they melted and sold it."'"

3461- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Banu'israel (which have been taught to you), for it is not sinful to do so. Whoever attributes a lie to me intentionally, will surely take his place in the (Hell) Fire."

3462- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do. (That is to dye your grey hair and beards)."

3463- Jundub Ibn Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Amongst the nations before you there was a man who got wounded. Being impatient (with its pain), he took a knife and cut his hand; and the blood did not stop till he died. Allah said: "My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise. "'"

[53] The story of the leper, the blind man, and the bald-headed man

3464- Abu'huraira "Allah be pleased with him" narrated that he heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah wanted to test three Israelis who were a leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said:

٣٤٦٠ ـ حدّثنا عليُّ بنُ عبدِ اللَّهِ: حَدَّثنا سُفيانُ، عن عَمرو، عن طاوُس، عن ابن عبّاسٍ قال: سَمعْتُ عُمَرَ رَضِيَ اللَّهُ عنهُ يقولُ: قاتَلَ اللَّهُ فلاناً، ألَمْ يَعْلَمْ أنَّ النَّبيَّ ﷺ قال: «لَعَنَ اللَّهُ اليهودَ، حُرِّمتْ عليهِمُ الشُّحومُ فجمَلوها فباعُوها». تابعَهُ جابِرٌ، وأبو هُريرةَ عن النَّبيِّ ﷺ.

[طرفه في: ٢٢٢٣].

٣٤٦١ ـ حدّثنا أبو عاصمٍ الضَّحّاكُ بنُ مَخلَدٍ: أخبرَنا الأوزاعيُّ: حدَّثنا حسّانُ بنُ عطيَّةَ، عن أبي كَبْشَةَ، عن عبدِ اللَّهِ بنِ عَمرو: أنَّ النَّبيَّ ﷺ قال: «بلِّغُوا عنِّي ولَوْ آيةً، وحدِّثوا عن بني إسرائيلَ ولا حرَجَ، ومن كذَبَ عليَّ متعمِّداً فلْيتبوَّأْ مقعدَهُ من النّارِ».

٣٤٦٢ ـ حدّثنا عبدُ العزيزِ بنُ عبدِ اللَّهِ قال: حدَّثني إبراهيمُ بنُ سعْدٍ، عن صالحٍ، عن ابنِ شِهابٍ قال: قالَ أبو سَلَمَةَ بنُ عبدِ الرَّحمٰنِ: إنَّ أبا هُريرةَ رَضِيَ اللَّهُ عنهُ قال: إنَّ رَسولَ اللَّهِ ﷺ قال: «إنَّ اليهودَ والنَّصارى لا يَصبُغونَ، فخالِفوهُم».

[الحديث ٣٤٦٢ ـ طرفه في: ٥٨٩٩].

٣٤٦٣ ـ حدّثني محمَّدٌ قال: حدَّثني حجّاجٌ: حدَّثنا جريرٌ، عن الحسَنِ: حدَّثنا جُندُبُ بنُ عبدِ اللَّهِ في هذا المَسجِدِ، وما نَسِينا مُنذُ حَدَّثنا وما نَخشى أنْ يَكونَ جُندُبٌ كَذَبَ على رَسولِ اللَّهِ ﷺ، قال: قال رَسولُ اللَّهِ ﷺ: «كانَ فيمن كانَ قبلَكُم رَجُلٌ به جُرحٌ، فجزِعَ، فأخذَ سكِّيناً فحزَّ بها يَدَهُ، فما رقَأَ الدَّمُ حتَّى ماتَ، قالَ اللَّهُ تَعالى: بادَرَني عَبْدي بنفسِهِ، حرَّمتُ عليهِ الجنَّةَ».

[طرفه في: ١٣٦٤].

٥٣ ـ باب حَدِيثُ أبْرَصَ وَأعْمى وَأقْرَعَ في بَنِي إسْرَائِيلَ

٣٤٦٤ ـ حدّثني أحمَدُ بنُ إسحاقَ: حدَّثنا عَمرُو بنُ عاصِمٍ: حدَّثنا همّامٌ: حدَّثنا إسحاقُ بنُ عبدِ اللَّهِ قال: حدَّثني عبدُ الرَّحمٰنِ بنُ أبي عَمرةَ: أنَّ أبا هريرةَ حدَّثهُ: أنَّه سمعَ النَّبيَّ ﷺ (ح). وَحدَّثَني مُحمَّدٌ: حَدَّثَنا عبدُ اللَّهِ بنُ رَجاءٍ: أخْبَرَنا هَمّامٌ، عَنْ إسْحاقَ بنِ عَبْدِ اللَّهِ قالَ: أخْبَرَني عَبْدُ الرَّحمٰنِ بنُ أبي عَمْرَةَ: أنَّ أبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ حَدَّثَهُ: أنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إنَّ ثَلاثَةً في بَني إسْرائيلَ: أبْرَصَ وأقْرَعَ وأعْمى، بَدا للَّهِ أنْ يَبْتَلِيَهُمْ،

٣٤٦٠ـ قوله: (جملوا) أذابوا.

٣٤٦٢ـ قوله: (لا يصبغون) أي شيب الشعر وبابه نفع وقتل كما في المصباح قال: وفي لغة من باب ضرب اهـ.

٣٤٦٣ـ قوله: (حز) قطع (رقأ) انقطع.

٣٤٦٤ـ قوله: (بدا لله) أي سبق في علم الله فأراد إظهاره.

"What thing do you like most?" He replied: "Good colour and good skin, for the people have a strong aversion to me." The angel touched him until his illness was cured, and he was given a good colour and beautiful skin. The angel asked him: "What kind of property do you like best?" He replied: "Camels." (or cows, the narrator was in doubt as to any of the two: the leper or the bold-headed man wanted the camels and the other wanted the cows) So he was given a pregnant she-camel, and the angel said (to him): "May Allah bless you in it."

The angel then went to the bald-headed man and said: "What thing do you like most?" He said: "I like good hair and wish to be cured of this disease, for the people feel disgust for me." The angel touched him until his illness was cured, and he was given good hair. The angel asked (him): "What kind of property do you like best?" He replied: "Cows." The angel gave him a pregnant cow and said: "May Allah bless you in it." The angel went to the blind man and asked: "What thing do you like most?" He said: "(I hope) that Allah may restore my eyesight to me so that I may see the people." The angel touched his eyes and Allah gave him back his eyesight. The angel asked him: "What kind of property do you like best?" He replied: "Sheep." The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said: "I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination." The man replied: "I have many obligations (so I cannot give you)." The angel said: "I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property)?" He replied: "(No), I got this property through inheritance from my fore-fathers." The angel said: "If you are liar, then let Allah make you as you were before."

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said: "If you are liar, then let Allah make you as you were before."

The angel, disguised in the shape of a blind man, went to the blind man and said: "I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey." The man said: "No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take whatever you wish from my property. By Allah, I will not prevent you from taking anything (you need) of my property, which you may take for Allah's sake." The angel replied: "Keep your property with you. You (the 3 men) have been tested; and Allah is pleased with you and is angry with your two companions.""

فَبَعثَ إِليهِمْ مَلَكاً، فأَتَى الأَبرَصَ فقالَ: أيُّ شَيءٍ أَحبُّ إليكَ؟ قالَ: لَونٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، قَدْ قَذِرَني النَّاسُ، قالَ: فَمَسحَهُ فَذَهبَ عَنْهُ، فَأُعْطِيَ لَوْناً حَسَناً، وَجِلداً حَسَناً، فقالَ: أَيُّ المَالِ أَحبُّ إِليكَ؟ قالَ: الإِبِلُ ـ أَوْ قَالَ: البَقَرُ، هُوَ شَكَّ فِي ذلِكَ: إِنَّ الأَبْرَصَ وَالأَقْرَعَ: قالَ أَحَدُهُمَا الإِبِلُ، وَقَالَ الآخَرُ البَقَرُ ـ فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَقرَعَ فقالَ: أَيُّ شَيءٍ أَحبُّ إِليكَ؟ قالَ: شَعَرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هذا، قَدْ قَذِرَني النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعَراً حَسَناً، قَالَ: فَأَيُّ المَالِ أَحبُّ إِلَيكَ؟ قَالَ: البَقَرُ، قَالَ: فَأَعْطَاهُ بَقَرَةً حَامِلاً، وَقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمَى فَقَالَ: أَيُّ شَيءٍ أَحبُّ إِليكَ؟ قَالَ: يَرُدُّ اللَّهُ إِلَيَّ بَصَرِي، فَأُبْصِرُ بِهِ النَّاسَ، قَالَ: فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيهِ بَصَرَهُ، قَالَ فَأَيُّ المَالِ أَحبُّ إِلَيكَ؟ قَالَ: الغَنَمُ، فَأَعْطَاهُ شَاةً وَالِداً، فَأُنْتِجَ هذانِ وَوَلَّدَ هذا، فَكانَ لِهذا وَادٍ مِنْ إِبِلٍ، وَلِهذا وَادٍ مِنْ بَقَرٍ، وَلِهذا وَادٍ مِنَ الغَنَمِ، ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ، تَقَطَّعَتْ بِيَ الحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ اليَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الحَسَنَ وَالجِلدَ الحَسَنَ وَالمَالَ، بَعِيراً أَتَبَلَّغُ عَلَيهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الحُقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيراً فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِباً فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ. وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهذا، فَرَدَّ عَلَيهِ مِثْلَ مَا رَدَّ عَلَيهِ هذا، فَقَالَ: إِنْ كُنْتَ كَاذِباً فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ. وَأَتَى الأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ، وَتَقَطَّعَتْ بِيَ الحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ اليَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصَرِي، وَفَقِيراً فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ، فَوَاللَّهِ لاَ أَجْهَدُكَ اليَوْمَ بِشَيءٍ أَخَذْتَهُ لِلَّهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيكَ».

[الحديث ٣٤٦٤ ـ طرفه في: ٦٦٥٣].

٥٤ ـ باب: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الكَهْفِ وَالرَّقِيمِ﴾ [الكهف: ٩]

الكَهْفُ: الفَتْحُ فِي الجَبَلِ، وَالرَّقِيمُ: الكِتَابُ. ﴿مَرْقُومٌ﴾ [المطففين: ٩] مَكْتُوبٌ، مِنَ الرَّقْمِ. ﴿رَبَطْنَا عَلَى قُلُوبِهِمْ﴾ [الكهف: ١٤] أَلْهَمْنَاهُمْ صَبْراً. ﴿شَطَطاً﴾ [الكهف: ١٤] إِفْرَاطاً. الوَصِيدُ: الفِنَاءُ، وَجَمْعُهُ وَصَائِدُ وَوُصُدٌ، وَيُقَالُ: الوَصِيدُ البَابُ: ﴿مُؤْصَدَةٌ﴾ [البلد:

ـ قوله: (أن الأبرص) بفتح الهمزة وكسرها انظر الشارح.

ـ قوله: (شاةً والداً) أي ذات ولد أو حاملاً ا هـ.

ـ قوله: (هذان) أي صاحبا الإبل والبقر وهذا أي صاحب الغنم ا هـ قوله من الغنم ولأبي ذرّ من غنم (شارح).

ـ قوله: (لكابر عن كابر) ولأبي ذرّ كابراً عن كابر (شارح).

[54] Allah's saying: "Or dost thou reflect that the companions of the cave and of the inscription were wonders among our Signs?" (Cave 9)

[55] The story of the cave

3465- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once three persons (from the previous nations) were travelling. Suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other: "O you! Nothing can save you but the truth. So each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (just for Allah's Pleasure)." So one of them said: "O Allah! You know that I had a labourer who worked for me for a Faraq (three Sas) of rice, but he departed, without taking it (his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him): "Go to those cows and drive them away." He said to me: "But you owe me only a Faraq of rice." I said to him: "Go to those cows and take them, for they are the product of that Faraq (of rice)." So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock." The rock shifted a bit from the mouth of the cave.

The second one said: "O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (my family) drink before my parents drank first. Disliking to wake them up and also disliking that they would sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock." So the rock shifted and they could see the sky through it.

The (third) one said: "O Allah! You know that I had a paternal cousin who was most beloved to me and whom I sought to seduce, but she refused, unless I paid her one hundred Dinars. So I collected the amount and brought it to her, and she gave herself to me. But when I sat between her legs, she said: "Be afraid of Allah, and do not deflower me but legally." I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you than please remove the rock." So Allah saved them and they came out (of the cave)."

[56]

3466- Abu'huraira "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying:

٢٠] مُطْبَقَةٌ، آصَدَ البَابَ وَأَوْصَدَ. ﴿بَعَثْنَاهُمْ﴾ [الكهف: ١٩] أَحْيَيْنَاهُمْ. ﴿أَزْكَى﴾ [الكهف: ١٩] أَكْثَرُ رِيعاً. فضربَ اللَّهُ على آذانِهِمْ فناموا ﴿رَجْماً بِالْغَيْبِ﴾ [الكهف: ٢٢] لم يَسْتَبِنْ. وَقَالَ مُجَاهِدٌ: ﴿تَقْرِضُهُمْ﴾ [الكهف: ١٧] تَتْرُكُهُمْ.

٥٥ ـ باب حَدِيثُ الغَارِ

٣٤٦٥ ـ حدّثنا إِسْماعيلُ بنُ خَليلٍ: أَخبَرَنا عَليُّ بنُ مُسْهِرٍ، عَنْ عُبَيدِ اللَّهِ بنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا ثَلاثَةُ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُم يَمْشُونَ، إِذْ أَصَابَهُمْ مَطَرٌ، فَأَوَوْا إِلَى غَارٍ فانطَبَقَ عَلَيهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: إِنَّهُ وَاللَّهِ يَا هؤُلاَءِ، لاَ يُنْجِيكُمْ إِلاَّ الصِّدْقُ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ، فَقَالَ وَاحِدٌ مِنْهُمْ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرَقٍ مِنْ أَرُزٍّ، فَذَهَبَ وَتَرَكَهُ، وَأَنِّي عَمَدْتُ إِلَى ذلِكَ الفَرَقِ فَزَرَعْتُهُ، فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيتُ مِنْهُ بَقَراً، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ، فَقُلْتُ: اعْمِدْ إِلَى تِلكَ البَقَرِ فَسُقْهَا، فَقَالَ لِي: إِنَّمَا لِي عِنْدَكَ فَرَقٌ مِنْ أَرُزٍّ، فَقُلتُ لَهُ: اعْمِدْ إِلَى تِلكَ البَقَرِ، فَإِنَّهَا مِنْ ذلِكَ الفَرَقِ، فَسَاقَهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلتُ ذلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فانْسَاخَتْ عَنْهُمُ الصَّخْرَةُ. فَقَالَ الآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ: كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ آتِيهِمَا كُلَّ لَيلَةٍ بِلَبَنِ غَنَمٍ لِي، فَأَبْطَأْتُ عَلَيهِمَا لَيلَةً، فَجِئْتُ وَقَدْ رَقَدَا، وَأَهْلِي وَعِيَالِي يَتَضَاغَوْنَ مِنَ الجُوعِ، فَكُنْتُ لاَ أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَايَ، فَكَرِهْتُ أَنْ أُوقِظَهُمَا وَكَرِهْتُ أَنْ أَدَعَهُمَا فَيَسْتَكِنَّا لِشَرْبَتِهِمَا، فَلَمْ أَزَلْ أَنْتَظِرُ حَتَّى طَلَعَ الفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَانْسَاخَتْ عَنْهُمُ الصَّخْرَةُ حَتَّى نَظَرُوا إِلَى السَّمَاءِ. فَقَالَ الآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي ابْنَةُ عَمٍّ، مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَأَنِّي رَاوَدْتُهَا عَنْ نَفْسِهَا فَأَبَتْ إِلاَّ أَنْ آتِيهَا بِمِئَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ، فَأَتَيْتُهَا بِهَا فَدَفَعْتُهَا إِلَيهَا فَأَمْكَنَتْنِي مِنْ نَفْسِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيهَا، فَقَالَتِ: اتَّقِ اللَّهَ وَلاَ تَفُضَّ الخَاتَمَ إِلاَّ بِحَقِّهِ، فَقُمْتُ وَتَرَكْتُ المِئَةَ دِينَارٍ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا». [طرفه في: ٢٢١٥].

٥٦ ـ باب

٣٤٦٦ ـ حدثنا أَبُو اليَمَانِ: أَخبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَينَا امْرَأَةٌ تُرْضِعُ ابْنَهَا إِذْ مَرَّ بِهَا رَاكِبٌ وَهِيَ تُرْضِعُهُ، فَقَالَتِ: اللَّهُمَّ لاَ تُمِتِ ابْنِي حَتَّى يَكُونَ مِثْلَ هذا، فَقَالَ: اللَّهُمَّ لاَ

٣٤٦٥ـ قوله: انساخت: انشقت.

ـ قوله: (كان لي) وللأصيلي أنه كان لي (شارح).

ـ قوله: (فيستكنا) أي يلبثا في كنهما وروي فيستكنا من الاستكانة وهو الضعف والمسكنة انظر الشارح.

ـ قوله: (المائة دينار) وروي المائة الدينار.

"While a lady was nursing her child, a rider passed by. Then she said: "O Allah! Don't let my child die till he becomes like this (rider)." The child said: "O Allah! Don't make me like him." Then he returned to her breast (to suck it). (a while later) they (people) passed by a woman who was being pulled and teased (by them). The child's mother said: "O Allah! Do not make my child like her." The child said: "O Allah! Make me like her." Then he said: "As for the rider, he is an infidel, while the woman is (falsely) accused of adultery; and she says: "Allah is sufficient for me (since He knows the truth). She also is (falsely) accused of theft; and she says: "Allah is sufficient for me.""'

3467- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it. She took off her shoe and watered it. So Allah forgave her for that good deed."

3468- Humaid Ibn Abdur'rahman narrated that he heard Mo'awiya Ibn Abu'sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said: "O people of Medina! Where are your learned men? I heard The Prophet "Allah's blessing and peace be upon him" forbidding such a thing as this (false hair). He used to say: "The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).""'

3469- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the people before you there were many divinely inspired persons; and if there are such persons amongst my followers, it is Omar Ibn Al'khattab."

3470- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the men of Israelis there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative; and so the man killed him. He kept on asking till a man advised him to go to such and such village. But death overtook him on the way (to it). While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (from where he had come) to go far away. Then He ordered the angels to measure the distances between his body and the two villages. He was found to be one span closer to the village (he was going to). So he was forgiven."

تَجعَلنِي مِثلَهُ، ثُمَّ رجَعَ في الثَّدْيِ، وَمرَّ بِامْرَأَةٍ تُجَرَّرُ وَيُلعَبُ بِهَا، فَقَالَتِ: اللَّهُمَّ لاَ تَجعَل ابْنِي مِثْلَهَا، فقال: اللَّهُمَّ اجْعَلنِي مِثْلَهَا، فقالَ: أَمَّا الرَّاكِبُ فإِنَّهُ كافِرٌ، وَأَمَّا المرْأَةُ فإِنَّهُم يَقُولُونَ لَهَا: تَزنِي، وَتَقولُ: حَسْبِيَ اللَّهُ، وَيقُولُونَ: تَسرِق، وتَقولُ: حَسْبِيَ اللَّهُ».

[طرفه في: ١٢٠٦]

٣٤٦٧ ـ حدَّثنا سَعِيدُ بنُ تَلِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ قال: أَخْبَرَنِي جَرِيرُ بْنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قال: قَالَ النَّبِيُّ ﷺ: «بَينَما كَلبٌ يُطِيفُ بِرَكِيَّةٍ، كادَ يَقْتُلُهُ العَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِن بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا، فَسَقَتْهُ فَغُفِرَ لَهَا بِهِ».

[طرفه في: ٣٣٢١].

٣٤٦٨ ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بنِ عَبْدِ الرَّحمٰنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بنَ أَبِي سُفْيَانَ عامَ حَجَّ عَلَى المِنْبَرِ، فَتَنَاوَلَ قُصَّةً مِن شَعَرٍ، وكانَتْ في يَدَيْ حَرَسِيٍّ، فقالَ: يا أَهلَ المَدِينَةِ، أَينَ عُلَماؤُكُم؟ سَمِعتُ النَّبِيَّ ﷺ يَنهى عَن مِثلِ هذِهِ، وَيَقُولُ: «إِنَّمَا هَلَكتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخذَهَا نِسَاؤُهُمْ».

[الحديث ٣٤٦٨ ـ أطرافه في: ٣٤٨٨، ٥٩٣٢، ٥٩٣٨].

٣٤٦٩ ـ حدّثنا عَبدُ العَزِيزِ بنُ عَبْدِ اللَّهِ: حَدَّثَنا إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أَبِيه، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّهُ قَدْ كَانَ فِيما مضى قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، وَإِنَّهُ إِنْ كانَ في أُمَّتِي هذِهِ مِنهُم فَإِنَّهُ عُمَرُ بنُ الخَطَّابِ».

[الحديث ٣٤٦٩ ـ طرفه في: ٣٦٨٩].

٣٤٧٠ ـ حدّثنا مُحمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا مُحمَّدُ بنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «كانَ في بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسعةً وَتِسعِينَ إِنْساناً، ثُمَّ خَرَجَ يَسأَلُ، فَأَتَى رَاهِباً فَسَأَلَهُ فَقالَ لَهُ: هَل مِن تَوْبَةٍ؟ قالَ: لاَ، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقالَ لَهُ رَجُلٌ: ائتِ قَرْيَةَ كَذَا وَكَذَا، فَأَدْرَكَهُ المَوْتُ، فَنَاءَ بِصَدْرِهِ نَحوَهَا، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ العَذَابِ، فَأَوْحى اللَّهُ إِلَى هذِهِ أَنْ تَقَرَّبِي، وَأَوْحى اللَّهُ إِلَى هذِهِ أَنْ تَبَاعَدِي، وَقالَ: قِيسُوا ما بَيْنَهُمَا، فَوُجِدَ إِلَى هذِهِ أَقْرَبَ

٣٤٦٧ـ قوله: (موقها) أي خفها أو جرموقها أفاده الشارح.

٣٤٦٨ـ قوله: (قُصة) أي قطعة من شعر الناصية ا هـ.

ـ قوله: (حين اتخذها) ولأبي ذر حين اتخذ هذه (شارح).

٣٤٧٠ـ قوله: (يسال) أي عن علم أهل الأرض.

ـ قوله: (فناء) بنون ومدّ بعد الألف همزة أي مال وحكي فنأى بوزن سعى أي بعد كما في الشارح.

3471- Abu'huraira "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" offered the morning prayer, then faced the people and said: "While a man was driving a cow, he suddenly rode over it and beat it. The cow said: "We have not been created for this, but we have been created for ploughing." On that the people said astonishingly: "Glorified be Allah! A cow speaks!" The Prophet "Allah's blessing and peace be upon him" commented: "I believe this, and Abu'bakr and Omar too believe it although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved the sheep from it, where upon the wolf said: "You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (in view of riots and afflictions)?" The people said surprisingly: "Glorified be Allah! A wolf speaks!" The Prophet "Allah's blessing and peace be upon him" commented: " I believe this, and Abu'bakr and Omar too believe this, although neither of them was present there."

3472- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man bought a piece of land from another man, in which the buyer found a jar filled with gold. The buyer said to the seller: "Take your gold, since I bought only the land from you, but I did not buy the gold from you." The (previously) owner of the land said: "I sold you the land with everything in it." So both of them offered their case before a man who asked: "Do you have children?" One of them said: "I have a boy." The other said: "I have a girl." The man said: "Marry the girl to the boy and spend the money on both of them. Then give the rest of it in charity.""

3473- Amer Ibn Sa'd Ibn Abu'waqqas narrated that he had heard his father asking Usama: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the plague?" Usama "Allah be pleased with him" replied: Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land in order to run away from it (plague)."

بِشِبْرٍ، فَغَفَرَ لَهُ».

٣٤٧١ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: حَدَّثَنا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاةَ الصُّبحِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «بَينَا رَجُلٌ يَسُوقُ بَقَرَةً إِذْ رَكِبَهَا فَضَرَبَهَا، فَقَالَتْ: إِنَّا لَمْ نُخْلَقْ لِهذا، إِنَّمَا خُلِقْنَا لِلحَرْثِ». فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ بَقَرَةٌ تَكَلَّمُ، فَقَالَ: «فَإِنِّي أُومِنُ بِهذا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ ـ وَمَا هُمَا ثَمَّ ـ وَبَينَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذِّئْبُ فَذَهَبَ مِنْهَا بِشَاةٍ، فَطَلَبَ حَتَّى كَأَنَّهُ اسْتَنْقَذَهَا مِنْهُ، فَقَالَ لَهُ الذِّئْبُ هذا: اسْتَنْقَذْتَهَا مِنِّي، فَمَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لا رَاعِيَ لَهَا غَيرِي»؟ فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ ذِئْبٌ يَتَكَلَّمُ، قال: «فَإِنِّي أُومِنُ بِهذا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». وَمَا هُمَا ثَمَّ.

وحدّثنا عَلِيٌّ: حدّثنا سُفيَانُ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: بِمِثْلِهِ.

[طرفه في: ٢٣٢٤].

٣٤٧٢ ـ حدّثنا إِسْحَاقُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال النَّبِيُّ ﷺ. اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَاراً لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى العَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى العَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيتُ مِنْكَ الأَرْضَ، وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ. وَقَالَ الَّذِي لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيهِ: أَلَكُمَا وَلَدٌ؟ قالَ أَحَدُهُمَا: لِي غُلامٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ، قالَ: أَنْكِحُوا الغُلامَ الجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا».

٣٤٧٣ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي مالِكٌ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، وَعَنْ أَبي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ، عَنْ عامِرِ بْنِ سَعْدِ بْنِ أَبي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيدٍ: ماذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ رِجْسٌ، أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ: عَلَى مَنْ كانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلا تَقْدَمُوا عَلَيهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلا تَخْرُجُوا فِرَاراً مِنْهُ». قالَ أَبُو النَّضْرِ: «لا يُخْرِجْكُمْ إِلاَّ فِرَاراً مِنْهُ».

[الحديث ٣٤٧٣ ـ طرفاه في: ٥٧٢٨، ٦٩٧٤].

٣٤٧٤ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنا دَاوُدُ بْنُ أَبي الفُرَاتِ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ بُرَيدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: سَأَلْتُ رَسُولَ

٣٤٧١ـ قوله: (فقال فإني) ولأبوي ذر والوقت قال: فإني (شارح).

ـ قوله: (هذا) أي يا هذا أو المراد هذا اليوم كما في الشارح.

٣٤٧٣ـ قوله: (إلا فراراً منه) لعل العبارة الصحيحة (لا يخرجكم الفرار منه) بلا الناهية.

3474- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I asked Allah's Apostle "Allah's blessing and peace be upon him" about the plague. He told me that it was a Punishment sent by Allah on whom he wished. (Meanwhile) Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

3475- A'isha "Allah be pleased with her" narrated: People of Quraish worried about the lady from Banu'makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one dare to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Mohammad stole, I would cut off her hand."

3476- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: I heard a person reciting a (Qur'anic) Verse in a certain way, and I had heard The Prophet "Allah's blessing and peace be upon him" reciting the same Verse in a different way. So I took him to The Prophet "Allah's blessing and peace be upon him" and informed him of that. But I noticed the sign of disapproval on his face. Then he said: "Both of you are correct, so don't differ, for the nations before you differed, with the result that they were destroyed."

3477- Abdullah "Allah be pleased with him" narrated: As if I saw The Prophet "Allah's blessing and peace be upon him" talking about one of The Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying: "O Allah! Forgive my nation, for they have no knowledge."

3478- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the people before you, there was a man whom Allah had given money in abundance. While he was in his deathbed, he called his sons and asked: "What sort of father have I been to you?" They replied: "You have been a good father." He said: "I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day." His sons did accordingly, but Allah gathered his particles and asked (him): "What made you do so?" He replied: "For fear of you." So Allah bestowed His Mercy upon him (and forgave him)."

اللَّهِ ﷺ عَنِ الطاعُونِ، فَأَخبرَني أنَّهُ: «عَذَابٌ يَبْعَثُهُ اللَّهُ عَلى مَنْ يَشاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلمُؤْمِنِينَ، لَيسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ، فَيَمْكُثُ في بَلَدِهِ صَابِراً مُحْتَسِباً، يَعْلَمُ أَنَّهُ لا يُصِيبُهُ إلاّ ما كَتَبَ اللَّهُ لَهُ، إلاّ كانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ».

[الحديث ٣٤٧٤ ـ طرفاه في: ٥٧٣٤، ٦٦١٩].

٣٤٧٥ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا لَيثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيشاً أَهَمَّهُمْ شَأْنُ المَرْأَةِ المَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيهِ إلاَّ أُسَامَةُ بْنُ زَيدٍ، حِبُّ رَسُولِ اللَّهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللَّهِ»؟ ثُمَّ قامَ فَاخْتَطَبَ ثُمَّ قالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقامُوا عَلَيهِ الحَدَّ، وَايمُ اللَّهِ، لَوْ أَنَّ فاطِمَةَ ابْنَةَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

[طرفه في: ٢٦٤٨].

٣٤٧٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ المَلِكِ بْنُ مَيسَرَةَ قالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ الهِلاَلِيَّ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَجُلاً قَرَأَ، وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ خِلاَفَهَا، فَجِئْتُ بِهِ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَعَرَفْتُ في وَجْهِهِ الكَرَاهِيَةَ، وَقالَ: «كِلاَكُمَا مُحْسِنٌ، وَلاَ تَخْتَلِفُوا، فَإِنَّ مَنْ كانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا».

[طرفه في: ٢٤١١].

٣٤٧٧ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَنِي شَقِيقٌ: قالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيّاً مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لا يَعْلَمُونَ».

[الحديث ٣٤٧٧ ـ طرفه في: ٦٩٢٩].

٣٤٧٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ عَبْدِ الغَافِرِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً كانَ قَبْلَكُمْ، رَغَسَهُ اللَّهُ مالاً، فَقالَ لِبَنِيهِ لَمَّا حُضِرَ: أَيَّ أَبٍ كُنْتُ لَكُمْ؟ قالُوا: خَيرَ أَبٍ، قالَ: فَإِنِّي لَمْ أَعْمَلْ خَيراً قَطُّ، فَإِذَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُّونِي في يَوْمٍ عاصِفٍ، فَفَعَلُوا، فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ فَقالَ: ما حَمَلَكَ؟ قالَ: مَخَافَتُكَ، فَتَلَقَّاهُ بِرَحْمَتِهِ».

وَقالَ مُعَاذٌ: حَدَّثَنا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الغَافِرِ: سَمِعْتُ أَبَا سَعِيدٍ الخُدْرِيَّ، عَنِ النَّبِيِّ ﷺ. [الحديث ٣٤٧٨ ـ طرفاه في: ٦٤٨١، ٧٥٠٨].

٣٤٧٥ـ قوله (فقال) كذا بالإفراد وفي بعض الروايات: فقالوا، بالجمع؛ وهو الصواب.

٣٤٧٨ـ قوله (رغسه الله مالاً) أي أعطاه إياه ووسع له فيه وقوله: لما حضر، أي حضره الموت.

3479- Rib'i Ibn Hirash narrated: Uqba said to Hudhaifa: "Won't you tell us what you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifa said: I heard him saying: "Death came close to a man who, having no hope for life, said to his family: "When I die, gather for me much wood and build a fire to burn me. When the fire eats my flesh and reaches my bones, take the bones, grind them, and scatter the resulting powder in the sea on a hot (or windy) day." But Allah gathered his particles and asked (him): "Why did you do so?" He replied: "For fear of You." So Allah forgave him."

3480- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man used to lend people; and he used to say to his servant: "If the debtor is poor, forgive him, so that Allah may forgive us." Accordingly, when he met Allah (after his death), Allah forgave him."

3481- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man used to do sinful deeds. When death came closer to him, he said to his sons: "After my death, burn me, then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else." When he died, his sons did accordingly. Allah ordered the earth saying: "Gather what you have of his particles." It did so. Behold! There he was (the man) standing. Allah asked (him): "What caused you to do what you did?" He replied: "O my Lord! I feared You." So Allah forgave him. "

Another narrator said: The man said: "For fear of You, O Lord!"

3482- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire for that. However, she neither gave it food nor water since she imprisoned it; nor she set it free to eat from the vermin of the earth."

3483- Abu'mas'ood Uqba narrated: The Prophet "Allah's blessing and peace be upon him" said: "One of the sayings of The Prophets which the people have got, is: "If you do not feel ashamed, then do whatever you like.""

٣٤٧٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا أبو عَوَانَةَ، عَنْ عَبْدِ المَلكِ بن عُمَيرٍ، عَنْ رِبْعِيِّ بن حِرَاشٍ قالَ: قالَ عُقْبَةُ لِحُذَيفَةَ: ألا تُحَدِّثُنَا ما سَمِعْتَ مِنَ النَّبِيِّ ﷺ قال: سَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً حَضَرَهُ المَوْتُ، لَمَّا أَيِسَ مِنَ الحَيَاةِ أَوْصَى أَهْلَهُ: إذَا مُتُّ فَاجْمَعُوا لِي حَطَباً كَثِيراً، ثُمَّ أَوْرُوا نَاراً، حَتَّى إذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي، فَخُذُوهَا فَاطْحَنُوهَا فَذَرُّونِي في اليَمِّ في يَوْمٍ حَارٍّ، أَوْ رَاحٍ، فَجَمَعَهُ اللَّهُ فَقَالَ: لِمَ فَعَلتَ؟ قالَ: خَشْيَتَكَ، فَغَفَرَ لَهُ». قالَ عُقْبَةُ: وَأَنَا سَمِعْتُهُ يَقُولُ.

حدثنا مُوسَى: حَدَّثَنَا أبو عوانَةَ: حَدَّثَنَا عَبْدُ المَلِكِ وقالَ: «في يَوْمٍ رَاحٍ».
[طرفه في: ٣٤٥٢].

٣٤٨٠ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «كانَ الرَّجُلُ يُدَايِنُ النَّاسَ، فَكانَ يَقُولُ لِفَتَاهُ: إذَا أَتَيتَ مُعْسِراً فَتَجاوَزْ عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجاوَزَ عَنَّا، قالَ: فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ». [طرفه في: ٢٠٧٨].

٣٤٨١ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «كانَ رَجُلٌ يُسْرِفُ عَلَى نَفْسِهِ، فَلَمَّا حَضَرَهُ المَوْتُ قالَ لِبَنِيهِ: إذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اطْحَنُونِي، ثُمَّ ذَرُّونِي في الرِّيحِ، فَوَاللَّهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبَنِّي عَذَاباً ما عَذَّبَهُ أَحَداً، فَلَمَّا ماتَ فُعِلَ بِهِ ذٰلِكَ، فَأَمَرَ اللَّهُ الأَرْضَ فَقَالَ: اجْمَعِي ما فِيكِ مِنْهُ، فَفَعَلَتْ، فَإذَا هُوَ قَائِمٌ، فَقَالَ: ما حَمَلَكَ عَلَى ما صَنَعْتَ؟ قالَ: يَا رَبِّ خَشْيَتُكَ، فَغَفَرَ لَهُ». وَقالَ غَيرُهُ: «مَخَافَتُكَ يا رَبِّ». [الحديث ٣٤٨١ ـ طرفه في: ٧٥٠٦].

٣٤٨٢ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بنِ أَسْمَاءَ: حَدَّثَنَا جُوَيرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «عُذِّبَتِ امْرَأَةٌ في هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَلاَ سَقَتْهَا إذْ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ». [طرفه في: ٢٣٦٥].

٣٤٨٣ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيرٍ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ عُقْبَةُ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ: إذَا لَمْ تَسْتَحِي فَافْعَلْ ما شِئْتَ».

[الحديث ٣٤٨٣ ـ طرفاه في: ٣٤٨٤، ٦١٢٠].

٣٤٧٩ـ قوله (خشيتك) أي لخشيتك.

٣٤٨٠ـ قوله: (لئن قدر عليّ ربي) قول بلا روية للدهشة.

٣٤٨٢ـ قوله (خشاش الأرض) حشراتها.

3484- Abu'mas'ood Uqba narrated: The Prophet "Allah's blessing and peace be upon him" said: "One of the statements of The Prophets which the people have got, is: "If you do not feel ashamed, then do whatever you like.""

3485- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Judgement."

3486- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We are the last (to come) but the foremost on the Day of Judgement. (This is because) nations were given the Book (Scripture) before us, and we were given the Holy Book after them. This (Friday) is the day about which they differed. So the next day (Saturday) was fixed for the Jews, and the day after it (Sunday) for the Christians."

3487- (He resumed): "It is incumbent on every Muslim to wash his head and body (at least) on a Day (namely Friday) in every seven days."

3488- Sa'eed Ibn Al'musaiyyab narrated: When Mo'awiya Ibn Abu'sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said: "I never thought that someone other than the Jews would do such a thing as The Prophet "Allah's blessing and peace be upon him" named falsehood." That is, to use false hair.

٣٤٨٤ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يُحَدِّثُ، عَنْ أَبِي مَسْعُودٍ: قالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ: إِذَا لَمْ تَسْتَحي[1] فَاصْنَعْ ما شِئْتَ». [طرفه في: ٣٤٨٣].

٣٤٨٥ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سالِمٌ: أَنَّ ابْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «بَيْنَما رَجُلٌ يَجُرُّ إِزارَهُ مِنَ الخُيَلاءِ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ القِيامَةِ». تابَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ الزُّهْرِيِّ.
[الحديث ٣٤٨٥ ـ طرفه في: ٥٧٩٠].

٣٤٨٦ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيْبٌ قالَ: حَدَّثَنِي ابْنُ طاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ، بَيْدَ كُلُّ أُمَّةٍ أُوتُوا الكِتابَ مِنْ قَبْلِنا، وَأُوتِينا مِنْ بَعْدِهِمْ، فَهذا اليَوْمُ الَّذِي اخْتَلَفُوا، فَغَداً لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصارَى»
[طرفه في: ٢٣٨].

٣٤٨٧ ـ «عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمٌ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ».
[طرفه في: ٨٩٨].

٣٤٨٨ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ: سَمِعْتُ سَعِيدَ بْنَ المُسَيَّبِ قالَ: قَدِمَ مُعاوِيَةُ بْنُ أَبِي سُفْيانَ المَدِينَةَ آخِرَ قَدْمَةٍ قَدِمَها، فَخَطَبَنا فَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ، فَقالَ: ما كُنْتُ أَرَى أَنَّ أَحَداً يَفْعَلُ هذا غَيْرَ اليَهُودِ، وَإِنَّ النَّبِيَّ ﷺ سَمَّاهُ الزُّورَ. يَعْنِي الوِصالَ فِي الشَّعَرِ. تابَعَهُ غُنْدَرٌ، عَنْ شُعْبَةَ.
[طرفه في: ٣٤٦٨].

٣٤٨٤ـ قوله: (تستحي) بسكون الحاء وكسر التحتية وفي الفرع كسر الحاء مخففة وعلامة جزمه حذف الياء (شارح).

٣٤٨٥ـ قوله: يتجلجل أي يسيخ مع اضطراب شديد.

٣٤٨٦ـ قوله: (بيد كل أمة) أي غير أنهم كما جاء في حديث آخر وانظر الشارح لإعراب كل بالرفع.

(61) The Book of The Merits

[1] Allah's saying: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (He Who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (The Chambers "Al'hujurat" 13) he said also: "Reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (The Women "An'nisa" 1)

3489- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying "and made you into nations and tribes" (The Chambers 13): "(The word) "nations" means the great tribes while the (word) "tribes" means the branch tribes."

3490- Abu'huraira "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Who is the most honourable amongst the people?" He said: "The most righteous (Allah-fearing) amongst you." They said: "We do not ask you about this." He said: "Then Joseph, The Prophet of Allah."

3491- Qulaib Ibn Wa'il narrated: I asked Zainab Bint "daughter of" Abu'salama, who is the daughter of the wife of The Prophet "Allah's blessing and peace be upon him": "Tell me about The Prophet "Allah's blessing and peace be upon him". Did he belong to the tribe of Mudar?" She replied: "Yes, he belonged to the tribe of Mudar and was from the offspring of An'nadr Ibn Kinana."

3492- Qulaib narrated: The daughter of The Prophet's wife, I think she was Zainab Bint Abu'salama, told me: The Prophet "Allah's blessing and peace be upon him" forbade (four things): dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. I said to her: "Tell me as to which tribe The Prophet "Allah's blessing and peace be upon him" belonged. Was he from the tribe of Mudar?" She replied: "He belonged to the tribe of Mudar and was from the offspring of An'nadr Ibn Kinana. "

3493- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You see that the people are

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦١ ـ كتاب المناقب

١ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ﴾

وَقَوْلُهُ: ﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَّاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كانَ عَلَيْكُمْ رَقِيباً﴾ [النساء: ١]. وَما يُنْهى عَنْ دَعْوَى الجاهِلِيَّةِ. الشُّعُوبُ: النَسَبُ البَعِيدُ، وَالقَبَائِلُ دُونَ ذلِكَ.

٣٤٨٩ ـ حدّثنا خالِدُ بْنُ يَزِيدَ الكاهِلِيُّ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: ﴿وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ﴾. قالَ: الشُّعُوبُ: القَبَائِلُ العِظَامُ، وَالقَبَائِلُ: البُطُونُ.

٣٤٩٠ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَنْ أَكْرَمُ النَّاسِ؟ قالَ: «أَتْقَاهُمْ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَيُوسُفُ نَبِيُّ اللَّهِ».

[طرفه في: ٣٣٥٣].

٣٤٩١ ـ حدّثنا قَيسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا كُلَيبُ بْنُ وَائِلٍ قالَ: حَدَّثَتْنِي رَبِيبَةُ النَّبِيِّ ﷺ زَينَبُ ابْنَةُ أَبِي سَلَمَةَ، قالَ: قُلْتُ لَهَا: أَرَأَيتِ النَّبِيَّ ﷺ أَكانَ مِنْ مُضَرَ؟ قالَتْ: فَمِمَّنْ كانَ إِلاَّ مِنْ مُضَرَ، مِنْ بَنِي النَّضْرِ بْنِ كِنَانَةَ. [الحديث ٣٤٩١ ـ طرفه في: ٣٤٩٢].

٣٤٩٢ ـ حدّثنا مُوسى: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا كُلَيبٌ: حَدَّثَتْنِي رَبِيبَةُ النَّبِيِّ ﷺ - وَأَظُنُّهَا زَينَبَ - قالَتْ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالحَنْتَمِ وَالمُقَيَّرِ وَالمُزَفَّتِ، وَقُلْتُ لَهَا: أَخْبِرِينِي: النَّبِيُّ ﷺ مِمَّنْ كانَ؟ مِنْ مُضَرَ كانَ قالَتْ: فَمِمَّنْ كانَ إِلاَّ مِنْ مُضَرَ كانَ؟ مِنْ وَلَدِ النَّضْرِ بْنِ كِنَانَةَ. [طرفه في: ٣٤٩١].

٣٤٩٣ ـ حدّثني إِسْحاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ في

٣٤٩٢ـ قوله: (والمقير) أي المطلي بالقار وهو الزفت فيكون قوله: والمزفت تكراراً والرواية الصحيحة والنقير كما تقدم.

٣٤٩٣ـ قوله: (في هذا الشأن) أي في الولاة خلافة أو إمارة (شارح)

different natures. Those who were the best in the pre-Islamic period are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (ruling) are those who hate it most.

3494- (He resumed): You see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (because of his being a hypocrite)."

3495- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The tribe of Quraish has precedence over the people in this connection (the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them.

3496- (He resumed): People are of different natures: The best amongst them in the pre-Islamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (ruling) is he who hates it most, till he is given the pledge of allegiance."

3497- Tawus narrated: Ibn Abbas "Allah be pleased with both" recited Allah's saying: "Except to be kind to me for my kinship to you." Sa'eed Ibn Jubair said: "(It implies) the kinship of Mohammad." Ibn Abbas said: "There was not a sub-tribe of Quraish but had a kinship to The Prophet "Allah's blessing and peace be upon him". So the above Verse was revealed in this context. It means: O Quraish! You should keep good relation between me (Mohammad) and you."

3498- Abu'mas'ood narrated: The Prophet "Allah's blessing and peace be upon him" said: "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural Bedouins who are busy with their camels and cows (paying no attention to religion). Such are the tribes of Rabie'a and Mudar."

3499- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Pride and arrogance are characteristics of the rural Bedouins while calmness distinguishes the owners of sheep. Belief is Yemenite, and wisdom is Yemenite as well." Abu Abdullah (Al'bukhari) said: "Yemen was called so because it is to the right of the Ka'ba, and Sham was called so because it is to the left of the Ka'ba."

الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلامِ إِذَا فَقِهُوا، وَتَجِدُونَ خيرَ النَّاسِ في هذا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً».

[الحديث ٣٤٩٣ ـ طرفاه في: ٣٤٩٦، ٣٥٨٨].

٣٤٩٤ ـ «وَتَجِدُونَ شَرَّ النَّاسِ ذَا الوَجْهَيْنِ، الَّذِي يَأْتِي هؤُلاَءِ بِوَجْهٍ، وَيَأْتِي هؤُلاَءِ بِوَجْهٍ».

[الحديث ٣٤٩٤ ـ طرفاه في: ٦٠٥٨، ٧١٧٩].

٣٤٩٥ ـ حدثنا قُتَيبَةُ بنُ سعيدٍ: حَدَّثَنَا المُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ قال: «النَّاسُ تَبَعٌ لِقُرَيشٍ في هذا الشَّأْنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكافِرُهُمْ تَبَعٌ لِكافِرِهِمْ».

٣٤٩٦ ـ «وَالنَّاسُ مَعَادِنُ، خِيَارُهُمْ في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلاَمِ إِذَا فَقِهُوا، تَجِدُونَ مِنْ خَيرِ النَّاسِ أَشَدَّ النَّاسِ كَرَاهِيَةً لِهذا الشَّأْنِ حَتَّى يَقَعَ فِيهِ».

٣٤٩٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ: حَدَّثَنِي عَبْدُ المَلِكِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِلاَّ المَوَدَّةَ في القُرْبى﴾ [الشورى: ٢٣]. قال: فَقَالَ سَعِيدُ ابْنُ جُبَيرٍ: قُرْبى مُحَمَّدٍ ﷺ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيشٍ إِلاَّ وَلَهُ فِيهِ قَرَابَةٌ، فَنَزَلَتْ عَلَيهِ: إِلاَّ أَنْ تَصِلُوا قَرَابَةً بَينِي وَبَينَكُمْ. [الحديث ٣٤٩٧ ـ طرفه في: ٤٨١٨].

٣٤٩٨ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ إِسماعِيلَ، عَنْ قَيسٍ، عَنْ أَبِي مَسْعُودٍ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قال: «مِنْ هَاهُنَا جاءَتِ الفِتَنُ، نَحْوَ المَشْرِقِ، وَالجَفَاءُ وَغِلَظُ القُلُوبِ في الفَدَّادِينَ أَهْلِ الوَبَرِ، عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ وَالبَقَرِ، في رَبِيعَةَ وَمُضَرَ».

٣٤٩٩ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الفَخْرُ وَالخُيَلاَءُ في الفَدَّادِينَ أَهْلِ الوَبَرِ، وَالسَّكِينَةُ في أَهْلِ الغَنَمِ، وَالإِيمانُ يَمَانٍ، وَالحِكْمَةُ يَمَانِيَةٌ».

سُمِّيَتِ اليَمَنُ، لأَنَّهَا عَنْ يَمِينِ الكَعْبَةِ، وَالشَّأْمُ عَنْ يَسَارِ الكَعْبَةِ، وَالمَشْأَمَةُ المَيسَرَةُ، وَاليَدُ اليُسْرَى الشُّؤْمى، وَالجَانِبُ الأَيسَرُ الأَشْأَمُ. [طرفه في: ٣٣٠١].

٢ ـ باب مَنَاقِبِ قُرَيشٍ

٣٥٠٠ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: كانَ مُحَمَّدُ بْنُ جُبَيرِ بْنِ

٣٤٩٦ ـ قوله (إذ فقهوا) ولأبي ذر: إذا فقهوا بكسر القاف في الموضعين كما في الشارح وقد مرّ مراراً ا هـ.

ـ قوله (أشدهم) كذا في الفرع والذي في اليونينية: أشدّ الناس مصلحة وشطب على قوله: هم (شارح).

٣٤٩٧ ـ قوله (فنزلت عليه) ولأبي ذر: فيه قال الشارح وهذا لم ينزل إنما نزل معناه وهو قوله: ﴿إلا المودة في القربى﴾.

[2] The virtues of Quraish

3500- Mohammad Ibn Jubair Ibn Mut'im narrated that he was a member of the delegation, which came to Mo'awiya when the latter heard that Abdullah Ibn Amr Ibn Al'ass had said that there would be a king from the tribe of Qahtan. On that Mo'awiya became angry, got up and then praised Allah as He deserved, and said: "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as those which make the people go astray, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they comply with the laws of the religion. ""

3501- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Authority of ruling will remain with Quraish, even if only two of them remained."

3502- Jubair Ibn Mut'im narrated: I along with Othman Ibn Affan went (to The Prophet "Allah's blessing and peace be upon him") and he (Othman) said: "O Allah's Apostle! You gave property to Banul'muttalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet "Allah's blessing and peace be upon him" said: "Only Banu'hashim and Banul'muttalib are one thing (regarding family status)."

3503- Urwa Ibn Az'zubair narrated: Abdullah Ibn Az'zubair went with some women of the tribe of Banu'zuhra to A'isha who used to treat them nicely in view of their relation to Allah's Apostle.

3504- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The tribe of Quraish, the Ansar, those of (tribes of) Juhaina, Muzaina, Aslam, Ashja, and Ghifar are my disciples and have no protectors except Allah and His Apostle."

3505- Urwa Ibn Az'zubair narrated: Abdullah Ibn Az'zubair was the most beloved person to A'isha after The Prophet "Allah's blessing and peace be upon him" and Abu'bakr. He in his turn, was the most devoted to her.

مُطعِم يُحدِّثُ: أنَّهُ بَلَغَ مُعَاوِيَةَ، وَهُوَ عِندَهُ في وَفْدٍ مِن قُرَيشٍ: أنَّ عَبدَ اللَّه بنَ عَمرِو بنِ العَاصِ يُحدِّثُ: أنَّهُ سيَكونُ مَلِكٌ مِن قَحطانَ، فغَضِبَ مُعاوِيَةُ، فقامَ فأَثنَى عَلَى اللَّهِ بِما هُوَ أَهلُهُ، ثُمَّ قالَ: أمَّا بَعدُ، فإنَّهُ بَلَغَنِي أنَّ رِجالاً مِنكُم يَتَحدَّثُونَ أحاديثَ لَيسَتْ في كِتابِ اللَّهِ، ولا تُؤثَرُ عن رَسُولِ اللَّهِ ﷺ، فأُولَئكَ جُهَّالُكُم، فإيَّاكُم والأمانِيَّ التِي تُضِلُّ أهلَها، فإنِّي سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إنَّ هذا الأمرَ في قُرَيشٍ لا يُعادِيهِم أحَدٌ إلاَّ كَبَّهُ اللَّهُ عَلَى وَجهِهِ، ما أقامُوا الدِّينَ».

[الحديث ٣٥٠٠ ـ طرفه في: ٧١٣٩].

٣٥٠١ ـ حدثنا أبو الوَلِيدِ: حَدَّثَنا عاصِمُ بنُ مُحمَّدٍ قال: سَمِعتُ أبِي، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قال: «لا يَزالُ هذا الأمْرُ في قُرَيشٍ ما بَقِيَ مِنهُمُ اثْنانِ».

[الحديث ٣٥٠١ ـ طرفه في: ٧١٤٠].

٣٥٠٢ ـ حدثنا يحيى بن بكير: حَدَّثَنا اللَّيثُ، عَن عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَن جُبَيرِ بنِ مُطعِمٍ قال: مَشَيتُ أنا وعُثمانُ بنُ عَفانَ، فقالَ: يا رَسُولَ اللَّهِ، أعطَيتَ بَنِي المُطَّلِبِ وتَرَكْتَنا، وإنَّما نَحنُ وهُمْ مِنكَ بِمَنزِلَةٍ واحِدَةٍ؟ فَقالَ النَّبِيُّ ﷺ: «إنَّما بَنُو هَاشِمٍ وبَنُو المُطَّلِبِ شَيءٌ واحِدٌ».

[طرفه في: ٣١٤٠].

٣٥٠٣ ـ وَقالَ اللَّيثُ: حَدَّثَني أبُو الأسْوَدِ مُحَمَّدٌ: عَن عُروَةَ بنِ الزُّبَيرِ قالَ: ذَهَبَ عَبدُ اللَّهِ بنُ الزُّبَيرِ مَعَ أُناسٍ مِن بَنِي زُهْرَةَ إلَى عائشَةَ، وَكانَتْ أرَقَّ شَيءٍ لِقَرابَتِهِمْ مِن رَسُولِ اللَّهِ ﷺ.

[الحديث ٣٥٠٣ ـ طرفاه في: ٣٥٠٥، ٦٠٧٣].

٣٥٠٤ ـ حدثنا أبو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَن سَعدٍ (ح) قال يَعقُوبُ بنُ إبراهِيمَ: حَدَّثَنا أبِي، عَن أبِيهِ قالَ: حَدَّثَنِي عَبدُ الرَّحمَنِ بنُ هُرمُزَ الأعرَجُ، عَن أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، قالَ: قالَ رَسُولُ اللَّهِ: «قُرَيشٌ، والأنصارُ، وَجُهَينَةُ، ومُزَينَةُ، وأسلَمُ، وأشجَعُ، وغِفارُ، مَوالِيَّ، لَيسَ لَهُمْ مَولًى دُونَ اللَّهِ وَرَسُولِهِ».

[الحديث ٣٥٠٤ ـ طرفه في: ٣٥١٢].

٣٥٠٥ ـ حدثنا عَبدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني أبُو الأسوَدِ، عَن عُروَةَ ابنِ الزُّبَيرِ قالَ: كانَ عَبدُ اللَّهِ بنُ الزُّبَيرِ أحَبَّ البَشَرِ إلَى عائشَةَ بَعدَ النَّبِيِّ ﷺ وأبِي بَكرٍ، وكانَ أبَرَّ النَّاسِ بِها، وَكانَتْ لا تُمسِكُ شَيئاً مِمَّا جاءَها مِن رِزقِ اللَّهِ تَصَدَّقَتْ، فَقالَ ابنُ الزُّبَيرِ:

٣٥٠٣ ـ قوله (أرق شيء) زاد أبو ذر عليهم (شارح).

٣٥٠٥ ـ قوله (تصدقت) في بعض النسخ إلا تصدقت وهو الظاهر.

A'isha used not to withhold the money given to her by Allah, but she used to spend it in charity. Ibn Az'zubair said: " A'isha should be stopped from doing so." She said protestingly: "Shall I be stopped from doing so? I vow that I will never talk to Abdullah Ibn Az'zubair." On that, Ibn Az'zubair asked some people from Quraish and particularly the two uncles of The Messenger of Allah "Allah's blessing and peace be upon him" to intercede with her, but she refused (to talk to him). Those of Zuhra, the uncles of The Prophet "Allah's blessing and peace be upon him", including Abdur'rahman Ibn Al'aswad Ibn Abdu'yaghuth and Al'miswar Ibn Makhrama said to him: "When we ask for the permission to visit her, enter her house along with us (without taking her permission)." He did accordingly (and, consequently, she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for her vow. A'isha manumitted up to forty slaves for the same purpose. She said: "I wish I had specified definitely what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily."

[3] The Holy Qur'an was revealed in the language of Quraish

3506- Anas "Allah be pleased with him" narrated: Othman called Zaid Ibn Thabit, Abdullah Ibn Az'zubair, Sa'eed Ibn Al'ass, and Abdur'rahman Ibn Al'harith Ibn Hesham, to write the manuscripts of the Holy Qur'an in the form of book in several copies. Othman said to the three Quraishi persons: " If you differ with Zaid Ibn Thabit on any point of the Qur'an, then write it in the language of Quraish, since the Qur'an was revealed in their language." So they acted accordingly.

[4] Attributing (people of) Yemen to Ishmael

3507- Salama "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" passed by some people from the tribe of Aslam practicing archery. He said: "O children of Ishmael! Throw (arrows), for your father was an (excellent) archer. I am on the side of Banu so-and-so." (By this he referred to) one of the two teams. The other team stopped throwing, whereupon The Prophet "Allah's blessing and peace be upon him" asked: "What is the wrong with them?" They replied: "How shall we throw while you are with Banu so-and-so?" He said: "Throw for I am with all of you."

[5]

3508- Abu'dharr "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody claims to be the son of anyone other than his real father knowingly, he then disbelieves in Allah, and if somebody claims to belong to some folk to whom he does not belong, let him occupy his place in the (Hell) Fire."

3509- Wathila Ibn Al'asqa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

يَنبَغي أَنْ يُؤْخَذَ عَلَى يَدَيهَا، فقالَتْ: أَيُؤخَذُ عَلى يَدَيَّ، عَلَيَّ نَذْرٌ إِنْ كَلَّمْتُهُ، فَاسْتَشْفَعَ إِلَيهَا بِرِجَالٍ مِنْ قُرَيْشٍ، وَبِأَخْوَالِ رَسُولِ اللَّهِ ﷺ خاصَّةً فَامْتَنَعَتْ، فَقَالَ لَهُ الزُّهْرِيُّونَ، أَخْوالُ النَّبِيِّ ﷺ، مِنْهُمْ عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، وَالمِسْوَرُ بْنُ مَخْرَمَةَ، إِذَا اسْتَأْذَنَّا فَاقْتَحِمِ الحِجَابَ، فَفَعَلَ فَأَرْسَلَ إِلَيهَا بِعَشْرِ رِقَابٍ فَأَعْتَقَتْهُمْ، ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ، حَتَّى بَلَغَتْ أَرْبَعِينَ، فَقَالَتْ: وَدِدْتُ أَنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلاً أَعْمَلُهُ فَأَفْرُغَ مِنْهُ. [طرفه في: ٣٥٠٣].

٣ ـ باب نزل القرآن بلسان قريش

٣٥٠٦ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّ عُثْمانَ دَعَا زَيدَ بْنَ ثَابِتٍ، وَعَبْدَ اللَّهِ بْنَ الزُّبَيرِ، وَسَعِيدَ بْنَ العَاصِ، وَعَبْدَ الرَّحْمٰنِ بْنَ الحَارِثِ بْنِ هِشَامٍ، فَنَسَخُوهَا في المَصَاحِفِ، وَقالَ عُثْمانُ لِلرَّهْطِ القُرَشِيِّينَ الثَّلَاثَةِ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيدُ بْنُ ثابِتٍ في شَيءٍ مِنَ القُرْآنِ، فَاكْتُبُوهُ بِلِسَانِ قُرَيشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، فَفَعَلُوا ذٰلِكَ. [الحديث ٣٥٠٦ ـ طرفاه في: ٤٩٨٤، ٤٩٨٧].

٤ ـ باب نسبة اليمن إلى إسماعيل

مِنْهُمْ: أَسْلَمُ بْنُ أَفْصَى بْنِ حَارِثَةَ بْنِ عَمْرِو بْنِ عامِرٍ، مِنْ خُزَاعَةَ.

٣٥٠٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ: حَدَّثَنَا سَلَمَةُ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ مِنْ أَسْلَمَ يَتَنَاضَلُونَ بِالسُّوقِ، فَقَالَ: «ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِياً، وَأَنَا مَعَ بَنِي فُلَانٍ». لِأَحَدِ الفَرِيقَينِ، فَأَمْسَكُوا بِأَيدِيهِمْ، فَقَالَ: «مَا لَهُمْ»؟ قالُوا: وَكَيفَ نَرْمِي وَأَنْتَ مَعَ بَنِي فُلَانٍ؟. قالَ: «ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ».

[طرفه في: ٢٨٩٩].

٥ ـ باب

٣٥٠٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيدَةَ قالَ: حَدَّثَنِي يَحْيى بْنُ يَعْمَرَ: أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيسَ مِنْ رَجُلٍ ادَّعَى لِغَيرِ أَبِيهِ ـ وَهُوَ يَعْلَمُهُ ـ إِلَّا كَفَرَ، وَمَنِ ادَّعَى قَوْماً لَيسَ لَهُ فِيهِمْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [الحديث ٣٥٠٨ ـ طرفه في: ٦٠٤٥].

٣٥٠٩ ـ حدّثنا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا حَرِيزٌ قالَ: حَدَّثَنِي عَبْدُ الوَاحِدِ بْنُ عَبْدِ اللَّهِ النَّصْرِيُّ قالَ: سَمِعْتُ وَاثِلَةَ بْنَ الأَسْقَعِ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الفِرَى أَنْ

= قوله: (عملاً) أي معيناً لا نذراً مطلقاً لكي أطمئن عند الإيفاء وهو مفعول جعلت.

٣٥٠٨ـ قوله: (الديلي) المعروف في نسبة أبي الأسود أن يقال الدؤلي وأما الديلي فنسبة إلى الديل قبيلة أخرى كما في تاج العروس.

٣٥٠٩ـ قوله: (الفرى) مقصوراً جمع فرية وهو الكذب.

3510- Ibn Abbas “Allah be pleased with both” narrated: The delegation of Abdul’qais came to The Messenger of Allah “Allah’s blessing and peace be upon him”. They said: " We are from such-and-such branch of Rabie’a. We cannot come to you except in the sacred months, since there was the infidel (tribe of) Mudar between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind.” The Prophet said: “I order you to do four things and forbid you four things. I order you to believe in Allah Alone; that is To testify that there is no God to be worshipped but Allah and that I am Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbid you four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles.”

3511- Ibn Omar “Allah be pleased with both” narrated: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” on the pulpit saying: "Verily, afflictions (will start) from here, (pointing towards the east) whence the side of the head of Satan comes out."

[6] Mentioning (the tribes of) Ghifar, Muzaina, Juhaina, Aslam and Ashja

3512- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The tribe of Quraish, the Ansar, those of (tribes of) Juhaina, Muzaina, Aslam, Ashja, and Ghifar are my helpers and have no protectors except Allah and His Apostle."

3513- Ibn Omar "Allah be pleased with both" narrated: While Allah's Apostle "Allah's blessing and peace be upon him" was on the pulpit, he said: "May Allah forgive the tribe of Ghifar! And may Allah save the tribe of Aslam! The tribe of Osaiyya have disobeyed Allah and His Apostle."

3514- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "May Allah save the tribe of Aslam, and may Allah forgive the tribe of Ghifar!"

3515- Abu’bakra “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifar are better than the tribes of Banu’tamim, Banu’asad, Banu Abdullah Ibn Ghatafan and Banu’amer Ibn Sa’sa’a?" A man said: "They were unsuccessful and losers." The Prophet “Allah’s blessing and peace be upon him” added:" (Yes), they are better than the tribes of Banu’tamim, Banu’asad, Banu Abdullah Ibn Ghatafan and Banu’amer Ibn Sa’sa’a."

يَدَّعِيَ الرَّجلُ إِلَى غيرِ أَبِيه، أَوْ يُرِيَ عَينَهُ ما لَمْ تَرَ، أَوْ يَقولَ عَلَى رَسُولِ اللَّهِ ﷺ ما لَمْ يَقُلْ».

٣٥١٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حمَّادٌ، عَن أَبي جَمرَةَ قال: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: قَدِمَ وَفدُ عَبْدِ القَيسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللهِ، إِنَّا مِنْ هذا الحَيِّ مِنْ رَبِيعَةَ، قَدْ حالَتْ بَيننَا وبَينَكَ كُفَّارُ مُضَرَ، فَلَسنَا نَخلُصُ إِلَيكَ إِلاَّفي كُلِّ شَهْرٍ حَرَامٍ، فَلَو أَمَرتَنا بِأَمرٍ نَأخُذُهُ عَنكَ وَنُبَلِّغُهُ مَن وَرَاءَنا، قالَ: «آمُرُكُم بِأَربَعٍ، وَأَنهَاكُم عَن أَربَعٍ: الإِيمَانِ بِاللَّهِ شَهادَةِ أَنْ لا إِلهَ إلا اللَّهُ، وَإِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وَأَن تُؤَدُّوا إِلى اللَّهِ خُمُسَ ما غَنِمْتُمْ، وَأَنهَاكُمْ عَنِ الدُّبَّاءِ، وَالحَنتَمِ، وَالنَّقِيرِ، وَالمُزَفَّتِ».

[طرفه في: ٥٣].

٣٥١١ ـ حدّثنا أَبو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا، قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ وَهُوَ عَلَى المِنبَرِ: «أَلا إِنَّ الفِتْنَةَ هاهُنَا يُشِيرُ إِلَى المَشرِقِ ـ مِنْ حَيثُ يَطلُعُ قَرْنُ الشَّيطَانِ».

[طرفه في: ٣١٠٤].

٦ ـ باب ذِكْرِ أَسْلَمَ، وَغِفَارَ، وَمُزَينَةَ، وَجُهَينَةَ، وَأَشْجَعَ

٣٥١٢ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ، عَنْ سَعْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «قُرَيشٌ، وَالأَنْصارُ، وَجُهَينَةُ، وَمُزَينَةُ، وَأَسلَمُ، وَغِفَارُ، وَأَشْجَعُ، مَوَالِيَّ، لَيسَ لَهُمْ مَوْلًى دُونَ اللَّهِ وَرَسُولِه».

[طرفه في: ٣٥٠٤]

٣٥١٣ ـ حدّثني مُحَمَّدُ بْنُ غُرَيرٍ الزُّهْرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ: أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ عَلَى المِنبَرِ: «غِفَارُ غَفَرَ اللَّهُ لَها، وَأَسلَمُ سَالَمَها اللَّهُ، وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ».

٣٥١٤ ـ حدّثني مُحَمَّدٌ: أَخبَرَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَسلَمُ سَالَمَها اللَّهُ، وَغِفَارُ غَفَرَ اللَّهُ لَهَا».

٣٥١٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ. حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفيَانَ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: قالَ النَّبِيُّ ﷺ: «أَرَأَيتُم إِنْ كانَ جُهَينَةُ وَمُزَينَةُ وَأَسلَمُ وَغِفَارُ خَيراً مِنْ بَنِي تَمِيمٍ، وَبَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ ابنِ غَطَفَانَ، وَمِن بَنِي عامِرِ بْنِ صَعْصَعَةَ». فَقالَ رَجُلٌ: خابُوا وَخَسِرُوا، فَقالَ: «هُمْ خَيرٌ مِن بَنِي تَمِيمٍ، وَمِنْ بَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ، وَمِنْ بَنِي عامِرِ بْنِ صَعْصَعَةَ».

[الحديث ٣٥١٥ ـ طرفاه في: ٣٥١٦، ٦٦٣٥].

٣٥١٠ـ قوله: (النقير) ما ينقر في أصل النخلة

3516- Abdur'rahman Ibn Abu'bakra narrated from his father "Allah be pleased with him": Al'aqra Ibn Habis said to The Prophet "Allah's blessing and peace be upon him": "Nobody gave you the pledge of allegiance but the robbers of the pilgrims from the tribes of Aslam, Ghifar, Muzaina." (Al'aqra was thought to have added: And Juhaina, the sub-narrator was in doubt). The Prophet "Allah's blessing and peace be upon him" said: "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Banu'tamim, Banu'amer, Asad, and Ghatafan?" Somebody said: "They were unsuccessful and losers!" The Prophet "Allah's blessing and peace be upon him" said: "Yes, by he, in Whose Hands my life is, they (The former) are better than those (The latter)."

3516- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invited The Ansar whom he asked: "Is there amongst you anyone (present) who does not belong to you?" they replied: "No, except for a son of our sister." He commented: "A community's sister's son belongs to them."

[7] What about Qahtan

3517- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The doomed hour would not come before a man from Qahtan appears, driving people with his stick."

[8] It is prohibited to claim the Pre-Islamic (of ignorance) call

3519- Jaber "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ansari got so angry that both of them called their people. The Ansari said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" came out and said: "What is wrong with the people who are claiming this call of the period of Ignorance? "Then he said: "What is the matter with them?" He was told about the stroke of the emigrant to the Ansari. The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call." Abdullah Ibn Obai Ibn Salool (a hypocrite) said: "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the meaner." Upon that Omar said: "O Allah's Prophet! Shall we not kill this evil person?" The Prophet said: "(No), lest the people should say that Mohammad used to kill his companions."

٣٥١٦ ـ حدّثني مُحمَّدُ بنُ بشَّار: حدَّثنا غُنْدَرٌ: حدَّثنا شُعبَةُ، عَنْ مُحمَّدِ بنِ أبي يَعْقوبَ قال: سَمِعْتُ عَبْدَ الرَّحْمنِ بنَ أبي بَكْرَةَ، عَنْ أبيهِ: أنَّ الأقْرَعَ بْنَ حابِسٍ قال لِلنَّبيِّ ﷺ: إنَّما بَايَعَكَ سُرَّاقُ الحَجيجِ، مِنْ أسْلَمَ وغِفَارَ، ومُزَينَةَ ـ وأحْسِبُهُ ـ وجُهَينَةَ ـ ابنُ أبي يَعْقوبَ شكَّ ـ قال النَّبيُّ ﷺ: «أرأيتَ إن كانَ أسْلَمُ وغِفارُ ومُزَينَةُ ـ وأحْسِبُهُ ـ وجُهَينَةُ خيراً مِنْ بَني تَميمٍ، وبَني عامِرٍ، وأسَدٍ، وغَطَفَانَ، خابُوا وخَسِرُوا». قال: نَعَمْ، قال: «والَّذي نفسي بِيَدِهِ إنَّهُمْ لَخَيرٌ مِنْهُمْ». [طرفه في: ٣٥١٥].

٣٥١٦م حدَّثنا سُليمان بن حرب حدثنا شعبة عن قتادة عن أنسٍ رضي الله عنه قال دعا النبي ﷺ الأنصار فقال: «هَل فيكم أحدٌ من غيرِكم؟ قالوا: لا إلا ابنُ أختٍ لنا فقال رسول الله ﷺ: ابنُ أختِ القَومِ منهُم».

٧ ـ باب ذكر قحطان

٣٥١٧ ـ حدّثنا عبدُ العزيز بنُ عبدِ اللَّه قال: حدَّثني سُليمانُ بنُ بِلالٍ، عن ثَورِ بنِ زَيدٍ، عَنْ أبي الغيثِ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قال: «لا تَقومُ السَّاعةُ، حَتَّى يَخرُجَ رَجُلٌ مِنْ قَحطانَ، يَسوقُ النَّاسَ بِعَصَاهُ». [الحديث ٣٥١٧ ـ طرفه في: ٧١١٧].

٨ ـ باب ما يُنْهى مِنْ دَعْوَةِ الجَاهِلِيَّةِ

٣٥١٨ ـ حدّثنا محمَّدٌ: أخبَرنا مَخْلَدُ بنُ يَزيدَ: أخبَرنا ابنُ جُرَيجٍ قال: أخبَرني عَمْرُو ابنُ دِينارٍ: أنَّهُ سَمِعَ جابِراً رَضِيَ اللَّهُ عَنْهُ يَقولُ: غَزَوْنا مَعَ النَّبيِّ ﷺ وَقَدْ ثابَ مَعَهُ ناسٌ مِنَ المُهاجِرِينَ حَتَّى كَثُرُوا، وَكانَ مِنَ المُهاجِرِينَ رَجُلٌ لَعَّابٌ، فَكَسَعَ أنْصارِيّاً، فَغَضِبَ الأنْصارِيُّ غَضَباً شَديداً حتَّى تَدَاعَوا، وقالَ الأنْصارِيُّ: يَا لَلأنْصارِ، وقالَ المُهاجِرِيُّ: يا لَلْمُهاجِرِينَ، فَخَرَجَ النَّبيُّ ﷺ فقال: «ما بالُ دَعْوى أهْلِ الجاهِليَّةِ؟ ثُمَّ قال: ما شأنُهُمْ». فأُخبِرَ بِكَسْعَةِ المُهاجِرِيِّ الأنْصارِيَّ، قال: فقالَ النَّبيُّ ﷺ: «دَعُوهَا فإنَّها خَبيثَةٌ» وقالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلولَ: أقَدْ تَداعَوْا عَلَينا، لَئِنْ رَجَعْنا إلَى المَدينةِ لَيُخْرِجَنَّ الأعَزُّ منها الأذَلَّ، فقالَ عُمَرُ: ألا نَقْتُلُ يا رَسُولَ اللهِ هذا الخَبيثَ؟ لِعَبْدِ اللهِ، فقالَ النَّبيُّ ﷺ: «لا يَتَحدَّثُ النَّاسُ أنَّهُ كانَ يَقتُلُ أصْحابَهُ». [الحديث ٣٥١٨ ـ طرفاه في: ٤٩٠٥، ٤٩٠٧].

٣٥١٩ ـ حدّثني ثابِتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنِ الأعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،

٣٥١٦ـ قوله (تابعك) بالتاء والموحدة كذا لأبي الوقت ولغيره: بايعك بالموحدة والتحتية (شارح).

٣٥١٨ـ قوله: (ثاب) أي اجتمع أو رجع كذا في الشارح قوله: لعاب أي مزاح وقوله: فكسع أنصاريا يقال: كسعه اذا ضرب دبره إما بيده أو بصدر قدمه كما في القاموس فتفسير الشارح الكسع بالضرب تسامح ا هـ.

ـ قوله: (دعوها) يعني دعوى الجاهلية ا هـ.

ـ قوله: (ابن) بالنون مهموزة بعد اللام المفتوحة ولأبي ذر لين بياء تحتية بدل الألف ا هـ شارح.

3519- Abdullah “Allah be pleased with him” narrated: “He is not from us, who slaps the cheeks, tears the dress’s bosom, and claims the call of the Pre-Islamic period of Ignorance.”

[9] The story of Khuza’a

3520- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Amr Ibn Luhai Ibn Qam'a Ibn Khindif was the father of Khuza’a.”

3521- Sa’eed Ibn Al’musaiyyab narrated: Al’bahira was an animal whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As’sa’iba was an animal, which they (pagans) used to set free in the names of their gods so that it would not be used for carrying anything. Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw Amr Ibn Amer Ibn Luhai Al’khuza’i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods). "

[10] The story of Abu'dharr's conversion to Islam

[11] The story of Zamzam

3522- Abu’jamra narrated: Ibn Abbas asked us: “Won’t I tell you the story of Abu’dharr’s conversion to Islam?” we replied: “Yes, (tell us).” Ibn Abbas "Allah be pleased with both" narrated: Abu'dharr said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother: “go to that man, talk to him, and bring me his news.” He set out, met him and returned. I asked him: “What is the news with you?” He said: “By Allah, I saw a man enjoining what is good and forbidding what is evil.” I said to him: “You have not satisfied me with this little information.” So, I took a water skin and a stick and proceeded towards Mecca. Neither did I know him (The Prophet "Allah's blessing and peace be upon him”), nor did I like to ask anyone about him.

I kept on drinking Zamzam water and staying in the Mosque. Then Ali passed by me and said: “It seems you are a stranger.” I said: “Yes.” He said: “Then come with me (to the house).” He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about The Prophet "Allah's blessing and peace be upon him" but no one told me anything about him. Ali passed by me again and asked: “Hasn't the man recognized his dwelling place yet?” I said: “No.” He said: “Come along with me.” He asked me: “What is your business? What has brought you to this town?” I said to him: “If you keep my secret, I will tell you.”

عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وعَنْ سُفْيانَ، عَنْ زُبَيدٍ، عَنْ إِبْراهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قال: «ليسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيوبَ، ودعا بدَعوى الجاهِلِيَّةِ». [طرفه في: ١٢٩٤].

٩ ـ باب قِصَّةِ خُزَاعَةَ

٣٥٢٠ ـ حدثني إسحاق بن إبراهيم: حدَّثنا يحيى بن آدم: أخبرنا إسرائيل، عن أبي حَصِينٍ، عَنْ أَبي صَالحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «عَمْرُو بْنُ لُحَيِّ بْنِ قَمَعَةَ بْنِ خِنْدِفَ أَبُو خُزَاعَةَ».

٣٥٢١ ـ حدثنا أَبُو اليَمانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ سَعِيدَ بْنَ المُسَيِّبِ قال: البَحِيرَةُ: التي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ وَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ، وَالسَّائِبَةُ: التي كانُوا يُسَيِّبُونَها لِآلِهَتِهِمْ فلا يُحمَل عليها شيءٌ. قال: وَقالَ أَبُو هُرَيرَةَ: قالَ النَّبِيُّ ﷺ: «رَأَيْتُ عَمرو بْنَ عامِرِ بْنِ لُحَيٍّ الخُزَاعِيِّ يَجُرُّ قُصْبَهُ في النَّارِ، وكانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ». [الحديث ٣٥٢١ ـ طرفه في: ٤٦٢٣].

١٠ ـ باب قِصَّةِ إِسْلامِ أَبي ذَرٍّ الغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

١١ ـ باب قِصَّةِ زَمْزَمَ

٣٥٢٢ ـ حدَّثنا زَيدٌ، هُوَ ابْنُ أَخْزَمَ: قالَ أَبُو قُتَيبَةَ سَلمُ بْنُ قُتَيبَةَ: حَدَّثَنِي مُثَنَّى بْنُ سَعِيدٍ القَصِيرُ قالَ: حدَّثني أَبُو جَمْرَةَ قالَ: قالَ لَنا ابْنُ عَبَّاسٍ: أَلاَ أُخْبِرُكُمْ بِإِسْلامِ أَبي ذَرٍّ؟ قالَ: قُلْنَا: بَلَى، قالَ: قالَ أَبُو ذَرٍّ: كُنْتُ رَجُلاً مِنْ غِفارٍ، فَبَلَغَنا أَنَّ رَجُلاً قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ، فَقُلْتُ لأَخِي: انْطَلِقْ إِلى هذا الرَّجُلِ كَلِّمْهُ وَأْتِنِي بِخَبَرِهِ، فانطَلَقَ فَلَقِيَهُ ثُمَّ رَجَعَ، فَقُلْتُ: ما عِنْدَكَ؟ فَقالَ: وَاللَّهِ لَقَدْ رَأَيْتُ رَجُلاً يَأْمُرُ بِالخَيرِ، وَيَنْهَى عَنِ الشَّرِّ، فَقُلْتُ لَهُ: لَمْ تَشْفِنِي مِنَ الخَبَرِ، فَأَخَذْتُ جِرَاباً وَعَصاً، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ، فَجَعَلْتُ لاَ أَعْرِفُهُ، وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ، وَأَشْرَبُ مِنْ ماءِ زَمْزَمَ وَأَكُونُ في المَسْجِدِ، قالَ: فَمَرَّ بِي عَلِيٌّ فَقالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ؟ قالَ: قُلْتُ: نَعَمْ، قالَ: فانطَلِقْ إِلى المَنْزِلِ، قالَ: فانطَلَقْتُ مَعَهُ، لاَ يَسأَلُنِي عَنْ شَيءٍ وَلاَ أُخْبِرُهُ، فَلَمَّا أَصْبَحْتُ غَدَوْتُ إِلى المَسْجِدِ لأَسْأَلَ عَنْهُ، وَلَيسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيءٍ، قالَ: فَمَرَّ بِي عَلِيٌّ، فَقالَ: أَمَا نالَ لِلرَّجُلِ يَعرِفُ مَنْزِلَهُ بَعْدُ؟ قالَ: قُلْتُ: لاَ، قالَ: انْطَلِقْ مَعِي، قالَ: فَقالَ: مَا أَمْرُكَ، وَما أَقْدَمَكَ هذِهِ البَلْدَةَ؟ قالَ: قُلتُ لَهُ: إِنْ كَتَمْتَ عَلَيَّ

٣٥٢١ـ قوله: (قصبه) أي امعاءه.

٣٥٢٢ـ قوله: (سالم) بألف بعد السين والذي في اليونينية وفرعها بغير الألف وسكون اللام بعد الفتح هـ من الشارح

ـ قوله: (أما نال) قال الشارح أما آن يعني أما جاء الوقت الذي يعرف الرجل فيه منزله

He said: “I will do.” I said to him: “We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.” Ali said (to Abu’dharr): “You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.” Ali proceeded and I accompanied him till he entered a place, and I entered with him to The Prophet "Allah's blessing and peace be upon him" to whom I said: “Present (the principles of) Islam to me.” When he did, I embraced Islam immediately.

He said to me: “O Abu’dharr! Keep your conversion to Islam as a secret and return to your town; and when you hear of our victory, return to us.” I said: “By he, who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (the unbelievers).”

Abu'dharr went to the Mosque, where some people from Quraish were present, and said: “O community of Quraish! I testify that none has the right to be worshipped but Allah, and I testify that Mohammad is Allah's Slave and His Apostle.” (Hearing that) the Quraishi men said: “Go to this Sabi (one with a innovatively new religion)!” They got up and beat me nearly to death. Al Abbas saw me and threw himself over me to protect me. He then faced them and said: “Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?” They therefore left me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said: “Let’s go to this Sabi!” I was treated in the same way as on the previous day, and again Al’abbas found me and threw himself over me to protect me and told them the same as he had said the day before. So, that was the conversion of Abu'dharr “may Allah be Merciful to him” to Islam.

3523- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “Aslam, Ghifar, and some of Muzaina and Juhaina, (or some of Juhaina and Muzaina) are better in Allah’s sight (or on The Day of Judgement) than (the tribes of) Asad, Tamim, Hawazin and Ghatafan.”

[12] The story of Zamzam and the Arabs ignorance

3524- Ibn Abbas “Allah be pleased with both” narrated: If you wish to know about the ignorance of the Arabs, recite Allah’s saying in the Sura of The Cattle “Al’an’am” after the verse 130 up to his saying: “Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.” (The Cattle “Al’an’am” 140)

[13] People's belonging to their fathers before and after Islam

in this connection, Abu’huraira and Ibn Omar narrated from The Messenger of Allah “Allah’s blessing and peace be upon him”: "The honourable is the son of the honourable, the son of the honourable, the son of the honourable, Joseph, the son of Jacob, the son of Isaac, the son of Abraham, Allah’s bosom friend.”

Al’bara narrated also from The Prophet “Allah’s blessing and peace be upon him” his saying of himself: “I’m the son of Abdul’muttalib.”

أخبَرْتُك، قال: فإنِّي أفعَل، قال: قلتُ له: بَلغَنا أنَّهُ قدْ خرجَ هاهُنا رَجُلٌ يزعُمُ أنَّهُ نبيٌّ، فأرسلتُ أخي لِيُكلِّمَهُ، فرَجعَ ولَمْ يشفِنِي مِنَ الخبَرِ، فأرَدْتُ أنْ ألقاهُ، فقالَ لهُ: أما إنَّكَ قدْ رشدْت، هذا وجْهِي إليه فاتبعْنِي، ادْخل حيثُ أدخُلُ، فإنِّي إنْ رأيتُ أحداً أخافُهُ عليكَ، قُمتُ إلَى الحائِطِ كأنِّي أُصْلِحُ نَعْلِي وامضِ أنتَ، فمَضى ومَضيتُ معَهُ حتَّى دخَلَ ودَخلتُ معَهُ علَى النَّبيِّ ﷺ، فقلتُ لهُ: اعرِضْ علَيَّ الإسْلامَ، فعَرضَهُ فأسْلمْتُ مَكانِي، فقالَ لِي: «يا أبا ذرٍّ، اكتُمْ هذا الأمْرَ، وارجِعْ إلى بلَدِكَ، فإذَا بلَغَكَ ظُهورُنا فأقْبِل». فقلْتُ: والَّذي بعثَكَ بالحق، لأصْرُخَنَّ بها بينَ أظهُرِهِمْ، فجاءَ إلى المَسْجدِ وقُرَيشٌ فِيهِ، فقالَ: يا مَعْشرَ قُرَيش، إنِّي أشْهَدُ أنْ لا إلهَ إلاَّ اللَّهُ، وأشهَدُ أنَّ مُحمَّداً عَبدُهُ ورَسُولُهُ. فقالوا: قُومُوا إلى هذا الصابيء، فقامُوا فضُرِبتُ لأمُوتَ، فأدْرَكَنِي العبَّاسُ فأكَبَّ علَيَّ، ثُمَّ أقبَلَ علَيهِمْ، فقالَ: وَيلكُمْ تقتُلونَ رجُلاً منْ غِفار، ومتجرُكُمْ وممرُّكُمْ على غفار، فأقلَعُوا عنِّي، فلمَّا أنْ أصبحتُ الغدَ رجعْتُ، فقُلتُ مِثْلَ ما قُلتُ بالأمْسِ، فقَالُوا: قومُوا إلى هذا الصَّابيء، فصُنِعَ مثْلَ ما صُنِعَ بالأمْسِ، وأدْرَكَنِي العبَّاسُ فأكَبَّ علَيَّ، وقالَ مِثْلَ مقالَتِهِ بالأمْسِ، قالَ: فكانَ هذا أوَّلَ إسْلامِ أبي ذرٍّ رحِمهُ اللَّهُ. [الحديث ٣٥٢٢ ـ طرفه في: ٣٨٦١].

٣٥٢٣ ـ حدثنا سليمانُ بن حرب: حدَّثنا حمَّادٌ، عنْ أيوبَ، عنْ مُحمَّدٍ، عنْ أبي هُرَيرةَ رَضِيَ اللَّهُ عَنْهُ قال: قال: «أسْلَمُ، وغفارُ، وشَيْءٌ منْ مُزَيْنَةَ وجُهَيْنَةَ، أوْ قال: شَيءٌ منْ جُهينةَ أوْ مزينةَ خيرٌ عندَ اللَّهِ ـ أوْ قال: يومَ القيامةِ ـ منْ أسدٍ، وتميمٍ، وهوازِنَ، وغطفانَ».

١٢ ـ باب قِصَّةِ زَمْزَمَ وَجَهْلِ العَرَبِ

٣٥٢٤ ـ حدثنا أبو النُّعمان: حدَّثنا أبو عوانَةَ، عنْ أبي بِشْرٍ، عنْ سعيدِ بْنِ جُبَيْرٍ، عنِ ابنِ عَبَّاسٍ رضِيَ اللَّهُ عنهُما قال: إذا سرَّكَ أنْ تعلَمَ جهلَ العربِ، فاقرأْ ما فوقَ الثَّلاثينَ ومئةٍ في سورَةِ الأنعامِ: ﴿قد خسر الذينَ قتلوا أولادَهُمْ سفهاً بغيرِ علمٍ﴾. إلى قوله ﴿قد ضلوا وما كانوا مُهتدِينَ﴾. [الأنعام: ١٤٠].

١٣ ـ باب مَنِ انتَسَبَ إلى آبائِهِ في الإسْلامِ وَالجَاهِلِيَّةِ

وقالَ ابنُ عُمَرَ وأبو هريرةَ، عنِ النَّبيِّ ﷺ: «إنَّ الكَريمَ، ابنَ الكريمِ، ابنَ الكريمِ، ابنِ الكريمِ، يوسُفُ بنُ يعقوبَ بن إسحاقَ بن إبراهيمَ خليلِ اللَّهِ». وقالَ البراءُ، عنِ النبيِّ ﷺ: «أنا ابنُ عَبْدِ المُطَّلِبْ».

٣٥٢٥ ـ حدثنا عُمرُ بْنُ حفصٍ: حدَّثنا أبي: حدَّثَنا الأعْمشُ: حدَّثنا عمْرُو بنُ مُرَّةَ،

ـ قوله: (رشدت) بضم الراء وكسر المعجمة والذي في اليونينية فتح الراء ولأبي ذر: رشدت بفتحهما (شارح)

ـ قوله: (غفار) بالصرف وعدمه (شارح).

٣٥٢٥ـ قوله: (ببطون) بالموحدة، ولأبي ذر عن الكشميهني «لبطون» باللام بدل الموحدة (شارح)

3525- Ibn Abbas "Allah be pleased with both" narrated: When the Verse: "And warn your clan of near kindred" (The Poets "Ash'shu'ara" 214) Was revealed, The Prophet "Allah's blessing and peace be upon him" started calling (the Arab tribes): "O Banu'fihr, O Banu'adi" mentioning first the various branch tribes of Quraish.

3526- Ibn Abbas "Allah be pleased with both" narrated: When the Verse: "And warn your clan of near kindred" (The Poets "Ash'shu'ara" 214) Was revealed, The Prophet "Allah's blessing and peace be upon him" started calling them (the Arab tribes of Quraish) each by its name.

3527- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Banu Abdu'manaf! Buy yourseives from Allah; O Banu Abdul'muttalib! Buy yourselves from Allah; O mother of Az'zubair Ibn Al'awwam, the aunt of Allah's Apostle, and O Fatima Bint Mohammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like."

[14] A people's sister's son belongs to them

3528- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invited The Ansar whom he asked: "Is there amongst you anyone (present) who does not belong to you?" they replied: "No, except for a son of our sister." He commented: "A people's sister's son belongs to them."

[15] The story of The Ethiopians

3529- Urwa narrated from A'isha "Allah be pleased with her" that during the Mina days, Abu'bakr came to her, while there where two girls with her, beating drums, and The Prophet "Allah's blessing and peace be upon him" was (lying) covering himself with his garment. Abu'bakr rebuked the two girls, but The Prophet "Allah's blessing and peace be upon him" uncovered his face and said: "O Abu'bakr! Let them, for these are the days of the feast." Those days were the days of Mina.

3530- A'isha "Allah be pleased with her" further said: "I was being screened by The Prophet "Allah's blessing and peace be upon him" while watching the Ethiopians playing in the Mosque. Omar rebuked them, but The Prophet "Allah's blessing and peace be upon him" said: "Let them! O Banu'arfida! Play safely.""

[16] How could one's descent be far from being abused

3531- A'isha "Allah be pleased with her" reported: Once Hassan Ibn Thabit asked the permission of The Prophet "Allah's blessing and peace be upon him" to satirize the infidels. The Prophet "Allah's blessing and peace be upon him" said: "What about the common descent I have with them?" Hassan replied: "I shall take you out of them as a hair is taken out of dough."

عَنْ سعيد بْن جُبير، عن ابْن عبَّاسٍ رضي اللهُ عَنهُما قال: لمَّا نزلتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ [الشعراء: ٢١٤] جعلَ النَّبيُّ ﷺ يُنَادي: «يَا بَنِي فِهْرٍ، يا بَنِي عَدِيٍّ». بِبُطونِ قُرَيشٍ. [طرفه في: ١٣٩٤].

٣٥٢٦ ـ وقال لنا قبيصة: أخبرَنا سفيانُ، عَنْ حبيبِ بْنِ أبي ثابتٍ، عَنْ سعيدِ بْنِ جُبيرٍ، عَنِ ابْنِ عبَّاسٍ قالَ: لما نزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ جعَلَ النبيُّ ﷺ يَدْعُوهُمْ قَبائِلَ قَبائِلَ. [طرفه في: ١٣٩٤].

٣٥٢٧ ـ حدثنا أبو اليمان: أخبرَنا شعيبٌ: أخبرنا أبو الزناد، عن الأعرج، عن أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبيَّ ﷺ قالَ: «يَا بَنِي عَبْدِ مَنافٍ، اشْتَرُوا أنْفُسَكُمْ مِنَ اللَّهِ، يا بَنِي عَبْدِ المُطَّلِبِ اشْتَرُوا أنْفُسَكُمْ مِنَ اللهِ، يا أُمَّ الزُّبيرِ بْنِ العَوَّامِ عمَّةَ رسولِ اللهِ، يا فاطِمَةُ بِنْتَ محمَّدٍ، اشْتَرِيا أَنْفُسَكُما مِنَ اللهِ، لا أَمْلِكُ لَكُمَا مِنَ اللَّهِ شَيئاً، سَلانِي مِنْ مالِي ما شِئْتُما».

[طرفه في: ٢٧٥٣].

١٤ ـ باب ابْنُ أُخْتِ القَوْمِ وَمَوْلَى القَوْمِ مِنْهُمْ

٣٥٢٨ ـ حدثنا سُليمانُ بْنُ حَرْبٍ: حدَّثنا شعبةُ، عَنْ قَتادة، عَنْ أَنسٍ رضي اللهُ عنهُ قال: دَعا النَّبيُّ ﷺ الأنْصارَ فقالَ: «هَلْ فِيكُمْ أَحَدٌ مِنْ غيرِكُمْ»؟ قالُوا: لا، إلا ابْنُ أُخْتٍ لَنَا، فقالَ رسولُ اللهِ ﷺ: «ابْنُ أُختِ القومِ منهم». [طرفه في: ٣١٤٦].

١٥ ـ باب قِصَّةِ الحَبَشِ، وَقَوْلِ النَّبِيِّ ﷺ: «يَا بَنِي أَرْفِدَةَ»

٣٥٢٩ ـ حدثنا يحيى بنُ بُكيرٍ: حدثنا الليثُ، عَنْ عُقَيلٍ، عَنِ ابن شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ أبَا بَكْرٍ رَضِيَ اللَّهُ عَنهُ دَخَلَ عَلَيها، وعِنْدَها جارِيَتانِ فِي أيَّامِ مِنىً تُدَفِّفانِ وَتَضْرِبانِ، والنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فانْتَهَرَهُما أبو بَكْرٍ، فَكَشَفَ النبيُّ ﷺ عَنْ وَجْهِهِ، فَقالَ: «دَعْهُمَا يا أَبا بَكْرٍ فإنَّها أَيَّامُ عِيدٍ». وتِلْكَ الأيَّامُ أيَّامُ مِنىً. [طرفه في: ٤٥٤].

٣٥٣٠ ـ وَقالتْ عائِشَةُ: رأَيتُ النَّبِيَّ ﷺ يَسْتُرُنِي، وَأَنَا أَنْظُرُ إِلَى الحَبَشَةِ، وَهُمْ يَلْعَبُونَ في المَسْجِدِ، فَزَجَرَهُمْ، فَقالَ النَّبيُّ ﷺ: «دَعْهُمْ، أَمْناً بَنِي أَرْفِدَةَ». يَعْنِي مِنَ الأَمْنِ. [طرفه في: ٩٤٩].

١٦ ـ باب مَنْ أَحَبَّ أَنْ لا يُسَبَّ نَسَبُهُ

٣٥٣١ ـ حدثني عُثمانُ بْنُ أبي شَيبَةَ: حدثنا عَبدةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: اسْتَأْذَنَ حَسَّانُ النَّبِيَّ ﷺ في هِجَاءِ المُشْرِكِينَ، قال: «كَيفَ بِنَسَبِي»؟

٣٥٢٩ـ قوله: (تدففان وتضربان) وفي نسخة العيني تغنيان بدل تدففان وتضربان.

٣٥٣٠ـ قوله: فتح الفاء في (أرفدة) مرجوح والكسر هو الأكثر.

٣٥٣١ـ قوله: (لا تسبه) بضم الموحدة ولأبي ذر بفتحها (شارح).

On the other hand, Urwa narrated: I started abusing Hassan in front of A'isha, whereupon she said. "Don't abuse him, for he used to defend The Prophet "Allah's blessing and peace be upon him" (with his poetry)."

[17] What was mentioned regarding The Prophet's names

and Allah's saying: "Mohammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: Like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward." (The Victory "Al'fath" 29)

he also said: "and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." (The Battle Array "As'saff" 6)

3532- Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have five names: I am Mohammad and Ahmad; I am Al'mahi through whom Allah will eliminate infidelity; I am Al'hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al'aqib (in the sense that There will be no Prophet after me)."

3533- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse and curse Mudhammam (condemned) while I am Mohammad (praised)."

[18] (The Prophet Mohammad is) The seal of The Prophets

3534- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: "But for the place of this brick (how wonderful the house will be)!""

3535- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: "Would that this brick be put in its place!" So I am that brick, and I am the last of The Prophets."

[19] The Prophet's death

3536- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died when he was sixty-three years old.

فقالَ حَسَّانُ: لأَسُلَّنَّكَ مِنْهُمْ كما تُسَلُّ الشَّعَرَةُ مِنَ العَجِينِ. وَعَنْ أَبِيهِ قالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عائِشَةَ، فَقالَتْ: لا تَسُبَّهُ، فَإِنَّهُ كانَ يُنَافِحُ عَنِ النَّبِيِّ ﷺ. [الحديث ٣٥٣١ ـ طرفاه في: ٤١٤٥، ٦١٥٠].

١٧ ـ باب ما جاءَ في أَسْماءِ رَسُولِ اللَّهِ ﷺ

وَقولِ اللَّهِ تَعالى: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الكُفَّارِ﴾ [الفتح: ٢٩].
وَقولِهِ: ﴿مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ [الصف: ٦].

٣٥٣٢ ـ حدّثني إبْراهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنِي مَعْنٌ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لِي خَمْسَةُ أَسْماءٍ: أَنَا مُحَمَّدٌ، وأَحْمَدُ، وَأَنَا المَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الكُفْرَ، وأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا العَاقِبُ». [الحديث ٣٥٣٢ ـ طرفه في: ٤٨٩٦].

٣٥٣٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنا سُفيانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أَلا تَعْجَبُونَ كَيفَ يَصرِفُ اللَّهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ؟ يَشْتِمُونَ مُذَمَّماً وَيَلْعَنُونَ مُذَمَّماً، وَأَنَا مُحَمَّدٌ».

١٨ ـ باب خاتَمِ النَّبِيِّنَ ﷺ

٣٥٣٤ ـ حدّثنا مَحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمٌ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلِي وَمَثَلُ الأَنْبِياءِ، كَرَجُلٍ بَنَى دَاراً، فَأَكْمَلَهَا وَأَحْسَنَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلاَ مَوْضِعُ اللَّبِنَةِ».

٣٥٣٥ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيتاً، فَأَحْسَنَهُ وَأَجْمَلَهُ إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلاَّ وُضِعَتْ هذهِ اللَّبِنَةُ؟ قالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خاتِمُ النَّبِيِّينَ».

١٩ ـ باب وَفَاةِ النَّبِيِّ ﷺ

٣٥٣٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شهابٍ، عن عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ.
وَقالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ مِثْلَهُ.
[الحديث ٣٥٣٦ ـ طرفه في: ٤٤٦٦].

٣٥٣٤ـ قوله: (ميناء) كذا بعدم الصرف والميناء مفعال ومحل ذكره في كتب اللغة و ن ي وإن ذكره صاحب القاموس في م ي ن أيضاً.

[20] The Prophet's title

3537- Anas "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was in the market when somebody called (another): "O Abul'qasim!" The Prophet "Allah's blessing and peace be upon him" turned towards him and said: "Name yourselves by my name, but do not call yourselves by my title."

3538- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Name yourselves by my name, but do not call yourselves by my title."

3539- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim "Allah's blessing and peace be upon him" said: "Name yourselves by my name, but do not call yourselves by my title."

[21]

3540- Al'ju'aid Ibn Abdur'rahman narrated: I saw As'sa'ib Ibn Yazid "Allah be pleased with him" who was ninety-four years old, quite strong and of straight figure, who said: "I know that I enjoyed my hearing and seeing faculties only because of the invocation of Allah's Apostle "Allah's blessing and peace be upon him". My aunt took me to him and said: "O Allah's Apostle! My nephew is sick; will you invoke Allah for him?" So he invoked (Allah) for me."

[22] The seal of the Prophethood

3541- As'sa'ib Ibn Yazid "Allah be pleased with him" narrated: My aunt took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My nephew is sick." The Prophet "Allah's blessing and peace be upon him" passed his hands over my head and invoked (Allah's) blessing for me. Then he performed ablution and I drank the remaining water. Standing behind him, I saw the seal in between his shoulders."

٢٠ ـ باب كُنْيَةِ النَّبِيِّ ﷺ

٣٥٣٧ ـ حدّثنا حفص بن عمر: حدَّثنا شعبة، عن حُميدٍ، عن أنسٍ رَضِيَ اللَّهُ عنه قال: كانَ النَّبِيُّ ﷺ في السُّوقِ، فقالَ رَجُلٌ: يا أبا القاسمِ، فالتفتَ النَّبِيُّ ﷺ، فقالَ: «سَمُّوا باسْمِي، وَلاَ تَكْتَنُوا بِكُنْيَتِي».

[طرفه في: ٢١٢٠].

٣٥٣٨ ـ حدّثنا محمَّدُ بنُ كثيرٍ: أخبرنا شعبةُ، عن منصورٍ، عن سالِمٍ، عن جابرٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «تَسَمَّوْا باسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي».

[طرفه في: ٣١١٤].

٣٥٣٩ ـ حدّثنا عليُّ بنُ عبدِ اللَّهِ: حدَّثنا سُفيانُ، عن أيوبَ، عن ابنِ سِيرينَ قال: سَمِعْتُ أبا هُرَيرَةَ يَقولُ: قال أبو القاسمِ ﷺ: «سَمُّوا باسْمي وَلاَ تَكْتَنُوا بِكُنْيَتِي».

[طرفه في: ١١٠].

٢١ ـ باب

٣٥٤٠ ـ حدّثني إِسْحاقُ: أَخْبَرَنَا الفَضْلُ بْنُ مُوسى، عَنِ الجُعَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: رَأَيتُ السَّائِبَ بنَ يزيدَ، ابنَ أربعٍ وتسعينَ، جَلداً مُعْتَدِلاً، فَقَالَ: قَدْ عَلِمْتُ: ما مُتِّعْتُ به سَمْعي وَبَصَرِي، إِلاَّ بِدُعاءِ رَسُولِ اللَّهِ ﷺ، إِنَّ خالَتِي ذَهَبَتْ بِي إِلَيهِ، فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي شاكٍ، فادْعُ اللَّهَ، قال: فَدعا لِي.

[طرفه في: ١٩٠].

٢٢ ـ باب خاتِمِ النُّبُوَّةِ

٣٥٤١ ـ حدّثنا محمَّدُ بنُ عُبيدِ اللَّهِ: حدَّثنا حاتِمٌ، عَنِ الجُعَيدِ بنِ عبدِ الرَّحمٰنِ قال: سَمِعتُ السَّائِبَ بْنَ يَزِيدَ قال: ذَهَبَتْ بِي خالَتِي إلى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَقِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بالبَرَكَةِ، وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلفَ ظَهرِهِ، فَنَظَرْتُ إلى خاتمٍ بينَ كَتِفَيهِ.

قالَ ابْنُ عُبَيدِ اللَّهِ: الحُجْلَةُ مِنْ حُجَلِ الفَرَسِ الَّذِي بَينَ عَينَيهِ قالَ إِبْرَاهِيمُ ابْنُ حَمْزَةَ: مِثْلَ زِرِّ الحَجَلَةِ.

[طرفه في: ١٩٠].

٣٥٤٠ـ قوله: (سمعي) بدل من الضمير الذي قبله وبصري عطف على ما قبله.

٣٥٤١ـ قوله: (قال ابن عبيد الله) الخ تفسير [...] هو مذكور في الطريق الآخر من قوله مثل زرّ الحجلة لكن في هذا التفسير نظر انظر الشارح.

[23] The description of The Prophet

3542- Uqba Ibn Al'harith "Allah be pleased with him" reported: (Once) Abu'bakr offered the Asr prayer and then went out walking. He saw Al'hasan playing with the boys. He lifted him on to his shoulders and said: " Let my parents be sacrificed for your sake! (You) resemble The Prophet "Allah's blessing and peace be upon him" and not Ali." Ali was smiling.

3543- Abu'juhaifa "Allah be pleased with him" reported: "I saw The Prophet, and Al'hasan Ibn Ali resembled him."

3544- Isma'el Ibn Abu'khalid narrated: I heard Abu'juhaifa "Allah be pleased with him" saying: "I saw The Prophet, and Al'hasan Ibn Ali resembled him. I said: "Describe him for us." He said: "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

3545- Wahb Abu'juhaifa As'suwa'i narrated: I saw The Prophet "Allah's blessing and peace be upon him" and saw some white hair below his lower lip above the chin.

3546- Abdullah Ibn Busr "Allah be pleased with him", one of The Prophet's companions, was asked: "Did you see The Prophet "Allah's blessing and peace be upon him" when he was old?" He said: "He had a few white hairs between the lower lip and the chin."

3547- Anas "Allah be pleased with him" told, describing The Prophet "Allah's blessing and peace be upon him": "He was of medium height amongst the people, neither tall nor short; he had a rosy colour, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabie'a (the sub-narrator) said: "I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of scent. "

3548- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, there was scarcely twenty white hairs in his head and beard.

٢٣ ـ باب صِفَةِ النَّبيِّ ﷺ

٣٥٤٢ ـ حدّثنا أبُو عاصِم، عَنْ عُمَرَ بنِ سعيدِ بْنِ أبي حُسَين، عَنْ ابن أبي مُلَيكَةَ، عَنْ عُقْبَةَ بْنِ الحَارِثِ قال: صَلَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ العَصْرَ، ثُمَّ خَرَجَ يَمْشِي، فَرَأَى الحَسَنَ يَلعَبُ مَعَ الصِّبْيَانِ فَحَمَلَهُ عَلَى عاتِقِهِ، وَقالَ: بِأَبِي، شَبِيهٌ بِالنَّبِيِّ لا شَبِيهٌ بِعَلِيٍّ، وَعَلِيٌّ يَضْحَكُ.

[الحديث ٣٥٤٢ ـ طرفه في: ٣٧٥٠].

٣٥٤٣ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنَا إسماعِيلُ، عَنْ أَبِي جُحَيفَةَ رَضِيَ اللَّهُ عَنهُ قالَ: رَأَيتُ النَّبِيَّ ﷺ، وكانَ الحَسَنُ يُشْبِهُهُ.

[الحديث ٣٥٤٣ ـ طرفه في: ٣٥٤٤].

٣٥٤٤ ـ حدّثني عَمْرُو بْنُ عَلِيّ: حَدَّثَنَا ابْنُ فُضَيلٍ: حَدَّثَنَا إسْماعِيلُ بْنُ أَبِي خالِدٍ قالَ: سَمِعْتُ أَبَا جُحَيفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيتُ النَّبِيَّ ﷺ وَكانَ الحَسَنُ بْنُ عَلِيّ عَلَيهِمَا السَّلامُ يُشْبِهُهُ، قُلتُ لأَبِي جُحَيفَةَ: صِفهُ لِي، قالَ: كانَ أَبْيَضَ قَدْ شَمِطَ، وَأَمَرَ لَنَا النَّبِيُّ ﷺ بِثَلاثَ عَشْرَةَ قَلُوصاً، قالَ: فَقُبِضَ النَّبِيُّ ﷺ قَبلَ أَنْ نَقبِضَها.

٣٥٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنا إِسْرائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ وَهْبٍ أَبِي جُحَيفَةَ السُّوائِيِّ قالَ: رَأَيتُ النَّبِيَّ، وَرَأَيتُ بَياضاً مِنْ تَحْتِ شَفَتِهِ السُّفْلَى، العَنْفَقَةَ.

٣٥٤٦ ـ حدّثنا عِصامُ بْنُ خالِدٍ: حَدَّثَنا حَرِيزُ بْنُ عُثْمانَ: أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ بُسْرٍ، صَاحِبَ النَّبِيِّ ﷺ، قالَ: أَرَأَيتَ النَّبِيَّ ﷺ كانَ شَيخاً؟ قالَ: كانَ في عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

٣٥٤٧ ـ حدّثني ابْنُ بُكَيرٍ قالَ: حَدَّثَنِي اللَّيثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَصِفُ النَّبِيَّ ﷺ قالَ: كانَ رَبْعَةً مِنَ القَوْمِ، لَيسَ بِالطَّوِيلِ وَلا بِالقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيسَ بِأَبْيَضَ أَمْهَقَ وَلا آدَمَ، لَيسَ بِجَعْدٍ قَطَطٍ وَلا سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيهِ وَهُوَ ابْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيهِ، وَبِالمَدِينَةِ عَشْرَ سِنِينَ، وَلَيسَ في رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيضاءَ. قالَ رَبِيعَةُ: فَرَأَيتُ شَعَراً مِنْ شَعَرِهِ، فَإِذَا هُوَ أَحْمَرُ! فَسَأَلتُ، فَقِيلَ: احْمَرَّ مِنَ الطِّيبِ.

[الحديث ٣٥٤٧ ـ طرفاه في: ٣٥٤٨، ٥٩٠٠].

٣٥٤٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ لَيسَ بِالطَّوِيلِ البائِنِ، وَلا بِالقَصِيرِ، وَلا بِالأَبْيَضِ الأَمْهَقِ، وَلَيسَ بِالآدَمِ، وَلَيسَ بِالجَعْدِ القَطَطِ،

٣٥٤٤ـ قوله: (القلوص): الأنثى من الإبل.

٣٥٤٨ـ قوله: (القطط) بفتح الطاء وكسرها وقوله ولا بالسبط بسكون الموحدة ولأبي ذر بكسرها (شارح).

3549- Al'bara "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was the most handsome of all the people, and had the best appearance and morals. He was neither very tall nor short.

3550- Anas "Allah be pleased with him" was asked by Quatada: "Did The Prophet "Allah's blessing and peace be upon him" use to dye (his) hair?" He said: "No, for there were only a few white hairs on his temples."

3551- Al'bara Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was of moderate height, having broad shoulders, and (long) hair reaching his ear lobes. Once I saw him, wearing a red cloak, than whom I had never seen more handsome.

3552- Al'bara "Allah be pleased with him" was asked: "Was the face of The Prophet "Allah's blessing and peace be upon him" (as bright) as the sword?" He said: "No, but (as bright) as the moon."

3553- Abu'juhaifa "Allah be pleased with him" narrated: Once Allah's Apostle "Allah's blessing and peace be upon him" went to Al'batha at noon, performed the ablution and offered Dhuhr prayer as two Rak'as and Asr prayer as two Rak'as while a spearheaded stick was planted before him for the passers-by to pass in front of it. (Following the prayer), the people got up and held the hands of The Prophet "Allah's blessing and peace be upon him" which they passed on their faces. I also took his hand and kept it on my face. I noticed that it was colder than ice, and its smell was nicer than musk.

وَلاَ بالسَّبِط، بَعثَهُ اللَّهُ عَلَى رَأسِ أرْبَعِينَ سَنَةً، فَأقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبالمَدِينَةِ عَشْرَ سِنِينَ، فَتَوَفَّاهُ اللَّهُ وَلَيسَ في رَأسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيضَاءَ.

[طرفه في: ٣٥٤٧].

٣٥٤٩ ـ حدّثنا أحْمَدُ بْنُ سَعيدٍ أبُو عَبْدِ اللَّهِ: حَدَّثَنَا إسْحَاقُ ابْنُ مَنْصُورٍ: حَدَّثَنَا إبْرَاهِيمُ ابْنُ يُوسُفَ، عَنْ أبِيهِ، عَنْ أبِي إسْحاقَ قالَ: سَمِعْتُ البَرَاءَ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ أحْسَنَ النَّاسِ وَجْهاً، وَأحْسَنَهُ خَلقاً، لَيسَ بالطَّوِيلِ البَائِنِ، وَلاَ بالقَصِيرِ.

٣٥٥٠ ـ حدّثنا أبو نُعَيم: حدَّثنا هَمَّامٌ، عن قَتادَةَ قال: سألتُ أنساً هل خَضَبَ النبي ﷺ؟ قال: لا، إنما كانَ شيءٌ في صُدْغَيهِ.

[الحديث ٣٥٥٠ ـ طرفاه في: ٥٨٩٤، ٥٨٩٥].

٣٥٥١ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أبِي إسْحاقَ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ مَرْبُوعاً، بَعِيدَ ما بَينَ المَنْكِبَينِ، لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ، رَأيْتُهُ في حُلَّةٍ حَمْرَاءَ، لَمْ أرَ شَيئاً قَطُّ أحْسَنَ مِنْهُ. قالَ يُوسُفُ بْنُ أبِي إسْحاقَ، عَنْ أبِيهِ: إلى مَنْكِبَيهِ. [الحديث ٣٥٥١ ـ طرفاه في: ٥٨٤٨، ٥٩٠١].

٣٥٥٢ ـ حدّثنا أبو نُعَيم: حَدَّثَنَا زُهَيرٌ، عَنْ أبِي إسْحاقَ قالَ: سُئِلَ البَرَاءُ: أكانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ السَّيفِ، قالَ: لاَ، بَلْ مِثْلَ القَمَرِ.

٣٥٥٣ ـ حدّثنا الحَسَنُ بْنُ مَنْصُورٍ أبُو عَلِيٍّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأعْوَرُ بالمَصِّيصَةِ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ أبَا جُحَيفَةَ قالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بالهَاجِرَةِ إلى البَطْحَاءِ، فَتَوَضَّأ، ثُمَّ صَلَّى الظُّهْرَ رَكْعَتَينِ، وَالعَصْرَ رَكْعَتَينِ، وَبَينَ يَدَيهِ عَنَزَةٌ. وَزَادَ فِيهِ عَوْنٌ، عَنْ أبِيهِ، عَنْ أبِي جُحَيفَةَ قالَ: كانَ يَمُرُّ مِنْ وَرَائِهَا المَرْأةُ، وَقامَ النَّاسُ، فَجَعَلُوا يَأخُذُونَ يَدَيهِ فَيَمْسَحُونَ بِهَا وُجُوهَهُمْ، قالَ: فَأخَذْتُ بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِي، فَإذَا هِيَ أبْرَدُ مِنَ الثَّلجِ، وَأطْيَبُ رَائِحَةً مِنَ المِسْكِ.

[طرفه في: ١٨٧].

٣٥٤٩ـ قوله: (خلقاً) بضم الخاء المعجمة وسكون اللام كذا في الفرع وفي اليونينية بفتح الخاء المعجمة وسكون اللام وفي غيرها بضم الخاء واللام انظر الشارح.

٣٥٥١ـ قوله: (بعيداً ما بين المنكبين) كذا في نسخة الشارح والمحفوظ في الشمائل الشريفة بعيد ما بين بالإضافة.

٣٥٥٣ـ قوله: (المصيصة) بفتح الميم والصاد المهملة المشددة الأولى وتخفيف الثانية مفتوحة كذا في الفرع وفي أصله بالتخفيف مع فتح الميم كذا في الشارح وفي القاموس أن المصيصة كسفينة ولا تشدد مدينة بناها أبو جعفر المنصور على نهر جيحان ا هـ.

3554- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of all people; and he used to be more generous in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night in Ramadan to study the Holy Qur'an carefully together. The Messenger of Allah "Allah's blessing and peace be upon him" used to be more generous than the fast wind whenever he met Gabriel.

3555- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" came to her happily, with his features glittering because of joy, and said: "Haven't you heard what the Qa'if has said about Zaid and Usama? He saw their feet and commented: "These belong to each other (as being for a father and his son)."

3556- Abdullah Ibn Ka'b Ibn Malik narrated: I heard Ka'b Ibn Malik talking after his failure to take part in (the holy battle of) Tabuk. He said: "When I greeted The Messenger of Allah "Allah's blessing and peace be upon him", his face was glittering with happiness. However, whenever The Messenger of Allah "Allah's blessing and peace be upon him" was happy, his face would glitter, as if it were a piece of the moon. We used to recognize it (his happiness) from his face."

3557- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring as of their Creation. It (the time) went on generation after generation until came the one in which I was sent down."

3558- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to let his hair hang down while the infidels used to part their hair. Indeed, people of the Scriptures were used to let their hair hang down and Allah's Apostle "Allah's blessing and peace be upon him" liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Apostle "Allah's blessing and peace be upon him" parted his hair.

3559- Abdullah Ibn Amr "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" never used bad language. He used to say: "The best amongst you are those who have the best manners and character."

٣٥٥٤ ـ حدّثنا عبْدانُ: حَدَّثَنَا عبْدُ اللَّهِ: أخبرَنَا يُونُسُ، عَنِ الزُّهرِيّ قال: حَدَّثَني عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: كانَ النَّبِيُّ ﷺ أجودَ النَّاسِ، وأجْوَدُ ما يَكُونُ في رَمَضانَ، حينَ يَلقاه جِبْريلُ، وكَانَ جِبْريلُ عَلَيهِ السَّلامُ يَلقَاهُ في كُلِّ لَيلَةٍ مِن رَمَضانَ فَيُدارِسهُ القُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أجوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ.

[طرفه في: ٦].

٣٥٥٥ ـ حدّثنا يَحْيى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيجٍ قال: أخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أنَّ رَسُولَ اللَّهِ ﷺ دَخلَ عَلَيهَا مَسْرُوراً، تَبْرُق أسَارِيرُ وَجْهِهِ فَقَالَ: «أَلَمْ تَسْمَعِي ما قال المُدْلِجِيُّ لِزَيدٍ وَأُسامَةَ، وَرَأَى أقْدَامَهُمَا: إن بَعْضَ هذهِ الأَقْدام مِنْ بَعْضٍ».

[الحديث ٣٥٥٥ ـ أطرافه في: ٣٧٣١، ٦٧٧٠، ٦٧٧١].

٣٥٥٦ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ: أنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ يُحدِّثُ حِينَ تَخلَّفَ عَنْ تَبُوكَ، قال: فَلَمَّا سَلَّمْتُ عَلى رَسُولِ اللَّهِ ﷺ وَهُوَ يَبْرُق وَجْهُهُ مِنَ السُّرُورِ، وَكانَ رَسُولُ اللَّهِ ﷺ إذا سُرَّ اسْتَنارَ وَجْهُهُ، حتَّى كأنَّهُ قِطعَةُ قَمَرٍ، وكُنَّا نَعْرِفُ ذلِكَ مِنهُ.

[طرفه في: ٢٧٥٧].

٣٥٥٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أنَّ رَسُولَ اللَّهِ ﷺ قال: «بُعِثْتُ مِنْ خَيرِ قُرُونِ بَنِي آدمَ، قَرْناً فقَرْناً، حتَّى كُنْتُ مِنَ القَرْنِ الَّذِي كُنْتُ فيهِ».

٣٥٥٨ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: أخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: أنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسْدِلُ شَعَرَهُ، وَكانَ المُشْرِكُونَ يَفرُقُونَ رُؤُسَهُمْ، فَكانَ أهْلُ الكِتَابِ يَسْدِلُونَ رُؤُسَهُمْ، وَكانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أهْلِ الكِتَابِ فِيما لَمْ يُؤْمَرْ فيهِ بِشَيءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ ﷺ رَأسَهُ.

[الحديث ٣٥٥٨ ـ طرفاه في: ٣٩٤٤، ٥٩١٧].

٣٥٥٩ ـ حدّثنا عَبْدَانُ، عَنْ أبِي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ أبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنهُمَا قال: لَمْ يَكُنِ النَّبِيُّ ﷺ فاحِشاً وَلا مُتَفَحِّشاً، وَكانَ

٣٥٥٤ـ قوله: (وأجود) بالنصب وبالرفع من الشارح.

٣٥٥٥ـ قوله: (تبرق) الخ أي تضيء وتستنير خطوط وجهه التي على جبهته.

٣٥٥٨ـ قوله: (يسدل) بهذا الضبط ويجوز ضم الدال أي يرسل شعر ناصيته على جبهته اهـ قوله: يفرقون بكسر الراء وضمها.

3560- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would not approach it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

3561- Anas "Allah be pleased with him" reported: I have never touched silk softer than the palm of The Prophet "Allah's blessing and peace be upon him"; nor have I smelt a perfume nicer than the sweat of The Prophet.

3562- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was shier than a veiled virgin girl; and if he (The Prophet) disliked something, the sign of repugnance would appear on his face.

3563- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

3564- Abdullah Ibn Malik Ibn Buhaina narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prostrated, he used to keep his arms so widely apart that we used to see (the whiteness of, according to the sub-narrator) his armpits.

3565- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" did not use to raise his hands in his invocations except while invoking Allah for rain in which he used to raise his hands so high that one could see the whiteness of his armpits.

يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقاً».

[الحديث ٣٥٥٩ ـ أطرافه في: ٣٧٥٩، ٦٠٢٩، ٦٠٣٥].

٣٥٦٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يوسُفَ: أَخبَرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قالَتْ: ما خُيِّرَ رَسُولُ اللَّهِ ﷺ بَينَ أَمْرَينِ إلاّ أَخَذَ أَيسرَهُما ما لَمْ يَكنْ إثْماً، فإنْ كانَ إثْماً كانَ أَبْعَدَ النَّاسِ مِنْهُ، وما انْتَقمَ رَسُولُ اللَّهِ ﷺ لِنَفسِهِ إلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ بِهَا.

[الحديث ٣٥٦٠ ـ أطرافه في: ٦١٢٦، ٦٧٨٦، ٦٨٥٣]

٣٥٦١ ـ حدّثنا سُلَيمانُ بْنُ حَربٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: ما مَسِسْتُ حَرِيراً وَلا دِيبَاجاً أَلْيَنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلا شَمِمْتُ رِيحاً قَطُّ، أَوْ عَرْفاً قَطُّ، أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ ﷺ. [طرفه في: ١١٤١].

٣٥٦٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ العَذْرَاءِ في خِدْرِهَا.

حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيى وَابْنُ مَهْدِيٍّ قالاَ: حَدَّثَنَا شُعْبَةُ مِثْلَهُ: وإذَا كَرِهَ شَيْئاً عُرِفَ في وَجْهِهِ. [الحديث ٣٥٦٢ ـ طرفاه في: ٦١٠٢، ٦١١٩].

٣٥٦٣ ـ حدّثني عَلِيّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: ما عابَ النَّبِيُّ ﷺ طَعَاماً قَطُّ، إنِ اشْتَهاهُ أَكَلَهُ وَإلاَّ تَرَكَهُ.

[الحديث ٣٥٦٣ ـ طرفه في: ٥٤٠٩]

٣٥٦٤ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مالِكٍ ابْنِ بُحَيْنَةَ الأسْدِيِّ قالَ: كانَ النَّبِيُّ ﷺ إذا سجد فرج بين يديهِ حَتَّى نَرَى إبْطَيهِ.

قالَ: وَقالَ ابْنُ بُكَيرٍ: حَدَّثَنَا بَكْرٌ: بَيَاضَ إبْطيهِ. [طرفه في: ٣٩٠].

٣٥٦٥ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ لا يَرْفَعُ يَدَيهِ في شَيءٍ مِنْ دُعائِهِ إلاّ في الاسْتِسْقَاءِ، فَإنَّهُ كانَ يَرْفَعُ يَدَيهِ حَتَّى يُرَى بَيَاضُ إبْطَيهِ.

[طرفه في: ١٠٣١].

٣٥٦٦ ـ حدّثنا الحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا مالِكُ بْنُ مِغْوَلٍ

٣٥٦٤ـ قوله: (ابن بحينة) بإثبات ألف ابن لأنها أم عبد الله فهي صفة له لا لمالك وقوله: الأسدي بفتح الهمزة وسكون السين (شارح).

٣٥٦٦ـ قوله: الوبيص: البريق.

3566- Abu'juhaifa "Allah be pleased with him" narrated: By chance I went to The Prophet "Allah's blessing and peace be upon him" at noon while he was at Al'abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer. Entering again, he brought out the water, which was left after The Messenger of Allah "Allah's blessing and peace be upon him" had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spearheaded stick. Then The Messenger of Allah "Allah's blessing and peace be upon him" came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and The Prophet "Allah's blessing and peace be upon him" offered a two-rak'a Dhuhr prayer and a two-rak'a Asr prayer, while women and donkeys were passing in front of The Prophet "Allah's blessing and peace be upon him" (beyond the stick).

3567- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

3568- Urwa Ibn Az'zubair narrated: A'isha said (to me): "Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of The Messenger of Allah "Allah's blessing and peace be upon him" intending to let me hear that, while I was performing an optional prayer? He had left before I finished my optional prayer. Had I found him still there, I would have said to him: "The Messenger of Allah "Allah's blessing and peace be upon him" never spoke so quickly and vaguely as you do."

[24] The Prophet's eyes are closed while asleep but never his heart falls asleep

3569- Abu'salama Ibn Abdur'rahman narrated that he asked A'isha: "How was the prayer of The Messenger of Allah "Allah's blessing and peace be upon him" in the month of Ramadan?" She replied: "He hardly prayed more than eleven Rak'as, whether in Ramadan or in any other month. He used to offer four Rak'as, do not ask of their beauty and length, and then four Rak'as, do not ask of their beauty and length. Afterwards he would offer three Rak'as. I said: "O Allah's Apostle! Do you go to bed before offering the Witr prayer?" He said: "My eyes sleep, but my heart NEVER sleeps."

3570- Anas "Allah be pleased with him" talked of the night when The Prophet "Allah's blessing and peace be upon him" was made to travel from Ka'ba. Three persons (Angels) came to The Prophet "Allah's blessing and peace be upon him" before he was divinely inspired, while he was sleeping in The Shrine. The first (of the three angels) said: "Which of them is he?" The second said: "He is the best of them." This was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of The Prophet "Allah's blessing and peace be upon him" were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all The Prophets: Their eyes sleep but their hearts never sleep. Then Gabriel took charge of The Prophet "Allah's blessing and peace be upon him" and ascended along with him to the Heaven.

قال: سَمِعْتُ عَوْنَ بن أبي جُحيفةَ، ذكر عَنْ أبيهِ قال: دُفِعْتُ إِلَى النَّبِيِّ ﷺ وَهوَ بالأَبْطحِ في قُبَّةٍ، كانَ بالهَاجِرَةِ، خَرَجَ بلالٌ فنادَى بالصَّلاةِ ثُمَّ دخلَ، فأَخْرَجَ فَضْلَ وَضُوءِ رَسُولِ اللَّه ﷺ، فوقعَ النَّاسُ عَلَيهِ يأْخُذونَ منْهُ، ثُمَّ دخلَ فأخرجَ العَنَزَةَ، وَخرجَ رَسُولُ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَى وَبيصِ ساقيه، فَرَكزَ العَنَزَةَ، ثُمَّ صلَّى الظُّهرَ رَكْعَتَيْنِ، والعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بينَ يديهِ الحِمارُ وَالمَرْأَةُ.

[طرفه في: ١٨٧].

٣٥٦٧ ـ حدّثني الحَسَنُ بْنُ صَبَّاحٍ البَزَّارُ: حَدَّثنا سُفيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِيَ اللَّهُ عنها: أنَّ النَّبيَّ ﷺ كانَ يُحدِّثُ حَدِيثاً لَوْ عَدَّهُ العادُّ لأحصاهُ.

[الحديث ٣٥٦٧ ـ طرفه في: ٣٥٦٨].

٣٥٦٨ ـ وَقالَ اللَّيثُ: حَدَّثَني يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قالَ: أَخبَرَني عُرْوَةُ بْنُ الزُّبيرِ، عَنْ عائشةَ أنَّها قالَتْ: ألا يُعجِبُكَ أبو فُلانٍ، جاءَ فجلَسَ إِلى جانبِ حُجرَتي يُحدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ يُسْمِعُنِي ذلِكَ، وَكُنْتُ أُسَبِّحُ، فقامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عليه: إِنَّ رَسُولَ اللهِ ﷺ لَمْ يكنْ يَسْرُدُ الحَدِيثَ كسَرْدِكُمْ.

[طرفه في: ٣٥٦٧].

٢٤ ـ باب كانَ النَّبيُّ ﷺ تَنَامُ عَيْنُهُ ولا يَنامُ قَلْبُهُ

رواهُ سَعِيدُ بْنُ مِيناءَ، عَنْ جابرٍ، عَنِ النَّبيِّ ﷺ.

٣٥٦٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمنِ: أَنَّهُ سَأَلَ عائشةَ رَضِيَ اللَّهُ عَنْها: كَيفَ كانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ في رَمَضانَ؟ قالتْ: ما كانَ يَزيدُ في رَمَضانَ وَلا غيرِهِ عَلى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعَ رَكَعاتٍ، فَلا تَسأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبعاً، فَلا تَسأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً، فَقُلْتُ: يَا رَسُولَ اللهِ تَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قالَ: «تَنَامُ عَيْنِي وَلاَ يَنَامُ قَلْبِي».

[طرفه في: ١١٤٧].

٣٥٧٠ ـ حدّثنا إِسماعيلُ قالَ: حَدَّثَني أَخِي، عَنْ سُلَيمانَ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبي نَمِرٍ: سَمِعْتُ أَنَسَ بْنَ مالكٍ يُحدِّثُنا عَنْ ليلةِ أُسْرِيَ بالنَّبِيِّ ﷺ مِنْ مَسْجدِ الكَعْبَةِ: جاءَ ثَلاثَةُ نَفرٍ قبلَ أَنْ يُوحى إِليهِ، وَهُوَ نَائِمٌ فِي مَسْجِدِ الحَرَامِ، فَقَالَ أَوَّلُهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ، وَقالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ. فَكانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جاؤُوا لَيلَةً أُخْرى فِيما يَرى قَلْبُهُ، وَالنَّبِيُّ ﷺ نائمةٌ عَيناهُ وَلاَ يَنامُ قَلْبُهُ، وَكَذلِكَ الأَنْبِياءُ تَنامُ أَعْيُنُهُمْ وَلاَ تَنامُ قُلُوبُهُمْ، فَتَوَلاَّهُ جِبْرِيلُ، ثُمَّ عَرجَ بِهِ إِلى السَّماءِ.

[الحديث ٣٥٧٠ ـ أطرافه في: ٤٩٦٤، ٥٦١٠، ٦٥٨١، ٧٥١٧].

[25] The signs of Prophethood in Islam

3571- Imran Ibn Husain “Allah be pleased with him” narrated that they were with The Prophet “Allah’s blessing and peace be upon him” on a journey. They travelled the whole night. When dawn approached, they took a rest with sleep overwhelming them till the sun rose high in the sky. The first to get up was Abu’bakr. The Messenger of Allah “Allah’s blessing and peace be upon him” used not to be awakened from his sleep, but he would wake up by himself. Omar woke up and then Abu’bakr sat by the side of The Prophet's head and started magnifying Allah, raising his voice till The Prophet “Allah’s blessing and peace be upon him” woke up. (A while later) he dismounted and led us in The Morning prayer. A man amongst the people failed to join us in the prayer. When The Prophet “Allah’s blessing and peace be upon him” had finished the prayer, he asked (the man): "O so-and-so! What prevented you from offering the prayer with us?" He replied: "I am in the state of ceremonial impurity.” The Messenger of Allah “Allah’s blessing and peace be upon him” ordered him to perform Tayammum with clean earth. The man then offered the prayer. The Messenger of Allah “Allah’s blessing and peace be upon him” ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water skins. We asked her: "Where can we get water?" She replied: "Oh! There is no water." We asked: "how far is your house from the water?" She replied: "A distance covered in a day and a night." We said: "Come on to Allah's Apostle. " She asked: "What is The Messenger of Allah?" However, we brought her to The Messenger of Allah “Allah’s blessing and peace be upon him” against her will, and she told him what she had told us before adding that she was the mother of orphans. So The Prophet “Allah’s blessing and peace be upon him” ordered that her two water skins be brought whose mouths he rubbed. Since we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our water skins and other utensils with water, but we did not water the camels. The water skin was so full that it was almost about to burst.

The Prophet “Allah’s blessing and peace be upon him” then said: "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, who, when she went to her people, said: "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

3572- Quatada narrated from Anas "Allah be pleased with him": A bowl of water was brought to The Prophet "Allah's blessing and peace be upon him" while he was at Az'zawra. He placed his hand in it and the water started flowing from among his fingers. All the people performed ablution (with that water). Quatada said: I asked Anas: "How many people were you?" Anas replied: "Three hundred or nearly three hundred."

٢٥ ـ باب علاماتِ النُّبوَّةِ في الإسْلامِ

٣٥٧١ ـ حدّثنا أبو الوليدِ: حدّثنا سَلْمُ بْنُ زَريرٍ: سمعْتُ أبا رجاءٍ قال: حدّثنا عِمْرانُ ابْنُ حُصَيْنٍ: أنَّهُمْ كانُوا مَعَ النَّبيِّ ﷺ في مَسيرٍ، فأدْلَجُوا ليلتَهُمْ، حَتَّى إذا كانَ وَجْهُ الصُّبْحِ عرَّسُوا، فَغَلَبَتْهُمْ أعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكانَ أوَّلَ مَنِ اسْتَيقَظَ مِنْ مَنامِهِ أبُو بَكْرٍ، وكانَ لا يُوقَظُ رَسُولُ اللَّهِ ﷺ مِنْ مَنامِهِ حَتَّى يَسْتَيقِظَ، فاسْتَيقَظَ عُمَرُ، فَقَعَدَ أبُو بَكْرٍ عِنْدَ رأسِهِ، فجعلَ يُكَبِّرُ ويَرْفعُ صوتَهُ حتّى اسْتَيقظَ النبيُّ ﷺ، فنزلَ وصلّى بنا الغداةَ، فاعتزلَ رجلٌ مِنَ القومِ لَمْ يُصَلِّ معَنا، فلَمَّا انصرفَ قالَ: «يَا فُلانُ، ما يَمْنَعُكَ أنْ تُصَلِّيَ مَعَنا»؟ قالَ: أصابَتْنِي جَنابةٌ، فأمَرَهُ أنْ يَتَيَمَّمَ بالصَّعيدِ، ثُمَّ صَلَّى، وجعلَني رسولُ اللَّهِ ﷺ في رَكُوبٍ بينَ يَدَيهِ، وقَدْ عَطِشْنا عطشاً شديداً فبينَما نَحْنُ نَسيرُ، إذا نَحْنُ بامْرَأةٍ سادِلَةٍ رِجْلَيها بَيْنَ مَزادَتَيْنِ، فَقُلْنا لَهَا: أيْنَ المَاءُ؟ فَقالَتْ: إنَّهُ لا ماءَ، فَقُلْنا: كَمْ بَيْنَ أهْلِكِ وَبَيْنَ المَاءِ؟ قالَتْ: يَوْمٌ وَلَيلَةٌ، فَقُلْنا: انْطَلِقي إلَى رَسُولِ اللَّهِ ﷺ، قالَتْ: وَما رَسُولُ اللَّهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أمْرِهَا حَتَّى اسْتَقْبَلْنا بِهَا النَّبيَّ ﷺ، فَحَدَّثَتْهُ بِمِثْلِ الَّذِي حَدَّثَتْنا، غيرَ أنَّها حَدَّثَتْهُ أنَّها مُؤْتِمَةٌ، فأمَرَ بِمَزادَتَيهَا، فَمَسَحَ في العَزْلاوَيْنِ، فشرِبْنا عِطاشاً أربعينَ رَجُلاً حتّى رَوِينا، فمَلأْنا كُلَّ قِرْبةٍ معَنا وإداوةٍ، غيرَ أنَّهُ لَمْ نَسْقِ بَعيراً، وَهْيَ تَكادُ تَنِضُّ مِنَ المِلْءِ، ثُمَّ قالَ: «هَاتُوا ما عِنْدَكُمْ» فَجَمَعَ لَهَا مِنَ الكِسَرِ وَالتَّمْرِ، حَتَّى أتَتْ أهْلَهَا. قالَتْ لَقِيتُ أسْحَرَ النَّاسِ، أوْ هوَ نَبيٌّ كما زَعَمُوا، فَهَدَى اللَّهُ ذاكَ الصِّرْمَ بِتِلْكَ المرْأةِ، فأسْلَمتْ وأسْلَمُوا.

٣٥٧٢ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أُتِيَ النَّبيُّ ﷺ بِإناءٍ، وَهْوَ بالزَّوْراءِ، فوضعَ يدَهُ في الإناءِ فجعلَ الماءُ يَنْبُعُ مِنْ بينِ أصابعِهِ، فتوضَّأ القومُ. قالَ قتادةُ: قلتُ لأنسٍ: كَمْ كُنْتُمْ؟ قالَ: ثلاثَ مِئَةٍ، أوْ زُهاءَ ثَلاثِ مِئَةٍ.

٣٥٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أبي

٣٥٧١ـ **قوله**: (عرّسوا) أي نزلوا للاستراحة.

ـ **قوله**: (وجعلني) وروي: وعجلني أي أمر لي بالتعجيل ا هـ.

ـ الركوب مفتوح الراء ما يركب من الدوابّ ويروى في ركوب بضم الراء على أنه جمع راكب كشاهد وشهود ا هـ.

ـ (مؤتمة) ذات أيتام

ـ **وقوله**: (في العزلاوين) يروى بالباء بدل في والعزلاء فم المزادة الأسفل والجمع العزالي بفتح اللام وكسرها كما في المصباح

ـ **قوله**: (تنض) وفي نسخة أخرى «تبض» وقوله: (أتيت) وجد في بعض النسخ: لقيت.

٣٥٧٢ـ **قوله**: (الزوراء): موضع بالمدينة قرب المسجد ا هـ قاموس.

ـ **قوله**: زهاء: مقدار.

3573- Anas "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" at the time when the Asr prayer was due. People were searching for water for ablution but they could find nothing. Then some water was brought to The Messenger of Allah "Allah's blessing and peace be upon him" who placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them offered it.

3574- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a pot containing a few amount of water. The Prophet "Allah's blessing and peace be upon him" took it and performed the ablution. Then he stretched his four fingers on to the pot and said (to people): "Get up to perform the ablution." They started performing the ablution till all of them offered it; and they were seventy persons or so.

3575- Humaid narrated: Anas Ibn Malik "Allah be pleased with him" said: "Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to The Prophet "Allah's blessing and peace be upon him", who wanted to put his hand in it, but it was too small for him to spread his hand in it. So he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas: "How many persons were they." He replied: "They were eighty men."

3576- Salim Ibn Abul'ja'd narrated: Jaber Ibn Abdullah "Allah be pleased with both" said: "The people became very thirsty on the day of Al'hudaibiya (Treaty). A small pot containing some water was in front of The Prophet "Allah's blessing and peace be upon him". After he had finished the ablution, the people rushed towards him. He asked: "What is wrong with you?" They replied: "We have no water either for performing ablution or for drinking except what is present in front of you." So as soon as he had placed his hand in that pot, the water started flowing from among his fingers like springs. We all drank and performed ablution (from it)." I asked Jaber: "How many were you?" he replied: "Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred."

طلحة، عن أنس بن مالك رضي الله عنه أنه قال: رأيت رسول الله ﷺ وحانت صلاة العصر، فالتمس الناس الوضوء فلم يجدوه، فأُتي رسول الله ﷺ بوضوء، فوضع رسول الله ﷺ يده في ذلك الإناء، فأمر الناس أن يتوضؤوا منه، فرأيت الماء ينبع من تحت أصابعه، فتوضأ الناس، حتى توضؤوا من عند آخرهم.

٣٥٧٤ ـ حدثنا عبد الرحمن بن مبارك: حدثنا حزم قال: سمعت الحسن قال: حدثنا أنس بن مالك رضي الله عنه قال: خرج النبي ﷺ في بعض مخارجه، ومعه ناس من أصحابه، فانطلقوا يسيرون، فحضرت الصلاة، فلم يجدوا ماء يتوضؤون. فانطلق رجل من القوم، فجاء بقدح من ماء يسير، فأخذه النبي ﷺ فتوضأ، ثم مدّ أصابعه الأربع على القدح، ثم قال: «قوموا فتوضؤوا». فتوضأ القوم حتى بلغوا فيما يريدون من الوضوء، وكانوا سبعين أو نحوه.

٣٥٧٥ ـ حدثنا عبد الله بن منير: سمع يزيد: أخبرنا حميد، عن أنس رضي الله عنه قال: حضرت الصلاة، فقام من كان قريب الدار من المسجد يتوضأ، وبقي قوم، فأُتي النبي ﷺ بمخضب من حجارة فيه ماء، فوضع كفه، فصغر المخضب أن يبسط فيه كفه، فضم أصابعه فوضعها في المخضب، فتوضأ القوم كلهم جميعاً. قلت: كم كانوا؟ قال: ثمانون رجلاً.

٣٥٧٦ ـ حدثنا موسى بن إسماعيل: حدثنا عبد العزيز بن مسلم: حدثنا حصين، عن سالم بن أبي الجعد، عن جابر بن عبد الله رضي الله عنهما قال: عطش الناس يوم الحديبية، والنبي ﷺ بين يديه ركوة فتوضأ، فجهش الناس نحوه، فقال: «مالكم»؟ قالوا: ليس عندنا ماء نتوضأ ولا نشرب إلا ما بين يديك، فوضع يده في الركوة، فجعل الماء يثور بين أصابعه كأمثال العيون، فشربنا وتوضأنا. قلت: كم كنتم؟ قال: لو كنا مئة ألف لكفانا، كنا خمس عشرة مئة.

[الحديث ٣٥٧٦ ـ أطرافه في: ٤١٥٢، ٤١٥٣، ٤١٥٤، ٤٨٤٠، ٥٦٣٩]

٣٥٧٧ ـ حدثنا مالك بن إسماعيل: حدثنا إسرائيل، عن أبي إسحاق، عن البراء رضي

٣٥٧٥ـ قوله: (المخضب) كمنبر شبه الإجانة تغسل فيها الثياب والمخضب: المركن ومنه الحديث أنه قال في مرضه الذي مات فيه: «أجلسوني في مخضب واغسلوني» كذا في تاج العروس.

٣٥٧٦ـ قوله: (ركوة) بتثليث الراء إناء صغير من جلد يشرب فيه وقوله: فجهش الناس أي أسرعوا إلى الماء متهيئين لأخذه.

ـ وقوله: (يثور) بالثاء المثلثة ولأبي ذر عن الكشميهني يفور بالفاء قاله الشارح.

٣٥٧٧ـ قوله: (فمكثنا) بفتح الكاف وضمها وقوله: وروت صوابه ورويت كبقيت إلاّ أن الشارح ضبطه كذا.

ـ قوله: (أو صدرت) أي أو قال بدل رويت: صدرت، والصدور ضد الورود وقوله: ركائبنا فاعل على =

3577- Al'bara "Allah be pleased with him" narrated: We were fourteen hundred persons on the day of Al'hudaibiya (Treaty), where there was a well. We drew out its water not leaving even a single drop. The Prophet "Allah's blessing and peace be upon him" sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while. Then we drew water from the well and quenched our thirst; and even our riding animals drank water to their satisfaction.

3578- Anas "Allah be pleased with him" narrated: Abu'talha said to Ommu'sulaim: "I have noticed that the voice of The Messenger of Allah "Allah's blessing and peace be upon him" was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah "Allah's blessing and peace be upon him" in the Mosque sitting with some people. When I stood there, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Has Abu'talha sent you?" I said: "Yes." He asked: "With some food?" I said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" then said to the men around him: "Get up!" He set out (accompanied by them); and I went ahead of them till I reached Abu'talha and informed him (of The Prophet's visit). Abu'talha said: "O Ommu'sulaim! The Messenger of Allah "Allah's blessing and peace be upon him" is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu'talha went out to receive Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Abu'talha. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ommu'sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah "Allah's blessing and peace be upon him" ordered to be broken into pieces. Ommu'sulaim poured on them some butter from an oilskin. Then The Messenger of Allah "Allah's blessing and peace be upon him" recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said: "Let ten persons (come in)." They were admitted, ate their fill and went out. Then he said: "Let another ten persons come." Indeed, all of them ate their fill; and they were seventy or eighty men.

3579- Abdullah "Allah be pleased with him" reported: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle "Allah's blessing and peace be upon him" on a journey, and we ran short of water. He said: "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said: "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of

اللَّهُ عَنْهُ قال: كُنا يوم الحُدَيبيَةِ أربعَ عشرةَ مِئَةً، والحُدَيبيَةُ بئرٌ، فنزحناها حَتَّى لَم نترُكْ فيها قَطْرَةً، فَجَلَسَ النَّبِيُّ ﷺ عَلَى شفيرِ البئرِ فدعا بماءٍ، فمضمضَ ومجَّ في البئرِ، فمكثْنا غيرَ بعيدٍ، ثُمَّ استقَيْنا حتى رَوِينا، ورَوَتْ أو صدرتْ ركائبُنا.

[الحديث ٣٥٧٧ ـ طرفاه في: ٤١٥٠، ٤١٥١].

٣٥٧٨ ـ حدّثنا عَبدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طلحة: أنَّهُ سمعَ أنسَ بنَ مالكٍ يقولُ: قالَ أبو طلحةَ لأمِّ سُلَيمٍ: لقدْ سمعتُ صوتَ رسولِ اللَّهِ ﷺ ضعيفاً، أعرِفُ فيهِ الجُوعَ، فهل عندَكِ منْ شيءٍ؟ قالتْ: نعمْ، فأخرجَتْ أقراصاً منْ شعيرٍ، ثُمَّ أخرجَتْ خِماراً لَها، فلفَّتِ الخبزَ ببعضِهِ، ثُمَّ دسَّتْهُ تحتَ يدي ولاثَتْني ببعضِهِ، ثُمَّ أرسلَتْني إلى رسولِ اللَّهِ ﷺ، قال: فذهبتُ به، فوجدتُ رسولَ اللَّهِ ﷺ في المسجدِ ومعهُ النَّاسُ، فقمتُ عليهمْ، فقالَ لي رسولُ اللَّهِ ﷺ: «آرسلَكَ أبو طلحةَ»؟ فقلتُ: نعمْ، قال: «بطعامٍ». فقلتُ: نعمْ، فقالَ رسولُ اللَّهِ ﷺ لمنْ معَهُ: «قُومُوا». فانطلقَ وانطلقتُ بينَ أيديهِمْ، حتى جئتُ أبا طلحةَ فأخبرتُهُ، فقالَ أبو طلحةَ: يا أمَّ سُلَيمٍ، قدْ جاءَ رسولُ اللَّهِ ﷺ بالنَّاسِ، وليسَ عندَنا ما نُطعِمُهُمْ؟ فقالتْ: اللَّهُ ورسولُهُ أعلمُ، فانطلقَ أبو طلحةَ حتَّى لقيَ رسولَ اللَّهِ ﷺ، فأقبلَ رسولُ اللَّهِ ﷺ وأبو طلحةَ معَهُ، فقالَ رسولُ اللَّهِ ﷺ: «هَلُمِّي يا أمَّ سُلَيمٍ، ما عندَكِ». فأتَتْ بذلكَ الخبزِ، فأمرَ بهِ رسولُ اللَّهِ ﷺ ففُتَّ، وعصرَتْ أمُّ سُلَيمٍ عُكَّةً فأدَمَتْهُ، ثُمَّ قالَ رسولُ اللَّهِ ﷺ فيهِ ما شاءَ اللَّهُ أنْ يقولَ، ثُمَّ قال: «ائذَنْ لِعَشَرَةٍ». فأذِنَ لهمْ فأكلُوا حتَّى شبعُوا ثُمَّ خرجُوا، ثُمَّ قال: «ائذَنْ لِعَشَرَةٍ». فأذِنَ لهمْ فأكلُوا حتَّى شبعُوا ثُمَّ خرجُوا، ثُمَّ قال: «ائذَنْ لِعَشَرَةٍ». فأذِنَ لهمْ، فأكلُوا حتى شبعُوا ثُمَّ خرجُوا، ثُمَّ قال: «ائذَنْ لِعَشَرَةٍ». فأكلَ القومُ كلُّهُمْ وشبعُوا، والقومُ سبعونَ أو ثمانونَ رجلاً.

[طرفه في: ٤٢٢].

٣٥٧٩ ـ حدّثني محمَّدُ بنُ المُثَنَّى: حدَّثَنا أبو أحمدَ الزُّبَيريُّ: حدَّثَنا إسرائيلُ، عن منصورٍ، عن إبراهيمَ، عن علقمةَ، عن عبدِ اللَّهِ قال: كُنَّا نعُدُّ الآياتِ بركةً، وأنتمْ تعُدُّونَها تخويفاً، كُنَّا معَ رسولِ اللَّهِ ﷺ في سفرٍ، فقلَّ الماءُ، فقال: «اطلُبُوا فضلةً منْ ماءٍ». فجاؤُوا بإناءٍ فيهِ ماءٌ قليلٌ، فأدخلَ يدَهُ في الإناءِ ثُمَّ قال: «حَيَّ على الطَّهورِ المُبارَكِ، والبَرَكَةُ منَ

= أحد الفعلين على شكّ الراوي وهي جمع ركاب ويروى ركابنا والركاب الابل واحدتها راحلة.

٣٥٧٨ـ قوله: (دسته تحت يدي) أي أخفته تحت إبطي وقوله: ولاثتني ببعضه أي لفتني ببعض الخمار على رأسي اتقاء الحرّ

ـ قوله: (هلم) ولأبي ذر عن الكشميهني: هلمي بالياء على لغة غير أهل الحجاز فإن لغتهم ما حكاه سبحانه في كتابه العزيز بقوله: ﴿والقائلين لاخوانهم هلمّ إلينا﴾ ا هـ (عكة) بضم العين إناء من جلد يجعل فيه السمن والعسل

ـ (فادمته) أي جعلته أداماً للمفتوت ويجوز في همزته المد كما في المصباح المنير.

Allah's Apostle "Allah's blessing and peace be upon him". No doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

3580- Jaber "Allah be pleased with him" narrated: My father died and he was in debt. So I came to The Prophet "Allah's blessing and peace be upon him" and said: "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet "Allah's blessing and peace be upon him" went round one of the heaps of dates and invoked (Allah). Then he did the same with another heap on which he sat and said: "Measure (for them)." He paid them their rights; and what remained was as much as had been paid.

3581- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: The Suffa Companions were poor people and The Prophet "Allah's blessing and peace be upon him" said: "Whoever has food for two persons should take a third one from them (Suffa companions). Whoever has food for four persons should take one or two from them." Abu'bakr took three men and The Prophet "Allah's blessing and peace be upon him" took ten of them. Abdur'rahman added: my father my mother and I were there (in the house). (The sub narrator is in doubt whether Abdur'rahman also said: My wife and our servant who was common for both my house and Abu'bakr's house). Abu'bakr took his supper with The Prophet "Allah's blessing and peace be upon him" and remained there till the Isha prayer was offered. Abu'bakr went back and stayed with The Prophet "Allah's blessing and peace be upon him" till he took his meal and then Abu'bakr returned to his house after a long portion of the night had passed. Abu'bakr's wife said: "What detained you from your guests (or guest)?" He said: "Have you not served them yet?" She said: "They refused to eat until you come. The food was served for them but they refused." Abdur'rahman added: I went away and hid myself (being afraid of Abu'bakr). In the meantime he (Abu'bakr) called me: "O ignorant!" And also called me with bad names and abused me and then said (to his family): "Eat. No welcome for you." (The supper was dished up). Abu'bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before being served.

Abu'bakr looked at it (the food) and found it as it was before being served or even more than that. He said to his wife (exclaiming): "O the sister of Banu'firas! What is this?" She said: "O the pleasure of my eyes! The food is now three times more than it was before." Abu'bakr ate from it, and said: "That (meaning his oath not to eat from the food) was from Satan." Then he again took a mouthful from it and then took the rest of it to The Prophet "Allah's blessing and peace be upon him". So that meal was with The Prophet "Allah's blessing and peace be upon him". There was a treaty between us and some people, and when the period of that treaty had elapsed, The Prophet "Allah's blessing and peace be upon him" divided us into twelve (groups) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them (the 12 groups of men) ate of that meal.

اللَّه». فلقد رأيتُ الماءَ يَنبُعُ مِنْ بين أصابع رسولِ اللَّه ﷺ، ولقد كنَّا نَسمَعُ تسبيحَ الطعامِ وهُوَ يُؤْكَلُ.

٣٥٨٠ ـ حدثنا أبو نُعيمٍ: حدَّثنا زكرياءُ قال: حدَّثني عامرٌ قال: حدَّثني جابرٌ رضيَ اللَّه عنه، أنَّ أباهُ تُوفِّيَ عليه دَينٌ، فأتيتُ النَّبيَّ ﷺ فقلتُ: إنَّ أبي ترَكَ عليه دَيناً، وليسَ عندي إلاَّ ما يُخرِجُ نَخلُهُ، ولا يَبلُغُ ما يُخرِجُ سنينَ ما عليه، فانطلِقْ معي لكي لا يُفحِشَ عليَّ الغُرماءُ، فمَشى حولَ بَيدرٍ مِنْ بَيادرِ التَّمرِ فدَعا ثُمَّ آخرَ، ثُمَّ جلَسَ عليهِ، فقالَ: «انزِعُوهُ»، فأوفاهُمُ الَّذي لهُم، وبَقِيَ مِثلُ ما أعطاهُم. [طرفه في: ٢١٢٧].

٣٥٨١ ـ حدثنا مُوسى بنُ إسماعيلَ: حدَّثنا مُعتَمِرٌ، عَنْ أبيهِ: حدَّثنا أبو عُثمانَ أنَّهُ حدَّثَهُ عبدُ الرَّحمٰنِ بنُ أبي بكرٍ رضيَ اللَّهُ عنهُما: أنَّ أصحابَ الصُّفَّةِ كانوا أُناساً فُقراءَ، وأنَّ النَّبيَّ ﷺ قال مرَّةً: «مَن كانَ عِندَهُ طعامُ اثنينِ فليَذهَبْ بثالثٍ، ومَن كانَ عِندَهُ طعامُ أربعةٍ فليَذهَبْ بخامسٍ أو سادسٍ». أو كما قال، وأنَّ أبا بكرٍ جاءَ بثَلاثةٍ، وانطَلَقَ النَّبيُّ ﷺ بعَشَرةٍ، وأبو بكرٍ وثَلاثَةً، قال: فَهُوَ أنا وأبي وأُمِّي، ولا أدري هل قال: امرَأتي وخادِمِي، بينَ بيتِنا وبينَ بيتِ أبي بكرٍ، وأنَّ أبا بكرٍ تَعشَّى عِندَ النَّبيِّ ﷺ، ثُمَّ لَبِثَ حتَّى صلَّى العِشاءَ، ثُمَّ رَجعَ فلَبِثَ حتَّى تَعشَّى رسولُ اللَّهِ ﷺ، فجاءَ بعدَ ما مَضى مِنَ اللَّيلِ ما شاءَ اللَّهُ، قالَتْ لهُ امرأتُهُ: ما حَبَسَكَ عَنْ أضيافِكَ أو ضَيفِكَ؟ قال: أوَ عَشَّيتِهِمْ؟ قالتْ: أبَوْا حتَّى تَجيءَ، قد عَرَضُوا عليهِم فغَلَبُوهُمْ، فذَهَبتُ فاختَبأتُ، فقالَ: يا غُنثَرُ، فجَدَّعَ وسَبَّ، وقالَ: كُلُوا، وقالَ: لا أطعَمُهُ أبداً، قال: وايمُ اللَّهِ، ما كُنَّا نأخُذُ مِنَ اللُّقمةِ إلاَّ رَبا مِنْ أسفلِها أكثرُ مِنها حتَّى شَبِعُوا، وصارتْ أكثَرَ ممَّا كانتْ قبلُ، فنظرَ أبو بكرٍ، فإذا شيءٌ أو أكثرُ، قال لامرأتِهِ: يا أُختَ بني فِراسٍ، قالتْ: لا وقُرَّةِ عيني، لَهِيَ الآنَ أكثرُ ممَّا قبلُ بثَلاثِ مرَّاتٍ. فأكلَ مِنها أبو بكرٍ وقال: إنَّما كانَ الشَّيطانُ، يَعني يَمينَهُ، ثُمَّ أكلَ مِنها لُقمةً، ثُمَّ حمَلَها إلى النَّبيِّ ﷺ فأصبَحتْ عِندَهُ، وكانَ بينَنا وبينَ قَومٍ عَهدٌ، فمَضى الأجَلُ فتَفرَّقنا اثنا عشرَ رجُلاً، معَ كُلِّ رجُلٍ منهُمْ أُناسٌ، اللَّهُ أعلَمُ كم معَ كُلِّ رجُلٍ، غيرَ أنَّهُ بعَثَ معَهُمْ، قالَ: أكلُوا مِنها أجمَعُونَ. أو كما قالَ.

[طرفه في: ٦٠٢].

٣٥٨٠ـ قوله: (يفحش) بضم الياء وكسر الحاء أو بفتح أوله وضم ثالثه أفاده الشارح.

٣٥٨١ـ قوله: (ثلاثة) كذا بالنصب ولأبي ذر بثلاثة وهي رواية مسلم كما في الشارح.

ـ قوله: (أو عشيتهم) ولأبي ذر: أو ما عشيتهم بزيادة ما النافية وهي الصواب ا هـ.

ـ (يا غنثر) أي يا جاهل.

ـ قوله: (فعرفنا اثنا عشر رجلا) بألف على لغة من يجعل المثنى كالمقصور في أحواله وفي رواية مسلم اثني عشر وهو ظاهر أي جعلناهم عرفاء نقباء على بقية أصحابهم وفي نسخة العيني «ففرقنا» بفتح القاف من التفريق على أن يكون الضمير المرفوع فيه للنبي ﷺ و«نا» مفعوله.

3582- Anas “Allah be pleased with him” narrated: Once during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, the people of Medina suffered from drought. So while The Prophet “Allah’s blessing and peace be upon him” was delivering a sermon on a Friday a man got up saying: "O Allah's Apostle! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet “Allah’s blessing and peace be upon him” lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) pushing our way through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said: "O Allah's Apostle! The houses have collapsed; please invoke Allah to withhold the rain." On that The Prophet “Allah’s blessing and peace be upon him” smiled and said: "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina.

3583- Nafi narrated from Ibn Omar “Allah be pleased with both”: The Prophet “Allah’s blessing and peace be upon him” used to deliver his sermons while standing beside a stem of a date-palm. When he had the pulpit made, he used it instead. The stem started crying and The Prophet “Allah’s blessing and peace be upon him” went to it, rubbing his hand over it (to stop its crying).

3584- Jaber Ibn Abdullah “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said: "O Allah's Apostle! Shall we make a pulpit for you?" He replied: "If you wish." So they made a pulpit for him. When it was Friday, he proceeded towards the pulpit (in order to deliver the sermon). The date-palm cried like a child. The Prophet “Allah’s blessing and peace be upon him” came down (the pulpit) and embraced it (the date-palm) while it continued moaning like a child being quietened. The Prophet “Allah’s blessing and peace be upon him” said: "It was crying for (missing) what it used to hear of religious knowledge given beside it."

٣٥٨٢ - حدثنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزِيزِ عَنْ أَنَسٍ. وَعَنْ يُونُسَ، عَنْ ثابِتٍ، عَنْ أَنسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَصابَ أَهلَ المَدِينَةِ قَحطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبينَا هُوَ يَخطُبُ يَوْمَ جُمُعَةٍ، إِذْ قامَ رَجُلٌ فَقالَ: يَا رَسُولَ اللَّه هَلَكَتِ الكُرَاعُ، هَلَكَتِ الشَّاءُ، فادْعُ اللَّهَ يَسْقِينا. فَمَدَّ يَدَيهِ وَدَعا، قالَ أَنَسٌ: وَإِنَّ السَّماءَ لَمِثْلُ الزُّجاجَةِ، فَهاجَتْ رِيحٌ أَنْشَأَتْ سَحاباً، ثُمَّ اجتَمعَ، ثُمَّ أَرسَلَتِ السَّماءُ عَزالِيَها، فَخَرَجْنا نَخُوضُ الماءَ حَتَّى أَتَينا مَنازِلَنا، فَلَمْ نَزَلْ نُمطَرُ إِلَى الجُمُعَةِ الأُخرَى، فَقامَ إِلَيهِ ذلِكَ الرَّجُلُ أَوْ غَيرُهُ، فَقالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَتِ البُيُوتُ، فادْعُ اللَّهَ يَحْبِسْهُ. فَتَبَسَّمَ ثُمَّ قالَ: «حَوالَينا وَلا عَلَينا». فَنَظَرْتُ إِلَى السَّحابِ تَصَدَّعَ حَوْلَ المَدِينَةِ كَأَنَّهُ إِكْلِيلٌ.

[طرفه في: ٩٣٢].

٣٥٨٣ - حدثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا يَحْيى بنُ كَثِيرٍ أَبُو غَسَّانَ: حَدَّثَنا أَبُو حَفْصٍ، وَاسْمُهُ عُمَرُ بنُ العَلاءِ، أَخُو أَبِي عَمْرِو بنِ العَلاءِ قالَ: سَمِعْتُ نافِعاً، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كانَ النَّبِيُّ ﷺ يَخطُبُ إِلَى جِذْعٍ، فَلَمَّا اتَّخَذَ المِنبَرَ تَحَوَّلَ إِلَيهِ فَحَنَّ الجِذْعُ، فَأَتاهُ فَمَسَحَ يَدَهُ عَلَيهِ.

وَقالَ عَبْدُ الحَمِيدِ: أَخبَرَنا عُثْمانُ بنُ عُمَرَ: أَخبَرَنا مُعاذُ بنُ العَلاءِ، عَنْ نافِعٍ بِهذا. وَرَواهُ أَبُو عاصِمٍ، عَنِ ابنِ أَبِي رَوَّادٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٣٥٨٤ - حدثنا أَبُو نُعَيمٍ: حَدَّثَنا عَبْدُ الوَاحِدِ بنُ أَيمَنَ قالَ: سَمِعْتُ أَبِي، عَنْ جابِرِ بنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كانَ يَقُومُ يَوْمَ الجُمُعَةِ إِلَى شَجَرَةٍ أَوْ نَخْلَةٍ، فَقالَتِ امرَأَةٌ مِنَ الأَنْصارِ، أَوْ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَلا نَجْعَلُ لَكَ مِنبَراً؟ قالَ: «إِنْ شِئْتُمْ». فَجَعَلُوا لَهُ مِنبَراً، فَلَمَّا كانَ يَوْمَ الجُمُعَةِ دُفِعَ إِلَى المِنبَرِ، فَصاحَتِ النَّخْلَةُ صِياحَ الصَّبِيِّ، ثُمَّ نَزَلَ النَّبِيُّ ﷺ فَضَمَّهُ إِلَيهِ، تَئِنُّ أَنِينَ الصَّبِيِّ الَّذِي يُسَكَّنُ. قالَ: «كانَتْ تَبْكِي عَلَى ما كانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَها».

[طرفه في: ٤٤٩].

٣٥٨٥ - حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ بنِ بِلالٍ، عَنْ يَحْيى بنِ

٣٥٨٢ـ قوله: (الكراع): جماعة الخيل.

ـ قوله: (يسقينا) كذا بإثبات الياء مع قوله الآتي يحبسه بالجزم ا هـ. قوله كمثل وجد في نسخ لمثل باللام المفتوحة.

ـ قوله: (أرسلت السماء عزاليها) إشارة إلى شدة وقع المطر على التشبيه بنزوله من أفواه المزادات فإن العزلاء على ما تقدم مثناه في الحديث ٣٥٧١ فم المزادة الأسفل.

٣٥٨٤ـ قوله: (دفع) ولأبي ذر رفع بالراء بدل الدال.

٣٥٨٥ـ قوله: (العشار) جمع العشراء كنفساء وهي: الناقة التي أتى على حملها عشرة أشهر.

3585- Hafs Ibn Obaidullah Ibn Anas Ibn Malik narrated that he heard Jaber Ibn Abdullah "Allah be pleased with both" saying: "The roof of the Mosque was built over stems of date-palms working as pillars. When The Prophet "Allah's blessing and peace be upon him" delivered a sermon, he used to stand by one of those stems till the pulpit was made for him, which he used instead. Then we heard the stem sending a sound like that of a pregnant she-camel till The Prophet "Allah's blessing and peace be upon him" came and put his hand over it. Then it became calm."

3586- Hudhaifa "Allah be pleased with him" narrated: Once Omar Ibn Al'khattab said: "Who amongst you keeps the statement of The Messenger of Allah "Allah's blessing and peace be upon him" regarding the afflictions?" Hudhaifa replied: "I remember what he said exactly." Omar said: "Tell (us), you are really a bold man!" Hudhaifa said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's afflictions (wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his prayers, giving in charity, and enjoining what is good and forbidding what is evil. " Omar said: "I don't mean these afflictions. But (I mean) the afflictions that will be heaving up and down like waves of the sea." Hudhaifa replied: "O Commander of The Believers! You need not fear those (afflictions) since there is a closed door between you and them." Omar asked: "Will that door be opened or broken?" Hudhaifa replied: "No, it will be broken." Omar said: "Then it seems that the door will not be closed again." Later on, people asked Hudhaifa: "Did Omar know what that door meant?" He said: "Yes, Omar knew it as everyone knows that there will be night before the tomorrow morning. I related to Omar an authentic narration, not lies." We dared not ask Hudhaifa. But we requested Masruq who asked him: "What does the door stand for?" He said: "Omar (himself)."

3587- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields.

3588- You will find that the best people are those who hate, most of all, responsibility of ruling till they are chosen to be the rulers. The people are of different natures: The best in the pre-Islamic period are the best in Islam.

3589- A time will come when any of you will love to see me rather than to have his family and property doubled."

سَعِيدٍ قالَ: أَخبرَنِي حفصُ بْنُ عُبيدِ اللهِ بنِ أَنسِ بنِ مالِكٍ: أَنَّهُ سَمِعَ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنهُما يَقُولُ: كانَ المَسْجِدُ مَسْقُوفاً عَلَى جُذُوعٍ مِنْ نَخْلٍ، فَكانَ النَّبيُّ ﷺ إِذا خَطَبَ يَقُومُ إِلَى جِذْعٍ مِنْهَا، فَلَمَّا صُنِعَ لَهُ المِنْبَرُ وَكانَ عَلَيهِ، فَسَمِعْنَا لِذلِكَ الجِذْعِ صَوْتاً كَصَوْتِ العِشَارِ حَتَّى جاءَ النَّبيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيها فَسَكَنَتْ.

[طرفه في: ٤٤٩]

٣٥٨٦ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ. حَدَّثَنَا بِشْرُ بْنُ خالِدٍ: حَدَّثَنا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أَبا وائِلٍ يُحَدِّثُ عَنْ حُذَيفَةَ: أَنَّ عُمَرَ ابْنَ الخَطابِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الفِتْنَةِ؟ فَقالَ حُذَيفَةُ: أَنَا أَحْفَظُ كَما قالَ، قالَ: هاتِ، إِنَّكَ لَجَرِيءٌ، قالَ رَسُولُ اللَّهِ ﷺ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ ومالِهِ وجارِهِ، تُكَفِّرُهَا الصَّلاَةُ وَالصَّدَقَةُ، وَالأَمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ». قالَ: لَيسَتْ هذِهِ، ولكِنِ الَّتِي تَمُوجُ كَمَوْجِ البَحْرِ، قالَ: يا أَمِيرَ المُؤْمِنِينَ، لا بَأْسَ عَلَيكَ مِنْهَا: إِنَّ بَينَكَ وَبَينَهَا باباً مُغْلَقاً، قالَ: يُفْتَحُ البَابُ أَوْ يُكْسَرُ؟ قالَ: لاَ، بَلْ يُكْسَرُ، قالَ: ذَاكَ أَحْرَى أَنْ لاَ يُغْلَقَ، قُلْنَا: عَلِمَ البَابَ؟ قالَ: نَعَمْ، كَما أَنَّ دُونَ غَدٍ اللَّيلَةَ، إِنِّي حَدَّثْتُهُ حَدِيثاً لَيسَ بِالأَغالِيطِ، فَهِبْنَا أَنْ نَسْأَلَهُ، وَأَمَرْنَا مَسْرُوقاً فَسَأَلَهُ فَقالَ: مَنِ البَابُ؟ قالَ: عُمَرُ.

[طرفه في: ٥٢٥]

٣٥٨٧ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ، وَحَتَّى تُقَاتِلُوا التُّرْكَ، صِغَارَ الأَعْيُنِ، حُمْرَ الوُجُوهِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ المَجانُّ المُطْرَقَةُ.

[طرفه في: ٢٩٢٨]

٣٥٨٨ ـ «وَتَجِدُونَ مِنْ خَيرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهذا الأَمْرِ، حَتَّى يَقَعَ فِيهِ، والنَّاسُ مَعَادِنُ، خِيَارُهُمْ فِي الجاهِلِيَّةِ، خِيَارُهُمْ فِي الإِسْلاَمِ».

٣٥٨٩ ـ وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمانٌ، لأَنْ يَرَانِي أَحَبُّ إِلَيهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمالِهِ».

٣٥٩٠ ـ حدّثني يَحْيَى: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا خُوزاً وَكَرْمانَ مِنَ الأَعاجِمِ،

٣٥٨٧ـ قوله: (ذلف الأنف ذلفاً) من باب تعب قصر وصغر فالرجل: أذلف والأنثى: ذلفاء والجمع: ذلف مثل أحمر وحمراء وحمر كذا في المصباح والفطوسة تطامن قصبة الأنف وانتشارها والصفة أفطس في الرجل وفطساء في المرأة والجمع فطس كذلف وهي الرواية الآتية.

٣٥٩٠ـ قوله: (وكرمان) بفتح الكاف وكسرها وسكون الراء.

3590- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established till you fight with the Khuz and the Karman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

3591- Abu'huraira "Allah be pleased with him" narrated: I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way: "Before The Hour you will fight with people who will have hairy shoes and will be apparent (to fight Muslims)." (Sufyan, the sub-narrator said: "And they are those of Al'bazir.")

3592- Amr Ibn Taghlib narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A while before The Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

3593- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The Jews will fight with you, and you will be given victory over them to the extent that a stone will say: "O Muslim! There is a Jew behind me; kill him!""

3594- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A time will come when the people will go on holy war; and it will be asked: "Is there any amongst you who accompanied The Messenger of Allah "Allah's blessing and peace be upon him"?" They will reply: "Yes." Then they will emerge victorious. They will go on holy war again, when it will be asked: "Is there any among you who accompanied the companions of The Messenger of Allah "Allah's blessing and peace be upon him"?" They will reply: "Yes." Then they will emerge victorious."

3595- Adi Ibn Hatim "Allah be pleased with him" narrated: While I was with The Prophet "Allah's blessing and peace be upon him", a man came and complained to him (The Prophet) of destitution and poverty. Then another man came and complained of robbery. The Prophet "Allah's blessing and peace be upon him" said: "O Adi! Have you been to Hira?" I said: "I haven't been to it, but I was informed about it." He said: "If you live for a long time, you will certainly see that a lady in a Howdah travelling from Hira will (safely reach Mecca and) circumambulate Ka'ba, fearing none but Allah." I said to myself: "What will happen to the robbers of the tribe

حُمْرَ الوُجوهِ، فُطسَ الأنوفِ، صِغارَ الأعْيُنِ، وجُوهُهُم المَجانُ المُطْرَقَةُ، نِعالُهُمُ الشَّعَرُ».

تَابَعَهُ غَيرُهُ، عَنْ عَبْدِ الرَّزَّاقِ.

[طرفه في: ٢٩٢٨].

٣٥٩١ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنا سُفيانُ قال: قالَ إسْماعِيلُ: أخْبَرَني قَيسٌ قال: أتَينا أبا هُريرةَ رضيَ اللَّهُ عنهُ فقالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ ثَلاثَ سِنِينَ، لَمْ أكُنْ في سِنِيَّ أحْرَصَ عَلَى أنْ أعِيَ الحَدِيثَ مِنِّي فِيهِنَّ، سَمِعْتُهُ يَقُولُ، وَقالَ هٰكَذا بِيَدِهِ: «بَينَ يَدَيِ السَّاعَةِ تُقاتِلُونَ قوماً نِعالُهُمُ الشَّعَرُ». وَهُوَ هذا البارِزُ. وَقالَ سُفيانُ مَرَّةً: وَهُمْ أهْلُ البارِزِ.

[طرفه في: ٢٩٢٨].

٣٥٩٢ - حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ: سَمِعْتُ الحَسَنَ يَقُولُ: حَدَّثَنا عَمْرُو بْنُ تَغْلِبَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَينَ يَدَيِ السَّاعَةِ، تُقاتِلُونَ قَوماً يَنْتَعِلُونَ الشَّعَرَ، وَتُقاتِلُونَ قَوماً كأنَّ وُجُوهَهُمُ المَجانُّ المُطْرَقَةُ».

[طرفه في: ٢٩٢٧].

٣٥٩٣ - حدّثنا الحَكَمُ بْنُ نافِعٍ: أخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سالِمُ بْنُ عَبْدِ اللَّهِ: أنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُقاتِلُكُمُ اليَهُودُ، فَتُسَلَّطُونَ عَلَيهِمْ، ثُمَّ يَقُولُ الحَجَرُ: يَا مُسْلِمُ، هذا يَهُودِيٌّ وَرائِي فاقْتُلْهُ». [طرفه في: ٢٩٢٥].

٣٥٩٤ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ حَدَّثَنا سُفيانُ، عَنْ عَمْرٍو عَنْ جابِرٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَأْتِي عَلَى النَّاسِ زَمانٌ يَغْزُونَ، فَيُقالُ: فِيكُمْ مَنْ صَحِبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ عَلَيهِمْ، ثُمَّ يَغْزُونَ، فَيُقالُ لَهُمْ: هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ فَيُفْتَحُ لَهُمْ».

[طرفه في: ٢٨٩٧].

٣٥٩٥ - حدّثني مُحَمَّدُ بْنُ الحَكَمِ: أخْبَرَنا النَّضْرُ: أخْبَرَنا إسْرائِيلُ: أخْبَرَنا سَعْدٌ الطَّائِيُّ: أخْبَرَنا مُحِلُّ بْنُ خَلِيفَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: بَينا أنا عِنْدَ النَّبِيِّ ﷺ إذْ أتاهُ رَجُلٌ فَشَكا إلَيهِ الفاقَةَ، ثُمَّ أتاهُ آخَرُ فَشَكا قَطْعَ السَّبِيلِ، فَقالَ: «يا عَدِيُّ: هَلْ رَأَيتَ الحِيرَةَ»؟ قُلْتُ: لَمْ أرَها، وَقَدْ أُنْبِئْتُ عَنْها، قالَ: «فَإنْ طالَتْ بِكَ حَياةٌ، لَتَرَيَنَّ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ، حَتَّى تَطُوفَ بِالكَعْبَةِ لا تَخافُ أحَداً إلاَّ اللَّهَ - قُلْتُ فِيما بَيني وَبَينَ نَفْسِي: فَأينَ دُعَّارُ طَيِّءٍ

٣٥٩١- قوله: (البارز) بتقديم الراء المفتوحة وتكسر على الزاي المعجمة يعني البارزين لقتال أهل الإسلام وقوله: أهل البارز، بتقديم الزاي المفتوحة وتكسر على الراء المهملة والمعروف الأول ا هـ من الشارح.

٣٥٩٥- قوله: (دعار طيء) الخ أي قطاع الطريق من هذا الحي الذين أوقدوا نار الفتنة في البلاد.

- قوله: (بشقة تمرة) ولأبي ذر عن الكشميهني والحموي بشق تمرة بحذف تاء التأنيث بعد القاف (شارح).

of Tai who have spread evil through out the country?" The Prophet "Allah's blessing and peace be upon him" further said: "If you live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked: "Do you mean Khosrau, son of Hurmuz?" He answered: "Yes, Khosrau, son of Hurmuz. Moreover, if you live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him (as charity), but will find none to accept it from him. Any of you, when meeting Allah, will meet Him without an interpreter between him and Allah to translate for him. Allah will say to him: "Didn't I send a messenger to teach you?" He will answer: "Yes." Allah will say: "Didn't I give you wealth and do you favours?" He will say: "Yes." Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

Adi further said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Save yourself from the (Hell) Fire even with half a date (to be given in charity). If you do not find a half date, then (save yourselves) with a good pleasant word." Adi added: (later on) I saw a lady in a Howdah travelling from Hira till she circumambulated Ka'ba, fearing none but Allah. And I was one of those who conquered the treasures of Khosrau, son of Hurmuz. If you live long, you will see what The Prophet "Allah's blessing and peace be upon him", Abul'qasim, had said "A person will come out with a handful of gold...etc."

3596- Uqba Ibn Amer "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" once came out and offered the funeral prayer for the martyrs of Ohud. Then he proceeded to the pulpit and said: "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now. No doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will compete and fight one another for them."

3597- Usama "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" stood on one of the high buildings (of Medina) and said: "Do you see what I see? I see affliction pouring among your homes like raindrops."

3598- Zainab Bint Abu'salama narrated from Ommu'habiba from Zainab Bint "daughter of" Jahsh "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" once came to her in a state of fear and said: "There is no God to be worshipped but Allah. Woe to the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab Bint Jahsh asked: "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said: "Yes, if the evil persons increase."

الَّذين قد سعَّروا البلادَ ـ ولَئِنْ طالتْ بكَ حياةٌ لَتُفتحَنَّ كُنُوزُ كِسرى». قُلتُ: كِسرى بْنِ هُرمُز؟ قال: «كِسرى بْنِ هُرْمُز، ولَئِنْ طالَتْ بكَ حَياةٌ، لَتَرَيَنَّ الرَّجُلَ يُخرِجُ مِلءَ كَفِّه مِنْ ذَهبٍ أو فِضَّةٍ، يَطْلُبُ مَنْ يَقبَلُهُ منهُ، فلا يَجِدُ أَحداً يَقْبَلُهُ مِنْهُ، ولَيَلْقَيَنَّ اللَّهَ أَحَدُكُمْ يَوْمَ يَلقاهُ، ولَيسَ بَينَهُ وبَينَهُ تُرْجُمانٌ يُتَرْجِمُ لَهُ، فيَقُولَنَّ: أَلَمْ أَبْعَثْ إلَيكَ رَسُولاً فَيُبَلِّغَكَ؟ فيَقُولُ: بَلَى، فيَقُولُ: أَلَمْ أُعطِكَ مالاً وأُفضِلْ عَلَيكَ؟ فيَقُولُ: بَلَى، فيَنْظُرُ عَنْ يَمِينِهِ فَلا يَرَى إلاَّ جَهَنَّمَ، ويَنْظُرُ عَنْ يَسارِه، فلا يَرَى إلاَّ جَهَنَّمَ». قالَ عَدِيٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اتَّقُوا النَّارَ ولَوْ بِشِقَّةِ تَمْرَةٍ، فمَنْ لَمْ يَجِدْ شِقَّةَ تَمْرَةٍ، فَبِكَلِمَةٍ طَيِّبَةٍ». قالَ عَدِيٌّ: فرَأَيتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حَتَّى تَطُوفَ بِالكَعْبَةِ لا تَخافُ إلاَّ اللَّهَ، وكُنْتُ فِيمَنِ افتَتَحَ كُنُوزَ كِسرى بْنِ هُرْمُزَ ولَئِنْ طالَتْ بِكُم حَياةٌ، لَتَرَوُنَّ ما قالَ النَّبِيُّ أَبُو القاسِمِ ﷺ: «يُخرِجُ مِلءَ كَفِّهِ».

حدّثني عَبْدُ اللَّه: حَدَّثَنا أبو عاصِم: أَخبَرَنا سَعْدانُ بْنُ بِشْرٍ: حَدَّثَنا أَبُو مُجاهِد: حَدَّثَنا مُحِلُّ بْنُ خَلِيفَةَ: سَمِعْتُ عَدِيّاً: كُنتُ عِنْدَ النَّبِيِّ ﷺ. [طرفه في: ١٤١٣].

٣٥٩٦ ـ حدّثني سَعِيدُ بْنُ شُرَحْبِيلٍ: حَدَّثَنا لَيثٌ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ ابْنِ عامِرٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ إلَى المِنْبَرِ فقالَ: «إنِّي فَرَطُكُم، وأَنا شَهِيدٌ عَلَيكُم، إنِّي واللَّهِ لأَنْظُرُ إلَى حَوْضِي الآنَ، وإنِّي قَدْ أُعطِيتُ خَزائِنَ مَفاتِيحِ الأرْضِ، وإنِّي واللَّهِ ما أَخافُ بَعْدِي أَنْ تُشرِكُوا، ولكِنْ أَخافُ أَنْ تَنافَسُوا فِيها». [طرفه في: ١٣٤٤].

٣٥٩٧ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ أُسامَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطُمٍ مِنَ الآطامِ، فقالَ: «هَل تَرَوْنَ ما أَرَى؟ إنِّي أَرَى الفِتَنَ تَقَعُ خِلالَ بُيُوتِكُم مَواقِعَ القَطْرِ».

[طرفه في: ١٨٧٨].

٣٥٩٨ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ زَينَبَ ابْنَةَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفيانَ حَدَّثَتْها، عَنْ زَينَبَ بِنْتِ جَحْشٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيها فَزِعاً يَقُولُ: «لا إلهَ إلاَّ اللَّهُ، ويلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأجُوجَ ومَأجُوجَ مِثْلُ هذا». وحَلَّقَ بِإصْبَعِهِ وبِالَّتِي تَلِيها، فقالَتْ زَينَبُ: فَقُلتُ يا رَسُولَ اللَّهِ، أَنَهْلِكُ وفِينا الصَّالِحُونَ؟ قالَ: نَعَمْ، «إذا كَثُرَ الخَبَثُ».

[طرفه في: ٣٣٤٦].

٣٥٩٩ ـ وعَنِ الزُّهْرِيِّ: حَدَّثَتْنِي هِنْدُ بِنْتُ الحارِثِ: أَنَّ أُمَّ سَلَمَةَ قالَتْ: اسْتَيقَظَ النَّبِيُّ

٣٥٩٧ـ قوله: (على أطم من الآطام) وفي نسخة من آطام المدينة أي على حصن من حصون أهل المدينة (شارح)

3599- Ommu'salama "Allah be pleased with her" narrated: Once The Prophet "Allah's blessing and peace be upon him" woke up and said: "Glorified be Allah! What great treasures have been sent down, and what great afflictions have been sent down!"

3600- Abdur'rahman Ibn Abu'sa'sa'a narrated that Abu'sa'eed "Allah be pleased with him" had said to his father: "I notice that you like sheep and you keep them; so take care of them through their treatment (or cleaning their folds), for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion from afflictions.""

3601- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions, at the time of which, the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. Whoever looks towards those afflictions, will be overtaken by them, and whoever finds a refuge or a shelter, should take refuge in it."

3602- The same previous tradition is reported by Abu'bakr, with the addition (by The Prophet): " Among the prayers there is a prayer the missing of which will be as losing one's family and property."

3603- Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Soon you will see others given preference over you, and there will be things which you will deny." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! What do you order us to do? " He said: "To give the rights that are on you and to ask your rights from Allah."

ﷺ فقال: «سُبحانَ اللَّهِ، ماذا أُنزِلَ مِنَ الخزائِنِ، وماذا أُنزِلَ مِنَ الفِتَنِ».

[طرفه في: ١١٥]

٣٦٠٠ ـ حدّثنا أبو نُعَيم: حَدَّثَنا عبدُ العَزيزِ بنُ أبي سَلَمَةَ بنِ الماجِشُونِ، عَن عَبدِ الرَّحمٰنِ بنِ أبي صَعْصَعَةَ، عَن أبيهِ، عَن أبي سَعيدٍ الخُدريِّ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ لي: إنّي أراكَ تُحِبُّ الغَنَمَ، وتَتَّخِذُها، فأَصلِحها وأَصلِح رُعامَها: فإنّي سَمِعتُ النَّبيَّ ﷺ يقولُ: «يأتي علَى النَّاسِ زمانٌ، تكونُ الغَنَمُ فيهِ خيرَ مالِ المُسلِمِ، يَتْبَعُ بِها شَعَفَ الجِبالِ، أو سَعَفَ الجِبالِ، في مَواقِعِ القَطرِ، يَفِرُّ بِدينِهِ منَ الفِتَنِ».

[طرفه في: ١٩].

٣٦٠١ ـ حدّثنا عَبْدُ العَزِيزِ الأُوَيسِيُّ: حَدَّثَنا إبْراهيمُ، عَنْ صالِحِ بْنِ كَيسانَ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ وَأَبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتَنٌ، القاعِدُ فيها خَيرٌ مِنَ القائِمِ، وَالقائِمُ فيها خَيرٌ مِنَ الماشي، والماشي فِيها خيرٌ مِنَ السّاعي، ومَن يُشرِف لَها تَستَشرِفهُ، وَمَن وجَدَ مَلجأً أو مَعاذاً فَليَعُذْ بِهِ».

[الحديث ٣٦٠١ ـ طرفاه في: ٧٠٨١، ٧٠٨٢].

٣٦٠٢ ـ وعَنِ ابنِ شِهابٍ: حَدَّثَني أبو بَكرِ بنُ عَبدِ الرَّحمٰنِ بنِ الحارِثِ، عَن عَبدِ الرَّحمٰنِ بنِ مُطيعِ بنِ الأسوَدِ، عَن نَوفَلِ بنِ مُعاوِيَةَ: مِثلَ حَديثِ أبي هُرَيرَةَ هذا، إلاّ أنَّ أبا بَكرٍ يَزيدُ: «مِنَ الصَّلاةِ صَلاةٌ، مَن فاتَتهُ، فَكَأَنَّما وُتِرَ أهلَهُ ومالَهُ».

٣٦٠٣ ـ حدّثنا مُحمّدُ بنُ كَثيرٍ: أخبَرَنا سُفيانُ، عَنِ الأعمَشِ، عَن زَيدِ بنِ وَهبٍ، عَنِ ابنِ مَسعُودٍ، عَنِ النَّبيِّ ﷺ قالَ: «سَتَكونُ أَثَرَةٌ وَأُمورٌ تُنكِرونَها». قالُوا: يا رَسُولَ اللَّهِ فَما تأمُرُنا؟ قالَ: «تُؤَدُّونَ الحَقَّ الَّذي عَلَيكُم، وتَسألونَ اللَّهَ الَّذي لَكُم».

[الحديث ٣٦٠٣ ـ طرفه في: ٧٠٥٢]

٣٦٠٤ ـ حدّثني مُحَمَّدُ بنُ عَبدِ الرَّحيمِ: حَدَّثَنا أبو مَعمَرٍ إسماعيلُ بنُ إبراهيمَ: حَدَّثَنا

٣٦٠٠ـ قوله: (رعامها) بضم الراء وتخفيف العين المهملتين ماء يسيل من أنوفها وفي نسخة: رغامها بالغين المعجمة وهو التراب فكأنه قال في الأول داو مرضها وفي الثاني أصلح مرابضها. وشعف الجبال: رؤوسها والسعف بالسين المهملة: جرائد النخل ولا معنى له هنا ا هـ من الشارح.

٣٦٠١ـ قوله: (ومن يشرف) وفي رواية: ومن تشرّف أي من تطلع لها دعته إلى الوقوع فيها.

٣٦٠٢ـ قوله: (وتر أهله وماله) أي نقص هو أهله وماله وسلبهما فبقي بلا أهل ومال وروي فيهما الرفع والأكثر على النصب

٣٦٠٣ـ قوله: (أثرة) بفتح الهمزة والمثلثة وبضمها وسكون المثلثة كما في الشارح ومعناها الاستبداد والاختصاص بالأموال فيما حقه الاشتراك ا هـ.

3604- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "This branch from Quraish will ruin the people." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What do you order us to do (then)?" He said: "Would that the people might keep away from them."

3605- Sa'eed Al'omawi narrated: I was along with Marwan and Abu'huraira "Allah be pleased with him" when the latter said: I heard the trustworthy, truly inspired one (The Prophet "Allah's blessing and peace be upon him") saying: "The destruction of my followers will be at the hands of some youngsters from Quraish." Marwan asked: "(Do you say) youngsters?" Abu'huraira replied: "Yes, and if you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

3606- Hudhaifa Ibn Al'yaman "Allah be pleased with him" narrated: The people used to ask Allah's Apostle "Allah's blessing and peace be upon him" about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said: "Yes." I asked: "Will there be good after that evil?" He said: "Yes, but it would be tainted with smoke (indicating metaphorically to some Little evil)." I asked: "What will its smoke be?" He said: "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said: "Will there be any evil after that good?" He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief." I asked: "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said: "Keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

3607- Hudhaifa Ibn Al'yaman narrated: My companions learned (something about) good (through asking The Prophet "Allah's blessing and peace be upon him") while I learned (something about) evil.

3608- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Day of (Judgment) will not be established till there is a war between two groups whose claim (or religion) will be the same."

أَبُو أُسامَةَ: حدَّثنا شُعبةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرةَ رَضِيَ اللَّهُ عَنهُ قال: قال رَسُولُ اللَّهِ ﷺ: «يُهلِكُ النَّاسَ هذا الحيُّ مِن قُرَيشٍ». قالوا: فَما تأمُرُنا؟ قال: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ». قَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبرنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ: سَمِعْتُ أَبَا زُرْعَةَ. [الحديث ٣٦٠٤ ـ طرفاه في: ٣٦٠٥، ٧٠٥٨].

٣٦٠٥ ـ حدّثنا أحمدُ بنُ مُحمَّدٍ المَكِّيُّ: حَدَّثَنا عَمرُو بنُ يَحيى بنِ سَعِيدٍ الأَمَوِيُّ، عَن جَدِّهِ قالَ: كُنتُ مَعَ مَرْوانَ وَأَبِي هُرَيرَةَ، فَسَمِعْتُ أَبا هُرَيرَةَ يَقُولُ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ. يَقُولُ: هَلاكُ أُمَّتِي عَلَى يَدَيْ غِلمَةٍ مِنْ قُرَيشٍ» فَقالَ مَرْوانُ: غِلمَةٌ؟ قال أَبُو هُرَيرة: إنْ شِئتَ أَنْ أُسَمِّيَهُم بَنِي فُلانٍ وبَنِي فُلانٍ.

[طرفه في: ٣٦٠٤].

٣٦٠٦ ـ حدّثنا يَحْيى بنُ مُوسى: حَدَّثَنا الوَلِيدُ قالَ: حَدَّثَني ابنُ جابِرٍ قالَ: حَدَّثَني بُسرُ بنُ عُبَيدِ اللَّهِ الحَضْرَمِيُّ، قالَ: حَدَّثَني أَبُو إِدْرِيسَ الخَوْلانِيُّ: أَنَّهُ سَمِعَ حُذَيفَةَ بنَ اليَمانِ يَقُولُ: كانَ النَّاسُ يَسأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الخَيرِ، وكُنتُ أَسأَلُهُ عَنِ الشَّرِّ مَخافَةَ أَنْ يُدرِكَني، فَقُلتُ: يا رَسُولَ اللَّهِ، إنَّا كُنَّا في جاهِلِيَّةٍ وَشَرٍّ، فَجاءَنَا اللَّهُ بِهذا الخَيرِ، فَهَل بَعْدَ هذا الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ». قُلتُ: وَهَل بَعْدَ ذلكَ الشَّرِّ مِن خَيرٍ؟ قالَ: «نَعَمْ وَفِيهِ دَخَنٌ» قُلتُ: وما دَخَنُهُ؟ قالَ: «قَومٌ يَهْدُونَ بِغَيرِ هَدْيِي، تَعْرِفُ مِنْهُم وَتُنْكِرُ». قُلتُ: فَهَل بَعْدَ ذلِكَ الخَيرِ مِن شَرٍّ؟ قالَ: «نَعَم، دُعاةٌ إِلَى أَبوابِ جَهَنَّمَ، مَن أَجابَهُمْ إِلَيها قَذَفُوهُ فِيها». قُلتُ: يا رَسُولَ اللَّهِ، صِفهُم لَنا؟ فَقالَ: «هُم مِن جِلدَتِنا، ويَتَكَلَّمُونَ بِأَلسِنَتِنا». قُلتُ: فَما تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قالَ: «تَلزَمُ جَماعَةَ المُسلِمِينَ وَإِمامَهُمْ»، قُلتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَماعَةٌ وَلاَ إِمامٌ؟ قالَ: «فَاعْتَزِل تِلكَ الفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصلِ شَجَرَةٍ، حَتَّى يُدرِكَكَ المَوْتُ وَأَنتَ عَلَى ذلِكَ».

[الحديث ٣٦٠٦ ـ طرفاه في: ٣٦٠٧، ٧٠٨٤].

٣٦٠٧ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنِي يُحيى بْنُ سَعِيدٍ، عَنْ إِسْماعِيلَ: حَدَّثَنِي قَيسٌ، عَنْ حُذَيفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: تَعَلَّمَ أَصْحَابِي الخَيرَ، وَتَعَلَّمْتُ الشَّرَّ.

[طرفه في: ٣٦٠٦]

٣٦٠٨ ـ حدّثنا الحَكَمُ بنُ نافِعٍ: حَدَّثَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبا هُرَيرةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُومُ السَّاعَةُ حَتَّى يَقتَتِلَ فِتيَانِ، دَعْواهُمَا وَاحِدَةٌ». [طرفه في: ٨٥].

٣٦٠٥ـ قوله: (فقال مروان غلمة) أي يكونون أمراء وفي طريق آخر فقال مروان لعنة الله عليهم غلمة.

٣٦٠٦ـ قوله: (دخن) أي كدر يعني أنه ليس خيراً محضاً ولكن يكون معه شوب وكدورة.

٣٦٠٨، ٣٦٠٩ ـ قوله: (فتنان) كذا في نسخة العيني في الموضعين وهو الصواب وفي نسخة القسطلاني فيهما =

3609- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be the same. Moreover, the Hour will not be established till there appear about thirty charlatans and liars, all of whom will be claiming to be the messengers of Allah. "

3610- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" who was distributing some property, there came Dhul'khuwaisira, a man from the tribe of Banu'tamim and said: "O Allah's Apostle! Do Justice." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Who could do justice if I did not? I (or you) would be a desperate loser if I did not do justice." Omar said: "O Allah's Apostle! Give me the permission to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting trifling in comparison to theirs. They recite Qur'an but it does not go beyond their throats (because they do not act on it). They will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it. He would look at its strings and see nothing. He would look at its shaft and see nothing. He would look at its feathers and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be differences amongst the people."

Abu'sa'eed further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu'talib fought with such people, and I was in his company. He ordered that the man (described by The Prophet "Allah's blessing and peace be upon him") should be looked for. The man was brought at whom I looked and noticed that he looked exactly as The Prophet "Allah's blessing and peace be upon him" had described.

3611- Ali "Allah be pleased with him" reported: I relate the traditions of Allah's Apostle "Allah's blessing and peace be upon him" to you for I would

٣٦٠٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّام، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «لا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتانِ[1]، فَيَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَاهُمَا وَاحِدَةٌ، وَلا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ، قَرِيباً مِن ثَلاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ».

[طرفه في: ٨٥].

٣٦١٠ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ: بَيْنَما نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقْسِمُ قِسْماً، أَتاهُ ذُو الخُوَيْصِرَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقالَ: يا رَسُولَ اللَّهِ اعْدِلْ، فَقالَ: «وَيلَكَ، وَمَنْ يَعْدِلُ إِذا لَمْ أَعْدِلْ، قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ». فَقالَ عُمَرُ: يا رَسُولَ اللَّهِ، ائْذَنْ لِي فِيهِ فَأَضْرِبَ عُنُقَهُ؟ فَقالَ: «دَعْهُ، فَإِنَّ لَهُ أَصْحاباً يَحْقِرُ أَحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِمْ، وَصِيامَهُ مَعَ صِيامِهِمْ، يَقْرَؤُونَ القُرْآنَ لا يُجاوِزُ تَراقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلى نَصْلِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى رِصافِهِ فَما يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى نَضِيِّهِ ـ وَهُوَ قِدْحُهُ ـ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ المَرْأَةِ، أَوْ مِثْلُ البَضْعَةِ تَدَرْدَرُ، وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ».

قال أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هذا الحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طالِبٍ قاتَلَهُمْ وَأَنا مَعَهُ، فَأَمَرَ بِذلِكَ الرَّجُلِ فَالْتُمِسَ فَأُتِيَ بِهِ، حَتَّى نَظَرْتُ إِلَيهِ عَلَى نَعْتِ النَّبِيِّ ﷺ الَّذِي نَعَتَهُ.

[طرفه في: ٣٣٤٤].

٣٦١١ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ ابْنِ غَفَلَةَ قالَ: قالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: إِذا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ، فَلأَنْ أَخِرَّ مِن

= (فتيان) مضبوطاً بصيغة الجمع وهو تصحيف.

٣٦١٠ـ قوله: (خبت وخسرت) بفتح التاء فيهما مع جواز الضم لكن الفتح أشهر وأوجه اهـ (شارح).

ـ (نصل السهم) حديدته و(رصافه): أوتاره و(نضيه): قدحه يعني عوده و(قذذه): أرياشه التي عليه أي ينظر إلى هذه الأشياء فلا يرى في واحد منها أثر الدم. (قد سبق الفرث) وهو ما يجتمع في الكرش و(الدم) بحيث لم يتعلق به منهما شيء وخرجا بعده و(البضعة): القطعة من اللحم و(تدردر): معناه تتحرك تذهب وتجيء أصله تتدردر وضبطه العيني من الدردرة.

ـ قوله: (على حين فرقة) أي على زمان افتراق وروي: على خير فرقة بكسر الفاء وهو الظاهر وعليه شرح العيني.

٣٦١١ـ قوله: الخرور: السقوط.

rather fall from the sky than attribute something to him falsely. But when I tell you a thing that is between you and me, then no doubt, war is guile. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an) though they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (because They will have practically no belief). So wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Judgement."

3612- Khabbab Ibn Al'aratt "Allah be pleased with him" reported: We complained to Allah's Apostle "Allah's blessing and peace be upon him" (of the persecution inflicted on us by the infidels) while he was sitting in the shade of Ka'ba, leaning over his covering sheet. We said to him: "Wouldn't you seek help for us? Wouldn't you pray to Allah for us?" He said: "Among the nations before you, a (believing) man would be put in a ditch that was dug for him, a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves; yet that would not make him abandon his religion. By Allah, this religion (Islam) will prevail until a traveller from San'a (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty."

3613- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" noticed the absence of Thabit Ibn Qais. A man said: "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit: "What's the matter?" Thabit replied: "An evil situation: A man used to raise his voice over the voice of The Prophet "Allah's blessing and peace be upon him", and so all his good deeds have been annulled; and he is from the people of Hell." The man went back and told The Prophet "Allah's blessing and peace be upon him" that Thabit had said so-and-so. The man went to Thabit again with glad tidings. The Prophet "Allah's blessing and peace be upon him" said to him: "Go and say to Thabit: You are not from the people of Fire, but from the people of Paradise."

3614- Al'bara "Allah be pleased with him" narrated: A man recited The Sura of The Cave (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with the end salutation, but behold! A mist or a cloud hovered over him. He informed The Prophet "Allah's blessing and peace be upon him" of that and The Prophet "Allah's blessing and peace be upon him" said: "O so-and-so! Recite, for this (mist or cloud) was a sign of peace coming down for the recitation of Qur'an."

السماءِ أحبُّ إليَّ من أن أكذبَ عليه، وإذا حدَّثتُكم فيما بيني وبينكم، فإنَّ الحربَ خدْعة، سمعتُ رسولَ اللهِ ﷺ يقول: «يأتي في آخِرِ الزَّمانِ قومٌ، حُدثاءُ الأسنانِ، سفهاءُ الأحلامِ، يقولونَ من خيرِ قولِ البريَّة، يمرُقونَ منَ الإسلامِ، كما يمرُقُ السهمُ من الرَّميَّة، لا يُجاوِزُ إيمانُهم حناجرَهم، فأينما لقيتموهم فاقتلوهم، فإنَّ قتلَهم أجرٌ لمن قتلَهم يومَ القِيامةِ».

[الحديث ٣٦١١ ـ أطرافه في: ٥٠٥٧، ٦٩٣٠].

٣٦١٢ ـ حدثني مُحمَّدُ بنُ المُثنَّى: حَدَّثنا يحيى، عن إسماعيل: حَدَّثنا قيسٌ، عن خبَّابِ بنِ الأرتِّ قال: شكونا إلى رسولِ اللهِ ﷺ، وهو متوسِّدٌ بُردةً له في ظلِّ الكعبةِ، قلنا له: ألا تستنصرُ لنا، ألا تدعو اللهَ لنا؟ قال: «كان الرَّجلُ فيمن قبلكم يُحفرُ له في الأرض، فيُجعلُ فيه، فيُجاءُ بالمنشارِ فيوضعُ على رأسهِ فيُشقُّ باثنتين، وما يصدُّهُ ذلك عن دينه، ويُمشطُ بأمشاطِ الحديدِ ما دونَ لحمهِ من عظمٍ أو عصبٍ، وما يصدُّه ذلك عن دينه، واللهِ لَيُتمَّنَّ هذا الأمرَ، حتَّى يسيرَ الرَّاكبُ من صنعاءَ إلى حضرموتَ، لا يخافُ إلا اللهَ، أو الذئبَ على غنمِه، ولكنَّكم تستعجلون».

[الحديث ٣٦١٢ ـ طرفه في: ٣٨٥٢، ٦٩٤٣].

٣٦١٣ ـ حدثنا عليُّ بنُ عبدِ اللهِ: حَدَّثنا أزهرُ بنُ سعدٍ: حَدَّثنا ابنُ عونٍ قال: أنبأني موسى بنُ أنسٍ عن أنسِ بنِ مالكٍ رضيَ اللهُ عنه: أنَّ النبيَّ ﷺ افتقدَ ثابتَ بنَ قيسٍ، فقال رجلٌ: يا رسولَ اللهِ، أنا أعلمُ لكَ علمَه، فأتاه فوجدَه جالساً في بيتِه، منكِّساً رأسَه، فقال: ما شأنُك؟ فقال: شرٌّ، كان يرفعُ صوتَه فوقَ صوتِ النَّبيِّ ﷺ، فقد حبطَ عملُه، وهو من أهلِ الأرضِ، فأتى الرَّجلُ فأخبرَه أنَّه قال: كذا وكذا. فقال موسى ابنُ أنسٍ: فرجعَ المرَّةَ الآخرةَ ببشارةٍ عظيمةٍ، فقال: «اذهبْ إليه، فقلْ له: إنَّكَ لستَ من أهلِ النَّارِ، ولكنْ من أهلِ الجنَّةِ».

[الحديث ٣٦١٣ ـ طرفه في: ٤٨٤٦].

٣٦١٤ ـ حدثني محمَّدُ بنُ بشَّارٍ: حدثنا غُندرٌ: حدثنا شعبةُ، عن أبي إسحاقَ: سمعتُ البراءَ بنَ عازبٍ رضيَ اللهُ عنهما: قرأَ رجلٌ الكهفَ، وفي الدَّارِ الدَّابةُ، فجعلتْ تنفِرُ، فسلَّمَ، فإذا ضبابةٌ، أو سحابةٌ، غشيتْه، فذكرَه للنَّبيِّ ﷺ فقال: «اقرأْ فلانُ، فإنَّها السَّكينةُ نزلتْ للقرآنِ، أو تنزَّلتْ للقرآنِ».

[الحديث ٣٦١٤ ـ طرفاه في: ٤٨٣٩، ٥٠١١].

٣٦١٥ ـ حدثنا مُحمَّدُ بنُ يوسفَ: حدَّثنا أحمدُ بنُ يزيدَ بنِ إبراهيمَ، أبو الحسنِ

٣٦١٢ـ قوله: (بالميشار) بكسر الميم وسكون التحتية وبالنون موضعها وقوله: (ليتمن) من التمام وروي ليتمن من الإتمام مع نصب الأمر كما في الشارح.

٣٦١٣ـ قوله: (كان يرفع صوته) فيه عدول عن التكلم إلى الغيبة.

٣٦١٥ـ قوله: (حين سريت) مع قوله أسرينا لغتان جمع بينهما عازب والصديق رضي الله عنهما ومعناهما السير =

3615- Al'bara Ibn Azib “Allah be pleased with him” narrated: Abu'bakr came to my father who was at home and purchased a saddle from him. He said to Azib: "Tell your son to carry it with me." So I carried it with him. My father followed us so as to take the price (of the saddle). My father said: "O Abu'bakr! Tell me what happened to you on your night journey with The Messenger of Allah “Allah's blessing and peace be upon him” (during Migration)." He said: "Yes, we travelled the whole night and also the next day till midday. when nobody could be seen on the way (because of the severe heat), there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there; and I levelled a place which I covered with an animal hide or dry grass for The Prophet “Allah's blessing and peace be upon him” to sleep on (for a while).

I then said: “Sleep, O Allah's Apostle, and I will guard you.” So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock having the same intention we had when we came to it. I asked (him): “To whom do you belong, O boy?” He replied: “I belong to a man from Medina or Mecca.” I said: “Do your sheep have milk?” He said: “Yes.” I said: “Will you milk for us?” He said: “Yes.” He caught hold of a sheep and I asked him to clean its teat from dust, hair, and dirt. (The sub-narrator said that he saw Al'bara striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for The Prophet “Allah's blessing and peace be upon him” to drink and perform the ablution from. I went to The Prophet “Allah's blessing and peace be upon him”, hating to wake him up, but when I reached there, The Prophet “Allah's blessing and peace be upon him” had already awakened. So I poured water over the middle part of the milk container, till the milk was cold. Then I said: “Drink, O Allah's Apostle!” He drank till I was pleased.

Then he asked: “Has the time for our departure come?” I said: “Yes.” So we departed after midday. Suraqa Ibn Malik followed us and I said: “We have been discovered, O Allah's Apostle!” He said: “Don't grieve for Allah is with us.” The Prophet “Allah's blessing and peace be upon him” invoked evil on him (Suraqa) with the result that the legs of his horse sank into the earth up to its belly. (The sub-narrator, Zuhair is not sure whether Abu'bakr said: "(It sank) into solid earth.") Suraqa said: “I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.” The Prophet “Allah's blessing and peace be upon him” invoked good on him and he was saved. Then, whenever he met somebody on the way, he said: “I have looked for him here in vain.” In this way, he caused whomever he met to return. Thus Suraqa fulfilled his promise."

3616- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him", when visiting a patient, used to say: "No harm will befall you! May Allah cure you! May Allah cure you!" So The Prophet "Allah's blessing and peace be upon him" said to the Bedouin: "No harm will befall you. May Allah cure you!" The Bedouin said: "You say: may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

الحَرَّانِيُّ: حَدَّثَنَا زُهَيرُ بنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاق: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ يَقُولُ: جاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنهُ إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنهُ رَحْلاً، فَقَالَ لِعَازِبٍ: ابْعَثِ ابْنَكَ يَحْمِلهُ مَعِي، قال: فَحَمَلتُهُ معه، وخرجَ أبي يَنْتَقِدُ ثَمَنَهُ، فقالَ لهُ أبي: يا أبا بكرٍ، حدِّثني كيفَ صَنَعْتُما حِينَ سَرَيتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قال: نعَم، أسرينا ليلتَنا ومِنَ الغَدِ، حَتَّى قامَ قائمُ الظَّهيرةِ وخلا الطَّريقُ لا يمرُّ فيه أحدٌ، فرُفِعَتْ لنا صخرةٌ طويلةٌ لها ظِلٌّ، لم تأتِ عليهِ الشَّمسُ، فنزلنا عِنْدَه، وسوَّيتُ للنَّبيِّ ﷺ مكاناً بيدي ينامُ عليه، وبسطتُ فيه فَروةً وقُلتُ: نَمْ يا رسولَ اللَّهِ وأنا أنفضُ لكَ ما حولكَ، فنامَ وخرجتُ أنفضُ ما حولَهُ، فإذا أنا براعٍ مُقبلٍ بغنمِهِ إلى الصَّخرةِ، يُريدُ منها مثلَ الَّذي أردنا، فقلتُ: لِمن أنتَ يا غُلامُ، فقالَ لِرجُلٍ منْ أهلِ المدينةِ أوْ مكَّةَ، قلتُ: أفي غنمِكَ لبنٌ؟ قال: نعم، قلتُ: أفتحلبُ؟ قال: نعم، فأخذَ شاةً، فقلتُ: انفضِ الضَّرعَ منَ التُّرابِ والشَّعرِ والقذى، قال: فرأيتُ البراءَ يضربُ إحدى يديهِ على الأخرى ينفضُ، فحلبَ في قعبٍ كُثبةً من لبنٍ، ومعي إداوةٌ حملتُها للنَّبيِّ ﷺ يرتوي منها، يشربُ ويتوضأُ، فأتيتُ النَّبيَّ ﷺ فكرهتُ أنْ أوقظَهُ، فوافقتُهُ حينَ استيقظَ، فصببتُ منَ الماءِ على اللَّبنِ حتَّى بردَ أسفلُهُ، فقلتُ: اشربْ يا رسولَ اللَّهِ، قال: فشربَ حتَّى رضيتُ، ثمَّ قال: «ألمْ يأنِ للرَّحيلِ»؟ قلتُ: بلى، قال: فارتحلنا بعدَ ما مالتِ الشَّمسُ، واتَّبعنا سُراقةُ بنُ مالكٍ، فقلتُ: أتينا يا رسولَ اللَّهِ، فقال: «لا تحزنْ إنَّ اللَّهَ معنا». فدعا عليهِ النَّبيُّ ﷺ فارتطمتْ بهِ فرسُهُ إلى بطنِها - أُرى - في جلَدٍ منَ الأرضِ - شكَّ زهيرٌ - فقال: إنِّي أُراكُما قدْ دعوتُما عليَّ، فادعوا لي، فاللَّهُ لكُما أنْ أردَّ عنكُما الطَّلبَ، فدعا لهُ النَّبيُّ ﷺ فنجا، فجعلَ لا يلقى أحداً إلاَّ قال: كفيتُكُمْ ما هُنا، فلا يلقى أحداً إلاَّ ردَّهُ، قال: ووفى لنا.

[طرفه في: ٢٤٣٩]

٣٦١٦ ـ حدثنا مُعلَّى بنُ أسدٍ: حَدَّثَنَا عبدُ العزيزِ بنُ مُختارٍ: حَدَّثَنَا خالدٌ، عن عِكرمةَ، عنِ ابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما: أنَّ النَّبيَّ ﷺ دخلَ على أعرابيٍّ يعودُهُ، قال: وكانَ النَّبيُّ ﷺ إذا دخلَ على مريضٍ يعودُهُ قال: «لا بأسَ، طهورٌ إنْ شاءَ اللَّهُ». فقال لهُ: «لا بأسَ طهورٌ إنْ شاءَ اللَّهُ»، قال: قلتُ: طهورٌ؟ كلاَّ، بلْ هيَ حُمَّى تفورُ، أوْ تثورُ، على شيخٍ كبيرٍ، تُزيرُهُ القُبورَ، فقالَ النَّبيُّ ﷺ: «فنعمْ إذاً». [الحديث ٣٦١٦ ـ أطرافه في: ٥٦٥٦، ٥٦٦٢، ٧٤٧٠].

= في الليل. قوله: وبسطت فيه ولأبي ذرّ: عليه.

ـ **قوله**: (فقلت لمن) ولأبي ذرّ فقلت له: لمن.

ـ **قوله**: (في قعب) هو القدح من الخشب وقوله: كثبة أي شيئاً قليلاً.

ـ **قوله**: (فارتطمت به فرسه) أي غاصت به قوائمها في جلد أي صلب من الأرض. قوله: (فالله لكما) مبتدأ وخبر أي ناصر لكما وحافظكم وقوله: (أن أرد) أي لأن أردّ.

٣٦١٦ـ قوله: (تزيره) من أزاره إذا حمله على الزيارة (شارح).

3617- Anas "Allah be pleased with him" narrated: There was a Christian who embraced Islam and read both of Al'baqara (Heifer) and Al Imran. He used to write (the revelation) for The Prophet. Later on he returned to Christianity again and he used to say: "Mohammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said: "This is the act of Mohammad and his companions. They dug the grave of our companion and took his body out of it because he had fled away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said: "This is the act of Mohammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and, consequently, they had to leave him thrown (on the ground).

3618- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Khosrau perishes, there will be no Khosrau after him; and when Caesar perishes, there will be no Caesar after him. By he, in Whose Hands Mohammad's life is, you will spend the treasures of both of them in Allah's Cause."

3619- Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Khosrau perishes, there will be no Khosrau after him. (When Caesar perishes, there will be no Caesar after him). By he, in Whose Hands Mohammad's life is, you will spend the treasures of both of them in Allah's Cause."

3620- Ibn Abbas "Allah be pleased with both" narrated: Musailama, The Liar came in the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" with many of his people (to Medina) and said: "If Mohammad makes me his successor, I will follow him." The Messenger of Allah "Allah's blessing and peace be upon him" went up to him with Thabit Ibn Qais Ibn Shammas; and The Messenger of Allah "Allah's blessing and peace be upon him" was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said: "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream."

3621- Abu'huraira told me that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream to blow them off. I blew them off; and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. One of them was Al'ansi and the other was Musailama The Liar, from Al'yamama."

٣٦١٧ ـ حدّثنا أبو معمر: حَدَّثَنا عبدُ الوارثِ: حَدَّثَنا عبدُ العزيز، عن أنس رَضِيَ اللَّهُ عَنْهُ قال: كانَ رَجُل نَصْرانِيّاً، فأسلَمَ، وقرأ البقرةَ وآلَ عِمرانَ، فكانَ يكتبُ لِلنَّبِيِّ ﷺ، فعادَ نَصْرانِيّاً، فكانَ يَقُولُ: ما يَدْرِي مُحَمَّدٌ إلا ما كَتَبْتُ لَهُ، فأماتَهُ اللَّهُ فدفنوهُ، فأصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا: هذا فِعْلُ مُحَمَّدٍ وَأَصْحابِهِ لَمَّا هَرَبَ مِنْهُمْ، نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوهُ، فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا: هذا فِعْلُ مُحَمَّدٍ وأصحابِهِ، نَبَشُوا عَنْ صاحِبِنا لَمَّا هَرَبَ مِنهُم فألقوهُ، فحفروا لَهُ وأعمقوا لَهُ في الأرضِ ما استطاعوا، فأصبحَ قد لفظتهُ الأرضُ، فعَلِموا: أنَّهُ لَيسَ مِنَ النَّاسِ، فألقوهُ.

٣٦١٨ ـ حدّثنا يَحْيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قالَ: وأخبرني ابْنُ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ أنَّهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فلا كِسرى بعدَهُ، وإذا هلكَ قيصرُ فلا قيصرَ بعدهُ، والَّذِي نفسُ مُحَمَّدٍ بِيَدِهِ، لَتُنفِقُنَّ كُنُوزَهما في سَبِيلِ اللَّهِ».

[طرفه في: ٣٠٢٧].

٣٦١٩ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيانُ، عَنْ عَبدِ المَلِكِ بنِ عُمَيرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، رَفَعَهُ، قَالَ: «إِذَا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ»، وَذَكَرَ وَقَالَ: «لَتُنْفَقَنَّ كُنُوزُهُما في سَبِيلِ اللَّهِ».

[طرفه في: ٣١٢١].

٣٦٢٠ ـ حدّثنا أبُو اليَمَانِ: أخبَرَنَا شُعَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيلِمَةُ الكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيسِ بْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيلِمَةَ فِي أَصْحابِهِ فَقَالَ: «لَوْ سَأَلْتَنِي هذِهِ القِطْعَةَ مَا أَعْطَيتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيتُ».

[الحديث ٣٦٢٠ - أطرافه في: ٤٣٧٣، ٤٣٧٨، ٧٠٣٣، ٧٤٦١]

٣٦٢١ ـ فَأَخْبَرَنِي أَبُو هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَينَمَا أَنَا نَائِمٌ، رَأَيتُ فِي يَدَيَّ سِوَارَينِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي المَنَامِ: أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَينِ يَخْرُجَانِ بَعْدِي» فَكَانَ أَحَدُهُمَا العَنْسِيَّ، وَالآخَرُ مُسَيلِمَةَ الكَذَّابَ، صَاحِبَ

٣٦١٧ـ قوله: (فأعمقوا) ولأبي ذرّ فأعمقوا له في الأرض ما استطاعوا فأصبح.

- قوله (خارج القبر) ساقط من بعض نسخ المتن موجود في متن الشارح.

٣٦١٩ـ قوله: (كنوزهما) رفع مفعول ناب عن فاعله، كذا في الشارح مع زيادة «في سبيل الله» كما ترى.

٣٦٢٠ـ قوله: (وقدمها) أي المدينة. وقوله: (ليعقرنك) أي ليقتلنك.

3622- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself migrating from Mecca to a place having plenty of date palms. I thought that it was Al'yamama or Hajar, but it came to be Medina (Yathrib). In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat, which the Muslims suffered from, on the Day of Ohud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Ohud. Furthermore, the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr."

3623- A'isha "Allah be pleased with her" narrated: Once Fatima came walking with her gait resembling the gait of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping. I asked her: "Why are you weeping?" He again told her a secret and she started laughing. I said: "I never saw happiness so near to sadness as I saw today." I asked her: "What did The Prophet "Allah's blessing and peace be upon him" tell you?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" died, I asked her about it.

3624- She said: "The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death, and you will be the first of my family to follow me." So I started weeping. Then he said: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that."

3625- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him", during his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. I asked her about that.

3626- She replied: The Prophet "Allah's blessing and peace be upon him" told me that he would die in his fatal illness, and so I wept.

اليَمَامَةِ.

[الحديث ٣٦٢١ ـ أطرافه في: ٤٣٧٤، ٤٣٧٥، ٤٣٧٩، ٧٠٣٤، ٧٠٣٧].

٣٦٢٢ ـ حدثني مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى ـ أُرَاهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي المَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا اليَمَامَةُ، أَوْ هَجَرُ، فَإِذَا هِيَ المَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَايَ هذِهِ، أَنِّي هَزَزْتُ سَيفاً فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ المُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ بِأُخْرى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الفَتْحِ وَاجْتِمَاعِ المُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقَراً، وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الخَيْرُ مَا جَاءَ اللَّهُ مِنَ الخَيرِ وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ».

[الحديث ٣٦٢٢ ـ أطرافه في: ٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١].

٣٦٢٣ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَقْبَلَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مَشْيُ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «مَرْحباً بِابْنَتِي». ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسَرَّ إِلَيهَا حَدِيثاً فَبَكَتْ، فَقُلْتُ لَهَا: لِمَ تَبْكِينَ؟ ثُمَّ أَسَرَّ إِلَيهَا حَدِيثاً فَضَحِكَتْ، فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ، فَقَالَتْ: مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، حَتَّى قُبِضَ النَّبِيُّ ﷺ فَسَأَلْتُهَا.

[الحديث ٣٦٢٣ ـ أطرافه في: ٣٦٢٥، ٣٧١٥، ٤٤٣٣، ٦٢٨٥].

٣٦٢٤ ـ فَقَالَتْ: أَسَرَّ إِلَيَّ: «إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي القُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارَضَنِي العَامَ مَرَّتَينِ، وَلا أُرَاهُ إِلَّا حَضَرَ أَجَلِي، وَإِنَّكِ أَوَّلُ أَهْلِ بَيتِي لَحَاقاً بِي» فَبَكَيتُ، فَقَالَ: «أَمَا تَرْضَينَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الجَنَّةِ، أَوْ نِسَاءِ المُؤْمِنِينَ». فَضَحِكْتُ لِذلِكَ.

[الحديث ٣٦٢٤ ـ أطرافه في: ٢٦٢٦، ٣٧١٦، ٤٤٣٤، ٦٢٨٦].

٣٦٢٥ ـ حدثني يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ، فَسَارَّهَا بِشَيءٍ فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَّهَا فَضَحِكَتْ، قَالَتْ: فَسَأَلْتُهَا عَنْ ذلِكَ.

[طرفه في: ٣٦٢٣].

٣٦٢٦ ـ فَقَالَتْ: سَارَّنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ،

٣٦٢٢ ـ قوله: (الوهل): الوهم.

ـ قوله: (والله خير) بالرفع أي وصنع الله بالمقتولين خير لهم من مقامهم في الدنيا وفي نسخة والله بالجر على القسم لتحقيق الرؤيا ومعنى خير بعد ذلك على التفاؤل من تأويل الرؤيا وقوله: ما جاء الله من الخير ولأبي ذرّ: ما جاء الله به من الخير.

٣٦٢٤ ـ قوله: (إنّ جبريل) بكسر همزة إنّ (شارح).

But then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

3627- Sa'eed Ibn Jubair narrated: Omar Ibn Al'khattab used to treat Ibn Abbas very favourably. Abdur'rahman Ibn Awf said to him: "We also have sons that are equal to him." Omar said: "It is because of his knowledge." Then Omar asked Ibn Abbas about the interpretation of the Verse: "When come the Help of Allah and the victory." (The Help "An'nasr" 1) Ibn Abbas said: "It portended the death of Allah's Apostle, which Allah had informed him of." Omar said: "I do not know from this Verse but what you know."

3628- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and, praising and glorifying Allah, he said: "Now then, people will increase but the Ansar will decrease in number, to the extent that they, in comparison with the people, will be just like the salt in the meals. So, if any of you takes over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (Ansar) and excuse the faults of their wrong-doers." That was the last gathering which The Prophet "Allah's blessing and peace be upon him" attended.

3629- Abu'bakra "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" brought out Al'hasan and took him up the pulpit along with him and said: "This son of mine is a chief and I hope that Allah will get him bring about reconciliation between two Muslim sects."

3630- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had informed us of the death of Ja'far and Zaid before the news of their death reached us, with his eyes shedding tears.

3631- Jaber "Allah be pleased with him" narrated: (Once) The Prophet "Allah's blessing and peace be upon him" said: "Have you got carpets?" I replied: "From where can we get carpets?" He said: "But you shall soon have carpets." I used to say to my wife: "Remove your carpets from my sight," but she would say: "Didn't The Prophet "Allah's blessing and peace be upon him" tell you that you would soon have carpets?" So I would give up my request.

فَبَكَيتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيتِه أَتْبَعُهُ، فَضَحِكْتُ.

[طرفه في: ٣٦٢٤].

٣٦٢٧ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ بْنُ الخَطَّابِ رَضيَ اللَّهُ عَنهُ يُدْنِي ابْنَ عَبَّاسٍ، فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءً مِثْلَهُ، فَقَالَ: إِنَّهُ مِنْ حَيثُ تَعْلَمُ، فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هذهِ الآيَةِ: ﴿إِذا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾، فَقَالَ: أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ، قَالَ: ما أَعْلَمُ مِنهَا إِلا ما تَعْلَمُ.

[الحديث ٣٦٢٧ ـ أطرافه في: ٤٢٩٤، ٤٤٣٠، ٤٩٦٩، ٤٩٧٠].

٣٦٢٨ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيمَانَ بْنِ حَنْظَلَةَ بْنِ الغَسِيلِ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ بِمِلْحَفَةٍ، قَدْ عَصَّبَ بِعِصَابَةٍ دَسْمَاءَ، حَتَّى جَلَسَ عَلَى المِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقِلُّ الأَنْصَارُ، حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ المِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ شَيئاً يَضُرُّ فِيهِ قَوْماً وَيَنْفَعُ فِيهِ آخَرِينَ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ». فَكَانَ آخِرَ مَجْلِسٍ جَلَسَ بِهِ النَّبِيُّ ﷺ. [طرفه في: ٩٢٧].

٣٦٢٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيى بْنُ آدَمَ: حَدَّثَنَا حُسَينٌ الجُعْفِيُّ، عَنْ أَبِي مُوسى، عَنِ الحَسَنِ، عَنْ أَبي بَكْرَةَ رَضيَ اللَّهُ عَنهُ: أَخْرَجَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الحَسَنَ، فَصَعِدَ بِهِ عَلَى المِنْبَرِ، فَقَالَ: «ابْنِي هذا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ مِنَ المُسْلِمِينَ». [طرفه في: ٢٧٠٤].

٣٦٣٠ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ نَعى جَعْفَراً وَزَيداً قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ، وَعَينَاهُ تَذْرِفَانِ. [طرفه في: ١٢٤٦].

٣٦٣١ ـ حدّثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا ابْنُ مَهْدِيّ: حَدَّثَنَا سُفيَانُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَل لَكُمْ مِنْ أَنْمَاطٍ»؟ قُلتُ: وَأَنَّى يَكُونُ لَنَا الأَنْمَاطُ؟ قَالَ: «أَمَا إِنَّهُ سَيَكُونُ لَكُمُ الأَنْمَاطُ»، فَأَنَا أَقُولُ لَهَا ـ يَعْنِي امْرَأَتَهُ ـ أَخِّرِي عَنِّي أَنْمَاطَكِ، فَتَقُولُ: أَلَمْ يَقُلِ النَّبِيُّ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمُ الأَنْمَاطُ»؟ فَأَدَعُهَا.

[الحديث ٣٦٣١ ـ طرفه في: ٥١٦١].

٣٦٣٢ ـ حدّثني أَحْمَدُ بْنُ إِسْحاقَ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ مُوسى: حَدَّثَنَا إِسْرَائِيلُ، عَنْ

٣٦٢٧ـ قوله: (إنه من حيث تعلم) وروي إنه من كنت تعلم.

٣٦٣٢ـ قوله: (انطلقت فطفت) بضم التاء وفتحها فيهما انظر الشارح.

3632- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Sa'd Ibn Mu'adh came to Mecca with the intention of performing Umra, and stayed at the house of Omaiyya Ibn Khalaf Abu'safwan, for Omaiyya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Omaiyya said to Sa'd: "Will you wait till midday when the people are (at their homes), then you may go and circumambulate Ka'ba?" So, while Sa'd was going around the Ka'ba, Abu'jahl came and asked: "Who is circumambulating?" Sa'd replied: "I am Sa'd." Abu'jahl said: "Are you circumambulating Ka'ba safely although you have given refuge to Mohammad and his companions?" Sa'd said: "Yes." They started quarrelling. Omaiyya said to Sa'd: "Don't shout at Abul'hakam for he is chief of the valley (of Mecca)." Sa'd then said (to Abu'jahl): "By Allah, if you prevent me from circumambulating Ka'ba, I will spoil your trade with Sham." Omaiyya kept on saying to Sa'd "Don't shout"; and kept on taking hold of him. Sa'd became furious and said (to Omaiyya): "Be away from me, for I heard Mohammad asserting that he would kill you." Omaiyya asked: "did he say that he would kill me?" Sa'd replied: "Yes." Omaiyya commented: "If Mohammad says something, he will never tell a lie." Omaiyya went to his wife and said to her: "Do you know what my brother from Yathrib has said to me?" She said: "What has he said?" He said: "He claims that he has heard Mohammad pretending that he will kill me." She said: "By Allah! Mohammad never tells a lie." So when the infidels started to proceed for Badr (holy Battle) and declared war (against the Muslims), his wife said to him: "Don't you remember what your brother from Yathrib told you?" Omaiyya decided not to go. But Abu'jahl said to him: "You are from the nobles of the valley of Mecca, so you should accompany us for a day or two." He went with them; and in this way, Allah got him killed.

3633- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw (in a dream) the people in a gathering. Then Abu'bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then Omar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst the people who could draw the water as strongly as Omar till all the people drank their fill and watered their camels that knelt down there.

أَبِي إِسْحاق، عَنْ عَمْرِو بن مَيْمُونٍ، عَنْ عَبْدِ اللهِ بن مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: انْطلق سَعْدُ ابْنُ مُعاذٍ مُعْتَمِراً، قالَ: فَنَزَلَ عَلَى أُمَيَّةَ بْنِ خَلَفٍ أَبِي صَفْوَانَ، وَكَانَ أُمَيَّةُ إِذا انْطَلَقَ إِلى الشَّأمِ فَمرَّ بالمدينة نزل على سعدٍ، فقال أمية لسعدٍ: انتظِرْ حتَّى إذا انتصف النهار وغفل الناس انْطلقتُ فطفتُ، فَبينا سَعْدٌ يطوف إذا أبُو جَهْل، فَقال: مَنْ هذا الذي يطوف بالكعْبَة؟ فَقال سَعْدٌ: أنا سَعْدٌ، فقال أبو جهل: تَطوفُ بالكَعْبَةِ آمِناً، وَقَدْ آوَيتُم مُحَمَّداً وأَصحابَهُ؟ فَقالَ: نَعَمْ، فَتلاحيا بينهما، فقال أمَيَّة لسعْد: لا ترفعْ صوتك على أبي الحكم، فإنَّه سَيِّدُ أهل الوادِي، ثُمَّ قَالَ سَعْدٌ: وَاللَّهِ لَئِن مَنَعْتَنِي أَنْ أَطُوفَ بالبَيتِ لأقْطَعَنَّ مَتْجَرَكَ بالشَّام. قال فَجعَلَ أُمَيَّة يقولُ لسعدٍ: لا ترفعْ صوتك، وجعل يُمسكه، فغضِبَ سعدٌ فقال: دَعْنا عنك، فإنِّي سَمعْتُ مُحمَّداً ﷺ يزعُمُ أنَّهُ قاتِلُكَ، قال: إيايَ؟ قال: نعم، قال: واللَّهِ ما يكْذِبُ مُحمَّدٌ إذا حَدَّثَ، فرَجَعَ إِلى امْرأَتِه، فَقَال: أَما تَعْلَمِينَ ما قال لي أخي اليَثْرِبِيُّ، قالَتْ: وما قال؟ قال: زَعَمَ أَنَّه سَمِعَ مُحَمَّداً يَزْعُمُ أَنَّهُ قَاتِلي، قَالَتْ: فَوَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ، قَالَ: فَلَمَّا خَرَجُوا إِلَى بَدْرٍ، وجاءَ الصَّرِيخُ، قَالَتْ لَهُ امْرأَتُهُ: أَمَا ذَكَرْتَ مَا قَالَ لَكَ أَخُوكَ اليَثْرِبِي؟ قَالَ: فَأَرادَ أَنْ لا يَخْرُجَ، فقالَ لَهُ أبو جهلٍ: إنَّكَ من أشرافِ الوادي فسِرْ يوماً أو يومين، فسار معهُم، فقتلَهُ اللَّهُ.

[الحديث ٣٦٣٢ ـ طرفه في: ٣٩٥٠].

٣٦٣٣ ـ حدّثني عَبْدُ الرَّحمٰنِ بْنُ شَيبَةَ حَدَّثَنا عَبْدُ الرَّحمٰنِ بْنُ المُغِيرَةِ، عَنْ أَبيه، عَنْ مُوسى بن عقبة، عن سالم بن عبد الله، عَنْ عَبْدِ اللهِ رضيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، وَفِي بَعْضِ نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عُمَرُ، فَاسْتَحَالَتْ بِيَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِياً فِي النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

وقال هَمام، عَنْ أبي هريرة، عَنِ النَّبِيِّ ﷺ: «فَنَزَعَ أَبُو بَكْرٍ ذَنُوبَيْنِ».

[الحديث ٣٦٣٣ ـ أطرافه في: ٣٦٧٦، ٣٦٨٢، ٧٠١٩، ٧٠٢٠].

٣٦٣٤ ـ حدّثني عَبَّاسُ بْنُ الوَلِيدِ النَّرْسِيُّ: حَدَّثَنا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو

ـ **قوله**: (فتلاحيا) أي فتخاصم سعد وأبو جهل وتنازعا (شارح).

ـ (الصريخ): المستغيث.

٣٦٣٣ـ قوله: (فنزع) أي أخرج الماء من البئر للاستقاء (ذنوبا) دلواً مملوءاً ماءً من كبار الدلاء والغرب أكبر منه.

ـ **قوله**: (ضعف) بهذا الضبط وفي بعض الروايات ضعف بلفظ الماضي من الباب الخامس كما في الشارح.

ـ **قوله**: (يفري فريه) أي يقطع قطعه وأصله التخفيف كالرمي والفري بالتشديد: من قولهم: وهو يفري الفري أي يأتي بالعجب في عمله كما في القاموس.

ـ **قوله**: (حتى ضرب الناس بعطن) أي وجدوا مناخاً واستراحوا والعطن للإبل كالوطن للناس.

3634- Abu'othman "Allah be pleased with him" reported: I was told that Gabriel came to The Prophet "Allah's blessing and peace be upon him" while Ommu'salama was present. Gabriel started talking to The Prophet "Allah's blessing and peace be upon him" and then left. The Prophet "Allah's blessing and peace be upon him" said to Ommu'salama: "Do you know who it was?" (Or a similar question). She said: "It was Dihya (a handsome person amongst the companions of The Prophet "Allah's blessing and peace be upon him")." Later Ommu'salama said: "By Allah! I thought he was none but Dihya, till I heard The Prophet "Allah's blessing and peace be upon him" talking about Gabriel in his sermon." (The sub-narrator told: I asked Abu'othman: "From where did you hear this tradition?" he replied: "From Usama Ibn Zaid.")

[26] Allah's saying: "The People of the Book know this as they know their own sons, but some of them conceal the truth which they themselves know." (The Heifer "Al'baqara" 146)

3635- Abdullah Ibn Omar "Allah be pleased with both" reported: The Jews came to Allah's Apostle "Allah's blessing and peace be upon him" and told him that a man and a woman from amongst them had committed adultery. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "What do you find in the Torah (old Testament) about the legal punishment of the stoning?" They replied: "(But) we announce their crime and lash them." Abdullah Ibn Salam said: "You are liars; Torah contains the order of stoning." They brought and opened the Torah and one of them put his hand on the Verse of stoning and read the verses preceding and following it. Abdullah Ibn Salam said to him: "Lift your hand." When he lifted his hand, the Verse of stoning was written there. They said: "He is true O Mohammad; the Torah has the Verse of stoning. The Prophet "Allah's blessing and peace be upon him" then gave the order that both of them should be stoned to death. Abdullah Ibn Omar said: "I saw the man leaning over the woman to shelter her from the stones."

[27] When the pagans required The Prophet to show them a miracle, he showed them the splitting of the moon

3636- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split into two parts. On that The Prophet "Allah's blessing and peace be upon him" said: "Bear witness (to this)."

3637- Anas Ibn Malik "Allah be pleased with him" narrated: The Meccan people requested The Messenger of Allah "Allah's blessing and peace be upon him" to show them a miracle; and he showed them the splitting of the moon.

3638- Ibn Abbas "Allah be pleased with both" narrated that the moon was split into two halves during the lifetime of The Prophet "Allah's blessing and peace be upon him".

عُثْمَانَ قَالَ: أُنْبِئْتُ أَنَّ جِبْرِيلَ عَلَيهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ، فَقَالَ النَّبِيُّ ﷺ: لِأُمِّ سَلَمَةَ: «مَنْ هذا»؟ أَوْ كَمَا قَالَ، قَالَ قَالَتْ: هذا دِحْيَةُ، قَالَتْ أُمُّ سَلَمَةَ: ايمُ اللهِ مَا حَسِبْتُهُ إِلا إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ ﷺ بِخَبَرِ جِبْرِيلَ، أَوْ كَمَا قَالَ، قَالَ: فَقُلْتُ لِأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هذا؟ قَالَ: مِنْ أُسَامَةَ بْنِ زَيْدٍ. [الحديث ٣٦٣٤ ـ طرفه في: ٤٩٨٠].

٢٦ ـ باب قَوْلِ اللَّهِ تَعَالَى:

﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الحَقَّ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ١٤٦].

٣٦٣٥ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ اليَهُودَ جَاؤُا إِلَى رَسُولِ اللهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ»؟ فَقَالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَ فِيهَا الرَّجْمَ ٢، فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ، فَقَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرُجِمَا، قَالَ عَبْدُ اللهِ: فَرَأَيْتُ الرَّجُلَ يَجْنَأُ عَلَى المَرْأَةِ يَقِيهَا الحِجَارَةَ. [طرفه في: ١٣٢٩].

٢٧ ـ باب سُؤَالِ المُشْرِكِينَ أَنْ يُرِيَهُمُ النَّبِيُّ ﷺ آيَةً، فَأَرَاهُمُ انْشِقَاقَ القَمَرِ

٣٦٣٦ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْشَقَّ القَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ شِقَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «اشْهَدُوا». [الحديث ٣٦٣٦ ـ أطرافه في: ٣٨٦٩، ٣٨٧١، ٤٨٦٤، ٤٨٦٥].

٣٦٣٧ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ عَنْ أَنَسِ ابْنِ مَالِكٍ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ حَدَّثَهُمْ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انْشِقَاقَ القَمَرِ. [الحديث ٣٦٣٧ ـ أطرافه في: ٣٨٦٨، ٤٨٦٧، ٤٨٦٨].

٣٦٣٨ ـ حدّثني خَلَفُ بْنُ خَالِدٍ القُرَشِيُّ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهِ عَنْهُمَا: أَنَّ القَمَرَ انشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [الحديث ٣٦٣٨ ـ طرفاه في: ٣٨٧٠، ٤٨٦٦].

٣٦٣٥ـ قوله: (يجنأ) أي يكب ولابي ذر يحني أي يعطف.

٣٦٣٦ـ قوله: شقتين بكسر الشين وفتح اي نصفين (شارح).

[28]

3639- Anas “Allah be pleased with him” narrated: Once two men from the companions of The Messenger of Allah “Allah’s blessing and peace be upon him” went out of the house of The Prophet “Allah’s blessing and peace be upon him” on a very dark night. They were accompanied by two things likely as two lamps lighting the way in front of them. When they parted, each of them was accompanied by one of those two things (as lamps) till they reached their homes.

3640- Al’mogheera Ibn Sho’ba “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."

3641- Mo’awiya narrated: I heard The Prophet “Allah’s blessing and peace be upon him” saying: "A group of people amongst my followers will remain obedient to Allah's orders. They will not be harmed by anyone who might not help them or who might oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path."

3642- Urwa Al'bariqi "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" gave him one Dinar so as to buy a sheep for him. Urwa bought two sheep for him with the money, of which he sold one for a Dinar. He brought one Dinar and a sheep to The Prophet. On that, The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless him in his deals. So Urwa used to gain (from any deal) even if he bought dust.

3643- Urwa told: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "There is always goodness in horses till the Day of Judgement." (The sub-narrator added: "I saw 70 horses in Urwa's house. (Sufyan said: "The Prophet “Allah’s blessing and peace be upon him” asked Urwa to buy a sheep for him as a sacrifice.")

3644- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is always goodness in horses till the Day of Judgement. "

٢٨ - باب

٣٦٣٩ - حدّثني مُحمَّدُ بنُ المُثنَّى: حَدَّثَنا مُعاذٌ قالَ: حَدَّثَنِي أَبِي، عَنْ قَتادَةَ: حَدَّثَنا أَنسٌ رَضيَ اللَّهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصْحابِ النَّبيِّ ﷺ، خَرجا مِنْ عِنْدِ النَّبيِّ ﷺ في لَيلَةٍ مُظْلِمَةٍ، ومَعهُما مِثْلُ المِصْباحَيْنِ يُضيئانِ بينَ أيديهِما، فَلَمَّا افْترَقا صارَ مَعَ كُلِّ واحِدٍ مِنْهُما واحِدٌ حَتَّى أتَى أهْلَهُ. [طرفه في: ٤٦٥]

٣٦٤٠ - حدثنا عَبدُ اللَّهِ بنُ أبي الأسْوَدِ: حدثنا يَحيى، عَنْ إسماعِيلَ: حَدثَنا قَيسٌ، سَمِعْتُ المُغيرَةَ بْنَ شُعْبَةَ، عَنِ النَّبيِّ ﷺ قالَ: «لاَ يَزالُ نَاسٌ مِنْ أُمَّتي ظَاهِرِينَ، حَتَّى يَأتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ».

[الحديث ٣٦٤٠ - طرفاه في: ٧٣١١، ٧٤٥٩]

٣٦٤١ - حدثنا الحُمَيدِيُّ: حَدَّثَنا الوَلِيدُ قالَ: حَدَّثَنِي ابْنُ جابِرٍ قالَ: حَدَّثَنِي عُمَيرُ بْنُ هانِئٍ: أنَّهُ سَمِعَ مُعاوِيَةَ يقولُ: سمِعْتُ النَّبيَّ ﷺ يقولُ: «لا يَزالُ مِنْ أُمَّتي أُمَّةٌ قائِمَةٌ بِأمْرِ اللَّهِ، لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلا مَنْ خالَفَهُمْ، حَتَّى يَأتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذلِكَ».

قالَ عُميرٌ: فقالَ مالِكُ بْنُ يُخامِرَ: قالَ مُعاذٌ: وَهمْ بِالشَّأمِ، فَقالَ مُعاوِيَةُ: هذا مالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعاذاً يَقُولُ: وَهُمْ بِالشَّأمِ.

[طرفه في: ٧١].

٣٦٤٢ - حدثنا عَليُّ بْنُ عَبْدِ اللَّهِ: أَخبَرَنَا سُفيانُ: حَدَّثَنَا شَبِيبُ بْنُ غَرْقَدَةَ قالَ: سَمِعْتُ الحَيَّ يُحَدِّثُونَ، عَنْ عُرْوَةَ: أَنَّ النَّبيَّ ﷺ أَعْطاهُ دِيناراً يَشْتَرِي لَهُ بِهِ شَاةً، فَاشْتَرى لَهُ بِهِ شَاتَينِ، فَباعَ إِحْداهُما بِدِينارٍ، وَجاءَهُ بِدِينارٍ وَشَاةٍ، فَدَعَا لَهُ بِالبَرَكَةِ في بَيعِهِ، وَكَانَ لَو اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ.

قالَ سُفيانُ: كانَ الحَسَنُ بْنُ عُمارَةَ جَاءَنا بِهذا الحَدِيثِ عَنْهُ، قالَ: سَمِعَهُ شَبِيبٌ مِنْ عُروَةَ، فأتيتُهُ، فقالَ شَبيبٌ: إنِّي لَمْ أَسْمَعْهُ مِنْ عُروَةَ، قالَ: سمِعْتُ الحَيَّ يُخبِرُونَهُ عَنهُ.

٣٦٤٣ - وَلكِنْ سَمِعْتُهُ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الخَيرُ مَعْقُودٌ بِنَواصِي الخَيلِ إلَى يَوْمِ القِيامَةِ». قالَ: وَقَدْ رَأَيتُ في دارِهِ سَبْعِينَ فَرَساً. قالَ سُفيانُ: يَشْتَرِي لَهُ شَاةً، كأنَّها أُضْحِيَةٌ.

[طرفه في: ٢٨٥٠].

٣٦٤٤ - حدثنا مُسدَّدٌ: حَدَّثَنا يَحيى، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الخَيلُ في نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».

[طرفه في: ٢٨٤٩]

٣٦٤٥ - حدثنا قَيسُ بْنُ حَفصٍ: حَدَّثَنا خالِدُ بْنُ الحارِثِ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي

3645- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is always goodness in horses.”

3646- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others, and at the same time he gives Allah's right (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride, for showing off, and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.” (The Earthquake “Az’zalzala” 7:8)

3647- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said: "This is Mohammad and his army! Mohammad and his army!" So, they took refuge in the fort. The Prophet “Allah’s blessing and peace be upon him” raised both his hands and said: "Allah is greater! Khaibar is ruined, for when we approach a nation (enemy to fight) then miserable is the morning of the warned ones.”

3648- Abu’huraira “Allah be pleased with him” narrated: I complained to The Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! I heard a lot of traditions from you, which I forgot. (What could I do?)” The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Spread your garment.” I did; and he moved both his hands as if scooping something, and then emptied them in the garment and said: "Wrap it." I wrapped it round my body; and since then I have never forgotten a single tradition.

التَّيَّاحِ قَالَ: سَمِعْتُ أَنَساً، عَنِ النَّبِيِّ ﷺ قَالَ: «الخَيلُ مَعْقُودٌ فِي نَوَاصِيهَا الخَيرُ».

[طرفه في: ٢٨٥١].

٣٦٤٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، وَمَا أَصَابَتْ فِي طِيَلِهَا مِنَ المَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ، كَانَتْ أَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا، كَانَ ذَلِكَ لَهُ حَسَنَاتٍ، وَرَجُلٌ رَبَطَهَا تَغَنِّياً وَسِتْراً وَتَعَفُّفاً، لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَظُهُورِهَا فَهِيَ لَهُ كَذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْراً وَرِيَاءً وَنِوَاءً لِأَهْلِ الإِسْلَامِ فَهِيَ وِزْرٌ» وَسُئِلَ النَّبِيُّ ﷺ عَنِ الحُمُرِ، فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هذهِ الآيَةُ الجَامِعَةُ الفَاذَّةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۞ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧ ـ ٨]».

[طرفه في: ٢٣٧١].

٣٦٤٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: صَبَّحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ بُكْرَةً وَقَدْ خَرَجُوا بِالمَسَاحِي، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَالخَمِيسُ، وَأَحَالُوا إِلَى الحِصْنِ يَسْعَوْنَ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وَقَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ».

٣٦٤٨ ـ حدثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا ابْنُ أَبِي الفُدَيْكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ مِنْكَ حَدِيثاً كَثِيراً فَأَنْسَاهُ، قَالَ: «ابْسُطْ رِدَاءَكَ» فَبَسَطْتُ، فَغَرَفَ بِيَدِهِ فِيهِ، ثُمَّ قَالَ: «ضُمَّهُ». فَضَمَمْتُهُ، فَمَا نَسِيتُ حَدِيثاً بَعْدُ.

[طرفه في: ١١٨].

٣٦٤٦ ـ قوله: (المرج): موضع الكلأ و(طيلها): حبلها المربوطة فيه والاستنان العدد بمرح ونشاط و(شرفاً أو شرفين): شوطاً أو شوطين اهـ.

ـ قوله: (وتستراً) بفوقية مفتوحة قبل المهملة في الفرع وغيره وفي اليونينية وغيرها وستراً بإسقاط الفوقية (شارح).

ـ قوله: (نواء) معاداة.

(62) The Book of The Prophet's Companions Merits

[1] The virtues of The Prophet's companions; and whoever of Muslims accompanied or met The Messenger of Allah "Allah's blessing and peace be upon him" would be considered to be a companion

3649- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A time will come when the people will go on holy war; and it will be asked: "Is there any amongst you who accompanied The Messenger of Allah "Allah's blessing and peace be upon him"?" They will reply: "Yes." Then they will emerge victorious. They will go on holy war again, when it will be asked: "Is there any among you who accompanied the companions of The Messenger of Allah "Allah's blessing and peace be upon him"?" They will reply: "Yes." Then they will emerge victorious. They will go on holy war again, when it will be asked: "Is there any among you who accompanied those who accompanied the companions of The Messenger of Allah "Allah's blessing and peace be upon him"?" They will reply: "Yes." Then they will emerge victorious."

3650- Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of my followers are those living in my generation, and then those who will follow them, and then those who will follow the latter." Imran added: "I do not remember whether he mentioned two or three generations after his generation. Then The Prophet "Allah's blessing and peace be upon him" added: "There will come after you, people who will bear witness without being asked to do so. They will be treacherous and untrustworthy. Furthermore, they will vow and never fulfil their vows; and fatness will be prevalent among them."

3651- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٢ ـ كِتَابُ فَضَائِلِ أَصْحَابِ النَّبِيِّ ﷺ

١ ـ بابُ فَضَائِلِ أَصْحَابِ النَّبِيِّ ﷺ

وَمَنْ صَحِبَ النَّبِيَّ ﷺ، أَوْ رَآهُ مِنَ المُسْلِمِينَ، فَهُوَ مِنْ أَصْحَابِهِ

٣٦٤٩ ـ حدّثنا عليُّ بنُ عبدِ اللَّهِ: حدَّثنا سُفيانُ، عن عمرٍو قال: سمعتُ جابرَ بنَ عبدِ اللَّهِ رضيَ اللَّهُ عنهما يقولُ: حدَّثنا أبو سعيدٍ الخُدْرِيُّ قال: قالَ رسولُ اللَّهِ ﷺ: «يأتِي على النَّاسِ زمانٌ، فيَغْزو فِئامٌ مِنَ النّاسِ، فيَقولُونَ: فيكُمْ مَنْ صاحَبَ رَسُولَ اللَّهِ ﷺ؟ فيَقولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يأتي على النَّاسِ زمانٌ، فيَغْزو فِئامٌ مِنَ النَّاسِ، فيُقالُ: هل فِيكُمْ مَنْ صاحَبَ أَصْحابَ رَسُولِ اللَّهِ ﷺ؟ فيَقولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يأتي عَلَى النَّاسِ زمانٌ، فيَغْزو فِئامٌ مِنَ النَّاسِ، فيُقالُ: هل فِيكُمْ مَنْ صاحَبَ مَنْ صاحَبَ أَصْحابَ رسُولِ اللَّهِ ﷺ؟ فيَقولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ» [طرفه في: ٢٨٩٧].

٣٦٥٠ ـ حدّثني إسحاق: حدَّثنا النَّضرُ: أخبرَنا شعبةُ، عن أبي جَمْرَةَ: سمعتُ زَهْدَمَ ابنَ مُضَرِّبٍ: سمعْتُ عِمرانَ بنَ حُصَينٍ رضيَ اللَّهُ عنهما يقولُ: قالَ رسُولُ اللَّهِ ﷺ: «خيرُ أُمَّتِي قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ قال عِمرانُ: فلا أدرِي: أذكَرَ بَعْدَ قرنِهِ قَرْنَينِ أو ثلاثاً ـ ثمَّ إنَّ بَعْدَكُمْ قوماً يَشْهَدُونَ ولا يُسْتَشْهَدُونَ، ويَخُونُونَ ولا يُؤْتَمَنُونَ، ويَنذُرُونَ ولا يَفُونَ، ويَظهَرُ فيهِمُ السِّمَنُ».

[طرفه في: ٢٦٥١].

٣٦٥١ ـ حدّثنا محمَّدُ بنُ كثيرٍ: أخبرَنا سُفيانُ، عن منصورٍ، عن إبراهيمَ، عن عَبيدةَ، عن عَبْدِ اللَّهِ رضيَ اللَّهُ عَنهُ: أنَّ النَّبيَّ ﷺ قالَ: «خيرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يجيءُ قومٌ تسبِقُ شهادةُ أحدِهِمْ يمينَهُ، ويمينُهُ شهادتَهُ».

باب ١ ـ قوله: (أو رآه) ينبغي أن يراد بالرؤية اللقاء ليعمّ الأعمى.

٣٦٤٩ـ قوله: (فئام) جماعة لا واحد له من لفظه.

٣٦٥٠ـ قوله (وينذرون) بفتح أوله وضم الذال المعجمة ولأبي ذر وينذرون بكسرها وقوله: ولا يفون ولأبي ذر ولا يوفون.

٣٦٥١ـ قوله: (يضربونا) ولأبي ذر يضربوننا على الشهادة الخ أي على قوله أشهد بالله وعلي عهد الله (شارح).

(Ibrahim, a sub-narrator said: "They used to beat us for witnesses and covenants when we were still children.")

[2] The merits of The Emigrants from amongst whom is Abu'bakr: Abdullah Ibn Abu'quhafa "Allah be pleased with him"

Allah Almighty said: "(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones." (The Mustering "Al'hashr" 8)

He said too: "If ye help not (your Leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they tow were in the Cave, and he said to his companion, have no fear, for Allah is with us: then Allah sent down his peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise." (The Repentance "At'tawba" 40)

This companion was Abu'bakr, according to A'isha, Ibn Abbas and others. He was with him in the cave (of Thawr).

3652- Al'bara Ibn Azib "Allah be pleased with him" narrated: Abu'bakr bought a (camel) saddle from Azib for thirteen Dirhams. Abu'bakr said to Azib: "Order Al'bara to carry the saddle for me." Azib said: "No, unless you relate to me what happened to you and Allah's Apostle "Allah's blessing and peace be upon him" when you left Mecca while the pagans were in pursuit of you." Abu'bakr said: We left Mecca and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, where I found a little shade. So I cleaned the place, spread a bed for The Prophet "Allah's blessing and peace be upon him" in the shade, and said to him: "Lie down, O Allah's Prophet!" So The Prophet "Allah's blessing and peace be upon him" lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking for what we had already sought from it. I asked him: "To whom do you belong, O boy?" He said: "I belong to a man from Quraish." He named the man and I recognized him. I asked him: "Is there any milk with your sheep?" He said: "Yes." I said: "Will you then milk for us?" He said: "Yes." Then I asked him to tie the legs of one of the sheep, clean its udder. Then I ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for The Messenger of Allah "Allah's blessing and peace be upon him" a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to The Prophet "Allah's blessing and peace be upon him" whom I found awake. I said to him: "Drink, O Allah's Prophet." So he drank till I became pleased. Then I said: "It is time for us to leave, O Allah's Apostle!" He said: "Yes." So we set out while the people (from Quraish pagans) were searching for us, but none found us except Suraqa Ibn Malik Ibn Ju'shum who was riding his horse. I said: "These are our pursuers who have found us, O Allah's Apostle!" He said: "Do not grieve, for Allah is with us."

قَالَ إِبْرَاهِيمُ: وَكَانُوا يَضْرِبُونَا عَلَى الشَّهَادَةِ وَالْعَهْدِ وَنَحْنُ صِغَارٌ.

[طرفه في: ٢٦٥٢].

٢ ـ بابُ مَنَاقِبُ المُهَاجِرِينَ وَفَضْلُهُمْ

مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي قُحَافَةَ التَّيْمِيُّ رَضِيَ اللَّهُ عَنْهُ.

وَقَوْلِ اللَّهِ تَعَالَى: ﴿لِلْفُقَرَاءِ المُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فضلاً مِنَ اللهِ ورِضوانا ويَنصُرون اللهَ ورَسولَهُ أولئكَ هُمُ الصادقُونَ﴾ [الحشر: ٨]. وَقَالَ: ﴿إِلاَّ تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ ـ إِلَى قَوْلِهِ ـ إِنَّ اللَّهَ مَعَنَا﴾ [التوبة: ٤٠]، قَالَتْ عَائِشَةُ وَأَبُو سَعِيدٍ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: وَكَانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ ﷺ فِي الغَارِ.

٣٦٥٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ قَالَ: اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْ عَازِبٍ رَحْلاً بِثَلاثَةَ عَشَرَ دِرْهَماً، فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مُرِ البَراءَ فليَحمِلْ إِلَيَّ رَحْلِي، فقالَ عازبٌ: لا، حتى تُحدِّثَنا كيفَ صنعتَ أنتَ ورَسُولُ اللَّهِ ﷺ حِينَ خَرَجْتُما مِنْ مَكَّةَ، والمُشركونَ يطلُبونَكم؟ قال: ارْتَحَلنا مِنْ مَكَّةَ، فأَحْيَيْنا، أَوْ سَرَيْنا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ، فَرَمَيْتُ بِبَصَرِي هَل أَرَى مِنْ ظِلٍّ فَآوِيَ إِليه؟ فإذَا صَخْرَةٌ، أَتَيْتُهَا فَنَظَرْتُ بَقِيَّةَ ظِلٍّ لَهَا فَسَوَّيْتُهُ، ثُمَّ فَرَشْتُ لِلنَّبِيِّ ﷺ فيه، ثُمَّ قُلتُ لَهُ: اضْطَجِعْ يَا نَبِيَّ اللَّهِ، فَاضْطَجَعَ النَّبِيُّ ﷺ، ثُمَّ انْطَلَقْتُ أَنْظُرُ مَا حَوْلِي هَل أَرَى مِنَ الطَّلَبِ أَحَداً، فإذا أنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلى الصَّخرةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا، فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يا غُلامُ؟ قالَ: لِرَجُلٍ مِن قُرَيْشٍ، سَمَّاهُ فَعَرَفْتُهُ، فقلتُ: هَل في غَنَمِكَ مِن لَبَنٍ؟ قالَ: نَعَمْ، قُلتُ: فَهَل أَنْتَ حَالِبٌ لَبَناً؟ قالَ: نَعَمْ، فَأَمَرْتُهُ فَاعْتَقَلَ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ، فَقَالَ هَكَذَا، ضَرَبَ إِحْدَى كَفَّيْهِ بِالأُخْرَى، فَحَلَبَ لِي كُثْبَةً مِنْ لَبَنٍ، وَقَدْ جَعَلتُ لِرَسُولِ اللَّهِ ﷺ إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَانْطَلَقْتُ بِهِ إِلَى النَّبِيِّ ﷺ فَوَافَقْتُهُ قَدِ اسْتَيْقَظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: قَدْ آنَ الرَّحِيلُ يَا رَسُولَ اللهِ؟ قَالَ: «بَلَى». فَارْتَحَلْنَا وَالقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: هذا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ، فَقَالَ: «لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا» [طرفه في: ٢٤٣٩].

٣٦٥٣ ـ حدثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا هَمَّامٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلتُ لِلنَّبِيِّ ﷺ وَأَنَا فِي الغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا،

٣٦٥٢ـ قوله: (فهل أنت حالب لبنا) ولأبي ذر: لنا وقوله: (كثبة) أي قليلاً.

ـ قوله: (خرقة) كذا في الفرع خرقة بالنصب وفي اليونينية وغيرها بالرفع.

ـ قوله: (يطلبونا) ولأبي ذر يطلبوننا (شارح).

٣٦٥٣ـ قوله: (باثنين الله ثالثها) أي بالعون والنصر لا بمجرد الاطلاع على الأحوال فلا يرد أن كل اثنين كذلك.

3653- Abu'bakr "Allah be pleased with him" narrated: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Prophet! If anyone of them looked beneath his feet, he would see us." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "What do you think of two men Allah is (with them as) their third (to support them)?"

[3] The Prophet's saying: "All the gates (of the mosque) should be closed except that of Abu'bakr"

3654- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Allah has made a slave of his choose this world or what is with Him. The slave has chosen what is with Allah." Abu'bakr wept, and we were astonished at his weeping motivated by what The Prophet "Allah's blessing and peace be upon him" mentioned as to a Slave (of Allah) who had been offered a choice. It became known later that The Messenger of Allah "Allah's blessing and peace be upon him" himself was the person who was given the choice, and in this way, Abu'bakr knew best of all of us. The Messenger of Allah "Allah's blessing and peace be upon him" added: "The person who has favoured me most of all both with his company and wealth, is Abu'bakr. If I were to take a bosom friend other than my Lord, I would have taken Abu'bakr as such, but (let it be) the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu'bakr."

[4] The virtues of Abu'bakr "Allah be pleased with him"

3655- Ibn Omar "Allah be pleased with both" narrated: We used to compare the people according to (the degrees of) their preferentiality during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". We used to regard Abu'bakr as the best, then Omar, and then Othman.

[5] The Prophet's saying: "If I were to take a bosom friend"

3656- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If I were to take a bosom friend, I would have taken Abu'bakr, but he is my brother and companion."

3657- Aiyub narrated: The Prophet "Allah's blessing and peace be upon him" said: "If I were to take a bosom friend, I would have taken him (Abu'bakr) as such, but the Islamic brotherhood is better."

فَقالَ: «ما ظَنُّكَ يا أَبَا بَكْرٍ باثْنَينِ اللَّهُ ثالِثُهُما»؟ [الحديث ٣٦٥٣ ـ طرفاه في: ٣٩٢٢، ٤٦٦٣].

٣ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «سُدُّوا الأَبْوابَ، إلاَّ بابَ أَبي بَكْرٍ»

قالَهُ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

٣٦٥٤ ـ حدّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ: حَدَّثَنا فُلَيحٌ قالَ: حَدَّثَني سالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ وَقالَ: «إنَّ اللهَ خَيَّرَ عَبْداً بَيْنَ الدُّنْيا وَبَيْنَ ما عِنْدَهُ، فَاخْتارَ ذلِكَ العَبْدُ ما عِنْدَ اللهِ». قالَ: فَبَكَى أَبُو بَكْرٍ، فَعَجِبْنا لِبُكائِهِ، أَنْ يُخْبِرَ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خُيِّرَ، فَكانَ رَسُولُ اللهِ ﷺ هُوَ المُخَيَّرَ، وَكانَ أَبُو بَكْرٍ أَعْلَمَنا، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمالِهِ أَبا بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً غَيْرَ رَبِّي لاتَّخَذْتُ أَبا بَكْرٍ، وَلكِنْ أُخُوَّةُ الإسْلامِ وَمَوَدَّتُهُ، لا يَبْقَيَنَّ فِي المَسْجِدِ بابٌ إلاَّ سُدَّ إلاَّ بابُ أَبي بَكْرٍ».

[طرفه في: ٤٦٦].

٤ ـ بابُ فَضْلِ أَبِي بَكْرٍ بَعْدَ النَّبِيِّ ﷺ

٣٦٥٥ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُلَيمانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: كُنَّا نُخَيِّرُ بَيْنَ النَّاسِ فِي زَمَنِ النَّبِيِّ ﷺ، فَنُخَيِّرُ أَبا بَكْرٍ، ثُمَّ عُمَرَ بْنَ الخَطَّابِ، ثُمَّ عُثْمانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُمْ.

[الحديث ٣٦٥٥ طرفه في: ٣٦٩٧].

٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً»

قالَهُ أَبُو سَعِيدٍ.

٣٦٥٦ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي خَلِيلاً، لاتَّخَذْتُ أَبا بَكْرٍ، وَلكِنْ أَخِي وَصاحِبِي». [طرفه في: ٣٦٧].

٣٦٥٧ ـ حدّثنا مُعَلَّى وَمُوسَى قالا: حَدَّثَنا وُهَيبٌ، عَنْ أَيُّوبَ، وَقالَ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً لاتَّخَذْتُهُ خَلِيلاً، وَلكِنْ أُخُوَّةُ الإسْلامِ أَفْضَلُ».

[طرفه في: ٣٦٧].

حدّثنا قُتَيبَةُ: حَدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ مِثْلَهُ.

٣٦٥٨ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: أَخْبَرَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ

٣٦٥٨ـ قوله: (أما الذي) الخ قدر الشارح جواباً لأما قبل قوله أنزله فقال: فإنه (أنزله أباً) أي أنزل الحد ... الأب في استحقاق الميراث ا هـ.

3658- Abdullah Ibn Abu'mulaika narrated: The people of Kufa sent a letter to Ibn Az'zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead) and added: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I were to take a bosom friend from this nation, I would have taken him (Abu'bakr)."

3659- Mohammad Ibn Mut'im Ibn Jubair narrated from his father "Allah be pleased with him": A woman came to The Prophet "Allah's blessing and peace be upon him" who ordered her to return to him again. She said: "What if I came and did not find you?" as if she wanted to say: "If I found you dead?" The Prophet "Allah's blessing and peace be upon him" said: "If you do not find me, then you can go to Abu'bakr."

3660- Ammar "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" and there was none with him but five slaves, two women and Abu'bakr (who were the only converts to Islam then).

3661- Abud'darda "Allah be pleased with him" reported: While I was sitting with The Prophet, Abu'bakr came, lifting up one corner of his garment uncovering his knee. The Prophet "Allah's blessing and peace be upon him" said: "Your companion has had a quarrel." Abu'bakr greeted (The Prophet "Allah's blessing and peace be upon him") and said: "O Allah's Apostle! There was something (Quarrel) between the Son of Al'khattab and me. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet "Allah's blessing and peace be upon him" said thrice: "O Abu'bakr! May Allah forgive you." Meanwhile, Omar regretted (his rejection of Abu'bakr's excuse) and went to Abu'bakr's house and asked if Abu'bakr was there. They replied in the negative. So he came to The Prophet "Allah's blessing and peace be upon him" and greeted him, but signs of displeasure appeared on the face of The Prophet "Allah's blessing and peace be upon him" till Abu'bakr pitied (Omar), knelt, and said twice: "O Allah's Apostle! By Allah! I was more unjust to him (than he was to me)." The Prophet "Allah's blessing and peace be upon him" said: "Allah sent me (as a Prophet) to you (people) but you said (to me): You are liar; while Abu'bakr said: He is true; and consoled me with himself and his money." He then said twice: "Won't you then give up harming my companion?" After that nobody harmed Abu'bakr.

3662- Amr Ibn Al'ass "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" deputed me to lead the Army of Dhat As'salasil. I came to him and said: "Who is the most beloved person to you?" He said: " A'isha." I asked: "Among the men?" He said: "Her father."

أبي مُلَيكَةَ قالَ: كتَبَ أهلُ الكُوفةِ إلى ابنِ الزُّبيرِ في الجَدِّ، فقالَ: أمَّا الَّذي قالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنتُ مُتَّخِذاً مِنْ هذهِ الأُمَّةِ خَلِيلاً لاتَّخذْتُهُ». أنزَلَهُ أباً، يَعْنِي أبَا بَكرٍ.

٣٦٥٩ ـ حدثنا الحُمَيديُّ ومُحمَّدُ بنُ عَبدِ اللهِ قالا: حَدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أبيهِ قالَ: أتَتِ امْرَأةٌ النَّبيَّ ﷺ، فأمَرَهَا أنْ تَرْجِعَ إليهِ، قالَتْ: أرَأيتَ إنْ جِئتُ ولَمْ أجِدْكَ؟ كأنَّها تَقُولُ: المَوْتَ، قالَ عَلَيهِ الصَّلاةُ والسَّلامُ: «إنْ لَمْ تَجِدِيني، فأْتِي أبَا بَكرٍ».

[الحديث ٣٦٥٩ ـ طرفاه في: ٧٢٢٠، ٧٣٦٠]

٣٦٦٠ ـ حدثني أحمَدُ بنُ أبي الطَّيِّبِ: حَدَّثَنا إسماعِيلُ بنُ مُجالِدٍ: حَدَّثَنا بَيَانُ بنُ بِشْرٍ، عَنْ وَبَرَةَ بنِ عَبدِ الرَّحمنِ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ عَمَّاراً يَقُولُ: رَأيتُ رَسُولَ اللهِ ﷺ وَمَا مَعَهُ إلا خَمْسَةُ أعْبُدٍ وامْرَأتانِ، وأبو بَكرٍ.

[الحديث ٣٦٦٠ ـ طرفه في: ٣٨٥٧]

٣٦٦١ ـ حدثني هِشَامُ بنُ عَمَّارٍ: حَدَّثَنا صَدَقَةُ بنُ خالِدٍ: حَدَّثَنا زَيدُ بنُ وَاقِدٍ، عَنْ بُسْرِ ابنِ عُبَيدِ اللهِ، عَنْ عائِذِ اللهِ أبي إدْرِيسَ، عَنْ أبي الدَّرْداءِ رَضِيَ اللهُ عَنهُ قالَ: كُنتُ جالِساً عِندَ النَّبيِّ ﷺ إذْ أقبَلَ أبو بَكرٍ آخِذاً بطَرَفِ ثَوبِهِ، حتى أبْدَى عَنْ رُكْبَتِهِ، فقالَ النَّبيُّ ﷺ: «أمَّا صَاحِبُكُمْ فقَدْ غامَرَ». فسَلَّمَ وقالَ: إني كانَ بَيني وبَينَ ابنِ الخَطَّابِ شيءٌ، فأسْرَعْتُ إليهِ ثُمَّ نَدِمْتُ، فسَألْتُهُ أنْ يَغْفِرَ لي فأبَى عَلَيَّ، فأقبَلْتُ إليكَ، فقالَ: «يَغْفِرُ اللهُ لَكَ يا أبَا بَكرٍ». ثَلاثاً، ثُمَّ إنَّ عُمَرَ نَدِمَ فأتَى مَنزِلَ أبي بَكرٍ، فسَألَ: أثَمَّ أبو بَكرٍ؟ فقالُوا: لا، فأتَى إلى النَّبيِّ ﷺ فسَلَّمَ، فجَعَلَ وجْهُ النَّبيِّ ﷺ يَتَمَعَّرُ، حتَّى أشْفَقَ أبو بَكرٍ، فجَثَا عَلَى رُكْبَتَيهِ فقالَ: يا رَسُولَ اللهِ، واللهِ أنا كُنْتُ أظْلَمَ، مَرَّتَينِ، فقالَ النَّبيُّ ﷺ: «إنَّ اللهَ بَعَثَني إلَيكُمْ فقُلْتُمْ كَذَبْتَ، وقالَ أبو بَكرٍ: صَدَقَ. ووَاسَاني بنَفْسِهِ ومالِهِ، فهَلْ أنتُمْ تارِكُو لِي صاحِبِي». مَرَّتَينِ، فَما أُوذِيَ بَعْدَها.

[الحديث ٣٦٦١ ـ طرفه في: ٤٦٤٠]

٣٦٦٢ ـ حدثنا مُعَلَّى بنُ أسَدٍ: حَدَّثَنا عَبدُ العَزِيزِ بنُ المُخْتارِ: قالَ خالِدٌ الحَذَّاءُ: حَدَّثَنا عَنْ أبي عُثْمانَ قالَ: حَدَّثَني عَمْرُو بنُ العاصِ رَضِيَ اللهُ عَنهُ: أنَّ النَّبيَّ ﷺ بَعَثَهُ على جَيشِ ذاتِ السَّلاسِلِ، فأتَيتُهُ فقُلْتُ: أيُّ النَّاسِ أحَبُّ إلَيكَ؟ قالَ: «عائِشَةُ»، فقُلْتُ: مِنَ

٣٦٥٦ـ قوله: (ابن عبد الله) بفتح العين غير مصغر في الفرع وقال العيني: ابن عبيد الله بضم العين مصغراً وهو سهو. انظر الشارح.

٣٦٦١ـ قوله: فقد غامر أي خاصم ولابس الخصومة (شارح).

ـ قوله: (يتمعر) أي تذهب نضارته من الغضب ولأبي ذر يتمغر بالغين المعجمة (شارح).

٣٦٦٢ـ قوله: (خالد الحذاء حدثنا) هو من تقديم الاسم على الصيغة (شارح).

I said: "Who is next?" He said: "Then Omar Ibn Al'khattab." He then named other men.

3663- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said: "Who will be its guard on the day of wild animals when nobody except me will be its shepherd. Besides, while a man was driving a cow with a load on it, it turned and spoke to him saying: "I have not been created for this purpose, but for ploughing." The people said: "Glorified be Allah." The Prophet "Allah's blessing and peace be upon him" said: "But I believe in it, and so do Abu'bakr and Omar."

3664- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw myself standing at a well, on which there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abu'quhafa took the bucket from me and drew one or two buckets (of water) and there was weakness in his drawing of water. May Allah forgive for him his weakness. Then the bucket turned into a very big one when Ibn Al'khattab took it over. Indeed, I had never seen such a strong person amongst the people as Omar in drawing water, till the people drank their fill and watered their camels that knelt down there."

3665- Abdullah Ibn Omar "Allah be pleased with both" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will not look on the Day of Judgment at he, who drags his robe (behind him) out of pride." Abu'bakr said: "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle "Allah's blessing and peace be upon him" said: "But you do not do that out of pride."

3666- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Anybody who spends a pair of something in Allah's Cause will be called from the gates of Paradise: "O Allah's slave! This is good." He who is amongst those who pray will be called from the gate of the prayer, he who is from the people of Jihad will be called from the gate of Jihad, he who is from those who give in charity will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, which is the gate of Ar'raiyyan." Abu'bakr said: "He who is called

الرِّجَالِ؟ فَقَالَ: «أَبُوهَا». قُلتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عُمَرُ بْنُ الخَطَّابِ» فَعَدَّ رِجالاً.

[الحديث ٣٦٦٢ ـ طرفه في: ٤٣٥٨]

٣٦٦٣ ـ حدّثنا أَبُو اليمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ رَضِي اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَينَمَا رَاعٍ فِي غَنَمِهِ، عدا عليه الذئبُ فأخذ منها شاة، فطلبَهُ الرَّاعي فالتفتَ إليه الذئبُ فقال: مَنْ لهَا يوم السَّبُعِ، يَومَ لَيسَ لَهَا رَاعٍ غَيرِي؟ وَبَينا رَجُلٌ يَسُوقُ بَقَرَةً قَدْ حَمَلَ عَلَيهَا، فَالتَفَتَتْ إِلَيهِ فَكَلَّمَتْهُ، فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهٰذا، وَلٰكِنِّي خُلِقْتُ لِلحَرْثِ». قَالَ النَّاسُ: سُبْحَانَ اللَّهِ! قَالَ النَّبِيُّ ﷺ: «فَإِنِّي أُومِنُ بِذلِكَ وَأَبُو بَكْرٍ وَعُمَرُ بْنُ الخَطَّابِ». رَضِيَ اللَّهُ عَنْهُمَا.

[طرفه في: ٢٣٢٤].

٣٦٦٤ ـ حدّثنا عبدانُ: أخبرنا عبدُ اللَّهِ، عَنْ يونُسَ، عَنِ الزُّهْرِيِّ قالَ: أخبرني ابْنُ المُسَيَّبِ: سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «بينا أنا نائِمٌ، رَأَيتُنِي عَلَى قَلِيبٍ عَلَيهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ، فَنَزَعَ بِهَا ذَنُوباً أَوْ ذَنُوبَينِ، وَفي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ ضَعْفَهُ، ثُمَّ اسْتَحالَتْ غَرْباً، فَأَخذَها ابْنُ الخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

[الحديث ٣٦٦٤ ـ أطرافه في: ٧٠٢١، ٧٠٢٢، ٧٤٧٥]

٣٦٦٥ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخبرنا عَبْدُ اللَّهِ: أَخْبَرَنا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِي اللَّهُ عَنهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللَّهُ إِليهِ يَوْمَ القِيامَةِ». فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّي ثَوْبِي يَسْتَرْخِي، إِلاَّ أَنْ أَتَعاهَدَ ذلِكَ مِنْهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَسْتَ تَصْنَعُ ذٰلِكَ خُيَلاءَ». قَالَ مُوسَى: فَقُلتُ لِسالِمٍ: أَذَكَرَ عَبْدُ اللَّهِ: مَنْ جَرَّ إِزارَهُ؟ قَالَ: لَمْ أَسْمَعْهُ ذَكَرَ إِلاَّ ثَوْبَهُ.

[الحديث ٣٦٦٥ ـ أطرافه في: ٥٧٨٣، ٥٧٨٤، ٥٧٩١، ٦٠٦٢]

٣٦٦٦ ـ حدّثنا أَبُو اليمانِ: حَدَّثَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّ أَبَا هُرَيرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ زَوْجَينِ مِنْ شَيءٍ مِنَ الأَشْيَاءِ فِي سَبِيلِ اللَّهِ، دُعِيَ مِنْ أَبْوَابِ ـ يَعْنِي: الجَنَّةَ ـ يَا عَبْدَ اللَّهِ هذا خَيرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاةِ، دُعِيَ مِنْ بَابِ الصَّلاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الجِهَادِ، دُعِيَ مِنْ بَابِ الجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ

٣٦٦٥ـ قوله (خيلاء) أي تكبراً

٣٦٦٦ـ قوله: (أبواب) بغير تنوين والظاهر أن لفظ الجنة سقط عند بعض الرواة فلمراعاة المحافظة زاد يعني (شارح).

ـ قوله: (وباب الريان) سقطت الواو من بعض النسخ فيكون بالجر بدلاً أو بياناً (شارح).

from any of those gates will need nothing." He added: "Will there be anyone called from all those gates, O Allah's Apostle?" He said: "Yes, and I hope you will be among them, O Abu'bakr."

3667- A'isha "Allah be pleased with her" (the wife of The Prophet "Allah's blessing and peace be upon him") narrated: The Messenger of Allah "Allah's blessing and peace be upon him" died while Abu'bakr was at a place called As'sunh. Omar stood up and said: "By Allah! The Messenger of Allah "Allah's blessing and peace be upon him" is not dead!" Omar (later on) said: "By Allah! Nothing occurred to my mind except that." He said: "Verily! Allah will resurrect him and he will cut the hands and legs of some men (who pretended that he had died)." Then Abu'bakr came, uncovered the face of Allah's Apostle, kissed him and said: "Let my mother and father be sacrificed for you! What a good you are in life and in death! By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said: "O oath-taker! Don't be hasty." When Abu'bakr spoke, Omar sat down.

3668- Abu'bakr praised and glorified Allah; then he said: "No doubt! Whoever worshipped Mohammad, then Mohammad has died, but whoever worshipped Allah, then Allah is alive and shall never die." Then he recited Allah's saying: "(O Mohammad) Verily you will die, and they also will die." (The Crowds "Az'zumar" 30) He also recited: "Mohammad is no more than a Messenger; and indeed many Messengers have passed away before him. If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah; And Allah will give reward to those Who are grateful." (Al Imran 144)

The people wept loudly. Then the Ansar were assembled with Sa'd Ibn Obada in the shed of Banu'sa'ida. They said (to the emigrants): "There should be a ruler from us and one from you." Then Abu'bakr, Omar Ibn Al'khattab and Abu'obaida Ibn Al'jarrah went to them. Omar wanted to speak but Abu'bakr stopped him. Omar later on used to say: "By Allah, I intended only to say something that appealed to me and I was afraid that Abu'bakr would not speak so well. Then Abu'bakr spoke and his speech was very eloquent." He said in his speech: "We are the rulers and you (Ansar) are the ministers (advisers)." Hubab Ibn Al'mundhir said: "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu'bakr said: "No, we will be the rulers and you will be the ministers, for they (people of Quraish) are the best family amongst the Arabs and of best origin. So you should elect either Omar or Abu'obaida Ibn Al'jarrah as your ruler." Omar said (to Abu'bakr): "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Apostle." So Omar took Abu'bakr's hand and gave the pledge of allegiance followed by the people who gave the pledge of allegiance to Abu'bakr. Someone said: "You have killed Sa'd Ibn Obada." Omar said: "Allah has killed him."

بَابِ الصِّيَامِ، وَبَابِ الرَّيَّانِ». فَقَالَ أَبُو بَكْرٍ: مَا عَلَى هذا الَّذِي يُدْعى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، وَقَالَ: هَلْ يُدْعَى مِنْهَا كُلِّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ». [طرفه في: ١٨٩٧].

٣٦٦٧ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ ـ قَالَ إِسْمَاعِيلُ: يَعْنِي بِالْعَالِيَةِ ـ، فَقَامَ عُمَرُ يَقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ ﷺ. قَالَتْ: وَقَالَ عُمَرُ: وَاللَّهِ مَا كَانَ يَقَعُ فِي نَفْسِي إِلاَّ ذَاكَ، وَلَيَبْعَثَنَّهُ اللَّهُ، فَلَيَقْطَعَنَّ أَيْدِيَ رِجَالٍ وَأَرْجُلَهُمْ، فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَبَّلَهُ، قَالَ: بِأَبِي أَنْتَ وَأُمِّي، طِبْتَ حَيّاً وَمَيِّتاً، وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُذِيقُكَ اللَّهُ الْمَوْتَتَيْنِ أَبَداً، ثُمَّ خَرَجَ فَقَالَ: أَيُّهَا الْحَالِفُ عَلَى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. [طرفه في: ١٢٤١]

٣٦٦٨ ـ فَحَمِدَ اللَّهَ أَبُو بَكْرٍ وَأَثْنَى عَلَيْهِ، وَقَالَ: أَلاَ مَنْ كَانَ يَعْبُدُ مُحَمَّداً ﷺ فَإِنَّ مُحَمَّداً قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لاَ يَمُوتُ. وَقَالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ [الزمر: ٣٠]. وَقَالَ: ﴿وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ [آل عمران: ١٤٤]، قَالَ: فَنَشَجَ النَّاسُ يَبْكُونَ، قَالَ: وَاجْتَمَعَتِ الأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَقَالُوا: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَتَهُ أَبُو بَكْرٍ، وَكَانَ عُمَرُ يَقُولُ: وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلاَّ أَنِّي قَدْ هَيَّأْتُ كَلاَماً قَدْ أَعْجَبَنِي، خَشِيتُ أَنْ لاَ يَبْلُغَهُ أَبُو بَكْرٍ، ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ، فَقَالَ فِي كَلاَمِهِ: نَحْنُ الأُمَرَاءُ وَأَنْتُمُ الْوُزَرَاءُ، فَقَالَ حُبَابُ بْنُ الْمُنْذِرِ: لاَ وَاللَّهِ لاَ نَفْعَلُ، مِنَّا أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، فَقَالَ أَبُو بَكْرٍ: لاَ، وَلَكِنَّا الأُمَرَاءُ، وَأَنْتُمُ الْوُزَرَاءُ، هُمْ أَوْسَطُ الْعَرَبِ دَاراً، وَأَعْرَبُهُمْ أَحْسَاباً، فَبَايِعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ، فَقَالَ عُمَرُ: بَلْ نُبَايِعُكَ أَنْتَ، فَأَنْتَ سَيِّدُنَا، وَخَيْرُنَا، وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ، وَبَايَعَهُ النَّاسُ، فَقَالَ قَائِلٌ: قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ فَقَالَ عُمَرُ: قَتَلَهُ اللَّهُ. [طرفه في: ١٢٤٢].

٣٦٦٩ ـ وَقَالَ عَبْدُ اللَّهِ بْنُ سَالِمٍ، عَنِ الزُّبَيْدِيِّ: قَالَ عَبْدُ الرَّحْمنِ بْنُ الْقَاسِمِ: أَخْبَرَنِي

٣٦٦٧ـ قوله: العالية والعوالي: أماكن بأعلى أراضي المدينة.

ـ قوله: (فليقطعن) الخ ويروى فليقطعن من التقطيع (أيدي رجال) قائلين بموته عليه الصلاة والسلام.

٣٦٦٨ـ قوله: (نشج الباكي) إذا غص بالبكاء في حلقه من غير انتحاب أو هر بكاء معه صوت.

ـ قوله: (أبلغ الناس) بالنصب حال ويجوز الرفع انظر الشارح

ـ قوله: (قتلتم سعد) الخ كناية عن الإعراض والخذلان وقول سيدنا عمر (قتله الله) دعاء عليه لعدم نصرته للحق وتخلفه عن مبايعة الصديق رضوان الله عليهم.

3669- A'isha "Allah be pleased with her" narrated: "(When The Prophet "Allah's blessing and peace be upon him" was on his death-bed) he looked up and said thrice:" (To) the Highest Companion." A'isha said: "Allah benefited the people by their two speeches. Omar frightened the people some of whom were hypocrites whom Allah caused to abandon Islam because of Omar's speech.

3670- Then Abu'bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting: "Mohammad is no more than a Messenger; and indeed many Messengers have passed away before him. If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah; And Allah will give reward to those Who are grateful." (Al Imran 144)

3671- Mohammad Ibn Al'hanafiya narrated: I asked my father (Ali Ibn Abu'talib): "Who is the best of people after The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Abu'bakr." I asked: "Who then?" He said: "Then Omar." Since I was afraid he would say Othman, I said: "Then you?" He said: "I am only an ordinary person amongst Muslims."

3672- A'isha "Allah be pleased with her" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on one of his journeys till we reached Al'baida or Dhat Al'jaish where my necklace got broken (and lost). The Messenger of Allah "Allah's blessing and peace be upon him" stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu'bakr and said: "Don't you see what A'isha has done? She has made The Messenger of Allah "Allah's blessing and peace be upon him" and the people stop where there is no water and they have no water with them." Abu'bakr came while The Messenger of Allah "Allah's blessing and peace be upon him" was sleeping with his head on my thigh and said: "You detained The Messenger of Allah "Allah's blessing and peace be upon him" and the people where there is no water and they have no water." He then admonished me and said what Allah wished him to say, and pinched me at my flanks with his hands. But I did not move because the head of The Messenger of Allah "Allah's blessing and peace be upon him" was on my thigh.

The Messenger of Allah "Allah's blessing and peace be upon him" kept on sleeping till be got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum. Consequently, people performed Tayammum. Osaid Ibn Hudair said: "O family of Abu'bakr! This is not the first blessing of yours." We urged the camel on which I was sitting to get up from its place, to find the necklace under it.

3673- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not abuse my companions for if any one of you spent gold equal to (the mountain of) Ohud (in Allah's Cause), it would not be equal to a Mudd or even a half spent by one of them."

القَاسِمِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ: شَخَصَ بَصَرُ النَّبِيِّ ﷺ ثُمَّ قَالَ: «فِي الرَّفِيقِ الأَعْلَى» ثَلاثاً، وقصَّ الحديثَ. قالتْ: فما كانتْ من خُطبتِهما من خُطبةٍ إلا نفعَ اللَّهُ بها، لَقَدْ خَوَّفَ عُمَرُ النَّاسَ وَإِنَّ فِيهِمْ لِنَفاقاً، فَرَدَّهُمُ اللَّهُ بِذلِكَ. [طرفه في: ١٢٤١].

٣٦٧٠ ـ ثُمَّ لَقَدْ بَصَّرَ أَبُو بَكرٍ النَّاسَ الهُدَى وَعَرَّفَهُمُ الحَقَّ الَّذِي عَلَيهِمْ، وَخَرَجُوا بِهِ يَتلُونَ: ﴿وما محمَّدٌ إلا رسولٌ قد خلتْ من قبلِه الرسلُ ـ إلى الشَّاكرين﴾ [آل عمران: ١٤٤].

٣٦٧١ ـ حدثنا محمدُ بنُ كثيرٍ: أخبرَنا سُفيانُ: حدَّثنا جامعُ بنُ أبي راشدٍ: حدَّثنا أبو يَعلى عن محمدِ بنِ الحنفيةِ قال: قلتُ لأبي: أيُّ النَّاسِ خيرٌ بعدَ رسولِ اللهِ ﷺ؟ قال: أبو بكرٍ، قُلتُ: ثُمَّ مَنْ؟ قالَ: ثُمَّ عُمَرُ، وَخَشِيتُ أَنْ يَقُولَ عُثْمَانُ، قُلتُ: ثُمَّ أَنْتَ؟ قَالَ: ما أَنَا إلاَّ رَجُلٌ مِنَ المُسْلِمين. [طرفه في: ١٢٤٢].

٣٦٧٢ ـ حدثنا قُتَيبةُ بنُ سَعِيدٍ، عن مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رضيَ اللهُ عنها أنها قالتْ: خرجنا مع رسولِ اللهِ ﷺ في بعضِ أسفارِه، حتى إذا كُنَّا بالبَيداءِ، أو بذاتِ الجيشِ، انقطعَ عِقْدٌ لِي، فَأَقَامَ رسُولُ اللَّهِ ﷺ عَلَى التِماسِهِ، وأقامَ النَّاسُ معهُ، وليسوا على ماءٍ، وليسَ معهمْ ماءٌ، فأتى النَّاسُ أبا بكرٍ، فقالوا: ألا ترى ما صَنَعَتْ عَائِشَةُ، أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ معهُ، وَلَيسُوا عَلَى ماءٍ، وَلَيسَ مَعَهُمْ مَاءٌ، فَجاءَ أَبُو بَكرٍ وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيسُوا عَلَى ماءٍ، وَلَيسَ مَعَهُمْ ماءٌ، قَالَتْ: فَعاتَبَنِي، وَقَالَ ما شَاءَ اللَّهُ أَنْ يَقُولَ، وجعلَ يَطعُنُني بيدِه في خاصِرتي، فلا يمنعُني من التحركِ إلا مكانُ رسولِ اللهِ ﷺ على فخِذي، فنامَ رسُولُ اللَّهِ ﷺ حتَّى أصبحَ على غيرِ ماءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيدُ بْنُ الحُضَيرِ: ما هِيَ بِأَوَّلِ بَرَكَتِكُمْ يا آلَ أبي بكرٍ، فقالتْ عائشةُ: فبعثنا البعيرَ الذي كُنتُ عليهِ فَوَجَدْنَا العِقْدَ تَحْتَهُ. [طرفه في: ٣٣٤].

٣٦٧٣ ـ حدثنا آدَمُ بنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا أَصْحابي، فَلَو أَنَّ أَحَدَكُمْ أَنْفَقَ مِثلَ أُحُدٍ ذَهَباً، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلا نَصِيفَهُ».

تَابَعَهُ جَرِيرٌ، وَعَبْدُ اللَّهِ بْنُ دَاوُدَ، وَأَبُو مُعَاوِيَةَ، وَمُحَاضِرٌ، عَنِ الأَعْمَشِ.

٣٦٧٤ ـ حدثنا مُحَمَّدُ بْنُ مِسْكِينٍ أَبُو الحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا

٣٦٧٠ـ قوله: (به) أي بسبب قوله وتلاوته ما ذكر (شارح).

٣٦٧٢ـ قوله: (فبعثنا) أي أثرنا.

٣٦٧٣ـ قوله: (النصيف): النصف.

٣٦٧٤ـ قوله: (ووجه) أي توجه أي وجه نفسه وروي بحذف العاطف وروي (خرج وجه ههنا) بإضافة الوجه إلى =

3674- Abu'moosa Al'ash'ari "Allah be pleased with him" reported: I performed ablution in my house and then went out and said: "Today I shall stick to Allah's Apostle "Allah's blessing and peace be upon him" and stay with him all this day of mine (in his service)." I went to the Mosque and asked about The Prophet "Allah's blessing and peace be upon him". They said: "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till The Prophet "Allah's blessing and peace be upon him" finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the middle of the edge of the well of Aris with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said: "Today I will be the gatekeeper of The Prophet." Abu'bakr came and pushed the gate. I asked: "Who is it?" He said: "Abu'bakr."

I told him to wait, went in and said: "O Allah's Apostle! Abu'bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu'bakr: "Come in, and Allah's Apostle "Allah's blessing and peace be upon him" gives you the glad tidings that you will be in Paradise." Abu'bakr entered and sat on the right side of Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well and hung his legs n the well as The Prophet "Allah's blessing and peace be upon him" did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself): "If Allah wants good for so-and-so (My brother) He will bring him here."

Suddenly somebody moved the door. I asked: "Who is it?" He said: " Omar Ibn Al'khattab." I asked him to wait, went to Allah's Apostle, greeted him and said: "Omar Ibn Al'khattab asks the permission to enter." He said: "Admit him, and give him the glad tidings that he will be in Paradise." I went to Omar and said: "Come in, and Allah's Apostle gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said (to myself): "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked: "Who is it?" He replied: "Othman Ibn Affan." I asked him to wait and went to The Prophet "Allah's blessing and peace be upon him" and informed him. He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him: "Come in; Allah's Apostle "Allah's blessing and peace be upon him" gives you the glad tidings of entering Paradise after a calamity that will befall you." Othman then came in and found that the built edge of the well was occupied, so he sat opposite to The Prophet "Allah's blessing and peace be upon him" on the other side. (Sa'eed Ibn Al'musaiyyab told: "I interpreted this (as a symbol of) their graves.")

3675- Anas "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him", Abu'bakr, Omar, and Othman came up (the mountain of) Ohud which quaked with them. The Prophet "Allah's blessing and peace be upon him" said: "Keep firm Ohud. There is on you none but a Prophet, a truly believer and two martyrs."

سُلَيْمَانُ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ قَالَ: أَخْبَرَنِي أَبُو مُوسَى الأَشْعَرِيُّ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ، ثُمَّ خَرَجَ، فَقُلْتُ: لألزمَنَّ رَسُولَ اللَّهِ ﷺ، وَلأَكُونَنَّ مَعَهُ يَوْمِي هاذا، قَالَ: فَجاءَ المَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقالُوا: خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ، أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ البَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حاجَتَهُ فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدلاهُمَا فِي البِئْرِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ البَابِ، فَقُلْتُ: لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ اليَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ البَابَ، فَقُلْتُ: مَنْ هذا؟ فَقالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ، فَقُلْتُ: يا رَسُولَ اللَّهِ، هذا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي القُفِّ، وَدَلَّى رِجْلَيْهِ فِي البِئْرِ كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلانٍ خَيْراً ـ يُرِيدُ أَخَاهُ ـ يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ البَابَ، فَقُلْتُ: مَنْ هاذا؟ فَقالَ: عُمَرُ بْنُ الخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هذا عُمَرُ بْنُ الخَطَّابِ يَسْتَأْذِنُ؟ فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ»، فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي القُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي البِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلانٍ خَيْراً يَأْتِ بِهِ، فَجاءَ إِنْسَانٌ يُحَرِّكُ البَابَ، فَقُلْتُ: مَنْ هذا؟ فَقالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ عَلَى رِسْلِكَ، فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ». فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالجَنَّةِ، عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ القُفَّ قَدْ مُلِىءَ، فَجَلَسَ وُجَاهَهُ مِنَ الشَّقِّ الآخَرِ. قَالَ شَرِيكٌ: قَالَ سَعِيدُ بْنُ المُسَيَّبِ: فَأَوَّلْتُهَا قُبُورَهُمْ.

[الحديث ٣٦٧٤ ـ أطرافه في: ٣٦٩٣، ٣٦٩٥، ٦٢١٦، ٧٠٩٧، ٧٢٦٢].

٣٦٧٥ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُداً، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ، فَقالَ: «اثْبُتْ أُحُدُ، فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ، وَشَهِيدَانِ».

[الحديث ٣٦٧٥ ـ طرفاه في: ٣٦٨٦، ٣٦٩٩].

= الظرف أي جهة كذا كما في الشارح ا هـ. بئر اريس بئر بستان يقرب قباء و(قفها) حافتها.

ـ وروي (على أثره) بفتحتين.

٣٦٧٥ـ قوله: حدثني كذا بالإفراد ولأبي ذرّ حدّثنا قاله الشارح.

ـ قوله: (فرجف) أي اضطرب هزّة طرب لا رجفة غضب.

ـ قوله: (اثبت أحد) أي يا أحد وهو الجبل المعروف بالمدينة.

3676- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "While I was (in a dream) standing at a well, from which I was drawing water, Then both of Abu’bakr and Omar came to me. Abu’bakr took the bucket (from me) and drew one or two buckets (of water) and there was weakness in his drawing of water. May Allah forgive for him his weakness. Then Ibn Al’khattab took it from Abu’bakr, and it turned into a very big one. Indeed, I had never seen such a strong person amongst the people as Omar in drawing water, till the people drank their fill and watered their camels that knelt down there."

3677- Ibn Abbas “Allah be pleased with both” narrated: While I was standing amongst the people who were invoking Allah for Omar Ibn Al’khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said: "May Allah bestow His Mercy on you (O Omar). I always hoped that Allah will keep you with your two companions, for I often heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "I, Abu’bakr and Omar were (somewhere). I, Abu’bakr and Omar did (something). I, Abu’bakr and Omar set out.” So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was Ali Ibn Abu’talib.

3678- Urwa Ibn Az’zubair narrated: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to The Messenger of Allah “Allah’s blessing and peace be upon him”?" He said: "I saw Uqba Ibn Abu’mu'ait coming to The Prophet “Allah’s blessing and peace be upon him” while he was praying. Uqba put his sheet round The Prophet's neck and squeezed it very severely. Abu’bakr came and pulled Uqba away from The Prophet “Allah’s blessing and peace be upon him” and said: "Do you want to kill a man for nothing except that he says: “My Lord is Allah”, and he has brought to you the clear Signs from your Lord?"

٣٦٧٦ ـ حدَّثني أَحْمَدُ بنُ سَعِيدٍ أَبُوعَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَينَمَا أَنَا عَلَى بِئْرٍ أَنْزِعُ مِنْهَا، جَاءَنِي أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَينِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا ابْنُ الخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ، فَاسْتَحَالَتْ فِي يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، فَنَزَعَ حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

قَالَ وَهْبٌ: العَطَنُ مَبْرَكُ الإِبِلِ، يَقُولُ: حَتَّى رَوِيَتِ الإِبِلُ فَأَنَاخَتْ.

[طرفه في: ٣٦٣٣].

٣٦٧٧ ـ حدّثني الوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي الحُسَينِ المَكِّيُّ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنِّي لَوَاقِفٌ فِي قَوْمٍ، فَدَعَوُا اللَّهَ لِعُمَرَ بْنِ الخَطَّابِ، وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: رَحِمَكَ اللَّهُ، إِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيكَ، لأَنِّي كَثِيراً مِمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا، فَالتَفَتُّ، فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

[الحديث ٣٦٧٧ ـ طرفه في: ٣٦٨٥].

٣٦٧٨ ـ حدَّثني مُحَمَّدُ بْنُ يَزِيدَ الكُوفِيُّ: حَدَّثَنَا الوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو عَنْ أَشَدِّ مَا صَنَعَ المُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ، قَالَ: رَأَيتُ عُقْبَةَ بْنَ أَبِي مُعَيطٍ، جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَوَضَعَ رِدَاءَهُ فِي عُنُقِهِ فَخَنَقَهُ بِهِ خَنْقاً شَدِيداً، فَجَاءَ أَبُو بَكْرٍ حَتَّى دَفَعَهُ عَنْهُ، فَقَالَ: أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ، وَقَدْ جَاءَكُمْ بِالبَيِّنَاتِ مِنْ رَبِّكُمْ.

[الحديث ٣٦٧٨ ـ طرفاه في: ٣٨٥٦، ٤٨١٥].

٦ ـ بابُ مَنَاقِبِ عُمَرَ بْنِ الخَطَّابِ، أَبِي حَفْصٍ، القُرَشِيِّ، العَدَوِيِّ، رَضِيَ اللَّهُ عَنْهُ

٣٦٧٩ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ العَزِيزِ المَاجِشُونُ: حَدَّثَنَا مُحَمَّدُ بْنُ

٣٦٧٦ـ قوله: (فأناخت) حق الكلام فأنيخت يقال: أناخ الرجل الجمل قالوا ولا يقال في المطاوع فناخ بل يقال: فبرك وتنوخ وقد يقال: فاستناخ كما في المصباح المنير اهـ.

٣٦٧٧ـ قوله: (فدعوا الله) ولأبي ذر: يدعون الله. قوله: كثيراً مما بزيادة من وللأصيلي كثيراً ما وهو ظاهر اهـ.

ـ قوله: (فإن كنت) وروي وإني كنت.

٣٦٧٨ـ قوله: (خنقاً) بكسر النون وسكونها.

٣٦٧٩ـ قوله: (خشفة) أي صوتاً ليس شديداً وهو حركة وقع القدم (شارح).

[6] The virtues of Omar "Allah be pleased with him"

3679- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, and behold! I saw Ar'rumaisa, Abu'talha's wife. I heard footsteps. I asked: "Who is it?" Somebody said: "It is Bilal." Then I saw a palace in whose courtyard a lady was sitting. I asked: "For whom is this palace?" Somebody replied: "It is for Omar." I intended to enter it and see it, but I thought of your (Omar's) jealousy for women (and did not enter it)." Omar said: "Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my honour being offended by you?"

3680- Abu'huraira "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him", he said: "I saw myself (in a dream) entering Paradise. I saw a lady performing ablution beside a palace. I asked: "For whom is this palace?" Somebody replied: "It is for Omar." I intended to enter it and see it, but I thought of Omar's jealousy for women and went away. Omar wept and said: "O Allah's Apostle! How dare I think of my honour being offended by you?"

3681- Hamza narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw myself drinking (milk). I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to Omar." They (the companions) asked: "What do you interpret it?" He said: "Knowledge."

3682- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself drawing water from a well with a bucket. Abu'bakr came and drew a bucket or two weakly. May Allah forgive him. Then Omar Ibn Al'khattab came and the bucket turned into a very large one in his hands. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عنهما قالَ: قالَ النَّبِيُّ ﷺ: «رَأَيْتُنِي دَخَلْتُ الجَنَّةَ، فإذا أنا بالرُّمَيْصاءِ، امْرَأَةِ أبي طَلْحَةَ، وسَمِعْتُ خَشَفَةً، فَقُلْتُ: مَنْ هذا؟ فَقالَ: هذا بِلالٌ، وَرَأَيْتُ قَصْراً بِفِنائِهِ جارِيَةٌ، فَقُلْتُ لِمَنْ هذا؟ فَقالَ: لِعُمَرَ، فَأَرَدْتُ أَنْ أُدْخِلَهُ فَأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيْرَتَكَ». فَقالَ عُمَرُ: بِأُمِّي وأَبِي يا رَسُولَ اللَّهِ، أَعَلَيْكَ أَغارُ.

[الحديث ٣٦٧٩ ـ طرفاه في: ٥٢٢٦، ٧٠٢٤].

٣٦٨٠ ـ حدّثنا سَعِيدُ بْنُ أبي مَرْيَمَ: أَخْبَرَنا اللَّيْثُ قالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قالَ: «بَيْنَا أَنا نائِمٌ رَأَيْتُنِي فِي الجَنَّةِ، فَإِذا امْرَأَةٌ تَتَوَضَّأُ إِلَى جانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هذا القَصْرُ؟ قالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِراً». فَبَكَى وَقالَ: أَعَلَيْكَ أَغارُ يا رَسُولَ اللَّهِ.

[طرفه في: ٣٢٤٢].

٣٦٨١ ـ حدّثني مُحَمَّدُ بْنُ الصَّلْتِ أَبُو جَعْفَرٍ الكُوفِيُّ: حَدَّثَنا ابْنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي حَمْزَةُ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بَيْنا أَنا نائِمٌ، شَرِبْتُ ـ يَعْنِي اللَّبَنَ ـ حَتَّى أَنْظُرَ إِلَى الرِّيِّ يَجْرِي فِي ظُفُرِي، أَوْ فِي أَظْفارِي، ثُمَّ ناوَلْتُ عُمَرَ». فَقالُوا: فَما أَوَّلْتَهُ؟ قالَ: «العِلْمَ».

[طرفه في: ٨٢].

٣٦٨٢ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنا عُبَيْدُ اللَّهِ قالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ سالِمٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «أُرِيتُ فِي المَنامِ أَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلَى قَلِيبٍ، فَجاءَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ نَزْعاً ضَعِيفاً، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ جاءَ عُمَرُ بْنُ الخَطَّابِ فَاسْتَحالَتْ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً يَفْرِي فَرِيَّهُ، حَتَّى رَوِيَ النَّاسُ وَضَرَبُوا بِعَطَنٍ».

قالَ ابْنُ جُبَيْرٍ: العَبْقَرِيُّ عِتاقُ الزَّرابِيِّ، وَقالَ يَحْيَى: الزَّرابِيُّ الطَّنافِسُ لَها خَمْلٌ رَقِيقٌ، ﴿مَبْثُوثَةٌ﴾ [الغاشية: ١٦]، كَثِيرَةٌ. [طرفه في: ٣٦٣٣].

٣٦٨٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ قالَ: حَدَّثَنِي أَبِي، عَنْ

٣٦٨١ـ قوله: (حتى أنظر) بالرفع مصححاً عليه في الفرع ولأبي ذرّ: أنظر بالنصب (شارح).

٣٦٨٢ـ قوله. (بدلو بكرة) كذا بإسكان الكاف وهي الشابة من الإبل أي الدلو التي يستقى بها وروي بدلو بكرة بتحريك الكاف وهي الخشبة المستديرة التي يعلق فيها الدلو (عتاق الزرابيّ) حسانها وهي الطنافس أي البساط والخمل الأهداب والمبثوثة الكثيرة وهي زيادة من الآية الشريفة ولا يخفى أن تفسيره العبقريّ بما ذكر إنما يلائم ما في سورة الغاشية.

٣٦٨٣ـ قوله. (عالية) بالنصب حال وفي الفرع وأصله بالرفع على الصفة ا هـ (شارح).

3683- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: Omar Ibn Al'khattab asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to see him while some Quraishi women were sitting with him, talking to him, asking him for more expenses, and raising their voices over the voice of Allah's Apostle. When Omar asked for the permission to enter, the women quickly put on their veils. The Messenger of Allah "Allah's blessing and peace be upon him" allowed him to enter and Omar came in while The Messenger of Allah "Allah's blessing and peace be upon him" was smiling. Omar said: "O Allah's Apostle! May Allah always keep you smiling." The Prophet "Allah's blessing and peace be upon him" said: "I was astonished at these women who have been here. as soon as they had heard your voice, they quickly put on their veils. "Omar said: "O Allah's Apostle! You have more right to be feared by them than I." Then Omar addressed the women saying: "O enemies of yourselves! Do you fear me more than you fear The Messenger of Allah "Allah's blessing and peace be upon him"?" They said: "Yes, for you are harsher and sterner than Allah's Apostle." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al'khattab! By he, in Whose Hands my life is! Never does Satan find you going on a way, except that he takes another way other than yours."

3684- Abdullah "Allah be pleased with him" narrated: We have been powerful since Omar embraced Islam.

3685- Ibn Abbas "Allah be pleased with both" narrated: When (the dead body of) Omar was put on his deathbed, the people gathered around him to invoke (Allah) and pray for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder. I found out that he was Ali Ibn Abu'talib. Ali invoked Allah's Mercy for Omar and said: "O Omar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear The Prophet "Allah's blessing and peace be upon him" saying: "I, Abu'bakr and Omar went (somewhere); I, Abu'bakr and Omar entered (somewhere); and I, Abu'bakr and Omar set out.""

3686- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came up the mountain of Ohud, accompanied by Abu'bakr, Omar and Othman. The mountain shook beneath them. The Prophet "Allah's blessing and peace be upon him" hit it with his foot and said: "O Ohud ! Be firm, for on you there is none but a Prophet, a truly believer, and two martyrs."

صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الحَمِيدِ: أَنَّ مُحَمَّدَ بْنَ سَعْدٍ أَخْبَرَهُ: أَنَّ أَبَاهُ قَالَ حدثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّه: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ بْنُ الخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ بْنُ الخَطَّابِ قُمْنَ فَبَادَرْنَ الحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «عَجِبْتُ مِنْ هَؤُلاَءِ اللاَّتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجَابَ». فَقَالَ عُمَرُ: فَأَنْتَ أَحَقُّ أَنْ يَهَبْنَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ عُمَرُ: يَا عَدُوَّاتِ أَنْفُسِهِنَّ أَتَهَبْنَنِي وَلاَ تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: نَعَمْ، أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِيهاً يَا ابْنَ الخَطَّابِ، وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقِيَكَ الشَّيْطَانُ سَالِكاً فَجّاً قَطُّ إِلاَّ سَلَكَ فَجّاً غَيْرَ فَجِّكَ».

[طرفه في: ٣٢٩٤].

٣٦٨٤ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ قَالَ: قَالَ عَبْدُ اللَّهِ: مَا زِلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.

[الحديث ٣٦٨٤ ـ طرفه في: ٣٨٦٣].

٣٦٨٥ ـ حدثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلاَّ رَجُلٌ آخِذٌ مَنْكِبِي، فَإِذَا عَلِيٌّ، فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَحَسِبْتُ: إِنِّي كُنْتُ كَثِيراً أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: «ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

[طرفه في: ٣٦٧٧].

٣٦٨٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، وَكَهْمَسُ بْنُ المِنْهَالِ قَالاَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَعِدَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ فَضَرَبَهُ بِرِجْلِهِ قَالَ: «اثْبُتْ أُحُدُ، فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدَانِ».

[طرفه في: ٣٦٧٥].

= ـ قوله: (إيها) ويروى: إيه والفرق بينهما أن معنى الأول: لا تبتدئنا بحديث ومعنى الثاني: زدنا حديثاً ما كذا في شرح العيني.

٣٦٨٥ـ قوله: (وحسبت) مقحم.

3687- Zaid Ibn Aslam narrated from his father: Ibn Omar asked me about some matters concerning Omar. He said: "Since The Messenger of Allah "Allah's blessing and peace be upon him" died, I have never seen anybody more serious, hard working and generous than Omar Ibn Al'khattab till the end of his life."

3688- Anas "Allah be pleased with him" narrated: A man asked The Prophet "Allah's blessing and peace be upon him" about the (doomed) Hour saying: "When will the Hour be?" The Prophet "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man said: "Nothing, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love." Anas added: We had never been so glad as we were on hearing that saying of The Prophet "Allah's blessing and peace be upon him": "You will be with those whom you love." Therefore, I (Anas) love The Prophet, Abu'bakr and Omar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

3689- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Among the nations before you there used to be some people who were inspired (though they were not prophets). If there is any such persons amongst my followers, it is Omar."

3690- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep released from the wolf. The wolf turned towards the shepherd and said: "Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?" The people said: "Glorified be Allah." The Prophet "Allah's blessing and peace be upon him" said: "But I believe in it and so do Abu'bakr and Omar although Abu'bakr and Omar were not present there (at the place of the event)."

3691- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that.

٣٦٨٧ ـ حدثنا يحيى بن سليمان قال: حدثني ابن وهب قال: حدثني عمر، هو ابن محمد: أن زيد بن أسلم حدثه، عن أبيه قال: سألني ابن عمر عن بعض شأنه ـ يعني عمر ـ فأخبرته، فقال: ما رأيت أحداً قط، بعد رسول الله ﷺ من حين قبض، كان أجد وأجود، حتى انتهى، من عمر بن الخطاب.

٣٦٨٨ ـ حدثنا سليمان بن حرب: حدثنا حماد بن زيد، عن ثابت، عن أنس رضي الله عنه: أن رجلاً سأل النبي ﷺ عن الساعة، فقال: متى الساعة؟ قال: «وماذا أعددت لها؟». قال: لا شيء، إلا أني أحب الله ورسوله ﷺ، فقال: «أنت مع من أحببت». قال أنس: فما فرحنا بشيء فرحنا بقول النبي ﷺ: «أنت مع من أحببت». قال أنس: فأنا أحب النبي ﷺ وأبا بكر وعمر، وأرجو أن أكون معهم بحبي إياهم، وإن لم أعمل بمثل أعمالهم.

[الحديث ٣٦٨٨ ـ أطرافه في: ٦١٦٧، ٦١٧١، ٧١٥٣].

٣٦٨٩ ـ حدثنا يحيى بن قزعة: حدثنا إبراهيم بن سعد، عن أبيه، عن أبي سلمة، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لقد كان فيما قبلكم من الأمم محدثون، فإن يك في أمتي أحد فإنه عمر».

زاد زكرياء بن أبي زائدة، عن سعد، عن أبي سلمة، عن أبي هريرة قال: قال النبي ﷺ: «لقد كان فيمن كان قبلكم من بني إسرائيل رجال يكلمون من غير أن يكونوا أنبياء، فإن يكن من أمتي منهم أحد فعمر».

[طرفه في: ٣٤٦٩].

٣٦٩٠ ـ حدثنا عبد الله بن يوسف: حدثنا الليث: حدثنا عقيل، عن ابن شهاب، عن سعيد بن المسيب وأبي سلمة بن عبد الرحمن قالا: سمعنا أبا هريرة رضي الله عنه يقول: قال رسول الله ﷺ: «بينما راع في غنمه عدا الذئب فأخذ منها شاة، فطلبها حتى استنقذها، فالتفت إليه الذئب، فقال له: من لها يوم السبع ليس لها راع غيري». فقال الناس: سبحان الله، فقال النبي ﷺ: «فإني أومن به وأبو بكر وعمر». وما ثم أبو بكر وعمر.

[طرفه في: ٢٣٢٤]

٣٦٩١ ـ حدثنا يحيى بن بكير: حدثنا الليث، عن عقيل، عن ابن شهاب قال: أخبرني أبو أمامة بن سهل بن حنيف، عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «بينا أنا نائم، رأيت الناس عرضوا علي وعليهم قمص، فمنها ما يبلغ

٣٦٨٧ـ قوله: (حتى انتهى من عمر) أي انتهى الأمر إلى عمر.

٣٦٨٩ـ قوله: كان سيدنا ابن عباس يقرأ وما أرسلنا من قبلك من رسول ولا نبيّ ولا محدّث.

٣٦٩١ـ قوله: (الثدي) بضم المثلثة وكسر الدال المهملة وتشديد التحتية جمع ثدي ولغير أبي ذر الثدي بفتح فسكون على الإفراد اهـ (شارح).

Omar Ibn Al'khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

3692- Al'miswar Ibn Makhrama narrated: When Omar was stabbed, he showed signs of agony. Ibn Abbas, in an attempt to encourage Omar, said to him: "O Commander of The Believers! Never mind what has happened to you, for you have been in the company of The Messenger of Allah "Allah's blessing and peace be upon him" with whom you kept good relations and then parted while he was pleased with you. Then you were in the company of Abu'bakr with whom you kept good relations and then parted (when he died) while he was pleased with you. Then you were in the company of the Muslims with whom you kept good relations; and if you leave them, you will leave them while they are pleased with you." Omar said: "As for what you have said about the company of The Messenger of Allah "Allah's blessing and peace be upon him" and his being pleased with me, it is a favour which Allah did to me; and as for what you have said about the company of Abu'bakr and his being pleased with me, it is a gratitude Allah bestowed upon me. Concerning my impatience, which you see, it is because of you and your companions. By Allah! Had I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I meet Him."

3693- Abu'moosa "Allah be pleased with him" narrated: While I was with The Prophet "Allah's blessing and peace be upon him" in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet "Allah's blessing and peace be upon him" said to me: "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abu'bakr. I informed him of the glad tidings The Prophet "Allah's blessing and peace be upon him" had told; and he praised Allah. Then another man came and asked me to open the gate. The Prophet "Allah's blessing and peace be upon him" said to me: "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was Omar. I informed him of what The Prophet "Allah's blessing and peace be upon him" had told; and he praised Allah. Then another man came and asked me to open the gate. The Prophet "Allah's blessing and peace be upon him" said to me: "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him. " Behold ! It was Othman, whom I informed of what The Messenger of Allah "Allah's blessing and peace be upon him" had told. He praised Allah and said: "I seek for Allah's support."

3694- Abdullah Ibn Hesham narrated: We were with The Prophet "Allah's blessing and peace be upon him" while he was holding Omar Ibn Al'khattab by the hand.

الثَّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ اجْتَرَّهُ». قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

[طرفه في: ٢٣].

٣٦٩٢ ـ حدثنا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: لَمَّا طُعِنَ عُمَرُ جَعَلَ يَأْلَمُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ، وَكَأَنَّهُ يُجَزِّعُهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَلَئِنْ كَانَ ذَاكَ، لَقَدْ صَحِبْتَ رَسُولَ اللَّهِ ﷺ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَهُ وَهُوَ عَنْكَ رَاضٍ، ثُمَّ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَهُ وَهُوَ عَنْكَ رَاضٍ، ثُمَّ صَحِبْتَ صَحَبَتَهُمْ فَأَحْسَنْتَ صُحْبَتَهُمْ، وَلَئِنْ فَارَقْتَهُمْ لَتُفَارِقَنَّهُمْ وَهُمْ عَنْكَ رَاضُونَ، قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَرِضَاهُ، فَإِنَّمَا ذَاكَ مَنٌّ مِنَ اللَّهِ تَعَالَى مَنَّ بِهِ عَلَيَّ، وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ، فَإِنَّمَا ذَاكَ مَنٌّ مِنَ اللَّهِ جَلَّ ذِكْرُهُ مَنَّ بِهِ عَلَيَّ، وَأَمَّا مَا تَرَى مِنْ جَزَعِي، فَهُوَ مِنْ أَجْلِكَ وَأَجْلِ أَصْحَابِكَ، وَاللَّهِ لَوْ أَنَّ لِي طِلَاعَ الْأَرْضِ ذَهَبًا، لَافْتَدَيْتُ بِهِ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ أَرَاهُ.

قَالَ حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: دَخَلْتُ عَلَى عُمَرَ بِهَذَا.

٣٦٩٣ ـ حدثنا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ». فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللَّهَ، ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ». فَفَتَحْتُ لَهُ فَإِذَا هُوَ عُمَرُ، فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ فَحَمِدَ اللَّهَ، ثُمَّ اسْتَفْتَحَ رَجُلٌ، فَقَالَ لِي: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ». فَإِذَا عُثْمَانُ، فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، فَحَمِدَ اللَّهَ، ثُمَّ قَالَ: اللَّهُ الْمُسْتَعَانُ.

[طرفه في: ٣٦٧٤].

٣٦٩٤ ـ حدثنا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ: أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ.

[الحديث ٣٦٩٤ ـ طرفاه في: ٦٢٦٤، ٦٦٣٢].

٣٦٩٢ـ قوله: (كأنه يجزعه) أي يزيل جزعه (شارح).

ـ قوله (ثم صحبت صحبتهم): جمع صاحب والظاهر أصحابهما.

ـ (طلاع الأرض): ملؤها

[7] The virtues of Othman Ibn Affan "Allah be pleased with him"

in this issue, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who dug the well of Rawma, would enter The Paradise.” So, Othman dug it. The Prophet further said: “He, who prepared the difficulty army (which set out for Tabuk), would be admitted in Paradise.” Indeed, it was prepared (at most part) by Othman.

3695- Abu’moosa “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet “Allah’s blessing and peace be upon him” said: "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abu’bakr. Another man came and asked the permission to enter. The Prophet “Allah’s blessing and peace be upon him” said: "Admit him and give him the glad tidings of entering Paradise." Behold! It was Omar. Then another man came and asked the permission to enter. The Prophet “Allah’s blessing and peace be upon him” kept silent for a short while and then said: "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was Othman Ibn Affan. Asim, in another narration, said that The Prophet “Allah’s blessing and peace be upon him” was sitting in a place where there was water, uncovering both his knees or his knee. But when Othman entered, he covered them (or it).

3696- Obaidullah Ibn Adi Ibn Al’khiyar narrated: Al’miswar Ibn Makhrama and Abdur’rahman Ibn Al’aswad Ibn Abdu’yaghuth said (to me): "What prevents you to talk to Othman about his brother Al’walid because people have talked much about him?" So I went to Othman; and when he came out for prayer I said (to him): "I have something to say to you and it is a piece of advice for you." Othman said: "O man, (advice) from you?" (Omar said: I see that he said: "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of Othman came. When I went to him (Othman), Othman asked: "What is your advice?" I replied: "Allah sent Mohammad with the Truth, and revealed the Divine Book (of Qur'an) to him; and you were amongst those who followed Allah and His Apostle. You participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of The Messenger of Allah “Allah’s blessing and peace be upon him” and saw his way. No doubt, the people are talking much about Al’walid." Othman said: "Did you receive your knowledge directly from The Messenger of Allah “Allah’s blessing and peace be upon him”?" I said: "No, but his knowledge reached me as well as it reached (even) a virgin in her seclusion." Othman said: "And then: Allah sent Mohammad with the Truth and I was amongst those who followed Allah and His Apostle. I believed in whatever he (The Prophet) was sent with, and participated in the two migrations as you have said. I enjoyed the company of The Messenger of Allah “Allah’s blessing and peace be upon him” and gave the pledge of allegiance to him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu’bakr and then Omar similarly. Then I was made Caliph. So, don't I have rights similar to theirs?" I said: "Yes." He said: "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the case of Al’walid, Allah willing, I shall deal with him according to what is right." Then he called Ali and ordered him to flog him. However, Ali flogged him (Al’walid) eighty lashes.

٧ ـ بابُ مناقبُ عُثْمانَ بْنِ عفَّانَ، أبي عمرٍو، القُرَشيِّ رضيَ اللَّهُ عنْهُ

وقالَ النَّبيُّ ﷺ «مَنْ يَحْفِرِ بئْرَ رُومةَ فلَهُ الجَنَّةُ». فَحَفرَها عُثْمانُ، وقالَ: «مَنْ جهَّزَ جَيْشَ العُسْرَةِ فلَهُ الجَنَّةُ». فجهَّزَهُ عُثْمانُ.

٣٦٩٥ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسى رضيَ اللَّهُ عنْهُ: أنَّ النَّبيَّ ﷺ دخلَ حائطاً وأمَرَني بحفظِ بابِ الحائطِ، فجاءَ رجُلٌ يستأذِنُ، فقالَ: «ائذَنْ لهُ وَبشِّرهُ بالجنَّةِ». فإذا أبو بكرٍ، ثُمَّ جاءَ آخرُ يستأذِنُ، فقالَ: «ائذَنْ لهُ وبشِّرهُ بالجنَّةِ». فإذا عُمرُ، ثُمَّ جاءَ آخرُ يستأذنُ، فسكتَ هُنيهةً ثُمَّ قالَ: «ائذَنْ لهُ وبشِّرهُ بالجنَّةِ، على بَلوى سَتُصيبُهُ» فإذا عُثْمانُ بْنُ عفَّانَ.

قالَ حَمَّادٌ: وحَدَّثَنَا عاصِمٌ الأحولُ، وعَليُّ بْنُ الحكَمِ: سَمِعا أبَا عُثْمانَ يُحدِّثُ، عَنْ أبي مُوسى بنحوهِ، وزادَ فيهِ عاصِمٌ: أنَّ النَّبيَّ ﷺ كانَ قاعداً في مكانٍ فيهِ ماءٌ، قدِ انكشفَ عَنْ رُكبَتَيْهِ، أوْ رُكبتِهِ، فلَمَّا دخَلَ عُثْمانُ غطَّاهَا.

[طرفه في: ٣٦٧٤]

٣٦٩٦ ـ حدثني أحْمَدُ بْنُ شَبيبِ بْنِ سَعيدٍ قالَ: حَدَّثَني أبي، عَنْ يُونُسَ: قالَ ابْنُ شِهابٍ: أخبرَني عُروةُ: أنَّ عُبيدَ اللهِ بنَ عديِّ بنِ الخيارِ أخبرَهُ: أنَّ المِسْورَ بنَ مخرَمةَ وعبدَ الرَّحمٰنِ بنَ الأسودِ بنِ عبدِ يغوثَ قالا: ما يمنعُكَ أنْ تُكلِّمَ عُثْمانَ لأخيهِ الوليدِ، فقدْ أكْثرَ النَّاسُ فيهِ. فقصدتُ لعُثْمانَ حتَّى خرجَ إلى الصَّلاةِ، قلتُ: إنَّ لي إليكَ حاجةً، وهيَ نصيحةٌ لكَ، قالَ: يا أيُّها المرءُ ـ قالَ معْمَرٌ: أُراهُ قالَ: أعوذُ باللَّهِ منكَ ـ فانصرفتُ، فرجعتُ إليهِمْ إذْ جاءَ رسولُ عُثْمانَ فأتيتُهُ، فقالَ: ما نصيحتُكَ؟ فقُلتُ: إنَّ اللهَ سُبحانهُ بعثَ مُحمَّداً ﷺ بالحقِّ، وأنزلَ عليهِ الكتابَ، وكُنتَ ممَّنِ استجابَ للَّهِ ولرسُولهِ ﷺ، فهاجرْتَ الهجرتَينِ، وصَحِبْتَ رسُولَ اللهِ ﷺ، ورأيتَ هَدْيَهُ، وقدْ أكْثرَ النَّاسُ في شأنِ الوليدِ. قالَ: أدرَكْتَ رسُولَ اللهِ ﷺ؟ قلتُ: لا، ولكنْ خلَصَ إليَّ منْ علمِهِ ما يخلُصُ إلى العذراءِ في سترِها، قالَ: أمَّا بعدُ، فإنَّ اللهَ بعثَ مُحمَّداً ﷺ بالحقِّ، فكنتُ ممَّنِ استجابَ للَّهِ ولرسُولهِ، وآمنتُ بما بعثَ بهِ، وهاجرتُ الهجرتَينِ، كما قلتَ، وصحبتُ رسُولَ اللهِ ﷺ وبايعتُهُ، فواللهِ ما عصيتُهُ ولا غششتُهُ حتَّى توفَّاهُ اللَّهُ، ثُمَّ أبو بكرٍ مثلُهُ، ثُمَّ عُمرُ مثلُهُ، ثُمَّ استُخلِفتُ، أفليسَ لي منَ الحقِّ مثلُ الَّذي لهُمْ؟ قلتُ: بلى، قالَ فما هذهِ الأحاديثُ الَّتي تبلُغُني عنكُمْ؟ أمَّا ما

٣٦٩٦ ـ قوله (الوليد بن عقبة) كان أخا سيدنا عثمان لأمه وكان شارباً سيىء السيرة صلى بالناس الصبح أربعاً ثم التفت إليهم وقال أزيدكم اهـ.

ـ قوله (يا أيها المرء منك): الخ ويحتمل أن يقدر أي أمنك النصيحة ا هـ.

ـ قوله: (ولكن خلص إليَّ) الخ أي وصل إليَّ من خبره ما هو شائع بين الناس غير مكتوم حتى سمعته البنات في خدورهن.

3697- Ibn Omar “Allah be pleased with both” narrated: During the lifetime of The Prophet “Allah’s blessing and peace be upon him” we considered Abu’bakr as unequalled, then Omar, and then Othman (coming next to him in superiority); and then we used not to differentiate between the companions of The Prophet “Allah’s blessing and peace be upon him”.

3698- Othman Ibn Mawhab narrated: an Egyptian came to Ibn Omar "Allah be pleased with both" and asked him: “Do you know that Othman fled away on the day of Ohud?" Ibn Omar said: "Yes." The (Egyptian) man said: "Do you know that Othman was absent on the day of Badr and did not join it?" Ibn Omar said: "Yes." The man said: "Do you know that he failed to attend the pledge of allegiance of (Allah’s) good pleasure and did not witness it (Al'hudaibiya’s pledge of allegiance)?" Ibn Omar said: "Yes." The man said: "Allah is greater!" Ibn Omar said: "Let me explain to you. As for his flight on the day of Ohud, I testify that Allah has excused and forgiven him; as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle "Allah's blessing and peace be upon him" was his wife and she was sick then. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).” As for his absence from the pledge of allegiance with whose men Allah was pleased, had there been any person in Mecca more respectable than Othman (to be sent as a representative), Allah's Apostle "Allah's blessing and peace be upon him" would have sent him instead of him. No doubt, Allah's Apostle "Allah's blessing and peace be upon him" had sent him, and the incident of the pledge of Allegiance of (Allah’s) good pleasure happened after Othman had gone to Mecca. Allah's Apostle "Allah's blessing and peace be upon him" held out his right hand saying: “This is Othman's hand.” He stroke his (other) hand with it saying: “This (pledge of allegiance) is on behalf of Othman.”" Then Ibn Omar said to the man: “Put (these) excuses in mind.”

3699- Anas “Allah be pleased with him” narrated: Once The Prophet “Allah’s blessing and peace be upon him” came up the mountain of Ohud, accompanied by Abu’bakr, Omar and Othman. The mountain trembled underneath them. The Prophet “Allah’s blessing and peace be upon him” said: "O Ohud ! Be quiet." I think that The Prophet “Allah’s blessing and peace be upon him” hit it with his foot, adding: "For upon you there are none but a Prophet, a truly believer and two martyrs."

[8] The story of the pledge of allegiance and electing Othman Ibn Affan (as the caliph)

3700- Amr Ibn Maimun narrated: I saw Omar Ibn Al’khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa Ibn Al’yaman and Othman Ibn Hunaif to whom he said: "What have you done? Do you think that you have imposed more taxation on the land (of Iraq) than it can bear?" They replied: "We have imposed on it what it can bear because of its great yield." Omar again said: "Check whether you have imposed on the land what it can not bear." They said: "No, (we haven't done)."

ذَكرتَ من شأن الوليد، فسنأخذ فيه بالحقِّ إن شاء اللّه. ثمَّ دعا عليًا، فأمره أن يجلده، فجلده ثمانين. [الحديث ٣٦٩٦ ـ طرفاه في: ٣٨٧٢، ٣٩٢٧].

٣٦٩٧ ـ حدثني محمَّد بن حاتم بن بزيغ: حدَّثنا شاذانُ: حدَّثنا عبدُ العزيز بنُ أبي سلمةَ الماجشونُ، عن عُبيد اللّه، عن نافع، عن ابن عُمر رضيَ اللّه عنهُما قال: كُنَّا في زمن النَّبيِّ ﷺ لا نعدلُ بأبي بكر أحداً، ثُمَّ عُمر، ثُمَّ عُثمانَ، ثُمَّ نتركُ أصحابَ النَّبيِّ ﷺ لا نُفاضلُ بينهُم. تابعهُ عبدُ اللّه، عن عبدِ العزيز.

[طرفه في: ٣٦٥٥].

٣٦٩٨ ـ حدثنا مُوسى بنُ إسماعيل: حدَّثنا أبو عوانة: حدَّثنا عُثمانُ، هو ابنُ موهب، قال: جاء رجُلٌ من أهل مصر حجَّ البيت فرأى قوماً جُلوساً، فقال: من هؤلاء القومُ؟ قال: هؤلاء قُريش، قال: فمن الشيخُ فيهم؟ قالوا: عبدُ اللّه بنُ عُمر، قال: يا ابن عُمر، إنِّي سائلك عن شيء فحدِّثني، هل تعلم أنَّ عُثمان فرَّ يوم أُحُد؟ قال: نعم. فقال: تعلمُ أنَّه تغيَّب عن بدر ولم يشهدْ؟ قال: نعم. قال: تعلمُ أنَّه تغيَّب عن بيعة الرِّضوان فلم يشهدها؟ قال: نعم. قال: اللّه أكبر. قال ابن عُمر: تعال أُبيِّن لك، أمَّا فرارُه يوم أُحُد، فأشهد أنَّ اللّه عفا عنه وغفر له، وأمَّا تغيُّبُه عن بدر فإنَّه كانت تحته بنتُ رسول اللّه ﷺ وكانت مريضةً، فقال له رسولُ اللّه ﷺ: «إنَّ لك أجر رجُل ممَّن شهد بدراً وسهمهُ». وأمَّا تغيُّبُهُ عن بيعة الرِّضوان، فلو كان أحدٌ أعزَّ ببطن مكَّة من عُثمان لبعثهُ مكانهُ، فبعث رسولُ اللّه ﷺ عُثمان، وكانت بيعةُ الرِّضوان بعدما ذهب عُثمانُ إلى مكة، فقال رسولُ اللّه ﷺ بيده اليُمنى «هذه يدُ عُثمان» فضرب بها على يده، فقال: «هذه لعُثمان». فقال له ابنُ عُمر: اذهب بها الآن معك.

[طرفه في: ٣١٣٠].

٣٦٩٩ ـ حدثنا مُسدَّدٌ: حدَّثنا يحيى، عن سعيد، عن قتادة: أنَّ أنساً رضيَ اللّهُ عنهُ حدَّثهُم قال: صعد النَّبيُّ ﷺ أُحُداً، ومعهُ أبو بكر وعُمرُ وعُثمانُ، فرجف، وقال: «اسكُن أُحُدُ ـ أظُنُّهُ: ضربهُ برجله ـ فليس عليك إلا نبيٌّ وصدِّيقٌ، وشهيدان».

٨ ـ بابُ قصَّةِ البيعة، والاتِّفاقُ على عُثمان بن عفَّان رضي اللّهُ عنهُ

[طرفه في: ٣٦٧٥].

٣٧٠٠ ـ حدثنا مُوسى بنُ إسماعيل: حدَّثنا أبو عوانة، عن حُصين، عن عمرو بن ميمون قال: رأيتُ عُمر بن الخطَّاب رضي اللّه عنهُ قبل أن يُصاب بأيَّام بالمدينة، وقف على حُذيفة بن اليمان وعُثمان بن حُنيف قال: كيف فعلتُما، أتخافان أن تكُونا قد حمَّلتُما الأرض

٣٦٩٧ ـ قوله (الماجشون) بضم النون صفة لعبد العزيز وبكسرها صفة لأبي سلمة كما في الشارح.

٣٧٠٠ ـ قوله (الصنع) بفتحتين الصانع الحاذق في صناعته اهـ (شارح).

Omar added: "If Allah keeps me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). On the day he was stabbed, I was standing and there was nobody between me and him (Omar) except Abdullah Ibn Abbas. Whenever Omar passed between the two rows, he would say: "Stand in straight lines."

Whenever he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite The Sura of Yusuf or The Sura of The Bees "An'nahl" or so in the first rak'a so that the people may have the time to Join the prayer. As soon as he had said Takbir, I heard him saying: "The dog has killed or eaten me" at the time he (the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself. Omar held the hand of Abdur'rahman Ibn Awf to lead the prayer.

Those who were standing by the side of Omar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, except that they lost the voice of Omar. They were saying: " Glorified be Allah! Glorified be Allah!" Abdur'rahman Ibn Awf led the people in a short prayer. When they finished the prayer, Omar said: "O Ibn Abbas! Find out who attacked me." Ibn Abbas kept on looking here and there for a short time and came to say: "The slave of Al'mogheera." On that Omar said: "The craftsman?" Ibn Abbas said: "Yes." Omar said: "May Allah curse him. I did not treat him unjustly. All the Praises be to Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) loved to have more non-Arab infidels in Medina." Al'abbas had the greatest number of slaves. Ibn Abbas said to Omar: "If you wish, we will do." He meant: "If you wish we will kill them." Omar said: "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours."

Then Omar was carried to his house, and we went along with him. The people were as if they had never suffered a calamity before. Some said: "Do not worry (he will be Alright soon)." Some said: "We are afraid (that he will die)." Then an infusion of dates was brought to him, which he drank but it came out (of the wound) of his belly. Then milk was brought to him, which he drank, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying: "O Commander of The Believers! Receive the glad tidings from Allah in view of your company with The Messenger of Allah "Allah's blessing and peace be upon him" and your superiority in Islam, which you know. Then you became the ruler (Caliph) and you ruled with justice; and finally you have been martyred." Omar said: "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. Omar said: "Call the young man back to me." (When he came back) Omar said: "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." Omar further said: "O Abdullah Ibn Omar! See how much I owe others." When the debt was checked, it amounted to approximately eighty-six thousand. Omar said: "If the property of Omar's family covers the debt, then pay the debt thereof; otherwise request it from Banu'adi Ibn Ka'b. But if that too is not sufficient, ask for it from Quraish tribe, and not from anyone else, and pay this debt on my behalf."

Omar then said (to Abdullah): "Go to A'isha (the mother of the believers) and say: "Omar is greeting you. But don't say "The Commander of The Believers" because today I am not the Commander of The Believers. Say: "Omar Ibn Al'khattab asks the permission to be buried with his two companions (The Prophet "Allah's blessing and peace be upon him" and Abu'bakr)." Abdullah greeted A'isha and asked for the permission to enter; and then he entered where he found her sitting as weeping. He said to her: "Omar Ibn Al'khattab is greeting you, and asking

مَا لاَ تُطِيقُ؟ قَالاَ: حَمَّلْنَاهَا أَمْراً هِيَ لَهُ مُطِيقَةٌ، مَا فِيهَا كَبِيرُ فَضْلٍ. قَالَ: انْظُرَا أَنْ تَكُونَا حَمَّلْتُمَا الأَرْضَ مَا لاَ تُطِيقُ، قَالَ: قَالاَ: لاَ، فَقَالَ عُمَرُ: لَئِنْ سَلَّمَنِي اللَّهُ، لأَدَعَنَّ أَرَامِلَ أَهْلِ العِرَاقِ لاَ يَحْتَجْنَ إِلَى رَجُلٍ بَعْدِي أَبَداً، قَالَ: فَمَا أَتَتْ عَلَيْهِ إِلاَّ رَابِعَةٌ حَتَّى أُصِيبَ، قَالَ إِنِّي لَقَائِمٌ مَا بَيْنِي وَبَيْنَهُ إِلاَّ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ غَدَاةَ أُصِيبَ، وَكَانَ إِذَا مَرَّ بَيْنَ الصَّفَّيْنِ قَالَ: اسْتَوُوا، حَتَّى إِذَا لَمْ يَرَ فِيهِنَّ خَلَلاً تَقَدَّمَ فَكَبَّرَ، وَرُبَّمَا قَرَأَ سُورَةَ يُوسُفَ أَوِ النَّحْلَ أَوْ نَحْوَ ذَلِكَ فِي الرَّكْعَةِ الأُولَى حَتَّى يَجْتَمِعَ النَّاسُ، فَمَا هُوَ إِلاَّ أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ: قَتَلَنِي ـ أَوْ أَكَلَنِي ـ الكَلْبُ، حِينَ طَعَنَهُ، فَطَارَ العِلْجُ بِسِكِّينٍ ذَاتِ طَرَفَيْنِ، لاَ يَمُرُّ عَلَى أَحَدٍ يَمِيناً وَلاَ شِمَالاً إِلاَّ طَعَنَهُ، حَتَّى طَعَنَ ثَلاَثَةَ عَشَرَ رَجُلاً، مَاتَ مِنْهُمْ سَبْعَةٌ، فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ المُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْنُساً، فَلَمَّا ظَنَّ العِلْجُ أَنَّهُ مَأْخُوذٌ نَحَرَ نَفْسَهُ، وَتَنَاوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ، فَقَدْ رَأَى الَّذِي أَرَى، وَأَمَّا نَوَاحِي المَسْجِدِ فَإِنَّهُمْ لاَ يَدْرُونَ، غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ، وَهُمْ يَقُولُونَ: سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ، فَصَلَّى بِهِمْ عَبْدُ الرَّحْمٰنِ صَلاَةً خَفِيفَةً، فَلَمَّا انْصَرَفُوا قَالَ: يَا ابْنَ عَبَّاسٍ، انْظُرْ مَنْ قَتَلَنِي، فَجَالَ سَاعَةً ثُمَّ جَاءَ، فَقَالَ: غُلاَمُ المُغِيرَةِ، قَالَ: الصَّنَعُ؟ قَالَ: نَعَمْ، قَالَ: قَاتَلَهُ اللَّهُ، لَقَدْ أَمَرْتُ بِهِ مَعْرُوفاً، الحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ يَدَّعِي الإِسْلاَمَ، قَدْ كُنْتَ أَنْتَ وَأَبُوكَ تُحِبَّانِ أَنْ تَكْثُرَ العُلُوجُ بِالمَدِينَةِ ـ وَكَانَ أَكْثَرَهُمْ رَقِيقاً ـ فَقَالَ: إِنْ شِئْتَ فَعَلْتُ، أَيْ: إِنْ شِئْتَ قَتَلْنَا؟ قَالَ: كَذَبْتَ، بَعْدَ مَا تَكَلَّمُوا بِلِسَانِكُمْ، وَصَلَّوْا قِبْلَتَكُمْ، وَحَجُّوا حَجَّكُمْ. فَاحْتُمِلَ إِلَى بَيْتِهِ، فَانْطَلَقْنَا مَعَهُ، وَكَأَنَّ النَّاسَ لَمْ تُصِبْهُمْ مُصِيبَةٌ قَبْلَ يَوْمَئِذٍ، فَقَائِلٌ يَقُولُ: لاَ بَأْسَ، وَقَائِلٌ يَقُولُ: أَخَافُ عَلَيْهِ، فَأُتِيَ بِنَبِيذٍ فَشَرِبَهُ، فَخَرَجَ مِنْ جَوْفِهِ، ثُمَّ أُتِيَ بِلَبَنٍ فَشَرِبَهُ، فَخَرَجَ مِنْ جُرْحِهِ، فَعَلِمُوا أَنَّهُ مَيِّتٌ، فَدَخَلْنَا عَلَيْهِ، وَجَاءَ النَّاسُ، يُثْنُونَ عَلَيْهِ، وَجَاءَ رَجُلٌ شَابٌّ فَقَالَ: أَبْشِرْ يَا أَمِيرَ المُؤْمِنِينَ بِبُشْرَى اللَّهِ لَكَ، مِنْ صُحْبَةِ رَسُولِ اللَّهِ ﷺ، وَقَدَمٍ فِي الإِسْلاَمِ مَا قَدْ عَلِمْتَ، ثُمَّ وَلِيتَ فَعَدَلْتَ، ثُمَّ شَهَادَةٌ، قَالَ: وَدِدْتُ أَنَّ ذَلِكَ كَفَافٌ لاَ عَلَيَّ وَلاَ لِي، فَلَمَّا أَدْبَرَ إِذَا إِزَارُهُ يَمَسُّ الأَرْضَ، قَالَ: رُدُّوا عَلَيَّ الغُلاَمَ، قَالَ: ابْنَ أَخِي ارْفَعْ ثَوْبَكَ، فَإِنَّهُ أَبْقَى لِثَوْبِكَ، وَأَتْقَى لِرَبِّكَ. يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، انْظُرْ مَا عَلَيَّ مِنَ الدَّيْنِ، فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةً وَثَمَانِينَ أَلْفاً أَوْ نَحْوَهُ، قَالَ: إِنْ وَفَى لَهُ مَالُ آلِ عُمَرَ فَأَدِّهِ مِنْ أَمْوَالِهِمْ، وَإِلاَّ فَسَلْ فِي بَنِي عَدِيِّ بْنِ كَعْبٍ، فَإِنْ لَمْ تَفِ أَمْوَالُهُمْ فَسَلْ فِي قُرَيْشٍ، وَلاَ تَعْدُهُمْ إِلَى غَيْرِهِمْ، فَأَدِّ عَنِّي هَذَا المَالَ. انْطَلِقْ إِلَى عَائِشَةَ أُمِّ المُؤْمِنِينَ، فَقُلْ: يَقْرَأُ عَلَيْكِ عُمَرُ السَّلاَمَ، وَلاَ تَقُلْ أَمِيرُ المُؤْمِنِينَ، فَإِنِّي لَسْتُ اليَوْمَ لِلْمُؤْمِنِينَ أَمِيراً، وَقُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ. فَسَلَّمَ وَاسْتَأْذَنَ، ثُمَّ

ـ قوله: (قتلنا) أي من المدينة من العلوج =

ـ قوله: (وقدم) بفتح القاف أي فضل ولأبي ذر وقدم بكسر القاف أي سبق (شارح)

ـ قوله: (ابن أخي) أي يا ابن أخي. =

The permission to be buried with his two companions." She said: "I had the idea of having this place for me, but today I prefer Omar to me." When he returned it was said (to Omar): "Abdullah Ibn Omar has come." Omar said: "Make me sit up." Somebody supported him against his body and Omar asked (Abdullah): "What news do you have?" He said: "O Commander of The Believers! It is as you wish. She has given the permission." Omar said: "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, greet A'isha and say: "Omar Ibn Al'khattab asks the permission (to be buried with The Prophet "Allah's blessing and peace be upon him"); and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of Muslims."

Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to Omar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to Omar): "O Commander of The Believers! Appoint a successor." Omar said: "I do not find anyone more suitable for the job than the following persons or group with whom The Messenger of Allah "Allah's blessing and peace be upon him" had been pleased before he died." Then Omar mentioned Ali, Othman, Az'zubair, Talha, Sa'd and Abdur'rahman. He said: "Abdullah Ibn Omar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." Omar added: "I recommend that my successor has to take care of the early emigrants, to know their rights and protect their honour and sacred things. I also recommend that he should be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Amsar), since they are the protectors of Islam and the source of wealth as well as the source of annoyance to the enemy. I also recommend that nothing should be taken from them except from their surplus with their consent. I also recommend that he (the successor) should do good to the Arab Bedouin, as they are the origin of the Arabs and the material of Islam. He should take from what is inferior amongst their properties and distribute that amongst the poor from them. I also recommend him concerning those under Allah's and His Apostle's protection: i.e. to fulfil their contracts, to fight for them, and not to overburden them with what is beyond their ability." So when Omar expired, we carried him out and set out walking. Abdullah Ibn Omar greeted (A'isha) and said: "Omar Ibn Al'khattab asks for the permission." A'isha said: "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (nominated by Omar) held a meeting. Then Abdur'rahman said: " Reduce the candidates for regime to three of you." Az'zubair said: "I give up my right to Ali." Talha said: "I give up my right to Othman." Sa'd said: "I give up my right to Abdur'rahman Ibn Awf."

دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةً تَبْكِي، فَقَالَ: يَقْرَأُ عَلَيْكِ عُمَرُ بْنُ الخَطَّابِ السَّلاَمَ، وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ فَقَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلأُوثِرَنَّ بِهِ اليَوْمَ عَلَى نَفْسِي، فَلَمَّا أَقْبَلَ، قِيلَ: هذا عَبْدُ اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ، قَالَ ارْفَعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ، فَقَالَ: ما لَدَيْكَ؟ قَالَ: الَّذِي تُحِبُّ يَا أَمِيرَ المُؤْمِنِينَ أَذِنَتْ، قَالَ الحَمْدُ لِلَّهِ، مَا كَانَ مِنْ شَيْءٍ أَهَمُّ إِلَيَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَاحْمِلُونِي، ثُمَّ سَلِّمْ، فَقُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الخَطَّابِ، فَإِنْ أَذِنَتْ لِي فَأَدْخِلُونِي، وَإِنْ رَدَّتْنِي رُدُّونِي إِلَى مَقَابِرِ المُسْلِمِينَ.

وَجَاءَتْ أُمُّ المُؤْمِنِينَ حَفْصَةُ وَالنِّسَاءُ تَسِيرُ مَعَهَا، فَلَمَّا رَأَيْنَاهَا قُمْنَا، فَوَلَجَتْ عَلَيْهِ، فَبَكَتْ عِنْدَهُ سَاعَةً، وَاسْتَأْذَنَ الرِّجَالُ، فَوَلَجَتْ دَاخِلاً لَهُمْ، فَسَمِعْنَا بُكَاءَهَا مِنَ الدَّاخِلِ، فَقَالُوا: أَوْصِ يَا أَمِيرَ المُؤْمِنِينَ، اسْتَخْلِفْ، قَالَ: مَا أَجِدُ أَحَقَّ بِهذا الأَمْرِ مِنْ هؤُلاَءِ النَّفَرِ، أَوِ الرَّهْطِ، الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، فَسَمَّى عَلِيّاً وَعُثْمانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْداً وَعَبْدَ الرَّحْمٰنِ، وَقَالَ: يَشْهَدُكُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَلَيْسَ لَهُ مِنَ الأَمْرِ شَيْءٌ ـ كَهَيْئَةِ التَّعْزِيَةِ لَهُ ـ فَإِنْ أَصَابَتِ الإِمْرَةُ سَعْداً فَهُوَ ذَاكَ، وَإِلاَّ فَلْيَسْتَعِنْ بِهِ أَيُّكُمْ ما أُمِّرَ، فَإِنِّي لَمْ أَعْزِلْهُ عَنْ عَجْزٍ وَلاَ خِيَانَةٍ.

وَقَالَ: أُوصِي الخَلِيفَةَ مِنْ بَعْدِي، بِالمُهَاجِرِينَ الأَوَّلِينَ، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَيَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيهِ بِالأَنْصَارِ خَيْراً، الَّذِينَ تَبَوَّؤُا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ، أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ، وَأَنْ يُعْفَى عَنْ مُسِيئِهِمْ، وَأُوصِيهِ بِأَهْلِ الأَمْصَارِ خَيْراً، فَإِنَّهُمْ رِدْءُ الإِسْلاَمِ، وَجُبَاةُ المَالِ، وَغَيْظُ العَدُوِّ، وَأَنْ لاَ يُؤْخَذَ مِنْهُمْ إِلاَّ فَضْلُهُمْ عَنْ رِضَاهُمْ. وَأُوصِيهِ بِالأَعْرَابِ خَيْراً، فَإِنَّهُمْ أَصْلُ العَرَبِ، وَمَادَّةُ الإِسْلاَمِ، أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ، وَيُرَدَّ عَلَى فُقَرَائِهِمْ، وَأُوصِيهِ بِذِمَّةِ اللَّهِ تَعَالَى، وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلاَ يُكَلَّفُوا إِلاَّ طَاقَتَهُمْ.

فَلَمَّا قُبِضَ خَرَجْنَا بِهِ، فَانْطَلَقْنَا نَمْشِي، فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: يَسْتَأْذِنُ عُمَرُ بْنُ الخَطَّابِ قَالَتْ: أَدْخِلُوهُ، فَأُدْخِلَ، فَوُضِعَ هُنَالِكَ مَعَ صَاحِبَيْهِ، فَلَمَّا فُرِغَ مِنْ دَفْنِهِ اجْتَمَعَ هؤُلاَءِ الرَّهْطُ، فَقَالَ عَبْدُ الرَّحْمنِ: اجْعَلُوا أَمْرَكُمْ إِلَى ثَلاَثَةٍ مِنْكُمْ، فَقَالَ الزُّبَيْرُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ، فَقَالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمانَ، وَقَالَ سَعْدٌ: قَدْ جَعَلْتُ أَمْرِي إِلَى

= ـ قوله: (داخلاً) أي مدخلاً لأهلها وسقط لفظ لهم في بعض الروايات.

ـ قوله: (يشهدكم) بسكون الدال وضمها أي يحضركم (شارح).

ـ قوله: (كهيئة التعزية له) أي كهيئة التصبير له عن طلب الخلافة.

ـ الإمرة وفي نسخة أخرى الإمارة.

ـ قوله: (من حواشي أموالهم) أي التي ليست بخيار.

ـ قوله: (من ورائهم) أي إذا قصدهم عدو لهم. =

Abdur'rahman then said (to both of Othman and Ali): "Now any of you could give up his right of candidacy to whom he may choose as the better of you two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (Othman and Ali) kept silent. Abdur'rahman said: "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said: "Yes." So Abdur'rahman took the hand of one of them (Ali) and said: "You are related to The Messenger of Allah "Allah's blessing and peace be upon him" and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select Othman as a ruler you will listen to and obey him." Then he took the other (Othman) aside and said the same to him. When Abdur'rahman secured (their agreement to) this covenant, he said: "O Othman! Raise your hand." In this way, he (Abdur'rahman) gave him (Othman) the pledge of allegiance, followed by Ali who gave him the pledge of allegiance, and then all the (Medina) people gave him the pledge of allegiance.

[9] The virtues of Ali Ibn Abu'talib "Allah be pleased with him"

Omar told: The Messenger of Allah "Allah's blessing and peace be upon him" died while he was pleased with him (Ali)."

3701- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tomorrow I will give the flag to a man with whose leadership Allah will grant (Muslims) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to The Messenger of Allah "Allah's blessing and peace be upon him" and every one of them hoped that he would be given the flag. The Prophet "Allah's blessing and peace be upon him" said: "Where is Ali Ibn Abu'talib?" The people replied: "He is suffering from eye trouble, O Allah's Apostle." He said: "Send for him and bring him to me." So when Ali came, The Prophet "Allah's blessing and peace be upon him" spat in his eyes and invoked good on him, with the result that he became alright as if he had no ailment. The Prophet "Allah's blessing and peace be upon him" then gave him the flag. Ali said: "O Allah's Apostle! Shall I fight them till they become like us?" The Prophet "Allah's blessing and peace be upon him" said: "Proceed to them steadily till you approach near to them. Then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them. However, by Allah, if one man is guided on the right path (by being converted to Islam) through you, it would be better for you than red camels."

3702- Salama narrated: Ali happened to stay behind The Prophet "Allah's blessing and peace be upon him" during the holy battle of Khaibar for he had eye trouble. Then he said: "How could I remain behind Allah's Apostle?" So Ali set out following The Prophet "Allah's blessing and peace be upon him". When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, The Messenger of Allah "Allah's blessing and peace be upon him" said: "I will give the flag to a man", or "tomorrow a man whom Allah and His Apostle love, or a man who loves Allah and His Apostle will take the flag; under whose leadership Allah will grant victory." Suddenly came Ali whom we did not expect. The people said: "This is Ali." He was given the flag by The Messenger of Allah "Allah's blessing and peace be upon him"; and under whose leadership, Allah granted victory.

عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، فَقَالَ عَبْدُ الرَّحْمٰنِ: أَيُّكُمَا تَبَرَّأَ مِنْ هذا الأَمْرِ فَنَجْعَلُهُ إِلَيهِ وَاللَّهُ عَلَيهِ وَالإِسْلَامُ، لَيَنْظُرَنَّ أَفضَلَهُمْ في نَفسِهِ؟ فَأُسكِتَ الشَّيخانِ، فَقَالَ عَبْدُ الرَّحْمٰنِ: أَفَتَجْعَلُونَهُ إِلَيَّ وَاللَّهُ عَلَيَّ أَنْ لا آلُو عَنْ أَفْضَلِكُمْ؟ قالا: نَعَمْ، فَأَخَذَ بِيَدِ أَحَدِهِما فَقالَ: لكَ قَرابَةٌ مِنْ رَسُولِ اللَّهِ ﷺ وَالقَدَمُ في الإِسْلامِ ما قَد عَلِمْتَ، فَاللَّهُ عَلَيكَ لَئِنْ أَمَّرْتُكَ لَتَعْدِلَنَّ وَلَئِنْ أَمَّرْتُ عُثْمانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ، ثُمَّ خَلا بِالآخَرِ فَقالَ لَهُ مِثْلَ ذلكَ. فَلَمَّا أَخَذَ المِيثاقَ قالَ: ارْفَعْ يَدَكَ يا عُثْمانُ، فَبايَعَهُ، فَبايَعَ لَهُ عَلِيٌّ، وَوَلَجَ أَهْلُ الدَّارِ فَبايَعُوهُ.

[طرفه في: ١٣٩٢].

٩ ـ بابُ مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ القُرَشِيِّ الْهَاشِمِيِّ، أَبِي الحَسَنِ رَضِيَ اللَّهُ عَنْهُ

وَقالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنا مِنكَ».

وَقالَ عُمَرُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُ راضٍ.

٣٧٠١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفتَحُ اللَّهُ عَلَى يَدَيهِ». قالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقالَ: «أَينَ عَلِيُّ بْنُ أَبِي طَالِبٍ». فَقالُوا: يَشْتَكِي عَيْنَيهِ يا رَسُولَ اللَّهِ، قالَ: «فَأَرْسِلُوا إِلَيهِ فَأْتُونِي بِهِ». فَلَمَّا جاءَ بَصَقَ في عَينَيهِ، وَدَعا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطاهُ الرَّايَةَ، فَقالَ عَلِيٌّ: يا رَسُولَ اللَّهِ، أُقاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِساحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلامِ، وَأَخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِداً، خَيرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[طرفه في: ٢٩٤٢].

٣٧٠٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ قالَ: كانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيبَرَ، وَكانَ بِهِ رَمَدٌ، فَقالَ: أَنا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كانَ مَساءُ اللَّيلَةِ الَّتِي فَتَحَهَا اللَّهُ في صَبَاحِهَا، قالَ رَسُولُ اللَّهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ ـ أَوْ لَيَأْخُذَنَّ الرَّايَةَ ـ غَداً رَجُلاً يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قالَ: يُحِبُّ اللَّهَ

= ـ قوله: (والله عليه) أي رقيب عليه وكذا الإسلام.

ـ قوله: (فأسكت الشيخان) عثمان وعليّ كأن مسكتاً أسكتهما وروي: فأسكتا بالبناء للفاعل يقال: أسكت الرجل إذا صار ساكتاً.

ـ قوله: (والقدم) بفتح القاف ولأبي ذر بكسرها (شارح).

٣٧٠١ـ قوله: (يدوكون): يخوضون.

٣٧٠٢ـ قوله: (رجلاً) بالنصب مفعول لأعطين ولأبي ذر عن الكشميهني رجل بالرفع على الفاعلية (شارح).

3703- Abu'hazim narrated: A man came to Sahl Ibn Sa'd and said: "This is so-and-so (Marwan, the Governor of Medina). He is calling Ali bad names near the pulpit." Sahl asked: "What is he saying?" He (the man) replied: "He calls him Abu'turab (father of dust)." Sahl laughed and said: "By Allah, none but The Prophet "Allah's blessing and peace be upon him" called him by this name than which no name was dearer to Ali." So I asked Sahl to tell me more, saying: "O Abu'abbas! How (was this name given to Ali)?" Sahl said: "Ali went to Fatima and then came out and slept in the Mosque. The Prophet "Allah's blessing and peace be upon him" asked Fatima: "Where is your cousin?" She said: "In the Mosque." The Prophet "Allah's blessing and peace be upon him" went to him and found that his (Ali's) garment had slipped of his back and dust had soiled his back. The Prophet "Allah's blessing and peace be upon him" started wiping the dust off his back and said twice: "Get up O Abu'turab (father of dust)!"

3704- Sa'd Ibn Obaida narrated: A man (Nafi Ibn Al'azraq) came to Ibn Omar and asked about Othman whose good deeds Ibn Omar mentioned and said to the questioner: "Perhaps these facts disturb you?" The other said: "Yes." Ibn Omar said: "May Allah stick your nose in the dust (degrade you)!" Then the man asked him about Ali. Ibn Omar mentioned his good deeds and said: "It is all true, and that is his house in the midst of the houses of The Prophet "Allah's blessing and peace be upon him". Perhaps these facts hurt you?" The questioner said: "Yes." Ibn Omar said: "May Allah stick your nose in the dust (degrade you or make you do things unwillingly)! Go away and do whatever you can against me."

3705- Ibn Abu'laila narrated from Ali "Allah be pleased with him": Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to The Prophet to whom she came; but she did not find him at home. A'isha was present there whom she told (of her desire for a servant). When The Prophet "Allah's blessing and peace be upon him" came. A'isha informed him about Fatima's visit. Ali added: "So The Prophet "Allah's blessing and peace be upon him" came to us, after we had gone to our bed. I wanted to get up but The Prophet "Allah's blessing and peace be upon him" said: "Remain at your place." Then he sat down between us till I found the coolness of his feet on my chest. Then he said: "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say: "Allah is greater" thirty-four times, "Glorified be Allah"

وَرَسُولَهُ، يَفتحُ اللَّهُ عَلَيهِ» فَإِذَا نَحنُ بِعَلِيٍّ، وَما نَرجُوهُ، فَقَالوا: هذا عَلِيٌّ، فَأَعطَاه رَسُولُ اللَّهِ ﷺ، فَفتَحَ اللَّهُ عَلَيهِ. [طرفه في: ٢٩٧٥].

٣٧٠٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبي حازم، عَنْ أَبيه: أَنَّ رَجُلاً جاءَ إلى سَهْلِ بْنِ سَعْدٍ فَقَالَ: هذا فُلانٌ، لأَمِيرِ المَدِينَةِ، يَدْعُو عَلِيّاً عِنْدَ المِنْبَرِ، قال: فَيَقُولُ: ماذَا؟ قالَ: يَقُولُ لَهُ: أَبُو تُرَابٍ، فَضَحِكَ. قالَ: وَاللَّهِ ما سَمَّاهُ إلاّ النَّبِيُّ ﷺ، وَما كانَ لَهُ اسْمٌ أَحَبَّ إِلَيهِ مِنْهُ، فَاسْتَطْعَمْتُ الحَدِيثَ سَهْلاً، وَقُلتُ: يَا أَبَا عَبَّاسٍ، كَيفَ؟ قالَ: دَخَلَ عَلِيٌّ عَلَى فاطِمَةَ ثُمَّ خَرَجَ، فَاضْطَجَعَ في المَسْجِدِ، فَقالَ النَّبِيُّ ﷺ: «أَيْنَ ابْنُ عَمِّكِ» قالَتْ: في المَسْجِدِ، فَخَرَجَ إِلَيهِ، فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ، وَخَلَصَ التُّرَابُ إِلَى ظَهْرِهِ، فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ، فَيَقُولُ: «اجْلِسْ يَا أَبَا تُرَابٍ». مَرَّتَينِ.

[طرفه في: ٤٤١].

٣٧٠٤ ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حسَينٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنْ سَعْدِ ابْنِ عُبَيدَةَ قالَ: جاءَ رَجُلٌ إِلى ابْنِ عُمَرَ، فَسَأَلَهُ عَنْ عُثمانَ، فَذَكَرَ عَنْ مَحاسِنِ عَمَلِهِ، قالَ: لَعَلَّ ذَاكَ يَسُوؤُكَ؟ قالَ: نَعَمْ، قالَ: فَأَرْغَمَ اللَّهُ بِأَنفِكَ، ثُمَّ سَأَلَهُ عَنْ عَلِيٍّ فَذَكَرَ مَحاسِنَ عَمَلِهِ، قالَ: هُوَ ذَاكَ بَيتُهُ، أَوْسَطُ بُيُوتِ النَّبِيِّ ﷺ، ثُمَّ قالَ: لَعَلَّ ذَاكَ يَسُوؤُكَ؟ قالَ: أَجَلْ، قالَ: فَأَرْغَمَ اللَّهُ بِأَنفِكَ، انْطَلِقْ فاجْهَدْ عَلَيَّ جَهْدَكَ.

[طرفه في: ٣١٣٠].

٣٧٠٥ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ ابْنَ أَبي لَيلَى قالَ: حَدَّثَنَا عَلِيٌّ: أَنَّ فاطِمَةَ عَلَيهَا السَّلامُ شَكَتْ ما تَلقَى مِنْ أَثَرِ الرَّحا، فَأَتَى النَّبِيَّ ﷺ سَبْيٌ، فَانْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عائِشَةُ بِمَجِيءِ فاطِمَةَ، فَجاءَ النَّبِيُّ ﷺ إِلَينَا وَقَدْ أَخَذْنَا مَضاجِعَنا، فَذَهَبْتُ لأَقُومَ، فَقالَ: «عَلى مَكانِكُما». فَقَعَدَ بَينَنا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيهِ عَلى صَدْرِي، وَقالَ: «أَلا أُعَلِّمُكُما خَيراً مِمَّا سَأَلْتُمانِي، إِذَا أَخَذْتُما مَضاجِعَكُما، تُكَبِّرَا أَرْبَعاً وَثَلاثِينَ، وَتُسَبِّحَا ثَلاثاً وَثَلاثِينَ، وَتَحْمَدا

٣٧٠٣ـ قوله (لأمير المدينة) أي عنه وهو مروان قوله ولأبي ذرّ أحبّ بالرفع وفيه إطلاق الاسم على الكنية.

ـ قوله (فاستطعمت الحديث سهلاً) أي سألته عن الحديث وإتمام القصة استعير الذوق المعنويّ للذوق الحسّي كما في الشارح.

٣٧٠٤ـ قوله (جاء رجل) هو نافع بن الأزرق من الخوارج ا هـ.

ـ قوله (فاجهد عليّ جهدك) أي افعل في حقي ما تقدر عليه.

٣٧٠٥ـ قوله (تكبرا): بلفظ المضارع وحذف النون للتخفيف أو أنّ إذا تعمل عمل الشرط ولأبي ذرّ عن الحمويّ والمستملي (تكبران) بإثباتها ولابن عساكر وأبي ذرّ عن الكشميهني (فكبرا) بصيغة الأمر وكذا القول والرواية في (تسبحا) و(تحمدا) كما في الشارح.

ـ قوله أربعاً ولأبي ذرّ ثلاثا ا هـ (شارح). وقوله: (وتحمدا ثلاثة) ولأبي ذرّ «ثلاثا» (شارح).

thirty-three times, and "Praise be to Allah" thirty-three times; for that is better for you both than a servant."

3706- Ibrahim Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" said to Ali: "Don't you like to be in relation to me as Aaron was in relation to Moses?"

3707- Obaida narrated: Ali said (to the people of Iraq): "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions died."

[10] The virtues of Ja'far Ibn Abu'talib "Allah be pleased with him"

The Prophet "Allah's blessing and peace be upon him" said to him: "You resemble me in both character and features."

3708- Abu'huraira "Allah be pleased with him" narrated: The people used to say: "Abu'huraira narrates too many traditions." In fact I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him" and was satisfied with what filled my stomach. Neither I ate leavened bread nor I dressed decorated striped clothes; and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger. I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. The most generous of all the people to the poor was Ja'far Ibn Abu'talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter), which we would split and lick whatever was in it.

3709- Ash'sha'bi narrated: Whenever Ibn Omar greeted Ibn Ja'far, he would say: " Peace be onto you O son of the two-winged person."

[11] What about Al'abbas Ibn Abdul'muttalib "Allah be pleased with him"

3710- Anas "Allah be pleased with him" narrated: Whenever there was drought, Omar Ibn Al'khattab used to ask Allah for rain through Al'abbas

ثَلاثَةً وَثَلاثِينَ، فَهوَ خَيرٌ لَكُمَا مِنْ خادِمٍ».

[طرفه في: ٣١١٣].

٣٧٠٦ ـ حدّثني مُحمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ قالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ أَبِيهِ قالَ: قالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى».

[الحديث ٣٧٠٦ ـ طرفه في: ٤٤١٦].

٣٧٠٧ ـ حَدَّثَنَا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ قالَ: اقضُوا كما كُنْتُمْ تَقضُونَ، فَإِنِّي أَكْرَهُ الاخْتِلافَ، حَتَّى يَكُونَ لِلنَّاسِ جَماعَةٌ، أَوْ أَمُوتَ كما ماتَ أَصْحَابِي فكانَ ابْنُ سِيرِينَ يَرَى: أَنَّ عامَّةَ ما يُرْوَى عَلَى عَلِيٍّ الكَذِبُ.

١٠ ـ بابُ مَنَاقِبِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَقالَ النَّبِيُّ ﷺ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي»

٣٧٠٨ ـ حدثنا أَحْمَدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُحمَّدُ بْنُ إِبْرَاهِيمَ ابْنِ دِينَارٍ، أَبُو عَبْدِ اللَّهِ الجُهَنِيُّ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّاسَ كانُوا يَقُولُونَ: أَكْثَرَ أَبُو هُرَيرَةَ، وَإِنِّي كُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ بِشِبَعِ بَطْنِي، حَتَّى لاَ آكُلُ الخَمِيرَ، وَلاَ أَلْبَسُ الحَبِيرَ، وَلاَ يَخْدُمُنِي فُلاَنٌ وَلاَ فُلاَنَةُ، وَكُنْتُ أُلْصِقُ بَطْنِي بِالحَصْبَاءِ مِنَ الجُوعِ، وَإِنْ كُنْتُ لأَسْتَقْرِئُ الرَّجُلَ الآيَةَ، هِيَ مَعِي، كَي يَنْقَلِبَ بِي فَيُطْعِمَنِي، وَكانَ أَخْيَرَ النَّاسِ لِلمِسْكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا ما كانَ في بَيْتِهِ، حَتَّى إِنْ كانَ لَيُخْرِجُ إِلَيْنَا العُكَّةَ التي لَيسَ فِيهَا شَيْءٌ، فَنَشُقُّهَا فَنَلْعَقُ ما فِيهَا.

[الحديث ٣٧٠٨ ـ طرفه في: ٥٤٣٢].

٣٧٠٩ ـ حدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْماعِيلُ بْنُ أَبِي خالِدٍ، عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ قالَ: السَّلاَمُ عَلَيكَ يَا ابْنَ ذِي الجَنَاحَينِ. [الحديث ٣٧٠٩ ـ طرفه في: ٤٢٦٤].

١١ ـ بابُ ذِكْرُ العَبَّاسِ بْنِ عَبْدِ المُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

٣٧١٠ ـ حدثنا الحَسَنُ بْنُ مُحمَّدٍ: حَدَّثَنَا مُحمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنِي أَبِي، عَبْدُ اللَّهِ بْنُ المُثَنَّى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عُمَرَ بْنَ

٣٧٠٧ـ قوله: (حتى يكون للناس جماعة) ولأبي ذر حتى يكون الناس جماعةً وقوله: أو أموت بالرفع خبر مبتدأ محذوف أي أو أنا أموت والنصب عطفاً على يكون ا هـ من الشارح.

٣٧٠٨ـ قوله: (بشبع بطني) وروي: لشبع بطني باللام بدل الباء وليشبع بطني بلفظ المضارع وقوله: (الخمير) أي الخبز الذي خمر وجعل في عجينه الخميرة وفسر العينيّ (الحبير) بالجديد والحسن قال وروي بدله الحرير ا هـ.

٣٧١٠ـ قوله: (أبي عبد الله) برفع عبد الله عطف بيان على أبي المرفوع.

Ibn Abdul'muttalib, saying: "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain.

[12] The virtues of Allah's Prophet's kith and kin, and particularly Fatima (the daughter of The Prophet), of whom The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fatima is the mistress of the women of Paradise"

3711- A'isha "Allah be pleased with her" narrated: Fatima sent somebody to Abu'bakr asking him to be given her inheritance from The Prophet "Allah's blessing and peace be upon him" from what Allah had given to His Apostle through booty gained without fighting. She asked for the wealth assigned for charitable gifts of The Prophet "Allah's blessing and peace be upon him" at Medina, Fadak, and what remained of the one-fifth of the Khaibar booty.

3712- Abu'bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "(As for) we (Prophets), our property is not inherited, and whatever we leave is to be used in charitable gifts, but Mohammad's Family can eat from this property, which is Allah's property, but they have no right to take more than the food they need." By Allah! I will not change anything in dealing with the wealth assigned to charitable gifts of The Prophet "Allah's blessing and peace be upon him" (and will keep them) as they used to be observed in his lifetime. Moreover, I will dispose with it as The Messenger of Allah "Allah's blessing and peace be upon him" used to do." Then Ali said: "I testify that there is no God (to be worshipped) but Allah, and that Mohammad is His Messenger. O Abu'bakr! We acknowledge your superiority." Then he (Ali) mentioned their own relationship to The Messenger of Allah "Allah's blessing and peace be upon him" and their right. Abu'bakr then spoke saying: "By Allah in Whose Hands my life is! I love to do good to the relatives of The Messenger of Allah "Allah's blessing and peace be upon him" rather than to my own relatives."

3713- Ibn Omar narrated from Abu'bakr "Allah be pleased with both": "Look at Mohammad through his family (in the sense that if you are not good to his family you are not good to him)."

الخَطَّابِ: كان إذَا قَحطوا استَسقَى بِالعَبَّاسِ بنِ عَبْدِ المُطَّلِبِ، فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتوسَّلُ إِلَيكَ بنَبِيِّنا ﷺ فتسقِينا، وَإِنّا نَتوسَّلُ إِليكَ بِعَمِّ نَبيِّنا فاسقِنا، قال: فَيُسقَوْنَ.

[طرفه في: ١٠١٠].

١٢ ـ بابُ مَناقِبِ قَرابَةِ رَسُولِ اللَّهِ ﷺ

وَمنقَبةِ فاطِمَةَ عَلَيها السَّلامُ بنتِ النَّبيِّ ﷺ. وَقال النَّبيُّ ﷺ: «فاطِمَةُ سَيِّدَةُ نِساءِ أهلِ الجَنَّةِ».

٣٧١١ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: حَدَّثَنِي عُروَةُ بنُ الزُّبَيرِ، عَن عائِشَةَ: أَنَّ فاطِمَةَ عَلَيها السَّلامُ أَرسَلتْ إِلَى أَبِي بَكرٍ تَسأَلُهُ مِيراثَها مِنَ النَّبِيِّ ﷺ، فِيمَا أَفاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، تَطلُبُ صَدَقَةَ النَّبِيِّ ﷺ الَّتِي بِالمَدِينَةِ وفَدَكٍ، وما بَقِيَ مِن خُمسِ خَيبَرَ.

[طرفه في: ٣٠٩٢].

٣٧١٢ ـ فَقالَ أَبو بَكرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنَا فَهوَ صَدَقَةٌ، إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ مِن هذا المَالِ ـ يَعْنِي مالَ اللَّهِ ـ لَيسَ لَهُمْ أَنْ يَزِيدُوا عَلَى المَأكَلِ». وَإِنِّي وَاللَّهِ لا أُغَيِّرُ شَيئاً مِن صَدَقاتِ النَّبِيِّ ﷺ التِّي كانَتْ عَلَيهَا في عَهْدِ النَّبِيِّ ﷺ، وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ، فَتَشَهَّدَ عَلِيٌّ، ثُمَّ قالَ: إِنَّا قَدْ عَرَفنا يا أَبا بَكرٍ فَضِيلَتَكَ، وَذَكَرَ قَرابَتَهُمْ مِن رَسُولِ اللَّهِ ﷺ وحَقَّهُمْ، فتكلَّمَ أَبُو بَكرٍ فَقالَ: وَالَّذِي نَفسِي بِيَدِه، لَقَرابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرابَتِي.

[طرفه في: ٣٠٩٣].

٣٧١٣ ـ أَخبَرنِي عَبدُ اللَّهِ بنُ عَبدِ الوَهَّابِ: حَدَّثَنا خالِدٌ: حَدَّثَنَا شُعبَةُ، عَن واقِدٍ قالَ: سَمِعتُ أَبي يُحدِّثُ، عَنِ ابنِ عُمَرَ، عَن أَبِي بَكرٍ رَضِيَ اللَّهُ عَنهُمْ قالَ: ارْقُبوا مُحَمَّداً ﷺ في أَهلِ بَيتِه.

[الحديث ٣٧١٣ ـ طرفه في: ٣٧٥١].

٣٧١٤ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا ابنُ عُيَينَةَ، عَنْ عَمرِو بنِ دِينَارٍ، عَنِ ابنِ أَبِي مُلَيكَةَ،

= قوله: (قحطوا) بفتح القاف وكسر الحاء أي إذا أصابهم القحط.

٣٧١١ـ قوله: (فيما) ولأبي ذر مما (شارح).

ـ قوله: وفدك بفتح الفاء والدال المهملة مصروفاً ولأبي ذر وفدك بغير صرف بلد بينها وبين المدينة ثلاث مراحل (شارح).

٣٧١٣ـ قوله: ارقبوا: أي احفظوا.

٣٧١٤ـ قوله: (بضعة): بفتح الباء وهي القطعة من الشيء (عيني).

3714- Al'miswar Ibn Makhrama "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fatima is a part of me, and he who causes her to be angry, causes me to be angry."

3715- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him", during his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. I asked her about that.

3716- She replied: The Prophet "Allah's blessing and peace be upon him" told me that he would die in his fatal illness, and so I wept. But then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

[13] The merits of Az'zubair Ibn Al'awwam "Allah be pleased with him"

Ibn Abbas "Allah be pleased with both" narrated: "He is The Prophet's disciple."

3617- Marwan Ibn Al'hakam narrated: Othman Ibn Affan was afflicted with severe nose bleeding in the year when such illness was prevalent; and that prevented him from performing Hajj. So, he made his will. A man from Quraish came to him and said: "Appoint your successor." Othman asked: "Did the people name him?" the man said: "Yes." Othman asked: "Who is he?" The man kept silent. Another man came to Othman whom I think was Al'harith. He also said: "Appoint your successor." Othman asked: "Did the people name him?" The man replied: "Yes." Othman said: "Who is he?" The man kept silent. Othman said: "Perhaps they nominated Az'zubair?" The man said: "Yes." Othman said: "By he, in Whose Hands my life is, he is the best of them as I know, and the dearest of them to The Messenger of Allah "Allah's blessing and peace be upon him"."

3718- Marwan Ibn Al'hakam narrated: While I was with Othman, a man came to him and said: "Appoint your successor." Othman said: "Was such successor named?" He replied: "Yes, Az'zubair." Othman said thrice: "By Allah! Indeed you know that he is the best of you."

3719- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every prophet has disciples; and my disciple is Az'zubair Ibn Al'awwam."

عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «فاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي».

[طرفه في: ٩٢٦].

٣٧١٥ ـ حدثنا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: دَعا النَّبِيُّ ﷺ فاطِمَةَ ابْنَتَهُ في شَكْواهُ الَّذِي قُبِضَ فِيهَا، فَسَارَّهَا بِشَيءٍ فَبَكَتْ، ثُمَّ دَعاهَا فَسَارَّهَا فَضَحِكَتْ، قالَتْ: فَسَأَلْتُهَا عَنْ ذلك.

[طرفه في: ٣٦٢٣].

٣٧١٦ ـ فقالت: سَارَّنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي: أَنَّهُ يُقْبَضُ في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَبَكَيْتُ، ثُمَّ سارَّنِي فَأَخْبَرَنِي: أَنِّي أَوَّلُ أَهْلِ بيتِهِ أَتْبَعُهُ، فَضَحِكْتُ.

[طرفه في: ٣٦٢٤].

١٣ ـ بابٌ مَناقِبُ الزُّبَيرِ بْنِ العَوَّامِ

وقالَ ابْنُ عَبَّاسٍ: هُوَ حَوارِيُّ النَّبِيِّ ﷺ. وَسُمِّيَ الحَوارِيُّونَ لِبَياضِ ثِيابِهِمْ.

٣٧١٧ ـ حدثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قالَ: أَخْبَرَنِي مَرْوانُ بْنُ الحَكَمِ قالَ: أَصابَ عُثْمانَ بْنَ عَفَّانَ رُعافٌ شَدِيدٌ سَنَةَ الرُّعافِ حَتَّى حَبَسَهُ عَنِ الحَجِّ، وَأَوْصَى، فَدَخَلَ عَلَيهِ رَجُلٌ مِنْ قُرَيشٍ قالَ: اسْتَخْلِف، قالَ: وَقالُوهُ؟ قالَ: نَعَم، قالَ: وَمَنْ؟ فَسَكَتَ، فَدَخَلَ عَلَيهِ رَجُلٌ آخَرُ ـ أَحْسِبُهُ الحارِثَ ـ فَقَالَ: اسْتَخْلِف، فَقالَ عُثْمانُ: وَقالُوا؟ فَقَالَ: نَعَم، قالَ: وَمَنْ هُوَ؟ فَسَكَتَ، قالَ: فَلَعَلَّهُمْ قالُوا الزُّبَيرَ، قالَ: نَعَم، قالَ: أَمَا وَالَّذِي نَفسي بِيَدِهِ، إِنَّهُ لَخَيرُهُمْ ما عَلِمْتُ، وَإِن كانَ لأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ.

[الحديث ٣٧١٧ ـ طرفه في: ٣٧١٨].

٣٧١٨ ـ حدثني عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ: أَخْبَرَنِي أَبِي: سَمِعْتُ مَرْوانَ: كُنْتُ عِنْدَ عُثْمانَ، أَتاهُ رَجُلٌ فَقَالَ: اسْتَخْلِف، قالَ: وَقِيلَ ذاكَ؟ قالَ: نَعَمْ، الزُّبَيرُ، قالَ: أَمَا وَاللَّهِ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيرُكُمْ. ثَلاثاً.

[طرفه في: ٣٧١٧].

٣٧١٩ ـ حدثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ العَزِيزِ، هُوَ ابْنُ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ ابْنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوارِياً، وَإِنَّ حَوارِيَّ الزُّبَيرُ بْنُ العَوَّامِ».

[طرفه في: ٢٨٤٦].

٣٧١٧ـ قوله: سنة الرعاف: سنة إحدى وثلاثين وكان للناس فيها رعاف كثير (عيني).

٣٧١٩ـ قوله: (حواري) بالنصب اسم إن بدون ألف مصححاً عليها أي أنصاراً (شارح).

3720- Abdullah Ibn Az'zubair "Allah be pleased with both" reported: During the battle of The Confederates, Omar Ibn Abu'salama and I were kept behind with the women. Behold! I saw (my father) Az'zubair riding his horse, going to and coming from Banu'quraidha twice or thrice. So when I came back I said: "O my father! I saw you going to and coming from Banu'quraidha." He said: "Did you really see me, O my son?" I said: "Yes." He said: "Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will go to Banu'quraidha and bring me their news?" So I went, and when I came back, Allah's Apostle "Allah's blessing and peace be upon him" mentioned for me both his parents saying: "Let my father and mother be sacrificed for you."

3721- Urwa narrated: On the day of the battle of Al'yarmuk, the companions of The Prophet "Allah's blessing and peace be upon him" said to Az'zubair: "Will you attack the enemy vigorously so that we may attack them along with you?" So Az'zubair attacked them; and they inflicted two wounds over his shoulder. In between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

[14] What about Talha Ibn Obaidullah

In this respect, Omar told: "The Messenger of Allah "Allah's blessing and peace be upon him" died while he was pleased with him (Talha)."

3722- Abu'othman narrated: During one of the holy battles in which The Messenger of Allah "Allah's blessing and peace be upon him" was fighting, none remained with The Prophet "Allah's blessing and peace be upon him" but Talha and Sa'd.

3723- The same as above.

3724- Qais Ibn Abu'hazim narrated: I saw Talha's hand with which he had protected The Prophet "Allah's blessing and peace be upon him" (from an arrow); and (as a result) it was paralysed.

[15] The merits of Sa'd Ibn Abu'waqqas "Allah be pleased with him"

3725- Sa'd "Allah be pleased with him" reported: On the day of Ohud The Prophet "Allah's blessing and peace be upon him" mentioned for me both his parents (saying: "Let my parents be sacrificed for you").

3726- Amer Ibn Sa'd narrated from his father: No doubt, (for some time) I stood for one-third of the Muslims.

٣٧٢٠ ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبَرَنَا هِشَامُ بنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ قالَ: كُنْتُ يَوْمَ الأَحْزابِ جُعِلْتُ أَنَا وَعُمَرُ بنُ أَبِي سَلَمَةَ فِي النِّسَاءِ، فَنَظَرْتُ فَإِذَا أَنَا بِالزُّبَيرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ، مَرَّتَيْنِ أَوْ ثَلاثاً، فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ رَأَيْتُكَ تَخْتَلِفُ وَقالَ: أَوَهَلْ رَأَيْتَنِي يَا بُنَيَّ؟ قُلْت: نَعَمْ، قالَ: كانَ رَسُولُ اللَّهِ ﷺ قالَ: «مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِينِي بِخَبَرِهِمْ». فَانْطَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ فَقالَ: «فِدَاكَ أَبِي وَأُمِّي».

٣٧٢١ ـ حدّثنا عَلِيُّ بْنُ حَفْصٍ. حدّثنا ابْنُ المُبَارَكِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قالُوا لِلزُّبَيرِ يَوْمَ اليَرْمُوكِ: أَلا تَشُدُّ فَنَشُدَّ مَعَكَ، فَحَمَلَ عَلَيْهِمْ، فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عاتِقِهِ، بَيْنَهُمَا ضَرْبَةٌ ضُرِبَهَا يَوْمَ بَدْرٍ. قالَ عُرْوَةُ: فَكُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. [الحديث ٣٧٢١ ـ طرفاه في: ٣٩٧٣، ٣٩٧٥].

١٤ ـ بابُ ذِكْرِ طَلْحَةَ بْنِ عُبَيدِ اللَّهِ

وَقالَ عُمَرُ تُوُفِّيَ النَّبِيُّ ﷺ وَهُوَ عَنْهُ رَاضٍ.

٣٧٢٢، ٣٧٢٣ ـ حدّثني مُحمَّدُ بْنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حدّثنا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمانَ قالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ، فِي بَعْضِ تِلْكَ الأَيَّامِ الَّتِي قاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ، غَيرُ طَلْحَةَ وَسَعْدٍ، عَنْ حَدِيثِهِمَا. [الحديث ٣٧٢٢ ـ طرفه في: ٤٠٦٠]. [الحديث ٣٧٢٣ ـ طرفه في: ٤٠٦١].

٣٧٢٤ ـ حدّثنا مُسَدَّدٌ: حدّثنا خالِدٌ: حدّثنا ابْنُ أَبِي خالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حازِمٍ قالَ: رَأَيْتُ يَدَ طَلْحَةَ الَّتِي وَقَى بِهَا النَّبِيَّ ﷺ قَدْ شَلَّتْ. [الحديث ٣٧٢٤ ـ طرفه في: ٤٠٦٣].

١٥ ـ بابُ مَناقِبِ سَعْدِ بْنِ أَبِي وَقَّاصٍ الزُّهْرِيِّ، وَبَنُو زُهْرَةَ أَخْوَالُ النَّبِيِّ ﷺ، وَهُوَ سَعْدُ بْنُ مالِكٍ

٣٧٢٥ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيى قالَ: سَمِعْتُ سَعِيدَ بْنَ المُسَيَّبِ قالَ: سَمِعْتُ سَعْداً يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبَوَيهِ يَوْمَ أُحُدٍ.

[الحديث ٣٧٢٥ ـ أطرافه في: ٤٠٥٥، ٤٠٥٦، ٤٠٥٧].

٣٧٢٦ ـ حدّثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هاشِمُ بْنُ هاشِمٍ، عَنْ عامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: لَقَدْ رَأَيْتُنِي وَأَنَا ثُلُثُ الإِسْلامِ. [الحديث ٣٧٢٦ ـ طرفاه في: ٣٧٢٧، ٣٨٥٨].

٣٧٢١ـ قوله: (ألا تشدّ) أي على المشركين والشدّ في الحرب الحملة والجولة.

٣٧٢٤ـ قوله: (شلت) بفتح المعجمة واللام المشددة أي نقصت وبطل عملها.

٣٧٢٦ـ قوله: (هشام بن هاشم) كذا في الفرع وفي غيره هاشم بن هاشم كالثاني المتفق عليه فالظاهر أنّ الذي في الفرع سهو قاله الشارح.

3727- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: No man embraced Islam before the day on which I embraced Islam; and no doubt, I remained for seven days as one-third of the extant Muslims (at this time).

3728- Qais narrated: I heard Sa'd saying: "I was the first amongst the Arabs who shot an arrow in Allah's Cause. We used to fight along with The Prophet "Allah's blessing and peace be upon him", while we had nothing to eat except the leaves of trees, so that one's excrete would look like the excrete balls of camel or a sheep, containing nothing to mix them together. Today Banu'asad tribe blame me pretending that I do not understand Islam. I would be a loser if my deeds were in vain." Those people complained to Omar of Sa'd, claiming that he did not offer his prayers perfectly.

[16] The Prophet's sons in law, of whom Abul'ass Ibn Ar'rabie is considered

3729- Al'miswar Ibn Makhrama "Allah be pleased with him" narrated: Ali demanded the hand of the daughter of Abu'jahl. Fatima heard of this and went to Allah's Apostle "Allah's blessing and peace be upon him" saying: "Your people think that you do not become angry for the sake of your daughters as Ali is now going to marry the daughter of Abu'jahl. "On that Allah's Apostle "Allah's blessing and peace be upon him" got up and after reciting: "There is no God but Allah, and that Mohammad is his messenger", I heard him saying: "Then after! I married one of my daughters to Abul'ass Ibn Ar'rabie (the husband of Zainab, the daughter of The Prophet) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me; I hate to see her being troubled. By Allah, the daughter of Allah's Apostle and the daughter of Allah's Enemy cannot be wives of one man." So Ali gave up that engagement. (According to another narration): I heard The Prophet "Allah's blessing and peace be upon him" talking and he mentioned a son-in-law of his, belonging to the tribe of Banu Abdu'shams. He highly praised him concerning that relationship and said: "(whenever) he spoke to me, he was true, and whenever he promised me, he fulfilled his promise."

[17] The merits of Zaid Ibn Haritha "Allah be pleased with him", the freed slave of The Prophet "Allah's blessing and peace be upon him"

Al'bara narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "You (Zaid) are our brother and freed slave."

٣٧٢٧ ـ حَدَّثَني إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ قالَ: سَمِعْتُ سَعِيدَ بْنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: ما أَسْلَمَ أَحَدٌ، إِلاَّ في اليَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَثُلُثُ الإِسْلاَمِ. تابَعَهُ أَبُو أُسَامَةَ: حَدَّثَنَا هَاشِمٌ.

[طرفه في: ٣٧٢٦].

٣٧٢٨ ـ حدَّثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ سَعْداً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنِّي لأَوَّلُ العَرَبِ رَمَى بِسَهْمٍ في سَبِيلِ اللَّهِ، وَكُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَما لَنا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ، حَتَّى إِنَّ أَحَدَنا لَيَضَعُ كما يَضَعُ البَعِيرُ أَوِ الشَّاةُ، مالَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُني عَلَى الإِسْلاَمِ؟ لَقَدْ خِبْتُ إِذاً وَضَلَّ عَمَلِي. وَكانُوا وَشَوْا بِهِ إِلَى عُمَرَ، قالُوا: لاَ يُحْسِنُ يُصَلِّي.

[الحديث ٣٧٢٨ ـ طرفاه في: ٥٤١٢، ٦٤٥٣].

١٦ ـ باب ذِكْرِ أَصْهَارِ النَّبِيِّ ﷺ، مِنْهُمْ أَبُو العَاصِ بْنُ الرَّبِيعِ

٣٧٢٩ ـ حدَّثنا أَبُو اليَمَانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ قالَ: إِنَّ عَلِيّاً خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذلِكَ فاطِمَةُ، فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، وَهذا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ، أَنْكَحْتُ أَبَا العَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَني وَصَدَقَني، وَإِنَّ فاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَها، وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ واحِدٍ». فَتَرَكَ عَلِيٌّ الخِطْبَةَ.

وَزَادَ مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيٍّ، عَنْ مِسْوَرٍ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ صِهْراً لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ في مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قالَ: «حَدَّثَني فَصَدَقَني، وَوَعَدَني فَوَفَى لِي». [طرفه في: ٩٢٦].

١٧ ـ بابُ مَنَاقِبِ زَيْدِ بْنِ حارِثَةَ، مَوْلَى النَّبِيِّ ﷺ

وَقالَ البَرَاءُ، عَنِ النَّبِيِّ ﷺ: «أَنْتَ أَخُونا وَمَوْلاَنَا».

٣٧٣٠ ـ حدَّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ قالَ: حَدَّثَني عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ

٣٧٢٧ـ قوله: (وإني لثلث الإسلام) أي ثالث من أسلم بحسب اعتقاده وإلاّ فهو سابع سبعة في الواقع.

٣٧٢٨ـ قوله: (ليضع) الخ أي عند قضاء الحاجة مثل البعر ليبسه وعدم الغذاء المألوف.

ـ وقوله: (ما له خلط) بكسر الخاء وسكون اللام أي لا يختلط بعضه ببعض لجفافه ا هـ من الشارح.

٣٧٣٠ـ قوله: (تطعنوا) الخ عينه في الموضعين بالضم في الفرع وقال الكرماني طعن بالرمح واليد يطعن بالضم وطعن في العرض والنسب يطعن بالفتح وقيل: هما لغتان فيهما (شارح).

3730- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

3731- A'isha "Allah be pleased with her" reported: A Qa'if (One skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while The Prophet "Allah's blessing and peace be upon him" was present, and Usama Ibn Zaid and Zaid Ibn Haritha were Lying asleep. The Qa'if said: "These feet (of Usama and his father) are of persons belonging to the same lineage. " The Prophet "Allah's blessing and peace be upon him" was pleased with that saying which won his admiration, and of which he told A'isha.

[18] What about Usama Ibn Zaid "Allah be pleased with both"

3732- A'isha "Allah be pleased with her" narrated: When Quraish (people) were concerned with the case of the woman from Makhzum who committed theft, they wondered: "Who can dare speak to The Messenger of Allah "Allah's blessing and peace be upon him" (concerning this matter) except for Usama Ibn Zaid, The Prophet's most beloved person?"

3733- A'isha "Allah be pleased with her" reported: "A woman from Banu'makhzum committed a theft and the people said: "Who can intercede with The Prophet "Allah's blessing and peace be upon him" for her?" So nobody dared speak to him but Usama Ibn Zaid. The Prophet "Allah's blessing and peace be upon him" said: "If a reputable man amongst the Israelites committed a theft, they would forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (The daughter of The Prophet) if she committed a theft."

[19]

3734- Abdullah Ibn Dinar narrated: One day Ibn Omar, while in the Mosque, looked at a man who was dragging his clothes while walking in one of the corners of the Mosque. He said: "See who is that. I wish he was near to me." Somebody then said (to Ibn Omar): "Don't you know him, O Abu Abdur'rahman? He is Mohammad Ibn Usama." On that Ibn Omar bowed his

عَبدِ اللَّهِ بنِ عُمرَ رَضِي اللَّهُ عَنهُما قال: بَعثَ النَّبِيُّ ﷺ بَعْثاً، وأَمَّرَ عَلَيهِم أُسامَةَ بنَ زَيدٍ، فطَعنَ بَعضُ النَّاسِ في إِمارَتِهِ، فقال النَّبِيُّ ﷺ: «أَنْ تَطعَنُوا في إِمارَتِهِ، فقد كُنتُم تَطعَنُونَ في إِمارَةِ أَبِيهِ مِنْ قَبلُ، وَايمُ اللَّهِ إِنْ كانَ لَخَلِيقاً لِلإِمَارَةِ، وَإِنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

[الحديث ٣٧٣٠ ـ أطرافه في: ٤٢٥٠، ٤٤٦٨، ٤٤٦٩، ٦٦٢٧، ٧١٨٧].

٣٧٣١ ـ حدّثنا يحيى بنُ قزعة: حدثنا إِبْراهيمُ بنُ سَعْدٍ، عن الزُّهرِيِّ، عن عُروَةَ، عن عائِشَةَ رَضِيَ اللَّهُ عنها قالَتْ: دَخَلَ عَلَيَّ قائِفٌ، وَالنَّبِيُّ ﷺ شاهِدٌ، وَأُسامَةُ بنُ زَيدٍ وَزَيدُ بنُ حارِثَةَ مُضطَجِعانِ، فَقالَ: إِنَّ هذهِ الأَقْدامَ بَعضُها مِنْ بَعْضٍ. قالَ: فَسُرَّ بِذلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، فَأَخبرَ بِهِ عائِشَةَ.

[طرفه في: ٣٥٥٥].

١٨ ـ بابُ ذِكْرُ أُسامَةَ بنِ زَيدٍ

٣٧٣٢ ـ حدّثنا قُتَيبَةُ بنُ سَعيد: حَدَّثَنا لَيثٌ، عَنِ الزُّهرِيِّ، عَن عُروَةَ، عَنْ عائِشَةَ رضِيَ اللَّهُ عنها: أَنَّ قُرَيشاً أَهَمَّهُمْ شَأْنُ المَخزُومِيَّةِ، فَقالُوا: مَنْ يَجتَرِيءُ عَلَيهِ إِلاّ أُسامَةُ بنُ زَيدٍ، حِبُّ رَسُولِ اللهِ ﷺ.

[طرفه في: ٢٦٤٨].

٣٧٣٣ ـ وحدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ قال: ذَهَبْتُ أَسأَلُ الزُّهْرِيَّ عَن حَدِيثِ المَخزُومِيَّةِ، فَصاحَ بي قُلتُ لِسُفيانَ: فَلَمْ تَحتَمِلهُ عَنْ أَحَدٍ؟ قالَ: وَجَدتُهُ في كِتابٍ كانَ كَتَبَهُ أَيُّوبُ بنُ موسى، عن الزُّهرِيِّ، عن عُروة، عن عائِشَةَ رضِيَ اللَّهُ عنها: أنَّ امرَأَةً مِنْ بَنِي مَخزُومٍ سَرَقَتْ، فَقالُوا: مَنْ يُكَلِّمُ فِيها النَّبِيَّ ﷺ؟ فَلَم يَجتَرِيءْ أَحَدٌ أَنْ يُكَلِّمَهُ، فَكَلَّمَهُ أُسامَةُ ابْنُ زَيدٍ، فَقَالَ: «إِنَّ بَنِي إِسرائِيلَ كانَ إِذا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذا سَرَقَ الضَّعِيفُ قَطَعُوهُ، لَو كانَتْ فاطِمَةُ لَقَطَعْتُ يَدَها».

[طرفه في: ٢٦٤٨].

١٩ ـ باب

٣٧٣٤ ـ حدّثني الحَسَنُ بنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عَبَّادٍ يَحيَى بنُ عَبَّادٍ: حَدَّثَنا الماجِشُونُ: أخبرنا عَبدُ اللهِ بنُ دِينار قال: نظر ابنُ عمر يوماً، وهو في المسجِدِ، إلى رجل يَسْحَبُ ثِيابَهُ في ناحِيَةٍ مِنَ المَسجِدِ، فَقَالَ: انْظُرْ مَنْ هذا؟ لَيتَ هذا عِنْدِي، قالَ لَهُ إِنْسانٌ: أَما تَعرِفُ هذا يا أَبا عَبدِ الرَّحمنِ؟ هذا مُحَمَّدُ بنُ أُسامَةَ، قالَ: فَطَأْطَأَ ابْنُ عمر رَأسَه، وَنقر بيديه

٣٧٣٣ـ قوله: (لو كانت) أي السارقة.

head and dug the earth with his hands. Then he said: "If The Messenger of Allah "Allah's blessing and peace be upon him" saw him, he would have loved him."

3735- Usama Ibn Zaid "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to take him and Al'hasan (in his lap) and say: "O Allah! Love them for I love them."

3736- The freed slave of Usama Ibn Zaid narrated: "Al'hajjaj Ibn Aiman Ibn Ommu'aiman, and Aiman Ibn Ommu'aiman was Usama's brother from the maternal side, and he was one of the Ansar, was seen by Ibn Omar performing his bowing and prostrations imperfectly. So Ibn Omar told him to repeat his prayer.

3737- Harmala, the freed slave of Usama Ibn Zaid narrated that while he was in the company of Abdullah Ibn Omar, Al'hajjaj Ibn Aiman came in. He did not perform his bowing and prostrations perfectly. So Ibn Omar told him to repeat his prayer. When he went away, Ibn Omar asked me: "Who is he?" I said: "Al'hajjaj Ibn Aiman Ibn Ommu'aiman." Ibn Omar said: "If The Messenger of Allah "Allah's blessing and peace be upon him" saw him, he would have loved him." Then Ibn Omar mentioned the love of The Prophet "Allah's blessing and peace be upon him" for the children of Ommu'aiman. Sulaiman said that Ommu'aiman was one of the nurses of The Prophet "Allah's blessing and peace be upon him".

[20] The merits of Abdullah Ibn Omar "Allah be pleased with both"

3738- Abdullah Ibn Omar "Allah be pleased with both" narrated: If a man saw a dream during the lifetime of The Prophet "Allah's blessing and peace be upon him" he would narrate it to The Prophet "Allah's blessing and peace be upon him". Once I wished to see a dream and narrate it to The Prophet "Allah's blessing and peace be upon him". I was young, unmarried, and used to sleep in the Mosque during the lifetime of The Prophet "Allah's blessing and peace be upon him". I dreamt that two angels took me and went away with me towards the (Hell) Fire, which looked like a well with the inside walls built up, and had two sidewalls like those of a well. Therein I saw some people whom I knew. I started saying: "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me: "Do not worry." I narrated my dream to Hafsa.

3739- Hafsa "Allah be pleased with her" narrated it to The Prophet "Allah's blessing and peace be upon him". He said: "What an excellent man Abdullah is if he only observes the night prayer." Salim said: "Abdullah used not to sleep at night but very little hence forward."

في الأَرْضِ، ثُمَّ قالَ لَوْ رآهُ رَسولُ اللَّهِ ﷺ لأَحَبَّهُ.

٣٧٣٥ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا مُعْتَمِرٌ قال: سَمِعْتُ أَبِي: حَدَّثَنا أَبُو عُثْمانَ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدَّثَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَأْخُذُهُ وَالحَسَنَ، فَيَقُولُ: «اللَّهُمَّ أَحِبَّهُمَا، فَإِنِّي أُحِبُّهُمَا».

[الحديث ٣٧٣٥ ـ طرفاه في: ٣٧٤٧، ٦٠٠٣].

٣٧٣٦ ـ وقالَ نُعَيمٌ، عَنِ ابْنِ المُبارَكِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَوْلَى لأُسامَةَ بْنِ زَيْدٍ: أَنَّ الحَجَّاجَ بْنَ أَيمَنَ بْنِ أُمِّ أَيمَنَ، وَكانَ أَيمَنُ بْنُ أُمِّ أَيمَنَ أَخا أُسامَةَ لأُمِّهِ، وَهُوَ رَجُلٌ مِنَ الأَنْصارِ، فَرَآهُ ابْنُ عُمَرَ لَمْ يُتِمَّ رُكُوعَهُ وَلا سُجُودَهُ، فَقالَ: أَعِدْ.

[الحديث ٣٧٣٦ ـ طرفه في: ٣٧٣٧].

٣٧٣٧ ـ قالَ أَبُو عَبْدِ اللَّهِ: وَحَدَّثَنِي سُلَيمانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنا الوَلِيدُ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي حَرْمَلَةُ مَوْلَى أُسامَةَ بْنِ زَيْدٍ: أَنَّهُ بَيْنَما هُوَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ، إِذْ دَخَلَ الحَجَّاجُ بْنُ أَيمَنَ فَلَمْ يُتِمَّ رُكُوعَهُ وَلا سُجُودَهُ، فَقالَ: أَعِدْ، فَلَمَّا وَلَّى، قالَ لِي ابْنُ عُمَرَ: مَنْ هذا؟ قُلْتُ: الحَجَّاجُ بْنُ أَيمَنَ بْنِ أُمِّ أَيمَنَ، فَقالَ ابْنُ عُمَرَ: لَوْ رَأَى هذا رَسُولُ اللَّهِ ﷺ لأَحَبَّهُ. فَذَكَرَ حُبَّهُ وَما وَلَدَتْهُ أُمُّ أَيمَنَ.

قالَ: وَحَدَّثَنِي بَعْضُ أَصْحابِي، عَنْ سُلَيمانَ: وَكانَتْ حاضِنَةَ النَّبِيِّ ﷺ.

[طرفه في: ٣٧٣٦].

٢٠ ـ بابٌ مَناقِبُ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٣٨ ـ حدثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ الرَّجُلُ فِي حَياةِ النَّبِيِّ ﷺ إِذا رَأَى رُؤْيا قَصَّها عَلَى النَّبِيِّ ﷺ، فَتَمَنَّيتُ أَنْ أَرَى رُؤْيا أَقُصُّها عَلَى النَّبِيِّ ﷺ، وَكُنْتُ غُلاماً أَعْزَبَ، وَكُنْتُ أَنامُ فِي المَسْجِدِ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَرَأَيتُ فِي المَنامِ: كَأَنَّ مَلَكَينِ أَخَذانِي فَذَهَبا بِي إِلَى النَّارِ، فَإِذا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وَإِذا لَها قَرْنانِ كَقَرْنَي البِئْرِ، وَإِذا فِيها ناسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ، فَلَقِيَهُما مَلَكٌ آخَرُ، فَقالَ لِي: لَنْ تُراعَ، فَقَصَصْتُها عَلَى حَفْصَةَ.

[طرفه في: ٤٤٠].

٣٧٣٩ ـ فَقَصَّتْها حَفْصَةُ عَلَى النَّبِيِّ ﷺ، فَقالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كانَ يُصَلِّي بِاللَّيلِ». قالَ سالِمٌ: فَكانَ عَبْدُ اللَّهِ لا يَنامُ مِنَ اللَّيلِ إِلَّا قَلِيلاً. [طرفه في: ١١٢٢].

٣٧٣٨ـ قوله: (وكنت غلاماً) ولأبي ذرّ شاباً وقوله: أعزب ولأبي ذر عزباً وهي الفصحى أي لا زوجة لي (شارح).
ـ قوله: (قرنان) أي طرفان، وقوله: (لن تراع) أي لا تخف.

3740- Hafsa "Allah be pleased with her", The Prophet's wife narrated that The Prophet "Allah's blessing and peace be upon him" had said to her: "Abdullah is a pious man."

3741- The same previous narration.

[21] The merits of Ammar and Hudhaifa "Allah be pleased with both"

3742- Alqama narrated: I went to Sham and offered a two-rak'a prayer. Then I said: "O Allah! Bless me with a good pious companion." So I went to some people with whom I sat. An old man came and sat by my side. I asked: "Who is he?" They replied: "Abud'darda." I said (to him): "I prayed to Allah to bless me with a pious companion and He sent you to me." He asked me: "From where are you?" I replied: "From people of Kufa." He said: "Isn't there amongst you Ibn Ommu'abd, the one who used to carry the shoes, the cushion(or pillow) and the water for ablution? Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet? Is there amongst you the one who keeps the secrets of The Prophet "Allah's blessing and peace be upon him" which nobody knows except him?" Abud'darda further asked: "How does Abdullah (Ibn Mas'ood) recite: "By the Night as it conceals (the light) " (The Night "Al'lail" 1)? Then I recited before him as follows:

"By the Night as it envelops: And by the Day as it appears in brightness; And by male and female." (The Night 1:3) On this Abud'darda said: "By Allah, The Prophet "Allah's blessing and peace be upon him" made me recite the Sura in this way while I was listening to him."

3743- Ibrahim reported that Alqama had gone to Syria. When he entered the mosque, he said: "O Allah! Bless me with a pious companion." So he sat with Abud'darda. Abud'darda asked him: "Where are you from?" Alqama replied: "From the people of Kufa." Abud'darda asked: "Isn't there amongst you the Keeper of the secret which nobody else knows i.e. Hudhaifa?" Alqama said: "Yes." Abud'darda further asked: "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet "Allah's blessing and peace be upon him" namely Ammar?" Alqama replied: "Yes." Abud'darda said: "Isn't there amongst you the person who carries the Siwak (or the Secret) (Of The Prophet, namely Abdullah Ibn Mas'ood)?" Alqama said: "Yes." Then Abud'darda asked: "How did (Abdullah Ibn Mas'ood) use to recite the Sura starting with: "By the night as it envelopes; by the day as it appears in brightness?" (The Night "Al'lail" 1:2). Alqama said "And by male and female." Abud'darda then said: "These people (of Sham) tried hard to make me accept something other than what I had heard from The Prophet."

٣٧٤٠. ٣٧٤١ ـ حدّثنا يَحْيَى بْنُ سُلَيمانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ أُخْتِهِ حَفْصَةَ: أَنَّ النَّبِيَّ ﷺ قالَ لَهَا: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ». [طرفه في: ١١٢٢، ٤٤٠].

٢١ ـ بابُ مَناقِبُ عَمَّارٍ وَحُذَيفَةَ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٤٢ ـ حدثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ المُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ قالَ: قَدِمْتُ الشَّأمَ فَصَلَّيتُ رَكْعَتَينِ، ثمَّ قلتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيساً صَالِحاً، فَأَتيتُ قَوْماً فَجَلَسْتُ إِلَيهِمْ، فَإِذا شَيخٌ قَدْ جاءَ حَتَّى جَلَسَ إِلَى جَنْبِي، قُلتُ: مَنْ هذا؟ قالوا: أَبُو الدَّرْدَاءِ، فَقُلتُ: إِنِّي دَعَوْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيساً صَالِحاً، فَيَسَّرَكَ لِي، قالَ: مِمَّنْ أَنْتَ؟ قُلتُ: مِنْ أَهْلِ الكُوفَةِ، قالَ: أَوَلَيس عِنْدَكُم ابْنُ أُمِّ عَبْدٍ، صَاحِبُ النَّعْلَينِ وَالوِسادِ وَالمِطْهَرَةِ؟ وَفِيكُمْ الَّذِي أَجارَهُ اللَّهُ مِنَ الشَّيطانِ ـ عَلَى لِسَانِ نَبِيِّهِ ﷺ ـ؟ أَوَلَيس فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ ﷺ الَّذِي لاَ يَعْلَمُهُ أَحَدٌ غَيرَهُ؟ ثُمَّ قالَ: كَيفَ يَقْرَأُ عَبْدُ اللَّهِ: ﴿وَاللَّيلِ إِذَا يَغْشَى﴾؟ فَقَرَأْتُ عَلَيهِ: ﴿وَاللَّيلِ إِذَا يَغْشَى * وَالنَّهارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى﴾ [الليل: ١، ٣]. قالَ: وَاللَّهِ لَقَدْ أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ مِنْ فِيهِ إِلَى فِيَّ. [طرفه في: ٣٢٨٧].

٣٧٤٣ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قالَ: ذَهَبَ عَلقَمَةُ إِلَى الشَّأمِ، فَلَمَّا دَخَلَ المَسْجِدَ قالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيساً صَالِحاً، فَجَلَسَ إِلَى أَبِي الدَّرْدَاءِ، فَقالَ أَبُو الدَّرْدَاءِ: مِمَّنْ أَنْتَ؟ قالَ: مِنْ أَهْلِ الكُوفَةِ، قالَ: أَلَيسَ فِيكُمْ، أَوْ مِنْكُمْ، صَاحِبُ السِّرِّ الَّذِي لاَ يَعْلَمُهُ غَيرُهُ؟ ـ يَعْنِي حُذَيفَةَ ـ قالَ: قُلتُ: بَلَى، قالَ: أَلَيسَ فِيكُمْ، أَوْ مِنْكُمْ، الَّذِي أَجارَهُ اللَّهُ عَلَى لِسانِ نَبِيِّهِ ﷺ؟ ـ يَعْنِي مِنَ الشَّيطَانِ يَعْنِي عَمَّاراً ـ قُلتُ: بَلَى! قالَ: أَلَيسَ فِيكُمْ، أَوْ مِنْكُمْ، صَاحِبُ السِّوَاكِ، أَوِ السِّرارِ؟ قالَ: بَلَى، قالَ: كَيفَ كانَ عَبْدُ اللَّهِ يَقْرَأُ: ﴿وَاللَّيلِ إِذَا يَغْشَى * وَالنَّهارِ إِذَا تَجَلَّى﴾؟ قُلتُ: ﴿وَالذَّكَرِ وَالأُنْثَى﴾ قالَ: ما زالَ بِي هؤُلاءِ حَتَّى كادُوا يَسْتَنْزِلُونِي عَنْ شَيءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [طرفه في: ٣٢٨٧].

٢٢ ـ بابُ مَنَاقِبُ أَبِي عُبَيدَةَ بْنِ الجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

٣٧٤٤ ـ حدّثنا عَمْرُو بْنُ عَلِيّ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا خالِدٌ، عَنْ أَبِي قِلابَةَ قالَ:

٣٧٤٢ـ قوله (ابن أم عبد) وهو ابن مسعود رضي الله تعالى عنه والمراد بالذي أجاره الله من الشيطان سيدنا عمار كما يأتي من المؤلف رحمه الله تعالى.

ـ قوله (الذي لا يعلم) بحذف ضمير المفعول ولأبي ذرّ الذي لا يعلمه. قوله: غيره نصب على الاستثناء ورفع بدل من أحد قاله الشارح.

ـ قوله فقرأت عليه: ﴿والليل إذا يغشى﴾ الخ أي بحذف وما خلق وبالجر اهـ مصححة.

٣٧٤٣ـ قوله: (يستنزلوني) ولأبي ذر: يستنزلونني.

٣٧٤٤ـ قوله: (لكل أمة أمين) ولأبي ذرّ: إن لكل أمة أميناً وقوله: أيتها الأمة قال القاضي عياض: هو بالرفع =

[22] The merits of Abu'obaida "Allah be pleased with him"

3744- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Every nation has a really trustworthy man, and the trustworthy man of this (Muslim) nation is Abu'obaida Ibn Al'jarrah."

3745- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to people of Najran: "I will send you the most trustworthy man." The companions of The Prophet "Allah's blessing and peace be upon him" looked forward (to be that person). He then sent Abu'obaida.

[23] What about Mus'ab Ibn Omair "Allah be pleased with him"

[24] The Virtues of Al'hasan and Al'husain "Allah be pleased with both"

Abu'huraira told that The Messenger of Allah embraced Al'hasan to his chest.

3746- Abu'bakra "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" talking at the pulpit while Al'hasan was sitting beside him. He (The Prophet) once looked at the people and another time at Al'hasan, and said: "This son of mine is a chief and perhaps Allah will bring about a reconciliation between two sects of Muslims through him."

3747- Usama Ibn Zaid "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to take him and Al'hasan (in his lap) and say: "O Allah! Love them for I love them."

3748- Mohammad narrated: Anas Ibn Malik said: "The head of Al'husain was brought to Obaidullah Ibn Ziyad and put in a tray. Then Ibn Ziyad started playing with a stick at the nose and mouth of Al'husain's head and saying something about his handsome features." Anas then said (to him): "He (Al'husain) resembled The Prophet "Allah's blessing and peace be upon him" more than the others did." Anas added: "His (Al'husain's) hair was dyed with Wasma (a kind of plant used as a dye)."

حَدَّثَنِي أَنَسُ بْنُ مالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِيناً، وَإِنَّ أَمِينَنا ـ أَيَّتُها الأُمَّةُ ـ أَبُو عُبَيْدَةَ بْنُ الجَرّاحِ».

[الحديث ٣٧٤٤ ـ طرفاه في: ٤٣٨٢، ٧٢٥٥].

٣٧٤٥ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأَهْلِ نَجْرانَ: «لأَبْعَثَنَّ يَعْنِي عَلَيْكُمْ ـ يَعْنِي أَمِيناً ـ حَقَّ أَمِينٍ». فَأَشْرَفَ أَصْحابُهُ، فَبَعَثَ أَبا عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُ.

[الحديث ٣٧٤٥ ـ أطرافه في: ٤٣٨٠، ٤٣٨١، ٧٢٥٤].

٢٣ ـ بابُ ذِكْرِ مُصْعَبِ بْنِ عُمَيْرٍ

٢٤ ـ بابُ مَناقِبِ الحَسَنِ وَالحُسَيْنِ رَضِيَ اللَّهُ عَنْهُما

قالَ نافِعُ بْنُ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ: عانَقَ النَّبِيُّ ﷺ الحَسَنَ.

٣٧٤٦ ـ حدّثنا صَدَقَةُ: حَدَّثَنا ابْنُ عُيَيْنَةَ: حَدَّثَنا أَبُو مُوسى، عَنِ الحَسَنِ: سَمِعَ أَبا بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ عَلَى المِنْبَرِ، وَالحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النّاسِ مَرَّةً وَإِلَيهِ مَرَّةً، وَيَقُولُ: «ابْنِي هذا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ المُسْلِمِينَ».

[طرفه في: ٢٧٠٤].

٣٧٤٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا المُعْتَمِرُ قالَ: سَمِعْتُ أَبِي قالَ: حَدَّثَنا أَبُو عُثْمانَ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَأْخُذُهُ وَالحَسَنَ وَيَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُما، فَأَحِبَّهُما»، أَوْ كَما قالَ. [طرفه في: ٣٧٣٥].

٣٧٤٨ ـ حدّثني مُحَمَّدُ بْنُ الحُسَيْنِ بْنِ إِبْراهِيمَ قالَ: حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أُتِيَ عُبَيْدُ اللَّهِ بْنُ زِيادٍ بِرَأْسِ الحُسَيْنِ عَلَيْهِ السَّلامُ، فَجُعِلَ فِي طَسْتٍ، فَجَعَلَ يَنْكُتُ، وَقالَ فِي حُسْنِهِ شَيْئاً، فَقالَ أَنَسٌ: كانَ أَشْبَهَهُمْ بِرَسُولِ اللَّهِ ﷺ، وَكانَ مَخْضُوباً بِالوَسْمَةِ.

٣٧٤٩ ـ حدّثنا حَجّاجُ بْنُ المِنْهالِ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيٌّ قالَ: سَمِعْتُ

على النداء والأفصح أن يكون منصوباً على الاختصاص اهـ من الشارح.

٣٧٤٧ـ قوله: (كان يأخذه والحسن) أي يأخذني والحسن.

٣٧٤٨ـ قوله: (ينكت) أي يضرب بقضيب له على الأرض فيؤثر فيها لكن في الترمذي وغيره: فجعل يضرب بقضيبه في أنفه وعينه أو كان يقرع ثناياه الشريفة بقضيبه فقال له زيد بن أرقم رضي الله عنه: ارفع قضيبك فقد رأيت فم رسول الله ﷺ فيه.

ـ قوله (وكان) أي شعر رأسه ولحيته مخضوباً بما يميل إلى السواد وفي بعض النسخ بالوشمة بالشين بدل السين وهو غلط وإن جرى عليه شرح الشارح كتبه المصحح.

3749- Al'bara "Allah be pleased with him" narrated: I saw The Prophet "Allah's blessing and peace be upon him" carrying Al'hasan on his shoulder and saying: "O Allah! I love him, so please love him."

3750- Uqba Ibn Al'harith "Allah be pleased with him" reported: (Once) Abu'bakr offered the Asr prayer and then went out walking. He saw Al'hasan playing with the boys. He lifted him on to his shoulders and said: " Let my parents be sacrificed for your sake! (You) resemble The Prophet "Allah's blessing and peace be upon him" and not Ali." Ali was smiling.

3751- Ibn Omar narrated from Abu'bakr "Allah be pleased with both": "Look at Mohammad through his family (in the sense that if you are not good to his family you are not good to him)."

3752- Anas "Allah be pleased with him" reported: None resembled The Prophet "Allah's blessing and peace be upon him" more than Al'hasan Ibn Ali did.

3753- Ibn Abu'nu'm narrated: Abdullah Ibn Omar "Allah be pleased with both" was asked by A person whether a Muslim in the state of Ihram could kill flies. I heard him saying (in reply): "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Apostle "Allah's blessing and peace be upon him." The Prophet "Allah's blessing and peace be upon him" said: "They (Hasan and Husain) are my two sweet basils in this world.""

[25] The merits of Bilal Ibn Rabah, the freed slave of Abu'bakr "Allah be pleased with both"

in this issue, The Messenger of Allah "Allah's blessing and peace be upon him" said (to Bilal): "I heard the voice of your footsteps in Paradise."

3754- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Omar used to say: "Abu'bakr is our chief, and he manumitted our chief," i.e. Bilal.

البراء رَضِيَ اللَّهُ عنهُ قالَ: رَأَيتُ النَّبيَّ ﷺ، والحَسَنُ على عاتِقِهِ، يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فأحِبَّهُ».

٣٧٥٠ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قالَ: أَخْبَرَنِي عُمَرُ بنُ سَعِيدِ بنِ أَبِي حُسَينٍ، عَنِ ابنِ أبي مُلَيكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ قالَ: رَأَيتُ أَبَا بَكرٍ رَضِيَ اللَّهُ عَنْهُ وحَمَلَ الحَسَنَ وهوَ يقُولُ: بِأَبِي شَبِيهٌ بالنَّبِيِّ، لَيسَ شَبِيهاً بعَلِيّ، وعَلِيٌّ يَضحَكُ.

[طرفه في: ٣٥٤٢].

٣٧٥١ ـ حدّثني يَحْيى بنُ مَعِينٍ وصَدَقَةُ قالا: أَخْبَرَنَا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ عَنْ وَاقِدِ بنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عنهُمَا قالَ: قالَ أَبُو بَكرٍ: ارْقُبُوا مُحمَّداً ﷺ في أَهْلِ بَيتِهِ.

[طرفه في: ٣٧١٣]

٣٧٥٢ ـ حدّثني إِبْراهِيمُ بنُ مُوسى: أَخْبَرَنَا هِشَامُ بنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ. وقالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسٌ قالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بالنَّبِيِّ ﷺ مِنَ الحَسَنِ بنِ عَلِيٍّ.

٣٧٥٣ ـ حدّثني مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ أَبِي يَعْقُوبَ: سَمِعْتُ ابنَ أَبِي نُعْمٍ: سَمِعْتُ عَبْدَ اللَّهِ بنَ عُمَرَ: وَسَأَلَهُ عَنِ المُحْرِمِ ـ قالَ شُعْبَةُ: أَحْسِبُهُ ـ يَقْتُلُ الذُّبَابَ؟ فَقالَ: أَهْلُ العِراقِ يَسْأَلُونَ عَنِ الذُّبَابِ، وقَدْ قَتَلُوا ابنَ ابْنَةِ رَسُولِ اللَّهِ ﷺ، وقالَ النَّبِيُّ ﷺ: «هُمَا رَيحانَتايَ مِنَ الدُّنْيا».

[الحديث ٣٧٥٣ـ طرفه في: ٥٩٩٤].

٢٥ ـ بابُ مَناقِبُ بِلالِ بنِ رَباحٍ، مَوْلى أَبي بَكرٍ، رَضِيَ اللهُ عَنْهُمَا

وقالَ النَّبِيُّ ﷺ: «سَمِعْتُ دَفَّ نَعْلَيكَ بَينَ يَدَيَّ في الجَنَّةِ».

٣٧٥٤ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ: أَخْبَرَنَا جَابِرُ بنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عنهُمَا قالَ: كانَ عُمَرُ يَقُولُ: أَبُو بَكرٍ سَيِّدُنا، وأَعْتَقَ سَيِّدَنا. يَعْنِي بِلالاً.

٣٧٥٥ ـ حدّثنا ابنُ نُمَيرٍ، عَنْ مُحَمَّدِ بنِ عُبَيدٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيسٍ: أَنَّ بِلالاً

٣٧٥٠ـ قوله: (ليس شبيه) كذا ثبت برفع شبيه.

٣٧٥١ـ قوله: (ارقبوا) احفظوا.

٣٧٥٣ـ قوله: (وسأله) أي سأل رجل من أهل العراق سيدنا ابن عمر عن محرم قتل ذباباً ماذا يلزمه.

باب ٢٤ ـ قوله: (دف نعليك) أي خفقهما.

٣٧٥٥ـ قوله: (وعمل الله) ولأبي ذرّ: وعملي لله.

3755- Qais narrated: Bilal said to Abu'bakr "Allah be pleased with both": "If you bought me for yourself then you would keep me (for yourself). But if you bought me for Allah's Sake, then you would leave me for Allah's Work."

[26] The merits of Ibn Abbas "Allah be pleased with both"

3756- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" embraced me to his chest and said: "O Allah, teach him wisdom (or The Book so as to understand the knowledge of The Holy Qur'an)."

[27] The merits of Khalid Ibn Al'walid "Allah be pleased with him"

3757- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said, as his eyes were flowing with tears: "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred; and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (Khalid Ibn Al'walid) and Allah gave them (Muslims) victory."

[28] The merits of Salim (Abu'hudhaifa's freed slave) "Allah be pleased with both"

3758- Masruq narrated: Abdullah (Ibn Mas'ood) was mentioned to Abdullah Ibn Amr "Allah be pleased with both" who commented: This is a man whom I still continue to love since I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Learn the recitation of the Holy Qur'an from (any of these) four persons: Abdullah Ibn Mas'ood, Salim, the freed slave of Abu'hudhaifa, Obai Ibn Ka'b, and Mu'adh Ibn Jabal." (The sub-narrator said: "I am not sure whether he mentioned Obai Ibn Ka'b before Mu'adh Ibn Jabal or vice versa.")

[29] The merits of Abdullah Ibn Mas'ood "Allah be pleased with him"

3759- Abdullah Ibn Amr "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" never used bad language. He used to say: "The best amongst you are those who have the best manners and character."

3760- (he resumed): He (Allah's Apostle "Allah's blessing and peace be upon him") said: "Learn the recitation of the Holy Qur'an from (any of these) four persons: Abdullah Ibn Mas'ood, Salim, the freed slave of Abu'hudhaifa, Obai Ibn Ka'b, and Mu'adh Ibn Jabal."

قَالَ لأَبِي بَكْرٍ: إِنْ كُنتَ إِنَّمَا اشْتَرَيْتَنِي لِنَفسِكَ فَأَمْسِكنِي، وَإِنْ كُنتَ إِنَّمَا اشتَرَيتَنِي لِلَّهِ، فَدَعْنِي وعمل اللَّهِ.

٢٦ ـ بابٌ ذِكْرُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٥٦ ـ حدثنا مُسدَّدٌ: حدثنا عبدُ الوارثِ، عن خالدٍ، عن عكرمةَ، عن ابنِ عبَّاسٍ قالَ: ضَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الحِكْمَةَ».

حدثنا أبو معمر: حدثنا عبد الوارث: وقال: «علِّمه الكتاب».

حدثنا موسى: حَدَّثَنَا وُهَيبٌ، عَنْ خَالِدٍ، مِثْلَهُ [طرفه في: ٧٥].

٢٧ ـ بابٌ مَنَاقِبُ خالدِ بْنِ الوَليدِ رَضيَ اللَّهُ عَنْهُ

٣٧٥٧ ـ حدثنا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نعى زيداً وجعفراً وابنَ رواحة لِلنَّاسِ قبلَ أَنْ يَأْتِيَهُم خَبَرُهُم، فقال: «أخذ الرَّايَةَ زيدٌ فأصيبَ، ثُمَّ أخذ جعفرٌ فأصيبَ، ثُمَّ أخذ ابنُ رواحة فأُصيبَ». وَعَيناهُ تَذرِفَانِ: «حَتَّى أَخَذَهَا سَيفٌ مِن سُيُوفِ اللَّهِ، حَتَّى فتحَ اللَّهُ عَلَيهِمْ». [طرفه في: ١٢٤٦].

٢٨ ـ بابٌ مَناقِبُ سالِمٍ، مَوْلى أَبي حُذيفة رَضِيَ اللَّهُ عَنْهُ

٣٧٥٨ ـ حدثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعبَةُ، عَنْ عَمرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قالَ: ذُكِرَ عَبدُ اللَّهِ عِندَ عَبدِ اللَّهِ بْنِ عَمرٍو فَقَالَ: ذَاكَ رَجُلٌ لا أَزَالُ أُحِبُّهُ، بَعدَمَا سَمِعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقرِؤُا القُرآنَ مِنْ أَربَعَةٍ: مِن عَبدِ اللَّهِ بنِ مَسْعُودٍ ـ فَبَدَأَ بِهِ ـ وَسَالِمٍ مَولَى أَبِي حُذَيفَةَ، وَأُبَيِّ بنِ كَعبٍ، وَمُعَاذِ بنِ جَبَلٍ». قَالَ: لا أَدرِي بَدَأَ بِأُبَيٍّ أَو بِمُعَاذٍ. [الحديث ٣٧٥٨ ـ أطرافه في: ٣٧٦٠، ٣٨٠٦، ٣٨٠٨، ٤٩٩٩].

٢٩ ـ بابٌ مَنَاقِبُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

٣٧٥٩ ـ حدثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عن سُلَيمانَ قالَ: سَمِعْتُ أَبا وَائِلٍ قالَ: سَمِعْتُ مَسْرُوقاً قالَ: قالَ عَبْدُ اللَّهِ بْنُ عَمرٍو: إِنَّ رَسُولَ اللَّهِ ﷺ لَم يَكُنْ فَاحِشاً وَلاَ مُتَفَحِّشاً، وَقَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخلاقاً».

[طرفه في: ٣٥٥٩].

٣٧٦٠ ـ وَقَالَ: «اسْتَقْرِؤُا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

[طرفه في: ٣٧٥٨].

٣٧٥٩ـ قوله: (لم يكن فاحشا) أي متكلما بالقبح (ولا متفحشا) أي ولا متكلفا للتكلم بالقبيح.

3761- Alqama narrated: I went to Sham and offered a two-rak'a prayer. Then I said: "O Allah! Bless me with a good pious companion." I saw an old man coming. When he approached me, I said to myself: "Would that Allah responded to my invocation." He asked me: "From where are you?" I replied: "From people of Kufa." He said: "Isn't there amongst you Ibn Ommu'abd, the one who used to carry the shoes, the cushion(or pillow) and the water for ablution? Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet? Is there amongst you the one who keeps the secrets of The Prophet "Allah's blessing and peace be upon him" which nobody knows except him?" Abud'darda further asked: "How does Abdullah (Ibn Mas'ood) recite: "By the Night as it conceals (the light) " (The Night "Al'lail" 1)? Then I recited before him as follows:

"By the Night as it envelops: And by the Day as it appears in brightness; And by male and female." (The Night 1:3) On this Abud'darda said: "By Allah, The Prophet "Allah's blessing and peace be upon him" made me recite the Sura in this way while I was listening to him. But those people tried hard to make me accept something I did not hear from The Prophet."

3762- Abdur'rahman Ibn Yazid narrated: We asked Hudhaifa to tell us of a person resembling (to some extent) The Prophet "Allah's blessing and peace be upon him" in good appearance and straight behaviour so that we may learn from him. Hudhaifa replied: "I do not know anybody resembling The Prophet "Allah's blessing and peace be upon him" (to some extent) in appearance and behaviour more than Ibn Ommu'abd."

3763- Abu'moosa Al'ash'ari "Allah be pleased with him" narrated: My brother and I came from Yemen, and for some time we kept considering Abdullah Ibn Mas'ood as one of the members of the family of The Prophet "Allah's blessing and peace be upon him" because we used to see him and his mother going in the house of The Prophet "Allah's blessing and peace be upon him" very often.

[30] What about Mo'awiya "Allah be pleased with him"

3764- Ibn Abu'mulaika narrated: Mo'awiya offered a rak'a as Witr after the Isha prayer, and at that time a freed slave of Ibn Abbas was present. He (the slave) went to Ibn Abbas (and told him). Ibn Abbas said: "Let him, for he accompanied The Messenger of Allah "Allah's blessing and peace be upon him"."

3765- Ibn Abu'mulaika narrated: Ibn Abbas was asked: "Can you speak to The Commander of The Believers Mo'awiya, as he does not pray except one rak'a as Witr?" Ibn Abbas replied: "He is a learned man (having the ability to give religious opinions)."

٣٧٦١ ـ حدّثنا مُوسى، عَنْ أَبِي عَوانَةَ، عَنْ مُغيرَةَ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ: دَخَلتُ الشَّأمَ فَصلَّيتُ رَكْعتَينِ، فَقُلتُ: اللَّهُمَّ يسِّرْ لِي جَلِيساً، فَرَأَيتُ شَيخاً مُقْبلاً، فَلَمَّا دَنَا قُلتُ: أَرْجُو أَنْ يَكُونَ استَجابَ، قالَ: مِنْ أَينَ أَنتَ؟ قُلتُ: مِنْ أَهلِ الكُوفَةِ، قالَ: أَفَلَمْ يَكُنْ فِيكُمْ صاحِبُ النَّعْلَينِ وَالوِسادِ وَالمِطهَرَةِ؟ أَوَلَمْ يَكُنْ فِيكُمُ الَّذِي أُجِيرَ مِنَ الشَّيطانِ؟ أَوَلَمْ يَكُنْ فِيكُمْ صاحِبُ السِّرِّ الَّذِي لاَ يَعْلَمُهُ غَيرُهُ؟ كَيفَ قَرَأَ ابْنُ أُمِّ عَبْدٍ: ﴿وَاللَّيلِ﴾؟ فَقَرَأْتُ: ﴿وَاللَّيلِ إِذَا يَغْشَى * وَالنَّهارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى﴾ [الليل: ١، ٣]. قالَ أَقْرَأَنِيهَا النَّبِيُّ ﷺ: فاهُ إِلَى فِيَّ، فَمَا زالَ هؤُلاءِ حَتَّى كادُوا يَرُدُّونِي.

[طرفه في: ٣٢٨٧].

٣٧٦٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ قالَ: سَأَلْنَا حُذَيفَةَ عَنْ رَجُلٍ قَرِيبِ السَّمْتِ وَالهَدْيِ مِنَ النَّبِيِّ ﷺ حَتَّى نَأْخُذَ عَنْهُ، فَقالَ: ما أَعْرِفُ أَحَداً أَقْرَبَ سَمْتاً وَهَدْياً وَدَلاًّ بِالنَّبِيِّ ﷺ مِنِ ابْنِ أُمِّ عَبْدٍ.

[الحديث ٣٧٦٢ ـ طرفه في: ٦٠٩٧].

٣٧٦٣ ـ حدّثني مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا إِبْراهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحاقَ قالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحاقَ قالَ: حَدَّثَنِي الأَسْوَدُ بْنُ يَزِيدَ قالَ: سَمِعْتُ أَبَا مُوسى الأَشْعَرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَدِمْتُ أَنا وَأَخِي مِنَ اليَمَنِ، فَمَكُثْنَا حِيناً، ما نُرَى إِلاَّ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيتِ النَّبِيِّ ﷺ، لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ.

[الحديث ٣٧٦٣ ـ طرفه في: ٤٣٨٤].

٣٠ ـ باب ذِكْرُ مُعاوِيَةَ رَضِيَ اللَّهُ عَنْهُ

٣٧٦٤ ـ حدّثنا الحَسَنُ بْنُ بِشْرٍ: حَدَّثَنا المُعافَى، عَنْ عُثْمانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيكَةَ قالَ: أَوْتَرَ مُعاوِيَةُ بَعْدَ العِشاءِ بِرَكْعَةٍ وَعِنْدَهُ مَوْلًى لابْنِ عَبَّاسٍ، فَأَتَى ابْنَ عَبَّاسٍ، فَقالَ: دَعْهُ فَإِنَّهُ صَحِبَ رَسُولَ اللَّهِ ﷺ.

[الحديث ٣٧٦٤ ـ طرفه في: ٣٧٦٥].

٣٧٦٥ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنا نافِعُ بْنُ عُمَرَ: حَدَّثَنِي ابْنُ أَبِي مُلَيكَةَ: قِيلَ لابْنِ عَبَّاسٍ: هَلْ لَكَ فِي أَمِيرِ المُؤْمِنِينَ مُعاوِيَةَ، فَإِنَّهُ ما أَوْتَرَ إِلاَّ بِواحِدَةٍ. قالَ: إِنَّهُ فَقِيهٌ.

[طرفه في: ٣٧٦٤].

٣٧٦٦ ـ حدّثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي

٣٧٦١ـ قوله: (يردوني) ولأبي ذر: يردونني

٣٧٦٢ـ قوله: (السمت): الهيئة الحسنة والهدي الطريقة والمذهب والدل الشكل والشمائل وكأنه مأخوذ مما يدل ظاهر حاله على حسن فعاله و(ابن أم عبد) هو عبد الله بن مسعود وهو اسم أمه.

3766- Humran Ibn Aban narrated: Mo'awiya said (to the people): "You offer a prayer which we, who accompanied The Prophet "Allah's blessing and peace be upon him", never saw The Prophet "Allah's blessing and peace be upon him" offering, and which he forbade." i.e. the two Rak'as after Asr prayer.

[31] The virtues of Fatima "Allah be pleased with her"

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fatima is the mistress of the women of Paradise."

3767- Al'miswar Ibn Makhrama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fatima is a part of me. He, who causes her to be angry, causes me to be angry."

[32] The superiority of A'isha "Allah be pleased with her"

3768- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy and Blessings be on him." Addressing The Prophet "Allah's blessing and peace be upon him" she said: "You see what I Don't see."

3769- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Mary, the daughter of Imran, and Asia, Pharaoh's wife. No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other meals."

3770- Anas "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other meals."

التَّيَّاحِ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتُصَلُّونَ صَلاَةً، لَقَدْ صَحِبْنَا النَّبِيَّ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيهَا، وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي: الرَّكْعَتَيْنِ بَعْدَ العَصْرِ.

[طرفه في: ٥٨٧].

٣١ ـ بابُ مَنَاقِبِ فاطِمَةَ عليها السَّلامُ

وَقَالَ النَّبِيُّ ﷺ: «فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الجَنَّةِ».

٣٧٦٧ ـ حدثنا أبو الوَلِيدِ: حَدَّثنا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي».

[طرفه في: ٩٢٦].

٣٢ ـ بابُ فَضْلِ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا

٣٧٦٨ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: قَالَ أَبُو سَلَمَةَ: إِنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْماً: «يَا عَائِشُ، هذا جِبْرِيلُ يُقْرِئُكِ السَّلاَمَ». فَقُلْتُ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَرَى مَا لاَ أَرَى، تُرِيدُ رَسُولَ اللَّهِ ﷺ. [طرفه في: ٣٢١٧].

٣٧٦٩ ـ حدثنا آدَمُ: حَدَّثنا شُعْبَةُ قَالَ: وَحَدَّثنا عَمْرٌو: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ، كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ. [طرفه في: ٣٤١١].

٣٧٧٠ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى الطَّعَامِ».

[الحديث ٣٧٧٠ ـ طرفاه في: ٥٤١٩، ٥٤٢٨].

٣٧٧١ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ بْنُ عَبْدِ المَجِيدِ: حَدَّثَنَا ابْنُ

باب ٣١ ـ قوله: (رضي الله عنها) ولأبي ذر: عليها السلام (شارح).

٣٧٦٨ـ قوله: (يا عائش) بفتح الشين في الفرع مصححاً عليه ويجوز ضمها ككل مرخم وقوله عليه السلام ولغير أبي ذر وعليه السلام (شارح).

٣٧٧١ـ قوله: (الفرط) السابق إلى الماء والمنزل كالفارط، و(الصدق) الصادق والإضافة من الموصوف لصفته كما في الشارح وقوله: على رسول الله الخ بدل يعني أنهما قد سبقاك وهيا لك المنزل في الجنة وأنت تلحقيهما فافرحي بذلك.

3771- Al'qasim Ibn Mohammad narrated: Once A'isha became sick. Ibn Abbas went to visit her and said: "O mother of the believers! You are leaving for truthful forerunners; i.e. for The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr."

3772- Abu'wa'il narrated: When Ali sent Ammar and Al'hasan to (the people of) Kufa so as to motivate them to fight, Ammar addressed them saying: "I know that she (A'isha) is the wife of The Prophet "Allah's blessing and peace be upon him" in this world and in the Hereafter. but Allah has put you to trial, whether you will follow Him (Allah) or her."

3773- A'isha "Allah be pleased with her" reported that she borrowed a necklace from Asma and it was lost. Allah's Apostle "Allah's blessing and peace be upon him" sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to The Prophet "Allah's blessing and peace be upon him" they complained about it. So the Divine Verse of Tayammum was revealed. Osaid Ibn Hudair said (to A'isha): "May Allah reward you generously. By Allah, whenever you had a difficulty, Allah took you out of it. and brought with it a Blessing for the Muslims."

3774- Hesham narrated from his father: When The Messenger of Allah "Allah's blessing and peace be upon him" was in his fatal illness. he started visiting his wives and saying: "Where will I be tomorrow?" He was keen on being in A'isha's home. A'isha said: "So when it was my day. The Prophet "Allah's blessing and peace be upon him" kept silent (and no longer asked the question)."

3775- Hesham narrated from his father: The people used to look forward for the days of A'isha's turn to send gifts to The Messenger of Allah "Allah's blessing and peace be upon him" (in order to please him). A'isha said: "My companions (the other wives of The Prophet "Allah's blessing and peace be upon him") gathered in the house of Ommu'salama and said: "O Ommu'salama! By Allah. the people prefer to send gifts on the day of A'isha's turn; and we too love the good as A'isha does. You should tell The Messenger of Allah "Allah's blessing and peace be upon him" to tell the people to send their presents to him wherever he or his turn may be." Ommu'salama said that to The Prophet "Allah's blessing and peace be upon him" who turned away from her. When The Prophet "Allah's blessing and peace be upon him" returned to her. she repeated the same. But The Prophet "Allah's blessing and peace be upon him" again turned away. When she told him the same for the third time, The Prophet "Allah's blessing and peace be upon him" said: "O Ommu'salama! Don't trouble me by harming A'isha. for by Allah. the revelation never came to me while I was under the blanket of any woman of you other than her."

عَوْنٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ: أَنَّ عَائِشَةَ اشْتَكَتْ، فَجَاءَ ابْنُ عَبَّاسٍ فَقَالَ: يَا أُمَّ المُؤْمِنِينَ، تَقْدَمِينَ عَلَى فَرَطِ صِدْقٍ، عَلَى رَسُولِ اللَّهِ ﷺ، وَعَلَى أَبِي بَكْرٍ.

[الحديث ٣٧٧١ ـ طرفاه في: ٤٧٥٣، ٤٧٥٤].

٣٧٧٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ أَبَا وَائِلٍ قالَ: لَمَّا بَعَثَ عَلِيٌّ عَمَّاراً وَالحَسَنَ إِلَى الكُوفَةِ لِيَسْتَنْفِرَهُمْ، خَطَبَ عَمَّارٌ فَقَالَ: إِنِّي لأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالآخِرَةِ، وَلكِنَّ اللَّهَ ابْتَلاَكُمْ لِتَتَّبِعُوهُ أَوْ إِيَّاهَا.

[الحديث ٣٧٧٢ ـ طرفاه في: ٧١٠٠، ٧١٠١].

٣٧٧٣ ـ حدّثنا عُبَيْدُ بْنُ إِسْماعيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا اسْتَعَارَتْ مِنْ أَسْماءَ قِلادَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاساً مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاَةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذلِكَ إِلَيهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقَالَ أُسَيدُ بْنُ حُضَيرٍ: جَزَاكِ اللَّهُ خَيراً، فَوَاللَّهِ ما نَزَلَ بِكِ أَمْرٌ قَطُّ، إِلاَّ جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلمُسْلِمِينَ فِيهِ بَرَكَةً.

[طرفه في: ٣٣٤].

٣٧٧٤ ـ حدّثني عُبَيْدُ بْنُ إِسْماعيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا كانَ فِي مَرَضِهِ، جَعَلَ يَدُورُ فِي نِسَائِهِ، وَيَقُولُ: «أَيْنَ أَنَا غَداً، أَيْنَ أَنَا غَداً». حِرْصاً عَلَى بَيتِ عائِشَةَ. قالَتْ عائِشَةُ: فَلَمَّا كانَ يَوْمِي سَكَنَ.

٣٧٧٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قالَ: كانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عائِشَةَ، قالَتْ عائِشَةُ: فَاجْتَمَعَ صَوَاحِبِي إِلَى أُمِّ سَلَمَةَ، فَقُلْنَ: يَا أُمَّ سَلَمَةَ، وَاللهِ إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، وَإِنَّا نُرِيدُ الخَيرَ كما تُرِيدُهُ عائِشَةُ، فَمُرِي رَسُولَ اللهِ ﷺ أَنْ يَأْمُرَ النَّاسَ أَنْ يُهْدُوا إِلَيهِ حَيثُ ما كانَ، أَوْ حَيثُ ما دارَ، قالَتْ: فَذَكَرَتْ ذلكَ أُمُّ سَلَمَةَ لِلنَّبِيِّ ﷺ، قالَتْ: فَأَعْرَضَ عَنِّي، فَلَمَّا عادَ إِلَيَّ ذَكَرْتُ لَهُ ذَاكَ فَأَعْرَضَ عَنِّي، فَلَمَّا كانَ فِي الثَّالِثَةِ ذَكَرْتُ لَهُ فَقَالَ: «يَا أُمَّ سَلَمَةَ لاَ تُؤْذِينِي فِي عائِشَةَ، فَإِنَّهُ وَاللَّهِ ما نَزَلَ عَلَيَّ الوَحْيُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيرِهَا».

[طرفه في: ٢٥٧٤].

٣٧٧٥ـ قوله: (فمري) أي قولي: وبه استدل على عدم اشتراط الاستعلاء في الأمر كما في العيني.

(63) The Merits of The Ansar

[1] The merits of The Ansar

Allah Almighty said: " those who gave (them) asylum and aid, these are (all) friends and protectors, and of another." (The Spoils of War "Al'anfal" 72)

he said also: " But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (The Mustering "Al'hashr" 9)

3776- Ghailan Ibn Jarir narrated: I asked Anas: "Tell me about the name "Ansar": Did you call yourselves by it or did Allah call you by it?" He said: "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al'azd and say: "Your tribe did so-and-so on such-and-such a day."

3777- Hesham narrated from his father that A'isha "Allah be pleased with her" reported: The day of Bu'ath (Day of fighting between the two tribes of the Ansar, the Aws and Khazraj) was brought about by Allah for the benefit of His Apostle "Allah's blessing and peace be upon him". When Allah's Apostle "Allah's blessing and peace be upon him" reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the benefit of His Apostle "Allah's blessing and peace be upon him" in order that they (The Ansar) might embrace Islam.

3778- Anas "Allah be pleased with him" narrated: On the day of the Conquest of Mecca, when The Prophet "Allah's blessing and peace be upon him" had given (from the booty) the Quraish, the Ansar said: "By Allah, this is indeed very strange. Though our swords are still dribbling with the blood of Quraish, our war spoils are distributed amongst them." When this news reached The Prophet "Allah's blessing and peace be upon him", he called the Ansar and said: "What is this news that has reached me from you?" They used not to tell lies, so they replied: "What has reached you is true." He said: "Doesn't it please you that the people take the booty to their homes and you

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٣ ـ كتاب مناقب الأنصار

١ ـ باب مَنَاقِبُ الأَنْصَارِ وقول اللَّه عزَّ وجلَّ: ﴿والذين آووا ونصروا﴾ [الأنفال: ٧٢]

﴿وَالَّذِينَ تَبَوَّؤُا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ في صُدُورِهِمْ حاجَةً مِمَّا أُوتُوا﴾ [الحشر: ٩].

٣٧٧٦ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: حَدَّثَنَا غَيلاَنُ بْنُ جَرِيرٍ قالَ: قُلتُ لأَنَسٍ: أَرَأَيتَ اسْمَ الأَنْصَارِ، كُنْتُمْ تُسَمَّوْنَ بِهِ، أَمْ سَمَّاكُمُ اللَّهُ؟ قالَ: بَل سَمَّانَا اللَّهُ.

كُنَّا نَدْخُلُ عَلَى أَنَسٍ، فَيُحَدِّثُنَا مَنَاقِبَ الأَنْصَارِ وَمَشَاهِدَهُمْ، وَيُقْبِلُ عَلَيَّ، أَوْ عَلَى رَجُلٍ مِنَ الأَزْدِ، فَيَقُولُ: فَعَلَ قَوْمُكَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا.

[الحديث ٣٧٧٦ ـ طرفه في: ٣٨٤٤].

٣٧٧٧ ـ حدّثني عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ يَوْمُ بُعَاثَ يَوْماً قَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدِ افْتَرَقَ مَلَؤُهُمْ، وَقُتِلَتْ سَرَوَاتُهُمْ وَجُرِّحُوا، فَقَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ في دُخُولِهِمْ في الإِسْلاَمِ.

[الحديث ٣٧٧٧ ـ طرفاه في: ٣٨٤٦، ٣٩٣٠].

٣٧٧٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَتِ الأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ، وَأَعْطَى قُرَيشاً: وَاللَّهِ إِنَّ هذا لَهُوَ العَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَاءِ قُرَيشٍ، وَغَنَائِمُنَا تُرَدُّ عَلَيهِمْ، فَبَلَغَ ذلِكَ النَّبِيَّ ﷺ فَدَعا الأَنْصَارَ، قالَ: فَقَالَ: «ما الَّذِي بَلَغَنِي عَنْكُمْ». وَكانُوا لاَ يَكْذِبُونَ، فَقَالُوا: هُوَ الَّذِي بَلَغَكَ، قالَ: «أَوَلاَ تَرْضَوْنَ أَنْ

٣٧٧٦ـ قوله: (سمانا الله) زاد أبو ذر عز وجل (شارح).

٣٧٧٧ـ قوله: (بعاث) غير مصروف للتأنيث والعلمية لأنه اسم بقعة بقرب يثرب وقع فيها حرب بين الأوس والخزرج، قوله: (وجرّحوا) ولأبي ذر (وخرجوا) من الخروج أي خرجوا من أوطانهم، وقوله: (في دخولهم) أي لأجل دخولهم كما في الشارح

ـ (سرواتهم) خيارهم وأشرافهم.

٣٧٧٨ـ قوله: (يوم فتح مكة) أي عام فتحها.

take The Messenger of Allah “Allah’s blessing and peace be upon him” to your homes? If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley or a mountain pass."

[2] The Prophet's saying: "but for the migration, I would have been one of the Ansar"

3779- Abu'huraira "Allah be pleased with him" narrated: The Prophet (or Abul’qasim) "Allah's blessing and peace be upon him" said: " If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley. but for the migration, I would have been one of the Ansar."

[3] The Prophet’s making a bond of fraternity between The Ansar and The Emigrants

3780- Sa’d narrated from his father: When the emigrants reached Medina, The Messenger of Allah “Allah’s blessing and peace be upon him” established the bond of fraternity between Abdur’rahman (Ibn Awf) and Sa’d Ibn Ar’rabie. Sa’d said to Abdur’rahman: "I am the richest of all the Ansar, so I want to divide my property (between us). I have two wives, see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period of divorce, then marry her." Abdur’rahman said: "May Allah bless your family and property for you; where is your market?" So they showed him the Qainuqa market. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet “Allah’s blessing and peace be upon him” asked (him): "What is this (scent)?" He replied: "I got married." The Prophet “Allah’s blessing and peace be upon him” asked: "How much dower did you give her?" He replied: "I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrahim, is not sure, which of the two phrases is correct.)

3781- Anas “Allah be pleased with him” narrated: When Abdur’rahman Ibn Awf “Allah be pleased with him” came to Medina, the Prophet “Allah’s blessing and peace be upon him” held a bond of brotherhood between him and Sa’d Ibn Ar’rabie Al’ansari. Sa’d was a rich man, so he said to Abdur’rahman: "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you. Moreover, I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you after passing the prescribed period of divorce.” Abdur’rahman replied: "May Allah bless you

يَرْجِعَ النَّاسُ بِالغَنَائِمِ إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ الأَنْصَارُ وَادِياً، أَوْ شِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَهُمْ».

[طرفه في: ٣١٤٦].

٢ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْلاَ الهِجْرَةُ لَكُنْتُ مِنَ الأَنْصَارِ»

قالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ، عَنِ النَّبِيِّ ﷺ.

٣٧٧٩ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، أَوْ: قالَ أَبُو القَاسِمِ ﷺ: «لَوْ أَنَّ الأَنْصَارَ سَلَكُوا وَادِياً، أَوْ شِعْباً، لَسَلَكْتُ فِي وَادِي الأَنْصَارِ، وَلَوْلاَ الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ.

فَقالَ أَبُو هُرَيْرَةَ: ما ظَلَمَ، بِأَبِي وَأُمِّي، آوَوْهُ وَنَصَرُوهُ، أَوْ كَلِمَةً أُخْرَى.

[الحديث ٣٧٧٩ ـ طرفه في: ٧٢٤٤].

٣ـ بابُ إِخاءِ النَّبِيِّ ﷺ بَيْنَ المُهَاجِرِينَ والأَنْصَارِ

٣٧٨٠ ـ حدّثنا إِسماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: لَمَّا قَدِمُوا المَدِينَةَ آخَى رَسُولُ اللَّهِ ﷺ بَيْنَ عَبْدِ الرَّحْمٰنِ وَسَعْدِ بْنِ الرَّبِيعِ، قالَ لِعَبْدِ الرَّحْمٰنِ: إِنِّي أَكْثَرُ الأَنْصَارِ مالاً، فَأَقْسِمُ مالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ، فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَمِّهَا لِي أُطَلِّقْهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا. قالَ: بارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمالِكَ، أَيْنَ سُوقُكُمْ؟ فَدَلُّوهُ عَلَى سُوقِ بَنِي قَيْنُقَاعَ، فَمَا انْقَلَبَ إِلاَّ وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الغُدُوَّ، ثُمَّ جاءَ يَوْماً وَبِهِ أَثَرُ صُفْرَةٍ، فَقالَ النَّبِيُّ ﷺ: «مَهْيَمْ». قالَ: تَزَوَّجْتُ، قالَ: «كَمْ سُقْتَ إِلَيْهَا». قالَ: نَوَاةً مِنْ ذَهَبٍ، أَوْ وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. شَكَّ إِبْرَاهِيمُ.

[طرفه في: ٢٠٤٨].

٣٧٨١ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، وَآخَى رَسُولُ اللَّهِ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، وَكانَ كَثِيرَ المَالِ، فَقالَ سَعْدٌ: قَدْ عَلِمَتِ الأَنْصَارُ أَنِّي مِنْ أَكْثَرِهَا مالاً، سَأَقْسِمُ مالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ، وَلِي امْرَأَتَانِ، فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَأُطَلِّقُهَا، حَتَّى إِذَا حَلَّتْ تَزَوَّجْتَهَا، فَقالَ

= ـ (الشعب) بالكسر ما انفرج بين جبلين أو الطريق في الجبل ا هـ (شارح).

٣٧٧٩ـ قوله: (ما ظلم) يعني ما وضع سيدنا رسول الله ﷺ هذا القول في غير موضعه أفديه بأبي وأمي فإن الانصار اووه وواسوه.

٣٧٨٠ـ قوله: (قال لعبد الرحمٰن) ولأبي ذر فقال.

ـ قوله: (مهيم) أي ماهذا.

٣٧٨١ـ قوله: (أفضل) أي ربح. وقوله: (وضر) أي لطخ.

in your family and property. Show me the market." So Abdur'rahman did not return from the market till he gained some yogurt and butter (through trading). He brought that to his household. Sometime later, Abdur'rahman came to The Messenger of Allah "Allah's blessing and peace be upon him", scented with yellowish perfume. The Prophet "Allah's blessing and peace be upon him" said (to him): "What is the matter with you?" He replied: "I got married to an Ansari woman." The Prophet "Allah's blessing and peace be upon him" asked: "What did you pay her?" He replied: " (A piece of) gold equal to the weight of a date stone or a gold date-stone." The Prophet "Allah's blessing and peace be upon him" said (to him): "Make a wedding banquet even with one sheep."

3782- Abu'huraira "Allah be pleased with him" narrated: The Ansar said (to The Prophet "Allah's blessing and peace be upon him"): "Please divide the date-palm trees between us and them (The Emigrants)." The Prophet "Allah's blessing and peace be upon him" said: "No." The Ansar said: "Then, let them (The Emigrants) do the labour for us in the gardens and share the date-fruits with us." The emigrants said: "We heard and obeyed."

[4] (It is a part of faith) to love The Ansar

3783- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None but a believer loves the Ansar, and none but a hypocrite hates them. So Allah will love whomever loves them, and He will hate whomever hates them."

3784- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar."

[5] The Prophet's saying to The Ansar: "You are the most beloved to me"

3785- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" saw the women and children of the Ansar coming forward. (The sub-narrator said: I think that Anas said: "They were returning from a wedding party.") The Prophet "Allah's blessing and peace be upon him" stood up and said thrice: "By Allah! You are from the most beloved people to me."

عَبْدُ الرَّحْمٰنِ: بارَكَ اللَّهُ لَكَ في أَهْلِكَ، فَلَمْ يَرْجِعْ يَوْمَئِذٍ حَتَّى أَفضَلَ شَيْئاً مِنْ سَمْنٍ وَأَقِطٍ فَلَمْ يَلبثْ إلاّ يسيراً حَتَّى جاءَ رَسُولَ اللَّهِ ﷺ وعَلَيهِ وَضَرٌ مِنْ صُفرَةٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَهْيَمْ». قَالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصارِ، فقَالَ: «ما سُقْتَ فِيهَا»؟ قالَ: وَزْنَ نَواةٍ مِنْ ذَهَبٍ، أَوْ نَواةً مِنْ ذَهَبٍ، فَقَالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[طرفه في: ٢٠٤٩].

٣٧٨٢ ـ حدّثنا الصَّلتُ بْنُ محمَّدٍ أَبُو هَمَّام قالَ: سَمِعْتُ المُغِيرَةَ بْنَ عَبْدِ الرَّحْمٰنِ: حدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قالَتِ الأَنْصارُ: اقْسِمْ بَينَنَا وبينَهُمُ النَّخلَ، قالَ: «لا. قالَ: يكفونا المؤونة وتشركونا في التَّمر». قالُوا: سمِعْنا وأطعْنا.

[طرفه في: ٢٣٢٥].

٤ ـ بابُ حُبِّ الأَنْصَارِ

٣٧٨٣ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخبرَنِي عَدِيُّ بْنُ ثَابِتٍ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ، أَوْ قالَ: قالَ النَّبِيُّ ﷺ: «الأَنْصارُ لا يُحِبُّهُمْ إِلاّ مُؤْمِنٌ، وَلا يُبْغِضُهُمْ إلاّ مُنافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ».

٣٧٨٤ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ».

[طرفه في: ١٧].

٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ لِلأَنْصَارِ: «أَنْتُمْ أَحَبُّ النَّاسِ إِلَيَّ»

٣٧٨٥ ـ حدّثنا أَبُو مَعْمَرٍ: حدَّثنا عبدُ الوارِثِ: حَدَّثَنَا عبدُ العزيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنه قالَ: رَأى النَّبِيُّ ﷺ النِّساءَ وَالصِّبْيانَ مُقْبِلِينَ ـ قالَ: حَسِبْتُ أَنَّهُ قالَ ـ مِنْ عُرْسٍ، فَقامَ النَّبِيُّ ﷺ مُمْثِلاً فَقالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ». قالَهَا ثَلاثَ مِرارٍ.

[الحديث ٣٧٨٥ ـ طرفه في: ٥١٨٠].

٣٧٨٦ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي هِشَامُ بْنُ زَيدٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَتِ امْرَأَةٌ مِنَ

٣٧٨٢ـ قوله: (تكفونا) ولأبي ذرّ «يكفوننا» وقوله: (وتشركونا) ولأبي ذرّ: «يشركوننا» من باب الإفعال. وروي: «وتشركونا» أيضاً منه كما في الشارح.

٣٧٨٥ـ قوله (ممثلا) بضم الميم الأولى وإسكان الثانية وكسر المثلثة وفتحها أي متصباً قائماً وفي حاشية الفرع وأصله بضم الميم الأولى وفتح الثانية وتشديد المثلثة مفتوحة أي مكلفاً نفسه ذلك وفي النكاح فقام ممتنا من الامتنان هـ من الشارح باختصار

3786- Anas "Allah be pleased with him" reported: Once an Ansari woman, accompanied by her son, came to Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" spoke to her and said twice: "By he, in Whose Hand my life is, you are the most beloved people to me."

[6] The Ansar's followers

3787- Zaid Ibn Arqam "Allah be pleased with him" narrated: The Ansar said: "O Allah's Apostle! Every Prophet has his own followers and we have followed you. So will you invoke Allah to let our followers be considered from us (as Ansar too)?" So he invoked Allah accordingly.

3788- Abu'hamza (a man from the Ansar) narrated: The Ansar said: "Every nation has followers; and we have followed you (O Prophet), so invoke Allah to let our followers be considered from us (Ansar)." So The Prophet “Allah's blessing and peace be upon him” said: "O Allah! Let their followers be considered (as Ansar) from themselves."

[7] The virtue of the homes of The Ansar's families

3789- Anas narrated from Abu'osaid: The Prophet “Allah's blessing and peace be upon him” said: "The best of the Ansar's families (homes) are those of Banun'najjar, then (those of) Banu Abdul'ash'hal, then (those of) Banul'harith Ibn Al'khazraj, and then (those of) Banu'sa'ida; nevertheless, there is good in all the families (homes) of the Ansar." On this, Sa'd (Ibn Obada) said: "I see that The Prophet “Allah's blessing and peace be upon him” has preferred some people to us." Somebody said (to him): "No, but he has given you superiority to many."

3790- Abu'osaid narrated: The Prophet “Allah's blessing and peace be upon him” said: "The best of the Ansar's families (or homes) are those of Banun'najjar, then (those of) Banu Abdul'ash'hal, then (those of) Banul'harith, and then (those of) Banu'sa'ida."

الأَنْصارِ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَها صَبِيٌّ لَهَا، فَكَلَّمَها رَسُولُ اللَّهِ ﷺ فقالَ: «والَّذِي نَفسِي بِيَدِهِ، إِنَّكُم أَحَبُّ النَّاسِ إِلَيَّ». مَرَّتَيْنِ.

[الحديث ٣٧٨٦ ـ طرفاه في: ٥٢٣٤، ٦٦٤٥].

٦ ـ بابُ أَتْبَاعِ الأَنْصَارِ

٣٧٨٧ ـ حدّثنا محمدُ بْنُ بَشّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو: سَمِعْتُ أَبَا حَمْزَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ: قالَتِ الأَنْصارُ: لِكُلِّ نَبِيٍّ أَتْبَاعٌ، وَإِنَّا قَدِ اتَّبَعْنَاكَ، فادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا، فَدَعَا بِهِ. فَنَمَيْتُ ذلِكَ إِلى ابْنِ أَبِي لَيلَى، قالَ: قَدْ زَعَمَ ذلِكَ زَيْدٌ.

[الحديث ٣٧٨٧ ـ طرفه في: ٣٧٨٨].

٣٧٨٨ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ قالَ: سَمِعْتُ أَبَا حَمْزَةَ، رَجُلاً مِنَ الأَنْصَارِ: قالَتِ الأَنْصَارُ: إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعاً، وَإِنَّا قَدِ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا، قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اجْعَل أَتْبَاعَهُمْ مِنْهُمْ». قالَ عَمْرٌو: فَذَكَرْتُهُ لابْنِ أَبِي لَيلَى، قالَ: قَدْ زَعَمَ ذَاكَ زَيْدٌ. قالَ شُعْبَةُ: أَظُنُّهُ زَيدَ بْنَ أَرْقَمَ.

[طرفه في: ٣٧٨٧].

٧ ـ بابُ فَضْلِ دُورِ الأَنْصَارِ

٣٧٨٩ ـ حدّثني محمدُ بْنُ بَشّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ أَبِي أُسَيدٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «خَيرُ دُورِ الأَنْصارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبدِ الأَشْهَلِ، ثُمَّ بَنُو الحارِثِ بْنِ خَزْرَجٍ، ثُمَّ بَنُو ساعِدَةَ، وَفِي كُلِّ دُورِ الأَنْصارِ خَيرٌ». فَقالَ سَعْدٌ: ما أَرَى النَّبِيَّ ﷺ إِلاَّ قَدْ فَضَّلَ عَلَينَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

وَقالَ عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ: سَمِعْتُ أَنَساً: قالَ أَبُو أُسَيدٍ، عَنِ النَّبِيِّ ﷺ بِهذا. وَقالَ: سَعْدُ بْنُ عُبَادَةَ.

[الحديث ٣٧٨٩ ـ أطرافه في: ٣٧٩٠، ٣٨٠٧، ٦٠٥٣].

٣٧٩٠ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى: قالَ أَبُو سَلَمَةَ: أَخْبَرَنِي أَبُو أُسَيدٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «خَيْرُ الأَنْصَارِ، أَوْ قالَ: خَيرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، وَبَنُو عَبْدِ الأَشْهَلِ، وَبَنُو الحارِثِ، وَبَنُو ساعِدَةَ».

[طرفه في: ٣٧٨٩].

٣٧٩١ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ قالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ

٣٧٨٩ـ قوله: (أرى) بفتح الهمزة ويجوز الضم بمعنى الظن اهـ من الشارح.

3791- Abu'humaid "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best of the Ansar families (homes) are the families (homes) of Banun'najjar, then those of Banu Abdul'ash'hal, then those of Banul'harith, and then those of Banu'sa'ida; and there is good in all the families (homes) of the Ansar." Sa'd Ibn Obada followed us and said: "O Abu'osaid ! Don't you see that The Prophet "Allah's blessing and peace be upon him" compared The Ansar and made us the last of them in superiority?" Then Sa'd Ibn Obada "Allah be pleased with him" met The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! In comparing the Ansar's families (homes) as to the degree of superiority, you have made us the last of them." Allah's Apostle "Allah's blessing and peace be upon him" replied: "Isn't it sufficient that you are regarded amongst the best?"

[8] The Prophet's saying to The Ansar: "Be patient until you meet me at the fount"

3792- Osaid Ibn Hudair "Allah be pleased with him" reported: A man from the Ansar said: "O Allah's Apostle! Will you appoint me as you have appointed so-and-so?" The Prophet "Allah's blessing and peace be upon him" said: "After me you will see others given preference to you; so be patient till you meet me at the fount on the Day of Judgement."

3793- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to The Ansar: "After me you will see others given preference to you. So be patient till you meet me; and your promised place of meeting on The Day of Judgment would be at The Fount."

3794- Yahya Ibn Sa'eed narrated that he had heard Anas "Allah be pleased with him" when he went with him to Al'walid, saying: "Once The Prophet "Allah's blessing and peace be upon him" called the Ansar in order to give them the territory of Bahrain. They said: "No, unless you give to our emigrant brothers a similar share." On that he said: "If you do not agree to it, then be patient till you meet me, for after me (you will see) others given preference to you."

[9] The Prophet's invocation: "Improve (O Allah) the state of The Ansar and The Emigrants"

3795- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no life except the life of the Hereafter. so, O Allah! Improve the state of the Ansar and the Emigrants." Anas added that The Prophet "Allah's blessing and peace be upon him" also said: "O Allah! Forgive the Ansar."

عَبَّاسَ بن سَهْلٍ، عَنْ أَبِي حُمَيدٍ، عَنِ النَّبِيِّ ﷺ قال: «إِنَّ خَيرَ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَنِي الحارِثِ، ثُمَّ بَنِي ساعِدَةَ، وَفِي كُلِّ دُورِ الأَنْصَارِ خَيرٌ». فَلَحِقْنَا سَعْدَ بْنَ عُبَادَةَ، فَقَالَ أَبُو أُسَيدٍ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللهِ ﷺ خَيَّرَ الأَنْصَارَ، فَجَعَلَنَا أَخِيراً؟ فَأَدْرَكَ سَعْدٌ النَّبِيَّ ﷺ فَقالَ: يَا رَسُولَ اللهِ، خُيِّرَ دُورُ الأَنْصَارِ فَجُعِلْنَا آخِراً، فَقَالَ: «أَوَ لَيسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الخِيَارِ».

[طرفه في: ١٤٨١].

٨ ـ بابُ قَوْلِ النَّبِيِّ ﷺ للأنصار: «اصْبِرُوا حَتَّى تلقَوْنِي عَلَى الحَوْضِ»

قالَهُ عَبْدُ اللَّهِ بْنُ زَيدٍ، عَنِ النَّبِيِّ ﷺ.

٣٧٩٢ ـ حدثنا مُحمدُ بْنُ بَشارٍ: حَدثنا غُنْدَرٌ: حَدثنا شُعبَةُ قال: سَمِعتُ قَتادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيدِ بْنِ حُضَيرٍ أَنَّ رَجُلاً مِنَ الأَنْصَارِ قالَ: يَا رَسُولَ اللَّهِ، أَلا تَسْتَعْمِلُنِي، كما اسْتَعْمَلْتَ فُلاناً؟ قالَ: «سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، عَلَى الحَوْضِ».

[الحديث ٣٧٩٢ ـ طرفه في: ٧٠٥٧].

٣٧٩٣ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ هِشَامٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ للأَنصَارِ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، وَمَوْعِدُكُمُ الحَوْضُ».

[طرفه في: ٣١٤٦].

٣٧٩٤ ـ حدثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيانُ، عَنْ يَحْيى بْنِ سَعِيدٍ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إِلَى الوَلِيدِ، قالَ: دَعا النَّبِيُّ ﷺ الأَنصارَ إِلَى أَنْ يُقطِعَ لَهُمُ البَحْرَينِ، فَقالُوا: لا، إِلاَّ أَنْ تُقْطِعَ لإِخْوَانِنَا مِنَ المُهاجِرِينَ مِثْلَهَا، قالَ: «إِمَّا لاَ: فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَةٌ».

[طرفه في: ٢٣٧٦].

٩ ـ بابُ دُعاءِ النَّبِيِّ ﷺ: «أَصْلِحِ الأَنْصارَ وَالمُهاجِرَةَ»

٣٧٩٥ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِياسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لا عَيشَ إِلاَّ عَيشُ الآخِرَةِ فَأَصْلِحِ الأَنْصارَ وَالمُهَاجِرَةَ».

وَعَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: مِثْلَهُ. وَقَالَ: «فَاغْفِرْ لِلأَنْصَارِ». [طرفه في: ٢٨٣٤].

٣٧٩٢ـ قوله (أثرة) بهذا الضبط أو بفتحتين كما مر مراراً.

ـ (الحوض): الكوثر.

٣٧٩٤ـ الإقطاع) أن يعطي الإمام قطعة من الأرض.

3796- Anas "Allah be pleased with him" narrated: On the day of (digging) the trench, The Ansar used to say: "We are those who have given a pledge of allegiance to Mohammad that we will carry on Jihad as long as we live." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! The real life is that of the Hereafter, (so would you please) honour the Ansar and the Emigrants."

3797- Sahl "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were digging the trench and carrying out the earth on our backs. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

[10] Allah's saying: "But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). Those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (The Mustering "Al'hashr" 9)

3798- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet. The Prophet "Allah's blessing and peace be upon him" sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will take this (person) or entertain him as a guest?" An Ansari man said: "I will do." So he took him to his wife and said to her: "Entertain generously the guest of Allah's Apostle "Allah's blessing and peace be upon him"." She said: "We have got nothing except the meals of my children." He said: "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). Those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (The Mustering "Al'hashr" 9)

[11] The Prophet's saying concerning The Ansar: "Accept the good of their good-doers; and excuse their wrong-doers"

3799- Anas "Allah be pleased with him" narrated: Both of Abu'bakr and Al'abbas passed by one of the gatherings of the Ansar who were weeping then. He (Abu'bakr or Al'abbas) asked: "Why are you weeping?" They replied: "We are weeping because we remember the gathering of The Prophet "Allah's blessing and peace be upon him" with us."

٣٧٩٦ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ الطَّوِيلِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَتِ الأَنْصارُ يَوْمَ الخَنْدَقِ تَقُولُ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدا عَلَى الجِهادِ ما حَيِينا أَبَدا

فَأَجابَهُمْ: «اللَّهُمَّ لا عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَأَكْرِمِ الأَنْصارَ وَالمُهاجِرَهْ».

[طرفه في: ٢٨٣٤].

٣٧٩٧ ـ حدثني محمَّدُ بْنُ عُبَيدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قالَ: جاءَنا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَحْفِرُ الخَنْدَقَ، وَنَنْقُلُ التُّرابَ عَلَى أَكْتادِنا، فَقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ لا عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَاغْفِرْ لِلْمُهاجِرِينَ وَالأَنْصارِ».

[الحديث ٣٧٩٧ ـ طرفاه في: ٤٠٩٨، ٦٤١٤].

١٠ ـ بابٌ ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: ٩].

٣٧٩٨ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فُضَيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، فَبَعَثَ إِلَى نِسائِهِ فَقُلْنَ: ما مَعَنا إِلاَّ الماءُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَضُمُّ أَوْ يُضِيفُ هذا»؟ فَقالَ رَجُلٌ مِنَ الأَنْصارِ: أَنا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقالَ: أَكْرِمِي ضَيفَ رَسُولِ اللَّهِ ﷺ، فَقالَتْ: ما عِنْدَنا إِلاَّ قُوتُ صِبْيانِي، فَقالَ: هَيِّئِي طَعامَكِ، وَأَصْبِحِي سِراجَكِ، وَنَوِّمِي صِبْيانَكِ، إِذا أَرادُوا عَشاءً، فَهَيَّأَتْ طَعامَها، وَأَصْبَحَتْ سِراجَها، وَنَوَّمَتْ صِبْيانَها، ثُمَّ قامَتْ كَأَنَّها تُصْلِحُ سِراجَها فَأَطْفَأَتْهُ، فَجَعَلا يُرِيانِهِ أَنَّهُما يَأْكُلانِ، فَباتا طاوِيَينِ، فَلَمَّا أَصْبَحَ غَدا إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: «ضَحِكَ اللَّهُ اللَّيلَةَ، أَوْ عَجِبَ، مِنْ فَعالِكُما». فَأَنْزَلَ اللَّهُ: ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كانَ بِهِمْ خَصاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ المُفْلِحُونَ﴾.

[الحديث ٣٧٩٨ ـ طرفه في: ٤٨٨٩].

١١ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «اقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجاوَزُوا عَنْ مُسِيئِهِمْ»

٣٧٩٩ ـ حدثني مُحَمَّدُ بْنُ يَحْيَى أَبُو عَلِيٍّ: حَدَّثَنَا شاذانُ، أَخُو عَبْدانَ: حَدَّثَنا أَبِي: أَخْبَرَنا شُعْبَةُ بْنُ الحَجَّاجِ، عَنْ هِشامِ بْنِ زَيدٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: مَرَّ أَبُو بَكْرٍ وَالعَبَّاسُ رَضِيَ اللَّهُ عَنْهُما بِمَجْلِسٍ مِنْ مَجالِسِ الأَنْصارِ وَهُمْ يَبْكُونَ، فَقالَ: ما يُبْكِيكُمْ؟

٣٧٩٧ـ قوله: (على أكتادنا) أي على أصول أعناقنا وروي على أكبادنا: بالباء بدل التاء أي على جنوبنا مما يلي الكبد.

٣٧٩٨ـ قوله: (وأصبحي سراجك) أي أوقديه وفي نسخة: وأصلحي باللام بدل الباء كما في الشارح.

ـ طاويين: أي جائعين.

٣٧٩٩ـ قوله: (عيبتي) أي موضع سرّي وأمانتي.

So Abu'bakr went to The Prophet "Allah's blessing and peace be upon him" and told him of that. The Prophet "Allah's blessing and peace be upon him" came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit, which he never ascended after that day. He glorified and praised Allah and then said: "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights that were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

3800- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" (in his fatal illness) came out wrapped in a sheet covering his shoulders. His head was tied with an oily tape of cloth. He sat on the pulpit, and after praising and glorifying Allah, he said: "Then after, O people! The people will go on increasing, but the Ansar will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good of the good-doers amongst them and excuse the wrong-doers amongst them."

3801- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "the Ansar are my near companions to whom I confided my private secrets. The people will go on increasing, but the Ansar will go on decreasing. So, you should accept the good of the good-doers amongst them and excuse the wrong-doers amongst them."

[12] The merits of Sa'd Ibn Mu'adh "Allah be pleased with him"

3802- Al'bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him". When the people started touching it, and were fascinated by its beauty and smoothness, he said: "Are you fascinated by its smoothness? No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better and smoother than this."

3803- Jaber "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Throne of Allah almighty shook for Sa'd Ibn Mu'adh's death." According to another narration, Jaber added: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Throne of the Most Gracious (Allah) shook because of the death of Sa'd Ibn Mu'adh."

3804- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: People (of the tribe of Banu'quraidha) accepted to submit to the judgment of

قالوا: ذكرنا مَجلِسَ النَّبيِّ ﷺ منَّا، فدخلَ علَى النَّبيِّ ﷺ فأخبرَهُ بذلِكَ، قالَ: فخرجَ النَّبيُّ ﷺ وقد عصب على رأسهِ حاشيةَ بُرْدٍ، قال: فصعِدَ المِنبرَ، ولَمْ يصعَدْهُ بعْدَ ذلِكَ اليومِ، فحمِدَ اللهَ وأثنى عليه، ثُمَّ قال: «أوصيكُمْ بالأنصارِ، فإنَّهُمْ كرشي وعيبتي، وقد قضوا الذي عليهِمْ وبقِيَ الذي لهُمْ، فاقبَلُوا مِنْ مُحسِنِهِمْ وتجاوزُوا عَنْ مُسيئِهِمْ».

[الحديث ٣٧٩٩ ـ طرفه في: ٣٨٠١].

٣٨٠٠ ـ حدثنا أَحْمَدُ بْنُ يَعْقُوبَ: حَدَّثَنَا ابْنُ الغسيلِ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ وَعَلَيهِ ملحَفَةٌ مُتَعَطِّفاً بِهَا عَلَى مَنْكِبَيهِ، وَعَلَيهِ عِصَابَةٌ دَسْمَاءُ، حَتَّى جَلَسَ عَلَى المِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ أَيُّهَا النَّاسُ، فَإِنَّ النَّاسَ يَكْثُرُونَ، وَتَقِلُّ الأَنْصَارُ حَتَّى يَكُونُوا كالملحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ أَمْراً يَضُرُّ فِيهِ أَحَداً أَوْ يَنْفَعُهُ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ».

[طرفه في: ٩٢٧].

٣٨٠١ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الأَنْصَارُ كَرِشِي وَعَيبَتِي، وَالنَّاسُ سَيَكْثُرُونَ وَيَقِلُّونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ».

[طرفه في: ٣٧٩٩].

١٢ ـ بابُ مَناقِبِ سَعْدِ بْنِ مُعاذٍ رَضِيَ اللَّهُ عَنْهُ

٣٨٠٢ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِن لِينِهَا، فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هذهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ خَيرٌ مِنْهَا أَوْ أَلْيَنُ».

رَوَاهُ قَتَادَةُ وَالزُّهْرِيُّ: سَمِعَا أَنَساً، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٢٤٩].

٣٨٠٣ ـ حدثني محمدُ بنُ المثنَّى: حَدَّثَنَا فضلُ بْنُ مُسَاوِرٍ، خَتَنُ أَبِي عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفيانَ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اهْتَزَّ العَرْشُ لِمَوتِ سَعْدِ بْنِ مُعَاذٍ».

وَعَنِ الأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ جابِرٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. فَقَالَ رَجُلٌ لِجَابِرٍ: فَإِنَّ البَرَاءَ يَقُولُ: «اهْتَزَّ السَّرِيرُ». فَقَالَ: إِنَّهُ كانَ بَينَ هذَينِ الحَيَّينِ ضَغَائِنُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اهْتَزَّ عَرْشُ الرَّحْمٰنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

٣٨٠٤ ـ حدثنا محمد بنُ عرعرة: حَدَّثَنَا شعبةُ، عَنْ سعدِ بنِ إبراهيم، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيفٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُنَاساً نَزَلُوا عَلَى حُكْمِ سَعْدِ

Sa'd (Ibn Mu'adh). The Messenger of Allah "Allah's blessing and peace be upon him" sent for Sa'd. Sa'd came riding a donkey. When he came near to the mosque, The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "Stand up for the best amongst you, (or for your master)." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "These people approved to accept your judgment." Sa'd said: "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet "Allah's blessing and peace be upon him" then replied commenting: "O Sa'd! You have judged amongst them with the judgment of Allah (or the King)."

[13] The merits of Osaid Ibn Hudair and Abbad Ibn Bishr

3805- Anas "Allah be pleased with him" narrated: Two men left The Prophet "Allah's blessing and peace be upon him" on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them. They were, according to Anas: Osaid Ibn Hudair and Abbad Ibn Bishr.

[14] The merit of Mu'adh Ibn Jabal "Allah be pleased with him"

3806- Masruq narrated from Abdullah Ibn Amr "Allah be pleased with both": I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Learn the recitation of the Holy Qur'an from (any of these) four persons: (Abdullah) Ibn Mas'ood, Salim, the freed slave of Abu'hudhaifa, Obai Ibn Ka'b, and Mu'adh Ibn Jabal."

[15] The merit of Sa'd Ibn Obada "Allah be pleased with him"

A'isha "Allah be pleased with her" said: "He (Sa'd) was a pious man before this (event of the false speech concerning A'isha)."

3807- Anas narrated from Abu'osaid: The Prophet "Allah's blessing and peace be upon him" said: "The best of the Ansar's families (homes) are those of Banun'najjar, then (those of) Banu Abdul'ash'hal, then (those of) Banul'harith Ibn Al'khazraj, and then (those of) Banu'sa'ida; nevertheless, there is good in all the families (homes) of the Ansar." On this, Sa'd (Ibn Obada), one of those who embraced Islam early, said: "I see that The Prophet "Allah's blessing and peace be upon him" has preferred some people to us." Somebody said (to him): "No, but he has given you superiority to many."

ابن مُعاذ، فَأرْسَلَ إِلَيه فَجاءَ عَلَى حِمارٍ، فَلَمَّا بَلَغَ قَرِيباً مِنَ المَسْجِدِ، قالَ النَّبِيُّ ﷺ: «قُومُوا إِلَى خَيْرِكُمْ، أَوْ سَيِّدِكُمْ». فَقالَ: «يا سَعْدُ إِنَّ هؤُلاءِ نَزَلُوا عَلَى حُكْمِكَ». قالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقاتِلَتُهُمْ وَتُسْبَى ذَرارِيُّهُمْ، قالَ: «حَكَمْتَ بِحُكْمِ اللَّهِ، أَوْ: بِحُكْمِ المَلِكِ».

[طرفه في: ٣٠٤٣].

١٣ ـ بابٌ مَنْقَبَةُ أُسَيدِ بْنِ حُضَيرٍ، وَعَبَّادِ بْنِ بِشْرٍ رَضِيَ اللهُ عَنْهُمَا

٣٨٠٥ ـ حدّثنا عَلِيُّ بْنُ مُسْلِمٍ: حدَّثَنا حَبَّانُ: حَدَّثَنا هَمَّامٌ: أَخْبَرَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلَينِ خَرَجا مِنْ عِنْدِ النَّبِيِّ ﷺ في لَيلَةٍ مُظْلِمَةٍ، وَإِذا نُورٌ بَينَ أَيدِيهِما حَتَّى تَفَرَّقا، فَتَفَرَّقَ النُّورُ مَعَهُما.

وَقالَ مَعْمَرٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ: إِنَّ أُسَيدَ بْنَ حُضَيرٍ، وَرَجُلاً مِنَ الأَنْصارِ. وَقالَ حَمَّادٌ: أَخْبَرَنا ثابِتٌ، عَنْ أَنَسٍ: كانَ أُسَيدُ بْنُ حُضَيرٍ وَعَبَّادُ بْنُ بِشْرٍ عِنْدَ النَّبِيِّ ﷺ.

[طرفه في: ٤٦٥].

١٤ ـ بابٌ مَناقِبُ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ

٣٨٠٦ ـ حدّثني محمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُما: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اسْتَقْرِؤُوا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ مَسْعُودٍ، وَسالِمٍ مَوْلَى أَبِي حُذَيفَةَ، وَأُبَيٍّ، وَمُعاذِ بْنِ جَبَلٍ. [طرفه في: ٣٧٥٨].

١٥ ـ بابٌ مَنْقَبَةُ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ

وَقالَتْ عائِشَةُ: وَكانَ قَبْلَ ذٰلِكَ رَجُلاً صالِحاً.

٣٨٠٧ ـ حدّثنا إِسْحاقُ: حدّثنا عَبْدُ الصَّمَدِ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: قالَ أَبُو أُسَيدٍ: قالَ رَسُولُ اللَّهِ ﷺ: «خَيرُ دُورِ الأَنْصارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الحارِثِ بْنِ الخَزْرَجِ، ثُمَّ بَنُو ساعِدَةَ، وَفي كُلِّ دُورِ الأَنْصارِ خَيرٌ». فَقالَ سَعْدُ بْنُ عُبادَةَ، وَكانَ ذا قَدَمٍ في الإِسْلامِ: أَرَى رَسُولَ اللَّهِ ﷺ قَدْ فَضَّلَ عَلَينا، فَقِيلَ لَهُ: قَدْ فَضَّلَكُمْ عَلَى ناسٍ كَثِيرٍ. [طرفه في: ٣٧٨٩].

١٦ ـ بابٌ مَنَاقِبُ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ

٣٨٠٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْراهِيمَ، عَنْ مَسْرُوقٍ قالَ: ذُكِرَ عَبْدُ اللهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللهِ بْنِ عَمْرٍو فَقالَ: ذاكَ رَجُلٌ لا أَزالُ أُحِبُّهُ، سَمِعْتُ

٣٨٠٧ـ قوله: (بني النجار) أي دور بني النجار وفي اليونينية: بنو النجار. وقوله: ذا قدم بكسر القاف وفتحها كما مر.

[16] The merits of Obai Ibn Ka'b "Allah be pleased with him"

3808- Masruq narrated: Abdullah (Ibn Mas'ood) was mentioned to Abdullah Ibn Amr "Allah be pleased with both" who commented: This is a man whom I still continue to love since I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: “Learn the recitation of the Holy Qur'an from (any of these) four persons: Abdullah Ibn Mas'ood, Salim, the freed slave of Abu'hudhaifa, Mu'adh Ibn Jabal, and Obai Ibn Ka'b."

3809- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Obai: "Allah almighty ordered me to recite for you his saying: "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence." (The Clear Evidence "Al'baiyyina" 1) Obai asked: "Did he almighty nominate me?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Then Obai went on weeping.

[17] The merits of Zaid Ibn Thabit "Allah be pleased with him"

3810- Anas "Allah be pleased with him" told: In the lifetime of The Prophet "Allah's blessing and peace be upon him", The Holy Qur'an was collected by four men, all of whom were from The Ansar. They were: Obai, Mu'adh Ibn Jabal, Abu'zaid, and Zaid Ibn Thabit. Anas was asked: “Who is Abu'zaid?” He answered: “He is one of my uncles.”

[18] The merits of Abu'talha "Allah be pleased with him"

3811- Anas "Allah be pleased with him" reported: On The Day of Ohud, people ran away, leaving The Prophet "Allah's blessing and peace be upon him". But Abu'talha was shielding The Prophet "Allah's blessing and peace be upon him" with his shield in front of him. Abu'talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, The Prophet "Allah's blessing and peace be upon him" would say to him: "Empty it in front of Abu'talha." When The Prophet "Allah's blessing and peace be upon him" started looking at the enemy by raising his head, Abu'talha said: "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy might hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw A'isha, the daughter of Abu'bakr and Ommu'sulaim both lifting their dresses up so that I could see

النَّبِيَّ ﷺ يَقُولُ: «خُذُوا القُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ـ فَبَدَأَ بِهِ ـ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَمُعَاذِ بْنِ جَبَلٍ، وَأُبَيِّ بْنِ كَعْبٍ».

[طرفه في: ٣٧٥٨].

٣٨٠٩ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ قالَ: سَمِعْتُ شُعْبَةَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [البيّنة: ١]. قالَ: وَسَمَّانِي؟ قالَ: «نَعَمْ» فَبَكَى.

[الحديث ٣٨٠٩ ـ أطرافه في: ٤٩٥٩، ٤٩٦٠، ٤٩٦١]

١٧ ـ بابُ مَنَاقِبِ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ

٣٨١٠ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: جَمَعَ القُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةٌ، كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيٌّ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ. قُلْتُ لأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قالَ: أَحَدُ عُمُومَتِي. [الحديث ٣٨١٠ ـ أطرافه في: ٣٩٩٦، ٥٠٠٣، ٥٠٠٤].

١٨ ـ بابُ مَنَاقِبِ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ

٣٨١١ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ، وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكانَ أَبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ القِدِّ، يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاثاً، وَكانَ الرَّجُلُ يَمُرُّ مَعَهُ الجَعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: «انْشُرْهَا لأَبِي طَلْحَةَ». فَأَشْرَفَ النَّبِيُّ ﷺ يَنْظُرُ إِلَى القَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، لا تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ القَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ القِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ القَوْمِ، ثُمَّ تَرْجِعَانِ

٣٨١١ ـ قوله: (مجوب) بفتح الميم وضم الجيم وسكون الواو أو بضم الميم وفتح الجيم وكسر الواو مشددة أي مترس، ولفظة به ساقطة من أكثر النسخ، والضمير لأبي طلحة وقوله: بحجفة، بدل منه أي بترس من جلد لا خشب فيه.

ـ وقوله: (شديد القد) أي شديد وتر القوس في النزع والمد.

ـ قوله: (انشرها): وفي نسخة أخرى: انثرها.

ـ قوله: (يصيبك) رفع أي فإنه يصيبك ولأبي ذر يصبك بالجزم جواب النهي كما في الشارح.

ـ قوله: (نحري دون نحرك) أي أقف أنا بحيث يكون صدري كالترس لصدرك.

ـ قوله: (أرى خدم سوقهما) الخدم جمع الخدمة وهي الخلخال. والسوق: جمع الساق وهذه الرؤية قبل نزول الحجاب. وقوله: تنقزان معناه تثبان وقد تقدم أن الرواية الصحيحة: تنقلان.

the ornaments of their legs. They were carrying the water skins on their arms to pour the water into the mouths of the thirsty people. Then they would go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu'talha's sword fell from his hand twice or thrice.

[19] The merits of Abdullah Ibn Salam "Allah be pleased with him"

3812- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: I have never heard The Prophet "Allah's blessing and peace be upon him" saying about anybody walking on the earth that he is from the people of Paradise except Abdullah Ibn Salam. The following Verse was revealed concerning him: "And a witness from the Israelites testifies that this Qur'an is true" (Al'ahqaf 10)

3813- Qais Ibn Abbad narrated: While I was sitting in the Mosque of Medina, there entered a man (who was Abdullah Ibn Salam) with signs of solemnity over his face. The people said: "He is one of the people of Paradise." He prayed two light Rak'as and then left. I followed him and said: "When you entered the Mosque, the people said: "He is one of the people of Paradise."" He said: "By Allah, one has not to say what he does not know; and I will tell you why. In the lifetime of The Prophet "Allah's blessing and peace be upon him" I had a dream, which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: "In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said: "I can't." Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the handhold, and I was told to hold it tightly. Then I woke up with (the effect of) the handhold being in my hand. I narrated it to The Prophet "Allah's blessing and peace be upon him" who said: "The garden is Islam, the pillar is the pillar of Islam, and the hand-hold is the Most Trustworthy Hand-Hold. So you will remain as a Muslim till you die; and the man was Abdullah Ibn Salam.""

3814- Abu'burda narrated: When I came to Medina I met Abdullah Ibn Salam. He said: "Will you come to me so that I may serve you with powdered barley and dates, and let you enter a (blessed) house wherein The Prophet "Allah's blessing and peace be upon him" entered?" Then he added: "You are In a country where the practice of usury is prevalent; so if somebody owe you something and he sends you a present of a load of chopped straw, a load of barley, or a load of provender, then do not accept it, since it is usury."

فَتملأَنِهَا، ثُمَّ تجيآنِ فَتفرِغانِهِ في أَفواهِ القَوْمِ، وَلَقَدْ وَقَعَ السَّيفُ مِنْ يَدَي أَبِي طَلحَةَ، إِمَّا مَرَّتَينِ وَإِمَّا ثَلاثاً. [طرفه في: ٢٨٨٠].

١٩ ـ بابٌ مَنَاقِبُ عَبْدِ اللَّهِ بْنِ سَلامٍ رَضِيَ اللَّهُ عَنْهُ

٣٨١٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قالَ: سَمِعْتُ مالِكاً يُحَدِّثُ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللَّهِ، عَنْ عامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قالَ: ما سَمِعْتُ النَّبيَّ ﷺ يَقُولُ لأَحَدٍ يَمْشِي عَلَى الأَرْضِ: إِنَّهُ مِنْ أَهْلِ الجَنَّةِ، إِلاَّ لِعَبْدِ اللَّهِ بْنِ سَلامٍ. قالَ: وَفِيهِ نَزَلَتْ هذهِ الآيةُ: ﴿وشهِدَ شاهِدٌ مِن بَنِي إِسرائِيلَ﴾ الآيَةَ [الأحقاف: ١٠]، قالَ: لا أَدْرِي، قالَ مالِكٌ الآيَةَ، أَوْ في الحَدِيثِ.

٣٨١٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ مَحمَّدٍ، عَنْ قَيسِ بْنِ عُبَادٍ قالَ: كُنْتُ جالِساً في مَسْجِدِ المَدِينَةِ، فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثَرُ الخشُوعِ، فَقَالُوا: هذا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ، فَصَلَّى رَكْعَتَينِ تَجَوَّزَ فِيهِمَا، ثُمَّ خَرَجَ، وَتَبِعْتُهُ فَقُلتُ: إِنَّكَ حِينَ دَخلتَ المَسْجِدَ قالُوا: هذا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ، قالَ: وَاللَّهِ ما يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ ما لا يَعْلَمُ، وَسَأُحَدِّثُكَ لِمَ ذاكَ: رَأَيتُ رُؤْيَا عَلَى عَهْدِ النَّبيِّ ﷺ فَقَصَصْتُهَا عَلَيهِ، وَرَأَيتُ كَأَنِّي في رَوْضَةٍ - ذَكَرَ مِنْ سَعَتِهَا وَخُضرَتِهَا - وَسْطَهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ في الأَرْضِ وَأَعْلاهُ في السَّمَاءِ، في أَعْلاهُ عُرْوَةٌ، فَقِيلَ لَهُ: ارْقَهْ، قُلتُ: لاَ أَسْتَطِيعُ، فَأَتَانِي مِنصَفٌ، فَرَفَعَ ثِيَابِي مِنْ خَلفِي، فَرَقِيتُ حَتَّى كُنْتُ في أَعْلاهَا، فَأَخَذْتُ بِالعُرْوَةِ، فَقِيلَ لَهُ: اسْتَمْسِكْ. فَاسْتَيقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبيِّ ﷺ، قالَ: «تِلكَ الرَّوْضَةُ الإِسْلامُ، وَذلِكَ العَمُودُ عَمُودُ الإِسْلامِ، وَتِلكَ العُرْوَةُ عُروَةُ الوُثْقى، فَأَنْتَ عَلَى الإِسْلامِ حَتَّى تَمُوتَ». وَذاكَ الرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلامٍ.

وَقالَ لِي خَلِيفَةُ: حَدَّثَنَا مُعاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ: حَدَّثَنَا قَيسُ بْنُ عُبَادٍ، عَنِ ابْنِ سَلامٍ قالَ: وَصِيفٌ مَكانَ مِنصَفٌ.

[الحديث ٣٨١٣ ـ طرفاه في: ٧٠١٠، ٧٠١٤].

٣٨١٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ: أَتَيتُ المَدِينَةَ، فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلامٍ رَضِيَ اللَّهُ عَنْهُ، فَقالَ: أَلا تَجِيءُ فَأُطْعِمَكَ سَوِيقاً وَتَمْراً وَتَدْخُلَ في بَيتٍ، ثُمَّ قالَ: إِنَّكَ بِأَرْضٍ الرِّبَا بِهَا فاشٍ، إِذَا كانَ لَكَ عَلَى رَجُلٍ حَقٌّ،

٣٨١٣ـ قوله: (فقيل لي) وفي نسخة فقيل له وقوله: أرقه بهاء السكت ولأبي ذر: ارق بإسقاطها ا هـ (شارح).

ـ قوله: (منصف) بهذا الضبط ولأبي ذرّ بفتح الميم وكسر الصاد والأول أشهر أي خادم. ا هـ وقوله: وتلك العروة الوثقى ولغير أبي ذر وتلك العروة العروة الوثقى أي الإيمان ا هـ.

ـ (الوصيف): الخادم.

٣٨١٤ـ قوله: القتّ: نوع من علف الدوابّ

[20] The Prophet's marriage from Khadija, and her superiority "Allah be pleased with her"

3815- Abdullah Ibn Ja'far narrated from Ali "Allah be pleased with both": I heard The Prophet "Allah's blessing and peace be upon him" saying: "Mary, the daughter of Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women (Of her time)."

3816- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the glad tidings that she would have a palace of pipes of precious stones and pearls in Paradise. Furthermore, whenever he slaughtered a sheep, he would send to her women friends a good share of it.

3817- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any woman as much as I did of Khadija because The Messenger of Allah "Allah's blessing and peace be upon him" used to mention her very often. He married me three years after her death. His Lord (or Gabriel) ordered him to give her the good news of having a palace of pipes of precious stones and pearls in Paradise.

3818- A'isha "Allah be pleased with her" reported: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija though I did not see her. But The Prophet "Allah's blessing and peace be upon him" used to mention her very often. Furthermore, whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. Whenever I said to him: "(It seems concerning your treatment to her) as if there is no woman on earth except Khadija," he would say: "Khadija was such-and-such, and from her I had children."

فَأَهْدَى إِلَيكَ حِمْلَ تِبْنٍ، أَوْ حِمْلَ شَعِيرٍ، أَوْ حِمْلَ قَتٍّ، فلا تأْخُذْهُ فإِنَّهُ رِباً.

وَلَمْ يَذْكُرِ النَّضْرُ وَأَبُو دَاوُدَ وَوَهْبٌ، عَنْ شُعْبَةَ: البَيتَ.

[الحديث ٣٨١٤ ـ طرفه في: ٧٣٤٢]

٢٠ ـ بابٌ تَزْوِيجُ النَّبِيِّ ﷺ خَدِيجَةَ، وَفَضْلُهَا رَضِيَ اللَّهُ عَنْهَا

٣٨١٥ ـ حدّثني محَمَّدٌ: أَخبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ قال: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

حدثني صدَقَةُ: أخبرَنا عبدةُ، عن هشام، عن أبيهِ قال: سمعتُ عبدَ اللهِ بنَ جعفرٍ، عن عليٍّ رَضِيَ اللَّهُ عَنْهُمْ، عن النبيِّ ﷺ قال: «خيرُ نِسائها مَرْيَمُ، وخيرُ نِسائها خديجةُ».

[طرفه في: ٣٤٣٢]

٣٨١٦ ـ حدثنا سَعيدُ بنُ عُفَيرٍ: حَدَّثَنَا اللَّيثُ قالَ: كَتَبَ إِلَيَّ هِشَامٌ، عَنْ أَبِيه، عَنْ عائِشَةَ رضِيَ اللَّهُ عنها قالَتْ: ما غِرْتُ على امرَأةٍ لِلنَّبيِّ ﷺ ما غِرْتُ علَى خَدِيجة، هَلَكتْ قبْلَ أنْ يتزوجنِي، لِمَا كُنتُ أسمعُهُ يذكُرُها، وأمرَه اللَّهُ أنْ يُبشِّرَها ببيتٍ مِن قَصبٍ، وإنْ كانَ ليَذبحُ الشاةَ فيُهدِي في خَلائِلِها منْها ما يَسعُهُنّ.

[الحديث ٣٨١٦ ـ أطرافه في ٣٨١٧، ٣٨١٨، ٥٢٢٩، ٦٠٠٤، ٧٤٨٤]

٣٨١٧ ـ حدثنا قتيبةُ بْنُ سعيدٍ: حَدَّثَنَا حُمَيدُ بْنُ عَبْدِ الرَّحْمنِ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أبيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: ما غِرْتُ عَلى امْرَأةٍ ما غِرْتُ عَلى خَدِيجَةَ، مِنْ كَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ إِيَّاهَا، قالَتْ: وَتزَوَّجَنِي بَعْدَهَا بثَلاثِ سِنِينَ، وَأَمَرَهُ رَبُّهُ عَزَّ وَجَلَّ، أَوْ جِبْرِيلُ عَلَيهِ السَّلامُ، أَنْ يُبَشِّرَهَا بِبَيتٍ فِي الجَنَّةِ مِنْ قَصَبٍ.

[طرفه في: ٣٨١٦].

٣٨١٨ ـ حدّثني عمَرُ بْنُ مُحمدِ بْنِ حَسَنٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها قالَتْ: ما غِرْتُ على أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ ما غِرْتُ على خديجة، وما رَأَيتُهَا، ولَكِنْ كانَ النَّبِيُّ ﷺ يُكثِرُ ذِكْرَهَا، وَرُبَّما ذَبحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبعثُهَا في صَدائِقِ خديجة، فَرُبَّمَا قُلتُ له: كأنَّهُ لَمْ يكُنْ في الدُّنيا امرأةٌ إلا خَدِيجَةُ، فيَقُولُ: «إنَّهَا كانَت، وكانَت، وكَانَ لِي مِنهَا وَلَدٌ». [طرفه في: ٣٨١٦].

باب ٢٠ ـ قوله: (باب تزويج النبي) أي تزوجه ﷺ خديجة رضي الله تعالى عنها أو المراد تزويجه ﷺ خديجة من نفسه كذا تأوّل الشارح.

٣٨١٦ـ قوله: (من قصب) من لؤلؤ مجوّف.

٣٨١٧ـ قوله: (ما غرت على امرأة) الخ أي ما حصلت لي غيرة على أحد من نسائه ﷺ مثل غيرتي على خديجة مع عدم اجتماعي بها.

3819- Isma'il narrated: I asked Abdullah Ibn Abu'awfa: "Did The Prophet "Allah's blessing and peace be upon him" give glad tidings to Khadija?" He said: "Yes, (he gave her the good news of having) a palace of pipes of precious stones and pearls (in Paradise) where there will be neither noise nor fatigue."

3820- Abu'huraira "Allah be pleased with him" narrated: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah) and on my behalf, and give her the glad tidings of having a palace made of pipes of precious stones and pearls in Paradise wherein there will be neither noise nor fatigue (trouble). "

3821- A'isha "Allah be pleased with her" reported: Once Hala bint Khuwailid, Khadija's sister, asked the permission of The Prophet "Allah's blessing and peace be upon him" to enter. On that, The Prophet "Allah's blessing and peace be upon him" remembered the way Khadija used to ask permission, and that upset him. He said: "O Allah! Hala!" So I became jealous and said: "What makes you remember an old woman amongst the old women of Quraish, an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

[21] What about Jarir Ibn Abdullah Al'bajili "Allah be pleased with him"

3822- Jarir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" never screened himself from me (or never prevented me to enter into his home) since my embracing Islam, and whenever he saw me he would receive me with a smile.

3823- Jarir "Allah be pleased with him" narrated: There was a house called Dhul'khalasa in the Pre-Islamic Period which was also called Al'ka'ba Al'yamaniya or Al'ka'ba Ash'shamiya. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Will you relieve me from Dhul'khalasa?" So I left for it with 150 cavalrymen from the tribe of Ahmas. Then we destroyed it and killed whomever we found there. Then we came to The Prophet "Allah's blessing and peace be upon him" and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

٣٨١٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قالَ: قُلتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: بَشَّرَ النَّبِيُّ ﷺ خَدِيجَةَ؟ قالَ: نَعَمْ، بِبَيتٍ مِنْ قَصَبٍ لا صَخَبَ فِيهِ وَلا نَصَبَ.

[طرفه في: ١٧٩٢].

٣٨٢٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هذهِ خَدِيجَةُ قَدْ أَتَتْ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيهَا السَّلامَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيتٍ فِي الجَنَّةِ مِنْ قَصَبٍ لا صَخَبَ فِيهِ وَلا نَصَبَ.

[الحديث ٣٨٢٠ ـ طرفه في: ٧٤٩٧].

٣٨٢١ ـ وقالَ إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَعرفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاعَ لِذلِكَ، فَقَالَ: «اللَّهُمَّ هالَةَ». قالَتْ: فَغِرْتُ، فَقُلتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيشٍ، حَمْرَاءِ الشِّدْقَينِ، هَلَكَتْ فِي الدَّهْرِ، قَدْ أَبْدَلَكَ اللَّهُ خَيراً مِنْهَا.

٢١ ـ بابُ ذِكْرِ جَرِيرِ بْنِ عَبْدِ اللَّهِ البَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ

٣٨٢٢ ـ حدّثنا إِسْحاقُ الوَاسِطِيُّ: حَدَّثَنَا خالِدٌ، عَنْ بَيَانٍ، عَنْ قَيسٍ قالَ: سَمِعْتُهُ يَقُولُ: قالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلا رَآنِي إِلاَّ ضَحِكَ.

[طرفه في: ٣٠٣٥].

٣٨٢٣ ـ وَعَنْ قَيسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قالَ: كانَ فِي الجَاهِلِيَّةِ بَيتٌ يُقَالُ لَهُ ذُو الخَلَصَةِ، وَكانَ يُقَالُ لَهُ الكَعْبَةُ اليَمَانِيَةُ، أَوِ: الكَعْبَةُ الشَّأْمِيَّةُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَل أَنْتَ مُرِيحِي مِنْ ذِي الخَلَصَةِ». قالَ: فَنَفَرْتُ إِلَيهِ فِي خَمْسِينَ وَمِئَةِ فارِسٍ مِنْ أَحْمَسَ، قالَ: فَكَسَرْنَا، وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ، فَدَعَا لَنَا وَلأَحْمَسَ. [طرفه في: ٣٠٢٠].

٢٢ ـ بابُ ذِكْرِ حُذَيفَةَ بْنِ اليَمَانِ العَبْسِيِّ رَضِيَ اللَّهُ عَنْهُ

٣٨٢٤ ـ حدّثني إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا سَلَمَةُ بْنُ رَجاءٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ

٣٨١٩ ـ قوله: (لا صخب فيه ولا نصب) أي لا صياح فيه ولا تعب.

٣٨٢١ ـ قوله: (فعرف استئذان خديجة) أي صفة استئذانها لمشابهة صوت أختها بصوتها فارتاع لذلك أي فزع وتغير وفي بعض الروايات فارتاح أي اهتز لذلك سروراً فقال: اللهم اجعلها هالة. قوله: حمراء الشدقين كناية عن سقوط أسنانها وبدو حمرة لثاتها من الكبر.

[22] What about Hudhaifa Ibn Al'yaman "Allah be pleased with him"

3824- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were completely defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." By Allah! Hudhaifa kept on doing good till he met Allah (died).

[23] What about Hind Bint Utba Ibn Rabie'a "Allah be pleased with her"

3825- A'isha "Allah be pleased with her" reported: Hind Bint Utba came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there were on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there are, on the surface of the earth, no family I would like to be dignified than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So do I, by Allah, in whose hand my soul is." She said: "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed) but reasonably and fairly."

[24] What about Zaid Ibn Amr Ibn Nufail

3826- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" met Zaid Ibn Amr Ibn Nufail in the bottom of (the valley of) Baldah before any revelation came to The Prophet. A meal was presented to The Prophet "Allah's blessing and peace be upon him" from which he refused to eat. (Then it was presented to Zaid) who said: "I do not eat anything which you slaughter in the name of your stone idols.

I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid Ibn Amr used to criticize the way Quraish slaughtered their animals, and used to say: "Allah has created the sheep. He has sent the water for it from the sky, and has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah." He used to say so, for he rejected that practice and considered it as something abominable.

أبيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ هَزِيمَةً بَيِّنَةً، فَصاحَ إِبْلِيسُ: أَيْ عِبادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاهُمْ عَلَى أُخْرَاهُمْ، فاجْتَلَدَتْ أُخْرَاهُمْ فَنَظَرَ حُذَيْفَةُ فَإِذا هُوَ بِأَبِيهِ، فَنادَى: أَيْ عِبادَ اللَّهِ أَبِي أَبِي، فَقَالَتْ: فَوَاللَّهِ ما احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقالَ حُذَيْفَةُ: غَفَرَ اللَّهُ لَكُمْ. قالَ أَبِي: فَوَاللَّهِ ما زَالَتْ في حُذَيْفَةَ مِنْهَا بَقِيَّةُ خَيْرٍ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ.

[طرفه في: ٣٢٩٠].

٢٣ ـ بابُ ذِكْرُ هِنْدِ بِنْتِ عُتْبَةَ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهَا

٣٨٢٥ ـ وقالَ عَبْدانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: جاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ، قالَتْ: يَا رَسُولَ اللَّهِ، ما كانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبائِكَ، ثُمَّ ما أَصْبَحَ اليَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبائِكَ، قالَ: «وَأَيْضاً، وَالَّذِي نَفْسِي بِيَدِهِ». قالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبا سُفْيانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيالَنا؟ قالَ: «لا أُراهُ إِلاَّ بِالمَعْرُوفِ».

[طرفه في: ٢٢١١].

٢٤ ـ بابُ حَدِيثُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ

٣٨٢٦ ـ حدثني مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا فُضَيْلُ بْنُ سُلَيْمانَ: حَدَّثَنا مُوسى: حَدَّثَنا سالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ، قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ ﷺ الوَحْيُ، فَقُدِّمَتْ إِلَى النَّبِيِّ ﷺ سُفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْها، ثُمَّ قالَ زَيْدٌ: إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصابِكُمْ، وَلا آكُلُ إِلاَّ ما ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ. وَأَنَّ زَيْدَ بْنَ عَمْرٍو كانَ يَعِيبُ عَلَى قُرَيْشٍ ذَبائِحَهُمْ، وَيَقُولُ: الشَّاةُ خَلَقَهَا اللَّهُ، وَأَنْزَلَ لَهَا مِنَ السَّماءِ الماءَ، وَأَنْبَتَ لَهَا مِنَ الأَرْضِ، ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ، إِنْكاراً لِذَلِكَ وَإِعْظاماً لَهُ.

[الحديث ٣٨٢٦ ـ طرفه في: ٥٤٩٩].

٣٨٢٤ـ قوله: (فاجتلدت) فاقتتلت (ما احتجزوا) ما انفضوا وقوله: (قال أبي): هذا مقول هشام يقوله عن أبيه عروة.

باب ٢٣ ـ قوله: هند بالصرف وعدمه من الشارح.

٣٨٢٥ـ قوله: (أحب) بالنصب ولأبي ذر بالرفع قاله الشارح في الثاني.

٣٨٢٦ـ قوله: (وبلدح) واد قبل مكة أو جبل بطريق جدّة كما في القاموس وفيه الصرف وعدمه.

ـ قوله: (على أنصابكم) هي أحجار كانت حول الكعبة يذبحون عليها للأصنام ا هـ عيني.

3827- Abdullah Ibn Omar "Allah be pleased with both" narrated: Zaid Ibn Amr Ibn Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said: "I intend to embrace your religion, so tell me some thing about it." The Jew said: "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said: "I do not flee except from Allah's Anger; and how can I bear a bit of it if I have the power to avoid it? Can you tell me of some other religion?" He said: "I know none except for the true religion." Zaid asked: "What is the true religion?" He said: "It is the religion of (The Prophet) Abraham who was neither a Jew nor a Christian, and he used to worship none but Allah (Alone)." Then Zaid went out and met a Christian religious scholar whom he told the same. The Christian said: "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied: "I do not escape except from Allah's Curse; and I will never bear any of Allah's Curse and Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied: "I know none but the true religion." Zaid asked: "What is the true religion?" He replied: "It is the religion of (The Prophet) Abraham who was neither a Jew nor a Christian; and he used to worship none but Allah (Alone)." When Zaid heard their Statement about (the religion of) Abraham, he left that place. When he came out, he raised both his hands and said: "O Allah! I make You my Witness that I am on the religion of Abraham."

3828- Asma Bint Abu'bakr "Allah be pleased with both" narrated: I saw Zaid Ibn Amr Ibn Nufail standing with his back against the Ka'ba and saying: "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter, he would say to him: "Do not kill her for I will feed her on your behalf." Thus, he would take her. When she grew up nicely, he would say to her father: "Now if you wish, I will give her to you, and if you wish, I will feed her on your behalf."

[25] Constructing Ka'ba

3829- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When the Ka'ba was rebuilt, The Prophet "Allah's blessing and peace be upon him" and Abbas went to carry stones. Abbas said to The Prophet "Allah's blessing and peace be upon him": "Put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he had done) he fell unconscious on the ground with both his eyes towards the sky. When he restored his consciousness, he said: "My waist sheet! My waist sheet!" Then he tied his waist sheet (round his waist).

٣٨٢٧ ـ قالَ مُوسى: حَدَّثَني سَالِمُ بْنُ عَبْدِ اللَّهِ، وَلاَ أَعْلَمُهُ إلاَّ تُحُدِّثَ بِهِ عَنِ ابْنِ عُمَرَ: أنَّ زيدَ بنَ عَمرو بنِ نُفَيلٍ خرجَ إلى الشَّامِ، يسألُ عنِ الدِّينِ ويتبعُه، فلَقِيَ عالِماً مِنَ اليَهُودِ فسألَهُ عَنْ دِينِهِمْ، فقالَ: إنّي لَعَلّي أنْ أدينَ دينَكمْ فأخبِرْني، فقالَ: لا تَكونُ على دينِنا، حَتَّى تَأخُذَ بِنَصِيبِكَ مِنْ غَضَبِ اللَّهِ، قالَ زَيدٌ: ما أفِرُّ إلاَّ مِنْ غَضَبِ اللَّهِ، وَلاَ أَحمِلُ مِنْ غَضَبِ اللَّهِ شَيئاً أبداً، وَأنَّى أسْتَطِيعُهُ؟ فَهَل تَدُلُّني عَلَى غَيرِهِ؟ قالَ: ما أعْلَمُهُ إلاَّ أنْ يَكُونَ حَنِيفاً، قالَ زَيدٌ: وَما الحَنِيفُ؟ قالَ: دِينُ إبْراهِيمَ، لَمْ يَكُنْ يَهُودِيّاً وَلاَ نَصرَانِيّاً وَلاَ يَعْبُدُ إلاَّ اللَّهَ. فخرجَ زيدٌ فلَقِيَ عالِماً منَ النَّصارى فذكرَ مِثْلَهُ، فَقالَ: لَنْ تَكُونَ على دِينِنا حتَّى تَأخُذَ بِنَصِيبِكَ مِنْ لَعْنَةِ اللَّهِ، قالَ: ما أفِرُّ إلاَّ مِنْ لَعْنَةِ اللَّهِ، وَلاَ أَحمِلُ مِنْ لَعْنَةِ اللَّهِ، وَلاَ مِنْ غَضَبِهِ شَيئاً أبداً، وأنَّى أستَطِيعُ، فهَل تَدُلُّني على غيرِهِ؟ قالَ: ما أعْلَمُهُ إلاَّ أنْ يَكونَ حنيفاً، قالَ: وما الحَنِيفُ؟ قالَ: دِينُ إبْراهِيمَ، لَمْ يَكنْ يَهُودِيّاً وَلاَ نَصْرَانِيّاً، وَلاَ يَعْبُدُ إلاَّ اللَّهَ. فَلَمَّا رَأى زَيدٌ قَوْلَهُمْ في إبْراهِيمَ عَلَيهِ السَّلاَمُ خَرَجَ، فَلَمَّا بَرَزَ رَفَعَ يَدَيهِ، فَقالَ: اللَّهُمَّ إنِّي أشْهَدُ أنّي عَلَى دِينِ إبْرَاهِيمَ.

٣٨٢٨ ـ وَقالَ اللَّيثُ: كَتَبَ إليَّ هِشامٌ، عَنْ أبِيهِ، عَنْ أسْماءَ بِنْتِ أبي بَكرٍ رَضِيَ اللَّهُ عَنهُما قالَتْ: رأيتُ زيدَ بنَ عَمرو بنِ نُفيلٍ قائماً، مُسنِداً ظَهرَهُ إلى الكَعْبَةِ، يَقُولُ: يا مَعاشرَ قُرَيشٍ، و اللهِ ما مِنكُم على دينِ إبْراهِيمَ غَيري. وَكانَ يُحْيي المَوْؤُدَةَ، يَقُولُ لِلرَّجُلِ إذا أرادَ أنْ يَقْتُلَ ابْنَتَهُ: لاَ تَقْتُلْهَا، أنَا أكْفِيكَهَا مَؤُنَتَهَا فَيأخُذُهَا، فإذَا تَرَعْرَعَتْ، قالَ لأبِيها: إنْ شِئْتَ دَفَعْتُها إلَيكَ، وإنْ شِئْتَ كَفَيْتُكَ مَؤُنَتَهَا.

٢٥ ـ بابُ بُنْيَانُ الكَعْبَةِ

٣٨٢٩ ـ حدَّثني مَحمودٌ: حدَّثنا عبدُ الرَّزاقِ قالَ: أخبرَني ابنُ جُرَيجٍ قالَ: أخْبَرَني عَمْرُو بْنُ دِينارٍ: سَمِعَ جابِرَ بْنَ عَبدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بُنِيَتِ الكَعْبَةُ، ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلاَنِ الحِجارَةَ، فَقالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: اجْعَلْ إزارَكَ عَلَى رَقَبَتِكَ يَقِيكَ مِنَ الحِجارَةِ، فخرَّ إلى الأرْضِ، وَطَمَحَتْ عَيْنَاهُ إلى السَّماءِ، ثُمَّ أفاقَ فَقالَ: «إزَارِي إزَارِي». فَشَدَّ عَلَيهِ إزارَهُ.

[طرفه في: ٣٦٤]

٣٨٣٠ ـ حدثنا أبو النُّعمانِ: حَدَّثنا حَمَّادُ بْنُ زيدٍ، عَنْ عَمرو بن دِينَارٍ، وَعُبَيدِ اللَّهِ بْنِ أبي يَزيدَ قالاَ: لَمْ يَكنْ عَلَى عَهْدِ النَّبِيِّ ﷺ حَوْلَ البَيتِ حائطٌ، كانُوا يُصَلُّونَ حَوْلَ البَيتِ،

٣٨٢٧ـ قوله: (ويتبعه) من الاتباع بالتشديد هذا ما جرى عليه شرح العينيّ وأما ما جرى عليه شرح القسطلاني فسكون الفوقية قالا ويروى ويبتغيه من الابتغاء وهو الطلب ولعله الأصحّ.

ـ قوله: فلما برز أي ظهر خارجاً عن أرضهم.

٣٨٢٩ـ قوله: (فخرّ إلى الأرض) عطف على محذوف أي ففعل ما ذكره له عباس فخرّ أي سقط.

3830- Both of Amr Ibn Dinar and Obaidullah Ibn Abu'yazid narrated: In the lifetime of The Prophet "Allah's blessing and peace be upon him" there was no wall around Ka'ba; and the people used to pray around the Ka'ba till Omar became the Caliph and he built the wall around it. Obaidullah further said: "Its wall was low, so Ibn Az'zubair built it."

[26] The days of The Pre-Islamic Period of Ignorance (Jahiliyya)

3831- A'isha "Allah be pleased with her" narrated: The tenth of Muharram was a day on which the tribe of Quraish used to fast in the pre-Islamic period of ignorance. The Prophet "Allah's blessing and peace be upon him" also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the tenth of Muharram.

3832- Ibn Abbas "Allah be pleased with both" narrated: The people used to consider the performance of Umra in the months of Hajj an evil deed on the earth. They used to call the month of Muharram as Safar and used to say: "When (the wounds over) the backs (of the camels) have healed and the foot-marks (of the camels) have vanished (after coming from Hajj), then Umra becomes legal for the one who wants to perform it." The Messenger of Allah "Allah's blessing and peace be upon him" and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul'hijja. The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform Umra (with the same Ihram instead of Hajj). They asked: "O Allah's Apostle! What kind of finishing Ihram?" The Prophet "Allah's blessing and peace be upon him" said: "Finish the Ihram completely."

3833- Sa'eed Ibn Al'musaiyyab narrated from his father from his grandfather: In the pre-Islamic period of ignorance a torrent came and filled the valley in between the two mountains (around Ka'ba).

3834- Qais Ibn Abu'hazim narrated: Abu'bakr went to a woman from the Ahmas tribe called Zainab; and found out that she refused to speak. He asked: "Why does she not speak." The people said: "She has intended to perform Hajj as silent." He said to her: "Speak, for it is illegal not to speak, since it is an action of the pre-Islamic period of ignorance." So she spoke and said: "Who are you?" He said: "A man from the Emigrants." She asked: "Which Emigrants?" He replied: "From Quraish." She asked: "From what branch of Quraish are you?" He said: "You ask too many questions; I am Abu'bakr." She said: "How long shall we enjoy this good order (of Islamic religion) which Allah has brought after the period of ignorance?" He said:

حَتَّى كانَ عُمَرُ، فَبَنى حَوْلَهُ حائِطاً. قالَ عُبَيْدُ اللَّهِ: جَدْرُهُ قَصِيرٌ، فَبَناهُ ابْنُ الزُّبَيْرِ.

٢٦ ـ بابُ أيَّامِ الجاهِلِيَّةِ

٣٨٣١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى: قالَ هِشامٌ: حَدَّثَني أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: كانَ عاشُوراءُ يَوْماً تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ، وَكانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ المَدِينَةَ صامَهُ وَأَمَرَ بِصِيامِهِ، فَلَمَّا نَزَلَ رَمَضانُ كانَ مَنْ شاءَ صامَهُ، وَمَنْ شاءَ لا يَصُومُهُ.

[طرفه في: ١٥٩٢].

٣٨٣٢ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا ابْنُ طاوُسٍ، عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كانُوا يَرَوْنَ أَنَّ العُمْرَةَ في أَشْهُرِ الحَجِّ مِنَ الفُجُورِ في الأرْضِ، وَكانُوا يُسَمُّونَ المُحَرَّمَ صَفَراً، وَيَقُولُونَ: إِذا بَرا الدَّبَرْ، وَعَفا الأثَرْ، حَلَّتِ العُمْرَةُ لِمَنِ اعْتَمَرْ. قالَ: فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحابُهُ رابِعَةً مُهِلِّينَ بِالحَجِّ، وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَجْعَلُوها عُمْرَةً، قالُوا: يا رَسُولَ اللَّهِ، أَيُّ الحِلِّ؟ قالَ: «الحِلُّ كُلُّهُ».

[طرفه في: ١٠٨٥].

٣٨٣٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ قالَ: كانَ عَمْرٌو يَقُولُ: حَدَّثَنا سَعِيدُ ابْنُ المُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: جاءَ سَيْلٌ في الجاهِلِيَّةِ، فَكَسا ما بَيْنَ الجَبَلَيْنِ. قالَ سُفْيانُ: وَيَقُولُ: إِنَّ هذا الحَدِيثَ لَهُ شَأْنٌ.

٣٨٣٤ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ بَيانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حازِمٍ قالَ: دَخَلَ أَبُو بَكْرٍ عَلى امْرَأَةٍ مِنْ أَحْمَسَ يُقالُ لَها زَيْنَبُ، فَرَآها لا تَكَلَّمُ، فَقالَ: ما لَها لا تَكَلَّمُ؟ قالُوا: حَجَّتْ مُصْمِتَةً، قالَ لَها: تَكَلَّمِي، فَإِنَّ هذا لا يَحِلُّ، هذا مِنْ عَمَلِ الجاهِلِيَّةِ، فَتَكَلَّمَتْ، فَقالَتْ: مَنْ أَنْتَ؟ قالَ: امْرُؤٌ مِنَ المُهاجِرِينَ، قالَتْ: أَيُّ المُهاجِرِينَ؟ قالَ: مِنْ قُرَيْشٍ، قالَتْ: مِنْ أَيِّ قُرَيْشٍ أَنْتَ؟ قالَ: إِنَّكِ لَسَؤُولٌ، أَنا أَبُو بَكْرٍ، قالَتْ: ما بَقاؤُنا

٣٨٣٠ـ قوله: (جدره قصير) هذه الجملة في محل النصب على أنها صفة حائطا وقوله: فبناه ابن الزبير أي مرتفعاً طويلاً ا هـ.

٣٨٣٢ـ قوله: (ويسمون المحرّم صفراً) أي يجعلونه مكانه في الحرمة وذلك هو النسيء المشهور بينهم كذا في العيني.

ـ قوله: (إذا برا) بغير همز و(الدبر): الجرح الذي يحصل في ظهر الإبل من اصطكاك الأقتاب وقوله: (وعفا الأثر) أي ذهب أثر الحاجّ من الطريق بعد رجوعهم بوقوع الأمطار وزاد في الحجّ وانسلخ صفر والراءات الآخرة كلها ساكنة للسجع.

ـ قوله: (رابعة) أي صبح رابعة من ذي الحجة.

ـ قوله: (أيّ الحلّ) أي أيّ شيء يحلّ لنا قال: الحل كله أي جميع ما يحرم على المحرم يحلّ لكم.

ـ (فكسا) أي غطى.

٣٨٣٤ـ قوله: مصمتة اسم فاعل من أصمت بمعنى صمت أي ساكتة.

"You will enjoy it as long as your Imams keep on abiding by its rules and regulations." She asked: "What are the Imams?" He said: "Weren't there heads and chiefs of your nation who used to order the people and they (people) used to obey them?" She said: "Yes." He said: "Those are the Imams whom I meant."

3835- A'isha "Allah be pleased with her" narrated: A black lady slave of some of the Arabs embraced Islam; and she had a hut in the mosque. She used to visit us and talk to us. Whenever she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders: Verily! He has delivered me from the land of disbelief." When she said the above verse many times, I (A'isha) asked her: "What was the day of the scarf?" She replied: "Once the daughter of some of my masters went out wearing a leather scarf (round her neck) which fell from her and was picked up by a kite, mistaking it for a piece of meat. They (my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, which they took. I said to them: "This is what you accused me of stealing, though I was innocent.""

3836- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but The Prophet "Allah's blessing and peace be upon him" said: "Do not swear by your fathers. "

3837- Abdur'rahman Ibn Al'qasim narrated: Al'qasim used to walk in front of the funeral procession. He used not to get up for the funeral procession (in case it passed by him). He narrated from A'isha that she said: "The people of the pre-Islamic period of ignorance used to stand up for the funeral procession. Whenever they saw it they used to say twice: "You were noble in your family. What are you now?""

3838- Amr Ibn Maimun narrated that Omar had said: The pagans used not to depart from Muzdalifa till the sun had risen on Thabir mountain. The Prophet "Allah's blessing and peace be upon him" contradicted them by departing (from Muzdalifa) before the sun rose.

3839- Husain narrated that Ikrima said: " And a Cup full (to the Brim) means glass full (of something) followed successively with other full glasses."

3840- Ibn Abbas said: "In the pre-Islamic period of ignorance I heard my father saying: "Provide us with a cup full to the brim."

عَلَى هذا الأَمْرِ الصَّالِحِ الَّذِي جاءَ اللَّهُ بِهِ بَعْدَ الجاهِلِيَّةِ؟ قالَ: بَقاؤُكُمْ عَلَيهِ ما اسْتَقامَتْ بِكُمْ أَئِمَّتُكُم، قالَتْ: وما الأَئِمَّةُ؟ قالَ: أَمَا كانَ لِقَوْمِكِ رُؤُوسٌ وأَشْرافٌ، يأْمُرُونَهُم فَيُطِيعُونَهُمْ؟ قالَتْ: بَلى، قالَ: فَهُمْ أُولئِكَ عَلى النَّاسِ.

٣٨٣٥ ـ حدّثني فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: أَخْبَرَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: أَسْلَمَتِ امْرَأَةٌ سَوْداءُ لِبَعْضِ العَرَبِ، وَكانَ لَهَا حِفْشٌ فِي المَسْجِدِ، قالَتْ: فَكانَتْ تَأْتِينا فَتَحَدَّثُ عِنْدَنا، فَإِذا فَرَغَتْ مِنْ حَدِيثِها قالَتْ:

وَيَوْمُ الوِشاحِ مِنْ تَعاجِيبِ رَبِّنا   أَلا إِنَّهُ مِنْ بَلْدَةِ الكُفْرِ أَنْجانِي

فَلَمَّا أَكْثَرَتْ، قالَتْ لَهَا عائِشَةُ: وَمَا يَوْمُ الوِشاحِ؟ قالَتْ: خَرَجَتْ جُوَيْرِيَةٌ لِبَعْضِ أَهْلِي، وَعَلَيها وِشاحٌ مِنْ أَدَمٍ، فَسَقَطَ مِنْها، فَانْحَطَّتْ عَلَيهِ الحُدَيَّا وَهْيَ تَحْسِبُهُ لَحْماً، فَأَخَذَتْ، فَاتَّهَمُونِي بِهِ فَعَذَّبُونِي، حَتَّى بَلَغَ مِنْ أَمْرِي أَنَّهُمْ طَلَبُوا فِي قُبُلِي، فَبَيْنا هُمْ حَوْلِي وَأَنا فِي كَرْبِي، إِذْ أَقْبَلَتِ الحُدَيَّا حَتَّى وازَتْ بِرُؤُوسِنا، ثُمَّ أَلْقَتْهُ، فَأَخَذُوهُ، فَقُلْتُ لَهُمْ: هذا الَّذِي اتَّهَمْتُمُونِي بِهِ وَأَنا مِنْهُ بَرِيئَةٌ.

٣٨٣٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «أَلا مَنْ كانَ حالِفاً فَلا يَحْلِفْ إِلَّا بِاللَّهِ». فَكانَتْ قُرَيشٌ تَحْلِفُ بِآبائِها، فَقالَ: «لا تَحْلِفُوا بِآبائِكُمْ». [طرفه في: ٢٦٧٩].

٣٨٣٧ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القاسِمِ حَدَّثَهُ: أَنَّ القاسِمَ كانَ يَمْشِي بَيْنَ يَدَيِ الجَنازَةِ وَلا يَقُومُ لَها، وَيُخْبِرُ عَنْ عائِشَةَ قالَتْ: كانَ أَهْلُ الجاهِلِيَّةِ يَقُومُونَ لَها، يَقُولُونَ إِذا رَأَوْها: كُنْتِ فِي أَهْلِكِ مَا أَنْتِ مَرَّتَيْنِ.

٣٨٣٨ ـ حدّثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: حَدَّثَنا سُفْيانُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ المُشْرِكِينَ كانُوا لا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تُشْرِقَ الشَّمْسُ عَلَى ثَبِيرٍ، فَخالَفَهُمُ النَّبِيُّ ﷺ فَأَفاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [طرفه في: ١٦٨٤].

٣٨٣٩ ـ حدّثني إِسْحاقُ بْنُ إِبْراهِيمَ قالَ: قُلْتُ لِأَبِي أُسامَةَ: حَدَّثَكُمْ يَحْيى بْنُ المُهَلَّبِ: حَدَّثَنا حُصَيْنٌ، عَنْ عِكْرِمَةَ: ﴿وَكَأْساً دِهاقاً﴾ [النبأ: ٣٤]. قالَ: مَلأَى مُتَتابِعَةً.

٣٨٤٠ ـ قالَ: وَقالَ ابْنُ عَبَّاسٍ: سَمِعْتُ أَبِي يَقُولُ فِي الجاهِلِيَّةِ: اسْقِنَا كَأْساً دِهاقاً.

٣٨٣٥ـ قوله: الحفش البيت الصغير.

ـ قوله: (فأخذت) بحذف الضمير ولأبي ذر فأخذته (شارح).

٣٨٣٨ـ قوله: (تشرق) بفتح الفوقية وضم الراء أي تطلع ولأبي ذر بضم التاء وكسر الراء من الإشراق (شارح).

3841- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The truest words said by a poet was the statement of Labid: "Verily, Everything except Allah is perishable." Omaiyya Ibn Abus'salt was about to be a Muslim (but he did not embrace Islam)."

3842- A'isha "Allah be pleased with her" narrated: Abu'bakr had a slave who used to give him some of his earnings from which Abu'bakr used to eat. One day he brought something from which Abu'bakr ate. The slave said to him: "Do you know what this is?" Abu'bakr then asked: "What is it?" The slave said: "Once, in the pre-Islamic period of ignorance I foretold somebody's future. Though I did not know this knowledge of foretelling, I cheated him. When he met me, he gave me something for that service, and that is what you have eaten from." Then Abu'bakr put his hand in his mouth and vomited all that was in his stomach.

3843- Ibn Omar "Allah be pleased with both" narrated: In the pre-Islamic period of ignorance the people used to bargain with the meat of camels by selling the she-camel that would be born by a she-camel that had not yet been born. The Prophet "Allah's blessing and peace be upon him" forbade them such a transaction.

3844- Ghailan Ibn Jarir narrated: We used to visit Anas Ibn Malik who talked to us about the Ansar. He used to say to me: "Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day."

[27] The event of swearing

3845- Ibn Abbas "Allah be pleased with both" narrated: The first event of swearing in the pre-Islamic period of ignorance was practiced by us (Banu'hashim). A man from Banu'hashim was employed by a Quraishi man from another branch family. The (Hashimi) labourer set out with the Quraishi driving his camels. There passed by him another man from Banu'hashim. The leather rope of the latter's bag had broken so he said to the labourer: "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The labourer gave him a rope with which the latter tied his bag. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the labourer: "Why, from among all the camels, is this camel not fettered?" He replied: "There is no fetter for it." The Quraishi asked: "Where is its fetter?" and hit the labourer with a stick that caused him to die. (A while later, Just before his death) a man from Yemen passed by him.

٣٨٤١ ـ حدثنا أبُو نُعيم: حَدَّثنا سُفيَانُ، عَنْ عَبْد المَلِك، عَنْ أبي سَلَمَة، عَنْ أبي هُريرة رَضي اللَّهُ عنهُ قالَ، قالَ النبيُّ ﷺ: «أصدَقُ كلمةٍ قالها الشاعِر، كلمةُ لبيد:

أَلاَ كُلُّ شَيءٍ مَا خَلاَ اللَّهَ بَاطِلٌ وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ»

[الحديث ٣٨٤١ ـ طرفاه في: ٦١٤٧، ٦٤٨٩]

٣٨٤٢ ـ حدثنا إسْماعيلُ: حَدَّثَني أخِي، عَنْ سُليمانَ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحمٰنِ بنِ القاسِمِ، عن القاسِم بنِ محمَّدٍ، عَنْ عائشةَ رضيَ اللَّهُ عنها قالتْ: كانَ لأبي بكرٍ غُلاَمٌ يُخرِجُ لَهُ الخَرَاجَ، وكَانَ أبو بكرٍ يأكُلُ مِنْ خَرَاجِهِ، فجاءَ يوماً بشيءٍ فَأَكَلَ مِنهُ أبو بَكْرٍ، فقالَ لَهُ الغُلاَمُ: تَدري ما هذا؟ فقالَ أبو بكرٍ: وما هُوَ؟ قالَ: كُنْتُ تَكَهَّنْتُ لإنسانٍ في الجاهليَّةِ، وما أُحْسِنُ الكِهانَةَ، إلاَّ أنِّي خدَعْتُهُ، فلَقيَني فَأَعْطاني بذلِكَ، فَهذا الَّذِي أكلتَ منهُ، فأدخَلَ أبو بَكرٍ يدَهُ، فقاءَ كُلَّ شيءٍ في بَطنِهِ.

٣٨٤٣ ـ حدثنا مُسَدَّدٌ: حَدَّثنا يَحيى، عن عُبَيدِ اللَّه: أخبرَني نافعٌ، عن ابنِ عمرَ رضيَ اللَّهُ عنهُما قال: كانَ أهلُ الجاهليَّةِ يَتَبايَعُونَ لُحومَ الجَزُورِ إلى حَبَلِ الحَبَلَةِ. قالَ: وحَبَلُ الحَبَلَةِ أنْ تُنتَجَ النَّاقةُ ما في بطنِها، ثُمَّ تَحمِلَ التي نُتِجَتْ، فنهاهُمُ النبيُّ ﷺ عن ذلك.

[طرفه في: ٢١٤٣]

٣٨٤٤ ـ حدثنا أبُو النُّعمانِ: حَدَّثنا مَهديٌّ: قالَ غَيلانُ بْنُ جَريرٍ: كُنَّا نَأتِي أنَسَ بْنَ مَالِكٍ، فيُحدِّثُنا عن الأنصارِ، وكانَ يقولُ لي: فعلَ قومُكَ كذا وكذا يومَ كذا وكذا، وفعلَ قَوْمُكَ كَذَا وَكَذَا يومَ كَذَا وكَذا.

[طرفه في: ٣٧٧٦]

٢٧ ـ بابُ القَسامَةِ في الجاهليَّةِ

٣٨٤٥ ـ حدثنا أبُو معْمرٍ: حَدَّثنا عبدُ الوارِث: حَدَّثنا قَطَنٌ أبُو الهيثمِ: حَدَّثنا أبو يزيدَ المَدَنيُّ، عَنْ عِكرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: إنَّ أوَّلَ قَسامةٍ كانتْ في الجاهليَّةِ لَفِينا بَني هاشِمٍ، كانَ رَجُلٌ مِن بَني هاشِمٍ، استأجرَهُ رجُلٌ مِن قُريشٍ مِنْ فَخِذٍ أُخرَى، فانطَلَقَ معَهُ في إبِلِهِ، فمرَّ رجُلٌ بِهِ مِن بَني هاشِمٍ، قدِ انقَطَعتْ عُروةُ جُوالِقِهِ، فقالَ: أغِثْني بعِقالٍ أشُدُّ بِهِ عُروةَ جُوالِقي، لا تَنفِرُ الإبلُ، فأعطاهُ عِقالاً فشدَّ بِهِ عُروةَ جُوالِقِهِ، فلمَّا نزلوا عُقِلَتِ الإبلُ إلاَّ بَعيراً واحداً، فقالَ الَّذِي استأجرَهُ: ما شأنُ هذا البعيرِ لَمْ يُعقَلْ مِنْ بينِ الإبلِ؟ قالَ: ليسَ لهُ عِقالٌ، قالَ: فأينَ عِقالُهُ؟ قالَ: فحذَفَهُ بعصاً كانَ فيها أجلُهُ، فمرَّ بهِ رجُلٌ مِن أهلِ اليَمنِ،

٣٨٤١ ـ قوله: باطل كذا بالتنوين (شارح).

٣٨٤٢ ـ قوله: يخرج له الخراج أي يعطيه كل يوم ما عينه وضربه عليه من كسبه اهـ (شارح).

٣٨٤٥ ـ قوله: قال: فأين عقاله فقال مرّ بي رجل من بني هاشم قد انقطعت عروة جوالقه واستغاث بي فأعطيته. =

The labourer asked (him): "Will you go for the pilgrimage?" He replied: "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) labourer said: "Will you please convey a message for me once in your life?" The other man said: "yes."

The labourer wrote: “When you attend the pilgrimage, call the community of Quraish. If they respond to you, call the family of Banu’hashim. If they respond to you, ask about Abu’talib and tell him that so-and-so has killed me for a fetter." Then the labourer expired. When the employer reached (Mecca), Abu’talib visited him and asked: "What has happened to our companion?" He said: "He became ill. I looked after him nicely (but he died) and I buried him." Then Abu’talib said: "The deceased deserved this from you." Some time later, the messenger whom the labourer has asked to convey the message, reached during the pilgrimage season. He called: "O community of Quraish!" The people replied: "This is Quraish." Then he called: "O the family of Banu’hashim!" Again the people replied: "This is Banu’hashim." He asked: "Who is Abu’talib?" The people replied: "This is Abu’talib." He said: "So-and-so asked me to convey a message to you that so-and-so killed him for a fetter (of a camel)." Then Abu’talib went to the (Quraishi) killer and said to him: "Choose one of three alternatives: If you wish, give us one-hundred camels because you have murdered our companion; or if you wish, fifty of your men should take an oath that you did not murder our companion; and if you do not accept this, we will kill you according to the equality of retaliation." The killer went to his people who said: "We will take an oath."

Then a woman from Banu’hashim who was married to one of them (the Quraishis) who had given birth to a child from him, came to Abu’talib and said: "O Abu’talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oaths are taken." Abu’talib excused him. Then another man from them came (to Abu’talib) and said: "O Abu’talib! You want fifty persons to take an oath instead of giving a hundred camels. That means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken.” Abu’talib accepted them from him. Then 48 men came and took the oath. By he, in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive.

3846- Hesham narrated from his father that A’isha "Allah be pleased with her" reported: The day of Bu'ath (Day of fighting between the two tribes of the Ansar, the Aws and Khazraj) was brought about by Allah for the benefit of His Apostle "Allah's blessing and peace be upon him". When Allah's Apostle "Allah's blessing and peace be upon him" reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the benefit of His Apostle "Allah's blessing and peace be upon him" in order that they (The Ansar) might embrace Islam.

3847- Ibn Abbas “Allah be pleased with both” narrated: To compass round the two green pillars of Safa and Marwa (mountains) was not of the Sunna, but the people in the pre-Islamic period of ignorance used to run along it, and used to say: "We do not cross this rain stream except running strongly. "

فَقالَ: أَتَشْهَدُ المَوْسِمَ؟ قالَ: ما أَشْهَدُ، وَرُبَّمَا شَهِدْتُهُ، قالَ: هَل أَنْتَ مُبَلِّغٌ عَنِّي رِسالَةً مَرَّةً مِنَ الدَّهْرِ؟ قالَ: نَعَمْ، قَالَ: فَكُنْتَ إِذَا أَنْتَ شَهِدْتَ المَوْسِمَ فَنادِ: يَا آلَ قُرَيْشٍ، فَإِذَا أَجَابُوكَ فَنادِ: يَا آلَ بَنِي هَاشِمٍ، فَإِنْ أَجابُوكَ، فَسَلْ عَنْ أَبِي طَالِبٍ فَأَخْبِرْهُ: أَنَّ فُلاناً قَتَلَنِي فِي عِقَالٍ، وَمَاتَ المُسْتَأْجِرُ، فَلَمَّا قَدِمَ الَّذِي اسْتَأْجَرَهُ، أَتَاهُ أَبُو طالِبٍ، فَقالَ: مَا فَعَلَ صَاحِبُنا؟ قالَ: مَرِضَ، فَأَحْسَنْتُ القِيَامَ عَلَيهِ، فَوَلِيتُ دَفْنَهُ، قالَ: قَدْ كانَ أَهْلَ ذَاكَ مِنْكَ، فَمَكُثَ حِيناً، ثُمَّ إِنَّ الرَّجُلَ الَّذِي أَوْصَى إِلَيهِ أَنْ يُبْلِغَ عَنْهُ وَافَى المَوْسِمَ، فَقَالَ: يَا آلَ قُرَيْشٍ، قَالُوا: هذه قُرَيْشٌ، قَالَ: يَا آلَ بَنِي هَاشِمٍ؟ قالُوا: هذهِ بَنُو هَاشِمٍ، قَالَ: أَيْنَ أَبُو طَالِبٍ؟ قَالُوا: هذا أَبُو طَالِبٍ، قَالَ: أَمَرَنِي فُلانٌ أَنْ أُبْلِغَكَ رِسالَةً، أَنَّ فُلاناً قَتَلَهُ فِي عِقالٍ. فَأَتاهُ أَبُو طالِبٍ فَقالَ لَهُ: اخْتَرْ مِنَّا إِحْدَى ثَلاثٍ: إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِئَةً مِنَ الإِبِلِ فَإِنَّكَ قَتَلْتَ صَاحِبَنا، وَإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَوْمِكَ إِنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَبَيتَ قَتَلْنَاكَ بِهِ، فَأَتَى قَوْمَهُ فَقالُوا: نَحْلِفُ، فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ، كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ، قَدْ وَلَدَتْ لَهُ، فَقالَتْ: يَا أَبا طَالِبٍ، أُحِبُّ أَنْ تُجِيزَ ابْنِي هذا بِرَجُلٍ مِنَ الخَمْسِينَ، وَلا تُصْبِرْ يَمِينَهُ حَيْثُ تُصْبَرُ الأَيْمانُ، فَفَعَلَ، فَأَتاهُ رَجُلٌ مِنْهُمْ فَقالَ: يَا أَبا طَالِبٍ أَرَدْتَ خَمْسِينَ رَجُلاً أَنْ يَحْلِفُوا مَكانَ مِئَةٍ مِنَ الإِبِلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانِ، هذانِ بَعِيرَانِ، فَاقْبَلْهُما عَنِّي وَلا تُصْبِرْ يَمِينِي حَيْثُ تُصْبَرُ الأَيْمانُ، فَقَبِلَهُما، وَجَاءَ ثَمَانِيَةٌ وَأَرْبَعُونَ فَحَلَفُوا، قَالَ ابْنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا حَالَ الحَوْلُ، وَمِنَ الثَّمَانِيَةِ وَأَرْبَعِينَ عَيْنٌ تَطْرِفُ.

٣٨٤٦ ـ حدثني عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ بُعَاثٍ يَوْماً قَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدِ افْتَرَقَ مَلَؤُهُمْ، وَقُتِّلَتْ سَرَوَاتُهُمْ وَجُرِّحُوا، قَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ فِي دُخُولِهِمْ فِي الإِسْلامِ.

[طرفه في: ٣٧٧٧].

٣٨٤٧ ـ وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو، عَنْ بُكَيرِ بْنِ الأَشَجِّ: أَنَّ كُرَيباً مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَيسَ السَّعْيُ بِبَطْنِ الوَادِي بَينَ الصَّفَا وَالمَرْوَةِ سُنَّةً، إِنَّمَا كَانَ أَهْلُ الجَاهِلِيَّةِ يَسْعَوْنَهَا، وَيَقُولُونَ: لاَ نُجِيزُ البَطْحَاءَ إِلاَّ شَدّاً.

= (فحذفه: أي رماه.

ـ قوله (فكنت) بضم التاء وفتحها وروي فكتب انظر الشارح

ـ قوله (فمكث) بضم الكاف كذا في الشارح

ـ قوله (إنك لم تقتله) بفتح الهمزة وكسرها (شارح).

ـ قوله (أن تجيز) الخ أي أن تسقطه بدل رجل.

ـ قوله (ولا تصبر) مجزوم على النهي بضم الباء وقد تكسر مع فتح التاء ولأبي ذر ولا تصبر بضم أوله وكسر ثالثه أي ولا تلزمه باليمين حيث تصبر الأيمان بين الركن والمقام اهـ من الشارح.

٣٨٤٦ـ قوله: (بعاث) غير منصرف لأبي ذر ولغيره بالصرف، وقوله: وقتلت بتشديد الفوقية الأولى في اليونينية وبتخفيفها في غيرها (شارح).

3848- Ibn Abus'safar narrated: I heard Ibn Abbas saying: "O people! Listen to what I say to you, and let me hear whatever you say. Don't go (without understanding), and start saying: "Ibn Abbas said so-and-so, Ibn Abbas said so-and-so." He who wants to circumambulate Ka'ba should go behind Al'hijr (a part of Ka'ba left out unroofed) and do not call it Al'hatim, for in the pre-Islamic period of ignorance, if any man took an oath, he used to throw his whip, shoes or bow in it."

3849- Amr Ibn Maimun narrated: During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed adultery. I too, stoned it along with them.

3850- Sufyan narrated from Obaidullah: I heard Ibn Abbas saying: "From amongst the traits of the people of the pre-Islamic period of ignorance are: to defame the ancestry of other families, and to wail over the dead." Obaidullah forgot the third trait. Sufyan said: "They say that it (the third trait) was to believe that rain was caused by the influence of stars."

[28] The mission of The Prophet "Allah's blessing and peace be upon him" Mohammad Ibn Abdullah Ibn Abdul'muttalib Ibn Hashim Ibn Abdu'manaf Ibn Qusai Ibn Kilab Ibn Murra Ibn Ka'b Ibn Lu'ai Ibn Ghalib Ibn Fihr Ibn Malik Ibn An'nadr Ibn Kinana Ibn Khuzaima Ibn Mudraka Ibn Elias Ibn Mudar Ibn Nizar Ibn Ma'd Ibn Adnan

3851- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to emigrate. He emigrated to Medina where he stayed for ten years and then died.

[29] The Prophet and his companions suffering from Quraish's persecution in Mecca

3852- Khabbab narrated: I came to The Prophet "Allah's blessing and peace be upon him" while he was leaning against his sheet cloak in the shade of the Ka'ba. We were suffering greatly from the pagans in those days. i said (to him): "Will you invoke Allah (to help us)?" He sat down with a red face and said: "Those (believers) who were before you used to be combed with iron combs so that nothing of one's flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of one's head, which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (of Islam) so that a traveller from San'a to Hadramaut will not be afraid of anybody except Allah (or the wolf, according to The sub-narrator Bayan, lest it should harm his sheep)."

٣٨٤٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا سُفيانُ: أَخبرَنا مُطَرِّفٌ: سَمِعْتُ أَبَا السَّفَرِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَا أَيُّهَا النَّاسُ، اسْمَعُوا مِنِّي مَا أَقُولُ لَكُم، وَأَسْمِعُونِي مَا تَقُولُونَ، وَلَا تَذْهَبُوا فَتَقُولُوا: قَالَ ابْنُ عَبَّاسٍ، قَالَ ابْنُ عَبَّاسٍ، مَنْ طَافَ بِالبَيْتِ، فَلْيَطُفْ مِنْ وَرَاءِ الحِجْرِ، وَلَا تَقُولُوا الحَطِيمُ، فَإِنَّ الرَّجُلَ فِي الجَاهِلِيَّةِ كَانَ يَحْلِفُ، فَيُلْقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

٣٨٤٩ ـ حدّثنا نُعَيمُ بْنُ حَمَّادٍ: حَدَّثَنَا هُشَيمٌ، عَنْ حُصَينٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: رَأَيتُ فِي الجَاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيْهَا قِرَدَةٌ، قَدْ زَنَتْ، فَرَجَمُوهَا، فَرَجَمْتُهَا مَعَهُمْ.

٣٨٥٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيدِ اللَّهِ: سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خِلَالٌ مِنْ خِلَالِ الجَاهِلِيَّةِ: الطَّعْنُ فِي الأَنْسَابِ، وَالنِّيَاحَةُ، وَنَسِيَ الثَّالِثَةَ، قَالَ سُفْيَانُ: وَيَقُولُونَ: إِنَّهَا الاسْتِسْقَاءُ بِالأَنْوَاءِ.

٢٨ ـ بابُ مَبْعَثِ النَّبِيِّ ﷺ

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ المُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَيِّ بْنِ كِلَابِ بْنِ مُرَّةَ ابْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبِ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسَ ابْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

٣٨٥١ ـ حدّثنا أَحمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ، فَمَكَثَ ثَلَاثَ عَشْرَةَ سَنَةً، ثُمَّ أُمِرَ بِالهِجْرَةِ، فَهَاجَرَ إِلَى المَدِينَةِ، فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّيَ ﷺ.

[الحديث ٣٨٥١ ـ أطرافه في: ٣٩٠٢، ٣٩٠٣، ٤٤٦٥، ٤٩٧٩].

٢٩ ـ بابُ مَا لَقِيَ النَّبِيُّ ﷺ وَأَصْحَابُهُ مِنَ المُشْرِكِينَ بِمَكَّةَ

٣٨٥٢ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا بَيَانٌ وَإِسْمَاعِيلُ قَالَا: سَمِعْنَا قَيساً يَقُولُ: سَمِعْتُ خَبَّاباً يَقُولُ: أَتَيتُ النَّبِيَّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً وَهُوَ فِي ظِلِّ الكَعْبَةِ، وَقَدْ لَقِينَا مِنَ المُشْرِكِينَ شِدَّةً، فَقُلْتُ: أَلَا تَدْعُو اللَّهَ، فَقَعَدَ وَهُوَ مُحْمَرٌّ وَجْهُهُ، فَقَالَ: «لَقَدْ كَانَ مَنْ قَبْلَكُمْ لَيُمْشَطُ بِمِشَاطِ الحَدِيدِ، مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُوضَعُ المِنْشَارُ عَلَى مَفْرِقِ رَأْسِهِ، فَيُشَقُّ بِاثْنَيْنِ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَلَيُتِمَّنَّ اللَّهُ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ». زَادَ بَيَانٌ: «وَالذِّئْبَ عَلَى غَنَمِهِ». [طرفه في: ٣٦١٢].

٣٨٤٨ـ قوله: (فيلقي) الخ أي بعد أن يحلف علامة لعقد حلفه فسموه بالحطيم لذلك لكونه يحطم أمتعتهم فعيل بمعنى فاعل هـ من الشارح.

٣٨٤٩ـ قوله: (قردة) الأول مؤنث والثاني جمع.

٣٨٥٢ـ قوله: (بمشاط الحديد) بكسر الميم جمع مشط بضمها كرمح ورماح وروي: بأمشاط.

3853- Abdullah “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” recited The Sura of The Stars “An’najm” and prostrated. There was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, which he lifted, and on which he prostrated. He then said: "This is sufficient for me." No doubt I saw him killed as a pagan afterwards.

3854- Abdullah “Allah be pleased with him” narrated: While The Prophet “Allah’s blessing and peace be upon him” was in the state of prostration, surrounded by a group of people from Quraish pagans, Uqba Ibn Abu’mu'ait came and brought the intestines of a camel which he threw on the back of The Prophet “Allah’s blessing and peace be upon him”. The Prophet “Allah’s blessing and peace be upon him” did not raise his head from prostration till Fatima (his daughter) came and removed those intestines from his back. She invoked evil on those who had done so. The Prophet “Allah’s blessing and peace be upon him” said: "O Allah! Destroy the chiefs of Quraish! O Allah! Destroy Abu’jahl Ibn Hesham, Utba Ibn Rabie’a, Shaiba Ibn Rabie’a, Uqba Ibn Abu’mu'ait, and Omaiyya (or Obai) Ibn Khalaf." Later on I saw all of them killed during the battle of Badr; and their bodies were thrown into a well except the body of Omaiyya or Obai, because he was a fat person. When he was pulled, the parts of his body got separated before he was thrown into the well.

3855- Sa’eed Ibn Jubair narrated: Abdur’rahman Ibn Abza said: "Ask Ibn Abbas about these two Qur'anic Verses: “take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom” (The Cattle “Al’an’am” 151) and: “If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.” (The Women “An’nisa” 93)

So I asked Ibn Abbas who said: "When the Verse that is in The Sura of The Criterion “Al’furqan” was revealed, the pagans of Mecca said: “But we have slain such life as Allah has made sacred; and we have invoked other gods along with Allah; and we have also committed fornication.” So Allah revealed: “Except those who repent, believe, and do good.” (Al’furqan 70)

So this Verse was concerned with those people. As for the Verse in The Sura of The Women “An’nisa”, it means that if a man, after understanding Islam with its laws and obligations, murders somebody, then his punishment is to stay in the (Hell) Fire forever." Then I mentioned this to Mujahid who said: "Except the one who regrets (his crime). "

3856- Urwa narrated: I asked Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both": "Tell me of the worst thing which the pagans did to The Prophet." He said: "While The Prophet "Allah's blessing and peace be upon him" was praying in the Hijr of Ka'ba, Uqba Ibn Abu'mu'ait came, put his garment around The Prophet's neck and throttled him violently. Abu'bakr came, caught him by his shoulder, and pushed him away from The Prophet "Allah's blessing and peace be upon him". Then he said: "Do you want to kill a man just because he says: My Lord is Allah? " (A part of Ghafer 28)

٣٨٥٣ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ فَسَجَدَ، فَمَا بَقِيَ أَحَدٌ إِلاَّ سَجَدَ، إِلاَّ رَجُلٌ رَأَيْتُهُ أَخَذَ كَفّاً مِنْ حصاً فَرَفَعَهُ فَسَجَدَ عَلَيهِ، وَقَالَ: هذا يَكْفِينِي، فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِراً بِاللَّهِ.

[طرفه في: ١٠٦٧].

٣٨٥٤ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَينَا النَّبِيُّ ﷺ سَاجِدٌ، وَحَوْلَهُ نَاسٌ مِنْ قُرَيشٍ، جاءَ عُقْبَةُ بْنُ أَبِي مُعَيطٍ بِسَلى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجاءَتْ فَاطِمَةُ عَلَيهَا السَّلامُ فَأَخَذَتْهُ مِنْ ظَهْرِهِ وَدَعَتْ عَلَى مَنْ صَنَعَ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيكَ المَلأَ مِنْ قُرَيشٍ: أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيبَةَ بْنَ رَبِيعَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، أَوْ أُبَيَّ بْنَ خَلَفٍ». ـ شُعْبَةُ الشَّاكُّ ـ فَرَأَيتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ غيرَ أُمَيَّةَ، أَوْ أُبَيٍّ، تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي البِئْرِ.

[طرفه في: ٢٤٠].

٣٨٥٥ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيرٍ، أَوْ قَالَ: حَدَّثَنِي الحَكَمُ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبْزَى قَالَ: سَلِ ابْنَ عَبَّاسٍ عَنْ هَاتَينِ الآيَتَينِ ما أَمْرُهُمَا: ﴿ولا تقتلوا النفس التي حرَّم الله﴾. [الأنعام: ١٥١]. ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً﴾. [النساء: ٩٣]. فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: لَمَّا أُنْزِلَتِ الَّتِي فِي الفُرْقَانِ، قَالَ مُشْرِكُو أَهْلِ مَكَّةَ: فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلٰهاً آخَرَ، وَقَدْ أَتَينَا الفَوَاحِشَ، فَأَنْزَلَ اللَّهُ: ﴿إِلاَّ مَنْ تَابَ وَآمَنَ﴾. الآيَةَ [الفرقان: ٧٠]، فَهٰذِهِ لأولائِكَ، وَأَمَّا الَّتِي فِي النِّسَاءِ: الرَّجُلُ إِذَا عَرَفَ الإِسْلاَمَ وَشَرَائِعَهُ، ثُمَّ قَتَلَ فَجَزَاؤُهُ جَهَنَّمُ. فَذَكَرْتُهُ لِمُجَاهِدٍ فَقَالَ: إِلاَّ مَنْ نَدِمَ.

[الحديث ٣٨٥٥ ـ أطرافه في: ٤٥٩٠، ٤٧٦٢، ٤٧٦٣، ٤٧٦٤، ٤٧٦٥، ٤٧٦٦].

٣٨٥٦ ـ حدّثنا عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيمِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ قَالَ: سَأَلْتُ ابْنَ عَمْرِو بْنِ العَاصِ: أَخْبِرْنِي بِأَشَدِّ شَيءٍ صَنَعَهُ المُشْرِكُونَ بِالنَّبِيِّ ﷺ، قَالَ: بَينَا النَّبِيُّ ﷺ يُصَلِّي فِي حِجْرِ الكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيطٍ، فَوَضَعَ ثَوْبَهُ فِي عُنُقِهِ، فَخَنَقَهُ خَنْقاً شَدِيداً، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِهِ، وَدَفَعَهُ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ﴾ الآيَةَ [غافر: ٢٨].

٣٨٥٤ـ قوله: السلى: وزان الحصى الذي يكون فيه الولد والجمع أسلاء مثل سبب وأسباب (مصباح).

٣٨٥٦ـ قوله: خنقاً بسكون النون قاله الشارح والأصل فيها الكسر والإسكان تخفيف.

[30] Abu'bakr's conversion to Islam

3857- Ammar "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" and there was none with him but five slaves, two women and Abu'bakr (who were the only converts to Islam then).

[31] Sa'd's conversion to Islam

3858- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: No man embraced Islam before the day on which I embraced Islam; and no doubt, I remained (for seven days) as one-third of the extant Muslims (at this time).

[32] What about the Jinns

Allah Almighty said: "Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful Recital!" (The Spirits "Al'jinn" 1)

3859-Masruq was asked by Abdur'rahman: "Who did inform The Prophet "Allah's blessing and peace be upon him" of the Jinns coming to hear The Holy Qur'an at night?" he replied: "Your father (meaning Abdullah) told that he was informed by a tree there."

3860- Abu'huraira "Allah be pleased with him" reported that once he was in the company of The Prophet "Allah's blessing and peace be upon him" carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it, The Prophet "Allah's blessing and peace be upon him" said: "Who is this?" He said: "I am Abu'huraira." The Prophet "Allah's blessing and peace be upon him" said: "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu'huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked: "What about the bone and the animal dung?" He said: "They are of the food of Jinns." The Prophet "Allah's blessing and peace be upon him" further said: " The delegation of Jinns of (the village of) Nasibin came to me, how nice those Jinns were, and asked me for (the remains of the human) food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."

تابَعهُ ابْنُ إِسْحاقَ: حَدَّثَنِي يَحْيى بْنُ عُرْوَةَ، عَنْ عُرْوَةَ: قُلتُ لِعَبْدِ اللَّهِ بن عَمْرو، وَقَالَ عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبيهِ: قيلَ لِعَمْرو بْنِ العَاصِ. وَقالَ مُحَمَّدُ بْنُ عَمْرو، عَنْ أَبي سَلَمَةَ: حَدَّثَنِي عَمْرُو بْنُ العَاصِ. [طرفه في: ٣٦٧٨].

٣٠ ـ بابُ إِسْلامُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ

٣٨٥٧ ـ حدثني عَبْدُ اللَّهِ بْنُ حَمَّادٍ الآمُلِيُّ قالَ: حَدَّثَنِي يَحْيى بْنُ مَعِين: حَدَّثَنا إِسْماعِيلُ بْنُ مُجالِدٍ، عَنْ بَيانٍ، عَنْ وَبَرَةَ، عَنْ هَمَّامِ بْنِ الحارِثِ قالَ: قالَ عَمَّارُ بْنُ ياسِرٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَما مَعَهُ إِلَّا خَمْسَةُ أَعْبُدٍ وامْرَأَتانِ، وَأَبو بَكْرٍ. [طرفه في: ٣٦٦٠]

٣١ ـ بابُ إِسْلامُ سَعْدٍ

٣٨٥٨ ـ حدثني إِسْحاقُ: أَخْبَرَنا أَبو أُسامَةَ: حَدَّثَنا هاشِمٌ قالَ: سَمِعْتُ سَعِيدَ بْنَ المُسَيَّبِ قالَ: سَمِعْتُ أَبا إِسْحاقَ سَعْدَ بْنَ أَبي وَقَّاصٍ يَقُولُ: ما أَسْلَمَ أَحَدٌ إِلَّا في اليَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَثُلُثُ الإِسْلامِ. [طرفه في: ٣٧٢٦]

٣٢ ـ بابُ ذِكْرِ الجِنِّ وَقَوْلِ اللَّهِ تَعالَى: ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الجِنِّ﴾ [الجن: ١]

٣٨٥٩ ـ حدثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنا أَبو أُسامَةَ: حَدَّثَنا مِسْعَرٌ، عَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمَنِ قالَ: سَمِعْتُ أَبي قالَ: سَأَلْتُ مَسْرُوقاً: مَنْ آذَنَ النَّبِيَّ ﷺ بِالجِنِّ لَيْلَةَ اسْتَمَعُوا القُرْآنَ؟ فَقالَ: حَدَّثَنِي أَبُوكَ ـ يَعْنِي عَبْدَ اللَّهِ ـ أَنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ.

٣٨٦٠ ـ حدثنا موسى بْنُ إِسماعيلَ: حَدَّثَنا عَمْرُو بْنُ يَحْيى بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي جَدِّي، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِداوَةً لِوَضُوئِهِ وَحاجَتِهِ، فَبَيْنَما هُوَ يَتْبَعُهُ بِها، فَقالَ: «مَنْ هذا»؟ فَقالَ: أَنا أَبُو هُرَيْرَةَ، فَقالَ: «ابْغِنِي أَحْجاراً أَسْتَنْفِضْ بِهَا، وَلا تَأْتِنِي بِعَظْمٍ وَلا بِرَوْثَةٍ». فَأَتَيْتُهُ بِأَحْجارٍ أَحْمِلُها فِي طَرَفِ ثَوْبِي، حَتَّى وَضَعْتُ إِلى جَنْبِهِ، ثُمَّ انْصَرَفْتُ، حَتَّى إِذا فَرَغَ مَشَيْتُ، فَقُلْتُ: ما بالُ العَظْمِ وَالرَّوْثَةِ؟ قالَ: «هُما مِنْ طَعامِ الجِنِّ، وَإِنَّهُ أَتانِي وَفْدُ جِنِّ نَصِيبِينَ، وَنِعْمَ الجِنُّ، فَسَأَلُونِي الزَّادَ، فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لا يَمُرُّوا بِعَظْمٍ وَلا بِرَوْثَةٍ إِلَّا وَجَدُوا عَلَيْها طَعاماً».

[طرفه في: ١٥٥].

٣٣ ـ بابُ إِسْلامُ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ

٣٨٦١ ـ حدثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنا المُثَنَّى، عَنْ

٣٨٥٧ـ قوله: (ابن محمد) ثبت في الفرع ابن محمد ووقع في اليونينية وغيرها ابن حماد بدل قوله ابن محمد انظر الشارح.

٣٨٦٠ـ قوله: (ابغني) الخ أي اطلب لي أحجاراً أستنج بها.

٣٨٦١ـ قوله: (فاعلم) قال العيني من الإعلام وقال القسطلاني بهمزة وصل فكيف التوفيق (مصحح).

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[33] Abu'dharr's conversion to Islam

3861- Ibn Abbas "Allah be pleased with both" narrated: When Abu'dharr heard of the appearance of The Prophet "Allah's blessing and peace be upon him", he said to his brother: "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet by being informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out, came to The Prophet "Allah's blessing and peace be upon him", listened to some of his talks, and returned to Abu'dharr and said to him: "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abu'dharr said: "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water skin, containing some water till he reached Mecca. He went to the Mosque and searched for The Prophet "Allah's blessing and peace be upon him". Though he did not know him, he disliked asking anybody about him. When a part of the night had passed away, Ali saw him and knew that he was a stranger. When Abu'dharr saw Ali, he followed him, and none of them asked his companion about anything. When it was dawn, Abu'dharr took his journey food and his water skin to the Mosque where he stayed all the day long without being perceived by The Prophet "Allah's blessing and peace be upon him". In the evening, he came back to his retiring place. Ali passed by him and said: "Hasn't the man known his dwelling place yet?" So Ali awakened him and took him with him but none of them spoke to the other about anything. On the third day, Ali did the same and Abu'dharr stayed with him. Then Ali said: "Will you tell me what has brought you here?" Abu'dharr said: "If you give me a firm promise that you will guide me, then I will tell you." Ali promised him, and he informed Ali about the matter. Ali said: "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu'dharr did so, and followed Ali till he entered the place of The Prophet "Allah's blessing and peace be upon him". Abu'dharr went in with him, listened to some of The Prophet's talks, and embraced Islam on the spot. The Prophet "Allah's blessing and peace be upon him" said to him: "Go back to your people and inform them (about it) till you receive my order." Abu'dharr said: "By he, in Whose Hand my life is, I will proclaim my conversion loudly amongst them (the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible: "I testify that there is no God (to be worshipped) except Allah, and Mohammad is the Messenger of Allah." The People got up and beat him so painfully that they caused him to fall down on the earth. Then Al'abbas came and knelt over him (to save him) and said: "Woe to you! Don't you know that this man belongs to the tribe of Ghifar through whose way your trade to Sham is?" So he rescued him from them. Abu'dharr again did the same the next day. They beat him and took vengeance on him. But again Al'abbas knelt over him (to save him).

[34] Sa'eed Ibn Zaid's conversion to Islam

3862- Qais narrated: I heard Sa'eed Ibn Zaid Ibn Amr Ibn Nufail saying in the mosque of Kufa: "By Allah, I have seen myself tied and forced by Omar to leave Islam before Omar himself embraced Islam. And if the mountain of Ohud has the ability to move from its place for the evil which you (people) have done to Othman, then it would move from its place."

أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قَالَ لأَخِيهِ: ارْكَبْ إِلَى هذا الوَادِي فَاعْلَمْ لِي عِلمَ هذا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، يَأْتِيهِ الخَبَرُ مِنَ السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي، فَانْطَلَقَ الأَخُ حَتَّى قَدِمَهُ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقالَ لَهُ: رَأَيْتُهُ يَأْمُرُ بِمَكارِمِ الأَخْلاقِ، وَكَلاماً ما هُوَ بِالشِّعْرِ، فَقالَ: ما شَفَيْتَنِي مِمَّا أَرَدْتُ. فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ، فَأَتَى المَسْجِدَ فَالتَمَسَ النَّبِيَّ ﷺ وَلاَ يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ بَعْضُ اللَّيلِ، فَرَآهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى أَصْبَحَ، ثُمَّ احْتَمَلَ قِرْبَتَهُ وَزادَهُ إِلَى المَسْجِدِ، وَظَلَّ ذلِكَ اليَوْمَ وَلاَ يَراهُ النَّبِيُّ ﷺ حَتَّى أَمْسَى، فَعادَ إِلَى مَضْجَعِهِ فَمَرَّ بِهِ عَلِيٌّ فَقالَ: أَمَا نالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ فَذَهَبَ بِهِ مَعَهُ، لاَ يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى إِذَا كانَ يَوْمُ الثَّالِثِ، فَعَادَ عَلِيٌّ مِثْلَ ذلك، فَأَقَامَ مَعَهُ ثُمَّ قَالَ: أَلاَ تُحَدِّثُنِي ما الَّذِي أَقْدَمَكَ، قَالَ: إِنْ أَعْطَيْتَنِي عَهْداً وَمِيثَاقاً لَتُرْشِدَنِّي فَعَلتُ، فَفَعَلَ فَأَخْبَرَهُ، قَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أَصْبَحْتَ فَاتْبَعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئاً أَخَافُ عَلَيكَ قُمْتُ كَأَنِّي أُرِيقُ المَاءَ، فَإِنْ مَضَيْتُ فَاتْبَعْنِي حَتَّى تَدْخُلَ مَدْخَلِي فَفَعَلَ، فَانْطَلَقَ يَقْفُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ، فَخَرَجَ حَتَّى أَتَى المَسْجِدَ، فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، ثُمَّ قَامَ القَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ، وَأَتَى العَبَّاسُ فَأَكَبَّ عَلَيهِ، قالَ: وَيلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ، وَأَنَّ طَرِيقَ تِجارِكُمْ إِلَى الشَّأْمِ، فَأَنْقَذَهُ مِنهُمْ، ثُمَّ عادَ مِنَ الغَدِ لِمِثْلِهَا، فَضَرَبُوهُ وَثارُوا إِلَيهِ، فَأَكَبَّ العَبَّاسُ عَلَيهِ. [طرفه في: ٣٥٢٢].

٣٤ ـ بابُ إِسْلامِ سَعِيدِ بْنِ زَيدٍ رَضِيَ اللَّهُ عَنْهُ

٣٨٦٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْماعِيلَ، عَنْ قَيسٍ قالَ: سَمِعْتُ سَعِيدَ بْنَ زَيدِ بْنِ عَمْرِو بْنِ نُفَيلٍ فِي مَسْجِدِ الكُوفَةِ يَقُولُ: وَاللَّهِ لَقَدْ رَأَيْتُنِي، وَإِنَّ عُمَرَ لَمُوثِقِي

ـ قوله: (شنة): قربة خلقة.

ـ قوله: (إلى مضجعه) بكسر الجيم ولأبي ذر مضجعه بفتحها ا هـ شارح.

ـ قوله: أما نال أي أما حان ويروى أما آن وأما أنى وكلها بمعنى ا هـ عيني.

ـ قوله: (فعاد علي على مثل ذلك) في نسخة أخرى «فعل علي مثل ذلك».

ـ قوله (فاتبعني) بتشديد الفوقية لأبي ذر وبتخفيفها لغيره قاله القسطلاني في الموضعين.

ـ قدر الشارح بعد قوله إلى الشام عليهم على أنه خبر أن ا هـ.

٣٨٦٢ـ قوله: لكان محقوقاً أي لكان حقيقاً بالارفضاض يعني الزوال من مكانه ويروى من الانقضاض وهو الانهدام كما يأتي قبيل باب انشقاق القمر بعد هذه الصفحة ا هـ.

[35] Omar Ibn Al'khattab's conversion to Islam

3863- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: We have been powerful since Omar embraced Islam.

3864- Abdullah Ibn Omar "Allah be pleased with both" narrated: While Omar was at home in a state of fear, there came Al'ass Ibn Wa'il As'sahmi Abu'amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banu'sahm who were our allies during the pre-Islamic period of ignorance. Al'ass said to Omar: "What is wrong with you?" He said: "Your people claim that they would kill me if I embraced Islam." Al'ass said: "Nobody will harm you after I have given shelter to you." So Al'ass went out and met the people streaming in the whole valley. He said: "Where are you going?" They replied: "We want Ibn Al'khattab who has embraced Islam." Al'ass said: "There is no way for anybody to touch him." So they retreated.

3865- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Omar became a Muslim, all of the pagans gathered around his home and said: "Omar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of silk, and said: "Omar has embraced Islam. Nobody can harm him for I am his shelterer." I then saw the people going away from Omar. I asked: "Who is the man?" They said: "Al'ass Ibn Wa'il."

3866- Abdullah Ibn Omar "Allah be pleased with both" narrated: I never heard Omar saying about something that he thought it would be so-and-so, but he was quite right. Once, while Omar was sitting, a good-looking man passed by him. Omar said: "If I am not wrong, this person is still on his religion of the pre-Islamic period of ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said: "I have never seen such a day on which a Muslim is faced with such an accusation." Omar said: "I am determined that you should tell me the truth."

عَلَى الإِسْلاَمِ، قَبْلَ أَنْ يُسْلِمَ عُمَرُ، وَلَوْ أَنَّ أُحداً ارْفَضَّ لِلَّذِي صَنَعْتُمْ بِعُثْمَانَ لَكَانَ. [الحديث ٣٨٦٢ ـ طرفاه في: ٣٨٦٧، ٦٩٤٢].

٣٥ ـ بابُ إِسْلاَمُ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

٣٨٦٣ ـ حدّثني مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيَانُ، عَنْ إِسماعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيسِ ابْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسعُودٍ رَضِيَ اللَّهُ عنْهُ قالَ: ما زِلنا أَعِزَّةً مُنْذُ أَسلَمَ عُمَرُ. [طرفه في: ٣٦٨٤]

٣٨٦٤ ـ حدّثنا يَحيى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ قالَ: فَأَخْبَرَنِي جَدِّي زَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: بَينَما هُوَ فِي الدَّارِ خائِفاً، إِذْ جَاءَهُ العَاصُ بْنُ وَائِلٍ السَّهْمِيُّ أَبُو عَمْرٍو، عَلَيهِ حُلَّةُ حِبَرَةٍ وَقَمِيصٌ مَكْفُوفٌ بِحَرِيرٍ، وَهُوَ مِنْ بَنِي سَهْمٍ، وَهُمْ حُلَفَاؤُنَا فِي الجَاهِلِيَّةِ، فَقَالَ لَهُ: ما بَالُكَ؟ قَالَ: زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونِي إِنْ أَسْلَمْتُ، قَالَ: لا سَبِيلَ إِلَيكَ، بَعْدَ أَنْ قَالَهَا أَمِنْتُ، فَخَرَجَ العَاصُ فَلَقِيَ النَّاسَ قَدْ سَالَ بِهِمُ الوَادِي، فَقَالَ: أَينَ تُرِيدُونَ؟ فَقَالُوا: نُرِيدُ هذا ابْنَ الخَطَّابِ الَّذِي صَبَا، قَالَ: لا سَبِيلَ إِلَيهِ، فَكَرَّ النَّاسُ.

[الحديث ٣٨٦٤ ـ طرفه في: ٣٨٦٥].

٣٨٦٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، قَالَ عَمْرُو بْنُ دِينارٍ: سَمِعْتُهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَمَّا أَسْلَمَ عُمَرُ، اجْتَمَعَ النَّاسُ عِنْدَ دارِه، وَقَالُوا: صَبَا عُمَرُ، وَأَنَا غُلامٌ فَوْقَ ظَهْرِ بَيتِي، فَجاءَ رَجُلٌ عَلَيهِ قَبَاءٌ مِنْ دِيباجٍ، فَقَالَ: قَدْ صَبا عُمَرُ، فَمَا ذَاكَ؟ فَأَنَا لَهُ جارٌ، قَالَ: فَرَأَيتُ النَّاسَ تَصَدَّعُوا عَنْهُ، فَقُلتُ: مَنْ هذا؟ قَالُوا: العَاصُ بْنُ وَائِلٍ. [طرفه في: ٣٨٦٤].

٣٨٦٦ ـ حدّثنا يَحيى بْنُ سُلَيمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ: أَنَّ سالِماً

٣٨٦٤ـ قوله: العاص بضم الصاد لأنه أجوف قالوا: ويجوز كسرها على توهم أنه ناقص مخفف وكيف وهو من أعياص قريش ا هـ.

ـ (مكفوف): مخيط.

ـ قوله: (أن أسلمت) بفتح الهمزة أي لأجل إسلامي.

ـ قوله: (بعد أن قالها) ظرف لفعل محذوف وهو فقال عمر رضي الله عنه بعد أن قالها أي بعد مقالة العاص له لا سبيل إليك أمنت فقوله: أمنت من كلام سيدنا عمر أي زال خوفي لأن العاص كان مطاعاً في قومه وهو والد عمرو بن العاص.

ـ قوله: قد سال بهم الوادي أي امتلأ.

ـ وقوله: فكرّ الناس أي رجعوا.

٣٨٦٦ـ قوله: (عليّ الرجل) أي أحضروه إليّ.

He said: "I was a foreteller in the pre-Islamic period of ignorance." Then Omar said: "Tell me the most astonishing thing your female Jinn has told you of." He said: "One day while I was in the market, she came to me scared and said: “Haven't you seen the Jinns with their despair and being overthrown after they had been defeated (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (of Arabs)?" Omar said: "He is right." He added: "One day while I was near their idols, there came a man with a calf which he slaughtered as a sacrifice (for the idols). An (unseen) creature shouted at him, than whose voice I have never heard harsher. He was crying: “O you bold evil-doer! A matter of success! An eloquent man is saying: “There is no God (to be worshipped) but you (O Allah)."" On that the people fled, but I said: “I shall not go away till I know what is behind this.” Then the cry came again: “O you bold evil-doer! A matter of success! An eloquent man is saying: “There is no God (to be worshipped) but Allah."" I then went away. A few days later it was said: "A prophet has appeared."

3867- Qais narrated: I heard Sa'eed Ibn Zaid saying to the people: "If you but saw me and Omar's sister tied and forced by Omar to leave Islam while he was not yet a Muslim. Furthermore, if (the mountain of) Ohud could move from its place for the evil which you (people) have done to Othman, it would have the right to do that."

[36] (The miracle of) the splitting of the moon

3868- Anas “Allah be pleased with him” narrated: The people of Mecca asked The Messenger of Allah “Allah's blessing and peace be upon him” to show them a miracle. So he showed them the moon split into two halves between which they saw the Hira (mountain).

حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَا سَمِعْتُ عُمَرَ لِشَيْءٍ قَطُّ يَقُولُ: إِنِّي لأَظُنُّهُ كَذَا، إِلاَّ كَانَ كَمَا يَظُنُّ، بَيْنَمَا عُمَرُ جَالِسٌ، إِذْ مَرَّ بِهِ رَجُلٌ جَمِيلٌ، فَقَالَ: لَقَدْ أَخْطَأَ ظَنِّي، أَوْ إِنَّ هٰذَا عَلَى دِينِهِ فِي الجَاهِلِيَّةِ، أَوْ لَقَدْ كَانَ كَاهِنَهُمْ، عَلَيَّ الرَّجُلَ، فَدُعِيَ لَهُ، فَقَالَ لَهُ ذٰلِكَ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ اسْتُقْبِلَ بِهِ رَجُلٌ مُسْلِمٌ، قَالَ: فَإِنِّي أَعْزِمُ عَلَيْكَ إِلاَّ مَا أَخْبَرْتَنِي، قَالَ: كُنْتُ كَاهِنَهُمْ فِي الجَاهِلِيَّةِ، قَالَ فَمَا أَعْجَبُ مَا جَاءَتْكَ بِهِ جِنِّيَّتُكَ، قَالَ: بَيْنَمَا أَنَا يَوْماً فِي السُّوقِ، جَاءَتْنِي أَعْرِفُ فِيهَا الفَزَعَ، فَقَالَتْ: أَلَمْ تَرَ الجِنَّ وَإِبْلاَسَهَا، وَيَأْسَهَا مِنْ بَعْدِ إِنْكَاسِهَا، وَلُحُوقَهَا بِالقِلاَصِ وَأَحْلاَسِهَا. قَالَ عُمَرُ: صَدَقَ، بَيْنَمَا أَنَا عِنْدَ آلِهَتِهِمْ إِذْ جَاءَ رَجُلٌ بِعِجْلٍ فَذَبَحَهُ، فَصَرَخَ بِهِ صَارِخٌ، لَمْ أَسْمَعْ صَارِخاً قَطُّ أَشَدَّ صَوْتاً مِنْهُ يَقُولُ: يَا جَلِيحْ، أَمْرٌ نَجِيحْ، رَجُلٌ فَصِيحْ، يَقُولُ: لاَ إِلٰهَ إِلاَّ أَنْتَ، فَوَثَبَ القَوْمُ، قُلْتُ: لاَ أَبْرَحُ حَتَّى أَعْلَمَ مَا وَرَاءَ هٰذَا، ثُمَّ نَادَى: يَا جَلِيحْ، أَمْرٌ نَجِيحْ، رَجُلٌ فَصِيحْ، يَقُولُ: لاَ إِلٰهَ إِلاَّ اللَّهُ، فَقُمْتُ، فَمَا نَشِبْنَا أَنْ قِيلَ: هٰذا نَبِيٌّ.

٣٨٦٧ ـ حدثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيْسٌ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ لِلْقَوْمِ: لَوْ رَأَيْتُنِي مُوثِقِي عُمَرُ عَلَى الإِسْلاَمِ، أَنَا وَأُخْتُهُ، وَمَا أَسْلَمَ، وَلَوْ أَنَّ أُحُداً انْقَضَّ لِمَا صَنَعْتُمْ بِعُثْمَانَ، لَكَانَ مَحْقُوقاً أَنْ يَنْقَضَّ.

[طرفه في: ٣٨٦٢].

٣٦ ـ بابُ انْشِقَاقِ القَمَرِ

٣٨٦٨ ـ حدثني عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ القَمَرَ شِقَّتَيْنِ، حَتَّى رَأَوْا حِرَاءً بَيْنَهُمَا.

[طرفه في: ٣٦٣٧].

= ـ قوله: (وإبلاسها) أي صيرورتها مثل إبليس حائراً بائراً وقوله: من بعد إنكاسها أي من بعد انقلابها على رأسها ويروى من بعد إيناسها أي بعد أن كانت تأنس إلى ما تسمع (ولحوقها) بالنصب عطفاً على إبلاسها أو بالجرّ عطفاً على إنكاسها أي ولحوق الجنّ (بالقلاص) جمع قلوص الناقة الشابة. و(أحلاسها): جمع حلس وهو كساء يجعل تحت رحل الإبل على ظهورها ويروى بدل الشطر الأخير (ورحلها العيس بأحلاسها) والعيس بكسر العين الإبل والمراد بيان ظهور النبيّ العربي ﷺ ومتابعة الجنّ للعرب إذ هو رسول الثقلين اهـ.

ـ و(الجليح): الوقح المكاشف بالعداوة والنجيح: من النجاح وهو الظفر بالبغية (شارح).

٣٨٦٧ـ قوله: (موثقي) بصيغة اسم الفاعل مضافة إلى المفعول وعمر الفاعل وأنا تأكيد لضمير المفعول وأخته نصب عطفاً عليه وهي فاطمة بنت الخطاب أخت عمر وزوجة سعيد بن زيد وكانا أي الزوجان أسلما قبله فضيق عليهما لإسلامهما رضي الله عنهم.

ـ قوله: (انقضّ) وروي: من الانفضاض وهو التفرق.

3869- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: While we were with The Prophet "Allah's blessing and peace be upon him" in Mina, the moon was split into two parts. On that The Prophet "Allah's blessing and peace be upon him" said: "Bear witness (to this)." Then a piece of the moon went to the mountain.

3870- Ibn Abbas "Allah be pleased with both" narrated that the moon was split into two halves during the lifetime of The Prophet "Allah's blessing and peace be upon him".

3871- Abdullah (Ibn Mas'ood) narrated that the moon was split (during the lifetime of The Prophet "Allah's blessing and peace be upon him").

[37] The immigration to Ethiopia

In this issue, A'isha "Allah be pleased with her" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw the place of your migration. It is (land) of date-palm trees, lying between two mountains." So, many emigrated to Medina, and the majority of those who emigrated to Ethiopia returned to Medina.

3872- Obaidullah Ibn Adi Ibn Al'khiyar narrated: Al'miswar Ibn Makhrama and Abdur'rahman Ibn Al'aswad Ibn Abdu'yaghuth said (to me): "What prevents you to talk to Othman about his brother Al'walid because people have talked much about him?" So I went to Othman and waited him to come out for prayer; and when he came out for prayer I said (to him): "I have something to say to you and it is a piece of advice for you." Othman said: "O man, (advice) from you? I seek Refuge with Allah from you." So I left him and went and sat with both of Al'miswar and Abdur'rahman. I told them of what had happened. They commented: "Really, you have done what you had to do." Then the messenger of Othman came to me and said: "You were put to trial." When I went to him (Othman), Othman asked: "What is your advice which you mentioned you have a while ago?" I then testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. Then I said: "Allah sent Mohammad with the Truth, and revealed the Divine Book (of Qur'an) to him; and you were amongst those who followed Allah and His Apostle. You participated in the two migrations (to Ethiopia

٣٨٦٩ ـ حدَّثنا عَبْدانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إبْراهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ بِمِنًى، فَقالَ: «اشْهَدُوا». وَذَهَبَتْ فِرْقَةٌ نَحْوَ الجَبَلِ.

وَقالَ أَبُو الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: انْشَقَّ بِمَكَّةَ. وَتابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ.

[طرفه في: ٣٦٣٦].

٣٨٧٠ ـ حدَّثنا عُثْمانُ بْنُ صالِحٍ: حَدَّثَنا بَكْرُ بْنُ مُضَرٍ قالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِراكِ بْنِ مالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ القَمَرَ انْشَقَّ عَلى زَمانِ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٣٦٣٨].

٣٨٧١ ـ حدَّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا إبْراهِيمُ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ.

[طرفه في: ٣٦٣٦].

٣٧ ـ بابُ هِجْرَةِ الحَبَشَةِ

وَقالَتْ عائِشَةُ: قالَ النَّبِيُّ ﷺ: «أُرِيتُ دارَ هِجْرَتِكُمْ، ذاتَ نَخْلٍ بَيْنَ لابَتَيْنِ». فَهاجَرَ مَنْ هاجَرَ قِبَلَ المَدِينَةِ، وَرَجَعَ عامَّةُ مَنْ كانَ هاجَرَ بِأَرْضِ الحَبَشَةِ إِلى المَدِينَةِ.

فِيهِ عَنْ أَبِي مُوسى، وَأَسْماءَ، عَنِ النَّبِيِّ ﷺ.

٣٨٧٢ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنا عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الخِيارِ أَخْبَرَهُ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ قالا لَهُ: ما يَمْنَعُكَ أَنْ تُكَلِّمَ خالَكَ عُثْمانَ فِي أَخِيهِ الوَلِيدِ بْنِ عُقْبَةَ، وَكانَ أَكْثَرَ النَّاسُ فِيما فَعَلَ بِهِ، قالَ عُبَيْدُ اللَّهِ: فانْتَصَبْتُ لِعُثْمانَ حِينَ خَرَجَ إِلى الصَّلاةِ، فَقُلْتُ لَهُ: إِنَّ لِي إِلَيْكَ حاجَةً، وَهِيَ نَصِيحَةٌ، فَقالَ: أَيُّها المَرْءُ، أَعُوذُ بِاللَّهِ مِنْكَ، فانْصَرَفْتُ، فَلَمَّا قَضَيْتُ الصَّلاةَ جَلَسْتُ إِلى المِسْوَرِ وَإِلى ابْنِ عَبْدِ يَغُوثَ، فَحَدَّثْتُهُما بِالَّذِي قُلْتُ لِعُثْمانَ، وَقالَ لِي، فَقالا: قَدْ قَضَيْتَ الَّذِي كانَ عَلَيْكَ، فَبَيْنَما أَنا جالِسٌ مَعَهُما، إِذْ جاءَنِي رَسُولُ عُثْمانَ، فَقالا لِي: قَدِ ابْتَلاكَ اللَّهُ، فانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ، فَقالَ: ما نَصِيحَتُكَ الَّتِي ذَكَرْتَ آنِفاً؟ قالَ: فَتَشَهَّدْتُ، ثُمَّ قُلْتُ: إِنَّ اللَّهَ بَعَثَ مُحَمَّداً ﷺ وَأَنْزَلَ عَلَيْهِ الكِتابَ، وَكُنْتَ مِمَّنِ اسْتَجابَ لِلَّهِ وَرَسُولِهِ ﷺ وَآمَنْتَ بِهِ، وَهاجَرْتَ الهِجْرَتَيْنِ الأُولَيَيْنِ، وَصَحِبْتَ رَسُولَ اللَّهِ

باب ٣٧ ـ قوله: (لابتين) تثنية لابة وهي الحرة ذات الحجارة السود اهـ من الشارح.

٣٨٧٢ ـ قوله: (أكثر) ولأبي ذر: (أكبر) بالموحدة بدل المثلثة اهـ شارح.

and to Medina) and enjoyed the company of The Messenger of Allah "Allah's blessing and peace be upon him" and saw his way. No doubt, the people are talking much about Al'walid Ibn Uqba. Why don't you establish the legal punishment against him?" Othman said: "Did you receive your knowledge directly from The Messenger of Allah "Allah's blessing and peace be upon him"?" I said: "No, but his knowledge reached me as well as it reached (even) a virgin in her seclusion." Othman then testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. Then he said: "And then: Allah sent Mohammad with the Truth and I was amongst those who followed Allah and His Apostle. I believed in whatever he (The Prophet) was sent with, and participated in the two migrations as you have said. I enjoyed the company of The Messenger of Allah "Allah's blessing and peace be upon him" to whom I gave the pledge of allegiance. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then Abu'bakr was appointed as caliph, whom, by Allah, I never disobeyed, nor did I cheat. Then Omar was appointed as caliph, whom, by Allah, I never disobeyed, nor did I cheat. Then I was made Caliph. So, don't I have rights similar to theirs?" I said: "Yes." He said: "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the case of Al'walid Ibn Uqba, Allah willing, I shall deal with him according to what is right." Then he issued an order of whipping him forty lashes. He called Ali and ordered him to flog him. He (himself) flogged him too.

3873- A'isha "Allah be pleased with her" narrated: Ommu'habiba and Ommu'salama mentioned a church they had seen in Ethiopia in which there were pictures. When they told The Prophet "Allah's blessing and peace be upon him" of this, he said: "Those are of such people as if a pious man amongst them died, they would build a place of worship over his grave in which they would paint these pictures. Those people will be Allah's worst creatures on the Day of Judgement. "

3874- Ommu'khalid Bint "daughter of" Khalid "Allah be pleased with her" narrated: When I came from Ethiopia (to Medina), I was a young girl. Allah's Apostle "Allah's blessing and peace be upon him" made me wear a sheet having marks on it. Allah's Apostle "Allah's blessing and peace be upon him" was rubbing those marks with his hands saying: "Sanah! Sanah!" (Good! Good!)

ﷺ ورأيت هَدْيَه، وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ الوَلِيدِ بن عُقْبَةَ، فَحَقٌّ عَلَيكَ أَنْ تُقِيمَ عَلَيهِ الحَدَّ، فقَالَ لِي: يا ابْنَ أَخِي، آدركْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: قُلتُ: لا، ولكِنْ قَدْ خَلَصَ إِلَيَّ مِنْ عِلمِهِ مَا خَلَصَ إِلى العَذْرَاءِ فِي سِتْرِهَا، قَالَ: فتشهّد عُثْمانُ، فقالَ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ، وَأَنْزَلَ عَلَيهِ الكِتَابَ، وَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَرَسُولِهِ ﷺ، وَآمَنْتُ بِمَا بُعِثَ بِهِ مُحَمَّدٌ ﷺ، وَهَاجَرْتُ الهِجْرَتَينِ الأَوَّلَيَينِ، كَمَا قُلتَ، وَصَحِبْتُ رَسُولَ اللَّهِ ﷺ وَبَايَعْتُهُ، وَاللَّهِ مَا عَصَيتُهُ وَلاَ غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اسْتَخْلَفَ اللَّهُ أَبَا بَكْرٍ، فَوَاللَّهِ مَا عَصَيتُهُ وَلاَ غَشَشْتُهُ، ثُمَّ اسْتُخْلِفَ عُمَرُ، فَوَاللَّهِ مَا عَصَيتُهُ وَلاَ غَشَشْتُهُ، ثُمَّ اسْتُخْلِفْتُ، أَفَلَيسَ لِي عَلَيكُمْ مِثْلُ الَّذِي كَانَ لَهُمْ عَلَيَّ؟ قَالَ: بَلَى، قَالَ: فَمَا هذهِ الأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ؟ فَأَمَّا مَا ذَكَرْتَ مِنْ شَأْنِ الوَلِيدِ بْنِ عُقْبَةَ، فَسَنَأْخُذُ فِيهِ إِنْ شَاءَ اللَّهُ بِالحَقِّ، قَالَ: فَجَلَدَ الوَلِيدَ أَرْبَعِينَ جَلدَةً، وَأَمَرَ عَلِيّاً أَنْ يَجْلِدَهُ، وَكَانَ هُوَ يَجْلِدُهُ.

وَقَالَ يُونُسُ، وَابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ: أَفَلَيسَ لِي عَلَيكُمْ مِنَ الحَقِّ مِثْلُ الَّذِي كَانَ لَهُمْ.

[طرفه في: ٣٦٩٦].

٣٨٧٣ ـ حدّثني مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحيى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالحَبَشَةِ فِيهَا تَصَاوِيرُ، فَذَكَرَتَا لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّ أُولئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِداً، وَصَوَّرُوا فِيهِ تِيكَ الصُّوَرَ، أُولئِكَ شِرَارُ الخَلقِ عِنْدَ اللَّهِ يَوْمَ القِيَامَةِ».

[طرفه في: ٤٢٧].

٣٨٧٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ السَّعِيدِيُّ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ قَالَتْ: قَدِمْتُ مِنْ أَرْضِ الحَبَشَةِ وَأَنَا جُوَيرِيَةٌ، فَكَسَانِي رَسُولُ اللَّهِ ﷺ خَمِيصَةً لَهَا أَعْلاَمٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ الأَعْلاَمَ بِيَدِهِ وَيَقُولُ: «سَنَاهْ سَنَاهْ». قَالَ الحُمَيدِيُّ: يَعْنِي حَسَنٌ حَسَنٌ.

[طرفه في: ٣٠٧١].

٣٨٧٥ ـ حدّثنا يَحيى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ

ـ قوله: يا ابن أخي ولأبي ذر: أختي قال الكرماني: هي الصواب لأنه كان خاله (شارح).

ـ قوله: من ابليته إذا أنعمت عليه (شارح).

٣٨٧٣ـ قوله: (تيك) وفي نسخة أخرى تلك.

٣٨٧٤ـ قوله: خميصة: كساء من خز.

٣٨٧٥ـ قوله: تشديد ياء النجاشي وتخفيفها لغتان والتخفيف أفصح لأنها ليست للنسب كما في القاموس وشرحه كتبه المصحح

3875- Abdullah "Allah be pleased with him" narrated: Whenever we greeted The Prophet "Allah's blessing and peace be upon him" while being in prayers, he would reply to our greetings. But when we came back from Negus, we greeted him (while he was praying) and he did not reply to us. We said: "O Allah's Apostle! We used to greet you in the past and you used to reply to us." He said: "Verily The Mind is occupied and busy with more important matter during the prayer." (The sub-narrator said: I asked Ibrahim: "What would you do (if one greeted you while being in prayer)?" he said: "I would return back (the greeting) within myself.")

3876- Abu'moosa "Allah be pleased with him" narrated: We received the news of the departure of The Prophet "Allah's blessing and peace be upon him" (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to the Negus in Ethiopia where we met Ja'far Ibn Abu'talib with whom we stayed till we came (to Medina) by the time when The Prophet "Allah's blessing and peace be upon him" had conquered Khaibar. The Prophet "Allah's blessing and peace be upon him" said: "O you people of the ship! You will have (the reward of) two migrations."

[38] The death of The Negus

3877- Jaber "Allah be pleased with him" narrated: When Negus died, The Prophet "Allah's blessing and peace be upon him" said: "Today a pious man died. So get up and offer the funeral prayer for your brother As'hama."

3878- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer on the Negus and made us align in rows behind him. I was in the second or third row.

3879- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer for As'hama, the Negus, reciting Takbir four times.

3880- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" informed them (his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died. He said: "Ask Allah's Forgiveness for your brother."

علقمة، عن عبد الله رَضِيَ اللَّهُ عنهُ قال: كُنَّا نُسلِّمُ على النَّبيِّ ﷺ وهو يُصلِّي فيرُدُّ علينا، فلمَّا رَجعْنا من عند النَّجاشيِّ سَلَّمْنا عليه، فلَمْ يَرُدَّ علينا، فقُلْنا: يا رَسول اللهِ، إنَّا كنَّا نُسلِّم عليك فتَرُدُّ علينا؟ قال: «إنَّ في الصَّلاةِ شُغْلاً». فقُلتُ لإبْراهِيم: كَيفَ تَصنَعُ أنْتَ؟ قال: أَرُدُّ في نَفسِي.

[طرفه في: ١١٩٩].

٣٨٧٦ ـ حدّثنا مُحمَّدُ بْنُ العَلاءِ: حَدَّثَنا أبُو أُسامَةَ: حَدَّثَنا بُرَيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبي بُرْدَةَ، عنْ أبي مُوسى رَضِيَ اللَّهُ عنهُ: بلَغنا مَخرَجُ النَّبيِّ ﷺ ونَحْنُ باليمن فرَكبْنا سَفينةً، فأَلقَتْنا سَفِينَتُنا إلى النَّجاشيِّ بالحَبشَةِ، فوافَقْنا جَعْفَرَ بْنَ أبي طالِبٍ فأَقَمْنا معهُ حتَّى قَدِمْنا، فوافَقْنا النَّبيَّ ﷺ حِينَ افتتَحَ خَيبَرَ، فقالَ النَّبيُّ ﷺ: «لَكُمْ أَنتُمْ يا أَهْلَ السَّفِينَةِ هِجرَتانِ».

[طرفه في: ٣١٣٦].

٣٨ ـ بابُ مَوْتُ النَّجَاشِيِّ

٣٨٧٧ ـ حدّثنا أبُو الرَّبيع: حَدَّثَنا ابْنُ عُيَينَةَ، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ رضِيَ اللَّهُ عنهُ: قَالَ النَّبِيُّ ﷺ حِينَ ماتَ النَّجاشيُّ: «ماتَ اليَومَ رَجُلٌ صالِحٌ، فقُومُوا فصَلُّوا على أَخِيكُمْ أَصْحَمَةَ».

[طرفه في: ١٣١٧].

٣٨٧٨ ـ حدّثنا عَبدُ الأعلى بْنُ حَمَّادٍ: حَدَّثنا يزيدُ بْنُ زُرَيعٍ: حَدَّثنا سعيدٌ: حَدَّثنا قَتادَةُ: أَنَّ عَطاءً حَدَّثَهُمْ، عَنْ جابرِ بْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ رَضِيَ اللَّهُ عنهُما: أَنَّ نَبيَّ اللَّهِ ﷺ صلَّى على النَّجاشيِّ، فصفَفْنا وراءَهُ، فكُنْتُ في الصَّفِّ الثَّاني أو الثَّالث

[طرفه في: ١٣١٧].

٣٨٧٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ أبي شَيبَةَ: حَدَّثَنا يَزيدُ عَنْ سَلِيم بن حَيَّانَ: حَدَّثَنا سَعِيدُ ابْنُ مِيناءَ، عَنْ جابِرِ بْنِ عَبدِ اللهِ رَضِيَ اللَّهُ عَنهُما: أَنَّ النَّبِيَّ ﷺ صَلَّى على أَصْحَمةَ النَّجاشِيِّ، فكَبَّرَ عَلَيهِ أَرْبَعاً. تَابَعَهُ عَبْدُ الصَّمَدِ.

[طرفه في: ١٣١٧].

٣٨٨٠ ـ حدّثنا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعقُوبُ بْنُ إبْراهِيمَ: حَدَّثَنَا أَبي، عَنْ صَالِحٍ، عن ابن شِهاب قال: حدَّثَنِي أَبُو سلَمةَ بْنُ عَبدِ الرَّحمنِ وابْنُ المُسَيّبِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعى لَهُمُ النَّجَاشِيَّ، صَاحِبَ الحَبَشَةِ، فِي اليَوْم الَّذِي مَاتَ فِيه، وَقَالَ: «اسْتَغْفِرُوا لأخِيكُمْ».

[طرفه في: ١٢٤٥].

٣٨٨٠ـ قوله: (نعى) الخ أي أخبر أصحابه بموته.

3881- Abu'huraira “Allah be pleased with him” reported: The Messenger of Allah “Allah's blessing and peace be upon him” made them (Muslims) align in rows at the praying place where he led the funeral prayer for the Negus reciting Takbir four times.

[39] The pagans taking the oath of disbelief against The Prophet “Allah's blessing and peace be upon him”

3882- Abu'huraira “Allah be pleased with him” narrated: When The Messenger of Allah “Allah's blessing and peace be upon him” intended to set out for the holy battle of Hunain, he said: "Tomorrow Allah willing, we will encamp at Khaif Banu'kinana where the pagans (of Quraish) took the oath of disbelief" (against The Prophet “Allah's blessing and peace be upon him”.

[40] The story of Abu'talib (The Prophet's uncle)

3883- Al'abbas Ibn Abdul'muttalib "Allah be pleased with him" reported that he said to The Prophet "Allah's blessing and peace be upon him": "You have been of no benefit to your uncle (Abu'talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet "Allah's blessing and peace be upon him" said: "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."

3884- Sa'eed Ibn Al'musaiyyab narrated from his father: When Abu'talib was in his death bed, The Prophet “Allah's blessing and peace be upon him” went to him, while Abu'jahl (Father of Ignorance) was sitting beside him. The Prophet “Allah's blessing and peace be upon him” said: "O my uncle! Say: “There is no God (to be worshipped) but Allah, an expression with which I will defend your case before Allah." Abu'jahl and Abdullah Ibn Omaiyya said: "O Abu'talib! Will you leave the religion of Abdul'muttalib?" They kept on saying this to him till he put it as the last statement (before he died): "I am on the religion of Abdul'muttalib." Then The Prophet “Allah's blessing and peace be upon him” said: " I will keep on invoking Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: “It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.” (The Repentance “At'tawba” 113)

Allah Almighty said also: “It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance.” (The Narrations “Al'qasas” 56)

3885- Abu'sa'eed Al'khudri "Allah be pleased with him" reported That he heard The Prophet "Allah's blessing and peace be upon him" when somebody mentioned his uncle (Abu'talib), saying: "Perhaps my intercession will be helpful to him on the Day of Judgement so that he may be put in a shallow fire reaching only up to his ankles though from which His brain will boil."

٣٨٨١ – وَعَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ فِي الْمُصَلَّى، فَصَلَّى عَلَيْهِ، وَكَبَّرَ أَرْبَعاً.

[طرفه في: ١٢٤٥].

٣٩ ـ بابٌ تَقَاسُمُ الْمُشْرِكِينَ عَلَى النَّبِيِّ ﷺ

٣٨٨٢ – حدّثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حُنَيْناً: «مَنْزِلُنَا غَداً إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

٤٠ ـ بابُ قِصَّةِ أَبِي طَالِبٍ

٣٨٨٣ – حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْحَارِثِ: حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ عَنْ عَمِّكَ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[الحديث ٣٨٨٣ ـ طرفاه في: ٦٢٠٨، ٦٥٧٢].

٣٨٨٤ – حدّثنا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أَبَا طَالِبٍ لَمَّا حَضَرَتْهُ الْوَفَاةُ، دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ، فَقَالَ: «أَيْ عَمِّ، قُلْ لَا إِلٰهَ إِلَّا اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، تَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَلَمْ يَزَالَا يُكَلِّمَانِهِ، حَتَّى قَالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: «لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْهُ». فَنَزَلَتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾. [التوبة: ١١٣] وَنَزَلَتْ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾. [القصص ٥٦]

[طرفه في: ١٣٦٠].

٣٨٨٥ – حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَذُكِرَ عِنْدَهُ عَمُّهُ، فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ».

باب ٣٩ ـ قوله: (تقاسم المشركين): أي تحالفهم.

٣٨٨٢ـ قوله: (خيف): ما انحدر من غلظ الجبل وارتفع عن مسيل الماء وهو المحصب ا هـ شارح.

٣٨٨٣ـ قوله: فوالله كان وفي اليونينية والناصرية فإنه كان ا هـ شارح

ـ (ضحضاح): قريب القعر.

[41] The story of The Prophet's Night Journey (Isra)

Allah said: "Glory be to (Allah) who did take his servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless, in order that we might show him some of our Signs: for he is the one who heareth and seeth (all things)." (The Night Journey "Al'isra" 1)

3886- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When the people of Quraish did not believe me (regarding the story of my Night Journey), I stood up in The Hijr and Allah displayed Jerusalem in front of me. Then I began describing it to them while I was looking at it."

[42] The story of The Prophet's ascendance to the heaven (Mi'raj)

3887- Anas narrated from Malik Ibn Sa'sa'a "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" described to them his Night Journey saying: "While I was lying in Al'hatim or (perhaps he said) Al'hijr, suddenly someone came to me and cut my body open from here to here." I asked Al'jarud who was by my side: "What does he mean?" He said: "He means from his throat or from the top of the chest to his pubic area." The Prophet "Allah's blessing and peace be upon him" further said: "He then took out my heart. Then a gold tray of Belief was brought to me with which my heart was washed and filled. Then it was returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." Al'jarud asked: "Was it the Buraq, O Abu'hamza?" I (Anas) replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked: "Who is it?" Gabriel answered: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: Mohammad." It was asked: "Has Mohammad been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an outstanding visit his is!" The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me): "This is your father, Adam; pay him your greetings." So I greeted him and he returned the greeting to me and said: "You are welcomed, O pious son and pious Prophet."

Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked: "Who is it?" Gabriel answered: "Gabriel." It was asked: "Who is with you?" Gabriel replied: "Mohammad." It was asked: "Has he been called?" Gabriel answered in the affirmative. Then it was said: "He is welcomed. What a brilliant visit his is!" The gate was opened. When I went over the second heaven, there I saw Yahya (John) and Jesus who were cousins of each other. Gabriel said (to me): "These are John and Jesus; pay them your greetings." So I greeted them and both of them returned back greetings to me and said: "You are welcomed, O pious brother and pious Prophet."

حدثنا إبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ: بِهذا. وَقَالَ: «تَغْلي مِنْهُ أُمُّ دِمَاغِه».

[الحديث ٣٨٨٥ ـ طرفه في: ٦٥٦٤].

٤١ - بابُ حَدِيثِ الإِسْرَاءِ

وَقَوْلِ اللَّهِ تَعالَى: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيلاً مِنَ المَسْجِدِ الحَرَامِ إِلَى المَسْجِدِ الأَقْصَى﴾. [الإسراء: ١]

٣٨٨٦ - حدثنا يحيى بن بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمَّا كَذَّبَنِي قُرَيش، قُمتُ في الحِجر، فجلا اللّهُ لي بيت المقدس، فطفقت أُخبرُهُم عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيهِ».

[الحديث ٣٨٨٦ ـ طرفه في: ٤٧١٠]

٤٢ - بابُ المِعْرَاجِ

٣٨٨٧ - حدثنا هُدبَةُ بن خالدٍ: حدثنا همَّامُ بنُ يحيى: حدثنا قتادةُ، عن أنسِ بنِ مالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيلَةِ أُسْرِيَ بِهِ: «بينما أنا في الحَطِيمِ، وَرُبَّمَا قَالَ فِي الحِجْرِ، مُضْطَجِعاً، إِذْ أَتَانِي آتٍ فَقَدَّ ـ قَالَ: وَسَمِعْتُهُ يَقُولُ: فَشَقَّ ـ مَا بَينَ هذه إِلَى هذهِ ـ فَقُلْتُ لِلجَارُودِ وَهُوَ إِلَى جَنْبِي، مَا يَعْنِي بِهِ؟ قَالَ: مِنْ ثُغْرَةِ نَحْرِهِ إِلى شِعْرَتِهِ، وسمعته يقول: من قصه إلى شعرته ـ فَاسْتَخرج قلبي، ثُمَّ أُتيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَاناً، فَغُسِلَ قَلْبِي، ثُمَّ حُشِيَ، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ البَغْلِ وَفَوْقَ الحِمَارِ أَبْيَضَ ـ فقال له الجارُود: هُوَ البُرَاقُ يا أبا حَمزةَ؟ قال أنس: نعم ـ يضَعُ خَطوهُ عِنْدَ أقصى طرفِه، فَحُمِلتُ عليهِ، فانطلَقَ بي جِبْرِيلُ، حتَّى أتَى السَّماءَ الدُّنْيَا فاستفتح، فقِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قيلَ: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قيلَ: وقَدْ أُرسِلَ إليهِ؟ قالَ: نعَمْ، قيلَ: مَرْحَباً بِهِ فَنِعْمَ المَجِيءُ جَاءَ فَفَتَحَ، فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ، فَقَالَ: هذا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيهِ، فَسَلَّمْتُ عليه، فَرَدَّ السَّلامَ، ثُمَّ قَالَ: مَرْحَباً بِالابْنِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ حَتَّى أَتَى السَّماءَ الثَّانِيَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ فَنِعْمَ المَجِيءُ جَاءَ فَفَتَحَ، فَلَمَّا خَلَصْتُ إِذَا يَحْيَى وَعِيسَى، وَهُمَا ابْنَا الخَالَةِ، قَالَ: هذا يَحْيَى وعِيسَى فَسَلِّمْ عَلَيهِمَا، فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالا: مَرْحَباً بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ

٣٨٨٧ـ قوله: (ثم صعد) ولأبي ذر: صعد بي (شارح).

ـ قوله: (ففتح) بضم الفاء مبنياً للمفعول ذكر الشارح في هذا وما بعده وصنيعه في الأوّلين يقتضي أنه بفتح الفاء فإنه قال: ففتح الخازن الباب.

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Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is with you?" Gabriel replied: "Mohammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a splendid visit his is!" The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me): "This is Joseph; pay him your greetings." So I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet."

Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is with you?" Gabriel replied: "Mohammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a brilliant visit his is!" The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me): "This is Idris; pay him your greetings." So I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet."

Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is with you?" Gabriel replied: "Mohammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a splendid visit his is!" So when I went over the fifth heaven, there I saw Aaron. Gabriel said (to me): "This is Aaron; pay him your greetings." I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet."

Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is with you?" Gabriel replied: "Mohammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. It was said: "He is welcomed. What an admirable visit his is!" When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me): "This is Moses; pay him your greeting." So I greeted him and he returned the greetings to me and said: "You are welcomed, O pious brother and pious Prophet." When I left him (Moses) he wept. Someone asked him: "What makes you weep?" Moses said: "I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers."

Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is with you?" Gabriel replied: "Mohammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an outstanding visit his is!" So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me): "This is your father; pay your greetings to him." So I greeted him and he returned the greetings to me and said: "You are welcomed, O pious son and pious Prophet." Then I was made to ascend to the Lote Tree beyond which none may pass. Behold! Its fruits were like the jars of Hajar (A place near Medina) and its leaves were as big as the ears of elephants. Gabriel said: "This is the Lote Tree beyond which none may pass." Behold! There ran four rivers, two were hidden and two were visible. I asked: "What are these two kinds of rivers, O Gabriel?" He replied: "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates."

فاستَفتحَ، قِيلَ: مَنْ هذا؟ قالَ: جبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إلَيهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ فَنِعْمَ المَجِيءُ جاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إذا يُوسُفُ، قالَ: هذا يُوسُفُ فَسَلِّمْ عَلَيهِ، فَسَلَّمْتُ عَلَيهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بِالأخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي، حَتَّى أتَى السَّماءَ الرَّابِعَةَ فاستَفتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: أوَقَدْ أُرْسِلَ إلَيهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المَجِيءُ جاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إلى إدْرِيسَ، قالَ: هذا إدْرِيسُ، فَسَلِّمْ عَلَيهِ فَسَلَّمْتُ عَلَيهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بِالأخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي، حَتَّى أتَى السَّماءَ الخامِسَةَ فاستَفتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إلَيهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، فَنِعْمَ المَجِيءُ جاءَ، فَلَمَّا خَلَصْتُ فَإذا هارُونُ، قالَ: هذا هارُونُ فَسَلِّمْ عَلَيهِ، فَسَلَّمْتُ عَلَيهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بِالأخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أتَى السَّماءَ السَّادِسَةَ فاستَفتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إلَيهِ؟ قالَ: نَعَمْ، قالَ: مَرْحَباً بِهِ، فَنِعْمَ المَجِيءُ جاءَ، فَلَمَّا خَلَصْتُ فَإذا مُوسَى، قالَ: هذا مُوسَى، فَسَلِّمْ عَلَيهِ، فَسَلَّمْتُ عَلَيهِ، فَرَدَّ ثُمَّ قالَ: مَرْحَباً بِالأخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا تَجاوَزْتُ بَكَى، قِيلَ لَهُ: ما يُبْكِيكَ؟ قالَ: أبْكِي لأنَّ غُلاماً بُعِثَ بَعْدِي يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أكْثَرُ مِمَّنْ يَدْخُلُها مِنْ أُمَّتِي، ثُمَّ صَعِدَ بِي إلَى السَّماءِ السَّابِعَةِ فاستَفتَحَ جبْرِيلُ، قِيلَ: مَنْ هذا؟ قالَ: جبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إلَيهِ؟ قالَ: نَعَمْ، قالَ: مَرْحَباً بِهِ، فَنِعْمَ المَجِيءُ جاءَ، فَلَمَّا خَلَصْتُ، فَإذا إبْراهِيمُ، قالَ: هذا أبُوكَ، فَسَلِّمْ عَلَيهِ، قالَ: فَسَلَّمْتُ عَلَيهِ، فَرَدَّ السَّلامَ، قالَ: مَرْحَباً بِالابْنِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ رُفِعَتْ لِي سِدْرَةُ المُنْتَهَى فَإذا نَبِقُها مِثْلُ قِلالِ هَجَرَ، وَإذا وَرَقُها مِثْلُ آذانِ الفِيلَةِ، قالَ: هذهِ سِدْرَةُ المُنْتَهَى، وَإذا أرْبَعَةُ أنْهارٍ: نَهْرانِ باطِنانِ وَنَهْرانِ ظاهِرانِ، فَقُلْتُ: ما هذانِ يا جبْرِيلُ؟ قالَ: أمَّا الباطِنانِ فَنَهْرانِ في الجَنَّةِ، وَأمَّا الظَّاهِرانِ فالنِّيلُ وَالفُراتُ، ثُمَّ رُفِعَ لِي البَيْتُ المَعْمُورُ، ثُمَّ أُتِيتُ بِإناءٍ مِنْ خَمْرٍ وَإناءٍ مِنْ لَبَنٍ وَإناءٍ مِنْ عَسَلٍ، فَأخَذْتُ اللَّبَنَ فَقالَ: هِيَ الفِطْرَةُ أنْتَ عَلَيها وَأُمَّتُكَ، ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَواتُ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقالَ: بِمَا أُمِرْتَ؟ قالَ: أُمِرْتُ بِخَمْسِينَ صَلاةً كُلَّ يَوْمٍ، قالَ: إنَّ أُمَّتَكَ لا تَسْتَطِيعُ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ، وَإنِّي وَاللهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعالَجْتُ بَنِي إسْرائِيلَ

= ـ قوله (قيل من معك) ولأبي ذر: قال ومن معك وقوله: وقد أرسل إليه سقطت واو وقد لأبي ذر.

ـ قوله: قيل له ولأبي ذر فقيل له: وفي نسخة قال له (شارح).

ـ قوله: أكثر من ولأبي ذر ممن (شارح).

ـ قوله: (أنت عليها) ولأبي ذر التي أنت عليها.

ـ قوله: (بما أمرت) ولأبي ذر بم أمرت. =

Then the Sacred populous House was shown to me. A container full of wine, another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked: “This is the Islamic religion that you and your successors are following.” Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me): “What have you been ordered to do?” I replied: “I have been ordered to offer fifty prayers a day.” Moses said: “Your followers cannot bear fifty prayers a day, and by Allah, I tested people before you, and I did my best with Banu’israel (but in vain). Go back to your Lord and ask for reduction to lessen your followers burden.” So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses and he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said: “What have you been ordered?” I replied: “I have been ordered to observe five prayers a day.” He said: “Your followers cannot bear five prayers a day, and no doubt, I experienced people before you, and I tried my level best with Israelites, so go back to your Lord and ask for reduction to lessen your follower's burden.” I said: “I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.” When I left, I heard a voice saying: “I have passed My Order and have lessened the burden of My Worshipers.""

3888- Ibn Abbas "Allah be pleased with both" reported Regarding the Statement of Allah: “Behold we told thee that thy Lord doth encompass mankind round about: we granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur’an: we put terror (and warning) into them, but it only increases their inordinate transgression.” (The Night Journey “Al’isra” 60) Ibn Abbas said: “The sights which Allah's Apostle "Allah's blessing and peace be upon him" was shown on the Night Journey when he was taken to Jerusalem were actual sights, (not dreams). The Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself).”

[43] The Ansar’s coming to The Messenger of Allah “Allah’s blessing and peace be upon him” in Mecca; and the Aqaba pledge of allegiance

3889- Abdullah Ibn Ka’b Who was Ka'b's guide when Ka’b turned blind narrated: I heard Ka’b Ibn Malik telling when he remained behind The Prophet “Allah’s blessing and peace be upon him” in the holy battle of Tabuk: Ibn Bukair, in his narration stated that Ka’b said: " I witnessed the Aqaba pledge of allegiance at night with The Prophet “Allah’s blessing and peace be upon him” when we unanimously agreed to support Islam with all our efforts. I would not like to have attended the Badr battle instead of that Aqaba pledge although Badr is more famous than it amongst the people."

3890- Jaber Ibn Abdullah “Allah be pleased with both” narrated: I attended with my two maternal uncles The Aqaba (pledge of allegiance). (Ibn Oyaina said: "One of the two (uncles of Jaber) was Al’bara Ibn Ma’rur.")

3891- Jaber “Allah be pleased with him” narrated: My father, my two maternal uncles and I were of those who took part in the Aqaba Pledge.

أَشَدَّ المُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْراً، فَرَجَعْتُ إِلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسى، فَقَالَ: بِمَا أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ، قَالَ: سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلكِنْ أَرْضَى وَأُسَلِّمُ، قَالَ: فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي، وَخَفَّفْتُ عَنْ عِبَادِي.

[طرفه في: ٣٢٠٧].

٣٨٨٨ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فِي قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ﴾ [الإِسْرَاءِ: ٦٠]. قَالَ: هِيَ رُؤْيَا عَيْنٍ، أُرِيَهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ المَقْدِسِ، قَالَ: ﴿وَالشَّجَرَةَ المَلْعُونَةَ فِي القُرْآنِ﴾ [الإِسْرَاءِ: ٦٠] قَالَ: هِيَ شَجَرَةُ الزَّقُّومِ.

[الحديث ٣٨٨٨ ـ طرفاه في: ٤٧١٦، ٦٦١٣].

٤٣ ـ بابُ وُفودِ الأَنْصارِ إِلَى النَّبِيِّ ﷺ بِمَكَّةَ، وَبَيْعَةُ العَقَبَةِ.

٣٨٨٩ ـ حدّثنا يحيى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ.

حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ، بِطُولِهِ. قَالَ ابْنُ بُكَيْرٍ فِي حَدِيثِهِ: وَلَقَدْ شَهِدْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ العَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا.

٣٨٩٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ عَمْرٌو يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: شَهِدَ بِي خَالاَيَ العَقَبَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عُيَيْنَةَ: أَحَدُهُمَا البَرَاءُ بْنُ مَعْرُورٍ.

[الحديث ٣٨٩٠ ـ طرفه في: ٣٨٩١].

٣٨٩١ ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ: أَنَا وَأَبِي وَخَالِي مِنْ أَصْحَابِ العَقَبَةِ. [طرفه في: ٣٨٩٠].

ـ قوله: (ولكن) ولأبي ذر ولكني (شارح).

٣٨٨٩ـ قوله: (بها) أي بدلها

3892- Obada Ibn As'samit "Allah be pleased with him", Who had taken part in the battle of Badr with The Messenger of Allah "Allah's blessing and peace be upon him" and had been amongst his companions on the night of The Aqaba Pledge, narrated: Allah's Apostle, surrounded by a group of his companions said: "Come along and give me the pledge of allegiance: Not to worship anything besides Allah, not to steal, not to commit adultery, not to kill your children, not to utter slander invented by yourself, and not to disobey me if I order you to do something good. Whoever among you will respect and fulfil this pledge, will be rewarded by Allah. But if one of you commits any of these sins and is punished in this world then that will be his expiation for it. If one of you commits any of these sins and Allah screens his sin, then his case will rest with Allah: If He wills, He will punish him and if He wills, He will excuse him." So I gave the pledge of allegiance to him for these conditions.

3893- Obada Ibn As'samit "Allah be pleased with him" narrated: I was one of the heads who gave the Pledge of Allegiance (of Aqaba) to The Messenger of Allah "Allah's blessing and peace be upon him". We gave the pledge of allegiance to him not to worship anything other than Allah, not to steal, not to commit adultery, not to kill a person whose killing was made illegal by Allah except rightfully, and not to rob each other. We would not be promised Paradise if we did the above sins. But if we committed one of the above sins, Allah would give His Judgment concerning it.

[44] The Prophet's marriage from A'isha and her coming to Medina

3894- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Banul'harith Ibn Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again). My mother, Ommu'ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water with which she rubbed my face and head. Then she took me into the house, wherein I saw some Ansari women who said: "Best wishes and Allah's Blessing and a good luck." Then she entrusted me

٣٨٩٢ ـ حدّثني إسْحاقُ بنُ مَنصُورٍ: أَخْبَرَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قال: أَخْبرَنِي أبُو إدْرِيسَ عائذُ اللَّهِ: أَنَّ عُبَادَةَ بْنَ الصَّامِتِ، مِنَ الَّذِينَ شَهِدُوا بَدراً مَعَ رَسولِ اللَّهِ ﷺ، وَمِنْ أَصْحَابِهِ لَيلَةَ العَقَبةِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: «تَعَالَوْا بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيئاً، وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُونَ بِبُهتَانٍ، تَفتَرُونَهُ بَينَ أَيدِيكُمْ وأَرْجُلِكُمْ، وَلاَ تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنكُم فَأَجرُهُ عَلى اللهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيئاً فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذلِكَ شَيئاً فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ». قالَ فَبَايَعْتُهُ عَلَى ذلِكَ

[طرفه في: ١٨].

٣٨٩٣ ـ حدّثنا قتيبةُ: حدّثنا اللَّيثُ، عَنْ يزيدَ بنِ أبي حَبيبٍ، عَنْ أَبي الخيرِ، عَنِ الصُّنَابِحيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنهُ أَنَّهُ قالَ: إنِّي مِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ، وَقالَ: بَايَعْنَاهُ عَلَى أَنْ لاَ نُشرِكَ بِاللَّهِ شَيئاً، وَلاَ نَسْرِقَ، وَلاَ نَزْنِيَ، وَلاَ نَقْتُلَ النَّفسَ الَّتِي حَرَّمَ اللَّهُ، وَلاَ نَنْتَهِبَ، وَلاَ نَعْصِيَ، بِالجَنَّةِ إِنْ فَعَلْنَا ذلِكَ، فَإِنْ غَشِينَا مِنْ ذلِكَ شَيئاً، كانَ قَضَاءُ ذلِكَ إِلَى اللَّهِ. [طرفه في: ١٨].

٤٤ ـ باب تَزْوِيجِ النَّبِيِّ ﷺ عائِشَةَ، وَقُدُومُهَا المَدِينَةَ، وَبِنَائِهِ بِهَا

٣٨٩٤ ـ حدّثني فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا المَدِينَةَ، فَنَزَلْنَا فِي بَنِي الحَارِثِ بْنِ خَزْرَجٍ، فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي فَوَفَى جُمَيمَةً، فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ، وَإِنِّي لَفِي أُرْجُوحَةٍ، وَمَعِي صَوَاحِبُ لِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا، لاَ أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفَتْنِي عَلَى بَابِ الدَّارِ، وَإِنِّي لأُنْهِجُ حَتَّى سَكَنَ بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيئاً مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي، ثُمَّ أَدْخَلَتْنِي الدَّارَ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي البَيْتِ،

٣٨٩٣ـ قوله: (ولا ننتهب) ولأبي ذر ولا ننهب.

ـ قوله: (بالجنة) متعلق بقوله: بايعناه أي بمقابلة الجنة وقوله: فإن غشينا أي أصبنا.

باب ٤٤ ـ قوله: انظر باب تزويج خديجة.

٣٨٩٤ـ قوله: (الوعك) الحمى.

ـ قوله: (فتمرق) بالراء المهملة، أي: انتتف. وروي فتمزق بالزاي أي انقطع.

ـ قوله: (فوفى) أي كثر وفيه حذف تقديره ثمّ نصلت من الوعك فتربى شعري فكثر.

ـ وقوله: (جميمة) بالرفع على الفاعلية وروي بالنصب وهي مصغر جمة بضم الجيم من شعر الرأس ما سقط على المنكبين.

ـ قوله: (لأنهج) بفتح الهمزة والهاء وبضم الهمزة وكسر الهاء أي أتنفس نفساً عالياً من الإعياء. =

to them and they prepared me (for the marriage). Unexpectedly, Allah's Apostle "Allah's blessing and peace be upon him" came to me in the forenoon to whom my mother handed me over. At that time I was a girl of nine years of age.

3895- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me): "This is your wife." When I uncovered the picture, I saw that it was yours. I said: "If this is from Allah, it will be done.""

3896- Hesham narrated from his father: Khadija died three years before The Prophet "Allah's blessing and peace be upon him" emigrated to Medina. He stayed there for two years or so and then he married A'isha when she was a girl of six years. He consumed that marriage when she was nine years old.

[45] The Prophet and his companions immigration

both of Abu'huraira and Abdullah Ibn Zaid narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "But for migration, I would have been one of The Ansar."

Abu'moosa Al'ash'ari told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream that I would emigrate to some territory of date-palm trees. I thought it to be Al'yamama or Hajar, but then it became obvious that it was Medina.

3897- Abu'wa'il narrated: We paid a visit to Khabbab "Allah be pleased with him" who said (to us): "We emigrated with The Prophet "Allah's blessing and peace be upon him" for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away taking nothing of their rewards (in this world), one of whom was Mus'ab Ibn Omair who was martyred on the day (of the battle) of Ohud leaving a striped woollen cloak. When we covered his head with it, his feet became naked, and when we covered his feet, his head became naked. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to cover his head with it, and put (some grass of) Idhkhir over his feet.

3898- **Omar** Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A man's deeds are (truly rewarded) by his intentions. In this way, one has only (the reward of) what he intended. So, he, who

فقُلنَ عَلَى الخَيرِ وَالبَرَكَةِ، وَعَلى خَيرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيهِنَّ فَأَصْلَحْنَ مِنَ شَأْنِي، فَلَمْ يَرُعْنِي إلاَّ رَسُولُ اللَّهِ ﷺ ضُحىً فَأَسْلَمتْنِي إِلَيهِ، وَأَنَا يومَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

[الحديث ٣٨٩٤ ـ أطرافه في: ٣٨٩٦، ٥١٣٣، ٥١٣٤، ٥١٥٦، ٥١٥٨، ٥١٦٠].

٣٨٩٥ ـ حدّثنا مُعَلّى: حَدَّثَنَا وُهَيبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ النَّبِيَّ ﷺ قال لها: أُرِيتُكِ في المَنامِ مرَّتَينِ، أرى أنَّكِ في سَرَقَةٍ مِنْ حَرِيرٍ، وَيَقُولُ: هذه امْرَأَتُك، فاكْشِف عَنْهَا، فإِذَا هِيَ أَنتِ، فأَقُولُ: إِنْ يَكُ هذا مِنْ عِنْدِ اللَّهِ يُمْضِهِ».

[الحديث ٣٨٩٥ ـ أطرافه في: ٥٠٧٨، ٥١٢٥، ٧٠١١، ٧٠١٢].

٣٨٩٦ ـ حدّثني عُبيد بن إسماعيل: حَدَّثنا أبو أُسامةَ، عَنْ هِشَام، عَنْ أَبِيهِ قال: تُوُفِّيَتْ خديجةُ قَبْلَ مَخْرَجِ النَّبي ﷺ إلى المَدِينَةِ بِثَلاثِ سِنِينَ، فَلَبِثَ سَنَتَينِ أَوْ قَرِيباً مِنْ ذٰلِكَ، وَنَكَحَ عائِشَةَ، وَهْيَ بِنْتُ سِتِّ سِنِينَ، ثُمَّ بَنَى بِهَا وَهْيَ بِنْتُ تِسعِ سِنينَ

[طرفه في: ٣٨٩٤].

٤٥ ـ باب هجْرَةُ النَّبيِّ ﷺ وَأَصْحَابِهِ إِلَى المَدِينَةِ

وَقالَ عَبْدُ اللَّهِ بْنُ زَيدٍ، وَأَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبيِّ ﷺ: «لَوْلاَ الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصارِ».

وَقالَ أَبُو مُوسى عَنِ النَّبيِّ ﷺ: «رَأيتُ في المَنامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا اليَمَامَةُ، أَوْ هَجَرُ، فَإِذَا هِيَ المَدِينَةُ يَثْرِبُ».

٣٨٩٧ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا الأَعْمَشُ قالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: عُدْنا خَبَّاباً، فَقَالَ: هَاجَرْنَا مَعَ النَّبيِّ ﷺ نُرِيدُ وَجهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلى اللَّهِ، فَمِنَّا مَنْ مَضى لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيئاً، مِنْهُمْ مُصْعَبُ بْنُ عُمَيرٍ، قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً، فَكُنَّا إِذَا غَطَّينَا بِهَا رَأْسَهُ بَدَتْ رِجْلاَهُ، وَإِذَا غَطَّينَا رِجْلَيهِ بَدَا رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيهِ شَيئاً مِنْ إِذْخِرٍ، ومِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهوَ يَهْدِبُهَا.

[طرفه في: ١٢٧٦].

٣٨٩٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيدٍ، عَنْ يَحْيى، عَنْ مُحمدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاص قالَ: سَمِعْتُ عُمرَ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الأَعْمَالُ بِالنِّيَّةِ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلى ما هَاجَرَ

= قوله: على خير طائر أي على خير حظ ونصيب (شارح).

باب ٤٥ ـ قوله: (وهلي) أي ظني.

٣٨٩٧ـ قوله: (نمرة) أي كساء مخططاً.

ـ قوله: (يهدبها) بكسر الدال وضمها يجتنيها.

immigrated to a certain worldly benefit to gain, or a certain woman to marry, would have only what he left for; and he, who emigrated to Allah and his Messenger, then his migration would be for Allah and his Messenger."

3899- Mujahid Ibn Jaber Al'makki narrated: Abdullah Ibn Omar "Allah be pleased with both" used to say: "There is no migration after the conquest (of Mecca)."

3900- Ata Ibn Abu'rabah narrated: Obaid Ibn Omar Al'laithi and I visited A'isha and asked her about emigration. She said: "Today there is no emigration. A believer used to flee away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant; and today a believer can worship his Lord wherever he likes. But there remain (of the deeds that are still rewardable in place of emigration) Jihad and good intentions."

3901- A'isha "Allah be pleased with her" narrated: Sa'd said: "O Allah! You know that there is none against whom I am anxious to fight in Your Cause more enthusiastically than those people who disbelieved Your Apostle and drove him out (of his town). O Allah! I think that You have ended the fight between us and them."

3902- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" started receiving the revelation at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Revelation. Then he was ordered to emigrate (to Medina) where he lived as an Emigrant for ten years. Then he died at the age of sixty-three.

3903- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca for thirteen years (following the beginning of the revelation); and he died at the age of sixty-three.

3904- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and said: "Allah has given one of His Slaves the choice either to have

إلَيه، وَمَنْ كانَتْ هِجرَتُهُ إلَى اللّهِ وَرَسُولِهِ فَهِجرَتُهُ إلَى اللّهِ وَرَسُولِهِ ﷺ».

[طرفه في: ١].

٣٨٩٩ – حدثني إسْحاقُ بْنُ يَزيدَ الدِّمَشْقِيُّ: حَدَّثَنا يَحيى بْنُ حَمْزَةَ قال: حَدَّثني أبُو عَمرو الأوزاعيُّ، عن عَبدة بن أبي لُبابة، عن مُجاهد بن جَبر المكّي: أنّ عبد الله بن عمر رَضِيَ اللّهُ عَنْهُما كانَ يَقولُ: لا هِجرَةَ بَعْدَ الفَتْحِ.

[الحديث ٣٨٩٩ أطرافه في: ٤٣٠٩، ٤٣١٠، ٤٣١١].

٣٩٠٠ – وحدثني الأوْزاعِيُّ، عن عَطاءِ بْنِ أبي رَباحٍ قال: زُرْتُ عائِشَةَ مَعَ عُبَيدِ بْنِ عُمَيرٍ اللَّيثي، فسألناها عن الهجرة فقالت: لا هِجرَةَ اليَومَ، كانَ المُؤمِنونَ يفرّ أحدُهُم بدينه إلى اللّهِ تَعالَى وَإلَى رَسُولِهِ ﷺ، مَخافَةَ أنْ يُفتَنَ عَلَيهِ، فَأمّا اليَومَ فَقَدْ أظْهَرَ اللّهُ الإسْلامَ، وَاليَومَ يَعْبُدُ رَبَّهُ حَيثُ شاءَ، وَلكنْ جِهادٌ وَنِيَّةٌ.

[طرفه في: ٣٠٨٠].

٣٩٠١ – حدّثني زَكَرِيّاءُ بْنُ يَحيى: حَدَّثَنا ابْنُ نُمَير: قالَ هِشامٌ: فَأخْبَرَني أبي، عن عائشة رَضِيَ اللّهُ عَنْها: أنّ سَعداً قال: اللّهُمَّ إنَّكَ تَعْلَمُ: أنَّهُ لَيسَ أحَدٌ أحَبَّ إلَيَّ أنْ أُجاهِدَهُمْ فيكَ، مِنْ قَومٍ كَذَّبُوا رَسُولَكَ ﷺ وَأخْرَجُوهُ، اللّهُمَّ فَإنّي أظُنُّ أنَّكَ قَدْ وَضَعْتَ الحَرْبَ بَيننا وَبَينَهُمْ.

وَقالَ أبانُ بْنُ يَزيدَ: حَدَّثَنا هِشامٌ، عَنْ أبِيهِ: أخْبَرَتْني عائِشَةُ: مِنْ قَومٍ كَذَّبُوا نَبِيَّكَ، وَأخْرَجُوهُ مِنْ قُرَيشٍ.

[طرفه في: ٤٦٣].

٣٩٠٢ – حدّثنا مَطَرُ بْنُ الفَضْلِ: حَدَّثَنا رَوحٌ: حَدَّثَنا هِشامٌ: حَدَّثَنا عِكرِمَةُ، عَنِ ابْنِ عباس رضي اللّهُ عنهما قال: بُعِثَ رَسُولُ اللّهِ ﷺ لأربعين سنة، فمكث بمكة ثلاث عشرة سنة يُوحى إلَيهِ، ثُمَّ أُمِرَ بِالهِجرَةِ فَهاجَرَ عَشْرَ سِنِينَ، وَماتَ وَهُوَ ابْنُ ثَلاثٍ وَسِتّينَ.

٣٩٠٣ – حدّثني مَطَرُ بْنُ الفَضْلِ: حَدَّثَنا رَوحُ بْنُ عُبادَةَ: حَدَّثَنا زَكَرِيّاءُ بْنُ إسْحاق حدّثنا عمرو بن دينار، عن ابن عباس قال: مكث رَسُولُ اللّهِ ﷺ بمكة ثلاث عشرة، وتوفي وَهُوَ ابْنُ ثَلاثٍ وَسِتّينَ. [طرفه في: ٣٨٥١].

٣٩٠٤ – حدّثنا إسْماعِيلُ بْنُ عَبْدِ اللّهِ قال: حَدَّثَني مالِكٌ، عَنْ أبي النَّضْرِ، مَولَى عُمَرَ ابْنِ عُبَيدِ اللّهِ، عَنْ عُبَيدٍ، يَعني ابْنَ حُنَينٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللّهُ عَنْهُ: أنَّ رَسُولَ اللّهِ ﷺ جَلَسَ عَلَى المِنبَرِ فَقالَ: «إنَّ عَبْداً خَيَّرَهُ اللّهُ بَينَ أنْ يُؤتِيَهُ مِنْ زَهْرَةِ الدُّنْيا ما شاءَ،

٣٩٠٤ – قوله: الخوخة: هو الباب الصغير وكان بعض الصحابة فتحوا أبواباً في ديارهم إلى المسجد فأمر الشارع ﷺ بسدها كلها إلا خوخة الصديق.

the splendour and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he chose that good which is with Allah." On that Abu'bakr wept and said: "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said: "Look at this old man! The Messenger of Allah "Allah's blessing and peace be upon him" talks about a Slave of Allah to whom He has given the choice either to have the splendour of this worldly life or to accept the good which is with Him, while he says: "Our fathers and mothers be sacrificed for you."" But it was The Messenger of Allah "Allah's blessing and peace be upon him" who had been given the choice, and Abu'bakr knew it better than we. The Messenger of Allah "Allah's blessing and peace be upon him" added: "No doubt, I am indebted to Abu'bakr more than to anybody else regarding both his companionship and his wealth. If I had to take a bosom friend from my followers, I would certainly have taken Abu'bakr; but the brotherhood of Islam is sufficient. Let no wicket of the Mosque be open except the wicket of Abu'bakr."

3905- A'isha "Allah be pleased with her", The Prophet's wife, reported: I never remembered my parents believing in any religion other than the true religion (of Islam), and (I Don't remember) a single day passing without our being visited by Allah's Apostle "Allah's blessing and peace be upon him" in the morning and in the evening. When the Muslims were put to trial (by the pagans), Abu'bakr set out-migrating to the land of Ethiopia. But when he reached Bark Al'Ghimad, Ibn Ad'daghina, the chief of (the tribe of) Qara, met him and said: "O Abu'bakr! Where are you going?" Abu'bakr replied: "My people have turned me out (of my town), so I want to wander on the earth and worship my Lord." Ibn Ad'daghina said: "O Abu'bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu'bakr returned and Ibn Ad'daghina accompanied him. In the evening Ibn Ad'daghina visited the nobles of Quraish and said to them: "A man like Abu'bakr should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute earn their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad'daghina's protection, and they said to Ibn Ad'daghina: "Let Abu'bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad'daghina told Abu'bakr of all that. Abu'bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur'an outside his house.

Then an idea occurred to Abu'bakr to build a mosque in front of his house, where he used to pray and recite the Qur'an. The women and children of the pagans began to gather around him in great number. They used to wonder at, and look at him. Abu'bakr was a man who used to weep so much, and he could not help weeping on reciting the Qur'an.

وبين ما عِنْدَهُ، فاختارَ ما عِنْدَهُ». فبكى أَبُو بَكْرٍ وقال: فَدَيْناكَ بآبائنا وأُمَّهاتنا. فعجِبْنا لَهُ، وقال النّاسُ: انْظُرُوا إلى هذا الشَّيْخِ، يُخبِرُ رَسُولُ اللَّهِ ﷺ عَنْ عَبْدٍ خَيَّرَهُ اللَّهُ بينَ أَنْ يُؤتِيَهُ مِنْ زَهْرَةِ الدُّنيا وبين ما عِنْدَهُ، وهو يقُولُ: فَدَيْناكَ بآبائنا وأُمَّهاتنا، فكانَ رسولُ اللَّهِ ﷺ هو المخيَّرَ، وكانَ أبُو بَكرٍ هُوَ أَعْلَمَنا بِهِ، وَقالَ رَسُولُ اللَّهِ ﷺ: «إنَّ مِنْ أَمَنِّ النّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أبا بَكرٍ، ولَوْ كُنْتُ مُتَّخِذاً خليلاً مِنْ أُمَّتي لاتَّخذتُ أبَا بَكرٍ، إلاَّ خُلَّةَ الإسْلامِ، لا يَبْقَيَنَّ في المَسْجِدِ خَوْخَةٌ إلاَّ خَوْخَةُ أبِي بَكْرٍ».

[طرفه في: ٤٦٦]

٣٩٠٥ ـ حدَّثنا يحيى بنُ بُكَيرٍ: حدَّثنا اللَّيثُ، عن عُقيلٍ، قالَ ابنُ شِهابٍ: فأخبرَني عُرْوَةُ بنُ الزُّبيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوْجَ النَّبِيِّ ﷺ، قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ، إلاَّ وهُما يَدِينانِ الدِّينَ، ولَمْ يَمُرَّ علينا يَوْمٌ إلاَّ يأتينا فيه رسولُ اللَّهِ ﷺ طَرَفَي النَّهارِ، بُكرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ المُسلمُونَ خَرَجَ أَبُو بَكرٍ مُهَاجِراً نَحْوَ أرضِ الحَبَشةِ، حتَّى بَلَغَ بَرْكَ الغِمادِ لَقِيَهُ ابنُ الدَّغِنَةِ، وهوَ سيِّدُ القَارَةِ، فقال: أينَ تريدُ يا أبا بكرٍ؟ فقال أبُو بَكرٍ: أخرَجَني قومي، فأُرِيدُ أنْ أسيحَ في الأرضِ وأَعْبُدَ رَبِّي، قالَ ابنُ الدَّغِنةِ: فإنَّ مِثْلَكَ يا أبَا بكرٍ لا يَخرُجُ ولاَ يُخرَجُ، إنَّكَ تَكسِبُ المَعْدُومَ، وتَصِلُ الرَّحِمَ، وَتَحمِلُ الكَلَّ، وَتَقرِي الضَّيفَ، وتُعِينُ عَلَى نَوائِبِ الحَقِّ، فأنَا لكَ جارٌ، ارجِعْ واعْبُدْ رَبَّكَ ببلدِكَ، فرجعَ وارتَحلَ معَهُ ابنُ الدَّغِنةِ، فطافَ ابنُ الدَّغِنَةِ عَشِيَّةً في أشْرافِ قُرَيشٍ، فقالَ لَهُمْ: إنَّ أبا بَكرٍ لاَ يَخرُجُ مِثْلُهُ ولاَ يُخرَجُ، أتُخرِجُونَ رَجُلاً يَكسِبُ المَعْدُومَ، ويَصِلُ الرَّحِمَ، ويَحمِلُ الكَلَّ، ويَقرِي الضَّيفَ، وَيُعِينُ عَلى نَوائِبِ الحَقِّ، فَلَمْ تُكَذِّبْ قُرَيشٌ بِجِوارِ ابنِ الدَّغِنَةِ، وَقالُوا لاِبْنِ الدَّغِنَةِ: مُرْ أبا بَكرٍ فَلْيَعْبُدْ رَبَّهُ في دارِهِ، فَلْيُصَلِّ فِيها وَلْيَقْرَأْ ما شاءَ، ولاَ يُؤذِينا بِذلكَ ولاَ يَستَعْلِنْ بِهِ، فَإنَّا نَخشى أنْ يَفتِنَ نِساءَنا وأبناءَنا، فقالَ ذلكَ ابنُ الدَّغِنةِ لأبي بَكرٍ، فلَبِثَ أبُو بَكرٍ بذلكَ يَعبُدُ رَبَّهُ في دارِهِ، وَلاَ يَستَعْلِنُ بِصَلاتِهِ وَلاَ يَقرأُ في غَيرِ دارِهِ، ثُمَّ بَدا لأبِي بَكرٍ، فابْتَنى مَسجِداً بِفِناءِ دارِهِ، وكانَ يُصَلِّي فيهِ، ويَقرأُ القُرآنَ، فَيَنقَذِفُ عليهِ نِساءُ المُشرِكينَ وأبناؤُهُمْ، وَهُمْ يَعجَبُونَ مِنهُ، وَيَنظُرُونَ إلَيهِ، وكانَ أبُو بَكرٍ رَجُلاً بَكَّاءً، لاَ يَملِكُ عَينَيهِ إذا قَرأَ القُرآنَ، وأفزَعَ ذلكَ أشرافَ

٣٩٠٥ـ قوله: (ابن الدغنة) بهذا الضبط عند المحدثين وهو الذي عليه شرح الشارح وعند أهل اللغة ابن الدغنة بضم الدال والغين وتشديد النون قال العيني وروي بهما اهـ.

ـ قوله: (تكسب المعدوم) أي تعطي الناس مما لا يجدونه عند غيرك قاله الشارح.

ـ قوله: (وتحمل الكلّ) أي وتعين من لا يستقلّ بأمره.

ـ قوله: (يؤذينا ويستعلن) وجد في نسخة بجزمهما

ـ قوله: (فينقذف) بالنون وهذا الضبط وفي رواية يتقذف بالتاء الفوقية بدل النون بوزن يتفعل وهو الذي عليه شرح العيني.

That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad'daghina. When he came to them, they said: "We accepted your protection of Abu'bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Qur'an publicly. We are now afraid that he may affect our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but (in the same time) we deny Abu'bakr the right to announce his act publicly." Ibn Ad'daghina went to Abu'bakr and said: "You (O Abu'bakr) know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs to hear that my people have dishonoured a contract I have made on behalf of another man." Abu'bakr replied: "I release you from your obligation to protect me, and I'm pleased with the protection of Allah."

At that time The Prophet "Allah's blessing and peace be upon him" was in Mecca, and he said to the Muslims: "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu'bakr also prepared to leave for Medina, but Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Wait for a while, because I hope that I will be allowed to migrate also." Abu'bakr said: "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet "Allah's blessing and peace be upon him" said: "Yes." So Abu'bakr did not migrate for the sake of Allah's Apostle "Allah's blessing and peace be upon him" in order to accompany him. He fed two she-camels he possessed with the leaves of As'samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu'bakr's house at noon, someone said to Abu'bakr: "This is Allah's Apostle "Allah's blessing and peace be upon him" with his head covered coming at a time at which he never used to visit us before." Abu'bakr said: "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Apostle "Allah's blessing and peace be upon him" came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu'bakr: "Tell everyone who is present with you to go away." Abu'bakr replied: "There are none but your family. May my father be sacrificed for you, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "I have been given permission to migrate." Abu'bakr said: "Shall I accompany you? May my father be sacrificed for you, O Allah's Apostle!" Allah's Apostle "Allah's blessing and peace be upon him" said: "Yes." Abu'bakr said: "O Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Apostle "Allah's blessing and peace be upon him" replied: "(But) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu'bakr's daughter, cut a piece from her waist belt with which she tied the mouth of the leather bag, and for that reason she was named Dhat An'nitaqain (The owner of two belts).

Then Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr reached a cave on the mountain of Thawr where they stayed for three nights.

قُرَيشٍ مِنَ المُشرِكِينَ، فَأَرسَلُوا إِلَى ابنِ الدَّغِنَةِ فَقَدِمَ عَلَيهِم، فَقَالُوا: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكرٍ بِجِوَارِكَ، عَلَى أَنْ يَعبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِداً بِفِنَاءِ دَارِهِ، فَأَعلَنَ بِالصَّلاةِ وَالقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفتِنَ نِسَاءَنَا وَأَبْنَاءَنَا، فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقتَصِرَ عَلَى أَنْ يَعبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعلِنَ بِذَلِكَ، فَسَلْهُ أَنْ يَرُدَّ إِلَيكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكرٍ الاستِعلاَنَ. قَالَتْ عَائِشَةُ: فَأَتَى ابنُ الدَّغِنَةِ إِلَى أَبِي بَكرٍ فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيهِ، فَإِمَّا أَنْ تَقتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تَرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسمَعَ العَرَبُ أَنِّي أُخفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكرٍ: فَإِنِّي أَرُدُّ إِلَيكَ جِوَارَكَ، وَأَرضَى بِجِوَارِ اللَّهِ عَزَّ وَجَلَّ، وَالنَّبِيُّ ﷺ يَومَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلمُسلِمِينَ: «إِنِّي أُرِيتُ دَارَ هِجرَتِكُم، ذَاتَ نَخلٍ بَينَ لاَبَتَينِ». وَهُمَا الحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ المَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجَرَ بِأَرضِ الحَبَشَةِ إِلَى المَدِينَةِ، وَتَجَهَّزَ أَبُو بَكرٍ قِبَلَ المَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «عَلَى رِسلِكَ، فَإِنِّي أَرجُو أَنْ يُؤذَنَ لِي». فَقَالَ أَبُو بَكرٍ: وَهَل تَرجُو ذَلِكَ بِأَبِي أَنتَ؟ قَالَ: «نَعَمْ». فَحَبَسَ أَبُو بَكرٍ نَفسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيَصحَبَهُ، وَعَلَفَ رَاحِلَتَينِ كَانَتَا عِندَهُ وَرَقَ السَّمُرِ ـ وَهُوَ الخَبَطُ ـ أَربَعَةَ أَشهُرٍ.

قَالَ ابنُ شِهَابٍ: قَالَ عُروَةُ: قَالَتْ عَائِشَةُ: فَبَينَمَا نَحنُ يَوماً جُلُوسٌ فِي بَيتِ أَبِي بَكرٍ فِي نَحرِ الظَّهِيرَةِ، قَالَ قَائِلٌ لأَبِي بَكرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُتَقَنِّعاً، فِي سَاعَةٍ لَمْ يَكُنْ يَأتِينَا فِيهَا، فَقَالَ أَبُو بَكرٍ فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاستَأذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ ﷺ لأَبِي بَكرٍ: «أَخرِجْ مَنْ عِندَكَ». فَقَالَ أَبُو بَكرٍ: إِنَّمَا هُم أَهلُكَ، بِأَبِي أَنتَ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنِّي قَدْ أُذِنَ لِي فِي الخُرُوجِ». فَقَالَ أَبُو بَكرٍ: الصَّحَابَةَ بِأَبِي أَنتَ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ أَبُو بَكرٍ: فَخُذْ ـ بِأَبِي أَنتَ يَا رَسُولَ اللَّهِ ـ إِحدَى رَاحِلَتَيَّ هَاتَينِ، قَالَ رَسُولُ اللَّهِ ﷺ: «بِالثَّمَنِ». قَالَتْ عَائِشَةُ: فَجَهَّزْنَاهُمَا أَحَثَّ الجِهَازِ، وَصَنَعْنَا لَهُمَا سُفرَةً فِي جِرَابٍ، فَقَطَعَتْ أَسمَاءُ بِنتُ أَبِي بَكرٍ قِطعَةً مِن نِطَاقِهَا، فَرَبَطَتْ بِهِ عَلَى فَمِ الجِرَابِ، فَبِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقِ، قَالَتْ ثُمَّ لَحِقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكرٍ بِغَارٍ فِي جَبَلِ ثَورٍ، فَكَمَنَا فِيهِ ثَلاثَ لَيَالٍ، يَبِيتُ عِندَهُمَا عَبدُ اللَّهِ بنُ أَبِي بَكرٍ،

= ـ (الإخفار): نقض العهد.

ـ الخبط: ما يخبط بالعصا من ورق الشجر.

ـ قوله: (فداء) ولأبي ذرّ فداً بالقصر من غير همز قاله الشارح.

ـ قوله: (الصحابة) أي أريد المصاحبة.

ـ قوله: (أحث الجهاز) أي أسرعه ولأبي ذرّ: أحبّ والجهاز بفتح الجيم وكسرها ما يحتاج إليه في السفر ونحوه.

ـ قوله: (ذات النطاق) بالإفراد ولأبي ذرّ ذات النطاقين بالتثنية كذا في الشارح والنطاق إزار فيه تكة تلبسه النساء.

Abdullah Ibn Abu'bakr who was intelligent and a sagacious youth, used to stay (with them) every night. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. Amer Ibn Fuhaira, the freed slave of Abu'bakr, used to bring the milch sheep (of his master, Abu'bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk that they warmed by throwing heated stones in it. Amer Ibn Fuhaira would then drive the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr had hired a man from the tribe of Banud'dil from the family of Banu Abd Ibn Adi as an expert guide, and he was in alliance with the family of Al As Ibn Wail As'sahmi and he was on the religion of the infidels of Quraish. The Prophet "Allah's blessing and peace be upon him" and Abu'bakr trusted him, gave him their two she-camels, and took his promise to bring their two she camels to the cave of the mountain of Thawr in the morning three nights later. (When they departed), Amer Ibn Fuhaira and the guide went along with them and the guide led them along the seashore.

3906- Abdur'rahman Ibn Malik Al'mudliji, The nephew of Suraqa Ibn Ju'shum said that his father informed him that he heard Suraqa Ibn Ju'shum saying: "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr, a reward equal to their blood money. While I was sitting in one of the gatherings of my tribe, Banu'mudlij, a man from them came to us, stood up while we were sitting, and said: "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Mohammad and his companions."" Suraqa added: "I too realized that it must have been they. But I said: "No, it is not they, but you have seen so-and-so, and so-and-so whom we saw leaving." I stayed in the gathering for a while and then got up and left for my home. I ordered my slave-girl to get my horse that was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, which I mounted and made gallop.

وَهوَ غُلاَمٌ شَابٌ، ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهما بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْش بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسمَعُ أَمْراً يُكْتَادَانِ بِه إِلاَّ وَعاه، حتى يأتِيَهما بِخبَرِ ذلكَ حِينَ يَختَلِطُ الظَّلامُ، ويَرْعى عَلَيهما عامِرُ بْنُ فُهَيرَةَ مَوْلى أَبِي بَكرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحها عَلَيهِما حِينَ يَذْهَبُ سَاعَةٌ مِنَ العِشاءِ، فَيَبِيتانِ في رِسْلٍ، وَهوَ لَبَنُ مِنْحَتِهِما ورَضِيفِهِما، حَتَّى يَنعِقَ بِها عامِرُ بْنُ فُهَيرَةَ بغَلَس، يَفعلُ ذلكَ في كلِّ لَيلَةٍ مِنْ تلكَ اللَّيَالي الثَّلاثِ، وَاستَأْجَرَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكرٍ رَجُلاً مِنْ بَنِي الدِّيلِ، وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيّ، هَادِياً خِرِّيتاً، وَالخِرِّيتُ المَاهِرُ بالهِدَايَةِ، قَدْ غَمَسَ حِلْفاً في آلِ العاصِ بْنِ وائِلٍ السَّهْمِيِّ، وَهُوَ على دِينِ كُفَّارِ قُرَيش، فَأَمِنَاهُ فَدفَعا إِلَيه رَاحِلَتَيهِما، وَواعَداهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ، بِرَاحِلَتَيهِمَا صُبْحَ ثَلاَثٍ، وَانْطَلَقَ مَعَهُمَا عامِرُ بْنُ فُهَيرَةَ، وَالدَّلِيلُ، فَأَخَذَ بِهِم طَرِيقَ السَّوَاحِلِ.

[طرفه في: ٤٧٦].

٣٩٠٦ ـ قَالَ ابْنُ شِهَابٍ: وَأَخبَرَنِي عَبْدُ الرَّحمنِ بْنُ مَالِكٍ المُدْلِجِيُّ، وَهُوَ ابْنُ أَخِي سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ: أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّهُ سَمِعَ سُرَاقَةَ بْنَ جُعْشُمٍ يَقُولُ: جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ، يَجعَلُونَ فِي رَسُولِ اللَّهِ ﷺ وأَبِي بَكرٍ، دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، مَنْ قَتَلَه أَوْ أَسَرَهُ، فَبَينَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ، أَقْبَلَ رَجُلٌ مِنهُمْ، حَتَّى قَامَ عَلَينَا وَنَحنُ جُلُوسٌ، فَقَالَ يا سُرَاقَةُ: إِنِّي قَد رَأيتُ آنِفاً أَسوِدَةً بِالسَّاحِلِ، أُرَاهَا مُحَمَّداً وَأَصحابَهُ، قَالَ سُرَاقَةُ: فَعَرَفتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيسُوا بِهِمْ، وَلكِنَّكَ رَأيتَ فُلاَناً وَفُلاَناً، انْطَلَقُوا بِأَعْيُنِنا، ثُمَّ لَبِثْتُ فِي المَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ، فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكَمَةٍ، فَتَحْبِسَهَا عَلَيَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِه مِنْ ظَهْرِ البَيتِ، فَخَطَطْتُ بِزُجِّهِ الأَرْضَ، وَخَفَضْتُ عَالِيَهُ، حَتَّى أَتَيتُ فَرَسِي فَرَكِبْتُهَا، فَرَفَعْتُهَا تُقَرِّبُ بِي، حَتَّى دَنَوتُ

= ـ قوله: (ثقف) بهذا الضبط وتسكن القاف وتفتح حاذق و(لقن) سريع الفهم.

ـ قوله: (فيدلج) أي يخرج قال الشارح: ولأبي ذر فيدّلج بتشديد الدال هـ وهو الأحسن وهو الذي عليه شرح العيني فإن الخروج في آخر الليل هو الادلاج بالتشديد.

ـ قوله: (كبائت) أي كالذي يبيت بمكة لشدة رجوعه بغلس وهو ظلام آخر الليل.

ـ قوله: (يكتادان) يفتعلان من الكيد مبني للمفعول ولأبي ذر يكادان بغير تاء.

ـ قوله: (ورضيفهما) مجرور عطفاً على المضاف إليه ومرفوع عطفاً على قوله: وهو لبن وهو الموضوع فيه الحجارة المحماة لتذهب وخامته.

ـ قوله: (حتى ينعق بها) أي يصيح بالغنم ولأبي ذر بهما أي يسمع النبيّ ﷺ وصاحبه.

ـ قوله: قد غمس حلفاً أي غمس يده في شيء فيه تلوين تأكيداً لحلفه على عادتهم في التحالف.

ـ ٣٩٠٦ـ قوله: من قتله ولأبي ذرّ لمن قتله

ـ قوله: وكل ذلك لإخفاء أمره حتى لا يتبعه أحد فيشركه في الجعالة. قوله: فخططت بزجه الأرض أي أمكنت أسفل الرمح من الأرض وروي فخطط بالخاء المعجمة. قوله: فرفعتها أي أسرعت بها السير وروي بتشديد الفاء والتقريب ضرب من الإسراع دون العدو وفوق العادة. =

When I approached them (Mohammad and Abu'bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divination arrows and drew lots as to whether I could harm them (The Prophet "Allah's blessing and peace be upon him" and Abu'bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divination arrows. When I heard the recitation of the Qur'an by Allah's Apostle "Allah's blessing and peace be upon him" who did not look hither and thither while Abu'bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot, which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been held back from harming them, it came to my mind that the cause of Allah's Apostle "Allah's blessing and peace be upon him" (Islam) would become victorious. So I said to him: "Your people have assigned a reward equal to the blood money for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but The Prophet "Allah's blessing and peace be upon him" said: "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered Amr Ibn Fuhaira who wrote it for me on a parchment, and then Allah's Apostle "Allah's blessing and peace be upon him" proceeded on his way.

Allah's Apostle "Allah's blessing and peace be upon him" met Az'zubair in a caravan of Muslim merchants who were returning from Sham. Az'zubair provided Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Apostle "Allah's blessing and peace be upon him" from Mecca (towards Medina), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle "Allah's blessing and peace be upon him" and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice: "O you Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle "Allah's blessing and peace be upon him" on the top of Harra. The Prophet "Allah's blessing and peace be upon him" turned with them to the right and landed at the quarters of Banu'amr Ibn Awf. This was on Monday in the month of Rabie the first. Abu'bakr stood up, receiving the people while Allah's Apostle "Allah's blessing and peace be upon him" sat down and kept silent.

مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا، فَقُمْتُ فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي، فَاسْتَخْرَجْتُ مِنْهَا: الأَزْلامَ فَاسْتَقْسَمْتُ بِهَا: أَضُرُّهُمْ أَمْ لا، فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلامَ، تُقَرِّبُ بِي حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ وَهُوَ لا يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ، سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ، حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا، ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلامِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الحَبْسِ عَنْهُمْ، أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ، وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلانِي، إِلاَّ أَنْ قَالَ: «أَخْفِ عَنَّا». فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ الزُّبَيْرَ فِي رَكْبٍ مِنَ المُسْلِمِينَ، كَانُوا تِجَاراً قَافِلِينَ مِنَ الشَّأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ المُسْلِمُونَ بِالمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الحَرَّةِ، فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْماً بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ، لأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ اليَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعَاشِرَ العَرَبِ، هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ، فَثَارَ المُسْلِمُونَ إِلَى السِّلاحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ الحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ اليَمِينِ، حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ ﷺ صَامِتاً، فَطَفِقَ مَنْ جَاءَ مِنَ

ـ (خررت): سقطت.

ـ (ساخت): غاصت.

ـ قوله: (عثان) أي دخان من غير نار وروي بدله غبار وهو مبتدأ خبره قوله: لأثر يديها وإذا كلمة مفاجأة وهي جواب لما.

ـ وقوله: (ساطع) أي منتشر مرتفع.

ـ قوله: (فلم يرزآني) الخ أي لم يأخذا ولم ينقصا من الزاد والمتاع الذي معي شيئاً.

ـ (أديم) جلد مدبوغ.

ـ (أوفى) طلع، أطل.

ـ قوله: (يزول بهم السراب) أي يزول السراب عن النظر بسبب عروضهم له.

ـ قوله: (هذا جدكم) أي حظكم وصاحب دولتكم الذي تتوقعونه كذا في العيني.

ـ ومنازل بني عمرو بقباء وهي على فرسخ من المسجد النبوي أفاده العيني.

ـ قوله: (للناس) أي يتلقاهم.

Some of the Ansar who came and had not seen Allah's Apostle "Allah's blessing and peace be upon him" before, began greeting Abu'bakr, but only when the sunshine fell on Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came forward and shaded him with his sheet then the people came to know Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" stayed with Banu'amr Ibn Awf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Apostle "Allah's blessing and peace be upon him" prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle "Allah's blessing and peace be upon him" at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of As'ad Ibn Zurara. When his she-camel knelt down, Allah's Apostle "Allah's blessing and peace be upon him" said: "This place, Allah willing, will be our permanent place." Allah's Apostle "Allah's blessing and peace be upon him" then called the two boys and told them to suggest a price for that yards so that he might take it as a mosque. The two boys said: "No, but we will give it as a gift, O Allah's Apostle!" Allah's Apostle "Allah's blessing and peace be upon him" then built a mosque there. The Prophet "Allah's blessing and peace be upon him" himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah, and purer and better rewardable." He was also saying: "O Allah! The true reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants."

3907- Asma "Allah be pleased with her" reported: I prepared the journey food for Allah's Apostle "Allah's blessing and peace be upon him" in Abu'bakr's house when he intended to immigrate to Medina. I could find nothing to tie the food container and the water skin with. So, I said to Abu'bakr: "By Allah, I do not find anything to tie (these things) with except my waist belt." He said: "Cut it into two pieces." I did accordingly; and that was the reason for calling me the two-belted woman.

3908- Al'bara "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" emigrated to Medina, Suraqa Ibn Malik Ibn Ju'shum pursued him. The Prophet "Allah's blessing and peace be upon him" invoked evil on him, with the result that the forelegs of his horse sank into the ground. Suraqa said (to The Prophet "Allah's blessing and peace be upon him"): "Invoke Allah to release me, and I will not harm you. "The Prophet "Allah's blessing and peace be upon him" invoked Allah for him. Then The Messenger of Allah "Allah's blessing and peace be upon him" felt thirsty and he passed by a shepherd. Abu'bakr said: "I took a bowl in which I milked a little milk and brought it to The Prophet "Allah's blessing and peace be upon him" who drank till I was pleased."

3909- Asma "Allah be pleased with her" reported that she conceived Abdullah Ibn Az'zubair. She added: "I emigrated to Medina while I was at

الأنصار ـ مِمَّنْ لَمْ يَرَ رَسُولَ اللهِ ﷺ ـ يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللهِ ﷺ عِنْدَ ذٰلِكَ، فَلَبِثَ رَسُولُ اللهِ ﷺ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً، وَأُسِّسَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ ـ وَكَانَ مِرْبَداً لِلتَّمْرِ، لِسُهَيْلٍ وَسَهْلٍ غُلَامَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ ـ فَقَالَ رَسُولُ اللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: «هٰذَا إِنْ شَاءَ اللهُ الْمَنْزِلُ». ثُمَّ دَعَا رَسُولُ اللهِ ﷺ الْغُلَامَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِداً، فَقَالَا: لَا، بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللهِ، ثُمَّ بَنَاهُ مَسْجِداً، وَطَفِقَ رَسُولُ اللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ وَيَقُولُ، وَهُوَ يَنْقُلُ اللَّبِنَ:

«هٰذَا الْحِمَالُ لَا حِمَالُ خَيْبَرْ، هٰذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ. وَيَقُولُ: اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَهْ، فَارْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَهْ». فَتَمَثَّلَ بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ لَمْ يُسَمَّ لِي.

قَالَ ابْنُ شِهَابٍ: وَلَمْ يَبْلُغْنَا فِي الْأَحَادِيثِ أَنَّ رَسُولَ اللهِ ﷺ تَمَثَّلَ بِبَيْتِ شِعْرٍ تَامٍّ غَيْرِ هٰذَا الْبَيْتِ.

٣٩٠٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَفَاطِمَةَ عَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا: صَنَعْتُ سُفْرَةً لِلنَّبِيِّ ﷺ وَأَبِي بَكْرٍ، حِينَ أَرَادَا الْمَدِينَةَ، فَقُلْتُ لِأَبِي: مَا أَجِدُ شَيْئاً أَرْبِطُهُ إِلَّا نِطَاقِي، قَالَ: فَشُقِّيهِ، فَفَعَلْتُ، فَسُمِّيتُ ذَاتَ النِّطَاقَيْنِ.

[طرفه في: ٢٩٧٩]

٣٩٠٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ تَبِعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَاخَتْ بِهِ فَرَسُهُ، قَالَ: ادْعُ اللهَ لِي وَلَا أَضُرُّكَ، فَدَعَا لَهُ، قَالَ: فَعَطِشَ رَسُولُ اللهِ ﷺ فَمَرَّ بِرَاعٍ، قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ قَدَحاً فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيتُ.

[طرفه في: ٢٤٣٩]

٣٩٠٩ ـ حَدَّثَنِي زَكَرِيَّاءُ بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا: أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ

ـ (المربد) الموضع يجفف فيه التمر.

قوله هذا الحمال أي هذا المحمول الذي نحمله أطيب من محمول الناس الذي يحملونه من خيبر من التمر والزبيب.

٣٩٠٨ـ قوله (كثبة): قليلا.

٣٩٠٩ـ قوله (متم) أي أتممت مدة الحمل فانا ذات إتمام.

full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to The Prophet "Allah's blessing and peace be upon him" and put him in his lap. The Prophet "Allah's blessing and peace be upon him" asked for a date, which he chewed, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle. Then The Prophet "Allah's blessing and peace be upon him" rubbed the child's palate with a date and invoked for Allah's Blessings on him. Indeed, he was the first child born amongst the Emigrants in the Islamic Land (of Medina)."

3910- A'isha "Allah be pleased with her" narrated: The first child to be born in (Medina, the land of) Islam (amongst The Emigrants) was Abdullah Ibn Az'zubair. He was brought to The Prophet "Allah's blessing and peace be upon him" who took a date which he chewed and put its juice into the child's mouth. In this way, the first thing to enter the child's stomach was the saliva of The Messenger of Allah "Allah's blessing and peace be upon him".

3911- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina with Abu'bakr riding behind him on the same mount. Abu'bakr was an elderly man known to the people, while The Messenger of Allah "Allah's blessing and peace be upon him" was a youth that was unknown. Thus, if a man met Abu'bakr, he would ask: "O Abu'bakr! Who is this man in front of you?" Abu'bakr would say: "This man shows me the Way." One would think that Abu'bakr meant the road, while in fact, Abu'bakr meant the way of virtue and good. Then Abu'bakr looked behind and saw a knight pursuing them. He said: "O Allah's Apostle! This is a knight pursuing us." The Prophet "Allah's blessing and peace be upon him" looked behind and said: "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider (Suraqa) said: "O Allah's Prophet! Order me whatever you want." The Prophet "Allah's blessing and peace be upon him" said: "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then The Messenger of Allah "Allah's blessing and peace be upon him" alighted by the side of the Al'harra and sent for the Ansar, who came to Allah's Prophet and Abu'bakr. Having greeted them, they said: "Ride (your she-camels) safe and obeyed." The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr rode surrounded by The Ansar in their arms. The news that Allah's Prophet had come circulated in Medina. The people came out and were eagerly looking and saying "Allah's Prophet has come! Allah's Prophet has come! So The Prophet "Allah's blessing and peace be upon him" went on till he alighted near the house of Abu'aiyub. While The Prophet "Allah's blessing and peace be upon him" was speaking with the family members of Abu'aiyub, Abdullah Ibn Salam heard the news of his arrival while he himself was picking the dates for his family from their garden. He hurried to The Prophet "Allah's blessing and peace be upon him" carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet and then went home.

المَدِينَةَ فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ، ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ.

تابعه خالد بن مخلد، عن علي بن مسهر، عن هشام، عن أبيه، عن أسماء رضي الله عنها: أنها هاجرت إلى النبي ﷺ وهي حبلى.

[الحديث ٣٩٠٩ ـ طرفه في: ٥٤٦٩].

٣٩١٠ ـ حدثنا قتيبة، عن أبي أسامة، عن هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها قالت: أَوَّلُ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، أَتَوْا بِهِ النَّبِيَّ ﷺ، فَأَخَذَ النَّبِيُّ ﷺ تَمْرَةً فَلَاكَهَا، ثُمَّ أَدْخَلَهَا فِي فِيهِ، فَأَوَّلُ مَا دَخَلَ بَطْنَهُ رِيقُ النَّبِيِّ ﷺ.

٣٩١١ ـ حدثني محمد: حدثنا عبد الصمد: حدثنا أبي: حدثنا عبد العزيز بن صهيب: حدثنا أنس بن مالك رضي الله عنه قال: أَقْبَلَ نَبِيُّ اللَّهِ ﷺ إِلَى المَدِينَةِ وَهُوَ مُرْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرَفُ، وَنَبِيُّ اللَّهِ ﷺ شَابٌّ لَا يُعْرَفُ، قَالَ: فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ: يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ؟ فَيَقُولُ: هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ. قَالَ: فَيَحْسِبُ الحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي الطَّرِيقَ، وَإِنَّمَا يَعْنِي سَبِيلَ الخَيْرِ. فَالْتَفَتَ أَبُو بَكْرٍ فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا. فَالْتَفَتَ نَبِيُّ اللَّهِ ﷺ فَقَالَ: «اللَّهُمَّ اصْرَعْهُ». فَصَرَعَهُ الفَرَسُ، ثُمَّ قَامَتْ تُحَمْحِمُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، مُرْنِي بِمَ شِئْتَ، قَالَ: «فَقِفْ مَكَانَكَ، لَا تَتْرُكَنَّ أَحَدًا يَلْحَقُ بِنَا». قَالَ: فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ اللَّهِ ﷺ، وَكَانَ آخِرَ النَّهَارِ مَسْلَحَةً لَهُ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ جَانِبَ الحَرَّةِ، ثُمَّ بَعَثَ إِلَى الأَنْصَارِ فَجَاؤُوا إِلَى نَبِيِّ اللَّهِ ﷺ فَسَلَّمُوا عَلَيْهِمَا، وَقَالُوا: ارْكَبَا آمِنَيْنِ مُطَاعَيْنِ. فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَحَفُّوا دُونَهُمَا بِالسِّلَاحِ، فَقِيلَ فِي المَدِينَةِ: جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ ﷺ، فَأَشْرَفُوا يَنْظُرُونَ وَيَقُولُونَ: جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ، فَأَقْبَلَ يَسِيرُ، حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أَيُّوبَ، فَإِنَّهُ لَيُحَدِّثُ أَهْلَهُ إِذْ سَمِعَ بِهِ عَبْدُ اللَّهِ بْنُ سَلَامٍ، وَهُوَ فِي نَخْلٍ لِأَهْلِهِ يَخْتَرِفُ لَهُمْ، فَعَجِلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيهَا، فَجَاءَ وَهِيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ ﷺ، ثُمَّ

٣٩١١ـ قوله: (شيخ) قد أسرع إليه الشيب في لحيته الكريمة (يعرف) لتردده إليهم للتجارة ا هـ (شاب) ليس في لحيته الشريفة شيب وكان أسن من الصديق (لا يعرف) لعدم تردده إليهم ا هـ من الشارح.

ـ (الحمحمة) صوت الفرس عند الشعير

ـ (وحفوا دونهما) أي أحدقوهما.

ـ قوله (جاء نبي الله فأقبل) الخ كذا في الفرع والذي في اليونينية والناصرية جاء نبي الله مرتين ا هـ من الشارح.

ـ قوله: (فإنه) أي النبي عليه الصلاة والسلام والظاهر وإنه (مصحح)

ـ قوله: (يخترف لهم) أي يجتني لهم

Then Allah's Prophet said: "Which house is the nearest of the houses of our Kith and kin?" Abu'aiyub replied: "Mine, O Allah's Prophet! This is my house and this is my gate." The Prophet "Allah's blessing and peace be upon him" said: "Go and prepare a place for our midday rest." Abu'aiyub said: "Get up (both of you) with Allah's Blessings." So when Allah's Prophet went into the house, Abdullah Ibn Salam came and said: "I testify that you (Mohammad) are Apostle of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (Jews) and ask them about me before they know that I have embraced Islam, for if they know that, they will say about me things which are not correct."

So The Messenger of Allah "Allah's blessing and peace be upon him" sent for them, and they came and entered. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "O (community of) Jews! Woe to you! Be afraid of Allah. By Allah except Whom there is no God to be worshipped, you people know for certain, that I am The Messenger of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied: "We do not know this." So they said this to The Prophet "Allah's blessing and peace be upon him" and he repeated it thrice. Then he said: "What sort of a man is Abdullah Ibn Salam amongst you?" They said: "He is our chief and the son of our chief and the most learned man, and the son of the most learned man amongst us." He said: "What would you think if he embraced Islam?" They said: "Allah forbid! He can not embrace Islam." He said: " What would you think if he embraced Islam?" They said: "Allah forbid! He can not embrace Islam." He said: "What would you think if he embraced Islam?" They said: "Allah forbid! He can not embrace Islam." He said: "O Ibn Salam! Come out to them." He came out and said: "O (community of) Jews! Fear Allah but Whom there is no God to be worshipped. You know for certain that he is The Messenger of Allah and that he has come with a True Religion!" They said: "You are a liar." On that The Messenger of Allah "Allah's blessing and peace be upon him" drove them out.

3912- Ibn Omar "Allah be pleased with both" narrated: Omar Ibn Al'khattab fixed a grant of four thousand (Dirhams) for every Early Emigrant (to Medina) and fixed a grant of three thousand and five hundred (Dirhams) only for Ibn Omar. Being asked: "Ibn Omar is also one of the Early Emigrants; why do you give him less than four thousand?" Omar replied: "His parents took him with them when they emigrated. So he was not like the one who had emigrated by himself."

3913- Khabbab "Allah be pleased with him" narrated: We emigrated with The Messenger of Allah "Allah's blessing and peace be upon him".

3914- Khabbab "Allah be pleased with him" narrated: We emigrated with The Messenger of Allah "Allah's blessing and peace be upon him" for Allah's sake, so our rewards became due and sure with Allah. Some of us passed away, taking nothing of their rewards in this world, one of whom was Mus'ab Ibn Omair who was martyred on the day of (the battle of) Ohud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to cover his head with it and put some (grass of) Idhkhir over his feet. On the other hand, there are some amongst us whose fruits (rewards in this world) have ripened, which they are collecting.

رَجَعَ إِلَى أَهْلِه. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيُّ بُيُوتِ أَهْلِنَا أَقْرَبُ». فَقَالَ أَبُو أَيُّوبَ: أَنَا يَا نَبِيَّ اللَّه، هذه دَارِي وَهذا بَابِي، قَالَ: «فَانْطَلِقْ فَهَيِّىءْ لَنَا مَقِيلاً». قَالَ: قُومَا عَلَى بَرَكَةِ اللَّه، فَلَمَّا جَاءَ نَبِيُّ اللَّهِ ﷺ جَاءَ عَبْدُ اللَّهِ بْنُ سَلامٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّه، وَأَنَّكَ جِئْتَ بِحَقٍّ، وَقَدْ عَلِمَتْ يَهُودُ أَنِّي سَيِّدُهُمْ، وَابْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ، وَابْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلْهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ، فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ. فَأَرْسَلَ نَبِيُّ اللَّهِ ﷺ فَأَقْبَلُوا فَدَخَلُوا عَلَيْه، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ اليَهُود، وَيْلَكُمْ، اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لا إِلَهَ إِلاَّ هُوَ، إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقّاً، وَأَنِّي جِئْتُكُمْ بِحَقٍّ، فَأَسْلِمُوا». قَالُوا: مَا نَعْلَمُهُ، قَالُوا لِلنَّبِيِّ ﷺ، قَالَهَا ثَلاثَ مِرَارٍ قَالَ: «فَأَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلامٍ». قَالُوا: ذَاكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا، قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ». قَالُوا: حَاشَى للَّهِ مَا كَانَ لِيُسْلِمَ، قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ»؟ قَالُوا: حَاشَى للَّهِ مَا كَانَ لِيُسْلِمَ قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ»؟ قَالُوا: حَاشَى لِلَّهِ مَا كَانَ لِيُسْلِمَ، قَالَ: «يَا ابْنَ سَلامٍ اخْرُجْ عَلَيْهِمْ». فَخَرَجَ فَقَالَ: يَا مَعْشَرَ اليَهُودِ اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ رَسُولُ اللَّه، وَأَنَّهُ جَاءَ بِحَقٍّ، فَقَالُوا: كَذَبْتَ، فَأَخْرَجَهُمْ رَسُولُ اللَّهِ ﷺ.

٣٩١٢ ـ حدثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ ـ يَعْنِي عَنِ ابْنِ عُمَرَ ـ عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ فَرَضَ لِلْمُهَاجِرِينَ الأَوَّلِينَ أَرْبَعَةَ آلافٍ فِي أَرْبَعَةٍ، وَفَرَضَ لابْنِ عُمَرَ ثَلاثَةَ آلافٍ وَخَمْسَ مِئَةٍ، فَقِيلَ لَهُ: هُوَ مِنَ المُهَاجِرِينَ، فَلِمَ نَقَصْتَهُ مِنْ أَرْبَعَةِ آلافٍ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبَوَاهُ، يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ.

٣٩١٣ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٢٧٦]

٣٩١٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبْتَغِي وَجْهَ اللَّه، وَوَجَبَ أَجْرُنَا عَلَى اللَّه، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَجِدْ شَيْئاً نُكَفِّنُهُ فِيهِ إِلاَّ نَمِرَةً، كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاهُ، فَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ بِهَا، وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنْ إِذْخِرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدِبُهَا

[طرفه في: ١٢٧٦]

= (فهي) لنا بسكون الهاء والذي في اليونينية بفتحها وتشديد التحتية بعدها همزة ساكنة (شارح).

3915- Abu'burda Ibn Abu'moosa narrated: Abdullah Ibn Omar said to me: "Do you know what my father said to your father once?" I said: "No." He said: "My father said to your father: "O Abu'moosa! Would you be pleased to be rewarded for our conversion to Islam with The Messenger of Allah "Allah's blessing and peace be upon him", our emigration with him, our Jihad with him and all our good deeds which we did with him; and no matter disregarded all the deeds we did after his death will be, whether good or bad?" Your father (Abu'moosa) said: "No, by Allah, we took part in Jihad after The Messenger of Allah "Allah's blessing and peace be upon him", prayed and did a great deal of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds." On that my father (Omar) said: "As for me, By he, in Whose Hand Omar's soul is, I wish that the deeds done by us at the time of The Prophet "Allah's blessing and peace be upon him" remain rewardable, while what we did after the death of The Prophet "Allah's blessing and peace be upon him" might be enough to save us from Punishment in such a way that the good deeds compensate for the bad ones." On that I said (to Ibn Omar): "By Allah, your father was better than my father."

3916- Abu'othman narrated: I heard that Ibn Omar used to get angry if someone mentioned that he had emigrated before his father (Omar). He used to say: " Omar and I came to The Messenger of Allah "Allah's blessing and peace be upon him" and found him having his midday rest, so we returned home. Then Omar sent me again (to The Prophet "Allah's blessing and peace be upon him") and said: "Go and see whether he is awake." I went to him and entered his place and gave him the pledge of allegiance. Then I went back to Omar and informed him that The Prophet "Allah's blessing and peace be upon him" was awake. So we both went, running slowly. When Omar entered his place, he gave him the pledge of allegiance and thereafter I too gave him the pledge of allegiance."

3917- Al'bara "Allah be pleased with him" narrated: Abu'bakr bought a (camel's) saddle from Azib, which I carried for him. Azib asked Abu'bakr regarding the journey of the emigration of Allah's Apostle. Abu'bakr said: "Many watchers were appointed by our enemies to observe us. So we went out at night and travelled throughout the night and the following day till it was noon. Then we saw a rock towards which we went. There was some shade under it. I spread a cloak I had with me for The Messenger of Allah "Allah's blessing and peace be upon him" on which The Prophet "Allah's blessing and peace be upon him" laid. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (shade) of the rock as we did, whom I asked: "O boy! To whom do you belong?" He replied: "I belong to so-and-so." I asked him: "Is there some milk in your sheep?" He replied in the affirmative. I asked him: "Will you milk (for us)?" He replied in the affirmative. Then he took hold of one of his sheep. I said to him: "Remove the dust from its udder." Then he milked a little milk. I had a water skin with me, which was tied with a piece of cloth, and prepared for The Messenger of Allah "Allah's blessing and peace be upon him". So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to The Prophet "Allah's blessing and peace be upon him" and said: "Drink, O Allah's Apostle!" The Messenger of Allah "Allah's blessing and peace be upon him" drank till I got pleased. Then we departed with the pursuers following us."

٣٩١٥ ـ حدّثنا يَحيى بْنُ بِشرٍ: حَدَّثَنا رَوْحٌ: حَدَّثَنا عَوْفٌ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسى الأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُاللَّهِ بْنُ عُمَرَ: هَل تَدْرِي مَا قَالَ أَبِي لأَبِيكَ؟ قَالَ: قُلتُ: لاَ، قَالَ: فَإِنَّ أَبِي قَالَ لأَبِيكَ: يَا أَبَا مُوسى، هَل يَسُرُّكَ إِسْلاَمُنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَهِجرَتُنَا مَعَهُ، وَجِهَادُنَا مَعَهُ، وَعَمَلُنَا كُلُّهُ مَعَهُ، بَرَدَ لَنَا، وَأَنَّ كُلَّ عَمَلٍ عَمِلنَاهُ بَعْدَهُ نَجَوْنَا مِنهُ كَفَافاً رَأْساً بِرَأْسٍ؟ فَقَالَ أَبِي: لاَ وَاللَّهِ، قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ ﷺ، وَصَلَّينَا، وَصُمْنَا، وَعَمِلنَا خَيراً كَثِيراً، وَأَسْلَمَ عَلَى أَيدِينَا بَشَرٌ كَثِيرٌ، وَإِنَّا لَنَرْجُو ذلِكَ. فَقَالَ أَبِي: لكِنِّي أَنَا، وَالَّذِي نَفسُ عُمَرَ بِيَدِهِ، لَوَدِدْتُ أَنَّ ذلِكَ بَرَدَ لَنَا، وَأَنَّ كُلَّ شَيءٍ عَمِلنَاهُ بَعْدُ نَجَوْنَا مِنهُ كَفَافاً رَأْساً بِرَأْسٍ. فَقُلتُ: إِنَّ أَبَاكَ وَاللَّهِ خَيرٌ مِنْ أَبِي.

٣٩١٦ ـ حدّثني مُحَمَّدُ بْنُ صَبَّاحٍ أَوْ بَلَغَنِي عَنْهُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا قِيلَ لَهُ: هَاجَرَ قَبْلَ أَبِيهِ يَغْضَبُ. قَالَ: وَقَدِمْتُ أَنَا وَعُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدْنَاهُ قَائِلاً، فَرَجَعْنَا إِلَى المَنْزِلِ، فَأَرْسَلَنِي عُمَرُ وَقَالَ: اذْهَبْ فَانْظُرْ هَل اسْتَيقَظَ، فَأَتَيتُهُ فَدَخَلتُ عَلَيهِ فَبَايَعْتُهُ، ثُمَّ انْطَلَقْتُ إِلَى عُمَرَ فَأَخْبَرْتُهُ أَنَّهُ قَدِ اسْتَيقَظَ، فَانْطَلَقْنَا إِلَيهِ نُهَرْوِلُ هَرْوَلَةً، حَتَّى دَخَلَ عَلَيهِ فَبَايَعَهُ، ثُمَّ بَايَعْتُهُ.

[الحديث ٣٩١٦ ـ طرفاه في: ٤١٨٦، ٤١٨٧].

٣٩١٧ ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ البَرَاءَ يُحَدِّثُ قَالَ: ابْتَاعَ أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلاً، فَحَمَلتُهُ مَعَهُ، قَالَ: فَسَأَلَهُ عَازِبٌ عَنْ مَسِيرِ رَسُولِ اللَّهِ ﷺ، قَالَ: أُخِذَ عَلَينَا بِالرَّصَدِ، فَخَرَجْنَا لَيلاً، فَأَحْثَثْنَا لَيلَتَنَا وَيَوْمَنَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، ثُمَّ رُفِعَتْ لَنَا صَخْرَةٌ، فَأَتَينَاهَا وَلَهَا شَيءٌ مِنْ ظِلٍّ، قَالَ: فَفَرَشْتُ لِرَسُولِ اللَّهِ ﷺ فَرْوَةً مَعِي، ثُمَّ اضْطَجَعَ عَلَيهَا النَّبِيُّ ﷺ، فَانْطَلَقْتُ أَنْفُضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ قَدْ أَقْبَلَ فِي غُنَيمَةٍ يُرِيدُ مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا، فَسَأَلتُهُ: لِمَنْ أَنْتَ يَا غُلاَمُ؟ فَقَالَ: أَنَا لِفُلاَنٍ، فَقُلتُ لَهُ: هَل فِي غَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ، قُلتُ لَهُ: هَل أَنْتَ حَالِبٌ؟ قَالَ: نَعَمْ، فَأَخَذَ شَاةً مِنْ غَنَمِهِ، فَقُلتُ لَهُ: انْفُضِ الضَّرْعَ، قَالَ: فَحَلَبَ كُثْبَةً مِنْ لَبَنٍ، وَمَعِي إِدَاوَةٌ مِنْ مَاءٍ عَلَيهَا خِرْقَةٌ، قَدْ رَوَّأْتُهَا لِرَسُولِ اللَّهِ ﷺ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، ثُمَّ أَتَيتُ بِهِ النَّبِيَّ ﷺ فَقُلتُ: اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ حَتَّى رَضِيتُ، ثُمَّ ارْتَحَلنَا وَالطَّلَبُ فِي إِثْرِنَا. [طرفه في: ٢٤٣٩].

٣٩١٨ ـ قَالَ البَرَاءُ: فَدَخَلتُ مَعَ أَبِي بَكْرٍ عَلَى أَهْلِهِ، فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ

٣٩١٥ـ قوله: «برد لنا» أي ثبت لنا سالماً.

٣٩١٧ـ قوله: (فأحثثنا) أي أسرعنا السير وفي نسخة فاحتثثنا وفي أخرى فأحيينا كما في الشارح.

ـ قوله: (قد روّأتها) أي تأنيت بها حتى صلحت.

٣٩١٨ـ قوله: فقبّل: عطف على مقدر وهو أتاها ولأبي ذرّ يقبل فلا يحتاج إلى تقدير.

3918- Al'bara further said: I then went with Abu'bakr into his home (carrying that saddle) Where I saw his daughter A'isha Lying in a bed having heavy fever. I saw her father Abu'bakr kissing her cheek and saying: "How are you, little daughter?"

3919- Anas, the servant of The Prophet "Allah's blessing and peace be upon him", narrated: When The Prophet "Allah's blessing and peace be upon him" arrived (in Medina), none of the companions of The Prophet "Allah's blessing and peace be upon him" had grey and black hair except Abu'bakr, who dyed his hair with Henna and Katam (plants used for dying hair).

3920- Anas Ibn Malik "Allah be pleased with him" narrated: "When The Prophet "Allah's blessing and peace be upon him" arrived in Medina, the eldest amongst his companions was Abu'bakr. He dyed his hair with Henna and Katam till it turned into dark red.

3921- A'isha "Allah be pleased with her" narrated: Abu'bakr married a woman from (the tribe of) Kalb, called Ommu'bakr. When Abu'bakr emigrated to Medina, he divorced her; and she was married to her cousin, the poet who expressed grief for the infidels of Quraish in those poetic verses:

"What is there kept in the well, the well of Badr, (The owners of) the trays of Roasted camel humps? What is there kept in the well, the well of Badr, (The owners of) songstresses and friends of the honourable companions, who used to gather in drinking (wine). Ommu'bakr greets us with peace, but can I find peace after my people have gone? The Messenger tells us that we shall live again, but what sort of life will owls and skulls live?"

3922- Abu'bakr "Allah be pleased with him" reported: I was with The Prophet "Allah's blessing and peace be upon him" in the Cave. When I raised my head, I saw the feet of the people. I said: "O Allah's Prophet! If any of them look down, he will see us." The Prophet "Allah's blessing and peace be upon him" said: "O Abu'bakr, be quiet! (What do you think of) two , of whom Allah is the Third!"

أَصَابَتْهَا حُمَّى، فَرَأَيْتُ أَبَاهَا فَقَبَّلَ خَدَّهَا وَقَالَ: كَيفَ أَنْتِ يَا بُنَيَّةُ.

٣٩١٩ ـ حدثنا سُليمانُ بنُ عبدِ الرَّحمٰنِ: حدَّثنا مُحمَّدُ بنُ حِمْيَرٍ: حدَّثنا إبراهيمُ بنُ أَبِي عَبْلَةَ: أَنَّ عُقْبَةَ بْنَ وَسَّاجٍ حَدَّثَهُ عَنْ أَنَسٍ خادمِ النَّبيِّ ﷺ قال: قدِمَ النَّبيُّ ﷺ وَلَيسَ في أَصْحَابِهِ أَشْمَطُ غَيرَ أَبِي بَكْرٍ، فَغَلَفَهَا بِالحِنَّاءِ وَالكَتَمِ. [طرفه في: ٣٩٢٠]

٣٩٢٠ ـ وقال دُحَيمٌ: حدَّثنا الوَليدُ: حدَّثنا الأوزاعيُّ: حدَّثني أبو عُبَيدٍ، عن عُقْبَةَ بنِ وَسَّاجٍ: حَدَّثَنِي أَنَسُ بنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قدِمَ النَّبيُّ ﷺ المدِينَةَ، فكانَ أَسَنَّ أَصْحابِه أَبو بكرٍ، فغلَفَها بالحِنَّاءِ والكَتَمِ حتى قنأَ لونُها [طرفه في: ٣٩١٩]

٣٩٢١ ـ حدثنا أَصْبَغُ: حدَّثنا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنهُ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبو بكرٍ طلَّقها، فتزوَّجها ابنُ عمِّها هذا الشَّاعِرُ، الَّذي قالَ هذهِ القَصِيدةَ، رَثَى كُفَّارَ قُرَيشٍ:

وَمَاذَا بِالقَلِيبِ قَلِيبِ بَدْرٍ ... مِنَ الشِّيزَى تُزَيَّنُ بِالسَّنَامِ

وَمَاذَا بِالقَلِيبِ قَلِيبِ بَدْرٍ ... مِنَ القَيْنَاتِ وَالشَّرْبِ الكِرَامِ

تُحَيِّي بِالسَّلَامَةِ أُمُّ بَكْرٍ ... وَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامِ

يُحَدِّثُنَا الرَّسُولُ بِأَنْ سَنَحْيَا ... وَكَيفَ حَيَاةُ أَصْدَاءٍ وَهَامِ

٣٩٢٢ ـ حدثنا مُوسى بنُ إسماعيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبيِّ ﷺ في الغَارِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ القَوْمِ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَآنَا، قَالَ: «اسْكُتْ يَا أَبَا بَكْرٍ، اثْنَانِ اللَّهُ ثَالِثُهُمَا».
[طرفه في: ٣٦٥٣]

٣٩٢٣ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا الوَلِيدُ بنُ مُسْلِمٍ: حَدَّثَنَا الأَوزَاعِيُّ. وَقالَ

٣٩١٩ـ قوله: أشمط: هو من خالط شعره الأسود بياض، وقوله: غير بفتح الراء وضمها. وقوله: فغلفها: بتشديد اللام وتخفيفها والمعنى فلطخ لحيته وسترها بالحناء والكتم.

٣٩٢٠ـ قوله: (قنأ لونها): اشتدت حمرتها.

٣٩٢١ـ قوله: من الشيزى أي من أصحاب الجفان والقصاع للطعام المعمولة من شجر يسمى شيزى المزينة تلك الجفان بلحوم السنام.

ـ (القليب): البئر التي لم تطو.

ـ قوله: (من القينات) أي من أصحاب المغنيات (والشرب الكرام) أي الندامى الذين يجتمعون للشرب والصدى الذي هو واحد الأصداء طير تنقلب إليه روح الإنسان عند موته على زعمهم في الجاهلية وكذا الهامة.

٣٩٢٣ـ قوله: (من وراء البحار) أي من وراء أقصى البلاد فلا تبال أن تقيم في بلدك فإن الله لن يترك أي لن ينقصك من عملك شيئاً فهو بكسر التاء كما في الآية الشريفة.

3923- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Once a Bedouin came to The Prophet "Allah's blessing and peace be upon him" and asked him about the emigration. The Prophet "Allah's blessing and peace be upon him" said: " Allah may be merciful to you! The emigration is a quite difficult matter. Have you got some camels?" He replied: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "Do you give their obligatory charity?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Do you give grants from their milk?" He replied: "Yes." Then The Prophet "Allah's blessing and peace be upon him" asked: "Do you milk them on their watering days and give their milk to the poor and needy people?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Carry on doing the like (even if you went on doing it) from beyond the seas; and no doubt Allah will neglect none of your good deeds."

[46] The arrival of The Prophet and his companions in Medina

3924- Al'bara "Allah be pleased with him" reported: The first people who came to us (in Medina) were Mus'ab Ibn Omar and Ibn Ommu'maktum. Then their came Ammar Ibn Yaser and Bilal "Allah be pleased with them".

3925- Al'bara "Allah be pleased with him" reported: The first people who came to us (in Medina) were Mus'ab Ibn Omar and Ibn Ommu'maktum who were teaching Qur'an to the people. Then their came Bilal, Sa'd and Ammar Ibn Yaser. After that Omar Ibn Al'khattab came along with twenty other companions of The Prophet. Later on The Prophet "Allah's blessing and peace be upon him" himself came (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave-girls were saying: "Allah's Apostle "Allah's blessing and peace be upon him" has arrived!" Before his arrival I had read the Sura starting with: " Glorify the name of thy Guardian Lord Most High " (The Most High "Al'a'la" 1) together with other Suras of Al'mufassal.

3926- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, Abu'bakr and Bilal got fever. I went to both of them and said: "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abu'bakr's fever got worse, he would say: "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." Whenever fever attacked Bilal, he would say loudly: "Would that I know whether I shall spend a night in the valley (of Mecca) with Idhkhir and Jalil (kinds of grass) around me, whether I shall drink one day the water of Majanna, and whether I shall see once again the hills of Shamah and Tafil?"

مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الهِجْرَةِ، فَقَالَ: «وَيحكَ إِنَّ الهِجْرَةَ شَأْنُهَا شَدِيدٌ، فَهَل لَكَ مِنْ إِبِلٍ»؟ قَالَ: نَعَمْ، قَالَ: «فَتُعْطِي صَدَقَتَهَا»؟ قَالَ: نَعَمْ، قَالَ: «فَهَل تَمْنَحُ مِنْهَا»؟ قَالَ: نَعَمْ، قَالَ: «فَتَحْلُبُهَا يَوْمَ وُرُودِهَا»؟ قَالَ: نَعَمْ، قَالَ: «فَاعْمَل مِنْ وَرَاءِ البِحَارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

[طرفه في: ١٤٥٢].

٤٦ ـ بابُ مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ المَدِينَةَ

٣٩٢٤ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ، سَمِعَ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمْ.

٣٩٢٥ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ البَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانَا يُقْرِئَانِ النَّاسَ، فَقَدِمَ بِلَالٌ وَسَعْدٌ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ، فَمَا رَأَيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللَّهِ ﷺ، حَتَّى جَعَلَ الإِمَاءُ يَقُلْنَ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ [الأعلى: ١] فِي سُوَرٍ مِنَ المُفَصَّلِ.

٣٩٢٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، وُعِكَ أَبُو بَكْرٍ وَبِلَالٌ، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا، فَقُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ، وَيَا بِلَالُ كَيْفَ تَجِدُكَ، قَالَتْ: فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الحُمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ ... وَالمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

وَكَانَ بِلَالٌ إِذَا أَقْلَعَ عَنْهُ الحُمَّى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ:

أَلَا لَيْتَ شِعْرِي هَل أَبِيتَنَّ لَيْلَةً ... بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ

وَهَل أَرِدَنْ يَوْماً مِيَاهَ مَجَنَّةٍ ... وَهَل يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ

٣٩٢٥ـ قوله: (يقلن قدم) الخ وعند الحاكم عن أنس رضي الله عنه فخرجت جوار من بني النجار يضربن بالدف وهن يقلن: (نحن جوار من بني النجار. يا حبذا محمد من جار) اهـ شارح.

٣٩٢٦ـ قوله: (عقيرته) صوته.

ـ قوله: بواد هو مكة زادها الله شرفاً و(إذخر وجليل) نبتان و(مجنة) موضع كان سوقاً في الجاهلية و(شامة وطفيل) جبلان وقوله وهل يبدون لي بنون التأكيد الخفيفة معناه وهل يظهر لي.

A'isha added: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him of that. He said: "O Allah! Make us love Medina as much as, or more than, we love Mecca. O Allah! Make it (Medina) healthy, bestow your blessing upon its Sa and Mudd (measures), and take away its fever to Al'juhfa.""

3927- Obaidullah Ibn Adi Ibn Al'khiyar narrated: When I entered into Othman, he testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. Then he said: "Allah sent Mohammad with the Truth and I was amongst those who followed Allah and His Apostle. I believed in whatever he (The Prophet) was sent with, and participated in the two migrations. I became the son-in-law of The Messenger of Allah "Allah's blessing and peace be upon him" and gave the pledge of allegiance to him. By Allah! I never disobeyed him, nor did I cheat him."

3928- Ibn Abbas "Allah be pleased with both" narrated: During the last Hajj led by Omar, Abdur'rahman Ibn Awf returned to his family at Mina where he met me. Abdur'rahman said (to Omar): "O Commander of The Believers! It is the season of Hajj on which comes the scum of the people (besides the good). So I recommend that you should wait till you go back to Medina, for it is the place of Emigration and Sunna (The Prophet's tradition). There you will be able to explain the matter to the religious scholars, the nobles, and the people of wise opinions." Omar said: "I will speak of it in Medina on my very first sermon I will deliver there."

(The tradition in this way is too brief to be understood by the ordinary people. However, Ibn Abbas "Allah be pleased with both" narrated: While I was in the home of Abdur'rahman Ibn Awf at Mina, and he was with Omar Ibn Al'khattab during the last Hajj led by Omar, he (Abdur'rahman) returned home and said to me: "What do you say of a man, who came to The Commander of The Believers and said: "If Omar died, I would give the pledge of allegiance to so-and-so; for, by Allah, Abu'bakr's (being given) pledge of allegiance was suddenly made; and then it was fulfilled and came into force." On that, Omar got angry and said: "Tonight, I would get up amongst people to warn them (in a sermon) of those who want to force them to do what they might dislike." I (Abdur'rahman) said: "O Commander of The Believers! Do not do that, for always the scum and the lowest of people (along with the good) are gathered in the season (of Hajj).")

3929- Ommul'ala, An Ansari woman who gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" narrated that the Ansar drew lots concerning the dwelling of the Emigrants. Othman Ibn Maz'oon was doomed to dwell with them (Ommul'ala's family). Othman fell ill and I nursed him till he died; and we shrouded him with his clothes. Then The Prophet "Allah's blessing and peace be upon him" came to us. I (addressing the dead) said: "O Abus'sa'ib! May Allah's Mercy be on you! I bear witness that Allah has honoured you." On that The Prophet "Allah's blessing and peace be upon him" said: "How do you know that Allah has

قالت عائشة: فجئتُ رسولَ الله ﷺ فأخبرتُه، فقال: «اللّهمّ حبّبْ إلينا المدينةَ كحُبّنا مكّةَ أو أشدّ، وصحّحْها، وبارك لنا في صاعها ومُدِّها، وانقُلْ حُمّاها فاجعلها بالجُحْفة».

[طرفه في: ١٨٨٩]

٣٩٢٧ ـ حدّثني عبدُ الله بنُ محمّدٍ: حدَّثنا هشامٌ: أخبرنا معمرٌ، عن الزهريّ: حدَّثني عُروةُ: أنّ عُبيدَ الله بنَ عديٍّ أخبرَه: دخلتُ على عُثمانَ. وقال بِشرُ بنُ شُعيبٍ: حدَّثني أبي، عن الزّهريّ: حدّثني عروةُ بنُ الزّبيرِ: أنّ عُبيدَ اللهِ بنَ عديِّ بنِ خِيارٍ أخبرَه قال: دخلتُ علَى عُثمانَ، فتشهَّدَ ثُمّ قال: أمّا بعدُ، فإنّ اللهَ بعثَ مُحمّداً ﷺ بالحقّ، وكُنتُ مِمّن استجابَ للهِ ولِرسولِه، وآمنَ بما بُعثَ به محمّدٌ ﷺ، ثُمّ هاجرتُ هِجرتَين، ونِلتُ صِهرَ رَسولِ اللهِ ﷺ، وبايعتُه، فواللهِ ما عصيتُه ولا غششتُه حتّى توفّاهُ اللهُ.

تابعَه إسحاقُ الكلبيُّ: حدّثني الزّهريُّ: مثلَه.

[طرفه في: ٣٦٩٦].

٣٩٢٨ ـ حدّثنا يَحيى بنُ سُليمانَ: حَدَّثني ابنُ وَهبٍ: حَدَّثنا مالِكٌ، وأَخبَرَني يونُسُ عن ابنِ شهابٍ قال: أخبرَني عُبيدُ اللهِ بنُ عبدِ اللهِ: أنّ ابنَ عبّاسٍ أخبرَهُ: أنّ عبدَ الرّحمٰنِ بنَ عَوفٍ رجعَ إلى أهلِه وهوَ بمِنًى، في آخِرِ حَجّةٍ حجَّها عُمَرُ، فوجدَني، فقالَ عبدُ الرّحمٰنِ: فقلتُ: يا أميرَ المؤمنينَ، إنّ الموسمَ يجمعُ رَعاعَ النّاسِ، وإنّي أرى أن تُمهِلَ حتّى تقدَمَ المدينةَ، فإنّها دارُ الهِجرةِ والسُّنّةِ، وتَخلُصَ لأهلِ الفِقهِ وأشرافِ النّاسِ وذَوي رأيِهِم. قالَ عُمَرُ: لأقومَنَّ في أوّلِ مَقامٍ أقومُهُ بالمَدينةِ.

[طرفه في: ٢٤٦٢]

٣٩٢٩ ـ حدّثنا موسى بنُ إسماعيلَ: حَدَّثَنا إبراهيمُ بنُ سعدٍ: أخبرَنا ابنُ شهابٍ، عَن خارجةَ بنِ زيدِ بنِ ثابتٍ: أنّ أمَّ العلاءِ، امرأةً مِن نِسائِهم بايعتِ النّبيَّ ﷺ، أخبرَتْهُ: أنّ عُثمانَ ابنَ مَظعونٍ طارَ لَهُم في السُّكنى، حينَ اقترعتِ الأنصارُ علَى سُكنَى المُهاجِرينَ، قالتْ أُمُّ العلاءِ: فاشتكى عُثمانُ عندَنا فمرّضتُهُ، حتّى تُوفِّي وجعلناهُ في أثوابِه، فدخلَ علينا النّبيُّ ﷺ، فقُلتُ: رحمةُ اللهِ عليكَ أبا السّائبِ، شَهادتي عليكَ لقدْ أكرمَكَ اللهُ، فقالَ النّبيُّ ﷺ:

٣٩٢٨ـ قوله: أنّ عبد الرحمٰن بن عوف الخ فيه من الإيجاز ما لا يتمكن ذو فهم من فهمه ويوضحه ما في حديث المحاربين عن ابن عباس: كنت أقرىء رجالاً من المهاجرين منهم عبد الرحمٰن بن عوف فبينما أنا في منزله بمنى وهو عند عمر بن الخطاب رضي الله عنه في آخر حجه حجها إذ رجع إليّ عبد الرحمٰن فقال: لو رأيت رجلاً أتى أمير المؤمنين اليوم فقال: يا أمير المؤمنين هل لك في فلان يقول: لو قد مات عمر لقد بايعت فلاناً فوالله ما كانت بيعة أبي بكر إلاّ فلتة فتمت فغضب عمر ثمّ قال: إني لقائم العشية في الناس فحذرهم هؤلاء الذين يريدون أن يغصبوهم أمورهم قال عبد الرحمٰن: فقلت: يا أمير المؤمنين لا تفعل فإن الموسم يجمع رعاع الناس أي أسقاطهم وسفلتهم الحديث حرزه مصححه.

٣٩٢٩ـ قوله: (طار لهم) أي وقع في سهمهم.

honoured him?" I replied: "I do not know. May my father and my mother be sacrificed for you, O Allah's Apostle! But who else is worthy of it (if not Othman)?" He said: "As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Messenger of Allah, yet I do not know what will be done to me (by Allah)." By Allah, I will never assert the piety of anyone after him. That made me sad. But when I slept I saw in a dream a flowing stream for Othman Ibn Maz'oon. I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him of it. He commented: "That represents his (good) deeds."

3930- Hesham narrated from his father that A'isha "Allah be pleased with her" reported: The day of Bu'ath (Day of fighting between the two tribes of the Ansar, the Aws and Khazraj) was brought about by Allah for the benefit of His Apostle "Allah's blessing and peace be upon him". When Allah's Apostle "Allah's blessing and peace be upon him" reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about all of that so as to facilitate their embracing Islam.

3931- A'isha "Allah be pleased with him" narrated that once Abu'bakr came to her on the day of Al'fitr or Al'ad'ha feast, while The Prophet "Allah's blessing and peace be upon him" was with her. There were two girls singing songs of the Ansar about the day of Bu'ath. Abu'bakr said twice: "Musical instrument of Satan!" But The Prophet "Allah's blessing and peace be upon him" said: "Let them Abu'bakr, for every nation has a festival; and this day is ours."

3932- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" arrived at Medina, he alighted at the upper part of Medina among the community of Banu'amr Ibn Awf with whom he stayed for fourteen nights. Then he sent for the chiefs of Banun'najjar, who came, carrying their swords. As if I am just now looking at The Messenger of Allah "Allah's blessing and peace be upon him" on his she-camel with Abu'bakr riding behind him and the chiefs of Banun'najjar around him till he dismounted in the courtyard of Abu'aiyub's home. The Prophet "Allah's blessing and peace be upon him" used to offer the prayer wherever the prayer was due; and he prayed even in sheepfolds. Then he ordered that the mosque should be built. He sent for the chiefs of Banun'najjar, and when they came, he said: "O Banun'najjar! Suggest to me the price of this garden of yours." They replied: "No! By Allah, we do not demand its price except from Allah." In that garden there were the (following) things that I will tell you: Graves of pagans, unlevelled land with holes and pits etc., and date-palm trees. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug up, the unlevelled land be levelled, and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qibla. The Stone pillars were built at the sides of its gate. The companions of

«وَما يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ»، قالَتْ: قُلتُ: لا أَدْرِي، بِأَبِي أَنْتَ وَأُمِّي يا رَسُولَ اللَّهِ، فَمَنْ؟ قالَ: «أَمَّا هُوَ فَقَدْ جاءَهُ وَاللَّهِ اليَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الخَيرَ، وَما أَدْرِي وَاللَّهِ وَأَنا رَسُولُ اللَّهِ ما يُفْعَلُ بِي»، قالَتْ: فَوَاللَّهِ لا أُزَكِّي أَحَداً بَعْدَهُ. قالَتْ: فَأَحْزَنَنِي ذلِكَ، فَنِمْتُ، فَرَأَيتُ لِعُثْمانَ بْنِ مَظْعُونٍ عَيناً تَجْرِي، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقالَ: «ذلِكِ عَمَلُهُ».

[طرفه في: ١٢٤٣].

٣٩٣٠ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ يَوْمُ بُعاثٍ يَوْماً قَدَّمَهُ اللَّهُ عَزَّ وجَلَ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، وَقَدِ افْتَرَقَ مَلَؤُهُمْ، وَقُتِلَتْ سَرَاتُهُمْ، في دُخُولِهِمْ في الإِسْلامِ.

[طرفه في: ٣٧٧٧].

٣٩٣١ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ أَبا بَكْرٍ دَخَلَ عَلَيها، وَالنَّبِيُّ ﷺ عِنْدَها، يَوْمَ فِطْرٍ أَوْ أَضْحىً، وَعِنْدَها قَينَتانِ بِما تَقاذَفَتِ الأَنْصارُ يَوْمَ بُعاثٍ، فَقالَ أَبُو بَكْرٍ: مِزْمارُ الشَّيطانِ؟ مَرَّتَينِ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُما يا أَبا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيداً، وَإِنَّ عِيدَنا هذا اليَوْمُ». [طرفه في: ٩٤٩].

٣٩٣٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَارِثِ. وَحَدَّثَنا إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنا أَبُو التَّيَّاحِ يَزِيدُ بْنُ حُمَيدٍ الضُّبَعِيُّ قالَ: حَدَّثَني أَنَسُ ابْنُ مالِكٍ رَضِيَ اللهُ عَنهُ قالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، نَزَلَ في عُلْوِ المَدِينَةِ، في حَيٍّ يُقالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، قالَ: فَأَقامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيلَةً، ثُمَّ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ، قالَ: فَجاؤُوا مُتَقَلِّدِي سُيُوفِهِمْ، قالَ: وَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِدْفَهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقى بِفِناءِ أَبِي أَيُّوبَ، قالَ: فَكانَ يُصَلِّي حَيثُ أَدْرَكَتْهُ الصَّلاةُ، وَيُصَلِّي في مَرَابِضِ الغَنَمِ، قالَ: ثُمَّ إِنَّهُ أَمَرَ بِبِناءِ المَسْجِدِ، فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ فَجاؤُوا فَقالَ: «يا بَنِي النَّجَّارِ، ثامِنُونِي حائِطَكُمْ هذا». فَقالُوا: لا وَاللَّهِ، لا نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ، قالَ: فَكانَ فِيهِ ما أَقُولُ لَكُمْ، كانَتْ فِيهِ قُبُورُ المُشْرِكِينَ، وَكانَتْ فِيهِ خِرَبٌ، وَكانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ المُشْرِكِينَ فَنُبِشَتْ، وَبِالخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، قالَ: فَصَفُّوا النَّخْلَ قِبْلَةَ المَسْجِدِ، قالَ: وَجَعَلُوا عِضادَتَيهِ حِجارَةً، قالَ:

٣٩٣١ـ قوله: بما تقاذفت أي بما ترامت به ولأبي ذرّ تعازفت كما في الشارح يقال: ألهتهم ضروب المعازف عن ضروب المعارف.

٣٩٣٢ـ قوله: (ألقى) نزل.

ـ قوله: ثامنوني أي ساوموني بثمنه وعينوه لي والحائط البستان ويجمع على حوائط.

ـ قوله: (خرب) ويروى: خرب ككلم وهي الخروق المستديرة في الأرض ا هـ.

ـ قوله: (عضادتيه): عضادتا الباب خشبتاه من جانبيه.

The Prophet "Allah's blessing and peace be upon him" were carrying the stones and reciting some poetic verses. The Messenger of Allah "Allah's blessing and peace be upon him" was with them and they were saying: "O Allah! There is no good but the good of the Hereafter, so bestow victory on the Ansar and the Emigrants. "

[47] The Immigrant's stay in Mecca following the pilgrimage's rituals

3933- Abdur'rahman Ibn Humaid Az'zuhri narrated: I heard Omar Ibn Abdul'aziz asking As'sa'ib, the nephew of An'namir: "What did you hear about residing in Mecca?" The other said: "I heard Al'ala Ibn Al'hadrami "Allah be pleased with him" saying: Allah's Apostle "Allah's blessing and peace be upon him" said: "An Emigrant is allowed to stay in Mecca for three days after departing from Mina" (as he was supposed to have performed all the ceremonies of Hajj).

[48]

3934- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet's companions did not take as a starting date for the Muslim calendar the day on which The Prophet "Allah's blessing and peace be upon him" had been sent as Messenger or the day of his death, but the day of his arrival in Medina.

3935- Urwa narrated from A'isha "Allah be pleased with her": When the prayer was enjoined it was of two Rak'as only (in every prayer whether in residence or on journey). After The Prophet "Allah's blessing and peace be upon him" had emigrated to Medina, it was increased up to four. But the prayers offered on journey remained the same (as two Rak'as).

[49] The Prophet's saying: "O Allah! Please fulfil the migration of my companions and do not make them turn back on their heels"

3936- Sa'd Ibn Malik narrated: In the year of The Last Hajj (of The Prophet) The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "O Sa'd! Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend with the intention of getting Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I be left behind (in Mecca) after my companions go?" He said: "If you are left behind, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfil the

قَالَ جعلوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، يَقُولُونَ: «اللَّهُمَّ إِنَّهُ لاَ خَيرَ إِلاَّ خَيرُ الآخِرَه، فَانْصُرِ الأنصَارَ وَالمُهَاجِرَهْ».

[طرفه في: ٢٣٤].

٤٧ ـ بابُ إقامَةِ المُهَاجِرِ بمكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ

٣٩٣٣ ـ حدثني إبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيدٍ الزُهْرِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ العَزِيزِ يَسْأَلُ السَّائِبَ ابْنَ أُخْتِ النَّمِرِ: ما سَمِعْتَ في سُكْنَى مَكَّةَ؟ قَالَ: سَمِعْتُ العَلاَءَ بْنَ الحَضْرَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ».

٤٨ ـ باب

٣٩٣٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ما عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ ﷺ، وَلاَ مِنْ وَفَاتِهِ، ما عَدُّوا إِلاَّ مِنْ مَقْدَمِهِ المَدِينَةَ.

٣٩٣٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فُرِضَتِ الصَّلاَةُ رَكْعَتَينِ، ثُمَّ هاجَرَ النَّبِيُّ ﷺ فَفُرِضَتْ أَرْبَعاً، وَتُرِكَتْ صَلاَةُ السَّفَرِ عَلَى الأُولَى.

تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ.

[طرفه في: ٣٥٠].

٤٩ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ»

وَمَرْثِيَتِهِ لِمَنْ ماتَ بِمَكَّةَ.

٣٩٣٦ ـ حدثنا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الزُهْرِيِّ، عَنْ عامِرِ بْنِ سَعْدِ بْنِ مالِكٍ، عَنْ أَبِيهِ، قَالَ: عادَنِي النَّبِيُّ ﷺ عامَ حَجَّةِ الوَدَاعِ مِنْ مَرَضٍ أَشْفَيتُ مِنْهُ عَلَى المَوْتِ، فَقُلْتُ: يا رَسُولَ اللَّهِ، بَلَغَ بِي مِنَ الوَجَعِ ما تَرَى، وَأَنَا ذُو مالٍ، وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي واحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَي مالِي؟ قالَ: «لاَ». قَالَ: فَأَتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «الثُّلُثُ يا سَعْدُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ ذُرِّيَّتَكَ أَغْنِيَاءَ، خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ».

قالَ أَحْمَدُ بْنُ يُونُسَ، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ ذُرِّيَّتَكَ، وَلَسْتَ بِنَافِقٍ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ آجَرَكَ اللَّهُ بِهَا، حَتَّى اللُّقْمَةَ تَجْعَلُهَا في في امْرَأَتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ، فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي

٣٩٣٣ـ قوله: ثلاث الخ أي ثلاث ليال بعد طواف الصدر.

٣٩٣٥ـ قوله: على الأولى أي على الفريضة الأولى وفي نسخة العيني على الأوّل أي من عدم وجوب الزائد.

٣٩٣٦ـ قوله: (أشفيت) أشرفت.

migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca.

[50] How did The Messenger of Allah "Allah's blessing and peace be upon him" establish the bond of brotherhood among his companions?

in this issue, it is worthy mentioning that Abdur'rahman Ibn Awf said: "When we reached Medina, The Messenger of Allah "Allah's blessing and peace be upon him" established a bond of brotherhood between me and Sa'd Ibn Ar'rabie." On the other hand, Abu'juhaifa said: "The Messenger of Allah "Allah's blessing and peace be upon him" established a bond of brotherhood between Salman (Al'farisi) and Abud'darda."

3937- Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf "Allah be pleased with him" came to Medina, the Prophet "Allah's blessing and peace be upon him" held a bond of brotherhood between him and Sa'd Ibn Ar'rabie Al'ansari. Sa'd was a rich man, so he wanted to give Abdur'rahman half of his property and get him marry one of his (Sa'd's) wives (after divorcing her). But Abdur'rahman said: "May Allah bless you in your family and property. Show me the market." So Abdur'rahman gained some yogurt and butter (through trading). Some days later, The Prophet "Allah's blessing and peace be upon him" saw him, scented with yellowish perfume. The Prophet "Allah's blessing and peace be upon him" said (to him): "What is the matter with you O Abdur'rahman?" He replied: "I got married to an Ansari woman." The Prophet "Allah's blessing and peace be upon him" asked: "What did you pay her?" He replied: "A (piece of) gold equal to the weight of a date stone." The Prophet "Allah's blessing and peace be upon him" said (to him): "Make a wedding banquet even with one sheep."

[51]

3938- Anas "Allah be pleased with him" narrated: When Abdullah Ibn Salam heard of the arrival of The Prophet "Allah's blessing and peace be upon him" in Medina, he came to him and said: "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Gabriel has just now told me of their answers." Abdullah said: "He (Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle "Allah's blessing and peace be upon him" said: "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that Abdullah Ibn Salam said: "I testify that there is no God but Allah and that you are the Apostle of Allah." Abdullah Ibn Salam further said: "O Allah's Apostle! The Jews are liars, and if they learn about my conversion to Islam before you ask them (about me), they will tell a lie about me." The Jews came to Allah's Apostle "Allah's blessing and peace be upon him" (and Abdullah went inside the house). Allah's Apostle "Allah's blessing and peace be upon him" asked (the Jews): "What kind of man is Abdullah Ibn Salam amongst you?" They replied: "He is the best amongst us, and the son of the best amongst us."

هِجْرَتَهُمْ، وَلا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرْثِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُوفِّيَ بِمَكَّةَ.

وَقالَ أَحْمَدُ بْنُ يُونُسَ وَمُوسى، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ وَرَثَتَكَ». [طرفه في: ٥٦].

٥٠ ـ بابٌ كَيفَ آخى النَّبيُّ ﷺ بَينَ أَصْحابِه

وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: آخى النَّبيُّ ﷺ بَيني وَبَينَ سَعْدِ بْنِ الرَّبِيعِ لَمَّا قَدِمْنَا المَدِينَةَ.

وَقالَ أَبُو جُحَيفَةَ: آخى النَّبيُّ ﷺ بَينَ سَلمانَ وَأَبي الدَّرْدَاءِ.

٣٩٣٧ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، فَآخَى النَّبيُّ ﷺ بَينَهُ وَبَينَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، فَعَرَضَ عَلَيهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمالَهُ، فَقالَ عَبْدُ الرَّحْمٰنِ: بارَكَ اللَّهُ لَكَ في أَهْلِكَ وَمالِكَ، دُلَّنِي عَلى السُّوقِ، فَرَبِحَ شَيئاً مِنْ أَقِطٍ وَسَمْنٍ، فَرَآهُ النَّبيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقالَ النَّبيُّ ﷺ: «مَهْيَمْ يَا عَبْدَ الرَّحْمٰنِ». قالَ: يَا رَسُولَ اللَّهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ، قالَ: «فَما سُقْتَ فِيهَا»؟ فَقالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، فَقالَ النَّبيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ». [طرفه في: ٢٠٤٩].

٥١ ـ بابٌ

٣٩٣٨ ـ حدثني حامِدُ بْنُ عُمَرَ، عَنْ بِشْرِ بْنِ المُفَضَّلِ: حَدَّثَنَا حُمَيدٌ: حَدَّثَنَا أَنَسٌ: أَنَّ عَبْدَ اللَّهِ بْنَ سَلامٍ بَلَغَهُ مَقْدَمُ النَّبيِّ ﷺ المَدِينَةَ، فَأَتَاهُ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَقالَ: إِنِّي سائِلُكَ عَنْ ثَلاثٍ لا يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ، ما أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَما أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ؟ وما بَالُ الوَلَدِ: يَنْزِعُ إِلى أَبِيهِ أَوْ إِلى أُمِّهِ؟ قالَ: «أَخْبَرَنِي بِهِ جِبْرِيلُ آنِفاً». قالَ ابْنُ سَلامٍ: ذَاكَ عَدُوُّ اليَهُودِ مِنَ المَلائِكَةِ، قالَ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُهُمْ مِنَ المَشْرِقِ إِلَى المَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ، فَزِيَادَةُ كَبِدِ الحُوتِ، وَأَمَّا الوَلَدُ: فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ المَرْأَةِ نَزَعَ الوَلَدَ، وَإِذَا سَبَقَ مَاءُ المَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتِ الوَلَدَ». قالَ: أَشْهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، قالَ: يَا رَسُولَ اللَّهِ، إِنَّ اليَهُودَ قَوْمٌ بُهُتٌ، فَاسْأَلْهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا بِإِسْلامِي، فَجَاءَتِ اليَهُودُ، فَقالَ النَّبيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللَّهِ بْنُ سَلامٍ فِيكُمْ»؟ قالُوا: خَيرُنَا

ـ (عالة): فقراء.

ـ قوله: (بنافق) القياس بمنفق والرواية الصحيحة تنفق.

٣٩٣٧ـ قوله: (وضر) لطخ (من صفرة) من طيب اهـ من الشارح.

ـ (مهيم) أي ما شأنك وما الخبر.

٣٩٣٨ـ قوله: (بهت) جمع بهيت كقضيب وقضب الذي يبهت الإنسان فيما يفتريه عليه ويختلقه كما في الشارح ومن قال: جمع بهوت قال: كثير البهتان.

Allah's Apostle "Allah's blessing and peace be upon him" said: "What do you think if he embraces Islam?" The Jews said: "May Allah save him from it." The Messenger of Allah “Allah’s blessing and peace be upon him” repeated the same question; and they replied the same. Then Abdullah Ibn Salam came out in front of them saying: "I testify that there is no God but Allah and that Mohammad is the Apostle of Allah." Thereupon they said: "He is the evilest amongst us, and the son of the evilest amongst us." They talked badly of him. Abdullah Ibn Salam commented: “This is what I was afraid of, O Messenger of Allah.”

3939- Abul’minhal Abdur’rahman Ibn Mut’im narrated: A partner of mine sold some Dirhams on credit in the market. I said: "Glorified be Allah! Is this lawful?" He replied: "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al’bara Ibn Azib who said: "We used to make such a transaction when The Prophet “Allah’s blessing and peace be upon him” came to Medina. So he said: “There will be no harm in it if it is done from hand to hand; but it is impermissible to be done on credit.” Go to Zaid Ibn Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid Ibn Arqam who said the same.

3940- The same as above.

[52] The Jews coming to The Prophet after his arrival in Medina

3941- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me."

3942- Abu’moosa “Allah be pleased with him” narrated: When The Prophet “Allah’s blessing and peace be upon him” reached Medina, he found that many Jews used to respect, and fast on the tenth day of Muharram. The Prophet “Allah’s blessing and peace be upon him” said: "We are more entitled to observe fast on this day." He ordered that fasting should be observed on it.

3943- Sa’eed Ibn Jubair narrated from Ibn Abbas “Allah be pleased with both”: When The Prophet “Allah’s blessing and peace be upon him” reached Medina he noticed that the Jews used to fast on the tenth day of Muharram (Ashura). Being asked about the reason for this, they replied: "This is the day on which Allah gave Moses and the children of Israel victory over Pharaoh, so we fast on this day so as to glorify it." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

وابنُ خَيرِنا، وأَفضلُنا وابنُ أفضلِنا، فقالَ النَّبيُّ ﷺ: «أرأيتُم إنْ أَسلَمَ عَبدُ اللَّهِ بنُ سَلامٍ»؟ قالُوا: أعاذَهُ اللَّهُ مِن ذلِك، فأعادَ عليهم فقالوا مِثلَ ذلِك، فخرَجَ إِلَيهِمْ عبدُ اللَّهِ فقالَ: أشهدُ أنْ لا إلهَ إلا اللَّهُ وأنَّ محمَّداً رسولُ اللَّهِ، قالوا: شرُّنا وابنُ شرِّنا، وتنقَّصوهُ، قال: هذا كُنتُ أخافُ يا رسولَ اللَّهِ. [طرفه في: ٣٣٢٩].

٣٩٣٩، ٣٩٤٠ ـ حدّثنا عليُّ بنُ عبدِ اللَّهِ: حَدَّثنا سُفيانُ، عن عَمرٍو: سمِعَ أبا المِنهالِ عبدَ الرَّحمٰنِ بنَ مُطعِمٍ قال: باعَ شريكٌ لي دراهِمَ في السُّوقِ نَسيئةً، فقُلتُ: سُبحانَ اللَّهِ، أيَصلُحُ هذا؟ فقالَ: سُبحانَ اللَّهِ، واللَّهِ لقدْ بِعتُها في السُّوقِ، فما عابَهُ أحدٌ، فسألتُ البراءَ بنَ عازبٍ فقال: قدِمَ النَّبيُّ ﷺ ونحنُ نتبايَعُ هذا البيعَ، فقال: «ما كانَ يداً بِيَدٍ فليسَ بهِ بأسٌ، وما كانَ نسيئةً فلا يَصلُحُ». والقَ زيدَ بنَ أرقمَ فاسألْهُ، فإنَّهُ كانَ أعظمَنا تِجارةً، فسألتُ زيدَ بنَ أرقَمَ فقالَ مِثلَهُ.

وقالَ سُفيانُ مرَّةً: فقالَ: قدِمَ علينا النَّبيُّ ﷺ المدينةَ ونحنُ نتبايَعُ، وقالَ: نَسيئةً إلى المَوسِمِ، أوِ الحجِّ.

٥٢ ـ بابُ إتيانِ اليهُودِ النَّبيَّ ﷺ حينَ قدِمَ المَدينةَ

﴿هَادُوا﴾ [البقرة: ٦٢] صارُوا يَهودَ، وأمَّا قولُهُ: ﴿هُدْنَا﴾ [الأعراف: ١٥٦]. تُبْنا، هائدٌ تائبٌ.

٣٩٤١ ـ حدّثنا مُسلِمُ بنُ إبراهيمَ: حَدَّثنا قُرَّة، عن مُحمَّدٍ، عن أبي هُريرَةَ، عنِ النَّبيِّ ﷺ قال: «لو آمَنَ بي عَشرةٌ مِنَ اليهودِ لآمَنَ بي اليهودُ».

٣٩٤٢ ـ حدّثني أحمدُ، أو محمَّدُ بنُ عُبيدِ اللَّهِ الغُدانيُّ: حَدَّثنا حَمَّادُ بنُ أُسامةَ: أخبرَنا أبو عُمَيسٍ، عن قَيسِ بنِ مُسلِمٍ، عن طارِقِ بنِ شِهابٍ، عن أبي مُوسى رضيَ اللَّهُ عنهُ قالَ: دخَلَ النَّبيُّ ﷺ المدينةَ، وإذا أُناسٌ مِنَ اليهودِ يُعظِّمونَ عاشوراءَ ويَصومونَهُ، فقالَ النَّبيُّ ﷺ: «نحنُ أحقُّ بصَوْمِهِ». فأمَرَ بصَوْمِهِ. [طرفه في: ٢٠٠٥].

٣٩٤٣ ـ حدّثنا زيادُ بنُ أيُّوبَ: حَدَّثنا هُشَيمٌ: حَدَّثنا أبو بِشرٍ، عن سَعيدِ بنِ جُبيرٍ، عنِ ابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما قالَ: لمَّا قدِمَ النَّبيُّ ﷺ المدينةَ، وجدَ اليهودَ يصومونَ عاشوراءَ، فسُئِلوا عن ذلِكَ، فقالوا: هذا اليومُ الذي أظفرَ اللَّهُ فيهِ موسى وبني إسرائيلَ على فِرعَونَ، ونحنُ نصومُهُ تعظيماً لهُ، فقالَ رسولُ اللَّهِ ﷺ: «نحنُ أولى بموسى منكُم». ثُمَّ أمرَ بصَوْمِهِ. [طرفه في: ٢٠٠٤].

٣٩٣٩، ٣٩٤٠ ـ قوله: نسيئة: يعني من غير تقابض.

ـ **قوله**: (فقدم الخ) ففي هذه الرواية زيادة تعيين مدّة النسيئة.

باب ٥٢ ـ قوله: يهود ولأبي ذرّ: يهوداً بالصرف (شارح).

3944- Abdullah Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to let his hair hang down while the infidels used to part their hair. Indeed, people of the Scriptures were used to let their hair hang down and Allah's Apostle "Allah's blessing and peace be upon him" liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Apostle "Allah's blessing and peace be upon him" parted his hair.

3945- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": They, the people of the Scriptures, divided this Scripture into parts in some of which they believed; and they disbelieved the others.

[53] Salman Al'farisi's conversion to Islam

3946- Salman Al'farisi "Allah be pleased with him" narrated that he was sold (as a slave though he was a free person, fled away from his father in pursuit of the truth and true religion) by one master to another for more than ten times (between thirteen and nineteen).

3947- Abu'othman narrated that he had heard Salman Al'farisi saying: "I am from Ram Hurmuz (a Persian town)."

3948- Abu'othman narrated from Salman "Allah be pleased with him": The interval between Jesus and Mohammad was six hundred years.

٣٩٤٤ ـ حدّثنا عَبْدانُ : حَدَّثَنا عَبْدُ اللَّهِ عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ قالَ : أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ كانَ يَسْدِلُ شَعْرَهُ ، وكانَ المُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ ، وَكانَ أَهْلُ الكِتَابِ يَسْدِلُونَ رُؤُسَهُمْ ، وَكانَ النَّبِيُّ ﷺ يُحِبُّ مُوافَقَةَ أَهْلِ الكِتَابِ ، فِيما لَمْ يُؤْمَرْ فِيهِ بِشَيءٍ ، ثُمَّ فَرَقَ النَّبِيُّ ﷺ رَأْسَهُ .

[طرفه في : ٣٥٥٨] .

٣٩٤٥ ـ حدّثني زِيادُ بْنُ أَيُّوبَ : حَدَّثَنا هُشَيمٌ : أَخْبَرَنا أَبُو بِشْرٍ ، عَنْ سَعِيدِ بْنِ جُبَيرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ : هُمْ أَهْلُ الكِتَابِ ، جَزَّؤُهُ أَجْزَاءً ، فَآمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ .

[الحديث ٣٩٤٥ ـ طرافه في : ٤٧٠٥ ، ٤٧٠٦] .

٥٣ ـ بابٌ إِسْلامُ سَلْمانَ الفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ

٣٩٤٦ ـ حدّثني الحَسَنُ بْنُ عُمَرَ بْنِ شَقِيقٍ : حَدَّثَنا مُعْتَمِرٌ : قالَ أَبِي . وَحَدَّثَنا أَبُو عُثْمانَ ، عَنْ سَلْمانَ الفَارِسِيِّ : أَنَّهُ تَداوَلَهُ بِضْعَةَ عَشَرَ ، مِنْ رَبٍّ إِلَى رَبٍّ .

٣٩٤٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنا سُفْيانُ ، عَنْ عَوْفٍ ، عَنْ أَبِي عُثْمانَ قالَ : سَمِعْتُ سَلْمانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : أَنَا مِنْ رَامَ هُرْمُزَ .

٣٩٤٨ ـ حدّثني الحَسَنُ بْنُ مُدْرِكٍ : حَدَّثَنا يَحيى بْنُ حَمَّادٍ : أَخْبَرَنا أَبُو عَوانَةَ ، عَنْ عاصِمٍ الأَحْوَلِ ، عَنْ أَبِي عُثْمانَ ، عَنْ سَلْمانَ قالَ : فَتْرَةٌ بَينَ عِيسى وَمُحَمَّدٍ صَلى اللَّهُ عَلَيهِما وَسَلَّمَ سِتُّ مِئَةِ سَنَةٍ .

٣٩٤٤ـ قوله : (كان يسدل شعره) أي يترك شعر ناصيته على جبينه الشريف ﷺ (وكان المشركون يفرقون رؤوسهم) أي يلقون شعر رأسهم إلى جانبيه ولا يتركون منه شيئاً على جبهتهم (ثم فرق النبيّ ﷺ رأسه) أي ألقى شعره إلى جانبي رأسه ولم يترك منه شيئاً على جبهته ا هـ شارح .

٣٩٤٥ـ قوله : وزاد في رواية بعد قوله : وكفروا ببعضه يعني قول الله تعالى الذين جعلوا القرآن عضين .

٣٩٤٦ـ قوله : بضعة عشر فاعل تداوله إلا أن البضعة تبنى مع العشرة كما تبنى سائر الآحاد وقوله : من رب أي تداولته الأيدي من مالك إلى مالك وكان حرّاً فظلموه وباعوه وذلك لما هرب من أبيه لطلب الحق والقصة معروفة ا هـ . مصححه محمد ذهني .

٣٩٤٧ـ قوله : (رام هرمز) بلدة بخوزستان .

٣٩٤٨ـ قوله : (فترةٌ بين) وروي بإضافة فترة إلى البين .

In The Name of ALLAH,
The Most Gracious, The Most Merciful

(64) The Book of The holy battles

[1] The holy battle of Al'ushaira or Al'usaira

In this context, Ibn Is'haq reported that the first holy battle undertaken by The Messenger of Allah "Allah's blessing and peace be upon him" was Al'abwa, followed by Buwat and then Al'ushaira.

3949- Abu'is'haq reported: I was beside Zaid Ibn Arqam "Allah be pleased with him" when he was asked: "How many holy battles did The Prophet "Allah's blessing and peace be upon him" undertake?" he answered: "Twenty-nine." He was asked: "How many holy battles in which you participated with him?" he replied: "Seventeen." He was asked: "Which of them was the first?" he said: "The holy battle of Al'ushaira (Or Al'usaira)."

[2] The Messenger of Allah's mentioning (some pagans of) those killed in The Holly Battle of Badr

3950- Amr Ibn Maimun narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Sa'd Ibn Mu'adh was a friend of Omaiyya Ibn Khalaf. Whenever Omaiyya passed by Medina he used to stay at Sa'd's house. Whenever Sa'd passed by Mecca, he used to stay in Omaiyya's home. After The Messenger of Allah "Allah's blessing and peace be upon him" had come to Medina, Sa'd went to Mecca with the intention of performing Umra. Sa'd stayed at Omaiyya's home in Mecca. He said to Omaiyya: "Might you look for a time when people are at their homes, so that I could go and circumambulate Ka'ba!" So, Omaiyya accompanied Sa'd at midday. While Sa'd was going round Ka'ba, Abu'jahl came and met them asking: "O Abu'safwan! Who is this with you?" He replied: "Sa'd." Abu'jahl said: "Are you circumambulating Ka'ba safely although you have given refuge to those of the newly invented religion (meaning Mohammad and his companions), and pretended that you would help and support them? By Allah! Had you not been with Abu'safwan,

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٦٤ - كِتابُ المَغازي

١ - بابُ غزوةِ العُشَيرة، أو العُسَيرة

قال ابنُ إسحاق: أوّلُ ما غزا النبيُّ ﷺ الأبواء، ثُمَّ بُواط، ثُمَّ العُشَيرة.

٣٩٤٩ - حدّثني عبدُ الله بنُ محمّد حدَّثنا وهبٌ حدَّثنا شعبةُ، عن أبي إسحاق: كنتُ إلى جنبِ زيد بن أرقم، فقيل له: كم غزا النبيُّ ﷺ من غزوة؟ قال: تسعَ عشرة، قيل: كم غزوتَ أنتَ معه؟ قال: سبعَ عشرة، قلتُ: فأيُّهم كانت أوّل؟ قال: العُسَيرةُ أو العُشَيرُ، فذكرتُ لقَتادةَ، فقال: العُشَيرُ.

[الحديث ٣٩٤٩ـ طرفاه في: ٤٤٠٤، ٤٤٧١].

٢ - بابُ ذِكْرُ النَّبيِّ ﷺ مَنْ يُقْتَلُ بِبَدْرٍ

٣٩٥٠ - حدّثني أحمدُ بنُ عُثمان: حدَّثنا شريحُ بنُ مسلمة: حدَّثنا إبراهيم بنُ يوسف، عن أبيه، عن أبي إسحاق قال: حدَّثني عمرُو بنُ ميمون أنّه سمِعَ عبدَ اللهِ بنَ مسعودٍ رضيَ اللهُ عنهُ: حدّث عن سعد بن مُعاذ أنّه قال: كانَ صديقاً لأميَّةَ بنِ خلفٍ، وكانَ أميَّةُ إذا مرَّ بالمدينة نزلَ على سعدٍ، وكانَ سعدٌ إذا مرَّ بمكّةَ نزلَ على أميّة، فلمّا قدمَ رسولُ الله ﷺ المدينة انطلق سعدٌ معتمراً، فنزلَ على أميّةَ بمكّةَ، فقالَ لأميّة: انظُرْ لي ساعةَ خلوةٍ لعلّي أن أطوفَ بالبيت، فخرجَ بهِ قريباً من نِصفِ النّهار، فلقيهما أبو جهلٍ فقال: يا أبا صفوانَ، مَنْ هذا معكَ؟ فقال: هذا سعدٌ، فقالَ لهُ أبو جهلٍ: ألا أراكَ تطوفُ بمكّةَ آمِناً وقد أويتُمُ الصُّباةَ، وزعمتُم أنّكم تنصُرونَهم

باب ١ ـ قوله: (العشيرة أو العسيرة) أفاد المجد أنّ فيه لغتين أشهرهما الاعجام وذكره بإضافة ذو إليه فقال: وذو العشيرة موضع بناحية ينبع غزوتها معروفة بعدما قال في ع س ر وغزوة ذي العسيرة بالسين أعرف ا هـ. وأما التذكير والتأنيث أعني حذف الهاء من الآخر وإثباتها فيه فذكرهما ابن الأثير بقول غزوة العشيرة ويقال: العشير وذات العشيرة والعشير وهو موضع من بطن ينبع.

ـ (الأبواء) الخ روي بالرفع أيضاً.

باب ٢ ـ قوله: قتل ببدر نخ.

٣٩٥٠ ـ قوله: (الصباة) كأنه جمع الصابي غير مهموز كقاض وقضاة كما في تاج العروس وأصله الهمز يقال: صبأ كمنع اذا خرج من دين إلى دين وكانت العرب تسمي المسلمين الصبأة لخروجهم من دين قريش إلى الإسلام، مصحح.

You would not have returned to your family safely!" Sa'd said shouting: "By Allah, if you prevent me from this (circumambulating Ka'ba), I will prevent you from passing through Medina (with your trade), which is much harder for you." Omaiyya said to Sa'd: "Don't shout and raise your voice before Abul'hakam, the chief of the valley (of Mecca)." Sa'd became furious and said (to Omaiyya): "Be away from me O Omaiyya! By Allah, I heard The Messenger of Allah "Allah's blessing and peace be upon him" asserting that they (Muslims) would kill you." Omaiyya asked: "(did he say that they would kill me) in Mecca?" Sa'd replied: "I do not know." Omaiyya got so much frightened for that. He went to his wife and said to her: "O Ommu'safwan! Do you know what Sa'd has said to me?" She said: "What has he said?" He said: "He claims that he has heard Mohammad telling them (Muslims) that they will kill me. When I asked him whether this will happen in Mecca, he answered: I do not know." Omaiyya said: "By Allah! I will never get out of Mecca!" when the time of The Holy Battle of Badr came, Abu'jahl (father of ignorance) called people to come out for fighting (with Muslims) saying: "Save your caravan!" but Omaiyya disliked to go. Abu'jahl said to him: "You are from the nobles of the valley of Mecca, and when people see you staying behind, they will remain behind." He kept on talking to him until the latter was persuaded. Then he said: "Since you could manage to persuade me, I would buy the best mount in Mecca to ride. Then he said to his wife: "O Ommu'safwan! Prepare my needs for the journey." His wife said to him: "Don't you remember what your brother from Yathrib told you?" he replied: "No! But I would not accompany them for more than a short distance." Thus, he went with them. Whenever he encamped at a certain place, he used to tie his camel. He kept on doing so until he was killed by (virtue of) Allah Almighty (at the hands of Muslims) on (the day of) Badr.

[3] The story of The Holy Battle of Badr

And Allah's saying: "Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus may ye show your gratitude. Remember thou saidst to the faithful: is it not enough for you that Allah should help you with three thousand angels (specially) sent down? Yea, if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught. Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah, the exalted, the wise: That he might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose." (Al Imran 123:127)

On the other hand, Wahshi said: "Hamza (Ibn Abdul'muttalib "Allah be pleased with him") killed Tu'aima Ibn Adi Ibn Al'khiyar on the day of (The Holy Battle of) Badr."

Allah Almighty said: " Behold Allah promised you one of the two (enemy) parties, that is should be yours: ye wished that the one unarmed should be yours, but Allah willed to justify the truth according to his words, and to cut off the roots of the Unbelievers." (The Spoils of War "Al'anfal" 7)

3951- Abdullah Ibn Ka'b Ibn Malik narrated that Ka'b Ibn Malik "Allah be pleased with him" had told: I never remained behind (and did not take part with) The Messenger of Allah "Allah's blessing and peace be upon him" in any holy battle he undertook except in this of Tabuk. Though I did not take part in the holy battle of Badr, no one, who did not take part in it, was blamed, for The Messenger of Allah "Allah's blessing and peace be upon him" had gone out to meet the caravans of Quraish, but Allah caused them (Muslims) to meet their enemy unexpectedly (though they had no intention to do so).

[4] Allah's saying: "Remember ye implored the assistance of Lord, and He answered you: I will assist you with a thousand of the angels, ranks on ranks.

وَتُعِينُونَهُمْ، أَمَا وَاللَّهِ لَوْلاَ أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِماً. فَقَالَ لَهُ سَعْدٌ، وَرَفَعَ صَوْتَهُ عَلَيْهِ: أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هذا لأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ، طَرِيقَكَ عَلَى المَدِينَةِ، فَقَالَ لَهُ أُمَيَّةُ: لاَ تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الحَكَمِ، سَيِّدِ أَهْلِ الوَادِي، فَقَالَ سَعْدٌ: دَعْنَا عَنْكَ يَا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُمْ قَاتِلُوكَ». قَالَ: بِمَكَّةَ؟ قَالَ: لاَ أَدْرِي، فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعاً شَدِيداً، فَلَمَّا رَجَعَ أُمَيَّةُ إِلَى أَهْلِهِ قَالَ: يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَي مَا قَالَ لِي سَعْدٌ؟ قَالَتْ: وَمَا قَالَ لَكَ؟ قَالَ: زَعَمَ أَنَّ مُحَمَّداً أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِيَّ، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قَالَ: لاَ أَدْرِي، فَقَالَ أُمَيَّةُ: وَاللَّهِ لاَ أَخْرُجُ مِنْ مَكَّةَ، فَلَمَّا كَانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ قَالَ: أَدْرِكُوا عِيرَكُمْ، فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ، وَأَنْتَ سَيِّدُ أَهْلِ الوَادِي، تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ: أَمَّا إِذْ غَلَبْتَنِي، فَوَاللَّهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ، ثُمَّ قَالَ أُمَيَّةُ: يَا أُمَّ صَفْوَانَ جَهِّزِينِي، فَقَالَتْ لَهُ: يَا أَبَا صَفْوَانَ، وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ اليَثْرِبِيُّ؟ قَالَ: لاَ، مَا أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلاَّ قَرِيباً، فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لاَ يَنْزِلُ مَنْزِلاً إِلاَّ عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ، حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ. [طرفه في: ٣٦٣٢].

٣ ـ بابُ قِصَّةِ غَزْوَةِ بَدْرٍ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ۞ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلاثَةِ آلافٍ مِنَ المَلائِكَةِ مُنْزَلِينَ ۞ بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هذا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلافٍ مِنَ المَلائِكَةِ مُسَوِّمِينَ ۞ وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ، وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللَّهِ العَزِيزِ الحَكِيمِ ۞ لِيَقْطَعَ طَرَفاً مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ﴾ [آل عمران: ١٢٣، ١٢٧].

وَقَالَ وَحْشِيٌّ: قَتَلَ حَمْزَةُ طُعَيْمَةَ بْنَ عَدِيِّ بْنِ الخِيَارِ يَوْمَ بَدْرٍ.

وَقَوْلُهُ تَعَالَى: ﴿وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ﴾ الآيَة [الأنفال: ٧].

٣٩٥١ ـ حدثني يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا إِلاَّ فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. [طرفه في: ٢٧٥٧].

٤ ـ بابُ قَوْلِ اللَّهِ تَعَالَى

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ المَلائِكَةِ مُرْدِفِينَ ۞ وَمَا جَعَلَهُ

باب ٤ ـ التلاوة إذ يغشيكم النعاس بالتشديد ونصب النعاس والضمير لله عز وجل أي يغطيكم.

Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is exalted in power, wise. Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith. Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them." This because they contended against Allah and His Messenger: if any contend against Allah and His Messenger, Allah is strict in punishment." (Spoils of War "Al'anfal" 9:13)

3952- Ibn Mas'ood "Allah be pleased with him" reported: I witnessed Al'miqdad Ibn Al'aswad in a scene, which would have been dearer to me than anything had I, been the hero of that scene. He (Al'miqdad) came to The Prophet "Allah's blessing and peace be upon him" while The Prophet was urging the Muslims to fight with the pagans. Al'miqdad said: "We will not say as the People of Moses said: "Go you and your Lord and fight you two." But we shall fight on your right and on your left and in front of you and behind you." I saw the face of The Prophet "Allah's blessing and peace be upon him" getting bright with happiness, for that saying pleased him.

3953- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" (while in a tent) on the day of the battle of Badr, said: "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped at all." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" went out, saying: "Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (The Moon "Al'qamar" 45:46)

[5]

3954- Abdullah Ibn Al'harith's freed slave reported that he had heard Abdullah Ibn Abbas "Allah be pleased with both" saying: "Not equal are those believers who sit (at their homes) and those who strive and fight in Allah's cause." (Women "An'nisa" 95) (He commented): "He meant those who did not take part and those who took part in The Holy Battle of Badr."

[6] The number of The Prophet's companions in The Battle of Badr

3955- Al'bara "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, Ibn Omar and I were considered to be too young (to take part in fighting).

3956- Al'bara "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, Ibn Omar and I were regarded as too young (to join Muslims in fighting). However, the number of the Emigrants (Muhajirs) on the day of (The Holy Battle of) Badr was over sixty; while The Ansar amounted at over than two hundred and forty persons.

اللَّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ، وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللَّهِ، إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ * إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ، وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ، وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ * إِذْ يُوحِي رَبُّكَ إِلَى الْمَلاَئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ * ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الأنفال: ٩، ١٣].

٣٩٥٢ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ مَشْهَداً، لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: لاَ نَقُولُ كمَا قَالَ قَوْمُ مُوسَى: اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلا، ولكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمالِكَ، وَبينَ يَدَيكَ وَخَلْفَكَ، فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسَرَّهُ. يَعْنِي: قَوْلَهُ. [الحديث ٣٩٥٢ ـ طرفه في: ٤٦٠٩].

٣٩٥٣ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «اللَّهُمَّ أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ». فَأَخَذَ أَبُو بَكرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ [القمر: ٤٥]. [طرفه في: ٢٩١٥].

٥ ـ بابٌ

٣٩٥٤ ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ: أَنَّهُ سَمِعَ مِقْسَماً، مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يَقُولُ: ﴿لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ [النساء: ٩٥] عَنْ بَدْرٍ، وَالْخَارِجُونَ إِلَى بَدْرٍ.

[الحديث ٣٩٥٤ ـ طرفه في: ٤٥٩٥].

٦ ـ بابُ عِدَّةِ أَصْحَابِ بَدْرٍ

٣٩٥٥ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قالَ: اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ.

[الحديث ٣٩٥٥ ـ طرفه في: ٣٩٥٦].

٣٩٥٦ ـ حدّثني مَحْمُودٌ: حَدَّثَنَا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قالَ: اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ يَوْمَ بَدْرٍ، وَكَانَ الْمُهَاجِرُونَ يَوْمَ بَدْرٍ نَيِّفاً عَلَى سِتِّينَ، وَالأَنْصَارُ نَيِّفاً وَأَرْبَعِينَ وَمَائَتَيْنِ.

[طرفه في: ٣٩٥٥].

٣٩٥٧ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ

٣٩٥٦ ـ قوله. (نيفاً على ستين) أي زائداً عليه.

3957- Al'bara "Allah be pleased with him" reported: "The companions of (The Prophet) Mohammad who took part in Badr, told me that their number was that of Saul's (Talut's) companions who crossed the river (of Jordan) with him. They were over three-hundred-and-ten men." Al'bara commented: "By Allah, none crossed the river with him but a believer."

3958- Al'bara "Allah be pleased with him" reported: We, the companions of (The Prophet) Mohammad "Allah's blessing and peace be upon him" who took part in Badr, were talking of the fact that the number of those of Badr was that of Saul's (Talut's) companions who crossed the river (of Jordan) with him. None crossed the river with him but a believer. They were over three-hundred-and-ten men.

3959- Al'bara "Allah be pleased with him" reported: We were talking of the fact that the number of those of Badr was over three-hundred-and-ten men. It was the same as that of Saul's (Talut's) companions who crossed the river (of Jordan) with him. None crossed the river with him but a believer.

[7] The Prophet's invoking evil against such pagans of Quraish as Shaiba, Utba, (sons of Rabie'a), Al'walid (Ibn Utba) and Abu'jahl (Amr) Ibn Hesham

3960- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" faced Ka'ba and invoked evil against Shaiba, Utba, (sons of Rabie'a), Al'walid (Ibn Utba) and Abu'jahl. By Allah, I saw all of them dead (on the day of (The Holy Battle of) Badr), putrefied by the sun as it was a very hot day.

[8] Killing Abu'jahl

3961- Qais narrated: When Abdullah (Ibn Mas'ood) "Allah be pleased with him" came to see Abu'jahl (according to The Messenger of Allah's request), he found him in his last breaths. (He asked him: "Are you Abu'jahl?) Abu'jahl said: "Is there a man more noble than the one (himself) whom you killed?"

اللَّهُ عَنهُ يَقولُ: حَدَّثَني أَصْحابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْراً: أَنَّهُم كانُوا عِدَّةَ أَصْحابِ طالُوت، الَّذِينَ جازُوا مَعهُ النَّهر، بِضعَةَ عشَرَ وَثَلاثَ مِئَةٍ. قالَ البَراءُ: لا وَاللَّهِ ما جاوَزَ مَعهُ النَّهرَ إلاَّ مُؤْمِنٌ.

[الحديث ٣٩٥٧ ـ طرفاه في: ٣٩٥٨، ٣٩٥٩].

٣٩٥٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنا إِسْرائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ قالَ: كُنَّا أَصْحابَ مُحَمَّدٍ ﷺ نَتَحَدَّثُ: أَنَّ عِدَّةَ أَصْحابِ بَدْرٍ عَلَى عِدَّةِ أَصْحابِ طالُوتَ، الَّذِينَ جاوَزُوا مَعَهُ النَّهَرَ، وَلَمْ يُجاوِزْ مَعَهُ إِلاَّ مُؤْمِنٌ، بِضْعَةَ عَشَرَ وَثَلاثَ مِئَةٍ.

[طرفه في: ٣٩٥٧].

٣٩٥٩ ـ حدثني عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنا يَحيى، عَنْ سُفيانَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ. [طرفه في: ٣٩٥٧]

وحدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخبرَنا سُفيانُ، عَنْ أَبي إِسْحاق، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نَتَحَدَّثُ: أَنَّ أَصْحابَ بَدْرٍ ثَلاثُ مِئَةٍ وَبِضعَةَ عشَرَ، بِعِدَّةِ أَصْحابِ طالُوت، الَّذِينَ جاوَزُوا مَعَهُ النَّهَرَ، وَما جاوَزَ مَعَهُ إِلاَّ مُؤْمِنٌ.

٧ ـ بابُ دُعاءُ النَّبِيِّ ﷺ عَلَى كُفَّارِ قُرَيشٍ:

شيبَةَ وَعُتْبَةَ وَالوَلِيدِ وَأَبِي جَهْلِ بْنِ هِشامٍ، وَهَلاكِهِمْ

٣٩٦٠ ـ حدثني عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ عَمْرِو بْنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: اسْتَقْبَلَ النَّبِيُّ ﷺ الكَعْبَةَ، فَدَعا عَلَى نَفَرٍ مِنْ قُرَيشٍ: عَلَى شَيبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَالوَلِيدِ بْنِ عُتْبَةَ، وَأَبِي جَهْلِ بْنِ هِشامٍ، فَأَشْهَدُ بِاللَّهِ، لَقَدْ رَأَيتُهُمْ صَرْعى، قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكانَ يَوْماً حارّاً.

[طرفه في: ٢٤٠].

٨ ـ بابُ قَتْلِ أَبِي جَهْلٍ

٣٩٦١ ـ حدثنا ابْنُ نُمَيرٍ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا إِسماعِيلُ: أَخبرَنا قَيسٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى أَبا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقالَ أَبُو جَهْلٍ: هَل أَعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ.

٣٩٥٨ ـ قوله: (بضعة عشر وثلثمائة) خبر ثانٍ لأنّ، والخبر الأوّل هو قوله: على عدة الخ وكلمة الاستعلاء هنا مؤداها التشبيه.

٣٩٦١ ـ قوله: (رمق) بقية روح.

ـ قوله: (هل أعمد) الخ قاله حين احتزّ رأسه ابن مسعود قائلاً له: قد أخزاك الله يا عدو الله فكأنه يقول له مجيباً: بم أخزاني فهل من رجل أعمد مني أي أشرف ومن معاني العمود السيد كما في القاموس وغيره ويؤيد هذا المعنى ما سيأتي وفي النهاية أعمد من رجل قتله قومه أي هل أعمد وهل أعجب من رجل قتله قومه يعني

3962- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu'jahl?" Ibn Mas'ood went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ood said: "Are you Abu'jahl?" And he took him by the beard. Abu'jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?"

3963- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu'jahl?" Ibn Mas'ood went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ood took him by the beard and said "Are you Abu'jahl?" Abu'jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?"

3964- Salih Ibn Ibrahim narrated from his father from his grandfather (Abdur'rahman) the tradition of the two sons of Afra (who killed Abu'jahl) on (The Holy Battle of) Badr.

3965- Ali Ibn Abu'talib "Allah be pleased with him" narrated: "I will be the first to kneel in front of The Most Gracious (Allah) on The Day of Judgement for judging my case." Qais Ibn Obad said: On him the following Qur'anic verse was revealed: "These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water." (The Pilgrimage "Al'hajj" 19) it is said that this was revealed concerning the first fighters who competed with each other on the day of Badr: Hamza, Ali, and Obaida (or Abu'obaida) Ibn Al'harith from the party of Muslims, against Shaiba Ibn Rabie'a, Al'walid Ibn Utba, and Utba Ibn Rabie'a from the party of the pagans.

٣٩٦٢ ـ حدّثنا أَحْمَدُ بْنُ يُونس: حَدَّثَنا زُهَيرٌ: حَدَّثَنا سُلَيمانُ التَّيمِيُّ: أَنَّ أَنساً حَدَّثَهُمْ قالَ: قالَ النَّبِيُّ ﷺ.

[الحديث ٣٩٦٢ ـ طرفاه في: ٣٩٦٣، ٤٠٢٠].

وحدّثني عَمْرُو بْنُ خالِد: حَدَّثَنا زُهَيرٌ، عَنْ سُليمانَ التَّيمِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ يَنظُرُ ما صَنَعَ أَبُو جَهْلٍ»، فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفراءَ حَتَّى بَرَدَ، قالَ: آأَنْتَ أَبُو جَهْلٍ؟ قالَ فَأَخَذَ بِلِحْيَتِهِ، قالَ: وَهَل فَوْقَ رَجلٍ قَتَلتُمُوهُ، أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟ قالَ أَحْمَدُ بْنُ يُونُسَ: أَنتَ أَبُو جَهْلٍ.

٣٩٦٣ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيمانَ التَّيمِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنظُرُ ما فَعَلَ أَبُو جَهْلٍ»، فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَده قَدْ ضَربَهُ ابْنا عفراءَ حتى بَرد، فأَخَذَ بِلِحْيَتِهِ فَقالَ: أَنْتَ، أَبا جَهْلٍ؟ قالَ: وَهَل فَوقَ رَجلٍ قَتَلَهُ قَوْمُهُ؟ أَوْ قالَ: قَتَلْتُمُوهُ.

حدّثني ابْنُ المُثَنَّى: أَخْبَرَنا مُعاذُ بْنُ مُعاذٍ: حَدَّثَنا سُلَيمانُ: أَخْبَرَنا أَنَسُ بْنُ مالِكٍ: نَحْوَهُ.

[طرفه في: ٣٩٦٢].

٣٩٦٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: كَتَبْتُ عَنْ يُوسُفَ بْنِ المَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: في بَدْرٍ ـ يَعْنِي ـ حَدِيثَ ابْنَيْ عَفْرَاءَ.

[طرفه في: ٣١٤١].

٣٩٦٥ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنا أَبُو مِجْلَزٍ، عَنْ قَيسِ بْنِ عُبادٍ، عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: أَنا أَوَّلُ مَنْ يَجْثُو بَينَ يَدَيِ الرَّحْمٰنِ لِلخُصُومَةِ يَوْمَ القِيامَةِ وَقالَ قَيسُ بْنُ عُبادٍ، وَفِيهِمْ أُنْزِلَتْ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ [الحج: ١٩]. قالَ: هُمُ الَّذِينَ تَبارَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ وَعَلِيٌّ وَعُبَيدَةُ، أَوْ أَبُو عُبَيدَةَ بْنُ الحارِثِ، وَشَيبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ وَالوَلِيدُ بْنُ عُتْبَةَ.

[الحديث ٣٩٦٥ ـ طرفاه في: ٣٩٦٧، ٤٧٤٤].

٣٩٦٦ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيانُ، عَنْ أَبِي هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيسِ بْنِ

= هل كان إلاّ هذا وأنّ هذا ليس بعار ومراده بذلك أن يهون على نفسه ما حلّ به من الهلاك ا هـ ملخصاً ومثله في اللسان فهذه الرواية غير رواية المؤلف إلاّ أن بعض الشارحين لم يميز ما بين الروايتين فجاء في التفسير بما عند ابن الأثير. ا هـ مصححه.

٣٩٦٢ ـ قوله: (برد) مات.

٣٩٦٣ ـ قوله: (أنت أبا جهل) على لغة من يثبت الألف.

٣٩٦٥ ـ قوله: (يجثو) يقعد على ركبتيه.

٣٩٦٦ ـ قوله: (علي وحمزه. . . . الخ) ثلاثتهم مؤمنون، وثلاثتهم كافرون.

3966- Abu'dharr "Allah be pleased with him" narrated: Allah's saying: "These two antagonists dispute with each other about their Lord..." was revealed concerning those six persons (who competed with each other on the day of Badr): Hamza, Ali, and Obaida Ibn Al'harith (from the Muslim party), against Shaiba, Utba (sons of Rabie'a), and Al'walid Ibn Utba (from the party of the pagans).

3967- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The following verse was revealed regarding us: "These two antagonists dispute with each other about their Lord..."

3968- Qais Ibn Obad narrated that he had heard Abu'dharr swearing that the previous verse had been revealed considering those six men above-mentioned.

3969- Qais reported that he had heard Abu'dharr "Allah be pleased with him" taking an oath that this verse: "These two antagonists dispute with each other about their Lord..." (Al'hajj 19) was revealed in relation to those (six men) who competed with each other on the day of Badr. They were: Hamza, Ali, and Obaida Ibn Al'harith (from the believers party), against Shaiba, Utba (sons of Rabie'a), and Al'walid Ibn Utba (from the unbelievers party).

3970- Abu'is'haq narrated that a man asked Al'bara, and I was listening: "Did Ali attend (The Holy Battle of) Badr?" he answered: "Yes; and he competed (with many unbelievers), and was clad in two armours (one over the other)."

3971- Abdur'rahman Ibn Awf "Allah be pleased with him" narrated: "I had a contract with Omaiyya Ibn Khalaf (that he would look after my relatives and property in Mecca, in return for my looking after his in Medina)." Abdur'rahman then mentioned the (event of) killing Omaiyya and his son on the day of Badr, when Bilal said: "Woe to me if Omaiyya is saved (from being killed)."

3972- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" recited The Sura of The Star "An'najm" and then prostrated himself, followed by all who were with him. But an old man took a handful of dust with which he touched his forehead saying: "This is sufficient for me." Later on, I saw him killed as an infidel.

عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: نَزَلَتْ: ﴿هذانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ [الحج: ١٩] فِي سِتَّةٍ مِنْ قُرَيْشٍ: عَلِيٍّ وَحَمْزَةَ وَعُبَيْدَةَ بْنِ الحَارِثِ، وَشَيْبَةَ بْنِ رَبِيعَةَ وَعُتْبَةَ بْنِ رَبِيعَةَ وَالوَلِيدِ بْنِ عُتْبَةَ.

[الحديث ٣٩٦٦ - أطرافه في: ٣٩٦٨، ٣٩٦٩، ٤٧٤٣].

٣٩٦٧ - حدثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافُ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ - كانَ يَنْزِلُ فِي بَنِي ضُبَيْعَةَ، وَهُوَ مَوْلَى لِبَنِي سَدُوسَ - حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قالَ: قالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: فِينَا نَزَلَتْ هذه الآيَةُ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾. [طرفه في: ٣٩٦٥].

٣٩٦٨ - حدثنا يَحْيَى بْنُ جَعْفَرٍ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللهُ عَنْهُ يُقْسِمُ. لَنَزَلَتْ هؤُلاءِ الآيَاتُ، فِي هؤُلاءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ، نَحْوَهُ.

[طرفه في: ٣٩٦٦].

٣٩٦٩ - حدثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسٍ قالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ قَسَماً: إِنَّ هذه الآيَةَ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ [الحج: ١٩]. نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ؛ حَمْزَةَ وَعَلِيٍّ وَعُبَيْدَةَ بْنِ الحَارِثِ، وَعُتْبَةَ وَشَيْبَةَ ابْنَيْ رَبِيعَةَ وَالوَلِيدِ بْنِ عُتْبَةَ.

[طرفه في: ٣٩٦٦].

٣٩٧٠ - حدثني أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: سَأَلَ رَجُلٌ البَرَاءَ - وَأَنَا أَسْمَعُ - قالَ: أَشَهِدَ عَلِيٌّ بَدْراً؟ قالَ: بَارَزَ وَظَاهَرَ.

٣٩٧١ - حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي يُوسُفُ بْنُ المَاجِشُونِ، عَنْ صَالِحِ ابْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمٰنِ قالَ: كَاتَبْتُ أُمَيَّةَ بْنَ خَلَفٍ، فَلَمَّا كانَ يَوْمَ بَدْرٍ، فَذَكَرَ قَتْلَهُ وَقَتْلَ ابْنِهِ، فَقَالَ بِلاَلٌ: لاَ نَجَوْتُ إِنْ نَجَا أُمَيَّةُ.

[طرفه في: ٢٣٠١].

٣٩٧٢ - حدثنا عَبْدَانُ بْنُ عُثْمَانَ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ ﴿وَالنَّجْمِ﴾ [النجم: ١]، فَسَجَدَ بِهَا، وَسَجَدَ مَنْ مَعَهُ، غَيْرَ أَنَّ شَيْخاً أَخَذَ كَفّاً مِنْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ، فَقَالَ: يَكْفِينِي هذا، قالَ

٣٩٧٤ - قوله (وبارز) عطف على مقدر كأنه قال: نعم شهده وبارز فيه و(ظاهر) أي لبس درعاً على درع أفاده

3973- Urwa Ibn Az'zubair narrated: Az'zubair had three scars caused by the sword, one of which was over his shoulder, in which I used to insert my fingers. He had two of those scars on the day of Badr and one on the day of Al'yarmuk. When Abdullah Ibn Az'zubair was killed, Abdul'malik Ibn Marwan said to me: "O Urwa, do you know the sword of Az'zubair?" I said: "Yes." He said: "What marks does it have?" I replied: "It has a dent in its sharp edge which it got on the day of Badr." Abdul'malik said: "You are true! (Then he mentioned half the poetic verse in which the poet praises a certain tribe whose members have no defect at all except that their swords) have dents because of clashing with the regiments of the enemies." Then Abdul'malik returned that sword to me (Urwa). (Hesham, Urwa's son said: "We estimated the price of the sword at three-thousand (Dinars) and after that it was taken by one of us (the inheritors). However, I wish I could have had it.")

3974- Hesham narrated from his father that Az'zubair's sword was decorated with silver. Hesham narrated that Urwa's sword was decorated with silver too.

3975- Urwa narrated: On the day of the battle of Al'yarmuk, the companions of The Prophet "Allah's blessing and peace be upon him" said to Az'zubair: "Will you attack the enemy vigorously so that we may attack them along with you?" Az'zubair replied: "If I attack them, you people would not support me." They said: "No, we will support you." So Az'zubair attacked them, pierced through their lines, and went beyond them and none of his companions was with him. Then he returned but the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) over his shoulder. In between these two scars, there was an old scar he had had on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play. Urwa added: Az'zubair had with him, in this battle, his son Abdullah, who was (no more than) ten years old, whom he made ride a horse under somebody's care.

3976- Anas narrated from Abu'talha "Allah be pleased with both": On the day of Badr, The Prophet "Allah's blessing and peace be upon him" ordered that the dead bodies of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. It was a habit of The Prophet "Allah's blessing and peace be upon him" that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves: "It is clear that he (The Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he

عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا.

[طرفه في: ١٠٦٧].

٣٩٧٣ ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ قَالَ: كَانَ فِي الزُّبَيْرِ ثَلَاثُ ضَرَبَاتٍ بِالسَّيْفِ، إِحْدَاهُنَّ فِي عَاتِقِهِ، قَالَ: إِنْ كُنْتُ لَأُدْخِلُ أَصَابِعِي فِيهَا. قَالَ: ضُرِبَ ثِنْتَيْنِ يَوْمَ بَدْرٍ، وَوَاحِدَةً يَوْمَ الْيَرْمُوكِ. قَالَ عُرْوَةُ: وَقَالَ لِي عَبْدُ الْمَلِكِ ابْنُ مَرْوَانَ، حِينَ قُتِلَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: يَا عُرْوَةُ، هَلْ تَعْرِفُ سَيْفَ الزُّبَيْرِ؟ قُلْتُ: نَعَمْ، قَالَ: فَمَا فِيهِ؟ قُلْتُ: فِيهِ فَلَّةٌ فُلَّهَا يَوْمَ بَدْرٍ، قَالَ: صَدَقْتَ، بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الْكَتَائِبِ. ثُمَّ رَدَّهُ عَلَى عُرْوَةَ. قَالَ هِشَامٌ: فَأَقَمْنَاهُ بَيْنَنَا ثَلَاثَةَ آلَافٍ، وَأَخَذَهُ بَعْضُنَا، وَلَوَدِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ.

[طرفه في: ٣٧٢١].

٣٩٧٤ ـ حدثنا فروة، عن علي، عن هشام، عن أبيه قال: كان سيف الزُّبير مُحلّى بفضّة، قال هشامٌ: وكان سيف عروة مُحلّى بفضة.

٣٩٧٥ ـ حدثنا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِلزُّبَيْرِ يَوْمَ الْيَرْمُوكِ: أَلَا تَشُدُّ فَنَشُدَّ مَعَكَ؟ فَقَالَ: إِنِّي إِنْ شَدَدْتُ كَذَبْتُمْ، فَقَالُوا: لَا نَفْعَلُ، فَحَمَلَ عَلَيْهِمْ حَتَّى شَقَّ صُفُوفَهُمْ، فَجَاوَزَهُمْ وَمَا مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلًا، فَأَخَذُوا بِلِجَامِهِ، فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ، بَيْنَهُمَا ضَرْبَةٌ ضُرِبَهَا يَوْمَ بَدْرٍ، قَالَ عُرْوَةُ: كُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. قَالَ عُرْوَةُ: وَكَانَ مَعَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَوْمَئِذٍ، وَهُوَ ابْنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلَى فَرَسٍ، وَكَّلَ بِهِ رَجُلًا.

[طرفه في: ٣٧٢١].

٣٩٧٦ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: سَمِعَ رَوْحَ بْنَ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ، فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ، وَقَالُوا: مَا نُرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حَاجَتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ، فَجَعَلَ

٣٩٧٣ ـ قوله: (أقمنا) قوّمنا.

٣٩٧٥ ـ قوله: ألا تشدّ الخ أي ألا تحمل على المشركين فنحمل معك عليهم فقال: إني إن فعلت ذلك أخلفتم.

ـ قوله: (وكل) وروي ووكل بزيادة العاطف.

٣٩٧٦ ـ قوله: (طويّ) بئر مطوية أي مبنية بالحجارة (خبيث) غير طيب (مخبث) من أخبث إذا اتخذ أصحاباً خبثاً وأطواء جمع طويّ وقياسه أطوياء و(الركيّ) البئر قبل أن تطوى قالوا: فكأنها كانت مطوية ثم استهدمت فصارت كالركي

ـ (العرصة) كل موضع واسع لا بناء فيه.

ـ (على شفة) على شفير نحو.

addressed the corpses of the Quraish infidels by their and their fathers' names: "O so-and-so, son of so-and-so, and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Omar said: "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hand Mohammad's soul is, you do not hear what I say better than they do." (Quatada said: "Allah brought them to life (again) to be able to hear him as scolding, slighting, and taking revenge over them. Thus, he caused them to feel remorseful and regretful.")

3977- Amr narrated from Ibn Abbas "Allah be pleased with both": Regarding Allah's saying: "Hast thou not turned thy vision to those who have changed the favour of Allah." (Abraham 28): It refers to the pagans of Quraish. Amr told: The people meant here are those (infidels) of Quraish; and Mohammad is the favour of Allah. As for his saying: "Into blasphemy and caused their people to descend to the house of perdition?" (Abraham 28): Ibn Abbas says that it relates to the (Hell) fire they will receive (after their death) on the day of Badr.

3978- Hesham narrated from his father: It was mentioned before A'isha that Ibn Omar had attributed to The Prophet "Allah's blessing and peace be upon him" the statement: "The dead person is punished in the grave because of his family's weeping over him." On that, A'isha said: But The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead person is punished for his crimes and sins while his family members are weeping over him then."

3979- She added: This is similar to the statement of (Ibn Omar, which he attributed to) The Messenger of Allah "Allah's blessing and peace be upon him" when he stood by the (edge of the) well which implied the corpses of the infidels who were killed at Badr: "They hear what I say." She added: But he said: "Now they know very well that what I used to tell them was the truth." A'isha then recited: "So verily thou canst not cause the dead to hear." (The Ants "An'naml" 80) she also recited: "Verily thou canst not cause those in the graves to hear." (Fatir 22) that is, after they had taken their places in the (Hell) Fire.

3980- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stood at the (edge of the) well of Badr (which implied the corpses of the pagans) and said: "Have you found true what your lord promised you?" (Al'a'raf 44) Then he further said: "They now hear what I say." This was mentioned before A'isha who said: But The Prophet "Allah's blessing and peace be upon him" said: "Now they know very well that what I used to tell them was the truth." She recited Allah's saying: "So verily thou canst not cause the dead to hear." (The Ants "An'naml" 80)

يُنَادِيهِمْ بِأَسْمائِهِمْ، وَأَسْماءِ آبائِهِمْ: «يَا فُلانَ بْنَ فُلانٍ، وَيَا فُلانُ بْنَ فُلانٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللّهَ وَرَسُولَهُ، فَإِنَّا قَدْ وَجَدْنَا ما وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقًّا؟». قالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللّهِ، ما تُكَلِّمُ مِنْ أَجْسادٍ لا أَرْواحَ لَهَا؟ فَقَالَ رَسُولُ اللّهِ ﷺ: «وَالَّذِي نَفسُ محَمَّدٍ بِيَدِهِ، ما أَنْتُمْ بِأَسْمَعَ لِما أَقُولُ مِنْهُمْ».

قال قَتَادَةُ: أَحْيَاهُمُ اللّهُ، حَتَّى أَسْمَعَهُمْ قَوْلَهُ، تَوْبِيخاً وَتَصْغِيراً وَنَقِيمَةً وَحَسْرَةً وَنَدَماً.

[طرفه في: ٣٠٦٥].

٣٩٧٧ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا عَمْرٌو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهُمَا: ﴿الَّذِينَ بَدَّلُوا نِعمَةَ اللّهِ كُفراً﴾ [إبراهيم: ٢٨]، قال: هُمْ وَاللّهِ كُفَّارُ قُرَيْشٍ، قال عَمْرٌو: هُمْ قُرَيْشٌ، وَمحَمَّدٌ ﷺ نِعْمَةُ اللّهِ، ﴿وَأَحَلُّوا قَوْمَهُمْ دَارَ البَوَارِ﴾ [إبراهيم: ٢٨]، قالَ: النَّارَ يَوْمَ بَدْرٍ.

[الحديث ٣٩٧٧ ـ طرفه في: ٤٧٠٠].

٣٩٧٨ ـ حدّثني عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ رَضِيَ اللّهُ عَنها: أَنَّ ابْنَ عمرَ رَفَعَ إِلَى النَّبِيِّ ﷺ: «إِنَّ المَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكاءِ أَهْلِهِ». فَقالَتْ: إِنَّما قالَ رسولُ اللّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيهِ الآنَ».

[طرفه في: ١٢٨٨].

٣٩٧٩ ـ قالتْ: وَذَاكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللّهِ ﷺ قامَ عَلَى القَلِيبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ المُشْرِكِينَ، فَقالَ لَهُمْ ما قالَ: «إِنَّهُمْ لَيَسْمَعُونَ ما أَقُولُ». إِنَّمَا قالَ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ ما كُنْتُ أَقُولُ لَهُمْ حَقٌّ». ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لا تُسْمِعُ المَوْتَى﴾ [النمل: ٨٠]، ﴿وما أنْتَ بِمُسْمِعٍ مَن في القُبُورِ﴾ [فاطر: ٢٢]. يَقُولُ: حِينَ تَبَوَّؤُا مَقاعِدَهُمْ مِنَ النَّارِ.

[طرفه في: ١٣٧١].

٣٩٨٠، ٣٩٨١ ـ حدّثني عُثْمانُ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا قالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى قَلِيبِ بَدْرٍ، فَقَالَ: ﴿هَلْ وجَدْتُمْ ما وعَدَ رَبُّكُمْ حَقّاً﴾ [الأعراف: ٤٤]. ثُمَّ قالَ: «إِنَّهُمُ الآنَ يَسْمَعُونَ ما أَقُولُ». فَذُكِرَ لِعَائِشَةَ، فَقَالَتْ: إِنَّما قالَ النَّبِيُّ ﷺ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الحَقُّ». ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لا تُسْمِعُ

= ـ قوله: ونقمة بهذا الضبط مصححاً عليه في حاشية اليونينية وفي الناصرية بكسر النون وسكون القاف اهـ من الشارح بحذف.

٣٩٧٨، ٣٩٧٩ ـ قوله فقالت: وفي المتن الذي عليه شرح العيني وزيادة: «وهل ابن عمر» أي غلط قوله مثل قوله أي قول ابن عمر.

٣٩٨٠، ٣٩٨١ ـ قوله: الترضية ساقطة من أكثر النسخ.

3981- The same previous narration.

[9] The merit of he, who attended (The Holy Battle of) Badr

3982- Humaid narrated from Anas “Allah be pleased with him”: Haritha, who was still a young boy, was martyred on the day (of The Holy Battle) of Badr. His mother came to The Prophet “Allah’s blessing and peace be upon him” and said: "O Allah's Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall keep patient, and expect for Allah’s reward, but if it is not so, then you shall see what I do." He said: "May Allah be merciful to you! Have you got mad? Do you think there is only one garden? There are many gardens; and your son is in Paradise (the most superior)."

3983- Ali “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent me, Abu’marthad and Az’zubair, all of us were riding horses, and said: "Go till you reach Rawdat Khakh where there is an infidel woman carrying a letter from Hatib Ibn Abu’balta'a to the pagans of Mecca." (Went to the appointed place), we found her riding a camel at the very place fixed by The Messenger of Allah “Allah’s blessing and peace be upon him”. We said (to her) :"(Give us) the letter." She said: "I have no letter." Then we made her camel kneel down and searched her, but we found no letter. Then we said: "The Messenger of Allah “Allah’s blessing and peace be upon him” certainly had not told us a lie. Take out the letter; otherwise we will strip you naked." When she saw our determinedness, she put her hand below her waist belt, where she had tied her cloak round her waist, and took out the letter. Then we brought her to The Messenger of Allah “Allah’s blessing and peace be upon him”. Omar said: "O Allah's Apostle! He (Hatib) has betrayed Allah, His Messenger, and the believers! Let me cut off his neck!" The Prophet “Allah’s blessing and peace be upon him” asked Hatib: "What made you do this which you have done?" Hatib said: "By Allah, I did not intend to divert from believing in Allah and His Messenger, but I wanted to have some power among the (Meccan) people through which my family and property might be protected by Allah. There is none of your companions except that he has some of his relatives there through whom Allah protects his family and property." The Prophet “Allah’s blessing and peace be upon him” said: "He is true; do not say to him but good." Omar said: "He as betrayed Allah, His Messenger, and the believers. Let me cut off his neck!" The Prophet “Allah’s blessing and peace be upon him” said: "Isn’t he one of the Badr warriors? Perhaps Allah looked at the Badr warriors and said: “Do whatever you like, for I granted Paradise to you”, or said: “I forgave you”." On this, tears dropped from Omar's eyes who said: "Allah and His Messenger know better."

المَوْتَى﴾ [النمل : ٨٠] حَتَّى قَرَأَتِ الآيَةَ.

[طرفه في: ١٣٧٠، ١٣٧١].

٩ ـ بابُ فَضْلُ مَنْ شَهِدَ بَدْراً

٣٩٨٢ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ حُمَيدٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أُصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلامٌ، فَجاءَتْ أُمُّهُ إِلَى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللَّهِ، قَدْ عَرَفتَ مَنْزِلَةَ حَارِثَةَ مِنِّي، فَإِنْ يَكُنْ في الجَنَّةِ أَصْبِرْ وَأَحْتَسِبْ، وَإِنْ تَكُ الأُخْرَى تَرى مَا أَصْنَعُ فَقالَ: «وَيحَكِ، أَوَهَبِلْتِ، أَوَجَنَّةٌ وَاحِدَةٌ هِيَ، إِنَّها جِنانٌ كَثِيرَةٌ، وَإِنَّهُ فِي جَنَّةِ الفِرْدَوْسِ».

[طرفه في: ٢٨٠٩].

٣٩٨٣ ـ حدّثني إِسْحاقُ بْنُ إِبْراهِيمَ: أَخْبَرَنا عبدُ اللَّهِ بْنُ إِدْرِيسَ قالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدٍ وَالزُّبَيْرَ، وَكُلُّنا فارِسٌ، قالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خاخٍ، فَإِنَّ بِها امْرَأَةً مِنَ المُشْرِكِينَ، مَعَها كِتابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى المُشْرِكِينَ». فَأَدْرَكْناها تَسِيرُ عَلَى بَعِيرٍ لَها حَيْثُ قالَ رَسُولُ اللَّهِ ﷺ، فَقُلْنا: الكِتابَ؟ فَقالَتْ: مَا مَعَنا كِتابٌ، فَأَنَخْناها فَالتَمَسْنا فَلَمْ نَرَ كِتاباً، فقُلْنا: ما كَذَبَ رَسُولُ اللَّهِ ﷺ، لَتُخرِجِنَّ الكِتابَ أَوْ لَنُجَرِّدَنَّكِ. فَلَمَّا رَأَتِ الجِدَّ أَهْوَتْ إِلَى حُجْزَتِها، وَهِيَ مُحْتَجِزَةٌ بِكِساءٍ، فَأَخْرَجَتْهُ، فانْطَلَقْنا بِها إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ خانَ اللَّهَ وَرَسُولَهُ وَالمُؤْمِنِينَ، فَدَعْنِي فَلأَضْرِبْ عُنُقَهُ. فَقالَ النَّبِيُّ ﷺ: «مَا حَمَلكَ عَلَى مَا صَنَعْتَ؟». قالَ حَاطِبٌ: وَاللَّهِ ما بِي أَنْ لا أَكُونَ مُؤْمِناً باللَّهِ وَرَسُولِهِ ﷺ، أَرَدْتُ أَنْ يَكُونَ لي عِنْدَ القَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِها عَنْ أَهْلِي وَمَالِي، وَلَيسَ أَحَدٌ مِنْ أَصْحابِكَ إِلاَّ لَهُ هُناكَ مِنْ عَشِيرَتِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمالِهِ. فَقالَ النَّبِيُّ ﷺ: «صَدَقَ، وَلاَ تَقُولُوا لَهُ إِلاَّ خَيراً». فَقالَ عُمَرُ: إِنَّهُ قَدْ خانَ اللَّهَ وَرَسُولَهُ وَالمُؤْمِنِينَ، فَدَعْنِي فَلأَضْرِبَ عُنُقَهُ. فَقالَ: «أَلَيسَ مِنْ أَهْلِ بَدْرٍ؟ فَقالَ: لَعَلَّ اللَّهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقالَ: اعْمَلُوا ما شِئْتُمْ، فَقَدْ وَجَبَتْ لَكُمُ الجَنَّةُ، أَوْ: فَقَدْ غَفَرْتُ لَكُمْ». فَدَمَعَتْ عَيْنا عُمَرَ، وَقالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

[طرفه في: ٣٠٠٧].

٣٩٨٢ ـ قوله: (ترى) وفي رواية: «تر» مجزوماً وقوله: ما أصنع بسكون العين ا هـ. من الشارح مختصراً.

ـ (الهبل) الثكل وقال الشارح: أبك جنون.

٣٩٨٣ ـ قوله: (فأنخناها) أي أنخنا بعيرها.

ـ قوله: (إلى حجزتها) أي إلى مقعد إزارها.

ـ قوله: فلأضرب بالجزم وفتح اللام ولأبي ذر بكسر اللام وفتح الباء كذا في الشارح فلينظر.

[10]

3984- Abu'osaid "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "When they (your enemy) come near to you, shoot at them; but use your arrows sparingly."

3985- Abu'osaid "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "When they (your enemy) come near to you, i.e. overcome you by sheer number, shoot at them; but use your arrows sparingly."

3986- Al'bara Ibn Azib "Allah be pleased with him" narrated: On the day of Ohud, The Prophet "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the leader of the archers. However, seventy from among us were injured and martyred. On the day of Badr, The Prophet "Allah's blessing and peace be upon him" and his companions had caused one hundred and forty losses from among the pagans: 70 were captured, and 70 were killed. Abu'sufyan said: "This is a day of (revenge) for the day of Badr; and the (issue of war) is undecided."

3987- Abu'moosa "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had said: "The good is what Allah gave us later on (after Ohud), and the reward of truthfulness is what Allah gave us after the day (of The Holy Battle) of Badr."

3988- Abdur'rahman Ibn Awf "Allah be pleased with him" narrated: While I was fighting in the front row on the day (of The Holly Battle) of Badr, suddenly I looked behind and saw on my right and left two young boys, by standing between whom I did not feel safe. Then one of them asked me secretly in order that his companion may not hear: "O Uncle! Show me Abu'jahl." I said: "O nephew! What will you do to him?" He said: "I have promised Allah that if I see him (Abu'jahl), I will either kill him or be killed before killing him." Then the other secretly said the same to me in order that his companion might not hear. I would not have been pleased to be in between two men other than them. Then I pointed him (Abu'jahl) out to them. Both of them attacked him like two hawks until they knocked him down. Those two boys were the sons of Afra.

١٠ ـ بابٌ

٣٩٨٤ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، وَالزُّبَيْرِ بْنِ الْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْثَبُوكُمْ فَارْمُوهُمْ، وَاسْتَبْقُوا نَبْلَكُمْ».

[طرفه في: ٢٩٠٠]

٣٩٨٥ ـ حدثني مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ وَالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ عَنْ أَبِي أُسَيْدٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْثَبُوكُمْ ـ يَعْنِي كَثَرُوكُمْ ـ فَارْمُوهُمْ، وَاسْتَبْقُوا نَبْلَكُمْ».

[طرفه في: ٢٩٠٠]

٣٩٨٦ ـ حدثني عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرُّمَاةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابُوا مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِئَةً، سَبْعِينَ أَسِيراً وَسَبْعِينَ قَتِيلاً، قَالَ أَبُو سُفْيَانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ.

[طرفه في: ٣٠٣٩]

٣٩٨٧ ـ حدثني مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ أُرَاهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابُ الصِّدْقِ الَّذِي آتَانَا بَعْدَ يَوْمِ بَدْرٍ».

[طرفه في: ٣٦٢٢]

٣٩٨٨ ـ حدثني يَعْقُوبُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: إِنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ، إِذِ الْتَفَتُّ فَإِذَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَتَيَانِ حَدِيثَا السِّنِّ، فَكَأَنِّي لَمْ آمَنْ بِمَكَانِهِمَا، إِذْ قَالَ لِي أَحَدُهُمَا سِرّاً مِنْ صَاحِبِهِ: يَا عَمِّ أَرِنِي أَبَا جَهْلٍ، فَقُلْتُ: يَا ابْنَ أَخِي، وَمَا تَصْنَعُ بِهِ؟ قَالَ: عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ، فَقَالَ لِي الْآخَرُ سِرّاً مِنْ صَاحِبِهِ: مِثْلَهُ، قَالَ: فَمَا سَرَّنِي أَنِّي بَيْنَ رَجُلَيْنِ مَكَانَهُمَا، فَأَشَرْتُ لَهُمَا إِلَيْهِ، فَشَدَّا عَلَيْهِ مِثْلَ الصَّقْرَيْنِ حَتَّى ضَرَبَاهُ، وَهُمَا ابْنَا عَفْرَاءَ. [طرفه في: ٣١٤١]

٣٩٨٤ ـ قوله: (أكثبوكم) أي قربوا منكم.

٣٩٨٥ ـ قوله: يعني كثروكم وروي أكثروكم وكلاهما غير معروف في تفسير الإكثاب وتأول بعضهم فقال أي قاربوكم بحيث كانهم اختلطوا معكم فظهر بهم الكثرة فيكم اهـ والكثرة تتعدى بالنقل يقال: كاثروهم فكثروهم.

٣٩٨٧ ـ قوله: (ثواب) فيه الرفع والجر انظر الشارح.

ـ أي بعد أحد وهذا قطعة من حديث الرؤيا.

٣٩٨٨ ـ قوله: مكانهما أي بدلهما اهـ عيني.

3989- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent out ten spies led by Asim Ibn Thabit Al'ansari, the grandfather of Asim Ibn Omar Ibn Al'khattab. When they reached (a place called) Al'hadah between Usfan and Mecca, (a group of the tribe of) Hudhail called Banu'lihyan learnt of their existence. So they sent about one hundred archers in their pursuit. The archers traced the footsteps (of the Muslims) until they found the traces of dates which they had eaten at one of their camping places. The archers said: "These dates are of Yathrib (Medina)." Then they went on tracing the Muslims' footsteps. When Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said: "Come down and surrender. We give you a promise and covenant not to kill anyone of you." Asim Ibn Thabit said: "O people! As for me, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred Asim (with seven men of the ten). (The remaining) three of them came down and surrendered to them, accepting their promise and covenant. They were Khubaib, Zaid Ibn Ad'dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows with which they tied the captives. The third man said: "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of those (martyred companions)." The archers dragged him and tried hard with him (until he was martyred). Then Khubaib and Zaid Ibn Ad'dathina were taken away by them. Later on, they were sold as slaves in Mecca after the event of Badr battle.

The sons of Al'harith Ibn Amer Ibn Nawfal bought Khubaib for it was he, who had killed Al'harith Ibn Amer (their father) on the day (of The Holy Battle) of Badr. Khubaib remained imprisoned by them until they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al'harith, a razor for shaving his public hair. By chance, while she was inattentive, a little son of hers went to him (Khubaib). She saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said: "Are you afraid that I will kill him? I am not to do such a thing." Later on (while narrating the story) she said: "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains though (at that time) there was no fruit in Mecca." She used to say:" It was food with which Allah had provided Khubaib."

When they took him out of Mecca sanctuary to murder him, Khubaib requested them to allow for him to offer a two-rak'a prayer." They allowed him; and he prayed two Rak'as. Then he said: "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoking evil upon them) said: "O Allah! Count and kill them one by one, and leave none of them." Then he recited (those two poetic verses):

٣٩٨٩ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي عُمَرُ ابْنُ أَبِي أَسِيدِ بْن جارِيَةَ الثَّقَفِيُّ ـ حَلِيفُ بَنِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ عَنْ أَبِي هُرَيْرة رَضِيَ اللَّهُ عَنْهُ قال: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشَرَةً عَيناً، وأَمَّرَ عَلَيهِمْ عاصِمَ بْنَ ثَابِتٍ الأَنْصَارِيَّ جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الخَطَّابِ، حَتَّى إِذَا كَانُوا بِالهَدْأَةِ بَيْنَ عَسْفَانَ وَمَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هُذَيلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ بِقَرِيبٍ مِنْ مِئَةِ رَجُلٍ رَامٍ، فاقْتَصُّوا آثارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمُ التَّمْرَ فِي مَنْزِلٍ نَزَلُوهُ، فَقَالُوا: تَمْرُ يَثْرِبَ، فَاتَّبَعُوا آثَارَهُمْ. فَلَمَّا حَسَّ بِهِمْ عاصِمٌ وَأَصْحَابُهُ لَجَؤُوا إِلَى مَوْضِعٍ فَأَحاطَ بِهِمُ القَوْمُ، فَقَالُوا لَهُمْ: انْزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ، وَلَكُمُ العَهْدُ والمِيثَاقُ: أَنْ لا نَقْتُلَ مِنْكُمْ أَحَداً. فَقَالَ عاصِمُ بْنُ ثَابِتٍ: أَيُّهَا القَوْمُ أَمَّا أَنَا فَلا أَنْزِلُ فِي ذِمَّةِ كافِرٍ، ثُمَّ قَالَ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ، فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عاصِماً، وَنَزَلَ إِلَيهِمْ ثَلاثَةُ نَفَرٍ عَلَى العَهْدِ وَالمِيثَاقِ، مِنْهُمْ خُبَيبٌ وَزَيدُ بْنُ الدَّثِنَةِ وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّالِثُ: هذا أَوَّلُ الغَدْرِ، وَاللَّهِ لا أَصْحَبُكُمْ، إِنَّ لِي بِهَؤُلاءِ أُسْوَةً ـ يُرِيدُ القَتْلَى ـ فَجَرَّرُوهُ وَعَالَجُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ، فَانْطُلِقَ بِخُبَيبٍ وَزَيدِ بْنِ الدَّثِنَةِ حَتَّى بَاعُوهُمَا بَعْدَ وَقْعَةِ بَدْرٍ، فَابْتَاعَ بَنُو الحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ خُبَيباً، وَكَانَ خُبَيبٌ هُوَ قَتَلَ الحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيبٌ عِنْدَهُمْ أَسِيراً، حَتَّى أَجْمَعُوا قَتْلَهُ، فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الحَارِثِ مُوسى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بُنَيٌّ لَهَا وَهْيَ غَافِلَةٌ حَتَّى أَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالمُوسى بِيَدِهِ، قَالَتْ: فَفَزِعْتُ فَزْعَةً عَرَفَهَا خُبَيبٌ، فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لأَفْعَلَ ذلِكَ، قَالَتْ: وَاللَّهِ مَا رَأَيتُ أَسِيراً قَطُّ خَيراً مِنْ خُبَيبٍ، وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْماً يَأْكُلُ قِطْفاً مِنْ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثَقٌ بِالحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقٌ رَزَقَهُ اللَّهُ خُبَيباً، فَلَمَّا خَرَجُوا بِهِ مِنَ الحَرَمِ، لِيَقْتُلُوهُ فِي الحِلِّ، قَالَ لَهُمْ خُبَيبٌ: دَعُونِي أُصَلِّي رَكْعَتَينِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَينِ، فَقَالَ: وَاللَّهِ لَوْلا أَنْ تَحْسِبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُ، ثُمَّ قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَداً، وَاقْتُلْهُمْ بَدَداً وَلا تُبْقِ مِنْهُمْ أَحَداً، ثُمَّ أَنْشَأَ يَقُولُ:

٣٩٨٩ ـ قوله: بالهدة كذا في ضبط الشارح وعند العيني بالهدأة بالتحريك مع الهمز وذكرهما المجد.

ـ (اقتصوا) اتبعوا.

قوله: فلما حس أي علم تقول: حسست به بالكسر إذا أيقنت به كما في القاموس

ـ (فاعطوا بايديكم) أي فاعطونا.

ـ قوله: فقتلوا عاصماً أي في سبعة من العشرة.

ـ قوله: موسى بالصرف وعدمه لأنه إما فعلى أو مفعل وهو ما يحلق به ذكره المجد في (م و س) (و س ي).

ـ (درج) ذهب.

ـ (قطفاً) عنقودا.

"As I am martyred as a Muslim, I do not care whatever I receive my death for Allah's Sake, for this is in the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu'sarwa'a, Uqba Ibn Al'harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet "Allah's blessing and peace be upon him" told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraishi people, being informed of Asim Ibn Thabit's death, sent some to bring a part of his body so that his death might be known for certain, for he had previously killed one of their nobles chiefs (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of Asim, which shielded him from those who could not cut anything from his body.

On the other hand, Ka'b Ibn Malik reported that they had mentioned two good men: Marara Ibn Rabie Al'ameri, and Hilal Ibn Omaiyya Al'waqifi, who attended (The Holy Battle of) Badr.

3990- Nafi narrated that Sa'eed Ibn Zaid Ibn Amr Ibn Nufail, who was one of Badr warriors, was reported to have been ill on a Friday. This was mentioned before Ibn Omar who, at forenoon, rode (his mount and went to pay a visit to him). This was near the time of Friday prayer, in which Ibn Omar did not take part.

3991- Obaidullah Ibn Abdullah Ibn Utba narrated that his father had written to Omar Ibn Abdullah Ibn Arqam Az'zuhri, ordering him to go to Subai'a Bint Al'harith Al'aslami in order that he might ask her about the tradition she had when she went to The Messenger of Allah "Allah's blessing and peace be upon him" to take his opinion (regarding her marriage after she had given birth to her child, knowing that her husband had died during her pregnancy). Omar Ibn Abdullah Ibn Arqam replied: Subai'a Bint Al'harith told that she was married to Sa'd Ibn Khawla who was from the tribe of Banu'amr Ibn Lu'ai, and was one of those who fought in the holy battle of Badr. He died while she was pregnant during The (Prophet's) last Hajj. Soon after his death, she gave birth to a child. When she completed the term of birth confinement (and became clean), she prepared herself for suitors. Abus'sanabil Ibn Ba'kak, a man from the tribe of Banu Abdud'dar visited and said to her: "What is the matter! I see you dressed up for the people to demand you in marriage. Do you want to marry? By Allah, you are not allowed to marry before four months and ten days have elapsed (following your husband's death)." Subai'a, in her narration, said: "When he (Abus'sanabil) said so, I put on my dress in the evening and went to The Messenger of Allah "Allah's blessing and peace be upon him" whom I asked about this matter. He gave the verdict that I was free to marry since I gave birth to my child; and ordered me to marry if I wished."

فَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِماً عَلَى أَيِّ جَنْبٍ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قَامَ إِلَيْهِ أَبُو سِرْوَعَةَ عُقْبَةُ بْنُ الحَارِثِ فَقَتَلَهُ، وَكَانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْراً الصَّلاَةَ، وَأَخْبَرَ ـ أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ ـ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ ـ أَنْ يُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلاً عَظِيماً مِنْ عُظَمَائِهِمْ، فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئاً.

وَقَالَ كَعْبُ بْنُ مَالِكٍ: ذَكَرُوا مُرَارَةَ بْنَ الرَّبِيعِ العَمْرِيَّ، وَهِلاَلَ بْنَ أُمَيَّةَ الوَاقِفِيَّ، رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْراً. [طرفه في: ٣٠٤٥].

٣٩٩٠ ـ حدَّثنا قُتَيبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ذُكِرَ لَهُ: أَنَّ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، وَكَانَ بَدْرِيّاً، مَرِضَ فِي يَوْمِ جُمُعَةٍ، فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ، وَاقْتَرَبَتِ الجُمُعَةُ، وَتَرَكَ الجُمُعَةَ.

وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ: أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ: يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الحَارِثِ الأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا، وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ. فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ، إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ: أَنَّ سُبَيْعَةَ بِنْتَ الحَارِثِ أَخْبَرَتْهُ: أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الوَدَاعِ وَهْيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ـ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ ـ فَقَالَ لَهَا: مَالِي أَرَاكِ تَجَمَّلْتِ لِلْخُطَّابِ، تُرَجِّينَ النِّكَاحَ؟ فَإِنَّكِ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.

تَابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: وَسَأَلْنَاهُ فَقَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، مَوْلَى بَنِي عَامِرِ بْنِ لُؤَيٍّ: أَنَّ مُحَمَّدَ بْنَ

= ـ (شلو ممزع) جسد مقطع.

ـ قوله: صبراً أي محبوساً للقتل.

ـ (الدبر) النحل.

٣٩٩٠ ـ قوله: فركب إليه أي ركب ابن عمر إلى سعيد ليعوده.

٣٩٩١ ـ قوله: وعن ما بفصل عن من لاحقتها ولأبي ذرّ وعما (شارح).

ـ (فلم تنشب) أي فلم تلبث.

ـ قوله: فلما تعلت أي خرجت وطهرت.

[11] The Angels attend The Battle of Badr

3992- Rifa'a Ibn Rafi "Allah be pleased with him" (who was one of the Badr warriors) reported: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and asked: "How do you consider the warriors of Badr from among you?" The Prophet "Allah's blessing and peace be upon him" said: "As the best of the Muslims." or said a similar statement. On that, Gabriel said: "And so are the Angels who participated in Badr."

3993- Mu'adh Ibn Rifa'a Ibn Rafi narrated from his father, who was one of Badr warriors, while Rafi, (Mu'adh's grandfather) was one of those who attended Al'aqaba's pledge of allegiance, and who used to say to his son: "I would not have been more pleased if I had taken part in Badr instead of attending Al'aqaba's pledge of allegiance", that The Messenger of Allah "Allah's blessing and peace be upon him" had told them of that (mentioned in the previous narration).

3994- Mu'adh narrated (regarding the previous narration) that the enquirer was Gabriel "Peace be upon him".

3995- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said on the day of Badr: "This is Gabriel holding the head of his horse and equipped with arms for the battle."

[12]

3996- Anas "Allah be pleased with him" narrated: Abu'zaid died leaving no offspring. However, he was one of the Badr warriors.

3997- Ibn Abbas "Allah be pleased with both" narrated: Abu'sa'eed Ibn Malik Al'khudri returned from a journey when his family offered him some meat of Al'ad'ha sacrifices. On that he said: "I will not eat it before asking (whether it is lawful)." He went to his maternal brother, Quatada Ibn An'no'man, who was one of the Badr warriors, and asked him about it. Quatada said: "After your departure, an order was issued by The Prophet "Allah's blessing and peace be upon him" which annulled the prohibition of eating sacrifices after three days."

إِيَاسِ بْنِ البُكَيرِ، وَكَانَ أَبُوهُ شَهِدَ بَدْراً، أَخْبَرَهُ.

[الحديث ٣٩٩١ ـ طرفه في: ٥٣١٩].

١١ ـ بابُ شُهُودِ المَلَائِكَةِ بَدْراً

٣٩٩٢ ـ حدثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ، قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَالَ: «مِنْ أَفْضَلِ المُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا، قَالَ: وَكَذلِكَ مَنْ شَهِدَ بَدْراً مِنَ المَلَائِكَةِ. [الحديث ٣٩٩٢ ـ طرفه في: ٣٩٩٤].

٣٩٩٣ ـ حدثنا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، وَكَانَ رِفَاعَةُ مِنْ أَهْلِ بَدْرٍ، وَكَانَ رَافِعٌ مِنْ أَهْلِ العَقَبَةِ، فَكَانَ يَقُولُ لِابْنِهِ: مَا يَسُرُّنِي أَنِّي شَهِدْتُ بَدْراً بِالعَقَبَةِ، قَالَ: سَأَلَ جِبْرِيلُ النَّبِيَّ ﷺ بِهذا.

٣٩٩٤ ـ حدثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: سَمِعَ مُعَاذَ بْنَ رِفَاعَةَ: أَنَّ مَلَكاً سَأَلَ النَّبِيَّ ﷺ. وَعَنْ يَحْيَى: أَنَّ يَزِيدَ بْنَ الهَادِ أَخْبَرَهُ: أَنَّهُ كَانَ مَعَهُ يَوْمَ حَدَّثَهُ مُعَاذٌ هذا الحَدِيثَ، فَقَالَ يَزِيدُ: فَقَالَ مُعَاذٌ: إِنَّ السَّائِلَ هُوَ جِبْرِيلُ عَلَيهِ السَّلَامُ.

[طرفه في: ٣٩٩٢].

٣٩٩٥ ـ حدثني إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ: عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ بَدْرٍ: «هذا جِبْرِيلُ، آخِذٌ بِرَأْسِ فَرَسِهِ، عَلَيهِ أَدَاةُ الحَرْبِ». [الحديث ٣٩٩٥ ـ طرفه في: ٤٠٤١].

١٢ ـ بابٌ

٣٩٩٦ ـ حدثني خَلِيفَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قَالَ: مَاتَ أَبُو زَيْدٍ، وَلَمْ يَتْرُكْ عَقِبًا، وَكَانَ بَدْرِيًا. [طرفه في: ٣٨١٠].

٣٩٩٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ خَبَّابٍ: أَنَّ أَبَا سَعِيدِ بْنَ مَالِكٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَدِمَ مِنْ سَفَرٍ، فَقَدَّمَ إِلَيهِ أَهْلُهُ لَحْماً مِنْ لُحُومِ الأَضْحَى، فَقَالَ: مَا أَنَا بِآكِلِهِ حَتَّى أَسْأَلَ، فَانْطَلَقَ إِلَى أَخِيهِ لِأُمِّهِ ـ وَكَانَ بَدْرِيّاً ـ قَتَادَةَ بْنِ النُّعْمَانِ، فَسَأَلَهُ فَقَالَ: إِنَّهُ حَدَثَ بَعْدَكَ أَمْرٌ، نَقْضٌ لِمَا كَانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لُحُومِ الأَضْحَى بَعْدَ ثَلَاثَةِ أَيَّامٍ. [الحديث ٣٩٩٧ ـ طرفه في: ٥٥٦٨].

٣٩٩٧ ـ لحوم الأضاحي نخ.

ـ قوله: قتادة بالنصب لفعل محذوف أي أعني قتادة ويجوز خبر مبتدأ محذوف أي هو قتادة والجر بدلاً من أخيه (شارح).

ـ (نقض) أي ناقض.

3998- Hesham Ibn Urwa narrated from his father: Az'zubair "Allah be pleased with him" told: "I met Obaida Ibn Sa'eed Ibn Al'ass on the day of Badr and he was covered with armour so much that only his eyes were visible. He was nicknamed Abu Dhatul'karish. He said (proudly): "I am Abu Dhatul'karish." I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." Later on, Allah's Apostle "Allah's blessing and peace be upon him" asked Az'zubair for the spear which he gave to him. When Allah's Apostle "Allah's blessing and peace be upon him" died, Az'zubair took it back. After that Abu'bakr demanded it and he gave it to him. When Abu'bakr died, Az'zubair took it back. Omar then demanded it from him and he gave it to him. When Omar died, Az'zubair took it back, and then Othman demanded it from him and he gave it to him. When Othman was martyred, the spear remained with Ali's offspring. Then Abdullah Ibn Az'zubair demanded it back, and it remained with him till he was martyred.

3999- Obada Ibn As'samit "Allah be pleased with him", who attended Badr, narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said (to them): "Give me the pledge of allegiance (Not to associate anything in worship along with Allah)…"

4000- Urwa Ibn Az'zubair narrated from A'isha (the wife of The Prophet "Allah's blessing and peace be upon him"): Abu'hudhaifa, one of those who took part in (The Holy Battle of) Badr with The Messenger of Allah "Allah's blessing and peace be upon him", adopted Salim to whom he married his niece Hind Bint Al'walid Ibn Utba. Indeed, Salim was a freed slave of an Ansari woman. The Messenger of Allah "Allah's blessing and peace be upon him" also adopted Zaid. In the Pre-Islamic period of ignorance, the custom was that: if one adopted a son, the people would call him (this son) by the name of he who adopted him, whom he would also inherit, till Allah revealed: "Call them (adopted sons) By (the names of) their (real) fathers." (Al'ahzab 5)

4001- Ar'rubaiy Bint "daughter of" Mu'awwedh "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me after my consummating marriage and sat down on my bed as you (the sub-narrator) are sitting now, with small girls beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said: "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet "Allah's blessing and peace be upon him" said (to her):" Do not say this, but go on saying what you have spoken before."

٣٩٩٨ ـ حدّثني عُبَيدُ بنُ إسماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَن هِشامِ بنِ عُروَةَ، عَن أَبِيهِ قالَ: قالَ الزُّبَيرُ: لَقِيتُ يَومَ بَدرٍ عُبَيدَةَ بنَ سَعِيدِ بنِ العاصِ، وَهُوَ مُدَجَّجٌ، لا يُرَى مِنهُ إلا عَيناهُ، وَهُوَ يُكنى أَبُو ذاتِ الكَرِشِ، فَقالَ أَنا أَبُو ذاتِ الكَرِشِ، فَحَمَلتُ عَلَيهِ بِالعَنَزَةِ فَطَعَنتُهُ في عَينِهِ فَماتَ. قالَ هِشامٌ: فَأُخبِرتُ: أَنَّ الزُّبَيرَ قالَ: لَقَد وَضَعتُ رِجلِي عَلَيهِ، ثُمَّ تَمَطَّأتُ، فَكانَ الجَهدَ أَن نَزَعتُها وَقَدِ انثَنَى طَرَفاها. قالَ عُروَةُ: فَسَأَلَهُ إيّاها رَسُولُ اللَّهِ ﷺ فَأَعطاهُ، فَلَمّا قُبِضَ رَسُولُ اللَّهِ ﷺ أَخَذَها، ثُمَّ طَلَبَها أَبُو بَكرٍ فَأَعطاهُ، فَلَمّا قُبِضَ أَبُو بَكرٍ سَأَلَها إيّاهُ عُمَرُ، فَأَعطاهُ إيّاها، فَلَمّا قُبِضَ عُمَرُ أَخَذَها، ثُمَّ طَلَبَها عُثمانُ مِنهُ فَأَعطاهُ إيّاها، فَلَمّا قُتِلَ عُثمانُ وَقَعَت عِندَ آلِ عَلِيٍّ، فَطَلَبَها عَبدُ اللَّهِ بنُ الزُّبَيرِ، فَكانَت عِندَهُ حَتَّى قُتِلَ.

٣٩٩٩ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخبَرَنِي أَبُو إدرِيسَ، عائِذُ اللَّهِ بنُ عَبدِ اللَّهِ: أَنَّ عُبادَةَ بنَ الصّامِتِ، وَكانَ شَهِدَ بَدراً: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بايِعُونِي».

[طرفه في: ١٨].

٤٠٠٠ ـ حدثنا يَحيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَن عُقَيلٍ، عَنِ ابنِ شِهابٍ: أَخبَرَنِي عُروَةُ ابنُ الزُّبَيرِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها، زَوجِ النَّبِيِّ ﷺ: أَنَّ أَبا حُذَيفَةَ، وَكانَ مِمَّن شَهِدَ بَدراً مَعَ رَسُولِ اللَّهِ ﷺ، تَبَنَّى سالِماً، وَأَنكَحَهُ بِنتَ أَخِيهِ هِندَ بِنتَ الوَلِيدِ بنِ عُتبَةَ وَهُوَ مَولًى لامرَأَةٍ مِنَ الأَنصارِ، كَما تَبَنَّى رَسُولُ اللَّهِ ﷺ زَيداً، وَكانَ مَن تَبَنَّى رَجُلاً في الجاهِلِيَّةِ، دَعاهُ النّاسُ إلَيهِ، وَوَرِثَ مِيراثَهُ، حَتَّى أَنزَلَ اللَّهُ تَعالَى ﴿ادعُوهُم لآبائِهِم﴾ [الأحزاب: ٥]، فَجاءَت سَهلَةُ النَّبِيَّ ﷺ: فَذَكَرَ الحَدِيثَ.

[الحديث ٤٠٠٠ ـ طرفه في: ٥٠٨٨].

٤٠٠١ ـ حدثنا عَلِيٌّ: حَدَّثَنا بِشرُ بنُ المُفَضَّلِ: حَدَّثَنا خالِدُ بنُ ذَكوانَ، عَنِ الرُّبَيِّعِ بِنتِ مُعَوِّذٍ قالَت: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ، غَداةَ بُنِيَ عَلَيَّ، فَجَلَسَ عَلَى فِراشِي كَمَجلِسِكَ مِنِّي، وَجُوَيرِياتٌ يَضرِبنَ بِالدُّفِّ، يَندُبنَ مَن قُتِلَ مِن آبائِهِنَّ يَومَ بَدرٍ، حَتَّى قالَت جارِيَةٌ: وَفِينا نَبِيٌّ يَعلَمُ ما في غَدٍ، فَقالَ النَّبِيُّ ﷺ: «لا تَقُولِي هكَذا، وَقُولِي ما كُنتِ تَقُولِينَ».

[الحديث ٤٠٠١ ـ طرفه في: ٥١٤٧].

٣٩٩٨ ـ قوله: مدجج بفتح الجيم الأولى وكسرها مشددة فيهما أي مغطى بالسلاح. وقوله: أبو ذات الكرش ولأبي ذر: ذات الكرش (شارح).

ـ قوله: تمطأت صوابه تمطيت.

ـ لفظة آل مقحمة والمعنى عند علي ثم عند أولاده.

٣٩٩٩ ـ قوله: أن عبادة بن الصامت أي أخبره.

٤٠٠٠ ـ وورث من ميراثه نخ.

٤٠٠١ ـ الدف بضمّ الدال وتفتح قاله الشارح.

4002- Ibn Abbas “Allah be pleased with both” narrated from Abu'talha "Allah be pleased with him", a companion of Allah's Apostle "Allah's blessing and peace be upon him" and one of those who took part in Badr with him, that Allah's Apostle "Allah's blessing and peace be upon him" said: "Angels do not enter a house in which there is a dog or a picture." He meant the images of creatures that have souls.

4003- Husain Ibn Ali “Allah be pleased with both” narrated: Ali told: I got an old she-camel as my share from the booty, and the Prophet “Allah’s blessing and peace be upon him” had given me another from the one-fifth. When I intended to marry Fatima “Peace be upon her”, daughter of The Messenger of Allah “Allah’s blessing and peace be upon him”, I arranged that a goldsmith from the tribe of Banu’qainuqa would accompany me in order to bring Idhkhir and then sell it to the goldsmiths and use its price for my marriage banquet.

While I was collecting ropes and sacks of packsaddles for my two she-camels, they were kneeling down beside an Ansari's dwelling. After collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off, their flanks had been cut open, and portions of their livers had been taken out. On seeing that, I could not help weeping.

I asked: "Who did that?" They (people) said: "Hamza Ibn Abdul'muttalib did it. He is now in this house with some Ansari drinkers, a songstress, and his friends. The songstress said in her song: "O Hamza, kill (and serve your guests with) the fat she-camels!" On hearing this, Hamza rushed to his sword, cut off the camels' humps, cut their flanks open, and took out portions from their livers." Then I came to The Prophet “Allah’s blessing and peace be upon him”, with whom Zaid Ibn Haritha was. The Prophet “Allah’s blessing and peace be upon him” noticed my state and asked: "What is the matter?" I said: "O Allah's Apostle! I have never seen such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open. He is still present in a house along with some drinkers." The Prophet “Allah’s blessing and peace be upon him” asked for his cloak, which he put on, and proceeded, followed by Zaid Ibn Haritha and me, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet “Allah’s blessing and peace be upon him” started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at The Prophet “Allah’s blessing and peace be upon him”. Then he raised his eyes to look at his knees and raised his eyes more to look at his face. Then he said: "You are not but my father's slaves." When The Prophet “Allah’s blessing and peace be upon him” understood that Hamza was drunk, he retreated, walking backwards and went out, followed by us.

٤٠٠٢ ـ حدّثنا إبْرَاهيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ.

حدّثنا إِسْماعِيلُ قَالَ: حَدَّثنِي أَخِي، عَنْ سُلَيمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخْبَرَنِي أَبُو طَلحَةَ رَضِيَ اللَّهُ عَنْهُ، صَاحِبُ رَسُولِ اللَّهِ ﷺ، وَكَانَ قَدْ شهد بَدراً مَعَ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «لاَ تَدْخُلُ المَلاَئِكَةُ بَيتاً فِيهِ كَلبٌ وَلاَ صُورَةٌ» يُرِيدُ التَّمَاثِيلَ الَّتِي فِيهَا الأَرْوَاحُ. [طرفه في: ٣٢٢٥].

٤٠٠٣ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ.

حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ عَلَيهِمُ السَّلاَمُ أَخْبَرَهُ: أَنَّ عَلِيّاً قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي مِمَّا أَفَاءَ اللَّهُ عَلَيهِ مِنَ الخُمُسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ عَلَيهَا السَّلاَمُ، بِنْتِ النَّبِيِّ ﷺ وَاعَدْتُ رَجُلاً صَوَّاغاً فِي بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي، فَنَأْتِيَ بِإِذْخِرٍ، فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، فَنَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرُسِي، فَبَينَا أَنَا أَجْمَعُ لِشَارِفَيَّ مِنَ الأَقْتَابِ وَالغَرَائِرِ وَالحِبَالِ، وَشَارِفَايَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، حَتَّى جَمَعْتُ مَا جَمَعْتُ، فَإِذَا أَنَا بِشَارِفَيَّ قَدْ أُجِبَّتْ أَسْنِمَتُهَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ المَنْظَرَ، قُلتُ: مَنْ فَعَلَ هذا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ، وَهُوَ فِي هذا البَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ، عِنْدَهُ قَيْنَةٌ وَأَصْحَابُهُ، فَقَالَتْ فِي غِنَائِهَا: (أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ)، فَوَثَبَ حَمْزَةُ إِلَى السَّيفِ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا، قَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ، وَعِنْدَهُ زَيدُ بْنُ حَارِثَةَ، وَعَرَفَ النَّبِيُّ ﷺ الَّذِي لَقِيتُ، فَقَالَ: «مَا لَكَ»؟. قُلتُ: يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَاليَوْمِ، عَدَا حَمْزَةُ عَلَى نَاقَتَيَّ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيتٍ مَعَهُ شَرْبٌ، فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ البَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ عَلَيهِ، فَأُذِنَ لَهُ، فَطَفِقَ النَّبِيُّ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ ثَمِلٌ، مُحْمَرَّةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى النَّبِيِّ ﷺ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ: وَهَل أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي، فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ ثَمِلٌ، فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقِبَيهِ القَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ. [طرفه في: ٢٠٨٩].

٤٠٠٢ ـ يريد صور التماثيل نخ.

٤٠٠٣ ـ قوله قينقاع بضم النون وتفتح وتكسر قبيلة من اليهود (شارح).

ـ (الشارف) هي المسنة من النوق و(الغرائر) جمع الغرارة وهي وعاء للتبن ونحوه و(الشرب) جمع الشارب و(النواء) جمع الناوية وهي السمينة و(الثمل) السكران اهـ من شرح العيني.

ـ قوله فأذن بضم الهمزة ولابي ذر فأذن بفتحها (شارح).

4004- Ibn Ma'qil narrated: Ali led the funeral prayer of Sahl Ibn Hunaif and said: "He was one of the warriors of Badr."

4005- Abdullah Ibn Omar "Allah be pleased with both" told: Hafsa Bint Omar lost her husband Khunais Ibn Hudhaifa As'sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Omar said: "I met Othman Ibn Affan and suggested that he might marry Hafsa saying: "If you wish, I will marry Hafsa Bint Omar to you." He said: "I will think it over." I waited for a few days and then he said to me: "I see that I shall not marry at present." Then I met Abu'bakr and said: "If you wish, I will marry Hafsa Bint Omar to you." He kept quiet and did give me no reply. I became angrier with him than I was with Othman. Some days later, Allah's Apostle "Allah's blessing and peace be upon him" demanded her hand in marriage to whom I married her. Later on Abu'bakr met me and said: "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?" I said: "Yes." Abu'bakr said: "Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle "Allah's blessing and peace be upon him" had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle "Allah's blessing and peace be upon him". But had he given her up I would surely have accepted her."

4006- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "One's spending on his family is (a kind of) charity."

4007- Urwa Ibn Az'zubair told Omar Ibn Abdul'aziz during his governorship: Al'mogheera Ibn Sho'ba, the governor of Iraq, once delayed the Asr prayer. Abu'mas'ood Al'ansari "Allah be pleased with him" went to him and said: " Did not you know that Gabriel "peace be unto him" came down and prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him, five prayers daily, and then he (Gabriel) said: "With this I was ordered"?" So narrated Bashir Ibn Abu'mas'ood from his father.

4008- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is sufficient for one to recite the last two Verses of The Sura of Al'baqara (Heifer) every night."

٤٠٠٤ ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ أَخْبَرَنَا ابْنُ عُيَيْنَةَ قالَ: أَنْفَذَهُ لَنا ابْنُ الأَصْبَهانيِّ: سَمِعَهُ مِن ابْنِ مَعْقِلٍ: أَنَّ عَلِيّاً رَضِيَ اللهُ عنهُ كَبَّرَ على سَهْلِ بْنِ حُنَيْفٍ، فقالَ: إنَّه شَهِدَ بَدْراً.

٤٠٠٥ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني سالِمُ بْنُ عَبْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطّابِ، حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذافَةَ السَّهْمِيِّ، وكانَ مِنْ أَصْحابِ رَسُولِ اللهِ ﷺ قَدْ شَهِدَ بَدْراً، تُوُفِّيَ بالمَدِينَةِ، قالَ عُمَرُ: فَلَقِيتُ عُثْمانَ بْنَ عَفّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قالَ: سَأَنْظُرُ في أَمْرِي، فَلَبِثْتُ لَيالِيَ، فَقالَ: قَدْ بَدا لِي أَنْ لا أَتَزَوَّجَ يَوْمِي هذا. قالَ عُمَرُ: فَلَقِيتُ أَبا بَكْرٍ، فَقُلْتُ: إنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ؟ فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إلَيَّ شَيْئاً، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي على عُثْمانَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ فَأَنْكَحْتُها إيّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ، فَقالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ، حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إلَيْكَ؟ قُلْتُ: نَعَمْ، قالَ: فإنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إلَيْكَ فِيما عَرَضْتَ، إلا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَها، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَها لَقَبِلْتُها.

[الحديث ٤٠٠٥ ـ أطرافه في: ٥١٢٢، ٥١٢٩، ٥١٤٥].

٤٠٠٦ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ: سَمِعَ أَبا مَسْعُودٍ البَدْرِيَّ، عَنِ النَّبِيِّ ﷺ قالَ: «نَفَقَةُ الرَّجُلِ عَلى أَهْلِهِ صَدَقَةٌ». [طرفه في: ٥٥].

٤٠٠٧ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، يُحَدِّثُ عُمَرَ بْنَ عَبْدِ العَزِيزِ في إمارَتِهِ: أَخَّرَ المُغِيرَةُ بْنُ شُعْبَةَ العَصْرَ ـ وَهْوَ أَمِيرُ الكُوفَةِ ـ فَدَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بْنُ عَمْرٍو الأَنْصارِيُّ، جَدُّ زَيْدِ بْنِ حَسَنٍ، شَهِدَ بَدْراً، فَقالَ: لَقَدْ عَلِمْتَ: نَزَلَ جِبْرِيلُ فَصَلّى، فَصَلّى رَسُولُ اللهِ ﷺ خَمْسَ صَلَواتٍ، ثُمَّ قالَ: «هَكَذا أُمِرْتَ». كَذلِكَ كانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ. [طرفه في: ٥٢١].

٤٠٠٨ ـ حدّثنا مُوسى: حَدَّثَنا أَبُو عَوانَةَ، عَنِ الأَعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ البَدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الآيَتانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ، مَنْ قَرَأَهُما في لَيْلَةٍ كَفَتاهُ». قالَ عَبْدُ الرَّحْمنِ: فَلَقِيتُ أَبا مَسْعُودٍ وَهْوَ يَطُوفُ بِالبَيْتِ، فَسَأَلْتُهُ فَحَدَّثَنِيهِ. [الحديث ٤٠٠٨ ـ أطرافه في: ٥٠٠٨، ٥٠٠٩، ٥٠٤٠، ٥٠٥١]

٤٠٠٤ ـ قوله: (كبر على سهل) أي صلى عليه صلاة الجنازة.

٤٠٠٥ ـ قوله: فكنت عليه أوجد مني على عثمان أي فكان غضبي على أبي بكر أشد منه على عثمان.

٤٠٠٧ ـ قوله: أمرت بفتح التاء على الخطاب من جبريل عليه السلام للنبيّ ﷺ وروي بضمها على معنى أني أمرت أن أصلي بك هكذا.

٤٠٠٨ ـ قوله: الآيتان هما قوله تعالى: آمن الرسول إلى آخر السورة آخر أولاهما وإليك المصير وأوّل ثانيتهما لا يكلف الله.

4009- Mahmud Ibn Ar'rabie narrated: Itban Ibn Malik "Allah be pleased with him" who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and one of the Ansar who took part in the battle of Badr, came to The Messenger of Allah "Allah's blessing and peace be upon him" (asking him to go with him and lead the prayer in a certain place of his house wherein Itban might lead people in prayer and take it as a mosque, in view of the fact that he had a weak eyesight and was not able to go to lead the prayer in the mosque).

4010- Ibn Shehab narrated: I asked Al'husain Ibn Mohammad, one of Banu'salim's sons, about the tradition of Mahmud Ibn Ar'rabie, which he narrated from Itban Ibn Malik; and he (Al'husain) confirmed it.

4011- Abdullah Ibn Amer Ibn Rabie'a, the chief of Banu'adi, whose father took part in the battle of Badr with The Messenger of Allah "Allah's blessing and peace be upon him", narrated that Omar "Allah be pleased with him" appointed Qudama Ibn Maz'oon, one of those who attended (The Holy Battle of) Badr, as the governor of Bahrain. He was the maternal uncle of Abdullah Ibn Omar and Hafsa Bint Omar.

4012- Az'zuhri narrated from Salim Ibn Abdullah that Rafi Ibn Khadij had told Abdullah Ibn Omar that his two paternal uncles, who attended Badr, told that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting farms. Salim Ibn Abdullah was asked: "As for you, do you rent your land?" he replied: "Yes, because Rafi is mistaken." (that is because only a kind of renting according to which the rental fee might be unknown or might not be estimated, was forbidden).

4013- The same previous narration.

4014- Abdullah Ibn Shaddad Ibn Al'had Al'laithi narrated: I saw Rifa'a Ibn Rafi Al'ansari who was one of Badr warriors.

4015- Urwa Ibn Az'zubair narrated from Al'miswar that Amr Ibn Awf Al'ansari "Allah be pleased with him" (who was an ally of Banu'amr Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr) had told him: Allah's Apostle "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah to Bahrain to collect Jizya (tribute). Allah's Apostle "Allah's blessing and peace be upon him" had established peace with the people of Bahrain and appointed Al Ala Ibn Al'hadrami as their governor. When Abu'obaida came from Bahrain with the money, the Ansar heard of Abu'obaida's arrival, which coincided with the time of the Morning Prayer with The Prophet. When Allah's Apostle "Allah's blessing and peace be upon him" led them in the Morning Prayer and finished, the Ansar approached him. He looked at them and smiled on seeing them. Then he said: "I feel that you have heard that Abu'obaida has brought something." They said: "Yes, O Allah's Apostle." He said: "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, for which you will compete with each other, as they competed with each other for it, and (as a result) it will destroy you as it destroyed them."

٤٠٠٩ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ: أَنَّ عِتْبَانَ بْنَ مالِكٍ ـ وَكانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ـ مِمَّنْ شَهِدَ بَدْراً مِنَ الانْصَارِ: أَنَّه أَتَى رَسُولَ اللَّهِ ﷺ.

[طرفه في: ٤٢٤]

٤٠١٠ ـ حدّثنا أحمدُ، هُوَ ابْنُ صالِحٍ: حَدَّثَنا عَنْبَسَةُ: حَدَّثَنا يُونُسُ: قالَ ابْنُ شِهابٍ: ثُمَّ سَأَلْتُ الحُصَينَ بْنَ مُحَمَّدٍ، وَهْوَ أَحَدُ بَنِي سَالِمٍ، وَهْوَ مِنْ سَرَاتِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ بْنَ مالِكٍ؟ فَصَدَّقَهُ.

[طرفه في: ٤٢٤].

٤٠١١ ـ حدّثنا أبو اليمان: أخبرنا شعيبٌ، عن الزهري قال: أخبرني عبدُ اللهِ بْنُ عامرِ بن رَبِيعَةَ، وَكانَ مِنْ أكْبرِ بني عَدِيّ، وَكانَ أَبُوهُ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ: أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بْنَ مَظْعُونٍ عَلَى البَحْرَينِ، وَكانَ شَهِدَ بَدْراً، وَهُوَ خالُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفصَةَ رَضِيَ اللَّهُ عَنْهُمْ.

٤٠١٢، ٤٠١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَحَمَّدِ بْنِ أَسْماءَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ مالِكٍ، عَنِ الزُّهْرِيِّ: أن سالِمَ بن عَبْدِ اللَّهِ أَخْبَرَه قال: أخبرَ رافعُ بنُ خديجٍ عبدَ اللهِ بنَ عمرَ: أن عمَّيه ـ وكانا شهدا بدْراً ـ أخبَراه: أن رسُولَ اللهِ ﷺ نهى عن كِراءِ المزارعِ. قلتُ لسالم: فتكريها أنت؟ قال: نَعَمْ، إنَّ رَافِعاً أَكْثَرَ عَلَى نفسه.

[طرفه في: ٢٣٣٩].

٤٠١٤ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَينِ بْنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادِ بْنِ الْهَادِ اللَّيثِيَّ قالَ: رَأَيْتُ رِفاعَةَ بْنَ رَافِعٍ الأَنْصَارِيَّ، وَكانَ شَهِدَ بَدْراً.

٤٠١٥ ـ حدّثنا عبدانُ: أخبرنا عبدُ اللهِ: أخبرنا معمرٌ ويونسُ، عن الزهريِّ، عن عُرْوَةَ بنِ الزُّبَيرِ أَنَّهُ أخبَرَهُ: أنَّ المِسْوَرَ بنَ مَخْرَمَةَ أخبَرَهُ: أَنَّ عَمْرَو بْنَ عَوْفٍ، وَهْوَ حَلِيفٌ لِبَنِي عامِرِ بْنِ لُؤَيٍّ، وَكانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيدَةَ بْنَ الجَرَّاحِ إِلَى البَحْرَينِ يَأْتِي بِجِزْيَتِهَا، وَكانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالَحَ أَهْلَ البَحْرَينِ وَأَمَّرَ عَلَيهِمُ العَلاَءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيدَةَ بِمَالٍ مِنَ البَحْرَينِ، فَسَمِعَتِ الانْصَارُ بِقُدُومِ أَبِي عُبَيدَةَ، فَوَافَوْا صَلاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ، ثُمَّ قالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيدَةَ قَدِمَ بِشَيءٍ»؟ قالوا: أجل يا رسُولَ اللَّهِ، قال: «فَأَبْشِرُوا وَأَمِّلُوا ما يَسُرُّكُمْ، فَوَ اللَّهِ ما الفَقْرَ أَخْشَى عَلَيكُمْ، وَلٰكِنِّي أَخْشَى أَنْ تُبْسَطَ عَلَيكُمُ الدُّنْيَا، كما بُسِطَتْ على مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كما تَنافَسُوهَا، وَتُهْلِكَكُمْ كما أَهْلَكَتْهُمْ». [طرفه في: ٣١٥٨].

٤٠١٢، ٤٠١٣ ـ قوله: إن رافعاً أكثر على نفسه أي أطلق في موضع التقييد فإن الممنوع نوع من كراء المزارع وهو ما يكون فيه البدل مجهولاً كالكراء ببعض ما يخرج لا مطلق الكراء.

4016- Nafi narrated: Ibn Omar used to kill all kinds of snakes.

4017- (he resumed): (He kept doing so) until Abu'lubaba Al'badri told him that The Prophet "Allah's blessing and peace be upon him" had forbidden killing harmless snakes living in houses, and called Jinan. So Ibn Omar gave up killing them.

4018- Anas "Allah be pleased with him" narrated: Some people of The Ansar said to The Messenger of Allah "Allah's blessing and peace be upon him": "Allow for us not to take the ransom of our nephew Abbas." He replied: "No, by Allah! You should not leave even a single Dirham of it."

4019- Al'miqdad Ibn Amr Al'kindi "Allah be pleased with him", who was an ally of Banu'zuhra and one of those who took part in the battle of Badr with Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah" (as becoming a Muslim), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him." Al'miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words." Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

4020- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu'jahl?" Ibn Mas'ood went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ood said: "Are you Abu'jahl?" Abu'jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?" Abu'jahl added: "Would that I had been killed by other than a mere farmer."

٤٠١٦ ـ حدّثنا أبو النُّعمان: حَدَّثنا جرير بْنُ حازِمٍ، عن نافِعٍ: أَنَّ ابنَ عُمرَ رَضِيَ اللَّهُ عنهما كان يَقْتُلُ الحَيَّاتِ كُلَّها.

[طرفه في: ٣٢٩٧]

٤٠١٧ ـ حَتَّى حَدَّثَهُ أبو لُبابَةَ البَدْرِيُّ: أَنَّ النَّبِيَّ ﷺ نهى عَنْ قَتْلِ جِنَّانِ البُيُوتِ، فَأَمسَكَ عَنْهَا.

٤٠١٨ ـ حدّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيحٍ، عَنْ مُوسى بْنِ عُقْبَةَ: قالَ ابْنُ شِهابٍ: حَدَّثنا أَنَسُ بْنُ مالِكٍ: أَنَّ رِجالاً مِنَ الأَنْصارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ، فَقالُوا: ائذَنْ لَنا فَلْنَتْرُكْ لابْنِ أُخْتِنا عَبَّاسٍ فِداءَهُ، قالَ: «وَاللَّهِ لاَ تَذَرُونَ مِنْهُ دِرْهَماً».

٤٠١٩ ـ حدّثنا أبو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بْنِ يَزِيدَ، عَنْ عُبَيدِ اللَّهِ بْنِ عَدِيٍّ، عَنِ المِقْدادِ بْنِ الأَسْوَدِ. حدّثني إِسْحاقُ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثنا ابْنُ أَخِي ابْنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبَرَنِي عَطاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الجُنْدَعِيُّ: أَنَّ عُبَيدَ اللَّهِ بْنَ عَدِيِّ بْنِ الخِيارِ أَخْبَرَهُ: أَنَّ المِقْدادَ بْنَ عَمْرٍو الكِنْدِيَّ ـ وَكانَ حَلِيفاً لِبَنِي زُهْرَةَ، وَكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ ـ أَخْبَرَهُ: أَنَّهُ قالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيتَ إِنْ لَقِيتُ رَجُلاً مِنَ الكُفَّارِ فاقْتَتَلْنا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيفِ فَقَطَعَها، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ فَقالَ: أَسْلَمْتُ لِلَّهِ، أَأَقْتُلُهُ يا رَسُولَ اللَّهِ بَعْدَ أَنْ قالَها؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ». فَقالَ: يا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قالَ ذلِكَ بَعْدَ ما قَطَعَها؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قالَ».

[الحديث ٤٠١٩ ـ طرفه في: ٦٨٦٥]

٤٠٢٠ ـ حدّثني يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا ابْنُ عُلَيَّةَ: حَدَّثَنا سُلَيمانُ التَّيمِيُّ: حَدَّثَنا أَنَسٌ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ يَومَ بَدْرٍ: «مَنْ يَنْظُرُ ما صَنَعَ أَبُو جَهْلٍ». فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفْراءَ حَتَّى بَرَدَ، فَقالَ: آنْتَ أَبا جَهْلٍ؟

قالَ ابْنُ عُلَيَّةَ: قالَ سُلَيمانُ: هَكَذا قالَها أَنَسٌ، قالَ: أَنْتَ أَبا جَهْلٍ؟ قالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ؟ قالَ سُلَيمانُ: أَوْ قالَ: قَتَلَهُ قَوْمُهُ. قالَ: وَقالَ أَبُو مِجْلَزٍ: قالَ أَبُو جَهْلٍ: فَلَوْ غَيرُ أَكَّارٍ قَتَلَنِي.

[طرفه في: ٣٩٦٢]

٤٠١٦ ـ قوله: (الجنان) هي الحيات التي تكون في البيوت واحدها جانّ وهو الدقيق الخفيف. ا هـ نهاية. وفي القاموس: والجانّ حية أكحل العين لا تؤذي، كثيرة في الدور.

٤٠١٩ ـ قوله: يقال: لاذ به يلوذ لياذاً إذا التجا إليه وانضم واستغاث.

٤٠٢٠ قوله: أنت أبا جهل وتقدم أنت أبا جهل بدون المدّ وأبا جهل على لغة من يثبت الألف في الأسماء الستة. ـ (الأكار) المزارع.

4021- Obaidullah Ibn Abdullah narrated from Ibn Abbas that Omar had told: When The Messenger of Allah "Allah's blessing and peace be upon him" died, I said to Abu'bakr: "Let's go to our brothers of Ansar (at Banu'sa'ida's shed)." On the way, two good men of them, who took part in Badr battle, met us. (The narrator commented): I told Urwa Ibn Az'zubair of that; and he said to me: "They were Owaina Ibn Sa'ida and Ma'n Ibn Adi."

4022- Qais narrated: Everyone of those who took part in Badr battle was given five thousand (Dirhams) yearly. Omar commented: "I will give them preference over those who came after them (regarding this matter)."

4023- Mohammad Ibn Jubair narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting The Sura of At'tur in Maghrib prayer. That was at a time when belief was first planted in my heart.

Mohammad also narrated from his father Jubair Ibn Mut'im "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" while speaking about the war prisoners of Badr, said: "Had Mut'im Ibn Adi been alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

On the other hand, Sa'eed Ibn Al'musaiyyab narrated: When the first sedition (in Islam) took place because of the murder of Othman, it left none of the Badr warriors alive. When the second sedition, that is, the battle of Al'harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third sedition took place and it did not subside till it had exhausted all the strength of the people.

4024- The same previous narration.

4025- Yunus Ibn Yazid narrated: I heard Az'zuhri saying: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah, each narrating part of the tradition regarding A'isha the wife of The Prophet "Allah's blessing and peace be upon him". A'isha said: When I and Ommu'mistah were returning, Ommu'mistah stumbled by treading on the end of her robe. On that she said: "May Mistah be ruined!" I said: "What a bad thing you said! You cursed a man who took part in the holy battle of Badr." Az'zuhri then mentioned the narration of the untrue speech (forged against A'isha).

4026- Ibn Shehab narrated: "These were the holy battles of The Messenger of Allah "Allah's blessing and peace be upon him" (which he undertook)." While mentioning (Badr) he said: "While the corpses of the pagans were being thrown into the well, The Messenger of Allah "Allah's blessing and peace be upon him" said (addressing them): "Have you found what your Lord promised true?" Abdullah said: "Some companions of The Prophet "Allah's blessing and peace be upon him" said: "O Allah's Apostle! You are addressing dead people." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "You do not hear what I am saying better than they do." The total number of Muslim fighters from Quraish who fought in the holy battle of Badr and were given shares of the booty, were 81 men." Az'zubair said: "When their shares were distributed, their number was one hundred men. But Allah knows better."

٤٠٢١ ـ حدّثنا موسى: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبدِ اللَّهِ: حدَّثَني ابنُ عبَّاس، عنْ عُمر رَضِيَ اللَّهُ عنهُم: لَمَّا تُوفِّيَ النَّبيُّ ﷺ قُلتُ لأَبِي بَكرٍ: انْطَلِقْ بِنا إِلَى إِخْوانِنا مِنَ الأَنْصارِ، فَلَقِينا مِنْهُمْ رَجُلانِ صالِحانِ شَهِدا بَدْراً. فَحَدَّثْتُ عُرْوَةَ بْنَ الزُّبَيرِ، فَقالَ: هُما عُوَيمُ بْنُ ساعِدَةَ وَمَعْنُ بْنُ عَدِيّ.

[طرفه في: ٢٤٦٢].

٤٠٢٢ ـ حدثنا إسحاق بن إبراهيم: سمعَ محمدَ بنَ فضيل، عن إسماعيل، عن قيس: كانَ عَطاءُ البَدرِيِّين خَمْسَةَ آلافٍ، خَمْسَةَ آلافٍ، وقالَ عُمَرُ: لأُفضِّلنَّهم على مَنْ بَعدَهُم.

٤٠٢٣، ٤٠٢٤ ـ حدّثني إِسْحاقُ بْنُ مَنْصُورٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحمَّدِ بْنِ جُبَير، عَنْ أَبِيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ في المَغْرِبِ بِالطُّورِ، وَذٰلِكَ أَوَّلَ ما وَقَرَ الإِيمَانُ في قَلبِي. [طرفه في: ٧٦٥].

وَعَنِ الزُّهْرِيِّ، عَنْ محمَّدِ بْنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قالَ في أُسارَى بَدْرٍ «لَوْ كانَ المُطْعِمُ بْنُ عَدِيّ حَياً، ثُمَّ كَلَّمَنِي في هؤُلاءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ».

وَقالَ اللَّيثُ، عَنْ يَحيى عَنْ سَعِيدِ بنِ المُسَيِّبِ: وَقعتِ الفِتْنَةُ الأولى ـ يَعْنِي مَقْتَلَ عُثْمانَ ـ فَلَمْ تُبْقِ مِنْ أَصْحابِ بَدرٍ أَحداً، ثُمَّ وَقعتِ الفِتْنَةُ الثَّانِيَةُ ـ يَعْنِي الحَرَّةَ ـ فَلَمْ تُبْقِ مِنْ أَصْحابِ الحُدَيبِيَةِ أَحَداً، ثُمَّ وَقَعَتِ الثَّالِثَةُ، فَلَمْ تَرْتَفِعْ وَلِلنّاسِ طَبَاخٌ. [طرفه في: ٣١٣٩].

٤٠٢٥ ـ حدّثنا الحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيرِيُّ: حَدَّثَنا يُونُسُ بْنُ يَزِيدَ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُروَةَ بنَ الزُّبَيرِ، وَسعِيدَ بْنَ المُسَيِّبِ، وَعلْقَمَةَ بْنَ وقَّاصٍ، وَعُبَيدَ اللَّهِ بنَ عَبدِ اللَّهِ، عَنْ حَدِيثِ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوجِ النَّبِيِّ ﷺ، كُلٌّ حَدَّثَنِي طائِفَةً مِنَ الحَدِيثِ، قالَتْ: فَأَقْبَلْتُ أَنا وَأُمُّ مِسْطَحٍ، فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها، فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلتُ: بِئْسَ ما قُلتِ، تَسُبِّينَ رَجُلاً شَهِدَ بَدْراً! فَذَكَرَ حَدِيثَ الإِفْكِ. [طرفه في: ٢٥٩٣].

٤٠٢٦ ـ حدثنا إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيحِ بْنِ سُلَيمانَ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهابٍ قالَ: هذهِ مَغازِي رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الحَدِيثَ، فَقالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يُلْقِيهِمْ: «هَلْ وَجَدْتُمْ ما وَعَدَكُمْ رَبُّكُمْ حَقّاً؟».

قالَ مُوسى: قالَ نَافِعٌ: قالَ عَبْدُ اللَّهِ: قالَ نَاسٌ مِنْ أَصْحابِهِ: يَا رَسُولَ اللَّهِ، تُنَادِي نَاساً أَمْوَاتاً؟ قالَ رَسُولُ اللَّهِ ﷺ: «ما أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُ مِنْهُمْ».

قالَ أَبُو عَبْدِ اللَّهِ: فَجَمِيعُ مَنْ شَهِدَ بَدْراً مِنْ قُرَيشٍ، مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ، أَحَدٌ وَثَمَانُونَ

٤٠٢٣، ٤٠٢٤ ـ قوله: (في هؤلاء النتنى) يعني المقتولين ببدر الذين صاروا جيفاً منتنة.

ـ طباخ) قوة.

٤٠٢٥ ـ قوله: المرط من أكيسة النساء وتعس معناه كبّ لوجهه.

٤٠٢٦ ـ قوله: (يلقيهم) من الالقاء أي في القليب وروي يلقبهم من التلقيب وروي أيضاً ويلعنهم كما في الشارح.

4027- Az'zubair "Allah be pleased with him" narrated: On the day of Badr, The Emigrants (from Quraish) got 100 shares of the war booty."

[13] Naming those who referred to from among Badr warriors in the container composed by Abu Abdullah arranged according to Arabic alphabet

The Prophet Mohammad Ibn Abdullah Al'hashimi "Allah's blessing and peace be upon him"; Iyas Ibn Al'bukair; Bilal Ibn Rabah, Abu'bakr's freed slave, Al'quraishi; Hamza Ibn Abdul'muttalib Al'hashimi; Hatib Ibn Abu'balta'a, Quraish's ally; Abu'hudhaifa Ibn Utba Ibn Rabie'a Al'quraishi; Al'harith Ibn Ar'rabie Al'ansari, known as Al'harith Ibn Suraqa, who was martyred on the day of Badr; Khubaib Ibn Adi Al'ansari; Khunais Ibn Hudhafa As'sahmi; Rifa'a Ibn Rafi Al'ansari; Rifa'a Ibn Abdul'mundhir, Abu'lubaba Al'ansari; Az'zubair Ibn Al'awwam Al'quraishi; Zaid Ibn Sahl, Abu'talha Al'ansari; Abu'zaid Al'ansari; Sa'd Ibn Malik Az'zuhri; Sa'd Ibn Khawla Al'quraishi; Sa'eed Ibn Zaid Ibn Amr Ibn Nufail Al'quraishi; Sahl Ibn Hunaif Al'ansari; Zuhair Ibn Rafi Al'ansari, and his brother; Abdullah Ibn Othman, Abu'bakr As'siddiq Al'quraishi; Abdullah Ibn Mas'ood Al'hudhali; Utba Ibn Mas'ood Al'hudhali; Abdur'rahman Ibn Awf Az'zuhri; Obaida Ibn Al'harith Al'quraishi; Obada Ibn As'samit Al'ansari; Omar Ibn Al'khattab Al'adawi; Othman Ibn Affan Al'quraishi, whom The Prophet "Allah's blessing and peace be upon him" left behind to take care of his wife (who was The Prophet's daughter), and he had a share like the other warriors; Ali Ibn Abu'talib Al'hashimi; Amr Ibn Awf, the ally of Banu'amer Ibn Lu'ai; Uqba Ibn Amr Al'ansari; Amer Ibn Rabie'a Al'anzi; Asim Ibn Thabit Al'ansari; Owain Ibn Sa'ida Al'ansari; Itban Ibn Malik Al'ansari; Qudama Ibn Maz'oon; Quatada Ibn An'no'man Al'ansari; Mu'adh Ibn Amr Ibn Al'jamuh; Mu'awwidh Ibn Afra, and his brother; Malik Ibn Rabie'a, Abu'osaid Al'ansari; Murara Ibn Ar'rabie Al'ansari; Ma'n Ibn Adi Al'ansari; Mistah Ibn Uthatha Ibn Abbad Ibn Al'muttalib Ibn Abdu'manaf; Miqdad Ibn Amr Al'kindi, the ally of Banu'zuhra; Hilal Ibn Omaiyya Al'ansari; "Allah be pleased with all of them".

رجلاً، وكانَ عُروَةُ بنُ الزُّبَيرِ يقولُ: قالَ الزُّبَير: قُسِمتْ سُهمانُهُم، فكانُوا مِئَةً، و اللّٰهُ أعلَمُ.

[طرفه في: ١٣٧٠].

٤٠٢٧ ـ حدّثني إبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيه عَنِ الزُّبَيرِ قالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلمُهَاجِرِينَ بِمِئَةِ سَهْمٍ.

١٣ ـ بابُ تَسْمِيَةِ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ، في الجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللّٰهِ عَلَى حُرُوفِ المُعْجَمِ

النَّبِيُّ مُحمدُ بْنُ عَبْدِ اللّٰهِ الْهَاشِمِيُّ ﷺ.

إيَاسُ بنُ البُكَيرِ. بِلالُ بْنُ رَبَاحٍ مَوْلَى أبي بَكرٍ القُرَشِيِّ.

حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ الْهَاشِمِيُّ. حاطِبُ بْنُ أَبِي بَلتَعَةَ حَلِيفٌ لِقُرَيشٍ.

أَبُو حُذَيفَةَ بْنُ عُتْبَةَ بنِ رَبِيعةَ القُرَشِيُّ. حارِثَةُ بْنُ الرَّبِيعِ الأنْصارِيُّ، قُتِلَ يَوْمَ بَدْرٍ، وَهُوَ حارِثَةُ بنُ سُرَاقَة، كانَ في النَّظارَةِ.

خُبَيبُ بْنُ عَدِيّ الأَنْصاريُّ. خُنَيسُ بْنُ حُذَافَةَ السَّهْمِيُّ.

رِفَاعَةُ بْنُ رَافِعٍ الأَنْصارِيُّ. رِفَاعَةُ بْنُ عَبْدِ المُنْذِرِ أَبُو لُبَابَةَ الأنصارِيُّ.

الزُّبَيرُ بنُ العَوَّامِ القُرَشِيُّ. زَيدُ بْنُ سَهْلٍ أَبُو طَلْحَةَ الأَنْصارِيُّ.

أَبُو زَيدٍ الأنْصَارِيُّ. سَعْدُ بْنُ مالِكٍ الزُّهْرِيُّ.

سَعْدُ بْنُ خَوْلَةَ القُرَشِيُّ. سَعِيدُ بْنُ زَيدِ بْنِ عَمرِو بنِ نُفَيلٍ القُرَشِيُّ.

سَهْلُ بْنُ حُنَيفٍ الأَنْصَارِيُّ. ظُهَيرُ بْنُ رَافِعٍ الأَنْصارِيُّ وَأَخُوهُ.

عَبْدُ اللّٰهِ بْنُ عُثْمانَ أَبُو بَكْرٍ الصِّدِّيقُ القُرَشِيُّ.

عَبْدُ اللّٰه بْنُ مَسْعُودٍ الْهُذَلِيُّ. عُتْبَةُ بْنُ مَسْعُودٍ الْهُذَلِيُّ.

عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ الزُّهْرِيُّ. عُبَيدَةُ بْنُ الحارِثِ القُرَشِيُّ.

عُبَادَةُ بْنُ الصَّامِتِ الأَنْصارِيُّ. عُمَرُ بْنُ الخَطَّابِ العَدَوِيُّ.

عُثْمانُ بْنُ عَفَّانَ القُرَشِيُّ، خَلَّفَهُ النَّبِيُّ ﷺ عَلَى ابْنَتِهِ، وَضَرَبَ لَهُ بِسَهْمِهِ.

عَلِيُّ بْنُ أَبِي طَالِبٍ الْهَاشِمِيُّ. عَمْرُو بْنُ عَوْفٍ، حَلِيفُ بَنِي عامِرِ بْنِ لُؤَيّ.

عُقْبَةُ بْنُ عَمْرٍو الأَنْصَارِيُّ. عامِرُ بْنُ رَبِيعَةَ العَنَزِيُّ.

عاصِمُ بْنُ ثَابِتٍ الأنْصَارِيُّ. عُوَيمُ بْنُ سَاعِدَةَ الأنْصَارِيُّ.

عِتْبَانُ بْنُ مالِكٍ الأَنْصَارِيُّ. قُدَامَةُ بْنُ مَظْعُونٍ. قَتَادَةُ بْنُ النُّعْمانِ الأَنْصارِيُّ. مُعاذُ بْنُ عَمْرِو ابْنِ الجَمُوحِ.

باب ١٣ ـ قوله: النظارة هم الذين لم يخرجوا لقتال.

[14] The story of Banun'nadir; and The Prophet's going out to them to help him in paying the blood money of the two men (mistakenly killed); and what about their betrayal and The Prophet's driving them out of Medina

However, Az'zuhri narrated from Urwa Ibn Az'zubair that it was six months after The Holy Battle of Badr, and earlier than The Holy Battle of Ohud. But Ibn Is'haq made it after the event of Bir'ma'oona.

Regarding this matter, Allah Almighty said: "It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning, then, o ye with eyes (to see)!" (The Mustering "Al'hashr" 2)

4028- Ibn Omar "Allah be pleased with both" reported: Banun'nadir and Banu'quraidha fought (against The Prophet "Allah's blessing and peace be upon him" violating their peace treaty), so The Prophet "Allah's blessing and peace be upon him" exiled Banun'nadir and allowed Banu'quraidha to remain at their places (in Medina) taking nothing from them till they fought against The Prophet "Allah's blessing and peace be upon him" again. He then killed their men and distributed their women, children and property among the Muslims, but some of them came to The Prophet "Allah's blessing and peace be upon him" and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Banu'qainuqa, the tribe of Abdullah Ibn Salam and the Jews of Banu'haritha and all the other Jews of Medina.

4029- Sa'eed Ibn Jubair narrated: I mentioned to Ibn Abbas The Sura of The Mustering "Al'hashr". He said: "Call it The Sura of An'nadir (tribe)."

4030- Anas Ibn Malik "Allah be pleased with him" narrated: Some people used to give some date-palm trees to The Prophet "Allah's blessing and peace be upon him" as gift till he conquered Banu'quraidha and Banun'nadir, whereupon he started giving back (their date-palm trees) to them.

4031- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" had the date-palm trees of Banun'nadir burnt and cut down at a place called Al'buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) or you left them standing on their stems, it was by Allah's Permission."
(The Mustering "Al'hashr" 5)

مُعَوِّذُ بْنُ عَفراءَ وَأَخُوهُ. مالِكُ بْنُ رَبِيعَةَ أَبُو أُسَيدٍ الأَنْصارِيُّ.
مُرارَةُ بْنُ الرَّبيعِ الأَنْصارِيُّ. مَعْنُ بْنُ عَدِيٍّ الأَنْصارِيُّ.
مِسْطَحُ بْنُ أُثاثَةَ بْنِ عَبَّادِ بْنِ المُطَّلِبِ بْنِ عَبْدِ مَنافٍ.
مِقْدادُ بْنُ عَمْرٍو الكِنْدِيُّ حَلِيفُ بَنِي زُهْرَةَ. هِلالُ بْنُ أُمَيَّةَ الأَنْصارِيُّ.
رَضِيَ اللَّهُ عَنْهُمْ.

١٤ ـ بابُ حَدِيثِ بَنِي النَّضِيرِ، وَمَخْرَجُ رَسُولِ اللَّهِ ﷺ إِلَيهِمْ فِي دِيَةِ الرَّجُلَينِ، وما أَرادُوا مِنَ الغَدْرِ بِرَسُولِ اللَّهِ ﷺ

قالَ الزُّهْرِيُّ: عَنْ عُرْوَةَ: كانَتْ عَلَى رَأْسِ سِتَّةِ أَشْهُرٍ مِنْ وَقْعَةِ بَدْرٍ قَبْلَ أُحُدٍ.

وَقَوْلُ اللَّهِ تَعالَى: ﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الكِتابِ مِنْ دِيارِهِمْ لأَوَّلِ الحَشْرِ﴾ [الحشر: ٢]. وَجَعَلَهُ ابْنُ إِسْحاقَ بَعْدَ بِئْرِ مَعُونَةَ وَأُحُدٍ.

٤٠٢٨ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا ابْنُ جُرَيجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: حارَبَتِ النَّضِيرُ وَقُرَيظَةُ، فَأَجْلَى بَنِي النَّضِيرِ وَأَقَرَّ قُرَيظَةَ وَمَنَّ عَلَيهِمْ، حَتَّى حارَبَتْ قُرَيظَةُ، فَقَتَلَ رِجالَهُمْ وَقَسَمَ نِساءَهُمْ وَأَوْلادَهُمْ وَأَمْوالَهُمْ بَينَ المُسْلِمِينَ، إِلا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ المَدِينَةِ كُلَّهُمْ: بَنِي قَينُقاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلامٍ، وَيَهُودَ بَنِي حارِثَةَ، وَكُلَّ يَهُودِ المَدِينَةِ.

٤٠٢٩ ـ حدّثني الحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قُلْتُ لابْنِ عَبَّاسٍ: سُورَةُ الحَشْرِ، قالَ: قُلْ سُورَةُ النَّضِيرِ.

تابَعَهُ هُشَيمٌ، عَنْ أَبِي بِشْرٍ. [الحديث ٤٠٢٩ ـ أطرافه في: ٤٦٤٥، ٤٨٨٢، ٤٨٨٣].

٤٠٣٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ، حَتَّى افْتَتَحَ قُرَيظَةَ وَالنَّضِيرَ، فَكانَ بَعْدَ ذلِكَ يَرُدُّ عَلَيهِمْ. [طرفه في: ٢٦٣٠].

٤٠٣١ ـ حدّثنا آدَمُ: حَدَّثَنا اللَّيثُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ ـ وَقَطَعَ، وَهِيَ البُوَيرَةُ ـ فَنَزَلَتْ: ﴿ما قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوها قائِمَةً عَلَى أُصُولِها فَبِإِذْنِ اللَّهِ﴾ [الحشر: ٥]. [طرفه في: ٢٣٢٦].

٤٠٣٠ ـ قوله: يجعل أي من نخله هدية.

ـ قوله: (يرد عليهم) أي نخلاتهم.

٤٠٣١ ـ قوله: (البويرة) موضع نخل بني النضير بقرب المدينة المنورة.

ـ قوله: (فأجابه أبو سفيان) أي داعياً على المسلمين فإنه إذ ذاك لم يكن مسلماً.

4032- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banun'nadir burnt. Regarding this case, Hassan Ibn Thabit said this poetic Verse: "the terrible burning of Al'buwaira has been received uninterestedly by the nobles of Banu'lu'ai (The chiefs of Quraish)." Abu'sufyan Ibn Al'harith (The Prophet's cousin who was still a pagan) replied to Hassan's poetry by the following: "May Allah bless that burning And set all its (Medina's) Parts on burning fire. You will see who is far from it (Al'buwaira) and which of our lands (Mecca or Medina) will be Harmed by it (its burning)."

4033- Malik Ibn Aws Al'hadathan An'nasri narrated: Once Omar Ibn Al'khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said: "Will you allow for Othman, Abdur'rahman Ibn Awf, Az'zubair, and Sa'd (Ibn Abu'waqqas) to enter into you?" Omar said: "Yes, let them come in." A while later, Yarfa came again and said: "Will you permit for Ali and Abbas to come in?" Omar said: "Yes." So, when the two entered, Abbas said: "O Commander of The Believers! Judge between me and this (Ali)."Both of them had a dispute regarding the property of Banun'nadir which Allah had given to His Apostle as booty gained without war. Ali and Abbas started reproaching each other. People (present then such as Othman, Abdur'rahman, and the others) said: "O Commander of The believers! Give your opinion in their case and relieve each one from the other." Omar said: "Be quiet! I beseech you by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(As for (we (Prophets), our properties are not to be inherited, and whatever we leave is to be spent in charity"; and that he said it about himself?" They (Othman and his companions) said: "He really said it." Omar then turned towards Ali and Abbas and said: "I beseech you both, by Allah! Do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said this?" They replied: "Yes, we know." He said: "Now I am talking to you about this matter. Allah "Glory be to him" favored His Messenger with something of this booty gained without war, which He did not give to anybody else. Allah said, concerning this issue: "What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

So this property was especially granted to The Messenger of Allah "Allah's blessing and peace be upon him". But by Allah, The Prophet "Allah's blessing and peace be upon him" neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it, from which The Messenger of Allah "Allah's blessing and peace be upon him" used to take the yearly expenditure of his family. He used to spend whatever remained where Allah's Property is spent (in charity). The Messenger of Allah "Allah's blessing and peace be upon him" kept on acting like that during all his life. Then he died, and Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him" So he (Abu'bakr) took charge of this property of which he disposed in the same manner as The Messenger of Allah "Allah's blessing and peace be upon him" did; and all of you (at that time) knew all about it."

Then Omar turned towards Ali and Abbas and said: "You both remember that Abu'bakr, with his working in it, was, as you described, and Allah knows that regarding this matter, sincere, pious, rightly guided and a follower of the right. Then Allah caused Abu'bakr to die.

٤٠٣٢ ـ حدّثني إسحاق أخبرَنا حبّان: أخبرَنا جُويرِيَةُ بنُ أسماء، عن نافع، عن ابنِ عمرَ رَضِيَ اللَّهُ عنهُما: أنَّ النَّبيَّ ﷺ حرّق نخل بني النّضير، قال: ولَها يقولُ حسّانُ بنُ ثابِت:

وهانَ على سَراةِ بَني لُؤَيّ حَرِيقٌ بالبُوَيرةِ مُستَطِيرُ

قال: فأجابَهُ أبو سُفيانَ بنُ الحارث:

أدامَ اللَّهُ ذلكَ مِن صَنِيعٍ وحَرَّقَ في نَواحِيها السَّعِيرُ

سَتَعلَمُ أيُّنا مِنها بِنُزْهٍ وتَعلَمُ أيُّ أرضَينا تَضِيرُ

[طرفه في: ٢٣٢٦]

٤٠٣٣ ـ حدّثنا أبو اليمان: أخبَرَنا شُعيبٌ، عن الزُّهريّ قال: أخبَرَني مالكُ بنُ أوسِ بنِ الحدَثانِ النّصريُّ: أنّ عمرَ بنَ الخطّاب رَضِيَ اللَّهُ عنهُ دعاهُ، إذ جاءَهُ حاجِبُهُ يرفا فقال: هل لكَ في عُثمانَ وعبدِ الرّحمٰنِ والزُّبيرِ وسعدٍ يستأذِنونَ؟ فقالَ: نعَم فأدخِلهُم، فلَبِثَ قليلاً، ثُمّ جاءَ فقالَ: هل لكَ في عبّاسٍ وعليّ يستأذِنانِ؟ قال: نعَم، فلمّا دخَلا قال عبّاسٌ: يا أميرَ المُؤمنينَ اقضِ بيني وبينَ هذا، وهُما يختصِمانِ في الّذي أفاءَ اللَّهُ على رَسولِهِ ﷺ مِن بَني النّضيرِ، فاستَبَّ عليٌّ وعبّاسٌ، فقالَ الرّهطُ: يا أميرَ المُؤمِنينَ اقضِ بينَهُما، وأرِحْ أحدَهُما من الآخرِ، فقالَ عُمرُ: اتَّئِدوا أنشُدُكُم باللَّهِ الذي بإذنِهِ تقومُ السّماءُ والأرضُ، هل تعلَمونَ أنّ رَسولَ اللَّهِ ﷺ قال: «لا نُورَثُ ما ترَكنا صدقةٌ». يُريدُ بذلكَ نفسَهُ؟ قالوا: قد قالَ ذلكَ، فأقبَلَ عُمرُ على عبّاسٍ وعليٍّ فقالَ: أنشُدُكُما باللَّهِ، هل تعلَمانِ أنّ رَسولَ اللَّهِ ﷺ قد قالَ ذلكَ؟ قالا: نعَم، قالَ: فإنّي أُحدِّثُكُم عن هذا الأمرِ، إنّ اللَّهَ سبحانَهُ كانَ خصَّ رَسولَهُ ﷺ في هذا الفَيءِ بشيءٍ لم يُعطِهِ أحداً غيرَهُ، فقالَ جلّ ذِكرُهُ: ﴿وما أفاءَ اللَّهُ على رسولِهِ منهُم فما أوجَفتُم عليهِ من خيلٍ ولا رِكابٍ ـ إلى قولِهِ ـ قديرٌ﴾ [الحشر: ٦]. فكانَت هذهِ خالِصَةً لرَسولِ اللَّهِ ﷺ، ثُمّ واللَّهِ ما احتازَها دونَكُم، ولا استأثرَها عليكُم، لقد أعطاكُموها وقسَمَها فيكُم حتّى بقِيَ هذا المالُ مِنها، فكانَ رَسولُ اللَّهِ ﷺ يُنفِقُ على أهلِهِ نفَقَةَ سنَتِهِم من هذا المالِ، ثُمّ يأخُذُ ما بقِيَ فيجعَلُهُ مَجعَلَ مالِ اللَّهِ، فعَمِلَ ذلكَ رَسولُ اللَّهِ ﷺ حياتَهُ، ثُمّ تُوُفِّيَ النّبيُّ ﷺ، فقالَ أبو بكرٍ: فأنا وَلِيُّ رَسولِ اللَّهِ ﷺ، فقبَضَهُ أبو بكرٍ فعمِلَ فيهِ بما عمِلَ بهِ رَسولُ اللَّهِ ﷺ، وأنتُم حينئذٍ، فأقبَلَ على عليٍّ وعبّاسٍ وقالَ: تذكُرانِ أنّ أبا بكرٍ فيهِ كما تقولانِ، واللَّهُ يعلَمُ: إنّهُ فيهِ لَصادِقٌ بارٌّ راشِدٌ تابعٌ لِلحَقِّ، ثُمّ

٤٠٣٢ ـ قوله: (مستطير) منتشر.

ـ (بنزه) ببعد وروي: (أرضينا) بالتثنية مرادة بما مكة والمدينة المشرفتان (تضير): تتضرر.

٤٠٣٣ ـ قوله: اتئدوا أي لا تعجلوا.

ـ قوله: وأنتم مبتدأ في معنى أنتما وخبره وقوله: تذكران وقوله: أنّ أبا بكر الخ كناية عن قولهما في الصديق من حيث المعاملة لا من حيث الحقيقة أنه غير صادق وغير بارّ. =

Then I said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr." So I took charge of this property for the first two years of my rule, of which I used to dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr did; and Allah knows that I was sincere, pious, rightly guided an a follower of the right (in this matter). Later on, both of you (Ali and Abbas) came to me, and your claim was one and the same. O Abbas! You also came to me. So I told you both that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not to be inherited, but whatever we leave is to be given in charity."

Then when it seemed to me that I'd better hand over this property to you both on the condition that you will promise and pledge before Allah to dispose of it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr did and as I did since the early time of my caliphate, or else you should not speak to me (about it). So, both of you said to me: "Hand it over to us on this condition." It was on this condition that I handed it over to you. Now, do you want me to give a judgement other than that (early judgement)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any judgement other than that till the Last Hour is established. But if you are unable to manage this (property), then return it to me, and I will manage it on your behalf."

4034- The sub-narrator said: I told Urwa Ibn Az'zubair of this tradition and he said: Malik Ibn Aws is true. I heard A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" saying: "The wives of The Prophet "Allah's blessing and peace be upon him" sent Othman to Abu'bakr asking for their (share of) one-eighth the booty gained without war, which Allah had granted to his Apostle. But I used to oppose them and say: "Won't you fear Allah? Don't you know that The Prophet "Allah's blessing and peace be upon him" used to say: "Our property is not to be inherited, but whatever we leave is to be given in charity"? The Prophet "Allah's blessing and peace be upon him" mentioned that regarding himself. He added: "The family of Mohammad can take their sustenance from this property."" So the wives of The Prophet "Allah's blessing and peace be upon him" stopped demanding it when I told them of that."

So, this property (of charity) was in the hands of Ali who withheld it from Abbas and overpowered him. Then it came in the hands of Hasan Ibn Ali, then in the hands of Husain Ibn Ali, and then in the hands of Ali Ibn Husain and Hasan Ibn Hasan; and each of the last two used to manage it in turn. Then it came in the hands of Zaid Ibn Hasan. Indeed, it was truly the charity of The Messenger of Allah "Allah's blessing and peace be upon him".

4035- A'isha "Allah be pleased with her" narrated: Fatima and Al'abbas came to Abu'bakr, claiming their inheritance of The Prophet's land of Fadak and his share from Khaibar.

4036- Abu'bakr said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Our property is not to be inherited; and whatever we leave is to be given in charity. But the family of Mohammad can take their sustenance from this property." (Abu'bakr commented): "By Allah, I would like to do good to the Kith and kin of The Messenger of Allah "Allah's blessing and peace be upon him" rather than to my own Kith and kin."

تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فقلتُ: أنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضْتُهُ سَنَتَيْنِ مِنْ إِمارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ: أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمانِي كِلاكُما، وَكَلِمَتُكُما وَاحِدَةٌ، وَأَمْرُكُما جَمِيعٌ، فَجِئْتَنِي ـ يَعْنِي عَبَّاساً ـ فَقُلْتُ لَكُما: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ». فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ إِنْ شِئْتُما دَفَعْتُهُ إِلَيْكُمَا، عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ ومِيثاقَهُ: لَتَعْمَلانِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَما عَمِلْتُ فِيهِ مُنْذُ وَلِيتُ، وَإِلا فَلا تُكَلِّمانِي، فَقُلْتُما ادْفَعْهُ إِلَيْنا بِذلِكَ، فَدَفَعْتُهُ إِلَيْكُمَا، أَفَتَلْتَمِسانِ مِنِّي قَضاءً غَيْرَ ذلِكَ؟ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّماءُ وَالأَرْضُ، لا أَقْضِي فِيهِ بِقَضاءٍ غَيْرِ ذلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفَعا إِلَيَّ فَأَنَا أَكْفِيكُمَاهُ. [طرفه في: ٢٩٠٤].

٤٠٣٤ ـ قال: فَحَدَّثْتُ هذا الحَدِيثَ عُرْوَةَ بْنَ الزُّبَيْرِ، فَقالَ: صَدَقَ مالِكُ بْنُ أَوْسٍ: أَنَا سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْواجُ النَّبِيِّ ﷺ عُثْمانَ إِلَى أَبِي بَكْرٍ، يَسْأَلْنَهُ ثُمُنَهُنَّ مِمَّا أَفاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلا تَتَّقِينَ اللَّهَ، أَلَمْ تَعْلَمْنَ أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ ـ يُرِيدُ بِذلِكَ نَفْسَهُ ـ إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ ﷺ في هذا المالِ»؟ فَانْتَهى أَزْواجُ النَّبِيِّ ﷺ إِلَى ما أَخْبَرَتْهُنَّ، قالَ: فَكانَتْ هذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ. مَنَعَها عَلِيٌّ عَبَّاساً فَغَلَبَهُ عَلَيْها، ثُمَّ كانَ بِيَدِ حَسَنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَيْنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيِّ بْنِ حُسَيْنٍ، وَحَسَنِ بْنِ حَسَنٍ، كِلاهُمَا كانَا يَتَداوَلانِها، ثُمَّ بِيَدِ زَيْدِ بْنِ حَسَنٍ، وَهِيَ صَدَقَةُ رَسُولِ اللَّهِ ﷺ حَقّاً. [الحديث ٤٠٣٤ ـ طرفاه في: ٦٧٢٧، ٦٧٣٠].

٤٠٣٥ ـ حدثنا إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ فاطِمَةَ عَلَيْهَا السَّلامُ وَالعَبَّاسَ، أَتَيا أَبَا بَكْرٍ يَلْتَمِسانِ مِيراثَهُما، أَرْضَهُ مِنْ فَدَكٍ، وَسَهْمَهُ مِنْ خَيْبَرَ. [طرفه في: ٣٠٩٢].

٤٠٣٦ ـ فَقالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ في هذا المالِ». وَاللَّهِ لَقَرابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرابَتِي. [طرفه في: ٣٠٩٣].

١٥ ـ بابُ قَتْلِ كَعْبِ بْنِ الأَشْرَفِ

٤٠٣٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ، فَإِنَّهُ قَدْ آذى اللَّهَ

ـ قوله: لتعملان قال الشارح بتشديد النون في الفرع وأصله وفي غيرهما بالتخفيف.

٤٠٣٤ ـ قوله: (قال) أي الزهري.

ـ قوله: في هذا المال أي يعطون منه ما يكفيهم في جملة من يأكل منه لا على وجه الميراث لهم بخصوصهم.

٤٠٣٧ قوله: (قال عمرو) قال الشارح وفي نسخة قال: سمعت عمراً يقول.

[15] Killing Ka'b Ibn Al'ashraf

4037- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Who is willing to kill Ka'b Ibn Al'ashraf who has hurt Allah and His Apostle?" Thereupon Mohammad Ibn Maslama got up saying: "O Allah's Apostle! Would you like that I kill him?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Mohammad Ibn Maslama said: "Then allow me to say a (false) thing (in order To deceive Ka'b)."The Prophet "Allah's blessing and peace be upon him" said: "You may say it." Then Mohammad Ibn Maslama went to Ka'b and said: "That man (Mohammad) demands the alms from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said: "By Allah, you will get tired of him!" Mohammad Ibn Maslama said: "Now as we have followed him, we do not want to leave him until we see how his end is going to be. Now we want you to lend us one or two Wasaqs." Ka'b said: "Yes, (I will), but you should mortgage something to me."

Mohammad Ibn Maslama and his companion said: "What do you want?" Ka'b replied: "Mortgage your women to me." They said: "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said: "Then mortgage your sons to me." They said: "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so was mortgaged for one or two Wasaqs of food. That would cause us great disgrace. But we will mortgage our arms to you." Mohammad Ibn Maslama and his companions promised Ka'b that Mohammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abu'na'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him: "Where are you going at this time?" Ka'b replied: "None but Mohammad Ibn Maslama and my (foster) brother Abu'na'ila have come."

His wife said: "I hear a voice as if blood is dropping from it." Ka'b said: "They are none but my brother Mohammad Ibn Maslama and my foster brother Abu'na'ila. A generous man should respond to a call at night even if he was invited to be killed." Mohammad Ibn Maslama went with two men. (Some narrators mention the men as Abu'abs Ibn Jabr, Al'harith Ibn Aws and Abbad Ibn Bishr). Mohammad Ibn Maslama went in together with two men, and said to them: "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Ka'b Ibn Al'ashraf came down to them wrapped in his clothes, and diffusing perfume. Mohammad Ibn Maslama said: "I have never smelt a better scent than this." Ka'b replied: "I have got the best Arab women who know how to use the high class of perfume." Mohammad Ibn Maslama requested Ka'b: "Will you allow me to smell your head?" Ka'b said: "Yes." Mohammad smelt it and made his companions smell it as well. Then he requested Ka'b again: "Will you allow me (to smell your head once again)?" Ka'b said: "Yes." When Mohammad got a strong hold of him, he said (to his companions): "Get at him!" So they killed him. Then they went to The Prophet "Allah's blessing and peace be upon him" and informed him.

وَرَسُولَهُ». فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ». قَالَ: فَأْذَنْ لِي أَنْ أَقُولَ شَيْئاً، قَالَ: «قُلْ». فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: إِنَّ هذا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَّانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قَالَ: وَأَيْضاً وَاللَّهِ لَتَمَلُّنَّهُ، قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ، فَلاَ نُحِبُّ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقاً أَوْ وَسْقَيْنِ، وَحَدَّثَنَا عَمْرٌو غَيْرَ مَرَّةٍ، فَلَمْ يَذْكُرْ وَسْقاً أَوْ وَسْقَيْنِ، أَوْ: فَقُلْتُ لَهُ: فِيهِ وَسْقاً أَوْ وَسْقَيْنِ؟ فَقَالَ: أُرَى فِيهِ وَسْقاً أَوْ وَسْقَيْنِ ـ فَقَالَ: نَعَم، ارْهَنُونِي، قَالُوا أَيَّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهَنُونِي نِسَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ، قَالَ: فَارْهَنُونِي أَبْنَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا، فَيُسَبُّ أَحَدُهُمْ، فَيُقَالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ، هذا عَارٌ عَلَيْنَا، وَلكِنَّا نَرْهَنُكَ اللأْمَةَ ـ قَالَ سُفْيَانُ: يَعْنِي السِّلاَحَ ـ فَوَاعَدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلاً وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ، فَدَعَاهُمْ إِلَى الْحِصْنِ، فَنَزَلَ إِلَيْهِمْ، فَقَالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ، وَقَالَ غَيْرُ عَمْرٍو، قَالَتْ: أَسْمَعُ صَوْتاً كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ لأَجَابَ. قَالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ ـ قِيلَ لِسُفْيَانَ: سَمَّاهُمْ عَمْرٌو؟ قَالَ: سَمَّى بَعْضَهُمْ ـ قَالَ عَمْرٌو: جَاءَ مَعَهُ بِرَجُلَيْنِ، وَقَالَ غَيْرُ عَمْرٍو: أَبُو عَبْسِ بْنُ جَبْرٍ، وَالْحَارِثُ ابْنُ أَوْسٍ، وَعَبَّادُ بْنُ بِشْرٍ. قَالَ عَمْرٌو: جَاءَ مَعَهُ بِرَجُلَيْنِ، فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعَرِهِ فَأَشَمُّهُ، فَإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ فَدُونَكُمْ فَاضْرِبُوهُ. وَقَالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ فَنَزَلَ إِلَيْهِمْ مُتَوَشِّحاً وَهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحاً، أَيْ أَطْيَبَ، وَقَالَ غَيْرُ عَمْرٍو: قَالَ: عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ. قَالَ عَمْرٌو: فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشَمَّ رَأْسَكَ؟ قَالَ: نَعَمْ، فَشَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ، ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمْكَنَ مِنْهُ، قَالَ: دُونَكُمْ فَقَتَلُوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فَأَخْبَرُوهُ. [طرفه في: ٢٥١٠]

١٦ ـ بابُ قتْلِ أبي رَافِعٍ عَبْدِ اللهِ بْنِ أبي الحُقَيْق

وَيُقَالُ: سَلاَّمُ بْنُ أَبِي الْحُقَيْقِ، كَانَ بِخَيْبَرَ، وَيُقَالُ: فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ. وَقَالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بْنِ الأَشْرَفِ.

ـ قوله: قد عنانا أي أوقعنا في العناء والمشقة.

ـ قوله: (اللأمة) بالهمزة وإبدالها ألفا الدرع وتفسيرها بالسلاح من إطلاق اسم الكل على البعض.

ـ قوله: رجلين تأمله مع قوله سماهم وكانوا أربعة.

ـ قوله قائل بشعره أي آخذ به وروي مائل بشعره.

ـ (قال) أي كعب.

ـ قوله: ينفح بفتح الفاء وكسرها أي يفوح.

ـ قوله: وأكمل العرب وفي رواية وأجمل العرب.

ـ قوله: أتأذن لي أي أن أشم رأسك فهذا استئذان منه مرة ثانية.

[16] Killing Abu'rafi Abdullah (Or Salam) Ibn Abul'huqaiq at Khaibar, or, according to another narration, in a certain fort of his at the land of Hijaz

Az'zuhri said that his killing was sometime after killing Ka'b Ibn Al'ashraf.

4038- Al'bara Ibn Azib "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent some men to (kill) Abu'rafi; and Abdullah Ibn Atik came into his house at night and killed him.

4039- Al'bara "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent some men from the Ansar to (kill) Abu'rafi, the Jew, led by Abdullah Ibn Atik. Abu'rafi used to hurt Allah's Apostle "Allah's blessing and peace be upon him" and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, Abdullah said to his companions: "Sit down at your places. I am going, and I will try to play a trick on the gatekeeper so that I may enter (the castle)."

Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gatekeeper (considering Abdullah as one of the castle's servants) addressed him saying: "O Allah's Servant! Enter if you wish, for I want to close the gate."

Abdullah added in his story: "So I went in (the castle) and hid myself. When the people got inside, the gatekeeper closed the gate and hung the keys on a fixed wooden peg. I got up, took the keys, and opened the gate. Some people were staying late at night with Abu'rafi for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him. Whenever I opened a door, I closed it from inside. I said to myself: "If these people discover my presence, they will not be able to catch me till I have killed him." So I reached him and he was sleeping in a dark house amidst his family. I could not recognize his location in the house. So I shouted: "O Abu'rafi!" Abu'rafi said: "Who is it?" I proceeded towards the source of the voice and hit him with the sword. Because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said: "What is this voice, O Abu'rafi?" He said: "Woe to your mother! A man in my house has hit me with a sword!" I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back. In this way, I realized that I have killed him. I then opened the doors one by one till I reached the staircase. Thinking that I had reached the ground, I stepped out. But I fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said: "I will not go out tonight till I know that I have killed him." So, when the cock crowed (early in the morning), the announcer of the casualty stood on the wall saying: "I announce the death of Abu'rafi, the

٤٠٣٨ ـ حدّثني إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا يَحْيى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بعثَ رَسُولُ اللَّهِ ﷺ رهطاً إِلَى أَبي رَافِعٍ، فدخلَ عليه عَبْدُ اللَّهِ بْنُ عتيكٍ بيتَهُ ليلاً وهو نائِمٌ فقتلَهُ.

[طرفه في: ٣٠٢٢]

٤٠٣٩ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: بعثَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي رَافِعٍ الْيَهُودِيِّ رجالاً مِنَ الأَنْصَارِ، فَأَمَّرَ عليهِمْ عَبْدَ اللَّهِ بْنَ عَتِيكٍ، وَكَانَ أَبُو رَافِعٍ يُؤْذِي رَسُولَ اللَّهِ ﷺ وَيُعِينُ عَلَيْهِ، وَكَانَ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ، فَلَمَّا دَنَوْا مِنْهُ، وَقَدْ غَرَبَتِ الشَّمْسُ، وَرَاحَ النَّاسُ بِسَرْحِهِمْ، فَقَالَ عَبْدُ اللَّهِ لأَصْحَابِهِ: اجْلِسُوا مَكَانَكُمْ، فَإِنِّي مُنْطَلِقٌ، وَمُتَلَطِّفٌ لِلْبَوَّابِ، لَعَلِّي أَنْ أَدْخُلَ، فَأَقْبَلَ حَتَّى دَنَا مِنَ الْبَابِ، ثُمَّ تَقَنَّعَ بِثَوْبِهِ كَأَنَّهُ يَقْضِي حَاجَةً، وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ الْبَوَّابُ، يَا عَبْدَ اللَّهِ: إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ، فَإِنِّي أُرِيدُ أَنْ أُغْلِقَ الْبَابَ، فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ الْبَابَ، ثُمَّ عَلَّقَ الأَغَالِيقَ عَلَى وَتَدٍ، قَالَ: فَقُمْتُ إِلَى الأَقَالِيدِ فَأَخَذْتُهَا، فَفَتَحْتُ الْبَابَ، وَكَانَ أَبُو رَافِعٍ يُسْمَرُ عِنْدَهُ، وَكَانَ فِي عَلَالِيَّ لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعِدْتُ إِلَيْهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَاباً أَغْلَقْتُ عَلَيَّ مِنْ دَاخِلٍ، قُلْتُ: إِنِ الْقَوْمُ نَذِرُوا بِي لَمْ يَخْلُصُوا إِلَيَّ حَتَّى أَقْتُلَهُ، فَانْتَهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِي بَيْتٍ مُظْلِمٍ وَسْطَ عِيَالِهِ، لاَ أَدْرِي أَيْنَ هُوَ مِنَ الْبَيْتِ، فَقُلْتُ: يَا أَبَا رَافِعٍ، قَالَ: مَنْ هذا؟ فَأَهْوَيْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ ضَرْبَةً بِالسَّيْفِ وَأَنَا دَهِشٌ، فَمَا أَغْنَيْتُ شَيْئاً، وَصَاحَ، فَخَرَجْتُ مِنَ الْبَيْتِ، فَأَمْكُثُ غَيْرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ، فَقُلْتُ: مَا هذا الصَّوْتُ يَا أَبَا رَافِعٍ؟ فَقَالَ: لأُمِّكَ الْوَيْلُ، إِنَّ رَجُلاً فِي الْبَيْتِ ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ظُبَةَ السَّيْفِ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ بَاباً بَاباً، حَتَّى انْتَهَيْتُ إِلَى دَرَجَةٍ لَهُ، فَوَضَعْتُ رِجْلِي، وَأَنَا أُرَى أَنِّي قَدِ انْتَهَيْتُ إِلَى الأَرْضِ، فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ، فَانْكَسَرَتْ سَاقِي فَعَصَبْتُهَا بِعِمَامَةٍ، ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ، فَقُلْتُ: لاَ أَخْرُجُ اللَّيْلَةَ، حَتَّى أَعْلَمَ: أَقَتَلْتُهُ؟ فَلَمَّا صَاحَ الدِّيكُ قَامَ النَّاعِي عَلَى

٤٠٣٩ ـ قوله: (وراح الناس بسرحهم) أي رجعوا بمواشيهم.

ـ الأقاليد: المفاتيح.

ـ (علاليّ) جمع عليّة كذرية وهي الغرفة.

ـ قوله: نذروا بي أي علموا بي.

ـ قوله: فأضربه مقتضى الظاهر فضربته عدل عنه مبالغة لاستحضار صورة الحال وكذا الكلام في قوله فأمكث.

ـ قوله: أثخنته أي الضربة وفي بعض النسخ أثخنته بصيغة التكلم أي بالغت في جراحته

ـ ظبة السيف: حرف حده.

merchant of Hijaz." Thereupon I went to my companions and said: "Let us save ourselves, for Allah has killed Abu'rafi." So I (along with my companions) went to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story to him. He said: "Stretch out your (broken) leg." I stretched it out and he rubbed it; and it became cured as if I had never had any ailment whatever it might be."

4040- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent Abdullah Ibn Atik and Abdullah Ibn Utba along with many men to (kill) Abu'rafi. They proceeded till they approached his castle, whereupon Abdullah Ibn Atik said to them: "Wait till I go and see (what to do)." Abdullah said later: "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs, to search for which, they came out carrying a flaming light. Being afraid that they would recognize me, I covered my head and legs pretending to answer the call of nature. The gatekeeper called: "Whoever wants to come in, should come in before I close the gate." So I went in and hid myself in a stall of a donkey near the gate of the castle. Some people took their supper with Abu'rafi and had a chat till late at night. Then they went back to their homes. When the voices faded away and I no longer detected any movement, I came out. I had seen where the gatekeeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself: "If these people notice me, I will run away easily." Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu'rafi by a staircase. I saw that the house was in complete darkness with its light off. However, I could not know where the man was. So I called: "O Abu'rafi!" He replied: "Who is it?" I proceeded towards the voice and hit him. He cried loudly but my blow was pointless. Then I came to him, pretending to help him, changing the tone of my voice, and said: "What is wrong with you, O Abu'rafi?" He said: "Are you not surprised? Woe to your mother! A man came in and hit me with a sword!" So once again, I aimed at him and hit him, but it was useless. On that Abu'rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu'rafi lying straight on his back. I drove the sword into his belly and bent on it till I heard the voice of a bone crack. Then I came out, filled with astonishment, and went to the staircase to come down, but I fell down and got my leg dislocated which I bandaged and went to my companions limping, to whom I said: "Go and tell The Messenger of Allah "Allah's blessing and peace be upon him" of this glad tidings, but I will not leave (this place) till I hear the news of his (Abu'rafi's) death." When dawn broke, an announcer of death got over the wall and announced: "I announce to you the news of Abu'rafi's death." I got up and proceeded, feeling no pain till I caught up with my companions before they reached The Prophet "Allah's blessing and peace be upon him" to whom I reported the good news."

السُّورِ، فَقَالَ: أَنعى أَبَا رَافِعٍ تَاجِرَ أَهْلِ الحِجَازِ، فَانْطَلَقْتُ إِلَى أَصْحَابِي، فَقُلتُ النَّجَاءَ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ، فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ، فَقَالَ: «ابْسُطْ رِجْلَكَ». فَبَسَطْتُ رِجْلِي فَمَسَحَهَا، فَكَأَنَّهَا لَمْ أَشْتَكِهَا قَطُّ.

[طرفه في: ٣٠٢٢]

٤٠٤٠ ـ حدثنا أحمد بن عثمان: حدثنا شريح، هو ابن مسلمة: حدثنا إبراهيم بن يوسف، عن أبيه، عن أبي إسحاق قال: سمعت البراء رضي الله عنه قال: بعث رسول الله ﷺ إلى أبي رافع عبد الله بن عتيك وعبد الله بن عتبة في ناس معهم، فانطلقوا حتى دنوا من الحصن، فقال لهم عبد الله بن عتيك: امكثوا أنتم حتى أنطلق أنا فأنظر، قال: فتلطفت أن أدخل الحصن، ففقدوا حماراً لهم، قال: فخرجوا بقبس يطلبونه، قال: فخشيت أن أعرف، قال: فَغَطَّيْتُ رأسي كأني أقضي حاجة، ثم نادى صاحب الباب، من أراد أن يدخل فليدخل قبل أن أغلقه، فدخلت ثم اختبأت في مربط حمار عند باب الحصن، فتعشوا عند أبي رافع، وتحدثوا حتى ذهبت ساعة من الليل، ثم رجعوا إلى بيوتهم، فلما هدأت الأصوات، ولا أسمع حركة خرجت، قال: ورأيت صاحب الباب، حيث وضع مفتاح الحصن في كوة، فأخذته ففتحت به باب الحصن، قال: قلت: إن نذر بي القوم انطلقت على مهل، ثم عمدت إلى أبواب بيوتهم، فغلقتها عليهم من ظاهر، ثم صعدت إلى أبي رافع في سلم، فإذا البيت مظلم قد طفئ سراجه، فلم أدر أين الرجل، فقلت: يا أبا رافع؟ قال: من هذا؟ قال: فعمدت نحو الصوت فأضربه وصاح، فلم تغن شيئاً، قال ثم جئت كأني أغيثه، فقلت: مالك يا أبا رافع؟ وغيرت صوتي فقال ألا أعجبك؟ لأمك الويل، دخل علي رجل فضربني بالسيف، قال: فعمدت له أيضاً فأضربه أخرى، فلم تغن شيئاً، فصاح وقام أهله، قال: ثم جئت وغيرت صوتي كهيئة المغيث، فإذا هو مستلق على ظهره، فأضع السيف في بطنه ثم أنكفئ عليه حتى سمعت صوت العظم، ثم خرجت دهشاً حتى أتيت السلم، أريد أن أنزل فأسقط منه، فانخلعت رجلي فعصبتها، ثم أتيت أصحابي أحجل، فقلت: انطلقوا فبشروا رسول الله ﷺ، فإني لا أبرح حتى أسمع الناعية، فلما كان في وجه الصبح صعد الناعية، فقال: أنعى أبا رافع، قال: فقمت أمشي ما بي قلبة، فأدركت أصحابي قبل أن يأتوا النبي ﷺ فبشرته. [طرفه في: ٣٠٢٢]

= قوله (النجاء) بالنصب أي أسرعوا.

٤٠٤٠ ـ قوله: فلما هدأت الأصوات أي سكت ونام الناس.

ـ (الكوة) الخرق في الحائط.

ـ قوله ألا أعجبك أي ألا أكسبك التعجب وقال: أعجبه الأمر إذا سره.

ـ أي أمشي على رجل واحدة.

ـ قوله ما بي قلبة أي تقلب واضطراب يريد أنه قليل الوجع وأما البراء التام فهو بعد مسح سيد الأنام.

[17] The holy battle of Ohud

And Allah's saying: "Remember that morning thou didst leave thy household (early) to post the faithful at their stations for battle: and Allah heareth and knoweth all things." (Al Imran 121)

Allah "Glory be to him" said also: "So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that he may take to himself from your ranks martyr witnesses (to truth). And Allah loveth not those that do wrong. Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith. Did ye think that ye would enter heaven without Allah testing those of you who fought hard (in his cause) and remained steadfast? Ye did indeed wish for death before ye met him: now ye have seen him with your own eyes, (and ye flinch)"

(Al Imran 139:143)

He said too: "Allah did indeed fulfill his promise to you when ye with his permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after he brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter, then did he divert you from your foes in order to test you. But he forgave you: for Allah is full of Grace to those who believe." (Al Imran 152)

Allah Almighty said concerning this matter also in the same Sura: "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." (Al Imran 169)

4041- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said on the day of Ohud: "This is Gabriel holding the head of his horse and equipped with arms for the battle."

4042- Uqba Ibn Amer "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for the martyrs of Ohud eight years after (their death), as if bidding farewell to both of the living and the dead. Then he came up the pulpit and said: "I am your predecessor before you, and I am a witness on you, and your promised place to meet me (on The Day of Judgement) will be the fount. I am (now) looking at it from this place of mine. I am not afraid that you will associate others in worship with Allah, but I am afraid that worldly life will tempt you and lead you to compete for it with each other." That was the last look I did shed on The Messenger of Allah "Allah's blessing and peace be upon him".

4043- Al'bara "Allah be pleased with him" narrated: We faced the pagans on that day (of The Holy Battle of Ohud); and The Prophet "Allah's blessing and peace be upon him" placed a group of archers (at a special place) under the leadership of Abdullah (Ibn Jubair). He said (to them): "Do not leave this place. If you see us conquering the enemy, do not leave this place, and if you see them conquering us, do not (leave it and come to) help us." So, when we faced the enemy, they turned on their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles.

١٧ ـ بابُ غَزْوَةِ أُحُدٍ

وقول اللَّهِ تعالى: ﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [آل عمران: ١٢١].

وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ * إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ * وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ * أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ * وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ﴾ [آل عمران: ١٣٩، ١٤٣]. وَقَوْلِهِ: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [آل عمران: ١٥٢]. ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الآيَةَ [آل عمران: ١٦٩].

٤٠٤١ ـ حدثنا إبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يوم أُحُدٍ: «هذا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ، عَلَيْهِ أَدَاةُ الحَرْبِ». [طرفه في: ٣٩٩٥].

٤٠٤٢ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ المُبَارَكِ، عَنْ حَيْوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ المِنْبَرَ فَقالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الحَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هذا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا». قالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٣٤٤].

٤٠٤٣ ـ حدثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَقِينَا المُشْرِكِينَ يَوْمَئِذٍ، وَأَجْلَسَ النَّبِيُّ ﷺ جَيْشاً مِنَ الرُّمَاةِ، وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ، وَقالَ: «لَا تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرَحُوا، وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلَا تُعِينُونَا». فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ، قَدْ بَدَتْ

٤٠٤٢ ـ قوله: بعد ثماني سنين تثبت الياء بعد إسقاط التاء من الثمانية عند الاضافة كما تثبت ياء الجواري فتقول ثماني نسوة كما تقول جواري قريش وتسقط مع التنوين عند الرفع والجرّ وتثبت عند النصب وقوله كالموذع يعني وكان في ذلك اليوم كالموذع فإن الصلاة لا تصلح أن تكون توديعاً للأحياء.

٤٠٤٣ ـ قوله: ما يحزنك بالخاء المعجمة وبالياء التحتية الساكنة بدل النون المضمومة.

The Muslims started saying: "The booty! The booty!" Abdullah Ibn Jubair said: "The Prophet “Allah’s blessing and peace be upon him” took a firm promise from me not to leave this place." But his companions refused (to keep on staying). So when they refused (to remain there), Allah confused them to the extent that they could not know where to go. They got seventy losses. Abu’sufyan came up a high place and said: "Is Mohammad there amongst the people?" The Prophet “Allah’s blessing and peace be upon him” said: "Do not answer him." Abu’sufyan said: "Is the son of Abu’quhafa there amongst the people?" The Prophet “Allah’s blessing and peace be upon him” said: "Do not answer him." Abu’sufyan said: "Is the son of Al’khattab amongst the people?" He then added: "All these people were killed, for, if they were alive, they would have replied." On that, Omar could not help saying: "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu’sufyan said: "Superior may be Hubal!" On that The Prophet “Allah’s blessing and peace be upon him” said (to his companions): "Reply to him." They asked: "What may we say?" He said: "Say: Allah is More Superior and More Majestic!" Abu’sufyan said: "We have (the idol) Al’uzza, whereas you have no Uzza!" The Prophet “Allah’s blessing and peace be upon him” said (to his companions): "Reply to him." They said: "What may we say?" The Prophet “Allah’s blessing and peace be upon him” said: "Say: Allah is our protector and you have no protector." Abu’sufyan said: "(This) day substitutes for our loss at Badr and (in) the war (victory or defeat) is always alternately by turns. You will see some of your dead men mutilated. However, neither did I urge (my companions to do) this action, nor am I sorry for it."

4044- Jaber Ibn Abdullah “Allah be pleased with both” narrated: On The Day of Ohud, some people drank wine in the morning, and then they were martyred.

4045- Sa’d Ibn Ibrahim reported: A meal was brought to Abdur’rahman Ibn Awf while he was fasting. He said: "Mus’ab Ibn Omair was martyred, and he was better than me. He was shrouded in a sheet, so small that if his head was covered, his feet got naked, and if his feet were covered, his head got naked." Abdur’rahman added: "Hamza was martyred and he was better than me. Then worldly wealth was bestowed upon us (or said) we were given from the worldly wealth too much. We are afraid that the reward of our deeds might have been given to us in this life." Abdur’rahman then started weeping so much that he left the food.

4046- Jaber Ibn Abdullah "Allah be pleased with both" told: On The Day of Ohud, a man came to The Prophet "Allah's blessing and peace be upon him" and said: "Can you tell me where I will be if I get martyred." The Prophet "Allah's blessing and peace be upon him" replied: "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

4047- Khabbab "Allah be pleased with him" reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did take nothing from their rewards in this world, amongst whom was Mus'ab Ibn Omair. Mus'ab Ibn Omair was martyred on the day of Ohud battle, leaving nothing except his short garment to shroud him in. When we covered his head his feet became bare and when we covered his feet, his head got naked. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put (or throw) Idhkhir (a kind of shrub) over his feet. But some amongst us have got the fruits (of their work) ripened, which they are harvesting.

خلاخِلُهُنَّ، فَأَخَذُوا يَقُولُونَ: الغَنِيمَةَ الغَنِيمَةَ ـ فَقالَ عَبْدُ اللَّهِ: عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لاَ تَبْرَحُوا، فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ وُجُوهُهُمْ، فَأُصِيبَ سَبْعُونَ قَتِيلاً، وَأَشْرَفَ أَبُو سُفْيَانَ فَقالَ: أَفِي القَوْمِ مُحَمَّدٌ؟ فَقالَ: «لاَ تُجِيبُوهُ». فَقالَ: أَفِي القَوْمِ ابْنُ أَبِي قُحافَةَ؟ قالَ: «لاَ تُجِيبُوهُ». فَقالَ: أَفِي القَوْمِ ابْنُ الخَطَّابِ؟ فَقالَ: إِنَّ هؤُلاءِ قُتِلُوا، فَلَوْ كانُوا أَحْياءً لأَجابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ، فَقالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، أَبْقَى اللَّهُ عَلَيْكَ ما يُخْزِيكَ. قالَ أَبُو سُفْيَانَ: أُعْلُ هُبَلُ، فَقالَ النَّبِيُّ ﷺ: «أَجِيبُوهُ». قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللَّهُ أَعْلَى وَأَجَلُّ». قالَ أَبُو سُفْيَانَ: لَنا العُزَّى وَلا عُزَّى لَكُمْ، فَقالَ النَّبِيُّ ﷺ: «أَجِيبُوهُ» قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللَّهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ». قالَ أَبُو سُفْيَانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، وَالحَرْبُ سِجالٌ، وَتَجِدُونَ مُثْلَةً، لَمْ آمُرْ بِها وَلَمْ تَسُؤْنِي.

[طرفه في: ٣٠٣٩].

٤٠٤٤ ـ أَخبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: اصْطَبَحَ الخَمْرَ يَوْمَ أُحُدٍ نَاسٌ ثُمَّ قُتِلُوا شُهَدَاءَ.

[طرفه في: ٢٨١٥].

٤٠٤٥ ـ حدثنا عَبْدانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ أُتِيَ بِطَعامٍ، وَكانَ صائِماً، فَقالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدَةٍ: إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإِنْ غُطِّيَ رِجْلاَهُ بَدا رَأْسُهُ، وَأُراهُ قالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي، ثُمَّ بُسِطَ لَنا مِنَ الدُّنْيا ما بُسِطَ، أَوْ قالَ: أُعْطِينَا مِنَ الدُّنْيا ما أُعْطِينَا، وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَناتُنَا عُجِّلَتْ لَنا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

[طرفه في: ١٢٧٤].

٤٠٤٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ، فَأَيْنَ أَنَا؟ قالَ: «فِي الجَنَّةِ». فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قاتَلَ حَتَّى قُتِلَ.

٤٠٤٧ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ قالَ: هاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، وَمِنَّا مَنْ مَضَى، أَوْ ذَهَبَ، لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، كانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ، لَمْ يَتْرُكْ إِلاَّ نَمِرَةً، كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غُطِّيَ بِهَا رِجْلاَهُ خَرَجَ رَأْسُهُ، فَقالَ لَنا النَّبِيُّ ﷺ: «غَطُّوا بِها رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلِهِ الإِذْخِرَ». أَوْ قالَ: «أَلْقُوا عَلَى رِجْلِهِ مِنَ الإِذْخِرِ». وَمِنَّا مَنْ قَدْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا. [طرفه في: ١٢٧٦].

= ـ (هبل): اسم صنم.

٤٠٤٤ ـ قوله: اصطبح الخمر ناس أي شربوه صبوحاً وهو ما أصبح عندهم من شراب.

٤٠٤٧ ـ قوله: (أينعت) ادركت ونضجت فهو يهدبها أي يجتنيها.

4048- Anas "Allah be pleased with him" reported: My uncle (Anas Ibn An'nadr) was absent from the Battle of Badr. He said: "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (Indeed) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (courageously) I will fight." On the day of Ohud when the Muslims turned their backs and fled, he said: "O Allah! I apologize to you for what these (His companions) have done, and I denounce what these (The pagans) have done." Then he proceeded with his sword and Sa'd Ibn Mu'adh met him. He said: "Where are you going O Sa'd! it is The Paradise! I am smelling its aroma coming from ahead of (the mountain of) Ohud." Then he went on fighting till he was martyred. No one could recognize his body except his sister, by a mole in his body or by his fingertips. Indeed, he had over 80 wounds caused by stabbing, striking, or shooting with arrows.

4049- Kharija Ibn Zaid narrated from his father Zaid Ibn Thabit "Allah be pleased with him": When the Qur'an was compiled from various written manuscripts one of the Verses of The Sura of Al'ahzab was missing which I used to hear Allah's Apostle "Allah's blessing and peace be upon him" reciting. Searching for it, we found it with Khuzaima Ibn Thabit Al'ansari, (whose witness Allah's Apostle "Allah's blessing and peace be upon him" regarded as equal to the witness of two men). The Verse was: "Among the believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (Al'ahzab 23) then we wrote it in its appropriate place of The Holy Qur'an.

4050- Zaid Ibn Thabit "Allah be pleased with him" narrated: When the Prophet "Allah's blessing and peace be upon him" went out for (The Holy Battle of) Ohud, some of his companions (hypocrites) returned (home). The Prophet's companions (of believers) were divided in two parties: A party remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this verse was revealed: " Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the way, never shalt thou find the way." (The Women "An'nisa" 88) The Prophet said: "Medina expels the bad persons from it, as fire expels the impurities of iron."

[18] Allah's saying: "Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust." (Al Imran 122)

4051- Jaber "Allah be pleased with him" narrated: This Verse: " Remember two of your parties meditated cowardice..." was revealed concerning us, i.e. Banu'salama and Banu'haritha. Indeed, I would not have liked that if it was not revealed, for Allah said: "But Allah was their Protector..." (Al Imran 122)

٤٠٤٨ ـ أَخْبَرَنا حَسَّانُ بنُ حَسَّانَ: حَدَّثَنَا مُحَمَّدُ بنُ طَلحةَ: حَدَّثَنَا حُمَيدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عمَّهُ غابَ عن بدرٍ، فقالَ: غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ ﷺ، لَئِنْ أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ ﷺ لَيَرَيَنَّ اللَّهُ ما أُجِدُّ، فَلَقِيَ يَوْمَ أُحُدٍ، فَهُزِمَ النَّاسُ، فَقَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيكَ مِمَّا صَنَعَ هؤُلاءِ، يَعْنِي المُسْلِمِينَ، وَأَبْرَأُ إِلَيكَ مِمَّا جاءَ بِهِ المُشْرِكُونَ، فَتَقَدَّمَ بِسَيفِهِ فَلَقِيَ سَعْدَ بنَ مُعاذٍ، فقالَ: أَينَ يا سَعْدُ، إِنِّي أَجِدُ رِيحَ الجَنَّةِ دُونَ أُحُدٍ، فَمَضى فَقُتِلَ، فَما عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشامَةٍ، أَوْ بِبَنانِهِ، وَبِهِ بِضْعٌ وَثَمانُونَ: مِن طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ بِسَهْمٍ.

[طرفه في: ٢٨٠٥].

٤٠٤٩ ـ حدّثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ: حَدَّثَنا ابنُ شِهَابٍ: أَخْبَرَنِي خارِجَةُ بنُ زَيدِ بنِ ثابِتٍ: أَنَّهُ سَمِعَ زَيدَ بنَ ثابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فَقَدْتُ آيَةً مِنَ الأَحْزابِ حِينَ نَسَخْنَا المُصْحَفَ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا، فالتَمَسْناها فَوَجَدْناها مَعَ خُزَيمَةَ بنِ ثابِتٍ الأَنْصارِيِّ: ﴿مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيهِ فَمِنْهُمْ مَن قَضَى نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ﴾. [الأحزاب: ٢٣]. فَأَلْحَقْناها في سُورَتِها في المُصْحَفِ. [طرفه في: ٢٨٠٧].

٤٠٥٠ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ: سَمِعْتُ عَبْدَ اللَّهِ بنَ يَزِيدَ يُحَدِّثُ عَنْ زَيدِ بنِ ثابِتٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ ناسٌ مِمَّنْ خَرَجَ مَعَهُ، وَكانَ أَصْحابُ النَّبِيِّ ﷺ فِرْقَتَينِ: فِرْقَةٌ تَقُولُ: نُقاتِلُهُمْ، وَفِرْقَةٌ تَقُولُ: لا نُقاتِلُهُمْ، فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِي المُنافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾ [النساء: ٨٨]. وَقالَ: «إِنَّها طَيبَةُ، تَنْفِي الذُّنُوبَ، كما تَنْفِي النَّارُ خَبَثَ الفِضَّةِ».

[طرفه في: ١٨٨٤].

١٨ ـ باب ﴿إِذْ هَمَّتْ طَائِفَتانِ مِنْكُمْ أَنْ تَفْشَلا وَ اللَّهُ وَلِيُّهُما وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ المُؤْمِنُونَ﴾

[آل عمران: ١٢٢]

٤٠٥١ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ، عَنِ ابنِ عُيَينَةَ، عَنْ عَمْرٍو، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نَزَلَتْ هذِهِ الآيَةُ فِينا: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلا﴾، بَنِي سَلِمَةَ وَبَنِي حارِثَةَ، وَما أُحِبُّ أَنَّها لَمْ تَنْزِلْ، و اللَّهُ يَقُولُ: ﴿و اللَّهُ وَلِيُّهُما﴾.

[الحديث ٤٠٥١ ـ طرفه في: ٤٥٥٨].

٤٠٥٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا سُفيانُ: أَخْبَرَنا عَمْرٌو، عَنْ جابِرٍ قالَ: قالَ لِي رَسُولُ اللَّهِ

٤٠٤٨ ـ قوله: (أجدّ) بهذا الضبط أي اجتهد وصوّب العينيّ في هذا المعنى ضبطه من الثلاثيّ قال: وأما أجد من الثلاثيّ المزيد فيه فإنما يقال لمن سار في أرض مستوية ولا معنى لها ههنا.

٤٠٥٠ ـ قوله: (فِرْقة) بالنصب فيهما بدل من فرقتين ولأبي ذرّ فرقة بالرفع فيهما على القطع ذكره الشارح.

ـ (طيبة) المدينة المنورة.

٤٠٥٢ ـ (خرقاء) هي التي لا تحسن العمل ولا تجربة لها.

4052- Jaber “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Have you got married O Jaber?" I replied: "Yes." He asked: "What (did you marry): a virgin or a matron?" I replied: "Not a virgin but a matron." He said: "Why did you not marry a young girl who would have fondled with you?" I replied: "O Allah's Apostle! My father was martyred on the day of Ohud and left nine daughters who are my nine sisters. So I disliked to have another young girl of their age, with no experience, but (I thought it better to have) a woman who could comb their hair and look after them." The Prophet “Allah’s blessing and peace be upon him” said: "You have done right."

4053- Jaber Ibn Abdullah “Allah be pleased with both” narrated that his father was martyred on the day of (The Holy Battle of) Ohud. He was in debt and left six daughters. Jaber added: "When the season of plucking dates came, I went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "You know that my father was martyred on the day of Ohud, and he was seriously in debt. However, I would like that the creditors should see you." The Prophet “Allah’s blessing and peace be upon him” said: "Go and pile every kind of dates apart." I did so and called him. When the creditors saw him, they started demanding their debts from me then more pressingly (as they had never done before). When he saw this, he went round the biggest heap of dates thrice, over which he sat and said: “O Jaber! Call your companions (the creditors).” Then he kept on measuring for the creditors till all the debt of my father was paid by (virtue of) Allah. I would have been satisfied to keep nothing of those dates for my sisters after the debt of my father had been paid by Allah. But Allah saved all the heaps (of dates), to the extent that when I looked at the heap over which The Prophet “Allah’s blessing and peace be upon him” had been sitting, it seemed as if no single date had been taken away from it."

4054- Sa’d Ibn Abu'waqqas "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the battle of Ohud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

4055- Sa’eed Ibn Al’musaiyyab narrated: I heard Sa’d Ibn Abu'waqqas "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" took out a quiver (of arrows) for me on the day of Ohud and said: "Throw (arrows); let my father and mother be sacrificed for you."

4056- Sa’eed Ibn Al’musaiyyab narrated: I heard Sa’d Ibn Abu’waqqas “Allah be pleased with him” saying: The Messenger of Allah “Allah’s blessing and peace be upon him” mentioned both his father and mother for me on the day of (The Holy Battle of) Ohud.

ﷺ: «هل نكحت يا جابر»؟ قلت: نعم. قال: «ماذا أبكراً أم ثيباً». قلت: لا بل ثيباً، قال: «فهلاّ جارية تلاعبك»؟ قلت: يا رسول الله، إن أبي قتل يوم أحد، وترك تسع بنات، كنّ لي تسع أخوات، فكرهت أن أجمع إليهن جارية خرقاء مثلهن، ولكن امرأة تمشطهن وتقوم عليهن، قال «أصبت».

[طرفه في: ٤٤٣].

٤٠٥٣ ـ حدّثني أحمد بن أبي سريج: أخبرنا عبيد الله بن موسى: حدّثنا شيبان، عن فراس، عن الشعبي قال: حدّثني جابر بن عبد الله رضي الله عنهما: أن أباه استشهد يوم أحد، وترك عليه ديناً، وترك ستّ بنات، فلمّا حضر جزاز النخل قال: أتيت رسول الله ﷺ فقلت: قد علمت أنّ والدي قد استشهد يوم أحد وترك ديناً كثيراً، وإني أحبّ أن يراك الغرماء، فقال: «اذهب فبيدر كلّ تمر على ناحية». ففعلت ثمّ دعوته، فلمّا نظروا إليه كأنّهم أغروا بي تلك الساعة، فلمّا رأى ما يصنعون أطاف حول أعظمها بيدراً ثلاث مرات، ثمّ جلس عليه، ثمّ قال: «ادع لك أصحابك». فما زال يكيل لهم حتّى أدّى الله عن والدي أمانته، وأنا أرضى أن يؤدّي الله أمانة والدي ولا أرجع إلى أخواتي بتمرة، فسلّم الله البيادر كلّها، وحتّى إنّي أنظر إلى البيدر الذي كان عليه النبي ﷺ كأنّها لم تنقص تمرة واحدة. [طرفه في: ٢١٢٧].

٤٠٥٤ ـ حدّثنا عبد العزيز بن عبد الله: حدّثنا إبراهيم بن سعد، عن أبيه، عن جدّه، عن سعد بن أبي وقّاص رضي الله عنه قال: رأيت رسول الله ﷺ يوم أحد، ومعه رجلان يقاتلان عنه، عليهما ثياب بيض، كأشدّ القتال، ما رأيتهما قبل ولا بعد.

[الحديث ٤٠٥٤ ـ طرفه في: ٥٨٢٦].

٤٠٥٥ ـ حدّثني عبد الله بن محمّد: حدّثنا مروان بن معاوية: حدّثنا هاشم بن هاشم السعدي قال: سمعت سعيد بن المسيّب يقول: سمعت سعد بن أبي وقّاص يقول: نثل لي النبي ﷺ كنانته يوم أحد، فقال: «ارم فداك أبي وأمّي». [طرفه في: ٣٧٢٥].

٤٠٥٦ ـ حدّثنا مسدّد: حدّثنا يحيى، عن يحيى بن سعيد قال: سمعت سعيد بن المسيّب قال: سمعت سعداً يقول: جمع لي النبي ﷺ أبويه يوم أحد.

[طرفه في: ٣٧٢٥].

٤٠٥٣ ـ قوله: ستّ بنات خصّ هنا بالذكر المحتاجات بالغاية.

ـ قوله: جذاذ بفتح الجيم وكسرها وبالذالين المعجمتين وفي رواية جداد بكسر الجيم وبدالين مهملتين وهو صرام النخل أي قطع ثمرتها.

ـ (أغروا بي) أي ألحوا عليّ كأنهم هيجوا.

٤٠٥٥ ـ (نثل) استخرج ما في كنانته من النبل.

4057- Ibn Al'musaiyyab narrated: Sa'd Ibn Abu'waqqas "Allah be pleased with him" said: "The Messenger of Allah "Allah's blessing and peace be upon him" mentioned both his father and mother for me on the day of (The Holy Battle of) Ohud." He meant when The Prophet "Allah's blessing and peace be upon him" said (to Sa'd) while the latter was fighting: "(Throw) let my father and mother be sacrificed for you!"

4058- Ibn Shaddad narrated: I heard Ali "Allah be pleased with him" saying: "I never heard The Prophet "Allah's blessing and peace be upon him" mentioning both his parents for anyone other than Sa'd (Ibn Abu'waqqas)."

4059- Abdullah Ibn Shaddad narrated from Ali "Allah be pleased with him": "I never heard The Prophet "Allah's blessing and peace be upon him" mentioning both his parents for anyone other than Sa'd Ibn Malik. I heard him saying on the day of Ohud: "O Sa'd! throw (Arrows) let my father and mother be sacrificed for you!"

4060- Mu'tamir's father narrated: Abu'othman pretended that no one remained with The Messenger of Allah "Allah's blessing and peace be upon him" on this day (of Ohud) but Talha and Sa'd.

4061- The same previous narration.

4062- As'sa'ib Ibn Yazid narrated: I accompanied Abdur'rahman Ibn Awf, Talha Ibn Obaidullah, Al'miqdad, and Sa'd, none of whom I heard telling anything from The Messenger of Allah "Allah's blessing and peace be upon him". But Talha was talking about the day of Ohud.

4063- Qais narrated: I saw the hand of Talha as paralyzed, with which he protected The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Ohud.

4064- Anas "Allah be pleased with him" narrated: On the day of Ohud, when (some) people retreated and left The Prophet "Allah's blessing and peace be upon him", Abu'talha was in front of The Prophet "Allah's blessing and peace be upon him" shielding him with his leather shield. Abu'talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, The Prophet "Allah's blessing and peace be upon him" would say (to him): "Scatter its contents for Abu'talha." Whenever The Prophet "Allah's blessing and peace be upon him" raised his head to look at the enemy, Abu'talha would say: "Let my father and mother be sacrificed for you!

٤٠٥٧ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا لَيثٌ، عَنْ يَحْيَى، عَنِ ابْنِ المُسَيَّبِ أَنَّهُ قالَ: قالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ يومَ أُحُدٍ أَبَوَيهِ كِلَيهِما، يُرِيدُ حِينَ قالَ: «فِداكَ أَبِي وَأُمِّي». وَهُوَ يُقاتِلُ.

[طرفه في: ٣٧٢٥].

٤٠٥٨ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا مِسْعَرٌ، عَنْ سَعْدٍ، عَنِ ابْنِ شَدَّادٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: ما سَمِعْتُ النَّبِيَّ ﷺ يَجمَعُ أَبَوَيهِ لأَحَدٍ غَيرَ سَعْدٍ.

[طرفه في: ٢٩٠٥].

٤٠٥٩ ـ حدّثنا يَسَرَةُ بْنُ صَفْوانَ: حَدَّثَنَا إِبْراهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قالَ: ما سَمِعتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيهِ لأَحَدٍ إِلاَّ لِسَعْدِ بْنِ مالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَومَ أُحُدٍ: «يَا سَعْدُ ارْمِ، فِداكَ أَبِي وَأُمِّي».

[طرفه في: ٢٩٠٥].

٤٠٦٠، ٤٠٦١ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبِيهِ قالَ: زَعَمَ أَبُو عُثْمانَ: أَنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ، في بَعْضِ تِلْكَ الأَيَّامِ الَّتِي يُقَاتِلُ فِيهِنَّ، غَيرُ طَلْحَةَ وَسَعْدٍ. عَنْ حَدِيثِهِمَا.

[طرفه في: ٣٧٢٢].

٤٠٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا حاتِمُ بْنُ إِسْماعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قالَ: صَحِبْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوفٍ وَطَلْحَةَ بْنَ عُبَيدِ اللَّهِ وَالمِقْدَادَ وَسَعْداً رَضِيَ اللَّهُ عَنْهُم، فَما سَمِعْتُ أَحَداً مِنْهُمْ يُحدِّثُ عَنِ النَّبِيِّ ﷺ، إِلا أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَومِ أُحُدٍ. [طرفه في: ٢٨٢٤].

٤٠٦٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَعِيلَ، عَنْ قَيسٍ قالَ: رَأَيتُ يَدَ طَلْحَةَ شَلَّاءَ، وَقَى بِهَا النَّبِيَّ ﷺ يَومَ أُحُدٍ.

[طرفه في: ٣٧٢٤].

٤٠٦٤ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَومُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ، وَأَبُو طَلْحَةَ بَيْنَ يَدَي النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيهِ بِحَجَفَةٍ لَهُ، وَكانَ أَبُو طَلْحَةَ رَجُلاً رَامِياً شَدِيدَ النَّزْعِ، كَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثاً، وَكانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ، فَيَقُولُ: «انْثُرْهَا لأَبِي طَلْحَةَ». قالَ: وَيُشْرِفُ النَّبِيُّ ﷺ يَنْظُرُ إِلى القَوْمِ

٤٠٦٠، ٤٠٦١ ـ قوله: في بعض تلك الأيام يعني يوم أحد وبالنظر إلى لفظ البعض روي بدل التي الذي أفاده العيني.

٤٠٦٤ ـ قوله: (مجوّب) أي مترس (عليه) يستره (بحجفة) أي بترس من جلد ا هـ قسطلاني.

ـ الجعبة الكنانة والإشراف الاطلاع (فيقول) أي النبي ﷺ. =

Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be hit) rather than yours." I saw A'isha Bint Abu'bakr and Ommu'sulaim, with their robes tucked up so that the bangles around their ankles were visible, carrying the water skins on their backs. Then they would pour the water in the mouths of the (wounded) people. Then they would return to fill the water skins again and come back to pour water in the mouths of the (injured) people. The sword fell from Abu'talha's hand twice or thrice (on that day).

4065- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud, when the pagans were defeated, Satan "Allah's curse be upon him" shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good till he met Allah (died).

[19] Allah's saying: "Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): for Allah is Oft-Forgiving, most forbearing." (Al Imran 155)

4066- Othman Ibn Mawhab narrated: A man came for performing Hajj where he found some people sitting. He asked: "Who are the people?" it was said: "Those are (from) Quraish." He asked: "Who is the old man?" it was said: "Ibn Omar." He came to Ibn Omar and said: "I am going to ask you about something; then would you explain it to me? Tell me, I beseech you by the sanctity of this house, do you know that Othman fled away on the day of Ohud?" Ibn Omar said: "Yes." The man said: "Do you know that Othman was absent on the day of Badr and did not join it?" Ibn Omar said: "Yes." The man said: "Do you know that he failed to attend the pledge of allegiance of (Allah's) good pleasure which he did not witness?" Ibn Omar said: "Yes." The man said: "Allah is greater!" Ibn Omar said: "Let me explain to you. As for his flight on the day of Ohud, I testify that Allah excused and forgave him; as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle "Allah's blessing and peace be upon him" was his wife and she was sick then. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her)." As for his absence from the pledge of allegiance with whose men Allah was pleased, had there been any person in Mecca more respectable than Othman (to be sent as a representative), Allah's Apostle "Allah's blessing and peace be upon him" would have sent him instead of him. No doubt, Allah's Apostle "Allah's blessing and peace be upon him" had sent him, and the incident of the pledge of Allegiance of (Allah's) good pleasure happened after Othman had gone to Mecca. Allah's Apostle "Allah's blessing and peace be upon him" held out his right hand saying: "This is Othman's hand." He stroke his (other) hand with it saying: "This (pledge of allegiance) is on behalf of Othman."" Then Ibn Omar said to the man: "Put (these) excuses in mind."

فَيَقُولُ أَبُو طَلْحَةَ: بِأَبِي أَنْتَ وَأُمِّي، لا تُشْرِفْ، يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ القَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ القِرَبَ على مُتُونِهِما، تُفْرِغانِهِ في أَفْواهِ القَوْمِ، ثُمَّ تَرْجِعانِ فتملآنِها، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ في أَفْواهِ القَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ، إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاثاً. [طرفه في: ٢٨٨٠].

٤٠٦٥ ـ حدّثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ، فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللَّهِ عَلَيْهِ: أَيْ عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاهُمْ فاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَبَصُرَ حُذَيْفَةُ فَإِذا هُوَ بِأَبِيهِ اليَمانِ، فَقالَ: أَيْ عِبادَ اللَّهِ أَبِي أَبِي، قال: قالَتْ: فَوَاللَّهِ ما احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقالَ حُذَيْفَةُ: يَغْفِرُ اللَّهُ لَكُمْ. قالَ عُرْوَةُ: فَوَاللَّهِ ما زَالَتْ في حُذَيْفَةَ بَقِيَّةُ خَيْرٍ، حَتَّى لَحِقَ بِاللَّهِ.

بَصُرْتُ عَلِمْتُ، مِنَ البَصِيرَةِ في الأَمْرِ، وَأَبْصَرْتُ مِنْ بَصَرِ العَيْنِ، وَيُقَالُ: بَصُرْتُ وَأَبْصَرْتُ واحِدٌ. [طرفه في: ٣٢٩٠].

١٩ ـ بابُ قَوْلِ اللَّهِ تَعَالَى:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ [آل عمران: ١٥٥].

٤٠٦٦ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْزَةَ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ قالَ: جاءَ رَجُلٌ حَجَّ البَيْتَ، فَرَأَى قَوْماً جُلُوساً، فَقالَ: مَنْ هؤُلاءِ القُعُودُ؟ قالُوا: هؤُلاءِ قُرَيْشٌ. قالَ مَنِ الشَّيْخُ؟ قالُوا: ابْنُ عُمَرَ، فَأَتَاهُ فَقالَ: إِنِّي سَائِلُكَ عَنْ شَيْءٍ أَتُحَدِّثُنِي؟، قالَ: أَنْشُدُكَ بِحُرْمَةِ هذا البَيْتِ، أَتَعْلَمُ أَنَّ عُثْمانَ بْنَ عَفَّانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ. قالَ: فَتَعْلَمُهُ تَغَيَّبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ. قالَ: فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قالَ: نَعَمْ. قالَ: فَكَبَّرَ، قالَ ابْنُ عُمَرَ: تَعالَ لأُخْبِرَكَ وَلأُبَيِّنَ لَكَ عَمَّا سَأَلْتَنِي عَنْهُ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ، فَإِنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكانَتْ مَرِيضَةً، فَقالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْراً وَسَهْمَهُ». وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرُّضْوَانِ، فَإِنَّهُ لَوْ كانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمانَ بْنِ عَفَّانَ لَبَعَثَهُ مَكانَهُ، فَبَعَثَ عُثْمانَ، وَكانَ بَيْعَةُ الرُّضْوَانِ بَعْدَ ـ ما ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقالَ النَّبِيُّ ﷺ بِيَدِهِ اليُمْنَى: «هذهِ يَدُ عُثْمانَ ـ فَضَرَبَ بِهَا عَلَى يَدِهِ، فَقالَ هذهِ لِعُثْمانَ». اذْهَبْ بِهذا الآنَ مَعَكَ. [طرفه في: ٣١٣٠].

= قوله: يصيبك أي فهو يصيبك.

ـ قوله: خدم سوقهما أي خلاخيل سيقانهما (تنقزان القرب) أي تحملانها.

ـ قوله: من يدي أبي طلحة صوابه من يد أبي طلحة.

٤٠٦٥ ـ قوله: فاجتلدت هي أي تقوت أولاهم من أخراهم كذا في العيني وفسر القسطلاني الاجتلاد بالاقتتال.

ـ (ما احتجزوا) ما انفصلوا عنه.

[20] Allah's saying: "Behold! ye were climbing up the high ground, without even casting a side glance at anyone, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do."

(Al Imran 153)

4067- Al'bara "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the commander of the archers who were fifty on the day of Ohud. Then they were defeated. This is the meaning of Allah's saying: "The Messenger in their rear was calling them back."

[21] Allah's saying: "After (the excitement) of the distress, he sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah suspicions due to ignorance. They said: what affair is this of ours? say thou: indeed, this affair is wholly Allah's they hide in their minds what they dare not reveal to thee. They say (to themselves): if we had anything to do with this affair, we should not have been in the slaughter here. Say: even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts." (Al Imran 154)

4068- Quatada narrated from Anas from Talha "Allah be pleased with them": "I was among the band overcome with slumber, till my sword fell down from me several times. Whenever it fell down I would take it back again; and so on."

[22] Allah's saying: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers."(Al Imran 128)

Humaid and Thabit narrated from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" was head-wounded on The Day of Ohud. He commented: "Not prosperous are those people who injured the head of their prophet." On that, Allah almighty revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

4069- Ibn Omar "Allah be pleased with both" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him", when raising his head from bowing of the last Rak'a of the Morning Prayer, invoking: "O Allah! Curse so-and-so and so-and-so" after saying: "Allah hears he, who sends his praises to Him. Our Lord, all the Praises be to you!" So Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

4070- Salim Ibn Obaidullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" invoking evil upon Safwan Ibn Omaiyya, Suhail Ibn Amr, and Al'harith Ibn Hesham. On that, Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

٢٠ ـ بابٌ

﴿إِذْ تُصْعِدُونَ وَلاَ تَلوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمّاً بِغَمٍ لِكَيلاَ تحزنوا على ما فاتكم ولا ما أصابكم و اللّهُ خبير بما تعملون﴾ [آل عمران: ١٥٣].

تُصْعِدُونَ: تَذْهَبُونَ، أَصْعَدَ وَصَعِدَ فَوْقَ البَيْتِ

٤٠٦٧ ـ حدثني عَمْرُو بنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحاقَ قالَ: سَمِعْتُ البَراءَ بْنَ عازِبٍ رَضِيَ اللّهُ عَنْهُمَا قالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللّهِ بْنَ جُبَيرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ فَذاكَ: إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ.

[طرفه في: ٣٠٣٩].

٢١ ـ بابٌ

﴿ثُمَّ أَنْزَلَ عَلَيكُمْ مِنْ بَعْدِ الغَمِ أَمَنَةً نُعَاساً يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللّهِ غَيرَ الحَقِّ ظَنَّ الجَاهِلِيَّةِ يَقُولُونَ هَل لَنَا مِنَ الأَمْرِ مِنْ شَيءٍ قُلْ إِنَّ الأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيءٌ مَا قُتِلْنَا هَا هُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيهِمُ القَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَ اللّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [آل عمران: ١٥٤].

٤٠٦٨ ـ وقالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلحَةَ رَضِيَ اللّهِ عَنْهُمَا قالَ: كُنْتُ فِيمَنْ تَغَشَّاهُ النُّعاسُ يَوْمَ أُحُدٍ، حَتَّى سَقَطَ سَيفِي مِنْ يَدِي مِرَاراً، يَسْقُطُ وَآخُذُهُ، وَيَسْقُطُ فَآخُذُهُ.

٢٢ ـ بابٌ ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيءٌ أَوْ يَتُوبَ عَلَيهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

قالَ حُمَيدٌ وَثَابِتٌ، عَنْ أَنَسٍ: شُجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ، فَقالَ: «كَيفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ». فَنَزَلَتْ: ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيءٌ﴾.

٤٠٦٩ ـ حدثنا يَحْيَى بْنُ عَبْدِ اللّهِ السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ رَسُولَ اللّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ العَنْ فُلاناً وَفُلاناً وَفُلاناً». بَعْدَمَا يَقُولُ: «سَمِعَ اللّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ». فَأَنْزَلَ اللّهُ: ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيءٌ ـ إِلَى قَوْلِهِ ـ فَإِنَّهُمْ ظَالِمُونَ﴾.

[الحديث ٤٠٦٩ ـ أطرافه في: ٤٠٧٠، ٤٥٥٩، ٧٣٤٦].

٤٠٧٠ ـ وَعَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللّهِ يَقُولُ: كانَ رَسُولُ اللّهِ ﷺ يَدْعُو عَلَى: صَفْوَانَ بْنِ أُمَيَّةَ، وَسُهَيلِ بْنِ عَمْرٍو، وَالحَارِثِ بْنِ هِشَامٍ. فَنَزَلَتْ: ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيءٌ ـ إِلَى قَوْلِهِ ـ فَإِنَّهُمْ ظَالِمُونَ﴾. [طرفه في: ٤٠٦٩].

٤٠٦٩ ـ قوله: (من الركعة الأخيرة) وروي في بدل من والآخرة بدل الأخيرة.

[23] What about Ommu'salit

4071- Tha'laba Ibn Abu'malik narrated: Omar Ibn Al'khattab "Allah be pleased with him" distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said: "O Commander of Believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Ommu'kolthoom, the daughter of Ali. Omar said: "Ommu'salit is more entitled (to have it)." Ommu'salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle. Omar said: "She (Ommu'salit) used to carry the water skins for us on the day of Ohud."

[24] Killing Hamza Ibn Abdul'muttalib "Allah be pleased with him"

4072- Ja'far Ibn Amr Ibn Omaiyya Ad'damari narrated: I went out with Obaidullah Ibn Adi Ibn Al'khiyar. When we reached Hims (of Syria), Obaidullah Ibn Adi said (to me): "Would you like to see Wahshi so as to ask him about killing Hamza?" I replied: "Yes." Wahshi lived in Hims. We enquired about him and somebody said to us: "He is that in the shade of his palace, as if he were a full water skin." So we went up to him. When we were at a short distance from him, we greeted him and he returned back the greeting. Obaidullah was wearing his turban and Wahshi could see nothing from him but his eyes and feet. Obaidullah asked: "O Wahshi! Do you know me?" Wahshi looked at him and then said: "No, by Allah! But I know that Adi Ibn Al'khiyar married a woman called Ommu'qital, the daughter of Abul'is, who delivered a boy for him at Mecca. I looked for a wet-nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her. Indeed, your feet resemble that child's feet." Then Obaidullah uncovered his face and asked Wahshi: "Will you tell us (how did you) kill Hamza?" Wahshi replied: "Yes. Hamza killed Tu'aima Ibn Adi Ibn Al'khiyar at Badr. So my master, Jubair Ibn Mut'im said to me: "If you kill Hamza in revenge for my uncle, then you will be set free."

When the people set out (for the battle of Ohud) in the year of Ainain (a mountain near the mountain of Ohud, and between it and Ohud there is a valley) I went out with the people for the battle. When the army aligned for the fight, Siba came out and said: "Is there any (Muslim) for dueling?" Hamza Ibn Abdul'muttalib came out and said: "O Siba! O Ibn Ommu'anmar, the one who circumcises women! Do you challenge Allah and His Apostle?" Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (Hamza) came near me, I threw my spear at him, driving it into his umbilicus till it came out through his buttocks, causing him to die.

٢٣ ـ بابُ ذِكْرِ أُمِّ سَلِيطٍ

٤٠٧١ ـ حدثنا يَحيى بن بُكير: حدَّثَنا اللَيثُ، عَن يُونس، عن ابن شهاب، وقال ثعلبة بن أبي مالك: إنَّ عُمَرَ بْنَ الخطاب رَضيَ اللَّهُ عَنْهُ قَسَمَ مُرُوطاً بَينَ نِسَاء مِنْ نِساءِ أَهْلِ المَدِينَةِ، فَبَقِيَ مِنْهَا مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يا أميرَ المؤمنينَ، أعْطِ هذا بِنْتَ رَسُولِ اللَّهِ ﷺ الَّتي عِنْدَكَ، يُريدُونَ أُمَّ كُلثُوم بِنْتَ عَلِيٍّ، فَقَالَ عُمَر: أُمُّ سَلِيطٍ أَحَقُّ بِهِ ـ وأُمُّ سَلِيطٍ مِنْ نِساءِ الأنْصارِ، ممَّن بايَعَ رَسُولَ اللَّهِ ﷺ ـ قال عمر: فإنَّها كانَتْ تَزْفِرُ لنا القِرَبَ يوم أُحُدٍ. [طرفه في: ٢٨٨١].

٢٤ ـ بابُ قَتْلِ حَمْزَةَ رَضِيَ اللَّهُ عَنْهُ

٤٠٧٢ ـ حدثني أبو جعفر محمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا حُجَينُ بْنُ المُثَنَّى: حدَّثنا عَبْدُ العَزِيزِ ابْنُ عَبْدِ اللَّهِ بْنِ أَبي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الفَضْلِ، عَنْ سُلَيمانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو ابْنِ أُمَيَّةَ الضَّمْرِيِّ قالَ: خَرَجْتُ مَعَ عُبَيدِ اللَّهِ بْنِ عَدِيِّ بْنِ الخِيَارِ، فَلَمَّا قَدِمْنَا حِمْصَ، قالَ لِي عُبَيدُ اللَّهِ: هل لَكَ في وَحْشِيٍّ، نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ؟ قُلْتُ: نَعَمْ، وَكانَ وَحْشِيٌّ يَسْكُنُ حِمْصَ، فَسَألْنَا عَنْهُ، فقيلَ لَنا: هُوَ ذاكَ في ظِلِّ قَصْرِهِ، كَأَنَّهُ حَمِيتٌ، قالَ: فَجِئْنَا حَتَّى وَقَفْنا عليهِ بِيَسِيرٍ، فَسَلَّمْنا، فَرَدَّ السَّلامَ، قالَ: وَعُبَيدُ اللَّهِ مُعْتَجِرٌ بِعِمامَتِهِ، ما يَرى وَحْشِيٌّ إلاَّ عَينَيهِ ورِجْلَيهِ. فَقالَ عُبَيدُ اللَّهِ: يا وَحْشِيُّ أتَعْرِفُني؟ قالَ: فَنَظَرَ إليهِ ثُمَّ قالَ: لا وَاللَّهِ، إلاَّ أنِّي أعْلَمُ أنَّ عَدِيَّ بْنَ الخِيَارِ تَزَوَّجَ امْرَأَةً يُقالُ لَهَا أُمُّ قِتَالٍ بِنْتُ أبي العِيصِ، فَوَلَدَتْ لَهُ غُلاماً بِمَكَّةَ، فَكُنْتُ أَسْتَرْضِعُ لَهُ، فَحَمَلْتُ ذلِكَ الغُلامَ مَعَ أُمِّهِ فَناوَلْتُها إِيَّاهُ، فَلَكَأَنِّي نَظَرْتُ إِلَى قَدَمَيكَ، قالَ: فَكَشَفَ عُبَيدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قالَ: أَلاَ تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيمَةَ بْنَ عَدِيِّ بْنِ الخِيَارِ بِبَدْرٍ، فَقالَ لِي مَوْلايَ جُبَيرُ بْنُ مُطْعِمٍ: إِنْ قَتَلْتَ حَمْزَةَ بِعَمِّي فَأَنْتَ حُرٌّ، قالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عامَ عَينَينِ ـ وعَينَينِ جبل بِحِيالِ أُحُدٍ، بَينَهُ وَبَينَهُ وادٍ ـ خَرَجْتُ مَعَ النَّاسِ إِلَى القِتالِ، فَلَمَّا اصْطَفُّوا لِلقِتالِ، خَرَجَ سِبَاعٌ فَقالَ: هَل مِنْ مُبَارِزٍ؟ قالَ: فَخَرَجَ إِلَيهِ حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ، فَقالَ: يا سِبَاعُ، يا ابْنَ أُمِّ أَنْمارٍ مُقَطِّعَةِ البُظُورِ، أَتُحَادُّ اللَّهَ وَرَسُولَهُ ﷺ؟ قالَ: ثُمَّ شَدَّ عَلَيهِ، فَكانَ كَأَمْسِ الذَّاهِبِ، قالَ وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ، فَلَمَّا دَنا مِنِّي رَمَيتُهُ بِحَرْبَتِي، فَأَضَعُها في ثُنَّتِهِ حَتَّى

٤٠٧١ ـ قوله: (مرط) كساء من أكسية النساء.

ـ قوله: منها ساقط من بعض النسخ.

ـ (تزفر) تحمل.

٤٠٧٢ ـ قوله: (حميت) زقّ كبير للسمن يشبه به الرجل السمين اهـ شارح. والاعتجار: لفّ العمامة على الرأس من غير تحنيك.

ـ قوله: أسترضع له أي أطلب له من يرضعه.

ـ هو سباع بن عبد العزى الخزاعي.

ـ قوله: (مقطعة البظور) العرب تطلق هذا اللفظ في معرض الشتم يعني يا ابن ختانة أتعادي الله ورسوله وتعاندهما.

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When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it. Then I left for Ta'if, and when (its) people sent their messengers to Allah's Apostle, I was told that The Prophet "Allah's blessing and peace be upon him" did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said: “Are you Wahshi?” I said: “Yes.” He said: “Was it you who killed Hamza?” I replied: “What happened is what you have been told of.” He said: “Can you hide your face from me?” So I went out. When Allah's Apostle "Allah's blessing and peace be upon him" died, and Musailama Al'kadhdhab (The Liar) appeared (claiming to be a prophet), I said: “I will go out to Musailama so that I may kill him, and compensate for killing Hamza.” So I went out with the people (to fight Musailama and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (Musailama) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was disheveled. So I threw my spear at him, driving it into his chest in between his breasts till it came out through his shoulders. Then an Ansari man attacked and hit him on the head with a sword.” Sulaiman Ibn Yasar narrated that Abdullah Ibn Omar said: A slave girl on the roof of a house said: “Unfortunately! The Commander of The Believers (Musailama) was killed by a black slave."

[25] The Prophet's injury on The Day of Ohud

4073- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" (pointing to his broken canine tooth) said: "Allah's Wrath has become severe on the people who harmed their Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

4074- Ibn Abbas "Allah be pleased with both" narrated: " Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause. Allah's Wrath has become severe on the people who caused the face of The Prophet “Allah's blessing and peace be upon him” to bleed."

خَرَجَتْ مِنْ بَينِ وَرِكَيهِ، قال: فَكانَ ذاكَ العَهْدَ بِه، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ، فَأَقَمتُ بِمَكَّةَ حَتَّى فَشا فِيها الإِسْلامُ، ثُمَّ خَرَجتُ إِلى الطَّائِفِ، فَأَرْسَلوا إِلى رَسُولِ اللَّهِ ﷺ رُسُولاً، فَقِيلَ لِي: إِنَّهُ لا يَهِيجُ الرُّسُلَ، قال: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمتُ عَلى رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَآنِي قال: «آنتَ وَحْشِيٌّ»؟ قُلتُ: نَعَمْ، قال: «أَنتَ قَتَلتَ حَمزَةَ»؟ قُلتُ: قَدْ كانَ مِنَ الأَمرِ ما بَلَغَكَ، قال: «فَهل تَستَطِيعُ أَنْ تُغَيِّبَ وَجهَكَ عَنِّي»؟ قال: فَخَرَجْتُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ فَخرجَ مُسَيلِمَةُ الكَذَّابُ، قُلتُ: لأَخرُجَنَّ إِلى مُسَيلِمَةَ، لَعَلِّي أَقْتُلُهُ فَأُكافِيءَ بِهِ حَمزَةَ، قال: فَخَرَجْتُ مَعَ النَّاسِ، فَكانَ مِنْ أَمرِهِ ما كانَ، قال: فَإِذا رَجُلٌ قائِمٌ في ثَلمَةِ جِدارٍ، كَأَنَّهُ جَمَلٌ أَورَقُ، ثائِرُ الرَّأْسِ، قال: فَرَمَيتُهُ بِحَرْبَتِي، فَأَضَعُها بَينَ ثَدْيَيهِ حَتَّى خَرَجَتْ مِنْ بَينِ كَتِفَيهِ، قال: وَوَثَبَ إِلَيهِ رَجُلٌ مِنَ الأَنْصارِ فَضَرَبَهُ بِالسَّيفِ عَلَى هامَتِه.

قال: قال عَبْدُ اللَّهِ بْنُ الفَضْلِ: فَأَخبَرَنِي سُلَيمانُ بْنُ يَسارٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: فَقالَتْ جارِيَةٌ عَلَى ظَهْرِ بَيتٍ: وَاأَمِيرَ المُؤْمِنِينَ، قَتَلَهُ العَبْدُ الأَسْوَدُ.

٢٥ ـ بابُ ما أَصابَ النَّبِيَّ ﷺ مِنَ الجِرَاحِ يَوْمَ أُحُدٍ

٤٠٧٣ ـ حدثنا إِسحاقُ بْنُ نَصرٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَومٍ فَعَلُوا بِنَبِيِّهِ ـ يُشِيرُ إِلى رَباعِيَتِه ـ اشْتَدَّ غَضَبُ اللَّهِ عَلى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ في سَبِيلِ اللَّه».

٤٠٧٤ ـ حدثني مَخلَدُ بْنُ مالِكٍ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنا ابْنُ جُرَيجٍ، عَنْ عَمرِو بْنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ النَّبِيُّ ﷺ في سَبِيلِ اللَّهِ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَومٍ دَمَّوْا وَجهَ نَبِيِّ اللَّهِ ﷺ. [الحديث ٤٠٧٤ ـ طرفه في: ٤٠٧٦].

٢٦ بابٌ

٤٠٧٥ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبِي حازِمٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ،

ـ الكمون: الاستخفاء. =

ـ **قوله**: فأضعها في ثنته أي فوضعتها في عانته.

ـ **وقوله**: فكان ذاك العهد به كناية عن موته.

ـ **قوله**: إنه لا يهيج الرسل أي لا ينالهم منه مكروه.

ـ (أورق) لونه كالرماد.

٤٠٧٣ ـ **قوله**: (الرباعية) بوزن الثمانية: السن التي بين الثنية، الناب والجمع رباعيات بالتخفيف ومكسورته ﷺ اليمنى السفلى والكاسر عتبة بن أبي وقاص أخو سعد. يقول الشارح ومن ثم لم نر له من نسله ولد فيبلغ الحنث إلا وهو أبخر أو أهتم مكسور الثنايا يعرف ذلك في عقبه ا هـ.

٤٠٧٥ ـ **قوله**: المجن هو الترس.

[26]

4075- Abu'hazim narrated that Sahl Ibn Sa'd had been asked about the injuries of The Messenger of Allah "Allah's blessing and peace be upon him". He said: "By Allah, I know who washed the injuries of The Messenger of Allah "Allah's blessing and peace be upon him" and who poured water (for washing them), as well as I know with what he was treated." Sahl added: "Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" washed the injuries, and Ali Ibn Abu'talib poured water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, which she burnt, and inserted its ashes into the wound. In this way, the blood was congealed (with the result that bleeding stopped). His canine tooth got broken on that day, his face was wounded, and the helmet was broken on his head."

4076- Ibn Abbas "Allah be pleased with both" narrated: " Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause. Allah's Wrath has become severe on the people who caused the face of The Prophet "Allah's blessing and peace be upon him" to bleed. "

[27] Allah's saying: "Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward" (Al Imran 172)

4077- A'isha "Allah be pleased with her" said to Urwa, concerning Allah's saying: "Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward" (Al Imran 172): "O my nephew! Your father, Az'zubair and Abu'bakr were amongst them (who responded to the call of Allah and His Messenger on the day of Ohud). When The Messenger of Allah "Allah's blessing and peace be upon him" suffered what he suffered on the day of Ohud and the pagans left, The Prophet "Allah's blessing and peace be upon him" was afraid that they might return. So he said: "Who will go on their (Pagans) track?" He then selected seventy men (to do so); Abu'bakr and Az'zubair were amongst whom.

[28] What about those martyred on the day of Ohud, from amongst whom were Hamza, Al'yaman, Anas Ibn An'nadr, and Mus'ab Ibn Omair

4078- Quatada "Allah be pleased with him" narrated: We do not learn that any tribe amongst the Arabs lost more martyrs than The Ansar, who will have superiority on The Day of Judgement. Anas Ibn Malik told us that seventy from the Ansar were martyred on the day of Ohud, seventy on the day of Bir'ma'oona, and seventy on the day of Al'yamama. Anas added: The battle of Bir'ma'oona was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", while the battle of Al'yamama was during the caliphate of Abu'bakr, exactly on the day when Musailama Al'kadhdhab was killed."

4079- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" shrouded every two martyrs of Ohud in one sheet and then said: "Which of them had more of Qur'an?" Whenever one of the two was pointed out, he would put him first in the grave. Then he said: "I will be a witness for them on The Day of Judgement." He ordered that they should be buried with their blood (on their bodies). They had no funeral prayer offered for them, nor were they washed.

وَهُوَ يُسأَلُ عَنْ جُرحِ رَسُولِ اللَّهِ ﷺ، فَقالَ: أَمَا وَاللَّهِ إِنِّي لأَعْرِفُ مَنْ كانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ، وَمَنْ كانَ يَسْكُبُ الماءَ، وَبِما دُووِيَ، قالَ: كانَتْ فاطِمَةُ عَلَيها السَّلامُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغسِلُهُ، وَعَلِيٌّ يَسكُبُ الماءَ بِالمِجَنِّ، فَلَمَّا رَأَتْ فاطِمَةُ أَنَّ الماءَ لا يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً، أَخَذَتْ قِطعَةً مِن حَصِيرٍ، فَأَحْرَقَتْها وَأَلْصَقَتْها، فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رَباعِيَتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتِ البَيْضَةُ عَلَى رَأْسِهِ.

[طرفه في: ٢٤٣].

٤٠٧٦ ـ حدّثني عَمرو بنُ عَليٍّ: حَدَّثَنا أَبو عاصِمٍ: حَدَّثَنا ابنُ جُرَيجٍ، عَن عَمرِو بنِ دِينارٍ، عَن عِكرِمَةَ، عَنِ ابنِ عَبّاسٍ قالَ: اشتَدَّ غَضَبُ اللهِ عَلى مَن قَتَلَهُ نَبِيٌّ، وَاشتَدَّ غَضَبُ اللهِ عَلى مَن دَمّى وَجهَ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٤٠٧٤].

٢٧ ـ بابٌ ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ﴾ [آل عمران: ١٧٢]

٤٠٧٧ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا أَبو مُعاوِيَةَ، عَن هِشامٍ، عَن أَبِيهِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها: ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ ما أَصَابَهُمُ القَرْحُ، لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ﴾ قالَتْ لِعُروَةَ: يا ابنَ أُختِي، كانَ أَبَواكَ مِنهُمُ الزُّبَيرُ وَأَبو بَكرٍ، لَمَّا أَصابَ رَسُولَ اللَّهِ ﷺ ما أَصابَ يَومَ أُحُدٍ، وانصَرَفَ عَنهُ المُشرِكُونَ، خافَ أَن يَرجِعُوا، قالَ: «مَن يَذهَبُ في إِثرِهِم». فانتَدَبَ مِنهُم سَبعُونَ رَجُلاً، قالَ: كانَ فِيهِم أَبو بَكرٍ وَالزُّبَيرُ.

٢٨ ـ بابُ مَنْ قُتِلَ مِنَ المُسْلِمِينَ يَوْمَ أُحُدٍ مِنْهُمْ: حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ، وَاليَمانُ، وَأَنَسُ بْنُ النَّضْرِ، وَمُصْعَبُ بْنُ عُمَيرٍ

٤٠٧٨ ـ حدّثني عَمرُو بنُ عَليٍّ: حَدَّثَنا مُعاذُ بنُ هِشامٍ قالَ: حَدَّثَني أَبي، عَن قَتادَةَ قالَ: ما نَعلَمُ حَيّاً مِن أَحياءِ العَرَبِ، أَكثَرَ شَهِيداً، أَعَزَّ يَومَ القِيامَةِ مِنَ الأَنصارِ.

قالَ قَتادَةُ: وَحَدَّثَنا أَنَسُ بنُ مالِكٍ: أَنَّهُ قُتِلَ مِنهُم يَومَ أُحُدٍ سَبعُونَ، ويَومَ بِئرِ مَعُونَةَ سَبعُونَ، ويَومَ اليَمامَةِ سَبعُونَ، قالَ: وَكانَ بِئرُ مَعُونَةَ عَلى عَهدِ رَسُولِ اللَّهِ ﷺ، وَيَومُ اليَمامَةِ عَلى عَهدِ أَبي بَكرٍ، يَومَ مُسَيلِمَةَ الكَذّابِ.

٤٠٧٩ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ، عَنِ ابنِ شِهابٍ، عَن عَبدِ الرَّحمٰنِ بنِ كَعبِ بنِ مالِكٍ: أَنَّ جابِرَ بنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما أَخبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَجمَعُ بَينَ الرَّجُلَينِ مِن قَتلى أُحُدٍ في ثَوبٍ واحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُم أَكثَرُ أَخذاً لِلقُرآنِ»؟ فَإِذا أُشِيرَ لَهُ إِلى أَحَدٍ قَدَّمَهُ في اللَّحدِ، وَقالَ: «أَنا شَهِيدٌ عَلى هٰؤُلاءِ يَومَ القِيامَةِ». وَأَمَرَ بِدَفنِهِم بِدِمائِهِم، وَلَم يُصَلِّ عَلَيهِم، وَلَم يُغَسَّلُوا. [طرفه في: ١٣٤٣].

٤٠٧٧ ـ قوله: (فانتدب) فأجاب.

4080- Ibn Al'monkadir narrated: I heard Jaber saying: "When my father was martyred, I started weeping and uncovering his face. The companions of The Prophet "Allah's blessing and peace be upon him" stopped me from doing so but The Prophet "Allah's blessing and peace be upon him" did not prevent me. Then The Prophet "Allah's blessing and peace be upon him" said: "Don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."

4081- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I saw in a dream that I moved a sword whose blade got broken, which symbolized the losses the believers got on the day of Ohud. Then I moved it again, and it became as perfect as it had been. This symbolized the Conquest (of Mecca), which Allah helped us to accomplish, in addition to the union of all the believers. I saw in the dream cows (being slaughtered); and what Allah does is always beneficial. Those cows seemed to symbolize the faithful believers (martyred) on the day of Ohud."

4082- Khabbab "Allah be pleased with him" reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did take nothing from their rewards in this world, amongst whom was Mus'ab Ibn Omair. Mus'ab Ibn Omair was martyred on the day of Ohud battle, leaving nothing except his short garment to shroud him in. When we covered his head his feet became bare and when we covered his feet, his head got naked. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put (or throw) Idhkhir (a kind of shrub) over his feet. But some amongst us have got the fruits (of their work) ripened, which they are harvesting.

[29] (The mountain of) Ohud loves us (as well as we love it)

4083- Quatada narrated: I heard Anas "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" said: "This mountain (of Ohud) loves us as well as we love it."

4084- Anas "Allah be pleased with him" narrated that (the mountain of) Ohud appeared before The Prophet "Allah's blessing and peace be upon him" who said: "This mountain loves us as well as we love it. O Allah! As (The Prophet) Abraham made Mecca a sanctuary, I made a sanctuary (the area) between its (Medina's) two mountains."

٤٠٨٠ ـ وقالَ أَبُو الوَلِيدِ، عَنْ شُعْبَةَ، عَنِ ابْنِ المُنْكَدِرِ قال: سَمِعْتُ جابراً قال: لَمَّا قُتِلَ أبي جعلتُ أبْكي، وأكشِفُ الثَّوبَ عن وجْهه، فجعلَ أصحابُ النبيِّ ﷺ ينهونِي والنبيُّ ﷺ لم ينْهَ، وَقالَ النَّبِيُّ ﷺ: «لا تَبْكِيهِ ـ أَوْ: ما تَبْكِيه ـ ما زَالَتِ المَلائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

[طرفه في: ١٢٤٤].

٤٠٨١ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا أبُو أسامَةَ، عَنْ بُرَيد بن عَبْدِ اللَّهِ بن أبي بُرْدَةَ، عَنْ جَدِّهِ أبي بُرْدَةَ، عَنْ أبِي مُوسى رَضِيَ اللَّهُ عَنْهُ ـ أرَى ـ عَنِ النَّبِيِّ ﷺ قال: «رَأيتُ في رُؤْيَايَ أنِّي هَزَزْتُ سيفاً فانْقَطَعَ صَدْرُهُ، فإذا هُوَ ما أُصِيبَ مِنَ المُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعادَ أحْسَنَ ما كانَ، فإذا هُوَ ما جاءَ بِهِ اللَّهُ مِنَ الفَتْحِ وَاجْتِماعِ المُؤْمِنِينَ، وَرَأيتُ فِيها بَقَراً، وَاللَّهُ خَيْرٌ، فإذا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ».

[طرفه في: ٣٦٢٢].

٤٠٨٢ ـ حدثنا أحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا الأعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ قال: هاجرنا مَعَ النَّبِيِّ ﷺ وَنَحْنُ نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أجْرُنا عَلى اللَّهِ، فَمِنَّا مَنْ مَضى، أوْ ذَهَبَ، لَمْ يَأكُلْ مِنْ أجْرِهِ شَيْئاً، كانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يَتْرُكْ إلا نَمِرَةً، كُنَّا إذا غَطَّيْنا بِها رَأسَهُ خَرَجَتْ رِجْلاهُ، وإذا غُطِّيَ بِها رِجْلاهُ خَرَجَ رَأسُهُ، فَقالَ لَنا النَّبِيُّ ﷺ: «غَطُّوا بِها رَأسَهُ، وَاجْعَلُوا عَلى رِجْلَيهِ الإذْخِرَ». أوْ قالَ: «ألْقُوا عَلى رِجْلَيهِ مِنَ الإذْخِرِ». وَمِنَّا مَنْ أيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها.

[طرفه في: ١٢٧٦].

٢٩ ـ بابٌ أُحُدٌ يُحِبُّنَا

قالَهُ عَبَّاسُ بْنُ سَهْلٍ: عَنْ أبِي حُمَيدٍ، عَنِ النَّبِيِّ ﷺ.

٤٠٨٣ ـ حدثني نَصْرُ بْنُ عَلِيٍّ قال: أخْبَرَنِي أبي، عَنْ قُرَّةَ بْنِ خالِدٍ، عَنْ قَتادَةَ: سَمِعْتُ أنَساً رَضِيَ اللَّهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قال: «هذا جَبَلٌ يُحِبُّنا وَنُحِبُّهُ».

[طرفه في: ٣٧١].

٤٠٨٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ عَمْرٍو، مَوْلَى المُطَّلِبِ، عَنْ أنَسِ ابْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فَقالَ: «هذا جَبَلٌ يُحِبُّنا وَنُحِبُّهُ، اللَّهُمَّ إنَّ إبْراهِيمَ حَرَّمَ مَكَّةَ، وَإنِّي حَرَّمْتُ ما بَيْنَ لابَتَيها». [طرفه في: ٣٧١].

٤٠٨٠ ـ قوله: (ينهوني) ولأبي ذر ينهونني) وقوله: لا تبكيه وله لا تبكه بإسقاط الياء كما في الشارح وهو نهي للصائحة التي هي أخت جابر أو عمته عن البكاء على أبي جابر كما مرّ في الجنائز ا هـ.

٤٠٨١ ـ (بقراً) أي تذبح.

٤٠٨٢ ـ قوله: (غطي بها رجليه) ولأبي ذر: رجلاه بالألف بدل الياء وهو أوجه. (شارح).

4085- Uqba “Allah be pleased with him” narrated: One day The Prophet “Allah’s blessing and peace be upon him” went out and offered the (funeral) prayer for the people (martyrs) of Ohud. However, he used to offer a funeral prayer for any dead person. Then (after he had returned) he came up the pulpit and said: "I am your predecessor before you, and I am a witness upon you. Now, I am looking at my fount. I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will associate others (in worship) with Allah after me, but I am afraid that you will compete with each other for this world."

[30] The story of Ar’rajie, Ra’l, Dhakwan, and Bir’ma’oona

Ibn Is’haq narrated that Asim Ibn Omar had told that it took place after The Holy Battle of Ohud.

4086- Abu’huraira "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent out ten spies led by Asim Ibn Thabit Al’ansari, the grandfather of Asim Ibn Omar Ibn Al’khattab. When they reached (a place) between Usfan and Mecca, they were mentioned to (a group of the tribe of) Hudhail called Banu'lihyan. So they sent about one hundred archers in their pursuit. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said: "These dates are of Yathrib (Medina)." Then they went on tracing the Muslims' footsteps. When Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said: "Come down and surrender. We give you a promise and covenant not to kill anyone of you." Asim Ibn Thabit said: "O people! As for me, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred Asim with seven men. There remained three men who were given the promise and covenant; and they came down and surrendered to them. They were Khubaib, Zaid and another man. When the archers got hold of them, they untied the strings of their arrow bows with which they tied the captives. The third man said: "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of those (martyred companions)." The archers dragged him and tried hard with him. When he rejected to go with them, they killed him). Then Khubaib and Zaid were taken away by them. Later on, they were sold as slaves in Mecca after the event of Badr battle.

The sons of Al’harith Ibn Amer Ibn Nawfal bought Khubaib for it was he, who had killed Al’harith Ibn Amer (their father) on the day (of The Holy Battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al’harith, a razor for shaving his public hair. By chance, while she was inattentive, a little son of hers went to him (Khubaib). She saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said: "Are you afraid that I will kill him? I am not to do such a thing by Allah’s will." Later on (while narrating the story) she said: "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he

٤٠٨٥ ـ حدّثني عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا اللَّيث، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ: أن النَّبِيَّ ﷺ خرج يوماً، فصلى على أهل أحدٍ صلاته على الميتِ، ثمّ انصرف إلى المنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُم، وَأَنَا شَهِيدٌ عَلَيكُمْ، وَإِنِّي لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأرْضِ أوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللَّهِ ما أخافُ عَلَيكُم أنْ تُشْرِكوا بَعْدِي، وَلكِنِّي أخافُ عَليكُمْ أنْ تَنافَسُوا فِيها».

[طرفه في: ١٣٤٤]

٣٠ ـ بابُ غَزْوَةِ الرَّجِيعِ، وَرِعْلٍ، وَذَكْوَانَ، وَبِئْرِ مَعُونَة

وَحَدِيثِ عَضَلٍ وَالقَارَةِ وَعاصِمِ بْنِ ثَابِتٍ وَخُبَيبٍ وَأَصْحَابِهِ.

قالَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عاصِمُ بْنُ عُمَرَ: أَنَّهَا بَعْدَ أُحُدٍ.

٤٠٨٦ ـ حدّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَر، عَنِ الزُّهْرِيِّ، عَنْ عمرو بن أبي سفيان الثقفي، عن أبي هريرة رضي اللَّه عنه قال: بعث النبي ﷺ سرية عيناً، وأمر عليهم عاصم بن ثابت، وهو جد عاصم بن عمر بن الخطاب، فانطلقوا حتّى إذا كان بين عُسْفَانَ وَمَكَّةَ، ذكروا لحيٍّ من هُذيل، يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مئة رامٍ، فاقتصوا آثارهم حتى أتوا منزلاً نزلوه، فوجدوا فيه نوى تمر تزودوه من المدينة، فقالوا: هذا تمر يثرب، فتبعوا آثارهم حتى لحقوهم، فلما انتهى عاصم وأصحابه لجؤوا إلى فَدْفَدٍ، وَجاءَ القَوْمُ فَأَحَاطُوا بِهِمْ، فَقَالُوا: لَكُمُ العَهْدُ وَالمِيثاقُ إنْ نَزَلْتُمْ إلَينا أنْ لا نَقْتُلَ مِنْكُمْ رَجُلاً. فَقالَ عاصِمٌ: أَمَّا أَنَا فَلا أَنْزِلُ في ذِمَّةِ كافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عاصِماً في سَبْعَةِ نَفَرٍ بالنَّبْلِ، وبقي خبيب وزيد ورجل آخر، فأعطوهم العهد والميثاق، فلما أعطوهم العهد والميثاق نزلوا إليهم، فلمّا استمكنوا منهم حلوا أوتار قسيهم فربطوهم بها، فقال الرجل الثالث الذي معهما: هذا أول الغدر، فأبى أن يصحبهم فجرروه وعالجوه على أن يصحبهم فلم يفعل فقتلوه، وانطلقوا بخبيب وزيد حتى باعوهما بمكة، فاشترى خبيباً بنو الحارث بن عامر بن نوفل ـ وكان خبيب هو قتل الحارث يوم بدر ـ فمكث عندهم أسيراً، حتى إذا أجمعوا قتله استعار موسى من بعض بنات الحارث أستحد بها فأعارته، قالت: فغفلت عن صبي لي، فدرج إليه حتى أتاه فوضعه على فخذه، فلما رأيته فزعت فزعة عرف ذاك مني وفي يده الموسى، فقال: أتخشين أن أقتله؟ ما كنت لأفعل ذاك إن شاء الله، وكانت تقول: ما رأيت أسيراً قط خيراً من خبيب، لقد رأيته يأكل

٤٠٨٥ ـ (أن تنافسوا) أصله أن تتنافسوا.

٤٠٨٦ ـ الاقتصاص: الاتباع.

ـ (فدفد) رابية مشرفة.

ـ (فدرج إليه) أي فمشي إليه الصبيّ.

was fettered with iron chains though (at that time) there was no fruit in Mecca." She used to say:" It was food with which Allah had provided Khubaib."

When they took him out of Mecca sanctuary to murder him, Khubaib requested them to allow for him to offer a two-rak'a prayer." They allowed him. Finished his prayer, he went to them and said: "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). Then he (invoking evil upon them) said: "O Allah! Count and kill them one by one, and leave none of them." Then he recited (those two poetic verses):

"As I am martyred as a Muslim, I do not care whatever I receive my death for Allah's Sake, for this is in the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Uqba Ibn Al'harith went up and killed him. Some Quraishi people, being informed of Asim Ibn Thabit's death, sent some to bring a part of his body so that his death might be known for certain, for he had previously killed one of their nobles chiefs (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of Asim, which shielded him from those who could not cut anything from his body.

4087- Jaber narrated: It was Abu'sarwa'a who killed Khubaib.

4088- Abdul'aziz narrated: Anas "Allah be pleased with him" said: "The Prophet "Allah's blessing and peace be upon him" sent seventy men, called The Reciters, for some purpose. The two patches of Banu'sulaim called Ra'l and Dhakwan, appeared to them near a well-called Bir'ma'oona. The (Muslim) people said: "By Allah, we have not come to harm you, but we are passing by you (Ra'l and Dhakwan) on our way to do something for The Prophet "Allah's blessing and peace be upon him"." But (the infidels) killed them. The Prophet "Allah's blessing and peace be upon him" therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Qunut which we used not to say before that time." Anas was asked about Qunut: "Is it to be said after Bowing or (before Bowing) after finishing the Recitation?" Anas replied: "No, but after finishing the Recitation."

4089- Quatada narrated from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" kept, for one month, on (saying) Qunut after bowing (in the prayer), invoking evil upon some Arab tribes.

مِنْ قِطْفِ عِنَبٍ، وما بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ، وَإِنَّهُ لَمُوثَقٌ في الحَدِيدِ، وما كانَ إلاَّ رِزْقٌ رَزَقَهُ اللَّهُ، فَخَرَجُوا بِهِ مِنَ الحَرَمِ لِيَقْتُلُوهُ، فَقالَ: دَعُونِي أُصَلِّي رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْهِمْ فَقالَ: لَوْلاَ أَنْ تَرَوْا أَنَّ ما بِي جَزَعٌ مِنَ المَوْتِ لَزِدْتُ، فَكانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَيْنِ عِنْدَ القَتْلِ هُوَ، ثُمَّ قالَ: اللَّهُمَّ أَحْصِهِمْ عَدَداً، ثُمَّ قالَ:

مـا أُبـالِـي حِينَ أُقْـتَـلُ مُـسْلِمـاً عَـلـى أَيِّ شِـقٍّ كانَ لِلَّـهِ مَـصْـرَعِـي

وَذلِـكَ فـي ذاتِ الإِلَـهِ وَإِنْ يَـشَـأْ يُـبَـارِكْ عَـلـى أَوْصَالِ شِـلْوٍ مُـمَـزَّعِ

ثُمَّ قامَ إلَيهِ عُقْبَةُ بْنُ الحارِثِ فَقَتَلَهُ، وبَعَثَتْ قُرَيْشٌ إِلى عاصِمٍ لِيُؤْتَوا بِشَيْءٍ مِنْ جَسَدِهِ يَعْرِفُونَهُ، وَكانَ عاصِمٌ قَتَلَ عَظِيماً مِنْ عُظَمائِهِمْ يَوْمَ بَدْرٍ، فَبَعَثَ اللَّهُ عَلَيْهِ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ.

[طرفه في: ٣٠٤٥].

٤٠٨٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِراً يَقُولُ: الَّذِي قَتَلَ خُبَيْباً هُوَ أَبُو سِرْوَعَةَ.

٤٠٨٨ ـ حدّثنا أبو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَبْعِينَ رَجُلاً لِحاجَةٍ، يُقَالُ لَهُمُ القُرَّاءُ، فَعَرَضَ لَهُمْ حَيَّانِ مِنْ بَنِي سُلَيمٍ، رِعْلٌ وَذَكْوَانُ، عِنْدَ بِئْرٍ يُقَالُ لَهَا بِئْرُ مَعُونَةَ، فَقالَ القَوْمُ: وَاللَّهِ ما إِيَّاكُمْ أَرَدْنا، إِنَّما نَحْنُ مُجْتَازُونَ في حاجَةٍ لِلنَّبِيِّ ﷺ، فَقَتَلُوهُمْ، فَدَعَا النَّبِيُّ ﷺ عَلَيهِمْ شَهْراً في صَلاةِ الغَدَاةِ، وَذلِكَ بَدْءُ القُنوتِ، وَما كُنَّا نَقْنُتُ.

قالَ عَبْدُ العَزِيزِ: وَسَأَلَ رَجُلٌ أَنَساً عَنِ القُنُوتِ: أَبَعْدَ الرُّكوعِ، أَوْ عِنْدَ فَرَاغٍ مِنَ القِرَاءَةِ؟ قالَ: لاَ بَلْ عِنْدَ فَرَاغٍ مِنَ القِرَاءَةِ. [طرفه في: ١٠٠١]

٤٠٨٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا هِشَامٌ: حَدَّثَنا قَتَادَةُ، عَنْ أَنَسٍ قالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً بَعْدَ الرُّكوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنَ العَرَبِ.

[طرفه في: ١٠٠١]

= ـ قوله: دعوني أصلي ولأبي ذر أصل بالجزم جواباً للأمر.

ـ قوله: أحصهم عدد أي أهلكهم بحيث لا تبقي من عددهم أحداً ا هـ شارح.

ـ قوله: على أوصال شلو ممزع أي على أعضاء جسد مقطع (شارح).

ـ (الدبر) النحل.

٤٠٨٧ ـ قوله: وأبو سروعة ولا يكسر وقد تضم الراء عقبة بن الحرث الصحابي ا هـ قاموس. فقول الشارح بكسر السين المهملة وفتحها ليس على ما ينبغي.

٤٠٨٨ ـ قوله: (حيان) قبيلتان.

4090- Quatada narrated from Anas Ibn Malik "Allah be pleased with him": Ra'l, Dhakwan, Osaiyya and Banu'lihyan asked The Messenger of Allah "Allah's blessing and peace be upon him" to provide them with some men to support them against their enemy. He provided them with seventy men from the Ansar whom we used to call The Reciters in their lifetime. They used to collect wood by daytime and pray at night. When they were at Bir'ma'oona (the well of Ma'oona), the infidels killed them in betrayal. When this news reached The Prophet "Allah's blessing and peace be upon him", he recited Qunut for one month In the morning prayer, invoking evil upon some of the Arab tribes, involving Ra'l, Dhakwan, Osaiyya and Banu'lihyan. We used to read a Qur'anic verse revealed on them, which was annulled later. It was: "Report our people on our behalf that we have met our Lord, who is pleased with us, and has made us pleased." Anas added: "The Prophet "Allah's blessing and peace be upon him" recited Qunut for one month in the morning prayer, invoking evil upon some of Arab tribes involving Ra'l, Dhakwan, Osaiyya, and Banu'lihyan." He added: "Those seventy Ansari men were killed at Bir'ma'oona."

4091- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent his (Anas's) uncle, the brother of Ommu'sulaim leading seventy riders. The chief of the pagans, Amer Ibn At'tufail, offered three proposals (to The Prophet "Allah's blessing and peace be upon him") saying: "Choose one of three alternatives: that the Bedouins will be under your command and the townspeople will be under my command; or that I will be your successor; or otherwise I will invade you with two thousand from Ghatafan." But Amer was infected with plague in the House of the mother of so-and-so. He said: "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Give me my horse." So he died on the back of his horse. Then Haram, the brother of Ommu'sulaim and a lame man along with another man from (the tribe of) so-and-so went towards the pagans (tribe of Amer). Haram said (to his companions): "Stay near to me, for I will go to them. If they (pagans) give me protection, you will be near to me, and if they kill me, then you should go back to your companions." Then Haram went to them and said: "Will you give me protection so as to report the message of The Apostle of Allah "Allah's blessing and peace be upon him"?" (A while after) he had started talking to them, they signaled to a man who went behind him and stabbed him to death with a spear. He (Haram) said: "Allah is more magnificent! I have succeeded, by the Lord of the Ka'ba!" The companion of Haram was pursued by the infidels, and then the rest (of Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse which was annulled later. It was: "We met our Lord who is pleased with us and has made us pleased." (Following this event) The Prophet "Allah's blessing and peace be upon him" invoked evil on the pagans every morning for 30 days. He invoked evil upon the (tribes of) Ra'l, Dhakwan, Banu'lihyan and Osaiyya who disobeyed Allah and His Messenger "Allah's blessing and peace be upon him".

٤٠٩٠ ـ حدّثني عبدُ الأعْلى بنُ حمّادٍ: حدَّثَنا يزيدُ بنُ زُرَيعٍ: حَدَّثَنا سَعيدٌ، عَن قَتادةَ، عَن أنَسِ بنِ مالكٍ رَضيَ اللَّهُ عَنهُ: أنَّ رِعْلاً وَذَكْوانَ وَعُصَيَّةَ وَبَني لَحْيانَ: اسْتَمَدُّوا رسولَ اللَّهِ ﷺ على عَدُوٍّ فأمَدَّهُم بِسَبْعِينَ مِنَ الأنْصارِ، كُنَّا نُسَمِّيهِم القُرَّاءَ في زَمانِهِمْ، كانُوا يَحْتَطِبونَ بالنَّهارِ، وَيُصَلُّونَ بالليلِ، حتى كانُوا بِبِئرِ مَعُونَةَ قتلوهُم وغَدَروا بهِم، فَبَلَغَ النبيَّ ﷺ فقنتَ شَهراً يَدْعُو في الصُّبحِ عَلى أحْياءٍ مِن أحْياءِ العَرَبِ، عَلى رِعْلٍ وذَكْوانَ وعُصَيَّةَ وبَني لَحْيانَ، قالَ أنَسٌ: فقَرأْنا فِيهِم قُرْآناً، ثُمَّ إنَّ ذلكَ رُفِعَ: بَلِّغوا عنَّا قَوْمَنا أنَّا لَقينا رَبَّنا فَرَضيَ عنَّا وأرْضانا.

وعَن قَتادةَ، عَن أنَسِ بنِ مالكٍ حَدَّثَهُ: أنَّ نَبيَّ اللَّهِ ﷺ قَنَتَ شَهْراً في صَلاةِ الصُّبْحِ يَدْعُو عَلى أحْياءٍ مِنْ أحْياءِ العَرَبِ، عَلى رِعْلٍ وَذَكْوانَ وَعُصَيَّةَ وَبَني لَحْيانَ.

زادَ خَليفَةُ: حَدَّثَنا ابْنُ زُرَيعٍ: حَدَّثَنا سَعيدٌ، عَنْ قَتادَةَ: حَدَّثَنا أنَسٌ: أنَّ أُولئكَ السَّبْعينَ مِنَ الأنْصارِ قُتِلُوا بِبِئْرِ مَعُونَةَ. قُرْآناً: كِتاباً. نَحْوَهُ. [طرفه في: ١٠٠١].

٤٠٩١ ـ حدّثنا مُوسى بنُ إسْماعيلَ: حَدَّثَنا هَمَّامٌ، عَنْ إسْحاقَ بنِ عَبْدِ اللَّهِ بنِ أبي طَلْحَةَ قالَ: حَدَّثَني أنَسٌ: أنَّ النَّبيَّ ﷺ بَعَثَ خالَهُ، أخٌ لأُمِّ سُلَيمٍ، في سَبْعينَ راكِباً، وَكانَ رَئيسَ المُشْرِكينَ عامِرُ بنُ الطُّفَيلِ، خَيَّرَ بَينَ ثَلاثِ خِصالٍ، فَقالَ: يَكُونُ لَكَ أهْلُ السَّهْلِ وَلي أهْلُ المَدَرِ، أوْ أكُونُ خَليفَتَكَ، أوْ أغْزُوكَ بأهْلِ غَطَفانَ بألْفٍ وألْفٍ؟ فَطُعِنَ عامِرٌ في بَيتِ أمِّ فُلانٍ، فَقالَ: غُدَّةٌ كَغُدَّةِ البَكْرِ، في بَيتِ امْرأةٍ مِنْ آلِ فُلانٍ، ائْتُوني بِفَرَسي، فَماتَ عَلى ظَهْرِ فَرَسِهِ، فانطلَقَ حَرامٌ أخو أمِّ سُلَيمٍ، وَهُوَ رَجُلٌ أعْرَجُ، وَرَجُلٌ مِنْ بَني فُلانٍ، قالَ: كُونا قَريباً حَتَّى آتِيَهُمْ فَإنْ آمَنُوني كُنْتُمْ، وَإنْ قَتَلُوني أتَيتُمْ أصْحابَكُمْ، فَقالَ: أتُؤْمِنُوني أُبَلِّغْ رِسالَةَ رَسُولِ اللَّهِ ﷺ، فَجَعَلَ يُحَدِّثُهُمْ، وَأوْمَؤُوا إلى رَجُلٍ، فأتاهُ مِنْ خَلْفِهِ فَطَعَنَهُ، ـ قالَ هَمَّامٌ أحْسِبُهُ ـ حَتَّى أنْفَذَهُ بالرُّمْحِ، قالَ: اللَّهُ أكْبَرُ، فُزْتُ وَرَبِّ الكَعْبَةِ، فَلُحِقَ الرَّجُلُ، فَقُتِلُوا كُلُّهُمْ غَيرَ الأعْرَجِ، كانَ في رَأْسِ جَبَلٍ، فأنْزَلَ اللَّهُ عَلَينا، ثُمَّ كانَ مِنَ المَنْسُوخِ: إنَّا قَدْ لَقينا رَبَّنا فَرَضيَ عَنَّا وأرْضانا. فَدَعا النَّبيُّ ﷺ عَلَيهِمْ ثَلاثينَ صَباحاً، عَلى رِعْلٍ وَذَكْوانَ وَبَني لَحْيانَ وَعُصَيَّةَ، الَّذينَ عَصَوُا اللَّهَ وَرَسُولَهُ ﷺ.

[طرفه في: ١٠٠١].

٤٠٩٢ ـ حدّثني حِبَّانُ: أخْبَرَنا عَبْدُ اللَّهِ: أخْبَرَنا مَعْمَرٌ قالَ: حَدَّثَني ثُمامَةُ بنُ عَبْدِ اللَّهِ بنِ

٤٠٩١ ـ قوله: (بعث خاله) أي خال أنس وهو حرام بن ملحان وقوله: (أخ) أي وهو أخ (لأم سليم) وهي أم أنس وروي أخاً بالنصب بدلاً من قوله خاله أفاده الشارح.

ـ قوله: خير أي خير هو رسول الله ﷺ لما أتاه بين الخصال المذكورة فقال عليه الصلاة والسلام اللهم اكفني عامراً كما في الشارح.

ـ ولأبي ذر: أتؤمنوني.

٤٠٩٢ ـ قوله: (قال بالدم) أي أخذه فهو من إطلاق القول على الفعل.

4092- Anas Ibn Malik "Allah be pleased with him" narrated: When Haram Ibn Milhan, his uncle was stabbed on the day of Bir'ma'oona he sprinkled his blood over his face and head in this way and said: "I have succeeded, by the Lord of the Ka'ba."

4093- Hesham narrated from his father from A'isha "Allah be pleased with her": Abu'bakr asked The Prophet "Allah's blessing and peace be upon him" to allow him to immigrate (from Mecca) when he was greatly disturbed (by the infidels). But The Prophet "Allah's blessing and peace be upon him" said to him: "Wait." Abu'bakr said: "O Allah's Apostle! Do you hope that you will be allowed (to immigrate)?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I hope so." So Abu'bakr waited for him. One day, The Messenger of Allah "Allah's blessing and peace be upon him" came at noon and addressed him saying: "Let whoever is with you, go out." Abu'bakr said: "None is there but my two daughters." The Prophet "Allah's blessing and peace be upon him" said: "Have you noticed that I have been allowed to go out (for migration)?" Abu'bakr said: "O Allah's Apostle! Let me accompany you." The Prophet "Allah's blessing and peace be upon him" said: "You will accompany me." Abu'bakr said: "O Allah's Apostle! I have got two she-camels which I had prepared and kept ready for (our) flight." So he gave one of the two to The Prophet "Allah's blessing and peace be upon him" (who insisted on buying it); and it was Al'jad'a. They both rode and proceeded till they reached the Cave at the mountain of Thawr where they hid themselves. Amer Ibn Fuhaira was the slave of Abdullah Ibn At'tufail Ibn Sakhbara, A'isha's brother from her mother's side. Abu'bakr had a milch she-camel, with which Amer used to go in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then take it to the pasture so that none of the shepherds would be aware of what he was doing. When The Prophet "Allah's blessing and peace be upon him" (and Abu'bakr) went away (from the Cave), he (Amer) too went along with them; and they both used to make him ride at the back of their camels in turns till they reached Medina. Amer Ibn Fuhaira was martyred on the day of Bir'ma'oona.

Urwa narrated: When those (Muslims) of Bir'ma'oona were martyred and Amr Ibn Omaiyya Ad'damari was taken as prisoner, Amer Ibn At'tufail, pointing at a killed one (of Muslims), asked Amr: "Who is this?" Amr Ibn Omaiyya said to him: "He is Amer Ibn Fuhaira." Amer Ibn At'tufail said: "I saw him being lifted to the sky after he had been killed till I saw the sky between him and the earth. Then he was brought down to the earth." Then the news of the killed Muslims reached The Prophet "Allah's blessing and peace be upon him" who announced the news of their death saying: "Your companions have been killed, and they have asked their Lord saying: "O our Lord! Inform our brothers about us that we are pleased with You and You are pleased with us."" So Allah informed them (The Prophet "Allah's blessing and peace be upon him" and his companions) about them (the martyrs).

On that day, Urwa Ibn Asma Ibn As'salt who was one of them was killed, and Urwa (Ibn Az'zubair) was named after Urwa Ibn Asma. Mundhir (Ibn Az'zubair) was named after Mundhir Ibn Amr (who had also been martyred on that day).

أنس: أَنَّهُ سمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهِ عَنْهُ يَقُولُ: لَمَّا طُعِنَ حَرَامُ بْنُ مِلحَانَ، وَكانَ خالَهُ، يَوْمَ بئرِ مَعُونَة، قال بالدَّم: هكذا، فنضحَه على وجهِه ورأسِه، ثُمَّ قال: فُزْتُ وربِّ الكعبَة.

[طرفه في: ١٠٠١].

٤٠٩٣ ـ حدثنا عُبَيدُ بْنُ إسماعيل: حَدَّثَنا أَبُو أَسَامَةَ، عَنْ هشام، عَنْ أَبِيه عَنْ عائشة رَضِيَ اللّهُ عنها قالت: استَأذَنَ النَّبِيّ ﷺ أبُو بكر في الخُروج حِينَ اشْتدَّ عَلَيْهِ الأذى، فَقَالَ لَهُ: «أقِمْ». فقال: يَا رَسُولَ اللَّهِ، أتطمَعُ أنْ يُؤذَنَ لك، فكانَ رَسُولُ اللَّه ﷺ يَقُول: «إني لأرْجُو ذلك». قالت: فانْتَظَرَهُ أبُو بكر، فأتاهُ رَسُولُ اللَّهِ ﷺ ذاتَ يوم ظُهراً، فناداهُ فقال: «أخرِجْ منْ عندكَ». فقال أبُو بَكر: إنَّمَا هُما ابْنَتَايَ، فقال: «أشعَرْتَ أنَّهُ قد أذِنَ لي في الخُرُوج». فقال: يَا رَسُولَ اللَّه الصُّحْبَةَ، فقالَ النَّبِيُّ ﷺ: «الصُّحْبَةَ». قالَ: يَا رَسُولَ اللَّهِ، عِنْدِي نَاقَتَانِ، قَدْ كُنْتُ أَعْدَدْتُهُمَا للخُرُوج، فأعطى النَّبِيّ ﷺ إحداهما ـ وهي الجدعاءُ ـ فرَكبا، فانطلَقا حتَّى أَتَيَا الغار ـ وهو بثور ـ فتوارَيَا فيه، فكانَ عَامِرُ بْنُ فُهَيرَةَ غُلاماً لِعَبْدِ اللَّه بْنِ الطُّفَيلِ بْنِ سَخْبَرَةَ أُخُو عائشة لأُمِّهَا، وكانَتْ لأبي بَكر مِنحَة، فكان يَرُوحُ بها ويَغْدُو عليهِمْ ويُصْبحُ، فَيَدّلِجُ إليهما ثُمَّ يَسرَحُ، فلا يَفْطُنُ به أحَدٌ مِنَ الرِّعاءِ، فَلَمَّا خَرَجَ، خَرَجَ مَعَهُمَا يُعْقِبَانِهِ حَتَّى قَدِما المَدِينَةَ، فَقُتِلَ عامِرُ بْنُ فُهَيرَةَ يَوْمَ بِئْرِ مَعُونَة.

وعَنْ أَبِي أُسامَةَ قالَ: قالَ هِشامُ بْنُ عُرْوَة: فَأَخْبَرَنِي أَبِي قالَ: لَمَّا قُتِلَ الَّذِينَ بِبِئْرِ مَعُونَة، وَأُسِرَ عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ، قال لَهُ عامِرُ بْنُ الطُّفَيلِ: مَنْ هذا؟ فَأَشَارَ إِلى قَتِيلٍ، فَقَالَ لَهُ عَمْرُو ابْنُ أُمَيَّة: هذا عامِرُ بْنُ فُهَيرَة، فَقالَ: لَقَدْ رَأَيتُهُ بَعْدَ ما قُتِلَ رُفِعَ إِلَى السَّماءِ، حَتَّى إِنِّي لأَنْظُرُ إِلى السَّماءِ بَيْنَهُ وَبَينَ الأَرْضِ، ثُمَّ وُضِعَ، فَأَتَى النَّبِيَّ ﷺ خَبَرُهُمْ فَنَعَاهُمْ، فَقَالَ: «إِنَّ أَصْحَابَكُمْ قَدْ أُصِيبُوا، وَإِنَّهُمْ قَدْ سَأَلُوا رَبَّهُمْ، فَقَالُوا: رَبَّنَا أَخْبِرْ عَنَّا إِخْوَانَنَا بِمَا رَضِينا عَنْكَ وَرَضِيتَ عَنَّا، فَأَخْبَرَهُمْ عَنْهُمْ». وَأُصِيبَ يَوْمَئِذٍ فِيهِمْ عُرْوَةُ بْنُ أَسْماءَ بْنِ الصَّلْتِ فَسُمِّيَ عُرْوَةُ بِهِ، وَمُنْذِرُ بْنُ عَمْرٍو سُمِّيَ بِهِ مُنْذِراً.

[طرفه في: ٤٧٦]

٤٠٩٤ ـ حدثنا محمَّدٌ: أَخبَرَنا عبدُ اللَّهِ: أَخبَرَنا سُلَيمانُ التَّيمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسٍ

٤٠٩٣ ـ قوله: الصحبة أي أريد بالمرافقة.

ـ قوله: (فيدلج) أي يسير من آخر الليل.

ـ قوله: (يعقبانه) أي يردفانه بالنوبة.

ـ (نعاهم) أخبر بموتهم.

ـ قوله: فسمي عروة به يعني أن الزبير بن العوّام لما ولد له عروة سماه باسم عروة بن أسماء المذكور.

ـ قوله: ومنذر بن عمرو أي وأصيب أيضاً فيهم منذر بن عمرو فسمى الزبير ولده منذراً أخا عروة بن الزبير منذر بن عمرو المذكور للتفاؤل باسم من رضي الله عنهم ورضوا عنه أفاده العيني.

4094- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" kept on invoking evil, after bowing in the prayer, upon (the tribes of) Ra'l and Dhakwan, saying: "(The tribe of) Osaiyya disobeyed Allah and His Messenger."

4095- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" invoked evil upon those who killed his companions at Bir'ma'oona for 30 days (in the morning prayer). He invoked evil upon (the tribes of) Ra'l, Lihyan, and Osaiyya who disobeyed Allah and His Messenger "Allah's blessing and peace be upon him". Allah revealed a Qur'anic Verse to His Prophet regarding those (Muslims) who had been killed at Bir'ma'oona, which we recited till later it was annulled. (It went as follows:) "Inform our people that we met our Lord, who is pleased with us, and we are pleased with Him."

4096- Asim Al'ahwal narrated: I asked Anas Ibn Malik about Qunut during the prayer. Anas replied: "Yes (Qunut was recited by The Prophet "Allah's blessing and peace be upon him" in the prayer)." I said: "Is it before Bowing or after Bowing?" Anas replied: "Before Bowing." I said: "So-and-so told me that you had informed him that it was after Bowing." Anas replied: "He was mistaken, for The Messenger of Allah "Allah's blessing and peace be upon him" Recited Qunut after Bowing for one month. The Prophet "Allah's blessing and peace be upon him" had sent some seventy people called The Reciters to some pagans who had concluded a peace treaty with The Messenger of Allah "Allah's blessing and peace be upon him". But those who had concluded the treaty with The Messenger of Allah "Allah's blessing and peace be upon him" violated the treaty (and killed the seventy men). So The Messenger of Allah "Allah's blessing and peace be upon him" kept on reciting Qunut after Bowing (in the prayer) for one month, invoking evil upon them.

[31] The holy battle of The Trench (or The Confederates)

In this context, Moosa Ibn Uqba told that it was in Shawwal, the fourth year of Hegira.

4097- Nafi narrated from Ibn Omar "Allah be pleased with both": "I was presented to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of (The Holy Battle of) Ohud when I was only fourteen years old; and he did not allow for me (to take part in the battle). Then I was presented to him on the day of (The Holy Battle of) The Trench, when I was fifteen years old; and he permitted me."

4098- Sahl "Allah be pleased with him" narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" while digging the trench and carrying out the earth on our backs. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

4099- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went towards the Trench and saw the Emigrants and the Ansar digging in a very cold morning since they did not have slaves to do that for them. When he noticed their fatigue and hunger he said:

رَضِيَ اللَّهُ عَنْهُ قالَ: قَنَتَ النَّبِيُّ ﷺ بَعْدَ الرُّكُوعِ شَهْراً، يَدْعُو عَلَى رِعْلٍ وذَكْوَانَ ويَقُولُ: «عُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

[طرفه في: ١٠٠١]

٤٠٩٥ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: دَعا النَّبِيُّ ﷺ عَلى الَّذِينَ قَتَلوا ـ يَعْنِي أَصْحابَهُ ـ بِبِئْرِ مَعُونَةَ ثَلاثِينَ صَباحاً، حِينَ يَدْعُو عَلَى رِعْلٍ وَلَحْيَانَ: «وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ ﷺ». قالَ أَنَسٌ: فَأَنْزَلَ اللَّهُ تَعالَى لِنَبِيِّهِ ﷺ في الَّذِينَ قُتِلوا أَصْحابِ بِئْرِ مَعُونَةَ ـ قُرْآناً قَرَأْنَاهُ حَتَّى نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا فَقَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وَرَضِينا عَنْهُ. [طرفه في: ١٠٠١]

٤٠٩٦ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنا عاصِمٌ الأَحْوَلُ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ القُنُوتِ فِي الصَّلاةِ؟ فَقالَ: نَعَمْ، فَقُلْتُ: كانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قالَ: قَبْلَهُ، قُلْتُ: فَإِنَّ فُلاناً أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَهُ، قالَ: كَذَبَ، إِنَّما قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً: أَنَّهُ كانَ بَعَثَ ناساً يُقالُ لَهُمُ القُرَّاءُ، وَهُمْ سَبْعُونَ رَجُلاً، إِلَى ناسٍ مِنَ المُشْرِكِينَ، وبَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ قِبَلَهُمْ، فَظَهَرَ هؤُلاءِ، الَّذِينَ كانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ، فَقَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً يَدْعُو عَلَيْهِمْ. [طرفه في: ١٠٠١]

٣١ ـ بابُ غَزْوَةِ الخَنْدَقِ، وَهْيَ الأَحْزابُ

قالَ مُوسَى بنُ عُقْبَةَ: كانَتْ فِي شَوَّالٍ سَنَةَ أَرْبَعٍ.

٤٠٩٧ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ: عَنْ عُبَيْدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ، فَلَمْ يُجِزْهُ، وَعَرَضَهُ يَوْمَ الخَنْدَقِ، وَهْوَ ابْنُ خَمْسَ عَشْرَةَ، فَأَجازَهُ.

[طرفه في: ٢٦٦٤]

٤٠٩٨ ـ حدّثني قُتَيبَةُ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في الخَنْدَقِ، وَهُمْ يَحْفِرُونَ، وَنَحْنُ نَنْقُلُ التُّرَابَ عَلَى أَكْتادِنا، فَقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ لا عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَاغْفِرْ لِلْمُهاجِرِينَ والأَنْصارِ».

[طرفه في: ٣٧٩٧]

٤٠٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا مُعاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ حُمَيْدٍ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الخَنْدَقِ، فَإِذَا المُهاجِرُونَ وَالأَنْصارُ يَحْفِرُونَ فِي غَداةٍ بارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذلِكَ لَهُمْ، فَلَمَّا رَأَى ما بِهِمْ مِنَ

٤٠٩٧ ـ قوله: (عرضه) أي أظهره وأحضره عنده لينظر في حاله هل يستطيع الحضور في الحرب.

٤٠٩٩ ـ قوله: فأغفر الأنصار بهمزة قطع (شارح).

"O Allah! The real life is that of the Hereafter, (so would you please) forgive the Ansar and the Emigrants." In reply the Emigrants and the Ansar said: "We are those who have given the pledge of allegiance to Mohammad that we will carry on Jihad as long as we live."

4100- Anas "Allah be pleased with him" narrated: The Emigrants and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying: "We are those who have given the pledge of allegiance to Mohammad for Islam as long as we live." The Prophet "Allah's blessing and peace be upon him" said in reply to their statement: "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants." The people used to bring a handful of barley for a meal to be prepared thereof by cooking it with a material (like oil, fat and butter having a change in color and smell). It would be served for the people (of workers) who were hungry. It always stuck to their throats and had a spiteful smell.

4101- Jaber "Allah be pleased with him" reported: We were digging (the trench) on the day of The Trench. We came across a big solid rock. We went to The Prophet "Allah's blessing and peace be upon him" and said: "Here is a rock appearing across the trench." He said: "I am coming down."

Then he got up, and a stone was tied to his belly in view of the fact that we had not eaten anything for three days. So The Prophet "Allah's blessing and peace be upon him" took the spade and struck the big solid rock, which became like sand. I said: "O Allah's Apostle! Allow me to go home." (When I went home) I said to my wife: "I saw The Prophet "Allah's blessing and peace be upon him" in a state on which I could not be patient. Do you have something (for him to eat)?" She replied: "I have barley and a she-kid." So I slaughtered the she-kid and she ground the barley. Then we put the meat in the earthenware cooking pot. Then I came to The Prophet "Allah's blessing and peace be upon him" after the dough had become soft and fermented, and (the meat in) the pot over the stone trivet had been nearly well cooked. I said: "I have got a little food prepared, so get up O Allah's Apostle, along with one or two men."

The Prophet "Allah's blessing and peace be upon him" asked: "How much is that food?" I told him about it. He said: "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions): "Get up." So both of The Emigrants and The Ansar got up.

النَّصَبِ وَالجُوعِ، قالَ: «اللَّهُمَّ إِنَّ العَيشَ عَيشُ الآخِرَهْ. فَاغْفِرْ لِلأَنْصَارِ وَالمُهَاجِرَهْ». فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الجِهَادِ مَا بَقِينَا أَبَدَا

[طرفه في: ٢٨٣٤].

٤١٠٠ ـ حدثنا أبو مَعْمَر: حدَّثنا عبدُ الوارث، عن عبد العزيز، عن أنس رضيَ اللَّهُ عنه قال: جعل المهاجرونَ والأنصارُ يحفِرونَ الخندق حَولَ المدينة، وينقُلونَ التُّرابَ على مُتونِهِمْ، وَهُمْ يَقُولُونَ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الإِسْلَامِ مَا بَقِينَا أَبَدَا

قال: يقُولُ النبيُّ ﷺ، وَهوَ يُجيبُهُمْ: «اللَّهُمَّ إِنَّهُ لا خيرَ إِلا خيرُ الآخرَهْ. فَبارِكْ في الأنْصارِ وَالمُهاجِرَهْ». قال: يُؤتَوْنَ بِملءِ كفَّي مِنَ الشَّعِيرِ، فَيُصنَعُ لَهُمْ بإهالَةٍ سَنِخَةٍ، تُوضَعُ بينَ يدَيِ القَوْمِ، وَالقَوْمُ جِيَاعٌ، وَهِيَ بَشِعَةٌ في الحَلقِ، وَلَهَا رِيحٌ مُنْتِنٌ.

[طرفه في: ٢٨٣٤].

٤١٠١ ـ حدثنا خلادُ بنُ يحيى: حدَّثنا عبدُ الواحد بنُ أيمن، عن أبيه قال: أتيتُ جابراً رَضِيَ اللَّهُ عنهُ فقال: إِنَّا يومَ الخندقِ نَحْفِرُ، فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ، فجاؤوا النَّبيَّ ﷺ فَقَالُوا: هذهِ كُدْيَةٌ عَرَضَتْ في الخَنْدَقِ، فقالَ: «أَنَا نازِلٌ». ثُمَّ قامَ وَبَطنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِثْنَا ثَلاثَةَ أَيَّامٍ لا نَذُوقُ ذَوَاقاً، فَأَخَذَ النَّبِيُّ ﷺ المِعْوَلَ فضَرَبَ، فعادَ كَثِيباً أَهْيَلَ، أوْ أَهْيَمَ، فَقُلتُ: يا رَسُولَ اللَّهِ، ائْذَنْ لِي إِلَى البَيتِ، فَقُلتُ لامرَأَتي: رَأَيتُ بِالنَّبيِّ ﷺ شَيئاً ما كانَ في ذلِكَ صَبْرٌ، فَعِنْدَكِ شَيءٌ؟ قالَتْ: عِنْدِي شَعِيرٌ وَعَنَاقٌ، فذَبَحتُ العَنَاقَ، وَطَحَنَتِ الشَّعِيرَ حَتَّى جَعَلنَا اللَّحْمَ في البُرْمَةِ، ثُمَّ جِئْتُ النَّبيَّ ﷺ وَالعَجِينُ قَدِ انْكَسَرَ، وَالبُرْمَةُ بَينَ الأَثَافِيِّ قَدْ كادَتْ أَنْ تَنْضَجَ، فَقُلتُ: طُعَيِّمٌ لِي، فَقُمْ أَنْتَ يا رَسُولَ اللَّهِ وَرَجُلٌ أَوْ رَجُلانِ، قالَ: «كَمْ هُوَ»؟ فَذَكَرْتُ لَهُ، قالَ: «كَثِيرٌ طَيِّبٌ»، قالَ: قُل لَها: لا تَنْزِعِ البُرْمَةَ، وَلا الخُبْزَ مِنَ التَّنُّورِ حَتَّى آتِيَ، فَقَالَ: قُومُوا». فَقَامَ المُهَاجِرُونَ

٤١٠٠ ـ قوله: (بملء كفي) بكسر الفاء على الإفراد وبفتحها على التثنية مضافاً فيهما إلى ياء المتكلم اهـ شارح يعني مع فتح الياء بعد تشديدها على رواية التثنية كما في المتن المشكول المصري قال العيني ويروى بملء كف بالإفراد بدون الإضافة.

ـ قوله: بأهالة سنخة أي بودكة متغيرة الريح فاسدة الطعم (وهي) أي الإهالة (بشعة) أي كريهه المطعم تأخذ الحلق ولها ريح منتنة.

٤١٠١ ـ قوله: (كدية) قطعة صلبة من الأرض لا يعمل فيها المعول.

ـ قوله: فضرب وجد في بعض النسخ زيادة في الكدية.

ـ قوله: فعاد كثيباً الخ أي فصار المضروب رملاً سائلاً اهـ.

ـ (البرمة) القدر من الحجر والجمع برم مثل غرفة وغرف والأثفية الحجر توضع عليه القدر والجمع أثافي. =

When I came to my wife, I said: "Allah's Mercy be upon you! The Prophet "Allah's blessing and peace be upon him" came along with The Emigrants, The Ansar, and those who were present with them." She asked: "Did The Prophet "Allah's blessing and peace be upon him" ask you (about the quantity of the food)?" I replied: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "Enter and do not swamp." The Prophet "Allah's blessing and peace be upon him" started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He gave the food to his companions and took the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till all of them ate their fill, with even some food remaining. Then The Prophet "Allah's blessing and peace be upon him" said (to my wife): "Eat and give others as the people are struck with hunger."

4102- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When the Trench was dug, I saw The Prophet "Allah's blessing and peace be upon him" in the state of severe hunger. So I returned to my wife and said: "Do you have anything (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" in a state of severe hunger?" She brought out for me a bag containing one Sa of barley. Furthermore, we had a domestic she-animal (kid) which I slaughtered. Then my wife ground the barley and finished at the same time I finished my job (of slaughtering the kid). Then I cut the meat into pieces which I put in an earthenware pot, and returned to The Messenger of Allah "Allah's blessing and peace be upon him". My wife said: "Do not disgrace me in front of The Messenger of Allah "Allah's blessing and peace be upon him" and those who are with him." So I went and said to him secretly: "O Allah's Apostle! I slaughtered a she-animal (kid) of ours, and we ground a Sa of barley we had. So please come along with another person." The Prophet "Allah's blessing and peace be upon him" raised his voice and said: "O people of Trench! Jaber prepared a meal; so let us go!" The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I went (home) and The Messenger of Allah "Allah's blessing and peace be upon him" too, came, proceeding before the people. When I came to my wife, she said: "May Allah do so-and-so to you!" I said: "I told The Prophet "Allah's blessing and peace be upon him" of what you said." Then she brought out to him (The Prophet "Allah's blessing and peace be upon him") the dough, in which he spat and invoked for Allah's Blessings. Then he proceeded towards our earthenware meat pot in which he spat and invoked for Allah's Blessings. Then he said (to my wife): "Call a lady-baker to bake with you and keep on taking out scoops from your earthenware meat pot, and do not put it down from its fireplace." They were one-thousand (who ate). By Allah! All of them ate. Moreover, when they left the food and went away, our earthenware pot was still full (of meat) as if it had not decreased. Our dough was still being baked as if nothing had been taken from it.

4103- A'isha "Allah be pleased with her" narrated, concerning Allah's saying: "Behold they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah." (The Confederates "Al'ahzab" 10): "That happened on the day of (The Holy Battle of) The Trench."

وَالأَنْصَارُ، فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قالَ: وَيحَكِ جاءَ النَّبِيُّ ﷺ بِالمُهاجِرِينَ وَالأَنصارِ وَمَنْ مَعَهُمْ، قالَتْ: هَلْ سَأَلَكَ؟ قلتُ: نَعَمْ، فَقالَ: «ادْخُلُوا وَلاَ تَضَاغَطُوا». فَجَعَلَ يَكسِرُ الخبْزَ، وَيَجْعَلُ عَلَيْهِ اللَّحْمَ، وَيُخَمِّرُ البُرْمَةَ وَالتَّنُّورَ إِذا أَخَذَ مِنْهُ، وَيُقَرِّبُ إِلى أَصْحَابِهِ، ثُمَّ يَنْزِعُ، فَلَمْ يَزَلْ يَكسِرُ الخُبْزَ، وَيَغْرِفُ حَتَّى شَبِعُوا، وَبَقِيَ بَقِيَّةٌ، قالَ: «كُلِي هذا وَاهْدِي، فَإِنَّ النَّاسَ أَصابَتْهُمْ مَجاعَةٌ».

[طرفه في: ٣٠٧٠].

٤١٠٢ ـ حدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِمٍ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيانَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا حُفِرَ الخَنْدَقُ رَأَيتُ بِالنَّبِيِّ ﷺ خَمَصاً شَدِيداً، فَانْكَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ: هَل عِنْدَكِ شَيءٌ؟ فَإِنِّي رَأَيتُ بِرَسُولِ اللهِ ﷺ خَمَصاً شَدِيداً، فَأَخْرَجَتْ إِلَيَّ جِرَاباً فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيمَةٌ دَاجِنٌ فَذَبَحْتُهَا، وَطَحَنَتِ الشَّعِيرَ، فَفَرَغَتْ إِلَى فَرَاغِي، وَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيتُ إِلَى رَسُولِ اللهِ ﷺ، فَقالَتْ: لا تَفضَحْنِي بِرَسُولِ اللهِ ﷺ وَبِمَنْ مَعَهُ، فَجِئْتُهُ فَسَارَرْتُهُ، فَقُلْتُ: يَا رَسُولَ اللهِ ذَبَحْنَا بُهَيمَةً لَنَا وَطَحَنَّا صَاعاً مِنْ شَعِيرٍ كانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ، فَصَاحَ النَّبِيُّ ﷺ فَقالَ: «يا أَهْلَ الخَنْدَقِ، إِنَّ جَابِراً قَدْ صَنَعَ سُوراً، فَحَيَّ هَلاً بِكُمْ». فَقالَ رَسُولُ اللهِ ﷺ: «لاَ تُنْزِلُنَّ بُرْمَتَكُمْ، وَلاَ تَخْبِزُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ». فَجِئْتُ وَجاءَ رَسُولُ اللهِ ﷺ يَقْدُمُ النَّاسَ حَتَّى جِئْتُ امْرَأَتِي، فَقَالَتْ: بِكَ وَبِكَ، فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ، فَأَخْرَجَتْ لَهُ عَجِيناً فَبَصَقَ فِيهِ وَبارَكَ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبارَكَ، ثُمَّ قالَ: «ادْعُ خابِزَةً فَلْتَخْبِزْ مَعِي، وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا». وَهُمْ أَلْفٌ، فَأُقْسِمُ بِاللَّهِ لَقَدْ أَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَما هِيَ، وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَما هُوَ.

[طرفه في: ٣٠٧٠].

٤١٠٣ ـ حدّثني عُثْمانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الأَبْصَارُ﴾. [الأحزاب: ١٠] قالَتْ: كانَ ذَاكَ يَوْمَ الخَنْدَقِ.

= (لا تضاغطوا) أي لا تزدحموا.

٤١٠٢ ـ قوله: خمصاً من ضمور البطن من الجوع.

ـ قوله: سؤراً كذا بالهمز وفي اليونينية وغيرها بتركه وهو الأصح.

ـ قوله: (بك وبك) متعلق بمحذوف أي فعل الله بك كذا وفعل بك كذا قالته لما رأت كثرة الناس وقلة الطعام.

ـ قوله: (فلتخبز معي) أي عندي وفي بعض النسخ معك وهو الأحسن.

ـ قوله: (واقدحي) أي اغرفي يقال: قدح من المرق إذا غرف منه والمغرفة تسمى المقدحة.

ـ (تغط) تفور.

4104- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was carrying earth on the day of (digging) the trench till his Abdomen was fully covered with dust, and he was saying: "By Allah, without Allah we neither would have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah), please send calmness upon us, and make our feet firm if we meet the enemy as the enemy rebelled against us. If they intended affliction (by trying to frighten and fight against us) then we would not escape but withstand them." The Prophet "Allah's blessing and peace be upon him" raised his voice saying: "We would not (flee), we would not (flee)."

4105- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been made victorious by As'saba (an easterly wind), while Ad (tribe) was destroyed by Ad'dabur (a westerly wind)."

4106- Al'bara "Allah be pleased with him" narrated: On The Day of The Confederates when The Messenger of Allah "Allah's blessing and peace be upon him" dug the trench, I saw him carrying earth out of the trench till dust hid the skin of his Abdomen from my sight; and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth: "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, please send calmness upon us and make our feet firm if we meet the enemy, who rebelled against us. If they intend affliction (by trying to frighten and fight against us) then we would not (escape but resist them)." The Prophet "Allah's blessing and peace be upon him" prolonged his voice at the last words.

4107- Ibn Omar "Allah be pleased with both" narrated: The first day (of fighting in a battle) I attended was that of (The Holy Battle of) The Trench."

4108- Ikrima Ibn Khalid narrated: Ibn Omar "Allah be pleased with both" said: "I went to Hafsa while water was dribbling from her twined braids (after taking a bath). I said: "The state of people is as you see, and no authority (of ruling) was given to me." Hafsa said: "Go to them; and they are waiting for you. Indeed, I am afraid that your absence might lead them to divide (in attitude)."" So Hafsa did not leave Ibn Omar till he went.

٤١٠٤ ـ حدّثنا مُسلِمُ بنُ إبْراهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاق، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قال: كانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرَابَ يَوْمَ الخندق، حَتَّى أغْمَرَ بَطْنَهُ، أو اغْبَرَّ بَطْنُهُ، يَقُولُ:

«وَاللَّهِ لَوْلا اللَّهُ ما اهْتَدَيْنا وَلا تَصَدَّقْنا وَلا صَلَّيْنا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنا وَثَبِّتِ الأَقْدامَ إنْ لاقَيْنَا

إنَّ الأُلى قَدْ بَغَوْا عَلَيْنا إذَا أرادُوا فِتْنَةً أَبَيْنا»

وَرَفَعَ بِها صَوْتَهُ: «أَبينا أَبينا». [طرفه في: ٢٨٣٦].

٤١٠٥ ـ حدّثنا مُسدَّدٌ: حَدَّثَنا يَحيى بنُ سَعيدٍ، عَنْ شُعْبَةَ قالَ: حَدَّثَني الحَكَمُ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بِالصَّبا، وَأُهْلِكَتْ عادٌ بالدَّبُورِ». [طرفه في: ١٠٣٥].

٤١٠٦ ـ حدّثني أحْمَدُ بنُ عُثْمانَ: حَدَّثَنَا شُرَيحُ بنُ مَسلَمَةَ قالَ: حَدَّثَني إبْراهِيمُ بنُ يُوسُفَ قال: حَدَّثَني أَبِي، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ يُحَدِّثُ، قالَ: لَمَّا كانَ يَوْمُ الأَحْزَاب، وَخَنْدَقَ رَسولُ اللَّهِ ﷺ، رَأَيْتُهُ يَنْقُلُ مِنْ تُرَابِ الخَنْدَقِ، حَتَّى وَارَى عَنِّي الغُبَارُ جِلدَةَ بَطْنِه، وَكانَ كَثِيرَ الشَّعَرِ، فَسَمِعْتُه يَرتَجِزُ بِكَلِماتِ ابْنِ رَواحة، وَهُوَ يَنْقُلُ مِنَ التُّرَابِ يَقُولُ:

«اللَّهُمَّ لَوْلاَ أَنْتَ ما اهْتَدَيْنا وَلاَ تَصَدَّقْنا وَلاَ صَلَّيْنا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنا وَثَبِّتِ الأَقْدامَ إنْ لاقَيْنا

إنَّ الأُلَى قَدْ بَغَوْا عَلَيْنا وَإِنْ أَرادُوا فِتْنَةً أَبَيْنا»

قالَ: ثُمَّ يَمُدُّ صَوْتَهُ بِآخِرِهَا. [طرفه في: ٢٨٣٦].

٤١٠٧ ـ حدّثني عَبْدَةُ بنُ عَبْد اللَّه: حَدَّثَنا عَبْدُ الصَّمَد، عَنْ عَبْدِ الرَّحْمٰنِ، هُوَ ابنُ عَبْد اللَّه ابن دِينَار، عَنْ أَبيه: أنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عنهما قالَ: أوَّلُ يَوم شَهِدْتُه يَومُ الخَنْدَقِ.

٤١٠٨ ـ حدّثني إبْرَاهِيمُ بنُ مُوسى: أَخْبَرَنَا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالمٍ، عَنِ ابنِ عُمَرَ. قالَ: وَأَخْبَرَنِي ابنُ طَاوسٍ، عَنْ عِكْرِمَةَ بنِ خالِد، عَنِ ابنِ عُمَرَ قالَ: دَخلتُ على حَفصَةَ وَنَسْوَاتُهَا تَنْطُفُ، قُلتُ: قَدْ كانَ مِنْ أمْرِ النَّاسِ ما تَرَيْنَ، فَلَمْ يُجْعَل لِي مِنَ الأَمْرِ شَيءٌ. فَقالَتْ: إلحَقْ فإنَّهُمْ يَنْتَظِرُونَكَ، وَأَخْشى أَنْ يَكُونَ في احْتِبَاسِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدَعْهُ حَتَّى

٤١٠٤ ـ قوله: (أغمر بطنه) أي واراه التراب.

٤١٠٨ ـ قوله: ونسواتها أي ضفائر شعرها ويروى ونوساتها بتقديم الواو على السين كما يأتي من المؤلف وهو أشبه بالصحة.

ـ (ما ترين) من مسئلة التحكيم بعد وقعة صفين.

ـ قوله: تنطف بكسر الطاء المهملة وتضمّ أي تقطر يعني أنها كانت اغتسلت ا هـ.

When the people differed, Mo'awiya addressed them saying: "If anybody wants to say anything in this matter (of Caliphate), he should show up and not conceal himself, for we have more right (to be a Caliph) than he and his father." On that, Habib Ibn Maslama said (to Ibn Omar): "Why don't you reply to him?" Abdullah Ibn Omar said: "I untied my garment that was round my back and legs while I was sitting and was about to say: "He who fought against you and against your father for the sake of Islam, has more right (to be a Caliph)." But I was afraid that my statement might lead people to differ (in attitude) and cause bloodshed, and (in the same time, I was afraid that) my statement might be interpreted in a way different from what I intended. (So I kept silent) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said: "You did what kept you safe and secure."

4109- Sulaiman Ibn Surd "Allah be pleased with him" narrated: (After the battle of) the day of The Confederates, The Prophet "Allah's blessing and peace be upon him" said: "We will go to attack them (The infidels) and they will not come to attack us."

4110- Sulaiman Ibn Surd narrated: When the confederates were driven away, I heard The Prophet "Allah's blessing and peace be upon him" saying: "Henceforth, we will go to attack them (the disbelievers); and they will not come to attack us, but we will go to them."

4111- Ali "Allah be pleased with him" narrated: On the day of (The Holy Battle of) The Trench, The Prophet "Allah's blessing and peace be upon him" said: "Would that Allah makes their (the unbelievers') homes and graves full of fire just as they prevented us from offering the Middle (Asr) Prayer till the sun had set."

4112- Jaber Ibn Abdullah "Allah be pleased with both" narrated: during the battle of trench Omar Ibn Al'khattab came cursing the disbelievers of Quraish after the sun had set and said: "O Allah's Apostle! I could not offer the Asr prayer till the sun had set." The Prophet "Allah's blessing and peace be upon him" said: "By Allah! I, too, have not prayed." So we turned towards But'han. The Prophet "Allah's blessing and peace be upon him" performed ablution and we too performed ablution, and offered the Asr prayer after the sun had set. Then he offered the Maghrib prayer.

4113- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said, on the day of the battle of The Confederates: "Who will bring me the information about the enemy?" Az'zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az'zubair said again: "I will do." The Prophet "Allah's blessing and peace be upon him" asked (for the third time): "Who will bring me the information about the enemy?" Az'zubair replied: "I will do." The Prophet "Allah's blessing and

ذَهَبَ، فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعَاوِيَةُ، قَالَ: مَنْ كَانَ يُرِيدُ أَنْ يَتَكَلَّمَ فِي هَذَا الأَمْرِ، فَلْيُطْلِعْ لَنَا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ وَمِنْ أَبِيهِ. قَالَ حَبِيبُ بْنُ مَسْلَمَةَ: فَهَلَّا أَجَبْتَهُ؟ قَالَ عَبْدُ اللَّهِ: فَحَلَلْتُ حُبْوَتِي، وَهَمَمْتُ أَنْ أَقُولَ: أَحَقُّ بِهَذَا الأَمْرِ مِنْكَ مَنْ قَاتَلَكَ وَأَبَاكَ عَلَى الإِسْلامِ، فَخَشِيتُ أَنْ أَقُولَ كَلِمَةً تُفَرِّقُ بَيْنَ الجَمْعِ، وَتَسْفِكُ الدَّمَ، وَيُحْمَلُ عَنِّي غَيْرُ ذَلِكَ، فَذَكَرْتُ مَا أَعَدَّ اللَّهُ فِي الجِنَانِ. قَالَ حَبِيبٌ: حُفِظْتَ وَعُصِمْتَ. قَالَ مَحْمُودٌ، عَنْ عَبْدِ الرَّزَّاقِ: وَنَوْسَاتُهَا.

٤١٠٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزَابِ: «نَغْزُوهُمْ وَلَا يَغْزُونَنَا». [الحديث ٤١٠٩ طرفه في: ٤١١٠]

٤١١٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، حِينَ أَجْلَى الأَحْزَابَ عَنْهُ: «الآنَ نَغْزُوهُمْ وَلَا يَغْزُونَنَا، نَحْنُ نَسِيرُ إِلَيْهِمْ». [طرفه في: ٤١٠٩]

٤١١١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ يَوْمَ الخَنْدَقِ: «مَلَأَ اللَّهُ عَلَيْهِمْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلَاةِ الوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [طرفه في: ٢٩٣١]

٤١١٢ - حَدَّثَنَا المَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ، مَا كِدْتُ أَنْ أُصَلِّيَ، حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ، قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا». فَنَزَلْنَا مَعَ النَّبِيِّ ﷺ بُطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى العَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا المَغْرِبَ. [طرفه في: ٥٩٦]

٤١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ المُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الأَحْزَابِ: «مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ»؟ فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: «مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ»؟ فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: «مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ»؟ فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ:

= - الحبوة ثوب يلقى على الظهر ويربط طرفاه على الساقين بعد ضمهما يفعله المقعي وإذا أراد القيام يحله.

٤١١٠ - قوله: حين أجلى الأحزاب أي حين تفرقوا يقال: جلا القوم عن الموضع ومنه جلوا وجلاء وأجلوا إذا تفرقوا كما في القاموس وضبطه العيني بالبناء للمفعول أي أرجعوا بصنع الله سبحانه لرسوله.

٤١١٢ - (بطحان) واد بالمدينة.

peace be upon him" said: "Every Prophet had a disciple; and my disciple is Az'zubair. "

4114- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to say: "There is no God (to be worshipped) but Allah Alone (Who) honoured His Warriors, made His Slave victorious, and (He) Alone defeated the (infidel) confederates; so there is nothing after Him."

4115- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon the confederates saying: "O Allah, the Revealer of the Holy Book (of Qur'an), the Quick Taker of the accounts! Please defeat the confederates. O Allah! Defeat and shake them."

4116- Both of Nafi and Salim narrated from Abdullah (Ibn Omar) "Allah be pleased with both": Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion be for Him, all the praises be to Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise, made His slave victorious, and (He) Alone defeated all the confederates (of non-believers)."

[32] The Prophet's return from The holy battle of The Trench and getting out to fight and besiege Banu'quraidha

4117- A'isha "Allah be pleased with her" narrated: When The Prophet "Allah's blessing and peace be upon him" came back from (The Holy Battle of) The Confederates, he put down his arms and took a bath. Then Gabriel "Peace be upon him" came and said to him: "Did you put down the arms? By Allah! We (angels) have not put down them yet. Get out to them." The Prophet "Allah's blessing and peace be upon him" asked him: "Where (would I get out)?" Gabriel replied: "To this way." He then pointed out to (the side of) Banu'quraidha, to whom The Prophet "Allah's blessing and peace be upon him" got out (for fighting them).

4118- Humaid narrated from Anas "Allah be pleased with him": As if I am looking at the dust rising in the alley of Banu'ghanm, resulting from the procession of Gabriel when The Messenger of Allah "Allah's blessing and peace be upon him" was proceeding towards Banu'quraidha.

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ».

[طرفه في: ٢٨٤٦]

٤١١٤ ـ حدثنا قتيبة بن سعيد: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلا شَيْءَ بَعْدَهُ».

٤١١٥ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنَا الفَزَارِيُّ وَعَبْدَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الأَحْزَابِ فَقَالَ: «اللَّهُمَّ مُنْزِلَ الكِتَابِ، سَرِيعَ الحِسَابِ، اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[طرفه في: ٢٩٣٣]

٤١١٦ ـ حدثنا محمد بن مقاتل: أخبرنا عبد الله: أخبرنا موسى بن عقبة، عن سالم ونافع، عن عبد الله رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنَ الغَزْوِ أَوِ الحَجِّ أَوِ العُمْرَةِ يَبْدَأُ فَيُكَبِّرُ ثَلاثَ مِرَارٍ، ثُمَّ يَقُولُ: «لا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيِبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ».

[طرفه في: ١٧٩٧]

٣٢ ـ باب مَرْجِعِ النَّبِيِّ ﷺ مِنَ الأَحْزَابِ، وَمَخْرَجِهِ إِلَى بَنِي قُرَيْظَةَ وَمُحَاصَرَتِهِ إِيَّاهُمْ

٤١١٧ ـ حدثني عبد الله بن أبي شيبة: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنَ الخَنْدَقِ، وَوَضَعَ السِّلاحَ وَاغْتَسَلَ، أَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلامُ، فَقَالَ: قَدْ وَضَعْتَ السِّلاحَ؟ وَاللَّهِ مَا وَضَعْنَاهُ، فَاخْرُجْ إِلَيْهِمْ، قَالَ: «فَإِلَى أَيْنَ»؟ قَالَ: هَا هُنَا، وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ ﷺ إِلَيْهِمْ.

[طرفه في: ٤٦٣]

٤١١٨ ـ حدثنا مُوسَى: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حُمَيْدِ بْنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى الغُبَارِ سَاطِعاً فِي زُقَاقِ بَنِي غَنْمٍ، مَوْكِبَ جِبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ ﷺ إِلَى بَنِي قُرَيْظَةَ.

٤١١٦ ـ (قفل) رجع

ـ قوله: (آيبون) هو جمع سلامة لآيب أي نحن راجعون ولا يرسم بالهمزة وإن كان أصله الأوب.

٤١١٨ ـ قال العيني: وغنم بضم الغين المعجمة وفتحها واقتصر الشارح القسطلاني على الفتح

ـ قوله: موكب جبريل بنصب موكب بتقدير أعني وبالجر بدلاً من الغبار وبالرفع على تقدير المبتدأ.

4119- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to us (after returning from) the day of (The Holy Battle of) The Confederates: "None of you should pray The Asr except in Banu'quraidha." Some people were caught by The Asr time on their way to Banu'quraidha. They were different in praying it. Some of them said: "We should not pray it except in Banu'quraidha." But others said: "We should pray it because he (The Prophet "Allah's blessing and peace be upon him") did not mean that." They complained to The Messenger of Allah "Allah's blessing and peace be upon him", who did not blame any of them.

4120- Mu'tamir narrated from his father: Anas "Allah be pleased with him" told: Some (Ansari people) used to give as a gift date-palm trees to The Prophet "Allah's blessing and peace be upon him" till Banu'quraidha and Banun'nadir were conquered. (When he gave back to them their date-palm trees), my people ordered me to ask The Prophet "Allah's blessing and peace be upon him" to return some or all the date-palm trees they had given to him. However, The Prophet "Allah's blessing and peace be upon him" had given those date-palm trees to Ommu'aiman. On that, Ommu'aiman came and put the garment around my neck and said: "No, by He, but Whom none (has the right to) be worshipped, he (The Prophet) will not return those date-palm trees to you since he gave them to me." The Prophet "Allah's blessing and peace be upon him" said (to her): "Return those date-palm trees and I will give you so much (in substitution)." But she kept on rejecting, saying: "No, by Allah" till he gave her ten times her date-palm trees.

4121- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The people of Banu'quraidha agreed to accept the verdict of Sa'd Ibn Mu'adh.

So The Prophet "Allah's blessing and peace be upon him" sent for him, and he came riding a donkey. When he approached the Mosque, The Prophet "Allah's blessing and peace be upon him" said to the Ansar: "Get up for your chief or for the best among you." Then The Prophet "Allah's blessing and peace be upon him" said (to Sa'd): " Those (Jews of Banu'quraidha) agreed to accept your verdict." Sa'd said: "Kill their (men) warriors and take their offspring as captives." On that The Prophet "Allah's blessing and peace be upon him" said: "You have judged according to Allah's Judgment," or said: "according to the King's judgment."

4122- A'isha "Allah be pleased with her" narrated: Sa'd was wounded on the day of (The Holy Battle of) The Trench when a man from Quraish, called Hibban Ibn Al'ariqa threw him (with an arrow). He threw him at his medial arm vein. The Prophet "Allah's blessing and peace be upon him" made up a tent (for Sa'd) in the Mosque so as to be near to The Prophet "Allah's blessing and peace be upon him" to visit. When The Prophet "Allah's blessing and peace be upon him" returned from the (Holy Battle of) The Trench and laid down his arms and took a bath, Gabriel came to him while he (Gabriel) was shaking the dust off his head, and said: "Did you put down the arms? By Allah, I have not laid them down. Go out to (fight) them." The Prophet "Allah's blessing and peace be upon him" said: "Where (would I go out)?" Gabriel pointed towards (the side of) Banu'quraidha. So The Messenger of Allah "Allah's blessing and peace be upon him" set out to (besiege) them. They surrendered to The Prophet's judgment who gave it (the right of judging) to Sa'd. Sa'd said: "I give my judgment that their warriors should be killed, their women and offspring should be taken as captives, and their properties should be distributed."

Hesham narrated: My father told me that A'isha had said: "Sa'd said: "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put an end to the fight between us and them (Quraish unbelievers).

٤١١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ محمدِ بْنِ أَسْماءَ: حَدَّثَنَا جُوَيرِيَةُ بْنُ أَسْماءَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ يَومَ الأَحْزابِ: «لاَ يُصَلِّيَنَّ أَحَدٌ العَصْرَ، إلاَّ في بَنِي قُرَيظَةَ». فأدرَكَ بَعْضَهُمُ العَصرَ في الطَّرِيقِ، فقالَ بَعْضُهُمْ: لا نُصَلِّي حَتَّى نَأْتِيَها، وقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا ذلكَ، فَذُكِرَ ذلكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ واحداً مِنْهُمْ.

[طرفه في: ٩٤٦].

٤١٢٠ ـ حدّثنا ابنُ أبي الأسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ. وحَدَّثني خَلِيفَةُ: حَدَّثَنَا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ، حَتَّى افتَتَحَ قُرَيظَةَ والنَّضِيرَ، وإنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فأسأَلَهُ الذِينَ كانُوا أَعْطَوْهُ أَوْ بَعْضَهُ، وكانَ النَّبِيُّ ﷺ قد أعْطاهُ أُمَّ أيمَنَ، فجاءَتْ أُمُّ أيمَنَ، فجعلَتِ الثَّوبَ في عُنُقِي تَقولُ: كَلاَّ والَّذِي لا إلهَ إلاَّ هُوَ لا يُعْطِيكَهُمْ وقد أعْطانِيها، أوْ كما قالَتْ، والنَّبِيُّ ﷺ يَقولُ: «لَكِ كَذا». وتَقولُ: كَلاَّ وَاللَّهِ، حَتَّى أَعْطَاهَا ـ حَسِبْتُ أَنَّهُ قالَ ـ عَشَرَةَ أَمْثالِهِ، أَوْ كما قالَ.

[طرفه في: ٢٦٣٠].

٤١٢١ ـ حدّثني مُحمَّدُ بْنُ بَشّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ قالَ: سَمِعْتُ أَبَا أُمامَةَ قالَ: سَمِعْتُ أبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقولُ: نَزَلَ أَهْلُ قُرَيظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعاذٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إلَى سَعْدٍ فَأَتَى عَلَى حِمارٍ، فَلَمَّا دَنَا مِنَ المَسْجِدِ قالَ لِلأَنْصارِ: «قُومُوا إلَى سَيِّدِكُمْ، أَوْ خَيرِكُمْ». فقالَ: «هاؤلاءِ نَزَلُوا عَلَى حُكْمِكَ». فقالَ: تَقْتُلُ مُقاتِلَتَهُمْ، وتَسْبِي ذَرارِيَّهُمْ، قالَ: «قَضَيتَ بِحُكْمِ اللَّهِ. ورُبَّما قالَ: بِحُكْمِ المَلِكِ».

[طرفه في: ٣٠٤٣].

٤١٢٢ ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيرٍ: حَدَّثَنَا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: أُصِيبَ سَعْدٌ يومَ الخَنْدَقِ، رَماهُ رَجُلٌ مِنْ قُرَيشٍ، يُقالُ لَهُ حِبَّانُ بْنُ العَرِقَةِ، رَماهُ في الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيمَةً في المَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الخَنْدَقِ وَضَعَ السِّلاحَ واغْتَسَلَ، فَأَتاهُ جِبْرِيلُ عَلَيهِ السَّلامُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الغُبارِ، فَقالَ: قَدْ وَضَعْتَ السِّلاحَ، وَاللَّهِ ما وَضَعْتُهُ، اخْرُجْ إلَيهِمْ، قالَ النَّبِيُّ ﷺ: «فَأَينَ»؟ فَأَشارَ إلَى بَنِي قُرَيظَةَ، فَأَتاهُمْ رَسُولُ اللَّهِ ﷺ فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الحُكْمَ إلَى سَعْدٍ، قالَ: فَإِنِّي أَحْكُمُ فِيهِمْ: أَنْ تُقتَلَ المُقاتِلَةُ، وأَنْ تُسبَى النِّساءُ والذُّرِّيَّةُ، وأَنْ تُقسَمَ أَموالُهُمْ.

قالَ هِشامٌ: فَأَخْبَرَنِي أَبِي، عَنْ عائِشَةَ: أَنَّ سَعْداً قالَ: اللَّهُمَّ إنَّكَ تَعْلَمُ أَنَّهُ لَيسَ أَحَدٌ أَحَبَّ إلَيَّ أَنْ أُجاهِدَهُمْ فِيكَ، مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ

٤١٢٠ ـ قوله: فاسأله الذين كذا في نسخة الشارح وفي نسخة العيني فأسأله الذي ولعله هو الصواب ولعلّ صواب قوله لا يعطيكهم لا يعطيكها.

٤١٢٢ ـ قوله: (رسولك) وفي المتن المصريّ المشكول رسول الله.

But, if there still remains any (probability of) fighting with the Quraish (disbelievers), then keep me alive till I fight against them in your cause. But if you put an end to war, then let this wound burst and cause me to die." Subsequently, blood gushed from the wound. There was a tent in the Mosque belonging to Banu'ghifar who were surprised by the blood flowing towards them. They said: "O people of the tent! What is that which is coming to us from your side?" Indeed, blood was flowing abundantly out of Sa'd's wound. Sa'd then died as a result of that."

4123- Al'bara "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had said to Hassan (Ibn Thabit, the poet): "Satirize them (the unbelievers), and Gabriel is with you."

4124- Al'bara Ibn Azib "Allah be pleased with both" narrated: On The Day of Quraidha, The Prophet "Allah's blessing and peace be upon him" said to Hassan: "Lampoon the pagans; and Gabriel is with you."

[33] The Holy Battle of Patches (Dhatur'riqa)

It was the battle of (fighting the group of) Muharib, from Banu'tha'laba of Ghatafan. It was After Khaibar, because Abu'moosa "Allah be pleased with him" came after Khaibar.

4125- Jaber Ibn Abdullah "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" led Muslims in The Fear Prayer in the seventh holy battle: The holy battle of Patches.

On the other hand, Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had led The Muslims in the fear prayer in (The Holy Battle of) Dhu'qarad.

4126- Jaber "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had led them in (the fear) prayer on the day of Muharib and Tha'laba.

4127- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" set out for (The Holy Battle of) The Patches (Dhatur'riqa), at Nakhl, where he met a group of Ghatafan. However, there was no fight. But the people (of the two parties) frightened each other.

الحَرْبَ بيننا وبينهم، فإنْ كانَ بقيَ منْ حَرْبِ قُرَيْشٍ شَيْءٌ فأَبْقِنِي لَهُ، حتَّى أُجاهِدَهُمْ فِيكَ، وإِنْ كُنْتَ وَضَعْتَ الحَرْبَ فافْجُرْهَا وَاجْعَلْ مَوْتَتِي فِيهَا، فانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرُعْهُمْ، وَفي المَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إلا الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الخَيْمَةِ، ما هذا الَّذي يَأْتِينا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَمَاتَ مِنْهَا رَضِيَ اللَّهُ عَنْهُ.

[طرفه في: ٤٦٣].

٤١٢٣ ـ حدثنا الحَجَّاجُ بْنُ مِنْهَالٍ: أَخْبَرَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيٌّ: أَنهُ سَمِعَ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لِحَسَّانَ: «اهْجُهُمْ ـ أَوْ هاجِهِمْ ـ وَجِبْرِيلُ مَعَكَ».

[طرفه في: ٣٢١٣].

٤١٢٤ ـ وَزَادَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُ المُشْرِكِينَ، فإنَّ جِبْرِيلَ مَعَكَ».

[طرفه في: ٣٢١٣].

٣٣ ـ بابُ غَزْوَةِ ذاتِ الرِّقاعِ

وَهْيَ غَزْوَةُ مُحَارِبِ خَصَفَةَ مِنْ بَنِي ثَعْلَبَةَ مِنْ غَطَفَانَ، فَنَزَلَ نَخْلاً، وَهْيَ بَعْدَ خَيْبَرَ، لأَنَّ أَبَا مُوسَى جاءَ بَعْدَ خَيْبَرَ.

٤١٢٥ ـ وقالَ عَبْدُ اللَّهِ بْنُ رَجاءٍ: أَخْبَرَنَا عِمْرَانُ القَطَّانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحابِهِ في الخَوْفِ في غَزْوَةِ السَّابِعَةِ، غَزْوَةِ ذاتِ الرِّقاعِ.

قالَ ابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ الخَوْفَ بِذِي قَرَدٍ.

[الحديث ٤١٢٥ ـ أطرافه في: ٤١٢٦، ٤١٢٧، ٤١٣٠، ٤١٣٧].

٤١٢٦ ـ وَقالَ بَكْرُ بْنُ سَوَادَةَ: حَدَّثَنِي زِيَادُ بْنُ نَافِعٍ، عَنْ أَبِي مُوسَى: أَنَّ جابِراً حَدَّثَهُمْ: صَلَّى النَّبِيُّ ﷺ بِهِمْ يَوْمَ مُحَارِبٍ وَثَعْلَبَةَ.

[طرفه في: ٤١٢٥].

٤١٢٧ ـ وَقالَ ابْنُ إِسْحاقَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ: سَمِعْتُ جابِراً: خَرَجَ النَّبِيُّ ﷺ إِلَى ذاتِ الرِّقاعِ مِنْ نَخْلٍ، فَلَقِيَ جَمْعاً مِنْ غَطَفَانَ، فَلَمْ يَكُنْ قِتَالٌ، وَأَخافَ النَّاسُ بَعْضُهُمْ بَعْضاً،

ـ قوله: (فافجرها) أي جراحته وقد كادت أن تبرأ.

ـ قوله: (فانفجرت من لبته) أي من موضع القلادة من صدره.

ـ (يغذو) أي يسيل.

ـ قوله: فمات منها أي من تلك الجراحة ا هـ.

باب ٣٣ ـ قوله: محارب جماعة من العرب تتميز بالاضافة بعضها من بعض أفاده الشارح

On that, The Messenger of Allah" Allah's blessing and peace be upon him" offered two Rak'as of the fear (prayer).

Moreover, Yazid narrated from Salama: "I took part with The Prophet "Allah's blessing and peace be upon him" on the day of (The Holy Battle of) Qarad.

4128- Abu'burda narrated from Abu'moosa "Allah be pleased with him": "We went out in the company of The Prophet "Allah's blessing and peace be upon him" for a holy battle. Every six persons of us had (to ride) one camel alternately. So, (in view of excessive walking) our feet became thin. My feet became thin and my nail dropped. We used to wrap our feet with the pieces of cloth. For this reason, the holy battle was named that of The Patches (Dhatur'riqa) as we wrapped our feet with patches."

It is true that Abu'moosa narrated this tradition, but later on, he disliked (narrating) it, saying: "What did I make by narrating it?" it seemed that he disliked to disclose a good deed he had done.

4129- Salih Ibn Khawwat narrated about those who attended the Fear Prayer offered in the battle of The Patches (Dhatur'riqa) with The Messenger of Allah "Allah's blessing and peace be upon him": One batch lined up behind him while another batch (stood) facing the enemy. The Prophet "Allah's blessing and peace be upon him" led the batch that was with him in one rak'a, and then kept standing while that batch completed their (two-rak'a) prayer by themselves. Then they went away and stood facing the enemy, while the other batch came, with whom he (The Messenger of Allah) offered his remaining rak'a. Then he kept on sitting till they completed their prayer by themselves. Finally, he finished his prayer with Taslim followed by them.

4130- Jaber "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" at Nakhl. (Then, he mentioned the fear prayer). Malik said: "This (narration of Jaber) is the best (tradition) I have ever heard, concerning the fear prayer."

On the other hand, Al'qasim Ibn Mohammad narrated: The Prophet "Allah's blessing and peace be upon him" performed the fear prayer at The Holy Battle of Anmar.

4131- Salih Ibn Khawwat narrated from Sahl Ibn Abu'hathma "Allah be pleased with him", (describing the Fear prayer): The Imam stands up facing the Kiblah and one batch of them (The army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one Rak'a with the first batch whose members stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, which comes (and takes the place of the first batch in the prayer) behind the Imam who offers the second Rak'a with them. So he completes his two Rak'as. Then the second batch bows and offers two prostrations (to complete their second Rak'a; and thus all complete their prayer).

فَصَلَّى النَّبِيُّ ﷺ رَكْعَتَي الخَوْفِ.

وَقالَ يَزِيدُ عَنْ سَلَمَةَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ القَرَدِ.

[طرفه في: ٤١٢٥]

٤١٢٨ ـ حدثنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيدِ بنِ عَبْدِ اللهِ بنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسى رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ في غَزْوَةٍ وَنَحْنُ سِتَّةُ نَفَرٍ، بيننا بعيرٌ نعتقبهُ، فنقبت أقدامُنا، ونقبت قدماي وسقطت أظفاري، وكنّا نلفُّ على أرجلنا الخِرَقَ، فَسُمِّيتْ غَزْوَةَ ذاتِ الرِّقاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الخِرَقِ عَلى أَرْجُلِنا. وَحَدَّثَ أَبُو مُوسى بهذا، ثُمَّ كره ذاكَ، قال: ما كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ، كأَنَّهُ كرِهَ أَنْ يكونَ شيءٌ من عمله أفشاه.

٤١٢٩ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ يَزِيدَ بنِ رُومانَ، عَنْ صَالِحِ بنِ خَوَّاتٍ، عَمَّنْ شَهِدَ رَسُولَ اللهِ ﷺ يوم ذاتِ الرِّقاعِ صلى صلاةَ الخوفِ: أن طائفةً صفّت معهُ وطائفة وجاه العَدُوِّ، فصلى بالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قائماً، وَأَتَمُّوا لأنفُسِهِمْ ثُمَّ انصرفُوا، فَصَفُّوا وِجاهَ العَدُوِّ، وَجاءَتِ الطَّائِفَةُ الأخرى فَصَلَّى بِهِمِ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاتِهِ ثُمَّ ثَبَتَ جالِساً، وَأَتَمُّوا لأنفسهم، ثُمَّ سَلَّمَ بِهِمْ.

٤١٣٠ ـ وقالَ مُعاذٌ: حَدَّثَنا هِشامٌ، عَنْ أَبي الزُّبَيرِ، عَنْ جابرٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ، فَذَكَرَ صَلاةَ الخَوْفِ. قالَ مالِكٌ: وَذلِكَ أَحْسَنُ ما سَمِعْتُ في صَلاةِ الخَوْفِ. تابَعَهُ اللَّيثُ، عَنْ هِشامٍ، عَنْ زَيدِ بْنِ أَسْلَمَ: أَنَّ القاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ: صَلَّى النَّبِيُّ ﷺ في غَزْوَةِ بَني أَنْمارٍ. [طرفه في: ٤١٢٥]

٤١٣١ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ القَطَّانُ، عَنْ يَحْيى بْنِ سَعِيدٍ الأَنْصارِيِّ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ صالِحِ بنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبي حَثْمَةَ قالَ: يَقُومُ الإِمامُ مُسْتَقْبِلَ القِبْلَةِ، وَطائِفَةٌ مِنْهُمْ مَعَهُ، وَطائِفَةٌ مِنْ قِبَلِ العَدُوِّ، وُجُوهُهُمْ إِلى العَدُوِّ، فَيُصَلِّي بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ يَقُومُونَ فَيَرْكَعُونَ لأَنفُسِهِمْ رَكْعَةً، وَيَسْجُدُونَ سَجْدَتَينِ في مَكانِهِمْ، ثُمَّ يَذْهَبُ هؤُلاءِ إِلى مَقامِ أُولئِكَ، فَيَرْكَعُ بِهِمْ رَكْعَةً، فَلَهُ ثِنْتانِ، ثُمَّ يَرْكَعُونَ وَيَسْجُدُونَ سَجْدَتَينِ.

ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ صالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ.

ـ حدثني مُحَمَّدُ بْنُ عُبَيدِ اللهِ قالَ: حَدَّثَنِي ابْنُ أَبي حازِمٍ، عَنْ يَحْيى: سَمِعَ القاسِمَ: أَخْبَرَنِي صالِحُ بْنُ خَوَّاتٍ، عَنْ سَهْلٍ: حَدَّثَهُ: قَوْلَهُ.

٤١٢٨ ـ (الاعتقاب) التناوب في الركوب

ـ قوله: (فنقبت) أي رقت وتخرقت وذلك لمشيهم حفاة.

ـ قوله: (نعصب) وروي تعصب من التفعيل

٤١٢٩ ـ قوله: (وجاه العدو) أي محاذيهم ومواجههم والوجاه بكسر الواو وضمها (عيني).

4132- Salim narrated from Ibn Omar “Allah be pleased with both”: I participated in a holy battle towards Najd along with The Messenger of Allah “Allah’s blessing and peace be upon him”. We clashed with the enemy, and aligned for them.

4133- Salim Ibn Abdullah Ibn Omar narrated from his father: The Messenger of Allah “Allah’s blessing and peace be upon him” led the Fear prayer with one of the two batches of the army while the other was facing the enemy. Then the first batch went away and relieved their companions and the second batch came with whom he led his second rak’a. Then he (The Prophet “Allah’s blessing and peace be upon him”) finished his prayer with Taslim. Then, each of the two batches got up and completed their remaining one rak’a.

4134- Jaber "Allah be pleased with him" reported that he participated with Allah's Apostle "Allah's blessing and peace be upon him" in a holy battle towards Najd.

4135- Jaber "Allah be pleased with him" reported that he took part in a holy battle towards Najd along with Allah's Apostle "Allah's blessing and peace be upon him". When Allah's Apostle "Allah's blessing and peace be upon him" returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle "Allah's blessing and peace be upon him" dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle "Allah's blessing and peace be upon him" took shelter under a Samura tree on which he hung his sword. We had slept for a while before Allah's Apostle "Allah's blessing and peace be upon him" suddenly called us, to whom we went, to find a Bedouin sitting with him. Allah's Apostle "Allah's blessing and peace be upon him" said: "This (Bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me: “Who can save you from me?” I replied: “Allah.” Now here he is sitting." Allah's Apostle "Allah's blessing and peace be upon him" did not punish him.

4136- Jaber Ibn Abdullah “Allah be pleased with both” narrated: We were with The Prophet “Allah’s blessing and peace be upon him” in (The Holy Battle of) Dhatur’riqa, when we came across a shady tree which we left for The Prophet “Allah’s blessing and peace be upon him” (to take shelter under its shade). A pagan came while the sword of The Prophet “Allah’s blessing and peace be upon him” was hanging on the tree. He took it out of its sheath secretly and said (to The Prophet “Allah’s blessing and peace be upon him”): “Are you afraid of me?” The Prophet “Allah’s blessing and peace be upon him” said: “No.” He said: “Who can save you from me?” The Prophet “Allah’s blessing and peace be upon him” said: “Allah.” The companions of The Prophet “Allah’s blessing and peace be upon him” threatened him. But the prayer establishment was announced and The Prophet “Allah’s blessing and peace be upon him” offered a two-rak’a Fear prayer with one of the two batches (of The Muslim Army), and that batch went aside. Then he offered other two Rak’as with the other batch. In this way, four Rak’as were offered by The Prophet “Allah’s blessing and peace be upon him” but only two were performed by the people. (The sub-narrator) Abu’bishr added: "The man was Ghawrath Ibn Al’harith and the battle was against (the group of) Muharib Khasafa."

4137- Jaber “Allah be pleased with him” reported: "We were with The Prophet “Allah’s blessing and peace be upon him” at Nakhl when he offered the Fear prayer."

٤١٣٢ ـ حدثنا أَبو اليمان: أَخبرنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أَخبرني سالِمٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عنهما قال: غَزَوتُ مع رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ، فَوازَينا العَدُوَّ، فَصافَفنا لَهُم. [طرفه في: ٩٤٢]

٤١٣٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبيه: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَينِ، وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ العَدُوِّ، ثُمَّ انْصَرَفُوا، فَقَامُوا في مَقَامِ أَصْحَابِهِمْ، فَجَاءَ أُولَئِكَ، فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ عَلَيهِمْ، ثُمَّ قَامَ هؤُلاءِ فَقَضَوا رَكْعَتَهُمْ، وَقَامَ هؤُلاءِ فَقَضَوا رَكْعَتَهُمْ. [طرفه في: ٩٤٢].

٤١٣٤ ـ حَدَّثَنا أَبو اليمانِ: حَدَّثَنا شُعَيبٌ، عَنِ الزهْرِيِّ قالَ: حَدَّثَنِي سِنَانٌ وَأَبُو سَلَمَةَ: أَنَّ جابراً أَخبَرَ: أَنَّهُ غَزا مع رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ. [طرفه في: ٢٩١٠].

٤١٣٥ ـ حدثنا إِسماعِيلُ قال: حدَّثني أَخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ سِنَانِ بْنِ أَبي سِنَانٍ الدُّؤَلِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما أَخبَرَهُ: أَنَّهُ غَزا مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ القَائِلَةُ، في وَادٍ كَثِيرِ العِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ في العِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحتَ سَمُرَةٍ فَعَلَّقَ بِها سَيفَهُ. قال جابرٌ: فَنِمْنا نَوْمَةً، ثُمَّ إِذا رسُولُ اللَّهِ ﷺ يَدْعُونا فَجِئْناهُ، فَإِذا عِنْدَهُ أَعْرَابِيٌّ جالِسٌ، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هذا اخْتَرَطَ سَيفِي وَأَنا نائِمٌ، فَاسْتَيقَظْتُ وَهُوَ في يَدِهِ صَلتاً، فَقالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلتُ: اللَّهُ، فَهَا هُوَ ذَا جالِسٌ». ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ ﷺ. [طرفه في: ٢٩١٠].

٤١٣٦ ـ وَقالَ أَبانُ: حدَّثَنا يَحيى بْنُ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ جابرٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذاتِ الرِّقاعِ، فَإِذا أَتَينا على شَجَرَةٍ ظَلِيلَةٍ تَرَكْناها لِلنَّبِيِّ ﷺ، فَجاءَ رَجُلٌ مِنَ المُشْرِكِينَ وَسَيفُ النَّبِيِّ ﷺ مُعَلَّقٌ بِالشَّجَرَةِ فَاخْتَرَطَهُ، فَقالَ: تَخافُنِي؟ قالَ: «لا». قالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قالَ: «اللَّهُ». فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ ﷺ وَأُقِيمَتِ الصَّلاةُ، فَصَلَّى بِطَائِفَةٍ رَكْعَتَينِ، ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الأُخرى رَكْعَتَينِ، وَكانَ لِلنَّبِيِّ ﷺ أَرْبَعٌ، وَلِلقَومِ رَكْعَتَينِ.

وَقالَ مُسَدَّدٌ، عَنْ أَبي عَوَانَةَ، عَنْ أَبي بِشْرٍ: اسْمُ الرَّجُلِ غَوْرَثُ بْنُ الحارِثِ، وَقاتَلَ فِيها مُحارِبَ خَصَفَةَ. [طرفه في: ٢٩١٠].

٤١٣٧ ـ وَقالَ أَبُو الزُّبَيرِ، عَنْ جابِرٍ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ، فَصَلَّى الخَوْفَ.

٤١٣٥ ـ (القائلة) شدة الحر (والعضاه): شجر له شوك.

ـ (اخترط السيف) سله (وصلتا) معناه مجرداً من غمده هـ.

٤١٣٦، ٤١٣٧ ـ قد سمعت مني ما قيل في أبان من صرفه وعدم صرفه.

ـ قوله: (وللقوم ركعتين) ولأبي ذرّ ركعتان ذكره الشارح.

Abu'huraira "Allah be pleased with him" narrated: "I offered the Fear prayer with The Prophet "Allah's blessing and peace be upon him" during The Holy Battle of Najd." (It is known that) Abu'huraira came to The Prophet "Allah's blessing and peace be upon him" during the day of (the battle of) Khaibar.

[34] The holy battle of Banul'mustaliq or Al'muraisi

Ibn Is'haq said that it was in the sixth year of Hegira. But Moosa Ibn Uqba told that it was in the fourth year. However, the untrue speech forged about A'isha was reported, according to No'man Ibn Rashid who narrated from Az'zuhri, to have occurred in this holy battle of Al'muraisi.

4138- Ibn Muhairiz narrated: I entered the mosque where I found Abu'sa'eed Al'khudri, with whom I sat. I asked him about coitus interruptus. Abu'sa'eed Al'khudri "Allah be pleased with him" reported: "We went out with Allah's Apostle "Allah's blessing and peace be upon him" for the holy battle of Banul'mustaliq and we got captives from among the Arabs. We desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do so, we said: "How can we do coitus interruptus before asking Allah's Apostle "Allah's blessing and peace be upon him" who is present among us?" We asked (him) about it and he said: "It is better for you not to do so, for if any soul is predestined to exist, it will exist."

4139- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We took part with The Messenger of Allah "Allah's blessing and peace be upon him" in The Holy Battle of Najd. When the time for the afternoon nap approached while he was in a valley plentiful of thorny trees, he dismounted under a tree in whose shade he rested and (on which) hung his sword. The people dispersed amongst the trees in order to have shade. While we were in this state, The Messenger of Allah "Allah's blessing and peace be upon him" called us. Went (to him), we found a Bedouin sitting in front of him. The Prophet "Allah's blessing and peace be upon him" said: "This (Bedouin) came to me while I was asleep, and took my sword stealthily. I woke up while he was standing by my head, holding my sword unsheathed. He said: "Who will save you from me?" I replied: "Allah." So he sheathed it (the sword) and sat down; and here he is." But Allah's Apostle "Allah's blessing and peace be upon him" did not punish him.

[35] The holy battle of Anmar

4140- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: in the holy battle of Anmar, I saw The Prophet "Allah's blessing and peace be upon him" offering his voluntarily optional prayer on his mount, facing the East.

وَقالَ أَبو هُرَيرَةَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ نَجْدٍ صَلاةَ الخَوْفِ، وَإِنَّما جاءَ أَبو هُرَيرَةَ إِلَى النَّبِيِّ ﷺ أَيَّامَ خَيبَرَ. [طرفه في: ٤١٢٥].

٣٤ ـ بابُ غَزْوَةُ بَنِي المُصْطَلِقِ مِنْ خُزاعَةَ، وَهْيَ غَزْوَةُ المُرَيسيعِ

قالَ ابْنُ إِسْحاقَ: وَذلِكَ سَنَةَ سِتٍّ. وَقالَ مُوسى بْنُ عُقْبَةَ: سَنَةَ أَرْبَعٍ.

وَقالَ النُّعْمانُ بْنُ راشِدٍ، عَنِ الزُّهْرِيِّ: كانَ حَدِيثُ الإِفْكِ فِي غَزْوَةِ المُرَيسِيعِ.

٤١٣٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: أَخبَرَنا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ يَحْيى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيرِيزٍ أَنَّهُ قالَ: دَخَلْتُ المَسْجِدَ، فَرَأَيتُ أَبا سَعِيدٍ الخُدْرِيَّ فَجَلَسْتُ إِلَيهِ، فَسَأَلْتُهُ عَنِ العَزْلِ، قالَ أَبُو سَعِيدٍ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي المُصْطَلِقِ، فَأَصَبْنا سَبْياً مِنْ سَبْيِ العَرَبِ، فَاشْتَهَينا النِّساءَ، وَاشْتَدَّتْ عَلَينا العُزْبَةُ وَأَحْبَبْنا العَزْلَ، فَأَرَدْنا أَنْ نَعْزِلَ، وَقُلْنا نَعْزِلُ وَرَسُولُ اللَّهِ ﷺ بَينَ أَظْهُرِنا قَبْلَ أَنْ نَسْأَلَهُ، فَسَأَلْناهُ عَنْ ذلِكَ، فَقالَ: «مَا عَلَيكُمْ أَنْ لاَ تَفعَلُوا، ما مِنْ نَسَمَةٍ كائِنَةٍ إِلَى يَوْمِ القِيامَةِ إِلاَّ وَهْيَ كائِنَةٌ».

[طرفه في: ٢٢٢٩].

٤١٣٩ ـ حدّثنا مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ قالَ: غَزَوْنا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ نَجْدٍ، فَلَمَّا أَدْرَكَتْهُ القائِلَةُ، وَهُوَ فِي وَادٍ كَثِيرِ العِضاهِ، فَنَزَلَ تَحْتَ شَجَرَةٍ وَاسْتَظَلَّ بِها وَعَلَّقَ سَيفَهُ، فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ، وَبَينا نَحْنُ كَذلِكَ إِذْ دَعانا رَسُولُ اللَّهِ ﷺ فَجِئْنا، فَإِذا أَعْرابِيٌّ قاعِدٌ بَينَ يَدَيهِ، فَقالَ: «إِنَّ هذا أَتانِي وَأَنا نائِمٌ، فَاخْتَرَطَ سَيفِي، فَاسْتَيقَظْتُ وَهُوَ قائِمٌ عَلَى رَأْسِي، مُخْتَرِطٌ صَلْتاً، قالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ، فَشامَهُ ثُمَّ قَعَدَ، فَهُوَ هذا». قالَ: وَلَمْ يُعاقِبْهُ رَسُولُ اللَّهِ ﷺ.

٣٥ ـ بابُ غَزْوَةِ أَنْمارٍ

٤١٤٠ ـ حدّثنا آدَمُ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنا عُثْمانُ بْنُ عَبْدِ اللَّهِ بْنِ سُراقَةَ، عَنْ جابِرِ ابْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ قالَ: رَأَيتُ النَّبِيَّ ﷺ فِي غَزْوَةِ أَنْمارٍ، يُصَلِّي عَلَى راحِلَتِهِ، مُتَوَجِّهاً قِبَلَ المَشْرِقِ، مُتَطَوِّعاً. [طرفه في: ٤٠٠].

٣٦ ـ بابُ حَدِيثُ الإِفْكِ

وَالأَفَكِ، بِمَنْزِلَةِ النِّجْسِ وَالنَّجَسِ، يُقالُ: ﴿إِفْكُهُمْ﴾. [الصافات: ١٥١].

٤١٣٨ ـ قوله: (وأحببنا العزل) خوفاً من الاستيلاد المانع من البيع قاله الشارح.

ـ (نسمة) نفس.

٤١٣٩ ـ قوله: (مخترط سيفي) وفي بعض النسخ مخترط صلتا بإسقاط سيفي.

ـ قوله: (فشامه) أي غمده ويقال: شام السيف إذا سله فهو من الأضداد ا هـ.

باب ٣٦ ـ قوله: (والافك) بكسر الهمزة وفتحها مع سكون الفاء فيهما.

[36] The story of the untrue speech (forged about A'isha)

4141- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During one of his holy battles, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle "Allah's blessing and peace be upon him" finished the holy battle and returned home, as we were approaching Medina, he ordered us to proceed at night. When the order of departure was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others). Touched my chest, I realized that my necklace, made of Zifar beads (a kind of Yemenite beads, partly white and partly black), was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin and lean, and flesh did not cover their bodies in abundance for they did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find neither call maker nor responder. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I fell asleep.

Safwan Ibn Mu'attal As'sulami Adh'dhakwani was behind the army. Reached my abode in the morning, he saw the figure of a sleeping person. He came to me, and he used to see me before veiling. So, I got up when I heard him, after recognizing me, reciting: “We are for Allah, to whom we all refer”.

I veiled my face with the head-cover. By Allah, we did not speak a single word at all. By Allah, I did hear nothing from him except his reciting: “We are for Allah, to whom we refer”.

٤١٤١ ـ حدّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللَّهِ: حَدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ قال: حَدَّثَني عُرْوَةُ بنُ الزُّبَيْرِ، وَسَعِيدُ بنُ المُسَيَّبِ، وَعَلْقَمَةُ بنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، حِينَ قالَ لَهَا أَهْلُ الإفْكِ: ما قالُوا، وَكُلُّهُمْ حَدَّثَني طائِفَةً مِنْ حَدِيثِها، وَبَعْضُهُمْ كانَ أَوْعى لِحَدِيثِها مِنْ بَعْضٍ، وَأَثْبَتَ لَهُ اقْتِصاصاً، وَقَدْ وَعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمُ الحَدِيثَ الذي حَدَّثَني عَنْ عائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً، وَإِنْ كانَ بَعْضُهُمْ أَوْعى لَهُ مِنْ بَعْضٍ. قالُوا: قالَتْ عائِشَةُ: كانَ رَسُولُ اللَّهِ ﷺ إذا أَرادَ سَفَراً أَقْرَعَ بَيْنَ أَزْواجِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُها، خَرَجَ بِها رَسُولُ اللَّهِ ﷺ مَعَهُ، قالَتْ عائِشَةُ: فَأَقْرَعَ بَيْنَنا في غَزْوَةٍ غَزاها فَخَرَجَ فِيها سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَما أُنْزِلَ الحِجابُ، فَكُنْتُ أُحْمَلُ في هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنا حَتَّى إذا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ، دَنَوْنا مِنَ المَدِينَةِ قافِلِينَ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جاوَزْتُ الجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي، أَقْبَلْتُ إلى رَحْلِي، فَلَمَسْتُ صَدْرِي، فَإِذا عِقْدٌ لِي مِنْ جَزْعِ ظَفارِ قَدِ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغاؤُهُ، قالَتْ: وَأَقْبَلَ الرَّهْطُ الذِينَ كانُوا يُرَحِّلُونِي، فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكانَ النِّساءُ إذْ ذاكَ خِفافاً لَمْ يَهْبُلْنَ، وَلَمْ يَغْشَهُنَّ اللَّحْمُ، إنَّما يَأْكُلْنَ العُلْقَةَ مِنَ الطَّعامِ، فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ فَسارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ ما اسْتَمَرَّ الجَيْشُ، فَجِئْتُ مَنازِلَهُمْ وَلَيْسَ بِها مِنْهُمْ داعٍ وَلا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إلَيَّ، فَبَيْنا أَنا جالِسَةٌ في مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكانَ صَفْوانُ بنُ المُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوانِيُّ مِنْ وَراءِ الجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوادَ إنْسانٍ نائِمٍ فَعَرَفَنِي حِينَ رَآنِي، وَكانَ رَآنِي قَبْلَ الحِجابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجاعِهِ حِينَ عَرَفَنِي، فَخَمَّرْتُ وَجْهِي بِجِلْبابِي، وَواللَّهِ ما تَكَلَّمْنا بِكَلِمَةٍ، وَلا سَمِعْتُ مِنْهُ

= ـ وقوله: (النجس والنجس) بكسر النون وسكون الجيم في الأولى وبفتحهما في الثانية.

ـ وقوله: (افكهم) بكسر الهمزة في الأولى وفتحها في الثانية وسكون الفاء فيهما وبفتح الهمزة والفاء في الثالثة، وقوله فمن قال: أفكهم بفتحات أفاده الشارح

٤١٤١ ـ قوله: (أثبت) عطف على خبر كان، (اقتصاصاً) سياقاً

ـ قوله: (دنونا) وروي ودنونا بزيادة العاطف وهو أحسن وجواب إذا قوله آذن أي أعلم ا هـ.

ـ (ظفار) كحضار مدينة باليمن

ـ قوله: (يرحلوني) بهذا الضبط ويجوز فتح التحتية وسكون الراء وفتح الحاء وروي يرحلون بي ا هـ (شارح).

ـ قوله: (لم يهبلن) أي لم يهبلهن اللحم كما في بعض الروايات التي ذكرها الشارح العيني يقال: هبله اللحم إذا كثر عليه وركب بعضه بعضاً و(العلقة): القليل ا هـ.

ـ قوله: (تيممت) قصدت.

He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction. (Some people accused me falsely) and the leader of the false accusers was Abdullah Ibn Obai Ibn Salool. (Urwa said: "The people propagated and talked about the slander in his (Abdullah's) presence. Moreover, he confirmed, listened to, and asked about it to let it come in circulation." Urwa also added: "None was mentioned as members of the slanderous group in addition to (Abdullah) except Hassan Ibn Thabit, Mistah Ibn Uthatha, and Hamna Bint Jahsh along with others about whom I know no knowledge, except that they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah Ibn Obai Ibn Salool." Urwa added: "A'isha disliked to have Hassan abused in her presence. She used to say: It was he who said: "My father and his father (grandfather) and my honor are all for the protection of Mohammad's honor from you."").

After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from The Prophet "Allah's blessing and peace be upon him" which I used to receive from him when I got sick. But he would come, greet and say: "How is that (girl)?" I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. This habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). Indeed, it would be troublesome for us to take lavatories near our houses. So Ommu'mistah, daughter of Abu'ruhm Ibn Al'muttalib Ibn Abdu'manaf, whose mother was the daughter of Sakhr Ibn Amer and the aunt of Abu'bakr As'siddiq and whose son was Mistah Ibn Uthatha Ibn Abbad Ibn Al'muttalib, and I went out. Ommu'mistah and I returned to my house after we finished answering the call of nature. Ommu'mistah stumbled because of her long dress and on that she said: "Let Mistah be ruined." I said: "You are saying a bad word. Why are you abusing a man who took part in Badr?" She said: "O you there! Didn't you hear what they said?" Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle "Allah's blessing and peace be upon him" came to me, and after greeting he said: "How is that (girl)?" I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Apostle "Allah's blessing and peace be upon him" allowed me.

كَلِمَةً غير اسْتِرْجاعِهِ، وهَوى حَتَّى أَنَاخَ راحِلَتَهُ، فَوَطِئَ عَلى يَدِها، فَقُمْتُ إليها فَرَكِبْتُها، فانطلق يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتينا الجيشَ مُوغِرِينَ في نَحْرِ الظَّهِيرَةِ وَهُمْ نُزُولٌ، قالَتْ: فَهلكَ مَنْ هلكَ، وكانَ الَّذِي تَوَلَّى كِبْرَ الإفكِ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ. قالَ عُرْوَةُ: أُخْبِرْتُ أَنَّهُ كانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ، فَيُقِرُّهُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وقالَ عُرْوَةُ أيضاً: لَمْ يُسَمَّ مِنْ أَهْلِ الإفكِ أيضاً إلاَّ حَسَّانُ بْنُ ثابِتٍ، ومِسْطَحُ بْنُ أُثَاثَةَ، وحَمْنَةُ بِنْتُ جَحْشٍ، في ناسٍ آخَرِينَ، لا عِلْمَ لِي بِهِمْ، غَيْرَ أَنَّهُمْ عُصْبَةٌ، كَما قالَ اللَّهُ تَعالَى، وَإِنَّ كِبْرَ ذلكَ يُقَالُ: عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ.

قالَ عُرْوَةُ: كانَتْ عائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَها حَسَّانُ، وَتَقُولُ: إِنَّهُ الَّذِي قالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي ... لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ

قالَتْ عائِشَةُ: فَقَدِمْنا المَدِينَةَ، فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْراً، وَالنَّاسُ يُفِيضُونَ في قَوْلِ أَصْحابِ الإفكِ، لا أَشْعُرُ بِشَيْءٍ مِنْ ذلكَ، وَهُوَ يَرِيبُنِي في وَجَعِي أَنِّي لا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّما يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَيُسَلِّمُ، ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ»؟ ثُمَّ يَنْصَرِفُ، فَذلكَ يَرِيبُنِي وَلا أَشْعُرُ بِالشَّرِّ، حَتَّى خَرَجْتُ حِينَ نَقَهْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قِبَلَ المَنَاصِعِ، وَكانَ مُتَبَرَّزَنا، وَكُنَّا لا نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذلكَ قَبْلَ أَنْ نَتَّخِذَ الكُنُفَ قَرِيباً مِنْ بُيُوتِنا، قالَتْ: وَأَمْرُنا أَمْرُ العَرَبِ الأُوَلِ في البَرِّيَّةِ قِبَلَ الغائِطِ، وَكُنَّا نَتَأَذَّى بِالكُنُفِ أَنْ نَتَّخِذَها عِنْدَ بُيُوتِنا، قالَتْ: فَانْطَلَقْتُ أَنا وَأُمُّ مِسْطَحٍ، وَهِيَ ابْنَةُ أَبِي رُهْمِ بْنِ المُطَّلِبِ بْنِ عَبْدِ مَنافٍ، وَأُمُّها بِنْتُ صَخْرِ بْنِ عامِرٍ خالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُها مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ المُطَّلِبِ، فَأَقْبَلْتُ أَنا وَأُمُّ مِسْطَحٍ، قِبَلَ بَيْتِي حِينَ فَرَغْنا مِنْ شَأْنِنا، فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَها: بِئْسَ ما قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ فَقالَتْ: أَيْ هَنْتاهُ وَلَمْ تَسْمَعِي ما قالَ؟ قالَتْ: وَقُلْتُ: ما قالَ؟ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإفكِ، قالَتْ: فَازْدَدْتُ مَرَضاً عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ، ثُمَّ قالَ: «كَيْفَ تِيكُمْ»؟ فَقُلْتُ لَهُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَيَّ؟ قالَتْ: وَأُرِيدُ أَنْ أَسْتَيْقِنَ الخَبَرَ مِنْ قِبَلِهِما، قالَتْ: فَأَذِنَ لِي رَسُولُ

- قوله: (موغرين) أي داخلين في الوغرة وهي شدة الحرّ وعبر بلفظ الجمع موضع التثنية (شارح).

- قوله: (فهلك) وروي زيادة في كما في الشارح.

- قوله: كما قال الله تعالى أي في سورة النور: ﴿إن الذين جاؤوا بالإفك عصبة منكم﴾

- قوله: وإن كبر ذلك بضم الكاف وكسرها أي وأن متولي معظمه (شارح).

- (اشتكيت) مرضت (يفيضون) يخوضون (يريبني) يوهمني من رابه وأرابه إذا أوهمه وشككه. (اللطف): الرفق، وروي بفتحتين. (نقهن): بفتح القاف وكسرها أي أفقت من المرض ا هـ من شرح العينيّ.

- قوله: (تعس) بكسر العين وفتحها أي كبّ لوجهه.

- قوله: (أي هنتاه) بهذا الضبط وقد تفتح النون وأما الهاء الأخيرة فتضم وتسكن وهذه اللفظة تختص بالنداء ومعناه يا هذه.

I went to my parents and asked my mother: "O my mother! What are the people talking about?" She said: "O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but that the women would forge false news about her." I said: "Glorified be Allah! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu'talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A'isha).

Usama Ibn Zaid said what he knew of the good reputation of his wife and added: "O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good." Ali Ibn Abu'talib said: "O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth." On that Allah's Apostle "Allah's blessing and peace be upon him" called Barira and said: "O Barira! Did you ever see anything, which roused your suspicions about her?" Barira said: "No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat." On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and requested that somebody should support him in punishing Abdullah Ibn Obai Ibn Salool.

Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company."

Sa'd Ibn Mu'adh, the brother of Banu Abdul'ash'hal, got up and said: "O Allah's Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Aws, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order." A man from Khazraj, whose mother was a cousin of Hassan, i.e. Sa'd Ibn Obada, the chief of the Khazraj, who had been a pious man before this incident, got up, motivated by his zeal for his tribe and said: "By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him. If (you knew that) he is from your clan, then you would not have liked him to be killed." On that Osaid Ibn Hudair, a cousin of Sa'd, got up and said to Sa'd Ibn Obada: "By Allah! You are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites." On this the two tribes of Aws and Khazraj got excited and were about to fight each other, while Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle "Allah's blessing and peace be upon him"

اللّه ﷺ، فقلتُ لأمّي : يا أُمّتَاه، ماذا يَتحدَّثُ النَّاسُ؟ قالَتْ : يا بُنيَّةُ، هوِّني عليكِ، فواللَّه لقلَّما كانت امْرأةٌ قطُّ وضيئةً عندَ رجلٍ يحبُّها، لها ضرائرُ، إلاَّ كَثَّرْنَ عليها. قالَتْ : فقُلتُ سُبْحانَ اللّه، أوَلقدْ تَحدَّثَ النَّاسُ بهذا؟ قالتْ : فبَكيتُ تِلكَ اللَّيلَةَ حتَّى أصْبحْتُ لا يَرقَأُ لِي دَمْعٌ ولاَ أكْتَحِلُ بنوْم، ثمَّ أصْبَحْتُ أبكي، قالتْ، ودَعا رَسُولُ اللّه ﷺ عليَّ بنَ أبي طالبٍ وأُسامَةَ بْنَ زيدٍ، حينَ استلبثَ الوَحيُ، يسألُهما ويستشيرُهُما في فِراقِ أهلِه، قالتْ : فأمَّا أسامةُ فأشارَ على رسُولِ اللّه ﷺ بالذي يعْلمُ منْ بَراءَةِ أهْلِه، وبالّذي يعْلَمُ لهُمْ في نفسِه، فقالَ أسامةُ : أهلَك، ولا نَعْلَمُ إلاَّ خيراً، وأمّا عليٌّ فقال : يا رَسُولَ اللّه، لمْ يُضيِّقِ اللّهُ عَليكَ، والنِّساءُ سِواهَا كَثيرٌ، وسَلِ الجارِيَةَ تَصْدُقْكَ. قالتْ : فدَعا رسُولُ اللّه ﷺ بَرِيرةَ، فقالَ : «أيْ بَرِيرَةُ، هلْ رأيتِ منْ شيءٍ يريبُكِ»؟ قالتْ لهُ بريرةُ : والّذي بعثكَ بالحقِّ، ما رَأيتُ عَليها أمْراً قطُّ أغمِصُهُ، غيرَ أنها جاريةٌ حديثةُ السِّنّ، تَنامُ عَنْ عَجينِ أهلِها، فتأتي الدَّاجنُ فتأكُلُهُ، قالَتْ : فقامَ رَسُولُ اللّه ﷺ من يومِه فاستعْذَرَ مِنْ عَبْدِ اللّه بْنِ أُبَيٍّ، وهُوَ عَلى المِنْبَرِ، فقالَ : «يا مَعْشَرَ المُسلمين، مَنْ يَعْذِرُني مِنْ رَجُلٍ قدْ بَلغني عَنْهُ أذاهُ في أهْلي، وَاللّه ما عَلمْتُ عَلى أهْلي إلاَّ خيراً، وَلَقدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَليهِ إلاَّ خيراً، وما يدخلُ على أهْلي إلاَّ معي». قالتْ : فقامَ سعدُ بنُ معاذٍ أخو بني عبدِ الأشْهلِ، فقالَ : أنا يا رسُولَ اللّه أعذِرُكَ، فإنْ كانَ مِنَ الأوْسِ ضرَبْتُ عُنُقَه، وإنْ كانَ منْ إخوانِنا منَ الخزرجِ، أمرْتَنا ففعلْنا أمرَكَ. قالتْ : فقامَ رَجُلٌ منَ الخزرجِ، وكانتْ أمُّ حسَّانَ بنتَ عمِّه منْ فَخذِه، وهُوَ سعدُ بْنُ عُبادةَ، وهُوَ سيِّدُ الخزرجِ، قالتْ : وكانَ قبلَ ذلكَ رجُلاً صالحاً، ولكِنِ احْتَمَلتْهُ الحَمِيَّةُ، فقالَ لِسَعْدٍ : كذَبْتَ لعَمْرُ اللّه لاَ تقْتُلُهُ، وَلاَ تَقْدِرُ عَلى قَتْلِهِ، وَلَوْ كانَ مِنْ رَهْطِكَ ما أحْبَبتَ أنْ يُقْتَلَ، فقامَ أُسَيدُ بْنُ حُضَيرٍ، وهُوَ ابْنُ عَمِّ سَعْدٍ، فقالَ لسَعْدِ بنِ عُبادةَ : كذَبْتَ لعَمْرُ اللّه لنَقْتُلَنّهُ، فإنّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ، قالتْ : فثارَ الحَيّانِ الأوْسُ وَالخَزرَجُ، حَتّى هَمّوا أنْ يَقْتَتِلوا، ورَسُولُ اللّه ﷺ قائمٌ عَلى المِنبَرِ، قالتْ : فلَمْ يزَلْ رسُولُ اللّه ﷺ يُخفِّضُهُمْ، حَتّى سَكَتُوا وَسَكَتَ. قالتْ : فَبَكيتُ يوْمي ذلكَ كُلَّهُ لا يَرْقَأُ لِي دَمْعٌ وَلاَ أكْتَحِلُ بنومٍ، قالَتْ : وأصْبحَ أبَوايَ عِنْدِي، وَقَدْ بَكيتُ ليلتَينِ وَيَوْماً، لا يَرْقَأُ لِي دَمْعٌ وَلاَ أكْتَحِلُ بِنَوْمٍ، حَتّى إنِّي لأظُنُّ أنَّ البُكاءَ فالِقٌ كَبدِي، فَبينا أبَوايَ جالِسانِ عِندِي وأنا أبْكي، فاستأذَنتْ عَليَّ امْرَأةٌ منَ الأنْصارِ فأذِنتُ لَها، فَجلَسَتْ تَبْكي مَعي، قالَتْ : فَبينا نَحْنُ عَلى ذلِكَ دَخَلَ رَسُولُ اللّه ﷺ عَلينا فَسلّمَ ثمّ

= ـ قوله : (وضيئة) أي حسنة جميلة.

ـ قوله : إلا كثرن ويروى : أكثرن أي القول الرديء عليها.

ـ قوله : (لا يرقأ) أي لا ينقطع ا هـ من العيني.

ـ قوله : (أغمصه) أي أعيبها به.

ـ (الداجن) ما يألف البيوت من الشاء والحمام ونحوه والجمع دواجن.

ـ قوله : فاستعذر أي قال : من يعذرني ومعناه من يقوم بعذري إن كافأته على قبح فعاله ولا يلومني أو من ينصرني ا هـ عيني بزيادة من القسطلاني.

Came, greeted, and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He said: "There is no God (to be worshipped) but Allah and Mohammad is His Apostle." Then he said: "O A'isha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance." When Allah's Apostle "Allah's blessing and peace be upon him" finished his speech my tears ceased completely and there remained not even a single drop of it. I said to my father: "Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf." My father said: "By Allah, I do not know what to say to Allah's Apostle." I said to my mother: "Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf." She said: "By Allah, I do not know what to say to Allah's Apostle."

I was a young girl and did not have much knowledge of the Qur'an. I said: "I know, by Allah, that you have listened to what people are saying, which has been planted in your minds and you have taken as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I find no example for my situation with you but (the situation of) Joseph's father (Jacob) who said: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought."" (Yusuf 18)

Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle "Allah's blessing and peace be upon him" had not got up and nobody had left the house before the revelation came to Allah's Apostle. So, he was overtaken by the same state that used to overtake him (on being inspired divinely). He was sweating so much that the drops of the sweat were falling like pearls though it was a (cold) wintry day.

When that state of Allah's Apostle "Allah's blessing and peace be upon him" was over, he was smiling and the first word he said: "O A'isha! Thank Allah, for Allah has declared your innocence." My mother told me to go to Allah's Apostle "Allah's blessing and peace be upon him". I replied: "By Allah, I will not go to him and will not thank but Allah."

So Allah revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous...." (The Light "An'nur" 11:20)

In this way, Allah gave the declaration of my Innocence. Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, in addition to being poor, said: "By Allah, I will never provide Mistah with anything because of what he said about A'isha." But Allah later revealed: " Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 22) After that Abu'bakr said: "Yes! By Allah! I like that Allah would forgive me." He resumed helping Mistah whom he used to help before and said: "By Allah! I would not stop it at all."

Allah's Apostle "Allah's blessing and peace be upon him" also asked Zainab Bint Jahsh (his wife) about me saying: "What do you know and what did you see?" She replied: "O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about A'isha."" A'isha further added: "It was Zainab who competed with me (in her beauty and The Prophet's love), yet Allah protected her (from being malicious), for she had piety." Her sister Hamna started struggling on her behalf and she was destroyed along with those who were destroyed.

جلَس، قالَتْ: ولَمْ يجلِسْ عِندِي مُنذُ قِيلَ ما قِيلَ قَبْلَهَا، وَقَدْ لَبِثَ شَهراً لا يُوحى إلَيهِ في شَأْنِي بِشَيءٍ، قالَتْ: فتشهَّدَ رسُولُ اللَّهِ ﷺ حِينَ جلَس، ثُمَّ قال: «أمَّا بعدُ، يَا عائِشَةُ، إنَّهُ بلَغَنِي عَنكِ كَذا وكَذا، فإنْ كُنْتِ بريئَةً، فَسَيُبَرِّئُكِ اللَّهُ، وإنْ كُنْتِ ألمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إلَيهِ، فإنَّ العَبْدَ إذَا اعْتَرَفَ ثُمَّ تابَ، تَابَ اللَّهُ عَلَيهِ». قالَتْ: فَلَمَّا قضى رَسُولُ اللَّهِ ﷺ مَقالَتَهُ قَلَص دَمْعِي حَتَّى ما أُحِسُّ مِنهُ قَطْرَةً، فَقُلتُ لأبِي: أجِبْ رَسُولَ اللَّهِ ﷺ عَنِّي فِيما قال، فَقال أبِي: وَاللَّهِ ما أدْرِي ما أقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلتُ لأُمِّي: أجِيبِي رَسُولَ اللَّهِ ﷺ فِيما قالَ، قالَتْ أُمِّي: وَاللَّهِ ما أدْرِي ما أقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلتُ، وَأنَا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أقْرَأُ مِنَ القُرْآنِ كَثِيراً: إنِّي وَاللَّهِ لَقَدْ عَلِمْتُ: لَقَدْ سَمِعْتُمْ هذا الحَدِيثَ حَتَّى اسْتَقَرَّ في أنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلتُ لَكُمْ: إنِّي بَرِيئَةٌ، لا تُصَدِّقُونِي، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأمْرٍ، وَاللَّهُ يَعْلَمُ أنِّي مِنهُ بَرِيئَةٌ، لَتُصَدِّقُنِّي، فَوَاللَّهِ لا أجِدُ لِي وَلَكُمْ مَثَلاً إلاَّ أبَا يُوسُفَ حِينَ قال: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعَانُ عَلَى ما تَصِفُونَ﴾ [يوسف: ١٨]. ثُمَّ تَحَوَّلتُ وَاضْطَجَعْتُ عَلَى فِرَاشِي، وَاللَّهُ يَعْلَمُ أنِّي حِينَئِذٍ بَرِيئَةٌ، وَأنَّ اللَّهَ مُبَرِّئِي بِبَرَاءَتِي، وَلكِنْ وَاللَّهِ ما كُنْتُ أظُنُّ أنَّ اللَّهَ مُنزِلٌ في شَأْنِي وَحْياً يُتْلَى، لَشَأْنِي في نَفْسِي كانَ أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأمْرٍ، وَلكِنْ كُنْتُ أرْجُو أنْ يَرَى رَسُولُ اللَّهِ ﷺ في النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، فَوَاللَّهِ ما رَامَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ، وَلا خَرَجَ أحَدٌ مِنْ أهْلِ البَيْتِ، حَتَّى أُنْزِلَ عَلَيهِ، فَأخَذَهُ ما كانَ يَأْخُذُهُ مِنَ البُرَحَاءِ، حَتَّى إنَّهُ لَيَتَحَدَّرُ مِنهُ مِنَ العَرَقِ مِثْلُ الجُمَانِ، وَهْوَ في يَوْمٍ شَاتٍ، مِنْ ثِقَلِ القَوْلِ الَّذِي أُنْزِلَ عَلَيهِ، قالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهْوَ يَضْحَكُ، فَكانَتْ أوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أنْ قال: «يَا عائِشَةُ، أمَّا اللَّهُ فَقَدْ بَرَّأكِ». قالَتْ: فَقالَتْ لِي أُمِّي: قُومِي إلَيهِ، فَقُلتُ: وَاللَّهِ لا أقُومُ إلَيهِ، فَإنِّي لا أحْمَدُ إلاَّ اللَّهَ عَزَّ وَجَلَّ، قالَتْ: وَأنْزَلَ اللَّهُ تَعالَى: ﴿إنَّ الَّذِينَ جاؤُا بِالإفْكِ﴾ [النور: ١١] العَشْرَ الآيَاتِ. ثُمَّ أنْزَلَ اللَّهُ هذا في بَرَاءَتِي، قال أبُو بَكْرٍ الصِّدِّيقُ، وَكانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنهُ وَفَقْرِهِ: وَاللَّهِ لا أُنْفِقُ عَلَى مِسْطَحٍ شَيئاً أبَداً، بَعْدَ الَّذِي قال لِعَائِشَةَ ما قال. فَأنْزَلَ اللَّهُ: ﴿وَلاَ يَأْتَلِ أُولُو الفَضْلِ مِنْكُمْ - إلَى قَوْلِهِ - غَفُورٌ رَحِيمٌ﴾ [النور: ٢٢]. قال أبُو بَكْرٍ الصِّدِّيقُ: بَلَى وَاللَّهِ إنِّي لأُحِبُّ أنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كانَ يُنْفِقُ عَلَيهِ، وَقال: وَاللَّهِ لا أنْزِعُهَا مِنهُ أبَداً، قالَتْ عائِشَةُ: وَكانَ رَسُولُ اللَّهِ ﷺ سَألَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أمْرِي، فَقال لِزَيْنَبَ: «ماذَا عَلِمْتِ، أوْ رَأيْتِ»؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ أحْمِي سَمْعِي وَبَصَرِي، وَاللَّهِ ما عَلِمْتُ إلاَّ خَيْراً، قالَتْ عَائِشَةُ: وَهِيَ الَّتِي كانَتْ تُسَامِينِي مِنْ أزْوَاجِ النَّبِيِّ ﷺ فَعَصَمَهَا اللَّهُ بِالوَرَعِ. قالَتْ: وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا، فَهَلَكَتْ فِيمَنْ هَلَكَ.

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ـ قلص دمعي أي انقطع.

ـ البرحاء الشدة، والتحدر الانصباب والنزول، وروي: ليتحدر، والجمان: اللؤلؤ، وقوله: فسري أي فكشف وأزيل.

ـ قوله: (تساميني) أي تضاهيني وتفاخرني بجمالها.

Urwa further said: “The man who was blamed said: “Glorified be Allah! By He, in Whose Hand my soul is, I have never uncovered the veil of any female.” Later on the man was martyred in Allah's Cause.”

4142- Az’zuhri narrated: Al’walid Ibn Abdul’malik said to me: "Did you learn that Ali was one of those who slandered A’isha?" I replied: "No, but two men from your people: Abu’salama Ibn Abdur’rahman and Abu’bakr Ibn Abdur’rahman Ibn Al’harith informed me that A’isha had told them that Ali remained silent about her case."

4143- Masruq Ibn Al’ajda narrated: Ommu’ruman, the mother of A’isha said that while A’isha and she were sitting, an Ansari woman came and said: "May Allah harm so-and-so!" Ommu’ruman asked her: “What is the matter?" She replied: "My son was involved in those who talked of the story (of the Slander)." Ommu’ruman asked: "What is that?" She said: "So-and-so...." and narrated the whole story. On that A’isha said: "Did The Messenger of Allah “Allah’s blessing and peace be upon him” hear about that?" She replied: "yes." A’isha further asked: "(Did) Abu’bakr too (learn it)?" She replied: "Yes." On that, A’isha fell unconscious. When she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet “Allah’s blessing and peace be upon him” came and asked: "What is wrong with this (woman)?" Ommu’ruman replied: "O Allah's Apostle! She has got fever with rigors." He said: "Perhaps it is because of the story that has been talked about?" She said: "Yes." A’isha sat and said: "By Allah, if I took an oath (to confirm my innocence), you would not believe me. But if I said (that I am guilty), you would not excuse me. My example and that of yours is like that of Jacob and his sons (when he said): “It is Allah (Alone) Whose Help can be sought against that you assert.” (Yusuf 18) Ommu’ruman said: "The Prophet “Allah’s blessing and peace be upon him” then went out saying nothing. Then Allah declared her innocence. On that, A’isha said (to The Prophet “Allah’s blessing and peace be upon him”): "I thank Allah only; I thank neither anybody else nor you."

4144- Ibn Abu’mulaika narrated: A’isha used to recite the Verse: “Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah." (The Light “An’nur” 15) She used to say: “It means "telling lies.” Ibn Abu’mulaika further said: “However, she knew this (verse) more than anybody because it was revealed in her case.”

قالَ ابنُ شِهابٍ: فَهذا الَّذي بَلَغَنِي مِنْ حَدِيثِ هؤلاءِ الرَّهطِ.

ثُمَّ قال عُرْوَةُ: قالَتْ عائِشَةُ: وَاللَّهِ إنَّ الرَّجُلَ الَّذي قِيلَ لَهُ ما قِيلَ لَيَقُولُ: سُبْحانَ اللَّهِ، فَوالَّذي نَفسِي بِيَدِهِ ما كَشَفتُ مِنْ كَنَفِ أُنْثى قَطُّ، قالَتْ: ثُمَّ قُتِلَ بَعْدَ ذلكَ في سَبِيلِ اللَّهِ. [طرفه في: ٢٥٩٣].

٤١٤٢ - حدّثني عَبْدُ اللَّهِ بْنُ مُحمَّدٍ قال: أَمْلَى عَلَيَّ هِشامُ بْنُ يُوسُفَ مِن حفظهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ لِي الوَلِيدُ بْنُ عَبْدِ المَلِكِ: أَبَلَغَكَ أَنَّ عَلِيّاً كانَ فِيمَنْ قَذَفَ عائِشَةَ؟ قُلتُ: لاَ، وَلكِنْ قَدْ أَخْبَرَنِي رَجُلانِ مِنْ قَوْمِكَ، أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الحارِثِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ لَهُمَا: كانَ عَلِيٌّ مُسَلِّماً في شَأْنِهَا.

٤١٤٣ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ حُصَينٍ، عَنْ أَبِي وَائِلٍ قالَ: حَدَّثَني مَسْرُوقُ بْنُ الأَجْدَعِ قال: حَدَّثَتْني أُمُّ رُومانَ، وَهْيَ أُمُّ عائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا، قالَتْ: بَينَا أَنا قاعِدَةٌ أَنَا وَعائِشَةُ، إذْ وَلَجَتِ امْرَأَةٌ مِنَ الأَنْصارِ فَقالَتْ: فَعَلَ اللَّهُ بِفُلانٍ وَفَعَلَ، فَقالَتْ أُمُّ رُومانَ: وما ذاكِ؟ قالَتْ: ابْنِي فِيمَنْ حَدَّثَ الحَدِيثَ، قالَتْ: وما ذاكَ؟ قالَتْ: كَذَا وَكَذَا، قالَتْ عائِشَةُ: سَمِعَ رَسُولُ اللَّهِ ﷺ؟ قالَتْ: نَعَمْ، قالَتْ: وَأَبُو بَكْرٍ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها، فَمَا أَفاقَتْ إلاَّ وَعَلَيهَا حُمَّى بِنَافِضٍ، فَطَرَحْتُ عَلَيها ثِيَابَهَا فَغَطَّيتُهَا، فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما شَأْنُ هاذِهِ»؟ قُلتُ: يَا رَسُولَ اللَّهِ أَخَذَتْهَا الحُمَّى بِنَافِضٍ، قالَ: «فَلَعَلَّ في حَدِيثٍ تُحُدِّثَ بِهِ». قالَتْ: نَعَمْ، فَقَعَدَتْ عائِشَةُ فَقالَتْ: وَاللَّهِ لَئِنْ حَلَفْتُ لاَ تُصَدِّقُونَنِي، وَلَئِنْ قُلتُ لاَ تَعْذِرُونَنِي، مَثَلِي وَمَثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ، ﴿وَاللَّهُ المُسْتَعَانُ عَلَى ما تَصِفُونَ﴾ [يوسف: ١٨]. قالَتْ: وَانْصَرَفَ وَلَمْ يَقُلْ شَيئاً، فَأَنْزَلَ اللَّهُ عُذْرَهَا، قالَتْ: بِحَمْدِ اللَّهِ لاَ بِحَمْدِ أَحَدٍ وَلاَ بِحَمْدِكَ. [طرفه في: ٣٣٨٨].

٤١٤٤ ـ حدّثني يَحْيى: حدَّثَنَا وَكِيعٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كانَتْ تَقْرَأُ: ﴿إِذْ تَلِقُونَهُ بِأَلسِنَتِكُمْ﴾ [النور: ١٥] وَتَقُولُ: الوَلْقُ الكَذِبُ. [الحديث ٤١٤٤ ـ طرفه في: ٤٧٥٢].

ـ قوله: (من كنف أنثى) أي من سترها وهو كناية عن عدم مقاربته النساء وقد روي أنه كان حصوراً.

٤١٤٢ ـ (مسلماً) بكسر اللام المشددة أي ساكتاً وللحموي: مسلماً بفتح اللام من السلامة من الخرص فيه ولابن السكن والنسفي مسيئاً كما في الشارح.

٤١٤٣ ـ قوله: (بنافض) أي برعدة.

ـ قوله: (تحدث) زاد في رواية غير أبي ذر «به» (قسطلاني).

ـ قوله: لا تصدقوني ويروى: لا تصدقونني (عيني).

ـ قوله: (لا تعذروني) ولأبي ذرّ لا تعذرونني أي لا تقبلون مني العذر (قسطلاني).

٤١٤٤ ـ قوله: تلقونه ضبط الشارح القاف بالتشديد وهو سهو والصواب تخفيفها.

4145- Hesham narrated from his father: I started abusing Hassan in A'isha's presence. She said: "Do not abuse him for he always defended The Messenger of Allah "Allah's blessing and peace be upon him" (against the unbelievers)." A'isha further said: "Once Hassan took the permission from The Prophet "Allah's blessing and peace be upon him" to satirize the unbelievers. On that The Prophet "Allah's blessing and peace be upon him" asked: "How will you exclude my forefathers (from this satire)?" Hassan replied: "I will take you out of them as one takes a hair out of the dough."

Hesham narrated also from his father: "I abused Hassan for he was one of those who slandered A'isha."

4146- Masruq narrated: We entered into A'isha while Hassan Ibn Thabit was with her, reciting from his poetry, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (women)." A'isha said to him: "But you are not like that." I said to her: "Why do you admit him, though Allah said: " and to him who took on himself the lead among them, will be a Penalty grievous." (The Light "An'nur" 11) she replied: "What punishment is more than blinding?" She further said: "Hassan used to defend or say poetry on behalf of The Messenger of Allah "Allah's blessing and peace be upon him".

[37] The holy battle of Al'hudaibiya and Allah's saying: "Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory." (The Victory "Al'fath" 18)

4147- Zaid Ibn Khalid "Allah be pleased with him" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Al'hudaibiya. After a rainy night, The Prophet "Allah's blessing and peace be upon him" led us in the Morning Prayer. Following the prayer, he faced us and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings, the Mercy, and the virtue of Allah, believed in me and disbelieved in the stars? Whoever said that it rained because of a particular star had disbelieved in me but believed in that star."""

قالَ ابْنُ أَبِي مُلَيْكَةَ: وَكانَتْ أَعْلَمَ مِنْ غَيرِها بِذلكَ، لأنَّهُ نَزَلَ فِيها.

٤١٤٥ ـ حدثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: ذَهَبْتُ أَسُبُّ حسانَ عندَ عائشةَ، فقالَتْ: لا تَسُبَّهُ، فإنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللَّهِ ﷺ. وقالَتْ عائشةُ: اسْتَأْذَنَ النَّبِيَّ ﷺ في هِجاءِ المُشْرِكِينَ، قالَ: «كَيفَ بِنَسَبِي». قالَ: لأَسُلَّنَّكَ مِنْهُمْ، كما تُسَلُّ الشَّعَرَةُ مِنَ العَجِينِ.

وَقالَ مُحَمَّدٌ: حَدَّثَنا عُثْمانُ بْنُ فَرْقَدٍ: سَمِعْتُ هِشاماً، عَنْ أَبِيهِ قالَ: سَبَبْتُ حَسَّانَ، وَكانَ مِمَّنْ كَثَّرَ عَلَيها. [طرفه في: ٣٥٣١].

٤١٤٦ ـ حدّثني بِشْرُ بْنُ خالِدٍ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَعِنْدَها حَسَّانُ بْنُ ثابِتٍ يُنْشِدُها شِعْراً، يُشَبِّبُ بأَبْياتٍ لَهُ، وَقالَ:

حَصَانٌ رَزَانٌ مـا تُـزَنُّ بِـرِيبَـةٍ ... وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الغَوافِلِ

فقالَتْ لَهُ عائشَةُ: لكِنَّكَ لَسْتَ كَذلكَ. قالَ مَسْرُوقٌ: فقلتُ لها لِمَ تَأْذَنِي لَهُ أَنْ يَدْخُلَ عَلَيكِ؟ وَقَدْ قالَ اللَّهُ تَعالَى: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [النور: ١١] فَقالَتْ: وأَيُّ عذابٍ أشَدُّ مِنَ العَمى؟ قالَتْ لَهُ: إِنَّهُ كانَ يُنافِحُ، أَوْ يُهاجِي عَنْ رَسُولِ اللَّهِ ﷺ. [الحديث ٤١٤٦ طرفاه في: ٤٧٥٥، ٤٧٥٦].

٣٧ ـ بابُ: غَزْوَةِ الحُدَيبِيَةِ

وَقَوْلِ اللَّهِ تَعالَى ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ المُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨].

٤١٤٧ ـ حدثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ بْنُ بِلالٍ قالَ: حَدَّثَنِي صالِحُ بْنُ كَيسانَ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيدِ بْنِ خالِدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ عامَ الحُدَيبِيَةِ، فأَصابَنا مَطَرٌ ذاتَ لَيلَةٍ، فَصَلَّى لَنا رَسُولُ اللَّهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَينا فَقالَ: «أَتَدْرُونَ ماذا قالَ رَبُّكُمْ؟». قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقالَ: «قالَ اللَّهُ: أَصْبَحَ مِنْ عِبادِي مُؤْمِنٌ بِي وَكافِرٌ بِي، فَأَمَّا مَنْ قالَ: مُطِرْنا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ، فَهُوَ مُؤْمِنٌ بِي، كافِرٌ بِالكَوْكَبِ. وَأَمَّا مَنْ قالَ: مُطِرْنا بِنَجْمِ كَذا، فَهُوَ مُؤْمِنٌ بِالكَوْكَبِ كافِرٌ بِي». [طرفه في: ٨٤٦].

٤١٤٥ ـ قوله: سببت كذا بتشديد الموحدة والتسبب المبالغة في السب.

٤١٤٦ ـ قوله: (حصان) أي عفيفة.

ـ قوله: (رزان) أي صاحبة الوقار وقوله: ما تزن أي ما تتهم بريبة أي بتهمة

ـ قوله: غرثى أي جائعة من لحوم الغفيفات يعني لا تغتاب الناس.

ـ قوله: وأيّ عذاب أشد من العمى أي على فرض شمول الآية لحسان وإلاّ فهي في ابن أبي كما مرّ.

4148- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed Umra Four times, all of which were in Dhul'qa'da, except the one he offered with his Hajj. Umra of Al'hudaibiya in Dhul'qa'da when the pagans hindered him; Umra in the following year in Dhul'qa'da after the peace treaty with them (the pagans); Umra from Al'ji'rana where he distributed the war booty of Hunain; and the Umra he performed with his Hajj.

4149- Abdullah Ibn Abu'quatada narrated that his father had told them: "We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Al'hudaibiya. All of his companions assumed Ihram. But I did not assume Ihram.

4150- Al'bara "Allah be pleased with him" reported: Do you (people) consider the conquest of Mecca as the Victory (referred to in the Sura of Al'fath)? (It is true that) the conquest of Mecca was a victory. (But) We really consider that the actual Victory was the allegiance Pledge of Allah's good pleasure that we gave on the day of Al'hudaibiya (to The Prophet). On the day of Al'hudaibiya we were fourteen hundred men along with The Prophet "Allah's blessing and peace be upon him". Al'hudaibiya was a well, whose water we used up, leaving not a single drop. When The Prophet "Allah's blessing and peace be upon him" was informed of that, he came and sat on its edge. Then he asked for a utensil of water, from which he performed ablution. Then he rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for our riding animals and ourselves.

4151- Al'bara Ibn Azib "Allah be pleased with both" narrated that they were one thousand and four hundred or more with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Al'hudaibiya. They camped at a well whose water they drew till it was dried. When they informed The Messenger of Allah "Allah's blessing and peace be upon him" of that, he came, sat over its edge, and said: "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah). Then he said: "Leave it for a while." Then they quenched their thirst and watered their riding animals (from it) till they departed.

4152- Jaber "Allah be pleased with him" narrated: "On the day of Al'hudaibiya, the people felt thirsty (after using up all the water in the well). The Messenger of Allạh "Allah's blessing and peace be upon him" had a utensil containing water, from which he performed ablution. Then the people came towards him. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is the matter with you?" The people said: "O Allah's Apostle! We have no water to perform ablution with or to drink, except what you have in your utensil." As soon as The Prophet "Allah's blessing and peace be upon him" had put his hand in the utensil, the water started spouting out from among his fingers as springs. So we drank and performed ablution." I (the sub-narrator) said to Jaber: "How many were you on that day?" He replied: "Even if we had been one hundred thousand, that water would have been sufficient for us. At any rate, we were 1500."

٤١٤٨ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ قال: اعتمر رسولُ ﷺ أربعَ عُمَرٍ، كلُّهنَّ في ذي القَعْدَةِ، إلا التي كانت مع حَجَّته: عُمْرَةً مِنَ الحُدَيْبِيَةِ في ذي القَعْدَةِ، وعُمْرَةً مِنَ العامِ المُقْبِلِ في ذي القَعْدَةِ، وعُمْرَةً مِنَ الجِعْرَانَةِ، حَيْثُ قَسَمَ غَنائِمَ حُنَيْنٍ في ذِي القَعْدَةِ، وعُمْرَةً مَعَ حَجَّتِهِ.

[طرفه في: ١٧٧٨].

٤١٤٩ ـ حدّثنا سعيدُ بنُ الرَّبيعِ حَدَّثَنا عَلِيُّ بْنُ المُبارَكِ، عَنْ يَحْيى، عَنْ عَبْدِ اللَّهِ بْنِ أَبي قَتادَةَ: أنَّ أباهُ حدَّثَهُ قال: انطلقنا مع النبيِّ ﷺ عامَ الحُدَيْبِيَةِ، فأَحْرَمَ أصحابُهُ ولَمْ أُحْرِمْ. [طرفه في: ١٨٢١].

٤١٥٠ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرائِيلَ، عَنْ أَبي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: تَعُدُّونَ أنتم الفتحَ فتحَ مكةَ، وقد كانَ فتحُ مكةَ فتحاً، ونحنُ نَعُدُّ الفتحَ بيعةَ الرِّضْوانِ يومَ الحُدَيْبِيَةِ، كُنّا مَعَ النَّبيِّ ﷺ أربعَ عشرةَ مئةً، والحُدَيْبِيَةُ بِئْرٌ، فَنَزَحْناها فَلَمْ نَتْرُكْ فيها قَطْرَةً، فَبَلَغَ ذلكَ النَّبيَّ ﷺ فأتاها، فَجَلَسَ عَلى شَفيرِهَا، ثُمَّ دَعا بإناءٍ مِنْ ماءٍ فَتَوَضَّأَ، ثُمَّ مَضْمَضَ وَدَعا، ثُمَّ صَبَّهُ فِيها، فَتَرَكْناها غَيرَ بَعيدٍ، ثُمَّ إِنَّها أَصْدَرَتْنا ما شِئْنا نَحْنُ وَرِكابُنا.

[طرفه في: ٣٥٧٧].

٤١٥١ ـ حدّثني فضلُ بنُ يَعقوبَ: حَدَّثَنا الحَسَنُ بْنُ مُحمَّدِ بْنِ أَعْيَنَ أبو عَلِيٍّ الحَرَّانيُّ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا أَبُو إِسْحاقَ قالَ: أَنْبَأَنا البَراءُ بْنُ عازِبٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُمْ كانُوا مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ الحُدَيْبِيَةِ أَلْفاً وأَرْبَعَ مِئَةٍ أَوْ أَكْثَرَ، فَنَزَلُوا عَلَى بِئْرٍ فَنَزَحوها، فَأَتَوْا رَسُولَ اللَّهِ ﷺ، فَأَتى البِئْرَ وَقَعَدَ عَلَى شَفيرِهَا، ثُمَّ قالَ: «ائْتُونِي بِدَلْوٍ مِنْ مائِهَا». فَأُتِيَ بِهِ، فَبَصَقَ فَدَعا، ثُمَّ قالَ: «دَعُوهَا ساعَةً». فأَرْوَوْا أَنْفُسَهُمْ وَرِكابَهُمْ حَتَّى ارْتَحَلُوا.

[طرفه في: ٣٥٧٧].

٤١٥٢ ـ حدّثنا يُوسُفُ بْنُ عِيسى: حَدَّثَنا ابْنُ فُضَيلٍ: حَدَّثَنا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ، وَرَسُولُ اللَّهِ ﷺ بينَ يَدَيهِ رَكْوَةٌ فَتَوَضَّأَ مِنْهَا، ثُمَّ أَقْبَلَ النَّاسُ نَحْوَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ما لَكُمْ»؟ قالُوا: يَا رَسُولَ اللَّهِ لَيسَ عِنْدَنا ماءٌ نَتَوَضَّأُ بِهِ وَلاَ نَشْرَبُ إِلاَّ ما فِي رَكْوَتِكَ، قالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ في الرَّكْوَةِ فَجَعَلَ الماءُ يَفُورُ مِنْ بَينِ أَصابِعِهِ كَأَمْثالِ العُيُونِ، قَالَ: فَشَرِبْنا وَتَوَضَّأْنا، فَقُلتُ لِجابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ لَكَفانَا، كُنَّا خَمْسَ عَشْرَةَ مِئَةً.

[طرفه في: ٣٥٧٦].

٤١٥٠ ـ قوله: فنزحناها وروي: فنزفناها والنزف والنزح واحد وهو أخذ الماء شيئا فشيئا ذكره العيني.

ـ الركاب الإبل التي يسار عليها.

4153- Quatada narrated: I asked Sa'eed Ibn Al'musaiyyab: "I was informed that Jaber Ibn Abdullah had told that they (those of Al'hudaibiya) were fourteen hundred." Sa'eed replied: "Jaber told me that they were fifteen hundred, who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Al'hudaibiya."

4154- Jaber "Allah be pleased with him" told: On the day of Al'hudaibiya, Allah's Apostle "Allah's blessing and peace be upon him" said to us: "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which the Pledge of allegiance was given by us).

4155- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: Those of the tree (under which they gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him") were one thousand and three hundred. Those of Aslam (tribe) were one-eighth the Immigrants in number.

4156- Mirdas Al'aslami, who was one of those who gave the pledge of allegiance under the tree, narrated: "Pious people will die in succession, and there will remain only the dregs of society who will be like the useless residues of dates and barley to whom Allah will pay no attention."

4157- Urwa narrated from both of Marwan and Al'miswar Ibn Makhrama: The Prophet "Allah's blessing and peace be upon him" went out accompanied by thirteen to fifteen hundred of his companions in the year of Al'hudaibiya. When they reached Dhul'hulaifa, he garlanded and marked his sacrifices, and assumed Ihram.

4158- The same previous narration.

4159- Ka'b Ibn Ujra narrated that The Messenger of Allah "Allah's blessing and peace be upon him" saw him with the lice falling (from his head) on his face. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Are your lice harming you?" Ka'b replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to shave his head while he was at Al'hudaibiya. At this time, there was still no signal that all of them would finish their state of Ihram. However, they hoped to enter Mecca.

٤١٥٣ ـ حدّثنا الصَّلتُ بنُ مُحمَّد: حَدَّثَنا يَزيدُ بنُ زُرَيع، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: قُلتُ لِسَعِيدِ بْنِ المُسَيَّبِ: بَلَغَنِي أَنَّ جابِرَ بنَ عَبْدِ اللَّهِ كانَ يَقُولُ: كانُوا أَرْبَعَ عَشْرَةَ مِئَةً فقالَ لِي سَعِيدٌ: حَدَّثَني جابِرٌ: كانُوا خَمسَ عَشرةَ مِئَةً، الَّذِينَ بايَعُوا النَّبِيَّ ﷺ يومَ الحُدَيبِيَةِ.

قالَ أَبو داوُدَ: حَدَّثَنا قُرَّةُ، عَنْ قَتادَةَ. تابَعَهُ مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا أَبو داوُدَ: حَدَّثَنا شُعبَةُ.

[طرفه في: ٣٥٧٦].

٤١٥٤ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عنهما قالَ: قالَ لَنا رَسُولُ اللَّهِ ﷺ يومَ الحُدَيبِيَةِ: «أَنْتُمْ خَيرُ أَهلِ الأَرْضِ». وكُنَّا أَلفاً وأَربعَ مِئَةٍ، ولَوْ كُنتُ أُبصِرُ اليَومَ لأَرَيتُكُم مَكانَ الشَّجَرَةِ.

تَابَعَهُ الأَعْمَشُ: سَمِعَ سَالِماً: سَمِعَ جابِراً: أَلفاً وأَربَعَ مِئَةٍ.

[طرفه في: ٣٥٧٦].

٤١٥٥ ـ وَقالَ عُبَيدُ اللَّهِ بنُ مُعَاذٍ: حَدَّثَنا أَبِي: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ: حَدَّثَني عَبدُ اللَّهِ بنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنهُما: كانَ أَصْحابُ الشَّجَرَةِ أَلفاً وثَلاثَ مِئَةٍ، وكانَتْ أَسلَمُ ثُمُنَ المُهاجِرِينَ.

٤١٥٦ ـ حدّثنا إِبْراهِيمُ بنُ مُوسى: أَخبَرَنا عِيسى، عَنْ إِسْمَعِيلَ، عَنْ قَيسٍ: أَنَّهُ سَمِعَ مِرْداساً الأَسلَمِيَّ يَقُولُ، وَكانَ مِنْ أَصْحابِ الشَّجَرَةِ: «يُقْبَضُ الصَّالِحُونَ الأَوَّلُ فالأَوَّلُ، وَتَبقَى حُفَالَةٌ كَحُفالَةِ التَّمرِ وَالشَّعِيرِ، لا يَعْبَأُ اللَّهُ بِهِمْ شَيئاً».

[الحديث ٤١٥٦ ـ طرفه في: ٦٤٣٤].

٤١٥٧، ٤١٥٨ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُروَةَ، عَنْ مَرْوانَ وَالمِسْوَرِ بنِ مَخْرَمَةَ قالا: خَرَجَ النَّبِيُّ ﷺ عامَ الحُدَيبِيَةِ في بِضعَ عَشْرَةَ مِئَةً مِنْ أَصْحابِهِ، فَلَمَّا كانَ بِذِي الحُلَيفَةِ قَلَّدَ الهَدْيَ وأَشْعَرَ وَأَحْرَمَ مِنْها، لا أُحصِي كَمْ سَمِعْتُهُ مِنْ سُفيانَ، حَتَّى سَمِعْتُهُ يَقُولُ: لا أَحْفَظُ مِنَ الزُّهْرِيِّ الإِشْعارَ وَالتَّقلِيدَ، فَلا أَدْرِي، يَعْنِي مَوْضِعَ الإِشْعارِ وَالتَّقلِيدِ، أَوِ الحَدِيثَ كُلَّهُ.

[طرفه في: ١٦٩٤].

٤١٥٩ ـ حدّثنا الحَسَنُ بنُ خَلَفٍ قالَ: حَدَّثَنا إِسحاقُ بنُ يُوسُفَ، عَنْ أَبِي بِشْرٍ وَرْقاءَ، عَنِ ابنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ قالَ: حَدَّثَني عَبدُ الرَّحمنِ بنُ أَبِي لَيلى، عَنْ كَعبِ بنِ عُجْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَآهُ وقَملُهُ يَسقُطُ عَلى وَجهِهِ، فَقالَ: «أَيُؤذِيكَ هَوامُّكَ»؟ قالَ: نَعَمْ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَحْلِقَ، وَهُوَ بِالحُدَيبِيَةِ، لَمْ يُبَيِّنْ لَهُمْ أَنَّهُمْ يَحِلُّونَ بِها، وَهُمْ عَلى طَمَعٍ أَنْ يَدْخُلُوا

٤١٥٥ ـ قوله: (أسلم) اسم قبيلة.

٤١٥٦ ـ قوله: (الحفالة) كالحثالة الرديء.

When the order of the redemption was revealed, The Messenger of Allah "Allah's blessing and peace be upon him" ordered Ka'b to feed six poor persons with one Faraq of food, or to slaughter a sheep, or to fast for three days.

4160- Zaid Ibn Aslam narrated from his father Aslam: Once I went with Omar Ibn Al'khattab to the market. A young woman followed Omar and said: "O Commander of The Believers! My husband died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have neither farms nor animals. I am afraid that they may die because of hunger. I am the daughter of Khufaf Ibn Ima Al'ghifari. My father attended the Pledge of allegiance of Al'hudaibiya with The Prophet "Allah's blessing and peace be upon him"." Omar stopped and did not proceed. He said: "Welcome to my near relative." Then he went towards a strong camel which was tied in the house, on which he carried two sacks he had loaded with food grains, between which he put money and clothes. Then he gave her its rope to hold and said: "Drive it, and this provision will not finish till Allah gives you a good supply." A man said: "O Commander of The Believers! You gave her too much." Omar said disapprovingly:" May your mother be bereaved of you! By Allah, I saw her father and brother besieging a fort for a long time which they conquered; and then we were discussing what shares they would have from that war booty."

4161- The same previous narration.

4162- Quatada narrated from Sa'eed Ibn Al'musaiyyab that his father said: "I saw the Tree (of the Pledge of allegiance which won Allah's pleasure); and when I returned to it later, I was not able to recognize it." (The sub-narrator Mahmud said: Al'musaiyyab said: "Then I forgot it."

4163- Tariq Ibn Abdur'rahman reported: When I set out for Hajj, I passed by some people praying. I asked: "What is this mosque?" They answered: "This is the Tree where The Messenger of Allah "Allah's blessing and peace be upon him" took the Pledge of allegiance which won Allah's pleasure." Then I went to Sa'eed Ibn Al'musaiyyab whom I informed about it. Sa'eed said: "My father said that he was amongst those who had given the Pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" under the Tree. He (my father) said: "When we set out the following year, we forgot the Tree and were unable to recognize it." Then Sa'eed commented ironically: "The companions of The Prophet "Allah's blessing and peace be upon him" could not recognize it; (do you think) you recognize it! Then you have a better knowledge."

مَكَّةَ، فَأَنْزَلَ اللَّهُ الفِدْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ: «أَنْ يُطْعِمَ فَرَقاً بينَ سِتَّةِ مَسَاكِينَ، أَوْ يُهْدِيَ شَاةً، أَوْ يصُومَ ثَلاَثَةَ أَيَّامٍ».

[طرفه في: ١٨١٤].

٤١٦٠، ٤١٦١ ـ حدثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبيه قال: خَرَجْتُ مَعَ عُمَرَ بْنِ الخطاب رَضيَ اللَّهُ عَنْهُ إِلى السُّوقِ، فَلَحِقَتْ عُمَرَ امْرَأَةٌ شَابَّةٌ، فَقَالَتْ: يَا أَمِيرَ المُؤْمِنِينَ، هَلَكَ زَوْجِي وتَرَكَ صِبْيَةً صِغاراً، وَاللَّهِ ما يُنْضِجُونَ كُرَاعاً، وَلاَ لَهُمْ زَرْعٌ وَلاَ ضَرْعٌ، وَخَشِيتُ أَنْ تَأْكُلَهُمُ الضَّبُعُ، وَأَنَا بِنْتُ خُفَافِ بْنِ إِيماءَ الغِفَارِيِّ، وَقَدْ شَهِدَ أَبِي الحُدَيبيَةَ مَعَ النَّبيِّ ﷺ. فَوَقَفَ مَعَهَا عُمَرُ وَلَمْ يَمْضِ، ثُمَّ قالَ: مَرْحَباً بِنَسَبٍ قَرِيبٍ، ثُمَّ انْصَرَفَ إِلى بَعيرٍ ظَهِيرٍ كانَ مَرْبُوطاً في الدَّارِ، فَحَمَلَ عَلَيه غِرَارَتَينِ مَلأَهُمَا طَعَاماً، وَحمَلَ بَيْنَهُمَا نَفَقَةً وَثِيَاباً، ثُمَّ نَاوَلَهَا بِخِطَامِهِ، ثُمَّ قَالَ: اقْتَادِيهِ، فَلَنْ يَفنى حَتَّى يَأْتِيَكُمُ اللَّهُ بِخَيرٍ، فَقَالَ رَجُلٌ: يا أَمِيرَ المُؤْمِنِينَ، أَكْثَرْتَ لَهَا؟ قالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، و اللَّهِ إِنِّي لأَرَى أَبَا هذهِ وَأَخاهَا، قَدْ حاصَرَا حِصْناً زَماناً فافْتَتَحاهُ، ثُمَّ أَصْبَحْنَا نَسْتَفِيءُ سُهْمَانَهُما فِيهِ.

٤١٦٢ ـ حدثني مُحَمَّدُ بْنُ رافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ أَبُو عَمْرٍو الفَزَارِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِيهِ قال: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا. قالَ مَحْمُودٌ: ثُمَّ أُنْسِيتُهَا بَعْدُ.

[الحديث ٤١٦٢ ـ أطرافه في: ٤١٦٣، ٤١٦٤، ٤١٦٥].

٤١٦٣ ـ حدثنا مَحْمُودٌ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ قال: انْطَلَقْتُ حاجّاً، فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ، قُلتُ: ما هذا المَسْجِدُ؟ قالُوا: هذهِ الشَّجَرَةُ، حَيثُ بَايَعَ رَسُولُ اللَّهِ ﷺ بيعةَ الرِّضْوَانِ، فأَتَيتُ سَعِيدَ بْنَ المُسَيَّبِ فَأَخْبَرْتُهُ، فَقالَ سَعِيدٌ: حَدَّثَنِي أَبِي: أَنَّهُ كانَ فِيمَنْ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحتَ الشَّجَرَةِ، قال: فَلَمَّا خَرَجْنَا مِنَ العَامِ المُقْبِلِ نَسِينَاهَا، فَلَمْ نَقْدِرْ عَلَيهَا. فَقالَ سَعِيدٌ: إِنَّ أَصْحَابَ مُحَمدٍ ﷺ لَمْ يَعْلَمُوهَا، وَعَلِمْتُمُوهَا أَنْتُمْ، فَأَنْتُمْ أَعْلَمُ؟.

[طرفه في: ٤١٦٢].

٤١٦٠، ٤١٦١ ـ قوله: (ما ينضجون كراعاً) أي ما يقدرون على الطبخ إما لصغرهم أو لعدم وجدانهم ما يطبخونه حتى الكراع وهو ما دون الكعب من الشاة ولا لهم زرع أي نبات ولا ضرع أي نعم يحلبونه والضبع هنا السنة المجدبة الشديدة.

ـ قوله: (إيماء) ضبط في المتن المشكول المطبوع بفتحة في آخره ولا وجه فإنه منصرف.

ـ قوله: (نستفيء) الخ أي نطلب الفيء من سهمانهما أي من أنصبائهما وهو جمع وهو النصيب ورواية: نستقي ليست كما ينبغي.

٤١٦٣ ـ قوله: (يصلون) أي في مسجد الشجرة كما جاء في رواية: وقد كانوا جعلوا تحتها مسجداً يصلون فيه كما هو المفهوم من قوله ما هذا المسجد.

ـ قوله: (فأنتم أعلم) أي منهم قاله متهكماً ا هـ.

4164- Sa'eed Ibn Al'musaiyyab narrated that his father was among those who had given the pledge of allegiance (to The Messenger of Allah "Allah's blessing and peace be upon him") under the tree, which they could not recognize when they set out in the following year.

4165- Tariq narrated: The tree (under which the pledge of allegiance with whose givers Allah was pleased) was mentioned before Sa'eed Ibn Al'musaiyyab who smiled and said: "My father informed me that he (was among those who) attended it (the pledge)."

4166- Abdullah Ibn Abu'awfa narrated: Whenever the people brought their charity objects to The Prophet "Allah's blessing and peace be upon him" he used to say: "O Allah! Bless them with your Mercy." Once my father came with his objects of charity to him whereupon he (The Prophet "Allah's blessing and peace be upon him") said: "O Allah! Bless the family of Abu'awfa."

4167- Abbad Ibn Tamim narrated that in the time (of the battle) of Al'harra, Abdullah Ibn Hanzala was taking the pledge of allegiance from the people." Abdullah Ibn Zaid asked: "For what are people giving the pledge of allegiance?" it was said to him: "For death." He said: "I will never give a pledge of allegiance for such a thing to anyone after The Messenger of Allah "Allah's blessing and peace be upon him". Indeed, he was of those who attended Al'hudaibiya (pledge of allegiance).

4168- Iyas Ibn Salama Ibn Al'akwa narrated: My father who was of those who had given the Pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" under the Tree, said to me: "We used to offer the Friday prayer with The Prophet "Allah's blessing and peace be upon him" and then depart at a time when the walls had no shade in which we might take shelter."

4169- Yazid Ibn Abu'obaid narrated: I asked Salama Ibn Al'akwa: "For what did you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on The Day of Al'hudaibiya?" he replied: "For death."

4170- Al'ala Ibn Al'musaiyyab narrated from his father: I met Al'bara Ibn Azib to whom I said: "May you be prosperous! You enjoyed the company of The Prophet "Allah's blessing and peace be upon him" and gave him the Pledge of allegiance (of Al'hudaibiya) under the Tree." On that, Al'bara said: "O my nephew! You do not know what we did after him (The Prophet's death)."

٤١٦٤ ـ حدثنا موسى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا طَارِقٌ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ أَنَّهُ كانَ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ، فَرَجَعْنَا إِلَيْهَا الْعَامَ الْمُقْبِلَ فَعَمِيَتْ عَلَيْنَا.

[طرفه في: ٤١٦٢]

٤١٦٥ ـ حدثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقٍ قالَ: ذُكِرَتْ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ الشَّجَرَةُ فَضَحِكَ، فَقَالَ: أَخْبَرَنِي أَبِي: وَكَانَ شَهِدَهَا.

[طرفه في: ٤١٦٢]

٤١٦٦ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ أَبِي أَوْفَى، وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ، قَالَ: كانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَةٍ قالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

[طرفه في: ١٤٩٧]

٤١٦٧ ـ حدثنا إِسْمَاعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ قالَ: لَمَّا كانَ يَوْمُ الْحَرَّةِ، وَالنَّاسُ يُبَايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ، فَقالَ ابْنُ زَيْدٍ: عَلَى مَا يُبَايِعُ ابْنُ حَنْظَلَةَ النَّاسَ؟ قِيلَ لَهُ: عَلَى الْمَوْتِ، قالَ: لَا أُبَايِعُ عَلَى ذلِكَ أَحَداً بَعْدَ رَسُولِ اللَّهِ ﷺ، وَكَانَ شَهِدَ مَعَهُ الْحُدَيْبِيَةَ.

[طرفه في: ٢٩٥٩].

٤١٦٨ ـ حدثنا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ قالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ قالَ: حَدَّثَنِي أَبِي، وَكانَ مِنْ أَصْحَابِ الشَّجَرَةِ، قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ، وَلَيْسَ لِلْحِيطَانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

٤١٦٩ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قالَ: عَلَى الْمَوْتِ.

[طرفه في: ٢٩٦٠]

٤١٧٠ ـ حدثني أَحْمَدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قالَ: لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقُلْتُ: طُوبَى لَكَ، صَحِبْتَ النَّبِيَّ ﷺ وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقَالَ: يَا ابْنَ أَخِي إِنَّكَ لَا تَدْرِي مَا أَحْدَثْنَا بَعْدَهُ.

تَحْتَ الشَّجَرَةِ، فَقَالَ: يَا ابْنَ أَخِي إِنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قالَ: لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقُلْتُ: طُوبَى لَكَ، صَحِبْتَ النَّبِيَّ ﷺ وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقَالَ: يَا ابْنَ أَخِي، إِنَّكَ لَا تَدْرِي مَا أَحْدَثْنَا بَعْدَهُ.

٤١٧١ ـ حدثنا إِسْحَاقُ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قالَ: حَدَّثَنَا مُعَاوِيَةُ ـ هُوَ ابْنُ سَلَّامٍ ـ عَنْ

٤١٦٤ ـ قوله: عميت أي اشتبهت

٤١٧٠ ـ قوله: (بعده) أي بعد النبي عليه السلام.

4171- Abu'qilaba narrated that Thabit Ibn Ad'dahhak told him that he had given the pledge of allegiance (of Al'hudaibiya) to The Messenger of Allah "Allah's blessing and peace be upon him" beneath the tree.

4172- Quatada narrated from Anas "Allah be pleased with him": (Allah's saying) "Verily We have granted thee a manifest Victory" (The Victory "Al'fath" 1) refers to Al'hudaibiya (pledge). But The Prophet's companions said to him: "Congratulations and happiness be for you! What shall we get?" on this occasion, Allah Almighty sent down his saying: "That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them; and that is, in the sight of Allah, the highest achievement (for man)." (Al'fath 5)

Sho'ba (a sub-narrator) told: When I came to Kufa, I narrated all of that from Quatada. But, returned to him, I told him of that. He said: "As for (the first part concerning the comment on Allah's saying) "Verily We have granted thee a manifest Victory", it was narrated by Anas. Considering (the companions of The Prophet's saying) "Congratulations and happiness be for you", it was reported by Ikrima."

4173- Majza'a Ibn Zahir Al'aslami narrated from his father, one of the attendants (of the Pledge of allegiance under) the Tree: While I was making fire under the cooking pots containing donkey's meat, the caller of The Messenger of Allah "Allah's blessing and peace be upon him" announced: "The Messenger of Allah "Allah's blessing and peace be upon him" forbids you to eat donkey's meat."

4174- Majza'a narrated also from a man called Uhban Ibn Aws, one of the attendants of (the Pledge of allegiance under) the Tree, who had some trouble in his knee, under which, he used to put a pillow while prostrating.

4175- Sowaid Ibn An'no'man "Allah be pleased with him", one of those who witnessed (the Pledge of allegiance beneath) the Tree narrated: Allah's Apostle "Allah's blessing and peace be upon him" and his companions were given Sawiq (food made of powdered parley) which they chewed.

4176- Abu'jamra narrated: I asked A'idh Ibn Amr "Allah be pleased with him", one of the companions of (The Prophet "Allah's blessing and peace be upon him" who gave the pledge of allegiance beneath) the Tree: "Can the Witr prayer be repeated (in one night)?" He said: "If it was offered in the first part of the night, it should not be repeated in the last part of the night."

4177- Zaid Ibn Aslam narrated from his father that The Prophet "Allah's blessing and peace be upon him" was walking one night with Omar Ibn Al'khattab "Allah be pleased with him" in one of his journeys. Omar Ibn Al'khattab asked him (about something) but Allah's Apostle "Allah's blessing and peace be upon him" did not answer him. Omar asked him again, but he did not answer him. He asked him again but he did not answer him. On that Omar Ibn Al'khattab addressed himself saying: "May your mother be bereaved of you, O Omar, for you asked Allah's Apostle "Allah's blessing and peace be upon him" thrice, yet he has not answered you." Omar said: "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that

يَحْيَى، عن أَبِي قِلابَةَ: أَنَّ ثابتَ بْنَ الضَّحَّاكِ أَخبرَهُ: أَنَّهُ بايَعَ النَّبِيَّ ﷺ تَحت الشَّجرَةِ.

[طرفه في: ١٣٦٣]

٤١٧٢ ـ حدّثني أحْمَدُ بنُ إسْحاقَ: حَدَّثنا عُثْمانُ بنُ عُمَرَ: أَخبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾ [الفتح: ١] قالَ: الحُدَيْبِيَةُ، قالَ أَصْحابُهُ: هَنِيئاً مَرِيئاً، فَما لَنا؟ فأَنْزَلَ اللَّهُ: ﴿لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ﴾ [الفتح: ٥].

قالَ شُعْبَةُ: فَقَدِمْتُ الكُوفَةَ، فَحَدَّثْتُ بِهذا كُلِّهِ عَنْ قَتادَةَ، ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقالَ: أَمَّا ﴿إِنَّا فَتَحْنا لَكَ﴾. فعَنْ أَنَسٍ، وأَمَّا هَنِيئاً مَرِيئاً، فَعَنْ عِكْرِمَةَ.

[الحديث ٤١٧٢ ـ طرفه في: ٤٨٣٤].

٤١٧٣ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ: حَدَّثَنا إسرائِيلُ، عَنْ مَجْزَأَةَ بْنِ زاهِرٍ الأَسْلَمِيِّ، عَنْ أَبِيهِ، وَكانَ مِمَّنْ شَهِدَ الشَّجَرَةَ، قالَ: إِنِّي لأُوقِدُ تَحْتَ القِدْرِ بِلُحُومِ الحُمُرِ، إِذْ نادَى مُنادِي رَسُولِ اللهِ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ يَنْهاكُمْ عَنْ لُحُومِ الحُمُرِ.

٤١٧٤ ـ وعَنْ مَجْزَأَةَ، عَنْ رَجُلٍ مِنْهُمْ، مِنْ أَصْحابِ الشَّجَرَةِ، اسْمُهُ أُهْبانُ بْنُ أَوْسٍ، وَكانَ اشْتَكَى رُكْبَتَهُ، وَكانَ إِذا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وِسادَةً.

٤١٧٥ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمانِ، وَكانَ مِنْ أَصْحابِ الشَّجَرَةِ: كانَ رَسُولُ اللَّهِ ﷺ وَأَصْحابُهُ أُتُوا بِسَوِيقٍ، فَلاكُوهُ. تابَعَهُ مُعاذٌ، عَنْ شُعْبَةَ.

[طرفه في: ٢٠٩].

٤١٧٦ ـ حدّثنا مُحَمَّدُ بْنُ حاتِمِ بْنِ بَزِيعٍ: حَدَّثَنا شاذانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قالَ: سَأَلْتُ عائِذَ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، وَكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِنْ أَصْحابِ الشَّجَرَةِ، هَل يُنْقَضُ الوِتْرُ؟ قالَ: إِذا أَوْتَرْتَ مِنْ أَوَّلِهِ فَلا تُوتِرْ مِنْ آخِرِهِ.

٤١٧٧ ـ حدّثني عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسِيرُ فِي بَعْضِ أَسْفارِهِ، وَعُمَرُ بْنُ الخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسَأَلَهُ عُمَرُ بْنُ الخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، وَقالَ عُمَرُ ابْنُ الخَطَّابِ: ثَكِلَتْكَ أُمُّكَ يا عُمَرُ، نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثَلاثَ مَرَّاتٍ كُلُّ ذلِكَ لاَ يُجِيبُكَ، قالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمامَ المُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَما نَشِبْتُ أَنْ

٤١٧٣ ـ قوله: (مجزأة) بفتح الميم وكسرها بعضهم يهمز وبعضهم لا يهمز.

٤١٧٥ ـ قوله: (فلاكوه) أي مضغوه وأداروه في أفواههم (شارح).

٤١٧٦ ـ قوله: (هل ينقض الوتر) يعني إذا صلاها مرة فهل يصليها مرة أخرى إذا ثام لصلاة الليل محافظ على قوله عليه السلام: اجعلوا آخر صلاتكم بالليل وتراً.

٤١٧٧ ـ قوله: (نزرت) أي الححت عليه.

something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said: “I was afraid that something might have been revealed about me.” Then I came to Allah's Apostle "Allah's blessing and peace be upon him" whom I greeted. He said: “Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: “Verily! We have granted you (O Mohammad) a manifest victory." (The Victory "Al'fath" 1)

4178- Both of Marwan and Al'miswar Ibn Makhrama "Allah be pleased with them" reported: The Prophet "Allah's blessing and peace be upon him" set out in the company of more than one thousand of his companions in the year of Al’hudaibiya. When he reached Dhul'hulaifa, he garlanded his sacrificing animals, assumed the state of Ihram for Umra from that place and sent a spy for him from Khuza'a. The Prophet "Allah's blessing and peace be upon him" proceeded on till he reached Ghadir Al'ashtat (A valley). There his spy came and said: " Quraish (people) collected a great number of people against you. they collected against you a mixture from different tribes. They will fight with you, stop and prevent you from entering Ka'ba." The Prophet "Allah's blessing and peace be upon him" said: "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from Ka'ba? If they come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu'bakr said: "O Allah’s Apostle! You came with the intention of visiting this House (Ka'ba) and you do not want to kill or fight anybody. So proceed to it. Whoever stops us from it, we will fight him." On that The Prophet "Allah's blessing and peace be upon him" said: "Proceed on, in the Name of Allah!"

4179- The same previous narration.

4180- Urwa Ibn Az’zubair reported that he heard Marwan Ibn Al’hakam and Al’miswar Ibn Makhrama narrating one of the events that happened to The Messenger of Allah “Allah’s blessing and peace be upon him” in the Umra of Al’hudaibiya. They said: "When The Messenger of Allah “Allah’s blessing and peace be upon him” concluded the truce with Suhail Ibn Amr on the day of Al’hudaibiya, one of the conditions which Suhail Ibn Amr stipulated, was his insisting on the fact that “if anyone from us (infidels) comes to you, though embracing your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with The Messenger of Allah “Allah’s blessing and peace be upon him” without this condition. The believers disliked this condition with which they got disgusted and about which they argued. But when Suhail rejected to conclude the truce with The Messenger of Allah “Allah’s blessing and peace be upon him” without that condition, The Messenger of Allah “Allah’s blessing and peace be upon him” concluded it. Consequently, The Messenger of Allah “Allah’s blessing and peace be upon him” returned Abu’jandal Ibn Suhail to his father Suhail Ibn Amr, as well as every man coming to him from them during that time

سَمِعْتُ صَارِخاً يَصْرُخُ بِي، قَالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، وَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ، لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾».

[الحديث ٤١٧٧ ـ طرفاه في: ٤٨٣٣، ٥٠١٢].

٤١٧٨، ٤١٧٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ حِينَ حَدَّثَ هذا الحَدِيثَ، حَفِظْتُ بَعْضَهُ، وَثَبَّتَنِي مَعْمَرٌ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ بْنِ الحَكَمِ: يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ قَالَا: خَرَجَ النَّبِيُّ ﷺ عَامَ الحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِئَةً مِنْ أَصْحَابِهِ، فَلَمَّا أَتَى ذَا الحُلَيْفَةِ، قَلَّدَ الهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ، وَبَعَثَ عَيْناً لَهُ مِنْ خُزَاعَةَ، وَسَارَ النَّبِيُّ ﷺ حَتَّى كَانَ بِغَدِيرِ الأَشْطَاطِ أَتَاهُ عَيْنُهُ، قَالَ: إِنَّ قُرَيْشاً جَمَعُوا لَكَ جُمُوعاً، وَقَدْ جَمَعُوا لَكَ الأَحَابِيشَ، وَهُمْ مُقَاتِلُوكَ، وَصَادُّوكَ عَنِ البَيْتِ، وَمَانِعُوكَ. فَقَالَ: «أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ وَذَرَارِيِّ هؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ البَيْتِ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ عَزَّ وَجَلَّ، قَدْ قَطَعَ عَيْناً مِنَ المُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْرُوبِينَ». قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، خَرَجْتَ عَامِداً لِهذَا البَيْتِ، لَا تُرِيدُ قَتْلَ أَحَدٍ، وَلَا حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ، فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ. قَالَ: «امْضُوا عَلَى اسْمِ اللَّهِ».

[طرفه في: ١٦٩٤].

٤١٨٠، ٤١٨١ ـ حدّثني إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَمِعَ مَرْوَانَ بْنَ الحَكَمِ وَالمِسْوَرَ بْنَ مَخْرَمَةَ: يُخْبِرَانِ خَبَراً مِنْ خَبَرِ رَسُولِ اللَّهِ ﷺ فِي عُمْرَةِ الحُدَيْبِيَةِ، فَكَانَ فِيمَا أَخْبَرَنِي عُرْوَةُ عَنْهُمَا: أَنَّهُ لَمَّا كَاتَبَ رَسُولُ اللَّهِ ﷺ سُهَيْلَ بْنَ عَمْرٍو يَوْمَ الحُدَيْبِيَةِ عَلَى قَضِيَّةِ المُدَّةِ، وَكَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو أَنَّهُ قَالَ: لَا يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا، وَخَلَّيْتَ بَيْنَنَا وَبَيْنَهُ وَأَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ ﷺ إِلَّا عَلَى ذلِكَ، فَكَرِهَ المُؤْمِنُونَ ذلِكَ وَامْتَعَضُوا، فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ ﷺ إِلَّا عَلَى ذلِكَ، كَاتَبَهُ رَسُولُ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ أَبَا جَنْدَلِ بْنَ سُهَيْلٍ يَوْمَئِذٍ إِلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِ رَسُولَ اللَّهِ ﷺ أَحَدٌ مِنَ الرِّجَالِ، إِلَّا رَدَّهُ فِي تِلْكَ

٤١٧٨، ٤١٧٩ ـ قوله: (عيناً) أي جاسوساً.

ـ قوله: بغدير الأشطاط كذا في المتن الذي عليه شرح القسطلاني والذي عند العيني (بغدير الأشظاظ) بالظائين وهو موضع تلقاء الحديبية.

ـ قوله: الأحابيش الجماعة من الناس ليسوا من قبيلة واحدة.

ـ قوله: من المشركين متعلق بقوله قطع يعني أن يأتونا كأن الله تعالى قد قطع جاسوسنا منهم فنكون كمن لم يبعث عيناً وواجههم عدوهم بالقتال وإن لم يأتونا نهبناهم وتركناهم.

ـ (محروبين) أي مسلوبين منهوبين.

٤١٨١ ـ قوله: (وامتعضوا) أي غضبوا قالوا: والأصل وانمعضوا والمذكور في القاموس هو الامتعاض. =

even if he was a Muslim. The believing women Emigrants came (to The Messenger of Allah) one of whom was Ommu'kolthoom, the daughter of Uqba Ibn Abu'mu'ait. She was an adult at that time. Her relatives came, asking The Messenger of Allah "Allah's blessing and peace be upon him" to return her to them. It is in this connection that Allah revealed the Verses concerning the believing women.

4181- The same as above.

4182- Urwa narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" had said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to examine all the believing women who migrated to him, with the following Verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (Al'mumtahina 12)

On the other hand, Urwa's uncle narrated: "We were told that Allah ordered His Messenger to return to the pagans what they had spent on their wives who emigrated (as Muslims to Medina) and we were told that Abu'basir..." (Then he narrated the tradition in full).

4183- Nafi narrated: Abdullah Ibn Omar left for Umra during the time of afflictions. He said: "If I am detained from visiting Ka'ba, I will do what we did when we were with The Messenger of Allah." He assumed Ihram for Umra as well as The Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram for Umra in the year of Al'hudaibiya.

4184- Nafi narrated: Ibn Omar assumed Ihram and said: "If something intervenes between me and Ka'ba, then I will do what The Prophet "Allah's blessing and peace be upon him" did when the Quraish infidels intervened between him and (Ka'ba). Then Ibn Omar recited: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (The Confederates "Al'ahzab" 21)

4185- Nafi narrated: Obaidullah Ibn Abdullah Ibn Omar and Salim Ibn Abdullah Ibn Omar told me that they had said to their father... (And through another chain of narrators) One of Abdullah's sons said to Abdullah (Ibn Omar): "Would that you might stay this year (at home and not perform Hajj) since I am afraid that you will be detained from reaching Ka'ba." He (Abdullah Ibn Omar) said: "We set out with The Prophet "Allah's blessing and peace be upon him" (for Umra). When the Quraish infidels intervened between us and Ka'ba, The Prophet "Allah's blessing and peace be upon him" slaughtered his sacrifices and shaved (his head); and his companions cut short their hair." Then Abdullah Ibn Omar said: "I make you witness that I have intended to perform Umra and if I am able to reach Ka'ba, I will circumambulate it, and if something (as obstacles) hinder me from Ka'ba, then I will do what The Messenger of Allah "Allah's blessing and peace be upon him" did." Then after going for a while, he said: "I see that the ceremonies (of Umra and Hajj) are the same, so I would like you to witness that I intended to perform Hajj with my Umra." So he circumambulated (Ka'ba) and compassed round (Safa and Marwa) once (for both of Hajj and Umra).

الْمُدَّةِ، وَإِنْ كَانَ مُسْلِماً، وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، فَكَانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهْيَ عَاتِقٌ فَجَاءَ أَهْلُهَا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ أَنْ يَرْجِعَهَا إِلَيْهِمْ، حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي الْمُؤْمِنَاتِ مَا أَنْزَلَ.

[طرفه في: ١٦٩٤].

٤١٨٢ ـ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الآيَةِ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ﴾ [الممتحنة: ١٢].

وَعَنْ عَمِّهِ قَالَ: بَلَغَنَا حِينَ أَمَرَ اللَّهُ رَسُولَهُ ﷺ أَنْ يَرُدَّ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ، وَبَلَغَنَا أَنَّ أَبَا بَصِيرٍ: فَذَكَرَهُ بِطُولِهِ.

[طرفه في: ٢٧١٣].

٤١٨٣ ـ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا خَرَجَ مُعْتَمِراً فِي الْفِتْنَةِ، فَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَهَلَّ بِعُمْرَةٍ، مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ.

[طرفه في: ١٦٣٩].

٤١٨٤ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ أَهَلَّ وَقَالَ: إِنْ حِيلَ بَيْنِي وَبَيْنَهُ، لَفَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ، حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ، وَتَلاَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[طرفه في: ١٦٣٩].

٤١٨٥ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ: أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ: لَوْ أَقَمْتَ الْعَامَ، فَإِنِّي أَخَافُ أَنْ لاَ تَصِلَ إِلَى الْبَيْتِ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَنَحَرَ النَّبِيُّ ﷺ هَدَايَاهُ، وَحَلَقَ وَقَصَّرَ أَصْحَابُهُ. وَقَالَ: أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، فَسَارَ سَاعَةً، ثُمَّ قَالَ: مَا أُرَى شَأْنَهُمَا إِلاَّ وَاحِداً، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَطَافَ طَوَافاً وَاحِداً، وَسَعْياً وَاحِداً، حَتَّى حَلَّ مِنْهُمَا جَمِيعاً. [طرفه في: ١٦٣٩].

= (عاتق أي شابة أو أشرفت على البلوغ.

٤١٨٣ ـ أهل أي أحرم.

٤١٨٤ ـ قوله: بينه أي وبين البيت في الحديبية.

4186- Nafi narrated: People talk that Ibn Omar had embraced Islam before Omar. However, it was not so. On the day of Al'hudaibiya, Abdullah Ibn Omar was sent by his father Omar to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" near the Tree, and Omar was not aware of that. So Abdullah gave the Pledge of Allegiance (to The Prophet) and went to take the horse and brought it to Omar. While Omar was putting on the armour to get ready for fighting, Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" beneath the Tree. So Omar set out and Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Apostle. Indeed, it was this event that made people say that Ibn Omar had embraced Islam before Omar.

4187- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" told: People were with The Prophet "Allah's blessing and peace be upon him" on the day of Al'hudaibiya. They dispersed in the shade of the trees. Suddenly the people surrounded The Prophet "Allah's blessing and peace be upon him" and started looking at him. Omar said: "O Abdullah! Go and see why the people are surrounding and looking at The Messenger of Allah "Allah's blessing and peace be upon him"." Abdullah Ibn Omar then saw the people giving the Pledge of allegiance to The Prophet "Allah's blessing and peace be upon him". So he gave the Pledge of allegiance and returned to Omar who went out and gave the Pledge of allegiance to The Prophet "Allah's blessing and peace be upon him".

4188- Abdullah Ibn Abu'awfa "Allah be pleased with both" reported: We were with The Prophet "Allah's blessing and peace be upon him" when he performed the Umra. He circumambulated Ka'ba and we did the same; he offered the prayer and we also offered the prayer with him. Then he compassed round Safa and Marwa and we were guarding him against the people of Mecca so that nobody might harm him.

4189- Abu'wa'il narrated: When Sahl Ibn Hunaif returned from (the battle of) Siffin, we went to ask him (why he had come back). He replied: "Blame your opinions (and do not regard me a coward). I saw myself on the day of Abu'jandal (tending to fight), and if I had the power of refusing the order of The Messenger of Allah "Allah's blessing and peace be upon him" then, I would have refused it (in order to fight the pagans bravely). Allah and His Messenger know (what is more appropriate) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution except the present situation (of Siffin in view of disagreement and dispute between Muslims), in which, the more we put right the rupture in one side, the more it opened in another, and we do not know what to do about it."

٤١٨٦ ـ حدّثني شُجَاعُ بْنُ الوَلِيدِ: سَمِعَ النَّضرَ بْنَ مُحَمَّدٍ: حَدَّثَنا صَخْرٌ عَنْ نَافِعٍ قَالَ: إنَّ النّاسَ يَتَحدَّثُونَ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ، ولَيسَ كذلك، ولكِنْ عُمَرُ يَومَ الحُدَيبِيَةِ أَرْسلَ عَبْدَ اللّٰه إلى فَرَسٍ لَهُ عِنْدَ رَجُلٍ مِنَ الأنصارِ، يَأْتِي بِهِ لِيُقاتِلَ عَلَيهِ، ورَسُولُ اللّٰهِ ﷺ يُبَايِعُ عِنْدَ الشَّجَرَةِ، وعُمَرُ لا يَدْرِي بذلِكَ، فَبايَعَهُ عَبْدُ اللّٰهِ ثُمَّ ذَهَبَ إِلى الفَرَسِ، فَجاءَ بِهِ إِلى عُمَرَ، وعُمَرُ يَسْتَلئِمُ لِلقِتالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللّٰهِ ﷺ يُبَايِعُ تَحْتَ الشَّجَرَةِ، قَالَ: فَانْطَلَقَ، فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللّٰهِ ﷺ، فَهِيَ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ.

[طرفه في: ٣٩١٦].

٤١٨٧ ـ وقالَ هِشامُ بْنُ عَمَّارٍ: حَدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حدَّثَنا عُمَرُ بْنُ مُحَمَّدٍ العُمَرِيُّ: أَخْبَرَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُما: أَنَّ النَّاسَ كانُوا مَعَ النَّبِيِّ ﷺ يَومَ الحُدَيبِيَةِ، تَفَرَّقُوا فِي ظِلالِ الشَّجَرِ، فَإِذَا النَّاسُ مُحْدِقُونَ بِالنَّبِيِّ ﷺ، فَقالَ: يا عَبْدَ اللّٰهِ، انْظُرْ ما شأنُ النَّاسِ قَدْ أَحْدَقُوا بِرَسُولِ اللّٰهِ ﷺ؟ فَوَجَدَهُمْ يُبايِعُونَ، فَبايَعَ ثُمَّ رَجَعَ إِلَى عُمَرَ، فَخَرَجَ فَبايَعَ.

[طرفه في: ٣٩١٦].

٤١٨٨ ـ حدّثنا ابْنُ نُمَيرٍ: حَدَّثَنا يَعْلَى: حَدَّثَنا إِسماعِيلُ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ أَبِي أَوْفَى رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، حِينَ اعْتَمَرَ، فَطَافَ فَطُفْنَا مَعَهُ، وَصَلَّى وَصَلَّينَا مَعَهُ، وَسَعَى بَينَ الصَّفا والمَرْوَةِ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لا يُصِيبُهُ أَحَدٌ بِشَيءٍ.

[طرفه في: ١٦٠٠].

٤١٨٩ ـ حدّثنا الحَسَنُ بْنُ إِسْحاقَ: حَدَّثَنا مُحَمَّدُ بْنُ سابِقٍ: حَدَّثَنا مالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ أَبا حَصِينٍ قَالَ: قَالَ أَبُو وائِلٍ: لَمَّا قَدِمَ سَهْلُ بْنُ حُنَيفٍ مِنْ صِفِّينَ أَتَيناهُ نَسْتَخْبِرُهُ، فَقالَ: اتَّهِمُوا الرَّأْيَ، فَلَقَدْ رَأَيتُنِي يَومَ أَبِي جَنْدَلٍ ولَو أَسْتَطِيعُ أَنْ أَرُدَّ عَلَى رَسُولِ اللّٰهِ ﷺ أَمْرَهُ لَرَدَدْتُ، واللّٰهُ ورَسُولُهُ أَعْلَمُ، وما وَضَعْنا أَسْيافَنا عَلى عَواتِقِنا لأَمْرٍ يُفْظِعُنا إِلاَّ أَسْهَلْنَ بِنا إِلى أَمْرٍ نَعْرِفُهُ قَبْلَ هذا الأَمْرِ، ما نَسُدُّ مِنْها خُصْماً إِلاَّ انْفَجَرَ عَلَينا خُصْمٌ ما نَدْرِي كَيفَ نَأْتِي لَهُ.

[طرفه في: ٣١٨١].

٤١٩٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُجاهِدٍ، عَنِ ابْنِ

٤١٨٦ ـ قوله: (يستلئم) أي يلبس لأمته أي درعه.

٤١٨٧ ـ قوله: (محدقون) أي محيطون، أحدقوا: أحاطوا.

٤١٨٩ ـ قوله: (اتهموا الرأي) أي اتهموا رأيكم في القتال ولا تتهموني فإني لا أقصر وقت الحاجة قاله لما اتهموه بالتقصير في القتال يوم صفين.

ـ قوله: (وما وضعنا) الخ ما لبسنا السلاح لأمر يفزعنا ويشتد علينا إلا أفضى بنا سلاحنا إلى سهولة إلا هذا الأمر يعني أمر سفين فإنه ما نسد منه جانباً إلا انفجر علينا جانب فلا يمكننا إصلاحه وتلافيه.

ـ (منها) أي من الفتنة ويروى: (منه) أي من هذا الأمر.

4190- Abdur'rahman Ibn Abu'laila narrated from Ka'b Ibn Ujra: The Prophet "Allah's blessing and peace be upon him" came to me at the time of Al'hudaibiya Pledge while lice were falling on my face. He said: "Are the lice of your head harming you?" I said: "Yes." He said: "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (Aiyub, the sub-narrator said: "I do not know with which of these three he started.")

4191- Abdur'rahman Ibn Abu'laila narrated from Ka'b Ibn Ujra: We were with The Messenger of Allah "Allah's blessing and peace be upon him" at Al'hudaibiya in the state of Ihram when the pagans prevented us from proceeding (towards Ka'ba). I had thick hair and lice started falling on my face. The Prophet "Allah's blessing and peace be upon him" passed by me and said: "Are the lice of your head troubling you?" I replied in the affirmative. (The sub-narrator further said) Then this verse was revealed on this occasion: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (The Heifer "Al'baqara" 196)

[38] The story of (the tribe of) Ukl and Oraina

4192- Anas "Allah be pleased with him" narrated: Some people of the tribe of Ukl and Oraina arrived in Medina to meet The Prophet "Allah's blessing and peace be upon him". They embraced Islam and said: "O Allah's Prophet! We are the owners of milch livestock (Bedouins) and not farmers." They found the climate of Medina inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to be given some milch camels and a shepherd. He ordered them to go out of Medina and drink the camels' milk and urine (as a kind of medicine). So they set out and when they reached Al'harra, they reverted to Heathenism after embracing Islam. They killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away the camels. When this news reached The Prophet "Allah's blessing and peace be upon him", he sent some people in their pursuit. (After they had been caught and brought back to The Prophet "Allah's blessing and peace be upon him"), The Prophet "Allah's blessing and peace be upon him" issued his order (of punishing them). Their eyes were branded with pieces of iron, their hands and legs were cut off and they were left away in Harra till they died in that state. Quatada narrated: We were informed that later on, The Prophet "Allah's blessing and peace be upon him" urged people to give more charity, and forbade mutilation.

أَبي لَيلَى، عَنْ كَعْب بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنهُ قَالَ: أَتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيبِيَةِ، وَالقَمْلُ يَتَناثَرُ عَلَى وَجْهِي، فَقَالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ»؟ قُلتُ: نعم، قالَ: «فَاحْلِقْ، وَصُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَساكِينَ، أَوِ انْسُكْ نَسِيكَةً»، قالَ أيُّوبُ: لا أدرِي بأيِّ هذا بَدأَ.

[طرفه في: ١٨١٤].

٤١٩١ ـ حدثني مُحَمَّدُ بْنُ هِشام أَبو عَبْدِ اللَّهِ: حَدَّثَنا هُشَيْمٌ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحمنِ بْنِ أَبي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالحُدَيبِيَةِ وَنَحْنُ مُحْرِمُونَ، وَقَدْ حَصَرَنَا المُشْرِكُونَ، قَالَ: وَكَانَتْ لِي وَفرَةٌ، فَجَعَلَتِ الهَوَامُّ تَسَّاقَطُ عَلَى وَجْهِي، فَمَرَّ بِي النَّبِيُّ ﷺ فَقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ»؟ قُلتُ: نَعَمْ، قَالَ: وَأُنْزِلَتْ هذهِ الآيَةُ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾. [البقرة: ١٩٦].

[طرفه في: ١٨١٤].

٣٨ ـ بابٌ قِصَّةُ عُكْلٍ وَعُرَيْنَةَ

٤١٩٢ ـ حدثني عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ نَاساً مِنْ عُكْلٍ وَعُرَيْنَةَ، قَدِمُوا المَدِينَةَ عَلَى النَّبِيِّ ﷺ وَتَكَلَّمُوا بِالإِسْلامِ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ، وَاسْتَوْخَمُوا المَدِينَةَ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَراعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجوا فِيهِ فَيَشْرَبُوا مِنْ أَلبَانِها وَأَبْوالِها، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إِسْلامِهِمْ، وَقَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فِي آثارِهِمْ، فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ، وَتُرِكُوا فِي نَاحِيَةِ الحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ.

قَالَ قَتَادَةُ: بَلَغَنَا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذٰلِكَ كَانَ يَحُثُّ عَلَى الصَّدَقَةِ، وَيَنْهى عَنِ المُثْلَةِ.

وَقالَ شُعْبَةُ وَأَبَانُ وَحَمَّادٌ عَنْ قَتَادَةَ: مِنْ عُرَيْنَةَ. وَقالَ يَحْيى بْنُ أَبي كَثِيرٍ وَأَيُّوبُ عَنْ أَبي قِلابَةَ عَنْ أَنَسٍ: قَدِمَ نَفَرٌ مِنْ عُكْلٍ. [طرفه في: ٢٣٣].

٤١٩١ ـ قوله: (تساقط) بهذا الضبط أصله تتساقط.

ـ قوله: (وفرة) شعر إلى شحمة الأذن.

٤١٩٢ ـ قوله: (الذود من الإبل) ما بين الثلاثة إلى العشرة.

ـ (الطلب) جمع طالب.

ـ قوله: (فسمروا) أي أحموا المسامير ففقأوا بها أعينهم. وقول الشارح أي كحلت أعينهم بالمسامير المحمية غلط وصوابه المحماة اهـ مصححه.

ـ قوله: (وقال شعبة) الخ وفي نسخة العيني: قال أبو عبد الله وقال شعبة الخ.

4193- Abu'raja, the freed slave of Abu'qilaba, who was with him in Sham narrated: Omar Ibn Abdul'aziz consulted people saying: "What do you think of Qasama." They said: "It is a true (judgment) on which The Messenger of Allah "Allah's blessing and peace be upon him" and the Caliphs before you acted." Abu'qilaba was behind Omar's bed. Anbasa Ibn Sa'eed said: "But what about the tradition concerning those of Oraina?" Abu'qilaba said: "Anas Ibn Malik narrated it to me." Then he narrated the story in full.

[39] The Holy Battle of Dhatul'qarad

It was when they attacked the milch she-camels of The Messenger of Allah "Allah's blessing and peace be upon him" three years before The Holy Battle of Khaibar.

4194- Salama Ibn Al'akwa "Allah be pleased with him" reported: Once I went (from Medina) towards (Al'ghaba) before the first Adhan of the Fajr Prayer. The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" used to graze at a place called Dhu'qarad. A slave of Abdur'rahman Ibn Awf met me (on the way) and said: "The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" had been taken away by force." I asked: "Who had taken them?" He replied: "(Those of) Ghatafan." I made three loud cries (to people of Medina) saying: "O Sabahah!" I made the people between the two mountains of Medina hear me.

Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying: "I am the son of Al'akwa, and today will perish the wicked people." I kept on saying like that till I restored the she-camels (of The Prophet). I also snatched thirty Burdas (Garments) from them. Then The Prophet "Allah's blessing and peace be upon him" and the other people came there, and I said: "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that The Prophet "Allah's blessing and peace be upon him" said: "O son of Al'akwa! You have overpowered them, so forgive them." Then we all came back and Allah's Apostle "Allah's blessing and peace be upon him" seated me behind him on his she-camel till we entered Medina.

٤١٩٣ - حَدَّثني مُحَمَّدُ بْنُ عَبْدِ الرَّحِيم : حَدَّثَنا حَفصُ بْنُ عُمَرَ، أَبُو عُمَرَ الحَوْضِيُّ : حَدَّثَنا حَمَّادُ بْنُ زَيد : حَدَّثَنا أَيُّوبُ وَالحَجَّاجُ الصَّوَّافُ قالَ : حَدَّثَني أَبُو رَجاءٍ مَوْلَى أَبِي قِلابَةَ، وَكَانَ مَعَهُ بِالشَّأم : أَنَّ عُمَرَ بْنَ عَبْدِ العَزيز اسْتَشارَ النَّاسَ يَوماً، قال : ما تَقُولُونَ في هذهِ القَسامَةِ؟ فَقالُوا : حَقٌّ قَضَى بِهَا رَسُولُ اللَّهِ ﷺ وَقَضَتْ بِهَا الخُلَفاءُ قَبْلَكَ، قَالَ : وَأَبُو قِلابَةَ خَلفَ سَرِيرِهِ، فَقالَ عَنْبَسَةُ ابْنُ سَعيد : فَأَيْنَ حَديثُ أَنَسٍ في العُرَنِيِّينَ؟ قالَ أَبُو قِلابَةَ : إيَّايَ حَدَّثَهُ أَنَسُ بْنُ مَالِكٍ
قالَ عَبْدُ العَزيزِ بْنُ صُهَيب، عَنْ أَنَسٍ : مِنْ عُرَيْنَةَ. وَقالَ أَبُو قِلابَةَ، عَنْ أَنَسٍ : مِنْ عُكْلٍ، ذَكَرَ القِصَّةَ. [طرفه في: ٢٣٣]

٣٩ - بابُ غَزْوَةُ ذَاتِ القَرَدِ

وَهْيَ الغَزْوَةُ الَّتِي أَغارُوا عَلَى لِقَاحِ النَّبِيِّ ﷺ قَبْلَ خَيبَرَ بِثَلاثٍ.

٤١٩٤ - حدّثنا قُتَيبَةُ بْنُ سَعيد : حَدَّثَنَا حَاتِمٌ، عَن يَزيدَ بْنِ أَبِي عُبَيدٍ قَالَ : سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ يَقُولُ : خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بالأُولى، وَكَانَتْ لِقاحُ رَسُولِ اللَّهِ ﷺ تَرعَى بِذِي قَرَد، قالَ : فَلَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فَقَالَ : أُخِذَتْ لِقاحُ رَسُولِ اللَّهِ ﷺ، قُلتُ : مَنْ أَخَذَهَا؟ قَالَ غَطَفَانُ، قالَ : فَصَرَخْتُ ثَلاثَ صَرَخاتٍ : يَا صَبَاحَاهُ، قالَ : فَأَسْمَعْتُ ما بَينَ لابَتَيِ المَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ أَخَذُوا يَسْتَقُونَ مِنَ المَاءِ، فَجَعَلْتُ أَرْمِيهِم بِنَبْلِي، وَكُنْتُ رَامِياً، وَأَقُولُ :

أَنَـا ابْنُ الأَكْـوَعْ اليَـوْمُ يَـوْمُ الرُّضَّـعْ

وَأَرْتَجِزُ، حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ، وَاسْتَلَبْتُ مِنْهُمْ ثَلاثِينَ بُرْدَةً، قالَ : وَجاءَ النَّبِيُّ ﷺ وَالنَّاسُ، فَقُلتُ : يا نَبِيَّ اللَّهِ، قَدْ حَمَيْتُ القَومَ المَاءَ وَهُمْ عِطاشٌ فَابْعَثْ إِلَيهِمُ السَّاعَةَ، فَقَالَ : «يَا ابْنَ الأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ». قالَ : ثُمَّ رَجَعْنَا وَيُرْدِفُنِي رَسُولُ اللَّهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا المَدِينَةَ. [طرفه في: ٣٠٤١]

٤٠ - بابُ غَزْوَةِ خَيبَرَ

٤١٩٥ - حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ : عَنْ مَالِكٍ، عَنْ يَحْيى بْنِ سَعِيد، عَنْ بُشَيرِ بْنِ يَسارٍ :

٤١٩٣ - (قال) فقال نخ.

- قوله : فأين حديث الخ أي وكان هناك لوث ولم يحكم بحكم القسامة.

باب ٣٩ - قوله : لقاح جمع لقحة وهي الناقة ذات اللبن.

٤١٩٤ - قوله : (قبل أن يؤذن بالأولى) أي بالصلاة الأولى وهي صلاة الفجر.

- قوله : (يوم الرضع) أي يوم هلاك اللئام كذا فسروه.

- قوله : (ملكت فأسجح) أي قدرت عليهم فارفق بهم ولا تأخذهم بالشدة.

٤١٩٥ - قوله : (فثري) أي بل بالماء لما حصل له من اليبس (شارح).

[40] The holy battle of Khaibar

4195- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: I went out with The Prophet "Allah's blessing and peace be upon him" in the year of Khaibar. When we reached As'sahba, the lower part of Khaibar, The Prophet "Allah's blessing and peace be upon him" performed the Asr prayer and then asked people to collect the journey food. Nothing was brought but Sawiq which The Prophet "Allah's blessing and peace be upon him" ordered to be moistened with water. Then he, and we also, ate it. Then he got up to perform the Maghrib prayer. He washed his mouth, as well as we washed our mouths. But he performed the prayer without repeating his ablution.

4196- Salama Ibn Al'akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Prophet. While we were proceeding at night, a man from the group said to Amer: "O Amer! Won't you let us hear your poetry?" Amer was a poet, so he got down and started reciting for the people poetry that kept pace with the camels footsteps, saying: "O Allah! Without you we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (Our flaws); let all of us Be sacrificed for Your Cause; And send calmness Upon us to make our feet firm When we meet our enemy, and If they call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others help against us." The Prophet "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amer Ibn Al'akwa."

Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! It (martyrdom) has been affirmed to him. Would that you let us enjoy his company longer!" Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "What are these fires? For what (kind of) cooking are you making the fire?" The people replied: "Meat." He asked: "What kind of meat?" They said: "The meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too." When the army rows lined up for the clash, Amer's sword was short. When he aimed at the leg of a Jew to strike it, the sharp blade of the sword returned to him and injured his own knee, which caused him to die. When they returned from the battle, Allah's Apostle "Allah's blessing and peace be upon him" saw me (in a sad mood). He took my hand and said: "What is troubling you?" I replied: "Let my father and mother be sacrificed for you! The people say that the deeds of Amer are lost." The Prophet "Allah's blessing and peace be upon him" said: "Whoever says so, is mistaken, for Amer has got a double reward." The Prophet "Allah's blessing and peace be upon him" raised his two fingers and added: "He (Amer) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as Amer had done."

أَنَّ سُوَيدَ بنَ النُّعْمانِ أَخْبَرَهُ: أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عامَ خَيْبَرَ، حَتَّى إِذا كُنَّا بِالصَّهْباءِ، وَهِيَ مِنْ أَدْنَى خَيْبَرَ، صَلَّى العَصْرَ، ثُمَّ دَعا بِالأَزْوادِ فَلَمْ يُؤْتَ إِلا بِالسَّوِيقِ، فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ وَأَكَلْنا، ثُمَّ قامَ إِلَى المَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[طرفه في: ٢٠٩]

٤١٩٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا حاتِمُ بْنُ إِسْماعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لِعامِرٍ: يا عامِرُ أَلا تُسْمِعُنا مِنْ هُنَيْهاتِكَ؟ وَكانَ عامِرٌ رَجُلاً شاعِراً، فَنَزَلَ يَحْدُو بِالقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلا أَنْتَ مَا اهْتَدَيْنَا وَلا تَصَدَّقْنَا وَلا صَلَّيْنَا

فَاغْفِرْ فِداءً لَكَ مَا أَبْقَيْنَا وَثَبِّتِ الأَقْدامَ إِنْ لاقَيْنَا

وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا إِنَّا إِذا صِيحَ بِنَا أَبَيْنَا

وَبِالصِّياحِ عَوَّلُوا عَلَيْنَا

فَقالَ رَسُولُ اللَّهِ ﷺ «مَنْ هذا السَّائِقُ؟». قالُوا: عامِرُ بْنُ الأَكْوَعِ، قالَ: «يَرْحَمُهُ اللَّهُ». قالَ رَجُلٌ مِنَ القَوْمِ: وَجَبَتْ يا نَبِيَّ اللَّهِ، لَوْلا أَمْتَعْتَنا بِهِ، فَأَتَيْنا خَيْبَرَ فَحاصَرْناهُمْ حَتَّى أَصابَتْنا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ تَعالَى فَتَحَها عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ مَساءَ اليَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيراناً كَثِيرَةً، فَقالَ النَّبِيُّ ﷺ: «مَا هذِهِ النِّيرانُ؟ عَلَى أَيِّ شَيْءٍ تُوقِدُونَ؟» قالُوا: عَلَى لَحْمٍ، قالَ: «عَلَى أَيِّ لَحْمٍ؟» قالُوا: لَحْمِ حُمُرِ الإِنْسِيَّةِ، قالَ النَّبِيُّ ﷺ: «أَهْرِيقُوها وَاكْسِرُوها». فَقالَ رَجُلٌ: يا رَسُولَ اللَّهِ، أَوْنُهَرِيقُها وَنَغْسِلُها؟ قالَ: «أَوْ ذاكَ». فَلَمَّا تَصافَّ القَوْمُ كانَ سَيْفُ عامِرٍ قَصِيراً، فَتَناوَلَ بِهِ ساقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبابُ سَيْفِهِ، فَأَصابَ عَيْنَ رُكْبَةِ عامِرٍ فَماتَ مِنْهُ، قالَ: فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رَآنِي رَسُولُ اللَّهِ ﷺ وَهُوَ آخِذٌ بِيَدِي قالَ: «ما لَكَ؟» قُلْتُ لَهُ: فِداكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ؟ قالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قالَهُ، إِنَّ لَهُ لأَجْرَيْنِ ـ وَجَمَعَ بَيْنَ إِصْبَعَيْهِ ـ إِنَّهُ لَجاهِدٌ مُجاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بِها مِثْلَهُ». حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا حاتِمٌ، قالَ: «نَشَأَ بِها». [طرفه في: ٢٤٧٧].

٤١٩٦ ـ قوله: (من هنيهاتك) أي من أراجيزك ويروى: من هنياتك بتشديد التحتية (شارح).

ـ قوله: (أبينا) أي إذا دعينا إلى غير الحق امتنعنا وروي: أتينا بالفوقية بدل الموحدة أي إذا دعينا إلى الحق جئنا اهـ من الشارح.

ـ قوله: (وجبت) يعني أنه يرزق الشهادة بدعائك له ووجبت الجنة فضلاً من ربه.

ـ قوله: (ذباب سيفه) أي حدّه وقوله: عين ركبة عامر أي رأس ركبته.

ـ (القفول) الرجوع.

ـ قوله: (قل عربي مشى بها مثله) أي قل من العرب من مشى مثله بهذه الخصلة الحميدة التي هي الجهاد في سبيل الله مع الجهد والجد هذا وعلى رواية: (نشأ) بدل (مشى) يعود ضمير (بها) إلى أرض المدينة.

4197- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" reached Khaibar at night. It was his custom that whenever he reached the enemy at night, he would not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets. When they saw him(The Prophet “Allah’s blessing and peace be upon him”), they said: "Mohammad, by Allah! Mohammad and the army!" The Prophet “Allah’s blessing and peace be upon him” said: "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

4198- Anas “Allah be pleased with him” narrated: We came (to attack) Khaibar in the morning. The Jews came out with their spades and baskets. When they saw him (The Prophet “Allah’s blessing and peace be upon him”), they said: "Mohammad, by Allah! Mohammad and the army!" The Prophet “Allah’s blessing and peace be upon him” said: "Allah is greater! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." We got the meat of donkeys (to eat), but an announcement was made by the caller of The Prophet “Allah’s blessing and peace be upon him”: "Allah and His Messenger forbid you to eat donkeys meat since it is an impure thing."

4199- Anas Ibn Malik “Allah be pleased with him” narrated: Somebody came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "The donkeys have been eaten (by Muslims)." The Prophet “Allah’s blessing and peace be upon him” kept silent. Then the man came again and said: "The donkeys have been eaten." The Prophet “Allah’s blessing and peace be upon him” kept silent. The man came to him the third time and said: "The donkeys have been consumed." The Prophet “Allah’s blessing and peace be upon him” ordered a caller to announce to the people: "Allah and His Messenger forbid you to eat the donkeys meat." Then the cooking pots were upset while the meat was still boiling in them.

4200- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” performed the Fajr Prayer near Khaibar when it was still dark. Then he said: "Allah is greater! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet “Allah’s blessing and peace be upon him” had their fighters killed, their offspring and woman taken as captives, including Safiyya, who first came in the share of Dihya Al’kalbi, but later on she became for The Prophet “Allah’s blessing and peace be upon him”. The Prophet “Allah’s blessing and peace be upon him” made her dower (the price for) her manumission. Abdul’aziz Ibn Suhaib (a sub-narrator) said to Thabit (another sub-narrator): “O Abu’mohammad! You said to Anas: “What did he gave her as a dower?” Thabit nodded.

4201- Abdul’aziz Ibn Suhaib narrated: I heard Anas Ibn Malik “Allah be pleased with him” saying: "The Prophet “Allah’s blessing and peace be upon him” took Safiyya as a captive. He manumitted and married her." Thabit asked Anas: "What did he give her as dower?" Anas replied: "Her dower was herself, because he manumitted her."

٤١٩٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أن رسول الله ﷺ أتى خيبر ليلاً، وكان إذا أتى قوماً بليل، لم يغر بهم حتى يصبح، فلمّا أصْبَحَ خَرَجَتِ اليَهُودُ بِمَساحِيهِمْ وَمَكاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَاللَّه، مُحَمَّدٌ وَالخَمِيسُ. فَقَالَ النَّبِيُّ ﷺ: «خَرِبَتْ خَيبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْم فَسَاءَ صَبَاحُ المُنْذَرِين».

[طرفه في: ٣٧١]

٤١٩٨ ـ أخبرنا صدقة بن الفضل: أخبرنا ابن عيينة: حدثنا أيوب، عن محمد بن سيرين، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَبَّحْنَا خَيبَرَ بُكْرَةً، فَخَرَجَ أَهْلُهَا بِالمَسَاحِي، فَلَمَّا بَصُرُوا بالنبي ﷺ قالوا: مُحَمَّدٌ وَاللَّه، مُحَمَّدٌ وَالخَمِيسُ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ». فَأَصَبْنَا مِنْ لُحُومِ الحُمُرِ، فَنَادَى مُنَادِي النَّبِيِّ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الحُمُرِ فَإِنَّهَا رِجْسٌ».

[طرفه في: ٣٧١]

٤١٩٩ ـ حدثنا عبد الله بن عبد الوهاب: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهُ جَاءٍ فَقَالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ، ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ، ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: أُفْنِيَتِ الحُمُرُ، فَأَمَرَ مُنَادِياً فَنَادَى فِي النَّاسِ: «إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ». فَأُكْفِئَتِ القُدُورُ، وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ.

[طرفه في: ٣٧١].

٤٢٠٠ ـ حدثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الصبح قريباً من خيبر بغلس، ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ» فَخَرَجُوا يَسْعَوْنَ فِي السِّكَكِ، فَقَتَلَ النَّبِيُّ ﷺ المُقَاتِلَةَ وَسَبَى الذُّرِّيَّةَ، وَكَانَ فِي السَّبْيِ صَفِيَّةُ، فَصَارَتْ إِلَى دِحْيَةَ الكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ، فَجَعَلَ عِتْقَهَا صَدَاقَهَا. فَقَالَ عَبْدُ العَزِيزِ بْنُ صُهَيبٍ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ، آنْتَ قُلْتَ لأَنَسٍ: مَا أَصْدَقَهَا؟ فَحَرَّكَ ثَابِتٌ رَأْسَهُ تَصْدِيقاً لَهُ.

[طرفه في: ٣٧١]

٤٢٠١ ـ حدثنا آدم: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَبَى النَّبِيُّ ﷺ صَفِيَّةَ، فَأَعْتَقَهَا وَتَزَوَّجَهَا. فَقَالَ ثَابِتٌ لأَنَسٍ: مَا أَصْدَقَهَا؟ قَالَ: أَصْدَقَهَا نَفْسَهَا، فَأَعْتَقَهَا. [طرفه في: ٣٧١].

٤١٩٩ ـ قوله (فأكفئت القدور) أي قلبت يقال: كفأه كمنعه إذا قلبه كأكفأه كما في القاموس فمن قال: صوابه فكفئت لم يصب (مصحح).

٤٢٠٠ ـ السكك الأزقة.

4202- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and the pagans faced each other and started fighting. When The Messenger of Allah "Allah's blessing and peace be upon him" returned to his camp and the pagans returned to their camp, somebody talked about a man amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him" who would follow and kill with his sword any pagan going alone. He said: "None did his job (of fighting) today better than that man." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said: "I shall accompany him (to observe what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hastily decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" asked: "What is the matter?" He replied: "(Concerning) the man whom you had described as one of the people of the (Hell) Fire. The people were deeply surprised at what you said. I said: "I will find out his reality for you." So, I came out seeking him. He got seriously wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might do what seems to people as if they were the deeds of people of Paradise while in fact he is from people of the (Hell) Fire. (On the contrary), another man may do what seems to people as if they were the deeds of people of (Hell) Fire, while in fact he is from people of Paradise."

4203- Abu'huraira "Allah be pleased with him" narrated: We attended (The Holy Battle of) Khaibar. The Messenger of Allah "Allah's blessing and peace be upon him" described one of those who were with him claiming to be a Muslim as being " from the dwellers of the Hell-Fire." When the battle started, that man fought so violently and bravely that he got plenty of wounds. Some of the people were about to fall into suspicion (about The Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver, out of which he took some arrows with which he slaughtered himself (and committed suicide). Then some men amongst the Muslims came hurriedly and said: "O Allah's Apostle! Allah has made your statement true. So-and-so committed suicide." The Prophet "Allah's blessing and peace be upon him" said: "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise; and that Allah may support the religion with an evil wicked man."

٤٢٠٢ - حدّثنا قُتيبةُ: حدَّثَنا يَعقُوبُ، عَنْ أبي حَازِم، عَنْ سَهل بن سَعْدٍ السَّاعِدِيِّ رَضِي اللَّهُ عَنهُ: أنَّ رَسُولَ اللّهِ ﷺ التَقَى هُوَ وَالمشرِكُونَ فاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللّهِ ﷺ إلى عَسْكرهِ وَمَالَ الآخَرُونَ إلَى عَسْكَرِهِمْ، وَفِي أصْحَابِ رَسُولِ اللّهِ ﷺ رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً وَلاَ فاذَّةً إلاَّ اتَّبَعَهَا يَضْرِبُهَا بِسَيفِهِ، فَقِيلَ: ما أجْزَأَ مِنَّا اليَومَ أحَدٌ، كَمَا أجْزَأَ فُلانٌ، فَقَالَ رَسُولُ اللّهِ ﷺ: «أمَا إنَّهُ مِنْ أهْلِ النَّارِ». فَقالَ رَجُلٌ مِنَ القَوْمِ: أنَا صَاحِبُهُ، قالَ: فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإذا أسْرَعَ أسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً، فَاستَعجَلَ الموتَ، فَوضَعَ سَيفَهُ بالأرْضِ وَذُبَابَهُ بينَ ثَدْيَيهِ، ثُمَّ تَحامَلَ عَلى سَيفِهِ فَقَتَلَ نَفسَهُ، فَخَرَجَ الرَّجُلُ إلى رَسُولِ اللّهِ ﷺ فَقالَ: أشهدُ أنَّكَ رَسولُ اللّهِ، قالَ: «وَمَا ذَاكَ؟». قالَ: الرَّجُلُ الَّذِي ذكَرْتَ آنِفاً أنَّهُ مِنْ أهْلِ النَّارِ، فَأعْظَمَ النَّاسُ ذلِكَ، فَقُلْتُ: أنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحاً شَدِيداً، فَاستَعْجَلَ المَوْتَ، فَوَضَعَ نَصْلَ سَيفِهِ في الأرْضِ وَذُبَابَهُ بَينَ ثَدْيَيهِ، ثُمَّ تَحامَلَ عَلَيهِ فَقَتَلَ نَفسَهُ. فَقالَ رَسُولُ اللّهِ ﷺ عِندَ ذلِكَ: «إنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أهْلِ الجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أهْلِ النَّارِ. وَإنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أهْلِ النَّارِ، فيما يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أهْلِ الجَنَّةِ».

[طرفه في: ٢٨٩٨].

٤٢٠٣ - حدّثنا أبُو اليَمانِ: أخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أنَّ أبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: شَهِدْنا خَيبَرَ، فَقَالَ رَسُولُ اللّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإسْلامَ: «هذا مِنْ أهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ أشَدَّ القِتالِ حَتَّى كَثُرَتْ بِهِ الجِرَاحَةُ، فَكادَ بَعْضُ النَّاسِ يَرْتابُ، فَوَجَدَ الرَّجُلُ ألَمَ الجِرَاحَةِ، فَأهْوَى بِيَدِهِ إلَى كِنَانَتِهِ، فَاسْتَخْرَجَ مِنْهَا أسْهُماً فَنَحَرَ بِهَا نَفسَهُ، فاشْتَدَّ رِجالٌ مِنَ المُسْلِمِينَ فَقالُوا: يَا رَسُولَ اللّهِ، صَدَّقَ اللّهُ حَدِيثَكَ، انْتَحَرَ فُلانٌ فَقَتَلَ نَفسَهُ، فَقالَ: «قُمْ يَا فُلانُ، فَأذِّنْ أنَّهُ لا يَدْخُلُ الجَنَّةَ إلاَّ مُؤْمِنٌ، إنَّ اللّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الفَاجِرِ». تَابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ.

[طرفه في: ٣٠٦٢].

٤٢٠٤ - وقالَ شَبِيبٌ، عَن يُونُسَ، عَنِ ابْنِ شِهَابٍ: أخْبَرَنِي ابْنُ المُسَيَّبِ، وَعَبْدُ الرَّحْمنِ ابْنُ عَبْدِ اللّهِ بن كَعْبٍ: أنَّ أبا هُرَيرَةَ قالَ: شَهِدْنا مَعَ النَّبِيِّ ﷺ خَيبَرَ.

وقالَ ابْنُ المُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنِ النَّبِيِّ ﷺ. تَابَعَهُ صَالِحٌ عَنِ الزُّهْرِيِّ.

وَقالَ الزُّبَيدِيُّ: أخْبَرَنِي الزُّهْرِيُّ: أنَّ عَبْدَ الرَّحْمنِ بْنَ كَعْبٍ أخْبَرَهُ: أنَّ عُبَيدَ اللّهِ بْنَ كَعْبٍ

٤٢٠٢ - قوله: (لا يدع لهم) أي لا يترك لليهود نسمة (شاذة) انفردت عنهم بعد أن كانت معهم (ولا فاذة) منفردة لم تكن معهم قبل ا هـ من الشارح

- قوله: ما أجزأ أي ما أغنى.

٤٢٠٣، ٤٢٠٤ - قوله: (فاشتد) أي أسرع

4204- Abu'huraira "Allah be pleased with him" narrated: We attended (The Holy Battle of) Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him"... (Then he narrated the tradition in full).

4205- Abu'moosa Al'ash'ari "Allah be pleased with him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" fought in the battle of Khaibar, and they passed over a high place overlooking a valley, they raised their voices magnifying Allah: " Allah is magnificent; there is no God to be worshipped except Allah." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to them): "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Apostle "Allah's blessing and peace be upon him" who heard me saying: "There Is neither might, nor power but with Allah." On that he said to me: "O Abdullah Ibn Qais!" I said: "Yes, I'm responding to your call, O Allah's Apostle!" He said: "Shall I tell you a sentence which is one of the treasures of Paradise?" I said: "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said: "It is: There is neither might nor power but with Allah."

4206- Yazid Ibn Abu'obaid narrated: I saw a trace of a wound in Salama's leg. I asked him: "O Abu'muslim! What is this wound?" He said: "This was on the day of Khaibar when the people said: "Salama has been wounded." Then I went to The Prophet "Allah's blessing and peace be upon him" who puffed his saliva in it (the wound) thrice, in which I have, Since then, had no pain."

4207- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: During one of his Holy battles, The Prophet "Allah's blessing and peace be upon him" encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said: "O Allah's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet "Allah's blessing and peace be upon him" said: "He is from the dwellers of the (Hell) Fire." The people said: "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the (Hell) Fire?" Then a man from amongst the people said: "I will follow and accompany him in his fast and slow movements." The (brave) man got wounded. Wanting to die at once, he put the handle of his sword on the ground and its sharp blade in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to The Prophet "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" said: "What is this?" The man told him: "This (brave) man whom you described as of those of (Hell) fire. People got astonished. So, I said to them: "Let me follow and watch his movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its sharp blade in between his breasts. Then he threw himself over it, committing suicide." The Prophet "Allah's blessing and peace be upon him" said: "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the (Hell) Fire; and a man may do what may seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise."

4208- Abu'imran narrated: Anas looked at (some) people (in the mosque of Basra) wearing a kind of head covering worn by Non-Arabs in old days. On that Anas said: "Now, they (those people) look like the Jews of Khaibar."

قال: أَخْبَرَنِي مَنْ شَهِدَ مَعَ النَّبِيِّ ﷺ خَيْبَرَ.
قالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَسَعِيدٌ، عَنِ النَّبِيِّ ﷺ.
[طرفه في: ٣٠٦٢].

٤٢٠٥ ـ حدثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ، عَنْ عاصِمٍ، عَنْ أَبِي عُثْمانَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا غَزا رَسُولُ اللَّهِ ﷺ خَيْبَرَ، أَوْ قالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ﷺ، أَشْرَفَ النَّاسُ عَلَى وَادٍ، فَرَفَعُوا أَصْواتَهُمْ بِالتَّكْبِيرِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلاَّ اللَّهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لا تَدْعُونَ أَصَمَّ وَلاَ غائِباً، إِنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً، وَهُوَ مَعَكُمْ». وَأَنا خَلْفَ دابَّةِ رَسُولِ اللَّهِ ﷺ، فَسَمِعَنِي وَأَنا أَقُولُ: لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ، فَقالَ لِي: «يا عَبْدَ اللَّهِ بْنَ قَيْسٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ، قالَ: «أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الجَنَّةِ». قُلْتُ: بَلَى يا رَسُولَ اللَّهِ، فَداكَ أَبِي وَأُمِّي، قالَ: «لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ». [طرفه في: ٢٩٩٢].

٤٢٠٦ ـ حدثنا المَكِّيُّ بْنُ إِبْراهِيمَ: حَدَّثَنا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قالَ: رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي ساقِ سَلَمَةَ، فَقُلْتُ: يا أَبا مُسْلِمٍ، ما هذهِ الضَّرْبَةُ؟ فَقالَ: هذهِ ضَرْبَةٌ أَصابَتْنِي يَوْمَ خَيْبَرَ، فَقالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَنَفَثَ فِيهِ ثَلاثَ نَفَثاتٍ، فَما اشْتَكَيْتُها حَتَّى السَّاعَةِ.

٤٢٠٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا ابْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قالَ: التَقَى النَّبِيُّ ﷺ وَالمُشْرِكُونَ فِي بَعْضِ مَغازِيهِ، فَاقْتَتَلُوا، فَمالَ كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ، وَفِي المُسْلِمِينَ رَجُلٌ لاَ يَدَعُ مِنَ المُشْرِكِينَ شاذَّةً وَلاَ فاذَّةً إِلاَّ اتَّبَعَها فَضَرَبَها بِسَيْفِهِ، فَقِيلَ: يا رَسُولَ اللَّهِ، ما أَجْزَأَ أَحَدُهُمْ ما أَجْزَأَ فُلانٌ، فَقالَ: «إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقالُوا: أَيُّنا مِنْ أَهْلِ الجَنَّةِ، إِنْ كانَ هذا مِنْ أَهْلِ النَّارِ؟ فَقالَ رَجُلٌ مِنَ القَوْمِ: لأَتَّبِعَنَّهُ، فَإِذا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ، حَتَّى جُرِحَ، فَاسْتَعْجَلَ المَوْتَ، فَوَضَعَ نِصابَ سَيْفِهِ بِالأَرْضِ وَذُبابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجاءَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقالَ: «وَما ذاكَ؟» فَأَخْبَرَهُ، فَقالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ، فِيما يَبْدُو لِلنَّاسِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ. وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فِيما يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الجَنَّةِ». [طرفه في: ٢٨٩٨].

٤٢٠٨ ـ حدثنا مُحَمَّدُ بْنُ سَعِيدٍ الخُزاعِيُّ: حَدَّثَنا زِيادُ بْنُ الرَّبِيعِ، عَنْ أَبِي عِمْرانَ قالَ: نَظَرَ أَنَسٌ إِلَى النَّاسِ يَوْمَ الجُمُعَةِ، فَرَأَى طَيالِسَةً، فَقالَ: كَأَنَّهُمُ السَّاعَةَ يَهُودُ خَيْبَرَ.

٤٢٠٥ ـ قوله: (اربعوا) بكسر الهمزة عند الابتداء وتوصل في الدرج أي ارفقوا.

٤٢٠٦ ـ قوله: (فنفث فيه) أي في موضع الضربة والنفث فوق النفخ ودون التفل بريق خفيف أفاده الشارح.

٤٢٠٨ ـ قوله: نظر أنس إلى الناس أي في مسجد البصرة (شارح). (والطيالسة) جمع الطيلسان وهو من لباس العجم يقال في الشتم: يا بن الطيلسان أي أنك أعجمي والكلمة معزبة والهاء في الجمع للعجمة والعامة تسمي عذبة العمامة طيلساناً وليس كذلك ا هـ مصححه

4209- Salama "Allah be pleased with him" narrated: Ali remained behind The Prophet "Allah's blessing and peace be upon him" during The Holy Battle of Khaibar. Indeed, he had an eye trouble. He then said: "(How) can I remain behind The Prophet "Allah's blessing and peace be upon him"?" Then he followed him. Slept on the night of the conquest of Khaibar, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow, I will give the flag to, or tomorrow the flag will be taken by, a man who is loved by Allah and His Messenger, through whom, (Khaibar) will be conquered." While every one of us was hopeful to take the flag, it was said: "Here is Ali." The Prophet "Allah's blessing and peace be upon him" gave him the flag, and through whom, Khaibar was conquered.

4210- Sahl Ibn Sa'd "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tomorrow, I will give this flag to a man through whose hands we will be given victory by Allah. He loves Allah and His Messenger, as well as he is loved by Allah and His Messenger." The people remained that night, wondering as to whom it would be given. In the morning the people went to The Messenger of Allah "Allah's blessing and peace be upon him", everyone of whom was hopeful to take it (the flag). The Prophet "Allah's blessing and peace be upon him" asked: "Where is Ali Ibn Abu'talib?" It was said: "He is suffering from eye trouble O Messenger of Allah." He said: "Send for him." Ali was brought in whose eye The Messenger of Allah "Allah's blessing and peace be upon him" spat. Then he invoked good upon him. Ali was cured as if he had no trouble. Then The Prophet "Allah's blessing and peace be upon him" gave him the flag. Ali said: "O Allah's Apostle! I will fight with them till they become like us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe. By Allah, if a single man is guided on the right path (of Islam) by Allah through you, it will be better for you than the nice red camels."

4211- Anas Ibn Malik "Allah be pleased with him" narrated: We arrived in Khaibar. When Allah made His Messenger open the fort, the beauty of Safiyya Bint Huyai Ibn Akhtab was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". Her husband had been killed while she was a bride. The Prophet "Allah's blessing and peace be upon him" selected her for himself, with whom he set out. When we reached (a place called) Sadd As'sahba, Safiyya became clean from her menses. The Messenger of Allah "Allah's blessing and peace be upon him" married her. Some food was prepared on a small leather mat. Then The Prophet "Allah's blessing and peace be upon him" said to me: "Invite the people around you." This was the marriage banquet of The Prophet "Allah's blessing and peace be upon him" and Safiyya. Then we proceeded towards Medina. I saw The Prophet "Allah's blessing and peace be upon him" making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee on which Safiyya put her foot to ride.

4212- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" stayed with Safiyya Bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiyya was amongst those who were order to observe the veil.

٤٢٠٩ ـ حدثنا عبدُ اللَّهِ بنُ مَسلَمَةَ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أَبي عُبَيدٍ عَنْ سَلَمَةَ رَضِيَ اللَّهُ عنهُ قال: كانَ عليٌ رضِيَ اللَّه عنهُ تخلَّفَ عَنِ النَّبيِّ ﷺ في خيبر وكانَ رَمِداً، فقالَ: أَنا أَتخلَّفُ عَنِ النَّبيِّ ﷺ، فَلَحِقَ، فلمَّا بِتْنَا اللَّيلَةَ الَّتي فتحتْ، قال: «لأعْطِيَنَّ الرَّايَةَ غداً، أَوْ: لَيأْخُذَنَّ الرَّايَةَ غداً رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، يُفتَحُ عَلَيهِ». فنَحنُ نَرْجُوها، فَقيلَ: هذا عَليٌّ، فَأَعطاهُ، ففتحَ عليهِ.

[طرفه في: ٢٩٧٥].

٤٢١٠ ـ حدثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ بنُ عَبدِ الرَّحمٰنِ٢، عَنْ أَبي حازِمٍ قالَ: أَخبرَني سَهلُ بنُ سَعدٍ رضِيَ اللَّهُ عنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ يومَ خَيبرَ: «لأعْطِيَنَّ هذِهِ الرَّايَةَ غَداً رَجُلاً يَفتَحُ اللَّهُ عَلَى يَدَيهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ». قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَصبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقالَ: «أَينَ عَليُّ بنُ أَبي طَالِبٍ؟» فَقيلَ: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكي عَينَيهِ، قالَ: «فَأَرْسِ٢لُوا إِلَيهِ» فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ ﷺ في عَينَيهِ، ودعا له، فبرأَ حتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعطاهُ الرَّايَةَ، فقالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أُقاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنا؟ فقالَ: «انفُذْ عَلَى رِسْلِكَ حَتَّى تَنزِلَ بِساحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسلامِ، وَأَخبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللَّهِ فيهِ، فَواللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً واحِداً، خَيرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [طرفه في: ٢٩٤٢].

٤٢١١ ـ حدّثنا عَبدُ الغَفَّارِ بنُ داوُدَ: حَدَّثَنا يَعْقُوبُ بنُ عَبدِ الرَّحمٰنِ «ح». وحَدَّثَني أَحمَدُ: حَدَّثَنا ابنُ وَهْبٍ قالَ: أَخبَرَني يَعْقُوبُ بنُ عَبدِ الرَّحمٰنِ الزُّهرِيُّ، عَنْ عَمْرٍو مَوْلَى المُطَّلِبِ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: قَدِمنَا خَيبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيهِ الحِصْنَ، ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنتِ حُيَيِّ بنِ أَخطَبَ، وقَدْ قُتِلَ زَوجُها وكانَتْ عَرُوساً، فَاصْطَفَاهَا النَّبِيُّ ﷺ لِنَفسِهِ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ، فَبَنَى بِهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ صَنَعَ حَيساً فِي نِطَعٍ صَغِيرٍ، ثُمَّ قالَ لِي: «آذِنْ مَنْ حَوْلَكَ». فَكانَتْ تِلْكَ وَلِيمَتَهُ عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى المَدِينَةِ، فَرَأَيتُ النَّبِيَّ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بِعَبَاءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، وَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ [طرفه في: ٣٧١].

٤٢١٢ ـ حدثنا إِسماعِيلُ قالَ: حدَّثَني أَخِي، عَنْ سُلَيمانَ، عَنْ يَحْيى، عَنْ حُمَيدٍ الطَّوِيلِ: سَمِعَ أَنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ أَقامَ عَلَى صَفِيَّةَ بِنتِ حُيَيٍّ بِطَرِيقِ خَيبَرَ ثَلاثَةَ أَيَّامٍ، حَتَّى أَعْرَسَ بِهَا، وَكانَتْ فِيمَنْ ضُرِبَ عَلَيهَا الحِجابُ. [طرفه في: ٣٧١].

٤٢١٣ ـ حدّثنا سَعِيدُ بنُ أَبِي مَرْيَمَ: أَخْبَرَنا مُحَمَّدُ بنُ جَعْفَرِ بنِ أَبِي كَثِيرٍ قالَ: أَخْبَرَنِي

٤٢١٠ ـ قوله: (يدوكون) الدوك الاختلاط أي باتوا في اختلاط واختلاف.

ـ قوله: كلهم يرجو ويروى: يرجون كما في العيني.

٤٢١١ ـ قوله: (يحوي لها) أي يجعل لها حوية وهي كساء محشو يدار حول الراكب (شارح).

4213- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" stayed for three nights between Khaibar and Medina and was married to Safiyya. I invited the Muslims to his marriage banquet in which there was neither meat nor bread but The Prophet "Allah's blessing and peace be upon him" ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves: "Will she (Safiyya) be one of the mothers of the believers, (by being One of the wives of The Prophet "Allah's blessing and peace be upon him") or just (a lady captive) of what his right-hand possesses?" Some of them said: "If The Prophet "Allah's blessing and peace be upon him" makes her observe the veil, then she will be one of the mothers of the believers, and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him and made her observe the veil.

4214- Abdullah Ibn Mughaffal “Allah be pleased with him” narrated: While we were besieging Khaibar, a leather container having some fat was thrown by somebody which I ran to take. I looked behind, and suddenly I saw The Prophet “Allah’s blessing and peace be upon him” there. So I felt shy (to take it).

4215- Both of Salim and Nafi narrated from Ibn Omar “Allah be pleased with them”: On the day of Khaibar, The Messenger of Allah “Allah’s blessing and peace be upon him” forbade eating garlic and the meat of donkeys. The first ban of eating garlic was narrated by Nafi, while the other embargo of eating the meat of donkeys was reported by Salim.

4216- Ali "Allah be pleased with him" reported: On the day of Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade temporary marriage and eating donkeys’ meat.

4217- Nafi narrated from Ibn Omar “Allah be pleased with both” that on The Day of Khaibar, The Messenger of Allah “Allah’s blessing and peace be upon him” had forbidden (eating) the meat of donkeys.

4218- Both of Nafi and Salim narrated from Ibn Omar “Allah be pleased with them” that The Messenger of Allah “Allah’s blessing and peace be upon him” had forbidden (eating) the meat of donkeys.

4219- Jaber Ibn Abdullah “Allah be pleased with both” narrated: On The Day of Khaibar, The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (eating) the meat of donkeys. But he permitted (eating the meat of) horses.

4220- Ibn Abu’awfa “Allah be pleased with both” narrated: We where afflicted with severe hunger on The Day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the caller of The Prophet “Allah’s blessing and peace be upon him” came to say: "Do eat none of the donkeys’ meat and upset the cooking pots." We then thought that The Prophet

حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنهُ يَقولُ: أَقامَ النَّبِيُّ ﷺ بَينَ خَيبَرَ والمَدينَةِ ثَلاثَ لَيالٍ يُبْنَى عَلَيهِ بِصَفيَّةَ، فَدَعَوْتُ المُسْلِمِينَ إِلَى وَليمَتِهِ، وما كانَ فِيها مِن خُبْزٍ ولا لَحمٍ، وما كانَ فِيها إِلَّا أَنْ أَمَرَ بِلالاً بِالأَنطاعِ فَبُسِطَتْ، فَأَلقَى عَلَيها التَّمرَ والأَقِطَ والسَّمنَ، فَقالَ المُسلِمونَ: إِحْدَى أُمَّهاتِ المُؤمِنِينَ، أَوْ ما مَلَكَتْ يَمِينُهُ؟ قالُوا: إِنْ حَجَبَهَا فَهِيَ إِحْدَى أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَهَا خَلْفَهُ، وَمَدَّ الحِجابَ [طرفه في: ٣٧١].

٤٢١٤ - حدَّثنا أَبُو الوَليدِ: حَدَّثَنا شُعْبَةُ. وحَدَّثَني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا وَهْبٌ: حَدَّثَنا شُعْبَةُ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مُحاصِرِي خَيْبَرَ، فَرَمَى إِنْسانٌ بِجِرابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لِآخُذَهُ، فَالْتَفَتُّ فَإِذَا النَّبِيُّ ﷺ فَاسْتَحْيَيْتُ.

٤٢١٥ - حدّثني عُبَيْدُ بْنُ إِسْماعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ وَسَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى يَوْمَ خَيبَرَ عَنْ أَكْلِ الثُّومِ، وَعَنْ لُحومِ الحُمُرِ الأَهلِيَّةِ. نَهى عَنْ أَكلِ الثُّومِ: هُوَ عَنْ نافِعٍ وَحْدَهُ. وَلُحومِ الحُمُرِ الأَهْلِيَّةِ: عَنْ سالِمٍ.
[طرفه في: ٨٥٣].

٤٢١٦ - حدّثني يَحْيى بْنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ اللَّهِ وَالحَسَنِ ابْنَي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنْ مُتْعَةِ النِّساءِ يَوْمَ خَيبَرَ، وَعَنْ أَكْلِ الحُمُرِ الإِنْسِيَّةِ.
[الحديث ٤٢١٦ - أطرافه في: ٥١١٥، ٥٥٢٣، ٦٩٦١].

٤٢١٧ - حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهى يَوْمَ خَيبَرَ عَنْ لُحومِ الحُمُرِ الأَهْلِيَّةِ.
[طرفه في: ٨٥٣].

٤٢١٨ - حدّثني إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا مُحَمَّدُ بْنُ عُبَيدٍ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نافِعٍ وَسالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: نَهى النَّبِيُّ ﷺ عَنْ أَكْلِ لُحُومِ الحُمُرِ الأَهْلِيَّةِ.
[طرفه في: ٨٥٣].

٤٢١٩ - حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: نَهى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيبَرَ عَنْ لُحُومِ الحُمُرِ، وَرَخَّصَ فِي الخَيلِ.
[الحديث ٤٢١٩ - طرفاه في: ٥٥٢٠، ٥٥٢٤].

٤٢٢٠ - حدّثنا سَعيدُ بْنُ سُلَيمانَ: حَدَّثَنا عَبَّادٌ، عَنِ الشَّيْبانِيِّ قالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَصابَتْنَا مَجاعَةٌ يَوْمَ خَيبَرَ، فَإِنَّ القُدُورَ لَتَغْلِي، قالَ: وَبَعْضُهَا نَضِجَتْ، فَجاءَ مُنادِي النَّبِيِّ ﷺ: «لا تَأْكُلُوا مِنْ لُحُومِ الحُمُرِ شَيْئاً، وَأَهْرِيقُوهَا». قالَ ابْنُ أَبِي أَوْفَى: فَتَحَدَّثْنَا أَنَّهُ

"Allah's blessing and peace be upon him" had banned such food because its one-fifth had not been taken out of it. Some others said: "He banned the meat of donkeys principally because donkeys used to eat dirty things."

4221- Both of Al'bara and Abdullah Ibn Abu'awfa "Allah be pleased with them" narrated that when they were with The Prophet "Allah's blessing and peace be upon him", they got some donkeys which they cooked (after being slaughtered). Then the caller of The Prophet "Allah's blessing and peace be upon him" said: "upset the cooking pots."

4222- The same as above.

4223- Both of Al'bara and Ibn Abu'awfa "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said, on The Day of Khaibar, after the pots had been prepared (for cooking donkeys' meat): "Upset the pots."

4224- The same previous narration.

4225- Al'bara "Allah be pleased with him" narrated: We took part with The Prophet "Allah's blessing and peace be upon him" in the holy battle (of Khaibar). (The same as above)

4226- Al'bara Ibn Azib "Allah be pleased with both" narrated: On The Holy Battle of Khaibar, The Prophet "Allah's blessing and peace be upon him" ordered us to throw away (the meat of) the donkeys, whether cooked or not. Then he never told us to eat it afterwards.

4227- Ibn Abbas "Allah be pleased with both" narrated: I do not know whether The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of donkeys because they were the carriers of people, which he disliked to go away, or he forbade (eating) the meat of donkeys on The Day of Khaibar forever.

4228- Ibn Omar "Allah be pleased with both" reported: On the day of Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" distributed (the war booty of Khaibar) with the ratio of two shares for the horse (knight) and one share for the foot soldier. (According to the interpretation of Nafi, the sub-narrator: It meant that if one had a horse (and was a knight) then he would have three shares; and if he had none, then he would have just a share).

إِنَّمَا نَهى عَنْهَا لأَنَّهَا لَمْ تُخَمَّسْ، وَقَالَ بَعْضُهُمْ: نَهَى عَنْهَا البَتَّةَ، لأَنَّهَا كَانَتْ تَأْكُلُ العَذِرَةَ.

[طرفه في: ٣١٥٥].

٤٢٢١، ٤٢٢٢ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنِ البَرَاءِ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمْ: أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمُراً فَطَبَخُوهَا، فَنَادَى مُنَادِي النَّبِيِّ صَلَّى اللَّهُ عَلَيهِ وسَلَّمَ: «أَكْفِؤُوا القُدُورَ».

[الحديث ٤٢٢١ ـ أطرافه في: ٤٢٢٣، ٤٢٢٥، ٤٢٢٤، ٤٢٢٦، ٥٥٢٥، ٥٥٢٦].

٤٢٢٣، ٤٢٢٤ ـ حدثني إِسْحَاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ: سَمِعْتُ البَرَاءَ وَابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمْ يُحَدِّثَانِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ خَيْبَرَ، وَقَدْ نَصَبُوا القُدُورَ: «أَكْفِؤُوا القُدُورَ».

[طرفه في: ٣١٥٣، ٣١٥٥].

٤٢٢٥ ـ حدثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ البَرَاءِ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ، نَحْوَهُ.

[طرفه في: ٤٢٢١].

٤٢٢٦ ـ حدثني إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَاصِمٌ، عَنْ عَامِرٍ، عَنِ البَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا النَّبِيُّ ﷺ فِي غَزْوَةِ خَيْبَرَ: أَنْ نُلْقِيَ الحُمُرَ الأَهْلِيَّةَ نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ.

[طرفه في: ٤٢٢١].

٤٢٢٧ ـ حدثني مُحَمَّدُ بْنُ أَبِي الحُسَيْنِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَا أَدْرِي أَنَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ، فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ لَحْمَ الحُمُرِ الأَهْلِيَّةِ.

٤٢٢٨ ـ حدثنا الحَسَنُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا زَائِدَةُ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّاجِلِ سَهْماً. قَالَ: فَسَّرَهُ نَافِعٌ فَقَالَ: إِذَا كَانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلَاثَةُ أَسْهُمٍ، فَإِنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ.

[طرفه في: ٢٨٦٣].

٤٢٢١ ـ ٤٢٢٢ ـ قوله: (أكفئوا القدور) أي اقلبوها.

٤٢٢٧ ـ (الحمولة) هي التي يحمل عليها الناس أعم من الركوبة.

ـ قوله: (أو حرّمه) يعني تحريماً مطلقاً أبداً فقلوه: لحم الحمر بيان للضمير كما في الشارح ثم إن قيد الأهلية روايه عنده غير موجود في نسخته موجود عند العيني.

4229- Jubair Ibn Mut'im narrated: I and Othman Ibn Affan went to The Messenger of Allah “Allah's blessing and peace be upon him” and said: "O Allah's Apostle! You have given to Banul'muttalib and left us although they and we are of the same kinship to you." The Messenger of Allah “Allah's blessing and peace be upon him” said: "Banul'muttalib and Banu'hashim are one and the same." The Prophet “Allah's blessing and peace be upon him” did not give a share to Banu Abdu'shams and Banu'nawfal.

4230- Abu'moosa "Allah be pleased with him" narrated: The news of the migration of The Prophet "Allah's blessing and peace be upon him" (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) my two brothers and I. I was the youngest of them, and one of the two was Abu'burda, and the other, Abu'ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat, which took us to Negus in Ethiopia, where we met Ja'far Ibn Abu'talib with whom we stayed. Then we all came (to Medina) and met The Prophet "Allah's blessing and peace be upon him" at the time of the conquest of Khaibar. Some people used to say to us, namely the people of the ship: "We have migrated before you."

Asma Bint Omais, who was one of those who had come with us, came as a visitor to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him". She had migrated along with those other Muslims who migrated to Negus. Omar came to Hafsa while Asma Bint Omais was with her. Omar, on seeing Asma, asked: "Who is this?" She said: "Asma Bint Omais." Omar said: "Is she the Ethiopian? Is she the sea-faring lady?" Asma replied: "Yes." Omar said: "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle "Allah's blessing and peace be upon him"." On that Asma became angry and said: "No, by Allah, while you were with Allah's Apostle "Allah's blessing and peace be upon him" who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah and his Messenger "Allah's blessing and peace be upon him". By Allah, I will neither eat any food nor drink anything till I inform Allah's Apostle "Allah's blessing and peace be upon him" of all that you have said. There we were harmed and frightened. I will mention this to The Prophet "Allah's blessing and peace be upon him" and will neither tell a lie, nor reduce nor add anything to your saying."

4231- When The Prophet "Allah's blessing and peace be upon him" came, she said: "O Allah's Prophet! Omar has said so-and-so." He said (to Asma): "What did you say to him?" Asma said: "I told him so-and-so." The Prophet "Allah's blessing and peace be upon him" said: "He (Omar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma told: "I saw Abu'moosa and the other people of the boat coming to me successively in groups, asking me about this tradition. However, nothing in this world, of which they were more happy and which was greater to them than what The Prophet “Allah's blessing and peace be upon him” had said about them."

٤٢٢٩ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَن يُونُسَ، عَنِ ابْنِ شِهابٍ، عَن سَعيدِ بنِ المُسيِّبِ: أنَّ جُبَيرَ بنَ مُطعِمٍ أخبَرَهُ قال: مَشيتُ أنا وعُثمانُ بنُ عَفَّانَ إلَى النَّبيِّ ﷺ، فَقُلنا: أعطَيتَ بَني المُطَّلِبِ مِن خُمسِ خَيبَرَ وتَرَكتَنا، ونَحنُ بِمَنزِلَةٍ واحِدَةٍ مِنكَ. فَقالَ: «إنَّما بَنُو هاشِمٍ وبَنُو المطَّلِبِ شَيءٌ واحِدٌ». قالَ جُبَيرٌ: ولَم يَقسِمِ النَّبيُّ ﷺ لِبَني عَبدِ شَمسٍ وبَني نَوفَلٍ شَيئاً.

[طرفه في: ٣١٤٠].

٤٢٣٠ ـ حدّثني مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أبُو أُسامَةَ: حَدَّثَنا بُرَيدُ بنُ عَبدِ اللَّهِ، عَن أبي بُردَةَ، عَن أبي مُوسى رَضيَ اللَّهُ عَنهُ قالَ: بَلَغَنا مَخرَجُ النَّبيِّ ﷺ ونَحنُ بِاليَمَنِ، فَخَرَجنا مُهاجِرينَ إلَيهِ أنا وأخَوانِ لِي أنا أصغَرُهُم، أحَدُهُما أبُو بُردَةَ والآخَرُ أبُو رُهمٍ، إمَّا قالَ: بِضعٌ، وإمَّا قالَ: في ثَلاثَةٍ وخَمسينَ، أو: اثنَينِ وخَمسينَ رَجُلاً مِن قَومي، فَرَكِبنا سَفينَةً، فَألقَتنا سَفينَتُنا إلَى النَّجاشيِّ بِالحَبَشَةِ، فَوافَقنا جَعفَرَ بنَ أبي طالِبٍ، فَأقَمنا مَعَهُ حَتَّى قَدِمنا جَميعاً، فَوافَقنا النَّبيَّ ﷺ حينَ افتَتَحَ خَيبَرَ، وكانَ أُناسٌ مِنَ النَّاسِ يَقُولُونَ لَنا، يَعني لأهلِ السَّفينَةِ: سَبَقناكُم بِالهِجرَةِ. ودَخَلَت أسماءُ بِنتُ عُمَيسٍ، وهيَ مِمَّن قَدِمَ مَعَنا، عَلَى حَفصَةَ زَوجِ النَّبيِّ ﷺ زائِرَةً، وقَد كانَت هاجَرَت إلَى النَّجاشيِّ فيمَن هاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفصَةَ، وأسماءُ عِندَها، فَقالَ عُمَرُ حينَ رَأى أسماءَ: مَن هَذِهِ؟ قالَت: أسماءُ بِنتُ عُمَيسٍ، قالَ عُمَرُ: الحَبَشيَّةُ هَذِهِ، البَحريَّةُ هَذِهِ؟ قالَت أسماءُ: نَعَم، قالَ: سَبَقناكُم بِالهِجرَةِ، فَنَحنُ أحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنكُم، فَغَضِبَت وقالَت: كَلاَّ واللَّهِ، كُنتُم مَعَ رَسُولِ اللَّهِ ﷺ يُطعِمُ جائِعَكُم، ويَعِظُ جاهِلَكُم، وكُنَّا في دارٍ ـ أو في أرضِ ـ البُعَداءِ البُغَضاءِ بِالحَبَشَةِ، وذَلِكَ في اللَّهِ وفي رَسُولِهِ ﷺ، وايمُ اللَّهِ لا أطعَمُ طَعاماً ولا أشرَبُ شَراباً حَتَّى أذكُرَ ما قُلتَ لِرَسُولِ اللَّهِ ﷺ، ونَحنُ كُنَّا نُؤذَى ونُخافُ، وسَأذكُرُ ذَلِكَ لِلنَّبيِّ ﷺ وأسألُهُ، واللَّهِ لا أكذِبُ ولا أزيغُ ولا أزيدُ عَلَيهِ. [طرفه في: ٣١٣٦].

٤٢٣١ ـ فَلَمَّا جاءَ النَّبيُّ ﷺ قالَت: يا نَبيَّ اللَّهِ إنَّ عُمَرَ قالَ كَذا وكَذا؟ قالَ: «فَما قُلتِ لَهُ؟» قالَت: قُلتُ لَهُ: كَذا وكَذا، قالَ: «لَيسَ بِأحَقَّ بي مِنكُم، ولَهُ ولأصحابِهِ هِجرَةٌ واحِدَةٌ، ولَكُم أنتُم ـ أهلَ السَّفينَةِ ـ هِجرَتانِ». قالَت: فَلَقَد رَأيتُ أبا مُوسى وأصحابَ السَّفينَةِ يَأتُوني أرسالاً، يَسألُوني عَن هَذا الحَديثِ، ما مِنَ الدُّنيا شَيءٌ هُم بِهِ أفرَحُ ولا أعظَمُ في أنفُسِهِم مِمَّا قالَ لَهُمُ النَّبيُّ ﷺ.

٤٢٣٠ ـ قوله: بضع وروي بضعاً بالنصب وفي بضع بزيادة الجارّ وموضعه نصب على الحال أفاده الشارح.

ـ الياء في النجاشي مخففة في الأصل وقد تشدّد ووجدناها مشددة في الشرح المطبوع والمتن المشكول فتركنا كما وجدنا ا هـ.

ـ البحر قد يحرك لمكان حرف الحلق ا هـ.

ـ قوله: (نؤذي ونخاف) بضم النون فيهما مبنيين للمفعول (شارح).

٤٢٣١ ـ قوله: يأتوني ويروى: يأتونني (أرسالاً) أفواجاً يسألوني ويروى يسألونني كما في الشارح.

On the other hand, Abu'burda reported: Asma said: "I saw Abu'moosa requesting me to repeat this tradition several times."

4232- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I recognize the voice of the group of Al'ash'arites, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is a wise man who, on meeting the cavalrymen or the enemy, used to say to them: "My companions order you to wait for them."

4233- Abu'moosa "Allah be pleased with him" reported: We came upon The Prophet "Allah's blessing and peace be upon him" after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us, he did not give anybody else who did not attend the Conquest.

4234- Abu'huraira "Allah be pleased with him" narrated: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with The Messenger of Allah "Allah's blessing and peace be upon him" to the valley of Al'qura. A slave of The Messenger of Allah "Allah's blessing and peace be upon him" called Mid'am, who had been presented to him by one of Banu Ad'dibbab, While dismounting the saddle of The Messenger of Allah "Allah's blessing and peace be upon him", was hit by an arrow the thrower of which was unknown. The people said: "Congratulations to him for the martyrdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by He, in Whose Hand my soul is, the sheet (of cloth) which he had taken (unlawfully) on the day of Khaibar from the booty before its distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to The Prophet "Allah's blessing and peace be upon him" and said: "These are things I took (unlawfully)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a strap, or these are two straps of Fire."

4235- Zaid narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with both" saying: By He, in Whose Hand my soul is, had I not been afraid that the other Muslims might be left in poverty, I would have divided (the land of) whatever village I may conquer (among the fighters), as The Prophet "Allah's blessing and peace be upon him" divided the land of

قالَ أَبُو بُرْدَةَ : قالتْ أَسْماءُ : فَلَقَدْ رَأَيْتُ أَبا مُوسى وَإِنَّهُ لَيَسْتَعِيدُ هذا الحَدِيثَ مِنِّي .

٤٢٣٢ ـ قال أَبُو بُرْدَةَ، عَنْ أَبِي مُوسى : قالَ النَّبِيُّ ﷺ : إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بالقُرْآنِ حِينَ يَدْخُلُونَ باللَّيلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بالقُرْآنِ باللَّيلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهارِ، وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الخَيلَ، أَوْ قالَ : العَدُوَّ، قالَ لَهُمْ : إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ.

٤٢٣٣ ـ حدّثني إِسْحاقُ بْنُ إِبْراهِيمَ : سَمِعَ حَفصَ بْنَ غِيَاثٍ : حَدَّثَنَا بُرَيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى قالَ : قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنِ افْتَتَحَ خَيبَرَ فَقَسَمَ لَنَا، وَلَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الفَتْحَ غَيرَنَا.

[طرفه في : ٣١٣٦]

٤٢٣٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا أَبُو إِسْحاقَ، عَنْ مالِكِ ابْنِ أَنَسٍ قالَ : حَدَّثَنِي ثَوْرٌ قالَ : حَدَّثَنِي سَالِمٌ مَوْلَى ابْنِ مُطِيعٍ : أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : افْتَتَحْنَا خَيبَرَ، وَلَمْ نَغْنَمْ ذَهَباً وَلاَ فِضَّةً، إِنَّمَا غَنِمْنَا البَقَرَ وَالإِبِلَ وَالمَتَاعَ وَالحَوَائِطَ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى وَادِي القُرَى، وَمَعَهُ عَبْدٌ لَهُ يُقالُ لَهُ مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضِّبابِ، فَبَينَما هُوَ يَحُطُّ رَحْلَ رَسُولِ اللَّهِ ﷺ إِذْ جاءَهُ سَهْمٌ عائِرٌ، حَتَّى أَصَابَ ذلِكَ العَبْدَ، فَقالَ النَّاسُ : هَنِيئاً لَهُ الشَّهَادَةُ، فَقالَ رَسُولُ اللَّهِ ﷺ : «بَلى، وَالَّذِي نَفسِي بِيَدِهِ، إِنَّ الشَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيبَرَ مِنَ المَغانِمِ، لَمْ تُصِبْهَا المَقَاسِمُ، لَتَشْتَعِلُ عَلَيهِ نَاراً». فَجاءَ رَجُلٌ حِينَ سَمِعَ ذلِكَ مِنَ النَّبِيِّ ﷺ بِشِرَاكٍ أَوْ بِشِرَاكَينِ، فَقالَ : هذا شَيءٌ كُنْتُ أَصَبْتُهُ، فَقالَ رَسُولُ اللَّهِ ﷺ : «شِرَاكٌ ـ أَوْ شِرَاكانِ ـ مِنْ نارٍ». [الحديث ٤٢٣٤ ـ طرفه في : ٦٧٠٧].

٤٢٣٥ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ : أَخْبَرَنِي زَيدٌ، عَنْ أَبِيهِ : أَنَّهُ سَمِعَ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهِ عَنْهُ يَقُولُ : أَمَا وَالَّذِي نَفسِي بِيَدِهِ، لَوْلاَ أَنْ أَتْرُكَ آخِرَ النَّاسِ بَبَّاناً لَيسَ لَهُمْ شَيءٌ، ما فُتِحَتْ عَلَيَّ قَرْيَةٌ إِلاَّ قَسَمْتُهَا، كما قَسَمَ النَّبِيُّ ﷺ خَيبَرَ، وَلكِنِّي أَتْرُكُهَا خِزَانَةً لَهُمْ يَقْتَسِمُونَهَا. [طرفه في : ٢٣٣٤].

٤٢٣٢ ـ قوله : (حكيم) صفة لرجل منهم.

ـ قوله : (أن تنظروهم) وفي نسخة العينيّ أن تنتظروهم.

٤٢٣٤ ـ (الحوائط) : البساتين

ـ (سهم عائر) هو سهم لا يدرى من أين أتى وقيل : هو الحائد عن قصده ا هـ.

٤٢٣٥ ـ قوله : (ببان) مفسر بما بعده نقل السيد مرتضى عن شيخه أنه قال : واختلفوا في معنى ببان على ثلاثة أقوال أحدها وهو قول الأكثر أنه الشيء الواحد وقال الزمخشري : الضرب الواحد وثانيها الجماعة والاجتماع وإليه مال أبو المظفر وغيره وثالثها أنه المعدم الذي لا شيء له كما نقله عياض عن الطبري وذكره في التوشيح أيضا وإن أغفلوه تقصيرا هـ. مصححه.

Khaibar. But it is better to be left as a common treasury for them to distribute (its returns) Among themselves.

4236- Zaid narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with both" saying: By He, in Whose Hand my soul is, had I not been afraid that the other Muslims might be left in poverty, I would have divided (the land of) whatever village I may conquer (among the fighters), as The Prophet "Allah's blessing and peace be upon him" divided the land of Khaibar.

4237- Anbasa Ibn Sa'eed narrated that Abu'huraira "Allah be pleased with him" had come to The Messenger of Allah "Allah's blessing and peace be upon him", asking him to be given something (from the war booty of Khaibar). But a son of Sa'eed Ibn Al'ass said to him (The Prophet): "O Messenger of Allah! Do not give him." Abu'huraira replied: "This (Aban Ibn Sa'eed Ibn Al'ass) is the murderer of Ibn Qawqal." Sa'eed's son said: "How strange! A guinea pig coming from (the mountain of) Qadum of grazing sheep!"

4238- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent Aban from Medina to Najd leading a certain detachment. Aban and his companions came to The Prophet "Allah's blessing and peace be upon him" at Khaibar after it had been conquered by The Prophet "Allah's blessing and peace be upon him". The reins of their horses were made of the fiber of date palm trees. I said: "O Allah's Apostle! Do not give them a share from the booty." Aban said (pointing to me): "How strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of (the mountain of) grazing sheep!" The Prophet "Allah's blessing and peace be upon him" said: "O Aban, sit down! " He gave them no share.

4239- Sa'eed narrated: Aban Ibn Sa'eed Ibn Al'ass came to The Messenger of Allah "Allah's blessing and peace be upon him" and greeted him. Abu'huraira "Allah be pleased with him" said (to The Messenger of Allah): "This is the murderer of Ibn Qawqal." Aban Ibn Sa'eed Ibn Al'ass said: "Strange! A guinea pig who has come down to us from the mountain of Qadum (grazing place of sheep in the town of Daws, the homeland of Abu'huraira) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (because I Was not killed as an infidel)."

4240- A'isha "Allah be pleased with her" narrated: Fatima "Allah be pleased with her" the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu'bakr (after being appointed as a caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him"

٤٢٣٦ - حدثني محمدُ بنُ المُثنَّى : حدَّثنا ابنُ مَهديّ، عن مالكِ بنِ أنسٍ، عن زيدِ بنِ أسلَمَ، عن أبيه، عن عُمرَ رضيَ اللَّهُ عنهُ قال: لَولا آخرُ المُسلمين، ما فُتحتْ عليهِم قريةٌ إلاّ قَسَمْتُها، كما قَسَمَ النَّبيُّ ﷺ خيبَر [طرفه في: ٢٣٣٤]

٤٢٣٧ - حدثنا عليُّ بنُ عبدِ اللَّه حَدَّثَنا سُفيانُ قال: سَمِعتُ الزُّهريَّ، وسألَهُ إسماعيلُ بنُ أُميَّةَ، قال: أخبرَني عَنبَسةُ بنُ سَعيدٍ: أنَّ أبا هُريرةَ رضيَ اللَّهُ عنهُ أتى النَّبيَّ ﷺ فسألَهُ، قال لَه بعضُ بني سعيدِ بنِ العاصِ : لا تُعطِه، فقال أبو هُريرةَ: هذا قاتِلُ ابنِ قَوقَلٍ، فقال: واعَجَباهُ، لوَبْرٍ تدلَّى من قَدومِ الضَّأن.

[طرفه في: ٢٨٢٧]

٤٢٣٨ - ويُذكرُ عنِ الزُّبيديّ، عنِ الزُّهريّ قال: أخبرَني عَنبَسةُ بنُ سَعيدٍ: أنَّه سَمعَ أبا هُريرةَ يُخبرُ سعيدَ بنَ العاصِ قال: بعثَ رسولُ اللَّهِ ﷺ أبانَ على سريَّةٍ منَ المدينةِ قِبَلَ نَجدٍ، قال أبو هُريرةَ: فقدِمَ أبانُ وأصحابُهُ على النَّبيّ ﷺ بخَيبَرَ بعدَما افتتحَها، وإنَّ حُزُمَ خيلِهِم لَليفٌ. قال أبو هُريرةَ: قلتُ: يا رسولَ اللَّه، لا تقسِمْ لهُم قال أبانُ: وأنتَ بهذا يا وبْرُ تحَدَّرَ مِن رأسِ ضأنٍ. فقال النَّبيُّ ﷺ: «يا أبانُ اجلسْ». فلمْ يقسِمْ لهُم.

[طرفه في: ٢٨٢٧]

٤٢٣٩ - حدثنا مُوسى بنُ إسماعيلَ: حَدَّثنا عَمرُو بنُ يَحيى بنِ سَعيدٍ قال أخبرَني جَدّي: أنّ أبانَ بنَ سعيدٍ أقبلَ إلى النَّبيّ ﷺ فسلَّمَ عليه، فقال أبو هُريرةَ: يا رسولَ اللَّهِ، هذا قاتِلُ ابنِ قَوقَلٍ، وقال أبانُ لأبي هُريرةَ: واعجَبًا لكَ، وبْرٌ تَدأْدأَ من قَدومِ ضأْنٍ، يَنعَى عليَّ امرأً أكرمَهُ اللَّهُ بيَدي، ومَنعَهُ أنْ يُهينَني بيَدِهِ.

[طرفه في: ٢٨٢٧]

٤٢٤٠، ٤٢٤١ - حدثنا يَحيى بنُ بُكَيرٍ حَدَّثنا اللَّيثُ، عن عُقيلٍ، عن ابنِ شِهابٍ، عن عُروَةَ، عن عائشةَ: أنَّ فاطمةَ عليها السَّلامُ، بنتَ النَّبيّ ﷺ، أرسلَتْ إلى أبي بَكرٍ تَسألُهُ ميراثَها

٤٢٣٧ - قوله: هذا يعني أبان بن سعيد اهـ.

- قوله: فقال: يعني أبان المذكور لأبي هريرة أعجب لوبر نزل من قدوم الضأن كيف أشار على النبي بالعطاء والوبر حيوان يشبه السنور ليس له ذنب يسمى غنم بني إسرائيل شبه أبا هريرة به تحقيراً لشأنه وقدوم الضأن: اسم جبل بأرض دوس قوم أبي هريرة وأراد أبان بذلك أنه ليس في قدر من يشير بعطاء ولا منع اهـ.

٤٢٣٨ - قوله: (حزم) جمع حزام ككتاب وكتب.

- قوله (من رأس ضأن) كذا في نسخة الشارح وفي نسخة العينيّ من رأس ضال باللام وهو المناسب لتفسير المؤلف.

٤٢٣٩ - قوله (تدأدأ) أقبل مسرعاً.

٤٢٤٠، ٤٢٤١ قوله وجدت عليه: غضبت.

Had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak, and what remained of one-fifth the Khaibar booty. On that, Abu'bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Mohammad can eat from this property." By Allah, I will make no change in the state of the charity of The Messenger of Allah "Allah's blessing and peace be upon him". I also will leave it as it was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", of which I will dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" did." In this way, Abu'bakr refused to give anything of that to Fatima. As a result, she became angry with Abu'bakr, kept away from him, and did not talk to him till she died. She remained alive for six months after the death of The Prophet "Allah's blessing and peace be upon him". When she died, her husband Ali buried her at night without informing Abu'bakr; and he led the funeral prayer by himself. When Fatima was alive, the people used to respect Ali so much. But after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu'bakr and giving him the pledge of allegiance. However, Ali had not given the pledge of allegiance during those months (during which Fatima was alive after The Prophet's death). Ali sent somebody to Abu'bakr saying: "Come to us, but let nobody come with you." He seemed to have disliked that Omar might come. Omar said (to Abu'bakr): "No, by Allah, you shall not enter upon them alone!" Abu'bakr said: "What do you think they will do to me? By Allah, I will go to them." Abu'bakr entered upon them. Ali testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. Then he said (to Abu'bakr): "We know well your superiority and what Allah has given you. We are not jealous of the good Allah has bestowed upon you (by being a caliph). But you did not consult us in the question of the rule in which, we thought that we have got a right because of our near relationship to The Messenger of Allah "Allah's blessing and peace be upon him"." Abu'bakr's eyes flowed with tears. When Abu'bakr spoke, he said: "By He, in Whose Hand my soul is! To keep good relations with the relatives of The Messenger of Allah "Allah's blessing and peace be upon him" is dearer to me than to keep good relations with my kith and kin. But as for the trouble, which arose between you and me about his property, I will do my best to spend it on what is good. Therefore, I will not leave any rule or regulation I saw The Messenger of Allah "Allah's blessing and peace be upon him" following, in disposing of it, but I will follow." Ali said to Abu'bakr: "I promise to give you the pledge of allegiance in this afternoon." When Abu'bakr had performed Dhuhr prayer, he came up the pulpit, testified that there is no God (to be worshiped) but Allah, and that Mohammad is The Messenger of Allah, and then mentioned the story of Ali and his delay in giving the pledge of allegiance, excusing him, and accepting the excuses he had offered. Then Ali asked for (Allah's) forgiveness. Testified that there is no God but Allah, and that Mohammad is The Messenger of Allah, he praised Abu'bakr's right, and said that he had not done what he had done because of jealousy of Abu'bakr, or as a protest of that with which Allah had favored him. Ali added: "But we thought that we had some right in this affair (of regime), in which he (Abu'bakr) did not consult us, and in this way, caused us to feel sorry." Consequently, all the Muslims became happy and said: "You have done the right thing." The Muslims then became pleased with Ali since he returned to what people had done (of giving the pledge of allegiance to Abu'bakr).

4241- The same previous narration.

4242- Ikrima narrated from A'isha "Allah be pleased with her": When Khaibar was conquered we said: "Just now, we would eat our fill of dates."

4243- Ibn Omar "Allah be pleased with both" narrated: We had never eaten to satisfaction before we conquered Khaibar.

مِنْ رَسُولِ اللَّهِ ﷺ، مِمَّا أَفاءَ اللَّهُ عَلَيهِ بِالمَدِينَةِ وفَدَك، وما بَقِيَ مِنْ خُمسِ خَيبَرَ، فَقالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ نُورَثُ، ما تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ـ ﷺ ـ في هذا المَالِ». وإِنِّي و اللَّهِ لاَ أُغَيِّرُ شَيئاً مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حالِهَا الَّتِي كانَ عَلَيهَا في عَهْدِ رَسُولِ اللَّهِ ﷺ، ولأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَدفَعَ إِلَى فاطِمَةَ مِنْهَا شَيئاً، فَوَجَدَتْ فاطِمَةُ عَلَى أَبِي بَكْرٍ في ذلِكَ، فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تُوُفِّيَتْ، وَعاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيلاً، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيهَا، وكانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فاطِمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ، فَالتَمَسَ مُصالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلكَ الأَشْهُرَ، فَأَرسَلَ إِلَى أَبِي بَكْرٍ: أَنِ ائْتِنَا وَلاَ يَأْتِنَا أَحَدٌ مَعَكَ: كَرَاهِيَةً لِمَحْضَرِ عُمَرَ، فَقالَ عُمَرُ: لاَ وَاللَّهِ لاَ تَدْخُلُ عَلَيهِمْ وَحْدَكَ، فَقالَ أَبُو بَكْرٍ: وَما عَسَيتَهُمْ أَنْ يَفعَلُوا بِي، وَاللَّهِ لآتِيَنَّهُمْ، فَدَخَلَ عَلَيهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ، فَقالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَما أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفَسْ عَلَيكَ خَيراً سَاقَهُ اللَّهُ إِلَيكَ، وَلكِنَّكَ اسْتَبْدَدْتَ عَلَينَا بِالأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ نَصِيباً، حَتَّى فاضَتْ عَينَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قالَ: وَالَّذِي نَفسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَينِي وَبَينَكُمْ مِنْ هذِهِ الأَمْوَالِ، فَلَمْ آلُ فِيهَا عَنِ الخَيرِ، وَلَمْ أَتْرُكْ أَمْراً رَأَيتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ. فَقالَ عَلِيٌّ لأَبِي بَكْرٍ: مَوْعِدُكَ العَشِيَّةُ لِلبَيعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى المِنْبَرِ، فَتَشَهَّدَ، وذَكَرَ شأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ البَيعَةِ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيهِ، ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ: أَنَّهُ لَمْ يَحْمِلهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلاَ إِنْكاراً لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلكِنَّا نَرَى لَنَا في هذا الأَمْرِ نَصِيباً، فَاسْتَبَدَّ عَلَينَا، فَوَجَدْنَا في أَنْفُسِنَا. فَسُرَّ بِذلِكَ المُسْلِمُونَ وَقالُوا: أَصَبْتَ، وَكانَ المُسْلِمُونَ إِلَى عَلِيٍّ قَرِيباً، حِينَ رَاجَعَ الأَمْرَ المَعْرُوفَ.

[طرفه في: ٣٠٩٢، ٣٠٩٣].

٤٢٤٢ ـ حدّثني مُحمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَرَمِيٌّ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبرَنِي عُمارَةُ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَمَّا فُتِحَتْ خَيبَرُ قُلنَا: الآنَ نَشْبَعُ مِنَ التَّمرِ.

٤٢٤٣ ـ حدّثنا الحَسَنُ: حَدَّثَنَا قُرَّةُ بْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ما شَبِعْنَا حَتَّى فَتَحْنَا خَيبَرَ.

- قوله: (وجه) أي يحترمونه.
- قوله: (وما عسيتهم) بكسر السين وفتحها أي ما ترجوهم وتحسبهم، فكلمة «ما» استفهامية.
- قوله: (لم ننفس عليك) أي لم نحسدك على الخلافة (شارح).
- قوله: (العشية) يجوز فيه النصب على الظرفية والرفع على أنه خبر المبتدأ وهو وقوله موعدك. والعشية بعد الزوال.
- قوله: (الأمر بالمعروف) وهو الدخول فيما دخل فيه الناس من المبايعة ا هـ قسطلاني.

[41] The Prophet's appointing somebody as a governor of Khaibar

4244- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, with which you could buy the excellent dates."

4245- The same previous narration.

4246- Both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent the brother of Banu'adi from The Ansar as a governor of Khaibar.

4247- The same as above.

[42] The Prophet's treatment of people of Khaibar

4248- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gave (the land of) Khaibar to the Jews to cultivate on the condition that they would have half its yield.

[43] The cooked sheep, which was poisoned (and presented) to The Prophet

4249- Abu'huraira "Allah be pleased with him" narrated: When Khaibar was conquered, a cooked poisoned sheep was presented to The Messenger of Allah "Allah's blessing and peace be upon him".

[44] The detachment of Zaid Ibn Haritha

4250- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" appointed Usama Ibn Zaid as a leader of some people. But people criticized his leadership. On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you should criticize his leadership, then you had criticized the leadership of his father earlier. By Allah! He was more deserving to be a leader; and he was one of the most beloved persons to me. This (his son) also is one of the most beloved persons to me after him."

٤١ ـ بابُ اسْتِعْمالِ النَّبيِّ ﷺ على أهلِ خَيْبَر

٤٢٤٤، ٤٢٤٥ ـ حدثنا إسماعيلُ قال: حدَّثني مالِكٌ، عَنْ عَبْدِ المَجيدِ بنِ سُهَيلٍ، عَنْ سَعيدِ بنِ المُسيَّبِ، عَنْ أبي سَعيدٍ الخُدرِيِّ وأبي هُرَيرةَ رَضِيَ اللَّهُ عَنْهُما: أنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلى خَيْبَرَ، فَجاءَهُ بِتَمْرٍ جَنيبٍ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ تَمْرِ خَيْبَرَ هكَذا؟» فَقالَ: لا وَاللَّهِ يا رَسُولَ اللَّهِ، إنَّا لَنَأْخُذُ الصَّاعَ مِنْ هذا بالصَّاعَيْنِ، بالثَّلاثَةِ، فَقالَ: «لا تَفعَلْ، بِعِ الجَمْعَ بالدَّراهِمِ، ثُمَّ ابْتَعْ بالدَّراهِمِ جَنيباً» [طرفه في: ٢٢٠١].

٤٢٤٦، ٤٢٤٧ ـ وقالَ عَبدُ العَزيزِ بنُ مُحمَّدٍ، عَنْ عَبدِ المَجيدِ، عَنْ سَعيدٍ: أنَّ أبا سَعيدٍ وأبا هُرَيرَةَ حَدَّثاهُ: أنَّ النَّبيَّ ﷺ بَعَثَ أخا بَني عَدِيٍّ مِنَ الأنْصارِ إلى خَيْبَرَ، فأمَّرَهُ عَلَيها.

وعَنْ عَبْدِ المَجيدِ، عَنْ أبي صالِحٍ السَّمَّانِ، عَنْ أبي هُرَيرَةَ وأبي سَعيدٍ: مِثْلَهُ.

[طرفه في: ٢٢٠١].

٤٢ ـ بابُ مُعامَلَةِ النَّبيِّ ﷺ أهْلَ خَيْبَرَ

٤٢٤٨ ـ حدثنا مُوسى بنُ إسْماعيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: أعْطى النَّبيُّ ﷺ خَيْبَرَ اليَهُودَ: أنْ يَعْمَلوها ويَزرَعوها، ولَهُمْ شَطْرُ ما يَخْرُجُ مِنْها.

[طرفه في: ٢٢٨٥].

٤٣ ـ بابُ الشَّاةِ الَّتي سُمَّتْ لِلنَّبيِّ ﷺ بِخَيْبَرَ رَواهُ عُرْوَةُ، عَنْ عائِشَةَ، عَنِ النَّبيِّ ﷺ

٤٢٤٩ ـ حدثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ: حَدَّثَني سَعيدٌ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شاةٌ فيها سُمٌّ.

[طرفه في: ٣١٦٩].

٤٤ ـ بابُ غَزْوَةِ زَيدِ بْنِ حارِثَةَ

٤٢٥٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى بنُ سَعيدٍ: حَدَّثَنا سُفيانُ بنُ سَعيدٍ: حَدَّثَنا عَبْدُ اللَّهِ بنُ دينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهما قالَ: أمَّرَ رَسُولُ اللَّهِ ﷺ أُسامَةَ عَلى قَوْمٍ فَطَعَنُوا في إمارَتِهِ، فَقالَ: «إنْ تَطْعَنُوا في إمارَتِهِ فَقَدْ طَعَنْتُمْ في إمارَةِ أبيهِ مِنْ قَبْلِهِ، وايْمُ اللَّهِ لَقَدْ كانَ خَليقاً لِلإمارَةِ، وإنْ كانَ مِنْ أحَبِّ النَّاسِ إلَيَّ، وإنَّ هذا لَمِنْ أحَبِّ النَّاسِ إلَيَّ بَعْدَهُ».

[طرفه في: ٣٧٣٠].

٤٥ ـ بابُ عُمْرَةِ القَضاءِ ذَكَرَهُ أنَسٌ، عَنِ النَّبيِّ ﷺ

٤٢٥١ ـ حدثني عُبَيْدُ اللَّهِ بنُ مُوسى، عَنْ إسْرائيلَ، عَنْ أبي إسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ

٤٢٤٤، ٤٢٤٥ ـ قوله: (جنيب) أجود تمورهم هـ شارح.

٤٢٥٠ ـ قوله: (تطعنوا) بضم العين وفتحها (شارح).

[44] The Prophet's Umra in lieu (of that which he was prevented from offering)

4251- Al'bara "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" went out for the Umra in the month of Dhul'qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them according to which he would stay in Mecca for three days only (in the coming year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Mohammad, The Messenger of Allah, concluded." The unbelievers (of Quraish) said (to The Prophet): "We do not agree with you on this, for if we knew that you are The Messenger of Allah we would not prevent you from anything (such as entering Mecca), but you are Mohammad, the son of Abdullah." The Prophet "Allah's blessing and peace be upon him" addressed them saying: "I'm The Messenger of Allah, as well as I'm Mohammad, the son of Abdullah." Then he said to Ali: "Erase (the name of) The Messenger of Allah." Ali said: "No, by Allah, I am not to erase your name." Then The Messenger of Allah "Allah's blessing and peace be upon him" took the writing sheet -and he did never know how to write- and wrote: "This is the peace treaty which Mohammad, the son of Abdullah, concluded: Mohammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him. Moreover, if any of his companions wants to stay in Mecca, he should not forbid him."

(In the following year) when The Prophet "Allah's blessing and peace be upon him" entered Mecca and the approved time of stay elapsed, the infidels came to Ali and said: "Tell your companion (Mohammad) to go out, since the approved time of his stay elapsed." The Prophet "Allah's blessing and peace be upon him" departed (from Mecca). The daughter of Hamza followed him shouting: "O Uncle! O Uncle!" Ali took her by the hand and said to Fatima: "Take the daughter of your uncle." So she was made to ride (behind her). Ali, Zaid and Ja'far quarreled about her. Ali said: "I took her for she is the daughter of my uncle." Ja'far said: "She is the daughter of my uncle and her aunt is my wife." Zaid said: "She is the daughter of my brother." On that, The Prophet "Allah's blessing and peace be upon him" gave her to her aunt and said: "The aunt is of the same status as the mother." He said to Ali: "You are from me, and I am from you." He said to Ja'far: "You resemble me in appearance and character." He said to Zaid: "You are our brother and our freed slave." Ali said to The Prophet "Allah's blessing and peace be upon him": "Won't you marry the daughter of Hamza?" The Prophet "Allah's blessing and peace be upon him" said: "She is the daughter of my foster brother."

4252- Nafi narrated from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" set out intending to perform Umra, but the pagans of Quraish prevented him from reaching Ka'ba. So, he slaughtered his sacrifice and got his head shaved at Al'hudaibiya. Then he agreed with them that he would perform Umra in the coming year and would not carry weapons except swords and would stay in Mecca no more than the period upon which they agreed. So, The Prophet "Allah's blessing and peace be upon him" performed the Umra in the following year and entered Mecca according to the treaty. When he stayed for three days, the pagans ordered him to leave, and he left.

4253- Mujahid narrated: I and Urwa Ibn Az'zubair entered the mosque where Ibn Omar was sitting near A'isha's room. We asked him how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: "Four."

4254- Then, we heard A'isha cleaning her teeth (with the Siwak). Urwa asked her: " O Mother of the believers! Don't you hear what Abu Abdur'rahman is saying? I.e. that Allah's Apostle "Allah's blessing and peace be upon him" performed Umra four times one of which was in the month of Rajab." A'isha said: "May Allah be merciful to Abu Abdur'rahman! The Prophet "Allah's blessing and peace be upon him" did not perform any Umra without (Abu Abdur'rahman) attending it, and he never performed any Umra in Rajab."

عنهُ قال: لَمَّا اعْتَمَرَ النَّبِيُّ ﷺ في ذي القَعْدَة، فأَبى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حتَّى قاضَاهُمْ عَلى أَنْ يُقِيمَ بِها ثَلاثَةَ أيَّام، فلَمّا كَتبُوا الكِتابَ، كَتبُوا: هذا ما قاضى عَلَيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، قالُوا: لا نُقِرُّ بهذا، لو نَعْلَمُ أنك رَسولُ اللهِ ما مَنعْنَاكَ شيئاً، وَلكِن أنتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فقال: «أنا رَسولُ اللهِ، وأنا مُحَمَّدُ بْنُ عَبدِ اللَّهِ». ثُمَّ قالَ لِعَلِيِّ «امحُ رَسولَ اللَّهِ». قالَ عَلِيٌّ: لا وَاللَّهِ لا أَمْحُوكَ أَبداً، فأَخَذَ رَسُولُ اللَّه ﷺ الكِتَابَ وَلَيسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هذا ما قاضى مُحَمَّدُ بْنُ عَبدِ اللَّهِ، لا يَدْخلُ مَكَّةَ السِّلاحَ إلاَّ السَّيفَ في القِرَابِ، وأنْ لا يَخرُجَ مِنْ أَهلِهَا بأَحَدٍ إن أرادَ أن يَتبعَهُ، وأنْ لا يَمْنعَ مِنْ أَصحابهِ أحداً إنْ أرادَ أنْ يُقِيمَ بها. فلَمَّا دخلَها ومضى الأَجَلُ أَتَوْا عَلِيّاً، فقالُوا: قُل لِصَاحِبِكَ: اخرُجْ عَنَّا، فقدْ مَضى الأَجَلُ. فخَرَجَ النَّبيُّ ﷺ، فَتبِعَتْهُ ابْنَةُ حَمْزَةَ، تُنَادِي: يَا عَمِّ يا عمِّ، فتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقالَ لِفَاطِمَةَ عَلَيهَا السَّلامُ: دُونَكِ ابْنَةَ عَمِّكِ حَمَلَتْهَا، فاخْتَصَمَ فِيها عَلِيٌّ وزَيدٌ وجعفَرٌ، قالَ عَلِيٌّ: أَنَا أَخَذْتُها، وَهْيَ بِنتُ عَمِّي. وقالَ جعفَرٌ: ابنَةُ عَمِّي وخالَتُها تَحتِي. وقالَ زيدٌ: ابنَةُ أخِي، فقضى بها النَّبيُّ ﷺ لِخالَتِها، وقالَ: «الخالَةُ بِمَنزِلَةِ الأُمِّ». وَقالَ لِعَلِيِّ: «أنتَ مِنِّي وَأنا مِنكَ». وَقالَ لِجَعفَرٍ: «أَشْبَهْتَ خَلقِي وَخُلُقِي». وَقالَ لِزيدٍ: «أَنتَ أَخُونَا وَمَوْلانَا». وَقالَ عَلِيٌّ: أَلا تَتزَوَّجُ بِنتَ حَمْزَةَ؟ قالَ: «إنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [طرفه في: ٤٢٥١]

٤٢٥٢ ـ حدثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنا سُرَيجٌ: حَدَّثَنا فُلَيحٌ (ح). وَحَدَّثَني مُحَمَّدُ بْنُ الحُسَينِ بْنِ إِبْرَاهِيمَ قالَ: حَدَّثَني أَبِي: حَدَّثَنا فُلَيحُ بْنُ سُلَيمانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِراً، فَحالَ كُفَّارُ قُرَيشٍ بَينَهُ وَبَينَ البَيتِ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بِالحُدَيبِيَةِ، وَقاضَاهُمْ عَلى أَنْ يَعْتَمِرَ العَامَ المُقبِلَ، وَلا يَحْمِلَ سِلاحاً عَلَيهِمْ إلاَّ سُيُوفاً، وَلا يُقِيمَ بِهَا إلاَّ ما أَحَبُّوا، فَاعْتَمَرَ مِنَ العَامِ المُقْبِلِ، فَدَخَلَهَا كما كانَ صَالَحَهُمْ، فَلَمَّا أَنْ أَقامَ بِهَا ثَلاثاً، أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ. [طرفه في: ٢٧٠١]

٤٢٥٣ ـ حدثني عُثمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قالَ: دَخَلْتُ أَنَا وعُرْوَةُ بْنُ الزُّبَيرِ المَسْجِدَ، فإذا عَبدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّه عنهما جالِسٌ إلى حُجرَةِ عائِشَةَ، ثُمَّ قالَ كَم اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أربَعاً. [طرفه في: ١٧٧٥].

٤٢٥٤ ـ ثُمَّ سَمِعْنَا اسْتِنَانَ عائِشَةَ، قالَ عُرْوَةُ: يَا أُمَّ المُؤْمِنِينَ، أَلاَ تَسْمَعِينَ ما يَقُولُ أَبُو عَبْدِ الرَّحْمٰنِ: إنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، فَقالَتْ: ما اعْتَمَرَ النَّبِيُّ ﷺ عُمْرَةً إلاَّ وَهْوَ شَاهِدُهُ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ. [طرفه في: ١٧٧٦]

٤٢٥٢ ـ قوله: (قاضاهم) أي صالحهم

٤٢٥٤ ـ قوله: (الاستنان): الاستياك.

ـ أبو عبد الرحمٰن كنية ابن عمر رضي الله عنهما.

ـ قوله: (وهو) أي ابن عمر (شاهد) أي حاضر معه.

4255- Isma'il Ibn Abu'khalid narrated that he heard Ibn Abu'awfa "Allah be pleased with both" saying: When The Messenger of Allah "Allah's blessing and peace be upon him" offered the Umra we were encircling him (during the circumambulation) for fear that the infidels might harm him.

4256- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast with moving their shoulders in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet "Allah's blessing and peace be upon him" did not order them to walk fast with moving the shoulders in all the rounds of circumambulation out of pity for them. Ibn Abbas added: "When The Prophet "Allah's blessing and peace be upon him" arrived (in Mecca) in the year of peace (following that of Al'hudaibiya treaty), he (ordered his companions) to walk fast, moving their shoulders (in some of circumambulation rounds) to show their strength to the pagans who were watching (them) from Qu'aiqi'an (hill).

4257- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" walked fast in (some rounds of) the circumambulation round Ka'ba and between Safa and Marwa only to show the infidels how strong they (Muslims) were.

4258- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimuna died at Sarif (a place near Mecca).

4259- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" married Maimuna during his Umra which was in lieu of that he was prevented from performing.

[46] The holy battle of Mu'ta

4260- Abdullah Ibn Omar "Allah be pleased with both" narrated: I saw (the body of) Ja'far Ibn Abu'talib (after his martyrdom), having over fifty wounds, caused either by a sword hit or by an arrow shot, none of which was in his back.

٤٢٥٥ ـ حدّثنا عَليُّ بنُ عَبْدِ اللَّه: حَدَّثَنا سُفيَانُ، عَنْ إسماعيلَ بْنِ أَبي خالِدٍ: سَمِعَ ابْنَ أَبي أوْفَى يَقولُ: لَمَّا اعْتَمَرَ رَسولُ اللَّه ﷺ سَتَرْناهُ مِنْ غِلمانِ المُشْرِكينَ وَمِنْهُمْ، أَنْ يُؤْذُوا رَسولَ اللَّهِ ﷺ.

[طرفه في: ١٦٠٠].

٤٢٥٦ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصحابُهُ، فَقالَ المشركونَ: إنَّهُ يَقْدمُ عليكُم وَفْدٌ وَهَنَهُمْ حُمّى يَثْرِبَ، وَأَمَرَهُمُ النَّبيُّ ﷺ أَنْ يَرْمُلوا الأَشْواطَ الثَّلاثَةَ، وَأَنْ يَمْشُوا ما بَينَ الرُّكْنَينِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إلاَّ الإِبْقاءُ عَلَيهِمْ.

[طرفه في: ١٦٠٢].

وَزادَ ابْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: لَمَّا قَدِمَ النَّبيُّ ﷺ لِعامِهِ الَّذي اسْتَأْمَنَ، قالَ: «ارْمُلُوا». لِيَرَى المُشْرِكونَ قُوَّتَهُمْ، وَالمُشْرِكُونَ مِنْ قِبَلِ قُعَيقِعانَ.

٤٢٥٧ ـ حدّثني مُحَمَّدٌ، عَنْ سُفيانَ بْنِ عُيَينَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: إنَّمَا سَعى النَّبيُّ ﷺ بِالبَيتِ، وَبَينَ الصَّفَا وَالمَرْوَةِ، لِيُرِيَ المُشْرِكينَ قُوَّتَهُ.

[طرفه في: ١٦٤٩].

٤٢٥٨ ـ حدّثنا موسى بْنُ إسماعِيلَ: حَدَّثَنا وهيبٌ: حَدَّثَنا أَيوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبيُّ ﷺ مَيمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا وَهُوَ حَلالٌ، وَماتَتْ بِسَرِفَ. [طرفه في: ١٨٣٧].

٤٢٥٩ ـ وَزادَ ابْنُ إسْحاقَ: حَدَّثَني ابْنُ أَبي نَجيحٍ وَأَبانُ بْنُ صالِحٍ، عَنْ عَطاءٍ وَمُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبيُّ ﷺ مَيمُونَةَ في عُمْرَةِ القَضاءِ. [طرفه في: ١٨٣٧].

٤٦ ـ بابٌ غَزْوَةُ مُؤْتَةَ مِنْ أَرْضِ الشَّأْمِ

٤٢٦٠ ـ حدّثنا أَحمدُ: حَدَّثَنا ابْنُ وَهبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبي هِلالٍ قالَ: وَأَخْبَرَني نافِعٌ: أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ: أَنَّهُ وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ، وَهُوَ قَتيلٌ، فَعَدَدْتُ بِهِ خَمْسينَ، بَينَ طَعْنَةٍ وَضَرْبَةٍ، لَيسَ مِنْهَا شَيءٌ في دُبُرِهِ. يَعْني في ظَهْرِهِ.

[الحديث ٤٢٦٠ ـ طرفه في: ٤٢٦١].

٤٢٦١ ـ أَخْبَرَنا أَحْمَدُ بْنُ أَبي بَكْرٍ: حَدَّثَنا مُغيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعيدٍ،

٤٢٥٥ ـ قوله: (من غلمان المشركين.

٤٢٥٦ ـ قوله: (وفد) بالفاء الساكنة والرفع فاعل يقدم أي جماعة، ولأبي الوقت «وقد» بالقاف المفتوحة (شارح).

ـ وهنهم نخ.

باب ٤٦ ـ قوله: (موتة) بضم الميم وسكون الواو من غير همز للأكثر. (شارح).

4261- Abdullah Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" appointed Zaid Ibn Haritha as the commander of the army during the holy battle of Mu'ta and said: "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, Abdullah Ibn Rawaha should take over his position. " Abdullah Ibn Omar further said: "I was present amongst them in that battle and we searched for Ja'far Ibn Abu'talib and found his body amongst those of the martyrs, and found over ninety wounds in his body, caused by stabs or shots (of arrows)."

4262- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said, as his eyes were flowing with tears: "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred; and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (Khalid Ibn Al'walid) whom Allah gave victory."

4263- Amra narrated that A'isha "Allah be pleased with her" had told: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far and Abdullah Ibn Rawaha came, The Prophet "Allah's blessing and peace be upon him" sat down with sadness known in his face. I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They did not listen to me, (or us)." A'isha added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! You could neither (get the women) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

4264- Amer narrated: Whenever Ibn Omar "Allah be pleased with both" greeted Ibn Ja'far (Ibn Abu'talib) he would say to him: "Peace be upon you, the son of the two-winged man."

4265- Khalid Ibn Al'walid narrated: On the day (of the battle of) Mu'ta, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَمَّرَ رَسُولُ اللَّهِ ﷺ في غَزْوَةِ مُؤْتَةَ زَيْدَ بْنَ حارِثَةَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ». قالَ عَبْدُ اللَّهِ: كُنْتُ فِيهِمْ في تِلْكَ الغَزْوَةِ، فَالتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ في القَتْلَى، وَوَجَدْنَا ما فِي جَسَدِهِ بِضْعاً وَتِسْعِينَ، مِنْ طَعْنَةٍ وَرَمْيَةٍ.

[طرفه في: ٤٢٦٠].

٤٢٦٢ ـ حدّثنا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْداً وَجَعْفَراً وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ، فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ». وَعَيْنَاهُ تَذْرِفَانِ: «حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ، حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ».

٤٢٦٣ ـ حدثنا قُتَيْبَةُ: حدّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قالَ: أَخْبَرَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْها تَقُولُ: لَمَّا جاءَ قَتْلُ ابْنِ حارِثَةَ، وَجَعْفَرِ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُمْ، جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، قالَتْ عائِشَةُ: وَأَنَا أَطَّلِعُ مِنْ صَائِرِ البَابِ ـ تَعْنِي مِنْ شَقِّ البَابِ ـ فَأَتَاهُ رَجُلٌ، فَقالَ: أَيْ رَسُولَ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ، قالَ: وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، قالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى، فَقالَ: قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ، قالَ: فَأَمَرَ أَيْضاً، فَذَهَبَ ثُمَّ أَتَى فَقالَ: وَاللَّهِ لَقَدْ غَلَبْنَنَا، فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ»، قالَتْ عَائِشَةُ: فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ ما أَنْتَ تَفْعَلُ، وَما تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ العَنَاءِ.

[طرفه في: ١٢٩٩].

٤٢٦٤ ـ حدثني مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عامِرٍ قالَ: كانَ ابْنُ عُمَرَ إِذا حَيَّا ابْنَ جَعْفَرٍ قالَ: السَّلَامُ عَلَيْكَ يا ابْنَ ذِي الجَنَاحَيْنِ.

[طرفه في: ٣٧٠٩].

٤٢٦٥ ـ حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ ابْنِ أَبِي حَازِمٍ قالَ: سَمِعْتُ خالِدَ بْنَ الوَلِيدِ يَقُولُ: لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمَانِيَةٌ.

[الحديث ٤٢٦٥ ـ طرفه في: ٤٢٦٦].

٤٢٦٦ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قالَ: حَدَّثَنِي قَيْسٌ قالَ:

٤٢٦٣ ـ قوله: (قال) ولأبي ذر وابن عساكر «قالت» (شارح)

ـ قوله: (أنه) وللأصيلي وأبي ذر عن الكشميهني: «أنهن». (شارح).

٤٢٦٥ ـ الصفيحة: السيف العريض.

4266- Khalid Ibn Al'walid narrated: On the day (of the battle of) Mu'ta, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

4267- An'no'man Ibn Bashir "Allah be pleased with him" narrated: Abdullah Ibn Rawaha fell down unconscious and his sister Amra started crying and saying loudly: "O Jabala! Oh so-and-so! Oh so-and-so!" She went on calling him by his (good) qualities one by one. When he restored his consciousness, he said (to her): "Whenever you said something, I was asked: "Are you really so (as she described)?""

4268- Ash'sha'bi narrated: An'no'man Ibn Bashir "Allah be pleased with him" said: "Abdullah Ibn Rawaha fell down unconscious..." (And mentioned the previous tradition adding): "But when he died she (his sister) did not weep over him."

[47] The Prophet's sending Usama Ibn Zaid to Al'huruqat (tribe from Juhaina)

4269- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent us towards Al'huruqa, and in the morning we attacked and defeated them. An Ansari man and I followed a man from among them and when we took him over, he said: "There is no God but Allah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, The Prophet "Allah's blessing and peace be upon him" came to know about that and he said: "O Usama! Did you kill him after he had said: "There is no God But Allah?"" I said: "But he said so only to save himself." The Prophet "Allah's blessing and peace be upon him" kept on repeating that so often that I wished I had not embraced Islam before that day.

4270- Salama Ibn Al'akwa "Allah be pleased with him" reported: I fought in seven holy battles along with The Prophet "Allah's blessing and peace be upon him"; and I fought in nine detachments dispatched by The Prophet. Once Abu'bakr was our leader, and at another time, Usama was our leader.

4271- Salama Ibn Al'akwa "Allah be pleased with him" reported: I took part in seven holy battles with The Prophet "Allah's blessing and peace be upon him"; and I took part in nine detachments dispatched by The Prophet. Once Abu'bakr was our leader, and at another time, Usama was our leader.

سَمِعْتُ خالِدَ بْنَ الوَلِيدِ يَقُولُ: لَقَدْ دُقَّ فِي يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيافٍ، وَصَبَرَتْ فِي يَدِي صَفِيحَةٌ لِي يَمانِيَةٌ.

[طرفه في: ٤٢٦٥].

٤٢٦٧ - حدثني عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ، عَنْ حُصَينٍ، عَنْ عَامِرٍ، عَنِ النُّعْمانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُما قالَ: أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَواحَةَ، فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكِي: وَاجَبَلاهُ، وَاكَذا وَاكَذا، تُعَدِّدُ عَلَيهِ، فَقالَ حِينَ أَفاقَ: مَا قُلْتِ شَيئاً إِلَّا قِيلَ لِي: آنْتَ كَذَلِكَ؟

٤٢٦٨ - حدثنا قُتَيبَةُ: حَدَّثَنا عَبْثَرٌ، عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمانِ بْنِ بَشِيرٍ قالَ: أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَواحَةَ: بِهَذا، فَلَمَّا ماتَ لَمْ تَبْكِ عَلَيهِ.

٤٧ - بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بْنَ زَيدٍ إِلَى الحُرُقاتِ مِنْ جُهَينَةَ

٤٢٦٩ - حدثني عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنا هُشَيمٌ: أَخْبَرَنا حُصَينٌ: أَخْبَرَنا أَبُو ظَبْيانَ قالَ: سَمِعْتُ أُسامَةَ بْنَ زَيدٍ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: بَعَثَنا رَسُولُ اللَّهِ ﷺ إِلَى الحُرَقَةِ، فَصَبَّحْنا القَوْمَ فَهَزَمْناهُمْ، وَلَحِقْتُ أَنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِيناهُ قالَ: لا إِلَهَ إِلَّا اللَّهُ، فَكَفَّ الأَنْصارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنا بَلَغَ النَّبِيَّ ﷺ فَقالَ: «يا أُسامَةُ، أَقَتَلْتَهُ بَعْدَما قالَ لا إِلَهَ إِلَّا اللَّهُ؟» قُلْتُ: كانَ مُتَعَوِّذاً، فَما زالَ يُكَرِّرُها، حَتَّى تَمَنَّيتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ اليَوْمِ.

[الحديث ٤٢٦٩ - طرفه في: ٦٨٧٢].

٤٢٧٠ - حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ قالَ: سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَواتٍ، وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البُعُوثِ تِسْعَ غَزَواتٍ، مَرَّةً عَلَينا أَبُو بَكْرٍ، وَمَرَّةً عَلَينا أُسامَةُ.

[الحديث ٤٢٧٠ - أطرافه في: ٤٢٧١، ٤٢٧٢، ٤٢٧٣].

٤٢٧١ - وَقالَ عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَنا أَبِي، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ قالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَواتٍ، وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البَعْثِ تِسْعَ غَزَواتٍ، عَلَينا مَرَّةً أَبُو بَكْرٍ، وَمَرَّةً أُسامَةُ.

[طرفه في: ٤٢٧٠].

٤٢٦٧ - قوله: (أنت كذلك) استفهام على سبيل الإنكار يريد به نهيها عن البكاء عليه كما في الشارح.

٤٢٦٨ - قوله: (بهذا) أي بما ذكر في الحديث السابق من قوله: «فجعلت أخته عمرة تبكي».

باب ٤٧ - قوله: (الحرقات) ضبطه الشارح بضم الحاء والراء، والحال أن الراء مفتوحة في المفرد وهو الحرقة وزان همزة ولمزة، قالوا: وهي قبيلة من جهينة سميت بذلك لأن أباهم حرق قوماً بالقتل وبالغ في ذلك، والجمع فيه باعتبار بطون تلك القبيلة

4272- Salama Ibn Al'akwa "Allah be pleased with him" reported: I took part in seven holy battles with The Prophet "Allah's blessing and peace be upon him". (Once) I fought in a certain holy battle led by Ibn Haritha, who was appointed as our leader by The Prophet "Allah's blessing and peace be upon him".

4273- Yazid Ibn Abu'obaid narrated: Salama Ibn Al'akwa "Allah be pleased with him" reported: I took part in seven holy battles with The Prophet "Allah's blessing and peace be upon him". (He mentioned the holy battles of Khaibar, The Day of Al'hudaibiya, The Day of Hunain, and The Day of Al'qarad. Yazid said: "I forgot the rest of them".)

[48] The holy battle of The Conquest; and the story of Hatib Ibn Abu'balta'a

4274- Abdullah Ibn Abu'rafi narrated: I heard Ali saying: "The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Az'zubair and Al'miqdad somewhere saying: "Proceed till you reach Rawdat Khakh where you will find a lady with a letter. Take the letter from her." So, we set out and our horses ran at full pace till we got at Ar'rawda where we found the lady and said (to her): "Bring out the letter." She replied: "I have no letter with me." We said: "Either you bring out the letter lest we will take off your clothes." So, she brought it out of her braid. We brought the letter to The Messenger of Allah "Allah's blessing and peace be upon him" and it contained a statement from Hatib Ibn Abu'balta'a to many Meccan pagans informing them of some of the intentions of Allah's Apostle. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Hatib! What is this?" Hatib replied: "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief, apostasy, nor out of preferring disbelief to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib has told you the truth." Omar said: "O Allah's Apostle! Let me chop off the head of this hypocrite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib was of those who took part in the battle of Badr. Who knows! Perhaps Allah has already looked at the Badr warriors and said: "Do whatever you like, for I have forgiven you."" Then Allah sent down his saying: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path." (Al'mumtahina 1)

٤٢٧٢ ـ حدّثنا أَبُو عاصِم الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنا يَزِيدُ: عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ: وَغَزَوْتُ مَعَ ابْنِ حارِثَةَ، اسْتَعْمَلَهُ عَلَيْنا.

[طرفه في: ٤٢٧٠].

٤٢٧٣ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الأَكْوعِ قالَ: غَزَوْتُ مع النَّبِيِّ ﷺ سَبْعَ غَزَواتٍ، فَذَكَرَ: خَيْبَرَ، والحُدَيْبِيَةَ، وَيومَ حُنَيْنٍ، وَيومَ القَرَدِ، قالَ يزيد: وَنسِيتُ بَقِيَّتَهُم.

[طرفه في: ٤٢٧٠]

٤٨ ـ بابُ غَزْوَةُ الفَتْحِ

وَما بَعَثَ حاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ ﷺ.

٤٢٧٤ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ دِينارٍ قالَ: أَخْبَرَنِي الحَسَنُ بْنُ مُحَمَّدٍ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ يَقُولُ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرَ وَالمِقْدادَ، فَقالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خاخٍ، فَإِنَّ بِها ظَعِينَةً مَعَها كِتابٌ، فَخُذُوا مِنْها». قالَ: فَانْطَلَقْنا تَعادَى بِنا خَيْلُنا حَتَّى أَتَيْنا الرَّوْضَةَ، فَإِذا نَحْنُ بِالظَّعِينَةِ، فَقُلْنا لَها: أَخْرِجِي الكِتابَ، قالَتْ: ما مَعِي كِتابٌ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ، أَوْ لَنُلْقِيَنَّ الثِّيابَ، قالَ: فَأَخْرَجَتْهُ مِنْ عِقاصِها، فَأَتَيْنا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذا فِيهِ: مِنْ حاطِبِ بْنِ أَبِي بَلْتَعَةَ، إِلَى نَاسٍ بِمَكَّةَ مِنَ المُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ. فَقالَ رَسُولُ اللَّهِ ﷺ: «يَا حاطِبُ، ما هذا؟» قالَ: يا رَسُولَ اللَّهِ، لا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقاً فِي قُرَيْشٍ، يَقُولُ: كُنْتُ حَلِيفاً، وَلَمْ أَكُنْ مِنْ أَنْفُسِها، وَكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ، مَنْ لَهُمْ قَرَاباتٌ يَحْمُونَ أَهْلِيهِمْ وَأَمْوالَهُمْ، فَأَحْبَبْتُ إِذْ فاتَنِي ذٰلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً يَحْمُونَ قَرَابَتِي، وَلَمْ أَفْعَلْهُ ارْتِداداً عَنْ دِينِي، وَلاَ رِضاً بِالكُفْرِ بَعْدَ الإِسْلاَمِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ قَدْ صَدَقَكُمْ» فَقالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبْ عُنُقَ هذا المُنافِقِ. فَقالَ: «إِنَّهُ قَدْ شَهِدَ بَدْراً، وَما يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى مَنْ شَهِدَ بَدْراً قالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللَّهُ السُّورَةَ: ﴿يَا أَيُّها الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وعَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالمَوَدَّةِ ـ إِلَى قَوْلِهِ ـ فَقَدْ ضَلَّ سَواءَ السَّبِيلِ﴾ [الممتحنة: ١].

[طرفه في: ٣٠٠٧].

٤٢٧٣ ـ قوله: (بقيتهم) الصواب رواية بقيتها أو بقيتهن.

٤٢٧٤ ـ قوله: (ظعينة) امرأة في هودج واسمها سارة.

ـ قوله: (تعادى) بحذف إحدى التاءين أي تجري (قسطلاني).

ـ قوله: (من عقاصها) وهي الشعور المضفورة (عيني).

ـ قوله: (قال) ولأبي ذرّ والأصيلي وابن عساكر «فقال» أي مخاطباً لهم خطاب إكرام (قسطلاني).

[49] The holy battle of The Conquest in Ramadan

4275- Obaidullah Ibn Abdullah Ibn Utba narrated that Ibn Abbas “Allah be pleased with both” had told: The Messenger of Allah “Allah’s blessing and peace be upon him” set out for The Holy Battle of The Conquest in Ramadan. He narrated also that Ibn Abbas had told: The Messenger of Allah “Allah’s blessing and peace be upon him” was fasting till he reached Al’kadid (land covered with water between Qudaid and Usfan), where he broke his fast. He kept on breaking his fast till the month (of Ramadan) elapsed.

4276- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place (of water) called Al'kadid between Usfan and Qudaid, he broke his fast and so did they.

4277- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were not fasting. When The Prophet "Allah's blessing and peace be upon him" mounted his she-camel, he asked for a tumbler of milk or water which he put on the palm of his hand or on his she-camel. Then the people looked at him; and those who were not fasting told those who were fasting to break their fast (As The Prophet "Allah's blessing and peace be upon him" did).

4278- Ikrima narrated from Ibn Abbas “Allah be pleased with both”: The Prophet “Allah’s blessing and peace be upon him” set out (for Mecca) in the year of The Conquest… (And he narrated the tradition in full).

4279- Tawus narrated from Ibn Abbas “Allah be pleased with both” The Messenger of Allah “Allah’s blessing and peace be upon him” set out (for Mecca Conquest) in Ramadan. He kept on fasting till he reached Usfan, where he asked for a tumbler of water from which he drank by day to show people (that he had broken his fast). He remained breaking his fast till he entered Mecca.

٤٩ ـ بابُ غَزْوَةِ الفَتْحِ في رَمَضانَ

٤٢٧٥ ـ حدثنا عبدُ اللَّهِ بنُ يوسُفَ: حَدَّثَنا اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عنِ ابنِ شِهابٍ قال: أَخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ عُتْبَةَ: أَنَّ ابنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزا غَزْوَةَ الفَتْحِ في رَمَضانَ.

قال: وسمعتُ ابنَ المُسَيَّبِ يَقُولُ مِثْلَ ذلكَ.

وعَنْ عُبَيدِ اللَّهِ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: صَامَ رَسُولُ اللَّهِ ﷺ، حتَّى إِذَا بَلَغَ الكَدِيدَ ـ المَاءَ الذي بينَ قُدَيدٍ وعُسْفَانَ ـ أَفطَرَ، فَلَمْ يَزَلْ مُفطِراً حَتَّى انسَلَخَ الشَّهْرُ.

[طرفه في: ١٩٤٤].

٤٢٧٦ ـ حدثني مَحمودٌ: أَخبَرَنا عَبدُ الرَّزاقِ: أَخبَرَنا مَعمَرٌ قال: أَخبَرَني الزُّهْرِيُّ، عَن عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أَنَّ النَّبِيَّ ﷺ خَرَجَ في رَمَضانَ مِنَ المَدِينَةِ ومَعَهُ عَشَرَةُ آلافٍ، وذلكَ على رَأْسِ ثَمانِ سِنِينَ ونِصْفٍ، مِن مَقْدَمِهِ المَدِينَةَ، فَسارَ هُوَ ومَن مَعَهُ مِنَ المُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ ويَصُومُونَ، حَتَّى بَلَغَ الكَدِيدَ ـ وَهْوَ مَاءٌ بَينَ عُسْفَانَ وقُدَيدٍ ـ أَفطَرَ وأَفطَرُوا. قالَ الزُّهرِيُّ: وإِنَّمَا يُؤخَذُ مِن أَمرِ رَسُولِ اللَّهِ ﷺ الآخِرُ فالآخِرُ.

[طرفه في: ١٩٤٤].

٤٢٧٧ ـ حدثني عَيَّاشُ بنُ الوَلِيدِ: حَدَّثَنا عَبدُ الأَعلَى: حَدَّثَنا خالِدٌ، عَن عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ النَّبِيُّ ﷺ في رَمَضانَ إِلَى حُنَينٍ، وَالنَّاسُ مُخْتَلِفُونَ، فَصائِمٌ ومُفطِرٌ، فَلَمَّا استَوَى على رَاحِلَتِهِ، دَعا بِإِنَاءٍ مِن لَبَنٍ أَو ماءٍ، فَوَضَعَهُ عَلَى رَاحَتِهِ، أَوْ: عَلَى رَاحِلَتِهِ، ثُمَّ نَظَرَ إِلَى النَّاسِ، فَقالَ المُفطِرُونَ لِلصُّوَّامِ: أَفطِرُوا.

[طرفه في: ١٩٤٤].

٤٢٧٨ ـ وقالَ عَبدُ الرَّزَّاقِ: أَخبَرَنا مَعمَرٌ، عَن أَيُّوبَ، عَن عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: خَرَجَ النَّبِيُّ ﷺ عامَ الفَتْحِ.

وَقالَ حَمَّادُ بنُ زَيدٍ، عَن أَيُّوبَ، عَن عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٩٤٤].

٤٢٧٩ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا جَرِيرٌ، عَن مَنصُورٍ، عَن مُجاهِدٍ، عَن طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: سافَرَ رَسُولُ اللَّهِ ﷺ في رَمَضانَ، فَصامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعا بِإِنَاءٍ مِن ماءٍ، فَشَرِبَ نَهاراً لِيُرِيَهُ النَّاسَ، فَأَفطَرَ حَتَّى قَدِمَ مَكَّةَ.

٤٢٧٦ ـ قوله: (الآخر فالآخر) أي يجعل للآخر اللاحق ناسخاً للأول والسابق والصوم في السفر كان أولاً، والإفطار آخراً (عيني).

٤٢٧٧ ـ للصَّوم نخـ.

He (Tawus) resumed: Ibn Abbas used to say: “The Prophet “Allah’s blessing and peace be upon him” fasted as well as he broke his fast during journey. So, whoever wanted to fast could do; and whoever wanted to break fast could do.”

[50] Where did The Prophet order his flag to be fixed?

4280- Hesham narrated from his father: When Allah's Apostle "Allah's blessing and peace be upon him" set out (towards Mecca) during the year of the Conquest and this news reached (the infidels of Quraish), Abu'sufyan, Hakim Ibn Hezam and Budail Ibn Warqa came out to gather information about Allah's Apostle "Allah's blessing and peace be upon him”. They proceeded on their way till they reached a place called Marr Az’zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of Arafat. Abu'sufyan said: "What is this? It looked like the fires of Arafat." Budail Ibn Warqa said: "Those are the fires of Banu’amr.” Abu’sufyan replied: “Banu’amr are less in number than that." Some of the guards of Allah's Apostle "Allah's blessing and peace be upon him" saw them and took them over, caught them and brought them to Allah's Apostle. Abu'sufyan embraced Islam.

When The Prophet "Allah's blessing and peace be upon him" proceeded, he said to Al’abbas: "Keep Abu'sufyan standing at the top of the mountain so that he would look at the Muslims.” So Al Abbas kept him standing (at that place) and the tribes with The Prophet "Allah's blessing and peace be upon him" started passing in front of Abu'sufyan in military batches. A batch passed and Abu'sufyan said: "O Abbas! Who are these?" Abbas said: "They are (Banu) Ghifar." Abu'sufyan said: “I have got nothing to do with Ghifar." Then (a batch of) Juhaina passed by and he said similarly as above. Then (a batch of) Sa’d Ibn Huzaim passed by and he said similarly as above. Then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu'sufyan had not seen. He said: "Who are these?" Abbas said: "They are the Ansar headed by Sa’d Ibn Obada, the one holding the flag." Sa’d Ibn Obada said: "O Abu'sufyan! Today is the day of a great battle and today (what is prohibited in) Ka'ba will be permissible." Abu'sufyan said: "O Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Apostle "Allah's blessing and peace be upon him" and his companions and the flag of The Prophet "Allah's blessing and peace be upon him" was carried by Az'zubair Ibn Al'awwam. When Allah's Apostle "Allah's blessing and peace be upon him" passed by Abu'sufyan, the latter said (to The Prophet): "Do you know what Sa’d Ibn Obada said?" The Prophet "Allah's blessing and peace be upon him" said: "What did he say?" Abu'sufyan said: "He said so-and-so." The Prophet "Allah's blessing and peace be upon him" said: "Sa’d told a lie, but today Allah will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allah's Apostle "Allah's blessing and peace be upon him" ordered that his flag should be fixed at Al'hajun.

Al'abbas "Allah be pleased with him" said to Az’zubair Ibn Al'awwam: “O Abu Abdullah! Did Allah's Apostle "Allah's blessing and peace be upon him" order you to fix the flag here? " Allah's Apostle "Allah's blessing and peace be upon him" ordered Khalid Ibn Al’walid to enter Mecca from its upper part of Kada while The Prophet "Allah's blessing and peace be upon him" himself entered from Kuda. Two from the cavalrymen of Khalid Ibn Al'walid, named Hubaish Ibn Al'ash'ar and Kurz Ibn Jaber Al'fihri were martyred on that day.

قالَ: وَكانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللَّهِ ﷺ في السَّفَرِ وَأَفطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شاءَ أَفْطَرَ.

٥٠ ـ باب أينَ رَكزَ النَّبيُّ ﷺ الرَّايَةَ يَوْمَ الفَتْحِ؟

٤٢٨٠ ـ حدثنا عُبَيْدُ بْنُ إسماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: لَمَّا سَارَ رَسُولُ اللَّهِ ﷺ عامَ الفتحِ، فبلغَ ذلكَ قريشاً، خَرجَ أبو سُفيانَ بْنُ حَرْبٍ، وحَكِيمُ بْنُ حِزامٍ، وبُدَيلُ بنُ وَرْقاءَ، يلتمسُونَ الخبَرَ عَنْ رَسُولِ اللَّهِ ﷺ، فأقبلوا يسيرُونَ حتَّى أَتوا مَرَّ الظَّهرانِ، فإِذا هُمْ بِنيرانٍ كَأَنَّهَا نِيرانُ عَرفَةَ، فَقَالَ أَبُو سُفيانَ: ما هذهِ، لَكَأَنَّهَا نيرانُ عَرَفَةَ؟ فَقَالَ بُدَيلُ بْنُ وَرْقاءَ: نِيرانُ بَنِي عَمْرٍو، فقالَ أبو سُفيانَ: عمْرٌو أقلُّ مِن ذلكَ، فرآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ ﷺ فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ، فأَتَوا بِهِمْ رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ أَبُو سُفيَانَ، فَلَمَّا سارَ قالَ لِلعَبَّاسِ: «احْبِسْ أَبَا سفيانَ عِنْدَ حطمِ الخيلِ، حتى ينظُرَ إلى المسلمينَ». فحبسه العبَّاسُ، فجعلتِ القبائِلُ تمرُّ مَعَ النَّبيِّ ﷺ، تَمرُّ كَتيبةً كَتيبةً على أَبي سُفيَانَ، فمرَّتْ كَتيبةٌ، قالَ: يَا عَبَّاسُ مَنْ هذهِ؟ قالَ: هذهِ غِفَارُ، قالَ: مالي ولغِفارَ، ثُمَّ مَرَّتْ جُهَينَةُ، قالَ مِثْلَ ذلكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُذَيمٍ، فَقَالَ مِثْلَ ذلكَ، وَمَرَّتْ سُلَيمُ، فَقَالَ مِثْلَ ذلكَ، حَتَّى أَقْبَلَتْ كَتيبَةٌ لَمْ يَرَ مِثْلَهَا، قالَ: مَنْ هذهِ؟ قالَ: هؤلاءِ الأَنْصَارُ، عَلَيهِمْ سَعْدُ بْنُ عُبادَةَ مَعَهُ الرَّايَةُ، فَقَالَ سَعْدُ بْنُ عُبادَةَ: يا أَبا سُفيانَ، اليَوْمُ يَوْمُ المَلحمةِ، اليَوْمَ تُستَحلُّ الكَعْبَةُ. فَقَالَ أَبُو سُفيَانَ: يَا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمَارِ، ثُمَّ جاءَتْ كَتيبَةٌ، وَهيَ أَقَلُّ الكتائِبِ، فِيهِمْ رَسُولُ اللَّهِ ﷺ وأَصْحابُهُ، ورايَةُ النَّبيِّ ﷺ مع الزُّبيرِ بنِ العوَّامِ، فلَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بأبي سُفيَانَ قالَ: أَلَمْ تعلَمْ ما قالَ سَعْدُ بنُ عُبادَةَ؟ قالَ: «ما قالَ»؟ قالَ: كَذا وَكَذا، فَقَالَ: «كَذَبَ سَعْدٌ، ولكنْ هذا يَوْمٌ يُعَظِّمُ اللَّهُ فِيهِ الكَعْبَةَ، وَيَوْمٌ تُكسى فِيهِ الكَعْبَةُ». قالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُرْكَزَ رَايَتُهُ بالحَجُونِ.

قالَ عُروَةُ: وَأَخبَرنِي نافِعُ بْنُ جُبَيرِ بنِ مُطْعِمٍ قالَ: سَمِعْتُ العبَّاسَ يَقُولُ لِلزُّبيرِ بنِ العوَّامِ: يا أَبا عبدِ اللهِ، ها هنا أَمرَكَ رَسُولُ اللهِ ﷺ أَنْ تَركُزَ الرَّايَةَ؟.

قالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ خالدَ بنَ الوليدِ أنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخلَ النَّبيُّ ﷺ مِن كُدا، فَقُتِلَ مِنْ خيلِ خالِدٍ يَوْمَئِذٍ رَجُلانِ: حُبَيشُ بنُ الأَشْعَرِ، وكُرْزُ بنُ جابرٍ الفِهْرِيُّ.

٤٢٨٠ ـ قوله: (حطم الخيل) أي ازدحامها. وفي رواية: «خطم الجبل» بالخاء المعجمة، أي أنف الجبل اهـ من الشارح.

ـ (غفار) فيه الصرف وعدمه.

ـ قوله: (اليوم يوم الملحمة) بالرفع ولأبوي الوقت وذر اليوم بالنصب وقوله: اليوم تستحل الكعبة نصب على الظرفية (شارح).

ـ (الذمار) ما يلزمك حفظه وحمايته كما في القاموس أي هذا يوم يلزمك فيه حفظي وحمايتي وفسره الشرّاح بالهلاك وهو معنى الدمار بفتح المهملة فليحرر اهـ مصححه.

4281- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca over his she-camel, reciting The Sura of Al'fath in a vibrant quivering tone. He added: "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he did."

4282- Usama Ibn Zaid "Allah be pleased with both" narrated that he had said (to The Messenger of Allah "Allah's blessing and peace be upon him") in the time of The Conquest: "O Messenger of Allah! When will you encamp tomorrow?" The Prophet "Allah's blessing and peace be upon him" replied: "Did Aqil (Abu'talib's son) leave any home for us?"

4283- Then he (The Prophet) resumed: "The believer should not inherit the (property of) unbeliever; and the unbeliever should not inherit the (property of) believer." Az'zuhri was asked: "Then, Who did inherit Abu'talib?" he answered: "Both of Aqil and Talib inherited him."

4284- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall encamp at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)."

4285- Abu'huraira "Allah be pleased with him" narrated: Wanted to set out for Hunain, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall encamp at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)."

4286- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered Mecca in the year of its Conquest wearing an Arabian helmet on his head. When The Prophet "Allah's blessing and peace be upon him" took it off, a person came and said: "Ibn Khatal is holding the covering of Ka'ba (as taking refuge with It)." The Prophet "Allah's blessing and peace be upon him" said: "Kill him." Malik commented: It seemed to us that The Prophet "Allah's blessing and peace be upon him" was not in the state of Ihram at this time.

4287- Abdullah "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" entered Mecca on the day of the Conquest; there were 360 idols around the Ka'ba. The Prophet "Allah's blessing and peace be upon him" started striking them with a stick he had in his hand and was saying: "And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al'isra " 81) and: "Say: The Truth has arrived, and Falsehood neither creates anything new, nor restores anything." (Saba (Sheba) 49).

٤٢٨١ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ مُعَاوِيَةَ بنِ قُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ يَقُولُ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلى نَاقَتِهِ، وَهُوَ يَقْرَأُ سُورَةَ الفَتْحِ يُرَجِّعُ، وَقالَ: لَوْلا أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كما رَجَّعَ.

[الحديث ٤٢٨١ ـ أطرافه في: ٤٨٣٥، ٥٠٣٤، ٥٠٤٧، ٧٥٤٠].

٤٢٨٢ ـ حدثنا سُلَيمانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنا سَعْدَانُ بْنُ يَحْيى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمانَ، عَنْ أُسَامَةَ بْنِ زَيدٍ: أَنَّهُ قالَ زَمَنَ الفَتْحِ: يا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَداً؟ قالَ النَّبِيُّ ﷺ: «وَهَلْ تَرَكَ لَنا عَقِيلٌ مِنْ مَنْزِلٍ».

[طرفه في: ١٥٨٨].

٤٢٨٣ ـ ثُمَّ قالَ: «لا يَرِثُ المُؤْمِنُ الكافِرَ، وَلا يَرِثُ الكافِرُ المُؤْمِنَ». قِيلَ لِلزُّهْرِيِّ: وَمَنْ وَرِثَ أَبا طالِبٍ؟ قالَ: وَرِثَهُ عَقِيلٌ وَطالِبٌ. قالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَيْنَ تَنْزِلُ غَداً؟ فِي حَجَّتِهِ، وَلَمْ يَقُلْ يُونُسُ: حَجَّتَهُ، وَلا زَمَنَ الفَتْحِ.

٤٢٨٤ ـ حدثنا أَبُو اليَمانِ: حَدَّثَنا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْزِلُنا ـ إِنْ شاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ ـ الخَيفُ، حَيثُ تَقاسَمُوا عَلى الكُفْرِ».

[طرفه في: ١٥٨٩].

٤٢٨٥ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حدثنا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حُنَيناً: «مَنْزِلُنَا غَداً إِنْ شاءَ اللَّهُ، بِخَيفِ بَنِي كِنَانَةَ، حَيثُ تَقاسَمُوا عَلى الكُفْرِ».

[طرفه في: ١٥٨٩].

٤٢٨٦ ـ حدثنا يَحْيى بْنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الفَتْحِ وَعَلَى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلْهُ». قالَ مالِكٌ: وَلَمْ يَكُنِ النَّبِيُّ ﷺ فِيما نُرَى ـ وَاللَّهُ أَعْلَمُ ـ يَوْمَئِذٍ مُحْرِماً.

[طرفه في: ١٨٤٦].

٤٢٨٧ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الفَتْحِ وَحَوْلَ البَيتِ سِتُّونَ وَثَلاثُ مِئَةِ نُصُبٍ، فَجَعَلَ يَطْعُنُها بِعُودٍ فِي يَدِهِ وَيَقُولُ: «﴿جاءَ الحَقُّ وَزَهَقَ البَاطِلُ﴾ [الإسراء: ٨١]، ﴿جاءَ الحَقُّ وَما يُبْدِئُ البَاطِلُ وَما يُعِيدُ﴾» [سبأ: ٤٩]. [طرفه في: ٢٤٧٨].

٤٢٨٧ ـ النصب ما ينصب للعبادة من دون الله جل وعلا (شارح).

4288- Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca, he refused to enter Ka'ba with the idles still in it. So, he ordered that they be taken out involving the pictures of Abraham and Ishmael, with the divination arrows in their hands. The Prophet "Allah's blessing and peace be upon him" commented: "May Allah curse them (the pagans)! They knew that they (Abraham and Ishmael) had never drawn lots by them (the divination arrows)." Then The Prophet "Allah's blessing and peace be upon him" entered the Ka'ba, magnified Allah in all its directions, and came out, offering no prayer therein.

[51] The Prophet's entering Mecca from its upper part

4289- Abdullah Ibn Omar "Allah be pleased with both" narrated: On The Day of The Conquest, The Prophet "Allah's blessing and peace be upon him" reached Mecca through its upper part, riding on his mount, making Usama Ibn Zaid ride behind him. He was in the company of Bilal and Othman Ibn Talha. He made his she-camel kneel down in front of the mosque and ordered Othman Ibn Talha to bring the key of Ka'ba. Then The Prophet "Allah's blessing and peace be upon him" entered Ka'ba in the company of Bilal, Usama and Othman Ibn Talha. He had stayed there for a long time before he came out, and people rushed (towards Ka'ba). Ibn Omar was the first to enter Ka'ba where he found Bilal standing behind its door, whom he asked: "Where did The Messenger of Allah "Allah's blessing and peace be upon him" offer the prayer?" he (Bilal) pointed to the place wherein The Messenger of Allah "Allah's blessing and peace be upon him" had prayed. Ibn Omar further said: "But, I forgot to ask him how much (or how many Rak'as) did The Messenger of Allah "Allah's blessing and peace be upon him" pray."

4290- Hesham Ibn Urwa narrated from his father that A'isha "Allah be pleased with her" had told him that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, on The Day of Conquest, through Kuda, which was in the upper part of Mecca.

4291- Hesham narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" had entered Mecca from its upper part through Kuda.

[52] Where did The Prophet stay on The Day of Conquest?

4292- Ibn Abu'laila narrated: No one except Ommu'hani told us that The Prophet "Allah's blessing and peace be upon him" had performed The Forenoon (Duha) prayer. She mentioned that on The Day of Conquest, he took a bath in her home and prayed eight Rak'as. She commented: "I have never seen him praying lighter than this (eight-Rak'a prayer); but he offered the bowings and prostrations perfectly."

٤٢٨٨ ـ حدّثني إسحاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ قالَ: حَدَّثَني أَبي: حَدَّثَنا أَيُوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ، أَبى أَنْ يَدْخُلَ البَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ وَإِسْماعِيلَ في أَيْدِيهِمَا مِنَ الأَزْلامِ، فَقالَ النَّبِيُّ ﷺ: «قاتَلَهُمُ اللَّهُ، لَقَدْ عَلِمُوا: ما اسْتَقْسَما بِهَا قَطُّ». ثُمَّ دَخَلَ البَيتَ، فَكَبَّرَ في نَوَاحِي البَيتِ، وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ.

تابَعَهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَقالَ وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٩٨].

٥١ ـ بابُ دُخُولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّة

٤٢٨٩ ـ وَقالَ اللَّيثُ: حَدَّثَني يُونُسُ قالَ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفاً أُسامَةَ بْنَ زَيدٍ وَمَعَهُ بِلالٌ، وَمَعَهُ عُثْمانُ بْنُ طَلْحَةَ مِنَ الحَجَبَةِ، حَتَّى أَناخَ في المَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتاحِ البَيتِ، فَدَخَلَ رَسُولُ اللهِ ﷺ ومعهُ أُسامَةُ بْنُ زَيدٍ وَبِلالٌ وَعُثْمانُ بْنُ طَلْحَةَ، فَمَكَثَ فِيهِ نَهاراً طَوِيلاً، ثُمَّ خَرَجَ فاسْتَبَقَ النَّاسُ، فَكانَ عَبْدُ اللهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلالاً وَرَاءَ البابِ قائِماً، فَسَأَلَهُ: أَيْنَ صَلَّى رَسُولُ اللهِ ﷺ؟ فَأَشارَ لَهُ إِلَى المَكانِ الَّذِي صَلَّى فِيهِ. قالَ عَبْدُ اللهِ: فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ؟

[طرفه في: ٣٩٧].

٤٢٩٠ ـ حدّثنا الهَيثَمُ بْنُ خارِجَةَ: حَدَّثَنا حَفْصُ بْنُ مَيسَرَةَ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَداءٍ الَّتِي بِأَعْلَى مَكَّةَ.

تابَعَهُ أَبُو أُسامَةَ وَوُهَيبٌ في كَداءٍ [طرفه في: ١٥٧٧].

٤٢٩١ ـ حدّثنا عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَداءٍ [طرفه في: ١٥٧٧].

٥٢ ـ بابُ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الفَتْحِ

٤٢٩٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبي لَيلَى: ما أَخْبَرَنا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحى غَيرُ أُمِّ هانِئٍ، فَإِنَّهَا ذَكَرَتْ: أَنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيتِهَا، ثُمَّ صَلَّى ثَمانِيَ رَكَعاتٍ، قالَتْ: لَمْ أَرَهُ صَلَّى صَلاةً أَخَفَّ مِنْها، غَيرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[طرفه في: ١١٠٣].

٥٣ ـ بابٌ

٤٢٩٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ في رُكُوعِهِ

[53]

4293- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to say in his bowing and prostrations: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me."

4294- Ibn Abbas "Allah be pleased with both" narrated: Omar used to admit me (into his home) with the old men who had taken part in The Holy Battle of Badr. Some of them said (to him): "Why do you allow this young man to enter with us, while we have sons of his own age? " Omar said: "You know what person he is." One day Omar called them and called me along with them. I thought he called me on that day to show them something about me (as a proof of my knowledge). Omar asked them: "What is your interpretation concerning (Allah's saying): "When comes the help of Allah and the Conquest and you see mankind entering the Religion of Allah in crowds. So celebrate the Praises Of your Lord and ask for His forgiveness, for Truly, He is the One Who accepts repentance." (The Help "An'nasr") Some of them replied: "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said: "We do not know." Others kept silent. Omar then said to me: "Do you say so?" I said: "No." Omar said: "What do you say then?" I said: "This Verse shows the approaching of the death of The Messenger of Allah "Allah's blessing and peace be upon him" of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your approaching death, so celebrate the praises of your lord (Allah) and repent to Him as He is the only one to accept repentance." (An'nasr 3) On that, Omar said: "I have no knowledge considering it other than what you know."

4295- Abu'shuraih Al'adawi "Allah be pleased with him" was reported to have said to Amr Ibn Sa'eed who was sending the troops to Mecca (to fight Abdullah Ibn Az'zubair): "O chief! Allow me to tell you what the Prophet said on the day following The Conquest of Mecca, which I heard with my own ears and comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent." Abu'shuraih was asked: "What did Amr reply?" He said: Amr said: "O Abu'shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery (and then takes refuge with it)."

4296- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on The Day of Conquest, when he reached Mecca: "Allah and His Messenger prohibited selling the wine."

وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[طرفه في: ٧٩٤].

٤٢٩٤ ـ حدّثنا أبو النُّعْمَان: حَدَّثَنَا أبُو عَوَانَةَ، عَنْ أبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَقَالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هذا الفَتى مَعَنا وَلَنَا أَبْنَاءٌ مِثْلُهُ؟ فَقالَ: إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ، قالَ: فَدَعاهُمْ ذَاتَ يَوْمٍ، وَدَعانِي مَعَهُمْ، قالَ: وَما أُرِيتُهُ دَعَانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ مِنِّي، فَقالَ: ما تَقُولُونَ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالفَتْحُ * وَرَأَيتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجاً﴾ [النصر: ١، ٢] حَتَّى خَتَمَ السُّورَةَ، فَقالَ بَعْضُهُمْ: أُمِرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا، وَقالَ بَعْضُهُمْ: لاَ نَدْرِي، أَوْ لَمْ يَقُلْ بَعْضُهُمْ شَيْئاً، فَقالَ لِي: يَا ابْنَ عَبَّاسٍ، أَكَذَاكَ تَقُولُ؟ قُلْتُ: لاَ، قالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ اللَّهُ لَهُ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. فَتْحُ مَكَّةَ، فَذَاكَ عَلاَمَةُ أَجَلِكَ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً﴾ [النصر: ٣]. قالَ عُمَرُ: ما أَعْلَمُ مِنْهَا إِلاَّ ما تَعْلَمُ.

[طرفه في: ٣٦٢٧]

٤٢٩٥ ـ حدّثنا سَعِيدُ بْنُ شُرَحْبِيلَ: حَدَّثَنَا اللَّيْثُ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ العَدَوِيِّ: أَنَّهُ قالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ البُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الأَمِيرُ، أُحَدِّثْكَ قَوْلاً قامَ بِهِ رَسُولُ اللَّهِ ﷺ الغَدَ يَوْمَ الفَتْحِ، سَمِعَتْهُ أُذُنَايَ وَوَعاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ: حَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، لاَ يَحِلُّ لاِمْرِىءٍ، يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً، وَلاَ يَعْضِدَ بِهَا شَجَراً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا، فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا اليَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ». فَقِيلَ لأَبِي شُرَيْحٍ: ماذَا قالَ لَكَ عَمْرٌو؟ قالَ: قالَ: أَنَا أَعْلَمُ بِذلِكَ مِنْكَ يا أَبَا شُرَيحٍ، إِنَّ الحَرَمَ لاَ يُعِيذُ عاصِياً، وَلاَ فارّاً بِدَمٍ، وَلاَ فارّاً بِخَرْبَةٍ. [طرفه في: ١٠٤].

٤٢٩٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطاءِ بْنِ أَبِي رَباحٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عامَ الفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الخَمْرِ».

[طرفه في: ٢٢٣٦].

٤٢٩٤ ـ قوله: (وما رئيته) هكذا ينبغي أن ترسم الهمزة المكسورة المضموم ما قبلها بدون واو تحتها والمعنى وما ظننته وروي وما أريته.

ـ قوله: ما تقولون: إذا ولأبي ذر في إذا.

٤٢٩٥ ـ قوله: (يا أبا شريح) وفي نسخة العيني يا با شريح قال: أصله يا أبا شريح حذفت الهمزة للتخفيف ا هـ.

ـ قوله: (بخربة) بفتح الخاء وضمها وفسر الأوّل بالسرقة والثاني بالفساد كما في العينيّ.

[54] The Prophet's stay in Mecca during the time of conquest

4297- Anas “Allah be pleased with him” narrated: We stayed in the company of The Prophet “Allah's blessing and peace be upon him” for ten days during which we used to shorten the prayers.

4298- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah's blessing and peace be upon him” stayed in Mecca for nineteen days during which he used to (shorten the prayer; that is to) offer two Rak'as for every prayer.

4299- Ibn Abbas “Allah be pleased with both” narrated: “We were with The Prophet “Allah's blessing and peace be upon him” on a nineteen-day journey, during which we used to shorten the prayers.” Ibn Abbas added: “Then we used to shorten the prayers among ourselves whenever we were on a journey for no more than nineteen days. But if it was more than that we would perform the prayers in full.”

[55]

4300- Abdullah Ibn Tha'laba Ibn Su'air, whom The Messenger of Allah “Allah's blessing and peace be upon him” had passed his hand over his face on The Day of Conquest, narrated…

4301- Az'zuhri narrated that Sunain Abu'jamila who alleged to have seen The Prophet “Allah's blessing and peace be upon him” and set out with him on The Day of Conquest, had told us while we were in the company of Sa'eed Ibn Al'musaiyyab…

4302- Amr Ibn Salama "Allah be pleased with him" reported: We were at a place which was a main road for the people, and the caravans used to pass by us and we would ask them: "What is wrong with the people? What is wrong with the people? Who is that man?" They would say: "That man claims that Allah has sent him (as A Messenger), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (Mind).

٥٤ ـ بابُ مقامِ النَّبِيِّ ﷺ بِمكَّةَ زمنَ الفَتْحِ

٤٢٩٧ ـ حدَّثنا أَبُو نُعيمٍ: حدَّثنا سفيانُ، حدَّثنا قَبيصةُ: حدَّثنا سُفيانُ، عن يحيى بنِ أبي إسْحاقَ، عن أنسٍ رضيَ اللَّهُ عنْهُ قال: أقَمْنا معَ النَّبِيِّ ﷺ عشراً نَقصُرُ الصَّلاةَ.

[طرفه في: ١٠٨١]

٤٢٩٨ ـ حدَّثنا عَبْدانُ: أخبرَنا عبدُ اللَّهِ: أخبرَنا عاصمٌ، عن عِكْرِمةَ، عنِ ابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما قال: أقامَ النَّبِيُّ ﷺ بمكَّةَ تسعةَ عشرَ يوماً يُصلِّي ركعتينِ.

[طرفه في: ١٠٨٠]

٤٢٩٩ ـ حدَّثنا أحمدُ بنُ يونُسَ: حدَّثنا أبو شِهابٍ، عن عاصمٍ، عن عِكْرِمةَ، عنِ ابنِ عبَّاسٍ قالَ: أقَمْنا معَ النَّبِيِّ ﷺ في سَفَرٍ تِسعَ عَشْرةَ نَقْصُرُ الصَّلاةَ. وقالَ ابْنُ عبَّاسٍ: ونحنُ نَقْصُرُ ما بَيْنَنا وبَينَ تِسْعَ عَشْرَةَ، فإذا زِدْنا أتْمَمْنا.

[طرفه في: ١٠٨٠]

٥٥ ـ بابٌ

٤٣٠٠ ـ وقالَ اللَّيثُ: حدَّثني يونُسُ، عنِ ابنِ شِهابٍ: أخبرَني عبدُ اللَّهِ بنُ ثَعلبةَ بنِ صُعَيرٍ، وكانَ النَّبِيُّ ﷺ قد مَسَحَ وَجْهَهُ عامَ الفَتْحِ.

[الحديث ٤٣٠٠ ـ طرفه في: ٦٣٥٦]

٤٣٠١ ـ حدَّثني إبْراهيمُ بنُ مُوسى، أخبَرَنا هِشامٌ، عنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَينٍ أبي جَميلةَ قال: أخبرَنا، ونحنُ معَ ابنِ المسيَّبِ، قال: وزعَمَ أبو جَميلةَ أنَّهُ أدرَكَ النَّبِيَّ ﷺ، وخرجَ معهُ عامَ الفتحِ.

٤٣٠٢ ـ حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا حمَّادُ بنُ زيدٍ، عنْ أيُّوبَ، عنْ أبي قِلابةَ عنْ عَمْرِو بنِ سَلِمةَ.

قالَ: قالَ لي أبو قِلابَةَ: ألا تلقاهُ فتَسْألَهُ؟ قالَ فلَقِيتُهُ فسَألتُهُ فقالَ: كُنَّا بِماءٍ مَمَرَّ النَّاسِ، وكانَ يَمُرُّ بِنا الرُّكْبانُ فنَسألُهُمْ: ما للنَّاسِ، ما للنَّاسِ؟ ما هذا الرَّجُلُ؟ فيقولُونَ: يَزْعمُ أنَّ اللَّهَ أرسَلَهُ، أوحَى إليهِ. أوْ: أوحَى اللَّهُ بكَذا، فكُنْتُ أحفَظُ ذلكَ الكَلامَ، وكأنَّما يُغرَى في صَدْرِي،

باب ٥٤ ـ قوله مقام النبي أي إقامته عليه السلام.

٤٣٠٢ ـ قوله: بماء أي بموضع تنزل به كذا في الشارح وأراد بما الموضع الذي ينزل عليه الناس كذا في العيني ومقتضاهما أن ما موصوفة وما بعدها صفة والمطبوع فيما عدا شرح القسطلاني كنا بماء.

ـ قوله: ممر بتشديد الراء مجرورة صفة لما وأجاز العيني رفعه على حذف المبتدأ ونقل القسطلاني النصب عن اليونينية

ـ قوله (يغرى) أي يلصق بالغراء ويروى بالتشديد على الراء.

The Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say: "Leave him (Mohammad) and his people of Quraish: if he overpowers them then he is a true Prophet." So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from The Prophet) to his tribe, he said: "By Allah, I have come to you from The Prophet "Allah's blessing and peace be upon him" for sure!" The Prophet "Allah's blessing and peace be upon him" afterwards said to them: "Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most, lead the prayer." So they looked for such a person and found none who knew more Qur'an than me because of the Qur'anic material, which I used to learn from the caravans. They therefore made me their Imam (to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (a black square garment) proved to be very short for me and my body would become partly naked when I prostrated. A lady from the tribe said: "Won't you cover the anus of your reciter from us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303- A'isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (Utba's) son. When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca in the year of the Conquest , Sa'd Ibn Abu'waqqas took the son and went to The Messenger of Allah "Allah's blessing and peace be upon him" along with Abd Ibn Zam'a. Sa'd said: "O Allah's Apostle! He is the son of my brother who took a promise from me that I will take him." Abd Ibn Zam'a said: "O Messenger of Allah! He is my brother and the son of Zam'a's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" looked at the son of Zam'a's slave-girl and noticed that he was more similar to Utba Ibn Abu'waqqas. Then The Prophet "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam'a. he is your brother. That's because he was born on his (Zam'a's) bed." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda Bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba.

Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones (disappointment and deprivation) are for the one who committed adultery."

4304- Urwa Ibn Az'zubair narrated: A woman committed theft during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", namely in the holy battle of the Conquest (of Mecca). Her people of Quraish ran to Usama to intercede for her with The Messenger of Allah "Allah's blessing and peace be upon him". When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Usama said: "O Messenger of Allah! Ask for Allah to forgive me!" in the evening, he got up and delivered a sermon in which he praised and thanked Allah Almighty. Then he said: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By He, with whose hand my soul is, if Fatima, the daughter of Mohammad stole, I would cut off her hand." The Messenger of Allah "Allah's blessing and peace be upon him" ordered that this woman's hand should be cut off. But later on, her repentance was perfect and she was married.

وَكانَتِ العَرَبُ تَلَوَّمُ بِإِسْلاَمِهِم الفتح، فَيَقُولُونَ: اتْرُكُوهُ وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ، فَلَمَّا كانَتْ وَقْعَةُ أَهْلِ الفَتْحِ، بادرَ كُلُّ قَوْمٍ بِإِسْلاَمِهِمْ، وَبدرَ أَبِي قَوْمِي بِإِسْلاَمِهِمْ، فَلَمَّا قَدِمَ قالَ: جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقّاً، فَقَالَ: «صَلُّوا صَلاةَ كَذَا في حِينِ كَذَا، وَصَلُّوا كَذَا في حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآناً مِنِّي، لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ، فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ، وَكانَتْ عَلَيَّ بُرْدَةٌ، كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِنَ الحَيِّ: أَلاَ تُغَطُّوا عَنَّا اسْتَ قارِئِكُمْ؟ فاشْتَرَوْا فَقَطَعُوا لِي قَمِيصاً، فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِي بِذلِكَ القَمِيصِ.

٤٣٠٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها، عَنِ النَّبِيِّ ﷺ.

وَقالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ: عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عائِشَةَ قالَتْ: كانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدٍ: أَنْ يَقْبِضَ ابْنَ وَلِيدَةِ زَمْعَةَ، وَقالَ عُتْبَةُ: إِنَّهُ ابْنِي، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ في الفَتْحِ، أَخَذَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ابْنَ وَلِيدَةِ زَمْعَةَ، فَأَقْبَلَ بِهِ إِلَى رَسُولِ ﷺ، وَأَقْبَلَ مَعَهُ عَبْدُ بْنُ زَمْعَةَ، فَقالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: هذا ابْنُ أَخِي، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ. قالَ عَبْدُ بْنُ زَمْعَةَ: يا رَسُولَ اللَّهِ، هذا أَخِي، هذا ابْنُ زَمْعَةَ، وُلِدَ عَلَى فِرَاشِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ، فَإِذا أَشْبَهُ النَّاسِ بِعُتْبَةَ بْنِ أَبِي وَقَّاصٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ، هُوَ أَخُوكَ يَا عَبْدَ بْنَ زَمْعَةَ». مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجِبي مِنْهُ يَا سَوْدَةُ». لِمَا رَأَى مِنْ شَبَهِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ.

قالَ ابْنُ شِهَابٍ: قالَتْ عائِشَةُ: قالَ رَسُولُ اللَّهِ ﷺ: «الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ». وَقالَ ابْنُ شِهَابٍ: وَكانَ أَبُو هُرَيْرَةَ يَصِيحُ بِذلِكَ.

[طرفه في: ٢٠٥٣].

٤٣٠٤ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ امْرَأَةً سَرَقَتْ في عَهْدِ رَسُولِ اللَّهِ ﷺ في غَزْوَةِ الفَتْحِ، فَفَزِعَ قَوْمُها إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ. قالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَتُكَلِّمُنِي في حَدٍّ مِنْ حُدُودِ اللَّهِ». قالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ، فَلَمَّا كانَ العَشِيُّ قامَ رَسُولُ اللَّهِ خَطِيباً، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ النَّاسَ قَبْلَكُمْ: أَنَّهُمْ كانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الحَدَّ، وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِه، لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِتِلْكَ

= ـ **قوله**: (تلوّم) أصله تتلوم أي تنتظر.

ـ (بدر وبادر) كلاهما بمعنى أسرع.

ـ **قوله**: (تقلصت) أي انجمعت وتكشفت.

A'isha said: "She used to come in order that I would present her needs to Allah's Apostle "Allah's blessing and peace be upon him"."

4305- Mujashi "Allah be pleased with him" reported: My brother and I came to The Prophet "Allah's blessing and peace be upon him" and I requested him to take the pledge of allegiance from him for migration. He said: "Migration has passed away with its people." I asked: "For what will you take the pledge of allegiance from him then?" He said: "I will take (it) for Islam, Faith, and Jihad."

4306- The same previous narration.

4307- Mujashi "Allah be pleased with him" narrated that he had gone in the company of (his brother) Abu'ma'bad (or Mujalid according to Abu'othman) to The Messenger of Allah "Allah's blessing and peace be upon him" to take the pledge of allegiance from him for migration. But The Messenger of Allah "Allah's blessing and peace be upon him" said: "The migration had gone with its people. But I will take the pledge of allegiance from him for Islam and Jihad."

4308- The same previous narration.

4309- Mujahid narrated: I said to Ibn Omar" Allah be pleased with both": "I would like to emigrate to Sham." He replied: "There is no migration, but Jihad. Go and present yourself. If you found something (for fighting in Allah's cause, you would stay); or you would return."

4310- Mujahid narrated: I said to Ibn Omar (that I would like to emigrate to Sham); and he replied: "There is no migration henceforward, or after The Messenger of Allah "Allah's blessing and peace be upon him"."

4311- Mujahid Ibn Jabr Al'makki narrated that Ibn Omar "Allah be pleased with both" used to say: "There is no migration after The Conquest (of Mecca)."

4312- Ata Ibn Abu'rabah narrated: Obaid Ibn Omar Al'laithi and I visited A'isha and asked her about emigration. She said: "Today there is no emigration. A believer used to flee away with his religion to Allah and His Apostle lest he

المرأة، فقطعت يدها، فحسنت توبتها بعد ذلك وتزوجت، قالت عائشة: فكانت تأتي بعد ذلك، فأرفع حاجتها إلى رسول الله ﷺ. [طرفه في: ٢٦٤٨].

٤٣٠٥، ٤٣٠٦ ـ حدثنا عمرو بن خالد: حدثنا زهير: حدثنا عاصم، عن أبي عثمان قال: حدثني مجاشع قال: أتيت النبي ﷺ بأخي بعد الفتح، قلت: يا رسول الله، جئتك بأخي لتبايعه على الهجرة. قال: «ذهب أهل الهجرة بما فيها» فقلت: على أي شيء تبايعه؟ قال: «أبايعه على الإسلام، والإيمان، والجهاد». فلقيت أبا معبد بعد، وكان أكبرهما، فسألته فقال: صدق مجاشع.

[طرفه في: ٢٩٦٢].

٤٣٠٧، ٤٣٠٨ ـ حدثنا محمد بن أبي بكر: حدثنا الفضيل بن سليمان: حدثنا عاصم، عن أبي عثمان النهدي، عن مجاشع بن مسعود: انطلقت بأبي معبد إلى النبي ﷺ ليبايعه على الهجرة، قال: «مضت الهجرة لأهلها، أبايعه على الإسلام والجهاد». فلقيت أبا معبد فسألته، فقال: صدق مجاشع. وقال خالد، عن أبي عثمان، عن مجاشع: أنه جاء بأخيه مجالد.

[طرفه في: ٢٩٦٢].

٤٣٠٩ ـ حدثني محمد بن بشار: حدثنا غندر: حدثنا شعبة، عن أبي بشر، عن مجاهد: قلت لابن عمر رضي الله عنهما: إني أريد أن أهاجر إلى الشأم، قال: لا هجرة، ولكن جهاد، فانطلق فاعرض نفسك، فإن وجدت شيئاً وإلا رجعت.

[طرفه في: ٣٨٩٩].

٤٣١٠ ـ وقال النضر: أخبرنا شعبة: أخبرنا أبو بشر: سمعت مجاهداً: قلت لابن عمر، فقال: لا هجرة اليوم، أو: بعد رسول الله ﷺ، مثله.

[طرفه في: ٣٨٩٩].

٤٣١١ ـ حدثني إسحاق بن يزيد: حدثنا يحيى بن حمزة قال: حدثني أبو عمرو الأوزاعي، عن عبدة بن أبي لبابة، عن مجاهد بن جبر المكي: أن عبد الله بن عمر رضي الله عنهما كان يقول: لا هجرة بعد الفتح.

[طرفه في: ٣٨٩٩].

٤٣١٢ ـ حدثنا إسحاق بن يزيد: حدثنا يحيى بن حمزة قال: حدثني الأوزاعي، عن عطاء ابن أبي رباح قال: زرت عائشة مع عبيد بن عمير، فسألها عن الهجرة، فقالت: لا هجرة اليوم،

٤٣٠٩ ـ قوله: فاعرض كذا بهمزة وصل وإن قال الشارح بهمزة قطع ا هـ.

ـ قوله (فإن وجدت شيئاً) أي: من الجهاد والقدرة عليه فهو المطلوب.

٤٣١١ ـ مجاهد بن جبر المكي نخ.

should be put to trial because of his religion. Today Allah has made Islam triumphant; and today a believer can worship his Lord wherever he likes. But there remain (of the deeds that are still rewardable in place of emigration) Jihad and good intentions."

4313- Mujahid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" got up on the day of the Conquest of Mecca and said: "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till The Day of Judgement. It (fighting in Mecca) was not made legal to anyone before me, nor will it be made legal to anyone after me. However, it was not made legal for me except for a short time. Its game should not be chased, nor should its trees be cut, nor should its vegetation or grass be uprooted, nor should its lost things be picked up except by one who makes a public announcement about them." Al'abbas Ibn Abdul'muttalib said: "Except the Idhkhir, O Allah's Apostle, as it is necessary for blacksmiths and houses." On that, The Prophet "Allah's blessing and peace be upon him" kept silent and then said: "Except the Idhkhir which is lawful to cut."

[56] Allah's saying: "Assuredly Allah did help you in many battle fields and on the day of Hunain: behold your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces, which ye saw not: He punished the Unbelievers: thus doth He reward those without Faith. Again will Allah, after this, turn (in mercy) to whom he will: for Allah is Oft-Forgiving, Most Merciful." (Repentance 25:27)

4314- Isma'il narrated: I saw a healed scar of a blow in the hand of Abdullah Ibn Abu'awfa who said: "I had received it during The holy battle of Hunain in which I took part along with The Prophet "Allah's blessing and peace be upon him"." I asked him: "Did you attend (The Holy Battle of) Hunain?" he answered: "Yes, and (attended many holy battles) before it."

4315- Abu'is'haq reported: I heard Al'bara Ibn Azib "Allah be pleased with him" saying when he was asked: "O Abu'omara! Did you flee during the battle of Hunain?" Al'bara replied: "As for me, I emphasize that Allah's Apostle "Allah's blessing and peace be upon him" did not flee. but the hasty people hurried away at whom the people of Hawazin threw arrows. At that time, Abu'sufyan Ibn Al'harith was holding the white mule of The Prophet "Allah's blessing and peace be upon him" by the head. The Prophet "Allah's blessing and peace be upon him" was saying: "I am The Prophet undoubtedly, I am the son of Abdul'muttalib."

4316- Abu'is'haq narrated: Al'bara was asked while I was hearing: "Did you flee along with The Prophet "Allah's blessing and peace be upon him" on the day of (The Holy Battle of) Hunain?" He replied: "As for The Prophet "Allah's blessing and peace be upon him", he did not. They (those of Hawazin) were good archers. The Prophet "Allah's blessing and peace be upon him" was saying: "I am The Prophet undoubtedly; I am the son of Abdul'muttalib."

كانَ المُؤمِنُ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إلَى اللَّهِ وإِلَى رَسُولِهِ ﷺ، مَخافَةَ أنْ يُفتَنَ عَلَيهِ، فَأمَّا اليَومَ فَقَد أَظْهَرَ اللَّهُ الإسْلامَ، فالمُؤمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولكِنْ جِهادٌ ونِيَّةٌ.

[طرفه في: ٣٠٨٠]

٤٣١٣ ـ حدّثنا إسحاقُ: حدَّثَنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيجٍ قالَ: أخبَرَني حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجاهِدٍ، أنَّ رَسُولَ اللَّهِ ﷺ قامَ يَومَ الفَتحِ فَقالَ: «إنَّ اللَّهَ حَرَّمَ مَكَّةَ يَومَ خَلَقَ السَّماواتِ والأرْضَ، فَهِيَ حَرامٌ بِحَرامِ اللَّهِ إلَى يَومِ القِيامَةِ، لَمْ تَحِلَّ لأحَدٍ قَبْلي ولا تَحِلُّ لأحَدٍ بَعْدي، وَلَمْ تَحْلِلْ لِي إلاَّ سَاعَةً مِنَ الدَّهْرِ، لا يُنَفَّرُ صَيدُهَا، وَلاَ يُعْضَدُ شَوْكُهَا، وَلاَ يُخْتَلَى خَلاَهَا، وَلاَ تَحِلُّ لُقْطَتُهَا إلاَّ لِمنْشِدٍ». فَقالَ العَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ: إلاَّ الإذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لاَ بُدَّ مِنْهُ لِلقَينِ وَالبُيُوتِ، فَسَكَتَ ثُمَّ قالَ: «إلاَّ الإذْخِرَ، فَإنَّهُ حَلاَلٌ». وَعَنِ ابْنِ جُرَيجٍ: أَخْبَرَنِي عَبْدُ الكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: بِمِثْلِ هذا. أوْ نَحوِ هذا رَواهُ أبُو هُرَيرَةَ عَنِ النَّبيِّ ﷺ.

٥٦ ـ بابُ قَوْلِ اللَّهِ تعالى:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ. ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ ـ إلى قوله ـ غَفُورٌ رَّحِيمٌ﴾ [التوبة: ٢٥ ـ ٢٧]

٤٣١٤ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بن نُمَيرٍ: حَدَّثَنا يَزِيدُ بْنُ هارُونَ: أخبَرَنا إسْماعِيلُ: رَأَيتُ بِيَدِ ابنِ أبي أَوْفَى ضَرْبَةً، قالَ: ضُرِبْتُها مَعَ النَّبيِّ ﷺ يَومَ حُنَينٍ، قُلتُ: شَهِدْتَ حُنَيناً؟ قالَ: قَبْلَ ذلكَ.

٤٣١٥ ـ حدّثنا مُحمدُ بْنُ كَثِيرٍ: حَدَّثَنا سُفيَانُ، عَنْ أبي إسْحاقَ قالَ: سَمِعْتُ البَراءَ رَضيَ اللَّهُ عَنهُ، وَجاءَهُ رَجُلٌ، فَقالَ: يَا أبَا عُمارَةَ، أتَوَلَّيتَ يَومَ حُنَينٍ؟ فَقالَ: أَمَا أنَا فَأشْهَدُ عَلَى النَّبيِّ ﷺ أنَّهُ لَمْ يُوَلِّ، وَلكِنْ عَجِلَ سَرَعَانُ القَوْمِ، فَرَشَقَتْهُمْ هَوازِنُ، وَأبُو سُفيَانَ بْنُ الحَارِثِ آخِذٌ بِرَأسِ بَغلَتِهِ البَيضاءِ، يَقُولُ: «أنَا النَّبِيُّ لا كَذِبْ، أنَا ابْنُ عَبدِ المُطَّلِبْ». [طرفه في: ٢٨٦٤]

٤٣١٦ ـ حدّثنا أبُو الوَلِيدِ: حدَّثَنا شُعبَةُ، عَنْ أبي إسْحاقَ: قِيلَ لِلبَراءِ، وَأَنا أسْمَعُ: أوَلَّيتُم مَعَ النَّبيِّ ﷺ يَومَ حُنَينٍ؟ فَقالَ: أَمَّا النَّبيُّ ﷺ فَلاَ، كانُوا رُماةً، فَقالَ: «أَنا النَّبيُّ لاَ كَذِبْ، أَنا ابْنُ عَبدِ المُطَّلِبْ».

[طرفه في: ٢٨٦٤].

٤٣١٧ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعَ

٤٣١٥ ـ قوله: (سرعان القوم) بفتح السين والراء وقد تسكن أوائلهم الذين يسارعون إلى الشيء ويقبلون عليه بسرعة ا هـ شارح.

٤٣١٦ ـ قوله: (كانوا) أي هوازن (رماة) فرشقونا بالنبل رشقاً فولينا ا هـ شارح.

٤٣١٧ ـ قوله: لكن رسول الله وفي بعض النسخ لكن رسول الله.

4317- Abu'is'haq reported: Al'bara Ibn Azib "Allah be pleased with him" was asked by a man from Qais: "Did you flee leaving Allah's Apostle "Allah's blessing and peace be upon him" during the battle of Hunain?" Al'bara replied: "But Allah's Apostle "Allah's blessing and peace be upon him" did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war spoils, the pagans faced us with arrows, but Allah's Apostle "Allah's blessing and peace be upon him" did not flee. No doubt, I saw him on his white mule with Abu'sufyan holding its reins. The Prophet "Allah's blessing and peace be upon him" was saying: "I am truly The Prophet; I am the son of Abdul'muttalib."

4318- Urwa told: Both of Al'miswar Ibn Makhrama and Marwan told him: When the delegates of the tribe of Hawazin after embracing Islam, came to The Messenger of Allah "Allah's blessing and peace be upon him", he got up. They appealed to him to return their property and their captives. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "Indeed, I have with me what you see. The most beloved statement to me is the true one. So, you have the option of restoring your property or your captives, for I have delayed distributing them." Indeed, Allah's Apostle "Allah's blessing and peace be upon him" had been waiting for them for more than ten days on his return from Ta'if. When they realized that Allah's Apostle "Allah's blessing and peace be upon him" would return to them only one of the two things, they said: "We choose our captives." So, Allah's Apostle "Allah's blessing and peace be upon him" got up in the gathering of the Muslims, praised Allah as He deserved, and said: "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied: "We agree to give up our shares willingly as a favour for Allah's Apostle." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "We Don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them. Then they (Their chiefs) came to Allah's Apostle "Allah's blessing and peace be upon him" to tell him that they (people) had given up their shares gladly and willingly.

4319- The same as above.

4320- Nafi narrated that Ibn Omar "Allah be pleased with both" had told: Omar Ibn Al'khattab talked to The Prophet "Allah's blessing and peace be upon him" about a vow he had made in the Pre-Islamic period of ignorance to stay in I'tikaf (for one night in the Sacred Mosque)." The Prophet "Allah's blessing and peace be upon him" told him to fulfill his vow."

البَرَاءَ، وسأَلَهُ رَجُلٌ من قيس: أفررتم عن رسول الله ﷺ يوم حنين؟ فقال: لكن رسول الله ﷺ لم يفر، كانت هوازن رماة، وإنا لما حملنا عليهم انكشفوا، فأكببنا على الغنائم، فاستقبلنا بالسهام، ولقد رأيت رسول الله ﷺ على بغلته البيضاء، وإن أبا سفيان آخذ بزمامها، وهو يقول: «أنا النبي ﷺ لا كذب».

قال إسرائيل وزهير: نزل النبي ﷺ عن بغلته.

[طرفه في: ٢٨٦٤]

٤٣١٨، ٤٣١٩ ـ حدثنا سعيد بن عفير قال: حدثني ليث: حدثني عقيل، عن ابن شهاب. وحدثني إسحاق: حدثنا يعقوب بن إبراهيم: حدثنا ابن أخي ابن شهاب: قال محمد بن شهاب: وزعم عروة بن الزبير: أن مروان والمسور بن مخرمة أخبراه: أن رسول الله ﷺ قام حين جاءه وفد هوازن مسلمين، فسألوه أن يرد إليهم أموالهم وسبيهم، فقال لهم رسول الله ﷺ: «معي من ترون، وأحب الحديث إلي أصدقه، فاختاروا إحدى الطائفتين: إما السبي، وإما المال، وقد كنت استأنيت بكم». وكان أنظرهم رسول الله ﷺ بضع عشرة ليلة حين قفل من الطائف، فلما تبين لهم أن رسول الله ﷺ غير راد إليهم إلا إحدى الطائفتين، قالوا: فإنا نختار سبينا، فقام رسول الله ﷺ في المسلمين، فأثنى على الله بما هو أهله، ثم قال: «أما بعد، فإن إخوانكم قد جاؤونا تائبين، وإني قد رأيت أن أرد إليهم سبيهم، فمن أحب منكم أن يطيب ذلك فليفعل، ومن أحب منكم أن يكون على حظه حتى نعطيه إياه من أول ما يفيء الله علينا فليفعل». فقال الناس: قد طيبنا ذلك يا رسول الله، فقال رسول الله ﷺ: «إنا لا ندري من أذن منكم في ذلك ممن لم يأذن، فارجعوا حتى يرفع إلينا عرفاؤكم أمركم» فرجع الناس، فكلمهم عرفاؤهم، ثم رجعوا إلى رسول الله ﷺ فأخبروه أنهم قد طيبوا وأذنوا. هذا الذي بلغني عن سبي هوازن.

[طرفه في: ٢٣٠٧]

٤٣٢٠ ـ حدثنا أبو النعمان: حدثنا حماد بن زيد، عن أيوب، عن نافع: أن عمر قال: يا رسول الله.

حدثني محمد بن مقاتل: أخبرنا عبد الله: أخبرنا معمر، عن أيوب، عن نافع، عن ابن عمر رضي الله عنهما قال: لما قفلنا من حنين، سأل عمر النبي ﷺ عن نذر كان نذره في الجاهلية، اعتكاف؟ فأمره النبي ﷺ بوفائه. وقال بعضهم: حماد، عن أيوب، عن نافع، عن ابن عمر.

٤٣١٨، ٤٣١٩ ـ قوله: (استأنيت بكم) أي أخرت قسم السبي بسببكم لتحضروا ولأبي ذر لكم أي لأجلكم فابطأتم ا هـ من الشارح

4321- Abu'quatada "Allah be pleased with him" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" in the year of (The Holy Battle of) Hunain. Faced the enemy, the Muslims retreated. I saw one of the pagans overpowering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I were about to die. Then death took him over and he released me. Afterwards I followed Omar to whom I said: "What is wrong with the people?" He said: "It is the Order of Allah." Then the Muslims returned (to the battlefield and became victorious). Then The Prophet "Allah's blessing and peace be upon him" sat and said: "Whoever had killed an Infidel and has an evidence to this issue, will have the spoils of the deceased." I (stood up but I) said: "Who will be my witness?" and then sat down. Then The Prophet "Allah's blessing and peace be upon him" repeated his question. I stood up but I said: "Who will be my witness?" and then sat down. Then The Prophet "Allah's blessing and peace be upon him" said the same (for the third time). So I got up. The Prophet "Allah's blessing and peace be upon him" said: "What is the matter with you O Abu'quatada?" I narrated the whole story. A man said: "Abu'quatada is true, and the spoils of the deceased are with me, so please compensate Abu'quatada on my behalf." Abu'bakr said: "No! By Allah, it will never happen that The Prophet "Allah's blessing and peace be upon him" leaves a Lion of Allah who fights for the Sake of Allah and His Apostle and gives his spoils to you." The Prophet "Allah's blessing and peace be upon him" said: "Abu'bakr is true. Give it back to him!" So he gave it to me with which I bought a garden in (the land of) Banu'salama ; and that was the first property I got after embracing Islam.

4322- Abu'quatada "Allah be pleased with him" narrated: When it was the day of (The Holy Battle of) Hunain, I saw a Muslim fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him. When he raised his hand to hit me I hit his hand which I cut off. That man got hold of, and pressed me so forcibly that I was afraid (that I would die). Then he knelt down and his grip became loose. So, I pushed and killed him. The Muslims (but not The Prophet "Allah's blessing and peace be upon him" and some of his companions) started fleeing and I too, fled with them. Suddenly I met Omar Ibn Al'khattab amongst the people whom I asked : "What is wrong with the people?" He said: "It is the order of Allah." Then the people returned to The Messenger of Allah "Allah's blessing and peace be upon him" (after attacking and defeating the enemy). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever proves that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could find nobody to bear witness for me, so I sat down. Then it seemed to me (to speak of it) and I mentioned the case to Allah's Apostle. A man from those sitting with him (The Prophet) said: "The arms of the killed one whom he has mentioned, are with me, so please compensate him for it (the spoils)." Abu'bakr said: "No, The Messenger of Allah "Allah's blessing and peace be upon him" will never give it (the spoils) to a weak humble one from Quraish and leave one of Allah's Lions who fights

ورواه جريرُ بنُ حازم، وحمّادُ بنُ سلَمةَ، عَنْ أيُّوبَ، عَنْ نافع، عَنِ ابنِ عُمرَ، عَنِ النبيِّ ﷺ.

[طرفه في: ٢٠٣٢]

٤٣٢١ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ ابْنِ أفلحَ، عَنْ أبي مُحمَّدٍ مَوْلَى أبي قَتادَةَ، عَنْ أبي قَتادَةَ قال: خَرَجْنَا مَعَ النَّبيِّ ﷺ عامَ حُنين، فَلَمَّا التَقينا كانَتْ للمُسْلِمين جَوْلَةٌ، فَرَأيتُ رَجُلاً مِنَ المُشْرِكينَ قَدْ عَلا رَجلاً مِنَ المُسْلمين، فَضَرَبْتُهُ مِن ورائه على حَبْلِ عاتِقِهِ بالسَّيفِ فَقطعتُ الدِّرْعَ، وأقْبَلَ عليَّ فضمَّني ضَمَّةً وجَدْتُ منها ريحَ المَوْتِ، ثُمَّ أدْرَكَهُ المَوْتُ فأرْسَلَني، فَلَحِقْتُ عُمَرَ فَقُلتُ: ما بالُ النَّاسِ؟ قالَ أمْرُ اللهِ عَزَّ وَجَلَّ. ثمّ رَجَعُوا، وجَلَسَ النَّبيُّ ﷺ فقالَ: «مَن قتلَ قتيلاً له عَلَيهِ بيِّنَةٌ فَلَهُ سَلَبُهُ». فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ، قال: ثُمَّ قالَ النَّبيُّ ﷺ: مِثْلَهُ، فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ، قالَ ثُمَّ قالَ النَّبيُّ ﷺ: مِثْلَهُ، فَقُمْتُ، فَقالَ «ما لَكَ يا أبا قَتادَةَ؟» فأخْبَرْتُهُ، فَقالَ رَجُلٌ: صَدَقَ، وَسَلَبُهُ عِندي، فَأرْضِهِ مِنّي، فَقالَ: أبُو بَكرٍ: لاهَا اللَّهِ، إذاً، لا يَعْمِدُ إلى أسَدٍ مِنْ أُسْدِ اللَّهِ، يُقاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ فَيُعْطِيكَ سَلَبَهُ. فَقالَ النَّبيُّ ﷺ: «صَدَقَ، فَأَعْطِهِ». فَأَعْطَانِيهِ، فَابْتَعْتُ بِهِ مَخْرَفاً في بَنِي سَلِمَةَ، فَإنَّهُ لأَوَّلُ مالٍ تَأثَّلْتُهُ في الإسْلامِ.

[طرفه في: ٢١٠٠]

٤٣٢٢ ـ وقالَ اللَّيثُ: حَدَّثَني يَحيى بنُ سعيد، عَنْ عمر بنِ كثير بنِ أفلح، عَنْ أبي مُحَمَّدٍ، مَوْلَى أبي قَتادَةَ: أنَّ أبا قَتادَةَ، قال: لَمَّا كانَ يَوْمُ حُنَينٍ، نَظَرْتُ إلى رَجُلٍ مِنَ المُسْلِمينَ، يُقاتِلُ رجلاً مِنَ المشركين، وآخرُ من المشركين يختلُهُ من ورائه ليقتلَه، فأسرعْتُ إلى الّذي يَخْتِلُهُ، فَرَفَعَ يَدَهُ لِيَضْرِبَني وأَضْرِبُ يَدَهُ فَقَطَعْتُها، ثُمَّ أخَذَني فَضَمَّني ضَمّاً شَديداً حَتّى تخوفتُ، ثم تركَ، فتحلّلَ، ودفعتُهُ ثمّ قتلتُه، وانهزمَ المسلمونَ وانهزمْتُ معهم، فإذا بِعُمَرَ بنِ الخطابِ في النَّاسِ، فَقُلْتُ لَهُ: ما شَأنُ النّاسِ؟ قالَ: أمْرُ اللَّهِ، ثُمَّ تَراجَعَ النَّاسُ إلى رَسُولِ اللَّهِ ﷺ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أقامَ بَيِّنَةً عَلى قَتيلٍ قَتَلَه فَلَهُ سَلَبُهُ». فَقُمتُ لأَلْتَمِسَ بَيِّنَةً عَلى قَتيلي، فَلَمْ أرَ أحداً يَشْهَدُ لي فَجَلَسْتُ، ثُمَّ بَدا لي فَذَكَرْتُ أمْرَهُ لِرَسُولِ اللَّهِ ﷺ، فَقالَ رَجُلٌ مِنْ جُلَسائه: سِلاحُ هذا القتيلِ الّذي يَذْكُرُ عِنْدي، فأرْضِهِ مِنْهُ، فقالَ أبو بكر: كَلاّ، لا يُعْطِهِ أُصَيْبغَ

٤٣٢١ ـ قوله: (على حبل عاتقه) أراد بالحبل العصب

ـ قوله: (لاها الله) أي لا والله

ـ قوله: لا يعمد أي لا يقصد النبيّ ﷺ.

ـ (مخرفاً) أي بستاناً (في بني سلمة) بكسر اللام بطن من الأنصار (تأثلته) أي اقتنيته ا هـ شارح.

٤٣٢٢ ـ قوله: (يختله) يخدعه.

ـ قوله: (لا يعطه) أي لا يعطي رسول الله ﷺ سلاح الرجل الذي هو سلبه وقوله: أصيبغ مفعول ثان وهو نوع من الطيور ضعيف شبهه به لعجزه وهوانه وفي رواية أضيبع بالضاد والعين وهو تصغير الضبع على غير قياس أفاده العيني.

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on behalf of Allah and His Apostle." The Messenger of Allah “Allah’s blessing and peace be upon him” then got up and gave that (spoils) to me, with which I bought a garden; and it was the first property I had after embracing Islam.

[57] The holy battle of Awtas

4323- Abu'moosa "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" had finished from the battle of Hunain, he sent Abu'amer at the head of an army to Awtas. He (Abu’amer) met Duraid Ibn As’summa who was killed and Allah defeated his companions. The Prophet "Allah's blessing and peace be upon him" sent me with Abu’amer. Abu’amer was shot at his knee with an arrow, which a man from Jushm had thrown and fixed into his knee. I went to him and said: "O Uncle! Who shot you?" He pointed me out (his killer) saying: "That is my killer who shot me (with an arrow)." So I headed towards and overtook him. When he saw me, he fled, and I followed him and started saying to him: "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him.

Then I said to Abu’amer: "Allah has killed your killer." He said: "Take out this arrow." So I removed it, and water oozed out of the wound. He then said: "O son of my brother! Convey my compliments to The Prophet "Allah's blessing and peace be upon him" and request him to ask Allah's Forgiveness for me." Abu’amer made me his successor in commanding the people (Troops). He survived for a short while and then died. (Later) I returned and entered upon The Prophet "Allah's blessing and peace be upon him" at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told The Prophet "Allah's blessing and peace be upon him" about our and Abu'amer's news and how he had said: "Tell him to ask for Allah's Forgiveness for me."

The Prophet "Allah's blessing and peace be upon him" asked for water, performed ablution and then raised hands, saying: "O Allah's! Forgive Obaid, Abu’amer." At that time I saw the whiteness of The Prophet's armpits. The Prophet "Allah's blessing and peace be upon him" then said: "O Allah, make him (Abu’amer) on the Day of Judgement, superior to many of your human creatures." I said: "Will you ask Allah's Forgiveness for me?" The Prophet "Allah's blessing and peace be upon him" said: "O Allah! forgive the sins of Abdullah Ibn Qais and admit him to a nice entrance (in Paradise) on the Day of Judgement."

[58] The holy battle of Ta'if in Shawwal of the year of eight of Hegira

4324- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to Abdullah Ibn

مِن قُرَيش وَيَدَعَ أَسَداً من أُسْد اللَّه، يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِه ﷺ. قالَ: فَقَامَ رَسُولُ اللَّه ﷺ فَأَدَّاهُ إِلَيَّ، فَاشْتَرَيتُ مِنْهُ خِرَافاً، فَكانَ أَوَّلَ مالٍ تَأَثَّلْتُهُ في الإِسْلامِ.

[طرفه في: ٢١٠٠].

٥٧ ـ بابُ غَزْوَةِ أَوْطَاس

٤٣٢٣ ـ حدّثنا مُحَمَّدُ بنُ العَلاَءِ: حَدَّثَنا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّه، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَينٍ بَعَثَ أَبا عامِرٍ عَلَى جَيشٍ إِلَى أَوطاس، فَلَقِيَ دُرَيدَ بْنَ الصِّمَّةِ، فَقُتِلَ دُرَيدٌ وَهَزَمَ اللَّهُ أَصْحابَهُ، قالَ أَبُو مُوسى: وَبَعَثَنِي مَعَ أَبِي عامِرٍ، فَرُمِيَ أَبو عامر في رُكْبَتِه، رَماه جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ في رُكْبَتِهِ، فَانْتَهَيتُ إِلَيهِ فَقُلتُ: يا عَمِّ مَن رَماكَ؟ فَأَشارَ إِلى أَبِي مُوسى فَقَالَ: ذاكَ قاتِلِي الَّذِي رَماني، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رَآني وَلَّى، فَاتَّبَعْتُهُ وَجَعَلتُ أَقُولُ لَهُ: أَلاَ تَسْتَحِي، أَلاَ تَثْبُتُ، فَكَفَّ، فَاخْتَلَفْنَا ضَرْبَتَينِ بِالسَّيفِ فَقَتَلْتُهُ، ثُمَّ قُلتُ لأَبي عامِرٍ: قَتَلَ اللَّهُ صاحِبَكَ، قالَ: فَانْزِعْ هذا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الماءُ، قالَ يا ابْنَ أَخِي: أَقْرِىءِ النَّبِيَّ ﷺ السَّلامَ، وَقُل لَهُ: اسْتَغْفِرْ لِي. وَاسْتَخْلَفَنِي أَبُو عامِرٍ عَلَى النَّاسِ، فَمَكُثَ يَسِيراً ثُمَّ ماتَ، فَرَجَعْتُ فَدَخَلتُ عَلَى النَّبِيِّ ﷺ في بَيتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيهِ فِرَاشٌ، قَدْ أَثَّرَ رِمالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيهِ، فَأَخْبَرْتُهُ بِخَبَرِنا وَخَبَرِ أَبِي عامِرٍ، وَقالَ: قُل لَهُ: اسْتَغْفِرْ لِي، فَدَعا بِماءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيدٍ أَبِي عامِرٍ». وَرَأَيتُ بَيَاضَ إِبْطَيهِ، ثُمَّ قالَ: «اللَّهُمَّ اجْعَلهُ يَوْمَ القِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلقِكَ مِنَ النَّاسِ». فَقُلتُ: وَلِي فَاسْتَغْفِرْ، فَقالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيسٍ ذَنْبَهُ، وَأَدْخِلهُ يَوْمَ القِيَامَةِ مُدْخَلاً كَرِيماً». قالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لأَبِي عامِرٍ، وَالأُخْرَى لأَبِي مُوسى.

[طرفه في: ٢٨٨٤].

٥٨ ـ بابُ غَزْوَةِ الطَّائِفِ

في شَوَّالٍ سَنَةَ ثَمانٍ، قالَهُ مُوسى بْنُ عُقْبَةَ.

٤٣٢٤ ـ حدّثنا الحُمَيدِيُّ: سَمِعَ سُفيَانَ: حَدَّثَنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَينَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ، فَسَمِعْتُهُ يَقُولُ

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ـ قوله: ويدع أي يترك وهو بالنصب ا هـ عيني.
ـ (خرافاً) أي بستاناً أقام الثمر مقام الأصل ا هـ شارح.

٤٣٢٣ ـ قوله: (فأشار إلى أبي موسى) يقوله أبو موسى معبراً عن نفسه بالغيبة.

باب ٥٧ ـ قوله: (باب غزاة) وروي: باب غزوة وكلاهما سواء.
ـ (نزا) أي انصب.
ـ قوله: (مرمل) بهذا الضبط ولأبي ذر مرمل بفتح الراء والميم الثانية مشددة أي منسوج بحبل ونحوه (شارح).

Abu'omaiyya: "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)"

4325- Abdullah Ibn Amr "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged Ta'if and could not conquer its people, he said: "We will return (to Medina) If Allah wills." That distressed the Companions (of The Prophet "Allah's blessing and peace be upon him") and they said: "Shall we go away without conquering it (The Fort of Ta'if)?" Once The Prophet "Allah's blessing and peace be upon him" said: "Let us return." Then The Prophet "Allah's blessing and peace be upon him" said (to them): "Fight tomorrow." They fought and (many of them) got wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon The Prophet "Allah's blessing and peace be upon him" smiled.

4326- both of Sa'd, who was the first to throw an arrow in Allah's Cause, and Abu'bakra, who was the first to jump over the wall of Ta'if fort," Allah be pleased with them" narrated: We heard The Prophet "Allah's blessing and peace be upon him" saying: " If somebody claims to be the son of someone other than his father knowingly, he will be denied Paradise. "

4327- The same previous narration.

4328- Abu'moosa "Allah be pleased with him" reported: "I was with The Prophet "Allah's blessing and peace be upon him" when he was encamping at Al'ji'rana between Mecca and Medina and Bilal was with him. A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "Won't you fulfill what you have promised me?" The Prophet "Allah's blessing and peace be upon him" said: "Rejoice (at what I will do for you)." The Bedouin said: "(You have said to me) rejoice too often." Then The Prophet "Allah's blessing and peace be upon him" turned to me (Abu'moosa) and Bilal angrily and said: "The Bedouin has refused the good tidings, so you both accept them." Bilal and I said: "We accept them." Then The Prophet "Allah's blessing and peace be upon him" asked for a drinking bowl containing water in which he washed his hands and face. Then he took a mouthful of water and threw it therein saying (to us): "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl

لِعَبدِ اللَّهِ بن أُمَيَّةَ: يا عَبدَ اللَّهِ، أرَأيتَ إن فتحَ اللَّهُ عَليكُمُ الطَّائفَ غداً، فَعَليكَ بابْنَةِ غَيلانَ، فإنَّها تُقبِلُ بأربعٍ وتُدبِرُ بِثمانٍ. وقالَ النَّبيُّ ﷺ: «لا يَدْخُلَنَّ هؤلاءِ عَليكُنَّ».

قالَ ابنُ عُيَينَةَ: وَقالَ ابنُ جُرَيجٍ: المُخَنَّثُ: هِيتٌ.

حدثنا مَحْمُودٌ: حَدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ: بِهذا، وَزادَ: وَهُوَ مُحاصِرُ الطَّائفِ يَوْمَئِذٍ.

[الحديث ٤٣٢٤ ـ طرفاه في: ٥٢٣٥، ٥٨٨٧].

٤٣٢٥ ـ حدثنا عَليُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنْ عَمرٍو، عَنْ أبي العَبَّاسِ الشَّاعِرِ الأعمى، عَنْ عَبدِ اللَّهِ بنِ عَمرٍو قالَ: لَمَّا حاصَرَ رَسُولُ اللَّهِ ﷺ الطَّائفَ، فَلَمْ يَنَلْ مِنهُمْ شَيئاً، قالَ: «إنَّا قافِلُونَ إنْ شاءَ اللَّهُ». فثَقُلَ عَليهِمْ، وقالوا: نَذهَبُ وَلا نَفتَحُهُ، وقالَ مَرَّةً: «نَقفُلُ». فَقالَ «اغْدُوا عَلَى القِتالِ». فَغَدَوْا فَأصابَهُمْ جِراحٌ، فَقالَ: «إنَّا قافِلُونَ غداً إنْ شاءَ اللَّهُ». فَأعجَبَهُمْ، فَضَحِكَ النَّبيُّ ﷺ. وَقالَ سُفيانُ مَرَّةً: فَتَبَسَّمَ. قالَ: قالَ الحُمَيديُّ: حَدَّثَنا سُفيانُ الخَبَرَ كُلَّهُ.

[الحديث ٤٣٢٥ ـ طرفاه في: ٦٠٨٦، ٧٤٨٠].

٤٣٢٦، ٤٣٢٧ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعبَةُ، عَنْ عاصِمٍ قالَ: سَمِعتُ أبا عُثمانَ قالَ: سَمِعتُ سَعداً، وَهُوَ أوَّلُ مَنْ رَمى بِسَهمٍ في سَبيلِ اللَّهِ، وَأبا بَكرَةَ، وَكانَ تَسَوَّرَ حِصنَ الطَّائفِ في أُناسٍ فَجاءَ إلى النَّبيِّ ﷺ، فَقالا: سَمِعْنا النَّبيَّ ﷺ يَقُولُ: «مَنِ ادَّعى إلى غَيرِ أبيهِ، وَهُوَ يَعلَمُ، فَالجَنَّةُ عَليهِ حَرامٌ».

وقالَ هِشامٌ: وَأخبَرَنا مَعْمَرٌ، عَنْ عاصِمٍ، عَنْ أبي العالِيَةِ، أوْ أبي عُثمانَ النَّهديِّ قالَ: سَمِعتُ سَعداً وَأبا بَكرَةَ، عَنِ النَّبيِّ ﷺ. قالَ عاصِمٌ: قُلتُ: لَقَدْ شَهِدَ عِندَكَ رَجُلانِ حَسْبُكَ بِهِما، قالَ: أجَلْ، أمَّا أحَدُهُما فَأوَّلُ مَنْ رَمى بِسَهمٍ في سَبيلِ اللَّهِ، وَأمَّا الآخَرُ فَنَزَلَ إلى النَّبيِّ ﷺ ثالِثَ ثَلاثَةٍ وَعِشرينَ مِنَ الطَّائفِ.

[الحديث ٤٣٢٦، ٤٣٢٧ ـ طرفاه في: ٦٧٦٦، ٦٧٦٧].

٤٣٢٨ ـ حدثنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيدِ بنِ عَبدِ اللَّهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسى رَضيَ اللَّهُ عَنهُ قالَ: كُنتُ عِندَ النَّبيِّ ﷺ وَهُوَ نازِلٌ بِالجِعرانَةِ بَينَ مَكَّةَ وَالمَدينَةِ، وَمَعَهُ بِلالٌ، فَأتى النَّبيَّ ﷺ أعرابيٌّ فَقالَ: ألا تُنجِزُ لي ما وَعَدتَني؟ فَقالَ لَهُ: «أبْشِرْ». فَقالَ: قَدْ أكثَرتَ عَلَيَّ مِنْ أبْشِرْ، فَأقبَلَ عَلى أبي مُوسى وَبِلالٍ كَهَيئَةِ الغَضبانِ، فَقالَ: «رَدَّ البُشْرى، فَاقْبَلا أنتُما». قالا: قَبِلنا، ثُمَّ دَعا بِقَدَحٍ فيهِ ماءٌ، فَغَسَلَ يَدَيهِ وَوَجهَهُ فيهِ وَمَجَّ فيهِ، ثُمَّ قالَ: «اشرَبا مِنهُ،

٤٣٢٥ ـ قوله: (قال: قال الحميدي الخ) أي قال المؤلف: قال الحميدي الخ.

٤٣٢٦، ٤٣٢٧ ـ قوله: (تسوّر الخ) أي صعد إلى أعلاه ثم تدلى منه اهـ شارح.

٤٣٢٨ ـ قوله: (بالجعرانة) بالتخفيف والتشديد (شارح).

and did as instructed. Ommu'salama called from behind a screen: "Keep something (of the water) for your mother." So they left some of it for her.

4329- Safwan Ibn Ya'li Ibn Omaiyya narrated that Ya'li had said: "Would that I could see The Prophet "Allah's blessing and peace be upon him" when he is being revealed!" He added: While The Prophet "Allah's blessing and peace be upon him" was at Al'ji'rana, shaded with a cloth sheet (in the form of a tent) with some of his companions, suddenly there came to him a Bedouin wearing a cloak and perfumed excessively. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumes the state of Ihram for Umra after applying perfume to his body?" Omar signalled with his hand to Ya'li to come. Ya'li came and put his head (under that cloth sheet) and saw The Prophet "Allah's blessing and peace be upon him" red-faced. When that state (of The Prophet "Allah's blessing and peace be upon him") was over, he said: "Where is he who asked me about the Umra?" The man was looked for and brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the perfume you applied to your body, wash it off your body thrice, and take off your cloak, and then do in your Umra what you do in your Hajj."

4330- Abdullah Ibn Zaid Ibn Asim narrated: When Allah gave to His Apostle the war booty on the day of Hunain, he distributed it amongst those whose hearts have been reconciled (to Islam), but did give nothing to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people got. The Prophet "Allah's blessing and peace be upon him" then addressed them saying: "O community of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into factions, and Allah brought you together through me; you were poor and Allah made you rich through me." The more The Prophet "Allah's blessing and peace be upon him" said, the more they replied: "Allah and his Messenger have more favours to do." The Prophet "Allah's blessing and peace be upon him" said: "What stops you from answering The Messenger of Allah?" But the more he said to them, the more they replied: "Allah and His Messenger have more favours to do." The Prophet "Allah's blessing and peace be upon him" then said: "If you wish you could say: You came to us in such-and-such state. Wouldn't you be willing to see the people go away with sheep and camels while you go with The Prophet "Allah's blessing and peace be upon him" to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would choose the valley or mountain pass of the Ansar. The Ansar are (in relation to me) like those clothes which are in direct contact with the body and worn inside the other garments, and the people are like those clothes which are not in direct contact with the body and are worn over other garments. No doubt, you will see other people given preference over you, so you should be patient till you meet me at the fount."

وَأَفرِغا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا وَأَبْشِرَا». فَأَخَذَا الْقَدَحَ فَفَعَلاَ، فَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ: أن أفضلا لأمكما، فأفضلا لها منه طائفة.

[طرفه في: ١٨٨]

٤٣٢٩ ـ حدثنا يَعقُوبُ بنُ إبراهيم: حدثنا إسماعيل: حدثنا ابْنُ جُرَيجٍ قال: أَخْبَرَنِي عطاءٌ: أَنَّ صَفْوَانَ بْنَ يَعلَى بْنِ أُمَيَّةَ أخبرَ: أَنَّ يَعْلَى كانَ يَقُولُ: لَيتَنِي أَرَى رَسُولَ اللَّهِ ﷺ حِينَ يَنزل عليه، قال فبينا النبيُّ ﷺ بالجِعرانة، وعليه ثوبٌ قد أظل به، معه فيه ناس من أصحابه، إذ جاءَهُ أعرابيٌّ عليه جُبَّة، مُتَضَمِّخٌ بطيب، فقال: يا رسولَ الله، كيف ترى في رَجُلٍ أحرَمَ بعُمرةٍ في جُبَّةٍ بَعدَما تضَمَّخَ بالطيب؟ فَأَشَارَ عُمَرُ إلى يَعْلَى بِيَدِهِ: أَنْ تَعالَ، فَجاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ، فإذا النبيُّ ﷺ مُحمَرُّ الوجه، يغط كذلك ساعة، ثُمَّ سُرِّيَ عَنْهُ، فقال: «أين الذي يسألني عن العُمرة آنفاً»؟ فالتُمِس الرَّجُلُ فأتي به، فقال: «أمّا الطيبُ الذي بك فاغسله ثلاث مرات، وأمّا الجُبَّةُ فانزِعْها، ثُمَّ اصْنَعْ في عُمْرَتِكَ، كما تَصْنَعُ في حَجِّكَ» [طرفه في: ١٥٣٦]

٤٣٣٠ ـ حدثنا مُوسى بنُ إسماعيل: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا عَمرُو بْنُ يَحْيى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عن عبد الله بن زيد بن عاصم قال: لما أفاءَ اللهُ على رسوله ﷺ يومَ حُنَين، قَسَمَ في النَّاسِ في المُؤَلَّفَةِ قُلُوبُهُمْ، وَلَمْ يُعْطِ الأَنْصَارَ شَيْئاً، فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ، فخطبهُمْ فقال: «يا معشر الأنصار، ألَمْ أجدكم ضُلالاً فهداكم الله بي؟ وكنتم مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بي؟ وعالة فأغناكم اللهُ بي»؟ كلما قال شيئاً، قالوا: اللهُ ورسولُه أمَنُّ، قال: «ما يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللهِ ﷺ»؟ قال: كُلَّمَا قال شيئاً، قالوا: اللَّهُ وَرَسُولُهُ أَمَنُّ، قال: «لَوْ شِئْتُمْ: قلتم: جِئْتَنا كذا وكذا، أترضون أن يذهب الناس بالشاة والبعير، وتَذهَبُونَ بالنبيِّ ﷺ إلى رِحالِكُمْ؟ لَوْلاَ الهجْرَةُ، لَكُنتُ امرَأً مِنَ الأنصار، ولَوْ سلكَ النَّاسُ وَادِياً وَشِعْباً لسَلَكْتُ وادِيَ الأنصار وشِعبها، الأنصارُ شِعارٌ والنَّاسُ دِثار، إنكم ستلقون بعدي أَثَرَةً، فاصبروا حتى تلقوني على الحَوْضِ».

[٤٣٣٠ ـ طرفه في: ٧٢٤٥]

٤٣٣١ ـ حدثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشامٌ: أخبرَنَا مَعمَرٌ، عَنِ الزُّهْرِيِّ قال:

٤٣٢٩ ـ (متضمخ) أي متلطخ.

ـ قوله: (يغط) أي يتردد صوت نفسه كالنائم من شدة ثقل الوحي (شارح).

٤٣٣٠ ـ قوله: وعالة أي فقراء لا مال لكم.

ـ الشعار هو الثوب الذي يلي الجلد والدثار ما يجعل فوق الشعار أي أنهم بطانته وخاصته.

ـ قوله: أثرة بهذا الضبط وبضم الهمزة وسكون المثلثة أي يستأثر عليكم بما لكم فيه اشتراك من الاستحقاق (شارح).

٤٣٣١ ـ قوله: (أثرة) بضمّ الهمزة وسكون المثلثة وبفتحهما ويقال أيضاً: إثرة بكسر الهمزة وسكون المثلثة.

4331- Anas Ibn Malik “Allah be pleased with him” narrated: When Allah gave The Messenger of Allah “Allah’s blessing and peace be upon him” what he gave of the properties of Hawazin as a war booty, The Prophet “Allah’s blessing and peace be upon him” started giving some men 100 camels each. The Ansar (then) said: "May Allah forgive The Messenger of Allah since he gives Quraish and leaves us although our swords are still dribbling with their blood." When The Messenger of Allah “Allah’s blessing and peace be upon him” was told of their statement, he sent for the Ansar and gathered them in a leather tent, and did not allow for anybody else with them. When they all gathered, The Prophet “Allah’s blessing and peace be upon him” got up and said: "What is this talk which I learnt about you?" The learned men amongst the Ansar said: "O Allah's Apostle! Our chiefs did say nothing, but some people amongst us who are younger in age said: May Allah forgive The Messenger of Allah “Allah’s blessing and peace be upon him” since he gives (of the booty) Quraish and leaves us though our swords are still dribbling with their blood." The Prophet “Allah’s blessing and peace be upon him” said: "I give to these men who have recently deserted heathenism (for Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take The Prophet “Allah’s blessing and peace be upon him” with you to your homes? By Allah, what you are taking is better than what they are taking." They (The Ansar) said: "O Allah's Apostle! We are pleased." The Prophet “Allah’s blessing and peace be upon him” then said to them: "You will find others being given preference over you, so be patient till you meet Allah and His Messenger; and I will be at the fount then." Anas added: But they did not remain patient.

4332- Anas “Allah be pleased with him” narrated: On the day of the Conquest (of Mecca) The Messenger of Allah “Allah’s blessing and peace be upon him” distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So The Prophet “Allah’s blessing and peace be upon him” said: "Won't you be pleased that the people take the worldly things and you take The Messenger of Allah “Allah’s blessing and peace be upon him” with you? "They said: "Yes." The Prophet “Allah’s blessing and peace be upon him” said: "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

4333- Anas “Allah be pleased with him” narrated: On the day of (The Holy Battle of) Hunain, The Prophet “Allah’s blessing and peace be upon him” faced Hawazin while they (Muslims) were ten-thousand in addition to those who had been set free (after embracing Islam on the day of the Conquest of Mecca) with The Prophet “Allah’s blessing and peace be upon him”. When they (Muslims) fled, The Prophet “Allah’s blessing and peace be upon him” said: "O community of Ansar!" They replied: "We are responding to your call, O Messenger of Allah! We are under your command." Then The Prophet “Allah’s blessing and peace be upon him” got down (from his mule) and said: "I am Allah's Slave and His Messenger." Then the pagans were defeated. The Prophet “Allah’s blessing and peace be upon him” distributed the war booty amongst those who had been set free as Muslims (on The Day of Mecca Conquest) and Emigrants and did not give anything to the Ansar. So the Ansar spoke (angrily) whom he called and made enter a leather tent and said: “Won't you be pleased that the people take the sheep and camels, and you take The Messenger of Allah “Allah’s blessing and peace be upon him” along with you?" The Prophet “Allah’s blessing and peace be upon him” further said: "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take my way through the mountain pass of the Ansar."

4334- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gathered some people of Ansar and said: "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you return with Allah's Apostle to your homes?" They said: "Yes,

أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ نَاسٌ مِنَ الأَنْصَارِ، حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ ما أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، فَطَفِقَ النَّبِيُّ ﷺ يُعْطِي رِجالاً المِئَةَ مِنَ الإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعْطِي قُرَيْشاً، وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللَّهِ ﷺ بِمَقالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ في قُبَّةٍ مِنْ أَدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا قامَ النَّبِيُّ ﷺ فقال: «ما حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَقَالَ فُقَهَاءُ الأَنْصَارِ: أَمَّا رُؤَسَاؤُنَا يا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئاً، وَأَمَّا نَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعْطِي قُرَيْشاً وَيَتْرُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ النَّبِيُّ ﷺ: «فَإِنِّي أُعْطِي رِجالاً حَدِيثِي عَهْدٍ بِكُفرٍ أَتَأَلَّفُهُمْ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ، وَتَذْهَبُونَ بِالنَّبِيِّ ﷺ إِلَى رِحالِكُمْ؟ فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ، خَيرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قَالُوا: يَا رَسُولَ اللَّهِ قَدْ رَضِينَا، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «سَتَجِدُونَ أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ ـ ﷺ ـ فَإِنِّي عَلَى الحَوْضِ». قَالَ أَنَسٌ: فَلَمْ يَصْبِرُوا.

[طرفه في: ٣١٤٦].

٤٣٣٢ ـ حدثنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ بَيْنَ قُرَيْشٍ، فَغَضِبَتِ الأَنْصَارُ، قَالَ النَّبِيُّ ﷺ: «أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ـ ﷺ؟» قالُوا: بَلَى، قَالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَهُمْ».

[طرفه في: ٣١٤٦].

٤٣٣٣ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ: أَنْبَأَنَا هِشَامُ بْنُ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ، الْتَقَى هَوَازِنُ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ، وَالطُّلَقَاءُ، فَأَدْبَرُوا، قالَ: «يَا مَعْشَرَ الأَنْصَارِ». قالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، لَبَّيْكَ نَحْنُ بَيْنَ يَدَيْكَ، فَنَزَلَ النَّبِيُّ ﷺ فَقَالَ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ». فَانْهَزَمَ المُشْرِكُونَ، فَأَعْطَى الطُّلَقَاءَ وَالمُهَاجِرِينَ، وَلَمْ يُعْطِ الأَنْصَارَ شَيْئاً، فَقَالُوا، فَدَعَاهُمْ فَأَدْخَلَهُمْ في قُبَّةٍ، فَقَالَ: «أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالبَعِيرِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ﷺ؟» فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِياً، وَسَلَكَتِ الأَنْصَارُ شِعْباً، لَاخْتَرْتُ شِعْبَ الأَنْصَارِ».

[طرفه في: ٣١٤٦].

٤٣٣٤ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَمَعَ النَّبِيُّ ﷺ نَاساً مِنَ الأَنْصَارِ فَقَالَ: «إِنَّ قُرَيْشاً حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ

٤٣٣٣ ـ (الطلقاء) جمع طليق وهم الذين من عليهم عليه السلام يوم فتح مكة فلم يأسرهم ولم يقتلهم كما في الشارح.

٤٣٣٤ ـ قوله: (حديث عهد) كذا وقع بالإفراد في الصحيحين والأصل أن يقال: حديثو عهد (عيني).

ـ قوله: (ومصيبة) من نحو قتل أقاربهم وفتح بلادهم ا هـ عيني.

(We are pleased)." The Prophet "Allah's blessing and peace be upon him" said: "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or mountain pass."

4335- Abdullah "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" distributed Hunain war booty, a man from the Ansar said: "He did not want to please Allah in this distribution." So I came to The Prophet "Allah's blessing and peace be upon him" and informed him of that. As a result, the color of his face changed and he said: "May Allah bestow His Mercy on Moses, who was troubled with more than this, but he kept patient."

4336- Abdullah "Allah be pleased with him" narrated: On The Day of (The Holy Battle of) Hunain, The Messenger of Allah "Allah's blessing and peace be upon him" gave (from the war booty) some people more than others. He gave Al'aqra one hundred camels, and gave Oyaina the same. He also gave some (and left others). Then a man said: "However, Allah's pleasure was not intended in this distribution." I said: "I would tell The Messenger of Allah "Allah's blessing and peace be upon him" of that. (When he learnt) he said: "May Allah bestow his mercy upon Moses who was troubled with more than that, but he kept patient."

4337- Anas Ibn Malik "Allah be pleased with him" narrated: On the day (of The Holy Battle) of Hunain, the tributes of Hawazin and Ghatafan and others, with their animals and offspring came to fight against The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" had with him ten thousand men in addition to some of those who had been set free as Muslims (on The Day of Mecca Conquest) . The companions fled, leaving The Prophet "Allah's blessing and peace be upon him" alone. The Prophet "Allah's blessing and peace be upon him" then made two calls which were clearly distinguished from each other. He turned right and said: "O community of Ansar!" They said: "We are answering your call, O Messenger of Allah! Rejoice, for we are with you!" Then he turned left and said: "O community of Ansar!" They said: "We are responding to your call! O Messenger of Allah! Rejoice, for we are with you!" The Prophet "Allah's blessing and peace be upon him" at that time was riding on a white mule. Then he dismounted and said: "I am Allah's Slave and His Messenger." The infidels then were defeated. On that day The Prophet "Allah's blessing and peace be upon him" got a large amount of booty which he distributed amongst the Immigrants and those set free; and did not give anything to the Ansar. The Ansar said: "When there is a difficulty, we are called, but the booty is given to others than us." The news reached The Prophet "Allah's blessing and peace be upon him" who gathered them in a leather tent and said: "What is this news which reached me from you, O community of Ansar?" They kept silent. He further said: "O community of Ansar! Won't you be happy that the people take the worldly things and you take The Messenger of Allah "Allah's blessing and peace be upon him" to your homes keeping him for yourself?" They said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "If the people took their way through a valley, and the Ansar took their way through a mountain pass, I would take the Ansar's mountain pass." Hesham said: "O Abu'hamza (Anas)! Did you witness that? " He replied: "And how could I be absent from him!"

برَسُولِ اللَّهِ ﷺ إلَى بُيُوتِكُمْ؟ قالُوا: بَلَى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً، وَسَلَكَتِ الأنْصَارُ شِعْباً، لَسَلَكْتُ وَادِيَ الأنْصَارِ، أوْ شِعْبَ الأنْصَارِ».

[طرفه في: ٣١٤٦].

٤٣٣٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبِي وائِلٍ، عَنْ عَبْدِ اللَّهِ قالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسْمَةَ حُنَيْنٍ، قالَ رَجُلٌ مِنَ الأنْصارِ: ما أرادَ بِهَا وَجْهَ اللَّهِ، فَأتَيْتُ النَّبِيَّ ﷺ فَأخْبَرْتُهُ، فَتَغَيَّرَ وَجْهُهُ ثُمَّ قالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسى، لَقَدْ أُوذِيَ بِأكْثَرَ مِنْ هذا فَصَبَرَ».

[طرفه في: ٣١٥٠].

٤٣٣٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ ﷺ ناساً، أعْطَى الأقْرَعَ مِئَةً مِنَ الإبِلِ، وَأعْطَى عُيَيْنَةَ مِثْلَ ذلِكَ، وَأعْطَى ناساً، فَقالَ رَجُلٌ: ما أُرِيدَ بِهذِهِ القِسْمَةِ وَجْهُ اللَّهِ، فَقُلْتُ: لأُخْبِرَنَّ النَّبِيَّ ﷺ، قالَ: «رَحِمَ اللَّهُ مُوسى، قَدْ أُوذِيَ بِأكْثَرَ مِنْ هذا فَصَبَرَ».

[طرفه في: ٣١٥٠].

٤٣٣٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدِ ابْنِ أنَسِ بْنِ مالِكٍ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمَ حُنَيْنٍ، أقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ بِنَعَمِهِمْ وَذَرَارِيِّهِمْ، وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ، وَمِنَ الطُّلَقَاءِ، فَأدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ، فَنَادَى يَوْمَئِذٍ نِداءَيْنِ لَمْ يَخْلِطْ بَيْنَهُما، التَفَتَ عَنْ يَمِينِهِ فَقالَ: «يا مَعْشَرَ الأنْصارِ». قالُوا: لَبَّيْكَ يا رَسُولَ اللَّهِ أبْشِرْ نَحْنُ مَعَكَ، ثُمَّ التَفَتَ عَنْ يَسارِهِ فَقالَ: «يا مَعْشَرَ الأنْصارِ». قالُوا: لَبَّيْكَ يا رَسُولَ اللَّهِ أبْشِرْ نَحْنُ مَعَكَ، وَهُوَ عَلى بَغْلَةٍ بَيْضاءَ، فَنَزَلَ فَقالَ: «أنا عَبْدُ اللَّهِ وَرَسُولُهُ». فَانْهَزَمَ المُشْرِكُونَ، فَأصابَ يَوْمَئِذٍ غَنائِمَ كَثِيرَةً، فَقَسَمَ في المُهاجِرِينَ والطُّلَقاءِ وَلَمْ يُعْطِ الأنْصارَ شَيْئاً، فَقالَتِ الأنْصارُ: إذا كانَتْ شَدِيدَةٌ فَنَحْنُ نُدْعى، وَيُعْطى الغَنِيمَةَ غَيْرُنا. فَبَلَغَهُ ذلِكَ، فَجَمَعَهُمْ في قُبَّةٍ فَقالَ: «يا مَعْشَرَ الأنْصارِ، ما حَدِيثٌ بَلَغَنِي عَنْكُمْ»؟ فَسَكَتُوا، فَقالَ: «يا مَعْشَرَ الأنْصارِ، ألا تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بِالدُّنْيا، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ـ ﷺ ـ تَحُوزُونَهُ إلى بُيُوتِكُمْ»؟ قالُوا: بَلى، فَقالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وادِياً وَسَلَكَتِ الأنْصارُ شِعْباً، لأخَذْتُ شِعْبَ الأنْصارِ». فَقالَ هِشامٌ: يا أبا حَمْزَةَ، وَأنْتَ شاهِدٌ ذاكَ؟ قالَ: وَأيْنَ أغِيبُ عَنْهُ؟

[طرفه في: ٣١٤٦].

٥٩ ـ بابُ السَّرِيَّةِ الَّتِي قِبَلَ نَجْدٍ

٤٣٣٨ ـ حدّثنا أبُو النُّعْمانِ: حَدَّثَنا حَمَّادٌ: حَدَّثَنا أيُّوبُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

٤٣٣٧ ـ قوله: ومن الطلقاء ويروى والطلقاء واستصوبه الشارح.

ـ أبو حمزة كنية أنس.

[59] The Detachment Which Was Sent Towards Najd

4338- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” sent a detachment towards Najd in which I was involved. Our share from the booty amounted to twelve camels each, and we were given an extra camel each. So we returned with thirteen camels each.

[60] The Prophet's Sending Khalid Ibn Al'walid to Banu’jadhima

4339- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent Khalid Ibn Al'walid to Banu’jadhima. Khalid invited them to Islam but they could not express themselves by saying: "We have embraced Islam," but they started saying: " we have come out of one religion to another." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. One day, Khalid ordered that each man (of Muslim soldiers) should kill his captive. I said: "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached The Prophet, we mentioned to him the whole story. On that, The Prophet "Allah's blessing and peace be upon him" raised both his hands and said twice: "O Allah! I am free from what Khalid has done."

[61] The Detachment of Abdullah Ibn Hudhafa As’sahmi (or The Detachment of The Ansar)

4340- Ali "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent a detachment under the command of a man from the Ansar and ordered the soldiers to obey him. He (The commander) became angry and said: "Didn't The Prophet "Allah's blessing and peace be upon him" order you to obey me?" They replied: "Yes." He said: "Collect firewood for me." So they collected it. He said: "Make a fire." When they made it, he said: "Enter it (The fire)." So they intended to do that and started holding each other and saying: "We Take refuge with The Prophet "Allah's blessing and peace be upon him" from the fire." They kept on saying that till the fire was extinguished and the anger of the commander faded away. When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If they entered it (The fire), they would not come out of it till the Day of Judgement. Obedience (to somebody) is required when he enjoins what is good."

[62] Abu'moosa and Mu'adh's being sent to Yemen

4341- Abu’burda narrated: The Prophet "Allah's blessing and peace be upon him" sent both of Abu’moosa and Mu'adh Ibn Jabal to Yemen. He sent each of them to administer a province since Yemen consisted of two provinces. The Prophet "Allah's blessing and peace be upon him" said (to them): "Facilitate things for the people and do not make things difficult for them. Give the people good tidings and do not repulse them.” So each of them went to carry on his job. When any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit and greet him.

عنهما قالَ: بعثَ النَّبي ﷺ سريَّةً قِبَلَ نَجْدٍ فَكُنْتُ فِيهَا، فَبَلَغَتْ سِهَامُنَا اثْنَي عَشَرَ بَعِيراً، وَنُفِّلنا بعيراً بعيراً، فرجعنا بثلاثة عشر بعيراً.

[طرفه في: ٣١٣٤].

٦٠ ـ بابُ بَعْثِ النَّبيِّ ﷺ خالدَ بْنَ الوَلِيدِ إلى بَنِي جَذِيمَةَ

٤٣٣٩ ـ حدثني مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزاقِ: أَخْبَرَنا مَعْمَرٌ. وحَدَّثَنِي نُعَيْمٌ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: بَعَثَ النَّبيُّ ﷺ خالِدَ بْنَ الوَلِيدِ إِلى بني جذيمة، فدعاهم إلى الإسلام، فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَأْنَا صَبَأْنَا، فَجَعَلَ خالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ، حَتَّى إِذا كانَ يَوْمٌ أَمَرَ خالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ، فقلتُ: واللهِ لا أَقْتُلُ أَسِيرِي، وَلا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، حتَّى قدِمْنا على النَّبيِّ ﷺ فذكرْنَاهُ، فَرَفَعَ النَّبيُّ ﷺ يَدَهُ فَقالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خالِدٌ». مَرَّتَيْنِ.

[الحديث ٤٣٣٩ ـ طرفه في: ٧١٨٩].

٦١ ـ بابٌ سَرِيَّةُ عَبْدِ اللهِ بْنِ حُذافَةَ السَّهْمِيِّ، وَعَلْقَمَةَ بْنِ مُجَزِّزٍ المُدْلِجِيِّ

وَيُقَالُ: إِنَّهَا سَرِيَّةُ الأَنْصارِ.

٤٣٤٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبيُّ ﷺ سَرِيَّةً فَاسْتَعْمَلَ رَجُلاً مِنَ الأَنْصارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ، فَقالَ: أَلَيْسَ أَمَرَكُمُ النَّبيُّ ﷺ أَنْ تُطِيعُونِي؟ قالوا: بَلَى، قالَ: فَاجْمَعُوا لِي حَطَباً، فَجَمَعُوا، فَقالَ: أَوْقِدُوا ناراً، فَأَوْقَدُوهَا، فَقالَ: ادْخُلُوهَا، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضاً، وَيَقُولُونَ: فَرَرْنَا إِلَى النَّبيِّ ﷺ مِنَ النَّارِ، فَما زالُوا حَتَّى خَمَدَتِ النّارُ، فسكنَ غضبُهُ، فبلغَ النَّبيَّ ﷺ، فقال: «لو دخلوها ما خرجوا منها إلى يوم القيامة، الطاعةُ في المَعْرُوفِ» [الحديث ٤٣٤٠ ـ طرفاه في: ٧١٤٥، ٧٢٥٧].

٦٢ ـ بابُ بَعْثِ أَبِي مُوسى وَمُعاذٍ إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَداعِ

٤٣٤١، ٤٣٤٢ ـ حدثنا موسى: حدَّثنا أبو عوانة: حدَّثنا عبد الملك، عن أبي بردة قال: بعث رسولُ اللهِ ﷺ أَبا موسى وَمُعاذَ بْنَ جَبَلٍ إِلى اليَمَنِ، قالَ: وَبَعَثَ كُلَّ واحِدٍ مِنْهُما عَلى مِخْلافٍ، قالَ: وَاليَمَنُ مِخْلافانِ، ثُمَّ قالَ: «يَسِّرا وَلا تُعَسِّرا، وَبَشِّرا وَلا تُنَفِّرا». فَانْطَلَقَ كُلُّ واحدٍ منهما إلى عمله، وكان كلُّ واحدٍ منهما إذا سار في أرضه كان قريباً من صاحبه أحدث به

٤٣٤٠ ـ قوله: (خمدت النار) بفتح الميم وتكسر: انطفأ لهبها (شارح).

٤٣٤٢ ـ (المخلاف) بلغة اليمن الكورة والجمع المخاليف (مصباح).

ـ قوله: (أحدث به) أي جدد به عهداً بزيارته (عيني).

Once Mu'adh toured that part of his province that was near (the border of the province of) his companion Abu'moosa. Mu'adh came riding his mule till he reached Abu'moosa and saw him sitting, and the people had gathered around him. There was a man tied with his hands behind his neck. Mu'adh said to Abu'moosa: "O Abdullah Ibn Qais! What is this?" Abu'moosa replied: "This man has reverted to Heathenism after embracing Islam." Mu'adh said: "I will not dismount till he is killed." Abu'moosa replied: "He has been brought for this purpose, so come down." Mu'adh said: "I will not dismount till he is killed." So Abu'moosa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said: "O Abdullah! How do you recite the Qur'an?" Abu'moosa said: "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'adh?" Mu'adh said: "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep. Then I recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night)."

4342- The same previous narration.

4343- Abu'moosa Al'ash'ari "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had sent him to Yemen and he asked The Prophet "Allah's blessing and peace be upon him" about some kinds (of alcoholic) drink which used to be prepared there. The Prophet "Allah's blessing and peace be upon him" said: "What are they?" Abu'moosa said: "Al'bit and Al'mizr." He said: "Al'bit is an alcoholic drink made from honey; and Al'mizr is an alcoholic drink made from barley." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited."

4344- Abu'burda narrated that The Prophet "Allah's blessing and peace be upon him" sent his grandfather Abu'moosa in addition to Mu'adh to Yemen to whom he said: "Facilitate things for the people and do not make things difficult (for them); and give them good tidings, and do not repulse them; and both of you should obey each other." Abu'moosa said: "O Allah's Prophet! In our land there is an alcoholic drink (made) from barley called Al'mizr, and another (made) from honey, called Al'bit." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited." Then both of them proceeded. Mu'adh asked Abu'moosa: "How do you recite the Qur'an?" Abu'moosa replied: "I recite it while standing, sitting or riding my mount, at intervals and piecemeal." Mu'adh said: "But I sleep and then get up. I sleep and seek Allah's Reward for my sleep as well as for my night prayer." Then he (Mu'adh) pitched a tent and they started visiting each other. Once Mu'adh visited Abu'moosa and saw a chained man. Mu'adh asked: "What is this?" Abu'moosa said: "(He was) a Jew who embraced Islam but now he became renegade." Mu'adh said: "I will chop off his neck!"

4345- The same as above.

عَهداً فَسلَّمَ عَلَيهِ، فَسارَ مُعاذٌ في أَرْضِهِ قَريباً مِنْ صَاحِبِهِ أَبي مُوسى، فَجاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى انْتهى إِلَيهِ، وَإِذا هُوَ جالِسٌ، وَقَدِ اجْتمعَ إِلَيهِ النَّاسُ وَإِذا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَداهُ إِلى عُنُقِهِ، فَقالَ لَهُ مُعاذٌ: يا عَبْدَ اللَّهِ بْنَ قَيسٍ أَيْمَ هذا؟ قالَ: هذا رَجُلٌ كَفَرَ بَعْدَ إِسْلامِهِ، قالَ: لا أَنْزِلُ حَتَّى يُقْتَلَ، قالَ: إِنَّما جِيءَ بِهِ لِذلكَ فَانْزِلْ، قالَ: ما أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ نَزَلَ فَقالَ: يا عَبْدَ اللَّهِ، كَيفَ تَقْرَأُ القُرْآنَ؟ قالَ أَتَفَوَّقُهُ تَفَوُّقاً، قالَ: فَكَيفَ تَقْرَأُ أَنْتَ يا مُعاذُ؟ قالَ: أَنامُ أَوَّلَ اللَّيلِ، فَأَقُومُ وَقَدْ قَضَيتُ جُزْئي مِنَ النَّوْمِ، فَأَقْرَأُ ما كَتَبَ اللَّهُ لي، فَأَحْتَسِبُ نَوْمَتي كما أَحْتَسِبُ قَوْمَتي.

[طرفه في: ٢٢٦١]

٤٣٤٣ ـ حدّثني إِسْحاقُ: حَدَّثَنا خالِدٌ، عَنِ الشَّيبانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلى اليَمَنِ، فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِها، فَقالَ: «وما هِيَ؟» قالَ: البِتْعُ والمِزْرُ، فَقُلتُ لأَبِي بُرْدَةَ: ما البِتْعُ؟ قالَ: نَبِيذُ العَسَلِ، والمِزْرُ نَبِيذُ الشَّعِيرِ، فَقالَ: «كُلُّ مُسْكِرٍ حَرامٌ».

رَواهُ جَرِيرٌ وَعَبْدُ الوَاحِدِ، عَنِ الشَّيبانِيِّ، عَنْ أَبِي بُرْدَةَ.

[طرفه في: ٢٢٦١].

٤٣٤٤، ٤٣٤٥ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيه قالَ: بعثَ النَّبيُّ ﷺ جَدَّهُ أَبا مُوسى وَمُعاذاً إِلَى اليَمَنِ، فَقالَ: «يَسِّرا وَلاَ تُعَسِّرا، وَبَشِّرا وَلاَ تُنَفِّرا، وَتَطاوَعا». فَقالَ أَبو مُوسى: يا نَبِيَّ اللَّهِ إِنَّ أَرْضَنا بِها شَرابٌ مِنَ الشَّعِيرِ المِزْرُ، وَشَرابٌ مِنَ العَسَلِ البِتْعُ، فَقالَ: «كُلُّ مُسْكِرٍ حَرامٌ». فَانْطَلَقا، فَقالَ مُعاذٌ لأَبِي مُوسى: كَيفَ تَقرأُ القُرآنَ؟ قالَ: قائِماً وَقاعِداً وَعَلى رَاحِلَتِي، وَأَتَفَوَّقُهُ تَفَوُّقاً، قالَ: أَمَّا أَنا فَأَنَامُ وَأَقُومُ، فَأَحْتَسِبُ نَوْمَتِي كما أَحْتَسِبُ قَوْمَتِي. وَضَرَبَ فُسْطاطاً، فَجَعَلاَ يَتَزاوَرانِ، فَزارَ مُعاذٌ أَبا مُوسى، فَإِذا رَجُلٌ مُوثَقٌ، فَقالَ: ما هذا؟ فَقالَ أَبُو مُوسى: يَهودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقالَ مُعاذٌ: لأَضْرِبَنَّ عُنُقَهُ.

تابَعهُ العَقَدِيُّ وَوَهْبٌ عَنْ شُعْبَةَ، وَقالَ وَكِيعٌ وَالنَّضْرُ وَأَبُو دَاوُدَ: عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ. رَواهُ جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنِ الشَّيبانِيِّ، عَنْ أَبِي بُرْدَةَ.

[طرفه في: ٤٣٤٢].

= ـ قوله: (أيم) هذا وروي: أي بضم الياء وهي التي للاستفهام زيدت عليها كلمة ما ثم حذفت الألف أي أي شيء هذا و«م» مفصولة في متن الشارح.

ـ قوله: (أتفوقه) أي ألازم قراءته ليلاً ونهاراً شيئاً بعد شيء يعني لا أقرأ وردي دفعة واحدة بل هو كما يحلب اللبن ساعة بعد ساعة ا هـ عيني.

ـ قوله: (جزئي) أراد جزء الليل الذي جعله للنوم فكان قد جعل الليل أجزاء جزءاً للنوم وجزءاً للقراءة وجزءاً للقيام.

4346- Abu'moosa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to some people in Yemen and when I returned, I found him at Al'abtah. He asked me: "O Abdullah Ibn Qais! Did you perform Hajj?" I replied: "Yes, Messenger of Allah." He asked: "With what intention have you assumed Ihram (For Hajj or for Umra or for both)?" I replied: "I have assumed Ihram with an intention like that of The Prophet." He asked: "Have you an animal for sacrifice with you?" I replied: "No, Messenger of Allah." He ordered me to circumambulate Ka'ba and compass round Safa and Marwa and then to finish my Ihram. I did so and went to a woman from Banu'qais who combed my hair. We stayed there until Omar was appointed as Caliph.

4347- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh when he sent him to Yemen: "You will go to people of scriptures. If you reached them, invite them to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor. If they obey you in that, then beware! Don't take their best properties (as charity) and be afraid of the curse of the oppressed person, between whose invocation and Allah there is no screen."

4348- Amr Ibn Maimun narrated: When Mu'adh arrived in Yemen, he led them in the Morning Prayer, and recited: "Allah took Abraham as a bosom friend." (Women 152) A man amongst the people said: "How glad the mother of Abraham is!" (According to another narration) Amr said: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen. Led the people in the Morning Prayer, Mu'adh recited: "Allah took Abraham as a bosom friend." A man behind him said: "How glad the mother of Abraham is!"

[63] Sending Ali Ibn Abu'talib and Khalid Ibn Al'walid to Yemen

4349- Al'bara "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent us to Yemen along with Khalid Ibn

٤٣٤٦ ـ حدّثني عَبَّاسُ بنُ الوَليدِ: حَدَّثَنا عَبْدُ الواحِدِ، عَنْ أَيُّوبَ بْنِ عائِذٍ: حَدَّثَنا قَيسُ بنُ مُسلِمٍ قال: سمعْتُ طارِقَ بنَ شِهابٍ يقولُ: حَدَّثَني أَبو مُوسى الأَشْعَرِيُّ رَضيَ اللَّهُ عَنهُ قالَ: بَعَثَني رَسُولُ اللَّهِ ﷺ إِلى أَرْضِ قَوْمي، فجِئْتُ وَرَسُولُ اللَّهِ ﷺ مُنيخٌ بالأَبْطَحِ، فقالَ: «أَحَجَجْتَ يَا عَبْدَ اللَّهِ بْنَ قَيسٍ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قالَ: «كَيفَ قُلتَ؟» قالَ: قُلْتُ: لَبَّيكَ إِهْلالاً كَإِهْلالِكَ، قالَ: «فَهَلْ سُقْتَ مَعَكَ هَدْياً؟» قُلتُ: لَمْ أَسُقْ، قالَ: «فَطُفْ بالبَيتِ، وَاسْعَ بَينَ الصَّفا وَالمَرْوَةِ، ثُمَّ حِلَّ». فَفَعَلْتُ حَتَّى مَشَطَتْ لي امْرَأَةٌ مِنْ نِساءِ بَني قَيسٍ، وَمَكُثْنا بِذلكَ حَتَّى اسْتُخْلِفَ عُمَرُ.

[طرفه في: ١٥٥٩].

٤٣٤٧ ـ حدّثني حِبَّانُ: أَخْبَرَنا عَبْدُ اللَّهِ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحاقَ، عَنْ يَحْيى بْنِ عَبْدِ اللَّهِ ابْنِ صَيفِيٍّ، عَنْ أَبي مَعْبَدٍ، مَوْلى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضيَ اللَّهُ عَنْهُما قالَ: قالَ رَسُولُ اللَّهِ ﷺ لِمُعاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلى اليَمَنِ: «إِنَّكَ سَتَأْتي قَوْماً مِنْ أَهْلِ الكِتابِ، فَإِذا جِئْتَهُمْ فادْعُهُمْ إِلى أَنْ يَشْهَدُوا أَنْ لا إِلٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمداً رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطاعُوا لَكَ بِذلكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وَلَيلَةٍ، فَإِنْ هُمْ أَطاعُوا لَكَ بِذلكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيهِمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيائِهِمْ، فَتُرَدُّ عَلى فُقَرائِهِمْ، فَإِنْ هُمْ أَطاعُوا لَكَ بِذلكَ، فَإِيَّاكَ وَكَرائِمَ أَمْوالِهِمْ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّهُ لَيسَ بَينَهُ وَبَينَ اللَّهِ حِجابٌ».

قالَ أَبو عَبْدِ اللَّهِ: طَوَّعَتْ طاعَتْ، وَأَطاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وَأَطَعْتُ.

[طرفه في: ١٣٩٥].

٤٣٤٨ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبي ثابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ عَمْرِو بْنِ مَيمُونٍ: أَنَّ مُعاذاً رَضيَ اللَّهُ عَنهُ لَمَّا قَدِمَ اليَمَنَ، صَلَّى بِهِمُ الصُّبْحَ، فَقَرَأَ: ﴿وَاتَّخَذَ اللَّهُ إِبْراهِيمَ خَلِيلاً﴾. [النساء: ١٢٥]، فَقالَ رَجُلٌ مِنَ القَوْمِ: لَقَدْ قَرَّتْ عَينُ أُمِّ إِبْراهِيمَ.

زادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبٍ، عَنْ سَعِيدٍ، عَنْ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إِلى اليَمَنِ، فَقَرَأَ مُعاذٌ في صَلاةِ الصُّبْحِ سُورَةَ النِّساءِ، فَلَمَّا قالَ: ﴿وَاتَّخَذَ اللَّهُ إِبْراهِيمَ خَلِيلاً﴾. قالَ رَجُلٌ خَلْفَهُ: قَرَّتْ عَينُ أُمِّ إِبْراهِيمَ.

٦٣ ـ بابُ بَعْثُ عَلِيِّ بْنِ أَبي طالِبٍ عَلَيهِ السَّلامُ، وَخالِدِ بْنِ الوَلِيدِ رَضيَ اللَّهُ عَنْهُ، إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَداعِ

٤٣٤٩ ـ حدّثني أَحْمَدُ بْنُ عُثْمانَ: حَدَّثَنا شُرَيحُ بْنُ مَسْلَمَةَ: حَدَّثَنا إِبْراهِيمُ بْنُ يُوسُفَ بْنِ إِسْحاقَ بْنِ أَبي إِسْحاقَ: حَدَّثَني أَبي، عَنْ أَبي إِسْحاقَ: سَمِعْتُ البَراءَ رَضيَ اللَّهُ عَنهُ: بَعَثَنا

٤٣٤٧ ـ قوله: (عليكم) ولأبي ذر عليهم (شارح).

٤٣٤٩ ـ قوله: (مكانه) أي مكان خالد (فقال): أي النبيّ عليه السلام لعليّ بن أبي طالب.

Al'walid. Later on he sent Ali Ibn Abu'talib in his place. The Prophet "Allah's blessing and peace be upon him" said to Ali: "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (Ali) and got several (ounces of) gold from the war booty.

4350- Abdullah Ibn Buraida narrated from Buraida: The Prophet "Allah's blessing and peace be upon him" sent Ali to Khalid to bring one-fifth (the booty). I hated Ali (because I thought he, in misappropriation, took, and had sexual relation with, a slave-girl from one-fifth the booty). Ali had taken a bath (after a sexual act with a slave-girl from the one-fifth). I said to Khalid: "Don't you see this (Ali)?" When we reached The Prophet "Allah's blessing and peace be upon him" I mentioned that to him. He said: "O Buraida! Do you hate Ali?" I said: "Yes" He said: "Do not hate him, for he deserves more than that from the one-fifth."

4351- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Ali Ibn Abu'talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" distributed it amongst four Persons: Oyaina Ibn Badr, Aqra Ibn Habis, Zaid Al'khail and the fourth was either Alqama or Amer Ibn At'tufail. On that, one of his companions said: "We are more deserving of this (gold) than these (persons)." When that news reached The Prophet "Allah's blessing and peace be upon him", he said: "Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said: "O Allah's Apostle! Be afraid of Allah." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid Ibn Al'walid said: "O Allah's Apostle! Shall I chop his neck off?" The Prophet "Allah's blessing and peace be upon him" said: "No, for he may offer prayers." Khalid said: "There are a lot of those who offer prayers and say by their tongues what is not in their hearts." Allah's Apostle "Allah's blessing and peace be upon him" said: "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then The Prophet "Allah's blessing and peace be upon him" looked at him (That man) while the latter was going away and said: "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. They would go out of the religion (of Islam) as an arrow goes through a game's

رَسُولُ اللَّهِ ﷺ مَعَ خالِدِ بْنِ الوَلِيدِ إِلَى اليَمَنِ، قالَ: ثُمَّ بَعَثَ عَلِيّاً بَعْدَ ذٰلِكَ مَكانَهُ، فَقالَ: «مُرْ أَصْحَابَ خالِدٍ، مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُقْبِلْ». فَكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قالَ: فَغَنِمْتُ أَوَاقٍ ذَوَاتِ عَدَدٍ.

٤٣٥٠ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا رَوْحُ بْنُ عُبادَةَ: حَدَّثَنا عَلِيُّ بْنُ سُوَيْدِ بْنِ مَنْجُوفٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيّاً إِلَى خالِدٍ، لِيَقْبِضَ الخُمُسَ، وَكُنْتُ أُبْغِضُ عَلِيّاً، وَقَدِ اغْتَسَلَ، فَقُلْتُ لِخالِدٍ، أَلا تَرَى إِلَى هذا، فَلَمَّا قَدِمْنا عَلَى النَّبِيِّ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ، فَقالَ: «يا بُرَيْدَةُ أَتُبْغِضُ عَلِيّاً». فَقُلْتُ: نَعَمْ، قالَ: «لا تُبْغِضْهُ، فَإِنَّ لَهُ فِي الخُمُسِ أَكْثَرَ مِنْ ذٰلِكَ».

٤٣٥١ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنا عَبْدُ الوَاحِدِ، عَنْ عُمَارَةَ بْنِ القَعْقَاعِ بْنِ شُبْرُمَةَ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ قالَ: سَمِعْتُ أَبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ اليَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِها، قالَ: فَقَسَمَها بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حابِسٍ، وَزَيْدِ الخَيْلِ، وَالرَّابِعُ: إِمَّا عَلْقَمَةُ، وَإِمَّا عامِرُ بْنُ الطُّفَيْلِ، فَقالَ رَجُلٌ مِنْ أَصْحابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهذا مِنْ هؤُلاءِ، قالَ: فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقالَ: «أَلا تَأْمَنُونِي وَأَنا أَمِينُ مَنْ فِي السَّماءِ، يَأْتِينِي خَبَرُ السَّماءِ صَباحاً وَمَساءً؟» قالَ: فَقامَ رَجُلٌ غائِرُ العَيْنَيْنِ، مُشْرِفُ الوَجْنَتَيْنِ، ناشِزُ الجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزارِ، فَقالَ: يا رَسُولَ اللَّهِ اتَّقِ اللَّهَ، قالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ؟» قالَ: ثُمَّ وَلَّى الرَّجُلُ. قالَ خالِدُ بْنُ الوَلِيدِ: يا رَسُولَ اللَّهِ، أَلا أَضْرِبُ عُنُقَهُ؟ قالَ: لا، «لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». فَقالَ خالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسانِهِ ما لَيْسَ فِي قَلْبِهِ، قالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ وَلا أَشُقَّ بُطُونَهُمْ». قالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ، فَقالَ: إِنَّهُ يَخْرُجُ مِنْ ضِئْضِىءِ هذا قَوْمٌ يَتْلُونَ كِتابَ اللَّهِ رَطْباً، لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَما يَمْرُقُ السَّهْمُ

ـ قوله: أن يعقب أي يرجع معك إلى اليمن بعد أن رجع منه خالد.

٤٣٥٠ ـ لقبض الخمس نخ.

ـ قوله: (وكنت أبغض علياً) لظني أنه غلّ من الخمس جارية وطئها واغتسل منها ولا غلول وفيه جواز التسرّي على بنت النبي ﷺ كما في الشارح.

٤٣٥١ ـ قوله: (بذهيبه) لا وجه لتأنيث الذهب إلاّ أن يكون لغة وفي مسلم بذهبة بفتحتين بغير تصغيرها وهو الأحسن.

ـ قوله: (مقروظ): أي مدبوغ بالقرظ اهـ.

ـ قوله: لم تحصل أي لم تخلص (شارح).

ـ قوله: أن أنقب وروي: أن أنقب من التنقيب.

ـ قوله: (وهو مقف) أي مولّ قفاه اهـ شارح.

ـ قوله: (من ضئضىء) وروي: من صنصىء بالصاد بدل الضاد أي من نسل هذا.

body." I think he also said: "If I am present at their time I would kill them as the nations of Thamud were killed."

4352- Ata narrated: Jaber said: "The Prophet “Allah’s blessing and peace be upon him” ordered Ali to keep on the state of Ihram." Jaber further said: "Ali Ibn Abu’talib returned (from Yemen) when he was its governor. The Prophet “Allah’s blessing and peace be upon him” asked him: “With what intention did you assume Ihram?” Ali said: "I assumed Ihram with the same intention as that of The Prophet “Allah’s blessing and peace be upon him”." Then The Prophet “Allah’s blessing and peace be upon him” said: “Offer a sacrifice and keep on the state of Ihram in which you are now.” Ali slaughtered a sacrifice on his behalf."

4353- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” assumed Ihram for Umra and Hajj, and we to assumed Ihram for Hajj. When we arrived in Mecca, The Prophet “Allah’s blessing and peace be upon him” said: "Whoever has no sacrifice should consider his Ihram for Umra only." The Prophet “Allah’s blessing and peace be upon him” had a sacrifice with him. Ali Ibn Abu’talib came to us from Yemen with the intention of performing Hajj. The Prophet “Allah’s blessing and peace be upon him” asked (him): "With what intention did you assume Ihram, since your wife is with us?" Ali said: "I assumed Ihram with the same intention as that of The Prophet “Allah’s blessing and peace be upon him”." The Prophet “Allah’s blessing and peace be upon him” said: "Keep on the state of Ihram, since we got the sacrifice."

4354- The same as previous narration.

[64] The Detachment of Dhul'khalasa

4355- Jarir narrated: In the Pre-Islamic Period of Ignorance there was a house called Dhul’khalasa or Al’ka’ba Al’yamaniya or Al’ka’ba Ash’shamiya. The Prophet “Allah’s blessing and peace be upon him” said to me: "Won't you relieve me from Dhul’khalasa?" Subsequently, I set out with one-hundred-and-fifty riders. Then we dismantled it and killed anyone present there. Then I came to The Prophet “Allah’s blessing and peace be upon him” whom I informed. He invoked good upon us and (the tribe of) Ahmas.

4356- Qais narrated: Jarir “Allah be pleased with him” said to me: The Prophet “Allah’s blessing and peace be upon him” said to me: "Won't you relieve me from Dhul’khalasa?" It was a house (belonging to the tribe of) Khath’am called Al’ka’ba Al’yamaniya. I proceeded with one hundred and-fifty cavalrymen from Ahmas (tribe) who were skilful in riding horses. I used not to sit firm on horses, so The Prophet “Allah’s blessing and peace be upon him” stroke me over my chest till I saw the mark of his fingers over my chest, and then he said: “O Allah! Make him firm and one who guides others and is guided on the right path." So Jarir proceeded towards it. He dismantled and burnt it, and then sent a messenger to Allah's Apostle. The messenger of Jarir said : "By He, Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet “Allah’s blessing and peace be upon him” blessed the horses of Ahmas and their men five times.

مِن الرَّمِيَّة ـ وَأَظُنُّهُ قالَ ـ لَئِن أَدرَكتُهُم لأقتُلَنَّهُم قتلَ ثَمُودَ».

[طرفه في: ٣٣٤٤]

٤٣٥٢ ـ حدثنا المَكيُّ بن إبراهيمَ، عن ابنِ جُرَيجٍ: قال عطاءٌ: قال جابرٌ: أَمَرَ النَّبيُّ ﷺ عَليّاً أَنْ يُقيمَ عَلى إِحْرامِه.

زادَ محمدُ بنُ بكرٍ، عنِ ابنِ جُرَيجٍ: قال عطاءٌ: قال جابرٌ: فقدمَ عليُّ بنُ أبي طالبٍ رَضيَ اللَّهُ عَنْهُ بِسِعَايَتِه، فَقالَ لَهُ النَّبيُّ ﷺ: «بِمَ أَهْلَلتَ يَا عَليُّ؟» قال: بِمَا أَهَلَّ بِهِ النَّبيُّ ﷺ، قال: فَأَهْدِ، وَامْكُثْ حَراماً كَما أَنتَ». قال: وأَهدَى لَهُ عَليٌّ هَدْياً.

[طرفه في: ١٥٥٧]

٤٣٥٣، ٤٣٥٤ ـ حدثنا مُسدَّدٌ: حدَّثنا بِشرُ بنُ المُفضَّلِ، عن حُميدٍ الطَّويلِ: حدَّثنا بكرٌ: أنَّه ذَكرَ لابنِ عُمرَ: أنَّ أنساً حَدَّثَهُم: أنَّ النَّبيَّ ﷺ أَهَلَّ بِعُمْرَةٍ وحَجَّةٍ، فَقالَ: أَهَلَّ النَّبيُّ ﷺ بالحَجِّ، وَأَهْلَلنَا بِهِ مَعَهُ، فَلَمَّا قَدِمنَا مَكَّةَ قالَ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَجْعَلْهَا عُمْرَةً». وَكانَ مَعَ النَّبيِّ ﷺ هَدْيٌ، فَقَدِمَ عَلَينَا عَليُّ بنُ أَبي طَالِبٍ مِنَ اليَمنِ حَاجّاً، فَقَالَ النَّبيُّ ﷺ: «بِمَ أَهْلَلتَ؟ فإنَّ مَعَنا أَهلَكَ». قالَ: أَهْلَلتُ بمَا أَهَلَّ بهِ النَّبيُّ ﷺ، قالَ: «فَأَمسِكْ، فإنَّ مَعنَا هَدْياً».

٦٤ ـ بابُ غَزوَةِ ذي الخَلَصَةِ

٤٣٥٥ ـ حدثنا مُسدَّدٌ: حدَّثنا خالدٌ: حَدَّثَنَا بَيَانٌ، عَنْ قَيسٍ، عَنْ جَرِيرٍ قالَ: كانَ بَيتٌ في الجاهِلِيَّةِ يُقالُ لَهُ ذُو الخَلَصَةِ، والكَعْبَةُ اليَمانِيَةُ، والكَعْبَةُ الشَّامِيَّةُ، فقالَ لِي النَّبيُّ ﷺ: «أَلا تُرِيحُني مِن ذِي الخَلَصَةِ؟» فَنَفَرْتُ في مِئَةٍ وخَمْسِينَ رَاكِباً فَكَسَرْنَاهُ، وَقَتَلْنَا مَنْ وَجَدْنَا عِندَهُ، فَأَتَيتُ النَّبيَّ ﷺ فأَخْبَرْتُهُ، فَدَعا لَنَا وَلأَحْمَسَ. [طرفه في: ٣٠٢٠].

٤٣٥٦ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيسٌ قالَ: قَالَ لِي جَرِيرٌ رَضيَ اللَّهُ عَنهُ: قالَ لِي النَّبيُّ ﷺ: «أَلا تُرِيحُني مِنْ ذِي الخَلَصَةِ؟» ـ وَكانَ بَيتاً في خَثْعَمَ، يُسَمَّى الكَعْبَةَ اليَمانِيَةَ ـ فانطَلَقْتُ في خَمْسِينَ ومِئَةِ فارِسٍ مِنْ أَحْمَسَ، وَكانُوا أَصْحَابَ خَيلٍ وَكُنتُ لا أَثْبُتُ عَلَى الخَيلِ، فَضَرَبَ في صَدْرِي حَتَّى رَأَيتُ أَثَرَ أَصَابِعِهِ في صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ، واجْعَلْهُ هَادِيَاً مَهْدِيّاً». فانطَلَقَ إِلَيهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بالحَقِّ، ما جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، قالَ: فَبَارَكَ في خَيلِ أَحْمَسَ وَرِجالِهَا خَمْسَ مَرَّاتٍ.

[طرفه في: ٣٠٢٠]

٤٣٥٥ ـ الظاهر أن الكعبة الشامية هي الكعبة البيت الحرام والعبارة مشكلة فليراجع.

ـ أحمس أخو بجيلة رهط جرير (عيني).

٤٣٥٦ ـ قوله: (كأنها جمل أجرب) أي سوداء من التحريق كالجمل الأجرب إذا طلي بالقطران (قسطلاني).

4357- Jarir "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Won't you relieve me from Dhul'khalasa?" I replied: "Yes. " So I proceeded along with one hundred and fifty cavalrymen from Ahmas tribe who were skilful in riding horses. I used not to sit firm on horses, so I informed The Prophet "Allah's blessing and peace be upon him" who stroke my chest with his hand till I saw the marks of his hand over my chest and said: "O Allah! Make him firm and one who guides others and is guided (rightly)." Since then I have never fallen from a horse. Dhul'khalasa was a house in Yemen belonging to the tribe of Khath'am and Bajila, wherein there were idols which were worshipped, and it was called Al'ka'ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him: "The representative of Allah's Apostle "Allah's blessing and peace be upon him" is present here and if he got hold of you, he would chop off your neck." One day while he was using them (Arrows of divination), Jarir stopped there and said to him: "Break them and testify that there is no God (to be worshipped) but Allah, or else I will chop off your neck." So the man broke those arrows and testified that there is no God (to be worshipped) but Allah. Then Jarir sent a man called Abu'arta from the tribe of Ahmas to The Prophet "Allah's blessing and peace be upon him" to convey the good news (of destroying Dhul'khalasa). So when the messenger reached The Prophet "Allah's blessing and peace be upon him", he said: "O Allah's Apostle! By He Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then The Prophet "Allah's blessing and peace be upon him" blessed the horses of Ahmas and their men five times.

[65] The battle of Dhatus'salasil

4358- Abu'othman narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent Amr Ibn Al'ass leading the troops (which proceeded towards) Dhatus'salasil. Amr Ibn Al'ass said: I came to The Prophet "Allah's blessing and peace be upon him" and said: "Whom from amongst people do you love most?" He replied: "A'isha." I said: "From amongst the men?" He replied: "Her father." I said: "Who is next?" He replied: "Omar." Then he counted the names of many men. But I became silent for fear that he might regard me as the last of them."

[66] Jarir's going to Yemen

4359- Jarir "Allah be pleased with him" reported: While I was at Yemen, I met two men from Yemen called Dhu'kala and Dhu'amr, and I started telling them about Allah's Apostle. Dhu'amr said to me: "If what you are saying about your friend (The Prophet) is true, then he died three days ago."

٤٣٥٧ ـ حدّثنا يُوسُفُ بْنُ مُوسى: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ إِسْماعيلَ بْنِ أَبِي خالِد، عَنْ قَيس، عَنْ جَرير قالَ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلاَ تُرِيحُنِي مِنْ ذِي الخَلَصَةِ؟» فَقُلتُ: بلى، فَانطلقتُ في خمسين ومئة فارس من أحمس، وكانوا أصحابَ خيل، وكُنتُ لا أثبتُ على الخيل، فذكَرْتُ ذلك للنبيِّ ﷺ، فضرَبَ يدَهُ على صَدْري حتى رأيتُ أثرَ يدِهِ في صَدري، وقال: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادياً مَهْدِيّاً». قالَ فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ. قال: وَكَانَ ذُو الخَلَصَة بَيْتاً بِاليَمَنِ لِخَثْعَمَ وَبَجِيلَةَ، فِيهِ نُصُبٌ تُعْبَدُ، يُقَالُ لَهُ الكَعْبَةُ، قَالَ: فَأَتَاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا.

[طرفه في: ٣٠٢٠].

قالَ: وَلَمَّا قَدِمَ جَرِيرٌ اليَمَنَ، كانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالأَزْلاَمِ، فَقِيلَ لَهُ: إِنَّ رَسُولَ رَسُولِ اللَّهِ ﷺ هاهُنا، فإنْ قدر عليك ضرب عنُقَك، قالَ فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيهِ جَرِيرٌ، فقال: لتكسِرنَّها ولتشهدنْ: أنْ لا إلهَ إلا اللَّهُ، أَوْ لأَضْرِبَنَّ عُنُقَكَ؟ قال: فكسرها وشهد، ثُمّ بعثَ جَريرٌ رَجُلاً مِنْ أَحْمَسَ يُكنى أَبَا أَرْطاةَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ بِذلِكَ، فَلَمَّا أَتَى النَّبِيَّ ﷺ قالَ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالحَقِّ، ما جِئْتُ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، قالَ: فَبَرَّكَ النَّبِيُّ ﷺ عَلَى خَيلِ أَحْمَسَ وَرِجالِهَا خَمْسَ مَرَّاتٍ.

٦٥ ـ بابٌ غَزْوَةُ ذاتِ السَّلاَسِلِ

وَهْيَ غَزْوَةُ لَخم وَجُذَامَ، قَالَهُ إِسماعِيلُ بْنُ أَبِي خالِدٍ.

وَقال ابْنُ إِسْحاق، عَنْ يَزِيدَ، عَنْ عُرْوَةَ: هِيَ بِلادُ بَلِيّ، وَعُذْرَةَ، وَبَنِي القَينِ.

٤٣٥٨ ـ حدّثنا إِسْحاقُ: أَخْبَرَنَا خالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي عُثْمانَ: أَنَّ رَسُولَ اللَّهِ ﷺ بعثَ عمرو بْنَ العاص على جَيشِ ذاتِ السَّلاَسِلِ، قال: فَأَتَيتُهُ فَقُلتُ: أَيُّ النَّاسِ أَحبُّ إليك؟ قال: «عائِشَةُ». قلتُ: مِنَ الرِّجالِ؟ قالَ: «أَبُوها». قلتُ: ثُمَّ مَنْ؟ قالَ: «عُمَرُ». فَعَدَّ رِجالاً، فَسَكَتُّ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ [طرفه في: ٣٦٦٢].

٦٦ ـ بابُ ذَهابِ جَرِيرٍ إِلى اليَمَنِ

٤٣٥٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ العَبْسِيُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خالِدٍ، عَنْ قَيسٍ، عَنْ جَرِيرٍ قالَ: كُنْتُ بِالبَحْرِ، فَلَقِيتُ رَجُلَينِ مِنْ أَهْلِ اليَمَنِ: ذَا كَلاَعٍ وَذَا عَمْرٍو، فَجَعلتُ أُحدِّثُهُم عَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ ذُو عَمْرٍو: لَئِنْ كانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ

٤٣٥٧ ـ قوله: (يعبد) وفي متن العيني تعبد وفسر الشارح ههنا النصب بغير تفسيره فيما مضى.

ـ قوله: (ولتشهدا) بتنوين الدال ولأبي ذرّ عن الحمويّ والكشميهني ولتشهدنّ بسكون اللام وبعد الذال نون توكيد ثقيلة (شارح).

٤٣٥٩ ـ قوله: (بالبحر) باليمن نخ.

ـ قوله: (من أمر صاحبك) أراد بالصاحب النبيّ عليه الصلاة والسلام.

Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said: "Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr was appointed as the Caliph and the people are in a good state." Then they said: "Tell your friend (Abu'bakr) that we have come (to visit him), and if Allah wills, we will come again." So they both returned to Yemen. When I told Abu'bakr, he said to me: "I wish you had brought them to me." Afterwards I met Dhu'amr who said to me: "O Jarir! You have done a favor to me and I am going to tell you something: You, the nation of Arabs, will remain prosperous as long as you choose and appoint your chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

[67] The Detachment of The Sea Coast

4360- Jaber Ibn Abdullah "Allah be pleased with both" reported: "Allah's Apostle "Allah's blessing and peace be upon him" sent troops to the sea coast and appointed Abu'obaida Ibn Al'jarrah as their commander, and they were 300. We set out, and we had covered some distance on the way, when our journey food ran short. So Abu'obaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu'obaida kept on giving us our daily ration from it little by little till it decreased to such an extent that we did not receive more than a date each." I (sub-narrator) asked (Jaber): "How could one date benefit you?" He said: "We came to know its value when even that finished." Jaber added: "Then we reached the seacoast where we found a fish like a small mountain, of which the people (of Troops) ate for 18 nights. Then Abu'obaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

4361- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent us – and we were three-hundred riders- led by Abu'obaida Ibn Al'jarrah in order to watch

صَاحِبِكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مُنْذُ ثَلَاثٍ، وَأَقْبَلَا مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ، رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْنَاهُمْ، فَقَالُوا: قُبِضَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَالنَّاسُ صَالِحُونَ، فَقَالَا: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ، فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ، قَالَ: أَفَلَا جِئْتَ بِهِمْ، فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو: يَا جَرِيرُ إِنَّ بِكَ عَلَيَّ كَرَامَةً، وَإِنِّي مُخْبِرُكَ خَبَراً: إِنَّكُمْ، مَعْشَرَ الْعَرَبِ، لَنْ تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخَرَ، فَإِذَا كَانَتْ بِالسَّيْفِ، كَانُوا مُلُوكاً، يَغْضَبُونَ غَضَبَ الْمُلُوكِ وَيَرْضَوْنَ رِضَا الْمُلُوكِ.

٦٧ ـ بابُ غَزْوَةِ سِيفِ الْبَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيراً لِقُرَيْشٍ، وَأَمِيرُهُمْ أَبُو عُبَيْدَةَ

٤٣٦٠ ـ حدَّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ، وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، وَهُمْ ثَلَاثُ مِئَةٍ، فَخَرَجْنَا وَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ، فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الْجَيْشِ فَجُمِعَ، فَكَانَ مِزْوَدَيْ تَمْرٍ، فَكَانَ يَقُوتُنَا كُلَّ يَوْمٍ قَلِيلٌ قَلِيلٌ حَتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ، فَقُلْتُ: مَا تُغْنِي عَنْكُمْ تَمْرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ، ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ، فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ، فَأَكَلَ مِنْهَا الْقَوْمُ ثَمَانَ عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أَضْلَاعِهِ فَنُصِبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا. [طرفه في: ٢٤٨٣].

٤٣٦١ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مِئَةِ رَاكِبٍ، أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ

ـ قوله: (لقد مر على أجله) الخ أراد أنه مات منذ ثلاثة أيام (عيني).

ـ قوله: (بعد) بالبناء على الضمّ أي بعد هذا الأمر في خلافة عمر بن الخطاب (شارح).

ـ قوله: إنّ لك وفي بعض النسخ إنّ بك.

قوله: (تأمرتم) كذا في الشارح والذي في العيني تآمرتم بمد الهمزة وتخفيف الميم أي تشاورتم قال ويروى تأمرتم بالقصر وبتشديد الميم أي أقمتم أميراً منكم اهـ وقوله في آخر أي في أمير آخر يلايم رواية المد اهـ.

ـ قوله: (فإذا كانت) أي الإمارة بالسيف أي بالقهر والغلبة اهـ.

باب ٦٧ ـ سيف البحر: ساحله.

٤٣٦٠ ـ (المزود) ما يجعل فيه الزاد.

ـ قوله (يقوتنا) الخ، وروي: يقوتنا بالتشديد وقليلاً قليلاً بالنصب كما في الشارح.

ـ قوله (وجدنا فقدها) أي مؤثراً.

ـ (مثل الظرب) أي مثل الجبل الصغير.

ـ قوله: (فرحلت) بتخفيف الحاء ولأبي ذر بتشديدها.

ـ وقوله: (مرت) بضم الميم مبنياً للمفعول وفي اليونينية بفتحها اهـ شارح.

٤٣٦١ ـ (الخبط) ورق السلم.

the caravan of the Quraish pagans. We stayed at the seashore for half a month. We were vulnerable to such severe hunger that we ate even the Khabt (the leaves of the Salam, a thorny desert tree), and because of that, the army was known as that of The Khabt. Then the sea threw out an animal (a fish) called Al'anbar of which we ate for half a month, and rubbed its fat on our bodies till our bodies recovered their strength and health. Abu'obaida took one of its ribs which he fixed on the ground. Then he went to the tallest man of his companions (to pass under it). Once Sufyan said: "He took a rib from its parts which he fixed, and then took a man and camel and let them pass under it (without touching it)." Jaber further said: There was a man amongst the people who slaughtered three camels, then slaughtered three camels and then slaughtered other three camels, before being forbidden by Abu'obaida to do so.

Abu'salih narrated: Qais Ibn Sa'd said to his father:" I was present in the army when people were vulnerable to severe hunger." He said: "You should have slaughtered (camels for them to eat)." Qais said: "I slaughtered camels but they were hungry again." He said: "You should have slaughtered (camels) again." Qais said: "I slaughtered (camels) again but they felt hungry once again." He said: "You should have slaughtered (camels) again." Qais said: "I slaughtered (camels) again, but they felt hungry." He said: "You should have slaughtered (camels) again." Qais said: "Then I was forbidden."

4362- Jaber Ibn Abdullah "Allah be pleased with both" reported: We set out in the army of The Khabt and Abu'obaida was the commander of the troops. We were vulnerable to severe hunger when the sea threw out a dead fish the like of which we had never seen, and it was called Al'anbar. We ate of it for half a month. Abu'obaida took (and fixed) one of its bones underneath which a rider passed (without touching it). Abu'obaida said (to us): "Eat (of that fish)." When we arrived in Medina, we informed The Prophet "Allah's blessing and peace be upon him" about that, and he said: "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) which he ate.

[68] Abu'bakr's leading people in the greater pilgrimage in the year of nine

4363- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him", Abu'bakr (who was the leader of the pilgrims in this year) sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

4364- Al'bara "Allah be pleased with him" narrated: The last Sura which was revealed in full was (The Sura of) Bara'a, (or The Repentance), and the last (part of) Sura was the last Verses of The Women "An'nisa": " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women "An'nisa" 176)

الجَرَّاحِ، نَرْصُدُ عِيرَ قُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ، فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الخَبَطَ، فَسُمِّيَ ذَلِكَ الجَيْشُ جَيْشَ الخَبَطِ، فَأَلْقَى لَنَا البَحْرُ دَابَّةً يُقَالُ لَهَا العَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا، فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعاً مِنْ أَضْلاَعِهِ فَنَصَبَهُ، فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ ـ قَالَ سُفْيَانُ مَرَّةً: ضِلَعاً مِنْ أَضْلاَعِهِ فَنَصَبَهُ، وَأَخَذَ رَجُلاً وَبَعِيراً ـ فَمَرَّ تَحْتَهُ.

قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ القَوْمِ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ إِنَّ أَبَا عُبَيْدَةَ نَهَاهُ.

وَكَانَ عَمْرٌو يَقُولُ: أَخْبَرَنَا أَبُو صَالِحٍ: أَنَّ قَيْسَ بْنَ سَعْدٍ قَالَ لأَبِيهِ: كُنْتُ فِي الجَيْشِ فَجَاعُوا، قَالَ: انْحَرْ، قَالَ: نَحَرْتُ، قَالَ: ثُمَّ جَاعُوا، قَالَ: انْحَرْ، قَالَ: نَحَرْتُ، قَالَ: ثُمَّ جَاعُوا، قَالَ: انْحَرْ، قَالَ: نَحَرْتُ، ثُمَّ جَاعُوا، قَالَ: انْحَرْ قَالَ: نُهِيتُ.

[طرفه في: ٢٤٨٣]

٤٣٦٢ ـ حدثنا مُسَدَّدٌ: حدَّثنا يحيى، عَنِ ابنِ جُرَيجٍ قالَ: أَخْبَرَنِي عَمْرٌو: أَنَّهُ سَمِعَ جابِراً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: غَزَوْنَا جَيشَ الخَبَطِ، وَأُمِّرَ أَبُو عُبَيْدَةَ، فَجُعْنا جُوعاً شَديداً، فأَلقى البَحرُ حُوتاً مَيِّتاً، لَمْ نَرَ مِثلَهُ، يُقالُ لَهُ العَنبَرُ، فَأَكَلْنا مِنْهُ نِصفَ شَهرٍ، فَأَخَذَ أَبُو عُبَيدةَ عَظماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ.

فَأَخْبَرَنِي أَبُو الزُّبَيرِ: أَنَّهُ سَمِعَ جابِراً يَقُولُ: قالَ أَبُو عُبَيدَةَ: كُلُوا، فَلَمَّا قَدِمْنَا المَدِينَةَ ذَكَرْنا ذلكَ لِلنَّبِيِّ ﷺ فَقالَ: «كُلُوا، رِزْقاً أَخْرَجَهُ اللَّهُ، أَطْعِمُونَا إِنْ كانَ مَعَكُمْ». فَأَتاهُ بَعْضُهُمْ فَأَكَلَهُ.

[طرفه في: ٢٤٨٣]

٦٨ ـ بابُ حَجِّ أَبِي بَكْرٍ بِالنَّاسِ فِي سَنَةِ تِسْعٍ

٤٣٦٣ ـ حدثنا سُلَيمانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيحٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ، فِي الحَجَّةِ الَّتِي أَمَّرَهُ النَّبِيُّ ﷺ قَبْلَ حَجَّةِ الوَدَاعِ، يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ: لا يَحُجُّ بَعْدَ العَامِ مُشْرِكٌ، وَلا يَطُوفُ بِالبَيْتِ عُرْيَانٌ. [طرفه في: ٣٦٩].

٤٣٦٤ ـ حدثني عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ سُورَةٍ نَزَلَتْ كَامِلَةً بَرَاءَةٌ، وَآخِرُ سُورَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ﴾ [النساء: ١٧٦].

[الحديث ٤٣٦٤ ـ أطرافه في: ٤٦٠٥، ٤٦٥٤، ٦٧٤٤].

ـ قوله: (من ودكه) أي من شحمه (حتى ثابت) أي رجعت.

ـ (الجزائر) هنا جمع جزور وهو البعير ذكراً كان أو أنثى ذكره الشارح.

٤٣٦٢ ـ قوله: (فأتاه) أي أعطاه وروي: فأتاه بعضهم بعضو منه كما في الشارح.

[69] The delegation of Banu'tamim

4365- Imran Ibn Hussein "Allah be pleased with him" narrated: A delegation of Banu'tamim came to The Prophet "Allah's blessing and peace be upon him", to whom The Prophet "Allah's blessing and peace be upon him" said: "Accept the good tidings O Banu'tamim!" They said: "O Allah's Apostle! You have given us good tidings, so give us (something)." Consequently, the signs of displeasure appeared on his face. Then another delegation from Yemen came to whom he said : "Accept the good tidings which Banu'tamim refused to accept." They replied: "We accepted them O Allah's Apostle!"

[70] The battle of Oyaina Ibn Hisn

Ibn Is'haq said: He was sent by The Messenger of Allah "Allah's blessing and peace be upon him" to Banu'tamim. He attacked and killed many of them and took their women as captives.

4366- Abu'huraira "Allah be pleased with him" narrated: I have kept on loving Banu'tamim since I learnt three qualities attributed to them by The Messenger of Allah "Allah's blessing and peace be upon him": "They, out of all my followers, will be the strongest against Ad'dajjal"; A'isha had a slave-girl from them when she was ordered by The Prophet "Allah's blessing and peace be upon him" to manumit her since she was from the descendants of Ishmael; and, when their charity was brought, The Prophet "Allah's blessing and peace be upon him" said: "This is the charity of my people."

4367- Abdullah Ibn Az'zubair "Allah be pleased with both" reported: A group of riders belonging to Banu'tamim came to The Prophet "Allah's blessing and peace be upon him". Abu'bakr said (to The Prophet "Allah's blessing and peace be upon him"): "Appoint Al'qa'qa Ibn Ma'bad Ibn Zurara as (their) ruler." Omar said (to The Prophet): "No! But appoint Al'aqra Ibn Habis." Thereupon Abu'bakr said (to Omar): "You just wanted to oppose me." Omar replied: "I did not want to oppose you." Both of them argued so much that their voices became louder, and then the following Divine Verse was revealed in that connection: "O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things." (Chambers "Al'hujurat 1).

[70] The delegation of Abdul'qais

4368- Abu'jamra narrated: I said to Ibn Abbas: "I have an earthenware pot containing water and dates or grapes for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it. Ibn Abbas said: The delegation of Abdul'qais came to The Prophet to whom he said: "Welcome! O people of Abdul'qais! Neither will you

٦٩ ـ باب وفد بني تميم

٤٣٦٥ ـ حدّثنا أبو نعيم، حدّثنا سفيان، عن أبي صخرة، عن صفوان بن محرز المازنيّ، عن عمران بن حصين رضي الله عنهما قال: أتى نفر من بني تميم النبيّ ﷺ، فقال: «اقبلوا البشرى يا بني تميم». قالوا: يا رسول الله قد بشّرتنا فأعطنا، فرئي ذلك في وجهه، فجاء نفر من اليمن، فقال: «اقبلوا البشرى إذ لم يقبلها بنو تميم». قالوا: قد قبلنا يا رسول الله.

[طرفه في: ٣١٩٠].

٧٠ ـ باب

قال ابن إسحاق: غزوة عيينة بن حصن بن حذيفة بن بدر بني العنبر من بني تميم. بعثه النبيّ ﷺ إليهم، فأغار، وأصاب منهم ناساً، وسبى منهم نساء.

٤٣٦٦ ـ حدّثني زهير بن حرب: حدّثنا جرير، عن عمارة بن القعقاع، عن أبي زرعة، عن أبي هريرة رضي الله عنه قال: لا أزال أحبّ بني تميم بعد ثلاث سمعته من رسول الله ﷺ يقولها فيهم: «هم أشدّ أمّتي على الدّجال». وكانت فيهم سبيّة عند عائشة، فقال: «أعتقيها، فإنّها من ولد إسماعيل». وجاءت صدقاتهم، فقال: «هذه صدقات قوم، أو: قومي».

[طرفه في: ٢٥٤٣].

٤٣٦٧ ـ حدّثني إبراهيم بن موسى: حدّثنا هشام بن يوسف: أنّ ابن جريج أخبرهم، عن ابن أبي مليكة: أنّ عبد الله بن الزّبير أخبرهم: أنّه قدم ركب من بني تميم على النبيّ ﷺ، فقال أبو بكر: أمّر القعقاع بن معبد بن زرارة، قال عمر: بل أمّر الأقرع بن حابس، قال أبو بكر: ما أردت إلا خلافي، قال عمر: ما أردت خلافك، فتماريا حتى ارتفعت أصواتهما، فنزل في ذلك: ﴿يا أيّها الذين آمنوا لا تقدّموا﴾ [الحجرات: ١]، حتّى انقضت.

[الحديث ٤٣٦٧ ـ أطرافه في: ٤٨٤٥، ٤٨٤٧، ٧٣٠٢].

٧١ ـ باب وفد عبد القيس

٤٣٦٨ ـ حدّثني إسحاق: أخبرنا أبو عامر العقديّ: حدّثنا قرّة، عن أبي جمرة، قلت لابن عبّاس رضي الله عنهما: إنّ لي جرّة ينتبذ لي نبيذ، فأشربه حلواً في جرّ، إن أكثرت منه فجالست القوم فأطلت الجلوس خشيت أن أفتضح، فقال: قدم وفد عبد القيس على رسول الله ﷺ،

باب ٧٠ ـ قوله: غزوة الخ مصدر مضاف إلى فاعله ومفعوله هو قوله: بني العنبر.

٤٣٦٦ ـ قوله: (صدقات قوم أو قومي) الظاهر رواية صدقات قومي بلا تردد.

٤٣٦٨ ـ قوله: (في جرّ) صفة لجرة وهي إناء معروف والجمع جرار مثل كلبة وكلاب وجرات وجرّ أيضا مثل تمرة وتمر وبعضهم يجعل الجرّ لغة في الجرّة قاله في المصباح.

have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may enter Paradise if we act on them, and of which we may inform our people whom we have left behind." The Prophet said: "I order you to do four things and forbid you to do four things: to believe in Allah Alone" and asked them: "Do you know what is meant by believing in Allah Alone? It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbid you four things, namely what is prepared of wine in dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

4369- Abu'jamra narrated: I heard Ibn Abbas saying: The delegation of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: " O Allah's Apostle! We are from the tribe of Rabie'a. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may act on them and of which we may inform our people whom we have left behind." The Prophet said: "I order you to do four things and forbid you to do four things: to believe in Allah Alone, that is, To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbid you (to drink wine in) dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

4370- Kuraib narrated: Ibn Abbas, Al'miswar Ibn Makhrama and Abdur'rahman Ibn Azhar had sent me to A'isha. They told me to greet her on their behalf and to ask her about offering the two Rak'as after the Asr prayer and to say to her: "We were informed that you offer those two Rak'as and we were told that the Prophet had forbidden offering them." Ibn Abbas said: "I along with Omar Ibn Al'khattab used to beat the people whenever they offered them." I went to A'isha and told her that message. A'isha said: "Go and ask Ommu'salama about them." So I returned and informed them about her statement. They then told me to go to Ommu'salama with the same question with which they sent me to A'isha. Ommu'salama "Allah be pleased with her" replied: I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu'haram were sitting with me, so I sent my slave girl to him and said to her: Stand beside him and tell him that Ommu'salama says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'as after the Asr prayer) but I have seen you offering them." If he waves his hand then wait for him. The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned her with his hand and she waited for him. After he had finished the prayer he said: "O daughter of Banu'omaiyya! You have asked me about the two Rak'as after the Asr prayer. The people of the tribe of Abdul'qais came to me to embrace Islam, and made me busy. So I could not offer the two Rak'as after the Dhuhr prayer. These (two Rak'as that I have just prayed) are for those (missed) ones."

فَقال: «مَرْحَباً بالقومِ، غيرَ خزايا ولا النَّدامى». فقالُوا: يا رسُولَ اللّهِ إنَّ بيننا وبينكَ المُشْركِينَ مِن مُضَرَ، وإنّا لا نَصِلُ إليكَ إلاّ في أشهُرِ الحُرُم، حدِّثنا بِجُمَلٍ مِنَ الأمْرِ: إنْ عَمِلنا به دَخَلنا الجَنَّةَ، ونَدْعُو بِهِ مَنْ وَراءَنا، قالَ: «آمُرُكُمْ بِأرْبَعٍ وأنْهاكُمْ عَنْ أرْبَعٍ، الإِيمانِ بِاللَّهِ، هَل تَدْرُونَ ما الإِيمانُ بِاللَّهِ؟ شَهادَةُ أنْ لا إلَهَ إلاّ اللَّهُ، وإقامُ الصَّلاةِ، وإيتاءُ الزَّكاةِ، وصَوْمُ رَمَضانَ، وأنْ تُعْطُوا مِنَ المَغانِمِ الخُمُسَ وأنْهاكُمْ عَنْ أرْبَعٍ: ما انْتُبِذَ في الدُّبَّاءِ وَالنَّقيرِ وَالحَنْتَمِ وَالمُزَفَّتِ».

[طرفه في: ٥٣].

٤٣٦٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أبي جَمْرَةَ قال: سَمِعْتُ ابْنَ عَبّاسٍ يَقُولُ: قَدِمَ وَفدُ عَبْدِ القَيسِ عَلَى النَّبِيِّ ﷺ، فَقالُوا: يا رَسولَ اللّهِ، إنّا هذا الحَيَّ مِن رَبيعَةَ، وقَد حالَتْ بَيننا وبَينكَ كُفّارُ مُضَرَ، فَلَسنا نَخلُصُ إليكَ إلاّ في شَهرِ حَرامٍ، فَمُرْنا بِأشياءَ نَأخُذُ بِها وَنَدْعُو إلَيها مَنْ وَراءَنا، قالَ: «آمُرُكُمْ بِأرْبَعٍ، وَأنْهاكُمْ عَنْ أرْبَعٍ، الإِيمانِ بِاللَّهِ: شَهادَةِ أنْ لا إلهَ إلاّ اللّهُ ـ وعَقَدَ واحِدَةً ـ وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وأنْ تُؤدُّوا للّهِ خُمُسَ ما غَنِمْتُمْ. وأنْهاكُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالحَنْتَمِ وَالمُزَفَّتِ».

[طرفه في: ٥٣].

٤٣٧٠ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ: حَدَّثَني ابْنُ وَهْبٍ: أَخْبرَني عَمْرٌو. وَقالَ بَكْرُ بْنُ مُضَرَ، عَنْ عَمرو بْنِ الحارِثِ، عَنْ بُكَيرٍ، أَنَّ كُرَيباً مَوْلى ابْنِ عَبّاسٍ حَدَّثَهُ: أَنَّ ابْنَ عَبّاسٍ، وَعَبدَ الرَّحْمٰنِ بْنَ أَزْهَرَ وَالمِسْوَرَ بْنَ مَخْرَمَةَ: أَرْسَلُوا إِلَى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقالوا: اقْرَأْ عَلَيهَا السَّلامَ مِنّا جَمِيعاً، وَسَلْها عَنِ الرَّكعَتَينِ بَعدَ العَصْرِ، وَإنَّا أُخْبِرْنا أَنَّكِ تُصَلِّيها، وَقَد بَلَغَنا أَنَّ النَّبِيَّ ﷺ نَهى عَنْهَا.

قالَ ابْنُ عَبّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النّاسَ عَنْهُما.

قالَ كُرَيبٌ: فَدَخَلْتُ عَلَيهَا وَبَلَّغْتُهَا ما أَرْسَلُونِي، فَقالَتْ: سَلْ أُمَّ سَلَمَةَ، فَأَخْبَرْتُهُمْ فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ ما أَرْسَلُونِي إِلَى عائِشَةَ، فَقالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهى عَنْهُما، وَإِنَّهُ صَلّى العَصْرَ، ثُمَّ دَخَلَ عَلَيَّ وَعِندِي نِسْوَةٌ مِنْ بَنِي حَرامٍ مِنَ الأَنْصارِ، فَصَلَّاهُما، فَأَرْسَلْتُ إِلَيهِ الخادِمَ، فَقُلْتُ: قُومِي إِلَى جَنْبِهِ، فَقُولِي: تَقُولُ أُمُّ سَلَمَةَ: يا رَسُولَ اللَّهِ، أَلَمْ أَسْمَعْكَ تَنْهى عَنْ هاتَيْنِ الرَّكْعَتَيْنِ؟ فَأَراكَ تُصَلِّيهِما، فَإِنْ أَشارَ بِيَدِهِ فَاسْتَأْخِرِي، فَفَعَلَتِ الجارِيَةُ، فَأَشارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قالَ: «يا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ العَصْرِ، إِنَّهُ أَتانِي أُناسٌ مِنْ عَبْدِ القَيسِ بِالإِسْلامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُما هاتانِ». [طرفه في: ١٢٣٣].

٤٣٦٩ ـ قوله: (إنا هذا الحي) أراد عبد القيس.

٤٣٧٠ ـ قوله: خدمة يخدمه خدمة فهو خادم غلاماً كان أو جارية والخادمة بالخاء في المؤنث قليل وقولهم: فلانة خادمة غداً ليس بوصف حقيقيّ والمعنى ستصير كذلك كما يقال حائضة غداً قاله الفيوميّ ا هـ مصححه.

4371- Ibn Abbas “Allah be pleased with both” narrated: The first Friday prayer offered after the Friday Prayer performed at the Mosque of The Messenger of Allah “Allah’s blessing and peace be upon him” was offered at the mosque of Abdul’qais situated at Jawathi, a village in Bahrain.

[72] The Delegation of Banu'hanifa

4372- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some cavalry towards Najd and they brought a man from the tribe of Banu’hanifa called Thumama Ibn Uthal. They fastened him to one of the pillars of the Mosque. The Prophet "Allah's blessing and peace be upon him" went to him and said: "What have you got, O Thumama?" He replied:" I have got a good idea, O Mohammad! If you kill me, you would kill a person who has already killed somebody, and if you set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when The Prophet "Allah's blessing and peace be upon him" said to him: "What have you got O Thumama?” He said: "What I told you: If you set me free, you would do a favour to one who is grateful." The Prophet "Allah's blessing and peace be upon him" left him till the day after, when he said: "What have you got, O Thumama?" He said: "I have got what I told you. "On that The Prophet "Allah's blessing and peace be upon him" said: "Release Thumama." So he (Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and testify that Mohammad is His Apostle! By Allah, O Mohammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than yours, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform Umra. Now what do you think?" The Prophet "Allah's blessing and peace be upon him" gave him good tidings and ordered him to perform the Umra. So when he came to Mecca, someone said to him: "Have you been diverted to the innovatively new religion?" Thumama replied: "No! By Allah, I have embraced Islam with Mohammad, The Messenger of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamama unless The Prophet "Allah's blessing and peace be upon him" gives his permission."

4373- Ibn Abbas "Allah be pleased with both" reported: Musailama The Liar came during the lifetime of The Prophet "Allah's blessing and peace be upon him" and started saying: "If Mohammad gives me the rule after him, I will follow him." He came to Medina with a great number of people of his tribe. Allah's Apostle "Allah's blessing and peace be upon him" went to him in the company of Thabit Ibn Qais Ibn Shammas, and at that time, Allah's Apostle

٤٣٧١ ـ حدّثني عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا أَبُو عامِرٍ عَبْدُ المَلِكِ: حَدَّثَنَا إِبْرَاهِيمُ، هُوَ ابْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَوَّلُ جُمْعَةٍ جُمِعَتْ، بَعْدَ جُمْعَةٍ جُمِّعَتْ في مَسْجِدِ رَسُولِ اللَّهِ ﷺ، في مَسْجِدِ عَبْدِ القَيْسِ بِجُوَاثَى يَعْنِي قَرْيَةً مِنَ البَحْرَيْنِ.

[طرفه في: ٨٩٢].

٧٢ ـ بابُ وَفْدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ

٤٣٧٢ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ قالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ خيلاً قِبَلَ نَجْدٍ، فَجاءَتْ بِرَجُلٍ من بني حنيفة يُقالُ لَهُ ثُمَامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ من سَوَارِي المَسْجِدِ، فَخَرَجَ إِلَيهِ النَّبِيُّ ﷺ فَقالَ: «ما عِنْدَكَ يا ثُمامَةُ»؟ فَقالَ: عِنْدِي خَيرٌ، يا مُحَمَّدُ، إِنْ تَقْتُلْنِي، تَقْتُلْ ذا دَمٍ، وَإِنْ تُنْعِمْ، تُنْعِمْ على شاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ المالَ، فَسَلْ مِنْهُ ما شِئْتَ، حَتَّى كانَ الغَدُ، ثُمَّ قالَ لَهُ: «ما عِنْدَكَ يا ثُمامَةُ»؟ قالَ: ما قُلْتُ لَكَ. إِنْ تُنْعِمْ، تُنْعِمْ عَلَى شاكِرٍ، فَتَرَكَهُ حَتَّى كانَ بَعْدَ الغَدِ، فَقالَ: «ما عِنْدَكَ يا ثُمامَةُ»؟ فَقالَ: عِنْدِي ما قُلْتُ لَكَ، فَقالَ: «أَطْلِقُوا ثُمامَةَ». فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ، فَقالَ: أَشْهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، يا مُحَمَّدُ، وَاللَّهِ ما كانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الوُجُوهِ إِلَيَّ، وَاللَّهِ ما كانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهِ ما كانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ البِلادِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي، وَأَنا أُرِيدُ العُمْرَةَ، فَماذا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قالَ لَهُ قائِلٌ: صَبَوْتَ؟ قالَ: لا، وَلٰكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، وَلا وَاللَّهِ، لا يَأْتِيكُمْ مِنَ اليَمامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

[طرفه في: ٤٦٢].

٤٣٧٣ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَهَا في بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ في أَصْحَابِهِ، فَقالَ: «لَوْ سَأَلْتَنِي هٰذِهِ القِطْعَةَ ما أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ،

٤٣٧٢ ـ قوله: (إلى نجل) أي إلى ماء مستنقع وفي نسخة إلى نخل بالخاء المعجمة.

ـ قوله: (صبوت) المعروف صبأت أي خرجت من دين إلى دين ا هـ.

٤٣٧٣ ـ وللأصيلي وأبي ذرّ عن الكشميهني إن جعل لي محمد الأمر من بعده (شارح).

"Allah's blessing and peace be upon him" had a stick of a date-palm tree in his hand. When he (The Prophet) stopped near Musailama while the latter was amidst his companions, he said to him: "If you ask me for this piece (of stick), I will not give it to you, and you cannot avoid Allah's Order, (but you will be ruined). If you turn your back from this religion, then Allah will destroy you. I think you are the same person who was shown to me in my dream, and this is Thabit Ibn Qais who will answer your questions on my behalf." Then The Prophet "Allah's blessing and peace be upon him" went away from him.

4374- Ibn Abbas resumed: I asked about the statement of Allah's Apostle "Allah's blessing and peace be upon him": "You seem to be the same person who was shown to me in my dream". Abu'huraira informed me that Allah's Apostle "Allah's blessing and peace be upon him" said: "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. Then I was inspired Divinely in the dream that I should blow on them, so I blew on them and they flew away. I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al'ansi and the other is Musailama."

4375- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present: the ruler of San'a and the Ruler of Yamama."

4376- Abu'raja Al'utaridi narrated: We used to worship stones. Whenever we found a better stone than the first one, we would throw the first and take the latter. But if we could not get a stone then we would collect some soil and bring a sheep to be milked over it. Then we would circumambulate it. Whenever the month of Rajab came, we used to call this month the iron remover, during which we would remove and throw away the iron parts of every spear and arrow.

4377- Abu'raja resumed: When The Prophet "Allah's blessing and peace be upon him" was sent with (Allah's) Message, I was a shepherd boy of my family camels. When we heard the news of the appearance of The Prophet "Allah's blessing and peace be upon him", we ran to the fire: to Musailama The Liar.

وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَراكَ الَّذِي أُرِيتُ فِيهِ ما رَأَيتُ، وَهذا ثَابِتٌ يُجِيبُكَ عَنِّي». ثُمَّ انْصَرَفَ عَنْهُ.

[طرفه في: ٣٦٢٠].

٤٣٧٤ ـ قالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيهِ ما أُرِيتُ». فَأَخْبَرَنِي أَبُو هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بَينَا أَنَا نَائِمٌ، رَأَيتُ فِي يَدَيَّ سِوَارَينِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي المَنَامِ: أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَينِ يَخْرُجَانِ بَعْدِي». أَحَدُهُمَا العَنْسِيُّ، وَالآخَرُ مُسَيلِمَةُ.

[طرفه في: ٣٦٢١].

٤٣٧٥ ـ حدّثنا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عنه يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «بَينَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الأَرْضِ، فَوُضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ، فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَذَهَبَا، فَأَوَّلْتُهُمَا الكَذَّابَينِ، اللَّذَينِ أَنَا بَينَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ اليَمَامَةِ». [طرفه في: ٣٦٢١].

٤٣٧٦ ـ حدّثنا الصَّلْتُ بْنُ مُحَمَّدٍ، قالَ: سَمِعْتُ مَهْدِيَّ بْنَ مَيمُونٍ قالَ: سَمِعْتُ أَبَا رَجَاءٍ العُطَارِدِيَّ يَقُولُ: كُنَّا نَعْبُدُ الحَجَرَ، فَإِذَا وَجَدْنَا حَجَراً هُوَ أَخْيَرُ مِنْهُ أَلْقَينَاهُ وَأَخَذْنَا الآخَرَ، فَإِذَا لَمْ نَجِدْ حَجَراً، جَمَعْنَا جُثْوَةً مِنْ تُرَابٍ ثُمَّ جِئْنَا بِالشَّاةِ فَحَلَبْنَاهُ عَلَيهِ ثُمَّ طُفْنَا بِهِ، فَإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنَا: مُنَصِّلُ الأَسِنَّةِ، فَلاَ نَدَعُ رُمْحاً فِيهِ حَدِيدَةٌ، وَلاَ سَهْماً فِيهِ حَدِيدَةٌ، إِلاَّ نَزَعْنَاهُ وَأَلْقَينَاهُ شَهْرَ رَجَبٍ.

٤٣٧٧ ـ وَسَمِعْتُ أَبَا رَجَاءٍ يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ غُلاَماً، أَرْعَى الإِبِلَ عَلَى أَهْلِي، فَلَمَّا سَمِعْنَا بِخُرُوجِهِ فَرَرْنَا إِلَى النَّارِ، إِلَى مُسَيلِمَةَ الكَذَّابِ.

٧٣ ـ بابُ قِصَّةِ الأَسْوَدِ العَنْسِيِّ

٤٣٧٨ ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ الجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ

ـ قوله: (لأراك) بفتح الهمزة ولأبي ذر بضمها (شارح).

ـ قوله: (ليعقرنك الله) أي ليهلكنك (شارح).

٤٣٧٦ ـ قوله: (جثوة) أي قطعة.

ـ قوله: منصل الأسنة وروي: منصل بسكون النون وقد فسره في قوله: فلا ندع الخ. قاله الشارح القسطلاني وفي نسخة العيني تنصل الأسنة بصيغة المضارع بالوجهين يقال: أنصل السهم ونصله إذا جعل فيه نصلاً وأزاله عنه كلاهما ضد كما في القاموس ومثله في النهاية وفيه أنهم كانوا يسمون رجبا منصل الأسنة أي مخرج الأسنة من أماكنها كانوا إذا دخل رجب نزعوا أسنة الرماح ونصال السهام إبطالاً للقتال فيه قطعاً لأسباب الفتن لحرمته فلما كان سبباً لذلك سمي به اهـ وسها الشارح العيني في قصره معنى النزع على الإنصال دون التنصيل (مصحح).

[73] The story of Al'aswad Al'ansi

4378- Obaidullah Ibn Abdullah Ibn Utba narrated: We learnt that Musailama The Liar had arrived in Medina and stayed in the house of the daughter of Al'harith. The daughter of Al'harith Ibn Kuraiz was his wife and she was the mother of Abdullah Ibn Amer. The Messenger of Allah "Allah's blessing and peace be upon him", accompanied by Thabit Ibn Qais Ibn Shammas who was called the orator of Allah's Messenger, came to him. The Messenger of Allah "Allah's blessing and peace be upon him" had a stick in his hand then. The Prophet "Allah's blessing and peace be upon him" stopped before Musailama to whom he spoke. Musailama said to him: "If you wish, we would not interfere between you and the rule, provided that it will be ours after you." The Prophet "Allah's blessing and peace be upon him" said: "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. This is Thabit Ibn Qais who will answer you on my behalf." The Prophet "Allah's blessing and peace be upon him" then went away.

4379- Obaidullah Ibn Abdullah resumed: I asked Ibn Abbas about the dream of The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas said: I was told that The Prophet "Allah's blessing and peace be upon him" said: "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, which frightened me and which I disliked. Then I was permitted to blow on them. When I blew on them, they flew. Then I interpreted them as two liars who would appear." Obaidullah said: One of them was Al'ansi who was killed by Fairuz in Yemen, and the other was Musailama The Liar.

[74] The story of Najran people

4380- Hudhaifa "Allah be pleased with him" reported: Al'aqib and As'saiyyid, the rulers of Najran, came to Allah's Apostle "Allah's blessing and peace be upon him" with the intention of cursing him. One of them said to the other: "Do not do this for, by Allah, if he is a Prophet and we do this with him, neither we, nor our offspring after us will be successful." Then both of them said (to The Prophet "Allah's blessing and peace be upon him"): "We will give what you ask but you should send a trustworthy man with us, and do not send with us but an honest one." The Prophet "Allah's blessing and peace be upon him" said: "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" wished to be that one. Then The Prophet "Allah's blessing and peace be upon him" said: "Get up, O Abu'obaida Ibn Al'jarrah." When he got up, Allah's Apostle "Allah's blessing and peace be upon him" said: "This is the Trustworthy man of this (Muslim) nation."

4381- Hudhaifa "Allah be pleased with him" reported: People of Najran came to The Prophet "Allah's blessing and peace be upon him" to whom they said: "You should send a trustworthy man with us." The Prophet "Allah's blessing and peace be upon him" said: "I will send an honest man who is really trustworthy." Everybody of the companions (of Allah's Apostle) wished to be that one. Then The Prophet "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah with them.

4382- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every nation has a trustworthy man; and the trustworthy one of this nation is Abu'obaida."

صَالِح، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ، وَكَانَ فِي مَوْضِعٍ آخَرَ اسْمُهُ عَبْدُ اللَّهِ: أَنَّ عُبَيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ قَالَ: بَلَغَنَا أَنَّ مُسَيلِمَةَ الكَذَّابَ قَدِمَ المَدِينَةَ، فَنَزَلَ فِي دَارِ بِنْتِ الحَارِثِ، وَكَانَ تَحْتَهُ بِنْتُ الحَارِثِ بْنِ كُرَيزٍ، وَهِيَ أُمُّ عَبْدِ اللَّهِ بْنِ عَامِرٍ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيسِ بْنِ شَمَّاسٍ، وَهُوَ الَّذِي يُقَالُ لَهُ: خَطِيبُ رَسُولِ اللَّهِ ﷺ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَضِيبٌ، فَوَقَفَ عَلَيهِ فَكَلَّمَهُ، فَقَالَ لَهُ مُسَيلِمَةُ: إِنْ شِئْتَ خَلَّيتَ بَينَنَا وَبَينَ الأَمْرِ، ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَأَلْتَنِي هذَا القَضِيبَ مَا أَعْطَيتُكَهُ، وَإِنِّي لأُرَاكَ الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ، وَهذَا ثَابِتُ بْنُ قَيسٍ، وَسَيُجِيبُكَ عَنِّي». فَانْصَرَفَ النَّبِيُّ ﷺ. [طرفه في: ٣٦٢٠]

٤٣٧٩ ـ قَالَ عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ، فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَينَا أَنَا نَائِمٌ، أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفُظِعْتُهُمَا وَكَرِهْتُهُمَا، فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَينِ يَخْرُجَانِ». فَقَالَ عُبَيدُ اللَّهِ: أَحَدُهُمَا العَنْسِيُّ الَّذِي قَتَلَهُ فَيرُوزُ بِاليَمَنِ، وَالآخَرُ مُسَيلِمَةُ الكَذَّابُ. [طرفه في: ٣٦٢١]

٧٤ ـ بابُ قِصَّةِ أَهْلِ نَجْرَانَ

٤٣٨٠ ـ حدّثني عَبَّاسُ بْنُ الحُسَينِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيفَةَ قَالَ: جَاءَ العَاقِبُ وَالسَّيِّدُ، صَاحِبَا نَجْرَانَ، إِلَى رَسُولِ اللَّهِ ﷺ يُرِيدَانِ أَنْ يُلاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيّاً فَلاعَنَّا لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا، قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلاً أَمِيناً، وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِيناً، فَقَالَ: «لأَبْعَثَنَّ مَعَكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ». فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «قُمْ يَا أَبَا عُبَيدَةَ بْنَ الجَرَّاحِ». فَلَمَّا قَامَ، قَالَ رَسُولُ اللَّهِ ﷺ: «هذَا أَمِينُ هذِهِ الأُمَّةِ». [طرفه في: ٣٧٤٥]

٤٣٨١ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ابْعَثْ لَنَا رَجُلاً أَمِيناً، فَقَالَ: «لأَبْعَثَنَّ إِلَيكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ». فَاسْتَشْرَفَ لَهُ النَّاسُ، فَبَعَثَ أَبَا عُبَيدَةَ بْنَ الجَرَّاحِ. [طرفه في: ٣٧٤٥]

٤٣٨٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هذِهِ الأُمَّةِ أَبُو عُبَيدَةَ بْنُ الجَرَّاحِ».

[طرفه في: ٣٧٤٤]

٤٣٧٩ ـ قوله: (ففظعتهما) أي أكبرتهما وخفتهما قال المجد وفظع الأمر كفرح استعظمه ولم يثق بأن يطيقه ا هـ فلا حاجة إلى ما تكلفه الشراح. هذا وضبط القسطلاني الفاء بالضمة سهوا ا هـ مصححه.

٤٣٨٠ ـ قوله: (فلاعنا) بتشديد النون وللكشميهني فلاعننا بإظهار النون ا هـ شارح أي على أن يكون نا مفعولا.

[75] The story of Oman and Bahrain

4383- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (to me): "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till The Prophet "Allah's blessing and peace be upon him" had died. When the Bahrain property came, Abu'bakr ordered somebody to announce: "Any person who has money claim on The Messenger of Allah "Allah's blessing and peace be upon him" or whom The Messenger of Allah "Allah's blessing and peace be upon him" had promised something, should come to us." So, I went to him and said: "The Messenger of Allah "Allah's blessing and peace be upon him" had promised to give me so much an so much thrice if the money of Bahrain came." Abu'bakr gave me."

(But, according to another narration), Jaber reported: Once I went to Abu'bakr and asked for the money but he did not give me. Then I went to him again, but he gave me nothing. I went to him for the third time but he did not give me. Then I said: "I asked you, but you did not give me; then I asked you (for the second time) and you gave me nothing. I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu'bakr said: "You tell me that I am a miser as regards to you, though miserliness is the hardest illness. (He said it thrice) But really, whenever I rejected your request, I had the inclination to give you."

(In another narration) Jaber added: I came to Abu'bakr who (gave me money and) asked me to count it. It was five hundred. Abu'bakr told me to take twice that amount.

[76] The coming of Al'ash'arites and Yemenites

Abu'moosa narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "They are from me and I'm from them."

4384- Abu'moosa "Allah be pleased with him" narrated: My brother and I came from Yemen (to Medina) and thought for some time that Ibn Mas'ood and his mother belonged to the family of The Prophet "Allah's blessing and peace be upon him" for their frequent entrance upon, and being attached to him.

4385- Zahdam narrated: When Abu'moosa arrived (in Kufa as its governor) he honored this family of Jarm (by visiting them). I was sitting near to him when he was eating chicken as his lunch. There was a man sitting amongst the people whom Abu'moosa invited to the lunch, but he said: "I saw it (chicken) eating something dirty for which I consider it as unclean." Abu'moosa said: "Come on, I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it." The man said: "But I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He did not provide us with any means of conveyance. We asked him once again to provide us with the means of transportation. He took an oath not to provide us with any means of conveyance. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" who ordered that we should be given five camels. When we set out we said: "We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful."

٧٥ - بابُ قِصَّةُ عُمانَ وَالبَحْرَينِ

٤٣٨٣ - حدثنا قتيبةُ بنُ سعيدٍ: حدثنا سُفيانُ: سمعَ ابنُ المُنكدِرِ جابرَ بنَ عبدِ اللهِ رضيَ اللهُ عنهما يقولُ: قالَ لِي رسولُ اللهِ ﷺ: «لَوْ قدْ جاءَ مالُ البحرينِ لقدْ أعطيتُكَ هكذا وهكذا». ثلاثاً، فَلَمْ يَقْدَمْ مالُ البَحرَينِ حَتَّى قُبِضَ رَسولُ اللهِ ﷺ، فَلَمَّا قَدِمَ عَلَى أَبِي بَكرٍ أَمَرَ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبِيِّ ﷺ دَينٌ أَوْ عِدَةٌ فَليأتِنِي، قالَ جابرٌ: فَجِئتُ أبا بَكرٍ فأَخبَرْتُهُ: أَنَّ النَّبِيَّ ﷺ قالَ: لَوْ جاءَ مالُ البَحْرَينِ أَعطَيتُكَ هَكَذَا وهَكَذَا». ثَلاثاً، قالَ: فَأَعْطَانِي. قالَ جابرٌ: فَلَقِيتُ أَبا بَكرٍ بَعْدَ ذلِكَ فَسأَلْتُهُ فَلَمْ يُعطِنِي، ثُمَّ أَتَيتُهُ فَلَمْ يُعطِنِي، ثُمَّ أَتَيتُهُ الثَّالِثَةَ فَلَمْ يُعطِنِي، فَقُلتُ لَهُ: قَدْ أَتَيتُكَ فَلَمْ تُعطِنِي، ثُمَّ أَتَيتُكَ فَلَمْ تُعطِنِي، ثُمَّ أَتَيتُكَ فَلَمْ تُعطِنِي، فَإِمَّا أَنْ تُعطِيَنِي وإِمَّا أَنْ تَبخَلَ عَنِّي، فقالَ: أَقُلتَ تَبخَلُ عَنِّي؟ وَأَيُّ داءٍ أَدوأُ مِنَ البُخلِ، قالَها ثلاثاً، ما مَنَعتُكَ مِن مَرَّةٍ إِلاَّ وأَنا أُرِيدُ أَنْ أُعطِيَكَ.

وعَنْ عَمرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ: سَمِعْتُ جابرَ بنَ عبدِ اللهِ يَقُولُ: جِئتُهُ، فَقالَ لِي أَبو بَكرٍ: عُدَّها، فَعَدَدْتُها فَوَجَدْتُها خَمسَ مِئَةٍ، فَقالَ: خُذْ مِثلَها مَرَّتَينِ [طرفه في: ٢٢٩٦]

٧٦ - بابُ قُدومُ الأَشعَرِيِّينَ وَأَهْلِ اليَمَنِ

وَقالَ أَبُو مُوسى، عَنِ النَّبِيِّ ﷺ: «هُمْ مِنِّي وَأَنَا مِنهُمْ».

٤٣٨٤ - حدثني عَبدُ اللهِ بنُ مُحَمَّدٍ وَإِسحاقُ بنُ نَصرٍ قالاَ: حَدَّثَنا يَحيى بنُ آدَمَ: حَدَّثَنا ابنُ أَبي زائِدَة، عَن أَبيهِ، عَن أَبي إِسحاقَ، عَنِ الأَسوَدِ بنِ يَزيد، عَن أَبي موسى رَضِيَ اللهُ عَنهُ قالَ: قَدِمْتُ أَنا وَأَخِي مِنَ اليَمَنِ، فَمَكَثْنا حِيناً، ما نُرَى ابنَ مَسعُودٍ وَأُمَّهُ إِلاَّ مِن أَهلِ البَيتِ، مِن كَثرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ. [طرفه في: ٣٧٦٣]

٤٣٨٥ - حدثنا أَبو نُعيمٍ: حدثنا عبدُ السَّلامِ، عن أَيُّوبَ، عن أَبي قِلابَةَ، عن زَهدَمٍ قالَ: لَمَّا قَدِمَ أَبُو مُوسى أَكْرَمَ هذا الحَيَّ مِنْ جَرْمٍ، وَإِنَّا لَجُلُوسٌ عِندَهُ، وَهُوَ يَتَغَدَّى دَجاجاً، وَفِي القَومِ رَجُلٌ جالِسٌ، فَدَعاهُ إِلَى الغَداءِ، فَقالَ: إِنِّي رَأَيتُهُ يَأكُلُ شَيئاً فَقَذِرتُهُ، فَقالَ: هَلُمَّ فَإِنِّي رَأَيتُ النَّبِيَّ ﷺ يَأكُلُهُ، فَقالَ إِنِّي حَلَفتُ لاَ آكُلُهُ فَقالَ: هَلُمَّ أُخبِرْكَ عَنْ يَمِينِكَ، إِنَّا أَتَينا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأَشعَرِيِّينَ فَاستَحمَلناهُ، فَأَبَى أَنْ يَحمِلَنا، فَاستَحمَلناهُ فَحَلَفَ أَنْ لاَ يَحمِلَنا، ثُمَّ لَمْ يَلبَثِ النَّبِيُّ ﷺ أَنْ أُتِيَ بِنَهبِ إِبِلٍ، فَأَمَرَ لَنا بِخَمسِ ذَوْدٍ، فَلَمَّا قَبَضناها قُلنا: تَغَفَّلنا النَّبِيَّ ﷺ يَمِينَهُ، لاَ نُفلِحُ

باب ٧٥ - عمان كغراب بلد باليمن يصرف ولا يصرف كما في تاج العروس.

٤٣٨٤ - (ما نرى): ما نظن.

٤٣٨٥ - قوله: (لما قدم أبو موسى) أي إلى الكوفة أميراً عليها في زمن عثمان.

- قوله: (إني رأيته) أي الدجاج (يأكل شيئاً) من النجاسة (فقذرته) أي كرهته واستقذرته اهـ قسطلاني.

- قوله: (تغفلنا النبيّ) أي استغفلناه واغتنمنا غفلته اهـ عيني

So, I returned to The Prophet "Allah's blessing and peace be upon him" and said: "We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance." He replied: "Yes. However, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

4386- Imran Ibn Husain "Allah be pleased with both" reported: Some people from Banu'tamim came to The Prophet "Allah's blessing and peace be upon him" to whom he said: "O Banu'tamim! Rejoice with glad tidings." They said: "You have given us glad tidings, now give us something." On hearing that the colour of his face changed. Then the people of Yemen came to him and he said: "O people of Yemen! Accept the good tidings, as Banu'tamim refused them." The Yemenites said: "We accept them O Messenger of Allah."

4387- Abu'mas'ood narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "True Belief is here, (and he pointed with his hand towards Yemen) but sternness and mercilessness are the characteristics of those who are busy with their camels, where the two sides of the head of Satan will appear, i.e. Rabie'a and Mudar."

4388- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Yemen came to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (Bedouins). Calmness and solemnity are the characters of the owners of sheep."

4389- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Belief is Yemenite while afflictions come from there (the east) from where the side of the head of Satan appear."

4390- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Yemen came to you and they are more gentle and soft-hearted. The faculty of understanding religion is Yemenite; and Wisdom is Yemenite."

4391- Alqama narrated: We were sitting with Ibn Mas'ood when Khabbab came and said: "O Abu Abdur'rahman! Can these young men recite Qur'an as you do?" Ibn Mas'ood said: "If you wish I can order one of them to recite for you." Khabbab replied: "Yes." Ibn Mas'ood said: "Recite O Alqama!" On that,

بَعْدَهَا أَبَداً، فَأَتَيتُهُ فقُلتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ حَلَفتَ أَنْ لا تَحْمِلَنَا وَقَدْ حَملتنا؟ قال: «أَجَل، وَلكِن لا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنْهَا، إلا أَتَيتُ الَّذِي هُوَ خَيرٌ مِنْهَا وَتَحَلَّلتُهَا». [طرفه في: ٣١٣٣]

٤٣٨٦ ـ حدثني عَمرُو بنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِمٍ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا أَبُو صَخرَةَ جَامِعُ ابن شَدَّادٍ: حَدَّثَنَا صَفوَانُ بْنُ مُحْرِزٍ المَازِنِيُّ: حَدَّثَنَا عِمرَانُ بْنُ حُصَينٍ قَالَ: جَاءَتْ بَنُو تَمِيمٍ إِلى رَسُولِ اللَّهِ ﷺ، فقال: «أَبشِرُوا يَا بَنِي تَمِيمٍ». قالوا: أَمَّا إِذ بَشَّرتَنَا فَأَعطِنَا، فَتَغَيَّرَ وَجهُ رَسُولِ اللَّهِ ﷺ، فَجَاءَ نَاسٌ مِنْ أَهْلِ اليَمَنِ، فَقَالَ النَّبِيُّ ﷺ: «اقْبَلُوا البُشْرَى إِذ لَمْ يَقبَلْهَا بَنُو تَمِيمٍ» قالوا: قَدْ قَبِلنَا يَا رَسُولَ اللَّهِ. [طرفه في: ٣١٩٠].

٤٣٨٧ ـ حدثني عَبدُ الله بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسماعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الإِيمَانُ هَا هُنَا ـ وَأَشَارَ بِيَدِهِ إِلَى اليَمَنِ ـ وَالجَفَاءُ وَغِلَظُ القُلُوبِ فِي الفَدَّادِينَ. عِندَ أُصُولِ أَذنَابِ الإِبِلِ، مِنْ حَيثُ يَطلُعُ قَرنَا الشَّيطَانِ. رَبِيعَةَ وَمُضَرَ». [طرفه في: ٣٣٠٢].

٤٣٨٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَتَاكُم أَهْلُ اليَمَنِ، هُمْ أَرَقُّ أَفئِدَةً وَأَليَنُ قُلُوباً، الإِيمَانُ يَمَانٍ وَالحِكْمَةُ يَمَانِيَةٌ، وَالفَخرُ وَالخُيَلاءُ فِي أَصْحَابِ الإِبِلِ، وَالسَّكِينَةُ وَالوَقَارُ فِي أَهْلِ الغَنَمِ» وقال غُندَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ: سَمِعتُ ذَكْوَانَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣٣٠١].

٤٣٨٩ ـ حدثنا إِسماعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمَانَ، عَنْ ثَورِ بْنِ زَيدٍ، عَنْ أَبِي الغَيثِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الإِيمَانُ يَمَانٍ، وَالفِتنَةُ هَاهُنَا، هَاهُنَا يَطلُعُ قَرنُ الشَّيطَانِ». [طرفه في: ٣٣٠١].

٤٣٩٠ ـ حدثنا أَبُو اليَمَانِ: أَخبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَاكُم أَهْلُ اليَمَنِ، أَضْعَفُ قُلُوباً، وَأَرَقُّ أَفئِدَةً، الفِقْهُ يَمَانٍ وَالحِكْمَةُ يَمَانِيَةٌ». [طرفه في: ٣٣٠١].

٤٣٩١ ـ حدثنا عَبدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبرَاهِيمَ، عَنْ عَلقَمَةَ قَالَ: كُنَّا جُلُوساً مَعَ ابْنِ مَسْعُودٍ، فَجَاءَ خَبَّابٌ، فَقَالَ: يَا أَبَا عَبدِ الرَّحمٰنِ، أَيَستَطِيعُ هٰؤُلاءِ الشَّبَابُ أَنْ يَقرَؤُوا

٤٣٨٦ ـ قوله (أما إذا بشرتنا) وفي بعض النسخ أما إذ بشرتنا.

٤٣٨٧ ـ قوله: أبو مسعود عتبة بن عمرو البدري الأنصاري رضي الله تعالى عنه.

ـ (الفدّاد): الشديد الصوت.

٤٣٩١ ـ قوله: (أمرت) بناء الخطاب او التكلم (شارح).

Zaid Ibn Hudair, the brother of Ziyad Ibn Hudair said: "Why did you order Alqama to recite though he does not recite better than us?" Ibn Mas'ood said: "If you like, I will tell you what The Prophet “Allah's blessing and peace be upon him” said about your nation and his nation." (That is because the Prophet praised Alqama's nation and satirized this of Zaid) So I recited fifty Verses from The Sura of Mary (Maryam). Abdullah said to Khabbab: "How do you regard (his recitation)?" Khabbab said: "He recited well." Abdullah said: " Alqama recites whatever I recite." Then Abdullah turned towards Khabbab and saw him wearing a gold ring, whereupon he said: "Hasn't the time for its throwing away come yet?" Khabbab said: "You will never see me wearing it since now." He threw it away.

[77] The story of Daws and Tufail Ibn Amr Ad'dawsi

4392- Abu'huraira "Allah be pleased with him" reported: Tufail Ibn Amr Ad'dawsi and his companions came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The tribe of Daws is ruined. (The people of the tribe of) Daws disobeyed and refused to follow you; so invoke Allah against them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Give guidance to the people of Daws, and let them embrace Islam."

4393- Abu'huraira “Allah be pleased with him” narrated: When I came to The Messenger of Allah “Allah's blessing and peace be upon him” (in order to embrace Islam) I was reciting on the way: “What a long tedious tiresome night it was! Nevertheless, it has rescued us from the land of disbelief.” I had a slave who ran away from me on the way. When I went to The Prophet “Allah's blessing and peace be upon him” and gave the pledge of allegiance for embracing Islam, the slave appeared while I was still with The Prophet “Allah's blessing and peace be upon him” who said: "O Abu'huraira! Here is your slave!" I said: "I manumit him for Allah's Sake." So I freed him.

[78] The story of Tai delegation and Adi Ibn Hatim's talk

4394- Adi Ibn Hatim narrated: We came to Omar in a delegation (while he was Caliph). He started calling men one by one, each by his name. (Because I was not called early) I said to him: "Don't you know me, O Commander of The Believers?" He said: "Yes, (I know you). You embraced Islam when they (your people) disbelieved; you came (to the straight path) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (Islam) when they denied it." On that, Adi said: "I therefore don't care."

[79] The last pilgrimage, the greater (Hajj) of The Prophet

4395- A'isha "Allah be pleased with her" narrated: We set out with The Messenger of Allah “Allah's blessing and peace be upon him” in The Last Hajj, assuming Ihram for Umra. Then The Messenger of Allah “Allah's blessing and peace be upon him” said to us: "Whoever has got the sacrifice with him should assume Ihram for both of Hajj and Umra and should not finish his Ihram before

كما تقرأُ؟ قال: أَمَا إنَّكَ لَو شِئتَ أَمَرتَ بعضَهُم يقرأُ عَليكَ؟ قال: أَجل، قال: اقرَأْ يا علقمةُ، فقالَ زَيدُ بنُ حُديرٍ، أخو زِيادِ بنِ حُديرٍ، أتأمُرُ علقمةَ أن يقرَأَ وليسَ بأقرَئِنا؟ قال: أَمَا إنَّكَ إنْ شئتَ أَخبَرتُكَ بما قالَ النبيُّ ﷺ في قومِكَ وقومِهِ؟ فقرأتُ خمسينَ آيةً مِن سُورةِ مريمَ، فقالَ عبدُ اللهِ: كَيفَ تَرَى؟ قال: قد أَحسَنَ، قالَ عبدُ اللهِ: ما أقرأُ شيئاً إلا وَهُوَ يَقرَؤُهُ، ثُمَّ التفتَ إلى خبَّابٍ وعليهِ خاتَمٌ مِن ذهبٍ، فقالَ: أَلَم يأنِ لهذا الخاتَمِ أنْ يُلقَى، قالَ: أَمَا إنَّكَ لَن تَراهُ عليَّ بَعدَ اليومِ، فألقاهُ رَوَاهُ غُنْدَرٌ، عَن شُعبَةَ.

٧٧ ـ بابُ قِصَّةِ دَوْسٍ والطُّفيلِ بنِ عَمرٍو الدَّوْسِيِّ

٤٣٩٢ ـ حدَّثنا أبو نُعيمٍ: حدَّثنا سُفيانُ، عنِ ابنِ ذَكوانَ، عن عبدِ الرَّحمنِ الأعرجِ، عن أبي هُريرةَ رَضِيَ اللَّهُ عَنهُ قال: جاءَ الطُّفيلُ بنُ عمرٍو إلى النَّبيِّ ﷺ فقالَ: إنَّ دَوْساً قد هَلَكَتْ، عَصَتْ وأَبَتْ، فادعُ اللَّهَ عليهِم. فقالَ: «اللَّهُمَّ اهْدِ دَوْساً، وأْتِ بهِمْ».

[طرفه في: ٢٩٣٧].

٤٣٩٣ ـ حدَّثني مُحمَّدُ بنُ العلاءِ: حدَّثنا أبو أُسامةَ: حدَّثنا إسماعيلُ، عن قيسٍ، عن أبي هُريرةَ قال: لمَّا قدِمتُ على النَّبيِّ ﷺ قُلتُ في الطَّريقِ:

يَا لَيلَةً مِن طُولِهَا وعَنَائِهَا عَلَى أنَّهَا مِن دَارَةِ الكُفرِ نَجَّتِ

وأَبَقَ غُلامٌ لي في الطَّريقِ، فلَمَّا قدِمتُ على النَّبيِّ ﷺ فبايعتُهُ، فبينا أنا عِندَهُ إذ طلعَ الغُلامُ، فقالَ لي النَّبيُّ ﷺ: «يا أبا هُريرةَ هذا غُلامُكَ». فقُلتُ: هُوَ لِوَجهِ اللهِ، فأَعتَقتُهُ.

[طرفه في: ٢٥٣٠].

٧٨ ـ بابُ قِصَّةِ وَفدِ طَيِّءٍ، وحديثُ عَدِيِّ بنِ حاتِمٍ

٤٣٩٤ ـ حدَّثنا مُوسى بنُ إسماعيلَ: حدَّثنا أبو عَوانةَ: حدَّثنا عبدُ المَلِكِ، عن عمرِو بنِ حُرَيثٍ، عن عديِّ بنِ حاتمٍ قال: أتينا عُمرَ في وفدٍ، فجعلَ يدعو رجلاً رجلاً ويُسمِّيهِم، فقُلتُ: أَمَا تعرِفُني يا أميرَ المُؤمنينَ؟ قال: بَلَى، أسلمتَ إذ كَفَرُوا، وأَقبلتَ إذ أَدبَرُوا، ووَفَيتَ إذ غَدَرُوا، وعَرَفتَ إذ أنكَرُوا. فقالَ عديٌّ فلا أُبالي إذاً.

٧٩ ـ بابُ حَجَّةِ الوَدَاعِ

٤٣٩٥ ـ حدَّثنا إسماعيلُ بنُ عبدِ اللهِ: حدَّثنا مالكٌ، عنِ ابنِ شهابٍ، عن عُروةَ بنِ الزُّبيرِ، عن عائشةَ رَضِيَ اللَّهُ عَنها قالتْ: خرَجنا معَ رسولِ اللهِ ﷺ في حَجَّةِ الوَداعِ، فأهلَلنا بعُمرةٍ، ثُمَّ قالَ رسولُ اللهِ: «مَن كانَ معهُ هَديٌ فليُهِلَّ بالحجِّ معَ العُمرةِ، ثُمَّ لا يَحِلَّ حتى يحِلَّ منهُما

= ـ قوله: (في قومك وقومه) يشير بهذا إلى ثناء النبيّ ﷺ على النخع لأن علقمة نخعيّ وإلى ذمّ بني أسد وزيد بن حدير أسديّ ا هـ من العيني.

٤٣٩٥ ـ قوله: ثمّ لا يحلّ بالرفع في الفرع والنصب في غيره (شارح)

performing both." I reached Mecca along with him while I was menstruating, so I did not circumambulate Ka'ba nor compass between Safa and Marwa. I informed The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Undo your braids, comb your hair, and then assume Ihram for Hajj and leave the Umra." I did so, and when we performed and finished Hajj, The Messenger of Allah "Allah's blessing and peace be upon him" sent me to At'tan'im along with (my brother) Abdur'rahman Ibn Abu'bakr As'siddiq, to perform the Umra. The Prophet "Allah's blessing and peace be upon him" said: "This Umra is in lieu of your missed one." Those who had assumed Ihram for Umra, circumambulated Ka'ba and compassed between Safa and Marwa. Then they finished their Ihram. On their return from Mina, they offered another circumambulation (of Ka'ba and between Safa and Marwa). But as for those who combined their Hajj and Umra, they performed one circumambulation (of Ka'ba and between Safa and Marwa for both).

4396- Ibn Juraij narrated: Ata said: Ibn Abbas said: "If one (intending to perform Umra) circumambulated Ka'ba, his Ihram would be considered to have finished." I said: "What proof does Ibn Abbas have regarding this saying?" Ata said: "It is from Allah's saying: " In the end their place Of Sacrifice is near The Ancient House." (The Pilgrimage "Al'hajj" 33) and from the order of The Prophet "Allah's blessing and peace be upon him" to his companions to finish their Ihram during The Last Hajj." I said : "That (finishing Ihram) was after coming from Arafat." Ata said: "Ibn Abbas considered it before going to Arafat (after finishing Umra) and after coming from it (after performing Hajj)."

4397- Abu'moosa Al'ash'ari narrated: I came to The Prophet "Allah's blessing and peace be upon him" when he was at Al'batha. The Prophet "Allah's blessing and peace be upon him" said: "Did you assume Ihram for Hajj?" I said: "Yes." He said: "With what intention did you assume Ihram?" I said: "I assumed Ihram with the same intention as that of The Messenger of Allah "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "Circumambulate Ka'ba and compass between Safa and Marwa, and then finish your Ihram." Indeed, I circumambulated Ka'ba and compassed between Safa and Marwa. Then I came to a woman from the tribe of Qais who looked for the lice in my head.

4398- Nafi narrated that Ibn Omar "Allah be pleased with both" had told him that Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" had narrated to him that The Prophet "Allah's blessing and peace be upon him" ordered all his wives to finish their Ihram in The Last Pilgrimage. (Hafsa said): On that, I asked The Prophet "Allah's blessing and peace be upon him": "What prevents you from finishing your Ihram?" He said: "I matted my hair and garlanded my sacrifice. So I will not finish my Ihram before slaughtering my sacrifice."

4399- Ibn Abbas "Allah be pleased with both" narrated: A woman from the tribe of Khath'am asked for the opinion of The Messenger of Allah "Allah's blessing and peace be upon him" during The Last Pilgrimage while Al'fadl Ibn

جميعاً». فقدمتُ معه مكة وأنا حائض، ولَمْ أطُف بالبيت ولا بين الصَّفا والمَرْوة، فشكوتُ إلى رَسُولِ اللَّهِ ﷺ فقال: «انْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهلي بِالحَجِّ، وَدَعِي العُمْرةَ». ففَعَلتُ، فلَمَّا قضينا الحج أرسلني رسولُ اللهِ ﷺ مَعَ عَبدِ الرَّحْمٰنِ بْن أَبي بَكْرٍ الصِّدِّيق إلى التَّنْعيم فاعْتَمَرْتُ، فقال: «هذه مكانُ عُمْرتك». قالت: فطاف الذين أهلوا بالعُمْرة بالبيت وبين الصَّفا والمَرْوة، ثُمَّ حلُّوا، ثمَّ طافُوا طَوافاً آخرَ بعْدَ أنْ رَجعوا مِن مِنى، وأَمَّا الَّذين جمعُوا الحجَّ والعُمْرة، فإنَّما طافُوا طَوافاً وَاحداً.

[طرفه في: ٢٩٤]

٤٣٩٦ ـ حدثني عمرو بن عليّ: حدَّثنا يَحْيى بْنُ سعيد: حَدَّثنا ابْنُ جُرَيجٍ قال: حدَّثني عطاءٌ، عن ابن عبَّاسٍ: إذا طافَ بالبيتِ فقدْ حلَّ، فقُلتُ: مِن أينَ قالَ هذا ابن عبَّاسٍ؟ قال: مِن قَوْلِ اللهِ تعالى: ﴿ثُمَّ مَحِلُّهَا إِلَى البيتِ العتيقِ﴾ [الحج: ٣٣]. ومِنْ أمرِ النَّبيّ ﷺ أصحابَه أنْ يَحِلُّوا في حجةِ الوداعِ. قُلتُ: إنَّما كان ذلك بعدَ المُعرَّف، قال: كان ابْنُ عبَّاسٍ يَراهُ قَبْلُ وَبَعْدُ.

٤٣٩٧ ـ حدَّثني بَيانٌ: حدَّثَنا النَّضرُ: أخبرنَا شُعبةُ، عَنْ قَيسٍ قالَ: سَمِعْتُ طَارِقاً عَنْ أبي مُوسى الأشْعَرِيِّ رَضِيَ اللَّهُ عنهُ قال: قَدِمتُ على النَّبيِّ ﷺ بالبَطْحاءِ، فقال: «أحججتَ؟». قُلتُ: نَعَمْ، قالَ: «كَيفَ أَهْلَلْتَ؟». قُلتُ: لَبَّيكَ بإهْلالٍ كَإهْلالِ رَسُولِ اللَّهِ ﷺ، قالَ: «طُفْ بالبَيت، وبالصَّفا والمروة، ثُمَّ حِلَّ». فَطُفتُ بالبيتِ وبالصَّفَا والمَرْوة، وأَتَيتُ امْرأةً مِن قَيسٍ، فَفَلَتْ رَأسي. [طرفه في: ١٥٥٩]

٤٣٩٨ ـ حدثني إبْراهيمُ بْنُ المُنْذِرِ: أخبرَنا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ، عَنْ نافع: أنَّ ابْنَ عُمَرَ أخبرَهُ: أنَّ حَفصةَ رَضِيَ اللَّهُ عنهَا، زَوجَ النَّبِيِّ ﷺ أخبَرَتْهُ: أَنَّ النَّبيَّ ﷺ أَمَرَ أزواجَهُ أنْ يَحْلِلْنَ عامَ حجَّةِ الوَداعِ، فقالَتْ حفصةُ: فما يمنعُكَ؟ فقال: «لَبَّدْتُ رأسي، وقلَّدتُ هَدْيي فَلَسْتُ أحِلُّ حَتَّى أنْحَرَ هَدْيي» [طرفه في: ١٥٦٦]

٤٣٩٩ ـ حدثنا أبُو اليَمان قال: حدَّثَنِي شُعَيبٌ، عَنْ الزُّهْرِيِّ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا الأوزاعي قال: أخبرني ابْنُ شِهابٍ، عَنْ سُلَيمانَ بْنِ يسار، عَنِ ابن عبَّاسٍ رَضيَ اللَّهُ عَنهُمَا: أنَّ امْرَأةً مِن خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ في حَجَّةِ الوَداعِ، وَالفَضْلُ بْنُ عبَّاسٍ رَدِيفُ

ـ قوله: هذه أي العمرة مكان بالرفع خبر هذه أو عوضها أو بالنصب على الظرفية (شارح).

٤٣٩٦ ـ قوله: (بعد المعرف) أي الوقوف بعرفة (شارح).

٤٣٩٧ ـ قوله: (فلي الرأس) بحثه عن القمل.

٤٣٩٨ ـ قوله: (التلبيد): أن يجعل المحرم في رأسه شيئاً من صمغ ليصير شعره كاللبد لئلا يشعث ولا يدخل فيه قمل.

ـ (تقليد الهدي): هو أن يعلق في عنقه شيء ليعلم أنه هدي ا هـ.

Abbas was riding behind Allah's Apostle. She asked: "The obligation (of Hajj) enjoined by Allah on His slaves has become due on my old father who cannot sit firm on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said: "Yes."

4400- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" reached (Mecca) in the year of its Conquest while Usama was riding behind him on Al'qaswa. Bilal and Othman Ibn Talha were in his company. When he made his she-camel kneel down near Ka'ba, he said to Othman: "bring to us the key (of Ka'ba)." The key was brought to him and the gate (of Ka'ba) was opened for him. The Prophet "Allah's blessing and peace be upon him", Usama, Bilal and Othman entered the Ka'ba and closed the gate behind them. The Prophet "Allah's blessing and peace be upon him" stayed there for a long time before coming out. The people rushed to come in, but I proceeded them and found Bilal standing behind the gate, to whom I said: "Where did The Prophet "Allah's blessing and peace be upon him" pray?" He said: "He prayed between those two front pillars." However, Ka'ba was built on six pillars, arranged in two rows. He (The Prophet) prayed between the two pillars of the front row, leaving the gate of the Ka'ba at his back and facing the wall, which faces one when he enters Ka'ba. Between him and that wall (there was a distance of nearly three cubits). But I forgot to ask Bilal about the number of Rak'as The Prophet "Allah's blessing and peace be upon him" had prayed. At the place where he (The Prophet) had offered the prayer, there was a red piece of marble.

4401- A'isha "Allah be pleased with her" narrated: Safiyya Bint Huyai the wife of the Prophet got her menses during The Last Hajj. Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Would she delay us?" I said: "She has already performed the Ifada circumambulation O Messenger of Allah." He said: "Then she could depart."

4402- Ibn Omar "Allah be pleased with both" narrated: We were talking about The Farewell Hajj, while The Prophet "Allah's blessing and peace be upon him" was amongst us. We did not know what The Farewell Hajj meant. The Prophet "Allah's blessing and peace be upon him" praised Allah and then mentioned Ad'dajjal describing him extensively, saying: "Allah did not send any prophet but that he warned his nation of Ad'dajjal. Noah and The Prophets after him warned (their nations) of him. He will appear amongst you; and if it happens that some of his characteristics may be hidden from you, but your Lord's State is clear to you and not hidden from you. (The Prophet "Allah's blessing and peace be upon him" said it thrice). Verily, your Lord is not blind in one eye, while he (Ad'dajjal) is blind in the right eye which looks like a bulging out grape."

4403- He resumed: "Really Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet "Allah's blessing and peace be upon him" further said: Really, haven't I reported Allah's Message to you? " They replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said thrice: "O Allah! Be witness for it." The Prophet "Allah's blessing and peace be upon him" further said: "Woe to you! Do not become unbelievers after me by cutting the necks of one another."

رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [طرفه في: ١٥١٣].

٤٤٠٠ ـ حدّثني مُحَمَّدٌ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَ النَّبِيُّ ﷺ عَامَ الفَتْحِ، وَهُوَ مُرْدِفٌ أُسَامَةَ عَلَى القَصْوَاءِ، وَمَعَهُ بِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، حَتَّى أَنَاخَ عِنْدَ البَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ: «ائْتِنَا بِالمِفْتَاحِ». فَجَاءَهُ بِالمِفْتَاحِ فَفَتَحَ لَهُ البَابَ، فَدَخَلَ النَّبِيُّ ﷺ وَأُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ البَابَ، فَمَكَثَ نَهَاراً طَوِيلاً، ثُمَّ خَرَجَ وَابْتَدَرَ النَّاسُ الدُّخُولَ، فَسَبَقْتُهُمْ، فَوَجَدْتُ بِلاَلاً قَائِماً مِنْ وَرَاءِ البَابِ، فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: صَلَّى بَيْنَ ذَيْنِكَ العَمُودَيْنِ المُقَدَّمَيْنِ، وَكَانَ البَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَيْنَ العَمُودَيْنِ مِنَ السَّطْرِ المُقَدَّمِ، وَجَعَلَ بَابَ البَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذِي يَسْتَقْبِلُكَ، حِينَ تَلِجُ البَيْتَ، بَيْنَهُ وَبَيْنَ الجِدَارِ، وَقَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى، وَعِنْدَ المَكَانِ الَّذِي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ. [طرفه في: ٣٩٧].

٤٤٠١ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُمَا: أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ، زَوْجَ النَّبِيِّ ﷺ، حَاضَتْ فِي حَجَّةِ الوَدَاعِ، فَقَالَ النَّبِيُّ ﷺ: «أَحَابِسَتُنَا هِيَ؟» فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللَّهِ وَطَافَتْ بِالبَيْتِ، فَقَالَ النَّبِيُّ ﷺ: «فَلْتَنْفِرْ». [طرفه في: ٢٩٤].

٤٤٠٢ ـ حدّثنا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: أَنَّ أَبَاهُ حَدَّثَهُ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَحَدَّثُ بِحَجَّةِ الوَدَاعِ، وَالنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنَا، وَلاَ نَدْرِي مَا حَجَّةُ الوَدَاعِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ المَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ، وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلاَّ أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ فِيكُمْ، فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ: أَنَّ رَبَّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ ـ ثَلاَثاً ـ إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ اليُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ.

[طرفه في: ٣٠٥٧]

٤٤٠٣ ـ أَلاَ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، أَلاَ هَلْ بَلَّغْتُ»؟ قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ ـ ثَلاَثاً ـ وَيْلَكُمْ، أَوْ وَيْحَكُمْ، انْظُرُوا، لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [طرفه في: ١٧٤٢].

٤٤٠٠ ـ قوله: (فمكث) كذا بضم الكاف خلاف ما تقدم في باب قدوم الأشعريين من فتحها.

ـ قوله: (سطرين) ولأبي ذرّ شطرين بالشين المعجمة هذا وقد استشكل دخول هذا الحديث في باب حجة الوداع للتصريح فيه بأنه كان في الفتح قاله الشارح.

٤٤٠٢ ـ قوله: (فما) شرطية أي (إن خفي عليكم من شأنه) أي بعض شأنه ا هـ شارح.

ـ عين اليمنى ولأبي ذر العين اليمنى.

4404- Zaid Ibn Arqam "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led (Muslims in) nineteen holy battles, and offered one greater pilgrimage (Hajj) following migration, after which he did offer none. It was the Farewell Hajj.

4405- Jarir narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said to him in The Farewell Hajj: “Ask the people to listen to me.” Then he said: “Do not become unbelievers after me by cutting the necks of one another."

4406- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession: Dhul’qa’da, Dhul’hijja and Muharram, and the fourth is Rajab of the Mudar (tribe), between Jumada The Other and Sha’ban." Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul’hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town of Mecca?" We replied: "Yes. " Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it.” Then, he (The Prophet) asked twice: “Haven't I conveyed (Allah's Message) to you?"

4407- Tariq Ibn Shehab narrated: A Jew said (to Omar): " had this verse (Repast 3) been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." Omar asked: "What is that verse?" The Jew replied: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast “Al’ma’ida” 3) Omar replied: "No doubt, I know when and where this verse was revealed to The Prophet. It was when The Prophet was standing at Arafat (That is the Day of Hajj)."

٤٤٠٤ ـ حدّثنا عَمْرو بنُ خالدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إسحاقَ قالَ: حَدَّثَني زَيدُ بْنُ أَرْقَم: أَنَّ النَّبِيَّ ﷺ غَزا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ ما هاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَها، حَجَّةَ الوَداعِ. قالَ أَبُو إِسْحاقَ: وَبِمَكَّةَ أُخْرَى.

[طرفه في: ٣٩٤٩].

٤٤٠٥ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حدّثنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قالَ في حَجَّةِ الوَداعِ لِجَرِيرٍ: «اسْتَنْصِتِ النَّاسَ». فَقالَ: «لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[طرفه في: ١٢١].

٤٤٠٦ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «الزَّمانُ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّماواتِ وَالأَرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً مِنْها أَرْبَعَةٌ حُرُمٌ: ثَلاثَةٌ مُتَوالِياتٌ: ذُو القَعْدَةِ وَذُو الحِجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمادَى وَشَعْبانَ. أَيُّ شَهْرٍ هذا؟» قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ ذُو الحِجَّةِ؟» قُلْنا: بَلَى، قالَ: «فَأَيُّ بَلَدٍ هذا؟» قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ البَلْدَةَ؟» قُلْنا: بَلَى، قالَ: فَأَيُّ يَوْمٍ هذا؟» قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلَى، قالَ: «فَإِنَّ دِماءَكُمْ وَأَمْوالَكُمْ. قالَ مُحَمَّدٌ: وَأَحْسِبُهُ قالَ. وَأَعْراضَكُمْ عَلَيْكُمْ حَرامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ هذا، وَسَتَلْقَوْنَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ» فَكانَ مُحَمَّدٌ إِذا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ، ثُمَّ قالَ: «أَلاَ هَلْ بَلَّغْتُ». مَرَّتَيْنِ.

[طرفه في: ٦٧].

٤٤٠٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طارِقِ ابْنِ شِهابٍ: أَنَّ أُناساً مِنَ اليَهُودِ قالُوا: لَوْ نَزَلَتْ هذهِ الآيَةُ فِينا لاَتَّخَذْنا ذلِكَ اليَوْمَ عِيداً، فَقالَ عُمَرُ: أَيَّةُ آيَةٍ؟ فَقالُوا: ﴿اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: ٣]. فَقالَ عُمَرُ: إِنِّي لأَعْلَمُ أَيَّ مَكانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللَّهِ ﷺ واقِفٌ بِعَرَفَةَ.

[طرفه في: ٤٥].

٤٤٠٦ ـ قوله: كهيئة كذا في اليونينية وغيرها وفي الفرع كهيئته بهاء بعد فوقية أي مثل حالته (شارح).

ـ قوله: ثلاثة متواليات الخ أي وواحد فرد وهو رجب قال الشارح وأضافه إلى مضر لأنها كانت تحافظ على تحريمه أشد من محافظة سائر العرب ولم يكن يستحله أحد من العرب ا هـ.

4408- A'isha "Allah be pleased with her" narrated: We set out with Allah's Messenger "Allah's blessing and peace be upon him", and some of us assumed Ihram for Umra, some for Hajj, and some for both Hajj and Umra. The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. Those who assumed Ihram for Hajj or for both Hajj and Umra, did not finish their Ihram till the day of slaughtering sacrifices.

4409- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" visited me In the year of the last Hajj because I became seriously ill and was about to die. I told him: "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then I asked: "One-third?" he said: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth." I said: "O Allah's Apostle! Will I be left alone after my companions going?" He said: "If you are left behind, whatever good deeds you do will upgrade and raise you high. Perhaps you will have a long life so that some people might be benefited by you while others might be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades. But Allah's Apostle felt sorry for poor Sa'd Ibn Khawla as he died in Mecca."

4410- Nafi narrated that Ibn Omar "Allah be pleased with both" told them that The Messenger of Allah "Allah's blessing and peace be upon him" had got his head shaved in The Farewell Hajj.

4411- Ibn Omar "Allah be pleased with both" reported: In The Last greater Pilgrimage The Prophet "Allah's blessing and peace be upon him" and some of his companions got their heads shaved while some of his companions got their head-hair cut short.

٤٤٠٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ أَبِي الأَسْوَدِ مَحمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ نَوفَلٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَّ رَسُولُ اللَّهِ ﷺ بالحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِالحَجِّ، أَوْ جَمَعَ الحَجَّ وَالعُمْرَةَ، فَلَمْ يَحِلُّوا حَتَّى يَوْمِ النَّحْرِ.

حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبرَنا مالِكٌ وَقالَ: مَعَ رَسُولِ اللَّهِ ﷺ في حَجَّةِ الوَداعِ.

حدّثنا إِسْماعِيلُ: حَدَّثَنا مالِكٌ: مِثْلَهُ.

[طرفه في: ٢٩٤].

٤٤٠٩ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا إِبْرَاهِيمُ، هُوَ ابْنُ سَعْدٍ: حَدَّثَنا ابْنُ شِهابٍ، عَنْ عامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: عادَنِي النَّبِيُّ ﷺ في حَجَّةِ الوَداعِ، مِنْ وَجَعٍ أَشْفَيتُ مِنْهُ عَلَى المَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلَغَ بِي مِنَ الوَجَعِ ما تَرى، وَأَنَا ذُو مالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَي مالِي؟ قالَ: «لَا». قُلتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «لَا». قُلتُ: فَالثُّلُث؟ قالَ: «وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِياءَ خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِها وَجهَ اللَّهِ إِلَّا أُجِرْتَ بِها، حَتَّى اللُّقْمَةَ تَجْعَلُها فِي فِي امْرَأَتِكَ». قُلتُ: يا رَسُولَ اللَّهِ، آأُخَلَّفُ بَعْدَ أَصْحابِي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ، فَتَعمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لأَصْحابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بْنُ خَوْلَةَ». رَثَى لَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُوُفِّيَ بِمَكَّةَ.

[طرفه في: ٥٦].

٤٤١٠ ـ حدّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا أَبُو ضَمْرَةَ: حَدَّثَنا مُوسَى بْنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما أَخبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الوَداعِ. [طرفه في: ١٧٢٦].

٤٤١١ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنا مُحمدُ بْنُ بَكْرٍ: حَدَّثَنا ابْنُ جُرَيجٍ: أَخبرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نافِعٍ أَخْبَرَهُ ابْنُ عُمَرَ: أَنَّ النَّبِيَّ ﷺ حَلَقَ فِي حَجَّةِ الوَداعِ، وَأُناسٌ مِنْ أَصْحابِهِ، وَقَصَّرَ بَعْضُهُمْ.

[طرفه في: ١٧٢٦].

٤٤١٢ ـ حدّثنا يَحْيى بْنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ. وَقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ، حَدَّثَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما

٤٤٠٩ ـ قوله: (أشفيت) أشرفت.

ـ قوله: (آأخلف) كذا بالمد في ضبط الشارح لا وجه له.

ـ (أمض) أي أتمم.

4412- Abdullah Ibn Abbas “Allah be pleased with both” narrated that he came riding a donkey while The Messenger of Allah “Allah’s blessing and peace be upon him” was standing at Mina during The Farewell Hajj, leading the people in prayer. The donkey passed in front of a part of the row (of the praying people), from which he dismounted and stood in the row with the people.

4413- Hesham's father narrated: I was present when Usama was asked about the speed of The Prophet “Allah’s blessing and peace be upon him” during his Hajj. He replied: "It was moderate easy speed, which he would increase if he encountered an open space."

4414- Abdullah Ibn Yazid Al’khatmi narrated that Abu’aiyub told him that he prayed both the Maghrib and Isha together with The Prophet “Allah’s blessing and peace be upon him” during The Farewell Hajj.

[80] The holy battle of Tabuk (or of Difficulty)

4415- Abu'moosa "Allah be pleased with him" reported: My Companions sent me to Allah's Apostle "Allah's blessing and peace be upon him" to ask him for some mounts to ride on as they were accompanying him in the army of difficulty, and that was the holy battle of Tabuk. I said: "O Allah's Prophet! My companions sent me to you to provide them with means of transportation." He said: "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned sadly because of the refusal of The Prophet "Allah's blessing and peace be upon him" and for fear that The Prophet "Allah's blessing and peace be upon him" might have become angry with me. So I returned to my companions and informed them of what The Prophet "Allah's blessing and peace be upon him" had said. Only a short while had passed when I heard Bilal calling: "O Abdullah Ibn Qais!" I replied to his call. Bilal said: "Respond to Allah's Apostle "Allah's blessing and peace be upon him" who is calling you." When I went to him, he said: "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa’d at that time. The Prophet "Allah's blessing and peace be upon him" added: "Take them to your companions and say: Allah (or Allah's Apostle) allows you to ride on these, so ride on them." So I took those camels to them and said: "The Prophet "Allah's blessing and peace be upon him" allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Apostle. Do not think that I narrate to you a thing which Allah's Apostle "Allah's blessing and peace be upon him" did not say." They said to me: "We consider you as true, and we will do what you like." So Abu'moosa proceeded along with some of them till they came to those who heard the statement of Allah's Apostle "Allah's blessing and peace be upon him" according to which he denied them (some animals to ride on) and later (his statement) according to which he gave them the same. So these people told them the same information as Abu'moosa had told them.

أَخبرَهُ: أَنَّهُ أَقبلَ يسيرُ علَى حِمارٍ، ورسولُ اللَّهِ ﷺ قائمٌ بِمِنًى في حجةِ الوداعِ يصلِّي بالنّاس، فَسارَ الحِمارُ بينَ يَدَي بَعْضِ الصَّفِّ، ثُمَّ نزلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ. [طرفه في: ٧٦].

٤٤١٣ ـ حدثنا مُسدَّدٌ: حدثنا يحيى، عن هشامٍ قال: حدثني أبي قال: سُئِلَ أُسامةُ، وأنا شاهدٌ، عن سيرِ النبيِّ ﷺ في حجَّتِهِ؟ فقال: العَنَقَ، فإذا وجدَ فَجْوَةً نَصَّ.

[طرفه في: ١٦٦٦].

٤٤١٤ ـ حدثنا عبدُ اللَّهِ بنُ مَسْلَمَةَ، عن مالكٍ، عن يحيى بنِ سعيدٍ، عن عديِّ بنِ ثابتٍ، عن عبدِ اللَّهِ بنِ يزيدَ الخطميِّ: أن أبا أيوبَ أخبرَهُ: أنَّهُ صلَّى مَعَ رسولِ اللَّهِ ﷺ في حجةِ الوداعِ المغربَ والعِشاءَ جميعاً.

[طرفه في: ١٦٧٤].

٨٠ ـ باب غزوة تبوك، وهي غزوة العُسرة

٤٤١٥ ـ حدثني محمدُ بنُ العلاءِ: حدثنا أبو أسامةَ عن بُريدِ بنِ عبدِ اللَّهِ بنِ أبي بُردةَ، عن أبي بُردةَ، عن أبي موسى رضي اللَّهُ عنه قال: أرسلني أصحابي إلى رسولِ اللَّهِ ﷺ أسألُهُ الحُملانَ لهم، إذْ هُم معهُ في جيشِ العُسرةِ، وهي غزوةُ تبوكَ، فقلتُ: يا نبيَّ اللَّهِ، إنَّ أصحابي أرسلوني إليكَ لتحملَهُم، فقال: «واللَّهِ لا أحملُكُمْ على شيءٍ» ووافقتُهُ وهو غضبانُ ولا أشعرُ، ورجعتُ حزيناً من منعِ النبيِّ ﷺ، ومن مخافةِ أنْ يكونَ النبيُّ ﷺ وجدَ في نفسِهِ عليَّ، فرجعتُ إلى أصحابي، فأخبرتُهُمُ الذي قال النبيُّ ﷺ، فلم ألبثْ إلا سُويعةً إذْ سمعتُ بلالاً ينادي: أي عبدَ اللَّهِ بنَ قيسٍ، فأجبتُهُ، فقال: أجبْ رسولَ اللَّهِ ﷺ يدعوكَ، فلمَّا أتيتُهُ قال: «خُذْ هذينِ القرينينِ، وهذينِ القرينينِ ـ لستةِ أبعرةٍ ابتاعهُنَّ حينئذٍ من سعدٍ ـ فانطلقْ بهنَّ إلى أصحابِكَ، فقلْ: إنَّ اللَّهَ ـ، أو قال: إنَّ رسولَ اللَّهِ ﷺ ـ يحملُكُمْ على هؤلاءِ فاركبوهنَّ». فانطلقتُ إليهم بهنَّ، فقلتُ: إنَّ النبيَّ ﷺ يحملُكُمْ على هؤلاءِ، ولكنِّي واللَّهِ لا أدعُكُمْ حتى ينطلقَ معي بعضُكُمْ إلى مَنْ سمعَ مقالةَ رسولِ اللَّهِ ﷺ، لا تظنُّوا أنِّي حدثتُكُمْ شيئاً لم يقلْهُ رسولُ اللَّهِ ﷺ، فقالوا لي: إنكَ عندنا لمصدَّقٌ، ولنفعلنَّ ما أحببتَ، فانطلقَ أبو موسى بنفرٍ منهم، حتى أتوا الذين سمعوا قولَ رسولِ اللَّهِ ﷺ منعَهُ إيَّاهُمْ، ثُمَّ إعطاءَهُمْ بعدُ، فحدَّثوهُمْ بمثلِ ما حدثَهُمْ به أبو موسى. [طرفه في: ٣١٣٣].

٤٤١٣ ـ (العنق) ضرب من السير متوسط (والنصّ) السير الشديد و(الفجوة) الفرجة ا هـ.

٤٤١٤ ـ قوله (جميعاً) أي بالجمع بينهما في وقت واحد (عيني).

٤٤١٥ ـ قوله: (الحملان لهم) أي ما يركبون عليه ويحملهم (قسطلاني).

ـ (وافقته): صادفته.

ـ قوله: (لستة أبعرة) لعله قال هذين القرينين ثلاثا فذكر الراوي مرتين اختصارا (شارح).

4416- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out for Tabuk, appointing Ali as his deputy (in Medina). Ali said: "Do you want to leave me with the children and women?" The Prophet "Allah's blessing and peace be upon him" said: "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no Prophet after me."

4417- Ata narrated from Safwan Ibn Ya'li Ibn Omaiyya that his father said: "I participated in the difficulty holy battle (of Tabuk) with The Prophet "Allah's blessing and peace be upon him"." Ya'li further said: "This holy battle was the best of my deeds to me." Ya'li said: "I had a laborer who quarreled with somebody, and one of the two bit the hand of the other (Ata said: "Safwan told me who bit the other, but I forgot it"). He who was bitten pulled his hand out of the mouth of the biter, with the result that one of the incisors of the biter was broken. So we came to The Prophet "Allah's blessing and peace be upon him" who judged that there was no compensation for the biter's broken incisor. (Ata said that he thought that) The Prophet "Allah's blessing and peace be upon him" said: "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

[81] The story of Ka'b Ibn Malik; and Allah's saying: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (The Repentance "At'tawba" 118)

4418- Abdullah Ibn Ka'b Ibn Malik Who, from amongst Ka'b's sons, was the guide of Ka'b when he became blind narrated: I heard Ka'b Ibn Malik narrating the story of (The Holy Battle of) Tabuk in which he did not participate. Ka'b said: "I did not remain behind Allah's Apostle "Allah's blessing and peace be upon him" in any holy battle that he fought except the holy battle of Tabuk, and I failed to take part in the holy battle of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle "Allah's blessing and peace be upon him" had gone out in search of the caravan of Quraish till Allah made them (Muslims) and their enemy meet without any appointment. I witnessed the night of Al Aqaba (pledge) with Allah's Apostle "Allah's blessing and peace be upon him" when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (Al'aqaba's pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind The Prophet "Allah's blessing and peace be upon him" in that holy battle.

By Allah, never had I two she-camels before, but I had then at the time of this Holy battle. Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to make a holy battle, he used to hide his intention by apparently referring to different Holy battle till it was the time of that Holy battle (of Tabuk) which Allah's Apostle "Allah's blessing and peace be upon him" fought in severe heat, facing a long journey, desert, and the great number of enemy.

٤٤١٦ - حدّثنا مُسَدَّدٌ: حدَّثَنا يحيى، عَنْ شُعبَةَ عَنِ الحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أبيهِ: أنَّ رَسولَ اللهِ ﷺ خرجَ إلى تبوكَ، واستخلفَ عليًّا، فقال: أتخلِّفني في الصِّبيانِ والنِّساءِ؟ قال: «ألا ترضى أن تكونَ مني بمنزلةِ هارونَ من موسى؟ إلا أنَّهُ ليس نبيٌّ بعدِي». وقالَ أبو داوُدَ: حدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعتُ مُصْعَباً.

[طرفه في: ٣٧٠٦].

٤٤١٧ - حدّثنا عُبَيْدُ اللَّهِ بنُ سعيدٍ: حدَّثنا محمَّدُ بنُ بكرٍ: أخبرَنا ابنُ جريجٍ قال: سمعتُ عطاءً يُخبرُ قال: أخبرَني صفوانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أبيهِ قال: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قال: كانَ يَعْلَى يقولُ: تلكَ الغزوةُ أوثقُ أعمالي عندي. قال عطاءٌ: فقال صفوانُ: قال يَعْلَى فكانَ لي أجيرٌ فقاتلَ إنسانًا فعضَّ أحدُهما يدَ الآخرِ، قال عطاءٌ: فلقد أخبرَني صفوانُ: أيُّهما عضَّ الآخرَ فنَسيتُهُ، قالَ: فانتزعَ المَعْضوضُ يدَهُ مِنْ فِي العاضِّ، فانتزعَ إحدى ثَنِيَّتَيهِ، فأتَيا النَّبيَّ ﷺ فأهْدَرَ ثَنِيَّتَهُ. قالَ عَطَاءٌ: وَحَسِبْتُ أنَّهُ قالَ: قالَ النَّبيُّ ﷺ: «أَفَيدَعُ يَدَهُ في فيكَ تَقْضَمُهَا، كأنَّها في فِي فَحْلٍ يَقْضَمُها».

[طرفه في: ١٨٤٨].

٨١ - باب حَديثُ كَعْبِ بْنِ مالِكٍ، وقَوْلُ اللهِ عزَّ وجلَّ: ﴿وعلى الثلاثةِ الذينَ خُلِّفُوا﴾

٤٤١٨ - حدّثنا يَحْيى بْنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ: أنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مالِكٍ، وكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قالَ: سمعتُ كعبَ بْنَ مالكٍ يحدِّثُ حينَ تخلَّفَ عَنْ قصةِ تَبوكَ، قالَ كَعْبٌ: لَمْ أتخلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ في غَزْوَةٍ غَزاهَا إلاَّ في غَزْوَةِ تَبُوكَ، غيرَ أنِّي كُنْتُ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، ولَمْ يُعاتِبْ أحداً تخلَّفَ عنها، إنَّما خرجَ رسُولُ اللهِ ﷺ يريدُ عيرَ قُرَيشٍ، حتى جمعَ اللهُ بينَهُمْ وبينَ عدوِّهِمْ على غيرِ ميعادٍ، ولَقَدْ شَهِدْتُ مَعَ رسُولِ اللَّهِ ﷺ لَيلَةَ العقبةِ، حينَ تَوَاثَقْنا على الإسْلامِ، وما أُحِبُّ أنَّ لي بها مَشْهَدَ بَدْرٍ، وإنْ كانَتْ بَدْرٌ أذْكَرَ في النَّاسِ مِنْهَا، كانَ مِنْ خَبَرِي: أنِّي لَمْ أكُنْ قطُّ أقوى ولا أيسرَ حينَ تخلَّفتُ عنهُ في تلكَ الغَزاةِ، وَاللهِ ما اجتمعَتْ عندي قبلَهُ راحلتانِ قطُّ، حتى جمعتُهُما في تلكَ الغزوةِ، ولَمْ يكُنْ رسُولُ اللَّهِ ﷺ يريدُ غزوةً إلاَّ وَرَّى بِغَيرِهَا، حتَّى كانَتْ تِلكَ الغَزْوَةُ، غزاهَا رسُولُ اللَّهِ ﷺ في حَرٍّ شَدِيدٍ، واسْتَقْبَلَ سَفراً

٤٤١٧ - أي من فم الذي عضها.

ـ القضم الأكل بأطراف الأسنان والخضم الأكل بأقصى الأضراس أو الأول خاص بالشيء اليابس والثاني بالشيء الرطب وكلاهما من الباب الرابع كما في القاموس.

٤٤١٨ - قوله: أقوى ولا أيسر زاد مسلم لفظ مني (عيني)

For this reason, The Prophet "Allah's blessing and peace be upon him" announced to the Muslims clearly (their destination) so that they might get prepared for their Holy battle. So he informed them clearly of the destination he was going to. Allah's Apostle "Allah's blessing and peace be upon him" was accompanied by a large number of Muslims who could not be listed in a book, namely a register."

Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle "Allah's blessing and peace be upon him" fought that Holy battle at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle "Allah's blessing and peace be upon him" and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: "I could do that." So I kept on delaying it every now and then till the people got ready and Allah's Apostle "Allah's blessing and peace be upon him" and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days later, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But I was unfortunate. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle "Allah's blessing and peace be upon him" did not remember me till he reached Tabuk.

So while he was sitting amongst the people in Tabuk, he said: "What did Ka'b do?" A man from Banu'salama said: "O Allah's Apostle! He has been stopped by his two garments and his looking at his own flanks with pride." Then Mu'adh Ibn Jabal said: "What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but well." Allah's Apostle "Allah's blessing and peace be upon him" kept silent."

Ka'b Ibn Malik added: "When I heard that he (The Prophet) was on his way back to Medina, I got dipped in my concern, and began to think of false excuses, saying to myself: "How can I avoid his anger tomorrow?" I took the advice of wise member of my family in this matter.

When it was said that Allah's Apostle had come near, all the evil false excuses went away from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle "Allah's blessing and peace be upon him" arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'a prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Apostle "Allah's blessing and peace be upon him" accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Allah's Apostle! But by Allah, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely

بعيداً، ومفازاً وعدوّاً كثيراً، فجلّى للمسلمين أمرهم ليتأهّبوا أهبة غزوهم، فأخبرهم بوجهه الذي يريد، والمسلمون مع رسول الله ﷺ كثير ولا يجمعهم كتاب حافظ، يريد الديوان، قال كعب: فما رجل يريد أن يتغيّب إلا ظنّ أن سيخفى له، ما لم ينزل فيه وحي الله، وغزا رسول الله ﷺ تلك الغزوة حين طابت الثمار والظلال، وتجهّز رسول الله ﷺ والمسلمون معه، فطفقت أغدو لكي أتجهّز معهم، فأرجع ولم أقض شيئاً، فأقول في نفسي: أنا قادر عليه، فلم يزل يتمادى بي حتى اشتدّ بالناس الجدّ، فأصبح رسول الله ﷺ والمسلمون معه، ولم أقض من جهازي شيئاً، فقلت أتجهّز، بعده بيوم أو يومين ثمّ ألحقهم، فغدوت بعد أن فصلوا لأتجهّز، فرجعت ولم أقض شيئاً، ثمّ غدوت، ثمّ رجعت ولم أقض شيئاً، فلم يزل بي حتى أسرعوا وتفارط الغزو، وهممت أن أرتحل فأدركهم، وليتني فعلت، فلم يقدّر لي ذلك، فكنت إذا خرجت في الناس بعد خروج رسول الله ﷺ فطفت فيهم، أحزنني أنّي لا أرى إلا رجلاً مغموصاً عليه النفاق، أو رجلاً ممّن عذر الله من الضعفاء، ولم يذكرني رسول الله ﷺ حتى بلغ تبوك، فقال، وهو جالس في القوم بتبوك: «ما فعل كعب». فقال رجل من بني سلمة: يا رسول الله، حبسه برداه، ونظره في عطفه. فقال معاذ بن جبل: بئس ما قلت، والله يا رسول الله ما علمنا عليه إلا خيراً. فسكت رسول الله ﷺ. قال كعب بن مالك: فلمّا بلغني أنّه توجّه قافلاً حضرني همّي، وطفقت أتذكّر الكذب وأقول: بماذا أخرج من سخطه غداً، واستعنت على ذلك بكلّ ذي رأي من أهلي، فلمّا قيل إنّ رسول الله ﷺ قد أظلّ قادماً زاح عنّي الباطل، وعرفت أنّي لن أخرج منه أبداً بشيء فيه كذب، فأجمعت صدقه، وأصبح رسول الله ﷺ قادماً، وكان إذا قدم من سفر بدأ بالمسجد فيركع فيه ركعتين، ثمّ جلس للناس، فلمّا فعل ذلك جاءه المخلّفون، فطفقوا يعتذرون إليه ويحلفون له، وكانوا بضعة وثمانين رجلاً فقبل منهم رسول الله ﷺ علانيتهم، وبايعهم واستغفر لهم، ووكل سرائرهم إلى الله، فجئته، فلمّا سلّمت عليه تبسّم تبسّم المغضب، ثمّ قال: «تعال». فجئت أمشي حتى جلست بين يديه، فقال لي: «ما خلّفك، ألم تكن قد ابتعت ظهرك؟». فقلت: بلى، ـ إنّي والله ـ لو جلست عند غيرك من أهل الدنيا، لرأيت أن سأخرج من سخطه بعذر، ولقد أعطيت جدلاً، ولكنّي والله، لقد علمت لئن حدّثتك اليوم حديث كذب

ـ قوله: كتاب حافظ بالتنوين فيهما وفي رواية مسلم بالإضافة (عيني).

قوله: (أن سيخفى) أي لا يظهر تغيبه لكثرة الجيش.

ـ أنه سيخفى نخ.

ـ قوله: (وتفارط الغزو) أي فات وسبق.

ـ قوله: (مغموصاً عليه النفاق) أي متهماً به مطعوناً عليه في دينه.

ـ قوله: (حبسه برداه) أي لباساه (ونظره) أي وحبسه نظره (في عطفه) أي في جانبيه وهو إشارة إلى إعجابه بنفسه ولباسه ا هـ من شرح العيني.

ـ (زاح): زال.

make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards this man, he has surely told the truth. So get up till Allah decides your case." I got up, and many men of Banu'salama followed me and said to me: "By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle "Allah's blessing and peace be upon him" as the others who did not join him, have offered. The supplication of Allah's Apostle "Allah's blessing and peace be upon him" to Allah to forgive you would have been sufficient for you." By Allah, they continued blaming me so much that I intended to return (to The Prophet) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has received the same fate as I have?" They replied: "Yes, there are two men who have said the same thing as you have, and both of them were given the same order as given to you." I said: "Who are they?" They replied: "Murara Ibn Ar'rabie Al'amri and Hilal Ibn Omaiyya Al'waqifi." By that they mentioned to me two pious men who had attended the holy battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle "Allah's blessing and peace be upon him" forbade all the Muslims to talk to us, the three abovementioned persons out of all those who had remained behind in that Holy battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle "Allah's blessing and peace be upon him" and greet him while he was sitting In his gathering after the prayer, and I would wonder whether The Prophet "Allah's blessing and peace be upon him" did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu'quatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said: "O Abu'quatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?" He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: "Allah and His Apostle know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall."

Ka'b added: "While I was walking in the market of Medina, suddenly I saw a Christian farmer from Sham who came to sell his grains in Medina, saying: "Who will lead me to Ka'b Ibn Malik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (The Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the

ترضى به عني، لَيُوشِكَنَّ اللَّهُ أَنْ يُسخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حديثَ صدقٍ تَجِدُ عَلَيَّ فيه، إنِّي لأرجو فيه عفوَ اللَّهِ، لا وَاللَّهِ، ما كانَ لي مِنْ عُذْرٍ، وَاللَّهِ ما كُنْتُ قَطُّ أَقْوَى وَلا أَيسَرَ مِنِّي حينَ تَخلَّفْتُ عنكَ. فقالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هذا فقدْ صدقَ، فَقُمْ حتَّى يَقضِيَ اللَّهُ فيكَ». فَقُمْتُ، وَثارَ رجالٌ من بني سلمةَ فاتَّبعوني، فقالُوا لي: وَاللَّهِ ما علِمْنَاكَ كُنتَ أذْنَبْتَ ذَنْباً قَبلَ هذا، وَلَقَدْ عَجَزْتَ أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلى رَسُولِ اللَّهِ ﷺ بِمَا اعْتَذَرَ إِلَيه المُتَخلِّفُونَ، قَدْ كانَ كافِيَكَ ذَنْبَكَ استغفارُ رسولِ اللَّهِ ﷺ لكَ. فَوَاللَّهِ ما زَالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفسي، ثمَّ قُلتُ لَهُمْ: هَلْ لَقِيَ هذا مَعي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالا مِثْلَ ما قُلتَ، فَقِيلَ لَهُمَا مِثْلُ ما قِيلَ لكَ، فَقلتُ: مَنْ هُمَا؟ قالُوا: مُرارَةُ بْنُ الرَّبِيعِ العَمْرِيُّ، وَهِلالُ بْنُ أُمَيَّةَ الوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَينِ صَالِحَينِ، قَدْ شَهِدَا بَدْراً، فِيهِمَا أُسْوَةٌ، فَمَضَيتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهى رَسُولُ اللَّهِ ﷺ المُسلِمِينَ عَنْ كَلامِنَا أَيُّهَا الثَّلاثَةُ مِن بَين مَن تخلف عَنْهُ، فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ في نَفسِي الأرْضُ فما هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلى ذلِكَ خَمسِينَ لَيلَةً، فَأَمَّا صاحِبَايَ فَاسْتَكانَا وَقَعَدَا في بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ القَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاةَ مَعَ المُسْلِمِينَ، وَأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ اللَّهِ ﷺ فَأُسَلِّمُ عَلَيهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ، فَأَقُولُ في نَفسِي: هَلْ حَرَّكَ شَفَتَيهِ بِرَدِّ السَّلامِ عَلَيَّ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ، فَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلتُ عَلى صَلاتِي أَقْبَلَ إِلَيَّ، وَإِذَا التَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهْوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيهِ، فَوَاللَّهِ ما رَدَّ عَلَيَّ السَّلامَ، فَقُلتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُنِي أُحِبُّ اللَّهَ وَرَسُولَهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ وَتَوَلَّيتُ حَتَّى تَسَوَّرْتُ الجِدَارَ.

قالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ المَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلى كَعْبِ بْنِ مَالِكٍ، فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَاباً مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلكَ اللَّهُ بِدَارِ هَوَانٍ وَلا مَضْيَعَةٍ، فَالحَقْ بِنَا نُوَاسِكَ. فَقُلتُ لَمَّا قَرَأْتُهَا: وَهذا أَيضاً مِنَ البَلاءِ، فَتَيَمَّمْتُ بِهَا

= قوله: (يؤنبوني) التأنيب اللوم العنيف.

ـ قوله: (الثلاثة) بالرفع وهو في موضع نصب على الاختصاص أي مخصصين بذلك دون بقية الناس (عيني).

ـ قوله: (تسوّرت) الخ أي دخلت بستان أبي قتادة بالتسور أي بالصعود على سوره.

ـ قوله: (حتى تسورت الجدار) أي علوته للخروج من الحائط.

ـ (النبطي) الفلاح.

ـ قوله: (بدار هوان ولا مضيعة) أي بدار صغار وضياع و(مضيعة) كمرحلة وكمعيشة لغتان وقوله: نواسك مضارع مجزوم من المواساة. =

letter to the oven therein I made a fire by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Apostle "Allah's blessing and peace be upon him" and said: “Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wife.” I said: “Should I divorce her; or else! What should I do?” He said: “No, only keep aloof from her and do not live together with her.” The Prophet "Allah's blessing and peace be upon him" sent the same message to my two fellows. Then I said to my wife: “Go to your parents and remain with them till Allah gives His Verdict in this matter.””

Ka'b added: "The wife of Hilal Ibn Omaiyya came to The Apostle "Allah's blessing and peace be upon him" and said: “O Allah's Apostle! Hilal Ibn Omaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?” He said: “No (you can) but he should not come near you.” She said: “By Allah, he has no desire for anything. By Allah, he has never ceased weeping since his case began up till this day.”

On that, some of my family members said to me: “Will you also ask Allah's Apostle "Allah's blessing and peace be upon him" to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Omaiyya to serve him?” I said: “By Allah, I will not ask the permission of Allah's Apostle "Allah's blessing and peace be upon him" regarding her, for I do not know What Allah's Apostle "Allah's blessing and peace be upon him" would say if I asked him to permit her (to serve me) while I am a young man.” Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when Allah's Apostle "Allah's blessing and peace be upon him" prohibited the people from talking to us. I offered the Fajr prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition which Allah described (in the Qur'an): My very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, when I heard the voice of one who had ascended the mountain of Sala calling with his loudest voice: “O Ka'b Ibn Malik! Be happy (by receiving good tidings).” I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle "Allah's blessing and peace be upon him" had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu’aslam came running and ascended the mountain and his voice was swifter than the horse. When he (The man) whose voice I had heard, came to me conveying the good tidings, I took off my garments with which I dressed him; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying: “We congratulate you on Allah's Acceptance of your repentance.””

Ka'b further said: "When I entered the Mosque, I saw Allah's Apostle "Allah's blessing and peace be upon him" sitting with the people around him. Talha Ibn Obaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Emigrants (Muhajirs) got up for me except him, and I will never forget this for Talha." Ka'b added: "When I greeted Allah's Apostle "Allah's blessing and peace be upon him" he, with his face being joyfully bright, said: "Be happy with the best day that you have got ever since your mother delivered you."” Ka'b added: "I said to The Prophet "Allah's blessing and peace be upon him": “Is this forgiveness from you or from Allah?” He said: “No, it is from Allah.” Whenever Allah's Apostle "Allah's blessing and peace be upon him" became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said: “O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allah and His Apostle.” Allah's Apostle "Allah's blessing and peace be upon him" said: “Keep some of your wealth, as it will be better for you.” I said: “So I will keep my share from Khaibar with me. I added: “O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.” By Allah, I do not know anyone of the Muslims whom Allah has helped foretelling the truth more than me.

التَّنُور فسجرْتُه بها، حتَّى إذا مضتْ أربعون ليلةً من الخمسين، إذا رسُولُ رسولِ اللَّه ﷺ يأتيني فقال: إنَّ رسولَ اللهِ ﷺ يأمُرك أنْ تعتزِلَ امرأتَك، فقلْتُ: أطلِّقُها أمْ ماذا أفعل؟ قال: لا، بل اعتزِلْها ولا تقربْها. وأرسل إلى صاحبيَّ مثلَ ذلك، فقلت لامرأتي: الحقي بأهلك، فتكوني عندهم حتَّى يقضيَ اللَّهُ في هذا الأمر.

قال كَعْبٌ: فجاءتِ امرأةُ هلالِ بن أميَّة رسولَ اللهِ ﷺ فقالَتْ: يا رسُولَ اللهِ، إنَّ هلالَ بْنَ أُميَّة شيخٌ ضائعٌ ليس له خادمٌ، فهل تكْرَهُ أنْ أخْدُمَهُ؟ قال: «لا، ولكنْ لا يقربْكِ». قالَتْ: إنَّهُ واللَّه ما به حركةٌ إلى شيءٍ، واللَّه ما زال يَبْكي مُنْذُ كانَ منْ أمْرِه ما كانَ إلى يومِه هذا. فقال لي بعض أهلي: لو استأذنت رسُولَ اللَّه ﷺ في امرأتك، كما أذن لامرأة هلال بن أميَّة أن تخدُمَهُ؟ فقلتُ: واللَّه لا أستأذنُ فيها رسولَ اللَّه ﷺ، وما يُدريني ما يقولُ رسولُ اللَّه ﷺ إذا استأذنْتُهُ فيها، وأنا رجلٌ شابٌّ؟ فلبثتُ بعدَ ذلك عشرَ ليالٍ، حتَّى كملَتْ لنا خمسُونَ ليلةً من حين نهى رسُولُ اللَّه ﷺ عنْ كلامِنا، فلمَّا صلَّيتُ صلاةَ الفجرِ صُبْحَ خمسِين ليلةً، وأنا على ظهرِ بيتٍ من بيوتِنا، فبينا أنا جالسٌ على الحالِ التي ذكرَ اللَّهُ، قد ضاقتْ عليَّ نفسي، وضاقتْ عليَّ الأرْض بما رحُبتْ، سمعتُ صوتَ صارخٍ، أوفى على جبلِ سَلْعٍ، بأعلى صوته: يا كعبُ بنَ مالكٍ أبشر، قال: فخررتُ ساجداً، وعرفتُ أنْ قد جاءَ فرجٌ، وآذنَ رسُولُ اللَّه ﷺ بتوبة اللَّه علينا حين صلَّى صلاةَ الفجرِ، فذهبَ النَّاسُ يُبشِّرُوننا، وذهبَ قِبلَ صاحبيَّ مُبشِّرون، وركضَ إليَّ رجلٌ فرساً، وسعى ساعٍ من أسلَم، فأوفى على الجبل، وكانَ الصَّوتُ أسرعَ من الفرس، فلمَّا جاءني الَّذي سمعْتُ صوتَهُ يبشِّرني نزعتُ له ثوبيَّ، فكسوتُهُ إيَّاهما ببُشراه، واللَّه ما أملكُ غيرَهما يومئذٍ، واستعرْتُ ثوبينِ فلبسْتُهُما، وانطلقتُ إلى رسُولِ اللَّهِ ﷺ، فيتلقَّاني النَّاس فوجاً فوجاً، يُهنُّوني بالتَّوبة يقولُون: لتَهْنِكَ توبةُ اللَّه عليك، قال كعبٌ: حتَّى دخلتُ المسْجِدَ، فإذا رسُولُ اللَّه ﷺ جالسٌ حولَهُ النَّاسُ، فقامَ إليَّ طلحةُ بنُ عُبيدِ اللَّه يُهرولُ حتَّى صافحني وهنَّاني، واللَّه ما قامَ إليَّ رجلٌ من المهاجرين غيرُه، ولا أنساها لطلحة، قال كعبٌ: فلمَّا سلَّمتُ على رسُولِ اللَّه ﷺ، قال رسُولُ اللَّه ﷺ، وهو يبرُقُ وجهُهُ من السُّرور «أبشر بخير يوم مرَّ عليكَ منذُ ولدَتْكَ أمُّك». قال: قلتُ: أمِن عندك يا رسُولَ اللَّه، أم من عند اللَّه؟ قال: «لا، بل من عند اللَّه». وكانَ رسُولُ اللَّهِ ﷺ إذا سُرَّ استنار وجهُهُ حتَّى كأنَّهُ قطعةُ قمرٍ، وكنَّا نعرف ذلك منه. فلمَّا جلسْتُ بين يديه قلتُ: يا رسُولَ اللَّه، إنَّ من توبتي أن أنخلع من مالي صدقةً إلى اللَّه وإلى رسُولِ اللَّه، قال رسُولُ اللَّه ﷺ: «أمسِكْ عليك بعض مالِكَ فهو خيرٌ لك». قُلتُ: فإنِّي أمسكُ سهمي الَّذي بخيبرَ، فقُلتُ: يا رسُولَ اللَّه، إنَّ اللَّهَ إنَّما نجَّاني بالصِّدق، وإنَّ من توبتي أنْ لا أُحدِّثَ إلَّا صدقاً ما بقيتُ. فواللَّه ما أعلمُ أحداً من المسلمين أبلاهُ اللَّه في صدق الحديث منذُ

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ـ (أوفى) أي أشرف

ـ قوله (أبلاه الله) أي أنعم عليه (شارح)

Since I mentioned that truth to Allah's Apostle "Allah's blessing and peace be upon him" till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) during the rest of my life. So Allah revealed to His Apostle "Allah's blessing and peace be upon him" the Verses: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 118:119).

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle "Allah's blessing and peace be upon him" which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He has ever attributed to anybody else. Allah said: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey." (Repentance 95:96).

Ka'b added: "We, the three persons, differed from those whose excuses Allah's Apostle "Allah's blessing and peace be upon him" accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle "Allah's blessing and peace be upon him" left our case pending till Allah gave His Judgment about it. As for that, Allah said: “"(He turned in mercy also) to the three who were left behind…” (The Repentance 118) What Allah said (in this Verse) does not indicate our failure to take part in the holy battle, but it refers to the deferment of making a decision by The Prophet "Allah's blessing and peace be upon him" about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

[82] The Messenger of Allah’s passing by Al’hijr

4419- Ibn Omar “Allah be pleased with both” narrated: When The Prophet “Allah’s blessing and peace be upon him” passed by Al’hijr, he said: "Do not enter the dwelling places of those people who were unjust to themselves unless in a weeping state for fear that a similar calamity to theirs might befall you." Then he covered his head and made his pace faster till he crossed the valley.

4420- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to his companions who passed (with him) by Al’hijr: "Do not enter upon these people who are being tortured , but in a weeping state, for fear that a similar calamity to theirs might befall you."

[83]

4421- Al'mogheera Ibn Sho'ba "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" went out to answer the call of nature. (having finished), I got up to pour water for him. (He was thought, according to the sub-narrator, to have said that this was during The Holy Battle of Tabuk) The Prophet “Allah’s blessing and peace be upon him” washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became

ذَكَرْتُ ذلِكَ لِرَسُولِ اللَّهِ ﷺ أَحسَنَ مِمَّا أَبْلانِي، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هذا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحفَظَنِي اللَّهُ فِيما بَقِيتُ. وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالمُهَاجِرِينَ ـ إِلَى قَوْلِهِ ـ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٧، ١١٩]. فَوَاللَّهِ ما أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي لِلإِسْلامِ، أَعْظَمَ فِي نَفسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ ﷺ، أَنْ لا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كما هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قالَ لِلَّذِينَ كَذَبُوا ـ حِينَ أَنْزَلَ الوَحْيَ ـ شَرَّ ما قالَ لأَحَدٍ، فَقالَ تَبَارَكَ وَتَعالَى: ﴿سَيَحلِفُونَ بِاللَّهِ لَكُمْ إِذا انْقَلَبْتُمْ ـ إِلَى قَوْلِهِ ـ فَإِنَّ اللَّهَ لا يَرْضَى عَنِ القَوْمِ الفَاسِقِينَ﴾ [التوبة: ٩٥ ـ ٩٦]. قالَ كَعْبٌ: وَكُنَّا تَخَلَّفنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ، فَبِذلِكَ قالَ اللَّهُ: ﴿وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا﴾ [التوبة: ١١٨]. وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِّفنَا عَنِ الغَزْوِ، إِنَّمَا هُوَ تَخلِيفُهُ إِيَّانَا، وَإِرْجاؤُهُ أَمْرَنا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. [طرفه في: ٢٧٥٧].

٨٢ ـ باب نُزُولُ النَّبِيِّ ﷺ الحِجْرَ

٤٤١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: لَمَّا مَرَّ النَّبِيُّ ﷺ بِالحِجْرِ قالَ: «لا تَدْخُلُوا مَساكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، أَنْ يُصِيبَكُمْ ما أَصابَهُمْ، إِلاَّ أَنْ تَكُونُوا باكِينَ». ثُمَّ قَنَّعَ رَأْسَهُ، وَأَسْرَعَ السَّيْرَ، حَتَّى أَجازَ الوَادِيَ.

[طرفه في: ٤٣٣].

٤٤٢٠ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما قالَ: قالَ رَسُولُ اللَّهِ ﷺ لأَصْحابِ الحِجْرِ: «لا تَدْخُلُوا عَلَى هؤُلاءِ المُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا باكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ ما أَصابَهُمْ».

[طرفه في: ٤٣٣].

٨٣ ـ باب

٤٤٢١ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ العَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْراهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بْنِ شُعْبَةَ قالَ: ذَهَبَ النَّبِيُّ ﷺ لِبَعْضِ حاجَتِهِ، فَقُمْتُ أَسْكُبُ عَلَيْهِ المَاءَ لا أَعْلَمُهُ إِلاَّ قالَ: فِي غَزْوَةِ تَبُوكَ ـ فَغَسَلَ وَجْهَهُ،

ـ قوله: (أن لا أكون) أي أن أكون فلا زائدة وقوله: فأهلك عطف عليه أي فأن أهلك.

ـ قوله: (شرّ ما قال لأحد) أي شرّ القول الكائن لأحد من الناس ا هـ (شارح).

ـ (أرجأ) أخر.

باب ٨٢ ـ قوله: (الحجر) ديار ثمود بين المدينة والشام.

tight over them, so he took them out from underneath the cloak and then washed them (his forearms) and passed wet hands over his socks (made from thick fabric or leather).

4422- Abu'humaid narrated: We returned with The Prophet "Allah's blessing and peace be upon him" from The Holy Battle of Tabuk. when we looked upon Medina, The Prophet "Allah's blessing and peace be upon him" said: "This is Taba, and this is Ohud, a mountain which loves us as well as is loved by us."

4423- Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" returned from The Holy Battle of Tabuk, and approached Medina, he said: "There are some people in Medina who were with you all the time. No distance You traveled nor a valley you crossed, but they were with you." They (people) said: "O Allah's Apostle! Even though they were at Medina?" He said: "Yes, because they were detained by a genuine excuse."

[84] The Prophet's letters to both of Caesar and Khosrau

4424- Abdullah Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a book to Khosrau with Abdullah Ibn Hudhafa As'sahmi, ordering him to deliver it to the chief of Bahrain. The latter gave it to Khosrau who tore it to pieces. I (the sub narrator) thought that Ibn Al'musaiyyab had said: The Messenger of Allah invoked Allah against him: "O Allah! Tear them to pieces and disperse them totally."

4425- Abu'bakra "Allah be pleased with him" reported: During the days (of the battle) of The Camel, Allah benefited me with a word I had heard from Allah's Apostle "Allah's blessing and peace be upon him" after I had been about to join the Companions of The Camel and fight along with them. When Allah's Apostle "Allah's blessing and peace be upon him" was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said: "Such people as ruled by a lady will never be successful."

4426- As'sa'ib Ibn Yazid narrated: I remember that I went out with the boys (or with the young men) to Thaniyyat Al'wada to receive The Messenger of Allah "Allah's blessing and peace be upon him".

4427- As'sa'ib narrated: I remember I went out with the boys to Thaniyyat Al'wada to receive The Prophet "Allah's blessing and peace be upon him" when he returned from The Holy Battle of Tabuk.

[85] The Prophet's illness and death

And Allah's saying: "Truly thou wilt die (one day), and truly they (too) will die (one day). In the End will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord." (The Crowds "Az'zumar" 30:31)

وَذَهَبَ يَغْسِلُ ذِرَاعَيهِ، فَضَاقَ عَلَيه كُمُ الجُبَّةِ، فَأَخْرَجَهُما مِن تَحتِ جُبَّتِهِ فَغَسَلَهُما، ثُمَّ مَسَحَ عَلَى خُفَّيهِ.

[طرفه في: ١٨٢].

٤٤٢٢ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُليمانُ قالَ: حَدَّثَني عَمْرُو بْنُ يَحيى، عَنْ عَبّاس ابن سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيدٍ قالَ: أَقْبَلنا مَعَ النَّبِيِّ ﷺ مِن غَزوَةِ تَبُوكَ، حَتَّى إِذَا أَشْرَفنا عَلَى المَدِينَةِ قالَ: «هذِه طَابَةُ، وهذا أُحُدٌ، جَبَلٌ يُحِبُّنا وَنُحِبُّهُ».

[طرفه في: ١٤٨١].

٤٤٢٣ ـ حدثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبدُ اللّهِ: أَخبرنا حُمَيدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنهُ: أَنَّ رَسُولَ اللّهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ، فَدَنا مِنَ المَدِينَةِ، فَقَالَ: «إِنَّ بِالمَدِينَةِ أَقْواماً، ما سِرْتُمْ مَسِيراً، وَلاَ قَطَعْتُمْ وَادِياً إِلاَّ كانُوا مَعَكُمْ». قالُوا: يَا رَسُولَ اللّهِ، وَهُمْ بِالمَدِينَةِ؟ قالَ: «وَهُمْ بِالمَدِينَةِ، حَبَسَهُمُ العُذْرُ».

[طرفه في: ٢٨٣٨].

٨٤ ـ باب كِتَابُ النَّبِيِّ ﷺ إِلَى كِسْرَى وَقَيصَرَ

٤٤٢٤ ـ حدثنا إِسْحاقُ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهابٍ قالَ: أَخبرني عُبَيدُ اللّهِ بْنُ عَبْدِ اللّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ بَعَثَ بِكِتابِهِ إِلَى كِسْرَى، مَعَ عَبْدِ اللّهِ بْنِ حُذَافَةَ السَّهْمِيِّ، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ البَحْرَينِ، فَدَفَعَهُ عَظِيمُ البَحْرَينِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ المُسَيَّبِ قالَ: فَدَعَا عَلَيهِمْ رَسُولُ اللّهِ ﷺ: أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

[طرفه في: ٦٤].

٤٤٢٥ ـ حدّثنا عُثْمانُ بْنُ الهَيثَمِ: حَدَّثَنا عَوْفٌ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ قالَ: لَقَدْ نَفَعَنِي اللّهُ بِكَلِمَةٍ سَمِعتُها مِن رَسُولِ اللّهِ ﷺ أَيَّامَ الجَمَلِ، بَعْدَ ما كِدْتُ أَنْ الحَقَ بِأَصْحابِ الجَمَلِ فَأُقاتِلَ مَعَهُم، قالَ: لَمَّا بَلَغَ رَسُولَ اللّهِ ﷺ أَنَّ أَهلَ فارِسَ قَد مَلَّكُوا عَليهِمْ بِنْتَ كِسْرَى، قالَ: «لَن يُفلِحَ قَومٌ وَلَّوا أَمرَهُم امْرَأَةً».

[الحديث ٤٤٢٥ ـ طرفه في: ٧٠٩٩].

٤٤٢٦ ـ حدثنا عَلِيُّ بْنُ عَبدِ اللّهِ: حَدَّثَنا سُفيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائِبِ بْنِ يَزِيدَ يَقُولُ: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الغِلْمانِ إِلَى ثَنِيَّةِ الوَداعِ، نَتَلَقَّى رَسُولَ اللّهِ ﷺ. وَقالَ سُفيانُ مَرَّةً: مَعَ الصِّبْيانِ.

[طرفه في: ٣٠٨٣].

٤٤٢٧ ـ حدثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ: أَذْكُرُ أَنِّي

4428- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him", during his illness in which he died, used to say: "O A'isha! I still feel the pain of the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut as a result of that poison."

4429- Ibn Abbas "Allah be pleased with both" narrated: I heard Ommul'fadl Bint Al'harith saying: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting The Sura of Al'mursalat while leading The Maghrib Prayer, after which he did not lead the prayer till he died."

4430- Sa'eed Ibn Jubair narrated from Ibn Abbas: Omar Ibn Al'khattab used to treat Ibn Abbas very favourably. Abdur'rahman Ibn Awf said to him: "We also have sons that are equal to him." Omar said: "It is because of his knowledge (or relationship to The Prophet)." Then Omar asked Ibn Abbas about the interpretation of the Verse: "When come the Help of Allah and the victory." (The Help "An'nasr" 1) Ibn Abbas said: "It portended the death of Allah's Apostle, which Allah had informed him of." Omar said: "I do not know from this Verse but what you know."

4431- Sa'eed Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" saying: "Thursday! And what will get you know what Thursday is? On it, the condition of The Messenger of Allah "Allah's blessing and peace be upon him" became worse. He said: "Bring me something , so that I may write a book for you after which you will never go astray." The people differed in their opinions although it was improper to differ in front of a prophet. They said: "What is wrong with him? Do you think he is feverish? Ask him (to understand)." The Prophet "Allah's blessing and peace be upon him" replied: "Leave me for I am in a better state than what you are asking me to do." Then The Prophet "Allah's blessing and peace be upon him" ordered them to do three things saying: "Drive out all the pagans from the Arabian Peninsula; show respect to all foreign delegates by giving them gifts as I used to do." He kept silent from mentioning the third thing, or perhaps he said it which I forgot.

خَرَجْتُ مَعَ الصِّبيان نَتلقَّى النَّبيَّ ﷺ إلَى ثَنِيَّةِ الوَداع، مَقْدَمَه مِن غَزْوَةِ تَبوك.

[طرفه في: ٣٠٨٣].

٨٥ ـ باب مَرَض النَّبيِّ ﷺ ووَفاتِه

وَقَوْلِ اللَّهِ تَعالَى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ❁ ثُمَّ إِنَّكُمْ يَوْمَ القِيامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [الزمر: ٣٠ ـ ٣١].

٤٤٢٨ ـ وقالَ يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْها: كانَ النَّبيُّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ: «يَا عائِشَةُ، ما أَزالُ أَجِدُ أَلَمَ الطَّعَامِ الَّذي أَكَلتُ بِخيبَرَ، فَهذا أَوانُ وَجَدْتُ انْقِطاعَ أَبْهَرِي مِن ذلِكَ السُّمِّ».

٤٤٢٩ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبدِ اللَّهِ، عَنْ عَبدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ قالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَقرَأُ في المَغرِبِ بِالمُرسَلاتِ عُرْفاً، ثُمَّ ما صَلَّى لَنا بَعدَها حَتَّى قَبَضَهُ اللَّهُ.

[طرفه في: ٧٦٣].

٤٤٣٠ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: كانَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يُدْنِي ابْنَ عَبَّاسٍ، فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْناءً مِثْلَهُ، فَقَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ، فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هذِهِ الآيَةِ: ﴿إِذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. فَقالَ: أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ، فَقالَ: ما أَعْلَمُ مِنْها إِلاَّ ما تَعْلَمُ.

[طرفه في: ٣٦٢٧].

٤٤٣١ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا سُفيانُ، عَنْ سُلَيمانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قالَ ابْنُ عَبَّاسٍ: يَوْمُ الخَمِيسِ، وَما يَوْمُ الخَمِيسِ؟ اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فَقالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً». فَتَنازَعُوا، وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنازُعٌ، فَقالُوا: ما شَأْنُهُ، أَهَجَرَ، اسْتَفْهِمُوهُ؟ فَذَهَبُوا يَرُدُّونَ عَلَيهِ، فَقالَ: «دَعُونِي، فَالَّذِي أَنا فِيهِ خَيرٌ مِمَّا تَدْعُونِي إِلَيهِ». وَأَوْصاهُمْ بِثَلاثٍ، قالَ: «أَخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وَأَجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، وَسَكَتَ عَنِ الثَّالِثَةِ، أَوْ قالَ: فَنَسِيتُها. [طرفه في: ١١٤].

٤٤٢٨ ـ قوله: (أوان وجدت) بإضافة أوان إلى ما بعده بني على الفتح لإضافته إلى الماضي وهو في موضع رفع خبر المبتدأ وروي بالرفع على الخبرية كما في الشارحين العينيّ والقسطلانيّ والأبهر الظهر وعرق فيه ووريد العنق كما في القاموس والسم فيه الفتح والضم.

٤٤٣٠ ـ قوله: (من حيث تعلم) من جهة قرابته أو من جهة زيادة معرفته.

٤٤٣١ ـ قوله: (يردون عليه) أي يعيدون عليه مقالته ويستثبتونه فيها ا هـ.

ـ قوله: (مما تدعوني) ولأبي ذرّ مما تدعونني ا هـ.

4432- Obaidullah Ibn Abdullah narrated: Ibn Abbas “Allah be pleased with both” said: "When The Messenger of Allah “Allah’s blessing and peace be upon him” was on his deathbed and there were some men in the house, he said: “Come near, I will write for you something after which you will not go astray.” Some said: “The Messenger of Allah “Allah’s blessing and peace be upon him” is seriously ill and you have the Holy Qur'an. Allah's Book is sufficient for us.” In this way, the people in the house differed and started disputing. Some of them said: “Give him writing material so that he may write for you something after which you will not go astray.” But others said something different. So when their talk and differences increased, The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Get up." Ibn Abbas used to say (commenting): "What a great disaster it was that The Messenger of Allah “Allah’s blessing and peace be upon him” was prevented from writing for them that book because of their differences and noise."

4433- A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" called Fatima during his fatal illness and told her something secretly for which she wept. Then he called her again and told her something secretly because of which she started laughing. When we asked her about that, she said: "The Prophet "Allah's blessing and peace be upon him" first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed.”

4434- The same previous narration.

4435- A’isha "Allah be pleased with her" narrated that she Used to hear (from The Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard The Prophet "Allah's blessing and peace be upon him" in his fatal disease, with his voice becoming hoarse, saying: " All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! What a beautiful Fellowship!” (Women 69) Thereupon I thought that The Prophet "Allah's blessing and peace be upon him" had been given the option.

4436- A’isha “Allah be pleased with her” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” was in his fatal illness in which he died, he used to say: “(Let me go to) the company (of Prophets in) the highest (place in Paradise).”

4437- A’isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)." Thereupon I said: "Hence he is not going to stay with us."

٤٤٣٢ ـ حدثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا عبدُ الرَّزاقِ: أخبرنا معمرٌ، عنِ الزُّهريِّ، عن عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفي البَيتِ رِجالٌ، فَقالَ النَّبيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ». فَقالَ بَعْضُهُمْ: إنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَهُ الوَجَعُ، وَعِنْدَكُمُ القُرْآنُ، حَسْبُنَا كِتابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ البَيتِ وَاخْتَصَمُوا، فَمِنهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ، وَمِنهُمْ مَن يَقُولُ غَيرَ ذلك، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاِخْتِلافَ، قالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا». قالَ عُبَيدُ اللَّهِ: فَكانَ يَقُولُ ابْنُ عَبَّاسٍ: إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ، ما حالَ بَينَ رَسُولِ اللَّهِ ﷺ وَبَينَ أَنْ يَكْتُبَ لَهُمْ ذلكَ الكِتابَ، لاخْتِلافِهِمْ وَلَغَطِهِمْ. [طرفه في: ١١٤].

٤٤٣٣، ٤٤٣٤ ـ حدثنا يَسَرَةُ بْنُ صَفوانَ بْنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنَا إبْراهِيمُ بْنُ سَعْدٍ، عَن أَبِيهِ، عَن عُرْوَةَ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها قالَت: دَعا النَّبيُّ ﷺ فاطِمَةَ عَلَيها السَّلامُ في شَكْواهُ الَّذِي قُبِضَ فِيهِ، فَسارَّها بِشَيءٍ فَبَكَتْ، ثُمَّ دَعاها فَسارَّها بِشَيءٍ فَضَحِكَتْ، فَسَأَلنا عَنْ ذلكَ، فَقالَتْ: سارَّني النَّبيُّ ﷺ أَنَّهُ يُقْبَضُ في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَبَكَيتُ، ثُمَّ سارَّني فَأَخْبَرَني أَنِّي أَوَّلُ أَهْلِهِ يَتْبَعُهُ، فَضَحِكْتُ.

[طرفه في: ٣٦٢٣، ٣٦٢٤].

٤٤٣٥ ـ حدثني مُحمَّدُ بْنُ بَشارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ: لا يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَينَ الدُّنْيا وَالآخِرَةِ، فَسَمِعْتُ النَّبيَّ ﷺ يَقُولُ في مَرَضِهِ الَّذِي ماتَ فيه، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ [النساء: ٦٩] الآيَةَ، فَظَنَنْتُ أَنَّهُ خُيِّرَ.

[الحديث ٤٤٣٥ ـ أطرافه في: ٤٤٣٦، ٤٤٣٧، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٦٥٠٩].

٤٤٣٦ ـ حدثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: لَمَّا مَرِضَ النَّبيُّ ﷺ المَرَضَ الذي ماتَ فيه، جَعَلَ يَقُولُ: «في الرَّفِيقِ الأَعْلَى».

[طرفه في: ٤٤٣٥].

٤٤٣٧ ـ حدثنا أبو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهريِّ: قالَ عُرْوَةُ بْنُ الزُّبَيرِ: إنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ وَهْوَ صَحِيحٌ يَقُولُ: «إنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ، ثُمَّ يُحَيَّا، أَوْ يُخَيَّرَ»، فَلَمَّا اشْتَكَى وَحَضَرَهُ القَبْضُ، وَرَأْسُهُ عَلَى فَخِذِ عائِشَةَ غُشِيَ عَلَيهِ، فَلَمَّا أَفاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ البَيتِ ثُمَّ قالَ: «اللَّهُمَّ في الرَّفِيقِ الأَعْلَى». فَقُلْتُ: إذاً لا

٤٤٣٢ ـ قوله: (لما حضر) الخ بالبناء للمفعول أي دنا موته (شارح).

٤٤٣٥ ـ قوله: (بحة) وهي شيء يعترض في مجاري النفس فيتغير به الصوت فيغلظ (عيني).

٤٤٣٦ ـ قوله (في الرفيق الأعلى) أي الجماعة من الأنبياء الذين يسكنون أعلى عليين ويحتمل أن يراد به حظيرة القدس.

Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

4438- A'isha "Allah be pleased with her" narrated: Abdur'rahman Ibn Abu'bakr entered upon The Prophet "Allah's blessing and peace be upon him" whom I was supporting on my chest. Abdur'rahman had a fresh teeth cleanser (Siwak) with which he was cleaning his teeth. The Messenger of Allah "Allah's blessing and peace be upon him" looked at it. I took, cut (by chewing), shook, and made it soft. Then I gave it to The Prophet "Allah's blessing and peace be upon him" with which he cleaned his teeth. I had never seen The Messenger of Allah "Allah's blessing and peace be upon him" cleaning his teeth better than that. brushed his teeth, he lifted his hand or his finger and said thrice: "O Allah! Let me be with the highest companions." Then he died. A'isha used to say: "He died while his head was resting between my chest and chin."

4439- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" became ill, he used to recite the last two Suras of The Holy Qur'an and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting them and blowing my breath over him as he used to blow and made the hand of The Prophet "Allah's blessing and peace be upon him" pass over his body.

4440- A'isha "Allah be pleased with her" reported: I listened to The Prophet "Allah's blessing and peace be upon him" a while before his death. He was supporting his back on me. He said: "O Allah! Excuse me, bestow your mercy upon me, and let me join to the highest companions (in The Hereafter)."

4441- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said during his fatal illness: "Allah cursed the Jews because they took the graves of their prophets as places of worship." A'isha further said: "Had it not been for that, his grave would have been made visible. But he was afraid that it might be taken as a place of worship."

يُجَاوِرُنَا، فَعَرفتُ أَنَّهُ حَدِيثُهُ الَّذِي كان يُحَدِّثُنَاوَهُوَ صَحِيحٌ.

[طرفه في: ٤٤٣٥].

٤٤٣٨ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا عَفَّانُ، عَنْ صَخرِ بْنِ جُوَيرِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: دَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ ﷺ وَأَنا مُسْنِدَتُهُ إِلَى صَدْرِي، وَمَعَ عَبْدِ الرَّحْمٰنِ سِوَاكٌ رَطْبٌ يَسْتَنُّ بِهِ، فَأَبَدَّهُ رَسُولُ اللَّهِ ﷺ بَصَرَهُ، فَأَخَذْتُ السِّوَاكَ فَقَصَمْتُهُ، وَنَفَضْتُهُ وَطَيَّبْتُهُ، ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ ﷺ فَاسْتَنَّ بِهِ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَنَّ اسْتِنَاناً قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أَنْ فَرَغَ رَسُولُ اللَّهِ ﷺ رَفَعَ يَدَهُ أَوْ إِصْبَعَهُ ثُمَّ قَالَ: «فِي الرَّفِيقِ الأَعْلَى». ثَلَاثاً، ثُمَّ قَضَى، وَكَانَتْ تَقُولُ: مَاتَ بَيْنَ حَاقِنَتِي وَذَاقِنَتِي.

[طرفه في: ٨٩٠].

٤٤٣٩ ـ حدّثني حِبَّانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالمُعَوِّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ، فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، طَفِقْتُ أَنْفِثُ عَلَى نَفْسِهِ بِالمُعَوِّذَاتِ الَّتِي كَانَ يَنْفِثُ، وَأَمْسَحُ بِيَدِ النَّبِيِّ ﷺ عَنْهُ. [الحديث ٤٤٣٩ ـ أطرافه في: ٥٠١٦، ٥٧٣٥، ٥٧٥١]. [مسلم: كتاب السلام، باب رقية المريض بالمعوذات والنفث، رقم: ٢١٩٢].

٤٤٤٠ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ، وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرَهُ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ».

[الحديث ٤٤٤٠ ـ طرفه في: ٥٦٧٤].

٤٤٤١ ـ حدّثنا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالٍ الوَزَّانِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ اليَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». قَالَتْ عَائِشَةُ: لَوْلَا ذَلِكَ لأُبْرِزَ قَبْرُهُ، خَشِيَ أَنْ يُتَّخَذَ مَسْجِداً.

٤٤٣٧ ـ (شخص) ارتفع.

ـ قوله: (لا يجاورنا) في الدنيا ولأبي ذرّ: يختارنا (شارح).

٤٤٣٨ ـ قوله: (فأبدّه بصره) أي مدّ نظره إليه وروي فأمدّه كما في الشارح.

ـ قوله: (فقصمته) أي قطعته لإزالة المكان الذي تسوّك به عبد الرحمٰن وفي نسخة العينيّ فقصمته بكسر الضاد المعجمة كما في الرواية الآتية (حديث ٤٤٥٠) أي مضغته بأطراف أسناني. ونفضته أي لينته. وقوله: وطيبته تأكيد لما قبله وأما قول الشراح أي بالماء فلا يلايم ما يأتي في الحديث ٤٤٤٩ من قول سيدتنا عائشة وأنّ الله جمع بين ريقي وريقه في الحديث ٤٤٥٠ وخالط ريقه وريقي فجمع الله بين ريقي وريقه.

ـ الحاقنة: ما دون الترقوة والذاقنة: ما يناله الذقن من الصدر.

4442- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him") narrated: "When the illness of The Messenger of Allah "Allah's blessing and peace be upon him" became aggravated, he requested his wives to permit him to be nursed in my house, and they permitted him. He came out (to my house), walking between two men with his feet dragging on the earth, between Abbas Ibn Abdul'muttalib and another man." Obaidullah (the sub-narrator) said: "I told Abdullah (Ibn Abbas) of what A'isha had said. Abdullah Ibn Abbas asked me: "Do you know who is the other man whom A'isha did not name?" I said: "No." Ibn Abbas said: "He was Ali Ibn Abu'talib." A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" entered my house and his illness became aggravated, he said: " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may advise to people." So we let him sit in a big basin belonging to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him". Then we started pouring water on him from these water skins till he pointed to us with his hands that "You have done your job."" A'isha further said: "Then he went out to people whom he led in prayer and preached."

4443- Both of A'isha and Abdullah Ibn Abbas "Allah be pleased with them" told: When The Messenger of Allah "Allah's blessing and peace be upon him" got seriously ill, he started covering his face with his woolen sheet which he removed it from his face When he felt short of breath, and said: "That is so! Allah's curse be on the Jews and the Christians, since they took the graves of their prophets as places of worship." In this way, he wanted to warn (Muslims) of what they had done.

4444- The same previous narration.

4445- A'isha "Allah be pleased with her" further said: "I argued with The Messenger of Allah "Allah's blessing and peace be upon him" repeatedly about that matter (of his desire that Abu'bakr would lead the people in prayer in his place during his illness). However, what made me argue so much, was, that it never occurred to my mind that after The Prophet "Allah's blessing and peace be upon him", people would ever love a man who had taken his place. Moreover, I felt that anybody standing in his place would be a bad omen to people. So I wanted The Messenger of Allah "Allah's blessing and peace be upon him" to give up the idea of choosing Abu'bakr (to lead the prayer)."

4446- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died while he was between my chest and chin, so I never dislike the death agony for anyone after The Prophet.

٤٤٤٢ ـ حدثنا سَعِيدُ بنُ عُفَيرٍ قال: حدَّثني اللَّيثُ قالَ: حدَّثني عُقَيلٌ، عَنِ ابنِ شِهابٍ قال: أخبَرَني عُبَيدُ اللهِ بنُ عَبدِ اللهِ بنِ عُتْبَةَ بنِ مَسعودٍ: أنَّ عائشةَ زَوجَ النَّبيِّ ﷺ قالت: لمّا ثَقُلَ رَسولُ اللهِ ﷺ واشتَدَّ بِهِ وَجَعُهُ، استأذَنَ أزواجَهُ أنْ يُمَرَّضَ في بَيتي، فأذِنَّ لَهُ، فَخَرَجَ وَهُوَ بينَ الرَّجُلَينِ تَخُطُّ رِجلاهُ في الأرضِ، بينَ عَبّاسِ بنِ عَبدِ المُطلبِ وبينَ رَجُلٍ آخرَ.

قال عُبَيدُ اللهِ: فأخبَرتُ عَبدَ اللهِ بالَّذي قالتْ عائشةُ، فقالَ لي عَبدُ اللهِ بنُ عَبّاسٍ: هل تَدري مَنِ الرَّجُلُ الآخَرُ الَّذي لَم تُسَمِّ عائشةُ؟ قالَ: قُلتُ: لا، قالَ ابنُ عَبّاسٍ: هُوَ عَليٌّ وكانَتْ عائشةُ زَوجُ النَّبيِّ ﷺ تُحدِّثُ: أنَّ رَسولَ اللهِ ﷺ لَمّا دَخلَ بَيتي وَاشتَدَّ بِهِ وَجَعُهُ قالَ: «هَريقوا عَلَيَّ مِن سَبعِ قِرَبٍ، لَم تُحلَلْ أوكِيَتُهُنَّ، لَعَلِّي أعهَدُ إلى النّاسِ». فأجلَسناهُ في مِخضَبٍ لِحَفصَةَ زَوجِ النَّبيِّ ﷺ، ثُمَّ طَفِقنا نَصُبُّ عَلَيهِ مِن تِلكَ القِرَبِ، حَتَّى طَفِقَ يُشيرُ إلَينا بِيَدِهِ: «أنْ قَد فَعَلتُنَّ». قالَتْ: ثُمَّ خَرجَ إلى النّاسِ فَصَلَّى لَهُم وخَطَبَهُم.

[طرفه في: ١٩٨].

٤٤٤٣، ٤٤٤٤ ـ وَأخبَرَني عُبَيدُ اللهِ بنُ عَبدِ اللهِ بنِ عُتبَةَ: أنَّ عائشةَ وَعَبدَ اللهِ بنَ عَبّاسٍ رَضِيَ اللهُ عَنهُم قالا: لَمّا نَزَلَ بِرَسولِ اللهِ ﷺ، طَفِقَ يَطرَحُ خَمِيصَةً لَهُ عَلَى وَجهِهِ، فإذا اغتَمَّ كَشَفَها عَن وَجهِهِ، وَهُوَ كَذلكَ يَقولُ: «لَعنَةُ اللهِ عَلَى اليَهودِ وَالنَّصارَى، اتَّخَذوا قُبورَ أنبِيائِهِم مَساجِدَ». يُحَذِّرُ ما صَنَعوا. [طرفه في: ٤٣٥، ٤٣٦].

٤٤٤٥ ـ أخبَرَني عُبَيدُ اللهِ: أنَّ عائشةَ قالَتْ: لَقَدْ راجَعتُ رَسولَ اللهِ ﷺ في ذلِكَ، وما حَمَلَني عَلى كَثرَةِ مُراجَعَتِهِ إلاَّ أنَّهُ لَم يَقَع في قَلبي: أنْ يُحِبَّ النّاسُ بَعدَهُ رَجُلاً قامَ مَقامَهُ أبداً، وَلا كُنتُ أُرى أنَّهُ لَن يَقومَ أحَدٌ مَقامَهُ إلاَّ تَشاءَمَ النّاسُ بِهِ، فأرَدتُ أنْ يَعدِلَ ذلِكَ رَسولُ اللهِ ﷺ عَن أبي بَكرٍ.

رَواهُ ابنُ عُمَرَ وأبو موسى وابنُ عَبّاسٍ رَضِيَ اللهُ عَنهُم، عَنِ النَّبيِّ ﷺ. [طرفه في: ١٩٨].

٤٤٤٦ ـ حدّثنا عَبدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني ابنُ الهادِ، عَن عَبدِ الرَّحمنِ بنِ القاسِمِ، عَن أبيهِ، عَن عائشةَ قالَتْ: ماتَ النَّبيُّ ﷺ وَإنَّهُ لَبَينَ حاقِنَتي وَذاقِنَتي، فَلا أكرَهُ شِدَّةَ المَوتِ لأحَدٍ أبداً بَعدَ النَّبيِّ ﷺ. [طرفه في: ٨٩٠].

٤٤٤٢ ـ قوله: (هريقوا) أي أريقوا وصبوا.

ـ قوله: (أوكيتهن) جمع وكاء بكسر الواو وهو رباط القربة.

ـ قوله: (أعهد) أي أوصي.

٤٤٤٣، ٤٤٤٤ ـ قوله: (خميصة) وهي ثوب خز أو صوف معلم اهـ من شرح العيني.

٤٤٤٥ ـ قوله: (ولا كنت أرى) الخ الظاهر أن لا زائدة وفي بعض النسخ والآن كنت أرى وهذا صحيح اهـ من السندي.

ـ رواه أي الأمر بصلاة أبي بكر بالناس اهـ قسطلاني.

4447- Abdullah Ibn Ka'b Ibn Malik, whose father was among the three Muslims whom Allah Almighty forgave (because of their genuine excuses for being detained from going with The Messenger of Allah to The Holy Battle of Tabuk) narrated: Abdullah Ibn Abbas "Allah be pleased with both" told him: Ali Ibn Abu'talib came out of the house of Allah's Apostle "Allah's blessing and peace be upon him" during his fatal illness. The people asked: "O Abul'hasan (Ali's title)! How is the health of Allah's Apostle "Allah's blessing and peace be upon him" this morning?" Ali replied: "He has recovered with the Grace of Allah." Abbas Ibn Abdul'muttalib held him by the hand and said to him: "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Apostle "Allah's blessing and peace be upon him" will die from this ailment, for I know how the faces of the offspring of Abdul'muttalib look at the time of their death. So let us go to Allah's Apostle "Allah's blessing and peace be upon him" and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will ask him (The Prophet) to tell him (the new Caliph) to take care of us." Ali said: "By Allah, if we asked Allah's Apostle "Allah's blessing and peace be upon him" for it and he denied it us, the people would never give it to us after that. By Allah, I will not ask Allah's Apostle "Allah's blessing and peace be upon him" for it."

4448- Anas Ibn Malik "Allah be pleased with him" told: While the Muslims were performing The Morning prayer on Monday with Abu'bakr leading them, suddenly The Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtain of A'isha's dwelling and looked at them while they were aligning for the prayer and smiled. Abu'bakr retreated to join the row, thinking that The Messenger of Allah "Allah's blessing and peace be upon him" wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer because of their joy at seeing The Messenger of Allah "Allah's blessing and peace be upon him". But The Messenger of Allah "Allah's blessing and peace be upon him" beckoned them with his hand to complete their prayer and then entered the dwelling letting the curtain fall.

4449- A'isha "Allah be pleased with her" reported: It was one of the favours of Allah towards me that Allah's Apostle "Allah's blessing and peace be upon him" expired in my house on the day of my turn while he was leaning against my chest. Furthermore, Allah made my saliva mix with his saliva at his death. Abdur'rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle "Allah's blessing and peace be upon him" (against my chest). I saw The Prophet "Allah's blessing and peace be upon him" looking at it (Siwak) and I knew that he loved the Siwak, so I said (to him): "Shall I take it for you? " He nodded in agreement. I took it and it was too stiff for him to use, so I said: "Shall I soften it for you?" He nodded his approval. So I softened it with which he cleaned his teeth. In front of him there was a jug containing water. He started dipping his hand in the water, rubbing his face with it, and saying: "There is no God (to be worshipped) but Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying: "With the highest companions" till he expired and his hand dropped down.

٤٤٤٧ ـ حدّثني إسحاق: أَخْبَرَنَا بِشْرُ بْنُ شُعَيبِ بْنِ أَبِي حَمْزَةَ قال: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مالِكٍ الأَنْصَارِيُّ، وَكانَ كَعْبُ بْنُ مالِكٍ أَحَدَ الثَّلاثَةِ الَّذِينَ تِيبَ عَلَيهِم: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا حَسَنٍ، كَيفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئاً، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ فَقالَ لَهُ: أَنْتَ وَاللَّهِ بَعْدَ ثَلاثٍ عَبْدُ العَصَا، وَإِنِّي وَاللَّهِ لأَرَى رَسُولَ اللَّهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هذا، إِنِّي لأَعْرِفُ وُجُوهَ بَنِي عَبْدِ المُطَّلِبِ عِنْدَ المَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلْنَسْأَلْهُ فِيمَنْ هذا الأَمْرُ، إِنْ كانَ فِينَا عَلِمْنَا ذلِكَ، وَإِنْ كانَ فِي غَيرِنَا عَلِمْنَاهُ، فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنَعَنَاهَا لا يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لا أَسْأَلُهَا رَسُولَ اللَّهِ ﷺ. [الحديث ٤٤٤٧- طرفه في: ٦٢٦٦].

٤٤٤٨ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قال: حَدَّثَنِي اللَّيثُ قال: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قال: حَدَّثَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ المُسْلِمِينَ بَينَا هُمْ فِي صَلاةِ الفَجْرِ مِنْ يَوْمِ الاثْنَينِ، وَأَبُو بَكْرٍ يُصَلِّي لَهُمْ، لَمْ يَفْجَأْهُمْ إِلا رَسُولُ اللَّهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ، فَنَظَرَ إِلَيهِمْ وَهُمْ فِي صُفُوفِ الصَّلاةِ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلاةِ. فَقَالَ أَنَسٌ: وَهَمَّ المُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلاتِهِمْ، فَرَحاً بِرَسُولِ اللَّهِ ﷺ، فَأَشَارَ إِلَيهِمْ بِيَدِهِ رَسُولُ اللَّهِ ﷺ: «أَنْ أَتِمُّوا صَلاتَكُمْ» ثُمَّ دَخَلَ الحُجْرَةَ، وَأَرْخَى السِّتْرَ. [طرفه في: ٦٨٠].

٤٤٤٩ ـ حدّثني مُحَمَّدُ بْنُ عُبَيدٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قال: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ، مَوْلَى عائِشَةَ أَخْبَرَهُ: أَنَّ عائِشَةَ كانَتْ تَقُولُ: إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ: أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ فِي بَيتِي، وَفِي يَوْمِي، وَبَينَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَينَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ: دَخَلَ عَلَيَّ عَبْدُ الرَّحْمنِ، وَبِيَدِهِ السِّوَاكُ، وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ ﷺ، فَرَأَيتُهُ يَنْظُرُ إِلَيهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ: آخُذُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: «أَنْ نَعَمْ». فَتَنَاوَلْتُهُ، فَاشْتَدَّ عَلَيهِ، وَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: «أَنْ نَعَمْ». فَلَيَّنْتُهُ، وَبَينَ يَدَيهِ رَكْوَةٌ أَوْ عُلْبَةٌ ـ يَشُكُّ عُمَرُ ـ فِيهَا ماءٌ، فَجَعَلَ يُدْخِلُ يَدَيهِ فِي المَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ، يَقُولُ: «لا إِلهَ إِلا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ». ثُمَّ نَصَبَ يَدَهُ، فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الأَعْلَى». حَتَّى قُبِضَ وَمَالَتْ يَدُهُ. [طرفه في: ٨٩٠].

٤٤٤٧ ـ قوله: لأرى أي لأظن.

ـ قوله: (سوف يتوفى من وجعه هذا) وهذا قاله عباس مستنداً إلى التجربة لأن جرّب ذلك في وجوه الذين ماتوا من بني عبد المطلب اهـ عيني.

٤٤٤٩ ـ (السحر) بين الثديين. و(النحر) موضع القلادة من الصدر.

ـ (الركوة) إناء للماء من جلد خاصة والعلبة من الخشب.

4450- Urwa narrated: A'isha "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him", during his fatal illness, used to ask: "Where will I be tomorrow? Where will I be tomorrow?" (He did so) seeking for A'isha's turn. His wives permitted him to stay wherever he wanted. So he stayed at A'isha's house till he expired while he was with her." A'isha further said: "The Prophet "Allah's blessing and peace be upon him" expired on the day of my turn in my house. He was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." A'isha further said: "Abdur'rahman Ibn Abu'bakr came in, having a teeth cleanser (Siwak) with which he was cleaning his teeth. The Messenger of Allah "Allah's blessing and peace be upon him" looked at it and I said to him: "O Abdur'rahman! Give me this teeth cleanser." He gave it to me, which I cut, chewed, and gave to The Messenger of Allah "Allah's blessing and peace be upon him" who cleaned his teeth with, while he was resting against my chest."

4451- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" expired in my house and on the day of my turn, leaning against my chest. One of us (his wives) used to recite an invocation, asking Allah to protect him from all evils when he became ill. So I recited an invocation, asking Allah to protect him from all evils. He raised his head towards the sky and said: "With the highest companions, with the highest companions!" Abdur'rahman Ibn Abu'bakr passed having a fresh leaf stalk of a date-palm at which The Prophet "Allah's blessing and peace be upon him" looked. I thought that The Prophet "Allah's blessing and peace be upon him" was in need of it (for cleaning his teeth). So I took it, chewed its head, shook it, and gave it to The Prophet "Allah's blessing and peace be upon him" with which he cleaned his teeth, in the best way he had ever done. Then he gave it to me when suddenly his hand dropped down or it fell from his hand (he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

4452- A'isha "Allah be pleased with her" narrated: Abu'bakr came riding his horse from his dwelling place in As'sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu'bakr uncovered his face. He knelt down and kissed him and then started weeping and said: "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You died that which was written for you."

4453- The same previous narration.

٤٤٥٠ ـ حدثنا إسماعيلُ قالَ: حَدَّثَني سُلَيمانُ بْنُ بِلالٍ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ: أَخبرَني أبي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسْأَلُ في مَرَضِهِ الَّذِي ماتَ فِيهِ، يَقُولُ: «أَينَ أَنا غداً، أَيْنَ أَنا غداً». يُريدُ يومَ عائِشةَ، فأذنَ لهُ أزواجُهُ يكونُ حيثُ شاءَ، فكانَ في بيتِ عائِشَةَ حتَّى ماتَ عِنْدَها قالتْ عائِشَةُ: فَماتَ في اليَوْمِ الَّذِي كانَ يَدُورُ عَلَيَّ فِيهِ في بَيْتي، فَقَبَضَهُ اللَّهُ وَإنَّ رَأْسَهُ لَبَينَ نَحْري وَسَحْري، وَخَالَطَ رِيقُهُ رِيقي. ثُمَّ قالَتْ: دَخلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبي بَكْرٍ، وَمَعَهُ سِواكٌ يَسْتَنُّ بهِ، فَنَظَرَ إِلَيهِ رَسُولُ اللَّهِ ﷺ، فَقُلتُ لَهُ: أَعْطِنِي هذا السِّواكَ يا عَبْدَ الرَّحْمٰنِ، فأَعطانِيهِ، فقَضِمْتُهُ، ثُمَّ مَضَغْتُهُ، فأَعْطَيتُهُ رَسُولَ اللَّهِ ﷺ فاسْتَنَّ بِهِ، وَهُوَ مُسْتَنِدٌ إِلَى صَدْري.

٤٤٥١ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: تُوُفِّيَ النَّبِيُّ ﷺ في بَيتي وَفي يَومِي، وَبينَ سَحْري وَنحري، وَكانَتْ إِحْدانَا تُعَوِّذُهُ بِدُعاءٍ إِذا مَرِضَ، فَذَهَبْتُ أُعَوِّذُهُ، فَرَفَعَ رَأْسَهُ إِلَى السَّماءِ وَقالَ: «في الرَّفِيقِ الأَعلى، في الرَّفِيقِ الأَعلى». ومرَّ عبدُ الرَّحمنِ بنُ أبي بكرٍ، وفي يدِهِ جريدةٌ رَطبةٌ، فنظرَ إليهِ النَّبِيُّ ﷺ، فظَنَنْتُ أَنَّ لَهُ بِها حاجَةً، فأخذتُها فَمَضَغْتُ رَأْسَها، وَنَفَضْتُها، فَدَفَعْتُها إليهِ، فاسْتَنَّ بها كأَحْسَنِ ما كانَ مُسْتَنًا، ثُمَّ نَاوَلَنِيها، فَسَقَطَتْ يَدُهُ، أَوْ: سَقَطَتْ مِنْ يَدِهِ، فَجَمَعَ اللَّهُ بَينَ رِيقِي وَرِيقِهِ في آخِرِ يَوْمٍ مِنَ الدُّنْيا وَأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ. [طرفه في: ٨٩٠].

٤٤٥٢، ٤٤٥٣ ـ حدثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخبرَني أَبُو سَلَمَةَ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنْحِ، حَتَّى نَزَلَ فَدخَلَ المَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عائِشَةَ، فَتَيَمَّمَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُغَشًّى بِثَوْبِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيهِ فَقَبَّلَهُ وَبَكى، ثُمَّ قالَ: بِأَبِي أَنْتَ وَأُمِّي، وَاللَّهِ لاَ يَجْمَعُ اللَّهُ عَلَيكَ مَوْتَتَينِ، أَمَّا المَوْتَةُ الَّتِي كُتِبَتْ عَلَيكَ فَقَدْ مُتَّهَا.

[طرفه في: ١٢٤١، ١٢٤٢].

٤٤٥٤ ـ قالَ الزُّهْرِيُّ: وَحَدَّثَني أَبُو سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ خَرَجَ وَعُمَرُ

٤٤٥٠ ـ قوله: (فأذن) بتخفيف النون وفي نسخة بتشديد النون على لغة أكلوني البراغيث (شارح)

ـ قوله: (ففضمته) وروي فقصمته كما تقدّم في الحديث رقم ٤٤٣٨.

قوله: وهو مسند) ولأبي ذر وهو مستند قاله الشارح.

٤٤٥٢، ٤٤٥٣ ـ (السنح): موضع قرب المدينة كان به مسكن أبي بكر رضي الله تعالى عنه اهـ قاموس.

ـ فتيمم أي فقصد.

ـ (مغشي) أي مغطى.

ـ قوله: (بثوب حبرة) بإضافة ثوب إليه وبتنوين ثوب فحبرة صفة وهو من ثياب اليمن أفاده الشارح.

٤٤٥٤ ـ قوله: وقال: أي ابن عباس.

4454- Abu'salama resumed the narration from Ibn Abbas: Abu'bakr came out while Omar was addressing the people. Abu'bakr told him to sit down but Omar refused. Then Abu'bakr addressed people who went to him and left Omar. Abu'bakr said: "And then: Whoever amongst you worshipped Muhammad, then Muhammad died, but whoever worshipped Allah, Allah is alive and will never die. Allah said: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude." (Al Imran 144) The narrator added: "By Allah, it was as if people were ignorant of the fact that Allah had revealed this verse until Abu'bakr recited it. Then whoever heard it, started reciting it."

Az'zuhri narrated from Sa'eed Ibn Al'musaiyyab that Omar had said: "By Allah, no sooner I had heard Abu'bakr reciting it, than my legs could not support me. I fell down, as soon as he had recited it, and declared that The Prophet "Allah's blessing and peace be upon him" had died."

4455- Both of A'isha and Ibn Abbas "Allah be pleased with them" narrated that Abu'bakr had kissed The Prophet "Allah's blessing and peace be upon him" after his death.

4456- The same previous narration.

4457- The same as above.

4458- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he improved and felt a little better, he said: "Didn't I forbid you to pour medicine in my mouth?" We said: " (We thought it was because of) the dislike which patients have for medicines." He said: "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Abbas since he did not witness you."

4459- Al'aswad narrated: In the presence of A'isha "Allah be pleased with her" some people mentioned that The Prophet "Allah's blessing and peace be upon him" had appointed Ali by will as his successor. A'isha said: "When did he appoint him by will? Indeed, when he died he was resting against my chest. Then he asked for a washbasin. he collapsed while he was in that state, and I could not even perceive that he died. Then, when did he appoint Ali by will?"

يُكَلِّمُ النَّاسَ ، فقالَ : اجْلِسْ يا عُمَرُ ، فأبى عُمَرُ أنْ يَجْلِسَ ، فَأَقْبَلَ النَّاسُ إلَيهِ وتَرَكُوا عُمَرَ ، فقالَ أبُو بَكْرٍ : أمَّا بَعْدُ ، مَنْ كانَ مِنكُمْ يَعْبُدُ مُحَمَّداً ﷺ فإنَّ مُحمداً قَدْ ماتَ ، ومَنْ كانَ مِنكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لا يَمُوتُ . قالَ اللَّهُ : ﴿وَما مُحَمَّدٌ إلاّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ـ إلى قَوْلِهِ ـ الشّاكِرِينَ﴾ [آل عمران : ١٤٤] وقالَ : وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هذهِ الآيَةَ حَتَّى تَلاهَا أبُو بَكْرٍ ، فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ ، فَما أَسْمَعُ بَشَراً مِنَ النَّاسِ إلاّ يَتْلُوهَا .

فَأَخْبَرَني سَعِيدُ بْنُ المُسَيَّبِ : أنَّ عُمَرَ قالَ : وَاللَّهِ ما هُوَ إلاّ أَنْ سَمِعْتُ أبَا بَكْرٍ تَلاهَا فَعَقِرْتُ ، حَتَّى ما تُقِلُّنِي رِجْلايَ ، وحَتَّى أَهْوَيْتُ إلَى الأَرْضِ حِينَ سَمِعْتُهُ تَلاهَا ، أَنَّ النَّبِيَّ ﷺ قَدْ ماتَ . [طرفه في : ١٢٤٢]

٤٤٥٥ ، ٤٤٥٦ ، ٤٤٥٧ ـ حدّثني عَبْدُ اللَّهِ بنُ أبي شَيبةَ : حَدَّثَنا يَحْيى بْنُ سَعِيدٍ ، عَنْ سُفْيَانَ ، عَنْ مُوسى بْنِ أبي عائِشَةَ ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنْ عائِشَةَ وَابْنِ عَبَّاسٍ : أنَّ أبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ .

[طرفه في : ١٢٤١ ، ١٢٤٢]

٤٤٥٨ ـ حدثنا عَلِيٌّ : حَدَّثَنا يَحْيى ، وزادَ : قالَتْ عائِشَةُ : لَدَدْناهُ في مَرَضِهِ ، فَجَعَلَ يُشِيرُ إلَيْنَا : أنْ لا تَلُدُّونِي ، فَقُلْنَا : كَرَاهِيَةُ المَرِيضِ لِلدَّوَاءِ ، فَلَمَّا أَفاقَ قالَ : «أَلَمْ أَنْهَكُمْ أنْ تَلُدُّونِي» قُلْنَا : كَرَاهِيَةَ المَرِيضِ لِلدَّوَاءِ ، فَقَالَ : «لا يَبْقَى أَحَدٌ في البَيْتِ إلاّ لُدَّ وَأَنَا أَنْظُرُ إلاّ العَبَّاسَ ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ» .

رَوَاهُ ابْنُ أبِي الزِّنَادِ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ ، عَنِ النَّبِيِّ ﷺ .

[الحديث ٤٤٥٨ ـ أطرافه في : ٥٧١٢ ، ٦٨٨٦ ، ٦٨٩٧]

٤٤٥٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : أَخْبَرَنا أَزْهَرُ : أَخْبَرَنا ابْنُ عَوْنٍ ، عَنْ إبْراهِيمَ ، عَنِ الأَسْوَدِ قالَ : ذُكِرَ عِنْدَ عائِشَةَ : أنَّ النَّبِيَّ ﷺ أَوْصى إلَى عَلِيٍّ ، فَقَالَتْ : مَنْ قالَهُ ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ وَإنِّي لَمُسْنِدَتُهُ إلى صَدْرِي ، فَدَعا بِالطَّسْتِ ، فَانْخَنَثَ ، فَماتَ ، فَما شَعَرْتُ ، فَكَيفَ أَوْصَى إلَى عَلِيٍّ ؟! . [طرفه في : ٢٧٤١] .

= ـ قوله : (فعقرت) بهذا الضبط أي دهشت وتحيرت ولأبي ذرّ عن الحمويّ والمستملي فعقرت بضم العين أي هلكت. وقوله ما (تقلني) أي ما تحملني كما في الشارح .

٤٤٥٨ ـ قوله : (اللدود من الدواء) ما يجعل في أحد جانبي الفم كما أنّ الوجور ما يصبّ في الحلق والسعوط في الأنف قال الشارح وكان الذي لدّوه به العود الهندي والزيت ا هـ .

ـ قوله : (كراهية المريض) بالرفع على أنه خبر مبتدأ محذوف أي هذا الامتناع .

ـ قوله : (وأنا أنظر) جملة حالية أي لا يبقى أحد إلاّ لدّ في حضوري وحال نظري إليهم قصاصاً لفعلهم وعقوبة لهم بتركهم امتثال نهيه عن ذلك أما من باشر فظاهر وأما من لم يباشر فلكونهم تركوا نهيه عما نهاهم عنه ا هـ من الشارح .

٤٤٥٩ ـ قوله : فانخنث أي استرخى ومال إلى أحد شقيه من الانخناث وهو الميل والاسترخاء ا هـ .

4460- Talha narrated: I asked Abdullah Ibn Abu'awfa: "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people?" He replied: "He (The Prophet "Allah's blessing and peace be upon him") made a bequest of Allah's Book (Qur'an)."

4461- Amr Ibn Al'harith reported: When Allah's Apostle "Allah's blessing and peace be upon him" died, he did not leave any Dirham or Dinar, a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he left as a charitable gift.

4462- Anas "Allah be pleased with him" reported: When the ailment of The Prophet "Allah's blessing and peace be upon him" got aggravated, he became unconscious whereupon Fatima said: "Oh, how distressed my father is!" He said: "Your father will have no more distress after today." When he expired, she said: "O Father, who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said: "O Anas! Do you feel pleased to throw earth over Allah's Apostle?"

[86] The last words spoken by The Prophet

4463- Sa'eed Ibn Al'musaiyyab narrated, in the presence of some learnt men that A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given option." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) with the highest companions." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. A'isha added: "The last phrase he (The Prophet) uttered was: "O Allah! Let me be with the highest companions"."

[87] The Prophet's death

4464- Both of Ibn Abbas and A'isha "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" stayed in Mecca for ten years during which he was being divinely revealed, and stayed in Medina another ten years (before his death).

4465- The same previous narration.

4466- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" had died when he was sixty-three years old.

٤٤٦٠ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا مالِكُ بْنُ مِغْوَلٍ، عَنْ طَلحَةَ قالَ: سَأَلتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَي رَضِيَ اللَّهُ عَنهُمَا: أَوْصى النَّبِيُّ ﷺ؟ فَقَالَ: لاَ، فَقُلتُ: كَيفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ، أَوْ أُمِرُوا بِهَا؟ قالَ: أَوْصى بِكِتَابِ اللَّهِ.

[طرفه في: ٢٧٤٠].

٤٤٦١ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ الحَارِثِ قالَ: ما تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً، وَلاَ دِرْهَماً، وَلاَ عَبْداً، وَلاَ أَمَةً، إِلاَّ بَغْلَتَهُ البَيضَاءَ، الَّتِي كانَ يَرْكَبُهَا، وَسِلاَحَهُ، وَأَرْضاً جَعَلَهَا لابْنِ السَّبِيلِ صَدَقَةً.

[طرفه في: ٢٧٣٩].

٤٤٦٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فاطِمَةُ عَلَيهَا السَّلاَمُ: وَاكَرْبَ أَبَاهُ، فَقَالَ لَهَا: «لَيسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ اليَوْمِ». فَلَمَّا ماتَ قالَتْ: يا أَبَتَاهُ، أَجابَ رَبّاً دَعاهُ، يا أَبَتَاهْ، مَنْ جَنَّةُ الفِرْدَوْسِ مَأْوَاهْ، يا أَبَتَاهْ، إِلَى جِبْرِيلَ نَنْعَاهْ، فَلَمَّا دُفِنَ قالَتْ فاطِمَةُ عَلَيهَا السَّلاَمُ: يا أَنَسُ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رَسُولِ اللَّهِ ﷺ التُّرَابَ.

٨٦ ـ باب آخِرِ ما تَكَلَّمَ بِهِ النَّبِيُّ ﷺ

٤٤٦٣ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أَخْبَرَنِي سَعِيدُ ابْنُ المُسَيَّبِ في رِجالٍ مِنْ أَهْلِ العِلمِ: أَنَّ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ، ثُمَّ يُخَيَّرُ». فَلَمَّا نَزَلَ بِهِ، وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيهِ، ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ البَيتِ، ثُمَّ قالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». فَقُلتُ: إِذاً لاَ يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الحَدِيثُ الَّذِي كانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ، قالَتْ: فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى».

[طرفه في: ٤٤٣٥].

٨٧ ـ باب وَفاةِ النَّبِيِّ ﷺ

٤٤٦٤، ٤٤٦٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمْ: أَنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشْرَ سَنِينَ يُنْزَلُ عَلَيهِ القُرْآنُ، وَبِالمَدِينَةِ عَشْراً.

[طرفه في: ٣٨٥١].

٤٤٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

٤٤٦٢ ـ قوله: (جعل) أي الثقل يتغشاه أي يغشى النبي ﷺ شيئاً فشيئاً.

[88]

4467- Al'aswad narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" died while his armour was mortgaged to A Jew for thirty (Sas of parley).

[89] The Prophet's sending Usama Ibn Zaid with the army during his fatal illness in which he died

4468- Salim narrated from his father: The Prophet "Allah's blessing and peace be upon him" appointed Usama as the leader of the troops (to be sent to Syria). Muslims criticized Usama. The Prophet "Allah's blessing and peace be upon him" said: " I have been informed that you spoke about Usama though he is the most beloved of all to me."

4469- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment led by Usama Ibn Zaid. People criticized his leadership. The Messenger of Allah "Allah's blessing and peace be upon him" got up and said: "If you are criticizing his leadership you criticized the leadership of his father before. By Allah, he (Zaid) deserved to be a leader, and he was one of the most beloved persons to me; and now this (Usama) is one of the most beloved persons to me after him."

[90]

4470- Ibn Abu'habib narrated: Abul'khair said: As'sunabihi asked (me): "When did you immigrate?" I said: "We went out from Yemen as emigrants and when we arrived in Al'juhfa, came a rider whom I asked about the news. The rider said: "We buried The Prophet "Allah's blessing and peace be upon him" five days ago." I asked (As'sunabihi): "Did you hear anything about the night of Power?" He replied: "Bilal, the prayer caller of The Prophet "Allah's blessing and peace be upon him" informed me that it is on one of the seven nights of the last ten days (of Ramadan)."

قالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ مِثْلَهُ.

[طرفه في: ٣٥٣٦].

٨٨ ـ باب

٤٤٦٧ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: تُوُفِّيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيّ بِثَلاثِينَ.

[طرفه في: ٢٠٦٨].

٨٩ ـ باب بَعْثِ النَّبِيِّ ﷺ أُسَامَةَ بْنَ زَيدٍ رَضِيَ اللَّهُ عَنْهُما فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ

٤٤٦٨ ـ حدّثنا أَبُو عاصِمِ الضَّحَاكُ بْنُ مُخْلَدٍ، عَنِ الفُضَيلِ بْنِ سُلَيمانَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: اسْتَعْمَلَ النَّبِيُّ ﷺ أُسَامَةَ، فَقَالُوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ بَلَغَنِي أَنَّكُمْ قُلتُمْ فِي أُسَامَةَ، وَإِنَّهُ أَحَبُّ النَّاسِ إِلَيَّ».

[طرفه في: ٣٧٣٠].

٤٤٦٩ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ ـ بَعْثاً، وَأَمَّرَ عَلَيهِم أُسَامَةَ بْنَ زَيدٍ، فَطَعَنَ النَّاسُ فِي إِمَارَتِهِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايمُ اللَّهِ إِنْ كانَ لَخَلِيقاً لِلإِمَارَةِ، وَإِنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ». [طرفه في: ٣٧٣٠].

٩٠ ـ باب

٤٤٧٠ ـ حدّثنا أَصْبَغُ قالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنِ الصُّنَابِحِيِّ أَنَّهُ قالَ لَهُ: مَتَى هَاجَرْتَ؟ قالَ: خَرَجْنَا مِنَ اليَمَنِ مُهَاجِرِينَ، فَقَدِمْنَا الجُحْفَةَ، فَأَقْبَلَ رَاكِبٌ فَقُلتُ لَهُ: الخَبَرَ؟ فَقَالَ: دَفَنَّا النَّبِيَّ ﷺ مِنْذُ خَمْسٍ، قُلتُ: هَل سَمِعْتَ فِي لَيلَةِ القَدْرِ شَيئاً؟ قالَ: نَعَمْ، أَخْبَرَنِي بِلاَلٌ مُؤَذِّنُ النَّبِيِّ ﷺ: أَنَّهُ فِي السَّبْعِ، فِي العَشْرِ الأَوَاخِرِ.

٩١ ـ باب كَمْ غَزَا النَّبِيُّ ﷺ

٤٤٧١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ قالَ: سَأَلتُ زَيدَ بْنَ

٤٤٧٠ ـ قوله: (الصنابحي) كذا بضم الصاد في القاموس وفي شرح العينيّ وفي نسخ المتن المضبوطة؛ فقول القسطلانيّ بفتح الصاد سهو.

ـ قوله: الخبر بالنصب بفعل مقدر أي هات الخبر (شارح).

[91] How many holy battles did The Prophet fight

4471- Abu'is'haq narrated: I asked Zaid Ibn Arqam: "How many holy battles in which you took part with The Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "Seventeen." I further asked: "How many holy battles did The Prophet "Allah's blessing and peace be upon him" fight?" He replied: "Nineteen."

4472- Al'bara "Allah be pleased with him" told: I took part with The Prophet "Allah's blessing and peace be upon him" in fifteen holy battles.

4473- Ibn Buraida narrated from Buraida that he had taken part in sixteen holy battles with Allah's Messenger "Allah's blessing and peace be upon him".

أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ، قُلتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قالَ: تِسْعَ عَشْرَةَ.

[طرفه في: ٣٩٤٩].

٤٤٧٢ ـ حدثنا عَبْدُ اللهِ بْنُ رَجاءٍ: حدثنا إِسرَائِيل، عَنْ أَبِي إِسحاقَ: حَدَّثَنَا البَرَاءُ رَضِيَ اللَّهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةَ.

٤٤٧٣ ـ حدثني أَحْمَدُ بْنُ الحَسَنِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلِ بْنِ هِلالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيمانَ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيدَةَ، عَنْ أَبِيهِ قالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

(65) The Book of Commentary (on Qur'an)

(1) The opening Sura of Al'fatiha

[1] What was said regarding The Opening (Sura) of The Book

It is called The Mother of The Book because with which The Holy Qur'an is written in the Mus'hafs, and with which one begins in the prayer.

4474- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. Later I said: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered." (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him: "Didn't you say to me, I would teach you a Sura which is the greatest Sura in the Qur'an?" He said: "Praise be to Allah, the Lord of the worlds, which is known as the seven repeatedly recited Verses, and the Grand Qur'an which has been given to me."

[2] Allah's saying: "Not those upon whom wrath falls, nor those who are perverse"

4475- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam says: "Not those upon whom wrath falls, nor those who are perverse" say: "Amen." That is because if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٥ ـ كِتَابُ التَّفسِيرِ

سورة الفاتحة ـ ١

﴿الرَّحْمٰنِ الرَّحِيمِ﴾: اسْمَانِ مِنَ الرَّحْمَةِ، الرَّحِيمُ وَالرَّاحِمُ بِمَعْنىً وَاحِدٍ، كَالعَلِيمِ وَالعَالِمِ.

١ ـ باب مَا جَاءَ فِي فَاتِحَةِ الكِتَابِ

وَسُمِّيَتْ أُمَّ الكِتَابِ أَنَّهُ يُبْدَأُ بِكِتَابَتِهَا فِي المَصَاحِفِ، وَيُبْدَأُ بِقِرَاءَتِهَا فِي الصَّلَاةِ. وَالدِّينُ: الجَزَاءُ فِي الخَيرِ وَالشَّرِّ، كَمَا تَدِينُ تُدَانُ.

وقال مُجاهد: ﴿بِالدِّينِ﴾ [الماعون: ١] [الانفطار: ٩] بالحِسابِ. ﴿مَدِينِينَ﴾ [الواقعة: ٨٦] مُحَاسَبِينَ.

٤٤٧٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قال: حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ المُعَلَّى قال: كُنْتُ أُصَلِّي فِي المَسْجِدِ، فَدَعانِي رَسُولُ اللَّهِ ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أُصَلِّي، فَقالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]». ثُمَّ قالَ لِي: «لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّوَرِ فِي القُرْآنِ، قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ». ثُمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرادَ أَنْ يَخْرُجَ، قُلْتُ لَهُ: أَلَمْ تَقُلْ: «لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي القُرْآنِ»؟! قالَ: «﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾: هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ».

[الحديث ٤٤٧٤ ـ أطرافه في: ٤٦٤٧، ٤٧٠٣، ٥٠٠٦]

٢ ـ باب ﴿غيرِ المَغْضُوبِ عَلَيهِمْ وَلَا الضَّالِّينَ﴾

٤٤٧٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذا قالَ الإِمامُ: ﴿غيرِ المَغْضُوبِ عَلَيهِمْ وَلَا الضَّالِّينَ﴾، فَقُولُوا: آمِينَ، فَمَنْ وافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [طرفه في: ٧٨٢].

(2) The Sura of Heifer "Al'baqara"

[1] Allah's saying: " And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if ye are right."" (31)

4476- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will assemble and say: "Let us ask somebody to intercede for us with our Lord." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands, ordered the angels to prostrate to, and taught the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then Adam will remember his sin and feel ashamed thereof. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will remember his appeal to his Lord to do what he had no knowledge of, and then will feel ashamed thereof and will say: "Go to The Bosom Friend (Abraham) of (Allah) The Most Gracious", to whom They will go and he will say: "I am not fit for this task. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah." They will go to him and he will say: "I am not fit for this mission." He will mention (his) killing a person who was not a killer. Then he will feel ashamed thereof before his Lord, and he will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him." Jesus will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed till I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. Then I will intercede and Allah will fix a limit to me to intercede for, whom I will admit into Paradise. (Then I will come back for the third time); and then I will come back for the fourth time saying: "None remains in Hell but those whom the Qur'an has imprisoned (in Hell) in which they have been destined to an eternal stay." (The composer) Abu'abdullah said: (The phrase) "But those whom the Qur'an has imprisoned in Hell", refers to Allah's saying: " They will abide therein: their penalty will not be lightened, nor will respite be their (lot)." (Heifer 162)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة البقرة ـ ٢

١ ـ باب قَوْلِ اللَّهِ: ﴿وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا﴾ [٣١]

٤٤٧٦ ـ حدَّثنا مُسلمُ بنُ إبْرَاهيم: حَدَّثَنا هِشامٌ: حَدَّثَنا قَتادَة، عَنْ أَنسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. وَقالَ لِي خَلِيفَةُ: حَدَّثَنا يَزيدُ بْنَ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَجْتَمِعُ المُؤْمِنُونَ يَوْمَ القِيامَةِ فَيَقُولُونَ: لَو اسْتَشْفَعْنَا إِلَى رَبِّنَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْجَدَ لَكَ مَلائِكَتَهُ، وَعَلَّمَكَ أَسْماءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكانِنَا هذا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحِي، ائْتُوا نُوحاً، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلى أَهْلِ الأَرْضِ. فَيَأْتُونَهُ: فَيَقُولُ: لَستُ هُناكُم، وَيَذْكُرُ سُؤَالَهُ رَبَّهُ ما لَيس لَهُ بِهِ عِلمٌ فَيَستَحِي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمنِ. فَيَأْتُونَه فَيَقُولُ: لَستُ هُناكُمْ، ائْتُوا مُوسى، عَبْداً كَلَّمَهُ اللَّهُ وَأَعْطاهُ التَّوْرَاةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ قَتْلَ النَّفسِ بِغَيرِ نَفسٍ، فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسى عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَقُولُ: لَستُ هُناكُمْ، ائْتُوا مُحمداً ﷺ، عَبْداً غَفَرَ اللَّهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ، فَيَأْتُونِي، فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنَ لِي، فإِذَا رَأَيتُ رَبِّي وَقَعْتُ ساجِداً، فَيَدَعُنِي ما شاءَ اللَّهُ، ثُمَّ يُقالُ: ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ، ثُمَّ أَشفَعُ، فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ أَعُودُ إِلَيهِ، فَإِذَا رَأَيتُ رَبِّي، مِثْلَهُ، ثُمَّ أَشفَعُ فَيَحُدُّ لِي حَدّاً، فَأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ أَعُودُ الرَّابِعةَ فَأَقُولُ: ما بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ القُرْآنُ، وَوَجَبَ عَلَيهِ الخُلُودُ».

قالَ أَبُو عَبْدِ اللَّهِ: «إِلاَّ مَنْ حَبَسَهُ القُرْآنُ»، يَعْنِي قَوْلَ اللَّهِ تَعالَى: ﴿خالِدِينَ فِيهَا﴾ [١٦٢].

[مسلم: كتاب الإيمان، باب أدنى أهل الجنة منزلة فيها، رقم: ١٩٣]

[طرفه في: ٤٤].

٢ ـ باب

قالَ مُجَاهِدٌ: ﴿إِلَى شَيَاطِينِهِمْ﴾ [١٤]: أَصْحَابِهِمْ مِنَ المُنَافِقِينَ والمُشْرِكِينَ. ﴿مُحِيطٌ بِالكَافِرِينَ﴾ [١٩] اللَّهُ جَامِعُهُمْ. ﴿عَلَى الخَاشِعِينَ﴾ [٤٥] عَلَى المُؤْمِنِينَ حَقّاً. قالَ مُجَاهِدٌ:

٤٤٧٦ ـ قوله: (فيستحي) بكسر الحاء ولأبي ذر فيستحيي بسكونها وزيادة تحتية (شارح).

ـ قوله: (فيستحيى) ولغير أبي ذرّ بياء واحدة وكسر الحاء (شارح).

ـ قوله: (فيؤذن) بالرفع ولأبي ذرّ فيؤذن بالنصب (شارح).

باب ٢ ـ قوله: (من الرعونة) لا يخفى أنّ راعنا من المراعاة ولا يظهر فيه معنى الرعونة إلاّ على قراءة راعناً بالتنوين =

[2] (The Arabic text contains explanation of some words and phrases in different parts of The Sura, whose value is very unique to The Arabic language itself).

[3] Allah's saying: "Who has made the earth your couch and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth)." (22)

4477- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great sin." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

[4] Allah's saying: "And we gave you the shade of clouds and sent down to you manna and quails, saying: "Eat of the good things we have provided for you:" (but they rebelled): to us they did no harm, but they harmed their own souls." (57)

Mujahid told: the manna is a kind of edible sweet, and the quails are certain birds.

4478- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'a (a kind of edible fungus) is like the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble."

[5] Allah's saying: "And remember we said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words (Hitta), and we shall forgive you your faults and increase (the portion of) those who do good." (58)

4479- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It was said to the Israelites:

﴿بقوّة﴾ [٦٣] يَعمَلُ بِما فِيه.

وقالَ أبو العاليةِ: ﴿مَرَضٌ﴾ شَكٌّ. ﴿وَمَا خَلْفَهَا﴾ [٦٦] عِبرَةٌ لِمَنْ بَقيَ ﴿لَاشِيَةَ﴾ [٧١] لا بَيَاضَ.

وَقالَ غَيرُهُ: ﴿يَسومُونَكُم﴾ [٤٩] يُولُونَكُم. الوَلَايَةُ مَفتُوحَةٌ ـ مَصْدَرُ الوَلاءِ، وَهِيَ الرُّبُوبِيَّةُ، إذا كُسِرَت الوَاوُ فَهِيَ الإمَارَةُ.

وَقالَ بَعْضُهُمْ: الحُبُوبُ الَّتي تُؤكَلُ كُلُّهَا فُومٌ.

وقالَ قَتَادَةُ: ﴿فَبَاؤُا﴾ [٩٠] فانقَلَبوا. وقالَ غَيرُهُ: ﴿يَسْتَفتِحُونَ﴾ [٨٩] يَستَنصِرُونَ. ﴿شَرَوْا﴾ [١٠٢] بَاعوا ﴿رَاعِنَا﴾ [١٠٤] مِنَ الرُّعُونَةِ، إذَا أرَادُوا أن يُحَمِّقُوا إنساناً قالُوا: رَاعِناً. ﴿لا يَجزِي﴾ [٤٨ ـ ١٢٣] لا يُغْني. ﴿خُطُواتِ﴾ [١٦٨] مِنَ الخَطْوِ، وَالمَعنى: آثارَهُ.

٣ ـ باب قَوْلِهِ تَعَالَى: ﴿فَلا تَجْعَلُوا لِلَّهِ أَنْدَاداً وَأَنْتُمْ تَعلَمُونَ﴾ [٢٢]

٤٤٧٧ ـ حدثني عُثمانُ بنُ أبي شَيبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قالَ: سَأَلْتُ النَّبِيَّ ﷺ: أيُّ الذَّنْبِ أعْظَمُ عِنْدَ اللهِ؟ قالَ: «أَنْ تَجْعَلَ لِلهِ نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «وَأنْ تَقْتُلَ وَلَدَكَ تَخافُ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

[الحديث ٤٤٧٧ ـ أطرافه في: ٤٧٦١، ٦٠٠١، ٦٨١١، ٦٨٦١، ٧٥٢٠، ٧٥٣٢].

٤ ـ باب قَوْلِهِ تَعَالَى: ﴿وَظَلَّلْنَا عَلَيكُمُ الغَمَامَ وَأَنزَلْنَا عَلَيكُمُ المَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ [٥٧]

وقالَ مُجاهِدٌ: المَنُّ صَمْغَةٌ، والسَّلْوَى الطَّيْرُ.

٤٤٧٨ ـ حدثنا أبو نُعَيمٍ: حدَّثَنا سُفيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الكَمْأَةُ مِنَ المَنِّ، وَمَاؤُهَا شِفاءٌ لِلعَيْنِ».

[الحديث ٤٤٧٨ ـ طرفاه في: ٤٦٣٩، ٥٧٠٨].

٥ ـ باب ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ القَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُوا البَابَ سُجَّداً وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ المُحْسِنِينَ﴾ [٥٨]

رَغَداً: وَاسِعٌ، كَثِيرٌ.

٤٤٧٩ ـ حدثني مُحَمَّدٌ: حدَّثَنا عَبْدُ الرَّحمٰنِ بْنُ مَهْدِيٍّ، عَنِ ابْنِ المُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «قِيلَ لِبَنِي إسْرائِيلَ: ﴿ادْخُلُوا

= كما تراه في السطر التالي

ـ (أحمقه) وجده أحمق وحمقه تحميقاً نسبة إلى الحمق كذا في القاموس

باب ٥ قوله: واسع كثير وفي نسخة واسعاً كثيراً بالنصب (شارح)

"Enter the gate (of the town), prostrate (in humility) and say: Hitta (repentance O Allah! Forgive our sins)." (Heifer 58) But they entered by dragging themselves on their buttocks, so they did something different and said: "Hitta", but added: "A grain in a hair.""

[6] Allah's saying: " Say: whoever is an enemy to Gabriel - for he brings down the (revelation) to they heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe." (97)

Ikrima said: The words "Gabriel", "Michael", and their like mean: Allah's slaves; i.e. the meaning of the angels names denotes to their slavery to Allah.

4480- Anas "Allah be pleased with him" narrated: Abdullah Ibn Salam heard the news of the arrival of The Messenger of Allah "Allah's blessing and peace be upon him" (in Medina) while he was on a farm collecting fruits. He came to The Prophet "Allah's blessing and peace be upon him" and said: "I will ask you about three things which nobody knows but a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?" The Prophet "Allah's blessing and peace be upon him" said: "Just now Gabriel has informed me about that." Abdullah said: "(Do you say) Gabriel?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Abdullah said: "He, from amongst the angels is the enemy of the Jews." The Prophet "Allah's blessing and peace be upon him" recited Qur'anic Verse: " Say: whoever is an enemy to Gabriel - for he brings down the (revelation) to they heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe." (97)

Then he (The Prophet) further said: "As for the first portent of the Hour, it will be a fire that will gather people from the East to West. Regarding the first meal of the people of Paradise, it will be the extra lobe of the fish liver. (Considering the baby's resemblance to the father or the mother), if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, Abdullah said: "I testify that there is no God (to be worshipped) but Allah, and that you are the Messenger of Allah. O Messenger of Allah! The Jews are liars, and if they come to know that I have embraced Islam, they would accuse me of being a liar." at the same time, some Jews came (to The Prophet "Allah's blessing and peace be upon him") who asked them: "What is Abdullah's status amongst you?" They replied: "He is the best amongst us, and he is our chief and the son of our chief." The Prophet "Allah's blessing and peace be upon him" said: "What would you think if Abdullah Ibn Salam embraced Islam?" They replied: "May Allah protect him from this!" Then Abdullah came out and said: "I testify that there is no God (to be worshipped) but Allah and that Mohammad is the Messenger of Allah." The Jews then said: "Abdullah is the worst of us and the son of the worst of us." thus, they criticized him. On that Abdullah said: "O Allah's Messenger! This is what I feared!"

[7] Allah's saying: "None of Our revelations do we abrogate or cause to be forgotten, but we substitute something better or similar: knowest thou not that Allah hath power over all things?" (106)

4481- Ibn Abbas narrated: Omar said: "Our best Qur'an reciter is Obai and our best judge is Ali. But, in spite of this, we leave some of the statements of Obai because Obai says: "I do not leave anything that I have heard from Allah's Apostle", though Allah said: " None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things?" (106)

البَابَ سُجَّداً وَقُولُوا حِطَّةٌ﴾ [٥٨] فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، فَبَدَّلُوا، وَقَالُوا: حِطَّةٌ، حَبَّةٌ فِي شَعَرَةٍ». [طرفه في: ٣٤٠٣].

٦ ـ باب قَوْلُه: ﴿مَنْ كانَ عَدُوًّا لِجِبْرِيلَ﴾ [٩٧]

وَقَالَ عِكْرِمَةُ: جَبْرَ وَمِيكَ وَسَرَافِ: عَبْدٌ. إِيلْ: اللهُ.

٤٤٨٠ ـ حدثنا عَبْدُ اللهِ بْنُ مُنِيرٍ سَمِعَ عَبْدَ اللهِ بْنَ بَكْرٍ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: سَمِعَ عَبْدُ اللهِ بْنُ سَلَامٍ بِقُدُومِ رَسُولِ اللهِ ﷺ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ. فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ، وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ، وَمَا يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبَرَنِي بِهِنَّ جِبْرِيلُ آنِفاً». قَالَ: جِبْرِيلُ؟ قَالَ: «نَعَمْ». قَالَ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، فَقَرَأَ هَذِهِ الْآيَةَ: ﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾ [٩٧]. «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ، فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ، فَزِيَادَةُ كَبِدِ حُوتٍ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ». قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللهِ، يَا رَسُولَ اللهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ يَبْهَتُونِي، فَجَاءَتِ الْيَهُودُ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللهِ فِيكُمْ»؟ قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا وَابْنُ سَيِّدِنَا. قَالَ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللهِ بْنُ سَلَامٍ». فَقَالُوا: أَعَاذَهُ اللهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ. فَقَالُوا: شَرُّنَا وَابْنُ شَرِّنَا، وَانْتَقَصُوهُ، قَالَ: فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللهِ. [طرفه في: ٣٣٢٩].

٧ ـ باب قَوْلُه: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا﴾ [١٠٥]

٤٤٨١ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أَقْرَؤُنَا أُبَيٌّ، وَأَقْضَانَا عَلِيٌّ، وَإِنَّا لَنَدَعُ مِنْ قَوْلِ أُبَيٍّ، وَذَاكَ أَنَّ أُبَيّاً يَقُولُ: لَا أَدَعُ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، وَقَدْ قَالَ اللهُ تَعَالَى: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَأْهَا﴾ [١٠٦].

[الحديث ٤٤٨١ ـ طرفه في: ٥٠٠٥].

باب ٦ ـ قوله: (وقال عكرمة) الخ يعني أنّ معنى جبريل وميكائيل وإسرافيل عبد الله.

٤٤٨٠ ـ قوله: (يخترف) أي يجتني من ثمارها.

ـ قوله: (بهت) كذا بضمتين في ضبط الشارح وهو على ما ذكر في المصباح جمع بهوت مثل رسول ورسل وضبطه العيني بسكون الهاء وهو تخفيف وفسر البهوت بالكثير البهتان.

باب ٧ ـ قوله: (أو ننسها) التلاوة أو ننسها.

[8] Allah's saying: "They say: "Allah hath begotten a son": Glory be to him - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him." (116)

4482- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam tells a lie against me though he has no right to do so, and he abuses me though he has no right to do so. As for his telling a lie against me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring. ""

[9] Allah's saying: "Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer)." (125)

4483- Anas "Allah be pleased with him" reported: Omar said: "I agreed with Allah in three things," or said: "My Lord agreed with me in three things. I said: "O Allah's Apostle! Would that you took the station of Abraham as a place of prayer!" I also said: "O Allah's Apostle! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils!" So the Divine Verse of veiling women was revealed. I came to know that The Prophet "Allah's blessing and peace be upon him" had blamed some of his wives so I entered upon them and said: "You should either stop (troubling The Prophet "Allah's blessing and peace be upon him") or else Allah will give His Apostle better wives than you." When I came to one of his wives, she said to me: "O Omar! Couldn't Allah's Apostle "Allah's blessing and peace be upon him" be able to advise his wives with that you try to advise them?" Thereupon Allah revealed: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins."

(Prohibition "At'tahrim" 5)

[10] Allah's saying: "And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing." (127)

4484- Salim narrated that Abdullah Ibn Mohammad Ibn Abu'bakr had told Abdullah Ibn Omar: A'isha reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't you see that when your people built the Ka'ba, they did not build it on all Abraham's foundations?" I said: "O Allah's Apostle! Why don't you rebuild it on Abraham's foundations?" He said: "Had your people not been still close to the period of Heathenism, I would have done so." Abdullah Ibn Omar said: "A'isha had surely heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that, because I do not think that The Messenger of Allah "Allah's blessing and peace be upon him" left touching the two corners of the Ka'ba facing Al'hijr for nothing but that the Ka'ba was not built on all Abraham's foundations."

٨ ـ باب ﴿وَقالُوا اتَّخَذَ اللَّهُ وَلَداً سُبْحانَهُ﴾ [١١٦]

٤٤٨٢ ـ حدّثنا أبو اليمانِ: أخبرَنا شُعَيبٌ، عَنْ عَبدِ اللَّهِ بنِ أبي حُسَينٍ: حَدَّثَنا نافِعُ بنُ جُبَيرٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قال: «قال اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ، فَأَمَّا تَكْذِيبُهُ إيَّايَ فَزَعَمَ أَنِّي لا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إيَّايَ فقولُهُ: لي وَلَدٌ، فَسُبحاني أنْ أتَّخِذَ صاحِبَةً أوْ وَلَداً».

٩ ـ باب قَوْلِهِ: ﴿وَاتَّخِذُوا مِنْ مَقامِ إبْراهِيمَ مُصَلَّى﴾ [١٢٥]

﴿مَثَابَةً﴾ [١٢٥]. يَثُوبُونَ: يَرجِعُونَ.

٤٤٨٣ ـ حدّثنا مُسَدَّدٌ: عَنْ يَحيَى بنِ سَعِيدٍ، عَنْ حُمَيدٍ، عَنْ أنَسٍ قالَ: قال عُمَرُ: وَافَقتُ اللَّهَ في ثَلاثٍ، أَوْ وافَقَنِي رَبِّي في ثَلاثٍ، قُلتُ: يا رَسُولَ اللَّهِ، لو اتَّخَذْتَ مَقامَ إبراهِيمَ مُصَلّى، وَقُلتُ: يا رَسُولَ اللَّهِ، يَدْخُلُ عَلَيكَ البَرُّ وَالفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بِالحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الحِجابِ، قالَ: وَبَلَغَنِي مُعاتَبَةُ النَّبِيِّ ﷺ بَعْضَ نِسائِهِ، فَدَخَلتُ عَلَيهِنَّ، قُلتُ: إنِ انْتَهَيتُنَّ أوْ لَيُبَدِّلَنَّ اللَّهُ رَسُولَهُ ﷺ خيراً منكُنَّ، حَتَّى أَتَيتُ إحدَى نِسائِهِ، قالَتْ: يا عُمَرُ، أمَا في رَسُولِ اللَّهِ ﷺ ما يَعِظُ نِساءَهُ، حتَّى تَعِظَهُنَّ أنتَ؟ فَأنْزَلَ اللَّهُ: ﴿عَسى رَبُّهُ إنْ طَلَّقَكُنَّ أنْ يُبْدِلَهُ أزْواجاً خيراً منكُنَّ مُسلِماتٍ﴾ [التحريم: ٥] الآيَةَ.

وَقالَ ابْنُ أبي مَرْيَمَ: أخبَرَنا يَحيى بْنُ أيُّوبَ: حَدَّثَني حُمَيْدٌ: سَمِعْتُ أنَساً، عَنْ عُمَرَ.

[طرفه في: ٤٠٢].

١٠ ـ بابٌ قَولُهُ تَعالَى: ﴿وَإِذْ يَرْفَعُ إبْراهِيمُ القَواعِدَ مِنَ البَيْتِ وَإسْماعِيلُ رَبَّنا تَقَبَّلْ مِنَّا إنَّكَ أنْتَ السَّمِيعُ العَلِيمُ﴾ [١٢٧]

القَواعِدُ: أساسُهُ، وَاحِدَتُها قاعِدَةٌ، ﴿وَالقَوَاعِدُ مِنَ النِّسَاءِ﴾ [النور: ٦٠] وَاحِدُها قاعِدٌ.

٤٤٨٤ ـ حدثنا إسماعيلُ قال: حدَّثني مَالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمِ بْنِ عَبدِ اللَّهِ: أنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أبي بَكرٍ: أخبَرَ عَبدَ اللَّهِ بْنَ عُمَرَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، زَوْجِ النَّبِيِّ ﷺ: أنَّ رَسُولَ اللَّهِ ﷺ قال: «أَلَمْ تَرَيْ أنْ قَوْمَكِ بَنَوُا الكَعْبَةَ وَاقْتَصَرُوا عَنْ قَواعِدِ إبْراهِيمَ». فَقُلتُ: يا رَسُولَ اللَّهِ، ألا تَرُدُّها عَلى قَواعِدِ إبْراهِيمَ؟ قال: «لَوْلا حِدْثانُ قَوْمِكِ بِالكُفرِ».

فقالَ عَبْدُ اللَّهِ بنُ عُمَرَ: لَئِنْ كانَتْ عائِشَةُ سَمِعَتْ هذا مِنْ رَسُولِ اللَّهِ ﷺ، ما أُرى رَسُولَ اللَّهِ ﷺ تَرَكَ استِلامَ الرُّكنَينِ اللَّذَينِ يَلِيانِ الحِجْرَ إلَّا أنَّ البَيتَ لَمْ يُتَمَّمْ عَلى قَواعِدِ إبْراهِيمَ.

٤٤٨٢ ـ قوله: (فأمّا تكذيبه إياي فزعم أني لا أقدر الخ) أي وقد أخبرت في كتابي بأني أقدر على ذلك ويمكن أن يراد بالتكذيب إنكار قدرة الله تعالى (سندي).

باب ١٠ ـ قوله: (واحدها قاعد) بلا هاء كالحائض لأن القاعد في مقابلة الحائض هي التي قعدت عن الحيض فهي من الأسماء المخصوصة بالنساء كالطالق ونحوه (سندي).

[11] Allah's saying: "Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)." (136)

4485- Abu'huraira "Allah be pleased with him" reported: The people of the Scriptures (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not believe the people of the Scriptures or disbelieve them, but say: "We believe in Allah and what is revealed to us.""

[12] Allah's saying: "The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: "To Allah belong both East and West: He guideth whom He will to a Way that is straight."" (142)

4486- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" prayed for sixteen or seventeen months, facing Jerusalem though he desired that his Qibla would be Ka'ba. (After Allah had Revealed the verse mentioned above) he prayed The Asr (facing Ka'ba) and some people prayed with him. A man from among those who had prayed with him went out and passed by some people offering prayer in another mosque; and they were bowing. He said: "I testify that I prayed with The Prophet "Allah's blessing and peace be upon him" facing Mecca." Hearing that, they turned their faces to Ka'ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka'ba. They had been killed and we did not know what to say about them. So Allah revealed: "And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful." (143)

[13] Allah's saying: "Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (143)

4487- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Noah will be called on the Day of Judgement and he will say: "Yes, I'm responding to your call, O my Lord!" Allah will say: "Did you convey the Message?" Noah will say: "Yes." His nation will then be asked: "Did he convey the Message to you?" They will say: "No warner came to us." Then Allah will say (to Noah): "Who will bear witness in your favour?" He will say: "Mohammad and his followers." So they (Muslims) will testify that he conveyed the Message." The Apostle (Mohammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah: "Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (143)

١١ ـ باب ﴿قُولُوا آمَنَّا بِاللَّهِ وَما أُنْزِلَ إِلَيْنا﴾ [١٣٦]

٤٤٨٥ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عُثْمانُ بْنُ عُمَرَ: أَخْبَرَنا عَلِيُّ بْنُ المُبارَكِ، عَنْ يَحيى بنِ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: كانَ أَهلُ الكِتابِ يَقرَؤونَ التَّوْرَاةَ بالعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالعَرَبِيَّةِ لأَهْلِ الإِسْلامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تُصَدِّقُوا أَهلَ الكِتابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا: ﴿آمَنَّا بِاللَّهِ وَما أُنْزِلَ إِلَيْنَا﴾» الآيَةَ.

[الحديث ٤٤٨٥ ـ طرفاه في: ٧٣٦٢، ٧٥٤٢].

١٢ ـ باب ﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ ما وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كانُوا عَلَيها قُل لِلَّهِ المَشْرِقُ وَالمَغْرِبُ يَهْدِي مَنْ يَشاءُ إِلَى صِراطٍ مُسْتَقِيمٍ﴾ [١٤٢]

٤٤٨٦ ـ حدّثنا أَبُو نُعَيمٍ: سَمِعَ زُهَيراً، عَنْ أَبي إِسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى إِلى بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ شَهْراً، أَوْ سَبْعَةَ عَشَرَ شَهراً، وَكانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ، وَإِنَّهُ صَلَّى، أَوْ صَلاَّها، صَلاةَ العَصْرِ وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كانَ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهلِ المَسْجِدِ وَهُمْ رَاكِعُونَ، قالَ: أَشْهَدُ بِاللَّهِ، لَقَدْ صَلَّيتُ مَعَ النَّبِيِّ ﷺ قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ البَيْتِ، وَكانَ الَّذِي ماتَ عَلَى القِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ البَيْتِ رِجالٌ قُتِلُوا، لَمْ نَدْرِ ما نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ: ﴿وَما كانَ اللَّهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُفٌ رَحِيمٌ﴾ [١٤٣].

[طرفه في: ٤٠].

١٣ ـ باب ﴿وَكَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيكُمْ شَهِيداً﴾ [١٤٣]

٤٤٨٧ ـ حدّثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنا جَرِيرٌ وَأَبُو أُسامَةَ، وَاللَّفْظُ لِجَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ أَبي صَالِحٍ (ح). وَقالَ أَبُو أُسامَةَ: حَدَّثَنا أَبُو صَالِحٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُدعَى نُوحٌ يَومَ القِيامَةِ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيكَ يا رَبِّ، فَيَقُولُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: ما أَتانا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ: ﴿وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾ [١٤٢]. فَذلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيكُمْ شَهِيداً﴾ [١٤٢]. وَالوَسَطُ: العَدْلُ.

[طرفه في: ٣٣٣٩].

٤٤٨٦ ـ قوله: (وإنه صلى أو صلاها صلاة العصر) بالشك من الراوي ونصب صلاة بدلاً من الضمير المنصوب في صلاها (شارح).

[14] Allah's saying: "and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful." (143)

4488- Ibn Omar "Allah be pleased with both" narrated: While people were performing The Morning Prayer at the mosque of Quba, a man came and said: "(Tonight) Allah sent down some Qur'anic verses to The Messenger of Allah "Allah's blessing and peace be upon him" to (change the Qibla and) face Ka'ba (in prayer). So, you should face it." They turned their faces towards Ka'ba (while still praying).

[15] Allah's saying: "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction. The People of the Book know well that is the truth from their Lord, nor is Allah unmindful of what they do." (144)

4489- Anas "Allah be pleased with him" narrated: None of those who prayed facing the two Qiblas (Jerusalem and Ka'ba) still remained alive but I.

[16] Allah's saying: "Even if thou wert to bring to the People of the Book all the Signs (together), they would not follow thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, wert to follow their (vain) desires - then wert thou indeed (clearly) in the wrong." (145)

4490- Ibn Omar "Allah be pleased with both" narrated: While many people were performing The Morning prayer at (the mosque of) Quba, a man came to them and said: "Some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him" tonight ordering him to face Ka'ba at Mecca (in prayer). so you should turn your faces towards it." At that moment their faces were towards Sham (or Jerusalem). Then, they turned their faces towards Ka'ba.

[17] Allah's saying: "The People of the Book know this as they know their own sons, but some of them conceal the truth which they themselves know. The truth is from thy Lord; so be not at all in doubt." (146:147)

4491- Ibn Omar "Allah be pleased with both" narrated: While many people were at (the mosque of) Quba performing The Morning prayer, a man came to them and said: "Tonight, some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him", according to which, he was ordered to face Ka'ba (in prayer). so you should turn your faces towards it." At that moment their faces were towards Sham (or Jerusalem). Then, they turned their faces towards Ka'ba.

[18] Allah's saying: "To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things." (148)

١٤ ـ باب ﴿وما جعلنا القِبْلَةَ الَّتِي كُنْتَ عَلَيها إلاَّ لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلى عَقِبَيهِ وَإِنْ كانَتْ لَكَبِيرَةً إلاَّ عَلَى الذِينَ هدى اللَّهُ وَما كانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُفٌ رَحِيمٌ﴾ [١٤٣]

٤٤٨٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يحيى، عَنْ سُفيانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمر رَضِيَ اللَّهُ عنهُما: بينا النَّاس يُصلُّونَ الصُّبحَ في مسجِدِ قُباء، إذ جاءَ جاءٍ فَقالَ: أَنْزَلَ اللَّهُ عَلى النَّبِيِّ ﷺ قُرآناً: أَنْ يَسْتَقْبِلَ الكَعْبَةَ فاستَقْبِلُوها، فَتَوَجَّهُوا إِلَى الكَعْبَةِ. [طرفه في: ٤٠٣]

١٥ ـ باب ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾، إِلَى: ﴿عَمَّا تَعْمَلُونَ﴾ [١٤٤]

٤٤٨٩ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّه: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيه، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: لَمْ يَبْقَ مِمَّنْ صلى القِبْلَتَيْنِ غَيري.

١٦ ـ باب ﴿وَلَئِنْ أَتَيتَ الَّذِينَ أُوتُوا الكِتابَ بِكُلِّ آيَةٍ ما تَبِعُوا قِبْلَتَكَ﴾. إِلَى قَوْلِهِ: ﴿إِنَّكَ إِذاً لَمِنَ الظَّالِمِينَ﴾ [١٤٥]

٤٤٩٠ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينارٍ، عَن ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: بَيْنَما النَّاسُ في الصُّبْحِ بِقُباءٍ، جاءَهُم رَجُلٌ فَقالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ قرآنٌ، وَأُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ، أَلاَ فاسْتَقْبِلُوها، وَكانَ وَجْهُ النَّاسِ إِلى الشَّامِ، فَاسْتَدَارُوا بِوُجُوهِهِمْ إِلَى الكَعْبَةِ. [طرفه في: ٤٠٣]

١٧ ـ باب ﴿الَّذِينَ آتَيناهُمُ الكِتابَ يَعْرِفُونَهُ كَما يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الحَقَّ ـ إِلَى قَوْلِهِ ـ مِنَ المُمْتَرِينَ﴾ [١٤٦ ـ ١٤٧]

٤٤٩١ ـ حدثنا يَحيى بْنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بنِ دِينارٍ، عَنِ ابْنِ عُمَرَ قال: بَينَا النَّاسُ بِقُبَاءٍ في صَلاةِ الصُّبحِ، إِذْ جاءَهُمْ آتٍ فَقالَ: إِنَّ النَّبِيَّ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلُوها، وَكانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فاسْتَدارُوا إِلَى الكَعْبَةِ. [طرفه في: ٤٠٣]

١٨ ـ باب ﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيها فاسْتَبِقُوا الخَيْرَاتِ أَيْنَما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيءٍ قَدِيرٌ﴾ [١٤٨]

٤٤٩٢ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحيى، عَنْ سُفْيانَ: حَدَّثَني أَبُو إِسْحاقَ قالَ:

٤٤٨٨ ـ قوله: (فاستقبلوها) بكسر الموحدة على الأمر بفتحها على الخبر (شارح).

باب ١٥ ـ قوله: (باب قد نرى) ولأبي ذر باب قوله: قد نرى (شارح).

٤٤٩٢ ـ قوله: ثم صرفه أي صرف الله عزّ وجلّ نبيه صلى الله تعالى عليه وسلم ولأبي ذر ثم صرفوا بضم أوّله مبنياً للمفعول أي صرف الله تعالى نبيه وأصحابه (شارح).

4492- Al'bara "Allah be pleased with him" narrated: We prayed with The Prophet "Allah's blessing and peace be upon him" for sixteen or seventeen months facing Jerusalem before he (The Prophet) was directed (by Allah to turn his face) towards the Qibla (of Ka'ba).

[19] Allah's saying: "From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do." (149)

4493- Ibn Omar "Allah be pleased with both" narrated: While many people were performing The Morning prayer at (the mosque of) Quba, a man came to them and said: "Tonight, some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him", according to which, he was ordered to face Ka'ba (in prayer). So you should turn your faces towards it." Then, they turned their faces towards Ka'ba. At that moment their faces were towards Sham (or Jerusalem).

[20] Allah's saying: "So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye may (consent to) be guided." (150)

4494- Ibn Omar "Allah be pleased with both" narrated: While many people were performing The Morning prayer at (the mosque of) Quba, a man came to them and said: "Some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him" tonight ordering him to face Ka'ba at Mecca (in prayer). So you should turn your faces towards it." At that moment their faces were towards Sham (or Jerusalem). Then, they turned their faces towards Ka'ba.

[21] Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (158)

4495- Urwa Ibn Az'zubair narrated: I asked A'isha "Allah be pleased with her" -and I was still a young man- about the interpretation of Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them." (Heifer 158): "I think that (it Is evident from this revelation that) there is no harm if one does not compass Safa and Marwa round." A'isha said: "Had this interpretation been correct, the statement of Allah should have been: there is no harm for him if he does not compass round them. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manah" near Qudaid before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it. So Allah revealed: "Behold! Safa and Marwa are among Allah's symbols. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them." (158)

سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّينَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيتِ المَقْدِسِ سِتَّةَ عَشَرَ، أَوْ سَبْعَةَ عَشَرَ شَهْراً، ثُمَّ صَرَفَهُ نَحْوَ القِبْلَةِ. [طرفه في: ٤٠].

١٩ ـ باب ﴿وَمِنْ حَيثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَإِنَّهُ لَلحَقُّ مِنْ رَبِّكَ وَما اللَّهُ بِغافِلٍ عَمَّا تَعْمَلونَ﴾ [١٤٩]

شَطْرُهُ: تِلْقَاؤُهُ.

٤٤٩٣ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: بَينَا النَّاسُ في الصُّبْحِ بِقُبَاءٍ، إِذْ جاءَهُمْ رَجُلٌ فَقالَ: أُنْزِلَ اللَّيلَةَ قُرْآنٌ، فَأُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها، وَاسْتَدَارُوا كَهَيئَتِهِمْ، فَتَوَجَّهُوا إِلَى الكَعْبَةِ، وَكانَ وَجْهُ النَّاسِ إِلَى الشَّأْمِ. [طرفه في: ٤٠٣].

٢٠ ـ باب ﴿وَمِنْ حَيثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَحَيثُ ما كُنْتُمْ ـ إِلَى قَوْلِهِ ـ وَلَعَلَّكُمْ تَهْتَدُونَ﴾ [١٥٠]

٤٤٩٤ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: عَنْ مالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قالَ: بَينَما النَّاسُ في صَلاةِ الصُّبْحِ بِقُبَاءٍ، إِذْ جاءَهُمْ آتٍ فَقالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ فَاسْتَقْبِلُوها، وَكانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى القِبْلَةِ. [طرفه في: ٤٠٣].

٢١ ـ باب ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيتَ أَوِ اعْتَمَرَ فَلا جُنَاحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيراً فَإِنَّ اللَّهَ شاكِرٌ عَلِيمٌ﴾ [١٥٨]

شَعَائِرُ: عَلاماتٌ، وَاحِدَتُهَا شَعِيرَةٌ، وَقالَ ابْنُ عَبَّاسٍ: الصَّفْوَانُ الحَجَرُ، وَيُقَالُ: الحِجَارَةُ المُلسُ الَّتِي لاَ تُنْبِتُ شَيئاً، وَالوَاحِدَةُ صَفْوَانَةٌ، بِمَعْنى الصَّفَا، وَالصَّفَا لِلجَمِيعِ.

٤٤٩٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قالَ: قُلتُ لِعائِشَةَ زَوْجِ النَّبِيِّ ﷺ، وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيتِ قَوْلَ اللَّهِ تَبارَكَ وَتَعالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِما﴾ [١٥٨].

فَما أَرَى عَلَى أَحَدٍ شَيئاً أَنْ لا يَطَّوَّفَ بِهِمَا؟ فَقالَتْ عائِشَةُ: كَلاَّ، لَوْ كانَتْ كَمَا تَقُولُ، كانَتْ: فَلاَ جُنَاحَ عَلَيهِ أَنْ لاَ يَطَّوَّفَ بِهِما، إِنَّمَا أُنْزِلَتْ هذهِ الآيَةُ في الأَنْصَارِ، كانُوا يُهِلُّونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذْوَ قُدَيدٍ، وَكانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَينَ الصَّفَا وَالمَرْوَةِ، فَلَمَّا جاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذلكَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيتَ أَوِ اعْتَمَرَ

٤٤٩٥ ـ قوله: (فما أرى) بضم الهمزة أي فما أظن ولأبي ذر: فما أرى بفتحها (شارح).

ـ قوله: (حذو قديد) أي مقابل قديد موضع من منازل طريق مكة إلى المدينة (شارح).

ـ قوله: (يتحرّجون) أي يحترزون من الإثم (شارح).

4496- Asim Ibn Sulaiman narrated: I asked Anas Ibn Malik about (compassing round) Safa and Marwa." He said: " We considered it as of the ceremonies of the days of the Pre-Islamic period of ignorance. When Islam came, we stopped doing it till Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them." (158)

[22] Allah's saying: "Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment." (165)

4497- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said: "Anyone who dies worshipping none but Allah will definitely enter Paradise."

[23] Allah's saying: "O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (178)

4498- Ibn Abbas "Allah be pleased with both" narrated: The law of equality (in murder) was prescribed to the children of Israel, but the blood money was not ordained for them. So Allah said to this Nation (of Muslims): "O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty."

4499- Anas "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "The law of equality (in murder) is (prescribed in) Allah's Book."

4500- Anas "Allah be pleased with him" narrated: Ar'rubaiy Bint "daughter of" An'nadr, Anas's aunt, broke the tooth of a girl. The relatives of Ar'rubaiy requested the girl's relatives to accept the compensation for the wound, and forgive (the offender), but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An'nadr asked: "O Messenger of Allah! Would the tooth of Ar'rubaiy

فَلاَ جُنَاحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [١٥٨]. [طرفه في: ١٦٤٣].

٤٤٩٦ ـ حدثنا مُحَمَّدُ بنُ يوسُفَ: حَدَّثَنَا سُفيانُ، عَنْ عاصِمِ بنِ سُلَيمانَ قالَ: سَأَلْتُ أَنَسَ ابنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الصَّفَا وَالمَرْوَةِ، فَقَالَ: كُنَّا نَرَى أَنَّهُمَا مِنْ أَمْرِ الجاهِلِيَّةِ، فَلَمَّا كانَ الإِسْلاَمُ أَمسَكْنَا عَنهُمَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ ـ إِلَى قَوْلِهِ ـ أَنْ يَطَّوَّفَ بِهِمَا﴾ [١٥٨]. [طرفه في: ١٦٤٨].

٢٢ ـ باب ﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً﴾ [١٦٥]

أَضْدَاداً، وَاحِدُهَا نِدٌّ.

٤٤٩٧ ـ حدثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: قالَ النَّبِيُّ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، قالَ النَّبِيُّ ﷺ: «مَنْ ماتَ وَهْوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدّاً دَخَلَ النَّارَ». وَقُلْتُ أَنَا: مَنْ ماتَ وَهْوَ لاَ يَدْعُو لِلَّهِ نِدّاً دَخَلَ الجَنَّةَ.

[طرفه في: ١٢٣٨].

٢٣ ـ باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيكُمُ القِصَاصُ فِي القَتْلَى الحُرُّ بِالحُرِّ ـ إِلَى قَوْلِهِ ـ عَذَابٌ أَلِيمٌ﴾ [١٧٨]

﴿عُفِيَ﴾ [١٧٨]: تُرِكَ.

٤٤٩٨ ـ حدثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا عَمْرٌو قالَ: سَمِعْتُ مُجاهِداً قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كانَ فِي بَنِي إِسْرائِيلَ القِصَاصُ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ، فَقَالَ اللَّهُ تَعَالَى لِهذِهِ الأُمَّةِ: ﴿كُتِبَ عَلَيكُمُ القِصَاصُ فِي القَتْلَى الحُرُّ بِالحُرِّ وَالعَبْدُ بِالعَبْدِ وَالأُنْثَى بِالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيءٌ﴾ فالعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِي العَمْدِ، ﴿فَاتِّبَاعٌ بِالمَعْرُوفِ وَأَدَاءٌ إِلَيهِ بِإِحْسَانٍ﴾. يَتَّبِعُ بِالمَعْرُوفِ وَيُؤَدِّي بِإِحْسَانٍ، ﴿ذلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ﴾ مِمَّا كُتِبَ عَلَى مَنْ كانَ قَبْلَكُمْ ﴿فَمَنِ اعْتَدَى بَعْدَ ذلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾ قَتَلَ بَعْدَ قَبُولِ الدِّيَةِ.

[الحديث ٤٤٩٨ ـ طرفه في: ٦٨٨١].

٤٤٩٩ ـ حدثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنَا حُمَيدٌ: أَنَّ أَنَساً حَدَّثَهُمْ، عَنِ النَّبِيِّ ﷺ قالَ: «كِتَابُ اللَّهِ القِصَاصُ».

[طرفه في: ٢٧٠٣].

٤٥٠٠ ـ حدثني عَبْدُ اللَّهِ بنُ مُنِيرٍ: سَمِعَ عَبْدَ اللَّهِ بنَ بَكْرٍ السَّهْمِيَّ: حَدَّثَنَا حُمَيدٌ، عَنْ أَنَسٍ: أَنَّ الرُّبَيِّعَ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جارِيَةٍ، فَطَلَبُوا إِلَيهَا العَفْوَ فَأَبَوْا، فَعَرَضُوا الأَرْشَ فَأَبَوْا، فَأَتَوْا

باب ٢٣ ـ قوله: (عفي) أي (ترك) وسقط ذلك في نسخ هـ (شارح).

٤٥٠٠ ـ قوله: جارية أي امرأة شابة لا أمة إذ لا قصاص بين الأمة والحرة.

ـ قوله: (فطلبوا) أي قوم الربيع (إليها العفو) عن الربيع (فأبوا) أي قوم الجارية ا هـ (شارح).

be broken? No, by he, who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah, with their oath fulfilled."

[24] Allah's saying: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self restraint." (183)

4501- Ibn Omar "Allah be pleased with both" narrated: Fast was observed on The Tenth Day of Muharram. But when the fasting of Ramadan was prescribed, he (The Prophet "Allah's blessing and peace be upon him") said: "Whoever wanted could fast it; and whoever wanted could leave fasting it."

4502- A'isha "Allah be pleased with her" narrated: People used to observe fast on The Tenth Day of Muharram before (fasting of) Ramadan was prescribed. But when the fasting of Ramadan was prescribed, he (The Prophet "Allah's blessing and peace be upon him") said: "Whoever wanted could fast it; and whoever wanted could leave fasting it."

4503- Abdullah "Allah be pleased with him" narrated that Al'ash'ath entered upon him while he was eating. Al'ash'ath said: "Today is The Tenth of Ramadan." I replied: "Fasting had been observed (on this day) before (the obligatory fasting of) Ramadan was prescribed. But when(the obligatory fasting of) Ramadan was prescribed, fasting (on The Tenth of Muharram) was left, so come and eat."

4504- A'isha "Allah be pleased with her" narrated: fasting on The Tenth Day of Muharram was observed by Quraish During the Pre-Islamic Period of ignorance. The Prophet "Allah's blessing and peace be upon him" himself used to fast on it. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the obligatory fasting of) Ramadan was prescribed, fasting in Ramadan became an obligation, and fasting on The Tenth Day of Muharram was left. Hence, whoever wished to fast (on it) did so, and whoever wished to leave fasting on it, did so.

[25] Allah's saying: "(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that ye fast, if ye only knew." (184)

Ata said: "All kinds of illness might be a cause for one to break his fast." Both of Ibrahim and Al'hasan told that the pregnant and the suckling woman could break fasting if they feared on themselves or their children, provided that they should observe fasting on other days later, instead of those on which they left fasting.

رَسُولَ اللَّهِ ﷺ وَأَبَوْا إِلاَّ القِصاصَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالقِصاصِ، فَقَالَ أَنَسُ بنُ النَّضْرِ: يَا رَسُولَ اللَّهِ، أَتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ لا وَالَّذِي بَعَثَكَ بِالحَقِّ لا تُكْسَرُ ثَنِيَّتُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، كِتَابُ اللَّهِ القِصاصُ». فَرَضِيَ القَوْمُ فَعَفَوْا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

[طرفه في: ٢٧٠٣].

٢٤ ـ باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [١٨٣]

٤٥٠١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ عاشُوراءُ يَصُومُهُ أَهْلُ الجاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضانُ، قالَ: «مَنْ شاءَ صَامَهُ، وَمَنْ شاءَ لَمْ يَصُمْهُ».
[طرفه في: ١٨٩٢].

٤٥٠٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: كانَ عاشُوراءُ يُصَامُ قَبْلَ رَمَضانَ، فَلَمَّا نَزَلَ رَمَضانُ قالَ: «مَنْ شاءَ صَامَ وَمَنْ شاءَ أَفْطَرَ». [طرفه في: ١٥٩٢].

٤٥٠٣ ـ حدّثني مَحْمُودٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: دَخَلَ عَلَيْهِ الأَشْعَثُ وَهُوَ يَطْعَمُ، فَقالَ: اليَوْمُ عاشُوراءُ! فَقالَ: كانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضانُ، فَلَمَّا نَزَلَ رَمَضانُ تُرِكَ، فَادْنُ فَكُلْ.

٤٥٠٤ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ، وَكانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضانُ، كانَ رَمَضانُ الفَرِيضَةَ، وَتُرِكَ عاشُوراءُ، فَكانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ يَصُمْهُ. [طرفه في: ١٥٩٢]

٢٥ ـ باب ﴿أَيَّامًا مَعْدُودَاتٍ فَمَنْ كانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [١٨٤]

وَقالَ عَطاءٌ: يُفْطِرُ مِنَ المَرَضِ كُلِّهِ، كَمَا قالَ اللَّهُ تَعَالَى

وَقالَ الحَسَنُ وَإِبْراهِيمُ في المُرْضِعِ والحامِلِ: إِذا خافَتا عَلَى أَنْفُسِهِما أَوْ وَلَدِهِما تُفْطِرانِ ثُمَّ

٤٥٠٣ ـ قوله: (يطعم) أي يأكل.

As for the old (man or woman), it was told that when Anas became old, he left fasting, for one or two years, and fed a poor man bread and meat each day on which he did not fast.

4505- Ata narrated that he had heard Ibn Abbas “Allah be pleased with both” reciting (Allah’s saying): “For those who can do it (with hardship), is a ransom, the feeding of one that is indigent.” Then he commented: "This Verse is not abrogated (by Allah’s saying: “every one of you who is present (at his home) during that month should spend it in fasting”), but it is meant for old men and old women who have no strength to fast, so they should feed a poor person for each day (instead of fasting).”

[26] Allah’s saying: “Ramadan is the (month) in which was sent down the Qur’an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting.” (185)

4506- Nafi narrated that Ibn Omar “Allah be pleased with both” had recited (Allah’s saying): “For those who can do it (with hardship), is a ransom, the feeding of one that is indigent.” Then he said that it was abrogated.

4507- Yazid, the freed slave of Salama Ibn Al’akwa narrated from Salama Ibn Al’akwa: When Allah’s saying: “For those who can do it (with hardship), is a ransom, the feeding of one that is indigent” (184) was revealed, it happened that everyone wanted to leave fasting and give a ransom for it could do so till this verse was abrogated by the next one (185).

[27] Allah’s saying: “Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you.” (187)

4508- Abu’is’haq narrated: I heard Al’bara “Allah be pleased with him” saying: When the fasting of Ramadan was ordained, men used not to approach their wives (for sexual intercourse) for all the month. But there were many, at the same time, who used to cheat themselves (by violating this restriction). So Allah revealed: “Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath.ordained for you.” (187)

تَقْضِيَانِ، وَأَمَّا الشَّيخُ الكَبِيرُ إِذَا لَمْ يُطِقِ الصِّيَامَ، فَقَدْ أَطْعَمَ أَنَسٌ بَعْدَ ما كَبِرَ عاماً أَوْ عامَينِ، كُلَّ يومٍ مِسكيناً، خُبزاً ولحماً، وأفطر.

قِرَاءَةُ العَامَّةِ ﴿يُطِيقُونَهُ﴾ وَهوَ أَكْثَرُ.

٤٥٠٥ ـ حدَّثني إِسْحاقُ: أَخبرَنا رَوْحٌ: حَدَّثَنا زَكَرِيَّاءُ بنُ إِسْحاقَ: حَدَّثَنا عَمرُو بنُ دِينارٍ، عَنْ عَطاءٍ: سَمِعَ ابْنَ عَبَّاسٍ يَقْرَأُ: وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ. قالَ ابْنُ عَبَّاسٍ: لَيسَتْ بِمنسُوخَةٍ، هُوَ الشَّيخُ الكَبِيرُ، وَالمَرْأَةُ الكَبِيرَةُ، لا يَستَطِيعَانِ أَنْ يَصُوما، فَليُطْعِمانِ مَكانَ كُلِّ يَومٍ مِسكِيناً.

٢٦ ـ باب ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ [١٨٥]

٤٥٠٦ ـ حدثنا عَيَّاشُ بْنُ الوَليدِ: حَدَّثَنا عَبْدُ الأَعلى: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا أَنَّهُ قَرَأَ: ﴿فِدْيَةٌ طَعَامُ مَسَاكِينَ﴾ [١٨٤]. قالَ: هِيَ مَنْسُوخَةٌ.

[طرفه في: ١٩٤٩].

٤٥٠٧ ـ حدثنا قُتَيبَةُ: حَدَّثَنا بَكْرُ بنُ مُضَرٍ، عَنْ عَمرِو بنِ الحارِثِ، عَنْ بُكَيرِ بنِ عَبْدِ اللَّهِ، عَنْ يزيد، مَولى سلمة بن الأكوع، عَنْ سَلَمَةَ قال: لَمَّا نَزلَتْ: ﴿وَعلى الذِينَ يطِيقُونهُ فِديةٌ طَعامُ مِسكِينٍ﴾ [١٨٤]. كانَ مَنْ أَرادَ أَنْ يُفطِرَ وَيَفتَدِيَ، حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَها فَنَسَخَتْهَا.

قَالَ أَبُو عَبْدِ اللَّهِ: ماتَ بُكَيرٌ قَبْلَ يَزِيدَ.

٢٧ ـ باب ﴿أُحِلَّ لَكُمْ لَيلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

٤٥٠٨ ـ حدثنا عُبيدُ اللَّهِ: عَنْ إِسرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ. وَحَدَّثَنا أَحْمَدُ بْنُ عُثْمانَ: حَدَّثَنا شُرَيحُ بْنُ مَسْلَمَةَ قالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنهُ: لَمَّا نَزَلَ صَوْمُ رَمَضَانَ، كانُوا لا يَقْرَبُونَ النِّسَاءَ رَمَضَانَ كُلَّهُ، وَكانَ رِجالٌ يَخُونُونَ أَنْفُسَهُمْ، فَأَنْزَلَ اللَّهُ: ﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيكُمْ وَعَفَا عَنْكُمْ﴾.

[طرفه في: ١٩١٥].

٤٥٠٥ ـ قوله: (يطوّقونه) أي يكلفونه، وفي نسخة يطوّقونه فلا يطيقونه قاله الشارح.

ـ قوله: (منسوخة) أي بما بعدها من قوله تعالى فمن شهد الآية.

ـ قوله: (فليطعمان) كذا في اليونينية باللام وسقطت من الفرع كغيره (شارح).

٤٥٠٧ ـ قوله: (كان من أراد أن يفطر ويفتدي) فعل هـ (شارح).

[28] Allah's saying: "And eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint." (187)

4509- Ash'sha'bi narrated: Adi took two threads, one white and the other black, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said: "O Allah's Apostle! I put (a white thread and a black thread) under my pillow." The Prophet "Allah's blessing and peace be upon him" said: "Then your pillow is too wide to imply the white thread (of dawn) and the black thread (of the night) under it! "

4510- Ash'sha'bi narrated: Adi Ibn Hatim told: I said: "O Allah's Apostle! What is the meaning of the white thread distinct from the black thread? Are they these two threads?" He said: "You are not intelligent if you watch the two threads." He explained: "No, it is the darkness of the night and the whiteness of the day."

4511- Sahl Ibn Sa'd "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words "of dawn " and it became clear that he meant night and day.

[29] Allah's saying: "It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (189)

4512- Al'bara "Allah be pleased with him" narrated: During the Pre-Islamic time of ignorance, whenever they assumed Ihram, they would enter houses from their back. So, Allah Almighty revealed: "It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (189)

[30] Allah's saying: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah; but if they cease, let there be no hostility except to those who practise oppression." (193)

٢٨ ـ باب ﴿وكُلوا واشْرَبُوا حتَّى يَتبَيَّنَ لكُمُ الخَيطُ الأبْيَضُ من الخَيطِ الأسْوَدِ من الفجْرِ ثُمَّ أتِمُّوا الصِّيامَ إلى اللَّيلِ ولا تُباشِرُوهُنَّ وأنتُمْ عاكِفُونَ في المَساجِدِ﴾ إلى قَوْلِه: ﴿تتقُونَ﴾

﴿العاكِفُ﴾ [الحج: ٢٥]: المُقِيمُ.

٤٥٠٩ ـ حدّثنا مُوسى بنُ إسماعيل: حدَّثنا أبو عَوانَةَ، عن حُصين، عن الشَّعْبِيِّ، عن عديّ قال: أخذ عديّ عِقالاً أبيض وعِقالاً أسود، حتى كان بعضُ الليل نظر، فلم يستبينا، فلمّا أصبَحَ قال: يَا رَسُولَ اللَّهِ، جعلتُ تحتَ وِسادَتِي، قال: «إنَّ وِسادَكَ إذاً لَعَرِيضٌ أنْ كانَ الخَيطُ الأبيَض والأسود تحتَ وِسادتك». [طرفه في: ١٩١٦]

٤٥١٠ ـ حدّثنا قتيبةُ بنُ سعيد: حدَّثنا جريرٌ، عن مُطرِّف، عن الشَّعبيِّ، عن عديِّ بنِ حاتِمٍ رَضِيَ اللَّهُ عَنهُ قال: قُلتُ: يا رَسُولَ اللَّهِ، ما الخَيطُ الأبيَضُ مِنَ الخَيطِ الأسْوَدِ، أهُما الخَيطانِ؟ قال: «إنكَ لَعرِيضُ القَفا إن أبصَرتَ الخَيطَينِ»، ثُمَّ قال: «لا، بَل هُوَ سَوادُ اللَّيلِ وَبَياضُ النَّهارِ». [طرفه في: ١٩١٦].

٤٥١١ ـ حدّثنا ابنُ أبي مريمَ: حدَّثنا أبو غسّانَ، مُحمّدُ بنُ مُطرِّفٍ: حدَّثني أبو حازِم، عن سَهلِ بنِ سعْدٍ قال: وأُنزِلتْ: ﴿وكُلوا واشْرَبُوا حتَّى يَتبَيَّنَ لَكُمُ الخَيطُ الأبيَضُ مِنَ الخَيطِ الأسْوَدِ﴾ ولَمْ يَنزِلْ ﴿مِنَ الفجرِ﴾، وكانَ رِجالٌ إذا أرادُوا الصَّومَ رَبَطَ أحدُهُم في رِجليهِ الخَيطَ الأبيَضَ والخَيطَ الأسْوَدَ، ولا يَزالُ يأكُلُ حتَّى يَتبَيَّنَ لَهُ رُؤيَتُهُما، فأنزَلَ اللَّهُ بَعْدَهُ: ﴿مِنَ الفَجْرِ﴾، فعلِمُوا أنَّما يَعني اللَّيلَ مِنَ النَّهارِ. [طرفه في: ١٩١٧].

٢٩ ـ باب ﴿وليسَ البِرُّ بِأنْ تأتُوا البُيُوتَ مِن ظُهورِها ولَكِنَّ البِرَّ مَنِ اتَّقى وأْتُوا البُيُوتَ مِنْ أبْوابِها واتَّقُوا اللَّهَ لَعلَّكُمْ تُفْلِحُونَ﴾ [١٨٩]

٤٥١٢ ـ حدّثنا عُبيدُ اللَّهِ بنُ مُوسى، عن إسرائيلَ، عن أبي إسحاقَ، عنِ البَراءِ قالَ: كانُوا إذا أحرَمُوا في الجاهِليّةِ أتَوُا البَيتَ من ظَهرِه، فأنزَلَ اللَّهُ: ﴿وليس البِرُّ بأنْ تأتُوا البُيُوتَ مِن ظُهورِها ولَكِنَّ البِرَّ مَن اتَّقى وأتُوا البُيُوتَ مِن أبوابِها﴾. [طرفه في: ١٨٠٣].

٣٠ ـ باب ﴿وقاتِلُوهُمْ حتَّى لا تَكونَ فِتْنَةٌ ويَكونَ الدِّينُ لِلَّهِ فإنِ انْتَهَوْا فلا عُدْوانَ إلاَّ علَى الظَّالِمينَ﴾ [١٩٣]

٤٥١٣ ـ حدّثنا مُحَمَّدُ بنُ بَشّارٍ: حَدَّثَنَا عَبدُ الوَهَّابِ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ

٤٥٠٩ ـ قوله: (جعلت تحت وسادتي) زاد الأصيلي عقالين ولأبي ذر عن الكشميهني وسادي بإسقاط تاء التأنيث (شارح).

٤٥١١ ـ قوله: (ولم ينزل) بضم أوّله وفتح ثالثه ولأبي ذر ولم ينزل بفتح ثم كسر (شارح).

٤٥١٣ ـ قوله: (صنعوا) أي ما ترى من الاختلاف ولغير الكشميهني ضيعوا بمعجمة مضمومة فتحتية مشددة مكسورة (شارح).

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4513- Nafi narrated: During the affliction of Ibn Az'zubair, two men came to Ibn Omar and said: "The people are lost, and you are the son of Omar, and the companion of The Prophet "Allah's blessing and peace be upon him", so what prevents you from coming out?" He said: "What prevents me is that Allah has prohibited shedding the blood of my brother." They both said: "Didn't Allah say: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah"? He said: "We fought until there was no more tumult and the faith is in Allah (Alone), but you want to fight until there is tumult and the faith becomes in other than Allah."

4514- Nafi narrated: A man came to Ibn Omar and said: "O Abu Abdur'rahman! What made you perform Hajj in one year and Umra in another year and leave Jihad in Allah's Cause though you know how much Allah recommends it?" Ibn Omar replied: "O son of my brother! Islam is built on five principles: to believe in Allah and His Messenger, to perform the five obligatory prayers, to observe the fasting of Ramadan, to pay the obligatory charity, and to perform Hajj to the House (of Allah)." The man said: "O Abu Abdur'rahman! Won't you listen to what Allah mentioned in His Book: "If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (The Chambers "Al'hujurat" 9) and: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah." (The Heifer "Al'baqara" 193)? Ibn Omar said: "We did so during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more tumult or oppression."

4515- The man said: "What is your opinion about Othman and Ali?" Ibn Omar said: "As for Othman, it seems that Allah forgave him, but you people dislike for him to be forgiven. Regarding Ali, he is the cousin of The Messenger of Allah "Allah's blessing and peace be upon him" and his son-in-law." Then he pointed with his hand and said: "That is his house which you see."

[31] Allah's saying: "And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good." (195)

4516- Abu'wa'il narrated from Hudhaifa: Allah's saying: "And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good" was revealed in spending in Allah's cause (such as spending in Jihad).

[32] Allah's saying: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (196)

4517- Abdullah Ibn Ma'qil narrated: I sat with Ka'b Ibn Ujra in this mosque of Kufa, whom I asked about the meaning of (Allah's saying): "a ransom of fasting or almsgiving or offering." (196) He said: "I was brought to The Prophet "Allah's blessing and peace be upon him" while lice were falling on my face. The Prophet "Allah's blessing and peace be upon him" said: "I did not think that your trouble reached such an extent. Can you afford to slaughter a sheep (as a ransom for getting your head shaved)?" I said: "No."

عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَتاهُ رَجُلانِ في فِتنَةِ ابنِ الزُّبَيرِ فَقالا: إنَّ النَّاسَ صَنَعُوا وَأَنتَ ابنُ عُمَرَ، وَصاحِبُ النَّبِيِّ ﷺ، فَما يَمْنَعُكَ أَنْ تَخرُجَ؟ فَقالَ: يَمْنَعُنِي أَنَّ اللَّهَ حَرَّمَ دَمَ أَخِي، فَقالا: أَلَمْ يَقُلِ اللَّهُ: ﴿وَقاتِلُوهُم حتَّى لا تَكُونَ فِتنَةٌ﴾. فَقالَ: قاتَلنا حَتى لَمْ تَكُنْ فِتنَةٌ، وَكانَ الدينُ لِلَّهِ، وَأَنتُم تُرِيدُونَ أَنْ تُقاتِلُوا حَتَّى تَكُونَ فِتنَةٌ، وَيَكُونَ الدِّينُ لِغَيرِ اللَّهِ. [طرفه في: ٣١٣٠]

٤٥١٤ ـ وزادَ عُثمانُ بنُ صالِحٍ، عَنِ ابنِ وَهبٍ قالَ: أَخبَرَنِي فُلانٌ، وَحيوةُ بنُ شُرَيحٍ، عَن بَكرِ بنِ عَمرٍو المَعافِرِيِّ: أَنَّ بُكَيرَ بنَ عَبدِ اللَّهِ حَدَّثَهُ، عَن نافِعٍ: أَنَّ رَجُلاً أَتى ابنَ عُمَرَ فَقالَ: يا أَبا عَبدِ الرَّحمٰنِ، ما حَمَلَكَ عَلى أَنْ تَحُجَّ عاماً، وَتَعتَمِرَ عاماً، وَتَترُكَ الجِهادَ في سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَقَدْ عَلِمتَ ما رَغَّبَ اللَّهُ فِيهِ؟، قالَ: يا ابنَ أَخِي، بُنِيَ الإسلامُ عَلى خَمسٍ: إيمانٍ بِاللَّهِ وَرَسُولِهِ، وَالصَّلاةِ الخَمسِ، وَصِيامِ رَمَضانَ، وَأَداءِ الزَّكاةِ، وَحَجِّ البَيتِ. قالَ: يا أَبا عَبدِ الرَّحمٰنِ، أَلا تَسمَعُ ما ذَكَرَ اللَّهُ في كِتابِهِ: ﴿وَإِنْ طَائِفَتانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَينَهُما فَإِنْ بَغَتْ إِحْداهُمَا عَلى الأُخرَى فَقاتِلُوا الَّتِي تَبغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾

[الحجرات: ٩]. ﴿قاتِلُوهُمْ حَتَّى لا تَكُونَ فِتنَةٌ﴾ [البقرة: ١٩٣]. قالَ: فَعَلنا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَكانَ الإسلامُ قَلِيلاً، فَكانَ الرَّجُلُ يُفتَنُ في دِينِهِ: إمَّا قَتَلُوهُ وَإِمَّا يُعَذِّبُوهُ، حَتَّى كَثُرَ الإسلامُ فَلَمْ تَكُنْ فِتنَةٌ.

[طرفه في: ٣١٣٠].

٤٥١٥ ـ قالَ: فَما قَولُكَ في عَلِيٍّ وَعُثمانَ؟ قالَ: أَمَّا عُثمانُ فَكَأَنَّ اللَّهَ عَفا عَنهُ، وَأَمَّا أَنتُم فَكَرِهتُم أَنْ تَعفُوا عَنهُ، وَأَمَّا عَلِيٌّ فابنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَخَتَنُهُ، وَأَشارَ بِيَدِهِ، فَقالَ: هذا بَيتُهُ حَيثُ تَرَوْنَ. [طرفه في: ٨]

٣١ - باب ﴿وَأَنْفِقُوا في سَبِيلِ اللَّهِ وَلا تُلقُوا بِأَيدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ المُحْسِنِينَ﴾ [١٩٥]

التَّهْلُكَةُ وَالهَلاكُ وَاحِدٌ.

٤٥١٦ ـ حدثنا إِسْحاقُ: أَخبَرَنا النَّضرُ: حَدَّثَنا شُعبَةُ، عَن سُلَيمانَ قالَ: سَمِعتُ أَبا وائِلٍ، عَن حُذَيفَةَ: ﴿وَأَنفِقُوا في سَبِيلِ اللَّهِ وَلا تُلقُوا بِأَيدِيكُمْ إِلَى التَّهْلُكَةِ﴾. قالَ: نَزَلَت في النَّفَقَةِ.

٣٢ - باب ﴿فَمَنْ كانَ مِنكُمْ مَرِيضاً أَوْ بِهِ أَذًى مِنْ رَأْسِهِ﴾ [١٩٦]

٤٥١٧ ـ حدثنا آدَمُ: حَدَّثَنا شُعبَةُ، عَن عَبدِ الرَّحمٰنِ بنِ الأَصبَهانِيِّ قالَ: سَمِعتُ عَبدَ اللَّهِ ابنَ مَعقِلٍ قالَ: قَعَدتُ إِلى كَعبِ بنِ عُجرَةَ في هذا المَسجِدِ ـ يَعنِي مَسجِدَ الكُوفَةِ ـ فَسَأَلتُهُ عَن: فِديَةٌ مِن صِيامٍ؟ فَقالَ: حُمِلتُ إِلَى النَّبِيِّ ﷺ وَالقَمْلُ يَتَناثَرُ عَلى وَجهِي، فَقالَ: «ما كُنتُ أُرَى أَنَّ الجَهدَ قَد بَلَغَ بِكَ هذا، أَما تَجِدُ شاةً؟» قُلتُ: لا، قالَ: «صُمْ ثَلاثَةَ أَيَّامٍ، أَو أَطعِمْ سِتَّةَ مَساكِينَ

= قوله: دم أخي أي المسلم.

٤٥١٥ ـ قوله: (فكان الله عفا عنه) لفظ الجلالة اسم كان وخبرها عفا.

He said: “Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.” So the above Verse was revealed especially for me and generally for all of you."

[33] Allah’s saying: “if any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford.” (196)

4518- Imran Ibn Husain “Allah be pleased with both” narrated: The Verse of continuing Umra onto Hajj was revealed in Allah's Book, so we performed it with The Messenger of Allah “Allah’s blessing and peace be upon him”. Nothing was revealed in Qur'an to make it illegal, nor it was prohibited by The Prophet “Allah’s blessing and peace be upon him” till he died. But the man (who regarded it illegal) just expressed his own opinion.

[34] Allah’s saying: “It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage).” (198)

4519- **Ibn Abbas “Allah be pleased with both” reported:** Okaz, Majana, and Dhul’majaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there in the seasons till Allah revealed: “It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage).” (The Heifer 198)

[35] Allah's saying: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (199)

4520- A’isha "Allah be pleased with her" reported: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al'hums, while the rest of the Arabs used to stay at Arafat. When Islam came, Allah ordered His Prophet "Allah's blessing and peace be upon him" to go to Arafat where he should stay, and then pass on from there, and that is what is meant by the Statement of Allah: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (199)

4521- Ibn Abbas “Allah be pleased with both” narrated: A man who wants to perform Hajj (from Mecca) can circumambulate Ka’ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to Arafat, he should take a sacrificial animal, either a camel, a cow, or a sheep, whatever he can afford. But if he cannot afford it, he should fast for three days during the Hajj before the day of Arafat. But if the third day of his

لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ». فَنَزَلَتْ فِيَّ خاصَّةً، وَهْيَ لَكُمْ عامَّةً. [طرفه في: ١٨١٤].

٣٣ ـ باب ﴿فَمَنْ تَمَتَّعَ بِالعُمْرَةِ إِلَى الحَجِّ﴾ [١٩٦]

٤٥١٨ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ عِمرَانَ أَبِي بَكرٍ: حَدَّثَنَا أَبو رَجاءٍ، عَنْ عِمرَانَ ابْنِ حُصَينٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: أُنزِلَتْ آيَةُ المُتعَةِ في كِتابِ اللَّهِ، فَفَعَلناهَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنزِلْ قُرآنٌ يُحرِّمهُ، وَلَمْ ينه عَنها حتى ماتَ، قالَ رَجُلٌ برَأيِهِ ما شاءَ.

[طرفه في: ١٥٧١].

٣٤ ـ باب ﴿لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَبتَغُوا فَضلاً مِنْ رَبِّكُمْ﴾ [١٩٨]

٤٥١٩ ـ حدّثني مُحمَّدٌ قالَ: أَخبرَنِي ابْنُ عُيَينَةَ، عَنْ عَمرٍو، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهما قالَ: كانَتْ عُكاظٌ ومَجِنَّةُ وذُو المَجازِ أَسواقاً في الجاهِلِيَّةِ، فَتَأَثَّمُوا أَنْ يَتَّجِرُوا في المَوَاسِمِ، فَنَزَلَتْ: ﴿لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَبتَغُوا فَضلاً مِنْ رَبِّكُمْ﴾ في مُواسِمِ الحَجِّ.

[طرفه في: ١٧٧٠].

٣٥ ـ باب ﴿ثُمَّ أَفِيضُوا مِنْ حَيثُ أَفَاضَ النَّاسُ﴾ [١٩٩]

٤٥٢٠ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حازمٍ: حَدَّثَنَا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللَّهُ عَنهَا: كانَتْ قُرَيشٌ وَمَنْ دانَ دِينَهَا يَقِفُونَ بِالمُزدَلِفَةِ، وَكانُوا يُسَمَّوْنَ الحُمْسَ، وَكانَ سَائِرُ العَرَبِ يَقِفُونَ بِعَرَفاتٍ، فَلَمَّا جاءَ الإِسْلامُ، أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفاتٍ، ثُمَّ يَقِفَ بِهَا، ثُمَّ يُفِيضَ مِنهَا، فَذَلِكَ قَوْلُهُ تَعالَى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيثُ أَفَاضَ النَّاسُ﴾. [طرفه في: ١٦٦٥].

٤٥٢١ ـ حدّثني مُحمَّدُ بْنُ أَبِي بَكرٍ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ: أَخبرَنِي كُرَيبٌ، عَنِ ابْنِ عَبَّاسٍ قالَ: يَطُوفُ الرَّجُلُ بِالبَيتِ ما كانَ حَلالاً حَتَّى يُهِلَّ بِالحَجِّ، فَإِذَا رَكِبَ إِلَى عَرَفَةَ فَمَنْ تَيَسَّرَ لَهُ هَدِيَّةٌ مِنَ الإِبلِ أَوِ البَقَرِ أَوِ الغَنَمِ، ما تَيَسَّرَ لَهُ مِنْ ذلكَ، أَيَّ ذلكَ شاءَ، غَيرَ إِنْ لَمْ يَتَيَسَّرْ لَهُ فَعَلَيهِ ثَلاثَةُ أَيَّامٍ في الحَجِّ، وَذلِكَ قَبلَ يَوْمِ عَرَفَةَ، فَإِنْ كانَ آخِرُ يَوْمٍ مِنَ

٤٥١٨ ـ قوله: (ولم ينزل) بضم أوله وفتح ثالثه (قرآن يحرّمه) أي التمتع (ولم ينه) بفتح أوله ولأبي ذرّ ولم ينه بضمه (عنها) أي المتعة اهـ من الشارح.

٤٥١٩ ـ قوله: فتأثموا أي تحرّج المسلمون.

ـ قوله: في مواسم الحج من مقول ابن عباس بحذف حرف التفسير.

٤٥٢٠ ـ قوله: (الحمس) جمع أحمس وهو الشديد الصلب وسموا بذلك لتصلبهم فيما كانوا عليه (شارح).

٤٥٢١ ـ قوله: (هدية) هديه نخ.

ـ قوله: (ما تيسر) جزاء الشرط أي ففديته ما تيسر وقوله: غير أن لم يتيسر وللأصيلي: غير أنه لم يتيسر من الشارح.

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fasting happens to be the day of Arafat then it is no sin for him (to fast on it). Then he should proceed to Arafat and stay there from the time of the Asr prayer till darkness falls. Then the pilgrims should proceed from Arafat, and when they depart from it, they would reach Muzdalifa where they stay the night, asking Allah to help them to be righteous and dutiful to Him. There they remember Allah greatly or say: “Allah is Greater” and “There is no God (to be worshipped) but Allah” repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said: “Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful.” (199) Then you should go on doing so till you throw pebbles over the Jamra.

[36] Allah's saying: "And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the fire!" (201)

4522- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! Our Lord! Give us in this world that which is good, and in the Hereafter that which is good and save us from the torment of the Fire." (Heifer 201)

[37] Allah’s saying: “There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.” (204)

4523- A’isha “Allah be pleased with her” narrated from The Prophet “Allah’s blessing and peace be upon him”: “The person whom Allah hates most is the most contentious of enemies.”

[38] Allah’s saying: “Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near!” (214)

4524- Ibn Abu’mulaika narrated: Ibn Abbas “Allah be pleased with both” recited Allah’s saying: “(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were (betrayed by Allah instead of) treated as liars (by their people), there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.” (Yusuf 110) then he understood its meaning as similar to that of Allah’s saying: “They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near!” (214) I met Urwa Ibn Az’zubair to whom I mentioned that.

الأَيَّامِ الثَّلاثَةِ يَوْمَ عَرَفَةَ فَلا جُنَاحَ عَلَيهِ، ثُمَّ لِيَنْطَلِقْ حَتَّى يَقِفَ بِعَرَفاتٍ مِنْ صَلاةِ العَصْرِ إلَى أَنْ يَكُونَ الظَّلامُ، ثُمَّ لِيَدْفَعُوا مِنْ عَرَفاتٍ إذا أَفاضُوا مِنْها حَتَّى يَبْلُغُوا جَمْعاً الَّذِي يَبِيتُونَ بِهِ، ثُمَّ لِيَذْكُرِ اللَّهَ كَثِيراً، وَأَكْثِرُوا التَّكْبِيرَ وَالتَّهْلِيلَ قَبْلَ أَنْ تُصْبِحُوا، ثُمَّ أَفِيضُوا فَإِنَّ النَّاسَ كانُوا يُفِيضُونَ، وَقالَ اللَّهُ تَعالَى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾. حَتَّى تَرْمُوا الجَمْرَةَ.

٣٦ ـ باب ﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [٢٠١]

٤٥٢٢ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ رَبَّنَا آتِنَا في الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ». [الحديث ٤٥٢٢ ـ طرفه في: ٦٣٨٩].

٣٧ ـ باب ﴿وَهُوَ أَلَدُّ الخِصَامِ﴾ [٢٠٤]

وقالَ عَطاءٌ: النَّسْلُ: الحَيَوانُ.

٤٥٢٣ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ تَرْفَعُهُ قالَ: «أَبْغَضُ الرِّجالِ إِلَى اللَّهِ الأَلَدُّ الخَصِمُ».

وقالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنِي ابْنُ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٤٥٧].

٣٨ ـ باب ﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ البَأْسَاءُ وَالضَّرَّاءُ، ـ إِلَى ـ قَرِيبٌ﴾ [٢١٤]

٤٥٢٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيجٍ قالَ: سَمِعْتُ ابْنَ أَبِي مُلَيكَةَ يَقُولُ: قالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿حَتَّى إِذَا اسْتَيأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا﴾ [يوسف: ١١٠]. خَفِيفَةً، ذَهَبَ بِهَا هُنَاكَ، وَتَلا: ﴿حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ [٢١٤]. فَلَقِيتُ عُرْوَةَ بْنَ الزُّبَيرِ فَذَكَرْتُ لَهُ ذلِكَ.

٤٥٢٥ ـ فَقالَ: قالَتْ عائِشَةُ: مَعَاذَ اللَّهِ، وَاللَّهِ ما وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَيءٍ قَطُّ، إِلاَّ عَلِمَ

= قوله: (جمعاً) أي المزدلفة. وقوله: الذين يبيتون به، وللأصيليّ وأبي ذرّ: الذي يتبرر به أي يطلب فيه البز ا هـ من الشارح.

ـ قوله (ثم ليذكر الله) وفي نسخة ثم ليذكروا الله.

ـ قوله: (وأكثروا) الخ وفي النسخ المعتمدة أو أكثروا بالشك من الراوي قاله الشارح.

٤٥٢٤ ـ قوله: (ذهب بها هناك) أي ذهب ابن عباس بهذه الآية إلى التي في سورة البقرة يعني فهم من هذه الآية ما فهم من تلك الآية لكون الاستفهام في متى نصر الله للاستبطاء أفاده العينيّ.

4525- He (Urwa) said: A'isha "Allah be pleased with her" said: Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars (by their people)."

[39] Allah's saying: "Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand and fear Allah, and know that ye are to meet him (in the Hereafter), and give (these) good tidings to those who believes." (223)

4526- Nafi narrated: Whenever Ibn Omar "Allah be pleased with both" recited The Holy Qur'an, he would not speak to anyone till he had finished his recitation. Once I held The Holy Qur'an and he recited The Sura of Heifer "Al'baqara" from his memory. He stopped at a certain Verse and said: "Do you know on what occasion this Verse was revealed? " I replied: "No." He said: "It was revealed on such-and-such occasion." Ibn Omar then resumed his recitation.

4527- Nafi resumed narrating, considering Allah's saying: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." Ibn Omar said: "It means one should approach his wife in ..."

4528- Jaber "Allah be pleased with him" narrated: Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed: "Your wives are as a tilth unto you; so approach your tilth when or how ye will."

[40] Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (232)

4529- Al'hasan narrated: The sister of Ma'qil Ibn Yasar was divorced by her husband who left her till she had fulfilled her term of Iddat when he wanted to remarry her. But Ma'qil refused. So this Verse was revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (232)

[41] Allah's saying: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their terms, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do." (234)

أَنَّه كائِنٌ قَبلَ أَنْ يَموتَ، وَلكِنْ لَمْ يَزَلِ البَلاءُ بالرُّسُلِ، حَتَّى خافوا أَنْ يَكونَ مَنْ مَعَهُمْ يُكَذِّبونَهُمْ، فَكانَتْ تَقرَؤُها: ﴿وظَنُّوا أَنَّهُمْ قد كُذِبُوا﴾ [يوسف: ١١٠]. مُثَقَّلَةً. [طرفه في: ٣٣٨٩].

٣٩ ـ باب ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لأَنْفُسِكُمْ﴾

٤٥٢٦ ـ حدثنا إِسْحاقُ: أَخبَرَنا النَّضرُ بنُ شُمَيلٍ: أَخْبَرَنا ابنُ عَونٍ، عَنْ نافِعٍ قالَ: كانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُما إِذا قَرَأَ القُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَفرُغَ مِنهُ؛ فَأَخَذْتُ عَلَيهِ يَوْماً، فَقَرَأَ سُورَةَ البَقَرَةِ، حَتَّى انْتَهى إِلَى مَكانٍ قالَ: تَدْري فيما أُنْزِلَتْ؟ قُلتُ: لا، قالَ: أُنْزِلَتْ في كَذا وَكَذا، ثُمَّ مَضى. [الحديث ٤٥٢٦ ـ طرفه في ٤٥٢٧].

٤٥٢٧ ـ وَعَنْ عَبْدِ الصَّمَدِ: حَدَّثَني أَبي: حَدَّثَني أَيُّوبُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: ﴿فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ قالَ: يَأْتِيهَا في.

رَواهُ مُحَمَّدُ بنُ يَحيى بنِ سَعيدٍ، عَنْ أَبيهِ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَر. [طرفه في: ٤٥٢٦].

٤٥٢٨ ـ حدثنا أَبو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنِ ابْنِ المُنْكَدِرِ: سَمِعْتُ جابِراً رَضِيَ اللَّهُ عَنهُ قالَ: كانَتِ اليَهُودُ تَقولُ: إِذا جامَعَهَا مِنْ وَرائِها جاءَ الوَلَدُ أَحْوَلَ، فَنَزَلَتْ: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾.

٤٠ ـ باب ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾ [٢٣٢]

٤٥٢٩ ـ حدثنا عُبَيدُ اللَّهِ بنُ سَعيدٍ: حَدَّثَنا أَبو عامِرٍ العَقَدِيُّ: حَدَّثَنا عَبَّادُ بنُ راشِدٍ: حَدَّثَنا الحَسَنُ قالَ: حَدَّثَني مَعْقِلُ بنُ يَسارٍ قالَ: كانَتْ لي أُخْتٌ تُخْطَبُ إِلَيَّ.

وَقالَ إِبْراهِيمُ: عَنْ يُونُسَ، عَنِ الحَسَنِ: حَدَّثَني مَعْقِلُ بنُ يَسارٍ.

حَدَّثَنا أَبو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا يُونُسُ، عَنِ الحَسَنِ: أَنَّ أُخْتَ مَعْقِلِ بْنِ يَسارٍ طَلَّقَهَا زَوْجُهَا، فَتَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا فَخَطَبَهَا، فَأَبى مَعْقِلٌ، فَنَزَلَتْ: ﴿فَلاَ تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْواجَهُنَّ﴾. [الحديث ٤٥٢٩ ـ أطرافه في: ٥١٣٠، ٥٣٣٠، ٥٣٣١].

٤١ ـ باب ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجاً يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً ـ إِلَى ـ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [٢٣٤]

﴿يَعْفُونَ﴾ [٢٣٧]: يَهَبْنَ.

باب ٣٩ ـ قوله: (باب نساؤكم) لم يضبط الشارح الباب بتنوين أو غيره إلا أنه قال: باب قوله تعالى وظاهره أنه بلا تنوين وهكذا فيما بعده.

٤٥٢٦ ـ قوله: فأخذت عليه يوما أي أمسكت المصحف وهو يقرأ عن ظهر قلب (شارح).

٤٥٢٧ ـ قوله: (في) بحذف المجرور وهو الظرف أي في الدبر قبل وأسقط المؤلف ذلك لاستنكاره كذا في الشارح.

4530- Abdullah Ibn Az'zubair narrated: I asked Othman (at the time of compiling The Holy Qur'an), regarding Allah's saying: "If any of you die and leave widows behind..." (240): This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in The Holy Qur'an)?" Othman said: "O son of my brother! I will not change anything of it from its place."

4531- Mujahid told, explaining The verse: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days": "The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise." (240) So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves." Ata said: "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in the house of her dead husband), so she could complete the Iddat wherever she likes. And it was no longer necessary to provide her with a residence." Ibn Abbas said: "This Verse abrogated her (the widow's) dwelling in her dead husband's house and she could complete the Iddat wherever she likes, as Allah's Statement "Without turning them out..."tells."

4532- Mohammad Ibn Sirin narrated: I sat in a gathering of people containing the chiefs of the Ansar, amongst whom Abdur'rahman Ibn Abu'laila was. I mentioned the narration of Abdullah Ibn Utba regarding the case of Subai'a Bint Al'harith. Abdur'rahman said: "But Abdullah's uncle used not to say so." I said: "I am too brave if I tell a lie concerning a person who is now in Kufa." I raised my voice. Then I went out and met Malik Ibn Amer or Malik Ibn Awf, and said: "What was the verdict of Ibn Mas'ood about the pregnant widow whose husband had died?" He replied: "Ibn Mas'ood said: Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (of Divorce "At'talaq") was revealed after the longer Sura (of Heifer "Al'baqara")."

٤٥٣٠ ـ حدثني أُمَيَّةُ بْنُ بِسْطَام: حَدَّثَنا يَزِيدُ بْنُ زُرَيع، عَنْ حَبِيبٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ: قالَ ابنُ الزُّبَيرِ: قُلتُ لِعُثمانَ بْنِ عَفَّانَ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً﴾. قالَ: قَدْ نَسَخَتْهَا الآيَةُ الأُخْرَى، فَلِمَ تَكْتُبُهَا؟ أَوْ: تَدَعُهَا؟، قالَ: يَا ابْنَ أَخِي لاَ أُغَيِّرُ شَيئاً مِنْهُ مِنْ مَكانِهِ.
[الحديث ٤٥٣٠ ـ طرفه في: ٤٥٣٦].

٤٥٣١ ـ حدثنا إِسْحاقُ: حَدَّثَنا رَوْحٌ: حَدَّثَنا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً﴾. قالَ: كانَتْ هذهِ العِدَّةُ، تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فأَنْزَلَ اللَّهُ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً وَصِيَّةً لأَزْوَاجِهِم مَتاعاً إِلَى الحَوْلِ غَيرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيكُمْ فِيما فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ﴾ [٢٤٠]. قالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيلَةً وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللَّهِ تَعَالَى: ﴿غَيرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيكُمْ﴾. فَالعِدَّةُ كما هِيَ وَاجِبٌ عَلَيهَا. زَعَمَ ذلِكَ عَنْ مُجَاهِدٍ.

وَقالَ عَطَاءٌ: قالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هذهِ الآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا، فَتَعْتَدُّ حَيثُ شَاءَتْ، وَهُوَ قَوْلُ اللَّهِ تَعالَى: ﴿غَيرَ إِخْرَاجٍ﴾. قالَ عَطاءٌ: إِنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهِ وسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، لِقَوْلِ اللَّهِ تَعالَى: ﴿فَلاَ جُنَاحَ عَلَيكُمْ فِيما فَعَلْنَ﴾. قالَ عَطاءٌ: ثُمَّ جاءَ المِيرَاثُ، فَنَسَخَ السُّكنى، فَتَعْتَدُّ حَيثُ شَاءَتْ، وَلاَ سُكْنَى لَهَا.

وَعَنْ مُحمَّدِ بْنِ يُوسُفَ: حَدَّثَنا وَرْقاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ: بِهذا.

وَعَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: نَسَخَتْ هذهِ الآيَةُ عِدَّتَهَا فِي أَهْلِهَا، فَتَعْتَدُّ حَيثُ شَاءَتْ، لِقَوْلِ اللَّهِ: ﴿غَيرَ إِخْرَاجٍ﴾. نَحْوَهُ. [الحديث ٤٥٣١ ـ طرفه في: ٥٣٤٤].

٤٥٣٢ ـ حدثنا حِبَّانُ: حَدَّثَنا عَبْدُ اللَّهِ: أَخْبَرَنا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قالَ: جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عُظْمٌ مِنَ الأَنْصَارِ، وَفِيهِمْ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيلَى، فَذَكَرْتُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ فِي شَأْنِ سُبَيعَةَ بِنْتِ الحَارِثِ، فَقالَ عَبْدُ الرَّحْمٰنِ: وَلكِنَّ عَمَّهُ كانَ لاَ يَقُولُ ذلِكَ، فَقُلتُ: إِنِّي لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى رَجُلٍ فِي جانِبِ الكُوفَةِ، وَرَفَعَ صَوْتَهُ، قالَ: ثُمَّ خَرَجْتُ فَلَقِيتُ مالِكَ بْنَ عامِرٍ، أَوْ مالِكَ بْنَ عَوْفٍ، قُلتُ: كَيفَ كانَ قَوْلُ ابْنِ مَسْعُودٍ فِي المُتَوَفَّى عَنْهَا زَوْجُهَا، وَهْيَ حامِلٌ؟ فَقالَ: قالَ ابْنُ مَسْعُودٍ: أَتَجْعَلُونَ عَلَيهَا التَّغْلِيظَ، وَلاَ تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّسَاءِ القُصْرَى بَعْدَ الطُّولَى.

وَقالَ أَيُّوبُ عَنْ مُحَمَّدٍ: لَقِيتُ أَبَا عَطِيَّةَ مالِكَ بْنَ عامِرٍ. [الحديث ٤٥٣٢ ـ طرفه في: ٤٩١٠].

٤٥٣٠ ـ قوله: (منه) أي من المصحف.

٤٥٣٢ ـ قوله: (فيه عظم) أي عظماء.

[42] Allah's saying: "Guard strictly your (habit of) Prayers, especially the middle prayer." (238)

4533- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said on The Holy Battle of The Trench: "They (pagans) prevented us from offering the middle (Asr) Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire."

[43] Allah's saying: "and stand before Allah in a devout (frame of mind)." (238)

4534- Zaid Ibn Arqam "Allah be pleased with him" narrated: We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the following Verse was revealed: "Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)." (238) Then we were ordered not to speak in the prayers.

[44] Allah's saying: "If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner he has taught you, which ye knew not (before)." (239)

4535- Nafi narrated: Whenever Abdullah Ibn Omar was asked about the fear prayer, he said: "The Imam comes forward with a group of people and leads them in a one-rak'a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one rak'a, they retreat and take the positions of those who have not prayed, but they will not finish their prayer with Taslim. Those who have not prayed, come forward to offer a rak'a with the Imam (while the first group is protecting them from the enemy). Then the Imam, having offered two Rak'as, finishes his prayer. Then each member of the two

٤٢ ـ باب ﴿حافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الوُسْطَى﴾ [٢٣٨]

٤٥٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ (ح).

وحدّثني عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: قالَ هِشَامٌ حَدَّثَنَا قالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ يَوْمَ الخَنْدَقِ: «حَبَسُونَا عَنْ صَلاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ، مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ، أَوْ: أَجْوَافَهُمْ ـ شَكَّ يَحْيَى ـ نَاراً».

[طرفه في: ٢٩٣١].

٤٣ ـ باب ﴿وَقُومُوا لِلَّهِ قانِتِينَ﴾ [٢٣٨]: مُطِيعِينَ

٤٥٣٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: عَنْ إِسْمَاعِيلَ بْنِ أَبِي خالِدٍ، عَنِ الحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلاةِ، يُكَلِّمُ أَحَدُنَا أَخاهُ فِي حاجَتِهِ، حَتَّى نَزَلَتْ هذِهِ الآيَةُ: ﴿حافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الوُسْطَى وَقُومُوا لِلَّهِ قانِتِينَ﴾، فَأُمِرْنَا بِالسُّكُوتِ.

[طرفه في: ١٢٠٠].

٤٤ ـ باب ﴿فَإِنْ خِفْتُمْ فَرِجالاً أَوْ رُكْبَاناً فَإِذا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ ما لَمْ تَكُونُوا تَعْلَمُونَ﴾ [٢٣٩]

وَقالَ ابْنُ جُبَيْرٍ: ﴿كُرْسِيُّهُ﴾ [٢٥٥] عِلْمُهُ. يُقَالُ: ﴿بَسْطَةً﴾ [٢٤٧] زِيادَةً وَفَضْلاً. ﴿أَفْرِغْ﴾ [٢٥٠] أَنْزِلْ. ﴿وَلا يَؤُدُهُ﴾ [٢٥٥] لا يُثْقِلُهُ، آدَنِي: أَثْقَلَنِي، وَالآدُ وَالأَيْدُ: القُوَّةُ. السِّنَةُ نُعَاسٌ ﴿يَتَسَنَّهْ﴾ [٢٥٩] يَتَغَيَّرْ. ﴿فَبُهِتَ﴾ [٢٥٨] ذَهَبَتْ حُجَّتُهُ. ﴿خاوِيَةٌ﴾ [٢٥٩] لا أَنِيسَ فِيهَا. ﴿عُرُوشِهَا﴾ أَبْنِيَتُهَا. السِّنَةُ نُعَاسٌ. ﴿نُنْشِرُهَا﴾ [٢٥٩] نُخْرِجُهَا. ﴿إِعْصَارٌ﴾ [٢٦٦] رِيحٌ عاصِفٌ تَهُبُّ مِنَ الأَرْضِ إِلَى السَّمَاءِ، كَعَمُودٍ فِيهِ نَارٌ. وَقالَ ابْنُ عَبَّاسٍ: ﴿صَلْداً﴾ [٢٦٤] لَيْسَ عَلَيْهِ شَيْءٌ. وَقالَ عِكْرِمَةُ: ﴿وابِلٌ﴾ [٢٦٤ ـ ٢٦٥] مَطَرٌ شَدِيدٌ. الطَّلُّ النَّدَى، وَهذا مَثَلُ عَمَلِ المُؤْمِنِ. ﴿يَتَسَنَّهْ﴾ [٢٥٩] يَتَغَيَّرْ.

٤٥٣٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا مالِكٌ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كانَ إِذا سُئِلَ عَنْ صَلاةِ الخَوْفِ، قالَ: يَتَقَدَّمُ الإِمامُ وَطائِفَةٌ مِنَ النَّاسِ، فَيُصَلِّي بِهِمُ الإِمامُ رَكْعَةً، وَتَكُونُ طائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ العَدُوِّ لَمْ يُصَلُّوا، فَإِذا صَلَّوْا الَّذِينَ مَعَهُ رَكْعَةً اسْتَأْخَرُوا مَكانَ الَّذِينَ لَمْ يُصَلُّوا، وَلا يُسَلِّمُونَ، وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً، ثُمَّ

= سورة النساء القصرى سورة الطلاق.

باب ٤٤ ـ قوله: السنة نعاس مرة ثانية ساقط في بعض الروايات.

ـ وكذا قوله: يتسنه يتغير مرة ثانية.

groups offer the second rak'a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two Rak'as. But if the fear is too great, they can pray on foot or riding on their mounts, facing the Qibla or not." Nafi further said: "I do not think that Abdullah Ibn Omar narrated this but from The Messenger of Allah "Allah's blessing and peace be upon him"."

[45] Allah's saying: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise." (240)

4536- Ibn Az'zubair narrated: I said to Othman (in the time of collecting The Holy Qur'an): The following verse "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out" was abrogated by another Verse. Why then do you write it (in The Holy Qur'an)?" Othman said." Leave it (where it is), O the son of my brother, for I will not change anything of it from its original position."

[46] Allah's saying: "Behold! Abraham said: my Lord! show me how thou givest life to the dead. He said: dost thou not then believe? he said: yea! but to satisfy my own understanding. He said: take four birds; tame them to turn to thee; but a portion of them on every hill, and call to them: they will come to thee (flying) with speed. Then know that Allah is exalted in power, wise." (260)

4537- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are more entitled to be in doubt than Abraham when he said: my Lord! show me how thou givest life to the dead. He said: dost thou not then believe? he said: yea! but to satisfy my own understanding."

[47] Allah's saying: "Does any of you wish that he should have a garden with date palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider." (266)

4538- Obaid Ibn Omair narrated: Omar said to the companions of The Prophet "Allah's blessing and peace be upon him": "What do you think about this Verse: "Does any of you wish that he should have a garden?" They replied: "Allah knows best." Omar became angry and said: "Say either that you know or that you do not know!" On that Ibn Abbas said: "O Commander of The Believers! I have something in my mind to say about it." Omar said: "O son of my brother! Say, and do not under estimate yourself." Ibn Abbas said: "This Verse has been set up as an example for deeds." Omar said: "What kind of deeds?" Ibn Abbas said: "For deeds." Omar said: "This is an example for a rich man who does goods out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost."

يَنصَرِفُ الإمامُ وَقَدْ صَلَّى رَكْعَتَين، فَيَقومُ كلُّ واحِدٍ مِنَ الطَّائِفَتَين فَيُصَلُّونَ لأنْفُسِهِمْ رَكْعَةً بَعْدَ أنْ يَنْصَرِفَ الإمامُ، فَيَكُونُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَينِ قَدْ صَلَّى رَكْعَتَين، فَإنْ كانَ خَوْفٌ هُوَ أَشَدَّ مِنْ ذلِكَ، صَلَّوْا رِجالاً قِياماً عَلى أَقْدامِهِمْ أَوْ رُكْبَاناً، مُسْتَقبِلِي القِبْلَةِ أَوْ غَيرَ مُسْتَقْبِلِيهَا.

قالَ مالِكٌ: قالَ نَافِعٌ: لا أُرَى عَبْدَ اللَّهِ بْنَ عُمَرَ ذَكَرَ ذلِكَ إلاَّ عَنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٩٤٢]

٤٥ ـ باب ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجاً﴾ [٢٤٠]

٤٥٣٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبي الأَسْوَدِ: حَدَّثَنا حُمَيدُ بْنُ الأَسْوَدِ، وَيَزِيدُ بْنُ زُرَيعٍ قالا: حَدَّثَنا حَبِيبُ بْنُ الشَّهِيدِ، عَنِ ابْنِ أَبي مُلَيكَةَ قالَ: قالَ ابْنُ الزُّبَيرِ: قُلتُ لِعُثْمانَ: هذِهِ الآيَةُ الَّتِي في البَقَرَةِ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً ـ إِلى قَوْلِهِ ـ غَيرَ إِخْرَاجٍ﴾ [٢٤٠]. قَدْ نَسَخَتْهَا الأُخْرَى، فَلِمَ تَكْتُبُهَا؟ قالَ: تَدَعُهَا يَا ابْنَ أَخِي! لا أُغَيِّرُ شَيئاً مِنْهُ مِنْ مَكَانِهِ. قالَ حُمَيدٌ: أَوْ نَحْوَ هذا. [طرفه في: ٤٥٣٠].

٤٦ ـ باب ﴿وَإِذْ قالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيفَ تُحْيِي المَوْتَى﴾ [٢٦٠]

٤٥٣٧ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبي سَلَمَةَ وَسَعِيدٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَحَقُّ بالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قالَ: ﴿رَبِّ أَرِنِي كَيفَ تُحْيِي المَوْتَى قالَ أَوَلَمْ تُؤْمِنْ قالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلبِي﴾ [٢٦٠]. [طرفه في: ٣٣٧٢].

٤٧ ـ باب قَوْلِهِ: ﴿أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ ـ إِلَى قَوْلِهِ ـ تَتَفَكَّرُونَ﴾

٤٥٣٨ ـ حدّثنا إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيجٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبي مُلَيكَةَ يُحَدِّثُ، عَنِ ابْنِ عَبَّاسٍ قالَ. وَسَمِعْتُ أَخَاهُ أَبَا بَكْرِ بْنَ أَبي مُلَيكَةَ يحدِّث، عَنْ عُبَيدِ بنِ عُمَيرٍ قال: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يوماً لأَصْحابِ النَّبِيِّ ﷺ: فِيمَ تَرَوْنَ هذِهِ الآيَةَ نَزَلَتْ: ﴿أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ﴾؟ قَالُوا: اللَّهُ أَعْلَمُ، فَغَضِبَ عُمَرُ، فَقَالَ: قُولُوا: نَعْلَمُ، أَوْ لا نَعْلَمُ، فَقَالَ ابْنُ عَبَّاسٍ: فِي نَفْسِي مِنْهَا شَيءٌ يَا أَمِيرَ المُؤْمِنِينَ، قالَ عُمَرُ: يَا ابْنَ أَخِي قُل وَلا تَحْقِرْ نَفْسَكَ، قالَ ابْنُ عَبَّاسٍ: ضُرِبَتْ مَثَلاً لِعَمَلٍ، قالَ عُمَرُ: أَيُّ عَمَلٍ؟ قالَ ابْنُ عَبَّاسٍ لِعَمَلٍ، قالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ، ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيطَانَ، فَعَمِلَ بِالمَعَاصِي حَتَّى أَغْرَقَ أَعْمَالَهُ.

﴿فَصُرْهُنَّ﴾ [٢٦٠]: قَطِّعْهُنَّ.

باب ٤٦ ـ قوله: (فصرهن) بكسر الصاد لحمزة وللباقين بضمها (شارح).

٤٥٣٨ ـ أغرق أي أضاع.

ـ قوله: (فصرهن قطعهن) كرار لما مر في الباب السابق.

[48] Allah's saying: "(Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. Whatever of good ye give, be assured Allah knoweth it well." (273)

4539- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient, but the poor person is he who abstains from begging (people for something) or showing his poverty at all. Recite, if you wish, Allah's Statement: "(Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. Whatever of good ye give, be assured Allah knoweth it well.." (Heifer 273)

[49] Allah's saying: "Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say: trade is like usury, but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the fire: they will abide therein (forever)." (275)

4540- Masruq narrated from A'isha "Allah be pleased with her": When the last verses of usury from The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" recited them for people and prohibited the wine trade.

[50] Allah's saying: "Allah will deprive usury of all blessing, but will give increase to almsgiving for he loveth not creatures ungrateful and wicked." (276)

4541- Masruq narrated from A'isha "Allah be pleased with her": When the last verses (of usury) from The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" came out and recited them in the mosque. Then he prohibited the wine trade.

[51] Allah's saying: "If ye do it nót, take notice of war from Allah and His Messenger: but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly." (279)

4542- Masruq narrated from A'isha "Allah be pleased with her": When the last verses of The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" recited them in the mosque. Then he prohibited the wine trade.

[52] Allah's saying: "If the debtor is in a difficulty, grant him them till it is easy for him to repay. But if ye remit it by way of Charity, that is best for you if ye only knew." (280)

4543- Masruq narrated from A'isha "Allah be pleased with her": When the last verses of The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" got up and recited them in the mosque. Then he prohibited the wine trade.

٤٨ - باب ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافاً﴾ [٢٧٣]

يَقَالُ أَلْحَفَ عَلَيَّ، وَأَلَحَّ عَلَيَّ، وَأَحْفَانِي بِالمَسْأَلَةِ. ﴿فَيُحْفِكُمْ﴾ [محمد: ٣٧] يُجْهِدْكُمْ.

٤٥٣٩ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: حَدَّثَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ: أَنَّ عَطَاءَ بْنَ يَسَارٍ وَعَبْدَ الرَّحْمٰنِ بْنَ أَبِي عَمْرَةَ الأَنْصَارِيَّ قالاَ: سَمِعْنَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ «لَيسَ المِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا المِسْكِينُ الَّذِي يَتَعَفَّفُ، وَاقْرَؤُوا إِنْ شِئْتُمْ»، يَعْنِي قَوْلَهُ: ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافاً﴾ [٢٧٣].

[طرفه في: ١٤٧٦].

٤٩ - باب ﴿وَأَحَلَّ اللَّهُ البَيعَ وَحَرَّمَ الرِّبا﴾ [٢٧٥]

المَسُّ: الجُنُونُ.

٤٥٤٠ ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ في الرِّبا، قَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ، ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ. [طرفه في: ٤٥٩].

٥٠ - باب ﴿يَمْحَقُ اللَّهُ الرِّبَا﴾ [٢٧٦] يُذْهِبُهُ

٤٥٤١ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أَبَا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ أَنَّهَا قالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ الأَوَاخِرُ مِنْ سُورَةِ البَقَرَةِ، خَرَجَ رَسُولُ اللَّهِ ﷺ فَتَلاَهُنَّ في المَسْجِدِ، فَحَرَّمَ التِّجَارَةَ في الخَمْرِ.

[طرفه في: ٤٥٩].

٥١ - باب ﴿فَأْذَنُوا بِحَرْبٍ﴾ [٢٧٩]. فَاعْلَمُوا

٤٥٤٢ ـ حدّثني مُحمدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ، قَرَأَهُنَّ النَّبِيُّ ﷺ في المَسْجِدِ، وَحَرَّمَ التِّجَارَةَ في الخَمْرِ.

[طرفه في: ٤٥٩].

٥٢ - باب ﴿وَإِنْ كانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيسَرَةٍ وَأَنْ تَصَدَّقُوا خَيرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [٢٨٠]

٤٥٤٣ ـ وَقالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفيَانَ، عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ، قامَ رَسُولُ اللَّهِ ﷺ

٤٥٤١ ـ الأواخر جمع الآخرة نقيض المتقدمة.

[53] Allah's saying: "And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly." (281)

4544- Ibn Abbas "Allah be pleased with both" narrated: The last verse sent down to The Messenger of Allah "Allah's blessing and peace be upon him" was that of usury.

[54] Allah's saying: "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things." (284)

4545- Ibn Omar "Allah be pleased with both" narrated: this verse "Whether ye show what is in your minds or conceal it, Allah calleth you to account for it" was abrogated.

[55] Allah's saying: "The Messenger believeth in what hath been revealed to him from his Lord, as do the men of Faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." (285)

4546- Marwan Al'asfar narrated from one of the companions of The Prophet "Allah's blessing and peace be upon him" of whom he said: "I think he is Ibn Omar": "The verse "Whether ye show what is in your minds or conceal it, Allah calleth you to account for it" was abrogated by the verse succeeding it."

فَقَرَأَهُنَّ عَلَينا، ثُمَّ حَرَّمَ التِّجارَةَ في الخَمْرِ

[طرفه في: ٤٥٩].

٥٣ ـ باب ﴿وَاتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ [٢٨١]

٤٥٤٤ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفيانُ، عَنْ عاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ آيَةُ الرِّبا.

٥٤ ـ باب ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [٢٨٤]

٤٥٤٥ ـ حدثنا مُحمَّدٌ: حدّثنا النُّفيليّ: حدَّثَنا مِسكِينٌ، عَنْ شُعْبَةَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مَروان الأصفر، عن رجُلٍ مِن أصحابِ النبي ﷺ، وهو ابنُ عمر: أنها قد نُسِختْ: ﴿وإنْ تُبدوا ما في أنفسكمْ أوْ تخفوه﴾ الآيَةَ. [الحديث: ٤٥٤٥ ـ طرفه في: ٤٥٤٦].

٥٥ ـ باب ﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيهِ مِنْ رَبِّهِ﴾ [٢٨٥] ءامَن

وَقالَ ابْنُ عَبَّاسٍ: ﴿إِصْراً﴾ [٢٨٦] عَهْداً. وَيُقَالُ: ﴿غُفْرَانَكَ﴾ [٢٨٥] مَغْفِرَتَكَ. ﴿فَاغْفِرْ لَنَا﴾ [٢٨٦].

٤٥٤٦ ـ حدّثني إِسْحاقُ: أَخْبَرَنَا رَوْحٌ: أَخْبَرَنَا شُعْبَةُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مَرْوَانَ الأَصْفَرِ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، قالَ: أَحْسِبُهُ ابْنَ عُمَرَ ﴿إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾ قالَ: نَسَخَتْها الآيَةُ الَّتِي بَعْدَها. [طرفه في: ٤٥٤٥].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة آل عمران ـ ٣

تُقَاةٌ وَتَقِيَّةٌ وَاحِدَةٌ. ﴿صِرٌّ﴾ [١١٧] بَرْدٌ. ﴿شَفَا حُفْرَةٍ﴾ [١٠٣] مِثْلُ شَفَا الرَّكِيَّةِ، وَهْوَ حَرْفُهَا ﴿تُبَوِّىءُ﴾ [١٢١] تَتَّخِذُ مُعَسْكَراً. المُسَوَّمُ: الَّذِي لَهُ سِيماءٌ بِعَلامَةٍ أَوْ بِصُوفَةٍ أَوْ بِمَا كانَ. ﴿رِبِّيُّونَ﴾ [١٤٦] الجَمِيعُ وَالوَاحِدُ رِبِّيٌّ. ﴿تَحُسُّونَهُمْ﴾ [١٥٢] تَسْتَأْصِلُونَهُمْ قَتْلاً. ﴿غُزًّى﴾ [١٥٦] وَاحِدُهَا غازٍ. ﴿سَنَكْتُبُ﴾ [١٨١] سَنَحْفَظُ. ﴿نُزُلاً﴾ [١٩٨] ثَوَاباً، وَيَجُوزُ: وَمُنْزَلٌ مِنْ عِنْدِ اللَّهِ، كَقَوْلِكَ أَنْزَلْتُهُ.

سورة آل عمران ـ قوله: (المسوّم) بفتح الواو اسم مفعول وبكسرها اسم فاعل (شارح).

ـ قوله: (ومنزل) الواو مقحمة والآية خالدين فيها نزلاً من عند الله.

ـ المطهم التامّ كلّ شيء منه على حدته فهو بارع الجمال.

(3) The Sura of Al Imran

[1] Allah's saying: "He it is who has sent down to thee the book: in it are verses basic or fundamental (of established meaning); they are the foundation of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical." (Al Imran 7)

4547- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" recited this verse: "He it is who has sent down to thee the book: in it are verses basic or fundamental (of established meaning); they are the foundation of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. Those who are firmly grounded in knowledge say: we believe in the book; the whole of it is from our Lord: and none will grasp the message except men of understanding." (Al Imran 7) then he commented: "As for those who might follow the allegorical verses, you must be warned of them. It is those whom Allah meant in his Qur'an."

[2] Allah's saying: "When she was delivered, she said: O my Lord behold I am delivered of a female child and Allah knew best what she brought forth and nowise is the male like the female. I have named her Mary, and I commend her and her offspring to thy protection from the evil one, the rejected." (36)

4548- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When any human being is born, Satan touches him, as a result of which, he went on crying, except Mary and her son (Jesus)." Abu'huraira added: Recite, if you wish, Allah's saying: "I commend her and her offspring to thy protection from the evil one, the rejected.""

[3] Allah's saying: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (77)

4549- Abu'wa'il narrated from Abdullah Ibn Mas'ood "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet

وَقالَ مُجاهِدٌ: ﴿وَالخَيلُ المُسَوَّمَةُ﴾ [١٤] المُطَهَّمَةُ الحِسَانُ.

وَقالَ ابْنُ جُبَيْرٍ: ﴿وَحَصُوراً﴾ [٣٩] لا يَأْتِي النِّسَاءَ.

وَقالَ عِكْرِمَةُ: ﴿مِنْ فَوْرِهِمْ﴾ [١٢٥] مِنْ غَضَبِهِمْ يَوْمَ بَدْرٍ.

وَقالَ مُجاهِدٌ: ﴿يُخْرِجُ الحَيَّ مِنَ المَيِّتِ﴾ [الأنعام: ١٠٦] النُّطفَةُ تَخْرُجُ مَيِّتَةً، وَيُخْرِجُ مِنهَا الحَيَّ. ﴿الإِبْكَارِ﴾ [٤١] أَوَّلُ الفَجْرِ. وَالعَشِيُّ: مَيلُ الشَّمْسِ ـ أُرَاهُ ـ إِلَى أَنْ تَغْرُبَ.

١ ـ باب ﴿مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ [٧]

وَقالَ مُجاهِدٌ: الحَلالُ وَالحَرَامُ. ﴿وَأُخَرُ مُتَشَابِهَاتٌ﴾ [٧] يُصَدِّقُ بَعْضُهُ بَعْضاً، كَقَوْلِهِ تَعَالَى: ﴿وَما يُضِلُّ بِهِ إِلاَّ الفَاسِقِينَ﴾ [البقرة: ٢٦]. وَكَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لاَ يَعْقِلُونَ﴾ [يونس: ١٠٠]، وَكَقَوْلِهِ: ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدىً﴾ [محمد: ١٧]. ﴿زَيْغٌ﴾ شَكٌّ ﴿ابْتِغَاءَ الفِتْنَةِ﴾ المُشْتَبِهَاتِ. ﴿وَالرَّاسِخُونَ﴾ يَعْلَمُونَ ﴿يَقُولُونَ آمَنَّا بِهِ﴾ [٧].

٤٥٤٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: تَلاَ رَسُولُ اللَّهِ ﷺ هذهِ الآيَةَ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيكَ الكِتَابَ مِنهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيغٌ فَيَتَّبِعُونَ ما تَشَابَهَ مِنهُ ابْتِغَاءَ الفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ـ إِلَى قَوْلِهِ ـ أُولُوا الأَلبَابِ﴾ [٧]. قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا رَأَيتِ الَّذِينَ يَتَّبِعُونَ ما تَشَابَهَ مِنهُ، فَأُولئِكِ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ».

[مسلم: كتاب العلم، باب النهي عن اتباع متشابه القرآن، رقم: ٢٦٦٥].

٢ ـ باب ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [٣٦]

٤٥٤٨ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَالشَّيطَانُ يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخاً مِنْ مَسِّ الشَّيطَانِ إِيَّاهُ، إِلاَّ مَرْيَمَ وَابْنَهَا». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ: وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيطَانِ الرَّجِيمِ﴾ [طرفه في: ٣٢٨٦].

٣ ـ باب ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ﴾ [٧٧]

لا خَيرَ. ﴿أَلِيمٌ﴾ [٧٧] مُؤْلِمٌ مُوجِعٌ، مِنَ الأَلَمِ، وَهُوَ فِي مَوْضِعِ مُفْعِلٍ.

٤٥٤٩ ، ٤٥٥٠ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ يَمِينَ صَبْرٍ،

٤٥٤٧ ـ قوله: رأيت وأولئك بكسر التاء والكاف على خطاب عائشة وفتحهما لأبي ذرّ على أنه لكل أحد. وفي رواية: فاحذرهم بالإفراد (شارح).

٤٥٤٩، ٤٥٥٠ ـ قوله: من حلف يمين صبر ويروى من حلف على يمين صبر ويمين مصبورة كاذباً أي ألزم بها =

Allah who will be angry with him." Allah revealed: “As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty.” (Al Imran 77)

Al'ash'ath came and said: "What has Abu Abdur'rahman (Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet "Allah's blessing and peace be upon him" asked me to bring an evidence (to confirm my claim). I said: “I have no evidence. He said: “Let the defendant take an oath then.” I said: “O Allah's Apostle! He will take a (false) oath immediately.” Then The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah, who will be angry with him.”

4550- The same previous narration.

4551- Abdullah Ibn Abu’awfa narrated: A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, (but he said so to cheat a Muslim). On that occasion Allah Almighty revealed: “As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty.” (Al Imran 77)

4552- Ibn Abu’mulaika narrated: Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she brought a claim against the other for it. The case was brought before Ibn Abbas, who said: "Allah's Apostle "Allah's blessing and peace be upon him" said: “If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.” Will you remind her (The defendant) of Allah, and recite before her: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

So they reminded her and she confessed. Ibn Abbas then said: The Prophet "Allah's blessing and peace be upon him" said: “The oath is to be taken by the defendant (in the absence of any proof against him).”

لِيَقْتَطِعَ بِهَا مالَ امرِىءٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهوَ عَلَيهِ غَضْبانُ». فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذلِكَ. ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً أُولئِكَ لا خَلاقَ لَهُمْ فِي الآخِرَةِ﴾ إِلى آخِرِ الآيَةِ. قالَ: فَدَخَلَ الأَشْعَثُ بنُ قَيسٍ وَقالَ: ما يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحمنِ؟ قُلنا: كَذا وَكَذا، قالَ: فِيَّ أُنْزِلَتْ، كانَتْ لِي بِئْرٌ في أَرْضِ ابْنِ عَمّ لِي، قالَ النَّبِيُّ ﷺ: «بَيِّنَتُكَ أَوْ يَمِينُهُ». فَقُلتُ: إِذاً يَحْلِفَ يَا رَسُولَ اللَّهِ، فَقالَ النَّبِيُّ ﷺ: «مَن حَلَفَ عَلى يَمِينِ صَبْرٍ، يَقْتَطِعُ بِها مالَ امرِىءٍ مُسْلِمٍ، وَهوَ فِيها فاجِرٌ، لَقِيَ اللَّهَ وَهوَ عَلَيهِ غَضْبانُ». [طرفه في: ٢٣٥٦].

٤٥٥١ ـ حدَّثنا عَليٌّ: هُوَ ابنُ أَبي هاشِمٍ: سَمِعَ هُشَيماً: أَخْبَرَنا العَوّامُ بنُ حَوْشَبٍ، عَنْ إِبْراهِيمَ بنِ عَبْدِ الرَّحمنِ، عَنْ عَبْدِ اللَّهِ بنِ أَبي أَوْفى رَضِيَ اللَّهُ عَنهُما: أَنَّ رَجُلاً أَقامَ سِلعَةً في السُّوقِ، فَحَلَفَ فِيهَا: لَقَدْ أَعْطَى بِهَا ما لَمْ يُعْطَهُ، لِيُوقِعَ فِيها رَجُلاً مِنَ المُسْلِمِينَ، فَنَزَلَتْ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً﴾ إِلى آخِرِ الآيَةِ.

[طرفه في: ٢٠٨٨].

٤٥٥٢ ـ حدَّثنا نَصْرُ بنُ عَلِيِّ بنِ نَصْرٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ داوُدَ، عَنِ ابنِ جُرَيجٍ، عَنِ ابنِ أَبي مُلَيكَةَ: أَنَّ امْرَأَتَينِ كانَتا تَخْرِزانِ في بَيتٍ، أَوْ في الحُجْرَةِ، فَخَرَجَتْ إِحْداهُما وَقَدْ أُنْفِذَ بِإِشْفًى في كَفِّهَا، فَادَّعَتْ عَلى الأُخْرى، فَرُفِعَ إِلى ابنِ عَبَّاسٍ، فَقالَ ابنُ عَبَّاسٍ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يُعْطَى النَّاسُ بِدَعْواهُمْ، لَذَهَبَ دِماءُ قَوْمٍ وَأَمْوالُهُمْ». ذَكِّرُوها بِاللَّهِ، وَاقْرَؤُوا عَلَيها: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ فَذَكَّرُوها فاعْتَرَفَتْ، فَقالَ ابنُ عَبَّاسٍ: قالَ النَّبِيُّ ﷺ: «اليَمِينُ عَلى المُدَّعى عَلَيهِ».

[طرفه في: ٢٥١٤].

٤ ـ باب ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ﴾ [٦٤]، سَواءٌ: قَصْدٌ

٤٥٥٣ ـ حدَّثني إِبْراهِيمُ بنُ موسى، عَنْ هِشامٍ، عَنْ مَعْمَرٍ (ح). وَحَدَّثَني عَبْدُ اللَّهِ بنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُبَيدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ

= وحبس عليها وكانت لازمة لصاحبها من جهة الحكم وقيل لها: مصبورة وإن كان صاحبها في الحقيقة هو المصبور لأنه إنما صبر أي حبس من أجلها فوصفت بالصبر وأضيفت إليه مجازاً كذا في النهاية (مصححه).

٤٥٥١ ـ قوله: لقد أعطى بهذا الضبط ويجوز ضم الهمزة وكسر الطاء انظر الشارح.

٤٥٥٢ ـ الخرز في الجلد كالخياطة في الثوب وبابه: ضرب وقتل.

ـ الإشفى آلة الخرز للإسكاف ينوّن على أنه إفعل ولا ينوّن على أنه فعلى كذكرى والجمع الأشافي تقول: مواعظه لقلوب الأولياء أشاف، وفي أكباد الأعداء أشاف. الأول جمع جمع الشفاء (مصحح).

باب ٤ ـ قوله: سواء بالجر على الحكاية ولأبي ذرّ سواء بالنصب ويجوز الرفع (شارح مختصراً).

٤٥٥٣ ـ قوله: (أن يؤثروا) الخ ويروى أن يؤثر عليّ الكذب بالبناء للمفعول مع الإفراد كما في العينيّ وهو أقرب إلى =

[4] Allah's saying: "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (64)

4552- Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan narrated to me personally, saying: "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by The Prophet "Allah's blessing and peace be upon him" was brought to Heraclius. Dihya Al'kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said: "Is there anyone from the people of this man who claims to be a prophet?" People replied: "Yes." So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. He asked: "Who amongst you is closely more related to that man who claims to be a Prophet?" Abu'sufyan replied: "I am the nearest relative to him (amongst the group). Then I was brought close to him and my companions were make to stand behind me." Abu'sufyan added: "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu'sufyan added: "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about The Prophet. He said to his translator: ask him: What is his family status amongst you? I replied: He belongs to a good noble family amongst us. He said: Was anybody amongst his ancestors a king? I replied: No. Heraclius asked: do the nobles or the poor follow him? I replied: only the poor people do follow him. He said: Are his followers increasing or decreasing (day after day)? I replied: They are increasing. He then asked: Does anybody amongst those who embrace his religion become displeased and reject it afterwards? I replied: No. Heraclius said: Have you ever accused him of telling lies before his claim (to be a Prophet)? I replied: No. Heraclius said: Does he break his promises? I replied: No. We are at armistice with him but we do not know what he will do in it. I could not find opportunity to say anything against him except that. Heraclius asked: have you ever had a war with him? I replied: Yes. Then he asked: What was the result of the battles? I replied: Sometimes he was victorious and sometimes we were. Heraclius further asked: has anybody amongst you ever claimed the same (To be a Prophet) before him? I replied: No.

Heraclius asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing; and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous one's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative. If it had been in the affirmative, I would have thought that this might have wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said. Your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich or the poor people followed him. You replied that only the poor men followed him. In fact, all Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely. I asked you whether he had ever betrayed. You replied in the negative. However, the Apostles never betray. Then I asked you whether anybody amongst you ever claimed the same (To be a Prophet) before him; and your answer was in the negative."

عُتْبَةَ قالَ: حَدَّثَني ابْنُ عَبَّاسٍ قالَ: حَدَّثَني أَبُو سُفْيانَ مِنْ فِيهِ إِلَى فِيَّ قالَ: انْطَلَقْتُ في المُدَّةِ الَّتي كانَتْ بَيْني وَبَيْنَ رَسُولِ اللَّهِ ﷺ قالَ: فَبَينا أَنا بالشَّأْمِ إِذْ جِيءَ بِكِتابٍ مِنَ النَّبِيِّ ﷺ إِلى هِرَقْلَ، قالَ: وَكانَ دحيةُ الكلبيُّ جاءَ به، فدفعهُ إلى عظيمِ بُصْرى، فدفعهُ عظيمُ بُصْرى إلى هِرَقْلَ، قالَ: فَقالَ هِرَقْلُ: هل ها هُنا أَحَدٌ مِن قومِ هذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فقالوا: نعم، قالَ: فَدُعيتُ في نَفَرٍ مِنْ قُرَيْشٍ، فَدَخلنا عَلَى هِرَقْلَ، فَأَجْلَسَنا بَيْنَ يَدَيْهِ، فَقالَ: أَيُّكُمْ أَقْرَبُ نَسَباً مِنْ هذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقالَ أَبُو سُفْيانَ: فَقُلْتُ: أَنا، فَأَجْلَسُوني بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحابي خَلْفي، ثُمَّ دَعا بِتَرْجُمانِهِ، فَقالَ: قُلْ لَهُمْ: إِنِّي سائِلٌ هذا عَنْ هذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَني فَكَذِّبُوهُ، قالَ أَبُو سُفْيانَ: وايْمُ اللَّهِ، لَوْلا أَنْ يُؤْثِرُوا عَلَيَّ الكَذِبَ لَكَذَبْتُ، ثُمَّ قالَ لِتَرْجُمانِهِ: سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ؟ قالَ: قُلْتُ: هُوَ فِينا ذُو حَسَبٍ، قالَ: فَهَلْ كانَ مِنْ آبائِهِ مَلِكٌ؟ قالَ: قُلْتُ: لا، قالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ قُلْتُ: لا، قالَ أَيَتَّبِعُهُ أَشْرافُ النَّاسِ أَمْ ضُعَفاؤُهُمْ؟ قالَ: قُلْتُ: بَلْ ضُعَفاؤُهُمْ، قالَ: يَزِيدُونَ أَوْ يَنْقُصُونَ؟ قالَ: قُلْتُ: لا بَلْ يَزِيدُونَ قالَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قالَ: قُلْتُ: لا، قالَ فَهَلْ قاتَلْتُمُوهُ؟ قالَ قُلْتُ نَعَمْ، قالَ: فَكَيْفَ كانَ قِتالُكُمْ إِيَّاهُ؟ قالَ: قُلْتُ: تَكُونُ الحَرْبُ بَيْنَنا وَبَيْنَهُ سِجالاً، يُصيبُ مِنَّا وَنُصيبُ مِنْهُ، قالَ: فَهَلْ يَغْدِرُ؟ قالَ: قُلْتُ: لا، وَنَحْنُ مِنْهُ في هذِهِ المُدَّةِ لا نَدْري ما هُوَ صانِعٌ فِيها، قالَ: واللَّهِ ما أَمْكَنَني مِنْ كَلِمَةٍ أُدْخِلُ فِيها شَيْئاً غَيْرَ هذِهِ، قالَ: فَهَلْ قالَ هذا القَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لا، ثُمَّ قالَ لِتَرْجُمانِهِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ، فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ، وَكَذلِكَ الرُّسُلُ تُبْعَثُ في أَحْسابِ قَوْمِها، وَسَأَلْتُكَ هَلْ كانَ في آبائِهِ مَلِكٌ، فَزَعَمْتَ أَنْ لا، فَقُلْتُ: لَوْ كانَ مِنْ آبائِهِ مَلِكٌ، قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبائِهِ، وَسَأَلْتُكَ عَنْ أَتْباعِهِ أَضُعَفاؤُهُمْ أَمْ أَشْرافُهُمْ، فَقُلْتَ: بَلْ ضُعَفاؤُهُمْ، وَهُمْ أَتْباعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ، فَزَعَمْتَ أَنْ لا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلَى النَّاسِ، ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ، فَزَعَمْتَ أَنْ لا، وَكَذلِكَ الإِيمانُ إِذا خالَطَ بَشاشَةَ القُلُوبِ، وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ، فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ الإِيمانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَلْ قاتَلْتُمُوهُ، فَزَعَمْتَ أَنَّكُمْ قاتَلْتُمُوهُ، فَتَكُونُ الحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجالاً، يَنالُ مِنْكُمْ وَتَنالُونَ مِنْهُ، وَكَذلِكَ الرُّسُلُ تُبْتَلَى، ثُمَّ تَكُونُ لَهُمُ العاقِبَةُ، وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنَّهُ لا يَغْدِرُ، وَكَذلِكَ الرُّسُلُ لا تَغْدِرُ، وَسَأَلْتُكَ هَلْ قالَ أَحَدٌ هذا القَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لا، فَقُلْتُ: لَوْ كانَ قالَ هذا

= الصواب وفي نهاية ابن الاثير لولا أن يأثروا عني الكذب، أي يروونه عني ويحكون وهو الصواب يقال: أثرت الحديث أثرا من باب قتل إذا نقلته ومنه الأثر وهو الحديث المأثور أي المنقول وأما آثره بالمد من باب الافعال فمعناه فضله ا هـ مصحح

ـ قوله: (سخطه) بضم السين وفتحها كذا في الشارح وقال العيني السخطة بالتاء إنما هي بفتح السين فقط ا هـ.

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Heraclius said: What does he order you to do? I said: He requires us to worship Allah alone, not to worship anything along with Him, and to abandon all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin. If what you have said is true, he will very soon occupy this place beneath my feet. I knew it from the scriptures. That is, he was going to appear but I did not know that he would be from you. Indeed, if I could reach him definitely, I would go immediately to meet him. If I were with him, I would certainly wash his feet."

Heraclius then asked for the letter addressed by Allah's Apostle, which was delivered by Dihya to the Governor of Busra, who handed it over to Heraclius to read. The letter went as follows: "In the name of Allah the most gracious, the Most Merciful. From Mohammad Allah's Apostle to Heraclius the ruler of Byzantine. Peace be upon he, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward. But if you reject this invitation of Islam you will commit a sin by misguiding your subjects (of peasants)": "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (64).

Abu'sufyan then added: "When Heraclius had finished his speech and had read the letter, there was a great noise and cry in the Royal Court. Therefore, we were turned out of the court. I told my companions that the case of Ibn Abu'kabsha (The Prophet Mohammad) has become so prominent that even the King of Banul'asfar (Romans) is afraid of him. Then I started to become sure that he (The Prophet) would be the conqueror in the near future until I embraced Islam.

Heraclius invited all the heads of the Romans to assemble in his palace. Then he said: "O Romans! If success is your desire and if you seek right guidance and want your empire to survive, (then give a pledge of allegiance to this Prophet)." They ran towards the gates of the palace like onagers but found the doors closed. (When Heraclius realized their hatred towards Islam), he ordered: " bring them back." When they were brought back, he said: "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him.

[5] Allah's saying: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well." (92)

4554- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible."

القَوْلَ أَحَدٌ قَبْلَهُ، قلتُ رَجلٌ ائتَمَّ بقَوْلٍ قِيلَ قَبْلَهُ، قالَ: ثُمَّ قالَ: بِمَ يَأْمُرُكُمْ؟ قالَ: قُلتُ: يَأْمُرُنا بِالصَّلاةِ، وَالزَّكاةِ، وَالصِّلَةِ وَالعَفافِ، قالَ: إنْ يَكُ ما تَقُولُ فيه حَقًّا فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ، ولَمْ أَكُ أَظُنُّهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إليه لأَحْبَبْتُ لِقاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسلتُ عَنْ قَدَمَيهِ، وَلَيَبْلُغَنَّ مُلْكُهُ ما تحتَ قَدَميَّ، قالَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقَرأَهُ، فإذا فِيهِ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلامٌ عَلَى مَنِ اتَّبعَ الهُدَى، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدِعايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَينِ فَإِنْ تَوَلَّيتَ فَإِنَّ عَلَيكَ إِثْمَ الأَرِيسِيِّينَ. و﴿يَا أَهْلَ الكِتابِ تَعالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَينَنا وَبَينَكُمْ أَنْ لا نَعْبُدَ إِلاَّ اللَّهَ ـ إِلَى قَوْلِهِ ـ اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾» [٦٤]. فَلَمَّا فَرَغَ مِنْ قِراءَةِ الكِتابِ، ارْتَفَعَتِ الأَصْواتُ عِنْدَهُ وَكَثُرَ اللَّغَطُ، وَأُمِرَ بِنا فَأُخْرِجْنا، قالَ: فَقُلتُ لأَصْحابِي حِينَ خَرَجْنا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ لَيَخافُهُ مَلِكُ بَنِي الأَصْفَرِ، فَما زِلْتُ مُوقِناً بِأَمْرِ رَسُولِ اللهِ ﷺ أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلامَ.

قالَ الزُّهْرِيُّ: فَدَعا هِرَقْلُ عُظَماءَ الرُّومِ، فَجَمَعَهُمْ في دارٍ لَهُ، فَقالَ: يا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ في الفَلاحِ وَالرَّشَدِ آخِرَ الأَبَدِ، وَأَنْ يَثْبُتَ لَكُمْ مُلكُكُمْ؟ قالَ: فَحاصُوا حَيصَةَ حُمُرِ الوَحْشِ إِلَى الأَبْوابِ، فَوَجَدُوها قَدْ غُلِّقَتْ، فَقالَ: عَلَيَّ بِهِمْ، فَدَعا بِهِمْ فَقالَ: إِنِّي إِنَّما اخْتَبَرْتُ شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيتُ مِنْكُمُ الَّذِي أَحْبَبْتُ، فَسَجَدُوا لَهُ، وَرَضُوا عَنْهُ.

[طرفه في: ٧].

٥ ـ باب ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ إلى ـ بِهِ عَلِيمٌ﴾ [٩٢]

٤٥٥٤ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصارِيٍّ بِالمَدِينَةِ نَخْلاً، وَكانَ أَحَبَّ أَمْوالِهِ إِلَيهِ بَيرُحاء، وَكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وَكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ، فَلَمَّا أُنْزِلَتْ: ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ قامَ أَبُو طَلْحَةَ، فَقالَ: يا رَسُولَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ: ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوالِي إِلَيَّ بَيرُحاء، وَإِنَّها صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّها وَذُخْرَها عِنْدَ اللَّهِ، فَضَعْها يا رَسُولَ اللَّهِ حَيثُ أَراكَ اللَّهُ، قالَ رَسُولُ اللَّهِ

= ـ الأريسيين الزراعين

ـ قوله: (لقد أمر) الخ أي عظم شأن ابن أبي كبشة كنية أبي النبيّ ﷺ من الرضاع.

ـ قوله: (الرشد) بهذا الضبط ولأبي ذرّ بضم الراء وسكون المعجمة (شارح).

ـ قوله: فحاصوا الخ أي نفروا نفرتها.

٤٥٥٤ ـ قوله: (بيرحاء) أشهر الوجوه فيه فتح الباء الموحدة وسكون الياء آخر الحروف وفتح الراء وبالحاء المهملة مقصوراً وهو بستان بالمدينة فيه ماء قاله العينيّ ومقتضاه أن بيرحى كفيعلى وهو الذي عليه أهل اللغة كما قدمنا من المجد (مصحح). =

On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu'talha), and I think it would be proper if you gave it to your Kith and kin." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and his cousins."

4555- Anas "Allah be pleased with him" resumed narrating: "He distributed it between Hassan and Obai. Though I am closer in relationship to him, he gave me nothing of it."

[6] Allah's saying: "Say: bring ye the law and study it, if ye men of truth." (93)

4556- Abdullah Ibn Omar "Allah be pleased with both" reported: The Jews came to Allah's Apostle "Allah's blessing and peace be upon him" with a man and a woman from amongst them who had committed adultery. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "What do you find in the Torah (old Testament regarding this case)?" They replied: "We announce their crime and lash them." He asked: "Do not you find in The Torah (the legal punishment of) stoning?" they replied: "No." Abdullah Ibn Salam said: "You are liars; bring ye the law and study it, if ye men of truth." They brought and opened the Torah and one of them put his hand on the Verse of stoning and read the verses preceding and following it. But, when his hand was lifted, the Verse of stoning was written there. They said: "This is the Verse of stoning." The Prophet "Allah's blessing and peace be upon him" then gave the order that both of them should be stoned to death. They were stoned near the place where biers used to be placed near the Mosque. Abdullah Ibn Omar said: "I saw the man leaning over the woman to shelter her from the stones."

[7] Allah's saying: "Ye are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah." (110)

4557- Abu'huraira "Allah be pleased with him" narrated: Allah's saying: "Ye are the best of people, evolved for mankind: enjoining what is right, forbidding what is wrong, and believing in Allah" means: the best of people for the people, as you bring them with chains on their necks till they embrace Islam.

ﷺ: «بخ، ذلِكَ مالٌ رايِحٌ، ذلِكَ مالٌ رايِحٌ، وَقَدْ سَمِعْتُ ما قُلتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأقْرَبِينَ». قالَ أبو طلحة: أفعل يا رسول اللهِ، فقسمها أبو طلحة في أقارِبِهِ، وبني عمه.

قالَ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَرَوْحُ بْنُ عُبَادَةَ: «ذلكَ مالٌ رَابِحٌ».

حدثني يحيى بنُ يحيى قال: قرأتُ على مالِكٍ: «مالٌ رايِحٌ». [طرفه في: ١٤٦١].

٤٥٥٥ ـ حدثنا مُحمَّدُ بْنُ عَبدِ اللَّهِ: حَدَّثَنَا الأنصاريُّ قال: حَدَّثَنِي أبي، عَنْ ثُمامَةَ، عَنْ أنس رَضِيَ اللَّهُ عَنْهُ قال: فجعلها لِحَسَّانَ وَأُبَيٍّ، وأنا أقرَبُ إليهِ، ولَمْ يَجعَلْ لِي مِنْهَا شَيئاً. [طرفه في: ١٤٦١].

٦ ـ باب ﴿قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾ [٩٣]

٤٥٥٦ ـ حدَّثني إِبْراهيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بن عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ اليَهُودَ جَاؤوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُم وَامْرَأَةٍ قَدْ زَنَيَا، فقالَ لَهُمْ: «كَيفَ تَفعَلُونَ بِمَنْ زَنَى مِنكُمْ»؟. قالُوا نُحَمِّمُهُمَا وَنَضرِبُهُمَا، فقال: «لا تَجِدُونَ في التَّوْرَاةِ الرَّجْمَ»؟. فَقَالُوا: لا نَجِدُ فِيهَا شَيئاً، فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلامٍ، كَذَبْتُمْ، فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ، فَوَضَعَ مِدْرَاسُهَا الَّذِي يُدَرِّسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ، فَطَفِقَ يَقْرَأُ مَا دُونَ يَدِهِ وَمَا وَرَاءَهَا، وَلا يَقْرَأُ آيَةَ الرَّجْمِ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ: ما هذِهِ؟ فَلَمَّا رَأَوْا ذلِكَ قالُوا هِيَ آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيباً مِنْ حَيثُ مَوْضِعُ الجَنَائِزِ عِنْدَ المَسْجِدِ، فَرَأَيتُ صَاحِبَهَا يَجْنَأُ عَلَيهَا، يَقِيهَا الحِجَارَةَ. [طرفه في: ١٣٢٩].

٧ ـ باب ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠]

٤٥٥٧ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾. قال: خَيرَ النَّاسِ لِلنَّاسِ، تَأْتُونَ بِهِمْ في السَّلاسِلِ في أَعْنَاقِهِمْ، حَتَّى يَدْخُلُوا في الإِسْلامِ. [طرفه في: ٣٠١٠].

= قوله: (بخ) بهذا الضبط كهل وبل غير مكررة هنا كذا في الشارح ومقتضى شرح العيني أنها مكررة حيث قال: وهي كلمة تقال عند المدح والرضا بالشيء والتكرار للمبالغة ا هـ.

ـ قوله: مال رايح بالمثناة التحتية من الرواح أي من شأنه الذهاب والفوات فإذا ذهب في الخير فهو أولى وكررها ثنتين للمبالغة كذا في الشارحين العينيّ والقسطلانيّ.

٤٥٥٥ ـ قوله: (التحميم) تسويد الوجه بالحمم وهو الفحم.

ـ قوله: (مدارسها) بكسر الميم مفعال من أبنية المبالغة أي صاحب دراسة كتبهم.

ـ قوله: (يدرسها) بهذا الضبط وفي نسخة يدرسها بفتح أوّله وسكون الدال وضم الراء مخففة (شارح).

ـ يجنأ أي يميل عليها ويكب.

[8] Allah's saying: "Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust." (122)

4558- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The following Verse was revealed concerning us: "Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust." (122) Indeed, we were the two parties, i.e. Banu'haritha and Banu'salama. We do not wish, or I would not have been pleased if it had not been revealed, for Allah says: "Allah was their Protector."

[9] Allah's saying: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (128)

4559- Salim's father narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" on raising his head from the bowing in the last rak'a of the Fajr prayer, saying: "O Allah, curse such-and-such person and such-and-such person, and such-and-such person." This was after saying: "Allah hears he, who sends his praises to Him, O our Lord, all praises be to you." So Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers."

4560- Abu'huraira "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to invoke evil against, or good upon somebody, he used to do so after bowing (in the prayer). Sometimes after saying: "Allah hears he, who sends his praises to Him, O our lord! All praises be to you" he would say: "O Allah. Save Al'walid Ibn Al'walid, Salama Ibn Hesham, and Aiyyash Ibn Abu'rabie'a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like those of Joseph." The Prophet "Allah's blessing and peace be upon him" used to invoke in a loud voice. He also used to say in many of his Fajr prayers: "O Allah! Curse so-and-so and so-and-so" naming some of the Arab tribes till Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (128)

[10] Allah's saying: "Behold! Ye were climbing up the high ground, without even casting a side-glance at anyone, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do." (153)

4561- Abu'is'haq narrated: I heard Al'bara Ibn Azib "Allah be pleased with both" saying: "On The Day of (The Holy Battle of) Ohud, The Messenger of Allah "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the leader of the archers. But they (Muslims) were defeated and retreated. This is what was meant by (Allah's saying): "and the Messenger in your rear was calling you back." Only twelve men remained steadfast with The Messenger of Allah "Allah's blessing and peace be upon him"."

٨ ـ باب ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنكُمْ أَنْ تَفشَلا﴾ [١٢٢]

٤٥٥٨ ـ حدّثنا عَلِيّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفيانُ قال: قال عَمْرو: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللّهُ عَنهُمَا يَقُولُ: فِينا نَزَلَتْ: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنكُمْ أَنْ تَفشَلا وَاللهُ وَلِيُّهُمَا﴾ قال: نَحْنُ الطَّائِفَتَانِ: بَنُو حارِثَةَ وَبَنُو سَلِمَةَ، وَما نُحِبُّ ـ وَقالَ سُفيَانُ مَرَّةً: وَما يَسُرُّنِي ـ أَنَّها لَمْ تُنْزَل، لِقَوْلِ اللهِ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾. [طرفه في: ٤٠٥١].

٩ ـ باب ﴿لَيسَ لكَ مِنَ الأَمْرِ شَيءٌ﴾ [١٢٨]

٤٥٥٩ ـ حدّثنا حِبَّانُ بْنُ مُوسى: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي سالِمٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ إِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ في الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ العَنْ فُلاناً وَفُلاناً وَفُلاناً». بَعْدَ ما يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ»، فَأَنْزَلَ اللَّهُ: ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيءٌ ـ إِلَى قَوْلِهِ ـ فَإِنَّهُمْ ظَالِمُونَ﴾. رَواهُ إِسْحاقُ بْنُ راشِدٍ، عَنِ الزُّهْرِيِّ. [طرفه في: ٤٠٦٩].

٤٥٦٠ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنا ابْنُ شِهابٍ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذا أَرادَ أَنْ يَدْعُوَ عَلَى أَحَدٍ، أَوْ يَدْعُوَ لأَحَدٍ، قَنَتَ بَعْدَ الرُّكُوعِ، فَرُبَّمَا قالَ، إِذا قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ: «اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، وَسَلَمَةَ بْنَ هِشامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْها سِنِينَ كَسِنِي يُوسُفَ». يَجْهَرُ بِذلِكَ، وَكانَ يَقُولُ في بَعْضِ صَلاتِهِ في صَلاةِ الفَجْرِ: «اللَّهُمَّ العَنْ فُلاناً وَفُلاناً». لأَحْياءٍ مِنَ العَرَبِ، حَتَّى أَنْزَلَ اللَّهُ: ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيءٌ﴾ الآيَةَ.

[طرفه في: ٧٩٧].

١٠ ـ باب ﴿وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ﴾ [١٥٣]

وَهُوَ تَأْنِيثُ آخِرِكُمْ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿إِحْدَى الحُسْنَيَيْنِ﴾ [التوبة: ٥٢] فَتْحاً أَوْ شَهادَةً.

٤٥٦١ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ بْنَ جُبَيرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ، فَذاكَ: إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ، وَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيرُ اثْنَي عَشَرَ رَجُلاً.

[طرفه في: ٣٠٣٩].

باب ١٠ ـ قوله: (وهو تأنيث آخركم) يريد في الدلالة على معنى التأخر أي في ساقتكم وجماعتكم المتأخرة كما في قوله عز من قائل: قالت أولاهم لأخراهم أي المتقدمة للمتأخرة وإلا فالآخر بكسر الخاء تأنيثه آخرة والأخرى تأنيث آخر بفتحها وهو ظاهر.

[11] Allah's saying: "After (the excitement) of the distress, he sent down calm on a band of you overcome with slumber." (154)

4562- Anas "Allah be pleased with him" narrated: Abu'talha said: On The Day of Ohud, we were overcome with the slumber while being in front files. My sword fell down from my hand and I took it. It fell down again and I took it.

[12] Allah's saying: "Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward." (172)

[13] Allah's saying: "Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs." (173)

4563- Ibn Abbas "Allah be pleased with both" reported: "Allah is Sufficient for us and He Is the Best Disposer of affairs" was said by Abraham when he was thrown into the fire; and it was said by Mohammad when "Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs." (Al Imran 173)

4564- Ibn Abbas "Allah be pleased with both" narrated: The last phrase uttered by (The Prophet) Abraham before he was thrown into the fire was: "for me Allah sufficeth, and he is the best Disposer of affairs."

[14] Allah's saying: "And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do." (180)

4565- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the obligatory charity of his wealth, then on the Day of Judgement his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure."" Then The Prophet "Allah's blessing and peace be upon him" recited the Qur'anic verse: "And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do." (180)

١١ ـ باب ﴿أَمَنَةً نُعَاسًا﴾ [١٥٤]

٤٥٦٢ ـ حدثنا إِسحاقُ بنُ إِبراهيمَ بنِ عبدِ الرحمٰنِ أبو يعقوبَ: حَدَّثَنَا حُسينُ بنُ مُحمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ: أَنَّ أَبَا طَلْحَةَ قال: غَشِيَنَا النُّعَاسُ وَنَحْنُ في مَصَافِّنَا يَوْمَ أُحُدٍ، قال: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَآخُذُهُ، وَيَسْقُطُ وَآخُذُهُ.

[طرفه في: ٤٠٦٨].

١٢ ـ باب ﴿الذين اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ القَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ﴾ [١٧٢]

القَرْحُ: الجراحُ، اسْتَجَابوا: أجابوا، يستجيبُ: يُجيبُ.

١٣ ـ باب ﴿إِنَّ النَّاسَ قد جَمَعُوا لكُمْ﴾ [١٧٣] الآيَةَ

٤٥٦٣ ـ حدثنا أَحْمَدُ بنُ يُونُسَ: أُرَاهُ قال: حَدَّثَنَا أبو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الضُّحى، عَنِ ابْنِ عَبَّاسٍ: ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الوَكِيلُ﴾ قَالَهَا إِبْرَاهِيمُ عَلَيهِ السَّلَامُ حِينَ أُلْقِيَ في النَّارِ، وقَالَها مُحمدٌ ﷺ حِينَ قالوا: ﴿إِنَّ النَّاسَ قد جَمَعُوا لَكُم فاخشوهُم فزادَهُم إِيمانًا وقالوا حَسْبُنَا اللَّهُ وَنِعْمَ الوَكِيلُ﴾ [١٧٣].

[الحديث ٤٥٦٣ ـ طرفه في: ٤٥٦٤].

٤٥٦٤ ـ حدثنا مالكُ بنُ إِسمعيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الضُّحى، عَنِ ابْنِ عَبَّاسٍ قالَ: كانَ آخِرَ قَوْلِ إِبْرَاهِيمَ حِينَ أُلْقِيَ في النَّارِ: حَسْبِيَ اللَّهُ وَنِعْمَ الوَكِيلُ.

[طرفه في: ٤٥٦٣].

١٤ ـ باب ﴿وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ [١٨٠] الآيَةَ

سَيُطَوَّقُونَ: كَقَوْلِكَ طَوَّقْتُهُ بِطَوْقٍ.

٤٥٦٥ ـ حدثني عَبْدُ اللهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، هُوَ ابْنُ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ آتَاهُ اللَّهُ مالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مالُهُ شُجاعاً أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ القِيَامَةِ، يَأْخُذُ بِلِهْزِمَتَيْهِ ـ يَعْنِي بِشِدْقَيْهِ ـ يَقُولُ: أَنَا مَالُكَ أَنَا كَنْزُكَ». ثُمَّ تَلا هذهِ الآيَةَ: ﴿وَلا يَحْسِبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ إِلَى آخِرِ الآيَةِ.

[طرفه في: ١٤٠٣].

باب ١٤ ـ قوله: ولا تحسبن وقرىء ولا يحسبن بالياء كما يأتي في الحديث التالي.

٤٥٦٥ ـ قوله: شجاعاً نصب على الحال أي حية، (أقرع): لا شعر على رأسه لكثرة سمه وطول عمره، (له زبيبتان): نقطتان سوداوان فوق عينيه وهو أخبث ما يكون من الحيات

ـ قوله: بلهزمته بهذا الضبط ولأبي ذر والأصيلي بلهزمتيه بالتثنية (شارح).

[15] Allah's saying: "Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (186)

4566- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a thick cloth-covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Obada in Banul'harith Ibn Al'khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "Well, O Allah's Apostle! Bring it (What you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that Sa'd Ibn Obada said: "O Allah's Apostle! Excuse and forgive him, for by he, Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him, for The Prophet and his companions used to forgive the pagans and the people of Scriptures as Allah had ordered them, and they used to meet their mischief with patience. Allah said: " Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (Al Imran 186) And Allah also said: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed. From selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplishes his purpose: for Allah hath power over all things." (Heifer "Al'baqara" 109)

So The Prophet "Allah's blessing and peace be upon him" used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them.

١٥ ـ باب ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذىً كَثِيراً﴾ [١٨٦]

٤٥٦٦ ـ حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري قال: أخبرني عروة بن الزبير: أن أسامة بن زيد رضي الله عنهما أخبره: أن رسول الله ﷺ ركب على حمار، على قطيفة فدكية، وأردف أسامة بن زيد وراءه، يعود سعد بن عبادة في بني الحارث بن الخزرج، قبل وقعة بدر. قال: حتى مر بمجلس فيه عبد الله بن أبي ابن سلول، وذلك قبل أن يسلم عبد الله بن أبي، فإذا في المجلس أخلاط من المسلمين والمشركين عبدة الأوثان، واليهود والمسلمين، وفي المجلس عبد الله بن رواحة، فلما غشيت المجلس عجاجة الدابة، خمر عبد الله ابن أبي أنفه بردائه، ثم قال: لا تغبروا علينا، فسلم رسول الله ﷺ عليهم ثم وقف، فنزل فدعاهم إلى الله، وقرأ عليهم القرآن، فقال عبد الله بن أبي ابن سلول: أيها المرء، إنه لا أحسن مما تقول: إن كان حقاً، فلا تؤذينا به في مجلسنا، ارجع إلى رحلك، فمن جاءك فاقصص عليه. فقال عبد الله بن رواحة: بلى يا رسول الله، فاغشنا به في مجالسنا، فإنا نحب ذلك. فاستب المسلمون والمشركون واليهود حتى كادوا يتثاورون، فلم يزل النبي ﷺ يخفضهم حتى سكنوا، ثم ركب النبي ﷺ دابته، فسار حتى دخل على سعد بن عبادة، فقال له النبي ﷺ: «يا سعد، ألم تسمع ما قال أبو حباب ـ يريد عبد الله بن أبي ـ قال: كذا وكذا». قال سعد بن عبادة: يا رسول الله، اعف عنه، واصفح عنه، فوالذي أنزل عليك الكتاب، لقد جاء الله بالحق الذي أنزل عليك لقد اصطلح أهل هذه البحيرة على أن يتوجوه فيعصبونه بالعصابة، فلما أبى الله ذلك بالحق الذي أعطاك الله شرق بذلك، فذلك فعل به ما رأيت. فعفا عنه رسول الله ﷺ، وكان النبي ﷺ وأصحابه يعفون عن المشركين وأهل الكتاب، كما أمرهم الله، ويصبرون على الأذى، قال الله عز وجل: ﴿ولتسمعن من الذين أوتوا الكتاب من قبلكم ومن الذين أشركوا أذى كثيرا﴾ [١٨٦] الآية، وقال الله: ﴿ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفاراً حسداً من عند أنفسهم﴾ [البقرة: ١٠٩]. إلى آخر الآية، وكان النبي ﷺ يتأول العفو ما أمره الله به، حتى أذن

٤٥٦٦ ـ قوله: والمسلمين مرة ثانية ساقط من رواية مسلم.

ـ قوله: (عجاجة الدابة) غبارها.

ـ قوله: (فلا تؤذينا) بالياء قبل النون ولأبي ذر: فلا تؤذنا بحذفها على الأصل في الجزم (شارح).

ـ قوله: حتى سكنوا من السكون ولأبي ذر حتى سكتوا من السكوت (شارح).

ـ قوله: (لقد) وفي نسخة ولقد و(البحيرة) البليدة والمراد المدينة النبوية ولأبي ذر البحرة وزان البلدة.

ـ قوله فيعصبونه بالعصابة أي فيعممونه بعمامة الملوك وفي بعض النسخ يعصبونه بغير فاء فيكون بدلاً مما قبله ففيه الجمع بين إعمال أن وإهمالها في كلام واحد ولأبي ذر وحده: فيعصبوه بالفاء وحذف النون ا هـ من الشارح.

ـ قوله: شرق أي غص.

So when Allah's Apostle "Allah's blessing and peace be upon him" fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Obai Ibn Salool, accompanied by the pagans and idolaters who were with him, said: "This matter (of Islam) became victorious." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle "Allah's blessing and peace be upon him" and became Muslims.

[16] Allah's saying: "Think not that those who exult in what they have brought about, and love to be praised for what they have not done, think not that they can escape the penalty. For them is a penalty grievous indeed." (188)

4567- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of Allah's Apostle, some men among the hypocrites used to be hold back behind him whenever he went out for a holy battle and they would be pleased to stay at home behind Allah's Apostle "Allah's blessing and peace be upon him". Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So this verse was revealed.

4568- Alqama Ibn Waqqas told: Marwan said to his porter: O Rafi! Go to Ibn Abbas and say to him: "If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished." Ibn Abbas said: "What relates you to this case? It was only that The Prophet "Allah's blessing and peace be upon him" called the Jews and asked them about something. But they hid the truth and told him something else, showing him that they deserved praise for the favour of telling him the answer to his question. Thus, they became happy with what they had concealed." Then Ibn Abbas recited: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain and vile was the bargain they made. Think not that those who exult in what they have brought about, and love to be praised for what they have not done; think not that they can escape the penalty. For them is a penalty grievous indeed." (187:188)

[17] Allah's saying: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding." (190)

اللَّهُ فِيهِمْ، فلمَّا غزَا رسُولُ اللَّهِ ﷺ بدْراً، فقتلَ اللَّهُ بِهِ صَنادِيدَ كُفَّارِ قُرَيشٍ، قالَ ابْنُ أُبَيِّ ابْنُ سَلُولَ وَمَنْ معهُ منَ المُشرِكينَ وعَبدَةِ الأوثانِ: هذا أمْرٌ قد تَوجَّهَ، فَبايَعُوا الرَّسولَ ﷺ على الإسْلامِ فأسْلَمُوا. [طرفه في: ٢٩٨٧].

١٦ ـ باب ﴿لا يَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا﴾ [١٨٨]

٤٥٦٧ ـ حدّثنا سَعيدُ بْنُ أبي مَرْيَمَ أخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: حَدَّثَني زَيدُ بْنُ أسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ: أنَّ رِجالاً مِنَ المُنافِقِينَ علَى عَهْدِ رَسُولِ اللَّهِ ﷺ، كانَ إذَا خرَجَ رَسُولُ اللَّهِ ﷺ إلى الغَزْوِ تَخَلَّفُوا عَنهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللَّهِ ﷺ، فإذَا قَدِمَ رسُولُ اللَّهِ ﷺ اعتَذَرُوا إلَيهِ وحَلَفُوا، وأحَبُّوا أنْ يُحْمَدُوا بما لَمْ يَفعَلُوا، فَنَزَلَتْ: ﴿لا يَحسِبَنَّ الَّذِينَ يَفرَحُونَ﴾ الآيَةَ.

٤٥٦٨ ـ حدّثني إبْراهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ، عَنِ ابْنِ أبي مُلَيكَةَ: أَنَّ عَلْقَمَةَ بْنَ وَقَّاصٍ أخْبَرَه: أَنَّ مَرْوَانَ قالَ لِبَوَّابِهِ: اذْهَبْ يَا رَافِعُ إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أنْ يُحْمَدَ بِمَا لَمْ يَفعَلْ، مُعَذَّباً لَنُعَذَّبَنَّ أجْمَعُونَ. فَقالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهذه، إنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودَ فَسَألَهُمْ عَنْ شَيءٍ، فَكَتَمُوهُ إيَّاهُ، وَأَخْبَرُوهُ بِغَيرِه، فَأَرَوْهُ أنْ قَدِ اسْتَحْمَدُوا إلَيهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ، وَفَرِحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ، ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ: ﴿وَإِذْ أخَذَ اللَّهُ مِيثاقَ الَّذِينَ أُوتُوا الكِتابَ ـ كَذلِكَ، حَتَّى قَوْلِهِ ـ يَفرَحُونَ بِمَا أَتَوا وَيُحِبُّونَ أنْ يُحْمَدُوا بِمَا لَمْ يَفعَلُوا﴾ [١٨٧ ـ ١٨٨]. تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيجٍ.

حدّثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا الحَجَّاجُ، عَنِ ابْنِ جُرَيجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهُ أَخْبَرَهُ: أنَّ مَرْوَانَ: بِهذا.

١٧ ـ باب ﴿إِنَّ فِي خَلْقِ السَّماوَاتِ وَالأَرْضِ﴾ [١٩٠] الآيَةَ

٤٥٦٩ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: بِتُّ عِنْدَ خَالَتِي مَيمُونَةَ،

= ـ قوله: فبايعوا، وروي: فبايعوا بكسر الياء.

٤٥٦٨ ـ قوله: (أجمعون) وفي رواية أجمعين على الأصل.

ـ قوله: (وما لكم) ولأبي ذرّ: (ما لكم) بإسقاط الواو ولأبي الوقت: (ما لهم).

ـ قوله: (استحمدوا) أي طلبوا أن يحمدهم.

ـ قوله: (بما أوتوا) أي أعطوا ولأبي ذر بما أتوا أي بما جاءوا به ا هـ شارح.

ـ قوله: (يفرحون بما أوتوا) ولأبي ذر: بما أتوا بلفظ القرآن.

٤٥٦٩ ـ قوله: (استن) أي استاك.

4569- Ibn Abbas "Allah be pleased with both" narrated: I stayed for a night in the house of my aunt Maimuna. The Messenger of Allah "Allah's blessing and peace be upon him" talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding." (190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and prayed eleven Rak'as. Then Bilal pronounced the call for the Fajr prayer. The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as and went out (to the Mosque) and led the Fajr prayer.

[18] Allah's saying: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): our Lord not for naught hast thou created (all) this glory to thee give us salvation from the penalty of the fire." (191)

4570- Ibn Abbas "Allah be pleased with both" narrated: I stayed for a night in the house of my aunt Maimuna. I said to myself: "I will watch the prayer of The Messenger of Allah "Allah's blessing and peace be upon him"." a cushion for The Messenger of Allah "Allah's blessing and peace be upon him" was placed on which he slept in its length-wise direction. Then he started rubbing the traces of sleep off his face and recited the last ten Verses of The Sura of Al Imran. Then he went to a hanging water skin which he took, performed the ablution and stood up for the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear which he twisted. He prayed two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, and finally the Witr (the last rak'a).

[19] Allah's saying: "Our Lord any whom thou dost admit to fire, truly thou coverest with shame, and never will wrongdoers find any helpers." (192)

4571- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same as he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear which he twisted. He prayed two Rak'as then two Rak'as then two Rak'as then two Rak'as then two Rak'as then two Rak'as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller for prayer) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

فَتَحدَّثَ رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ ساعَةً ثُمَّ رَقَدَ، فَلَمَّا كانَ ثُلُثُ اللَّيلِ الآخِرُ قَعَدَ، فَنَظَرَ إِلَى السَّماءِ فقالَ: ﴿إِنَّ في خَلْقِ السَّماواتِ والأرضِ واختِلافِ اللَّيلِ والنَّهارِ لآياتٍ لأُولِي الألبابِ﴾. ثُمَّ قامَ فَتَوَضَّأَ واستَنَّ، فصَلَّى إِحدى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلالٌ فصَلَّى رَكْعَتَينِ، ثُمَّ خَرَجَ فصَلَّى الصُّبحَ.

[طرفه في: ١١٧].

١٨ ـ باب ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ في خَلْقِ السَّماوَاتِ وَالأَرْضِ﴾ [١٩١]

٤٥٧٠ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا عَبدُ الرَّحمٰنِ بنُ مَهدِيٍّ، عن مالِكِ بنِ أَنسٍ، عن مَخْرَمَةَ بنِ سليمانَ، عن كُرَيبٍ، عن ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قال: بِتُّ عِندَ خالَتي مَيمُونَةَ، فَقُلتُ: لأَنظُرَنَّ إِلى صَلاةِ رَسُولِ اللَّهِ ﷺ، فَطُرِحَتْ لِرَسُولِ اللَّهِ ﷺ وِسادَةٌ، فَنامَ رَسُولُ اللَّهِ ﷺ في طُولِها، فَجَعَلَ يَمسَحُ النَّومَ عن وَجهِهِ، ثُمَّ قَرَأَ الآياتِ العَشْرَ الأَواخِرَ مِن آلِ عِمرانَ حَتَّى خَتَمَ، ثُمَّ أَتَى شَنّاً مُعَلَّقاً، فأَخَذَهُ فَتَوَضَّأَ، ثُمَّ قامَ يُصَلِّي، فَقُمتُ فَصَنَعتُ مِثلَ ما صَنَعَ، ثُمَّ جِئتُ فَقُمتُ إِلى جَنبِهِ، فَوَضَعَ يَدَهُ على رَأسي، ثُمَّ أَخَذَ بِأُذُني فَجَعَلَ يَفتِلُها، ثُمَّ صَلَّى رَكعَتَينِ، ثُمَّ صَلَّى رَكعَتَينِ، ثُمَّ صَلَّى رَكعَتَينِ، ثُمَّ صَلَّى رَكعَتَينِ، ثُمَّ صَلَّى رَكعَتَينِ، ثُمَّ صَلَّى رَكعَتَينِ، ثُمَّ أَوْتَرَ. [طرفه في: ١١٧].

١٩ ـ باب ﴿رَبَّنا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَما لِلظَّالِمِينَ مِنْ أَنْصارٍ﴾ [١٩٢]

٤٥٧١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا مَعْنُ بْنُ عِيسى: حَدَّثَنا مالِكٌ، عَنْ مَخْرَمَةَ بْنِ سليمانَ، عَنْ كُرَيبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خالَتُهُ، قالَ: فَاضْطَجَعْتُ في عَرْضِ الوِسادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ وَأَهْلُهُ في طُولِها، فنامَ رسولُ اللَّهِ ﷺ حتى انتصفَ اللَّيلُ، أو قبلَهُ بقليلٍ، أو بعدَهُ بقليلٍ، ثُمَّ اسْتَيقظ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمسَحُ النَّومَ عَنْ وَجهِهِ بِيَدَيهِ، ثُمَّ قَرَأَ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمرانَ، ثُمَّ قامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْها، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قامَ يُصَلِّي، فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ اليُمْنى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي بِيَدِهِ اليُمْنى يَفْتِلُهَا، فَصَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أَوْتَرَ، ثُمَّ اضطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ، فقامَ فصلَّى رَكعَتَينِ خَفِيفَتَينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [طرفه في: ١١٧].

٤٥٧٠ ـ قوله: (شناً) أي قربة عتقت من الاستعمال ولأبي ذر سقاء (شارح).

٤٥٧١ ـ قوله: (شنّ معلقة) أنث باعتبار القربة.

ـ قوله: (يفتلها) أي يدلكها (شارح).

[20] Allah's saying: "Our Lord we have heard the call of one calling (us) to Faith, believe ye in the Lord, and we have believed. Our Lord forgive us our sins, blot out from us our iniquities, and take to thyself our souls in the company of the righteous." (193)

4572- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as then two Rak'as and two Rak'as and then two Rak'as and then two Rak'as and then two Rak'as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

(4) The Sura of The Women "An'nisa"

[1] Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (3)

4573- A'isha "Allah be pleased with her" narrated: There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the following Verse came regarding his case: "If ye fear that ye shall not be able to deal justly with the orphan girls..." (Women 3) The sub-narrator added: I think it was said: "That orphan girl was his partner in that date palm (garden) and in his property."

٢٠ ـ باب ﴿رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِياً يُنَادِي لِلإيمانِ﴾ [١٩٣] الآيَة

٤٥٧٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيمان، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما أَخْبَرَهُ: أَنَّهُ باتَ عِنْدَ مَيمُونَةَ زَوجِ النَّبِيِّ ﷺ، وَهِيَ خالَتُهُ، قالَ: فَاضْطَجَعْتُ في عَرْضِ الوِسادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ، وَأَهْلُهُ في طُولِها، فَنامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذا انْتَصَفَ اللَّيلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيقَظَ رَسُولُ اللَّهِ ﷺ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ، ثُمَّ قامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْها، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قامَ يُصَلِّي. قالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ اليُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي اليُمْنَى يَفْتِلُها، فَصَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ، فَقامَ فَصَلَّى رَكْعَتَينِ خَفِيفَتَينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [طرفه في: ١١٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة النساء ـ ٤

قال ابن عبّاس: ﴿يستنكف﴾ [١٧٢]: يستكبر. قواماً: قوامكم من معايشكم. ﴿لَهُنَّ سَبِيلاً﴾ [١٥] يَعْنِي الرَّجْمَ لِلثَّيِّبِ، وَالجَلْدَ لِلْبِكْرِ.

وقال غيره: ﴿مثنى وثلاث﴾ [٣] يَعْنِي اثْنَتَينِ وَثَلاثاً وَأَرْبَعاً، وَلا تُجاوِزُ العَرَبُ رُباعَ.

١ ـ باب ﴿وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فِي اليَتامى﴾ [٣]

٤٥٧٣ ـ حدّثنا إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي هِشامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ رَجُلاً كانَتْ لَهُ يَتِيمَةٌ فَنَكَحَها، وَكانَ لَها عَذْقٌ، وَكانَ يُمْسِكُها عَلَيهِ، وَلَمْ يَكُنْ لَها مِنْ نَفْسِهِ شَيءٌ، فَنَزَلَتْ فِيهِ: ﴿وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فِي اليَتامى﴾ أَحْسِبُهُ قالَ: كانَتْ شَرِيكَتَهُ في ذلِكَ العَذْقِ وَفي مالِهِ. [طرفه في: ٢٤٩٤].

٤٥٧٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ صالِحِ بْنِ كَيسانَ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّهُ سَأَلَ عائِشَةَ عَنْ قَوْلِ اللَّهِ تَعالى: ﴿وَإِنْ خِفْتُمْ أَنْ

سورة النساء ـ قوله: قواماً أراد به تفسير قوله تعالى: ﴿ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياماً﴾ قيل: ولعدم قصده التلاوة حذف الكلمة القرآنية وأشار إلى تفسيرها يقال: هذا قوام أمرك وقيامه أي ما يقوم به أمرك أفاده الشارح.

٤٥٧٣ ـ قوله: (عذق) بفتح العين أي نخله و(كان الرجل (يمسكها) أي اليتيمة (عليه) أي لأجل العذق اهـ (شارح).

٤٥٧٤ ـ قوله: (تشركه) بفتح التاء والراء وفي نسخة تشركه بضم ثم كسر (شارح).

4574- Urwa Ibn Az'zubair asked A'isha "Allah be pleased with her" about this verse: "If ye fear that ye shall not be able to deal justly with the orphans". She answered: "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just dowry , The same as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest dowry their nobles might get. They were ordered (by Allah) to marry women of their choice other than those orphan girls."

A'isha added:" The people asked Allah's Apostle "Allah's blessing and peace be upon him" his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." (Women 127)

A'isha "Allah be pleased with her" added: "And the Statement of Allah: "And yet whom ye desire to marry" (Women 127) describes anyone of you who refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." A'isha added: "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

[2] Allah's saying: "Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well off, let him claim no remuneration, but if he poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: but all sufficient is Allah in taking account." (6)

4575- Hesham narrated from his father that A'isha "Allah be pleased with her" had been asked about Allah's saying: "If the guardian is well off, let him claim no remuneration, but if he poor, let him have for himself what is just and reasonable." She replied: "This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on its managing."

[3] Allah's saying: "But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice." (8)

4576- Ibn Abbas "Allah be pleased with both" narrated, concerning this verse: But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice": "It is fundamentally basic and not abrogated."

لاَ تُقْسِطُوا في اليَتَامى﴾. فَقَالَتْ: يَا ابْنَ أُخْتِي، هذهِ اليَتِيمَةُ تَكُونُ في حَجْرِ وَلِيِّهَا، تُشْرِكُهُ في مالِهِ، وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيرِ أَنْ يُقْسِطَ في صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنُهُوا عَنْ أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ في الصَّدَاقِ، فَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ: قَالَتْ عائِشَةُ: وَإِنَّ النَّاسَ اسْتَفْتَوا رَسُولَ اللهِ ﷺ بَعْدَ هذهِ الآيَةِ، فَأَنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ في النِّسَاءِ﴾ [١٢٧]. قالَتْ عائِشَةُ: وقَوْلُ اللهِ تَعالَى في آيَةٍ أُخْرَى: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [١٢٧] رَغْبَةُ أَحَدِكُمْ عَنْ يَتِيمَتِهِ، حِينَ تَكُونُ قَلِيلَةَ المَالِ وَالجَمَالِ، قَالَتْ: فَنُهُوا ـ أَنْ يَنْكِحُوا ـ عَنْ مَنْ رَغِبُوا في مالِهِ وَجَمَالِهِ في يَتَامى النِّسَاءِ إِلاَّ بِالقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلاتِ المَالِ وَالجَمالِ.

[طرفه في: ٢٤٩٤].

٢ ـ باب ﴿وَمَنْ كانَ فَقِيراً فَلْيَأْكُلْ بِالمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيهِمْ﴾ [٦] الآيَةَ

﴿وَبِدَاراً﴾ [٦] مُبَادَرَةً. ﴿أَعْتَدْنَا﴾ [١٨]: أَعْدَدْنَا، أَفْعَلْنَا مِنَ العَتَادِ.

٤٥٧٥ ـ حدّثني إِسْحاقُ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: في قَوْلِهِ تَعالَى: ﴿وَمَنْ كانَ غَنِيّاً فَلْيَسْتَعْفِفْ وَمَنْ كانَ فَقِيراً فَلْيَأْكُلْ بِالمَعْرُوفِ﴾ [٦]. أَنَّهَا نَزَلَتْ في مالِ اليَتِيمِ إِذَا كانَ فَقِيراً: أَنَّهُ يَأْكُلُ مِنْهُ مَكانَ قِيَامِهِ عَلَيهِ بِمَعْرُوفٍ.

[طرفه في: ٢٢١٢].

٣ ـ باب ﴿وَإِذَا حَضَرَ القِسْمَةَ أُولُو القُرْبَى وَاليَتَامى وَالمَسَاكِينُ﴾ [٨] الآيَةَ

٤٥٧٦ ـ حدّثنا أَحْمَدُ بْنُ حُمَيدٍ: أَخْبَرَنَا عُبَيْدُ اللهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿وَإِذَا حَضَرَ القِسْمَةَ أُولُو القُرْبَى وَاليَتَامى وَالمَسَاكِينُ﴾ قالَ: هِيَ مُحْكَمَةٌ، وَلَيْسَتْ بِمَنْسُوخَةٍ. تابَعَهُ سَعِيدٌ، عَنِ ابْنِ عَبَّاسٍ.

[طرفه في: ٢٧٥٩].

= ـ قوله: (فيعطيها) معطوف على معمول بغير يعني يريد أن يتزوجها بغير أن يعطيها مثل ما يعطيها غيره أي ممن يرغب في نكاحها (شارح).

ـ الإقساط: العدل. وسنتهن: طريقهن وعادتهن.

ـ قوله: (فنهوا) أي نهوا عن نكاح المرغوب فيها لمالها وجمالها لأجل زهدهم وعدم رغبتهم فيها إذا كانت قليلة المال والجمال فينبغي أن يكون نكاح الغنية الجميلة ونكاح الفقيرة الذميمة على السواء في العدل ١ هـ من العيني.

٤٥٧٥ ـ قوله: في مال اليتيم وفي رواية الكشميهني في ولي اليتيم والمراد بوالي اليتيم المتصرف في ماله بالوصية ونحوها (عيني).

[4] Allah's saying: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; of only one, her share is a half. For parents, a sixth share of the inheritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing, All-Wise." (11)

4577- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" and Abu'bakr came on foot to pay me a visit (during my illness) at Banu'salama's (dwellings). The Prophet "Allah's blessing and peace be upon him" found me unconscious, so he asked for water from which he performed ablution and sprinkled some water over me. I came to my senses and said: "O Allah's Apostle! What do you order me to do as regards my wealth?" So there was revealed: "Allah (thus) directs you as regards your children's (inheritance): …" (Women 11)

[5] Allah's saying: "In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts." (12)

4578- Ibn Abbas "Allah be pleased with both" narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth (in case there is offspring) or a fourth (in case there is none) and for the husband a half (if there is no offspring) or a fourth (if there is offspring).

[6] Allah's saying: "O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good." (19)

4579- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness": (During the old days), if a man died, his relatives used to have the right to inherit his wife: if any of them wanted to marry her, he could do; if they wished, they could give her in marriage; if they wished, they would not give her in marriage at all. Moreover, they would be more entitled to dispose her, than her own relatives. So the Verse mentioned above was revealed on this occasion.

[7] Allah's saying: "To (benefit) every one, we have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things." (33)

٤ ـ باب ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ [١١]

٤٥٧٧ ـ حدّثنا إبراهيم بن موسى: حَدَّثَنَا هِشامٌ: أَنَّ ابنَ جُرَيجٍ أَخبرَهُم قال: أخبرَني ابنُ مُنْكَدِرٍ، عَنْ جابرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: عادَنِي النَّبِيُّ ﷺ وَأَبو بَكرٍ في بَنِي سَلِمَةَ ماشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ ﷺ لا أَعْقِلُ، فَدَعا بِماءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأَفَقْتُ فَقُلْتُ: ما تَأْمُرُنِي أَنْ أَصْنَعَ في مالِي يا رَسُولَ اللَّهِ؟ فَنَزَلَتْ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾.

[طرفه في: ١٩٤].

٥ ـ باب ﴿وَلَكُمْ نِصْفُ ما تَرَكَ أَزْوَاجُكُمْ﴾ [١٢]

٤٥٧٨ ـ حدثنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابنِ أَبي نَجِيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ المالُ لِلْوَلَدِ، وَكانَتِ الوَصِيَّةُ لِلْوالِدَينِ، فَنَسَخَ اللَّهُ مِن ذٰلِكَ ما أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ واحِدٍ مِنْهُمَا السُّدُسَ وَالثُّلُثَ، وَجَعَلَ لِلمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ.

[طرفه في: ٢٧٤٧].

٦ ـ باب ﴿لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهاً﴾ [١٩] الآية

وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ: ﴿لا تَعْضُلُوهُنَّ﴾ [١٩] لا تَقْهَرُوهُنَّ. ﴿حُوباً﴾ [٢] إِثْماً. ﴿تَعُولُوا﴾ [٣] تَمِيلُوا. ﴿نِحْلَةً﴾ [٤] النِّحْلَةُ المَهْرُ.

٤٥٧٩ ـ حدثنا مُحَمَّدُ بنُ مُقاتِلٍ: حَدَّثَنا أَسْباطُ بنُ مُحَمَّدٍ: حَدَّثَنَا الشَّيْبانِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ. قالَ الشَّيْبانِيُّ: وَذَكَرَهُ أَبو الحَسَنِ السُّوائِيُّ، وَلا أَظُنُّهُ ذَكَرَهُ إِلَّا عَنِ ابنِ عَبَّاسٍ: ﴿يا أَيُّهَا الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهاً وَلا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ ما آتَيْتُمُوهُنَّ﴾ [١٩]. قالَ: كانُوا إِذا ماتَ الرَّجُلُ كانَ أَوْلِياؤُهُ أَحَقَّ بِامْرَأَتِهِ، إِنْ شاءَ بَعْضُهُمْ تَزَوَّجَها، وَإِنْ شاؤُوا زَوَّجُوها، وَإِنْ شاؤُوا لَمْ يُزَوِّجُوها، فَهُمْ أَحَقُّ بِها مِنْ أَهْلِها، فَنَزَلَتْ هٰذِهِ الآيَةُ في ذٰلِكَ. [الحديث ٤٥٧٩ ـ طرفه في: ٦٩٤٨].

٧ ـ باب ﴿ولكل جعلنا مَوالِيَ مِمَّا تَرَكَ الوالِدانِ والأَقْرَبُونَ﴾ [٣٣] الآية

مَوالِيَ، أَوْلِياءُ وَرَثَةٌ. عاقَدَتْ: هُوَ مَوْلَى اليَمِينِ، وَهْوَ الحَلِيفُ، وَالمَوْلَى أَيضاً ابنُ العَمِّ وَالمَوْلَى المُنْعِمُ المُعْتِقُ، وَالمَوْلَى المُعْتَقُ، وَالمَوْلَى المَلِيكُ، وَالمَوْلَى مَوْلًى في الدِّينِ.

٤٥٨٠ ـ حدثني الصَّلْتُ بنُ مُحَمَّدٍ: حَدَّثَنا أَبو أُسامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿وَلِكُلٍّ جَعَلْنا مَوالِيَ﴾ قالَ: وَرَثَةً. ﴿وَالَّذِينَ عاقَدَتْ أَيْمانُكُمْ﴾. كانَ المُهاجِرُونَ لَمَّا قَدِمُوا المَدِينَةَ يَرِثُ المُهاجِرُ الأَنْصارِيَّ

باب ٧ ـ قوله: (عاقدت) التلاوة: عقدت.

٤٥٨٠ ـ قوله: (الرفادة) أي المعاونة.

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4580- Ibn Abbas “Allah be pleased with both” narrated, regarding Allah’s saying: “To (benefit) every one, we have appointed sharers and heirs to property left by parents and relatives”: When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, in view of the bond of brotherhood established between them by The Prophet “Allah’s blessing and peace be upon him”. But when the Verse “To (benefit) every one, we have appointed sharers and heirs” was revealed, (such an inheritance) was cancelled.” Ibn Abbas further said: "(As for Allah’s saying) “To those, also, to whom your right hand was pledged, give their due portion”, it is concerned with the covenant of helping and advising each other. Though they can no longer inherit each other, but they can bequeath each other some of their property by means of a will.”

[8] Allah's saying: "Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward." (40)

4581- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: “O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied: "No." He said: "Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing either of them. On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship.” Then none of those who used to worship anything other than Allah like idols and other gods but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (Bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them: “Whom do you use to worship?” They will say: “We used to worship Ezra, the son of Allah.” It will be said to them: “You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?” They will say: “O our Lord! We are thirsty, so give us something to drink.”

They will be directed and addressed thus: “Will you drink” whereupon they will be gathered unto Hell (Fire), which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them: “Whom do you use to worship?” They will say: “We used to worship Jesus, the son of Allah.” It will be said to them: “You are liars, for Allah has never taken anyone as a wife or a son.” Then it will be said to them: “What do you want?” They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said: “What are you waiting for? Every nation has followed what they used to worship.” They will reply: “We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.” Allah will say: “I am your Lord.” They will say twice or thrice: “We do not worship any besides Allah.””

دُونَ ذَوِي رَحِمِهِ، لِلأُخُوَّةِ الَّتِي آخى النَّبِيُّ ﷺ بَينَهُم، فَلَمَّا نَزَلَت: ﴿وَلِكُلٍّ جَعَلنَا مَوَالِيَ﴾ نُسِخَتْ ثُمَّ قالَ: ﴿وَالَّذِينَ عاقَدَتْ أَيمانُكُم﴾ مِنَ النَّصرِ وَالرِّفادَةِ وَالنَّصِيحَةِ، وَقَدْ ذَهَبَ المِيراثُ وَيُوصِي لَهُ. سَمِعَ أَبُو أُسامَةَ إِدْرِيسَ، وَسَمِعَ إِدْرِيسُ طَلْحَةَ.

[طرفه في: ٢٢٩٢].

٨ ـ باب ﴿إِنَّ اللَّهَ لا يَظْلِمُ مِثْقالَ ذَرَّةٍ﴾ [٤٠]

يَعْنِي زِنَةَ ذَرَّةٍ.

٤٥٨١ ـ حدّثني مُحَمَّدُ بنُ عَبْدِ العَزِيزِ: حَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُناساً في زَمَنِ النَّبِيِّ ﷺ قالُوا: يا رَسُولَ اللَّهِ، هَل نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ قالَ النَّبِيُّ ﷺ: «نَعَم، هَل تُضارُّونَ في رُؤْيَةِ الشَّمسِ بِالظَّهِيرَةِ، ضَوْءٌ لَيسَ فِيهَا سَحابٌ»؟ قالُوا: لا، قالَ: «وَهَل تُضارُّونَ في رُؤْيَةِ القَمَرِ لَيلَةَ البَدْرِ، ضَوْءٌ لَيسَ فِيها سَحابٌ»؟ قالُوا: لا، قالَ النَّبِيُّ ﷺ: «ما تُضارُّونَ في رُؤْيَةِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ إِلاَّ كَما تُضارُّونَ في رُؤْيَةِ أَحَدِهِما، إِذا كانَ يَوْمُ القِيامَةِ أَذَّنَ مُؤَذِّنٌ: تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ، فَلا يَبْقَى مَنْ كانَ يَعْبُدُ غَيرَ اللَّهِ مِنَ الأَصْنامِ وَالأَنْصابِ إِلاَّ يَتَساقَطُونَ في النَّارِ. حَتَّى إِذا لَمْ يَبْقَ إِلاَّ مَنْ كانَ يَعْبُدُ اللَّهَ، بَرٌّ أَوْ فاجِرٌ، وَغُبَّراتِ أَهْلِ الكِتابِ، فَيُدْعَى اليَهُودُ، فَيُقالُ لَهُمْ: مَنْ كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيرَ ابْنَ اللَّهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ، ما اتَّخَذَ اللَّهُ مِنْ صاحِبَةٍ وَلا وَلَدٍ، فَماذا تَبْغُونَ؟ فَقالُوا: عَطِشْنا رَبَّنا فَاسْقِنا، فَيُشارُ: أَلا تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى النَّارِ، كَأَنَّها سَرابٌ يَحْطِمُ بَعْضُها بَعْضاً، فَيَتَساقَطُونَ في النَّارِ. ثُمَّ يُدْعَى النَّصارَى فَيُقالُ لَهُمْ: مَنْ كُنْتُمْ تَعْبُدُونَ؟ قالُوا: كُنَّا نَعْبُدُ المَسِيحَ ابْنَ اللَّهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ، ما اتَّخَذَ اللَّهُ مِنْ صاحِبَةٍ وَلا وَلَدٍ، فَيُقالُ لَهُمْ: ماذا تَبْغُونَ؟ فَكَذلِكَ مِثْلَ الأَوَّلِ، حَتَّى إِذا لَمْ يَبْقَ إِلاَّ مَنْ كانَ يَعْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فاجِرٍ، أَتاهُمْ رَبُّ العالَمِينَ في أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيها، فَيُقالُ: ماذا تَنْتَظِرُونَ، تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ، قالُوا: فارَقْنَا النَّاسَ في الدُّنْيا عَلَى أَفْقَرِ ما كُنَّا إِلَيهِمْ وَلَمْ نُصاحِبْهُمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنا الَّذِي كُنَّا نَعْبُدُ، فَيَقُولُ: أَنا رَبُّكُمْ، فَيَقُولُونَ: لا نُشْرِكُ بِاللَّهِ شَيْئاً». مَرَّتَيْنِ أَوْ ثَلاثاً. [طرفه في: ٢٢].

ـ قوله: (ويوصي له) أي للحليف (شارح)

٤٥٨١ ـ قوله: (هل تضارّون) أي لا تضرون أحداً ولا يضركم لمنازعة ولا مجادلة ولا مضايقة.

ـ (الظهيرة) اشتداد حرّ الشمس.

ـ قوله: (ضوء) بالرفع وأعربه في الكواكب بالجر بدلاً مما قبله وكذا ما يأتي ولمسلم صحواً (شارح).

ـ قوله: (وغبرات) الخ أي بقاياهم.

ـ قوله: (في أدنى صورة) أي أقرب صفة (من التي رأوه) أي عرفوه (فيها) بأنه لا يشبه شيئاً من المحدثات زاد في نسخة أوّل مرة ا هـ (شارح).

[9] Allah's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41)

4582- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others." So I recited The Sura of Women until I reach his Almighty's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41). The Prophet "Allah's blessing and peace be upon him" said: "Stop." Indeed, his eyes were overflowing with tears.

[10] Allah's saying: "O ye who believe! Approach not Prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again." (43)

4583- Hesham Ibn Urwa reported: his father told: A'isha "Allah be pleased with her" told: " A necklace belonging to Asma was lost. So Allah's Apostle sent many men in search for it. Then the time of the prayer became due when there was no water. They prayed without ablution. So the verse of Tayammum was revealed."

4584- Ibn Abbas "Allah be pleased with both" narrated: Allah's saying: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you" was revealed in connection with Abdullah Ibn Hudhafa Ibn Qais Ibn Adi, whom The Messenger of Allah "Allah's blessing and peace be upon him" sent, leading a certain detachment.

[11] Allah's saying: "But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction." (65)

4585- Urwa narrated: An Ansari man quarrelled with Az'zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harra Canals (which were used for irrigating the date-palms). So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az'zubair:

٩ ـ باب ﴿فَكَيفَ إذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهيدٍ وَجِئْنَا بكَ عَلى هؤُلاءِ شَهيداً﴾ [٤١]

المُخْتَالُ وَالخَتَّالُ وَاحِدٌ ﴿نَطْمِسَ﴾ [٤٧]. نُسَوِّيَهَا حَتَّى تَعُودَ كَأَقْفَائِهِمْ، طَمَسَ الكِتَابَ مَحَاهُ، ﴿سَعِيراً﴾ [٥٥]: وُقُوداً.

٤٥٨٢ ـ حدثنا صَدَقَةُ: أَخْبَرَنَا يَحيى، عَنْ سُفيَانَ، عَنْ سُلَيمانَ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَن عَبدِ اللَّهِ، قالَ يَحيى: بَعضُ الحَدِيثِ عَنْ عَمرِو بْنِ مُرَّةَ، قالَ: قالَ لي النَّبِيُّ ﷺ: «اقْرأْ عَلَيَّ». قُلتُ: آقْرَأُ عَلَيكَ وَعَلَيكَ أُنْزِلَ؟ قالَ: «فَإنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيرِي». فَقَرَأْتُ عَلَيهِ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ: ﴿فَكَيفَ إذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هؤُلاءِ شَهيداً﴾. قالَ: «أَمْسِكْ» فَإذَا عَينَاهُ تَذْرِفَانِ.

[الحديث ٤٥٨٢ ـ أطرافه في: ٥٠٤٩، ٥٠٥٠، ٥٠٥٥، ٥٠٥٦].

١٠ ـ باب ﴿وَإنْ كُنْتُمْ مَرْضى أَوْ عَلى سَفَرٍ أَوْ جاءَ أَحَدٌ مِنْكُمْ مِنَ الغائطِ﴾ [٤٣]

﴿صَعِيداً﴾ [٤٣] وَجهُ الأرْضِ.

وَقالَ جَابِرٌ: كَانَتِ الطَّوَاغِيتُ الَّتِي يَتَحَاكَمُونَ إلَيهَا: في جُهَينَةَ وَاحِدٌ، وَفي أَسْلَمَ وَاحِدٌ، وَفي كُلِّ حَيٍّ وَاحِدٌ، كُهَّانٌ يَنْزِلُ عَلَيهِمُ الشَّيطَانُ.

وَقالَ عُمَرُ: الجِبْتُ السِّحْرُ، وَالطَّاغُوتُ الشَّيطَانُ.

وَقالَ عِكْرِمَةُ: الجِبْتُ بِلِسَانِ الحَبَشَةِ شَيطَانٌ، وَالطَّاغُوتُ الكَاهِنُ.

٤٥٨٣ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: هَلَكَتْ قِلاَدَةٌ لأَسْمَاءَ، فَبَعَثَ النَّبِيُّ ﷺ في طَلَبِهَا رِجَالاً، فَحَضَرَتِ الصَّلاَةُ، وَلَيسُوا عَلَى وُضُوءٍ، وَلَمْ يَجِدُوا مَاءً، فَصَلَّوْا وَهُمْ عَلَى غَيرِ وُضُوءٍ، فَأَنْزَلَ اللَّهُ، يَعْنِي: آيَةَ التَّيَمُّمِ. [طرفه في: ٣٣٤]

٤٥٨٤ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ﴾. قالَ: نَزَلَتْ في عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيسِ بْنِ عَدِيٍّ، إذْ بَعَثَهُ النَّبِيُّ ﷺ في سَرِيَّةٍ.

١١ ـ باب ﴿فَلاَ وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَينَهُمْ﴾ [٦٥]

٤٥٨٥ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: خَاصَمَ الزُّبَيرُ رَجُلاً مِنَ الأَنْصَارِ في شَرِيجٍ مِنَ الحَرَّةِ، فَقَالَ النَّبِيُّ ﷺ: «اسْقِ يَا

٤٥٨٢ ـ قوله: (عبد الله) هو ابن مسعود.

باب ١٠ ـ قوله: وجه الأرض بالنصب ولأبي ذر بالرفع بتقدير هو (شارح).

٤٥٨٥ ـ قوله: (في شريج) مسيل الماء يكون في الجبل وينزل إلى السهل (من الحرة) خارج المدينة ١ هـ (شارح). =

"O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees, and then let the water pass to your neighbor." The Prophet "Allah's blessing and peace be upon him" enabled Az'zubair to take his full right after the Ansari provoked his anger. The Prophet "Allah's blessing and peace be upon him" had previously given an order that was in favor of both of them. Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (65)

[12] Allah's saying: "All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship!" (69)

4586- A'isha "Allah be pleased with her" narrated that she Used to hear (from The Prophet) that no Prophet gets seriously ill (and dies) till he is given the option to select either the worldly life or the life of the Hereafter. I heard The Prophet "Allah's blessing and peace be upon him" in his fatal disease, with his voice becoming hoarse, saying: " All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship!" (Women 69) Thereupon I thought that The Prophet "Allah's blessing and peace be upon him" had been given the option.

[13] Allah's saying: "And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed)? whose cry is: our Lord rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help." (75)

4587- Ibn Abbas "Allah be pleased with both" narrated: My mother and I were amongst the weak oppressed persons (for our being Muslims at Mecca.

4588- Ibn Abu'mulaika narrated: Ibn Abbas "Allah be pleased with both" recited: "Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way." (98) Then he commented: "My mother and I were amongst those whom Allah excused.

[14] Allah's saying: "Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way." (88)

زُبَيرُ، ثُمَّ أَرْسِلِ الماءَ إلى جارِكَ». فقالَ الأنْصاريُّ: يا رسولَ اللهِ، أَنْ كانَ ابنَ عمَّتِكَ! فتلوَّنَ وجهُهُ ثُمَّ قالَ: «اسْقِ يا زُبَيرُ، ثُمَّ احْبِسِ الماءَ حتَّى يَرْجِعَ إلى الجَدْرِ، ثُمَّ أَرْسِلِ الماءَ إلى جارِكَ». واسْتَوْعى النبيُّ ﷺ للزُّبَيرِ حقَّهُ في صريحِ الحُكْمِ، حينَ أحْفَظَهُ الأنْصاريُّ، كانَ أشارَ عليهما بأمْرٍ لهما فيهِ سَعَةٌ. قالَ الزُّبَيرُ: فما أحْسِبُ هذهِ الآياتِ إلاّ نزلَتْ في ذلكَ: ﴿فلا وربِّكَ لا يؤمنونَ حتَّى يُحَكِّموكَ فيما شجَرَ بينَهم﴾.

[طرفه في: ٢٣٦٠].

١٢ - باب ﴿فأولئكَ مع الذينَ أنعمَ اللهُ عليهم من النبيينَ﴾ [٦٩]

٤٥٨٦ - حدثنا محمدُ بنُ عبدِ اللهِ بنِ حَوْشَبٍ: حدَّثنا إبراهيمُ بنُ سعدٍ، عن أبيهِ، عن عُرْوَةَ، عن عائشةَ رضيَ اللهُ عنها قالتْ: سمعتُ رسولَ اللهِ ﷺ يقولُ «ما مِنْ نبيٍّ يَمْرَضُ إلاّ خُيِّرَ بينَ الدنيا والآخرةِ». وكانَ في شكواهُ الذي قُبِضَ فيهِ، أخذَتْهُ بُحَّةٌ شديدةٌ، فسمعتُهُ يقولُ: «﴿مع الذينَ أنعمَ اللهُ عليهم من النبيِّينَ والصِّدِّيقينَ والشُّهداءِ والصَّالحينَ﴾». فعلمتُ أنَّهُ خُيِّرَ.

[طرفه في: ٤٤٣٥].

١٣ - بابٌ قولُهُ: ﴿وما لكم لا تقاتلونَ في سبيلِ اللهِ - إلى - الظالمِ أهلُها﴾ [٧٥]

٤٥٨٧ - حدثني عبدُ اللهِ بنُ محمدٍ: حدَّثنا سفيانُ، عن عُبيدِ اللهِ قالَ: سمعتُ ابنَ عباسٍ قالَ: كنتُ أنا وأُمِّي مِنَ المستضعفينَ.

[طرفه في: ١٣٥٧].

٤٥٨٨ - حدثنا سليمانُ بنُ حَرْبٍ: حدَّثنا حمَّادُ بنُ زيدٍ، عن أيوبَ، عن ابنِ أبي مُلَيكةَ: أنَّ ابنَ عباسٍ تلا: ﴿إلاَّ المستضعفينَ من الرجالِ والنساءِ والولدانِ﴾ [٩٨]. قالَ: كنتُ أنا وأُمِّي ممَّنْ عَذَرَ اللهُ. ويُذْكَرُ عن ابنِ عباسٍ: ﴿حَصِرَتْ﴾ [٩٠] ضاقَتْ. ﴿تَلْوُوا﴾ [١٣٥] ألسنتَكم بالشهادةِ.

وقالَ غيرُهُ: المُراغَمُ المهاجَرُ، راغَمْتُ: هاجَرْتُ قومي. ﴿مَوْقوتاً﴾ [١٠٣] مُوَقَّتاً وقتَهُ عليهم.

[طرفه في: ١٣٥٧].

١٤ - باب ﴿فما لكم في المنافقينَ فئتينِ واللهُ أركسَهم﴾ [٨٨]

قالَ ابنُ عباسٍ: بَدَّدَهم، فئةٌ: جماعةٌ.

= المراد بالجدر جدران الشربات وهي الحفر التي تحفر في أصول النخل. والاستيعاء: الاستيفاء كاملاً كأن جمعه في وعاء بحيث لم يترك منه شيئاً. والاحفاظ الاغضاب.

- قوله: (وكان) كان نخر.

٤٥٨٦ - قوله: في شكواه أي في مرضه الذي قبض فيه وروي التي قبض فيها كما في الشارح.

4589- Zaid Ibn Thabit "Allah be pleased with him" narrated: Regarding Allah's saying: " Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way": When the Prophet "Allah's blessing and peace be upon him" returned from (The Holy Battle of) Ohud, a party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this verse was revealed. The Prophet said: "It (Medina) is good. It expels the bad persons from it, as fire expels the impurities of silver."

[15] Allah's saying: "When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan." (83)

[16] Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (93)

4590- Sa'eed Ibn Jubair narrated: People of Kufa went on dispute about this verse. I went to Ibn Abbas whom I asked about it. He replied: "As for the verse "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)", it was the last verse sent down (concerning the intentional murder); and it was abrogated by nothing."

[17] Allah's saying: "O ye who believe when ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: thou art none of a Believer coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you his favours: therefore carefully investigate. For Allah is well aware of all that ye do." (94)

4591- Ibn Abbas "Allah be pleased with both" narrated: As for Allah's saying: "and say not to any one who offers you a salutation: thou art none of a Believer coveting the perishable goods of this life": There was a man amidst his sheep, whom Muslims pursued. Though he said (to them) "Peace be on you", they killed him and took over his sheep. Thereupon Allah revealed the verse mentioned above.

[18] Allah's saying: "Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons." (95)

4592- Sahl Ibn Sa'd narrated: Once I found Marwan sitting in the mosque. I came closer to him. He told us that Zaid Ibn Thabit "Allah be pleased with him" reported that Allah's Apostle "Allah's blessing and peace be upon him" had dictated to him the Divine Verse: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised well: but those who strive and fight hath he distinguished above those who sit (at home) by a special reward." (Women 95)

Zaid said: "Ibn Ommu'maktum came to The Prophet "Allah's blessing and peace be upon him" while he was dictating to me that very Verse. On that Ibn Ommu'maktum said: "O Allah's Apostle! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle "Allah's blessing and peace be upon him" while his thigh was on mine and it became so heavy for me that I feared

٤٥٨٩ ـ حدّثني محمَّدُ بنُ بَشَّار: حَدَّثَنا غُنْدَرٌ وعَبدُ الرَّحْمٰن قالاَ: حَدَّثَنا شُعْبَةُ، عَن عديّ، عَن عَبدِ اللهِ بن يزيد، عَن زَيدِ بن ثابتٍ رَضِيَ اللهُ عَنهُ: ﴿فما لكُم في المنافِقِين فِئَتين﴾ رَجَعَ نَاسٌ مِن أَصْحَابِ النَّبيِّ ﷺ مِن أُحد، وكَانَ النَّاسُ فيهِمْ فِرقَتَينِ: فَريقٌ يَقُولُ: اقْتُلهُمْ، وَفَرِيقٌ يَقُولُ: لا، فَنَزَلَتْ: ﴿فَما لَكُم في المُنافِقينَ فِئَتَين﴾. وَقال: «إنَّهَا طيبَةٌ تَنفِي الخبَثَ، كَمَا تَنفِي النَّارُ خبثَ الفِضَّة».

[طرفه في: ١٨٨٤]

١٥ ـ باب ﴿وإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الخَوْفِ أَذَاعُوا بِهِ﴾

أفشوه. ﴿يستنبطونه﴾ [٨٣] يستخرجونه. ﴿حسيباً﴾ [٨٦] كافيا. ﴿إلاّ إناثاً﴾ [١١٧] المَوَات، حَجَراً أَوْ مَدَراً، وَما أَشْبَهَهُ ﴿مَريداً﴾ [١١٧] مُتَمَرِّداً، ﴿فَلَيُبَتِّكُنَّ﴾ [١١٩] بَتَّكَهُ قَطَّعَهُ. ﴿قيلاً﴾ [١٢٢] وَقَوْلاً وَاحِدٌ. ﴿طُبعَ﴾ [١٥٥] خُتِم.

١٦ ـ باب ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ﴾ [٩٣]

٤٥٩٠ ـ حدّثنا آدم بنُ أبي إياس: حَدَّثنا شعبة: حَدَّثنا مُغيرةُ بنُ النُّعمانِ قال: سمعْتُ سَعِيدَ بْنَ جُبَيرٍ قال: اختَلَف فيهَا أَهْلُ الكُوفَة، فَرَحَلتُ فيهَا إِلى ابنِ عَبَّاسٍ فَسَأَلتُهُ عَنهَا، فقالَ: نَزَلَتْ هذه الآيَةُ: ﴿ومَن يَقتُل مؤمناً متعمداً فجزاؤه جهنَّم﴾ هي آخِرُ ما نزل، وما نسخها شيءٌ.

[طرفه في: ٣٨٥٥]

١٧ ـ باب ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِناً﴾ [٩٤]

السِّلمُ والسَّلَمُ والسَّلامُ واحِد.

٤٥٩١ ـ حدّثني عَليُّ بنُ عَبدِ اللهِ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرو، عَنْ عَطاءٍ، عَن ابنِ عَبَّاس رضي الله عنهما ﴿ولا تَقُولُوا لِمَن أَلقى إِلَيكُمُ السَّلامَ لَستَ مُؤمِناً﴾ قال: قَالَ ابنُ عَبَّاسٍ: كانَ رَجُلٌ في غُنَيمةٍ لَهُ فَلَحِقَهُ المُسلِمُون، فَقالَ: السَّلامُ عَليكم، فقتلوه وأَخَذُوا غُنيمَتَه، فَأَنزَلَ اللهُ في ذَلِكَ إِلى قَولِهِ: ﴿عَرَضَ الحَياة الدُّنيَا﴾ تِلكَ الغُنَيمَةُ. قالَ: قَرَأَ ابنُ عَبَّاسٍ: السَّلامَ.

١٨ ـ باب ﴿لَا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ... وَالمُجَاهِدُونَ فِي سَبِيلِ اللهِ﴾

٤٥٩٢ ـ حدّثنا إِسماعِيلُ بنُ عَبدِ اللهِ قال: حَدَّثني إِبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ بنِ كَيسَانَ، عَن ابنِ شِهَابٍ قالَ: حَدَّثَني سَهلُ بنُ سَعدٍ السَّاعِديُّ: أَنَّهُ رَأَى مَروانَ بنَ الحَكَمِ في المَسْجِد، فَأَقبَلْتُ حَتى جَلَستُ إِلى جَنبِهِ فأَخبَرَنا أَنَّ زَيدَ بنَ ثَابِتٍ أَخبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ أَملَى عَلَيهِ: ﴿لا يَستَوِي القَاعِدُونَ مِنَ المُؤمِنِينَ وَالمُجاهِدُونَ في سَبِيلِ اللَّهِ﴾ فَجَاءَهُ ابنُ أُمِّ مَكتُوم وَهُوَ يُمِلُّهَا عَلَيَّ، قالَ: يا رَسُولَ اللهِ، واللهِ لَو أَستَطِيعُ الجِهادَ لجَاهَدتُ. وَكانَ أَعمَى، فَأَنزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ، وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَيَّ حَتَّى خِفتُ أَنْ تَرُضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنهُ،

٤٥٩٢ ـ قوله (ترض) أي تدق وضبط بفتح التاء وضم الراء.

that my thigh would be broken. Then that state of The Prophet "Allah's blessing and peace be upon him" was over after Allah revealed: "...and receive no hurt (by injury or by being blind, lame etc.)"

4593- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" sent for Zaid (Ibn Thabit) who came with a shoulder-blade on which he wrote it. Ibn Ommu'maktum complained of his blindness. On that occasion Allah revealed: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

4594- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" said: "Call so-and-so (Zaid Ibn Thabit)", who came with an ink-pot and a shoulder-blade. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Write: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons." Ibn Ommu'maktum was behind The Prophet "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! I am blind (and cannot take part in Jihad)." On that occasion Allah revealed instead: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

4595- Ibn Abbas "Allah be pleased with both" narrated: Not equal are those believers who sat (at home) and did not join the Badr battle, and those who took part in the Badr battle.

[19] Allah's saying: "When angels take the souls of those who die in sin against their souls" (97)

4596- Mohammad Ibn Abdur'rahman Abul'aswad narrated: The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of Abdullah Ibn Az'zubair at Mecca), in which I was enlisted. A while later, I met Ikrima, the freed slave of Ibn Abbas, whom I informed . He insistently forbade me to do so. He said: Ibn Abbas "Allah be pleased with both" reported: some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed: "When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? They reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, what an evil refuge!" (97)

فَأَنْزَلَ اللَّهُ: ﴿غَيرُ أُولِي الضَّرَرِ﴾.

[طرفه في: ٢٨٣٢].

٤٥٩٣ ـ حدثنا حفصُ بنُ عمرَ: حدَّثنا شُعبةُ، عن أبي إسحاقَ، عن البَراءِ رَضِيَ اللَّهُ عَنهُ قال: لَمَّا نزلتْ: ﴿لا يَسْتَوِي القاعِدُونَ من المؤْمنين﴾ دعا رَسُولُ اللَّه ﷺ زيداً فكتَبَهَا، فجاءَ ابنُ أُمِّ مَكْتُومٍ فشكا ضَرارَتَهُ، فأنزلَ اللَّهُ: ﴿غَيرُ أُولِي الضَّرَرِ﴾.

[طرفه في: ٢٨٣١].

٤٥٩٤ ـ حدثنا مُحمَّدُ بنُ يوسُفَ: عَنْ إسرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ، قالَ: لَمَّا نَزَلَتْ: ﴿لاَ يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنِينَ﴾، قالَ النَّبِيُّ ﷺ: «ادْعُوا فُلاناً». فَجاءَهُ وَمَعَهُ الدَّوَاةُ وَاللَّوْحُ، أَوِ الكَتِفُ، فقالَ: «اكْتُبْ: ﴿لا يستوِي القاعِدُونَ مِنَ المؤْمنينَ والمجاهدُونَ في سبيلِ اللَّهِ﴾». وَخلفَ النَّبِيِّ ﷺ ابْنُ أُمِّ مَكتُوم، فَقالَ: يا رَسُولَ اللَّهِ أَنا ضَرِيرٌ، فَنَزَلَتْ مَكانَهَا: ﴿لا يَسْتَوِي القاعِدُونَ مِنَ المؤْمِنِينَ غيرُ أولِي الضَّرَرِ والمُجاهِدُونَ في سَبِيلِ اللَّهِ﴾. [طرفه في: ٢٨٣١].

٤٥٩٥ ـ حدثنا إِبْراهِيمُ بنُ مُوسى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ (ح). وَحَدَّثَني إِسْحاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخبَرَنَا ابنُ جُرَيجٍ: أَخْبَرَنِي عَبْدُ الكَرِيمِ: أَنَّ مِقْسَماً مَوْلَى عَبْدِ اللَّهِ ابنِ الحارِثِ أَخبرَهُ: أَنَّ ابنَ عبَّاسٍ رَضِيَ اللَّهُ عنهُما أَخبرَهُ: ﴿لاَ يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنِينَ﴾: عَنْ بَدْرٍ، وَالخارِجُونَ إِلى بَدْرٍ. [طرفه في: ٣٩٥٤].

١٩ ـ باب ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ المَلائِكَةُ ظالِمِي أَنْفُسِهِمْ قالُوا فِيمَ كُنْتُمْ قالُوا كُنَّا مُسْتَضْعَفِينَ في الأَرْضِ قالُوا أَلَمْ تَكُنْ أَرْضُ اللهِ واسِعَةً فَتُهاجِرُوا فِيها﴾

٤٥٩٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ المُقْرِيءُ: حَدَّثَنا حَيوَةُ وَغيرُهُ قالاَ: حَدَّثَنَا مُحمَّدُ بْنُ عَبْدِ الرَّحمٰنِ أَبُو الأَسْوَدِ قالَ: قُطِعَ عَلَى أَهْلِ المَدِينَةِ بَعْثٌ، فاكْتُتِبْتُ فِيهِ، فَلَقِيتُ عِكْرِمَةَ مَوْلى ابْنِ عَبَّاسٍ فَأَخْبَرْتُهُ، فَنَهَانِي عَنْ ذلِكَ أَشَدَّ النَّهْيِ، ثُمَّ قالَ: أَخبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ نَاساً مِنَ المُسْلِمِينَ كانُوا مَعَ المُشْرِكِينَ، يُكَثِّرُونَ سَوادَ المُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ، يَأْتِي السَّهْمُ فَيُرْمى بِهِ، فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ، أَوْ يُضْرَبُ فَيُقْتَلُ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ المَلائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾ [٩٧] الآيَةَ رَوَاهُ اللَّيْثُ، عَنْ أَبِي الأَسْوَدِ.

[الحديث ٤٥٩٦ ـ طرفه في: ٧٠٨٥].

ـ قوله: (غير أولي) بالحركات الثلاث في غير بالنصب نافع وابن عامر والكسائي على الاستثناء أو على الحال وبالرفع ابن كثير وأبو عمرو وحمزة وعاصم على الصفة للقاعدين وبالجر في الشاذ على الصفة للمؤمنين أو البدل منه كما في الشارح وكتب النحو.

٤٥٩٣ ـ قوله: (ضرارته) أي عماه.

٤٥٩٤ ـ قوله: ادعوا فلاناً أي زيد بن ثابت فدعوه و(الضرير) الأعمى.

[20] Allah's saying: "Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way." (98)

4597- Ibn Abu'mulaika narrated: Ibn Abbas "Allah be pleased with both" commented on Allah's saying: "Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way" (98): "My mother was amongst those whom Allah excused.

[21] Allah's saying: "For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again." (99)

4598- Abu'huraira "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was performing Isha prayer, he invoked Allah, after his saying: "Allah heard he who sent praises to him": "O Allah! Save Aiyyash Ibn Abu'rabie'a, Al'walid Ibn Al'walid, Salama Ibn Hesham, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph."

[22] Allah's saying: "But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment." (102)

4599- Ibn Abbas "Allah be pleased with both" narrated: as for Allah's saying: "But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill": "Abdur'rahman Ibn Awf was ill."

[23] Allah's saying: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." (127)

4600- A'isha "Allah be pleased with her" narrated: As for Allah's saying: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry": (It tells of) a man who has an orphan girl, and he is her guardian and heir. The girl shares with him all his property, even a date-palm (garden). But he dislikes to marry her and give her in marriage to somebody else who would share with him the property she is sharing with him. For this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed.

٢٠ ـ باب ﴿إِلاَّ المُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالولدانِ لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلاً﴾ [٩٨]

٤٥٩٧ ـ حدّثنا أبو النُّعمانِ: حَدَّثَنَا حَمَّادٌ، عَنْ أيُّوبَ، عَنِ ابْنِ أبِي مُلَيكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِلاَّ المُسْتَضْعَفِينَ﴾، قال: كانَتْ أُمِّي مِمَّنْ عَذَرَ اللَّهُ.

[طرفه في: ١٣٥٧].

٢١ ـ باب ﴿فَعَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوّاً غَفُوراً﴾ [٩٩]

٤٥٩٨ ـ حدّثنا أبو نُعَيمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحيى، عَنْ أبِي سَلَمَةَ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: بَينَا النَّبِيُّ ﷺ يُصَلِّي العِشَاءَ إذْ قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». ثُمَّ قالَ قَبْلَ أنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ نَجِّ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ».

[طرفه في ٧٩٧]

٢٢ ـ باب ﴿وَلا جُنَاحَ عَلَيكُمْ إِنْ كَانَ بِكُمْ أَذىً مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ﴾ [١٠٢]

٤٥٩٩ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أبُو الحَسَنِ: أخبرنا حَجَّاجٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أخبَرَنِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِنْ كَانَ بِكُمْ أَذىً مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى﴾. قالَ: عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ كانَ جَرِيحاً.

٢٣ ـ باب ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيكُمْ فِي الكِتَابِ فِي يَتَامَى النِّسَاءِ﴾ [١٢٧]

٤٦٠٠ ـ حدّثنا عُبَيدُ بْنُ إسْماعِيلَ: حَدَّثَنَا أبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إلَى قَوْلِهِ ـ ﴿وَتَرْغَبُونَ أَنْ تَنكِحُوهُنَّ﴾ قالَتْ: هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ اليَتِيمَةُ، هُوَ وَلِيُّهَا وَوَارِثُهَا، فَأَشْرَكَتْهُ فِي مالِهِ حَتَّى فِي العَذْقِ، فَيَرْغَبُ أنْ يَنْكِحَهَا وَيَكْرَهُ أنْ يُزَوِّجَهَا رَجُلاً، فَيَشْرَكُهُ فِي مالِهِ بِمَا شَرِكَتْهُ، فَيَعْضُلُهَا،

باب ٢٢ ـ قوله: (باب قوله) كذا للمستملي بالإضافة ولأبي ذر تنوين باب وحذف تاليه (شارح).

٤٦٠٠ ـ قوله: (العذق) بفتح العين وسكون المعجمة أي في النخلة ولأبي ذرّ والأصيلي بكسر العين أي في الكباسة وزان الرسالة وهي عنقود التمر كما في الشارح.

ـ قوله: (فيعضلها) أي يمنعها نصب عطفاً على المنصوب السابق وكذا فيشركه ويجوز رفعهما عطفاً على يرغب ويكره اهـ من الشارح.

[24] Allah's saying: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well acquainted with all that ye do.

4601- A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self restraint, Allah is well acquainted with all that ye do." (128): "A man may dislike his wife and intend to divorce her, so she says to him: "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case."

[25] Allah's saying: "The Hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them." (145)

4602- Al'aswad narrated: While we were sitting in a circle in Abdullah's gathering, Hudhaifa came and stopped before us. He greeted us and said: "People better than you became hypocrites." Al'aswad said: I testify the uniqueness of Allah! Allah says: "The hypocrites will be in the lowest depths of the Fire." On that Abdullah smiled and Hudhaifa sat somewhere in the Mosque. Abdullah then got up and his companions dispersed. Hudhaifa then threw a pebble at me (intending to call me). I went to him and he said: "I was surprised at Abdullah's smile though he understood what I said. People better than you became hypocrites but they repented and Allah forgave them."

[26] Allah's saying: "We have sent thee inspiration, as we sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ishmael, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David we gave the Psalms." (163)

4603- Abdullah "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "None should say: I am better than Yunus (Jonah) Ibn Matta."

4604- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who said: "I am better than Yunus (Jonah) Ibn Matta" will have told a lie."

فَنَزَلَتْ هذهِ الآيَةُ.

[طرفه في: ٢٤٩٤].

٢٤ ـ باب ﴿وَإِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً﴾ [١٢٨]

وقال ابن عبَّاس: ﴿شِقاقٌ﴾ [٣٥] تفاسُدٌ. ﴿وأُحْضِرَتِ الأنفسُ الشُّحَّ﴾ [١٢٨] هواهُ في الشيءِ يَحرِص عليه. ﴿كالمُعلَّقة﴾ [١٢٩] لا هيَ أيِّم، ولا ذاتُ زوج. ﴿نُشوزاً﴾ بُغضاً.

٤٦٠١ ـ حدّثنا محمَّدُ بْنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللَّهِ: أخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: ﴿وَإِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً﴾ [١٢٨] قالَتِ: الرَّجُلُ تَكونُ عِنْدَه المَرأَةُ لَيسَ بِمُسْتَكْثِرٍ مِنها، يُرِيدُ أنْ يُفارِقَها، فَتَقُولُ: أَجْعَلُكَ مِنْ شَأْنِي في حِلٍّ، فَنَزَلَتْ هذهِ الآيَةُ في ذلِكَ.

[طرفه في: ٢٤٥٠].

٢٥ ـ باب ﴿إِنَّ المُنافِقِينَ في الدَّرْكِ الأَسْفَلِ﴾ [١٤٥]

وَقالَ ابنُ عَبَّاسٍ: أَسْفَلَ النَّارِ. ﴿نَفَقاً﴾ [الأنعام: ٣٥] سَرَباً.

٤٦٠٢ ـ حدّثنا عمَرُ بن حفصٍ: حدّثنا أبي: حدّثنا الأعمشُ قال: حدّثني إبراهِيمُ، عَنِ الأسْوَدِ قال: كُنّا في حلقةِ عبدِ اللَّهِ، فجاءَ حُذَيفةُ حتَّى قامَ علينا فسلَّمَ، ثمّ قال: لقد أُنزِلَ النِّفاقُ عَلى قوم خيرٍ منكُم، قال الأسْودُ: سُبحانَ اللَّهِ، إنَّ اللَّهَ يَقولُ: ﴿إِنَّ المُنافِقِينَ في الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ﴾ [١٤٥] فَتَبَسَّمَ عَبْدُ اللَّهِ، وَجَلَسَ حُذَيفَةُ في ناحِيَةِ المَسْجِدِ، فَقامَ عَبْدُ اللَّهِ فَتَفَرَّقَ أَصْحابُهُ، فَرَماني بالحَصا، فَأَتَيتُهُ، فَقالَ حُذَيفَةُ: عَجِبْتُ مِنْ ضَحِكِه، وَقَدْ عَرَفَ ما قُلتُ، لَقَدْ أُنزِلَ النِّفاقُ عَلَى قَوْمٍ كانُوا خَيراً مِنكُمْ ثُمَّ تابُوا، فَتابَ اللَّهُ عَلَيهِمْ.

٢٦ ـ باب ﴿إِنَّا أَوْحَيْنا إِلَيكَ ـ إلى قَوْلِهِ ـ وَيُونُسَ وَهارُونَ وَسُلَيمانَ﴾ [١٦٣]

٤٦٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ سُفيانَ قال: حَدَّثَني الأَعْمَشُ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قال: «ما يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ: أَنَا خَيرٌ مِنْ يُونُسَ بْنِ مَتَّى».

[طرفه في: ٣٤١٢].

٤٦٠٤ ـ حدّثنا مُحَمَّدُ بْنُ سِنانٍ: حَدَّثَنا فُلَيحٌ: حَدَّثَنا هِلالٌ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَنْ قالَ: أَنا خَيرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ».

[طرفه في: ٣٤١٥].

٤٦٠٢ ـ قوله (فرماني) أي قال الأسود رماني حذيفة بن اليمان.

ـ قوله: (بالحصا) أي ليستدعيني إليه ا هـ شارح بزيادتين من البدر العينيّ.

[27] Allah's saying: "They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (176)

4605- Al'bara "Allah be pleased with him" narrated: The last Sura which was sent down was that of Disavowal "Bara'a"; and the last verse was "They ask thee for a legal decision" (Women 176).

(5) The Sura of The Repast (Al'ma'ida)

[1] (The Arabic text contains in this item an explanation of some words and phrases in different parts of The Sura, which is more suitable for the Arabic reader in view of its close relation to the Arabic language itself).

[2] Allah's saying: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful." (3)

4606- Tariq Ibn Shehab narrated: The Jews said to Omar: "You (Muslims) recite a Verse, had it been revealed to us, we would have taken the day on which it was revealed as a day of celebration." Omar said: "No doubt I know when and where it was revealed, and where The Messenger of Allah "Allah's blessing and peace be upon him" was at the time of its revelation. It was on the day of Arafat (the day of Hajj), and by Allah, I was at Arafat." (Sufyan, a sub-narrator said: I have some doubt whether the Verse: "This day have I perfected your religion for you" was revealed on Friday or not).

[3] Allah's saying: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (6)

٢٧ ـ باب ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلالَةِ إِنِ امْرُؤٌ هَلَكَ لَيسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ﴾ [١٧٦]

وَالكَلالَةُ: مَنْ لَمْ يَرِثْهُ أَبٌ أَوِ ابْنٌ، وَهُوَ مَصْدَرٌ، مِنْ تَكَلَّلَهُ النَّسَبُ.

٤٦٠٥ ـ حدَّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ قالَ: آخِرُ سُورَةٍ نَزَلَتْ: ﴿بَرَاءَةٌ﴾ وَآخِرُ آيَةٍ نَزَلَتْ: ﴿يَسْتَفْتُونَكَ﴾. [طرفه في: ٤٣٦٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة المَائِدَةُ ٥

١ ـ باب ﴿حُرُمٌ﴾ [ ] واحِدُها حَرَامٌ

﴿فَبِمَا نَقْضِهِمْ﴾ [١٣] بِنَقْضِهِمْ ﴿الَّتِي كَتَبَ اللَّهُ﴾ [٢١] جَعَلَ اللَّهُ. ﴿تَبُوءَ﴾ [٢٩] تَحْمِلُ. ﴿دَائِرَةٌ﴾ [٥٢] دَوْلَةٌ.

وَقالَ غَيْرُهُ: الإِغْرَاءُ التَّسْلِيطُ ﴿أُجُورَهُنَّ﴾ [٥] مُهُورَهُنَّ. قالَ سُفْيَانُ: ما فِي القُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ: ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ﴾ [٦٨] مَخْمَصَةٌ مَجَاعَةٌ. ﴿مَنْ أَحْيَاهَا﴾ [٣٢] يَعْنِي مَنْ حَرَّمَ قَتْلَهَا إِلَّا بِحَقٍّ، حَيِيَ النَّاسُ مِنْهُ جَمِيعاً. ﴿شِرْعَةً وَمِنْهَاجاً﴾ [٤٨] سَبِيلاً وَسُنَّةً. المُهَيْمِنُ: الأَمِينُ، القُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ.

٢ ـ باب ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [٣]

وَقالَ ابْنُ عَبَّاسٍ: ﴿مَخْمَصَةٍ﴾ [٣] مَجَاعَةٍ.

٤٦٠٦ ـ حدَّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: قالَتِ اليَهُودُ لِعُمَرَ: إِنَّكُمْ تَقْرَؤُونَ آيَةً، لَوْ نَزَلَتْ فِينَا لَاتَّخَذْنَاهَا عِيداً. فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ حَيْثُ أُنْزِلَتْ، وَأَيْنَ أُنْزِلَتْ، وَأَيْنَ رَسُولُ اللهِ ﷺ حِينَ أُنْزِلَتْ: يَوْمَ عَرَفَةَ، وَإِنَّا وَاللهِ بِعَرَفَةَ. قالَ سُفْيَانُ: وَأَشُكُّ كانَ يَوْمَ الجُمُعَةِ أَمْ لَا: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾. [طرفه في: ٤٥].

٣ ـ باب ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً﴾ [٦]

تَيَمَّمُوا: تَعَمَّدُوا. ﴿آمِّينَ﴾ [٢] عامِدِينَ، أَمَّمْتُ وَتَيَمَّمْتُ وَاحِدٌ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿لَمَسْتُمْ﴾ [المائدة: ٦] وَ ﴿تَمَسُّوهُنَّ﴾ [البقرة: ٢٣٦-٢٣٧]

باب ٢٧ ـ قوله: (تكلله النسب) أي تطرقه كأنه أخذ طرفية من جهة الوالد والولد وليس له منهما أحد (عيني).

باب ٣ ـ قوله: (أممت وتيممت) وفي نسخة العيني أممت ويممت كما في القول القائل ولا أدري إذا يممت أرضاً

ا هـ.

ـ قوله: (المستم) التلاوة: لامستم.

4607- A'isha "Allah be pleased with her" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al'baida or Dhatul'jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him.

There was no water at that place, so the people went to Abu'bakr As'siddiq and said: "Don't you see what A'isha has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no water with them." Abu'bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them." A'isha further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water.

So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Osaid Ibn Hudair said: "O the family of Abu'bakr! This is not the first blessing of yours." A'isha further said: Then the camel on which I was riding was caused to move from its place under which the necklace was found.

4608- A'isha "Allah be pleased with her" narrated: A necklace of mine was lost at Al'baida when we were on our way to Medina. The Prophet "Allah's blessing and peace be upon him" made his camel kneel down. Then he dismounted and laid his head on my lap and slept. Abu'bakr came and hit me violently on the chest and said: "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of The Messenger of Allah "Allah's blessing and peace be upon him" (on my lap) although Abu'bakr had hurt me. Then The Prophet "Allah's blessing and peace be upon him" woke up and it was the time for the morning (prayer). Water was sought for, but in vain; so the following Verse was revealed: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands…" (6) Osaid Ibn Hudair said: "Allah has blessed the people for your sake, O the family of Abu'bakr. You are but a blessing for them."

[4] Allah's saying: "They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)." (24)

4609- Abdullah "Allah be pleased with him" narrated: Al'miqdad said (to The Prophet while he was urging Muslims to fight during the battle of Badr): "We will not say as the Israelites said to Moses: "Go you and your Lord and fight you two." But proceed, and we are with you." I saw the face of The Prophet "Allah's blessing and peace be upon him" getting bright with happiness.

والأحزاب: ٤٩] و ﴿اللَّاتِي دَخَلْتُم بِهِنَّ﴾ [النساء: ٢٣]، وَالإِفْضَاءُ: النِّكَاحُ.

٤٦٠٧ - حدّثنا إسماعيل قال: حدَّثني مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بن القاسمِ، عَنْ أَبيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها، زَوْجِ النَّبيِّ ﷺ، قالَتْ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في بَعْضِ أَسْفَارِه، حَتَّى إِذَا كُنَّا بِالبَيْدَاءِ، أَوْ بِذَاتِ الجَيْشِ، انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التِماسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى ماءٍ، وَلَيسَ مَعَهُمْ ماءٌ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقالُوا: أَلاَ تَرَى ما صَنَعَتْ عائشةُ، أَقامَتْ بِرَسُولِ اللَّهِ ﷺ وبالنَّاسِ، وليسوا على ماءٍ، وليس معهم ماءٌ؟ فَجاءَ أَبُو بَكْرٍ، وَرَسُولُ اللَّهِ ﷺ واضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نامَ، فَقالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ والنَّاسَ، وَلَيْسُوا على ماءٍ وليس معهم ماءٌ! قالَتْ عائِشَةُ: فَعاتَبَنِي أبو بكرٍ، وقالَ ما شاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ في خاصِرَتِي، وَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكانُ رَسُولِ اللَّهِ ﷺ على فخذي، فقامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ على غيرِ ماءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ، فقالَ أُسَيدُ بْنُ حُضَيرٍ: ما هِيَ بِأَوَّلِ بَرَكَتِكُمْ يا آلَ أَبِي بَكْرٍ. قالَتْ: فَبَعَثْنَا البَعِيرَ الَّذي كُنْتُ عَلَيهِ فإذا العِقْدُ تَحْتَهُ.

[طرفه في: ٣٣٤].

٤٦٠٨ - حدّثنا يَحيى بن سُليمان قال: حَدَّثني ابنُ وَهْبٍ قال: أَخبرَني عَمْرٌو أَنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: سَقَطَتْ قِلاَدَةٌ لي بالبَيْداءِ، وَنَحْنُ داخِلُونَ المَدِينَةَ، فَأَناخَ النَّبِيُّ ﷺ وَنَزَلَ، فَثَنَى رَأْسَهُ في حَجْرِي راقِداً، أَقْبَلَ أَبُو بكرٍ فَلَكَزَني لَكْزَةً شَدِيدَةً، وَقالَ: حَبَسْتِ النَّاسَ في قِلاَدَةٍ، فَبِي المَوْتُ لِمَكانِ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَوْجَعَنِي، ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ، وَحَضَرَتِ الصُّبْحُ، فَالتُمِسَ الماءُ فَلَمْ يُوجَدْ، فَنَزَلَتْ: ﴿يا أَيُّها الَّذِينَ آمَنُوا إِذا قُمْتُمْ إِلَى الصَّلاَةِ﴾ [٦] الآيَةَ، فَقالَ أُسَيدُ بْنُ حُضَيرٍ: لَقَدْ بارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يا آلَ أَبِي بَكْرٍ، ما أَنْتُمْ إِلاَّ بَرَكَةٌ لَهُمْ. [طرفه في: ٣٣٤].

٤ - باب ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتلا إِنَّا هاهُنا قاعِدُون﴾ [٢٤]

٤٦٠٩ - حدّثنا أَبُو نُعَيم: حَدَّثَنا إِسْرَائِيلُ، عَنْ مُخارِقٍ، عَنْ طارِقِ بْنِ شِهابٍ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللهُ عنه قال: شَهِدْتُ مِنَ المِقْدادِ (ح). وحَدَّثَني حَمْدانُ بْنُ عُمَرَ: حَدَّثَنا أَبُو النَّضْرِ: حَدَّثَنَا الأَشْجَعِيُّ، عَنْ سُفيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ، عَنْ عَبْدِ اللَّهِ قال: قال المِقْدادُ يَوْمَ بَدْرٍ: يَا رَسُولَ اللَّهِ، إِنَّا لا نَقُولُ لَكَ كما قالَتْ بَنُوا إِسْرائِيلَ لِمُوسى: ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقاتِلا إِنَّا هاهُنَا قاعِدُونَ﴾. وَلكِنِ امْضِ وَنَحْنُ مَعَكَ. فَكَأَنَّهُ سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ.

وَرَواهُ وَكِيعٌ، عَنْ سُفيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ: أَنَّ المِقْدادَ قالَ ذلكَ لِلنَّبِيِّ ﷺ.

[طرفه في: ٣٩٥٢].

٤٦٠٧ - البيداء وذات الجيش اسمان لموضعين بين مكة والمدينة كما في العيني.

٤٦٠٨ - (اللكز): هو الدفع في الصدر بالكف.

٤٦٠٩ - قوله: سري الخ أي أزيل عنه المكروهات كلها (شارح).

[5] Allah's saying: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (33)

4610- Salman Abu'raja, the freed slave of Abu'qilaba narrated that he (Abu'qilaba) was sitting behind Omar Ibn Abdul'aziz and the people mentioned and mentioned (Qasama) and they said and said that the Caliphs had permitted it. Omar Ibn Abdul'aziz turned towards Abu'qilaba who was behind him and said:" What do you say, O Abdullah Ibn Zaid?" or said: "What do you say, O Abu'qilaba?" Abu'qilaba said: "I do not know that killing a person is permitted in Islam but in three cases: a married person committing adultery, one who murdered somebody illegally, or one who wages war against Allah and His Messenger." Anbasa said: "Anas narrated to us such-and-such (a story of those of Oraina tribe)." Abu'qilaba said: "Anas narrated to me in this context, saying: "Some people came to The Prophet "Allah's blessing and peace be upon him" and said: "The climate of this land does not suit us." The Prophet "Allah's blessing and peace be upon him" said: "These are camels belonging to us. They are usually taken out to the pasture. So take them out and drink of their milk and urine." So they took them. They set out and drank of their urine and milk. But having recovered, they attacked and killed the shepherd, and drove away the camels." Why should there be any delay in punishing them since they committed a murder, waged war against Allah and His Messenger, and frightened The Messenger of Allah "Allah's blessing and peace be upon him" ?" Anbasa said: "Glorified be Allah!" Abu'qilaba said: "Do you suspect me?" Anbasa said: "No, that (tradition) was narrated to us by Anas." Then Anbasa further said: "O people of such-and-such (country)! You will remain in good state as long as Allah keeps this (man) and the like of him amongst you."

[6] Allah's saying: "We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if any one remits the retaliation by way of Charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (45)

4611- Anas "Allah be pleased with him" narrated: Ar'rubaiy Bint "daughter of" An'nadr, Anas's aunt, broke the tooth of a girl. The relatives of the girl requested the retaliation. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An'nadr, Anas's uncle, said: "O Messenger of Allah! No, by he, Who has sent you with the Truth, Ar'rubaiy's tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl accepted the compensation and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah, with their oath fulfilled."

٥ ـ باب ﴿إِنَّمَا جَزَاءُ الذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَاداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا ـ إِلَى قَوْلِهِ ـ أَوْ يُنْفَوْا مِنَ الأَرْضِ﴾ [٣٣]

المَحَارَبَةُ لله: الكُفرُ به.

٤٦١٠ ـ حدّثنا عَلِيُّ بنُ عبدِ اللهِ: حدَّثنا مُحمَّدُ بنُ عبدِ اللهِ الأنصاريُّ: حدَّثَنَا ابْنُ عَونٍ قال: حدَّثني سَلمانُ أبو رَجاءٍ مَوْلى أبي قِلابَةَ، عَنْ أبي قِلابَةَ: أنَّهُ كانَ جالِساً خلفَ عُمَرَ بنِ عبدِ العَزِيزِ، فذَكَرُوا وَذَكَرُوا، فقالُوا وَقالُوا: قَدْ أَقادَتْ بِهَا الخُلَفَاءُ، فالتَفتَ إلَى أَبِي قِلابَةَ، وَهْوَ خَلفَ ظَهْرِهِ، فَقَالَ: ما تقولُ يَا عَبدَ اللَّهِ بنَ زَيدٍ، أَوْ قالَ: ما تَقُولُ يا أبَا قِلابَةَ؟ قُلتُ: ما عَلِمْتُ نَفساً حَلَّ قَتْلُها في الإِسلامِ، إلاَّ رَجُلٌ زَنَى بَعدَ إِحْصانٍ، أَوْ قَتَلَ نفساً بِغَيرِ نَفسٍ، أَوْ حارَبَ اللَّهَ وَرَسُولَهُ ﷺ. فَقالَ عَنْبَسَةُ: حَدَّثَنا أَنَسٌ بكَذَا وَكَذَا. قُلتُ: إِيَّايَ حَدَّثَ أَنَسٌ، قالَ: قَدِمَ قَوْمٌ عَلَى النَّبِيِّ ﷺ فكَلَّمُوهُ، فَقَالُوا: قَدِ اسْتَوْخَمْنَا هذهِ الأَرْضَ، فَقَالَ: «هذهِ نَعَمٌ لَنَا تَخرُجُ، فَاخرُجُوا فِيهَا، فَاشْرَبُوا مِنْ أَلبَانِهَا وَأَبْوَالِهَا». فَخَرَجُوا فِيهَا، فَشَرِبُوا مِنْ أَبوَالِهَا وَأَلبَانِهَا، وَاسْتَصَحُّوا، وَمالُوا عَلَى الرَّاعِي فَقَتَلُوهُ، وَاطَّرَدُوا النَّعَمَ، فَمَا يُسْتَبْطَأُ مِنْ هؤلاَءِ؟ قَتَلُوا النَّفسَ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ، وَخَوَّفُوا رَسُولَ اللَّهِ ﷺ. فَقَالَ: سُبْحَانَ اللَّهِ، فَقُلتُ: تَتَّهِمُنِي؟ قالَ: حَدَّثَنَا بهذا أَنَسٌ. قالَ: وَقالَ: يَا أَهلَ كَذا، إِنَّكُمْ لَنْ تَزالُوا بِخَيرٍ ما أُبْقِيَ هذا فِيكُمْ، وَمِثْلُ هذا. [طرفه في: ٢٣٣].

٦ ـ باب ﴿وَالجُرُوحَ قِصَاصٌ﴾ [٤٥]

٤٦١١ ـ حدّثني مُحَمَّدُ بْنُ سَلاَمٍ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: كَسَرتِ الرُّبَيِّعُ، وَهِيَ عَمَّةُ أَنَسِ بنِ مالِكٍ، ثَنِيَّةَ جارِيَةٍ مِنَ الأَنصارِ، فَطَلَبَ القَوْمُ القِصاصَ، فأَتَوُا النَّبِيَّ ﷺ، فَأَمَرَ النَّبِيُّ ﷺ بِالقِصاصِ، فَقالَ أَنَسُ بنُ النَّضرِ، عَمُّ أَنَسِ بنِ مالِكٍ، لاَ وَاللَّهِ لاَ تُكْسَرُ سِنُّهَا يا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، كِتَابُ اللَّهِ القِصَاصُ». فَرَضِيَ القَوْمُ

٤٦١٠ ـ قوله: (فذكروا وذكروا) أي القسامة حين استشارهم عمر فقالوا القود بها حقّ وقد أقادت بها الخلفاء.

ـ قوله: بكذا وكذا يعني حديث العرنيين كما في الشارح وقوله: قلن: مقول أبي قلابة.

ـ قوله: (تخرج) أي لترعى.

ـ قوله: (فما يستبطأ) أي أيّ شيء يستبطأ من هؤلاء الذين قتلوا الخ وفيه معنى التعجب أيضاً وفي رواية: يستبقى بالقاف بدل الطاء أي أيّ شيء يترك منهم وفي موضع آخر من البخاري وأيّ شيء أشدّ مما صنع هؤلاء.

ـ قوله: يا أهل كذا أي يا أهل الشام لأن هذا كله وقع في دمشق وأشار عنبسة بقوله: (هذا) إلى أبي قلابة ا هـ من العينيّ.

ـ قوله: ما أبقى الله هذا وفي نسخة العينيّ ما أبقي هذا بالبناء للمفعول.

ـ قوله: ومثل هذا كذا عند الشارح وصوابه كما عند العينيّ أو مثل هذا أي أو قال عنبسة مثل ما ذكر شك الراوي.

[7] Allah's saying: "O Messenger! Proclaim the (Message) which hath been sent to thee from thy Lord." (67)

4612- A'isha "Allah be pleased with her" reported: Whoever tells that Mohammad concealed part of what was revealed to him, is a liar, for Allah says: "O Messenger! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith." (67)

[8] Allah's saying: "Allah will not call you to account for what is futile in your oaths, but he will call you to account for your deliberate oaths." (89)

4613- A'isha "Allah be pleased with her" narrated: This verse "Allah will not call you to account for what is futile in your oaths, but he will call you to account for your deliberate oaths" was revealed in connection with one who says (during his talk): "No, by Allah" or "Yes, by Allah".

4614- A'isha "Allah be pleased with her" narrated that her father never broke his oath till Allah revealed the legal expiation for oath. Abu'bakr said: "If I take an oath, and later find that to do something else is better, then I do that which is better, and accept Allah's permission (and expiate for my oath)."

[9] Allah's saying: "O ye who believe! Make not unlawful the good things which Allah hath made lawful for you" (87)

4615- Abdullah "Allah be pleased with him" reported: We used to participate in the holy wars carried on by The Prophet "Allah's blessing and peace be upon him" and we had no women (wives) with us. So we said (to The Prophet "Allah's blessing and peace be upon him"): "Shall we castrate ourselves?" But The Prophet "Allah's blessing and peace be upon him" forbade us to do that. Henceforward, he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (87)

[10] Allah's saying: "Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper." (90)

وَقَبِلُوا الأَرْشَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

[طرفه في: ٢٧٠٣].

٧ ـ باب ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ [٦٧]

٤٦١٢ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ كَتَمَ شَيْئاً مما أُنْزِلَ عَلَيهِ فَقَدْ كَذَبَ، واللَّهُ يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنزِلَ إِلَيكَ﴾ الآيَةَ.

[طرفه في: ٣٢٣٤].

٨ ـ باب ﴿لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ في أَيمَانِكُمْ﴾ [٨٩]

٤٦١٣ ـ حدثنا عَلِيُّ بنُ سَلَمَةَ: حَدَّثَنا مالِكُ بْنُ سُعَيرٍ: حَدَّثَنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أُنْزِلَتْ هذهِ الآيَةُ: ﴿لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ في أَيمانِكُمْ﴾. في قَوْلِ الرَّجلِ: لا وَاللَّهِ، وَبَلَى وَاللَّهِ. [الحديث ٤٦١٣ ـ طرفه في: ٦٦٦٣].

٤٦١٤ ـ حدثنا أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَبَاهَا كانَ لا يَحْنَثُ في يَمِينٍ، حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ اليَمِينِ، قالَ أَبُو بَكْرٍ: لا أَرَى يَمِيناً أُرَى غَيرَهَا خَيراً مِنْهَا إِلاَّ قَبِلْتُ رُخْصَةَ اللَّهِ، وَفَعَلْتُ الَّذِي هُوَ خَيرٌ.

[الحديث ٤٦١٤ ـ طرفه في: ٦٦٢١].

٩ ـ باب ﴿لا تُحَرِّمُوا طَيِّبَاتِ ما أَحَلَّ اللَّهُ لَكُمْ﴾ [٨٧]

٤٦١٥ ـ حدثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خالِدٌ، عَنْ إِسْماعِيلَ، عَنْ قَيسٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَلَيسَ مَعَنا نِسَاءٌ، فَقُلْنا: أَلاَ نَخْتَصِي؟ فَنَهَانَا عَنْ ذلِكَ، فَرَخَّصَ لَنا بَعْدَ ذلِكَ أَنْ نَتَزَوَّجَ المَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ: ﴿يا أَيُّهَا الَّذِينَ آمَنُوا لا تُحَرِّمُوا طَيِّبَاتِ ما أَحَلَّ اللَّهُ لَكُمْ﴾. [الحديث ٤٦١٥ ـ طرفاه في: ٥٠٧١، ٥٠٧٥].

١٠ ـ باب ﴿إِنَّمَا الخَمْرُ وَالمَيسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيطَانِ﴾

وَقالَ ابْنُ عَبَّاسٍ: الأَزْلاَمُ: القِدَاحُ يَقْتَسِمُونَ بِهَا في الأُمُورِ، وَالنُّصُبُ: أَنْصَابٌ يَذْبَحُونَ عَلَيهَا

٤٦١٥ ـ قوله: (ألا نختصي) أي ألا نفعل الخصاء، وهو الشق على الأنثيين وانتزاعهما.

باب ١٠ ـ قوله: القداح كانت سبعة موضوعة في جوف الكعبة عند هبل أعظم أصنامهم مكتوب على ستتها وسابعها غفل أي ليس عليه شيء فهذا معنى قوله: وقد أعلموا القداح أعلاماً بضروب فعلى واحد أمرني ربي وعلى الآخر نهاني ربي وعلى آخر واحد منكم وعلى آخر من غيركم وعلى آخر ملصق وعلى آخر العقل أفاده الشارح القسطلاني وقوله: غفل بضم الغين وسكون الفاء والمشهور أنها ثلاثة آمر وناهٍ وغفل يقوم بها سدنة البيت وربما كان مع الرجل زلمان وضعهما في قرابه فإذا أراد الاستقسام أخرج أحدهما ا هـ.

4616- Ibn Omar “Allah be pleased with both” narrated: When the divine verse of prohibiting wine was revealed, there were in Medina five types of (Alcoholic) drinks, none of which was made of grapes. (The five kinds of alcoholic drink were produced from: honey, dates, wheat, parley, and maize).

4617- Anas Ibn Malik "Allah be pleased with him" reported: We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu'talha with so and so, and so and so of people, a man came and said: "Has the news reached you?" They said: "What is that?" He said: "Alcoholic drinks have been prohibited." They said: "Spill (the contents of) these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.

4618- Jaber “Allah be pleased with him” narrated: In the morning of (the day of) Ohud, some people drank wine (before going to fight). Then on the same day, all of them were killed as martyrs. This happened before it (wine) was prohibited.

4619- Ibn Omar “Allah be pleased with both” narrated: I heard Omar, on the pulpit of The Prophet “Allah’s blessing and peace be upon him” saying: "Now then: O people! The divine order of prohibiting alcoholic drinks was revealed. However, alcoholic drinks are produced from five things: Grapes, dates, honey, wheat, and barley. (It should be known that) alcoholic drink is that which confuses and bewilders the mind."

[11] Allah’s saying: “On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good.” (93)

4620- Anas “Allah be pleased with him” narrated: The wine which was spilled was that (made of dates) known as Fadikh.

وقال غيرُه: الزُّلَم: القدحُ لا رِيش لَه، وهُو واحِدُ الأزلام، والاستِقسام: أن يُجيل القِداح، فإنْ نَهَتْهُ انتهى، وإنْ أمَرتْه فعَل ما تأمُرُه، وقَدْ أعْلَموا القداحَ أعْلاماً، بضُروبٍ يَسْتَقسمونَ بها، وفَعلتُ مِنهُ قسمتُ، والقُسومُ المَصْدَرُ.

٤٦١٦ ـ حدثنا إسحاق بنُ إبراهيم: أخبَرنا مُحمَّدُ بنُ بِشر: حَدَّثنا عبدُ العزيزِ بنُ عُمرَ بن عَبْد العزيز قال: حَدَّثني نافعٌ، عن ابنِ عُمَرَ رَضيَ اللَّهُ عَنهُما قال: نَزَلَ تَحريمُ الخَمْرِ، وإنَّ في المَدينَةِ يَومَئِذٍ لَخمسَةَ أشْرِبَةٍ، ما فيها شَرابُ العِنَبِ.

[الحديث ٤٦١٦ ـ طرفه في: ٥٥٧٩].

٤٦١٧ ـ حدّثنا يَعقُوبُ بنُ إبراهيمَ: حَدَّثنا ابنُ عُلَيَّةَ: حَدَّثنا عَبْدُ العَزيزِ بنُ صُهَيبٍ قال: قال أنَسُ بنُ مالِكٍ رَضِيَ اللَّهُ عَنهُ: ما كانَ لَنا خَمْرٌ غيرُ فَضِيخِكُم هذا الذي تُسمُّونَهُ الفَضِيخ، فإني لَقائِمٌ أسقِي أبا طلحةَ وفلاناً وفلاناً إذ جاءَ رَجُلٌ، فقال: وهَل بلَغكُمُ الخَبَرُ؟ فقالوا: وما ذاكَ؟ قال: حُرِّمَتِ الخَمرُ، قالُوا: أهرِقْ هذه القِلالَ يَا أنَسُ، قال: فَمَا سَأَلُوا عَنهَا وَلا رَاجَعُوهَا بَعْدَ خَبَرِ الرَّجُلِ.

[طرفه في: ٢٤٦٤].

٤٦١٨ ـ حدثنا صدقةُ بنُ الفضل: أخبَرنا ابنُ عُيينة، عن عَمرو، عن جابرٍ قال: صَبَّحَ أُناسٌ غداةَ أُحُدٍ الخَمْرَ، فَقُتِلُوا مِنْ يَوْمِهِمْ جَميعاً شُهَدَاءَ، وذلكَ قَبْلَ تَحْرِيمِهَا.

[طرفه في: ٢٨١٥].

٤٦١٩ ـ حدّثنا إسحاقُ بنُ إبراهيمَ الحَنظَليُّ: أخبَرَنَا عيسى وَابْنُ إدريسَ، عَنْ أبي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنهُ على مِنبرِ النَّبيِّ ﷺ يَقُولُ: أمَّا بَعْدُ، أيُّها النَّاسُ إنَّه نزَلَ تحريمُ الخمرِ، وهْيَ مِنْ خَمسةٍ: مِنَ العنبِ والتَّمرِ والعسلِ والحِنطةِ والشَّعيرِ، وَالخمرُ ما خامَرَ العَقلَ.

[الحديث ٤٦١٩ ـ أطرافه في: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧].

١١ ـ باب ﴿ليس على الذين آمنُوا وعَمِلوا الصَّالِحَاتِ جُنَاحٌ فيما طعِمُوا﴾ إلى قولِه: ﴿وَاللَّهُ يُحِبُّ المُحْسِنِينَ﴾ [٩٣]

٤٦٢٠ ـ حدثنا أبو النُّعمانِ: حَدَّثنا حَمَّادُ بنُ زيدٍ: حَدَّثنا ثابتٌ، عَنْ أنسٍ رضِيَ اللَّهُ عَنْهُ: أنَّ الخمْرَ الَّتِي أُهْرِيقَتِ الفَضِيخُ.

٤٦١٦ ـ قوله: (خمسة أشربة) شراب العسل والتمر والحنطة والشعير والذرة.

٤٦١٧ ـ (الفضيخ): شراب يتخذ من البسر.

٤٦١٨ ـ قوله: (صبح أناس) أي شربوا الخمر صبوحا بالغداة، والمعروف في هذا المعنى اصطبح.

٤٦٢٠ ـ قوله: (أهريقت) هريقت نخ.

According to another narration, Anas "Allah be pleased with him" told: I was the butler of the people in the house of Abu'talha, when the order of prohibiting the wine was revealed. Somebody was ordered to announce that the wine had been prohibited. Abu'talha ordered me to go out and see what is this voice. I came out (and verified of the truth, Then I returned) and said to him: "It is an announcer calling: The wine was prohibited." He ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. In those days (alcoholic) drinks were prepared from dates. Some people said: "Some people were killed with wine still in their stomachs." On this occasion, Allah Almighty revealed: "On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good." (The Repast "Al'ma'ida" 93)

[12] Allah's saying: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble." (101)

4621- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" delivered a sermon the like of which I had never heard before. He said: "If you but knew what I know then you would laugh little and weep much." On hearing that, the companions of The Prophet "Allah's blessing and peace be upon him" covered their faces and the sound of their weeping was heard. A man said: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" said: "So-and-so." So this Verse was revealed: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast 101)

4622- Ibn Abbas "Allah be pleased with both" reported: Some people used to ask Allah's Apostle "Allah's blessing and peace be upon him" questions mockingly. A man would say: "Who is my father?" Another man whose she-camel had gone astray would say: "Where is my she-camel? "So Allah revealed that Verse in this connection: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast 101)

[13] Allah's saying: "It was not Allah who instituted (superstitions like those of) a slit ear she camel, or a she camel let loose for free pasture, or idol sacrifice for free pasture, or idol sacrifice for twin births in animals, or stallion camels freed from work it is blasphemers who invent a lie against Allah; but most of them lack wisdom." (103)

وَزَادَنِي مُحَمَّدٌ، عَنْ أَبِي النُّعْمَانِ قَالَ: كُنْتُ سَاقِيَ القَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، فَنَزَلَ تَحْرِيمُ الخَمْرِ، فَأَمَرَ مُنَادِياً فَنَادَى، فَقَالَ أَبُو طَلْحَةَ: اخْرُجْ فَانْظُرْ ما هذا الصَّوْتُ؟ قَالَ: فَخَرَجْتُ فَقُلْتُ: هذا مُنَادٍ يُنَادِي: أَلا إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ لِي: اذْهَبْ فَأَهْرِقْهَا، قَالَ: فَجَرَتْ فِي سِكَكِ المَدِينَةِ. قَالَ: وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الفَضِيخَ، فَقَالَ بَعْضُ القَوْمِ: قُتِلَ قَوْمٌ وَهْيَ فِي بُطُونِهِمْ، قَالَ: فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ [٩٣].

[طرفه في: ٢٤٦٤].

١٢ ـ باب ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [١٠١]

٤٦٢١ ـ حدّثنا مُنْذِرُ بْنُ الوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الجَارُودِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ خُطْبَةً ما سَمِعْتُ مِثْلَهَا قَطُّ قَالَ: «لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً». قَالَ فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ وُجُوهَهُمْ لَهُمْ خَنِينٌ، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «فُلانٌ». فَنَزَلَتْ هذهِ الآيَةُ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. رَوَاهُ النَّضْرُ، وَرَوْحُ بْنُ عُبَادَةَ، عَنْ شُعْبَةَ.

[طرفه في: ٩٣].

٤٦٢٢ ـ حدّثنا الفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو الجُوَيْرِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ اللَّهُ فِيهِمْ هذه الآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا.

١٣ ـ باب ﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلا سَائِبَةٍ وَلا وَصِيلَةٍ وَلا حَامٍ﴾ [١٠٣]

﴿وَإِذْ قَالَ اللَّهُ﴾ [١١٦] يَقُولُ: قَالَ اللَّهُ، وَإِذْ هاهُنَا صِلَةٌ.

المَائِدَةُ: أَصْلُهَا مَفْعُولَةٌ، كَعِيشَةٍ رَاضِيَةٍ، وَتَطْلِيقَةٍ بَائِنَةٍ، وَالمَعْنَى: مِيدَ بِهَا صَاحِبُهَا مِنْ خَيْرٍ، يُقَالُ مَادَنِي يَمِيدُنِي.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿مُتَوَفِّيكَ﴾ [آل عمران: ٥٥] مُمِيتُكَ.

٤٦٢٣ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ

٤٦٢١ ـ قوله: (خنين) بالخاء المعجمة للكشميهني أي صوت مرتفع من الأنف بالبكاء مع غنة وروي حنين بالحاء المهملة أي صوت مرتفع بالبكاء من الصدر وهو دون الانتحاب ا هـ من الشارح.

باب ١٣ ـ قوله: (صلة) أي زائدة قال العينيّ وتمثيله بقوله وتطليقه بائنة غير صحيح لأن لفظ بائنة هنا على أصله بمعنى قاطعة ا هـ.

ـ قوله: (ميد بها صاحبها) يعني امتير بها لأن ماده يميده لغة في ماره يميره من الميرة وهي الطعام.

٤٦٢٣ ـ قوله: (درها) أي لبنها لأجل الأصنام.

4623- Sa'eed Ibn Al'musaiyyab narrated: Al'bahira was an animal whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As'sa'iba was an animal, which they (pagans) used to set free in the names of their gods so that it would not be used for carrying anything. Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw Amr Ibn Amer Ibn Luhai Al'khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods). "

Al'wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (before Islam) used to let such a she camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. Ham was the male camel which was used for copulation. Having finished the number of copulations assigned for it, it would be set free for their idols and excused from burdens so as to carry nothing. It was called the Hami. Abu'huraira said: "I heard The Prophet "Allah's blessing and peace be upon him" saying so."

4624- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw The (parts of) Hell (fire) destroying each other. I saw also Amr dragging his intestines (in the (Hell) Fire), for he was the first man who started the custom of releasing animals (for the sake of false gods)."

[14] Allah's saying: ""Never said I to them aught except what Thou didst command me to say, to wit, "Worship Allah, my Lord and your Lord"; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the watcher over them, and Thou art a witness to all things." (117)

4625- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "My companions! My companions!" It will be said: "You do not know what they did after you left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things." (The Repast 117) it will be said: "They became renegades from Islam after you had left them."

ابن شِهَابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ قالَ: البَحِيرَةُ: الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ، فَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ، وَالسَّائِبَةُ: كانُوا يُسَيِّبُونَهَا لآِلِهَتِهِمْ لا يُحْمَلُ عَلَيْهَا شَيْءٌ.

قالَ: وَقالَ أَبُو هُرَيرَةَ: قالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عامِرِ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ في النَّارِ، كانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ». وَالوَصِيلَةُ: النَّاقَةُ البِكْرُ، تُبَكِّرُ في أَوَّلِ نِتاجِ الإِبِلِ، ثُمَّ تُثَنِّي بَعْدُ بِأُنْثَى، وَكانُوا يُسَيِّبُونَهُمْ لِطَوَاغِيتِهِمْ، إِنْ وَصَلَتْ إِحْدَاهُمَا بِالأُخْرَى لَيسَ بَيْنَهُمَا ذَكَرٌ، وَالحَام: فَحلُ الإِبلِ يَضْرِبُ الضِّرابَ المَعْدُودَ، فإِذا قَضَى ضِرَابَهُ وَدَعُوهُ لِلطَّواغِيتِ، وَأَعفَوْهُ مِنَ الحَمل، فَلَمْ يُحْمَلْ عَلَيهِ شيءٌ، وَسَمَّوهُ الحَامِيَ. وَقالَ أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ سَعيداً قالَ: يُخْبِرُهُ بِهذا. قالَ: وَقالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: سَمِعْتُ النَّبِيَّ ﷺ: نَحْوَهُ. وَرَوَاهُ ابْنُ الهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: سَمِعْتُ النَّبِيَّ ﷺ. [طرفه في: ٣٥٢١].

٤٦٢٤ ـ حدّثني مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الكِرْمانِيُّ: حَدَّثَنا حَسَّانُ بْنُ إِبْرَاهِيمَ: حدّثنا يونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّه عنها قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً، وَرَأَيْتُ عَمْراً يَجُرُّ قُصْبَهُ، وَهُوَ أَوَّلُ مَنْ سَيَّبَ السَّوَائِبَ».

[طرفه في: ١٠٤٤].

١٤ ـ باب ﴿وَكُنْتُ عَلَيهِمْ شَهِيداً ما دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيهِمْ وَأَنْتَ عَلَى كُلِّ شَيءٍ شَهِيدٌ﴾ [١١٧]

٤٦٢٥ ـ حدّثنا أَبُو الوَلِيدِ: حدّثنا شُعْبَةُ: أَخبَرَنا المُغِيرَةُ بْنُ النُّعْمانِ قالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقالَ: «يَا أَيُّهَا النَّاسُ، إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلاً، ثُمَّ قالَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَينَا إِنَّا كُنَّا فاعِلِينَ﴾ [الأنبياء: ١٠٤] إِلَى آخِرِ الآيَةِ، ثُمَّ قالَ: أَلاَ وَإِنَّ أَوَّلَ الخَلاَئِقِ يُكْسى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ، أَلاَ وَإِنَّهُ يُجاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ، فَأَقُولُ: يا رَبِّ أُصَيحَابِي فَيُقالُ: إِنَّكَ لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَما قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيهِمْ شَهِيداً ما دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيهِمْ﴾ [١١٧]، فَيُقالُ: إِنَّ هؤُلاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فارَقْتَهُمْ».

[طرفه في: ٣٣٤٩].

= ـ قوله: (قصبه) أي معاه.

ـ قوله: (يسيبونهم) ولأبي ذرّ: يسيبونها.

ـ قوله: (أن وصلت) أي من أجل أن الخ ويجوز كسر الهمزة.

ـ قوله: (ودعوه) بالتخفيف ولأبي ذرّ ودّعوه بالتشديد أي تركوه لأجل الطواغيت.

٤٦٢٤ ـ قوله: (الكرماني) بكسر الكاف وضبطه النووي بفتحها والأول هو المشهور (شارح).

[15] Allah's saying: ""If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise." (118)

4626- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, in which he said: "You will be gathered (on The Day of Judgement, as bare-footed, naked and uncircumcised). Some people (of my companions) will be taken to the left side (The Hell fire, to be punished because of their apostasy). Then I will say the same as the pious slave (Jesus) had said: "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the watcher over them, and Thou art a witness to all things. "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise."

(6) The Sura of The Cattle (Al'an'am)

(In this part, there are , in the Arabic text, some explanations of many problematic words and phrases in different parts of The Sura, in the sight of such exegetes as Ibn Abbas and others. But most of this explanations are understood in the Qur'anic translations into any foreign language other than Arabic.

Such being the case, there is no need to come with them just because they are more appropriate for the Arabic reader himself whose social and environmental background enables him to taste and understand them elaborately).

١٥ ـ باب ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [١١٨]

٤٦٢٦ ـ حدثنا مُحمَّدُ بنُ كَثِيرٍ: حَدَّثَنا سُفيَانُ: حَدَّثَنا المُغِيرَةُ بنُ النُّعمَانِ قال: حَدَّثَني سَعِيدُ بْنُ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ مَحْشُورُونَ، وَإِنَّ نَاساً يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ كما قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيداً ما دُمْتُ فِيهِمْ ـ إِلَى قَوْلِهِ ـ العَزِيزُ الحَكِيمُ﴾» [١١٧ ـ ١١٨].

[طرفه في: ٣٣٤٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الأَنْعَامِ ـ ٦

قال ابْنُ عَبَّاسٍ: ﴿فِتْنَتُهُمْ﴾ [٢٣] مَعْذِرَتُهُمْ. ﴿مَعْرُوشَاتٍ﴾ [١٤١] ما يُعْرَشُ مِنَ الكَرْمِ وَغَيرِ ذلِكَ. ﴿حَمُولَةً﴾ [١٤٢] ما يُحمَلُ عَلَيهَا. ﴿وَلَلَبَسْنَا﴾ [٩] لَشَبَّهْنَا. ﴿يَنأَوْنَ﴾ [٢٦] يَتَبَاعَدُونَ. ﴿تُبْسَلَ﴾ [٧٠] تُفضَحَ. ﴿أُبْسِلُوا﴾ [٧٠] أُفضِحُوا. ﴿بَاسِطُوا أَيدِيهِمْ﴾ [٩٣]: البَسْطُ الضَّرْبُ. ﴿اسْتَكْثَرْتُمْ﴾ [١٢٨] أَضْلَلتُمْ كَثِيراً. ﴿ذَرَأَ مِنَ الحَرْثِ﴾ [١٣٦]. جَعَلُوا لِلَّه مِنْ ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيباً، وَلِلشَّيطَانِ وَالأَوْثَانِ نَصِيباً. ﴿أَمَّا اشْتَمَلَتْ﴾ [١٤٣ ـ ١٤٤]، يَعْنِي هَل تَشْتَمِلُ إِلَّا عَلَى ذَكَرٍ أَوْ أُنْثَى، فَلِمَ تُحَرِّمُونَ بَعضاً وَتُحِلُّونَ بَعضاً؟ ﴿مَسْفُوحاً﴾ [١٤٥] مُهْرَاقاً. ﴿صَدَفَ﴾ [١٥٧] أَعْرَضَ.

أُبْلِسُوا: أُويِسُوا، ﴿وَأُبْسِلُوا﴾ [٧٠] أُسْلِمُوا. ﴿سَرْمَداً﴾ [القصص: ٧١ ـ ٧٢] دائِماً. ﴿اسْتَهْوَتْهُ﴾ [٧١] أَضَلَّتْهُ. ﴿تَمْتَرُونَ﴾ [٢] تَشُكُّونَ. ﴿وَقْرٌ﴾ [٢٥] صَمَمٌ. وَأَمَّا الوِقْرُ الحِمْلُ. ﴿أَسَاطِيرُ﴾ [٢٥] وَاحِدُهَا أُسْطُورَةٌ وَإِسْطَارَةٌ، وَهْيَ التُّرَّهَاتُ. ﴿البَأْسَاءِ﴾ [٤٢] مِنَ البَأْسِ، وَيَكُونُ مِنَ البُؤْسِ. ﴿جَهْرَةً﴾ [٤٧] مُعَايَنَةً. ﴿الصُّوَرِ﴾ [٧٣] جَمَاعَةُ صُورَةٍ، كَقَوْلِهِ سُورَةٌ وَسُوَرٌ. ﴿مَلَكُوتَ﴾ [٧٥] مُلْك، مِثْل: رَهَبُوتٍ خَيرٌ مِنْ رَحَمُوتٍ، وَيَقُولُ: تُرْهَبُ خَيرٌ مِنْ أَنْ تُرْحَمَ. ﴿جَنَّ﴾ [٧٦] أَظْلَمَ. يُقَالُ: عَلَى اللَّهِ حُسْبَانُهُ أَي حِسَابُهُ، وَيُقَالُ: ﴿حُسْبَاناً﴾ [٩٦] مَرَامِيَ، وَ ﴿رُجُوماً لِلشَّيَاطِينِ﴾ [الملك: ٥]، ﴿مُسْتَقَرٌّ﴾ [٩٨] فِي الصُّلْبِ، ﴿وَمُسْتَوْدَعٌ﴾ [٩٨] فِي الرَّحِمِ. القِنْوُ: العِذْقُ، وَالاثْنَانِ قِنْوَانِ، وَالجَمَاعَةُ أَيضاً قِنْوَانٌ، مِثْلُ صِنْوٍ وَ ﴿صِنْوَانٍ﴾

سورة الأنعام ـ قوله: (أما اشتملت) ولأبي ذر أم ما اشتملت وهو الأصل.

ـ قوله: (أويسوا) ولأبي ذر أيسوا كيئسوا وزناً ومعنى.

ـ قوله: (الصور) الخ هذا على قراءة يوم ينفخ في الصور بضم الصاد وفتح الواو.

ـ قوله: (ملكوت): بفتح التاء كما في الآية.

[1] Allah's saying: "With him are the keys of the unseen, the treasures that none knoweth but he. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with his knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read)." (59)

4627- Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The keys of the Unseen are five: Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Luqman 34)

[2] Allah's saying: "Say: he hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other. See how we explain the Signs by various (symbols); that they may understand." (65)

4628- Jaber "Allah be pleased with him" reported: When this Verse was revealed: "Say: he hath power to send calamities on you, from above" (The Cattle 65) Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with Your Face (from this punishment)." And when Allah resumed: "and below ", Allah's Apostle "Allah's blessing and peace be upon him" said: "I seek refuge with Your Face (from this punishment)." But when there was revealed: " or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other" Allah's Apostle "Allah's blessing and peace be upon him" said: "This is lighter" (or) "this is easier."

[3] Allah's saying: "It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance." (82)

4629- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" Allah revealed: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

[4] Allah's saying: "And Ishmael and Elisha; and Jonah, and lot: and to all we gave favour above the nations." (86)

4630- Abul'aliya narrated: Your Prophet's cousin i.e. Ibn Abbas told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should say: I'm better than Yunus (Jonah) Ibn Matta."

[الرعد: ٤].

١ ـ باب ﴿وَعِنْدَهُ مَفَاتِحُ الغيبِ لا يَعْلَمُهَا إلاَّ هُوَ﴾ [٥٩]

٤٦٢٧ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَفَاتِحُ الغَيبِ خَمسٌ: ﴿إِنَّ اللَّهَ عِندَهُ عِلمُ السَّاعةِ، ويُنزِلُ الغيثَ، ويَعلَمُ ما فِي الأرْحامِ، وما تَدرِي نَفسٌ ماذا تَكسِبُ غداً، وَما تَدرِي نَفسٌ بِأيِّ أَرضٍ تَموتُ إِنَّ اللهَ عَليمٌ خَبيرٌ﴾» [لقمان: ٣٤].

[طرفه في: ١٠٣٩].

٢ ـ باب ﴿قُلْ هُوَ القَادِرُ عَلَى أَنْ يَبْعَثَ عَليكُمْ عَذاباً مِنْ فَوْقِكُمْ﴾ [٦٥] الآيَةَ

﴿يَلبِسَكُم﴾ [٦٥] يَخلِطَكُم، مِنَ الالتِبَاسِ. ﴿يَلبِسُوا﴾ [٨٢] يَخلِطُوا. ﴿شِيَعاً﴾ [٦٥] فِرَقاً.

٤٦٢٨ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَن عَمرِو بْنِ دِينارٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قال: لَمَّا نَزَلَتْ هذهِ الآيَةَ: ﴿قُلْ هُوَ القَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيكُمْ عَذاباً مِنْ فَوْقِكُمْ﴾ قالَ رَسُولُ اللَّهِ ﷺ: «أَعُوذُ بِوَجْهِكَ». قالَ: ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾. قالَ: «أَعُوذُ بِوَجْهِكَ». ﴿أَوْ يَلبِسَكُم شِيَعاً، وَيُذِيقَ بَعْضَكُم بَأسَ بَعْضٍ﴾ قال رَسولُ اللهِ ﷺ: «هذا أَهْوَنُ، أَوْ هذا أَيسَرُ».

[الحديث ٤٦٢٨ ـ طرفاه في: ٧٣١٣، ٧٤٠٦].

٣ ـ باب ﴿وَلَمْ يَلبِسُوا أَيْمَانَهُمْ بِظُلْمٍ﴾ [٨٢]

٤٦٢٩ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعبَة، عَنْ سُلَيمانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ: ﴿وَلَمْ يَلبِسُوا إِيمَانَهُمْ بِظُلمٍ﴾. قالَ أَصْحابُهُ: وَأَيُّنَا لَمْ يَظْلِمْ؟ فَنَزَلَتْ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[طرفه في: ٣٢].

٤ ـ باب ﴿وَيُونُسَ وَلُوطاً وَكُلاً فَضَّلْنا عَلَى العَالَمِينَ﴾ [٨٦]

٤٦٣٠ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي العَالِيَةِ قالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «ما يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [طرفه في: ٣٣٩٥].

٤٦٣٢ ـ قوله: (هو منهم) أي داود من الأنبياء المذكورين في هذه الآية.

ـ قوله: (ممن أمر أن يقتدي بهم) أي وقد سجدها داود فسجدها رسول الله ﷺ اقتداءً به (شارح).

ـ قوله: (الحوايا المبعر) الحوايا المباعر نخ.

٤٦٣٣ ـ قوله: (جملوه) أي أذابوا المذكور واستخرجوا دهنه (شارح).

٤٦٣٤ ـ قوله: (لا أحد) بالنصب من غير تنوين ولأبي ذر بالرفع منوناً (شارح).

4631- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should say: I'm better than Yunus (Jonah) Ibn Matta."

[5] Allah's saying: "Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations." (90)

4632- Mujahid narrated that he had asked Ibn Abbas "Allah be pleased with both": "Is there any prostration in The Sura of Sad?" he answered: "Yes." He then recited Allah's saying: "We gave him Isaac and Jacob: all (three) we guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do we reward those who do good: And Zakariya and john, and Jesus and Elias: all in the ranks of the righteous: And Ishmael and Elisha; Jonah, and lot: and to all we gave favour above the nations: (to them) and to their fathers, and progeny and brethren: we chose them, and we guided them to a straight way. This is the guidance of Allah: he giveth that guidance to whom he pleaseth, of his worshippers. If they were to join other gods with him, all that they did would be vain for them. These were the men to whom we gave the book, and authority, and Prophethood: if these (their descendants) reject them, behold we shall entrust their charge to a new people who reject them not. Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations." (The Cattle 84:90) then he commented: "He (The Prophet David) was amongst those whom The Prophet must follow." he further added: "Your Prophet "Allah's blessing and peace be upon him" was one of those ordered by Allah almighty to follow their guidance." (That is, to offer this prostration which David offered).

[6] Allah's saying: "For those who followed the Jewish law, we forbade every (animal) with undivided hoof, and we forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their willful disobedience: for we are true (in our ordinances)." (146)

4633- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah curse the Jews, for Allah made the fat (of dead animals) unlawful for them; yet they melted the fat, sold it and ate its price."

[7] Allah's saying: "Say: come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with him; be good to your parents; kill not your children on a plea of want; we provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." (151)

٤٦٣١ ـ حدَّثنا آدمُ بنُ أبي إياسٍ: حَدَّثَنَا شُعْبَةُ: أخبرَنا سعدُ بنُ إبراهيمَ قال: سَمِعْتُ حُميدَ بنَ عبدِ الرَّحمٰنِ بنِ عوفٍ، عن أبي هريرةَ رضيَ اللهُ عنه، عن النَّبيِّ ﷺ قال: «ما يَنبَغي لعَبْدٍ أنْ يقولَ: أنا خيرٌ من يونُسَ بنِ مَتَّى». [طرفه في: ٣٤١٥].

٥ ـ باب ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [٩٠]

٤٦٣٢ ـ حدَّثني إبراهيمُ بنُ موسى: أخبرَنا هشامٌ: أنَّ ابنَ جُرَيجٍ أخبرَهُم قال: أخبرَني سُليمانُ الأحْوَلُ: أنَّ مُجاهِداً أخبرَهُ: أنَّهُ سألَ ابنَ عبَّاسٍ: أفي ﴿ص﴾ سَجْدَةٌ؟ فقالَ: نَعَمْ، ثُمَّ تلا: ﴿وَوَهَبْنَا إِلَى ـ قولِهِ ـ فَبِهُدَاهُمُ اقْتَدِهْ﴾. ثُمَّ قالَ: هُوَ منهُم.

زادَ يزيدُ بنُ هارونَ، ومُحمَّدُ بنُ عُبَيدٍ، وسَهْلُ بنُ يوسُفَ، عنِ العوَّامِ، عن مُجاهِدٍ: قُلتُ لابنِ عبَّاسٍ، فقالَ: نَبيُّكُم ﷺ ممَّنْ أُمِرَ أنْ يَقتَدِيَ بهِمْ. [طرفه في: ٣٤٢١].

٦ ـ باب ﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا﴾ [١٤٦] الآيَةَ

وقالَ ابنُ عبَّاسٍ: ﴿كُلَّ ذِي ظُفُرٍ﴾: البَعيرُ والنَّعامَةُ ﴿الحَوَايَا﴾ [١٤٦] المَبْعَرُ. وقالَ غيرُهُ: هادُوا: صارُوا يهوداً. وأمَّا قولُهُ: ﴿هُدْنَا﴾ [الأعراف: ١٥٦] تُبْنا، هائِدٌ تائِبٌ.

٤٦٣٣ ـ حدَّثنا عَمرُو بنُ خالدٍ: حدَّثنا اللَّيثُ، عن يزيدَ بنِ أبي حَبيبٍ: قالَ عطاءٌ: سَمِعْتُ جابرَ بنَ عبدِ اللهِ رضيَ اللهُ عنهُما: سَمِعْتُ النَّبيَّ ﷺ قالَ: «قاتَلَ اللهُ اليهودَ، لمَّا حَرَّمَ اللهُ عليهِم شُحومَها جَمَلوهُ، ثُمَّ باعُوهُ، فأكلُوها».

وقالَ أبو عاصِمٍ: حَدَّثَنا عبدُ الحميدِ: حدَّثَنا يزيدُ: كتبَ إليَّ عطاءٌ: سَمِعْتُ جابراً عنِ النَّبيِّ ﷺ.

[طرفه في: ٢٢٣٦].

٧ ـ باب ﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [١٥١]

٤٦٣٤ ـ حدَّثنا حفصُ بنُ عُمرَ: حدَّثَنا شُعبةُ، عن عَمرٍو، عن أبي وائِلٍ، عن عبدِ اللهِ رضيَ اللهُ عنهُ قالَ: «لا أحدَ أغيرُ منَ اللهِ، ولِذلكَ حَرَّمَ الفواحِشَ ما ظهرَ منها وما بطنَ، ولا شيءَ أحبُّ إليهِ المدحُ منَ اللهِ، ولذلكَ مَدَحَ نفسَهُ». قلتُ: سمعتَهُ من عبدِ اللهِ؟ قالَ: نعمْ، قلتُ: ورَفَعَهُ؟ قالَ: نعمْ..

[الحديث ٤٦٣٤ ـ أطرافه في: ٤٦٣٧، ٥٢٢٠، ٧٤٠٣].

٨ ـ باب ﴿وَكِيلٌ﴾ [١٠٢] حَفِيظٌ ومُحِيطٌ بهِ

﴿قُبُلاً﴾ [١١١] جمعُ قَبِيلٍ، والمعنى: أنَّهُ ضُرُوبٌ للعذابِ، كلُّ ضربٍ منها قَبيلٌ.

باب ٨ ـ قوله: (التوشية) التزيين.

4634- Abdullah "Allah be pleased with him" reported, ascribing it to The Prophet: "None is more protective (for his slaves) than Allah. He prohibits shameful sins (adultery, etc.) Whether committed openly or secretly. None loves to be praised more than Allah does, and for this reason He praises Himself." (I (the sub-narrator) said: "Did you hear it (this narration) from Abdullah?" Abu'wa'il replied: "Yes." I asked: "Did he (Abdullah) ascribe it to The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied: "Yes."

[8] (Explanation of many words and phrases in different parts of The Sura).

[9] Allah's saying: "Say: bring forward your witnesses to prove that Allah did forbid so and so. If they bring such witnesses, be not thou amongst them: nor follow thou the vain desires of such as treat our Signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their guardian Lord." (150)

[10] Allah's saying: "Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord the day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith. Say: wait ye: we too are waiting." (158)

4635- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgement) will not be established before the sun rises from the west. This will be when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith"." (158)

4636- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgement) will not be established till the sun will rise from the west. If it rose as such, and was seen by people, then all of them would believe (in Allah). But, this will be when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith"." (158)

﴿زُخْرُفَ﴾ [١١٢] كُلُّ شَيءٍ حَسَّنْتَهُ وَوَشَّيْتَهُ، وَهُوَ بَاطِلٌ، فَهُوَ زُخْرُفٌ. ﴿وَحَرْثٌ حِجْرٌ﴾ [١٣٨] حَرَامٌ، وَكُلُّ مَمْنُوعٍ فَهُوَ حِجْرٌ مَحْجُورٌ وَالحِجْرُ كُلُّ بِنَاءٍ بَنَيْتَهُ، وَيُقَالُ لِلإِنْثَى مِنَ الخَيلِ: حِجرٌ ويقال لِلعَقْلِ: حِجْرٌ وَحِجىً. وَأَمَّا الحِجْرُ فَمَوْضِعُ ثَمُودَ، وَما حَجَّرْتَ عَلَيهِ مِنَ الأَرْضِ فَهُوَ حِجْرٌ، وَمِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْراً، كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلُ: قَتِيلٍ مِنْ مَقْتُولٍ، وَأَمَّا حَجْرُ اليَمامَةِ فَهُوَ مَنْزِلٌ.

٩ ـ باب ﴿هَلُمَّ شُهَدَاءَكُمْ﴾ [١٥٠]

لُغَةُ أَهْلِ الحِجَازِ، هَلُمَّ لِلوَاحِدِ وَالاثْنَيْنِ وَالجَمِيعِ.

١٠ ـ باب ﴿لا يَنْفَعُ نفساً إيمانُها لم تَكُنْ آمَنَتْ من قَبْلُ﴾ [١٥٨]

٤٦٣٥ ـ حدّثنا موسى بن إسماعِيل: حدّثنا عبدُ الواحِدِ: حدّثنا عُمارةُ: حدّثنا أبو زُرْعَةَ: حَدَّثَنَا أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُومُ السَّاعَةُ حَتَّى تَطلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيهَا، فَذَاكَ حِينَ: ﴿لاَ يَنْفَعُ نَفساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبلُ﴾ [١٥٨].

[طرفه في: ٨٥]

٤٦٣٦ ـ حدّثني إسحاقُ: أخبرَنا عبدُ الرَّزَّاقِ: أخبرَنا معمَرٌ، عن هَمَّامٍ، عن أبي هُرَيرة رَضِيَ اللَّهُ عنه قال: قال رَسُولُ اللهِ ﷺ: «لا تقومُ السّاعة حتى تَطلُعَ الشَّمسُ مِن مَغْرِبِها، فإذا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذلِكَ حِينَ لاَ يَنْفَعُ نَفساً إِيمَانُهَا» ثُمَّ قَرَأَ الآيَةَ.

[طرفه في: ٨٥].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الأَعْرَافِ ـ ٧

قالَ ابنُ عبَّاسٍ: ﴿ورِيَاشاً﴾ [٢٦] المالُ. ﴿المُعْتَدِينَ﴾ [٥٥]: في الدُّعاءِ وفي غَيرِهِ. ﴿عَفَوْا﴾ [٩٥]: كَثُرُوا وكَثُرَتْ أَمْوالُهُم. ﴿الفَتَّاحُ﴾ [سبأ: ٢٦]: القَاضِي. ﴿افتح بيننا﴾ [٨٩]: اقضِ بيننا. ﴿نَتَقْنَا﴾ [١٧١]: رَفَعْنَا. ﴿انبَجَسَتْ﴾ [١٦٠]: انفَجَرَتْ. ﴿مُتَبَّرٌ﴾ [١٣٩]: خُسْرَانٌ. ﴿آسى﴾ [٩٣]: أَحْزَنُ. ﴿تأْسَ﴾ [المائدة: ٢٦، ٦٨]: تَحْزَنْ. وَقالَ غَيرُهُ: ﴿ما مَنَعَكَ أَنْ لاَ تَسْجُدَ﴾ [١٢]. يَقُولُ: ما مَنَعَكَ أَنْ تَسجُدَ. ﴿يَخْصِفَانِ﴾ [٢٢]: أَخَذَا الخِصَافَ مِنْ وَرَقِ الجَنَّةِ، يُؤَلِّفَانِ الوَرَقَ يَخْصِفَانِ الوَرَقَ، بَعْضَهُ إِلَى بَعْضٍ. ﴿سَوْآتِهِمَا﴾ [٢٠] كِنَايَةٌ عَنْ فَرْجَيهِمَا. ﴿وَمَتَاعٌ إِلَى حِينٍ﴾ [٢٤]: هَا هُنَا إِلَى القِيَامَةِ، وَالحِينُ عِنْدَ العَرَبِ مِنْ سَاعَةٍ إِلَى ما لاَ

سورة الأعراف ـ قوله: (ومشاق الإنسان) وفي بعض النسخ ومسامّ الإنسان.

ـ قوله: (نشراً) التلاوة بشراً بضم الباء وسكون الشين.

(7) The Sura of Al'a'raf

(In this part, there are, in the Arabic text, some explanations of many problematic words and phrases in different parts of The Sura, in the sight of such exegetes as Ibn Abbas and others. But most of this explanations are understood in the Qur'anic translations into any foreign language other than Arabic.

Such being the case, there is no need to come with them just because they are more appropriate for the Arabic reader himself whose social and environmental background enables him to taste and understand them elaborately).

[1] Allah's saying: "Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; since and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge." (33)

4637- Abu'wa'il narrated from Abdullah: (I (the sub-narrator) said: "Did you hear it (this narration) from Abdullah?" Abu'wa'il replied: "Yes.") (In another narration, the sub-narrator further asked: "Did he (Abdullah) ascribe it to The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied: "Yes.") He said: "None is more protective (for his slaves) than Allah. He prohibits shameful sins (adultery, etc.) Whether committed openly or secretly. None loves to be praised more than Allah does, and for this reason He praises Himself."

[2] Allah's saying: "When Moses came to the place appointed by us, and his Lord addressed him, he said: O my Lord show (thyself) to me, that I may look upon thee. Allah said. By no means canst thou see me (direct); but look upon the mount; if it abide in its place, then shalt thou see me. When his Lord manifested his glory on the mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: Glory be to thee to thee I turn in repentance, and I am the first to believe." (143)

يُحصى عَدَدُهَا

الرِّيَاشُ وَالرِّيشُ وَاحِدٌ، وَهُوَ مَا ظَهَرَ مِنَ اللِّبَاسِ. ﴿قَبِيلُهُ﴾ [٢٧] جِيلُهُ الَّذِي هُوَ مِنْهُمْ. ﴿ادَّارَكُوا﴾ [٣٨] اجْتَمَعُوا. وَمَشَاقُّ الإِنْسَانِ وَالدَّابَّةِ كُلُّهُمْ يُسَمَّى سُمُوماً، وَاحِدُهَا سَمٌّ، وَهِيَ: عَيْنَاهُ وَمَنْخِرَاهُ وَفَمُهُ وَأُذُنَاهُ وَدُبُرُهُ وَإِحْلِيلُهُ. ﴿غَوَاشٍ﴾ [٤١] مَا غُشُوا بِهِ. ﴿نُشُراً﴾ [٥٧] مُتَفَرِّقَةً. ﴿نَكِداً﴾ [٥٨] قَلِيلاً. ﴿يَغْنَوْا﴾ [٩٢] يَعِيشُوا. ﴿حَقِيقٌ﴾ [١٠٥] حَقٌّ. ﴿اسْتَرْهَبُوهُمْ﴾ [١١٦] مِنَ الرَّهْبَةِ. ﴿تَلْقَفُ﴾ [١١٧] تَلْقَمُ. ﴿طَائِرُهُمْ﴾ [١٣١] حَظُّهُمْ. طُوفَانٌ مِنَ السَّيْلِ، وَيُقَالُ لِلْمَوْتِ الْكَثِيرِ الطُّوفَانُ. ﴿الْقُمَّلُ﴾ [١٣٣] الْحُمْنَانُ يُشْبِهُ صِغَارَ الْحَلَمِ. عُرُوشٌ وَعَرِيشٌ بِنَاءٌ. ﴿سُقِطَ﴾ [١٤٩] كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ. الأَسْبَاطُ قَبَائِلُ بَنِي إِسْرَائِيلَ. ﴿يَعْدُونَ فِي السَّبْتِ﴾ [١٦٣] يَتَعَدَّوْنَ لَهُ، يُجَاوِزُونَ. ﴿تَعْدُ﴾ [الكهف: ٢٨] تُجَاوِزْ. ﴿شُرَّعاً﴾ [١٦٣]: شَوَارِعَ. ﴿بَئِيسٍ﴾ [١٦٥] شَدِيدٍ. ﴿أَخْلَدَ﴾ [١٧٦] قَعَدَ وَتَقَاعَسَ. ﴿سَنَسْتَدْرِجُهُمْ﴾ [١٨٢] نَأْتِيهِمْ مِنْ مَأْمَنِهِمْ، كَقَوْلِهِ تَعَالَى: ﴿فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾ [الحشر: ٢]. ﴿مِنْ جِنَّةٍ﴾ [١٨٤] مِنْ جُنُونٍ. ﴿فَمَرَّتْ بِهِ﴾ [١٨٩]: اسْتَمَرَّ بِهَا الْحَمْلُ فَأَتَمَّتْهُ. ﴿يَنْزَغَنَّكَ﴾ [٢٠٠] يَسْتَخِفَّنَّكَ. ﴿طَيْفٌ﴾ [٢٠١] مُلِمٌّ بِهِ لَمَمٌ، وَيُقَالُ: ﴿طَائِفٌ﴾ وَهُوَ وَاحِدٌ. ﴿يَمُدُّونَهُمْ﴾ [٢٠٢] يُزَيِّنُونَ. ﴿وَخِيفَةً﴾ [٢٠٥] خَوْفاً، وَخُفْيَةً مِنَ الإِخْفَاءِ. ﴿وَالآصَالِ﴾ [٢٠٥] وَاحِدُهَا أَصِيلٌ، مَا بَيْنَ الْعَصْرِ إِلَى الْمَغْرِبِ، كَقَوْلِهِ: ﴿بُكْرَةً وَأَصِيلاً﴾ [الفرقان: ٥].

١ ـ باب ﴿إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [٣٣]

٤٦٣٧ ـ حدثنا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَرَفَعَهُ، قَالَ: «لاَ أَحَدَ أَغْيَرُ مِنَ اللَّهِ، فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ، فَلِذَلِكَ مَدَحَ نَفْسَهُ». [طرفه في: ٤٦٣٤]

٢ ـ باب ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي، فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾ [١٤٣]

قَالَ ابْنُ عَبَّاسٍ أَرِنِي: أَعْطِنِي.

٤٦٣٨ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ،

ـ قوله: (تلقف) التلاوة تلقف من الثلاثي.

ـ قوله: تعد تجاوز وفي نسخة العيني تعدى تحاوز وفي نسخة تعدّ تجاوز.

٤٦٣٧ ـ قوله: لا أحد كما تقدم في الحديث ٤٦٣٤.

٤٦٣٨ ـ قوله أم جزي ولأبي ذر أو جوزي.

4638- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was sitting, a Jew came and said: "O Mohammad! One of your companions from The Ansar slapped me on my face." The Prophet "Allah's blessing and peace be upon him" The Prophet "Allah's blessing and peace be upon him" sent for him, and on his arrival, he asked him : "Why did you hit his (the Jew's) face?" He replied: "I heard him taking an oath in the market saying: "By He, Who gave Moses superiority over all the human beings." I said: "Has Allah given Moses superiority even over Mohammad "Allah's blessing and peace be upon him"?" I became furious and slapped him over his face." The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over The Prophets, for on the Day of Judgement all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I do not know whether Moses has fallen unconscious or the first unconsciousness (in the worldly life) was sufficient for him."

[3] Allah's saying: "We divided them into twelve Tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things we have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls." (160)

4639- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'a (a kind of edible fungus) is like the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble."

[4] Allah's saying: "Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided." (158)

4640- Abud'darda "Allah be pleased with him" narrated: There was a quarrel between Abu'bakr and Omar, and Abu'bakr made Omar furious, who left angrily. Abu'bakr followed him, requesting him to ask forgiveness (of Allah) for him, but Omar refused to do so and closed his door in Abu'bakr's face. So Abu'bakr went to The Messenger of Allah "Allah's blessing and peace be upon him" while we were with him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "This friend of yours must have quarrelled (with somebody)." At the same time, Omar repented and felt sorry for what he had done. He came, greeted and sat with The Prophet "Allah's blessing and peace be upon him" whom he told the story. The Messenger of Allah "Allah's blessing and peace be upon him" became angry and Abu'bakr started saying: "O Allah's Apostle! By Allah, I was more causer to angry (than Omar)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Are you (people) leaving for me my companion (Abu'bakr)? Are you leaving for me my companion? When I said: "O people I am sent to you all as The Messenger of Allah", you said: "You are liar." while Abu'bakr said: "You have spoken the truth."

[5] Allah's saying: "And remember it was said to them: dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: we shall forgive you your faults; we shall increase (the portion of) those who do good." (161)

4641- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It was said to the Israelites: "Enter the gate (of the town), prostrate (in humility) and say: Hitta (repentance O Allah! Forgive our sins)." (Heifer 58) But they entered by dragging themselves on their buttocks, so they did something different and said: "Hitta", but added: "A grain in a hair.""

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ قالَ: جاءَ رَجُلٌ مِنَ اليَهُودِ إِلى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ، وَقالَ: يا مُحَمَّدُ، إِنَّ رَجُلاً مِنْ أَصْحابِكَ مِنَ الأَنْصارِ لَطَمَ في وَجْهِي، قالَ: «ادْعُوهُ». فَدَعَوهُ، قالَ: «لِمَ لَطَمْتَ وَجْهَهُ». قالَ: يا رَسُولَ اللَّهِ، إِنِّي مَرَرْتُ بِاليَهُودِ، فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفى مُوسى عَلَى البَشَرِ، فَقُلْتُ: وَعَلَى محمَّدٍ، وَأَخَذَتْني غَضْبَةٌ فَلَطَمْتُهُ، قالَ: «لا تُخَيِّرُونِي مِنْ بَيْنِ الأَنْبِياءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنا بِمُوسى آخِذٌ بِقائِمَةٍ مِنْ قَوائِمِ العَرْشِ، فَلا أَدْرِي أَفاقَ قَبْلِي أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ». [طرفه في: ٢٤١٢].

٣ ـ باب ﴿المَنَّ والسَّلوَى﴾ [١٦٠]

٤٦٣٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قالَ: «الكَمْأَةُ مِنَ المَنِّ، وَماؤُها شِفاءُ العَيْنِ». [طرفه في: ٤٤٧٨].

٤ ـ باب ﴿قُلْ يا أَيُّها النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً الَّذِي لَهُ مُلْكُ السَّماوَاتِ وَالأَرْضِ لا إِلٰهَ إِلا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِماتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ [١٥٨]

٤٦٤٠ ـ حدّثنا عَبْدُ اللَّهِ: حَدَّثَنا سُلَيْمانُ بْنُ عَبْدِ الرَّحْمٰنِ وَمُوسى بْنُ هارُونَ قالا: حَدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ العَلاءِ بْنِ زَبْرٍ قالَ: حَدَّثَني بُسْرُ بْنُ عُبَيْدِ اللَّهِ قالَ: حَدَّثَني أَبُو إِدْرِيسَ الخَوْلانِيُّ قالَ: سَمِعْتُ أَبا الدَّرْداءِ يَقُولُ: كانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ مُحاوَرَةٌ، فَأَغْضَبَ أَبُو بَكْرٍ عُمَرَ، فَانْصَرَفَ عَنْهُ عُمَرُ مُغْضَباً، فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ فَلَمْ يَفْعَل، حَتَّى أَغْلَقَ بابَهُ في وَجْهِهِ، فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقالَ أَبُو الدَّرْداءِ: وَنَحْنُ عِنْدَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا صاحِبُكُمْ هذا فَقَدْ غامَرَ». قالَ: وَنَدِمَ عُمَرُ عَلى ما كانَ مِنْهُ، فَأَقْبَلَ حَتَّى سَلَّمَ وَجَلَسَ إِلَى النَّبِيِّ ﷺ، وَقَصَّ عَلى رَسُولِ اللَّهِ ﷺ الخَبَرَ. قالَ أَبُو الدَّرْداءِ: وَغَضِبَ رَسُولُ اللَّهِ ﷺ، وَجَعَلَ أَبُو بَكْرٍ يَقُولُ: وَاللَّهِ يا رَسُولَ اللَّهِ، لأَنا كُنْتُ أَظْلَمَ. فَقالَ رَسُولُ اللَّهِ ﷺ: «هَل أَنْتُمْ تارِكُوا لِي صاحِبِي، هَل أَنْتُمْ تارِكُوا لِي صاحِبِي، إِنِّي قُلْتُ: يا أَيُّها النَّاسُ، إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً، فَقُلْتُمْ: كَذَبْتَ، وَقالَ أَبُو بَكْرٍ: صَدَقْتَ».
[طرفه في: ٣٦٦١].

٥ ـ باب ﴿وَقُولُوا حِطَّةٌ﴾ [١٦١]

٤٦٤١ ـ حدّثنا إِسْحاقُ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرائِيلَ: ﴿ادْخُلُوا البابَ سُجَّداً وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطاياكُمْ﴾. فَبَدَّلُوا، فَدَخَلُوا يَزْحَفُونَ عَلى أَسْتاهِهِمْ، وَقالُوا: حَبَّةٌ في شَعَرَةٍ». [طرفه في: ٣٤٠٣].

٤٦٤٠ ـ قوله: «غامر» يأتي من المؤلف تفسيره، وقال الشارح أي خاصم وغاضب وحاقد ا هـ.

[6] Allah's saying: "Hold to forgiveness; command what is right; but turn away from the ignorant." (199)

4642- Ibn Abbas “Allah be pleased with both” narrated: Oyaina Ibn Hisn Ibn Hudhaifa came and stayed with his nephew Al’hurr Ibn Qais who was one of those whom Omar used to make near, since the Qur’an reciters were the people of Omar's sessions and advisors whether they were old or young. Oyaina said to his nephew: "O son of my brother! You have an access to this Commander, so take for me the permission to enter into him." Al’hurr said: "I will take the permission for you to meet him." So Al’hurr asked the permission for Oyaina whom Omar admitted. When Oyaina entered upon him, he said: "Beware! O the son of Al’khattab! By Allah, you neither give us sufficient provisions nor judge among us with justice." Thereupon Omar became so furious that he intended to harm him, but Al’hurr said: "O Commander of The Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al’a’raf 199) and this (Oyaina) is one of the ignorants." By Allah, Omar did not overlook that Verse when Al’hurr recited it before him. Indeed, he used to observe (the orders of) Allah's Book strictly.

4643- Abdullah Ibn Az’zubair "Allah be pleased with both" reported, concerning Allah’s saying: "Hold to forgiveness; command what is right; but turn away from the ignorant" (199): “It was revealed by Allah just regarding people’s behaviour.”

4644- Abdullah Ibn Az’zubair "Allah be pleased with both" reported: Allah ordered His Prophet "Allah's blessing and peace be upon him" to forgive the people their misbehaviour (towards him).

(8) The Sura of The Spoils of War (Al'anfal)

[1] Allah’s saying: “They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe." (1)

٦ ـ باب ﴿خُذِ العفو وأْمُرْ بالعُرْفِ وأَعْرِضْ عَنِ الجَاهِلِينَ﴾ [١٩٩]

العُرْف: المَعْرُوف.

٤٦٤٢ ـ حدّثنا أبو اليمانِ: أخبَرَنا شُعيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ عُتْبَةَ: أنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُذَيفَةَ، فَنَزَلَ عَلى ابْنِ أَخِيهِ الحُرِّ بنِ قيسٍ، وكانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمرُ، وكانَ القُرَّاءُ أصْحابَ مَجالِسِ عُمَرَ وَمُشاوَرَتِهِ، كُهُولاً كانُوا أَوْ شُبَّاناً، فَقَالَ عُيَيْنَةُ لابْنِ أَخِيهِ: يا ابْنَ أَخِي، لَكَ وَجْهٌ عِنْدَ هذا الأَمِيرِ، فاسْتَأْذِنْ لِي عَلَيهِ، قالَ: سَأَسْتَأْذِنُ لَكَ عَلَيهِ، قالَ ابْنُ عَبَّاسٍ فَاسْتَأْذَنَ الحُرُّ لِعُيَيْنَةَ فَأَذِنَ لَهُ عُمَرُ فَلَمَّا دَخَلَ عَلَيهِ قالَ: هِيْ يا ابْنَ الخَطَّابِ، فَوَاللَّهِ ما تُعْطِينا الجَزْلَ وَلا تَحْكُمُ بَيْنَنا بِالعَدْلِ. فَغَضِبَ عُمَرُ حتَّى هَمَّ به، فقالَ لَهُ الحُرُّ: يا أَمِيرَ المُؤْمِنِينَ، إِنَّ اللَّهَ تَعالَى قالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ العفوَ وَأْمُرْ بِالعُرْفِ وَأَعْرِضْ عَنِ الجَاهِلِينَ﴾. وإِنَّ هذا مِنَ الجَاهِلِينَ. وَاللَّهِ ما جاوَزَها عُمَرُ حِينَ تَلاها عَلَيهِ، وَكانَ وَقَّافاً عِنْدَ كِتابِ اللَّهِ.

[الحديث ٤٦٤٢ ـ طرفه في: ٧٢٨٦].

٤٦٤٣ ـ حدّثنا يَحيى: حَدَّثَنا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بنِ الزُّبَيرِ: ﴿خُذِ العَفوَ وَأْمُرْ بِالعُرْفِ﴾. قالَ: ما أَنْزَلَ اللَّهُ إِلاَّ في أَخْلاقِ النَّاسِ.

[الحديث ٤٦٤٣ ـ طرفه في: ٤٦٤٤].

٤٦٤٤ ـ وَقالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ قالَ: أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ يَأْخُذَ العَفوَ مِنْ أَخْلاقِ النَّاسِ، أَوْ كما قالَ.

[طرفه في: ٤٦٤٣].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورة الأنفال ـ ٨

١ ـ باب قَوْلُهُ: ﴿يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ وَالرسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ [١]

قالَ ابْنُ عَبَّاسٍ: الأَنْفَالُ: المَغَانِمُ. قالَ قَتَادَةُ: ﴿رِيحُكُمْ﴾ [٤٦] الحَرْبُ. يُقَالُ: نَافِلَةٌ عَطِيَّةٌ.

باب ٦ ـ أشار الشارح إلى أن باب بلا تنوين.

٤٦٤٢ ـ قوله: هي بكسر الهاء وسكون الياء كلمة تهديد وقيل: هي ضمير وهناك محذوف أي هي داهية (شارح).

ـ قوله: (الجزل) أي العطاء الكثير.

4645- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas "Allah be pleased with both" about The Sura of Al'anfal. He replied: "It was revealed in connection with (The Holy Battle of) Badr."

[2] Allah's saying: "For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not." (22)

4646- Mujahid narrated: Ibn Abbas "Allah be pleased with both" said, concerning Allah's saying: "For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not": "They are a group (of people) belonging to (the clan of) Banu Abdud'dar."

[3] Allah's saying: "O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered." (24)

4647- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. The Messenger of Allah "Allah's blessing and peace be upon him" said (after I had finished the prayer): "What did prevent you from answering me? Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered"? (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before I leave the Mosque." When he intended to leave (the Mosque), I reminded him. He said: "It (the greatest Sura in The Holy Qur'an) is "Praise be to Allah, the Lord of the worlds", which is known as the seven repeatedly recited Verses."

[4] Allah's saying: "Remember who they said: O Allah if this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty." (32)

٤٦٤٥ - حدّثني مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: حَدَّثَنا سَعِيدُ بنُ سُلَيمانَ: أَخبَرَنا هُشَيمٌ: أَخبَرَنا أَبو بِشرٍ، عَن سَعِيدِ بنِ جُبَيرٍ قالَ: قُلتُ لابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: سُورَةُ الأَنفالِ، قالَ: نَزَلَت في بَدرٍ.

[طرفه في: ٤٠٢٩].

﴿الشَّوكَةِ﴾ [٧] الحَدُّ. ﴿مُردِفِينَ﴾ [٩] فَوجاً بَعدَ فَوجٍ، رَدِفَني وَأَردَفَني: جاءَ بَعدِي.

﴿ذُوقُوا﴾ [٥٠] باشِرُوا وَجَرِّبُوا، وَلَيسَ هذا مِن ذَوقِ الفَمِ. ﴿فَيَرْكُمَهُ﴾ [٣٧] يَجمَعُهُ. ﴿شَرِّدْ﴾ فَرِّق ﴿وَإِن جَنَحُوا﴾ [٦١] طَلَبُوا. ﴿يُثْخِنَ﴾ [٦٧] يَغلِبَ. وَقالَ مُجاهِدٌ: ﴿مُكَاءً﴾ إِدخالُ أَصابِعِهِم في أَفواهِهِم. ﴿وَتَصْدِيَةً﴾ [٣٥] الصَّفِيرُ. ﴿لِيُثْبِتُوكَ﴾ [٣٠] لِيَحبِسُوكَ. [طرفه في: ٤٠٢٩].

٢ - باب ﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ البُكمُ الَّذِينَ لا يَعقِلُونَ﴾ [٢٢]

٤٦٤٦ - حدّثنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا وَرقاءُ، عَن ابنِ أَبي نَجِيحٍ، عَن مُجاهِدٍ، عَن ابنِ عَبَّاسٍ: ﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ البُكمُ الَّذِينَ لا يَعقِلُونَ﴾. قالَ: هُم نَفَرٌ مِن بَنِي عَبدِ الدَّارِ.

٣ - باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحيِيكُم، وَاعلَمُوا أَنَّ اللَّهَ يَحُولُ بَينَ المَرءِ وَقَلبِهِ وَأَنَّهُ إِلَيهِ تُحشَرُونَ﴾ [٢٤]

اسْتَجِيبُوا: أَجِيبُوا. لِمَا يُحيِيكُم: يُصلِحُكُم.

٤٦٤٧ - حدّثني إِسحاقُ: أَخبَرَنا رَوحٌ: حَدَّثَنا شُعبَةُ، عَن خُبَيبِ بنِ عَبدِ الرَّحمٰنِ: سَمِعتُ حَفصَ بنَ عاصِمٍ يُحَدِّثُ، عَن أَبي سَعِيدِ بنِ المُعَلَّى رَضِيَ اللَّهُ عَنهُ قالَ: كُنتُ أُصَلِّي فَمَرَّ بي رَسُولُ اللَّهِ ﷺ فَدَعاني، فَلَم آتِهِ حَتَّى صَلَّيتُ، ثُمَّ أَتَيتُهُ فَقالَ: «ما مَنَعَكَ أَن تَأتِيَ؟ أَلَم يَقُلِ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم﴾. ثُمَّ قالَ: لأُعَلِّمَنَّكَ أَعظَمَ سُورَةٍ في القُرآنِ قَبلَ أَن أَخرُجَ» فَذَهَبَ رَسُولُ اللَّهِ ﷺ لِيَخرُجَ فَذَكَرتُ لَهُ.

وَقالَ مُعاذٌ: حَدَّثَنا شُعبَةُ، عَن خُبَيبٍ: سَمِعَ حَفصاً: سَمِعَ أَبا سَعِيدٍ رَجُلاً مِن أَصحابِ النَّبِيِّ ﷺ بِهذا. وَقالَ: هِيَ: «﴿الحَمدُ لِلَّهِ رَبِّ العالَمِينَ﴾. السَّبعُ المَثانِي». [طرفه في: ٤٤٧٤].

٤ - باب ﴿وَإِذ قالُوا اللَّهُمَّ إِن كانَ هذا هُوَ الحَقَّ مِن عِندِكَ فَأَمطِر عَلَينا حِجارَةً مِنَ السَّماءِ أَوِ ائتِنا بِعَذابٍ أَلِيمٍ﴾ [٣٢]

قالَ ابنُ عُيَينَةَ: ما سَمَّى اللَّهُ تَعالَى مَطَراً في القُرآنِ إِلَّا عَذاباً، وَتُسَمِّيهِ العَرَبُ الغَيثَ، وَهُوَ

٤٦٤٧ - قوله (هي) أي أعظم سورة في القرآن ا هـ.

باب ٤ - قوله: (إلا عذاباً) فيه نظر فيه لأن المطر جاء في القرآن بمعنى الغيث في قوله تعالى: ﴿إن كان بكم أذى من مطر﴾ (عيني).

4648- Anas “Allah be pleased with him” narrated: Abu’jahl (Father of Ignorance) said: “O Allah! If this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty.” So Allah Almighty revealed: But Allah was not going to send them a penalty whilst thou (The Messenger of Allah) wast amongst them; nor was he going to send it whilst they could ask for pardon. But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque and they are not its guardians? no men can be its guardians except the righteous; but most of them do not understand.” (33:34)

[5] Allah’s saying: “But Allah was not going to send them a penalty whilst thou wast amongst them; nor was he going to send it whilst they could ask for pardon.” (33)

4649- Anas “Allah be pleased with him” narrated : Abu’jahl (Father of Ignorance) said: “O Allah! If this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty.” So Allah Almighty revealed: But Allah was not going to send them a penalty whilst thou (The Messenger of Allah) wast amongst them; nor was he going to send it whilst they could ask for pardon. But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.” (33:34)

[6] Allah's saying: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do." (39)

4650- Nafi narrated that a man came to Ibn Omar “Allah be pleased with both” and said: "O Abu Abdur’rahman! Don't you hear what Allah has mentioned in His Book: “If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).” (The Chambers “Al’hujurat” 9) what does prevent you from fighting as Allah mentioned in His Book?" Ibn Omar said: "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says: “If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.” (Women 93) then this man said: “No doubt, Allah says (in another location): “And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.” (The Spoils of War “Al’anfal” 39) Ibn Omar replied: "We did so during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him” when Muslims were few, and a man was put to trial because of his religion, whom the pagans would either kill or chain. But when the Muslims increased (and Islam became widespread), there was no persecution." When that man saw that Ibn Omar did not agree with him, he said: "What is your opinion regarding Ali and Othman?" Ibn Omar said: "What is my opinion regarding Ali and Othman? As for Othman, Allah forgave him though you disliked to forgive him. Ali is the cousin and son-in-law of The Messenger of Allah “Allah’s blessing and peace be upon him”." Then he pointed out with his hand and said: "That is his daughter's (house) which you can see."

قَوْلُهُ تَعَالَى: ﴿يُنَزِّلُ الغَيْثَ مِن بَعْدِ ما قَنَطوا﴾ [الشورى: ٢٨].

٤٦٤٨ ـ حدثني أحمدُ: حَدَّثَنا عُبيدُ اللَّهِ بنُ مُعاذٍ: حَدَّثَنا أَبِي: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحَميدِ، هُوَ ابْنُ كُرْدِيدٍ، صَاحِبُ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مالكٍ رَضِيَ اللَّهُ عَنْهُ: قالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كانَ هذا هُوَ الحَقَّ مِنْ عِنْدِكَ، فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ، أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَنَزَلَتْ: ﴿وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَما كانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَما لَهُمْ أَنْ لا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ المَسْجِدِ الحَرامِ﴾ [٣٣ ـ ٣٤] الآيَةَ. [الحديث ٤٦٤٨ ـ طرفه في: ٤٦٤٩].

٥ ـ باب ﴿وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَما كانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [٣٣]

٤٦٤٩ ـ حدثنا مُحَمَّدُ بْنُ النَّضْرِ: حَدَّثَنا عُبَيْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنا أَبِي: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحَمِيدِ صَاحِبِ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مالِكٍ قالَ: قالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كانَ هذا هُوَ الحَقَّ مِنْ عِنْدِكَ، فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ، أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ. فَنَزَلَتْ: ﴿وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَما كانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَما لَهُمْ أَنْ لا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ المَسْجِدِ الحَرامِ﴾ الآيَةَ. [طرفه في: ٤٦٤٨].

٦ ـ باب ﴿وَقاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ﴾ [٣٩]

٤٦٥٠ ـ حدثنا الحَسَنُ بنُ عبدِ العزيزِ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ يَحْيَى: حَدَّثَنا حَيْوَةُ، عَنْ بَكْرِ ابنِ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَجُلاً جاءَهُ فَقالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، أَلا تَسْمَعُ ما ذَكَرَ اللَّهُ في كِتابِهِ: ﴿وَإِنْ طائِفَتانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا﴾ [الحجرات: ٩]. إِلى آخِرِ الآيَةِ، فَما يَمْنَعُكَ أَنْ لا تُقاتِلَ كَما ذَكَرَ اللَّهُ في كِتابِهِ؟ فَقالَ: يَا ابْنَ أَخِي أَغْتَرُّ بِهذِهِ الآيَةِ وَلا أُقاتِلُ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَغْتَرَّ بِهذِهِ الآيَةِ الَّتِي يَقُولُ اللَّهُ تَعالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً﴾ [النساء: ٩٣] إِلى آخِرِها. قالَ: فَإِنَّ اللَّهَ يَقُولُ: ﴿وَقاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ﴾ [٣٩] قالَ ابنُ عُمَرَ: قَدْ فَعَلْنا عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذْ كانَ الإِسْلامُ قَلِيلاً، فَكانَ الرَّجُلُ يُفْتَنُ في دِينِهِ: إِمَّا يَقْتُلُوهُ وَإِمَّا يُوثِقُوهُ، حَتَّى كَثُرَ الإِسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ، فَلَمَّا رَأَى أَنَّهُ لا يُوافِقُهُ فِيما يُرِيدُ قالَ: فَما قَوْلُكَ في عَلِيٍّ وَعُثْمانَ؟ قالَ ابْنُ عُمَرَ: ما قَوْلِي في عَلِيٍّ وَعُثْمانَ؟ أَمَّا عُثْمانُ: فَكانَ اللَّهُ قَدْ عَفا عَنْهُ، فَكَرِهْتُمْ أَنْ يَعْفُوَ عَنْهُ. وَأَمَّا عَلِيٌّ: فَابْنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَخَتَنُهُ ـ وَأَشارَ بِيَدِهِ ـ وَهذِهِ ابْنَتُهُ ـ أَوْ بِنْتُهُ ـ حَيْثُ تَرَوْنَ. [طرفه في: ٣١٣٠].

٤٦٥٠ ـ قوله: (يقتلوه) حذف النون منه بلا جازم ولا ناصب وهي لغة وكذلك يوثقوه (عيني).

ـ قوله: (تعفوا عنه) هكذا في الفتح والذي في الفروع المعتمدة أن يعفو بالمثناة التحتية بالإفراد أي الله كما تقدم في سورة البقرة ا هـ كذا في الهامش.

ـ قوله: (وهذه أبنته) بهمزة وصل أو بنته بتركها كذا في الشارح وفي نسخة العينيّ أو بيته قال وهذه أنث باعتبار البقعة وللكشميهني أو أبيته بصيغة جمع القلة في البيت وهو شاذ ا هـ بتصرف.

4651- Sa'eed Ibn Jubair narrated: Ibn Omar "Allah be pleased with both" came out to us when somebody asked him: "What do you think about fighting caused by afflictions." Ibn Omar said: "And do you understand what an affliction is? Mohammad used to fight against the pagans, and his fighting with them was an affliction, unlike your fighting which is carried on for the sake of ruling."

[7] Allah's saying: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding." (65)

4652- Ibn Abbas "Allah be pleased with both" narrated: When Allah's saying: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding" was revealed, it was enjoined on Muslims that one (Muslim) should not flee from ten (pagans), or, according to Sufyan (the sub-narrator), "Twenty (Muslims) should not flee from two hundred (pagans)." But Allah revealed: "For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere." (66) thus, it was enjoined upon Muslims that one hundred (Muslims) should not flee from two hundred (pagans). Sufyan added, concerning Allah's saying: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding" (65): Ibn Shubruma said: "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

[8] Allah's saying: "For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even. So), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere." (66)

٤٦٥١ ـ حدّثنا أَحْمَدُ بنُ يُونسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا بَيَانٌ: أَنَّ وَبَرَةَ حَدَّثَهُ قالَ: حَدَّثَني سَعِيدُ بْنُ جُبَيرٍ قالَ: خَرَجَ عَلَينَا ـ أَوْ إِلَينَا ـ ابْنُ عُمَرَ، فَقَالَ رَجُلٌ: كَيفَ تَرى في قِتَالِ الفِتْنَةِ؟ فَقَالَ: وهَل تَدْرِي ما الفِتْنَةُ؟ كانَ مُحَمَّدٌ ﷺ يُقاتِلُ المُشرِكِينَ، وكانَ الدُّخُولُ عَليهِمْ فِتْنَةً، ولَيسَ كَقِتالِكُمْ عَلى المُلْكِ.

[طرفه في: ٣١٣٠].

٧ ـ باب ﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ المُؤْمِنِينَ عَلَى القِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ﴾ [٦٥]

٤٦٥٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: لَمَّا نَزَلَتْ: ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ﴾. فَكُتِبَ عَلَيهِمْ أَنْ لا يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ. فَقَالَ سُفيَانُ غَيرَ مَرَّةٍ: أَنْ لاَ يَفِرَّ عِشْرُونَ مِنْ مِائَتَينِ، ثُمَّ نَزَلَتِ: ﴿الآنَ خَفَّفَ اللَّهُ عَنكُمْ﴾ [٦٦] الآيَةَ. فَكَتَبَ أَنْ لاَ يَفِرَّ مِائَةٌ مِنْ مِائَتَينِ، زَادَ سُفيَانُ مَرَّةً نَزَلَتْ: ﴿حَرِّضِ المُؤْمِنِينَ عَلَى القِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ﴾. [٦٥].

قالَ سُفيَانُ: وَقالَ ابْنُ شُبْرُمَةَ: وَأُرى الأَمْرَ بِالمَعْرُوفِ وَالنَّهْيَ عَنِ المُنْكَرِ مِثلَ هذا.

[الحديث ٤٦٥٢ ـ طرفه في: ٤٦٥٣].

٨ ـ باب ﴿الآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضُعْفًا﴾ [٦٦] الآيَةَ إِلى قَوْلِهِ: ﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾

٤٦٥٣ ـ حدّثنا يَحيى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ: أَخبَرَنَا عَبْدُ اللَّهِ بْنُ المُبَارَكِ: أَخْبَرَنَا جَرِيرُ بْنُ حازِمٍ قالَ: أَخْبَرَنِي الزُّبَيرُ بْنُ خِرِّيتٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا نَزَلَتْ: ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَينِ﴾ شَقَّ ذلِكَ عَلَى المُسْلِمِينَ، حِينَ فُرِضَ عَلَيهِمْ أَنْ لاَ يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ، فَجاءَ التَّخفِيفُ، فَقالَ: ﴿الآنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضُعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَينِ﴾ [٦٦]. قالَ فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ العِدَّةِ، نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ ما خُفِّفَ عَنْهُمْ.

[طرفه في: ٤٦٥٢].

٤٦٥٢ ـ قوله: (فكتب) بضم الكاف أي فرض.

ـ قوله: فكتب بفتحها أي فرض الله تعالى.

ـ قوله: (فقال سفيان) الخ فالظاهر أن سفيان كان يرويه تارة بالمعنى وتارة باللفظ.

ـ قوله: زاد سفيان الخ يريد أنه حدث بالزيادة مرة ومرة بدونها ا هـ شارح.

4653- Ibn Abbas "Allah be pleased with both" narrated: When Allah revealed: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding" (65), Muslims found it hard on them that one of them should be too patient and steadfast to flee before ten non-Muslims. So Allah Almighty lightened this task when he revealed: "For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even. So), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere." (66) but, when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened.

(9) The Sura of The Disavowal "Bara'a" or The Repentance "At'tawba"

[1] Allah's saying: "A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances." (1)

4654- Al'bara "Allah be pleased with him" narrated: The last verse which was sent down was Allah's saying: " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women "An'nisa" 176); and the last Sura which was revealed in full was (The Sura of) Disavowal "Bara'a", (or The Repentance "At'tawba").

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ بَرَاءَةَ ـ ٩

﴿وَلِيجَةً﴾ [١٦] كُلُّ شَيْءٍ أَدْخَلتَهُ في شَيْءٍ. ﴿الشُّقَّةُ﴾ [٤٢]: السَّفَرُ. الخَبَالُ الفَسَادُ، وَالخَبَالُ المَوْتُ. ﴿وَلاَ تَفتِنِّي﴾ [٤٩] لاَ تُوَبِّخْنِي. ﴿كَرْهاً﴾ وَ﴿كُرْهاً﴾ [٥٣] وَاحِدٌ. ﴿مُدَّخَلاً﴾ [٥٧] يُدْخَلُونَ فِيهِ. ﴿يَجْمَحُونَ﴾ [٥٧] يُسْرِعُونَ. ﴿وَالمُؤْتَفِكَاتِ﴾ [٧٠] ائْتَفَكَتْ انْقَلَبَتْ بِهَا الأَرْضُ. ﴿أَهْوَى﴾ [النجم: ٥٣] أَلقَاهُ في هُوَّةٍ. ﴿عَدْنٍ﴾ [٧٢] خُلدٍ، عَدَنْتُ بِأَرْضٍ أَيْ أَقَمْتُ، وَمِنْهُ، مَعْدِنٌ، وَيُقَالُ: في مَعْدِنِ صِدْقٍ، في مَنْبَتِ صِدْقٍ. ﴿الخَوَالِفُ﴾ [٩٣] الخَالِفُ الَّذِي خَلَفَنِي فَقَعَدَ بَعْدِي، وَمِنْهُ: يَخْلُفُهُ في الغَابِرِينَ، وَيَجُوزُ أَنْ يَكُونَ النِّسَاءُ، مِنَ الخَالِفَةِ، وَإِنْ كَانَ جَمْعَ الذُّكُورِ، فَإِنَّهُ لَمْ يُوجَدْ عَلَى تَقْدِيرِ جَمْعِهِ إِلاَّ حَرْفَانِ: فَارِسٌ وَفَوَارِسُ، وَهَالِكٌ وَهَوَالِكُ. ﴿الخَيْرَاتُ﴾ [٨٨] وَاحِدُهَا خَيْرَةٌ، وَهْيَ الفَوَاضِلُ. ﴿مُرْجَؤُنَ﴾ مُؤَخَّرُونَ، الشَّفَا: شَفِيرٌ، وَهْوَ حَدُّهُ، وَالجُرُفُ، مَا تَجَرَّفَ مِنَ السُّيُولِ وَالأَوْدِيَةِ. ﴿هَارٍ﴾ [١٠٩] هَائِرٍ، ﴿لأَوَّاهٌ﴾ [١١٤]: شَفَقاً وَفَرَقاً وَقَالَ:

إِذَا قُمْتُ أَرْحَلُهَا بِلَيْلٍ تَأَوَّهُ آهَةَ الرَّجُلِ الحَزِينِ

١ ـ باب ﴿بَرَاءَةٌ مِنَ اللهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ المُشْرِكِينَ﴾ [١]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿أُذُنٌ﴾ [٦١] يُصَدِّقُ. ﴿تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾ [١٠٣] وَنَحْوُهَا كَثِيرٌ، وَالزَّكَاةُ: الطَّاعَةُ وَالإِخْلاَصُ. ﴿لاَ يُؤْتُونَ الزَّكَاةَ﴾ [فُصِّلَت: ٧] لاَ يَشْهَدُونَ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. ﴿يُضَاهُونَ﴾ [٣٠] يُشَبِّهُونَ.

٤٦٥٤ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: آخِرُ آيَةٍ نَزَلَتْ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ في الكَلاَلَةِ﴾ [النساء: ١٧٦]. وَآخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ.

[طرفه في: ٤٣٦٤].

سورة براءة ـ المؤتفكات: قرى قوم لوط انقلبت بها الأرض فصار عاليها سافلها وقوله: أهوى من قوله: سبحانه والمؤتفكة أهوى في سورة النجم والهوة: المكان العميق.

ـ قوله: (مرجون) كذا في الشارح وهو المتلوّ وفي نسخةالعينيّ مرجؤون.

ـ قوله: أرحلها من رحلت الناقة أرحلها إذا شددت الرحل على ظهرها (شارح).

باب ١ ـ قوله: (ونحوها) وفي نسخة ونحو هذا.

[2] Allah's saying: "Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him." (2)

4655- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him"), Abu'bakr (who was the leader of the pilgrims in this year), sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Humaid Ibn Abdur'rahman (the sub-narrator) added: Then Allah's Apostle "Allah's blessing and peace be upon him" sent Ali to recite for people the Sura of Disavowal (Bara'a) or Repentance (At'tawba). So he recited loudly (The Sura of) Disavowal "Bara'a" and made the announcement along with us on the day of slaughtering in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

[3] Allah's saying: "And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Greater Pilgrimage- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith." (3)

4656- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him"), Abu'bakr (who was the leader of the pilgrims in this year), sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Humaid Ibn Abdur'rahman (the sub-narrator) added: Then Allah's Apostle "Allah's blessing and peace be upon him" sent Ali to recite for people the Sura of Disavowal (Bara'a) or Repentance (At'tawba). So he recited loudly (The Sura of) Disavowal "Bara'a" and made the announcement along with us on the day of slaughtering in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

[4] Allah's saying: "(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loveth the righteous." (4)

4657- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja), in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him", Abu'bakr, who was appointed by The Messenger of Allah "Allah's blessing and peace be upon him" to lead the pilgrims in this year, sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Humaid Ibn Abdur'rahman (the sub-narrator) used to say: "The day of Slaughtering (tenth of Dhul'hijja) is the day of The Greater Pilgrimage (Hajj)", depending upon what was mentioned in this tradition.

٢ ـ باب ﴿فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الكَافِرِينَ﴾ [٢]

سِيحُوا: سِيرُوا.

٤٦٥٥ ـ حدّثنا سعيدُ بنُ عُفيرٍ قال: حدّثني الليثُ قال: حدّثني عُقَيلٌ، عن ابنِ شهابٍ، وأخبرني حُمَيدُ بنُ عبدِ الرحمنِ: أنّ أبا هُرَيرةَ رضيَ اللهُ عنهُ قال: بعثَني أبو بكرٍ في تلكَ الحَجَّةِ، في مُؤَذِّنينَ بعثَهُم يومَ النَّحرِ، يُؤذِّنونَ بمِنًى: أنْ لا يَحُجَّ بعدَ العامِ مُشرِكٌ، ولا يَطُوفَ بالبيتِ عُريانٌ. قال حُمَيدُ بنُ عبدِ الرحمنِ: ثمَّ أردفَ رسولُ اللهِ ﷺ بعليِّ بنِ أبي طالبٍ، وأمَرَهُ أنْ يُؤذِّنَ ببراءةَ. قال أبو هُرَيرةَ: فأذَّنَ معَنا عليٌّ يومَ النَّحرِ في أهلِ مِنًى ببراءةَ، وأنْ لا يَحُجَّ بعدَ العامِ مُشرِكٌ، ولا يَطُوفَ بالبيتِ عُريانٌ.

[طرفه في: ٣٦٩]

٣ ـ باب ﴿وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الحَجِّ الأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ المُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ [٣]

آذَنَهُم: أعلَمَهُم.

٤٦٥٦ ـ حدّثنا عبدُ اللهِ بنُ يوسفَ: حدّثنا الليثُ: حدّثني عُقَيلٌ قال ابنُ شهابٍ: فأخبرني حُمَيدُ بنُ عبدِ الرحمنِ: أنّ أبا هُرَيرةَ قال: بعثَني أبو بكرٍ رضيَ اللهُ عنهُ في تلكَ الحَجَّةِ في المُؤذِّنينَ، بعثَهُم يومَ النَّحرِ يُؤذِّنونَ بمِنًى: أنْ لا يَحُجَّ بعدَ العامِ مُشرِكٌ، ولا يَطُوفَ بالبيتِ عُريانٌ.

قال حُمَيدٌ: ثمَّ أردفَ النبيُّ ﷺ بعليِّ بنِ أبي طالبٍ، فأمَرَهُ أنْ يُؤذِّنَ ببراءةَ.

قال أبو هُرَيرةَ: فأذَّنَ معَنا عليٌّ في أهلِ مِنًى يومَ النَّحرِ ببراءةَ، وأنْ لا يَحُجَّ بعدَ العامِ مُشرِكٌ، ولا يَطُوفَ بالبيتِ عُريانٌ. [طرفه في: ٣٦٩]

٤ ـ باب ﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ المُشْرِكِينَ﴾ [٤]

٤٦٥٧ ـ حدّثنا إسحاقُ: حدّثنا يعقوبُ بنُ إبراهيمَ: حدّثنا أبي، عن صالحٍ، عن ابنِ شهابٍ: أنّ حُمَيدَ بنَ عبدِ الرحمنِ أخبرَهُ: أنّ أبا هُرَيرةَ أخبرَهُ: أنّ أبا بكرٍ رضيَ اللهُ عنهُ بعثَهُ في الحَجَّةِ التي أمَّرَهُ رسولُ اللهِ ﷺ عليها قبلَ حَجَّةِ الوداعِ، في رَهطٍ، يُؤذِّنُ في النّاسِ: أنْ لا يَحُجَّنَّ بعدَ العامِ مُشرِكٌ، ولا يَطُوفُ بالبيتِ عُريانٌ.

فكانَ حُمَيدٌ يقولُ: يومُ النَّحرِ يومُ الحجِّ الأكبرِ، مِن أجلِ حديثِ أبي هُرَيرةَ.

[طرفه في: ٣٦٩]

[5] Allah's saying: "But if they violate their oaths after their Covenant, and taunt you for your Faith, fight ye the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained." (12)

4658- Zaid Ibn Wahb narrated: We were with Hudhaifa when he said: "None remains of the people described by this Verse (mentioned above) but three, and of the hypocrites but four." A Bedouin said: "You the companions of Mohammad "Allah's blessing and peace be upon him" tell us (things) which we do not know. What about those who break open our houses and steal our precious things?" He (Hudhaifa) replied: "Those are the rebellious wrongdoers. Indeed, none remains of them (hypocrites) but four, one of whom is a very old man who, if he drinks cold water, does not feel its coldness."

[6] Allah's saying: "O ye who believe there are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty." (34)

4659- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "on the Day of Judgement a man's wealth (which he buried and did not spent in Allah's cause) will be made like a bald-headed poisonous male snake (with two black spots over the eyes)."

4660- Zaid Ibn Wahb narrated: I passed by Abu'dharr at Ar'rabadha to whom I said: "What has brought you to this land?" He said: "We were in Sham when I recited the Verse: "And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty." (34) Then Mo'awiya said: "This Verse is not for us, but for the people of the Scripture." But I argued: "It is for both us (Muslims) and them."

[7] Allah's saying: "On the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye buried for yourself: taste ye then, the (treasures) ye buried." (35)

4661- Khalid Ibn Aslam narrated: We set out in the company of Abdullah Ibn Omar "Allah be pleased with both" when he said, concerning the verse mentioned above: "This was before enjoining the obligatory charity. But when the obligatory charity (Zakat) was enjoined, it was made by Allah as purification of wealth."

[8] Allah's saying: "The number of months in the sight of Allah is twelve (in a year) so ordained by him the day he created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourself therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves." (36)

٥ ـ باب ﴿فَقَاتِلُوا أَئِمَّةَ الكُفرِ إنَّهُمْ لا أَيمَانَ لَهُمْ﴾ [١٢]

٤٦٥٨ ـ حدّثنا مُحمَّدُ بنُ المُثنَّى: حَدَّثَنا يَحيى: حَدَّثَنا إسماعِيلُ: حَدَّثَنا زَيدُ بنُ وَهْبٍ قالَ: كُنّا عِندَ حُذَيفةَ فقالَ: ما بَقِيَ مِنْ أَصحابِ هذهِ الآيَةِ إلاّ ثَلاثَةٌ، ولا مِنَ المُنافقينَ إلاّ أَربَعةٌ. فَقالَ أَعرابيٌّ: إنَّكُم أَصْحابَ مُحمَّدٍ ﷺ تُخبِرُونَا فَلاَ نَدْرِي، فَمَا بَالُ هؤُلاءِ الَّذِينَ يَبْقُرُونَ بُيُوتَنَا، وَيسْرِقُونَ أَعلاقَنَا؟ قالَ أُولئِكَ الفُسّاقُ، أَجَل، لَمْ يَبْقَ مِنهُمْ إلاّ أَرْبَعَةٌ، أَحَدُهُمْ شَيخٌ كَبِيرٌ، لَوْ شَرِبَ المَاءَ البَارِدَ لَمَا وَجَدَ بَرْدَهُ.

٦ ـ باب ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلا يُنْفِقُونَهَا في سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ [٣٤]

٤٦٥٩ ـ حدّثنا الحَكَمُ بنُ نَافِعٍ: أَخبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ: أَنَّ عَبدَ الرَّحمٰنِ الأَعْرَجِ حدّثَه أَنّهُ قالَ: حدّثني أبو هُريرة رَضِيَ اللَّهُ عنهُ: أَنّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يقُولُ: «يَكُونُ كَنْزُ أَحدِكُمْ يومَ القِيامةِ شُجاعاً أَقْرَعَ». [طرفه في: ١٤٠٣].

٤٦٦٠ ـ حدّثنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ حُصَينٍ، عَنْ زَيدِ بنِ وَهْبٍ قالَ: مَرَرْتُ عَلى أَبِي ذَرٍّ بالرَّبَذَةِ، فقُلتُ: ما أَنزَلَكَ بهذهِ الأرضِ؟ قالَ: كُنَّا بالشَّامِ، فقَرَأْتُ: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلاَ يُنْفِقُونَهَا في سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾. قالَ مُعَاوِيَةُ: مَا هذهِ فِينَا، ما هذهِ إلاّ في أَهْلِ الكِتَابِ، قالَ: قُلتُ: إنَّهَا لَفِينا وَفيهِمْ. [طرفه في: ١٤٠٦].

٧ ـ باب ﴿يَوْمَ يُحْمَى عَلَيْهَا في نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذا ما كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا ما كُنْتُمْ تَكْنِزُونَ﴾ [٣٥]

٤٦٦١ ـ وقالَ أَحمَدُ بنُ شَبِيبِ بنِ سَعيدٍ: حدَّثَنا أَبِي، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ خالِدِ بنِ أَسلَمَ قالَ: خَرَجنا مَعَ عَبدِ اللَّهِ بنِ عمرَ فقالَ: هذا قَبلَ أَنْ تُنزَلَ الزكاةُ، فلمَّا أُنزِلَتْ جَعَلَهَا اللَّهُ طُهراً لِلأَموَالِ. [طرفه في: ١٤٠٤].

٨ ـ باب ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْراً في كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ﴾ [٣٦]

القَيِّمُ هُوَ القَائِمُ.

٤٦٦٢ ـ حدّثنا عَبدُ اللَّهِ بنُ عَبدِ الوَهّابِ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُحمَّدٍ،

٤٦٥٨ ـ قوله: (تخبرونا) بسكون الخاء وبفتحها مع تشديد الموحدة وفي نسخة تخبروننا وزاد الإسماعيليّ عن أشياء اهـ شارح مختصراً.

ـ قوله: (يبقرون) وروي: يبقرون بالتشديد أي يفتحون أو ينقبون وفي نسخة ينقرون بالنون بدل الباء اهـ من الشارح.

ـ (أعلاقنا) أي نفائس أموالنا.

4662- Abu'bakra "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The time has come back to its original shape it had when Allah Almighty created heavens and earth. The year is, in Allah's sight, twelve months, for of which are sacred (in which bloodshed is forbidden), three of which are successive: Dhul'qa'da, Dhul'hijja, and Muharram, and Rajab of Mudar (tribe) which is between Jumada (The Last) and Sha'ban."

[9] Allah's saying: "If ye help not (your Leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they tow were in the Cave, and he said to his companion, have no fear, for Allah is with us: then Allah sent down his peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise." (40)

4663- Abu'bakr "Allah be pleased with him" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in the cave when I said to him: "O Allah's Prophet! If anyone of them looked beneath his feet, he would see us." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "What do you think of two men Allah is (with them as) their third (to support them)?"

4664- Ibn Abu'mulaika narrated: During (the period of) the disagreement between Ibn Az'zubair and Ibn Abbas, I said (to Ibn Abbas): "His (Ibn Az'zubair's) father is Az'zubair, his mother is Asma, his aunt is A'isha, his maternal grandfather is Abu'bakr, and his grandmother is Safiyya."

4665- Ibn Abu'mulaika narrated: There was a disagreement between them (Ibn Abbas and Ibn Az'zubair). I went to Ibn Abbas in the morning and said : "Do you want to fight Ibn Az'zubair and thus make lawful (fighting in Mecca) which Allah made unlawful?" Ibn Abbas said: "Allah forbid! Allah ordained that Ibn Az'zubair and Banu'omaiyya would make lawful (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn Abbas further said: "People asked me to give the pledge of allegiance to Ibn Az'zubair. I said: He is really entitled to assume authority for his father Az'zubair was the helper of The Prophet "Allah's blessing and peace be upon him", his (maternal) grandfather Abu'bakr was the companion of The Prophet in the cave, his mother Asma was The Woman of The Two Belts, his aunt A'isha was the mother of the Believers, his paternal aunt Khadija was the wife of The Prophet "Allah's blessing and peace be upon him", and (Safiyya) the paternal aunt of The Prophet "Allah's blessing and peace be upon him" was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of The Holy Qur'an. By Allah! they (Banu'omaiyya) are my close relatives, and if they are to be my rulers, they would be equally apt to be so and are descended from a noble family. But as for him (Ibn Az'zubair) he gave preference to (such

عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: إِنَّ الزَّمانَ قَدِ اسْتَدارَ، كَهَيئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّماواتِ وَالأَرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنْها أَرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِياتٌ: ذُو القَعْدَةِ وَذُو الحَجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمادَى وَشَعْبانَ.

[طرفه في: ٦٧].

٩ ـ باب ﴿ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [٤٠]

نَاصِرُنا. السَّكِينَةُ: فَعِيلَةٌ مِنَ السُّكُونِ.

٤٦٦٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا حَبَّانُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا ثابِتٌ: حَدَّثَنا أَنَسٌ قالَ: حَدَّثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الغارِ، فَرَأَيْتُ آثارَ المُشْرِكِينَ، قُلْتُ: يا رَسُولَ اللَّهِ، لَوْ أَنَّ أَحَدَهُمْ رَفَعَ قَدَمَهُ رَآنا، قالَ: ما «ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثالِثُهُما».

[طرفه في: ٣٦٥٣].

٤٦٦٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ قالَ حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابْنِ الزُّبَيْرِ: قُلْتُ: أَبُوهُ الزُّبَيْرُ، وَأُمُّهُ أَسْماءُ، وَخالَتُهُ عائِشَةُ، وَجَدُّهُ أَبُو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ لِسُفْيانَ: إِسْنادُهُ؟ فَقالَ: حَدَّثَنا، فَشَغَلَهُ إِنْسانٌ، وَلَمْ يَقُلْ: ابْنُ جُرَيْجٍ.

[الحديث ٤٦٦٤ ـ طرفاه في: ٤٦٦٥، ٤٦٦٦].

٤٦٦٥ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنا حَجَّاجٌ: قالَ ابْنُ جُرَيْجٍ: قالَ ابْنُ أَبِي مُلَيْكَةَ: وَكانَ بَيْنَهُما شَيْءٌ، فَغَدَوْتُ عَلَى ابْنِ عَبَّاسٍ، فَقُلْتُ: أَتُرِيدُ أَنْ تُقاتِلَ ابْنَ الزُّبَيْرِ، فَتُحِلَّ حَرَمَ اللَّهِ؟ فَقالَ: مَعاذَ اللَّهِ، إِنَّ اللَّهَ كَتَبَ ابْنَ الزُّبَيْرِ وَبَنِي أُمَيَّةَ مُحِلِّينَ، وَإِنِّي وَاللَّهِ لا أُحِلُّهُ أَبَداً. قالَ: قالَ النَّاسُ: بايِعْ لِابْنِ الزُّبَيْرِ، فَقُلْتُ: وَأَيْنَ بِهذا الأَمْرِ عَنْهُ، أَمَّا أَبُوهُ: فَحَوارِيُّ النَّبِيِّ ﷺ، يُرِيدُ الزُّبَيْرَ، وَأَمَّا جَدُّهُ: فَصاحِبُ الغارِ، يُرِيدُ أَبا بَكْرٍ، وَأُمُّهُ: فَذاتُ النِّطاقِ، يُرِيدُ أَسْماءَ، وَأَمَّا خالَتُهُ: فَأُمُّ المُؤْمِنِينَ، يُرِيدُ عائِشَةَ، وَأَمَّا عَمَّتُهُ: فَزَوْجُ النَّبِيِّ ﷺ، يُرِيدُ خَدِيجَةَ، وَأَمَّا عَمَّةُ النَّبِيِّ ﷺ فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ فِي الإِسْلامِ، قارِئٌ لِلْقُرْآنِ، وَاللَّهِ إِنْ وَصَلُونِي، وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ رَبُّونِي رَبَّنِي أَكْفاءٌ كِرامٌ، فَآثَرَ التُّوَيْتاتِ وَالأُسامات

٤٦٦٢ ـ قوله: (ذو القعدة وذو الحجة) بفتح القاف والحاء كما في الشارح.

٤٦٦٤ ـ قوله: (إسناده) أي هذا الحديث ما هو إسناده ويجوز النصب على تقدير اذكر إسناده.

٤٦٦٥ ـ قوله: حرم الله وفي نسخة ما حرّم الله كذا في الشارح.

ـ قوله: (وأين بهذا الأمر عنه) أراد بهذا الأمر الخلافة يعني أنها ليست بعيدة عنه ا هـ عيني.

ـ قوله: (إن وصلوني) أي بنو أمية وصلوني من قريب أي بسبب القرابة وإن ربوني أي كانوا عليّ أمراء ربوني أكفاء أي أمثال وهو في الثاني من باب أكلوني البراغيث وللكشميهني وإن ربوني ربني أكفاء بالإفراد على الأصل =

fraternities of Asad as) Banu'tuwait, Banu'usama and Banu'humaid over me (though I left my close relatives of Banu'omaiyya for his sake). Ibn Abul'ass (Abdul'malik Ibn Marwan) is walking proudly (after he had proceeded his companions to nobility and dignity), while the other (Ibn Az'zubair) is lagging behind."

4666- Ibn Abu'mulaika narrated: We entered upon Ibn Abbas who said: "Are you not astonished at Ibn Az'zubair's assuming the caliphate?" I said (to myself): "I will support him and speak of his good traits as I did not do even for Abu'bakr and Omar though they had more right to receive all good than him." I said: "He (Ibn Az'zubair) is the son of the aunt of The Prophet "Allah's blessing and peace be upon him", the son of Az'zubair, the grandson of Abu'bakr, the son of Khadija's brother, and the son of A'isha's sister." But, in view of the fact that he considers himself to be superior to me and does not want me to be one of his friends, I said: "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good. Therefore, if my cousins are inevitably to be my rulers, it will be better for me to be ruled by them than by anyone else."

[10] Allah's saying: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (60)

4667- Abu'sa'eed "Allah be pleased with him" narrated: Something was sent to The Prophet "Allah's blessing and peace be upon him" which he distributed amongst four (men) commenting: "I want to reconcile their hearts(to Islam)." A man said (to The Prophet "Allah's blessing and peace be upon him"): "You have not done justice." Thereupon The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this (man) will come out some people who will renounce the religion."

[11] Allah's saying: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (79)

4668- Abu'mas'ood "Allah be pleased with him" narrated: When we were ordered to give in charity, we began to work as porters (to earn what we could offer). Abu'oqail came with half a Sa and another person brought more than he did. So the hypocrites said: "Allah is not in need of the alms of this (Abu'oqail); and this other (person) gave alms only for showing off." Then Allah Almighty revealed: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (79)

وَالحُمَيدات، يُرِيدُ أَبْطُنَاً مِنْ بَنِي أَسَدٍ بَنِي تُوَيتٍ وَبَنِي أُسَامَةَ وَبَنِي أَسَدٍ، إِنَّ ابْنَ أَبِي العَاصِ برزَ يَمْشِي القُدَمِيَّةَ، يَعْنِي عَبْدَ المَلِكِ بْنَ مَرْوَانَ، وَإِنَّهُ لَوَّى ذَنَبَهُ، يَعْنِي ابْنَ الزُّبَيرِ.

[طرفه في: ٤٦٦٤].

٤٦٦٦ ـ حدثنا مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقالَ: أَلاَ تَعْجَبُونَ لاِبْنِ الزُّبَيرِ، قامَ فِي أَمْرِهِ هذا، فَقُلْتُ: لأُحاسِبَنَّ نَفْسِي لَهُ ما حَاسَبْتُهَا لأَبِي بَكْرٍ وَلاَ لِعُمَرَ، وَلَهُمَا كانَا أَوْلَى بِكُلِّ خَيرٍ مِنْهُ، وَقُلْتُ: ابْنُ عَمَّةِ النَّبِيِّ ﷺ، وَابْنُ الزُّبَيرِ، وَابْنُ أَبِي بَكْرٍ، وَابْنُ أَخِي خَدِيجَةَ، وَابْنُ أُخْتِ عَائِشَةَ، فَإِذَا هُوَ يَتَعَلَّى عَنِّي وَلاَ يُرِيدُ ذلِكَ، فَقُلْتُ: ما كُنْتُ أَظُنُّ أَنِّي أَعْرِضُ هذا مِنْ نَفْسِي فَيَدَعُهُ، وَمَا أُرَاهُ يُرِيدُ خَيراً، وَإِنْ كانَ لاَ بُدَّ، لأَنْ يَرُبَّنِي بَنُو عَمِّي أَحَبُّ إِلَيَّ مِنْ أَنْ يَرُبَّنِي غَيرُهُمْ.

[طرفه في: ٤٦٦٤].

١٠ ـ باب ﴿وَالمُؤَلَّفَةِ قُلُوبُهُمْ﴾ [٦٠]

قالَ مُجَاهِدٌ: يَتَأَلَّفُهُمْ بِالعَطِيَّةِ.

٤٦٦٧ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بُعِثَ إِلَى النَّبِيِّ ﷺ بِشَيءٍ فَقَسَمَهُ بَينَ أَرْبَعَةٍ وَقالَ: «أَتَأَلَّفُهُمْ». فَقالَ رَجُلٌ: ما عَدَلْتَ، فَقالَ: «يَخْرُجُ مِنْ ضِئْضِيءِ هذا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ». [طرفه في: ٣٣٤٤].

١١ ـ باب ﴿الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ﴾ [٧٩]

يَلْمِزُونَ: يَعِيبُونَ، وَ ﴿جُهْدَهُمْ﴾ وَ ﴿جَهْدَهُمْ﴾ [٧٩] طَاقَتَهُمْ.

٤٦٦٨ ـ حدثني بِشْرُ بْنُ خالِدٍ، أَبُو مُحَمَّدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قالَ: لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ، فَجَاءَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِأَكْثَرَ مِنْهُ، فَقالَ المُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هذا، وَمَا فَعَلَ هذا الآخَرُ إِلاَّ رِئَاءً، فَنَزَلَتْ: ﴿الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ﴾ الآيَةَ. [طرفه في: ١٤١٥].

= اهـ قسطلاني.

ـ قوله: فآثر الخ أي اختارهم ابن الزبير عليّ بعد أن أذعنت له وتركت بني عمي.

ـ قوله: يمشي القدمية) مشية التبختر وهو مثل يريد أنه ركب معالي الأمور وتقدم وفي الشرف والفضل على أصحابه.

ـ قوله: وإنه لوى ذنبه بتشديد الواو وتخفف يعني تخلف عن معالي الأمور (شارح).

٤٦٦٦ ـ قوله (أني أعرض) أي أظهر (هذا) الخضوع (من نفسي) له (فيدعه) أي يتركه ولا يرضى به مني اهـ (شارح).

٤٦٦٨ ـ قوله (نتحامل) أي نتكلف بالحمل وفي كتاب الزكاة نحامل أي نواجر أنفسنا في الحمل اهـ من العيني

4669- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: When we were ordered by The Messenger of Allah "Allah's blessing and peace be upon him" to give in charity, some of us used to do his best so as to earn (even) a Mudd (of food) so as to give in charity. Now, some of us may have one hundred thousand (as if he were referring to himself).

[12] Allah's saying: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious." (80)

4670- Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai (the chief of hypocrites) died, his son came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it." The Messenger of Allah "Allah's blessing and peace be upon him" gave him his shirt. Then he asked The Prophet "Allah's blessing and peace be upon him" to perform the funeral prayer for him. When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Omar took hold of his garment and said: "O Messenger of Allah! Would you offer the funeral prayer for him though Allah has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them". Moreover, I will ask for their forgiveness more than seventy times." Omar said: "But he is a hypocrite." So The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer. On that the revelation came: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At'tawba 84)

4671- Omar Ibn Al'khattab "Allah be pleased with him" narrated: When Abdullah Ibn Obai Ibn Salool died, The Messenger of Allah "Allah's blessing and peace be upon him" was called in order to offer the funeral prayer for him. When The Messenger of Allah "Allah's blessing and peace be upon him" got up (to do so) I jumped towards him and said: "O Messenger of Allah! Would you offer the prayer for Ibn Obai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Keep away from me, O Omar!" But when I spoke too much to him, he said: "I have been given the choice, and I have chosen. However, if I knew that when I ask forgiveness for him more than seventy times, he will be forgiven, I would ask it for more times than that." So The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for him. Then he left. But not a long time passed before Allah revealed the following verse in The Sura of Disavowal "Bara'a": " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At'tawba 84) Later I was astonished at my daring to speak like that to The Messenger of Allah "Allah's blessing and peace be upon him" and Allah and His Apostle know best.

[13] Allah's saying: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (84)

4672- Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai died, his son came to The Prophet "Allah's blessing and peace be upon him" who gave him his shirt, and ordered him to shroud his father in it. When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Omar took hold of his garment and said: " Would you offer the funeral prayer for this hypocrite though Allah has forbidden you to offer the funeral prayer for the hypocrites?".

٤٦٦٩ ـ حدّثنا إسْحاقُ بنُ إبْراهيمَ قالَ: قُلتُ لأبي أُسامَةَ: أَحَدَّثَكُمْ زائِدَةُ، عَنْ سُلَيمانَ، عَنْ شَقِيقٍ، عَنْ أبي مَسْعُودٍ الأنْصاريِّ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بالصَّدَقَةِ، فَيَحْتالُ أحَدُنا حَتَّى يَجِيءَ بالمُدِّ، وإنَّ لأحَدِهِم اليَومَ مِئَةَ ألفٍ. كأنَّهُ يُعَرِّضُ بنَفْسِهِ.

[طرفه في: ١٤١٥].

١٢ ـ باب ﴿اسْتَغْفِرْ لَهُمْ أَوْ لا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [٨٠]

٤٦٧٠ ـ حدّثنا عُبَيدُ بْنُ إسماعِيلَ، عَنْ أَبي أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عنهُما قالَ: لَمّا تُوُفِّيَ عَبْدُ اللَّهِ، جاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إلى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فيهِ أباهُ فأعْطاهُ، ثُمَّ سَأَلَهُ أنْ يُصَلِّيَ عَلَيهِ، فقامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ، فقامَ عُمَرُ فأخَذَ بثَوْبِ رَسُولِ اللَّهِ ﷺ، فَقالَ: يا رَسُولَ اللَّهِ تُصَلِّي عَلَيهِ، وَقَدْ نَهاكَ رَبُّكَ أنْ تُصَلِّيَ عليهِ؟ فقالَ رَسُولُ اللَّهِ ﷺ: «إنَّما خَيَّرَني اللَّهُ فقالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾. وَسَأَزِيدُهُ على السَّبْعِينَ». قالَ: إنَّهُ مُنافِقٌ، قالَ فَصَلَّى عَلَيهِ رَسُولُ اللَّهِ ﷺ فأنْزَلَ اللَّهُ: ﴿وَلا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَلا تَقُمْ عَلى قَبْرِهِ﴾ [٨٤].

[طرفه في: ١٢٦٩].

٤٦٧١ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ. وَقالَ غَيرُهُ: حَدَّثَني اللَّيثُ، حَدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهابٍ قالَ: أخْبَرَني عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبّاسٍ، عَنْ عُمَرَ بْنِ الخَطّابِ رَضيَ اللَّهُ عنهُ أنَّهُ قالَ: لَمّا ماتَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيهِ، فَلَمّا قامَ رَسُولُ اللَّهِ ﷺ وَثَبْتُ إلَيهِ، فَقُلتُ: يا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أُبَيٍّ، وَقَدْ قالَ يَوْمَ كَذا: كَذا وَكَذا، قالَ: أُعَدِّدُ عَلَيهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقالَ: «أَخِّرْ عَنِّي يا عُمَرُ»، فَلَمّا أكْثَرْتُ عَلَيهِ، قالَ: «إنِّي خُيِّرْتُ، فاخْتَرْتُ، لَوْ أَعْلَمُ أنِّي إنْ زِدْتُ عَلى السَّبْعِينَ يُغْفَرْ لَهُ لَزِدْتُ عَلَيها». قالَ: فَصَلَّى عَلَيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إلا يَسِيراً، حَتَّى نَزَلَتِ الآيَتانِ مِنْ بَراءَةَ: ﴿وَلا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً﴾. إلى قَوْلِهِ ـ ﴿وَهُمْ فاسِقُونَ﴾. [٨٤]. قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتي عَلى رَسُولِ اللَّهِ ﷺ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

١٣ ـ باب ﴿وَلا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَلا تَقُمْ عَلى قَبْرِهِ﴾ [٨٤]

٤٦٧٢ ـ حدّثني إبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا أَنَسُ بْنُ عِياضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنهُما أنَّهُ قالَ: لَمّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، جاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبدِ اللَّهِ إلَى رَسُولِ اللَّهِ ﷺ، فَأَعْطاهُ قَمِيصَهُ، وَأَمَرَهُ أنْ يُكَفِّنَهُ فِيهِ، ثُمَّ قامَ يُصَلِّي عَلَيهِ، فَأَخَذَ عُمَرُ بْنُ الخَطّابِ بِثَوْبِهِ، فَقالَ تُصَلِّي عَلَيهِ وَهُوَ مُنافِقٌ، وَقَدْ نَهاكَ اللَّهُ أنْ تَسْتَغْفِرَ لَهُمْ، قالَ: «إنَّما خَيَّرَني اللَّهُ. أَوْ

٤٦٧١ ـ قوله: يغفر بالجزم جواباً للشرط ولأبي ذر عن الكشميهني فغفر له بفاء وضم الغين وفتح الراء بلفظ الماضي اهـ (شارح).

The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice by Allah whether to ask for their forgiveness or not, because Allah said: “Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them”. Moreover, I will ask for their forgiveness more than seventy times.” The Prophet "Allah's blessing and peace be upon him", and we with him, offered the funeral prayer. On that Allah Almighty revealed: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.” (At’tawba 84)

[14] Allah’s saying: “They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did.” (95)

4673- Abdullah Ibn Ka’b Ibn Malik narrated: I heard Ka’b Ibn Malik saying, after he failed to join (The Holy Battle of) Tabuk: “By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle "Allah's blessing and peace be upon him" which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He has ever attributed to anybody else when he said: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey." (Repentance 95:96)

[15] Allah's saying: "Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving Most Merciful." (102)

4674- Samura Ibn Jundub "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Tonight two (visitors) came to me (in my dream) and took me to a town built of gold bricks and silver bricks where we met men half of whose bodies look like the most handsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: “Go and dip yourselves in that river.” So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said: “This is the Garden of Eden and that is your dwelling place.” Then they added: “As for those people who were half ugly and half handsome, they were those who mixed good deeds with bad deeds, but Allah forgave them."”

[16] Allah’s saying: “It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.” (113)

أَخبرَني. فقال: ﴿اسْتغفِر لهُم أو لا تَستغفِر لهُم إن تستغفِر لهُم سبعين مرَّةً فلَن يَغفِرَ اللَّهُ لهُم﴾ [٨٠]. فقال: سأزيدُه على سبعين». قال: فصلَّى عليه رسولُ اللَّه ﷺ وصلينا معهُ، ثُمَّ أنزلَ اللَّهُ عليه: ﴿ولا تُصلِّ على أحدٍ منهُم ماتَ أبداً ولا تقُم على قبرِه إنَّهُم كفروا باللَّهِ ورسُوله وماتُوا وهُم فاسقُون﴾.

[طرفه في: ١٢٦٩].

١٤ ـ باب ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾ [٩٥]

٤٦٧٣ ـ حدثنا يحيى، حدَّثنا اللَّيثُ، عن عُقَيلٍ، عن ابنِ شِهابٍ، عن عبدِ الرَّحمٰنِ بنِ عبدِ اللَّه: أنَّ عبدَ اللَّه بنَ كعبِ بنِ مالكٍ، قال: سمعتُ كَعبَ بنَ مالكٍ، حينَ تَخلَّفَ عن تَبوكَ: واللَّهِ ما أنعمَ اللَّهُ عليَّ من نعمةٍ، بعدَ إذ هداني، أعظمَ من صِدقي رسولَ اللَّه ﷺ أن لا أكونَ كذَبتُه، فأهلِكَ كما هلكَ الذين كذَبوا حينَ أُنزلَ الوحيُ: ﴿سيَحلِفونَ باللَّه لكُم إذا انقلَبتُم إليهِم. إلى الفاسقين﴾.

[طرفه في: ٢٧٥٧].

١٥ ـ باب ﴿وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صَالِحاً وَآخَرَ سَيِّئاً عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [١٠٢]

٤٦٧٤ ـ حدثنا مؤمَّل: هو ابن هشام: حدَّثنا إسماعيل بن إبراهيم: حدَّثنا عوف: حدَّثنا أبو رجاء: حدَّثنا سمُرةُ بنُ جُندُبٍ رضي اللَّه عنه قال: قال رسولُ اللَّه ﷺ لنا: «أتاني الليلةَ آتيانِ، فابتعثاني، فانتَهينا إلى مدينةٍ مَبنيَّةٍ بلَبِنِ ذهبٍ ولَبِنِ فضَّةٍ، فتلقَّانا رجالٌ: شَطرٌ من خَلقِهِم، كأحسنِ ما أنتَ راءٍ، وشطرٌ كأقبحِ ما أنتَ راءٍ، قالا لهُم: اذهبوا فقَعوا في ذلكَ النَّهرِ، فوقَعوا فيه، ثُمَّ رجَعوا إلينا قد ذهبَ ذلكَ السُّوءُ عنهُم، فصاروا في أحسنِ صورةٍ، قالا لي: هذه جنَّةُ عَدنٍ، وهذاكَ منزلُكَ، قالا: أمَّا القومُ الذين كانوا شطرٌ منهُم حسنٌ وشطرٌ منهُم قبيحٌ فإنَّهُم خلَطوا عملاً صالحاً وآخرَ سيِّئاً، تجاوزَ اللَّهُ عنهُم».

[طرفه في: ٨٤٥].

١٦ ـ باب ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ [١١٣]

٤٦٧٥ ـ حدثنا إسحاقُ بنُ إبراهيمَ: حدَّثنا عبدُ الرَّزَّاقِ: أخبَرنا مَعمَرٌ، عن الزُّهريِّ، عن

٤٦٧٤ ـ قوله: (فابتعثاني) أي من النوم.

ـ قوله: فانتهيا وأنا معهما ولغير أبي ذر: فانتهينا (شارح).

4675- Sa'eed Ibn Al'musaiyyab narrated from his father: When the time of the death of Abu'talib approached, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu'jahl Ibn Hesham and Abdullah Ibn Abu'omaiyya (Ibn Al'mogheera) by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I would argue for you before Allah." Abu'jahl and Abdullah Ibn Abu'omaiyya said: "O Abu'talib! Are you going to denounce the religion of Abdul'muttalib?" (When Abu'talib insisted on his situation), Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At'tawba" 113)

[17] Allah's saying: "Allah turned with favour to the prophet, the Muhajirs, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (for duty); but he turned to them (also): for he is unto them most kind, Most Merciful." (117)

4676- Abdullah Ibn Ka'b Ibn Malik Who, from amongst Ka'b's sons, was the guide of Ka'b when he became blind narrated: I heard Ka'b Ibn Malik narrating, in connection with Allah's saying: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (118) He said in the end of the story: "I said: "O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allah and His Apostle." Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep some of your wealth, as it will be better for you."

[18] Allah's saying: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (118)

4677- Abdullah Ibn Ka'b narrated: I heard Ka'b Ibn Malik who was one of the three who were forgiven, saying that he had never remained behind The Messenger of Allah "Allah's blessing and peace be upon him" in any holy battle which he had fought except two holy battles: that of Distress (Tabuk) and that of Badr. He further said: I decided to tell the truth to The Messenger of Allah "Allah's blessing and peace be upon him" in the forenoon. He hardly returned from a journey except in the forenoon. He would go first to the mosque and offer a two-rak'a prayer. The Prophet "Allah's blessing and peace be upon him" forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind other than us. So the people avoided speaking to us. I remained in that state till I could no longer bear it. But the only thing that worried me was that I might die and The Prophet "Allah's blessing and peace be upon him" would not offer the funeral prayer for me, or The Messenger of Allah "Allah's blessing and peace be upon him" might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to The Prophet "Allah's blessing and peace be upon him" in the last third of the night while The Messenger of Allah "Allah's blessing and peace be upon him" was with Ommu'salama. Ommu'salama was concerned with me in my disaster. The Messenger of Allah "Allah's blessing and peace be upon him" said:

سَعيد بن المُسَيَّب، عن أبيه قال: لمَّا حضرتْ أبا طالب الوَفاةُ، دَخل عليه النبيُّ ﷺ وعِندَهُ أبو جَهل وعَبدُ اللهِ بنُ أبي أُميَّة، فقالَ النبيُّ ﷺ: «أي عَمِّ، قُل لا إلٰه إلاّ اللهُ، أحاجُّ لكَ بِها عِند اللهِ». فقالَ أبو جَهلٍ وعبدُ اللهِ بنُ أبي أُميَّة: يا أبا طالب، أترغَبُ عن مِلَّة عبدِ المُطَّلب؟ فقالَ النبيُّ ﷺ: «لأستغفِرَنَّ لكَ ما لم أُنْهَ عنكَ». فنزلتْ: ﴿ما كانَ للنبيِّ والَّذين آمَنوا أنْ يستغفِروا للمُشرِكين ولَو كانوا أُولي قُربى من بعدِ ما تَبيَّنَ لَهم أنَّهُم أصحابُ الجَحيم﴾. [طرفه في: ١٣٦٠].

١٧ ـ باب ﴿لقدْ تابَ اللهُ على النبيِّ والمُهاجرين والأنصارِ الذين اتَّبعُوهُ في ساعةِ العُسْرةِ مِنْ بعْدِ ما كادَ تَزيغُ قُلوبُ فريقٍ مِنهُمْ ثمَّ تابَ عليهِمْ إنَّهُ بهِمْ رؤوفٌ رَحيمٌ﴾

٤٦٧٦ ـ حدثنا أحمدُ بنُ صالحٍ قال: حَدَّثني ابنُ وهبٍ قال: أخبرَني يونسُ. قال أحمدُ. وحدَّثنا عَنبسةُ: حَدَّثنا يونُسُ، عن ابنِ شِهابٍ قال: أخبرَني عبدُ الرَّحمٰنِ بنُ كعبٍ قال: أخبرَني عبدُ اللهِ بنُ كعبٍ، وكانَ قائدَ كعبٍ من بَنيهِ حينَ عَمِيَ، قال: سمعتُ كعبَ بنَ مالكٍ في حَديثِه: ﴿وعلى الثَّلاثةِ الَّذين خُلِّفوا﴾ [١١٨]. قالَ في آخرِ حَديثِهِ: إنَّ مِنْ تَوبَتي أنْ أنخلِعَ مِن مالِي صَدَقةً إلى اللهِ ورسولِه، فقالَ النبيُّ ﷺ: «أمسِكْ بعضَ مالكَ فهوَ خَيرٌ لكَ» [طرفه في: ٢٧٥٧].

١٨ ـ باب ﴿وعلى الثلاثةِ الذين خُلِّفوا حتَّى إذا ضاقتْ عليهِمُ الأرضُ بما رَحُبَتْ وضاقتْ عليهِمْ أنفُسُهُمْ وظنُّوا أنْ لا ملجأَ من اللهِ إلا إليهِ ثُمَّ تابَ عليهِمْ ليتوبُوا إنَّ اللهَ هُوَ التَّوابُ الرَّحيمُ﴾ [١١٨]

٤٦٧٧ ـ حدَّثني مُحمَّدٌ: حدَّثنا أحمدُ بنُ أبي شُعَيبٍ: حدَّثنا موسى بنُ أعيَنَ: حدَّثنا إسحاقُ بنُ راشِدٍ: أنَّ الزُّهريَّ حدَّثَهُ قال: أخبرَني عبدُ الرَّحمٰنِ بنُ عبدِ اللهِ بنِ كعبِ بنِ مالكٍ، عن أبيهِ قال: سمعتُ أبي كعبَ بنَ مالكٍ، وهوَ أحدُ الثَّلاثةِ الَّذينَ تِيبَ عليهِم: أنَّهُ لم يتخلَّفْ عن رسُولِ اللهِ ﷺ في غزوةٍ غزاها قطُّ غيرَ غزوتَين: غزوةِ العُسرةِ وغزوةِ بدرٍ، قال: فأجمعتُ صِدقَ رسولِ اللهِ ﷺ ضُحًى، وكانَ قلَّما يَقدَمُ مِن سفرٍ سافرَهُ إلاَّ ضُحًى، وكانَ يبدأُ بالمَسجدِ، فيَركَعُ رَكعتَين، ونَهى النبيُّ ﷺ عن كَلامي وكلامِ صاحِبَيَّ، ولم يَنهَ عن كلامِ أحدٍ مِنَ المُتخلِّفينَ غيرِنا، فاجتَنَبَ النَّاسُ كلامَنا، فلَبِثتُ كذلكَ حتَّى طالَ عليَّ الأمرُ، وما من شيءٍ أهَمُّ إليَّ من أنْ أموتَ فلا يُصلِّي عليَّ النبيُّ ﷺ، أو يموتَ رسولُ اللهِ ﷺ فأكونَ من النَّاسِ بتلكَ المَنزِلَةِ، فلا يُكلِّمُني أحدٌ منهُم ولا يُصلِّي عليَّ، فأنزلَ اللهُ توبَتَنا على نبيِّهِ ﷺ حينَ بَقيَ الثُّلثُ الآخِرُ من اللَّيلِ، ورسولُ اللهِ ﷺ عندَ أُمِّ سَلَمةَ، وكانتْ أُمُّ سَلَمةَ مُحسِنةً في شَأني، مَعنِيَّةً في أمري، فقالَ

٤٦٧٧ ـ قوله (فاجمعت) أي عزمت على صدقه بعد أن تذكرت الكذب ا هـ.

ـ قوله (ضحى) ساقط من كثير من الأصول وقدر له الشارح ما نصه: وأصبح رسول الله ﷺ قادماً في رمضان ضحى ا هـ.

ـ قوله (معنية) أي ذات اعتناء (شارح)

"O Ommu'salama! Ka'b has been forgiven!" She said: "Would I send someone to give him the good tidings?" He said: "If you did so, the people would not let you sleep the rest of the night." So after The Prophet "Allah's blessing and peace be upon him" had performed the Fajr prayer, he announced Allah's Forgiveness for us. His face would seem as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted (by The Prophet). But when those, who had told The Prophet "Allah's blessing and peace be upon him" lies and remained behind (the battle of Tabuk) and had given false excuses, were mentioned (in the revelation), they were illustrated with the worse description which might ever be attributed to any one. Allah said: "They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: it is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did." (94)

[19] Allah's saying: "O ye who believe! Fear Allah and be with those who are true (in word and deed)." (119)

4678- Abdullah Ibn Ka'b Ibn Malik, who was the guide of Ka'b (when the latter became blind) narrated: I heard Ka'b telling the story of his failure to join The Holy Battle of Tabuk: he said: "By Allah, I do not know anyone of the Muslims whom Allah has helped foretelling the truth more than me. Since I mentioned that truth to Allah's Apostle "Allah's blessing and peace be upon him" till today, I have never intended to tell a lie. So Allah revealed to His Apostle "Allah's blessing and peace be upon him" the Verses: " Allah turned with favour to the prophet, the Muhajirs, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (for duty); but he turned to them (also): for he is unto them most kind, Most Merciful. (He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 117:119).

[20] Allah's saying: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (128)

4679- Zaid Ibn Thabit Al'ansari who was one of those who used to write the Divine Revelation narrated: Abu'bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (in which a great number of Qur'an reciters were killed). Omar was present with Abu'bakr who said: "Omar came to me and said: "People have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qur'an reciters at other battlefields, with the result that a large part of the Holy Qur'an might be lost, unless you collect it. I see that you should collect the Qur'an."" Abu'bakr added: "I said to Omar: "How can I do something which The Messenger of Allah "Allah's blessing and peace be upon him" did not do?" Omar said : "By Allah, it is (really) a good thing."

رَسُولُ اللَّهِ ﷺ: «يا أُمَّ سَلَمَةَ، تِيبَ عَلَى كَعْبٍ». قالَتْ: أَفَلا أُرْسِلُ إِلَيهِ فَأُبَشِّرُه، قال: «إِذاً يَحْطِمُكُمُ النَّاسُ فَيَمْنَعُونَكُمُ النَّوْمَ سائِرَ اللَّيْلَةِ». حَتَّى إِذا صَلَّى رَسُولُ اللَّهِ ﷺ صَلاةَ الفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ عَلَينا، وَكان إِذا اسْتَبْشَرَ اسْتَنَارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةٌ مِنَ القَمَرِ، وَكُنَّا أَيُّها الثَّلاثَةُ الَّذِينَ خُلِّفُوا عَنِ الأَمْرِ الَّذِي قُبِلَ مِنْ هؤُلاءِ الَّذِينَ اعْتَذَرُوا، حِينَ أَنْزَلَ اللَّهُ لَنا التَّوْبَةَ، فَلَمَّا ذُكِرَ الَّذِينَ كَذَبُوا رَسُولَ اللَّهِ ﷺ مِنَ المُتَخَلِّفِينَ وَاعْتَذَرُوا بِالبَاطِلِ، ذُكِرُوا بِشَرِّ ما ذُكِرَ بِهِ أَحَدٌ، قال اللَّه سُبْحانَهُ: ﴿يَعْتَذِرُونَ إِلَيكُمْ إِذا رَجَعْتُمْ إِلَيهِمْ قُلْ لا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنا اللَّهُ مِنْ أَخْبارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾ [٩٤] الآيَة. [طرفه في: ٢٧٥٧].

١٩ ـ باب ﴿يا أيُّها الَّذين آمَنوا اتَّقُوا اللّه وكونوا مع الصَّادقين﴾ [١١٩]

٤٦٧٨ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مالِكٍ، وَكانَ قائِدَ كَعْبِ بْنِ مالِكٍ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ يُحَدِّثُ، حِينَ تَخَلَّفَ، عَنْ قِصَّةِ تَبُوكَ: فَوَاللَّهِ ما أَعْلَمُ أَحَداً أَبْلاهُ اللَّهُ فِي صِدْقِ الحَدِيثِ أَحْسَنَ مِمَّا أَبْلانِي، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هذا كَذِباً، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ: ﴿لَقَدْ تابَ اللَّهُ عَلَى النَّبِيِّ وَالمهاجِرِينَ﴾ إِلَى قَوْلِهِ. ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٧. ١١٩].

[طرفه في: ٢٧٥٧].

٢٠ ـ باب ﴿لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيهِ ما عَنِتُّمْ حَرِيصٌ عَلَيكُمْ بِالمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ﴾ [١٢٨]: مِنَ الرَّأْفَة

٤٦٧٩ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي ابْنُ السَّبَّاقِ: أَنَّ زَيدَ ابْنَ ثابِتٍ الأَنْصارِيَّ رَضِيَ اللَّهُ عَنْهُ، وَكانَ مِمَّنْ يَكْتُبُ الوَحْيَ، قال: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ اليَمامَةِ، وَعِنْدَهُ عُمَرُ، فَقالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتانِي فَقالَ: إِنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بِالنَّاسِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ القَتْلُ بِالقُرَّاءِ فِي المَوَاطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ القُرْآنِ، إِلاَّ أَنْ تَجْمَعُوهُ، وَإِنِّي لأَرَى أَنْ تَجْمَعَ القُرْآنَ. قالَ أَبُو بَكْرٍ قُلتُ لِعُمَرَ: كَيفَ أَفْعَلُ شَيئاً لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقالَ عُمَرُ: هُوَ وَاللَّهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِيهِ حَتَّى شَرَحَ اللَّهُ لِذلِكَ صَدْرِي، وَرَأَيتُ الذِي رَأَى عُمَرُ، قالَ زَيدُ بْنُ ثابِتٍ، وَعُمَرُ عِنْدَهُ جالِسٌ لاَ يَتَكَلَّمُ، فَقَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شابٌّ عاقِلٌ وَلا نَتَّهِمُكَ، كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَتَبَّعِ القُرْآنَ فَاجْمَعْهُ. فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ القُرْآنِ. قُلتُ: كَيفَ تَفْعَلانِ شَيئاً، لَمْ يَفْعَلْهُ النَّبِيُّ ﷺ؟ فَقالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي

= يحطمكم من الحطم وهو الدوس وروي يخطفكم من الخطف وهو مجاز عن الازدحام وقوله: فيمنعونكم بإثبات النون وروي: فيمنعوكم بحذفها كما في الشارح.

٤٦٧٩ ـ قوله: (قد استحرّ) أي اشتدّ اهـ شارح.

Omar kept pressingly on arguing with me, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Omar."

Zaid further said: Omar was sitting with him (Abu'bakr) and was not speaking. Abu'bakr said (to me): "You are a wise young man and we do not suspect you (of being liar or forgetful). Indeed, you used to write the Divine revelation for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu'bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them: "How dare you do a thing which The Prophet "Allah's blessing and peace be upon him" did not do?" Abu'bakr said: "By Allah, it is (really) a good thing." So I kept on arguing with him till Allah opened my bosom for that which He had opened the bosoms of Abu'bakr and Omar for. So I started gathering Qur'anic material and collecting it from parchments, scapula, leaf stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (128) The manuscript on which the Qur'an was collected, remained with Abu'bakr till Allah took him unto Him, then with Omar till Allah took him unto Him, and finally it remained with Hafsa Bint Omar.

(10) The Sura of Yunus (The Prophet Jonah)

[1] (Ibn Abbas comments on some words in different parts of The Sura).

[2] Allah's saying: "We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (90)

شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَقُمْتُ فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرِّقاعِ وَالأَكْتافِ وَالْعُسُبِ، وَصُدُورِ الرِّجالِ، حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيمَةَ الأَنْصارِيِّ لَمْ أَجِدْهُما مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ [١٢٨] إِلَى آخِرِهِما وَكانَتِ الصُّحُفُ الَّتِي جُمِعَ فِيهَا الْقُرْآنُ عِنْدَ أَبِي بَكْرٍ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ.

تَابَعَهُ عُثْمانُ بْنُ عُمَرَ، وَاللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ. وَقالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، وَقالَ: مَعَ أَبِي خُزَيْمَةَ الأَنْصارِيِّ. وَقالَ مُوسى، عَنْ إِبْراهِيمَ: حَدَّثَنا ابْنُ شِهابٍ: مَعَ أَبِي خُزَيْمَةَ، وَتابَعَهُ يَعْقُوبُ بْنُ إِبْراهِيمَ، عَنْ أَبِيهِ. وَقالَ أَبُو ثابِتٍ: حَدَّثَنا إِبْراهِيمُ وَقالَ: مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ. [طرفه في: ٢٨٠٧].

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سُورَةُ يُونُسَ ـ ١٠

١ ـ باب

وَقالَ ابْنُ عَبَّاسٍ: ﴿فَاخْتَلَطَ﴾ [٢٤]. فَنَبَتَ بِالْماءِ مِنْ كُلِّ لَوْنٍ. وَ ﴿قالُوا اتَّخَذَ اللَّهُ وَلَداً سُبْحانَهُ هُوَ الْغَنِيُّ﴾ [٦٨]. وقال زيد بن أسلم: ﴿أن لهم قدم صدق﴾ [٢] محمدٌ ﷺ، وَقالَ مُجاهِدٌ: خَيْرٌ. يُقالُ: ﴿تِلْكَ آياتُ﴾ [١]، يَعْنِي هذِهِ أَعْلامُ الْقُرْآنِ، وَمِثْلُهُ: ﴿حَتَّى إِذا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ﴾ [٢٢] الْمَعْنَى بِكُمْ. ﴿دَعْواهُمْ﴾ [١٠] دُعاؤُهُمْ. ﴿أُحِيطَ بِهِمْ﴾ [٢٢] دَنَوْا مِنَ الْهَلَكَةِ. ﴿أَحاطَتْ بِهِ خَطِيئَتُهُ﴾ [البقرة: ٨١]، ﴿فَأَتْبَعَهُمْ﴾ [٩٠] وَاتَّبَعَهُمْ واحِدٌ. ﴿عَدْواً﴾ [٩٠] مِنَ الْعُدْوانِ. وَقالَ مُجاهِدٌ: ﴿يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجالَهُمْ بِالْخَيْرِ﴾ [١١]. قَوْلُ الإِنْسانِ لِوَلَدِهِ ومالِهِ إِذا غَضِبَ: اللَّهُمَّ لا تُبارِكْ فِيهِ والْعَنْهُ، ﴿لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ﴾ [١١] لأُهْلِكَ مَنْ دُعِيَ عَلَيْهِ وَلأَماتَهُ. ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَى﴾ [٢٦]، مِثْلُها حُسْنَى ﴿وَزِيادَةٌ﴾ [٢٦] مَغْفِرَةٌ. ﴿الْكِبْرِياءُ﴾ [٧٨] الْمُلْكُ.

٢ ـ باب ﴿وَجاوَزْنا بِبَنِي إِسْرائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْياً وَعَدْواً حَتَّى إِذا أَدْرَكَهُ الْغَرَقُ قالَ آمَنْتُ أَنَّهُ لا إِلٰهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ﴾ [٩٠]

﴿نُنَجِّيكَ﴾ [٩٢] نُلْقِيكَ عَلَى نَجْوَةٍ مِنَ الأَرْضِ، وَهُوَ النَّشَزُ: الْمَكانُ الْمُرْتَفِعُ.

= ـ (العسب) جمع عسيب وهو جريد النخل.

ـ قوله: (إلى آخرهما) في بعض النسخ إلى آخرها.

باب ١ ـ قوله: (من العدوان) أي لأجل البغي والعدوان.

ـ قوله (لأهلك) بضم همزة أهلك ودال دعي ولأبي ذرّ بفتحهما (شارح).

4680- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": When The Prophet "Allah's blessing and peace be upon him" arrived in Medina, The Jews were used to fast on The Tenth Day of Muharram. They said: "On this day, Moses emerged victorious over Pharaoh." The Prophet "Allah's blessing and peace be upon him" said to his companions: "You (Muslims) are closer to Moses than them. So, you should observe fast on it."

(11) The Sura of Hud

[1] Allah's saying: "Behold they fold up their hearts, that they may lie hid from Him! Ah! Even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts." (5)

4681- Mohammad Ibn Abbas Ibn Ja'far narrated that he heard Ibn Abbas reciting: "Behold they fold up their hearts, that they may lie hid from Him! Ah! Even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts." (5) He asked him about its meaning. Ibn Abbas replied: "Some people used to hide themselves while answering the call of nature in an open space or while having sexual relation with their wives in an open space lest they be exposed to the sky. The previous verse was sent down regarding them."

4682- Mohammad Ibn Abbas Ibn Ja'far narrated that he heard Ibn Abbas reciting: "Behold they fold up their hearts, that they may lie hid from Him! Ah! Even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts." (5) I asked him: "O Ibn Abbas! What is the meaning of "Behold they fold up their hearts"?" Ibn Abbas replied: "Some people used to hide themselves while having sexual relation with their wives in an open space or while answering the call of nature in an open space lest they be exposed to the sky. The previous verse was sent down regarding them."

٤٦٨٠ ـ حدّثني مُحَمَّدُ بنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبّاسٍ قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، وَالْيَهُودُ تَصُومُ عاشُوراءَ، فَقالُوا: هذا يَوْمٌ ظَهَرَ فِيهِ مُوسى عَلى فِرْعَوْنَ، فَقالَ النَّبِيُّ ﷺ لأَصْحابِهِ: «أَنْتُمْ أَحَقُّ بِمُوسى مِنْهُمْ، فَصُومُوا».

[طرفه في: ٢٠٠٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ هُودٍ ـ ١١

وَقالَ أَبُو مَيْسَرَةَ: الأَوّاهُ: الرَّحِيمُ بِالحَبَشَةِ.

وقالَ ابْنُ عَبّاسٍ: ﴿بادِىءَ الرَّأْيِ﴾ [٢٧] ما ظَهَرَ لَنا.

وَقالَ مُجاهِدٌ: ﴿الجُودِيِّ﴾ [٤٤] جَبَلٌ بِالجَزِيرَةِ.

وقالَ الحَسَنُ: ﴿إِنَّكَ لأَنْتَ الحَلِيمُ﴾ [٨٧] يَسْتَهْزِؤُنَ بِهِ.

وَقالَ ابْنُ عَبّاسٍ: ﴿أَقْلِعِي﴾ [٤٤] أَمْسِكِي. ﴿عَصِيبٌ﴾ [٧٧]: شَدِيدٌ. ﴿لا جَرَمَ﴾ [٢٢]: بَلَى، ﴿وَفارَ التَّنُّورُ﴾ [٤٠] نَبَعَ الماءُ، وَقالَ عِكْرِمَةُ: وَجْهُ الأَرْضِ.

١ ـ باب ﴿أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيابَهُمْ يَعْلَمُ ما يُسِرُّونَ وَما يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذاتِ الصُّدُورِ﴾ [٥]

وَقالَ غَيْرُهُ: ﴿وَحاقَ﴾ [٨]: نَزَلَ. ﴿يَحِيقُ﴾ [فاطر: ٤٣]: يَنْزِلُ. ﴿يَؤُوسٌ﴾ [٩]: فَعُولٌ، مِنْ يَئِسْتُ. وَقالَ مُجاهِدٌ: ﴿تَبْتَئِسْ﴾ [٣٦]: تَحْزَنْ. ﴿يَثْنُونَ صُدُورَهُمْ﴾ [٥]: شَكٌّ وامْتِراءٌ فِي الحَقِّ. ﴿لِيَسْتَخْفُوا مِنْهُ﴾ [٥]: مِنَ اللهِ إِنِ اسْتَطاعُوا.

٤٦٨١ ـ حدّثنا الحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبّاحٍ: حَدَّثَنا حَجّاجٌ قالَ: قالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبّادِ بْنِ جَعْفَرٍ: أَنَّهُ سَمِعَ ابْنَ عَبّاسٍ يَقْرَأُ: ﴿أَلا إِنَّهُمْ تَثْنَونِي صُدُورُهُمْ﴾ قالَ: سَأَلْتُهُ عَنْها؟ فَقالَ: أُناسٌ كانُوا يَسْتَحْيُونَ أَنْ يَتَخَلَّوْا فَيُفْضُوا إِلَى السَّماءِ، وَأَنْ يُجامِعُوا نِساءَهُمْ فَيُفْضُوا إِلَى السَّماءِ، فَنَزَلَ ذلِكَ فِيهِمْ.

[الحديث ٤٦٨١ ـ طرفاه في: ٤٦٨٢، ٤٦٨٣].

٤٦٨٢ ـ حدّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ، عَنِ ابْنِ جُرَيْجٍ. وَأَخْبَرَنِي مُحَمَّدُ بْنُ عَبّادِ بْنِ جَعْفَرٍ: أَنَّ ابْنَ عَبّاسٍ قَرَأَ: ﴿أَلا إِنَّهُمْ تَثْنَونِي صُدُورُهُمْ﴾. قُلْتُ: يا أَبا العَبّاسِ ما تَثْنَونِي

سورة هود ـ قوله: (وافتراء) صوابه وامتراء كما في الآتي.

٤٦٨١ ـ قوله: (تثنوني) من الافعيعال.

٤٦٨٢ ـ قوله: فيستحي وفي نسخة فيستحيي (شارح).

4683- Amr narrated: Ibn Abbas “Allah be pleased with both” recited: “Behold they fold up their hearts, that they may lie hid from Him! Ah! even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts.” (5)

[2] Allah's saying: "He it is who created the heavens and the earth in six days and his throne was over the waters that he might try you, which of you is best in conduct. But if thou wert to say to them, ye shall indeed be raised up after death, the Unbelievers would be sure to say, this is nothing but obvious sorcery." (7)

4684- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: “Spend (O man), and I shall spend on you."" He also said: "Allah's Hand is full, and (its richness) is not affected by the continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

[3] Allah’s saying: “To the Madyan people (We sent) Shu'aib, one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the Penalty of a Day that will compass (you) all round." (84)

صُدُورَهُمْ؟ قالَ كانَ الرَّجُلُ يُجامِعُ امْرَأَتَهُ فَيَسْتَحِي، أَوْ يَتَخَلَّى فَيَسْتَحِي، فَنَزَلَتْ: ﴿أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ﴾. [طرفه في: ٤٦٨١]

٤٦٨٣ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا عَمْرٌو قال: قَرَأَ ابْنُ عَبَّاسٍ: ﴿أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ﴾ [٥]. وَقالَ غَيْرُهُ: عَنِ ابْنِ عَبَّاسٍ: ﴿يَسْتَغْشُونَ﴾ يُغَطُّونَ رُؤُسَهُمْ. [طرفه في: ٤٦٨١].

﴿سِيءَ بِهِمْ﴾ [٧٧]، ساءَ ظَنُّهُ بِقَوْمِهِ، ﴿وَضَاقَ بِهِمْ﴾ [٧٧] بِأَضْيافِهِ. ﴿بِقِطْعٍ مِنَ اللَّيْلِ﴾ [٨١] بِسَوَادٍ. وَقالَ مُجاهِدٌ: ﴿أُنِيبُ﴾ [٨٨] أَرْجِعُ.

٢ ـ باب ﴿وَكانَ عَرْشُهُ عَلَى الماءِ﴾ [٧]

٤٦٨٤ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «قالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ، وقالَ: يَدُ اللَّهِ مَلأَى لا تَغِيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهارَ. وَقالَ: أَرَأَيْتُمْ ما أَنْفَقَ مُنْذُ خَلَقَ السَّماءَ وَالأَرْضَ فَإِنَّهُ لَمْ يَغِضْ ما في يَدِهِ، وَكانَ عَرْشُهُ عَلَى الماءِ، وَبِيَدِهِ المِيزانُ يَخْفِضُ وَيَرْفَعُ». [الحديث ٤٦٨٤ ـ أطرافه في: ٥٣٥٢، ٧٤١١، ٧٤١٩، ٧٤٩٦].

﴿اعْتَرَاكَ﴾ [٥٤] افْتَعَلْتَ، مِنْ عَرَوْتُهُ أَيْ أَصَبْتُهُ، وَمِنْهُ يَعْرُوهُ وَاعْتَرانِي. ﴿آخِذٌ بِناصِيَتِها﴾ [٥٦] أَيْ في مِلْكِهِ وَسُلْطانِهِ. ﴿عَنِيدٍ﴾ [٥٩] وَعَنُودٌ وَعانِدٌ وَاحِدٌ، هُوَ تَأْكِيدُ التَّجَبُّرِ. ﴿اسْتَعْمَرَكُمْ﴾ [٦١] جَعَلَكُمْ عُمَّاراً، أَعْمَرْتُهُ الدَّارَ فَهِيَ عُمْرَى جَعَلْتُها لَهُ. ﴿نَكِرَهُمْ﴾ [٧٠] وَأَنْكَرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ. ﴿حَمِيدٌ مَجِيدٌ﴾ [٧٣] كَأَنَّهُ فَعِيلٌ مِنْ ماجِدٍ، مَحْمُودٌ مِنْ حَمِدَ. ﴿سِجِّيلٍ﴾ [٨٢] الشَّدِيدُ الكَبِيرُ، سِجِّيلٌ وَسِجِّينٌ، وَاللَّامُ وَالنُّونُ أُخْتانِ، وَقالَ تَمِيمُ بْنُ مُقْبِلٍ:

وَرَجْلَةٍ يَضْرِبُونَ البَيْضَ ضَاحِيَةً ضَرْباً تَواصَى بِهِ الأَبْطالُ سِجِّينا

٣ ـ باب ﴿وَإِلَى مَدْيَنَ أَخاهُمْ شُعَيْباً﴾ [٨٤]

إِلَى أَهْلِ مَدْيَنَ، لأَنَّ مَدْيَنَ بَلَدٌ، وَمِثْلُهُ ﴿وَاسْأَلِ القَرْيَةَ﴾ [يوسف: ٨٢] وَاسْأَلِ العِيرَ،

٤٦٨٤ ـ قوله: (لا يغيضها) أي لا ينقصها وقوله: نفقة سحاء أي هطلاء. وروي: (سحاً) بالتنوين أي دائمة الصب.

ـ قوله: افتعلت صوابه افتعلك ا هـ.

ـ من حمد وفي نسخة من حمد مبنياً للمجهول.

ـ قوله: (ورجله) أي وربّ رجلة جمع راجل خلاف فارس.

ـ قوله: (البيض) بفتح الموحدة جمع بيضة وهي الخوذة أي يضربون مواضع البيض وهي الرؤوس وفي نسخة البيض بكسر الموحدة جمع أبيض وهو السيف أي يضربون بالبيض على نزع الخافض.

ـ قوله: (ضاحية) أي في وقت الضحوة أو ظاهرة.

ـ قوله: (تواصى) أصله تتواصى والأبطال الشجعان (سجينا) أي شديداً ا هـ (شارح).

باب ٣ ـ قوله: سقاطنا بتخفيف القاف وتشديدها وفي نسخة أسقاطنا ا هـ من الشارح.

[4] Allah's saying: "Who doth more wrong than those who invent a lie against Allah? they will be turned back to the presence of their Lord, and the witnesses will say: These are the ones who lied against their Lord behold the curse of Allah is on those who do wrong!" (18)

4685- Safwan Ibn Muhriz narrated: While Ibn Omar "Allah be pleased with both" was circumambulating (Ka'ba), a man came up to him and said: "O Abu Abdur'rahman!" or "O Ibn Omar! Did you hear anything from The Prophet "Allah's blessing and peace be upon him" about one's privately speaking to another?" Ibn Omar said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Believer will be brought near his Lord." (Or, according to Hesham, a sub-narrator) "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (He will be asked): "Do you know (that you did) such-and-such sin?" He will say twice: "Yes, I do." Then Allah will say: "I concealed it in the world and I forgive it for you today." Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: "They are those who lied against their Lord."

[5] Allah's saying: "Such is the chastisement of thy Lord when he chastises communities in the midst of their wrong: grievous, indeed, and severe is his chastisement." (102)

4686- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited: "Such is the chastisement of thy Lord when he chastises communities in the midst of their wrong: grievous, indeed, and severe is his chastisement." (102)

يَعْنِي أَهْلَ القَرْيَةِ وَالعِيرِ ﴿وَرَاءَكُمْ ظِهْرِيّاً﴾، يَقُولُ: لَمْ تَلْتَفِتُوا إِلَيْهِ، وَيُقَالُ إِذَا لَمْ يَقْضِ الرَّجُلُ حَاجَتَهُ: ظَهَرْتَ بِحَاجَتِي وَجَعَلْتَنِي ظِهْرِيّاً، وَالظِّهْرِيُّ هَا هُنَا: أَنْ تَأْخُذَ مَعَكَ دَابَّةً أَوْ وِعَاءً تَسْتَظْهِرُ بِهِ. أَرَاذِلُنَا: سُقَّاطُنَا[1]، إِجْرَامِي: هُوَ مَصْدَرٌ مِنْ أَجْرَمْتُ، وَبَعْضُهُمْ يَقُولُ: جَرَمْتُ. ﴿الفُلْكُ﴾ [٣٧] وَالفَلَكُ وَاحِدٌ، وَهْيَ السَّفِينَةُ وَالسُّفُنُ. ﴿مُجْرَاهَا﴾ [٤١] مَدْفَعُهَا، وَهْوَ مَصْدَرُ أَجْرَيْتُ، وَأَرْسَيْتُ: حَبَسْتُ، وَيُقْرَأُ: ﴿مَرْسَاهَا﴾ مِنْ رَسَتْ هِيَ، ﴿وَمَجْرَاهَا﴾ مِنْ جَرَتْ هِيَ. ﴿وَمُجْرِيهَا وَمُرْسِيهَا﴾، مِنْ فُعِلَ بِهَا، ﴿رَاسِيَاتٍ﴾ [سبأ: ١٣] ثَابِتَاتٌ.

٤ - باب ﴿وَيَقُولُ الأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ﴾ [١٨]

وَاحِدُ الأَشْهَادِ شَاهِدٌ، مِثْلُ: صَاحِبٍ وَأَصْحَابٍ.

٤٦٨٥ - حدثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ وَهِشَامٌ قَالَا: حَدَّثَنَا قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: بَيْنَا ابْنُ عُمَرَ يَطُوفُ، إِذْ عَرَضَ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَوْ قَالَ: يَا ابْنَ عُمَرَ: سَمِعْتَ النَّبِيَّ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُدْنَى المُؤْمِنُ مِنْ رَبِّهِ - وَقَالَ هِشَامٌ: يَدْنُو المُؤْمِنُ - حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، فَيُقَرِّرُهُ بِذُنُوبِهِ، تَعْرِفُ ذَنْبَ كَذَا؟ يَقُولُ: أَعْرِفُ، يَقُولُ: رَبِّ أَعْرِفُ، مَرَّتَيْنِ، فَيَقُولُ: سَتَرْتُهَا فِي الدُّنْيَا، وَأَغْفِرُهَا لَكَ اليَوْمَ، ثُمَّ تُطْوَى صَحِيفَةُ حَسَنَاتِهِ. وَأَمَّا الآخَرُونَ أَوِ الكُفَّارُ، فَيُنَادَى عَلَى رُؤُوسِ الأَشْهَادِ: ﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ﴾».

وَقَالَ شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا صَفْوَانُ. [طرفه في: ٢٤٤١].

٥ - باب ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ القُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [١٠٢]

﴿الرِّفْدُ المَرْفُودُ﴾ [٩٩]: العَوْنُ المعينُ، رَفَدْتُهُ أَعَنْتُهُ. ﴿تَرْكَنُوا﴾ [١١٣] تَمِيلُوا. ﴿فَلَوْلَا كَانَ﴾ [١١٦]، فَهَلَّا كَانَ. ﴿أُتْرِفُوا﴾ [١١٦]: أُهْلِكُوا.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿زَفِيرٌ وَشَهِيقٌ﴾ [١٠٦] شَدِيدٌ وَصَوْتٌ ضَعِيفٌ.

٤٦٨٦ - حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ» قَالَ: ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ القُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾.

- قوله: الفلك والفلك وضبط بغير هذا الوجه انظر الشارح.

٤٦٨٥ - قوله: (كنفه) أي جانبه والدنوّ والكنف مجازان والمراد الستر والرحمة (شارح).

٤٦٨٦ - قوله: (ليملي) أي ليمهل وقوله: لم يفلته أي لم يخلصه (شارح).

[6] Allah's saying: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (114)

4687- Ibn Mas'ood "Allah be pleased with him" narrated: A man kissed a woman (illegally). He came to The Messenger of Allah "Allah's blessing and peace be upon him" whom he told of that. Allah revealed: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (114) The man said: "Is this order only for me?" The Prophet "Allah's blessing and peace be upon him" said: "It is for all of my followers who come across a similar situation."

(12) The Sura of Yusuf (The Prophet Joseph)

(There are some interpretations of many difficult words in this Sura, whose meaning is obvious in the translation such as, for instance: Said one of them: Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers. They said: "O our father why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?" Send him with us tomorrow to enjoy himself and play, and we shall take every care of him. (Jacob) said: really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him.") (10:13)

And Allah's saying: "When Joseph attained his full manhood, we gave him power and knowledge: thus do we reward those who do right." (22)

٦ ـ باب ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذلك ذِكْرَى لِلذَّاكِرِينَ﴾ [١١٤]

وَزُلَفاً: سَاعاتٍ بَعْدَ سَاعاتٍ، وَمِنْهُ سُمِّيَتِ المُزْدَلِفَةُ، الزُّلَفُ: مَنْزِلَةٌ بَعْدَ مَنْزِلَةٍ، وَأَمَّا ﴿زُلْفَى﴾ [ص: ٤٠] فَمَصْدَرٌ مِنَ القُرْبَى، ازْدَلَفُوا: اجْتَمَعُوا، ﴿أَزْلَفْنَا﴾ [الشعراء: ٦٤] جَمَعْنَا.

٤٦٨٧ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ، هُوَ ابْنُ زُرَيعٍ: حَدَّثَنَا سُلَيمانُ التَّيمِيُّ، عَنْ أَبِي عُثْمانَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَأُنْزِلَتْ عَلَيهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيلِ إِنَّ الحسناتِ يُذْهِبْنَ السَّيِّئَاتِ ذلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ [١١٤]. قالَ الرَّجُلُ: أَلِيَ هذهِ؟ قالَ: «لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

[طرفه في: ٥٢٦]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ يُوسُفَ ـ ١٢

وَقالَ فُضَيلٌ: عَنْ حُصَينٍ، عَنْ مُجَاهِدٍ: ﴿مُتَّكَأً﴾ [٣١] الأُتْرُجُّ، قالَ فُضَيلٌ: الأُتْرُجُّ بِالحَبَشِيَّةِ مُتْكاً. وَقالَ ابْنُ عُيَينَةَ: عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ: مُتْكاً: كُلُّ شَيءٍ قُطِعَ بِالسِّكِّينِ. وَقالَ قَتَادَةُ: ﴿لَذُو عِلْمٍ﴾ [٦٨]: عامِلٌ بِمَا عَلِمَ. وَقالَ ابْنُ جُبَيرٍ: ﴿صُوَاعَ﴾ [٧٢] مَكُّوكُ الفَارِسِيِّ الَّذِي يَلْتَقِي طَرَفَاهُ، كانَتْ تَشْرَبُ بِهِ الأَعَاجِمُ. وَقالَ ابْنُ عَبَّاسٍ: ﴿تُفَنِّدُونِ﴾ [٩٤] تُجَهِّلُونِ. وَقالَ غَيرُهُ: ﴿غَيَابَةِ﴾ [١٠ـ ١٥] كُلُّ شَيءٍ غَيَّبَ عَنْكَ شَيئاً فَهُوَ غَيَابَةٌ. وَالجُبُّ: الرَّكِيَّةُ الَّتِي لَمْ تُطْوَ. ﴿بِمُؤْمِنٍ لَنَا﴾ [١٧] بِمُصَدِّقٍ. ﴿أَشُدَّهُ﴾ [٢٢] قَبْلَ أَنْ يَأْخُذَ فِي النُّقْصَانِ، يُقَالُ: بَلَغَ أَشُدَّهُ وَبَلَغُوا أَشُدَّهُمْ وَقالَ بَعْضُهُمْ: وَاحِدُهَا شَدٌّ.

وَالمُتَّكَأُ: ما اتَّكَأْتَ عَلَيهِ لِشَرَابٍ أَوْ لِحَدِيثٍ أَوْ لِطَعَامٍ، وَأَبْطَلَ الَّذِي قالَ الأُتْرُجُّ، وَلَيسَ فِي كَلَامِ العَرَبِ الأُتْرُجُّ، فَلَمَّا احْتُجَّ عَلَيهِمْ بِأَنَّهُ المُتَّكَأُ مِنْ نَمَارِقَ، فَرُّوا إِلَى شَرٍّ مِنْهُ، فَقالُوا: إِنَّمَا هُوَ المُتْكُ، سَاكِنَةَ التَّاءِ، وَإِنَّمَا المُتْكُ طَرَفُ البَظْرِ، وَمِنْ ذلِكَ قِيلَ لَهَا: مَتْكَاءُ وَابْنُ المَتْكَاءِ، فَإِنْ كانَ ثَمَّ أُتْرُجٌّ فَإِنَّهُ بَعْدَ المُتَّكَإِ.

سورة يوسف ـ قوله: (متكأ) بضم الميم وسكون الفوقية وتنوين الكاف من غير همز في المواضع الثلاثة وهي قراءة ا هـ (شارح).

ـ (البظر): موضع الختان من المرأة (شارح).

ـ قوله: (مزجاة) بالرفع لأبي ذر ولغيره بالجر وكذا قليلة من الشارح.

[1] Allah's saying: "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favour to thee and to the posterity of Jacob even as he perfected it to thy fathers Abraham and Isaac aforetime for Allah is full of knowledge and wisdom." (6)

4688- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The honourable is the son of the honourable, the son of the honourable, the son of the honourable, Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

[2] Allah's saying: "Verily in Joseph and his brethren are Signs (or symbols) for Seekers (after truth)." (7)

4689- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Who is the most honourable amongst the people (in Allah's Sight)?" He said: "The most righteous amongst them." They said: "We do not ask you about this. " He said: "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet, the son of Allah's bosom friend Abraham." They said: "We do not want to ask about this." He said: "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

[4] Allah's saying: "They stained his shirt with false blood. He said: nay, but your minds have made up a tale (that may pass) with you. (for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." (18)

4690- Az'zuhri narrated: Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrated the tradition of A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them narrated a part of the tradition (wherein) The Prophet "Allah's blessing and peace be upon him" said (to A'isha): "If you are innocent, then Allah will declare your innocence; but if you committed a sin, then you would ask for Allah's Forgiveness and repent to him." A'isha said: "By Allah, I find no example for my case except that of Joseph's father (who said): "(for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." (18)"

Then Allah declared her innocence when he revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous." (The Light "An'nur" 11)

It is one of ten verses concerned with this case.

﴿شَغَفَهَا﴾ [٣٠] يُقالُ: إِلَى شِغَافِهَا، وَهوَ غِلاَفُ قَلبِهَا، وَأَمَّا شَعَفَهَا فَمِنَ المَشْعُوفِ. ﴿أَصْبُ﴾ [٣٣] أَمِيلُ، ﴿أَضْغَاثُ أَحْلاَمٍ﴾ [٤٤] ما لاَ تأْوِيلَ لَهُ، وَالضِّغْثُ: مِلءُ اليَدِ مِنْ حَشِيشٍ وما أَشْبَهَهُ، وَمِنْهُ: ﴿وَخُذْ بِيَدِكَ ضِغْثاً﴾ [ص: ٤٤] لاَ مِنْ قَوْلِهِ أَضْغَاثُ أَحْلاَمٍ، وَاحِدُهَا ضِغْثٌ. ﴿نَمِيرُ﴾ [٦٥] مِنَ المِيرَةِ. ﴿وَنَزْدَادُ كَيلَ بَعِيرٍ﴾ [٦٥] ما يَحْمِلُ بَعِيرٌ. ﴿أَوَى إِلَيهِ﴾ [٦٩] ضَمَّ إِلَيهِ. ﴿السِّقَايَةَ﴾ [٧٠] مِكْيَالٌ. ﴿تَفْتَأُ﴾ [٨٥] لاَ تَزَالُ. ﴿حَرَضاً﴾ مُحْرَضاً، يُذِيبُكَ الهَمُّ. ﴿تَحَسَّسُوا﴾ [٨٧]: تَخَبَّرُوا. ﴿مُزْجَاةٍ﴾ [٨٨]: قَلِيلَةٍ. ﴿غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ﴾ [١٠٧] عامَّةٌ مُجَلِّلَةٌ. ﴿إِسْتَيأَسُوا﴾ [٨٠] يَئِسُوا: ﴿لاَ تَيأَسُوا مِنْ رَوْحِ اللَّهِ﴾ [٨٧] مَعْنَاهُ الرَّجاءِ. ﴿خَلَصُوا نَجِيّاً﴾ [٨٠] اعتزلوا نجياً والجميع انجية. يتناجون الوَاحِدُ نَجِيٌّ وَالاِثْنَانِ وَالجَمِيعُ نَجِيٌّ وَأَنْجِيَةٌ.

١ - باب ﴿وَيُتِمُّ نِعْمَتَهُ عَلَيكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ﴾ [٦]

٤٦٨٨ - حدّثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «الكَرِيمُ، ابْنُ الكَرِيمِ، ابْنِ الكَرِيمِ ابْنِ الكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحاقَ بْنِ إِبْرَاهِيمَ».

[طرفه في: ٣٣٨٢].

٢ - باب ﴿لَقَدْ كانَ في يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ﴾ [٧]

٤٦٨٩ - حدّثني مُحمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ النَّاسِ أَكْرَمُ؟ قالَ: «أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ». قالُوا: لَيسَ عَنْ هذا نَسأَلُكَ، قالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنِ نَبِيِّ اللَّهِ، ابْنِ خَلِيلِ اللَّهِ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَعَنْ مَعَادِنِ العَرَبِ تَسْأَلُونِي»؟ قالُوا: نَعَمْ، قالَ: «فَخِيَارُكُمْ في الجَاهِلِيَّةِ خِيَارُكُمْ في الإِسْلاَمِ، إِذَا فَقُهُوا». تَابَعَهُ أَبُو أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ.

[طرفه في: ٣٣٥٣].

٣ - باب ﴿قالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً﴾ [١٨]

سَوَّلَتْ: زَيَّنَتْ.

٤٦٩٠ - حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: وحَدَّثَنَا الحَجَّاجُ: حدثنا عبد الله بن عُمَرَ النُّمَيرِيُّ: حَدَّثَنَا يونس بن يَزيد الأَيلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، وَسَعِيدَ بْنَ المُسَيَّبِ، وَعَلقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قالَ لَهَا أَهْلُ الإِفْكِ ما قالُوا، فَبَرَّأَهَا اللَّهُ، كُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الحَدِيثِ، قالَ النَّبِيُّ ﷺ: «إِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيهِ». قُلتُ: إِنِّي وَاللَّهِ لاَ أَجِدُ مَثَلاً إِلاَّ أَبَا يُوسُفَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعَانُ عَلَى ما تَصِفُونَ﴾ [١٨]. وَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جَاؤُوا بِالإِفْكِ﴾ [النور:

4691- Ommu'ruman, A'isha's mother narrated: While I was with A'isha, A'isha got fever, whereupon The Prophet "Allah's blessing and peace be upon him" said: "Probably her fever is caused by the story related by the people (about her)." I said: "Yes." Then A'isha sat up and said: "My example and your example is similar to that of Jacob and his sons: "(for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." (18)"

[4] Allah's saying: "But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: now come, thou (dear one) he said: Allah forbid truly (thy husband) is my Lord he made my sojourn agreeable truly to no good come those who do wrong." (23)

4692- Abu'wa'il narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" recited Allah's saying: "and said: now come, thou (dear one)." Then he commented: "We recite it in the same way as we were taught it."

4693- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" saw the refusal of the people to accept Islam he said: "O Allah! Let them suffer from seven famine years like those of The Prophet Joseph." So, famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating bones. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Allah revealed: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous." (Smoke 10) "We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)." (Smoke 15) "Will Allah relieve them from the torture on The Day of Judgement? No doubt the smoke and the onslaught had passed away."

[5] Allah's saying: "So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy Lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare." (The king) said (to the ladies): what was your affair when ye did seek to seduce Joseph from his (true) self? The ladies said: Allah preserve us no evil know we against him said the Aziz's wife: now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous)." (50:51)

١١]. العَشرَ الآيَاتِ. [طرفه في: ٢٥٩٣].

٤٦٩١ ـ حدّثنا موسى: حدَّثَنا أبو عَوانَةَ، عَنْ حُصَين، عَنْ أبي وَائِلٍ قال: حَدَّثني مَسْرُوقُ ابْنُ الأجدع قال: حَدَّثَتْني أمُّ رُومانَ وَهيَ أمُّ عائِشَةَ قالَتْ: بينَا أنَا وعائِشَةُ أخَذَتْها الحُمّى، فقالَ النَّبيُّ ﷺ: «لَعَلَّ في حَديثٍ تُحُدِّثَ؟» قالَتْ: نَعم، وَقَعدَتْ عائِشَةُ، قالَتْ: مَثَلِي وَمَثَلُكُم كَيَعقُوبَ وَبَنِيهِ: ﴿وَاللَّهُ المُسْتَعانُ على ما تَصِفونَ﴾ [١٨]. [طرفه في: ٣٣٨٨].

٤ ـ باب ﴿وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيتِهَا عَنْ نَفسِهِ وَغَلَّقَتِ الأبْوَابَ وَقَالَتْ هَيتَ لكَ﴾ [٢٣]

وَقالَ عِكْرِمَةُ: هيتَ لكَ: بِالحَوْرانِيَّةِ: هَلُمَّ. وَقالَ ابْنُ جُبَيرٍ: تَعالَهْ.

٤٦٩٢ ـ حدّثني أحْمَدُ بنُ سَعيدٍ: حَدَّثَنا بِشْرُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ أبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بنِ مَسْعُودٍ قالَ: ﴿هَيتَ لَكَ﴾. قالَ: وإِنَّما يَقرَؤُها كما عُلِّمْنَاها. ﴿مَثْوَاهُ﴾ [٢١] مُقَامُهُ. ﴿وَأَلْفَيَا﴾ [٢٥] وَجَدَا. ﴿أَلْفَوْا آبَاءَهُمْ﴾ [الصافات: ٦٩] ﴿أَلْفَيْنَا﴾ [البقرة: ١٧٠].

وَعَنِ ابْنِ مَسْعُودٍ: ﴿بَلْ عَجِبْتُ وَيَسْخَرُونَ﴾ [الصافات: ١٢].

٤٦٩٣ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ، عَنِ الأعمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ: أنَّ قُرَيشاً لَمَّا أبطَؤُوا عَنِ النَّبيِّ ﷺ بالإسْلامِ، قالَ: «اللَّهُمَّ اكْفِنِيهِمْ بِسَبعٍ كَسَبعِ يُوسُفَ». فَأَصَابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيءٍ، حَتَّى أَكَلُوا العِظامَ، حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّماءِ فَيَرَى بَينَهُ وَبَينَهَا مِثْلَ الدُّخانِ، قالَ اللَّهُ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [الدخان: ١٠]. قالَ اللَّهُ: ﴿إِنَّا كاشِفُو العَذَابِ قَلِيلاً إِنَّكُم عائِدُونَ﴾ [الدخان: ١٥]. أَفَيُكْشَفُ عَنْهُمُ العَذابُ يَوْمَ القِيامَةِ؟ وَقَدْ مَضَى الدُّخانُ، وَمَضَتِ البَطْشَةُ. [طرفه في: ١٠٠٧].

٥ ـ باب ﴿فَلَمَّا جَاءَهُ الرَّسُولُ قالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيدِيَهُنَّ إِنَّ رَبِّي بِكَيدِهِنَّ عَلِيمٌ * قالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفسِهِ قُلْنَ حَاشَ لِلَّهِ﴾ [٥٠ ـ ٥١]

وَحاشَ وَحاشَى: تَنْزِيهٌ وَاسْتِثْنَاءٌ. ﴿حَصْحَصَ﴾ [٥١] وَضَحَ.

٤٦٩٤ ـ حدّثنا سَعِيدُ بْنُ تَلِيدٍ: حَدَّثَنا عَبْدُ الرَّحْمنِ بْنُ القَاسِمِ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ

باب ٤ ـ قوله: الهاء في (تعاله) للسكت ولفظ تعال أمر (عيني).

٤٦٩٢ ـ قوله: (بل عجبت) بضم التاء كذا في العينيّ والقسطلانيّ.

٤٦٩٣ ـ على النبيّ نخ.

ـ قوله: (حصت) أي أذهبت (شارح).

4694- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared). We are more apt to be in doubt than Abraham when he said: "my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding." (The Heifer "Al'baqara" 260)

[6] Allah's saying: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin." (110)

4695- Urwa Ibn Az'zubair narrated that he asked A'isha "Allah be pleased with her" about Allah's saying: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin." (110) When she told him he asked once again: "Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars (by their people)?" A'isha said: "(They suspected) that they were treated as liars (by their people)." I said: "But they were certain that their people treated them as liars and it was not a matter of suspicion." She said: "Yes, upon my life they were certain of it." I said: "Then, (It might be that) they (Messengers) suspected that they were betrayed (by Allah)." She said: "Allah forbid! The Messengers never suspected their Lord of such a thing." I said: "What about this Verse then?" She said: "It is about the followers of The Messengers, who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting all of people who disbelieved them. The Messengers thought that their followers treated them as liars. But Allah's help came to them."

4696- Urwa narrated: I said to her: "(It might be that) They (The Messengers) were betrayed (by Allah)." She said: Allah forbid!"

عَمْرِو بْنِ الحَارِثِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ ما لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ، وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قالَ لَهُ: ﴿أَوَ لَمْ تُؤْمِن قالَ بَلَى وَلَكِن لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. [طرفه في: ٣٣٧٢].

٦ ـ باب ﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ﴾ [١١٠]

٤٦٩٥ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قال: أَخبرَنِي عُرْوَةُ بْنُ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ لَهُ، وَهُوَ يَسأَلُها عَنْ قَوْلِ اللَّهِ تَعالَى: ﴿حَتَّى إِذا اسْتَيأَسَ الرُّسُلُ﴾. قال: قُلتُ: أَكُذِبُوا أَم كُذِّبُوا؟ قالَتْ عائِشَةُ كُذِّبُوا، قُلتُ: فَقَد اسْتَيقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ فَمَا هُوَ بِالظَّنِّ، قالَتْ: أَجَل لَعَمْرِي لَقَد اسْتَيقَنُوا بذلِكَ، فَقلتُ لَهَا: وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا، قالَتْ: مَعاذَ اللَّهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذلِكَ بِرَبِّهَا، قُلتُ: فَما هذهِ الآيَةُ؟ قالَتْ: هُمْ أَتْبَاعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ، فَطَالَ عَلَيهِمُ البَلاءُ وَاسْتَأْخَرَ عَنْهُمُ النَّصْرُ، حَتَّى إِذَا اسْتَيأَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِن قَوْمِهِمْ، وَظَنَّتِ الرُّسُلُ أَنَّ أَتْبَاعَهُمْ قَدْ كَذَّبُوهُمْ، جاءَهُمْ نَصْرُ اللَّهِ عِنْدَ ذلِكَ.

[طرفه في: ٣٣٨٩].

٤٦٩٦ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: أَخْبَرَنِي عُرْوَةُ: فَقُلتُ: لَعَلَّهَا ﴿كُذِبُوا﴾ [١١٠] مُخَفَّفَةً، قالَتْ مَعاذَ اللَّهِ. [طرفه في: ٣٣٨٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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وقالَ ابْنُ عَبَّاسٍ: ﴿كَبَاسِطِ كَفَّيهِ﴾ [١٤]: مَثَلُ المُشْرِكِ الَّذِي عَبَدَ مَعَ اللَّهِ إِلٰهاً غَيرَهُ، كَمَثَلِ العَطْشانِ الَّذِي يَنْظُرُ إِلَى خَيالِهِ فِي الماءِ مِنْ بَعِيدٍ، وَهُوَ يُرِيدُ أَنْ يَتَنَاوَلَهُ وَلا يَقْدِرُ.

وقالَ غَيرُهُ: ﴿سَخَّرَ﴾ [٢] ذَلَّلَ، ﴿مُتَجاوِرَاتٌ﴾ [٤] مُتَدَانِيَاتٌ ﴿المَثُلاتُ﴾ [٦] وَاحِدُهَا مَثُلَةٌ، وَهِيَ الأَشْبَاهُ وَالأَمْثالُ. وقالَ: ﴿إِلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا﴾ [يونس: ١٠٢]، ﴿بِمِقْدَارٍ﴾ [٨] بِقَدَرٍ، ﴿مُعَقِّبَاتٌ﴾ [١١] مَلائِكَةٌ حَفَظَةٌ، تُعَقِّبُ الأُولَى مِنْهَا الأُخْرَى، وَمِنْهُ قِيلَ العَقِيبُ، يُقالُ: عَقَّبْتُ فِي إِثْرِهِ. ﴿المِحَالِ﴾ [١٣] العُقُوبَةُ. ﴿كَبَاسِطِ كَفَّيهِ إِلَى المَاءِ﴾ [١٤]: لِيَقْبِضَ عَلَى المَاءِ. ﴿رَابِياً﴾ [١٧] مِنْ رَبا يَرْبُو. ﴿أَوْ مَتَاعٍ زَبَدٌ﴾ [١٧]: المَتَاعُ ما تَمَتَّعْتَ بِهِ. ﴿جُفَاءً﴾

سورة الرعد ـ قوله: (متجاورات متدانيات) وفي نسخة العينيّ هذه الزيادة وقال مجاهد متجاورات طيبها عذبها وخبيثها السباخ ا هـ وسترى هذه الزيادة مع نقصان في غير موضعها في هذه الصفحة (مصحح).

(13) The Sura of Thunder (Ar'ra'd)

[1] Allah's saying: "Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before his sight, in (due) proportion." (8)

4697- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Keys of the unseen knowledge are five which nobody knows but Allah: Nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows when it will rain; nobody knows where he will die; and nobody knows when The Hour will be established."

(14) The Sura of Abraham

(There are some comments on many Arabic words and verbs, which are so much unique to the language of Arabs itself, such as, for example:

"Seest thou not how Allah sets forth a parable? - A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens- it brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. And the parable of an evil word is that of an evil tree: it is torn up by the root from the surface of the earth: it has no stability. Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth." (24:27)

"And he hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. And he giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude." (33:34)

[١٧] أَجفَأَتِ القِدْرُ، إِذا غَلَتْ فعلاهَا الزَّبَدُ، ثُمَّ تَسْكُنُ فَيَذْهَبُ الزَّبَدُ بلا مَنفعةٍ، فكَذلِكَ يُمَيِّزُ الحَقُّ مِنَ البَاطِلِ. ﴿المِهادُ﴾ [١٨] الفراش، ﴿يَدْرَؤُنَ﴾ [٢٢] يدفعون، درأته دفعته. ﴿سَلامٌ عَلَيكُمْ﴾ [٢٤] أي يقُولُونَ: سَلامٌ عَلَيكُمْ. ﴿وَإِليهِ مَتَابِ﴾ [٣٠] تَوْبَتِي. ﴿أَفَلَمْ يَيأسِ﴾ [٣١] لَمْ يَتَبَيَّنْ ﴿قارِعَةٌ﴾ [٣١] داهِيةٌ. ﴿فَأَمْلَيتُ﴾ [٣٢] أَطَلتُ، مِنَ المَلِيِّ وَالمُلاوَةُ، وَمِنهُ ﴿مَلِيَّاً﴾ [مريم: ٤٦] وَيُقَالُ لِلوَاسِعِ الطَّويلِ مِنَ الأَرْضِ، مَلىً مِنَ الأَرْضِ: ﴿أَشَقُّ﴾ [٣٤] أَشَدُّ مِنَ المَشَقَّةِ. ﴿مُعقِّبَ﴾ [٤١] مُغيِّرٌ.

وَقالَ مُجاهِدٌ: ﴿مُتَجاوِرَاتٌ﴾ [٤] طَيِّبُهَا، وَخَبِيثُهَا السِّبَاخُ. ﴿صِنْوَانٌ﴾ [٤]. النَّخلَتَانِ أَو أَكثَرُ في أَصْلٍ واحِدٍ، ﴿وَغيرُ صِنْوانٍ﴾ [٤] وحْدَها. ﴿بِماءٍ واحِدٍ﴾ [٤] كَصالِحِ بَنِي آدمَ وخَبِيثِهِمْ، أبوهُمْ واحِدٌ. ﴿السَّحابَ الثِّقالَ﴾ [١٢] الَّذي فيهِ المَاءُ. ﴿كَباسِطِ كَفَّيهِ﴾ [١٤]: يَدْعُو المَاءَ بِلِسانِهِ، وَيُشيرُ إِلَيهِ بِيَدِهِ فَلا يَأْتِيهِ أَبَداً. ﴿فَسالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾ [١٧] تَملأُ بَطنَ وادٍ ﴿زَبَداً رَابِياً﴾ [١٧] زَبَدُ السَّيلِ. ﴿زَبَدٌ مِثْلُهُ﴾ [١٧]: خَبَثُ الحَدِيدِ والحِلْيَةِ.

١ ـ باب ﴿اللهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الأَرْحَامُ﴾ [٨]

﴿غِيضَ﴾ [هود: ٤٤] نُقِصَ.

٤٦٩٧ ـ حدَّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مَعْنٌ قال: حَدَّثَني مالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَفَاتِيحُ الغَيبِ خَمْسٌ لا يَعْلَمُها إِلاَّ اللَّهُ: لا يَعْلَمُ ما في غَدٍ إِلاَّ اللَّهُ، ولاَ يَعْلَمُ مَا تَغِيضُ الأَرْحامُ إِلا اللَّهُ، وَلا يَعْلَمُ مَتى يَأْتِي المَطَرُ أَحَدٌ إِلاَّ اللَّهُ، وَلا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلاَّ اللَّهُ».
[طرفه في: ١٠٣٩].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ إِبْرَاهِيمَ ـ ١٤

قالَ ابْنُ عَبَّاسٍ: ﴿هَادٍ﴾ [الرعد: ٧] داعٍ. وَقالَ مُجاهِدٌ: ﴿صَدِيدٍ﴾ [١٦] قَيحٌ ودَمٌ. وَقالَ ابْنُ عُيَينَةَ: ﴿اذْكُرُوا نِعْمَةَ اللهِ عَلَيكُمْ﴾ [٦]، أَيادِيَ اللهِ عِنْدَكُمْ وأَيَّامَهُ.

وَقالَ مُجاهِدٌ: ﴿مِنْ كُلِّ ما سَأَلْتُمُوهُ﴾ [٣٤]، رَغِبْتُمْ إِلَيهِ فِيهِ. ﴿يَبْغُونَهَا عِوَجاً﴾ [٣] يَلتَمِسُونَ لَهَا عِوَجاً. ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ﴾ [٧] أَعْلَمَكُمْ، آذَنَكُمْ. ﴿رَدُّوا أَيدِيَهُمْ في أَفْواهِهِمْ﴾ [٩] هذا مَثَلٌ. كَفُّوا عَمَّا أُمِرُوا بِهِ. ﴿مَقامِي﴾ [١٤] حَيثُ يُقِيمُهُ اللهُ بَينَ يَدَيهِ. ﴿مِنْ وَرائِهِ﴾ [١٦]

= ـ قوله: (الملاوة) بكسر الميم ولأبي ذر بضمها يقال: أقمت عنده ملياً من الدهر وملاوة من الدهر أي حيناً وبرهة. ا هـ من الشارح.

ـ قوله: (وقال مجاهد متجاورات طيبها وخبيثها السباخ) كذا في نسخة الشارح وليس عند العيني لهذا القول وجود هنا وإنما ثبت هذه عنده قبل قوله المثلات الخ كما مرّ.

[1] Allah's saying: "Seest thou not how Allah sets forth a parable?- a goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens- It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition." (24:25)

4698- Ibn Omar "Allah be pleased with both" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" he said: "Tell me of a tree which resembles a Muslim man, whose leaves never fall and it never, and never, and never, and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but because Abu'bakr and Omar did say nothing, I disliked to speak. So when they did not say anything, The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the date-palm tree." When we got up (and left), I said to Omar: "O my father! By Allah, it came to my mind that it must be the date palm tree." Omar said: "What prevented you from speaking?" I replied: "I did not see you speaking, so I disliked to speak or say anything." Omar then said: "Had you said it, it would have been dearer to me than so-and-so."

[2] Allah's saying: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth." (27)

4699- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim, when asked (about his deeds) in the grave, would testify that there is no God (to be worshipped) but Allah, and that Mohammad is The Messenger of Allah. This is the meaning of Allah's saying: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth.""

[3] Allah's saying: "Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the house of perdition?" (28)

4700- Ibn Abbas "Allah be pleased with both" told, explaining Allah's saying: "Hast thou not turned thy vision to those who have changed the favour of Allah into blasphemy and caused their people to descend to the house of perdition?" "They were the unbelievers of Mecca."

قُدَّامِهِ. ﴿لَكُمْ تَبعاً﴾ [٢١] وَاحِدُهَا تَابِعٌ، مِثْلُ غَيَبٍ وَغائِبٍ. ﴿بِمُصْرِخِكُمْ﴾ [٢٢] اسْتَصْرَخَنِي اسْتَغَاثَنِي. ﴿يَسْتَصْرِخُهُ﴾ [القصص: ١٨] مِنَ الصُّرَاخِ. ﴿وَلاَ خِلاَلٌ﴾ [٣١] مَصْدَرُ خالَلْتُهُ خِلاَلاً، وَيَجُوزُ ـ أَيضاً ـ جَمْعُ خُلَّةٍ وَخِلاَلٍ. ﴿اجْتُثَّتْ﴾ [٢٦] اسْتُؤْصِلَتْ.

١ ـ باب ﴿كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا في السَّمَاءِ * تُؤْتِي أُكْلَهَا كُلَّ حِينٍ﴾ [٢٤ ـ ٢٥]

٤٦٩٨ ـ حدّثني عُبَيدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ تُشْبِهُ، أَوْ: كالرَّجُلِ المُسْلِمِ، لاَ يَتَحاتُّ وَرَقُهَا، وَلاَ وَلاَ وَلاَ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ». قالَ ابْنُ عُمَرَ: فَوَقَعَ في نَفسِي أَنَّهَا النَّخْلَةُ، وَرَأَيتُ أَبَا بَكْرٍ وَعُمَرَ لاَ يَتَكَلَّمانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، فَلَمَّا لَمْ يَقُولُوا شَيئاً، قالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ». فَلَمَّا قُمْنَا قُلتُ لِعُمَرَ: يَا أَبَتَاهُ، وَاللَّهِ لَقَدْ كانَ وَقَعَ في نَفسِي أَنَّهَا النَّخْلَةُ، فَقَالَ: ما مَنَعَكَ أَنْ تَكَلَّمَ؟ قالَ: لَمْ أَرَكُمْ تَكَلَّمُونَ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيئاً، قالَ عمَرُ: لأَنْ تَكُونَ قُلتَهَا، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. [طرفه في: ٦١].

٢ ـ باب ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالقَوْلِ الثَّابِتِ﴾ [٢٧]

٤٦٩٩ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَلقَمَةُ بْنُ مَرْثَدٍ قالَ: سَمِعْتُ سَعْدَ ابْنَ عُبَيدَةَ، عَنِ البَرَاءِ بْنِ عازِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «المُسْلِمُ إِذَا سُئِلَ في القَبْرِ: يَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمداً رَسُولُ اللَّهِ. فذلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالقَوْلِ الثَّابِتِ في الحَيَاةِ الدُّنْيَا وَفي الآخِرَةِ﴾». [طرفه في: ١٣٦٩].

٣ ـ باب ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفراً﴾ [٢٨]

أَلَمْ تَعْلَمْ؟ كَقَوْلِهِ: ﴿أَلَمْ تَرَ كَيفَ﴾ [٢٤]. ﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾ [البقرة: ٢٤٣]. ﴿البَوارِ﴾ [٢٨] الهَلاَكُ، بارَ يَبُورُ بَوراً ﴿قَوْماً بُوراً﴾ [الفرقان: ١٨]: هالِكِينَ.

٤٧٠٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ: سَمِعَ ابْنَ عَبَّاسٍ: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفراً﴾ [٢٨]. قالَ: هُمْ كُفَّارُ أَهْلِ مَكَّةَ. [طرفه في: ٣٩٧٧].

سورة إبراهيم ـ قوله ـ قوله: (وأيامه) أي وقائعه التي وقعت على الأمم السالفة.

ـ وقوم غيب وغيّاب وغيب محركة غائبون ا هـ قاموس.

٤٦٩٨ ـ قوله: (تشبه) أي الرجل المسلم وفي رواية شبه.

ـ قوله: لا يتحاتّ أي لا يتناثر.

ـ قوله: (يا أبتاه) بسكون الهاء مصححاً عليها في الفرع وأصله وفي غيرهما بضمها (شارح).

ـ أي يقال لهم شيع (عيني).

(15) The Sura of Al'hijr

[1] Allah's saying: "But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see)." (18)

4701- Abu'huraira "Allah be pleased with him" told, ascribing to The Prophet "Allah's blessing and peace be upon him" said "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." (Sheba 23) Then those who gain a hearing by stealing (Devils) will hear Allah's Statement. Those who gain a hearing by stealing, stand one over the other (like this, according to Sufyan's description with his right hand's fingers which he placed one over the other). A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth (or, according to Sufyan, until the news reaches the earth). Then the news is inspired to a sorcerer (or a priest) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say: "Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that it was true. That is because of the true news heard from heaven."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحِجْرِ ـ ١٥

وَقالَ مُجاهِدٌ: ﴿صِراطٌ عَلَيَّ مُسْتَقِيمٌ﴾ [٤١] الحَقُّ يَرْجِعُ إِلَى اللَّهِ وَعَلَيهِ طَرِيقُهُ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿لَعَمْرُكَ﴾ [٧٢] لَعَيشُكَ. ﴿قَوْمٌ مُنْكَرُونَ﴾ [٦٢] أَنْكَرَهُمْ لُوطٌ.

وَقالَ غَيرُهُ: ﴿كِتابٌ مَعْلُومٌ﴾ [٤] أَجَلٌ. ﴿لَوْمَا تَأْتِينا﴾ [٧] هَلاَّ تَأْتِينا. ﴿شِيَعٌ﴾ [١٠] أُمَمٌ، وَلِلأَوْلِيَاءِ أَيضًا شِيَعٌ. وَقالَ ابْنُ عَبَّاسٍ: ﴿يُهْرَعُونَ﴾ [هود: ٧٨] مُسْرِعِينَ. ﴿لِلْمُتَوَسِّمِينَ﴾ [٧٥] لِلنَّاظِرِينَ. ﴿سُكِّرَتْ﴾ [١٥] غُشِّيَتْ. ﴿بُرُوجاً﴾ [١٦] مَنازِلَ لِلشَّمْسِ وَالقَمَرِ. ﴿لَوَاقِحَ﴾ [٢٢] مَلاَقِحَ مُلْقِحَةً. ﴿حَمَإٍ﴾ [٢٦] جَماعَةُ حَمْأَةٍ، وَهُوَ الطِّينُ المُتَغَيِّرُ، وَالمَسْنُونُ المَصْبُوبُ. ﴿تَوْجَلْ﴾ [٥٣] تَخَفْ. ﴿دَابِرَ﴾ [٦٦] آخِرَ. لَبِإِمامٍ مُبِينٍ، الإِمَامُ كُلُّ ما ائْتَمَمْتَ وَاهْتَدَيتَ بِهِ. ﴿الصَّيحَةُ﴾ [٨٣] الهَلَكَةُ.

١ ـ باب ﴿إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ﴾ [١٨]

٤٧٠١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قال: «إِذا قَضَى اللَّهُ الأَمْرَ في السَّماءِ، ضَرَبَتِ المَلائِكَةُ بِأَجْنِحَتِها خُضْعَاناً لِقَوْلِهِ كالسِّلسِلَةِ عَلَى صَفوَانٍ ـ قالَ عَلِيٌّ: وَقالَ غَيرُهُ: صَفوَانٍ، يَنْفُذُهُمْ ذلِكَ ـ فَإِذا فُزِّعَ عَنْ قُلُوبِهِمْ، قالُوا: ماذَا قالَ رَبُّكُمْ، قالُوا لِلَّذِي قالَ: الحَقَّ، وَهُوَ العَلِيُّ الكَبِيرُ. فَيَسْمَعُها مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ ـ وَوَصَفَ سُفيَانُ بِيَدِهِ وَفَرَّجَ بَينَ أَصَابِعِ يَدِهِ اليُمْنَى، نَصَبَهَا بَعْضَهَا فَوْقَ بَعْضٍ ـ فَرُبَّمَا أَدْرَكَ الشِّهَابُ المُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحْرِقَهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ، إِلَى الَّذِي هُوَ أَسْفَلُ مِنْهُ، حَتَّى يُلقُوهَا إِلَى الأَرْضِ ـ وَرُبَّمَا قالَ سُفيَانُ: حَتَّى تَنْتَهِيَ إِلَى الأَرْضِ ـ فَتُلقَى عَلَى فَمِ السَّاحِرِ، فَيَكْذِبُ مَعَهَا

سورة الحجر ـ قوله: (وللأولياء أيضاً شيع) أي يقال لهم: شيع (عيني).

ـ قوله: لواقح الخ. فسر اللواقح بقوله: ملاقح ثم أشار بأنه جمع ملقحة (عيني)

ـ قوله: حمأ الخ قال القالي الحمأ الطين المتغير مقصور مهموز وهو جمع حمأة كما يقال: قصبة وقصب وقد تسكن الميم للضرورة في الضرورة أفاده السيد مرتضى عند قول المجد الحمأة (بفتح فسكون) الطين الأسود المنتن كالحمأ محركة اهـ مصحح

٤٧٠١ ـ قوله: (خضعاناً) أي خاضعين، وقوله: (كالسلسلة) أي كصوتها.

ـ وقوله: (ينفذهم ذلك) أي نفذ الله القول إليهم.

ـ (فإذا فزّع) أي أزيل الخوف اهـ شارح.

ـ قوله: بها أي بالكلمة.

ـ قوله: فيحرقه بالنصب عطفاً على السابق ولأبي ذر بالرفع.

[2] Allah's saying: "The Companions of the Rocky Tract also rejected the messengers." (80)

4702- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions who passed (with him while returning from the battle of Tabuk) by Al'hijr: "Do not enter upon these people who are being tortured, but in a weeping state, for fear that a similar calamity to theirs might befall you."

[3] Allah's saying: "And we have bestowed upon thee the seven oft repeated (verses) and the grand Qur'an." (87)

4703- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" passed by me While I was praying in the Mosque. He called me but I did not respond to him. After I had finished the prayer I went to him and he said: "What did prevent you from responding to me when I called you?" I replied: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered." (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before I leave the Mosque." When he intended to leave (the Mosque), I reminded him (of that which he said to me). He said: "Praise be to Allah, the Lord of the worlds, which is known as the seven oft repeated Verses, and the Grand Qur'an which has been given to me."

مِئَةَ كَذْبَةٍ، فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا، يَكُونُ كَذَا وَكَذَا، فَوَجَدْنَاهُ حَقّاً لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ».

حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ: «إِذَا قَضى اللَّهُ الأَمْرَ» وَزَادَ: «الكاهِنِ».

وحدَّثنا سُفيَانُ فَقالَ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حَدَّثَنَا أَبُو هُرَيرَةَ قالَ: «إِذَا قَضى اللَّهُ الأَمْرَ، وَقالَ: عَلَى فَمِ السَّاحِرِ». قُلتُ لِسُفيَانَ: قالَ: سَمِعْتُ عِكْرِمَةَ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ؟ قالَ: نَعَمْ. قُلتُ لِسُفيَانَ: إِنَّ إِنْسَاناً رَوَى عَنْكَ: عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ، وَيرْفَعُهُ: أَنَّهُ قَرَأَ ﴿فُرِّغَ﴾ [سبأ: ٢٣]. قالَ سُفيَانُ: هَكَذَا قَرَأَ عَمْرٌو، فَلا أَدْرِي: سَمِعَهُ هَكَذَا أَمْ لاَ، قالَ سُفيَان: وَهْيَ قِرَاءَتُنَا.

٢ ـ باب ﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الحِجْرِ المُرْسَلِينَ﴾ [٨٠]

٤٧٠٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا مَعْنٌ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لأَصْحَابِ الحِجْرِ: «لاَ تَدْخُلُوا عَلَى هؤُلاَءِ القَوْمِ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ ما أَصَابَهُمْ». [طرفه في: ٤٣٣].

٣ ـ باب ﴿وَلَقَدْ آتَيْنَاكَ سَبْعاً مِنَ المَثَانِي وَالقُرْآنَ العَظِيمَ﴾ [٨٧]

٤٧٠٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ المُعَلَّى قالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا أُصَلِّي، فَدَعانِي فَلَمْ آتِهِ حَتَّى صَلَّيتُ، ثُمَّ أَتَيتُ فَقالَ: «ما مَنَعَكَ أَنْ تَأْتِيَ»؟ فَقُلتُ: كُنْتُ أُصَلِّي، فَقالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ﴾ [الأنفال: ٢٤]. ثُمَّ قالَ: «أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ في القُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ المَسْجِدِ». فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ مِنَ المَسْجِدِ فَذَكَّرْتُهُ، فَقَالَ: «﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾. هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ». [طرفه في: ٤٤٧٤].

٤٧٠٤ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ

= ـ قوله: فيصدق ولأبي ذرّ فيصدّق مبنياً للمفعول الساحر في كذباته ا هـ (شارح).

ـ قوله: وزاد أي على قوله: فم الساحر (والكاهن) وسقط لغير أبي ذر الواو من قوله: والكاهن ا هـ شارح.

ـ قوله: أنه قرأ فرغ بالراء والغين كما في العيني والشارح وإن ضبطه أولاً بالزاي والعين كما هو القراءة المشهورة إلا أنه صرح ثانياً كونه بالراء والغين ا هـ مصححه.

٤٧٠٢ ـ قوله: (لأصحاب الحجر) أي لأصحابه عليه الصلاة والسلام الذين قدموا الحجر وهو وادي ثمود بين المدينة والشام لما مرّوا به معه في غزوة تبوك.

4704- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother of The Qur'an is (The Sura of) the seven oft repeated verses, and the grand Qur'an."

[4] Allah's saying: "(So also on such) as have made Qur'an into shreds (as they please)." (91)

4705- Ibn Abbas "Allah be pleased with both" told, commenting on Allah's saying: "(So also on such) as have made Qur'an into shreds (as they please)" (91): "They were the people of scripture, who made it into parts, in some of which they believed, and in some of which they disbelieved."

4706- Ibn Abbas "Allah be pleased with both" told, explaining Allah's saying: "(Of just such wrath) as we sent down on those who divided (scripture into arbitrary parts)": "As for those, who believed in some of the scripture, and disbelieved in some of it, they are The Jews and The Christians."

[5] Allah's saying: "And serve thy Lord until there come unto thee the hour that is certain." (99)

Salim said: "It (the hour that is certain) is death."

(16) The Sura of The Bees (An'nahl)

Allah Almighty said: "Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and glad tidings to Muslims." (102)

The Holy Spirit is Gabriel.

عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمُّ القُرْآنِ هِيَ السَّبْعُ المَثَانِي وَالقُرْآنُ العَظِيمُ».

٤ ـ باب قَوْلِهِ: ﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾ [٩١]

﴿المُقْتَسِمِينَ﴾ [٩٠] الَّذِينَ حَلَفُوا، وَمِنْهُ: ﴿لَا أُقْسِمُ﴾ [البلد: ١] أَيْ أُقْسِمُ، وَتُقْرَأُ ﴿لَأُقْسِمُ﴾ ﴿وَقَاسَمَهُمَا﴾ [الأعراف: ٢١] حَلَفَ لَهُمَا وَلَمْ يَحْلِفَا لَهُ. وَقَالَ مُجَاهِدٌ: ﴿تَقَاسَمُوا﴾ [النمل: ٤٩] تَحَالَفُوا.

٤٧٠٥ ـ حدَّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾ [٩١]، قَالَ هُمْ أَهْلُ الكِتَابِ، جَزَّؤُوهُ أَجْزَاءً، فَآمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ. [طرفه في: ٣٩٤٥]

٤٧٠٦ ـ حدَّثني عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿كَمَا أَنْزَلْنَا عَلَى المُقْتَسِمِينَ﴾ [٩٠]. قَالَ: آمَنُوا بِبَعْضٍ، وَكَفَرُوا بِبَعْضٍ، اليَهُودُ وَالنَّصَارَى.

[طرفه في: ٣٩٤٥]

٥ ـ باب ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ اليَقِينُ﴾ [٩٩]

قَالَ سَالِمٌ: المَوْتُ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ النَّحْلِ ـ ١٦

﴿رُوحُ القُدُسِ﴾ [١٠٢] جِبْرِيلُ. ﴿نَزَلَ بِهِ الرُّوحُ الأَمِينُ﴾ [الشعراء: ١٩٣]. ﴿فِي ضَيْقٍ﴾ [١٢٧] يُقَالُ: أَمْرٌ ضَيْقٌ وَضَيِّقٌ، مِثْلُ هَيْنٍ وَهَيِّنٍ، وَلَيْنٍ وَلَيِّنٍ، وَمَيْتٍ وَمَيِّتٍ. قَالَ ابْنُ عَبَّاسٍ ﴿تَتَفَيَّأُ ظِلَالُهُ﴾ [٤٨] تَتَهَيَّأُ ﴿سُبُلَ رَبِّكِ ذُلُلًا﴾ [٦٩] لَا يَتَوَعَّرُ عَلَيْهَا مَكَانٌ سَلَكَتْهُ.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿فِي تَقَلُّبِهِمْ﴾ [٤٦] اخْتِلَافِهِمْ. وَقَالَ مُجَاهِدٌ: ﴿تَمِيدَ﴾ [١٥] تَكَفَّأُ. ﴿مُفْرَطُونَ﴾ [٦٢] مَنْسِيُّونَ. وَقَالَ غَيْرُهُ: ﴿فَإِذَا قَرَأْتَ القُرْآنَ فَاسْتَعِذْ بِاللَّهِ﴾ [٩٨]. هَذَا مُقَدَّمٌ وَمُؤَخَّرٌ، وَذَلِكَ أَنَّ الاِسْتِعَاذَةَ قَبْلَ القِرَاءَةِ، وَمَعْنَاهَا: الاِعْتِصَامُ بِاللَّهِ. ﴿قَصْدُ السَّبِيلِ﴾ [٩] البَيَانُ، الدِّفْءُ: مَا اسْتَدْفَأْتَ. ﴿تُرِيحُونَ﴾ [٦] بِالعَشِيِّ، وَ ﴿تَسْرَحُونَ﴾ [٦] بِالغَدَاةِ، ﴿بِشِقِّ﴾ [٧]

باب ٤ ـ قوله: ومنه أي من معنى المقتسمين (شارح).

سورة النحل ـ قوله: سقطت البسملة لغير أبي ذر (شارح).

ـ قوله: من وله الرجل وفي بعض النسخ المضبوطة: من وله الرجل بالموصول والصلة بدل الجار والمجرور.

[1] Allah's saying: "It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, all powerful." (70)

4707- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke as such: "O Allah! I seek refuge with you from miserliness, laziness; from old geriatric age, the punishment in the grave; from the affliction of The Charlatan (Ad'dajjal); and from the afflictions of life and death."

4708- Ibn Mas'ood "Allah be pleased with him" narrated: The Suras of Banu'israel (The Night Journey "Al'isra"), The Cave, and Mary are among my first old property.

(17) The Sura of The Night Journey (Al'isra)

[1] Allah Almighty said: "And we gave (clear) warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)." (4)

He said also: "Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour." (23)

Allah said: "He said, seest thou? this is the one whom thou hast honoured above me if thou wilt but respite me to the day of judgment, I will surely bring his descendants under my sway all but a few." (62)

يَعْنِي المَشَقَّةَ. ﴿عَلَى تَخَوُّفٍ﴾ [٤٧] تَنَقُّصٍ ﴿الأَنْعَامِ لَعِبْرَةً﴾ [٦٦]، وَهْيَ تُؤَنَّثُ وَتُذَكَّرُ، وَكَذلِكَ: النَّعَمُ. لِلأَنْعَامِ جَمَاعَةُ النَّعَمِ ﴿سَرَابِيلَ﴾ قُمُصٌ ﴿تَقِيكُمُ الحَرَّ، وَسَرَابِيلَ تَقِيكُمْ بَأسَكُمْ﴾ [٨١] فَإِنَّهَا الدُّرُوعُ. ﴿دَخَلاً بَيْنَكُمْ﴾ [٩٢ ـ ٩٤] كُلُّ شَيْءٍ لَمْ يَصِحَّ فَهْوَ دَخَلٌ.

قَالَ ابْنُ عَبَّاسٍ: ﴿حَفَدَةً﴾ [٧٢] مَنْ وَلَدَ الرَّجُلُ. السَّكَرُ: ما حُرِّمَ مِنْ ثَمَرَتِهَا، وَالرِّزْقُ الحَسَنُ مَاأَحَلَّ اللَّهُ. وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ صَدَقَةَ: ﴿أَنْكَاثاً﴾ [٩٢] هِيَ خَرْقاءُ، كانَتْ إِذَا أَبْرَمَتْ غَزْلَهَا نَقَضَتْهُ.

وَقالَ ابْنُ مَسْعُودٍ الأُمَّةُ مُعَلِّمُ الخَيْرِ، وَالقَانِتُ المُطِيعُ.

١ ـ باب ﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلى أَرْذَلِ العُمُرِ﴾ [٧٠]

٤٧٠٧ ـ حدّثنا مُوسى بْنِ إِسْمَاعِيلَ: حَدَّثَنَا هَارُونُ بْنُ مُوسى، أَبُو عَبْدِ اللَّهِ الأَعْوَرُ، عَنْ شُعَيبٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَدْعُو: «أَعُوذُ بِكَ مِنَ البُخْلِ وَالكَسَلِ، وَأَرْذَلِ العُمُرِ، وَعَذَابِ القَبْرِ، وَفِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ المَحْيَا وَالمَمَاتِ». [طرفه في: ٢٨٢٣]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ بَنِي إِسْرَائِيلَ: [الإِسْرَاء] ـ ١٧

٤٧٠٨ ـ حدّثنا آدَمُ: حدّثنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمنِ بْنَ يَزِيدَ قالَ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: في بَنِي إِسْرَائِيلَ وَالكَهْفِ وَمَرْيَمَ: إِنَّهُنَّ مِنَ العِتَاقِ الأُوَلِ، وَهُنَّ مِنْ تِلَادِي. قالَ ابْنُ عَبَّاسٍ: ﴿فَسَيُنْغِضُونَ﴾ [٥١] يَهُزُّونَ، وَقالَ غَيْرُهُ: نَغَضَتْ سِنُّكَ أَي تَحَرَّكَتْ.

[الحديث ٤٧٠٨ ـ طرفاه في: ٤٧٣٩، ٤٩٩٤]

١ ـ باب ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ﴾ [٤]

أَخْبَرْنَاهُمْ أَنَّهُمْ سَيُفْسِدُونَ، وَالقَضَاءُ عَلَى وُجُوهٍ: ﴿وَقَضَى رَبُّكَ﴾ [٢٣] أَمَرَ رَبُّكَ. وَمِنْهُ: الحُكْمُ: ﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾ [يونس: ٩٣]، وَمِنْهُ: الخَلْقُ: ﴿فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ﴾ [فصلت: ١٢]، ﴿نَفِيراً﴾ [٦] مَنْ يَنْفِرُ مَعَهُ. ﴿وَلِيُتَبِّرُوا﴾ يُدَمِّرُوا ﴿مَا عَلَوْا﴾ [٧]. ﴿حَصِيراً﴾ [٨] مَحْبِساً، مَحْصَراً، ﴿حَقَّ﴾ [١٦] وَجَبَ. ﴿مَيْسُوراً﴾ [٢٨] لَيِّناً. ﴿خِطْأً﴾ [٣١] إِثْماً، وَهْوَ اسْمٌ مِنْ خَطِئْتَ، وَالخَطَأُ ـ مَفْتُوحٌ ـ مَصْدَرُهُ مِنَ الإِثْمِ، خَطِئْتُ بِمَعْنَى أَخْطَأْتُ ﴿تَخْرِقَ﴾ [٣٧]

سورة بني إسرائيل باب ١ ـ قوله: (ينفر) بكسر الفاء وضمها أفاده الشارح.

ـ قوله: (والرجل بفتح الراء وسكون الجيم يريد قوله تعالى: ﴿واجلب عليهم بخيلك ورجلك﴾ كذا في الشارح والتلاوة ورجلك بكسر الجيم

[2] Allah's saying: "Glory to (Allah) who did take his servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless, in order that we might show him some of our Signs: for he is the one who heareth and seeth (all things)." (1)

4709- Abu'huraira "Allah be pleased with him" narrated: On The Night Journey of The Prophet to Jerusalem, he was given two cups: one of milk and the other of wine. He looked at both of them and then took the milk, which he drank. Gabriel said: "Praise be to Allah. You have been guided to what is natural (true Religion of Islam); and had you taken the wine, your followers would have gone astray.""

4710- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When the people of Quraish did not. believe me (regarding the story of my Night Journey), I stood up in The Hijr and Allah displayed Jerusalem in front of me. Then I began describing it to them while I was looking at it."

[3] Allah's saying: "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation." (70)

He also said: "And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory! Say: O my Lord let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour; and grant me from thy presence an authority to aid (me). And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (79:81)

Allah Almighty said too: "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the evil ones; and the evil one is to his Lord (himself) ungrateful. And even if thou hast to turn away from them pursuit of the mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness." (26:28)

تَقَطَّعَ. ﴿وَإِذْ هُمْ نَجْوَى﴾ [٤٧] مَصْدَرٌ مِنْ نَاجَيْتُ، فَوَصَفَهُمْ بِهَا، وَالمَعْنَى: يَتَنَاجَوْنَ. ﴿رُفَاتاً﴾ [٤٩، ٩٨] حُطاماً. ﴿وَاسْتَفْزِزْ﴾ [٦٤] اسْتَخِفَّ. ﴿بِخَيْلِكَ﴾ [٦٤] الفُرْسَانِ، وَالرَّجْلُ: الرَّجَّالَةُ، وَاحِدُهَا رَاجِلٌ، مِثْلُ صَاحِبٍ وَصَحْبٍ، وَتَاجِرٍ وَتَجْرٍ. ﴿حَاصِباً﴾ [٦٨] الرِّيحُ العَاصِفُ، وَالحَاصِبُ أَيْضاً: مَا تَرْمِي بِهِ الرِّيحُ، وَمِنْهُ: ﴿حَصَبُ جَهَنَّمَ﴾ [الأنبياء: ٩٨]، يُرْمَى بِهِ فِي جَهَنَّمَ، وَهُوَ حَصَبُهَا، وَيُقَالُ: حَصَبَ فِي الأَرْضِ: ذَهَبَ، وَالحَصَبُ: مُشْتَقٌّ مِنَ الحَصْبَاءِ وَالحِجَارَةِ. ﴿تَارَةً﴾ [٦٩] مَرَّةً، وَجَمَاعَتُهُ تِيَرَةٌ وَتَارَاتٌ. ﴿لَأَحْتَنِكَنَّ﴾ [٦٢] لَأَسْتَأْصِلَنَّهُمْ، يُقَالُ: احْتَنَكَ فُلَانٌ مَا عِنْدَ فُلَانٍ مِنْ عِلْمٍ اسْتَقْصَاهُ. ﴿طَائِرَهُ﴾ [١٣] حَظُّهُ. قَالَ ابْنُ عَبَّاسٍ: كُلُّ سُلْطَانٍ فِي القُرْآنِ فَهُوَ حُجَّةٌ. ﴿وَلِيٌّ مِنَ الذُّلِّ﴾ [١١١] لَمْ يُحَالِفْ أَحَداً.

٢ ـ باب قَوْلِهِ: ﴿أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ المَسْجِدِ الحَرَامِ﴾ [١]

٤٧٠٩ ـ حدّثنا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ (ح). وحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ ابْنُ المُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: أُتِيَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا، فَأَخَذَ اللَّبَنَ، قَالَ جِبْرِيلُ: الحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلفِطْرَةِ، لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ.

[طرفه في: ٣٣٩٤].

٤٧١٠ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ أَبُو سَلَمَةَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَمَّا كَذَّبَنِي قُرَيْشٌ، قُمْتُ فِي الحِجْرِ، فَجَلَّى اللَّهُ لِي بَيْتَ المَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ، وَأَنَا أَنْظُرُ إِلَيْهِ».

زَادَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: «لَمَّا كَذَّبَنِي قُرَيْشٌ، حِينَ أُسْرِيَ بِي إِلَى بَيْتِ المَقْدِسِ». نَحْوَهُ. ﴿قَاصِفاً﴾ [٦٩] رِيحٌ تَقْصِفُ كُلَّ شَيْءٍ.

[طرفه في: ٣٨٨٦].

٣ ـ باب ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ [٧٠]

كَرَّمْنَا وَأَكْرَمْنَا وَاحِدٌ. ﴿ضِعْفَ الحَيَاةِ﴾ [٧٥] عَذَابَ الحَيَاةِ وَعَذَابَ المَمَاتِ. ﴿خِلَافَكَ﴾ [٧٦] وَخَلْفَكَ سَوَاءٌ ﴿وَنَاءَ﴾ [٨٣] تَبَاعَدَ، ﴿شَاكِلَتِهِ﴾ [٨٤] نَاحِيَتِهِ، وَهِيَ مِنْ شَكْلِهِ. ﴿صَرَّفْنَا﴾ [٤١] وَجَّهْنَا. ﴿قَبِيلاً﴾ [٩٢] مُعَايَنَةً وَمُقَابَلَةً، وَقِيلَ: القَابِلَةُ لِأَنَّهَا مُقَابِلَتُهَا، وَتَقْبَلُ وَلَدَهَا. ﴿خَشْيَةَ الإِنْفَاقِ﴾ [١٠٠]، أَنْفَقَ الرَّجُلُ أَمْلَقَ، وَنَفِقَ الشَّيْءُ ذَهَبَ. ﴿قَتُوراً﴾ [١٠٠] مُقَتِّراً.

٤٧١٠ ـ قوله: (إيلياء) بيت المقدس.

باب ٣ ـ الإملاق: الفاقة ا هـ.

[4] Allah's saying: "When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then We destroy them utterly." (16)

4711- Abdullah "Allah be pleased with him" narrated: During the Pre-Islamic period of ignorance, if any tribe increased in number, we used to say: "The children of so-and-so became prominent."

[5] Allah's saying: "O ye that are sprung from those whom we carried (in the ark) with Noah verily he was a devotee most grateful." (3)

4712- Abu'huraira "Allah be pleased with him" reported: Some (cooked) meat was brought to Allah's Apostle "Allah's blessing and peace be upon him" and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble to the extent that they will not be able to bear or stand.

Then the people will say: "Don't you see what state you have reached? Won't you look for someone who can intercede for you with your Lord?" Some people will say to some others: "Go to Adam." So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit; and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Adam will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Noah."

So they will go to Noah and say (to him): "O Noah! You are the first Messenger sent by Allah to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?" He will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham."

﴿لِلأَذْقَانِ﴾ [١٠٧، ١٠٩] مُجتمعُ اللَّحيين، وَالوَاحِدُ ذَقَن.

وقال مُجاهدٌ: ﴿مَوفُوراً﴾ [٦٣] وافراً، ﴿تَبِيعاً﴾ [٦٩] ثائراً، وَقالَ ابنُ عبَّاسٍ: نَصيراً. ﴿خَبَتْ﴾ [٩٧] طَفِئَتْ. وقال ابنُ عبَّاس: ﴿لاَ تُبَذِّرْ﴾ [٢٦] لا تُنْفِقْ في البَاطِلِ. ﴿ابْتِغَاءَ رَحْمَةٍ﴾ [٢٨] رِزقٍ. ﴿مَثْبُوراً﴾ [١٠٢] مَلعُوناً. ﴿لاَ تَقْفُ﴾ [٣٦] لا تَقُل. ﴿فَجَاسُوا﴾ تَيَمَّمُوا. يُزْجِي الفُلْكَ: يُجْرِي الفُلكَ. ﴿يَخِرُّونَ لِلأَذْقَانِ﴾ [١٠٧ - ١٠٩] لِلوُجوه.

٤ ـ باب قَوْلِه: ﴿وَإِذَا أَرَدْنا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا﴾ الآيَةَ [١٦]

٤٧١١ ـ حدثنا عَليُّ بْنُ عَبدِ اللَّهِ: حدَّثَنا سُفيَانُ: أَخبَرنَا مَنصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبدِ اللَّه قالَ: كُنَّا نَقُولُ للحيِّ إذا كَثُرُوا في الجَاهِلِيَّةِ: أَمِرَ بَنُو فُلانٍ. حدثنا الحُمَيديُّ: حدَّثَنا سُفيَانُ وَقالَ: أَمَرَ.

٥ ـ باب ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْداً شَكُوراً﴾ [٣]

٤٧١٢ ـ حدثنا مُحمَّدُ بْنُ مُقاتِلٍ: أَخبَرَنا عَبْدُ اللَّهِ: أَخبَرَنا أَبُو حَيَّانَ التَّيمِيُّ، عَنْ أَبِي زُرْعَةَ ابْنِ عَمرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ، فَرُفِعَ إِلَيهِ الذِّرَاعُ، وَكانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذلِكَ؟ يَجمَعُ اللَّهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ في صَعِيدٍ وَاحِدٍ، يُسمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ البَصَرُ، وَتَدْنُو الشَّمسُ، فَيَبلُغُ النَّاسَ مِنَ الغَمِّ وَالكَرْبِ ما لا يُطِيقُونَ وَلا يَحتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلا تَرَوْنَ ما قَدْ بَلَغَكُمْ، أَلاَ تَنْظُرُونَ مَنْ يَشفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيهِ السَّلامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو البَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ المَلائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنا إِلَى رَبِّكَ، أَلا تَرَى إِلَى ما نَحنُ فِيهِ، أَلا تَرَى إِلَى ما قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحاً فَيَقُولُونَ: يا نُوحُ، إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْداً شَكُوراً، اشْفَعْ لَنا إِلَى رَبِّكَ، أَلا تَرَى إِلَى ما نَحنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ،

ـ قوله: (اللحيين) بفتح اللام وقد تكسر (شارح).

ـ قوله: ثائراً أي طالباً للثأر منتقماً.

٤٧١٢ ـ قوله: (فرفع إليه الذراع) صوابه فرفعت كما في الشارح

ـ قوله: (فنهس) أي أخذ منها بأطراف أسنانه ولأبي ذر فنهش منها نهشة بالمعجمة أي بأضراسه أو بجميع أسنانه (شارح).

ـ قوله: (يجمع الناس) وفي رواية يجمع الله الناس ا هـ (شارح).

They will go to Abraham and say: "O Abraham! You are Allah's Apostle and His blossom friend from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?" He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (in the world). Myself! Myself! Myself! Go to someone else; go to Moses."

The people will then go to Moses and say: "O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?" Moses will say: "My Lord has today become angry as He has never become before, nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus."

So they will go to Jesus and say: "O Jesus! You are Allah's Apostle and His Word, which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. (Please) intercede for us with your Lord. Don't you see in what state we are?" Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter." Jesus will not mention any sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Mohammad."

So they will come to me and say: "O Mohammad! You are Allah's Apostle and the last of The Prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?""

The Prophet "Allah's blessing and peace be upon him" added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said: "O Mohammad Raise your head. Ask, and you will be granted. Intercede and it (your intercession) will be accepted." So I will raise my head and Say: "My followers, O my Lord! My followers, O my Lord!" It will be said: "O Mohammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people."" The Prophet "Allah's blessing and peace be upon him" further said:: "By he, in Whose Hand my soul is, the distance between every two gate-posts of Paradise is as long as the distance between Mecca and Himyar (or Busra of Sham)."

[6] Allah's saying: "and we gave to David (the gift of) the psalms." (55)

4713- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The recitation of Psalms was made so light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before its being saddled."

[7] Allah's saying: "Say: call on those besides him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." (56)

4714- Abdullah "Allah be pleased with him" narrated, explaining Allah's saying: "Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for his mercy and fear his wrath: for the wrath of thy Lord is something to take heed of" (57): "They were human beings who used to worship Jinns. Those Jinns embraced Islam while the human beings who worshipped them stuck to their religion." (Al'a'mash added: "Those whom they call upon do desire (for themselves) means of access to their Lord." (57)

أَنتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى إِلَى ما نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ـ ثَلاثَ كَذَبَاتٍ ـ فَذَكَرَهُنَّ أَبو حَيَّانَ في الحَدِيثِ ـ نَفسي نَفسي نَفسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى مُوسى. فَيَأْتُونَ مُوسى فَيَقُولُونَ: يا مُوسى، أَنْتَ رَسُولُ اللَّهِ، فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّك، أَلا تَرى إِلَى ما نَحْنُ فِيهِ؟ فَيَقُول: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبلَه مِثلَه، وَلَنْ يَغْضَبَ بَعْدَهُ مِثلَه، وَإِنِّي قَدْ قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِهَا، نَفسِي نَفسِي نَفسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسى. فَيَأْتُونَ عِيسى فَيَقُولُونَ: يَا عِيسى، أَنْتَ رَسُولُ اللَّهِ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمتَ النَّاسَ في المَهْدِ صَبِيّاً، اشْفَعْ لَنا أَلا تَرى إِلَى ما نَحْنُ فيهِ؟ فَيَقُولُ عِيسى: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبلَهُ مِثلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثلَهُ ـ وَلَمْ يَذْكُرْ ذَنْباً ـ نَفسِي نَفسِي نَفسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ. فَيأْتُونَ مُحمداً ﷺ فيقولونَ: يَا مُحَمَّدُ أَنتَ رَسولُ الله، وخاتِمُ الأَنبياءِ، وَقَد غَفَرَ اللَّهُ لَكَ ما تَقدمَ مِن ذَنبِكَ وَما تَأَخرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلا تَرى إِلَى ما نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحتَ العَرْشِ، فَأَقَعُ سَاجِداً لِرَبِّي عَزَّ وَجَلَ، ثُمَّ يَفتَحُ اللَّهُ عَلَيَّ مِنْ مَحامِدِهِ وَحُسْنِ الثَّناءِ عَلَيهِ شَيئاً لَمْ يَفتَحْهُ عَلَى أَحَدٍ قَبلِي، ثُمَّ يُقالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَك، سَل تُعطَه، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِل مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيهِمْ مِنَ البَابِ الأَيْمَنِ مِنْ أَبْوَابِ الجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيما سِوَى ذٰلِكَ مِنَ الأَبْوَابِ، ثم قال: وَالَّذِي نَفسِي بِيَدِهِ، إِنَّ مَا بَينَ المِصْرَاعَينِ مِنْ مَصَارِيعِ الجَنَّةِ، كَما بَينَ مَكَّةَ وَحِمْيَرَ، أَوْ: كَما بَينَ مَكَّةَ وَبُصْرَى».

[طرفه في: ٣٣٤٠]

٦ ـ باب قوله: ﴿وَآتَيْنَا دَاوُدَ زَبُوراً﴾ [٥٥]

٤٧١٣ ـ حدّثني إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «خُفِّفَ عَلَى دَاوُدَ القِرَاءَةُ، فَكَانَ يَأْمُرُ بِدَابَّتِهِ لِتُسْرَجَ، فَكَانَ يَقْرَأُ قَبلَ أَنْ يَفرُغَ ـ يَعْنِي ـ القُرْآنَ». [طرفه في: ٢٠٧٣]

٧ ـ باب ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا﴾ [٥٦]

٤٧١٤ ـ حدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيى: حَدَّثَنَا سُفيَانُ: حَدَّثَنِي سُلَيمانُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: ﴿إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾ [٥٧]. قالَ: كانَ نَاسٌ مِنَ الإِنْسِ يَعْبُدُونَ نَاساً مِنَ الجِنِّ، فَأَسْلَمَ الجِنُّ وَتَمَسَّكَ هٰؤُلاءِ بِدِينِهِمْ. زَادَ الأَشْجَعِيُّ: عَنْ سُفيَانَ، عَنِ الأَعْمَشِ: ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ﴾. [الحديث ٤٧١٤ ـ طرفه في: ٤٧١٥]

٤٧١٣ ـ قوله: (قبل أن يفرغ) أي الذي يسرج من الإسراج كما في الشارح والإسراج شدّ الدابة بالسرج

[8] Allah's saying: "Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for his mercy and fear his wrath: for the wrath of thy Lord is something to take heed of." (57)

4715- Abdullah "Allah be pleased with him" narrated, explaining this verse: "Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for his mercy and fear his wrath: for the wrath of thy Lord is something to take heed of." (57): "They were some Jinns worshipped (by many human beings). But later, those Jinns embraced Islam."

[9] Allah's saying: "Behold we told thee that thy Lord doth encompass mankind round about: we granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression." (60)

4716- Ibn Abbas "Allah be pleased with both" narrated, concerning the meaning of Allah's saying: "Behold we told thee that thy Lord doth encompass mankind round about: we granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression" (60): "It was a true eye- vision which The Prophet "Allah's blessing and peace be upon him" had really seen with his eyes during his Night Journey in which he was made to ascend to the heavens. As for The Cursed Tree mentioned in The Qur'an, it is the tree of Zaqqum."

[10] Allah's saying: "Establish regular prayers- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony." (78)

4717- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The congregational prayer is twenty-five times greater than the prayer of a man alone. In the Morning prayer, the angels of the night and the angels of the day gather (to witness the prayer)." Abu'huraira added: Recite, if you wish, Allah's saying: "Establish regular prayers- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony."

[11] Allah's saying: "And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory!" (79)

4718- Abdullah Ibn Omar "Allah be pleased with both" narrated: On the Day of Judgement the people will fall on their knees and every nation will follow their Prophet and they will say: "O so-and-so! Intercede (for us with Allah), "till (the right of) intercession is given to The Prophet "Allah's blessing and peace be upon him" (Mohammad). That is the day when Allah will raise him into a station of praise and glory.

4719- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Mohammad the means of access to you (to have the right of intercession) and celebrity, and resurrect him to the station of praise and glory that You promised him (in Paradise)", then my intercession will be allowed for him on the Day of Judgement."

٨ ـ باب قَوْلِهِ: ﴿أُولئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الوَسِيلَةَ﴾ [٥٧] الآيَةَ

٤٧١٥ ـ حدّثنا بِشْرُ بنُ خالِدٍ: أخبرنا محمَّدُ بنُ جعفرٍ، عن شعبةَ، عن سُليمانَ، عن إبْراهيمَ، عن أبي مَعْمَرٍ، عن عبدِ اللهِ رَضِيَ اللهُ عَنْهُ: في هذهِ الآيةِ: ﴿الذين يَدْعُونَ يبتَغُونَ إلى رَبِّهِمُ الوَسِيلَةَ﴾. قالَ: ناسٌ مِنَ الجِنِّ يُعْبَدُونَ فَأسْلَمُوا. [طرفه في: ٤٧١٤].

٩ ـ باب ﴿وَما جَعَلْنا الرُّؤْيا الَّتِي أَرَيْناكَ إِلاَّ فِتْنَةً لِلنَّاسِ﴾ [٦٠]

٤٧١٦ ـ حدّثنا عَلِيُّ بنُ عبدِ اللهِ: حدَّثنا سفيانُ، عن عَمرٍو، عن عِكْرِمَةَ، عنِ ابنِ عبَّاسٍ رضيَ اللهُ عنهُ: ﴿وَما جعلنا الرُّؤيا الَّتي أرَيناكَ إلاَّ فِتْنَةً لِلنَّاسِ﴾. قالَ: هِيَ رُؤْيا عَينٍ، أُرِيَها رَسُولُ اللهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ. ﴿والشَّجَرَةَ المَلعُونَةَ﴾ [٦٠] شَجَرَةُ الزَّقُّومِ [طرفه في: ٣٨٨٨].

١٠ ـ باب قَوْلِهِ: ﴿إِنَّ قُرْآنَ الفَجْرِ كانَ مَشْهُوداً﴾ [٧٨]

قال مُجاهِدٌ: صَلاةَ الفَجْرِ.

٤٧١٧ ـ حدّثني عبدُ اللهِ بنُ محمَّدٍ: حدَّثَنا عبدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن أبي سلمةَ وابنِ المسيِّبِ، عن أبي هُريرةَ رَضِيَ اللهُ عنهُ، عنِ النَّبيِّ ﷺ قالَ: «فَضلُ صَلاةِ الجميعِ على صَلاةِ الواحِدِ خَمسٌ وعِشْرُونَ درجةً، وتَجتَمِعُ ملائِكةُ اللَّيلِ وملائِكَةُ النَّهارِ في صلاةِ الصُّبحِ». يَقُولُ أبو هريرةَ: اقرَؤُوا إنْ شِئْتُمْ: ﴿وقُرآنَ الفَجْرِ إنَّ قُرآنَ الفَجرِ كانَ مشْهُوداً﴾. [طرفه في: ١٧٦].

١١ ـ باب ﴿عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً﴾ [٧٩]

٤٧١٨ ـ حدّثني إسماعيلُ بنُ أبانَ: حدَّثنا أبو الأحْوصِ، عن آدمَ بنِ عليٍّ قالَ: سمعْتُ ابنَ عُمَرَ رضيَ اللهُ عنهما يقولُ: إنَّ النَّاسَ يَصِيرُونَ يومَ القِيامةِ جُثاً، كلُّ أُمَّةٍ تَتْبَعُ نَبِيَّها يقولونَ يا فُلانُ: اشفَعْ، حتَّى تنْتَهِيَ الشَّفاعَةُ إلى النَّبيِّ ﷺ، فذلكَ يَوْمَ يَبْعَثُهُ اللهُ المَقامَ المَحْمُودَ. [طرفه في: ١٤٧٥].

٤٧١٩ ـ حدّثنا عليُّ بنُ عيَّاشٍ: حدَّثنا شُعَيبُ بنُ أبي حمزةَ، عن مُحمَّدِ بنِ المُنكَدِرِ، عن جابرِ بنِ عبدِ اللهِ رضيَ اللهُ عنهُما: أنَّ رسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ حينَ يسمَعُ النِّداءَ: اللَّهُمَّ رَبَّ هذهِ الدَّعْوةِ التَّامَّةِ، والصَّلاةِ القائِمَةِ، آتِ مُحَمَّداً الوَسِيلَةَ والفَضِيلَةَ، وابْعَثْهُ مَقاماً مَحْمُوداً الَّذي وعَدتَهُ، حلَّتْ لهُ شَفاعَتِي يومَ القِيامةِ». رواهُ حَمزةُ بنُ عبدِ اللهِ، عن أبيهِ، عنِ النَّبيِّ ﷺ. [طرفه في: ٦١٤].

٤٧١٥ ـ قوله: قال ناس وفي نسخة العينيّ زيادة كان بعد قال.

ـ قوله: يعبدون بضم أوله وفتح ثالثه مبنياً للمفعول ا هـ (شارح).

٤٧١٨ ـ قوله: (جثاً) أي جماعات.

[12] Allah's saying: "And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (81)

4720- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand as reciting: " truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al'isra" 81) (He also recited): "Say: The Truth has arrived, and Falsehood neither creates anything new, nor restores anything." (Sheba 49)

[13] Allah's saying: "They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (Ô men)." (85)

4721- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was going with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said: "What is your need (to ask him this question)?" others said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet. I thought he was being inspired Divinely. So I stayed till that state of The Prophet "Allah's blessing and peace be upon him" (while being inspired) was over. The Prophet "Allah's blessing and peace be upon him" then said: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

[14] Allah's saying: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between." (110)

4722- Ibn Abbas "Allah be pleased with both" was reported to have told: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Qur'an. The more the unbelievers heard it (The Holy Qur'an), the more they abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (so that it might be unheard by your companions) but seek a middle course between." (Al'isra 110)

4723- A'isha "Allah be pleased with her" narrated: "This (verse mentioned above) was sent down in connection with one's invocation (to Allah)."

١٢ ـ باب ﴿وَقُل جاءَ الحقُّ وزَهَقَ الباطِلُ إنَّ الباطِلَ كانَ زَهُوقاً﴾ [٨١]

يَزْهَقُ: يَهْلِكُ.

٤٧٢٠ ـ حدَّثنا الحُمَيديُّ: حَدَّثَنَا سُفيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ البيتِ سِتُّونَ وَثَلاثُ مِئَةِ نُصُبٍ، فَجَعَلَ يَطْعَنُهَا بِعُودٍ في يَدِهِ وَيَقُولُ: ﴿جاءَ الحَقُّ وَزَهَقَ البَاطِلُ إِنَّ البَاطِلَ كانَ زَهُوقاً﴾. ﴿جاءَ الحَقُّ وَما يُبْدِىءُ البَاطِلُ وَما يُعِيدُ﴾. [سبأ: ٤٩].

[طرفه في: ٢٤٧٨].

١٣ ـ باب ﴿ويَسْألُونَكَ عَنِ الرُّوحِ﴾ [٨٥]

٤٧٢١ ـ حدَّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَا أَنا مَعَ النَّبِيِّ ﷺ في حَرْثٍ، وَهْوَ مُتَّكِىءٌ عَلَى عَسِيبٍ، إِذْ مَرَّ اليَهُودُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ؟ فَقَالَ: ما رَابَكُمْ إِلَيهِ؟ وَقالَ بَعْضُهُمْ: لاَ يَسْتَقْبِلُكُمْ بِشَيءٍ تَكْرَهُونَهُ، فَقَالُوا: سَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَمْسَكَ النَّبِيُّ ﷺ فَلَمْ يَرُدَّ عَلَيهِمْ شَيئاً، فَعَلِمْتُ أَنَّهُ يُوحى إِلَيهِ، فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الوَحْيُ قالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَما أُوتِيتُمْ مِنَ العِلمِ إِلاَّ قَلِيلاً﴾. [طرفه في: ١٢٥].

١٤ ـ باب ﴿وَلاَ تَجْهَرْ بِصلاتِكَ وَلاَ تُخافِتْ بِهَا﴾ [١١٠]

٤٧٢٢ ـ حدَّثنا يعقُوبُ بْنُ إِبْرَاهِيم: حَدَّثَنَا هُشَيمٌ: حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: فِي قَوْلِهِ تَعالَى: ﴿وَلاَ تَجْهَرْ بِصَلاتِكَ وَلاَ تُخَافِتْ بِهَا﴾. قالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالقُرْآنِ، فَإِذَا سَمِعَ المُشْرِكُونَ سَبُّوا القُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جاءَ بِهِ، فَقَالَ اللَّهُ تَعالَى لِنَبِيِّهِ ﷺ: ﴿وَلاَ تَجْهَرْ بِصَلاتِكَ﴾، أَي بِقِرَاءَتِكَ، فَيَسْمَعَ المُشْرِكُونَ فَيَسُبُّوا القُرْآنَ ﴿وَلاَ تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ ﴿وَابْتَغِ بَينَ ذلِكَ سَبِيلاً﴾.

[الحديث ٤٧٢٢ ـ أطرافه في: ٧٤٩٠، ٧٥٢٥، ٧٥٤٧].

٤٧٢٣ حدَّثني طَلقُ بْنُ غَنَّامٍ: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: أُنْزِلَ ذلِكَ في الدُّعاءِ. [الحديث ٤٧٢٣ ـ طرفاه في: ٦٣٢٧، ٧٥٢٦].

٤٧٢١ ـ قوله: (على عسيب) أي على عصا من جريد النخل.

ـ قوله: (ما رابكم إليه) كذا بصيغة الفعل الماضي من الريب في رواية الأكثرين وفي رواية ما رأبكم بهمزة وضم الباء من الرأب وهو الإصلاح وقيل: الصواب ما أربكم بفتح الهمزة والراء أي ما حاجتكم قال ابن حجر، وهذا واضح المعنى لو ساعدته الرواية أفاده الشارح.

ـ قوله: لا يستقبلكم بالرفع على الاستئناف ويجوز الجزم على النهي ا هـ (شارح).

(18) The Sura of The Cave (Al'kahf)

Allah Almighty said: “Or dost thou reflect that the companions of the cave and of the inscription were wonders among our Signs?” (9)

He said also: “We gave strength to their hearts: behold, they stood up and said; our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than him: if we did, we should indeed have uttered an enormity.” (14)

Allah said too: “And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change his words, and none wilt thou find as a refuge other than him.” (27)

He further said: “(Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "More wealth have I than you, and more honour and power in (my following of) men.” (34)

Allah said: “(Unbelievers) whose eyes had been under a veil from remembrance of me, and who had been unable even to hear.” (101)

[1] Allah’s saying: “We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is, in, most things, contentious.” (54)

4724- Husain Ibn Ali narrated from his father Ali “Allah be pleased with both” that The Prophet “Allah’s blessing and peace be upon him” had come to him and Fatima (one night) and said to them: “Would not you (stand up to) perform the (night) prayer?”

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ الكَهْفِ ـ ١٨

وقال مُجاهِدٌ: ﴿تقرضهم﴾ [١٧] تتركُهُم. ﴿وكان لهُ ثُمرٌ﴾ [٣٤] ذهبٌ وفضةٌ، وقال غيرُهُ: جماعَةُ الثَّمرِ. ﴿باخعٌ﴾ [٦] مُهلِكٌ. ﴿أسفاً﴾ [٦] ندماً. ﴿الكهف﴾ [٩] الفتحُ في الجبلِ. ﴿والرَّقيم﴾ [٩] الكتابُ ﴿مَرْقُومٌ﴾ [المطففين ٢٠] مَكتوبٌ، منَ الرَّقم. ﴿رَبطنا على قُلوبهم﴾ [١٤] ألهمْناهم صبراً. ﴿لولا أن رَبطنا على قلبها﴾ [القصص: ١٠]، ﴿شططاً﴾ [١٤] إفراطاً. ﴿الوَصيد﴾ [١٨] الفِناءُ، جمعُهُ: وَصائدُ ووُصُدٌ. ويُقالُ الوَصيدُ البابُ. ﴿مُؤصَدةٌ﴾ [البلد: ٢٠] مُطبقةٌ، آصدَ البابَ وأوْصدَ. ﴿بَعثْناهُمْ﴾ [١٩] أحْيَيناهُم. ﴿أزكى﴾ [١٩] أكثرُ، ويُقالُ: أحلُّ، ويُقالُ: أكثرُ ريعاً. قالَ ابنُ عَبَّاس: ﴿أُكُلَهَا وَلَمْ تَظْلِمْ﴾ [٣٣] لَمْ تَنقُص.

وقالَ سَعيدٌ، عَنِ ابنِ عبَّاس: ﴿الرَّقيمُ﴾ اللَّوحُ من رَصاص، كتبَ عاملُهُم أسماءَهُم، ثمَّ طرَحَهُ في خزانَتِه، فضرَبَ اللهُ على آذانهِمْ فَنامُوا.

وقالَ غيرُهُ: وألتْ تَئِلُ تَنجُو، وقالَ مُجاهِدٌ: ﴿مَوْئلاً﴾ [٥٨] مَحْرِزاً. ﴿لا يَستَطيعُونَ سَمعاً﴾ [١٠١] لا يعْقِلُونَ.

١ ـ باب ﴿وكانَ الإنسانُ أكثرَ شيءٍ جدلاً﴾ [٥٤]

٤٧٢٤ ـ حدَّثنا عليُّ بنُ عبدِ الله: حَدَّثَنا يعقُوبُ بنُ إبراهيمَ بنِ سَعدٍ: حدَّثنا أبي، عن صَالحٍ، عَنِ ابنِ شِهَابٍ قالَ: أخبرَني عليُّ بنُ حُسَين: أنَّ حُسَينَ بنَ عليٍّ أخبَرَهُ، عَنْ عليٍّ رَضيَ اللهُ عنهُ: أنَّ رَسُولَ اللهِ ﷺ طرقَه وفاطمةَ، قالَ: «ألا تُصَلِّيان».

[طرفه في: ١١٢٧].

﴿رَجْماً بالغَيبِ﴾ [٢٢] لَم يَستَبِن. ﴿فُرُطاً﴾ [٢٨] نَدماً. ﴿سُرادِقُها﴾ [٢٩] مِثْلُ السُّرادِقِ، وَالحُجرَةِ الَّتي تُطيفُ بِالفَساطِيطِ. ﴿يُحاوِرُهُ﴾ [٣٤ ـ ٣٧] مِنَ المُحاوَرَةِ. ﴿لكِنَّا هُوَ اللَّهُ رَبِّي﴾ [٣٨] أي لكِن أنا هُوَ اللَّهُ رَبِّي، ثُمَّ حذَفَ الألِفَ وأدْغمَ إحدَى النُّونَينِ في الأُخرَى. ﴿زَلَقاً﴾ [٤٠] لا يَثبُتُ فيه قَدَمٌ ﴿هُنالِكَ الوَلايَةُ﴾ [٤٤] مَصدَرُ الوَليِّ. ﴿عُقْباً﴾ [٤٤] عاقِبَةٌ وعُقبَى وعُقْبَةٌ واحِدٌ، وهيَ الآخِرَةُ. ﴿قِبَلاً﴾ [٥٥] و ﴿قُبُلاً﴾، وقَبَلاً: اسْتِئنافاً. ﴿لِيُدْحِضُوا﴾ [٥٦]

سورة الكهف ـ قوله: (ثمر) التلاوة ثمر بفتحتين ا هـ.

ـ قوله: (أكلها) أي أزكى أكبها وأطيب أكلها والمعاني المذكورة متقاربة في المعنى كذا في العينيّ.

٤٧٢٤ ـ قوله: (طرقه وفاطمة) أي أتاهما ليلاً.

ـ قوله: (تطيف) أي تحيط والفساطيط جمع فسطاط وهي الخيمة العظيمة والسرادق الذي يمد فوق صحن الدار ويطيف به ا هـ من الشارح.

[2] Allah's saying: "Behold, Moses said to his attendant, I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." (60)

4725- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas: "Nawfal Al'bakali claims that Moses, the companion of Al'khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. Obai Ibn Ka'b told us that The Prophet "Allah's blessing and peace be upon him" said: "Once Moses stood up and addressed Banu'israel. He was asked who was the most learned man amongst the people. He said: I'm." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?"

Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish." Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch. When they got up, his companion forgot to tell him of what the fish had done. They travelled the rest of the night, and the next day Moses said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." So it was a path for the fish and an astonishment for them. Moses said: "That was what we were seeking after." So, both of them retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu'israel?" Moses said: "Yes, I have come to you so that you may teach me from what Allah has taught you." He said: "But you will not be able to keep patient with me. O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know." Moses said: "thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught." Al'khadir said: "if then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al'khadir and so they took them on board without fare. Then suddenly Al'khadir took an adze and plucked a plank. Moses did not notice it till he had plucked a plank with the adze.

لِيُزِيلُوا، الدَّحْضُ الزَّلَقُ.

٢ باب ﴿وَإِذْ قالَ مُوسى لِفَتاهُ لا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُباً﴾ [٦٠]، زَمَاناً

وجَمْعُهُ أَحْقابٌ.

٤٧٢٥ ـ حدثنا الحُمَيديُّ: حدَّثنا سُفيانُ: حدَّثنا عَمرُو بنُ دِينارٍ قال: أَخبرَني سعيدُ بنُ جُبيرٍ قال: قُلتُ لابنِ عبَّاسٍ إنَّ نَوْفاً البِكاليَّ يَزعُمُ أنَّ موسى صاحبَ الخَضِرِ لَيسَ هو موسى صاحبَ بَني إسرائيلَ، فَقالَ ابنُ عبَّاسٍ: كَذَبَ عَدُوُّ اللَّهِ حَدَّثني أُبَيُّ بنُ كَعبٍ أنَّهُ سَمِعَ رَسولَ اللَّهِ ﷺ يَقولُ: «إن موسى قامَ خَطيباً في بَني إسرائيلَ، فسُئِلَ: أيُّ النَّاسِ أعلَمُ؟ فقال: أنا، فَعَتَبَ اللَّهُ عليه، إذ لم يَرُدَّ العِلمَ إليه، فأوحى اللَّهُ إليهِ، إنَّ لي عَبداً بمَجمَعِ البَحرَينِ هو أعلَمُ منكَ، قال موسى: يا رَبِّ فكَيفَ لي بهِ؟ قال: تأخُذُ مَعكَ حوتاً فتَجعَلُهُ في مِكتَلٍ، فحيثُما فقَدتَ الحوتَ فهوَ ثَمَّ، وَأَخَذَ حُوتاً فَجَعَلَهُ في مِكتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ بفَتاهُ يُوشَعَ بنِ نُونٍ، حتَّى إذا أتَيا الصَّخرَةَ وَضعا رُؤُسَهُما فناما، واضطَرَبَ الحُوتُ في المِكتَلِ فخرَجَ مِنهُ فَسَقَطَ في البَحرِ، فاتَّخَذَ سَبيلَهُ في البَحرِ سَرَباً، وأمسَكَ اللَّهُ عنِ الحُوتِ جِريَةَ الماءِ فَصارَ عَليهِ مِثلَ الطَّاقِ، فلمَّا استَيقَظَ نَسيَ صاحِبُهُ أن يُخبِرَهُ بالحوتِ، فانطَلَقا بَقيَّةَ يَومِهِما ولَيلَتَهُما، حتى إذا كانَ منَ الغَدِ قالَ موسى لِفَتاهُ: آتِنا غَداءَنا، لقَد لَقينا مِن سَفَرِنا هذا نَصَباً، قالَ: ولم يَجِدْ موسى النَّصَبَ حتى جاوَزَ المَكانَ الَّذي أمَرَ اللَّهُ بهِ، فَقالَ لَهُ فَتاهُ: أرأيتَ إذ أوينا إلى الصَّخرَةِ، فإنِّي نَسيتُ الحُوتَ، وما أنْسانيهِ إلاَّ الشَّيطانُ أن أذكُرَهُ، واتَّخذَ سَبيلَهُ في البَحرِ عَجَباً، قال: فَكانَ لِلحُوتِ سَرَباً، ولِموسى ولِفَتاهُ عَجَباً، فَقالَ موسى: ذلكَ ما كُنَّا نَبغي، فارْتَدَّا على آثارِهِما قَصَصاً، قال: رَجَعا يَقُصَّانِ آثارَهُما حتَّى انتَهَيا إلى الصَّخرَةِ، فإذا رَجُلٌ مُسَجًّى ثوباً، فسَلَّمَ عليهِ موسى، فقالَ الخَضِرُ: وأنَّى بأرضِكَ السَّلامُ؟! قالَ: أنا موسى، قالَ: موسى بَني إسرائيلَ؟ قالَ: نَعَمْ، أتَيتُكَ لِتُعَلِّمَني مِمَّا عُلِّمتَ رَشَداً، قالَ: إنَّكَ لن تَستَطيعَ مَعيَ صَبراً، يا موسى إنِّي على عِلمٍ من عِلمِ اللَّهِ عَلَّمَنيهِ لا تَعلَمُهُ أنتَ، وأنتَ على عِلمٍ من عِلمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لا أعلَمُهُ، فَقالَ موسى: سَتَجِدُني إنْ شاءَ اللَّهُ صابِراً ولا أعْصي لكَ أمْراً، فَقالَ لَهُ الخَضِرُ: فَإنِ اتَّبَعْتَني فَلا تَسألْني عَنْ شَيءٍ، حَتَّى أُحدِثَ لكَ منهُ ذِكراً، فانطَلَقا يَمشِيانِ على ساحِلِ البَحرِ، فمَرَّت سَفينَةٌ فكَلَّموهُم أن يَحمِلوهُم، فعَرَفوا الخَضِرَ فحَمَلوهُ بغَيرِ نَوْلٍ، فلَمَّا رَكِبا في السَّفينَةِ، لَم يَفجَأْ إلاَّ والخَضِرُ قد قَلَعَ

٤٧٢٥ ـ قوله (البكالي) بكسر الموحدة وتخفيف الكاف وتشدد ولأبي ذر بفتح الموحدة (شارح).

ـ (المكتل): الزنبيل الكبير ويجمع على مكاتل.

ـ قوله (وانطلق معه بفتاه) ولأبي ذر معه فتاه (شارح).

ـ قوله (نبغي) التلاوة نبغ بكسر السين وإسقاط الياء وكذا قوله سبحانه على أن تعلمن.

ـ قوله (رشداً) وقراءتنا رشداً بضم الراء وسكون الشين.

Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a strange thing." Al'khadir replied: "did I not tell thee that thou canst have no patience with me?" Moses said: "rebuke me not for forgetting, nor grieve me by raising difficulties in my case." So the first excuse of Moses was that he had forgotten. When they were on board the boat, a sparrow came, stood on the edge of the boat and dipped its beak once into the sea. Al'khadir said to Moses: "O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak."

After they had come out of the boat, and walked across the coast, they passed by a boy playing with other boys. Al'khadir took hold of the boy's head and plucked it with his hand. Moses said to him: " hast thou slain an innocent person who had slain none? truly a foul (unheard of) thing hast thou done." He answered: did I not tell thee that thou canst have no patience with me? (Moses) said: if ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "Those are the inhabitants of a town who did neither give us food, nor entertain us; and now you set up their wall straight. If thou hadst wished, surely thou couldst have exacted some recompense for it." Al'khadir said: " this is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience. As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man). So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."" The Prophet "Allah's blessing and peace be upon him" added: "We wished that Moses could have remained patient so that Allah might have told us more about their story."

Ibn Abbas "Allah be pleased with both" said: "(Regarding the boat) there was a (tyrant) king who would seize by force every boat having no defect. (as regards to the boy whom Al'khadir killed) he was a pagan though his parents were good believers."

4726- Ibn Juraij narrated: Ya'li Ibn Muslim and Amr Ibn Dinar and some others narrated the tradition of Sa'eed Ibn Jubair.

Sa'eed told: While we were at the house of Ibn Abbas, Ibn Abbas said: "Ask me (whatever question you want)." I said: "O Abu'abbas! May Allah let me be sacrificed for you! There is a storyteller at Kufa called Nawf, who claims that he (Al'khadir's companion) is not Moses of children of Israel." As for Amr, he said to me: "Ibn Abbas said: "The enemy of Allah (meaning Nawf) was liar." But Ya'li told me that Ibn Abbas said: Obai Ibn Ka'b said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Once Moses, Allah's Prophet, preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked: "O Allah's Messenger! Is there anyone on the earth who is more learned than you?" Moses replied: "No." So Allah blamed him (Moses), for he did not ascribe the absolute knowledge to Allah. It was said: "Yes, (there is a slave of ours who knows more than you)." Moses said: "O my Lord! Where is he?" Allah said: "At the junction of the two seas." Moses said: "O my Lord! Tell me of a sign whereby I can recognize the place."" Amr told me: Allah said: "That place will be where the

لَوْحاً مِنْ أَلْوَاحِ السَّفِينَةِ بِالقَدُومِ، فَقَالَ لَهُ مُوسى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا، لَقَدْ جِئْتَ شَيْئاً إِمْراً، قالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً، قالَ: لا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلا تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، قالَ: وقالَ رَسُولُ اللَّهِ ﷺ: «وكانَتْ الأُولى مِنْ مُوسى نِسْيَاناً، قالَ: وَجاءَ عُصْفُورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَةِ، فَنَقَرَ في البَحْرِ نَقْرَةً، فَقالَ لَهُ الخضِرُ: ما عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ، إلاَّ مِثْلُ ما نَقَصَ هذا العُصْفُورُ مِنْ هذا البَحْرِ، ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَا هُمَا يَمْشِيَانِ عَلى السَّاحِلِ، إِذْ أَبْصَرَ الخضِرُ غُلاماً يَلْعَبُ مَعَ الغِلْمَانِ، فَأَخَذَ الخضِرُ رَأْسَهُ بِيَدِهِ، فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسى: أَقَتَلْتَ نَفْساً زَاكِيَةً بِغَيْرِ نَفْسٍ، لَقَدْ جِئْتَ شَيْئاً نُكْراً، قالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً، قالَ: وَهذا أَشَدُّ مِنَ الأُولى، قالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً، فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ، قالَ: مائِلٌ، فَقَامَ الخضِرُ فَأَقَامَهُ بِيَدِهِ، فَقَالَ مُوسى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا، لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أَجْراً، قالَ: ﴿هذا فِراقُ بَيْنِي وَبَيْنِكَ ـ إِلى قَوْلِهِ ـ ذلِكَ تَأْوِيلُ ما لَمْ تَسْطِعْ عَلَيْهِ صَبْراً﴾ [٧٨ - ٨٢]، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَدِدْنَا أَنَّ مُوسى كانَ صَبَرَ حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبَرِهِما».

قالَ سَعِيدُ بْنُ جُبَيْرٍ: فَكانَ ابْنُ عَبَّاسٍ يَقْرَأُ: وَكانَ أَمامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صالِحَةٍ غَصْباً. وكانَ يَقْرَأُ: وَأَمَّا الغُلامُ فَكانَ كافِراً وَكانَ أَبَواهُ مُؤْمِنَيْنِ.

[طرفه في: ٧٤].

٣ ـ باب ﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾

مَذْهَباً، يَسْرُبُ يَسْلُكُ، وَمِنْهُ: ﴿وَسارِبٌ بِالنَّهارِ﴾ [الرعد: ١٠].

٤٧٢٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ. أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُما عَلى صاحِبِهِ، وَغَيْرَهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قالَ: إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ في بَيْتِهِ، إِذْ قالَ: سَلُونِي، قُلْتُ: أَيْ أَبَا عَبَّاسٍ، جَعَلَنِي اللَّهُ فِدَاءَكَ، بِالكُوفَةِ رَجُلٌ قاصٌّ يُقَالُ لَهُ نَوْفٌ، يَزْعُمُ أَنَّهُ لَيْسَ بِمُوسى بَنِي إِسْرَائِيلَ، أَمَّا عَمْرٌو فَقَالَ لِي: قالَ: قَدْ كَذَبَ عَدُوُّ اللَّهِ، وَأَمَّا يَعْلَى فَقَالَ لِي: قالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أُبَيُّ بْنُ كَعْبٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مُوسى رَسُولُ اللَّهِ عَلَيْهِ السَّلامُ، قالَ ذَكَّرَ النَّاسَ يَوْماً، حَتَّى إِذا فاضَتِ العُيُونُ، وَرَقَّتِ القُلُوبُ، وَلَّى، فَأَدْرَكَهُ رَجُلٌ فَقَالَ: أَيْ رَسُولَ اللَّهِ، هَلْ في الأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ؟ قالَ: لا، فَعَتَبَ عَلَيْهِ إِذْ لَمْ يَرُدَّ العِلْمَ إِلَى اللَّهِ، قِيلَ: بَلى، قالَ: أَيْ رَبِّ، فَأَيْنَ؟ قالَ: بِمَجْمَعِ البَحْرَيْنِ، قالَ: أَيْ رَبِّ، اجْعَلْ لِي عَلَماً أَعْلَمُ ذلِكَ بِهِ، فَقَالَ لِي عَمْرٌو: قالَ: حَيْثُ يُفَارِقُكَ الحُوتُ، وَقالَ لِي يَعْلَى: قالَ: خُذْ نُوناً مَيِّتاً، حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ،

= قوله: (زاكية) القراءة عندنا زكية.

٤٧٢٦ ـ قوله: (وغيرهما) هو من كلام ابن جريج أي وغير يعلى وعمرو (شارح). =

fish will leave you." Ya'li told me: Allah said: "Take a dead fish (and your destination will be) the place where it will become alive."

So Moses took a fish and put it in a basket and said to his boy servant: "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He replied: "You have not demanded too much." That is what Allah mentioned: "Behold, Moses said to his attendant, I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." (The Cave 60) (The attendant was) Yusha Ibn Noon. (Sa'eed did not state that). The Prophet "Allah's blessing and peace be upon him" said: "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself): "I will not wake him, but when he (Moses) got up, he forgot to tell him that the fish slipped out and entered the sea. Allah stopped the flow of the sea where the fish was, so that its trace looked as if it were made on a rock. Amr, forming a hole with his two thumbs an index fingers, said to me: "Like this, as if its trace were made on a rock."

Moses said: "We have suffered much fatigue on this (stage of) our journey." (This was not narrated by Sa'eed). Then they returned back and found Al'khadir. Othman Ibn Abu'sulaiman said to me: (He was found) on a green carpet in the middle of the sea. Al'khadir was covered with his garment. One of its ends was under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly: "Is there such a greeting in my land? Who are you?" Moses said: "I am Moses." Al'khadir said: "Are you Moses of the children of Israel?" Moses said: "Yes." Al'khadir said: "What do you want?" Moses said: "I came to you so as to teach me of the truth which you were taught." Al'khadir said: "Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn." At that time a bird took with its beak (some water) from the sea. Al'khadir then said: "By Allah, my knowledge and your knowledge in relation to Allah's Knowledge is like what this bird has taken with its beak from the sea." Until, when they went on board the boat (18.71).

They found a small boat, which used to carry the people from the side of this sea to the other side. The crew recognized Al'khadir and said: "The pious slave of Allah." (We said to Sa'eed: "Was that Al'khadir?" He said: "Yes.") The boatmen said: "We will not take fair for getting him on board." Al'khadir scuttled the boat and then plugged the hole with a piece of wood.

Moses said: "hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!" (Mujahid said: "Moses said so protestingly.") Al'khadir said: "did I not tell thee that thou canst have no patience with me?" (The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done by him intentionally). Moses said: "rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

Then they found a boy whom Al'khadir killed. (Ya'li said: Sa'eed said They found boys playing and Al'khadir got hold of a handsome infidel boy, whom he laid down and then slew with a knife). Moses said: "hast thou slain an innocent person who had slain none? (Truly a foul (unheard of) thing hast thou done)!"

فَأَخذ حوتاً فجعلَه في مِكْتَلٍ، فقالَ لفتاهُ: لا أُكلّفُكَ إلاَّ أنْ تُخبِرَني بحيث يُفارِقُكَ الحُوتُ، قال: ما كلّفتَ كثيراً، فذلكَ قولُهُ جَلَّ ذِكرُه: ﴿وَإِذْ قالَ موسى لِفَتاهُ﴾ [٦٠] يُوشَعَ بْنِ نُونٍ ـ لَيسَتْ عَنْ سعيدٍ ـ قال: فبينما هو في ظِلِّ صَخرةٍ في مَكانٍ ثَرْيانَ، إذ تَضرَّبَ الحُوتُ ومُوسى نائمٌ، فقال فتاهُ: لا أوقِظُهُ، حتّى إذا استيقظَ نسيَ أنْ يُخبِرَهُ، وتضرَّبَ الحوتُ حتى دخلَ البَحرَ، فأمسَكَ اللّهُ عنهُ جِريَةَ البَحرِ، حتّى كَأَنَّ أثرَهُ في حَجَرٍ. قال لي عَمْرٌو: هَكَذا كأنَّ أثرَهُ في حَجَرٍ ـ وَحَلَّقَ بينَ إبْهامَيهِ والّتين تَليانِهِما ـ لَقَدْ لَقِينا مِنْ سَفَرِنا هذا نَصَباً، قال: قَدْ قطعَ اللّهُ عَنكَ النَّصَبَ ـ لَيسَتْ هذه عَنْ سَعيدٍ ـ أخبرَهُ فَرَجَعا، فوَجَدا خضِراً. قالَ لي عُثمانُ بنُ أبي سُلَيمانَ: عَلى طِنفِسَةٍ خَضراءَ عَلى كَبِدِ البَحرِ، قال سعيدُ بنُ جُبَيرٍ: مُسَجّىً بِثَوبِه، قد جعلَ طرَفَهُ تَحتَ رِجْلَيهِ وطَرَفَهُ تحتَ رأسِه، فَسلَّمَ عليه موسى فكشفَ عن وجههِ وقال: هل بأرْضي من سلامٍ، مَنْ أنتَ؟ قال: أنا مُوسى، قالَ: مُوسى بَني إسْرائيلَ؟ قالَ: نَعَمْ. قالَ: فما شأْنُكَ؟ قالَ: جِئْتُ لِتُعَلِّمَني مِمَّا عُلِّمتَ رَشَداً، قال: أمَا يكفيكَ أنَّ التَّوراةَ بِيَدَيكَ، وأنَّ الوَحْيَ يأتيكَ؟ يا مُوسى، إنَّ لي عِلماً لا يَنبغي لكَ أنْ تَعلَمَهُ، وإنَّ لكَ عِلماً لا يَنبَغي لي أنْ أعلَمَهُ، فأَخذَ طائرٌ بمِنقارِه من البَحرِ، وقال: واللّهِ ما عِلمي وما عِلمُكَ في جَنْبِ عِلمِ اللّهِ، إلاَّ كَما أخَذَ هذا الطَّائرُ بمِنقارِه من البَحرِ، حتّى إذَا رَكِبا في السَّفينةِ وَجَدا مَعابِرَ صِغاراً، تَحمِلُ أهْلَ هذا السَّاحِلِ إلى أهْلِ هذا السَّاحِلِ الآخَرِ، عَرَفوهُ، فقالُوا: عَبْدُ اللّهِ الصَّالحُ ـ قالَ: قُلنا لِسَعيدٍ: خَضِرٌ، قالَ: نَعَمْ ـ لا نَحمِلُهُ بأَجْرٍ، فَخَرَقَها وَوَتَدَ فيها وَتِداً، قالَ مُوسى: أَخَرَقْتَها لِتُغرِقَ أهلَها، لَقَدْ جِئتَ شَيئاً إمْراً ـ قالَ مُجاهِدٌ: مُنْكَراً ـ قالَ: أَلَمْ أقُلْ إنَّكَ لَنْ تَستطيعَ مَعِي صَبراً ـ كانتِ الأُولى نِسْياناً، والوُسطى شَرطاً، والثّالثةُ عَمْداً ـ قالَ: لا تُؤاخِذْني بِما نَسِيتُ ولا تُرْهِقْني مِنْ أمْري عُسراً، لَقِيا غُلاماً فَقَتَلَهُ، قالَ يَعْلَى: قالَ سَعِيدٌ: وَجَدَ غِلْماناً يَلعَبُونَ، فأخذَ غُلاماً كافراً ظَريفاً فَأَضجَعَهُ ثُمَّ ذَبَحَهُ بالسِّكّين، قالَ: أقَتَلتَ نَفساً زكِيَّةً بِغَيرِ نَفسٍ لَمْ تَعمَلْ بالحِنْثِ ـ وكانَ ابنُ عَبَّاسٍ قرَأَها: زَاكِيَةً مُسلِمَةً، كَقَولِكَ غُلاماً زَكِيّاً ـ فانطَلَقَا

= ـ قوله: (نوناً) وفي رواية: حوتاً.

ـ قوله: ليست أي تسمية الفتى عن سعيد بن جبير.

ـ قوله: ثريان يقال: مكان: ثريان وأرض ثريا إذا كان في ترابهما بلل وندى.

ـ قوله: في حجر بفتح الحاء والجيم وقوله في جحر وحلق بتقديم الجيم المفتوحة على الحاء المفتوحة وفي اليونينية بتقديم المهملة وفتحهما وفي نسخة بجيم مضمومة فمهملة ساكنة وهي أوضح ا هـ من الشارح.

ـ قوله: (ليست هذه عن سعيد) من كلام ابن جريج وأراد بسعيد ابن جبير وقوله: أخبره أي أخبر يوشع موسى بقصة تضرّب الحوت وقوله: قال لي عثمان من كلام ابن جريج أيضاً على ما أفاده الشارح.

ـ (كبد البحر) كبد الحوت نخ.

ـ قوله: (عرفوه) أي أهل السفينة عرفوا الخضر ا هـ شارح

ـ قوله: زاكية مسلمة الخ هكذا من الشارح العيني وشرح القسطلاني وقع فيه التكرار في لفظ زاكية وعليه جرى طبع مصر ثم إن قوله مسلمة بهذا الضبط رواية الأكثرين وروي مسلمة بفتح السين وتشديد اللام المفتوحة وقوله:

Then they proceeded: until, (when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality.) They found there a wall on the point of falling down, but he set it up straight. (Sa'eed moved his hand thus and said: "Al'khadir raised his hand and the wall became straight." Ya'li said: "I think Sa'eed said: "Al'khadir touched the wall with his hand and it became straight"). (Moses said to Al'khadir): "if thou hadst wished, surely thou couldst have exacted some recompense for it." (Sa'eed said: "Recompense that we might have eaten." there was after them (or in front of them as Ibn Abbas recited) a certain king who seized on every boat by force.

It is narrated by others than Sa'eed that the king was Hudad Ibn Budad. They say that the boy (whom Al'khadir killed) was called Haisur. (A king who seized every boat by force": So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man)": that their love for him would urge them to follow him in his religion. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection." This was in reply to Moses' saying: "Have you killed an innocent soul?" "closer in affection " means they will be more merciful to him than they were to the former whom Khadir had killed. (Other than Sa'eed said that they were compensated with a girl. Da'wood Ibn Abu'asim said on the authority of more than one that this latter child was a girl).

4727- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas: "Nawfal Al'bakali claims that Moses, the companion of Al'khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. Obai Ibn Ka'b told us that The Prophet "Allah's blessing and peace be upon him" said: "Once Moses stood up and addressed Banu'israel. He was asked who was the most learned man amongst the people. He said: I'm." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?"

Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish." Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). (Sufyan, a sub-narrator said that somebody other than Amr said) At the rock there was a water spring called The Life and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, which moved and slipped out of the basket and entered the sea). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch. When Moses got up, he said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." So it was a path for the fish and an

فوجدا جداراً يُرِيدُ أَنْ يَنقضَّ فأقامَهُ ـ قالَ سَعِيدٌ بِيَدِهِ هكَذا، ورفَعَ يدَهُ ـ فاسْتقامَ ـ قالَ يَعْلَى: حَسِبْتُ أَنَّ سَعِيداً قالَ: فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ ـ لَوْ شِئْتَ لاتَّخذْتَ عَلَيهِ أَجْراً ـ قالَ سَعِيدٌ ـ أَجْراً نَأْكُلُهُ ـ وكانَ وراءَهُمْ وكانَ أمامَهُمْ، قرأَها ابنُ عبَّاسٍ: أَمامَهُمْ ملكٌ. يَزْعُمُونَ عن غيرِ سعيد: أَنَّهُ هُدَدُ بْنُ بُدَدَ، والغُلامُ المقتُولُ اسْمُهُ يَزْعُمُونَ جَيْسُورٌ ـ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْباً، فَأَرَدْتُ إذَا هِيَ مَرَّتْ بِهِ أَنْ يَدَعَهَا لِعَيْبِهَا، فَإِذا جاوَزُوا أَصْلَحُوهَا فَانْتَفَعُوا بِهَا، وَمِنْهُمْ مَنْ يَقُولُ سَدُّوهَا بِقارُورَةٍ، ومنهُم من يقولُ بالقارِ ـ كانَ أبواهُ مؤمنينِ وكانَ كافراً، فخشينا أَنْ يُرْهِقَهُمَا طُغْيَاناً وَكُفْراً، أَنْ يَحْمِلَهُمَا حُبُّهُ على أَنْ يُتابِعاهُ على دِينِه، فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْراً مِنْهُ زَكاةً، لِقَوْلِه: أَقَتَلْتَ نفساً زكِيَّةً، وَأَقْرَبَ رُحْماً، هُما بِهِ أَرْحَمُ مِنْهُمَا بالأَوَّلِ، الَّذِي قَتَلَ خَضِرٌ». وَزَعَمَ غَيرُ سَعِيدٍ أَنَّهُمَا أُبْدِلا جارِيَةً، وأَمَّا داوُدُ بْنُ أَبِي عاصِمٍ فقالَ: عَنْ غيرِ واحِدٍ: إِنَّها جارِيَةٌ. [طرفه في: ٧٤]

٤ ـ باب ﴿فلمَّا جاوَزا قال لفتاهُ آتنا غداءَنا لقدْ لقينا منْ سفرنا هذا نصباً﴾ [٦٢]

إِلى قَوْلِهِ: ﴿عجباً﴾ [٦٣]، ﴿صُنعاً﴾ [١٠٤] عملاً. ﴿حولاً﴾ [١٠٨] تحوُّلاً.

﴿قال ذلك ما كُنَّا نبغ، فارتدَّا على آثارِهِما قصصاً﴾ [٦٤]، ﴿إمراً﴾ [٧١] و ﴿نُكراً﴾ [٧٤] داهِيَةً ﴿يَنقضَّ﴾ [٧٧] يَنقاضُ كَمَا تَنقاضُ السِّنُّ. ﴿لَتخذْتَ﴾ [٧٧] وَاتَّخَذْتَ وَاحِدٌ. ﴿رُحماً﴾ [٨١] مِنَ الرُّحْمِ، وَهيَ أَشَدُّ مُبالَغَةً مِنَ الرَّحْمَةِ، ونظُنُّ أَنَّهُ مِنَ الرَّحِيمِ، وَتُدعى مَكَّةُ أُمَّ رُحْمٍ أَيِ الرَّحْمَةُ تَنْزِلُ بِهَا.

٤٧٢٧ ـ حدَّثني قُتَيْبَةُ بْنُ سَعِيدٍ قالَ: حَدَّثَنِي سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ سعيد بن جبير قال: قلتُ لابنِ عبَّاسٍ: إِنَّ نَوْفاً البِكالِيَّ يَزْعُمُ: أَنَّ مُوسَى بَنِي إِسْرائِيلَ لَيْسَ بِمُوسَى الخَضِرِ، فَقالَ: كَذَبَ عَدُوُّ اللَّهِ. حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «قامَ مُوسَى خَطِيباً في بَنِي إِسْرائِيلَ، فقيلَ لَهُ: أَيُّ النَّاسِ أَعْلَمُ؟ قالَ: أَنا، فَعَتَبَ اللَّهُ عليه، إِذْ لَمْ يَرُدَّ العِلْمَ إِليهِ، وَأَوْحَى إِلَيْهِ: بَلَى، عَبْدٌ مِنْ عِبادِي بِمَجْمَعِ البَحْرَيْنِ، هُوَ أَعْلَمُ مِنْكَ. قالَ: أَيْ رَبِّ، كَيْفَ السَّبِيلُ إِلَيْهِ؟ قالَ: تَأْخُذُ حُوتاً في مِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الحُوتَ فَاتَّبِعْهُ، قالَ: فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ، وَمَعَهُمَا الحُوتُ، حَتَّى انْتَهَيَا إِلى الصَّخْرَةِ فَنَزَلا عِنْدَها، قالَ: فَوَضَعَ مُوسَى رَأْسَهُ فَنامَ ـ قالَ سُفْيانُ: وَفي حَدِيثِ غَيْرِ عَمْرٍو قالَ: ـ وَفي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقالُ لَهَا الحَيَاةُ، لا يُصِيبُ مِنْ مائِهَا شَيءٌ إِلاَّ حَيِيَ، فَأَصابَ الحُوتَ مِنْ ماءِ تِلْكَ العَيْنِ، قالَ: فَتَحَرَّكَ

= زاكيا كذا عند العيني وعند الشارح زكيا بالتشديد.

ـ قوله: بدد بهذا الضبط مصروفاً عند الشارح قال ولأبي ذرّ غير مصروف وعند العينيّ بدد بفتح الباء وحكى ابن الاثير فتح الهاء أيضاً في هدد.

ـ قوله: الغلام كذا عند الشارح وفي العينيّ والغلام.

باب ٤ ـ قوله: (ينقاض كما ينقاض السن) بتخفيف الضاد فيهما ولأبي ذر بالتشديد فيهما وقوله السنّ ولأبي ذر الشيء ومعنى ينقضّ ينكسر وينقاض ينقطع من أصله كما في الشارح

٤٧٢٧ ـ قوله: (على أن... الخ) الآية. انظر الهامش حديث ٤٧٢٥.

astonishment for them. Moses said: "That was what we were seeking after." So, both of them retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu'israel?" Moses said: "Yes, would I follow you so that you may teach me from what Allah has taught you?" He said: "But you will not be able to keep patient with me. O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know." Moses said: "But I would follow you." Al'khadir said: "if then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al'khadir and so they took them on board without fare. When they were on board the boat, a sparrow came, stood on the edge of the boat and dipped its beak into the sea. Al'khadir said to Moses: "O Moses! My knowledge, your knowledge, and the knowledge of all creatures have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak." Then suddenly Al'khadir took an adze and plucked a plank. Moses did not notice it till he had plucked a plank with the adze. Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a strange thing."

Then they proceeded until they passed by a boy playing with other boys. Al'khadir took hold of the boy's head and plucked it with his hand. Moses said to him: " hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done." He answered: "did I not tell thee that thou canst have no patience with me? " (Moses) said: "if ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side." Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight (with his hand like this, according to the narrator). (Moses) said: "Those are the inhabitants of a town who did neither give us food, nor entertain us; and now you set up their wall straight. If thou hadst wished, surely thou couldst have exacted some recompense for it." Al'khadir said: " this is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience." The Prophet "Allah's blessing and peace be upon him" added: "We wished that Moses could have remained patient so that Allah might have told us more about their story."

On the other hand, Ibn Abbas used to recite: "There was ahead of them a certain king who seized on every boat by force". And: "The boy was of no faith."

[5] Allah's saying: "Say: shall we tell you of those who lose most in respect of their deeds?" (103)

4728- Mus'ab narrated: I asked my father: "Was the previous Verse revealed regarding Al'haruriyya?" He said: "No, but regarding the Jews and the Christians. However, the Jews disbelieved Mohammad and the Christians disbelieved in Paradise and said that there are neither food nor drink therein. Al'haruriyya are those people who break their covenant to Allah after they have confirmed that they will fulfill it; and Sa'd used to call them the evil-doers (who renounce Allah's obedience)."

وَانسَلَّ مِنَ المِكْتَلِ فَدَخَلَ البَحْرَ فَلَمَّا استَيقَظَ موسى قالَ لِفتاهُ: ﴿آتِنا غَداءَنا﴾ [٦٢] الآيَةَ، قال: ولَم يَجِدِ النَّصَبَ حتَّى جاوزَ ما أُمِرَ بِهِ، قال له فَتاهُ يوشَعُ بْنُ نُونٍ: ﴿أرأَيت إذْ أوَينا إلَى الصَّخرَةِ فإنِّي نَسِيتُ الحُوتَ﴾ [٦٣] الآيَة، قال: فَرَجَعا يَقُصَّانِ في آثارِهِما، فَوجَدا في البَحْرِ كالطَّاقِ مَمَرَّ الحُوتِ، فكانَ لِفَتاهُ عَجَباً، وَلِلحُوتِ سَرَباً، قالَ: فَلَمَّا انتَهيَا إلَى الصَّخْرَة، إذْ هُما بِرَجُلٍ مُسَجًّى بِثَوْبٍ، فَسَلَّمَ عَلَيهِ مُوسى، قالَ وَأَنَّى: بِأَرْضِكَ السَّلامُ، فَقالَ: أَنَا مُوسى، قال: مُوسى بَني إسْرائِيلَ؟ قالَ: نَعَمْ، قالَ هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَني مِمَّا عُلِّمْتَ رُشْداً. قالَ لَهُ الخَضِرُ: يَا مُوسى إنَّكَ على عِلم مِن عِلم اللَّهِ عَلَّمَكَهُ اللَّهُ لا أَعْلَمُهُ، وأنَا على عِلم مِنْ عِلم اللَّهِ عَلَّمَنيه اللَّهُ لا تَعْلَمُهُ. قال: بَل أَتَّبِعُكَ؟ قال: فَإِنِ اتَّبَعْتَني فَلا تَسأَلْني عَنْ شيءٍ حَتَّى أُحدِثَ لَكَ مِنْهُ ذِكْراً. فانْطَلَقَا يَمْشِيَانِ عَلى السَّاحِلِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ فَعُرِفَ الخَضِرُ، فَحَمَلُوهُمْ في سَفِينَتِهِمْ بِغَيرِ نَوْلٍ، يَقُولُ: بِغَيرِ أَجْرٍ، فَرَكِبَا السَّفِينَةَ. قالَ: وَوَقَعَ عُصْفُورٌ عَلَى حَرْفِ السَّفِينَةِ، فَغَمَسَ مِنْقارَهُ البَحْرَ، فَقَالَ الخَضِرُ لِمُوسى: ما عِلمُكَ وَعِلمِي وَعِلمُ الخَلائِقِ في عِلمِ اللَّهِ، إلاَّ مِقْدَارُ ما غَمَسَ هذا العُصْفورُ مِنقارَهُ، قال: فَلَمْ يَفْجأْ مُوسى إذ عَمَدَ الخَضِرُ إلَى قَدُوم فَخَرَقَ السَّفِينَةَ، فَقالَ: لَهُ مُوسى: قَوْمٌ حَمَلُونَا بِغَيرِ نَوْلٍ، عَمَدْتَ إلَى، سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغرِقَ أَهْلَهَا: ﴿لَقَدْ جِئْتَ﴾ [٧١] الآيَةَ، فانطَلَقَا إذا هُما بِغُلامٍ يَلعَبُ مَعَ الغِلمانِ، فَأَخَذَ الخَضِرُ بِرَأْسِهِ فَقَطَعَهُ، قالَ له مُوسى: أَقَتَلتَ نَفساً زَكِيَّةً بِغَيرِ نَفْسٍ، لَقَدْ جِئْتَ شَيئاً نُكْراً، قال: أَلَمْ أَقُل لَكَ إنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً - إلَى قَوْلِهِ - فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِداراً يُرِيدُ أَنْ يَنْقَضَّ، فَقالَ بِيَدِهِ هَكَذَا فأَقامَهُ، فَقالَ لَهُ مُوسى: إنَّا دَخَلنا هذِهِ القَرْيَةَ فَلَمْ يُضَيِّفُونا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لاتَّخَذْتَ عَلَيهِ أَجْراً، قال: هذا فِراقُ بَيني وبَينِكَ، سأُنَبِّئُكَ بِتأويلِ ما لَمْ تَستَطِعْ عَلَيهِ صَبْراً. فَقالَ رَسُولُ اللَّهِ ﷺ: «وَدِدْنا أَنَّ مُوسى صَبَرَ حَتَّى يَقُصَّ عَلَينا مِن أَمْرِهِما». قال: وَكانَ ابْنُ عَبَّاسٍ يَقْرَأُ: وَكانَ أَمامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً، وَأَمَّا الغُلامُ فَكانَ كافِراً.

[طرفه في: ٧٤].

٥ ـ باب ﴿قُل هَل نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمالاً﴾ [١٠٣]

٤٧٢٨ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَن عَمْرٍو، عَنْ مُصْعَبٍ قال: سأَلتُ أَبِي: ﴿قُل هَل نُنَبِّئُكُم بِالأَخْسَرِينَ أَعْمالاً﴾. هُمُ الحَرُورِيَّةُ؟ قالَ لا، هُمُ اليَهُودُ وَالنَّصارَى، أَمَّا اليَهودُ: فَكَذَّبوا مُحَمَّداً ﷺ، وأَمَّا النَّصارَى كَفَرُوا بِالجَنَّةِ وقالوا: لا طَعامَ فِيهَا وَلا شَرَابَ، وَالحَرُورِيَّةُ: ﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثاقِهِ﴾ [البقرة: ٢٧]. وَكانَ سَعْدٌ يُسَمِّيهِم الفَاسِقِينَ.

٦ ـ باب ﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ﴾ [١٠٥] الآيَةَ

٤٧٢٩ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا المُغِيرَةُ قالَ:

٤٧٢٨ ـ قوله: كفروا ولأبي ذر فكفروا (شارح).

[6] Allah's saying: "They are those who deny the Signs of their Lord and the fact of their having to meet him (in the Hereafter): vain will be their works, nor shall we, on the day of judgment, give them any weight." (105)

4729- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a huge fat man will come who will not weigh, the weight of a mosquito's wing in Allah's Sight." then The Prophet "Allah's blessing and peace be upon him" added: Recite, if you want, Allah's saying: "They are those who deny the Signs of their Lord and the fact of their having to meet him (in the Hereafter): vain will be their works, nor shall we, on the day of judgment, give them any weight." (105)

(19) The Sura of Mary

[1] Allah's saying: "But warn them of the day of Distress, when the matter will be determined: for (behold), they are negligent and they do not believe!" (39)

4730- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Death will be brought forward in the shape of a black and white ram. Then an announcer will call: "O people of Paradise!" Thereupon they will stretch their necks and look carefully. The announcer will say: "Do you know this?" They will say: "Yes, this is Death." By then all of them will have seen it. Then it will be announced again: "O people of Hell!" They will stretch their necks and look carefully. The announcer will say: "Do you know this?" They will say: "Yes, this is Death." By then all of them will have seen it. Then it (that ram) will be slaughtered with the announcer saying: "O people of Paradise! Eternity be for you and no death. O people of Hell! Eternity be for you and no death."" Then The Prophet recited: "But warn them of the day of Distress, when the matter will be determined: for (behold), they are negligent and they do not believe!" (Mary 39) (That is, they were negligent in the worldly life and did not believe in Allah).

[2] Allah's saying: "(The angles say:) we descend not but by command of thy Lord: to him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget." (64)

حَدَّثني أبُو الزِّنَادِ، عَنِ الأعْرَجِ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قال: «إنَّهُ لَيَأتِي الرَّجُلُ العَظِيمُ السَّمِينُ يَوْمَ القِيامَةِ، لا يَزِنُ عِنْدَ اللَّهِ جَناحَ بَعُوضَةٍ. وقال: اقْرَؤوا: ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ القِيامَةِ وَزْناً﴾ [١٠٥]. وَعَنْ يَحيى بْنِ بُكَيرٍ، عَنِ المُغيرَةِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أبي الزِّنادِ مِثْلَهُ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ مَرْيَمَ ـ ١٩

قالَ ابْنُ عَبَّاسٍ أَبْصِرْ بِهِمْ وَأَسْمِعْ، اللَّهُ يَقُولُهُ، وَهُمُ اليَوْمَ لا يَسْمَعُونَ وَلا يُبْصِرُونَ، ﴿في ضَلالٍ مُبِينٍ﴾ [٣٨]: يَعْني قَوْلَهُ ﴿أَسْمِعْ بِهِمْ وأَبْصِرْ﴾ [٣٨]: الكُفَّارُ يَوْمَئِذٍ أَسْمَعُ شَيءٍ وَأَبْصَرُهُ. ﴿لأَرْجُمَنَّكَ﴾ [٤٦]: لأَشْتِمَنَّكَ. ﴿وَرِئْياً﴾ [٧٤]: مَنْظَراً.

وَقالَ ابْنُ عُيَيْنَةَ: ﴿تَؤُزُّهُمْ أَزّاً﴾ [٨٣] تُزْعِجُهُمْ إلى المَعاصِي إزْعاجاً.

وَقالَ مُجاهِدٌ: ﴿إِدّاً﴾ [٨٩] عِوَجاً.

قالَ ابْنُ عَبَّاسٍ: ﴿وِرْداً﴾ [٨٦] عِطَاشاً. ﴿أَثاثاً﴾ [٧٤] مالاً. ﴿إِدّاً﴾ [٨٩] قَوْلاً عَظِيماً. ﴿رِكْزاً﴾ [٩٨] صَوْتاً. ﴿غَيّاً﴾ [٥٩] خُسْراناً ﴿بُكِيّاً﴾ [٥٨] جَماعَةُ باكٍ ﴿صِلِيّاً﴾ [٧٠] صَلِيَ يَصْلَى. ﴿نَدِيّاً﴾ [٧٣] والنَّادِي واحِدٌ: مَجْلِساً.

١ ـ باب ﴿وَأَنْذِرْهُمْ يَوْمَ الحَسْرَةِ﴾ [٣٩]

٤٧٣٠ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَنا أبي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا أبو صالِحٍ، عَنْ أبِي سَعيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالمَوْتِ كَهَيئَةِ كَبْشٍ أمْلَحَ، فَيُنادِي مُنادٍ: يا أهْلَ الجَنَّةِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هذا؟ فَيَقُولُونَ: نَعَمْ، هذا المَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ. ثُمَّ يُنادِي: يا أهْلَ النَّارِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هذا؟ فَيَقُولُونَ: نَعَمْ، هذا المَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، فَيُذْبَحُ. ثُمَّ يَقُولُ: يا أهْلَ الجَنَّةِ خُلُودٌ فَلا مَوْتَ، وَيا أهْلَ النَّارِ خُلُودٌ فَلا مَوْتَ. ثُمَّ قَرَأَ: ﴿وَأَنْذِرْهُمْ يَوْمَ الحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ في غَفْلَةٍ ـ وَهؤُلاءِ في غَفْلَةٍ أَهْلُ الدُّنْيا ـ وَهُمْ لا يُؤْمِنُونَ﴾ [٣٩]».

٢ ـ باب قَوْلِهِ: ﴿وَما نَتَنَزَّلُ إلَّا بِأَمْرِ رَبِّكَ﴾ [٦٤]

٤٧٣١ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنا عُمَرُ بْنُ ذَرٍّ قالَ: سَمِعْتُ أبي، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ

كهيعص ـ قوله: كهيعص وفي متن العيني سورة كهيعص والبسملة متقدمة وحكى الشارح (باب سورة مريم) عن نسخة.

٤٧٣٠ ـ قوله: فيشرئبون أي يمدون أعناقهم ويرفعون رؤوسهم (شارح).

ـ قوله: (وهم في غفلة) فسر بهؤلاء ليشير إليهم بيانا لكونهم أهل الدنيا إذ الآخرة ليست دار غفلة (عيني).

4731- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" asked Gabriel: "Why Don't you visit us more often than you do?" Then the following Holy Verse was revealed (concerning this matter): "(The angles say:) we descend not but by command of thy Lord: to him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget." (64)

[3] Allah's saying: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children?" (77)

4732- Khabbab "Allah be pleased with him" narrated: I went to Al'ass Ibn Wa'il who owed me some money, so as to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till you die and then get resurrected." He said: "Will I die and get resurrected? Then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to The Prophet: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children?" (77)

[4] Allah's saying: "Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious?" (78)

4733- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period of ignorance. I made to Al'ass Ibn Wa'il a sword and went to him to take its price. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till Allah kills you and then you get resurrected." He said: " Then I will be given wealth and children (and I will pay you your debt)." On that occasion it was revealed: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children? Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious?" (77:78)

[5] Allah's saying: "Nay! We shall record what he says, and we shall add and add to his punishment." (79)

4734- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period of ignorance; and Al'ass Ibn Wa'il owed me some money, and I went to him to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till Allah kills you and then you get resurrected." He said: "Then leave me till I die and get resurrected. Then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to The Prophet: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children?" (77)

[6] Allah's saying: "To us shall return all that he talks of, and he shall appear before us bare and alone." (80)

ابنِ عَبَّاس رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ لِجبْرِيلَ: «ما يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا». فَنزلَتْ: ﴿وما نَتَنَزَّلُ إلاَّ بأمرِ رَبِّكَ لهُ ما بينَ أيدِينا وما خَلْفَنا﴾.

[طرفه في: ٣٢١٨].

٣ ـ باب قَوْلِه: ﴿أَفَرأيتَ الَّذِي كفرَ بآيَاتِنا وَقالَ لأُوتَيَنَّ مالاً وَوَلَداً﴾ [٧٧]

٤٧٣٢ ـ حدَّثنا الحُمَيدِيُّ: حَدَّثَنا سُفْيانُ، عَنِ الأعْمَش، عَنْ أَبي الضُّحى، عَنْ مَسْرُوق قالَ: سَمِعْتُ خَبَّاباً قالَ: جِئْتُ العَاصِيَ بْنَ وَائِلٍ السَّهْمِيَّ أَتَقَاضاهُ حَقّاً لِي عِنْدَهُ، فَقالَ: لا أُعْطِيكَ حتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقُلتُ: لا، حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ قُلْتُ: نَعَمْ، قالَ: إنَّ لِي هُنَاكَ مالاً وَوَلَداً فَأَقْضِيكَهُ، فَنَزَلَتْ هذهِ الآيَةُ: ﴿أَفَرَأَيتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقالَ لأُوتَيَنَّ مالاً وَوَلَداً﴾ [٧٧]. رَوَاهُ الثَّوْرِيُّ، وَشُعْبَةُ، وَحَفصٌ، وَأَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ.

[طرفه في: ٢٠٩١].

٤ ـ باب قَوْلُهُ: ﴿أَطَّلَعَ الغَيبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْداً﴾ [٧٨]

قالَ: مَوْثِقاً.

٤٧٣٣ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيناً بِمَكَّةَ، فَعَمِلتُ لِلعَاصِي بْنِ وَائِلٍ السَّهْمِيِّ سَيفاً، فَجِئْتُ أَتَقَاضاهُ، فقالَ: لا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، قُلتُ: لا أَكْفُرُ بِمُحَمَّدٍ ﷺ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ يُحْيِيَكَ، قالَ: إِذا أَمَاتَنِي اللَّهُ ثُمَّ بَعَثَنِي وَلِي مالٌ وَوَلَدٌ، فأَنْزَلَ اللَّهُ: ﴿أَفرأَيتَ الَّذِي كَفرَ بِآيَاتِنا وَقالَ لأُوتَيَنَّ مَالاً وَوَلَداً * أَطَّلَعَ الغَيبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهداً﴾ [٧٧، ٧٨] قالَ: مَوْثِقاً.

[طرفه في: ٢٠٩١].

لَمْ يَقُلِ الأَشْجَعِيُّ عَنْ سُفيَانَ: سَيفاً، وَلاَ مَوْثِقاً.

٥ ـ باب ﴿كَلاَّ سَنَكْتُبُ ما يَقُولُ وَنَمُدُّ لَهُ مِنَ العَذَابِ مَدّاً﴾ [٧٩]

٤٧٣٤ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أَبا الضُّحى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيناً فِي الجَاهِلِيَّةِ، وَكانَ لِي دَيْنٌ عَلَى العَاصِي بْنِ وَائِلٍ، قالَ: فَأَتَاهُ يَتَقاضاهُ، فَقالَ: لا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقَالَ: وَاللهِ لا أَكْفُرُ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ تُبْعَثَ، قالَ: فَذَرْنِي حَتَّى أَمُوتَ ثُمَّ أُبْعَثَ، فَسَوْفَ أُوتَى مالاً وَوَلَداً فَأَقْضِيكَ، فَنَزَلَتْ هذهِ الآيَةُ: ﴿أَفَرَأَيتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقالَ لأُوتَيَنَّ مالاً وَوَلَداً﴾ [٧٨].

٦ ـ باب قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنَرِثُهُ ما يَقُولُ وَيَأْتِينا فَرْداً﴾ [٨٠]

وَقالَ ابْنُ عَبَّاسٍ: ﴿الجِبَالُ هَدّاً﴾ [٩٠] هَدْماً.

4735- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period of ignorance; and Al'ass Ibn Wa'il owed me some money, and I went to him to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till you die and then get resurrected." He said: "Will I be resurrected after death? Then I will pay you your debt if I am given wealth and children." On that occasion it was revealed: “Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children? Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious? Nay! We shall record what he says, and we shall add and add to his punishment. To us shall return all that he talks of, and he shall appear before us bare and alone.” (77:80)

(20) The Sura of Ta Ha

Allah Almighty said: “But when he came to the fire, a voice was heard: O Moses! Verily I am thy Lord! Therefore (in my presence) put off thy shoes: thou art in the sacred valley Tuwa.” (11:12)

He said too: “(Allah) said: we have tested thy people in thy absence: the Samiri has led them astray. So Moses returned to his people in a state of indignation and sorrow. He said: O my people! Did not Your Lord make a handsome promise to you? Did then the promise seem to you Long (in coming)? Or did ye desire that wrath should Descend so ye broke your promise to me? They said: we broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested. Then he brought out (Of the fire) before the (people) the image of a calf: It seemed to low: So they said: this is your god, and the god of Moses, but (Moses) has forgotten!” (85:88)

٤٧٣٥ ـ حدثنا يحيى: حَدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ رَجُلاً قَيناً، وَكانَ لِي عَلَى العَاصِي بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقاضاهُ، فَقالَ لِي: لاَ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، قالَ: قُلتُ: لَنْ أَكْفُرَ بِهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ المَوْتِ، فَسَوْفَ أَقْضِيكَ إِذا رَجَعْتُ إِلَى مالٍ وَوَلَدٍ، قالَ: فَنَزَلَتْ: ﴿أَفَرَأَيتَ الَّذِي كَفَرَ بِآيَاتِنا وقالَ لأُوتَيَنَّ مالاً وَولَداً * أَطَّلَعَ الغَيبَ أَمِ اتَّخَذَ عِندَ الرَّحمنِ عَهداً * كلاَّ سَنَكتُبُ ما يَقُولُ وَنَمُدُّ لَهُ مِنَ العَذابِ مَدّاً * ونَرِثُهُ ما يَقُولُ ويَأتِينا فَرداً﴾ [٧٧ ـ ٨٠]. [طرفه في: ٢٠٩١].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة طه ـ ٢٠

قالَ ابْنُ جُبَيرٍ: بِالنَّبَطِيَّةِ ﴿طه﴾ [١] يا رَجُلُ. يُقالُ: كُلُّ ما لَمْ يَنْطِقْ بِحَرْفٍ، أَوْ فِيهِ تَمْتَمَةٌ، أَوْ فَأْفَأَةٌ، فَهِيَ عُقْدَةٌ، ﴿أَزْرِي﴾ [٣١] ظَهْرِي. ﴿فَيُسْحِتَكُمْ﴾ [٦١] يُهْلِكَكُمْ. ﴿المُثْلَى﴾ [٦٣] تَأْنِيثُ الأَمْثَلِ، يَقُولُ: بِدِينِكُمْ، يُقالُ: خُذِ المُثْلَى خُذِ الأَمْثَلَ. ﴿ثُمَّ ائْتُوا صَفّاً﴾ [٦٤] يُقالُ: هَل أَتَيتَ الصَّفَّ اليَوْمَ، يَعْنِي المُصَلَّى الَّذِي يُصَلَّى فِيهِ. ﴿فَأَوْجَسَ﴾ [٦٧] أَضْمَرَ خَوْفاً، فَذَهَبَتِ الوَاوُ مِنْ ﴿خِيفَةً﴾ [٦٧] لِكَسْرَةِ الخاءِ. ﴿فِي جُذُوعِ﴾ [٧١] أَيْ عَلَى جُذُوعِ. ﴿خَطْبُكَ﴾ [٩٥] بالُكَ. ﴿مِسَاسَ﴾ [٩٧] مَصْدَرُ ماسَّهُ مِساساً. ﴿لَنَنْسِفَنَّهُ﴾ [٩٧] لَنُذْرِيَنَّهُ. ﴿قاعاً﴾ [١٠٦] يَعْلُوهُ الماءُ، وَالصَّفْصَفُ المُسْتَوِي مِنَ الأَرْضِ.

وَقالَ مُجاهِدٌ: ﴿مِنْ زِينَةِ القَوْمِ﴾ [٨٧]، الحُلِيُّ الَّذِي اسْتَعارُوا مِنْ آلِ فِرْعَوْنَ، ﴿فَقَذَفْنَاهَا﴾ [٨٧] فَأَلْقَيْناها. ﴿أَلْقَى﴾ [٨٧] صَنَعَ ﴿فَنَسِيَ﴾ [٨٨] مُوسَى ـ هُمْ يَقُولُونَهُ: أَخْطَأَ ـ الرَّبَّ. ﴿لا يَرْجِعُ إِلَيْهِمْ قَوْلاً﴾ [٨٩] العِجْلُ. ﴿هَمْساً﴾ [١٠٨] حِسُّ الأَقْدامِ. ﴿حَشَرْتَنِي أَعْمَى﴾ [١٢٤] عَنْ حُجَّتِي. ﴿وَقَدْ كُنْتُ بَصِيراً﴾ [١٢٥] فِي الدُّنْيا. وَقالَ ابْنُ عُيَيْنَةَ: ﴿أَمْثَلُهُمْ﴾ [١٠٤] أَعْدَلُهُمْ. وَقالَ ابْنُ عَبَّاسٍ: ﴿هَضْماً﴾ [١١٢] لاَ يُظْلَمُ فَيُهْضَمُ مِنْ حَسَناتِهِ. ﴿عِوَجاً﴾ [١٠٧] وَادِياً. ﴿أَمْتاً﴾ [١٠٧] رابِيَةً. ﴿سِيرَتَهَا﴾ [٢١] حالَتَها ﴿الأُولَى﴾ [٢١]، ﴿النُّهَى﴾ [٥٤] التُّقَى. ﴿ضَنْكاً﴾ [١٢٤] الشَّقاءُ. ﴿هَوَى﴾ [٨١] شَقِيَ. ﴿المُقَدَّسِ﴾ [١٢] المُبارَكِ، ﴿طُوًى﴾

طه ـ قوله: (طه) ولأبي ذرّ سورة طه (شارح).

ـ قوله: (فيسحتكم) التلاوة فيسحتكم بضم الياء وكسر الحاء.

ـ قوله: (هم يقولونه) أي السامري ومن تبعه يقولون: نسي موسى ربه أي أخطأ حيث لم يخبركم أن هذا إلهه (عيني).

ـ قوله: (في الدنيا) أي بحجتي يريد أنه كانت له حجة بزعمه في الدنيا فلما كوشف بأمر الآخرة بطلت ولم يهتد إلى حجة حق (شارح).

ـ قوله: (توقدون) تدفؤون نخ.

[1] Allah's saying: "And I have prepared thee for myself (for service)." (41)

4736- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam who troubled the people and expelled them from Paradise." Adam said to him: "You are Moses whom Allah selected to carry his message, and as the one to whom He spoke directly and gave The Torah?" Moses replied: "Yes." Adam said: "Then Did you find it (the mistake which expelled Adam from Paradise) decreed on me before my being created?" Moses replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In this way, Adam overpowered Moses."

[2] Allah's saying: "We sent an inspiration to Moses: travel by night with my servants, and strike A dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear. Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up. Pharaoh led his people astray Instead of leading them aright." (77:79)

4737- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina and The Jews used to observe fast on The Tenth Day of Muharram. (Being asked about that) they said: "On this day, Moses emerged victorious over Pharaoh." The Messenger of Allah "Allah's blessing and peace be upon him" said (to Muslims): "We have more right to (celebrate the victory of) Moses than them. So, you would observe fast on that day."

[3] Allah's saying: "Then we said: O Adam! Verily, this is an enemy to thee and thy wife: so let him not get you Both out of the Garden, So that thou art landed In misery." (117)

4738- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam whose sin troubled the people and expelled them from Paradise." Adam said to him: "O Moses, whom Allah selected to carry his message, and as the one to whom He spoke directly; then you blame me for a thing decreed by Allah on me before I was created!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "In this way, Adam overpowered Moses."

[١٢] اسْمُ الوَادِي. ﴿بِمِلكِنَا﴾ [٨٧] بِأَمْرِنَا. ﴿مَكاناً سِوىً﴾ [٥٨] مَنصَفٌ بَينَهُمْ. ﴿يَبَساً﴾ [٧٧] يَابساً. ﴿عَلَى قَدَرٍ﴾ [٤٠] مَوْعِدٍ. ﴿لاَ تَنِيَا﴾ [٤٢] تَضْعُفَا.

١ ـ باب ﴿وَاصْطَنَعْتُكَ لِنَفسِي﴾ [٤١]

٤٧٣٦ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: حَدَّثَنا محَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «التَقى آدَمُ وَمُوسى، فَقالَ مُوسى لآدَمَ: آنْتَ الَّذِي أَشْقَيتَ النَّاسَ وأَخْرَجتَهُم مِنَ الجنَّةِ؟ قالَ لهُ آدَمُ: آنتَ الَّذِي اصْطفاكَ اللَّهُ برِسالَتِهِ، واصْطفاكَ لِنفسِهِ، وأَنزلَ عليكَ التَّوْراةَ؟ قالَ: نعَمْ، قالَ: فَوَجدْتَها كُتِبَ عَلَيَّ قبلَ أنْ يَخلُقَني؟ قالَ: نَعَمْ، فَحجَّ آدَمُ مُوسى». ﴿اليَمِّ﴾ [٣٩] البَحْرُ.

[طرفه في: ٣٤٠٩].

٢ ـ باب ﴿وَلَقَدْ أَوْحَينَا إِلَى مُوسى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقاً فِي البَحْرِ يَبَساً لاَ تَخَافُ دَرَكاً وَلاَ تَخْشى * فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ اليَمِّ مَا غَشِيَهُمْ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى﴾ [٧٧ ـ ٧٩]

٤٧٣٧ ـ حدّثني يَعْقُوبُ بنُ إبراهيم: حدّثنا رَوْحٌ: حدّثنا شُعبةُ: حدّثنا أَبو بِشرٍ، عَنْ سعيد ابْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضيَ اللَّهُ عَنْهُمَا قال: لمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، وَاليَهُودُ تَصُومُ عاشُورَاءَ، فَسَأَلَهُمْ فَقالُوا: هذا اليَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسى عَلَى فِرْعَوْنَ، فَقالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَى بِمُوسى مِنْهُمْ، فَصُومُوهُ».

[طرفه في: ٢٠٠٤].

٣ ـ باب قوله: ﴿فَلاَ يُخْرِجَنَّكُمَا مِنَ الجَنَّةِ فَتَشْقَى﴾ [١١٧]

٤٧٣٨ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «حاجَّ مُوسى آدَمَ، فَقالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الجَنَّةِ بِذَنْبِكَ وَأَشْقَيتَهُمْ، قالَ: قالَ آدمُ: يا مُوسى أَنتَ الذِي اصطفاكَ اللَّهُ بِرِسالتِهِ وبِكلامِهِ، أتلومُني على أمرٍ كتبَهُ اللَّهُ عليَّ، قَبلَ أنْ يخلُقَني، أوْ قَدَّرَهُ عليَّ قَبلَ أَنْ يَخلُقَني؟ قالَ رَسُولُ اللَّهِ ﷺ: فَحجَّ آدَمُ مُوسى».

[طرفه في: ٣٤٠٩].

= قوله: (بملكنا) بكسر الميم وهي قراءة أبي عمرو وابن كثير وابن عامر، وعاصم ونافع بفتحها، وحمزة والكسائي بضمها (شارح).

٤٧٣٦ ـ قوله: (فوجدتها) أي الخطيئة وقوله: كتب عليّ وللكشميهني كتبت بزيادة تاء التأنيث وللحموي والمستملي فوجدته أي الذنب كتب عليّ في التوراة (شارح).

(21) The Sura of The Prophets

4739- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Suras of Banu'israel (The Night Journey "Al'isra"), The Cave, Mary, Ta Ha, and The Prophets are of my first property.

[1] Allah's saying: "The day that we roll up the heavens like a scroll rolled up for books (completed), Even as We produced The first Creation, so Shall we produce A new one: a promise we have undertaken: truly shall We fulfill it." (104)

4740- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" addressed the people saying: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "My companions! My companions!" It will be said: "You do not know what they did after you left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things." (The Repast 117) it will be said: "They became renegades from Islam after you had left them."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ الأَنْبِيَاءِ ـ ٢١

٤٧٣٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قالَ: بَنِي إِسْرَائِيلَ وَالكَهْفُ وَمَرْيَمُ وَطَهَ وَالأَنْبِيَاءُ: هُنَّ مِنَ العِتَاقِ الأُوَلِ، وَهُنَّ مِنْ تِلاَدِي.

[طرفه في: ٤٧٠٨].

وَقالَ قَتَادَةُ: ﴿جُذَاذاً﴾ [٥٨] قَطَّعَهُنَّ. وَقالَ الحَسَنُ: ﴿فِي فَلَكٍ﴾ [٣٣] مِثْلِ فَلكَةِ المِغْزَلِ. ﴿يَسْبَحُونَ﴾ [٣٣] يَدُورُونَ.

قال ابن عبّاس: ﴿نفشت﴾ [٧٨] رعت ليلاً. ﴿يصحبون﴾ [٤٣] يمنعون. ﴿أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾ [٩٢] قال: دِينُكُمْ دِينٌ وَاحِدٌ. وَقالَ عِكْرِمَةُ: ﴿حَصَبُ﴾ [٩٨] حَطَبُ بِالحَبَشِيَّةِ. وَقالَ غَيْرُهُ: ﴿أَحَسُّوا﴾ [١٢] تَوَقَّعُوهُ، مِنْ أَحْسَسْتُ. ﴿خَامِدِينَ﴾ [١٥] هَامِدِينَ. ﴿حَصِيدٌ﴾ [هود: ١٠٠] مُسْتَأْصَلٌ، يَقَعُ عَلَى الوَاحِدِ وَالاِثْنَيْنِ وَالجَمِيعِ. ﴿لاَ يَسْتَحْسِرُونَ﴾ [١٩] لاَ يَعْيُونَ، وَمِنْهُ: ﴿حَسِيرٌ﴾ [الملك: ٤] وَحَسَرْتُ بَعِيرِي. ﴿عَمِيقٍ﴾ [الحج: ٢٧] بَعِيدٌ. ﴿نُكِسُوا﴾ [٦٥] رُدُّوا. ﴿صَنْعَةَ لَبُوسٍ﴾ [٨٠] الدُّرُوعُ. ﴿تَقَطَّعُوا أَمْرَهُمْ﴾ [٩٣] اخْتَلَفُوا. الحَسِيسُ وَالحِسُّ وَالجَرْسُ وَالهَمْسُ وَاحِدٌ، وَهُوَ مِنَ الصَّوْتِ الخَفِيِّ. ﴿آذَنَّاكَ﴾ [فصلت: ٤٧] أَعْلَمْنَاكَ. ﴿آذَنْتُكُمْ﴾ [١٠٩] إِذَا أَعْلَمْتَهُ، فَأَنْتَ وَهُوَ ﴿عَلَى سَوَاءٍ﴾ [١٠٩]: لَمْ تَغْدِرْ. وَقالَ مُجَاهِدٌ: ﴿لَعَلَّكُمْ تُسْأَلُونَ﴾ [١٣] تُفْهَمُونَ. ﴿ارْتَضَى﴾ [٢٨] رَضِيَ. ﴿التَّمَاثِيلُ﴾ [٥٢] الأَصْنَامُ. ﴿السِّجِلِّ﴾ [١٠٤] الصَّحِيفَةُ.

١ ـ باب ﴿كما بدأنا أوّل خلق نعيدهُ وعداً علينا﴾ [١٠٤]

٤٧٤٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ المُغِيرَةِ بْنِ النُّعْمَانِ، شَيْخٍ مِنَ النَّخَعِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ إِلى اللهِ حُفاة عُراة غُرلاً ﴿كمَا بَدأْنا أَوَّلَ خلق نعيدهُ وعداً علينا إِنّا كُنّا فاعلين﴾. ثم إِنَّ أَوَّلَ مَنْ يُكْسَى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ، أَلاَ إِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ،

٤٧٣٩ ـ قوله: (بني إسرائيل) فيه حذف المضاف وإبقاء المضاف إليه على حاله أي سورة بني إسرائيل والكهف بالرفع أي والثاني الكهف فهو خبر مبتدأ محذوف هـ (شارح).

ـ العتاق: جمع العتيق وهو ما بلغ الغاية في الجودة والتلاد ما كان قديماً.

ـ همدت النار: طفئت.

ـ قوله: (لا يعيون) مضبوط بوجهين ضم الباءين وفتحهما كما في الشارح وأما قول العيني: الصواب الفتح لأن الإعياء يكون من الغير فليس بصواب فإنّ أعييت يستعمل لازماً ومتعدياً انظر المصباح المنير.

(22) The Sura of The Greater Pilgrimage (Al'hajj)

[1] Allah's saying: "The day ye shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the wrath of Allah." (2)

4741- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all the good is in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." (Pilgrimage "Al'hajj" 2) The people were so troubled that the colour of their faces changed. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "nine hundred and ninety nine will be from Gog and Magog and one person will be from you. Furthermore, you will be, (compared in number) to the (non-Muslim) people, as the black hair in the side of the white ox, or like the white hair in the side of the black ox. I hope that you will be one-fourth of the people of Paradise." They magnified Allah. He added: "I hope that you will be one-third of the people of Paradise." They magnified Allah. He said: "I hope that you will be half of the people of Paradise." They magnified Allah.

فَأَقُولُ: يا ربِّ أَصْحابي، فَيُقالُ: لا تَدْرِي ما أَحْدَثُوا بعْدَكَ، فَأَقُولُ كما قال العَبْدُ الصَّالِحُ: ﴿وكُنْتُ عليهِمْ شهيداً ما دُمْتُ ـ إلى قوله ـ شهيدٌ﴾ [المائدة: ١١٧]. فَيُقالُ: إِنَّ هؤلاءِ لَمْ يزالوا مُرْتَدِّينَ عَلَى أَعْقابِهِمْ مُنْذُ فارَقْتَهُمْ».

[طرفه في: ٣٣٤٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحَجِّ ـ ٢٢

وَقالَ ابْنُ عُيَيْنَةَ: ﴿المُخْبِتِينَ﴾ [٣٤] المُطْمَئِنِّينَ وَقالَ ابْنُ عَبَّاسٍ: ﴿فِي أُمْنِيَّتِهِ﴾ [٥٢] إِذَا حدَّثَ أَلْقَى الشَّيْطانُ في حَدِيثِهِ، فَيُبْطِلُ اللَّهُ ما يُلْقِي الشَّيْطانُ وَيُحْكِمُ آياتِهِ، وَيُقالُ: أُمْنِيَّتُهُ: قِراءَتُهُ، ﴿إِلاَّ أَمانِيَّ﴾ [البقرة: ٧٨] يَقْرَؤُونَ ولا يَكْتُبُونَ.

وَقالَ مُجاهِدٌ: ﴿مَشِيدٍ﴾ [٤٥] بِالقَصَّةِ. وَقالَ غَيْرُهُ: ﴿يَسْطُونَ﴾ [٧٢] يَفْرُطُونَ، مِنَ السَّطْوَةِ، وَيُقالُ: ﴿يَسْطُونَ﴾ يَبْطُشُونَ. ﴿وَهُدُوا إِلَى الطَّيِّبِ مِنَ القَوْلِ﴾ [٢٤] أُلْهِمُوا. قالَ ابْنُ عَبَّاسٍ: ﴿بِسَبَبٍ﴾ [١٥] بِحَبْلٍ إِلَى سَقْفِ البَيْتِ. ﴿تَذْهَلُ﴾ [٢] تُشْغَلُ.

١ ـ باب ﴿وَتَرَى النَّاسَ سُكارَى﴾ [٢]

٤٧٤١ ـ حدَّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا أَبُو صالِحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قال: قال النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ: يا آدَمُ، يَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنادَى بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إِلَى النَّارِ، قالَ يا رَبِّ وَما بَعْثُ النَّارِ؟ قال: مِنْ كُلِّ أَلْفٍ ـ أُراهُ قالَ ـ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ، فَحِينَئِذٍ تَضَعُ الحامِلُ حَمْلَها، وَيَشِيبُ الوَلِيدُ: ﴿وترى النَّاسَ سُكارى وما هُمْ بِسُكارى وَلكِنَّ عذابَ اللهِ شَدِيدٌ﴾. فَشَقَّ ذلِكَ على النَّاسِ حَتَّى تغَيَّرَتْ وُجُوهُهُمْ. فقالَ النَّبِيُّ ﷺ: «مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ. ثُمَّ أَنْتُمْ في النَّاسِ كالشَّعْرَةِ السَّوْداءِ في جَنْبِ الثَّوْرِ الأَبْيَضِ، أَوْ كالشَّعْرَةِ البَيْضاءِ في جَنْبِ الثَّوْرِ الأَسْوَدِ، وَإِنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ». فَكَبَّرْنَا، ثُمَّ قالَ: «ثُلُثَ أَهْلِ الجَنَّةِ». فَكَبَّرْنَا، ثُمَّ قالَ: «شَطْرَ أَهْلِ الجَنَّةِ» فَكَبَّرْنَا.

قالَ أَبُو أُسامَةَ، عَنِ الأَعْمَشِ: ﴿وَتَرَى النَّاسَ سُكارَى وَما هُمْ بِسُكارَى﴾ [٢]. وَقالَ: «مِنْ كُلِّ أَلْفٍ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ». وَقالَ جَرِيرٌ وَعِيسى بْنُ يُونُسَ وَأَبُو مُعاوِيَةَ: ﴿سَكْرَى وَما هُمْ

سورة الحج ـ (القصة) بالفتح الجص.

ـ قوله: يبطشون بكسر الطاء وضمها ا هـ.

ـ قوله: (الإسلام) بالجر والرفع من الشارح.

٤٧٤١ ـ قوله: (من يأجوج ومأجوج تسعمائة) الخ بالنصب ويجوز الرفع انظر الشارح.

[2] Allah's saying: "There are among men some who serve Allah, As it were, on the verge: if good befalls them, they are, Therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that Is loss for all to see! They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the way)!" (11:12)

4742- Sa'eed Ibn Jubair narrated that Ibn Abbas "Allah be pleased with both" told, explaining Allah's saying: "There are among men some who serve Allah, As it were, on the verge": "Somebody used to come to Medina. If his wife gave birth to a (male) child, and his mare produced offspring, then he would say: "This (Islam) is a good religion." But if neither his wife did give birth to a child, nor did his mare produce offspring, then he would say: "It (Islam) is a bad religion."

[3] Allah's saying: "These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water." (19)

4743- Abu'dharr "Allah be pleased with him" was reported to have used to swear that this verse was revealed concerning Hamza and his two companions (Ali and Obaida Ibn Al'harith) against Utba and his two companions (Shaiba and Al'walid Ibn Utba), when they emerged on The Day of Badr for duelling.

4744- Ali "Allah be pleased with him" narrated: I will be the first to kneel down before The Most Gracious (Allah) on The Day of Judgement to judge my case. Qais said: In connection with them, the following statement was revealed: "These two antagonists dispute with each other about their Lord..." he said: "They were those six persons (who competed with each other on the day of Badr): Hamza, Ali, and Obaida Ibn Al'harith (from the Muslim party), against Shaiba, Utba (sons of Rabie'a), and Al'walid Ibn Utba (from the party of the pagans).

بِسَكْرَى﴾.

[طرفه في: ٣٣٤٨].

٢ ـ باب ﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالآخِرَةَ﴾ إِلَى قَوْلِهِ: ﴿ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ﴾ [١١ ـ ١٢]

﴿أَتْرَفْنَاهُمْ﴾ [المؤمنون: ٣٣] وَسَّعْنَاهُمْ.

٤٧٤٢ ـ حدثني إِبْرَاهِيمُ بْنُ الحَارِثِ: حَدَّثَنَا يَحيى بْنُ أَبِي بُكَيرٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ [١١] قَالَ: كَانَ الرَّجُلُ يَقْدَمُ المَدِينَةَ، فَإِنْ وَلَدَتِ امْرَأَتُهُ غُلَاماً، وَنُتِجَتْ خَيلُهُ، قَالَ: هذا دِينٌ صَالِحٌ، وَإِنْ لَمْ تَلِدِ امْرَأَتُهُ وَلَمْ تُنْتَجْ خَيلُهُ، قَالَ: هذا دِينُ سُوءٍ.

٣ ـ باب ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ [١٩]

٤٧٤٣ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيمٌ: أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يُقْسِمُ فِيهَا: إِنَّ هذهِ الآيَةَ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ نَزَلَتْ في: حَمْزَةَ وَصَاحِبَيهِ، وَعُتْبَةَ وَصَاحِبَيهِ، يَوْمَ بَرَزُوا في يَوْمِ بَدْرٍ.

رَوَاهُ سُفْيَانُ، عَنْ أَبِي هَاشِمٍ. وَقَالَ عُثْمانُ: عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ: قَوْلَهُ.

[طرفه في: ٤٧٤٣].

٤٧٤٤ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيمانَ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ قَيسِ بْنِ عُبَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَا أَوَّلُ مَنْ يَجْثُو بَينَ يَدَيِ الرَّحْمٰنِ لِلْخُصُومَةِ يَوْمَ القِيَامَةِ. قَالَ قَيسٌ: وَفِيهِمْ نَزَلَتْ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ قَالَ: هُمُ الَّذِينَ بَارَزُوا يَوْمَ بَدْرٍ: عَلِيٌّ وَحَمْزَةُ وَعُبَيدَةُ، وَشَيبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ بْنُ رَبِيعَةَ وَالوَلِيدُ بْنُ عُتْبَةَ.

[طرفه في: ٣٩٦٦].

٤٧٤٢ ـ قوله: إبراهيم بن الحرث هكذا في نسخ المتن الصحيحة وكذا في نسخة العيني ووقع في نسخة الشارح القسطلاني إبراهيم بن المنذر.

٤٧٤٣ ـ قوله: يقسم فيها ولأبي ذر قسماً بدل قوله فيها.

ـ قوله: (قوله) أي هو من قوله موقوفاً عليه (شارح).

(23) The Sura of The Believers

Allah Almighty said: "The Believers must (eventually) win through, Those who humble themselves in their Prayers; Who avoid vain talk; Who are active in deeds of Charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captive) whom their right hands possess, for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; And who (strictly) guard their Prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (forever)." (1:11)

(24) The Sura of The Light (An'nur)

Allah Almighty said: "A Sura which We have sent down and which We have ordained: in it have We sent down Clear Signs, in order that ye may receive admonition." (1)

He further said: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous. Why did not the Believers men and women when ye heard of the affair, put the best construction on it in their own minds and say, This (charge) is an obvious lie? Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars! Were it not for the Grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. And why did ye not, when ye heard it, say? It is not right of us to speak of this: glory to Allah! this is a most serious slander! Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom. Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. Were it not for the Grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed)." (11:20)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُؤْمِنِينَ ـ ٢٣

قال ابنُ عُيَيْنَةَ: ﴿سبعَ طَرائِقَ﴾ [١٧] سبعَ سماواتٍ، ﴿لَها سابِقونَ﴾ [٦١] سبقَتْ لهُمُ السَّعادَةُ. ﴿قُلوبُهُمْ وجِلَةٌ﴾ [٦٠] خائفينَ. قال ابنُ عبَّاسٍ: ﴿هيهاتَ هيهاتَ﴾ [٣٦] بعيدٌ بعيدٌ. ﴿فاسأَلِ العادِّينَ﴾ [١١٣] المَلائكةَ. ﴿لَناكِبونَ﴾ [٧٤] لَعادِلُونَ. ﴿كالِحُونَ﴾ [١٠٤] عابِسُونَ. ﴿مِن سُلالَةٍ﴾ [١٢] الوَلَدُ، والنُّطْفَةُ السُّلالَةُ. والجِنَّةُ والجُنُونُ واحدٌ. والغُثاءُ الزَّبَدُ، وَما ارْتَفَعَ عنِ الماءِ، وما لا يُنتفَعُ به. ﴿يجأرونَ﴾ [٦٤] يرفَعُونَ أصواتَهُمْ كما تجأرُ البقَرَةُ. ﴿على أعقابِكُمْ﴾ [٦٦] رَجَعَ على عَقِبَيْهِ ﴿سامِراً﴾ [٦٧] منَ السَّمَرِ، والجميعُ السُّمَّارُ، والسَّامِرُ ها هُنا في مَوْضِعِ الجَمْعِ. ﴿تُسْحَرُونَ﴾ [٨٩] تَعْمُونَ، منَ السِّحْرِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ النُّورِ ـ ٢٤

﴿مِن خِلالِهِ﴾ [٤٣] مِن بينِ أضعافِ السَّحابِ، ﴿سَنا بَرْقِهِ﴾ [٤٣] الضِّياءُ. ﴿مُذْعِنِينَ﴾ [٤٩] يُقالُ للمُسْتَخْذِي مُذْعِنٌ. ﴿أَشْتاتاً﴾ [٦١] وشَتَّى وشَتاتٌ وشَتٌّ واحِدٌ. وقال ابنُ عبَّاسٍ: ﴿سُورَةٌ أنزلناها﴾ [١] بيَّنَّاها. وقال غيرُهُ: سُمِّيَ القُرآنُ لِجَماعَةِ السُّوَرِ، وسُمِّيَتِ السُّورَةُ لأنَّها مَقْطوعَةٌ مِنَ الأُخْرَى، فلمَّا قُرِنَ بعضُها إلى بعضٍ سُمِّيَ قُرآناً. وقالَ سَعْدُ بْنُ عِيَاضٍ الثُّمالِيُّ: المِشْكاةُ: الكُوَّةُ بِلِسانِ الحَبَشَةِ.

وقَوْلُهُ تعالى: ﴿إنَّ علينا جَمْعَهُ وقُرآنَهُ﴾ [القيامة: ١٧] تأليفَ بعضِهِ إلى بعضٍ. ﴿فإذا قرأناهُ فاتَّبعْ قُرآنَهُ﴾ [القيامة: ١٨] فإذا جَمَعْناهُ وألَّفْناهُ فاتَّبِعْ قُرآنَهُ، أي ما جُمِعَ فيه، فاعْمَلْ بما أمَرَكَ وانْتَهِ عمَّا نهاكَ اللهُ. ويُقالُ: ليسَ لشِعْرِهِ قُرآنٌ، أي تأليفٌ. وسُمِّيَ الفُرْقانَ، لأنَّهُ يُفَرِّقُ بينَ الحَقِّ والباطلِ. ويُقالُ: للمَرْأَةِ: ما قَرَأَتْ بِسَلاً قَطُّ، أي لم تَجْمَعْ في بطنِها وَلَداً. وقالَ: ﴿فَرَضْناها﴾ [١] أنزلنا فيها فَرائِضَ مُخْتلِفةً، ومَنْ قرأ: ﴿فَرَّضْناها﴾ يقولُ: فَرَضْنا عليكُمْ وعلى مَنْ بعدَكُمْ.

سورة النور ـ ثبتت البسملة لأبي ذر وفي بعض النسخ ثبوتها مقدمة على السورة (شارح).

ـ (المستخذي) الخاضع.

ـ قوله: الكوة بضم الكاف وفتحها (شارح).

ـ قوله: وقال الشعبي الخ من هنا إلى بداية الباب الثاني ساقط في بعض النسخ.

[1] Allah's saying: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth." (6)

4745- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer came to Asim Ibn Adi who was the chief of Banu'ajlan and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! (And asked him that question) but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question. When Owaimer asked Asim he replied that Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Owaimer then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came (to The Prophet) and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in chastisement) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an." Allah's Apostle "Allah's blessing and peace be upon him" ordered them to perform the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book. Owaimer did so with her and said: "O Allah's Apostle! If I kept her I would oppress her." So Owaimer divorced her and so divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery. Allah's Apostle "Allah's blessing and peace be upon him" then said: "Look! If she (Owaimer's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that Owaimer was true; but if she delivers a red child looking like a Wahra then Owaimer will be considered to have told a lie against her." Later on she delivered a child carrying the qualities which Allah's Apostle "Allah's blessing and peace be upon him" had mentioned as a proof for Owaimer's claim. Henceforth the child was ascribed to its mother.

[2] Allah's saying: "And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie." (7)

4746- Sahl Ibn Sa'd "Allah be pleased with him" narrated that a man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in chastisement) or what should he do?" Allah Almighty revealed (the measures of) invoking Allah's curse upon the liar of the two spouses. Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an." Then they performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was present with The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) caused them to depart from one another (by divorce). It became a tradition that the two invokers of Allah's curse upon the liar of them should depart from one another (by divorce).

She was pregnant, but he (her husband) denied her child (to be ascribed to him). This child was attributed to her later. Then it became a tradition that such a child could inherit her, as well as she could inherit him, according to their shares prescribed by Allah.

قالَ مُجاهِدٌ: ﴿أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا﴾ [٣١] لَمْ يَدْرُوا، لِمَا بِهِمْ مِنَ الصِّغَرِ.

١ - باب ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ﴾ [٦]

٤٧٤٥ - حدثنا إسحاق: حدَّثنا محمد بن يوسف: حدَّثنا الأوزاعي قال: حدَّثني الزهري، عن سهل بن سعد: أنَّ عويمراً أتى عاصم بن عدي، وكان سيِّد بني عجلان، فقال: كيف تقولون في رَجُلٍ وَجَدَ مَعَ امْرأتِه رجلاً، أيقتله فتقتلونه، أم كيف يصنع؟ سل لي رسول الله ﷺ عن ذلك، فأتى عاصمٌ النبي ﷺ فقال: «يا رسول الله، فكره رسول الله ﷺ المسائل، فسأله عويمر فقال: إنَّ رسول الله ﷺ كره المسائل وعابها، قال عويمر: والله لا أنتهي حتى أسأل رسول الله ﷺ عن ذلك، فجاء عويمر فقال: يا رسول الله، رجل وجد مع امرأته رجلاً، أيقتله فتقتلونه، أم كيف يصنع؟ فقال رسول الله ﷺ: «قد أنزل الله القرآن فيك وفي صاحبتك» فأمرهما رسول الله ﷺ بالملاعنة بما سمى الله في كتابه، فلاعنها، ثم قال: يا رسول الله، إن حبستها فقد ظلمتها، فطلقها، فكانت سنة لمن كان بعدهما في المتلاعنين، ثم قال رسول الله ﷺ: «انظروا، فإن جاءت به أسحم، أدعج العينين، عظيم الأليتين، خدلج الساقين، فلا أحسب عويمراً إلا قد صدق عليها. وإن جاءت به أحيمر كأنه وحرة، فلا أحسب عويمراً إلا قد كذب عليها». فجاءت به على النعت الذي نعت به رسول الله ﷺ من تصديق عويمر، فكان بعد ينسب إلى أمه.

[طرفه في: ٤٢٣].

٢ - باب ﴿وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾ [٧]

٤٧٤٦ - حدثني سليمان بن داود أبو الربيع: حدَّثنا فليح، عن الزُّهري، عن سهل بن سعد: أنَّ رجلاً أتى رسولَ الله ﷺ فقال: يا رسولَ الله، أرأيتَ رجلاً رأى مع امرأته رجلاً، أيقتله فتقتلونه، أم كيف يفعل؟ فأنزل الله فيهما ما ذُكر في القرآن من التلاعن، فقال له رسول الله ﷺ: «قد قُضِي فيك وفي امرأتك» قال: فتلاعنا وأنا شاهد عند رسول الله ﷺ، ففارقها، فكانت سُنَّةً أن يُفرَّق بين المتلاعنين، وكانت حاملاً فأنكر حملها، وكان ابنها يُدعى إليها، ثم جرت السُّنَّة في الميراث: أن يرثها وترث منه، ما فرض الله لها. [طرفه في: ٤٢٣].

٣ - باب ﴿وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ﴾ [٨]

٤٧٤٧ - حدثني مُحمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ هِلالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ

٤٧٤٥ - قوله: (أسحم) أي أسود (أدعج العينين) أي شديد سواد الحدقة (عظيم الأليتين) بفتح الهمزة أي العجز، (خدلج الساقين) أي عظيمهما ا هـ من الشارح.

- قوله: أحيمر مصغر أحمر وانظر ما وجه عدم صرفه ا هـ.

- (وحرة) دويبة حمراء تلزق بالأرض هـ من العيني.

[3] Allah's saying: "But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie." (8)

4747- Ibn Abbas "Allah be pleased with both" reported: Hilal Ibn Omaiyya accused his wife of committing adultery with Sharik Ibn Sahma and filed the case before The Prophet. The Prophet "Allah's blessing and peace be upon him" said (to Hilal): "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said: "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet "Allah's blessing and peace be upon him" kept on saying: "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilal then said: "By he, Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Gabriel came down and revealed to him: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (6:8) Then The Prophet "Allah's blessing and peace be upon him" left and sent for the woman. Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet "Allah's blessing and peace be upon him" was saying: "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said: "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and shrank back (from taking the oath) so much that we thought that she would withdraw her denial. But then she said: "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet "Allah's blessing and peace be upon him" then said: "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik Ibn Sahma's child." Later she delivered a child of such a description. So The Prophet "Allah's blessing and peace be upon him" said: "Had the case not been settled by Allah's Law, I would have punished her severely."

[4] Allah's saying: "And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (9)

4748- Ibn Omar "Allah be pleased with both" narrated: A man accused his wife of committing adultery and denied his paternity to her (conceived) child during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" ordered them both to offer (the measures of) invoking Allah's curse upon the liar of them as Allah decreed and then gave his decision that the child would be for the mother. Then a divorce decree was issued for the couple involved in such a case of invoking Allah's curse upon the liar.

[5] Allah's saying: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous." (11)

4749- A'isha "Allah be pleased with her" narrated concerning The statement of Allah "and to him who took on himself the lead among them, will be a Penalty grievous." "He was Abdullah Ibn Obai Ibn Salool."

النَّبِيُّ، فَقَالَ النَّبِيُّ ﷺ: «البَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ». فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلاً يَنْطَلِقُ يَلْتَمِسُ البَيِّنَةَ، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «البَيِّنَةَ وَإِلَّا حَدٌّ فِي ظَهْرِكَ». فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ ـ فَقَرَأَ حَتَّى بَلَغَ ـ إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [٦ ـ ٩]. فَانْصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ». ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَتْ عِنْدَ الخَامِسَةِ وَقَّفُوهَا وَقَالُوا: إِنَّهَا مُوجِبَةٌ. قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ، حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ، ثُمَّ قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ اليَوْمِ، فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ العَيْنَيْنِ، سَابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ». فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ، لَكَانَ لِي وَلَهَا شَأْنٌ». [طرفه في: ٢٦٧١]

٤ ـ باب ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [٩]

٤٧٤٨ ـ حدّثنا مُقَدَّمُ بْنُ مُحَمَّدِ بْنِ يَحْيَى: حَدَّثَنَا عَمِّي القَاسِمُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، وَقَدْ سَمِعَ مِنْهُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً رَمَى امْرَأَتَهُ، فَانْتَفَى مِنْ وَلَدِهَا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَتَلَاعَنَا كَمَا قَالَ اللَّهُ، ثُمَّ قَضَى بِالوَلَدِ لِلْمَرْأَةِ، وَفَرَّقَ بَيْنَ المُتَلَاعِنَيْنِ.

[الحديث ٤٧٤٨ ـ أطرافه في: ٥٣٠٦، ٥٣١٣، ٥٣١٤، ٥٣١٥، ٦٧٤٨]

٥ ـ باب ﴿إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [١١]

﴿أَفَّاكٍ﴾ [الشعراء: ٢٢٢] كَذَّابٍ.

٤٧٤٩ ـ حدّثنا أبو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ﴾ [١١]. قَالَتْ: عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ.

[طرفه في: ٢٥٩٣]

٦ ـ باب ﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾ ﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الكَاذِبُونَ﴾

٤٧٥٠ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي

٤٧٤٧ ـ قوله: البينة أو حدّ أي أتحضر البينة أو يقع حدّ في ظهرك.

ـ قوله: سابغ الأليتين أي غليظهما اهـ شارح وفي الرواية المتقدمة عظيم الأليتين.

٤٧٥٠ ـ قوله: (ظفار) كحضار مدينة باليمن وفي رواية أبي ذر أظفار بالهمزة المفتوحة وتنوين الراء.

[6] Allah's saying: "Why did not the Believers men and women when ye heard of the affair, put the best construction on it in their own minds and say, This (charge) is an obvious lie? Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!" (12:13)

4750- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During one of his holy battles, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle "Allah's blessing and peace be upon him" finished the holy battle and returned home, as we were approaching Medina, he ordered us to proceed at night. When the order of departure was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others). Touched my chest, I realized that my necklace, made of Zifar beads (a kind of Yemenite beads, partly white and partly black), was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin and lean, and flesh did not cover their bodies in abundance for they did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find neither call maker nor responder. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I fell asleep.

Safwan Ibn Mu'attal As'sulami Adh'dhakwani was behind the army. Reached my abode in the morning, he saw the figure of a sleeping person. He came to me, and he used to see me before veiling. So, I got up when I heard him, after recognizing me, reciting: "We are for Allah, to whom we all refer".

I veiled my face with the head-cover. By Allah, we did not speak a single word at all. By Allah, I did hear nothing from him except his reciting: "We are for Allah, to whom we refer". He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction. (Some people accused me falsely) and the leader of the false accusers was Abdullah Ibn Obai Ibn Salool. (Urwa said: "The people propagated and talked about the slander in his (Abdullah's) presence. Moreover, he confirmed, listened to, and asked about it to let it come in circulation." Urwa also added: "None was mentioned as members of the slanderous group in addition to (Abdullah) except Hassan Ibn Thabit, Mistah Ibn Uthatha, and Hamna Bint Jahsh along with others about whom I know no knowledge, except that they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah Ibn Obai Ibn Salool." Urwa added: "A'isha disliked to have Hassan abused in her presence. She used to say: It was he who said: "My father and his father (grandfather) and my honor are all for the protection of Mohammad's honor from you."").

After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from The Prophet "Allah's blessing and peace be upon him" which I used to receive from him when I got sick. But he would come, greet and say: "How is that (girl)?"

عُرْوَةُ بْنُ الزُّبَيرِ، وَسَعِيدُ بْنُ المُسَيَّبِ، وَعلقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيدُ اللَّهِ بْنُ عَبدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوْجِ النَّبِيِّ ﷺ، حِينَ قالَ لَها أَهْلُ الإِفْكِ ما قالُوا، فَبَرَّأَها اللَّهُ مِمَّا قالُوا، وَكُلٌّ حَدَّثَني طائِفَةً مِنَ الحَدِيثِ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً، وَإِنْ كانَ بَعْضُهُمْ أَوْعى لَهُ مِنْ بَعْضٍ، الَّذِي حَدَّثَني عُرْوَةُ عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها زَوْجَ النَّبِيِّ ﷺ قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ إِذا أَرادَ أَنْ يَخْرُجَ أَقْرَعَ بَينَ أَزْواجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها رَسُولُ اللَّهِ ﷺ مَعَهُ، قالَتْ عائِشَةُ: فَأَقْرَعَ بَينَنا في غَزْوَةٍ غَزاها فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَما نَزَلَ الحِجابُ، فَأَنا أُحْمَلُ في هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنا حَتَّى إِذا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلكَ وَقَفَلَ، وَدَنَوْنا مِنَ المَدِينَةِ قافِلِينَ، آذَنَ لَيلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيتُ حَتَّى جاوَزْتُ الجَيشَ، فَلَمَّا قَضَيتُ شَأْنِي أَقْبَلتُ إِلَى رَحْلِي، فَإِذا عِقْدٌ لِي مِنْ جَزْعِ ظَفارِ قَدِ انْقَطَعَ، فالتَمَسْتُ عِقْدِي وَحَبَسَنِي ابْتِغاؤُهُ، وَأَقْبَلَ الرَّهْطُ الَّذِينَ كانُوا يَرْحَلُونَ لِي، فاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ رَكِبْتُ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكانَ النِّساءُ إِذْ ذاكَ خِفافاً لَمْ يُثْقِلهُنَّ اللَّحْمُ، إِنَّما تَأْكُلُ العُلقَةَ مِنَ الطَّعامِ، فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ، وَكُنْتُ جارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ وَسارُوا، فَوَجَدْتُ عِقْدِي بَعْدَ ما اسْتَمَرَّ الجَيشُ، فَجِئْتُ مَنازِلَهُمْ وَلَيسَ بِها داعٍ وَلا مُجِيبٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَينا أَنا جالِسَةٌ في مَنْزِلِي غَلَبَتْنِي عَينِي فَنِمْتُ، وَكانَ صَفْوانُ بْنُ المُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوانِيُّ مِنْ وَراءِ الجَيشِ، فَأَدْلَجَ فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوادَ إِنْسانٍ نائِمٍ، فَأَتانِي فَعَرَفَنِي حِينَ رَآنِي، وَكانَ يَرانِي قَبلَ الحِجابِ، فاسْتَيقَظْتُ بِاسْتِرْجاعِهِ حِينَ عَرَفَنِي، فَخَمَّرْتُ وَجْهِي بِجِلبابِي، وَاللَّهِ ما كَلَّمَنِي كَلِمَةً وَلا سَمِعْتُ مِنْهُ كَلِمَةً غَيرَ اسْتِرْجاعِهِ، حَتَّى أَناخَ راحِلَتَهُ فَوَطِئَ عَلَى يَدَيها فَرَكِبْتُها، فانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَينا الجَيشَ بَعْدَ ما نَزَلُوا مُوغِرِينَ في نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكانَ الَّذِي تَوَلَّى الإِفْكَ عَبدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، فَقَدِمْنا المَدِينَةَ، فاشْتَكَيتُ حِينَ قَدِمْتُ شَهْراً، وَالنَّاسُ يُفِيضُونَ في قَوْلِ أَصْحابِ الإِفْكِ، لا أَشْعُرُ بِشَيءٍ مِنْ ذلِكَ، وَهُوَ يَرِيبُنِي في وَجَعِي أَنِّي لا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّما يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيفَ تِيكُمْ». ثُمَّ

ـ قوله: تأكل أي المرأة منهن وفي رواية يأكلن أي النساء وفي نسخة: نأكل بنون والعلقة القليل اهـ من الشارح.

ـ قوله: فأممت بتشديد الميم الأولى وفي نسخة بتخفيفها أي قصدت.

ـ قوله: سيفقدوني ولأبي ذرّ سيفقدونني (شارح).

قوله فادلج بسكون الدال أي سار من أول الليل وبتشديدها من آخره وحينئذٍ فالذي هنا ينبغي أن يكون بالتشديد لأنه كان في آخر الليل لكن التخفيف هو الذي رويناه (شارح).

ـ قوله: موغرين أي داخلين في شدة الحر ويروى مغورين من التغوير وهو النزول وقت القائلة اهـ من العيني.

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I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. This habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). Indeed, it would be troublesome for us to take lavatories near our houses. So I and Ommu'mistah, daughter of Abu'ruhm Ibn Al'muttalib Ibn Abdu'manaf, whose mother was the daughter of Sakhr Ibn Amer and the aunt of Abu'bakr As'siddiq and whose son was Mistah Ibn Uthatha Ibn Abbad Ibn Al'muttalib, went out. I and Ommu'mistah returned to my house after we finished answering the call of nature. Ommu'mistah stumbled because of her long dress and on that she said: "Let Mistah be ruined." I said: "You are saying a bad word. Why are you abusing a man who took part in Badr?" She said: "O you there! Didn't you hear what they said?" Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle "Allah's blessing and peace be upon him" came to me, and after greeting he said: "How is that (girl)?" I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Apostle "Allah's blessing and peace be upon him" allowed me. I went to my parents and asked my mother: "O my mother! What are the people talking about?" She said: "O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but that the women would forge false news about her." I said: "Glorified be Allah! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu'talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A'isha).

Usama Ibn Zaid said what he knew of the good reputation of his wife and added: "O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good." Ali Ibn Abu'talib said: "O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth." On that Allah's Apostle "Allah's blessing and peace be upon him" called Barira and said: "O Barira! Did you ever see anything, which roused your suspicions about her?" Barira said: "No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat." On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and requested that somebody should support him in punishing Abdullah Ibn Obai Ibn Salool.

يَنْصرفُ، فذاكَ الذي يَرِيبُني ولا أشعُر، حتى خرجتُ بَعدَ ما نَقهتُ، فخرجتْ معي أُمُّ مسطحٍ قِبَلَ المَنَاصعِ، وهوَ متبرَّزُنا، وكُنّا لا نَخرُجُ إلّا لَيلاً إلى لَيلٍ، وذلكَ قبلَ أنْ نتخذَ الكُنُفَ قريباً من بُيُوتِنا، وأمرُنا أمرُ العَرَبِ الأُوَلِ في التَّبرُّزِ قِبَلَ الغائطِ، فكنّا نَتَأذّى بالكُنُفِ أنْ نَتَّخِذَها عِندَ بُيُوتِنا، فانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ ابنَةُ أبي رُهْم بْنِ عَبْدِ مَنافٍ، وأُمُّها بِنْتُ صَخْرِ بْنِ عامِرٍ خالَةُ أَبي بَكْرٍ الصِّدِّيقِ، وابنُها مِسطحُ بْنُ أُثَاثَةَ، فأقبلتُ أنا وأُمُّ مِسطحٍ قِبَلَ بَيتي قدفرَغنا من شأنِنا، فَعَثَرَتْ أُمُّ مِسطحٍ في مِرْطِها، فقالتْ: تعسَ مسطحٌ، فقلتُ لها: بِئْسَ ما قلتِ، أتَسبِّينَ رَجلاً شهدَ بَدْراً، قالتْ: أيْ هَنْتاهُ، أَوَ لَمْ تَسمَعي ما قالَ؟ قالتْ: قلتُ: وما قالَ؟ فأخبرَتْني بِقولِ أهلِ الإفكِ، فازددتُ مَرَضاً على مَرَضي، فلمّا رجعتُ إلى بيتي ودخلَ عليَّ رَسولُ اللَّهِ ﷺ ـ تعني ـ سلّمَ ثُمَّ قالَ «كيفَ تيكُم» فقلتُ: أتأذَنُ لي أنْ آتيَ أبوَيَّ؟ قالتْ: وأنا حينئذٍ أريدُ أنْ أستيقنَ الخبرَ من قِبَلِهِما، قالتْ: فأذِنَ لي رَسولُ اللَّهِ ﷺ فجئتُ أبوَيَّ فقلتُ لأُمّي: يا أُمَّتاهُ ما يتحدثُ النّاسُ؟ قالتْ: يا بُنيَّةُ هَوِّني عليكِ، فَوَاللَّهِ لقلَّما كانتِ امرأةٌ قطُّ وَضِيئَةً، عِندَ رَجُلٍ يُحِبُّها، وَلَها ضَرائِرُ إلاّ كَثَّرْنَ عَلَيها. قالَتْ: فقلتُ سُبْحانَ اللَّهِ، وَلَقَدْ تَحدَّثَ النّاسُ بهذا؟ قالَتْ فَبَكَيتُ تلكَ اللَّيلَةَ حتّى أَصبحتُ لا يَرقأُ لي دمعٌ، ولا أكتحلُ بنومٍ حتى أصبحتُ أبكي، فدعا رَسولُ اللَّهِ ﷺ عليَّ ابنَ أبي طالبٍ وأُسامةَ بنَ زيدٍ رضيَ اللَّهُ عنهُما حينَ استلبثَ الوَحيُ، يستأمِرُهُما في فِراقِ أهلِهِ، قالَتْ: فأمّا أُسامةُ بْنُ زَيدٍ فأشارَ على رَسولِ اللَّهِ ﷺ بالّذي يعلَمُ من بَراءةِ أهلِهِ، وبالّذي يعلَمُ لهُم في نفسِهِ منَ الوُدِّ، فقالَ: يا رَسُولَ اللَّهِ أهلُكَ وما نَعلَمُ إلا خيراً. وأمّا عليُّ بنُ أبي طالبٍ فقالَ: يا رَسولَ اللَّهِ لم يُضيِّقِ اللَّهُ عليكَ، والنِّساءُ سِواها كثيرٌ، وإنْ تَسألِ الجاريةَ تَصْدُقْكَ، قالتْ: فدعا رَسولُ اللَّهِ ﷺ بريرةَ فقالَ: «أيْ بريرةُ، هل رأيتِ من شيءٍ يَريبُكِ؟» قالتْ بَريرَةُ: لا والّذي بعثكَ بالحقِّ، إنْ رأيتُ عليها أمراً أغمصُهُ عليها أكثرَ من أنَّها جاريةٌ حديثةُ السِّنِّ، تنامُ عَنْ عَجينِ أهلِها، فتأتي الدّاجنُ فتأكلُهُ. فقامَ رَسولُ اللَّهِ ﷺ فاستَعْذَرَ يَومَئذٍ من عَبدِ اللَّهِ بنِ أُبَيِّ ابنِ

= ـ قوله: يريبني بفتح الياء وضمها أفاده الشارح هنا وأما في الثاني فلم يذكر إلا الفتح أي يشككني ويوهمني اهـ.

ـ قوله: اللطف بفتح اللام والطاء المهملة ولأبي ذر اللطف بضم اللام وسكون الطاء (شارح).

ـ قوله: نقهت بفتح القاف ويجوز كسرها أي أفقت من مرضي ولم تكمل لي الصحة (شارح).

ـ قوله: تعكس بكسر العين وتفتح أي خر لوجهه.

ـ قوله: أي هنتاه أي ياهذه.

ـ قوله: تعني سلم ساقط لأبي ذر (شارح).

ـ قوله: وضيئة بالنصب على الحال ولأبي ذر بالرفع صفة امرأة حسنة جميلة.

ـ قوله: كثرن ولأبي ذر أكثرن (شارح)

ـ قوله: لا يرقأ أي لا ينقطع.

ـ قوله أغمصه أي أعيبه و(الداجن) الذي يألف البيوت من الحيوان طيراً كان أو شاة.

Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company."

Sa'd Ibn Mu'adh Al'ansari got up and said: "O Allah's Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Aws, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order." A man from Khazraj, whose mother was a cousin of Hassan, i.e. Sa'd Ibn Obada, the chief of the Khazraj, who had been a pious man before this incident, got up, motivated by his zeal for his tribe and said: "By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him. If (you knew that) he is from your clan, then you would not have liked him to be killed." On that Osaid Ibn Hudair, a cousin of Sa'd, got up and said to Sa'd Ibn Obada: "By Allah! You are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites." On this the two tribes of Aws and Khazraj got excited and were about to fight each other, while Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle "Allah's blessing and peace be upon him" Came, greeted, and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He said: "There is no God (to be worshipped) but Allah and Mohammad is His Apostle." Then he said: "O A'isha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance." When Allah's Apostle "Allah's blessing and peace be upon him" finished his speech my tears ceased completely and there remained not even a single drop of it. I said to my father: "Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf." My father said: "By Allah, I do not know what to say to Allah's Apostle." I said to my mother: "Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf." She said: "By Allah, I do not know what to say to Allah's Apostle."

I was a young girl and did not have much knowledge of the Qur'an. I said: "I know, by Allah, that you have listened to what people are saying, which has been planted in your minds and you have taken as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I find no example for my situation with you but (the situation of) Joseph's father (Jacob) who said: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought."" (Yusuf 18)

Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle "Allah's blessing and peace be upon him" had not got up and nobody had left the house before the revelation came to Allah's Apostle. So, he was overtaken by the same state that used to overtake him (on being inspired divinely). He was sweating so much that the drops of the sweat were falling like pearls though it was a (cold) wintry day.

سَلُول، قالَتْ: فَقالَ رَسُولُ اللَّهِ ﷺ وَهوَ عَلَى المِنْبَرِ «يَا مَعْشَرَ المُسْلِمِينَ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذاهُ في أَهْلِ بيتي، فوَاللَّهِ ما عَلِمْتُ على أَهْلِي إلاَّ خَيراً، وَلَقَدْ ذَكَروا رَجُلاً ما عَلِمْتُ عَلَيهِ إلاَّ خَيراً، وَما كانَ يَدْخُلُ عَلَى أَهْلِي إلاَّ مَعِي». فَقامَ سَعْدُ بنُ مُعاذٍ الأَنْصارِيُّ فَقالَ: يَا رَسُولَ اللَّهِ، أَنا أَعْذِرُكَ مِنْهُ، إِنْ كانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ، وَإِنْ كانَ مِنْ إِخْوانِنا مِنَ الخَزْرَجِ، أَمَرْتَنا فَفَعَلْنا أَمْرَكَ. قالَتْ: فَقامَ سَعْدُ بنُ عُبادَةَ، وَهوَ سَيِّدُ الخَزْرَجِ، وَكانَ قَبلَ ذلِكَ رَجُلاً صالِحاً، وَلكِنِ احْتَمَلَتْهُ الحَمِيَّةُ، فَقالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللَّهِ، لا تَقْتُلُهُ وَلا تَقْدِرُ عَلى قَتْلِهِ. فَقامَ أُسَيدُ بنُ حُضَيرٍ، وَهوَ ابْنُ عَمِّ سَعْدٍ، فَقالَ لِسَعْدِ بنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ. فَتَثاوَرَ الحَيَّانِ الأَوْسُ وَالخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا، وَرَسُولُ اللَّهِ ﷺ قائِمٌ عَلَى المِنْبَرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ. قالَتْ: فَمَكَثْتُ يَوْمِي ذلِكَ لا يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، قالَتْ: فَأَصْبَحَ أَبَوايَ عِنْدِي وَقَدْ بَكَيتُ لَيلَتَينِ وَيَوْماً، لاَ أَكْتَحِلُ بِنَوْمٍ، وَلا يَرْقَأُ لِي دَمْعٌ، يَظُنَّانِ أَنَّ البُكاءَ فالِقٌ كَبِدِي، قالَتْ: فَبَينَما هُما جالِسانِ عِنْدِي وَأَنا أَبْكِي، فَاسْتَأْذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأَنْصارِ، فَأَذِنْتُ لَها، فَجَلَسَتْ تَبْكِي مَعِي، قالَتْ: فَبَينا نَحْنُ عَلَى ذلِكَ دَخَلَ عَلَينا رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ جَلَسَ، قالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ ما قِيلَ قَبْلَها، وَقَدْ لَبِثَ شَهْراً لا يُوحى إِلَيهِ في شَأْنِي. قالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ، ثُمَّ قالَ: «أَمَّا بَعْدُ، يا عائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذا وَكَذا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيهِ، فَإِنَّ العَبْدَ إِذا اعْتَرَفَ بِذَنْبِهِ، ثُمَّ تابَ إِلَى اللَّهِ تابَ اللَّهُ عَلَيهِ». قالَتْ: «فَلَمَّا قَضى رَسُولُ اللَّهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي، حَتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأَبِي: أَجِبْ رَسُولَ اللَّهِ ﷺ فِيما قالَ: قالَ: وَاللَّهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لأُمِّي: أَجِيبِي رَسُولَ اللَّهِ ﷺ، قالَتْ: ما أَدْرِي ما أَقُولُ لِرَسُولِ اللَّهِ ﷺ. قالَتْ: فَقُلْتُ، وَأَنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أَقْرَأُ كَثِيراً مِنَ القُرْآنِ: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ: لَقَدْ سَمِعْتُمْ هذا الحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لا تُصَدِّقُونِي بِذلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، وَاللَّهِ ما أَجِدُ لَكُمْ مَثَلاً إِلاَّ قَوْلَ أَبِي يُوسُفَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعانُ عَلى ما تَصِفُونَ﴾ [يوسف: ١٨]. قالَتْ: ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلى فِراشِي، قالَتْ وَأَنا حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِبَراءَتِي، وَلكِنْ وَاللَّهِ ما كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْياً يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَلكِنْ كُنْتُ أَرْجُو أَنْ يَرى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيا يُبَرِّئُنِي اللَّهُ بِها، قالَتْ: فَوَاللَّهِ ما رامَ رَسُولُ اللَّهِ ﷺ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ البَيتِ، حَتَّى أُنْزِلَ عَلَيهِ، فَأَخَذَهُ ما

ـ قوله: فمكثت بضم الكاف ولأبي ذر فبكيت اهـ (شارح).

ـ قوله: قلص أي انقطع.

ـ قوله: لا تصدقوني ولأبي ذرّ لا تصدقونني (شارح).

ـ قوله: ما رام أي ما فارق مجلسه اهـ (شارح).

When that state of Allah's Apostle "Allah's blessing and peace be upon him" was over, he was smiling and the first word he said: "O A'isha! Thank Allah, for Allah has declared your innocence." My mother told me to go to Allah's Apostle "Allah's blessing and peace be upon him". I replied: "By Allah, I will not go to him and will not thank but Allah."

So Allah revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous…." (The Light "An'nur" 11:20)

In this way, Allah gave the declaration of my Innocence. Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, in addition to being poor, said: "By Allah, I will never provide Mistah with anything because of what he said about A'isha." But Allah later revealed: " Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 22) After that Abu'bakr said: "Yes! By Allah! I like that Allah would forgive me." He resumed helping Mistah whom he used to help before and said: "By Allah! I would not stop it at all."

Allah's Apostle "Allah's blessing and peace be upon him" also asked Zainab Bint Jahsh (his wife) about me saying: "What do you know and what did you see?" She replied: "O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about A'isha."" A'isha further added: "It was Zainab who competed with me (in her beauty and The Prophet's love), yet Allah protected her (from being malicious), for she had piety." Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed."

[7] Allah's saying: "Were it not for the Grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair." (14)

4751- Ommu'ruman, A'isha's mother, narrated: "When A'isha "Allah be pleased with her" was falsely accused (of committing adultery), she fell unconscious."

[8] Allah's saying: "Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah." (15)

4752- Ibn Abu'mulaika narrated: I heard A'isha "Allah be pleased with her" reciting: "Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah." (15)

كان يَأخُذُهُ مِنَ البُرَحاء، حَتَّى إنَّهُ لَيَتحدَّرُ مِنهُ مِثلُ الجُمَانِ مِنَ العَرَقِ، وَهوَ في يَوْمٍ شاتٍ، مِنْ ثِقَلِ القَوْلِ الَّذِي يَنْزِلُ عَلَيهِ، قالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ سُرِّيَ عَنهُ وهوَ يَضْحَكُ، فَكانَتْ أَوَّلُ كَلِمَةٍ تَكَلَّمَ بِهَا: «يَا عائِشَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ». فَقالَتْ أُمِّي: قُومِي إِلَيهِ، قالَتْ: فَقلتُ: وَاللَّهِ لا أَقُومُ إِلَيهِ وَلاَ أَحْمَدُ إِلاَّ اللَّهَ عَزَّ وَجَلَّ، وَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جاؤُا بِالإِفكِ عُصْبَةٌ مِنكُم لاَ تَحسَبُوهُ﴾ [١١]: العَشْرَ الآيَاتِ كُلَّهَا، فَلَمَّا أَنْزَلَ اللَّهُ هذا في بَرَاءَتِي، قالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنهُ، وَكانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنهُ وَفَقْرِهِ: وَاللَّهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيئاً أَبَداً، بَعْدَ الَّذِي قالَ لِعائِشَةَ ما قالَ، فَأَنْزَلَ اللَّهُ: ﴿وَلاَ يَأْتَلِ أُوْلُو الفَضْلِ مِنكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي القُرْبَى وَالمَسَاكِينَ وَالمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢]. قالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي أُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كانَ يُنْفِقُ عَلَيهِ، وَقالَ: وَاللَّهِ لاَ أَنْزِعُهَا مِنهُ أَبَداً، قالَتْ عائِشَةُ: وَكانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أَمْرِي، فَقالَ: «يَا زَيْنَبُ ماذا عَلِمْتِ، أَوْ رَأَيتِ؟» فَقالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي، ما عَلِمْتُ إِلاَّ خَيراً، قالَتْ: وَهِيَ الَّتِي كانَتْ تُسَامِينِي مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَعَصَمَهَا اللَّهُ بِالوَرَعِ، وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا، فَهَلَكَتْ فِيمَنْ هَلَكَ مِنْ أَصْحَابِ الإِفكِ. [طرفه في: ٢٥٩٣].

٧ ـ باب ﴿وَلَوْلاَ فَضْلُ اللَّهِ عَلَيكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالآخِرَةِ لَمَسَّكُمْ فِيمَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ﴾ [١٤]

وَقالَ مُجَاهِدٌ: ﴿تَلَقَّوْنَهُ﴾ [١٥] يَرْوِيهِ بَعْضُكُمْ عَنْ بَعْضٍ، ﴿تُفِيضُونَ﴾ [يونس: ٦١] تَقُولُونَ.

٤٧٥١ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخبَرَنَا سُلَيمانُ، عَنْ حُصَينٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ عَنْ أُمِّ رُومانَ أُمِّ عائِشَةَ أَنَّهَا قالَتْ: لَمَّا رُمِيَتْ عائِشَةُ خَرَّتْ مَغْشِيّاً عَلَيهَا.

[طرفه في: ٣٣٨٨].

٨ ـ باب ﴿إِذْ تَلَقَّوْنَهُ بِأَلسِنَتِكُمْ وَتَقُولُونَ بِأَفوَاهِكُمْ ما لَيسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾ [١٥]

٤٧٥٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخبَرَهُمْ: قالَ ابْنُ أَبِي مُلَيكَةَ: سَمِعْتُ عائِشَةَ تَقْرَأُ: إِذْ تَلِقُونَهُ بِأَلسِنَتِكُمْ. [طرفه في: ٤١٤٤].

= ـ رجع يتعدى بنفسه في اللغة الفصحى قال تعالى: ﴿يرجع بعضهم إلى بعض القول﴾ وقال: ﴿فإن رجعك الله﴾ ا هـ مصححه.

ـ قوله: تساميني أي تطلب هي من السموّ والرفعة والحظوة عند النبيّ ما أطلبه أنا.

٤٧٥٢ ـ قوله: (تلِقُونه) من ولق الرجل إذا كذب (شارح).

[9] Allah's saying: "And why did ye not, when ye heard it, say? It is not right of us to speak of this: glory to Allah! This is a most serious slander!" (16)

4753- Ibn Abu'mulaika narrated: Ibn Abbas asked permission to visit A'isha before her death, and at that time she was in a state of agony. She said: "I am afraid that he will praise me too much." It was said to her: "He is the cousin of The Messenger of Allah "Allah's blessing and peace be upon him" and one of the prominent Muslims." Then she said: "Let him enter." (After he had entered) he said: "How are you?" She replied: "I am Alright if I fear (Allah)." Ibn Abbas said: "Allah willing, you are Alright since you are the wife of The Messenger of Allah "Allah's blessing and peace be upon him" but whom he married no virgin. Moreover, the proof of your innocence was revealed from the Heaven." Later on Ibn Az'zubair entered after him to whom A'isha said : "Ibn Abbas came and praised me so much, though I wish that I was a thing, forgotten and out of sight."

4754- Al'qasim narrated that Ibn Abbas "Allah be pleased with both" had asked for permission to visit A'isha before her death. But he (the narrator) did not mention the phrase "a thing, forgotten and out of sight" (uttered by A'isha).

[10] Allah's saying: "Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers." (17)

4755- Masruq narrated: Hassan asked for permission to enter into A'isha "Allah be pleased with her". I said: "Would you admit such a person?" she replied: "Didn't he receive a grievous penalty (meaning his blindness)?" Hassan recited: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet women (never talks badly about them behind their backs)." She replied: "But you are (not like that)."

[11] Allah's saying: "And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom." (18)

٩ ـ باب ﴿وَلَوْلا إِذ سَمِعْتُمُوهُ قُلتُم ما يكونُ لنا أنْ نتكلَّمَ بهذا سُبْحانَكَ هذا بُهْتانٌ عَظِيمٌ﴾ [١٦]

٤٧٥٣ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحْيى، عَنْ عُمَرَ بنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قال: حَدَّثَنِي ابْنُ أَبِي مُلَيكة قال: اسْتَأْذَنَ ابْنُ عَبَّاسٍ، قَبلَ مَوْتِها على عائشة وهيَ مَغْلوبَةٌ، قالَتْ: أَخْشَى أَنْ يُثْنِيَ عَلَيَّ، فَقِيلَ: ابْنُ عَمِّ رَسولِ اللَّهِ ﷺ، وَمِنْ وُجوهِ المُسْلِمِينَ؟ قالَتِ: ائْذَنُوا لَهُ، فَقَالَ كَيْفَ تَجِدِينَكِ؟ قالَتْ: بِخَيرٍ إِنِ اتَّقَيتُ، قالَ: فَأَنْتِ بِخَيرٍ إِنْ شَاءَ اللَّهُ، زَوْجَةُ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْكِحْ بِكراً غيرَكِ، وَنَزَلَ عُذْرُكِ مِنَ السَّماءِ، وَدَخَلَ ابْنُ الزُّبَيرِ خِلافَهُ، فَقالَتْ: دَخَلَ ابْنُ عَبَّاسٍ، فَأَثْنَى عَلَيَّ، وَوَدِدْتُ أَنِّي كُنْتُ نَسْياً مَنْسِيّاً.

[طرفه في: ٣٧٧١].

٤٧٥٤ ـ حدثنا محمد بْنُ المثنى: حدَّثنا عبدُ الوهَّاب بن عبد المجيد: حدَّثنا ابنُ عونٍ، عَنِ القَاسِمِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُ اسْتَأْذَنَ عَلَى عَائِشَةَ نَحْوَهُ، وَلَمْ يَذْكُرْ: نِسْياً مَنْسِيّاً.

[طرفه في: ٣٧٧١].

١٠ ـ باب ﴿يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَداً﴾ [١٧]

٤٧٥٥ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عن عائشة رَضِيَ اللَّهُ عنها قالَتْ: جاءَ حَسَّانُ بْنُ ثَابِتٍ يَسْتَأْذِنُ عَلَيها، قُلتُ: أَتَأْذَنِينَ لِهذا؟ قالَتْ: أَوَلَيسَ قَدْ أَصابَهُ عَذابٌ عَظِيمٌ. قالَ سُفيانُ: تَعْنِي ذَهابَ بَصَرِهِ، فَقالَ:

حَصَانٌ رَزَانٌ ما تُزَنُّ بِرِيبَةٍ ... وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الغَوافِلِ

قالَتْ: لكِنْ أَنْتَ.

[طرفه في: ٤١٤٦].

١١ ـ باب ﴿وَيُبَيِّنُ اللَّهُ لَكُمُ الآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [١٨]

٤٧٥٦ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ: أَنْبَأَنا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ قال: دَخَلَ حَسَّانُ بْنُ ثَابِتٍ عَلَى عائشة فَشَبَّبَ وَقالَ:

٤٧٥٣ ـ قوله: خلافه أي بعد خروجه فهما متخالفان في الدخول والخروج ذهاباً وإياباً.

ـ قوله: نسياً منسياً النسي بالكسر ما نسي وقيل: هو التافه الحقير كذا في المصباح وقراءتنا بالفتح.

٤٧٥٥ ـ قوله: حصان رزان أي عفيفة كاملة العقل (ما تزن بريبة) ما تتهم بها (وتصبح غرثى) جائعة (من لحوم الغوافل) أي العفيفات اهـ من الشارح وكتبنا أكثر من هذا فيما مضى.

ـ قوله: لكن أنت أي لست كذلك كما تفصح عنه الرواية الآتية أشارت به إلى أنه خاص في الإفك.

٤٧٥٦ ـ قوله: فشبب أي أنشد تغزلاً اهـ (شارح).

4756- Masruq narrated: Hassan Ibn Thabit entered into A'isha, and recited from his poetry, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet women (never talks badly about them in their absence)." A'isha said to him: "But you are not like that." I said to her: "Why do you admit him, though Allah said: " and to him who took on himself the lead among them, will be a Penalty grievous." (The Light "An'nur" 11) she replied: "What punishment is more than blinding?" She further said: "Hassan used to defend or say poetry on behalf of The Messenger of Allah "Allah's blessing and peace be upon him"."

[12] Allah's saying: "Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. Were it not for the Grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed)." (19:20) And: "Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (22)

4757- A'isha "Allah be pleased with her" narrated: When there was said about me what was said of which I myself was unaware, The Messenger of Allah "Allah's blessing and peace be upon him" got up and addressed the people. He testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. After glorifying and praising Allah as He deserved, he said: "And then: O people Give me your opinion regarding those people who forged a false story against my wife, about whom, by Allah, I know nothing bad. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house except in my presence, and whenever I went on a journey, he went with me." Sa'd Ibn Mu'adh got up and said: "O Messenger of Allah! Allow me to chop their heads off."

A man from the Khazraj (Sa'd Ibn Obada) to whom the mother of Hassan Ibn Thabit was a relative, got up and said: "You are liar! By Allah, if those persons were from the Aws Tribe, you would not like to chop their heads off." Some evil was about to take place between the Aws and the Khazraj in the mosque. However, I was unaware of all that. In the evening of that day, I went out for some of my needs (to answer the call of nature), in the company of Ommu'mistah. On our return, Ommu'mistah stumbled and said: "Let Miştah be ruined!" I said to her: "O mother! Why do you abuse your Son?" Ommu'mistah kept silent for a while. Then she stumbled again, and said: "Let Mistah be ruined!" I said to her: "Why do you abuse your son?" She stumbled for the third time and said: "Let Mistah be ruined!" whereupon I blamed her for that. She said: "By Allah, I do not abuse him but for you." I asked her: "What affair of mine (do you mean)?" She told me the whole story. I said: "Has this really happened?" She replied: "Yes, by Allah." I returned to my house, so astonished that I did not know why I had gone out.

Then I became ill (and was afflicted with fever). I said to The Messenger of Allah "Allah's blessing and peace be upon him": "Send me to my father's house." He sent (me and sent) a slave with me. When I entered the house, I found Ommu'ruman downstairs while Abu'bakr was reciting something upstairs. My mother asked: "What has brought you, O daughter?" I informed her, and mentioned to her the whole story, but she did not feel it as I did. She said: "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous, and speak badly of her." But she did not feel the news as I did. I asked (her):

حَـصَـانٌ رَزَانٌ مـا تُـزَنُّ بِـرِيـبَـةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحومِ الغَوَافِلِ

قالت: لست كذاك. قلتُ: تدعين مثل هذا يدخل عليك، وقد أنزل الله: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾ [١١]. فقالت: وأيّ عذاب أشدُّ من العمى. وقالت: وقد كان يَرُدُّ عن رسول الله ﷺ [طرفه في: ٤١٤٦]

١٢ ـ باب ﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ﴾ [١٩ ـ ٢٠]

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢].

٤٧٥٧ ـ وقال أبو أُسامَة، عَنْ هِشام بْنِ عُرْوَةَ قالَ: أَخْبَرَني أَبي، عَنْ عائِشَةَ قالَتْ: لَمَّا ذُكِرَ مِن شَأْني الَّذي ذُكِرَ، وما عَلِمتُ بِه، قامَ رسولُ اللَّهِ ﷺ فِيَّ خَطيباً، فتشهَّد، فحمد الله وأثنى عليه بما هو أهلُهُ، ثُمَّ قال: «أمّا بَعْدُ: أشيروا عَلَيَّ في أُناسٍ أبَنُوا أَهْلِي، وَايْمُ اللَّهِ ما عَلِمتُ على أهلي من سوءٍ، وأبَنُوهُم بمن ـ واللَّهِ ـ ما علمتُ عليه من سوءٍ قطُّ، ولا يدخل بيتي قطُّ إلّا وأنا حاضِرٌ، ولا غِبْتُ في سفرٍ إلّا غابَ معي». فقامَ سعدُ بنُ معاذٍ، فقال: ائذَنْ لي يا رسولَ اللَّهِ أن نَضْرِبَ أعناقَهُم، وقامَ رجلٌ مِن بني الخَزْرَجِ، وكانت أُمُّ حسّانَ بن ثابتٍ من رهطِ ذلك الرَّجلِ، فقال: كذبتَ، أما واللَّه أن لو كانوا من الأوسِ ما أحببتَ أن تضربَ أعناقهُم حتّى كادَ أن يكونَ بين الأوسِ والخزرجِ شرٌّ في المسجد، وما علِمتُ. فلمّا كانَ مساءُ ذلك اليوم خرجْتُ لِبَعْضِ حاجتي وَمَعي أُمُّ مِسطحٍ، فعثَرَتْ وقالتْ: تعسَ مِسطَحٌ. فقُلتُ: أَيْ أُمِّ تَسُبِّين ابنَكِ، وسكتَت، ثم عثرت الثانيةَ فقالت: تعس مسطحٌ، فقلتُ لها: تَسُبِّينَ ابنَكِ، ثُمَّ عثرت الثالِثَةَ فقالَتْ: تعس مِسْطَحٌ، فانتهرتُها، فقالَتْ: واللهِ ما أسبُّهُ إلّا فيكِ، فقلتُ: في أيِّ شأني؟ قالت: فَبَقَرَت لِيَ الحَديثَ، فقلتُ: وقد كان هذا؟ قالَتْ: نعمْ واللَّهِ، فرجعتُ إلى بيتي، كأنَّ الذي خرجتُ له لا أجدُ منه قليلاً ولا كثيراً. ووَعِكتُ، فقلتُ لرسولِ اللَّهِ ﷺ: أرسلني إلى بيتِ أبي، فأرسلَ معي الغلامَ، فدخلتُ الدَّارَ فوجدتُ أُمَّ رومانَ في السُّفلِ وأبا بكرٍ فوقَ البيتِ يقرأُ، فقالتْ أمي: ما جاءَ بكِ يا بُنَيَّةُ؟ فأخبرتُها وذكرتُ لها الحديثَ، وإذا هو لم يَبْلُغْ منها مثلَ ما بلغَ منِّي، فقالتْ: يا بُنَيَّةُ، خَفِّضي عليكِ الشَّأنَ، فإنَّهُ ـ واللَّهِ ـ لَقَلَّما كانتِ امرأةٌ حسناءُ، عند رجلٍ

٤٧٥٧ ـ قوله: أبنوا أي اتهموا وروي بالتشديد كما في الشارحين.

ـ قوله: تعس تقدم في الحديث رقم ٤٧٥٠ انظر الهامش.

ـ قوله: فبقرت لي الحديث أي فتحته وكشفته كذا في الشارح وفي نسخة العينيّ فنقرت ا هـ.

ـ قوله: ووعكت أي صرت محمومة

ـ قوله: وإذا هو تعني الإفك ا هـ شارح.

"Does my father know about it?" She said: "yes." I asked: "Does The Messenger of Allah "Allah's blessing and peace be upon him" know about it?" She said: "Yes, The Messenger of Allah "Allah's blessing and peace be upon him" knows." So my eyes got full with tears, and I wept. Abu'bakr, who was reciting upstairs, heard my voice and came down. He asked my mother: "What is the matter with her? " She said: "She heard what had been said about her." On that Abu'bakr wept and said: "I beseech you by Allah, O my daughter, to go back to your home."

I went back to my home and (found that) The Messenger of Allah "Allah's blessing and peace be upon him" had come and asked my maidservant about me. The maid-servant said: "By Allah, I know no defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the companions of The Prophet "Allah's blessing and peace be upon him" spoke harshly to her and said: "Tell the truth to The Messenger of Allah." They told her of the matter (of the slander). She said: "Glorified be Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused. He said: "Glorified be Allah! By Allah, I have never uncovered the private parts of any woman." Later that man was martyred in Allah's Cause.

Next morning my parents came to visit me. They stayed with me till The Messenger of Allah "Allah's blessing and peace be upon him" came to me after he had performed the Asr prayer. He came to me while my parents were encircling me (sitting) on my right and my left. He praised and glorified Allah and said: "Now then: O A'isha! If you committed a bad deed or wronged (yourself), then you would repent to Allah for Allah accepts the repentance from his slaves." An Ansari woman had come and was sitting near the gate. I said (to The Prophet "Allah's blessing and peace be upon him"): "Isn't it shameful to speak in such a way in the presence of this lady? Wouldn't you keep silent (until she goes out)?" The Messenger of Allah "Allah's blessing and peace be upon him" then preached (me) and I turned to my father and requested him to answer him (on my behalf). My father said: "What should I say?" Then I turned to my mother and asked her to answer him. She said: "What should I say?" When my parents did not give a reply to The Prophet "Allah's blessing and peace be upon him", I said: "I testify that there is no God but Allah, and that Mohammad is His Messenger!" And after praising and glorifying Allah as He deserves, I said: "Now then, by Allah, if I were to tell you that I had not done (this evil action) and Allah is a witness that I am telling the truth, that would be of no benefit to me on your part because you (people) have spoken about that which your hearts have absorbed; and if I were to tell you that I had done this sin and Allah knows that I had not done it, then you will say: "She confessed herself guilty." By Allah, I do not see a more appropriate example for me and you but that of (I tried to remember Jacob's name but couldn't) Joseph's father when he said: "(For me) Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought."

At that very moment, the revelation came to The Messenger of Allah "Allah's blessing and peace be upon him" and we remained silent. Then the revelation was over and I noticed the signs of pleasure on his face while he was removing (the sweat) from his forehead and saying: "Receive the good tidings O A'isha! Allah revealed your innocence." At that time I was extremely angry. My parents said to me:" Get up and go to him." I said: "By Allah, I will not do it. I will neither thank him nor thank either of you, but I will thank Allah Who revealed my innocence. You heard this story but neither did you deny, nor did you change it."

A'isha further said: "But as for Zainab Bint Jahsh, Allah protected her because of her piety. Indeed, she did say nothing except good (about me), but her sister, Hamna, was among those who were ruined. Those who used to speak evil about me

يُجِبُّهَا، لَهَا ضَرَائِرُ إلاَّ حَسَدْنَهَا، وَقِيلَ فِيهَا، وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، قُلتُ: وَقَدْ عَلِمَ بِهِ أَبِي؟ قالَتْ: نعم، قُلتُ: ورَسُولُ اللَّهِ ﷺ؟ قالَتْ: نعمْ ورسولُ اللَّهِ ﷺ، واسْتَعْبَرْتُ وبكَيتُ، فسمِعَ أبو بكرٍ صَوتِي وهو فوقَ البيتِ يَقرَأُ فنزل، فقال لأمي: ما شأنُها؟ قالَتْ: بَلَغهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا، فَفَاضَتْ عَيناهُ، قالَ: أَقْسَمْتُ عَلَيكِ أي بُنَيَّةُ إلاَّ رَجَعْتِ إلَى بَيتِكِ، فَرَجَعْتُ.

وَلَقَدْ جاءَ رَسولُ اللَّهِ ﷺ بيتي فسأَلَ عَني خادمتي فقالَتْ: لا وَاللَّهِ ما عَلِمْتُ عَلَيهَا عَيباً، إلاَّ أَنَّها كانَتْ تَرْقُدُ حتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَهَا، أَوْ عَجِينَهَا، وانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اصْدُقِي رَسُولَ اللَّهِ ﷺ، حتَّى أَسْقَطُوا لَهَا بِهِ، فَقَالَتْ: سُبْحانَ اللَّهِ، وَاللَّهِ ما عَلِمْتُ عَلَيهَا إلاَّ ما يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ، وَبَلَغَ الأَمْرُ إلَى ذلكَ الرَّجُلِ الَّذِي قِيلَ لَهُ، فقالَ: سُبْحانَ اللَّهِ، وَاللَّهِ ما كَشَفتُ كَنَفَ أُنثَى قَطُّ. قالَتْ عائِشَةُ: فَقُتِلَ شَهِيداً في سَبِيلِ اللَّهِ. قالَتْ: وَأَصْبَحَ أَبَوَايَ عِنْدِي فَلَمْ يَزَالاَ حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى العَصْرَ، ثُمَّ دَخَلَ وَقَدِ اكْتَنَفَنِي أَبَوَايَ عَن يَمِينِي وعَن شِمَالِي، فحَمِدَ اللَّهَ وأَثنَى عَلَيهِ، ثُمَّ قالَ: «أمَّا بعدُ، يا عائشةُ إن كُنتِ قارَفتِ سوءاً، أَو ظَلَمتِ، فتُوبي إلى اللَّهِ، فإنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ مِنْ عِبادِه». قالَتْ: وَقَدْ جاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ، فَهِيَ جالِسَةٌ بِالبابِ، فَقُلتُ: أَلاَ تَسْتَحِي مِنْ هذهِ المَرْأَةِ أَنْ تَذْكُرَ شَيئاً، فَوَعَظَ رَسُولُ اللَّهِ ﷺ فَالتَفَتُّ إلَى أَبِي، فَقُلتُ: أَجِبْهُ، قالَ: فَمَاذا أَقُولُ، فَالتَفَتُّ إلَى أُمِّي، فَقُلتُ: أَجِيبِيهِ، فَقالَتْ: أَقُولُ ماذا، فَلَمَّا لَمْ يُجِيبَاهُ، تَشَهَّدْتُ، فَحَمِدْتُ اللَّهَ وَأَثْنَيتُ عَلَيهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قُلتُ: أَمَّا بَعْدُ، فَوَاللَّهِ لَئِنْ قُلتُ لَكُمْ إنِّي لَمْ أَفعَلْ، وَاللَّهُ عَزَّ وَجَلَّ يَشْهَدُ إنِّي لَصَادِقَةٌ، ما ذَاكَ بِنَافِعِي عِنْدَكُم، لَقَدْ تَكَلَّمْتُمْ بِهِ وَأُشْرِبَتْهُ قُلُوبُكُمْ، وَإنْ قُلتُ: إنِّي فَعَلْتُ، وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفعَلْ، لَتَقُولُنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا، وَإنِّي وَاللَّهِ ما أَجِدُ لِي وَلَكُمْ مَثَلاً ـ وَالتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيهِ ـ إلاَّ أَبَا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعَانُ عَلَى ما تَصِفُونَ﴾ [يوسف: ١٨] وَأُنزِلَ عَلَى رَسُولِ اللَّهِ ﷺ مِن ساعَتِهِ، فَسَكَتْنَا، فَرُفِعَ عَنهُ وَإنِّي لأَتَبَيَّنُ السُّرُورَ في وَجْهِهِ، وَهُوَ يَمْسَحُ جَبِينَهُ ويَقُولُ: «أَبْشِرِي يا عائِشَةُ، فَقَدْ أَنْزَلَ اللَّهُ بَراءَتَكِ». قالَتْ: وكُنتُ أَشَدَّ ما كُنتُ غَضَباً، فَقالَ لِي أَبَوَايَ: قُومِي إلَيهِ، فَقُلتُ: وَاللَّهِ لاَ أَقُومُ إلَيهِ وَلاَ أَحْمَدُهُ وَلاَ أَحْمَدُكُمَا، وَلكِنْ أَحْمَدُ اللَّهَ الَّذِي أَنْزَلَ بَراءَتِي، لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلاَ غَيَّرْتُمُوهُ.

وَكانَتْ عائِشَةُ تَقُولُ: أَمَّا زَينَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا، فَلَمْ تَقُلْ إلاَّ خَيراً، وَأَمَّا

= ـ الخادم يطلق على الغلام والجارية والخادمة بالهاء في المؤنث قليل قاله في المصباح وذكر الشارح هنا رواية خادمي لأبي ذرّ ا هـ.

ـ قوله: أسقطوا أي أتوا بكلام ساقط لها أي للجارية به أي بسبب حديث الإفك.

ـ قوله: ما كشفت كنف أنثى قط يريد ما علمت من أمر امرأة شيئاً وكان رضي الله عنه حصوراً.

ـ قوله: قارفت أي كسبت.

ـ قوله: باءت أي أقرت.

ـ قوله: يستوشيه أي يطلب إذاعته ليزيده ويريبه ا هـ شارح.

were Mistah, Hassan Ibn Thabit, and the hypocrite, Abdullah Ibn Obai, who used to spread that news and motivate others to speak of it? It was he and Hamna who had the greater share therein. Abu'bakr took an oath that he would never provide Mistah (with charity) at all. Then Allah revealed the Divine Verse: " Let not those among you who are endued with Grace and amplitude of means (Abu'bakr) resolve by oath against helping their kinsmen, those in want (Mistah), and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." On that, Abu'bakr said: "Yes, by Allah, O our Lord! We wish that you should forgive us." So Abu'bakr again returned to Mistah the expenditure, which he used to give him before.

[13] Allah's saying: "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss." (31)

4758- A'isha "Allah be pleased with her" narrated: May Allah bestow his mercy upon the women of the early Emigrants. When Allah Almighty sent down the verse "that they should draw their veils over their bosoms", they cut their garments (at the edges) and veiled themselves with the cut pieces.

4759- A'isha "Allah be pleased with her" narrated: When Allah Almighty sent down the verse "that they should draw their veils over their bosoms", they cut their waist sheets at the edges, and veiled themselves with the cut pieces.

(25) The Sura of The Criterion (Al'furqan)

Allah Almighty said: "And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about." (23)

He also said: "Hast thou not turned thy vision to thy Lord? How He doth prolong the Shadow! If He willed, He could make it stationary! Then do We make the sun its guide." (45)

أُخْتُها حَمْنَةُ فَهلَكَتْ فِيمَن هَلَكَ، وكانَ الَّذِي يتكَلَّمُ فِيهِ مِسْطَحٌ، وَحَسَّانُ بْنُ ثَابِتٍ، وَالمُنَافِقُ عَبْدُ اللّهِ بنُ أُبَيّ، وَهُوَ الَّذِي كانَ يَستَوْشِيهِ وَيَجمَعُهُ، وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ هُوَ وَحَمْنَةُ، قالَتْ: فَحلَفَ أَبُو بَكْرٍ أَنْ لا يَنْفَعَ مسطحاً بِنافِعَةٍ أَبَداً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلا يَأْتَلِ أُوْلُو الفَضْلِ مِنْكُمْ ـ إِلَى آخِرِ الآيَةِ، يَعْنِي أَبَا بَكْرٍ ـ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي القُرْبَى وَالمَسَاكِينَ ـ يَعْنِي مِسْطَحاً، إِلَى قَوْلِهِ ـ أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢] حَتَّى قالَ أَبُو بَكْرٍ: بَلَى وَاللّهِ يَا رَبَّنَا، إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا، وَعَادَ لَهُ بِمَا كانَ يَصْنَعُ. [طرفه في: ٢٥٩٣].

١٣ ـ باب ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ [٣١]

٤٧٥٨ ـ وَقالَ أَحْمَدُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ: قالَ ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: يَرْحَمُ اللَّهُ نِسَاءَ المُهَاجِرَاتِ الأُوَلَ لَمَّا أَنْزَلَ اللَّهُ: ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾. شَقَّقْنَ مُرُوطَهُنَّ فَاخْتَمَرْنَ بِهِ. [الحديث ٤٧٥٨ ـ طرفه في: ٤٧٥٩].

٤٧٥٩ ـ حَدَّثنا أَبُو نُعَيم: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْها كانَتْ تَقُولُ: لَمَّا نَزَلَتْ هذِهِ الآيَةُ: ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ أَخَذْنَ أُزْرَهُنَّ فَشَقَّقْنَهَا مِنْ قِبَلِ الحَوَاشِي، فَاخْتَمَرْنَ بِهَا. [طرفه في: ٤٧٥٨].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الفُرْقَانِ ـ ٢٥

وَقالَ ابْنُ عَبَّاسٍ: ﴿هَبَاءً مَنْثُوراً﴾ [٢٣] ما تَسْفِي بِهِ الرِّيحُ. ﴿مَدَّ الظِّلَّ﴾ [٤٥] ما بَيْنَ طُلُوعِ الفَجْرِ إِلَى طُلُوعِ الشَّمْسِ. ﴿سَاكِناً﴾ [٤٥] دَائِماً. ﴿عَلَيْهِ دَلِيلاً﴾ [٤٥] طُلُوعُ الشَّمْسِ. ﴿خِلْفَةً﴾ [٦٢] مَنْ فَاتَهُ مِنَ اللَّيْلِ عَمَلٌ أَدْرَكَهُ بِالنَّهَارِ، أَوْ فَاتَهُ بِالنَّهَارِ أَدْرَكَهُ بِاللَّيْلِ. وَقالَ الحَسَنُ: ﴿هَبْ لَنَا مِنْ أَزْوَاجِنَا﴾ [٧٤]. في طاعَةِ اللّهِ، وَما شَيْءٌ أَقَرَّ لِعَيْنِ المُؤْمِنِ أَنْ يَرَى حَبِيبَهُ في طاعَةِ اللّهِ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿ثُبُوراً﴾ [١٣] وَيْلاً. وَقالَ غَيْرُهُ: السَّعِيرُ مُذَكَّرٌ، وَالتَّسَعُّرُ وَالاِضْطِرَامُ التَّوَقُّدُ الشَّدِيدُ. ﴿تُمْلَى عَلَيْهِ﴾ [٥] تُقْرَأُ عَلَيْهِ، مِنْ أَمْلَيْتُ وَأَمْلَلْتُ. ﴿الرَّسِّ﴾ [٣٨] المَعْدِنُ،

٤٧٥٨ ـ قوله: نساء المهاجرات وهو نحو شجر الأراك أي شجر هو الأراك وفي رواية أبي داود من وجه آخر النساء المهاجرات اهـ عيني.

ـ قوله: الأول بضم الهمزة وفتح الواو واللام أي السابقات من المهاجرات (عيني).

ـ قوله: (به) أي بما شققن.

سورة الفرقان ـ قوله: ما تسفي به الريح أي تذريه وترميه (عيني)

ـ قوله: لعين المؤمن أن يرى وروي: لعين مؤمن من أن يرى كما في الشارح.

[1] Allah's saying: "Those who will be gathered to Hell (prone) on their faces, they will be in an evil plight, and, as to Path, most astray." (34)

4760- Anas Ibn Malik "Allah be pleased with him" reported: A man said: "O Allah's Prophet! How could the unbelievers be gathered on their faces on the Day of Judgement?" He said: "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Judgement?" Quatada (the sub-narrator) commented: "Yes, by the Majesty of Our Lord!"

[2] Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (68)

4761- Abu'wa'il narrated from Abdullah "Allah be pleased with him": I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Then Allah Almighty revealed the following verse to confirm (the statement of) His Messenger: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (68)

4762- Al'qasim Ibn Abu'bazza narrated that he asked Sa'eed Ibn Jubair: "Is there any repentance for he who murdered a believer intentionally?" Then I recited to him: "nor slay such life as Allah has made sacred, except for just cause"." He replied: "I recited this verse before Ibn Abbas "Allah be pleased with both" who commented: "This Meccan verse was abrogated by the Medinian one in The Sura of Women."

4763- Sa'eed Ibn Jubair narrated: Those of Kufa differed about (the holy verse of) killing the believer intentionally. I went with it to Ibn Abbas "Allah be pleased with both" who said: "It was revealed lastly and was abrogated by nothing."

4764- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas "Allah be pleased with both" about Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (Women 93) he said: "There is no repentance for him (who kills a believer intentionally)."

جَمْعُهُ رِسَاسٌ ﴿ما يَعْبَأُ﴾ [٧٧] يُقَالُ: مَا عَبَأْتُ بِهِ شَيْئاً، لا يُعْتَدُّ بِهِ. ﴿غَرَاماً﴾ [٦٥] هَلاكاً.

وَقالَ مُجاهِدٌ: ﴿وَعَتَوْا﴾ [٢١] طَغَوْا.

وَقالَ ابْنُ عُيَيْنَةَ: ﴿عاتِيَةٍ﴾ [الحاقة: ٦] عَتَتْ عَنِ الخُزَّانِ.

١ ـ باب ﴿الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُوْلَئِكَ شَرٌّ مَكَاناً وَأَضَلُّ سَبِيلاً﴾ [٣٤]

٤٧٦٠ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا يُونُسُ بْنُ مُحَمَّدٍ البَغْدَادِيُّ: حَدَّثَنا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً قالَ: يا نَبِيَّ اللَّهِ، كَيْفَ يُحْشَرُ الكافِرُ عَلَى وَجْهِهِ يَوْمَ القِيامَةِ؟ قالَ: «أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيا قادِراً عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ القِيامَةِ»؟ قالَ قَتَادَةُ: بَلَى وَعِزَّةِ رَبِّنا.

٢ ـ باب ﴿وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهاً آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ وَلا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثاماً﴾ [٦٨]. العُقُوبَة

٤٧٦١ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ سُفْيَانَ قالَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ. قالَ: وَحَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَأَلْتُ، أَوْ سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ؟ قالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزَانِيَ بِحَلِيلَةِ جارِكَ». قالَ: وَنَزَلَتْ هذِهِ الآيَةُ تَصْدِيقاً لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ﴿وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلهاً آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ﴾ [٦٨]. [طرفه في: ٤٤٧٧].

٤٧٦٢ ـ حدثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي القَاسِمُ بْنُ أَبِي بَزَّةَ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً مِنْ تَوْبَةٍ؟ فَقَرَأْتُ عَلَيْهِ: ﴿وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ﴾. فَقالَ سَعِيدٌ: قَرَأْتُها عَلَى ابْنِ عَبَّاسٍ كَما قَرَأْتَها عَلَيَّ، فَقالَ: هذِهِ مَكِّيَّةٌ، نَسَخَتْها آيَةٌ مَدَنِيَّةٌ، الَّتِي فِي سُورَةِ النِّساءِ. [طرفه في: ٣٨٥٥].

٤٧٦٣ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنِ المُغِيرَةِ بْنِ النُّعْمانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ: اخْتَلَفَ أَهْلُ الكُوفَةِ فِي قَتْلِ المُؤْمِنِ، فَرَحَلْتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ، فَقالَ: نَزَلَتْ فِي آخِرِ ما نَزَلَ، وَلَمْ يَنْسَخْهَا شَيْءٌ.

[طرفه في: ٣٨٥٥].

٤٧٦٤ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مَنْصُورٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنْ قَوْلِهِ تَعالَى: ﴿فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]. قالَ: لا تَوْبَةَ لَهُ.

= ـ قوله (على الخزان) الذين هم على الريح فخرجت بلا كيل ولا وزن (شارح).

I asked him about Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (68) He said: "It was applicable to those (pagans) belonging to the Pre-Islamic period of ignorance."

[3] Allah's saying: "(But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy." (68)

4765- Sa'eed Ibn Jubair narrated: Abdur'rahman Ibn Abza said: "Ask Ibn Abbas about these Qur'anic Verses: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (The Women "An'nisa" 93) and: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy." (The Criterion "Al'furqan" 68:69)

Ibn Abbas said: "When it (the Verse of The Criterion 68) was revealed, the pagans of Mecca said: "But we had slain such life as Allah has made sacred; and we had invoked other gods along with Allah; and we had also committed fornication." So Allah revealed: "Unless he, repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (Al'furqan 70)

[4] Allah's saying: "Unless he, repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (70)

4766- Sa'eed Ibn Jubair narrated: Abdur'rahman Ibn Abza said: "Ask Ibn Abbas about these two Qur'anic Verses. (The First is): "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (The Women "An'nisa" 93) he said: "It was abrogated by nothing."

(The other is): "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion 68) he replied: "It was revealed in connection with the pagans."

[5] Allah's saying: "Say (to the Rejecters): My Lord is not uneasy because of you if ye call not on Him: but ye have indeed rejected (Him), and soon will come the inevitable (punishment)!" (77)

4767- Abdullah "Allah be pleased with him" narrated: "Five (great events which are the signs of The Hour) had passed: the smoke, (the splitting of) the moon, The Romans (defeat by, and then victory over The Persians), the mighty onslaught (of Badr battle), and the inevitable punishment."

وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لاَ يَدْعُونَ مَعَ اللَّهِ إِلٰهاً آخَرَ﴾ [الفرقان: ٦٨]. قالَ: كانَتْ هذهِ في الجَاهِلِيَّةِ. [طرفه في: ٣٨٥٥].

٣ ـ باب ﴿يُضَاعَفْ لَهُ العَذَابُ يَوْمَ القِيَامَةِ وَيَخْلُدْ فِيهِ مُهَاناً﴾ [٦٩]

٤٧٦٥ ـ حدثنا سعْدُ بْنُ حفص: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ: قالَ ابْنُ أَبْزَى: سُئِلَ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]. وَقَوْلِهِ: ﴿وَلاَ يَقْتُلُونَ النَّفسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ ـ حَتَّى بَلَغَ ـ إِلاَّ مَنْ تابَ﴾ [٦٨ ـ ٧٠]، فَسَأَلْتُهُ فَقالَ: لَمَّا نَزَلَتْ قالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَلْنا بِاللَّهِ وَقَتَلْنا النَّفسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ، وَأَتَينا الفَوَاحِشَ، فَأَنْزَلَ اللَّهُ: ﴿إِلاَّ مَنْ تابَ وَآمَنَ وَعَمِلَ عَمَلاً صالِحاً ـ إِلَى قَوْلِهِ ـ غَفُوراً رَحِيماً﴾ [٧٠] [طرفه في: ٣٨٥٥].

٤ ـ باب ﴿إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحاً فَأُوْلَائِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكانَ اللَّهُ غَفُوراً رَحِيماً﴾ [٧٠]

٤٧٦٦ ـ حدثنا عَبْدَانُ: أَخْبَرَنا أَبِي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبْزَى: أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هاتَينِ الآيَتَينِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً﴾ [النساء: ٩٣]. فَسأَلْتُه فقالَ: لَمْ يَنْسَخْها شَيْءٌ، وعَنْ: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلٰهاً آخَرَ﴾. قالَ: نَزَلَتْ في أَهْلِ الشِّرْكِ. [طرفه في: ٣٨٥٥].

٥ ـ باب ﴿فَسَوفَ يَكُونُ لِزَاماً﴾ [٧٧]: هَلَكَةً

٤٧٦٧ ـ حدثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللَّهِ: خَمْسٌ قَدْ مَضَينَ: الدُّخانُ، وَالقَمَرُ، وَالرُّومُ، وَالبَطْشَةُ، وَاللِّزَامُ ﴿فَسَوفَ يَكُونُ لِزَاماً﴾. [طرفه في: ١٠٠٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الشُّعَرَاءِ ـ ٢٦

وَقالَ مُجاهِدٌ: ﴿تَعْبَثُونَ﴾ [١٢٨] تَبْنُونَ. ﴿هَضِيمٌ﴾ [١٤٨] يَتَفَتَّتُ إِذا مُسَّ. مُسَحَّرِينَ:

٤٧٦٥ قوله: فقد عدلنا بالله بإسكان اللام أي أشركنا به وجعلنا له مثلاً (شارح).

٤٧٦٧ ـ قوله: قال عبد الله هو ابن مسعود.

ـ قوله خمس أي من العلامات الدالة على الساعة ا هـ شارح.

ـ قوله: قد مضين أي وقعن وعدّ منها ما هو سيكون من العذاب المستمرّ لتحقق وقوعه وهي الخامس والأولى منها الدخان والثانية انشقاق القمروالثالثة غلبة الروم والرابعة بطشه بدر.

سورة الشعراء ـ قوله: ليكة كذا عند الشارح وفي نسخة العيني الليكة وقوله: جمع أيكة قال العيني كذا في النسخ وهو =

(26) The Sura of The Poets (Ash'shu'ara)

[1] Allah's saying: "And let me not be in disgrace on the Day when (men) will be raised up." (87)

4768- Abu'huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "On The Day of Judgement, Abraham "Peace be upon him" will se his father, dusted with darkness."

4769- Abu'huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "On The Day of Judgement, Abraham will meet his (dark-faced) father. He will say (to Allah): "O My Lord! You promised me not to let me be in disgrace on the Day when (men) will be raised up." Allah Almighty will reply: "I forbade Paradise from the unbelievers.""'

[2] Allah's saying: "And admonish thy nearest Kinsmen, And lower thy wing to the Believers who follow thee." (214:215)

4770- Ibn Abbas "Allah be pleased with both" narrated: When Allah Almighty revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" came up Safa (mountain) and start calling: "O Banu'fihr! O Banu'adi!" (he kept on calling) the clans of Quraish until they gathered. If there was a person who was not able to come, he would send a representative on his behalf to see the matter. Abu'lahab and the rest of Quraish (people) came to him. Then The Prophet "Allah's blessing and peace be upon him" said: "If I told you that a cavalry came to this valley (of Mecca) to attack you, then would you believe me?" they replied: "Yes, we never experienced you but as one who tells nothing other than the truth." Then he said: "I am a warner to you in face of a terrific punishment."

المَسْحُورِينَ. ﴿لْئَيْكَةِ﴾ [١٧٦] والأَيْكَةُ جَمْعُ أَيْكَةٍ، وَهِيَ جَمْعُ شَجَرٍ. ﴿يَوْمِ الظُّلَّةِ﴾ [١٨٩] إِظْلالُ العَذَابِ إِيَّاهُم. ﴿مَوْزُونٍ﴾ [الحجر: ١٩] مَعْلُوم. ﴿كَالطَّوْدِ﴾ [٦٣] الجَبَلِ. ﴿لَشِرْذِمَةٌ﴾ [٥٤] طَائِفَةٌ قَلِيلَةٌ. ﴿فِي السَّاجِدِينَ﴾ [٢١٩] المُصَلِّينَ.

قالَ ابْنُ عَبَّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ [١٢٩] كَأَنَّكُمْ. الرِّيعُ: الأَيفَاعُ مِنَ الأَرْضِ، وَجَمْعُهُ رِيعَةٌ وأَرْيَاعٌ، واحِدُ الرِّيَعَةِ. ﴿مَصَانِعَ﴾ [١٢٩] كُلُّ بِنَاءٍ فَهُوَ مَصْنَعَةٌ. ﴿فَرِهِينَ﴾ [١٤٩] مَرِحِينَ. ﴿فَارِهِينَ﴾ بِمَعْنَاهُ، وَيُقَالُ: ﴿فَارِهِينَ﴾ حَاذِقِينَ. ﴿تَعْثَوْا﴾ [١٨٣] أَشَدُّ الفَسَادِ، عاثَ يَعِيثُ عَيْثاً. ﴿الجِبِلَّةَ﴾ [١٨٤] الخَلْقُ، جُبِلَ خُلِقَ، وَمِنْهُ جُبُلاً وَجِبِلاً وَجُبْلاً يَعْنِي الخَلْقَ.

١ ـ باب ﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾ [٨٧]

٤٧٦٨ ـ وقال إِبْراهِيمُ بنُ طَهْمانَ، عن ابنِ أبي ذِئْبٍ، عن سَعيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ رَأَى أَبَاهُ يَوْمَ القِيَامَةِ عَلَيْهِ الغَبَرَةُ وَالقَتَرَةُ». الغَبَرَةُ هِيَ القَتَرَةُ. [طرفه في: ٣٣٥٠].

٤٧٦٩ ـ حدّثنا إِسْماعِيلُ: حدَّثَنا أَخِي، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَلْقَى إِبْرَاهِيمُ أَبَاهُ، فَيَقُولُ: يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللَّهُ: إِنِّي حَرَّمْتُ الجَنَّةَ عَلَى الكَافِرِينَ». [طرفه في: ٣٣٥٠].

﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ وَاخْفِضْ جَنَاحَكَ﴾ [٢١٤ ـ ٢١٥] أَلِنْ جَانِبَكَ

٤٧٧٠ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قال: حَدَّثَنِي عَمْرُو ابن مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ [٢١٤]. صَعِدَ النَّبِيُّ ﷺ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: «يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ». لِبُطُونِ قُرَيشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولاً لِيَنْظُرَ ما هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيشٌ، فَقَالَ: «أَرَأَيتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيلاً بِالوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيكُمْ أَكُنْتُمْ مُصَدِّقِيَّ». قالوا: نَعَمْ، ما جَرَّبْنَا عَلَيكَ إِلاَّ صِدْقاً، قال: «فَإِنِّي نَذِيرٌ لَكُمْ بَينَ يَدَي عَذَابٍ

= غير صحيح والصواب أن يقال: والليكة والأيكة مفرد أيك أو يقال: جمعها أيك ا هـ.

ـ قوله وهي جمع شجر كذا للأكثرين وعند أبي ذرّ وهي جمع الشجر وفي بعض النسخ وهي جماعة الشجر قاله العينيّ أيضاً وأفاد أن الأحسن في العبارة تفسير الأيكة بالغيضة ثمّ تفسير الغيضة بجماعة الشجر ا هـ.

ـ قوله الأيفاع كذا في الشارح بصيغة الجمع ولعلّ الصواب البقاع مثل سلام وهو ما ارتفع من الأرض كما في المصباح وغيره.

ـ قوله واحد الريعة بهذا الضبط عند الشارح وأما عند العينيّ فبسكون الياء ومدها.

ـ قوله ومنه جبلاً الخ أراد به تفسير ما في سورة يس وذكر ثلاث قراءات لا تقرؤها نحن وإنما التلاوة عندنا جبلاً بكسرتين مع تشديد اللام ا هـ كتبه الكل مصححه.

٤٧٧٠ ـ قوله: سائر اليوم أي جميع اليوم (عيني).

Abu'lahab said (to The Prophet "Allah's blessing and peace be upon him":) "May your hands perish all this day? Is it for that you have gathered us?" Then it was revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!"

4771- Abu'huraira "Allah be pleased with him" narrated: When Allah revealed the Verse: "And admonish thy nearest Kinsmen" (The Poets 214) Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O community of Quraish (or said similar words)! Buy (Save) yourselves (from the Hellfire), as I cannot save you from Allah's Punishment. O Banu Abdu'manaf! I cannot save you from Allah's Punishment. O Abbas Ibn Abdul'muttalib! I cannot save you from Allah's punishment. O Safiyya, (the Aunt of The Messenger of Allah "Allah's blessing and peace be upon him")! I cannot save you from Allah's Punishment. O Fatima Bint Mohammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

(27) The Sura of The Ants (An'naml)

(There are no traditions in connection with the verses of this Sura).

Allah Almighty said: "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne." (23)

He further said: "(Solomon) said: Soon shall we see whether thou hast told the truth or lied! Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return. (The Queen) said: Ye chiefs! Here is delivered to me a letter worthy of respect. It is from Solomon, and is (as follows): In the name of Allah, Most Gracious, Most Merciful: Be ye not arrogant against me, but come to me in submission (to the true religion). She said: Ye chiefs! Advise me in (this) my affair: no affair have I decided except in your presence. They said: We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command. She said: Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave." (27:35)

Allah also said: "He said (to his own men): Ye Chiefs! which of you can bring me her throne before they come to me in submission? Said an Ifrit, of the Jinns: I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted. Said one who had knowledge of the Book: I will bring it to thee within the twinkling of an eye! Then when (Solomon) saw it placed firmly before him, he said: This is by the Grace of my Lord! To test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly My Lord is Free of all Needs, Supreme in Honour! He said: Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance. So when she arrived, she was asked, Is this thy throne? She said, It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam). And he diverted her from the worship of others besides Allah: for she was (Sprung) of a people that had no Faith. She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: This is but a palace paved smooth with slabs of glass. She said: O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds." (38:44)

شَدِيدٍ». فَقالَ أبو لَهَبٍ: تَبّاً لَكَ سائِرَ اليَوْمِ، أَلِهذا جَمَعْتَنا. فَنَزَلَتْ: ﴿تَبَّتْ يَدا أَبِي لَهَبٍ وَتَبَّ * ما أَغْنى عَنْهُ مالُهُ وَما كَسَبَ﴾. [طرفه في: ١٣٩٤].

٤٧٧١ ـ حدَّثنا أبو اليَمانِ: أخبرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قال: أخبرَني سعيدُ بْنُ المسيَّبِ وأَبو سَلَمَةَ بْنُ عَبْدِ الرَّحمٰنِ: أَنَّ أَبا هُرَيرَةَ قال: قامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾. قال: «يا مَعْشَرَ قُرَيشٍ ـ أَوْ كَلِمَةً نَحْوَها ـ اشْتَرُوا أَنْفُسَكُمْ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيئاً، يا بَنِي عَبْدِ مَنافٍ لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيئاً، يا عَبَّاسُ بْنَ عَبْدِ المُطَّلِبِ لاَ أُغْنِي عَنْكَ مِنَ اللَّهِ شَيئاً، وَيا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيئاً، وَيا فاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَلِينِي ما شِئْتِ مِنْ مالِي، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيئاً». تابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ. [طرفه في: ٢٧٥٣].

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سُورَةُ النَّمْلِ ـ ٢٧

وَ﴿الخَبْءَ﴾ [٢٥] ما خَبَأْتَ، ﴿لاَ قِبَلَ﴾ [٣٧] لا طاقَةَ. ﴿الصَّرْحَ﴾ [٤٤] كُلُّ مِلاطٍ اتُّخِذَ مِنَ القَوارِيرِ، وَالصَّرْحُ: القَصْرُ، وَجَماعَتُهُ صُرُوحٌ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿وَلَها عَرْشٌ عَظِيمٌ﴾ [٢٣] سَرِيرٌ كَرِيمٌ حُسْنُ الصَّنْعَةِ وَغَلاءُ الثَّمَنِ. ﴿مُسْلِمِينَ﴾ [٣٨] طائِعِينَ. ﴿رَدِفَ﴾ [٧٢] اقْتَرَبَ. ﴿جامِدَةً﴾ [٨٨] قائِمَةً. ﴿أَوْزِعْنِي﴾ [١٩] اجْعَلْنِي. وَقالَ مُجاهِدٌ: ﴿نَكِّرُوا﴾ [٤١] غَيِّرُوا. ﴿وَأُوتِينا العِلْمَ﴾ [٤٢] يَقُولُهُ سُلَيمانُ. الصَّرْحُ بِرْكَةُ ماءٍ، ضَرَبَ عَلَيها سُلَيمانُ قَوارِيرَ، أَلْبَسَها إِيّاهُ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ القَصَصِ ـ ٢٨

﴿كُلُّ شَيْءٍ هالِكٌ إِلاَّ وَجْهَهُ﴾ [٨٨] إِلاَّ مُلْكَهُ، وَيُقالُ: إِلاَّ ما أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقالَ مُجاهِدٌ: ﴿الأَنْباءُ﴾ [٦٦] الحُجَجُ.

النمل ـ قوله: النمل وفي نسخة العينيّ سورة النمل بسم الله الرحمٰن الرحيم وكذا قوله الآتي القصص.

ـ قوله: ملاط بميم مكسورة الطين الذي يجعل بين ساقي البناء وروي بلاط بالباء المفتوحة بدل الميم المكسورة وهو ما تكسى به الأرض من حجارة أو رخام كما في العينيّ.

ـ قوله: وجماعته الأصوب وجمعه (عيني).

ـ قوله: حسن الصنعة بهذا الضبط عند الشارح وهو الموافق لتاليه ويلزم تقدير الخبر أي له وضبطه العينيّ بفتح الحاء والسين.

(28) The Sura of The Narrations (Al'qasas)

[1] Allah's saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills. And He knows best those who receive guidance." (56)

4772- Sa'eed Ibn Al'musaiyyab narrated from his father: When the time of the death of Abu'talib approached, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu'jahl Ibn Hesham and Abdullah Ibn Abu'omaiyya Ibn Al'mogheera by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah." Abu'jahl and Abdullah Ibn Abu'omaiyya said: "O Abu'talib! Are you going to denounce the religion of Abdul'muttalib?" Allah's Apostle "Allah's blessing and peace be upon him" kept on inviting Abu'talib to say it while they (Abu'jahl and Abdullah) kept on repeating their statement till Abu'talib said as his last statement that he was on the religion of Abdul'muttalib and refused to say: There is no God (to be worshipped) but Allah. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At'tawba" 113) Moreover, Allah revealed concerning Abu'talib: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills. And He knows best those who receive guidance." (The Narrations 56)

[2] Allah's saying: "Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return Say: My Lord knows best who it is that brings true guidance, and who is in manifest error." (85)

4773- Ibn Abbas "Allah be pleased with both" told, concerning Allah's saying: "Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return": "It (the place of return) is Mecca."

(29) The Sura of The Spider (Al'ankabut)

(There are no narrations attached to this Sura).

١ ـ باب ﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلكِنَّ اللَّهَ يَهْدِي مَنْ يَشاءُ﴾ [٥٦]

٤٧٧٢ ـ حدثنا أَبُو اليمانِ: أَخبرَنا شُعيبٌ، عَنِ الزهريِّ قال: أَخبرَني سَعيدُ بنُ المُسيَّبِ، عَنْ أَبيهِ قال: لَمَّا حَضرَتْ أَبا طالِبٍ الوَفاةُ، جاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبا جَهْلٍ وَعَبْدَ اللَّهِ ابنَ أَبي أُمَيَّةَ بنِ المُغيرَةِ، فَقالَ: «أَي عَمِّ، قُلْ لا إِلَهَ إِلاَّ اللَّهُ، كَلِمَةً أُحاجُّ لَكَ بِها عِنْدَ اللَّهِ». فَقالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبي أُمَيَّةَ: أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرِضُها عَلَيهِ، وَيُعيدانِهِ بِتِلكَ المَقالَةِ، حَتَّى قالَ أَبُو طالِبٍ آخِرَ ما كَلَّمَهُمْ: عَلى مِلَّةِ عَبْدِ المُطَّلِبِ، وَأَبى أَنْ يَقُولَ: لا إِلهَ إِلاَّ اللَّهُ، قال: قال رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لأَسْتَغْفِرَنَّ لكَ ما لَمْ أُنْهَ عَنْكَ». فَأَنْزَلَ اللَّهُ: ﴿ما كانَ لِلنَّبيِّ وَالَّذينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكينَ﴾ [التوبة: ١٠٣]. وَأَنْزَلَ اللَّهُ في أَبي طالِبٍ، فَقالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لا تَهْدي مَنْ أَحْبَبْتَ وَلكِنَّ اللَّهَ يَهْدي مَنْ يَشاءُ﴾ [٥٦].

[طرفه في: ١٣٦٠].

قالَ ابنُ عَبَّاسٍ: ﴿أُولي القُوَّةِ﴾ [٧٦] لا يَرْفَعُها، العُصْبَةُ مِنَ الرِّجالِ. ﴿لَتَنُوءُ﴾ [٧٦] لَتُثْقِلُ. ﴿فارِغاً﴾ [١٠] إِلا مِنْ ذِكْرِ مُوسى. ﴿الفَرِحينَ﴾ [٧٦] المَرِحِينَ. ﴿قُصِّيهِ﴾ [١١] اتَّبِعي أَثَرَهُ، وَقَدْ يَكُونُ: أَنْ يَقُصَّ الكَلامَ. ﴿نَحْنُ نَقُصُّ عَلَيكَ﴾ [يوسف: ٣] ﴿عَنْ جُنُبٍ﴾ [١١] عَنْ بُعْدٍ، عَنْ جَنابَةٍ واحِدٌ، وَعَنِ اجْتِنابٍ أَيضاً. ﴿يَبْطِشُ﴾ [١٩] وَيَبْطُشُ. ﴿يَأْتَمِرُونَ﴾ [٢٠] يَتَشاوَرُونَ. العُدْوانُ وَالعَداءُ وَالتَّعَدِّي واحِدٌ. ﴿آنَسَ﴾ [٢٩] أَبْصَرَ. الجِذْوَةُ قِطْعَةٌ غَليظَةٌ مِنَ الخَشَبِ لَيسَ فِيها لَهَبٌ، وَالشِّهابُ فِيهِ لَهَبٌ، وَالحَيَّاتُ أَجْناسٌ: الجانُّ، وَالأَفاعي، وَالأَساوِدُ. ﴿رِدْأً﴾ مُعيناً، قالَ ابْنُ عَبَّاسٍ: ﴿يُصَدِّقُني﴾ [٣٤]. وَقالَ غَيرُهُ: ﴿سَنَشُدُّ﴾ [٣٥] سَنُعِينُكَ، كُلَّما عَزَّزْتَ شَيئاً فَقَدْ جَعَلْتَ لَهُ عَضُداً. مَقْبُوحِينَ: مُهْلَكِينَ. ﴿وَصَّلْنا﴾ [٥١] بَيَّنَّاهُ وَأَتْمَمْناهُ. ﴿يُجْبى﴾ [٥٧] يُجْلَبُ. ﴿بَطِرَتْ﴾ [٥٨] أَشِرَتْ. ﴿في أُمِّها رَسُولاً﴾ [٥٩]. أُمُّ القُرى مَكَّةُ وَما حَوْلَها. ﴿تُكِنُّ﴾ [٦٩] تُخْفِي، أَكْنَنْتُ الشَّيءَ أَخْفَيتُهُ، وَكَنَنْتُهُ أَخْفَيتُهُ وَأَظْهَرْتُهُ. ﴿وَيْكَأَنَّ اللَّهَ﴾ [٨٢] مِثْلُ: أَلَمْ تَرَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشاءُ وَيَقْدِرُ: يُوَسِّعُ عَلَيهِ، وَيُضَيِّقُ عَلَيهِ.

٢ ـ باب ﴿إِنَّ الَّذي فَرَضَ عَلَيكَ القُرْآنَ﴾ الآيَةَ [٨٥]

٤٧٧٣ ـ حدثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخبرَنا يَعْلى: حَدَّثَنا سُفْيانُ العُصْفُرِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: ﴿لَرادُّكَ إِلى مَعادٍ﴾ [٨٥]. قالَ: إِلى مَكَّةَ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ العَنْكَبُوتِ ـ ٢٩

قالَ مُجاهِدٌ: ﴿وَكانُوا مُسْتَبْصِرينَ﴾ [٣٨] ضَلَلَةً. ﴿وَلَيَعْلَمَنَّ اللَّهُ﴾ [١١] عَلِمَ اللَّهُ ذلِكَ،

٤٧٧٢ ـ قوله: الجين في الجذوة مثلثة وهي لغات وقراءات قاله العيني.

العنكبوت ـ قوله: العنكبوت وعند العيني مثل ما تقدم في النمل وما بعده.

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(30) The Sura of The Romans (Ar'rum)

Allah's saying: "A. L. M. The Roman Empire has been defeated." (The Romans 1:2)

4774- Masruq narrated: While a man was delivering a speech in the tribe of Kinda, he said: "Smoke will prevail on the Day of Judgement and will deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to Ibn Mas'ood while he was reclining (and told him the story) whereupon he became angry, sat up and said: "He who knows a thing can say it, but if he does not know, he should say: "Allah knows best", for it is an aspect of knowledge to say: "I do not know", if you do not know a certain thing. Allah said to His Prophet: "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (Sad 86) Quraish delayed in embracing Islam for a period, so The Prophet "Allah's blessing and peace be upon him" invoked evil on them, saying: "O Allah! Help me against them by sending seven years (of famine) as those of Joseph." So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu'sufyan then came (to The Prophet) and said: "O Mohammad! You came to order us to keep good relations with Kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them)."" Then Ibn Mas'ood recited: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)." (The Smoke 10:15)

Ibn Mas'ood added: "Then the punishment was stopped, but truly, they reverted to heathenism. So Allah threatened them: "One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (The Smoke 16)

This mighty onslaught happened on The Day of Badr, as well as the inevitable punishment "The Criterion 77". Moreover, The Romans (defeat and then victory) according to Allah's saying: "A. L. M. The Roman Empire has been defeated In a land close by; but they, (even) after (This) defeat of theirs, will soon be victorious" (1:3) passed."

إنَّمَا هِيَ بِمَنْزِلَةِ فَلِيَميزَ اللَّهُ، كَقَوْلِهِ: ﴿لِيَمِيزَ اللَّهُ الْخَبِيثَ﴾ [الأنفال: ٣٧]. ﴿أَثْقَالاً مَعَ أَثْقَالِهِمْ﴾ [١٣] أَوْزَارَهُم.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الم ـ ٣٠

﴿فَلاَ يَرْبُوا﴾ [٣٩]: مَنْ أَعْطَى يَبْتَغِي أَفْضَلَ فَلاَ أَجْرَ لَهُ فِيهَا. قالَ مُجاهِدٌ: ﴿يُحْبَرُونَ﴾ [١٥] يُنَعَّمونَ، ﴿يَمْهَدُونَ﴾ [٤٤] يُسَوُّونَ المَضاجِعَ. ﴿الوَدْقَ﴾ [٤٨] المَطَرَ.

قالَ ابْنُ عَبَّاسٍ: ﴿هَلْ لَكُمْ مِمَّا مَلَكَتْ أَيمانُكُمْ﴾ [٢٨] فِي الآلِهَةِ، وَفِيهِ ﴿تَخافُونَهُمْ﴾ [٢٨] أَنْ يَرِثُوكُمْ كَما يَرِثُ بَعْضُكُمْ بَعْضاً. ﴿يَصَّدَّعُونَ﴾ [٤٣] يَتَفَرَّقُونَ. ﴿فَاصْدَعْ﴾ [الحجر: ٩٤]. وقالَ غَيْرُهُ: ﴿ضُعْفٌ﴾ [٥٤] وَضَعْفٌ لُغَتانِ. وَقالَ مُجاهِدٌ: ﴿السُّوأَى﴾ [١٠] الإِساءَةُ جَزاءُ المُسِيئِينَ.

٤٧٧٤ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنا سُفْيانُ: حَدَّثَنا مَنْصُورٌ وَالأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: بَيْنَما رَجُلٌ يُحَدِّثُ فِي كِنْدَةَ فَقالَ: يَجِيءُ دُخانٌ يَوْمَ القِيامَةِ، فَيَأْخُذُ بِأَسْماعِ المُنافِقِينَ وَأَبْصارِهِمْ، يَأْخُذُ المُؤْمِنَ كَهَيْئَةِ الزُّكامِ، فَفَزِعْنا، فَأَتَيْتُ ابْنَ مَسْعُودٍ، وَكانَ مُتَّكِئاً، فَغَضِبَ، فَجَلَسَ فَقالَ: مَنْ عَلِمَ فَلْيَقُلْ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ العِلْمِ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ: لاَ أَعْلَمُ، فَإِنَّ اللَّهَ قالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ ما أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَما أَنا مِنَ المُتَكَلِّفِينَ﴾ [ص: ٨٦]. وَإِنَّ قُرَيْشاً أَبْطَؤوا عَنِ الإِسْلامِ، فَدَعا عَلَيْهِمِ النَّبِيُّ ﷺ فَقالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيها، وَأَكَلُوا المَيْتَةَ وَالعِظامَ، وَيَرَى الرَّجُلُ ما بَيْنَ السَّماءِ وَالأَرْضِ كَهَيْئَةِ الدُّخانِ، فَجاءَهُ أَبُو سُفْيانَ فَقالَ: يا مُحَمَّدُ، جِئْتَ تَأْمُرُنا بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ. فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّماءُ بِدُخانٍ مُبِينٍ ـ إِلَى قَوْلِهِ ـ عائِدُونَ﴾ [الدخان: ١٠ ـ ١٥]. أَفَيُكْشَفُ عَنْهُمْ عَذابُ الآخِرَةِ إِذا جاءَ ثُمَّ عادُوا إِلَى كُفْرِهِمْ، فَذٰلِكَ قَوْلُهُ تَعالَى: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى﴾ [الدخان: ١٦]. يَوْمَ بَدْرٍ، ﴿لِزاماً﴾ [الفرقان: ٧٧] يَوْمَ بَدْرٍ، ﴿الم غُلِبَتِ الرُّومُ ـ إِلَى ـ سَيَغْلِبُونَ﴾ [١ ـ ٣]. وَالرُّومُ قَدْ مَضَى.

= قوله: فليميز ضبط في الأصل المطبوع بسكون اللام وفتح الزاي وهو سهو ظاهر (مصحح).

الم غلبت الروم ـ قوله: الم غلبت الروم وفي نسخة العيني سورة الروم وبعده البسملة كما تقدم.

ـ قوله: وفيه أي ضرب الله مثلاً في الآلهة التي كانوا يعبدونها من دونه في ذاته.

٤٧٧٤ ـ قوله: ولزاما يوم بدر قال الشارح وهو الأسر ا هـ وهذا غير الوجه الذي ذكرناه في هامش الحديث ٤٧٦٧.

ـ قوله: والروم قد مضى ساقط عن نسخة وكذا ما قبله.

[1] Allah’s saying: “So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.” (30)

4775- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu'huraira recited the Qur’anic verse: “So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.” (30)

(31) The Sura of Luqman

Allah’s saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing.” (Luqman 13)

4776- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance” (The Cattle “Al’an’am” 82), the companions of Allah's Apostle felt it hard and asked: "Who is amongst us who had not done wrong?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: “This is not so. Do not you hear what Luqman said to his son? (He said): " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing."” (Luqman 13)

[1] Allah’s saying: " Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (34)

4777- Abu'huraira "Allah be pleased with him" narrated: One day while The Prophet was sitting with some people, a man came and asked: "O Messenger of Allah! What is belief?" Allah's Apostle replied: "It is to have faith in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Judgement." Then he further asked: "What is Islam?" Allah's Apostle replied: "To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity, and to observe fasts during the month of Ramadan." Then he further asked: "What is faithfulness?" Allah's Apostle replied: "To worship Allah as if you see Him, and if you cannot really see him, then you must consider that He is looking at you." Then he further asked: "When will the Hour be established?" Allah's Apostle replied: "The answerer has no better knowledge than the questioner. However, I will inform you about its portents: If a slave girl gives birth to her master, then it will be one of its portents. If the naked barefooted persons (meaning the lowest of people) become the chiefs of people, then it will be one of its signs. In addition, the Hour is one of five things, which nobody knows except Allah." The Prophet then recited: " Verily the knowledge of the

١ ـ باب ﴿لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ [٣٠] لِدِينِ اللَّهِ

خَلْقُ الأَوَّلِينَ: دِينُ الأَوَّلِينَ، وَالفِطْرَةُ الإِسْلَامُ. [طرفه في: ١١٠٧].

٤٧٧٥ ـ حدّثنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَما تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ»، ثُمَّ يَقُولُ: ﴿فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذٰلِكَ الدِّينُ القَيِّمُ﴾ [٣٠]. [طرفه في: ١٣٥٨].

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

سُورَةُ لُقْمَانَ ـ ٣١

﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

٤٧٧٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدّثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]. شَقَّ ذٰلِكَ عَلَى أَصْحابِ رَسُولِ اللَّهِ ﷺ، وَقالُوا: أَيُّنا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَاكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لِابْنِهِ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]». [طرفه في: ٣٢].

١ ـ باب ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [٣٤]

٤٧٧٧ ـ حدّثني إِسْحاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَوْماً بارِزاً لِلنَّاسِ، إِذْ أَتاهُ رَجُلٌ يَمْشِي، فَقالَ: يا رَسُولَ اللَّهِ ما الإِيمانُ؟ قالَ: «الإِيمانُ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلائِكَتِهِ وَرُسُلِهِ وَلِقائِهِ، وَتُؤْمِنَ بِالبَعْثِ الآخِرِ». قالَ: يا رَسُولَ اللَّهِ ما الإِسْلامُ؟ قالَ: الإِسْلامُ: أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكاةَ المَفْرُوضَةَ، وَتَصُومَ رَمَضانَ». قالَ: يا رَسُولَ اللَّهِ ما الإِحْسانُ؟ قالَ: «الإِحْسانُ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَراهُ، فَإِنْ لَمْ تَكُنْ تَراهُ فَإِنَّهُ يَراكَ». قالَ: يا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قالَ: «ما المَسْؤُولُ عَنْها بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْراطِها: إِذا وَلَدَتِ المَرْأَةُ رَبَّتَها، فَذاكَ مِنْ أَشْراطِها، وَإِذا كانَ الحُفاةُ العُراةُ رُؤُسَ النَّاسِ، فَذاكَ مِنْ أَشْراطِها، في خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: ﴿إِنَّ اللَّهَ

٤٧٧٥ ـ قوله: جمعاء أي تامة الأعضاء، وقوله: جدعاء أي مقطوعة الأذن والأنف.

لقمان ـ سورة لقمان نخ.

٤٧٧٧ ـ قوله: إذا ولدت المرأة وفي رواية أبي ذر الأمة.

ـ قوله: (ربتها) بناء التأنيث على معنى النسمة ليشمل الذكر والأنثى (شارح).

Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Luqman 34) Then that man (Gabriel) left. The Prophet asked his companions to call him back, but they could not see him. Then, The Prophet said: "That was Gabriel who came to teach people their religion."

4778- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The keys of the unseen are five." Then he recited: " Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (34)

(32) The Sura of The Prostration (As'sajda)

[1] Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (17)

4779- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of." Abu'huraira "Allah be pleased with him" added: You could, if you want, recite Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (The Prostration 17)

4780- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of, letting aside what you have seen or known (of good things in the world)." Then he recited Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (The Prostration 17)

عِنْدَهُ عِلمُ السَّاعَةِ وَيُنْزِلُ الغَيثَ وَيَعْلَمُ ما في الأَرْحامِ﴾ [٣٤]» ثُمَّ انْصَرَفَ الرَّجُلُ، فَقَالَ: «رُدُّوا عَلَيَّ». فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيئاً، فَقَالَ: «هذا جِبْرِيلُ، جاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ». [طرفه في: ٥٠].

٤٧٧٨ ـ حدّثنا يَحيى بنُ سُلَيمانَ قال: حَدَّثَني ابْنُ وَهْبٍ قال: حَدَّثَني عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَباهُ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قال: قال النَّبيُّ ﷺ: «مَفاتِيحُ الغَيبِ خَمسٌ، ثُمَّ قَرَأَ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾». [طرفه في: ١٠٣٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ تَنْزِيل: السَّجْدَةِ ـ ٣٢

وَقال مُجاهِد: ﴿مَهِينٍ﴾ [٨] ضَعِيفٍ: نُطفَةُ الرَّجُلِ. ﴿ضَلَلْنا﴾ [١٠] هَلَكْنا.

وَقالَ ابْنُ عَبَّاسٍ: ﴿الجُرُزِ﴾ [٢٧] الَّتِي لاَ تُمْطَرُ إِلاَّ مَطَراً لاَ يُغْنِي عَنْها شَيئاً. ﴿نَهْدِ﴾ [٢٦] نُبَيِّنْ.

١ ـ باب ﴿فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ﴾ [١٧]

٤٧٧٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قال: «قال اللَّهُ تَبارَكَ وَتَعالَى: أَعْدَدْتُ لِعِبادِي الصَّالِحِينَ: ما لاَ عَينٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ». قالَ أَبُو هُرَيرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ ﴿فَلاَ تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾.

وَحَدَّثَنا سُفيانُ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ اللَّهُ، مِثْلَهُ، قِيلَ لِسُفيانَ: رِوايَةً؟ قالَ: فَأَيُّ شَيءٍ. قال أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صالِحٍ: قَرَأَ أَبُو هُرَيرَةَ: قُرَّاتِ أَعْيُنٍ. [طرفه في: ٣٢٤٤]

٤٧٨٠ ـ حدّثني إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا أَبُو أُسامَةَ، عَنِ الأَعْمَشِ: حَدَّثَنا أَبُو صالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ تَعالَى: أَعْدَدْتُ لِعِبادِي الصَّالِحِينَ ما لاَ عَينٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْراً، بَلْهَ ما أُطْلِعْتُمْ عَلَيهِ». ثُمَّ قَرَأَ: ﴿فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزاءً بِما كانُوا يَعْمَلُونَ﴾ [١٧].

[طرفه في: ٣٢٤٤].

تنزيل السجدة ـ قوله: تنزيل السجدة وفي نسخة العيني سورة السجدة مع البسملة.

ـ قوله: (نهد نبين) ولأبوي ذرّ والوقت يهد يبين ومراده تفسير أو لم يهد لهم كم أهلكنا الآية قاله الشارح.

٤٧٨٠ ـ قوله: بله الخ أي دع الذي أطلعتم عليه جانباً.

(33) The Sura of Confederates (Al'ahzab)

4781- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no believer except that I'm closer to him than his own self, whether in the world or in the hereafter. Recite, if you wished, Allah's saying: "The Prophet is closer to the Believers than their own selves, and his wives are their mothers." (The Confederates 6) so whoever of the believers leaves wealth (after his death) it will belong to his heirs. But if a believer dies while in debt, I am responsible for the repayment of his debt, "

[1] Allah's saying: "Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (name, call them) your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful." (5)

4782- Abdullah Ibn Omar "Allah be pleased with both" narrated: We used not to call Zaid Ibn Haritha but by Zaid Ibn Mohammad, until Allah revealed: "Call them by (the names of) their fathers: that is juster in the sight of Allah."

[2] Allah's saying: "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (23)

4783- Anas Ibn Malik "Allah be pleased with him" narrated: We thought that this verse "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least" was revealed in connection with Anas Ibn An'nadr.

4784- Zaid Ibn Thabit "Allah be pleased with him" narrated: When the copies (of The Holy Qur'an) were collected from various manuscripts, a verse was lost, which I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" reciting. I found it with none but Khuzaima Al'ansari, whose witness was made by The Prophet "Allah's blessing and peace be upon him" as equal to the witness of two men. It is: "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (23)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ الأَحْزَابِ ـ ٣٣

وَقالَ مُجاهِدٌ: ﴿صَيَاصِيهِم﴾ [٢٦] قُصُورِهِم.

٤٧٨١ ـ حدّثني إِبْراهِيمُ بنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بنُ فُلَيحٍ: حَدَّثَنا أَبِي، عَنْ هِلالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنْ مُؤْمِنٍ إِلاَّ وَأَنا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيا وَالآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿النَّبِيُّ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾ [٦]. فَأَيُّما مُؤْمِنٍ تَرَكَ مالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كانُوا، فَإِنْ تَرَكَ دَيْناً، أَوْ ضَياعاً فَلْيَأْتِنِي وَأَنا مَوْلاهُ».

[طرفه في: ٢٢٩٨].

١ ـ باب ﴿ادْعُوهُمْ لآبَائِهِمْ﴾ [٥]

٤٧٨٢ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ المُخْتارِ: حَدَّثَنا مُوسَى بْنُ عُقْبَةَ قالَ: حَدَّثَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ زَيْدَ بْنَ حارِثَةَ، مَوْلَى رَسُولِ اللَّهِ ﷺ، ما كُنَّا نَدْعُوهُ إِلاَّ زَيْدَ بْنَ مُحَمَّدٍ، حَتَّى نَزَلَ القُرْآنُ: ﴿ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾.

٢ ـ باب ﴿فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً﴾ [٢٣]

﴿نَحْبَهُ﴾: عَهْدَهُ. ﴿أَقْطارِها﴾ [١٤] جَوانِبُها. ﴿الفِتْنَةَ لأَتَوْهَا﴾ [١٤] لأَعْطَوْهَا.

٤٧٨٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصارِيُّ قالَ: حَدَّثَنِي أَبِي: عَنْ ثُمامَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نُرَى هٰذِهِ الآيَةَ نَزَلَتْ فِي أَنَسِ بْنِ النَّضْرِ: ﴿مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيهِ﴾ [٢٣].

[طرفه في: ٢٨٠٥].

٤٧٨٤ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي خارِجَةُ بْنُ زَيْدِ بْنِ ثابِتٍ: أَنَّ زَيْدَ بْنَ ثابِتٍ قالَ: لَمَّا نَسَخْنا الصُّحُفَ فِي المَصاحِفِ، فَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزابِ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَؤُها، لَمْ أَجِدْها مَعَ أَحَدٍ إِلاَّ مَعَ خُزَيْمَةَ الأَنْصارِيِّ، الَّذِي جَعَلَ رَسُولُ اللَّهِ ﷺ شَهادَتَهُ شَهادَةَ رَجُلَيْنِ: ﴿مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيهِ﴾.

[طرفه في: ٢٨٠٧].

الأحزاب ـ قوله: الأحزاب وفي نسخة العيني مثل ما تقدم من زيادة السورة والبسملة.

٤٧٨٥ ـ قوله: فلا عليك الخ أي لا يلزمك الاستعجال ولأبي ذر أن لا تستعجلي أي لا بأس عليك في التأني وعدم العجلة (شارح).

[3] Allah's saying: "O Prophet say to thy Consorts: if it be that ye desire the life of this of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner." (28)

4785- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the choice (either to remain with him or to depart from him), he came to her. She said: "He (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'isha added: "He (The Prophet) said: "Allah said: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner."" I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter.""

[4] Allah's saying: "But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward." (29)

Quatada recited: "And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well acquainted (with them)." (34)

4786- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the choice (either to remain with him or to depart from him), he came to her. She said: "He (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'isha added: "He (The Prophet) said: "Allah said: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. "But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."" (28:29) I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter." Then all of The Prophet's wives did the same as I did."

[5] Allah's saying: "But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah." (37)

٣ ـ باب ﴿قل لأزواجك إن كنتنَّ تردن الحياة الدنيا وزينتها فتعالين أمتّعكنَّ وأسرّحكنَّ سراحاً جميلاً﴾ [٢٨]

التَّبرُّجُ: أَنْ تُخرِجَ مَحاسِنَها. ﴿سُنَّةَ اللَّهِ﴾ [٦٢] استَنَّهَا: جعلَهَا.

٤٧٨٥ ـ حدّثنا أَبُو اليَمان: أَخبَرَنا شُعَيبٌ، عَن الزُّهريِّ قال: أَخبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحمنِ: أَنَّ عائشةَ رَضِيَ اللَّهُ عَنها، زَوجَ النَّبيِّ ﷺ أَخبَرَتْهُ: أَنَّ رَسولَ اللَّهِ ﷺ جاءَها حِينَ أَمَرَ اللَّهُ أَنْ يخيِّرَ أَزواجَهُ، فبدأَ بي رَسولُ اللَّهِ ﷺ فقال: «إِنِّي ذاكرٌ لكِ أَمراً، فلا عليكِ أَنْ تستعجلي حتى تستأمري أَبويكِ». وقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونا يأْمُرانِي بِفِراقِهِ، قالَتْ: ثُمَّ قال: «إِنَّ اللَّه قال ﴿يَا أَيُّهَا النَّبيُّ قُل لأَزْواجِكَ﴾ [٢٨]: إِلى تَمامِ الآيَتَينِ، فَقُلتُ لَهُ: فَفِي أَيِّ هذا أَستَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ.

[الحديث ٤٧٨٥ ـ طرفه في: ٤٧٨٦]

٤ ـ باب ﴿وإن كنتنَّ تردن اللَّهَ ورسولَهُ والدارَ الآخرةَ فإنَّ اللَّهَ أعدَّ للمُحسنات منكنَّ أجراً عظيماً﴾ [٢٩]

وَقالَ قَتادَةُ: ﴿واذكُرْنَ ما يتلى في بُيُوتكنَّ من آياتِ اللَّهِ والحكمة﴾ [٣٤]. القُرآنِ وَالسُّنَّةِ.

٤٧٨٦ ـ وقالَ اللَّيثُ: حَدَّثني يونُس، عَنِ ابنِ شِهابٍ قالَ: أَخبَرَني أَبو سَلَمَةَ بنُ عَبدِ الرَّحمٰنِ: أَنَّ عائِشةَ زَوجَ النَّبيِّ ﷺ قالتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخيِيرِ أَزواجِهِ بَدأَ بِي فَقالَ: «إِنِّي ذاكِرٌ لكِ أَمراً، فلاَ عَلَيكِ أَن لاَ تَعجَلي، حَتَّى تَستَأْمِري أَبَوَيكِ». قالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونا يَأْمُرانِي بِفِراقِهِ، قالَتْ: ثُمَّ قالَ: «إِنَّ اللَّهَ جَلَّ ثَناؤُهُ قالَ: ﴿يَا أَيُّهَا النَّبِيُّ قُل لأَزْواجِكَ إِنْ كُنتُنَّ تُرِدْنَ الحَيَواةَ الدُّنيَا وَزِينَتَها ـ إِلَى ـ أَجراً عَظِيماً﴾» قالَت: فَقُلتُ: فَفِي أَيِّ هذا أَستَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ. قالَتْ: ثُمَّ فَعَلَ أَزْواجُ النَّبِيِّ ﷺ مِثْلَ ما فَعَلتُ. تابَعَهُ مُوسى بنُ أَعيَنَ، عَن مَعمَرٍ، عَنِ الزُّهرِيِّ قال: أَخبَرَني أَبُو سَلَمَةَ. وَقالَ عَبدُ الرَّزّاقِ وَأَبُو سُفيانَ المَعمَرِيُّ، عَن مَعمَرٍ، عَنِ الزُّهرِيِّ، عَن عُروَةَ، عَن عائِشَةَ.

[طرفه في: ٤٧٨٥]

٥ ـ باب ﴿وَتُخْفِي في نَفسِكَ ما اللَّهُ مُبْدِيهِ وَتَخْشى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾ [٣٧]

٤٧٨٧ ـ حدَّثنا مُحمَّدُ بنُ عَبدِ الرَّحِيمِ: حَدَّثَنا مُعلَّى بنُ منصُورٍ، عَن حمَّادِ بنِ زيدٍ: حدَّثنا ثابِتٌ، عَن أَنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ هذهِ الآيَةَ: ﴿وَتُخفِي في نَفسِكَ ما اللَّهُ مُبْدِيهِ﴾، نَزَلَتْ في شَأْنِ زَينَبَ ابنَةِ جَحشٍ وزيدِ بنِ حارِثَةَ.

٤٧٨٦ ـ قوله: فلا عليك الخ أي لا بأس عليك في عدم العجلة (شارح).

4787- Anas Ibn Malik “Allah be pleased with him” narrated that the verse “But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah” (37) was revealed concerning Zainab Bint Jahsh and Zaid Ibn Haritha.

[6] Allah's saying: " Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing." (51)

4788- A’isha "Allah be pleased with her" reported: I used to look down upon those ladies who had given themselves to Allah's Apostle "Allah's blessing and peace be upon him" and I used to say: "Can a lady give herself (to a man)?" But when Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing" (51) I said to The Prophet "Allah's blessing and peace be upon him": "Your lord seems to hasten to fulfill your desires."

4789- A’isha "Allah be pleased with her" reported: "Allah's Apostle "Allah's blessing and peace be upon him" used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside." (51) A’isha "Allah be pleased with her" was asked: “Then what did you use to say?” she said: "I used to say to him: "If I deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person.""

[7] Allah's saying: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. When ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (53)

[الحديث ٤٧٨٧ ـ طرفه في: ٧٤٢٠].

٦ ـ باب ﴿تُرْجِيءُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيتَ مِمَّنْ عَزَلتَ فَلاَ جُنَاحَ عَلَيكَ﴾ [٥١]

قال ابنُ عَبَّاس: ﴿تُرجِيءُ﴾ تُؤخِر، ﴿أَرْجِئْهُ﴾ [الأعراف ١١١] [الشعراء ٣٦] أَخِّرهُ.

٤٧٨٨ ـ حدثنا زكرِيَّاءُ بنُ يَحيى: حدَّثَنا أبو أسامَةَ قال: هِشامٌ حَدَّثَنا عن أبيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها قالَتْ: كُنتُ أَغارُ على اللاتي وهَبنَ أنْفسَهنَّ لرسولِ اللهِ ﷺ، وأقولُ أتَهَبُ المرأةُ نَفسَها؟ فَلَمَّا أَنْزَلَ اللَّهُ تَعالَى: ﴿تُرْجِيءُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيتَ مِمَّنْ عَزلتَ فَلاَ جُنَاحَ عَلَيكَ﴾ قُلتُ: ما أرى رَبَّكَ إلاَّ يُسَارِعُ في هَوَاكَ [الحديث ٤٧٨٨ ـ طرفه في: ٥١١٣].

٤٧٨٩ ـ حدثنا حِبَّانُ بنُ موسى: أخبرَنا عبدُ اللهِ: أخبرَنا عاصِمٌ الأحوَلُ، عن مُعاذَةَ، عن عائِشَةَ رَضِيَ اللهِ عنها: أَنَّ رسولَ اللَّهِ ﷺ كانَ يَستأذِنُ في يومِ المرأةِ مِنَّا، بعْدَ أنْ أُنزِلَتْ هذه الآيَةُ: ﴿تُرْجِيءُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيتَ مِمَّنْ عَزَلتَ فَلاَ جُنَاحَ عَلَيكَ﴾ فَقُلتُ لَهَا: ما كُنتِ تَقُولِينَ؟ قالَتْ: كُنتُ أَقُولُ لَهُ: إنْ كانَ ذاكَ إلَيَّ، فإنِّي لا أُرِيدُ يَا رَسولَ اللَّهِ أنْ أُوثِرَ عَلَيكَ أحداً.

تابَعهُ عبَّادُ بنُ عبَّادٍ: سمعَ عاصِماً.

٧ ـ باب قَولِهُ: ﴿لا تدخُلوا بُيوتَ النَّبيِّ إلاَّ أنْ يُؤذَنَ لكُم إلى طعامٍ غيرَ ناظِرينَ إناهُ ولكنْ إذا دُعِيتُمْ فادخُلوا فإذا طعِمتُمْ فانتَشروا ولا مُستأنِسينَ لحديثٍ إنَّ ذلِكُم كانَ يُؤذِي النَّبيَّ فَيَستَحيي مِنكُمْ واللَّهُ لا يَستحيي مِنَ الحقِّ وإذا سألتُموهُنَّ متاعاً فاسألوهُنَّ من وراءِ حِجابٍ ذلِكُمْ أطهرُ لِقُلوبِكُمْ وقُلوبِهِنَّ وما كانَ لكُمْ أنْ تُؤذُوا رَسولَ اللهِ ولا أنْ تَنْكِحُوا أزْواجَهُ مِنْ بَعْدِهِ أبداً إنَّ ذلِكُمْ كانَ عِنْدَ اللَّهِ عَظِيماً﴾. [٥٣]

يُقالُ: إناهُ: إدراكُهُ، أنَي يأْنِي أَناةً.

﴿لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً﴾ [٦٣]: إذا وصَفتَ صِفَةَ المُؤَنَّثِ قُلتَ: قَرِيبةٌ، وإذا جَعلتَهُ ظَرفاً وبَدلاً، ولَم تُرِدِ الصِّفَةَ، نَزَعتَ الهاءَ من المُؤنَّثِ، وكَذلِكَ لَفظُها في الوَاحِدِ والاثْنَينِ والجَميعِ، للذَّكَرِ والأُنثى.

باب ٥ ـ قوله: باب التنوين (شارح)

باب ٦ ـ قوله: أرجه ضبط في الأصل المطبوع بسكون الهاء كما هو التلاوة إلا أن المناسب لتفسير البخاري ما ضبطناه وبه قرىء ا هـ مصححه.

٤٧٨٨ ـ قوله: كنت أغار أي أعيب عليهن لأن من غار عاب ويدل عليه قولها أتهب المرأة نفسها ويؤيده ما ذكره الشارح من طريق آخر كانت تعير اللاتي الحديث.

4790- Omar “Allah be pleased with him” narrated: I said: “O Messenger of Allah! The good as well as the bad (evil) persons enter into you. Would that you might order your wives to veil themselves!” so Allah revealed the holy verse of veiling women.”

4791- Anas Ibn Malik “Allah be pleased with him” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” married Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet “Allah’s blessing and peace be upon him” seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by the others except three persons who kept on sitting. The Prophet “Allah’s blessing and peace be upon him” came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to The Prophet “Allah’s blessing and peace be upon him” to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (53)

4792- Anas Ibn Malik “Allah be pleased with him” narrated: I know best of all (the occasion of) this verse of veil. When The Messenger of Allah “Allah’s blessing and peace be upon him” married Zainab Bint Jahsh, she was with him in the house. He prepared a meal to which he invited the people. They sat down (after finishing their meal) and started talking. So The Prophet “Allah’s blessing and peace be upon him” went out and then returned repeatedly while they were still sitting and talking. So Allah revealed the Verse: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. When ye ask (his ladies) for anything ye want, ask them from before a screen." (53) Then, the screen was set up and the people went away.

4793- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” consummated marriage with Zainab Bint Jahsh with a banquet of bread and meat, to which I was sent to invite the people, who started coming (in groups). They would eat and then leave. Another group would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said: "O Allah's Prophet! I find nobody to invite." He said: "Carry away the remaining food." Then a group of three persons remained in the house talking. The Prophet “Allah’s blessing and peace be upon him” left and went towards the dwelling place of A’isha and said: "Peace and Allah's Mercy be on you, O the people of the house!" She replied: "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you.” Then he went to the dwelling places of all his other wives and said to them the same as he said to A’isha and they said to him the same as A’isha had said to him. Then The Prophet “Allah’s blessing and peace be upon him” returned and found the group of three persons still in the house talking. The Prophet “Allah’s blessing and peace be upon him” was a very shy person, so he went out towards the dwelling place of A’isha.

٤٧٩٠ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ حُمَيدٍ، عَنْ أنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنهُ: قُلتُ: يَا رَسولَ اللَّه، يَدخُلُ عَليكَ البَرُّ والفاجِرُ، فلَوْ أَمَرْتَ أُمَّهاتِ المُؤمِنِينَ بالحِجابِ، فأنزَلَ اللَّهُ آيَةَ الحِجابِ. [طرفه في: ٤٠٢]

٤٧٩١ ـ حدّثنا مُحمَّدُ بنُ عَبدِ اللَّهِ الرَّقاشِيُّ: حَدَّثنا مُعْتَمِرُ بن سُليمانَ قال: سَمِعتُ أبي يَقولُ: حَدَّثَنا أبُو مِجْلَزٍ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قال: لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ ﷺ زَيْنَبَ ابنَةَ جَحْشٍ دَعا القَومَ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحدَّثُونَ، وإذا هُوَ كأنَّهُ يَتَهيَّأُ لِلقِيامِ فلَمْ يَقُومُوا، فلَمَّا رَأى ذٰلِكَ قامَ، فلَمَّا قامَ قامَ مَن قامَ وقَعَدَ ثَلاثَةُ نَفَرٍ، فَجاءَ النَّبيُّ ﷺ لِيَدْخُلَ فإذا القَومُ جُلُوسٌ، ثُمَّ إنَّهُم قامُوا، فانطَلَقتُ فَجِئتُ، فأخبَرتُ النَّبيَّ ﷺ أنَّهُم قد انطَلَقُوا، فَجاءَ حتَّى دَخَلَ، فَذَهَبتُ أدخُلُ، فألقَى الحِجابَ بَيْني وبَيْنَهُ فأنزَلَ اللَّهُ: ﴿يَا أيُّها الَّذِينَ آمَنُوا لا تَدخُلُوا بُيُوتَ النَّبيِّ﴾ [٥٣] الآيَةَ.

[الحديث ٤٧٩١ ـ أطرافه في: ٤٧٩٢، ٤٧٩٣، ٥١٥٤، ٥١٦٣، ٥١٦٦، ٥١٦٨، ٥١٧٠، ٥١٧١، ٥٤٦٦، ٦٢٣٨، ٦٢٣٩، ٦٢٧١، ٧٤٢١].

٤٧٩٢ ـ حدّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ: قالَ أنَسُ بنُ مالِكٍ: أنا أعلَمُ النَّاسِ بِهٰذِهِ الآيَةِ آيَةِ الحِجابِ، لَمَّا أُهدِيَتْ زَينَبُ إلى رَسُولِ اللَّهِ ﷺ كانَتْ مَعَهُ في البَيتِ، صَنَعَ طَعاماً، ودَعا القَومَ، فَقَعَدُوا يَتَحدَّثُونَ، فَجَعَلَ النَّبيُّ ﷺ يَخرُجُ ثُمَّ يَرجِعُ وهُم قُعودٌ يَتَحدَّثُونَ، فأنزَلَ اللَّهُ تَعالَى: ﴿يَا أيُّها الَّذِينَ آمَنُوا لا تَدخُلُوا بُيوتَ النَّبيِّ إلاَّ أنْ يُؤذَنَ لَكُمْ إلى طَعامٍ غَيرَ ناظِرِينَ إناهُ ـ إلى قَوْلِهِ ـ مِنْ وَرَاءِ حِجابٍ﴾ [٥٣] فَضُرِبَ الحِجابُ وقامَ القَومُ. [طرفه في: ٤٧٩١]

٤٧٩٣ ـ حدّثنا أبُو مَعْمَرٍ: حَدَّثَنا عَبدُ الوارِثِ: حَدَّثَنا عَبدُ العَزيزِ بنُ صُهَيبٍ، عَنْ أنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: بُنِيَ عَلى النَّبيِّ ﷺ بِزَينَبَ ابنَةِ جَحْشٍ بِخُبزٍ ولَحمٍ، فأُرسِلتُ عَلَى الطَّعامِ داعِياً، فَيَجِيءُ قَومٌ فيأكُلُونَ ويَخرُجُونَ، ثُمَّ يَجِيءُ قَومٌ فيأكُلُونَ ويَخرُجُونَ، فَدَعَوتُ حتَّى ما أجِدُ أحَداً أدعُو، فَقُلتُ: يا نَبيَّ اللَّهِ ما أجِدُ أحَداً أدعُوهُ، قالَ «ارفَعُوا طَعامَكُمْ». وبَقِيَ ثَلاثَةُ رَهْطٍ يَتَحدَّثُونَ في البَيتِ، فَخَرَجَ النَّبيُّ ﷺ فانطَلَقَ إلى حُجْرَةِ عائِشَةَ، فقالَ: «السَّلامُ عَلَيكُمْ أهْلَ البَيتِ ورَحمَةُ اللَّهِ». فقالَتْ: وعَلَيكَ السَّلامُ ورَحمَةُ اللَّهِ، كَيفَ وَجَدتَ أهلَكَ، بارَكَ اللَّهُ لَكَ. فَتَقَرَّى حُجَرَ نِسائِهِ، كُلِّهِنَّ يَقُولُ لَهُنَّ كما يَقُولُ لِعائِشَةَ، ويَقُلْنَ لَهُ كما قالَتْ عائِشَةُ، ثُمَّ رَجَعَ النَّبيُّ ﷺ، فإذا ثَلاثَةٌ مِنْ رَهْطٍ في البَيتِ يَتَحدَّثُونَ، وكانَ النَّبيُّ ﷺ شَديدَ الحَياءِ، فَخَرَجَ مُنطَلِقاً

٤٧٩٣ ـ قوله: فتقرى أي تتبع

ـ قوله: شديد الحياء والذا لم يوجههم بالأمر بالخروج بل تشاغل بالسلام على أمهات المؤمنين ليفطنوا لمراده (شارح).

I do not remember whether I informed him or he was informed that the people had gone away. So he returned. As soon as he had entered the gate, he drew the curtain between me and him. Then the Verse of the veil was revealed.

4794- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" consummated marriage with Zainab Bint Jahsh, he prepared a banquet (for this occasion), and made the people eat meat and bread to their fill. Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking. When he saw them, he went out of his house again. When those two men saw The Messenger of Allah "Allah's blessing and peace be upon him" going out of his house, they quickly got up (and left). I do not remember whether I informed him, or he was informed of their departure. So he returned. When he entered the house, he let the curtain fall between him and me. Then the Verse of the veil was sent down.

4795- A'isha "Allah be pleased with her" reported: Sawda (the wife of The Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So Omar Ibn Al'khattab saw her and said: "O Sawda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sawda returned while Allah's Apostle "Allah's blessing and peace be upon him" was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: "O Allah's Apostle! I went out to answer the call of nature and Omar said to me so-and-so." Then Allah inspired him (The Prophet) and when the state of inspiration was over and the bone was still in his hand, as he had not put it down, he said (to Sawda): "You (women) have been allowed to go out for your needs."

[8] Allah's saying: "Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things. There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their women, or the (slaves) whom their right hands possess, and (ladies), fear Allah; for Allah is Witness to All things." (54:55)

4796- A'isha "Allah be pleased with her" reported: Aflah, the brother of Abul'qu'ais, asked permission to visit me after the order of the veil was revealed. I said: "I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him" about him for it was not the brother of Abul'qu'ais but the wife of Abul'qu'ais that nursed me." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said : "O Allah's Apostle! Aflah, the brother of Abul'qu'ais asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "What stopped you from permitting him? He is your uncle." I said: "O Allah's Apostle! The man was not the person who had nursed me, but the woman, the wife of Abul'qu'ais, who had nursed me."

نَحْوَ حُجْرَةِ عائِشَةَ، فَمَا أَدْرِي: آخْبَرْتُهُ أَوْ أُخْبِرَ أَنَّ القَوْمَ خَرَجُوا، فَرَجَعَ، حَتَّى إِذَا وَضَعَ رِجْلَهُ في أُسْكُفَّةِ البَابِ دَاخِلَةً وَأُخْرَى خارِجَةً، أَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وَأُنْزِلَتْ آيَةُ الحِجَابِ.

[طرفه في: ٤٧٩١].

٤٧٩٤ ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوْلَمَ رَسُولُ اللَّهِ ﷺ حِينَ بَنَى بِزَيْنَبَ ابْنَةِ جَحْشٍ، فَأَشْبَعَ النَّاسَ خُبْزاً وَلَحْماً، ثُمَّ خَرَجَ إِلَى حُجَرِ أُمَّهاتِ المُؤْمِنِينَ، كَمَا كَانَ يَصْنَعُ صَبِيحَةَ بِنَائِهِ، فَيُسَلِّمُ عَلَيهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمْنَ عَلَيهِ، وَيَدْعُونَ لَهُ، فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَينِ جَرَى بِهِمَا الحَدِيثُ، فَلَمَّا رَآهُمَا رَجَعَ عَنْ بَيْتِهِ، فَلَمَّا رَأَى الرَّجُلانِ نَبِيَّ اللَّهِ ﷺ رَجَعَ عَنْ بَيْتِهِ وَثَبَا مُسْرِعَينِ، فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ بِخُرُوجِهِمَا أَمْ أُخْبِرَ، فَرَجَعَ حَتَّى دَخَلَ البَيْتَ، وَأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وَأُنْزِلَتْ آيَةُ الحِجَابِ.

وَقالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَساً، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٤٧٩١].

٤٧٩٥ ـ حدثني زَكَرِيَّاءُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: خَرَجَتْ سَوْدَةُ بَعْدَ ما ضُرِبَ الحِجَابُ لِحَاجَتِهَا، وَكانَتِ امْرَأَةً جَسِيمَةً، لا تَخْفَى عَلَى مَنْ يَعْرِفُهَا، فَرَآهَا عُمَرُ بْنُ الخَطَّابِ، فَقالَ: يا سَوْدَةُ، أَمَا وَاللَّهِ ما تَخْفَيْنَ عَلَيْنَا، فَانْظُرِي كَيْفَ تَخْرُجِينَ. قالَتْ: فَانْكَفَأَتْ راجِعَةً، وَرَسُولُ اللَّهِ ﷺ في بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى وَفي يَدِهِ عَرْقٌ، فَدَخَلَتْ، فَقالَتْ: يا رَسُولَ اللَّهِ، إِنِّي خَرَجْتُ لِبَعْضِ حاجَتِي، فَقالَ لِي عُمَرُ كَذَا وَكَذَا، قالَتْ: فَأَوْحَى اللَّهُ إِلَيهِ، ثُمَّ رُفِعَ عَنْهُ، وَإِنَّ العَرْقَ في يَدِهِ ما وَضَعَهُ، فَقالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ».

٨ ـ باب قَوْلُهُ: ﴿إِنْ تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كانَ بِكُلِّ شَيْءٍ عَلِيماً * لا جُنَاحَ عَلَيْهِنَّ في آبَائِهِنَّ وَلا أَبْنَائِهِنَّ وَلا إِخْوَانِهِنَّ وَلا أَبْنَاءِ إِخْوَانِهِنَّ وَلا أَبْنَاءِ أَخَوَاتِهِنَّ وَلا نِسَائِهِنَّ وَلا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كانَ عَلَى كُلِّ شَيْءٍ شَهِيداً﴾ [٥٤ ـ ٥٥]

٤٧٩٦ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ، أَخُو أَبِي القُعَيسِ، بَعْدَ ما أُنْزِلَ الحِجَابُ، فَقُلْتُ: لا آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِيَّ ﷺ، فَإِنَّ أَخَاهُ أَبَا القُعَيسِ لَيسَ هُوَ أَرْضَعَنِي وَلكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي القُعَيسِ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي القُعَيسِ اسْتَأْذَنَ، فَأَبَيْتُ أَنْ آذَنَ حَتَّى أَسْتَأْذِنَكَ، فَقَالَ النَّبِيُّ ﷺ: «وَما مَنَعَكِ أَنْ تَأْذَنِي عَمُّكِ». قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ لَيسَ هُوَ أَرْضَعَنِي وَلكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي القُعَيسِ، فَقَالَ:

٤٧٩٥ ـ قوله: عرق بفتح العين وسكون الراء ثم قاف العظم الذي عليه اللحم (شارح).

٤٧٩٦ ـ قوله: أن تاذنين بالرفع على إهمال أن الناصبة حملاً على ما أختها لاشتراكهما في المصدرية ولأبي ذرّ أن تأذني بحذف النون للنصب وقوله: عمك بالنصب على المفعولة أو بالرفع أي هو عمك اهـ من الشارح.

He said: "Admit him, for he is your uncle. May your right hand be saved!"

Urwa, the sub-narrator, told: A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids."

[9] Allah's saying: "Allah and His Angels send blessing on The Prophet: o ye that believe send ye blessings on him, and salute him with all respect." (56)

4797- Ka'b Ibn Ujra "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was asked: "O Allah's Apostle! We knew how to greet you. But how could we invoke Allah's prayer upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "You could say: "O Allah! Bestow your prayer upon Mohammad and his family as you bestowed it upon Abraham's family: You are the most praised and glorious. O Allah! Bestow your blessing upon Mohammad and his family as you bestowed it upon Abraham's family: you are the most praised and glorious.""

4798- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: We asked: "O Messenger of Allah! We knew how to greet you. Then, how could we invoke Allah's prayer upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "You could say: "O Allah! Bestow your prayer upon Mohammad, your servant and Messenger as you did upon Abraham's family! O Allah! Endow with your blessing Mohammad and his family as you endowed with it Abraham's family!""

[10] Allah's saying: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (69)

«ائذَني لَه، فَإنَّهُ عَمُّكِ تَرِبَتْ يَمينُكِ». قالَ عُروَةُ: فَلِذلِكَ كانَتْ عائِشَةُ تَقولُ: حَرِّموا مِنَ الرَّضاعَةِ ما تُحَرِّمونَ مِنَ النَّسَبِ. [طرفه في: ٢٦٤٤].

٩ ـ باب ﴿إنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّها الَّذِينَ آمَنُوا صَلُّوا عَلَيهِ وَسَلِّمُوا تَسْلِيماً﴾ [٥٦]

قالَ أَبو العالِيَةِ: صَلاةُ اللَّهِ: ثَناؤُهُ عَلَيهِ عِندَ المَلائِكَةِ، وَصَلاةُ المَلائِكَةِ: الدُّعاءُ.

قالَ ابْنُ عَبَّاسٍ: يُصَلُّونَ: يُبَرِّكُونَ. ﴿لَنُغْرِيَنَّكَ﴾ [٦٠] لَنُسَلِّطَنَّكَ.

٤٧٩٧ ـ حدّثني سَعِيدُ بْنُ يَحيى: حَدَّثَنا أَبي: حَدَّثَنا مِسعَرٌ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ: يا رَسُولَ اللَّهِ، أَمَّا السَّلامُ عَلَيكَ فَقَدْ عَرَفناهُ، فَكَيفَ الصَّلاةُ؟، قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما صَلَّيتَ عَلَى آلِ إبْراهِيمَ، إنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى آلِ إبْراهِيمَ، إنَّكَ حَمِيدٌ مَجِيدٌ». [طرفه في: ٣٣٧٠].

٤٧٩٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني ابْنُ الهادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قالَ: قُلنا: يا رَسُولَ اللَّهِ، هذا التَّسْلِيمُ فَكَيفَ نُصَلِّي عَلَيكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَما صَلَّيتَ عَلَى آلِ إبْراهِيمَ، وَبارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى إبْراهِيمَ».

قالَ أَبُو صالِحٍ، عَنِ اللَّيثِ: «عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى آلِ إبْراهِيمَ».

حدّثنا إبْراهِيمُ بْنُ حَمْزَةَ: حَدَّثَنا ابْنُ أَبِي حازِمٍ، وَالدَّراوَرْدِيُّ عَنْ يَزِيدَ، وَقالَ: «كَما صَلَّيتَ عَلَى إبْراهِيمَ، وَبارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَما بارَكْتَ عَلَى إبْراهِيمَ وَآلِ إبْراهِيمَ». [الحديث ٤٧٩٨ ـ طرفه في: ٦٣٥٨].

١٠ ـ باب قَولِهِ: ﴿لا تَكُونُوا كَالَّذِينَ آذَوا مُوسَى﴾ [٦٩]

٤٧٩٩ ـ حدّثنا إسْحاقُ بْنُ إبْراهِيمَ: أَخْبَرَنا رَوحُ بْنُ عُبادَةَ: حَدَّثَنا عَوفٌ، عَنِ الحَسَنِ

٤٧٩٧ ـ ولم يقل في الموضعين على إبراهيم بل قال كما صليت على أن إبراهيم وكما باركت على آل إبراهيم ا هـ شارح.

سبأ ـ سورة سبأ نخ.

ـ قوله: معاجزي بالألف وسقوط النون مشددة التحتية أي مسابقي كذا في الشارح وأغفل التشديد عن الأصل المطبوع.

ـ قوله: فارتفعتا أي الجنتان يعني أنهما انتفتا وزالتا عن مكانيهما وتكلف الشراح هنا بما ليس يغني عنهم شيئاً.

ـ (والمسناة) حائط يبنى في وجه الماء ويسمى السد كما في المصباح مصححه.

ـ القراءة وهل نجازي.

4799- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Moses was a shy man." This is (what was meant in) Allah's saying: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (69)

(34) The Sura of Sheba (Saba)

Allah said: "There was for Saba, aforetime, a Sign in their home land two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving. But they turned away (from Allah), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into: gardens producing bitter fruit, and tamarisks, and some few (stunted) Lote trees. That was the Requital we gave them because they ungrateful rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters." (15:17)

[1] Allah's saying: "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then will they say, What is it that your Lord Commanded? they will say, That which is true and just; and He is the Most High, Most Great." (23)

4800- Abu'huraira "Allah be pleased with him" told, ascribing to The Prophet "Allah's blessing and peace be upon him" said "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." (Sheba 23) Then those who gain a hearing by stealing (Devils) will hear Allah's Statement. Those who gain a hearing by stealing, stand one over the other (like this, according to Sufyan's description

وَمُحمَّدٍ وَخِلاس، عَنْ أَبي هريرةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ موسى كانَ رَجُلاً حَيِيّاً، وَذلِكَ قَوْلُهُ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَكونُوا كَالَّذِينَ آذَوْا مُوسى فَبَرَّأَهُ اللَّهُ مِمَّا قالُوا وَكانَ عِنْدَ اللهِ وَجِيهاً﴾».

[طرفه في: ٢٧٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ سَبَأ ـ ٣٤

يُقالُ: ﴿مُعَاجِزِينَ﴾ [٥ ـ ٣٨] مُسابِقِينَ. ﴿بِمُعْجِزِينَ﴾ [الأنعام: ١٣٤] بِفائِتِينَ. مُعَاجِزِينَ مُغَالِبِينَ: ﴿سَبَقُوا﴾ [الأنفال: ٥٩] فاتُوا ﴿لا يُعْجِزُونَ﴾ [الأنفال: ٥٩] لا يَفُوتُونَ. ﴿يَسْبِقُونَا﴾ [العنكبوت: ٤] يُعْجِزُونَا، قَوْلُهُ بِمُعْجِزِينَ بِفائِتِينَ وَمَعْنَى ﴿مُعَاجِزِينَ﴾ مُغالِبِينَ، يُرِيدُ كُلُّ وَاحِدٍ مِنْهُما أَنْ يُظْهِرَ عَجْزَ صاحِبِهِ ﴿مِعْشَارَ﴾ [٤٥] عُشْرٌ. الأُكُلُ: الثَّمَرُ ﴿بَاعِدْ﴾ [١٩] وَبَعِّدْ وَاحِدٌ.

وقالَ مُجاهِدٌ: ﴿لا يَعْزُبُ﴾ [٣] لا يَغِيبُ. ﴿العَرِمِ﴾ [١٦] السُّدُّ، ماءٌ أَحْمَرُ، أَرْسَلَهُ اللَّهُ في السُّدِّ، فَشَقَّهُ وَهَدَمَهُ، وَحَفَرَ الوادِيَ، فارْتَفَعَتا عَنِ الجَنْبَيْنِ، وَغابَ عَنْهُما الماءُ فَيَبِسَتا، وَلَمْ يَكُنِ الماءُ الأَحْمَرُ مِنَ السُّدِّ، وَلكِنْ كانَ عَذاباً أَرْسَلَهُ اللَّهُ عَلَيْهِمْ مِنْ حَيْثُ شاءَ.

وَقالَ عَمْرُو بْنُ شُرَحْبِيلَ: ﴿العَرِمِ﴾ المُسَنَّاةُ بِلَحْنِ أَهْلِ اليَمَنِ. وَقالَ غَيْرُهُ: العَرِمُ الوَادِي. السَّابِغَاتُ: الدُّرُوعُ.

وَقالَ مُجاهِدٌ: ﴿يُجازَى﴾ [١٧] يُعاقَبُ. ﴿أَعِظُكُمْ بِواحِدَةٍ﴾ [٤٦] بِطاعَةِ اللَّهِ. ﴿مَثْنَى وَفُرَادَى﴾ [٤٦] وَاحِدٌ وَاثْنَيْنِ. ﴿التَّنَاوُشُ﴾ [٥٢] الرَّدُّ مِنَ الآخِرَةِ إِلَى الدُّنْيَا. ﴿وَبَيْنَ ما يَشْتَهُونَ﴾ [٥٤] مِنْ مالٍ أَوْ وَلَدٍ أَوْ زَهْرَةٍ ﴿بِأَشْيَاعِهِمْ﴾ [٥٤] بِأَمْثالِهِمْ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿كَالجَوابِ﴾ [١٣] كَالجَوْبَةِ مِنَ الأَرْضِ، الخَمْطُ: الأَرَاكُ، وَالأَثَلُ: الطَّرْفاءُ. ﴿العَرِمِ﴾ [١٦] الشَّدِيدُ.

١ ـ باب

﴿حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ماذا قالَ رَبُّكُمْ قالُوا الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ﴾ [٢٣].

٤٨٠٠ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنا سُفيَانُ: حَدَّثَنا عَمْرٌو قالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: سَمِعْتُ أَبا هُرَيْرَةَ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ قالَ: «إِذا قَضَى اللَّهُ الأَمْرَ في السَّماءِ، ضَرَبَتِ المَلائِكَةُ بِأَجْنِحَتِها خُضْعاناً لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا: ماذَا قالَ رَبُّكُمْ؟ قالُوا لِلَّذِي قالَ: الحَقَّ، وَهُوَ العَلِيُّ الكَبِيرُ، فَيَسْمَعُها مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا

٤٨٠٠ ـ قوله: خضعاناً بهذا الضبط عند الشارح وضبطه العيني بفتحتين ثم قال: ويروى بضم أوّله وسكون ثانيه وهو مصدر بمعنى خاضعين اهـ.

with his right hand's fingers which he placed one over the other). One of them would hear the statement and convey it to the one below him, who, in his turn, would convey it to the one below him, and so on till they convey IT to a sorcerer (or a priest). A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him. He (the sorcerer) would add a hundred lies to it. The people will say: "Didn't he tell us that on such-and-such a day, such-and-such a thing will happen?" His prophecy will prove true (as far as the heavenly news is concerned).

[2] Allah's saying: "Say: "I do admonish you on one point: that ye do stand up before Allah- (it may be) in pairs, or (it may be) singly- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty. " (46)

4801- Ibn Abbas "Allah be pleased with both" reported: One day The Prophet "Allah's blessing and peace be upon him" ascended Safa mountain and said: "Oh Sabahah!" (An ancient famous call by which, in response people run to, and gather around the caller for fear that it might be for something) All people of Quraish gathered round him and said: "What is the matter?" He said: "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said: "Yes, we would believe you." He said: "I am a warner to you in face of a terrible penalty." On that Abu'lahab said: "May you perish! Is it for this reason that you have gathered us?" So Allah revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!" (The Plaited Rope "Al'masad" 1:3)

(35) The Sura of Fatir

(There are no narrations in this item).

(36) The Sura of Ya Sin

Allah Almighty said: "Set forth to them by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it. When We (first) sent to them two messengers, they rejected them: but We strengthened them with a third: they said, "Truly, we have been sent on a mission to you." The (people) said: Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: Ye do nothing but lie. They said: Our Lord doth know that we have been sent on a mission to you: And our duty is only to proclaim the clear Message. The (people) said: For us, we augur an evil omen from you: if ye desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us. They said: Your evil omens are with yourselves: (deem ye this an evil omen). If ye are a people transgressing all bounds Then there came running, from the farthest part of the City, a man, saying, "O my People obey the messengers: "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance. "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back. "Shall I take (other) gods besides Him? If (Allah) most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. "I would indeed, if I were to do so, be in manifest Error. "For me, I have Faith in the Lord of you (all): listen, then, to me!" It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!- "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour."" (13:27)

بَعْضُهُ فَوْقَ بَعْضٍ ـ وَوَصَفَ سُفيانُ بِكَفِّهِ فَحرَفَهَا، وَبَدَّدَ بينَ أَصَابِعِهِ ـ فَيَسْمَعُ الكَلِمَةَ فَيُلقِيها إِلَى مَن تَحتَهُ، ثُمَّ يُلقِيها الآخرُ إِلَى مَن تَحتَهُ، حتَّى يُلقِيها عَلَى لِسانِ السَّاحِرِ أَوِ الكاهِنِ، فَرُبَّما أَدْرَكَ الشِّهابُ قَبْلَ أَنْ يُلقِيَها، وَرُبَّما أَلقاها قَبلَ أَنْ يُدرِكَهُ، فَيَكذِبُ مَعَها مِئَةَ كَذْبَةٍ، فَيُقالُ: أَلَيسَ قَدْ قالَ لَنا يَوْمَ كَذا وَكَذا: كَذَا وَكَذَا، فَيُصَدَّقُ بِتِلكَ الكَلِمَةِ الَّتِي سَمِعَ مِنَ السَّماءِ». [طرفه في: ٤٧٠١].

٢ ـ باب قَوْلُهُ: ﴿إِنْ هُوَ إِلاَّ نَذِيرٌ لَكُمْ بَيْنَ يَدَي عَذابٍ شَدِيدٍ﴾ [٤٦]

٤٨٠١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا مُحَمَّدُ بْنُ خازِمٍ: حَدَّثَنا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذاتَ يَوْمٍ فَقالَ: «يَا صَباحاهْ». فَاجْتَمَعَتْ إِلَيهِ قُرَيشٌ، قالُوا: مالَكَ؟ قالَ: «أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ العَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونِي»؟. قالُوا: بَلَى، قالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». فَقالَ أَبُو لَهَبٍ: تَبًّا لَكَ، أَلِهذا جَمَعْتَنا؟ فَأَنْزَلَ اللَّهُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾

[طرفه في: ١٣٩٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المَلائِكَةِ: فاطِر ـ ٣٥

قالَ مُجاهِدٌ: القِطْمِيرُ: لِفافَةُ النَّواةِ. ﴿مُثْقَلَةٌ﴾ [١٨] مُثَقَّلَةٌ.

وَقالَ غَيرُهُ: ﴿الحَرُورُ﴾ [٢١] بِالنَّهارِ مَعَ الشَّمْسِ، وَقالَ ابْنُ عَبَّاسٍ: الحَرُورُ: بِاللَّيلِ، وَالسَّمُومُ بِالنَّهارِ. ﴿وَغَرابِيبُ﴾ [٢٧] أَشَدُّ سَوادٍ، الغِرْبِيبُ: الشَّدِيدُ السَّوادِ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ يس ـ ٣٦

وَقالَ مُجاهِدٌ: ﴿فَعَزَّزْنَا﴾ [١٤] شَدَّدْنَا. ﴿يَا حَسْرَةً عَلَى العِبَادِ﴾ [٣٠] كانَ حَسْرَةً عَلَيهِمُ اسْتِهْزاؤُهُمْ بِالرُّسُلِ. ﴿أَنْ تُدْرِكَ القَمَرَ﴾ [٤٠]: لا يَسْتُرُ ضَوْءُ أَحَدِهِما ضَوْءَ الآخَرِ، وَلاَ يَنْبَغِي لَهُما ذلِكَ. ﴿سابِقُ النَّهارِ﴾ [٤٠] يَتَطالَبانِ حَثِيثَيْنِ. ﴿نَسْلَخُ﴾ [٣٧] نُخْرِجُ أَحَدَهُما مِنَ الآخَرِ،

٤٨٠١ ـ قوله: يا صباحاه بسكون الهاء في الفرع مصححاً عليه وفي غيره بضمها (شارح).

ـ قوله: تصدقوني ولأبي ذر تصدقونني (شارح).

الملائكة ـ سورة الملائكة نخ.

ـ قوله: الغربيب كذا في متن الشارح وفي نسخة العيني الغربيب الشديد السواد وهو الصواب.

سورة يس ـ قوله: فكهون القراءة عندنا فاكهون.

Allah further said: “And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness; and the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing. And the Moon, we have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date stalk. Is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law).” (37:40)

[1] Allah’s saying: “And the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing.” (38)

4802- Ibrahim At’taimi narrated from his father: Abu'dharr "Allah be pleased with him" told: I was with The Prophet "Allah's blessing and peace be upon him" in the mosque at the sunset when he asked me: "Do you know where the sun goes (at the time of sunset)?" I replied: "Allah and His Apostle "Allah's blessing and peace be upon him" know better." He said: "It goes (Travelling) till it prostrates itself underneath the Throne. This is (the meaning of) Allah’s saying: “And the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing.” (38)

4803- Ibrahim At’taimi narrated from Abu’dharr “Allah be pleased with him”: I asked The Prophet “Allah’s blessing and peace be upon him” about Allah’s saying: And the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing.” He replied: “Its course is underneath the throne.”

(37) The Sura of As’saffat

Allah Almighty said: “But the sincere (and devoted) servants of Allah, For them is a Sustenance determined, Fruits (Delights); and they (shall enjoy) honour and dignity, In Gardens of Felicity, Facing each other on Thrones (of dignity): Round will be passed to them a Cup from a clear flowing fountain, Crystal white, of a taste delicious to those who drink (thereof), Free from headiness; nor will they suffer intoxication therefrom. And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty). As if they were (delicate) eggs closely guarded. Then they will turn to one another and question one another. One of them will start the talk and say: I had an intimate companion (on the earth), Who used to say, What art thou amongst those who bear witness to the truth (of the Message)? When we die and become dust and bones, shall we indeed receive rewards and punishment? (A voice) said: would ye like to look down? He looked down and saw him in the midst of the Fire.” (39:55)

وَيَجْرِي كُلُّ وَاحِدٍ مِنْهُمَا. ﴿مِن مِّثْلِهِ﴾ [٤٢] مِنَ الأَنْعَامِ ﴿فَكِهُونَ﴾ [٥٥] مُعْجَبُونَ. ﴿جُندٌ مُّحْضَرُونَ﴾ [٧٥] عِنْدَ الحِسَابِ. وَيُذْكَرُ عَنْ عِكْرِمَةَ: ﴿الْمَشْحُونِ﴾ [٤١] المُوقَرُ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿طَائِرُكُمْ﴾ [١٩] مَصَائِبُكُمْ. ﴿يَنسِلُونَ﴾ [٥١] يَخْرُجُونَ. ﴿مَرْقَدِنَا﴾ [٥٢] مَخْرَجِنَا. ﴿أَحْصَيْنَاهُ﴾ [١٢] حَفِظْنَاهُ. ﴿مَكَانَتِهِمْ﴾ [٦٧] وَمَكَانُهُمْ وَاحِدٌ.

١ ـ باب ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ [٣٨]

٤٨٠٢ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي المَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ، فَقَالَ: «يَا أَبَا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ»؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «فَإِنَّهَا تَذْهَبُ، حَتَّى تَسْجُدَ تَحْتَ العَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾». [طرفه في: ٣١٩٩].

٤٨٠٣ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾: «قالَ مُسْتَقَرُّهَا تَحْتَ العَرْشِ». [طرفه في: ٣١٩٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الصَّافَّاتِ ـ ٣٧

وَقالَ مُجَاهِدٌ: ﴿وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ﴾ [سبأ: ٥٣] مِنْ كُلِّ مَكَانٍ. ﴿وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ﴾ [٨] يُرْمَوْنَ. ﴿وَاصِبٌ﴾ [٩] دَائِمٌ. ﴿لَّازِبٍ﴾ [١١] لَازِمٌ. ﴿تَأْتُونَنَا عَنِ الْيَمِينِ﴾ [٢٨] يَعْنِي الحَقَّ، الكُفَّارُ تَقُولُهُ لِلشَّيطَانِ. ﴿غَوْلٌ﴾ [٤٧] وَجَعُ بَطْنٍ. ﴿يُنزَفُونَ﴾ [٤٧] لَا تَذْهَبُ عُقُولُهُمْ. ﴿قَرِينٌ﴾ [٥١] شَيطَانٌ. ﴿يُهْرَعُونَ﴾ [٧٠] كَهَيْئَةِ الهَرْوَلَةِ. ﴿يَزِفُّونَ﴾ [٩٤] النَّسَلَانُ فِي المَشْيِ. ﴿وَبَيْنَ الْجِنَّةِ نَسَبًا﴾ [١٥٨]، قالَ كُفَّارُ قُرَيشٍ: المَلَائِكَةُ بَنَاتُ اللَّهِ، وَأُمَّهَاتُهُمْ بَنَاتُ سَرَوَاتِ الجِنِّ. وَقالَ اللَّهُ تَعَالَى: ﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ [١٥٨]، سَتُحْضَرُ لِلْحِسَابِ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿لَنَحْنُ الصَّافُّونَ﴾ [١٦٥] المَلَائِكَةُ. ﴿صِرَاطِ الْجَحِيمِ﴾ [٢٣] ﴿سَوَاءِ

والصافات ـ سورة الصافات نخ.

ـ النسلان الإسراع مع تقارب الخطا وهو دون السعي (عيني).

ـ **قوله:** ستحضرون للحساب هكذا في نسخة الشارح وقال بعدها: أيها القائلون هذا القول وفي بعض نسخ المتن ستحضر.

[1] Allah's saying: "So also was Jonah among those sent (by Us)." (139)

4804- Abu'wa'il narrated from Abdullah "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should be better than (Yunus) Ibn Matta."

4805- Abu'huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "He, who said: "I'm better than Yunus (Jonah) Ibn Matta" will have told a lie."

(38) The Sura of Sad

[1]

4806- Al'awwam narrated: I asked Mujahid about the prostration in The Sura of Sad. He replied: Ibn Abbas "Allah be pleased with him" was asked about it; and he recited: "Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations." (The Cattle "Al'an'am" 90) Ibn Abbas used to perform the prostration in this Sura of Sad.

4807- Al'awwam narrated: I asked Mujahid about the prostration of The Sura of Sad. He replied: I asked Ibn Abbas: "How did you come to know that there is a prostration in The Sura of Sad?" he answered: Don't you recite Allah's saying: "We gave him Isaac and Jacob: all (three) we guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do we reward those who do good" (The Cattle 84) and: "Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations" (The Cattle 90)? David was among those (Prophets) whom your Prophet "Allah's blessing and peace be upon him" was ordered to follow (in guidance). Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" performed this prostration (of Sad).

الـجَحِيم﴾ [٥٥]: وَوَسَطِ الـجَحِيم. ﴿لَشَوْباً﴾ [٦٧] يُخْلَطُ طَعَامُهُمْ ويُسَاطُ بِالـحَمِيم. ﴿مَدْحُوراً﴾ [الأعراف: ١٨] مطْرُوداً. ﴿بَيْضٌ مَكْنُونٌ﴾ [٤٩] اللُّؤْلُؤُ المَكْنُونُ. ﴿وَتَرَكْنَا عَلَيه في الآخِرِين﴾ [٧٨، ١٠٨، ١٢٩]، يُذكَرُ بخيرٍ. ﴿يَسْتَسْخِرُون﴾ [١٤] يسخرُون. ﴿بَعْلاً﴾ [١٢٥] رَبّاً.

١ ـ باب ﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾ [١٣٩]

٤٨٠٤ ـ حدثنا قُتَيْبةُ بنُ سَعيد: حَدَّثَنا جَرِيرٌ، عَنِ الأعمَش، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللَّه رَضيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما يَنْبَغِي لأحَدٍ أنْ يَكونَ خَيراً مِنِ ابْنِ مَتَّى». [طرفه في: ٣٤١٢].

٤٨٠٥ ـ حدثني إبْراهِيمُ بنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بنُ فُلَيح قالَ: حَدَّثَني أبي، عَنْ هِلالِ ابنِ عَليٍّ، مِن بَنِي عامِرِ بنِ لُؤَيٍّ، عَنْ عَطاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «مَن قالَ أنَا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى فَقَدْ كَذَبَ».

[طرفه في: ٣٤١٥]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ص ـ ٣٨

١ ـ باب

٤٨٠٦ ـ حدثنا مُحَمَّدُ بْنُ بَشَّار: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ العَوَّام قالَ: سَأَلْتُ مُجَاهِداً عَنِ السَّجْدَةِ في ﴿ص﴾، قالَ: سُئِلَ ابْنُ عَبَّاس فَقالَ: ﴿أُولَائِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [الأنعام: ٩٠]. وكانَ ابْنُ عَبَّاسٍ يَسْجُدُ فِيهَا. [طرفه في: ٣٤٢١].

٤٨٠٧ ـ حدثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا مُحَمَّدُ بْنُ عُبَيدٍ الطَّنَافِسِيُّ، عَنِ العَوَّامِ قالَ: سَأَلتُ مُجَاهِداً عَنْ سَجْدَةِ ﴿ص﴾، فَقالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: مِنْ أينَ سَجَدتَ؟ فَقالَ: أوَ مَا تَقْرَأُ: ﴿وَمِن ذُرِّيَّتِهِ داوُدَ وسُلَيمانَ﴾ [الأنعام: ٨٤]. ﴿أُولائكَ الذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾. فَكانَ دَاوُدُ مِمَّنْ أُمِرَ نَبِيُّكُمْ ﷺ أنْ يَقْتَدِيَ بِهِ، فَسَجَدَهَا رَسُولُ اللَّهِ ﷺ. [طرفه في: ٣٤٢١].

ـ قوله: ووسط الجحيم بسكون السين وفي اليونينية بفتحها.

ـ قوله: ويساط اي يخلط بالحميم أي بالماء الحار ا هـ (شارح).

ص ـ سورة ص نخ.

٤٨٠٧ ـ قوله: فواق بالرفع لأبي ذر ولغير أبي ذر فواق رجوع بجرهما يريد قوله تعالى: ﴿ما لها من فواق﴾ (شارح).

Allah Almighty said: "Have patience at what they say, and remember Our Servant David, the men of strength for he ever turned (to Allah).

It was We that made the hills declare, in unison with him, our Praises, at eventide and a break of day, And the birds gathered (in assemblies): all with him did turn (to Allah). We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision. Has the Story of the Disputants reached thee? behold, they climbed over the wall of the private chamber; When they entered the presence of David, and he was terrified of them, they said: fear not: we are two disputants, one of whom has wronged the other: decide now between us with truth, and treat us not with injustice, but guide us to the Even Path. This man is my brother: he has nine and ninety ewes, and I have (but) one: yet he says, Commit her to my care, and is (moreover) harsh to me in speech. (David) said: He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, And how few are they? And David gathered that we had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance)." (17:24)

[2] Allah's saying: "He said, O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)." (35)

4808- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Last night a big demon from the Jinns came to me and wanted to interrupt (or confuse) my prayer, but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning. But I remembered the statement of my brother Solomon: "O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)."" (35) (Rawh, the sub-narrator, said: It (the demon) was dismissed as humiliated).

[3] Allah's saying: "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (86)

4809- Masruq narrated: Abdullah (Ibn Mas'ood) "Allah be pleased with him" said: "He who knows a thing can say it, but if he does not know, he should say: "Allah knows best", for it is an aspect of knowledge to say: "I do not know", if you do not know a certain thing. Allah said to His Prophet: "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (Sad 86) I am going to tell you about (the story of) the smoke. When The Messenger of Allah "Allah's blessing and peace be upon him" called upon Quraish to embrace Islam, Quraish delayed in embracing Islam for a period, so The Prophet "Allah's blessing and peace be upon him" invoked evil on them, saying: "O Allah! Help me against them by sending seven years (of famine) as those of Joseph." So they were afflicted with such a severe year, of famine that they were destroyed therein and ate dead animals and hides. They started seeing something like smoke between the sky and the earth (because of severe hunger)." Ibn Mas'ood recited: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)." (The Smoke 10:15) (Being asked): "Would this punishment be removed from them on The Day of Judgement?" he said:

﴿عُجَابٌ﴾ [٥] عَجِيبٌ. القِطُّ: الصَّحِيفَةُ، هُوَ هَا هُنَا صَحِيفَةُ الحَسَنَاتِ.

وَقالَ مُجَاهِدٌ: ﴿فِي عِزَّةٍ﴾ [٢] مُعَازِّينَ. ﴿المِلَّةِ الآخِرَةِ﴾ [٧] مِلَّةُ قُرَيشٍ. الاخْتِلاقُ: الكَذِبُ. ﴿الأَسْبَابِ﴾ [١٠] طُرُقُ السَّماءِ فِي أَبْوابِهَا. ﴿جُنْدٌ ما هُنَالِكَ مَهْزُومٌ﴾ [١١]: يَعْنِي قُرَيشاً. ﴿أُولَئِكَ الأَحْزَابُ﴾ [١٣] القُرُونُ المَاضِيَةُ. ﴿فَوَاقٍ﴾ [١٥] رُجُوعٍ. ﴿قِطَّنَا﴾ [١٦] عَذَابَنَا. ﴿اتَّخَذْنَاهُمْ سُخْرِيًّا﴾ [٦٣] أَحَطْنَا بِهِمْ. ﴿أَتْرَابٌ﴾ [٥٢] أَمْثَالٌ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿الأَيْدِ﴾ [١٧] القُوَّةُ فِي العِبَادَةِ. ﴿الأَبْصَارِ﴾ [٤٥] البَصَرُ فِي أَمْرِ اللَّهِ. ﴿حُبَّ الخَيرِ عَنْ ذِكْرِ رَبِّي﴾ [٣٢] مِنْ ذِكْرٍ. ﴿طَفِقَ مَسْحاً﴾ [٣٣] يَمْسَحُ أَعْرَافَ الخَيلِ وَعَرَاقِيبَهَا. ﴿الأَصْفَادِ﴾ [٣٨] الوَثَاقِ.

٢ ـ باب ﴿هَبْ لِي مُلْكاً لا يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الوَهَّابُ﴾ [٣٥]

٤٨٠٨ ـ حدثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ ابْنِ زِيَادٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البَارِحَةَ، أَوْ كَلِمَةً نَحْوَهَا، لِيَقْطَعَ عَلَيَّ الصَّلَاةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي المَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيمَانَ: رَبِّ هَبْ لِي مُلْكاً لَا يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي». قالَ رَوْحٌ: فَرَدَّهُ خَاسِئاً.

[طرفه في: ٤٦١].

٣ ـ باب ﴿وَمَا أَنَا مِنَ المُتَكَلِّفِينَ﴾ [٨٦]

٤٨٠٩ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قالَ: يا أَيُّهَا النَّاسُ، مَنْ عَلِمَ شَيئاً فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ العِلْمِ أَنْ يَقُولَ لِمَا لا يَعْلَمُ: اللَّهُ أَعْلَمُ، قالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ المُتَكَلِّفِينَ﴾. وَسَأُحَدِّثُكُمْ عَنِ الدُّخَانِ، إِنَّ رَسُولَ اللَّهِ ﷺ دَعَا قُرَيشاً إِلَى الإِسْلَامِ فَأَبْطَؤُوا عَلَيهِ، فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأَخَذَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَيءٍ، حَتَّى أَكَلُوا المَيتَةَ وَالجُلُودَ، حَتَّى جَعَلَ الرَّجُلُ يَرَى بَينَهُ وَبَينَ السَّمَاءِ دُخَاناً مِنَ الجُوعِ. قالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [الدخان: ١٠ ـ ١١]. قالَ: فَدَعَوْا: ﴿رَبَّنَا اكْشِفْ عَنَّا العَذَابَ إِنَّا مُؤْمِنُونَ. أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ * ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ * إِنَّا كَاشِفُو العَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ﴾ [الدخان: ١٢ ـ ١٥]. أَفَيُكْشَفُ العَذَابُ يَوْمَ القِيَامَةِ؟ قالَ: فَكُشِفَ، ثُمَّ عَادُوا فِي

٤٨٠٨ ـ قوله: خاسئاً مطروداً (شارح).

٤٨٠٩ ـ قوله: فحصت أي اذهبت وأفنت (شارح).

"Really, it was removed, but they reverted once again to heathenism. So Allah seized them with the mighty onslaught on The Day of Badr.

Allah said: "One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (The Smoke 16)

(39) The Sura of The Crowds (Az'zumar)

Allah Almighty said: "Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrongdoers: taste ye (the fruits of) what ye earned." (24)

He further said: "(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil. Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah but most of them have no knowledge." (28:29)

[1] Allah's saying: "Say: O my Servants who have transgressed against their souls. Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (53)

4810- Ibn Abbas "Allah be pleased with both" reported: Some pagans who committed murders in great number and committed adultery excessively, came to Mohammad and said: "O Mohammad! What you say and invite people to, is good. But we wish if you could inform us whether we can make expiation for our (past evil) deeds." So Allah revealed: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment" (The Criterion "Al'furqan" 68) Allah also revealed: "Say: O my Servants who have transgressed against their souls. Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (53)

[2] Allah's saying: "No just estimate have they made of Allah such as is due to him" (67)

4811- Abdullah "Allah be pleased with him" reported: A (Jewish) rabbi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the

كُفرِهِم، فَأَخَذَهُمُ اللَّهُ يَوْمَ بَدْرٍ، قالَ اللَّهُ تَعالَى: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى إِنَّا مُنْتَقِمُونَ﴾ [الدخان: ١٦]. [طرفه في: ١٠٠٧].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الزُّمَرِ ـ ٣٩

وَقالَ مُجاهِدٌ: ﴿أَفَمَنْ يَتَّقِي بِوَجْهِهِ﴾ [٢٤]: يُجَرُّ عَلَى وَجْهِهِ فِي النَّارِ، وَهْوَ قَوْلُهُ تَعالَى: ﴿أَفَمَن يُلقَى في النَّارِ خَيرٌ أَمْ مَنْ يَأْتِي آمِناً﴾ [فصلت: ٤٠] ﴿ذِي عِوَجٍ﴾ [٢٨] لَبْس. ﴿وَرَجُلاً سَلَماً لِرَجُلٍ﴾ [٢٩]: مَثَلٌ لآلِهَتِهِم البَاطِلِ، وَالإِلَهِ الحَقِّ. ﴿وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾ [٣٦] بالأَوْثانِ. خَوَّلنا: أَعطينا. ﴿وَالَّذِي جاءَ بِالصِّدْقِ﴾ [٣٣] القُرْآنُ ﴿وَصَدَّقَ بِهِ﴾ [٣٣] المُؤْمِنُ يَجِيءُ يَوْمَ القِيامَةِ يَقُولُ: هذا الَّذِي أَعطَيتَنِي، عَمِلتُ بِمَا فِيهِ. ﴿مُتَشاكِسُونَ﴾ [٢٩] الشَّكِسُ: العَسِرُ لا يَرْضَى بِالإِنْصافِ. ﴿وَرَجُلاً سَلَماً﴾ [٢٩]، وَيُقالُ: ﴿سالِماً﴾: صالِحاً. ﴿اشْمَأَزَّتْ﴾ [٤٥] نَفَرَتْ. ﴿بِمَفَازَتِهِمْ﴾ [٦١] مِنَ الفَوْزِ. ﴿حافِّينَ﴾ [٧٥] أَطافُوا بِهِ، مُطِيفِينَ، بِحِفافَيهِ: بِجَوانِبِهِ. ﴿مُتَشَابِهاً﴾ [٢٣] لَيسَ مِنَ الاشْتِباهِ، وَلكِنْ يُشْبِهُ بَعْضُهُ بَعْضاً فِي التَّصْدِيقِ.

١ ـ باب ﴿يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الغَفُورُ الرَّحِيمُ﴾ [٥٣]

٤٨١٠ ـ حدّثني إِبْراهِيمُ بْنُ مُوسَى: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ: قالَ يَعْلَى: إِنَّ سَعِيدَ بْنَ جُبَيرٍ أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ ناساً مِنْ أَهْلِ الشِّرْكِ، كانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّداً ﷺ فَقالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيهِ لَحَسَنٌ، لَوْ تُخْبِرُنا أَنَّ لِمَا عَمِلنا كَفَّارَةً، فَنَزَلَ ﴿وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهاً آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلا بِالحَقِّ وَلا يَزْنُونَ﴾ [الفرقان: ٦٨]. وَنَزَلَ: ﴿قُل يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾.

٢ ـ باب ﴿وَما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [٦٧]

٤٨١١ ـ حدّثنا آدَمُ: حَدَّثَنا شَيبانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَ حَبْرٌ مِنَ الأَحْبارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: يا مُحَمَّدُ، إِنَّا نَجِدُ: أَنَّ اللَّهَ

الزمر ـ سورة الزمر نخ.

ـ قوله: مثل خبر مبتدأ محذوف أي هذا مثل لإلههم كذا في العيني وفي المتن الذي عليه شرح القسطلاني لآلهتهم بصيغة الجمع وتاباها الصفة.

ـ قوله: بحفافيه بكسر الحاء المهملة تثنية حفاف وهو الجانب وفي رواية النسفيّ بحافته ا هـ من العينيّ مختصراً.

earths on one finger, the trees on one finger, the water and the dust on one finger, and all the other created beings on one finger. Then He will say: I am the King." Thereupon The Prophet "Allah's blessing and peace be upon him" smiled so that his premolar teeth became visible, in confirmation to the rabbi. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (67)

[3] Allah's saying: "on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (67)

4812- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say: "I am the King; where are the kings of the earth?""

[4] Allah's saying: "The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on." (68)

4813- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I will be the first to get up after the last sounding (of the trumpet). I will find Moses holding the throne. I will not know whether he has been so (exempted from this swoon) or (he has got up before me) after the sounding."

4814- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between the two soundings of the trumpet there will be forty." The people said: "O Abu'huraira! (Are there) forty days?" I (Abu'huraira) refused to reply. They said: "Forty years?" I refused to reply. They asked: "Forty months?" I refused to reply and added: "Everything of the human body will decay except the coccyx bone (of the tail) from which Allah will reconstruct the whole body."

يَجْعَلُ السَّماوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الخَلائِقِ عَلَى إِصْبَعٍ، فَيَقُولُ أَنَا المَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَصْدِيقاً لِقَوْلِ الحَبْرِ. ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ [٦٧].

[الحديث ٤٨١١ ـ أطرافه في: ٧٤١٤، ٧٤١٥، ٧٤٥١، ٧٥١٣].

٣ ـ باب قَوْلِهِ: ﴿وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [٦٧]

٤٨١٢ ـ حدّثنا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقْبِضُ اللَّهُ الأَرْضَ، وَيَطْوِي السَّماوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا المَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ». [الحديث ٤٨١٢ ـ أطرافه في: ٦٥١٩، ٧٣٨٢، ٧٤١٣].

٤ ـ باب ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّماوَاتِ وَمَنْ فِي الأَرْضِ إِلا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ [٦٨]

٤٨١٣ ـ حدّثني الحَسَنُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي أَوَّلُ مَنْ يَرْفَعُ رَأْسَهُ بَعْدَ النَّفْخَةِ الآخِرَةِ، فَإِذَا أَنَا بِمُوسَى مُتَعَلِّقٌ بِالعَرْشِ، فَلا أَدْرِي أَكَذلِكَ كَانَ، أَمْ بَعْدَ النَّفْخَةِ».

[طرفه في: ٢٤١١].

٤٨١٤ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ». قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْماً؟ قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ أَبَيْتُ، قَالَ أَرْبَعُونَ شَهْراً؟ قَالَ: أَبَيْتُ. «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلا عَجْبَ ذَنَبِهِ، فِيهِ يُرَكَّبُ الخَلْقُ».

[الحديث ٤٨١٤ ـ طرفه في: ٤٩٣٥].

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

سُورَةُ المُؤْمِنِ ـ ٤٠

قَالَ مُجَاهِدٌ: مَجَازُهَا مَجَازُ أَوَائِلِ السُّوَرِ، وَيُقَالُ: بَلْ هُوَ اسْمٌ: لِقَوْلِ شُرَيْحِ ابْنِ أَبِي أَوْفَى العَبْسِيِّ:

٤٨١٤ ـ قوله: أبيت أي امتنعت عن تعيين ذلك وقوله: قال أي السائل ا هـ. من الشارح.

المؤمن ـ سورة المؤمن بسم الله الرحمٰن الرحيم نخـ.

(40) The Sura of The Believer (or The Forgiver)

Allah Almighty said: "Those who sustain the throne (of Allah) and those around it sing glory and praise to their Lord; believe in Him; and implore forgiveness for those who believe: Our Lord! Thy reach is over all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow thy path; and preserve them from the penalty of the blazing fire!" (7)

He further said: "Of old We sent Moses, with Our Signs and an Authority manifest, To Pharaoh, Haman, and Qarun; but they called (him) a sorcerer telling lies! Now, when he came to them in Truth, from Us, they said, Slay the sons of those who believe with him, and keep alive their females, but the plots of Unbelievers (end) in nothing but errors (and delusions)! Said Pharaoh: Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land! Moses said: I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account! A Believer, a man from among the people of Pharaoh, who had concealed his Faith, said: Will ye slay a man because he says, My Lord is Allah? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies!" (23:28)

4815- Urwa Ibn Az'zubair narrated: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "I saw Uqba Ibn Abu'mu'ait coming to The Prophet "Allah's blessing and peace be upon him" while he was praying in the courtyard of Ka'ba. Uqba took hold of The Prophet's shoulder and put his sheet round his neck and squeezed it very severely. Abu'bakr came, took hold of Uqba's shoulder, and pulled him away from The Prophet "Allah's blessing and peace be upon him" and said: " Will ye slay a man because he says, My Lord is Allah, when he has indeed come to you with Clear (Signs) from your Lord?"

يُذَكِّرُنِي حَامِيمَ وَالرُّمْحُ شَاجِرٌ فَهَلاَّ تَلاَ حَامِيمَ قَبْلَ التَّقَدُّمِ

﴿الطَّوْلِ﴾ [٣] التَّفَضُّلُ. ﴿دَاخِرِينَ﴾ [٦٠] خاضِعِينَ.

وَقالَ مُجاهِدٌ: ﴿إِلَى النَّجاةِ﴾ [٤١] الإِيمَانُ. ﴿لَيسَ لَهُ دَعْوَةٌ﴾ [٤٣]: يَعْنِي الوَثَنَ. ﴿يُسْجَرُونَ﴾ [٧٢] تُوقَدُ بِهِمِ النَّارُ. ﴿تَمْرَحُونَ﴾ [٧٥] تَبْطَرُونَ.

وَكانَ العَلاءُ بْنُ زِيادٍ يُذَكِّرُ النَّارَ، فَقالَ رَجُلٌ: لِمَ تُقَنِّطُ النَّاسَ؟ قالَ: وَأَنا أَقْدِرُ أَنْ أُقَنِّطَ النَّاسَ، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر: ٥٣]، وَيَقُولُ: ﴿وَأَنَّ المُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ﴾ [٤٣]، وَلٰكِنَّكُمْ تُحِبُّونَ أَنْ تُبَشَّرُوا بِالجَنَّةِ عَلَى مَسَاوِىءِ أَعْمالِكُمْ، وَإِنَّمَا بَعَثَ اللَّهُ مُحَمَّداً ﷺ مُبَشِّراً بِالجَنَّةِ لِمَنْ أَطاعَهُ، وَمُنْذِراً بِالنَّارِ مَنْ عَصاهُ.

٤٨١٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنا الأَوْزاعِيُّ قالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ قالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ: أَخْبِرْنِي بِأَشَدِّ ما صَنَعَ المُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ، قالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِفِنَاءِ الكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأَخَذَ بِمَنْكِبِ رَسُولِ اللَّهِ ﷺ وَلَوَى ثَوْبَهُ فِي عُنُقِهِ، فَخَنَقَهُ خَنْقاً شَدِيداً، فَأَقْبَلَ أَبُو بَكْرٍ، فَأَخَذَ بِمَنْكِبِهِ وَدَفَعَ عَنْ رَسُولِ اللَّهِ ﷺ، وَقالَ: ﴿أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ، وَقَدْ جاءَكُمْ بِالبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ [٢٨].

[طرفه في: ٣٦٧٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ حم السَّجْدَةِ ـ ٤١

وَقالَ طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ: ﴿ائْتِيَا طَوْعاً﴾ [١١] أَعْطِيَا. ﴿قَالَتَا أَتَيْنَا طَائِعِينَ﴾ [١١] أَعْطَيْنَا.

وَقالَ المِنْهَالُ، عَنْ سَعِيدٍ قالَ: قالَ رَجُلٌ لابْنِ عَبَّاسٍ: إِنِّي أَجِدُ فِي القُرْآنِ أَشْيَاءَ تَخْتَلِفُ

= ـ قوله: حم لم يكن في متن الشارح وإنما زدناه من متن العيني ولا بد منه وهو في محل الابتداء ومجازها مبتدأ ثانٍ، وقوله: مجاز أوائل السور خبره والجملة خبر المبتدأ الأوّل أي حكمها حكم سائر الحروف المقطعة التي في أوائل السور ا هـ.

ـ قوله: يذكر بهذا الضبط ولأبي ذرّ يذكر بضم أوّله وتشديد الكاف انظر الشارح.

ـ «من عصاه» لمن عصاه نخ.

٤٨١٥ ـ قوله: فخنقه خنقاً ولأبي ذرّ فخنقه به خنقاً والنون من خنقاً ساكنة في الروايتين ومكسورة في بعضها (شارح).

حم السجدة ـ سورة حم السجدة نخ.

(41) The Sura of Fussilat, which begins with Ha Mim

Allah Almighty said: "Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (sustenance). Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: Come ye together, willingly or unwillingly. They said: We do come (together), in willing obedience." (9:11)

He said in another Sura: "What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it: On high hath He raised its canopy, and He hath given it order and perfection. Its night doth He endow with darkness, and its splendour doth He bring out (with light). And the earth, moreover, hath He extended (to a wide expanse)." (An'nazi'at "Those who tear out" 27:30)

Allah said: "Then when the Trumpet is blown, there will be no more relationships between them that day, nor will one ask after another!" (The Believers 101) (It is applicable to the first sounding of the trumpet).

He further said: "And they will turn to one another, and question one another." (As'saffat 27) (It is applicable to the last sounding).)

عَليَّ. قالَ: ﴿فَلاَ أَنْسابَ بينَهُمْ يومَئِذٍ ولا يتساءَلُونَ﴾ [المؤمنون: ١٠١]. ﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَساءَلُونَ﴾ [الصافات: ٢٧]. ﴿وَلا يَكْتُمُونَ اللهَ حَديثاً﴾ [النساء: ٤٢]، ﴿وَاللهِ رَبِّنا ما كُنَّا مُشْرِكِينَ﴾ [الأنعام: ٢٣]، فَقَدْ كَتَمُوا في هذهِ الآيَةِ؟.

وَقالَ: ﴿أَمِ السَّماءُ بَنَاهَا ـ إِلَى قَوْلِهِ ـ دَحاهَا﴾ [النازعات: ٢٧ ـ ٣٠]. فَذَكَرَ خَلقَ السَّماءِ قَبلَ خَلقِ الأَرْضِ، ثُمَّ قالَ: ﴿أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الأَرْضَ في يَوْمَينِ ـ إِلَى ـ طَائِعِينَ﴾ [٩ ـ ١١] فذكرَ في هذهِ خلقَ الأرضِ قبلَ السَّماءِ؟ وَقالَ: ﴿وَكانَ اللَّهُ غَفُوراً رَحِيماً﴾ [النساء: ٩٦]. ﴿عَزيزاً حَكِيماً﴾ [النساء: ٥٦]. ﴿سَمِيعاً بَصِيراً﴾ [النساء: ٥٨]. فَكَأَنَّهُ كانَ ثُمَّ مَضى؟.

فَقالَ: ﴿فَلاَ أَنْسابَ بينَهُمْ﴾ [المؤمنون: ١٠١] في النَّفخَةِ الأُولَى، ثُمَّ يُنْفَخُ في الصُّورِ: ﴿فَصَعِقَ مَنْ في السَّماوَاتِ وَمَنْ في الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ﴾ [الزمر: ٦٨] فَلاَ أَنْسابَ بَينَهُمْ عِنْدَ ذلِكَ ولاَ يَتَساءَلُونَ، ثُمَّ في النَّفخَةِ الآخِرَةِ ﴿أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَساءَلُونَ﴾ [الصافات: ٢٧].

وَأَمَّا قَوْلُهُ: ﴿ما كُنَّا مُشْرِكِينَ﴾ [الأنعام: ٢٣]. ﴿وَلاَ يَكْتُمُونَ اللَّهَ﴾ [النساء: ٤٢] فَإِنَّ اللَّهَ يَغْفِرُ لأَهْلِ الإِخْلاصِ ذُنُوبَهُمْ، وَقالَ المُشْرِكُونَ: تَعالَوْا نَقُولُ لَمْ نَكُنْ مُشْرِكِينَ، فَخُتِمَ عَلَى أَفْواهِهِمْ، فَتَنْطِقُ أَيدِيهِمْ، فَعِنْدَ ذلكَ عُرِفَ أَنَّ اللَّهَ لاَ يُكْتَمُ حَديثاً، وَعِنْدَهُ: ﴿يَوَدُّ الَّذينَ كَفَرُوا﴾ [النساء ٤٢] الآيَةَ.

وَخَلَقَ الأَرْضَ في يَوْمَينِ ثُمَّ خَلَقَ السَّماءَ، ثُمَّ اسْتَوَى إِلى السَّماءِ فَسَوَّاهُنَّ في يَوْمَينِ آخَرَينِ، ثُمَّ دحا الأَرْضَ، وَدَحْوُهَا: أَنْ أَخْرَجَ مِنهَا المَاءَ وَالمَرْعى، وَخَلَقَ الجِبالَ وَالجِمالَ وَالآكامَ وما بينَهُما في يَوْمَينِ آخَرَينِ. فَذلِكَ قَوْلُهُ: ﴿دَحاهَا﴾ [النازعات: ٣٠]. وَقَوْلُهُ: ﴿خَلَقَ الأَرْضَ في يَوْمَينِ﴾ [٩] فَجُعِلَتِ الأَرْضُ وَما فيهَا مِنْ شَيءٍ في أَرْبَعَةِ أَيَّامٍ، وَخُلِقَتِ السَّماوَاتُ في يَوْمَينِ.

﴿وَكانَ اللَّهُ غَفُوراً﴾ [النساء: ٩٦] سَمّى نَفسَهُ ذلِكَ، وَذلِكَ قَوْلُهُ، أَي لَمْ يَزَلْ كَذلِكَ، فَإِنَّ اللَّهَ لَمْ يُرِدْ شَيئاً إِلاَّ أَصَابَ بِهِ الَّذِي أَرَادَ، فَلاَ يَخْتَلِفْ عَلَيكَ القُرْآنُ، فَإِنَّ كُلاًّ مِنْ عِنْدِ اللَّهِ.

وَقالَ مُجاهِدٌ: ﴿مَمْنُونٍ﴾ [٨] مَحْسُوبٍ. ﴿أَقْوَاتَهَا﴾ [١٠] أَرْزَاقَهَا. ﴿في كُلِّ سَماءٍ أَمْرَهَا﴾ [١٢] مِمَّا أَمَرَ بِهِ. ﴿نَحِسَاتٍ﴾ [١٦] مَشَائِيمَ. ﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ﴾ [٢٥]. ﴿تَتَنَزَّلُ عَلَيهِمُ المَلاَئِكَةُ﴾ [٣٠] عِنْدَ المَوْتِ. ﴿اهْتَزَّتْ﴾ [٣٩] بِالنَّبَاتِ ﴿وَرَبَتْ﴾ [٣٩] ارْتَفَعَتْ

وَقالَ غَيرُهُ: ﴿مِنْ أَكْمامِهَا﴾ [٤٧] حِينَ تَطْلُعُ. ﴿لَيَقُولَنَّ هذا لِي﴾ [٥٠] أَي بِعَمَلِي أَنا

= قوله أعطيا وأعطينا الاتيان المجيء لا الاعطاء وما بمعناه إنما هو الايتاء فلعل ابن عباس قرأ بالمدّ.

ـ قوله ربنا ولأبي ذر والله ربنا (شارح).

ـ قوله أمر به ولأبي ذر أمر به بالبناء للمفعول كما في الشارح.

ـ قوله مشاييم حقه مشائيم لأنه جمع مشؤوم والأنسب مشؤومات.

Allah said: “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!” (Ha Mim (or Fussilat) 22)

He further said: “Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!” (34)

[1] Allah’s saying: “But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!” (23)

4816- Ibn Mas’ood “Allah be pleased with him” told, concerning Allah’s saying: “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!” (22): While two persons from Quraish and their brother-in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other: "Do you think that Allah hears our talks?" Some said: "He hears a part of it." Others said: "If He hears a piece of it, He can hear all of it." Then the following Verse was revealed: “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!” (22)

4817- Abdullah “Allah be pleased with him” narrated: Near the House (Ka’ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), met. All of them with very fat bellies but very little intelligence. One of them said: "Do you think that Allah hears what we say?" Another said: "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said: "If He hears our talk in a loud tone, then He can also hear our talk in a low tone." Then Allah, the Honorable, the Majestic revealed: “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!” (22)

مَحْقُوقٌ بِهذا. ﴿سَوَاءً لِلسَّائِلِينَ﴾ [١٠] قَدَّرَهَا سَوَاءً. ﴿فَهَدَيْنَاهُمْ﴾ [١٧] دَلَلْنَاهُمْ عَلَى الخَيرِ وَالشَّرِّ، كَقَوْلِهِ: ﴿وَهَدَيْنَاهُ النَّجْدَينِ﴾ [البلد: ١٠]، وكَقَوْلِهِ: ﴿هَدَيْنَاهُ السَّبِيلَ﴾ [الإنسان: ٣]، وَالهُدَى الَّذِي هُوَ الإِرْشَادُ بِمَنْزِلَةِ أَصْعَدْنَاهُ، مِنْ ذَلِكَ قَوْلُهُ: ﴿أُوْلَائِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [الأنعام: ٩٠]. ﴿يُوزَعُونَ﴾ [١٩] يُكَفُّونَ. ﴿مِنْ أَكْمَامِهَا﴾ [٤٧] قِشْرُ الكُفُرَّي هِيَ الكُمُّ. ﴿وَلِيٌّ حَمِيمٌ﴾ [٣٤] القَرِيبُ. ﴿مِنْ مَحِيصٍ﴾ [٤٨] حَاصَ: حَادَ. ﴿مِرْيَةٍ﴾ [٥٤] وَمُرْيَةٌ وَاحِدٌ، أَيِ امْتِرَاءٌ.

وَقَالَ مُجَاهِدٌ: ﴿اعْمَلُوا مَا شِئْتُمْ﴾ [٤٠] الوَعِيدُ.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الَّتِي هِيَ أَحْسَنُ﴾ [٣٤] الصَّبْرُ عِنْدَ الغَضَبِ وَالعَفْوُ عِنْدَ الإِسَاءَةِ، فَإِذَا فَعَلُوهُ عَصَمَهُمُ اللَّهُ، وَخَضَعَ لَهُمْ عَدُوُّهُمْ: ﴿كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ [٣٤].

﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ وَلكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لاَ يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ﴾ [٢٢]

٤٨١٦ ـ حدّثنا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ رَوْحِ بْنِ القَاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ﴾ الآيَةَ: كَانَ رَجُلاَنِ مِنْ قُرَيشٍ وَخَتَنٌ لَهُمَا مِنْ ثَقِيفٍ، أَوْ رَجُلاَنِ مِنْ ثَقِيفٍ وَخَتَنٌ لَهُمَا مِنْ قُرَيشٍ، فِي بَيتٍ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا؟ قَالَ بَعْضُهُمْ: يَسْمَعُ بَعْضَهُ، وَقَالَ بَعْضُهُمْ: لَئِنْ كَانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ. فَأُنْزِلَتْ: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ﴾ الآيَةَ.

[الحديث ٤٨١٦ ـ طرفاه في: ٤٨١٧، ٧٥٢١].

١ ـ باب ﴿وَذلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ﴾ [٢٣] الآيَةَ

٤٨١٧ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اجْتَمَعَ عِنْدَ البَيتِ قُرَشِيَّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ، فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلاَ يَسْمَعُ إِنْ أَخْفَينَا. وَقَالَ الآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَينَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ﴾ [٢٢]. الآيَةَ.

ـ **قوله**: محقوق أي أنا مستحقّ له وهو حقي وصل إليّ.

ـ (كقوله هديناه) ومن ذلك قوله نخ.

ـ **قوله**: أسعدناه كذا في متن العيني والشارح وجد في نسخته بدل السين الصاد فأكثر السواد في تأويل الأصعاد والله سبحانه يهدي من يشاء إلى السداد وهو ولي الإرشاد والإسعاد مصحّحه.

ـ **قوله**: (ولي حميم القريب) ولي حميم قريب نخ.

(42) The Sura of Consultation (Ash'shura)

[1] Allah's saying: "That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: No reward do I ask of you for this except the love of those near of kin. If any one earns any good, we shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service)." (Consultation 23)

4818- Ibn Abbas "Allah be pleased with both" was asked about Allah's saying: "Say: No reward do I ask of you for this except the love of those near of kin." Sa'eed Ibn Jubair replied: "It applies to the relatives of Mohammad." On that Ibn Abbas said: "You gave a hasty answer! There was no branch of the tribe of Quraish but therein The Prophet "Allah's blessing and peace be upon him" had relatives. The Prophet "Allah's blessing and peace be upon him" said: "I do not want anything from (you) except to be Kind to me for my Kinship with you." (Ibn Abbas wanted to say that all Quraish, and not Banu'hashim only as one might think at first glance, are relatives to The Messenger of Allah "Allah's blessing and peace be upon him").

(43) The Sura of The Gold Adornment (Az'zukhruf)

Allah Almighty said: "Nay! they say: We found our fathers following a certain religion, and we do guide ourselves by their footsteps. Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: We found our fathers following a certain religion, and we will certainly follow in their footsteps." (22:23)

He further said: "And were it not that (all) men might become of one (evil) way of life, we would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses, and (silver) stair ways on which to go up." (33)

وكانَ سُفيانُ يُحدِّثُنا بهذا فيَقولُ: حدَّثَنا منصُورٌ، أوِ ابْنُ أبي نَجيحٍ، أو حُمَيدٌ، أحَدُهُمْ أوِ اثْنانِ منهُم، ثُمَّ ثَبَتَ على منصُورٍ، وتَرَكَ ذلكَ مِراراً غيرَ واحِدَةٍ. قولُهُ ﴿فإنْ يَصْبِرُوا فالنَّارُ مَثْوًى لَهُمْ﴾ الآيَةَ [٢٤].

حدّثنا عَمرُو بنُ عليٍّ: حدَّثَنا يحيى: حدَّثَنا سُفيانُ الثَّوريُّ قالَ: حدَّثَني منصُورٌ، عن مجاهدٍ، عن أبي مَعمَرٍ، عن عبدِ اللهِ بنحوِهِ. [طرفه في: ٤٨١٦].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ حم عسق ـ الشُّورَى ـ ٤٢

ويُذكَرُ عنِ ابنِ عبَّاسٍ: ﴿عقِيماً﴾ [٥٠]: لا تَلِدُ. ﴿رُوحاً مِنْ أمرِنا﴾ [٥٢] القُرآنُ. وقالَ مُجاهدٌ: ﴿يَذْرَؤُكُمْ فيه﴾ [١١]: نَسْلٌ بَعْدَ نَسْلٍ. ﴿لا حُجَّةَ بينَنا﴾ [١٥] لا خُصُومَةَ. ﴿طَرْفٍ خَفِيٍّ﴾ [٤٥] ذَليلٍ. وَقالَ غيرُهُ: ﴿فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ﴾ [٣٣] يَتحرَّكْنَ وَلاَ يَجْرِينَ في البَحْرِ. ﴿شَرَعُوا﴾ [٢١] ابْتَدَعُوا.

١ ـ باب ﴿إلاَّ المَوَدَّةَ في القُرْبى﴾ [٢٣]

٤٨١٨ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ مَيْسَرَةَ قالَ: سَمِعْتُ طَاوُساً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿إلاَّ المَوَدَّةَ في القُرْبى﴾. فَقالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبى آلِ مُحَمَّدٍ ﷺ، فَقالَ ابْنُ عَبَّاسٍ: عَجِلْتَ، إنَّ النَّبيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيشٍ إلاَّ كانَ لَهُ فيهِم قَرابَةٌ، فَقالَ: «إلاَّ أنْ تَصِلُوا ما بَيْنِي وبينَكُمْ مِنَ القَرابَةِ».
[طرفه في: ٣٤٩٧].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ حم ـ الزُّخْرُف ـ ٤٣

وقالَ مُجاهِدٌ: ﴿عَلَى أُمَّةٍ﴾ [٢٢ ـ ٢٣] على إمامٍ. ﴿وَقِيلَهُ يا رَبِّ﴾ [٨٨] تَفسِيرُهُ: أيَحْسِبُونَ أنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْواهُمْ، ولاَ نَسْمَعُ قِيلَهُمْ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿وَلَوْلاَ أنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً﴾[٣٣]: لَوْلاَ أنْ جَعَلَ النَّاسَ كُلَّهُمْ

حم عسق ـ سورة حم عسق بسم الله الرحمٰن الرحيم نخـ.

٤٨١٨ ـ قوله: وحاصل كلام ابن عباس أنّ جميع قريش أقارب النبيّ صلى الله تعالى عليه وسلم وليس المراد من الآية بنو هاشم ونحوهم كما يتبادر الذهن إلى قول سعيد بن جبير ا هـ عيني.

حم الزخرف ـ سورة حم الزخرف بسم الله الرحمٰن الرحيم نخـ.

ـ قوله: وقيله التلاوة وقيله بكسر اللام.

ـ قوله: لولا أن جعل كذا بلفظ الماضي في متن الشارح وعند العيني لولا أن أجعل. =

Allah said: “We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: he said, "I am a messenger of the Lord of the Worlds.” But when he came to them with Our Signs, behold, they ridiculed them. We showed them Sign after Sign, each greater than, its fellow, and We seized them with Punishment, in order that they might turn (to Us). And they said, O thou sorcerer! Invoke thy Lord for us according to His Covenant with thee; for we shall truly accept guidance. But when We removed the Penalty from them, behold, they broke their word. And Pharaoh proclaimed among his people, saying: O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! See ye not then? Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? Then why are not Gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession? Thus did he make fools of his people, and they obeyed him: Truly were they a people rebellious (against Allah).” (46:54)

Allah said too: “Say: If (Allah) Most Gracious had a son, I would be the first to worship.” (81)

He said: “(Allah has knowledge) of the (Prophet's) cry, O my Lord! Truly these are a people who will not believe! But turn away from them, and say Peace! But soon shall they know!” (88:89)

[1] Allah’s saying: “They will cry: O Malik! Would that thy Lord put an end to us! He will say, nay, but ye shall abide!” (77)

4819- Safwan Ibn Ya’li narrated from his father: I heard The Prophet “Allah’s blessing and peace be upon him” reciting on the pulpit: “They will cry: O Malik! Would that thy Lord put an end to us! He will say, nay, but ye shall abide!”

كُفَّاراً، لَجَعَلْتُ لِبُيُوتِ الكُفَّارِ ﴿سُقُفاً مِنْ فِضَّةٍ وَمَعَارِجَ﴾ [٣٣] مِنْ فِضَّةٍ، وَهِيَ دَرَجٌ، وَسُرُرَ فِضَّةٍ. ﴿مُقْرِنِينَ﴾ [١٣] مُطِيقِينَ. ﴿آسَفُونَا﴾ [٥٥] أَسْخَطُونَا. ﴿يَعْشُ﴾ [٣٦] يَعْمَى.

وقالَ مُجاهِدٌ: ﴿أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ﴾ [٥]: أي تُكَذِّبُونَ بِالقُرْآنِ، ثُمَّ لا تُعَاقَبُونَ عَلَيْهِ؟ ﴿وَمَضَى مَثَلُ الأَوَّلِينَ﴾ [٨]: سُنَّةُ الأَوَّلِينَ. ﴿مُقْرِنِينَ﴾ [١٣] يَعْنِي الإِبِلَ وَالخَيْلَ وَالبِغَالَ وَالحَمِيرَ. ﴿يُنَشَّأُ فِي الحِلْيَةِ﴾ [١٨] الجَوَارِي، جَعَلْتُمُوهُنَّ لِلرَّحْمٰنِ وَلَداً، فَكَيْفَ تَحْكُمُونَ؟ ﴿لَوْ شَاءَ الرَّحْمٰنُ ما عَبَدْنَاهُمْ﴾ [٢٠]: يَعْنُونَ الأَوْثَانَ، يَقُولُ اللَّهُ تَعَالَى: ﴿مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ﴾ [٢٠] الأَوْثَانُ، إِنَّهُمْ لا يَعْلَمُونَ. ﴿فِي عَقِبِهِ﴾ [٢٨] وَلَدِهِ. ﴿مُقْتَرِنِينَ﴾ [٥٣] يَمْشُونَ مَعاً. ﴿سَلَفاً﴾ [٥٦] قَوْمُ فِرْعَوْنَ سَلَفاً لِكُفَّارِ أُمَّةِ مُحَمَّدٍ ﷺ، ﴿وَمَثَلاً﴾ [٥٦] عِبْرَةً. ﴿يَصِدُّونَ﴾ [٥٧] يَضِجُّونَ. ﴿مُبْرِمُونَ﴾ [٧٩] مُجْمِعُونَ. ﴿أَوَّلُ العَابِدِينَ﴾ [٨١] أَوَّلُ المُؤْمِنِينَ.

﴿إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾ [٢٦] العَرَبُ تَقُولُ: نَحْنُ مِنْكَ البَرَاءُ وَالخَلَاءُ، وَالوَاحِدُ وَالاثْنَانِ وَالجَمِيعُ، مِنَ المُذَكَّرِ وَالمُؤَنَّثِ، يُقَالُ فِيهِ: بَرَاءٌ، لأَنَّهُ مَصْدَرٌ، وَلَوْ قَالَ: بَرِيءٌ، لَقِيلَ فِي الاثْنَيْنِ: بَرِيئَانِ، وَفِي الجَمِيعِ: بَرِيؤُونَ، وَقَرَأَ عَبْدُ اللَّهِ: إِنَّنِي بَرِيءٌ، بِاليَاءِ. وَالزُّخْرُفُ: الذَّهَبُ. ﴿مَلَائِكَةً فِي الأَرْضِ يَخْلُفُونَ﴾ [٦٠] يَخْلُفُ بَعْضُهُمْ بَعْضاً.

﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾ [٧٧]. الآيَةَ

٤٨١٩ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى المِنْبَرِ: ﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾.

[طرفه في: ٣٢٣٠]

وَقَالَ قَتَادَةُ: ﴿مَثَلاً لِلآخِرِينَ﴾ [٥٦] عِظَةً. وَقَالَ غَيْرُهُ: ﴿مُقْرِنِينَ﴾ [١٣] ضَابِطِينَ، يُقَالُ: فُلَانٌ مُقْرِنٌ لِفُلَانٍ ضَابِطٌ لَهُ. وَالأَكْوَابُ: الأَبَارِيقُ الَّتِي لا خَرَاطِيمَ لَهَا. ﴿أَوَّلُ العَابِدِينَ﴾ [٨١]: أَيْ مَا كَانَ، فَأَنَا أَوَّلُ الأَنِفِينَ، وَهُمَا لُغَتَانِ: رَجُلٌ عَابِدٌ وَعَبِدٌ. وَقَرَأَ عَبْدُ اللَّهِ: وَقَالَ الرَّسُولُ يَا رَبِّ.

وَيُقَالُ: ﴿أَوَّلُ العَابِدِينَ﴾ الجَاحِدِينَ، مِنْ عَبِدَ يَعْبَدُ.

وَقَالَ قَتَادَةُ: ﴿فِي أُمِّ الكِتَابِ﴾ [٤]، جُمْلَةِ الكِتَابِ أَصْلِ الكِتَابِ.

= ـ قوله: ينشأ التلاوة ينشأ من التفعيل

٤٨١٩ ـ قوله: أي ما كان يعني أنّ إن في قوله تعالى قل إن كان للرحمن ولد نافية أي ما كان له ولد.

ـ قوله: أوّل الأنفين أي المستنكفين وهذا تفسير العابدين لأنه هنا مشتق من عبد بكسر الباء إذا أنف واشتدت أنفته وقوله: وهما أي عابد وعبد كما في الشارح.

ـ قوله: وقرأ عبد الله يعني ابن مسعود وقال الرسول يا ربّ موضع وقيله يا ربّ وكان ينبغي أن يذكر هذا عند قوله وقيله يا ربّ على ما لا يخفى ا هـ عيني.

Allah Almighty said: “Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?” (5) (He means if The Holy Qur’an had been taken away from them they would have been destroyed as well as the nations before them, more powerful than them were destroyed by Allah as he said: “So We destroyed (them) stronger in power than these; and (thus) has passed on the Parable of the peoples of old.” (8)

(44) The Sura of The Smoke (Ad'dukhan)

[1] Allah’s saying: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible.” (10)

4820- Masruq narrated from Abdullah “Allah be pleased with him”: Five (portents of The Hour) had passed: The smoke, The Romans, the (splitting of the) moon, the mighty onslaught, and the inevitable punishment.

[2] Allah’s saying: “Enveloping the people: this will be a Penalty Grievous.” (11)

4821- Masruq narrated from Abdullah “Allah be pleased with him”, commenting on the previous verse: when Quraish disobeyed The Prophet “Allah’s blessing and peace be upon him”, he asked Allah to afflict them with seven years as famine as those of Joseph. So they were stricken with famine and fatigue, to the extent that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous.”(10:11)

Then The Messenger of Allah “Allah’s blessing and peace be upon him” was requested by somebody to Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction. On that The Prophet “Allah’s blessing and peace be upon him” said (amazingly: "Shall I invoke Allah) for the tribes of Mudar? Verily, you are a brave man!" But The Prophet “Allah’s blessing and peace be upon him” asked Allah for rain and it rained for them. Then the Verse was sent down: “We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).” (15) When they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah sent down: “One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!” (16) He (Abdullah) said: "That was the day of Badr."

[3] Allah's saying: "(They will say:) Our Lord! Remove the Penalty from us for we do really believe!" (12)

﴿أفنضربُ عنكمُ الذِّكرَ صفحاً أن كُنتُم قوماً مُسرفين﴾ [٥] مُشركين
واللَّهِ لو أنَّ هذا القرآن رُفِعَ حيث رَدَّهُ أوائل هذه الأُمَّة لهلكوا. ﴿فأهلكنا أشدَّ منهُم بطشاً ومَضى مَثَل الأوّلين﴾ [٨] عُقوبة الأوّلين. ﴿جُزءاً﴾ [١٥] عِدلاً.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الدُّخَانِ - ٤٤

وَقال مُجاهِد: ﴿رهواً﴾ [٢٤] طريقاً يابساً، ﴿على العالمين﴾ [٣٢] على من بين ظهريه. ﴿فاعتلوه﴾ [٤٧] ادفعوه. ﴿وزوّجناهم بحور﴾ [٥٤] أنكحناهم حوراً عيناً يحار فيها الطَّرف. ﴿ترجمون﴾ [٢٠] القتل. ورهواً ساكناً. وقال ابن عبَّاس: ﴿كالمهل﴾ [٤٥] أسود كَمُهل الزَّيت، وقال غيره: ﴿تبَّع﴾ [٣٧] مُلوك اليمن، كل واحد منهم يسمَّى تبَّعاً، لأنه يتبَع صاحبه، والظِّلُّ يُسمى تُبَعاً، لأنه يتبَعُ الشَّمس.

١ - باب ﴿يوم تأتي السَّماءُ بدُخانٍ مُبينٍ﴾ [١٠]

قال قَتادَة: ﴿فارتقب﴾ [١٠]: فانتظِرْ.

٤٨٢٠ - حدثنا عَبْدانُ، عَن أبي حمزَة، عَن الأعمَش، عَن مُسلم، عَن مسرُوق، عَن عَبْد اللَّهِ قالَ: مَضى خَمسٌ الدُّخانُ، والرُّومُ، والقَمرُ، والبَطشةُ، واللِّزامُ. [طرفه في: ١٠٠٧]

٢ - باب ﴿يَغشى النَّاسَ هذا عذابٌ أليمٌ﴾ [١١]

٤٨٢١ - حدّثنا يَحيى: حَدَّثَنا أبُو مُعَاوِيَة، عَن الأعمَش، عَن مُسلِم، عَن مَسرُوق قال: قالَ عَبدُ اللَّه: إنَّما كانَ هذا، لأنَّ قُريشاً لمَّا استعصُوا على النَّبيِّ ﷺ دعا عليهِم بِسِنِين كَسِني يُوسُفَ، فأصابَهُمْ قَحط وَجَهْدٌ حتَّى أكلوا العِظامَ، فجعَلَ الرَّجُلُ يَنظُرُ إلى السَّماءِ فيَرى ما بَينَهُ وَبينَها كهيئَة الدّخانِ مِنَ الجهْدِ، فأنزلَ اللَّهُ تعالى: ﴿فارتَقِبْ يومَ تأتِي السَّماءُ بِدُخانٍ مُبينٍ ❊ يَغشى النَّاسَ هذا عذابٌ أليمٌ﴾ [١٠ - ١١] قالَ: فأُتِيَ رسُولُ اللَّه ﷺ فقيلَ: يا رسُولَ اللَّهِ، استَسقِ اللَّهَ لِمُضرَ، فإنَّها قد هلكتْ. قالَ: «لِمُضرَ؟ إنكَ لجريءٌ». فاستسقى فَسُقُوا. فنزلت: ﴿إنَّكُم عائدونَ﴾ [١٥]. فلمَّا أصابتهُم الرَّفاهيَةُ عادوا إلى حالهِم حين أصابتهُم الرَّفاهيَةُ، فأنزلَ اللَّهُ عزَّ وجلَّ: ﴿يومَ نَبطِشُ البطشةَ الكُبرى إنَّا مُنتقمونَ﴾ [١٦]. قالَ: يعني يومَ بدرٍ. [طرفه في: ١٠٠٧]

٣ - باب ﴿رَبَّنا اكشِفْ عنَّا العذابَ إنَّا مُؤمِنُونَ﴾ [١٢]

٤٨٢٢ - حدثنا يَحيى: حدَّثنا وكيعٌ، عَن الأعمَش، عَن أبي الضُّحى، عَن مسرُوق قالَ:

الدخان - حم الدخان نخ.

٤٨٢١ - قوله: (فاستسقى) عليه الصلاة والسلام وزاد أبو ذر لهم هـ. قسطلاني.

4822- Masruq narrated from Abdullah: It is a sign of being a knowledgeable that, when you do not know something, you say: “Allah knows better.” Allah said to his Prophet: “Say: No reward do I ask of you for this (Qur’an), nor am I a pretender.” (Sad 86) When the Quraish troubled and stood against The Prophet “Allah’s blessing and peace be upon him” he said: "O Allah! Help me against them with seven years of famine as those of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals in view of their suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said: “Our Lord! Remove the Penalty from us for we do really believe!" (12) Then it was said to The Prophet “Allah’s blessing and peace be upon him” : "If we remove it from them, they will revert to their ways (of heathenism)." So The Prophet “Allah’s blessing and peace be upon him” invoked his Lord, who removed the penalty from them. But later they reverted (to heathenism), whereupon Allah punished them on the day of Badr. This is what Allah meant when he said: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!” (10:16)

[4] Allah’s saying: “How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them.” (13)

4823- Masruq narrated: I entered upon Abdullah WHO said: "When The Messenger of Allah “Allah’s blessing and peace be upon him” invited Quraish (to Islam), they disbelieved and stood against him. So he invoked Allah: "O Allah! Help me against them with seven years of famine as those of Joseph.” So they were stricken with a year of famine that destroyed everything, to the extent that they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe exhaustion and hunger." Abdullah recited: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!” (10:16) Abdullah added: "Will the punishment be removed from them on The Day of Judgement?" He further said: " The mighty onslaught was the Day of Badr."

[5] Allah’s saying: “Yet they turn away from him and say: Tutored (by others), a man possessed!” (14)

4824- Masruq narrated from Abdullah “Allah be pleased with him”: Allah sent his Prophet Mohammad “Allah’s blessing and peace be upon him” and said: “Say: No reward do I ask of you for this (Qur’an), nor am I a pretender.” (Sad 86) When The Messenger of Allah “Allah’s blessing and peace be upon him” saw that Quraish had stood against him, he said: "O Allah! Help me against them by sending seven years of famine as those of Joseph. So they were stricken with a year of famine, which destroyed everything to the extent that they ate bones and hides. (One of them said): "And they ate hides and dead animals”, and (imagined that) something like smoke was coming out of the earth. So Abu’sufyan came to The Prophet “Allah’s blessing and peace be upon him” and said: "O Mohammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So The Prophet “Allah’s blessing and peace be upon him” invoked Allah for them (and the famine was over). He said to them: ”You will revert to your ways (of heathenism) after that." Abdullah then recited: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!” (10:16)

دَخلتُ علَى عَبْدِ اللَّهِ فقَالَ: إنَّ منَ العلم أنْ تقُولَ لِمَا لا تعلَمُ: اللَّهُ أعْلَمُ، إنَّ اللَّهَ قال لنَبيِّهِ ﷺ: ﴿قل ما أسألكُم عليه من أجر وما أنا منَ المُتكلِّفين﴾ [ص: ٨٦]. إنَّ قُريشاً لمَّا غلَبُوا النَّبيَّ ﷺ وَاستَعْصَوْا عَليه، قال: «اللَّهُمَّ أعنِّي عليهِمْ بسبْعٍ كسَبْعِ يوسُفَ» فأخَذتْهُمْ سَنَةٌ أكلُوا فيهَا العِظامَ وَالمَيتةَ مِنَ الجَهْدِ، حتَّى جَعَلَ أحَدُهُمْ يَرَى ما بينَهُ وَبينَ السَّماءِ، كَهَيئةِ الدُّخانِ منَ الجُوعِ، قالوا: ﴿ربَّنا اكشف عنَّا العذابَ إنَّا مؤمنون﴾ [١٢]. فقِيل له: إنْ كشفنَا عنهُم عادوا، فدعا ربَّهُ فكَشف عنهُم فعادُوا، فانتقمَ اللهُ منهُم يومَ بدرٍ، فذلِكَ قولُهُ تعالى: ﴿يومَ تأتِي السَّماءُ بِدُخانٍ مُبينٍ﴾ - إلَى قَولِهِ جَلَّ ذِكْرُهُ - ﴿إنَّا مُنتقِمُونَ﴾ [١٠ - ١٦]. [طرفه في: ١٠٠٧]

٤ - باب ﴿أنَّى لهُمُ الذِّكرى وقدْ جاءَهُمْ رَسُولٌ مُبينٌ﴾ [١٣]

الذِّكْرُ وَالذِّكْرَى وَاحِدٌ.

٤٨٢٣ - حدّثنا سُليمانُ بنُ حَرْبٍ: حدَّثنا جريرُ بنُ حازِمٍ، عنِ الأعمَشِ، عَنْ أبي الضُّحى، عَنْ مَسْرُوقٍ قالَ: دَخلتُ عَلَى عَبْدِ اللَّهِ، ثُمَّ قالَ: إنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَعا قُرَيشاً كَذَّبُوهُ وَاستَعْصَوْا عَلَيهِ، فَقَالَ: «اللَّهُمَّ أعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأصَابَتْهُمْ سَنَةٌ حَصَّتْ - يَعْنِي - كُلَّ شَيءٍ، حَتَّى كانُوا يَأكُلُونَ المَيتَةَ، فَكانَ يَقُومُ أحَدُهُمْ، فَكانَ يَرَى بَينَهُ وَبَينَ السَّمَاءِ مِثْلَ الدُّخانِ مِنَ الجَهْدِ وَالجُوعِ، ثُمَّ قَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأتِي السَّمَاءُ بِدُخانٍ مُبِينٍ * يَغْشى النَّاسَ هذا عَذابٌ أَلِيمٌ - حتَّى بلَغ إنَّا كاشِفُو العَذابِ قَلِيلاً إنَّكُم عائِدُونَ﴾ [١٠ - ١٥]. قالَ عَبْدُ اللَّهِ: أفَيُكشفُ عَنهُمُ العَذابُ يَومَ القيامةِ؟ قال: والبطشةُ الكُبرى يوم بدر. [طرفه في: ١٠٠٧].

٥ - باب ﴿ثُمَّ تولَّوْا عَنْهُ وَقالُوا مُعَلَّمٌ مَجْنُونٌ﴾ [١٤]

٤٨٢٤ - حدّثنا بِشْرُ بْنُ خالِدٍ: أخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ وَمَنْصُورٍ، عَنْ أبِي الضُّحى، عَنْ مَسْرُوقٍ قالَ: قالَ عَبدُ اللَّهِ: إنَّ اللَّهَ بعَثَ مُحمداً ﷺ وَقالَ: ﴿قل ما أسألُكُم عَلَيهِ مِنْ أجْرٍ وما أنَا مِنَ المُتَكَلِّفِينَ﴾ [ص: ٨٦]، فَإنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأى قُرَيشاً اسْتَعْصَوْا عَلَيهِ فقالَ: «اللَّهُمَّ أعِنِّي عَليهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَيءٍ، حَتَّى أكَلُوا العِظامَ وَالجُلُودَ، فَقالَ أحَدُهُمْ: حَتَّى أكَلُوا الجُلُودَ وَالمَيتَةَ، وَجَعَلَ يَخْرُجُ مِنَ الأرْضِ كَهَيئَةِ الدُّخانِ، فَأتاهُ أبُو سُفْيانَ، فَقالَ: أيْ مُحَمَّدُ، إنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ أنْ يَكْشِفَ عَنْهُمْ، فَدَعا، ثُمَّ قالَ: «تَعُودُوا بَعْدَ هذا». في حَدِيثِ مَنْصُورٍ: ثُمَّ قَرَأ: ﴿فَارْتَقِبْ يَوْمَ تَأتِي السَّماءُ بِدُخانٍ مُبِينٍ - إلَى - عائِدُونَ﴾ [١٠ - ١٥] أيُكْشَفُ عَذابُ الآخِرَةِ؟ فَقَدْ مَضَى: الدُّخانُ،

٤٨٢٣ - قوله: يوم بدر يريد تفسير قوله: يوم نبطش البطشة الكبرى (شارح).

٤٨٢٤ - قوله: (حصت) أي أذهبت

- قوله: فقال أحدهم القياس أحدهما لأن المراد سليمان ومنصور الراويان عن أبي الضحى أو ثالث معهما.

- قوله: تعودوا القياس تعودون أي إلى الكفر.

- قوله: وقال أحدهم كما مر آنفا.

Then he said: "Will the punishment be removed from them in the Hereafter? The smoke, the mighty onslaught, and the inevitable punishment had all passed." One of the sub-narrators said: "The (splitting of the) moon." And another said: " The Romans (had also passed)."

[6] Allah's saying: "One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (16)

4825- Masruq narrated from Abdullah "Allah be pleased with him": Five (great events) had all passed: the inevitable punishment, the mighty onslaught, the (splitting of the) moon, The Romans, and the smoke.

(45) The Sura of The Kneeling Down (Al'jathiya)

[1] Allah's saying: "And they say: What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us. But of that they have no knowledge: they merely conjecture:" (24)

4826- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.""

(46) The Sura of The Winding Sand-Tracts (Al'ahqaf)

Allah Almighty said: "Say: Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens? Bring me a Book (Revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!" (4)

He further said: "When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: This is evident sorcery! Or do they say He has forged it? Say: Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And He is Oft-Forgiving, Most Merciful. Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."" (7:9)

وَالبَطْشَةُ، وَاللِّزَامُ، وَقالَ أَحدُهُمْ: القَمَرُ وَقالَ الآخَرُ: الرُّومُ. [طرفه في: ١٠٠٧].

٦ ـ باب ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى إِنَّا مُنْتَقِمُونَ﴾ [١٦]

٤٨٢٥ ـ حدّثنا يَحْيَى: حدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قالَ: خَمْسٌ قَدْ مَضَيْنَ: اللِّزامُ، وَالرُّومُ، وَالبَطْشَةُ، وَالقَمَرُ، وَالدُّخانُ.

[طرفه في: ١٠٠٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الجَاثِيَةِ ـ ٤٥

﴿جاثِيَةً﴾ [٢٨]: مُسْتَوْفِزِينَ عَلَى الرُّكَبِ.

وَقالَ مُجاهِدٌ: ﴿نَسْتَنْسِخُ﴾ [٢٩] نَكْتُبُ. ﴿نَنْساكُمْ﴾ [٣٤] نَتْرُكُكُمْ.

١ ـ باب ﴿وَما يُهْلِكُنا إِلاَّ الدَّهْرُ﴾ [٢٤] الآيَة

٤٨٢٦ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «قالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنا الدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهارَ».

[الحديث ٤٨٢٦ ـ طرفاه في: ٦١٨١، ٧٤٩١].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الأَحْقَافِ ـ ٤٦

وَقالَ مُجاهِدٌ: ﴿تُفِيضُونَ﴾ [٨] تَقُولُونَ. وَقالَ بَعْضُهُمْ: أَثَرَةٍ وَأُثْرَةٍ وَ ﴿أَثارَةٍ﴾ [٤] بَقِيَّةُ عِلْمٍ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿بِدْعاً مِنَ الرُّسُلِ﴾ [٩]: لَسْتُ بِأَوَّلِ الرُّسُلِ.

وَقالَ غَيْرُهُ: ﴿أَرَأَيْتُمْ﴾ [٤] هذهِ الأَلِفُ إِنَّمَا هِيَ تَوَعُّدٌ، إِنْ صَحَّ ما تَدَّعُونَ لا يَسْتَحِقُّ أَنْ يُعْبَدَ، وَلَيسَ قَوْلُهُ: ﴿أَرَأَيْتُمْ﴾ بِرُؤْيَةِ العَينِ، إِنَّما هُوَ: أَتَعْلَمُونَ، أَبَلَغَكُمْ أَنَّ ما تَدْعُونَ مِنْ دُونِ اللَّهِ خَلَقُوا شَيْئاً؟

سورة الجاثية ـ سورة حم الجاثية نخ.

ـ استوفز في قعدته إذا قعد قعوداً منتصباً غير مطمئن من الخوف.

الأحقاف ـ سورة حم الأحقاف نخ.

ـ قوله: هذه الألف يعني همزة الاستفهام في قوله تعالى قل: أرأيتم إن كان من عند الله.

[1] Allah's saying: "But (there is one) who says to his parents, Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)? And they two seek Allah's aid, (and rebuke the son): Woe to thee! Have Faith! For the promise of Allah is true. But he says, This is nothing but tales of the ancients!" (17)

4827- Yusuf Ibn Mahak narrated: Marwan (Ibn Al'hakam) was appointed as governor of (the region of) Hijaz by Mo'awiya. One day he delivered a speech in which he mentioned (and praised) Yazid Ibn Mo'awiya so that people might give him the pledge of allegiance (to be Caliph after his father). But Abdur'rahman Ibn Abu'bakr said to him something as a result of which Marwan said (to his assistants): "Arrest him." But Abdur'rahman entered into A'isha's dwelling and they did not dare (enter and) take hold of him. Upon that Marwan said: In connection with this (Abdur'rahman) the following verse was revealed: "But (there is one) who says to his parents, Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)? And they two seek Allah's aid, (and rebuke the son): Woe to thee! Have Faith! For the promise of Allah is true. But he says, this is nothing but tales of the ancients!" A'isha said from behind the screen: "Nothing of The Qur'an was sent down concerning us except the declaration of my innocence (from the forged false accusation)."

[2] Allah's saying: "Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, this cloud will give us rain! Nay, it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty!" (24)

4828- A'isha "Allah be pleased with her" (the wife of The Prophet "Allah's blessing and peace be upon him") narrated: "I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile."

4829- A'isha resumed: Whenever he saw clouds or winds, the signs of deep worry would appear on his face. I said: "O Allah's Apostle! Whenever people see clouds they used to feel happy, hoping that it would rain, while I see that whenever you see clouds, the signs of dissatisfaction would be seen on your face." He said: "O A'isha! What does guarantee to me that there will be no punishment in it, since some people were punished with a wind? Behold! Some people saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, This cloud will give us rain!"

١ ـ باب ﴿وَالَّذِي قالَ لِوالِدَيهِ أُفٍّ لَكُمَا أَتَعِدانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيلَكَ آمِنْ إِنَّ وَعْدَ اللهِ حَقٌّ فَيقُولُ ما هذا إِلَّا أَساطِيرُ الأَوَّلِينَ﴾ [١٧]

٤٨٢٧ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ ماهَكَ قالَ: كانَ مَرْوانُ عَلَى الحِجازِ، اسْتَعْمَلَهُ مُعاوِيَةُ، فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ بْنَ مُعاوِيَةَ لِكَي يُبَايعَ لَهُ بَعْدَ أَبِيهِ، فَقَالَ لَهُ عَبْدُ الرَّحمٰنِ بْنُ أَبِي بَكْرٍ شَيئاً، فَقالَ: خُذُوهُ، فَدَخَلَ بَيتَ عائِشَةَ فَلَمْ يَقْدِرُوا، فَقالَ مَرْوَانُ: إِنَّ هذا الَّذِي أَنْزَلَ اللَّهُ فِيهِ، ﴿وَالَّذِي قالَ لِوالِدَيهِ أُفٍّ لَكُما أَتَعِدانِنِي﴾ فَقالَتْ عائِشَةُ مِنْ وَرَاءِ الحِجَابِ: ما أَنْزَلَ اللَّهُ فِينَا شَيئاً مِنَ القُرْآنِ، إِلَّا أَنَّ اللَّهَ أَنْزَلَ عُذْرِي.

٢ ـ باب ﴿فَلَمَّا رَأَوْهُ عارِضاً مُسْتَقْبِلَ أَوْدِيَتِهِمْ قالُوا هذا عارِضٌ مُمْطِرُنا بَلْ هُوَ ما اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيها عَذابٌ أَلِيمٌ﴾ [٢٤]

قالَ ابْنُ عَبَّاسٍ: عارِضٌ: السَّحابُ.

٤٨٢٨ ـ حدّثنا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنا عَمْرٌو: أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيمانَ ابْنِ يَسارٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: ما رَأَيتُ رَسُولَ اللَّهِ ﷺ ضَاحِكاً حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّما كانَ يَتَبَسَّمُ.

[الحديث ٤٨٢٨ ـ طرفه في: ٦٠٩٢].

٤٨٢٩ ـ قالَتْ: وَكانَ إِذَا رَأَى غَيماً أَوْ رِيحاً عُرِفَ فِي وَجْهِهِ، قالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ النَّاسَ إِذَا رَأَوُا الغَيمَ فَرِحُوا، رَجاءَ أَنْ يَكُونَ فِيهِ المَطَرُ، وَأَرَاكَ إِذَا رَأَيتَهُ عُرِفَ فِي وَجْهِكَ الكَرَاهِيَةُ؟ فَقالَ: «يا عائِشَةُ، ما يُؤْمِنِّي أَنْ يَكُونَ فِيهِ عَذابٌ؟ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ العَذَابَ، فَقَالُوا: هذا عارِضٌ مُمْطِرُنا».

[طرفه في: ٣٢٠٦].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ مُحَمَّدٍ ﷺ ـ ٤٧

﴿أَوْزارَها﴾ [٤] آثامَها، حَتَّى لا يَبْقَى إِلَّا مُسْلِمٌ. ﴿عَرَّفَها﴾ [٦] بَيَّنَها.

٤٨٢٧ ـ قوله: ماهك بفتح الهاء يصرف ولا يصرف ومعناه قميرمصغر القمر (شارح).

٤٨٢٩ ـ قوله: ما يومني بهذا الضبط عند الشارح قال بواو ساكنة ونون مشددة ولأبي ذر ما يومنني بنونين ا هـ. وعند العيني: ما يؤمنني بهمز وبنونين من آمنه يؤمنه

الذين كفروا قوله: الذين كفروا وفي نسخة العينيّ سورة محمد ﷺ بسم الله الرحمٰن الرحيم.

(47) The Sura of Mohammad

[1] Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

4830- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said: "What is the matter?" It said: "I seek refuge with you from those who break the ties of Kith and kin." Allah said: "Will you be satisfied if I bestow my favours on he who keeps your ties, and withhold my favours from he who breaks your ties?" It said: "Yes, O my Lord!" Then Allah said: "That is for you." Abu'huraira resumed: "If you want, recite Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

4831- Abu'huraira "Allah be pleased with him" narrated: (The same tradition, but he instead resumed ascribing to The Prophet): Allah's Apostle "Allah's blessing and peace be upon him" further added: "Recite, if you desire, Allah's saying: "Then is it to be expected of you..." (Mohammad 22)

4832- Abu'huraira "Allah be pleased with him" narrated: (The same tradition, but he instead resumed ascribing to The Prophet): Allah's Apostle "Allah's blessing and peace be upon him" further added: "Recite, if you desire, Allah's saying: "Then is it to be expected of you..." (Mohammad 22)

(48) The Sura of The Victory (Al'fath)

Allah said: "Mohammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: Like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward." (29)

وقالَ مُجاهِدٌ: ﴿مَوْلَى الَّذِينَ آمَنُوا﴾ [١١] وَلِيُّهُم. ﴿عَزَمَ الأَمْرُ﴾ [٢١] جدَّ الأَمْرُ. ﴿فَلاَ تَهِنُوا﴾ [٣٥] لا تَضعُفُوا. وَقالَ ابنُ عَبَّاس: ﴿أَضْغَانَهُمْ﴾ [٢٩] حَسَدَهُمْ. ﴿آسِنٍ﴾ [١٥] مُتَغَيِّر.

١ ـ باب ﴿وَتُقَطِّعُوا أَرْحامَكُمْ﴾ [٢٢]

٤٨٣٠ ـ حدّثنا خالدُ بنُ مَخْلَد: حَدَّثَنا سُلَيمانُ قال: حَدَّثَني مُعاوِيَةُ بنُ أَبي مُزرِّد، عَن سَعِيدِ بنِ يَسَار، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «خَلَقَ اللَّهُ الخَلقَ، فَلَمَّا فَرَغَ مِنْهُ قامَتِ الرَّحِمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمٰنِ، فَقالَ لَهُ: مَهْ، قالَتْ: هذا مَقامُ العائِذِ بِكَ مِنَ القَطِيعَةِ، قالَ: أَلاَ تَرْضَينَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يا رَبِّ، قال: فَذاكِ». قالَ أَبُو هُرَيرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحامَكُمْ﴾ [٢٢].

[الحديث ٤٨٣٠، أطرافه في: ٤٨٣١، ٤٨٣٢، ٥٩٨٧، ٧٥٠٢].

٤٨٣١ ـ حدّثنا إِبراهِيمُ بنُ حَمزَةَ: حَدَّثَنا حاتِمٌ: عَنْ مُعاوِيَةَ قال: حَدَّثَني عَمِّي أَبُو الحُبابِ سَعِيدُ بنُ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ بِهذا، ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ﴾ [٢٢]».

[طرفه في: ٤٨٣٠].

٤٨٣٢ ـ حدّثنا بِشْرُ بنُ مُحَمَّدٍ: أَخبَرَنا عَبْدُ اللَّهِ: أَخبَرَنا مُعاوِيَةُ بنُ أَبِي المُزَرِّدِ بِهذا، قالَ رَسُولُ اللَّهِ ﷺ: «وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ﴾».

[طرفه في: ٤٨٣٠].

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

سُورَةُ الفَتْحِ ـ ٤٨

وقالَ مُجاهِدٌ: ﴿سِيماهُمْ فِي وُجُوهِهِمْ﴾ [٢٩] السَّحْنَةُ، وَقالَ مَنْصُورٌ، عَنْ مُجاهِدٍ: التَّوَاضُعُ. ﴿شَطْأَهُ﴾ [٢٩] فِراخَهُ. ﴿فَاسْتَغْلَظَ﴾ [٢٩] غَلُظَ. ﴿سُوقِهِ﴾ [٢٩] السَّاقُ حامِلَةُ الشَّجَرَةِ.

٤٨٣٠ ـ في اليونينية مزرّد بصيغة اسم المفعول.

٤٨٣٢ ـ المزرّد باللام وكسر الراء وفي اليونينية بفتحها قاله الشارح.

سورة الفتح ـ السحنة لين البشرة والنعمة وهي مفتوحة وقد تكسر ويقال السحناء أيضاً كما في العيني.

ـ قوله: شطأه شطؤ السنبل ليس بمذكور في بعض النسخ ولا الشراح تعرضوا لشرحه (عيني).

ـ السوء يفتح ويضم

[1] Allah's saying: "Verily We have granted thee a manifest Victory." (1)

4833- Zaid Ibn Aslam narrated from his father that The Prophet "Allah's blessing and peace be upon him" was walking one night with Omar Ibn Al'khattab "Allah be pleased with him" on one of his journeys. Omar Ibn Al'khattab asked him (about something) but Allah's Apostle "Allah's blessing and peace be upon him" did not answer him. Omar asked him again, but he did not answer him. He asked him again but he did not answer him. On that Omar Ibn Al'khattab addressed himself saying: "May your mother be bereaved of you, O Omar, for you asked Allah's Apostle "Allah's blessing and peace be upon him" thrice, yet he has not answered you." Omar said: "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said: "I was afraid that something might have been revealed about me." Then I came to Allah's Apostle "Allah's blessing and peace be upon him" whom I greeted. He said: "Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: "Verily! We have granted you (O Mohammad) a manifest victory." (The Victory "Al'fath" 1)

4834- Anas "Allah be pleased with him" narrated, regarding Allah's saying: "Verily We have granted thee a manifest Victory": "It refers to Al'hudaibiya.

4835- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca recited The Sura of Al'fath in a vibrant quivering tone. He added: "If I wished to recite in vibrant quivering tone as The Prophet "Allah's blessing and peace be upon him" did, I could do."

[2] Allah's saying: "That Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way." (2)

4836- Al'mogheera Ibn Sho'ba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to stand (in the prayer) till both his feet swelled. He was asked why (he offered such an unbearable prayer, though Allah forgave all of his sins, the earlier and the later). He said: "should I not be a thankful slave?"

وَيُقالُ: ﴿دائِرَةُ السَّوْءِ﴾ [٦]، كَقَوْلِكَ: رَجُلُ السَّوْءِ، ودائِرَةُ السُّوءِ: العَذابُ. ﴿يُعَزِّرُوهُ﴾ [٩] يَنْصُرُوهُ. ﴿شَطْأَهُ﴾ [٢٩] شَطءُ السُّنْبُلِ، تُنْبِتُ الحَبَّةُ عَشْراً، أَوْ ثَمانِياً، وَسَبْعاً، فَيَقْوَى بَعْضُهُ بِبَعْضٍ، فَذاكَ قَوْلُهُ تَعالَى: ﴿فَآزَرَهُ﴾ [٢٩] قَوَّاهُ، وَلَوْ كانَتْ واحِدَةً لَمْ تَقُمْ عَلَى ساقٍ، وَهُوَ مَثَلٌ ضَرَبَهُ اللَّهُ لِلنَّبِيِّ ﷺ إِذْ خَرَجَ وَحْدَهُ، ثُمَّ قَوّاهُ بِأَصْحابِهِ، كَما قَوَّى الحَبَّةَ بِما يُنْبِتُ مِنْها

١ ـ باب ﴿إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً﴾ [١]

٤٨٣٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسِيرُ فِي بَعْضِ أَسْفارِهِ، وَعُمَرُ بْنُ الخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسَأَلَهُ عُمَرُ بْنُ الخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقالَ عُمَرُ بْنُ الخَطَّابِ: ثَكِلَتْ أُمُّ عُمَرَ، نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثَلاثَ مَرّاتٍ، كُلَّ ذٰلِكَ لا يُجِيبُكَ، قالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمامَ النّاسِ، وَخَشِيتُ أَنْ يُنْزَلَ فِيَّ القُرْآنُ، فَما نَشِبْتُ أَنْ سَمِعْتُ صارِخاً يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً﴾.

[طرفه في: ٤١٧٧].

٤٨٣٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: ﴿إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً﴾ قالَ: الحُدَيْبِيَةُ.

[طرفه في: ٤١٧٢].

٤٨٣٥ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُعاوِيَةُ بْنُ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قالَ: قَرَأَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ سُورَةَ الفَتْحِ، فَرَجَّعَ فِيها. قالَ مُعاوِيَةُ: لَوْ شِئْتُ أَنْ أَحْكِيَ لَكُمْ قِراءَةَ النَّبِيِّ ﷺ لَفَعَلْتُ.

[طرفه في: ٤٢٨١].

٢ ـ باب ﴿لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِراطاً مُسْتَقِيماً﴾ [٢]

٤٨٣٦ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنا ابْنُ عُيَيْنَةَ: حَدَّثَنا زِيادٌ، أَنَّهُ سَمِعَ المُغِيرَةَ يَقُولُ: قامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَماهُ، فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ! قالَ: «أَفَلا أَكُونُ عَبْداً شَكُوراً».

[طرفه في: ١١٣٠].

= قوله: أو ثمانياً أبي ذر وثمانيا بإسقاط الألف (شارح).

٤٨٣٣ ـ قوله: ولا سخاب أي صياح ويقال صخاب بالصاد وهي أشهر من السين (شارح).

4837- A`isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to stand for prayer at night (so long) that his feet used to crack. I said: "O Allah's Apostle! Why do you do it since Allah forgave you your earlier and later sins?" He said: "Shouldn't I love to be a thankful slave?" When he became old, he prayed while sitting, but if he wanted to offer a bowing, he would get up, recite (some verses) and then offer it.

[3] Allah's saying: "We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner." (8)

4838- Ata Ibn Yasar narrated: Abdullah Ibn Amr Ibn Al'ass told that this verse "We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner" (8) is similar to what was found in The Torah: "O Prophet! We have sent you as a witness (for Allah's True religion) and a giver of glad tidings (to the faithful believers), and a Warner (to the unbelievers) and guardian of the illiterates. You are my slave and my messenger. I have named you "Al'mutawakkil" (who depends upon Allah)." He is neither discourteous, harsh, nor a noisemaker in the markets; and he never does evil to those who do evil to him, but he treats them with forgiveness and kindness. Allah will not let him (The Prophet) Die till he makes straight the crooked people by making them say: "There is no God (to be worshipped) but Allah" With which, blind eyes, deaf ears, and enveloped hearts will be opened."

[4] Allah's saying: "It is He Who sent down Tranquility into the hearts of the Believers, that they may add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom." (4)

4839- Al'bara "Allah be pleased with him" narrated: While a man from the companions of The Prophet "Allah's blessing and peace be upon him" was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could find nothing, though the horse went on jumping. The next morning he mentioned that to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "That was the tranquility which came down for the recitation of The Qur'an."

[5] Allah's saying: "Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory." (18)

4840- Jaber "Allah be pleased with him" narrated: We were, on The Day of Al'hudaibiya, one thousand and four hundred.

4841- Uqba Ibn Suhban narrated: Abdullah Ibn Mughaffal Al'muzani who was one of those who attended (the event of) the tree, said: "The Prophet "Allah's blessing and peace be upon him" forbade throwing small stones with two fingers."

٤٨٣٧ ـ حدّثنا الحَسَنُ بْنُ عَبْدِ العَزِيزِ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ يَحْيى: أَخْبَرَنا حَيْوَةُ، عَنْ أَبِي الأَسْوَدِ: سَمِعَ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يَقُومُ مِنَ اللَّيلِ حَتَّى تَتَفَطَّرَ قَدَماهُ، فَقالَتْ عائِشَةُ: لِمَ تَصْنَعُ هذا يا رَسُولَ اللَّهِ، وَقَدْ غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ؟ قالَ: «أَفَلاَ أُحِبُّ أَنْ أَكُونَ عَبْداً شَكُوراً» فَلَمَّا كَثُرَ لَحمُهُ صَلَّى جالِساً، فَإِذا أَرادَ أَنْ يَرْكَعَ، قامَ فَقَرَأَ ثُمَّ رَكَعَ.

[طرفه في: ١١١٨].

٣ ـ باب ﴿إِنَّا أَرْسَلْنَاكَ شاهِداً وَمُبَشِّراً وَنَذِيراً﴾ [٨]

٤٨٣٨ ـ حدّثنا عَبْدُ اللَّهِ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ هِلالِ بْنِ أَبِي هِلالٍ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العاصِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ هذهِ الآيَةَ الَّتِي فِي القُرْآنِ: ﴿يا أَيُّها النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شاهِداً وَمُبَشِّراً وَنَذِيراً﴾. قالَ فِي التَّوْراةِ: يا أَيُّها النَّبِيُّ إِنَّا أَرْسَلْناكَ شاهِداً وَمُبَشِّراً، وحِرْزاً لِلأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ المُتَوَكِّلَ، لَيسَ بِفَظٍّ وَلا غَلِيظٍ، وَلا سَخَّابٍ بِالأَسْواقِ، وَلا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ، وَلكِنْ يَعْفُو وَيَصْفَحُ، وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ المِلَّةَ العَوْجاءَ، بِأَنْ يَقُولُوا: لا إِلٰهَ إِلاَّ اللَّهُ، فَيَفْتَحَ بِها أَعْيُناً عُمْياً، وَآذاناً صُمّاً، وَقُلُوباً غُلْفاً.

[طرفه في: ٢١٢٥].

٤ ـ باب ﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ المُؤْمِنِينَ﴾ [٤]

٤٨٣٩ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَما رَجُلٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ يَقْرَأُ، وَفَرَسٌ لَهُ مَرْبُوطٌ فِي الدَّارِ، فَجَعَلَ يَنْفِرُ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرَ شَيئاً، وَجَعَلَ يَنْفِرُ، فَلَمَّا أَصْبَحَ ذَكَرَ ذلِكَ لِلنَّبِيِّ ﷺ فَقالَ: «تِلْكَ السَّكِينَةُ تَنَزَّلَتْ بِالقُرْآنِ».

[طرفه في: ٣٦١٤].

٥ ـ باب ﴿إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [١٨]

٤٨٤٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: كُنَّا يَوْمَ الحُدَيبِيَةِ أَلْفاً وَأَرْبَعَ مِئَةٍ.

[طرفه في: ٣٥٧٦].

٤٨٤١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا شَبابَةُ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ عُقْبَةَ ابْنَ صُهْبانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ المُزَنِيِّ: إِنِّي مِمَّنْ شَهِدَ الشَّجَرَةَ، نَهى النَّبِيُّ ﷺ عَنِ الخَذْفِ.

[الحديث ٤٨٤١ ـ طرفاه في: ٥٤٧٩، ٦٢٢٠].

٤٨٤١ ـ قوله: الخذف هو الرمي بالحصا من الاصبعين

4842- Uqba Ibn Suhban narrated: I heard Abdullah Ibn Mughaffal saying: "The Prophet "Allah's blessing and peace be upon him" also forbade urinating at the place where one takes a bath."

4843- Abu'qilaba narrated that Thabit Ibn Ad'dahhak was one of those (who attended the event) of the tree.

4844- Habib Ibn Abu'thabit narrated: I went to Abu'wa'il to ask him (about those who had rebelled against Ali). On that Abu'wa'il said: "We were at Siffin when somebody said: "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?" Ali said: "Yes." (But when some people objected and wanted to fight), Sahl Ibn Hunaif got up and said: "O people! Blame yourselves! We were with The Prophet "Allah's blessing and peace be upon him" on the day of Al'hudaibiya. If we had been called to fight, we would have fought. But Omar Ibn Al'khattab came and said: "O Allah's Apostle! Aren't we in the right and our opponents in the wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." Omar said: "Aren't our killed persons in Paradise and theirs in Hell?" He said: "Yes." Omar said: "Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al'khattab! I am the Apostle of Allah and Allah will never degrade me."

Then Omar returned angrily; and he could not keep patient until he met Abu'bakr and said to him: "O Abu'bakr! Aren't we in the right and our opponents in the wrong?" On that Abu'bakr said (to him): "O Ibn Al'khattab! He is the Apostle of Allah and Allah will never degrade him." Then The Sura of The Victory "Al'fath" was revealed."

(49) The Sura of Chambers (Al'hujurat)

Allah Almighty said: "O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things." (1)

[1] Allah's saying: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not." (2)

4845- Ibn Abu'mulaika narrated: The two righteous persons were about to be ruined, i.e. Abu'bakr and Omar who raised their voices before The Prophet "Allah's blessing and peace be upon him" when the delegation of Banu'tamim

٤٨٤٢ ـ وعَنْ عُقْبَةَ بْنِ صُهْبَانَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ المُغَفَّلِ المُزَنِيَّ: في البَوْلِ في المُغْتَسَلِ.

٤٨٤٣ ـ حدّثني مُحَمَّدُ بْنُ الوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أَبِي قِلابَةَ، عَنْ ثابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ، وَكانَ مِنْ أَصْحابِ الشَّجَرَةِ.

[طرفه في: ١٣٦٣]

٤٨٤٤ ـ حدثنا أَحْمَدُ بْنُ إِسْحاقَ السُّلَمِيُّ: حَدَّثَنَا يَعْلَى: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ سِياهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثابِتٍ قالَ: أَتَيْتُ أَبا وائِلٍ أَسْأَلُهُ. فَقالَ: كُنَّا بِصِفِّينَ، فَقالَ رَجُلٌ: أَلَمْ تَرَ إِلَى الَّذِينَ يُدْعَوْنَ إِلَى كِتابِ اللَّهِ؟ فَقالَ عَلِيٌّ: نَعَمْ. فَقالَ سَهْلُ بْنُ حُنَيْفٍ: اتَّهِمُوا أَنْفُسَكُمْ، فَلَقَدْ رَأَيْتُنَا يَوْمَ الحُدَيْبِيَةِ، يَعْنِي الصُّلْحَ الَّذِي كانَ بَيْنَ النَّبِيِّ ﷺ وَالمُشْرِكِينَ، وَلَوْ نَرَى قِتالاً لَقاتَلْنا، فَجاءَ عُمَرُ فَقالَ: أَلَسْنا عَلَى الحَقِّ، وَهُمْ عَلَى الباطِلِ، أَلَيْسَ قَتْلانا في الجَنَّةِ، وَقَتْلاهُمْ في النَّارِ؟ قالَ: «بَلَى». قالَ: فَفِيمَ أُعْطِي الدَّنِيَّةَ في دِينِنا وَنَرْجِعُ، وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنا؟ فَقالَ: «يا ابْنَ الخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَداً». فَرَجَعَ مُتَغَيِّظاً فَلَمْ يَصْبِرْ حَتَّى جاءَ أَبا بَكْرٍ فَقالَ: يا أَبا بَكْرٍ أَلَسْنا عَلَى الحَقِّ وَهُمْ عَلَى الباطِلِ، قالَ: يا ابْنَ الخَطَّابِ، إِنَّهُ رَسُولُ اللَّهِ ﷺ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَداً، فَنَزَلَتْ سُورَةُ الفَتْحِ. [طرفه في: ٣١٨١]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الحُجُراتِ ـ ٤٩

وَقالَ مُجاهِدٌ: ﴿لاَ تُقَدِّمُوا﴾ [١] لا تَفْتاتُوا عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى يَقْضِيَ اللَّهُ عَلَى لِسانِهِ. ﴿امْتَحَنَ﴾ [٣] أَخْلَصَ. ﴿وَلاَ تَنابَزُوا﴾ [١١] يُدْعَى بِالكُفْرِ بَعْدَ الإِسْلامِ. ﴿يَلِتْكُمْ﴾ [١٤] يَنْقُصْكُمْ، أَلَتْنا: نَقَصْنا.

١ ـ باب ﴿لا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ [٢] الآيَةَ

﴿تَشْعُرُونَ﴾ [٢] تَعْلَمُونَ، وَمِنْهُ الشَّاعِرُ.

٤٨٤٥ ـ حدثنا يَسَرَةُ بْنُ صَفْوانَ بْنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنَا نافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قالَ: كادَ الخَيِّرانِ أَنْ يَهْلِكا أَبا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُما، رَفَعا أَصْواتَهُما عِنْدَ النَّبِيِّ ﷺ

٤٨٤٤ ـ (سياه) فارسيّ وعربيته أسود وهو منصرف صرّح به العيني.

ـ قوله أعطي بهذا الضبط ولأبي ذر نعطي بالنون بدل الهمزة (شارح).

الحجرات ـ سورة الحجرات نخ.

ـ قوله: الافتيات افتعال من الفوت وهو السبق إلى الشيء دون ائتمار من يؤتمر (عيني).

٤٨٤٥ ـ قوله: ولم يذكر أي عبد الله بن الزبير (عن أبيه) يريد جده لأمه ولدا أتى بالعناية.

came to him. One of the two recommended Al'aqra Ibn Habis, the brother of Banu'mujashi (to be their ruler) while the other recommended somebody else, (whose name Nafi, the sub-narrator, did not remember). Abu'bakr said to Omar: "You wanted nothing but to oppose me!" Omar said: "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not." (2) Ibn Az'zubair said: "Since then, Omar used to speak in such a low tone that The Prophet "Allah's blessing and peace be upon him" had to ask him to repeat his statements." But Ibn Az'zubair did not mention that about his (maternal) grandfather (Abu'bakr).

4846- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" noticed the absence of Thabit Ibn Qais. A man said: "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit: "What's the matter?" Thabit replied: "An evil situation: A man used to raise his voice over the voice of The Prophet "Allah's blessing and peace be upon him", and so all his good deeds have been annulled; and he is from the people of Hell." The man went back and told The Prophet "Allah's blessing and peace be upon him" that Thabit had said so-and-so. The man went to Thabit again with glad tidings. The Prophet "Allah's blessing and peace be upon him" said to him: "Go and say to Thabit: You are not from the people of Fire, but from the people of Paradise."

[2] Allah's saying: "Those who shout out to thee from without the Inner Apartments most of them lack understanding." (4)

4847- Abdullah Ibn Az'zubair "Allah be pleased with both" reported: A group of riders belonging to Banu'tamim came to The Prophet "Allah's blessing and peace be upon him". Abu'bakr said (to The Prophet "Allah's blessing and peace be upon him"): "Appoint Al'qa'qa Ibn Ma'bad Ibn Zurara as (their) ruler." Omar said (to The Prophet): "No! But appoint Al'aqra Ibn Habis." Thereupon Abu'bakr said (to Omar): "You just wanted to oppose me." Omar replied: "I did not want to oppose you." Both of them argued so much that their voices became louder, and then the following Divine Verse was revealed in that connection: "O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things." (Chambers "Al'hujurat" 1)

[3] Allah's saying: "If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful." (5)

حِينَ قدِمَ عَلَيهِ رَكْبُ بَنِي تَمِيم، فَأَشارَ أَحدُهُما بالأَقْرَعِ بْنِ حَابِسٍ أَخِي بَنِي مُجَاشِعٍ، وَأَشارَ الآخَرُ بِرَجُلٍ آخَرَ، قالَ نَافِعٌ: لاَ أَحْفَظُ اسْمَهُ، فَقَالَ: أَبُو بَكْرٍ لِعُمَرَ: ما أَرَدْتَ إِلاَّ خِلاَفِي، قالَ: ما أَرَدْتُ خِلافَكَ، فَارْتَفَعَتْ أَصْوَاتُهُمَا في ذٰلِكَ، فَأَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ﴾ الآيَةَ. قالَ ابْنُ الزُّبَيرِ: فَمَا كانَ عُمَرُ يُسْمِعُ رَسُولَ اللَّهِ ﷺ بَعْدَ هذِهِ الآيَةِ حَتَّى يَسْتَفْهِمَهُ، وَلَمْ يَذْكُرْ ذٰلِكَ عَنْ أَبِيهِ، يَعْنِي أَبَا بَكْرٍ. [طرفه في: ٤٣٦٧].

٤٨٤٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ عَوْنٍ قالَ: أَنْبَأَنِي مُوسى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثابِتَ بْنَ قَيسٍ، فَقالَ رَجُلٌ: يا رَسُولَ اللَّهِ، أَنَا أَعْلَمُ لَكَ عِلمَهُ، فَأَتَاهُ فَوَجَدَهُ جالِساً في بَيتِهِ، مُنَكِّساً رَأْسَهُ، فَقالَ لَهُ: ما شَأْنُكَ؟ فَقالَ: شَرٌّ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ، فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتى الرَّجُلُ النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّهُ قالَ كَذَا وَكَذَا، فَقالَ مُوسى: فَرَجَعَ إِلَيهِ المَرَّةَ الآخِرَةَ بِبِشارَةٍ عَظِيمَةٍ، فَقَالَ: «اذْهَبْ إِلَيهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلٰكِنَّكَ مِنْ أَهْلِ الجَنَّةِ». [طرفه في: ٣٦١٣].

٢ ـ باب ﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الحُجُرَاتِ أَكْثَرُهُمْ لاَ يَعْقِلُونَ﴾ [٤]

٤٨٤٧ ـ حدّثنا الحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ أَخْبَرَهُمْ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَمِّرِ القَعْقَاعَ بْنَ مَعْبَدٍ، وَقالَ عُمَرُ: بَلْ أَمِّرِ الأَقْرَعَ بْنَ حابِسٍ. فَقَالَ أَبُو بَكْرٍ: ما أَرَدْتَ إِلَى ـ أَوْ: إِلاَّ ـ خِلاَفِي، فَقَالَ عُمَرُ: ما أَرَدْتُ خِلاَفَكَ، فَتَمارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ في ذٰلِكَ: ﴿يا أَيُّها الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ [١] حَتَّى انْقَضَتِ الآيَةُ. [طرفه في: ٤٣٦٧].

٣ ـ باب ﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيهِمْ لَكانَ خَيراً لَهُمْ﴾ [٥]

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سُورَةُ ق ـ ٥٠

﴿رَجْعٌ بَعِيدٌ﴾ [٣] رَدٌّ، ﴿فُرُوجٍ﴾ [٦] فُتُوقٍ، وَاحِدُهَا فَرْجٌ. ﴿مِنْ حَبْلِ الوَرِيدِ﴾ [١٦] في حَلْقِهِ، الحَبْلُ: حَبْلُ العَاتِقِ.

٤٨٤٦ ـ قوله: كان يرفع الخ فيه عدول عن الحاضر إلى الغائب.

٤٨٤٧ ـ قوله: إلى بلفظ الجارة ولا وجه له إنما الوجه لرواية إلا كما تقدم.

سورة ق ـ وفي نسخة العينيّ زيادة البسملة بعد قوله سورة ق.

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(50) The Sura of Qaf

Allah Almighty said: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (18)

He further said: "And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness." (21)

He said too: "But how many generations before them did We destroy (for their sins), stronger in power than they? Then did they wander through the land: was there any place of escape (for them)? Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth). We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us." (36:38)

[1] Allah's saying: "One Day We will ask Hell: Art thou filled to the full? It will say: Are there any more (to come)?" (30)

4848- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)? (Qaf 30) Till Allah puts His Foot over it and it will say: "Enough! Enough!""

4849- Abu'huraira "Allah be pleased with him" narrated, ascribing it to The Prophet "Allah's blessing and peace be upon him": "It will be said to The Hell: "Are you filled to the full?" it will reply: "Are there any more (to come)?" Then Allah Almighty will put his foot over it and it will say: "Enough! Enough!""

4850- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Paradise and the (Hell) Fire argued, and the (Hell) Fire said: "I have been given the privilege of receiving the arrogant and the tyrants." Paradise said: "What is the matter with me? Why do only the weak and the humble among the people enter me?" On that, Allah said to Paradise: "You are My Mercy, which I bestow on whomever I wish of my servants." Then Allah said to the (Hell) Fire: "You are my punishment by which I excruciate whomever I wish of my slaves. Each of you will have its fill." As for the (Hell) Fire, it will not be filled till Allah puts His Foot over it whereupon it will say: "Enough! Enough! Enough!" At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His creatures. As regards Paradise, Allah will create further creatures to fill it with."

وَقالَ مُجاهِدٌ: ﴿ما تَنْقُصُ الأَرْضُ﴾ [٤] مِنْ عِظامِهِمْ ﴿تَبْصِرَةً﴾ [٨] بَصِيرَةً. ﴿حَبَّ الحَصِيدِ﴾ [٩] الحِنْطَةُ. ﴿بَاسِقَاتٍ﴾ [١٠] الطِّوالُ. ﴿أَفَعَيِينا﴾ [١٥] أَفَأَعْيَا عَلَيْنا، ﴿وَقالَ قَرِينُهُ﴾ [٢٣] الشَّيْطانُ الَّذِي قُيِّضَ لَهُ. ﴿فَنَقَّبُوا﴾ [٣٦] ضَرَبُوا. ﴿أَوْ أَلْقَى السَّمْعَ﴾ [٣٧] لا يُحَدِّثُ نَفْسَهُ بِغَيْرِهِ. حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ. ﴿رَقِيبٌ عَتِيدٌ﴾ [١٨] رَصَدٌ. ﴿سَائِقٌ وَشَهِيدٌ﴾ [٢١] المَلَكانِ: كاتِبٌ وَشَهِيدٌ، ﴿شَهِيدٌ﴾ [٣٧] شاهِدٌ بِالقَلْبِ. ﴿لُغُوبٍ﴾ [٣٨] النَّصَبُ.

وقالَ غيرُهُ: ﴿نضيد﴾ [١٠] الكفَرَّى ما دامَ في أكمامِهِ، ومعناهُ: منضودٌ بعضُهُ على بعضٍ، فإذا خرَجَ منْ أكمامِه فليسَ بنَضِيدٍ، في ﴿إِدْبارِ النُّجُومِ﴾ [الطور: ٤٩] ﴿وَأَدْبارِ السُّجُودِ﴾ [٤٠] كانَ عاصمٌ يفتحُ الَّتِي في (ق) ويَكسِرُ الَّتِي في (الطُّورِ)، ويُكسَرانِ جميعاً وَيُنْصَبانِ.

وقالَ ابنُ عبَّاسٍ: ﴿يَوْمُ الخُرُوجِ﴾ [٤٢] يومَ يخرُجونَ منَ القُبُورِ.

١ ـ باب ﴿وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾ [٣٠]

٤٨٤٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا حَرَمِيٌّ: حَدَّثَنَا شُعْبَةُ: عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: يُلقى في النَّارِ وَتَقُولُ: هَل مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ، فَتَقُولُ: قَط قَط». [الحديث ٤٨٤٨ ـ طرفاه في: ٦٦٦١، ٧٣٨٤].

٤٨٤٩ ـ حدّثنا مُحَمَّدُ بْنُ مُوسى القَطَّانُ: حَدَّثَنا أَبُو سُفْيانَ الحِمْيَرِيُّ سَعِيدُ بْنُ يَحيى بْنِ مَهدِيٍّ: حدَّثَنا عَوفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرةَ رَفَعَهُ، وَأَكْثَرُ ما كانَ يُوقِفُهُ أَبُو سُفيانَ: «يُقالُ لِجَهَنَّمَ: هَلِ امْتَلأْتِ، وَتَقُولُ: هَل مِنْ مَزِيدٍ، فَيَضَعُ الرَّبُّ تَبارَكَ وَتَعالَى قَدَمَهُ عَلَيها، فَتَقُولُ: قَطِ قَطِ».

[الحديث ٤٨٤٩ ـ طرفاه في: ٤٨٥٠، ٧٤٤٩].

٤٨٥٠ ـ حدّثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا عَبدُ الرَّزَّاقِ: أَخبَرَنا مَعْمَرٌ، عَن هَمَّامٍ، عَن أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَحاجَّتِ الجَنَّةُ وَالنَّارُ، فَقالَتِ النَّارُ: أُوثِرْتُ بِالمُتَكَبِّرِينَ وَالمُتَجَبِّرِينَ، وَقالَتِ الجَنَّةُ: ما لِي لا يَدْخُلُنِي إِلاَّ ضُعَفاءُ النَّاسِ وَسَقَطُهُمْ! قالَ اللَّهُ تَبارَكَ وَتَعالَى لِلجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشاءُ مِنْ عِبادِي، وَقالَ لِلنَّارِ: إِنَّما أَنْتِ عَذابٌ أُعَذِّبُ بِكِ مَنْ أَشاءُ مِنْ عِبادِي. وَلِكُلِّ واحِدَةٍ مِنْهُما مِلْؤُها. فَأَمَّا النَّارُ: فَلا تَمْتَلِىءُ، حَتَّى يَضَعَ رِجلَهُ فَتَقُولُ: قَطْ قَطْ قَطْ. فَهُنالِكَ تَمْتَلِىءُ وَيُزْوَى بَعْضُها إِلَى بَعْضٍ، وَلا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَداً، وَأَمَّا الجَنَّةُ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِىءُ لَها خَلْقاً». [طرفه في: ٤٨٤٩].

= **ـ قوله**: ضربوا بمعنى طافوا في البلاد حذر الموت.

ـ قوله: حين أنشأكم الخ وهذا بقية تفسير قوله: أفعيينا وتأخيره لعله من بعض النساخ (شارح).

٤٨٤٨ ـ قوله: قط قط أي حسبي حسبي وفيه ثلاث لغات إسكان الطاء وكسرها منونة وغير منونة (عيني).

٤٨٤٩ ـ قوله: يوقفه أي يجعله موقوفاً قال الشارح الفصيح يقفه ا هـ.

٤٨٥٠ ـ قوله: قَطْ قط هذه رواية أبي ذرّ وعند غيره قط ثلاث مرات بتنوينها مكسورة ومسكنة أفاده الشارح.

[2] Allah's saying: "Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting." (39)

4851- Jarir Ibn Abdullah "Allah be pleased with him" narrated: We were sitting with The Prophet "Allah's blessing and peace be upon him" on a fourteenth night (of a lunar month), when he looked at the full moon and said: "You will see your Lord as you see this moon, with no difficulty in looking at Him. So, whoever can, should not miss performing prayers before sunrise (Fajr) and before sunset (Asr)." Then The Prophet "Allah's blessing and peace be upon him" recited: "And celebrate the praises of thy Lord before the rising of the sun and before (its) setting." (39)

4852- Mujahid narrated that Ibn Abbas "Allah be pleased with both" told: He (The Prophet) was ordered (by Allah) to celebrate Allah's praises following all the prayers. He refers to Allah's saying: "Celebrate His praises, and (so likewise) after the postures of adoration." (40)

(51) The Sura of The Winds That Scatter (Adh'dhariyat)

Allah Almighty said: "Wce to the falsehood mongers, Those who (flounder) heedless in a flood of confusion: They ask, When will be the Day of Judgment and Justice? (It will be) a Day when they will be tried (and tested) over the Fire! Taste ye your trial! This is what ye used to ask to be hastened!" (10:14)

He further said: "Has the story reached thee, of the honoured guests of Abraham? Behold, they entered his presence, and said: Peace! He said, Peace! (And thought, These seem) unusual people. Then he turned quickly to his household, brought out a fatted calf, And placed it before them, He said, Will ye not eat? (When they did not eat), he conceived a fear of them. They said, Fear not, and they gave him glad tidings of a son endowed with knowledge. But his wife came forward (laughing) aloud: she smote her forehead and said: A barren old woman! They said, Even so has thy Lord spoken: and He is full of Wisdom and Knowledge." (24:30)

(There are no traditions concerning this Sura).

٢ ـ باب ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾ [٣٩]

٤٨٥١ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْماعِيلَ، عَنْ قَيسِ بْنِ أَبِي حازِمٍ، عَن جرير بن عَبدِ اللَّهِ قال: كُنَّا جُلُوساً ليلةً مَعَ النَّبِيِّ ﷺ، فَنظرَ إِلى القَمرِ لَيلَةَ أربعَ عشرَةَ، فقالَ: «إِنكُمْ سَتَرَوْنَ رَبَّكُمْ كَما تَرَوْنَ هذا، لا تُضامُونَ في رُؤْيَتِه، فإِنِ استطعتُمْ أَنْ لا تُغْلَبُوا عَلى صَلاةِ قَبْلَ طلوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِها فافعَلُوا. ثُمَّ قرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾».

[طرفه في: ٥٥٤].

٤٨٥٢ ـ حدّثنا آدَمُ: حَدَّثَنا وَرْقاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ: قالَ ابْنُ عَبّاسٍ: أَمَرَهُ أَنْ يُسَبِّحَ في أَدْبارِ الصَّلَواتِ كُلِّها، يَعْنِي قَوْلَهُ: ﴿وَإِدْبارَ السُّجُودِ﴾ [٤٠].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الذَّارِياتِ ـ ٥١

قالَ عَلِيٌّ عَلَيهِ السَّلامُ: الذَّارِياتُ: الرِّياحُ. وَقالَ غَيرُهُ: ﴿تَذْرُوهُ﴾ [الكهف: ٤٥] تُفَرِّقُهُ. ﴿وَفِي أَنْفُسِكُمْ أفلا تُبْصِرُونَ﴾ [٢١] تَأْكُلُ وَتَشْرَبُ في مَدْخَلٍ وَاحِدٍ، وَيَخْرُجُ مِنْ مَوْضِعَينِ. ﴿فَراغَ﴾ [٢٦] فَرَجَعَ. ﴿فَصَكَّتْ﴾ [٢٩] فَجَمَعَتْ أَصابِعَها، فَضَرَبَتْ جَبْهَتَها. وَالرَّمِيمُ: نَباتُ الأَرْضِ إِذَا يَبِسَ وَدِيسَ. ﴿لَمُوسِعُونَ﴾ [٤٧] أي لَذُو سَعَةٍ، وكَذلِكَ: ﴿عَلَى المُوسِعِ قَدَرُهُ﴾ [البقرة: ٢٣٦]، يَعْنِي القَوِيَّ. ﴿زَوْجَينِ﴾ [٤٩] الذَّكَرَ وَالأُنْثى، وَاخْتِلافُ الأَلْوَانِ: حُلْوٌ وحامِضٌ، فهما زَوجانِ. ﴿فَفِرُّوا إِلَى اللَّهِ﴾ [٥٠] مِنَ اللهِ إِليه. ﴿إِلا لِيَعْبُدُونِ﴾ [٥٦] ما خلَقْتُ أَهلَ السَّعادَةِ مِن أَهلِ الفَرِيقَينِ إِلا لِيُوَحِّدُونِ، وَقالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ، وَتَرَكَ بَعْضٌ، وَلَيسَ فِيهِ حُجَّةٌ لأَهْلِ القَدَرِ. وَالذَّنُوبُ: الدَّلْوُ العَظِيمُ.

وَقالَ مُجاهِدٌ: ﴿صَرَّةٍ﴾ [٢٩] صَيحَةٍ ﴿ذَنُوباً﴾ [٥٩] سَبِيلاً. العَقِيمُ: الَّتِي لا تَلِدُ.

وَقالَ ابْنُ عَبّاسٍ: والحُبُكُ: اسْتِواؤُها وَحُسْنُها. ﴿فِي غَمْرَةٍ﴾ [١١] في ضَلالَتِهِمْ يَتَمادَوْنَ.

وَقالَ غَيرُهُ: ﴿تَواصَوْا﴾ [٥٣] تَواطَؤُوا. وَقالَ: ﴿مُسَوَّمَةً﴾ [٣٤] مُعَلَّمَةً، مِنَ السِّيما.

والذاريات ـ سورة الذاريات بسم الله الرحمن الرحيم، كذا في العيني.

ـ قوله: (أهل الفريقين) أي من الإنس والجن.

ـ قوله: سبيلاً وفي نسخة العيني سجلاً قال: والسجل بفتح السين وسكون الجيم هو الدلو الممتلىء ماء ثم استعمل في الحظّ والنصيب اهـ، وهو الأصوب.

(52) The Sura of The Mount of Revelation (At'tur)

Allah Almighty said: “Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief. Or are the Treasures of thy Lord with them, or are they the managers (of affairs)? Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof. Or has He only daughters and ye have sons? Or is it that thou dost ask for a reward, so that they are burdened with a load of debt? Or that the Unseen is in their hands, and they write it down? Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot! Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him! Were they to see a piece of the sky falling (on them), they would (only) say: Clouds gathered in heaps! So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror), The Day when their plotting will avail them nothing and no help shall be given them. And verily, for those who do wrong, there is another punishment besides this: but most of them understand not.” (35:47)

[1]

4853- Ommu'salama "Allah be pleased with her" narrated: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to circumambulate (round Ka'ba) behind the people while riding. I did so while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba and reciting the Sura of At'tur, starting with " By the Mount (of Revelation); By a Decree Inscribed!" (1:2)

4854- Jubair Ibn Mut'im "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" recited The Sura of At'tur in Maghrib prayer. When he reach Allah's saying: "Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief. Or are the Treasures of thy Lord with them, or are they the managers (of affairs)?" (At'tur 35:37) my heart was about to fly.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ الطُّور ـ ٥٢

وَقال قَتادَةُ: ﴿مَسْطُور﴾ [٢] مَكْتُوب. وَقالَ مُجاهِدٌ: الطُورُ: الجَبَلُ بالسُّرْيانِيَّة. ﴿رَقٍّ مَنْشُور﴾ [٣] صَحِيفَةٍ ﴿وَالسَّقْفِ المَرْفُوعِ﴾ [٥] سَماءٌ. ﴿المَسْجُور﴾ [٦] المُوقَد، وَقالَ الحَسَنُ: تُسْجَرُ حَتَّى يَذْهَبَ ماؤُهَا فَلاَ يَبْقَى فِيهَا قَطْرَةٌ. وَقالَ مُجاهِدٌ: ﴿أَلَتْناهُم﴾ [٢١] نَقَصْنا. وَقالَ غَيرُهُ: ﴿تَمُورُ﴾ [٩] تدُورُ، ﴿أَحْلامُهُم﴾ [٣٢] العُقُول.

وقالَ ابنُ عبّاس: ﴿البَرُّ﴾ [٢٨] اللطيف. ﴿كِسفاً﴾ [٤٤] قِطعاً. ﴿المنونُ﴾ [٣٠] المَوْت.

وَقالَ غَيرُهُ: ﴿يَتَنازَعُونَ﴾ [٢٣] يَتَعاطَوْنَ.

١ ـ باب

٤٨٥٣ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقالَ: «طُوفِي مِنْ وَراءِ النَّاسِ وَأَنْتِ راكِبَةٌ». فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ البَيْتِ، يَقْرَأُ بالطور وكِتابٍ مسطور.

[طرفه في: ٤٦٤]

٤٨٥٤ ـ حدَّثنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ قال: حَدَّثُونِي عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي المَغْرِبِ بالطُور، فَلَمّا بَلَغَ هذِهِ الآيَةَ: ﴿أَمْ خُلِقُوا مِنْ غَيرِ شَيْءٍ أَمْ هُمُ الخالِقُونَ * أَمْ خَلَقُوا السَّماواتِ وَالأَرْضَ بَل لا يُوقِنُونَ * أَمْ عِنْدَهُمْ خَزائِنُ رَبِّكَ أَمْ هُمُ المَسيطِرُونَ﴾ [٣٥ ـ ٣٧] كادَ قَلْبِي أَنْ يَطِيرَ.

قالَ سُفْيانُ: فَأَمَّا أَنا، فَإِنَّما سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي المَغْرِبِ بِالطُّورِ. لَمْ أَسْمَعْهُ زادَ الَّذِي قالُوا لِي.

[طرفه في: ٧٦٥]

٤٨٥٤ ـ قوله: لم سمعه كذا عند الشارح بلا واو وقال ولأبي ذرّ ولم أسمعه أي ولم أسمع الزهريّ، ا هـ. ونسخة العيني بالواو وكذلك الاصل المطبوع.

(53) The Sura of The Star (An'najm)

[1]

4855- Masruq narrated: I said to A'isha "Allah be pleased with her": "O Mother! Did The Prophet Mohammad see his Lord?" A'isha said: "What you had said made my hair stand on end ! It should be known that if somebody tells you one of the following three things, he will be a liar: Whoever tells you that Mohammad saw his Lord, is a liar." Then she recited: "No vision can grasp him, but his grasp is over all vision: he is above all comprehension, yet is acquainted with all things." (The Cattle 103) and: "It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise." (The Consultation 51) A'isha further said: "Whoever tells you that The Prophet "Allah's blessing and peace be upon him" knows what will happen tomorrow, is a liar." She then recited: "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34) She added: "And whoever tells you that he concealed (a portion of the message) is a liar." Then she recited: "O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith." (The Repast 67)

A'isha further said: "But The Prophet "Allah's blessing and peace be upon him" saw Gabriel in his genuine shape twice."

[2] Allah's saying: "And was at a distance of but two bow lengths or (even) nearer." (9)

4856- Abdullah narrated, concerning Allah's saying: "And was at a distance of but two bow lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey" (9:10): "Ibn Mas'ood told us that The Prophet "Allah's blessing and peace be upon him" saw Gabriel having six hundred wings."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ النَّجْمِ ـ ٥٣

وَقَالَ مُجَاهِدٌ: ﴿ذُو مِرَّةٍ﴾ [٦] ذُو قُوَّةٍ. ﴿قَابَ قَوْسَيْنِ﴾ [٩] حَيْثُ الوَتَرُ مِنَ القَوْسِ. ﴿ضِيزَى﴾ [٢٢] عَوْجَاءُ. ﴿وَأَكْدَى﴾ [٣٤] قَطَعَ عَطَاءَهُ. ﴿رَبُّ الشِّعْرَى﴾ [٤٩] هُوَ مِرْزَمُ الجَوْزَاءِ. ﴿الَّذِي وَفَّى﴾ [٣٧] وَفَّى مَا فُرِضَ عَلَيْهِ. ﴿أَزِفَتِ الأَزِفَةُ﴾ [٥٧] اقْتَرَبَتِ السَّاعَةُ. ﴿سَامِدُونَ﴾ [٦١] البَرْطَمَةُ، وَقَالَ عِكْرِمَةُ: يَتَغَنَّوْنَ بِالحِمْيَرِيَّةِ.

وَقَالَ إِبْرَاهِيمُ: ﴿أَفَتُمَارُونَهُ﴾ [١٢] أَفَتُجَادِلُونَهُ، وَمَنْ قَرَأَ: ﴿أَفَتَمْرُونَهُ﴾ يَعْنِي أَفَتَجْحَدُونَهُ. ﴿مَا زَاغَ البَصَرُ﴾ [١٧] بَصَرُ مُحَمَّدٍ ﷺ. ﴿وَمَا طَغَى﴾ [١٧] وَلَا جَاوَزَ مَا رَأَى. ﴿فَتَمَارَوْا﴾ [القمر: ٣٦] كَذَّبُوا. وَقَالَ الحَسَنُ: ﴿إِذَا هَوَى﴾ [١] غَابَ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَغْنَى وَأَقْنَى﴾ [٤٨] أَعْطَى فَأَرْضَى.

١ ـ باب

٤٨٥٥ ـ حدّثنا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: يَا أُمَّتَاهُ، هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: لَقَدْ قَفَّ شَعَرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ ثَلَاثٍ، مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ: ﴿لَا تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الخَبِيرُ﴾ [الأنعام: ١٠٣] ﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْياً أَوْ مِنْ وَرَاءِ حِجَابٍ﴾ [الشورى: ٥١]. وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ: ﴿وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَداً﴾ [لقمان: ٣٤]. وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ [المائدة: ٦٧] الآيَةَ. وَلَكِنَّهُ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي صُورَتِهِ مَرَّتَيْنِ. [طرفه في: ٣٢٣٤]

٢ ـ باب ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ [٩]

حَيْثُ الوَتَرُ مِنَ القَوْسِ.

٤٨٥٦ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ زِرّاً عَنْ عَبْدِ اللَّهِ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى﴾ [٩ ـ ١٠]. قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّ مِئَةِ جَنَاحٍ. [طرفه في: ٣٢٣٢].

سورة النجم ـ قوله: البرطمة قال العيني وعن مجاهد سامدون غضاب متبرطمون فقيل له: ما البرطمة فقال: الاعراض اهـ.

ـ قوله: أفتمرونه من مراه حقه إذا جحده قاله الشارح.

٤٨٥٥ ـ قوله: قف أي قام.

[3] Allah's saying: "So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey." (10)

4857- Ash'shaibani narrated: I asked Zirr about Allah's saying: "And was at a distance of but two bow lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey." He replied: "Abdullah told us that (The Prophet) Mohammad had seen Gabriel having six hundred wings."

[4] Allah's saying: "For truly did he see, of the Signs of his Lord, the Greatest!" (18)

4858- Abdullah Ibn Mas'ood "Allah be pleased with him" told, Regarding the Verse: "For truly did he see, of the Signs of his Lord, the Greatest!" (18): "The Prophet "Allah's blessing and peace be upon him" had seen a green carpet spread all over the horizon of the sky."

[5] Allah's saying: "Have ye seen Lat, and Uzza?" (19)

4859- Ibn Abbas "Allah be pleased with both" narrated: "Lat was originally a man who used to mix Sawiq for the pilgrim."

4860- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

[6] Allah's saying: "And another, the third (goddess), Manat?" (20)

4861- Urwa narrated: I asked A'isha "Allah be pleased with her" (about compassing round Safa and Marwa). She said: "Out of respect for the idol Manat which was placed in Al'mushallal, those who used to assume Ihram in its name, would not compass round Safa and Marwa, so Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (The Heifer 158)

Thereupon, The Messenger of Allah "Allah's blessing and peace be upon him" and the Muslims used to compass them round." Sufyan said: The (idol) Manat was at Al'mushallal in Qudaid. A'isha added: "The Verse was revealed concerning the Ansar. They and Ghassan used to assume Ihram in the name of Manat before they embraced Islam." A'isha added: "There were men from the

٣ ـ باب قَوْلِه: ﴿فَأَوْحَى إِلَى عَبْدِهِ ما أَوْحَى﴾ [١٠]

٤٨٥٧ ـ حدّثنا طلق بن غنّام: حَدَّثَنا زائِدَةُ، عَنِ الشَّيْبانِيِّ قال: سألْتُ زِرّاً عَنْ قَوْلِهِ تَعالى: ﴿فكانَ قابَ قَوْسَيْنِ أَوْ أَدْنى * فَأَوْحى إِلَى عَبْدِهِ ما أَوْحى﴾. قال: أَخْبَرَنا عَبْدُ اللَّهِ: أَنَّ مُحَمَّداً ﷺ رَأَى جِبْرِيلَ لَهُ سِتُّ مِئَةِ جَناحٍ.

[طرفه في: ٣٢٣٢].

٤ ـ باب ﴿لَقَدْ رَأَى مِنْ آياتِ رَبِّهِ الكُبْرَى﴾ [١٨]

٤٨٥٨ ـ حدّثنا قَبيصَةُ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: ﴿لَقَدْ رَأَى مِنْ آياتِ رَبِّهِ الكُبْرَى﴾ [١٨]. قالَ: رَأَى رَفرَفاً أَخْضَرَ قَدْ سَدَّ الأُفُقَ.

[طرفه في: ٣٢٣٣].

٥ ـ باب ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالعُزَّى﴾ [١٩]

٤٨٥٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا أَبُو الأَشْهَبِ: حَدَّثَنا أَبُو الجَوْزاءِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، ﴿اللَّاتَ﴾ رَجُلاً يَلُتُّ سَوِيقَ الحاجِّ.

٤٨٦٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقالَ في حَلِفِهِ: وَاللاتِ وَالعُزى، فَلْيَقُلْ: لا إِلٰهَ إِلاَّ اللَّهُ، وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ».

[الحديث ٤٨٦٠ ـ أطرافه في: ٦١٠٧، ٦٣٠١، ٦٦٥٠].

٦ ـ باب ﴿وَمَناةَ الثَّالِثَةَ الأُخْرَى﴾ [٢٠]

٤٨٦١ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا الزُّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْها، فَقالَتْ: إِنَّما كانَ مَنْ أَهَلَّ بِمَناةَ الطَّاغِيَةِ الَّتِي بِالمُشَلَّلِ لا يَطُوفُونَ بَينَ الصَّفا وَالمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿إِنَّ الصَّفا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ﴾ [البقرة: ١٥٨]. فَطافَ رَسُولُ اللَّهِ ﷺ وَالمُسْلِمُونَ.

قالَ سُفيانُ: مَناةُ بِالمُشَلَّلِ مِنْ قُدَيدٍ. وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: نَزَلَتْ في الأَنْصارِ، كانُوا هُمْ وَغَسَّانُ قَبلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَناةَ، مِثْلَهُ. وَقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: كانَ رِجالٌ مِنَ الأَنْصارِ مِمَّنْ كانَ يُهِلُّ لِمَناةَ،

٤٨٥٩ ـ قوله: القراءة بتخفيف التاء من اللات وهذا المعنى لا تساعده التلاوة فليحرر.

٤٨٦١ ـ قوله: بمناة ولأبي ذر المناة.

Ansar who used to assume Ihram in the name of Manat, which was an idol between Mecca and Medina. They said: "O Messenger of Allah! We used not to compass Safa and Marwa round out of respect for Manat."

[7] Allah's saying: "But fall ye down in prostration to Allah, and adore (Him)!" (62)

4862- Ibn Abbas "Allah be pleased with both" narrated: "The Messenger of Allah "Allah's blessing and peace be upon him" offered a prostration after he recited The Sura of The Star (An'najm), followed by all of Muslims, pagans, jinns, and human beings."

4863- Abdullah "Allah be pleased with him" narrated: "The first Sura in which (offering) a prostration was sent down was The Sura of The Star. Then The Messenger of Allah "Allah's blessing and peace be upon him" prostrated, followed by all behind him except a man whom I saw as taking a handful of dust in his hand, on which he prostrated. After that, I saw him killed as an unbeliever. He is Omaiyya Ibn Khalaf."

(54) The Sura of The Moon (Al'qamar)

[1] Allah's saying: "The Hour (of Judgment) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, This is (but) transient magic." (1:2)

4864- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split into two parts: one was over the mountain and the other was beyond it. On that The Prophet "Allah's blessing and peace be upon him" said: "Bear witness (to this)."

وَمَنَاةُ صَنَمٌ بينَ مَكَّةَ وَالمَدِينَةِ، قالُوا يَا نَبِيَّ اللَّهِ كُنَّا لاَ نَطُوفُ بَيْنَ الصَّفَا وَالمَرْوَةِ تَعْظِيماً لِمَنَاةَ، نَحْوَهُ. [طرفه في: ١٦٤٣].

٧ ـ باب ﴿فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾ [٦٢]

٤٨٦٢ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَجَدَ النَّبِيُّ ﷺ بِالنَّجْمِ، وَسَجَدَ مَعَهُ المُسْلِمُونَ وَالمُشْرِكُونَ، وَالجِنُّ وَالإِنْسُ.

تَابَعَهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ، وَلَمْ يَذْكُرِ ابْنُ عُلَيَّةَ ابْنَ عَبَّاسٍ. [طرفه في: ١٠٧١].

٤٨٦٣ ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوَّلُ سُورَةٍ أُنْزِلَتْ فِيهَا سَجْدَةٌ ﴿وَالنَّجْمِ﴾ قالَ: فَسَجَدَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ مَنْ خَلْفَهُ إِلاَّ رَجُلاً، رَأَيْتُهُ أَخَذَ كَفّاً مِنْ تُرَابٍ فَسَجَدَ عَلَيهِ، فَرَأَيْتُهُ بَعْدَ ذلِكَ قُتِلَ كافِراً، وَهُوَ أُمَيَّةُ بْنُ خَلَفٍ. [طرفه في: ١٠٦٧].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ: اقْتَرَبَتِ السَّاعَةُ القَمَرِ ـ ٥٤

قالَ مُجَاهِدٌ: ﴿مُسْتَمِرٌّ﴾ [٢] ذَاهِبٌ. ﴿مُزْدَجَرٌ﴾ [٤] مُتَنَاهٍ. ﴿وَازْدُجِرَ﴾ [٩] فَاسْتُطِيرَ جُنُوناً. ﴿دُسُرٍ﴾ [١٣] أَضْلاَعُ السَّفِينَةِ. ﴿لِمَنْ كانَ كُفِرَ﴾ [١٤] يَقُولُ: كُفِرَ لَهُ جَزَاءً مِنَ اللَّهِ. ﴿مُحْتَضَرٌ﴾ [٢٨] يَحْضُرُونَ المَاءَ. وَقالَ ابْنُ جُبَيرٍ: ﴿مُهْطِعِينَ﴾ [٨] النَّسَلاَنُ: الخَبَبُ السِّرَاعُ. وَقالَ غَيرُهُ: ﴿فَتَعَاطَى﴾ [٢٩] فَعَاطَهَا بِيَدِهِ فَعَقَرَهَا. ﴿المُحْتَظِرِ﴾ [٣١] كَحِظَارٍ مِنَ الشَّجَرِ مُحْتَرِقٍ. ﴿ازْدُجِرَ﴾ [٩] افْتُعِلَ مِنْ زَجَرْتُ. ﴿كُفِرَ﴾ [١٤] فَعَلْنَا بِهِ وَبِهِمْ ما فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحٍ وَأَصْحَابِهِ. ﴿مُسْتَقِرٌّ﴾ [٣] عَذَابٌ حَقٌّ. يُقَالُ: الأَشَرُ المَرَحُ وَالتَّجَبُّرُ.

١ ـ باب ﴿وَانْشَقَّ القَمَرُ * وَإِنْ يَرَوْا آيَةً يُعْرِضُوا﴾ [١ ـ ٢]

٤٨٦٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، وَسُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قالَ: انْشَقَّ القَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِرْقَتَيْنِ: فِرْقَةٌ فَوْقَ الجَبَلِ، وَفِرْقَةٌ دُونَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا». [طرفه في: ٣٦٣٦].

سورة اقتربت الساعة ـ قوله: فعاطها التعاطي ظاهر في معنى التناول غير محتاج للتفسير وهل العوط أو العيط كذلك لا يدرى فليراجع.

ـ قوله: كحظار بكسر الحاء وتفتح منكسر (شارح).

٤٨٦٤ ـ قوله: فرقة بالنصب بدلاً من سابقه والرفع على الاستئناف كما في الشارح.

4865- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split into two parts. On that The Prophet "Allah's blessing and peace be upon him" said: "Bear witness (to this)."

4866- Ibn Abbas "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split.

4867- Anas "Allah be pleased with him" narrated: People of Mecca asked The Prophet to show them a sign (that he was a Prophet sent down by Allah). He showed them the splitting of the moon.

4868- Anas "Allah be pleased with him" narrated: The moon was split into two parts (during the life time of The Prophet).

[2] Allah's saying: "It floats under our eyes (and care): a recompense to one who had been rejected (with scorn)! And We have left this as a Sign (for all time): then is there any that will receive admonition?" (14:15)

4869- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?" (15)

[3] Allah's saying: "And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (17, 22, 32, 40)

4870- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?"

[4] Allah's saying: "Plucking out men as if they were roots of palm trees torn up (from the ground). Yea, how (terrible) was My Penalty and My Warning!" (20:21)

4871- Abu'is'haq narrated that he heard someone asking Al'aswad about the recitation of Allah's saying: "then is there any that will receive admonition?"" he said: "I heard Abdullah reciting it: "then is there any that will receive admonition?" as well as I heard The Messenger of Allah "Allah's blessing and

٤٨٦٥ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيانُ: أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قالَ: انشقَّ القَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ، فَصارَ فِرقَتَينِ، فَقَالَ لَنا: «اشْهَدُوا اشْهَدُوا».

[طرفه في: ٣٦٣٦].

٤٨٦٦ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ قالَ: حَدَّثَنِي بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِراكِ بْنِ مالِكٍ، عَنْ عُبَيدِ اللهِ بنِ عُتبَةَ بنِ مَسعُودٍ، عنِ ابنِ عبَّاسٍ رَضيَ اللهُ عنهُما قالَ: انشقَّ القَمَرُ في زَمانِ النَّبِيِّ ﷺ.

[طرفه في: ٣٦٣٨].

٤٨٦٧ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيبانُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلَ أَهْلُ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً، فَأَراهُمُ انْشِقاقَ القَمَرِ.

[طرفه في: ٣٦٣٧].

٤٨٦٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قالَ: انْشَقَّ القَمَرُ فِرْقَتَينِ.

[طرفه في: ٣٦٣٧].

٢ ـ باب ﴿تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ * وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ﴾ [١٤ ـ ١٥]

قالَ قَتادَةُ: أَبقَى اللهُ سَفِينَةَ نُوحٍ حَتَّى أَدْرَكَهَا أَوائِلُ هذهِ الأُمَّةِ.

٤٨٦٩ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ قالَ: كانَ النَّبِيُّ ﷺ يَقرأ: ﴿فَهَل مِن مُدَّكِرٍ﴾.

[طرفه في: ٣٣٤١].

٣ ـ باب ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ﴾ [١٧ ـ ٢٢ ـ ٣٢ ـ ٤٠]

قالَ مُجاهِدٌ: يَسَّرْنَا: هَوَّنَّا قِراءَتَهُ.

٤٨٧٠ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ شُعْبَةَ، عَنْ أَبِي إسحاقَ، عَنِ الأَسوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَقْرَأُ: ﴿فَهَل مِن مُدَّكِرٍ﴾.

[طرفه في: ٣٣٤١].

٤ ـ باب ﴿أَعْجَازُ نَخْلٍ مُنْقَعِرٍ * فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ﴾ [٢٠ ـ ٢١]

٤٨٧١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا زُهَيرٌ، عَنْ أَبِي إِسْحاقَ: أَنَّهُ سَمِعَ رَجُلاً سَأَلَ الأَسْوَدَ: ﴿فَهَل مِن مُدَّكِرٍ﴾ أَوْ مُذْكِرٍ؟ فَقالَ: سَمِعْتُ عَبدَ اللهِ يَقرَؤُها: ﴿فَهَل مِن مُدَّكِرٍ﴾. قالَ: وَسَمِعْتُ

باب ٤ ـ هذا الباب بالإضافة لتاليه في صنيع الشارح

peace be upon him" reciting it: "then is there any that will receive admonition?"" (That is, in Arabic pronunciation "Muddakir" instead of "Mudhdhakir").

[5] Allah's saying: "For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle. And we have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (31:32)

4872- Abu'is'haq narrated from Al'aswad from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?"

[6] Allah's saying: "Early on the morrow an abiding Punishment seized them: So taste ye My Wrath and My Warning." (38:39)

4873- Abu'is'haq narrated from Al'aswad from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?"

[7] Allah's saying: "And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?" (51)

4874- Al'aswad Ibn Yazid narrated from Abdullah "Allah be pleased with him": I recited before The Prophet "Allah's blessing and peace be upon him": "then is there any that will receive admonition (Mudhdhakir)?" The Prophet "Allah's blessing and peace be upon him" said (correcting): "It is Muddakir (not Mudhdhakir)."

[8] Allah's saying: "Soon will their multitude be put to flight, and they will show their backs." (45)

4875- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him", while in a tent on the day of (the battle of) Badr said: "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped after today." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" was clad in his armour at that time. He went out, saying: "Their multitude will be put to flight and they will show their backs."

[9] Allah's saying: "Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter." (46)

4876- A'isha "Allah be pleased with her" narrated: I was still a small, playing with girls, when The Prophet "Allah's blessing and peace be upon him" was inspired: "Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter." (46)

النَّبيَّ ﷺ يَقْرَؤُهَا : ﴿فَهَل مِن مُدَّكِرٍ﴾ دَالاً . [طرفه في : ٣٣٤١].

٥ ـ باب ﴿فكانوا كهشيم المحتظر * ولقد يسرنا القرآن للذكر فهل من مدكر﴾ [٣١ ـ ٣٢]

٤٨٧٢ ـ حدثنا عبدان : أخبرنا أبي، عن شعبة، عن أبي إسحاق، عن الأسود، عن عبد الله رضي الله عنه، عن النبي ﷺ قرأ : ﴿فهل من مدكر﴾ الآية.

[طرفه في: ٣٣٤١]

٦ ـ باب ﴿ولقد صبحهم بكرة عذاب مستقر * فذوقوا عذابي ونذر﴾ [٣٨ ـ ٣٩]

٤٨٧٣ ـ حدّثنا مُحَمَّدٌ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَرأَ : ﴿فَهَل مِنْ مُدَّكِرٍ﴾ . [طرفه في : ٣٣٤١].

٧ ـ باب ﴿وَلَقَدْ أَهْلَكْنَا أَشْياعَكُمْ فَهَل مِنْ مُدَّكِرٍ﴾ [٥١]

٤٨٧٤ ـ حدّثنا يَحْيى : حَدَّثَنا وَكِيعٌ، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قالَ : قَرأْتُ عَلى النَّبِيِّ ﷺ : فَهَل مِنْ مُذَّكِرٍ. فَقالَ النَّبِيُّ ﷺ : ﴿فَهَل مِنْ مُدَّكِرٍ﴾ .

[طرفه في : ٣٣٤١].

٨ ـ باب قَوْلُهُ: ﴿سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ [٤٥]

٤٨٧٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ : حَدَّثَنا عَبْدُ الوَهَّابِ : حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. وَحَدَّثَني مُحَمَّدٌ : حَدَّثَنا عَفَّانُ بْنُ مُسْلِمٍ، عَنْ وُهَيْبٍ، حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما : أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَهْوَ في قُبَّةٍ يَوْمَ بَدْرٍ : «اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ تَشَأْ لا تُعْبَدْ بَعْدَ اليَوْمِ» . فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقالَ : حَسْبُكَ يا رَسُولَ اللَّهِ، أَلحَحْتَ عَلَى رَبِّكَ، وَهْوَ يَثِبُ في الدِّرْعِ، فَخَرَجَ وَهْوَ يَقُولُ : ﴿سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ . [طرفه في : ٢٩١٥].

٩ ـ باب ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهى وَأَمَرُّ﴾ [٤٦][1]

يعني من المرارة.

٤٨٧٦ ـ حدثنا إبرهيم بن موسى : حدثنا هشام بن يوسف : أن ابن جريج أخبرهم قال : أخبرني يوسف بن ماهك قال : إني عند عائشة أم المؤمنين، قالت : لقد أنزل على محمد ﷺ بمكة، وإني لجارية ألعب : ﴿بل الساعة موعدهم والساعة أدهى وأمر﴾.

[1] الحديث ٤٨٧٦ ـ طرفه في : ٤٩٩٣].

٤٨٧٥ ـ يثب : يقوم

4877- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him", while in a tent on the day of (the battle of) Badr said: "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped after today." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" was clad in his armour at that time. He went out, saying: "Their multitude will be put to flight and they will show their backs. Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter."

(55) The Sura of The Most Gracious (Ar'rahman)

Allah Almighty said: "(Allah) Most Gracious! It is He Who has taught the Qur'an. He has created man: He has taught him speech (and Intelligence). The sun and the moon follow courses (exactly) computed; And the herbs and the trees both (alike) bow in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice), In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance. It is He Who has spread out the earth for (His) creatures: Therein is fruit and date palms, producing spathes (enclosing dates); Also corn, with (its) leaves and stalk for fodder, and sweet smelling plants. Then which of the favours of your Lord will ye deny? He created man from sounding clay like unto pottery, And He created Jinns from fire free of smoke: Then which of the favours of your Lord will ye deny?" (1:16)

٤٨٧٧ ـ حدّثني إسْحاقُ: حَدَّثَنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قال: وهو في قُبَّةٍ لَهُ يوم بدر: «أَنْشُدُكَ عهدكَ ووعدكَ، اللَّهُمَّ إنْ شئتَ لَمْ تُعْبَدْ بَعْدَ اليَوم أَبداً». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ وَقالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلحَحْتَ عَلَى رَبِّكَ، وَهُوَ في الدِّرْعِ، فخرَجَ وهوَ يَقُولُ: ﴿سَيُهزَمُ الجَمعُ ويُوَلُّونَ الدُّبُرَ * بَلِ السَّاعةُ مَوعِدُهُمْ وَالسَّاعةُ أَدهى وَأَمَرُّ﴾ [٤٥ ـ ٤٦].

[طرفه في: ٢٩١٥].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الرَّحْمٰنِ ـ ٥٥

﴿وَأَقِيمُوا الوَزْنَ﴾ [٩]، يُرِيدُ لِسانَ المِيزانِ. وَالعَصْفُ: بَقْلُ الزَّرْعِ إذَا قُطِعَ مِنْهُ شَيءٌ قَبْلَ أنْ يُدْرِكَ فَذلِكَ العَصْفُ، وَالرَّيحانُ: رِزْقُهُ، وَالحَبُّ الَّذِي يُؤْكَلُ مِنْهُ، وَالرَّيحَانُ: في كَلَامِ العَرَبِ الرِّزْقُ. وَقالَ بَعْضُهُمْ: وَالعَصْفُ يُرِيدُ: المَأْكُولَ مِنَ الحَبِّ، وَالرَّيحانُ: النَّضِيجُ الَّذِي لَمْ يُؤْكَلِ وَقالَ غَيرُهُ: العَصْفُ وَرَقُ الحِنْطَةِ. وَقالَ الضَّحَّاكُ: العَصْفُ التِّبْنُ. وَقالَ أَبُو مالِكٍ: العَصْفُ أَوَّلُ ما يَنْبُتُ، تُسَمِّيهِ النَّبَطُ: هَبُوراً. وَقالَ مُجاهِدٌ: العَصْفُ وَرَقُ الحِنْطَةِ، وَالرَّيحانُ الرِّزْقُ، وَالمارِجُ: اللَّهَبُ الأَصْفَرُ وَالأَخضرُ الَّذِي يَعْلُوا النَّارَ إذا أُوقِدَتْ.

وقال بعضُهُم عن مُجاهد: ﴿رَبُّ المشرقين﴾ [١٧] للشَّمسِ: في الشِّتاءِ مَشرِقٌ، ومَشرِقٌ في الصَّيفِ، ﴿وَرَبُّ المَغْرِبَين﴾ [١٧] مَغْرِبُهَا في الشِّتاءِ وَالصَّيفِ ﴿لا يَبْغِيانِ﴾ لا يَخْتَلِطانِ ﴿المُنشَآتُ﴾ [٢٤] ما رُفِعَ قِلْعُهُ مِنَ السُّفُنِ، فَأَمَّا ما لَمْ يُرْفَعْ قَلْعُهُ فَلَيسَ بِمُنْشَأةٍ.

وَقالَ مُجاهِدٌ: ﴿وَنُحَاسٌ﴾ [٣٥] الصُّفرُ يُصَبُّ عَلَى رُؤُسِهِمْ، يُعَذَّبُونَ بِهِ. ﴿خافَ مَقَامَ رَبِّهِ﴾ يَهُمُّ بِالمَعْصِيَةِ فَيَذْكُرُ اللَّهَ عَزَّوجَلَّ فَيَتْرُكُهَا. الشُّواظُ: لَهَبٌ مِنْ نارٍ، ﴿مُدهامَّتانِ﴾ سَوْداوانِ مِنَ الرِّيِّ. ﴿صَلصَالٍ﴾ طِينٌ خُلِطَ بِرَمْلٍ فَصَلصَلَ كَمَا يُصَلصِلُ الفَخَّارُ، وَيُقَالُ: مُنْتِنٌ، يُرِيدُونَ بِهِ: صَلَّ، يُقَالُ: صَلصَالٌ، كَمَا يُقَالُ: صَرَّ البابُ عِنْدَ الإِغلاقِ وَصَرصَرَ، مِثْلُ كَبْكَبْتُهُ. يَعْنِي كَبَبْتُهُ، ﴿فاكِهَةٌ وَنَخلٌ وَرُمَّانٌ﴾ وَقالَ بَعْضُهُمْ: لَيسَ الرُّمَّانُ وَالنَّخلُ بِالفاكِهَةِ، وَأَمَّا العَرَبُ فَإنَّها تَعُدُّهَا فاكِهَةً، كَقَولِهِ عزَّ وجلَّ: ﴿حافظوا على الصَّلوات والصَّلاةِ الوسطى﴾ [البقرة: ٢٣٨]، فَأَمَرَهُمْ بِالمُحافَظَةِ عَلَى كُلِّ الصَّلَوَاتِ، ثُمَّ أَعادَ العَصْرَ تَشْدِيداً لَهَا، كَمَا أُعِيدَ النَّخلُ وَالرُّمَّانُ، وَمِثْلُهَا: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ في السَّماوَاتِ وَمَنْ في الأَرْضِ﴾ [الحج: ١٨].

سورة الرحمٰن ـ قوله: فليس بمنشأة لأبي ذر بمنشآت (شارح)

ـ ثبت بعد قوله فيتركها في اليونينية الشواظ لهب من نار (شارح).

ـ قوله: (يريدون به صل) اللحم يصل بالكسر صلولاً أنتن (شارح).

He further said: "(He is) Lord of the two Easts and Lord of the two Wests: Then which of the favours of your Lord will ye deny? He has let free the two bodies of flowing water, meeting together: Between them is a Barrier, which they do not transgress: Then which of the favours of your Lord will ye deny? Out of them come Pearls and Coral: Then which of the favours of your Lord will ye deny? And His are the Ships sailing smoothly through the seas, lofty as mountains: Then which of the favours of your Lord will ye deny? All that is on earth will perish: But will abide (forever) the Face of thy Lord, Full of Majesty, Bounty and Honour. Then which of the favours of your Lord will ye deny? Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)! Then which of the favours of your Lord will ye deny? Soon shall We settle your affairs, O both ye worlds! Then which of the favours of your Lord will ye deny? O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass! Then which of the favours of your Lord will ye deny? On you will be sent (O ye evil ones twain!) A flame of fire (to burn) and a smoke (to choke): no defense will ye have: Then which of the favours of your Lord will ye deny?" (17:36)

[1] Allah's saying: "And besides these two, there are two other Gardens." (62)

4878- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

[2] Allah's saying: "Companions restrained (as to their glances), in (goodly) pavilions." (72) (That is, they are restricted only to their husbands).

4879- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners, whom the believer will visit and enjoy."

4880- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

ثُمَّ قالَ: ﴿وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيهِ العَذَابُ﴾ [الحج: ١٨]: وَقَدْ ذَكَرَهُمْ في أَوَّلِ قَوْلِهِ: ﴿مَنْ في السَّماوَاتِ وَمَنْ في الأَرْضِ﴾. وَقالَ غَيرُهُ: ﴿أَفنَانٍ﴾ أَغْصَانٍ. ﴿وَجَنى الجَنَّتَينِ دَانٍ﴾: ما يُجتَنى قَرِيبٌ. وقالَ الحَسَنُ: ﴿فَبِأَيِّ آلاءِ﴾ نِعَمِه. وقالَ قَتادَةُ: ﴿رَبِّكُما﴾ يَعْنِي الجِنَّ وَالإِنسَ. وَقالَ أَبُو الدَّرْدَاءِ: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [٢٩]: يَغْفِرُ ذَنْباً، وَيَكْشِفُ كَرْباً، وَيَرْفَعُ قَوْماً، وَيَضَعُ آخَرِينَ. وَقالَ ابْنُ عَبَّاسٍ: ﴿بَرْزَخٌ﴾ [٢٠]: حاجِزٌ، الأَنَامُ: الخَلْقُ. ﴿نَضَّاخَتَانِ﴾: فَيَّاضَتَانِ. ذُو الجَلالِ: ذُو العَظَمَةِ. وَقالَ غَيرُهُ: ﴿مَارِجٍ﴾ [١٥] خالِصٍ مِنَ النَّارِ، يُقالُ: مَرَجَ الأَمِيرُ رَعِيَّتَهُ إِذَا خَلَّاهُمْ يَعْدُو بَعْضُهُمْ عَلَى بَعْضٍ، مَرَجَ أَمْرُ النَّاسِ: ﴿مَرِيجٍ﴾ [ق: ٥] مُلْتَبِسٌ ﴿مَرَجَ﴾ [١٩] اخْتَلَطَ البَحْرَانِ. مِنْ مَرَجْتَ دَابَّتَكَ تَرَكْتَهَا، ﴿سَنَفْرُغُ لَكُمْ﴾ [٣١] سَنُحاسِبُكُمْ، لا يَشْغَلُهُ شَيءٌ عَنْ شَيءٍ، وَهُوَ مَعْرُوفٌ في كَلامِ العَرَبِ، يُقالُ: لأَتَفَرَّغَنَّ لَكَ، وما بِهِ شُغْلٌ، يَقُولُ: لآخُذَنَّكَ عَلَى غِرَّتِكَ.

١ ـ باب ﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾ [٦٢]

٤٨٧٨ ـ حدَّثنا عَبدُ اللهِ بنُ أَبي الأَسوَدِ: حَدَّثَنا عَبدُ العَزِيزِ بنُ عَبدِ الصَّمدِ العَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ القَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الكِبْرِ، عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

[الحديث ٤٨٧٨ ـ طرفاه في: ٤٨٨٠، ٧٤٤٤].

٢ ـ باب ﴿حُورٌ مَقْصُورَاتٌ فِي الخِيَامِ﴾ [٧٢]

وَقالَ ابْنُ عَبَّاسٍ: حُورٌ: سُودُ الحَدَقِ. وَقالَ مُجاهِدٌ: مَقْصُورَاتٌ: مَحْبُوسَاتٌ، قُصِرَ طَرْفُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَزْوَاجِهِنَّ. ﴿قَاصِرَاتٌ﴾ [٥٦] لا يَبْغِينَ غَيرَ أَزْوَاجِهِنَّ.

٤٨٧٩ ـ حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنِي عَبدُ العَزِيزِ بنُ عَبدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ أَبي بَكرِ بنِ عَبدِ اللهِ بنِ قَيسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ فِي الجَنَّةِ خَيمَةً مِن لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، في كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ ما يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيهِمُ المُؤْمِنُونَ». [طرفه في: ٣٢٤٣].

٤٨٨٠ ـ «وَجَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ كَذَا، آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ القَوْمِ وَبَينَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

[طرفه في: ٤٨٧٨].

= ـ قوله: مرج أمر الناس بفتح الراء في الفرع وضبطها العينيّ بالكسر (شارح)

ـ قوله: البحران ولأبي ذرّ البحرين.

(56) The Sura of The Inevitable (Al'waqi'a)

Allah Almighty said: "And ye shall be sorted out into three classes. Then (there will be) the Companions of the Right Hand; what will be the Companions of the Right Hand? And the Companions of the Left Hand, what will be the Companions of the Left Hand? And those Foremost (in Faith) will be foremost (in the Hereafter). These will be those Nearest to Allah: In Gardens of Bliss: A number of people from those of old, And a few from those of later times. (They will be) on Thrones encrusted (with gold and precious stones), Reclining on them, facing each other. Round about them will (serve) youths of perpetual (freshness), With goblets, (shining) beakers, and cups (filled) out of Clear flowing fountains: No after ache will they receive therefrom, nor will they suffer intoxication: And with fruits, any that they may select; And the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful, big, and lustrous eyes, Like unto Pearls well guarded. A Reward for the Deeds of their past (Life). No frivolity will they hear therein, nor any taint of ill, Only the saying, Peace! Peace. The companions of the Right Hand, what will be the Companions of the Right Hand? (They will be) among Lote trees without thorns, Among Talh trees with flowers (or fruits) piled one above another, in shade long extended, By water flowing constantly, And fruit in abundance. Whose season is not limited, nor (supply) forbidden, And on Thrones (of Dignity), raised high. We have created (their Companions) of special creation. And made them virgin pure (and undefiled),Beloved (by nature), equal in age, For the Companions of the Right Hand. A (goodly) number from those of old, And a (goodly) number from those of later times. The Companions of the Left Hand, what will be the Companions of the Left Hand? (They will be) in the midst of a fierce Blast of Fire and in Boiling Water, And in the shades of Black Smoke: Nothing (will there be) to refresh, nor to please: For that they were wont to be indulged, before that, in wealth (and luxury),And persisted obstinately in wickedness supreme! And they used to say, What! when we die and become dust and bones, shall we then indeed be raised up again? (We) and our fathers of old? Say: Yea, those of old and those of later times, All will certainly be gathered together for the meeting appointed for a Day well known." (7:50)

He further said: "Then celebrate with praises the name of thy Lord, the Supreme! Furthermore I call to witness the setting of the Stars, And that is indeed a mighty adjuration if ye but knew, That this is indeed a Qur'an most honourable, In a Book well guarded, Which none shall touch but those who are clean: A Revelation from the Lord of the Worlds." (74:80)

[1] Allah's saying: "In shade long extended." (30)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الوَاقِعَةِ ـ ٥٦

وَقالَ مُجَاهِدٌ: ﴿رُجَّتْ﴾ [٤] زلزلَتْ. ﴿بُسَّتْ﴾ [٥] فُتَّتْ ولُتَّتْ كَمَا يُلَتُّ السَّوِيقُ. المَخْضُودُ: المُوقَرُ حَمْلاً، وَيُقَالُ أيضاً: لا شَوْكَ لَهُ. ﴿مَنْضُودٍ﴾ [٢٩] المَوْزُ. وَالعُرُبُ: المحَبَّبَاتُ إلى أزْواجِهِنَّ. ﴿ثُلَّةٌ﴾ [٣٩ ـ ٤٠] أُمَّةٌ. ﴿يَحْمُومٍ﴾ [٤٣] دُخانٌ أَسْوَدُ. ﴿يُصِرُّونَ﴾ [٤٦] يُدِيمُونَ. ﴿الهِيمِ﴾ [٥٥] الإبل الظِماءُ. ﴿لَمُغْرَمُونَ﴾ [٦٦] لَمُلزَمُونَ. ﴿فَرَوْحٌ﴾ [٨٩] جَنَّةٌ وَرَخاءٌ. ﴿وَرَيْحَانٌ﴾ [٨٩] الرِّزْقُ. ﴿وَنُنْشِئَكُمْ﴾ [٦١]: في أيِّ خَلْقٍ نَشَاءُ.

وقال غيرُهُ: ﴿تَفَكَّهُونَ﴾ [٦٥] تَعجَبُونَ. ﴿عُرُباً﴾ [٣٧] مُثَقَّلَةً، واحدُها عَرُوبٌ، مِثْلُ صَبُورٍ وَصُبُرٍ، يُسَمِّيها أهلُ مَكَّةَ العَرِبَةَ، وأهلُ المَدِينَةِ الغَنِجَةَ، وأهلُ العِرَاقِ الشَّكِلَةَ.

وَقالَ في: ﴿خافِضَةٌ﴾ [٣] لِقَوْمٍ إلَى النَّارِ. وَ﴿رَافِعَةٌ﴾ [٣] إلَى الجَنَّةِ. ﴿مَوْضُونَةٍ﴾ [١٥] مَنْسُوجَةٍ، وَمِنْهُ: وَضِينُ النَّاقَةِ. وَالكُوبُ: لا آذانَ لَهُ وَلا عُرْوَةَ. وَالأبَارِيقُ: ذَوَاتُ الآذانِ وَالعُرَى. ﴿مَسْكُوبٍ﴾ [٣١] جارٍ. ﴿وَفُرُشٍ مَرْفُوعَةٍ﴾ [٣٤] بَعْضُهَا فَوْقَ بَعْضٍ. ﴿مُتْرَفِينَ﴾ [٤٥] مُتَمَتِّعِينَ. ﴿مَا تُمْنُونَ﴾ [٥٨] هِيَ النُّطفَةُ في أرحامِ النِّساءِ. ﴿لِلْمُقْوِينَ﴾ [٧٣] لِلمُسافِرِينَ. وَالقِيُّ القَفْرُ. ﴿بِمَوَاقِعِ النُّجُومِ﴾ [٧٥] بِمُحْكَمِ القُرْآنِ، وَيُقَالُ: بِمَسْقِطِ النُّجُومِ إذا سَقَطْنَ، وَمَوَاقِعُ وَمَوْقِعٌ وَاحِدٌ. ﴿مُدْهِنُونَ﴾ [٨١] مُكَذِّبُونَ، مِثْلُ: ﴿لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ [القلم: ٩]، ﴿فَسَلامٌ لَكَ﴾ [٩١] أي مُسَلَّمٌ لكَ: إنكَ مِنْ أصْحابِ اليَمِينِ، وَأُلْغِيَتْ إنْ وَهُوَ مَعْناها، كَمَا تَقُولُ: أَنْتَ مُصَدَّقٌ، مُسَافِرٌ عَنْ قَلِيلٍ، إذَا كانَ قَدْ قالَ: إِنِّي مُسَافِرٌ عَنْ قَلِيلٍ، وَقَدْ يَكُونُ كالدُّعاءِ لَهُ، كَقَوْلِكَ: فَسَقْياً مِنَ الرِّجَالِ، إنْ رَفَعْتَ السَّلامَ، فَهْوَ مِنَ الدُّعاءِ. ﴿تُورُونَ﴾ [٧١] تَسْتَخْرِجُونَ، أَوْرَيْتُ: أَوْقَدْتُ. ﴿لَغْواً﴾ [٢٥] باطِلاً. ﴿تَأْثِيماً﴾ [٢٥] كَذِباً.

١ ـ باب ﴿وَظِلٍّ مَمْدُودٍ﴾ [٣٠]

٤٨٨١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قال: «إِنَّ في الجَنَّةِ شَجَرَةً، يَسِيرُ الرَّاكِبُ في ظِلِّهَا مِئَةَ

الواقعة ـ سورة الواقعة نخ.

ـ وضين الناقة: حزامها.

ـ قوله: واحد أي فيما يستفاد منهما لأن الجمع المضاف والمفرد المضاف كلاهما عامان بلا تفاوت على الصحيح وبالإفراد قرأ حمزة والكسائي (شارح).

ـ قوله: مسلم لك ولأبي ذر فسلم لك بكسر السين وسكون اللام ا هـ.

ـ قوله: أنت مصدق مسافر أي أنك مسافر عن قريب فتحذف لفظ أنت (شارح).

4881- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is a tree in Paradise (so big and huge that) in whose shade a rider could travel for a hundred years. If you wish, you can recite: “In shade long extended.” (30)

(57) The Sura of The Iron (Al’hadid)

Allah Almighty said: “Believe in Allah and His Messenger, and spend (in Charity) out of the (substance) whereof He has made you heirs. For, those of you Who believe and spend (in Charity)- for them is a great Reward. What cause have ye why ye should not believe in Allah?- And the Messenger invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith. He is the One Who sends to His Servant manifest Signs, that He may lead you from the depths of Darkness into the Light. And verily, Allah is to you most kind and Merciful.” (7:9)

He further said: “We sent aforetime Our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: for Allah is Full of Strength, Exalted in Might (and able to enforce His Will).” (25)

(58) The Sura of Al’mujadila (The Woman Who Pleads)

Allah said: “Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty, On the Day that Allah will raise them all up (again) and show them the truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.” (5:6)

(59) The Sura of The Mustering (Al’hashr)

4882- Sa’eed Ibn Jubair narrated: I asked Ibn Abbas about The Sura of The Repentance (At’tawba). He said: "The Sura of Repentance? It is an uncovering (of all the evil and bad deeds of the infidels and the hypocrites). It continued revealing (the oft-repeated phrase):”and of them...and of them”, till they started thinking that none would be kept far from being unmentioned therein." I said: "(What about) The Sura of The Spoils of War (Al’anfal)?" He replied: "The Sura of The Spoils of War was revealed concerning Badr." I said: "(What about) The Sura of The Mustering (Al’hashr)?" He replied: "It was revealed regarding Banun’nadir."

عام، لا يَقْطَعُهَا، وَاقْرَؤُا إنْ شِئْتُم: ﴿وَظِلٍّ مَمْدُودٍ﴾. [طرفه في: ٣٢٥٢]

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سُورَةُ الحَدِيدِ ـ ٥٧

قالَ مُجاهِدٌ: ﴿جَعَلَكُمْ مُسْتَخْلَفِينَ﴾ [٧] مُعَمَّرِينَ فيه. ﴿مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ [٩] من الضَّلالَةِ إلى الهُدَى. ﴿وَمَنافِعُ لِلنَّاسِ﴾ [٢٥] جُنَّةٌ وسِلاحٌ. ﴿مَوْلاكُمْ﴾ [١٥] أَوْلى بِكُم. ﴿لِئَلَّا يَعْلَمَ أَهْلُ الكِتَابِ﴾ [٢٩]، لِيَعْلَمَ أَهْلُ الكِتَابِ، يُقالُ: الظَّاهِرُ عَلَى كُلِّ شَيءٍ عِلْماً، وَالبَاطِنُ عَلَى كُلِّ شَيءٍ عِلْماً. ﴿أَنْظِرُونا﴾ [١٣] انْتَظِرُونا.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُجادَلَةِ ـ ٥٨

وقالَ مُجاهِدٌ: ﴿يُحَادُّونَ﴾ [٢٠] يُشَاقُّونَ اللَّه. ﴿كُبِتُوا﴾ [٥] أُخْزِيُوا، مِنَ الخِزْيِ. ﴿اسْتَحْوَذَ﴾ [١٩] غَلَبَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الحَشْرِ ـ ٥٩

﴿الجَلاءَ﴾ [٣]: مِنْ أَرْضٍ إِلى أَرْضٍ.

٤٨٨٢ ـ حدثنا مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: حَدَّثَنا سَعِيدُ بنُ سُلَيمانَ: حَدَّثَنا هُشَيمٌ: أَخبَرَنا أَبو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، قالَ: قُلتُ لابْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ، قالَ: التَّوْبَةُ هِيَ الفَاضِحَةُ، ما زَالَتْ تَنْزِلُ، وَمِنْهُمْ وَمِنْهُمْ، حَتَّى ظَنُّوا أَنَّها لَمْ تُبْقِ أَحَداً مِنْهُمْ إِلَّا ذُكِرَ فِيها، قالَ: قُلتُ: سُورَةُ الأَنْفَالِ، قالَ: نَزَلَتْ في بَدْرٍ، قالَ: قُلتُ سُورَةُ الحَشْرِ، قالَ: نَزَلَتْ في بَنِي النَّضِيرِ.

الحديد ـ قوله: الحديد في نسخة العيني سورة الحديد والمجادلة ا هـ.

ـ قوله: والباطن على كل شيء علماً اخترنا ههنا ما نقله الشارح عن نسخة من إثبات الجار كالسابق، وأما المتن الذي عليه الشرح فبدون الجار هكذا والباطن كل شيء علماً.

ـ قوله: أنظرونا بقطع الهمزة مفتوحة وكسر الظاء وهي قراءة حمزة (شارح)

المجادلة ـ قوله: المجادلة في الشهاب بفتح الدال وكسرها والثاني هو المعروف كما في الكشف ا هـ.

ـ قوله: اخزيوا قال الشارح ولأبي ذرّ بضمّ الزاي وإسقاط الياء ا هـ. وهو القياس وقال العيني: وفي رواية النسفي اخزنوا ا هـ. والتصحيح في استحوذ هو المشهور وحكي استحاذ على القاعدة.

الحشر ـ سورة الحشر نخ.

4883- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas "Allah be pleased with both": "The Sura of The Mustering (Al'hashr)!" he said: "Call it The Sura of Banun'nadir!"

[1] Allah's saying: "Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors." (5)

4884- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" got the date palm trees of the tribe of Banun'nadir burnt and the trees cut down at a place called Al'buwaira. So Allah Almighty revealed: "Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors." (5)

[2] Allah's saying: "What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things. What Allah has bestowed on His Messenger (and taken away) from the people of the townships- belongs to Allah- to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (6:7)

4885- Omar (Ibn Al'khattab) "Allah be pleased with him" reported: The properties of Banun'nadir which Allah had transferred to His Apostle "Allah's blessing and peace be upon him" as Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle "Allah's blessing and peace be upon him", (from which) he used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

[3] Allah's saying: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (7)

4886- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation." His saying reached a lady from Banu'asad called Ommu'ya'qub who came and said (to Abdullah): "I have come to know that you have cursed such-and-such (ladies)." He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!" Ommu'ya'qub said: "I read the whole Qur'an, but I did find in it none of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. Didn't you read: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (7) She replied: "Yes, I did." He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" forbade such things." She said: "But I see your wife doing these things." He said: "Go and watch her." She went and watched her but could see nothing to support her statement. On that he said: "Had my wife been as you thought, I would not have kept her in my company."

[طرفه في: ٤٠٢٩].

٤٨٨٣ ـ حدثنا الحسنُ ابْنُ مُدرِكٍ: حَدَّثَنا يَحيى بْنُ حمَّادٍ: أخبرَنا أبو عَوانَة، عَنْ أبي بِشْرٍ، عَنْ سعِيدٍ قالَ: قُلتُ لابْنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: سُورَةُ الحَشْرِ، قالَ: قُل: سُورَةُ النَّضِيرِ.

[طرفه في: ٤٠٢٩].

١ ـ باب ﴿ما قطعْتُمْ مِن لِينةٍ﴾ [٥]

نَخْلَةٍ: ما لَمْ تَكُنْ عَجْوَةً أوْ بَرْنِيَّةً

٤٨٨٤ ـ حدثنا قُتيبةُ: حدَّثَنا لَيثٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهيَ البُوَيرَةُ، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿ما قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوها قائِمَةً عَلى أُصُولِها فَبِإذْنِ اللَّهِ وَلِيُخزِيَ الفاسِقِينَ﴾.

[طرفه في: ٢٣٢٦].

٢ ـ باب قَوْلُهُ: ﴿ما أَفاءَ اللَّهُ على رَسُولِهِ﴾ [٦ ـ ٧]

٤٨٨٥ ـ حدثنا عليُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ، غَيرَ مَرَّةٍ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالِكِ بْنِ أَوْسِ بْنِ الحَدَثانِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَتْ أمْوالُ بَنِي النَّضِيرِ مِمَّا أفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيهِ بِخَيلٍ وَلاَ رِكابٍ، فَكانَتْ لِرَسُولِ اللَّهِ ﷺ خاصَّةً، يُنْفِقُ عَلَى أَهلِه منهَا نَفقَةَ سَنَتِه، ثُمَّ يَجْعَلُ ما بَقِيَ في السِّلاَحِ وَالكُراعِ، عُدَّةً في سَبِيلِ اللَّهِ. [طرفه في: ٢٩٠٤].

٣ ـ باب ﴿وما آتاكُمُ الرَّسُولُ فَخُذُوهُ﴾ [٧]

٤٨٨٦ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: «لَعَنَ اللَّهُ الوَاشِماتِ وَالمُوتَشِماتِ، وَالمُتَنَمِّصاتِ وَالمُتَفَلِّجاتِ لِلحُسْنِ، المُغَيِّرَاتِ خلقَ اللَّهِ». فَبَلَغَ ذلك امْرَأَةً مِنْ بَنِي أَسَدٍ يُقالُ لَها أُمُّ يَعْقُوبَ، فَجاءَتْ فَقالَتْ: إنَّهُ بَلَغَنِي أَنَّكَ لَعَنتَ كَيتَ وَكَيتَ، فَقالَ: وَما لِي أَلعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ، وَمَنْ هُوَ في كِتَابِ اللَّهِ، فَقالَتْ: لَقَدْ قَرَأْتُ ما بَينَ اللَّوحَينِ، فما وَجَدْتُ فِيهِ ما تقُولُ، قالَ: لَئِنْ كُنتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، أَمَا قَرَأْتِ: ﴿وما آتاكُمُ الرَّسُولُ فَخُذُوهُ وما نَهاكُمْ عَنْهُ فَانْتَهُوا﴾. قالَتْ: بَلَى، قالَ: فَإنَّهُ قَدْ نَهى

٤٨٨٥ ـ الإيجاف: من الوجيف وهو السير السريع، والمراد بالكراع الخيل.

٤٨٨٦ ـ قوله: الواشمات الخ. الوشم غرز إبرة في ظهر الكفّ أو المعصم أو الشفة حتى يسيل منه الدم ثم يحشى ذلك الموضع بكحل أو نيل ففاعل هذا واشمة والمفعول بها موشومة وموتشمة فإن طلبت فعل ذلك فهي مستوشمة، والتنمص إزالة الشعر من الوجه مأخوذ من المنماص وهو المنقاش والتفلج برد الأسنان الثنايا والرباعيات بالمبرد ا هـ. من العيني. =

4887- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" cursed the lady who uses false hair.

[4] Allah's saying: "But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

4888- Amr Ibn Maimun narrated: Omar "Allah be pleased with him" said (when he was at the bed of death): "I recommend my successor to be good to the early emigrants and realize their rights. I also recommend him to be good to the Ansar who, before The Messenger of Allah "Allah's blessing and peace be upon him" migrated (to Medina) , had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. "

[5] Allah's saying: "But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

4889- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was afflicted with a severe hunger." The Prophet "Allah's blessing and peace be upon him" sent to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will take this (person) or entertain him as a guest?" An Ansari man said: "I will do." So he took him to his wife and said to her: "Entertain generously the guest of Allah's Apostle "Allah's blessing and peace be upon him"." She said: "We have got nothing except the food of my children." He said: "Let your children sleep if they ask for supper. Then put out the light, and we shall not eat our meal tonight." She did so. In the morning the Ansari went to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Tonight Allah laughed at (the good

عَنهُ، قالَتْ: فَإِنِّي أَرَى أَهْلَكَ يَفعلونَه، قالَ: فَاذْهَبِي فَانظُرِي، فَذَهَبَتْ فَنَظَرَتْ، فَلَمْ تَرَ مِنْ حاجَتِها شَيئاً، فَقالَ: لَوْ كانَتْ كَذلِكَ ما جامَعْتنا. [الحديث ٤٨٨٦ ـ أطرافه في: ٤٨٨٧، ٥٩٣١، ٥٩٣٩، ٥٩٤٣، ٥٩٤٨].

٤٨٨٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: عَنْ سُفيانَ قالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ حَدِيثَ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنهُ قالَ: لَعَنَ رَسُولُ اللهِ ﷺ الواصِلَة، فقالَ: سَمِعْتُهُ مِنِ امرَأَةٍ يُقالُ لَها أُمُّ يعقُوبَ، عَنْ عَبْدِ اللهِ، مِثْلَ حَدِيثِ مَنْصُورٍ.

[طرفه في: ٤٨٨٦].

٤ ـ باب ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ﴾ [٩]

٤٨٨٨ ـ حدثنا أحمد بن يونس: حَدَّثَنا أَبو بَكرٍ، عَنْ حُصَينٍ، عَنْ عَمرِو بنِ مَيمُونٍ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنهُ: أُوصي الخَليفةَ بِالمُهَاجِرينَ الأَوَّلِينَ: أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأُوصي الخَلِيفَةَ بِالأَنْصارِ الَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمانَ مِن قَبلِ أَنْ يُهاجِرَ النَّبِيُّ ﷺ: أَنْ يَقْبَلَ مِنْ مُحسِنِهِمْ، ويَعفُوَ عَنْ مُسِيئِهِمْ.

[طرفه في: ١٣٩٢].

٥ ـ باب ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ﴾ [٩] الآيَةَ

الخَصَاصَةُ: الفَاقَةُ. ﴿المُفلِحُونَ﴾: الفَائِزُونَ بِالخُلُود، الفَلاحُ: البَقاءُ، حَيَّ عَلَى الفَلاحِ: عَجِّل. وقالَ الحَسَن: ﴿حاجَةً﴾ [٩] حسداً.

٤٨٨٩ ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنا فُضَيلُ بْنُ غَزْوَانَ: حَدَّثَنا أَبُو حازِمٍ الأَشْجَعِيُّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ قالَ: أَتَى رَجُلٌ رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أَصابَنِي الجَهْدُ، فَأَرْسَلَ إِلى نِسائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيئاً، فَقالَ رَسُولُ اللهِ ﷺ: «أَلا رَجُلٌ يُضَيِّفُ هذِهِ اللَّيلَةَ، يَرْحَمُهُ اللهُ». فَقامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: أَنا يا رَسُولَ اللهِ، فَذَهَبَ إِلَى أَهْلِهِ فَقالَ لامْرَأَتِهِ: ضَيفُ رَسُولِ اللهِ ﷺ، لا تَدَّخِرِيهِ شَيئاً، قالَتْ: وَاللهِ ما عِنْدِي إِلاَّ قُوتُ الصِّبْيَةِ، قالَ: فَإِذَا أَرادَ الصِّبْيَةُ العَشاءَ فَنَوِّمِيهِمْ وَتَعالَي، فَأَطْفِئِي السِّراجَ، وَنَطْوِي بُطُونَنا اللَّيلَةَ، فَفَعَلَتْ، ثُمَّ غَدا الرَّجُلُ عَلى رَسُولِ اللهِ ﷺ، فَقالَ: «لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ، أَوْ: ضَحِكَ مِنْ

= ـ إثبات الياء في قراءته ووجدته لغة والأفصح حذفها قاله الشارح.

٤٨٨٧ ـ الواصلة هي التي تصل شعرها بآخر تكثره به ا هـ. من الشارح.

باب ٥ ـ قوله: الفلاح البقاء كذا عند الشارح قال ولأبي ذرّ والفلاح ا هـ. وكذلك في نسخة العينيّ وهو أحسن يعني أنّ الفلاح يأتي لمعنى البقاء كما في قول القائل ولكن ليس للدنيا فلاح ثم ذكر الحيعلة للمناسبة.

٤٨٨٩ ـ قوله: يضيف بهذا الضبط عند الشارح وذكر رواية زيادة الضمير في آخره، وقال العيني: بضم الياء من الإضافة ا هـ.

ـ قوله: هذه الليلة وعند العيني هذا الليلة وهذا إشارة إلى الرجل في قوله: أتى رجل.

deed of) so-and-so (the man), and so-and-so (his wife)." Then Allah revealed: "But give them preference over themselves, even though poverty was their (own lot). Those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

(60) The Sura of Al'mumtahina (That Which Examines)

[1] Allah's saying: "O ye who believe! Take not my enemies and yours as friends (or protectors), offering them (your) love" (1)

4890- Ali "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent me along with Az'zubair and Al'miqdad and said: "Proceed till you reach a place called Rawdat Khakh where there is a lady travelling in a howdah on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Rawdat Khakh, and we saw the lady and said (to her): "Take out the letter!" She said: "I have no letter with me." We said: "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to The Prophet "Allah's blessing and peace be upon him". It was addressed by Hatib Ibn Abu'balta'a to some pagans at Mecca, informing them of some of the affairs of The Prophet. The Prophet "Allah's blessing and peace be upon him" said: "What is this, O Hatib?" Hatib replied: "Be not hasty with me, O Allah's Apostle! I am a man from Quraish, but do not belong to them while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet "Allah's blessing and peace be upon him" then said (to his companions): "He (Hatib) has told you the truth." Omar said: "O Allah's Apostle! Allow me to chop his head off." The Apostle "Allah's blessing and peace be upon him" said: "He is one of those who attended the Battle of Badr, and what do you know, perhaps Allah looked upon the people (warriors) of Badr and said: Do what you want as I have forgiven you. " Amr (the sub-narrator) said that regarding him (Hatib) Allah almighty revealed: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out The Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. Any of you that does this has strayed from the Straight Path." (1)

فُلانٍ وفُلانَة». فأَنْزَلَ اللَّهُ عزَّ وجلَّ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [٩].

[طرفه في: ٣٧٩٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المُمْتَحنة ـ ٦٠

وقالَ مُجاهدٌ: ﴿لَا تَجْعَلْنَا فِتْنَةً﴾ [٥] لا تُعَذِّبْنا بأَيدِيهِمْ، فيَقُولُونَ: لَوْ كانَ هؤُلاءِ عَلى الحَقِّ ما أَصابَهُمْ هذا. ﴿بِعِصَمِ الْكَوَافِرِ﴾ [١٠] أُمِرَ أَصْحابُ النَّبيِّ ﷺ بفِراقِ نِسائِهِمْ، كُنَّ كَوافِرَ بمَكَّةَ.

١ ـ باب ﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [١]

٤٨٩٠ ـ حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفيانُ: حدَّثنا عَمْرُو بنُ دِينارٍ قال: حدَّثني الحَسَنُ بنُ مُحمَّدِ بنِ عليٍّ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبي رافِعٍ كاتِبَ عليٍّ يَقُولُ: سَمِعْتُ عَلِيّاً رَضيَ اللَّهُ عَنهُ يَقُولُ: بَعَثَني رَسُولُ اللَّهِ ﷺ أَنا والزُّبَيْرَ والمِقْدادَ، فقالَ: «انطَلِقُوا حتَّى تأْتُوا رَوضَةَ خاخٍ، فإنَّ بها ظَعِينَةً مَعَهَا كِتابٌ، فَخُذُوهُ مِنهَا». فَذَهَبْنا تَعادَى بِنا خَيلُنا حَتَّى أَتَيْنا الرَّوْضَةَ، فإذا نَحْنُ بالظَّعِينَةِ، فقُلنا: أَخرِجي الكِتابَ، فقالَتْ: ما مَعِي مِن كِتابٍ، فقُلنا: لَتُخرِجِنَّ الكِتابَ أَوْ لَنُلقِيَنَّ الثِّيابَ، فأَخْرَجَتْهُ مِن عِقاصِها، فأَتَينا بهِ النَّبيَّ ﷺ فإذا فيهِ: مِنْ حاطِبِ بنِ أَبي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشرِكينَ مِمَّنْ بِمَكَّةَ، يُخبِرُهُمْ بِبَعضِ أَمْرِ النَّبيِّ ﷺ، فقالَ النَّبيُّ ﷺ: «ما هذا يا حاطِبُ»؟ قالَ: لا تَعجَلْ عَلَيَّ يا رَسُولَ اللَّهِ، إنِّي كُنْتُ امرَأً مِنْ قُرَيشٍ، ولَمْ أَكُنْ مِنْ أَنفُسِهِمْ، وكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ لَهُمْ قَرَاباتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوالَهُمْ بِمَكَّةَ، فَأَحْبَبْتُ إذْ فاتَنِي مِنَ النَّسَبِ فِيهِمْ، أَنْ أَصْطَنِعَ إلَيهِمْ يَداً يَحمُونَ قَرابَتي، وما فَعَلتُ ذلِكَ كُفْراً، ولا ارتِداداً عَنْ دِيني، فقالَ النَّبيُّ ﷺ: «إنَّهُ قَدْ صَدَقَكُمْ». فقالَ عُمَرُ: دَعْني يَا رَسُولَ اللَّهِ، فَأَضْرِبَ عُنُقَهُ، فَقالَ: «إنَّهُ شَهِدَ بَدْراً، وما يُدرِيكَ؟ لَعَلَّ اللَّهَ عزَّ وجَلَّ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقالَ: اعْمَلُوا ما شِئْتُم فَقَدْ غَفَرْتُ لَكُمْ». قالَ عَمْرٌو: ونَزَلَتْ فِيهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ﴾ [١]. قالَ: لا أَدْرِي الآيَةَ

الممتحنة ـ قوله: الممتحنة وفي نسخة العينيّ سورة الممتحنة قال: والممتحنة بكسر الحاء المختبرة أضيف إليها الفعل مجازاً ومن قال الممتحنة بفتح الحاء فإنه أضافها إلى المرأة التي نزلت فيها هـ. باختصار.

٤٨٩٠ ـ قوله: ظعينة أي امرأة في هودج اسمها سارة، وقوله: تعادى بفتح التاء أي تتباعد وتتجارى كذا في الشارح.

ـ قوله: (من عقاصها) أي من شعرها المضفور.

ـ قوله: الآية وهي قوله تعالى: لا تتخذوا عدوي وعدوكم أولياء يقول سفيان: لا أدري من نفس الحديث هو أو هو من قول عمرو بن دينار.

[2] Allah's saying: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers." (10)

4891- Urwa narrated: A'isha "Allah be pleased with her" told me: "The Messenger of Allah "Allah's blessing and peace be upon him" used to examine them according to this Verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey.thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (12) A'isha said: "When any of them agreed to that condition, The Messenger of Allah "Allah's blessing and peace be upon him" would say to her: "I have accepted your oath of fealty." He would only say that, but, by Allah, he never touched the hand of any women (by shaking hands with them) while taking the pledge of allegiance. He, moreover, never took their pledge of allegiance except by his words."

[3] Allah's saying: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (12)

4892- Ommu'atiyya "Allah be pleased with her" reported: We gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" and he provided that we should not associate anything in worship with Allah, and forbade us to bewail over the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of fealty), and said: "But such-and-such a lady lamented over one of my relatives, so I must repay (by doing the same for) hers." The Prophet "Allah's blessing and peace be upon him" did not object to that, so she went (there) and returned to The Prophet who accepted her pledge of allegiance.

4893- Ibn Abbas "Allah be pleased with both" told, concerning Allah's saying: "And that they will not disobey thee in any just matter": "It is a condition stipulated by Allah for women."

4894- Obada Ibn As'samit "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when he said: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal, (and he recited the holy verse of women (Al'mumtahina 12). Then The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

في الحَدِيثِ، أَوْ قَوْلُ عَمْرٍو.

حدثنا عليٌّ: قيل لسُفيانَ في هذا، فنزلت: ﴿لا تَتَّخذوا عَدُوِّي﴾. قال سُفيَانُ: هذا في حَدِيثِ النَّاسِ، حَفِظْتُهُ مِنْ عَمْرٍو، ما تَرَكْتُ مِنْهُ حَرْفاً، وما أُرَى أَحَداً حَفِظَهُ غَيرِي [طرفه في: ٣٠٠٧].

٢ ـ باب ﴿إِذا جاءَكُمُ المُؤْمِنَاتُ مُهاجِراتٍ﴾ [١٠]

٤٨٩١ ـ حدثنا إِسْحاق: حدَّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حَدَّثَنا ابْنُ أَخِي ابْنِ شِهَابٍ، عَن عَمِّهِ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ إِلَيهِ مِنَ المُؤْمِناتِ بِهذهِ الآيَةِ بِقَوْلِ اللَّهِ: ﴿يا أَيُّها النَّبِيُّ إِذا جاءَكَ المُؤْمِنَاتُ يُبَايِعْنَكَ ـ إلى قَوْلِهِ ـ غَفُورٌ رَحِيمٌ﴾ [١٢]. قال عُروَةُ: قالَتْ عائِشَةُ: فَمَنْ أَقَرَّ بِهذا الشَّرْطِ مِنَ المُؤْمِناتِ، قال لَهَا رَسُولُ اللهِ ﷺ: «قَدْ بَايَعْتُكِ». كَلاماً، وَلاَ وَاللَّهِ ما مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ في المُبايَعَةِ، ما يُبَايِعُهُنَّ إِلاَّ بِقَوْلِهِ: «قَدْ بَايَعْتُكِ عَلى ذلِكِ».

تَابَعَهُ يُونُسُ وَمَعْمَرٌ وَعَبْدُ الرَّحْمٰنِ بْنُ إِسْحاقَ، عَنِ الزُّهْرِيِّ، وَقالَ إِسْحاقُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، وَعَمْرَةَ.

[طرفه في: ٢٧١٣].

٣ ـ باب ﴿إِذَا جاءَكَ المُؤْمِنَاتُ يُبَايِعْنَكَ﴾ [١٢]

٤٨٩٢ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ، فَقَرَأَ عَلَينا: ﴿أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيئاً﴾ [١٢]. وَنَهانا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ يَدَها، فَقالَتْ: أَسْعَدَتْنِي فُلانَةُ، أُرِيدُ أَنْ أَجْزِيَها، فَما قالَ لَهَا النَّبِيُّ ﷺ شَيئاً، فانْطَلَقَتْ وَرَجَعَتْ، فَبايَعَها. [طرفه في: ١٣٠٦].

٤٨٩٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قالَ: حَدَّثَنَا أَبِي قالَ: سَمِعْتُ الزُّبَيرَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ في قَوْلِهِ تَعَالَى: ﴿وَلاَ يَعْصِينَكَ في مَعْرُوفٍ﴾ [١٢]. قالَ: إِنَّمَا هُوَ شَرْطٌ شَرَطَهُ اللَّهُ لِلنِّسَاءِ.

٤٨٩٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: قالَ الزُّهْرِيُّ: حَدَّثَنَاهُ، قالَ: حَدَّثَنِي أَبُو إِدْرِيسَ: سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «أَتُبَايِعُونِي عَلَى أَنْ لا تُشْرِكُوا بِاللَّهِ شَيئاً، وَلا تَزْنُوا، وَلا تَسْرِقُوا ـ وَقَرَأَ آيَةَ النِّسَاءِ، وَأَكْثَرُ لَفْظِ سُفيَانَ: قَرَأَ الآيَةَ ـ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذلِكَ شَيئاً فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْهَا

٤٨٩٢ ـ قوله: فقبضت امرأة يدها يعني عن المبايعة فقالت: أسعدتني فلانة أي قامت معي في نياحة على ميت لي في الجاهلية فلا بد أن أسعدها أنا.

٤٨٩٤ ـ قوله: فاكثر لفظ سفيان قرأ الآية أي بدون لفظ النساء ا هـ من الشارح.

4895- Ibn Abbas “Allah be pleased with both” narrated: I witnessed the prayer of The Breaking Fast Festival (Al’fitr) with The Messenger of Allah “Allah’s blessing and peace be upon him”, Abu’bakr, Omar, and Othman, all of whom offered it before delivering the sermon, and then delivered the sermon. Once The Prophet “Allah’s blessing and peace be upon him” (after finishing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, accompanied by Bilal, reached the women. Then he recited: “O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.” (12) Having finished, he said: “Do you agree to that?" A woman, but whom none answered The Prophet “Allah’s blessing and peace be upon him” said: "Yes, O Allah's Apostle!" (Al’hasan, The sub-narrator, did not know who this woman was). Then The Prophet “Allah’s blessing and peace be upon him” said to them: "Will you give alms?" Thereupon Bilal spread out his garment into which the women started throwing big and small rings.

(61) The Sura of The Battle Array (As’saff)

Allah Almighty said: “O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, Who will be my helpers to (the work of) Allah? Said the Disciples, We are Allah's helpers! Then a portion of the Children of Israel believed, and a portion disbelieved: but We gave power to those who believed, against their enemies, and they became the ones that prevailed.” (14)

[1] Allah’s saying: “And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "This is evident sorcery!"” (6)

4896- Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have many names: I am Mohammad and Ahmad; I am Al'mahi through whom Allah will eliminate infidelity; I am Al'hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al'aqib (in the sense that There will be no Prophet after me)."

شَيئاً مِنْ ذلِكَ فَسَتَرَهُ اللَّهُ فَهوَ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شاءَ غَفَرَ لَهُ». تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ في الآيَةِ.

[طرفه في ١٨]

٤٨٩٥ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيم: حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قالَ: وأَخْبَرَنِي ابْنُ جُرَيجٍ: أَنَّ الحَسَنَ بْنَ مُسْلِمٍ أَخْبَرَهُ، عَنْ طَاوسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قالَ: شَهِدتُ الصَّلاةَ يَومَ الفِطْرِ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبي بَكْرٍ وَعُمَرَ وَعُثْمانَ، فَكُلُّهُمْ يُصَلِّيها قَبلَ الخُطبَةِ، ثُمَّ يَخطُبُ بَعدُ، فَنَزَلَ نَبِيُّ اللَّهِ ﷺ، فَكأَنِّي أَنْظُرُ إِلَيهِ حِينَ يُجَلِّسُ الرِّجالَ بِيَدِهِ، ثُمَّ أَقبَلَ يَشُقُّهُمْ حَتَّى أَتَى النِّساءَ مَعَ بِلالٍ، فَقالَ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جاءَكَ المُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيئاً وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ وَلاَ يَقْتُلنَ أَوْلادَهُنَّ وَلاَ يَأْتِينَ بِبُهْتَانٍ يَفتَرِينَهُ بَينَ أَيدِيهِنَّ وَأَرْجُلِهِنَّ﴾ [١٢] حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا، ثُمَّ قالَ حِينَ فَرَغَ: «أَنْتُنَّ عَلَى ذلِكِ». وَقالَتِ امْرَأَةٌ وَاحِدَةٌ، لَمْ يُجِبْهُ غَيرُهَا: نَعَمْ يَا رَسُولَ اللَّهِ، لا يَدرِي الحَسَنُ مَنْ هِيَ. قالَ: «فَتَصَدَّقْنَ». وَبَسَطَ بِلالٌ ثَوْبَهُ، فَجَعَلنَ يُلقِينَ الفَتَخَ وَالخَوَاتِيمَ فِي ثَوْبِ بِلالٍ.

[طرفه في: ٩٨].

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وَقالَ مُجاهِدٌ: ﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾ [١٤] مَنْ يَتْبَعُنِي إِلَى اللَّهِ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿مَرْصُوصٌ﴾ [٤] مُلصَقٌ بَعْضُهُ بِبَعْضٍ، وَقالَ غَيرُهُ: بِالرَّصاصِ.

١ ـ باب قَوْلُهُ تَعالَى: ﴿مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ [٦]

٤٨٩٦ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا المَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الكُفْرَ، وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا العَاقِبُ».

[طرفه في: ٣٥٣٢].

٤٨٩٥ ـ قوله: على ذلك بكسر الكاف خطاباً للنساء أي على المذكور في الآية (شارح).

ـ قوله: فتصدقن يحتمل أن يكون ماضياً ويحتمل أن يكون أمراً (عيني).

ـ قوله: الفتخ بفتحتين وآخره خاء معجمة الخواتيم العظام وقيل: حلق من فضة لا فص فيها (عيني).

(62) The Sura of Friday (Al'jumu'a)

[1] Allah's saying: "As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise." (3)

4897- Abu'huraira "Allah be pleased with him" reported: We were sitting with The Prophet "Allah's blessing and peace be upon him" when The Sura of Friday was revealed. When The Prophet "Allah's blessing and peace be upon him" recited Allah's saying: "As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise" (3) I asked: "Who are those?" he did not reply. I repeated my question thrice when he answered, putting his hand on Salman Al'farisi who was sitting with us: "If the religion was at the furthermost star of Pleiades, they (Salman's fellows, in whom, of course, he is involved) would attain it."

4898- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(If the religion was at the furthermost star of Pleiades), then some of those people would attain it."

[2] Allah's saying: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (11)

4899- Jaber Ibn Abdullah "Allah be pleased with both" reported: While we were (attending Friday speech and prayer) with The Prophet, a caravan (of some camels loaded with food) arrived. The people (diverted their attention towards the camels and) left the mosque, but only twelve persons remained with The Prophet. So this verse was revealed: " But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (11)

(63) The Sura of The Hypocrites (Al'munafiqun)

[1] Allah's saying: "When the Hypocrites come to thee, they say: "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars." (1)

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١ ـ باب قَوْلُهُ: ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣]

وَقَرَأَ عُمَرُ: فَامْضُوا إِلَى ذِكْرِ اللَّهِ.

٤٨٩٧ ـ حدثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثني سُلَيمانُ بْنُ بِلالٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فَأُنْزِلَتْ عَلَيهِ سُورَةُ الجُمُعَةِ: ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قال: قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلاثاً، وَفِينَا سَلْمانُ الفارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمانَ، ثُمَّ قال: «لَوْ كانَ الإِيمانُ عِنْدَ الثُّرَيَّا، لَنالَهُ رِجالٌ، أَوْ رَجُلٌ، مِنْ هؤُلاءِ». [الحديث ٤٨٩٧ ـ طرفه في: ٤٨٩٨]

٤٨٩٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنا عَبْدُ العَزِيزِ: أَخْبَرَني ثَوْرٌ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «لَنالَهُ رِجالٌ مِنْ هؤُلاءِ».

[طرفه في: ٤٨٩٧]

٢ ـ باب ﴿وَإِذَا رَأَوْا تِجَارَةً﴾ [١١]

٤٨٩٩ ـ حدثني حَفْصُ بْنُ عُمَرَ: حَدَّثَنا خالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا حُصَيْنٌ، عَنْ سالِمِ بْنِ أَبِي الجَعْدِ، وَعَنْ أَبِي سُفْيانَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قال: أَقْبَلَتْ عِيرٌ يَوْمَ الجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ ﷺ، فَثارَ النَّاسُ إِلَّا اثْنا عَشَرَ رَجُلاً، فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْها﴾. [طرفه في: ٩٣٦].

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سُورَةُ المُنَافِقِينَ ـ ٦٣

١ ـ باب ﴿إِذَا جَاءَكَ المُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ـ إِلَى ـ لَكَاذِبُونَ﴾ [١]

٤٩٠٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنا إِسْرائِيلُ: عَنْ أَبِي إِسْحاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ

سورة الجمعة ـ قوله: سورة الجمعة وفي نسخة العيني بعد هذا زيادة البسملة

٤٨٩٧ ـ قوله: فأنزلت عليه سورة الجمعة زاد مسلم فلما قرأ قبل قوله: وآخرين.

ـ قوله: قلت: من هم ولأبي ذر قالوا: من هم اهـ شارح، وهو الأنسب لما بعده.

سورة المنافقين ـ في نسخة العيني زيادة البسملة بعد اسم السورة قال: فليس في ثبوت البسملة هنا خلاف ا هـ.

4900- Zaid Ibn Arqam "Allah be pleased with him" reported: I took part in a certain holy battle with The Prophet "Allah's blessing and peace be upon him". I heard Abdullah Ibn Obai Ibn Salool saying: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him. If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that to my uncle or to Omar who, in his turn, informed The Prophet "Allah's blessing and peace be upon him" of it. The Prophet "Allah's blessing and peace be upon him" called me and I narrated to him the whole story. Then Allah's Apostle "Allah's blessing and peace be upon him" sent for Abdullah Ibn Obai and his companions, and they took an oath that they did not say that. So Allah's Apostle "Allah's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me: "You just wanted Allah's Apostle "Allah's blessing and peace be upon him" to disbelieve your statement and hate you." So Allah revealed the Sura of The Hypocrites, beginning with "When the hypocrites come to you..." (The Hypocrites 1) The Prophet "Allah's blessing and peace be upon him" then sent for me and recited it and said: "O Zaid! Allah confirmed your statement."

[2] Allah's saying: "They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds." (2)

4901- Zaid Ibn Arqam "Allah be pleased with him" reported: I was with my uncle when I heard Abdullah Ibn Obai Ibn Salool saying: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him." He further said: "If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that to my uncle who, in his turn, informed The Prophet "Allah's blessing and peace be upon him" of it. The Prophet "Allah's blessing and peace be upon him" called me and I narrated to him the whole story. Then Allah's Apostle "Allah's blessing and peace be upon him" sent for Abdullah Ibn Obai and his companions, and they took an oath that they did not say that. So Allah's Apostle "Allah's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home. So Allah revealed: "When the hypocrites come to you..." (1) until he said: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not. They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner". But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (7:8) The Prophet "Allah's blessing and peace be upon him" then sent for me and recited it and said: "O Zaid! Allah confirmed your statement."

[3] Allah's saying: "That is because they believed, then they rejected Faith: so a seal was set on their hearts: therefore they understand not." (3)

4902- Zaid Ibn Arqam "Allah be pleased with him" reported: When Abdullah Ibn Obai said: "Don't spend on those who are with Allah's Apostle…" and: "If we return (to Medina)…", I told The Messenger of Allah "Allah's blessing and peace be upon him". I was blamed for that by The Ansar. But Abdullah took an oath that he did not say that. I returned home and slept. Then The Messenger of Allah "Allah's blessing and peace be upon him" sent for me and said: "Allah has confirmed your statement." It was sent down: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not." (7)

[4] Allah's saying: "When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth!)" (4)

قال: كُنتُ في غزاةٍ، فسمعتُ عَبدَ اللهِ بن أبيٍّ يقولُ: لا تُنفقُوا على مَن عندَ رَسولِ اللهِ حتّى يَنفضُّوا مِن حَولِه، ولَو رَجعنا مِن عندِهِ لَيُخرجَنَّ الأعزُّ منها الأذلَّ. فذكرتُ ذلكَ لِعمّي أو لِعُمَرَ، فذكرَهُ للنّبيِّ ﷺ، فدَعاني فحدَّثتُه، فأرسَلَ رسولُ اللهِ ﷺ إلى عبدِ اللهِ بنِ أُبيٍّ وأصحابِه، فحلَفوا ما قالوا، فكذَّبني رسولُ اللهِ ﷺ وصدَّقه، فأصابَني همٌّ لَم يُصبني مثلُهُ قطُّ، فجلستُ في البيتِ، فقالَ لِي عمّي: ما أردتَ إلى أن كذَّبكَ رَسولُ اللهِ ﷺ ومَقَتَك؟ فأنزلَ اللهُ تعالى: ﴿إذا جاءكَ المُنافقونَ﴾ فبعثَ إليَّ النّبيُّ ﷺ فقرأَ فقالَ: «إنَّ اللهَ قد صدَّقكَ يا زيد». [الحديث ٤٩٠٠ ـ أطرافه في: ٤٩٠١، ٤٩٠٢، ٤٩٠٣، ٤٩٠٤].

٢ ـ باب ﴿اتَّخَذُوا أَيمانَهُمْ جُنَّةً﴾ [٢] يَجْتَنُّونَ بِهَا

٤٩٠١ ـ حدثنا آدمُ بنُ أبي إياسٍ: حدَّثنا إسرائيلُ، عن أبي إسحاقَ، عن زيدِ بنِ أرقمَ رَضِيَ اللهُ عنهُ قال: كُنتُ مَعَ عَمّي، فَسَمِعتُ عَبدَ اللهِ بنَ أُبَيٍّ ابنَ سَلولَ يَقُولُ: لا تُنفِقُوا عَلى مَن عِندَ رَسولِ اللهِ حَتّى يَنفَضُّوا. وقالَ أيضاً: لَئِن رَجَعنا إلى المَدينَةِ لَيُخرِجَنَّ الأعزُّ منها الأذلَّ، فَذَكَرتُ ذلكَ لِعَمّي، فَذكرَ عَمّي لِرَسولِ اللهِ ﷺ فأرسَلَ رَسولُ اللهِ ﷺ إلى عَبدِ اللهِ بنِ أُبَيٍّ وَأَصحابِهِ، فحَلَفُوا ما قالوا، فصَدَّقَهُم رَسُولُ اللهِ ﷺ وكَذَّبَني، فأصابَني هَمٌّ لَم يُصبني مِثلُهُ، فجلَستُ في بيتي، فأنزَلَ اللهُ عزَّ وجلَّ: ﴿إذا جاءَكَ المُنافِقونَ ـ إلى قولِهِ ـ هُمُ الَّذينَ يَقولونَ لا تُنفِقُوا عَلى مَن عِندَ رَسولِ اللَّهِ ـ إلى قَولِهِ ـ لَيُخرِجَنَّ الأعَزُّ مِنها الأذَلَّ﴾ [١ ـ ٨]. فأرسَلَ إليَّ رَسُولُ اللهِ ﷺ فقَرَأَها عَلَيَّ، ثُمَّ قالَ: «إنَّ اللهَ قَدْ صَدَّقَكَ». [طرفه في: ٤٩٠٠].

٣ ـ باب ﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ﴾ [٣]

٤٩٠٢ ـ حدثنا آدمُ: حدَّثنا شُعبَةُ، عَنِ الحَكَمِ قال: سَمِعتُ مُحَمَّدَ بنَ كَعبٍ القُرَظِيَّ قال: سَمِعتُ زَيدَ بنَ أرقَمَ رَضِيَ اللهُ عَنهُ قال: لَمّا قالَ عَبدُ اللهِ بنُ أُبَيٍّ: لا تُنفِقُوا عَلى مَن عِندَ رَسولِ اللهِ، وقالَ أيضاً: لَئِن رَجَعنا إلى المَدينَةِ، أخبَرتُ بِهِ النَّبِيَّ ﷺ فلامَني الأنصارُ، وَحَلَفَ عَبدُ اللهِ بنُ أُبَيٍّ ما قالَ ذلكَ، فرَجَعتُ إلى المَنزلِ فَنِمتُ، فَدَعاني رَسُولُ اللهِ ﷺ فأتَيتُهُ، فقالَ: «إنَّ اللهَ قَد صَدَّقَكَ». ونَزَلَ: ﴿هُمُ الَّذينَ يَقولونَ لا تُنفِقُوا﴾ [٧] الآيَةَ. وقالَ ابنُ أبي زائِدَةَ: عَنِ الأعمَشِ، عن عَمرٍو، عَنِ ابنِ أبي لَيلى، عن زَيدٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٤٩٠٠].

٤ ـ باب ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾ [٤]

٤٩٠٣ ـ حدثنا عَمرُو بنُ خالدٍ: حدَّثنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثنا أبو إسحاقَ قال: سَمِعتُ زَيدَ بنَ أرقَمَ قالَ: خَرَجنا مَعَ النَّبِيِّ ﷺ في سَفَرٍ أصابَ النّاسَ فِيهِ شِدَّةٌ، فَقالَ عَبدُ اللهِ بنُ أُبَيٍّ لأصحابِهِ: لا تُنفِقُوا عَلى مَن عِندَ رَسولِ اللهِ حَتّى يَنفَضُّوا مِن حَولِهِ. وقالَ: لَئِن رَجَعنا إلى

باب ٢ ـ الاجتنان: الاستتار.

4903- Zaid Ibn Arqam "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on a journey during which people were stricken with a severe hunger. Abdullah Ibn Obai said: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him." He further said: "If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I went and told The Prophet "Allah's blessing and peace be upon him" of that. He sent to Abdullah Ibn Obai and asked him of it. He took an oath that he did not do. He (The Prophet) said: "Zaid told The Messenger of Allah a lie." I felt it so much, till Allah confirmed my statement in The Sura of The Hypocrites. When The Messenger of Allah "Allah's blessing and peace be upon him" invited them (Ibn Obai and his companions) to ask Allah's forgiveness for them, they turned aside their heads.

[5] Allah's saying: "And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance." (5)

4904- Zaid Ibn Arqam "Allah be pleased with him" reported: I was with my uncle when I heard Abdullah Ibn Obai Ibn Salool saying: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him." He further said: "If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that to my uncle who, in his turn, informed The Prophet "Allah's blessing and peace be upon him" of it. Then Allah's Apostle "Allah's blessing and peace be upon him" sent for Abdullah Ibn Obai and his companions, and they took an oath that they did not say that. So Allah's Apostle "Allah's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home, and my uncle said to me: "You just wanted Allah's Apostle "Allah's blessing and peace be upon him" to disbelieve your statement and hate you." So Allah revealed: " When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars." (1) The Prophet "Allah's blessing and peace be upon him" then sent for me and recited it and said: "O Zaid! Allah confirmed your statement."

[6] Allah's saying: "It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors." (6)

4905- Jaber "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. An Emigrant stroked an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" came out and said: "What is wrong with the people who are claiming this call of the period of Ignorance?" Then he said: "What is the matter with them?" He was told about the stroke of the Emigrant to the Ansari. The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call." When Abdullah Ibn Obai Ibn Salool was told of that, he said: "They (The Emigrants) have done it (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the meaner." Upon that Omar said: "O Allah's Prophet! Let me chop off the head of this hypocrite!" The Prophet said: "(No), lest the people should say that Mohammad used to kill his companions." The Ansar were more in number than the emigrants when the latter came to Medina. But later on the emigrant increased.

المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأذَلَّ، فَأَتَيتُ النَّبيَّ ﷺ فَأَخْبَرتُه، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بن أُبَيّ فَسأَلَه، فاجْتهَد يَمِينَهُ ما فعل، قالوا: كذَبَ زيدٌ رسولَ اللهِ ﷺ، فَوَقَعَ في نَفسي مِمَّا قالُوا شِدَّةٌ، حتَّى أَنزَلَ اللهُ عز وجل تَصديقِي في: ﴿إِذَا جاءَكَ المُنافِقُون﴾. فدعاهُم النَّبي ﷺ لِيَستغفِرَ لهُم فلَوَّوا رُؤُسَهُم. وَقَوْلُهُ: ﴿خُشُبٌ مُسَنَّدَةٌ﴾. قال: كانُوا رِجالاً أَجمَلَ شَيءٍ.

[طرفه في: ٤٩٠٠].

٥ ـ باب قَوْلُهُ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ﴾ [٥]

حَرَّكُوا، اسْتَهْزَؤُا بالنَّبيِّ ﷺ، وَيَقْرَأُ بالتَّخفيفِ مِن: لَوَيتُ.

٤٩٠٤ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنْ زَيدِ بْنِ أَرْقَم قال: كُنْتُ مَعَ عَمِّي، فَسَمِعْتُ عَبدَ اللهِ بْنَ أُبَي ابْنَ سَلُول يَقولُ: لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنفضوا، وَلَئِنْ رَجَعْنَا إِلى المَدينةِ لَيُخرِجَنَّ الأَعَزُّ منها الأذلَّ، فَذَكَرْتُ ذلك لِعَمِّي، فَذَكَر عَمِّي لِلنَّبيِّ ﷺ وَصَدَّقَهُمْ، فَأَصابَنِي غَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ في بَيْتِي، وَقالَ عَمِّي: مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ النَّبيُّ ﷺ وَمَقَتَكَ؟، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿إِذَا جاءَكَ المُنَافِقُونَ قالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ﴾ [١]. وأَرسَلَ إليَّ النَّبيُّ ﷺ فقرأها وقال: «إنَّ اللهَ قد صدَّقكَ».

[طرفه في: ٤٩٠٠].

٦ ـ باب قَوْلُهُ: ﴿سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [٦]

٤٩٠٥ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قال: كُنَّا في غَزاةٍ ـ قالَ سُفيانُ مَرَّةً: في جَيشٍ ـ فكَسَعَ رَجُلٌ مِنَ المُهاجِرينَ، فسمِعَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ الأَنْصارِيُّ: يا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يَا لَلمهاجِرينَ، ذاكَ رَسُولُ اللَّهِ ﷺ فقالَ: «ما بالُ دَعْوى جاهِلِيَّةٍ» قالُوا: يا رَسُولَ اللَّهِ، كَسَعَ رَجلٌ مِنَ المُهاجِرِينَ، رَجُلاً مِنَ الأنصارِ، فقالَ: «دَعُوها فإِنَّها مُنْتِنَةٌ». فَسَمِعَ بِذلِكَ عَبْدُ اللَّهِ بْنُ أُبَي فقالَ: فَعَلُوها، أَما وَاللَّهِ لَئِنْ رَجَعْنا إِلى المَدينة لَيُخرِجَنَّ الأَعزُّ منها الأذَلَّ، فَبلَغَ النَّبيَّ ﷺ، فَقامَ عُمرُ فقالَ: يا رَسُولَ اللَّهِ، دَعْني أَضْرِبْ عُنُقَ هذا المُنافِق، فَقالَ النَّبيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحابَهُ». وَكانَتِ الأَنْصارُ أَكْثَرَ مِنَ المُهَاجِرِينَ حِينَ قَدِمُوا المَدِينَةَ ثُمَّ إِنَّ المُهَاجِرِينَ كَثُرُوا بَعْدُ.

٤٩٠٤ ـ قوله: وصدّقهم أي صدّق عليه السلام ابن أبي وأصحابه لما حلفوا على عدم صدور المقالة المذكورة (شارح).

٤٩٠٥ ـ قوله: فكسع من الكسع، وهو ضرب الدبر باليد أو بالرجل (عيني).

ـ قوله: لا يتحدث فيه الرفع والجزم كما في الشارح.

[7] Allah's saying: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not." (7)

4906- Abdullah Ibn Al'fadl narrated that he heard Anas "Allah be pleased with him" saying: I got sad because of those killed on The Battle of Al'harra. When Zaid Ibn Arqam was informed of my great sadness, he wrote to me that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah! Would that you forgive The Ansar and their children." (Abdullah Ibn Al'fadl, the narrator had some doubt whether The Prophet "Allah's blessing and peace be upon him" added: "and the children of their children"). Some of those who were present with Anas asked him (about Zaid). He said: "It is he, about whom The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is he, whose hearing was proved by Allah to be true.""

4907- Jaber "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. An Emigrant stroked an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" was caused by Allah to hear it. He said: "What is wrong with the people?" He was told: "An Emigrant stroked an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!"" The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call." The Ansar were more in number than the emigrants when the latter came to Medina. But later on the emigrants increased. When Abdullah Ibn Obai Ibn Salool was told of that, he said: "They (The Emigrants) have done it (gathered against us)! So when we return to Medina, surely, the more honourable people will expel therefrom the meaner." Upon that Omar said: "O Allah's Prophet! Let me chop off the head of this hypocrite!" The Prophet said: "(No), lest the people should say that Mohammad used to kill his companions."

(64) The Sura of At'taghabun (The Mutual loss and gain

Allah Almighty said: "No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things." (11)

قالَ سُفيانُ: فَحَفِظْتُهُ مِنْ عَمْرٍو: قالَ عَمْرٌو: سَمِعْتُ جابِراً: كُنَّا مَعَ النَّبِيِّ ﷺ.

[طرفه في: ٣٥١٨].

٧ ـ باب قَوْلُهُ: ﴿هُمُ الَّذِينَ يَقُولُونَ لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا ـ وَيَتفرَّقُوا ـ وَلِلَّهِ خَزَائِنُ السَّماوَاتِ وَالأَرْضِ وَلكِنَّ المُنَافِقِينَ لا يَفقَهُونَ﴾ [٧]

٤٩٠٦ ـ حدّثنا إسماعيلُ بنُ عَبْدِ اللَّهِ قال: حَدَّثني إسْماعيلُ بْنُ إبْراهيمَ بْنِ عُقْبَةَ، عَنْ مُوسى بْنِ عُقْبَةَ قال: حَدَّثَني عَبْدُ اللَّهِ بْنُ الفَضْلِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالكٍ يَقُولُ: حَزِنْتُ عَلَى مَن أُصِيبَ بالحَرَّةِ، فَكَتَبَ إِلَيَّ زَيدُ بنُ أَرْقَمَ، وَبَلَغَهُ شِدَّةُ حُزْني، يَذْكُرُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِلأَنْصارِ، ولأَبْناءِ الأَنْصارِ». وشَكَّ ابْنُ الفَضْلِ في: «أَبْناءِ أَبْناءِ الأَنْصارِ». فَسأَلَ أَنَساً بَعْضُ مَن كانَ عِنْدَهُ، فقالَ: هُوَ الَّذي يَقُولُ رَسُولُ اللَّهِ ﷺ: «هذا الَّذِي أَوْفَى اللَّهُ لَهُ بِأُذُنِهِ».

٨ ـ باب قَوْلُهُ: ﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ وَلِلَّهِ العِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلكِنَّ المُنَافِقِينَ لا يَعْلَمُونَ﴾ [٨]

٤٩٠٧ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ قالَ: حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما يقُولُ: كُنَّا في غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ الأَنْصارِيُّ: يَا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يَا لَلمُهاجِرِينَ، فَسَمَّعَهَا اللَّهُ رَسُولَهُ ﷺ، قال: «ما هذا؟»، فَقالُوا: كَسَعَ رَجُلٌ مِنَ المُهَاجِرِينَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ الأَنْصارِيُّ: يَا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يَا لَلمُهاجِرِين، فَقالَ النَّبِيُّ ﷺ: «دَعُوها فَإِنَّهَا مُنْتِنَةٌ». قالَ جابِرٌ: وكانَتِ الأَنْصارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرَ، ثُمَّ كَثُرَ المُهاجِرُونَ بَعْدُ. فَقالَ عَبْدُ اللَّهِ بْنُ أُبَيّ: أَوَ قَدْ فَعَلُوا، وَاللَّهِ لَئِنْ رَجَعْنا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْها الأَذَلَّ، فَقالَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَ هذا المُنَافِقِ، قالَ النَّبِيُّ ﷺ: «دَعْهُ، لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ». [طرفه في: ٣٥١٨].

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وقالَ عَلْقَمَةُ، عَنْ عَبْدِ اللَّهِ: ﴿وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ﴾ [١١]. هُوَ الَّذِي إِذَا أَصابَتْهُ مُصِيبَةٌ رَضِيَ وَعَرَفَ أَنَّها مِنَ اللَّهِ.

(65) The Sura of The Divorce (At'talaq)

[1] -

3908- Salim narrated that Abdullah Ibn Omar "Allah be pleased with both" told him that he had divorced his wife while she was in her menses. Omar told The Messenger of Allah "Allah's blessing and peace be upon him" who became very angry at that and said: "He must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again. Then, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her. Indeed, that is the legal period prescribed by Allah for divorce."

[2] Allah's saying: "for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (4)

4909- Abu'salama narrated: A man came to Ibn Abbas while Abu'huraira was with him and said: "Give me your opinion regarding a woman who delivered a baby forty days after the death of her husband." Ibn Abbas said: "This indicates the end of one of the two prescribed periods." I said: "for those who carry (life within their wombs), their period is until they deliver their burdens." Abu'huraira said: "I agree with my cousin (Abu'salama)." Then Ibn Abbas sent his slave Kuraib to Ommu'salama to ask her (regarding this case). She replied: "The husband of Subai'a Al'aslamiyya was killed while she was pregnant. She delivered a baby forty days after his death. Then her hand was demanded; and The Messenger of Allah "Allah's blessing and peace be upon him" gave her in marriage. Abus'sanabil was one of those who demanded it."

4910- Mohammad Ibn Sirin narrated: I sat in a gathering of people containing Abdur'rahman Ibn Abu'laila, who mentioned (the case of) the end of the two periods. I mentioned the narration of Abdullah Ibn Utba regarding the case of Subai'a Bint Al'harith. Some of his companions bit their lips (pointing to

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وَقالَ مُجاهدٌ: ﴿وبالَ أمرِها﴾ [٩] جزاءَ أمرِها.

١ ـ باب

٤٩٠٨ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهَابٍ قالَ: أَخبَرَنِي سَالِمٌ: أَنَّ عَبدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا أَخبَرَهُ: أَنَّهُ طَلَّقَ امرَأَتَهُ وَهيَ حائِضٌ، فَذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قالَ: «لِيُرَاجِعْهَا، ثُمَّ يُمسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِراً قَبلَ أَنْ يَمَسَّهَا، فَتِلكَ العِدَّةُ كَمَا أَمَرَهُ اللَّهُ»

[الحديث أطرافه في: ٥٢٥١، ٥٢٥٢، ٥٢٥٣، ٥٢٦٤، ٥٣٣٢، ٥٣٣٣، ٧١٦٠]

٢ ـ باب ﴿وَأُولاتُ الأَحْمالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللهَ يَجْعَل لَهُ مِنْ أَمْرِهِ يُسْراً﴾ [٤]

وَأُولاتُ الأَحْمَالِ: وَاحِدُهَا: ذَاتُ حَمْلٍ.

٤٩٠٩ ـ حدّثنا سَعدُ بنُ حَفصٍ: حَدَّثَنا شَيبَانُ، عَن يَحيَى قالَ: أَخبَرَنِي أَبُو سَلَمَةَ قالَ: جاءَ رَجُلٌ إِلَى ابنِ عَبَّاسٍ، وَأَبُو هُرَيرَةَ جالِسٌ عِندَهُ، فَقَالَ: أَفتِنِي فِي امرَأَةٍ وَلَدَتْ بَعدَ زَوجِهَا بِأَربَعِينَ لَيلَةً؟ فَقَالَ ابنُ عَبَّاسٍ: آخِرُ الأَجَلَينِ، قُلتُ أَنَا: ﴿وَأُولاتُ الأَحمَالِ أَجَلُهُنَّ أَن يَضَعنَ حَملَهُنَّ﴾. قالَ أَبُو هُرَيرَةَ: أَنَا مَعَ ابنِ أَخِي، يَعنِي أَبَا سَلَمَةَ، فَأَرسَلَ ابنُ عَبَّاسٍ غُلامَهُ كُرَيباً إِلَى أُمِّ سَلَمَةَ يَسأَلُهَا، فَقَالَتْ: قُتِلَ زَوجُ سُبَيعَةَ الأَسلَمِيَّةِ وَهيَ حُبلَى، فَوَضَعَتْ بَعدَ مَوتِهِ بِأَربَعِينَ لَيلَةً، فَخُطِبَتْ، فَأَنكَحَهَا رَسُولُ اللَّهِ ﷺ، وَكانَ أَبُو السَّنَابِلِ فِيمَن خَطَبَهَا.

[الحديث ٤٩٠٩ ـ طرفه في: ٥٣١٨]

٤٩١٠ ـ وَقالَ سُلَيمانُ بنُ حَربٍ وَأَبُو النُّعمَانِ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَن أَيُّوبَ، عَن مُحَمَّدٍ قالَ: كُنتُ فِي حَلقَةٍ فِيهَا عَبدُ الرَّحمٰنِ بنُ أَبِي لَيلَى، وَكانَ أَصحَابُهُ يُعَظِّمُونَهُ، فَذَكَرَ آخِرَ الأَجَلَينِ، فَحَدَّثتُ بِحَدِيثِ سُبَيعَةَ بِنتِ الحَارِثِ عَن عَبدِ اللَّهِ بنِ عُتبَةَ، قالَ فَضَمَّزَ لِي بَعضُ

٤٩٠٩ ـ قوله: آخر الأجلين أي عدتها ولأبي ذرّ: آخر بالنصب أي تتربص آخر الآجلين (شارح).

٤٩١٠ ـ قوله: فضمز لي بتشديد الميم ولأبي ذرّ بتخفيفها أي عضّ شفته غمزاً كما في الشارح، وروي: فضمزني بالتشديد وزيادة النون بدل اللام أي أسكتني وهو أشبه الروايات على ما ذكره العيني. قوله: فاستحيا الخ المستحيي ابن أبي ليلى كما أنّ المستدرك هو أيضاً وأما قوله: فلقيت فمن مقول محمد بن سيرين على ما أفاده الشارح القسطلاني.

me to stop talking). But when I became attentive to them, I said: "I am too brave if I tell a lie concerning a person who is now in Kufa." He (Abdur'rahman) felt shy and said: "But Abdullah's uncle used not to say so." Then I went out and met Abu'atiyya: Malik Ibn Amer, and asked him (about it). He mentioned to me the story of Subai'a. I asked him: "Did you hear something from Abdullah concerning this matter (the pregnant widow whose husband had died)?" He replied: "We were with Abdullah who said: "Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (of Divorce "At'talaq") was revealed after the longer Sura (of Heifer "Al'baqara").""

(66) The Sura of The Prohibition (At'tahrim)

[1] Allah's saying: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (1)

4911- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": If somebody said to his wife: "You are unlawful to me", he should make an expiation (for his oath). Ibn Abbas further said: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (The Confederates "Al'ahzab" 21)

4912- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." (We did so). He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should tell none about it."

[2] Allah's saying: "Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (1)

أَصْحَابِهِ، قالَ مُحَمَّدٌ: فَفَطِنْتُ لَهُ، فَقُلْتُ: إِنِّي إِذاً لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الكُوفَةِ، فَاسْتَحْيَا وَقَالَ: لَكِنْ عَمُّهُ لَمْ يَقُلْ ذَاكَ. فَلَقِيتُ أَبَا عَطِيَّةَ مالِكَ بْنَ عامِرٍ فَسَأَلْتُهُ، فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ، فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا شَيْئاً؟ فَقَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ، فَقَالَ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ، وَلا تَجْعَلُونَ عَلَيْهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّسَاءِ القُصْرَى بَعْدَ الطُّولَى: ﴿وَأُولَاتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾.

[طرفه في: ٤٥٣٢].

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١ ـ باب ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

[١]

٤٩١١ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنِ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ فِي الحَرَامِ: يُكَفِّرُ. وَقالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [الحديث ٤٩١١ ـ طرفه في: ٥٢٦٦].

٤٩١٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَمْكُثُ عِنْدَهَا، فَوَاطَيْتُ أَنَا وَحَفْصَةُ عَنْ: أَيَّتُنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ: أَكَلْتَ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، قالَ: «لا، وَلٰكِنِّي كُنْتُ أَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ لا تُخْبِرِي بِذٰلِكَ أَحَداً». [الحديث ٤٩١٢ ـ أطرافه في: ٥٢١٦، ٥٢٦٧، ٥٢٦٨، ٥٤٣١، ٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢].

٢ ـ باب ﴿تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ﴾ ﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ﴾

٤٩١٣ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ

٤٩١٢ ـ قوله: فواطأت أي اتفقت وفي العيني فواطيت، قال هكذا في جميع النسخ، وأصله فواطأت وفي الأصل المطبوع فتواطأت، وهو رواية أبي ذر على ما ذكره الشارح.

ـ قوله: عن أيتنا ولابن عساكر والأصيلي على أيتنا و(مغافير) جمع مغفور بضم الميم وهو صمغ حلو له رائحة كريهة كما في الشارح.

٤٩١٣ ـ قوله: مكثت هنا بفتح الكاف وفي الحديث ٤٩١٥ بضمها.

4913- Ibn Abbas “Allah be pleased with both” narrated: For a year I had the desire to ask Omar Ibn Al’khattab regarding the explanation of a Verse (in The Sura of The Prohibition) but I could not do out of respect for him. When he went to perform the Hajj, I accompanied him. On our return, while we were still on the way home, Omar went aside to answer the call of nature by the Arak trees. I waited till he finished. Then I proceeded with him and asked: "O Commander of The Believers! Who were the two wives of The Prophet “Allah’s blessing and peace be upon him” who backed up each other against him?" He said: "They were Hafsa and A’isha." I said to him: "By Allah, I wanted to ask you about this a year ago, but I could not do out of respect for you.” Omar said: "Do not refrain from asking me. If you think that I have knowledge (about something), you would ask me; and if I know, I will tell you." Then Omar further said: "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed in connection with them what He had revealed, and assigned for them what He had assigned. Once while I was thinking over a certain matter, my wife said: "I recommend that you do so-and-so." I said to her: "What do you have to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?” She said: “How strange you are, O son of Al’khattab! You don't want to be argued with, though your daughter Hafsa argues with The Messenger of Allah “Allah’s blessing and peace be upon him” so much that he remains angry for the whole day!" Very soon, Omar put on his outer garment and went to Hafsa to whom he said: "O my daughter! Do you argue with The Messenger of Allah “Allah’s blessing and peace be upon him” so that he remains angry for the whole day?" Hafsa said: "By Allah, we argue with him." Omar said: "Know that I warn you of Allah's punishment and the anger of The Messenger of Allah “Allah’s blessing and peace be upon him”. O my daughter! Don't be betrayed by she (A’isha), who is proud of her beauty because of the love of The Messenger of Allah “Allah’s blessing and peace be upon him” for her."

Omar further said: "Then I went out to the house of Ommu’salama, who was one of my relatives, to whom I talked. She said: “O son of Al’khattab! You seem to interfere in everything to the extent that you even want to interfere between The Messenger of Allah “Allah’s blessing and peace be upon him” and his wives!” By Allah, I was influenced by her talk so much that I lost some of my anger. I left her. At that time I had a friend from the Ansar who used to bring me the news (from The Prophet “Allah’s blessing and peace be upon him”) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of Ghassan’s kings. We heard that he intended to proceed and attack us. Indeed, our hearts were full of fear because of that. (Once) my Ansari friend unexpectedly knocked at my door, and said: "Open! Open!” I said: “Has the king of Ghassan come?” He said: “No, but something worse! The Messenger of Allah “Allah’s blessing and peace be upon him” has isolated himself from his wives.” I said: “Let the nose of A’isha and Hafsa be stuck to dust (humiliated)!” Then I put on my clothes and went to Allah's Apostle's dwelling. He was staying in an upper room belonging to him, to which he ascended by a ladder. There was a black slave of The Messenger of Allah “Allah’s blessing and peace be upon him” (sitting) on the first step. I said to him: “Tell The Prophet “Allah’s blessing and peace be upon him” that Omar Ibn Al’khattab is here.” Then The Prophet “Allah’s blessing and peace be upon him” admitted me. I related the story in full to him. When I came to the item of Ommu’salama, The Messenger of Allah “Allah’s blessing and peace be upon him” smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Under his head there was a leather pillow stuffed

حُنَين: أنَّهُ سمعَ ابنَ عبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا يُحدِّثُ أنَّهُ قال: مَكَثْتُ سَنَةً أُرِيدُ أنْ أسْألَ عُمرَ بنَ الخطَّابِ عن آيَةٍ، فَما أستَطِيعُ أنْ أسأَلَهُ هَيبَةً لَهُ، حتّى خَرَجَ حاجّاً فَخَرَجتُ مَعَهُ، فلمّا رَجَعتُ وكُنّا بِبَعْضِ الطَّرِيقِ، عَدَلَ إلى الأرَاكِ لِحَاجَةٍ لَهُ، قالَ: فَوَقَفْتُ لَهُ حَتّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فقُلتُ: يا أمِيرَ المُؤمِنِينَ، مَنِ اللَّتانِ تَظاهَرَتا على النَّبِيِّ ﷺ مِنْ أزواجِهِ، فَقالَ: تِلْكَ حَفصَةُ وعائِشَةُ، قال: فَقُلتُ: واللَّهِ إنْ كُنتُ لأُرِيدُ أنْ أسْأَلَكَ عَنْ هذا مُنذُ سَنَةٍ، فَما أستَطِيعُ هَيبَةً لَكَ، قالَ: فَلاَ تَفعَلْ، ما ظَنَنْتَ أنَّ عِندِي مِنْ عِلمٍ فاسْأَلْنِي، فَإنْ كانَ لِي عِلمٌ خَبَّرْتُكَ بِهِ، قالَ: ثُمَّ قالَ عُمَرُ: وَاللَّهِ إنْ كُنّا في الجاهِلِيَّةِ ما نَعُدُّ لِلنِّساءِ أمْراً، حَتّى أنْزَلَ اللَّهُ فِيهِنَّ ما أنْزَلَ وَقَسَمَ لَهُنَّ ما قَسَمَ، قال: فَبَينَا أنا في أمْرٍ أتأمَّرُهُ إذْ قالَتِ امْرَأتِي: لَوْ صَنَعتَ كَذا وكَذا، قال: فَقُلتُ لَهَا: مالَكِ وَلِمَا هَا هُنا، فِيما تَكَلُّفُكِ في أمْرٍ أُرِيدُهُ؟ فَقالَتْ لِي: عَجَباً لَكَ يا ابْنَ الخَطَّابِ ما تُرِيدُ أنْ تُراجَعَ أنتَ، وإنَّ ابْنَتَكَ لَتُراجِعُ رَسُولَ اللَّهِ ﷺ حتّى يَظَلَّ يَومَهُ غَضْبانَ، فَقامَ عُمَرُ، فَأخَذَ رِداءَهُ مَكانَهُ حتّى دَخَلَ على حَفصَةَ فَقالَ لَها: يا بُنَيَّةُ إنَّكِ لَتُراجِعِينَ رَسُولَ اللَّهِ ﷺ حَتّى يَظَلَّ يَوْمَهُ غَضْبانَ؟ فَقالَتْ حَفصَةُ: وَاللَّهِ إنّا لَنُراجِعُهُ، فَقُلتُ: تَعلَمِينَ أنِّي أُحَذِّرُكِ عُقُوبَةَ اللَّهِ، وَغَضَبَ رَسُولِهِ ﷺ، يا بُنَيَّةُ لا تَغُرَّنَّكِ هذه الَّتِي أعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللَّهِ ﷺ إيّاهَا، يُرِيدُ عائِشَةَ، قال: ثُمَّ خَرَجْتُ حَتّى دَخَلتُ عَلى أُمِّ سَلَمَةَ لِقَرابَتِي مِنهَا فكَلَّمْتُها، فَقالَتْ أُمُّ سَلَمَةَ: عَجَباً لَكَ يا ابْنَ الخَطَّابِ، دَخَلتَ في كُلِّ شَيءٍ، حتّى تَبتَغِي أنْ تَدخُلَ بَينَ رَسُولِ اللَّهِ ﷺ وأزواجِهِ، فَأخَذَتْنِي واللَّهِ أخْذاً كَسَرَتْنِي عَنْ بَعضِ ما كُنتُ أجِدُ، فَخَرَجْتُ مِنْ عِندِها. وَكانَ لِي صاحِبٌ مِنَ الأنْصارِ إذا غِبْتُ أتانِي بِالخَبَرِ، وَإذا غابَ كُنتُ أنا آتِيهِ بِالخَبَرِ، وَنَحْنُ نَتَخَوَّفُ مَلِكاً مِنْ مُلُوكِ غَسّانَ، ذُكِرَ لَنا أنَّهُ يُرِيدُ أنْ يَسِيرَ إلَينا، فَقَدِ امتَلأتْ صُدُورُنا مِنهُ، فَإذا صاحِبِي الأنْصارِيُّ يَدُقُّ البابَ، فَقالَ: افتَحْ افتَحْ فَقُلتُ: جاءَ الغَسّانِيُّ؟ فَقالَ: بَلْ أشَدُّ مِن ذلِكَ، اعتَزَلَ رَسُولُ اللَّهِ ﷺ أزواجَهُ، فَقُلتُ: رَغِمَ أنفُ حَفصَةَ وعائِشَةَ، فَأخَذتُ ثَوْبِيَ فَأخْرُجُ حَتّى جِئتُ، فَإذا رَسُولُ اللَّهِ ﷺ في مَشْرُبَةٍ لَهُ، يَرْقَى عَلَيها بِعَجَلَةٍ، وَغُلامٌ لِرَسُولِ اللَّهِ ﷺ أسْوَدُ عَلى رَأسِ الدَّرَجَةِ، فَقُلتُ لَهُ: قُل: هذا عُمَرُ بْنُ الخَطَّابِ، فَأذِنَ لِي، قالَ عُمَرُ: فَقَصَصْتُ عَلى رَسُولِ اللَّهِ ﷺ هذا الحَدِيثَ، فَلَمّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإنَّهُ لَعَلى حَصِيرٍ ما بَينَهُ وَبَينَهُ شَيءٌ، وَتَحتَ رَأسِهِ وِسادَةٌ مِن أدَمٍ

= ـ تظاهرتا: تعاونتا.

ـ قوله: أتأمره أي أتفكر فيه

ـ قوله: فيما تكلفك، ويروى: وفيما تكلفك أي وفي أي شيء تكلفك ا هـ، عيني وذكر الشارح روايتي وفيم وما.

ـ (رغم أنف) رغم الله أنف نخـ

ـ قوله: في مشربة أي غرفة يرقى عليها بعجلة أي بدرجة وروي: يرقى بالبناء للمفعول أيضاً أي يصعد.

ـ قوله: قرظاً مصبوباً أي مسكوباً ولأبي ذرّ مصبوراً أي مجموعاً والقرظ بفتحتين ورق السلم ا هـ من الشارح. =

with palm fibers, and leaves of a Salm tree were piled at his feet, and above his head a few water skins were hung. On seeing the marks of the mat imprinted on his side, I wept. He said: "Why are you weeping?" I replied: "O Allah's Apostle! Caesar and Khosrau are leading a (Luxurious) life, while you, in spite of your being The Messenger of Allah "Allah's blessing and peace be upon him", are living in destitute." The Prophet "Allah's blessing and peace be upon him" said: "Won't you be satisfied that they enjoy this world and we enjoy the Hereafter?"

[3] Allah's saying: "When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things)." (3)

4914- Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Omar (about a verse in The Sura of Prohibition). I said: "O Commander of The Believers! Who were the two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him"?" before I could finish my sentence, he replied: "A'isha and Hafsa."

[4] Allah's saying: "If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (4)

4915- Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Omar about those two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him". For one year I was seeking , though in vain, the opportunity to ask this question, until I accompanied him in Hajj. While we were in Zahran, Omar went to answer the call of nature. He said to me:" Bring me some water for ablution." So I followed him with a container of water and started pouring for him. I found it a good opportunity to ask him, so I said: "O Commander of The Believers! Who were those two women (from amongst The Prophet's wives) who had backed up each other (against The Prophet "Allah's blessing and peace be upon him")?" Before I could finish my question, he replied: "They were A'isha and Hafsa."

حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيهِ قَرَظاً مَصْبُوباً، وَعِنْدَ رَأْسِهِ أَهَبٌ مُعَلَّقَةٌ، فَرَأَيتُ أَثَرَ الحَصِيرِ فِي جَنْبِهِ فَبَكَيتُ، فَقَالَ: «ما يُبْكِيكَ»؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَى وَقَيصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ! فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الآخِرَةُ»

[طرفه في: ٨٩].

٣ ـ باب ﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هذا قَالَ نَبَّأَنِيَ العَلِيمُ الخَبِيرُ﴾ [٣]

فِيهِ عَائِشَةُ، عَنِ النَّبِيِّ ﷺ.

٤٩١٤ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا يَحيى بْنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيدَ بْنَ حُنَينٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ، فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، مَنِ المَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ فَمَا أَتْمَمْتُ كَلامِي حَتَّى قالَ: عَائِشَةُ وَحَفْصَةُ.

[طرفه في: ٨٩].

٤ ـ باب قَوْلُهُ: ﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤]

صَغَوْتُ وَأَصْغَيتُ: مِلْتُ. ﴿وَلِتَصْغَى﴾ [الأنعام: ١١٣] لِتَمِيلَ.

﴿وَإِنْ تَظَاهَرَا عَلَيهِ فَإِنَّ اللَّهَ هُوَ مَوْلاهُ وَجِبْرِيلُ وَصَالِحُ المُؤْمِنِينَ وَالمَلائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ، تَظَاهَرُونَ: تَعَاوَنُونَ.

وَقالَ مُجَاهِدٌ: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾ [٦] أَوْصُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ بِتَقْوَى اللَّهِ وَأَدِّبُوهُمْ.

٤٩١٥ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا يَحيى بْنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيدَ بْنَ حُنَينٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ عَنِ المَرْأَتَينِ اللَّتَينِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ، فَمَكَثْتُ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعاً، حَتَّى خَرَجْتُ مَعَهُ حَاجّاً، فَلَمَّا كُنَّا بِظَهْرَانَ، ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ: أَدْرِكْنِي بِالوَضُوءِ، فَأَدْرَكْتُهُ بِالإِدَاوَةِ، فَجَعَلْتُ أَسْكُبُ عَلَيهِ، وَرَأَيتُ مَوْضِعاً، فَقُلْتُ يَا أَمِيرَ المُؤْمِنِينَ: مَنِ المَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا؟ قالَ ابْنُ عَبَّاسٍ: فَمَا أَتْمَمْتُ كَلامِي حَتَّى قالَ: عَائِشَةُ وَحَفْصَةُ.

[طرفه في: ٨٩].

= ـ قوله: أهب بفتح الهمزة والهاء وبضمهما جمع إهاب (شارح).

باب ٤ ـ قوله: وفي بعض النسخ وإن تظاهرا بتشديد الظاء.

٤٩١٥ ـ قوله: في العيني «يا مير» المؤمنين بحذف الألف من أمير للتخفيف ا هـ.

ـ قوله: أن يبدله القراءة عندنا من الإبدال.

[5] Allah's saying: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins." (5)

4916- Omar Ibn Al'khattab "Allah be pleased with him" narrated: "Once the wives of The Prophet "Allah's blessing and peace be upon him" made a united front against him. I said to them: "It may be if he (The Prophet "Allah's blessing and peace be upon him") divorced you, his Lord (Allah) would give him instead of you wives better than you. So this verse (the same as I had said) was revealed."

(67) The Sura of The Dominion (Al'mulk)

Allah Almighty said: "Blessed be He in Whose hands is Dominion; and He over all things hath Power; He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" (1:3)

(There are no narrations in this item).

(68) The Sura of The Pen (Al'qalam)

[1] Allah's saying: "Violent (and cruel), with all that, base born." (13)

4917- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Violent (and cruel), with all that, base born": "It was sent down regarding a man from Quraish, having a notable sign similar to that hung on (the neck of) the sheep."

قَوْلُهُ: ﴿عَسى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجاً خَيراً مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قانِتَاتٍ تَائِبَاتٍ عابِدَاتٍ سائِحَاتٍ ثَيِّبَاتٍ وأَبْكاراً﴾ [٥]

٤٩١٦ ـ حدَّثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيمٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: اجْتَمَعَ نِساءُ النَّبِيِّ ﷺ في الغَيرَةِ عَلَيهِ، فَقُلْتُ لَهُنَّ: عَسى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجاً خَيراً مِنْكُنَّ، فَنَزَلَتْ هذِهِ الآيَةُ. [طرفه في: ٤٠٢]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُلكِ ـ ٦٧

التَّفَاوُتُ: الاخْتِلافُ، وَالتَّفَاوُتُ وَالتَّفَوُّتُ وَاحِدٌ. ﴿تَمَيَّزُ﴾ [٨] تَقَطَّعُ. ﴿مَنَاكِبِهَا﴾ [١٥] جَوَانِبِهَا. ﴿تَدَّعُونَ﴾ [٢٧] وَتَدْعُونَ، مِثْلُ تَذَّكَّرُونَ وَتَذْكُرُونَ. ﴿وَيَقْبِضْنَ﴾ [١٩] يَضْرِبْنَ بِأَجْنِحَتِهِنَّ. وَقالَ مُجاهِدٌ: ﴿صَافَّاتٍ﴾ [١٩] بَسْطُ أَجْنِحَتِهِنَّ. ﴿وَنُفُورٍ﴾ [٢١] الكُفُورُ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ن وَالقَلَمِ ـ ٦٨

وَقالَ قَتَادَةُ: ﴿حَرْدٍ﴾ [٢٥] جِدٍّ في أَنْفُسِهِمْ. وَقالَ ابْنُ عَبَّاسٍ: ﴿لَضَالُّونَ﴾ [٢٦] أَضْلَلْنَا مَكانَ جَنَّتِنَا.

وَقالَ غَيرُهُ: ﴿كَالصَّرِيمِ﴾ [٢٠] كالصُّبْحِ انْصَرَمَ مِنَ اللَّيلِ، وَاللَّيلِ انْصَرَمَ مِنَ النَّهارِ، وَهُوَ أَيضاً: كُلُّ رَمْلَةٍ انْصَرَمَتْ مِنْ مُعْظَمِ الرَّمْلِ، وَالصَّرِيمُ أَيضاً المَصْرُومُ، مِثْلُ: قَتِيلٍ وَمَقْتُولٍ.

١ ـ باب ﴿عُتُلٍّ بَعْدَ ذٰلِكَ زَنِيمٍ﴾ [١٣]

٤٩١٧ ـ حدَّثنا مَحْمُودٌ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿عُتُلٍّ بَعْدَ ذٰلِكَ زَنِيمٍ﴾ قالَ: رَجُلٌ مِنْ قُرَيشٍ، لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشَّاةِ.

سورة تبارك الذي بيده الملك ـ وفي العينيّ سورة تبارك قال وفي بعض النسخ سورة الملك، ولم تثبت البسملة ههنا ا هـ.

سورة ن والقلم ـ قوله ـ قوله: يتخافتون الخ، وفي نسخة العينيّ والانتجاء: التسارّ كالتناجي.

ـ قوله: أضللنا كذا بزيادة الهمزة وتأوله العينيّ فقال أضللنا أنفسنا عن مكان جنتنا يعني هذه ليست بجنتنا بل تهنا في طريقها ا هـ.

٤٩١٧ ـ قوله: الزنمة للمعز في حلقها كالقرط.

4918- Haritha Ibn Wahb Al'khuza'i "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "May I tell you of the people of Paradise? Every weak and poor humble person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

[2] Allah's saying: "The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able." (42)

4919- Abu'sa'eed "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Allah will bring forth the severest Hour (or a great light, according to some Muslim commentators), and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs swill and be as stiff as if it is one bone (a single vertebra)."

(69) The Sura of The Sure Reality (Al'haqqa)

Allah Almighty said: "Then he that will be given his Record in his right hand will say: Ah here! Read ye my Record! I did really understand that my Account would (One Day) reach me! And he will be in a life of Bliss, In a Garden on high, The Fruits whereof (will hang in bunches) low and near. Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone! And he that will be given his Record in his left hand, will say: Ah! would that my record had not been given to me! And that I had never realized how my account (stood)! Ah! would that (Death) had made an end of me! Of no profit to me has been my wealth! My power has perished from me! (The stern command will say): Seize ye him, and bind ye him, And burn ye him in the Blazing Fire. Further, make him march in a chain, whereof the length is seventy cubits! This was he that would not believe in Allah Most High, And would not encourage the feeding of the indigent! So no friend hath he here this Day. Nor hath he any food except the corruption from the washing of wounds, Which none do eat but those in sin." (19:37)

(70) The Sura of Al'ma'arij (The Ways of Ascent)

(There are no traditions in this Sura).

٤٩١٨ ـ حدّثنا أَبو نُعيم: حَدَّثَنا سُفيانُ، عَنْ مَعْبَدِ بْنِ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ الخُزاعِيَّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «أَلا أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلى اللَّهِ لأَبَرَّهُ. أَلا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ، جَوَّاظٍ، مُسْتَكْبِرٍ».

[الحديث ٤٩١٨ ـ طرفاه في: ٦٠٧١، ٦٦٥٧].

٢ ـ باب ﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾ [٤٢]

٤٩١٩ ـ حدّثنا آدَمُ: حَدَّثَنا اللَّيثُ، عَنْ خالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ ابْنِ أَبِي هِلالٍ، عَنْ زَيدِ ابنِ أَسْلَمَ، عن عطاءِ بن يسارٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يكشفُ ربُّنا عن ساقِه، فيسجدُ له كلُّ مؤمنٍ ومؤمنةٍ، ويَبقى من كان يسجد في الدُّنيا رِئاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقاً وَاحِداً». [طرفه في: ٢٢].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ الحَاقَّةِ ـ ٦٩

﴿عِيشَةٍ رَاضِيَةٍ﴾ [٢١] يُرِيدُ: فِيهَا الرِّضَا. ﴿القَاضِيَةَ﴾ [٢٧] المَوْتَةَ الأُولَى الَّتِي مُتُّهَا ثُمَّ أُحْيَا بَعْدَهَا. ﴿مِنْ أَحَدٍ عَنْهُ حاجِزِينَ﴾ [٤٧] أَحَدٌ يَكُونُ لِلجَمْعِ وَلِلوَاحِدِ.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الوَتِينَ﴾ [٤٦] نِيَاطُ القَلبِ. قالَ ابْنُ عَبَّاسٍ: ﴿طَغى﴾ [١١] كَثُرَ، وَيُقَالُ: ﴿بِالطَّاغِيَةِ﴾ [٥] بِطُغْيَانِهِم، وَيُقَالُ: طَغَتْ عَلَى الخُزَّانِ. كَمَا طَغَى المَاءُ عَلَى قَوْمِ نُوحٍ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ سَأَلَ سَائِلٌ: ـ المَعَارِجِ ـ ٧٠

الفَصِيلَةُ: أَصْغَرُ آبَائِهِ القُرْبَى، إِلَيهِ يَنْتَمِي مَنِ انْتَمى. ﴿لِلشَّوَى﴾ [١٦] اليَدَانِ وَالرِّجْلانِ وَالأَطْرَافُ، وَجِلدَةُ الرَّأْسِ يُقَالُ لَهَا شَوَاةٌ، وما كانَ غيرَ مَقْتَلٍ فَهُوَ شَوىً. وَالعِزُونَ: الجَمَاعَاتُ،

٤٩١٨ ـ قوله: متضعف بكسر العين أي متواضع خامل وبفتحها أي الذي يستضعه الناس ويحتقرونه.

ـ (الجوّاظ) الشديد الصوت في الشر.

سورة الحاقة ـ وثبت في نسخة العيني زيادات بعد قوله نوح ونصها وغسلين ما يسيل من صديد أهل النار، وقال غير من غسلين كل شيء غسلته فخرج منه شيء فهو غسلين فعلين من الغسل من الجرح والدبر.

ـ أعجاز نخل أصولها.

سورة سأل سائل ـ وفيها أيضا بعد قوله: عزة هذه الزيادة يوفضون الإيفاض الإسراع.

(71) The Sura of Noah

Allah Almighty said: "We sent Noah to his People (with the Command): Do thou warn thy People before there comes to them a grievous Penalty. He said: O my People! I am to you a Warner, clear and open: That ye should worship Allah, fear Him, and obey me: So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew. He said: O my Lord! I have called to my People Night and Day: But my call only increases (their) flight (from the Right). And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance. So I have called to them aloud; Further I have spoken to them in public and secretly in private." (1:9)

[1] Allah's saying: "And they have said (to each other), abandon not your gods: abandon neither Wadd nor Suwa, neither Yaghuth nor Ya'uq, nor Nasr ." (23)

4920- Ibn Abbas "Allah be pleased with both" narrated: All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Dawmat Al'jandal; Suwa was the idol of Muzain; Yaghuth was the idle of Murad and then (it was worshipped) by Banu'ghutaif (tribes) at Al'jurf near Saba; Ya'uq was the idol of Hamdan; and Nasr was the idol of Himyar, the branch of Dhu'kala. The names (of the idols) formerly belonged to some pious men of the people of Noah. When they died Satan inspired their people to set up idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who set up them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

وَوَاحِدُهَا عِزَةٌ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ: ﴿إِنَّا أَرْسَلْنَا﴾ ـ نُوحٍ ـ ٧١

﴿أَطْوَاراً﴾ [١٤] طوراً كذا وطوراً كذا، يقال: عدا طوره أي قدره. والكُبَارُ أشدُّ من الكِبَارِ، وَكَذلكَ جُمَّالٌ وَجَمِيلٌ لأَنَّهَا أَشَدُّ مُبَالَغَةً، وَكُبَارٌ الكَبِيرُ، وَكُبَاراً أيضاً بالتَّخفِيفِ، وَالعَرَبُ تَقُولُ: رَجُلٌ حُسَّانٌ وَجُمَّالٌ، وَحُسَانٌ، مُخَفَّفٌ، وَجُمَالٌ، مُخَفَّفٌ. ﴿دَيَّاراً﴾ [٢٦] مِنْ دَوْرٍ، وَلكِنَّهُ فَيْعَالٌ مِنَ الدَّوَرَانِ، كما قرأ عمر: الحيّ القيّام. وَهِيَ مِنْ قُمْتُ، وقال غيره: ﴿دَيَّاراً﴾ أحداً. ﴿تَبَاراً﴾ [٢٨] هلاكاً. وقال ابن عبَّاسٍ: ﴿مِدْرَاراً﴾ [١١] يَتْبَعُ بَعْضُهَا بَعْضاً. ﴿وَقَاراً﴾ [١٣] عَظَمَةً.

١ ـ باب ﴿وَدًّا وَلا سُوَاعاً وَلا يَغُوثَ وَيَعُوقَ﴾ [٢٣]

٤٩٢٠ ـ حدّثنا إبراهيمُ بنُ مُوسى: أخبرنا هِشَامٌ، عن ابنِ جُرَيجٍ، وقالَ عَطاءٌ: عن ابن عبّاسٍ رَضِيَ اللّهُ عنهُمَا: صَارَتِ الأَوْثانُ الَّتي كانَتْ في قومِ نوحٍ في العَرَبِ بَعْدُ، أَمَّا وَدٌّ: كانَتْ لِكَلْبٍ بِدَوْمَةِ الجَنْدَلِ، وَأَمَّا سُوَاعٌ: كانَتْ لِهُذَيلٍ، وَأَمَّا يَغُوثُ: فَكانَتْ لِمُرادٍ، ثُمَّ لِبَني غُطَيفٍ بالجَوْفِ عِنْدَ سَبأ، وَأَمَّا يَعُوقُ: فَكانَتْ لِهَمْدَانَ، وَأَمَّا نَسْرٌ: فَكانَتْ لِحِمْيَرَ، لآلِ ذِي الكَلاعِ، أَسْماءُ رِجالٍ صالِحِينَ مِن قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطانُ إِلى قَوْمِهِمْ: أَنِ انْصِبُوا إِلى مَجالِسِهِمُ الَّتي كانُوا يَجْلِسُونَ أَنْصاباً وَسَمُّوهَا بِأَسْمائِهِمْ، فَفَعَلُوا، فَلَمْ تُعْبَدْ، حَتَّى إِذا هَلَكَ أُولائكَ، وَتَنَسَّخَ العِلْمُ عُبِدَتْ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿قُلْ أُوحِيَ إِلَيَّ﴾ [الجِنّ ـ ٧٢]

قالَ ابنُ عبّاسٍ: ﴿لِبَداً﴾ [١٩] أَعْواناً.

سورة إنا أرسلنا ـ سورة نوح نخـ.

ـ قوله: وكباراً أيضاً بالتخفيف ساقط لأبي ذرّ، قاله الشارح.

٤٩٢٠ ـ قوله: دومة يقرأ بالضم أيضاً.

ـ قوله: بالجوف وهو المطمئن من الأرض أو واد باليمن ولأبي ذرّ عن الكشميهنيّ بالجرف بضم الجيم والراء أفاده العيني.

سورة قل أوحي إلي ـ قوله: ساقط من نسخة العيني وهو رواية أبي ذر على ما ذكره الشارح.

(72) The Sura of The Spirits (Al'jinn)

[1]

4921- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" left for Okaz market along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire started to be thrown at them. The Devils went to their people, who asked them: "What is wrong with you?" They said: "A barrier has been placed between us and the news of heaven. Fire has been thrown at us." They said: "The thing which has put a barrier between you and the news of heaven must have happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihama came across The Prophet "Allah's blessing and peace be upon him" at a place called Nakhla and it was on the way to Okaz where The Prophet "Allah's blessing and peace be upon him" was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said: "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said: " We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: We shall not join (in worship) any (gods) with our Lord." (Al'jinn 1:2) Allah revealed the following verse to his Prophet "Allah's blessing and peace be upon him": "Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful Recital!" (The Spirits "Al'jinn" 1)

(73) The Sura of The Enfolded one (Al'muzzamil)

Allah Almighty said: "Thy Lord doth know that thou standest forth (to prayer) nigh two thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill health; others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. Read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, ye shall find it in Allah's Presence, yea, better and greater, in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (20)

ـ باب

٤٩٢١ ـ حدّثنا مُوسى بْنُ إسْماعيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبّاسٍ قالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ في طائفَةٍ مِنْ أَصْحابِهِ، عامِدِينَ إلَى سُوقِ عُكاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّياطِينِ وَبَينَ خَبَرِ السَّماءِ، وَأُرْسِلَتْ عَلَيهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّياطِينُ، فَقالُوا: ما لَكُمْ؟ فقالُوا: حِيلَ بَيْنَنا وبينَ خَبَرِ السَّماءِ، وأُرسِلَتْ علَينا الشُّهُبُ، قالَ: ما حالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّماءِ إلا ما حَدَثَ، فاضْرِبُوا مَشارِقَ الأَرْضِ وَمَغارِبَها، فانْظُرُوا ما هذا الأَمْرُ الَّذِي حَدَثَ. فانْطَلَقُوا، فَضَرَبُوا مَشارِقَ الأَرْضِ ومَغارِبَها، يَنْظُرُونَ ما هذا الأَمْرُ الَّذِي حالَ بَيْنَهُم وَبينَ خَبَرِ السَّماءِ، قالَ: فانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهامَةَ إلَى رَسُولِ اللَّهِ ﷺ بِنَخْلَةَ، وَهُوَ عامِدٌ إلَى سُوقِ عُكاظٍ، وَهُوَ يُصَلِّي بِأَصْحابِهِ صَلاةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ تَسَمَّعُوا لَهُ، فَقالُوا: هذا الَّذِي حالَ بَيْنَكُمْ وَبَينَ خَبَرِ السَّماءِ، فَهُنالِكَ رَجَعُوا إلَى قَوْمِهِمْ، فَقالُوا: يا قَوْمَنا ﴿إنّا سَمِعْنا قُرْآناً عَجَباً * يَهْدِي إلَى الرُّشْدِ فآمَنّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنا أَحَداً﴾ [١ ـ ٢]. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلى نَبِيِّهِ ﷺ: ﴿قُلْ أُوحِيَ إلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الجِنِّ﴾ [١]. وَإنَّما أُوحِيَ إلَيهِ قَوْلُ الجِنِّ.

[طرفه في: ٧٧٣].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُزَّمِّلِ ـ ٧٣

وَقالَ مُجاهِدٌ: ﴿وَتَبَتَّلْ﴾ [٨] أَخْلِصْ. وَقالَ الحَسَنُ: ﴿أَنْكالاً﴾ [١٢] قُيُوداً. ﴿مُنْفَطِرٌ بِهِ﴾ [١٨] مُثْقَلَةٌ بِهِ. وَقالَ ابْنُ عَبّاسٍ: ﴿كَثِيباً مَهِيلاً﴾ [١٤]. الرَّمْلُ السّائِلُ. ﴿وَبِيلاً﴾ [١٦] شَدِيداً.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُدَّثِّرِ ـ ٧٤

قالَ ابْنُ عَبّاسٍ: ﴿عَسِيرٌ﴾ [٩] شَدِيدٌ. ﴿قَسْوَرَةٍ﴾ [٥١] رِكْزُ النّاسِ وَأَصْواتُهُمْ، وَقالَ أَبُو هُرَيرَةَ: الأَسَدُ، وَكُلُّ شَدِيدٍ قَسْوَرَةٌ. ﴿مُسْتَنْفِرَةٌ﴾ [٥٠] نافِرَةٌ مَذْعُورَةٌ.

١ ـ باب

٤٩٢٢ ـ حدّثنا يَحْيى: حَدَّثَنا وَكِيعٌ، عَنْ عَلِيِّ بْنِ المُبارَكِ، عَنْ يَحْيى بْنِ أَبي كَثِيرٍ: سَأَلْتُ

٤٩٢١ ـ قوله: عكاظ بالصرف وعدمه (شارح).

سورة المزمل ـ قوله: مثقلة وفي اليونينية مثقلة بالتخفيف ا هـ. شارح. وهذا يقتضي أنّ ما في المتن بالتشديد.

سورة المدثر ـ قوله: (قسورة ركز الخ) ولأبي ذر بالرفع ا هـ شارح أفاد أنه بالجر كما في الآية الشريفة.

٤٩٢٢ ـ قوله: جواري أي مجاورتي، واعتكافي.

(74) The Sura of Al'muddaththir (One Wrapped up)

[1]

4922- Yahya Ibn Abu'kathir narrated: I asked Abu'salama Ibn Abdur'rahman about the first Sura sent down of The Holy Qur'an. He replied: "O thou wrapped up (in a mantle)!" (Al'muddaththir). I said: "They say it was: "Read, in the Name of your Lord Who created" (The Leech-like Clot)." On that, Abu'salama said: "I asked Jaber Ibn Abdullah about that, saying the same as you had said. He said: "I will not tell you except what The Messenger of Allah "Allah's blessing and peace be upon him" had told us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was in seclusion in the cave of Hira. After I had completed the limited period of my seclusion, I came down and heard a voice calling me. I looked to my right, but saw nothing. I looked to my left, but saw nothing. I looked in front of me, but saw nothing. I looked to my back, but saw nothing. Then I looked up and saw something. So I went to Khadija and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, it was revealed: "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify!" (Al'muddaththir 1:3)

[2] Allah's saying: "Arise and deliver thy warning!" (2)

4923- Yahya Ibn Abu'kathir narrated from Abu'salama from Jaber Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him": "I was in seclusion in Hira Cave..." (Then he narrated the tradition of Othman Ibn Omar from Ali Ibn Al'mubarak).

4924- Yahya Ibn Abu'kathir narrated: I asked Abu'salama about the first Sura of The Holy Qur'an which was sent down. He replied: "O thou wrapped up (in a mantle)!" (Al'muddaththir). I said: "I was told that "Read, in the Name of your Lord Who created" (The Leech-like Clot) was sent down first." On that, Abu'salama said: "I asked Jaber Ibn Abdullah about the first Sura of The Holy Qur'an which was revealed. Jaber said: "O thou wrapped up (in a mantle)!" (Al'muddaththir). I said: "I was told that "Read, in the Name of your Lord Who created" (The Leech-like Clot) was sent down first." On that, He said: "I will not tell you except what The Messenger of Allah "Allah's blessing and peace be upon him" had told us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was in seclusion in the cave of Hira. After I had completed the limited period of my seclusion, I came down. Reached the valley, I heard a voice calling me. I looked to my right, to my left, in front of me, to my back, but saw nothing. Then I looked up and saw him (Gabriel) sitting on a chair between the sky and the earth. I went to Khadija and told her to wrap me up and pour cold water on me. Then, it was revealed: "O thou wrapped up (in a mantle)! Arise and deliver thy warning!" (Al'muddaththir 1:2)

[4] Allah's saying: "And thy garments keep free from stain!" (4)

أَبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ، عَنْ أَوَّلِ ما نَزَلَ مِنَ القُرْآنِ، قالَ: ﴿يَا أَيُّهَا المُدَّثِّرُ﴾ [١] قُلتُ: يَقُولُونَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق ١]. فَقالَ أَبُو سَلَمَةَ: سَأَلْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهما عَنْ ذٰلِكَ، وَقُلتُ لَهُ مِثْلَ الَّذي قُلتَ، فَقالَ جابِرٌ: لا أُحَدِّثُكَ إِلاَّ ما حَدَّثَنا رَسُولُ اللَّهِ ﷺ، قالَ: «جاوَرْتُ بِحِراءٍ، فَلَمَّا قَضَيْتُ جِوارِي هَبَطْتُ، فَنُودِيتُ، فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ عَنْ شِمالِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ أَمامِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ خَلْفِي فَلَم أَرَ شَيْئاً، فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئاً، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي، وَصُبُّوا عَلَيَّ ماءً بارِداً. قالَ: فَدَثَّرُونِي وَصَبُّوا عَلَيَّ ماءً بارِداً، قالَ: فَنَزَلَتْ: ﴿يَا أَيُّهَا المُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ﴾ [١ ـ ٣].

[طرفه في: ٤].

٢ ـ باب قَوْلِهِ: ﴿قُمْ فَأَنْذِرْ﴾ [٢]

٤٩٢٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَغَيرُهُ قالاَ: حَدَّثَنا حَرْبُ ابنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «جاوَرْتُ بِحِراءٍ». مِثْلَ حَدِيثِ عُثْمانَ بْنِ عُمَرَ، عَنْ عَلِيِّ بْنِ المُبارَكِ.

[طرفه في: ٤].

٣ ـ باب ﴿وَرَبَّكَ فَكَبِّرْ﴾ [٣]

٤٩٢٤ ـ حدثنا إِسْحاقُ بْنُ مَنْصُورٍ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا حَرْبٌ: حَدَّثَنا يَحْيَى قالَ: سَأَلْتُ أَبا سَلَمَةَ: أَيُّ القُرْآنِ أُنْزِلَ أَوَّلُ؟ فَقالَ: ﴿يَا أَيُّهَا المُدَّثِّرُ﴾ فَقُلْتُ: أُنْبِئْتُ أَنَّهُ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق ١]. فَقالَ أَبُو سَلَمَةَ: سَأَلْتُ جابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ القُرْآنِ أُنْزِلَ أَوَّلُ؟ فَقالَ: ﴿يا أيها المدثر﴾. فَقُلْتُ: أُنْبِئْتُ: أَنَّهُ ﴿اقرأ باسم ربك﴾. فَقالَ: لا أُخْبِرُكَ إِلاَّ بِما قالَ رَسُولُ اللَّهِ ﷺ، قالَ رَسُولُ اللَّهِ ﷺ: «جاوَرْتُ في حِراءٍ، فَلَمَّا قَضَيْتُ جِوارِي هَبَطْتُ، فَاسْتَبْطَنْتُ الوادِيَ، فَنُودِيتُ، فَنَظَرْتُ أَمامِي وَخَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمالِي، فَإِذا هُوَ جالِسٌ عَلَى عَرْشٍ بَيْنَ السَّماءِ والأَرْضِ، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي وَصُبُّوا عَلَيَّ ماءً بارِداً، وَأُنْزِلَ عَلَيَّ: ﴿يَا أَيُّهَا المُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ﴾».

[طرفه في: ٤].

٤ ـ باب ﴿وَثِيَابَكَ فَطَهِّرْ﴾ [٤]

٤٩٢٥ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ. وَحَدَّثَني عَبْدُ

٤٩٢٤ ـ قوله: أول وفي بعض النسخ أول بفتحة.

ـ قوله فاستبطنت أي وصلت إلى بطن الوادي (شارح).

٤٩٢٥ ـ قوله: فجئثت على صيغة المجهول من الجأث وهو الفزع وفي بعضها فجثثت بالمثلثين من الجثّ وهو القلع اهـ من العيني.

4925- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got so frightened that I fell down on the ground. Then I came back home and said: "Wrap me up (in a mantle). So, they wrapped me up. Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (1:5) this was before the obligation of the prayers; and the abomination refers to the idles.

[5] Allah's saying: "And all abomination shun!" (5)

4926- Abu'salama narrated from Jaber Ibn Abdullah: I heard The Messenger of Allah "Allah's blessing and peace be upon him" talking about the period of pause in revelation: "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: wrap me up (in a mantle). So, they wrapped me up. Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (1:5) Abu'salama said that the abomination refers to the idles. Then the revelation started coming down strongly and regularly.

(75) The Sura of The Resurrection (Al'qiyama)

[1] Allah's saying: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (16)

4927- Ibn Abbas "Allah be pleased with both" narrated: Whenever the revelation came down, The Prophet "Allah's blessing and peace be upon him" used to move his tongue with it (Sufyan, the sub-narrator, described how The Prophet used to move his tongue) so as to keep it. So Allah revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (16)

اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، فَقالَ في حَدِيثِهِ: «فَبَيْنَا أَنا أَمْشِي، إِذْ سَمِعْتُ صَوتاً مِنَ السَّماءِ، فَرَفَعْتُ رَأْسِي، فَإِذا المَلَكُ الَّذِي جاءَنِي بِحِراءَ، جالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّماءِ وَالأَرْضِ، فَجُئِثْتُ مِنْهُ رُعْباً، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿يا أَيُّها المُدَّثِّرُ ـ إِلَى ـ وَالرِّجْزَ فاهْجُرْ﴾ [١ ـ ٥] قَبْلَ أَنْ تُفْرَضَ الصَّلاةُ، وَهِيَ الأَوْثانُ».

[طرفه في: ٤].

٥ ـ باب قَوْلِهِ: ﴿وَالرِّجْزَ فاهْجُرْ﴾ [٥]

يُقالُ: الرِّجْزُ وَالرِّجْسُ: العَذابُ.

٤٩٢٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ: قالَ ابْنُ شِهابٍ: سَمِعْتُ أَبا سَلَمَةَ قالَ: أَخْبَرَنِي جابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ: «فَبَيْنا أَنا أَمْشِي، سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّماءِ، فَإِذا المَلَكُ الَّذِي جاءَنِي بِحِراءٍ، قاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّماءِ وَالأَرْضِ، فَجُئِثْتُ مِنْهُ، حَتَّى هَوَيْتُ إِلَى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَزَمَّلُونِي، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿يا أَيُّها المُدَّثِّرُ ـ إِلَى قَوْلِهِ ـ فاهْجُرْ﴾ [١ ـ ٥] قالَ أَبُو سَلَمَةَ: وَالرِّجْزَ: الأَوْثانَ ـ ثُمَّ حَمِيَ الوَحْيُ وَتَتابَعَ». [طرفه في: ٤].

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١ ـ باب ﴿لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ﴾ [١٦]

وَقالَ ابْنُ عَبَّاسٍ: ﴿سُدىً﴾ [٣٦] هَمَلاً. ﴿لِيَفْجُرَ أَمامَهُ﴾ [٥] سَوْفَ أَتُوبُ، سَوْفَ أَعْمَلُ. ﴿لا وَزَرَ﴾ [١١] لا حِصْنَ.

٤٩٢٧ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيانُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عائِشَةَ، وَكانَ ثِقَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إِذا نَزَلَ عَلَيْهِ الوَحْيُ حَرَّكَ بِهِ لِسانَهُ ـ وَوَصَفَ سُفْيانُ ـ يُرِيدُ أَنْ يَحْفَظَهُ، فَأَنْزَلَ اللَّهُ: ﴿لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ﴾ [١٦].

[طرفه في: ٥].

٤٩٢٧ ـ قوله: ووصف سفيان أي كيفية التحريك، وقوله: يريد الخ بيان لإرادته عليه السلام بهذا التحريك حفظ القرآن.

[2] Allah's saying: "It is for Us to collect it and to promulgate it." (17)

4928- Sa'eed Ibn Jubair was asked about the explanation of the Statement of Allah: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (16) He replied: Ibn Abbas "Allah be pleased with both" said: "Allah's Apostle used to move his lips (quickly) during its revealing. So Allah revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith." He (The Prophet) was afraid that some of it (The Holy Qur'an) might flee away from his memory. "It is for us to collect it and to promulgate it" i.e. to collect it in your chest. "To promulgate it" means to make you recite it. "But when we have promulgated it" i.e. revealed it to you. "follow thou its recital (as promulgated). Then it is for us (Allah) to make it clear to you" (18:19) means then it is (for Allah) to make its meaning clear by itself through your recitation.

[3] Allah's saying: "But when We have promulgated it, follow thou its recital (as promulgated)." (18)

4929- Ibn Abbas "Allah be pleased with both" narrated: (concerning) Allah's saying: "Move not thy tongue concerning (the Qur'an) to make haste therewith.": When Gabriel revealed the Divine Inspiration to The Messenger of Allah "Allah's blessing and peace be upon him", he (The Prophet) moved his tongue and lips, and that state used to be very hard for him. That movement indicated that revelation was taking place. So Allah revealed in The Sura of Resurrection, which begins: "I do swear by the Day of Resurrection..." (1) the Verses: "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it." (16:17)

Ibn Abbas added: "It is for us to collect it and to promulgate it" means: When We reveal it, listen. "Then it is for us to explain it" means: It is for us to explain it through your tongue. So whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he would keep quiet (listening), and whenever the Angel left, The Prophet "Allah's blessing and peace be upon him" would recite that revelation as Allah promised him.

(76) The Sura of The Man (Al'insan)

Allah Almighty said: "Has there not been over Man a long period of Time, when he was nothing (not even) mentioned? Verily We created man from a drop of mingled sperm, in order to try him: so We gave him (the gifts) of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will). For the Rejecters We have prepared chains, Yokes, and a Blazing Fire." (1:4)

٢ ـ باب ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [١٧]

٤٩٢٨ ـ حدثنا عُبيد الله بن موسى، عن إسرائيل، عن موسى ابن أبي عائشة: أنَّه سأل سَعيدَ بنَ جُبَيرٍ عَنْ قَوْله تعالى: ﴿لا تُحَرِّكْ به لِسانَكَ﴾ قال: وقال ابنُ عبَّاسٍ: كانَ يُحَرِّكُ شَفَتَيهِ إذا أُنْزِلَ عليهِ، فقيلَ له: ﴿لاتحرك به لِسانك﴾ يخشى أنْ يَنفلِتَ منه، ﴿إنَّ علينا جمعه وقرآنه﴾ أن نَجمعَه في صدرِك، ﴿وقرآنه﴾ أن تقرأه، ﴿فإذا قرأناه﴾ يقول: أُنزل عليه ﴿فاتَّبعْ قرآنه * ثم إنَّ علينا بيانه﴾ [١٨ ـ ١٩] أن نُبيِّنَهُ على لسانك.

[طرفه في: ٥].

٣ ـ باب قَوْلُهُ: ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ [١٨]

قالَ ابنُ عَبَّاس: قَرَأْناهُ: بَيَّنَّاهُ، فَاتَّبِعْ: اعْمَل بِه.

٤٩٢٩ ـ حدثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مُوسى ابنِ أَبي عائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ ﷺ في قَوْلِهِ: ﴿لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ﴾. قالَ: كانَ رَسولُ اللَّهِ ﷺ إِذا نَزَلَ جِبْريلُ بِالوَحْيِ، وَكانَ مِمَّا يُحَرِّكُ بِهِ لِسانَهُ وَشَفَتَيهِ فَيَشْتَدُّ عَلَيهِ، وَكانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الآيَةَ الَّتي في ﴿لا أُقْسِمُ بِيَوْمِ القِيامَةِ﴾ [١] ﴿لا تُحَرِّكْ بِه لِسانَكَ لِتَعْجَلَ بِهِ * إنَّ عَلَينا جَمْعَهُ وقرآنه﴾ قال: علينا أن نَجمعه في صدرِكَ، ﴿وقُرآنَهُ * فإذا قرأناه فاتَّبِعْ قرآنَهُ﴾ فإذا أنزلناه فاستمع، ﴿ثم إنَّ علينا بيانه﴾ [١٩] علينا أن نبيِّنه بلسانك. قال: فكانَ إذا أتاه جبريل أطرق، فإذا ذهبَ قرأهُ كَما وَعَدَهُ اللَّهُ.

﴿أَوْلَى لَكَ فَأَوْلَى﴾ [٣٤] تَوَعُّدٌ.

[طرفه في: ٥].

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سُورَةُ ﴿هَلْ أَتَى عَلَى الإنْسَانِ﴾ [الدَّهْرِ ـ ٧٦]

يُقالُ مَعْناهُ: أَتى عَلى الإِنْسانِ، وهَلْ: تَكُونُ جَحْداً، وتَكُونُ خَبَراً، وهذا مِنَ الخَبَرِ، يَقُولُ: كانَ شَيئاً، فَلَمْ يَكُنْ مَذْكُوراً، وَذلِكَ مِنْ حِينِ خَلَقَهُ مِنْ طِينٍ إِلى أَنْ يُنْفَخَ فِيهِ الرُّوحُ. ﴿أَمْشَاجٍ﴾ [٢] الأَخْلاطُ، ماءُ المَرْأَةِ وَماءُ الرَّجُلِ، الدَّمُ وَالعَلَقَةُ، وَيُقالُ إِذا خُلِطَ: مَشِيجٌ، كَقَوْلِكَ: خَلِيطٌ، وَمَمْشُوجٌ مِثْلُ: مَخْلُوطٍ. وَيُقالُ: ﴿سَلاسِلاً وَأَغْلالاً﴾ [٤] وَلَمْ يُجِزِ بَعْضُهُمْ.

٤٩٢٨ ـ قوله: أن يتفلت وفي اليونينية أن ينفلت أفاده الشارح.

٤٩٢٩ ـ قوله: يقال: أطرق إذا سكت وأطرق أي أرخى عينيه ينظر إلى الأرض (عيني).

سورة هل أتى على الإنسان ـ قوله: (من حين) وضبط في بعض النسخ من حين بالجرّ.

ـ قوله: كقولك له وسقط لفظ له لغير أبي ذر هـ (شارح)، وفي نسخة كقوله اهـ.

He further said: "As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur, A Fountain where the devotees of Allah do drink, making it flow in unstinted abundance. They perform (their) vows, and they fear a Day whose evil flies far and wide. And they feed, for the love of Allah, the indigent, the orphan, and the captive, (Saying), We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and a (blissful) Joy." (5:11)

(77) The Sura of Al'mursalat (Those Sent Forth)

Allah Almighty said: "Have We not created you from a fluid (held) despicable? The which We placed in a place of rest, firmly fixed, For a period (of gestation), determined (according to need)? For We do determine (according to need); for We are the Best to determine (things). Ah woe, that Day, to the Rejecters of Truth!" (20:24)

He further said: "(It will be said:) Depart ye to that which ye used to reject as false! Depart ye to a Shadow (of smoke ascending) in three columns, (Which yields) no shade of coolness, and is of no use against the fierce Blaze. Indeed it throws about sparks (huge) as Forts, As if there were (a string of) yellow camels (marching swiftly). Ah woe, that Day, to the Rejecters of Truth!" (29:34)

4930- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him", with The Sura of Al'mursalat being revealed, which he was reciting and we were hearing from his mouth, suddenly a snake sprang at us. We ran to kill it but it escaped quickly to its hole. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped from your evil and you too have escaped from its evil."

﴿مُسْتَطِيراً﴾ [٧] مُمْتَدّاً البَلاءُ.

وَالقَمْطَرِيرُ: الشَّدِيدُ، يُقالُ: يَوْمٌ قَمْطَرِيرٌ وَيَوْمٌ قُماطِرٌ، وَالعَبُوسُ وَالقَمْطَرِيرُ وَالقُماطِرُ، وَالعَصِيبُ: أَشَدُّ ما يَكُونُ مِنَ الأَيّامِ فِي البَلاءِ. وَقالَ مَعْمَرٌ: ﴿أَسْرَهُمْ﴾ [٢٨] شِدَّةُ الخَلْقِ، وَكُلُّ شَيْءٍ شَدَدْتَهُ مِنْ قَتَبٍ فَهُوَ مَأْسُورٌ.

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وَقالَ مُجاهِدٌ: ﴿جِمالاتٌ﴾ [٣٣] حِبالٌ. ﴿ارْكَعُوا﴾ [٤٨] صَلُّوا لا يُصَلُّونَ.

وَسُئِلَ ابْنُ عَبّاسٍ: ﴿لا يَنْطِقُونَ﴾ [٣٥]. ﴿وَاللَّهِ رَبِّنا ما كُنّا مُشْرِكِينَ﴾ [الأنعام: ٢٣]، ﴿اليَوْمَ نَخْتِمُ﴾ [يس: ٦٥]، فَقالَ: إِنَّهُ ذُو أَلْوانٍ، مَرَّةً يَنْطِقُونَ، وَمَرَّةً يُخْتَمُ عَلَيْهِمْ.

٤٩٣٠ ـ حَدَّثَنِي مَحْمُودٌ: حَدَّثَنا عُبَيْدُ اللَّهِ: عَنْ إِسْرائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنّا مَعَ رَسُولِ اللَّهِ ﷺ، وَأُنْزِلَتْ عَلَيْهِ: ﴿وَالمُرْسَلاتِ﴾. وَإِنّا لَنَتَلَقّاها مِنْ فِيهِ، فَخَرَجَتْ حَيَّةٌ، فَابْتَدَرْناها، فَسَبَقَتْنا فَدَخَلَتْ جُحْرَها. فَقالَ رَسُولُ اللَّهِ ﷺ: «وُقِيَتْ شَرَّكُمْ، كَما وُقِيتُمْ شَرَّها».

[طرفه في: ١٨٣٠].

٤٩٣١ ـ حدثنا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنا يَحْيى بْنُ آدَمَ، عَنْ إِسْرائِيلَ، عَنْ مَنْصُورٍ: بِهذا، وَعَنْ إِسْرائِيلَ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: مِثْلَهُ.

وَتابَعَهُ أَسْوَدُ بْنُ عامِرٍ، عَنْ إِسْرائِيلَ. وَقالَ حَفْصٌ وَأَبُو مُعاوِيَةَ وَسُلَيْمانُ بْنُ قَرْمٍ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ عَنِ الأَسْوَدِ. قالَ يَحْيى بْنُ حَمّادٍ: أَخْبَرَنا أَبُو عَوانَةَ، عَنْ مُغِيرَةَ عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ.

وَقالَ ابْنُ إِسْحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ

ـ قوله: ولم يجزه أي لم يجز التنوين بعضهم، كذا في الشارح. وفي العينيّ ولم يجره بعضهم بالراء بدل الزاي من الإجراء أراد به لم يصرف بعضهم سلاسل، قال: وهذا الاصطلاح القديم يقولون: اسم مجرى واسم غير مجرى يعنون اسم مصروف واسم لا ينصرف ا هـ.

ـ قوله: وقال معمر: ثبت في نسخة العينيّ قبله هذه الزيادة (وقال الحسن النضرة في الوجه والسرور في القلب، وقال ابن عباس الأرائك السرر، وقال البراء وذلك قطوفها يقطفون كيف شاؤوا).

ـ قوله: من قتب وفيها زيادة (أو غبيط) قال: وهو رحل النساء يشدّ عليه الهودج.

والمرسلات ـ سورة المرسلات تخ.

4931- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain cave, with The Sura of Al'mursalat being revealed, which he was reciting and we were hearing from his mouth , suddenly a snake sprang at us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped from your evil as well as you have escaped from its evil."

[1] Allah's saying: "Indeed it throws about sparks (huge) as Forts." (32)

4932- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Indeed it throws about sparks (huge) as Forts": "We used to collect wood in the form of logs, three cubits long or shorter which we used to call Qasar (as huge as forts), for heating in winter.

[2] Allah's saying: "As if there were (a string of) yellow camels (marching swiftly)." (33)

4933- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Indeed it throws about sparks (huge) as Forts": "We used to collect wood in the form of logs, three cubits long or shorter which we used to call Qasar (as huge as forts), for heating in winter.

Concerning Allah's saying: "As if there were (a string of) yellow camels (marching swiftly)": The strings of the ships were used to be collected (in one package, as huge) as the waist of men.

[3] Allah's saying: "That will be a Day when they shall not be able to speak." (35)

4934- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave (at Mina), with The Sura of Al'mursalat being revealed, which he was reciting and I was hearing from his mouth, suddenly a snake sprang at us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped from your evil as well as you have escaped from its evil."

حدّثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إبراهِيمَ، عَنِ الأَسْوَدِ قالَ: قالَ عَبْدُ اللَّهِ: بَينَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ في غارٍ، إذْ نَزَلَتْ عَلَيهِ: ﴿وَالمُرْسَلاَتِ﴾. فَتَلَقَّينَاهَا مِنْ فِيهِ، وَإِنَّ فاهُ لَرَطْبٌ بِهَا، إذْ خَرَجَتْ حَيَّةٌ، فَقالَ رَسُولُ اللَّهِ ﷺ: «عَلَيكُمُ اقْتُلُوهَا». قالَ: فابْتَدَرْنَاهَا فَسَبَقَتْنَا، قالَ: فَقَالَ: «وُقِيَتْ شَرَّكُمْ، كَما وُقِيتُمْ شَرَّهَا». [طرفه في: ١٨٣٠].

١ ـ باب قَوْلُهُ: ﴿إِنَّهَا تَرْمِي بِشَرَرٍ كالقَصْرِ﴾ [٣٢]

٤٩٣٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخبَرَنا سُفيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عابِسٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: ﴿إِنَّهَا تَرْمِي بِشَرَرٍ كالقَصْرِ﴾. قالَ: كُنَّا نَرْفَعُ الخَشَبَ بِقَصَرٍ ثَلاَثَةَ أَذْرُعٍ أَوْ أَقَلَّ، فَنرفَعُهُ لِلشِّتَاءِ، فَنسمِّيهِ القَصرَ. [الحديث ٤٩٣٢ ـ طرفه في: ٤٩٣٣].

٢ ـ باب قَوْلُهُ: ﴿كَأَنَّهُ جِمالاَتٌ صُفرٌ﴾ [٣٣]

٤٩٣٣ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحيى: أَخبَرَنا سُفيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿تَرْمِي بِشَرَرٍ﴾ كُنَّا نَعْمِدُ إِلَى الخَشَبَةِ ثَلاَثَةَ أَذْرُعٍ وَفَوْقَ ذٰلِكَ، فَنَرْفَعُهُ لِلشِّتَاءِ، فَنُسَمِّيهِ القَصَرَ. ﴿كَأَنَّهُ جِمَالاَتٌ صُفرٌ﴾ حِبَالُ السُّفُنِ تُجْمَعُ حَتَّى تَكُونَ كَأَوْسَاطِ الرِّجالِ. [طرفه في: ٤٩٣٢].

٣ ـ باب قَوْلُهُ: ﴿هذا يَوْمُ لا يَنْطِقونَ﴾ [٣٥]

٤٩٣٤ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ قالَ: بينما نحنُ مع النَّبِيِّ ﷺ في غارٍ، إذْ نزلتْ عليهِ: ﴿وَالمرسلاتِ﴾ فإنَّهُ لَيَتْلوهَا، وَإنّي لأَتَلَقَّاهَا مِنْ فيهِ، وَإنَّ فاهُ لَرَطْبٌ بِهَا، إذْ وَثَبَتْ علينا حَيَّةٌ، فَقالَ النَّبِيُّ ﷺ: «اقْتُلُوهَا» فَابْتَدَرْنَاها فَذَهَبَتْ، فقَالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا». قالَ عُمَرُ: حَفِظْتُهُ مِنْ أَبِي، في غارٍ بِمِنًى. [طرفه في: ١٨٣٠].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿عَمَّ يَتَسَاءَلُونَ﴾ ـ ٧٨

قالَ مُجَاهِدٌ: ﴿لاَ يَرْجُونَ حِسَاباً﴾ [٢٧] لا يَخَافُونَهُ. ﴿لاَ يَمْلِكُونَ مِنْهُ خِطَاباً﴾ [٣٧]، لا

٤٩٣٢ ـ قوله: كالقصر بفتح القاف والصاد وهي قراءة ابن عباس والحسن جمع قصرة بالفتح أعناق الإبل والنخل وأصول الشجر ا هـ. من الشارح.

ـ قوله. بقصر بكسر الموحدة والقاف وفتح الصاد وبالإضافة إلى ثلاثة أذرع أي بقدر ثلاثة أذرع كذا في العيني وهو أحسن الضبوط التي ذكرها الشارح ثم الغالب في الذرع التأنيث.

ـ قوله: للشتاء أي لأجل الشتاء والاستسخان به ا هـ عيني.

سورة عما يتساءلون ـ قوله: (لا يخافونه) وفي نسخة العيني لا يخافون.

(78) The Sura of The Great News (An'naba)

[1] Allah's saying: "The Day that the Trumpet shall be sounded, and ye shall come forth in crowds." (18)

4935- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between the two soundings of the trumpet there will be forty." The people said: "O Abu'huraira! (Are there) forty days?" I (Abu'huraira) refused to reply. They said: "Forty months?" I refused to reply. They asked: "Forty years?" I refused to reply and added: "Allah will send water from the sky and then the dead bodies will grow like vegetation grows. Everything of the human body will decay except the coccyx bone (of the tail) from which Allah will reconstruct the whole body."

(79) The Sura of An'nazi'at (Those who tear out)

Allah Almighty said: "Therefore, when there comes the great, overwhelming (Event), The Day when Man shall remember (all) that he strove for, And Hell Fire shall be placed in full view for (all) to see." (34:37)

He further said: "They ask thee about the Hour, When will be its appointed time? Wherein art thou (concerned) with the declaration thereof? With thy Lord is the Limit fixed therefore. Thou art but a Warner for such as fear it. The Day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn!" (42:46)

[1]

4936- Sahl Ibn Sa'd "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" pointing with his index and middle fingers, saying: "The time of my Advent and the Hour are like these two fingers."

يُكَلِّمُونَهُ إِلاَّ أَنْ يَأْذَنَ لَهُمْ. وَقالَ ابْنُ عَبّاسٍ: ﴿وَهّاجاً﴾ [١٣] مُضِيئاً. ﴿عَطاءً حِساباً﴾ [٣٦]، جَزاءً كافِياً، أَعْطانِي ما أَحْسَبَنِي، أَي كَفانِي.

١ ـ باب ﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْواجاً﴾ [١٨] زُمَراً

٤٩٣٥ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما بَينَ النَّفْخَتَينِ أَرْبَعُونَ». قالَ: أَرْبَعُونَ يَوْماً؟ قالَ: أَبَيتُ، قالَ: أَرْبَعُونَ شَهْراً؟ قالَ: أَبَيتُ، قالَ: أَرْبَعُونَ سَنَةً؟ قالَ: أَبَيتُ. قالَ: «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كما يَنْبُتُ البَقْلُ، لَيسَ مِنَ الإِنْسانِ شَيءٌ إِلاَّ يَبْلَى، إِلاَّ عَظْماً وَاحِداً وَهُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الخَلْقُ يَوْمَ القِيامَةِ».

[طرفه في: ٤٨١٤].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿وَالنَّازِعاتِ﴾ ـ ٧٩

وَقالَ مُجاهِدٌ: ﴿الآيَةَ الكُبْرَى﴾ [٢٠] عَصاهُ وَيَدُهُ.

يُقَالُ النَّاخِرَةُ وَالنَّخِرَةُ سَواءٌ، مِثْلُ الطَّامِعِ وَالطَّمِعِ، وَالبَاخِلِ وَالبَخِيلِ. وَقالَ بَعْضُهُمْ: النَّخِرَةُ البَالِيَةُ، وَالنَّاخِرَةُ: العَظْمُ المُجَوَّفُ الَّذِي تَمُرُّ فِيهِ الرِّيحُ فَيَنْخَرُ. وَقالَ ابْنُ عَبَّاسٍ: ﴿الحَافِرَةِ﴾ [١٠] الَّتِي أَمْرُنا الأَوَّلُ، إِلَى الحَياةِ.

وَقالَ غَيرُهُ: ﴿أَيَّانَ مُرْسَاهَا﴾ [٤٢] مَتَى مُنْتَهَاهَا، وَمُرْسَى السَّفِينَةِ حَيثُ تَنْتَهِي.

١ ـ باب

٤٩٣٦ ـ حدثنا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنا الفُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنا أَبُو حَازِمٍ: حَدَّثَنا سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ قالَ بِإِصْبَعَيهِ هكَذا، بِالوُسْطَى وَالَّتِي تَلِي

= ـ قوله: (وقال ابن عباس وهاجا مضيئا) وفي متن العيني زيادة قبله وهي: وقال ابن عباس ثجاجا منصباً، ألفافا ملتفة ا هـ.

ـ الغساق البارد المنتن يخفف ويشدد كما في العيني عن الجوهري، وقراءتنا بالتشديد.

سورة والنازعات ـ **قوله**: (وقال مجاهد الخ) زاد في العينيّ قبله «زجرة صيحة، وقال مجاهد ترجف الراجفة هي الزلزلة» وبعده: «سمكها بناها بغير عمد، طغى عصى».

ـ قوله: (الحافرة التي الخ) كذا عند الشارح، وفي نسخة العيني إلى الجارة بدل الموصول، قال: يعني أن ابن عباس فسر الحافرة بقوله، إلى أمرنا الأول أي إلى الحالة الأولى يعني الحياة هـ. ويلتئم على هذا أول الكلام مع آخره ا هـ.

باب ١ ـ **قوله**. (حدثنا أحمد الخ) وقبله في العيني: «الراجفة النفخة الأولى، الرادفة النفخة الثانية» وقبل قوله: تطم الخ: «قال ابن عباس أظلم» وفيه: «تطم كل شيء» بدون على وهو الأصوب.

(80) The Sura of Abasa (He Frowned)

Allah Almighty said: “(The Prophet) frowned and turned away, Because there came to him the blind man (interrupting). But what could tell thee but that perchance he might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him? As to one who regards himself as Self-Sufficient, To him dost thou attend; Though it is no blame to thee if he grow not (in spiritual understanding). But as to him who came to thee striving earnestly, And with fear (in his heart), Of him wast thou unmindful. By no means (should it be so)! For it is indeed a Message of instruction: Therefore let who so will, keep it in remembrance. (It is) in Books held (greatly) in honour, Exalted (in dignity), kept pure and holy, (Written) by the hands of scribes Honourable and Pious and Just.” (1:16)

He further said: “At length, when there comes the Deafening Noise, That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others. Some Faces that Day will be beaming, Laughing, rejoicing. And other faces that Day will be dust stained; Blackness will cover them: Such will be the Rejecters of Allah, the Doers of Iniquity.” (33:42)

4937- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Such a person as he, who recites the Qur’an and masters it by heart, will be with the noble righteous scribes (in Heaven). Such a person as he, who exerts himself to learn the Qur’an by heart, and recites it with great difficulty, will have a double reward."

الإِبْهَام: «بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ»، ﴿الطَّامَّةُ﴾ [٣٤] تَطُمُّ عَلى كُلِّ شَيءٍ. [الحديث ٤٩٣٦ - طرفاه في: ٥٣٠١، ٦٥٠٣].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿عَبَسَ﴾ - ٨٠

﴿عبس﴾ [١] كلح وَأَعرَض. وقالَ غيرُهُ: ﴿مُطَهَّرَةٍ﴾ [١٤]، لا يَمسُّها إلاَّ المُطَهَّرُونَ، وَهُمُ المَلائِكَةُ، وَهذا مِثْلُ قَولِهِ: ﴿فالمُدبِّرات أمراً﴾ [النازعات: ٥] جعَل المَلائِكَةَ وَالصُّحُفَ مُطَهَّرَةً، لأَنَّ الصُّحُفَ يَقَعُ عَلَيهَا التَّطهِيرُ، فَجُعِلَ التَّطهِيرُ لِمَنْ حَمَلَهَا أَيضاً.

﴿سفرةٍ﴾ المَلائِكَة، واحِدُهُم سافِرٌ، سَفَرْتُ: أَصْلَحْتُ بَينَهُمْ، وَجُعِلَتِ المَلائِكَةُ - إِذَا نَزَلَتْ بِوَحْيِ اللَّهِ وَتَأْدِيَتِهِ - كالسَّفِيرِ الَّذِي يُصْلِحُ بَينَ القَوْمِ. وَقالَ غَيرُهُ: ﴿تَصَدَّى﴾ تَغَافَلَ عَنْهُ. وَقالَ مُجاهِدٌ: ﴿لَمَّا يقضِ﴾ لا يَقضِي أَحدٌ ما أُمِرَ بِهِ. وَقالَ ابنُ عَبَّاسٍ: ﴿ترهقُها﴾ تَغشاها شِدَّةٌ. ﴿مسفرةٌ﴾ مُشرِقَةٌ. ﴿بأيدي سفرةٍ﴾. وَقالَ ابنُ عَبَّاسٍ: كتبةٍ. أَسفاراً: كتباً. ﴿تلهى﴾ تشاغل. يُقَالُ: وَاحِدُ الأَسْفارِ سِفْرٌ.

٤٩٣٧ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتَادَةُ قالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى يُحَدِّثُ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الَّذِي يَقْرَأُ القُرْآنَ، وَهُوَ حافِظٌ لَهُ، مَعَ السَّفَرَةِ الكِرَامِ، وَمَثَلُ الذِي يَقْرَأُ، وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيهِ شَدِيدٌ، فَلَهُ أَجْرَانِ».

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ - ٨١

﴿انكدرت﴾ [٢] انتثرت. وقالَ الحَسَنُ: ﴿سجرت﴾ [٦] ذَهَبَ ماؤُهَا فَلاَ يَبْقَى قَطْرَةٌ،

- قوله: (والساعة) نصب مفعول معه ويجوز الرفع، و«كهاتين» حال أي مقترنين، فعلى النصب يقع التشبيه بضم إحدى الإصبعين للأخرى، وعلى الرفع يحتمل هذا ويحتمل أن يقع بالتفاوت الذي بين السبابة والوسطى في الطول، أفاده العينيّ.

سورة عبس - قوله: سفرة بالخفض ولأبي ذر بالرفع، والأول موافق للتنزيل. ا هـ من الشارح. وقبل هذا القول في العينيّ هذه الزيادة: «وقال مجاهد الغلب الملتفة والأبّ ما يأكل الأنعام».

- قوله: لا يقض، كذا في المتنين اللذين عند الشارحين، وفي الأصل المطبوع لا يقضي بالياء، ولعله الصواب.

٤٩٣٧ - قوله: (حدثنا آدم الخ) زاد في متن العينيّ قبله: «فأقبره يقال: أقبرت الرجل جعلت له قبراً، وقبرته ودفنته».

- قوله: (سجرت) التلاوة سجّرت بالتشديد.

- قوله: (والظنين) التلاوة بالضاد وضن: بخل به، وبابه تعب.

(81) The Sura of The Folding Up (At'takwir)

Allah Almighty said: "When the sun (with its spacious light) is folded up; When the stars fall, losing their luster; When the mountains vanish (like a mirage); When the she camels, ten months with young, are left untended; When the wild beasts are herded together (in human habitations); When the oceans boil over with a swell; When the souls are sorted out, (being joined, like with like); When the female (infant), buried alive, is questioned For what crime she was killed; When the Scrolls are laid open; When the World on High is unveiled; When the Blazing Fire is kindled to fierce heat; And when the Garden is brought near; (Then) shall each soul know what it has put forward." (1:14)

He further said: "And the Night as it dissipates; And the Dawn as it breathes away the darkness; Verily this is the word of a most honourable Messenger, Endued with Power, with rank before the Lord of the Throne, With authority there, (and) faithful to his trust." (17:21)

(82) The Sura of Cleaving Asunder (Al'infitar)

Allah Almighty said: "When the Sky is cleft asunder; When the Stars are scattered; When the Oceans are suffered to burst forth; And when the Graves are turned upside down; (Then) shall each soul know what it hath sent forward and (what it hath) kept back. O man! what has seduced thee from thy Lord The Most Beneficent? Him Who created thee, fashioned thee in due proportion, and gave thee a just bias; In whatever Form He wills, does He put thee together." (1:8)

(83) The Sura of Al'mutaffifin (Dealers in Fraud)

[1] Allah's saying: "A Day when (all) mankind will stand before the Lord of the Worlds?" (Al'mutaffifin 6)

4938- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be sunk in their sweat up to the middle of their ears."

وَقالَ مُجاهِدٌ: ﴿المَسْجُورِ﴾ [الطور: ٦] المَمْلُوءُ، وَقالَ غَيرُهُ: ﴿سُجِرَتْ﴾ أَفضى بَعْضُهَا إِلَى بَعْضٍ، فَصَارَتْ بَحْراً وَاحِداً.

وَالخُنَّسُ: تَخْنِسُ في مُجْرَاهَا: تَرْجِعُ، وَتَكْنِسُ: تَسْتَتِرُ كما تَكْنِسُ الظِّبَاءُ. ﴿تَنَفَّسَ﴾ [١٨] ارْتَفَعَ النَّهارُ، وَالظَّنِينُ: المُتَّهَمُ، وَالضَّنِينُ يَضَنُّ بِهِ.

وَقالَ عُمَرُ: ﴿النُّفُوسُ زُوِّجَتْ﴾ [٧] يُزَوَّجُ نَظِيرَهُ مِنْ أَهْلِ الجَنَّةِ وَالنَّارِ، ثُمَّ قَرَأَ: ﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾ [الصافات: ٢٢]، ﴿عَسْعَسَ﴾ [١٧] أَدْبَرَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ ـ ٨٢

وَقالَ الرَّبِيعُ بْنُ خُثَيمٍ ﴿فُجِّرَتْ﴾ [٣] فاضَتْ. وَقَرَأَ الأَعْمَشُ وَعاصِمٌ: ﴿فَعَدَلَكَ﴾ [٧] بِالتَّخْفِيفِ، وَقَرَأَهُ أَهْلُ الحِجَازِ بِالتَّشْدِيدِ، وَأَرَادَ: مُعْتَدِلَ الخَلْقِ، وَمَنْ خَفَّفَ يَعْنِي: ﴿في أَيِّ صُورَةٍ﴾ [٨] شاءَ: إِمَّا حَسَنٌ، وَإِمَّا قَبِيحٌ، وَطَوِيلٌ وَقَصِيرٌ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿وَيْلٌ لِلْمُطَفِّفِينَ﴾ ـ ٨٣

وقالَ مُجاهِدٌ: ﴿رَانَ﴾ [١٤] ثَبْتُ الخَطايَا. ﴿ثُوِّبَ﴾ [٣٦] جُوزِيَ. وقالَ غَيرُهُ: المُطَفِّفُ لا يُوَفِّي غَيرَهُ.

١ ـ باب ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ﴾ [٦]

٤٩٣٨ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مَعْنٌ قالَ: حَدَّثَني مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: «﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ﴾ [٦]. حَتَّى يَغِيبَ أَحَدُهُمْ في رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيهِ».

[الحديث ٤٩٣٨ ـ طرفه في: ٦٥٣١].

سورة إذا السماء انفطرت ـ وبعد البسملة في العينيّ هذه الزيادة: «انفطارها انشقاقها، ويذكر عن ابن عباس بعثرت يخرج من فيها من الأموات، وقال غيره: بعثرت أثيرت، بعثرت حوضي أي جعلت أسفله أعلاه».

سورة ويل للمطففين ـ قوله: (ثبت) هكذا ضبطه الشارح، وفي العيني أثبتت على قلوبهم الخطايا حتى غمرتها.

٤٩٣٨ ـ قوله: في رشحه أي في عرقه وضبط بفتحتين أيضاً كما في الشارح.

(84) The Sura of Rending Asunder (Al'inshiqaq)

Allah Almighty said: “When the Sky is rent asunder, And hearkens to (the Command of) its Lord, and it must needs (do so); And when the Earth is flattened out, And casts forth what is within it and becomes (clean) empty, And hearkens to (the Command of) its Lord, and it must needs (do so); (then will come home the full Reality). O thou man! Verily thou art ever toiling on towards thy Lord painfully toiling, but thou shalt meet Him. Then he who is given His Record in his right hand, Soon will his account be taken by an easy reckoning, And he will turn to his people, rejoicing! But he who is given His Record behind his back, Soon will he cry for Perdition, And he will enter a Blazing Fire.” (1:12)

[1] Allah's saying: "Soon will his account be taken by an easy reckoning." (8)

4939- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said:" (On the Day of Judgement) any one whose account will be taken will be ruined (by Going to Hell)." I said: "O Allah's Apostle! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for he, who will be given his record in his right hand, Soon will his account be taken by an easy reckoning." (7:8) He replied: "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

[2] Allah's saying: "Ye shall surely travel from stage to stage." (19)

4940- Ibn Abbas "Allah be pleased with both" reported, regarding Allah’s saying: "Ye shall surely travel from stage to stage": “It means from state to state. It is concerned with your Prophet "Allah's blessing and peace be upon him”.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ ـ ٨٤

قالَ مُجاهِدٌ: ﴿كِتابَهُ بِشِمالِه﴾ [الحاقة: ٢٥] يَأْخُذُ كِتابَهُ مِنْ وَرَاءِ ظَهْرِهِ. ﴿وَسَقَ﴾ [١٧] جمع مِن دابَّةٍ. ﴿ظَنَّ أَنْ لَنْ يَحُورَ﴾ [١٤] لا يَرجع إِلينا.

١ ـ باب ﴿فَسَوْفَ يُحاسَبُ حِساباً يَسِيراً﴾ [٨]

٤٩٣٩ ـ حدثنا عمرُو بنُ عليٍّ: حَدَّثَنا يَحيى، عَنْ عُثمانَ بنِ الأَسْوَدِ قالَ: سَمِعْتُ ابنَ أَبي مُلَيكَةَ: سَمِعْتُ عائشةَ رَضيَ اللَّهُ عَنْها قالَتْ: سَمِعْتُ النَّبيَّ ﷺ (ح).

حدَّثنا سُليمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زيدٍ، عَنْ أَيُّوبَ، عَنِ ابنِ أَبي مُلَيكَةَ، عَنْ عائشَةَ، عَنِ النَّبيِّ ﷺ (ح).

حدّثنا مُسَدَّدٌ: عَنْ يَحْيَى، عَنْ أَبِي يُونُسَ حاتِمِ بنِ أَبِي صَغِيرَةَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «لَيسَ أَحَدٌ يُحَاسَبُ إلاَّ هَلَكَ»، قالَتْ: قُلتُ: يَا رَسُولَ اللَّهِ، جَعَلَنِي اللَّهُ فِداءَكَ، أَليسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾ [٧ ـ ٨]. قالَ: «ذَاكَ العَرْضُ يُعْرَضُونَ، وَمَنْ نُوقِشَ الحِسَابَ هَلَكَ».

[طرفه في: ١٠٣].

٢ ـ باب ﴿لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ﴾ [١٩]

٤٩٤٠ ـ حدّثنا سَعِيدُ بنُ النَّضْرِ: أَخْبَرَنَا هُشَيمٌ: أَخبرَنا أَبُو بِشرٍ جَعفَرُ بنُ إِيَاسٍ، عَن مُجاهِدٍ قالَ: قالَ ابْنُ عَبَّاسٍ: ﴿لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ﴾ [١٩] حالاً بَعْدَ حالٍ، قالَ هذا نَبِيُّكُم ﷺ.

سورة إذا السماء انشقت ـ قوله: وسق الخ وقبله في العينيّ هذه الزيادة: وقال مجاهد أذنت سمعت وأطاعت لربها وألقت ما فيها أخرجت ما فيها من الموتى وتخلت عنهم.

ـ قوله: (لا يرجع إلينا) أن لا يرجع إلينا نخ.

باب ١ ـ قوله: باب فسوف يحاسب حساباً يسيراً زاد في العينيّ قبله. وقال ابن عباس: يوعون يسترون.

باب ٢ ـ قوله: قال ابن عباس لتركبن بضمّ الموحدة وفي اليونينية بفتحها ا هـ (شارح).

ـ قوله: هذا نبيكم أي الخطاب في لتركبنّ للنبي صلى الله تعالى عليه وسلم وهو على قراءة فتح الباء الموحدة ا هـ عيني.

(85) The Sura of The Constellations (Al'buruj)

Allah Almighty said: "By the Sky, (displaying) the Zodiacal Signs; By the promised Day (of Judgment); By one that witnesses, and the subject of the witness; Woe to the makers of the pit (of fire), Fire supplied (abundantly) with Fuel: Behold! they sat over against the (fire), And they witnessed (all) that they were doing against the Believers. And they ill treated them for no other reason than that they believed in Allah, exalted in Power, Worthy of all Praise!" (1:8)

(86) The Sura of The Night Star (At'tariq)

Allah Almighty said: "By the Firmament which returns (in its round), And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation), Behold this is the Word that distinguishes (Good from Evil): It is not a thing for amusement. As for them, they are but plotting a scheme, And I am planning a scheme. Therefore grant a delay to the Unbelievers: give respite to them gently (for awhile)." (11:17)

(87) The Sura of The Most High (Al'a'la)

Allah Almighty said: "Glorify the name of thy Guardian Lord Most High, Who hath created and further, given order and proportion; Who hath ordained laws. And granted guidance; And who bringeth out the (green and luscious) pasture, And then doth make it (but) swarthy stubble." (1:5)

4941- Al'bara "Allah be pleased with him" narrated: The first (Emigrants) of The Prophet's companions who came to Medina were Mus'ab Ibn Omair and Ibn Ommu'maktum, who started teaching (Muslims) The Holy Qur'an. Then Ammar, Bilal, and Sa'd came. Then Omar, accompanied by twenty (men) reached (Medina). Finally, The Prophet "Allah's blessing and peace be upon him" came to Medina. I have never seen the people of Medina happier than they were because of (the coming of) The Prophet "Allah's blessing and peace be upon him", to the extent that the boys and young men used to say: "This is The Messenger of Allah, who came (to you)." As soon as he (The Prophet) had come, The Sura beginning with "Glorify the name of thy Guardian Lord Most High" (The Most High "Al'a'la" 1) and its like were recited.

(88) The Sura of The Overwhelming Event (Al'ghashiya)

Allah Almighty said: "Has the story reached thee, of the overwhelming (Event)? Some faces, that Day, will be humiliated, Labouring (hard), weary, The while they enter the Blazing Fire, The while they are given, to drink, of a boiling hot spring, No food will there be for them but a bitter Dari Which will neither nourish nor satisfy hunger." (1:7)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ البُرُوجِ ـ ٨٥

وَقالَ مُجَاهِدٌ: ﴿الأُخْدُودِ﴾ [٤] شَقٌّ في الأَرْضِ. ﴿فَتَنُوا﴾ [١٠] عَذَّبُوا.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ الطَّارِقِ ـ ٨٦

وَقالَ مُجَاهِدٌ: ﴿ذَاتِ الرَّجْعِ﴾ [١١] سَحَابٌ يَرْجِعُ بِالمَطَرِ. ﴿ذَاتِ الصَّدْعِ﴾ [١٢] تَتَصَدَّعُ بِالنَّبَاتِ.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ الأَعْلَى ـ ٨٧

وَقالَ مُجَاهِدٌ: ﴿قَدَّرَ فَهَدَى﴾ [٣]: قَدَّرَ لِلإِنْسَانِ الشَّقَاءَ وَالسَّعَادَةَ. وَهَدَى الأَنْعَامَ لِمَرَاتِعِهَا.

٤٩٤١ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوَّلُ مَنْ قَدِمَ عَلَينَا مِنْ أَصْحابِ النَّبِيِّ ﷺ مُصْعَبُ بْنُ عُمَيرٍ وَابْنُ أُمِّ مَكْتُومٍ، فَجَعَلاَ يُقْرِئَانِنَا القُرْآنَ، ثُمَّ جاءَ عَمَّارٌ وَبِلاَلٌ وَسَعْدٌ، ثُمَّ جاءَ عُمَرُ بْنُ الخَطَّابِ في عِشْرِينَ، ثُمَّ جاءَ النَّبِيُّ ﷺ، فَمَا رَأَيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيءٍ، فَرَحَهُمْ بِهِ، حَتَّى رَأَيْتُ الوَلاَئِدَ وَالصِّبْيَانَ يَقُولُونَ: هذا رَسُولُ اللَّهِ قَدْ جاءَ، فَمَا جاءَ حَتَّى قَرَأْتُ: ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ [١] في سُوَرٍ مِثْلِهَا.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿هَل أَتَاكَ حَدِيثُ الغَاشِيَةِ﴾ ـ ٨٨

وَقالَ ابْنُ عَبَّاسٍ: ﴿عامِلَةٌ نَاصِبَةٌ﴾ [٣] النَّصَارَى. وَقالَ مُجَاهِدٌ: ﴿عَينٍ آنِيَةٍ﴾ [٥] بَلَغَ

سورة البروج ـ قوله: وقال مجاهد الخ وثبت قبله في نسخة العينيّ هذه الزيادة: وقال مجاهد الثاقب الذي يتوهج.

ـ قوله: الأرض تنصدع وفي عدة نسخ إسقاط لفظ الأرض وتتصدع بتاءين فوقيتين.

ـ وقوله: لحق؛ الأولى إسقاط اللام كما لا يخفى.

هل أتاك حديث الغاشية ـ سورة هل أتاك بسم الله الرحمٰن الرحيم نخ.

He further said: "Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs. But if any turn away and reject Allah, Allah will punish him with a mighty Punishment, For to Us will be their Return; Then it will be for Us to call them to account." (21:26)

(89) The Sura of The Dawn (Al'fajr)

Allah Almighty said: "By the Break of Day; By the Nights twice five; By the Even and Odd (contrasted); And by the Night when it passeth away; Is there (not) in these an adjuration (or evidence) for those who understand? Seest thou not how thy Lord dealt with the Ad (people), Of the (city of) Iram, with lofty pillars, The like of which were not produced in (all) the land? And with the Thamud (people), who cut out (huge) rocks in the valley? And with Pharaoh, Lord of Stakes? (All) these transgressed beyond bounds in the lands. And heaped therein mischief (on mischief). Therefore did thy Lord Pour on them a scourge of diverse chastisements: For thy Lord is (as a Guardian) on a watch tower." (1:14)

He further said: "(To the righteous soul will be said:) O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well pleasing unto Him! Enter thou, then, among my Devotees! Yea, enter thou My Heaven!" (27:30)

(90) The Sura of The City (Al'balad)

Allah Almighty said: "I do call to witness this City; And thou art a freeman of this City (Mecca); And (the mystic ties of) Parent (Adam) and Child." (1:3)

إِنَاهَا وَحَانَ شُرْبُهَا. ﴿حَمِيمٍ آنٍ﴾ [الرحمان: ٤٤] بَلَغَ إِنَاهُ. ﴿لاَ يُسْمَعُ فِيهَا لاَغِيَةٌ﴾ [١١] شَتْماً.

الضَّرِيعُ: نَبْتٌ يُقَالُ لَهُ الشِّبْرِقُ، يُسَمِّيهِ أَهْلُ الحِجَازِ الضَّرِيعَ إِذَا يَبِسَ، وَهُوَ سُمٌّ. ﴿بِمُسَيْطِرٍ﴾ [٢٢] بِمُسَلَّطٍ، وَيُقْرَأُ بِالصَّادِ وَالسِّينِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِيَابَهُمْ﴾ [٢٥] مَرْجِعَهُمْ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَالفَجْرِ﴾ ـ ٨٩

وَقَالَ مُجَاهِدٌ: ﴿الوَتْرِ﴾ [٣] اللَّهُ. ﴿إِرَمَ ذَاتِ العِمَادِ﴾ [٧] القَدِيمَةِ، وَالعِمَادُ أَهْلُ عَمُودٍ لاَ يُقِيمُونَ. ﴿سَوْطَ عَذَابٍ﴾ [١٣] الَّذِي عُذِّبُوا بِهِ. ﴿أَكْلاً لَمّاً﴾ [١٩] السَّفُّ. وَ﴿جَمّاً﴾ [٢٠] الكَثِيرُ.

وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّمَاءُ شَفْعٌ، وَالوَتْرُ: اللَّهُ تَبَارَكَ وَتَعَالَى.

وَقَالَ غَيْرُهُ: ﴿سَوْطَ عَذَابٍ﴾ [١٣] كَلِمَةٌ تَقُولُهَا العَرَبُ لِكُلِّ نَوْعٍ مِنَ العَذَابِ يَدْخُلُ فِيهِ السَّوْطُ. ﴿لَبِالمِرْصَادِ﴾ [١٤] إِلَيْهِ المَصِيرُ. ﴿تَحَاضُّونَ﴾ [١٨] تُحَافِظُونَ، وَ﴿تَحُضُّونَ﴾ يَأْمُرُونَ بِإِطْعَامِهِ. ﴿المُطْمَئِنَّةُ﴾ [٢٧] المُصَدِّقَةُ بِالثَّوَابِ.

وَقَالَ الحَسَنُ: ﴿يَا أَيَّتُهَا النَّفْسُ﴾ [٢٧]: إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ قَبْضَهَا اطْمَأَنَّتْ إِلَى اللَّهِ وَاطْمَأَنَّ اللَّهُ إِلَيْهَا، وَرَضِيَتْ عَنِ اللَّهِ وَرَضِيَ اللَّهُ عَنْهَا، فَأَمَرَ بِقَبْضِ رُوحِهَا، وَأَدْخَلَهَا اللَّهُ الجَنَّةَ، وَجَعَلَهُ مِنْ عِبَادِهِ الصَّالِحِينَ. وَقَالَ غَيْرُهُ: ﴿جَابُوا﴾ [٩] نَقَبُوا، مِنْ جَيْبِ القَمِيصِ: قُطِعَ لَهُ جَيْبٌ، يَجُوبُ الفَلاَةَ يَقْطَعُهَا. ﴿لَمّاً﴾ [١٩] لَمَمْتُهُ أَجْمَعَ: أَتَيْتُ عَلَى آخِرِهِ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿لاَ أُقْسِمُ﴾ ـ البَلَدِ ـ ٩٠

وَقَالَ مُجَاهِدٌ: ﴿بِهَذَا البَلَدِ﴾ [٢] مَكَّةَ، لَيْسَ عَلَيْكَ مَا عَلَى النَّاسِ فِيهِ مِنَ الإِثْمِ.

= ـ (إناها) وقتها.

ـ قوله: (الضريع نبت) ويقال: الضريع نبت نخ.

سورة والفجر ـ قوله: القديمة تفسير لإرم التي هي عبارة عن عاد الأولى اهـ.

ـ قوله: السماء شفع أي للأرض (شارح).

ـ قوله: من جيب القميص بفتح الجيم وجرّ الموحدة بمن والقميص خفض وبكسر الجيم وفتح الموحدة والقميص رفع، كذا في الشارح والوجه هو الثاني ولذا غيرنا الشكل وأخبرُ الشارح سقوط لفظ من لأبي ذر وهو أحسن يقال: جيبت القميص إذا قطعت له جيباً كما في العينيّ

لا أقسم ـ سورة لا أقسم نخ. =

He further said: “But he hath made no haste on the path that is steep. And what will explain to thee the path that is steep? (It is:) freeing the bondman; or the giving of food in a day of privation To the orphan with claims of relationship, Or to the indigent (down) in the dust.” (11:16)

(91) The Sura of The Sun (Ash'shams)

Allah Almighty said: “Truly he succeeds that purifies it, And he fails that corrupts it! The Thamud (people) rejected (their prophet) through their inordinate wrongdoing. Behold, the most wicked man among them was deputed (for impiety). But the Messenger of Allah said to them: "It is a She-camel of Allah! And (bar her not from) having her drink!" Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)! And for Him is no fear of its consequences.” (9:15)

4942- Abdullah Ibn Zam'a "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" delivered a speech in which he spoke of the she-camel and the one who hamstrung it. Allah's Apostle "Allah's blessing and peace be upon him" recited: “When, the most wicked man among them went forth (to hamstring the she-camel).” (12) Then he said: "A tough man whose equal was rare and who enjoyed the protection of his people, like Abu'zam'a (Az'zubair Ibn Al'awwam's uncle, according to another narration) went forth to (hamstring) it." The Prophet "Allah's blessing and peace be upon him" then mentioned women (in his sermon): "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody passes wind and said: "Why should anybody laugh at what he himself does?"

(92) The Sura of The Night (Al'lail)

Allah said: “Verily We take upon Ourselves to guide, And verily unto Us (belong) the End and the Beginning. Therefore do I warn you of a Fire blazing fiercely; None shall reach it but those most unfortunate ones; Who give the lie to Truth and turn their backs.” (12:16)

﴿وَوالِدٍ﴾ [٣] آدم ﴿وما ولَد﴾ [٣]، ﴿لِبداً﴾ [٦] كَثِيراً. وَ﴿النجدينِ﴾ [١٠] الخيرُ وَالشَّرُ، ﴿مَسْغَبَةٍ﴾ [١٤] مجاعَةٍ ﴿مترَبَة﴾ [١٦] السَّاقِطُ في التُّرابِ، يُقالُ: ﴿فَلا اقْتَحَمَ العَقَبَةَ﴾ [١١]، فلَمْ يَقتَحِم العقبةَ في الدُّنيا، ثُمَّ فسرَ العَقبَة فقال: ﴿وما أدْراكَ ما العَقَبَةُ * فكُّ رَقَبَةٍ * أو إطْعامٌ في يَوْمٍ ذِي مَسْغَبَةٍ﴾ [١٢-١٤].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ـ ٩١

وَقالَ مُجاهِدٌ: ﴿بِطَغْواها﴾ [١١] بِمَعاصِيها. ﴿ولا يَخافُ عُقْباها﴾ [١٥] عُقْبى أحَدٍ.

٤٩٤٢ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ زَمْعَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «﴿إذِ انْبَعَثَ أشْقاها﴾ [١٢] انْبَعَثَ لَها رَجُلٌ عَزِيزٌ عارِمٌ، مَنِيعٌ في رَهْطِهِ، مِثْلُ أبي زَمْعَةَ». وَذَكَرَ النِّساءَ فَقالَ: «يَعْمِدُ أحَدُكُم يَجْلِدُ امْرَأتَهُ جَلْدَ العَبْدِ، فَلَعَلَّهُ يُضاجِعُها مِن آخِرِ يَومِهِ». ثُمَّ وَعَظَهُمْ في ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقالَ: «لِمَ يَضْحَكُ أحَدُكُمْ مِمَّا يَفْعَلُ».

وَقالَ أبو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ: قالَ النَّبِيُّ ﷺ: «مِثْلُ أبي زَمْعَةَ عَمِّ الزُّبَيْرِ بْنِ العَوَّامِ». [طرفه في: ٣٣٧٧]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿وَاللَّيْلِ إذا يَغْشَى﴾ ـ ٩٢

وَقالَ ابْنُ عَبَّاسٍ: ﴿بِالحُسْنَى﴾ [٩] بِالخَلَفِ. وَقالَ مُجاهِدٌ: ﴿تَرَدَّى﴾ [١١] ماتَ. وَ﴿تَلَظَّى﴾ [١٤] تَوَهَّجُ، وَقَرَأ عُبَيْدُ بْنُ عُمَيْرٍ: تَتَلَظَّى.

= ـ قوله: (آدم) أدم عليه الصلاة والسلام نخ.

ـ قوله. (في كبد شدة) ساقط من نسخة العيني.

سورة والشمس وضحاها ـ قوله: (وقال مجاهد بطغواها بمعاصيها) هذا مؤخر عند العينيّ عما بعده.

ـ قوله: عقبى أحد عبر عن النفس بالأحد وفي بعض النسخ عقبى أخد وهو معنى الدمدمة أي الهلاك العام أفاده العيني.

سورة والليل إذا يغشى ـ قوله. بالحسنى وفي نسخة العيني زيادة وكذب.

ـ قوله: بالخلف أي وكذّب ما وعده الله تعالى للمعطي من الخلف عن إعطائه والعوض عن إنفاقه.

ـ قوله: توهج أي تتوقد.

[1] Allah's saying: "By the Day as it appears in glory." (2)

4943- Alqama narrated: I, along with some companions of Abdullah (Ibn Mas'ood) entered Sham. Abud'darda heard of our arrival. He came to us and asked: "Is there amongst you a person who could recite (The Qur'an)?" we said: "Yes." He asked: "Who of you could recite best?" they pointed out to me. He asked me to recite. I recited: "By the Night as it conceals (the light); By the Day as it appears in glory; By male and female." (1:3) He said: "Did you hear it as such from your companion's (Abdullah's) mouth?" I said: "Yes." He said: "So did I from the mouth of The Prophet "Allah's blessing and peace be upon him" though those people (of Sham) tried hard with me to recite something else."

[2] Allah's saying: "By (the mystery of) the creation of male and female." (3)

4944- Ibrahim narrated: a group of Abdullah's companions came to Sham for whom Abud'darda asked. When he met them he asked: "Who from amongst you could recite (The Qur'an) in the way Abdullah used to recite?" we said: "All of us could do it." He asked: "Then, who from amongst you keeps (The Qur'an) by heart (best)?" they pointed out to Alqama. He asked him: "How did you hear him reciting: "By the Night as it conceals (the light)"?" he replied: "...By male and female." He commented: "I testify that I heard The Prophet "Allah's blessing and peace be upon him" reciting it as such. But those (people of Sham) wanted me to recite: "By (the mystery of) the creation of male and female". By Allah! I am not to follow them."

[3] Allah's saying: "So he who gives (in Charity) and fears (Allah)." (5)

4945- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him", accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" said: "There is none among you, but has a place either in Paradise or in Hell assigned for him. " We said: "O Allah's Apostle! Should we not depend on what has been written for us?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds); because everyone's path to his destiny is made easy for him." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

[4] Allah's saying: "And (in all sincerity) testifies to the Best." (6)

Ali "Allah be pleased with him" narrated: We were sitting with The Prophet "Allah's blessing and peace be upon him" (and he mentioned The same previous tradition).

١ ـ باب ﴿وَالنَّهارِ إِذا تَجَلَّى﴾ [٢]

٤٩٤٣ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ قالَ: دَخَلتُ في نَفَرٍ مِنْ أَصْحابِ عَبْدِ اللَّهِ الشَّأمَ، فَسمِعَ بِنا أَبُو الدَّرْداءِ فَأَتانا، فَقالَ: أَفِيكُمْ مَنْ يَقْرَأُ؟ فَقُلنا: نَعَمْ، قالَ: فَأَيُّكُمْ أَقْرَأُ؟ فَأَشارُوا إِلَيَّ، فَقالَ: اقْرَأْ، فَقرأْتُ: ﴿وَاللَّيلِ إِذا يَغْشى * وَالنَّهارِ إِذا تَجلّى * وَالذَّكَرِ وَالأُنْثى﴾ [١ ـ ٣] قالَ: أَنْتَ سَمِعْتَها مِنْ فِي صاحِبِكَ؟ قُلتُ: نَعَمْ، قالَ: وَأَنا سَمِعْتُها مِنْ فِي النَّبِيِّ ﷺ، وَهؤُلاءِ يَأْبَوْنَ عَلَينا.

[طرفه في: ٣٢٨٧].

٢ ـ باب ﴿وَما خَلَقَ الذَّكَرَ وَالأُنْثى﴾ [٣]

٤٩٤٤ ـ حدّثنا عُمَرُ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ، عَنْ إِبْراهِيمَ قالَ: قَدِمَ أَصْحابُ عَبْدِ اللَّهِ عَلى أَبِي الدَّرْداءِ، فَطَلَبَهُمْ فَوَجَدَهُمْ، فَقالَ: أَيُّكُمْ يَقْرَأُ عَلى قِراءَةِ عَبْدِ اللَّهِ؟ قالَ: كُلُّنا، قالَ: فَأَيُّكُمْ يَحْفَظُ؟ فَأَشارُوا إِلى عَلقَمَةَ، قالَ: كَيفَ سَمِعْتَهُ يَقْرَأُ: ﴿وَاللَّيلِ إِذا يَغْشى﴾. قالَ عَلقَمَةُ: ﴿وَالذَّكَرِ وَالأُنْثى﴾. قالَ: أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ هكَذا، وَهؤُلاءِ يُرِيدُونِي عَلى أَنْ أَقْرَأَ: ﴿وَما خَلَقَ الذَّكَرَ وَالأُنْثى﴾. وَاللَّهِ لا أُتابِعُهُمْ.

[طرفه في: ٣٢٨٧].

٣ ـ باب قَوْلِهِ: ﴿فَأَمَّا مَنْ أَعْطى وَاتَّقى﴾ [٥]

٤٩٤٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنّا مَعَ النَّبِيِّ ﷺ في بَقِيعِ الغَرْقَدِ في جِنازَةٍ، فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ، وَمَقْعَدُهُ مِنَ النّارِ». فَقالُوا: يا رَسُولَ اللَّهِ، أَفَلا نَتَّكِلُ؟ فَقالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ـ ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطى وَاتَّقى * وَصَدَّقَ بِالحُسْنى ـ إِلى قَوْلِهِ ـ لِلعُسْرى﴾» [٥ ـ ١٠].

[طرفه في: ١٣٦٢]

٤ ـ بابُ قَوْلِهِ: ﴿وَصَدَّقَ بِالحُسْنى﴾ [٦]

حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنّا قُعُوداً عِنْدَ النَّبِيِّ ﷺ، فَذَكَرَ الحَدِيثَ.

٤٩٤٤ ـ قوله: يريدوني ولأبي ذر: يريدونني كذا في الشارح، وفي متن العيني المطبوع وهؤلاء يردوني قال: ويروى يردونني ولعله تحريف الطابع.

ـ قوله: والله لا أتابعهم وفي نسخة العينيّ وأنا لا أتابعهم.

باب ٣ ـ باب فأما من أعطى واتقى نخ.

[5] Allah's saying: "We will indeed make smooth for him the path to Bliss." (7)

4946- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was in a funeral procession. He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss."

[6] Allah's saying: "But he who is a greedy miser and thinks himself Self-Sufficient." (8)

4947- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were sitting with The Prophet "Allah's blessing and peace be upon him" who said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

[7] Allah's saying: "And gives the lie to the Best." (9)

4948- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand. Then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has a place either in Paradise or in Hell assigned for him. It is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "The blessed is to be directed to the good deeds, and the wretched is to be guided to the bad deeds." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

٥ ـ باب ﴿فَسَنُيَسِّرُهُ لِلْيُسْرَى﴾ [٧]

٤٩٤٦ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ في جنازَةٍ، فَأَخَذَ عوداً يَنْكُتُ في الأَرْضِ، فقالَ: «ما مِنكُمْ مِنْ أَحدٍ إلاَّ وقَدْ كُتِبَ مَقْعدُهُ مِنَ النَّارِ، أوْ مِنَ الجنَّةِ». قالوا: يا رَسُولَ اللَّهِ، أفلا نتَّكِلُ؟ قالَ: «اعْمَلُوا فكلٌّ ميَسَّرٌ. ﴿فَأَمَّا مَنْ أَعطى واتَّقى * وَصَدَّق بالحسْنى﴾» [٥ ـ ٦] الآيَةَ. قال شُعْبَةُ: وَحَدَّثَني به مَنْصُورٌ، فلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيمانَ.

[طرفه في: ١٣٦٢].

٦ ـ باب ﴿وَأَمَّا مَنْ بَخِلَ واسْتَغْنَى﴾ [٨]

٤٩٤٧ ـ حدّثنا يَحْيى: حَدَّثَنا وَكيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ، عَنْ عليٍّ عَلَيهِ السَّلامُ قالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ». فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَفَلاَ نَتَّكِلُ؟ قالَ: «لاَ، اعْمَلُوا فَكُلٌّ مُيَسَّرٌ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى ـ إِلَى قَوْلِهِ ـ فَسَنُيَسِّرُهُ لِلعُسْرَى﴾» [٥ ـ ١٠]

[طرفه في: ١٣٦٢].

٧ ـ باب قَوْلُهُ: ﴿وَكَذَّبَ بِالحُسْنَى﴾ [٩]

٤٩٤٨ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا فِي جَنازَةٍ فِي بَقِيعِ الغَرْقَدِ، فَأَتانا رَسُولُ اللَّهِ ﷺ، فقعَدَ وقعَدْنا حَوْلَهُ، ومعَهُ مِخْصَرَةٌ، فنكَسَ، فجعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، وَما مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلاَّ كُتِبَ مَكانُهَا مِنَ الجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً». قالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ العَمَلَ، فَمَنْ كانَ مِنَّا مِنْ أَهْلِ السَّعادَةِ، فَسَيَصِيرُ إِلَى أَهْلِ السَّعادَةِ، وَمَنْ كانَ مِنَّا مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ؟ قالَ: «أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاءِ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى﴾» الآيَةَ.

[طرفه في: ١٣٦٢].

باب ٦ ـ باب وأما نخ.

باب ٧ ـ باب وكذّب بالحسنى نخ.

٤٩٤٨ ـ قوله: (مخصرة) ما يمسكه الإنسان بيده من عصاً ونحوه و(منفوسة) مولودة.

[8] Allah's saying: "We will indeed make smooth for him the Path to Misery." (10)

4949- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was in a funeral procession. He had a small stick in his hand with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." They said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone is directed to find it easy to do what leads to his destiny. The blessed is to be directed to the deeds of the blessed persons, and the wretched is to be guided to the deeds of the wretched persons." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

(93) The Sura of Ad'duha (Glorious morning Light)

[1] Allah's saying: "Thy Guardian Lord hath not forsaken thee, nor is He displeased." (3)

4950- Jundub Ibn Sufyan "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick and did not get up (to offer the night prayers) for two or three nights. A woman came and said: "O Mohammad! I do not think but that your Satan has forsaken you, because I have not seen him with you for two or three nights." Upon this, Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (1:3)

[2] Allah's saying: "Thy Guardian Lord hath not forsaken thee, nor is He displeased." (3)

4951- Jundub Al'bajali narrated: A woman said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I do not think except that your companion (Gabriel) delayed in coming to you (with the revelation)." So Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (1:3)

٨ ـ باب ﴿فَسَنُيَسِّرُهُ لِلعُسْرَى﴾ [١٠]

٤٩٤٩ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنِ الأَعْمَشِ قالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيدَةَ يُحَدِّثُ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ في ج٢نَازَةٍ، فَأَخَذَ شَيئاً فَجَعَلَ يَنْكُتُ بِهِ الأَرْضَ، فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، وَمَقْعَدُهُ مِنَ الجَنَّةِ». قالُوا: يَا رَسُولَ اللَّهِ، أَفَلاَ نَتَّكِلُ عَلَى كِتابِنا وَنَدَعُ العَمَلَ؟ قالَ: «اعمَلُوا فَكُلٌّ مُيَسَّرٌ لِما خُلِقَ لَهُ، أَمَّا مَنْ كانَ مِنْ أَهْلِ السَّعادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعادَةِ، وَأَمَّا مَنْ كانَ مِنْ أَهْلِ الشَّقاءِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقاوَةِ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى﴾» الآيَةَ.

[طرفه في: ١٣٦٢].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَالضُّحى﴾ ـ ٩٣

وَقالَ مُجاهِدٌ: ﴿إِذا سجى﴾ اسْتَوى. وَقالَ غَيرُهُ: أَظْلَمَ وَسَكَنَ. ﴿عائِلاً﴾ ذُو عِيالٍ.

١ ـ باب ﴿ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾ [٣]

٤٩٥٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا الأَسْوَدُ بْنُ قَيسٍ قالَ: سَمِعْتُ جُنْدَبَ ابْنَ سُفيَانَ رَضِيَ اللَّهُ عَنْهُ قالَ: اشْتَكى رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيلَتَينِ أَوْ ثَلاثاً، فَجاءَتِ امْرَأَةٌ فَقالَتْ: يَا مُحَمَّدُ، إِنِّي لأَرْجُو أَنْ يَكُونَ شَيطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيلَتَينِ أَوْ ثَلاثاً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحى وَاللَّيلِ إِذا سَجى ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾.

[طرفه في: ١١٢٤].

٢ ـ باب قَوْلِهِ: ﴿ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾

تُقْرَأُ بِالتَّشْدِيدِ وَالتَّخْفِيفِ، بِمَعْنًى وَاحِدٍ، ما تَرَكَكَ رَبُّكَ، وَقالَ ابْنُ عَبَّاسٍ: ما تَرَكَكَ وَما أَبْغَضَكَ.

٤٩٥١ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنِ الأَسْوَدِ ابن قَيسٍ قالَ: سَمِعْتُ جُنْدُباً البَجَلِيَّ: قالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، ما أُرَى صَاحِبَكَ إِلاَّ أَبْطَأَكَ، فَنَزَلَتْ: ﴿ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾.

[طرفه في: ١١٢٤].

٤٩٥١ ـ قوله: وفي بعض الروايات حدثنا غندر بإسقاط محمد بن جعفر.

ـ قوله: ما أرى بضم الهمزة ما أظن ولأبي ذر ما أرى بفتحها (شارح).

(94) The Sura of The Expansion of The Breast (Ash'sharh)

Allah Almighty said: "Have We not expanded thee thy breast? And removed from thee thy burden which did gall thy back? And raised high the esteem (in which) thou (art held)? So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief. Therefore, when thou art free (from thine immediate task), still labour hard, And to thy Lord turn (all) thy attention."

(95) The Sura of The Fig (At'tin)

Allah Almighty said: "By the Fig and the Olive, And the Mount of Sinai, And this City of security, We have indeed created man in the best of moulds, Then do We abase him (to be) the lowest of the low, Except such as believe and do righteous deeds: for they shall have a reward unfailing. Then what can, after this, contradict thee, as to the Judgment (to come)? Is not Allah the wisest of Judges?"

[1]

4952- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on one of his journeys when he recited in one of the two Rak'as of Isha prayer The Sura (which begins with): "By The fig and the olive".

(96) The Sura of The Leech-like Clot (Al'alaq)

Allah Almighty said: "Proclaim! (Or Read!) In the name of thy Lord and Cherisher, who created; Created man out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pen, Taught man that which he knew not." (1:5)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿أَلَمْ نَشْرَحْ﴾ ـ ٩٤

وَقالَ مُجاهِدٌ: ﴿وِزرَكَ﴾ [٢] في الجاهِلِيَّةِ. ﴿أَنقَضَ﴾ [٣] أَثْقَلَ. ﴿مَعَ العُسْرِ يُسراً﴾ [٥ ـ ٦]. قالَ ابنُ عُيَيْنَةَ: أي مَعَ ذٰلِكَ العُسْرِ يُسراً آخَرَ، كَقَوْلِهِ: ﴿هَل تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الحُسْنَيَيْنِ﴾ [التوبة: ٥٢]، وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ.

وَقالَ مُجاهِدٌ: ﴿فَانصَبْ﴾ [٧] في حاجَتِكَ إِلَى رَبِّكَ. وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ: ﴿أَلَمْ نَشْرَحْ﴾ [١] شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَالتِّينِ﴾ ـ ٩٥

وَقالَ مُجاهِدٌ: هُوَ التِّينُ وَالزَّيْتُونُ الَّذِي يَأْكُلُ النَّاسُ. يُقالُ: ﴿فَمَا يُكَذِّبُكَ﴾ [٧] فَمَا الَّذِي يُكَذِّبُكَ بِأَنَّ النَّاسَ يُدانُونَ بِأَعْمالِهِمْ؟ كَأَنَّهُ قالَ: وَمَنْ يَقْدِرُ عَلَى تَكْذِيبِكَ بِالثَّوابِ وَالعِقابِ؟.

١ ـ بابٌ

٤٩٥٢ ـ حدثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيٌّ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ، فَقَرَأَ في العِشاءِ في إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ. ﴿تَقْوِيمٍ﴾ [٤] الخَلْقِ.

[طرفه في: ٧٦٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ـ ٩٦

وَقالَ قُتَيْبَةُ: حَدَّثَنا حَمَّادٌ، عَنْ يَحْيَى بن عَتِيقٍ، عَنِ الحَسَنِ قالَ: اكْتُبْ في المُصْحَفِ في أَوَّلِ الإِمامِ: بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، وَاجْعَلْ بَيْنَ السُّورَتَيْنِ خَطّاً. وَقالَ مُجاهِدٌ: ﴿نادِيَهُ﴾

سورة التين ـ (يدانون) يجازون لكنّ الأوّل أجوف وإفعال والثاني ناقص ومفاعلة.

٤٩٥٢ ـ قوله: تقويم الخلق تفسير لقوله تعالى في أحسن تقويم وهو ساقط عن نسخة العيني.

سورة اقرأ باسم ربك الذي خلق ـ قوله: في أوّل الامام أي أوّل القرآن الذي هو الفاتحة ا هـ شارح، ويطلق الإمام على المصحف الأوّل أيضاً

[1]

4953- A'isha, The Mother of Believers, "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read."

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read. Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: I do not know how to read (or what shall I read). Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (Or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful; He Who taught (the use of) the Pen, Taught man that which he knew not." (Al'alaq 1:5) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me." Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abdul'uzza, who, during the pre Islamic Period became a Christian and used to write the scriptures with Hebrew letters. He wrote from the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live

[١٧] عشيرته. و﴿الزَّبَانِيَةَ﴾ [١٨] المَلائِكَةَ، وقالَ: ﴿الرُّجْعى﴾ [٨] المَرْجِع. ﴿لَنسفَعَنْ﴾ [١٥] قال: لنَأخذنَ، ولنَسفَعنْ بالنون، وهي الخفيفة، سفعْتُ بيدِه: أخذتُ.

١ ـ باب

٤٩٥٣ ـ حدّثنا يَحيى: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ.

وحدّثني سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ العَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا أَبُو صَالِحٍ سَلمُويَةَ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ قالَ: أَخْبَرَنِي ابْنُ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: كانَ أَوَّلَ ما بُدِيءَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيا الصَّادِقَةُ في النَّوْمِ، فَكانَ لاَ يَرَى رُؤْيا إِلاَّ جاءَتْ مِثْلَ فَلَقِ الصُّبحِ، ثُمَّ حُبِّبَ إِلَيهِ الخَلاءُ، فَكانَ يَلحَقُ بِغارِ حِراءٍ، فَيَتَحَنَّثُ فِيهِ ـ قالَ: وَالتَّحَنُّثُ التَّعَبُّدُ ـ اللَّيالِيَ ذَوَاتِ العَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ بِمِثْلِها، حَتَّى فَجِئَهُ الحَقُّ وَهُوَ فِي غارِ حِراءٍ، فَجاءَهُ المَلَكُ فَقالَ اقْرَأْ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ما أَنا بِقارِىءٍ» قالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقالَ اقْرَأْ، قُلتُ: ما أَنا بِقارِىءٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فقال: اقرأ، قلتُ: ما أنا بقارِىءٍ، فأخذني فغطني الثالثة حتّى بلغ مني الجهد، ثُمَّ أَرْسَلَنِي فقال: ﴿اقرأْ باسْمِ رَبِّكَ الَّذِي خلق * خلقَ الإِنْسَانَ مِنْ عَلَقٍ * اقرأْ وَرَبُّكَ الأَكْرَمُ * الَّذِي عَلَّمَ بِالقَلَمِ﴾ الآياتِ إِلَى قَوْلِهِ: ﴿عَلَّمَ الإِنْسَانَ ما لَمْ يَعْلَمْ﴾» [١ ـ ٥]. فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجُفُ بَوَادِرُهُ، حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقالَ: «زَمِّلُونِي زَمِّلُونِي». فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ. قالَ لِخَدِيجَةَ: «أَي خَدِيجَةُ، ما لِي، لَقَدْ خَشِيتُ عَلَى نَفسِي». فَأَخْبَرَهَا الخَبَرَ، قالَتْ خَدِيجَةُ: كَلاَّ، أَبْشِرْ، فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَداً، فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الحَدِيثَ، وَتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وَتَقْرِي الضَّيفَ، وَتُعِينُ عَلَى نَوَائِبِ الحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيها، وَكانَ امْرَأً تَنَصَّرَ فِي الجَاهِلِيَّةِ، وَكانَ يَكْتُبُ الكِتَابَ العَرَبِيَّ، وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالعَرَبِيَّةِ ما شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكانَ شَيخاً كَبِيراً قَدْ عَمِيَ، فَقالَتْ خَدِيجَةُ: يا عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ، قالَ وَرَقَةُ: يا ابْنَ أَخِي، ماذا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ خَبَرَ ما رَأَى، فَقالَ وَرَقَةُ: هذا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى، لَيتَنِي

٤٩٥٣ ـ قوله: الليالي ذوات العدد يتعلق بقوله فيتحنث وما بينهما مدرج للتفسير نبه عليه العيني.

ـ قوله: الجهد بفتح الجيم والنصب أي بلغ الغط مني الجهد وبضم الجيم والرفع أي بلغ الجهد مبلغه (شارح).

ـ قوله: فرجع بها أي الآيات الخمس أو بسبب تلك الغطة (شارح).

ـ قوله: بوادره جمع بادرة وهي اللحمة التي بين الكتف والعنق تضطرب عند الفزع ويروى يرجف فؤاده كما في الشارح.

ـ قوله: وتكسب المعدوم بفتح التاء وكسر السين تعطي الناس ما لا يجدونه عند غيرك (شارح)

up to the time when your people drive you out." Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes." He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly." However, a few days later, Waraqa died and the revelation was paused for a while, during which The Messenger of Allah "Allah's blessing and peace be upon him" became sad.

4954- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: wrap me up (in a mantle). Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (1:5) (The abomination refers to the idles which were worshipped in the Pre-Islamic period of ignorance). After this the revelation started coming strongly, frequently and regularly."

[2] Allah's saying: "Created man, out of a (mere) leech-like clot of congealed blood." (2)

4955- A'isha "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true. Then the angel (Gabriel) came and said to him: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful."

[3] Allah's saying: "Proclaim! And thy Lord is Most Bountiful." (3)

4956- A'isha "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true. Then the angel (Gabriel) came and said to him: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pen." (1:4)

[4] Allah's saying: "He Who taught (the use of) the Pen." (4)

4957- A'isha "Allah be pleased with her" narrated: Then The Messenger of Allah "Allah's blessing and peace be upon him" returned to Khadija and said: "Wrap me up (in a mantle)." (Then the narration was mentioned in full).

فِيهَا جَذَعاً، لَيتَنِي أَكُونُ حَيّاً، ذَكَرَ حَرْفاً، قالَ رَسُولُ اللَّهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ»؟ قالَ وَرَقَةُ نَعَم، لَمْ يَأْتِ رَجُلٌ بِمَا جِئْتَ بِهِ إِلاَّ أُوذِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ حَيّاً أَنْصُرْكَ نَصْراً مُؤَزَّراً. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الوَحْيُ فَتْرَةً، حَتَّى حَزِنَ رَسُولُ اللَّهِ ﷺ.
[طرفه في: ٣].

٤٩٥٤ ـ قالَ مُحَمَّدُ بْنُ شِهَابٍ: فَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصارِيَّ رَضِيَ اللَّهُ عَنْهُما قال: قالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، قالَ في حَدِيثِهِ: «بَينَا أَنَا أَمْشِي، سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي، فَإِذَا المَلَكُ الَّذِي جاءَنِي بِحِرَاءٍ، جالِسٌ عَلَى كُرْسِيٍّ بَينَ السَّماءِ وَالأَرْضِ، فَفَرِقْتُ مِنْهُ، فَرَجَعْتُ، فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُوهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ﴾ [المدثر: ١ ـ ٥] ـ قالَ أَبُو سَلَمَةَ: وَهْيَ الأَوْثَانُ الَّتِي كانَ أَهْلُ الجَاهِلِيَّةِ يَعْبُدُونَ ـ قال: ثُمَّ تَتَابَعَ الوَحْيُ».
[طرفه في: ٤].

٢ ـ باب قَوْلِهِ: ﴿خَلَقَ الإِنسَانَ مِنْ عَلَقٍ﴾ [٢]

٤٩٥٥ ـ حدّثنا ابْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قالَتْ: أَوَّلُ ما بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّالِحَةُ، فَجَاءَهُ المَلَكُ، فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ﴾. [طرفه في: ٣].

٣ ـ باب قَوْلُهُ: ﴿اقْرَأْ وَرَبُّكَ الأَكْرَمُ﴾ [٣]

٤٩٥٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ (ح). وَقالَ اللَّيثُ: حَدَّثَنِي عُقَيلٌ: قالَ مُحَمَّدٌ: أَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَوَّلُ ما بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةُ، جاءَهُ المَلَكُ فَقالَ: ﴿اقرأ باسم ربك الذي خلق * خلق الإنسان من علق * اقرأ وربك الأكرم * الذي علّم بالقلم﴾ [١ ـ ٤]. [طرفه في: ٣].

٤ ـ باب ﴿الَّذِي عَلَّمَ بِالقَلَمِ﴾ [٤]

٤٩٥٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: سَمِعْتُ عُرْوَةَ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ النَّبِيُّ ﷺ إِلَى خَدِيجَةَ، فَقَالَ: «زَمِّلُونِي زَمِّلُونِي». فَذَكَرَ الحَدِيثَ. [طرفه في: ٣].

= ـ (الجذع) الشابّ القويّ وقوله: ذكر حرفاً وذكر ورقة بعد ذلك كلمة أخرى وهي في الروايات الأخر إذ يخرجك قومك هـ. من العيني.

٤٩٥٤ ـ قوله: ففرق من الفرق بالتحريك وهو الخوف وفي نسخة العينيّ ففزعت من الفزع قال: ويروى فجئثت وفرعبت.

ـ قوله: فدثروه كذا بالهاء.

[5] Allah's saying: "Let him beware! If he desist not, we will drag him by the forelock, a lying, sinful forelock!" (15:16)

4958- Ibn Abbas "Allah be pleased with both" reported: Abu'jahl said: "If I saw Mohammad praying in Ka'ba, I would tread his neck." The Prophet "Allah's blessing and peace be upon him" commented: "If he did so, The Angels would snatch him away."

(97) The Sura of The Night of Power (Al'qadr)

Allah Almighty said: "We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace! This until the rise of Morn!"

(98) The Sura of The Clear Evidence (Al'baiyyina)

[1]

4959- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Obai: "Allah almighty ordered me to recite for you his saying: "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence." (The Clear Evidence "Al'baiyyina" 1) Obai asked: "Did he almighty nominate me?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Then Obai went on weeping.

[2]

4960- Quatada narrated from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said (to Obai): "Allah ordered me to recite (a portion of) Qur'an for you." Obai asked: "Did he Almighty nominate me to you?" The Prophet replied: "Yes, Allah nominated you to me." Then Obai went on weeping.

٥ ـ باب ﴿كَلاَّ لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعَنْ بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ﴾ [١٥ ـ ١٦]

٤٩٥٨ ـ حدّثنا يَحيى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الكَرِيمِ الجَزَرِيِّ، عَنْ عِكْرِمَةَ: قالَ ابْنُ عَبَّاسٍ: قالَ أَبُو جَهْلٍ: لَئِنْ رَأَيتُ مُحَمَّداً يُصَلِّي عِنْدَ الكَعْبَةِ لأَطَأَنَّ عَلَى عُنُقِه، فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوْ فَعَلَهُ لأَخَذَتْهُ المَلائِكَةُ». تَابَعَهُ عَمْرُو بْنُ خالِدٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ عَبْدِ الكَرِيمِ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ القَدْرِ ـ ٩٧

يُقَالُ: المَطْلَعُ: هُوَ الطُّلُوعُ، وَالمَطْلِعُ: المَوْضِعُ الَّذِي يُطْلَعُ مِنْهُ. ﴿أَنْزَلْنَاهُ﴾ [١] الهَاءُ كِنَايَةٌ عَنِ القُرْآنِ. ﴿أَنْزَلْنَاهُ﴾ مَخْرَجَ الجَمِيعِ، وَالمُنْزِلُ هُوَ اللَّهُ، وَالعَرَبُ تُؤَكِّدُ فِعْلَ الوَاحِدِ فَتَجْعَلُهُ بِلَفْظِ الجَمِيعِ، لِيَكُونَ أَثْبَتَ وَأَوْكَدَ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿لَمْ يَكُنْ﴾ ـ البَيِّنَةِ ـ ٩٨

﴿مُنْفَكِّينَ﴾ [١] زَائِلِينَ. ﴿قَيِّمَةٌ﴾ القَائِمَةُ. ﴿دِينُ القَيِّمَةِ﴾ [٥] أَضَافَ الدِّينَ إِلى المُؤَنَّثِ.

١ ـ باب

٤٩٥٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ. قالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [١]». قالَ: وَسَمَّانِي؟ قالَ: «نَعَمْ» فَبَكَى.

[طرفه في: ٣٨٠٩].

٢ ـ باب

٤٩٦٠ ـ حدّثنا حَسَّانُ بْنُ حَسَّانَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأُبَيٍّ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيكَ القُرْآنَ». قالَ أُبَيٌّ: آللَّهُ سَمَّانِي لَكَ؟ قالَ: «اللَّهُ

سورة إنا أنزلناه ـ قوله: أنزلناه ولأبي ذر وقال: أنزلناه.

ـ قوله: مخرج أي خرج مخرج (شارح).

Quatada commented: I was informed that he recited for him Allah's saying: "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence." (1)

4961- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said to Obai Ibn Ka'b: "Allah Almighty ordered me to recite (to you a portion of) The Qur'an." Obai asked: "Did he mentioned my name to you?" The Prophet "Allah's blessing and peace be upon him" answered: "Yes." Obai asked: "Was I mentioned by The Lord of all beings?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Then Obai's eyes shed tears.

(99) The Sura of The Earthquake (Az'zalzala)

[1] Allah's saying: "Then shall anyone who has done an atom's weight of good, see it!" (7)

4962- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others, and at the same time he gives Allah's right (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (7:8)

[2] Allah's saying: "And anyone who has done an atom's weight of evil, shall see it." (8)

سَمَّاكَ لِي». فَجَعَلَ أُبَيٌّ يَبْكِي، قالَ قَتَادَةُ: فَأُنْبِئْتُ أَنَّهُ قَرَأَ عَلَيهِ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الكِتَابِ﴾. طرفه في: ٣٨٠٩].

٤٩٦١ ـ حدّثنا أَحْمَدُ بْنُ أَبِي دَاوُدَ أَبُو جَعْفَرٍ المُنَادِي: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قالَ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أُقْرِئَكَ القُرْآنَ». قالَ: آللَّهُ سَمَّانِي لَكَ؟ قالَ: «نَعَمْ». قالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ العَالَمِينَ؟ قالَ: «نَعَمْ» فَذَرَفَتْ عَيْنَاهُ. [طرفه في: ٣٨٠٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿إِذا زُلْزِلَتِ الأَرْضُ زِلْزالَهَا﴾ ـ ٩٩

١ ـ باب قَوْلُهُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ﴾ [٧]

يُقَالُ: ﴿أَوْحَى لَهَا﴾ [٥] أَوْحَى إِلَيْهَا، وَوَحَى لَهَا وَوَحَى إِلَيْهَا وَاحِدٌ.

٤٩٦٢ ـ حدّثنا إِسماعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الخَيلُ لِثَلاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا في سَبِيلِ اللَّهِ، فَأَطَالَ لَهَا في مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ في طِيَلِهَا ذلِكَ فِي المَرْجِ وَالرَّوْضَةِ، كانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَينِ، كانَتْ آثارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ، وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ، كانَ ذلِكَ حَسَنَاتٍ لَهُ، فَهْيَ لِذلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّياً وَتَعَفُّفاً، وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلاَ ظُهُورِهَا، فَهْيَ لَهُ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْراً وَرِئَاءً وَنِوَاءً، فَهْيَ عَلَى ذلِكَ وِزْرٌ». فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الحُمُرِ، قالَ: «ما أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلاَّ هذهِ الآيَةَ الفَاذَّةَ الجَامِعَةَ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾» [٧ ـ ٨]. [طرفه في: ٢٣٧١].

٢ ـ باب ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾ [٨]

٤٩٦٣ ـ حدّثنا يَحْيَى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الحُمُرِ، فَقالَ:

٤٩٦١ ـ قوله: فذرفت أي تساقطت بالدموع (شارح)

إذا زلزلت الأرض زلزالها ـ سورة إذا زلزلت، بسم الله الرحمن الرحيم نخ.

٤٩٦٢ ـ قوله: المرج: أرض ذات نبات ومرعى والجمع مروج مثل فلس وفلوس كما في المصباح.

ـ قوله: طيلها أي حبلها المربوطة فيه، وقوله: استنت أي عدت بمرح ونشاط شرفاً أو شرفين أي شوطاً أو شوطين، وقوله: ونواء أي عداوة لأهل الإسلام، وقوله: الفاذة أي المنفردة في معناها (شارح).

4963- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys. He replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (7:8)

(100) The Sura of Al'adiyat (Those That Run)

Allah Almighty said: "By the (Steeds) that run, with panting (breath), And strike sparks of fire, And push home the charge in the morning, And raise the dust in clouds the while, And penetrate forthwith into the midst (of the foe) en masse; Truly Man is, to his Lord, Ungrateful; And to that (fact) He bears witness (by his deeds); And violent is he in his love of wealth." (1:8)

(101) The Sura of The Great Calamity (Al'qari'a)

Allah Almighty said: "The (Day) of Noise and Clamour: What is the (Day) of Noise and Clamour? And what will explain to thee what the (Day) of Noise and Clamour is? (It is) a Day whereon men will be like moths scattered about, and the mountains will be like carded wool." (1:5)

(102) The Sura of At'takathur (The Piling up)

Allah Almighty said: "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the graves. But nay, ye soon shall know (the reality)." (1:3)

(103) The Sura of Al'asr (Time Through Ages)

Allah Almighty said: "By (the Token of) time (through the Ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (1:3)

(104) The Sura of The Scandalmonger (Al'humaza)

Allah Almighty said: "Woe to every (kind of) scandalmonger and backbiter, who pileth up wealth and layeth it by, Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to thee that which Breaks to Pieces? (It is) the Fire of (the Wrath of) Allah kindled (to a blaze), That which doth mount (right) to the Hearts: It shall be made into a vault over them, in columns outstretched."

«لَمْ يُنْزَل عَلَيَّ فِيهَا شَيءٌ إلاَّ هذهِ الآيَةَ الجَامِعَةُ الفَاذَّةُ: ﴿فَمَنْ يَعْمَل مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ ۞ وَمَنْ يَعْمَل مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾». [طرفه في: ٢٣٧١].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ: ﴿وَالعَادِيَاتِ﴾ ـ ١٠٠

وقالَ مُجاهِدٌ: الكَنُودُ: الكَفُورُ. يُقالُ: ﴿فَأَثَرْنَ بِهِ نَقْعاً﴾ [٤]. رَفَعْنَا بِهِ غُبَاراً. ﴿لِحُبِّ الخَيرِ﴾ [٨] مِنْ أَجلِ حُبِّ الخيرِ. ﴿لَشَدِيدٌ﴾ [٨] لَبَخِيلٌ، وَيُقَالُ لِلبَخِيلِ: شَدِيدٌ. ﴿حُصِّلَ﴾ [١٠] مُيِّزَ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ: ﴿القَارِعَةُ﴾ ـ ١٠١

﴿كالفَرَاشِ المَبْثُوثِ﴾ [٤] كَغَوْغَاءِ الجَرَادِ، يَرْكَبُ بَعْضُهُ بَعْضاً، كَذلكَ النَّاسُ يَجُولُ بَعْضُهُمْ في بَعْضٍ. ﴿كالعِهْنِ﴾ [٥] كَأَلوَانِ العِهْنِ، وَقَرَأَ عَبْدُ اللهِ: كالصُّوفِ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿أَلهَاكُمُ﴾: [التَّكَاثُر] ـ ١٠٢

وَقالَ ابْنُ عَبَّاسٍ: ﴿التَّكاثُرُ﴾ [١] مِنَ الأَمْوَالِ وَالأَوْلاَدِ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿وَالعَصْرِ﴾ ـ ١٠٣

وَقالَ يَحْيى: الدَّهْرُ، أَقْسَمَ بِهِ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿وَيلٌ لِكلِّ هُمَزَةٍ﴾ ـ الهُمَزَةِ ـ ١٠٤

﴿الحُطَمَةُ﴾ [٤] اسْمُ النَّارِ، مِثْلُ: ﴿سَقَرَ﴾ [القمر: ٤٨ ـ المدثر: ٢٦، ٢٧، ٤٢].
﴿وَلَظَى﴾ [المعارج: ١٥].

والعاديات ـ سورة والعاديات نخ.

سورة القارعة ـ الغوغاء الجراد حين تخفّ للطيران ا هـ من العينيّ.

سورة العصر ـ سورة العصر نخ.

سورة ويل لكل همزة ـ سورة الهمزة نخ.

(105) The Sura of The Elephant (Al'fil)

Allah Almighty said: "Seest thou not how thy Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up."

(106) The Sura of Quraish

Allah Almighty said: "For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer, Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger)."

(107) The Sura of The Neighbourly Assistance (Al'ma'un)

Allah Almighty said: "Seest thou one, who denies the Judgment (to come)? Then such is the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent. So woe to the worshippers who are neglectful of their Prayers, those who (want but) to be seen (of men), But refuse (to supply) (even) neighbourly needs."

(108) The Sura of The Abundance (Al'kawthar)

Allah Almighty said: "To thee have We granted the Fount (of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice. For he who hateth thee, He will be cut off (from Future Hope)."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿أَلَمْ تَرَ﴾ ـ الفيل ـ ١٠٥

قالَ مُجاهِدٌ: ﴿أَبَابِيلَ﴾ [٣] مُتَتابِعَةً مُجتَمِعَةً.

وقالَ ابْنُ عَبَّاسٍ: ﴿مِن سِجِّيلٍ﴾ [٤] هِيَ سَنكِ وكِل.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿لِإِيلَافِ قُرَيْشٍ﴾ ـ ١٠٦

وَقالَ مُجاهِدٌ: ﴿لِإِيلَافِ﴾ [١] أَلِفُوا ذلِك، فَلا يَشُقُّ عَلَيهِمْ في الشِّتاءِ والصَّيفِ. ﴿وَآمَنَهُمْ﴾ [٤] مِنْ كُلِّ عَدُوِّهِمْ في حَرَمِهِمْ. قالَ ابْنُ عُيَيْنَةَ: لِإِيلافِ: لِنِعْمَتِي عَلَى قُرَيشٍ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿أَرَأَيتَ﴾ ـ ١٠٧

وقالَ مُجاهِدٌ: ﴿يَدُعُّ﴾ [٢] يَدْفَعُ عَنْ حَقِّهِ، يُقالُ: هُوَ مِنْ دَعَعْتُ. ﴿يُدَعُّونَ﴾ [الطور: ١٣] يُدفَعُونَ. ﴿سَاهُونَ﴾ [٥] لاهُونَ. وَ﴿الْمَاعُونَ﴾ [٧] المَعْرُوفُ كُلُّهُ، وَقالَ بَعْضُ العَرَبِ: المَاعُونُ: المَاءُ، وَقالَ عِكْرِمَة: أَعْلاهَا الزَّكاةُ المَفرُوضَةُ، وَأَدْنَاهَا عارِيَّةُ المَتَاعِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ـ ١٠٨

وَقالَ ابْنُ عَبَّاسٍ: ﴿شَانِئَكَ﴾ [٣] عَدُوَّكَ.

ألم تر ـ سورة الهمزة نخـ.

ـ سنك وكل كلمتان فارسيتان عربيتهما حجر وطين والقاعدة في المتعاطفين عندهم أن يلفظ الأوّل بضمة في الآخر دلالةً على العطف من غير تلفظ بالعاطف، إلاّ أنّ الشارح وكذا العينيّ ضبط الكاف التي هي آخر الكلمة الأولى بالكسر والكسرة في لغتهم علامة الإضافة تلحق المضاف فيلزم إسقاط الواو من البين حتى يكون المعنى حجر الطين على أن تكون الإضافة بيانية وجاء في التنزيل حجارة من طين مصححه.

لإيلاف قريش ـ سورة لإيلاف نخـ.

أرأيت ـ سورة أرأيت نخـ.

ـ قوله: (وقال ابن عيينة لإيلاف لنعمتي على قريش) وعند العينيّ هذا مقدم على سورة أرأيت وهو الصواب.

[1]

4964- Anas Ibn Malik "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" was made to ascend to the Heavens, he said (after his return): "I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel: "What is this (river)?" He replied: "This is the Fount of Abundance (Al'kawthar).""

4965- Abu'obaida narrated: I asked A'isha "Allah be pleased with her" about Allah's saying: "To thee have we granted the Fount (of Abundance)." (1) she replied: "The Fount of Abundance (Al'kawthar) is a river which has been given to your Prophet "Allah's blessing and peace be upon him" on the banks of which there are (tents of) hollow pearls and its utensils are as numerous as the stars."

4966- Sa'eed Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said, concerning The Abundance (Al'kawthar): "It is the good which has been given by Allah to The Prophet "Allah's blessing and peace be upon him"." Abu'bishr (the sub-narrator) said: I said to Sa'eed: "People pretend that it is a river in Paradise given to The Prophet "Allah's blessing and peace be upon him"." Sa'eed replied: "The river which is in Paradise is a part of this good which has been given to him (The Prophet)."

(109) The Sura of Al'kafirun (Those Who Reject Faith)

Allah Almighty said: "Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine."

(110) The Sura of The Help (An'nasr)

[1]

4967- A'isha "Allah be pleased with her" reported: After Allah Almighty had revealed: "When comes the Help of Allah, and Victory", The Prophet "Allah's blessing and peace be upon him" never offered a prayer but invoked Allah in it as follows: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me."

١ ـ باب

٤٩٦٤ ـ حدّثنا آدَمُ: حَدَّثَنا شَيْبانُ: حَدَّثَنا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا عُرِجَ بالنَّبِيِّ ﷺ إلى السَّماءِ، قالَ: «أتَيتُ على نَهرٍ، حافتاهُ قِبابُ اللُّؤلؤِ مُجوَّفاً، فقُلتُ: ما هذا يا جِبْرِيلُ؟ قالَ: هذا الكَوْثَرُ». [طرفه في: ٣٥٧٠].

٤٩٦٥ ـ حدّثنا خالِدُ بْنُ يَزِيدَ الكاهِلِيُّ: حَدَّثَنا إِسْرائيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ أَبِي عُبَيدَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها، قالَ: سَأَلْتُها عَنْ قَوْلِهِ تَعالَى: ﴿إِنَّا أَعْطَيناكَ الكَوْثَرَ﴾ قالَتْ: نَهرٌ أُعْطِيَهُ نَبِيُّكُم ﷺ، شاطِئاهُ عَلَيهِ دُرٌّ مُجوَّفٌ، آنِيَتُهُ كَعَدَدِ النُّجومِ.

رَوَاهُ زَكَرِيَّاءُ، وَأَبُو الأَحْوَصِ، وَمُطَرِّفٌ، عَنْ أَبِي إِسْحاقَ.

٤٩٦٦ ـ حدّثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا هُشَيْمٌ: حَدَّثَنا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما أَنَّهُ قالَ في الكَوْثَرِ: هُوَ الخَيرُ الَّذي أَعْطاهُ اللَّهُ إِيَّاهُ. قالَ أَبُو بِشْرٍ: قُلْتُ لِسَعِيدِ بْنِ جُبَيرٍ: فَإِنَّ النَّاسَ يَزْعُمونَ أَنَّهُ نَهرٌ في الجَنَّةِ؟ فَقالَ سَعِيدٌ: النَّهرُ الَّذي في الجَنَّةِ مِنَ الخَيرِ الَّذي أَعْطاهُ اللَّهُ إِيَّاهُ. [الحديث ٤٩٦٦ ـ طرفه في: ٦٥٧٨].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ: ﴿قُلْ يا أَيُّها الكافِرُونَ﴾ ـ ١٠٩

يُقالُ: ﴿لَكُم دِينُكُم﴾ الكُفرُ، ﴿وَلِيَ دِينِ﴾ [٦] الإِسْلامُ، وَلَمْ يَقُلْ دِينِي، لأَنَّ الآياتِ بِالنُّونِ، فَحُذِفَتِ الياءُ، كَما قالَ: ﴿يَهْدِينِ﴾ [الشعراء: ٧٨]، ﴿وَيَشْفِينِ﴾ [الشعراء: ٨٠].

وَقالَ غَيرُهُ: ﴿لا أَعْبُدُ ما تَعْبُدُونَ﴾ [٢] الآنَ، وَلا أُجِيبُكُم فِيما بَقِيَ مِنْ عُمْرِي. ﴿وَلا أَنْتُمْ عابِدُونَ ما أَعْبُدُ﴾ [٣ ـ ٥] وَهُمُ الَّذِينَ قالَ: ﴿وَلَيَزِيدَنَّ كَثِيراً مِنْهُم ما أُنْزِلَ إِلَيكَ مِنْ رَبِّكَ طُغْياناً وَكُفْراً﴾ [المائدة: ٦٤ ـ ٦٨].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ: ﴿إِذا جاءَ نَصْرُ اللَّهِ﴾ ـ ١١٠

١ ـ باب

٤٩٦٧ ـ حدّثنا الحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: ما صَلَّى النَّبِيُّ ﷺ صَلاةً بَعْدَ أَنْ نَزَلَتْ عَلَيهِ: ﴿إِذا

٤٩٦٤ ـ قوله: حافتاه أي جانباه.

ـ قوله: مجوف ولأبي ذرّ مجوفاً (شارح)

٤٩٦٥ ـ قوله: شاطئاه جانباه، وقوله عليه أي على جنس الشاطىء، وفي بعض الروايات إسقاطه كما في الشارح.

[2]

4968- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to say in his bowings and prostrations: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me", using the meanings of The Holy Qur'an (in invocation).

[3] Allah's saying: "And thou dost see the People enter Allah's Religion in crowds." (2)

4969- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that Omar asked (the companions) about Allah's saying: "When comes the Help of Allah, and Victory." They said: "It refers to the conquest of the towns and palaces." Omar asked: "What do you say O Ibn Abbas?" he said: "It means the death of The Messenger of Allah "Allah's blessing and peace be upon him" of which he was informed by Allah."

[4] Allah's saying: "Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)." (3)

4970- Sa'eed Ibn Jubair narrated from Ibn Abbas: Omar Ibn Al'khattab used to admit me with the old men (who took part in the battle) of Badr . some of them got angry because of that and said to him: "Why do you admit this (Ibn Abbas) with us though we also have sons that are equal to him." Omar said: "It is because of his position which you know (meaning his religious knowledge)." One day, Omar invited and admitted me with them. I thought that he did so only to show them the value of my knowledge. Omar asked them: "What do you say about the meaning of Allah's statement: "When come the Help of Allah and the victory." (1) some of them answered: "Allah orders us to celebrate (the praises of) him and ask for his forgiveness for his help and the conquest (of Mecca) he bestowed upon us." The others kept silent. Omar said: "Do you say so O Ibn Abbas?" I said: "No." he asked: "Then what do you say?" I said: "It portended the death of Allah's Apostle, which Allah had informed him of. Allah said: "When come the Help of Allah and the victory" and this is the sign of your death, then "Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)."" Omar said: "I do not know from this Verse but what you say."

جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾ إِلاَّ يَقُولُ فِيها: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[طرفه في: ٧٩٤].

٢ ـ باب

٤٩٦٨ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائشة رضي اللَّهُ عنها قالت: كانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ القُرْآنَ.

[طرفه في: ٧٩٤].

٣ ـ باب قَوْلُهُ: ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجاً﴾ [٢]

٤٩٦٩ ـ حدّثنا عَبْدُ اللَّهِ بن أبي شيبة: حَدَّثَنا عبدُ الرَّحمن، عَنْ سُفيان، عَنْ حبيب بن أبي ثابتٍ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنهُ سَأَلَهُمْ عَنْ قَوْلِهِ تَعالَى: ﴿إِذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. قالُوا: فَتْحُ المَدَائِنِ وَالقُصُورِ، قالَ: ما تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قالَ: أَجَلٌ، أَوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ ﷺ، نُعِيَتْ لَهُ نَفْسُهُ.

[طرفه في: ٣٦٢٧].

٤ ـ باب قَوْلُهُ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً﴾ [٣]

تَوَّابٌ على العِبادِ، وَالتَّوَّابُ مِنَ النَّاسِ التَّائِبُ مِنَ الذَّنبِ.

٤٩٧٠ ـ حدّثنا موسى بن إسماعيل: حَدَّثَنا أبو عَوانَة، عَنْ أبي بِشْرٍ، عَنْ سعيد بن جُبير، عَنِ ابْنِ عَبَّاس قالَ: كانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْياخِ بَدْرٍ، فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقالَ: لِمَ تُدْخِلُ هذا مَعَنَا وَلَنا أَبْنَاءٌ مِثْلُهُ؟ فَقالَ عُمَرُ: إِنَّهُ مِنْ حَيثُ عَلِمْتُمْ، فَدَعا ذاتَ يَوْمٍ فَأَدْخَلَهُ مَعَهُمْ، فَما رُؤيتُ أَنَّهُ دَعانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ. قالَ: ما تَقُولُونَ فِي قَوْلِ اللَّهِ تَعالَى: ﴿إِذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾ فَقالَ بَعْضُهُمْ: أُمِرْنَا نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ إِذَا نُصِرْنَا وَفُتِحَ عَلَينَا، وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيئاً، فَقالَ لِي: أَكَذاكَ تَقُولُ يَا ابْنَ عَبَّاسٍ؟ فَقُلْتُ: لاَ، قالَ: فَمَا تَقُولُ؟ قُلتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ لَهُ، قالَ: ﴿إِذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. وَذلِكَ عَلامَةُ أَجَلِكَ. ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً﴾. فَقالَ عُمَرُ: ما أَعْلَمُ مِنْهَا إِلاَّ ما تَقُولُ.

[طرفه في: ٣٦٢٧].

٤٩٧٠ ـ قوله: فدعا بحذف ضمير المفعول أي دعا عمر ابن عباس ولأبي ذرّ عن الكشميهني فدعاه، وقوله: فما رؤيت أي ما ظننت ولأبي ذرّ فما ربت بكسر الراء وسكون الموحدة (شارح).

(111) The Sura of The Plaited Rope (Al'masad)

[1]

4971- Ibn Abbas "Allah be pleased with both" narrated: When Allah revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" went out, came up Safa mountain, and shouted: "O Sabahah!" The people said: "Who is that?" Then they gathered around him, whereupon he said: "Do you see if I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never experienced you as a liar." Then he said: "I am a plain warner in face of severe punishment." Abu'lahab said: "May you perish! You gathered us only for this reason?" Then Abu'lahab went away. On this occasion, The Sura of The Plaited Rope (Al'masad) was revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!" (1:3)

[2] Allah's saying: "No profit to him from all his wealth, and all his gains!" (2)

4972- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went out to Al'batha, came up (Safa) mountain, and shouted: "O Sabahah!" The (people of) Quraish gathered around him, whereupon he said: "Do you see if I inform you that cavalrymen are proceeding to attack you in the morning or in the evening, will you believe me?" They said: "We have never experienced you as a liar." Then he said: "I am a plain warner in face of severe punishment." Abu'lahab said: "Did you gather us only for this reason? May you perish!" On this occasion, Allah revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fiber round her (own) neck!"

[3] Allah's saying: "Burnt soon will he be in a Fire of blazing Flame!" (3)

4973- Ibn Abbas "Allah be pleased with both" narrated: Abu'lahab said (to The Prophet): " May you perish! Did you gather us only for this reason?" On this occasion, Allah revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fiber round her (own) neck!"

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾: ﴿المَسَدِ] ـ ١١١

﴿تباب﴾ [غافر: ٣٧] خسران. ﴿تتبيب﴾ [هود: ١٠١] تدمير.

١ ـ باب

٤٩٧١ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ [الشعراء: ٢١٤]. وَرَهْطَكَ مِنْهُمُ المُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: «يا صَباحاهْ». فَقالُوا: مَنْ هذا، فَاجْتَمَعُوا إِلَيهِ، فَقالَ: «أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيلاً تَخْرُجُ مِنْ سَفحِ هذا الجَبَلِ، أَكُنْتُمْ مُصَدِّقِيَّ». قالُوا: ما جَرَّبْنا عَلَيكَ كَذِباً، قالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَينَ يَدَي عَذابٍ شَدِيدٍ». قالَ أَبُو لَهَبٍ: تَبّاً لَكَ، ما جَمَعْتَنا إِلاَّ لِهذا، ثُمَّ قامَ. فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾. وَقَدْ تَبَّ. هَكَذَا قَرَأَها الأَعْمَشُ يَوْمَئِذٍ. [طرفه في: ١٣٩٤].

٢ ـ باب قَوْلُهُ: ﴿وتبّ * ما أغْنَى عَنْهُ مالُهُ وَما كَسَبَ﴾ [٢ ـ ٣]

٤٩٧٢ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا أَبُو مُعاوِيَةَ: حَدَّثَنا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى البَطْحاءِ، فَصَعِدَ إِلَى الجَبَلِ فَنادَى: «يا صَباحاهْ». فَاجْتَمَعَتْ إِلَيهِ قُرَيشٌ، فَقالَ: «أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ العَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَكُنْتُمْ تُصَدِّقُونِي» قالُوا: نَعَمْ، قالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَينَ يَدَي عَذابٍ شَدِيدٍ». فَقالَ أَبُو لَهَبٍ: أَلِهذا جَمَعْتَنا تَبّاً لَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ إِلَى آخِرِها.

[طرفه في: ١٣٩٤].

٣ ـ باب قَوْلُهُ: ﴿سَيَصْلَى ناراً ذاتَ لَهَبٍ﴾ [٣]

٤٩٧٣ ـ حدّثنا عُمَرُ بْنُ حفصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: قالَ أَبُو لَهَبٍ: تَبّاً لَكَ، أَلِهذا جَمَعْتَنا، فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾. [طرفه في: ١٣٩٤].

سورة تبت يدا أبي لهب وتب ـ قوله: وتبّ ساقط في العينيّ.

٤٩٧١ ـ قوله: (ورهطك منهم المخلصين) تفسير لقوله: عشيرتك أو قراءة شاذة قرأها ابن عباس ثم نسخت تلاوتها (شارح).

ـ قوله: (فنزلت تبت الخ) سقط (وتبّ) لأبي ذرّ قاله الشارح.

٤٩٧٢ ـ قوله: تصدقوني ولأبي ذرّ: تصدقونني (شارح).

[4] Allah's saying: "His wife shall carry the (crackling) wood as fuel!" (4)

Allah also said to show in more detail what will be her state in the fire: "A twisted rope of palm leaf fiber round her (own) neck!" (5)

(112) The Sura of Al'ikhlas (The Purity of Faith)

[1]

4974- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: The son of Adam tells a lie against Me, though he should not do so. He abuses me though he should not do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. Indeed, the first creation was not easier for Me than the new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One and Only, the Eternal, Absolute, who begetteth not, nor is begotten, And there is none like unto me.""

[2] Allah's saying: "Allah, the Eternal, Absolute." (2)

4975- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: The son of Adam tells a lie against Me, though he should not do so. He abuses me though he should not do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. As for his abusing Me, it is his saying that Allah has begotten children, while I am the Eternal, Absolute, who begetteth not, nor is begotten, And there is none like unto me.""

[3] Allah's saying: "He begetteth not, nor is He begotten; And there is none like unto Him." (3:4)

٤ ـ باب ﴿وَامْرَأَتُهُ حَمَّالَةُ الحَطَبِ﴾ [٤]

وَقالَ مُجَاهِدٌ: ﴿حَمَّالَةُ الحَطَبِ﴾ [٤] تَمْشِي بِالنَّمِيمَةِ. ﴿في جِيدِهَا حَبْلٌ مِنْ مَسَدٍ﴾ [٥] يُقَالُ: مِنْ مَسَدٍ: لِيفِ المُقْلِ، وَهْيَ السِّلْسِلَةُ الَّتِي في النَّارِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿قُل هُوَ اللَّهُ أَحَدٌ﴾ ـ ١١٢

يُقَالُ: لاَ يُنَوَّنُ ﴿أَحَدٌ﴾ أَي وَاحِدٌ.

١ ـ باب

٤٩٧٤ ـ حدّثنا أبو اليمان: حدّثنا شعيبٌ: حدّثنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَة رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قال: «قالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيسَ أَوَّلُ الخَلقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَداً وَأَنَا الأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُؤاً أَحَدٌ».

[طرفه في: ٣١٩٣].

٢ ـ باب قَوْلُهُ: ﴿اللَّهُ الصَّمَدُ﴾ [٢]

وَالعَرَبُ تُسَمِّي أَشْرَافَهَا الصَّمَدَ، قالَ أَبُو وَائِلٍ: هُوَ السَّيِّدُ الَّذِي انْتَهى سُودَدُهُ.

٤٩٧٥ ـ حدّثنا إِسحاقُ بْنُ مَنْصُورٍ قال: وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «كَذَّبَنِي ابْنُ آدَمَ، وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ، أَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ: إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَّا شَتْمُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللَّهُ وَلَداً، وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُؤاً أَحَدٌ.

٣ ـ باب

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُن لَهُ كُفُوًا أَحَدٌ﴾ كُفُؤاً وَكَفِيئاً وَكِفَاءً: وَاحِدٌ.

[طرفه في: ٣١٩٣].

باب ٤ ـ والمسد حبل من ليف المقل أو من أي شيء كان اهـ. قاموس والمقل حمل الدوم والدوم: شجرة تشبه النخلة اهـ. من لسان العرب.

باب ٢ ـ قوله: السودد هو المجد والشرف ويقال: السؤدد بالهمز كقنفذ.

٤٩٧٥ ـ قوله: أن يقول كذا بغير فاء في الموضعين.

(113) The Sura of The Daybreak (Al'falaq)

Allah Almighty said: "Say: I seek refuge with the Lord of the Dawn, From the mischief of created things; From the mischief of Darkness as it overspreads; From the mischief of those who practise Secret Arts; And from the mischief of the envious one as he practises envy."

4976- Zirr Ibn Hubaish narrated: I asked Obai Ibn Ka'b "Allah be pleased with him" about the last two Suras of The Holy Qur'an, which are interested in taking refuge with Allah from Satan and evil. He said: "I asked The Prophet "Allah's blessing and peace be upon him" about them. He said: "These two Suras have been recited to me and I have recited them (as they are included in the Qur'an)." So, we say as Allah's Apostle "Allah's blessing and peace be upon him" said (they are part of the Qur'an)."

(114) The Sura of Mankind (An'nas)

Allah Almighty said: "Say: I seek refuge with the Lord and Cherisher of Mankind, The king (or Ruler) of Mankind, The Allah (or Judge) of Mankind, From the mischief of the Whisperer (of Evil), who withdraws (after his whisper), (The same) who whispers into the hearts of Mankind, Among Jinns and among Men."

4977- Zirr Ibn Hubaish narrated: I said to Obai Ibn Ka'b: "O Abul'mondhir! Your brother (In Islam) Ibn Mas'ood said so-and-so concerning the last two Suras of The Holy Qur'an, which are interested in taking refuge with Allah from Satan and evil. He said: "I asked The Prophet "Allah's blessing and peace be upon him" about them. He said: "These two Suras have been recited to me and I have recited them (as they are included in the Qur'an)." So, we say as Allah's Apostle "Allah's blessing and peace be upon him" said (they are part of the Qur'an)."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: ﴿قل أعوذ بِرَبِّ الفلق﴾ ـ ١١٣

وَقالَ مُجاهِدٌ: ﴿غَاسِقٍ﴾ اللَّيلُ. ﴿إِذَا وَقَبَ﴾ [٣] غُرُوبُ الشَّمْسِ يُقَالُ: أَبْيَنُ مِنْ فَرَقِ وَفَلَقِ الصُّبحِ ﴿وَقَبَ﴾ إِذَا دَخَلَ في كُلِّ شَيءٍ وَأَظْلَمَ.

٤٩٧٦ ـ حدّثنا قتيبة بْنُ سَعِيدٍ: حَدَّثَنا سُفيانُ، عَنْ عاصِمٍ وعَبْدَةَ، عَنْ زِرِّ بنِ حُبَيشٍ قال: سَأَلتُ أُبَيَّ بْنَ كَعْبٍ عَنِ المُعَوِّذَتَينِ فَقالَ: سَأَلتُ رَسُولَ اللَّهِ ﷺ فَقالَ: «قِيلَ لِي فَقُلتُ». فَنَحْنُ نَقُولُ كما قالَ رَسُولُ اللَّهِ ﷺ.

[الحديث ٤٩٧٦ ـ طرفه في: ٤٩٧٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ـ ١١٤

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: ﴿الوَسْوَاسِ﴾ [٤] إِذَا وُلِدَ خَنَسَهُ الشَّيطَانُ، فَإِذَا ذُكِرَ اللَّهُ عَزَّ وَجَلَّ ذَهَبَ، وَإِذَا لَمْ يُذْكَرِ اللَّهُ ثَبَتَ عَلى قَلبِهِ

٤٩٧٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: حَدَّثَنا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ زِرِّ بْنِ حُبَيشٍ (ح). وَحَدَّثَنا عاصِمٌ، عَنْ زِرٍّ قالَ: سَأَلتُ أُبَيَّ بْنَ كَعْبٍ: قُلتُ: يَا أَبَا المُنْذِرِ، إِنَّ أَخاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وَكَذَا؟ فَقالَ أُبَيٌّ: سَأَلتُ رَسُولَ اللَّهِ ﷺ فَقالَ لِي: «قِيلَ لِي فَقُلتُ». قالَ: فَنَحْنُ نَقُولُ كما قالَ رَسُولُ اللَّهِ ﷺ.

سورة قل أعوذ برب الفلق ـ قوله: وغاسق بالرفع وبالجر وهو الموافق للتنزيل (شارح)

سورة قل أعوذ برب الناس ـ قوله: خنسه قيل: هذا محرف وصوابه نخسه، انظر الشارح.

٤٩٧٧ ـ قوله: أبو المنذر كنية أُبيّ وابن مسعود أخوه في الدين كما في الشارح.

(66) The Book of The Holy Qur'an's virtues

[1] How was The Revelation sent down

4978- Both of A'isha and Ibn Abbas "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" stayed in Mecca for ten years, during which he was receiving The Qur'an. Then he stayed other ten years in Medina.

4979- The same previous narration.

4980- Abu'othman "Allah be pleased with him" reported: I was told that Gabriel came to The Prophet "Allah's blessing and peace be upon him" while Ommu'salama was present. Gabriel started talking to The Prophet "Allah's blessing and peace be upon him" and then left. The Prophet "Allah's blessing and peace be upon him" said to Ommu'salama: "Do you know who it was?" (Or a similar question). She said: "It was Dihya (a handsome person amongst the companions of The Prophet "Allah's blessing and peace be upon him")." Later Ommu'salama said: "By Allah! I thought he was none but Dihya, till I heard The Prophet "Allah's blessing and peace be upon him" talking about Gabriel in his sermon." (The sub-narrator told: I asked Abu'othman: "From where did you hear this tradition?" he replied: "From Usama Ibn Zaid.")

4981- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration (The Holy Qur'an) which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Judgement."

4982- Anas Ibn Malik "Allah be pleased with him" reported: Allah sent down His revelation to His Apostle "Allah's blessing and peace be upon him" continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation, after which Allah's Apostle "Allah's blessing and peace be upon him" died.

4983- Jundub "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick (and did not get up for the night prayer) for two or three nights. A woman came and said to him: "O Mohammad! I think that your Satan has forsaken you." So Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (Ad'duha 1:3)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٦ ـ كتاب فضائل القرآن

١ ـ باب كيف نزول الوحي، وأول ما نزل

قال ابنُ عبَّاس: المُهَيمِنُ: الأمينُ، القُرآنُ أَمِينٌ عَلَى كُلِّ كِتابٍ قَبْلَهُ.

٤٩٧٨، ٤٩٧٩ ـ حدّثنا عُبيدُ اللَّهِ بنُ موسى، عَنْ شَيبانَ، عَنْ يَحْيى، عَنْ أَبي سَلَمةَ قالَ: أَخبرَتْني عائِشَةُ وابنُ عبّاس رضيَ اللَّهُ عنهُم قالا: لَبِثَ النَّبِيُّ ﷺ بمكَّةَ عَشرَ سِنِينَ يُنْزَلُ عليهِ القُرآنُ، وبالمدينة عشراً. [طرفه في: ٣٨٥١]

٤٩٨٠ ـ حدّثنا موسى بن إسماعيل: حدّثنا مُعتمِرٌ قال: سمعتُ أبي، عن أبي عُثمانَ قال: أُنبِئتُ أنَّ جِبريلَ أَتَى النَّبيَّ ﷺ وَعِندَهُ أُمُّ سَلَمةَ، فَجعَلَ يَتحدَّثُ، فَقالَ النَّبيُّ ﷺ لامِّ سَلَمةَ: «مَن هذا». أو كما قال، قالتْ: هذا دِحيَةُ، فلمّا قامَ قالتْ: واللّهِ ما حسِبْتُهُ إلا إيّاه، حتّى سَمِعتُ خُطبَةَ النَّبِيِّ ﷺ يُخبِرُ خَبَرَ جِبْرِيلَ، أوْ كما قالَ. قال أَبِي: قُلتُ لأبي عُثمانَ: مِمَّنْ سَمِعْتَ هذا؟ قالَ: مِن أُسامَةَ بن زيدٍ. [طرفه في: ٣٦٣٤].

٤٩٨١ ـ حدّثنا عبدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبيهِ، عَن أَبي هُرَيرَةَ قالَ: قال النَّبيُّ ﷺ: «ما مِنَ الأنبياءِ نَبيٌّ إلاّ أُعطِيَ ما مِثلُهُ آمَنَ عَليهِ البَشرُ، وإنّما الذي أُوتِيتُ وَحْياً أَوْحاهُ اللَّهُ إليَّ، فأَرجُو أَنْ أَكُونَ أَكْثَرَهُم تابعاً يَوْمَ القِيامَةِ».

٤٩٨٢ ـ حدّثنا عَمرُو بنُ مُحمّدٍ: حَدَّثَنا يَعْقُوبُ بنُ إبراهِيمَ: حَدَّثَنا أَبِي، عَنْ صالِحِ بنِ كَيسانَ، عنِ ابنِ شِهابٍ قال: أَخبرَني أَنسُ بنُ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ اللَّهَ تَعالَى تابَعَ عَلَى رَسُولِهِ ﷺ قَبلَ وَفاتِهِ، حَتّى تَوَفّاهُ أَكثَرَ ما كانَ الوَحْيُ، ثُمَّ تُوُفّيَ رَسُولُ اللَّهِ ﷺ بَعْدُ.

٤٩٨٣ ـ حدّثنا أَبو نُعَيم: حدّثنا سُفيانُ، عن الأسوَدِ بن قيسٍ قال: سمِعتُ جُندَباً يقولُ: اشتكى النَّبِيُّ ﷺ، فَلَمْ يَقُمْ لَيلَةً أَوْ لَيلَتَينِ، فَأَتَتهُ امرَأَةٌ فَقالَتْ: يا مُحَمَّدُ، ما أَرى شَيطانَكَ إلاّ قَدْ تَركَكَ، فأنزلَ اللّهُ عزّ وجلّ: ﴿والضحى ❋ والليل إذا سجى ❋ ما وَدَّعكَ ربُّكَ وما قلى﴾ [الضحى: ١ ـ ٣].

[طرفه في: ١١٢٤].

باب ١ ـ قوله: نزول الوحي ولأبي ذر الوحي بلفظ الماضي (شارح).

٤٩٨٣ ـ قوله: أرى بضم الهمزة ولأبي ذر بفتحها ا هـ.

[2] The Holy Qur'an was sent down in the language of Arabs and Quraish

In this respect Allah said: "We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom." (Yusuf 2)

He further said: "In the perspicuous Arabic tongue." (The Poets 195)

4984- Anas "Allah be pleased with him" narrated: Othman called Zaid Ibn Thabit, Abdullah Ibn Az'zubair, Sa'eed Ibn Al'ass, and Abdur'rahman Ibn Al'harith Ibn Hesham, to write the manuscripts of the Holy Qur'an in the form of book in several copies. Othman said to the three Quraishi persons: " If you differ with Zaid Ibn Thabit on any point of the Qur'an, then write it in the language of Quraish, since the Qur'an was revealed in their language." So they acted accordingly.

4985- Safwan Ibn Ya'li Ibn Omaiyya narrated that Ya'li had said: "Would that I could see The Prophet "Allah's blessing and peace be upon him" when he is being revealed!" He added: While The Prophet "Allah's blessing and peace be upon him" was at Al'ji'rana, shaded with a cloth sheet (in the form of a tent) with some of his companions, suddenly there came to him a Bedouin wearing a cloak and perfumed excessively. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumes the state of Ihram for Umra after applying perfume to his body?" The Messenger of Allah "Allah's blessing and peace be upon him" kept silent for a while during which the revelation came down to him. Omar signalled with his hand to Ya'li to come. Ya'li came and put his head (under that cloth sheet) and saw The Prophet "Allah's blessing and peace be upon him" red-faced. When that state (of The Prophet "Allah's blessing and peace be upon him") was over, he said: "Where is he who asked me about the Umra?" The man was looked for and brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the perfume you applied to your body, wash it off your body thrice, and take off your cloak, and then do in your Umra what you do in your Hajj."

[3] Compiling The Holy Qur'an

4986- Zaid Ibn Thabit Al'ansari "Allah be pleased with him" narrated: Abu'bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama in which a great number of Qur'an reciters were killed. Omar was present with Abu'bakr who said: "Omar came to me and said: "People have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qur'an reciters at other battlefields, with the result that a large part of the Holy Qur'an might be lost, unless you collect it. I see that you should collect the Qur'an."" Abu'bakr added: "I said to Omar: "How can I do something which The Messenger of Allah "Allah's blessing and peace be upon him" did not do?" Omar said : "By Allah, it is (really) a good thing." Omar kept pressingly on arguing with me, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Omar."

Zaid further said: Omar was sitting with him (Abu'bakr) and was not speaking. Abu'bakr said (to me): "You are a wise young man and we do not suspect you

٢ ـ باب نَزَلَ القُرْآنُ بِلِسَانِ قُرَيشٍ وَالعَرَبِ

﴿قُرْآناً عَرَبِيّاً﴾ [يوسف: ٢]، ﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [الشعراء: ١٩٥].

٤٩٨٤ ـ حدّثنا أبو اليمان: حَدَّثَنا شُعيبٌ، عَنِ الزُّهرِيِّ. وَأَخْبَرَنِي أَنَسُ بنُ مالِكٍ قال: فَأَمَرَ عُثمانُ: زيدَ بنَ ثابتٍ، وَسعيدَ بنَ العاصِ، وَعبدَ اللهِ بنَ الزُّبيرِ، وَعبدَ الرَّحمٰنِ بنَ الحارِثِ ابنِ هِشامٍ، أَنْ يَنسَخوها في المَصاحِفِ، وَقالَ لَهُمْ: إذا اختَلَفتُمْ أنتُمْ وَزَيدُ بنُ ثابتٍ في عَرَبِيَّةٍ مِن عَرَبِيَّةِ القُرْآنِ، فاكتُبُوها بلِسانِ قُرَيشٍ، فإنَّ القُرآنَ أُنزِلَ بِلِسانِهِم، ففعلوا.

[طرفه في: ٣٥٠٦].

٤٩٨٥ ـ حدّثنا أبو نُعيمٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا عطاءٌ. وقالَ مُسدَّدٌ: حدَّثَنا يحيى، عن ابنِ جُرَيجٍ قالَ: أخبَرَني عَطاءٌ قالَ أخبَرَني صَفوانُ بنُ يَعلَى بنِ أُمَيَّةَ، أنَّ يَعلَى كانَ يَقولُ: لَيتَني أَرَى رَسولَ اللهِ ﷺ حينَ يُنزَلُ عَلَيهِ الوَحيُ، فَلَمَّا كانَ النَّبِيُّ ﷺ بالجِعرانَةِ، عَلَيهِ ثَوبٌ قَدْ أُظِلَّ عَلَيهِ، وَمَعَهُ نَاسٌ مِن أصحابِهِ، إذْ جاءَهُ رَجُلٌ مُتَضَمِّخٌ بِطِيبٍ، فَقَالَ: يَا رَسُولَ اللهِ، كَيفَ تَرَى في رَجُلٍ أَحرَمَ في جُبَّةٍ بعدَ ما تَضمَّخَ بِطِيبٍ؟ فَنَظَرَ النَّبِيُّ ﷺ ساعةً، فجاءَهُ الوَحيُ، فَأَشارَ عُمرُ إِلى يَعلَى: أنْ تَعالَ، فَجاءَ يَعلَى فَأدخَلَ رَأسَهُ، فإذا هُوَ مُحمَرُّ الوَجهِ، يَغِطُّ كَذلِكَ ساعَةً، ثُمَّ سُرِّيَ عَنهُ، فَقالَ: «أَينَ الَّذي يَسأَلُني عَنِ العُمْرَةِ آنِفاً»؟ فَالتُمِسَ الرَّجُلُ فَجِيءَ بِهِ إِلَى النَّبِيِّ ﷺ، فَقالَ: «أَمَّا الطِّيبُ الَّذي بِكَ، فَاغسِلهُ ثَلاثَ مَرَّاتٍ، وَأَمَّا الجُبَّةُ فَانزِعها، ثُمَّ اصنَعْ في عُمرَتِكَ كَما تَصنَعُ في حَجِّكَ».

[طرفه في: ١٥٣٦].

٣ ـ باب جَمْعِ القُرْآنِ

٤٩٨٦ ـ حدّثنا مُوسى بنُ إسماعِيلَ، عَن إبراهيمَ بنِ سَعدٍ: حَدَّثَنا ابنُ شِهابٍ، عَن عُبَيدِ ابنِ السَّبَّاقِ: أَنَّ زَيدَ بنَ ثابِتٍ رَضِيَ اللَّهُ عَنهُ قالَ: أَرسَلَ إِلَيَّ أَبو بَكرٍ، مَقتَلَ أَهلِ اليَمامَةِ، فَإِذا عُمَرُ بنُ الخَطَّابِ عِندَهُ، قالَ أبو بكرٍ رَضِيَ اللهُ عَنهُ: إِنَّ عُمَرَ أَتاني فَقالَ: إِنَّ القَتلَ قَدِ استَحَرَّ يَومَ اليَمامَةِ بِقُرَّاءِ القُرآنِ، وَإِنِّي أَخشى أَنْ يَستَحِرَّ القَتلُ بِالقُرَّاءِ بِالمَواطِنِ، فَيَذهَبَ كَثيرٌ مِنَ القُرآنِ، وَإِنِّي أَرَى أَنْ تَأمُرَ بِجَمعِ القُرآنِ. قُلتُ لِعُمَرَ: كَيفَ تَفعَلُ شَيئاً لَم يَفعَلهُ رَسُولُ اللهِ ﷺ؟! قالَ عُمَرُ: هذا وَاللَّهِ خَيرٌ، فَلَم يَزَلْ عُمَرُ يُراجِعُني حَتَّى شَرَحَ اللَّهُ صَدري لِذلِكَ، وَرَأَيتُ في ذلِكَ الَّذي رَأى عُمَرُ. قالَ زَيدٌ: قالَ أَبو بَكرٍ: إِنَّكَ رَجُلٌ شابٌّ عاقِلٌ لا نَتَّهِمُكَ، وَقَد كُنتَ تَكتُبُ

٤٩٨٤ ـ قوله: أن ينسخوها أي الآيات أو السور أو الصحف المحضرة من بيت حفصة ا هـ. (شارح).

٤٩٨٥ ـ قوله: التضمخ هو التلطخ وغطيط النائم نخيره وسري أي كشف وأزيل عنه (عيني).

٤٩٨٦ ـ قوله: مقتل ظرف لأرسل يعني عقب قتالهم والاستحرار الاشتداد كما في الشارح.

ـ قوله: بالمواطن أي في الأماكن التي يقع فيها القتال مع الكفار ا هـ (شارح).

(of being liar or forgetful). Indeed, you used to write the Divine revelation for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu'bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them: "How dare you do a thing which The Prophet "Allah's blessing and peace be upon him" did not do?" Abu'bakr said: "By Allah, it is (really) a good thing." So I kept on arguing with him till Allah opened my bosom for that which He had opened the bosoms of Abu'bakr and Omar for. So I started gathering Qur'anic material and collecting it from parchments, scapula, leaf stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima the last two Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: (from) "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (128) to the end of The Sura of The Disavowal (Bara'a). The manuscript on which the Qur'an was collected, remained with Abu'bakr till Allah took him unto Him, then with Omar till Allah took him unto Him, and finally it remained with Hafsa Bint Omar.

4987- Anas Ibn Malik "Allah be pleased with him" narrated: Hudhaifa Ibn Al'yaman came to Othman when the people of Sham and the people of Iraq were fighting to conquer Armenia and Azerbaijan. Hudhaifa was afraid of their (Muslims) differences in the recitation of the Qur'an, so he said to Othman: "O Commander of The Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So Othman sent to Hafsa saying: "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent them to Othman. Othman ordered Zaid Ibn Thabit, Abdullah Ibn Az'zubair, Sa'eed Ibn Al'ass, and Abdur'rahman Ibn Al'harith Ibn Hesham to compile the manuscripts in perfect copies. Othman said to the three Quraishis: "If you differ with Zaid Ibn Thabit on any point in the Qur'an, you should write it in the dialect of Quraish, because in whose tongue, the Qur'an was revealed." They did accordingly. After they had written many copies, Othman returned the original manuscripts to Hafsa. Then a copy was sent by Othman to every Muslim region, and all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, were ordered to be burnt.

4988- Zaid Ibn Thabit "Allah be pleased with him" reported: When the Qur'an was compiled from various written manuscripts, one of the Verses of The Sura of Al'ahzab was missing which I used to hear Allah's Apostle "Allah's blessing and peace be upon him" reciting. We looked for it, and found it with Khuzaima Ibn Thabit Al'ansari. The Verse was: "Among the believers are men who have been true to their covenant with Allah." (Al'ahzab 23) we added it to its (place in the) Sura (of Al'ahzab) in the Mus'haf.

الوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَتَبَّعِ القُرْآنَ فَاجْمَعْهُ. فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الجِبَالِ ما كانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟! قالَ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَتَتَبَّعْتُ القُرْآنَ أَجْمَعُهُ مِنَ العُسُبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ، حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ، لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ﴾ [التوبة: ١٢٨] حَتَّى خَاتِمَةِ بَرَاءَةَ، فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

[طرفه في: ٢٨٠٧].

٤٩٨٧ ـ حَدَّثَنَا مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ: حَدَّثَنَا ابْنُ شِهَابٍ: أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ: أَنَّ حُذَيْفَةَ بْنَ اليَمَانِ قَدِمَ عَلَى عُثْمَانَ، وَكَانَ يُغَازِي أَهْلَ الشَّأْمِ فِي فَتْحِ إِرْمِينِيَةَ وَأَذْرَبِيجَانَ مَعَ أَهْلِ العِرَاقِ، فَأَفْزَعَ حُذَيْفَةَ اخْتِلَافُهُمْ فِي القِرَاءَةِ، فَقَالَ حُذَيْفَةُ لِعُثْمَانَ: يا أَمِيرَ المُؤْمِنِينَ، أَدْرِكْ هٰذِهِ الأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الكِتَابِ، اخْتِلَافَ اليَهُودِ وَالنَّصَارَى. فَأَرْسَلَ عُثْمَانُ إِلَى حَفْصَةَ: أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي المَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكِ، فَأَرْسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ، فَأَمَرَ زَيْدَ بْنَ ثَابِتٍ، وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ العَاصِ، وَعَبْدَ الرَّحْمٰنِ بْنَ الحَارِثِ بْنِ هِشَامٍ، فَنَسَخُوهَا فِي المَصَاحِفِ، وَقَالَ عُثْمَانُ لِلرَّهْطِ القُرَشِيِّينَ الثَّلَاثَةِ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ القُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، فَفَعَلُوا، حَتَّى إِذَا نَسَخُوا الصُّحُفَ فِي المَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ، وَأَرْسَلَ إِلَى كُلِّ أُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوا، وَأَمَرَ بِمَا سِوَاهُ مِنَ القُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ.

[طرفه في: ٣٥٠٦].

٤٩٨٨ ـ قالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: سَمِعَ زَيْدَ بْنَ ثَابِتٍ قالَ: فَقَدْتُ آيَةً مِنَ الأَحْزَابِ حِينَ نَسَخْنَا المُصْحَفَ، قَدْ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا، فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ: ﴿مِنَ المُؤْمِنِينَ رِجَالٌ صَدَقُوا ما عَاهَدُوا اللَّهَ عَلَيْهِ﴾ [الأحزاب: ٢٣] فَأَلْحَقْنَاهَا فِي سُورَتِهَا فِي المُصْحَفِ.

[طرفه في: ٢٨٠٧].

= العسب: جمع عسيب وهو جريد النخل كانوا يكشطون الخوص ويكتبون في الطرف العريض والذي ينبت عليه الخوص هو السعف واللخاف جمع لخفة بفتح اللام وسكون الخاء وهو الحجر الأبيض الرقيق اهـ من العيني.

٤٩٨٧ ـ قوله: إرمينية بكسر الهمزة وتفتح وسكون الراء وكسر الميم والنون بينهما تحتية ساكنة وبعد النون تحتية أخرى مخففة وقد تثقل (شارح).

ـ قوله: أذربيجان بهذا الضبط والأشهر عند العجم آذربايجان كما في العيني عن الكرماني.

ـ قوله: أن يحرف وفي نسخة العيني أن يخرق بالخاء المعجمة قال: وهو رواية الأكثرين.

[4] Writing (the revelation) for The Messenger of Allah

4989- Zaid Ibn Thabit "Allah be pleased with him" narrated: Abu'bakr sent for me and said: "You were (one of those of) used to write the revelation for The Messenger of Allah "Allah's blessing and peace be upon him". So, search for The Qur'an (and compile it from the parchments and all kinds of manuscripts). I searched for it (and compiled it) till there remain the last two verses from The Sura of The Repentance, which I found with none except Khuzaima Ibn Thabit Al'ansari: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (128) to the end (of The Sura).

4990- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" said: "Call Zaid Ibn Thabit with the ink-pot and the sheet (for writing)", who came. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Write: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons." Ibn Ommu'maktum was behind The Prophet "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! What would you order me to do? I am blind (and cannot take part in Jihad)." On that occasion Allah revealed instead: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

[5] The Holy Qur'an was sent down to be recited in seven different ways

4991- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel made me recite The Holy Qur'an in one way. I argued with him and kept on asking him for more (ways of reciting) and he kept on teaching me more (ways of reciting) until he made me recite it in seven different ways."

4992- Omar Ibn Al'khattab "Allah be pleased with him" reported: I heard Hesham Ibn Hakim reciting The Sura of The Criterion (Al'furqan) during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Sura which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You are liar, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Sura of The Criterion (Al'furqan) in a way which

٤ ـ باب كاتب النَّبيِّ ﷺ

٤٩٨٩ ـ حدثنا يَحيى بنُ بُكَير، حَدَّثَنا اللَّيثُ، عَن يُونُسَ، عَنِ ابنِ شِهَابٍ: أَنَّ ابنَ السَّبَّاقِ قال: إنَّ زيدَ بنَ ثابتٍ قال: أرسلَ إلَيَّ أبو بكرٍ رضي اللَّه عنه قال: إنَّكَ كُنتَ تَكتُبُ الوَحيَ لِرَسُولِ اللَّهِ ﷺ، فاتَّبِعِ القُرآنَ، فَتَتَبَّعتُ حَتَّى وَجَدتُ آخِرَ سُورَةِ التَّوبَةِ آيَتَينِ مَعَ أَبي خُزَيمَةَ الأنصاريِّ، لَم أجِدهُما مَعَ أحَدٍ غيرِهِ: ﴿لَقَد جاءَكُم رَسُولٌ مِن أَنفُسِكُم عَزِيزٌ عَلَيهِ ما عَنِتُّم﴾ [التوبة: ١٢٨] إلى آخِرِهِ.

[طرفه في: ٢٨٠٧].

٤٩٩٠ ـ حدثنا عُبَيدُ اللَّهِ بنُ مُوسى، عَن إسرائيلَ، عَن أَبي إسحاقَ، عَنِ البَراءِ قال: لَمَّا نَزَلَت: ﴿لا يَستَوِي القاعِدُونَ مِنَ المُؤمِنِينَ والمجاهِدُونَ في سبيلِ اللَّهِ﴾ [النساء: ٩٥] قال النَّبيُّ ﷺ: «ادعُ لِي زَيداً، وَلْيَجِئْ بِاللَّوحِ وَالدَّواةِ وَالكَتِفِ، أَوِ: الكَتِفِ وَالدَّواةِ». ثُمَّ قالَ: «اكتُبْ: ﴿لا يَستَوِي القاعِدُونَ﴾». وخَلفَ ظَهرِ النَّبيِّ ﷺ عَمرُو بنُ أُمِّ مَكتُومٍ الأعمى، قالَ: يا رَسُولَ اللَّهِ فَما تَأمُرُنِي، فَإنِّي رَجُلٌ ضَرِيرُ البَصَرِ؟ فَنَزَلَت مَكانَها: ﴿لا يَستَوِي القاعِدُونَ مِنَ المُؤمِنِينَ والمجاهِدُونَ في سبيلِ اللهِ غيرُ أُولِي الضَّرَرِ﴾.

[طرفه في: ٤٥٩٤].

٥ ـ باب أُنزِلَ القُرآنُ على سَبعَةِ أَحرُفٍ

٤٩٩١ ـ حدثنا سَعِيدُ بنُ عُفَيرٍ قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهابٍ قال: حَدَّثَني عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ: أنَّ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما حَدَّثَهُ: أنَّ رَسُولَ اللَّهِ ﷺ قالَ: «أَقرَأَنِي جِبرِيلُ عَلَى حَرفٍ، فَراجَعتُهُ، فَلَم أَزَل أَستَزِيدُهُ وَيَزِيدُنِي، حَتَّى انتَهى إِلى سَبعَةِ أَحرُفٍ».

[طرفه في: ٣٢١٩].

٤٩٩٢ ـ حدثنا سعيدُ بنُ عفيرٍ قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهابٍ قالَ: حَدَّثَني عُروَةُ بنُ الزُّبَيرِ: أَنَّ المِسوَرَ بنَ مَخرَمَةَ وَعَبدَ الرَّحمٰنِ بنَ عَبدٍ القارِيَّ حَدَّثاهُ: أَنَّهُما سَمِعا عُمَرَ بنَ الخَطَّابِ يَقُولُ: سَمِعتُ هِشامَ بنَ حَكِيمٍ يَقرَأُ سُورَةَ الفُرقانِ في حَياةِ رَسُولِ اللَّهِ ﷺ، فاستَمَعتُ لِقِراءَتِهِ، فَإذا هُوَ يَقرَأُ عَلى حُرُوفٍ كَثِيرَةٍ لَم يُقرِئنِيها رَسُولُ اللَّهِ ﷺ، فَكِدتُ أُساوِرُهُ في الصَّلاةِ، فَتَصَبَّرتُ حَتَّى سَلَّمَ، فَلَبَّبتُهُ بِرِدائِهِ فَقُلتُ: مَن أَقرَأَكَ هٰذِهِ السُّورَةَ الَّتي سَمِعتُكَ تَقرَأُ؟ قالَ: أَقرَأَنِيها رَسُولُ اللَّهِ ﷺ، فَقُلتُ: كَذَبتَ، فَإنَّ رَسُولَ اللَّهِ ﷺ قَد أَقرَأَنِيها عَلى غَيرِ ما قَرَأتَ، فانطَلَقتُ بِهِ أَقُودُهُ إِلى رَسُولِ اللَّهِ ﷺ، فَقُلتُ: إِنِّي سَمِعتُ هٰذا يَقرَأُ بِسُورَةِ الفُرقانِ عَلى

٤٩٩٠ ـ قوله: في سبيل الله غير أولي الضرر ولأبي ذر: لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله غير أولى الضرر. قال الحافظ أبو ذر نفسه وهذا على معنى التفسير لا على التلاوة اهـ. من الشارح.

٤٩٩٢ ـ قوله: فلببته أي جمعت عليه رداءه عند لبته لئلا ينفلت مني، وروي: فلبيته بالتخفيف اهـ. من الشارح

you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said (to me): "Release him! Recite, O Hesham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Omar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite of it whichever (way) is easier for you."

[6] Arranging The Holy Qur'an

4993- Yusuf Ibn Mahak narrated: While I was with A'isha, the mother of the Believers, a person from Iraq came and asked: "What type of shroud is the best?" A'isha said: "May Allah be merciful to you! What does it matter?" He said: "O mother of the Believers! Show me (the copy of) your Qur'an." She said: "Why?" He said: "In order to arrange the Qur'an according to it, for people recite it with its Suras not in proper order." A'isha said: "What does it matter which part of it you read first? Know that the first thing that was revealed thereof was a Sura from Al'mufassal, in which Paradise and Hell were mentioned. When the people embraced Islam, the Verses of lawful and unlawful things were revealed. If the first thing to be revealed was: "Do not drink wine" people would have said: "We will never leave (drinking) wine". Moreover, if there had been revealed: "Do not commit adultery", they would have said: "We will never abandon adultery". While I was a young, playing (with girls), Allah sent to Mohammad while being in Mecca: "Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter." (The Moon 46) On the other hand, The Sura of The Heifer and The Sura of Women were revealed while I was with him." Then A'isha took out the Mus'haf and dictated to the man the Verses of the Suras (in their proper order).

4994- Ibn Mas'ood "Allah be pleased with him" narrated: The Suras of Banu'israel (The Night Journey "Al'isra"), The Cave, and Mary are among my first old property.

4995- Al'bara "Allah be pleased with him" narrated: I had learnt "Glorify the name of thy Guardian Lord Most High" (The Most High "Al'a'la" 1) just before The Messenger of Allah "Allah's blessing and peace be upon him" came (to Medina).

4996- Shaqiq narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" said: "I know the identical Suras which The Prophet "Allah's blessing and peace be upon him" used to recite in pairs." Abdullah got up and Alqama accompanied him to his home. When Alqama came out, we asked him (about those Suras). He said: "They are twenty Suras starting from the beginning of Al'mufassal, according to Ibn Mas'ood's arrangement, and ending with the Suras starting with Ha Mim such as the Smoke, and The Great News."

[7] Gabriel's reviewing The Holy Qur'an with The Prophet

Fatima "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" confided to me: "Gabriel used to come and review The Holy Qur'an with me once yearly. But, this year he came and reviewed it twice. I think this is a sign that my time (of death) has come."

حَرُوفٍ لَمْ تُقرِئْنِيها، فقالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْه، اقْرَأْ يا هِشَام» فَقَرَأَ عَلَيهِ القِراءَةَ الَّتِي سَمِعْتُهُ يَقرأ، فقالَ رَسُولُ اللَّهِ ﷺ: «كذلكَ أُنزِلَتْ» ثُمَّ قال: «اقرأْ يا عُمَرُ». فَقَرأْتُ القِراءَةَ الَّتِي أَقرَأَني، فَقالَ رَسُولُ اللَّهِ ﷺ: «كَذلِكَ أُنزِلَتْ، إنَّ هذا القُرآنَ أُنزلَ عَلى سَبعَةِ أَحرُفٍ، فَاقْرَؤُوا ما تَيسَّرَ منه».

[طرفه في: ٢٤١٩].

٦ ـ باب تَأْليفِ القُرْآنِ

٤٩٩٣ ـ حدثنا إبراهيمُ بنُ موسى: أَخْبَرَنا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيجٍ أَخبَرَهُم قال: وأَخبَرَني يُوسفُ بنُ ماهَكٍ قال: إنِّي عِندَ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنها إذْ جاءَها عِراقِيٌّ فقال: أيُّ الكَفَنِ خَيرٌ؟ قالتْ: وَيحَكَ وما يَضُرُّكَ. قال: يا أُمَّ المُؤْمِنِينَ أَرِيني مُصْحَفَكِ، قالتْ: لِمَ؟ قال: لَعَلِّي أُؤَلِّفُ القُرآنَ عَلَيهِ، فَإِنَّهُ يُقرَأُ غَيرَ مُؤَلَّفٍ، قالَتْ: وما يَضُرُّكَ أَيَّهُ قَرَأْتَ قَبلُ، إنَّما نَزَلَ أَوَّلَ ما نَزَلَ منهُ سُورَةٌ مِنَ المُفَصَّلِ، فِيهَا ذِكْرُ الجَنَّةِ وَالنَّارِ، حَتَّى إذَا ثَابَ النَّاسُ إلَى الإِسْلَامِ نَزَلَ الحَلالُ وَالحَرَامُ، وَلَوْ نَزَلَ أَوَّلَ شَيءٍ: لا تَشْرَبُوا الخَمْرَ، لَقَالُوا: لا نَدَعُ الخَمْرَ أَبداً، وَلَوْ نَزَلَ: لا تَزْنُوا، لَقالوا: لا نَدعُ الزِّنا أَبداً، لَقَدْ نَزَلَ بِمَكَّةَ عَلى مُحَمَّدٍ ﷺ وإنِّي لَجارِيَةٌ أَلعَبُ: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾ [القمر: ٤٦]. وما نَزَلَتْ سُورَةُ البَقَرَةِ وَالنِّسَاءِ إلَّا وَأَنَا عِنْدَهُ، قال: فَأَخْرَجَتْ لَهُ المُصْحَفَ، فَأَمْلَتْ عَلَيهِ آيَ السُّورَةِ. [طرفه في: ٤٨٧٦].

٤٩٩٤ ـ حدثنا آدَمُ: حَدَّثَنا شُعبَةُ، عَنْ أَبِي إِسحاقَ قال: سَمِعْتُ عَبدَ الرَّحْمٰنِ بْنَ يَزِيدَ: سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ: في بَنِي إِسرائِيلَ وَالكَهْفِ وَمَرْيَمَ وطاه وَالأَنْبِياءِ: إنَّهُنَّ مِنَ العِتاقِ الأُوَلِ، وهُنَّ مِنْ تِلادِي. [طرفه في: ٤٧٠٨].

٤٩٩٥ ـ حدثنا أبو الوَليدِ: حَدَّثَنا شُعبَةُ: أَنْبَأَنا أبو إسحاقَ: سَمِعَ البَراءَ رَضِيَ اللَّهُ عَنهُ قال: تَعَلَّمْتُ: ﴿سَبِّحِ اسْمَ رَبِّكَ﴾ [الأعلى: ١]. قَبلَ أَنْ يَقْدَمَ النَّبِيُّ ﷺ.

٤٩٩٦ ـ حدثنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قالَ: قالَ عَبْدُ اللَّهِ: قَدْ عَلِمْتُ النَّظائِرَ الَّتي كانَ النَّبِيُّ ﷺ يَقرَؤُهُنَّ اثْنَينِ اثْنَينِ في كُلِّ رَكْعَةٍ، فَقامَ عَبدُ اللَّهِ وَدَخَلَ مَعَهُ عَلْقَمَةُ، وَخَرَجَ عَلْقَمَةُ فَسَأَلْنَاهُ، فَقالَ: عِشْرُونَ سُورَةً مِنْ أَوَّلِ المُفَصَّلِ، عَلى تَأْلِيفِ ابنِ مَسْعُودٍ، آخِرُهُنَّ الحَوامِيمُ، حام الدُّخانِ، وعَمَّ يَتَساءَلُونَ.

[طرفه في: ٧٧٥].

٧ ـ بابٌ: كانَ جِبْرِيلُ يَعْرِضُ القُرْآنَ عَلَى النَّبِيِّ ﷺ

وَقالَ مَسْرُوقٌ، عَنْ عائِشَةَ، عَنْ فاطِمَةَ عَلَيها السَّلامُ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ: «أَنَّ جِبْرِيلَ يُعارِضُنِي بِالقُرآنِ كُلَّ سَنَةٍ، وإنَّهُ عارَضَنِي العامَ مَرَّتَينِ، ولا أُراهُ إلا حَضَرَ أَجَلي».

٤٩٩٣ ـ قوله: أَيَّه بهذا الضبط ولأبي ذر آيَة بفوقية بدل الهاء منونة اهـ من الشارح.

4997- Ibn Abbas "Allah be pleased with both" Narrated: “Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan for Gabriel used to meet him every night of Ramadan so that The Messenger of Allah “Allah’s blessing and peace be upon him” would review The Holy Qur’an with him. whenever Gabriel met him, Allah's Apostle would be the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.”

4998- Abu'huraira "Allah be pleased with him" narrated: The Holy Qur’an was used to be recited (by Gabriel) for The Prophet "Allah's blessing and peace be upon him" once every year. But it was recited twice in the year just prior to his death. Furthermore, The Messenger of Allah “Allah’s blessing and peace be upon him” used to perform I’tikaf every year in the month of Ramadan for ten days. In the year prior to his death, he stayed in I’tikaf for twenty days.

[8] The Qur’an’s reciters from among The Prophet’s companions

4999- Masruq narrated: Abdullah (Ibn Mas’ood) was mentioned to Abdullah Ibn Amr "Allah be pleased with both" who commented: This is a man whom I still continue to love since I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: “Learn the recitation of the Holy Qur'an from (any of these) four persons: Abdullah Ibn Mas’ood, Salim (the freed slave of Abu'hudhaifa), Mu'adh (Ibn Jabal), and Obai Ibn Ka'b."

5000- Shaqiq narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" addressed us saying: “By Allah! I learnt from The Prophet "Allah's blessing and peace be upon him" over seventy Suras of The Holy Qur'an. By Allah, the companions of The Prophet “Allah’s blessing and peace be upon him” came to know that I am one of those who know Allah's Book best of all, though I am not the best of them." Shaqiq further said: I sat in the session but did hear none objecting to him.

5001- Alqama narrated: We were in Hims when Abdullah Ibn Mas'ood "Allah be pleased with him" recited The Sura of Yusuf. A man objected: "It was not revealed as such.” Ibn Mas'ood replied: "I recited it as such before The Prophet "Allah's blessing and peace be upon him" who agreeably said: “It is well-done."" Then, Ibn Mas'ood observed the smell of the wine in this man's mouth. He said: "Do you tell lies regarding Allah's Book, and, at the same time, drink the wine?" he lashed him according to the legal punishment required in this violation.

5002- Abdullah “Allah be pleased with him” told: “By Allah, but whom, there is no God (to be worshipped), There is no Sura revealed in Allah's Book but I know where it was revealed; and there is no Verse revealed in Allah's Book but I know the occasion on which it was revealed. However, if I know that there is somebody who knows Allah's Book better than me, and he is at a place that camels can reach, I will go to him.”

٤٩٩٧ ـ حدّثنا يَحيى بنُ قَزعَةَ: حَدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ النَّبِيُّ ﷺ أَجوَدَ النَّاسِ بالخيرِ، وأَجوَدُ ما يَكونُ في شهرِ رَمَضانَ، لأنَّ جِبريلَ كانَ يَلقاهُ في كُلِّ لَيلَةٍ في شَهرِ رَمَضانَ حَتَّى يَنسَلِخَ، يَعرِضُ عَلَيهِ رَسُولُ اللَّهِ ﷺ القُرْآنَ، فإذا لَقِيَهُ جِبرِيلُ، كانَ أَجوَدَ بِالخيرِ مِنَ الرِّيحِ المُرْسَلَةِ.

[طرفه في: ٦].

٤٩٩٨ ـ حدّثنا خالِدُ بْنُ يَزِيدَ: حَدَّثَنا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرةَ قالَ: كانَ يَعرِضُ عَلَى النَّبِيِّ ﷺ القُرْآنَ كُلَّ عامٍ مَرَّةً، فَعَرَضَ عَلَيهِ مَرَّتَينِ في العَامِ الَّذِي قُبِضَ، وَكانَ يَعتَكِفُ كُلَّ عامٍ عَشراً، فاعتَكفَ عِشرِينَ في العَامِ الَّذِي قُبِضَ.

[طرفه في: ٢٠٤٤].

٨ ـ بابُ: القُرَّاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ

٤٩٩٩ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ: ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقالَ: لا أَزَالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا القُرْآنَ مِنْ أَرْبَعَةٍ، مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمٍ، وَمُعَاذٍ، وَأُبَيِّ بْنِ كَعْبٍ».

[طرفه في: ٣٧٥٨].

٥٠٠٠ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا شَقِيقُ بْنُ سَلَمَةَ: قالَ: خَطَبَنا عَبْدُ اللَّهِ فَقَالَ: وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً وَاللَّهِ لَقَدْ عَلِمَ أَصْحَابُ النَّبِيِّ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ بِكِتَابِ اللَّهِ وَما أَنَا بِخَيرِهِمْ.

قالَ شَقِيقٌ: فَجَلَسْتُ في الحِلَقِ أَسْمَعُ ما يَقُولُونَ، فَمَا سَمِعْتُ رَادّاً يَقُولُ غَيرَ ذلِكَ.

٥٠٠١ ـ حدّثني مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ قالَ: كُنَّا بِحِمْصَ، فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ: ما هكَذَا أُنْزِلَتْ، قالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقالَ: «أَحْسَنْتَ». وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ، فَقَالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتَابِ اللَّهِ وَتَشْرَبَ الخَمْرَ؟ فَضَرَبَهُ الحَدَّ.

٥٠٠٢ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنهُ: وَاللَّهِ الَّذِي لا إِلهَ غَيرُهُ، ما أُنْزِلَتْ سُورَةٌ مِنْ كِتَابِ اللَّهِ، إِلاَّ أَنَا أَعْلَمُ أَيْنَ أُنْزِلَتْ، وَلاَ أُنْزِلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ، إِلاَّ أَنَا أَعْلَمُ فِيمَ أُنْزِلَتْ، وَلَوْ أَعْلَمُ أَحَداً أَعْلَمَ مِنِّي بِكِتَابِ اللَّهِ، تُبَلِّغُهُ الإِبِلُ، لَرَكِبْتُ إِلَيهِ.

٥٠٠٣ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتَادَةُ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ: مَنْ جَمَعَ القُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ؟ قالَ: أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيُّ بْنُ

٥٠٠٠ قوله: في الحلق بهذا الضبط وبفتح الحاء واللام كما في الشارح

5003- Quatada narrated: I asked Anas "Allah be pleased with him": “Who collected The Holy Qur’an during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”?” he replied: “The Holy Qur'an was collected by four men, all of whom were from The Ansar. They were: Obai Ibn Ka’b, Mu'adh Ibn Jabal, Zaid Ibn Thabit, and Abu'zaid.”

5004- Anas Ibn Malik “Allah be pleased with him” narrated: When The Prophet “Allah’s blessing and peace be upon him” died, none had collected the Qur'an but four: Abud’darda, Mu’adh Ibn Jabal, Zaid Ibn Thabit, and Abu’zaid. We were the inheritors (of Abu’zaid) since he had no offspring.

5005- Ibn Abbas narrated: Omar said: "Our best Qur’an reciter is Obai. But, in spite of this, we leave some of the statements of Obai because Obai says: “I do not leave anything that I have heard from Allah's Apostle”, though Allah said: " None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things?" (The Heifer “Al’baqara” 106)

[9] The Opening of The Book (Al’fatiha)

5006- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. Later I said: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered." (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand. But when we intended to leave (the Mosque), I said to him: "Didn't you say to me, I would teach you a Sura which is the greatest Sura in the Qur'an?" He said: "Praise be to Allah, the Lord of the worlds, which is known as the seven repeatedly recited Verses, and the Grand Qur'an which has been given to me.”

كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. تَابَعَهُ الفَضْلُ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ.

[طرفه في: ٣٨١٠].

٥٠٠٤ ـ حدثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ المُثَنَّى قالَ: حَدَّثَنِي ثَابِتٌ البُنَانِيُّ وَثُمَامَةُ، عَنْ أَنَسٍ قال: ماتَ النَّبِيُّ ﷺ وَلَمْ يَجْمَعِ القُرْآنَ غَيرُ أَرْبَعَةٍ: أَبُو الدَّرْدَاءِ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. قالَ: وَنَحْنُ وَرِثْنَاهُ.

[طرفه في: ٣٨١٠].

٥٠٠٥ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ عُمَرُ: أُبَيٌّ أَقْرَؤُنَا، وَإِنَّا لَنَدَعُ مِنْ لَحَنِ أُبَيٍّ، وَأُبَيٌّ يَقُولُ: أَخَذْتُهُ مِنْ فِي رَسُولِ اللَّهِ ﷺ فَلاَ أَتْرُكُهُ لِشَيءٍ، قالَ اللَّهُ تَعَالَى: ﴿ما نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَأْهَا نَأْتِ بِخَيرٍ مِنْها أَوْ مِثْلِهَا﴾ [البقرة: ١٠٦].

[طرفه في: ٤٤٨١].

٩ ـ بابُ: فاتِحَةِ الكِتَابِ

٥٠٠٦ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنِي خُبَيبُ ابْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ المُعَلَّى قالَ: كُنْتُ أُصَلِّي، فَدَعَانِي النَّبِيُّ ﷺ فَلَمْ أُجِبْهُ، قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أُصَلِّي، قالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]. ثُمَّ قالَ: أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي القُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ»؟ فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: «لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ القُرْآنِ». قالَ: «﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾ [الفاتحة: ١]. هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ، الَّذِي أُوتِيتُهُ».

[طرفه في: ٤٤٧٤].

٥٠٠٧ ـ حدثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدٍ،

٥٠٠٥ ـ قوله: من لحن أبي بفتح الحاء وسكونها أي من قراءته مما نسخت تلاوته كذا في الشارح.

ـ قوله: وأبيّ يقول جملة حالية اهـ عيني.

ـ قوله: لشيء أي لناسخ وكان أبيّ لا يسلم نسخ بعض القرآن، وقال: لا أترك القرآن الذي أخذته من فم رسول الله ﷺ لأجل ناسخ، واستدل عمر رضي الله عنه بالآية الدالة على النسخ (عيني).

ـ قوله: أو ننسأها التلاوة أو ننسها اهـ.

باب ٩ ـ باب فضائل فاتحة الكتاب نخـ.

٥٠٠٧ ـ قوله: غيب بهذا الضبط جمع غائب كخادم وخدم وللأصيلي وأبي الوقت بضم الغين وتشديد التحتية المفتوحة كراكع وركع (شارح). =

5007- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: We were on a journey, when we dismounted at a place where a slave girl came and said: "The chief of this tribe has been stung by a scorpion and there is none of our men. Is there any of you who can treat him?" One of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, as a result of which, the sick man recovered. Consequently, he gave him thirty sheep and gave us milk to drink (as a reward). Returned to us, our companion was asked: "Did you know how to treat with the recitation of something?" He said: "No, but I treated him just with the recitation of The Mother of The Book (Al'fatiha)." We said: "Do say nothing (concerning it) till we reach or ask The Prophet "Allah's blessing and peace be upon him". When we arrived in Medina, we mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "How did he come to know that it (Al'fatiha) could be used for treatment? Distribute (the sheep) and assign a share for me."

[10] The virtue of The Sura of The Heifer (Al'baqara)

5008- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(It is sufficient for one) to recite the last two Verses of The Sura of The Heifer (every night)."

5009- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Whoever recites the last two Verses of The Sura of The Heifer (Al'baqara) every night, then It is sufficient for him."

5010- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" deputized me to keep the food presented in charity of The Breaking fast, following the month of Ramadan. Somebody came and started taking handfuls of the foodstuff (stealthily). I took hold of him and said: "By Allah, I will take you to Allah's Apostle "Allah's blessing and peace be upon him"." (and he narrated the tradition in full until Satan said to him) "Whenever you go to bed, recite The Chair Verse (The Heifer "Al'baqara" 255). Then, Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning." The Prophet "Allah's blessing and peace be upon him" said: "He really spoke the truth, although he is an absolute liar. "

[11] The virtue of The Sura of The Cave (Al'kahf)

5011- Al'bara "Allah be pleased with him" narrated: A man was reciting The Sura of The Cave while his horse was tied with two ropes beside him. A cloud came down and spread over that man. It kept on coming closer and closer to him until his horse started jumping (as if it got frightened by something). In the morning, the man came and told The Prophet "Allah's blessing and peace be upon him" of that. The Prophet "Allah's blessing and peace be upon him" said: "That was the tranquility which came down as a result of (the recitation of) The Holy Qur'an."

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قال: كُنَّا فِي مَسِيرٍ لَنا فَنَزَلْنا، فَجاءَتْ جارِيَةٌ فَقالَتْ: إِنَّ سَيِّدَ الحَيِّ سَلِيمٌ، وَإِنَّ نَفَرَنا غُيَّبٌ، فَهَل مِنْكُمْ رَاقٍ؟ فَقَامَ مَعَهَا رَجُلٌ ما كُنَّا نَأْبُنُهُ بِرُقْيَةٍ، فَرَقاهُ، فَبَرَأَ فَأَمَرَ لَهُ بِثَلاثِينَ شاةً، وَسَقانا لَبَناً، فَلَمَّا رَجَعَ قُلنا لَهُ: أَكُنْتَ تُحْسِنُ رُقْيَةً، أَوْ كُنْتَ تَرْقِي؟ قالَ: لا، ما رَقَيْتُ إِلاَّ بِأُمِّ الكِتابِ، قُلنا: لا تُحْدِثُوا شيئاً حَتَّى نَأْتِيَ، أَوْ نَسأَلَ النَّبِيَّ ﷺ، فَلَمَّا قَدِمْنَا المَدِينَةَ ذَكَرْناهُ لِلنَّبِيِّ ﷺ، فَقالَ: «وما كانَ يُدرِيهِ أَنَّها رُقيَةٌ؟ اقسِمُوا واضرِبُوا لِي بِسَهمٍ».

وَقالَ أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا هِشامٌ: حَدَّثَنا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنِي مَعْبَدُ ابْنُ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ بِهذا.

[طرفه في: ٢٢٧٦].

١٠ ـ باب فَضْلِ البَقَرَةِ

٥٠٠٨ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا شُعْبَةُ، عَنْ سُلَيمانَ عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمنِ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَرَأَ بِالآيَتَيْنِ».

[طرفه في: ٤٠٠٨].

٥٠٠٩ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ البَقَرَةِ فِي لَيلَةٍ كَفَتاهُ».

[طرفه في: ٤٠٠٨].

٥٠١٠ ـ وَقالَ عُثْمانُ بْنُ الهَيْثَمِ: حَدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: وَكَّلَنِي رَسُولُ اللَّهِ ﷺ بِحِفظِ زَكاةِ رَمَضانَ، فَأَتانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعامِ، فَأَخَذْتُهُ فَقُلتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ ـ فَقَصَّ الحَدِيثَ ـ فَقالَ: إِذا أَوَيتَ إِلَى فِراشِكَ فاقرَأْ آيَةَ الكُرسِيِّ، لَن يَزالَ مَعَكَ مِنَ اللَّهِ حافِظٌ، وَلا يَقْرَبُكَ شَيطانٌ حَتَّى تُصْبِحَ. وَقالَ النَّبِيُّ ﷺ: «صَدَقَكَ وَهُوَ كَذُوبٌ، ذاكَ شَيطانٌ».

[طرفه في: ٢٣١١].

١١ ـ باب فَضْلِ الكَهْفِ

٥٠١١ ـ حدثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ، عَنِ البَراءِ قالَ: كانَ رَجُلٌ يَقرَأُ سُورَةَ الكَهْفِ، وَإِلَى جانِبِهِ حِصانٌ مَرْبُوطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحابَةٌ، فَجَعَلَتْ تَدْنُو وَتَدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَقالَ: «تِلكَ السَّكِينَةُ تَنَزَّلَتْ بِالقُرْآنِ». [طرفه في: ٣٦١٤].

= قوله: نأبنه بضم الباء وكسرها أي ما كنا نعلمه أنه يرقى فنعيبه ا هـ، من العيني مع شيء من الشارح.

باب ١٠ ـ قوله: فضل سورة البقرة نخـ.

[12] The virtue of The Sura of The Victory (Al'fath)

5012- Zaid Ibn Aslam narrated from his father that The Prophet "Allah's blessing and peace be upon him" was walking one night with Omar Ibn Al'khattab "Allah be pleased with him" in one of his journeys. Omar Ibn Al'khattab asked him (about something) but Allah's Apostle "Allah's blessing and peace be upon him" did not answer him. Omar asked him again, but he did not answer him. He asked him again but he did not answer him. On that Omar Ibn Al'khattab addressed himself saying: "May your mother be bereaved of you, O Omar, for you asked Allah's Apostle "Allah's blessing and peace be upon him" thrice, yet he has not answered you." Omar said: "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said: "I was afraid that something might have been revealed about me." Then I came to Allah's Apostle "Allah's blessing and peace be upon him" whom I greeted. He said: "Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: "Verily! We have granted you (O Mohammad) a manifest victory." (The Victory "Al'fath" 1)

[13] The virtue of The Sura of Al'ikhlas (The Purity of Faith)

5013- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man heard another reciting: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly. The next morning he came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hand my life is, this Sura is equal to one-third of the Qur'an!"

5014- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him", a man got up late at night (for prayer) and recited: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly, with no more (Suras) to recite. In the morning, a man went to The Prophet "Allah's blessing and peace be upon him" and told him of that. (On that Allah's Apostle "Allah's blessing and peace be upon him" said (the same as he had said in the previous narration).

5015- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked his companions: "Couldn't you be able to recite one-third The Holy Qur'an in a night?" they felt it difficult and said: "How could one do this, O Prophet of Allah?" he replied: "Allah's saying: "Say: he is Allah, the one and only" (Al'ikhlas in full) is equal to one-third The Holy Qur'an."

١٢ ـ باب فَضْلُ سُورَةِ الْفَتْحِ

٥٠١٢ ـ حدّثنا إسْمَاعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسولَ اللَّهِ ﷺ كان يسيرُ في بعضِ أسفاره، وعمرُ بن الخطاب يسير معه ليلاً، فسألَه عمرُ عن شيءٍ فلم يجبْه رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثلاثَ مرَّاتٍ، كلُّ ذلكَ لا يُجيبُكَ، قالَ عُمَرُ: فَحرَّكتُ بعيري حتّى كُنْتُ أمامَ النَّاسِ وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرآنٌ فَما نَشِبْتُ أَنْ سَمِعْتُ صارِخاً يَصْرُخُ، قالَ: فَقُلتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرآنٌ، قالَ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسلَّمْتُ عليه، فقالَ: «لقدْ أُنْزِلَتْ عليَّ اللَّيلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيهِ الشَّمْسُ» ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾ [الفتح ١]. [طرفه في: ٤١٧٧].

١٣ ـ باب فضل: ﴿قُل هُوَ اللَّهُ أَحَدٌ﴾

٥٠١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ: ﴿قُل هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص ١] يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتقالُّها، فقالَ رَسُولُ اللَّهِ ﷺ: «والّذي نفسي بيده، إنها لَتعدلُ ثُلُثَ القُرْآنِ».

٥٠١٤ ـ وزادَ أبو معْمَر: حدّثنا إسماعيلُ بْنُ جَعْفَرٍ، عن مالكِ بْنِ أنسٍ، عنْ عبدِ الرَّحمٰنِ ابنِ عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ: أَخْبَرَنِي أَخِي قَتَادَةُ بْنُ النُّعْمَانِ: أَنَّ رَجُلاً قامَ في زمنِ النَّبِيِّ ﷺ، يقرأُ من السَّحَرِ: ﴿قُل هُوَ اللَّهُ أَحَدٌ﴾. لا يزيدُ عَلَيهَا، فَلَمَّا أَصْبَحْنَا أَتَى رَجُلٌ النَّبِيَّ ﷺ، نَحْوَهُ.

٥٠١٥ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ وَالضَّحَّاكُ المَشْرِقِيُّ، عَنْ أَبي سَعيدٍ الخدريِّ رَضِيَ اللَّهُ عنهُ قالَ: قالَ النَّبِيُّ ﷺ لأَصْحابِهِ: «أيعجِزُ أحدُكُمْ أَنْ يَقْرَأَ ثُلُثَ القُرْآنِ في لَيلةٍ»؟ فَشَقَّ ذلِكَ عَلَيْهِمْ وَقالوا: أَيُّنَا يُطِيقُ ذلِكَ يا رَسُولَ اللَّهِ؟ فَقَالَ: «اللَّهُ الواحِدُ الصَّمَدُ ثُلُثُ القُرْآنِ». قالَ أبو عَبْدِ اللَّهِ: عَنْ إِبْراهِيمَ مرسلٌ، وَعَنِ الضَّحَّاكِ المَشْرِقِيِّ مُسْنَدٌ.

٥٠١٢ ـ قوله: ثكلتك أمك أي فقدتك دعاء على نفسه لما وقع منه من الإلحاح (شارح).

ـ قوله: نزرت بزاي مخففة وتثقل بعدها راء أي ألححت عليه وبالغت في سؤاله (شارح).

ـ قوله: يصرخ زاد الأصيلي بي ا هـ. (شارح). أي سمعت منادياً بناديني.

٥٠١٣ ـ قوله: يتقالها أي يعدّ أنها قليلة، وفي رواية كأنه يقللها وفي أخرى فكأنه يستقلها والمراد استقلال قراءته لا التنقيص ا هـ من العيني.

٥٠١٥ ـ قوله: وراق أبي عبد الله أي كاتبه الذي كان يكتب له وأبو عبد الله محمد بن إسماعيل البخاري ا هـ من الشارح.

[14] The virtue of the last two Suras (concerning with taking refuge with Allah from all kinds of evil)

5016- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" became ill, he used to recite the last two Suras of The Holy Qur'an and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting them and blowing my breath over him as he used to blow, and made the hand of The Prophet "Allah's blessing and peace be upon him" pass over his body, hoping for its blessing.

5017- A'isha "Allah be pleased with her" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The Suras of The Purity of Faith (Al'ikhlas), The Daybreak (Al'falaq), and The Mankind (An'nas). Then he would rub his hands over whatever he could reach of his body's parts, starting with his head, face and front of his body. He used to do that thrice.

[15] The coming down of the tranquility and the angels at the recital of The Holy Qur'an

5018- Osaid Ibn Hudair "Allah be pleased with him" narrated that while he was reciting The Sura of The Heifer at night, with his horse tied beside him, it was suddenly startled and troubled. When he stopped reciting, the horse became quiet; and when he started reciting again, the horse was startled. Then he stopped reciting and the horse became quiet. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting. His son Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. In the morning he told The Prophet "Allah's blessing and peace be upon him" who said: "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied: "O Messenger of Allah! My son Yahya was near the horse and I feared that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud having what seemed to be lamps. As a result, I went out in order not to see it." The Prophet "Allah's blessing and peace be upon him" said: "Do you know what that was?" Ibn Hudair replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Those were Angels who came close to you for your voice; and if you had kept on reciting till dawn, it would have remained there till morning and people would have seen it because it would not have disappeared."

[16] The opinion that The Prophet left nothing except what is between the bindings (of The Book)

5019- Abdul'aziz Ibn Rufai narrated: Shaddad Ibn Ma'qil and I entered upon Ibn Abbas "Allah be pleased with both", whom Shaddad Ibn Ma'qil asked: "Did The Prophet "Allah's blessing and peace be upon him" leave anything (in addition to the Qur'an)?" He answered: "He left nothing except what is Between the two bindings (of The Book)." Then we paid a visit to Mohammad Ibn Al'hanafiyya whom we asked (the same). He answered: "The Prophet "Allah's blessing and peace be upon him" left nothing but what is between the bindings (of The Book)."

١٤ ـ باب فَضْلِ المُعَوِّذَاتِ

٥٠١٦ ـ حدثنا عَبدُ اللَّهِ بنُ يوسُفَ: أَخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذا اشْتَكى يَقرأُ عَلى نَفسِهِ بِالمُعَوِّذاتِ وَيَنْفُثُ، فَلَمَّا اشتَدَّ وَجعُهُ كُنتُ أَقرأُ عَلَيهِ، وَأَمسحُ بِيدِه رجاءَ بَرَكتِها.

[طرفه في: ٤٤٣٩].

٥٠١٧ ـ حدثنا قُتيبَةُ بنُ سَعِيدٍ: حَدَّثَنا المُفَضَّلُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُروَةَ، عَنْ عائِشَةَ: أَنَّ النَّبيَّ ﷺ كانَ إذا أَوَى إِلَى فِراشِه كُلَّ لَيلَةٍ، جَمعَ كَفَّيهِ ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهما: ﴿قُل هو اللَّهُ أَحدٌ﴾، ﴿وقُل أَعوذُ بِربِّ الفلَقِ﴾، ﴿وقُل أَعوذُ بربِّ النّاسِ﴾. ثُمَّ يَمسَحُ بِهِما ما اسْتَطاعَ مِنْ جَسَدِه، يَبْدأُ بِهِمَا عَلَى رَأْسِهِ وَوَجهِه، وَما أَقبَلَ مِنْ جَسدِه، يَفعَلُ ذلِكَ ثَلاثَ مَرَّاتٍ.

١٥ ـ بابُ: نُزُولِ السَّكِينَةِ وَالمَلائِكَةِ عِنْدَ قِراءَةِ القُرْآنِ

٥٠١٨ ـ وقالَ اللَّيثُ: حَدَّثَنِي يَزِيدُ بنُ الهادِ، عَنْ مُحمَّدِ بنِ إبراهيمَ، عَنْ أُسَيدِ بنِ حُضَيرٍ قالَ: بينَما هُوَ يَقرأُ مِنَ اللَّيلِ سُورةَ البَقرةِ، وفَرَسُه مَربُوطٌ عِندَهُ، إِذْ جالَتِ الفَرسُ، فَسكَتَ فَسَكَتَتْ، فَقرَأَ فجالَتِ الفَرَسُ، فَسكَتَ وَسَكَتَتِ الفَرَسُ، ثُمَّ قَرَأَ فَجالَتِ الفَرَسُ، فَانْصَرَفَ، وَكانَ ابنُه يَحيى قَريباً مِنها، فَأَشفَقَ أَنْ تُصِيبَه، فَلمَّا اجْترَّه رَفعَ رَأسَهُ إِلى السَّماءِ حَتَّى ما يَراها، فَلمَّا أَصبَحَ حَدَّثَ النَّبِيَّ ﷺ فَقالَ: «اقْرَأْ يَا ابنَ حُضَيرٍ، اقْرَأْ يا ابْنَ حُضَيرٍ». قالَ: فَأَشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَأَ يَحْيى، وَكانَ مِنْهَا قريباً، فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّماءِ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ المَصَابِيحِ، فَخَرَجَتْ حَتَّى لاَ أَرَاهَا، قالَ: «وَتَدْرِي ما ذَاكَ»؟ قالَ: لاَ، قالَ: «تِلْكَ المَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيهَا، لاَ تَتَوَارَى مِنْهُمْ».

قالَ ابْنُ الهَادِ: وَحَدَّثَنِي هذا الحديثَ عَبدُ اللَّهِ بْنُ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنْ أُسَيدِ بنِ حُضَيرٍ.

١٦ ـ بابُ: مَنْ قالَ: لَمْ يَتْرُكِ النَّبِيُّ ﷺ إِلاَّ ما بَينَ الدَّفَّتَيْنِ

٥٠١٩ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيانُ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيعٍ قالَ: دَخَلتُ أَنَا وَشَدَّادُ بْنُ مَعقِلٍ عَلى ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهما، فَقالَ لَهُ شَدَّادُ بْنُ مَعقِلٍ: أَتَرَكَ النَّبِيُّ ﷺ مِنْ شَيءٍ؟ قالَ: ما تَرَكَ إِلاَّ ما بَينَ الدَّفَّتَيْنِ. قالَ: وَدَخَلنا عَلَى مُحَمَّدِ بْنِ الحَنَفِيَّةِ فَسَأَلنَاهُ فَقالَ: ما تَرَكَ إِلاَّ ما بَينَ الدَّفَّتَيْنِ.

٥٠١٨ ـ قوله: اجترّه أي جرّ أسيد ابنه يحيى من المكان الذي هو فيه حتى لا يطأه الفرس، وفي رواية أخره من التأخير ذكره العيني.

ـ قوله: فخرجت بلفظ المتكلم ويروى بلفظ الغائبة فقيل: صوابه فعرجت ا هـ. عينيّ، وفي عبارة القسطلانيّ هنا قصورة يعرف بالمراجعة.

[17] The superiority of The Holy Qur'an over all kinds of speech

5020- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur'an but acts on it, is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Qur'an is like a basil, which smells good, but tastes bitter. The example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

5021- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset; and Your example and the example of the people of the two Scriptures (Jews and Christians) is like the example of a man who employed some labourers and asked them: "Who will work for me from morning till midday for one Qirat?" The Jews accepted and did the work. He then asked: "Who will work for me from midday up to the Asr prayer for one Qirat?" The Christians accepted and implemented the work. He then said: "Who will work for me from the Asr (prayer) till sunset for two Qirats?" You, Muslims have accepted the offer. The Jews and the Christians got angry and said: "Why do we work more and get lesser wages?" (Allah) said: "Have I withheld any of your right?" They replied: "No." He said: "It is My Blessing that I bestow upon whomever I wish."

[18] Making a bequest of Allah's Book (Qur'an)

5022- Talha narrated: I asked Abdullah Ibn Abu'awfa "Allah be pleased with him": "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people?" He replied: "The Prophet "Allah's blessing and peace be upon him" made a bequest of Allah's Book (Qur'an)."

[19] Reciting The Qur'an in a pleasant tone

And Allah's saying: "And is it not enough for them that We have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe." (The Spider "Al'ankabut" 51)

5023- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." (It means, reciting it aloud, according to The companion of the sub-narrator).

5024- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything as He listens to a prophet who recites the Qur'an in a pleasant tone." (Sufyan, (the sub-narrator) explains It as to consider the Qur'an to be something by which one dispenses with many worldly pleasures).

١٧ ـ بابٌ: فَضْلِ القُرْآنِ عَلى سائِرِ الكَلامِ

٥٠٢٠ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ أَبُو خالِد: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتادَةُ: حَدَّثَنا أَنَسٌ، عَنْ أَبي مُوسى، عَنِ النَّبِيِّ ﷺ قال: «مَثَلُ الَّذي يَقرأُ القُرْآنَ كالأُتْرُجَّةِ، طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. وَالَّذي لا يَقرأُ القُرْآنَ كالتَّمرةِ، طَعْمُها طَيِّبٌ ولا ريحَ لها، وَمَثَلُ الفاجِرِ الَّذي يَقرأُ القُرْآنَ كَمَثَلِ الرَّيحانَةِ، رِيحُها طَيِّبٌ وَطَعْمُها مُرٌّ. وَمَثَلُ الفاجِرِ الَّذي لا يَقْرأُ القُرْآنَ، كَمَثَلِ الحَنْظَلَةِ، طَعْمُها مُرٌّ، وَلا رِيحَ لَها».

٥٠٢١ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ سُفيانَ: حَدَّثَني عَبْدُ اللَّهِ بْنُ دِينار قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّما أَجَلُكُمْ في أَجَلِ مَنْ خَلا مِنَ الأُمَمِ، كَما بَيْنَ صَلاةِ العَصْرِ وَمَغْرِبِ الشَّمْسِ، وَمَثَلُكُمْ وَمَثَلُ اليَهُودِ وَالنَّصارَى، كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالاً، فَقالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهارِ عَلى قِيراطٍ، فَعَمِلَتِ اليَهُودُ، فَقالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهارِ إِلى العَصْرِ، فَعَمِلَتِ النَّصارَى، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ العَصْرِ إِلى المَغْرِبِ بِقِيراطَيْنِ قِيراطَيْنِ، قالُوا: نَحْنُ أَكْثَرُ عَمَلاً وَأَقَلُّ عَطاءً، قالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ؟ قالُوا: لا، قالَ: فَذاكَ فَضْلِي أُوتِيهِ مَنْ شِئْتُ». [طرفه في: ٥٥٧].

١٨ ـ بابُ: الوَصاةِ بِكِتابِ اللَّهِ عَزَّ وَجَلَّ

٥٠٢٢ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا مالِكُ بْنُ مِغْوَلٍ: حَدَّثَنا طَلْحَةُ قالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: أَوْصى النَّبِيُّ ﷺ؟ فَقالَ: لا، فَقُلْتُ: كَيفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ، أُمِرُوا بِها وَلَمْ يُوصِ؟ قالَ: أَوْصى بِكِتابِ اللَّهِ. [طرفه في: ٢٧٤٠].

١٩ ـ بابٌ: «مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ»

وَقَوْلُهُ تَعالَى: ﴿أَوَ لَم يَكفِهِمْ أَنَّا أَنْزَلنا عَلَيكَ الكِتابَ يُتْلَى عَلَيهِمْ﴾ [العنكبوت: ٥١].

٥٠٢٣ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ قالَ: حَدَّثَني اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كانَ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَأْذَنِ اللَّهُ لِشَيءٍ ما أَذِنَ لِلنَّبِيِّ ﷺ يَتَغَنَّى بِالقُرْآنِ». وَقالَ صاحِبٌ لَهُ: يُرِيدُ يَجْهَرُ بِهِ.

[الحديث ٥٠٢٣ أطرافه في: ٥٠٢٤، ٧٤٨٢، ٧٥٤٤].

٥٠٢٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «ما أَذِنَ اللَّهُ لِشَيءٍ ما أَذِنَ لِلنَّبِيِّ أَنْ يَتَغَنَّى بِالقُرْآنِ». قالَ سُفيانُ: تَفسِيرُهُ: يَسْتَغْنِي بِهِ. [طرفه في: ٥٠٢٣].

باب ١٨ ـ باب الوصاية نخ. باب الوصية نخ.

٥٠٢٣ ـ قوله أذن يأذن كعلم يعلم مشترك بين الإطلاق والاستماع فإن أردت الإطلاق فالمصدر إذن بكسر ثم سكون وإن أردت الاستماع فالمصدر أذن بفتحتين والمراد به هنا إجزال مثوبة القارىء أفاده الشارح.

[20] The blessedness of The Holy Qur'an's keeper (by heart)

5025- Abdullah Ibn Amr "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no envy but in two: a man upon whom Allah bestowed (the ability of keeping by heart) The Book (of Qur'an) which he recites while standing (for prayer) at night; and a man whom Allah endowed with wealth from which he gives in charity during the hours of the night and the day."

5026- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no jealousy but of two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says: "I wish I had been given what has been given to so-and-so, in order that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say: "I wish I had been given what so-and-so has been given, for then I would do what he does.""

[21] The Prophet's saying: "The best of you is he, who learnt, and taught others, The Holy Qur'an"

5027- Othman "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best of you is he, who learnt, and taught others, The Holy Qur'an." (Abu Abdur'rahman (As'sulami) kept on teaching people how to recite The Holy Qur'an during the caliphate of Othman until the time of Al'hajjaj's governorship when he said: "It is this (tradition) which made me sit in that place (to teach people the recitation of The Qur'an).)

5028- Othman "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most favorite among you is he, who learnt, and taught others, The Holy Qur'an."

5029- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and it was said to The Prophet: "She wants to present herself to you." The Prophet "Allah's blessing and peace be upon him" said: "I have no need for women." A man said: "Marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Give her a (dower of) garment." The man said: "I have not." The Prophet said: "Give her even an iron ring." The man apologized. Then The Prophet "Allah's blessing and peace be upon him" asked: "What do you have (and keep by heart) of The Qur'an?" The man answered: "I have (keep by heart) such Sura, such Sura, and such Sura." The Prophet said: "We agree to marry her to you with what you have (and keep) of the Qur'an by heart."

٢٠ ـ باب: اغْتِبَاطِ صَاحِبِ القُرْآنِ

٥٠٢٥ ـ حدّثنا أَبُو اليَمان: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بنَ عمرَ رَضِيَ اللَّهُ عنهُمَا قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ: «لا حَسَدَ إلاَّ عَلَى اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ الكِتَابَ وَقامَ بِهِ آنَاءَ اللَّيلِ، وَرَجُلٍ أَعطاهُ اللَّهُ مالاً فَهوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيلِ وَالنَّهارِ».

٥٠٢٦ ـ حدّثنا عَلِيُّ بنُ إِبْراهِيمَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ: سَمِعْتُ ذَكْوَانَ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا حَسَدَ إلاَّ في اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللَّهُ القُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيلِ وَآنَاءَ النَّهارِ، فَسَمِعَهُ جارٌ لَهُ فَقَالَ: لَيتَني أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ، وَرَجُلٌ آتاهُ اللَّهُ مالاً فَهوَ يُهْلِكُهُ في الحَقِّ، فَقالَ رَجُلٌ: لَيتَني أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ».

٢١ ـ باب: خَيرُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ

٥٠٢٧ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخبرَني عَلقَمَةُ بْنُ مَرْثَدٍ: سَمِعْتُ سَعْدَ ابْنَ عُبَيدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثمانَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ». قالَ: وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمٰنِ في إِمْرَةِ عُثْمانَ حَتَّى كانَ الحَجَّاجُ، قالَ: وَذاكَ الذي أَقْعَدَنِي مَقْعَدِي هذا. [الحديث ٥٠٢٧ ـ طرفه في: ٥٠٢٨].

٥٠٢٨ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَلقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمانَ بنِ عَفَّانَ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ». [طرفه في: ٥٠٢٧].

٥٠٢٩ ـ حدّثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَقالَتْ: إِنَّهَا قَدْ وَهَبَتْ نَفْسَها لِلَّهِ وَلِرَسُولِهِ ﷺ، فَقالَ: «ما لي في النِّساءِ مِنْ حاجَةٍ». فَقَالَ رَجُلٌ: زَوِّجْنِيهَا، قالَ: «أَعْطِهَا ثَوْباً». قالَ: لاَ أَجِدُ، قالَ: «أَعْطِهَا وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَاعْتَلَّ لَهُ، فَقَالَ: «مَا مَعَكَ مِنَ القُرْآنِ»؟ قالَ: كَذَا وَكَذَا، قالَ: «فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠].

٢٢ ـ باب: القِرَاءَةِ عَنْ ظَهْرِ القَلبِ

٥٠٣٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ

٥٠٢٧ ـ قوله: وأقرأ أبو عبد الرحمٰن ذاك السلمي يعني الناس القرآن في إمارة عثمان بن عفان رضي الله تعالى عنه إلى أن انتهى إقراؤه الناس إلى زمن الحجاج الثقفيّ وهذه مدة طويلة، قال عبدِ الرحمٰن المذكور إنما قعدت للإقراء إلى هذا الحين من أجل هذا الحديث.

٥٠٣٠ ـ قوله: تصعيد رفعه وتصويبه خفضه.

[22] Keeping The Qur'an by heart

5030- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes and looked at her and then lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied:" No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Try to find something, even an iron ring." He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine." The man had no upper garment, so he wanted to give her half his waist sheet. So The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an by heart."

[23] Permanently reciting and keeping (by heart) The Holy Qur'an

5031- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

5032- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is a bad thing that some of you say: "I have forgotten such-and-such verse of the Qur'an", for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do (when released from their tying ropes)."

5033- Abu'moosa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Keep on reciting the Qur'an, for, by he, in Whose Hand my life is, Qur'an flees away from hearts faster than camels do from their tying ropes."

ابنِ سَعْدٍ: أنَّ امْرَأَةً جاءَتْ رَسولَ اللَّهِ ﷺ فقالَتْ: يا رَسولَ اللَّهِ، جِئْتُ لأَهَبَ لَكَ نَفسِي، فَنَظَرَ إِلَيهَا رَسولُ اللَّهِ ﷺ، فَصَعَّدَ النَّظَرَ إِلَيها وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَأْسَهُ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيئاً جَلَسَتْ، فَقامَ رَجُلٌ مِنْ أَصْحابِهِ فَقالَ: يا رَسولَ اللَّهِ، إِنْ لَمْ يَكُنْ لَكَ بِها حاجَةٌ فَزَوِّجْنِيها، فَقالَ: «هَلْ عِنْدَكَ مِنْ شَيءٍ»؟ فَقالَ: لاَ وَاللَّهِ يا رَسولَ اللَّهِ، قالَ: «اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيئاً». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لاَ وَاللَّهِ يا رَسولَ اللَّهِ ما وَجَدْتُ شَيئاً، قالَ: «انْظُرْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لاَ وَاللَّهِ يا رَسولَ اللَّهِ وَلاَ خاتَماً مِنْ حَدِيدٍ، وَلكِنْ هذا إِزارِي ـ قالَ سَهْلٌ: ما لَهُ رِداءٌ ـ فَلَها نِصْفُهُ، فَقالَ رَسولُ اللَّهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ، إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيهَا مِنْهُ شَيءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيكَ شَيءٌ». فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ، ثُمَّ قامَ فَرَآهُ رَسولُ اللَّهِ ﷺ مُوَلِّياً، فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذا مَعَكَ مِنَ القُرْآنِ»؟ قالَ: مَعِي سُورَةُ كَذا وسُورَةُ كَذا، عَدَّدَها، قالَ: «أَتَقرَؤُهُنَّ عَنْ ظَهْرِ قَلبِكَ»؟ قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ» [طرفه في: ٢٣١٠].

٢٣ ـ بابٌ: اسْتِذْكارِ القُرْآنِ وَتَعاهُدِهِ

٥٠٣١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللَّهُ عَنهُمَا: أَنَّ رَسولَ اللَّهِ ﷺ قالَ: «إِنَّما مَثَلُ صَاحِبِ القُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ المُعَقَّلَةِ: إِنْ عاهَدَ عَلَيها أَمْسَكَها، وَإِنْ أَطلَقَها ذَهَبَتْ».

٥٠٣٢ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قالَ: قالَ النَّبِيُّ ﷺ: «بِئْسَ ما لأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيتَ وَكَيتَ، بَل نُسِّيَ وَاسْتَذْكِرُوا القُرْآنَ، فَإِنَّهُ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجالِ مِنَ النَّعَمِ».

حدّثنا عُثْمانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ مِثْلَهُ. تابَعَهُ بِشْرٌ، عَنِ ابْنِ المُبَارَكِ، عَنْ شُعْبَةَ، وَتابَعَهُ ابْنُ جُرَيجٍ، عَنْ عَبْدَةَ، عَنْ شَقِيقٍ: سَمِعتُ عَبْدَ اللَّهِ: سَمِعتُ النَّبِيَّ ﷺ.

[الحديث ٥٠٣٢ ـ طرفه في: ٥٠٣٩].

٥٠٣٣ ـ حدّثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «تَعاهَدُوا القُرْآنَ، فَوَالَّذِي نَفسِي بِيَدِهِ، لَهُوَ أَشَدُّ تَفَصِّياً مِنَ الإِبِلِ في عُقُلِهَا».

٢٤ ـ بابٌ: القِراءَةِ عَلى الدَّابَّةِ

٥٠٣٤ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ قالَ: أَخبرَنِي أَبُو إِيَاسٍ قالَ: سَمِعتُ عَبْدَ

٥٠٣١ ـ قوله: المعقلة بهذا الضبط أو بتشديد القاف مع فتح العين أي المشدودة بالعقال، وهو الحبل الذي يشدّ في ركبة البعير كما في الشارح.

٥٠٣٣ ـ قوله: العقل بضم العين والقاف جمع عقال ككتب وكتاب وقد يسكن وسطه تخفيفاً وتقدم تفسير العقال في الهامش الذي سبق

[24] Reciting The Qur'an while riding the mount

5034- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca over his she-camel, reciting The Sura of Al'fath.

[25] Teaching the boys The Qur'an

5035- Sa'eed Ibn Jubair narrated: Those Suras, which you call the Mufassal, are the fundamentally basic Suras (Muhkam). Ibn Abbas said: "The Messenger of Allah "Allah's blessing and peace be upon him" died when I was a boy of ten years, and I had learnt the fundamentally basic Suras (of the Qur'an)."

5036- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": "I learnt the fundamentally basic Suras (of the Qur'an) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"." I asked him: "What is the fundamentally basic (Muhkam)?" he said: "It is Al'mufassal."

[26] Forgetting (some verses of) The Qur'an

5037- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Qur'an in the Mosque, and he said: "May Allah bestow His Mercy upon him! No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory)."

5038- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Qur'an at night, and he said: "May Allah bestow His Mercy upon him! No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I was caused to forget."

5039- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Why does any of people say: "I have forgotten such-and-such verse of the Qur'an?" Indeed, he has been caused to forget it."

اللَّهِ بْنَ مُغَفَّلٍ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يوم فتح مكَّة، وَهوَ يقرَأُ على رَاحِلَتِهِ سُورَةَ الفَتحِ. [طرفه في: ٤٢٨١].

٢٥ ـ بابُ: تَعْلِيمِ الصِّبْيَانِ القُرْآنَ

٥٠٣٥ ـ حدّثني مُوسى بنُ إسماعيلَ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ أَبِي بِشرٍ، عَنْ سَعِيدِ بْنِ جُبيرٍ قالَ: إِنَّ الَّذِي تَدْعُونَهُ المفَصَّلَ هُوَ المُحْكَمُ. قالَ: وَقالَ ابْنُ عَبَّاسٍ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، وَأَنَا ابْنُ عَشرِ سِنِينَ وَقَدْ قَرَأْتُ المُحْكَمَ.

[الحديث ٥٠٣٥ ـ طرفه في: ٥٠٣٦].

٥٠٣٦ ـ حدثنا يَعْقُوبُ بنُ إبراهِيمَ: حَدَّثَنَا هُشَيمٌ: أَخبَرَنَا أَبو بِشرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهُما: جمعتُ المحْكَمَ في عَهْدِ رَسُولِ اللَّهِ، فَقُلتُ لَهُ: وما المُحْكَمُ؟ قالَ: المُفَصَّلُ.

[طرفه في: ٥٠٣٥].

٢٦ ـ بابُ نِسيَانِ القُرْآنِ، وَهَل يَقُولُ: نَسِيتُ آيةَ كذا وَكذا؟

وَقَولِ اللَّهِ تَعالَى: ﴿سَنُقرِئُكَ فَلَا تَنسَىٰ * إِلَّا مَا شَاءَ اللَّهُ﴾ [الأعلى: ٦ ـ ٧].

٥٠٣٧ ـ حدّثنا رَبِيعُ بنُ يحيى: حَدَّثَنا زَائِدَةُ: حَدَّثَنا هِشَامٌ، عَنْ عُروَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عنها قالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقرَأُ في المَسْجِدِ فقالَ: «يَرحَمُهُ اللَّهُ، لَقَدْ أَذكَرَنِي كَذا وَكذا آيَةً، مِن سُورَةِ كَذا». حدثنا مُحَمَّدُ بنُ عُبَيدِ بنِ مَيمُونٍ: حَدَّثَنا عِيسى، عَن هِشَامٍ، وَقالَ: «أَسقَطتُهُنَّ مِن سُورَةِ كَذا». تابَعَهُ عَلِيُّ بنُ مُسهِرٍ، وَعَبدَةُ، عَن هِشَامٍ.

[طرفه في: ٢٦٥٥].

٥٠٣٨ ـ حدّثنا أَحْمَدُ بنُ أَبِي رَجاءٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلاً يَقرَأُ في سُورَةٍ بِاللَّيلِ فَقالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذكَرَنِي كَذا وَكَذا آيَةً، كُنتُ أُنسِيتُهَا مِن سُورَةِ كَذا وَكَذا».

[طرفه في: ٢٦٥٥].

٥٠٣٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ وَائِلٍ، عَنْ عَبدِ اللَّهِ قالَ: قالَ النَّبِيُّ ﷺ: «ما لأَحَدِهِمْ، يَقُولُ: نَسِيتُ آيَةَ كَيتَ وَكَيتَ؟!، بَل هُوَ نُسِّيَ».

[طرفه في: ٥٠٣٢].

٢٧ ـ بابُ: مَنْ لَمْ يَرَ بَأساً أَنْ يَقُولَ: سُورَةُ البَقَرَةِ، وَسُورَةُ كذا وكذا

٥٠٤٠ ـ حدّثنا عُمَرُ بنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي إِبرَاهِيمُ، عَنْ

٥٠٣٨ ـ قوله: في سورة لعله من سورة وقوله: بالليل ظرف

[27] There is no harm if one says: The Sura of The Heifer (Al'baqara) or The Sura of so-and-so, and so-and-so

5040- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If one recites the last two Verses of The Sura of Al'baqara (Heifer) every night, then they will be sufficient for him."

5041- Omar Ibn Al'khattab "Allah be pleased with him" reported: I heard Hesham Ibn Hakim reciting The Sura of The Criterion (Al'furqan) during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Sura which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You are liar, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Sura of The Criterion (Al'furqan) in a way which you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Recite, O Hesham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Omar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite of it whichever (way) is easier for you."

5042- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Qur'an in the Mosque, and he said: "May Allah bestow His Mercy upon him! No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory)."

[28] Reciting The Qur'an in slow measured rhythmic tones

And Allah's saying: "Or a little more; and recite the Qur'an in slow, measured rhythmic tones." (Al'muzzamil 4)

He further said: "(It is) a Qur'an which we have divided (into parts from time to him), in order that thou mightest recite it to men at intervals: we have revealed it by stages." (The Night Journey "Al'isra" 106)

عَلقَمَةَ وَعَبْدِ الرَّحْمٰنِ بنِ يزِيدَ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «الآيَتَانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ، مَنْ قَرَأَ بِهِمَا في لَيلَةٍ كَفَتَاهُ».

[طرفه في: ٤٠٠٨].

٥٠٤١ ـ حدّثنا أَبُو اليَمَانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ حَدِيثِ المِسْوَرِ بنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمٰنِ بنِ عَبْدٍ القَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بنَ الخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الفُرْقَانِ في حَيَاةِ رَسُولِ اللَّهِ ﷺ، فاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ، لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أُسَاوِرُهُ في الصَّلاَةِ، فَانْتَظَرْتُهُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ، فَقُلتُ: مَنْ أَقرَأَكَ هذهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقرَأُ؟ قالَ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، فَقُلتُ لَهُ: كَذَبْتَ، فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ لَهُوَ أَقْرَأَنِي هذهِ السُّورَةَ الَّتِي سَمِعْتُكَ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ أَقُودُهُ، فَقُلتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هذا يَقرَأُ سُورَةَ الفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَإِنَّكَ أَقْرَأْتَنِي سُورَةَ الفُرْقَانِ، فَقَالَ: «يَا هِشَامُ اقْرَأْهَا». فَقَرَأَهَا القِرَاءَةَ الَّتِي سَمِعْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قالَ: «اقْرَأْ يَا عُمَرُ». فَقَرَأْتُهَا الَّتِي أَقْرَأَنِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا ما تَيَسَّرَ مِنْهُ».

[طرفه في: ٢٤١٩].

٥٠٤٢ ـ حدّثنا بِشْرُ بْنُ آدَمَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: سَمِعَ النَّبِيُّ ﷺ قارِئاً يَقرَأُ مِنَ اللَّيلِ في المَسْجِدِ، فَقَالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

[طرفه في: ٢٦٥٥].

٢٨ ـ بابُ: التَّرْتِيلِ في القِرَاءَةِ

وَقَوْلِهِ تَعالَى: ﴿وَرَتِّلِ القُرْآنَ تَرْتِيلاً﴾ [المزمل: ٤]. وَقَوْلِهِ: ﴿وَقُرْآناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ﴾ [الإسراء: ١٠٦]. وَما يُكْرَهُ أَنْ يُهَذَّ كَهَذِّ الشِّعْرِ. ﴿يُفْرَقُ﴾ [الدُّخَان: ٤] يُفَصَّلُ. قالَ ابْنُ عَبَّاسٍ: فَرَقْنَاهُ: فَصَّلْنَاهُ.

٥٠٤٣ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قالَ: غَدَوْنَا عَلَى عَبْدِ اللَّهِ، فَقَالَ رَجُلٌ: قَرَأْتُ المُفَصَّلَ البَارِحَةَ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ!

٥٠٤١ ـ قوله: عبد القاريّ العبد غير مضاف والقاريّ نسبة إلى بني قارة.

ـ قوله: فلبيته بتشديد الموحدة الأولى وتخفف كما تقدم نقلاً من الشارح في الحديث ٤٩٩٢.

باب ٢٨ ـ قوله. وما يكره الخ أي وبيان كراهة الهذّ وهو سرعة القراءة بغير تأمل كما ينشد الشعر.

٥٠٤٣ ـ قوله: القرناء، أي النظائر في الطول والقصر وقوله: من آل حاميم أي السور التي أوّلها حم. (شارح).

5043- Abu'wa'il narrated: We entered upon Abdullah Ibn Mas'ood "Allah be pleased with him" and a man said: "I recited the Mufassal (Suras) at night in one Rak'a." Ibn Mas'ood said: "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which The Prophet "Allah's blessing and peace be upon him" used to recite (in pairs). They are eighteen Mufassal Suras, in addition to two Suras which begin with: "Ha Mim""

5044- Ibn Abbas "Allah be pleased with both" narrated: (concerning) Allah's saying: "Move not thy tongue concerning (the Qur'an) to make haste therewith.": When Gabriel revealed the Divine Inspiration to The Messenger of Allah "Allah's blessing and peace be upon him", he (The Prophet) moved his tongue and lips, and that state used to be very hard for him. That movement indicated that revelation was taking place. So Allah revealed in The Sura of Resurrection which begins: "I do swear by the Day of Resurrection..." (1) the Verses: "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it. But when We have promulgated it, follow thou its recital (as promulgated)." (16:18) When We reveal it, listen. "Then it is for Us to explain it" (The Resurrection 19) means: It is for us to explain it through your tongue. So whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he would keep quiet (listening), and whenever the Angel left, The Prophet "Allah's blessing and peace be upon him" would recite that revelation as Allah promised him.

[29] Prolonging the recitation

5045- Quatada narrated: I asked Anas "Allah be pleased with him": "How did The Prophet "Allah's blessing and peace be upon him" use to recite The Holy Qur'an?" He replied: " He used to prolong the recitation."

5046- Quatada narrated: Anas "Allah be pleased with him" was asked: "How did The Prophet "Allah's blessing and peace be upon him" use to recite The Holy Qur'an?" He replied: " He used to prolong certain sounds." He then recited: "In the Name of Allah, the Most Gracious, the Most Merciful", prolonging the pronunciation of "In the Name of Allah", "the most gracious", and "the Most Merciful."

[30] Reciting (The Qur'an) in a vibrant quivering tone

5047- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca, reciting The Sura of Al'fath (or some of it) in a vibrant quivering tone, while riding his she-camel (or camel), which was walking with him."

[31] The voice's sweetness in recitation

5048- Abu'moosa "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" said to him: "O Abu'moosa! You have been given one of the musical wind instruments of the family of David."

إِنَّا قَدْ سَمِعْنَا القِرَاءَةَ، وَإِنِّي لأَحْفَظُ القُرَنَاءَ الَّتِي كانَ يَقْرَأُ بِهِنَّ النَّبِيُّ ﷺ، ثَمَانِيَ عَشْرَةَ سُورَةً مِنَ المُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حام. [طرفه في: ٧٧٥].

٥٠٤٤ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُوسى بْنِ أَبي عائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: في قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [القيامة: ١٦]. قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ بِالوَحْيِ، وَكانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ، فَيَشْتَدُّ عَلَيْهِ، وَكانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الآيَةَ الَّتِي في: ﴿لَا أُقْسِمُ بِيَوْمِ القِيَامَةِ﴾ [القيامة: ١]، ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ [القيامة: ١٦ ـ ١٨]: فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ. ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٩]قالَ: إِنَّ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ. قالَ: وَكانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كما وَعَدَهُ اللَّهُ. [طرفه في: ٥].

٢٩ ـ بابُ: مَدِّ القِرَاءَةِ

٥٠٤٥ ـ حدثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ الأَزْدِيُّ: حَدَّثَنَا قَتَادَةُ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ فَقَالَ: كانَ يَمُدُّ مَدّاً. [٥٠٤٥ـ طرفه في: ٥٠٤٦].

٥٠٤٦ ـ حدثنا عَمْرُو بْنُ عاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قالَ: سُئِلَ أَنَسٌ: كَيْفَ كانَتْ قِرَاءَةُ النَّبِيِّ ﷺ؟ فَقَالَ: كانَتْ مَدّاً، ثُمَّ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ﴾ يَمُدُّ بِبِسْمِ اللَّهِ، وَيَمُدُّ بِالرَّحْمٰنِ، وَيَمُدُّ بِالرَّحِيمِ. [طرفه في: ٥٠٤٥].

٣٠ ـ بابُ: التَّرْجِيعِ

٥٠٤٧ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِيَاسٍ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ، أَوْ جَمَلِهِ، وَهِيَ تَسِيرُ بِهِ، وَهُوَ يَقْرَأُ سُورَةَ الفَتْحِ، أَوْ مِنْ سُورَةِ الفَتْحِ، قِرَاءَةً لَيِّنَةً، يَقْرَأُ وَهُوَ يُرَجِّعُ. [طرفه في: ٤٢٨١].

٣١ ـ بابُ: حُسْنِ الصَّوْتِ بِالقِرَاءَةِ

٥٠٤٨ ـ حدثنا مُحَمَّدُ بْنُ خَلَفٍ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو يَحْيَى الحِمَّانِيُّ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ لَهُ: «يَا أَبَا مُوسى، لَقَدْ أُوتِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

٣٢ ـ باب مَنْ أَحَبَّ أَنْ يَسْمَعَ القُرْآنَ مِنْ غَيْرِهِ

٥٠٤٩ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ قالَ: حَدَّثَنِي إِبْرَاهِيمُ،

٥٠٤٤ ـ قوله: وكان مما ولأبي ذر: وكان ممن. وقوله به أي بالوحي ا هـ. من الشارح.

باب ٣٠ ـ الترجيع هو تقارب ضروب الحركات في القراءة وأصله الترديد يعني ترديد الصوت في الحلق كما العيني.

باب ٣٢ ـ قوله: يستمع هكذا نسخة الشارح وفي نسخة العيني يسمع بغير تاء، قال: وفي رواية الكشميهني القراءة يعني بدل القرآن.

[32] When one likes to hear The Qur'an from another

5049- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others."

[33] When the one who requests the other to recite says to the one who is reciting: "Stop"

5050- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others." So I recited The Sura of Women until I reach his Almighty's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41). The Prophet "Allah's blessing and peace be upon him" said: "Stop." When I turned to him, I saw his eyes overflowing with tears.

[34] How long does it take one to finish (the recitation of) The Qur'an in full

5051- Sufyan narrated: Ibn Shubruma said: "I wanted to see how much of the Qur'an is sufficient for one (to recite in prayer). Indeed, I could not find a Sura consisting of less than three Verses. therefore I said to myself: "One should not recite less than three (Qur'anic) Verses (in prayer)."

On the other hand, Sufyan narrated from Alqama from Abu'mas'ood Al'ansari "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: " If one recites the last two Verses of The Sura of Al'baqara (Heifer) every night, then they will be sufficient for him."

5052- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" reported: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply: "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to The Prophet "Allah's blessing and peace be upon him" who said to my father: "Let me meet him." Then I met him and he asked me: "How do you fast?" I replied: "I fast daily." He asked: "How long does it take you to finish the recitation of the whole Qur'an?" I replied: "I finish it every night." On that he said: "Fast for three days every month and recite the Qur'an (in full) monthly." I said: "But I have power to do more than that." He said: "Then fast for three days per week." I said: "I have the power to do more than that." He said: "Then leave fasting

عَنْ عَبيدَة، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهِ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: «اقْرأْ عَلَيَّ القُرْآنَ». قُلتُ: آقْرأُ عَليكَ وَعَليكَ أُنزِلَ؟! قالَ: «إنِّي أُحِبُّ أنْ أسمعَهُ مِن غيرِي».

[طرفه في: ٤٥٨٢].

٣٣ ـ بابٌ: قَوْلِ المُقْرِىءِ لِلقارِىءِ: حَسْبُكَ

٥٠٥٠ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا سُفيانُ، عَنِ الأعْمَش، عَنْ إبْراهِيم، عَنْ عَبيدَة، عَنْ عَبدِ اللَّهِ بن مسْعُودٍ قالَ: قالَ لي النَّبِيُّ ﷺ: «اقرَأْ عَليّ». قُلْتُ: يا رَسُولَ اللَّهِ، آقرَأُ عَليكَ وَعَليكَ أُنزِلَ؟ قالَ: «نَعَمْ». فقرَأتُ سُورَةَ النِّساءِ، حَتَّى أتيتُ إِلَى هذهِ الآيَةِ: ﴿فَكَيْفَ إِذا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً﴾ [النِّساء: ٤١]. قالَ: «حَسْبُكَ الآنَ». فَالتَفَتُّ إِلَيهِ فَإِذَا عَيناهُ تَذْرِفانِ.

[طرفه في: ٤٥٨٢].

٣٤ ـ بابٌ: في كَمْ يُقْرَأُ القُرْآنُ

وَقَوْلُ اللَّهِ تَعالَى: ﴿فَاقْرَؤُا ما تَيَسَّرَ مِنْهُ﴾ [المزمل: ٢٠].

٥٠٥١ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيانُ: قالَ لِي ابْنُ شُبْرُمَةَ: نَظَرْتُ كَمْ يَكْفِي الرَّجُلَ مِنَ القُرْآنِ، فَلَمْ أجِدْ سُورَةً أقَلَّ مِنْ ثَلاثِ آياتٍ، فَقُلتُ: لاَ يَنْبَغِي لأَحَدٍ أَنْ يَقرأَ أَقَلَّ مِن ثَلاثِ آياتٍ: قالَ سُفيانُ: أخبَرَنا مَنْصُورٌ، عَنْ إبْراهِيم، عَنْ عَبدِ الرَّحمٰنِ بن يزيد: أخبَرَهُ عَلْقَمَةُ، عَنْ أبِي مَسْعُودٍ، وَلَقِيتُهُ وَهُوَ يَطوفُ بِالبَيتِ، فَذَكَرَ النَّبِيَّ ﷺ: «أَنَّ مَنْ قَرَأَ بِالآيَتَينِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيلَةٍ كَفَتاهُ». [طرفه في: ٤٠٠٨].

٥٠٥٢ ـ حدّثنا مُوسى: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ مُغِيرَةَ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرو قالَ: أَنْكَحَنِي أَبِي امْرَأَةً ذاتَ حَسَبٍ، فَكانَ يَتَعاهَدُ كَنَّتَهُ فَيَسْأَلُها عَنْ بَعْلِها، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ، لَمْ يَطَأْ لَنا فِراشاً، وَلَمْ يُفَتِّشْ لَنا كَنَفاً مُذْ أَتَيناهُ، فَلَمَّا طالَ ذلِكَ عَلَيهِ، ذَكَرَ لِلنَّبِيِّ ﷺ، فَقالَ: «القَنِي بِهِ». فَلَقِيتُهُ بَعْدُ، فَقالَ: «كَيفَ تَصُومُ»؟ قالَ: كُلَّ يَوْمٍ، قالَ: «وَكَيفَ تَخْتِمُ»؟ قالَ: كُلَّ لَيلَةٍ، قالَ: صُمْ في كُلِّ شهرٍ ثَلاثَة، وَاقْرَإِ القُرْآنَ في كُلِّ شَهْرٍ». قالَ: قُلتُ أُطِيقُ أَكْثَرَ مِن ذلِكَ، قالَ: «صُمْ ثَلاثَةَ أَيَّامٍ في الجُمُعَةِ». قُلتُ: أُطِيقُ أَكْثَرَ مِنْ ذلِكَ، قالَ: «أفطِر يَوْمَينِ وَصُمْ

باب ٣٤ ـ قوله: يقرأ القرآن بالبناء للفاعل أي القارىء وفي اليونينية بضم أوله مبنياً للمفعول القرآن رفع نائب عن الفاعل (شارح).

٥٠٥١ ـ قوله: فذكر النبيّ ولأبي ذرّ فذكر قول النبيّ ا هـ. (شارح).

٥٠٥٢ ـ قوله: (فكان) أبي وهو عمرو بن العاص (يتعاهد) يتفقد (كنته) امرأة ابنه ا هـ. عيني.

ـ قوله: ولم يفتش لنا كنفاً أي ستراً وجانباً وهو كما تقدم في حديث الإفك من قول صفوان بن المعطل ما كشفت من كنف أنثى قط ا هـ. مصححه.

ـ قوله: القني به أي يعبد الله والمعنى اجتمعا عندي وهو أمر من اللقاء.

for two days and fast one day." I said: "I have the power to do more." He said: "Therefore, fast the most superior type of fasting, (that is), the fasting of (prophet) David who used to fast on alternate days; and finish the recitation of the whole Qur'an In seven days." I wish I had accepted the permission of Allah's Apostle "Allah's blessing and peace be upon him" as I have become a weak old man. It is said that Abdullah used to recite one-seventh of the Qur'an during the day time to some of his family members, for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. Whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave everything he used to do during the lifetime of The Prophet.

5053- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" asked me: "How long does it take you to finish the recitation of the whole Qur'an?"

5054- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Finish the recitation of the whole Qur'an in a time of one month." I said: "But I have power to do more." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this time."

[35] Weeping when reciting The Qur'an

5055- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others." So I recited The Sura of Women until I reach his Almighty's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41). The Prophet "Allah's blessing and peace be upon him" said: "Stop", with his eyes overflowing with tears.

5056- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others."

يَوماً» قالَ: قُلتُ: أُطيقُ أَكْثَرَ مِنْ ذلكَ، قالَ: «صُمْ أفضلَ الصَّوْمِ، صَوْمَ دَاوُدَ، صِيَامَ يَوْمٍ وإفطارَ يومٍ، واقرأ في كلِّ سَبْعِ لَيَالٍ مَرَّةً». فَلَيتَنِي قَبِلتُ رُخْصَةَ رَسُولِ اللَّهِ ﷺ، وَذَاكَ أَنِّي كَبِرْتُ وَضَعُفتُ، فكانَ يَقرأُ عَلى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ القُرْآنِ بِالنَّهَارِ، وَالَّذِي يَقرَؤُهُ يَعْرِضُهُ مِنَ النَّهارِ، لِيَكُونَ أخفَّ عليه باللَّيلِ، وإذا أرادَ أن يتقوى أفطرَ أياماً، وأحصى وصامَ مِثلهُنَّ، كراهيةَ أن يَترُكَ شيئاً فارقَ النَّبيَّ ﷺ عليه.

قالَ أبو عَبْدِ اللَّهِ: وقالَ بَعضُهُم: في ثَلَاثٍ وفي خَمْسٍ، وأَكْثَرُهُم على سَبْعٍ.

[طرفه في: ١١٣١].

٥٠٥٣ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنا شَيبانُ، عَنْ يَحيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قالَ لِي النَّبِيُّ ﷺ: «في كَمْ تَقْرَأُ القُرْآنَ؟».

[طرفه في: ١١٣١]

٥٠٥٤ ـ حدّثني إسحاقُ: أخبرنا عُبيدُ اللَّهِ، عَنْ شَيبانَ، عَنْ يَحيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي سَلَمَةَ قالَ: وَأَحسَبُنِي قالَ: سَمِعْتُ أَنا مِنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اقرإِ القُرْآنَ في شَهْرٍ». قُلتُ: إنِّي أجدُ قوَّةً، حتّى قالَ: «فَاقْرَأْهُ في سَبْعٍ، وَلا تَزِدْ على ذلكَ».

[طرفه في: ١١٣١].

٣٥ ـ بابُ: البُكاءِ عِنْدَ قِراءَةِ القُرْآنِ

٥٠٥٥ ـ حدّثنا صَدَقَةُ: أخبرنا يَحيى، عَنْ سُفيانَ، عَنْ سُليمانَ، عَنْ إبراهيمَ، عَنْ عَبِيدةَ، عَنْ عَبْدِ اللَّهِ: قالَ يَحيى: بَعْضُ الحَدِيثِ عَنْ عَمْرِو بنِ مُرَّةَ، قالَ لِي النَّبِيُّ ﷺ. حَدَّثَنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ سُفيانَ، عَنِ الأَعْمَشِ، عَنْ إبراهيمَ، عَنْ عَبِيدةَ، عَنْ عَبْدِ اللَّهِ، قالَ الأعمشُ: وبعضُ الحديثِ حَدَّثَني عَمرُو بنُ مُرَّةَ، عَنْ إبراهيمَ عَنْ أبيهِ، عَنْ أبي الضُّحى، عَنْ عَبْدِ اللَّهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اقرأْ عَلَيَّ». قالَ: قُلتُ أقرأُ عَلَيكَ وَعَلَيكَ أُنزِلَ؟! قالَ: «إنِّي أَشتَهِي أَنْ أَسمَعَهُ مِن غَيري». قالَ: فَقَرَأْتُ النِّسَاءَ حَتَّى إذا بَلَغْتُ: ﴿فَكَيفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً﴾ [النساء: ٤١]. قالَ لِي: «كُفَّ، أو أَمسِكْ». فَرَأَيتُ عَينَيهِ تَذْرِفانِ.

[طرفه في: ٤٥٨٢].

٥٠٥٦ ـ حدّثنا قَيسُ بنُ حَفْصٍ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا الأَعْمَشُ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ السَّلْمانِيِّ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: «اقرأْ عَلَيَّ»، قُلتُ: أَقرَأُ عَلَيكَ وَعَلَيكَ أُنزِلَ؟! قالَ: «إنِّي أُحِبُّ أَنْ أَسمَعَهُ مِن غَيرِي».

[طرفه في: ٤٥٨٢].

[36] The sin of he, who recites The Holy Qur'an for the sake of showing off or out of pride

5057- Ali "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an) though they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (because They will have practically no belief). So wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Judgement."

5058- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There will appear some people among you whose prayer will make you look down upon yours, whose fasting will make you look down upon yours, and whose deeds will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will deviate from Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, look at the non-feathered arrow but see nothing, and look at the arrow feathers but see nothing. Finally he suspects to find something in the lower part of the arrow."

5059- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur'an but acts on it, is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Qur'an is like a basil which smells good but tastes bitter and the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

[37] (The Prophet's saying) "Recite (and study) The Qur'an as long as you agree about its interpretation"

5060- Jundub Ibn Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation."

5061- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (regarding its meaning) then you should stop for the time being."

٣٦ ـ باب مَنْ رَايا بِقِراءَةِ القُرْآنِ، أَوْ تَأكَّلَ بِهِ، أَوْ فَخَرَ بِهِ

٥٠٥٧ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفيانُ: حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيدِ ابنِ غَفَلَةَ: قالَ عَلِيٌّ رَضِيَ اللَّهُ عَنهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمانِ قَوْمٌ، حُدَثاءُ الأَسْنانِ، سُفَهاءُ الأَحْلامِ، يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، يَمْرُقُونَ مِنَ الإِسْلامِ، كَما يَمْرُقُ السَّهمُ مِنَ الرَّمِيَّةِ، لا يُجاوِزُ إِيمانُهُمْ حَناجِرَهُمْ، فَأَينَما لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ». [طرفه في: ٣٦١١].

٥٠٥٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْراهِيمَ بْنِ الحارِثِ التَّيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ صَلاتِهِمْ، وَصِيامَكُمْ مَعَ صِيامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَؤُونَ القُرْآنَ لاَ يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ فِي النَّصْلِ فَلاَ يَرَى شَيئاً، وَيَنْظُرُ فِي القِدْحِ فَلاَ يَرَى شَيئاً، وَيَنْظُرُ فِي الرِّيشِ فَلاَ يَرَى شَيئاً، وَيَتَمارَى فِي الفُوقِ». [طرفه في: ٣٣٤٤].

٥٠٥٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «المُؤْمِنُ الَّذِي يَقْرَأُ القُرْآنَ وَيَعْمَلُ بِهِ كالأُتْرُجَّةِ، طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. والمُؤْمِنُ الَّذِي لاَ يَقْرَأُ القُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ، طَعْمُها طَيِّبٌ وَلاَ رِيحَ لَها. وَمَثَلُ المُنافِقِ الَّذِي يَقْرَأُ القُرْآنَ كالرَّيحانَةِ، رِيحُها طَيِّبٌ وَطَعْمُها مُرٌّ. وَمَثَلُ المُنافِقِ الَّذِي لاَ يَقْرَأُ القُرْآنَ كالحَنْظَلَةِ، طَعْمُها مُرٌّ، أَوْ خَبِيثٌ، وَرِيحُها مُرٌّ».

[طرفه في: ٥٠٢٠].

٣٧ ـ بابٌ: «اقْرَؤُا القُرْآنَ ما ائْتَلَفَتْ عَلَيهِ قُلُوبُكُمْ»

٥٠٦٠ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادٌ، عَنْ أَبِي عِمْرانَ الجَوْنِيِّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قالَ: «اقْرَؤُا القُرْآنَ ما ائْتَلَفَتْ قُلُوبُكُمْ، فَإِذا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». [الحديث ٥٠٦٠ ـ أطرافه في: ٥٠٦١، ٧٣٦٤، ٧٣٦٥].

٥٠٦١ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَبِي عِمْرانَ الجَوْنِيِّ، عَنْ جُنْدُبٍ: قالَ النَّبِيُّ ﷺ: «اقْرَؤُا القُرْآنَ ما ائْتَلَفَتْ عَلَيهِ قُلُوبُكُمْ، فَإِذا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». تابَعَهُ الحارِثُ بْنُ عُبَيدٍ، وَسَعِيدُ بْنُ زَيدٍ، عَنْ أَبِي عِمْرانَ، وَلَمْ يَرْفَعْهُ حَمَّادُ ابنُ سَلَمَةَ وَأَبانُ. وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرانَ: سَمِعْتُ جُنْدَباً، قَوْلَهُ. وَقالَ ابْنُ عَوْنٍ،

باب ٣٦ ـ قوله: (باب من رايا) ولأبي ذرّ باب إثم من راءى (شارح).

٥٠٥٨ ـ قوله: المروق: الخروج والرمية فعيلة بمعنى مفعولة أي من المرميّ إليه من صيد وغيره والنصل حديدة السهم و(شيئاً) يعني من أثر الصيد من الدم ونحوه والقدح بالكسر السهم قبل أن يراش أو ما بين الريش والنصل والتماري الشكّ والفوق بالضم مدخل الوتر.

5062- Abdullah “Allah be pleased with him” narrated that he heard a man reciting a Qur'anic Verse which he had heard The Prophet “Allah’s blessing and peace be upon him” reciting in a different way. So he took that man to The Prophet “Allah’s blessing and peace be upon him” (and told him the story). The Prophet “Allah’s blessing and peace be upon him” said: "(The ways of recitation of) both of you are correct, so carry on reciting." The Prophet “Allah’s blessing and peace be upon him” further said: "The nations before you were destroyed (by Allah) because of their differences."

عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عُمَرَ، قَوْلَهُ، وَجُنْدَبٌ أَصَحُّ وَأَكْثَرُ.

[طرفه في: ٥٠٦٠].

٥٠٦٢ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ مَيسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَجُلاً يَقْرَأُ آيَةً، سَمِعَ النَّبيَّ ﷺ خِلافَهَا، فَأَخَذْتُ بِيَدِهِ، فَانطَلَقتُ بِهِ إِلى النَّبيِّ ﷺ، فَقَالَ: «كِلاكُمَا مُحسِنٌ، فاقرَآ» أَكبَرُ عِلمِي قال: «فَإِنَّ مَنْ كانَ قَبْلَكُمُ اختَلَفُوا فَأَهلَكَهُمْ».

٥٠٦٢ ـ قوله فاقرأ بصيغة الأمر للواحد وفي نسخة فاقرأ بصيغة الأمر للاثنين (شارح)

(67) The Book of Marriage

[1] Urging one to marry

And Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women 3)

5063- Anas Ibn Malik "Allah be pleased with him" reported: A group of three men came to the houses of the wives of The Prophet "Allah's blessing and peace be upon him" asking how The Prophet "Allah's blessing and peace be upon him" worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said: "Where are we from The Prophet "Allah's blessing and peace be upon him" as his past and future sins have been forgiven." Then one of them said: "I will offer the prayer throughout the night forever." The other said: "I will fast throughout the year and will not break my fast." The third said: "I will keep away from the women and will not marry forever." Allah's Apostle "Allah's blessing and peace be upon him" came to them and said: "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I perform prayer (at night) and sleep, and I also marry women. So he, who does not follow my tradition in religion, is not from me (not one of my followers)."

5064- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women 3)

She said: "O my nephew! This is about the orphan girl who lives under the care of her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman."

[2] The Prophet's saying: "He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing adultery"

5065- Alqama narrated: While I was with Abdullah, Othman met him at Mina and said: "O Abu Abdur'rahman! I have something to say to you." So both of them went aside. Othman said: "O Abu Abdur'rahman! Shall we marry you to a virgin who will get you remember your past days?" When Abdullah felt that he was not in need of that, he waved to me with his hand saying: "O Alqama!" I heard him saying (answering Othman): "Since you said that, (then let me tell you that) The Prophet "Allah's blessing and peace be upon him" said to us: "O young men! Whoever among you can afford to marry, should marry,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٦٧ ـ كتاب النكاح

١ ـ بابُ التَّرْغِيبِ في النِّكاحِ

لقولِهِ تعالى: ﴿فانكحوا ما طابَ لكم من النساء﴾ [النساء: ٣].

٥٠٦٣ ـ حدّثنا سعيدُ بنُ أبي مريمَ: أخبرَنا محمّدُ بنُ جعفرٍ: أخبرَنا حُميدُ بنُ أبي حُميدٍ الطَّويلُ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللّهُ عَنْهُ يَقولُ: جاءَ ثَلاثَةُ رَهْطٍ إلى بُيُوتِ أزْواجِ النَّبيِّ ﷺ، يسألونَ عن عبادةِ النَّبيِّ ﷺ، فلمّا أُخبِروا كأنَّهُم تقالُّوها، فقالوا: وأينَ نحنُ من النَّبيِّ ﷺ؟ قد غُفِرَ لهُ ما تقدَّمَ من ذنبِهِ وما تأخَّرَ، قالَ أحدُهُمْ: أمّا أنا فإنِّي أُصلِّي الليلَ أبداً، وقالَ آخرُ: أنا أصُومُ الدَّهْرَ ولاَ أُفطِرُ، وَقالَ آخَرُ: أنَا أعْتَزِلُ النِّساءَ فلاَ أتَزَوَّجُ أبداً، فَجاءَ رَسُولُ اللّهِ ﷺ فَقالَ: «أنْتُمُ الَّذِينَ قُلتُمْ: كَذَا وَكَذَا؟ أَمَا وَاللّهِ إنِّي لأَخْشَاكُمْ لِلّهِ وَأتْقاكُمْ لَهُ، لكِنِّي أَصُومُ وَأُفطِرُ، وَأُصَلِّي وَأرْقُدُ، وَأتَزوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيسَ مِنِّي».

٥٠٦٤ ـ حدّثنا عَليٌّ: سَمِعَ حَسَّانَ بْنَ إبْرَاهِيمَ، عَنْ يُونسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أنَّهُ سَأَلَ عائِشَةَ عَنْ قَوْلِهِ تَعالَى: ﴿وَإنْ خِفتُمْ أنْ لاَ تُقْسِطُوا في اليَتامى فَانْكِحُوا ما طَابَ لَكُمْ مِنَ النِّساءِ مَثْنى وَثُلاثَ وَرُبَاعَ فَإنْ خِفتُمْ أنْ لاَ تَعْدِلُوا فَوَاحِدَةً أوْ ما مَلَكَتْ أَيمانُكُمْ ذلكَ أدْنى أنْ لا تعولوا﴾ [النساء: ٣]. قالَتْ: يا ابْنَ أختِي، اليَتِيمَةُ تكونُ في حَجرِ وَلِيِّها، فيَرْغَبُ في مالِها وجَمالِها، يُرِيدُ أنْ يَتَزَوَّجَها بِأدْنى مِنْ سُنَّةِ صَداقِهِا، فَنُهُوا أنْ يَنْكِحُوهُنَّ إلاَّ أنْ يُقسِطوا لَهُنَّ فَيُكْمِلُوا الصَّداقَ، وَأُمِرُوا بِنِكاحِ مَنْ سِواهُنَّ مِنَ النِّساءِ. [طرفه في: ٢٤٩٤].

٢ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنِ اسْتَطاعَ مِنْكُمُ الباءَةَ فَلْيَتَزَوَّجْ لأنَّهُ أغَضُّ لِلبَصَرِ وَأحْصَنُ لِلفَرْجِ». وَهَل يَتَزَوَّجُ مَنْ لا أَرَبَ لَهُ في النِّكاحِ؟!

٥٠٦٥ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَني إبْرَاهِيمُ، عَنْ علقمةَ قالَ: كُنْتُ مع عَبْدِ اللّهِ، فلَقِيَهُ عُثمانُ بِمِنًى، فَقالَ: يا أبا عَبْدِ الرَّحْمٰنِ، إنَّ لِي إلَيكَ حاجَةً، فَخَلَيَا، فَقالَ عُثْمانُ: هَل لكَ يا أبا عَبْدِ الرَّحْمٰنِ في أنْ نُزَوِّجَكَ بِكْراً تُذَكِّرُكَ ما كُنْتَ

٥٠٦٣ ـ قوله: (تقالّوها) أي عدوها قليلة.

٥٠٦٤ ـ قوله: في حجر بفتح الحاء وكسرها (عيني).

٥٠٦٥ ـ قوله: فخليا وللأصيلي: فخلوا كدعوا وصوبها ابن التين لأن واوي يعني من الخلوة. (شارح).

and whoever cannot afford to marry, would fast, because fasting diminishes his sexual power."""

[3] (The Prophet's saying) "Whoever cannot afford to marry, would fast"

5066- Abdur'rahman Ibn Yazid narrated: I entered, in the company of Alqama and Al'aswad, upon Abdullah who said: We were with The Prophet "Allah's blessing and peace be upon him" while we were young and had nothing (of wealth). So The Messenger of Allah "Allah's blessing and peace be upon him" said: "O young men! Whoever among you can afford to marry, should marry, because it helps him refrain his sight from looking at other women, and guard his private parts from committing adultery; and whoever cannot afford to marry, should fast, because fasting diminishes his sexual power."

[4] The women's night turns

5067- Ata narrated: We were with Ibn Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn Abbas said: "This is the wife of The Prophet "Allah's blessing and peace be upon him". When you lift her bier, do not Jerk or shake it so much, but walk smoothly because The Prophet "Allah's blessing and peace be upon him" had nine wives, but even he used to observe the night turns with eight of them, and for one of them there was no night turn."

5068- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to go round (and have sexual relations with) all his wives in one night; and he had nine wives.

5069- Sa'eed Ibn Jubair narrated: Ibn Abbas asked me: "Have you got married?" I replied: "No." He said: "Marry, for the best person of this (Muslim) nation (The Prophet Mohammad "Allah's blessing and peace be upon him") had the largest number of wives."

تَعهدُ؟ فلمَّا رأى عبدُ اللّهِ أَنْ ليس لهُ حاجةٌ إلى هذا أشارَ إِلَيَّ فقالَ: يا علقمةُ، فانتهيتُ إِلَيهِ، وهو يقولُ: أَما لئِن قُلتَ ذلكَ، لقدْ قالَ لَنا النَّبيُّ ﷺ: «يا معشرَ الشَّبابِ، مَن استطاعَ مِنكُمُ الباءَةَ فليتزوَّجْ، ومَن لمْ يستطعْ فعليهِ بالصومِ، فإنَّهُ لهُ وِجاءٌ». [طرفه في: ١٩٠٥].

٣ ـ بابٌ مَنْ لَمْ يَسْتَطِعِ البَاءَةَ فَلْيَصُمْ

٥٠٦٦ ـ حدّثنا عمرُ بنُ حفصِ بنِ غياثٍ: حدَّثنا أبي: حدَّثنا الأعمشُ قال: حدَّثني عُمارةُ، عن عبدِ الرَّحمٰنِ بنِ يزيدَ قال: دَخلتُ معَ علقمةَ والأسودِ على عبدِ اللهِ، فقالَ عبدُ اللهِ: كُنَّا معَ النَّبيِّ ﷺ شباباً لا نَجِدُ شيئاً، فقالَ لنا رَسُولُ اللهِ ﷺ: «يا معشرَ الشَّبابِ، مَنِ استطاعَ الباءَةَ فليتزوَّجْ، فإنَّهُ أغضُّ للبَصرِ، وأحصَنُ للفرْجِ، ومَنْ لمْ يستطعْ فعليهِ بالصَّومِ، فإنَّهُ لهُ وِجاءٌ». [طرفه في: ١٩٠٥].

٤ ـ بابُ كَثْرَةِ النِّساءِ

٥٠٦٧ ـ حدّثنا إبراهيمُ بنُ موسى: أخبَرَنا هِشامُ بنُ يوسفَ: أنَّ ابنَ جُرَيجٍ أخبرَهُمْ قالَ: أخبرَني عَطاءٌ قالَ: حضَرْنا معَ ابنِ عبَّاسٍ جِنازَةَ مَيمونَةَ بِسَرِفَ، فقالَ ابنُ عبَّاسٍ: هذهِ زَوجةُ النَّبيِّ ﷺ، فإذا رفعتُمْ نَعْشَها فلا تُزَعزِعوها ولا تُزلزِلوها وارفُقوا، فإنَّهُ كانَ عِندَ النَّبيِّ ﷺ تِسعٌ، كانَ يَقسِمُ لِثمانٍ ولا يَقسِمُ لِواحدةٍ.

٥٠٦٨ ـ حدّثنا مُسدَّدٌ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ، عن قتادةَ، عن أنسٍ رضيَ اللّهُ عنهُ: أنَّ النَّبيَّ ﷺ كانَ يطوفُ على نسائهِ في ليلةٍ واحدةٍ، ولهُ تسعُ نِسوةٍ. وقالَ لي خليفةُ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ، عن قتادةَ: أنَّ أنساً حدَّثهُمْ، عنِ النَّبيِّ ﷺ. [طرفه في: ٢٦٨].

٥٠٦٩ ـ حدّثنا عليُّ بنُ الحكَمِ الأنصاريُّ: حدَّثنا أبو عَوانةَ، عن رَقَبةَ، عن طلحةَ اليامِيِّ، عن سعيدِ بنِ جبيرٍ قال: قال لي ابنُ عبَّاسٍ: هل تزوَّجتَ؟ قلتُ: لا، قالَ: فتزوَّجْ، فإنَّ خيرَ هذه الأمَّةِ أكثرُها نِساءً.

٥ ـ بابٌ مَنْ هاجَرَ أَوْ عَمِلَ خَيْراً لِتَزْوِيجِ امْرَأَةٍ فَلَهُ ما نَوَى

٥٠٧٠ ـ حدّثنا يحيى بنُ قَزَعةَ: حدَّثنا مالكٌ، عن يحيى بنِ سعيدٍ، عن مُحمَّدِ بنِ إبراهيمَ بنِ الحارثِ، عن علقمةَ بنِ وقَّاصٍ، عن عمرَ بنِ الخطَّابِ رضيَ اللّهُ عنهُ قالَ: قالَ النَّبيُّ ﷺ:

= ـ قوله: فلما رأى عبد الله الخ هنا روايتان على ما ذكره العيني إحداهما رفع عبد الله مع إلاّ بدل إلى، والمعنى أنه رأى أن ليس له أي لعثمان حاجة إلاّ هذا أي الترغيب في النكاح، وثانيتهما نصب عبد الله مع إلى الجارة والمعنى فلما رأى عثمان عبد الله أن ليس له حاجة إلى هذا أي الزواج وشارحنا جمع بين الروايتين من غير تفريق بين الإعرابين إلا أنه جعل ضمير له عائداً لنفس عبد الله فجاء المعنى مستقيماً (مصحح).

٥٠٦٩ ـ وقوله: خير هذه الأمة يعني النبي الأكرم صلى الله تعالى عليه وسلم.

[5] What about he, who emigrated to a certain woman to marry

5070- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A man's deeds are considered as true by his intentions. In this way, one has only what he intended. So, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger "Allah's blessing and peace be upon him"; and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for."

[6] Marrying the poor men (who cannot afford to marry) to women with what they have (and keep by heart) of The Qur'an

5071- Abdullah "Allah be pleased with him" reported: We used to participate in the holy wars carried on by The Prophet "Allah's blessing and peace be upon him" and we had no women (wives) with us. So we said (to The Prophet "Allah's blessing and peace be upon him"): "Shall we castrate ourselves?" But The Prophet "Allah's blessing and peace be upon him" forbade us to do that.

[7] When one says to his brother (in Islam): "Look at my wives, and whomever you wished, I shall divorce her so that you would marry her (after spending her prescribed period of Iddat)"

5072- Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf "Allah be pleased with him" came to Medina, the Prophet "Allah's blessing and peace be upon him" held a bond of brotherhood between him and Sa'd Ibn Ar'rabie Al'ansari. Sa'd was a rich man, so he said to Abdur'rahman: "I will give you half of my property and will help you marry." Abdur'rahman replied: "May Allah bless you in your family and property. Show me the market." So Abdur'rahman did not return from the market till he gained some yogurt and butter (through trading). Later on, The Prophet "Allah's blessing and peace be upon him" saw him scented with yellowish perfume. He said (to him): "What is the matter with you?" He replied: "I got married to an Ansari woman." The Prophet "Allah's blessing and peace be upon him" asked: "What did you pay her?" He replied: "(A piece of) gold which weighs a date stone." The Prophet "Allah's blessing and peace be upon him" said (to him): "Make a wedding banquet even with one sheep."

[8] What might be hateful of abstaining (from marrying women) and castration

5073- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" forbade Othman Ibn Maz'oon to abstain from marrying women. Had he allowed him to do so, we would have got castrated.

5074- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prevented Othman Ibn Maz'oon from that (abstaining from marrying women). Had he allowed him to do so, we would have got castrated.

«العَمَلُ بالنِّيَّةِ، وإنَّما لامرىءٍ ما نوَى، فمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ ورَسُولِه، فَهِجرَتُهُ إلى اللهِ ورَسُولِهِ ﷺ، ومَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُها، أوِ امْرَأَةٍ يَنْكِحُها، فَهِجْرَتُهُ إلى ما هَاجَرَ إِلَيهِ».

[طرفه في: ١].

٦ ـ بابُ تَزْوِيجِ المُعْسِرِ الَّذِي مَعَهُ القُرْآنُ وَالإِسْلامُ

فيهِ سَهْلُ بْنُ سَعْدٍ، عَنِ النَّبِيِّ ﷺ.

٥٠٧١ ـ حدّثنا محمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يحيى: حَدَّثَنا إسْماعِيلُ قالَ: حَدَّثَني قَيسٌ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنه قالَ: كُنَّا نَغزُو مَعَ النَّبِيِّ ﷺ لَيسَ لَنا نِساءٌ، فَقُلْنا: يا رَسُولَ اللهِ، أَلَا نَستَخصِي؟ فَنَهانا عَنْ ذلكَ.

[طرفه في: ٤٦١٥].

٧ ـ بابُ قَوْلِ الرَّجُلِ لأخِيهِ: انْظُرْ أيَّ زَوْجَتَيَّ شِئْتَ حَتَّى أَنْزِلَ لَكَ عَنْهَا

رَواهُ عَبْدُ الرَّحمٰنِ بْنُ عَوفٍ.

٥٠٧٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفيانَ، عَنْ حُمَيدٍ الطَّوِيلِ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ قالَ: قَدِمَ عَبْدُ الرَّحمٰنِ بْنُ عَوْفٍ، فَآخَى النَّبِيُّ ﷺ بَينَهُ وَبَينَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصارِيِّ، وَعِنْدَ الأَنْصارِيِّ امْرَأَتانِ، فَعَرَضَ عَلَيهِ أَنْ يُناصِفَهُ أَهْلَهُ وَمالَهُ، فَقالَ: بارَكَ اللَّهُ لَكَ في أَهْلِكَ وَمالِكَ، دُلُّونِي عَلَى السُّوقِ، فَأَتَى السُّوقَ، فَرَبِحَ شَيئاً مِنْ أَقِطٍ وَشَيئاً مِنْ سَمْنٍ، فَرَآهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقالَ: «مَهْيَمْ يا عَبْدَ الرَّحمٰنِ». فَقالَ: تَزَوَّجْتُ أَنْصارِيَّةً، قالَ: «فَما سُقْتَ». قالَ: وَزْنَ نَواةٍ مِنْ ذَهَبٍ، قالَ: «أَوْلِمْ وَلَوْ بِشاةٍ».

[طرفه في: ٢٠٤٩].

٨ ـ بابُ ما يُكْرَهُ مِنَ التَّبَتُّلِ وَالخِصاءِ

٥٠٧٣ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ: أَخْبَرَنا ابْنُ شِهابٍ: سَمِعَ سَعِيدَ ابْنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: رَدَّ رَسُولُ اللهِ ﷺ عَلَى عُثْمانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاخْتَصَينا.

[الحديث ٥٠٧٣ ـ طرفه في: ٥٠٧٤].

٥٠٧٤ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ رَدَّ ذلِكَ ـ يَعْنِي النَّبِيَّ ﷺ ـ عَلَى عُثْمانَ، وَلَوْ أَجازَ لَهُ التَّبَتُّلَ لاخْتَصَينا. [طرفه في: ٥٠٧٣].

باب ٨ ـ قوله: المراد بالتبتل المنهي عنه في الحديث الانقطاع عن النساء وترك التزوج وأما معنى قوله تعالى: ﴿وتبتل إليه تبتيلا﴾، فالمراد به الانقطاع إليه والتعبد لا ترك التزويج (عيني).

5075- Abdullah "Allah be pleased with him" reported: We used to participate in the holy wars carried on by The Prophet "Allah's blessing and peace be upon him" and we had nothing (of wealth to marry women). So we said (to The Prophet "Allah's blessing and peace be upon him"): "Shall we castrate ourselves?" But The Prophet "Allah's blessing and peace be upon him" forbade us to do that. Henceforward, he allowed us to marry the woman (temporarily) by giving her even a garment, and then he recited: "O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (The Repast 87)

5076- Abu'huraira "Allah be pleased with him" reported: I said: "O Allah's Apostle! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent. I then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! The pen has dried after writing what you are going to confront. So (it is the same) to get yourself castrated or let it."

[9] Marrying virgins

Ibn Abbas “Allah be pleased with both” said to A’isha “Allah be pleased with her”: The Prophet “Allah’s blessing and peace be upon him” did not marry a virgin other than you.

5077- A’isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said: "(I will let my camel graze) of the one of which nothing has been eaten before." She meant that Allah's Apostle "Allah's blessing and peace be upon him" had not married a virgin other than her.

5078- A’isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me): “This is your wife.” When I uncovered the picture, I saw that it was yours. I said: “If this is from Allah, it will be done.""

[10] What about matrons

5079- Jaber Ibn Abdullah “Allah be pleased with both” narrated: We were returning from a Holy Battle with The Prophet “Allah’s blessing and peace be upon him”, when I started driving my camel fast, since it was lazy, and a rider came behind me and pricked my camel with a spear he had with him. Then my camel started running as fast as the best camel you can see. Behold! The rider was The Prophet “Allah’s blessing and peace be upon him” himself.

٥٠٧٥ ـ حدثنا قُتيبةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ إسْماعِيلَ، عَنْ قَيسٍ قالَ: قالَ عَبْدُ اللّهِ: كُنّا نَغْزُو مَعَ رَسُولِ اللّهِ ﷺ وَلَيسَ لَنا شَيْءٌ، فَقُلْنا أَلاَ نَسْتَخْصِي؟ فَنَهانا عَنْ ذٰلِكَ ثُمَّ رَخَّصَ لَنا أَنْ نَنْكِحَ المَرْأَةَ بِالثَّوبِ، ثُمَّ قَرَأَ عَلَيْنا: ﴿يا أَيُّها الَّذِينَ آمَنُوا لا تُحَرِّمُوا طَيِّباتِ ما أَحَلَّ اللّهُ لَكُمْ وَلا تَعْتَدُوا إِنَّ اللّهَ لا يُحِبُّ المُعْتَدِينَ﴾ [المائدة: ٨٧].

[طرفه في: ٤٦١٥].

٥٠٧٦ ـ وَقالَ أَصْبَغُ أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللّهِ، إِنِّي رَجُلٌ شابٌّ، وَأَنا أَخافُ عَلَى نَفْسِي العَنَتَ، وَلا أَجِدُ ما أَتَزَوَّجُ بِهِ النِّساءَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَقالَ النَّبِيُّ ﷺ: «يا أَبا هُرَيْرَةَ، جَفَّ القَلَمُ بِما أَنْتَ لاقٍ: فاخْتَصِ عَلَى ذٰلِكَ أَوْ ذَرْ».

٩ ـ بابُ نِكاحِ الأَبْكارِ

وَقالَ ابْنُ أَبِي مُلَيْكَةَ: قالَ ابْنُ عَبّاسٍ لِعائِشَةَ: لَمْ يَنْكِحِ النَّبِيُّ ﷺ بِكْراً غَيْرَكِ.

٥٠٧٧ ـ حدثنا إِسْماعِيلُ بْنُ عَبْدِ اللّهِ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمانَ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: قُلْتُ: يا رَسُولَ اللّهِ، أَرَأَيْتَ لَوْ نَزَلْتَ وادِياً وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْها، وَوَجَدْتَ شَجَراً لَمْ يُؤْكَلْ مِنْها، فِي أَيِّها كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قالَ: «فِي الَّذِي لَمْ يُرْتَعْ مِنْها» تَعْنِي أَنَّ رَسُولَ اللّهِ ﷺ لَمْ يَتَزَوَّجْ بِكْراً غَيْرَها

٥٠٧٨ ـ حدثنا عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللّهِ ﷺ: «أُرِيتُكِ فِي المَنامِ مَرَّتَيْنِ، إِذا رَجُلٌ يَحْمِلُكِ فِي سَرَقَةِ حَرِيرٍ، فَيَقُولُ: هٰذِهِ امْرَأَتُكَ، فَأَكْشِفُها فَإِذا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُنْ هٰذا مِنْ عِنْدِ اللّهِ يُمْضِهِ». [طرفه في: ٣٨٩٥].

١٠ ـ بابُ الثَّيِّباتِ

وَقالَتْ أُمُّ حَبِيبَةَ: قالَ النَّبِيُّ ﷺ: «لا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ».

٥٠٧٩ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنا هُشَيْمٌ: حَدَّثَنا سَيّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ قالَ: قَفَلْنا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةٍ، فَتَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي راكِبٌ مِنْ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كانَتْ مَعَهُ، فانْطَلَقَ بَعِيرِي كَأَجْوَدِ ما أَنْتَ راءٍ مِنَ الإِبِلِ، فَإِذا النَّبِيُّ

٧٠٧٥ ـ قوله: (وليس لنا شيء) أي من المال.

٥٠٧٧ ـ قوله: (تعني) يعني نخ.

٥٠٧٨ ـ قوله في سرقة حرير أي في قطعة حرير.

٥٠٧٩ ـ قوله: (قلت ثيب) قلت: ثيبا نخ.

He said: “What causes you to be in such a hurry?" I replied: “I am newly married." He said: "Did you marry a virgin or a matron?” I replied: "A matron." He said: "Why didn't you marry a young girl so that you may play with her and she may play with you?" When we were about to enter (Medina), The Prophet “Allah’s blessing and peace be upon him” said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region.”

5080- Jaber Ibn Abdullah “Allah be pleased with both” narrated: When I got married, The Messenger of Allah “Allah’s blessing and peace be upon him” asked me: "What did you married?" I replied: "I married a matron.” He said: "Why, aren’t you fond of virgins and of fondling them?"

I (Muharib, the sub-narrator) mentioned this to Amr Ibn Dinar who told me: Jaber also said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Why didn't you marry a young girl so that you might play with her and she might play with you?”

[11] Marrying young women to old men

5081- Urwa narrated that The Prophet "Allah's blessing and peace be upon him" had demanded the hand of A’isha "Allah be pleased with her" from Abu'bakr who replied: "I am your brother.” The Prophet "Allah's blessing and peace be upon him" said: "You are only my brother in religion and Allah's Book. But she (your daughter A’isha) is lawful to me to marry.”

[12] The best women one could marry and choose for his offspring

5082- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Amongst all those women who ride camels (Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands properties.”

[13] Taking the slave girls; and what about he, who manumitted and then married his slave girl

5083- Abu'burda’s father "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Whoever has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will have a double reward. Whoever among the people of the Scriptures believes in his own prophet and then believes in me too, will (also) receive a double reward. Whoever (among the slaves) fulfills his duty to his master and to his Lord, will have a double reward."

ﷺ، فقالَ: «ما يُعجِلُكَ؟». قُلتُ: كُنتُ حَديثَ عَهْدٍ بِعُرسٍ، قالَ: «بِكراً أَمْ ثَيِّباً؟». قُلتُ: ثَيِّبٌ، قالَ: «فَهلاّ جارِيَةً تُلاعِبُها وَتُلاعِبُكَ». قالَ: فَلَمَّا ذَهَبْنا لِنَدخُلَ، قالَ: «أَمهِلُوا، حَتَّى تَدخُلوا ليلاً ـ أي عِشاءً ـ لِكَي تَمتَشِطَ الشَّعِثَةُ وَتَستَحِدَّ المُغِيبَةُ». [طرفه في: ٤٤٣].

٥٠٨٠ ـ حدّثنا آدمُ: حدَّثَنا شُعبَةُ: حدَّثَنا مُحارِبٌ قالَ: سَمِعتُ جابرَ بنَ عَبدِ اللهِ رَضِيَ اللهُ عَنهُما يقولُ: تَزَوَّجتُ، فقالَ لِي رَسُولُ اللهِ ﷺ: «ما تَزَوَّجتَ؟». فَقُلتُ: تَزَوَّجتُ ثَيِّباً، فقالَ: «مالَكَ وَلِلعَذارَى وَلِعابِها». فَذَكَرتُ ذلكَ لِعَمرِو بنِ دِينارٍ، فَقالَ عَمرٌو: سَمِعتُ جابِرَ بنَ عَبدِ اللهِ يقولُ: قالَ لِي رَسُولُ اللهِ ﷺ: «هَلاَّ جارِيَةً تُلاعِبُها وَتُلاعِبُكَ».
[طرفه في: ٤٤٣].

١١ ـ بابُ تَزْوِيجِ الصِّغارِ مِنَ الكِبارِ

٥٠٨١ ـ حدّثنا عَبدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيثُ، عَنْ يَزِيدَ، عَنْ عِراكٍ، عَنْ عُروَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ عائِشَةَ إِلى أَبِي بَكرٍ، فَقالَ لَهُ أَبُو بَكرٍ: إِنَّما أَنا أَخُوكَ، فَقالَ: «أَنتَ أَخِي في دِينِ اللهِ وَكِتابِهِ، وَهِيَ لِي حَلالٌ».

١٢ ـ بابٌ إِلى مَنْ يَنكِحُ، وَأَيُّ النِّساءِ خَيرٌ، وَما يُستَحَبُّ أَنْ يَتَخَيَّرَ لِنُطَفِهِ مِنْ غَيرِ إِيجابٍ

٥٠٨٢ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبنَ الإِبِلَ صالِحُو نِساءِ قُرَيشٍ، أَحناهُ عَلَى وَلَدٍ في صِغَرِهِ، وَأَرعاهُ عَلَى زَوجٍ في ذاتِ يَدِهِ».
[طرفه في: ٣٤٣٤].

١٣ ـ بابُ اتِّخاذِ السَّرارِيِّ، وَمَنْ أَعتَقَ جارِيَتَهُ، ثُمَّ تَزَوَّجَها

٥٠٨٣ ـ حدّثنا مُوسَى بنُ إِسماعِيلَ: حَدَّثَنا عَبدُ الواحِدِ: حَدَّثَنا صالِحُ بنُ صالِحٍ الهَمدانِيُّ: حَدَّثَنا الشَّعبِيُّ قالَ: حَدَّثَنِي أَبُو بُردَةَ، عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَيُّما رَجُلٍ كانَتْ عِندَهُ وَلِيدَةٌ، فَعَلَّمَها فَأَحسَنَ تَعلِيمَها، وَأَدَّبَها فَأَحسَنَ تَأدِيبَها، ثُمَّ أَعتَقَها وَتَزَوَّجَها فَلَهُ أَجرانِ. وَأَيُّما رَجُلٍ مِنْ أَهلِ الكِتابِ، آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجرانِ. وَأَيُّما مَملُوكٍ أَدَّى حَقَّ مَوالِيهِ وَحَقَّ رَبِّهِ فَلَهُ أَجرانِ». قالَ الشَّعبِيُّ: خُذْها بِغَيرِ شَيءٍ، قَدْ كانَ الرَّجُلُ يَرحَلُ فِيما دُونَهُ إِلى المَدِينَةِ. وَقالَ أَبُو بَكرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي بُردَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «أَعتَقَها ثُمَّ

٥٠٨٠ ـ قوله: ولعابها بكسر اللام مصدر من الملاعبة، وفي رواية المستملي بضم اللام والمراد به الريق (شارح).

باب ١٢ ـ قوله: من غير إيجاب قيد الجميع يعني أنّ المذكور هنا من باب الاستحباب لا من باب الإيجاب.

٥٠٨٢ ـ قوله: صالحو نساء قريش ويروى بالإفراد وصلح بالجمع، وكان القياس صالحات وأحناهن وأرعاهن والتذكير باعتبار الجنس أو الشخص أو الإنسان أفاده الشارح.

5084- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham did not tell except three lies: once he emigrated with Sarah and entered a village where there was a tyrant king." (Then he narrated the whole tradition). "He (the tyrant) gave her Hagar. She (Sara) said to Abraham: "Allah humiliated the pagan and gave us a slave-girl for service."" Abu'huraira commented: "This (Hagar) is your mother, o children of Ma As'sama."

5085- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" stayed between Khaibar and Medina for three days, where he consummated his marriage to Safiyya Bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was served. He ordered (Bilal to collect) leather-dining sheets to be spread, on which dates, dried yogurt and butter were laid. Indeed, that was the wedding banquet of The Prophet "Allah's blessing and peace be upon him". The Muslims wondered: "Would she (Safiyya) be one of The Mothers of The Believers (his wife) or his slave girl?" Then they said: "If she was ordered to veil herself, she would be one of the mothers of the Believers; but if she was not ordered to veil herself, she would be a slave girl." So when The Prophet "Allah's blessing and peace be upon him" proceeded from there, a place was made for her behind him (on his she-camel) and a screening veil was put between her and the people.

[14] What about he, who regards his slave girl's manumission as her dower

5086- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyya and regarded her manumission as her dower.

[15] Marrying the poor men

This is in view of Allah's saying: "Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knoweth all things." (The Light "An'nur" 32)

5087- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes and looked at her and then lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied: "No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing."

أَصْدَقَهَا» [طرفه في: ٩٧]

٥٠٨٤ ـ حدّثنا سَعيدُ بْنُ تَلِيدٍ قال: أخبرَني ابنُ وَهبٍ قال: أخبرَني جَريرُ بْنُ حَازِمٍ، عَن أيوبَ، عَن مُحمَّدٍ، عَنْ أَبي هُرَيرةَ قال: قال النبي ﷺ.

حدَّثنا سُليمانُ، عَنْ حمَّاد بن زيد، عَنْ أَيُّوبَ، عَنْ مُحمَّد، عَنْ أَبي هُرَيرَةَ: «لَمْ يَكْذِبْ إبْراهيمُ إلاَّ ثلاثَ كَذَباتٍ: بَينَما إبْراهيمُ مَرَّ بِجَبَّارٍ وَمَعَهُ سَارَةُ ـ فَذَكَرَ الحَدِيثَ ـ فَأَعْطَاهَا هَاجَر، قالتْ: كَفَّ اللَّهُ يَدَ الكافِرِ وَأَخْدَمَني آجَرَ». قال أبُو هُرَيرَةَ: فَتِلْكَ أُمُّكُمْ يَا بَني ماءِ السَّماءِ. [طرفه في: ٢٢١٧].

٥٠٨٥ ـ حدثنا قُتَيبةُ: حدَّثنا إسماعيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: أَقامَ النَّبيُّ ﷺ بَيْنَ خَيْبَرَ وَالمَدِينَةِ ثَلاَثاً يُبْنَى عَلَيهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المسْلِمِينَ إِلَى وَلِيمتِهِ، فَما كانَ فيها مِنْ خُبْزٍ وَلاَ لَحْمٍ، أَمِرَ بِالأَنْطاعِ، فَأُلْقِيَ فِيهَا مِنَ التَّمْرِ وَالأَقِطِ وَالسَّمْنِ، فَكانَتْ وليمتَهُ، فقالَ المُسْلمونَ: إحْدَى أُمَّهاتِ المُؤْمنين، أَوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فقالُوا: إنْ حَجَبَها، فَهِيَ مِنْ أُمَّهَاتِ المُؤْمِنِينَ، وَإِنْ لم يَحْجُبْها، فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ، وَمَدَّ الحِجابَ بَيْنَها وبَينَ النَّاسِ. [طرفه في: ٣٧١].

١٤ ـ بابُ مَنْ جَعَلَ عِتْقَ الأَمَةِ صَدَاقَهَا

٥٠٨٦ ـ حدثنا قُتَيبةُ بنُ سعيدٍ: حدَّثنا حمَّادٌ، عَنْ ثابتٍ وشُعَيبِ بنِ الحَبْحابِ، عَنْ أَنَسِ ابنِ مالِكٍ: أَنَّ رَسولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

١٥ ـ بابُ تَزْوِيجِ المُعْسِرِ

لقوله تعالى: ﴿إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ﴾ [النور: ٣٢].

٥٠٨٧ ـ حدثنا قُتَيبةُ: حدَّثنا عبدُ العزيزِ بنُ أبي حازمٍ، عَنْ أبيهِ، عَنْ سَهلِ بنِ سعْدٍ السَّاعِديِّ قال: جاءَتِ امْرَأَةٌ إلى رَسولِ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، جِئْتُ أَهَبُ لَكَ نَفسِي، قال: فَنظرَ إليها رسولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ فيها وصَوَّبَهُ، ثُمَّ طَأْطَأَ رسولُ اللَّهِ ﷺ رأسَهُ، فلمَّا رأتِ المرأةُ أَنَّهُ لَمْ يَقْضِ فِيها شَيئاً جَلَسَتْ، فقامَ رَجُلٌ مِنْ أَصْحابِهِ فقال: يا رَسُولَ اللَّهِ، إِنْ لَمْ يَكُنْ لكَ بِها حاجَةٌ فَزَوِّجْنِيها، فقال: «وَهَلْ عِنْدَكَ مِنْ شَيءٍ؟». قال: لا وَاللَّهِ يا رَسولَ اللَّهِ، فقالَ: «اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيئاً». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لا وَاللَّهِ ما وَجَدْتُ شَيئاً،

٥٠٨٤ ـ قوله: كذبات بهذا الضبط وعند ابن الحطيئة عن أبي ذر بسكونها (شارح).

٥٠٨٥ ـ قوله: (أمر بالأنطاع) أمر بلالاً بالأنطاع نخ.

٥٠٨٧ ـ قوله: تصعيد النظر رفعه وتصويبه خفضه.

ـ (لم يكن عليك شيء) لم يكن عليك شيء نخ.

The Prophet “Allah’s blessing and peace be upon him” said: "Try to find something, even an iron ring.” He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine." The man had no upper garment, so he wanted to give her half his waist sheet. So The Messenger of Allah “Allah’s blessing and peace be upon him” said: “What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah “Allah’s blessing and peace be upon him” saw him leaving. So he ordered somebody to call him. When he came, The Prophet “Allah’s blessing and peace be upon him” asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting. The Prophet “Allah’s blessing and peace be upon him” asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet “Allah’s blessing and peace be upon him” said: "Go, I married her to you with what you know of the Qur'an by heart."

[16] The Equality in religion

And Allah’s saying: “It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).” (The Criterion “Al’furqan” 54)

5088- A’isha "Allah be pleased with her" reported: Abu'hudhaifa Ibn Utba Ibn Rabie'a Ibn Abdu'shams, who had witnessed the battle of Badr along with The Prophet "Allah's blessing and peace be upon him" adopted Salim as his son, as well as The Prophet "Allah's blessing and peace be upon him" had adopted Zaid as his son. To him (Salim), he married his niece, Hind Bint Al'walid Ibn Utba Ibn Rabie'a. Salim was the freed slave of an Ansari woman. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verse: "Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (name, call them) your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful" (The Confederates "Al'ahzab" 5) the adopted persons were called by their fathers names. The one, whose father was not known, would be regarded as a Mawla (Affiliate) and a brother in religion. Later on Sahla Bint Suhail Ibn Amr Al’quraishi Al'ameri, the wife of Abu'hudhaifa Ibn Utba, came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The narrator then mentioned the rest of the tradition.

5089- A’isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered upon Duba’a Bint Az'zubair and said to her: "Do you have a desire to perform the Hajj?" She replied: "By Allah, I feel sick." He said to her: "Intend to perform Hajj and stipulate something by saying: “O Allah, I will finish my Ihram at any place where you stop me (since I am unable to go further).”" She was the wife of Al'miqdad Ibn Al'aswad.

5090- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman is married for four things: her wealth, her family status, her beauty and her religion. You should marry the religious woman (lest) you will be a loser."

فقالَ رَسُولُ اللهِ ﷺ: «انظُرْ وَلَوْ خاتماً من حَديد». فذهبَ ثُمَّ رجعَ فقالَ: لا واللهِ يا رَسُولَ اللهِ ولا خاتماً من حديد، ولكنْ هذا إزاري ـ قالَ سَهْلٌ: ما لهُ رِداءٌ ـ فلَها نِصْفُهُ، فقالَ رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بإزارِك، إنْ لَبِسْتَهُ لمْ يَكنْ عَلَيها منهُ شيءٌ، وإنْ لَبِسَتْهُ لمْ يَكُنْ عَلَيكَ شيءٌ» فجلَسَ الرَّجُلُ حتَّى إذا طالَ مَجْلِسُه قامَ، فرآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً، فأمَرَ به فَدُعِيَ، فلمّا جاءَ قالَ: «ماذا معَكَ مِنَ القُرْآنِ». قالَ مَعِي سُورةُ كذا وسُورةُ كذا، عَدَّدَها، فقالَ: «تَقرَؤُهُنَّ عنْ ظَهْرِ قَلْبِكَ»؟ قالَ: نَعَمْ، قالَ: «اذهَبْ فقَدْ مَلَّكْتُكَها بما مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠]

١٦ ـ بابُ الأكْفاءِ في الدِّينِ

وقولُهُ: ﴿وهو الَّذي خلَقَ مِنَ الماءِ بَشَراً فجعلَهُ نَسَباً وصِهْراً وكانَ ربُّكَ قَديراً﴾ [الفرقان: ٥٤]

٥٠٨٨ ـ حدثنا أبو اليمانِ: أخْبَرَنا شُعَيبٌ، عنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبيرِ، عنْ عائِشَةَ رَضِيَ اللهُ عنها: أنَّ أبا حُذَيفَةَ بنَ عُتْبَةَ بنِ رَبيعَةَ بنِ عبْدِ شَمْسٍ ـ وكانَ ممَّنْ شَهِدَ بدْراً مَعَ النَّبيِّ ﷺ ـ تَبَنَّى سالِماً، وأنْكَحَه بِنْتَ أخيهِ، هِنْدَ بنتَ الوليدِ بنِ عُتْبَةَ بنِ رَبيعةَ، وهو مَوْلىً لامْرأةٍ مِنَ الأنْصارِ، كَما تَبَنَّى النَّبيُّ ﷺ زيداً، وكانَ مَنْ تَبَنَّى رَجُلاً في الجاهِلِيَّةِ دَعاهُ النَّاسُ إليهِ ووَرِثَ مِنْ ميراثِهِ، حتَّى أنْزَلَ اللهُ: ﴿ادْعُوهُمْ لآبائِهِمْ ـ إلى قولِه ـ وَمَوالِيكُمْ﴾ [الأحزاب: ٥]. فرُدُّوا إلى آبائِهِم. فمَنْ لَمْ يُعْلَمْ لهُ أبٌ كانَ مَوْلىً وأخاً في الدِّينِ، فجاءَتْ سَهْلَةُ بنتُ سُهَيلِ بنِ عمْرٍو القُرَشِيِّ ثُمَّ العامِرِيِّ ـ وهي امْرأةُ أبي حُذَيفَةَ ـ النَّبيَّ ﷺ فقالَتْ: يا رَسُولَ اللهِ إنَّا كُنَّا نَرى سالِماً وَلَداً، وقَدْ أنْزَلَ اللهُ فيهِ ما قَدْ عَلِمْتَ. فذكَرَ الحديثَ. [طرفه في: ٤٠٠٠]

٥٠٨٩ ـ حدثنا عُبَيدُ بنُ إسْماعيلَ: حَدَّثَنا أبو أسامَةَ، عنْ هِشامٍ، عنْ أبيهِ، عنْ عائِشَةَ قالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ على ضُباعَةَ بنتِ الزُّبيرِ، فقالَ لَها: «لَعَلَّكِ أرَدْتِ الحَجَّ». قالَتْ: واللهِ لا أجِدُني إلاَّ وَجِعَةً، فقالَ لَها: «حُجِّي واشْتَرِطي، قولي: اللَّهُمَّ مَحِلِّي حيثُ حَبَسْتَني». وكانَتْ تحتَ المِقْدادِ بنِ الأسْوَدِ.

٥٠٩٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عنْ عُبَيدِ اللهِ قالَ: حَدَّثَني سَعيدُ بنُ أبي سَعيدٍ، عنْ أبيهِ، عنْ أبي هُرَيرَةَ رَضِيَ اللهُ عنهُ، عنِ النَّبيِّ ﷺ قالَ: «تُنْكَحُ المَرْأةُ لأرْبَعٍ: لِمالِها ولِحَسَبِها وجَمالِها ولِدينِها، فاظْفَرْ بذاتِ الدِّينِ، تَرِبَتْ يَداكَ».

٥٠٩١ ـ حدثنا إبْراهيمُ بنُ حَمْزَةَ: حَدَّثَنا ابنُ أبي حازِمٍ، عنْ أبيهِ، عنْ سَهْلٍ قالَ: مَرَّ

٥٠٨٩ ـ قوله لا أجدني ولأبي ذر ما أجدني أي ما أجد نفسي (إلا وجعة) أي ذات مرض اهـ. (شارح).

ـ (قولي اللهم) وقولي نخـ.

ـ قوله محلي وروي بفتح الحاء أيضاً أي مكان تحللي من الإحرام اهـ من الشارح

٥٠٩١ ـ قوله مثل هذا فيه بالجزم والنصب كما في الشارح.

5091- Sahl "Allah be pleased with him" reported: A rich man passed by Allah's Apostle "Allah's blessing and peace be upon him" who asked (his companions): "What do you say about this (man)?" They replied: "If he asks for a lady's hand, he ought to be given her in marriage; if he intercedes (for someone) his intercession should be accepted; and if he speaks, he should be listened to." Allah's Apostle "Allah's blessing and peace be upon him" kept silent. Then a poor man passed by; an Allah's Apostle "Allah's blessing and peace be upon him" asked (them): "What do you say about this man?" They replied: "If he asks for a lady's hand in marriage he does not deserve to be married; if he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to." Allah's Apostle "Allah's blessing and peace be upon him" said: "This poor man is better than so many of the former as filling the earth."

[17] The equality in wealth; and what about marrying the poor men to the rich women

5092- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (The Women "An'nisa" 3)

She said: "O my nephew! This is about the orphan girl who lives under the care of her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman." A'isha further said: "After that verse the people again asked The Prophet "Allah's blessing and peace be upon him" (about the marriage with orphan girls), so Allah revealed: "They ask your instruction Concerning the women. Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions and yet whom you Desire to marry..." (The Women "An'nisa" 127) in this way, Allah sent down what means that if the orphan girl was of much beauty and property then they (the guardians) would have the desire to marry her without the just dower. But if she was of less property and beauty, then they would leave her and instead marry another girl." She added: "as they (the guardians) generally refrain from marrying the orphan girls (when they are neither beautiful nor wealthy), they were forbidden to marry them (when possessing property and beauty), except in case they dealt with them justly and gave them the most suitable dower."

[18] What one might fear of the woman's evil omen

And Allah's saying: "O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful." (At'taghabun 14)

5093- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil omen (if any), is in the woman, the house, and the horse."

5094- Abdullah Ibn Omar "Allah be pleased with both" narrated: The evil omen was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "If at all there is evil omen, it is in the woman, the house, and the horse."

5095- Sahl Ibn Sa'd "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is (evil omen), it is in the horse, the woman, and the house."

رَجلٌ علَى رَسُولِ اللَّهِ ﷺ فقَالَ: «ما تقُولُونَ في هذا؟» قالُوا: حَرِيٌّ إنْ خطَبَ أنْ يُنكَحَ، وإنْ شَفعَ أنْ يُشفَّعَ، وإنْ قالَ أنْ يُستمعَ. قال: ثُمَّ سكَتَ، فمرَّ رَجلٌ مِن فقَراءِ المُسلِمينَ، فقالَ: «ما تقُولُونَ في هذا؟». قالُوا: حَرِيٌّ إنْ خطَبَ أنْ لا يُنكَحَ، وإنْ شفَعَ أنْ لا يُشفَّعَ، وإنْ قالَ أنْ لا يُستمَعَ. فقالَ رَسُولُ اللَّهِ ﷺ: «هذا خيرٌ من ملءِ الأرض مثل هذا». [الحديث ٥٠٩١ ـ طرفه في: ٦٤٤٧].

١٧ ـ بابُ الأكْفاءِ في المالِ وتزويجِ المُقِلِّ المُثْرِيةَ

٥٠٩٢ ـ حدثني يحيى بنُ بُكيرٍ: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عن ابنِ شِهابٍ قال: أخبرَني عُروةُ: أنَّهُ سأَلَ عائشةَ رضِيَ اللَّهُ عنها: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ [النساء: ٣]. قالَتْ: يا ابنَ أُختي، هذه اليَتيمةُ تكُونُ في حَجْرِ وَليِّها، فيَرْغَبُ في جَمالِها ومالِها، ويُريدُ أنْ ينتقِصَ صَداقَها، فنُهُوا عن نِكاحِهنَّ، إلاَّ أنْ يُقْسِطُوا في إكْمالِ الصَّداقِ، وأُمِرُوا بِنِكاحِ مَنْ سِواهُنَّ. قالَتْ: واستفْتى النَّاسُ رَسُولَ اللَّهِ ﷺ بعدَ ذلكَ، فأنزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ـ إلى ـ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء: ١٢٧]. فأنْزَلَ اللَّهُ لهُمْ: أنَّ اليَتِيمَةَ إذا كانَتْ ذاتَ جَمالٍ ومالٍ رَغِبُوا في نِكاحِها ونسَبِها في إكْمالِ الصَّداقِ، وإذا كانَتْ مَرْغُوبةً عنها في قِلَّةِ المالِ والجَمالِ، تركُوها وأخَذُوا غيرَها مِنَ النِّساءِ، قالَتْ: فكما يترُكُونَها حِينَ يرْغَبُونَ عنها، فلَيس لهُم أنْ يَنكِحُوها إذا رَغِبُوا فِيها، إلاَّ أنْ يُقْسِطُوا لَها ويُعْطُوها حقَّها الأوْفَى في الصَّداقِ.

[طرفه في: ٢٤٩٤].

١٨ ـ بابُ ما يُتَّقَى مِنْ شُؤْمِ المَرْأةِ

وَقَوْلِهِ تعَالَى: ﴿إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾ [التغابن: ١٤].

٥٠٩٣ ـ حدثنا إسماعيلُ قال: حدَّثني مالكٌ، عن ابنِ شِهابٍ، عن حَمزَةَ وَسالمٍ ابنَي عبدِ اللهِ بنِ عُمرَ، عن عبدِ اللهِ بنِ عُمرَ رضيَ اللهُ عنهُما: أنَّ رَسُولَ اللهِ ﷺ قال: «الشُّؤمُ في المرْأةِ، والدَّارِ، والفَرَسِ».

[طرفه في: ٢٠٩٩].

٥٠٩٤ ـ حدثنا مُحمَّدُ بنُ مِنْهالٍ: حدَّثَنا يزيدُ بنُ زُرَيعٍ: حدَّثَنا عُمَرُ بنُ مُحمَّدٍ العَسْقَلانِيُّ، عَن أبيهِ، عن ابنِ عُمرَ قال: ذكرُوا الشُّؤمَ عِندَ النبيِّ ﷺ، فقالَ النبيُّ ﷺ: «إنْ كانَ الشُّؤمُ في شيءٍ ففِي الدَّارِ، والمرْأةِ، والفَرسِ».

[طرفه في: ٢٠٩٩].

٥٠٩٥ ـ حدثنا عبدُ اللهِ بنُ يوسُفَ: أخبرَنا مالكٌ، عن أبي حازِمٍ، عن سَهلِ بنِ سعْدٍ: أنَّ رَسُولَ اللهِ ﷺ قال: «إنْ كانَ في شيءٍ فَفِي الفَرسِ وَالمرْأةِ وَالمسْكَنِ».

[طرفه في: ٢٨٥٩].

5096- Usama Ibn Zaid "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " I did not leave After me any affliction more harmful to men than women."

[19] When the lady is married to a slave man

5097- A'isha "Allah be pleased with her" narrated: Three traditions were set for Barira: When Barira was manumitted she was given the option (whether to remain with her slave husband). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty (of the slave) is for the manumitter." When The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from that of the house. The Prophet "Allah's blessing and peace be upon him" said: "Didn't I see the cooking pot (on the fire)?" It was said: "That is the meat given in charity to Barira, and you never eats the (food of) charity." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira, and a present for us."

[20] One should not marry more than four (women)

This is in view of Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four." (Women 3)

He also said: "Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels Messengers with wings, two, or three, or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things." (Fatir 1)

5098- A'isha "Allah be pleased with her" narrated, explaining Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans" (Women 3): "It is about the orphan girl who is in the custody of her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property justly. Such a man should marry whomever women he likes other than her, two or three or four."

[21] Allah's saying: "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful." (Women 23) on the other hand, The Messenger of Allah said: "the foster relations prohibit what blood relations prohibit (regarding marriage)."

5099- Amra Bint "daughter of" Abdur'rahman narrated That A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" had told her that once, while The Prophet "Allah's blessing and peace be upon him" was in her house, she heard a man asking Hafsa's permission to enter her home. A'isha said: "O Allah's Apostle! There is a man asking the permission to enter your house." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I think he is so-and-so, Hafsa's foster uncle." A'isha said: "If so-and-so (her foster uncle)was living would he be allowed to visit me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, he would, for the foster relations prohibit what blood relations prohibit (regarding marriage)."

٥٠٩٦ ـ حدّثنا آدمُ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ التَّيمِيِّ قالَ: سَمِعْتُ أَبَا عُثْمانَ النَّهْدِيَّ، عَنْ أُسامَةَ بنِ زيدٍ رضيَ اللّهُ عنهُما، عَنِ النَّبيِّ ﷺ قالَ: «ما تَرَكْتُ بَعْدِي فِتْنَةً أضرَّ علَى الرِّجالِ مِنَ النِّساءِ».

١٩ ـ بابُ الحُرَّةِ تَحْتَ العَبْدِ

٥٠٩٧ ـ حدّثنا عَبْدُ اللّهِ بْنُ يوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللّهُ عنها قالَتْ: كانَ في بَرِيرَةَ ثَلاثُ سُنَنٍ: عَتَقَتْ فَخُيِّرَتْ، وَقالَ رَسُولُ اللّهِ ﷺ: «الوَلاءُ لِمَنْ أَعْتَقَ». وَدَخَلَ رَسُولُ اللّهِ ﷺ وَبُرْمَةٌ عَلَى النَّارِ، فَقُرِّبَ إِلَيهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ البيتِ، فَقالَ: «لَمْ أَرَ البُرْمَةَ». فَقِيلَ: لَحْمٌ تُصُدِّقَ عَلَى بَرِيرَةَ، وَأَنْتَ لا تَأْكُلُ الصَّدَقَةَ. قالَ: «هُوَ عَلَيهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ» [طرفه في: ٤٥٦].

٢٠ ـ بابٌ لا يَتَزَوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ

لِقَولِهِ تَعالَى: ﴿مَثْنَى وَثُلاثَ وَرُبَاعَ﴾ [النساء: ٢]. وَقالَ عَلِيُّ بْنُ الحُسَينِ عَلَيهِما السَّلامُ: يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُباعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُولِي أَجْنِحَةٍ مَثْنَى وَثُلاثَ وَرُبَاعَ﴾ [فاطر: ١]. يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُباعَ.

٥٠٩٨ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: ﴿وَإِنْ خِفتُمْ أَنْ لا تُقْسِطُوا فِي اليَتَامَى﴾ [النساء: ٣]. قالَ: اليَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا، فَيَتَزَوَّجُهَا عَلَى مالِهَا، وَيُسِيءُ صُحْبَتَهَا، وَلا يَعْدِلُ في مالِهَا، فَلْيَتَزَوَّجْ ما طابَ لَهُ مِنَ النِّساءِ سِواهَا، مَثْنَى وَثُلاثَ وَرُبَاعَ [طرفه في: ٢٤٩٤].

٢١ ـ بابٌ ﴿وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾ [النساء: ٢٣]

وَيَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ.

٥٠٩٩ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ عَنْ عَبْدِ اللّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللّهِ ﷺ كانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ في بَيْتِ حَفْصَةَ، قالَتْ: فَقُلْتُ: يا رَسُولَ اللّهِ، هذا رَجُلٌ يَسْتَأْذِنُ في بَيْتِكَ، فَقالَ النَّبِيُّ ﷺ: «أُرَاهُ فُلاناً». لِعَمِّ حَفْصَةَ مِنَ الرَّضاعَةِ، قالَتْ عائِشَةُ: لَوْ كانَ فُلانٌ حَيّاً ـ لِعَمِّهَا مِنَ الرَّضاعَةِ ـ دَخَلَ عَلَيَّ؟ فَقالَ: «نَعَمْ، الرَّضَاعَةُ، تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ». [طرفه في: ٢٦٤٦].

٥٠٩٧ ـ قوله: عتقت قد أصاب الشارح في ضبطه هذه الكلمة بفتحات فإنّ العينيّ قال على صيغة المجهول، أي أعتقتها عائشة رضي الله عنها ا هـ. وهو خطأ لغةً فإنّ الثلاثيّ لازم لا يبنى منه المجهول ولا يقال: عبد معتوق نصّ عليه الفيومي ا هـ مصححه.

ـ قوله: وأدم قال في المصباح الإدام ما يؤتدم به وجمعه أدم مثل كتاب وكتب ويسكن للتخفيف ا هـ. مصححه.

ـ (لم أر البرمة) ألم أر البرمة نخ.

5100- Ibn Abbas "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" had been asked: "Wouldn't you marry the daughter of Hamza?" The Prophet "Allah's blessing and peace be upon him" answered: "She is the daughter of my foster brother."

5101- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry the daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

Urwa narrated: Thuwaiba was the freed slave girl of Abu'lahab whom he had manumitted, and then she suckled The Prophet "Allah's blessing and peace be upon him". When Abu'lahab died, one of his relatives saw him in a dream in a very bad state. He asked him: "What have you faced?" Abu'lahab said: "I have found no rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) just for my manumitting Thuwaiba."

[22] What about he, who said that there should be no sucking after two years as regards to Allah's saying: "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term." (Heifer 233)

5102- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" entered upon her while a man was sitting with her. On that, the signs of anger appeared on his face as if he disliked that. She said: "Here is my (foster) brother." He said: "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child."

٥١٠٠ ـ حدّثنا مُسدَّدٌ: حدَّثنا يحيى، عَنْ شعْبَةَ، عَنْ قَتادَةَ، عَنْ جابِرِ بْنِ زَيدٍ، عَنِ ابْنِ عبَّاسٍ قالَ: قِيل للنَّبيِّ ﷺ: أَلاَ تَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قالَ: «إِنَّها ابْنَةُ أَخِي مِنَ الرَّضاعَةِ». وَقالَ بِشْرُ ابْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ: سَمِعتُ قَتادَةَ: سَمِعتُ جابِرَ بْنَ زَيدٍ: مِثْلَهُ.

[طرفه في: ٢٦٤٥].

٥١٠١ ـ حدّثنا الحكَمُ بْنُ نافِعٍ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ زَينَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفيانَ أَخْبَرَتْها: أَنَّها قالَتْ: يا رَسُولَ اللَّهِ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفيانَ، فَقالَ: «أَوَتُحِبِّينَ ذلِكِ؟». فَقُلتُ: نَعَمْ، لَسْتُ لكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شارَكَنِي في خَيرٍ أُخْتِي، فَقالَ النَّبِيُّ ﷺ: «إِنَّ ذلِكِ لا يَحِلُّ لِي». قلتُ: فإِنّا نُحدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ؟ قالَ: «بِنْتَ أُمِّ سَلَمَةَ»! قُلتُ: نَعَمْ، فَقالَ: «لَوْ أَنَّها لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لِي، إِنَّها لابْنَةُ أَخِي مِنَ الرَّضاعَةِ، أَرْضَعَتْنِي وَأَبا سَلَمَةَ ثُوَيبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ». قالَ عُرْوَةُ: وَثُوَيبَةُ مَوْلاةٌ لأَبِي لَهَبٍ، كانَ أَبُو لَهَبٍ أَعْتَقَها، فَأَرْضَعَتِ النَّبِيَّ ﷺ، فَلَمَّا ماتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ، قالَ لَهُ ماذا لَقِيتَ؟ قالَ أَبُو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيرَ أَنِّي سُقِيتُ في هذِهِ بِعَتاقَتِي ثُوَيبَةَ. [الحديث ٥١٠١ ـ أطرافه في: ٥١٠٦، ٥١٠٧، ٥١٢٣، ٥٣٧٢].

٢٢ ـ بابُ مَنْ قالَ لا رَضاعَ بَعْدَ حَوْلَينِ

لِقَوْلِهِ تَعالَى: ﴿حَوْلَيْنِ كامِلَينِ لِمَنْ أَرادَ أَنْ يُتِمَّ الرَّضاعَةَ﴾ [البقرة: ٢٣٣]. وَما يُحَرِّمُ مِنْ قَلِيلِ الرَّضاعِ وَكَثِيرِهِ.

٥١٠٢ ـ حدّثنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيها وَعِنْدَها رَجُلٌ، فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ، كَأَنَّهُ كَرِهَ ذلِكَ، فَقالَتْ: إِنَّهُ أَخِي، فَقالَ: «انْظُرْنَ مَنْ إِخْوانُكُنَّ، فَإِنَّما الرَّضاعَةُ مِنَ المَجاعَةِ». [طرفه في: ٢٦٤٦].

٢٣ ـ بابُ لَبَنِ الفَحْلِ

٥١٠٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ،

٥١٠١ ـ قوله: بمخلية قال في النهاية المخلية التي تخلو بزوجها وتنفرد به وليس من قولهم امرأة مخلية إذا خلت من الزواج اهـ.

ـ قوله: بشرّ حيبة أي على أسوأ حالة يقال: بات الرجل بحيبة سوء أي بحالة رديئة ووقع عند المستملي بفتح الحاء المعجمة أي في حالة خائبة من كل خير اهـ. من العيني باختصار.

ـ قوله: لم ألف بعدكم خيراً وفي نسخة العيني: لم ألف بعدكم بحذف المفعول ولا يستقيم الكلام إلا به، وروي بدل خيراً رجاءً وراحة كما في الشارح.

باب ٢٣ ـ قوله: لبن الفحل أي الرجل ونسبة اللبن إليه مجاز لكونه سبباً فيه يعني هل يثبت حرمة الرضاع بينه وبين الرضيع أم لا أفاده الشارح.

[23] What about sucking in relation to the man (whose wife or brother's wife gave suck)

5103- Urwa narrated from A'isha "Allah be pleased with her" that Aflah, the brother of Abul'qu'ais, asked permission to visit her after the order of the veil was revealed. I rejected to give permission to him. When The Prophet "Allah's blessing and peace be upon him" entered upon me, I told him of what I had done. He allowed me to give permission to him.

[24] The witness of the nurse

5104- Uqba Ibn Al'harith "Allah be pleased with him" narrated: I married a woman and then a black lady came to us and said: "I have suckled you both." So I came to The Prophet "Allah's blessing and peace be upon him" and said: "I married so-and-so and then a black lady came to us and said to me: "I suckled both of you." But I think she is a liar." The Prophet "Allah's blessing and peace be upon him" turned his face away from me. But I moved to be in his face, and said: "She is a liar." The Prophet "Allah's blessing and peace be upon him" said: "How (can you keep her) since that lady said that she had suckled both of you? So divorce her."

[25] What is lawful and unlawful of women?

And Allah's saying: "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful; Also (prohibited are) women already married, except those whom your right hands possess: thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing All-Wise." (The Women 23:24)

5105- Ibn Abbas "Allah be pleased with both" narrated: Seven relations of women are prohibited (onto one to marry)", and he recited the previous verses.

On the other hand, Abdullah Ibn Ja'far was said to have gathered in wedlock both of Ali's daughter and wife (after his death). Ibn Sirin told that there was no harm in it. Though Al'hasan disliked it once, he, sometime later, told that there was no harm in it. Furthermore, Al'hasan Ibn Al'hasan Ibn Ali gathered two cousins in wedlock in one night. But Jaber Ibn Zaid disliked it since it could severe the relation with one's kith and kin, though there is nothing (of revelation) to regard it as unlawful. Indeed, Allah Almighty said: "except for these, all others are lawful."

Moreover, Ikrima narrated from Ibn Abbas: If a man committed adultery with his wife's sister or mother, then his wife would not be unlawful to him.

عَن عائِشَة، أَنَّ أَفلَحَ أَخا أَبي القُعَيس جاءَ يَستأذِنُ عَلَيها، وَهوَ عَمُّها مِن الرَّضاعة، بَعدَ أَنْ نَزَلَ الحِجابُ، فَأَبَيتُ أَنْ آذَنَ لَه، فَلَمَّا جاءَ رَسولُ اللهِ ﷺ أَخبَرْتُهُ بِالَّذي صَنَعتُ، فَأَمَرَني أَنْ آذَنَ لَه.

[طرفه في: ٢٦٤٤].

٢٤ ـ بابُ شَهادَةِ المُرْضِعَة

٥١٠٤ ـ حدثنا عَليُّ بنُ عَبْدِ اللهِ: حَدَّثَنا إِسْماعيلُ بْنُ إِبْراهيم: أَخْبَرَنا أَيُّوبُ، عَنْ عَبْدِ اللهِ ابنِ أَبي مُلَيكَة قال: حَدَّثَني عُبَيدُ بْنُ أَبي مَرْيَم، عَنْ عُقْبَةَ بنِ الحارِث قالَ: وَقَد سَمِعْتُهُ مِن عُقْبَةَ، لكِنِّي لِحَدِيثِ عُبَيدٍ أَحْفَظ، قالَ: تَزَوَّجْتُ امْرَأَةً، فَجاءَتْنا امْرَأَةٌ سَوْداءُ، فَقالَتْ: أَرْضَعْتُكُما، فَأَتَيتُ النَّبيَّ ﷺ فَقُلْتُ: تَزَوَّجْتُ فُلانَةَ بِنتَ فُلانٍ، فَجاءَتْنا امْرَأَةٌ سَوْداءُ، فَقالَتْ لي: إِنِّي قَدْ أَرْضَعْتُكُما، وَهِيَ كاذِبَةٌ، فَأَعْرَضَ، فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِه، قُلتُ: إِنَّها كاذِبَةٌ، قالَ: «كَيفَ بِهَا وَقَدْ زَعَمَتْ أَنَّها قَدْ أَرْضَعَتْكُما، دَعْها عَنكَ». وَأَشارَ إِسْماعيلُ بِإِصْبَعَيهِ السَّبَّابَةِ وَالوُسْطى، يَحْكي أَيُّوبَ.

[طرفه في: ٨٨].

٢٥ ـ بابُ ما يَحِلُّ مِنَ النِّساءِ وَما يَحْرُمُ

وَقَوْلِه تَعالَى: ﴿حُرِّمَتْ عَلَيكُمْ أُمَّهاتُكُمْ وَبَناتُكُم وَأَخَواتُكُم وَعَمَّاتُكُمْ وَخالاتُكُمْ وَبَناتُ ٱلأَخِ وَبَنَاتُ ٱلأُخْتِ ـ إِلَى آخِرِ الآيَتَينِ إِلَى قَوْلِهِ ـ إِنَّ اللَّهَ كانَ عَلِيماً حَكِيماً﴾ [النساء: ٢٣ ـ ٢٤] وَقالَ أَنَسٌ: ﴿وَالمحْصَنَاتُ مِنَ النِّسَاءِ﴾ ذَواتُ ٱلأَزْواجِ الحَرائِرُ حَرامٌ ﴿إِلاَّ ما مَلَكَتْ أَيمانُكُمْ﴾، لا يَرَى بَأْساً أَنْ يَنْزِعَ الرَّجُلُ جارِيَتَهُ مِنْ عَبْدِهِ. وَقالَ: ﴿وَلا تَنْكِحُوا المُشْرِكاتِ حَتَّى يُؤْمِنَّ﴾ [البقرة: ٢٢١] وَقالَ ابنُ عَبَّاسٍ: ما زادَ عَلى أَرْبَعٍ فَهُوَ حَرامٌ، كَأُمِّهِ وَابْنَتِهِ وَأُخْتِه.

٥١٠٥ ـ وَقالَ لَنا أَحْمَدُ بْنُ حَنْبَل: حَدَّثَنا يَحْيى بْنُ سَعيد، عَنْ سُفْيانَ: حَدَّثَني حَبيبٌ، عَنْ سَعيدٍ، عَنِ ابْنِ عَبَّاسٍ: حَرُمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصِّهْرِ سَبْعٌ. ثُمَّ قَرَأَ: ﴿حُرِّمَتْ عَلَيكُمْ أُمَّهاتُكُمْ﴾ الآيَةَ. وَجَمَعَ عَبْدُ اللهِ بْنُ جَعْفَرٍ بَينَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ، وَقالَ ابْنُ سِيرِينَ: لا بَأْسَ بِه، وَكَرِهَهُ الحَسَنُ مَرَّةً، ثُمَّ قالَ: لا بَأْسَ بِه. وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ بْنِ عَلِيٍّ بَينَ ابْنَتَي عَمٍّ في لَيلَةٍ، وَكَرِهَهُ جابِرُ بْنُ زَيدٍ لِلقَطِيعَةِ، وَلَيسَ فِيهِ تَحْرِيمٌ، لِقَوْلِهِ تَعالى: ﴿وَأُحِلَّ لَكُمْ ما وَراءَ ذلِكُمْ﴾ [النساء: ٢٤]. وَقالَ عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: إِذا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيهِ

٥١٠٤ ـ قوله (فأعرض عنه) فأعرض عني نخ.

قوله يحكي أيوب يعني أن إسماعيل الراوي أشار بإصبعيه حكاية أيوب السختياني في إشارته بهما إلى الزوجين حيث يحكم فعل النبيّ ﷺ فحكى ذلك كلّ راوٍ لمن دونه وحل الشارح هذه الإشارة.

٥١٠٥ ـ قوله فيمن يلعب الخ اللائق بمنصب العلماء أن يجلوا قدرهم عن كتب مثل هذا الكلام والتفوه به (مصحح).

قوله إذا زنى بها أي بأم امرأته (شارح).

[26] Allah's saying: "your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in." (The Women 23)

5106- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Do you like to have the daughter of Abu'sufyan?" he said: "What shall I do with her?" I replied: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

[27] Allah's saying: "and two sisters in wedlock at one and the same time."

5107- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

[28] The woman should not be married to a man along with her paternal aunt

5108- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be married to man along with her paternal or maternal aunt.

امرأتَه. ويُروى عن يحيى الكِنديّ، عن الشَّعبي وأبي جعفر: فيمن يلعبُ بالصَّبي: إنْ أدخلَهُ فيه، فلا يتزوَّجنَّ أمَّهُ، ويحيى هذا غيرُ معروفٍ، لم يُتابَعْ عليه. وقال عِكرمةُ، عن ابنِ عبَّاس: إذا زنَى بها لم تحرُمْ عليهِ امرأتُهُ، ويُذكَرُ عن أبي نصرٍ: أنَّ ابنَ عبَّاسٍ حرَّمَهُ وأبو نصرٍ هذا لَمْ يُعرَفْ بسَماعِه من ابنِ عبَّاسٍ. ويُروى عن عِمرانَ بنِ حُصَين، وجابرِ بنِ زيدٍ، والحسنِ، وبعضِ أهلِ العِراقِ: تَحرُمُ عليهِ. وقالَ أبو هُريرةَ: لا تَحرُمُ حتَّى يُلزِقَ بالأرضِ، يعني يُجامِعَ وجوَّزَهُ ابنُ المسيَّبِ وعُروةُ والزُّهريُّ، وقال الزُّهريُّ: قال عليٌّ: لا تَحرُمُ، وهذا مُرسَلٌ.

٢٦ ـ بابٌ ﴿وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ﴾ [النساء: ٢٣]

وَقالَ ابنُ عبَّاسٍ: الدُّخولُ والمَسيسُ واللِّمَاسُ هُوَ الجِماعُ. وَمَنْ قالَ: بَناتُ وَلَدِهَا مِنْ بَناتِهِ في التَّحريمِ. لِقَوْلِ النَّبِيِّ ﷺ لأمِّ حَبيبَةَ: «لا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ». وَكَذلِكَ حلائلُ وَلَدِ الأبناءِ هنَّ حلائلُ الأبناءِ. وهل تُسمَّى الرَّبيبةُ وإن لم تكن في حجره. ودفعَ النبيُّ ﷺ ربيبةً له إلى مَنْ يَكفُلُها، وسَمَّى النَّبيُّ ﷺ ابنَ ابنتِه ابناً.

٥١٠٦ ـ حدثنا الحُمَيديُّ: حدَّثنا سُفيانُ: حدَّثنا هِشامٌ، عن أبيهِ، عن زينبَ، عن أمِّ حَبيبةَ قالَتْ: قُلتُ: يا رَسُولَ اللّهِ، هَل لَكَ في بنتِ أبي سُفيانَ؟ قالَ: «فَأفعَلُ ماذا؟». قُلتُ: تَنكِحُ، قالَ: «أتُحبِّينَ؟». قُلتُ: لَسْتُ لَكَ بمُخْلِيَةٍ، وَأحَبُّ مَنْ شَرَكَنِي فِيكَ أُختِي، قالَ: «إنَّهَا لا تَحِلُّ لِي». قُلتُ: بَلَغَني أنَّكَ تَخطُبُ. قال: «ابنَةَ أمِّ سلَمةَ». قُلتُ: نعَم، قال: «لَوْ لَمْ تكُنْ رَبيبَتِي ما حَلَّتْ لي، أرضَعَتْني وأباها ثُوَيبَةُ، فلا تعْرِضْنَ عليَّ بَناتِكُنَّ ولا أخَواتِكُنَّ». وقالَ اللَّيثُ: حدَّثنا هشامٌ: دُرَّةُ بنتُ أبي سَلَمةَ [طرفه في: ٥١٠١].

٢٧ ـ بابٌ ﴿وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء: ٢٣]

٥١٠٧ ـ حدثنا عبدُ اللّه بنُ يوسُفَ: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عن ابنِ شِهابٍ: أنَّ عُروةَ ابنَ الزُّبيرِ أخبَرَهُ: أنَّ زينَبَ ابنةَ أبي سَلَمةَ أخبرَتْهُ: أنَّ أمَّ حَبيبَةَ قالَتْ: قُلتُ: يا رَسُولَ اللّه، انْكِحْ أُختي بنتَ أبي سُفيانَ، قالَ: «وتُحِبِّينَ؟». قُلتُ: نعم، لستُ بِمُخْلِيَةٍ، وأحبُّ مَن شارَكَني في خيرٍ أُختِي، فَقالَ النَّبِيُّ ﷺ: «إنَّ ذلِكِ لا يَحِلُّ لِي». قُلتُ: يا رَسُولَ اللّهِ، فَواللّهِ إنَّا لَنَتَحدَّثُ أنَّكَ تُريدُ أنْ تَنكِحَ دُرَّةَ بنتَ أبي سلَمةَ، قالَ: «بِنتَ أمِّ سَلَمةَ»؟ فقُلتُ: نعمْ، قالَ: «فَواللّهِ لَوْ لَمْ تكُنْ في حَجْري ما حَلَّتْ لِي، إنَّهَا لابنَةُ أخِي مِنَ الرَّضاعَةِ، أرضَعَتْني وَأبا سَلَمةَ ثُوَيبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ ولا أخَواتِكُنَّ». [طرفه في: ٥١٠١]

٢٨ ـ بابٌ لا تُنْكَحُ المَرْأَةُ عَلَى عَمَّتِهَا

٥١٠٨ ـ حدّثنا عَبْدَانُ: أخبَرَنا عَبْدُ اللّهِ: أخبَرَنا عاصِمٌ، عَنِ الشَّعْبِيِّ: سَمِعَ جابراً رضيَ اللّهُ عنهُ قال: نَهى رَسُولُ اللّهِ ﷺ أنْ تُنكَحَ المَرْأةُ على عَمَّتِها أوْ خالَتِها. وقال داوُدُ وابنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَن أبي هُرَيرَةَ.

5109- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be married to man along with her maternal aunt; she should also not be married to a man along with her paternal aunt.

5110- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade that a woman should be married to a man along with her paternal or maternal aunt. We (the sub-narrator) think that the same applies to the maternal aunt of the father of the woman's wife.

5111- (That is) because Urwa told me that A'isha said: "What is illegal because of blood relations, is also illegal because of corresponding foster relations."

[29] Forbidding the mutual marriage (without dowry)

5112- Ibn Omar "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" prevented the mutual marriage, which means that a man marries his daughter (or sister) to another whose daughter (or sister) is married, in return, to this man, without paying dowry for each.

[30] Could the woman present herself to a man?

5113- Hesham narrated from his father: Khawla Bint Hakim was one of those who presented themselves to The Messenger of Allah "Allah's blessing and peace be upon him". A'isha "Allah be pleased with her" said: "Can a lady present herself (to a man)?" But when Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing" (Al'ahzab 51) I said to The Prophet "Allah's blessing and peace be upon him": "Your lord seems to hasten to fulfill your desires."

[31] The Marriage of the one who is in the state if Ihram

5114- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got married while he was in the state of Ihram.

[32] The Prophet's forbidding the temporary marriage of enjoyment at last

5115- Ali told Ibn Abbas "Allah be pleased with them": The Prophet "Allah's blessing and peace be upon him" forbade the temporary marriage of enjoyment as well as he forbade (eating the meat of) the donkeys while being in the battle of Khaibar.

٥١٠٩ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرةَ رَضِيَ اللّهُ عَنْهُ: أنّ رَسُولَ اللّهِ ﷺ قال: «لا يُجمَعُ بين المرأةِ وعمّتِها، ولا بين المرأةِ وخالتِها».

[الحديث ٥١٠٩ ـ طرفه في: ٥١١٠].

٥١١٠ ـ حدّثنا عَبْدانُ: أخبَرَنا عَبْدُ اللّهِ قال: أخبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قال: حَدَّثَنِي قَبِيصَةُ بنُ ذُؤَيبٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرةَ يَقُولُ: نَهى النَّبِيُّ ﷺ أَنْ تُنكَحَ المَرأَةُ عَلى عَمَّتِها، والمرأةُ وَخالَتُها. فَنُرَى خالَةَ أَبِيهَا بِتِلكَ المَنْزِلَةِ.

٥١١١ ـ لأنَّ عُروَةَ حَدَّثَني عَنْ عائِشَةَ قالَتْ: حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ.

[طرفه في: ٢٦٤٤].

٢٩ ـ بابُ الشِّغارِ

٥١١٢ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنِ الشِّغارِ. وَالشِّغارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيسَ بَينَهُمَا صَداقٌ. [الحديث ٥١١٢ ـ طرفه في: ٦٩٦٠].

٣٠ ـ بابٌ هَل لِلمَرْأَةِ أَنْ تَهَبَ نَفْسَها لأَحَدٍ

٥١١٣ ـ حدّثنا مُحَمَّدُ بنُ سَلامٍ: حَدَّثَنَا ابْنُ فُضَيلٍ: حَدَّثَنا هِشامٌ، عَن أَبِيهِ قالَ: كانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ﷺ، فَقَالَتْ عائِشَةُ: أَمَا تَسْتَحِي المَرأَةُ أَنْ تَهَبَ نَفسَها لِلرَّجُلِ؟ فَلَمّا نَزَلَتْ: ﴿تُرْجِىءُ مَن تَشَاءُ مِنْهُنَّ﴾ [الأحزاب: ٥١] قُلْتُ: يا رَسُولَ اللّهِ، ما أَرى رَبَّكَ إِلّا يُسارِعُ في هَواكَ. رَواهُ أَبُو سَعِيدٍ المُؤَدِّبُ، وَمُحَمَّدُ بنُ بِشْرٍ، وَعَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، يَزِيدُ بَعْضُهُمْ على بَعْضٍ.

[طرفه في: ٤٧٨٨].

٣١ ـ بابُ نِكاحِ المُحْرِمِ

٥١١٤ ـ حدّثنا مالِكُ بْنُ إِسماعِيلَ: أَخبَرَنا ابْنُ عُيَينَةَ: أَخبَرَنا عَمرٌو: حَدَّثَنا جابِرُ بنُ زَيدٍ قالَ: أَنْبَأَنا ابْنُ عَبّاسٍ رَضِيَ اللّهُ عَنْهُمَا: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.

[طرفه في: ١٨٣٧].

٣٢ ـ بابُ نَهْيِ رَسُولِ اللّهِ ﷺ عَنْ نِكاحِ المُتْعَةِ آخِرًا

٥١١٥ ـ حدّثنا مالِكُ بنُ إِسْماعِيلَ: حدَّثَنَا ابْنُ عُيَينَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ: أَخْبَرَنِي الحَسَنُ بنُ مُحَمَّدِ بنِ عَلِيٍّ، وَأَخوهُ عَبدُ اللّهِ، عَنْ أَبِيهِما: أَنَّ عَلِيًّا رَضِيَ اللّهُ عَنْهُ قالَ لابْنِ عَبّاسٍ: إِنَّ النَّبِيَّ ﷺ نَهى عَنِ المُتْعَةِ، وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، زَمَنَ خَيبَرَ.

[طرفه في: ٤٢١٦].

5116- Abu'jamra narrated: Ibn Abbas was asked about the (temporary marriage of) enjoyment with the women; and he permitted it. On that a freed slave of his said to him: "That is only when it is very badly needed and women are rare." Ibn Abbas said: "Yes."

5117- both of Jaber Ibn Abdullah and Salama Ibn Al'akwa "Allah be pleased with them" narrated: While we were in an army, Allah's Apostle "Allah's blessing and peace be upon him" came to us and said: "You have been allowed to do the temporary marriage of enjoyment, so do it." (But it was cancelled later.)

5118- The same previous narration.

5119- Salama Ibn Al'akwa "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man and a woman agree to marry temporarily, their marriage should last for three nights. If they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al'bukhari) said: Ali made it clear that The Prophet "Allah's blessing and peace be upon him" said: "The temporary marriage of enjoyment has been annulled."

[33] The woman could present herself to the pious man

5120- Thabit Al'banani narrated: I was with Anas while his daughter was present with him. Anas said: "A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him, saying: "O Allah's Apostle! Do you have any need for me (to marry)?" Thereupon Anas's daughter said: "What a shameless lady she was! Shame! Shame!" Anas said: "She was better than you. She had a liking for The Prophet "Allah's blessing and peace be upon him". So she presented herself for marriage to him."

5121- Sahl "Allah be pleased with him" reported: A woman presented herself to The Prophet "Allah's blessing and peace be upon him" (for marriage). A man said to him: "O Allah's Apostle! (If you are not in need of her) marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "What have you got?" The man said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said (to him): "(Go and search for something) even if it were an iron ring." The man went and returned saying: "No, I have found nothing, not even an iron ring; but this is my waist sheet, half of which is for her." Sahl said that He had no upper garment. The Prophet "Allah's blessing and peace be upon him" said: "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When The Prophet "Allah's blessing and peace be upon him" saw him (leaving), he called him back, or the man was called (for him), to whom he said: "How much of the Qur'an do you keep (by heart)?" The man replied: "I keep such and such Suras (by heart). " (Naming many Suras) The Prophet "Allah's blessing and peace be upon him" said: "I have married her to you for what you know of the Qur'an."

٥١١٦ ـ حدّثنا مُحمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: سُئِلَ عَنْ مُتْعَةِ النِّساءِ فَرَخَّصَ، فَقالَ لَهُ مَوْلىً لَهُ: إِنَّما ذٰلِكَ في الحالِ الشَّدِيدِ، وَفي النِّساءِ قِلَّةٌ؟ أَوْ نَحْوَهُ، فَقالَ ابْنُ عَبَّاسٍ: نَعَمْ.

٥١١٧، ٥١١٨ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو، عَنِ الحَسَنِ بْنِ مُحَمَّدٍ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ وَسَلَمَةَ بْنِ الأَكْوَعِ قالا: كُنَّا في جَيْشٍ، فَأَتانا رَسُولُ رَسُولِ اللهِ ﷺ فَقالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا، فَاسْتَمْتِعُوا.

٥١١٩ ـ وَقالَ ابْنُ أَبِي ذِئْبٍ: حَدَّثَنِي إِياسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ: «أَيُّما رَجُلٍ وَامْرَأَةٍ تَوافَقا، فَعِشْرَةُ ما بَيْنَهُما ثَلاثُ لَيالٍ، فَإِنْ أَحَبَّا أَنْ يَتَزايَدا، أَوْ يَتَتارَكا تَتارَكا» فَما أَدْرِي أَشَيْءٌ كانَ لَنا خاصَّةً، أَمْ لِلنَّاسِ عامَّةً! قالَ أَبُو عَبْدِ اللهِ: وَبَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَنْسُوخٌ.

٣٣ ـ بابُ عَرْضِ المَرْأَةِ نَفْسَها عَلَى الرَّجُلِ الصَّالِحِ

٥١٢٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا مَرْحُومٌ، قالَ: سَمِعْتُ ثابِتاً البُنانِيَّ قالَ: كُنْتُ عِنْدَ أَنَسٍ، وَعِنْدَهُ ابْنَةٌ لَهُ، قالَ أَنَسٌ: جاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَها، قالَتْ: يا رَسُولَ اللهِ، أَلَكَ بِي حاجَةٌ؟ فَقالَتْ بِنْتُ أَنَسٍ: ما أَقَلَّ حَياءَها، واسَوْأَتاه، واسَوْأَتاه، قالَ: هِيَ خَيْرٌ مِنْكِ، رَغِبَتْ في النَّبِيِّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَها.

[الحديث ٥١٢٠ ـ طرفه في: ٦١٢٣].

٥١٢١ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَها عَلَى النَّبِيِّ ﷺ، فَقالَ لَهُ رَجُلٌ يا رَسُولَ اللهِ زَوِّجْنِيها. فَقالَ «ما عِنْدَكَ»؟ قالَ: ما عِنْدِي شَيْءٌ، قالَ: «اذْهَبْ فالْتَمِسْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ، فَقالَ: لا وَاللهِ ما وَجَدْتُ شَيْئاً وَلا خاتَماً مِنْ حَدِيدٍ، وَلٰكِنْ هٰذا إِزارِي وَلَها نِصْفُهُ، قالَ سَهْلٌ: وَما لَهُ رِداءٌ، فَقالَ النَّبِيُّ ﷺ: «وَما تَصْنَعُ بِإِزارِكَ، إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»؟ فَجَلَسَ الرَّجُلُ حَتَّى إِذا طالَ مَجْلَسُهُ قامَ، فَرَآهُ النَّبِيُّ ﷺ فَدَعاهُ أَوْ دُعِيَ لَهُ، فَقالَ لَهُ: «ماذا مَعَكَ مِنَ القُرْآنِ»؟ فَقالَ: مَعِي سُورَةُ كَذا وَسُورَةُ كَذا، لِسُوَرٍ يُعَدِّدُها، فَقالَ النَّبِيُّ ﷺ: «أَمْلَكْناكَها بِما مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠].

٥١١٩ ـ وقد بين عليّ نخ.

٥١٢٠ ـ السوءة هنا الفعلة القبيحة.

٥١٢١ ـ قوله: (لم يكن عليها من شيء) لم يكن عليها منه شيء نخ.

ـ قوله: مجلسه بفتح اللام وكسرها (شارح).

[34] One's presenting his daughter or sister to the good men for marriage

5122- Abdullah Ibn Omar "Allah be pleased with both" told: Hafsa Bint Omar lost her husband Khunais Ibn Hudhaifa As'sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Omar said: "I met Othman Ibn Affan and presented to him Hafsa for marriage. He said: "I will think it over." I waited for a few days and then he said to me: "I see that I shall not marry at present." Then I met Abu'bakr and said: "If you wish, I will marry Hafsa Bint Omar to you." He kept quiet and did give me no reply. I became angrier with him than I was with Othman. Some days later, Allah's Apostle "Allah's blessing and peace be upon him" demanded her hand in marriage to whom I married her. Later on Abu'bakr met me and said: "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you!" I said: "Yes." Abu'bakr said: "Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle "Allah's blessing and peace be upon him" had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle "Allah's blessing and peace be upon him". But had he given her up I would surely have accepted her."

5123- Zainab Bint Abu'salama narrated: Ommu'habiba said to The Messenger of Allah "Allah's blessing and peace be upon him": "We learnt that you want to marry Durra Bint Abu'salama." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Could she be married along with Ommu'salama? Even if I did not marry Ommu'salama, she would not be lawful for me to marry, since her father is my foster brother."

[35] Allah's saying: "There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him: and know that Allah is Oft-Forgiving, Most Forbearing." (The Heifer 235)

5124- Ibn Abbas said: " make an offer of betrothal" is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me." Al'qasim said: One may say to the widow: "I hold all respect for you, and I am interested in you; Allah will bring you much good" or something similar. Ata said: One should hint his intention, and should not declare it openly. One might say: "I have some need. Have good tidings. Praise be to Allah; you are fitting for marriage again." She (the widow) might say in reply: "I am listening to what you say." But she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they

٣٤ ـ بابُ عَرْضِ الإِنْسَانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَى أَهْلِ الخَيرِ

٥١٢٢ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيسَانَ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ، حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيسِ بْنِ حُذَافَةَ السَّهْمِيِّ، وَكانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَتُوُفِّيَ بِالمَدِينَةِ، فَقالَ عُمَرُ بْنُ الخَطَّابِ: أَتَيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيهِ حَفْصَةَ، فَقالَ: سَأَنْظُرُ في أَمْرِي، فَلَبِثْتُ لَيَالِيَ ثُمَّ لَقِيَنِي فَقالَ: قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هذا. قالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ، فَقُلْتُ: إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيئاً، وَكُنْتُ أَوْجَدَ عَلَيهِ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيكَ شَيئاً؟ قالَ عُمَرُ: قُلْتُ: نَعَمْ، قالَ أَبُو بَكْرٍ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيكَ فِيمَا عَرَضْتَ عَلَيَّ، إِلاَّ أَنِّي كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، وَلَوْ تَرَكَهَا رَسُولُ اللَّهِ ﷺ قَبِلْتُهَا. [طرفه في: ٤٠٠٥].

٥١٢٣ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مالِكٍ: أَنَّ زَينَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قالَتْ لِرَسُولِ اللَّهِ ﷺ: إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَعَلَى أُمِّ سَلَمَةَ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ ما حَلَّتْ لِي، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ». [طرفه في: ٥١٠١].

٣٥ ـ بابُ قَوْلِ اللهِ جَلَّ وَعَزَّ: ﴿وَلاَ جُنَاحَ عَلَيكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ ـ الآيَةَ إِلَى قَوْلِهِ ـ غَفُورٌ حَلِيمٌ﴾ [البقرة: ٢٣٥]

أَكْنَنْتُمْ: أَضْمَرْتُمْ، وَكُلُّ شَيءٍ صُنْتَهُ فَهُوَ مَكْنُونٌ.

٥١٢٤ ـ وَقالَ لِي طَلْقٌ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: ﴿فِيمَا عَرَّضْتُمْ﴾، يَقُولُ: إِنِّي أُرِيدُ التَّزْوِيجَ، وَلَوَدِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقالَ القَاسِمُ: يَقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ، وَإِنِّي فِيكِ لَرَاغِبٌ، وَإِنَّ اللَّهَ لَسَائِقٌ إِلَيكِ خَيراً، أَوْ نَحْوَ هذا. وَقالَ عَطَاءٌ: يُعَرِّضُ وَلاَ يَبُوحُ، يَقُولُ: إِنَّ لِي حَاجَةً، وَأَبْشِرِي، وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ. وَتَقُولُ هِيَ: قَدْ أَسْمَعُ ما تَقُولُ، وَلاَ تَعِدُ شَيئاً، وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيرِ عِلْمِهَا، وَإِنْ وَاعَدَتْ رَجُلاً فِي عِدَّتِهَا، ثُمَّ نَكَحَهَا

٥١٢٢ ـ وجدت عليه موجدة غضبت (مصباح).

٥١٢٤ ـ قوله: ابن غنام ساقط عن بعض النسخ.

ـ لا يبوح أي لا يصرح.

ـ قوله: نافقة أي رائجة.

ـ قوله: (ولا يواعد) أي الرجل (وليها) بالرفع فاعلاً كذا في الشارح قال وفي اليونينية: ولا يواعد بالجزم على النهي وليها بالنصب على المفعولية اهـ. =

are not to be separated by divorce (for their marriage is considered to be valid).

[36] Looking at the woman before marrying her

5125- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me in my dream. The angel carried you on a piece of silk and said (to me): "This is your wife." When I uncovered the picture, I saw that it was yours. I said: "If this is from Allah, it will be done.""

5126- Sahl "Allah be pleased with him" reported: A woman came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle "Allah's blessing and peace be upon him" glanced at her carefully. Fixed his glance on her, he then lowered his head. When the lady saw that he said nothing, she sat down. A man from his companions got up and said: "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Have you got anything to offer?" The man said: "No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said (to him): "Go to your family in an attempt to find something." So the man went and returned, saying: "No, by Allah, O Allah's Apostle! I have found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Go again and look for something, even if it were an iron ring." He went and returned, saying: "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my waist sheet." It (according to Sahl) had no upper garment. He added: "I give half of it to her." Allah's Apostle "Allah's blessing and peace be upon him" said: "What will she do with your loin-cloth? If you wear it, she will have nothing over herself thereof ; and if she wears it, then you will have nothing over yourself thereof." so the man sat for a long period and then got up (to leave). When Allah's Apostle "Allah's blessing and peace be upon him" saw him leaving, he ordered that he should be called back. When he came, The Prophet "Allah's blessing and peace be upon him" asked (him): "How much of the Qur'an do you keep (by heart)?" The man replied: "I know such and such Sura, and such and such Sura," naming the Suras. The Prophet "Allah's blessing and peace be upon him" said: "Can you recite it by heart?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go and I married her to you for what you know of the Qur'an (as her dowry)."

[37] There is no marriage for a woman without her guardian's agreement

This is in view of Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (The Heifer 232)

This applies to both of virgins and matrons.

He also said: "Don't marry unbelieving women (idolaters) until they believe." (The Heifer 221) and: "Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knoweth all things." (The Light 32)

بَعْدُ لَمْ يُفَرِّقْ بَيْنَهُمَا. وَقَالَ الحسن: ﴿لَا تُوَاعِدُوهُنَّ سِرًّا﴾ [البقرة: ٢٣٥] الزِّنَا. وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: ﴿الْكِتَابُ أَجَلَهُ﴾ [البقرة: ٢٣٥] تَنْقَضِي العِدَّةُ.

٣٦ ـ بابُ النَّظرِ إلى المَرْأةِ قبْلَ التَّزْوِيجِ

٥١٢٥ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زيد، عَنْ هشام، عَنْ أبيه، عَنْ عائشة رَضِيَ اللَّه عنها قالَتْ: قال لِي رَسُولُ اللهِ ﷺ: «رأيتُكِ في المنامِ يجيءُ بكِ المَلَكُ في سَرَقَةٍ مِنْ حريرٍ، فقال لِي: هذه امرأتُك، فكشفتُ عَنْ وَجْهِكِ الثَّوبَ فإذا أنتِ هيَ، فقلتُ: إن يَكُ هذا من عند اللهِ يُمضِه». [طرفه في: ٣٨٩٥].

٥١٢٦ ـ حدَّثنا قُتيبةُ: حدَّثَنَا يعقوبُ، عَنْ أبي حازم، عَنْ سَهْلِ بن سَعْدٍ: أنَّ امرأةً جاءَتْ رَسُولَ اللهِ ﷺ فقالَتْ: يَا رَسُولَ اللهِ، جِئْتُ لأهَبَ لكَ نفسي، فَنَظَرَ إليها رَسُولُ اللهِ ﷺ فصَعَّدَ النَّظرَ إليها وصَوَّبَهُ، ثُمَّ طأطأَ رأسَهُ، فلمَّا رأتِ المرأةُ أنَّهُ لَمْ يقضِ فيها شيئاً جلَسَتْ، فقامَ رجُلٌ مِنْ أصْحابِهِ فقال: أي رَسُولَ اللهِ، إنْ لَمْ تكنْ لكَ بها حاجةٌ فزوِّجْنِيها، فقال: «هَلْ عندكَ مِنْ شيءٍ؟». قال: لا واللهِ يا رَسُولَ اللهِ، قالَ: «اذهبْ إلى أهلِكَ فانظرْ هل تجدُ شيئاً». فذهَبَ ثُمَّ رجَعَ فقال: لا واللهِ يا رَسُولَ اللهِ ما وَجَدتُ شيئاً، قال: «انظرْ ولوْ خاتماً من حديدٍ». فذهَبَ ثُمَّ رجعَ فقال: لا واللهِ يا رَسُولَ اللهِ، ولا خاتماً من حديدٍ، ولكن هذا إزاري ـ قال سَهْلٌ: مالَهُ رِداءٌ ـ فلَها نِصْفُهُ، فقال رَسُولُ اللهِ ﷺ: «ما تَصْنَعُ بإزارِكَ إنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيكَ شَيْءٌ»؟ فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ، ثُمَّ قامَ، فَرَآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذا مَعَكَ مِنَ القُرْآنِ»؟ قالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَةُ كَذَا، عَدَّدَهَا، قالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ»؟ قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠].

٣٧ ـ بابُ مَنْ قالَ: لا نِكاحَ إلاَّ بِوَليٍّ

لِقَوْلِ اللهِ تَعالَى: ﴿فَلا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] فَدَخَلَ فِيهِ الثَّيِّبُ، وَكَذلِكَ البِكْرُ وَقالَ: ﴿وَلاَ تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا﴾ [البقرة: ٢٢١] وَقالَ: ﴿وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ﴾ [النور: ٣٢].

٥١٢٧ ـ قالَ يَحيى بْنُ سُلَيمانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ

= ـ قوله: الكتاب أجله ولأبي ذر تبوت حتى يبلغ (شارح).

٥١٢٦ ـ قوله: مجلسه اقتصر الشارح هنا على فتح اللام اهـ. مصححه.

ـ قوله: سورة بالنصب والرفع في الثلاثة اهـ. من الشارح.

٥١٢٧ ـ قوله: أنحاء، أي أنواع.

5127- A'isha "Allah be pleased with her" narrated: The marriage in the Pre-Islamic period of ignorance was of four types: The first was that which people know today. That is, the man would demand the hand of the woman from her guardian who would marry her to him with the dower. The second was that the man used to say to his wife after her getting clean from menses: "Send to so-and-so and let him have sexual intercourse with you", until you become pregnant. During this period, her real husband would not touch her. After her pregnancy became clear, then her husband would touch her if he wished. This type of marriage was made seeking for begetting children. The third type of marriage was that a group of men, less than ten, would go to the woman. All of them would have sexual relation with her, with the result that she would become pregnant. A few nights after she gave birth to her child, she would invite all of them; and none could be able to flee. When they gathered she would say to them: "You knew what you had done. This child is the son of you", calling whomever she wanted from amongst them to ascribe the child to him. Of course, he would accept and join the child to him. As for the fourth type, a lot of men used to enter into the woman and have sexual relations with her. Such women were known as the prostitutes. When that woman became pregnant and then gave birth to her child, she would invite all men who committed adultery with her, who would come, accompanied by those whose job was to follow the traces of the ascription of children, by checking the similarity, shape, and colour, in order to attribute them to their fathers. When such child was known to have belonged to a certain man, he would join him with mo objection to that.

When The Messenger of Allah "Allah's blessing and peace be upon him" was sent down, all types of marriage of The Pre-Islamic period of Ignorance were nullified except that which people know and practice those days.

5128- A'isha "Allah be pleased with her" narrated, concerning Allah's saying: "and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry": "This Verse is about the orphan girl who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her. So he prevents her from marrying anybody else, for fear that he should share the property with him.

ﷺ أخبرَتْهُ: أنَّ النِّكاحَ في الجاهِلِيَّةِ كانَ عَلَى أَرْبَعَةِ أنْحاءٍ: فَنِكاحٌ مِنْهَا نِكاحُ النَّاسِ اليَوْمَ: يَخطُبُ الرَّجُلُ إلى الرَّجُلِ وَلِيَّتَه أو ابْنَتَه، فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا. وَنِكاحٌ آخَرُ: كانَ الرَّجُلُ يَقُولُ لامْرَأَتِهِ إذا طَهُرَتْ مِنْ طَمْثِهَا: أرْسِلِي إلَى فُلانٍ فَاسْتَبْضِعِي مِنْهُ، وَيَعْتَزِلُهَا زَوْجُهَا وَلا يَمَسُّهَا أبَداً، حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذلكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فإذا تَبَيَّنَ حَمْلُهَا أصابَها زَوْجُهَا إذا أحَبَّ، وَإِنَّمَا يَفعَلُ ذلِكَ رَغْبَةً في نَجابَةِ الوَلَدِ، فَكانَ هذا النِّكاحُ نِكاحَ الاسْتِبْضاعِ. وَنِكاحٌ آخَرُ: يَجْتَمِعُ الرَّهْطُ ما دُونَ العَشَرَةِ، فَيَدْخُلُونَ عَلى المَرْأَةِ، كُلُّهُمْ يُصِيبُهَا، فإذا حَمَلَتْ وَوَضَعَتْ، وَمَرَّ عَلَيْهَا لَيالِيَ بَعْدَ أنْ تَضَعَ حَمْلَهَا، أرْسَلَت إلَيهِمْ، فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أنْ يَمْتَنِعَ، حَتَّى يَجْتَمِعُوا عِنْدَها، تَقُولُ لَهُمْ: قَدْ عَرَفْتُمُ الَّذِي كانَ مِنْ أمْرِكُمْ وَقَدْ وَلَدْتُ، فَهُوَ ابْنُكَ يا فُلانُ، تُسَمِّي مَنْ أحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا، لا يَسْتَطِيعُ أنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكاحُ الرَّابعِ: يَجْتَمِعُ النَّاسُ الكَثِيرُ، فَيَدْخُلُونَ عَلى المَرْأَةِ، لا تَمْتَنِعُ مِمَّنْ جاءَها، وَهُنَّ البَغايا، كُنَّ يَنْصِبْنَ عَلى أبْوابِهِنَّ رَاياتٍ تَكُونُ عَلَماً، فَمَنْ أرادَهُنَّ، دَخَلَ عَلَيهِنَّ، فَإِذا حَمَلَتْ إحْداهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا، وَدَعَوُا لَهُمُ القافَةَ، ثُمَّ ألْحَقُوا وَلَدَها بِالَّذِي يَرَوْنَ، فالتَاطَ بِهِ، وَدُعِيَ ابْنَهُ، لا يَمْتَنِعُ مِنْ ذلكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ ﷺ بِالحَقِّ، هَدَمَ نِكاحَ الجاهِلِيَّةِ كُلَّهُ إلاَّ نِكاحَ النَّاسِ اليَوْمَ.

٥١٢٨ ـ حدَّثنا يَحْيى: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ: ﴿وَمَا يُتْلَى عَلَيْكُمْ فِي الكِتَابِ فِي يَتامَى النِّساءِ اللاَّتِي لا تُؤْتُونَهُنَّ ما كُتِبَ لَهُنَّ وَتَرْغَبُونَ أنْ تَنْكِحُوهُنَّ﴾ [النساء: ١٢٧]. قالَتْ: هذا في اليَتِيمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أنْ تَكُونَ شَرِيكَتَهُ في مالِهِ، وَهُوَ أوْلَى بِهَا، فَيَرْغَبُ أنْ يَنْكِحَهَا، فَيَعْضُلُهَا لِمالِهَا، وَلا يُنْكِحُهَا غَيرَهُ، كَراهِيَةَ أنْ يَشْرَكَهُ أحَدٌ في مالِهَا. [طرفه في: ٢٤٩٤].

٥١٢٩ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحمَّدٍ: حَدَّثَنا هِشَامٌ: أخْبَرَنَا مَعْمَرٌ: حَدَّثَنَا الزُّهْرِيُّ قالَ: أخْبَرَنِي سَالِمٌ: أنَّ ابْنَ عُمَرَ أخْبَرَهُ: أنَّ عُمَرَ، حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنِ ابْنِ حُذافَةَ السَّهْمِيِّ، وَكانَ مِنْ أصْحابِ النَّبِيِّ ﷺ مِنْ أهْلِ بَدْرٍ، تُوُفِّيَ بِالمَدِينَةِ، فَقالَ عُمَرُ: لَقِيتُ عُثْمانَ بْنَ

ـ الإصداق تعيين الصداق وتسميته والطمث الحيض والاستبضاع طلب المباضعة وهي الجماع.

ـ قوله: (ومرّ ليال) ومر عليها ليال نخ. وفي بعض النسخ: ليالي بإثبات الياء وفتحها.

ـ قوله: (أن يمتنع به) أن يمتنع منه نخ.

ـ قوله: ونكاح الرابع بالإضافة أي ونكاح النوع الرابع وهو من إضافة الشيء لنفسه على رأي الكوفيين (شارح).

ـ القافة جمع قائف كقادة وقائد.

ـ قوله: فالتاط أي التصق.

٥١٢٨ ـ قوله: فيرغب أن ينكحها أي يرغب عنها أي ينكحها كما جاء في رواية على ما حكاه الشارح وإسقاط عن في مثل هذا الموضع يشكل المعنى.

ـ قوله: فيعضلها عطف على قوله فيرغب فهو مرفوع لا منصوب وعضل المرأة منعها من الزواج.

5129- Abdullah Ibn Omar "Allah be pleased with both" told: Hafsa Bint Omar lost her husband Khunais Ibn Hudhaifa As'sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Omar said: “I met Othman Ibn Affan and suggested that he might marry Hafsa saying: "If you wish, I will marry Hafsa Bint Omar to you.” He said: “I will think it over.” I waited for a few days and then he said to me: “I see that I shall not marry at present.” Then I met Abu'bakr and said: “If you wish, I will marry Hafsa Bint Omar to you.”

5130- Al'hasan narrated that Ma'qil Ibn Yasar "Allah be pleased with him" told him, concerning Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms": "I married my sister to a man who divorced her. When her days of Iddat (three menstrual months) were over, the man came again and asked for her hand, but I said to him: “I married her to you, made her your bed (wife), and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!” That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not." (Heifer 232) So I said: “Now I will do it (let her go back to him), O Allah's Apostle!” So he married her to him again.

[38] When the guardian himself becomes the suitor (of the girl under his guardianship)

In this respect, it was said that Al'mogheera Ibn Sho'ba demanded the hand of a girl over whom he had more right than anybody else. He asked somebody to marry her to him. Abdur'rahman Ibn Awf said to Ommu'hakim Bint Qariz: “Do you make me your guardian?” she replied affirmatively. Then he said: “I married you.” Ata said (concerning a certain woman whose hand her cousin had demanded): “Let one of your clan witness that I married you.” Sahl said: “A woman said to The Prophet “Allah's blessing and peace be upon him”: “I present myself to you.” A man said: “If you aren't in need for her O Messenger of Allah, then marry her to me.”

5131- A'isha “Allah be pleased with her” narrated, concerning Allah's saying: “and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry”: “This Verse is about the orphan girl who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her. So he prevents her from marrying anybody else, for fear that he should share the property with him. So, Allah forbade them to do so.

عفَّانَ فعرضتُ عليه فقلتُ: إن شئتَ أنكحتُكَ حفصةَ، فقالَ: سأنظرُ في أمري، فلبثتُ ليالِيَ ثُمَّ لقيَني، فقال: بدا لي أن لا أتزوَّجَ يومي هذا، قال عمرُ: فلقيتُ أبا بكرٍ، فقلتُ: إن شئتَ أنكحتُكَ حفصةَ.

[طرفه في: ٤٠٠٥]

٥١٣٠ ـ حدثنا أحمدُ بنُ أبي عمرٍو قال: حدَّثني أبي قال: حدَّثني إبراهيمُ عن يونُسَ، عن الحسنِ: ﴿فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] قال: حدَّثني معقِلُ بنُ يسارٍ: أنَّها نزلَتْ فيه، قال: زوَّجتُ أختاً لي من رجلٍ فطلَّقَها، حتَّى إذا انقضتْ عِدَّتُها جاءَ يخطُبُها، فقلتُ لهُ: زوَّجتُكَ وفرَشتُكَ وأكرمتُكَ، فطلَّقْتَها، ثُمَّ جئتَ تخطُبُها! لا واللهِ لا تعودُ إليكَ أبداً. وكانَ رجلاً لا بأسَ بهِ، وكانتِ المرأةُ تريدُ أن ترجِعَ إليه، فأنزلَ اللهُ هذهِ الآيةَ: ﴿فَلَا تَعْضُلُوهُنَّ﴾ فقُلتُ: الآنَ أفعلُ يا رسولَ اللهِ، قال: فزوَّجَها إيَّاه.

[طرفه في: ٤٥٢٩]

٣٨ ـ بابٌ إذا كانَ الوليُّ هُوَ الخاطِب

وخطبَ المغيرةُ بنُ شعبةَ امرأةً هو أولى النَّاسِ بها، فأمرَ رجلاً فزوَّجَهُ. وقالَ عبدُ الرَّحمنِ ابنُ عوفٍ لأُمِّ حكيمٍ بنتِ قارِظٍ: أتجعلينَ أمرَكِ إليَّ؟ قالتْ: نعَمْ، فقالَ: قدْ زوَّجتُكِ. وقالَ عطاءٌ: ليُشهِدْ أنِّي قدْ نكحتُكِ، أو ليأمُرْ رجلاً من عشيرتِها. وقالَ سهلٌ: قالتِ امرأةٌ للنَّبيِّ ﷺ: أهَبُ لكَ نفسي، فقالَ رجلٌ: يا رسولَ اللهِ، إن لم تكُنْ لكَ بها حاجةٌ فزوِّجْنيها.

٥١٣١ ـ حدّثنا ابنُ سلامٍ: أخبرَنا أبو مُعاويةَ: حدَّثنا هشامٌ، عن أبيه، عن عائشةَ رضيَ اللهُ عنها في قولِه: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ [النساء: ١٢٧]. إلى آخرِ الآيةِ، قالتْ: هيَ اليتيمةُ تكونُ في حَجْرِ الرَّجُلِ، قد شرِكتْهُ في مالِه، فيرغبُ عنها أن يتزوَّجَها، ويكرهُ أن يزوِّجَها غيرَهُ، فيدخُلَ عليهِ في مالِه فيحبِسُها، فنهاهُمُ اللهُ عن ذلكَ.

[طرفه في: ٢٤٩٤].

٥١٣٢ ـ حدّثنا أحمدُ بنُ المقدامِ: حدَّثنا فُضيلُ بنُ سليمانَ: حدَّثنا أبو حازمٍ: حدَّثنا سهلُ ابنُ سعدٍ: كُنَّا عندَ النبيِّ ﷺ جلوساً، فجاءتْه امرأةٌ تعرِضُ نفسَها عليه، فخفَّضَ فيها النَّظرَ ورفعَهُ، فلَمْ يُرِدْها، فقالَ رجلٌ من أصحابِه: زوِّجْنيها يا رسولَ اللهِ، قال: «أعندَكَ من شيءٍ»؟

باب ٣٨ ـ قوله: وقال عطاء ليشهد الخ المفهوم من كلام الشارح أن عطاء بن أبي رباح قاله في امرأة خطبها ابن عم لها لا رجل لها غيره قال حين سالوه عنها فلتشهد أنّ فلاناً خطبها وإني أشهدكم أني قد نكحته أو تفوض الأمر إلى الولي الأبعد وهو معنى قوله بعد هذا أو ليامر رجلا من عشيرتها والكلام جرى على التذكير في ضبط الشارح ونحن أتينا البيوت من أبوابها مصحح

ـ قوله: أو ليأمر رجلاً من عشيرتها أن يزوجها له مع كونه أبعد هـ. (شارح).

باب ٣٩ ـ قوله: (واللاء) واللائي نخ.

5132- Sahl Ibn Sa'd "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him" a woman came and presented herself to him (for marriage). The Prophet "Allah's blessing and peace be upon him" looked at her, lowering and raising his eyes, but did not give a reply. One of his companions said: "Marry her to me O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" asked (him): "Do you have anything (to give her as a dower)?" He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said: "Not even an iron ring?" He Said: "Not even an iron ring, but I will tear my garment into two halves one of which I will give her and keep the other." The Prophet "Allah's blessing and peace be upon him" said: "No. Do you keep anything of the Qur'an (by heart)?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an (as her dower)."

[39] One's marrying his small daughters (to others)

This is in view of Allah's saying: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)." (The Divorce 4) The Iddat for the girl before puberty is three months (according to the previous verse).

5133- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was six years old, and consummated marriage with her when she was nine. She remained with him nine years (and then he died).

[40] The father's marrying his daughter to the imam

Omar "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" demanded the hand of Hafsa; and I married her to him.

5134- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was six years old, and consummated marriage with her when she was nine. Hesham (the sub-narrator) said: I was told that She remained with him nine years (and then he died).

[41] The ruler is considered to be a guardian

This is in view of The Messenger of Allah's saying: "We married her to you with what you know of The Qur'an."

5135- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I present myself (to you)." She stayed for a long while before a man said: "If you are not in need of her then marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Do you have anything in order to pay her dower?" He said: "I have nothing with me except my waist sheet." The Prophet "Allah's blessing and peace be upon him" said: "If you give her your waist sheet, you will have no waist sheet to wear. Look for something else." He said: "I could not find anything." The Prophet "Allah's blessing and peace be upon him" said: "Try (to find something), even if it were an iron ring." But he was unable to find (even this). The Prophet "Allah's blessing and peace be upon him" said : "Do you keep (by heart) anything of the Qur'an?" He said: Yes: such Sura and such Sura", naming those Suras which he was keeping. The Prophet "Allah's blessing and peace be upon him" said: "We married her to you with what you keep of the Qur'an (by heart)."

قالَ: ما عِنْدِي مِنْ شيءٍ، قالَ: «ولاَ خاتَماً مِنْ حَدِيدٍ». قالَ: ولاَ خاتَماً مِنْ حَدِيدٍ، ولكنْ أشُقُّ بُرْدَتي هذهِ فأعْطِيها النِّصفَ، وآخُذُ النِّصفَ، قالَ: «لا، هَلْ مَعكَ مِنَ القُرْآنِ شَيءٌ»؟ قالَ: نعَمْ، قالَ: «اذهبْ فقدْ زَوَّجْتُكَها، بِما معَكَ مِنَ القُرآنِ». [طرفه في: ٢٣١٠]

٣٩ ـ بابُ إنْكاحِ الرَّجُلِ وَلَدَهُ الصِّغارَ

لقَوْلِهِ تعالَى: ﴿وَالَّـٰٓئِي لَمْ يَحِضْنَ﴾ [الطلاق: ٤]، فَجعلَ عِدَّتَها ثلاثةَ أشْهُرٍ قَبْلَ البُلُوغِ.

٥١٣٣ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيانُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشةَ رَضيَ اللهُ عنها: أنَّ النَّبيَّ ﷺ تزوَّجَها وهيَ بِنْتُ سِتِّ سِنِينَ، وأُدْخِلَتْ عَلَيهِ وهيَ بِنْتُ تِسعٍ، ومَكَثَتْ عِنْدَهُ تِسْعاً. [طرفه في: ٣٨٩٤]

٤٠ ـ بابُ تزويجِ الأبِ ابْنَتَهُ مِنَ الإمامِ

وقالَ عُمَرُ: خطَبَ النَّبيُّ ﷺ إلَيَّ حفصةَ فأنْكَحْتُهُ.

٥١٣٤ ـ حدثنا مُعَلَّى بْنُ أسَدٍ: حَدَّثَنا وُهَيبٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ: أنَّ النَّبيَّ ﷺ تَزَوَّجَهَا وَهْيَ بِنْتُ سِتِّ سِنينَ، وَبَنَى بِهَا وَهْيَ بِنْتُ تِسْعِ سِنِينَ. قالَ هِشَامٌ: وَأُنْبِئْتُ أنَّها كانَتْ عِنْدَهُ تِسْعَ سِنِينَ. [طرفه في: ٣٨٩٤]

٤١ ـ بابٌ السُّلطَانُ وَلِيٌّ

بِقَولِ النَّبيِّ ﷺ: «زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ».

٥١٣٥ ـ حدثنا عبدُ اللهِ بْنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: جاءَتِ امْرَأةٌ إلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إنِّي وَهَبْتُ مِنْ نَفسِي، فَقَامَتْ طَويلاً، فَقَالَ رَجُلٌ: زَوِّجْنِيهَا إنْ لَمْ تَكُنْ لَكَ بِهَا حاجَةٌ، قالَ: «هَل عِنْدَكَ مِنْ شَيءٍ تُصْدِقُها»؟ قالَ: ما عِنْدِي إلاَّ إزارِي، فقالَ: «إنْ أعْطَيتَها إيَّاهُ جَلَسْتَ لا إزارَ لَكَ، فالتَمِسْ شَيئاً». فَقالَ: ما أجِدُ شَيئاً، فَقالَ: «التَمِسْ ولَوْ خاتَماً مِنْ حَدِيدٍ». فَلَمْ يَجِدْ، فَقَالَ: «أمَعَكَ مِنَ القُرْآنِ شَيءٌ»؟ قالَ: نَعَمْ، سُورَةُ كذا، وَسُورَةُ كذا، لِسُوَرٍ سَمَّاهَا، فَقالَ: «زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠].

٤٢ ـ بابٌ لا يُنْكِحُ الأبُ وغيرُهُ البِكرَ والثَّيِّبَ إلا برضاها

٥١٣٦ ـ حدثنا مُعاذُ بنُ فَضالةَ: حَدَّثَنا هِشَامٌ، عَنْ يَحيى، عَنْ أبي سَلَمةَ: أنَّ أبا هُرَيرةَ حَدَّثَهُمْ: أنَّ النَّبِيَّ ﷺ قال: «لاَ تُنْكَحُ الأيِّمُ حَتَّى تُسْتَأمَرَ، ولاَ تُنْكَحُ البِكْرُ حَتَّى تُسْتَأذَنَ». قالُوا:

٥١٣٣ ـ قوله: ومكثت بفتح الكاف وضمها (شارح).

٥١٣٤ ـ قوله: ست ضبطه الشارح أولاً بالفتح ثم ذكر رواية الجر.

٥١٣٥ ـ قوله: إني وهبت من نفسي كلمة من زائدة ويروى وهبت منك نفسي ا هـ. عيني مختصراً

[42] The matron or the virgin should not be given (to anyone) in marriage before being consulted, or before taking her permission

5136- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her permission." The people asked: "O Allah's Apostle! How can we know her permission?" He said: "Her silence (indicates her permission)."

5137- A'isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! A virgin feels shy." He said: "Her agreement is (understood through) her silence."

[43] If a woman was given by her father in marriage, which she disliked, this marriage should be considered as invalid

5138- Khansa Bint Khizam Al'ansariyya "Allah be pleased with her" reported that her father had given her in marriage when she was a matron. She disliked that marriage. So she went to Allah's Apostle "Allah's blessing and peace be upon him" who declared that marriage as invalid.

5139- Abdur'rahman and Mujammi, sons of Yazid narrated the same previous narration: that a man called Khizam married his daughter (Khansa)…

[44] Marrying the orphan girls

Indeed, Allah Almighty said: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess." (Women 3)

5140- Urwa Ibn Az'zubair narrated: I asked A'isha : "O mother! What about Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess." A'isha said: "O my nephew! It was about the orphan girl under the care of her guardian who was interested in her beauty and wealth and wanted to marry her with a reduced dower. So such guardians were forbidden to marry the orphan girls unless they deal with them justly and give their full dowry; and they were ordered to marry women other than them." A'isha further said: "Then people asked Allah's Apostle, for instructions, and then Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry." (Women 127)

This means if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her dower. But if she was not desired by them because of her lack in wealth and beauty, they would leave her and marry some other woman. So, as they used to leave her when they had no interest in her, they were prevented to marry her if they had the desire to do so, unless they deal justly with her and gave her a full dowry."

يَا رَسُولَ اللّهِ، وَكَيفَ إِذْنُهَا؟ قالَ: «أَنْ تَسْكُتَ».

[الحديث ٥١٣٦ ـ طرفاه في: ٦٩٦٨، ٦٩٧٠]

٥١٣٧ ـ حدّثنا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ قالَ: أَخْبَرَنَا اللَّيثُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ أَبِي عَمْرٍو مَوْلَى عائِشَةَ، عَنْ عائِشَةَ أَنَّهَا قالَتْ: يَا رَسُولَ اللّه، إِنَّ البِكْرَ تَسْتَحِي؟ قالَ: «رِضَاهَا صَمْتُهَا».

[الحديث ٥١٣٧ ـ طرفاه في: ٦٩٤٦، ٦٩٧١]

٤٣ ـ بابٌ إِذا زَوَّجَ ابْنَتَهُ وَهْيَ كارِهَةٌ، فَنِكاحُهُ مَرْدُودٌ

٥١٣٨ ـ حدّثنا إِسماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَي يَزِيدَ بْنِ جارِيَةَ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهْيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ، فَأَتَتْ رَسُولَ اللّهِ ﷺ فَرَدَّ نِكاحَهُ.

[الحديث ٥١٣٨ ـ أطرافه في: ٥١٣٩، ٦٩٤٥، ٦٩٦٩].

٥١٣٩ ـ حدّثنا إِسْحاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ القَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ: أَنَّ رَجُلاً يُدْعَى خِذَاماً أَنْكَحَ ابْنَةً لَهُ، نَحْوَهُ.

[طرفه في: ٥١٣٨]

٤٤ ـ بابُ تَزْوِيجِ اليَتِيمَةِ

لِقَوْلِهِ: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي اليَتَامَى فَانْكِحُوا﴾ [النساء: ٣]، وَإِذَا قالَ لِلوَلِيِّ: زَوِّجْنِي فُلَانَةَ، فَمَكُثَ سَاعَةً، أَوْ قالَ: ما مَعَكَ؟ فَقَالَ: مَعِي كَذَا وَكَذَا، أَوْ لَبِثَا، ثُمَّ قالَ: زَوَّجْتُكَهَا، فَهُوَ جائِزٌ فِيهِ سَهْلٌ، عَنِ النَّبِيِّ ﷺ.

٥١٤٠ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ. وَقالَ اللَّيثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ، أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَ لَهَا: يَا أُمَّتَاهْ: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي اليَتَامَى ـ إِلَى ـ مَا مَلَكَتْ أَيمَانُكُمْ﴾ [النساء: ٣] قالَتْ عائِشَةُ: يَا ابْنَ أُخْتِي، هٰذِهِ اليَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، فَيَرْغَبُ فِي جَمَالِهَا وَمالِهَا، وَيُرِيدُ أَنْ يَنْتَقِصَ مِنْ صَدَاقِهَا، فَنُهُوا عَنْ نِكاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ، وَأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ، قالَتْ عائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللّهِ ﷺ بَعْدَ ذٰلِكَ، فَأَنْزَلَ اللّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ـ إِلَى ـ وَتَرْغَبُونَ﴾ [النساء: ١٢٧] فَأَنْزَلَ اللّهُ عَزَّ وَجَلَّ لَهُمْ فِي هٰذِهِ الآيَةِ: أَنَّ اليَتِيمَةَ إِذَا كانَتْ ذَاتَ مالٍ وَجَمالٍ رَغِبُوا فِي نِكاحِهَا وَنَسَبِهَا وَالصَّدَاقِ، وَإِذَا كانَتْ مَرْغُوباً عَنْهَا فِي قِلَّةِ المالِ وَالجَمالِ تَرَكُوهَا وَأَخَذُوا غَيرَهَا مِنَ النِّسَاءِ، قالَتْ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا، فَلَيسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا، إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى مِنَ الصَّدَاقِ. [طرفه في: ٢٤٩٤].

باب ٤٤ ـ قوله فمكث بضم الكاف وفتحها (شارح).

[45] If the suitor said to the guardian: "Marry so-and-so to me", and the guardian said: "I married her to you with such-and-such, and such-and-such", then the marriage would be valid even if the suitor did not say: "I accepted"

5141- Sahl "Allah be pleased with him" narrated: A woman came to The Prophet "Allah's blessing and peace be upon him", to whom she presented herself. He said: "I am not in need of women these days." T man said: "O Allah's Apostle! Marry her to me." The Prophet "Allah's blessing and peace be upon him" asked him: "What do you have?" He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said: "Give her something, even an iron ring." He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" asked: "How much of the Qur'an do you keep (by heart)?" He said: "So much and so much." The Prophet "Allah's blessing and peace be upon him" said: "I married her to you with what you keep of the Qur'an."

[46] One should not demand the hand of a woman who is engaged to another Muslim until the first suitor marries or leaves her

5142- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). Furthermore, a man should not demand the hand of a girl who is already engaged to his Muslim brother, unless the first wooer gives her up, or allows him to ask for her hand.

5143- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware of suspicion for suspicion is the falsest talk. Do not spy upon each other, and do not listen to the evil talk of the people about others. Do not have enmity with one another, but be brothers.

5144- None should demand the hand of a girl who is already engaged to his (Muslim) brother, but he should wait till the first suitor marries or leaves her."

[47] One's apologizing for rejecting the (offer of) marriage

5145- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Hafsa became a widow, Omar said: "I met Abu'bakr and said to him: "If you wish I will marry Hafsa Bint Omar to you." A few days later, The Messenger of Allah "Allah's blessing and peace be upon him" asked for her hand. Later Abu'bakr met me and said: "Nothing prevented me from returning to you regarding your offer except that I knew that The Messenger of Allah "Allah's blessing and peace be upon him" had mentioned (his desire to marry) her. However, I could not disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him". Had he given her up, I would have accepted her."

٤٥ ـ بابٌ إِذَا قالَ الخَاطِبُ لِلوَلِيِّ: زَوِّجْنِي فُلانَةً، فقَالَ: قَدْ زَوَّجْتُكَ بِكَذَا وكَذَا، جازَ النِّكَاحُ، وَإِنْ لَمْ يَقُل للزَّوْجِ: أَرَضِيتَ أَوْ قَبِلتَ

٥١٤١ ـ حدثنا أبو النُّعمانِ: حَدَّثنا حَمَّادُ بنُ زيدٍ، عنْ أبي حازمٍ، عنْ سهلٍ: أَنَّ امْرأَةً أتتِ النَّبيَّ ﷺ فعرضتْ علَيهِ نفسَها، فقَالَ: «مالِي اليَوْمَ في النِّساءِ مِنْ حاجَةٍ». فَقالَ رَجُلٌ: يا رَسُولَ اللهِ زوِّجْنيها، قالَ: «ما عِندَكَ؟» قالَ: ما عِندِي شيءٌ، قالَ: «أَعْطِها ولَوْ خاتَماً مِنْ حَدِيدٍ». قالَ: ما عِنْدِي شَيءٌ، قالَ: «فَمَا عِندَكَ مِنَ القُرْآنِ؟». قالَ: كَذَا وَكَذَا، قالَ: «فَقَدْ مَلَّكْتُكَها بِما مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠].

٤٦ ـ بابُ لا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَدَعَ

٥١٤٢ ـ حدثنا مَكِّيُّ بنُ إبراهِيمَ: حَدَّثَنا ابْنُ جُريجٍ قالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عنهُما كانَ يقُولُ: نَهى النَّبيُّ ﷺ أَنْ يبيعَ بعضُكُمْ على بيعِ بَعْضٍ، ولا يَخْطُبَ الرَّجُلُ عَلى خِطْبَةِ أخِيه، حَتَّى يَتْرُكَ الخاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخاطِبُ. [طرفه في: ٢١٣٩].

٥١٤٣ ـ حدثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأَعْرَجِ قالَ: قالَ أَبو هُرَيرَةَ: يَأْثُرُ عَنِ النَّبيِّ ﷺ قالَ: «إيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحديثِ، ولا تَجَسَّسُوا، ولا تَحَسَّسُوا، ولا تَباغَضُوا، وكونُوا إِخْوَاناً».

[الحديث ٥١٤٣ ـ أطرافه في: ٦٠٦٤، ٦٠٦٦، ٦٧٢٤].

٥١٤٤ ـ «لا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ». [طرفه في: ٢١٤٠].

٤٧ ـ بابُ تَفْسِيرِ تَرْكِ الخِطْبَةِ

٥١٤٥ ـ حدثنا أبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ، حِينَ تَأَيَّمَتْ حَفصَةُ، قالَ عُمَرُ: لَقِيتُ أَبَا بَكْرٍ، فَقُلتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفصَةَ بِنتَ عُمَرَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللَّهِ ﷺ، فلقِيَنِي أبو بكرٍ فقالَ: إنَّهُ لم يَمنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيما عَرَضْتَ، إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ. وَلَوْ تَرَكَهَا لَقَبِلْتُها.

٥١٤٢ ـ قوله: ولا يخطب بالرفع على النفي ا هـ. قسطلاني، وقال العيني بالنصب ولا زائدة وبالرفع نفياً وبالكسر نهياً بتقدير قال: عطفاً على نهى أي وقال: لا يخطب ا هـ.

٥١٤٣ ـ قوله: يأثر أي يروي.

ـ قوله: عباد الله لم يوجد في بعض النسخ ا هـ.

٥١٤٤ ـ قوله: حتى ينكح أو يترك الظاهر أن المغيا محذوف هنا وفي الترجمة وتقدير الكلام لا يخطب الرجل على خطبة أخيه بل ينتظر حتى ينكح أو يترك (مصححه).

باب ٤٧ ـ قوله: تفسير ترك الخطبة أي الاعتذار عن تركها.

[48] (Delivering) the speech (in the wedding party)

5146- Ibn Omar “Allah be pleased with both” narrated: Two men came from the east and delivered speeches, as a result of which, The Prophet “Allah’s blessing and peace be upon him” said: "Some eloquent speech has the influence of magic” (as to persuade the listener of something which he might have rejected before listening).

[49] Beating the tambourine in the wedding party and banquet

5147- Ar’rubaiy Bint "daughter of" Mu'awwedh "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me after my consummating marriage and sat down on my bed as you (the sub-narrator) are sitting now, with small girls beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said: "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet "Allah's blessing and peace be upon him" said (to her):" Do not say this, but go on saying what you have spoken before."

[50] Allah’s saying: “And give the women (on marriage) their dower as a free gift.” (Women 4)

And what about the high amount of dower, and the permitted minimum amount of it

Allah further said: “But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?” (Women 20)

He said too: “There is no blame on you if ye divorce women before consummation or the fixation of their dower.” (The Ḥeifer 236)

5148- Anas “Allah be pleased with him” narrated: Abdur’rahman Ibn Awf married a woman with (a piece of) gold equal in weight to a date stone (as dower). When The Prophet “Allah’s blessing and peace be upon him” noticed the effects of happiness of the marriage (on his face) and asked him about it, he said: "I married a woman with (a piece of) gold equal in weight to a date stone (as dower)."

تَابَعَهُ يُونُسُ، وَمُوسَى بْنُ عُقْبَةَ، وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. [طرفه في: ٤٠٠٥].

٤٨ ـ بابُ الخُطْبَةِ

٥١٤٦ ـ حدثنا قبيصةُ: حَدَّثَنَا سُفيانُ، عَنْ زَيدِ بْنِ أَسْلَمَ قال: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: جاءَ رَجُلانِ من المَشرق فَخطبا، فَقالَ النبيُّ ﷺ: «إِنَّ مِنَ البَيانِ سِحْراً».

[الحديث ٥١٤٦ ـ طرفه في: ٥٧٦٧].

٤٩ ـ بابُ ضَرْبِ الدُّفِّ في النِّكاحِ والوَلِيمَةِ

٥١٤٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا بِشرُ بْنُ المُفَضَّلِ: حَدَّثَنا خالِدُ بْنُ ذَكْوَانَ قال: قالَتِ الرُّبَيِّعُ بنتُ مُعوِّذِ بْنِ عفراءَ: جاءَ النَّبيُّ ﷺ فدخلَ حينَ بُنِيَ عليَّ، فجلَسَ على فِراشي كمَجلسك مِني، فَجعلَتْ جُويرياتٌ لَنا، يَضرِبْنَ بِالدُّفِّ وَيَندُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، إِذْ قالَتْ إِحْداهُنَّ: وَفِينَا نبيٌّ يَعْلَمُ ما في غدٍ، فقال ﷺ: «دَعِي هذه، وقُولي بالَّذي كُنتِ تقولينَ». [طرفه في: ٤٠٠١].

٥٠ ـ بابُ قَوْلِ اللهِ تعالى: ﴿وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً﴾ [النساء: ٤]. وَكَثْرَةِ المَهْرِ، وَأَدْنى ما يَجُوزُ من الصَّداقِ

وَقَوْلِهِ تَعَالَى: ﴿وَآتَيتُمْ إِحْدَاهُنَّ قِنْطاراً فَلا تَأْخُذُوا مِنْهُ شَيئاً﴾ [النساء: ٢٠] وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿أَوْ تَفرِضُوا لَهُنَّ﴾ [البقرة: ٢٣٦]. وَقالَ سَهْلٌ: قالَ النَّبِيُّ ﷺ: «وَلَوْ خاتَماً مِنْ حَدِيدٍ».

٥١٤٨ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ، فَرَأَى النَّبِيُّ ﷺ بَشَاشَةَ العُرسِ، فَسَأَلَهُ، فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ. وعن قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. [طرفه في: ٢٠٤٩].

٥١ ـ بابُ التَّزْوِيجِ عَلَى القُرْآنِ وَبِغَيرِ صَداقٍ

٥١٤٩ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: سَمِعْتُ أَبَا حازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: إِنِّي لَفِي القَوْمِ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ قامَتِ امْرَأَةٌ فَقالَتْ: يا رَسُولَ اللَّهِ،

باب ٤٨ ـ قوله: باب الخطبة بضمّ الخاء يعني عند العقد كما في العينيّ.

٥١٤٦ ـ قوله: (سحراً) لسحراً نخـ.

باب ٤٩ ـ قوله: الأفصح في الدفّ ضمّ الدال وقد تفتح ا هـ. عيني.

٥١٤٧ ـ قوله: كمجلسك اقتصر الشارح هنا على كسرة اللام وفسر المجلس بالمكان، وقال العينيّ بفتح اللام مصدر ميميّ أي كجلوسك ويروى بكسر اللام ا هـ

ـ قوله: في غد بالسكون وبالخفض منوناً ا هـ من الشارح.

٥١٤٩ ـ قوله: إنها قد وهبت نفسها فيه عدول عن التكلم إلى الغيبة.

[51] Marrying (to the man) with (what he keeps of) The Qur'an (as dower)

5149- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: While I was among the people with The Messenger of Allah "Allah's blessing and peace be upon him", a woman got up and said: "O Allah's Apostle! She presented herself to you; please give your opinion of her." The Prophet "Allah's blessing and peace be upon him" gave her no reply. She again got up and said: "O Allah's Apostle! She presented herself to you; so please give your opinion regarding her." The Prophet "Allah's blessing and peace be upon him" gave her no answer. She got up for the third time and said: "She presented herself to you; so give your opinion concerning her." Then, a man stood up and said: "O Allah's Apostle! Marry her to me." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have anything?" He said: "No." The Prophet "Allah's blessing and peace be upon him" said: "Go and look for anything, even if it were an iron ring." The man went and looked for something. Then he returned and said: "I could find nothing, not even an iron ring." The Prophet "Allah's blessing and peace be upon him" said: "Do you keep (by heart) anything of the Qur'an?" He replied: "I keep (by heart) such Sura and such Sura." The Prophet "Allah's blessing and peace be upon him" said: "Go! I married her to you with what you keep (by heart) of the Qur'an."

[52] The proposals of the dower and the iron ring (as a dowry)

5150- Sahl Ibn Sa'd "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Marry with (a dower of) even an iron ring."

[53] The Conditions in marriage

5151- Uqba Ibn Amer "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (with your wives by The marriage contract) have the greatest right to be fulfilled."

[54] The unlawful stipulations in marriage

5152- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (to have her husband) in order to have everything for herself. She will take only what has been written for her."

إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ، فَرِ فِيهَا رأيك، فلَمْ يُجِبْهَا شَيْئاً، ثُمَّ قامَتْ فَقَالَتْ: يَا رَسُولَ اللّهِ، إِنَّهَاقَدْ وَهَبَتْ نَفسَهَا لَك، فَرَ فيها رَأْيَك، فَلَمْ يُجبْهَا شَيئاً، ثُمَّ قامَتِ الثَّالِثَةَ فَقَالَتْ: إِنَّهَا قَدْ وَهَبتْ نَفسَهَا لَكَ، فَرَفِيهَا رَأيكَ، فَقامَ رَجُلٌ فَقالَ: يَا رَسُولَ اللّهِ أَنْكِحْنِيهَا، قالَ: «هَل عِنْدَكَ مِنْ شيءٍ»؟ قالَ: لا، قالَ: «اذْهَبْ فَاطْلُبْ وَلَوْ خاتماً مِنْ حديدٍ». فذهَبَ فَطَلَبَ، ثُمَّ جاءَ فَقالَ: ما وَجَدْتُ شَيْئاً، وَلاَ خاتَماً مِنْ حَدِيدٍ، فقالَ: «هَل مَعَكَ مِنَ القُرْآنِ شَيْءٌ»؟ قالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذا، قالَ: «اذهَبْ فقَدْ أنكحتُكَهَا بِمَا مَعَكَ مِنَ القُرآنِ».

[طرفه في: ٢٣١٠].

٥٢ ـ بابُ المَهْرِ بالعُرُوضِ وَخاتَمٍ مِنْ حَدِيدٍ

٥١٥٠ ـ حدّثنا يَحيى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَانَ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قالَ لِرَجُلٍ: «تزَوَّجْ ولَوْ بِخَاتَمٍ مِنْ حَدِيدٍ».

[طرفه في: ٢٣١٠].

٥٣ ـ بابُ الشُرُوطِ في النكاحِ

وقال عُمَرُ: مَقَاطِعُ الحقوقِ عِنْدَ الشُرُوطِ. وَقالَ المِسْوَرُ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْراً لَهُ، فَأَثْنَى عَلَيْهِ في مُصَاهَرَتِهِ فَأَحْسَنَ، قالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لي».

٥١٥١ ـ حدّثنا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا لَيثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «أَحَقُّ ما أَوْفَيتُمْ مِنَ الشُرُوطِ، أَن تُوفُوا بِهِ ما اسْتَحْلَلتُمْ بِهِ الفُرُوجَ». [طرفه في: ٢٧٢١].

٥٤ ـ بابُ الشُرُوطِ الَّتِي لا تَحِلُّ في النكاحِ

وَقالَ ابْنُ مَسْعُودٍ: لا تَشْتَرِطِ المَرْأَةُ طَلاقَ أُخْتِهَا.

٥١٥٢ ـ حدّثنا عُبَيدُ اللّهِ بْنُ مُوسى، عَنْ زَكَرِيَّاءَ، هُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ يَحِلُّ لامْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا، لِتَسْتَفرِغَ صَحْفَتَهَا، فَإِنَّمَا لَهَا ما قُدِّرَ لَهَا».

[طرفه في: ٢١٤٠].

٥٥ ـ بابُ الصُّفْرَةِ لِلمُتَزَوِّجِ

وَرَوَاهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

ـ قوله: فر (ر) أمر من الرأي وهو من الصيغ التي تبقى على حرف واحد.

باب ٥٣ ـ قوله (فوفى لي) فوفاني نخ.

٥١٥١ ـ قوله أن توفوا متعلق بأحق تقدير الباء، والمعنى الشروط التي كنتم توفون بها في الجاهلية أحقها، بالإيفاء بها فيما بعد هي الشروط التي استحللتم بها الفروج.

[55] The yellow perfume for he who got married

5153- Anas Ibn Malik “Allah be pleased with him” narrated: Abdur’rahman Ibn Awf came to The Messenger of Allah “Allah’s blessing and peace be upon him” having the traces of yellow perfume. The Messenger of Allah “Allah’s blessing and peace be upon him” asked him (about those traces). Abdur’rahman Ibn Awf told him that he had married a woman from the Ansar. The Prophet “Allah’s blessing and peace be upon him” asked: "How much dower did you pay her?" He said: "I paid (a piece of) gold equal in weight to a date stone." The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: "Give a wedding banquet, even if with one sheep."

[56]

5154- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” presented a wedding banquet when he married Zainab, and provided a good meal for the Muslims. Then he went out as he used to do on marrying: he came to the dwelling places of the mothers of the Believers invoking good (on them), and they were invoking good (on him). Then he left (for his dwelling place) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) that they had departed).

[57] How could one invoke good upon he, who got married

5155- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” saw the traces of yellow perfume on Abdur’rahman Ibn Awf and said: "What is this?" Abdur’rahman said: "I married a woman with (a dower of a piece of) gold equal in weight to a date stone.” The Prophet “Allah’s blessing and peace be upon him” said to him: "May Allah bless you! Offer a wedding banquet even with a sheep."

[58] The invocation of good upon the bride by the women who prepare her

5156- A’isha “Allah be pleased with her” narrated: When The Prophet “Allah’s blessing and peace be upon him” married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said: "May you prosper, have blessings and good omen."

[59] What about he, who wanted to consummate his marriage before going for fight

5157- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "A prophet among The Prophets (David) went for a military expedition and said to his people: "A man who has married a woman and wants to consummate his marriage with her and he has not done so yet, should not accompany me.”

٥١٥٣ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، جاءَ إِلَى رَسُولِ اللّهِ ﷺ وَبِهِ أَثَرُ صُفرَةٍ، فَسَأَلَهُ رَسُولُ اللّهِ ﷺ، فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنصار، قال: «كَمْ سُقْتَ إِلَيها؟». قال زِنَةَ نَواةٍ مِن ذَهَبٍ، قالَ رَسُولُ اللّهِ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[طرفه في: ٢٠٤٩].

٥٦ ـ بابٌ

٥١٥٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: أَوْلَمَ النَّبِيُّ ﷺ بِزَيْنَبَ فَأَوْسَعَ المُسْلِمِينَ خَيراً، فَخَرَجَ كَما يَصْنَعُ إِذا تَزَوَّجَ، فَأَتَى حُجَرَ أُمَّهاتِ المُؤْمِنِينَ يَدْعُو وَيَدْعُونَ، ثُمَّ انْصَرَفَ فَرَأَى رَجُلَينِ فَرَجَعَ، لا أَدْرِي: آخْبَرْتُهُ أَوْ أُخْبِرَ بِخُرُوجِهِما.

[طرفه في: ٤٧٩١].

٥٧ ـ بابٌ كَيْفَ يُدْعى لِلْمُتَزَوِّجِ

٥١٥٥ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ هُوَ ابْنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أَنسٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، قالَ: «ما هٰذا؟». قالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَواةٍ مِنْ ذَهَبٍ، قالَ: «بارَكَ اللّهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ».

[طرفه في: ٢٠٤٩].

٥٨ ـ بابُ الدُّعاءِ لِلنِّساءِ اللَّاتِي يَهْدِينَ العَرُوسَ وَلِلْعَرُوسِ

٥١٥٦ ـ حدّثنا فَرْوَةُ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها: تَزَوَّجَنِي النَّبِيُّ ﷺ، فَأَتَتْنِي أُمِّي فَأَدْخَلَتْنِي الدَّارَ، فَإِذا نِسْوَةٌ مِنَ الأَنْصارِ في البَيتِ، فَقُلْنَ: عَلَى الخَيرِ وَالبَرَكَةِ، وَعَلَى خَيرِ طائِرٍ.

[طرفه في: ٣٨٩٤].

٥٩ ـ بابُ مَنْ أَحَبَّ البِناءَ قَبْلَ الغَزْوِ

٥١٥٧ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا ابْنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «غَزا نَبِيٌّ مِنَ الأَنْبِياءِ، فَقالَ لِقَوْمِهِ: لا يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِها، وَلَمْ يَبْنِ بِها».

[طرفه في: ٣١٢٤].

٦٠ ـ بابُ مَنْ بَنى بِامْرَأَةٍ، وَهِيَ بِنْتُ تِسْعِ سِنِينَ

٥١٥٨ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفْيانُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ: تَزَوَّجَ

باب ٥٨ ـ قوله: يهدين بضم الياء من أهدى وبفتحها لغير أبي ذرّ (شارح)

[60] What about he, who consummated marriage with a girl of nine

5158- Urwa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" married A'isha when she was six years old, and consummated his marriage with her when she was nine. She remained with him nine years (till he died).

[61] Consummating marriage while being on journey

5159- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" stayed between Khaibar and Medina for three days, where he consummated his marriage to Safiyya Bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was served. He ordered (Bilal to collect) leather-dining sheets to be spread, on which dates, dried yoghurt and butter were laid. Indeed, that was the wedding banquet of The Prophet "Allah's blessing and peace be upon him". The Muslims wondered: "Would she (Safiyya) be one of The Mothers of The Believers (his wife) or his slave girl?" Then they said: "If she was ordered to veil herself, she would be one of the mothers of the Believers; but if she was not ordered to veil herself, she would be a slave girl." So when The Prophet "Allah's blessing and peace be upon him" proceeded from there, a place was made for her behind him (on his she-camel) and a screening veil was put between her and the people.

[62] Consummating marriage with no procession (of riding people for the announcement)

5160- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" consummated marriage with me, my mother made me enter the house, where I was surprised by seeing The Messenger of Allah at forenoon.

[63] What about carpets and their like for women

5161- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you have carpets?" I replied: "O Messenger of Allah! From where could we have carpets?" he replied: "You would have them."

[64] Women's preparing the bride for marriage

5162- A'isha "Allah be pleased with her" reported that she prepared a lady for a man from the Ansar as his bride. The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Haven't you got any kind of entertainment (during the marriage ceremony) as the Ansar like it?"

النَّبِيُّ ﷺ عائِشَةَ وَهِيَ ابْنَةُ سِتٍّ، وَبَنَى بِهَا وَهِيَ ابْنَةُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعاً.

[طرفه في: ٣٨٩٤].

٦١ ـ بابُ البِنَاءِ في السَّفَرِ

٥١٥٩ ـ حدّثنا مُحمَّدُ بنُ سَلاَمٍ: أَخْبَرَنا إِسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: أَقامَ النَّبِيُّ ﷺ بَينَ خَيبَرَ والمَدِينَةِ ثَلاثاً، يُبْنَى عَلَيهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمِينَ إِلَى وَلِيمَتِهِ، فَمَا كانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ، أَمَرَ بِالأَنْطاعِ فَأَلْقِيَ فِيهَا مِنَ التَّمْرِ وَالأَقِطِ وَالسَّمْنِ، فَكانَتْ وَلِيمَتَهُ، فَقالَ المُسْلِمُونَ: إِحْدَى أُمَّهاتِ المُؤْمِنِينَ، أَوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فَقالُوا: إِنْ حَجَبَهَا فَهْيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهْيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ، وَمَدَّ الحِجابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

[طرفه في: ٣٧١].

٦٢ ـ بابُ البِنَاءِ بالنَّهارِ بِغَيرِ مَرْكَبٍ وَلا نِيرانٍ

٥١٦٠ ـ حدّثني فَرْوَةُ بنُ أَبِي المَغْراءِ: حَدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ، فَأَتَتْنِي أُمِّي فَأَدْخَلَتْنِي الدَّارَ، فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللّهِ ﷺ ضُحًى. [طرفه في: ٣٨٩٤].

٦٣ ـ بابُ الأَنْماطِ وَنَحْوِهَا لِلنِّساءِ

٥١٦١ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا سُفْيانُ: حَدَّثَنا مُحمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُما قالَ: قالَ رَسُولُ اللّهِ ﷺ: «هَلِ اتَّخَذْتُمْ أَنْماطاً»؟ قُلْتُ: يا رَسُولَ اللّهِ، وَأَنَّى لَنَا أَنْماطٌ؟ قالَ: «إِنَّهَا سَتَكُونُ».

[طرفه في: ٣٦٣١].

٦٤ ـ بابُ النِّسْوَةِ اللَّاتِي يَهْدِينَ المَرْأَةَ إِلَى زَوْجِهَا

٥١٦٢ ـ حدّثنا الفَضْلُ بنُ يَعْقُوبَ: حَدَّثَنا مُحمَّدُ بنُ سَابِقٍ: حَدَّثَنا إِسْرَائِيلُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّهَا زَفَّتِ امْرَأَةً إِلَى رَجُلٍ مِنَ الأَنْصارِ، فَقالَ نَبِيُّ اللّهِ ﷺ: «يَا عائِشَةُ، ما كانَ مَعَكُمْ لَهْوٌ؟ فَإِنَّ الأَنْصارَ يُعْجِبُهُمُ اللَّهْوُ».

باب ٦٢ ـ قوله: بغير مركب أي بغير ركوب ناس للإعلان ويروى بغير موكب بالواو بدل الراء وهم القوم الركوب على الإبل للزينة ا هـ. عيني.

باب ٦٣ ـ قوله باب الأنماط بفتح الهمزة جمع نمط بفتحتين ضرب من البسط له خمل رقيق يستر به المخدع ونحوه.

باب ٦٤ ـ قوله: يهدين ذكر الشارح هنا الضم فقط كما هو الظاهر.

٥١٦٢ ـ قوله: ما كان معكم لهو الظاهر أن الكلام على تقدير الاستفهام.

[65] The present for the bride

5163- Anas Ibn Malik "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" passed by Ommu'sulaim he used to enter and greet her. Anas added: Once The Prophet "Allah's blessing and peace be upon him" was a bridegroom during his marriage with Zainab, When Ommu'sulaim said to me: "Let us give a present to The Messenger of Allah "Allah's blessing and peace be upon him"." I said to her: "Let's do." So she prepared a sweet dish made from dates, butter and dried yoghurt, which she sent with me to him. I took it to him and he said: "Put it down." He ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do. When I returned, I found the house full of people and saw The Prophet "Allah's blessing and peace be upon him" keeping his hand over the dish and saying whatever Allah wanted (him to say). Then he called the men in groups of ten to eat of it, saying to them: "Mention the Name of Allah, and each man should eat (of the dish) from the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then The Prophet "Allah's blessing and peace be upon him" went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place. He let the curtains fall and I was still in (his) dwelling place, while he was reciting Allah's saying: "O ye who Believe! enter not the Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (The Confederates "Al'ahzab" 53)

Abu'othman narrated that Anas had told him that he remained serving The Messenger of Allah "Allah's blessing and peace be upon him" for ten years.

[66] Borrowing the garment for the bride and others

5164- A'isha "Allah be pleased with her" narrated that she borrowed a necklace from Asma which got lost. So The Messenger of Allah "Allah's blessing and peace be upon him" sent some people from his companions in search of it. In the meantime the time for the prayer became due and they offered their prayer without ablution. When they came to The Prophet "Allah's blessing and peace be upon him", they complained about it to him, so the Verse regarding Tayammum was revealed. Osaid Ibn Hudair said: "(O Family of Abu'bakr!) May Allah bless you with a good reward, for by Allah, never did a difficulty happened in connection with you, but Allah made an escape from it for you, and a Blessing for the Muslims."

٦٥ ـ بابُ الهَدِيَّةِ لِلعَرُوسِ

٥١٦٣ ـ وَقالَ إبْرَاهِيمُ: عَنْ أَبِي عُثْمانَ، وَاسْمُهُ الجَعْدُ، عَنْ أَنَسِ بنِ مالكٍ قالَ: مَرَّ بِنَا فِي مَسجِدِ بَنِي رِفاعَةَ، فَسمِعْتُهُ يَقُولُ: كانَ النَّبِيُّ ﷺ إذا مرَّ بِجَنَباتِ أُمِّ سُلَيمٍ دخلَ عليها فسلَّمَ علَيها، ثُمَّ قالَ: كانَ النَّبِيُّ ﷺ عَرُوساً بِزَينَبَ، فَقالَتْ لِي أُمُّ سُلَيمٍ: لَوْ أَهْدَينَا لِرَسُولِ اللَّهِ ﷺ هَدِيَّةً، فَقُلْتُ لَهَا: افعَلِي، فَعَمَدَتْ إِلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ، فَاتَّخَذَتْ حَيسَةً فِي بُرْمَةٍ، فَأَرْسَلَتْ بِهَا مَعِي إِليهِ، فانطَلَقْتُ بِهَا إليهِ، فقالَ لِي: «ضَعْهَا». ثُمَّ أَمَرَنِي فَقالَ: «ادْعُ لِي رِجالاً ـ سَمَّاهُمْ ـ وَادْعُ لِي مَنْ لَقِيتَ» قالَ: فَفَعَلْتُ الَّذِي أَمَرَنِي، فَرَجَعْتُ فَإِذَا البَيتُ غاصٌّ بِأَهْلِهِ، فَرَأَيتُ النَّبِيَّ ﷺ وَضَعَ يَدَيهِ عَلَى تِلْكَ الحَيسَةِ وَتَكَلَّمَ بِهَا ما شاءَ اللَّهُ، ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ: «اذْكُرُوا اسْمَ اللَّهِ، وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ». قالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا، فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ، وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ، قالَ: وَجَعَلْتُ أَغْتَمُّ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ نَحْوَ الحُجُرَاتِ وَخَرَجْتُ فِي إِثْرِهِ، فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا، فرجَعَ فَدَخَلَ البَيتَ. وَأَرْخَى السِّتْرَ وَإِنِّي لَفِي الحُجْرَةِ، وَهُوَ يَقُولُ: ﴿يا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلوا بُيُوتَ النَّبِيِّ إِلا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غيرَ ناظِرِينَ إِناهُ، وَلكِنْ إِذا دُعِيتُمْ فادْخُلوا، فَإِذَا طَعِمْتُمْ فانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذلِكُمْ كانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ وَاللَّهُ لاَ يَسْتَحْيِي مِنَ الحَقِّ﴾ [الأحزاب: ٥٣]. قالَ أَبُو عُثْمانَ: قالَ أَنَسٌ: إِنَّهُ خَدَمَ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ.

[طرفه في: ٤٧٩١].

٦٦ ـ بابُ اسْتِعارَةِ الثِّيابِ لِلعَرُوسِ وَغيرِهَا

٥١٦٤ ـ حدثني عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عن أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّهَا اسْتَعارَتْ مِنْ أَسْماءَ قِلادَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ ناساً مِنْ أَصْحابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاةُ فَصَلَّوا بِغَيرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذلِكَ إِلَيهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقالَ أُسَيدُ بْنُ حُضَيرٍ: جَزَاكِ اللَّهُ خَيراً، فَوَاللَّهِ ما نَزَلَ بِكِ أَمْرٌ قَطُّ، إِلاَّ جَعَلَ لَكِ مِنْهُ مَخْرَجاً، وَجُعِلَ لِلمُسْلِمِينَ فِيهِ بَرَكَةٌ. [طرفه في: ٣٣٤].

٥١٦٣ ـ قوله جنباتها: نواحيها.

ـ (الرسول الله) إلى رسول الله نخ.

ـ غاص: ممتلىء.

ـ (وتكلم بها الخ) وتكلم ما شاء الله نخ.

ـ قوله: تصدعوا أي تفرقوا (شارح).

٥١٦٤ ـ قوله فهلكت أي ضاعت (شارح).

ـ قوله إلاَّ جعل لك ولأبي ذر إلاَّ جعل الله لك ا هـ شارح

[67] What one says when having sexual intercourse with his wife?

5165- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any of you says, when having sexual intercourse with her wife: "In the name of Allah! O Allah! Might you cause Satan to be far from us, and let it be far from what you bestow upon us!" then, their child, if they are destined to have a child, will be kept far from Satan's harm."

[68] The wedding banquet is true

In this respect, Abdur'rahman Ibn Awf "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Present a wedding banquet even with a sheep."

5166- Anas Ibn Malik "Allah be pleased with him" narrated: I was ten years old when The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina. My mother and aunts used to urge me to serve The Prophet "Allah's blessing and peace be upon him" regularly, and I served him for ten years. When The Prophet "Allah's blessing and peace be upon him" died I was twenty years old. Indeed, I knew about the order of veiling women more than any other person when it was revealed. It was revealed for the first time when The Messenger of Allah "Allah's blessing and peace be upon him" had consummated his marriage with Zainab Bint Jahsh. When the day dawned, The Prophet "Allah's blessing and peace be upon him" was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with The Prophet "Allah's blessing and peace be upon him" for a long time. The Prophet "Allah's blessing and peace be upon him" got up and went out, and I too went out with him so that those people might leave too. The Prophet "Allah's blessing and peace be upon him" proceeded and so did I, till he came to the threshold of A'isha's dwelling place. Then thinking that these people had left, he returned and so did I along with him till he entered upon Zainab. Behold, they were still sitting and had not gone. So The Prophet "Allah's blessing and peace be upon him" again went away and I went away along with him. When we reached the threshold of A'isha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then The Prophet "Allah's blessing and peace be upon him" drew a curtain between him, and me and the Verse of the veil was sent down.

[69] (Presenting) a wedding banquet even with a sheep

5167- Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf married an Ansari woman, The Prophet "Allah's blessing and peace be upon him" asked him: "How much did you give her as dower?" Abdur'rahman said: "(A piece of) gold equal in weight to a date stone."

Anas further said: When they (The Prophet "Allah's blessing and peace be upon him" and his companions) came to Medina, the emigrants stayed at the Ansar's houses. Abdur'rahman Ibn Awf stayed at Sa'd Ibn Ar'rabie's house. Sa'd said to Abdur'rahman: "I will divide and share my property with you. Moreover, I will give one of my two wives to you." Abdur'rahman said: "May Allah bless you, your wives and property." So Abdur'rahman went to the market where he practised trading. Then he gained a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet "Allah's blessing and peace be upon him" said to him: "Present a wedding banquet, even with a sheep."

٦٧ ـ بابُ ما يَقولُ الرَّجُلُ إذا أتَى أهْلَهُ

٥١٦٥ ـ حدّثنا سَعْدُ بْنُ حَفصٍ: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ: «أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطانَ وَجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، ثُمَّ قُدِّرَ بَيْنَهُما فِي ذٰلِكَ، أَوْ قُضِيَ وَلَدٌ، لَمْ يَضُرَّهُ شَيْطانٌ أَبَداً».

[طرفه في: ١٤١].

٦٨ ـ بابُ الوَلِيمَةِ حَقٌّ

وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: قالَ لِي النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ».

٥١٦٦ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ قالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّهُ كانَ ابْنَ عَشْرِ سِنِينَ، مَقْدَمَ رَسُولِ اللّهِ ﷺ المَدِينَةَ، فَكانَ أُمَّهاتِي يُوَاظِبْنَنِي عَلَى خِدْمَةِ النَّبِيِّ ﷺ فَخَدَمْتُهُ عَشْرَ سِنِينَ، وَتُوُفِّيَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عِشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الحِجابِ حِينَ أُنْزِلَ، وَكانَ أَوَّلَ ما أُنْزِلَ فِي مُبْتَنَى رَسُولِ اللّهِ ﷺ بِزَيْنَبَ ابْنَةِ جَحْشٍ: أَصْبَحَ النَّبِيُّ ﷺ بِها عَرُوساً، فَدَعا القَوْمَ فَأَصابُوا مِنَ الطَّعامِ، ثُمَّ خَرَجُوا وَبَقِيَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِيِّ ﷺ، فَأَطالُوا المُكْثَ، فَقامَ النَّبِيُّ ﷺ فَخَرَجَ، وَخَرَجْتُ مَعَهُ لِكَي يَخْرُجُوا، فَمَشَى النَّبِيُّ ﷺ وَمَشَيْتُ، حَتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، حَتَّى إِذا دَخَلَ عَلَى زَيْنَبَ فَإِذا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ حَتَّى إِذا بَلَغَ عَتَبَةَ حُجْرَةِ عائِشَةَ وَظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِيُّ ﷺ بَيْنِي وَبَيْنَهُ بِالسِّتْرِ، وَأُنْزِلَ الحِجابُ.

[طرفه في: ٤٧٩١].

٦٩ ـ بابُ الوَلِيمَةِ وَلَوْ بِشاةٍ

٥١٦٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفْيانُ قالَ: حَدَّثَنِي حُمَيْدٌ: أَنَّه سَمِعَ أَنَساً رَضِيَ اللّهُ عَنْهُ قالَ: سَأَلَ النَّبِيُّ ﷺ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصارِ: «كَمْ أَصْدَقْتَها»؟ قالَ: وَزْنَ نَواةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ: سَمِعْتُ أَنَساً قالَ: لَمَّا قَدِمُوا المَدِينَةَ، نَزَلَ المُهاجِرُونَ عَلَى الأَنْصارِ، فَنَزَلَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ، فَقالَ: أُقاسِمُكَ مالِي، وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَيَّ، قالَ: بارَكَ اللّهُ لَكَ فِي أَهْلِكَ وَمالِكَ، فَخَرَجَ إِلَى السُّوقِ فَباعَ وَاشْتَرَى، فَأَصابَ شَيْئاً مِنْ أَقِطٍ وَسَمْنٍ، فَتَزَوَّجَ، فَقالَ النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشاةٍ». [طرفه في: ٢٠٤٩].

٥١٦٦ ـ قوله: يواظبنني أي يحرضنني، وروي: يواطئنني أي يوافقنني، ا هـ. من الشارح بزيادة.

ـ قوله: أول ضبط في بعض النسخ بالنصب.

ـ قوله: في مبتنى رسول الله أي في زمان ابتنائه ودخوله عليه الصلاة والسلام.

5168- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, which consisted of one sheep.

5169- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyya and then married her. Indeed, her dower was her manumission. He presented a wedding banquet with a sweet dish made from butter, yoghurt, and dates.

5170- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" consummated marriage with a woman (Zainab) and sent me to invite people to the food (of his wedding banquet).

[70] Presenting a wedding banquet of one's marriage to a certain woman, better than those, presented on the occasion of his marriage to other women

5171- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, which consisted of one sheep.

[71] Presenting a wedding banquet (even) with less than a sheep

5172- Safiyya Bint Shaiba "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" gave a banquet of two Mudds (old weighing unit) of barley on marrying some of his wives.

[72] One's responding to the invitation of the wedding banquet; and what about the seven-day banquet

5173- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "If one is invited to a wedding banquet, he must respond to it and go."

5174- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Release the captive, respond to (the invitation of) the caller (to the wedding banquet), and visit the ill person (to enquire about his health).

5175- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one meets), and to accept the invitation (to the wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use the cushions of silk stuffed with cotton (placed under the rider

٥١٦٨ ـ حدّثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: ما أَوْلَمَ النَّبِيُّ ﷺ على شَيءٍ مِن نِسائِهِ ما أَوْلَمَ على زينبَ، أَوْلَمَ بِشاةٍ.

[طرفه في: ٤٧٩١].

٥١٦٩ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الوَارِثِ، عَنْ شُعَيبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ وَتزوَّجَها، وَجَعَلَ عِتقَهَا صَداقَهَا، وَأَوْلَمَ عَلَيها بِحَيسٍ [طرفه في: ٣٧١]

٥١٧٠ ـ حدّثنا مالكُ بنُ إسماعيلَ: حَدَّثَنَا زُهَيرٌ، عَنْ بَيانٍ قال: سَمِعْتُ أَنساً يَقُولُ: بَنَى النَّبِيُّ ﷺ بامرأةٍ، فَأَرْسَلَنِي فَدَعَوْتُ رِجالاً إِلَى الطَّعَامِ.

[طرفه في: ٤٧٩١].

٧٠ ـ بابُ مَنْ أَوْلَمَ عَلَى بَعْضِ نِسَائِهِ أَكْثَرَ مِنْ بَعْضٍ

٥١٧١ ـ حدّثنا مُسَدَّدٌ: حَدَّثنا حَمَّادُ بنُ زَيدٍ، عَنْ ثَابِتٍ قالَ: ذُكِرَ تَزْوِيجُ زَيْنَبَ ابْنَةِ جَحْشٍ عِنْدَ أَنَسٍ فقالَ: ما رَأَيتُ النَّبِيَّ ﷺ أَوْلَمَ عَلَى أَحَدٍ مِن نِسائِهِ ما أَوْلَمَ عَلَيهَا، أَوْلَمَ بِشَاةٍ.

[طرفه في: ٤٧٩١].

٧١ ـ بابُ مَنْ أَوْلَمَ بِأَقَلَّ مِنْ شَاةٍ

٥١٧٢ ـ حدّثنا محمدُ بنُ يوسفَ: حدّثنا سفيانُ، عن منصورِ بنِ صفيّةَ، عن أُمِّهِ صفيّةَ بنتِ شَيبةَ قالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

٧٢ ـ بابُ حَقِّ إِجابَةِ الوَلِيمَةِ وَالدَّعْوَةِ، وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ وَنَحْوَهُ

وَلَمْ يُوَقِّتِ النَّبِيُّ ﷺ يَوماً وَلاَ يَوْمَينِ.

٥١٧٣ ـ حدّثنا عَبدُ اللهِ بنُ يوسفَ: أخبرنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذا دُعِيَ أَحَدُكُمْ إِلَى الوَلِيمَةِ فَلْيَأْتِها».

[الحديث ٥١٧٣ ـ طرفه في: ٥١٧٩].

٥١٧٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ سُفيانَ قال: حَدَّثَني مَنْصُورٌ، عَنْ أَبي وائِلٍ، عَنْ أَبي مُوسَى، عَنِ النَّبِيِّ ﷺ قال: «فُكُّوا العَانِيَ، وَأَجِيبُوا الدَّاعِيَ، وَعُودُوا المَرِيضَ».

[طرفه في: ٣٠٤٦].

٥١٧٥ ـ حدّثنا الحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيدٍ: قالَ البَرَاءُ بْنُ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيادَةِ المَرِيضِ، وَاتِّبَاعِ الجِنَازَةِ، وَتَشْمِيتِ العَاطِسِ، وَإِبْرَارِ القَسَمِ، وَنَصْرِ المظلومِ، وَإِفْشَاءِ السَّلَامِ، وَإِجابَةِ الدَّاعِي. وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الفِضَّةِ، وَعَنِ المَيَاثِرِ،

٥١٧٥ ـ **قوله**: وعن المياثر جمع ميثرة فراش من حرير محشوّ بالقطن يجعله الركب تحته على الرحل والسرج

on the saddle), the linen clothes containing silk (brought from an Egyptian town), the thick silk, and the Dibaj (another kind of silk).

5176- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu'osaid As'sa'idi invited The Messenger of Allah "Allah's blessing and peace be upon him" to his wedding party. His wife who was the bride, served them on that day. Do you know what drink she presented to Allah's Apostle? She had soaked some dates for him (in water) overnight; and after he had finished his meal she gave him that drink.

[73] He, who refuses the invitation (to a banquet) disobeys Allah and His Messenger

5177- Abu'huraira "Allah be pleased with him" narrated: The worst food is that of a wedding banquet to which only the rich are invited while the poor are left. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle.

[74] Accepting the invitation to the meal of trotters

5178- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

[75] Accepting the invitation to the wedding banquet or to other parties

5179- Nafi narrated: Abdullah Ibn Omar said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Accept the marriage invitation if you are invited to it." Ibn Omar used to accept the invitation whether to a wedding banquet or to any other party, even if he was fasting.

وَالقَسِّيَّةِ، وَالإِسْتَبْرَقِ، وَالدِّيبَاجِ. تَابَعَهُ أَبُو عَوَانَةَ، وَالشَّيْبَانِيُّ، عَنْ أَشْعَثَ: في إِفْشَاءِ السَّلَامِ.
[طرفه في: ١٢٣٩].

٥١٧٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قالَ: دَعا أَبُو أُسَيدٍ السَّاعِدِيُّ رَسُولَ اللّٰهِ ﷺ في عُرْسِهِ، وَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خادِمَهُمْ، وَهْيَ العَرُوسُ، قالَ سَهْلٌ: تَدْرُونَ ما سَقَتْ رَسُولَ اللّٰهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيلِ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.
[الحديث ٥١٧٦ ـ أطرافه في: ٥١٨٢، ٥١٨٣، ٥٥٩١، ٥٥٩٧، ٦٦٨٥].

٧٣ ـ بابُ مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصى اللّٰهَ وَرَسُولَهُ

٥١٧٧ ـ حدّثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ كانَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الوَلِيمَةِ، يُدْعى لَهَا الأَغْنِيَاءُ، وَيُتْرَكُ الفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصى اللّٰهَ وَرَسُولَهُ ﷺ.

٧٤ ـ بابُ مَنْ أَجابَ إِلَى كُرَاعٍ

٥١٧٨ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ دُعِيتُ إِلَى كُرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ لَقَبِلْتُ».
[طرفه في: ٢٥٦٨].

٧٥ ـ بابُ إِجابَةِ الدَّاعِي في العُرْسِ وَغَيرِهَا

٥١٧٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّٰهِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا الحَجَّاجُ بْنُ مُحَمَّدٍ قالَ: قالَ ابْنُ جُرَيجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا يَقُولُ: قالَ رَسُولُ اللّٰهِ ﷺ: «أَجِيبُوا هذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا». قالَ: كانَ عَبْدُ اللّٰهِ يَأْتِي الدَّعْوَةَ في العُرْسِ وَغَيرِ العُرْسِ وَهُوَ صَائِمٌ. [طرفه في: ٥١٧٣].

٧٦ ـ بابُ ذَهَابِ النِّسَاءِ وَالصِّبْيَانِ إِلَى العُرْسِ

٥١٨٠ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبَارَكِ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ

= وأصلها مؤثرة فقلبت الواو ياء لكسرة الميم (شارح).

ـ قوله: والقسية بفتح القاف وتشديد السين ضرب من ثياب كتاب مخلوط بحرير يؤتى به من مصر نسب إلى قرية على ساحل البحر بالقرب من دمياط درسها البحر (شارح).

٥١٧٦ ـ قوله: خادمهم يقع على الذكر والأنثى ا هـ. شارح.

باب ٧٥ ـ قوله: العرس هنا الطعام الذي يعمل عند العرس سمي باسم سببه أفاده العيني.

٥١٨٠ ـ قوله: ممتنا هو في ضبط الشارح بالمثلثة المفتوحة بدل التاء ولا معنى له، وقال العيني ممتناً بمثناة فوقية من

[76] Women and children go (to attend) the wedding parties

5180- Anas Ibn Malik “Allah be pleased with him” narrated: Once The Prophet “Allah’s blessing and peace be upon him” saw some women and children coming from a wedding party. He got up happily and said: "By Allah! You are the most beloved of all to me."

[77] Is the one (who went to the wedding party) required to return in case he saw a wicked thing?

5181- A’isha “Allah be pleased with her” narrated: I bought a cushion having pictures (of animals). When The Messenger of Allah “Allah’s blessing and peace be upon him” saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said: "O Allah's Apostle! I repent to Allah and His Apostle. What sin did I do?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: ”What is this cushion?" I said: "I bought it for you so as to sit and recline on." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The makers of these pictures will be punished on the Day of Judgement, to whom it will be said : “Give life to what you created.”” The Prophet “Allah’s blessing and peace be upon him” further said: "The Angels of (Mercy) never enter a house in which there are pictures.”

[78] The bride serves by herself the people in the wedding party

5182- Sahl “Allah be pleased with him” narrated: When Abu’osaid As’sa’idi got married, he invited The Prophet “Allah’s blessing and peace be upon him” and his companions. None prepared and brought the food for them but his wife. She soaked some dates in water in a stone pot overnight. After The Prophet “Allah’s blessing and peace be upon him” had finished his food, she provided him with it (that drink of soaked dates).

صُهَيب، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: أَبْصَرَ النَّبِيُّ ﷺ نِساءً وَصِبْياناً مُقْبِلِينَ مِنْ عُرْسٍ، فَقامَ مُمْتَنّاً فَقالَ: «اللَّهُمَّ أَنْتُم مِنْ أَحَبِّ النّاسِ إِلَيَّ». [طرفه في: ٣٧٨٥].

٧٧ ـ بابٌ هَل يَرْجِعُ إِذا رأى مُنْكَراً في الدَّعْوَةِ

ورأى ابنُ مسعودٍ صُورةً في البيتِ فرجعَ. وَدعا ابنُ عمرَ أَبا أيوبَ، فَرأى في البيتِ سِتْراً عَلى الجِدارِ، فَقالَ ابْنُ عُمَرَ: غَلَبَنا عَلَيهِ النِّساءُ، فَقالَ: مَنْ كُنْتُ أَخشى عَلَيهِ فَلَمْ أَكُنْ أَخشى عَلَيكَ، وَاللّهِ لا أَطْعَمُ لَكُمْ طَعاماً، فَرَجَعَ.

٥١٨١ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّها أَخْبَرَتْهُ: أَنَّها اشْتَرَتْ نُمْرُقَةً فِيها تَصاوِيرُ، فَلَمّا رَآها رَسُولُ اللّهِ ﷺ قامَ عَلى البابِ فَلَمْ يَدْخُل، فَعَرَفْتُ في وَجْهِهِ الكَراهِيَةَ، فَقُلْتُ: يا رَسُولَ اللّهِ أَتُوبُ إِلى اللّهِ وَإِلى رَسُولِه، ماذا أَذْنَبْتُ؟ فَقالَ رَسُولُ اللّهِ ﷺ: «ما بالُ هذهِ النُّمْرُقَةِ»؟ قالَتْ: فَقُلْتُ: اشْتَرَيْتُها لَكَ لِتَقْعُدَ عَلَيها وَتَوَسَّدَها، فَقالَ رَسُولُ اللّهِ ﷺ: «إِنَّ أَصْحابَ هذه الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ، وَيُقالُ لَهُمْ: أَحْيُوا ما خَلَقْتُمْ. وَقالَ: إِنَّ البَيتَ الَّذِي فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلائِكَةُ». [: ٢١٠٥].

٧٨ ـ بابُ قِيامِ المَرْأَةِ عَلى الرِّجالِ في العُرْسِ وَخِدْمَتِهِمْ بِالنَّفْسِ

٥١٨٢ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسّانَ قالَ: حَدَّثَني أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: لَمّا عَرَّسَ أَبُو أُسَيدٍ السّاعِدِيُّ دَعا النَّبِيَّ ﷺ وَأَصْحابَهُ، فَما صَنَعَ لَهُمْ طَعاماً وَلا قَرَّبَهُ إِلَيهِمْ إِلّا امْرَأَتُهُ أُمُّ أُسَيدٍ، بَلَّتْ تَمَراتٍ في تَوْرٍ مِنْ حِجارَةٍ مِنَ اللَّيلِ، فَلَمّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعامِ أَماثَتْهُ لَهُ فَسَقَتْهُ، تُتْحِفُهُ بِذلِكَ.

[طرفه في: ٥١٧٦]

٧٩ ـ بابُ النَّقِيعِ وَالشَّرابِ الَّذِي لا يُسْكِرُ في العُرْسِ

٥١٨٣ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ القارِيُّ، عَنْ أَبِي حازِمٍ

المنة بضم الميم وهي القوة أي قام قياماً مشتداً في ذلك فرحاً بهم ويقال: ممتناً من الامتنان أي منعماً متفضلاً مكرماً لهم ا هـ.

باب ٧٧ ـ قوله: عليه أي على وضع الستر على الجدار.

٥١٨١ ـ قوله: نمرقة بضم النون والراء وبالكسر لغة وهي الوسادة الصغيرة ا هـ. من العيني كتبه مصححه.

ـ قوله: وتوسدها أي لتتوسدها.

٥١٨٢ ـ قوله: عرس أي اتخذ عروساً والتور القدح، وقوله: من الليل متعلق بقوله: بلت وهو من البلل وأماثته مرسته بيدها ا هـ. من العيني.

ـ أم أسيد هي العروس نفسها كما جاء التصريح به في الباب الذي يليه.

باب ٧٩ ـ قوله: النقيع وهو ما ينقع من تمر في ماء لتخرج حلاوته ا هـ. من الشارح.

[79] The soaked dates (Syrup) which does not intoxicate, and which is provided in the wedding party

5183- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu'osaid As'sa'idi invited The Prophet "Allah's blessing and peace be upon him" to his wedding party; and his wife, who was the bride, served him on that day. She said (or Sahl said): "Do you know what she soaked for Allah's Apostle? She soaked some dates for him (in water) in a pot overnight."

[80] Dealing (gently) with women

5184- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

[81] The advice of taking care of women

5185- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever believes in Allah and the Last Day should not cause harm to his neighbour. I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break, and if you leave it, it will remain crooked.

5186- So, I recommend you to take care of the women."

5187- Ibn Omar "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to avoid talking easily and freely with our wives for fear that some revelation might be sent down in connection with us. But after The Prophet "Allah's blessing and peace be upon him" had died, we started talking easily and freely (with them).

[82] (Allah's saying) "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (The Prohibition 6)

5188- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible (for his wards): A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and responsible (for it); a slave is a guardian of his master's property and responsible (for it). Then, all of you are guardians and are responsible (for your wards)."

قال: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ، وَهِيَ الْعَرُوسُ ـ فَقَالَتْ، أَوْ ـ قَالَ: أَتَدْرُونَ مَا أَنْقَعْتُ لِرَسُولِ اللَّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

[طرفه في: ٥١٧٦]

٨٠ ـ بابُ المُدَارَاةِ مَعَ النِّسَاءِ، وَقَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا المَرْأَةُ كالضِّلَعِ»

٥١٨٤ ـ حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «المَرْأَةُ كَالضِّلَعِ، إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ».

[طرفه في: ٣٣٣١]

٨١ ـ بابُ الوَصَاةِ بِالنِّسَاءِ

٥١٨٥ ـ حدَّثنا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا حُسَيْنٌ الجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْراً، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ».

[الحديث ٥١٨٥ ـ أطرافه في: ٦٠١٨، ٦١٣٦، ٦١٣٨، ٦٤٧٥].

٥١٨٦ ـ «فَاسْتَوْصُوا بِالنِّسَاءِ خَيْراً».

[طرفه في: ٣٣٣١]

٥١٨٧ ـ حدَّثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَّقِي الكَلاَمَ وَالاِنْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ ﷺ، هَيْبَةَ أَنْ يَنْزِلَ فِينَا شَيْءٌ، فَلَمَّا تُوُفِّيَ النَّبِيُّ ﷺ تَكَلَّمْنَا وَانْبَسَطْنَا.

٨٢ ـ بابٌ ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَاراً﴾ [التحريم: ٦]

٥١٨٨ ـ حدَّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ. قَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ، فَالإِمَامُ رَاعٍ وَهُوَ مَسْؤُولٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْؤُولٌ، وَالمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْؤُولَةٌ، وَالعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُولٌ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ».

[طرفه في: ٨٩٣].

باب ٨١ ـ باب الوصاية نخ.

٥١٨٥ ـ قوله: فلا يؤذي كذا بإثبات الياء وفي بعض النسخ: فلا يؤذ بحذفها.

[83] Men's good intercourse with their wives

5189- A'isha "Allah be pleased with her" reported: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands.

The first one said: "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."

The second one said: "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said: "My husband is the (too-tall)! If I describe him (and he hears that) he will divorce me, and if I keep quiet, he will keep me hanging (neither as divorced nor as a wife)."

The fourth one said: "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him."

The fifth one said: "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house."

The sixth one said: "If my husband eats, he will eat too much (leaving the dishes empty); if he drinks he will leave nothing; and if he sleeps he will roll himself (alone in our blankets); and he does not insert his palm to inquire about my feelings."

The seventh one said: "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both."

The eighth one said: "My husband is too soft to touch, like a rabbit, and he smells like a Zarnab (a kind of good smelling grass)."

The ninth one said: "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (in view of his Generosity to his guests) and his house is near to the people (so as to consult him easily)."

The tenth one said: "My husband is Malik (possessor), and what is Malik? he is greater than (and beyond) whatever I can say about him. Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. Whenever the camels hear the sound of the lute (or the tambourine) they would realize that they are going to be slaughtered for the guests."

The eleventh one said: "My husband is Abu'zar and what is Abu'zar? He has given me many ornaments with which my ears are heavily loaded; and my arms have become fat (as a result of my being fat). He has pleased me, and I became so happy that I feel proud of myself. He found me with my family who were merely owners of sheep and living in poverty. But he brought me to a respected family having horses and camels in addition to threshing and purifying grain. All what I can say is that he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu'zar,

٨٣ ـ باب حُسْنِ المُعَاشَرَةِ مَعَ الأَهْلِ

٥١٨٩ ـ حدّثنا سُلَيمانُ بنُ عبدِ الرَّحمٰنِ وعَلِيُّ بنُ حُجرٍ قالاَ: أخبرَنا عِيسى بنُ يُونُس. حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعاهَدْنَ وتَعاقَدْنَ أن لا يَكتُمْنَ مِنْ أَخْبارِ أَزْواجِهِنَّ شيئاً، قالَتِ الأُولى: زَوْجِي لَحْمُ جَمَلٍ غَثٌّ، عَلَى رَأْسِ جَبَلٍ: لا سَهْلٍ فَيُرتَقى وَلاَ سَمِينٍ فَيُنْتَقَلُ. قالَتِ الثَّانِيَةُ: زَوْجِي لاَ أَبُثُّ خَبَرَهُ، إِنِّي أَخافُ أَنْ لا أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ. قالَتِ الثَّالِثَةُ: زَوْجِي العَشَنَّقُ، إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ. قالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ، لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخافَةَ وَلاَ سَآمَةَ. قالَتِ الخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ. قالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ التَفَّ، وَلاَ يُولِجُ الكَفَّ لِيَعْلَمَ البَثَّ، قالَتِ السَّابِعَةُ: زَوْجِي غَيَايَاءُ، أَوْ عَيَايَاءُ، طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ. قالَتِ الثَّامِنَةُ: زَوْجِي المَسُّ مَسُّ أَرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ، قالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ العِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ البَيْتِ مِنَ النَّادِ. قالَتِ العَاشِرَةُ: زَوْجِي مَالِكٌ وَمَا مَالِكٌ، مَالِكٌ خَيْرٌ مِنْ ذٰلِكَ، لَهُ إِبِلٌ كَثِيرَاتُ المَبَارِكِ، قَلِيلاَتُ المَسَارِحِ، وَإِذَا سَمِعْنَ صَوْتَ المِزْهَرِ، أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ. قالَتِ الحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ، فَمَا أَبُو زَرْعٍ، أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي في أَهْلِ غُنَيْمَةٍ بِشِقٍّ، فَجَعَلَنِي في أَهْلِ صَهِيلٍ وأَطِيطٍ، وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ

٥١٨٩ ـ قوله: غثّ أي شديد الهزال ذكر فيه الشارح الرفع والجرّ وكذا في قوله: لا سهل وزاد فيه الفتح بلا تنوين.

ـ وقوله: ولا سمين بالجر والرفع منوناً والفتح بلا تنوين اهـ.

ـ (العشنق) الطويل المذموم اهـ. شارح.

ـ قوله: فهد أي فعل فعل الفهد وهو حيوان متنوّم، وقوله: أسد أي فعل فعل الأسد، وقوله: اشتفّ أي استقصى ما في الإناء، وروي: استف بالسين، وهو بمعناه، وقوله: التف أي في ثيابه وحده و(غياياء): من الغيّ وهو الخيبة و(عياياء) من العيّ وهو العجز و(طباقاء) هو المطبقة عليه الأمور حمقاً و(المزهر): العود وضربه فرحاً بالضيفان وقوله: أناس من النوس وهو الحركة من كلّ شيء متدلّ.

ـ (البث): الحزن.

ـ (النادي): مجلس القوم اهـ.

ـ قوله: وبجحني أي عظمني، وروي بالتشديد، وقوله: فبجحت الخ وروي: فبجحت بضم التاء وإلى بالتخفيف كما في العيني اهـ.

ـ قوله: بشق قيل: هو اسم موضع والأصل فيه فتح الشين وقيل: بمعنى المشقة و(صهيل) صوت خيل و(أطيط) صوت إبل من ثقل حملها و(دائس): هو الذي يدوس الزرع في بيدره و(منق): هو الذي ينقيه من التبن، وقوله: فأتقنح أو فأنقمح كما يأتي أي أشرب حتى أروى، وقوله: عكومها أي غرائرها التي تجمع فيها أمتعتها وهو جمع عكم كجلد وجلود، وقوله: رداح بكسر الراء وفتحها أي كثيرة الحشو وهو جمع رادح أي ثقيل وهذا إذا كان بالكسر وأما إذا كان بالفتح فيقدر المبتدأ أي عكومها كلها رداح وبيت فساح بالفتح واسع، وقوله: ومضجعه الخ أي هو صغير الجسم يضطجع في محلّ يسع سلّ السيف والحفرة وهي الأنثى من ولد =

And what could one say in praise of the mother of Abu'zar? Her saddlebags were always full of provision and her house was spacious. As for the son of Abu'zar, what could one say about the son of Abu'zar? His bed is as narrow as an unsheathed sword; and an arm of a kid (of four months) could satisfy his hunger. As for the daughter of Abu'zar, and what could one say of the daughter of Abu'zar? She is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the slave girl of Abu'zar, and what could one say about the slave girl of Abu'zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added: "One day it so happened that Abu'zar went out at the time of milking the animals, when he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said: "Eat (of this), O Ommu'zar, and give provision to your relatives."'

She added: "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu'zar's."

A'isha then said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "I am to you as Abu'zar was to (his wife) Ommu'zar."

5190- Urwa narrated: A'isha "Allah be pleased with her" said: "While the Ethiopians were playing with their small spears, The Messenger of Allah "Allah's blessing and peace be upon him" screened me behind him in order to watch (that display). I kept on watching till I left on my own." So you would consider how old a little girl was to listen to amusement.

[84] The man's advice to his daughter how to treat her husband well

5191- Ibn Abbas "Allah be pleased with both" narrated: I had been eager to ask Omar Ibn Al'khattab about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If you two turn in repentance to Allah, your hearts are indeed so inclined (to oppose what The Prophet likes)" (The Prohibition 4) until Omar performed the Hajj and I too performed it along with him. (On the way) Omar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water. After Omar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If you two turn in repentance to Allah your hearts are indeed so inclined (to oppose what The Prophet likes)" (The Prohibition 4)? He said: "I am astonished at your question, O Ibn Abbas. They were A'isha and Hafsa." Then Omar went on narrating the tradition in full. He said: "I and my Ansari neighbor from Banu'omaiyya Ibn Zaid who used to live in Awali of Medina, used to visit The Prophet "Allah's blessing and peace be upon him" in turn. He used to go one day and I another day. Whenever I went, I would bring him the news of what had happened that day regarding the revelation and other things; and whenever he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari

فَأَتَقَمَّحُ. أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ، عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ. ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ زَرْعٍ، مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ، طَوْعُ أَبِيهَا، وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا. جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ، لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثاً، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثاً، وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشاً. قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيّاً، رَكِبَ شَرِيّاً، وَأَخَذَ خَطِّيّاً، وَأَرَاحَ عَلَيَّ نَعَماً ثَرِيّاً، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجاً، وَقَالَ: كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ، قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ. قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ سَعِيدُ بْنُ سَلَمَةَ، عَنْ هِشَامٍ: وَلاَ تُعَشِّشُ بَيْتَنَا تَعْشِيشاً. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمْ: فَأَتَقَمَّحُ، بِالمِيمِ، وَهذَا أَصَحُّ.

٥١٩٠ ـ حدَّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الحَبَشُ يَلْعَبُونَ بِحِرَابِهِمْ، فَسَتَرَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَنْظُرُ، فَمَا زِلْتُ أَنْظُرُ حَتَّى كُنْتُ أَنَا أَنْصَرِفُ، فَاقْدُرُوا قَدْرَ الجَارِيَةِ الحَدِيثَةِ السِّنِّ، تَسْمَعُ اللَّهْوَ.

[طرفه في: ٤٥٤]

٨٤ ـ بابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحَالِ زَوْجِهَا

٥١٩١ ـ حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَزَلْ حَرِيصاً عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الخَطَّابِ عَنِ المَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤] حَتَّى حَجَّ وَحَجَجْتُ مَعَهُ، وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ فَتَبَرَّزَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ. فَقُلْتُ لَهُ: يَا أَمِيرَ المُؤْمِنِينَ مَنِ المَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، اللَّتَانِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ قَالَ: وَاعَجَباً لَكَ يَا ابْنَ عَبَّاسٍ، هُمَا عَائِشَةُ وَحَفْصَةُ، ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسُوقُهُ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهُمْ مِنْ عَوَالِي المَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى النَّبِيِّ ﷺ فَيَنْزِلُ يَوْماً، وَأَنْزِلُ يَوْماً، فَإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذَلِكَ اليَوْمِ مِنَ الوَحْيِ أَوْ غَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ،

= المعز، وفي التبثيث من المبالغة ما ليس في البث وهو الإفشاء كالنث وروي ولا تنث، وقوله: ولا تنقث وضبط بالتخفيف من الباب الأوّل أي لا تسرع في زادنا بالخيانة، وقوله: ولا تملأ الخ أي لا تترك الكناسة في البيت مفرقة كعش الطائر، وقوله: شريا أي فائقاً في السير، وقوله: من كل رائحة أي من كل ما يروح من النعم زوجا أي اثنين.

ـ قوله: ولا تعشش بيتنا تعشيشاً وضبط الغين من الغش وهو ضد الخالص.

٥١٩١ ـ قوله: واعجبا بالتنوين في الفرع اسم فعل بمعنى أعجب ويجوز عدمه لأن الأصل واعجبي فأبدلت الكسرة فتحة فصارت الياء ألفاً كقوله: يا أسفاً ويا حسرتا، وفي رواية معمر واعجبي (شارح). =

women. Once I shouted at my wife and she retorted against me. I disliked that she should answer me back. She said to me: "Why are you so surprised at my answering you back? By Allah, the wives of The Prophet "Allah's blessing and peace be upon him" answer him back and some of them may not speak to him for all the day." This terrified me and I said to her: "Whoever did so would be ruined!" Then I proceeded after dressing myself, and entered upon Hafsa and said to her: "Does any of you make The Prophet "Allah's blessing and peace be upon him" angry till night?" She said: "Yes." I said: "You are a ruined losing person! Don't you fear that Allah may get angry for the fury of The Messenger of Allah "Allah's blessing and peace be upon him" and thus you will be ruined? So do not ask more from The Prophet "Allah's blessing and peace be upon him", do not answer him back, and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (A'isha) in her manners for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"."""

Omar further said: "At that time the news were in circulation that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became shocked and came out to him. He said: "Today a great thing has happened." I asked: "What is it? Have (those of) Ghassan come?" He said: "No, but it is greater and more horrifying than that. The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives."" Omar added: "The Prophet "Allah's blessing and peace be upon him" kept away from his wives; and I said: "Hafsa is a ruined loser." I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with The Prophet "Allah's blessing and peace be upon him". Then The Prophet "Allah's blessing and peace be upon him" entered an upper room where he stayed in seclusion. I entered upon Hafsa and saw her weeping. I asked: "What causes you to weep? Did I not warn you of that? Did The Prophet "Allah's blessing and peace be upon him" divorce you all?" She said: "I do not know. There he is retired alone in the upper room." I came out and sat near the pulpit where I saw a group of people sitting around it, some of whom were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where The Prophet "Allah's blessing and peace be upon him" was. I said to a black slave of his: "Will you get the permission (of The Prophet "Allah's blessing and peace be upon him") for Omar (to be admitted)?" The slave went in, talked to The Prophet "Allah's blessing and peace be upon him" about it and then returned saying: "I talked to The Prophet "Allah's blessing and peace be upon him" and mentioned you but he kept silent." Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave: "Will you get the permission for Omar?" He went in and returned saying: "I mentioned you to him but he kept silent." So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation. I went to the slave and said: "Will you get the permission for Omar?" He went in and returned to me saying: "I mentioned you to him but he kept silent." When I was about to depart, The slave called me saying: "The Prophet "Allah's blessing and peace be upon him" has given you permission." Then I entered upon The Messenger of Allah "Allah's blessing and peace be upon him" who was Lying on a bed made of stalks of date palm leaves with no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibers. I greeted

وكُنَّا معشرَ قُريش نَغلِبُ النّساء، فلَمّا قدِمْنا على الأنْصار إذَا قومٌ تَغلِبُهُمْ نِساؤُهُم، فَطفِق نِساؤُنا يأْخُذْنَ مِن أدبِ نِساءِ الأنْصارِ، فَصخِبتُ على امْرأتي فَراجعَتني، فأنْكرْتُ أنْ تُراجِعَني، قالتْ ولِم تُنكِر أنْ أُراجِعكَ؟ فواللهِ إنّ أزواجَ النَّبيِّ ﷺ ليُراجِعْنَهُ، وإنّ إحْداهُنّ لتَهجُرُهُ اليومَ حتّى اللّيل، فأفزعَني ذلكَ وقُلتُ لَها: قدْ خابَ مَنْ فعَلَ ذلكَ منهُنّ، ثمّ جمَعْتُ عليَّ ثِيابي، فنزَلتُ فَدخَلتُ عَلَى حَفصَةَ فقُلتُ لَها: أي حَفصَةُ، أتُغاضِبُ إحْداكُنّ النبيَّ ﷺ اليَوْمَ حتَّى اللّيل؟ قالَتْ: نعَم، فقُلتُ: قدْ خِبتِ وخسِرتِ، أفتَأمَنينَ أنْ يَغْضَبَ اللّهُ لغَضَبِ رَسُولِهِ ﷺ فتَهلِكي؟ لا تَستَكثِري النّبيَّ ﷺ ولا تُراجِعيهِ في شيءٍ، ولا تَهجُرِيه، وسَلِيني ما بَدا لَكِ، ولا يَغُرّنّكِ أنْ كانَتْ جارَتُكِ أوْضأَ منكِ وأحَبَّ إلى النّبيِّ ﷺ، يُريدُ عائشَةَ. قالَ عُمرُ: وكُنّا قدْ تَحدَّثْنا أنَّ غَسّانَ تُنعِلُ الخيلَ لِغَزْونا، فنزَلَ صاحِبي الأنْصاريُّ يومَ نَوبَتِهِ، فرجَعَ إلينا عِشاءً فضَرَبَ بابي ضَرْباً شَديداً، وقالَ: أثَمّ هوَ؟ ففَزِعتُ فخرَجْتُ إليهِ، فقالَ: قدْ حدَثَ اليومَ أمْرٌ عظيمٌ، قُلتُ: ما هوَ؟ أجاءَ غسّانُ؟ قالَ: لاَ، بلْ أعظَمُ مِن ذلكَ وأهْوَلُ، طلَّقَ النّبيُّ ﷺ نِساءَهُ، فقُلتُ: خابَتْ حَفصَةُ وخَسِرتْ، قدْ كُنتُ أظُنُّ هذا يُوشِكُ أنْ يَكونَ، فجَمعتُ عليَّ ثِيابي، فصَلّيتُ صَلاةَ الفَجرِ معَ النّبيِّ ﷺ، فدَخلَ النّبيُّ ﷺ مَشرُبَةً لهُ فاعْتزَلَ فِيها، ودَخلتُ على حَفصَةَ فإذا هِيَ تَبكِي، فقُلتُ: ما يُبكِيكِ؟ ألَمْ أكُنْ حذَّرتُكِ هذا، أطلّقَكُنّ النّبيُّ ﷺ؟ قالَتْ: لا أدْري، ها هُوَ ذا مُعتَزِلٌ في المَشرُبَةِ، فخرَجْتُ فجِئتُ إلَى المِنبَرِ، فإذاحَولَهُ رَهطٌ يَبكي بَعضُهُم، فَجلَسْتُ مَعهُم قَليلاً، ثُمّ غلَبَني ما أجِدُ فجِئتُ المَشرُبَةَ الّتي فِيهَا النّبيُّ ﷺ، فقُلتُ لِغُلامٍ لهُ أسْوَدَ: اسْتأذِنْ لِعُمَرَ، فدَخلَ الغُلامُ فكلّمَ النّبيَّ ﷺ ثمَّ رجَعَ. فقالَ: كلّمتُ النّبيَّ ﷺ وذكرْتُكَ لهُ فصَمتَ، فانْصرَفتُ حتّى جَلَستُ معَ الرّهطِ الّذينَ عندَ المِنبَرِ، ثُمّ غلَبَني ما أجِدُ فجِئتُ فقُلتُ للغُلامِ: اسْتأذِنْ لِعُمرَ، فدَخلَ ثُمّ رجَعَ فقالَ: قدْ ذكَرْتُكَ لهُ فصَمتَ، فرَجعْتُ فجَلَسْتُ معَ الرّهطِ الّذينَ عِندَ المِنبَرِ، ثُمّ غلَبَني ما أجِدُ، فجِئتُ الغُلامَ فقُلتُ: اسْتأذِنْ لِعُمَرَ، فدَخلَ ثُمّ رجَعَ إليَّ فقالَ: قدْ ذكَرْتُكَ لهُ فصَمتَ، فلَمّا ولّيتُ مُنصَرِفاً، قالَ: إذا الغُلامُ يَدعُوني، فقالَ: قدْ أذِنَ لكَ النّبيُّ ﷺ، فدَخلتُ علَى رَسُولِ اللّهِ ﷺ فإذَا هُوَ مُضطَجِعٌ عَلَى رِمالِ حَصيرٍ، لَيسَ بَينَهُ وَبَينَهُ فِراشٌ، قدْ أثّرَ الرِّمالُ بِجَنبِهِ، مُتّكِئاً عَلَى وِسادَةٍ مِنْ أدَمٍ حَشْوُهَا لِيفٌ، فَسلّمْتُ عَلَيهِ ثُمّ قلتُ وأنا قائمٌ: يا رَسُولَ اللّهِ، أطلَقْتَ نِساءَكَ؟ فرَفَعَ إليَّ بَصَرَهُ فقَالَ: «لا». فَقُلتُ: اللّهُ أكبَرُ، ثُمّ قُلتُ وأنَا قائمٌ أستأنِسُ: يا رَسُولَ اللّهِ، لَوْ رأيتَني وكُنّا مَعشَرَ قُرَيشٍ نَغلِبُ النِّساءَ، فلَمّا قدِمْنا المَدينَةَ إذا قَومٌ تَغلِبُهُمْ نِساؤُهُمْ، فتَبَسّمَ النّبيُّ ﷺ، ثُمّ قُلتُ: يا رَسُولَ اللّهِ لَوْ رَأيتَني وَدَخلتُ عَلَى حَفصَةَ فقُلتُ لَهَا: لا يَغُرَّنّكِ أنْ كانَتْ

= قوله: فصخبت ويروى بالسين أي صحت هـ. من الشارح وذكر العيني رواية فصحت أيضاً.

ـ قوله: مشربة أي غرفة.

ـ قوله: رمال حصير بكسر الراء وتضم أي على سرير مرمول بما يرمل به الحصير أي ينسج ورمال الحصير ضلوعه المتداخلة فيه كالخيوط في الثوب (شارح)

him and while still standing I said: "O Allah's Apostle! Did you divorce your wives?" He looked at me and said: "No." I said: "Allah is greater!" Then, while still standing, I said chatting: "Will you pay attention to what I say, O Allah's Apostle? We, the people of Quraish used to have power over our women, but when we came to Medina we found that the men (here) were overpowered by their women." The Prophet "Allah's blessing and peace be upon him" smiled. Then I said to him: "Will you observe what I say, O Allah's Apostle?

I entered upon Hafsa and said to her: "Do not be tempted to imitate your companion (A'isha), for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" smiled for a second time.

When I saw him smiling, I sat down. Then I looked around his home, and by Allah, I could see nothing of importance in his house except three hides, so I said: "O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the luxuries of) the world, although they do not worship Allah." Thereupon The Prophet "Allah's blessing and peace be upon him" sat up as he was reclining and said: "Are you of such an opinion, O the son of Al'khattab? These are the people who have received the rewards for their good deeds in this world." I said: "O Allah's Apostle! Ask Allah to forgive me."

Then The Prophet "Allah's blessing and peace be upon him" kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to A'isha. The Prophet "Allah's blessing and peace be upon him" had said: "I will not enter upon them (my wives) for one month", because of his anger towards them, after Allah had admonished him. Then, twenty-nine days later, The Prophet "Allah's blessing and peace be upon him" first entered upon A'isha. A'isha said to him: "O Allah's Apostle! You took an oath that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one." The Prophet "Allah's blessing and peace be upon him" said: "The (current) month is of twenty nine days." A'isha further said: "Then Allah revealed the Verse of (giving his wives) the option (whether to remain with him). He asked me first, and I chose him." Then he gave option to his other wives and they said what A'isha had said."

[85] The woman's voluntarily fasting must be by her husband's permission

5192- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not lawful for a lady to fast voluntarily without the permission of her husband when he is at home."

[86] What about the woman who stays overnight keeping herself away from her husband's bed

5193- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If a husband calls his wife to his bed (To have sexual relation with her) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

5194- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman stayed overnight keeping herself from her husband's bed, then the angels would curse her until she returns."

جارَتُكِ أَوضَأَ منكِ وأَحبَّ إلى النَّبيِّ ﷺ، يُرِيدُ عائِشَةَ، فتَبَسَّمَ النَّبِيُّ ﷺ تَبسُّمةً أُخرى، فجَلَستُ حِينَ رَأَيتُهُ تَبسَّمَ، فَرفَعتُ بَصَرِي في بَيتِهِ، فَوَاللّهِ ما رَأَيتُ في بَيتِهِ شَيئاً يَرُدُّ البَصَرَ، غَيرَ أَهَبَةٍ ثَلاثَةٍ، فَقُلتُ: يَا رَسُولَ اللّهِ ادْعُ اللّهَ فَليُوَسِّعْ عَلَى أُمَّتِكَ، فَإِنَّ فَارِساً وَالرُّومَ قَدْ وُسِّعَ عَلَيهِمْ وأُعطُوا الدُّنيا، وهُمْ لا يَعْبُدُونَ اللّهَ، فجَلَسَ النَّبيُّ ﷺ وكانَ مُتَّكِئاً فقالَ: «أَوفي هذا أنتَ يا ابنَ الخَطَّابِ، إنَّ أُولئِكَ قَوْمٌ عُجِّلوا طَيِّباتِهِمْ في الحَيَاةِ الدُّنيا». فَقُلتُ: يَا رَسُولَ اللّهِ اسْتَغفِرْ لِي، فاعتزَلَ النَّبيُّ ﷺ نِساءَهُ مِن أَجْلِ ذلكَ الحَدِيثِ حِينَ أَفشَتهُ حَفصةُ إلى عائِشةَ تِسعاً وعِشرينَ لَيلَةً، وَكانَ قالَ: «ما أنَا بِداخِلٍ عَلَيهِنَّ شَهراً». مِن شِدَّةِ مَوْجِدَتِهِ عَلَيهِنَّ حِينَ عاتَبَهُ اللّهُ، فَلَمَّا مَضَتْ تِسعٌ وَعِشرُونَ لَيلَةً دَخَلَ عَلَى عائِشَةَ، فَبَدأَ بِهَا، فَقالَتْ لَهُ عائِشَةُ: يَا رَسُولَ اللّهِ، إِنَّكَ كُنْتَ قَدْ أَقْسَمْتَ أَنْ لا تَدْخُلَ عَلَينَا شَهْراً، وَإِنَّمَا أَصْبَحْتَ مِنْ تِسْعٍ وَعِشْرِينَ لَيلَةً أَعُدُّهَا عَدّاً، فَقالَ: «الشَّهْرُ تِسعٌ وَعِشْرُونَ». فَكَانَ ذلِكَ الشَّهْرُ تِسْعاً وَعِشْرِينَ لَيلَةً، قالَتْ عائِشَةُ: ثُمَّ أَنْزَلَ اللّهُ تَعالَى آيَةَ التَّخَيُّرِ، فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ مِنْ نِسائِهِ فاختَرْتُهُ، ثُمَّ خَيَّرَ نِساءَهُ كُلَّهُنَّ فَقُلنَ مِثْلَ ما قالَتْ عائِشَةُ.

[طرفه في: ٨٩]

٨٥ ـ بابُ صَوْمِ المَرْأَةِ بِإِذْنِ زَوْجِهَا تَطَوُّعاً

٥١٩٢ ـ حدّثنا محمّدُ بْنُ مُقاتِلٍ: أَخبرَنا عَبدُ اللّهِ: أَخبرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «لا تَصُومُ المَرْأَةُ وَبَعْلُهَا شاهِدٌ إلاَّ بِإِذْنِهِ».

[طرفه في: ٢٠٦٦].

٨٦ ـ بابُ إِذَا بَاتَتِ المَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا

٥١٩٣ ـ حدّثنا محمّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذا دَعا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَأَبَتْ أَنْ تَجِيءَ، لَعَنَتْهَا المَلائِكَةُ حَتَّى تُصْبِحَ». [طرفه في: ٣٢٣٧].

٥١٩٤ ـ حدّثنا محمّدُ بْنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ زُرَارَةَ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذَا بَاتَتِ المَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا المَلائِكَةُ حَتَّى تَرْجِعَ».

[طرفه في: ٣٢٣٧]

= ـ قوله: تبسمه بهذا الضبط وبكسر السين من غير تحتية وللكشميهني تبسيمة اهـ. من الشارح باختصار.

ـ قوله: غير أهبة أي جلود قالوا: أهب في جمع إهاب غير قياس كعماد وعمد والقياس أهب ككتب وانظر الهاء في الآخر لماذا جاءت وهل الأهبة واحد الأهب كما قال العيني فإني لم أتمكن من المراجعة.

ـ (موجدته) أي غضبه.

ـ قوله: آية التخير وفي نسخة العيني آية التخيير وهي قوله تعالى: ﴿يا أيها النبي قل لأزواجك إن كنتن تردن﴾ الآية.

٥١٩٢ ـ قوله شاهد أي حاضر والحديث خبر بمعنى النهي.

[87] The woman should not allow for anyone to enter her husband's house without taking his permission

5195- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not lawful for a lady to fast voluntarily without the permission of her husband when he is at home. She should not allow anyone to enter his house except with his permission. If she charitably spends of his wealth without being ordered by him, he will be granted half the reward."

[88]

5196- Usama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

[89] The (woman's) ungratefulness to her companion of life (her husband)

5197- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him." Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long period equal to the period in which one could recite The Sura of Al'baqara. Then he bowed for a long time and then stood up for a long period, which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated (twice). Then he stood up (in the second Rak'a) for a long period that was shorter than that of the first standing. Then he bowed for a long time, which was shorter than the previous one. Then he raised his head and stood up for a long period, which was shorter than the first standing. Then he bowed for a long time, which was shorter than the first bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared. The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of somebody. So when you see them, remember Allah." The people said: "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains.

٨٧ ـ بابٌ لا تَأْذَنُ المَرْأَةُ في بَيتِ زَوْجِهَا لأَحَدٍ إلاَّ بإذْنِهِ

٥١٩٥ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَاد، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أن رَسُولَ الله ﷺ قال: «لا يَحِلُّ لِلمَرْأَةِ أَنْ تَصُومَ وَزَوْجُها شاهِدٌ إلاَّ بِإِذْنِهِ، وَلا تَأْذَنَ في بَيتِهِ إلاَّ بِإِذْنِهِ، وما أَنفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيرِ أَمرِهِ فَإِنَّهُ يُؤَدَّى إِلَيهِ شَطرُهُ». وَرَوَاهُ أَبُو الزِّنَادِ أَيضاً عَنْ مُوسى، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ في الصَّوْمِ.

[طرفه في: ٢٠٦٦].

٨٨ ـ بابٌ

٥١٩٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا التَّيمِيُّ، عَنْ أَبِي عُثْمانَ، عَنْ أُسَامَةَ، عَنِ النَّبِيِّ ﷺ قال: «قُمْتُ عَلَى بَابِ الجَنَّةِ، فَكانَ عامَّةَ مَنْ دَخَلَهَا المَسَاكِينُ، وَأَصْحَابُ الجَدِّ مَحْبُوسُونَ، غَيرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عامَّةُ مَنْ دَخَلَهَا النِّسَاءُ».

[الحديث ٥١٩٦ ـ طرفه في: ٦٥٤٧].

٨٩ ـ بابُ كُفْرانِ العَشِيرِ وَهُوَ الزَّوْجُ، وَهُوَ الخَلِيطُ، مِنَ المُعَاشَرَةِ

فِيهِ عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ.

٥١٩٧ ـ حدّثنا عَبْدُ اللهِ ابْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبّاسٍ أَنَّهُ قال: خَسفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ وَالنّاسُ مَعَهُ، فَقَامَ قِيَاماً طَوِيلاً نَحْواً مِنْ سُورَةِ البَقَرَةِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً، وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قامَ، فَقَامَ قِيَاماً طَوِيلاً، وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ، فَقَامَ قِيَاماً طَوِيلاً، وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذلِكَ فَاذْكُرُوا اللهَ». قالُوا: يا رَسُولَ اللهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيئاً في مَقَامِكَ هذا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ؟ فَقَالَ: «إِنِّي رَأَيتُ الجَنَّةَ، أَوْ أُرِيتُ الجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُوداً، وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيَا، وَرَأَيتُ النَّارَ، فَلَمْ أَرَ

باب ٨٧ ـ قوله: لا تأذن المرأة كذا بالضبطين.

٥١٩٥ ـ قوله: إمرة بهذا الضبط وفي اليونينية أمره كما في الشارح.

٥١٩٦ ـ قوله: وأصحاب الجد أي الغنى محبوسون على باب الجنة للحساب.

٥١٩٧ ـ قوله: عن زيد بن أسلم وجد في بعض النسخ زيادة الفقيه العمري وهي موجودة في الشرح المطبوع تحت علامة المتن. =

I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him" replied: "Because of their ungratefulness." He was asked whether they are ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say: I have never had any good from you. "

5198- Imran "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that women were the majority of its inhabitants."

[90] (The Prophet's saying) "Your wife has a right on you"

5199- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "I have been informed that you pray all the nights and fast all the days; is this true?" I replied: "Yes." He said: "O Abdullah! Do not do so. Fast (for some days) and leave fasting (for others); get up for the night prayer (for sometime) and then sleep (for sometime to take rest). Indeed, your body has a right on you; your eyes have a right on you; and your wife has a right on you."

[91] The woman is a guardian of her husband's house

5200- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible for his wards: A ruler is a guardian; a man is a guardian of his family; and a wife is a guardian of her husband's house and children. Then, all of you are guardians and are responsible for your wards."

[92] Allah's saying: "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is most high, great (above you all)." (The Women 34)

5201- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath to keep himself away from his wives for a month. He spent this time in seclusion in an upper room of his. Twenty-nine days later, he came down (and went to them). He was asked: "O Messenger of Allah! (why have you come down since) you took an oath (to keep yourself away from your wives) for a month?" he answered: "the (current) month is of twenty nine days."

كاليَوْم منْظراً قَطُّ، ورَأيتُ أكْثرَ أهْلِها النِّساءُ». قالوا: لِمَ يا رَسولَ اللّهِ؟ قال: «بِكُفرِهِنَّ». قِيلَ: يكْفرْنَ بِاللّهِ؟ قال: «يكْفُرْنَ العَشِيرَ، وَيَكْفُرْنَ الإحْسانَ، لَوْ أَحْسَنْتَ إلَى إحْداهُنَّ الدَّهْرَ، ثُمَّ رَأتْ مِنْكَ شيئاً، قالَتْ: ما رَأيتُ مِنْكَ خَيراً قَطْ». [طرفه في: ٢٩].

٥١٩٨ ـ حدّثنا عُثمانُ بْنُ الهَيثَم حَدَّثَنا عَوْفٌ، عَنْ أبِي رَجاءٍ، عَنْ عِمرانَ، عَنِ النَّبيِّ ﷺ قال: «اطّلعْتُ في الجنَّةِ، فرأيتُ أكْثرَ أهْلِها الفُقَراءَ، وَاطّلعْتُ في النّارِ، فرَأيتُ أكْثرَ أهْلِها النِّساءَ». تابَعَهُ أيُّوبُ وَسَلمُ بْنُ زَرِيرٍ. [طرفه في: ٣٢٤١].

٩٠ ـ بابٌ «لِزَوْجِكَ عَلَيكَ حَقٌّ»

قالَهُ أبُو جُحَيفَةَ، عَنِ النَّبيِّ ﷺ.

٥١٩٩ ـ حدّثنا مُحمدُ بْنُ مُقاتِلٍ: أخبَرَنا عَبْدُ اللّهِ: أخبرَنا الأوْزاعيُّ قال: حَدَّثَني يَحْيى بْنُ أبي كَثِيرٍ قالَ: حَدَّثَني أبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمنِ قال: حَدَّثَني عَبْدُ اللّهِ بْنُ عَمْرِو بْنِ العاصِ قال: قالَ رَسُولُ اللّهِ ﷺ: «يَا عَبْدَ اللّهِ، أَلَمْ أُخبَرْ أنّكَ تَصُومُ النَّهارَ وَتَقُومُ اللّيلَ» قُلتُ: بَلَى يا رَسُولَ اللّهِ، قال: «فَلا تَفعَلْ، صُمْ وَأفطِرْ، وَقُمْ وَنَمْ، فَإنَّ لِجَسَدِكَ عَلَيكَ حَقّاً، وَإنَّ لِعَينِكَ عَلَيكَ حَقّاً، وَإنَّ لِزَوْجِكَ عَلَيكَ حَقّاً».

[طرفه في: ١١٣١].

٩١ ـ بابٌ المَرْأةُ رَاعِيَةٌ في بَيتِ زَوْجِهَا

٥٢٠٠ ـ حدّثنا عَبْدانُ: أخبَرَنا عَبْدُ اللّهِ: أخبَرَنا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللّهُ عنهُمَا، عَنِ النَّبيِّ ﷺ قالَ: «كُلُّكُم رَاعٍ وَكُلُّكُمْ مَسؤُولٌ عَنْ رَعِيَّتِهِ، وَالأمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أهْلِ بَيتِهِ، وَالمَرْأةُ رَاعِيَةٌ عَلَى بَيتِ زَوْجِها وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسؤُولٌ عَنْ رَعِيَّتِهِ». [طرفه في: ٨٩٣].

٩٢ ـ بابُ قَوْلِ اللّهِ تَعالَى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ـ إلَى قَوْلِهِ ـ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا﴾ [النساء: ٣٤]

٥٢٠١ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ قالَ: حَدَّثَني حُمَيدٌ، عَنْ أنَسٍ رَضِيَ اللّهُ عَنهُ قال: آلَى رَسُولُ اللّهِ ﷺ مِنْ نِسائِهِ شَهْراً، وَقَعَدَ في مَشْرُبَةٍ لَهُ، فَنَزَلَ لِتِسْعٍ وَعِشرِينَ، فَقِيلَ: يَا رَسُولَ اللّهِ، إنَّكَ آلَيتَ عَلَى شَهْرٍ؟ قالَ: «إنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

[طرفه في: ٣٧٨].

= قوله: بكفرهن وللكشميهني يكفرن هـ. شارح.

٥٢٠١ ـ قوله: آلى أي حلف من الإيلاء ولا يراد به المعنى الفقهي.

[93] The Prophet's keeping himself away from some of his wives who remained at their homes

5202- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" swore to keep aloof from some of his wives for a period of one month. After the completion of twenty-nine days he went either in the morning or in the afternoon to his wives. Someone said to him: "You swore that you would not go to your wives for one month." He replied: "The month is of 29 days."

5203- Ibn Abbas "Allah be pleased with both" narrated: One morning we saw the wives of The Prophet "Allah's blessing and peace be upon him" weeping, every one of whom had her family with her. I went to the mosque and found that it was crowded with people. Then Omar Ibn Al'khattab came and went up to The Prophet "Allah's blessing and peace be upon him" who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. He greeted him (for the third time) but nobody answered. Then he (the Prophet's gatekeeper) called him and he entered upon The Prophet "Allah's blessing and peace be upon him". He asked: "Did you divorce your wives?" The Prophet "Allah's blessing and peace be upon him" said: "No, but I swore not to visit any of them for one month." So The Prophet "Allah's blessing and peace be upon him" kept himself away (from his wives) for twenty-nine days and then entered upon them.

[94] What is hateful of beating women?

And Allah's saying: "beat them (lightly)." (Women 34)

5204- Abdullah Ibn Zam'a narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should lash his wife like a slave and then have sexual relation with her in the last part of the night."

[95] The woman should not obey her husband in something, which might cause her to disobey Allah

5205- A'isha "Allah be pleased with her" narrated: An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him and said: "Her husband suggested that I should let her lengthen her hair (by using false hair)." The Prophet "Allah's blessing and peace be upon him" said: "No, for Allah curses such ladies who lengthen their hair (by using false hair)."

٩٣ ـ بابُ هِجْرَةِ النَّبِيِّ ﷺ نِسَاءَهُ في غَيرِ بُيُوتِهِنَّ

وَيُذْكَرُ عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَفَعَهُ: «غَيرَ أَنْ لاَ تُهْجَرَ إِلاَّ في البَيتِ». وَالأَوَّلُ أَصَحُّ.

٥٢٠٢ ـ حدّثنا أبو عاصم، عن ابن جريج، وحدّثني مُحمّدُ بنُ مُقاتلٍ: أَخبرَنا عبدُ الله: أَخبرَنا ابْنُ جُرَيجٍ قال: أَخبرَني يَحْيى بْنُ عَبْدِ اللهِ بْنِ صَيفيٍّ: أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الحارث أخبرَهُ: أنَّ أُمَّ سلمة أخبرَتهُ: أنَّ النبيَّ ﷺ حلفَ لا يَدْخلُ على بعضِ أَهْلِهِ شهراً، فَلَمّا مَضى تِسْعَةٌ وعِشْرُونَ يَوماً غَدَا عَليهِنَّ أَوْ رَاحَ، فَقِيلَ لَهُ: يَا نَبِيَّ اللّهِ، حَلَفتَ أَنْ لاَ تَدْخُلَ عَلَيهِنَّ شَهراً؟ قال: «إنّ الشهر يكون تسعة وعشرين يوماً». [طرفه في: ١٩١٠].

٥٢٠٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو يَعْفُورٍ قالَ: تَذَاكَرْنَا عِنْدَ أَبي الضحى، فقال: حدّثنا ابْنُ عَبّاسٍ قال: أَصْبَحْنَا يَوْماً وَنِساءُ النَّبِيِّ ﷺ يَبْكِينَ، عِنْدَ كُلِّ امْرَأَةٍ مِنهُنَّ أَهلُها، فَخرجْتُ إِلى المَسجِد، فَإِذَا هُوَ مَلآنُ مِن النَّاسِ، فجاءَ عُمرُ بنُ الخطَّابِ، فَصَعِدَ إِلى النَّبيِّ ﷺ وَهو في غُرْفَةٍ لَهُ، فَسلَّمَ فَلَمْ يُجِبْهُ أَحدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، فَنَادَاهُ، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ: أَطَلَّقْتَ نِسَاءَكَ؟ فَقَالَ: «لاَ، وَلكِنْ آلَيتُ مِنْهُنَّ شَهْراً». فَمَكَثَ تِسْعاً وَعِشْرِينَ، ثُمَّ دَخَلَ عَلَى نِسَائِهِ.

٩٤ ـ بابُ ما يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ

وَقَوْلِهِ: ﴿وَاضْرِبُوهُنَّ﴾ [النساء: ٣٤] ضرباً غير مبرِّحٍ.

٥٢٠٤ ـ حدّثنا مُحمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّهِ بْنِ زَمعةَ، عنِ النَّبيِّ ﷺ قال: «لا يَجلدُ أحدُكم امرأتَهُ جلدَ العَبْدِ، ثُمَّ يُجامِعُها في آخرِ اليَوْمِ». [طرفه في: ٣٣٧٧].

٩٥ ـ بابٌ لا تُطِيعُ المَرْأَةُ زَوْجَهَا في مَعْصِيَةٍ

٥٢٠٥ ـ حدّثنا خَلاَّدُ بْنُ يَحْيى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الحَسَنِ ـ هُوَ ابْنُ مُسْلِمٍ ـ عَنْ صَفِيَّةَ، عَنْ عائشةَ: أَنَّ امْرَأَةً مِنَ الأَنْصَارِ زَوَّجتِ ابْنَتَها، فتمعَّطَ شَعرُ رَأْسِهَا، فَجاءَتْ إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذلِكَ لَهُ، فقالَتْ: إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ في شَعَرِهَا، فَقَالَ: «لاَ، إِنَّهُ قَدْ لُعِنَ المُوصِلاَتُ». [الحديث ٥٢٠٥ ـ طرفه في: ٥٩٣٤].

باب ٩٣ ـ قوله: ولا تهجر إلا في البيت نخ.

٥٢٠٢ قوله (على بعض أهله شهراً) على بعض نسائه شهراً نخ.

٥٢٠٣ ـ قوله: فناداه بإسقاط الفاعل لأبي نعيم فناداه بلال (شارح).

باب ٩٤ ـ قوله: غير مبرّح أي غير شديد الأذى شارح.

٥٢٠٥ ـ قوله: فتمعط أي تناثر وانتتف من أصله.

ـ قوله: الموصلات كذا في ضبط القسطلاني وضبطه العيني بفتح الواو أي مع تشديد الصاد مفتوحة ومكسورة.

[96] Allah's saying: "If a wife fears cruelty or desertion on her husband's part." (The Women "An'nisa" 128)

5206- A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If a wife fears cruelty or desertion on her husband's part": "A man may dislike his wife and intend to divorce her and marry another. So she says to him: "Do not divorce me, and you could marry whomever lady you wish. Moreover, you are free from spending on me or assigning for me a night turn." So Allah Almighty revealed: "there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed." (Women 128)"

[97] Practicing the coitus interruptus

5207- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We used to do the coitus interruptus during the lifetime of The Prophet "Allah's blessing and peace be upon him".

5208- Jaber "Allah be pleased with him" narrated: "We used to do coitus interruptus while The Qur'an was being revealed.

5209- Jaber "Allah be pleased with him" narrated: "We used to do coitus interruptus during the lifetime of The Prophet "Allah's blessing and peace be upon him", while The Qur'an was being revealed.

5210- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: We gained female captives in the war booty and we used to practice coitus interruptus with them. When we asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, he said: "Do you really do that?" he repeated it thrice. Then he said: "There is no soul that is destined to exist but will come into existence, to The Day of Judgement."

[98] Drawing lots among one's wives when he leaves for a journey to choose whomever would accompany him

5211- A'isha "Allah be pleased with her" reported: whenever The Prophet "Allah's blessing and peace be upon him" intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on A'isha and Hafsa. Whenever night fell The Prophet "Allah's blessing and peace be upon him" would ride beside A'isha and talk with her. One night Hafsa said to A'isha: "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you in new situation)?" A'isha said: "Well, (let's do.)" So A'isha rode, and then The Prophet "Allah's blessing and peace be upon him" came towards A'isha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). A'isha missed him. When they dismounted, she put her legs in the Idhkhir and said: "O Lord! Send a scorpion or a snake to bite me for I am not to blame him (The Prophet "Allah's blessing and peace be upon him")."

٩٦ ـ باب ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً﴾ [النساء: ١٢٨]

٥٢٠٦ ـ حدّثنا ابْنُ سَلام: أَخبَرَنا أَبو مُعَاوِيَةَ، عَنْ هشام، عَنْ أَبِيه، عَنْ عائشة رَضِيَ اللَّهُ عنها: ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً﴾، قالَتْ: هِيَ المرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لا يَسْتَكْثِرُ مِنْهَا، فَيُرِيدُ طَلاَقَهَا، وَيَتَزَوَّجُ غيرَهَا، تَقُولُ لَهُ: أَمْسِكْنِي وَلا تُطَلِّقْنِي، ثُمَّ تَزَوَّجْ غَيْرِي، فَأَنْتَ فِي حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالقِسْمَةِ لِي، فَذلِكَ قَوْلُهُ تَعالَى: ﴿فَلا جُنَاحَ عَلَيهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً وَالصُّلْحُ خَيْرٌ﴾ [النساء: ١٢٨].

[طرفه في: ٢٤٥٠].

٩٧ ـ بابُ العَزْلِ

٥٢٠٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ قال: كُنَّا نَعْزِلُ عَلَى عَهْدِ النَّبِيِّ ﷺ. [الحديث ٥٢٠٧ ـ طرفاه في: ٥٢٠٨، ٥٢٠٩].

٥٢٠٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّه: حَدَّثَنا سُفيانُ: قالَ عَمْرٌو: أَخبَرَنِي عَطاءٌ: سَمِعَ جابِراً رَضِيَ اللَّهُ عَنهُ قال: كُنَّا نَعْزِلُ وَالقُرْآنُ يَنْزِلُ.

[طرفه في: ٥٢٠٧].

٥٢٠٩ ـ وَعَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: كُنَّا نَعْزِلُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَالقُرْآنُ يَنْزِلُ.

[طرفه في: ٥٢٠٧].

٥٢١٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ مالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيرِيزٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: أَصَبْنَا سَبْياً، فَكُنَّا نَعْزِلُ، فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فقالَ: «أَوَإِنَّكُمْ لَتَفْعَلُونَ؟ ـ قالَهَا ثَلاثاً ـ ما مِنْ نَسَمَةٍ كائِنَةٍ إِلى يَوْمِ القِيَامَةِ إِلاَّ هِيَ كائِنَةٌ».

[طرفه في: ٢٢٢٩].

٩٨ ـ بابُ القُرْعَةِ بَيْنَ النِّسَاءِ إِذا أَرادَ سَفَراً

٥٢١١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ أَيمَنَ قال: حَدَّثَنِي ابْنُ أَبِي مُلَيكَةَ، عَنِ القاسِمِ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذا خَرَجَ أَقْرَعَ بَيْنَ نِسائِهِ، فَطارَتِ القُرْعَةُ لِعائِشَةَ وَحَفصَةَ، وَكانَ النَّبِيُّ ﷺ إِذا كانَ بِاللَّيلِ سارَ مَعَ عائِشَةَ يَتَحَدَّثُ، فَقالَتْ حفصةُ: أَلا تَرْكَبِينَ اللَّيلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، تَنْظُرِينَ وَأَنْظُرُ؟ فَقالَتْ: بَلَى، فَرَكِبَتْ، فَجاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عائِشَةَ وَعَلَيهِ حَفصَةُ، فَسَلَّمَ عَلَيهَا، ثُمَّ سَارَ حَتَّى نَزَلُوا، وَافْتَقَدَتْهُ عائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيهَا بَينَ الإِذْخِرِ وَتَقُولُ: يَا رَبِّ سَلِّطْ عَلَيَّ عَقْرَباً أَوْ حَيَّةً تَلدَغُنِي، وَلا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيئاً.

٥٢٠٦ ـ قوله: أن يصالحا التلاوة أن يصلحا.

[99] The wife gives up her night turn to one of her husband's wives

5212- A'isha "Allah be pleased with her" narrated: Sawda Bint Zam'a used to give up her day-and-night (turn) to A'isha. In this way, The Messenger of Allah "Allah's blessing and peace be upon him" would assign two day-and-night turns to A'isha: (one was of her own, and the other was that which Sawda gave up to A'isha).

[100] One's being just and fair between women (his wives)

Allah Almighty said: "Ye are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-Forgiving, Most Merciful. But if they disagree (and must part), Allah will provide abundance for all from his all reaching Bounty: for Allah is he that careth for all and is wise." (The Women 129:130)

[101] One's marrying a virgin when he has a matron

5213- Anas "Allah be pleased with him" reported : If I wish, I can tell you that The Prophet "Allah's blessing and peace be upon him" had said. But he said that the tradition is: If someone marries a virgin then he should stay with her for seven days; and if someone marries a matron then he should stay with her for three days.

[102] One's marrying a matron when he has a virgin

5214- Anas "Allah be pleased with him" reported: The tradition is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

[103] One's going round his wives (for sexual relations in one night) and then taking one bath (after having sexual relations with all of them)

5215- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) used to go round his wives (for having sexual relations with them) in one night; and he had at this time nine wives.

[104] One's entering upon his wives during the day

5216- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used, after finishing The Asr prayer, to enter upon his wives and stay for sometime with any of them. Once he stayed more than usual with Hafsa.

[105] When one takes the permission of his wives to be treated in the house of one of them

5217- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" got seriously ill, he used to ask: "Where will I be tomorrow?" he was eager to hasten to be in the day of A'isha. Then, he took the permission of all of his wives to be nursed in my

٩٩ ـ بابُ المَرْأَةِ تَهَبُ يَوْمَهَا مِنْ زَوْجِهَا لِضَرَّتِهَا، وَكَيفَ يُقْسَمُ ذلِكَ

٥٢١٢ ـ حدّثنا مالكُ بْنُ إسْماعِيلَ: حَدَّثَنَا زُهَيرٌ، عَنْ هِشَام، عَنْ أبِيه، عَنْ عائِشَةَ: أنَّ سودةَ بِنْت زَمعةَ وهبتْ يومَها لِعائِشَة، وكانَ النَّبِيُّ ﷺ يَقْسِمُ لِعائِشَةَ بِيَوْمِهَا وَيَوْمِ سَوْدَةَ.

[طرفه في: ٢٥٩٣].

١٠٠ ـ بابُ العَدْلِ بَينَ النِّسَاءِ

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَينَ النِّسَاءِ ـ إِلى قَوْلِهِ ـ وَاسِعاً حَكِيماً﴾ [النساء: ١٢٩ ـ ١٣٠].

١٠١ ـ بابٌ إذا تَزَوَّجَ البِكْرَ عَلَى الثَّيِّبِ

٥٢١٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا بِشْرٌ: حَدَّثَنَا خالِدٌ، عَنْ أبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ـ وَلَوْ شِئْتُ أنْ أقُولَ: قالَ النَّبِيُّ ﷺ ـ وَلٰكِنْ قال: السُّنَّةُ إذا تَزَوَّجَ البِكْرَ أقامَ عِنْدَهَا سَبْعاً، وَإذا تَزَوَّجَ الثَّيِّبَ أقامَ عِنْدَها ثَلاثاً.

[الحديث ٥٢١٣ ـ طرفه في: ٥٢١٤].

١٠٢ ـ بابٌ إذَا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ

٥٢١٤ ـ حدّثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفيَانَ: حَدَّثَنَا أَيُّوبُ وَخالِدٌ، عَنْ أبِي قِلابَة، عَنْ أنَسٍ قال: مِنَ السنَّةِ إذا تزوّجَ الرَّجُلُ البكرَ على الثَّيِّبِ أقامَ عندها سبعاً وقسم، وَإِذا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ أَقَامَ عِنْدَهَا ثَلاثاً ثُمَّ قَسَمَ. قال أَبُو قِلابَةَ: وَلَوْ شِئْتُ لَقُلْتُ: إنَّ أَنَساً رَفَعَهُ إِلَى النَّبِيِّ ﷺ. وَقالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفيَانُ، عَنْ أَيُّوبَ وَخالِدٍ، قالَ خالِدٌ: وَلَوْ شِئْتُ قُلتُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ. [طرفه في: ٥٢١٣].

١٠٣ ـ بابُ مَنْ طافَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ

٥٢١٥ ـ حدّثنا عَبدُ الأعْلَى بْنُ حمّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتادَةَ: أنَّ أنَسَ بْنَ مالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يَطوفُ عَلَى نِسَائِهِ فِي اللَّيلَةِ الوَاحِدَةِ، وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ. [طرفه في: ٢٦٨].

١٠٤ ـ بابُ دُخُولِ الرَّجُلِ عَلَى نِسَائِهِ فِي اليَوْمِ

٥٢١٦ ـ حدّثنا فَرْوَةُ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّه عَنهَا: كانَ رَسُولُ اللَّهِ ﷺ إذَا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْ إحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ أَكْثَرَ ما كانَ يَحْتَبِسُ. [طرفه في: ٤٩١٢].

١٠٥ ـ بابٌ إِذَا اسْتَأْذَنَ الرَّجُلُ نِسَاءَهُ فِي أَنْ يُمَرَّضَ فِي بَيتِ بَعْضِهِنَّ فَأَذِنَّ لَهُ

٥٢١٧ ـ حدّثنا إسماعيل قال: حَدَّثَنِي سُلَيمانُ بْنُ بِلالٍ: قال هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي ماتَ فِيهِ: «أَينَ أَنَا

home. All of them allowed him. A'isha "Allah be pleased with her" told: "The Prophet "Allah's blessing and peace be upon him" died in my house, on the day of my turn, while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva."

[106] When one loves one of his wives more than others

5218- Ibn Abbas "Allah be pleased with both" narrated: Omar told me: I entered upon Hafsa and said to her: "Do not be tempted to imitate your companion (A'isha), for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"." When I narrated that to The Prophet "Allah's blessing and peace be upon him" he smiled.

[107] The wife is prevented to claim she was given by her husband what she was not given only to tease her husband's other wife

5219- Asma "Allah be pleased with her" reported: A lady said: "O Allah's Apostle! My husband has another wife, so it is sinful of me to claim that he has given me what I have not taken (in order to tease her)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."

[108] The jealousy

5220- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "None is more protective (for his slaves) than Allah. For this, he prohibits shameful sins (adultery, etc.) None loves to be praised more than Allah does."

غداً؟ أينَ أنَا غداً؟» . يُرِيدُ يَوْمَ عائِشَةَ، فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيثُ شَاءَ، فَكانَ في بَيتِ عائِشَةَ حتى ماتَ عِنْدَها، قالَتْ عائِشَةُ: فَماتَ في اليَوْمِ الَّذِي كانَ يَدورُ عَلَيَّ فِيهِ في بَيْتِي، فَقَبَضَهُ اللَّهُ وإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي، وَخالَطَ رِيقُهُ رِيقِي.

[طرفه في: ٨٩٠]

١٠٦ ـ بابُ حُبِّ الرَّجُلِ بَعْضَ نِسَائِهِ أَفْضَلَ مِنْ بَعْضٍ

٥٢١٨ ـ حدثنا عَبدُ العَزيزِ بنُ عَبدِ الله: حَدَّثَنا سُليمانُ، عَنْ يَحيى، عَنْ عُبَيدِ بْنِ حُنَينٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ: دَخَلَ عَلى حَفصَةَ، فَقالَ: يا بُنَيَّةِ، لا يَغُرَّنَّكِ هذهِ الَّتي أَعْجَبَها حُسْنُها حُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاها. يُرِيدُ عائِشَةَ، فَقَصَصْتُ عَلى رَسُولِ اللَّهِ ﷺ فَتَبَسَّمَ.

[طرفه في: ٨٩].

١٠٧ ـ بابُ المُتَشَبِّعِ بِما لَمْ يَنَلْ، وَما يُنْهَى مِنَ افتِخارِ الضَّرَّةِ

٥٢١٩ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ هِشَامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ، عَنِ النَّبِيِّ ﷺ. وحَدَّثَني محمدُ بنُ المُثَنَّى: حَدَّثَنا يحيى، عَنْ هِشامٍ: حَدَّثَتْني فاطِمَةُ، عَنْ أَسْماءَ: أَنَّ امْرَأَةً قالَتْ: يا رَسُولَ اللَّهِ، إِنَّ لي ضَرَّةً، فَهَلْ عَلَيَّ جُناحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غيرَ الَّذي يُعْطِيني؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «المُتَشَبِّعُ بِما لَمْ يُعْطَ كَلابِسِ ثَوْبَي زُورٍ».

١٠٨ ـ بابُ الغَيرَةِ

وَقالَ وَرَّادٌ، عَنِ المُغِيرَةِ: قالَ سَعْدُ بْنُ عُبادَةَ: لَوْ رَأَيتُ رَجُلاً مَعَ امْرَأَتي لَضَرَبْتُهُ بِالسَّيفِ غَيرَ مُصْفَحٍ، فَقالَ النَّبِيُّ ﷺ: «أَتَعْجَبُونَ مِنْ غَيرَةِ سَعْدٍ؟ لأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي».

٥٢٢٠ ـ حدثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ، عَنْ شَقيقٍ، عَنْ عَبدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذلكَ حَرَّمَ الفَواحِشَ، وما أَحَدٌ أَحَبَّ إِلَيهِ المَدْحُ مِنَ اللَّهِ».

[طرفه في: ٤٦٣٤].

باب ١٠٧ ـ قوله: المتشبع بما لم ينل أي المستكثر بما ليس عنده.

ـ قوله: من افتخار الضرة أي بادّعائها الحظوة عند زوجها.

باب ١٠٨ ـ قوله: غير مصفح كذا بالضبطين أي غير ضارب بعرضه للزجر والإرهاب بل بحدّه للقتل والإهلاك كما في الشارح فمن فتح جعله حالاً من السيف ومن كسر جعله حالاً من الضارب ا هـ.

٥٢٢٠ ـ قوله: ما من الخ ما يجوز أن تكون حجازية فأغير منصوب بها على الخبر وأن تكون تميمية فأغير مرفوع ومن زائدة على اللغتين للتأكيد ويجوز أن يكون أغير صفة لأحد على اللفظ فيجر أغير بالفتحة وعلى الموضع فيرفع والخبر على هذين محذوف تقديره موجود ا هـ من الشارح.

5221- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O followers of Mohammad! By Allah! There is none who is more protective (for people to have self-respect) than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

5222- Asma "Allah be pleased with her" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "None is more protective (for people to have self-respect) than Allah."

5223- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has a sense of protectiveness (for his slaves). It is provoked when a believer does something which Allah has prohibited."

5224- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: When Az'zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder, draw water, sew the bucket for drawing it, and prepare the dough. But I did not know how to bake bread. So our Ansari neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date stones on my head from Az'zubair's land given to him by Allah's Apostle "Allah's blessing and peace be upon him" and this land was two third a Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Apostle "Allah's blessing and peace be upon him" along with some Ansari people. He called me and then, (directing his camel to kneel down) said: "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az'zubair and his jealousy. He was one of the most jealous men. Allah's Apostle "Allah's blessing and peace be upon him" noticed that I felt shy, so he proceeded. I came to Az'zubair and said: "I met Allah's Apostle "Allah's blessing and peace be upon him" while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your jealousy. On that Az'zubair said: "By Allah, your carrying the date stones (and your being seen by The Prophet "Allah's blessing and peace be upon him" in such a state) is more shameful to me than your riding with him." Asma further added: "I continued serving in this way till Abu'bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free."

5225- Anas "Allah be pleased with him" reported: While The Prophet "Allah's blessing and peace be upon him" was with one of his wives, one of the mothers of the believers (his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet "Allah's blessing and peace be upon him" collected the shattered pieces and put the food back in it and said: "Your mother felt jealous." He kept the servant until another bowl was brought from the house of she, with whom The Messenger of Allah "Allah's blessing and peace be upon him" was sitting. Then The Prophet "Allah's blessing and peace be upon him" gave the unbroken Bowl to the one whose bowl was broken, and kept the broken one in the house of the one who broke it.

٥٢٢١ ـ حدثنا عبدُ الله بنُ مَسلمة، عن مالك، عن هشام، عن أبيه، عن عائشة رضي الله عنها: أنَّ رَسُولَ اللّهِ ﷺ قالَ: «يا أُمّةَ مُحمَّدٍ، ما أحدٌ أغْيَرَ مِنَ اللّهِ أنْ يَرى عَبْدَهُ أوْ أَمَتَهُ يزْنِي، يا أُمّةَ مُحمّدٍ، لو تَعلمُونَ ما أعلَمُ، لَضحِكتُمْ قليلاً ولبكيتُمْ كثيراً». [طرفه في: ١٠٤٤]

٥٢٢٢ ـ حدثنا موسى بنُ إسماعيل: حدَّثنا همّامٌ، عن يحيى، عن أبي سَلَمة: أنَّ عُروةَ ابْنَ الزُّبيرِ حَدَّثَهُ عَنْ أُمِّهِ أسْماءَ: أنَّها سَمِعَتْ رَسُولَ اللّهِ ﷺ يَقُولُ: «لا شَيءَ أغْيَرُ مِنَ اللّهِ».

٥٢٢٣ ـ وَعَنْ يَحيى: أنَّ أبا سَلَمَةَ حَدَّثَهُ أنَّ أبا هُرَيرةَ حَدَّثَهُ: أنَّهُ سَمِعَ النَّبيَّ ﷺ.

حدثنا أبو نُعَيم: حدَّثنا شيبانُ، عن يحيى، عن أبي سَلَمة: أنَّهُ سَمِعَ أبا هُريرةَ رضيَ الله عنه، عن النَّبيّ ﷺ أنّه قال: «إنّ اللهَ يَغارُ، وغيرةُ اللهِ أنْ يأتيَ المؤمنُ ما حرّمَ الله».

٥٢٢٤ ـ حدثنا محمودٌ: حدّثنا أبو أُسامة: حدّثنا هشامٌ قال: أخبرَني أبي، عن أسماءَ بنتِ أَبِي بَكْرٍ رَضِيَ اللّهُ عَنْهُمَا قالَتْ: تَزَوَّجَنِي الزُّبيرُ، ومالَهُ في الأرْضِ مِنْ مالٍ ولا مَمْلُوكٍ، ولا شَيءٍ غَيرَ ناضِحٍ وغَيرَ فَرَسِهِ، فَكُنْتُ أعْلِفُ فَرَسَهُ وأسْتَقِي الماءَ، وأخْرِزُ غَرْبَهُ وأعْجِنُ، ولَمْ أَكُنْ أُحْسِنُ أخْبِزُ، وكانَ يَخْبِزُ جاراتٌ لِي مِنَ الأنْصارِ، وكُنَّ نِسْوَةَ صِدْقٍ، وكُنْتُ أنْقُلُ النَّوى مِنْ أرْضِ الزُّبَيرِ الَّتِي أقْطَعَهُ رَسُولُ اللّهِ ﷺ عَلَى رَأْسِي، وَهْيَ مِنِّي عَلَى ثُلُثَي فَرْسَخٍ، فَجِئْتُ يَوْماً والنَّوى عَلى رَأْسِي، فَلَقِيتُ رَسُولَ اللّهِ ﷺ ومَعَهُ نَفَرٌ مِنَ الأنْصارِ، فَدَعانِي ثُمَّ قالَ: «إخْ إخْ». لِيَحْمِلَنِي خَلْفَهُ، فاسْتَحْيَيْتُ أنْ أسِيرَ مَعَ الرِّجالِ، وذَكَرْتُ الزُّبيرَ وغَيْرَتَهُ وكانَ أغْيَرَ النَّاسِ، فَعَرَفَ رَسُولُ اللّهِ ﷺ أنِّي قَدِ اسْتَحْيَيْتُ فَمَضى، فَجِئْتُ الزُّبيرَ فَقُلْتُ: لَقِيَنِي رَسُولُ اللّهِ ﷺ وعَلَى رَأْسِي النَّوى، ومَعَهُ نَفَرٌ مِنْ أصْحابِهِ، فأناخَ لأرْكَبَ، فاسْتَحْيَيْتُ مِنْهُ وعَرَفْتُ غَيْرَتَكَ، فقالَ: واللّهِ لَحَمْلُكِ النَّوى كانَ أشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ، قالَتْ: حَتَّى أرْسَلَ إلَيَّ أبُو بَكْرٍ بَعْدَ ذلِكَ بِخادِمٍ يَكْفِينِي سِياسَةَ الفَرَسِ، فَكَأنَّما أعْتَقَنِي. [طرفه في: ٣١٥١]

٥٢٢٥ ـ حدثنا عليٌّ: حَدَّثنا ابْنُ عُلَيَّةَ، عَنْ حُمَيدٍ، عَنْ أنسٍ قالَ: كانَ النَّبِيُّ ﷺ عِنْدَ بَعْضِ نِسائِهِ، فأرْسَلَتْ إحْدى أُمَّهاتِ المُؤْمِنِينَ بِصَحْفَةٍ فِيها طَعامٌ، فَضَرَبَتِ الَّتِي النَّبِيُّ ﷺ في بيتِها يدَ الخادِمِ، فسقطتِ الصَّحفةُ فانفلقتْ، فجمعَ النَّبِيُّ ﷺ فِلَقَ الصَّحفةِ ثُمّ جعلَ يجمعُ فِيها الطَّعامَ الَّذِي كانَ في الصَّحْفَةِ، ويَقُولُ: «غارَتْ أُمُّكُمْ». ثُمَّ حَبَسَ الخادِمَ حَتَّى أُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ التي هو في بيتِها، فدفعَ الصَّحفةَ الصَّحيحةَ إلى التي كُسِرَت صَحفتُها، وأمسكَ المكسورةَ في بَيتِ الَّتِي كُسِرَتْ.

[طرفه في: ٢٤٨١]

٥٢٢٢ ـ قوله: لا شيءَ أغير بنصب أغير نعتاً لشيء على اللفظ ورفعه نعتاً له على الموضع كما في الشارح.

٥٢٢٤ ـ قوله: (ناضح) بعير يستقى عليه اهـ.

ـ قوله: وأخرز غربه أي وأخيط دلوه.

5226- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, where I saw a palace. I asked: "For whom is this palace?" Somebody replied: "It is for Omar." I intended to enter and see it, but nothing stopped me except what I know of your (Omar's) jealousy for women (and did not enter it)." Omar said: "Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my honour being offended by you?"

5227- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet, he said: "While I was asleep, I saw myself in Paradise therein I noticed a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Omar Ibn Al'khattab." Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

[109] Women's jealousy and anger

5228- A'isha "Allah be pleased with her" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said to her: "I know when you are pleased with me or angry with me." I said: "Whence do you know that?" He said: "When you are pleased with me, you say: "No, by the Lord of Mohammad." But when you are angry with me, then you say: "No, by the Lord of Abraham."" Thereupon I said: "Yes (it is true), but by Allah, O Allah's Apostle, I leave nothing but your name."

5229- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija (although she died before he married me), for I often heard him mentioning her, and Allah had told him to give her the glad tidings that she would have a palace of pipes of precious stones and pearls in Paradise.

[110] The man defends his daughter concerning her jealousy and seeking for her husband's being just to her

5230- Al'miswar Ibn Makhrama "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" who was on the pulpit, saying: "Banu'hesham Ibn Al'mogheera have requested me to allow them to marry their daughter to Ali Ibn Abu'talib, but I don't give permission, and will not give permission unless Ali Ibn Abu'talib divorces my daughter in order to marry their daughter. Indeed, Fatima is a part of my body, and I hate what she dislikes to see, and what hurts her causes harm to me."

٥٢٢٦ ـ حدّثنا مُحمَّدُ بنُ أبي بَكرٍ المُقَدَّميّ: حدَّثنا مُعتَمِر، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «دَخَلتُ الجَنَّةَ، أَوْ أَتَيتُ الجَنَّةَ، فَأَبْصَرْتُ قَصْراً، فَقُلتُ: لِمَنْ هذا؟ قالُوا: لِعُمَرَ بْنِ الخَطَّاب، فَأَرَدْتُ أَنْ أَدْخُلَهُ، فَلَمْ يَمْنَعْني إِلّا عِلمي بغيرَتِك» قالَ عُمَرُ بْنُ الخَطاب: يا رَسُولَ اللَّه، بِأبي أَنت وأُمّي يا نَبِيَّ اللَّه، أوَعَلَيكَ أغارُ؟!

[طرفه في: ٣٦٧٩].

٥٢٢٧ ـ حدّثنا عَبْدانُ: أخبَرَنا عَبدُ اللَّه، عَنْ يُونُسَ، عَنِ الزُّهْرِيّ قالَ: أَخْبَرَني ابْنُ المُسَيَّب، عَنْ أَبي هُرَيرَةَ قالَ: بَينَما نَحنُ عِندَ رسُولِ اللَّهِ ﷺ جُلُوسٌ، فَقالَ رَسُولُ اللَّه ﷺ: «بينما أنا نائِمٌ رأيتني في الجَنَّة، فإذا امرأةٌ تتَوَضَّأُ إِلى جانب قَصرٍ، فَقُلتُ: لِمَن هذا؟ قالَ: هذا لِعمر، فذكَرتُ غَيرَتَهُ، فوَلَّيتُ مُدبراً». فبكى عُمَرُ وهو في المَجْلِس ثُمَّ قالَ: أَوَعَلَيكَ يا رَسُولَ اللَّه أغارُ؟!

[طرفه في: ٣٢٤٢].

١٠٩ ـ بابُ غَيرَةِ النِّسَاءِ وَوَجْدِهنَّ

٥٢٢٨ ـ حدّثنا عُبَيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ إِذا كُنتِ عَنّي رَاضِيَةً، وَإِذا كُنتِ عَلَيَّ غَضبى». قالَتْ: فقلتُ: مِن أَين تعرِفُ ذلك؟ فقالَ: «أَمّا إِذا كُنتِ عنّي راضِيَةً، فإنَّكِ تَقُولِينَ: لا وَرَبِّ مُحمَّد، وإذا كُنتِ غَضبى، قُلتِ: لا وَرَبِّ إِبْراهِيمَ» قالَتْ: قُلتُ: أَجَل وَاللَّهِ يا رَسُول اللَّه، ما أَهجُرُ إِلّا اسمكَ.

[الحديث ٥٢٢٨ ـ طرفه في: ٦٠٧٨].

٥٢٢٩ ـ حدّثني أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَام قالَ أَخْبَرَني أَبِي، عَنْ عائِشة أنَّها قالَتْ: ما غِرتُ على امرَأةٍ لِرَسُولِ اللَّه ﷺ كما غِرتُ على خَديجة، لِكثرَةِ ذِكرِ رسُول اللَّهِ ﷺ إِيّاها وَثَنائِهِ عَلَيها، وَقَدْ أُوحِيَ إِلى رَسُولِ اللَّهِ ﷺ أَنْ يُبَشِّرَهَا بِبَيتٍ لَهَا في الجَنَّةِ مِن قَصَبٍ.

[طرفه في: ٣٨١٦].

١١٠ ـ بابُ ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ في الغَيْرَةِ وَالإِنْصَافِ

٥٢٣٠ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ: عَنِ ابْنِ أَبي مُلَيكَة، عَنِ المِسْوَرِ بْنِ مَخرَمَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهْوَ عَلَى المِنْبَرِ: «إِنَّ بَنِي هِشَامِ بْنِ المُغِيرَةِ اسْتَأْذَنُوا في أَنْ يُنْكِحوا

٥٢٢٧ ـ قوله: قال أي جبريل.

باب ١٠٩ ـ قوله: ووجدهن أي غضبهن من أزواجهن.

[111] The men would decrease by a large amount, while the women would increase by a great deal

In this respect, Abu'moosa narrated from The Prophet: "Men will decrease in number, and women will increase in number, to the extent that forty women will be looked after by one man."

5231- Anas "Allah be pleased with him" narrated: I will narrate to you a tradition I heard from The Messenger of Allah "Allah's blessing and peace be upon him" of which none other than me will tell you. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among the signs of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religion) will become widespread; adultery will prevail; Drinking wine will prevail. Men will decrease in number, and women will increase in number, to the extent that fifty women will be looked after by one man."

[112] None but a person of Mahram is allowed to sit aside with, or enter into a woman alone whose husband is not present

5232- Uqba Ibn Amer "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Beware of entering upon the ladies." A man from the Ansar said: "O Allah's Apostle! What about the wife's in-laws (her husband's brothers or nephews etc.)?" The Prophet "Allah's blessing and peace be upon him" replied: "The wife's in-laws are considered as death itself."

5233- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not sit aside with a person except with a person of Mahram (such as her husband or anyone to whom she could not be married at all)." A man got up and said: "O Allah's Apostle! I was enlisted in such and such a holy battle and my wife set out for Hajj." The Prophet said (to him): "Go and join her in Hajj."

[113] The possibility that one could sit aside with a woman when there is a lot of people

5234- Anas "Allah be pleased with him" reported: Once an Ansari woman came to Allah's Apostle "Allah's blessing and peace be upon him" with whom he sat aside (and talked). Then he said: "By Allah, you (The Ansar) are the most beloved people to me."

ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَلا آذَنُ، ثُمَّ لا آذَنُ، ثُمَّ لا آذَنُ، إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي، يُرِيبُنِي ما أَرَابَهَا، وَيُؤْذِينِي ما آذاهَا». هَكَذَا قالَ. [طرفه في: ٩٢٦]

١١١ ـ بابٌ يَقِلُّ الرِّجالُ وَيَكْثُرُ النِّساءُ

وقال أبو موسى، عن النبيِّ ﷺ: «وَتَرَى الرَّجُلَ الواحِدَ، تَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ، مِنْ قِلَّةِ الرِّجالِ، وَكَثْرَةِ النِّساءِ».

٥٢٣١ ـ حدّثنا حَفصُ بْنُ عُمَرَ الحَوْضِيُّ: حَدَّثَنَا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لأُحَدِّثَنَّكُمْ حَديثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيرِي: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْراطِ السَّاعَةِ أَنْ يُرْفَعَ العِلْمُ، وَيَكْثُرَ الجَهْلُ، وَيَكْثُرَ الزِّنا، وَيَكْثُرَ شُرْبُ الخَمْرِ، وَيَقِلَّ الرِّجالُ، وَيَكْثُرَ النِّساءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً القَيِّمُ الواحِدُ». [طرفه في: ٨٠]

١١٢ ـ بابٌ لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاّ ذُو مَحْرَمٍ، وَالدُّخُولُ عَلَى المُغِيبَةِ

٥٢٣٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّساءِ». فَقالَ رَجُلٌ مِنَ الأَنْصارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيتَ الحَمْوَ؟ قالَ: «الحَمْوُ المَوْتُ».

٥٢٣٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيانُ: حَدَّثَنَا عَمْرٌو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاّ مَعَ ذِي مَحْرَمٍ». فَقامَ رَجُلٌ فَقالَ: يَا رَسُولَ اللَّهِ، امْرَأَتِي خَرَجَتْ حاجَّةً. وَاكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، قالَ: «ارْجِعْ، فَحُجَّ مَعَ امْرَأَتِكَ». [طرفه في: ١٨٦٢]

١١٣ ـ بابُ ما يَجُوزُ أَنْ يَخْلُوَ الرَّجُلُ بِالمَرْأَةِ عِنْدَ النَّاسِ

٥٢٣٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشامٍ قالَ: سَمِعْتُ أَنَسَ ابْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَتِ امْرَأَةٌ مِنَ الأَنْصارِ إِلَى النَّبِيِّ ﷺ فَخَلاَ بِهَا، فَقالَ: «وَاللَّهِ إِنَّكُنَّ لأَحَبُّ النَّاسِ إِلَيَّ». [طرفه في: ٣٧٨٦].

١١٤ ـ بابُ ما يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بِالنِّساءِ عَلَى المَرْأَةِ

٥٢٣٥ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كانَ عِنْدَهَا وَفِي البَيتِ مُخَنَّثٌ، فَقالَ المُخَنَّثُ لأَخِي أُمِّ

باب ١١٢ ـ قوله: المغيبة هي المرأة التي غاب عنها زوجها لسفر أو غيره، وقوله: الدخول فيه الخفض عطفاً على بامرأة والرفع على تقدير الخبر أي وكذا الدخول أفاده العيني.

٥٢٣٤ ـ قوله: فخلا بها أي بحيث لا يسمع من حضر شكواها ا هـ.

٥٢٣٥ ـ قوله عليكم ولأبي ذر عن الكشميهني عليكن (شارح).

[114] It is forbidden for the effeminate men to enter upon women

5235- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to my brother Abdullah Ibn Abu'omaiyya: "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)"

[115] The woman watches The Ethiopians (display)

5236- Urwa narrated: A'isha "Allah be pleased with her" said: "While the Ethiopians were playing with their small spears, The Messenger of Allah "Allah's blessing and peace be upon him" screened me behind him in order to watch (that display). I kept on watching till I left on my own." So you would consider how old a little girl was to be keen on listening to amusement.

[116] The women go out for their needs (of answering the call of nature)

5237- A'isha "Allah be pleased with her" narrated: Once Sawda Bint Zam'a (The Prophet's wife) went out to answer the call of nature at night. Omar saw her and said: "We recognized you Sawda!" so she returned quickly and told The Messenger of Allah "Allah's blessing and peace be upon him" who was having his supper in his room and a bone covered with meat was in his hand. Then he was divinely inspired. After the state of revelation was over, he said: "You (women) have been permitted to go out for your needs (of answering the call of nature)."

[117] The woman takes permission from her husband to go to the mosque

5238- Salim narrated from his father from The Prophet "Allah's blessing and peace be upon him": "If the woman takes permission from any of you to go to the mosque, then he should not prevent her."

[118] What is lawful of entering upon and looking at the women by those having foster relations with them

5239- A'isha "Allah be pleased with her" reported: my foster uncle came to visit me. I said: "I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said : "O Allah's Apostle! My foster uncle asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "What stopped you from permitting him? He is your uncle." I said: "O Allah's Apostle! The man was not the person who had suckled me, but the woman who had suckled me." He said: "Admit him, for he is your uncle." A'isha said: "This was after the order of the veil was revealed." Urwa, the sub-narrator, told: A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids."

سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّائِفَ غداً، أَدُلُّكَ عَلَى ابْنَةِ غَيلانَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدبِرُ بِثمانٍ، فقال النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هذا عَلَيكُمْ».

[طرفه في: ٤٣٢٤].

١١٥ ـ بابُ نظر المرأة إلى الحبش ونحوهم من غير ريبة

٥٢٣٦ ـ حدثنا إسحاقُ بنُ إبراهيمَ الحَنظَليُّ، عَنْ عِيسى، عَنِ الأَوْزاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: رَأَيتُ النَّبِيَّ ﷺ يَسْتُرُنِي بِرِدَائِهِ، وَأَنَا أَنْظُرُ إِلَى الحَبَشَةِ يَلعَبُونَ في المَسْجِدِ، حَتَّى أَكُونَ أَنَا الَّذِي أَسأَمُ، فَاقْدُرُوا قَدْرَ الجَارِيَةِ الحَدِيثَةِ السِّنِّ، الحَرِيصَةِ عَلَى اللَّهْوِ. [طرفه في: ٤٥٤].

١١٦ ـ بابُ خُرُوجِ النِّسَاءِ لِحَوَائِجِهِنَّ

٥٢٣٧ ـ حدثنا فَرْوَةُ بنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيلاً، فَرَآهَا عُمَرُ فَعَرَفَهَا، فَقالَ: إِنَّكِ وَاللَّهِ يا سَوْدَةُ ما تَخفَينَ عَلَينَا، فَرَجَعَتْ إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذلِكَ لَهُ، وَهُوَ في حُجْرَتِي يَتَعَشَّى، وَإِنَّ في يده لَعَرقاً فأُنزِلَ عليهِ، فَرُفِعَ عنهُ وهو يقولُ: «قَدْ أَذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوائِجِكُنَّ».

[طرفه في: ١٤٦].

١١٧ ـ بابُ استِئْذانِ المَرْأَةِ زَوْجَها في الخُرُوجِ إِلى المَسْجِدِ وغيرِهِ

٥٢٣٨ ـ حدثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «إذا استأذنت امرأةُ أحدِكُم إِلى المسجدِ فلا يَمنَعْها».

[طرفه في: ٨٦٥].

١١٨ ـ بابُ ما يَحِلُّ مِنَ الدُّخُولِ، وَالنَّظَرِ إِلَى النِّسَاءِ في الرَّضَاعِ

٥٢٣٩ ـ حدثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّها قالَتْ: جاءَ عَمِّي مِنَ الرَّضاعَةِ، فَاسْتَأْذَنَ عَلَيَّ فَأَبَيتُ أَنْ آذَنَ لَهُ، حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فجاءَ رَسُولُ اللَّهِ ﷺ فسأَلتُهُ عَنْ ذلِكَ، فَقالَ: «إِنَّهُ عَمُّكِ، فَأْذَنِي لَهُ». قالَتْ: فَقُلتُ: يا رَسُولَ اللَّهِ، إِنَّمَا أَرْضَعَتْنِي المَرْأَةُ، وَلَمْ يُرْضِعْنِي الرَّجُلُ، قالَتْ: فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ عَمُّكِ، فَلْيَلِجْ عَلَيكِ». قالَتْ عائِشَةُ: وَذلِكَ بَعْدَ أَنْ ضُرِبَ عَلَينَا الحِجابُ. قالَتْ عائِشَةُ: يَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ الوِلادَةِ.

[طرفه في: ٢٦٤٤].

باب ١١٥ ـ قوله: نظر المرأة إلى الحبش يعني نظرها إلى بعض فعلهم ولعبهم.

٥٢٣٧ ـ قوله: لعرقاً أي لعظماً عليه لحم واللام للتأكيد (شارح).

باب ١١٨ـ قوله في الرضاع أي في وجود الرضاع بين الداخل والمدخول إليها ا هـ. من العيني.

[119] (The Prophet's saying) "A woman should not look at or touch another woman to describe her to her husband"

5240- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

5241- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

[120] When a man says: "Tonight I will go round all of my wives (for having sexual intercourse with them)

5242- Abu'huraira "Allah be pleased with him" narrated: "Once Solomon, son of David said: "(By Allah) Tonight I will go round (for having sexual intercourse with) one hundred women each of whom will give birth to a knight who will fight in Allah's Cause." The angel said: "if Allah wills." But he did not say: "Allah willing" and forgot it. Therefore only one of those women conceived and gave birth to a half-man." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "By he, in Whose Hands Mohammad's life is, if he had said: "Allah willing", (he would have had sons) all of whom would have been knights, fighting in Allah's Cause."

[121] It is hateful for one to return to his family at night when one was far away from home for a long time

5243- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to dislike one's returning to his family at night (if he was on journey away from home for a long time).

5244- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one was on journey for a long time, he should not return to his family at night."

١١٩ ـ بابٌ لا تُباشِرِ المَرْأَةُ المَرْأَةَ فَتنْعَتَها لِزَوْجِها

٥٢٤٠ ـ حدّثنا محمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ بن مسعودٍ رضيَ اللهُ عنهُ قال: قالَ النبيُّ ﷺ: «لا تُباشِرِ المَرْأَةُ المَرْأَةَ، فَتنْعَتَها لِزَوجِها كأنَّهُ يَنْظُرُ إِليها».

[الحديث ٥٢٤٠ ـ طرفه في: ٥٢٤١].

٥٢٤١ ـ حدّثنا عمرُ بنُ حفصِ بن غياثٍ: حَدَّثَنا أبي: حَدَّثَنا الأعمش قال: حَدَّثَني شَقيقٌ قال: سَمِعْتُ عَبْدَ اللهِ قالَ: قالَ النَّبيُّ ﷺ: «لا تُباشِرِ المَرْأَةُ المَرْأَةَ، فَتنْعَتَها لِزَوْجِها كَأنَّهُ يَنظرُ إليها».

[طرفه في: ٥٢٤٠].

١٢٠ ـ بابُ قَوْلِ الرَّجُلِ: لأَطُوفَنَّ اللَّيلَةَ عَلَى نِسَائِي

٥٢٤٢ ـ حدّثني مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبيهِ، عَنْ أبي هُريرةَ قال: «قالَ سُليمانُ بنُ داودَ عليهما السَّلامُ: لأَطُوفَنَّ اللَّيلَةَ بِمِئَةِ امْرأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غُلاماً يُقاتِلُ في سَبيلِ اللهِ، فَقالَ لَهُ المَلَكُ: قُلْ إِنْ شاءَ اللهُ، فَلَمْ يَقُلْ وَنَسِيَ، فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إلاَّ امْرَأَةٌ نِصْفَ إِنْسانٍ» قالَ النَّبيُّ ﷺ: «لَوْ قالَ: إِنْ شَاءَ اللهُ لَمْ يَحْنَثْ، وَكانَ أَرْجى لِحاجَتِهِ».

[طرفه في: ٢٨١٩].

١٢١ ـ بابٌ لا يَطْرُقْ أَهْلَهُ لَيلاً إِذا أَطالَ الغَيبَةَ، مَخافَةَ أَنْ يُخَوِّنَهُمْ أَوْ يَلتَمِسَ عَثَراتِهِمْ

٥٢٤٣ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحارِبُ بْنُ دِثارٍ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنهُما قالَ: كانَ النَّبيُّ ﷺ يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقاً.

[طرفه في: ٤٤٣].

٥٢٤٤ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا عاصِمُ بْنُ سُلَيمانَ، عَنِ الشَّعْبِيِّ: أَنَّهُ سَمِعَ جابرَ بْنَ عَبْدِ اللهِ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إِذا أَطالَ أَحَدُكُمُ الغَيبَةَ فَلا يَطْرُقْ أَهْلَهُ لَيلاً». [طرفه في: ٤٤٣].

باب ١١٩ ـ قوله: لا تباشر كذا بالجزم ويجوز الضم أفاده الشارح

باب ١٢٠ ـ قوله: على نسائه وفي نسخة على نسائي قاله الشارح

٥٢٤٢ ـ قوله: لأطوفن ولأبي ذر لأطيفن كما في الشارح

ـ قوله: فأطاف بهن أي ألمّ بهن وقاربهن (عيني).

باب ١٢١ ـ قوله: ليلاً تأكيد للطروق فإنه الإتيان ليلاً كما في حديث الباب أو هو الإتيان على غفلة.

ـ قوله مخافة أن يخوّنهم أي لأجل خوف نسبته إياهم إلى الخيانة.

[122] One's eagerness to beget children

5245- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were returning from a Holy Battle with The Prophet "Allah's blessing and peace be upon him", when I started driving my camel fast, since it was lazy, and a rider came behind me. Behold! The rider was The Prophet "Allah's blessing and peace be upon him" himself. He said: "What causes you to be in such a hurry?" I replied: "I am newly married." He said: "Did you marry a virgin or a matron?" I replied: "A matron." He said: "Why didn't you marry a young girl so that you may play with her and she may play with you?" When we were about to enter (Medina), The Prophet "Allah's blessing and peace be upon him" said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region."

(The sub-narrator, Hashim said: "A reliable narrator told me that The Prophet "Allah's blessing and peace be upon him" further said in this narration: "(Seek for begetting) children! Children, O Jaber!")

5246- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair combs her hair." He (The Prophet) added: "(Seek for begetting) children! Children!"

[123] (The Prophet's saying) "until the woman whose husband has been absent may shave her pubic region, and the woman of unkempt hair may comb her hair"

5247- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were returning from a Holy Battle with The Prophet "Allah's blessing and peace be upon him", when I started driving my camel fast, since it was lazy, and a rider came behind me and pricked my camel with a spear he had with him. Then my camel started running as fast as the best camel you can see. Behold! The rider was The Prophet "Allah's blessing and peace be upon him" himself. (He said: "What causes you to be in such a hurry?") I replied: "I am newly married." He said: "Did you marry a virgin or a matron?" I replied: "A matron." He said: "Why didn't you marry a virgin so that you may play with her and she may play with you?" When we were about to enter (Medina), The Prophet "Allah's blessing and peace be upon him" said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region."

١٢٢ ـ بابُ طَلَبِ الوَلَدِ

٥٢٤٥ ـ حدّثنا مُسدَّدٌ، عن هُشيمٍ، عن سَيّارٍ، عن الشَّعْبي، عن جابرٍ قال: كُنتُ مَعَ رسولِ اللهِ ﷺ في غَزوةٍ، فلمّا قفَلنا، تعجّلتُ على بعيرٍ قَطوفٍ، فلَحِقَني راكبٌ مِن خَلفي، فالتفتُّ فإذا أنا برسولِ اللهِ ﷺ قال: «ما يُعجِلُك؟» قلتُ: إنّي حديثُ عَهدٍ بعُرسٍ، قال: «فبِكراً تزوّجتَ أمْ ثيباً؟». قلت: بل ثيباً، قال: «فهلّا جاريةً تلاعبُها وتلاعبُك» قال: فلمّا قدِمْنا ذَهَبْنا لندخلَ، فقالَ: «أمهِلوا، حتَّى تَدخُلوا ليلاً ـ أي عِشاءً ـ لكي تَمْتَشِطَ الشَّعِثَةُ، وتَسْتَحِدَّ المُغِيبَةُ». قالَ: وحَدَّثَني الثِّقَةُ: أنَّهُ قالَ في هذا الحَديثِ: «الكَيسَ الكَيسَ يَا جابِرُ». يَعْنِي الوَلَدَ.

[طرفه في: ٤٤٣].

٥٢٤٦ ـ حدّثنا محمَّدُ بنُ الوَليدِ: حَدَّثَنا محمَّدُ بنُ جَعفرٍ: حَدَّثَنا شُعبَةُ، عَنْ سَيّارٍ، عَنِ الشَّعبِيّ، عن جابرِ بنِ عبدِ اللهِ رضيَ اللهُ عنهما: أنَّ النَّبيَّ ﷺ قال: «إذا دخلتَ ليلاً، فلا تدخل على أهلِكَ، حَتَّى تَستَحِدَّ المُغِيبَةُ، وتَمْتَشِطَ الشَّعِثَةُ». قال: قال رَسولُ اللهِ ﷺ: «فعَلَيكَ بِالكَيسِ الكَيسِ». تابَعَهُ عُبَيدُ اللهِ، عَنْ وَهْبٍ، عَنْ جابرٍ، عَنِ النَّبيِّ ﷺ: في الكَيسِ.

[طرفه في: ٤٤٣].

١٢٣ ـ بابٌ تَسْتَحِدُّ المُغِيبَةُ وَتَمتَشِطُ

٥٢٤٧ ـ حدّثني يَعقُوبُ بنُ إبراهيمَ: حَدَّثَنا هُشَيمٌ: أَخبَرَنا سَيّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابرِ ابنِ عَبدِ اللهِ قالَ: كُنّا مَعَ النَّبيِّ ﷺ في غَزوةٍ، فلَمّا قفَلنا، كُنّا قريباً مِنَ المَدِينَةِ، تَعَجَّلتُ على بَعيرٍ لي قَطوفٍ، فَلَحِقَني راكِبٌ مِن خَلفي، فَنَخَسَ بَعيري بِعَنَزَةٍ كانَتْ مَعَهُ، فَسارَ بَعيري كَأَحسَنِ ما أنتَ راءٍ مِنَ الإبلِ، فالتفتُّ فإذا أنا برَسُولِ اللهِ ﷺ، فقلتُ: يا رَسولَ اللهِ، إنِّي حَديثُ عَهدٍ بِعُرسٍ، قالَ: «أتَزَوَّجتَ؟». قُلتُ: نَعَم، قالَ: «أَبِكراً أمْ ثَيِّباً؟». قالَ: قُلتُ: بَل ثَيِّباً، قالَ: «فَهَلَّا بِكراً تُلاعِبُها وتُلاعِبُكَ». قالَ: «فَلَمّا قَدِمْنا ذهبنا لِنَدخُلَ، فقالَ: «أمهِلُوا، حتَّى تَدخُلُوا ليلاً ـ أي عِشاءً ـ لكي تَمتَشِطَ الشَّعِثَةُ، وتَستَحِدَّ المُغِيبَةُ».

[طرفه في: ٤٤٣].

٥٢٤٥ ـ قوله: (قفلنا): رجعنا.

ـ (قطوف) بطيء المشي.

ـ قوله: الكيس الكيس نصب على الإغراء والكيس الجماع والعقل، والمراد حثه على ابتغاء الولد كذا في العيني.

٥٢٤٧ ـ قوله: يقال: نخس دابته إذا طعنها بعود ونحوه وبابه قتل

[124] Allah's saying: "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex." (The Light "An'nur" 31)

5248- Abu'hazim narrated: The people differed about the way by which The Messenger of Allah "Allah's blessing and peace be upon him" had been treated on the day of Ohud. So they asked Sahl Ibn Sa'd As'sa'idi who was the only Companion (of The Prophet "Allah's blessing and peace be upon him") still surviving at Medina. He replied: "Nobody at Medina knows it better than me. Fatima was washing the blood off his face and Ali was bringing water in his shield. Then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

[125] Allah's saying: "O ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence)." (The Light "An'nur" 58)

5249- Abdur'rahman Ibn Abis narrated: I heard Ibn Abbas replying to a man who asked him: "Did you attend the prayer of The Sacrifice (Al'ad'ha) festival or the breaking Fast (Al'fitr) festival with Allah's Apostle?" Ibn Abbas answered: "Yes, and had it not been for my close relationship with him, I could not have performed it." (Because he was still too young). Ibn Abbas added: "The Messenger of Allah "Allah's blessing and peace be upon him" went out and offered the prayer. Then he delivered the speech." Ibn Abbas mentioned nothing concerning the Adhan (the call for prayer) or the Iqama (the call for prayer establishment). He added: "Then The Prophet "Allah's blessing and peace be upon him" went to the women whom he instructed and gave religious advice. He ordered them to give alms. Indeed, I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (them) towards Bilal. Then The Prophet "Allah's blessing and peace be upon him" returned with Bilal to his house."

[126] One's poking (with his hand) his daughter's flank while blaming her

5250- A'isha "Allah be pleased with her" narrated: Abu'bakr blamed me and poked me with his hands in the flank. But nothing stopped me from moving at that time except the position of The Messenger of Allah "Allah's blessing and peace be upon him" whose head was on my thigh.

١٢٤ ـ بابٌ ﴿وَلاَ يُبْدِينَ زِينَتَهُنَّ إلاَّ لِبُعُولَتِهِنَّ ـ إلَى قَوْلِهِ ـ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ﴾ [النور: ٣١]

٥٢٤٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي حازِمٍ قالَ: اخْتَلَفَ النَّاسُ بِأَيِّ شَيءٍ دُووِيَ رَسُولُ اللّهِ ﷺ يَوْمَ أُحُدٍ، فَسَأَلُوا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَكانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِالمَدِينَةِ، فَقَالَ: وَما بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كانَتْ فاطِمَةُ عَلَيها السَّلاَمُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلِيٌّ يَأْتِي بِالمَاءِ عَلَى تُرْسِهِ، فَأُخِذَ حَصِيرٌ فَحُرِّقَ، فَحُشِيَ بِهِ جُرْحُهُ.

[طرفه في: ٢٤٣].

١٢٥ ـ بابٌ ﴿وَالَّذِينَ لَمْ يَبْلُغُوا الحُلُمَ﴾ [النور: ٥٨]

٥٢٤٩ ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا سُفيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا سَأَلَهُ رَجُلٌ: شَهِدْتَ مَعَ رَسُولِ اللّهِ ﷺ العِيدَ، أَضْحىً أَوْ فِطراً؟ قالَ: نَعَمْ، وَلَوْلاَ مَكانِي مِنْهُ ما شَهِدْتُهُ ـ يَعْنِي مِنْ صِغَرِهِ ـ قالَ: خَرَجَ رَسُولُ اللّهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذَاناً وَلاَ إِقامَةً، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ، يَدْفَعْنَ إِلَى بِلاَلٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلاَلٌ إِلَى بَيْتِهِ.

[طرفه في: ٩٨].

١٢٦ ـ بابُ قَوْلِ الرَّجُلِ لِصَاحِبِهِ: هَلْ أَعْرَسْتُمُ اللَّيلَةَ؟ وَطَعْنِ الرَّجُلِ ابْنَتَهُ في الخَاصِرَةِ عِنْدَ العِتَابِ

٥٢٥٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: عاتَبَنِي أَبُو بَكْرٍ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ في خاصِرَتِي، فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكانُ رَسُولِ اللّهِ ﷺ، وَرَأْسُهُ على فَخِذِي.

[طرفه في: ٣٣٤].

٥٢٤٨ ـ قوله: فحرّق بتشديد الراء وتخفف قاله القسطلاني وذكر العيني رواية فأحرق أيضاً من باب الإفعال.

(68) The Book of Divorce

[1] Allah's saying: "O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord." (The Divorce "At'talaq" 1)

5251- Ibn Omar "Allah be pleased with both" reported that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Omar Ibn Al'khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah for the women meant to be divorced."

[2] Divorcing the menstruating woman is counted as legal

5252- Anas Ibn Sirin narrated: Ibn Omar said: "I divorced my wife during her menses. Omar mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Let your son take her back." I asked (Ibn Omar): "Is such a divorce counted (as legal divorce)?" Ibn Omar said: "What would it be then (if it was not counted as so?" Yunus Ibn Jubair told: Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" said to Omar: "Tell him (Ibn Omar) to take her back." I asked: "Is such a divorce counted (as one legal divorce)?" Ibn Omar said: "What do you think if someone becomes helpless and foolish?"

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٨ ـ كتاب الطلاق

١ ـ بابُ قَوْلِ اللهِ تعالى: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا العِدَّةَ﴾ [الطلاق: ١]

﴿أَحْصَيْنَاهُ﴾ [يس: ١٢]: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلاَقُ السُّنَّةِ: أَنْ يُطَلِّقَهَا طَاهِراً مِنْ غَيْرِ جِمَاعٍ، وَيُشْهِدُ شَاهِدَيْنِ.

٥٢٥١ ـ حدّثنا إسماعيلُ بنُ عبدِ اللهِ قال: حَدَّثَنِي مالكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهْيَ حَائِضٌ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

[طرفه في: ٤٩٠٨].

٢ ـ بابٌ إِذَا طُلِّقَتِ الحَائِضُ يُعْتَدُّ بِذلِكَ الطَّلاَقِ

٥٢٥٢ ـ حدّثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ قالَ: سَمِعْتُ ابْنَ عُمَرَ قالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهْيَ حَائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: «لِيُرَاجِعْهَا». قُلْتُ: تُحْتَسَبُ؟ قالَ: «فَمَهْ»؟ وعَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قالَ: «مُرْهُ فَلْيُرَاجِعْهَا»، قُلْتُ: تُحْتَسَبُ؟ قالَ: «أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ».

[طرفه في: ٤٩٠٨].

كتاب الطلاق ـ قوله: وقول الله بالجرّ عطف على قوله: الطلاق كذا في العينيّ. وقال القسطلانيّ وسقطت الواو لغير أبي ذر ولم يزد على هذا شيئاً فكأنه مال إلى كون الواو ابتدائه وعن هذا ترى اللام في الأصل المطبوع مشكولة بالضمة ا هـ. مصححه.

باب ٢ ـ قوله: يعتد بهذا الضبط أي يعتبر ذلك الطلاق وذكر الشارح رواية تعتد بالتاء المفتوحة.

٥٢٥٢ ـ قوله: أتحتسب كذا بذكر أداة الاستفهام في الأوّل وبحذفها في الثاني عند الشارح، وفي نسخة العينيّ بحذفها في الموضعين، وقوله: فمه معناه فما يكون إن لم تحتسب فما لاستفهام وأبدل الألف هاء كما في العينيّ وزعم الشارح أنّ الهاء للسكت مصحح.

5253- Ibn Omar "Allah be pleased with both" reported: (Divorcing my wife during her menses) was counted as one legal divorce.

[3] One's divorcing his wife as he is facing her

5254- Az'zuhri was asked: “Which of The Prophet's wives who sought refuge with Allah from him?” he answered: Urwa narrated from A'isha "Allah be pleased with her": When the daughter of Al'jawn was brought to Allah's Apostle "Allah's blessing and peace be upon him" (as his bride) and he went near her, she said: "I seek refuge with Allah from you." He said: "You have sought refuge with The Great. Return to your family."

5255- Abu'osaid "Allah be pleased with him" reported: We went out with The Prophet “Allah's blessing and peace be upon him” to a garden called Ash'shawt until we reached two walls between which we sat down. The Prophet “Allah's blessing and peace be upon him” said: “Sit here." Then he went in (the garden). The Jawniyya (a woman from Banu'jawn) had been brought and lodged in a house in a date-palm garden in the home of Omaima Bint An'no'man Ibn Sharahil, and her wet nurse was with her. When The Prophet "Allah's blessing and peace be upon him" entered upon her , He said to her: "Give me yourself (in marriage) as a gift." She said: "Can a princess give herself in marriage to an ordinary man?" The Prophet "Allah's blessing and peace be upon him" raised his hand to pat her so that she might become tranquil. She said: "I seek refuge with Allah from you." He said: "You have sought refuge with one who gives refuge.” Then The Prophet "Allah's blessing and peace be upon him" came out to us and said: "O Abu'osaid! Give her two white linen dresses to wear and let her go back to her family."

5256- Both of Abu'osaid and Sahl Ibn Sa'd narrated: The Prophet “Allah's blessing and peace be upon him” married Omaima Bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon The Prophet “Allah's blessing and peace be upon him” ordered Abu'osaid to prepare her and to provide her with two white linen dresses.

5257- The same as above.

5258- Abu'ghallab Yunus Ibn Jubair narrated: I asked Ibn Omar:"(What do you think of) a man divorces his wife during her menses?" He said: “Do you know Ibn Omar? Ibn Omar divorced his wife while she was menstruating. Omar then went to The Prophet “Allah's blessing and peace be upon him” and mentioned that to him. The Prophet “Allah's blessing and peace be upon him” ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn Omar): "Was that divorce counted as one legal divorce?" He said: “If one becomes helpless and foolish (will he be excused?)”

٥٢٥٣ ـ وقالَ أبو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عُمَرَ قالَ: حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ.

٣ ـ بابُ مَنْ طَلَّقَ، وَهَل يُوَاجِهُ الرَّجُلُ امْرَأَتَهُ بِالطَّلَاقِ

٥٢٥٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا الوَلِيدُ: حَدَّثَنا الأَوْزَاعِيُّ قالَ: سَأَلتُ الزُّهْرِيَّ: أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعَاذَتْ مِنْهُ؟ قالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا: أَنَّ ابْنَةَ الجَوْنِ، لَمَّا أُدْخِلَتْ عَلَى رَسُولِ اللّه ﷺ ودَنا مِنها قالَتْ: أَعُوذُ بِاللّه مِنكَ، فَقَالَ لَهَا: «لَقَدْ عُذْتِ بِعَظِيمٍ، الحَقِي بِأَهْلِكِ». قالَ أَبُو عَبْدِ اللّه: رَوَاهُ حَجَّاجُ بْنُ أَبِي مَنِيعٍ، عَنْ جَدِّهِ، عَنِ الزُّهْرِيِّ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ عائِشَةَ قالَتْ.

٥٢٥٥ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ غَسِيلٍ: عَنْ حَمْزَةَ بْنِ أَبِي أُسَيدٍ عَنْ أَبِي أُسَيدٍ رَضِيَ اللّهُ عَنْهُ قالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ حَتَّى انْطَلَقْنَا إِلَى حائِطٍ يُقالُ لَه: الشَّوْطُ، حَتَّى انْتَهَينَا إِلَى حائِطَينِ، فَجَلَسْنَ بَينَهُمَا، فَقَالَ النَّبِيُّ ﷺ: «اجْلِسُوا هاهُنَا». وَدَخَلَ، وَقَدْ أُتِيَ بِالجَوْنِيَّةِ، فَأُنْزِلَتْ فِي بَيتٍ فِي نَخْلٍ فِي بَيتِ أُمَيمَةَ بِنْتِ النُّعْمَانِ بْنِ شَرَاحِيلَ، وَمَعَهَا دَايَتُهَا حاضِنَةٌ لَهَا، فَلَمَّا دَخَلَ عَلَيهَا النَّبِيُّ ﷺ قالَ: «هَبِي نَفْسَكِ لِي». قالَتْ: وَهَل تَهَبُ المَلِكَةُ نَفْسَهَا لِلسُّوقَةِ؟ قالَ: فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيهَا لِتَسْكُنَ، فَقالَتْ: أَعُوذُ بِاللّه مِنْكَ، فَقالَ: «قَدْ عُذْتِ بِمَعَاذٍ». ثُمَّ خَرَجَ عَلَينَا فَقَالَ: «يا أَبَا أُسَيدٍ، اكْسُهَا رَازِقِيَّتَينِ، وَأَلحِقْهَا بِأَهْلِهَا». [الحديث ٥٢٥٥ ـ طرفه في: ٥٢٥٧]

٥٢٥٦، ٥٢٥٧ ـ وقالَ الحُسَينُ بْنُ الوَلِيدِ النَّيسَابُورِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ وَأَبِي أُسَيدٍ قالَا: تَزَوَّجَ النَّبِيُّ ﷺ أُمَيمَةَ بِنْتَ شَرَاحِيلَ، فَلَمَّا أُدْخِلَتْ عَلَيهِ بَسَطَ يَدَهُ إِلَيهَا، فَكَأَنَّهَا كَرِهَتْ ذلِكَ، فَأَمَرَ أَبَا أُسَيدٍ أَنْ يُجَهِّزَهَا وَيَكْسُوَهَا ثَوْبَينِ رَازِقِيَّينِ.

[الحديث ٥٢٥٦ ـ طرفه في: ٥٦٣٧].

حدّثنا عَبْدُ اللّه بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الوَزِيرِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ حَمْزَةَ، عَنْ أَبِيهِ، وَعَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ بِهذا.

[طرفه في: ٥٢٥٥].

٥٢٥٨ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحيى، عَنْ قَتَادَةَ، عَنْ أَبِي غَلَّابٍ يُونُسَ ابْنِ جُبَيرٍ قالَ: قُلتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حائِضٌ؟ فَقَالَ: تَعْرِفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا، فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا، قُلتُ: فَهَل عَدَّ ذلِكَ طَلَاقًا؟ قالَ: أَرَأَيتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

[طرفه في: ٤٩٠٨].

٥٢٥٥ ـ قوله: حاضنة بالرفع ولأبي ذرّ بالنصب (شارح).

[4] What about divorcing thrice

5259- Sahl Ibn Sa’d "Allah be pleased with him" reported: Owaimer Al’ajlani came to Asim Ibn Adi Al’ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! (And asked him that question) but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it so much. Then Asim returned home and Owaimer came to him. Owaimer asked Asim: “O Asim! What did The Messenger of Allah “Allah’s blessing and peace be upon him” answer you?” Asim replied: “You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Owaimer then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came to The Prophet “Allah’s blessing and peace be upon him” among the people and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: They performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was witness with The Messenger of Allah “Allah’s blessing and peace be upon him”. Owaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Owaimer divorced her thrice before being ordered by The Messenger of Allah “Allah’s blessing and peace be upon him”. In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah’s curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery.

5260- A’isha "Allah be pleased with her" reported: The wife of Rifa’a Al'qurazi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Rifa’a divorced me irretrievably. After him I married Abdur'rahman Ibn Az'zubair Al’qurazi who proved to be impotent." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Perhaps you want to return to Rifa’a? Nay (you cannot return to Rifa’a) until you and Abdur'rahman consummate your marriage."

٤ ـ بابُ مَنْ أَجازَ طَلاقَ الثَّلاثِ

لِقَوْلِ اللّهِ تَعَالَى: ﴿الطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ [البقرة: ٢٢٩].

وَقالَ ابْنُ الزُّبَيرِ في مَرِيضٍ طَلَّقَ: لا أَرى أَنْ تَرِثَ مَبْتُوتَتُهُ. وَقالَ الشَّعْبِيُّ: تَرِثُهُ، وَقالَ ابْنُ شُبْرُمَةَ: تَزَوَّجُ إِذَا انْقَضَتِ العِدَّةُ؟ قالَ: نَعَمْ، قالَ: أَرَأَيتَ إِنْ ماتَ الزَّوْجُ الآخَرُ؟ فَرَجَعَ عَنْ ذلِكَ.

٥٢٥٩ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ عُوَيمِراً العَجْلانِيَّ جاءَ إِلَى عاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ، فَقَالَ لَهُ: يَا عاصِمُ، أَرَأَيتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ عَنْ ذلِكَ رَسُولَ اللّهِ ﷺ، فَسَأَلَ عاصِمٌ عَنْ ذلِكَ رَسُولَ اللّهِ ﷺ، فَكَرِهَ رَسُولُ اللّهِ ﷺ المَسَائِلَ وَعَابَهَا، حَتَّى كَبُرَ عَلَى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللّهِ ﷺ، فَلَمَّا رَجَعَ عاصِمٌ إِلَى أَهْلِهِ، جاءَ عُوَيمِرٌ فَقالَ: يَا عاصِمُ، ماذَا قالَ لَكَ رَسُولُ اللّهِ ﷺ؟ فَقَالَ عاصِمٌ: لَمْ تَأْتِنِي بِخَيرٍ، قَدْ كَرِهَ رَسُولُ اللّهِ ﷺ المَسْأَلَةَ الَّتِي سَأَلتُهُ عَنْهَا، قالَ عُوَيمِرٌ: وَاللّهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُوَيمِرٌ حَتَّى أَتَى رَسُولَ اللّهِ ﷺ وَسَطَ النَّاسِ، فَقَالَ: يَا رَسُولَ اللّهِ أَرَأَيتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللّهِ ﷺ: «قَدْ أَنْزَلَ اللّهُ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا». قالَ سَهْلٌ: فَتَلاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللّهِ ﷺ، فَلَمَّا فَرَغَا قالَ عُوَيمِرٌ: كَذَبْتُ عَلَيهَا يَا رَسُولَ اللّهِ، إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاثاً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللّهِ ﷺ. قالَ ابْنُ شِهَابٍ: فَكَانَتْ تِلْكَ سُنَّةَ المُتَلاعِنَينِ.

[طرفه في: ٤٢٣].

٥٢٦٠ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَنِي اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّ امْرَأَةَ رِفَاعَةَ القُرَظِيِّ جاءَتْ إِلَى رَسُولِ اللّهِ ﷺ فَقالَتْ: يا رَسُولَ اللّهِ، إِنَّ رِفاعَةَ طَلَّقَنِي فَبَتَّ طَلاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزُّبَيرِ القُرَظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الهُدْبَةِ، قالَ رَسُولُ اللّهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفاعَةَ؟ لاَ، حَتَّى يَذُوقَ عُسَيلَتَكِ وَتَذُوقِي عُسَيلَتَهُ».

[طرفه في: ٢٦٣٩].

باب ٤ ـ من جوز الطلاق الثلاثة نخ.

ـ قوله: مبتوتة كذا في ضبط الشارح وفي بعض النسخ مبتوتته.

٥٢٥٩ ـ قوله: وحقيقة الوسط ما تساوت أطرافه وقد يراد به ما يكتنف من جوانبه ولو من غير تساوٍ ويقال: اتسع وسطه وضربت وسط رأسه وجلست في وسط الدار ووسطه خير من طرفه قالوا والسكون فيه لغة، وأما وسط بالسكون فهو بمعنى بين نحو جلست وسط القوم أي بينهم كما في المصباح.

٥٢٦٠ ـ قوله: وإن ما معه وفي بعض النسخ وإنما معه وهو غلط الناسخ كما أن الزيادة من في حديث العسيلة في بعض كتب الأصول من أغلاط الناسخين (مصحح).

5261- A'isha "Allah be pleased with her" narrated: A man divorced his wife thrice. Then she married another man who also divorced her. The Prophet "Allah's blessing and peace be upon him" was asked whether she could marry the first husband. The Prophet "Allah's blessing and peace be upon him" replied: "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done."

[5] What about giving the option to one's wives whether to remain with him

And Allah's saying: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner." (The Confederates "Al'ahzab" 28)

5262- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave us the option (whether to remain with him); and we chose Allah and His Apostle. So, giving us that option was not counted as divorce.

5263- Masruq narrated: I asked A'isha about the option. She said: "The Prophet "Allah's blessing and peace be upon him" gave us the option. Do you think that option was counted as a divorce?" I said: "It would be of no matter if I gave my wife the option once or a hundred times after she had chosen me."

[6] If one said (to his wife): "I separated with you", "I set you free", "I parted with you", or any other word by which he meant to divorce her, then it would be counted according to his intention

In this issue, Allah Almighty said: "and set them free in a handsome manner." (Al'ahzab 49)

He also said: "then come I will provide for your enjoyment and set free in a handsome manner." (Al'ahzab 28)

He further said: "the parties should either hold together on equitable terms, or separate with kindness." (The Heifer 229)

Allah said: "Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms" (The Divorce 2)

[7] What about one's saying to his wife: "You are unlawful to me"

In this respect, Al'hasan said: "It is counted according to his intention." The men of knowledge said that if he divorced her thrice, then she should not be lawful to him. But this is not like the one who says about the lawful food: "It is unlawful to me", because the lawful food could not be described as unlawful.

٥٢٦١ ـ حدّثني محمّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللّهِ قال: حَدَّثني القَاسِمُ بْنُ محَمّدٍ، عن عائشة: أنّ رجلاً طلّق امرَأتَهُ ثلاثاً، فتزوّجتْ فطلّق، فسُئِل النّبيّ ﷺ: أتحِلّ للأوّلِ؟ قالَ «لا، حَتَّى يَذُوق عُسَيلَتهَا كَمَا ذَاقَ الأَوَّلُ».

[طرفه في: ٢٦٣٩].

٥ ـ بابُ مَنْ خَيَّرَ نِسَاءَهُ

وَقَوْلِ اللّهِ تَعَالَى: «قُل لأزْوَاجِكَ إنْ كُنتُنَّ تُرِدْنَ الحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً» [الأحزاب: ٢٨].

٥٢٦٢ ـ حدثنا عُمَرُ بْنُ حفص: حدَّثَنَا أَبِي: حدَّثَنَا الأَعْمَش: حدَّثَنَا مُسْلِمٌ، عَنْ مسروق، عَنْ عائشة رَضيَ اللهُ عَنهَا قالتْ: خيَّرنَا رَسُولُ اللهِ ﷺ، فاخترْنَا اللهَ وَرَسُولَهُ، فَلَمْ يَعُدَّ ذلكَ علينا شَيئاً.

[الحديث ٥٢٦٢ ـ طرفه في: ٥٢٦٣].

٥٢٦٣ ـ حدثنا مُسدَّدٌ: حدَّثنا يَحيى، عَنْ إسماعِيلَ: حدَّثنا عامِرٌ، عَنْ مَسْرُوق قال: سَأَلْتُ عائِشَةَ عَنِ الخِيَرَةِ، فقالَتْ: خيَّرَنَا النَّبيُّ ﷺ، أفكانَ طلاقاً؟ قال مَسْرُوقٌ: لا أُبَالِي أَخَيَّرْتُهَا وَاحِدَةً أَوْ مِائَةً، بَعْدَ أَنْ تَخْتَارَنِي.

[طرفه في: ٥٢٦٢].

٦ ـ بابٌ إذَا قالَ: فارَقْتُكِ، أَوْ سَرَّحْتُكِ، أَوِ الخَلِيَّةُ، أَوِ البَرِيَّةُ، أَوْ ما عُنِيَ بِهِ الطَّلاقُ، فَهُوَ عَلَى نِيَّتِهِ

قَوْلِ اللّهِ عزَّ وَجَلَّ: ﴿وَسَرِّحُوهُنَّ سَرَاحاً جَمِيلاً﴾ [الأحزاب: ٤٩]. وقال: ﴿وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً﴾ [الأحزاب: ٢٨]. وقال: ﴿فَإمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإحْسَانٍ﴾ [البقرة: ٢٢٩]. وَقال: ﴿أَوْ فارِقُوهُنَّ بِمَعْرُوفٍ﴾ [الطلاق: ٢]. وَقالَتْ عائشَةُ: قَدْ عَلِمَ النَّبِيُّ ﷺ أنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ.

٧ ـ بابُ مَنْ قالَ لامْرَأَتِهِ: أَنْتِ عَلَيَّ حَرَامٌ

وَقالَ الحَسَنُ: نِيَّتُهُ. وَقالَ أَهْلُ العِلمِ: إذَا طلَّقَ ثَلاثاً فَقَدْ حَرُمَتْ عَلَيهِ، فَسَمَّوْهُ حَرَاماً بِالطَّلاقِ وَالفِرَاقِ، وَلَيسَ هذا كالَّذِي يُحَرِّمُ الطَّعَامَ، لأنَّهُ لا يُقَالُ لِطَعَامِ الحِلِّ حَرَامٌ، وَيُقَالُ

٥٢٦٢ ـ قوله: شيئاً أي طلاقاً.

٥٢٦٣ ـ قوله: الخيرة وهي جعل الطلاق بيد المرأة كما في العيني.

باب ٦ ـ قوله: قول الله، ولأبي ذر وقوله الله (شارح).

باب ٧ ـ قوله: ثلاثاً وعند الشارح ثلاث بالرفع ولا عبرة به.

5264- Nafi narrated: Whenever Ibn Omar was asked about divorcing thrice, he would say: "Would that you divorce once or twice, because The Messenger of Allah "Allah's blessing and peace be upon him" told me to do so. But if you divorced you wife thrice, then you should not be able to remarry her until she marries a man other than you (and he divorces her)."

5265- A'isha "Allah be pleased with her" narrated: A man divorced his wife who married another man. But the latter proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to you to marry your first husband until the other husband consummates his marriage with you."

[8] Allah's saying: " O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition 1)

5266- Sa'eed Ibn Jubair narrated that he heard Ibn Abbas saying: "If a man makes his wife unlawful to him, it does not mean that he divorced her." Ibn Abbas further said: "Indeed in the Messenger of Allah, you have a good pattern." (Al'ahzab 21)

5267- Obaid Ibn Omair narrated that he heard A'isha "Allah be pleased with her" saying: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: " I smell in you the smell of Maghafir; did you eat Maghafir (a kind of bad-smelling resin)?" when he entered upon one of them, she said to him so. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. So Allah revealed: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom. When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things) If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (The Prohibition 1:4) this was in connection to Hafsa and A'isha. As for Allah's saying: "When the Prophet disclosed a matter in confidence to one of his consorts", it applied to what The Prophet had told to one of them concerning his drinking the honey in Zainab's house.

لِلمُطَلَّقَةِ حَرَامٌ. وَقَالَ فِي الطَّلَاقِ ثَلَاثاً: لَا تَحِلُّ لَهُ حَتَّى تَنكِحَ زَوْجاً غَيْرَهُ.

٥٢٦٤ ـ وقَالَ اللَّيثُ، عَن نَافِعٍ: كانَ ابنُ عُمرَ إذا سُئِلَ عمَّنْ طَلَّقَ ثَلاثاً، قال: لَوْ طَلَّقتَ مَرَّةً أَوْ مَرَّتَين، فَإنَّ النَّبِيَّ ﷺ أَمَرَني بِهٰذا، فَإِنْ طَلَّقْتَهَا ثَلاثاً حَرُمَتْ حَتَّى تَنكِحَ زَوْجاً غَيرَكَ [طرفه في: ٤٩٠٨].

٥٢٦٥ ـ حدَّثنا محمدٌ: حدَّثَنا أبو مُعاوِيَةَ: حدَّثَنا هِشامُ بنُ عُروَةَ، عَنْ أبِيهِ، عَنْ عائشةَ قالَتْ: طَلَّقَ رَجُلٌ امْرَأَتَهُ، فَتَزَوَّجتْ زَوْجاً غَيرَهُ فَطَلَّقَهَا. وَكانَتْ مَعَهُ مِثْلُ الهُدْبَةِ، فَلَمْ تَصِلْ مِنْهُ إلى شَيءٍ تُرِيدُهُ، فَلَمْ يَلبَثْ أَنْ طَلَّقَهَا، فأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يا رَسُولَ اللّٰهِ إنَّ زَوجِي طَلَّقَنِي، وَإِنِّي تَزَوَّجْتُ زَوْجاً غَيرَهُ فَدَخَلَ بِي، وَلَمْ يَكُنْ مَعَهُ إلاَّ مِثْلُ الهُدْبَةِ، فَلَمْ يَقْرَبْنِي إلاَّ هَنَةً واحِدَةً، لَمْ يَصِلْ مِنِّي إلى شَيءٍ، فَأَحِلُّ لِزَوْجِي الأَوَّلِ؟ فَقَالَ رَسُولُ اللّٰهِ ﷺ: «لا تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيلَتَكِ وَتَذُوقِي عُسَيلَتَهُ». [طرفه في: ٢٦٣٩].

٨ ـ بابٌ ﴿لِمَ تُحَرِّمُ ما أَحَلَّ اللّٰهُ لَكَ﴾ [التحريم: ١]

٥٢٦٦ ـ حدثني الحسن بن صَبَّاحٍ: سمِعَ الرَّبيعَ بنَ نافِعٍ: حدَّثَنا مُعاوِيَةُ، عَن يحيى بن أبي كَثِيرٍ، عَنْ يَعْلَى بنِ حَكِيمٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يقولُ: إذا حَرَّمَ امْرَأَتَهُ لَيسَ بِشَيءٍ وقالَ: ﴿لَكُمْ في رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[طرفه في: ٤٩١١].

٥٢٦٧ ـ حدثني الحسَنُ بنُ مُحمَّدِ بنِ صَبَّاحٍ: حدَّثَنَا حَجَّاجٌ، عَنِ ابنِ جُرَيجٍ قالَ: زَعَمَ عطاءٌ: أَنَّهُ سمِعَ عُبَيدَ بنَ عُمَيرٍ يقولُ: سَمِعْتُ عائِشَةَ رَضِيَ اللّٰهُ عَنها: أَنَّ النَّبِيَّ ﷺ كانَ يَمكُثُ عِندَ زَينَبَ ابنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلاً، فَتَوَاصَيتُ أَنا وَحَفصَةُ: أَنَّ أَيَّتَنَا دَخَلَ عَلَيهَا النَّبِيُّ ﷺ فَلتَقُلْ: إِنِّي أَجِدُ مِنكَ رِيحَ مَغافِيرَ، أَكَلْتَ مَغافِيرَ؟ فَدَخَلَ عَلَى إِحْدَاهُما فَقَالَتْ لَهُ ذٰلِكَ، فَقالَ: «لاَ، بَل شَرِبْتُ عَسَلاً عِندَ زَينَبَ ابنَةِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ». فَنَزَلَتْ: ﴿يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ ما أَحَلَّ اللّٰهُ لَكَ ـ إِلى ـ إِنْ تَتُوبَا إِلى اللّٰهِ﴾ [التحريم: ١ ـ ٤]، لِعائِشَةَ وَحَفصَةَ، ﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ﴾ [التحريم: ٣]، لِقَوْلِهِ: «بَل شَرِبْتُ عَسَلاً».

[طرفه في: ٤٩١٢].

٥٢٦٥ ـ قوله: (فأحل لزوجي) أفأحل لزوجي نخ.

٥٢٦٦ ـ قوله: ابن صباح كذا هنا منكراً وفي السطر الأخير معرفاً وفي بعض النسخ الصباح في الموضعين والمسمى واحد انظر العيني.

٥٢٦٧ قوله: إنّ النبيّ كذا بالكسر بإضمار القول.

ـ قوله: أنّ أيتنا وروي أن بتخفيف النون وأيتنا بالرفع كما في الشارح.

ـ قوله: أكلت مغافير استفهام محذوف الأداة والمغافير مرّ ذكره في تفسير سورة التحريم وستفهم من الهامش الذي يلي هذا أنه صمغ العرفط.

5268- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of Omar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made a syrup and gave it to The Prophet "Allah's blessing and peace be upon him" to drink (and that was the reason for the delay). I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawda Bint Zam'a: "The Prophet "Allah's blessing and peace be upon him" will approach you, and when he comes near you, say: Have you taken Maghafir (a bad-smelling gum)? He will say: No. Then say to him: Then what is this bad smell, which I smell from you? He will say to you: Hafsa made me drink honey syrup. Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al'urfut. I shall also say the same. O you, Safiyya, say the same." Later Sawda said: "By Allah, as soon as he (The Prophet "Allah's blessing and peace be upon him") had stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when The Prophet "Allah's blessing and peace be upon him" came near Sawda, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsa made me drink honey syrup." She said: "Perhaps its bees had sucked the juice of Al'urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. When The Prophet "Allah's blessing and peace be upon him" again went to Hafsa, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawda said: "By Allah, we deprived him (of it)." I said to her: "Keep quiet."

[9] There is no divorce before (consummating) marriage

And Allah's saying: "O ye who believe when ye marry believing women, and then divorce them before ye have touched them, no period of Iddat have ye to count in respect of them: so give them a present, and set them free in a handsome manner." (The Confederates "Al'ahzab" 49)

In this respect, Ibn Abbas "Allah be pleased with both" told: Allah regarded the divorce as valid after (consummating) marriage. All of the learnt companions of The Prophet set the opinion that there is no divorce without (consummating) marriage.

[10] If one was forced to say about his wife: "She is my sister" there would be no sin for him (to bear)

In this issue, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophet Abraham said about Sara that she was his wife; and that was in religion."

٥٢٦٨ ـ حدَّثنا فَروةُ بنُ أبي المَغْراءِ: حدَّثَنا عليُّ بنُ مُسهِر، عَنْ هِشامِ بنِ عُروةَ، عَنْ أبيه، عَنْ عائِشَةَ رَضيَ اللهُ عنها قالتْ: كانَ رَسولُ اللهِ ﷺ يُحِبُّ العَسَلَ وَالحَلواءَ، وَكانَ إذا انْصَرفَ مِنَ العَصْرِ دَخلَ عَلَى نِسائِهِ، فَيَدْنو مِنْ إحْداهُنَّ، فَدَخَلَ عَلى حَفصَةَ بِنْتِ عُمَرَ، فَاحْتَبَسَ أَكْثَرَ ما كانَ يَحْتَبِسُ، فَغِرْتُ، فَسألتُ عَنْ ذلك، فَقِيلَ لي: أَهدتْ لَها امْرأَةٌ مِنْ قَومِها عُكَّةً مِنْ عَسَلٍ، فَسَقَتِ النَّبِيَّ ﷺ مِنْهُ شَرْبَةً، فَقُلتُ: أما وَاللّهِ لَنَحْتالَنَّ لَهُ، فَقُلتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ: إنَّهُ سَيَدْنُو مِنْكِ، فإذا دَنا مِنْكِ فَقُولِي: أَكَلتَ مَغافِيرَ فَإنَّهُ سَيَقُولُ لَكِ: لا، فَقُولِي لَهُ: ما هذه الرِّيحُ الَّتِي أَجِدُ مِنكَ؟ فَإنَّهُ سَيَقُولُ لَكِ: سَقَتْني حفصةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ، وَسَأَقُولُ ذلكِ، وَقُولِي أَنْتِ يَا صَفِيَّةُ ذَاكِ. قالَتْ: تَقُولُ سَوْدَةُ: فَوَاللّهِ ما هُوَ إلاَّ أَنْ قامَ عَلَى البَابِ، فَأَرَدْتُ أَنْ أُبادِيَهُ بِما أَمَرْتِنِي بِهِ فَرَقاً مِنكِ، فلمّا دَنا مِنها قالتْ لَهُ سَوْدَةُ: يا رَسولَ اللّهِ، أَكَلتَ مَغافِيرَ؟ قال: «لا». قالَتْ: فَمَا هذهِ الرِّيحُ الَّتِي أَجِدُ مِنكَ؟ قالَ: «سَقَتْنِي حَفصَةُ شَرْبَةَ عَسَلٍ». فَقالَتْ: جَرَسَتْ نَحْلُهُ العُرْفُطَ، فلَمَّا دارَ إليَّ قُلتُ لَهُ نَحوَ ذلكَ، فلَمَّا دارَ إلى صفيَّةَ قالَتْ لَه مِثلَ ذلكَ، فلمّا دارَ إلى حفصةَ قالَتْ: يا رَسولَ اللّهِ، ألا أَسْقِيكَ مِنْهُ؟ قال: «لا حاجَةَ لِي فيهِ». قالَتْ: تَقُولُ سَوْدَةُ: وَاللّهِ لَقَدْ حَرَمْناهُ، قُلتُ لَها: اسْكُتِي.

[طرفه في: ٤٩١٢].

٩ ـ بابٌ لا طَلاقَ قَبْلَ النِّكاح

وَقَوْلُ اللّهِ تَعالَى: ﴿يا أَيُّها الَّذِينَ آمَنُوا إذا نَكَحتُمُ المُؤْمِناتِ ثُمَّ طَلَّقتُمُوهُنَّ مِنْ قَبلِ أَنْ تَمَسُّوهُنَّ فَما لَكُمْ عَليهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَها فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَراحاً جَمِيلاً﴾ [الأحزاب: ٤٩]. وَقالَ ابْنُ عَبَّاسٍ: جَعَلَ اللّهُ الطَّلاقَ بَعْدَ النِّكاحِ. وَيُرْوَى في ذلكَ عَنْ عَلِيٍّ وَسَعِيدِ بنِ المُسيَّبِ، وَعُرْوَةَ بنِ الزُّبَيرِ، وَأَبي بَكرِ بنِ عَبدِ الرَّحْمنِ، وَعُبَيدِ اللهِ بنِ عَبدِ اللهِ بنِ عُتْبَةَ، وَأَبانَ ابْنِ عُثْمانَ، وَعَلِيِّ بْنِ حُسَينٍ، وَشُرَيحٍ، وَسَعِيدِ بْنِ جُبَيرٍ، وَالقاسِمِ وَسالِمٍ وَطاوُسٍ، وَالحَسَنِ وَعِكْرِمَةَ، وَعَطاءٍ، وَعامِرِ بنِ سَعْدٍ، وَجابِرِ بنِ زَيدٍ، وَنافِعِ بنِ جُبَيرٍ، وَمُحَمَّدِ بنِ كَعْبٍ، وَسُلَيمانَ بنِ يَسارٍ، وَمُجاهِدٍ، وَالقاسِمِ بنِ عَبْدِ الرَّحْمنِ، وَعَمْرِو بنِ هَرِمٍ، وَالشَّعْبِيِّ: أَنَّها لا تَطْلُقُ.

١٠ ـ بابٌ إذا قالَ لامْرَأَتِه وَهْوَ مُكْرَهٌ: هذهِ أُخْتِي، فَلا شَيءَ عَلَيه

قالَ النَّبِيُّ ﷺ: «قالَ إبْراهِيمُ لِسارَةَ: هذهِ أُخْتِي، وَذلِكَ في ذاتِ اللّهِ عَزَّ وَجَلَّ».

٥٢٦٨ ـ قوله: (عكة من عسل) عكة عسل نحـ.

ـ قوله: جرست الخ أي رعت نحل هذا العسل الذي شربته شجر العرفط الذي صمغه المغافير.

ـ قوله: أن أبادئه من المباداة ولابن عساكر أن أناديه من المناداة أفاده الشارح.

باب ٩ ـ قوله: أنها لا تطلق يقال طلق الرجل امرأته تطليقاً فهو مطلق وطَلَقَت هي تطلق من باب قتل وفي لغة من باب قرب فهي طالق كما في المصباح

[11] What about the divorce of the one who is drunken, the one who is forced to do so, the one who is mad, the one who does so forgetfully or mistakenly, and so on

In this issue, The Prophet "Allah's blessing and peace be upon him" said: "(The rewards of) one's deeds are accounted according to his intention; and everyone has only what he intended to do."

Ash'sha'bi recited Allah's saying: "(pray:) our Lord! condemn us not if we forget or fall into error" (The Heifer 286)

The Prophet "Allah's blessing and peace be upon him" said to the one who confessed of committing adultery: "Have you got mad?"

Ali said: "Hamza cut open the flanks of my two she-camels. When The Messenger of Allah "Allah's blessing and peace be upon him" came to blame him, he found him drunken, with his eyes red. Hamza looked up and said: "Aren't you only the slaves of my forefathers?" in this way, The Messenger of Allah "Allah's blessing and peace be upon him" knew that he (Hamza) was drunken. So he went out and we went out with him."

On the other hand, Othman said: "The divorce of the drunken or the mad is not to be counted as legal." Ibn Abbas said: "The divorce of the drunken man, or that which is carried out by force is not legal."

Az'zuhri said concerning the one who says: "If I did not do such-and-such, then my wife would be divorced from me thrice": "His intention at the time of saying so should be sought for."

Ibrahim said: if one said: "I'm not in need for you", then his intention should be sought for. However, every nation utters the words expressing the divorce according to its language and dialect.

Al'hasan said: If the man said to his wife: "Join your family" then his intention should be considered.

Ali narrated: "Do not you know that the pen (of recording one's deeds) is lifted from three (types of persons): the mad until he restores his mind, the boy until he comes to puberty, and the sleeping person until he gets up!"

5269- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." Quatada said: If someone divorces his wife just in his mind, such a divorce has no effect.

١١ ـ بابُ الطَّلاقِ في الإغلاقِ والكُرْهِ، والسَّكْرانِ والمجنُونِ وأمْرِهِما، والغلطِ والنِّسيانِ في الطَّلاقِ والشِّرْكِ وغيرِه

لِقَوْلِ النَّبيِّ ﷺ: «الأعمالُ بالنيةِ، ولكلِّ امرِىءٍ ما نوى». وتَلا الشَّعْبيُّ: «لا تُؤَاخِذْنا إنْ نَسِينا أوْ أخْطأْنا» [البقرة: ٢٨٦]، وما لا يَجوزُ مِنْ إقْرارِ المُوَسْوَسِ. وقالَ النَّبيُّ ﷺ لِلَّذي أقَرَّ على نفسِه: «أبِكَ جُنُونٌ»؟ وقالَ عليٌّ: بقَرَ حَمْزَةُ خَواصِرَ شارِفَيَّ، فطفِقَ النَّبيُّ ﷺ يلومُ حمزةَ، فإذا حمْزَةُ قدْ ثَمِلَ مُحْمَرَّةً عيناهُ، ثُمَّ قالَ حمْزَةُ: هل أنْتُمْ إلاَّ عَبيدٌ لأبي، فعرَفَ النَّبيُّ ﷺ أنَّه قدْ ثَمِلَ، فخرَجَ وخرَجْنا معَهُ. وقالَ عُثمانُ: ليسَ لِمَجْنُونٍ ولا لِسَكْرانَ طلاقٌ. وقالَ ابنُ عبَّاسٍ: طَلاقُ السَّكْرانِ والمُسْتكْرَهِ ليسَ بجائِزٍ. وقالَ عُقْبَةُ بنُ عامِرٍ: لا يَجُوزُ طلاقُ المُوَسْوِسِ. وقالَ عَطاءٌ: إذا بَدَا بالطَّلاقِ فلَهُ شَرْطُهُ. وقالَ نافِعٌ: طلَّقَ رجُلٌ امْرأتَهُ البتَّةَ إنْ خرجَتْ، فقالَ ابنُ عُمرَ: إنْ خرجَتْ فقدْ بُتَّتْ منْهُ، وإنْ لمْ تخْرُجْ فليسَ بشيءٍ. وقالَ الزُّهْريُّ: فيمَنْ قالَ: إنْ لمْ أفعَلْ كذا وكذا فامرأتي طالِقٌ ثلاثاً، يُسْئلُ عمَّا قالَ: وعقَدَ عليه قلبُهُ حِينَ حلفَ بتِلكَ اليمينِ؟ فإنْ سمَّى أجلاً أرادَهُ وعقَدَ عليهِ قلبُهُ حِينَ حلَفَ، جُعِلَ ذلكَ في دِينِهِ وأمانتِه. وقالَ إبْراهيمُ: إنْ قالَ: لا حاجةَ لِي فيكِ، نِيَّتُهُ، وطَلاقُ كلِّ قومٍ بِلِسانِهِم. وقالَ قَتادَةُ: إذا قالَ: إذا حملتِ فأنْتِ طالِقٌ ثلاثاً، يغْشاها عندَ كلِّ طُهْرٍ مرَّةً، فإنِ اسْتبانَ حملُها فقدْ بانَتْ. وقالَ الحسَنُ: إذا قالَ: الحَقِي بأهلكِ، نِيَّتُه. وقالَ ابنُ عبَّاسٍ: الطَّلاقُ عنْ وطَرٍ، والعَتاقُ ما أُريدَ بهِ وجهُ اللّهِ. وقالَ الزُّهْريُّ: إنْ قالَ: ما أنْتِ بامرأتي، نِيَّتُهُ، وإنْ نوى طلاقاً فهُوَ ما نَوى. وقالَ عليٌّ: ألمْ تَعلمْ أنَّ القلَمَ رُفِعَ عنْ ثَلاثَةٍ: عنِ المجنُونِ حتَّى يُفِيقَ، وعنِ الصَّبيِّ حتَّى يُدْرِكَ، وعنِ النَّائمِ حتَّى يستَيقِظَ. وقالَ عليٌّ: وكلُّ الطَّلاقِ جائزٌ، إلاَّ طلاقَ المَعْتُوهِ.

٥٢٦٩ ـ حدَّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عنْ زُرارَةَ بنِ أوْفَى، عنْ أبي هُرَيرَةَ رضيَ اللّهُ عَنهُ، عنِ النَّبيِّ ﷺ قالَ: «إنَّ اللّهَ تَجاوَزَ عنْ أُمَّتي ما حدَّثَتْ بهِ أنْفُسَها، ما لمْ تَعمَلْ أوْ تتكلَّمْ». قالَ قَتادَةُ: إذا طلَّقَ في نفسِهِ فليسَ بشيءٍ. [طرفه في: ٢٥٢٨].

٥٢٧٠ ـ حدَّثنا أصْبَغُ: أخبرَنا ابنُ وهْبٍ، عنْ يُونُسَ، عنِ ابنِ شِهابٍ قالَ: أخْبرَني أبو

باب ١١ ـ قوله: في الإغلاق أي الإكراه كأنه يغلق عليه الباب وفسر بالغضب تحاشياً عن شائبة التكرار مع ما بعده وليس بشيء (مصحح).

ـ قوله: والمكره في نسخة العيني والكره بضمّ فسكون بغير ميم.

ـ قوله: الحقي بكسر أوّله وفتح ثالثة وقيل: عكسه ا هـ. شارح.

ـ قوله: عن وطر أي عن حاجة فلا يطلق الرجل إلاّ عند الحاجة كالنشوز.

٥٢٦٩ ـ قوله: أنفسها بالنصب على المفعولية يقال: حدثت نفسي بكذا أو بالرفع على الفاعلية يقال: حدثتني نفسي بكذا ا هـ شارح.

٥٢٧٠ ـ قوله: هل أحصنت بفتح أوّله وثالثه أو بضمّ الأوّل وكسر الثالث أي هل تزوجت قطّ ا هـ. شارح.

5270- Jaber “Allah be pleased with him” narrated: A man from the tribe of Aslam came to The Prophet “Allah’s blessing and peace be upon him” while he was in the mosque and said: “I have committed adultery." The Prophet “Allah’s blessing and peace be upon him” turned his face to the other side. The man turned to the side towards which The Prophet “Allah’s blessing and peace be upon him” had turned his face, and gave four witnesses against himself. On that The Prophet “Allah’s blessing and peace be upon him” called him and said: “Are you insane?” (He asked him again) “Are you married?" The man said: “Yes." On that The Prophet “Allah’s blessing and peace be upon him” ordered him to be stoned to death in the praying place. When the stones hit him with their sharp edges he escaped. But he was caught and killed at Al’harra.

5271- Abu’huraira “Allah be pleased with him” narrated: A man from Aslam came to The Messenger of Allah “Allah’s blessing and peace be upon him” while he was in the mosque and called (The Prophet “Allah’s blessing and peace be upon him”) saying: “O Allah's Apostle! I have committed adultery." On that The Prophet “Allah’s blessing and peace be upon him” turned his face from him to the other side. But the man turned to the side towards which The Prophet “Allah’s blessing and peace be upon him” had turned his face, and said: “O Allah's Apostle! I have committed fornication." The Prophet “Allah’s blessing and peace be upon him” turned his face to the other side. But the man moved to the side towards which The Prophet “Allah’s blessing and peace be upon him” had turned his face, and repeated his statement. The Prophet “Allah’s blessing and peace be upon him” turned his face to the other side again. The man turned (and repeated his statement) for the fourth time. So after the man had given four witnesses against himself, The Prophet “Allah’s blessing and peace be upon him” called him and said: “Are you insane?" He replied: “No." The Prophet “Allah’s blessing and peace be upon him” then issued an order saying: "Go and stone him to death." The man was married.

5272- Jaber Ibn Abdullah Al’ansari “Allah be pleased with both” reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al’harra, and stoned him till he died.

[12] What about separation

And Allah's saying: "It is not lawful for you, (men), to take back any of your gift (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah such persons wrong (themselves as well as others)." (Heifer 229)

Indeed, Omar made it legal with no need to take the ruler’s permission.

سَلَمَةَ، عَنْ جابِرٍ: أَنَّ رَجُلاً مِنْ أَسْلَمَ أَتَى النَّبِيَّ ﷺ وَهُوَ في المَسْجِدِ فَقَالَ: إِنَّهُ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّهِ الَّذي أَعْرَضَ، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهاداتٍ، فَدَعاهُ فَقالَ: «هَل بِكَ جُنُونٌ؟ هَل أُحْصِنْتَ؟». قالَ: نَعَمْ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ بِالمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ جَمَزَ حَتَّى أُدْرِكَ بِالحَرَّةِ فَقُتِلَ.

[الحديث: ٥٢٧٠ ـ أطرافه في: ٥٢٧٢، ٦٨١٤، ٦٨١٦، ٦٨٢٦، ٧١٦٨]

٥٢٧١ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قالَ: أَتَى رَجُلٌ مِنْ أَسْلَمَ رَسُولَ اللّهِ ﷺ وَهُوَ في المَسْجِدِ، فَناداهُ فَقالَ: يا رَسُولَ اللّهِ، إِنَّ الأَخِرَ قَدْ زَنَى ـ يَعْنِي نَفْسَهُ ـ فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أَعْرَضَ قِبَلَهُ، فَقالَ: يا رَسُولَ اللّهِ، إِنَّ الأَخِرَ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أَعْرَضَ قِبَلَهُ، فَقالَ لَهُ ذلِكَ، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لَهُ الرَّابِعَةَ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهاداتٍ دَعاهُ فَقالَ: «هَل بِكَ جُنُونٌ؟». قالَ: لا، فَقالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ». وَكانَ قَدْ أُحْصِنَ.

[الحديث ٥٢٧١ ـ أطرافه في: ٦٨١٥، ٦٨٢٥، ٧١٦٧].

٥٢٧٢ ـ وَعَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللّهِ الأَنْصارِيَّ قالَ: كُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالمُصَلَّى بِالمَدِينَةِ، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ جَمَزَ، حَتَّى أَدْرَكْنَاهُ بِالحَرَّةِ، فَرَجَمْنَاهُ حَتَّى ماتَ [طرفه في: ٥٢٧٠]

١٢ ـ بابُ الخُلْعِ وَكَيْفَ الطَّلاقُ فِيهِ

وَقَوْلِ اللّهِ تَعالَى: ﴿وَلا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً ـ إِلَى قَوْلِهِ ـ الظَّالِمُونَ﴾ [البقرة: ٢٢٩]، وَأَجازَ عُمَرُ الخُلْعَ دُونَ السُّلْطانِ. وَأَجازَ عُثْمانُ الخُلْعَ دُونَ عِقاصِ رَأْسِها. وَقالَ طاوُسٌ: ﴿إِلاَّ أَنْ يَخافَا أَلاَّ يُقِيما حُدُودَ اللّهِ﴾ [البقرة: ٢٢٩] فِيما افْتَرَضَ لِكُلِّ واحِدٍ مِنْهُما عَلَى صاحِبِهِ في العِشْرَةِ وَالصُّحْبَةِ، وَلَمْ يَقُلْ قَوْلَ السُّفَهاءِ: لا يَحِلُّ حَتَّى تَقُولَ لا أَغْتَسِلُ لَكَ مِنْ جَنابَةٍ.

ـ قوله: أذلقته: أي أصابته (الحجارة) بحدّها وآلمته (جمز) أي أسرع هارباً من القتل.

٥٢٧١ ـ قوله: إن الآخر بهذا الضبط ومدّ الهمزة خطأ وكذا فتح الخاء أي المتأخر عن السعادة المدبر المنحوس ا هـ. شارح.

باب ١٢ ـ قوله: دون السلطان أي بغير حضور السلطان وأراد به الحاكم ا هـ. عيني.

ـ قوله: دون عقاصها المعنى أن المختلعة إذا افتدت نفسها من زوجها بجميع ما تملك كان له أن يأخذ ما دون عقاص شعرها وهو الخيط الذي تعقص به أطراف رأسها ا هـ من العيني.

ـ قوله: (ولم يقل) أي طاوس (قول السفهاء) القائلين إنه (لا يحلّ) الخلع (حتى تقول) الزوجة (لا اغتسل لك من جنابة) تريد منعه من وطئها ا هـ من الشارح.

5273- Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said to Thabit: "O Thabit! Accept your garden, and divorce her once."

5274- Ikrima narrated that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." She gave back the garden. Then The Prophet "Allah's blessing and peace be upon him" ordered him to divorce her.

5275- Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his religion or his character, but I cannot bear him." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" she replied: "Yes."

5276- Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais Ibn Shammas came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." She gave it back. Then The Prophet "Allah's blessing and peace be upon him" told Thabit to divorce her. He separated with her.

5277- Ikrima narrated: (The same previous tradition).

[13] What about the breach; and could one refer to the separation if there is a necessity?

Allah said: "If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things." (Women 35)

5278- Al'miswar Ibn Makhrama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Banul'mogheera asked for my permission to marry their daughter to Ali. But I will give no permission!"

٥٢٧٣ ـ حدّثنا أَزْهرُ بنُ جميلٍ: حَدَّثَنا عَبدُ الوَهَّابِ الثَّقفِيُّ: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بنِ قَيسٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ثَابِتُ بْنُ قَيسٍ، ما أَعْتَبُ عَلَيهِ في خُلُقٍ وَلاَ دِينٍ، وَلٰكِنِّي أَكْرَهُ الكُفرَ في الإِسْلاَمِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَتَرُدِّينَ عَلَيهِ حَدِيقَتَهُ؟» قالَتْ: نَعَم، قالَ رَسُولُ اللهِ ﷺ: «اقبلِ الحَدِيقَةَ وطَلِّقْها تطليقةً».

[الحديث ٥٢٧٣ ـ أطرافه في: ٥٢٧٤، ٥٢٧٥، ٥٢٧٦، ٥٢٧٧].

٥٢٧٤ ـ حدّثنا إِسْحاقُ الوَاسِطيُّ: حَدَّثَنا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ: أَنَّ أُخْتَ عَبدِ اللَّهِ بنِ أُبَيٍّ: بِهذا، وَقالَ: «تَرُدِّينَ حَدِيقَتَهُ؟» قالَتْ: نَعَم، فَرَدَّتْها، وأَمَرَهُ يُطَلِّقْها. وَقالَ إِبْرَاهِيمُ ابْنُ طَهْمَانَ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ: «وَطَلِّقْهَا»

[طرفه في: ٥٢٧٢].

٥٢٧٥ ـ وعَنِ أيوب ابْنِ أَبِي تَمِيمَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قالَ: جاءَتِ امْرَأَةُ ثَابِتِ بْنِ قَيسٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي لاَ أَعْتُبُ عَلَى ثَابِتٍ في دِينٍ وَلاَ خُلُقٍ، ولٰكِنِّي لاَ أُطِيقُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتَرُدِّينَ عَلَيهِ حَدِيقَتَهُ؟» قالَتْ: نَعَمْ

[طرفه في: ٥٢٧٢].

٥٢٧٦ ـ حدّثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ بنِ المُبَارَكِ المخرمِيُّ: حَدَّثَنا قُرادٌ أَبُو نُوحٍ: حَدَّثَنا جَرِيرُ ابنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: جاءَتِ امْرَأَةُ ثَابِتِ بْنِ قَيسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ما أَنْقِمُ عَلَى ثَابِتٍ في دِينٍ وَلاَ خُلُقٍ، إِلاَّ أَنِّي أَخافُ الكُفرَ، فقالَ رَسُولُ اللهِ ﷺ: «تردِّين عليه حديقتَه؟» فقالَتْ: نَعَم، فَرَدَّتْ عَلَيهِ، وَأَمَرَهُ فَفَارَقَهَا. [طرفه في: ٥٢٧٢].

٥٢٧٧ ـ حدّثنا سُلَيمانُ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ جَمِيلَةَ، فَذَكَرَ الحَدِيثَ.

[طرفه في: ٥٢٧٢].

١٣ ـ بابُ الشِّقاقِ وَهَل يُشِيرُ بِالخُلعِ عِندَ الضَّرُورَةِ

وَقَوْلِهِ تَعالَى: ﴿وَإِنْ خِفتُمْ شِقَاقَ بَينِهِمَا فَابْعَثُوا حَكَماً مِنْ أَهْلِهِ ـ إِلَى قَوْلِهِ ـ خَبِيراً﴾ [النساء: ٣٥].

٥٢٧٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا اللَّيثُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنّ بني المُغيرة استأذَنُوا في أن ينكح عليّ ابنتهم، فلا آذن».

[طرفه في: ٩٢٦].

٥٢٧٣ ـ قوله: أعتب بضم الفوقية وكسرها وفي رواية: ما أعيب ا هـ.

٥٢٧٤ ـ قوله: يطلقها بالجزم (شارح). وهو مرفوع في بعض نسخ المتن.

[14] Selling the (married) slave woman would not be considered as divorce

5279- A'isha "Allah be pleased with her" narrated: Three traditions were set for Barira: When Barira was manumitted she was given the option (whether to remain with her slave husband). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty (of the slave) is for the manumitter." When The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from that of the house. The Prophet "Allah's blessing and peace be upon him" said: "Didn't I see the cooking pot (on the fire)?" It was said: "That is the meat given in charity to Barira, and you never eats the (food of) charity." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira, and a present for us."

[15] The option of the slave woman, who is married to a slave

5280- Ibn Abbas "Allah be pleased with both" narrated: I saw him (Barira's husband) and he was a slave.

5281- Ibn Abbas "Allah be pleased with both" narrated: Barira's husband was a black slave called Mughith. He belonged to Banu so-and-so. It seems as if I'm looking at him, pursuing her in Medina's ways, weeping on her (separation).

5282- Ibn Abbas "Allah be pleased with both" narrated: Barira's husband was a black slave called Mughith. He belonged to Banu so-and-so. It seems as if I'm looking at him, pursuing her in Medina's ways.

[16] The Prophet's intercession for Barira's husband

5283- Ibn Abbas "Allah be pleased with both" reported: Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas! Are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet "Allah's blessing and peace be upon him" then said to Barira: "Why Don't you return to him?" She said: "O Allah's Apostle! Do you order me to do so?" He said: "No, I only intercede for him." She said: "I am not in need of him."

١٤ - بابٌ لا يَكُونُ بَيعُ الأمَةِ طَلاقاً

٥٢٧٩ - حدّثنا إسماعيل بنُ عَبْدِ الله قال: حدّثني مالكٌ، عَنْ رَبيعةَ بنِ أبي عَبْدِ الرَّحمٰنِ، عن القاسمِ بنِ مُحمّدٍ، عَنْ عائشةَ رضيَ اللهُ عنها، زوجِ النبيِّ ﷺ قالتْ: كانَ في بريرةَ ثلاثُ سُنَنٍ: إحْدى السُّنَنِ أنّها أُعْتِقَتْ فَخُيِّرَتْ في زَوْجِها، وَقالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أعْتَق». وَدخلَ رَسُولُ اللهِ ﷺ والبُرْمةُ تفورُ بلحمٍ، فقُرِّبَ إليه خُبزٌ وأُدْمٌ من أدْمِ البيتِ، فقال: «ألَمْ أرَ البُرْمةَ فِيها لَحْمٌ؟» قالوا: بَلى، ولكِنْ ذلِكَ لحمٌ تُصدِّقَ بِهِ على بَرِيرة، وأنْتَ لا تأكُلُ الصَّدَقةَ. قال: «عَلَيها صَدَقةٌ، ولَنا هَدِيَّةٌ».

[طرفه في: ٤٥٦].

١٥ - بابُ خِيارِ الأمَةِ تحتَ العَبْدِ

٥٢٨٠ - حدّثنا أبو الوَلِيدِ: حدَّثَنا شُعبةُ وهمَّامٌ، عَنْ قَتادةَ، عَنْ عِكْرِمةَ، عَنِ ابنِ عبَّاسٍ قال: رأيْتُهُ عَبْداً، يَعْني زَوْجَ بَرِيرَةَ.

[الحديث ٥٢٨٠ - أطرافه في: ٥٢٨١، ٥٢٨٢، ٥٢٨٣].

٥٢٨١ - حدّثنا عَبْدُ الأعلى بنُ حَمّادٍ: حَدَّثنا وُهَيبٌ: حَدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبّاسٍ قال: ذاكَ مُغيثٌ عَبْدُ بني فُلانٍ - يَعْني زَوجَ بَرِيرة - كأنّي أنْظُرُ إليه يَتْبَعُها في سِكَكِ المَدِينَةِ، يَبْكي عَلَيها.

[طرفه في: ٥٢٨٠].

٥٢٨٢ - حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا عَبْدُ الوَهّابِ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبّاسٍ رَضِيَ اللهُ عَنْهُما قال: كانَ زوجُ بريرةَ عبداً أسودَ، يُقالُ لَهُ مُغيثٌ، عَبْداً لِبَني فُلانٍ، كأنّي أنْظُرُ إليهِ يَطُوفُ وراءَها في سِكَكِ المَدِينَةِ.

[طرفه في: ٥٢٨٠].

١٦ - بابُ شَفَاعَةِ النّبيِّ ﷺ في زَوْجِ بَرِيرَةَ

٥٢٨٣ - حدّثنا مُحمّدٌ: أخبرَنا عَبْدُ الوَهّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أنَّ زَوْجَ بريرةَ كانَ عَبْداً يُقالُ لَهُ مُغيثٌ، كأنّي أنظرُ إليه يَطوفُ خَلفَها يَبْكي ودُموعُهُ تَسيلُ على لِحْيَتِهِ، فَقالَ النَّبيُّ ﷺ لِعبّاسٍ: «يَا عَبَّاسُ، ألا تَعْجَبُ مِنْ حُبِّ مُغيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بريرةَ مُغيثاً». فَقالَ النَّبيُّ ﷺ: «لَوْ رَاجَعْتِهِ». قالَتْ: يَا رَسُولَ اللهِ تأمُرُني؟ قال: «إنَّمَا أنَا أشْفَعُ». قالَتْ: لا حاجَةَ لِي فيه.

[طرفه في: ٥٢٨٠].

باب ١٤ - قوله: لا يكون بيع الأمة أي المزوجة (طلاقا) ولأبي ذر طلاقها اهـ. من الشارح.

٥٢٨٣ - قوله: راجعتيه بمثناة تحتية بعد الفوقية وفي اليونينية بحذف الباء قاله الشارح

[17]

5284- Al'aswad narrated: A'isha intended to buy Barira, but her masters stipulated that her loyalty would be for them. A'isha mentioned that to The Prophet "Allah's blessing and peace be upon him" who said (to A'isha): "Buy and manumit her, for the loyalty is for the manumitter." Once some meat was brought to The Prophet "Allah's blessing and peace be upon him". It was said: "This meat was given in charity to Barira." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira and a present for us." Sho'ba added: "Barira was given the option (whether to remain with her husband)."

[18] Allah's saying: "Don't marry unbelieving women (idolaters) until they believe." (The Heifer 221)

5285- Nafi narrated: Whenever Ibn Omar was asked about marrying The Jews or The Christians women, he would say: "Allah forbade Muslims to marry the pagans; and I do not know any kind of associating others with Allah in worship greater than the woman's saying that her Lord is Jesus, though he is one of Allah's slaves."

[19] Marrying the women who embraced Islam after their heathenism

5286- Ibn Juraij told: (see 5287).

5287- Ibn Abbas "Allah be pleased with both" narrated: The pagans were of two kinds as regards their relationship to The Prophet "Allah's blessing and peace be upon him" and the Believers. Some of them were those with whom The Prophet "Allah's blessing and peace be upon him" was at war and used to fight against, and they used to fight him. The others were those with whom The Prophet "Allah's blessing and peace be upon him" made a contract, and neither did The Prophet "Allah's blessing and peace be upon him" fight them, nor did they fight him. If a lady from the pagans of war emigrated towards the Muslims, her hand would not be demanded in marriage until she got the menses and then became clean. When she became clean, it would be lawful for her to get married. If her husband emigrated too before she got married, then she would be returned to him. If any slave or slave woman emigrated from them to the Muslims, they would be considered as free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a contract, the same as in Mujahid's tradition. If a slave or a slave woman emigrated from such pagans as had made a contract with the Muslims, they would not be returned, but their prices would be paid (to the pagans).

Ibn Abbas further said: Qariba, the daughter of Abu'omaiyya, was the wife of Omar Ibn Al'khattab whom he divorced and then Mo'awiya Ibn Abu'sufyan married. Similarly, Ommul'hakam, the daughter of Abu'sufyan was the wife of Iyad Ibn Ghanm Al'fihri whom he divorced and then Abdullah Ibn Othman Ath'thaqafi married.

[20] What about the unbelieving woman when she embraces Islam while she is married to a nun-Muslim between whom and Muslims there is a contract

Indeed, it is well known that if a previously unbelieving woman embraces Islam she will be unlawful to her unbelieving husband forever as long as he kept on his religion. But when the woman embraces Islam and then her unbelieving husband embraces Islam after her then she will be also unlawful to him until she is given the option and then he remarries her.

١٧ ـ بابٌ

٥٢٨٤ ـ حدّثنا عَبدُ اللهِ بنُ رَجاءٍ: أخبَرَنَا شُعبةُ، عَنِ الحَكَمِ، عَنْ إبْراهِيمَ، عنِ الأَسْوَدِ: أَنَّ عائشةَ أرادَتْ أنْ تَشتَرِيَ بَرِيرَةَ، فأبى مَوالِيها إلا أنْ يَشترِطُوا الوَلاءَ، فَذَكرتْ لِلنبيِّ ﷺ، فقالَ: «اشترِيها وأعْتِقِيها، فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». وأُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ، فقِيلَ: إنَّ هذا ما تُصُدِّقَ علَى بَرِيرَةَ، فقالَ: «هُوَ لَها صَدَقةٌ ولَنا هَدِيَّةٌ». [طرفه في: ٤٥٦].

حدّثنا آدَمُ: حدَّثَنا شُعبةُ، وزادَ: فَخُيِّرَتْ مِنْ زَوْجِها.

١٨ ـ بابُ قَوْلِ اللهِ تعالى: ﴿وَلا تَنْكِحُوا المُشْرِكاتِ حتَّى يُؤمِنَّ ولأَمَةٌ مُؤْمِنَةٌ خيرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾ [البقرة: ٢٢١]

٥٢٨٥ ـ حدّثنا قُتَيبَةُ: حدَّثَنا لَيثٌ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ كانَ إذا سُئِلَ عَنْ نِكاحِ النَّصرانِيَّةِ واليَهُودِيَّةِ، قالَ: إنَّ اللهَ حرَّمَ المشرِكاتِ علَى المُؤمِنِينَ، ولا أَعْلَمُ مِنَ الإشراكِ شيئاً أكبَرَ مِنْ أنْ تَقُولَ المَرْأَةُ: رَبُّها عِيسى، وهُوَ عَبْدٌ مِنْ عِبادِ اللهِ.

١٩ ـ بابُ نِكاحِ مَنْ أَسْلَمَ مِنَ المُشْرِكاتِ وعِدَّتِهِنَّ

٥٢٨٦ ـ حدّثنا إبْراهِيمُ بْنُ مُوسى: أَخبَرَنا هِشامٌ، عَنِ ابنِ جُرَيجٍ.

٥٢٨٧ ـ وقالَ عَطاءٌ، عَنِ ابنِ عبَّاسٍ: كانَ المُشْرِكُونَ علَى مَنزِلَتَينِ مِنَ النَّبيِّ ﷺ والمُؤْمِنِينَ، كانُوا مُشْرِكِي أهْلِ حَرْبٍ، يُقاتِلُهُمْ ويُقاتِلُونَهُ، ومُشْرِكِي أهْلِ عَهْدٍ، لا يُقاتِلُهُمْ ولا يُقاتِلُونَهُ، وكانَ إذا هاجَرَتِ امْرَأَةٌ مِنْ أهْلِ الحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وتَطْهُرَ، فإذا طَهُرَتْ حلَّ لَها النِّكاحُ، فإنْ هاجَرَ زَوْجُها قَبْلَ أنْ تَنْكِحَ رُدَّتْ إلَيهِ، وإنْ هاجَرَ عَبْدٌ مِنْهُمْ أوْ أَمَةٌ، فَهُما حُرَّانِ، ولَهُما ما لِلمُهاجِرِينَ، ثُمَّ ذَكَرَ مِنْ أهْلِ العَهْدِ مِثْلَ حَدِيثِ مُجاهِدٍ: وإنْ هاجَرَ عَبْدٌ أوْ أَمَةٌ لِلمُشْرِكِينَ أهْلِ العَهْدِ لَمْ يُرَدُّوا، ورُدَّتْ أثْمانُهُمْ. وقالَ عَطاءٌ، عَنِ ابنِ عبَّاسٍ: كانَتْ قَرِيبَةُ بِنْتُ أبِي أُمَيَّةَ عِنْدَ عُمَرَ ابنِ الخَطَّابِ، فطَلَّقَها فتَزَوَّجَها مُعاوِيَةُ بنُ أبي سُفْيانَ. وكانَتْ أُمُّ الحَكَمِ ابْنَةُ أبِي سُفْيانَ تَحْتَ عِياضِ بْنِ غَنْمٍ الفِهْرِيِّ، فَطَلَّقَها فَتَزَوَّجَها عَبْدُ اللهِ بْنُ عُثْمانَ الثَّقَفِيُّ.

٢٠ ـ بابٌ إذا أسْلَمَتِ المُشْرِكَةُ أوِ النَّصْرانِيَّةُ تَحْتَ الذِّمِّيِّ أوِ الحَرْبِيِّ

وقالَ عَبْدُ الوارِثِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبَّاسٍ: إذا أسْلَمَتِ النَّصْرانِيَّةُ قَبْلَ زَوْجِها بِساعَةٍ حَرُمَتْ علَيهِ. وقالَ داوُدُ، عَنْ إبْراهِيمَ الصَّائِغِ: سُئِلَ عَطاءٌ: عَنِ امْرَأَةٍ مِنْ أهْلِ العَهْدِ أسْلَمَتْ، ثُمَّ أسْلَمَ زَوْجُها في العِدَّةِ، أهِيَ امْرَأَتُهُ؟ قالَ: لا، إلاّ أنْ تَشاءَ هِيَ بِنِكاحٍ جَدِيدٍ

٥٢٨٤ ـ قوله: (ما تصدق على بريرة) ما تصدق به على بريرة نخ.

٥٢٨٦ ـ قوله: على منزلتين وهما ما ذكره بقوله كانوا مشركي أهل الحرب ومشركي أهل عهد وروي أهل عقد كما في الشارح.

باب ٢٠ ـ قوله: أيعاوض وروي أيعاض أي أيعطى (شارح)

5288- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: When believing women came to The Prophet "Allah's blessing and peace be upon him" as emigrants, he used to examine them according to the order of Allah: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom." (Al'mumtahina 10) So if anyone of those believing women accepted the above-mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Go, I accepted your oath of fealty." By Allah, the hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did not take the pledge of allegiance from the women except according to what Allah had ordered him. When he accepted their pledge of allegiance he would say to them: "I accepted your oath of fealty."

[21] Allah's saying: "For those who take an oath for abstention from their wives, awaiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful." (The Heifer 226)

5289- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath that he would keep himself from his wives for a month. At that time his leg had been dislocated. So he stayed in an attic room of his for 29 days. Then he came down. When they (people) said: "O Allah's Apostle! You took an oath to keep yourself from your wives for one month", he said: "The month is of twenty nine days."

5290- Nafi narrated: Ibn Omar used to say about the one's taking oath to abstain from his wives as defined by Allah (in The Qur'an): "If its period expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah ordered."

5291- Ibn Omar added: "When the period of four months expires, the husband should be put in prison until he divorces his wife, but the divorce does not occur unless the husband himself declares it." This has been mentioned by Othman, Ali, Abud'darda, A'isha and twelve other companions of The Prophet "Allah's blessing and peace be upon him".

وَصَدَاقِ. وقالَهُ مُجاهِدٌ: إذَا أَسْلَمَ في العِدَّةِ يتزَوَّجُها. وَقالَ اللّهُ تعَالَى: ﴿لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ﴾ [الممتحنة: ١٠]. وَقالَ الحَسَنُ وَقَتادَةُ: في مَجُوسِيَّيْنِ أَسْلَمَا: هُمَا عَلَى نِكاحِهِمَا، وَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الآخَرُ بَانَتْ، لا سَبِيلَ لَهُ عَلَيْهَا. وَقالَ ابْنُ جُرَيْجٍ: قُلتُ لِعَطَاءٍ: امْرَأَةٌ مِنَ المُشْرِكِينَ جَاءَتْ إِلَى المُسْلِمِينَ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا، لِقَوْلِهِ تَعَالَى: ﴿وَآتُوهُمْ مَا أَنفَقُوا﴾؟ [الممتحنة: ١٠]. قال: لا، إنما كانَ ذاكَ بينَ النَّبيِّ ﷺ وَبينَ أَهْلِ العَهْدِ. وقالَ مُجَاهِدٌ: هذا كلُّهُ في صُلحٍ بينَ النَّبيِّ ﷺ وبينَ قُرَيشٍ.

٥٢٨٨ ـ حدثنا ابْنُ بُكَيْرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ. وَقالَ إبْرَاهِيمُ بنُ المُنْذِرِ: حَدَّثَني ابْنُ وَهْبٍ: حَدَّثَني يُونُسُ: قالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عنها، زَوجَ النَّبيِّ ﷺ قالَتْ: كانَتِ المُؤْمِناتُ إِذا هاجَرْنَ إِلَى النَّبيِّ ﷺ يَمتَحِنُهُنَّ بِقَولِ اللّهِ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ المُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [الممتحنة: ١٠] إِلى آخرِ الآيةِ. قالَتْ عائِشَةُ: فَمَنْ أَقَرَّ بِهذا الشَّرْطِ مِنَ المُؤْمِناتِ فَقَدْ أَقَرَّ بالمِحْنَةِ، فَكانَ رَسُولُ اللّهِ ﷺ إِذا أَقْرَرْنَ بِذلِكَ مِنْ قَوْلِهِنَّ قالَ لَهُنَّ رَسُولُ اللّهِ ﷺ: «انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ». لاَ وَاللّهِ ما مَسَّتْ يَدُ رَسُولِ اللّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيرَ أَنَّهُ بَايَعَهُنَّ بِالكَلامِ، وَاللّهِ ما أَخَذَ رَسُولُ اللّهِ ﷺ عَلَى النِّسَاءِ إِلاَّ بِمَا أَمَرَهُ اللّهُ، يَقُولُ لَهُنَّ إِذا أَخَذَ عَلَيهِنَّ: «قَدْ بَايَعْتُكُنَّ». كَلاماً.

[طرفه في: ٢٧١٣]

٢١ ـ بابُ قَوْلِ اللّهِ تعالَى: ﴿لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ - إِلَى قَوْلِهِ - سَمِيعٌ عَلِيمٌ﴾ فَإِنْ فَاؤُوا: رَجَعُوا

٥٢٨٩ ـ حدثنا إِسْماعِيلُ بْنُ أَبي أُوَيسٍ، عَنْ أَخِيهِ، عَنْ سُلَيمانَ، عَنْ حُمَيدٍ الطَّوِيلِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: آلى رَسُولُ اللّهِ ﷺ مِنْ نِسائِهِ، وَكانَتِ انْفَكَّتْ رِجْلُهُ، فَأَقَامَ في مَشْرُبَةٍ لَهُ تِسْعاً وَعِشْرِينَ، ثُمَّ نَزَلَ، فَقالُوا: يا رَسُولَ اللّهِ، آلَيْتَ شَهْراً؟ فَقالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[طرفه في: ٣٧٨]

٥٢٩٠ ـ حدثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا كانَ يَقُولُ في الإِيلاءِ الَّذِي سَمَّى اللّهُ: لاَ يَحِلُّ لأَحَدٍ بَعْدَ الأَجَلِ إِلاَّ أَنْ يُمْسِكَ بِالمَعْرُوفِ، أَوْ يَعْزِمَ الطَّلاَقَ كَمَا أَمَرَ اللّهُ عَزَّ وَجَلَّ.

٥٢٩١ ـ وَقالَ لِي إِسْماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ: يُوقَفُ حَتَّى يُطَلِّقَ، وَلاَ يَقَعُ عَلَيهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذلِكَ عَنْ: عُثْمانَ، وَعَلِيٍّ، وَأَبِي الدَّرْدَاءِ، وَعَائِشَةَ، وَاثْنَي عَشَرَ رَجُلاً، مِنْ أَصْحابِ النَّبِيِّ ﷺ.

٢٢ ـ بابُ حُكْمِ المَفْقُودِ في أَهْلِهِ وَمالِهِ

وَقالَ ابْنُ المُسَيَّبِ: إِذا فُقِدَ في الصَّفِّ عِنْدَ القِتَالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ

[22] The judgement concerning the lost man

In this issue, Ibn Al'musaiyyab told that his wife should wait him for a year. Az'zuhri told: Concerning the captive, the place where he is captured should be known. Then his wife should (wait him and) not marry; and his property should not be distributed. But if there were no news learnt of him, then the judgement concerning him is likely as that of the lost one.

5292- Yazid, the freed slave of Al'munba'ith narrated: The Prophet "Allah's blessing and peace be upon him" was asked of the lost sheep. He said: "You should take it, because it is for you, for your brother, or for the wolf." Then he was asked about the lost camel. He got angry and his face became red and he said: "What do you have to do with it? It has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." Then The Prophet "Allah's blessing and peace be upon him" was asked about The lost thing which is picked up. He said: "Remember and recognize its tying string and its container, and make public announcement about it for one year. If somebody comes and identifies it (give it to him), otherwise add it to your property."

[23] Allah's saying: "Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things). If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is One that blots out (sins), and forgives (again and again). But those who divorce their wives by Zihar, then wish to go back on the words they uttered, (it is ordained that such a one) should free a slave before they touch each other: this are ye admonished to perform: and Allah is well acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones. This, that ye may show your Faith in Allah and His Messenger, those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty." (Al'mujadila 1:4)

All Muslims were unanimous on the fact that the punishment of Zihar applies to the free as well as to the slave, except when the latter practices it with a slave woman.

[24] What about pointing in the divorce

5293- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated (the Ka'ba) while riding his camel. Every time he reached the corner (of the Black Stone) he pointed at it with his hand saying: "Allah is greater." Zainab said: The Prophet "Allah's blessing and peace be upon him" said: "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

جارِيَةً، وَالتَمَسَ صَاحِبَهَا سَنَةً، فَلَمْ يَجِدْهُ، وَفُقِدَ، فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ، وَقالَ: اللَّهُمَّ عَنْ فُلانٍ وَعَلَيَّ، وَقالَ: هكَذا فافعَلوا بِاللُّقَطَةِ. وقالَ الزُّهْرِيُّ في الأَسيرِ يُعْلَمُ مَكانُهُ: لا تَتَزَوَّجُ امْرَأَتُهُ، وَلا يُقْسَمُ مالُهُ، فَإِذا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ.

٥٢٩٢ ـ حدثنا عليُّ بنُ عبدِ اللهِ: حَدَّثَنَا سُفيَانُ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ضَالَّةِ الغَنَمِ، فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». وَسُئِلَ عَنْ ضَالَّةِ الإِبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ، وَقالَ: «مالَكَ وَلَهَا، مَعَهَا الحِذَاءُ وَالسِّقَاءُ، تَشْرَبُ المَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلقَاهَا رَبُّهَا». وَسُئِلَ عَنِ اللُّقَطَةِ، فَقَالَ: «اعْرِفْ وِكاءَهَا وَعِفاصَهَا، وعَرِّفها سَنَةً، فَإِنْ جاءَ مَنْ يَعرِفُهَا، وَإِلاَّ فَاخلِطْها بِمالِكَ». قالَ سُفيانُ: فَلَقِيتُ رَبِيعَةَ بْنَ أَبي عَبْدِ الرَّحْمنِ، قالَ سُفيانُ: وَلَمْ أَحفَظْ عَنْهُ شَيئاً غَيرَ هذا. فَقُلتُ: أَرَأَيتَ حَدِيثَ يَزِيدَ مَوْلَى المُنْبَعِثِ في أَمْرِ الضَّالَّةِ، هُوَ عَنْ زَيدِ بنِ خالِدٍ؟ قالَ: نَعَمْ. قالَ يَحْيى: وَيَقُولُ رَبِيعَةُ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيدِ بنِ خالِدٍ. قالَ سُفيَانُ: فَلَقِيتُ رَبِيعَةَ فَقُلتُ لَهُ.

[طرفه في: ٩١]

٢٣ ـ بابٌ ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ـ إِلَى قَوْلِهِ ـ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِيناً﴾ [المجادلة: ١ ـ ٤]

وَقالَ لِي إِسماعِيلُ: حَدَّثَني مالِكٌ: أَنَّهُ سَأَلَ ابْنَ شِهابٍ عَنْ ظِهارِ العَبْدِ، فَقالَ: نَحْوَ ظِهارِ الحُرِّ، قالَ مالِكٌ: وَصِيامُ العَبْدِ شَهْرانِ. وَقالَ الحَسَنُ بْنُ الحُرِّ، ظِهارُ الحُرِّ وَالعَبْدِ، مِنَ الحُرَّةِ وَالأَمَةِ، سَواءٌ. وَقالَ عِكْرِمَةُ: إِنْ ظاهَرَ مِنْ أَمَتِهِ فَلَيسَ بِشَيءٍ، إِنَّمَا الظِّهارُ مِنَ النِّساءِ. وَفي العَرَبِيَّةِ ﴿لِمَا قالُوا﴾ أَي فِيما قالُوا، وَفي بَعْضِ ما قالُوا، وَهذا أَوْلَى، لأَنَّ اللّهَ لَمْ يَدُلَّ عَلَى المُنْكَرِ وَقَوْلِ الزُّورِ.

٢٤ ـ بابُ الإِشارَةِ في الطَّلاقِ وَالأُمُورِ

وَقالَ ابْنُ عُمَرَ: قالَ النَّبِيُّ ﷺ: «لاَ يُعَذِّبُ اللّهُ بِدَمْعِ العَينِ، وَلكِنْ يُعَذِّبُ بِهذا». فَأَشارَ إِلَى لِسانِهِ. وَقالَ كَعْبُ بْنُ مالِكٍ: أَشارَ النَّبِيُّ ﷺ إِلَيَّ أَي: «خُذِ النِّصْفَ». وَقالَتْ أَسْماءُ: صَلَّى النَّبِيُّ ﷺ في الكُسُوفِ، فَقُلتُ لِعائِشَةَ: ما شَأْنُ النَّاسِ؟ ـ وَهيَ تُصَلِّي ـ فَأَوْمَأَتْ بِرَأْسِها إِلَى الشَّمْسِ، فَقُلتُ: آيَةٌ؟ فَأَوْمَأَتْ بِرَأْسِهَا: أَنْ نَعَمْ. وَقالَ أَنَسٌ: أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبي بَكْرٍ أَنْ يَتَقَدَّمَ. وَقالَ ابْنُ عَبَّاسٍ: أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ: «لا حَرَجَ». وَقالَ أَبُو قَتَادَةَ: قالَ النَّبِيُّ ﷺ في الصَّيدِ لِلمُحْرِمِ: «آحَدٌ مِنْكُمْ أَمَرَهُ أَنْ يَحمِلَ عَلَيهَا، أَوْ أَشارَ إِلَيهَا؟» قالُوا: لا، قالَ: «فَكُلُوا».

٥٢٩٣ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عامِرٍ، عَبْدُ المَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا إِبْراهِيمُ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: طَافَ رَسُولُ اللّهِ ﷺ عَلَى بَعِيرِهِ، وَكانَ

باب ٢٤ ـ قوله: أحد وفي اليونينية آحد بمد فوق الهمزة للاستفهام اهـ. شارح.

5294- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim (The Prophet "Allah's blessing and peace be upon him") said: "There is an hour of significant value on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one.)

5295- Anas Ibn Malik "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" a Jew attacked a girl and took some silver ornaments she was wearing. Then he crushed her head. She was brought by her relative to The Prophet "Allah's blessing and peace be upon him" while she was in her last breaths, and she was unable to speak. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Who did hit you? So-and so?" he mentioned somebody other than her murderer. She moved her head, indicating denial. The Prophet "Allah's blessing and peace be upon him" mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked: "Was it so-and-so?", naming her killer. She nodded affirmatively. Then Allah's Apostle ordered that the head of that Jew be crushed between two stones.

5296- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Afflictions (will appear) from here." He pointed to the East.

5297- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. He said to a man: "Get down and mix powdered parley (or milk) with water for me." The man said: "What if you wait to the evening, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for me." The man again said: "O Allah's Apostle! Wait to The evening! The day time has not passed yet." The Prophet "Allah's blessing and peace be upon him" said to him (for the third time): "Get down and mix powdered parley with water for me." The man dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand (towards the East) and said: "When you see the night falling from this side, then a fasting person should break his fast."

كُلَّما أتَى علَى الرُّكْنِ، أَشارَ إِلَيهِ وكَبَّرَ. وَقالَتْ زَينَبُ: قالَ النَّبيُّ ﷺ: «فُتِحَ مِنْ رَدْمِ يَأْجُوجَ ومأْجُوجَ مِثْلُ هذه» وعَقَدَ تِسْعِينَ. [طرفه في: ١٦٠٧]

٥٢٩٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ أَبُو القَاسِمِ ﷺ: «فِي الجُمُعَةِ ساعَةٌ، لاَ يُوافِقُهَا مُسْلِمٌ قائِمٌ يُصَلِّي، فَسَأَلَ اللّهَ خَيراً إِلاَّ أَعْطاهُ». وَقالَ بِيَدِهِ، ووضعَ أَنْمُلَتَهُ على بَطْنِ الوُسْطَى والخِنْصِرِ، قُلنَا: يُزَهِّدُهَا.

[طرفه في: ٩٣٥]

٥٢٩٥ ـ وقالَ الأُوَيسِيُّ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ شُعْبَةَ بْنِ الحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيدٍ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: عَدَا يَهُودِيٌّ فِي عَهْدِ رَسُولِ اللّهِ ﷺ عَلَى جارِيَةٍ، فَأَخَذَ أَوْضَاحاً كانَتْ عَلَيها، ورَضَخَ رَأْسَها، فَأَتَى بِها أَهْلُها رَسُولَ اللّهِ ﷺ وَهْيَ فِي آخِرِ رَمَقٍ وَقَدْ أُصْمِتَتْ، فَقالَ لَها رَسُولُ اللّهِ ﷺ: «مَنْ قَتَلَكِ؟ فُلاَنٌ». لِغَيرِ الَّذِي قَتَلَها، فَأَشارَتْ بِرَأْسِها: أَنْ لاَ، قالَ: فَقالَ لِرَجُلٍ آخَرَ غَيرِ الَّذِي قَتَلَها، فَأَشارَتْ: أَنْ لاَ، فَقالَ: «فَفُلاَنٌ». لِقاتِلِها، فَأَشارَتْ: «أَنْ نَعَمْ، فَأَمَرَ بِهِ رَسُولُ اللّهِ ﷺ فَرُضِخَ رَأْسُهُ بَينَ حَجَرَينِ. [طرفه في: ٢٤١٣].

٥٢٩٦ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ اللّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما قالَ: سَمِعتُ النَّبِيَّ ﷺ يَقولُ: «الفِتْنَةُ مِن هُنا». وَأَشارَ إِلى المَشْرِقِ.

[طرفه في: ٣١٠٤].

٥٢٩٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنْ أَبِي إِسْحاقَ الشَّيبانِيِّ، عَنْ عَبْدِ اللّهِ ابْنِ أَبِي أَوْفَى قالَ: كُنَّا فِي سَفَرٍ مَعَ رَسُولِ اللّهِ ﷺ، فَلَمَّا غَرَبَتِ الشَّمْسُ، قالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لِي». قالَ: يا رَسُولَ اللّهِ لَوْ أَمْسَيتَ، ثُمَّ قالَ: «انْزِلْ فَاجْدَحْ». قالَ: يا رَسُولَ اللّهِ لَوْ أَمْسَيتَ، إِنَّ عَلَيكَ نَهاراً، ثُمَّ قالَ: «انْزِلْ فاجْدَحْ». فَنَزَلَ فَجَدَحَ لَهُ فِي الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللّهِ ﷺ، ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى المَشْرِقِ، فَقالَ: «إِذا رَأَيتُمُ اللَّيلَ قَدْ أَقْبَلَ مِنْ هاهُنا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[طرفه في: ١٩٤١].

٥٢٩٨ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: عَنْ سُلَيمانَ التَّيمِيِّ، عَنْ أَبِي عُثْمانَ، عَنْ عَبْدِ اللّهِ بْنِ مَسْعُودٍ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لاَ يَمْنَعَنَّ أَحَداً مِنْكُمْ نِداءُ

٥٢٩٤ ـ قوله: الأنملة: بفتح الهمزة وفتح الميم أكثر من ضمها قاله في المصباح.

٥٢٩٥ ـ قوله: أوضاحاً أي حلياً من الدراهم الصحاح، وقوله: رضخ أي كسر والرمق: النفس وزناً ومعنى.

ـ قوله: وقد أصمتت أي اعتقل لسانها ا هـ من الشارح.

٥٢٩٧ ـ قوله: فاجدح أي بل السويق بالماء أو اللبن.

٥٢٩٨ ـ قوله: ليرجع قائمكم أي ليعود متهجدكم إلى الاستراحة ا هـ. شارح قال، وروي قائمكم بالنصب.

5298- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Adhan pronounced by Bilal should not stop you from taking the night meal (of fasting) before dawn. Indeed, he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up. It does not mean that dawn or morning has started." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

5299- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and a charitable is like the example of two persons wearing iron cloaks on them from their breasts to their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. When the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place. He tries to widen it, but it did not become wide." The Prophet "Allah's blessing and peace be upon him" pointed with his hand towards his throat.

[25] Invoking Allah's curse upon the husband or the wife who tells lies regarding affirming or denying her illegal sexual intercourse

And Allah's saying: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (The Light "An'nur" 6:9)

Most Muslim learnt men agree that one's pointing with the hand might have the same effect as uttering in such cases as divorce and accusing one's wife of committing adultery.

5300- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Shall I tell you of the best families among the Ansar?" They (the people) said: "Yes, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said:

بِلالٍ ـ أَوْ قالَ أَذانُهُ ـ مِنْ سَحُورِهِ، فَإِنَّمَا يُنَادِي ـ أَوْ قَالَ يُؤَذِّنُ ـ لِيَرْجِعَ قَائِمُكُمْ وَلَيْسَ أَنْ يَقُولَ ـ كَأَنَّه يَعْني ـ الصُّبْحَ أَوِ الفَجْرَ» . وأَظْهَرَ يَزيدُ يَدَيْهِ، ثُمَّ مَدَّ إِحْداهُما مِنَ الأُخْرَى.

[طرفه في: ٦٢١].

٥٢٩٩ ـ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ: سَمِعْتُ أَبَا هُرَيْرَةَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ البَخِيلِ وَالْمُنْفِقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ، مِنْ لَدُنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا المُنْفِقُ: فَلا يُنْفِقُ شَيْئاً إِلَّا مادَّتْ عَلَى جِلْدِهِ، حَتَّى تُجِنَّ بَنانَهُ وَتَعْفُوَ أَثَرَهُ. وَأَمَّا البَخِيلُ: فَلا يُرِيدُ يُنْفِقُ إِلَّا لَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَها، فَهُوَ يُوسِعُها فَلا تَتَّسِعُ» . وَيُشِيرُ بِإِصْبَعِهِ إِلَى حَلْقِهِ.

[طرفه في: ١٤٤٣].

٢٥ ـ بابُ اللِّعانِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ ـ إِلَى قَوْلِهِ ـ مِنَ الصَّادِقِينَ﴾ [النور: ٦ ـ ٩]. فَإِذا قَذَفَ الأَخْرَسُ امْرَأَتَهُ، بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيماءٍ مَعْرُوفٍ، فَهُوَ كالمُتَكَلِّمِ، لأَنَّ النَّبِيَّ ﷺ قَدْ أَجازَ الإِشَارَةَ في الفَرَائِضِ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الحِجازِ وَأَهْلِ العِلْمِ، وقالَ اللَّهُ تَعالَى: ﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا﴾ [مريم: ٢٩] وَقالَ الضَّحّاكُ: ﴿إِلَّا رَمْزًا﴾ [آل عمران: ٤١] إِشارَةً، وَقالَ بَعْضُ النّاسِ: لا حَدَّ وَلا لِعانَ، ثُمَّ زَعَمَ أَنَّ الطَّلاقَ بِكِتَابٍ أَوْ إِشارَةٍ أَوْ إِيماءٍ جائِزٌ، وَلَيسَ بَينَ الطَّلاقِ وَالقَذْفِ فَرْقٌ. فَإِنْ قالَ: القَذْفُ لا يَكُونُ إِلَّا بِكَلامٍ، قِيلَ لَهُ: كَذلِكَ الطَّلاقُ لا يَجُوزُ إِلَّا بِكَلامٍ. وَإِلَّا بَطَلَ الطَّلاقُ وَالقَذْفُ، وَكَذلِكَ العِتْقُ، وَكَذلِكَ الأَصَمُّ يُلاعِنُ. وَقالَ الشَّعْبِيُّ وَقَتادَةُ: إِذا قالَ أَنْتِ طالِقٌ، فَأَشارَ بِأَصابِعِهِ، تَبِينُ مِنْهُ بِإِشارَتِهِ. وَقالَ إِبْرَاهِيمُ: الأَخْرَسُ إِذا كَتَبَ الطَّلاقَ بِيَدِهِ لَزِمَهُ. وَقالَ حَمّادٌ: الأَخْرَسُ وَالأَصَمُّ إِنْ قالَ بِرَأْسِهِ جازَ.

٥٣٠٠ ـ حدثنا قُتَيْبَةُ: حَدَّثَنا لَيْثٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «أَلا أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصارِ» . قالُوا: بَلَى يا رَسُولَ اللَّهِ، قالَ: «بَنُو النَّجّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الحارِثِ بْنِ الخَزْرَجِ، ثُمَّ

باب ٢٥ ـ (أو إيماء) أو بإيماء نخ.

ـ قوله: في الفرائض أي في الأمور المروضة كما في الصلاة فإن العاجز عن غير الإشارة يصلي بالإشارة ا هـ، عيني

ـ قوله: وليس بين الطلاق والقذف فرق لا يخفى أن الطلاق مما تمسه حاجة الإنسان ولا كذلك القذف وموجب الحدّ لا بد وأن يكون صريحاً، فإن الإشارة تتمكن منها الشبهة والحد من شأنه أن يدرأ بها، فإن أراد ببعض الناس سادتنا الحنفية فهم الأعلون كعوباً أن يذكروا تأنيباً ولست إن شاء الله تعالى ممن أساء سمعاً وأساء جابة ا هـ. مصححه

"The best are Banun'najjar, followed by Banu Abdul'ash'hal, then Banul'harith Ibn Al'khazraj, and then Banu'sa'ida." The Prophet "Allah's blessing and peace be upon him" moved his hand by closing his fingers and then opening them like one throwing something. Then he said: "However, there is good in all of the families of the Ansar."

5301- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him", a companion of The Messenger of Allah, narrated: The Messenger of Allah "Allah's blessing and peace be upon him", while holding out his middle and index fingers, said: "My advent and the Hour are like this (or like these)." He meant that the period between his era and the Hour is like the distance between those two fingers, i.e. very short.

5302- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The month is thus and thus and thus," (holding out his ten fingers thrice), namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said: "It may be thus and thus and thus," namely twenty-nine days. He meant once thirty days and once twenty-nine days.

5303- Abu'mas'ood narrated: The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hand towards Yemen and said: "True Belief is Yemenite yon, but sternness and mercilessness are the characteristics of those who are busy with their camels, and pay no attention to the Religion, where the two sides of the head of Satan will appear. Such characteristics belong to Rabie'a and Mudar."

5304- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I and he, who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

[26] One's hinting to deny his child

5305- Abu'huraira "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A black child has been born for me." The Prophet "Allah's blessing and peace be upon him" asked him: "Have you got camels?" The man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "What colour are they?" The man replied: "Red." The Prophet "Allah's blessing and peace be upon him" said: "Is there a gray one among them?" The man replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "how does that come?" He said: " It may be because of heredity." The Prophet "Allah's blessing and peace be upon him" said: "Then, perhaps your latest son has this colour because of heredity."

الَّذِينَ يَلُونَهُمْ بَنُوساعِدَةَ». ثُمَّ قالَ بِيَدِهِ فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كالرَّامِي بِيَدِهِ، ثُمَّ قالَ: «وَفي كُلِّ دُورِ الْأَنْصَارِ خَيرٌ».

٥٣٠١ ـ حدثنا عَلِيُّ بنُ عبدِ الله: حَدَّثَنَا سُفيانُ: قالَ أَبُو حازِمٍ: سَمِعْتُهُ مِنْ سَهلِ بنِ سَعْدٍ السَّاعِدِيِّ، صَاحِبِ رَسُولِ اللهِ ﷺ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا السَّاعَةُ كَهذهِ مِنْ هذهِ، أَوْ: كَهَاتَينِ». وَقَرَنَ بَينَ السَّبَّابَةِ وَالوُسْطَى.

٥٣٠٢ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا جَبَلَةُ بْنُ سُحَيمٍ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا». يَعْنِي: ثَلاثِينَ، ثُمَّ قالَ: «وَهَكَذَا وَهَكَذَا وَهَكَذَا». يَعْنِي تِسْعاً وَعِشْرِينَ، يَقُولُ: مَرَّةً ثَلاثِينَ، وَمَرَّةً تِسْعاً وَعِشْرِينَ.

[طرفه في: ١٩٠٨]

٥٣٠٣ ـ حدثنا محمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحيى بْنُ سَعِيدٍ، عَنْ إِسْماعِيلَ، عَنْ قَيسٍ، عَنْ أَبِي مَسْعُودٍ قالَ: وَأَشارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ اليَمَنِ: «الْإِيمَانُ هَا هُنَا ـ مَرَّتَينِ ـ أَلاَ وَإِنَّ القَسْوَةَ وَغِلَظَ القُلُوبِ في الفَدَّادِينَ ـ حَيثُ يَطْلُعُ قَرْنَا الشَّيطَانِ ـ رَبِيعَةَ وَمُضَرَ».

[طرفه في: ٣٣٠٢].

٥٣٠٤ ـ حدثنا عَمْرُو بْنُ زُرارَةَ: أَخبرنا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهلٍ: قالَ رَسُولُ اللهِ ﷺ: «وَأَنَا كافِلُ اليَتِيمِ في الجَنَّةِ هَكَذَا» وَأَشارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَّجَ بَينَهُما شَيئاً. [الحديث ٥٣٠٤ طرفه في: ٦٠٠٥].

٢٦ ـ بابٌ إذا عَرَّضَ بِنَفْيِ الوَلَدِ

٥٣٠٥ ـ حدثنا يَحيى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقالَ: يَا رَسُولَ اللهِ، وُلِدَ لِي غُلامٌ أَسْوَدُ، فَقالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قالَ: نَعَمْ، قالَ: «ما أَلْوَانُهَا؟» قالَ: حُمْرٌ، قالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟» قالَ: نَعَمْ، قالَ: «فَأَنَّى ذلِكَ؟» قالَ: لَعَلَّهُ نَزَعَهُ عِرْقٌ، قالَ: «فَلَعَلَّ ابْنَكَ هذا نَزَعَهُ». [الحديث ٥٣٠٥ ـ طرفاه في: ٦٨٤٧، ٧٣١٤].

٢٧ ـ بابُ إِحْلافِ المُلاَعِنِ

٥٣٠٦ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ

٥٣٠١ ـ قوله: الساعة بالرفع وفيه النصب انظر الشارح.

٥٣٠٣ ـ قوله: في الفدادين بالتشديد جمع فدّاد وهو الشديد الصوت وبالتخفيف جمع الفدّان وهو آلة الحرث وإنما ذمّ أهله لأنه يشتغل عن أمر الدين ويكون معها قساوة القلب.

ـ وقوله: ربيعة ومضر بدل من الفدادين وهما قبيلتان مشهورتان ا هـ. من العيني.

٥٣٠٥ ـ الأورق هو ما لونه بياض إلى سواد.

[27] Separating the two invokers of Allah's curse upon the liar of them

5306- Abdullah "Allah be pleased with him" narrated: An Ansari man accused his wife (of committing adultery). The Prophet "Allah's blessing and peace be upon him" made both of them take the oath of invoking Allah's curse upon the liar of them, and separated them from each other (by divorce).

[28] The man begins first (by invoking Allah's curse upon the liar of them)

5307- Ibn Abbas "Allah be pleased with both" narrated: Hilal Ibn Omaiyya accused his wife of committing adultery and came to The Prophet "Allah's blessing and peace be upon him" to bear witness (against her), while The Prophet "Allah's blessing and peace be upon him" was saying: "Allah knows that one of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness.

[29] The divorce is to be after invoking Allah's curse upon the liar of the two

5308- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer Al'ajlani came to Asim Ibn Adi Al'ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! (And asked him that question) but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it so much. Then Asim returned home and Owaimer came to him. Owaimer asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Owaimer then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came to The Prophet "Allah's blessing and peace be upon him" among the people and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: They performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was witness with The Messenger of Allah "Allah's blessing and peace be upon him". Owaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Owaimer divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Shehab told: In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery.

عَنْهُ: أَنَّ رَجُلاً مِنَ الأَنْصارِ قَذَفَ امْرَأَتَهُ، فَأَحْلَفَهُمَا النَّبِيُّ ﷺ، ثُمَّ فَرَّقَ بَيْنَهُمَا

[طرفه في: ٤٧٤٨]

٢٨ ـ بابٌ يَبْدَأُ الرَّجُلُ بِالتَّلاَعُنِ

٥٣٠٧ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ، فَجَاءَ فَشَهِدَ، وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ»؟ ثُمَّ قَامَتْ فَشَهِدَتْ.

[طرفه في: ٢٦٧١].

٢٩ ـ بابُ اللِّعَانِ، وَمَنْ طَلَّقَ بَعْدَ اللِّعَانِ

٥٣٠٨ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ عُوَيْمِراً العَجْلاَنِيَّ جاءَ إِلَى عاصِمِ بْنِ عَدِيٍّ الأَنْصارِيِّ، فَقالَ لَهُ: يَا عاصِمُ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عاصِمُ عَنْ ذٰلِكَ، فَسَأَلَ عاصِمٌ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ المَسَائِلَ وَعابَها، حَتَّى كَبُرَ عَلَى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَجَعَ عاصِمٌ إِلَى أَهْلِهِ جاءَهُ عُوَيْمِرٌ، فَقالَ: يَا عاصِمُ، ماذا قالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ فَقالَ عاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ المَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا، فَقالَ عُوَيْمِرٌ: وَاللَّهِ لاَ أَنْتَهِي، حَتَّى أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُوَيْمِرٌ حَتَّى جاءَ رَسُولَ اللَّهِ ﷺ وَسْطَ النَّاسِ، فَقالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أُنْزِلَ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا». قالَ سَهْلٌ: فَتَلاَعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغا مِنْ تَلاَعُنِهِما، قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاَثاً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ. قالَ ابْنُ شِهَابٍ فَكانَتْ سُنَّةَ المُتَلاَعِنَيْنِ.

[طرفه في: ٤٢٣]

٣٠ ـ بابُ التَّلاَعُنِ فِي المَسْجِدِ

٥٣٠٩ ـ حدّثنا يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ المُلاَعَنَةِ، وَعَنِ السُّنَّةِ فِيها، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ، أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلاً مِنَ الأَنْصارِ جاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ ما ذُكِرَ فِي القُرْآنِ مِنْ أَمْرِ المُتَلاَعِنَيْنِ، فَقالَ النَّبِيُّ ﷺ: «قَدْ قَضَى اللَّهُ فِيكَ وَفِي امْرَأَتِكَ». قالَ: فَتَلاَعَنَا فِي المَسْجِدِ وَأَنَا شاهِدٌ، فَلَمَّا فَرَغا قالَ: كَذَبْتُ

٥٣٠٨ ـ قوله: فكانت أي الفرقة (شارح).

٥٣٠٩ ـ قوله: يحيى بن جعفر كذا في نسخة الشارح وفي نسخة العيني يحيى بدون ابن جعفر.

[30] Invoking Allah's curse upon the liar of the two couples in the mosque

5309- Ibn Juraij narrated: Ibn Shehab informed me of invoking Allah's curse upon the liar of the two couples when her husband accuses her of committing adultery. He told me the tradition related to it, referring to the narration of Sahl Ibn Sa'd, the brother of Banu'sa'ida. He said: An Ansari man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?" So Allah revealed in connection with his case what is mentioned in the Holy Qur'an about those involved in the case of invoking Allah's curse upon the liar. The Prophet "Allah's blessing and peace be upon him" said: "Allah has given His verdict regarding you and your wife." So they carried out (the measures of) invoking Allah's curse upon the liar of them in the mosque while I was present. After they had finished, the man said: "O Allah's Apostle! If I kept her with me as a wife then I would be considered to have told a lie about her." Then he divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him", after they had finished the process of invoking Allah's curse upon the liar of them. So he divorced her in front of The Prophet "Allah's blessing and peace be upon him"." Ibn Shehab commented: "After their case, it became a tradition that a couple involved in a case of invoking Allah's curse upon the liar of them should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would be her heir as regards the share Allah had prescribed for him." Ibn Shehab told that Sahl Ibn Sa'd As'sa'idi said that The Prophet "Allah's blessing and peace be upon him" said: "If that lady delivers a small red child like a lizard, then she will be regarded as true, and the man will be considered as a liar; but if she delivers a child with black eyes and huge lips, then her husband will be regarded as true." Then she delivered it in the shape one would dislike (since it proved her guilty).

[31] The Prophet's saying: "If I were to stone to death someone without witness, I would have stoned this"

5310- Al'qasim Ibn Mohammad narrated: Ibn Abbas said: Once invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to task except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

عَلَيهَا يا رسُولَ اللّهِ إن أمسَكْتُهَا، فطلّقها ثلاثاً، قَبلَ أنْ يأمُرَه رسُولُ اللّهِ ﷺ حِينَ فرَغا مِنَ التلاعُنِ، ففارَقها عِندَ النّبيّ ﷺ، فقال ذاك تفريقٌ بينَ كلِّ مُتلاعِنَين. قال ابنُ جُريجٍ: قال ابنُ شِهابٍ: فكانَتِ السُّنّةُ بَعدَهُما أنْ يُفرَّقَ بينَ المُتلاعِنَينِ، وكانت حامِلاً، وكانَ ابنُها يُدعى لأمّه. قال: ثُمَّ جَرتِ السُّنّةُ في ميراثِها أنَّها ترثُه ويَرثُ منها ما فرَضَ اللّهُ لَه. قال ابنُ جُريجٍ، عن ابنِ شِهابٍ، عن سَهلِ بنِ سَعدٍ السّاعِديّ في هذا الحديثِ: إنَّ النّبيَّ ﷺ قالَ: «إن جاءَتْ بهِ أحمرَ قصيراً، كأنّه وحَرةٌ، فلا أُراها إلاّ قد صدَقَتْ وكذَبَ عليها، وإن جاءتْ به أسودَ أعيَنَ، ذا أليَتَين، فلا أُراهُ إلاّ قد صَدَقَ عليها». فجاءَتْ بهِ علَى المَكْروهِ مِنْ ذلكَ.

[طرفه في: ٤٢٣].

٣١ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ راجِماً بِغيرِ بَيِّنَةٍ»

٥٣١٠ ـ حدّثنا سَعيدُ بنُ عُفَيرٍ قال: حدّثني اللَّيثُ، عَنْ يَحيى بنِ سَعيدٍ، عَنْ عَبدِ الرَّحمٰنِ ابنِ القاسِمِ، عنِ القاسِمِ بنِ مُحمَّدٍ، عنِ ابنِ عبّاسٍ: أنَّهُ ذُكِرَ التَّلاعُنُ عندَ النّبيّ ﷺ، فقالَ عاصِمُ ابنُ عَديٍّ في ذلكَ قَوْلاً ثُمَّ انصَرَفَ، فأتاهُ رَجُلٌ من قَومهِ يَشكو إليه أنّه قد وَجدَ مَعَ امْرأتِه رَجُلاً. فقالَ عاصِمٌ: ما ابتُليتُ بهذا إلاّ لقولي، فذهَبَ بهِ إلى النّبيّ ﷺ فأخبرَهُ بالّذي وجَدَ عليهِ امرأتَهُ، وكانَ ذلكَ الرَّجُلُ مُصفَراً قليلَ اللّحمِ سَبطَ الشَّعَرِ، وكانَ الّذي ادّعَى عليه أنّهُ وجَدَهُ عِندَ أهلِهِ خدْلاً آدَمَ كثيرَ اللّحمِ، فقالَ النّبيُّ ﷺ: «اللّهُمّ بيِّن». فجاءتْ شبيهاً بالرَّجلِ الّذي ذكرَ زوجُها أنّه وجَدَهُ، فلاعَنَ النّبيُّ ﷺ بينَهُما. قالَ رَجُلٌ لابنِ عبّاسٍ في المَجلِسِ: هِيَ الّتي قالَ النّبيُّ ﷺ: «لَو رَجمتُ أحداً بغيرِ بيِّنةٍ، رجَمتُ هذه؟». فقالَ: لا، تِلكَ امرأةٌ كانتْ تُظهِرُ في الإسلامِ السُّوءَ. قالَ أبو صالحٍ وعبدُ اللهِ بنُ يوسُفَ: خدِلاً.

[الحديث ٥٣١٠ ـ أطرافه في: ٥٣١٦، ٦٨٥٥، ٦٨٥٦، ٧٢٣٨].

٣٢ ـ بابُ صَداقِ المُلاعَنَةِ

٥٣١١ ـ حدّثني عَمرُو بنُ زُرارةَ: أخبرَنا إسماعيلُ، عن أيّوبَ، عن سعيدِ بنِ جُبيرٍ قال: قُلتُ لابنِ عُمرَ: رَجُلٌ قذَفَ امرأتَه، فقالَ: فرَّقَ النّبيُّ ﷺ بينَ أخَوَي بَني العَجلانِ، وقالَ: «اللّهُ يَعلَمُ أنَّ أحدَكُما كاذِبٌ، فهل مِنكُما تائِبٌ؟» فأبَيا، وقال: «اللّهُ يَعلَمُ أنَّ أحدَكُما كاذِبٌ، فهل مِنكُما تائِبٌ؟» فأبَيا، فقالَ: «اللّهُ يَعلَمُ أنَّ أحدَكُما كاذِبٌ، فهَل مِنكُما تائِبٌ؟» فأبَيا، ففرَّقَ بينَهُما. قالَ أيّوبُ: فقالَ لي عَمرُو بنُ دينارٍ: إنَّ في الحديثِ شيئاً لا أراكَ تُحدِّثُهُ؟ قال: قال

ـ قوله: أنّ النبيّ أخبر الشارح أنّ همزة إنّ مكسورة في اليونينية.

ـ قوله: أعين بلفظ أفعل الصفة أي واسع العين (عيني).

٥٣١٠ ـ قوله: خدلا بفتح الخاء وسكون الدال هنا وبكسر الدال فيما يأتي وهو الممتلىء الضخم وليس في لامه تشديد خلافاً لما زعمه الشارح.

باب ٣٢ ـ قوله: باب صداق الملاعنة أي المرأة الملاعنة فهو اسم مفعول لا مصدر (مصحح).

[32] The (destination of) dower of the woman who is involved in invoking Allah's curse upon the liar of the couple

5311- Sa'eed Ibn Jubair narrated: I asked Ibn Omar: "If a man accuses his wife of committing adultery, (What will be the verdict)?" Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu'ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them refused. He again said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them rejected. So he separated them by divorce." (Aiyub, a sub-narrator said: Amr Ibn Dinar told me: "There is a further thing in this tradition which you did not mention. It goes as follows: "The man said: "What about my money (dower)?" It was said: "You have no right to restore any money, for if you are true (as regards the accusation), you have also consummated your marriage with her; and if you are liar, you are less rightful to have your money back." ")

[33] Asking the two invokers of Allah's curse upon the liar of them, for repentance

5312- Sa'eed Ibn Jubair narrated: I asked Ibn Omar "Allah be pleased with both" about the case of invoking Allah's curse upon the liar of the couple. He said: The Prophet "Allah's blessing and peace be upon him" said to those who were involved in a case of invoking Allah's curse upon the liar of them: "Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of being divorced)." The man said: "What about my property (Dowry)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the consummation of your marriage with her; and if you told a lie about her, then you would have no right to get back your property. "

Sufyan, a sub-narrator said: "I learned the tradition from Amr. Aiyub narrated: I heard Sa'eed Ibn Jubair saying: I asked Ibn Omar about the case of a man (who accuses his wife of committing adultery and) carries out the process of invoking Allah's curse upon the liar of them. Ibn Omar set two of his fingers apart. (Sufyan set his index and middle fingers apart.) Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated the couple of Banu'ajlan by divorce and said thrice: "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?" "

[34] Separating the two invokers of Allah's curse upon the liar of them

5313- Nafi narrated from Ibn Omar: The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the wife from her husband who accused her of committing adultery, and made them take the oath of invoking Allah's curse upon the liar of them.

5314- Nafi narrated from Ibn Omar: The Prophet "Allah's blessing and peace be upon him" made an Ansari man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. Then he separated them by divorce.

[35] The child should belong to the mother who is accused by her husband of committing adultery, and is involved in the case of invoking Allah's curse upon the liar of them

5315- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" made a man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. When the husband denied her child, The Prophet "Allah's blessing and peace be upon him" separated them (by divorce) and ordered that the child belonged to the mother only.

الرَّجُل مالِي؟ قالَ: قِيلَ: «لاَ مالَ لَكَ، إِنْ كُنتَ صَادِقاً فَقَدْ دَخلتَ بِهَا، وَإِنْ كُنْتَ كاذِباً فَهوَ أَبْعَدُ مِنْكَ».

[الحديث ٥٣١١ ـ أطرافه في: ٥٣١٢، ٥٣٤٩، ٥٣٥٠].

٣٣ ـ بابُ قَوْلِ الإمامِ لِلمُتَلاعِنينَ: «إنَّ أَحَدَكُمَا كاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

٥٣١٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيَانُ: قال عَمْرٌو: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ قالَ: سأَلتُ ابْنَ عُمَرَ عن المتلاعنين فقال: قالَ النَّبيُّ ﷺ للمُتلاعنينِ: «حِسابُكُما عَلى اللّهِ، أَحَدُكما كاذِبٌ، لا سَبيلَ لَكَ عَلَيها» قال: مالي؟ قال: «لا مالَ لكَ. إنْ كُنتَ صَدَقْتَ عَلَيها فَهُوَ بِمَا استحْلَلتَ مِن فَرْجِها، وإنْ كُنتَ كَذَبْتَ عَلَيها فذاكَ أَبْعَدُ لَكَ». قالَ سُفيانُ: حَفِظْتُهُ مِن عَمرو. وَقال أَيُّوبُ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ قالَ: قُلتُ لابْنِ عُمَرَ: رَجُلٌ لاعَنَ امْرَأَتَهُ، فَقَالَ بِإِصْبَعَيهِ ـ وَفَرَّقَ سُفيانُ بينَ إِصْبَعَيهِ، السَّبابَةِ والوُسطَى ـ فَرَّقَ النَّبيُّ ﷺ بينَ أخَوَيْ بَنِي العَجْلانِ، وَقال: «اللّهُ يَعْلَمُ إِنَّ أَحَدَكُمَا كاذِبٌ، فَهَل مِنكُمَا تَائِبٌ؟» ثَلاثَ مَرَّاتٍ. قالَ سُفيَانُ: حَفِظْتُهُ مِنْ عَمْرو وَأَيُّوبَ كما أَخْبَرْتُكَ.

[طرفه في: ٥٣١١].

٣٤ ـ بابُ التَّفْرِيقِ بَينَ المُتَلاعِنَينِ

٥٣١٣ ـ حدّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللّهِ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ فَرَّقَ بَينَ رَجُلٍ وَامْرَأَةٍ قَذَفَهَا، وَأَحْلَفَهُمَا.

[طرفه في: ٤٧٤٨].

٥٣١٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قالَ: لاَعَنَ النَّبِيُّ ﷺ بَينَ رَجُلٍ وَامْرَأَةٍ مِنَ الأَنْصَارِ، وَفَرَّقَ بَيْنَهُمَا.

[طرفه في: ٤٧٤٨].

٣٥ ـ بابٌ يَلْحَقُ الوَلَدُ بالمُلاعنة

٥٣١٥ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا مالكٌ قال: حَدَّثَني نافِعٌ، عنِ ابنِ عُمَرَ: أَنَّ النَّبيَّ ﷺ لاعَنَ بينَ رَجُلٍ وَامْرَأَتِهِ، فانْتَفَى مِن وَلَدِهَا، فَفَرَّقَ بَينَهُمَا، وَأَلْحَقَ الوَلَدَ بِالمَرْأَةِ.

[طرفه في: ٤٧٤٨].

٥٣١٤ ـ قوله: لاعن النبيّ أي أمر صلى الله تعالى عليه وسلم بالملاعنة بينهما.

باب ٣٥ ـ قوله: بالملاعنة كذا بصيغة اسم المفعول وحكى الشارح كسرة العين عن اليونينية.

[36] The imam's saying: "O Allah! Disclose the truth"

5316- Al'qasim Ibn Mohammad narrated: Ibn Abbas said: Once invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to task except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat, having curled hair, and much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

[37] When the woman is divorced thrice and then married to another who does not approach her

5317- A'isha "Allah be pleased with her" reported: Rifa'a Al'qurazi married a woman and then divorced thrice. Then she married another man who did not approach her. She came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned to him that he (the latter) did not approach her and that he proved to be impotent." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you and your (latter) husband consummate your marriage."

[38] Allah's saying: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)." (The Divorce "At'talaq" 4)

٣٦ ـ بابُ قَوْلِ الْإِمامِ: اللّهُمَّ بَيِّنْ

٥٣١٦ ـ حدّثنا إسْماعيلُ قال: حَدَّثَني سُلَيمانُ بْنُ بِلالٍ، عَنْ يَحْيى بْنِ سَعيدٍ قال: أَخْبَرَني عَبْدُ الرَّحْمٰنِ بْنُ القاسِمِ، عَنِ القاسِمِ بْنِ محمَّدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قال: ذُكِرَ المُتَلاعِنانِ عِنْدَ رَسُولِ اللّهِ ﷺ، فقالَ عاصِمُ بْنُ عَدِيٍّ في ذلكَ قَولاً ثُمَّ انْصَرَفَ، فَأَتاهُ رَجُلٌ مِنْ قَوْمِهِ، فَذَكَرَ لَهُ أَنَّهُ وجَدَ مَعَ امْرَأَتِهِ رَجُلاً، فَقالَ عاصِمٌ: ما ابْتُلِيتُ بِهذا الأَمْرِ إِلاَّ لِقَوْلي، فَذَهَبَ بِهِ إِلى رَسُولِ اللّهِ ﷺ فأَخبرَهُ بالّذي وجَدَ عَلَيهِ امْرَأَتَهُ، وكانَ ذلكَ الرَّجُلُ مُصْفَرّاً قَليلَ اللَّحْمِ سَبْطَ الشَّعْرِ، وكانَ الّذي وَجَدَ عِنْدَ أَهْلِهِ آدَمَ خَدْلاً كَثِيرَ اللَّحْمِ، جَعْداً قَطَطاً، فَقالَ رَسُولُ اللّهِ ﷺ: «اللّهُمَّ بَيِّنْ». فَوَضَعَتْ شَبِيهاً بِالرَّجُلِ الَّذي ذَكَرَ زَوْجُها أَنَّهُ وَجَدَ عِنْدَها، فَلاعَنَ رَسُولُ اللّهِ ﷺ بَينَهُما. فَقالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الّتي قالَ رَسُولُ اللّهِ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيرِ بَيِّنَةٍ لَرَجَمْتُ هذِهِ؟» فَقالَ ابْنُ عَبَّاسٍ: لاَ، تِلْكَ امْرَأَةٌ كانَتْ تُظْهِرُ السُّوءَ في الإِسْلامِ. [طرفه في: ٥٣١٠].

٣٧ ـ بابٌ إِذا طَلَّقَها ثَلاثاً، ثُمَّ تَزَوَّجَتْ بَعْدَ العِدَّةِ زَوْجاً غَيرَهُ، فَلَمْ يَمَسَّها

٥٣١٧ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحْيى: حَدَّثَنا هِشامٌ قال: حَدَّثَني أَبي، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ.

حدّثنا عُثْمانُ بْنُ أَبي شَيبَةَ: حَدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها: أَنَّ رِفاعَةَ القُرَظِيَّ تَزَوَّجَ امْرَأَةً ثُمَّ طَلَّقَها، فَتَزَوَّجَتْ آخَرَ، فَأَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ أَنَّهُ لاَ يَأْتِيها، وَأَنَّهُ لَيسَ مَعَهُ إِلاَّ مِثْلُ هُدْبَةٍ، فَقالَ: «لاَ، حَتَّى تَذُوقِي عُسَيلَتَهُ، وَيَذُوقَ عُسَيلَتَكِ».

[طرفه في: ٢٦٣٩]

٣٨ ـ بابٌ ﴿وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ﴾ [الطلاق: ٤]

قالَ مُجاهِدٌ: إِنْ لَمْ تَعْلَمُوا يَحِضْنَ أَوْ لاَ يَحِضْنَ، وَاللَّائِي قَعَدْنَ عَنِ الحَيضِ، وَاللَّائِي لَمْ يَحِضْنَ: ﴿فَعِدَّتُهُنَّ ثَلاثَةُ أَشْهُرٍ﴾ [الطلاق: ٤].

٣٩ ـ بابٌ ﴿وَأُولاتُ الْأَحْمالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ [الطلاق: ٤]

٥٣١٨ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ قال: أَخْبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ زَيْنَبَ ابْنَةَ أَبي سَلَمَةَ أَخْبَرَتْهُ، عَنْ أُمِّها أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ امْرَأَةً مِنْ أَسْلَمَ، يُقالُ لَها سُبَيعَةُ، كانَتْ تَحْتَ زَوْجِها، تُوُفِّيَ عَنْها

٥٣١٦ ـ قوله: خدلاً بفتح الخاء المعجمة وسكون الدال المهملة وكسرها كما علمت، وقوله: قططاً بفتحات وبكسر الطاء الأولى شديد الجعودة ا هـ. من الشارح بتصرف.

باب ٣٧ ـ قوله: باب واللائي وفي العيني باب قوله تعالى: ﴿واللائي﴾ وقبله بسم الله الرحمٰن الرحيم كتاب العدة (مصححه).

٥٣١٨ ـ قوله: فقال أي أبو السنابل لما رآها تجملت لغيره من الخطاب (شارح).

[39] Allah's saying: "For those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (The Divorce "At'talaq" 4)

5318- Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: A woman from Banu'aslam, called Subai'a, become a widow while she was pregnant. Abus'sanabil Ibn Ba'kak demanded her hand in marriage, but she refused to marry him and said: "By Allah, I cannot marry him before completing one of the two prescribed periods." Nearly ten days later (after delivering her child), she went to The Prophet "Allah's blessing and peace be upon him" who said (to her): "You can marry now."

5319- Obaidullah Ibn Abdullah narrated that his father had written to Ibn Al'arqam a message, urging him to ask Subai'a Al'aslamiyya how The Prophet "Allah's blessing and peace be upon him" had given her his opinion. She said: "The Prophet "Allah's blessing and peace be upon him" gave me his verdict that after giving birth, I could marry."

5320- Al'miswar Ibn Makhrama narrated: Subai'a Al'aslamiyya delivered a child a few days following her husband's death. She came to The Prophet "Allah's blessing and peace be upon him" and asked permission to remarry. The Prophet "Allah's blessing and peace be upon him" gave her permission; and she got married.

[40] Allah's saying: "Divorced women shall wait concerning themselves for three monthly periods." (Heifer 228)

[41] The story of Fatima Bint Qais

Allah said: "and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul." (The Divorce "At'talaq" 1)

He further said: "Let the women live (in Iddat) in the same style as ye live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief." (Divorce 6:7)

5321- Al'qasim Ibn Mohammad and Sulaiman Ibn Yasar narrated that Yahya Ibn Sa'eed Ibn Al'ass divorced the daughter of Abdur'rahman Ibn Al'hakam. Abdur'rahman took her to his house. On that A'isha sent a letter to Marwan Ibn Al'hakam who was the ruler of Medina, saying: "Fear Allah, and urge your brother to return her to her house." Marwan (according to Sulaiman) said: "Abdur'rahman Ibn Al'hakam convinced me in argument." (But according to Al'qasim) Marwan said: "Have not you learnt the case of Fatima Bint Qais?"

وَهِيَ حُبْلَى، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ، فَأَبَتْ أَنْ تَنْكِحَهُ، فَقَالَ: وَاللَّهِ ما يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ، فَمَكَثَتْ قَرِيباً مِنْ عَشْرِ لَيَالٍ، ثُمَّ جاءَتِ النَّبِيَّ ﷺ فَقَالَ: «انْكِحِي».

[طرفه في: ٤٩٠٩].

٥٣١٩ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، عَنْ أَبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ: أَنْ يَسْأَلَ سُبَيْعَةَ الأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا النَّبِيُّ ﷺ؟ فَقَالَتْ: أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ.

[طرفه في: ٣٩٩١].

٥٣٢٠ ـ حدّثنا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ المِسْوَرِ ابْنِ مَخْرَمَةَ: أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفاةِ زَوْجِهَا بِلَيَالٍ، فَجَاءَتِ النَّبِيَّ ﷺ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ، فَأَذِنَ لَهَا، فَنَكَحَتْ.

٤٠ ـ بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾

[البقرة: ٢٢٨]

وَقالَ إِبْرَاهِيمُ: فِيمَنْ تَزَوَّجَ في العدةِ، فَحَاضَتْ عِنْدَهُ ثَلاثَ حِيَضٍ: بَانَتْ مِنَ الأَوَّلِ، وَلا تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ، وَقالَ الزُّهْرِيُّ: تَحْتَسِبُ. وَهذا أَحَبُّ إِلَى سُفيَانَ ـ يَعْنِي قَوْلَ الزُّهْرِيِّ ـ. وَقالَ مَعْمَرٌ: يُقَالُ: أَقْرَأَتِ المَرْأَةُ إِذَا دَنَا حَيْضُهَا، وَأَقْرَأَتْ إِذا دَنَا طُهْرُهَا، وَيُقَالُ: ما قَرَأَتْ بِسَلًى قَطُّ، إِذَا لَمْ تَجْمَعْ وَلَداً في بَطْنِهَا.

٤١ ـ بابُ قِصَّةِ فاطِمَةَ بِنْتِ قَيْسٍ

وَقَوْلِهِ: ﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَنْ يأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لاَ تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذلِكَ أَمْراً﴾ [الطلاق: ١] ﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُمْ مِنْ وُجْدِكُمْ وَلاَ تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولاَتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ـ إِلَى قَوْلِهِ ـ بَعْدَ عُسْرٍ يُسْراً﴾ [الطلاق: ٦ ـ ٧].

٥٣٢١، ٥٣٢٢ ـ حدّثنا إِسْمَاعِيلُ: حَدَّثَنَا مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ وَسُلَيمانَ بْنِ يَسَارٍ: أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ: أَنَّ يَحْيَى بْنَ سَعيد بْنِ العَاصِ طَلَّقَ بِنْتَ عَبْدِ الرَّحْمٰنِ بْنِ الحَكَمِ، فَانْتَقَلَهَا عَبْدُ الرَّحْمٰنِ، فَأَرْسَلَتْ عائِشَةُ أُمُّ المُؤْمِنِينَ إِلَى مَرْوانَ، وَهُوَ أَمِيرُ المَدِينَةِ: اتَّقِ اللَّهَ وَارْدُدْهَا إِلَى بَيْتِهَا. قالَ مَرْوَانُ ـ في حَدِيثِ سُلَيمانَ ـ إِنَّ عَبْدَ الرَّحْمٰنِ بْنَ الحَكَمِ غَلَبَنِي. وَقالَ القَاسِمُ بْنُ مُحَمَّدٍ: أَوَما بَلَغَكِ شَأْنُ فاطِمَةَ بِنْتِ قَيْسٍ؟ قالَتْ: لاَ يَضُرُّكَ أَنْ لاَ تَذْكُرَ

باب ٤٠ ـ والسلى وزان الحصى الذي يكون فيه الولد والجمع أسلاء مثل سبب وأسباب كذا في المصباح وهو بالألف في الشرح المطبوع.

٥٣٢١، ٥٣٢٢ ـ قوله: فانتقلها أي نقلها أبوها من مسكنها الذي طلقت فيه.

A'isha said: "The case of Fatima Bint Qais is not in your favor." Marwan Ibn Al'hakam said to A'isha: "The reason that made Fatima Bint Qais go to her father's house is just the same as that of the daughter of Abdur'rahman."

5322- The same as above.

5323- Al'qasim narrated: A'isha said: "What is wrong with Fatima? Why doesn't she fear Allah?" i.e. by saying that a divorced lady is not entitled to be provided (by her husband) with a dwelling and sustenance.

5324- The same as above.

5325- Al'qasim narrated: Urwa said to A'isha: "Do you know so-and-so, the daughter of Al'hakam? Her husband divorced her irretrievably and she left (her husband's house)." A'isha said: "What a bad thing she has done!" Urwa said: "Haven't you heard the statement of Fatima?" A'isha replied: "It is not in her favor." Urwa further said: "A'isha blamed (Fatima) harshly and said: "Fatima was in a lonely place, and was endangered, so The Prophet "Allah's blessing and peace be upon him" allowed her (to leave her husband's house."

5326- The same as above.

[42] What about the divorced woman if it is feared that her husband's house might be intruded with the result that she could abusively accuse his family

5327- Urwa narrated: A'isha rejected what Fatima used to say.

5328- The same as above.

[43] Allah's saying: "Nor is it lawful for them to hide what Allah hath created in their wombs, if they have Faith in Allah and the Last Day." (The Heifer "Al'baqara" 228)

5329- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" intended to depart from Mecca after the Hajj, he saw Safiyya sad and standing at her tent's door. He said to her: "Aqra (or) Halqa! You will detain us. Did you perform The Ifada circumambulation on The Day of Slaughtering?" She said: "Yes." He said: "Then you can depart."

حَدِيثَ فاطِمَةَ. فَقَالَ مَرْوَانُ بْنُ الحَكَمِ: إِنْ كانَ بِكِ شَرٌّ، فَحَسْبُكِ ما بَيْنَ هاذَيْنِ مِنَ الشَّرِّ
[الحديث ٥٣٢١، ٥٣٢٢ ـ أطرافهما في: ٥٣٢٣، ٥٣٢٤، ٥٣٢٥، ٥٣٢٦، ٥٣٢٧، ٥٣٢٨].

٥٣٢٣، ٥٣٢٤ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّهَا قالَتْ: ما لِفَاطِمَةَ، أَلاَ تَتَّقِي اللَّهَ ـ يَعْنِي فِي قَوْلِها ـ: لاَ سُكْنَى وَلاَ نَفَقَةَ.
[طرفه في: ٥٣٢١].

٥٣٢٥، ٥٣٢٦ ـ حدثنا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ: قالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعائِشَةَ: أَلَمْ تَرَيْنَ إِلَى فُلاَنَةَ بِنْتِ الحَكَمِ، طَلَّقَهَا زَوْجُهَا البَتَّةَ فَخَرَجَتْ؟ فَقَالَتْ: بِئْسَ ما صَنَعَتْ، قالَ: أَلَمْ تَسْمَعِي فِي قَوْلِ فاطِمَةَ؟ قالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هٰذا الحَدِيثِ. وَزَادَ ابْنُ أَبِي الزِّنادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: عابَتْ عائِشَةُ أَشَدَّ العَيْبِ، وَقالَتْ: إِنَّ فاطِمَةَ كانَتْ فِي مَكانٍ وَحْشٍ، فَخِيفَ عَلَى نَاحِيَتِهَا، فَلِذٰلِكَ أَرْخَصَ لَهَا النَّبِيُّ ﷺ.
[طرفه في: ٥٣٢١]

٤٢ ـ بابُ المُطَلَّقَةِ إِذَا خُشِيَ عَلَيهَا فِي مَسْكَنِ زَوْجِهَا أَنْ يُقْتَحَمَ عَلَيهَا، أَوْ تَبْذُوَ عَلَى أَهْلِهِ بِفاحِشَةٍ

٥٣٢٧، ٥٣٢٨ ـ حدثني حِبَّانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ أَنْكَرَتْ ذٰلِكَ عَلَى فاطِمَةَ.
[طرفه في: ٥٣٢١]

٤٣ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ [البقرة: ٢٢٨] مِنَ الحَيْضِ وَالحَبَلِ

٥٣٢٩ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَنفِرَ، إِذا صَفِيَّةُ عَلَى بابِ خِبائِهَا كَئِيبَةً، فَقَالَ لَهَا: «عَقْرَى أَوْ حَلْقَى، إِنَّكِ لَحَابِسَتُنَا، أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟». قالَتْ: نَعَمْ، قالَ: «فَانْفِرِي إِذاً». [طرفه في: ٢٩٤].

٥٣٢٣، ٥٣٢٤ ـ قوله: (يعني في قوله) يعني في قولها نخـ.

٥٣٢٥ ـ قوله ألم ترين ويروى على الأصل ألم تري (عيني).

باب ٤٢ ـ قوله: الاقتحام هو الهجوم على الشخص من غير إذن والبذاء هو القول الفاحش كما في العيني

[44] Allah's saying: "And their husbands have the better right to take them back in that period, if they wish for reconciliation." (Heifer 228)

And how could one take his wife back within the prescribed period (of Iddat) if he divorced her once or twice

5330- Al'hasan narrated: Ma'qil (Ibn Yasar) gave his sister in marriage; but later her husband divorced her once.

5331- Al'hasan narrated: The sister of Ma'qil Ibn Yasar was given in marriage to a man who later divorced her and kept away from her till her period of Iddat expired. When he demanded her hand in marriage, Ma'qil got angry out of pride and haughtiness and said: "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not." (The Heifer 232) The Messenger of Allah "Allah's' blessing and peace be upon him" called him and recited it to him. Then he left the pride and haughtiness, and complied with Allah's order.

5332- Nafi narrated: (Abdullah) Ibn Omar Ibn Al'khattab divorced his wife during her menses. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take her back till she became clean and then got another course of menses while she was with him. Then he should wait till she became clean again and only then, if he wanted to divorce her, he could do so before approaching her. That is the period fixed by Allah for divorcing women. Whenever Abdullah (Ibn Omar) was asked about that, he would say to the questioner: "If you divorced her thrice, she would be unlawful for you unless she marries another man (and he divorces her in his turn)." Ibn Omar further said: "Would that you (people) give only one or two divorces, because The Prophet "Allah's blessing and peace be upon him" ordered me to do so."

[45] Taking back one's wife who was menstruating (when he divorced her)

5333- Yunus Ibn Jubair narrated: I asked Ibn Omar (concerning a man who divorces his wife during her menses). He said: "Ibn Omar divorced his wife while she was menstruating. Omar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back and then he could divorce her before her period of Iddat passed." I asked (Ibn Omar): "Was that divorce counted as one legal divorce?" He said: "If one becomes helpless and foolish (will he be excused?)"

٤٤ ـ بابٌ ﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ﴾ [البقرة: ٢٢٨]

في العِدَّةِ، وَكَيفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَينِ.

٥٣٣٠ ـ حدّثني مُحَمَّدٌ: أخبرَنا عَبدُ الوَهَّابِ: حَدَّثَنا يُونُسُ، عَنِ الحَسَنِ قالَ: زَوَّجَ مَعْقِلٌ أُختَهُ، فطَلَّقَهَا تَطْلِيقَةً.

[طرفه في: ٤٥٢٩]

٥٣٣١ ـ وحدّثني محمّدُ بنُ المثنى: حدّثنا عبدُ الأعلى: حدّثنا سعيدٌ، عن قتادةَ: حدّثنا الحسنُ: أنَّ مَعْقِلَ بنَ يَسارٍ كانتْ أُختُهُ تحتَ رَجلٍ، فطَلَّقَها ثُمَّ خَلّى عنها، حتَّى انقضتْ عِدَّتُها، ثُمَّ خطَبها، فحمِيَ مَعقلٌ من ذلك أنَفاً، فقال: خَلّى عنها وهوَ يقدِرُ عليها، ثُمَّ يَخطُبُها، فحالَ بينَهُ وبينَها، فأنزلَ اللهُ: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] إلى آخرِ الآيةِ، فدعاهُ رسولُ اللهِ ﷺ فقرأَ عليهِ، فتَرَكَ الحَمِيَّةَ واستقادَ لأمرِ اللهِ.

[طرفه في: ٤٥٢٩].

٥٣٣٢ ـ حدّثنا قتيبةُ: حدّثنا الليثُ، عن نافعٍ: أنَّ ابنَ عُمرَ بنِ الخطابِ رَضِيَ اللهُ عنهما طَلَّقَ امْرَأَةً لَهُ وَهْيَ حائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يُرَاجِعَها ثُمَّ يُمْسِكَها حَتَّى تَطْهُرَ، ثُمَّ تَحيضَ عندَهُ حيضةً أُخرى، ثُمَّ يُمهِلَها حتَّى تَطهُرَ من حيضِها، فإنْ أرادَ أنْ يُطلِّقَها فَلْيُطَلِّقْها حِينَ تَطْهُرُ من قَبلِ أَنْ يُجامِعَها: «فَتِلْكَ العِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ». وَكانَ عَبْدُ اللهِ إِذَا سُئِلَ عَنْ ذٰلِكَ، قالَ لأَحَدِهِمْ: إِنْ كُنْتَ طَلَّقْتَهَا ثَلاثاً، فَقَدْ حَرُمَتْ عَلَيكَ حَتَّى تَنْكِحَ زَوْجاً غَيرَهُ. وَزَادَ فِيهِ غَيرُهُ، عَنِ اللَّيثِ: حَدَّثَنِي نَافِعٌ: قالَ ابْنُ عُمَرَ: لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَينِ، فَإِنَّ النَّبِيَّ ﷺ أَمَرَنِي بِهٰذا.

[طرفه في: ٤٩٠٨]

٤٥ ـ بابُ مُرَاجَعَةِ الحَائِضِ

٥٣٣٣ ـ حدّثنا حَجّاجٌ: حدّثنا يزيدُ بنُ إبراهيمَ: حدّثنا محمّدُ بنُ سيرينَ: حَدَّثَني يُونُسُ ابنُ جُبَيرٍ: سَأَلتُ ابنَ عُمَرَ فقالَ: طَلَّقَ ابنُ عمرَ امْرَأَتَهُ وَهْيَ حائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِها، قُلتُ: فَتَعْتَدُّ بِتِلكَ التَّطْلِيقَةِ؟ قالَ: أَرَأَيتَ إِنْ عَجَزَ وَاسْتَحْمَقَ. [طرفه في: ٤٩٠٨].

باب ٤٤ ـ قوله: وكيف يراجع أي الرجل وفي العيني: وكيف تراجع المرأة بالبناء للمفعول.

٥٣٣٢ ـ قوله: (زوجاً غيره) زوجاً غيرك نخـ.

ـ قوله: لو طلقت مرة جزاؤه محذوف أي لكان خيراً (عيني)

٥٣٣٣ ـ قوله: من قبل بهذا الضبط أي وقت استقبال العدة والشروع فيها ا هـ. من العيني.

[46] The woman should mourn for her husband for four months and ten days

Humaid Ibn Nafi reported: Zainab Bint Abu'salama told me these three traditions:

5334- Zainab said: "I entered upon Ommu'habiba, the wife of The Prophet "Allah's blessing and peace be upon him" when her father Abu'sufyan Ibn Harb died. Ommu'habiba asked for a perfume which contained yellow scent or Khaluq (other kind of scent), with which she first perfumed one of the girls, and then rubbed her cheeks and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

5335- Zainab narrated: I entered upon Zainab Bint Jahsh when her brother died. She asked for perfume, some of which she used and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on the pulpit: "It is not lawful for a woman who believes in Allah and the last day to mourn for more than three days except her husband, for whom she should mourn for four months and ten days." "

5336- Zainab narrated: I heard my mother Ommu'salama saying that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No." (He said it) twice or thrice. (Whenever she repeated the question), he said: "No." Then The Messenger of Allah "Allah's blessing and peace be upon him" added: "(She should mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed (following her husband's death)."

5337- Humaid narrated: I asked Zainab: "What does "throwing a globe of dung after one year had elapsed" mean?" Zainab said: "When a lady was bereaved of her husband, she would live in a wretched small room, wear the worst clothes she had, and touch no perfume before one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird against which she would rub her body. The animal against which she would rub her body would hardly survive. Just at this time, she would come out of her room, whereupon she would be given a globe of dung, which she would throw away. Then she would use the perfume she wished or the like."

٤٦ ـ بابٌ تُحِدُّ المُتَوَفَّى عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْراً

وَقالَ الزُّهْرِيُّ: لا أَرَى أَنْ تَقْرَبَ الصَّبِيَّةُ المُتَوَفَّى عَنْهَا الطِّيبَ، لأَنَّ عَلَيهَا العِدَّةَ.

حدّثنا ـ عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحمَّدِ بْنِ عَمْرِو ابْنِ حَزْمٍ، عَنْ حُمَيدِ بْنِ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ هذهِ الأَحَادِيثَ الثَّلاَثَةَ.

٥٣٣٤ ـ قالَتْ زَيْنَبُ: دَخلتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفيَانَ بْنُ حَرْبٍ، فَدَعتْ أُمُّ حَبِيبَةَ بِطِيبٍ فيهِ صُفرةٌ خَلوقٌ أَوْ غَيرُهُ، فَدَهنتْ مِنهُ جارِيَةً ثُمَّ مَسَّتْ بِعارِضَيها، ثُمَّ قالَتْ: وَاللَّهِ مالِي بِالطِّيبِ مِنْ حاجَةٍ، غَيرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيالٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعةَ أَشْهُرٍ وَعَشْراً».

[طرفه في: ١٢٨٠].

٥٣٣٥ ـ قالَتْ زَينَبُ: فَدَخلتُ عَلَى زَينَبَ ابْنَةِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوها، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قالَتْ: أَمَا وَاللَّهِ مالي بالطِّيبِ مِنْ حاجَةٍ، غَيرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى المِنْبَرِ: «لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ تَحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيالٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعةَ أَشْهرٍ وعَشْراً». [طرفه في: ١٢٨٢].

٥٣٣٦ ـ قالَتْ: زَينَبُ: وَسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا، وَقَدِ اشْتَكَتْ عَينُهَا، أَفَتَكْحُلُهَا؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لاَ». مَرَّتَينِ أَوْ ثَلاثاً، كُلَّ ذلِكَ يَقُولُ: «لاَ». ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كانَتْ إِحْدَاكُنَّ في الجَاهِلِيَّةِ تَرْمِي بِالبَعْرَةِ عَلَى رَأْسِ الحَوْلِ». [الحديث ٥٣٣٦ ـ طرفاه في: ٥٣٣٨، ٥٧٠٦].

٥٣٣٧ ـ قالَ حُمَيدٌ: فَقُلتُ لِزَينَبَ: وَما تَرْمِي بِالبَعْرَةِ عَلَى رَأْسِ الحَوْلِ؟ فَقَالَتْ زَينَبُ: كانَتِ المَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا، دَخَلَتْ حِفشاً، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيباً حَتَّى تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ، حِمارٍ أَوْ شَاةٍ أَوْ طَائِرٍ، فَتَفتَضُّ بِهِ، فَقَلَّمَا تفتَضُّ بِشَيءٍ إِلاَّ مات، ثُمَّ تَخرُجُ فَتُعطَى بَعرةً، فترمِي، ثُمَّ تُراجِعُ بعدُ ما شاءَتْ مِن طِيبٍ أَوْ غيرِهِ سُئِلَ مالِكٌ ما تفتَضُّ بِهِ؟ قالَ: تَمْسَحُ بِهِ جِلدَهَا.

باب ٤٦ ـ قوله: تحدّ الخ الإحداد ترك المرأة الزينة لموت زوجها وكذلك الحداد بالكسر من الثلاثي كما يأتي بيانه من المصباح.

٥٣٣٤ ـ قوله: صفرة خلوق بهذا الضبط وبإضافة صفرة لتاليه مع جرّ أو غيره كما في الشارح

٥٣٣٦ ـ قوله: وقد اشتكت عينها بالرفع على الفاعلية بإسناد مجازي وروي بالنصب على المفعولية كما في الشارح والفاعل مستتر أي المرأة اهـ.

٥٣٣٧ ـ قوله: فقلما تفتض بشيء إلا مات ستسمع من المؤلف تفسير الافتضاض وإنما يتصور الموت إذا كان الممسوح به طائراً وذكروا من عادتهم أن المرأة كانت تمسح قبلها بطائر وتنبذه فلا يكاد يعيش اهـ.

[47] What about kohl for the mourner

5338- Ommu'salama "Allah be pleased with her" reported: A woman was bereaved of her husband and her relatives worried about her eyes (which got ill). They came to Allah's Apostle, and asked him to allow them to treat her eyes with kohl, but he said: "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed among you would stay in the worst of her clothes (or the worst part of her house). After a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) before four months and ten days elapsed."

5339- Zainab narrated from Ommu'habiba "Allah be pleased with her": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the last day to mourn for more than three days except her husband, for whom she should mourn for four months and ten days."

5340- Ommu'atiyya "Allah be pleased with her" narrated: We were forbidden (by The Prophet) to mourn for any dead person for more than three days except for a husband.

[48] Applying Qust (kind of incense) to the mourner while getting clean from menses

5341- Ommu'atiyya "Allah be pleased with her" narrated: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days, (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of Asb (a kind of Yemenite cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses. We also were forbidden to accompany the funeral procession.

٤٧ ـ بابُ الكُحْلِ لِلحَادَّةِ

٥٣٣٨ ـ حدثنا آدمُ بنُ أبي إياس: حدَّثنا شُعبةُ: حدَّثنا حُميدُ بنُ نافِعٍ، عن زينبَ ابنةِ أمِّ سَلَمَةَ، عن أُمِّها: أنَّ امرأةً تُوفِّيَ زَوجُها، فخَشُوا عَينيها، فأتَوا رَسولَ اللهِ ﷺ فاستأذنُوه في الكُحلِ، فقال: «لا تكَحَّلُ، قد كانتْ إحداكُنَّ تَمكُثُ في شَرِّ أحلاسِها، أو شَرِّ بيتِها، فإذا كانَ حَولٌ فمَرَّ كلبٌ رَمَتْ بِبَعَرَةٍ، فلا حتَّى تَمضِيَ أربَعةُ أشهُرٍ وعَشرٌ».

[طرفه في: ٥٣٣٦].

٥٣٣٩ ـ وسَمِعتُ زينبَ ابنةَ أمِّ سلَمةَ تُحدِّثُ، عن أمِّ حَبيبةَ: أنَّ النبيَّ ﷺ قال: «لا يَحِلُّ لامرأةٍ مُسلمةٍ تُؤمِنُ باللهِ واليومِ الآخِرِ أن تُحِدَّ فوقَ ثلاثةِ أيَّامٍ، إلاَّ على زَوجِها أربَعةَ أشهُرٍ وعَشراً» [طرفه في: ١٢٨٠].

٥٣٤٠ ـ حدثنا مُسدَّدٌ: حدَّثنا بِشرٌ: حدَّثنا سَلَمةُ بنُ عَلقمةَ، عن محمَّدِ بنِ سِيرينَ: قالتْ أُمُّ عطِيَّةَ: نُهِينا أن نُحِدَّ أكثَرَ مِن ثلاثٍ إلاَّ بِزَوجٍ. [طرفه في: ٣١٣].

٤٨ ـ بابُ القُسْطِ لِلحَادَّةِ عِنْدَ الطُّهْرِ

٥٣٤١ ـ حدثني عبدُ اللهِ بنُ عبدِ الوهَّابِ: حدَّثنا حَمَّادُ بنُ زَيدٍ، عن أيُّوبَ، عن حَفصةَ، عن أمِّ عطِيَّةَ قالت: كُنَّا نُنهى أن نُحِدَّ على ميِّتٍ فوقَ ثلاثٍ إلاَّ على زوجٍ، أربعةَ أشهُرٍ وعَشراً، ولا نكتحِلَ، ولا نَطَّيَّبَ، ولا نَلبَسَ ثَوباً مَصبُوغاً إلا ثَوبَ عَصْبٍ، وقد رُخِّصَ لنا عِندَ الطُّهرِ، إذا اغتسَلَتْ إحدانا مِن مَحيضِها، في نُبذَةٍ مِن كُستِ أظفارٍ، وكُنَّا نُنهى عن اتِّباعِ الجنائزِ.

[طرفه في: ٣١٣].

٤٩ ـ بابٌ تَلبَسُ الحَادَّةُ ثيابَ العَصْبِ

٥٣٤٢ ـ حدثنا الفَضلُ بنُ دُكَينٍ: حدَّثنا عبدُ السَّلامِ بنُ حَربٍ، عن هِشامٍ، عن حَفصةَ،

باب ٤٧ ـ قوله: للحادة في المصباح حدّت المرأة على زوجها تحد وتحد حداداً بالكسر فهي حاد بغير هاء وأحدت إحداداً فهي محد ومحدة إذا تركت الزينة لموته وأنكر الأصمعي الثلاثي واقتصر على الرباعيّ ا هـ. كتبه المصحح.

٥٣٣٨ ـ قوله: (فخشوا عينيها) فخشوا على عينيها نخ

ـ قوله: لا تكحل كذا بضمّ اللام في ضبط العينيّ ولكون الشارح ساكتاً عن ضبطها في بعض المتون بالجزم وروي لا تكتحل من باب الافتعال.

باب ٤٨ ـ قوله: القسط بضمّ القاف بخور معروف عندهم ويقال: الكست بالكاف والتاء بدل القاف والطاء وأضافه المؤلف هنا إلى الأظفار وعطف أحدهما على الآخر فيما يأتي وهما نوعان من البخور كما في النووي وتأول بعضهم للإضافة هنا فقال: إنّ أظفار صوابه ظفار على أنه اسم موضع كحضار وتقدم في حديث الإفك جزع ظفار ا هـ. مصحح

٥٣٤١ ـ قوله: العصب من برود اليمن

[49] The mourner should wear the Asb garment

5342- Ommu'atiyya "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the last day to mourn for more than three days except her husband, for whom she should mourn for four months and ten days (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of Asb (a kind of Yemenite cloth).

5343- Ommu'atiyya "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of cense).

[50] Allah's saying: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their terms, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do." (The Heifer 234)

5344- Mujahid told, explaining The verse: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days": "The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise." (240) So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves." Ata narrated from Ibn Abbas: "This Verse abrogated her (the widow's) dwelling in her dead husband's house and she could complete the Iddat wherever she likes, as Allah's Statement "Without turning them out..."tells." Ata said: "If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "without turning them out."" Ata said: "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in the house of her dead husband), so she could complete the Iddat wherever she likes. And it was no longer necessary to provide her with a residence."

5345- Zainab Bint Ommu'salama narrated: When Ommu'habiba, the wife of The Prophet "Allah's blessing and peace be upon him" was informed of her father's death, she asked for a perfume with which she rubbed her arms and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

عَنْ أُمِّ عطيَّة قالَتْ: قالَ النَّبيُّ ﷺ: «لا يَحِلُّ لامْرَأَةٍ تؤمِنُ باللهِ واليومِ الآخِرِ أنْ تُحِدَّ فوقَ ثلاثٍ إلاَّ عَلى زَوْجٍ، فَإِنَّهَا لا تَكْتَحِلُ وَلاَ تَلبَسُ ثَوْباً مَصْبُوغاً إلاَّ ثَوْبَ عَصْبٍ».

[طرفه في: ٣١٣]

٥٣٤٣ ـ وَقالَ الأنْصارِيُّ: حَدَّثَنا هِشامٌ حدَّثتنا حفصةُ: حَدَّثَتني أُمُّ عَطِيَّةَ: نَهى النَّبيُّ ﷺ: وَلاَ تَمَسَّ طِيباً، إلاَّ أَدْنَى طُهْرِهَا إذَا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ.

[طرفه في: ٣١٣].

٥٠ ـ بابٌ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً ـ إلى قوله ـ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [البقرة: ٢٣٤]

٥٣٤٤ ـ حدثني إسحاقُ بنُ منصور: أخبرنا رَوحُ بنُ عُبادة. حدَّثنا شِبلٌ، عن ابنِ أبي نَجيح، عَنْ مُجَاهِدٍ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً﴾، قال: كانَتْ هذهِ العِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زوجِها واجباً، فأنْزَلَ اللهُ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً وَصِيَّةً لأَزْوَاجِهِم مَتاعاً إلَى الْحَوْلِ غَيرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيكُمْ فِيما فَعَلنَ في أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ﴾ [البقرة: ٢٤٠] قال: جعَلَ اللهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أشْهُرٍ وعشرينَ لَيلَةً وَصِيَّةً، إنْ شاءَتْ سَكَنَتْ في وصيَّتِها، وإنْ شاءَت خَرجتْ، وهو قولُ الله تعالى: ﴿غيرَ إخْراجٍ فإنْ خرجْنَ فلا جناحَ عَليكمْ﴾ فَالعِدَّةُ كما هي واجِبٌ عَلَيهَا. زَعَمَ ذلِكَ عَنْ مُجَاهِدٍ. وَقالَ عَطاءٌ: قالَ ابْنُ عَبّاس: نَسَخَتْ هذهِ الآيَةُ عِدَّتَها عِندَ أَهلِها، فتَعتَدُّ حيثُ شاءَت، وقولُ اللهِ تعالى: ﴿غيرَ إخْرَاجٍ﴾. وقالَ عَطاءٌ: إنْ شَاءَتِ اعْتَدَّتْ عِندَ أَهلِهَا، وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شاءَتْ خَرجتْ لِقَوْلِ اللهِ: ﴿فَلا جُنَاحَ عَلَيكُمْ فِيما فَعلنَ﴾. قالَ عَطاءٌ: ثُمَّ جاءَ المِيراثُ، فَنَسَخَ السُّكنى، فَتَعْتَدُّ حيثُ شَاءَتْ، ولا سُكْنَى لَهَا.

[طرفه في: ٤٥٣١].

٥٣٤٥ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفيَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ: حَدَّثَني حُمَيدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أَبِي سُفيَانَ: لَمَّا جاءَهَا نَعِيُّ أبِيهَا، دَعَتْ بِطِيبٍ فَمَسَحَتْ ذِرَاعَيهَا، وَقَالَتْ: مالي بِالطِّيبِ مِنْ حاجَةٍ، لَوْلاَ أَنِّي سَمِعتُ النَّبيَّ ﷺ يقولُ: «لا يحلُّ لامْرأةٍ تؤمنُ باللهِ واليومِ الآخرِ تحدُّ على مَيِّتٍ فَوقَ ثلاثٍ، إلا على زَوجٍ أربَعَةَ أَشْهُرٍ وعَشْراً». [طرفه في: ١٢٨٠]

٥٣٤٣ ـ قوله: ولا تمسّ عطف على مقدّر حذف مع المنهيّ عنه اختصاراً لدلالة المرويّ السابق عليه كما هو المفهوم من صنيع الشارح، وقال العينيّ فيه حذف تقديره نهى النبي ﷺ وقال: لا تمس طيباً اهـ.

٥٣٤٥ ـ قوله نعي بهذا الضبط أو بسكون العين وتخفيف التحتية خبر موت الخ شارح.

[51] What about the money earned by the prostitute and the invalid marriage

5346- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" prohibited taking the price of a dog, the earnings of a soothsayer, and the money taken by the prostitute.

5347- Abu'juhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" cursed the tattooing and tattooed ladies, and the usury eaters and givers. Moreover, he prohibited taking the price of a dog, and the money earned by a prostitute, and cursed the pictures makers.

5348- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade taking the money earned by a slave girl who is (forced by her master to be) prostitute.

[52] The dower of the woman with whom one consummated his marriage

5349- Sa'eed Ibn Jubair narrated: I asked Ibn Omar: "If a man accuses his wife of committing adultery, (What will be the verdict)?" Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu'ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them refused. He again said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them rejected. So he separated them by divorce." (Aiyub, a sub-narrator said: Amr Ibn Dinar told me: "There is a further thing in this tradition which you did not mention. It goes as follows: "The man said: "What about my money (dower)?" It was said: "You have no right to restore any money, for if you are true (as regards the accusation), you have also consummated your marriage with her; and if you are liar, you are less rightful to have your money back." ")

[53] The consummation for which no dower is fixed

This is in view of Allah's saying: "There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right things. And if ye divorce them before consummation but after the fixation of a dower for them, then the of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. All that ye do." (The Heifer 236:237)

He further said: "For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous. Thus doth Allah make clear his Signs to you: in order that ye may understand." (Heifer 241:242)

٥١ ـ بابُ مَهْرِ البَغِيِّ وَالنِّكاحِ الفَاسِدِ

وَقالَ الحَسَنُ: إذا تَزَوَّجَ مُحَرَّمَةً وَهْوَ لاَ يَشْعُرُ، فُرِّقَ بَينَهُمَا وَلَهَا ما أَخَذَتْ، وَلَيسَ لَهَا غَيرُهُ، ثُمَّ قالَ بَعْدُ: لَهَا صَدَاقُهَا.

٥٣٤٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ ثَمَنِ الكلبِ، وَحُلْوَانِ الكاهِنِ، وَمَهْرِ البَغِيِّ.

[طرفه في: ٢٢٣٧].

٥٣٤٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ قالَ: لَعَنَ النَّبِيُّ ﷺ الوَاشِمَةَ وَالمُسْتَوْشِمَةَ وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَنَهى عَنْ ثَمَنِ الكَلبِ، وَكَسْبِ البَغِيِّ، وَلَعَنَ المُصَوِّرِينَ.

[طرفه في: ٢٠٨٦].

٥٣٤٨ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ محمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ: نَهى النَّبِيُّ ﷺ عَنْ كَسْبِ الإِماءِ. [طرفه في: ٢٢٨٣].

٥٢ ـ بابُ المَهْرِ لِلمَدْخُولِ عَلَيهَا، وَكَيفَ الدُّخُولُ، أَوْ طَلَّقَهَا قَبْلَ الدُّخُولِ وَالمَسِيسِ

٥٣٤٩ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قُلتُ لابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ؟ فَقالَ: فَرَّقَ نَبِيُّ اللَّهِ ﷺ بَينَ أَخَوَي بَنِي العَجْلاَنِ، وَقالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كاذِبٌ، فَهَل مِنْكُمَا تَائِبٌ؟» فَأَبَيَا، فَقالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كاذِبٌ، فَهَل مِنْكُمَا تَائِبٌ؟» فَأَبَيَا، فَفَرَّقَ بَينَهُمَا. قالَ أَيُّوبُ: فَقالَ لِي عَمْرُو بْنُ دِينَارٍ: في الحَدِيثِ شَيءٌ لاَ أَرَاكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالِي؟ قالَ: «لاَ مالَ لَكَ، إِنْ كُنْتَ صَادِقاً فَقَدْ دَخَلتَ بِهَا، وَإِنْ كُنْتَ كاذِباً فَهْوَ أَبْعَدُ مِنْكَ».

[طرفه في: ٥٣١١].

٥٣ ـ بابُ المُتْعَةِ لِلَّتِي لَمْ يُفرَضْ لَهَا

لِقَوْلِهِ تَعَالَى: ﴿لاَ جُنَاحَ عَلَيكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ ما لَمْ تَمَسُّوهُنَّ﴾ إِلَى قَوْلِهِ ﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: ٢٣٦ ـ ٢٣٧] وَقَوْلِهِ ﴿وَلِلمُطَلَّقَاتِ مَتَاعٌ بِالمَعْرُوفِ حَقًّا عَلَى المُتَّقِينَ * كَذلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ [البقرة: ٢٤١ ـ ٢٤٢]، وَلَمْ يَذْكُرِ النَّبِيُّ ﷺ في المُلاَعَنَةِ مُتْعَةً حِينَ طَلَّقَهَا زَوْجُهَا.

٥٣٥٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ

٥٣٤٨ ـ قوله: عن كسب الإماء أي من وجه حرام كالزنا قال تعالى: ﴿ولا تكرهوا فتياتكم على البغاء﴾.

5350- Sa'eed Ibn Jubair narrated from Ibn Omar: The Prophet "Allah's blessing and peace be upon him" said to those who were involved in a case of invoking Allah's curse upon the liar of them: "Your accounts are with Allah. One of you two is a liar. You (husband) have no way on her (your wife)." The husband said: "My money, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to take back any money. If you are true, the dower you paid was for having sexual relations with her lawfully; and if you are a liar, then you have no right to take it back."

عُمَرَ: أَنَّ النَّبِيَّ ﷺ قالَ لِلمُتَلاعِنَينِ: «حِسَابُكُمَا عَلَى اللَّهِ، أَحَدُكُمَا كاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيهَا» قالَ: يَا رَسُولَ اللَّهِ، مالِي؟ قال: «لاَ مالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيهَا، فَهْوَ بِمَا اسْتَحْلَلتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيهَا، فَذَاكَ أَبْعَدُ وَأَبْعَدُ لَكَ مِنْهَا».

[طرفه في: ٥٣١١].

(69) The Book of Expenses

[1] The virtues of spending on one's family

And Allah's saying: "they ask thee how much they are to spend, say: what is beyond your needs. Thus doth Allah make clear to you his Signs: in order that ye may consider- (their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: the best thing to do is what is for their good; if ye mix. Their affairs with yours they are your brethren; but Allah knows the men who means mischief from the men who means good. And if Allah had wished. He could have put you into difficulties: he is indeed exalted in power, wise." (Heifer 219:220)

5351- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a Muslim spends something on his family intending to receive Allah's reward, then it is regarded as charity whose reward is for him."

5352- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: "Spend O son of Adam (in Allah's cause and in charity) so that I would spend on you.""

5353- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The one who looks after a widow or a poor person is like a warrior who fights in Allah's Cause, or like he, who performs prayers all the night and fasts all the day."

5354- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" visited me while I was sick in Mecca. I told him: "I am wealthy (and have no inheritors except a daughter). Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then I asked: "One-third?" he said: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth. Would that Allah causes you to recover so that some people might be benefited by you while others might be harmed by you."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٩ ـ كتاب النفقات

١ ـ بابُ فَضْلِ النَّفَقَةِ عَلَى الْأَهْلِ

﴿وَيَسأَلُونَكَ ماذا يُنفِقُونَ قُلِ العَفوَ كَذلِكَ يُبَيِّنُ اللّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ * في الدُّنيَا وَالآخِرَةِ﴾ [البقرة: ٢١٩ ـ ٢٢٠]. وقالَ الحسَنُ: العَفوُ: الفَضْلُ.

٥٣٥١ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاس: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ قالَ: سَمِعْتُ عَبْدَ اللّهِ ابن يَزِيدَ الْأَنْصَارِيَّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، فَقُلتُ: عَنِ النَّبِيِّ؟ فَقالَ: عَنِ النَّبِيِّ ﷺ قالَ: «إِذا أَنْفَقَ المُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ، وَهْوَ يَحْتَسِبُهَا، كانَتْ لَه صَدَقَةً».

[طرفه في: ٥٥].

٥٣٥٢ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «قالَ اللّهُ: أَنْفِقْ يا ابْنَ آدَمَ أُنْفِقْ عَلَيكَ».

[طرفه في: ٤٦٨٤].

٥٣٥٣ ـ حدّثنا يَحيى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنْ ثَوْرِ بْنِ زَيدٍ، عَنْ أَبِي الغَيثِ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالمِسْكِينِ، كالمُجَاهِدِ في سَبِيلِ اللّهِ، أَوِ القَائِمِ اللَّيلَ الصَّائِمِ النَّهارَ».

[الحديث ٥٣٥٣ ـ طرفاه في: ٦٠٠٦، ٦٠٠٧].

٥٣٥٤ ـ حدّثنا محمدُ بْنُ كَثِيرٍ: أَخبرَنا سُفيانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ رَضِيَ اللّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَعُودُنِي وَأَنا مَرِيضٌ بِمَكَّةَ، فَقُلتُ: لِي مالٌ، أُوصِي بِمالِي كُلِّهِ؟ قالَ: «لا». قُلتُ: فالشَّطْرِ؟ قالَ: «لا». قُلتُ: فالثُّلُثِ؟ قالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيرٌ مِنْ أَنْ تَدَعَهُم عالَةً يَتَكَفَّفُونَ النَّاسَ في أَيدِيهِم، وَمَهْمَا أَنْفَقْتَ فَهُوَ لَكَ صَدَقَةٌ، حَتَّى اللُّقْمَةَ تَرْفَعُهَا في فِي امْرَأَتِكَ، وَلَعَلَّ اللّهَ يَرْفَعُكَ، يَنْتَفِعُ بِكَ نَاسٌ، وَيُضَرُّ بِكَ آخَرُونَ». [طرفه في: ٥٦].

باب ١ ـ فضل النفقة على الأهل وقول الله تعالى بخ.

٥٣٥٣ ـ قوله: يجوز في القائم الليل الحركات الثلاث قاله العيني.

٥٣٥٤ ـ قوله: فالشطر بالجر والرفع وكذا قوله: فالثلث (شارح)

5355- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best charity is that which is given when one is wealthy. The giving hand is better than a taking one, and you should start first to support your dependents." A wife says: "You should either provide me with food or divorce me." A slave says: "Give me food and enjoy my service." A son says: "Give me food, for to whom do you leave me?" People said: "O Abu'huraira! Did you hear that from The Messenger of Allah "Allah's blessing and peace be upon him" ?" He said: "No, it is from my own."

5356- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best charity is that which is given when one is rich. You should start first to support your dependents."

[3] One's storing a whole-year food for his family

5357- Malik Ibn Aws narrated that Omar Ibn Al'khattab "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to sell the dates of the garden of Banun'nadir and store for his family so much food as would cover their needs for a whole year.

5358- Malik Ibn Aws narrated: I entered upon Omar, when his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?" Omar said: "Yes." So they were admitted. They came in, greeted him, and sat down. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. They came in, greeted (him), and sat down. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." (They had a dispute regarding the property of Banun'nadir, which Allah had given to His Apostle as booty.) The (present) companions said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." Omar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: " What Allah has bestowed on His Messenger (and taken away)

٢ ـ بابُ وُجُوبِ النَّفَقَةِ عَلَى الأَهْلِ وَالعِيَالِ

٥٣٥٥ ـ حدّثنا عُمَرُ بْنُ حَفصٍ حَدَّثنَا أَبي : حَدَّثنَا الأَعْمَش : حدَّثنا أَبو صَالِحٍ قالَ : حَدَّثني أَبو هُرَيرَةَ رضيَ اللّه عنه قال: قالَ النَّبيُّ ﷺ: «أَفضَلُ الصَّدَقَةِ ما تَرَكَ غِنًى ، وَاليَدُ العُلْيَا خيرٌ منَ اليَدِ السُّفلى ، وَابدَأْ بِمَنْ تَعولُ» . تَقولُ المرأةُ: إمَّا أَنْ تُطعِمَني، وَإمَّا أَنْ تُطَلِّقَني، ويَقولُ العَبْدُ: أَطعِمْني واستَعمِلْني، ويَقُولُ الابنُ: أَطعِمْني، إِلى مَنْ تدَعُني. فقالوا: يا أَبا هُرَيرة، سَمِعْتَ هذا مِن رَسُولِ الله ﷺ؟ قالَ: لا، هذا مِن كِيسِ أَبي هُرَيرَةَ.

[طرفه في: ١٤٢٦].

٥٣٥٦ ـ حدّثنا سَعيدُ بنُ عُفَير قال: حَدَّثَني اللَّيثُ قالَ: حَدَّثَني عَبْدُ الرَّحمٰنِ بنُ خالدِ بنِ مُسافِرٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المسَيَّبِ، عَنْ أَبي هُرَيرةَ: أَنَّ رَسُولَ الله ﷺ قال: «خَيرُ الصَّدَقةِ ما كانَ عَنْ ظَهرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ».

[طرفه في: ١٤٢٦].

٣ ـ بابُ حَبْسِ نَفَقَةِ الرَّجُلِ قُوتَ سَنَةٍ عَلَى أَهْلِهِ، وَكَيفَ نَفَقَاتُ العِيَالِ

٥٣٥٧ ـ حدّثني مُحَمَّدُ بنُ سَلامٍ أَخبَرَنا وَكِيعٌ عَنِ ابنِ عُيَينَةَ قالَ: قالَ لِي مَعْمَرٌ: قالَ لِي الثَّوريُّ: هَل سَمِعتَ في الرَّجُلِ يجمَعُ لأَهلِه قُوتَ سَنَتِهِم أَو بَعضِ السَّنَة؟ قالَ مَعمَرٌ: فَلَم يَحضُرنِي، ثُمَّ ذَكَرتُ حَديثاً حَدَّثَناهُ ابنُ شِهابٍ الزُّهريُّ، عَن مالكِ بنِ أَوسٍ، عَن عُمَرَ رَضِيَ اللّه عَنهُ: أَنَّ النَّبِيَّ ﷺ كانَ يَبيعُ نَخلَ بَنِي النَّضِيرِ، وَيَحبِسُ لأَهلِهِ قُوتَ سَنَتِهِمْ.

[طرفه في: ٢٩٠٤].

٥٣٥٨ ـ حدثنا سَعيدُ بنُ عُفَيرٍ قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخبَرَني مالِكُ بنُ أَوسِ بنِ الحَدَثانِ، وكانَ مُحمَّدُ بنُ جُبَيرِ بنِ مُطعِمٍ ذَكَرَ لِي ذِكراً مِن حَديثِه، فَانطَلَقتُ حَتَّى دَخَلتُ عَلى مالِكِ بنِ أَوسٍ فَسَأَلتُهُ، فَقالَ مالِكٌ: انطَلَقتُ حَتَّى أَدخُلَ عَلى عُمَرَ إذ أَتاهُ حاجِبُهُ يرفا فَقالَ: هَل لَكَ في عُثمانَ وعَبدِ الرَّحمٰنِ وَالزُّبَيرِ وَسَعدٍ يَستأذِنونَ؟ قالَ: نَعَم، فأَذِنَ لَهُم، قالَ: فَدَخَلوا وَسَلَّموا فَجَلَسُوا، ثُمَّ لَبِثَ يَرفا قَليلاً، فَقالَ لِعُمَرَ: هَل لَكَ في عَلِيٍّ وَعبَّاسٍ؟ قالَ: نَعَم، فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلا سَلَّما وَجَلَسا، فَقالَ عَبَّاسٌ: يا أَمِيرَ المُؤمِنِينَ اقْضِ بَيني وَبَينَ هذا، فَقالَ الرَّهْطُ، عُثمانُ وَأَصحابُهُ: يا أَميرَ المُؤمِنينَ اقضِ بَينَهُما وَأَرِحْ أَحَدَهُما مِنَ الآخَرِ، فَقالَ عُمَرُ: اتَّئِدُوا، أَنشُدُكُم باللهِ الَّذي بِهِ تَقُومُ السَّماءُ وَالأَرضُ، هَل تَعلَمُونَ أَنَّ

٥٣٥٥ ـ قوله: أفضل الصدقة ما ترك غنى أي ما يبقى لصاحبها عقبها غنى اليد أو غنى القلب.

٥٣٥٦ ـ قوله: ما كان عن ظهر غنى أي ما يبقى غنى يكون كالظهر لصاحبه يستند إليه ويعتمد عليه سواء كان غنى اليد أو غنى القلب كذا عن بعض الأفاضل.

٥٣٥٨ ـ قوله: يرفأ بالهمز وعدمه علم آدمي.

ـ قوله: فأذن وفي بعض النسخ فأذن بصيغة الأمر.

From them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah “Allah’s blessing and peace be upon him” used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes." Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: “Yes.” Omar added: "When Allah had taken His Prophet unto Him, Abu’bakr said: "I am the successor of The Messenger of Allah “Allah’s blessing and peace be upon him”. So, Abu’bakr took over that property which he managed in the same way as The Messenger of Allah “Allah’s blessing and peace be upon him” used to do; though you (and he turned to Ali and Abbas) said that Abu’bakr was such-and-such. But Allah knows that he was true, pious, and rightly-guided. He was also a follower of what was right. Then Allah took Abu’bakr unto Him and I became the successor of The Prophet “Allah’s blessing and peace be upon him” and Abu’bakr. I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The Messenger of Allah “Allah’s blessing and peace be upon him” and Abu’bakr used to do; and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as The Messenger of Allah “Allah’s blessing and peace be upon him” and Abu’bakr used to do, and as I have done since I was in charge of it." So, both of you said (to me): "Hand it over to us." On that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group replied: "Yes." Then Omar turned to Ali and Abbas saying: "I ask you by Allah, did I hand it over to you on this condition?" They said: "Yes. " He said: " Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the earth exist, I will never give any decision other than that (I have already given) until The Hour is established. If you are unable to manage it, then return it to me; and I will do the job on your behalf."

[4] Allah’s saying: “The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child; an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.” (Heifer 233)

He further said: “The carrying of the (child) to his weaning is (a period of) thirty months.” (Al’ahqaf 15)

رَسُولَ اللَّهِ ﷺ قالَ: «لاَ نُورَثُ، ما تَرَكْنَا صَدَقَةٌ» يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفسَهُ، قالَ الرَّهْطُ: قَدْ قالَ ذلِكَ، فأقبلَ عُمرُ على عليٍّ وعبَّاسٍ فقالَ: أنشُدُكُما باللهِ، هل تعلَمانِ أنَّ رسُولَ اللهِ ﷺ قالَ ذلِكَ؟ قالاَ: قَدْ قالَ ذلِكَ، قالَ عُمرُ: فإنِّي أُحَدِّثُكُمْ عَن هذا الأمْرِ، إنَّ اللَّهَ كانَ خَصَّ رَسُولَهُ ﷺ في هذا المالِ بشيءٍ لَم يُعطِهِ أحداً غيرَهُ، قالَ اللهُ: ﴿ما أفاءَ اللهُ على رَسُولِهِ مِنْهُم ـ إلى قولِهِ ـ قَدِيرٌ﴾ [الحشر: ٦]، فكانَتْ هذهِ خالِصَةً لِرَسُولِ اللَّهِ ﷺ، وَاللَّهِ ما احتازَها دُونَكُم، ولاَ استأثرَ بِهَا عليكُمْ، لَقَدْ أعطاكُمُوهَا وبَثَّهَا فيكُمْ حَتَّى بَقِيَ مِنْهَا هذا المَالُ. فكانَ رَسُولُ اللهِ ﷺ يُنفِقُ على أهلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذا المَالِ، ثُمَّ يأخُذُ ما بَقِيَ، فَيَجْعَلُهُ مَجْعَلَ مالِ اللَّهِ فَعَمِلَ بِذلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، أنشُدُكُمْ باللهِ، هل تعلَمُونَ ذلكَ؟ قالوا: نعم، قالَ لِعَلِيٍّ وَعبَّاسٍ: أنشُدُكُما باللهِ هل تَعْلَمانِ ذلكَ؟ قالاَ: نعَمْ، ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فقالَ أبُو بَكْرٍ: أنَا وَلِيُّ رَسُولِ اللَّهِ، فَقَبَضَهَا أبُو بَكْرٍ يَعْمَلُ فيها بِمَا عَمِلَ بِهِ فيهَا رَسُولُ اللَّهِ ﷺ وَأنْتُما حِينَئِذٍ ـ وأقبَلَ على عَلِيٍّ وَعَبَّاسٍ ـ تَزْعُمانِ أنَّ أبَا بَكْرٍ كَذَا وَكَذَا، وَاللَّهُ يَعْلَمُ: أنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أبَا بَكْرٍ، فَقُلتُ: أنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وأبي بَكْرٍ فَقَبَضْتُهَا سَنَتَيْنِ أعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْألُنِي نَصِيبَكَ مِنَ ابْنِ أخِيكَ، وَأتَى هذا يَسْألُنِي نَصِيبَ امْرَأتِهِ مِنْ أبِيهَا، فَقُلتُ: إنْ شِئْتُمَا دَفَعْتُهُ إلَيْكُمَا عَلَى أنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ، لَتَعْمَلاَنِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ بِهِ فِيهَا أبُو بَكْرٍ، وَبِمَا عَمِلْتُ بِهِ فِيهَا مُنْذُ وُلِّيتُهَا، وَإلاَّ فَلاَ تُكَلِّمَانِي فِيهَا، فَقُلتُما: ادْفَعْهَا إلَيْنَا بِذلِكَ، فَدَفَعْتُهَا إلَيْكُمَا بِذلِكَ، أنْشُدُكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إلَيْهِمَا بِذلِكَ؟ فَقالَ الرَّهْطُ: نَعَمْ، قالَ: فَأقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا إلَيْكُمَا بِذلِكَ؟ قالاَ: نَعَمْ، قالَ أفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذلِكَ، فَوَالَّذِي بِإذْنِهِ تَقُومُ السَّمَاءُ وَالأرْضُ، لاَ أقْضِي فِيهَا قَضَاءً غَيْرَ ذلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا فَأنَا أكْفِيكُمَاهَا. [طرفه في: ٢٩٠٤].

٤ ـ بابٌ وَقالَ اللَّهُ تَعالَى: ﴿وَالوَالِدَاتُ يُرْضِعْنَ أوْلادَهُنَّ حَوْلَيْنِ كامِلَيْنِ لِمَنْ أرادَ أنْ يُتِمَّ الرَّضاعَةَ﴾ إلى قَوْلِهِ: ﴿بِمَا تَعْمَلُونَ بَصِيرٌ﴾

وَقالَ: ﴿وَحَمْلُهُ وَفِصَالُهُ ثَلاثُونَ شَهْراً﴾ [الأحقاف: ١٥]. وَقالَ: ﴿وَإنْ تَعاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى. لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيهِ رِزْقُهُ ـ إلَى قَوْلِهِ ـ بَعْدَ عُسْرٍ يُسْراً﴾ [الطلاق: ٦ ـ ٧] وَقالَ يُونُسُ، عَنِ الزُّهْرِيِّ: نَهَى اللَّهُ أنْ تُضارَّ وَالِدَةٌ بِوَلَدِهَا، وَذلِكَ: أنْ تَقُولَ الوَالِدَةُ: لَسْتُ مُرْضِعَتَهُ، وَهِيَ أمْثَلُ لَهُ غِذَاءً، وَأشْفَقُ عَلَيهِ وَأرْفَقُ بِهِ مِنْ غَيْرِهَا، فَلَيسَ لَهَا أنْ

= ـ الاتئاد: التأني.

ـ قوله: قال ذلك ولعل الرواية الصحيحة ذلكما، وكذا الكلام فيما يأتي

ـ قوله: ما احتازها أي ما جمعها ولأبي ذر: ما اختارها كما في الشارح

باب ٤ ـ قوله فطامه قال الشارح بنصب الميم في اليونينية اهـ. وأشار إلى أنه منصوب بفعل محذوف أي يعني.

Allah said too: “and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.” (The Divorce “At'talaq” 6:7)

According to Az'zuhri, what is meant by Allah's saying: “No mother shall be treated unfairly on account of her child” is that the mother should not stop suckling the child and let a foster mother suckle the child on her behalf. Indeed, the real mother is much more merciful to her child than any other woman. So, she has no right to keep herself from suckling the child particularly if the father (who is her husband) pays her all what Allah has enjoined on him. On the other hand, the father has no right to prevent her from suckling the child and let a foster mother suckle it on her behalf except if this is done by consent and agreement between them.

[5] The expense of the wife whose husband is absent; and the expense of the children

5359- A'isha “Allah be pleased with her” narrated: Hind Bint Utba came and said: “O Allah's Apostle! Abu'sufyan is a miser. Is it sinful of me to take from his property to feed our children?" The Messenger of Allah “Allah's blessing and peace be upon him” said: “No except if you take for your needs what is fair and reasonable.”

5360- Abu'huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: “If the woman spent (in charity) from her husband's property without taking his permission, then he would receive half the reward.”

[6] The woman's work at her husband's home

5361- Ali “Allah be pleased with him” narrated: Fatima complained of what she suffered from the hand mill and from grinding. When she got the news that some slave girls of the booty had been brought to Allah's Apostle, she went to him to ask for a maid-servant, but she could not find him. She told A'isha of her need. When The Prophet “Allah's blessing and peace be upon him” returned, A'isha informed him of that. The Prophet “Allah's blessing and peace be upon him” came to our house after we had gone to our beds. (On seeing The Prophet “Allah's blessing and peace be upon him”) we were going to get up, but he said: “Be at your places.” He sat between us; and I felt the coolness of The Prophet's feet on my chest. Then he said: "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: “Subhan Allah” (Glorified be Allah) thirty three times, “Al'hamdu lil'lah” (Praise be to Allah) thirty three times, and “Allahu Akbar” (Allah is Greater) thirty four times. This is better for you than a maid servant."

[7] The lady's maid servant

5362- Ali “Allah be pleased with him” narrated: Fatima “Allah be pleased with her” went to The Prophet “Allah's blessing and peace be upon him” asking him for a maid servant. He said to her: "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: “Subhan Allah” (Glorified be Allah) thirty three times, “Al'hamdu lil'lah” (Praise be to Allah) thirty three times, and “Allahu Akbar” (Allah is Greater) thirty four times. This is better for you than a maid servant." (Sufyan, the sub-narrator said: “One of them (the three phrases) is thirty four.”) Ali further said: “I have never failed to recite it ever since." Somebody asked: “Even on the night of (the battle of) Siffin?" He said: “Even on the night of (the battle of) Siffin."

تَأْبى، بَعْدَ أَنْ يُعطِيَهَا مِن نَفسِهِ ما جعَلَ اللّهُ عَلَيهِ، وَلَيسَ لِلمَوْلُودِ لَهُ أَنْ يُضارَّ بِوَلَدِهِ وَالِدَتَهُ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِراراً لَهَا إِلَى غَيرِهَا، فَلاَ جُنَاحَ عَلَيهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفسِ الوَالِدِ وَالوَالِدَةِ، ﴿فَإِنْ أَرادَا فِصالاً عَنْ تَراضٍ مِنهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيهِمَا﴾ بَعْدَ أَنْ يَكونَ ذلِكَ عَنْ تَراضٍ مِنهُمَا وَتَشَاوُرٍ، ﴿فِصالُهُ﴾ [القمان: ١٤]: فِطامُهُ.

٥ ـ بابُ نَفَقَةِ المَرْأَةِ إِذا غابَ عَنْهَا زَوْجُهَا، وَنَفَقَةِ الوَلَدِ

٥٣٥٩ ـ حدّثنا ابْنُ مُقاتِلٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عَنهَا قالَتْ: جاءَتْ هِندُ بِنتُ عُتْبَةَ، فَقالَتْ: يَا رَسُولَ اللّهِ، إِنَّ أَبَا سُفيانَ رَجلٌ مسيكٌ، فَهل عليَّ حرجٌ أن أطعمَ مِنَ الذي له عيالَنا؟ قالَ: «لا، إلا بالمعْروف». [طرفه في: ٢٢١١].

٥٣٦٠ ـ حدّثنا يَحيى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِهَا، عَنْ غَيرِ أَمْرِهِ، فَلَهُ نِصْفُ أَجْرِه». [طرفه في: ٢٠٦٦]

٦ ـ بابُ عَمَلِ المَرْأَةِ في بَيتِ زَوْجِهَا

٥٣٦١ ـ حدّثنا مُسدَّدٌ: حَدَّثَنَا يَحيى، عَنْ شُعْبَةَ قالَ: حَدَّثَنِي الحَكَمُ، عَنِ ابْنِ أَبِي لَيلَى: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ عَلَيهِمَا السَّلامُ أَتَتِ النَّبِيَّ ﷺ تَشْكُو إِلَيهِ ما تَلقَى في يَدِهَا مِنَ الرَّحى، وَبَلَغَهَا أَنَّهُ جاءَهُ رَقِيقٌ، فَلَمْ تُصادِفهُ، فَذَكَرَتْ ذلِكَ لِعائِشَةَ، فَلَمَّا جاءَ أَخْبَرَتْهُ عائِشَةُ، قالَ: فَجاءَنَا وَقَدْ أَخَذْنَا مَضاجِعَنَا، فَذَهَبْنَا نَقُومُ، فَقالَ: «عَلَى مَكانِكُمَا». فَجاءَ فَقَعَدَ بَينِي وَبَينَهَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيهِ على بَطْنِي، فَقالَ: «أَلاَ أَدُلُّكُمَا عَلَى خَيرٍ مِمَّا سَأَلتُمَا؟ إِذَا أَخَذْتُمَا مَضاجِعَكُمَا، أَوْ أَوَيتُمَا إِلَى فِرَاشِكُمَا، فَسَبِّحَا ثَلاَثاً وَثَلاَثِينَ، وَاحْمَدَا ثَلاَثاً وَثَلاَثِينَ، وَكَبِّرَا أَرْبَعاً وَثَلاَثِينَ، فَهُوَ خَيرٌ لَكُمَا مِنْ خادِمٍ. [طرفه في: ٣١١٣].

٧ ـ بابُ خادِمِ المَرْأَةِ

٥٣٦٢ ـ حدّثنا الحميديُّ: حدّثنا سفيانُ: حدّثنا عبيدُ اللهِ ابْنُ أَبِي يزيد: سَمِعَ مُجاهِداً: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيلَى يُحَدِّثُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ فاطِمَةَ عَلَيهَا السَّلاَمُ أَتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خادِماً، فَقالَ: «أَلاَ أُخْبِرُكِ ما هُوَ خَيرٌ لَكِ مِنْهُ؟ تُسَبِّحِينَ اللّهَ عِنْدَ مَنَامِكِ ثَلاَثاً وَثَلاَثِينَ، وَتَحْمَدِينَ اللّهَ ثَلاَثاً وَثَلاَثِينَ، وَتُكَبِّرِينَ اللّهَ أَرْبَعاً وَثَلاَثِينَ». ثُمَّ قالَ سُفيَانُ: إِحْدَاهُنَّ أَرْبَعٌ وَثَلاَثُونَ، فَمَا تَرَكْتُهَا بَعْدُ، قِيلَ: وَلاَ لَيلَةَ صِفِّينَ؟ قالَ: وَلاَ لَيلَةَ صِفِّينَ. [طرفه في: ٣١١٣]

٥٣٥٩ ـ قوله: مسيك بهذا الضبط صيغة مبالغة وضبطه العينيّ بفتح الميم وتخفيف السين أيضاً فيكون كالبخيل زنةً ومعنى مصحح.

٥٣٦٢ ـ قوله: فما تركتها بعد كلام سيدنا عليّ، قوله: (قيل) القائل عبد الرحمن بن أبي ليلى كما في الشارح.

[8] The man is in his family's service

5363- Al'aswad Ibn Yazid narrated: I asked A'isha "Allah be pleased with her": "What did The Prophet "Allah's blessing and peace be upon him" use to do at home?" She said: "He used to work for his family, and whenever he heard the Adhan (call for the prayer), he would go out."

[9] If the man does not spend on his family, then the wife would take from his property without his knowledge what is sufficient for her and the children but fairly and reasonably

5364- A'isha "Allah be pleased with her" narrated: Hind Bint Utba said: "O Allah's Apostle! Abu'sufyan is a miser and he does not give me what is sufficient for my children and me. Can I take from his property without his knowledge?" The Prophet "Allah's blessing and peace be upon him" said: "Take what is sufficient for you and your children, and the amount should be fair and reasonable.

[10] The woman's looking after her husband's property and (her being fair and reasonable in) spending

5365- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women among the camel riders are the women of Quraish." (or) "The righteous among the women of Quraish are those who are merciful to their children and who look after their husband's property."

[11] The woman's clothing justly and reasonably

5366- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gave me a silk suit which I wore; but when I noticed the (signs of) anger on his face, I cut and distributed it among my wives.

٨ ـ بابُ خِدْمَةِ الرَّجُلِ في أَهْلِه

٥٣٦٣ ـ حدثنا مُحمدُ بنُ عَرْعَرة: حَدَّثَنا شُعبةُ، عَنِ الحَكَم بنِ عُتَيبة، عَنْ إبراهيم، عَن الأَسْوَد بنِ يَزيد: سَأَلْتُ عائِشَةَ رَضي اللهُ عَنْهَا: ما كانَ النَّبِيُّ ﷺ يَصْنَعُ في البَيْتِ؟ قالَتْ: كانَ في مِهنَةِ أَهْلِه، فَإذَا سَمِعَ الأَذانَ خَرَجَ. [طرفه في: ٦٧٦].

٩ ـ بابُ إذا لَمْ يُنْفِق الرَّجُلُ، فَلِلْمَرْأَةِ أَنْ تَأْخُذَ بِغَيرِ عِلْمِه ما يَكْفِيها وَوَلَدَها بِالمَعْرُوف

٥٣٦٤ ـ حدثنا مُحمَّدُ بنُ المُثَنَّى: حَدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: أَخْبَرَني أَبي، عَنْ عائِشَةَ: أَنَّ هِنْدَ بِنْتَ عُتْبَةَ قالَتْ: يا رَسولَ اللهِ، إنَّ أَبا سُفْيانَ رَجُلٌ شَحيحٌ، وَلَيْسَ يُعْطِيني ما يَكْفِيني وَوَلَدي إلّا ما أَخَذْتُ مِنْهُ، وَهُوَ لا يَعْلَمُ، فَقالَ: «خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالمَعْرُوفِ».

[طرفه في: ٢٢١١]

١٠ ـ بابُ حِفْظِ المَرْأَةِ زَوْجَها في ذاتِ يَدِه والنَّفَقَة

٥٣٦٥ ـ حدثنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حَدَّثَنا ابْنُ طاوسٍ، عَنْ أَبيهِ. وَأَبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبْنَ الإبِلَ نِساءُ قُرَيشٍ» وَقالَ الآخَرُ: «صالِحُ نِساءِ قُرَيشٍ، أَحْنَاهُ عَلى وَلَدٍ في صِغَرِهِ، وَأَرْعَاهُ عَلى زَوْجٍ في ذاتِ يَدِه». وَيُذْكَرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣٤٣٤]

١١ ـ بابُ كِسْوَةِ المَرْأَةِ بِالمَعْرُوف

٥٣٦٦ ـ حدثنا حَجّاجُ بنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني عَبْدُ المَلِكِ بنُ مَيسَرَةَ قالَ: سَمِعْتُ زَيدَ بنَ وَهْبٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: آتَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةَ سِيَراءَ فَلَبِسْتُها، فَرَأَيْتُ الغَضَبَ في وَجْهِهِ، فَشَقَقْتُها بَينَ نِسائي.

[طرفه في: ٢٦١٤]

١٢ ـ بابُ عَوْنِ المَرْأَةِ زَوْجَها في وَلَدِه

٥٣٦٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا حَمّادُ بنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ

٥٣٦٣ ـ قوله في مهنة أهله أي في خدمتهم، ويقال: خرج في ثياب مهنته أي في ثياب خدمته التي يلبسها في أشغاله وتصرفاته والمعروف في الميم الفتح وقيل: المهنة بالكسر لغة وأنكرها الأصمعي كما في المصباح (مصحح).

٥٣٦٤ ـ قوله: (أن هند) أن هنداً نخ.

٥٣٦٦ ـ قوله: حلة بإضافته لسيراء ولأبي ذر حلة بالتنوين وسيراء بكسر السين وفتح الياء برد فيه خطوط صفر أو مضلعة بالحرير اهـ شارح.

٥٣٦٧ ـ قوله: (أو خيراً) أو قال خيراً نخ.

[12] The woman's assisting her husband in bringing up the children

5367- Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Jaber! Have you got married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so as to play with her and she plays with you, and to amuse her and she amuses you?" I said: " Abdullah (my father) died and left girls (my sisters), and I dislike to marry a girl like them. For this reason, I married a lady (matron) so as to look after them." On that he said: "May Allah bless you", or "That is good."

[13] The poor man's spending on his family

5368- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "I am ruined!" The Prophet "Allah's blessing and peace be upon him" said: "What is the wrong with you?" He said: "I had sexual relation with my wife while fasting (in Ramadan)." The Prophet "Allah's blessing and peace be upon him" said to him: "Manumit a slave (as expiation)." He replied: "I cannot afford that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast for two successive months." He said: "I cannot." The Prophet "Allah's blessing and peace be upon him" said: "Then feed sixty poor persons." He said: "I have nothing to do so." At the same time a basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Where is the questioner." The man said: "I am here." The Prophet "Allah's blessing and peace be upon him" said: "Give this (basket of dates) in charity (as expiation)." He said: "O Allah's Apostle! Shall I give it to people poorer than us? By He, Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth got seen. He said: "Then take it."

[14] Allah's saying: "an heir shall be chargeable in the same way." (The Heifer "Al'baqara" 233) then, is the woman to be (whether partially)chargeable in the same way?

He further said: "Allah sets forth (another) parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way? To Allah belongeth the mystery of the heavens and the earth. And the decision of the hour (of judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things." (The Bees "An'nahl" 76:77)

5369- Ommu'salama "Allah be pleased with her" narrated: I said: "O Allah's Apostle! Shall I receive a reward if I spend on the children of Abu'salama and do not leave them like this and like this (poor) but deal with them like my children?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, you will receive a reward for that which you will spend on them."

5370- A'isha "Allah be pleased with her" narrated: Hind said: "O Allah's Apostle! Abu'sufyan is a miser. Would there be any harm if I took from his property what is sufficient for me and my children?" The Prophet "Allah's blessing and peace be upon him" said: "Take (what is sufficient for your needs) but justly and reasonably."

عَنهُمَا قالَ: هَلكَ أَبِي وَتَرَكَ سَبعَ بَنَاتٍ أَوْ تِسْعَ بَنَاتٍ فَتزَوَّجتُ امْرَأَةً ثَيِّباً، فَقَالَ لِي رَسُولُ اللّهِ ﷺ: «تزَوَّجتَ يَا جابرُ؟». فقلتُ: نعمْ، فقالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلتُ: بَل ثَيِّباً، قالَ: «فَهلاّ جارِيَةً تُلاعِبُهَا وَتُلاعِبُكَ، وَتُضاحِكُهَا وَتُضَاحِكُكَ». قالَ: فَقُلتُ لَهُ: إِنَّ عَبْدَ اللّهِ هَلَكَ، وَتَرَكَ بَنَاتٍ، وَإِنِّي كَرِهتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيهِنَّ وَتُصْلِحُهُنَّ، فَقَالَ: «بَارَكَ اللّهُ لَكَ، أَوْ: خيراً».

[طرفه في: ٤٤٣]

١٣ ـ بابُ نَفقةِ المُعْسِرِ على أهْلِهِ

٥٣٦٨ ـ حدّثنا أحمَدُ بْنُ يُونُسَ: حَدَّثَنَا إبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ قالَ: أَتَى النَّبِيَّ ﷺ رَجلٌ فَقالَ: هَلكتُ، قالَ: «وَلِمَ؟». قالَ: وَقَعتُ عَلَى أَهْلِي في رَمَضَانَ، قالَ: «فَأَعْتِقْ رَقَبَةً». قالَ: لَيسَ عِنْدِي، قالَ: «فَصُمْ شَهْرَينِ مُتَتَابِعَينِ». قالَ: لا أَستَطِيعُ، قالَ: «فَأَطعِمْ سِتِّينَ مِسكِيناً». قالَ: لا أَجِدُ، فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تمرٌ، فَقَالَ: «أَينَ السَّائِلُ؟». قالَ: هَا أَنَاذا، قالَ: «تَصَدَّقْ بِهذا». قالَ: عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللّهِ، فَوَالَّذِي بَعَثَكَ بِالحَقِّ، ما بَينَ لابَتَيهَا أَهْلُ بَيتٍ أَحْوَجُ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنيَابُهُ، قالَ: «فَأَنْتُمْ إِذاً». [طرفه في: ١٩٣٦]

١٤ ـ بابُ ﴿وَعَلَى الوَارِثِ مِثْلُ ذلكَ﴾ [البقرة: ٢٣٣]

وَهَل عَلَى المَرْأَةِ مِنهُ شَيءٌ. ﴿وَضَرَبَ اللّهُ مَثَلاً رَجُلَينِ أَحَدُهُمَا أَبْكَمُ ـ إِلَى قَوْلِهِ ـ صِرَاطٍ مُسْتَقِيمٍ﴾ [النحل: ٧٦].

٥٣٦٩ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيبٌ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَينَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: قُلتُ: يَا رَسُولَ اللّهِ، هَل لي مِنْ أَجرٍ في بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيهِمْ، وَلَسْتُ بِتارِكَتِهِمْ هكَذَا وَهكَذَا، إِنَّمَا هُمْ بَنِيَّ؟ قالَ: «نَعَمْ، لَكِ أَجرُ ما أَنْفَقْتِ عَلَيهِمْ».

[طرفه في: ١٤٦٧]

٥٣٧٠ ـ حدّثنا محمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا: قالَتْ هِندٌ: يَا رَسُولَ اللّهِ، إِنَّ أَبَا سُفيَانَ رَجلٌ شَحِيحٌ، فَهَل عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ ما يَكفِينِي وَبَنِيَّ؟ قالَ: «خُذِي بِالمَعْرُوفِ». [طرفه في: ٢٢١١]

١٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ كَلاًّ أَوْ ضَيَاعاً فَإِلَيَّ»

٥٣٧١ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي

٥٣٦٨ ـ قوله: بعرق بفتح العين والراء وعاء من خوص (شارح).

٥٣٦٩ ـ قوله: هكذا وهكذا أي محتاجين (شارح).

باب ١٥ ـ قوله: كلاً أي ثقلاً من دين ونحوه، وقوله: أو ضياعاً أي من لا يستقل بنفسه ولو خلي وطبعه لكان في

[15] The Prophet's saying: "If a Muslim dies while in debt, I am responsible for the repayment of his debt"

5371- Abu'huraira "Allah be pleased with him" narrated: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

[16] The nurses from the freed slave women

5372- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, the daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

Urwa told: Thuwaiba was the slave woman of Abu'lahab, whom he manumitted.

سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُؤْتَى بِالرَّجُلِ المُتَوَفَّى عَلَيهِ الدَّينُ، فَيَسْأَلُ: «هَل تَرَكَ لِدَينِهِ فَضلاً؟». فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفاءً صَلَّى، وَإِلاَّ، قالَ لِلمُسْلِمِينَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَلَيهِ الفُتُوحَ، قالَ: «أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَن تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيناً فَعَلَيَّ قَضاؤُهُ، وَمَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ».

[طرفه في: ٢٢٩٨]

١٦ ـ بابُ المَرَاضِعِ مِنَ المَوَالِياتِ وَغيرِهِنَّ

٥٣٧٢ ـ حدثنا يَحيى بْنُ بُكَير: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ زينبَ ابْنَةَ أَبِي سَلمةَ أَخْبَرَتْهُ: أنَّ أُمَّ حَبِيبَةَ زَوجَ النَّبِيِّ ﷺ قالَتْ: قُلتُ: يا رَسُولَ اللَّهِ، انْكِحْ أُخْتِي ابْنَةَ أَبِي سُفيَانَ، قالَ: «وَتـحِبِّينَ ذٰلِكِ». قُلتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شارَكَنِي فِي الخَيرِ أُخْتِي، فَقَالَ: «إِنَّ ذٰلِكِ لاَ يَحِلُّ لِي». فَقُلتُ: يَا رَسُولَ اللَّهِ، فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ ابْنَةَ أَبِي سَلَمَةَ؟ فَقالَ: «ابْنَةَ أُمِّ سَلَمَةَ». فَقُلتُ: نَعَمْ، قالَ: «فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي ما حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ». وَقالَ شُعَيبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: ثُوَيبَةُ أَعْتَقَهَا أَبُو لَهَبٍ.

[طرفه في: ٥١٠١]

= معرض الهلاك اهـ. من الشارح.

باب ١٦ ـ قوله: من المواليات جمع مولاة وهي الأمة وكانوا في أوّل أمرهم يكرهون رضاع الإماء ويحبون العربيات طلباً لنجابة الولد فأراهم النبي ﷺ أنه قد رضع من غير العرب وأن رضاع الإماء لا يهجن اهـ من العيني.

(70) The Book of Food

[1] Allah's saying: "Eat of the good things We have provided for you." (The Heifer 57)

He further said: "O ye who believe! give of the good things which ye have (honourably) earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad." (The Heifer 267)

He said too: "O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do." (Believers 51)

5373- Abu'moosa "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Feed the hungry person, visit the patient, and release the captive."

5374- Abu'huraira "Allah be pleased with him" narrated: The family (members) of (The Prophet) Mohammad never ate their fill for three successive days until he died.

5375- Abu'huraira "Allah be pleased with him" reported: Once while I was in a state of fatigue (because of severe hunger), I met Omar Ibn Al'khattab, whom I asked to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle "Allah's blessing and peace be upon him" standing by my head. He said: "O Abu'huraira!" I replied: " O Allah's Apostle, I am at your service!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said: "Drink more, O Abu'huraira!" So I drank again, whereupon he again said: "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met Omar and mentioned to him what had happened to me, and said to him: "Somebody, who had more right than you, O Omar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Omar said to me: "By Allah, had I admitted and entertained you, it would have been dearer to me than having nice red camels."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٠ ـ كِتابُ الأَطْعِمَة

١ ـ بابُ وَقَوْلِ اللهِ تعالى: ﴿كُلُوا مِنْ طَيِّبَاتِ ما رَزَقْنَاكُمْ﴾ [البقرة: ٥٧]

وَقَوْلِه: ﴿كُلُوا مِنْ طَيِّبَاتِ ما كَسَبْتُمْ﴾ [البقرة: ٢٦٧]، وَقَوْلِه: ﴿كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١].

٥٣٧٣ ـ حدّثنا مُحمَّدُ بْنُ كَثيرٍ: أَخْبَرَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ أَبي مُوسى الأَشْعَرِيّ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبيّ ﷺ قال: «أَطعِمُوا الجائِعَ، وعُودوا المَرِيضَ، وفُكُّوا العَانِيَ» قال سُفْيانُ: وَالعَاني الأَسِيرُ.
[طرفه في: ٣٠٤٦]

٥٣٧٤ ـ حدّثنا يُوسُفُ بْنُ عِيسى: حَدَّثَنَا مُحمَّدُ بْنُ فُضَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ قالَ: ما شَبعَ آلُ محمَّدٍ ﷺ مِنْ طَعَامٍ ثَلاثَةَ أَيَّامٍ حَتَّى قُبِضَ.

٥٣٧٥ ـ وعَنْ أَبي حازم، عَنْ أَبي هُرَيرَةَ: أَصابَني جَهدٌ شديدٌ، فلَقيتُ عُمرَ بْنَ الخطّاب، فاسْتَقرَأْتُهُ آيةً مِن كِتابِ اللّهِ، فَدَخلَ دارَهُ وفَتَحها عَلَيّ، فَمَشيتُ غيرَ بَعيدٍ فَخَرَرْتُ لِوَجْهِي مِنَ الجَهْدِ وَالجُوعِ، فَإِذا رَسولُ اللّهِ ﷺ قائِمٌ عَلى رَأْسِي، فَقالَ: «يَا أَبَا هُرَيرَةَ». فَقُلتُ: لَبَّيكَ رَسُولَ اللّهِ وَسَعْدَيكَ، فَأَخَذَ بِيَدِي فَأَقَامَنِي وَعَرَفَ الَّذِي بِي، فَانْطَلَقَ بِي إِلَى رَحْلِهِ، فَأَمَرَ لِي بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ، ثُمَّ قالَ: «عُدْ يَا أَبَا هِرٍّ». فَعُدتُ فَشَرِبْتُ، ثُمَّ قالَ: «عُدْ». فَعُدْتُ فَشَرِبْتُ، حَتَّى اسْتَوَى بَطْنِي فَصَارَ كالقِدْحِ، قالَ: فَلَقِيتُ عُمَرَ، وَذَكَرْتُ لَهُ الَّذِي كانَ مِنْ أَمْرِي، وَقُلتُ لَهُ: تَوَلَّى اللّهُ ذلِكَ مَنْ كانَ أَحقَّ بِهِ مِنكَ يا عُمرُ، وَاللّهِ لَقَدِ اسْتَقرَأْتُكَ الآيَةَ، وَلأَنَا أَقرَأُ لَها مِنكَ. قال عُمَرُ: وَاللّهِ لأَنْ أَكونَ أَدخَلتُكَ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مِثلُ حُمْرِ النَّعَمِ.
[الحديث ٥٣٧٥ ـ طرفاه في: ٦٢٤٦، ٦٤٥٢].

٢ ـ بابُ التَّسْمِيَةِ عَلَى الطَّعَامِ وَالأَكْلِ بِاليَمِينِ

٥٣٧٦ ـ حدّثنا عَليُّ بْنُ عَبدِ اللّهِ: أَخْبَرَنَا سُفيانُ قالَ: الوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي: أَنَّهُ سَمِعَ

٥٣٧٥ ـ قوله: بعس اي قدح ضخم ا هـ. (شارح).

ـ (يا أبا هريرة) يا أبا هرّ نخ.

ـ قوله: كالقدح أي كالسهم الذي لا ريش له في الاستواء.

[2] Mentioning the name of Allah on food and eating with one's right hand

5376- Omar Ibn Abu'salama "Allah be pleased with him" reported: I was a boy under the care of Allah's Apostle "Allah's blessing and peace be upon him" and my hand used to go around the dish while I was eating. So Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have executed those instructions when eating.

[3] One's eating of the dish what is nearer to him

5377- Omar Ibn Abu'salama Who was the son of Ommu'salama, the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Once I had a meal with The Messenger of Allah "Allah's blessing and peace be upon him" and I was eating from all sides of the dish. So The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Eat of the dish what is nearer to you."

5378- Wahb Ibn Kaisan Abu'nu'aim narrated: A meal was brought to The Messenger of Allah "Allah's blessing and peace be upon him" while his step-son Omar Ibn Abu'salama was with him. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Mention the Name of Allah and eat of the dish what is nearer to you."

[4] Seeking (to eat from) the various sides of the dish

5379- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd.

[5] Starting eating or doing anything with the right side

5380- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to start doing things from the right side as possible as it could be, in performing ablution, wearing his shoes, and combing his hair. The Prophet "Allah's blessing and peace be upon him" used to do so in all his affairs.

وَهْبَ بْنَ كَيْسَانَ: أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ يَقُولُ: كُنْتُ غُلَاماً فِي حَجْرِ رَسُولِ اللّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللّهِ ﷺ: «يَا غُلَامُ، سَمِّ اللّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

[الحديث ٥٣٧٦ ـ طرفاه في: ٥٣٧٧، ٥٣٧٨].

٣ ـ بابُ الأكْلِ مِمَّا يَلِيهِ

وقال أنس: قال النبيُّ ﷺ: «اذكروا اسْمَ الله، وليأكل كل رجل ممَّا يليه».

٥٣٧٧ ـ حدثني عبدُ العزيز بنُ عبدِ اللهِ قال: حدَّثني مُحمَّدُ بنُ جعفرٍ، عن مُحمَّدِ بنِ عمرو بنِ حلحلةَ الدِّيليِّ، عَنْ وهْبِ بنِ كيسانَ أبي نُعيمٍ، عَنْ عُمَرَ بنِ أبي سَلَمَةَ، وهو ابنُ أمِّ سَلَمَةَ، زوجِ النَّبيِّ ﷺ، قال: أكلتُ يوماً مع رسولِ اللّهِ ﷺ طعاماً، فجعلتُ آكُلُ منْ نواحي الصَّحفة، فقال لي رَسولُ اللّهِ ﷺ: «كلْ ممَّا يليك».

[طرفه في: ٥٣٧٦]

٥٣٧٨ ـ حدثنا عبدُ اللّهِ بنُ يوسفَ: أخبرنا مالكٌ، عنْ وهْبِ بنِ كيسانَ أبي نعيمٍ قال: أُتيَ رَسُولُ اللّهِ ﷺ بطعامٍ، ومعهُ رَبيبُهُ عُمَرُ بنُ أبي سلمةَ، فقال: «سَمِّ اللهَ، وَكُلْ ممَّا يَليكَ».

[طرفه في: ٥٣٧٦]

٤ ـ بابُ مَنْ تتبَّعَ حَوَالَي القَصْعةِ مَعَ صَاحِبِه، إذا لمْ يَعْرِفْ منْهُ كَرَاهيَةً

٥٣٧٩ ـ حدثنا قُتَيبةُ، عَنْ مالِكٍ، عَنْ إِسْحاقَ بنِ أبي طَلحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يقولُ: إنَّ خيَّاطاً دعا رسُولَ اللّهِ ﷺ لطعامٍ صَنَعَهُ. قالَ أنَسٌ: فذهبتُ مَعَ رسولِ اللّهِ ﷺ، فرأيتُهُ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوالَي القَصْعَةِ، قال: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ.

[طرفه في: ٢٠٩٢]

٥ ـ بابُ التَّيَمُّنِ في الأكْلِ وَغَيرِهِ

٥٣٨٠ ـ حدثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عن عائِشَةَ رضي الله عنها قالت: كانَ النَّبيُّ ﷺ يحِبُّ التَّيَمُّنَ ما اسْتَطاعَ، في طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ ـ وَكانَ قالَ بِوَاسِطٍ قَبْلَ هذا ـ في شَأْنِهِ كُلِّهِ.

[طرفه في: ١٦٨]

٥٣٧٦ ـ قوله: تطيش في الصحفة أي تتحرك في نواحي الصحفة ولا تقتصر على موضع واحد والصحفة ما يشبع خمسة والقصعة ما يشبع عشرة اهـ. عيني.

باب ٤ ـ قوله: حوالي الخ بفتح اللام يقال: قعدنا حوله أي في الجهات المحيطة به وحواليه بمعناه كما في حديث اللهمّ حوالينا لا علينا.

٥٣٨٠ ـ واسط اسم بلد بالعراق يصرف ولا يصرف وصرّح الشارح هنا بأنه مصروف.

[6] One's eating his fill

5381- Anas “Allah be pleased with him” narrated: Abu’talha said to Ommu’sulaim: "I have noticed that the voice of The Messenger of Allah “Allah’s blessing and peace be upon him” was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah “Allah’s blessing and peace be upon him” in the Mosque sitting with some people. When I stood there, The Messenger of Allah “Allah’s blessing and peace be upon him” asked: "Has Abu’talha sent you?" I said: "Yes.” He asked: "With some food?” I said: "Yes." The Messenger of Allah “Allah’s blessing and peace be upon him” then said to the men around him: "Get up!" He set out (accompanied by them); and I went ahead of them till I reached Abu’talha (and informed him of The Prophet's visit). Abu’talha said: "O Ommu’sulaim! The Messenger of Allah “Allah’s blessing and peace be upon him” is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu’talha went out to receive Allah's Apostle. The Messenger of Allah “Allah’s blessing and peace be upon him” came along with Abu’talha. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "O Ommu’sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah “Allah’s blessing and peace be upon him” ordered to be broken into pieces. Ommu’sulaim poured on them some butter from an oilskin. Then The Messenger of Allah “Allah’s blessing and peace be upon him” recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said: "Let ten persons (come in)." They were admitted, ate their fill and went out. Then he said: "Let another ten persons come." Indeed, all of them ate their fill; and they were eighty men.

5382- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" reported: We were one hundred and thirty persons accompanying The Prophet "Allah's blessing and peace be upon him" who asked us whether anyone of us had food. There was a man who had about a Sa of wheat, which was mixed with water. Then, a very tall pagan came driving sheep. The Prophet "Allah's blessing and peace be upon him" asked him: "Will you sell us or give it (a sheep) as a present?" He said: "I will sell you (a sheep)." The Prophet "Allah's blessing and peace be upon him" bought a sheep and it was slaughtered. The Prophet "Allah's blessing and peace be upon him" ordered that its liver and other Abdominal organs be roasted. By Allah, The Prophet "Allah's blessing and peace be upon him" gave every person of the one hundred and thirty a piece of that. He gave all who were present; and kept the shares of those who were absent. The Prophet "Allah's blessing and peace be upon him" put its meat in two huge basins. All of them ate to their fill, and even then more food was left in the two basins, which were carried, on the camel (or said something similar).

٦ ـ بابُ مَنْ أكلَ حتّى شبِعَ

٥٣٨١ ـ حدثنا إسماعيل قال: حدَّثني مالكٌ، عَنْ إسْحاقَ بْنِ عَبْدِ اللّهِ بْنِ أبِي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بْنَ مالِكٍ يَقُولُ: قالَ أبُو طَلحَةَ لأُمِّ سُلَيم: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللّهِ ﷺ ضَعِيفاً، أعْرِفُ فِيهِ الجُوعَ، فَهَل عِنْدَكِ مِنْ شَيْءٍ؟ فَأخْرَجَتْ أقْراصاً مِنْ شَعِيرٍ، ثُمَّ أخْرَجَتْ خِماراً لَها، فَلَفّت الخبز ببعضه، ثم دسّته تحت ثوبي، وردّتني ببعضه، ثم أرسَلَتني إلى رسُولِ اللّه ﷺ، قالَ: فَذَهَبْتُ بِهِ، فوَجدتُ رَسُولَ اللّهِ ﷺ في المَسْجِدِ وَمَعَهُ النّاسُ، فَقُمْتُ عَلَيهِمْ، فقالَ لِي رسُولُ اللّهِ ﷺ: «أرسلك أبُو طلحةَ؟». فقلتُ: نعم، قال: «بطعامٍ؟» قال: فقلتُ: نعَم، فقالَ رَسُولُ اللّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا» فانطَلَقَ وَانطَلَقتُ بينَ أيدِيهِمْ، حَتّى جِئتُ أبَا طَلحَةَ، فقالَ أبُو طلحَةَ: يا أمّ سليم، قد جاءَ رسُولُ اللّه ﷺ بالنّاس، وليس عندنا من الطّعام ما نُطعمُهُم، فقالت: اللّهُ وَرَسُولُهُ أعلمُ، قال: فانطلقَ أبُو طلحةَ حَتّى لقيَ رَسُولَ اللّهِ ﷺ، فأقْبَلَ أبُو طلحَةَ وَرَسُولُ اللّهِ ﷺ حتّى دَخلا، فقالَ رَسُولُ اللّهِ ﷺ: «هَلُمِّي يَا أُمَّ سُلَيم ما عِنْدَكِ». فَأتَتْ بِذلِكَ الخُبْزَ، فَأمَرَ بِهِ فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيم عُكَّةً لَهَا فَأدَمَتْهُ، ثُمَّ قالَ فِيهِ رَسُولُ اللّهِ ﷺ ما شاءَ اللّهُ أنْ يَقُولَ، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ». فَأذِنَ لَهُمْ، فَأكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ». فأذنَ لَهُمْ فأكلوا حتّى شبعُوا ثُمّ خرجوا، ثُمّ قال: «ائذَنْ لِعَشرَةٍ». فأذِنَ لَهُمْ فأكَلُوا حتّى شَبِعُوا ثُمّ خَرجُوا، ثُمّ أذِنَ لِعشرَةٍ فأكلَ القَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالقَوْمُ ثَمانُونَ رَجُلا.

[طرفه في: ٤٢٢]

٥٣٨٢ ـ حدّثنا مُوسى: حَدَّثَنا مُعْتَمِرٌ، عَنْ أبِيهِ قال: وَحدَّثَ أبُو عُثمانَ أيضاً، عَنْ عَبْدِ الرَّحْمنِ بْنِ أبِي بَكْرٍ رضيَ اللّهُ عنهُما قالَ: كُنّا مَعَ النَّبِيِّ ﷺ ثَلاثِينَ وَمِئَةً، فَقَالَ النَّبِيُّ ﷺ: «هَل مَعَ أحَدٍ مِنْكُمْ طَعامٌ؟». فَإذا مَعَ رَجُلٍ صاعٌ مِنْ طَعامٍ أوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أبَيعٌ أمْ عَطِيَّةٌ»، أوْ قالَ: «هِبَةٌ؟». قالَ: لا، بَل بَيعٌ، قالَ: فَاشْتَرَى مِنْهُ شَاةً فَصُنِعَتْ، فَأمَرَ نَبِيُّ اللّهِ ﷺ بِسَوادِ البَطْنِ يُشْوَى، وَايمُ اللّهِ، ما مِنَ الثَّلاثِينَ وَمِئَةٍ إلاّ قَد حَزَّ لَه حُزَّةً مِن سَوادِ بَطنِها، إنْ كانَ شاهِداً أعطاها إيّاهُ، وَإنْ كانَ غائِباً خَبَأهَا لَهُ، ثُمَّ جَعَلَ فِيهَا قَصْعَتَينِ، فَأكَلنا أجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ في القَصْعَتَينِ، فَحَمَلتُهُ عَلَى البَعِيرِ، أوْ كما قالَ.

[طرفه في: ٢٢١٦]

٥٣٨١ ـ قوله: دسته من دسست الشيء في التراب إذا أخفيته فيه كذا في العينيّ.

ـ العكة: إناء من جلد يكون فيه السمن غالباً والعسل كما في الشارح. وقوله: فأدمته من قولهم أدم الخبز يأدمه بالكسر.

٥٣٨٢ ـ قوله: مشعان مفسر بما بعده وهو الطويل.

ـ حز حزة: قطع قطعة.

5383- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died when we satisfied our hunger with the two black elements of dates and water.

[7] Allah's saying: "It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession. Or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other a greeting of blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand." (The Light "An'nur" 61)

5384- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar. When we reached As'sahba, (at a distance of a day's journey to Khaibar, according to Yahya, a sub-narrator) The Messenger of Allah "Allah's blessing and peace be upon him" asked the people to bring their food, but there was nothing with the people other than Sawiq, of which we all chewed and ate. Then The Prophet "Allah's blessing and peace be upon him" asked for some water with which he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (once again).

[8] What about the thin bread and eating at the table

5385- Quatada narrated: We were in the company of Anas "Allah be pleased with him" whose baker was with him. Anas said: The Prophet "Allah's blessing and peace be upon him" never ate a thin bread or a roasted sheep until he died.

5386- Anas "Allah be pleased with him" reported: I did not learn that The Prophet "Allah's blessing and peace be upon him" had eaten his meals on a big tray; nor had he eaten a thin bread baked for him. He also, in my knowledge, had not eaten at a dining table.

٥٣٨٣ - حدّثنا مُسْلِمٌ: حَدَّثَنا وُهيبٌ: حَدَّثَنا مَنْصورٌ، عَنْ أُمِّه، عَنْ عائشة رَضِيَ اللّهُ عَنْهَا: تُوُفِّيَ النَّبِيُّ ﷺ حِينَ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ التَّمْرِ وَالماءِ.

[الحديث ٥٣٨٣ - طرفه في: ٥٤٤٢].

٧ - بابُ ﴿لَيسَ عَلَى الأعْمى حَرَجٌ - إلى قوْلِهِ - لَعَلَّكُمْ تَعْقِلُونَ﴾ [النور: ٦١]

٥٣٨٤ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفيَانُ: قالَ يَحْيى بْنُ سَعِيدٍ: سَمِعْتُ بُشَيرَ بْنَ يَسارٍ يَقُولُ: حَدَّثَنا سُوَيدُ بْنُ النُّعْمَانِ قالَ: خَرَجْنا مَعَ رَسولِ اللّهِ ﷺ إلَى خَيبَرَ، فَلَمَّا كُنَّا بالصَّهْبَاءِ - قالَ يَحْيى: وَهِيَ مِنْ خَيبَرَ عَلَى رَوْحَةٍ - دَعا رَسُولُ اللّهِ ﷺ بِطَعَامٍ، فَما أُتِيَ إلاَّ بِسَوِيقٍ، فَلُكْنَاهُ، فأكلنا مِنهُ، ثُمَّ دعا بماءٍ، فمضمض ومضمضنا، فصلّى بنا المغرِبَ ولم يتوضأ. قالَ سُفيانُ: سَمِعْتُهُ مِنْهُ عَوْداً وَبَدْأً.

[طرفه في: ٢٠٩]

٨ - بابُ الخُبْزِ المُرَقَّقِ، وَالْأَكْلِ عَلَى الخِوَانِ وَالسُّفْرَةِ

٥٣٨٥ - حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ قالَ: كُنَّا عِنْدَ أَنَسٍ وَعِنْدَهُ خَبَّازٌ لَهُ، فَقَالَ: ما أَكَلَ النَّبِيُّ ﷺ خُبْزاً مُرَقَّقاً، وَلاَ شَاةً مَسْمُوطَةً حَتَّى لَقِيَ اللّهَ.

[الحديث ٥٣٨٥ - طرفاه في: ٥٤٢١، ٦٣٥٧]

٥٣٨٦ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا مُعَاذُ بْنُ هِشَامٍ قالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ - قالَ عَلِيٌّ: هُوَ الإِسْكَافُ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: ما عَلِمْتُ النَّبِيَّ ﷺ أَكَلَ عَلَى سُكُرُّجَةٍ قَطُّ، وَلاَ خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلاَ أَكَلَ عَلَى خِوَانٍ، قِيلَ لِقَتَادَةَ: فَعَلَى ما كَانُوا يَأْكُلُونَ، قالَ: عَلَى السُّفَرِ.

[الحديث ٥٣٨٦ - طرفاه في: ٥٤١٥، ٦٥٤٠].

٥٣٨٧ - حدّثنا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً

٥٣٨٤ - قوله: عوداً وبدءاً أي عائداً وبادئاً أي أوّلاً وآخراً.

باب ٨ - قوله: الخوان بكسر الخاء وهو المشهور وجاء ضمها ا هـ. من العينيّ بحذف وستكتب من القاموس.

٥٣٨٥ - قوله: مسموطة وهي التي أزيل شعرها بعد الذبح بالماء المسخن وإنما يصنع ذلك في الصغيرة الطرية غالباً وهو فعل المترفين ا هـ. شارح.

٥٣٨٦ - قوله: سكرّجة بهذا الضبط وقيل: الصواب في الراء الفتح قصاع صغار كانت العجم تستعملها في الكوامخ وما أشبهها على الموائد حول الأطعمة للتشهي والهضم كما في العينيّ.

- الخوان: كغراب وكتاب ما يؤكل عليه الطعام ا هـ. قاموس.

- قوله: فعلى ما كذا بالألف وروي: فعلام بحذفها وهو الأكثر.

٥٣٨٧ - قوله: قام النبي وفي بعض النسخ أقام بالهمزة كذا في هامش الشرح المطبوع ا هـ.

5387- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets should be spread on which dates, dried yoghurt and butter were put. Anas further said: The Prophet “Allah’s blessing and peace be upon him” consummated his marriage with Safiyya (during a journey) whereupon a sweet dish was presented on a leather dining sheet.

5388- Wahb Ibn Kaisan narrated: The People of Sham sneered at Abdullah Ibn Az’zubair by calling him "The son of the woman of two waist belts”. Asma said to him: "O my son! They sneer at you with "The two waist belts". Do you know what the two waist belts were? That was my waist belt, which I divided into two parts. I tied the water skin of The Messenger of Allah “Allah’s blessing and peace be upon him” with one part, and with the other part I tied his food container."

5389- Ibn Abbas "Allah be pleased with both" reported: Ommu'hufaid Bint Al’harith, Ibn Abbess’s aunt sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and butter but left the mastigure because he disliked it. Ibn Abbas said: "The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle."

[9] What about Sawiq

5390- Sowaid Ibn An’no’man “Allah be pleased with him” narrated: We set out with The Messenger of Allah “Allah’s blessing and peace be upon him” to Khaibar. When we reached As’sahba, (at a distance of a day’s journey to Khaibar), the time of prayer was due. The Messenger of Allah “Allah’s blessing and peace be upon him” asked the people to bring their food, but there was nothing with the people other than Sawiq, of which he, followed by us, chewed and ate. Then The Prophet “Allah’s blessing and peace be upon him” asked for some water with which he rinsed his mouth, (and we too, rinsed our mouths). Then he led us in the prayer without performing ablution (once again).

يَقولُ: قامَ النَّبيُّ ﷺ يَبْني بصَفيَّةَ، فَدَعَوْتُ المُسْلمينَ إلَى وَليمتِه، أَمَرَ بالأنْطاعِ فَبسطَتْ، فأُلقيَ عَليها التَّمرُ والأَقِطُ والسَّمْنُ. وَقالَ عَمْرٌو، عَنْ أَنسٍ: بَنى بِهَا النَّبيُّ ﷺ، ثُمَّ صَنَعَ حَيساً في نِطعٍ.

[طرفه في: ٣٧١]

٥٣٨٨ ـ حدّثنا مُحمَّدٌ: أخْبَرنا أبو مُعاويَةَ: حَدَّثَنا هِشامٌ، عَنْ أبيه، وعَنْ وهب بنِ كَيسانَ، قال: كانَ أهلُ الشَّامِ يُعيِّرونَ ابنَ الزُّبيرِ، يَقُولُونَ: يا ابنَ ذاتِ النِّطاقَينِ، فقالتْ لَهُ أسماءُ: يا بُنَيَّ إنَّهُمْ يُعيِّرونكَ بالنِّطاقَينِ، هَلْ تَدْري ما كانَ النِّطاقانِ؟ إنَّما كانَ نِطاقي شَقَقْتُهُ نِصفَينِ، فأوْكيتُ قِربَةَ رَسولِ اللهِ ﷺ بأحدِهما، وجعلتُ في سُفرتِه آخر، قال: فكانَ أهلُ الشَّأمِ إذا عيَّروهُ بالنِّطاقَين، يَقُولُ:

إيهــــا والإلــــهِ تِــلــكَ شَــكــاةٌ ظاهِــرٌ عَــنكَ عــارُهــا

[طرفه في: ٢٩٧٩]

٥٣٨٩ ـ حدّثنا أبو النُّعمانِ: حَدَّثَنا أبو عَوانَةَ، عَنْ أبي بِشرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عبّاسٍ: أنَّ أُمَّ حُفَيدٍ بنتَ الحارثِ بنِ حَزنٍ، خالَةَ ابنِ عبّاسٍ، أهدَتْ إلى النَّبيِّ ﷺ سمناً وأقِطاً وأضُبّاً، فَدَعا بِهِنَّ فَأُكِلنَ عَلى مائِدَتِهِ، وَتَرَكَهُنَّ النَّبيُّ ﷺ كالمُستَقذِرِ لَهُنَّ، وَلَوْ كُنَّ حَراماً ما أُكِلنَ على مائِدةِ النَّبيِّ ﷺ، ولا أمَرَ بأكلِهِنَّ.

[طرفه في: ٢٥٧٥]

٩ ـ بابُ السَّويقِ

٥٣٩٠ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمّادٌ، عَنْ يَحْيى، عَنْ بُشَيرِ بْنِ يَسارٍ، عَنْ سُوَيدِ بنِ النُّعمانِ أنَّهُ أخبَرهُ: أنَّهُمْ كانُوا مَعَ النَّبيِّ ﷺ بالصَّهْباءِ، وَهْيَ عَلَى رَوْحَةٍ مِنْ خَيبَرَ، فَحَضَرَتِ الصَّلاةُ، فَدَعا بِطَعَامٍ فَلَمْ يَجِدْهُ إلاَّ سَويقاً، فَلاكَ مِنْهُ، فَلُكْنَا مَعَهُ، ثُمَّ دَعا بِماءٍ فَمَضمَضَ، ثُمَّ صَلَّى وصَلَّينا ولَمْ يَتوضَّأ. [طرفه في: ٢٠٩]

١٠ ـ بابٌ ما كانَ النَّبيُّ ﷺ لا يَأْكُلُ حَتَّى يُسَمَّى لَهُ، فَيَعْلَمُ ما هُوَ

٥٣٩١ ـ حدّثنا محمَّدُ بْنُ مُقاتِلٍ أبو الحَسَنِ: أخبَرَنا عَبْدُ اللهِ: أخبَرَنا يُونُسُ، عَنِ الزُّهْريِّ

ـ الأنطاع السُّفَر من جلد

٥٣٨٨ ـ قوله: إيهاً بهذا الضبط كلمة تستعمل في استدعاء الشيء، وقوله: والإله قسم به جلّ وعلا وروي بدله وربّ الكعبة.

ـ قوله: تلك الخ كذا بإسقاط الواو من أوله وهو عجز بيت لأبي ذؤيب تمثل به ابن الزبير وتمامه (وعيرني الواشون أني أحبها، وتلك شكاة ظاهر عنك عارها) أي مرتفع عنك عارهاوالشاكاة بالفتح معناها رفع الصوت بالقول القبيح

٥٣٩١ ـ قوله: محنوذاً ترى من المؤلف في باب الشواء بعد هذا بأربعة أبواب تفسير الحنيذ بالمشويّ مصححه.

[10] The Prophet used not to start eating any (unfamiliar) food before being named for him

5391- Ibn Abbas narrated that Khalid Ibn Al'walid, known as The Sword of Allah, told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna, the aunt of both of him and Ibn Abbas. He found with her a roasted mastigure brought from Najd by her sister Hufaida Bint Al'harith. Maimuna presented the mastigure before The Messenger of Allah "Allah's blessing and peace be upon him" who hardly started eating any (unknown) food before it was described and named for him. But The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards the mastigure whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him. O Allah's Apostle! It is the meat of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" lifted his hand from the meat of the mastigure. Khalid Ibn Al'walid said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I hate it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me."

[11] One's food could be sufficient for two persons

5392- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons."

[12] The believer eats only in one intestine

5393- Nafi narrated that Ibn Omar "Allah be pleased with both" used not to eat without a poor man to be invited to eat with him. One day, I let a needy man enter upon him. He ate so much. Ibn Omar said: "O Nafi! Do not bring him to me again. I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Believer eats only in one intestine (a little food) while the unbelievers eats in seven intestines (so much).""

[13] The believer eats only in one intestine

5394- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Believer eats only in one intestine (a little food) while the unbeliever (or the hypocrite) eats in seven intestines (so much)."

قال: أَخبَرَنِي أَبُو أُمامَةَ بْنُ سَهْلِ بْنِ حُنَيفٍ ٱلأَنْصارِيُّ: أَنَّ ابْنَ عَبَّاسٍ أَخبَرَهُ: أَنَّ خالدَ بنَ الوَليدِ ـ الَّذي يُقالُ لَهُ سَيفُ اللهِ ـ أَخبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ على مَيمونَةَ ـ وَهِيَ خالَتُهُ وَخالَةُ ابنِ عَبَّاسٍ ـ فَوَجَدَ عِندَها ضَبًّا مَحْنُوذاً، قَدِمَتْ بِهِ أُختُها حُفَيدَةُ بِنْتُ الحَارِثِ مِن نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللهِ ﷺ، وَكانَ قَلَّما يُقَدِّمُ يَدَهُ لِطَعامٍ حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَى رَسُولُ اللهِ ﷺ يَدَهُ إِلى الضَّبِّ، فَقالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الحُضُورِ: أَخبِرْنَ رَسُولَ اللهِ ﷺ ما قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يا رَسُولَ اللهِ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَنِ الضَّبِّ، فَقالَ خالِدُ بنُ الوَليدِ: أَحَرامٌ الضَّبُّ يا رَسُولَ اللهِ؟ قالَ: «لا، وَلكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعافُهُ». قالَ خالِدٌ: فَاجْتَرَزْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللهِ ﷺ يَنْظُرُ إِلَيَّ. [الحديث ٥٣٩١ ـ طرفاه في: ٥٤٠٠، ٥٥٣٧]

١١ ـ بابٌ طَعامُ الواحِدِ يَكْفِي الإِثْنَيْنِ

٥٣٩٢ ـ حدثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبَرَنا مالِكٌ. وَحَدَّثَنا إِسماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ ٱلأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللهُ عَنهُ أَنَّهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «طَعامُ الاثنَينِ كافِي الثَّلاثَةِ، وطَعامُ الثَّلاثَةِ كافِي الأَربَعَةِ».

١٢ ـ بابٌ المُؤْمِنُ يَأْكُلُ في مِعًى واحِدٍ

٥٣٩٣ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا شُعْبَةُ، عَنْ واقِدِ بنِ مُحَمَّدٍ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ لا يَأْكُلُ حَتَّى يُؤْتَى بِمِسْكِينٍ يَأْكُلُ مَعَهُ، فَأَدْخَلتُ رَجُلاً يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيراً، فَقالَ: يا نافِعُ، لا تُدْخِلْ هذا عَلَيَّ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «المُؤْمِنُ يَأْكُلُ في مِعًى واحِدٍ، وَالكافِرُ يَأْكُلُ في سَبْعَةِ أَمْعاءٍ» [الحديث ٥٣٩٣ ـ طرفاه في: ٥٣٩٤، ٥٣٩٥]

١٣ ـ باب المؤمن يَأكُل في معىً واحدٍ فيه أبو هريرة عن النبي ﷺ

٥٣٩٤ ـ حدثنا مُحَمَّدُ بنُ سَلامٍ: أَخبَرَنا عَبْدَةُ، عَنْ عُبَيدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنهُما: قالَ رَسُولُ اللهِ ﷺ: «إِنَّ المُؤْمِنَ يَأْكُلُ في مِعًى واحِدٍ، وَإِنَّ الكافِرَ، أَوِ المُنافِقَ ـ فَلا أَدْرِي أَيَّهُما قالَ عُبَيدُ اللهِ ـ يَأْكُلُ في سَبْعَةِ أَمْعاءٍ». وَقالَ ابنُ بُكَيرٍ: حَدَّثَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[طرفه في: ٥٣٩٣]

ـ قوله: فاجدني أي أجد نفسي، وقوله: أعافه أي أكرهه يقال: عاف الرجل الطعام والشراب يعافه من باب تعب عيافة بالكسر إذا كرهه فالطعام معيف كما في المصباح.

ـ قوله: فاجتززته هكذا بالزاي المكررة كما في الشارح وفي بعض نسخ المتن فاجتررته بالراء المكررة.

باب ١٣ ـ قوله: باب المؤمن الخ كذا ثبت لأبي ذرّ وسقط لغيره وهو أولى إذ لا فائدة في إعادته قاله الشارح.

٥٣٩٤(المعى) ـ قوله: المصران وقصره أشهر من المدّ وجمعه أمعاء مثل عنب وأعناب وجمع الممدود أمعية مثل حمار وأحمرة اهـ مصباح.

5395- Amr narrated: Abu'nahik was a rapacious eater. Ibn Omar said to him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The unbeliever eats in seven intestines (eats so much)." On that Abu'nahik said: "But I believe in Allah and His Messenger."

5396- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Muslim eats only in one intestine (a little food) while the unbeliever eats in seven intestines (so much)."

5397- Abu'huraira "Allah be pleased with him" narrated that there was an unbeliever who used to eat so much. When he embraced Islam, he used to eat a little food. He mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who commented: "The believer eats only in one intestine (little) while the unbeliever eats in seven intestines (so much)."

[14] Eating while leaning (against something)

5398- Abu'juhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never have my meals while leaning (against something)."

5399- Abu'juhaifa "Allah be pleased with him" reported: While I was with The Prophet "Allah's blessing and peace be upon him" he said to a man who was with him: "I never have my meals while leaning (Against something)."

[15] What about roasting

And Allah's saying: "There came Our Messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf." (Hud 69)

5400- Khalid Ibn Al'walid narrated: A roasted mastigure was brought to The Prophet "Allah's blessing and peace be upon him" who stretched his hand towards it to eat, when it was said to him: "It is a mastigure." Then, he lifted his hand (from it). Khalid asked: "Is it unlawful to eat?" The Prophet "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I hate it." Khalid ate (it) while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at him.

[16] What about The Khazira

An'nadr told: The Khazira is (made) from bran while The Harira is from milk.

٥٣٩٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيَانُ، عَنْ عَمْرٍو قال: كانَ أَبُو نَهِيكٍ رَجُلاً أَكُولاً، فَقالَ لَهُ ابْنُ عُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ قال: «إِنَّ الكافِرَ يأكُلُ في سَبْعَةِ أَمْعاءٍ». فَقالَ: فَأَنَا أُؤْمِنُ بِاللَّهِ ورَسُولِهِ. [طرفه في: ٥٣٩٣]

٥٣٩٦ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قالَ رَسُولُ اللَّهِ ﷺ: «يأكُلُ المُسْلِمُ في مِعًى واحِدٍ، والكافِرُ يأكُلُ في سَبْعَةِ أَمْعاءٍ».

[الحديث ٥٣٩٦ ـ طرفه في: ٥٣٩٧]

٥٣٩٧ ـ حدّثنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثابِتٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلاً كانَ يأكُلُ أَكْلاً كَثِيراً، فَأَسْلَمَ، فَكانَ يَأْكُلُ أَكْلاً قَلِيلاً، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقالَ: «إِنَّ المُؤْمِنَ يأكُلُ في مِعًى واحِدٍ، والكافِرَ يأكُلُ في سَبْعَةِ أَمْعاءٍ». [طرفه في: ٥٣٩٦]

١٤ ـ بابُ الأَكْلِ مُتَّكِئاً

٥٣٩٨ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنا مِسْعَرٌ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ: سَمِعْتُ أَبا جُحَيْفَةَ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «لا آكُلُ مُتَّكِئاً».

[الحديث ٥٣٩٨ ـ طرفه في: ٥٣٩٩].

٥٣٩٩ ـ حدّثني عُثْمانُ ابْنُ أَبِي شَيْبَةَ: أَخْبَرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ قال: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَقالَ لِرَجُلٍ عِنْدَهُ: «لا آكُلُ وَأَنا مُتَّكِىءٌ».

[طرفه في: ٥٣٩٨]

١٥ ـ بابُ الشِّواءِ

وَقَوْلُ اللَّهِ تَعالَى: ﴿فَجاءَ بِعِجْلٍ حَنِيذٍ﴾ [هود: ٦٩] أَي مَشْوِيٍّ.

٥٤٠٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمامَةَ بْنِ سَهْلٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خالِدِ بْنِ الوَلِيدِ قالَ: أُتِيَ النَّبِيُّ ﷺ بِضَبٍّ مَشْوِيٍّ، فَأَهْوَى إِلَيْهِ لِيَأْكُلَ فَقِيلَ لَهُ: إِنَّهُ ضَبٌّ، فَأَمْسَكَ يَدَهُ، فَقالَ خالِدٌ: أَحَرامٌ هُوَ؟ قالَ: «لا، وَلٰكِنَّهُ لا يَكُونُ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعافُهُ». فَأَكَلَ خالِدٌ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ. قالَ مالِكٌ، عَنِ ابْنِ شِهابٍ: بِضَبٍّ مَحْنُوذٍ.

[طرفه في: ٥٣٩١]

١٦ ـ بابُ الخَزِيرَةِ

قالَ النَّضْرُ: الخَزِيرَةُ مِنَ النُّخالَةِ، وَالحَرِيرَةُ مِنَ اللَّبَنِ.

باب ١٥ ـ قوله: فجاء بعجل حنيذ الذي في التنزيل العزيز: فجاء بعجل سمين فما لبث أن جاء بعجل حنيذ ا هـ. مصحح.

5401- Mahmud Ibn Ar'rabie narrated: Itban Ibn Malik "Allah be pleased with him" who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and one of the Ansar who took part in the battle of Badr, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered a two-Rak'a prayer, and ended it with the end salutation. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said: "Where is Malik Ibn Ad'dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger. Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no God (to be worshipped) but Allah" just for Allah's sake."

[17] What about the yoghurt

5402- Ibn Abbas "Allah be pleased with both" narrated: My aunt presented a (roasted) mastigure, yoghurt and milk to The Prophet "Allah's blessing and peace be upon him". The mastigure was put on his dining sheet. Had it been unlawful to eat, it would not have been put there. The Prophet "Allah's blessing and peace be upon him" drank the milk and ate the yoghurt only.

[18] What about Silq and parley

5403- Sahl Ibn Sa'd "Allah be pleased with him" narrated: We used to be happy on Fridays, for there was an old lady who used to pull out the roots of

٥٤٠١ ـ حدثني يحيى بن بكير : حدَّثنا الليث، عن عُقيل، عن ابن شهاب قال : أخبرني محمود بن الرَّبيع الأنصاري : أنَّ عِتبان بن مالك، وكان من أصحاب النبي ﷺ، ممن شهد بدراً من الأنصار : أنه أتى رسول الله ﷺ فقال : يا رسول الله، إني أنكرت بصري، وأنا أصلي لقومي، فإذا كانت الأمطار سال الوادي الذي بيني وبينهم، لم أستطع أن آتي مسجدهم فأصلي لهم، فوددت يا رسول الله، أنك تأتي فتصلي في بيتي فأتخذه مصلى، فقال : «سأفعل إن شاء الله». قال عتبان : فغدا رسول الله ﷺ وأبو بكر حين ارتفع النهار، فاستأذن النبي ﷺ فأذنت له، فلم يجلس حتى دخل البيت، ثم قال لي : «أين تحب أن أصلي من بيتك؟» فأشرت إلى ناحية من البيت، فقام النبي ﷺ فكبر فصففنا، فصلى ركعتين ثم سلم، وحبسناه على خزير صنعناه، فثاب في البيت رجال من أهل الدار ذوو عدد فاجتمعوا، فقال قائل منهم : أين مالك بن الدخشن؟ فقال بعضهم : ذلك منافق، لا يحب الله ورسوله، قال النبي ﷺ : «لا تقل، ألا تراه قال : لا إله إلا الله، يريد بذلك وجه الله». قال : الله ورسوله أعلم، قال : قلنا : فإنا نرى وجهه ونصيحته إلى المنافقين فقال : «فإن الله حرم على النار من قال : لا إله إلا الله، يبتغي بذلك وجه الله». قال ابن شهاب ؛ ثم سألت الحصين بن محمد الأنصاري، أحد بني سالم وكان من سراتهم ـ عن حديث محمود، فصدقه. [طرفه في : ٤٢٤]

١٧ ـ باب الأقط

وقال حميد : سمعت أنساً : بنى النبي ﷺ بصفية، فألقى التمر والأقط والسمن. وقال عمرو بن أبي عمرو، عن أنس : صنع النبي ﷺ حيساً.

٥٤٠٢ ـ حدثنا مسلم بن إبراهيم : حدثنا شعبة، عن أبي بشر، عن سعيد، عن ابن عباس رضي الله عنهما قال : أهدت خالتي إلى النبي ﷺ ضباباً وأقطاً ولبناً، فوضع الضب على مائدته، فلو كان حراماً لم يوضع، وشرب اللبن، وأكل الأقط.

[طرفه في : ٢٥٧٥]

١٨ ـ باب السلق والشعير

٥٤٠٣ ـ حدثنا يحيى بن بكير : حدثنا يعقوب بن عبد الرحمن، عن أبي حازم، عن سهل ابن سعد قال : إن كنا لنفرح بيوم الجمعة، كانت لنا عجوز تأخذ أصول السلق، فتجعله في قدر لها، فتجعل فيه حبات من شعير، إذا صلينا زرناها فقربته إلينا، وكنا نفرح بيوم الجمعة من أجل

٥٤٠١ ـ قوله : أنّ عتبان الخ ولعلّ الرواية عن عتبان فإنّ قوله : أنه أتى يقتضي ذلك ولا حاجة للمقام إلى التأكيد حتى يحمل الثاني عليه كما في قوله تعالى : ﴿أيعدكم أنكم إذا متم وكنتم تراباً وعظاماً أنكم مخرجون﴾ (مصحح).

ـ قوله : فتصلي بسكون الياء ويجوز النصب لوقوع الفاء بعد التمني، وقوله : فأتخذه برفعه ونصبه كقوله : فتصلي ا هـ. من الشارح.

ـ قوله : فثاب أي جاء (شارح).

Silq, which she would put in a cooking pot with some barley. After finishing the prayer, we would visit her and she would serve us with that dish. So we used to be happy on Fridays for this reason. We never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat.

[19] Stripping the bone from its meat (by cutting it with one's teeth)

5404- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ate from the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without repeating the ablution.

5405- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" took out a bone covered with meat from a cooking pot of which he ate, and then offered the prayer without repeating ablution.

[20] Stripping the bone of a (cooked animal's) shoulder from its flesh

5406- Abdullah Ibn Abu'quatada narrated from his father: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Mecca.

5407- Abdullah Ibn Abu'quatada narrated from his father: "One day I was sitting with some of The Prophet's companions on the way to Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled and rode on it, forgetting to take the spear and the whip. I asked them to hand over to me the whip and the spear but they said: "No, by Allah, we shall not help you in that at any rate." I became angry and got down from the horse, picked up both of the two things and rode the horse again. I attacked the onager and slaughtered it. Then I brought it as dead. They took it (and cooked some of it). Started eating it, they doubted whether it was allowed for them to eat it or not, since they were in the state of Ihram. So, we proceeded and I hid with me one of its forelegs. When we met The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the case, he asked: "Do you have a portion of it with you?" I replied in the affirmative and gave him that foreleg which he ate until he stripped the bone from its flesh while he was in the state of Ihram.

[21] Cutting the meat with the knife

5408- Amr Ibn Omaiyya narrated that he saw The Prophet "Allah's blessing and peace be upon him" holding a shoulder piece of mutton in his hand from which he was cutting with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then got up for prayer without repeating ablution.

ذلِكَ، وما كُنّا نَتغدَّى، ولاَ نَقِيلُ إلاَّ بَعْدَ الجُمُعَةِ، واللهِ ما فِيهِ شَحْمٌ ولاَ وَدَكٌ. [طرفه في: ٩٣٨].

١٩ ـ بابُ النَّهْسِ وَانْتِشَالِ اللَّحْمِ

٥٤٠٤ ـ حدّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أيُّوبُ، عَنْ مُحَمدٍ، عَنْ ابْنِ عبّاسٍ رضيَ اللّهُ عنهما قال: تعرّقَ رَسُولُ اللهِ ﷺ كتفاً، ثُمَّ قامَ فصلّى ولَمْ يتوضَّأ. [طرفه في: ٢٠٧].

٥٤٠٥ ـ وَعَنْ أَيُّوبَ وَعاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبّاسٍ، قالَ: انْتَشَلَ النَّبِيُّ ﷺ عَرْقاً مِنْ قِدْرٍ، فَأَكَلَ ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ. [طرفه في: ٢٠٧].

٢٠ ـ بابُ تَعَرُّقِ العَضُدِ

٥٤٠٦ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَني عُثْمانُ بْنُ عُمَرَ، حَدَّثَنا فُلَيحٌ: حَدَّثَنا أَبُو حازِمٍ المَدَنيُّ: حدّثنا عبدُ اللّهِ بنُ أبي قتادة، عَنْ أبيه قال: خرجنا مَعَ النّبيِّ ﷺ نحوَ مَكّةَ. [طرفه في: ١٨٢١].

٥٤٠٧ ـ حدّثنا عَبْدُ العزيزِ بنُ عبدِ اللّهِ: حدّثنا محمّدُ بنُ جعفرٍ، عَنْ أَبِي حازِمٍ، عَنْ عَبْدِ اللّهِ ابْنِ أَبِي قَتادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ أَنَّهُ قالَ: كُنْتُ يَوْماً جالِساً مَعَ رِجالٍ مِنْ أَصْحابِ النَّبِيِّ ﷺ في مَنْزِلٍ في طَرِيقِ مَكَّةَ، وَرَسُولُ اللّهِ ﷺ نازِلٌ أَمامَنا، وَالقَوْمُ مُحْرِمُونَ وَأَنا غَيرُ مُحْرِمٍ، فَأَبْصَرُوا حِماراً وَحْشِيّاً وَأَنا مَشْغُولٌ أَخْصِفُ نَعْلِي، فَلَمْ يُؤْذِنُونِي لَهُ، وَأَحَبُّوا لَوْ أَنِّي أَبْصَرْتُهُ، فَالتَفَتُّ فَأَبْصَرْتُهُ، فَقُمْتُ إِلَى الفَرَسِ فَأَسْرَجْتُهُ، ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ وَالرُّمْحَ، فَقُلتُ لَهُمْ: ناوِلُونِي السَّوْطَ وَالرُّمْحَ، فَقالوا: لاَ وَاللّهِ لاَ نُعِينُكَ عَلَيهِ بِشَيءٍ، فَغَضِبْتُ فَنَزَلتُ فَأَخَذْتُهُما ثُمَّ رَكِبْتُ، فَشَدَدْتُ على الحِمارِ فعقرْتُهُ، ثُمَّ جِئْتُ به وقد ماتَ، فوقعُوا فيه يأكلونه، ثُمَّ إِنَّهُمْ شَكُّوا في أَكْلِهِمْ إِيَّاهُ وَهُمْ حُرُمٌ، فَرُحْنا، وَخَبَأْتُ العَضُدَ مَعِي، فَأَدْرَكْنا رَسولَ اللّهِ ﷺ فَسأَلناهُ عَنْ ذلِكَ، فَقالَ: «مَعكُمْ منهُ شيءٌ». فناولتُهُ العَضُدَ فأكلها حتّى تعرّقها وهو مُحْرِمٌ. قالَ ابْنُ جَعْفَرٍ: وَحَدَّثَني زَيدُ بْنُ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي قَتادَةَ: مِثْلَهُ. [طرفه في: ١٨٢١].

٢١ ـ بابُ قَطْعِ اللَّحْمِ بِالسِّكِّينِ

٥٤٠٨ ـ حدّثنا أبو اليمان: أخبرَنا شُعيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَنَّ أَباهُ عَمْرو بْنَ أُمَيَّةَ أَخْبَرَهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ، فَدُعِيَ إِلَى الصَّلاةِ، فَأَلقاها والسِّكِّينَ الّتي يحتزُّ بها، ثُمَّ قامَ فصلّى ولَمْ يَتَوضَّأْ. [طرفه في: ٢٠٨].

باب ١٩ ـ قوله: النهس بالسين المهملة هو القبض على اللحم وإزالته من العظم بعد الانتشال وهو استخراجه من المرق قبل نضجه واسم ذلك اللحم النشيل أفاده الشارح قال: ورُوي النهش بالشين المعجمة.

٥٤٠٧ ـ قوله: وحدثني وفي نسخة العينيّ حدثني بلا واو العطف وفي بعض النسخ: حدثنا بالجمع مع حذف الواو.

ـ (فلم يؤذنوني له) فلم يؤذنوني به نخ.

٥٤٠٨ ـ قوله: يحتز أي يقطع اللحم بالسكين.

[22] The Prophet never criticized any kind of food

5409- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" never criticized any sort of food (to which he was invited). If he liked it, he would eat. If he disliked it, he would let it.

[23] Blowing off (the husk of) the parley

5410- Abu'hazim narrated that he had asked Sahl "Allah be pleased with him": "Did you use the white parley flour during the lifetime of The Prophet "Allah's blessing and peace be upon him"?" He replied: "No. He asked him again: "Did you use to sift the parley flour?" He answered: "No. But we used to blow off the parley's husk."

[24] What The Prophet and his companions use to eat

5411- Abu'huraira "Allah be pleased with Him" reported: Once The Prophet "Allah's blessing and peace be upon him" distributed dates among his companions each of whom was given seven dates. I was given seven dates too, one of which was dry and hard. But none of the other dates was more liked by me than that one, for it prolonged my chewing it.

5412- Qais Ibn Sa'd narrated from his father: I was involved in seven persons (who embraced Islam) with The Prophet "Allah's blessing and peace be upon him". We had nothing to eat except the leaves of trees, so that one's excrete would look like the excrete (balls) of a sheep. Today (people of) Banu'asad tribe blame me pretending that I do not understand Islam. I would be a loser if my deeds were in vain."

5413- Abu'hazim narrated: I asked Sahl Ibn Sa'd: "Did The Messenger of Allah "Allah's blessing and peace be upon him" ever eat white flour?" Sahl said: "The Messenger of Allah "Allah's blessing and peace be upon him" never saw white flour since Allah sent him as A Messenger till He took him unto

٢٢ ـ بابٌ ما عابَ النَّبيُّ ﷺ طعاماً

٥٤٠٩ ـ حدّثنا محمّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيانُ، عَنِ الأَعْمَش، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ قالَ: ما عابَ النَّبِيُّ ﷺ طعاماً قَطُّ، إِنِ اشْتَهاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[طرفه في: ٣٥٦٣].

٢٣ ـ بابُ النَّفخِ في الشَّعِيرِ

٥٤١٠ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبُو حازِمٍ: أَنَّهُ سَأَلَ سَهْلاً: هَل رَأَيْتُمْ في زَمانِ النَّبيِّ ﷺ النَّقِيَّ؟ قالَ: لاَ، فَقُلتُ: كُنتُمْ تَنْخُلُونَ الشَّعِيرَ؟ قالَ: لاَ، وَلكِنْ كُنَّا نَنْفُخُهُ.

[الحديث ٥٤١٠ ـ طرفه في: ٥٤١٣].

٢٤ ـ بابُ ما كانَ النَّبيُّ ﷺ وَأَصْحَابُهُ يَأْكُلُونَ

٥٤١١ ـ حدّثنا أَبُو النُّعْمَان: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَبَّاسٍ الجُرَيرِيِّ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيرَةَ قالَ: قَسَمَ النَّبِيُّ ﷺ يَوْماً بَينَ أَصْحَابِهِ تَمْراً، فَأَعْطَى كُلَّ إِنْسانٍ سَبْعَ تَمَراتٍ، فَأَعْطَانِي سَبْعَ تَمَراتٍ إِحْداهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَيَّ مِنْها، شَدَّتْ في مَضاغِي.

[الحديث ٥٤١١ ـ طرفه في: ٥٤٤١].

٥٤١٢ ـ حدّثنا عَبْدُ اللّهِ بْنُ محمَّدٍ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنا شُعْبَةُ، عَنْ إِسماعِيلَ، عَنْ قَيسٍ، عَنْ سَعْدٍ قالَ: رَأَيْتُني سابِعَ سَبْعَةٍ مَعَ النَّبيِّ ﷺ، مالَنا طَعامٌ إِلاَّ وَرَقُ الحُبْلَةِ، أَوِ الحَبلَةِ، حَتَّى يَضَعُ أَحَدُنا ما تَضَعُ الشَّاةُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُني عَلَى الإِسْلامِ، خَسِرْتُ إِذاً وَضَلَّ سَعْيِي.

[طرفه في: ٣٧٢٨].

٥٤١٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبِي حازِمٍ قالَ: سَأَلْتُ سَهْلَ بْنَ سَعْدٍ فَقُلتُ: هَل أَكَلَ رَسُولُ اللّهِ ﷺ النَّقِيَّ؟ فَقالَ سَهْلٌ: ما رَأَى رَسُولُ اللّهِ ﷺ النَّقِيَّ؟ مِنْ حِينَ ابْتَعَثَهُ اللّهُ حَتَّى قَبَضَهُ اللّهُ. قالَ: فَقُلتُ: هَل كانَتْ لَكُمْ في عَهْدِ رَسُولِ اللّهِ ﷺ مَناخِلُ؟ قالَ: ما رَأَى

٥٤١١ ـ قوله: في مضاغي بفتح الميم وكسرها وهو بالفتح المضغ نفسه يقال: لقمة لينة المضاغ وشديدة المضاغ وبالكسر ما يمضغ به وهو الأسنان ا هـ. من العينيّ بزيادة من القسطلانيّ ويأتي بعد هذه الملزمة ما يؤيد معنى الأسنان وهو رواية ثم رأيت الحشفة هي أشدهن لضرسي ا هـ. مصححه.

٥٤١٢ ـ قوله: الحبلة أو البلة اقتصر أهل اللغة على الأوّل.

ـ قوله: (تعزرني) يعزرونني على الإسلام.

٥٤١٣ ـ قوله: ثريناه أي ندّيناه وليناه بالماء (شارح).

Him." I asked: "Did the people have (and use) sieves during the lifetime of Allah's Apostle?" Sahl said: "The Messenger of Allah "Allah's blessing and peace be upon him" never saw (and used) a sieve since Allah sent him as A Messenger until He took him unto Him." I asked: "How did you use to eat barley without being sifted?" he said: "We used to grind it. Then we would blow off the husk from it. After the husk flew away, we used to prepare the dough and eat it."

5414- Abu'huraira "Allah be pleased with him" reported that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said: "Allah's Apostle "Allah's blessing and peace be upon him" left this world without satisfying his hunger even with barley bread."

5415- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" never had his meals on a big tray or a dining table, nor had he eaten a thin bread baked for him.

5416- A'isha "Allah be pleased with her" reported: The family of (The Prophet) Mohammad had not eaten wheat bread to their satisfaction for three successive days as of his arrival in Medina till he died.

[25] What about Talbina

5417- A'isha "Allah be pleased with her" was reported to have used, whenever one of her relatives died, the women assembled and then dispersed except her relatives and close friends, to order that a pot of Talbina (soft food made of powder mixed with milk or sometimes with honey)be cooked. Then a dish made from meat and bread would be prepared on which the Talbina would be poured. A'isha used to say: "Eat of it, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The Talbina soothes the heart of the patient and relieves him from some of his sadness.""

رَسُولُ اللّهِ ﷺ مُنْخُلاً، مِنْ حِينَ ابْتَعَثَهُ اللّهُ حَتَّى قَبَضَهُ. قالَ: قُلتُ: كَيفَ كُنتُمْ تَأْكُلُونَ الشَّعِيرَ غَيرَ مَنْخُولٍ؟ قالَ: كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ ما طَارَ، وَما بَقِيَ ثَرَّيْنَاهُ فَأَكلنَاهُ.

[طرفه في: ٥٤١٠].

٥٤١٤ ـ حدثني إِسْحاقُ بْنُ إِبْراهِيمَ: أَخبَرَنا رَوْحُ بْنُ عُبادَةَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَينَ أَيدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ، فَأَبى أَنْ يَأْكلَ قالَ: خَرَجَ رَسُولُ اللّهِ ﷺ مِنَ الدُّنْيا وَلَمْ يَشْبَعْ مِنَ خُبْزِ الشَّعِيرِ.

٥٤١٥ ـ حدثنا عَبْدُ اللّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا مُعاذٌ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: ما أَكلَ النَّبِيُّ ﷺ عَلَى خِوَانٍ، وَلا فِي سُكُرُّجَةٍ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قُلتُ لِقَتادَةَ: عَلَى ما يَأْكُلُونَ؟ قالَ: عَلَى السُّفَرِ.

[طرفه في: ٥٣٨٦].

٥٤١٦ ـ حدثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ المَدِينَةَ، مِنْ طَعامِ البُرِّ ثَلاثَ لَيالٍ تِبَاعاً، حَتَّى قُبِضَ.

٢٥ ـ بابُ التَّلبِينَةِ

٥٤١٧ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّها كانَتْ إِذَا ماتَ المَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذلِكَ النِّساءُ، ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلبِينَةُ عَلَيهَا، ثُمَّ قالَتْ: كُلنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «التَّلبِينَةُ مُجِمَّةٌ لِفُؤَادِ المَرِيضِ، تَذْهَبُ بِبَعْضِ الحُزْنِ».

٢٦ ـ بابُ الثَّرِيدِ

٥٤١٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ الجَمَلِيِّ، عَنْ مُرَّةَ الهَمْدَانِيِّ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قالَ: «كَمَلَ مِنَ الرِّجالِ كَثِيرٌ، وَلَمْ

٥٤١٤ ـ قوله: مصلية أي مشوية.

ـ قوله: (من الخبز الشعير) من خبز الشعير نخ.

باب ٢٥ ـ قوله: التلبينة حسوّ رقيق يتخذ من الرقيق واللبن أو من الدقيق أو من النخالة وقد يجعل فيه العسل سميت بذلك تشبيهاً لها باللبن لبياضها ورقتها ا هـ. شارح والحسوّ على فعول طعام معروف وكذلك الحساء بالفتح والمدّ تقول: شربت حساءً وحسواً.

٥٤١٧ ـ قوله: مجمة أي مريحة وهو بهذا الضبط من الصيغ التي تفيد معنى السبب كالمبخلة والمجنبة والمطهرة وأجاز الشارح ضبطه بصيغة اسم الفاعل من باب الإفعال وهو رواية أيضاً على ما ذكره العيني ا هـ. مصححه.

[26] What about the porridge with meat

5418- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Asia, Pharaoh's wife, and Mary, the daughter of Imran. No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other kinds of food."

5419- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other kinds of food."

5420- Anas "Allah be pleased with him" narrated: I accompanied The Prophet "Allah's blessing and peace be upon him" to the house of a young tailor of his, who served The Prophet "Allah's blessing and peace be upon him" with a dish of porridge with meat. Then he resumed his work. The Prophet "Allah's blessing and peace be upon him" started picking the pieces of gourd and I too, started picking and putting them before him. Since then I have loved the gourd.

[27] What about the roasted sheep and the shoulder

5421- Quatada narrated: We were in the company of Anas "Allah be pleased with him" whose baker was with him. Anas said: Eat! Indeed, I do not know that The Prophet "Allah's blessing and peace be upon him" ever saw a thin well-baked bread or a roasted sheep with his eyes until he died.

5422- Amr Ibn Omaiyya narrated that he saw The Prophet "Allah's blessing and peace be upon him" holding a shoulder piece of mutton in his hand from which he was cutting with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then got up for prayer without repeating ablution.

[28] What the ancestors (of The Prophet's companions) used to store of food and meat in their homes and journeys

5423- Abis narrated: I asked A'isha: "Did The Prophet "Allah's blessing and peace be upon him" forbid eating the meat of sacrifices for more than three days?" She said: "This was not done by The Prophet "Allah's blessing and peace be upon him" except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat fifteen days later." She was asked: "What did force you to do so?" She smiled and said: "The family of Mohammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

يَكْمُل مِنَ النِّسَاءِ: إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَفَضْلُ عائِشَةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلَى سائِرِ الطَّعامِ».

[طرفه في: ٣٤١١].

٥٤١٩ ـ حدّثنا عَمْرُو بنُ عَوْنٍ: حَدَّثَنا خالِدُ بنُ عَبْدِ اللَّهِ، عَنْ أَبِي طُوَالَةَ، عَنْ أَنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «فَضْلُ عائِشَةَ عَلَى النِّساءِ، كَفَضْلِ الثَّرِيدِ عَلَى سائِرِ الطَّعامِ».

[طرفه في: ٣٧٧٠].

٥٤٢٠ ـ حدّثنا عَبْدُ اللَّهِ بنُ مُنِيرٍ: سمع أَبا حاتِمٍ الأَشْهَلَ بْنَ حاتم: حَدَّثَنا ابْنُ عَوْنٍ، عَنْ ثُمامَةَ بنِ أَنَسٍ، عَنْ أَنَسٍ رضِيَ اللَّهُ عَنْهُ قالَ: دَخَلْتُ مَعَ النَّبِيِّ ﷺ عَلَى غُلامٍ لَهُ خَيَّاطٍ، فَقَدَّمَ إِلَيهِ قَصعَةً فيها ثَرِيدٌ، قالَ: وأَقْبَلَ على عَمَلِهِ، قالَ فَجَعَلَ النَّبِيُّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ، قالَ: فَجَعَلْتُ أَتَتَبَّعُهُ فَأَضَعُهُ بينَ يَدَيهِ، قالَ: فَما زِلْتُ بَعْدُ أُحِبُّ الدُّبَّاءَ.

[طرفه في: ٢٠٩٢].

٢٧ ـ بابُ شاةٍ مَسْمُوطةٍ، وَالكَتِفِ وَالجَنْبِ

٥٤٢١ ـ حدّثنا هُدبَةُ بنُ خالِدٍ: حَدَّثَنا هَمَّامُ بنُ يَحيى، عَنْ قَتادَةَ قالَ: كُنَّا نَأْتِي أَنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ وَخَبَّازُهُ قائِمٌ قالَ: كُلُوا، فَما أَعْلَمُ النَّبِيَّ ﷺ رَأَى رَغِيفاً مُرَقَّقاً حَتَّى لَحِقَ بِاللَّهِ، وَلا رَأَى شاةً سَمِيطاً بِعَيْنِهِ قَطُّ.

[طرفه في: ٥٣٨٥].

٥٤٢٢ ـ حدّثنا مُحمَّدُ بنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جَعْفَرِ ابْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبيهِ قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَحتَزُّ مِنْ كَتِفِ شاةٍ، فَأَكَلَ مِنها، فَدُعِيَ إِلى الصَّلاةِ، فَقامَ فَطَرَحَ السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

[طرفه في: ٢٠٨].

٢٨ ـ بابُ ما كانَ السَّلَفُ يَدَّخِرُونَ في بُيُوتِهِمْ وَأَسْفَارِهِمْ، مِنَ الطَّعامِ وَاللَّحمِ وَغَيرِهِ

وقالت عائِشَةُ وأَسْماءُ صَنَعْنا لِلنَّبِيِّ ﷺ وَأَبِي بَكْرٍ سُفرَةً.

٥٤٢٣ ـ حدّثنا خَلاَّدُ بنُ يَحْيى: حَدَّثَنا سُفيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عابِسٍ، عَنْ أَبيه قالَ: قُلتُ لِعَائِشَةَ: أَنَهى النَّبِيُّ ﷺ أَنْ يُؤكَلَ لُحُومُ الأَضاحِيِّ فَوْقَ ثَلاثٍ؟ قالَتْ: ما فَعَلَهُ إِلاَّ في عامٍ جاعَ النَّاسُ فِيهِ، فَأَرادَ أَنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الكُرَاعَ، فَنَأْكُلُهُ بَعْدَ خَمْسَ عَشْرَةَ. قِيلَ: ما اضطَرَّكُمْ إِليه؟ فضحكت، قالتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِن خُبزِ بُرٍّ مَأدُومٍ ثَلاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللَّهِ. وَقالَ ابنُ كَثِيرٍ: أَخبَرَنا سُفيَانُ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ بِهذا.

٥٤٢٤ ـ حدّثني عَبْدُ اللَّهِ بنُ مُحمَّدٍ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ

5424- Jaber “Allah be pleased with him” narrated: We used to take the (remaining) meat of sacrifices with us to Medina during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”.

[29] What about the sweet dish

5425- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to Abu’talha: "Choose one of your boys to serve me." Abu’talha made me ride behind him and took me (to The Prophet “Allah’s blessing and peace be upon him”). I used to serve The Messenger of Allah “Allah’s blessing and peace be upon him” whenever he halted (while proceeding). I used to hear him saying: "O Allah! I seek refuge with You from being worried, sad, helpless, lazy, miser, coward, from being heavily in debt and from being overpowered by other persons unjustly." I was serving him when we returned from the battle of Khaibar. The Prophet “Allah’s blessing and peace be upon him” then brought Safiyya Bint Huyai whom he had gained as war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As’sahba, he prepared a sweet dish, which he placed on a dining sheet. Then he sent me to invite men, who ate. Indeed, that was the wedding banquet of him and Safiyya. Then The Prophet “Allah’s blessing and peace be upon him” proceeded, and when he saw the mountain of Ohud, he said: “This mountain loves us, as well as is loved by us." When we approached Medina, he said: “O Allah! I make the area between its two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (measurement units).”

[30] Eating in silver vessels

5426- Abdur’rahman Ibn Abu’laila narrated: We were sitting with Hudhaifa who asked for water, which was brought to him by a Magian. But when he placed the cup in his hand, he threw it at him and said: “Had I not forbidden him to do so more than once or twice? He wanted to say: "I would not have done so", but I heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not wear silk. Do not drink in silver or golden vessels, or eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."

[31] Mentioning the food

5427- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur’an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur’an but acts on it, is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Qur’an is like a basil, which smells good, but tastes bitter. The example of a hypocrite who does not recite the Qur’an is like a colocynth which tastes bitter and has a bad smell."

قال: كُنَّا نتزوَّدُ لُحُومَ الهَدْيِ عَلى عَهْدِ النَّبِيِّ ﷺ إلى المدينةِ. تابَعهُ مُحمَّدٌ، عَنِ ابنِ عُيَينَة، وقالَ ابنُ جُريجٍ: قُلتُ لِعَطَاءٍ: أَقالَ حَتَّى جِئْنا المَدِينَةَ؟ قالَ: لا. [طرفه في: ١٧١٩].

٢٩ ـ بابُ الحَيسِ

٥٤٢٥ ـ حدثنا قُتيبةُ: حدَّثنا إسماعيلُ بنُ جعفرٍ، عَنْ عمرِو بنِ أبي عمرٍو، مولى المُطَّلب ابنِ عَبْدِ اللهِ بْنِ حَنْطبٍ: أنَّهُ سَمِعَ أنسَ بنَ مالكٍ يقولُ: قال رَسُولُ اللهِ ﷺ: «لأبي طلحَةَ: «التَمِسْ غُلاماً مِنْ غِلمانِكُم يَخْدُمُنِي». فَخرجَ بِي أبو طلحَةَ، يُرْدِفُنِي وراءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّما نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالبُخْلِ وَالجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبةِ الرِّجالِ». فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنا مِنْ خَيبَرَ، وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ قَدْ حازَهَا، فَكُنْتُ أَراهُ يُحَوِّي وَراءَهُ بِعَباءَةٍ أَوْ بِكِساءٍ، ثُمَّ يُرْدِفُهَا وَراءَهُ، حَتَّى إِذَا كُنَّا بِالصَّهْباءِ صَنَعَ حَيساً في نِطَعٍ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجالاً فَأَكَلُوا، وَكانَ ذلِكَ بِناءَهُ بِها، ثُمَّ أَقبلَ حتى إذا بدا لهُ أحُدٌ، قال: «هذا جبلٌ يُحِبُّنا ونُحِبُّهُ». فلمَّا أشرفَ على المدينةِ قال: «اللَّهُمَّ إِنِّي أُحَرِّمُ ما بَيْنَ جَبَلَيهَا، مِثْلَ ما حرَّمَ بهِ إبراهِيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وَصاعِهِمْ».

[طرفه في: ٣٧١].

٣٠ ـ بابُ الأكلِ في إناءٍ مُفضَّضٍ

٥٤٢٦ ـ حدثنا أبو نُعيمٍ: حدَّثنا سيفُ بنُ أبي سُليمانَ قال: سمعتُ مُجاهداً يقولُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى: أَنَّهُم كانُوا عِنْدَ حُذَيفَةَ، فَاسْتَسْقَى فَسَقاهُ مَجُوسِيٌّ، فَلَمَّا وَضَعَ القدحَ في يَدِهِ رَماهُ بِهِ، وَقال: لَوْلا أَنِّي نَهَيْتُهُ غَيرَ مَرَّةٍ وَلا مَرَّتَينِ، كَأَنَّهُ يَقُولُ: لَمْ أَفعل هذا، وَلٰكِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَلْبَسُوا الحَرِيرَ وَلا الدِّيباجَ، وَلا تَشْرَبُوا في آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَلا تَأْكُلُوا في صِحافِهَا، فَإِنَّهَا لَهُمْ في الدُّنْيَا وَلَنا في الآخِرَةِ».

٣١ ـ بابُ ذِكْرِ الطَّعَامِ

٥٤٢٧ ـ حدثنا قُتَيبَةُ: حدَّثنا أبو عوانةَ، عَنْ قَتادةَ، عَنْ أنسٍ، عَنْ أبي موسى الأشعريِّ قال: قال رَسُولُ اللهِ ﷺ: «مَثَلُ المُؤْمِنِ الَّذِي يَقْرَأُ القُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَمَثَلُ المُؤْمِنِ الَّذِي لا يَقْرَأُ القُرْآنَ كَمَثَلِ التَّمْرَةِ، لا رِيحَ لَهَا، وَطَعْمُهَا حُلْوٌ. وَمَثَلُ المُنافِقِ الَّذِي يَقْرَأُ القُرْآنَ مَثَلُ الرَّيحانَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ. وَمَثَلُ المُنافِقِ الَّذِي لا يَقْرَأُ القُرْآنَ كَمَثَلِ الحَنْظَلَةِ، لَيسَ لَهَا رِيحٌ، وطَعْمُهَا مُرٌّ». [طرفه في: ٥٠٢٠].

٥٤٢٥ ـ قوله: (ضلع الدين) يعني ثقله ا هـ (شارح).

ـ **قوله:** يحوي لها أي يجعل لها حوية كساء محشواً يدار حول سنام الراحلة يحفظ راكبها من السقوط ويستريح بالاستناد إليه ا هـ. عيني.

5428- Anas “Allah be pleased with him” narrated from The Prophet “Allah’s blessing and peace be upon him”: “The superiority of A’isha to other women is the superiority of the porridge with meat to all kinds of food.”

5429- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Travel is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, he should return quickly to his family."

[32] Mentioning the food which is eaten with the bread

5430- Al’qasim Ibn Mohammad narrated: Three principles were established for Barira: A’isha wanted to buy and manumit her, but Barira's masters said: “Her loyalty will be for us." A’isha mentioned that to The Messenger of Allah “Allah’s blessing and peace be upon him” who said: “You could accept their condition if you wished, but the loyalty is for the manumitter." Barira was manumitted, and was given the choice either to stay with her husband or leave him. One day The Messenger of Allah “Allah’s blessing and peace be upon him” entered A’isha's house while there was a cooking pot of food on the fire. The Prophet “Allah’s blessing and peace be upon him” asked for lunch, and he was given bread and some food from the home. He asked: “Don't I see meat (being cooked on the fire)?" They said: “Yes, O Allah's Apostle! But it is meat given to Barira in charity which she gave to us as a present." He said: “it is charity for Barira, but it is a present for us."

[33] The honey and the sweet edible things

5431- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” used to love the honey and the sweet edible things.

5432- Abu’huraira “Allah be pleased with him” narrated: I used to stick to The Messenger of Allah “Allah’s blessing and peace be upon him” and was satisfied with what filled my stomach. Neither I ate leavened bread nor I dressed decorated striped clothes; and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger. I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. The most generous of all the people to the

٥٤٢٨ ـ حدّثنا مُسدَّدٌ: حدَّثنا خالدٌ: حدَّثنا عَبدُ اللهِ بنُ عَبدِ الرَّحمنِ، عَنْ أَنسٍ، عَنِ النَّبيِّ ﷺ قال: «فَضلُ عائِشَةَ عَلَى النِّساءِ، كَفَضلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعامِ».

[طرفه في: ٣٧٧٠].

٥٤٢٩ ـ حدّثنا أَبُو نُعَيم: حدَّثنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قال: «السَّفَرُ قِطعَةٌ مِنَ العَذابِ، يَمنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعامَهُ، فإذَا قَضى نَهمَتَهُ مِن وَجهِهِ فَليُعَجِّل إلَى أَهْلِهِ». [طرفه في: ١٨٠٤]

٣٢ ـ بابُ الأُدْمِ

٥٤٣٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حدَّثَنا إِسْماعِيلُ بْنُ جَعفَرٍ، عَنْ رَبِيعَةَ: أَنَّهُ سَمِعَ القَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ: كانَ في بَرِيرَةَ ثَلاثُ سُنَنٍ: أَرَادَتْ عائِشَةُ أَنْ تَشتَرِيَها فَتُعتِقَها، فَقالَ أَهْلُها: وَلَنا الوَلاءُ، فَذَكَرَتْ ذلِكَ لِرَسُولِ اللهِ ﷺ فَقال: «لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ، فَإِنَّما الوَلاءُ لِمَنْ أَعْتَقَ». قال: وَأُعتِقَتْ فَخُيِّرَتْ في أَنْ تَقِرَّ تَحتَ زَوْجِها أَوْ تُفَارِقَهُ، وَدَخَلَ رَسُولُ اللهِ ﷺ يَوماً بَيتَ عائِشَةَ وعلى النَّارِ بُرْمَةٌ تَفُورُ، فَدَعا بِالغَدَاءِ فَأُتِيَ بِخُبزٍ وَأُدْمٍ مِن أُدْمِ البَيتِ، فَقالَ: «أَلَمْ أَرَ لَحماً؟» قالوا: بَلَى يَا رَسُولَ اللهِ، وَلٰكِنَّهُ لَحمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا، فَقَالَ: «هُوَ صَدَقَةٌ عَلَيهَا، وَهَدِيَّةٌ لَنا».

[طرفه في: ٤٥٦]

٣٣ ـ بابُ الحَلْوَاءِ وَالعَسَلِ

٥٤٣١ ـ حدّثني إِسْحاقُ بْنُ إِبْرَاهِيمَ الحَنْظَلِيُّ، عَنْ أَبي أُسَامَةَ، عَنْ هِشَامٍ قالَ: أَخبَرَنِي أَبي، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: كانَ رَسُولُ اللّهِ ﷺ يُحِبُّ الحَلواءَ وَالعَسَلَ.

[طرفه في: ٤٩١٢].

٥٤٣٢ ـ حدّثنا عَبدُ الرَّحمٰنِ بْنُ شَيبَةَ قالَ: أَخبَرَنِي ابْنُ أَبي الفُدَيكِ، عَنِ ابْنِ أَبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبي هُرَيرَةَ قالَ: كُنْتُ أَلزَمُ النَّبيَّ ﷺ لِشِبَعِ بَطْنِي، حِينَ لاَ آكُلُ الخَمِيرَ وَلاَ أَلبَسُ الحَرِيرَ، وَلاَ يَخدُمُنِي فُلانٌ وَلاَ فُلانَةُ، وَأُلصِقُ بَطْنِي بالحَصْبَاءِ، وَأَستَقْرِىءُ الرَّجُلَ الآيَةَ، وَهِيَ مَعِي، كَي يَنقَلِبَ بِي فَيُطعِمَنِي. وَخَيرُ النَّاسِ لِلمَسَاكِينِ جَعفَرُ بْنُ أَبي طَالِبٍ، يَنقَلِبُ بِنا

٥٤٢٩ ـ قوله نهمته أي حاجته وضبط بكسر النون أيضاً كما في الشارح.

باب ٣٢ ـ قوله: باب الأدم أي هذا باب فيه ذكر الأدم بضمّ الهمزة والدال ويجوز إسكانها وهو جمع إدام وقيل: هو بالإسكان المفرد وبالضمّ الجمع ا هـ. عيني وقدّمنا من المصباح: إنّ الإدام ما يؤتدم به وجمعه أدم مثل كتاب وكتب ويسكن للتخفيف فيعامل معاملة المفرد ويجمع على آدام مثل قفل وأقفال (مصححه).

٥٤٣٠ ـ قوله: شرطتيه كذا بالياء مع إشباع الكسرة ا هـ.

ـ قوله: تقر بفتح الفوقية وكسر القاف وتفتح (شارح).

٥٤٣٢ ـ قوله: الحلواء يمد ويقصر وروي بالوجهين في الموضعين كما يعلم بالمراجعة إلى الشارح.

poor was Ja'far Ibn Abu'talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter), which we would split and lick whatever was in it.

[34] The gourd

5433- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" paid a visit to a freed slave of his who was a tailor. The Messenger of Allah "Allah's blessing and peace be upon him" was served with (a dish of food containing) gourd. He starting to eat the gourd. I have liked the gourd Since I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it.

[35] One's preparing food for his brothers and companions

5434- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: There was a man from The Ansar called Abu'shu'aib, who had a butcher slave. He said (to his slave): "Prepare a meal to which I may invite Allah's Apostle "Allah's blessing and peace be upon him" along with four other men." So he invited Allah's Apostle "Allah's blessing and peace be upon him" and four other men, but another man followed them whereupon The Prophet "Allah's blessing and peace be upon him" said: "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said: "But I admit him."

[36] What about he, who entertained one with food and then went on his work

5435- Anas "Allah be pleased with him" narrated: I was still a boy, walking with The Messenger of Allah "Allah's blessing and peace be upon him" when he entered upon a young tailor of his, who served him with a dish of food containing gourd. The Messenger of Allah "Allah's blessing and peace be upon him" starting to eat the (pieces of) gourd from the various sides of the dish. Seeing this, I collected the (pieces of) gourd in front of him. Then the young tailor went on his work. Anas said: "I have liked (eating) the gourd since then."

[37] Mentioning the soup

5436- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him". The host presented parley bread and a dish of soup with gourd and dried meat. I saw The Messenger of Allah "Allah's blessing and peace be upon him" seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd.

[38] Mentioning the dried meat

5437- Anas Ibn Malik "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" being served with a dish of soup with gourd and dried meat. I saw him seeking to eat the pieces of gourd from the various sides of the dish.

فَيُطْعِمُنَا ما كانَ في بَيتِه، حَتّى إنْ كانَ لَيُخرِجُ إلَينَا العُكَّةَ لَيس فِيهَا شَيءٌ، فَنَشتَقُّهَا فَنَلعَقُ ما فِيهَا
[طرفه في: ٣٧٠٨]

٣٤ ـ بابُ الدُّبَّاءِ

٥٤٣٣ ـ حدّثنا عَمْرُو بنُ عَلِي: حدَّثنا أَزْهرُ بْنُ سَعْدٍ، عَنِ ابن عَوْنٍ، عَنْ ثُمَامَةَ بنِ أَنَسٍ، عَنْ أَنسٍ: أَنَّ رَسُولَ اللّهِ ﷺ أَتى مَوْلى لَهُ خَيَّاطاً، فَأُتِيَ بِدُبَّاءٍ، فَجَعَلَ يَأْكُلُه، فَلَمْ أَزَلْ أُحِبُّهُ مُنْذُ رَأَيتُ رَسُولَ اللّهِ ﷺ يَأْكُلُهُ. [طرفه في: ٢٠٩٢]

٣٥ ـ بابُ الرَّجُلِ يَتَكَلَّفُ الطَّعَامَ لإخْوَانِه

٥٤٣٤ ـ حدّثنا محمَّدُ بنُ يُوسُفَ: حدّثنا سُفيانُ، عنِ الأعمَشِ، عَنْ أبِي وائِلٍ، عَنْ أبي مَسْعُودٍ الأنصارِيِّ قالَ: كانَ مِنَ الأنْصارِ رَجُلٌ يُقالُ لَهُ أَبُو شُعَيبٍ، وَكانَ لَهُ غُلامٌ لَحَّامٌ، فَقالَ: اصْنَعْ لِي طَعَاماً، أَدْعُو رَسُولَ اللّهِ ﷺ خامِسَ خَمْسَةٍ، فَدَعا رَسُولَ اللّهِ ﷺ خامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ فَقالَ النَّبيُّ ﷺ: «إنَّكَ دعوتَنا خامِسَ خَمْسَةٍ، وهذا رَجُلٌ قَدْ تَبِعَنا، فإنْ شِئْتَ أَذِنْتَ لَهُ، وإنْ شِئتَ تَرَكْتَهُ». قالَ: بَلْ أَذِنْتُ لَهُ. [طرفه في: ٢٠٨١]

٣٦ ـ بابُ مَنْ أَضافَ رَجُلاً إلى طَعَامٍ وَأَقْبَلَ هُوَ عَلى عَمَلِهِ

٥٤٣٥ ـ حدّثني عَبْدُ اللّهِ بْنُ مُنِيرٍ، سَمِعَ النَّضْرَ: أَخبرَنا ابنُ عَوْنٍ قالَ: أَخبرَني ثُمامَةُ بنُ عَبْدِ اللّهِ بْنِ أَنسٍ، عَنْ أَنسٍ رَضِيَ اللّهُ عَنْهُ قالَ: كُنْتُ غُلاماً أَمْشِي مَعَ رَسُولِ اللّهِ ﷺ، فَدَخَلَ رَسُولُ اللّهِ ﷺ عَلَى غُلامٍ لَهُ خَيَّاطٍ، فَأَتاهُ بِقَصْعَةٍ فِيهَا طَعَامٌ وَعَلَيهِ دُبَّاءٌ، فَجَعَلَ رَسُولُ اللّهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ، قالَ: فَلَمَّا رَأَيتُ ذلِكَ جعلتُ أَجمَعُهُ بَينَ يَدَيهِ، قالَ: فَأَقْبَلَ الغُلامُ عَلَى عَمَلِهِ، قالَ أَنَسٌ: لا أَزالُ أُحِبُّ الدُّبَّاءَ بَعْدَ ما رَأَيتُ رَسُولَ اللّهِ ﷺ صَنَعَ ما صَنَعَ.
[طرفه في: ٢٠٩٢].

٣٧ ـ بابُ المَرَقِ

٥٤٣٦ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ إسْحاقَ بْنِ عَبْدِ اللّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ: أَنَّ خَيَّاطاً دعا النَّبِيَّ ﷺ لِطَعَامٍ صنعهُ، فَذَهَبْتُ مَعَ النَّبِيِّ ﷺ، فَقَرَّبَ خُبْزَ شَعِيرٍ، وَمَرَقاً فيه دُبَّاءٌ وَقَدِيدٌ، رَأَيتُ النَّبِيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِن حَوالَيِ القَصْعَةِ، فَلَمْ أَزَل أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ.
[طرفه في: ٢٠٩٢]

٣٨ ـ بابُ القَدِيدِ

٥٤٣٧ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا مالِكُ بْنُ أَنَسٍ، عَنْ إسْحاقَ بْنِ عَبْدِ اللّهِ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: رَأَيتُ النَّبِيَّ ﷺ أُتِيَ بِمرقَةٍ فِيها دُبَّاءٌ وَقَدِيدٌ، فَرَأَيتُهُ يَتتبعُ الدُّباءَ يَأْكُلُها. [طرفه في: ٢٠٩٢].

5438- Abis narrated that A'isha "Allah be pleased with her" had said: "This (prohibiting eating the meat of sacrifices three days after slaughtering) was not done by The Prophet "Allah's blessing and peace be upon him" except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat fifteen days later." She further said: "The family of Mohammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

[39] What about one's giving something to another on the table

Ibn Al'mubarak said: There is no harm that one might give something to his companion on the same table and not on another table.

5439- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him". The host presented parley bread and a dish of soup with gourd and dried meat. I saw The Messenger of Allah "Allah's blessing and peace be upon him" seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd. Thumama narrated from Anas: I started collecting the (pieces of) gourd in front of The Messenger of Allah "Allah's blessing and peace be upon him".

[40] Eating snake cucumber with fresh dates

5440- Abdullah Ibn Ja'far Ibn Abu'talib "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

[41]

5441- Abu'othman narrated: I was a guest of Abu'huraira for seven days. Abu'huraira, his wife, and his slave used to get up and remain awake, each for one-third of the night successively. Each would offer the night prayer and then awaken the other. I heard Abu'huraira saying: "The Messenger of Allah "Allah's blessing and peace be upon him" distributed dates among his companions and my share was seven dates, one of which was dried."

5441- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" distributed dates among us, and my share was five dates, four of which were good, and one was dried. I found the dried one the hardest for my teeth.

٥٤٣٨ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: ما فَعَلَهُ إِلاَّ في عَامٍ جاعَ النَّاسُ، أَرَادَ أَنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الكُرَاعَ بَعْدَ خَمْسَ عَشْرَةَ، وَما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاثاً.

[طرفه في: ٥٤٢٣].

٣٩ ـ بابُ مَنْ نَاوَلَ أَوْ قَدَّمَ إِلَى صَاحِبِهِ عَلَى المَائِدَةِ شَيئاً

قال: وقالَ ابْنُ المبارَكِ: لا بأسَ أنْ يُناوِلَ بعضُهُمْ بعضاً، ولا يُناوِلُ مِنْ هذه المائِدَةِ إلى مائِدَةٍ أُخرَى.

٥٤٣٩ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: إِنَّ خَيَّاطاً دَعا رَسُولَ اللّهِ ﷺ لِطَعَامٍ صَنَعَهُ، قالَ: أَنَسٌ فَذَهَبْتُ مَعَ رَسُولِ اللّهِ ﷺ إِلى ذلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللّهِ ﷺ خُبْزاً مِنْ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ، قالَ أَنَسٌ: فَرَأَيتُ رَسُولَ اللّهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوْلِ الصَّحْفَةِ، فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ. وقالَ ثُمَامَةُ، عَنْ أَنَسٍ: فَجَعَلْتُ أَجْمَعُ الدُّبَّاءَ بَينَ يَدَيه. [طرفه في: ٢٠٩٢].

٤٠ ـ بابُ الرُّطَبِ بِالقِثَّاءِ

٥٤٤٠ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ، قالَ: حَدَّثَني إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيه، عَنْ عَبْدِ اللّهِ بْنِ جعفرِ بْنِ أَبي طالِبٍ رَضِيَ اللّهُ عَنْهُما قالَ: رَأَيتُ النَّبِيَّ ﷺ يأْكُلُ الرُّطَبَ بِالقِثَّاءِ.

٤١ ـ بابٌ

٥٤٤١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَبَّاسٍ الجُرَيرِيِّ، عَنْ أَبي عُثْمانَ قالَ: تَضَيَّفْتُ أَبا هُرَيرَةَ سَبْعاً، فكانَ هُوَ وامْرَأَتُهُ وَخادِمُهُ يَعْتَقِبُونَ اللَّيلَ أَثْلاثاً، يُصَلِّي هذا، ثُمَّ يُوقِظُ هذا، وَسَمِعْتُهُ يَقُولُ: قَسَمَ رَسُولُ اللّهِ ﷺ بَينَ أَصْحَابِهِ تَمْراً، فَأَصَابَنِي سَبْعُ تَمَرَاتٍ، إِحْدَاهُنَّ حَشَفَةٌ.

[طرفه في: ٥٤١١].

٥٤٤١ م ـ حدّثنا مُحَمَّدُ بْنُ الصَّبّاحِ: حَدَّثَنَا إِسْماعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عاصِمٍ، عَنْ أَبي عُثْمانَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: قَسَمَ النَّبِيُّ ﷺ بَينَنا تَمْراً، فَأَصَابَنِي مِنْهُ خَمْسٌ: أَرْبَعُ تَمَرَاتٍ وَحَشَفَةٌ، ثُمَّ رَأَيتُ الحَشَفَةَ هِيَ أَشَدُّهُنَّ لِضِرْسِي.

[طرفه في: ٥٤١١].

٥٤٣٨ ـ قوله: ما فعله أي النهي المذكور في حديث باب ما كان السلف يدّخرون ا هـ. شارح.

ـ قوله: بعد خمس عشرة ظرف لفعل مقدّر ذكر في باب ما كان السلف يدّخرون وهو قولها: فنأكله.

٥٤٤١ ـ (تضيفت أي نزلت به ضيفاً.

ـ قوله: هي أشدهن لضرسي هذه الرواية هي التي أخبرتها لك في هامش الحديث رقم ٥٤١١.

[42] Fresh dates and Dates

And Allah's saying: "And shake towards thyself the trunk of the palm tree: It will let fall fresh ripe dates upon thee." (Mary 25)

5442- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died when we satisfied our hunger with the two black elements of dates and water.

5443- Jaber Ibn Abdullah "Allah be pleased with both" reported: There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jaber had a piece of land, which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached The Prophet "Allah's blessing and peace be upon him" whereupon he said to his companions: "Let us go and ask the Jew for respite for Jaber." All of them came to me in my garden, and The Prophet "Allah's blessing and peace be upon him" started speaking to the Jew, who said: "O Abul'qasim! I will not grant him respite." When The Prophet "Allah's blessing and peace be upon him" saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates, which I put in front of The Prophet. He ate and then said to me: "Where is your hut, O Jaber?" I informed him, and he said: "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again from which he ate and then got up and talked to the Jew again, but the Jew refused his request. Then The Prophet "Allah's blessing and peace be upon him" got up for the second time amidst the palm trees loaded with fresh dates, and said: "O Jaber! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I repaid him all his right; yet there remained extra quantity of dates. So I went out and proceeded till I reached The Prophet "Allah's blessing and peace be upon him" and informed him of the glad tidings, whereupon he said: "I testify that I am Allah's Messenger."

[43] Eating the fresh dates

5444- Abdullah Ibn Omar "Allah be pleased with both" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him", some fresh dates were brought to him. The Prophet "Allah's blessing and peace be upon him" said: "There is a tree among the trees which is as blessed as a

٤٢ ـ بابُ الرُّطَبِ وَالتَّمْرِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَهُزِّي إِلَيكِ بِجِذْعِ النَّخْلَةِ تَسَّاقَطْ عَلَيْكِ رُطَباً جَنِيّاً﴾ [مريم: ٢٥].

٥٤٤٢ ـ وَقالَ مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ: حَدَّثَتْنِي أُمِّي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الأَسْوَدَيْنِ: التَّمْرِ وَالمَاءِ.

[طرفه في: ٥٣٨٣].

٥٤٤٣ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ بِالْمَدِينَةِ يَهُودِيٌّ، وَكانَ يُسْلِفُنِي فِي تَمْرِي إِلَى الجِدَادِ، وَكانَتْ لِجَابِرٍ الأَرْضُ الَّتِي بِطَرِيقِ رُومَةَ، فَجَلَسَتْ، فَخَلَا عاماً، فَجاءَنِي اليَهُودِيُّ عِنْدَ الجِدَادِ وَلَمْ أَجُدَّ مِنْهَا شَيْئاً، فَجَعلتُ أَسْتَنْظِرُهُ إِلَى قابِلٍ فَيأبى، فأخبر بذلِكَ النَّبِيُّ ﷺ، فقالَ لأَصْحابِهِ: «امْشُوا نَسْتَنْظِرْ لِجَابِرٍ مِنَ اليَهُودِيِّ» فَجاؤُنِي فِي نَخْلِي، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُ اليَهُودِيَّ، فَيَقُولُ: أَبَا القَاسِمِ لاَ أُنْظِرُهُ، فَلَمَّا رَأَى النَّبِيُّ ﷺ قامَ فَطافَ فِي النَّخْلِ، ثُمَّ جاءَهُ فَكَلَّمَهُ فَأَبَى، فَقُمتُ فَجِئتُ بِقَلِيلِ رُطَبٍ، فَوضعتهُ بين يدي النَّبِيِّ ﷺ فَأَكَلَ، ثُمَّ قالَ: «أَيْنَ عَرِيشُكَ يَا جَابِرُ». فَأَخْبَرْتُهُ، فَقَالَ: «افْرُشْ لِي فِيهِ». فَفَرَشْتُهُ، فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيقَظَ، فَجِئْتُهُ بِقَبْضَةٍ أُخرى فأكلَ منها، ثُمَّ قامَ فَكَلَّمَ اليَهودِيَّ فَأَبى عليهِ، فقامَ في الرِّطابِ فِي النَّخْلِ الثَّانِيَةَ، ثمَّ قالَ يَا جابِرُ: «جُدَّ وَاقْضِ». فَوَقَفَ فِي الجِدَادِ، فَجَدَدْتُ مِنْهَا ما قَضيتُهُ، وَفَضَلَ مِنْهُ، فَخَرَجْتُ حَتَّى جِئْتُ النَّبِيَّ ﷺ فَبَشَّرْتُهُ، فَقَالَ: «أَشْهَدُ أَنِّي رَسُولُ اللَّهِ».

٤٣ ـ بابُ أَكْلِ الجُمَّارِ

٥٤٤٤ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي مُجاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ جُلُوسٌ إِذَا أُتِيَ بِجُمَّارِ نَخْلَةٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبَرَكَةِ المُسْلِمِ». فَظَنَنْتُ أَنَّهُ يَعْنِي النَّخْلَةَ، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ يَا رَسُولَ اللَّهِ، ثُمَّ التَفَتُّ فَإِذَا أَنَا عاشِرُ عَشَرَةٍ أَنَا أَحْدَثُهُمْ

٥٤٤٣ ـ قوله: الجذاذ بكسر الجيم وفتحها وبالذال المعجمة ويجوز إهمالها واقتصر عليه اليونيني أي زمن قطع ثمر النخل وهو الصرام ا هـ من الشارح.

ـ قوله: وكانت لجابر فيه التفات من الحضور إلى الغيبة ا هـ. شارح.

ـ قوله: فجلست أي الأرض أي تأخرت عن الإثمار ولأبي ذر فخلست أي خالفت معهودها وحملها وروي فخنست أي تأخرت، وقوله: فخلا من الخلوّ أي تأخر السلف (عاماً) وروي فخلى من التخلية وروي: نخلاً بدله أي من جهة النخل ا هـ. من الشارح من العينيّ.

ـ وروي) (فجلست) بتاء المتكلم.

ـ قوله: الثانية أي المرة الثانية.

ـ قوله: فحلى وفي نسخة العينيّ: نخلاً بالنون والخاء المعجمة ولعله الذي ليس فيه شك.

Muslim." I thought that it was the date palm tree and intended to say "It is the date-palm tree, O Allah's Apostle!" but I looked behind to see that I was the tenth and youngest of ten men present there. So I kept silent. Then The Prophet "Allah's blessing and peace be upon him" said: "It is the date palm tree."

[44] What about Ajwa (a very good kind of dates)

5445- Amer Ibn Sa'd narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "He who eats seven Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

[45] One's eating two dates at a time

5446- Jabala Ibn Suhaim narrated: We were struck with a year of famine. Ibn Az'zubair used to give us dates. Abdullah Ibn Omar "Allah be pleased with both" used to pass by us and say: None of you should eat two dates at a time, for The Prophet "Allah's blessing and peace be upon him" forbade us to eat two dates at a time, unless (according to Ibn Omar) one takes the permission of his companions."

[46] Mentioning the snake cucumber

5447- Abdullah Ibn Ja'far Ibn Abu'talib "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

[47] The blessing of the date palm trees

5448- Abdullah Ibn Omar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": There is a tree from amongst the trees which is as blessed as The Muslim. It is the date palm tree."

[48] Eating two kinds of food at a time

5449- Abdullah Ibn Ja'far Ibn Abu'talib "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

فَسَكَتُّ، فَقَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

٤٤ - بـابُ العَجْوَةِ

٥٤٤٥ - حدثنا جُمْعَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ: أَخْبَرَنَا عامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةً، لَمْ يَضُرَّهُ في ذٰلِكَ اليَوْمِ سُمٌّ وَلاَ سِحْرٌ».

٤٥ - بـابُ القِرَانِ في التَّمْرِ

٥٤٤٦ - حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ قالَ: أَصَابَنَا عامُ سَنَةٍ مَعَ ابْنِ الزُّبَيرِ رَزَقَنَا تَمْراً، فَكانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَمُرُّ بِنَا وَنَحْنُ نَأْكُلُ، وَيَقُولُ: لاَ تُقَارِنُوا، فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ القِرَانِ، ثُمَّ يَقُولُ: إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ. قالَ شُعْبَةُ: الإِذْنُ مِنْ قَوْلِ ابْنِ عُمَرَ. [طرفه في: ٢٤٥٥]

٤٦ - بـابُ القِثَّاءِ

٥٤٤٧ - حدثني إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطَبَ بالقِثَّاءِ.

[طرفه في: ٥٤٤٠]

٤٧ - بـابُ بَرَكَةِ النَّخْلِ

٥٤٤٨ - حدثنا أَبُو نُعَيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيدٍ، عَنْ مُجَاهِدٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «مِنَ الشَّجَرِ شَجَرَةٌ، تَكُونُ مِثْلَ المُسْلِمِ، وَهِيَ النَّخْلَةُ».

[طرفه في: ٦١]

٤٨ - بـابُ جَمْعِ اللَّوْنَينِ أَوِ الطَّعامَينِ بِمَرَّةٍ

٥٤٤٩ - حدثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالقِثَّاءِ.

[طرفه في: ٥٤٤٠]

٥٤٤٥ - قوله: من تصبح أي أكل صباحاً قبل أن يأكل شيئاً.

- قوله: تمرات عجوة بتنوينهما مجرورين فالثاني عطف بيان، وينصب على التمييز ولأبي ذر: تمرات عجوة بالاضافة (شارح).

٥٤٤٦ - قوله: عام سنة أي قحط وجدب.

- قوله: رزقنا ويروى فرزقنا أي أعطانا في أرزاقنا اهـ. شارح.

باب ٤٨ - قوله: بمرة أي في حالة واحدة.

[49] Letting the guests enter (to have their meal) ten by ten

5440- Anas "Allah be pleased with him" narrated: My mother Ommu'sulaim took a Mudd of barley grain which she ground and made porridge from it. Then she pressed over it a butter skin she had with her. Then she sent me to The Prophet "Allah's blessing and peace be upon him", whom I reached while he was sitting with his companions. I invited him, whereupon he said: "And (what about) those who are with me?" I returned and said: "He says: "And (what about) those who are with me?"" Abu'talha went out to him and said: "O Allah's Apostle! It is just a meal prepared by Ommu'sulaim." The Prophet "Allah's blessing and peace be upon him" entered to whom the food was brought. He said: "Let ten persons enter upon me." Those ten entered and ate their fill. Then he said: "Let (another) ten enter upon me." Those ten entered and ate their fill. Then he said: "Let (more) ten enter upon me." He called forty persons. Then The Messenger of Allah "Allah's blessing and peace be upon him" ate and got up. I started looking (at the food) to see whether it decreased.

[50] What is hateful of (eating) garlic?

5451- Abdul'aziz narrated: Anas was asked: "What did you hear from The Prophet "Allah's blessing and peace be upon him" concerning (eating) garlic?" he said: The Prophet "Allah's blessing and peace be upon him" said: "He, who ate it (the garlic) should not approach our mosque."

5452- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate garlic or onion, should keep himself away from us (or from our mosque)."

[51] What about Kabath (the fruits of The Arak trees)

5453- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" picking the fruits of the Arak trees at Mar Az'zahran. Allah's Apostle "Allah's blessing and peace be upon him" said: "Pick the black fruit, for it is the best." The companions asked: "Were you a shepherd?" He replied: "There was no Prophet who was not a shepherd."

٤٩ ـ بابُ مَنْ أَدْخَلَ الضِّيفانَ عَشَرَةً عَشَرَةً، وَالجُلُوسِ عَلَى الطَّعَامِ عَشَرَةً عَشَرَةً

٥٤٥٠ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنِ الجَعْدِ أَبِي عُثْمانَ، عَنْ أَنَسٍ وَعَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، وَعَنْ سِنَانٍ أَبِي رَبِيعَةَ، عَنْ أَنَسٍ: أَنَّ أُمَّ سُلَيمٍ أُمَّهُ، عَمَدَتْ إِلَى مُدٍّ مِنْ شَعِيرٍ جَشَّتْهُ، وَجَعَلَتْ مِنْهُ خَطِيفَةً، وَعَصَرَتْ عُكَّةً عِنْدَهَا، ثُمَّ بَعَثَتْنِي إِلَى النَّبِيِّ ﷺ فَأَتَيتُهُ وَهُوَ فِي أَصْحَابِهِ فَدَعَوْتُهُ، قالَ: «وَمَنْ مَعِي» فَجِئْتُ فَقُلْتُ: إِنَّهُ يَقُولُ: وَمَنْ مَعِي؟ فَخَرَجَ إِلَيهِ أَبُو طَلْحَةَ، قالَ: يَا رَسُولَ اللهِ، إِنَّمَا هُوَ شَيءٌ صَنَعَتْهُ أُمُّ سُلَيمٍ، فَدَخَلَ فَجِيءَ بِهِ، وَقالَ: أَدْخِلْ عَلَيَّ عَشَرَةً». فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قالَ: «أَدْخِلْ عَلَيَّ عَشَرَةً». فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قالَ: «أَدْخِلْ عَلَيَّ عَشَرَةً». حَتَّى عَدَّ أَرْبَعِينَ، ثُمَّ أَكَلَ النَّبِيُّ ﷺ، ثُمَّ قامَ، فَجَعَلْتُ أَنْظُرُ، هَلْ نَقَصَ مِنْهَا شَيءٌ. [طرفه في: ٤٢٢]

٥٠ ـ بابُ ما يُكْرَهُ مِنَ الثُّومِ وَالبُقُولِ

فِيهِ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٥٤٥١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: قِيلَ لأَنَسٍ: ما سَمِعْتَ النَّبِيَّ ﷺ في الثُّومِ؟ فَقالَ: «مَنْ أَكَلَ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا».

[طرفه في: ٨٥٦]

٥٤٥٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللهِ بْنُ سَعِيدٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي عَطَاءٌ: أَنَّ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: زَعَمَ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزِلْنَا، أَوْ لِيَعْتَزِلْ مَسْجِدَنَا». [طرفه في: ٨٥٤]

٥١ ـ بابُ الكَبَاثِ، وَهْوَ ثَمَرُ الأَرَاكِ

٥٤٥٣ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قالَ: أَخْبَرَنِي جابِرُ بْنُ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِمَرِّ الظَّهْرَانِ نَجْنِي الكَبَاثَ، فَقالَ: «عَلَيكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَيطَبُ». فَقَالَ: أَكُنْتَ تَرْعَى الغَنَمَ؟ قالَ: «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلاَّ رَعَاهَا». [طرفه في: ٣٤٠٦]

٥٤٥٠ ـ قوله: جشته أي طحنته طحناً جريشاً غير ناعم (شارح).

ـ والخطيفة لبن يذرّ عليه الدقيق ثمّ يطبخ فيلعقه الناس ويختطفونه بسرعة (عيني).

باب ٥٠ ـ قوله: فيه عن ابن عمر وسقط لأبي ذرّ عن لفظ عن الجارة (شارح).

باب ٥١ ـ قوله: وهو تمر الأراك كذا بضبط الشارح وفي بعض النسخ وهو ثمر الأراك بالمثلثة وفتح الميم كما في الأصل المطبوع وذكر الشارح رواية وهو ورق الأراك (مصحح).

٥٤٥٣ ـ قوله: أيطب مقلوب أطيب مثل أجذب وأجبذ ومعناهما واحد ا هـ. عيني.

ـ قوله: (فقال) جابر ولأبي ذرّ فقيل: ا هـ. شارح.

[52] Rinsing one's mouth after (eating) food

5454- Sowaid Ibn An'no'man narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar. When we reached As'sahba, The Prophet "Allah's blessing and peace be upon him" asked for food, but nothing except Sawiq was brought to him. We ate, and then The Messenger of Allah "Allah's blessing and peace be upon him" stood up for the prayer. He rinsed his mouth, and we too, rinsed our mouths.

5455- Sowaid narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar. When we arrived in As'sahba, a day's journey from Khaibar (according to Yahya), The Prophet "Allah's blessing and peace be upon him" asked for food. But nothing except Sawiq was brought to him, which we chewed and ate. Then The Prophet "Allah's blessing and peace be upon him" asked for water and rinsed his mouth, and we too, rinsed our mouths with him. He then led us in the Maghrib prayer without repeating ablution.

[53] Licking fingers before being wiped with the handkerchief

5456- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you eat, do not wipe your hand till you have licked it, or had it licked by somebody else."

[54] What about the handkerchief

5457- Sa'eed Ibn Al'harith narrated that he asked Jaber Ibn Abdullah about performing ablution after taking a cooked meal. He replied: "It is not necessary." He added: "We hardly got such kind of food during the lifetime of The Prophet "Allah's blessing and peace be upon him". Therefore, when we got such a dish, we had no handkerchiefs to wipe our hands with other than the palms of our hands, our forearms and our feet. After that, We would offer the prayer without repeating ablution."

[55] What one says after finishing his meal

5458- Abu'omama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say when his meal is finished and lifted: "Praise be to Allah, as much, good and blessed as it could be. Your favour, O lord, could neither be compensated, nor it could be left, nor it could be dispensed with."

٥٢ ـ بابُ المَضمَضَةِ بَعْدَ الطَّعَامِ

٥٤٥٤ ـ حدثنا عليٌّ: حَدَّثنا سُفيانُ: سَمِعْتُ يحيى بنَ سَعيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ، عَنْ سُوَيدِ بنِ النُّعمانِ قالَ: خَرَجنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيبَرَ، فلَمَّا كُنَّا بالصَّهباءِ دَعا بطَعامٍ، فَما أُتِيَ إلاَّ بِسَوِيقٍ، فأكلنا، فقامَ إلى الصَّلاةِ فتَمَضمَضَ ومَضمَضْنا.

[طرفه في: ٢٠٩]

٥٤٥٥ ـ قالَ يَحيى سَمِعْتُ بُشَيراً يَقولُ: حَدَّثَنا سُوَيدٌ: خَرَجْنا مَعَ رَسُولِ اللّهِ ﷺ إلى خيبر، فلمّا كنّا بالصَّهباءِ، قالَ يحيى وهي مِنْ خيبر على رَوحةٍ، دعا بطعامٍ فما أُتِيَ إلاَّ بسويقٍ، فلُكْناهُ، فأكلنا مَعَهُ، ثُمَّ دَعا بماءٍ، فَمَضمَضَ وَمَضمَضنا مَعَهُ، ثُمَّ صَلَّى بِنا المَغرِبَ، وَلَمْ يَتَوضَّأْ.

وقالَ سُفيانُ: كأنَّكَ تَسمَعُهُ مِنْ يَحيى.

[طرفه في: ٢٠٩]

٥٣ ـ بابُ لَعْقِ الأَصَابِعِ وَمَصِّهَا قَبْلَ أَنْ تُمْسَحَ بِالمِنْدِيلِ

٥٤٥٦ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفيَانُ، عَنْ عَمرِو بنِ دِينارٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «إذا أكَلَ أحَدُكُمْ فَلاَ يَمسَحْ يَدَهُ حَتَّى يَلعَقَهَا أَوْ يُلعِقَهَا».

٥٤ ـ بابُ المِنْدِيلِ

٥٤٥٧ ـ حدثنا إبْراهيمُ بْنُ المُنذِرِ قالَ: حَدَّثَني مُحَمَّدُ بنُ فُلَيحٍ قالَ: حَدَّثَني أَبي، عَنْ سَعِيدِ بنِ الحارِثِ، عَنْ جابرِ بنِ عَبدِ اللّهِ رَضِيَ اللّهُ عَنهُما: أَنَّهُ سَأَلَهُ عَنِ الوُضوءِ مِمَّا مَسَّتِ النَّارُ؟ فَقالَ: لاَ، قَدْ كُنَّا زَمانَ النَّبِيِّ ﷺ لا نَجِدُ مِثْلَ ذلِكَ مِنَ الطَّعامِ إلاّ قَليلاً، فإذا نَحْنُ وَجَدْناهُ لَمْ يَكُنْ لَنا مَنادِيلُ إلاَّ أَكُفَّنا وَسواعِدَنا وأقْدامَنا، ثُمَّ نُصَلِّي ولاَ نَتَوضَّأُ.

٥٥ ـ بابُ ما يَقُولُ إذا فَرَغَ مِنْ طَعَامِهِ

٥٤٥٨ ـ حدثنا أبو نُعَيمٍ: حَدَّثَنا سُفيَانُ، عَنْ ثَوْرٍ، عَنْ خالِدِ بْنِ مَعْدانَ، عَنْ أبي أُمامَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إذا رَفَعَ مائِدَتَهُ قالَ: «الحَمْدُ لِلّهِ كَثيراً طَيِّباً مُبارَكاً فِيهِ غَيرَ مَكْفِيٍّ ولاَ مُوَدَّعٍ ولاَ مُسْتَغْنًى عَنهُ رَبَّنا».

[طرفه في: الحديث ٥٤٥٨ ـ طرفه في: ٥٤٥٩]

٥٤٥٩ ـ حدثنا أَبُو عاصِمٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خالِدِ بْنِ مَعْدَانَ، عَنْ أَبي أُمامَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إذا فَرَغَ مِنْ طَعامِهِ، وقالَ مَرَّةً: إذا رَفَعَ مائِدَتَهُ، قالَ: «الحَمْدُ لِلّهِ الَّذي كَفانا

٥٤٥٥ ـ قوله: فلكناه أي علكناه في أفواهنا، وقوله: فأكلنا معه أي مع رسول الله ﷺ ولأبي ذر: فأكلنا منه أي من السويق (شارح).

٥٤٥٧ ـ قوله: لم يكن لنا مناديل إلاّ الخ وكان أحسن مناديلهم ما ذكره جاهليهم بقوله (نمش بأعراف الجياد أكفنا، إذا نحن قمنا عن شواء مضهب) مصحح.

5459- Abu'omama "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" finished his meals (or whenever his dining sheet was lifted), he would say: "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favour can neither be compensated nor denied." (Or) "Praise be to Allah. Your favour, O lord, could neither be compensated, nor it could be left, nor it could be dispensed with."

[56] Eating with one's servant

5460- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When your servant brings your meals to you then if you do not let him sit and share the meals, you should, at least, give him a mouthful or two mouthfuls of that meal or a meal or two meals, for he has prepared it."

[57] The thankful eating one is (concerning reward) as the patient fasting

[58] When one is invited to a meal and says: "and this is with me"

5461- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: There was a man from The Ansar called Abu'shu'aib. He came and noticed (the signs of) hunger on The Messenger of Allah "Allah's blessing and peace be upon him". He had a butcher slave to whom He said: "Prepare a meal which is sufficient for five persons, to which I may invite Allah's Apostle "Allah's blessing and peace be upon him" along with four other men." So he invited Allah's Apostle "Allah's blessing and peace be upon him" and four other men, but another man followed them whereupon The Prophet "Allah's blessing and peace be upon him" said: "O Abu'shu'aib! You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said: "But I admit him."

[58] If the time of supper comes one should not be hasty in finishing it

5462- Amr Ibn Omaiyya narrated that he saw The Prophet "Allah's blessing and peace be upon him" holding a shoulder piece of mutton in his hand from which he was cutting with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then got up for prayer without performing new ablution.

5463- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the supper is served and at the same time the prayer is established, then start having it (before offering the prayer)."

5464- Ibn Omar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him" (the same previous tradition). On the other hand, Nafi narrated that Ibn Omar once had his supper while hearing the imam's recitation (of The Qur'an in the prayer).

وأرْوانا، غيرَ مكْفِيٍّ ولا مَكْفُورٍ». وقالَ مرَّةً: «الحَمْدُ لِلَّه ربِّنا، غيرَ مكْفِيٍّ ولا مُوَدَّعٍ ولا مُسْتَغْنًى، ربَّنا».

[طرفه في: ٥٤٥٨]

٥٦ ـ بابُ ٱلأكْلِ مَعَ الخَادِمِ

٥٤٦٠ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ مُحمَّدٍ، هُوَ ابْنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَتَى أَحَدَكُمْ خادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُناوِلْهُ أُكْلَةً أَوْ أُكْلَتَينِ، أَوْ لُقْمَةً أَوْ لُقْمَتينِ، فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلاَجَهُ».

[طرفه في: ٢٥٥٧]

٥٧ ـ بابٌ الطاعِمُ الشَّاكِرُ مِثْلُ الصَّائِمِ الصَّابِرِ

٥٨ ـ بابُ الرَّجُلِ يُدْعى إِلَى طَعَامٍ فَيَقُولُ: وَهذا مَعِي

وَقالَ أَنَسٌ: إِذَا دَخَلتَ عَلَى مُسْلِمٍ لاَ يُتَّهَمُ، فَكُلْ مِنْ طَعَامِهِ وَاشْرَبْ مِنْ شَرَابِهِ.

٥٤٦١ ـ حدّثنا عَبْدُ اللّهِ بْنُ أَبِي ٱلأَسْوَدِ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا ٱلأَعْمَشُ: حَدَّثَنا شَقِيقٌ: حَدَّثَنا أَبُو مَسْعُودٍ ٱلأَنْصارِيُّ قالَ: كان رَجُلٌ مِنَ ٱلأَنْصارِ يُكْنَى أَبَا شُعَيبٍ، وَكانَ لَهُ غُلامٌ لَحَّامٌ، فَأَتَى النَّبِيَّ ﷺ وَهْوَ في أَصْحابِه، فَعَرَفَ الجُوعَ في وَجْهِ النَّبِيِّ ﷺ، فَذَهَبَ إِلَى غُلامِهِ اللَّحَّامِ، فَقالَ: اصْنَعْ لي طَعاماً يَكْفي خمسةً، لَعَلِّي أَدْعُو النَّبِيَّ ﷺ خامسَ خمْسةٍ، فَصنعَ لَهُ طُعَيِّماً، ثُمَّ أَتاهُ فَدعاهُ، فتبعَهُم رَجلٌ، فقالَ النَّبِيُّ ﷺ: «يا أَبَا شُعيبٍ، إِنَّ رجُلاً تَبِعنَا، فإِنْ شئْتَ أَذِنْتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ». قالَ: لاَ، بَلْ أَذِنْتُ لَهُ.

[طرفه في: ٢٠٨١].

٥٩ ـ بابٌ إِذا حَضرَ العَشاءُ فلا يَعْجَلْ عَنْ عَشائِهِ

٥٤٦٢ ـ حدّثنا أَبو اليمانِ: أَخْبَرَنَا شُعيبٌ، عَنِ الزُّهْرِيِّ. وقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أَخبرَني جَعْفرُ بْنُ عَمْرِو بنِ أُمَيَّةَ: أَنَّ أَباهُ عَمْرَو بْنَ أُمَيَّةَ أَخبرَهُ: أَنَّهُ رَأَى رَسُولَ اللّهِ ﷺ يَحتزُّ مِنْ كَتِفِ شَاةٍ في يَدِهِ، فَدُعِيَ إِلَى الصَّلاةِ، فَأَلقَاها والسِّكِّينَ الَّتي كانَ يحتَزُّ بِها، ثُمَّ قامَ فصلَّى ولَمْ يَتوضَّأْ. [طرفه في: ٢٠٨].

٥٤٦٣ ـ حدّثنا مُعلَّى بْنُ أَسَدٍ: حَدَّثَنا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا وُضِعَ العَشَاءُ وأُقِيمَتِ الصَّلاَةُ، فَابْدَؤُوا بِالعَشَاءِ».

[طرفه في: ٦٧٢].

٥٤٦٤ ـ وَعَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَعَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ تَعَشَّى مَرَّةً، وَهْوَ يَسْمَعُ قِرَاءَةَ ٱلإِمامِ.

[طرفه في: ٦٧٣].

5465- A'isha "Allah be pleased with her" narrated from The Prophet "Allah's blessing and peace be upon him": "If the prayer is established and, at the same time, the supper is served, then you would start having the supper (before offering the prayer)."

[60] Allah's saying: "If you finished your meal (to which you were invited) you should go away." (The Confederates "Al'ahzab" 53)

5466- Anas "Allah be pleased with him" reported: I know (about) the order of veiling women more than anybody else. Obai Ibn Ka'b used to ask me about it. Allah's Apostle "Allah's blessing and peace be upon him" became the bridegroom of Zainab Bint Jahsh whom he married at Medina. After the sun had risen high in the sky, The Prophet "Allah's blessing and peace be upon him" invited the people to a meal. Allah's Apostle "Allah's blessing and peace be upon him" remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle "Allah's blessing and peace be upon him" got up and went away, and I too, followed him till he reached the door of A'isha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of A'isha's room, he returned and I also returned with him to see that the people had left. Thereupon The Prophet "Allah's blessing and peace be upon him" hung a curtain between him and me. The Verse regarding the order for veiling women was revealed.

٥٤٦٥ ـ حدّثنا مُحمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قال: «إذا أُقِيمتِ الصَّلاةُ وحضرَ العشاءُ، فَابْدَؤُوا بِالعَشَاءِ». قالَ وُهَيبٌ وَيَحْيى بنُ سَعِيدٍ، عَنْ هِشَامٍ: «إِذَا وُضِعَ العَشَاءُ».

[طرفه في: ٦٧١].

٦٠ ـ بابُ قَوْلِ اللّهِ تَعالَى: ﴿فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾ [الأحزاب: ٥٣]

٥٤٦٦ ـ حدّثني عَبْدُ اللّهِ بْنُ محمَّدٍ: حَدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ. قالَ: حَدَّثَني أبي، عَنْ صَالِحٍ، عن ابْنِ شِهَابٍ: أَنَّ أَنساً قال: أنا أعْلَمُ النَّاسِ بِالحِجابِ، كانَ أُبَيُّ بنُ كَعْبٍ يَسْأَلُنِي عنْهُ، أصبحَ رَسُولُ اللّهِ ﷺ عَرُوساً بزينبَ ابنةِ جَحْشٍ، وَكانَ تَزَوَّجَها بالمَدِينةِ فَدعا النَّاسَ للطَّعَامِ بَعْدَ ارْتِفاعِ النَّهارِ، فجلسَ رَسُولُ اللّهِ ﷺ وَجَلَسَ مَعَهُ رِجالٌ بَعْدَ ما قامَ القَوْمُ، حَتَّى قامَ رَسُولُ اللّهِ ﷺ فَمشَى وَمَشَيتُ مَعَهُ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكانَهُمْ، فَرَجعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ، حَتَّى بَلَغَ بابَ حُجْرَةِ عائِشَةَ، فَرَجعَ وَرَجَعْتُ مَعَهُ فإذا هُمْ قَدْ قامُوا، فَضَرَبَ بَيْني وَبَينهُ سِتْراً، وَأُنْزِلَ الحِجابُ.

[طرفه في: ٤٧٩١].

(71) The Book of Aqiqa

[1] Naming the born child; and putting one's saliva, after chewing a date, into its mouth

5467- Abu'moosa "Allah be pleased with him" reported: A son was born to me whom I took to The Prophet "Allah's blessing and peace be upon him" who named him Ibrahim. He put his saliva after he chewed a date in the child's mouth. Then he invoked Allah to bless him and returned him to me. (This was the eldest of Abu'moosa's sons).

5468- A'isha "ALLAH BE PLEASED WITH HER" narrated: A child was brought to Allah's Apostle "Allah's blessing and peace be upon him" to put his saliva, after chewing a date, into its mouth. The child urinated on the garment of the Prophet. The Prophet poured water over the soiled place.

5469- Asma "Allah be pleased with her" reported: I conceived Abdullah Ibn Az'zubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba, wherein I gave birth.

Then I brought the child to Allah's Apostle "Allah's blessing and peace be upon him" which I placed (on his lap). He asked for a date which he chewed, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle, mixed with a date. Then The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless him. It was the first child born in the Islamic era. Therefore they (Muslims) were very happy with this child, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

5470- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'talha had a child who was seriously sick. Once, while Abu'talha was out, the child died. When Abu'talha returned home, he asked: "How is my son?" Ommu'sulaim (his wife) answered: "He is more quiet than he has ever been." Then she presented the supper to him, which he had and then slept with her. After he had finished, she said (to him): "Bury the child (for he died)." Next morning Abu'talha came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about that. The Prophet "Allah's blessing and peace be upon him" said (to him): "Did you sleep with your wife last night?" Abu'talha said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bestow your blessing on them concerning their (last) night." (Later)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٧١ ـ كتاب العقيقة

١ ـ بابُ تَسْمِيَةِ المَوْلُودِ غَداةَ يُولَدُ، لِمَنْ لَمْ يَعُقَّ، وَتَحْنِيكِه

٥٤٦٧ ـ حدّثني إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ قالَ: حَدَّثَني بُرَيدٌ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسى رَضِيَ اللَّهُ عَنهُ قالَ: وُلِدَ لِي غُلامٌ، فَأَتَيتُ بِهِ النَّبِيَّ ﷺ فَسمَّاهُ إِبْراهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعا لَهُ بِالبَرَكَةِ، وَدَفَعَهُ إِلَيَّ، وَكانَ أَكْبَرَ وَلَدِ أَبِي مُوسى.

٥٤٦٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ هِشَام، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ يُحَنِّكُهُ، فَبالَ عَلَيهِ، فَأَتْبَعَهُ المَاءَ.

[طرفه في: ٢٢٢].

٥٤٦٩ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيرِ بِمَكَّةَ، قالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيتُ المَدِينَةَ فَنَزَلْتُ قُبَاءً، فَوَلَدْتُ بِقُبَاءٍ، ثُمَّ أَتَيتُ بِهِ رَسُولَ اللَّهِ ﷺ فَوَضَعْتُهُ في حَجْرِهِ، ثُمَّ دعا بِتَمْرَةٍ فَمضَغَها، ثُمَّ تفل في فيهِ، فكانَ أَوَّلَ شيءٍ دخل جوفه رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ، ثُمَّ دَعا لَهُ فَبَرَّكَ عَلَيهِ، وَكانَ أَوَّلَ مَوْلُودٍ وُلِدَ في الإِسْلَامِ، فَفَرِحُوا بِهِ فَرَحاً شَدِيداً، لأَنَّهُمْ قِيلَ لَهُمْ: إِنَّ اليَهُودَ قَدْ سَحَرَتْكُمْ فَلا يُولَدُ لَكُمْ.

[طرفه في: ٣٩٠٩].

٥٤٧٠ ـ حدّثنا مَطَرُ بْنُ الفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ أَنَسِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ ابْنٌ لأَبِي طَلحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلحَةَ قالَ: ما فَعَلَ ابْنِي، قالَتْ أُمُّ سُلَيم: هوَ أَسْكَنُ ما كانَ، فَقَرَّبَتْ إِلَيهِ العَشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قالَتْ: وَارِ الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقالَ: «أَعْرَسْتُمُ اللَّيلَةَ». قالَ: نَعَم، قالَ: «اللَّهُمَّ بارِكْ لَهُما».

٥٤٦٩ ـ قوله: وأنا متمّ يقال: أتمت الحبلى فهي متمّ إذا تمت أيام حبلها (عيني).

ـ قوله: قباء بالمدّ والصرف ويقصر ويمنع (قسطلاني).

٥٤٧٠ ـ قوله: الشكو المرض.

ـ قوله: أعرستم استفهام محذوف الأداة وهو من قولهم أعرس الرجل إذا دخل بامرأته والمراد هنا الوطء =

Ommu'sulaim gave birth to a boy. Abu'talha told me to take care of the child until it was taken to The Prophet "Allah's blessing and peace be upon him". Then Abu'talha took the child to The Prophet "Allah's blessing and peace be upon him" and Ommu'sulaim sent some dates along with the child. The Prophet "Allah's blessing and peace be upon him" took the child (on his lap) and asked if there was something with him. The people replied: "Yes, a few dates." The Prophet "Allah's blessing and peace be upon him" took a date, which he chewed. Then he took some of it out of his mouth, which he put (as mixed with his saliva) into the child's mouth, and named him Abdullah.

[2] Relieving the born child of his suffering with the Aqiqa

5471- Salman Ibn Amer Ad'dabbi "Allah be pleased with him" narrated: " Aqiqa is to be offered for a (newly born) boy." (See the next tradition).

5472- Salman Ibn Amer Ad'dabbi "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: " Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, in order that he might be relieved of his suffering."

Habib Ibn Shahid said: Ibn Sirin required me to ask Al'hasan from whom he had heard the narration of Aqiqa. I asked him and he said: "From Samura Ibn Jundub."

[3] What about Fara

5473- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither Fara nor Atira is permissible." Fara was the first offspring (of camels or sheep), which the pagans used to offer (as a sacrifice) to their idols. Atira was (a sheep which was to be) slaughtered during the month of Rajab.

فَوَلَدَتْ غُلاماً. قالَ لِي أَبُو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ، فَأَتَى بِهِ النَّبِيَّ ﷺ وَأَرْسَلَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيءٌ؟». قالُوا: نَعَمْ تَمَرَاتٌ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَّكَهُ بِهِ، وَسَمَّاهُ عَبْدَ اللَّهِ.

حدثنا ـ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، وَسَاقَ الحَدِيثَ.

[طرفه في: ١٣٠١].

٢ ـ بابُ إِمَاطَةِ الأَذَى عَنِ الصَّبِيِّ فِي العَقِيقَةِ

٥٤٧١ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ عَنْ سَلْمَانَ بْنِ عامِرٍ، قالَ: «مَع الغُلَامِ عَقِيقَةٌ». وَقالَ حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ وَقَتَادَةُ وَهِشَامٌ وَحَبِيبٌ، عَنِ ابْنِ سِيرِينَ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ ﷺ. وَقالَ غَيرُ وَاحِدٍ: عَنْ عَاصِمٍ وَهِشَامٍ، عَنْ حَفصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ عَنْ سَلْمَانَ: قَوْلَهُ.

[الحديث: ٥٤٧١ ـ طرفه في: ٥٤٧٢].

٥٤٧٢ ـ وَقالَ أَصْبَغُ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ جَرِيرِ بْنِ حازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: حَدَّثَنَا سَلْمَانُ بْنُ عامِرٍ الضَّبِّيُّ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَعَ الغُلَامِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَماً، وَأَمِيطُوا عَنْهُ الأَذَى».

[طرفه في: ٥٤٧١].

حدثني عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا قُرَيشُ بْنُ أَنَسٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ قالَ: أَمَرَنِي ابْنُ سِيرِينَ أَنْ أَسْأَلَ الحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ العَقِيقَةِ؟ فَسَأَلْتُهُ فَقَالَ: مِنْ سَمُرَةَ بْنِ جُنْدَبٍ.

٣ ـ بابُ الفَرَعِ

٥٤٧٣ ـ حدثنا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ فَرَعَ وَلاَ عَتِيرَةَ». وَالفَرَعُ: أَوَّلُ النِّتَاجِ، كانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالعَتِيرَةُ فِي رَجَبٍ.

[الحديث: ٥٤٧٣ ـ طرفه في: ٥٤٧٤].

= فسماه إعراساً لأنه من توابع الإعراس ا هـ. شارح. وروي: أعرّستم بهمزة الاستفهام من التعريس وهو لغة في الإعراس كما في العينيّ.

ـ قوله: في ليلتهما لم يوجد في بعض النسخ حتى في الأصل المطبوع مع موجوديته في متن الشارح.

ـ قوله: احفظه وفي نسخة العيني احفظيه وما هنا أولى كما في الشارح.

٥٤٧٣ ـ قوله: (رجب) من الشهور منصرف ا هـ. مصباح.

[4] What about Atira

5474- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither Fara nor Atira is permissible." Fara was the first offspring (of camels or sheep), which the pagans used to offer (as a sacrifice) to their idols. Atira was (a sheep which was to be) slaughtered during the month of Rajab.

٤ ـ بابُ العَتيرَةِ

٥٤٧٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّه: حَدَّثَنا سُفيانُ: قالَ الزُّهْرِيُّ: حَدَّثَنا عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لا فَرَعَ وَلا عَتِيرَةَ». قالَ: وَالفَرَعُ: أَوَّلُ نِتاجٍ كانَ يُنْتَجُ لَهُمْ، كانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالعَتِيرَةُ في رَجَبٍ.

[طرفه في: ٥٤٧٣].

٥٤٧٤ ـ قوله: قال الزهريّ حدثنا وسقط في بعض الروايات لفظ حدثنا كما في الشارح.

(72) The Book of Slaughtered Animals and Hunting; and mentioning Allah's name on (slaughtering) the game

[1] Allah's saying: "Ye who believe Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that he may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty." (The Repast 94)

H further said: "O ye who believe fulfill (all) obligations, Lawful unto you (for food) are all four footed animals, with the exceptions named: but animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command, according to His Will and Plan. O ye who believe violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the Bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people on (once) shutting you out of the sacred mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment. Forbidden to you (your food) are: dead meat, blood, the flesh of swine, and that on wish hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; than which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful." (The Repast 1:3)

5475- Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful (to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said: "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting and killing the game with your hound, then you should not eat of it, because you have mentioned Allah's name only on (sending) your hound, but you have not mentioned it on the other hounds."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٢ ـ كِتَابُ الذَّبَائِحِ وَالصَّيْدِ وَالتَّسْمِيَةِ عَلَى الصَّيْدِ

١ ـ بابٌ وَقَوْلُهُ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ ـ إِلَى قَوْلِهِ ـ عَذَابٌ أَلِيمٌ﴾ [المائدة: ٩٤]

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلا ما يُتْلَى عَلَيْكُمْ﴾ [المائدة: ١] إِلى قَوْلِهِ: ﴿فَلا تَخْشَوْهُمْ وَاخْشَوْنِ﴾ [المائدة: ٣]. وقالَ ابْنُ عَبّاسٍ: ﴿العُقُودِ﴾ [المائدة ١] العُهُودُ. ما أُحِلَّ وَحُرِّمَ ﴿إِلاَّ ما يُتْلَى عَلَيكُمْ﴾ الخِنْزِيرُ. ﴿يَجْرِمَنَّكُمْ﴾ [المائدة: ٢] يَحْمِلَنَّكُمْ. ﴿شَنَآنُ﴾ [المائدة: ٢]: عَداوَةُ. ﴿المُنْخَنِقَةُ﴾ تُخْنَقُ فَتَمُوتُ. ﴿المَوْقُوذَةُ﴾ تُضْرَبُ بِالخَشَبِ يُوقِذُها فَتَمُوتُ. ﴿وَالمتَرَدِّيَةُ﴾: تَتَرَدَّى مِنَ الجَبلِ، ﴿وَالنَّطِيحَةُ﴾ تُنْطَحُ الشّاةُ، فَما أَدْرَكْتَهُ يَتَحَرَّكُ بِذَنَبِهِ أَوْ بِعَيْنِهِ فَاذْبَحْ وَكُلْ.

٥٤٧٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا زَكَرِيّاءُ، عَنْ عامِرٍ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللَّهُ عَنْهُ قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ المِعْراضِ، قالَ: «ما أَصابَ بِحَدِّهِ، فَكُلْهُ، وَما أَصابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ». وَسَأَلْتُهُ عَنْ صَيْدِ الكَلْبِ، فَقالَ: «ما أَمْسَكَ عَلَيكَ فَكُلْ، فَإِنَّ أَخْذَ الكَلْبِ ذَكاةٌ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلابِكَ كَلْباً غَيْرَهُ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلا تَأْكُلْ، فَإِنَّما ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ». [طرفه في: ١٧٥].

٢ ـ بابُ صَيْدِ المِعْراضِ

وَقالَ ابْنُ عُمَرَ في المَقْتُولَةِ بِالبُنْدُقَةِ: تِلْكَ المَوْقُوذَةُ. وَكَرِهَهُ سالِمٌ وَالقاسِمُ وَمُجاهِدٌ وَإِبْراهِيمُ وَعَطاءٌ وَالحَسَنُ. وَكَرِهَ الحَسَنُ رَمْيَ البُنْدُقَةِ في القُرَى وَالأَمْصارِ، وَلا يَرَى بَأْساً فِيما سِواهُ.

٥٤٧٦ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ

باب ١ ـ قوله: (يوقذها) وللأصيلي توقذ بفتح القاف اهـ شارح.

٥٤٧٥ ـ قوله: قال النووي: المعراض خشبة ثقيلة أو عصاً في طرفها حديدة وقد تكون بغير حديدة، وقال في القاموس سهم بلا ريش دقيق الطرفين غليظ الوسط يصيب بعرضه دون حده اهـ.

[2] Hunting with the sharp-edged piece of wood

5476- Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful (to eat) for it has been beaten to death." I asked him about my hunting dog. He replied: "If you let loose (with Allah's name) your trained dog after a game and it hunts it, you may eat it. But if the dog eats of (that game) then do not eat it because the dog has caught it for itself." I further said: "Sometimes I send my dog for hunting but find another dog with it. (What can I do with the hunted game?)" He said: "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

[3] Hunting with the broad side of the sharp-edged piece of wood

5477- Adi Ibn Hatim "Allah be pleased with him" narrated: I said: "O Messenger of Allah! We send the trained hunting dogs (after the game). (Can we eat the game after being killed by those dogs?)" He replied: "You can eat what they catch for you." I said: "Even if they killed (the animal)?" he said: "Even if they killed (the animal)." I further said: "We sometimes hunt with sharp-edged piece of wood (or a piece of wood provided with a sharp piece of iron used for hunting)." He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful to eat."

[4] Hunting with the bow

5478- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

قالَ: سَمِعْتُ عَدِيَّ بْنَ حاتِمٍ رَضِيَ اللّٰهُ عَنهُ قالَ: سَأَلْتُ رَسُولَ اللّٰهِ ﷺ عَنِ المِعْرَاضِ، فَقَالَ: «إذا أَصَبْتَ بِحَدِّهِ فَكُل، فَإِذا أَصابَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيذٌ فَلاَ تَأْكُل». فَقُلتُ: أُرْسِلُ كَلْبِي؟ قالَ: «إذا أَرْسَلتَ كَلبَكَ وَسَمَّيتَ فَكُل». قُلتُ: فَإِنْ أَكَلَ؟ قالَ: «فَلاَ تأْكُل، فَإِنَّهُ لَمْ يُمسِكْ عَلَيكَ، إِنَّما أَمسَكَ عَلَى نَفسِهِ» قُلتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلباً آخَرَ؟ قالَ: «لا تَأْكُل، فَإِنَّكَ إِنَّما سَمَّيتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى آخَرَ». [طرفه في: ١٧٥].

٣ ـ بابُ ما أَصابَ المِعْرَاضُ بِعَرْضِهِ

٥٤٧٧ ـ حدّثنا قَبِيصَةُ: حدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الحارِثِ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللّٰهُ عَنهُ قالَ: قُلتُ: يا رَسُولَ اللّٰهِ، إِنَّا نُرْسِلُ الكِلاَبَ المُعَلَّمَةَ؟ قالَ: «كُلْ ما أَمْسَكنَ عَلَيكَ» قُلتُ: وَإِنْ قَتَلنَ؟ قالَ: «وَإِنْ قَتَلنَ». قُلتُ: وَإِنَّا نَرْمِي بِالمِعْرَاضِ؟ قالَ: «كُلْ ما خَزَقَ، وَما أَصابَ بِعَرْضِهِ فَلاَ تَأْكُل». [طرفه في: ١٧٥].

٤ ـ بابُ صَيْدِ القَوْسِ

وَقالَ الحَسَنُ وَإِبْرَاهِيمُ: إِذا ضَرَبَ صَيداً، فَبَانَ مِنهُ يَدٌ أَوْ رِجْلٌ، لا تَأْكُلِ الَّذِي بَانَ وَتَأْكُلُ سَائِرَهُ. وَقالَ إِبْرَاهِيمُ: إِذا ضَرَبْتَ عُنُقَهُ أَوْ وَسَطَهُ فَكُلهُ. وَقالَ الأَعْمَشُ، عَنْ زَيدٍ: اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللّٰهِ حِمَارٌ، فَأَمَرَهُمْ أَنْ يَضْرِبُوهُ حَيثُ تَيَسَّرَ، دَعُوا ما سَقَطَ مِنهُ وَكُلُوهُ.

٥٤٧٨ ـ حدّثنا عَبْدُ اللّٰهِ بْنُ يَزِيدَ: حَدَّثَنا حَيوَةُ قالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ قالَ: قُلتُ: يا نَبِيَّ اللّٰهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الكِتَابِ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ؟ وَبِأَرْضِ صَيدٍ، أَصِيدُ بِقَوْسِي، وَبِكَلبِي الَّذِي لَيسَ بِمُعَلَّمٍ، وَبِكَلبِي المُعَلَّمِ، فَما يَصْلُحُ لِي؟ قالَ: «أَمَّا ما ذَكَرْتَ مِنْ أَهْلِ الكِتَابِ: فَإِنْ وَجَدْتُمْ غَيرَهَا فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَما صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُل، وَما صِدْتَ بِكَلبِكَ المُعَلَّمِ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُل، وَما صِدْتَ بِكَلبِكَ غَيرِ مُعَلَّمٍ فَأَدْرَكتَ ذَكَاتَهُ فَكُل».

٥ ـ بابُ الخَذْفِ وَالبُنْدُقَةِ

٥٤٧٩ ـ حدّثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنا وَكِيعٌ وَيَزِيدُ بْنُ هارُونَ ـ وَاللَّفظُ لِيَزِيدَ ـ عَن

٥٤٧٧ ـ قوله: (الكلاب المعلّمة) الكلاب معلمةً نخ.

ـ قوله: خزق أي جرح ونفذ وطعن فيه

باب ٤ ـ قوله: لا يأكل ضبط بالجزم في الأصل المطبوع وكذا قوله. ويأكل ولعلّ منشأه قول الشارح ولأبي ذر وكل الجزم على الأمر ا هـ.

قوله حمار؛ أي وحشي

باب ٥ ـ الخذف: الرمي بطرفي الإبهام والسبابة والبندق المأكول معروف والبندق أيضاً ما يعمل من الطين ويرمى به الواحدة بندقة وجمع الجمع البنادق ا هـ. من المصباح

٥٤٧٩ ـ قوله: ولا ينكأ قال الفيوميّ نكأت في العدوّ نكأ من باب نفع لغة في نكيت فيه أنكي من باب رمى والاسم =

[5] Throwing stones and nuts with one's thumb and index finger

5479- Abdullah Ibn Mughaffal "Allah be pleased with him" reported that he saw a man throwing stones with two fingers (at something) and said to him: "Do not throw stones, for Allah's Apostle "Allah's blessing and peace be upon him" had forbidden throwing stones, (or he disliked it)." Abdullah added: "Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards Abdullah once again saw the man throwing stones. He said to him: "I tell you that Allah's Apostle "Allah's blessing and peace be upon him" has forbidden or disliked the throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

[6] Keeping a dog which is not a hunting dog or for (guarding) cattle

5480- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever keeps a dog neither for watching nor for hunting, will get a daily two-Qirat decrease (measuring unit) from his good deeds."

5481- Salim narrated from Ibn Omar "Allah be pleased with both": I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever keeps a dog neither for watching nor for hunting, will get a daily two-Qirat decrease (measuring unit) from his good deeds."

5482- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever keeps a dog except a dog for watching or for hunting, will get a daily two-Qirat decrease (measuring unit) from his good deeds."

[7] When the dog eats (from the game)

in this issue, Allah Almighty said: "They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have thought your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account." (The Repast 4)

Ibn Abbas said: If the dog ate from the game then it would corrupt it (by making it unlawful for you to eat). But Ata said: If the dog drank only the blood of the game, then you could eat from it.

كَهْمَسِ بْنِ الحَسَنِ، عَنْ عَبْدِ اللّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللّهِ بْنِ مُغَفَّلٍ: أَنَّهُ رَأَى رَجُلاً يَخْذِفُ، فَقَالَ لَهُ: لا تَخْذِفْ، فَإِنَّ رَسُولَ اللّهِ ﷺ نَهَى عَنِ الخَذْفِ، أَوْ كَانَ يَكْرَهُ الخَذْفَ، وَقَالَ: «إِنَّهُ لا يُصَادُ بِهِ صَيْدٌ وَلا يُنْكَأُ بِهِ عَدُوٌّ، وَلكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَفْقَأُ العَيْنَ». ثُمَّ رَآهُ بَعْدَ ذلِكَ يَخْذِفُ، فَقَالَ لَهُ: أُحَدِّثُكَ عَنْ رَسُولِ اللّهِ ﷺ أَنَّهُ نَهَى عَنِ الخَذْفِ أَوْ كَرِهَ الخَذْفَ وَأَنْتَ تَخْذِفُ، لا أُكَلِّمُكَ كَذَا وَكَذَا. [طرفه في: ٤٨٤١].

٦ ـ بابُ مَنِ اقْتَنَى كَلباً لَيسَ بِكَلبِ صَيدٍ أَوْ ماشِيَةٍ

٥٤٨٠ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اقْتَنَى كَلْباً، لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ». [الحديث: ٥٤٨٠ ـ طرفاه في: ٥٤٨١، ٥٤٨٢].

٥٤٨١ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِماً يَقُولُ: سَمِعْتُ عَبْدَ اللّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً، إِلاَّ كَلْباً ضَارِياً لِصَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[طرفه في: ٥٤٨٠].

٥٤٨٢ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «مَنِ اقْتَنَى كَلْباً، إِلاَّ كَلْبَ مَاشِيَةٍ، أَوْ ضَارٍ، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[طرفه في: ٥٤٨٠].

٧ ـ بابٌ إذَا أَكَلَ الكَلبُ

وَقَوْلُهُ تَعَالَى: ﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الجَوَارِحِ مُكَلِّبِينَ﴾ [المائدة: ٤] الصَّوَائِدُ وَالكَوَاسِبُ. ﴿اجْتَرَحُوا﴾ [الجاثية: ٢١] اكْتَسَبُوا. ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ إِلَى قَوْلِهِ ـ سَرِيعُ الحِسَابِ﴾ [المائدة: ٤]. وَقَالَ ابْنُ عَبَّاسٍ: إِنْ أَكَلَ الكَلْبُ فَقَدْ أَفْسَدَهُ، إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَاللّهُ يَقُولُ: ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمْ

= النكاية بالكسر إذا قتلت وأثخنت ا هـ. مصححه.

ـ قوله: لكنها؛ أي الرمية.

٥٤٨٠ ـ قوله: أو ضارية حوفظ على التناسب للماشية أو في الكلام مجاز والضرواة التعوّد ا هـ.

٥٤٨١ ـ قوله: كلب ضار بتنوين كلب مع الرفع وضار بلا ياء لكلب وبنصب كلب مضافاً لضار إضافة موصوف لصفة نلبيان كشجر الأراك أو ضار صفة للرجل العائد أي إلا كلب الرجل المعتاد للصيد كما في الشارح.

ـ قوله: قيراطان ويروى: قيراطين وفيما مضى أيضاً فإن نقص جاء لازماً ومتعدياً ا هـ. من العينيّ.

باب ٧ ـ قوله: الصواد والكواسب ولأبي ذرّ الصوائد الكواسب كما في الشارح وفي بعض الروايات الكواسب بدون الصوائد كما في العينيّ.

5483- Adi Ibn Hatim “Allah be pleased with him” narrated: I said: “O Messenger of Allah! We send the trained dogs for hunting the game.” He replied: "You may eat what they catch for you, even if they killed (the animal). But if the dog eats of (that game) then do not eat it because I’m afraid that the dog might have caught it for itself; and if you find other dogs with your (trained) dog, then do not eat of the game.”

[8] When one finds his game two or three days later

5484- Adi Ibn Hatim "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. Moreover, if other hounds join along with your hound, at the time of whose sending Allah's Name was not mentioned, and they catch and kill an animal, you should not eat of it, for you will not know which of them has killed it. If you have thrown an arrow at the game and then find it (dead) two or three days later and, it has no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it.”

5485- Adi Ibn Hatim narrated: I asked The Prophet "Allah's blessing and peace be upon him": "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet "Allah's blessing and peace be upon him" replied: "He can eat if he wishes."

[9] When one finds other dogs with his game

5486- Adi Ibn Hatim “Allah be pleased with him” narrated: I said: “O Messenger of Allah! We send the trained dogs for hunting the game.” He replied: "If you send your dog and mention Allah’s name, and then it catches, kills and eats from the game, then do not eat of it because it has caught the game for itself.” I said: “I send my dog, but find another dog along with it and I do not know which of them might have caught the game.” He said: “Do not eat of the game, because you have mentioned Allah’s name on (sending) your dog and not on (sending) the other.” I asked him about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful (to eat) for it has been beaten to death."

اللهُ﴾ فَتضْرِبُ وَتُعَلِّم حَتَّى يَتْرُكَ. وَكَرِهَهُ ابْنُ عُمَرَ. وَقالَ عَطاءٌ: إِنْ شَرِبَ الدَّمَ وَلَمْ يَأْكُل فَكُل.

٥٤٨٣ ـ حدّثنا قُتَيبَة بْنُ سَعيدٍ: حَدَّثَنا محمَّدُ بْنُ فُضَيلٍ، عَنْ بَيانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حاتِمٍ قالَ: سَأَلْتُ رَسُولَ اللّهِ ﷺ قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهذِهِ الكِلابِ؟ فَقالَ: «إِذا أَرْسَلْتَ كِلابَكَ المُعَلَّمَة، وَذَكَرْتَ اسْمَ اللهِ، فَكُل مِمَّا أَمْسَكْنَ عَلَيْكُم وَإِنْ قَتَلْنَ، إِلاّ أَنْ يَأْكُلَ الكَلْبُ، فَإِنِّي أَخافُ أَنْ يَكُونَ إِنَّما أَمْسَكَهُ عَلَى نَفْسِهِ، وَإِنْ خالَطَها كِلابٌ مِنْ غَيرِها فَلا تَأْكُل».

[طرفه في: ١٧٥].

٨ ـ بابُ الصَّيدِ إِذا غابَ عَنْهُ يَوْمَينِ أَوْ ثَلاثَةً

٥٤٨٤ ـ حدّثنا مُوسى بْنُ إِسماعيل: حَدَّثَنا ثابِتُ بْنُ يَزِيد: حَدَّثَنا عاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَرْسَلْتَ كَلبَكَ وَسَمَّيتَ فَأَمْسَكَ وَقَتَلَ فَكُل، وَإِنْ أَكَلَ فَلا تَأْكُل، فَإِنَّما أَمْسَكَ عَلى نَفْسِهِ، وَإِذا خالَطَ كِلاباً، لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيها، فَأَمْسَكْنَ وَقَتَلْنَ فَلا تَأْكُل، فَإِنَّكَ لا تَدْرِي أَيُّها قَتَل، وَإِنْ رَمَيتَ الصَّيدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَينِ لَيسَ بِهِ إِلاّ أَثَرُ سَهْمِكَ فَكُل، وَإِنْ وَقَعَ فِي المَاءِ فَلاَ تَأْكُل».

[طرفه في: ١٧٥].

٥٤٨٥ ـ وَقالَ عَبْدُ الأَعْلَى، عَنْ داوُدَ، عَنْ عامِرٍ، عَنْ عَدِيٍّ: أَنَّهُ قالَ لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيدَ فَيَقْتَفِرُ أَثَرَهُ اليَوْمَينِ وَالثَّلاثَةَ، ثُمَّ يَجِدُهُ مَيِّتاً وَفِيهِ سَهْمُهُ، قالَ: «يَأْكُلُ إِنْ شاءَ».

[طرفه في: ١٧٥].

٩ ـ بابٌ إِذا وَجَدَ مَعَ الصَّيدِ كَلباً آخَرَ

٥٤٨٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ؛ قُلْتُ: يا رَسُولَ اللّهِ، إِنِّي أُرْسِلُ كَلبِي وَأُسَمِّي، فَقالَ النَّبِيُّ ﷺ: «إِذا أَرْسَلتَ كَلبَكَ وَسَمَّيتَ، فَأَخَذَ فَقَتَلَ فَأَكَلَ فَلا تَأْكُل، فَإِنَّما أَمْسَكَ عَلى نَفْسِهِ». قُلْتُ: إِنِّي أُرْسِلُ كَلبِي، أَجِدُ مَعَهُ كَلباً آخَرَ، لا أَدْرِي أَيُّهُما أَخَذَهُ؟ فَقالَ: «لا تَأْكُل، فَإِنَّما سَمَّيتَ عَلى كَلبِكَ وَلَمْ تُسَمِّ عَلى غَيرِهِ». وَسَأَلْتُهُ عَنْ صَيدِ المِعْراضِ، فَقالَ: «إِذا أَصَبْتَ بِحَدِّهِ فَكُل، وَإِذا أَصَبْتَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيذٌ فَلا تَأْكُل».

[طرفه في: ١٧٥]

١٠ ـ بابُ ما جاءَ فِي التَّصَيُّدِ

٥٤٨٧ ـ حدّثني مُحمَّدٌ: أَخبَرَنِي ابْنُ فُضَيلٍ، عَنْ بَيانٍ، عَنْ عامِرٍ، عَنْ عَدِيِّ بْنِ حاتِمٍ

٥٤٨٥ ـ قوله: فيقتفر هي كرواية فيقتفي بمعنى يتبع أثره وفي الفتح فيفتقر أي يتبع فقاره حتى يتمكن منه ا هـ. من الشارح باختصار.

ـ (فيقتفر أثره) فيقتفي أثره نخ.

[10] What was mentioned regarding hunting

5487- Adi Ibn Hatim “Allah be pleased with him” narrated: I said: “O Messenger of Allah! We send the trained dogs for hunting the game.” He replied: "You may eat what they catch for you, even if they killed (the animal). But if the dog eats of (that game) then do not eat it because I’m afraid that the dog might have caught it for itself; and if you find other dogs with your (trained) dog, then do not eat of the game.”

5488- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your tamed hound after mentioning Allah's Name, eat of it, and if you hunt something with your untamed hound (and get it before it dies) and slaughter it, eat of it."

5489- Anas "Allah be pleased with him" reported: We chased a rabbit at Mar Az'zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu’talha who slaughtered it and sent its hip or two thighs to Allah's Apostle "Allah's blessing and peace be upon him"; and he accepted it.

5490- Abu’quatada “Allah be pleased with him” narrated That he was in the company of The Messenger of Allah “Allah’s blessing and peace be upon him”. When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he (Abu’quatada) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet “Allah’s blessing and peace be upon him” ate of it while some others refused to eat. When they caught up with The Messenger of Allah “Allah’s blessing and peace be upon him” they asked him about that. He said: "That was a meal with which Allah fed you.”

5491- Abu’quatada “Allah be pleased with him” narrated the same but he added: The Messenger of Allah “Allah’s blessing and peace be upon him” said to them: “Do you have anything of its meat?”

رَضِيَ اللّهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللّهِ ﷺ فَقُلتُ: إِنَّا قَوْمٌ نَتَصَيَّدُ بِهذهِ الكِلاَبِ، فَقَالَ: «إِذَا أَرْسَلتَ كِلاَبَكَ المُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللّهِ، فَكُل مِمَّا أَمْسَكْنَ عَلَيكَ، إِلاَّ أَنْ يَأْكُلَ الكَلبُ فَلاَ تَأْكُل، فَإِنِّي أَخافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خالَطَهَا كَلبٌ مِنْ غَيرِهَا فَلاَ تَأْكُل».

[طرفه في: ١٧٥].

٥٤٨٨ ـ حدّثنا أَبُو عاصِمٍ، عَنْ حَيوَةَ. وَحَدَّثَني أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنا سَلَمَةُ بْنُ سُلَيمانَ، عَنِ ابْنِ المُبارَكِ، عَنْ حَيوَةَ بْنِ شُرَيحٍ: قالَ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ قالَ: أَخبَرَنِي أَبُو إِدْرِيسَ عائِذُ اللّهِ قالَ: سَمِعْتُ أَبا ثَعْلَبَةَ الخُشَنِيَّ رَضِيَ اللّهُ عَنْهُ يَقُولُ: أَتَيتُ رَسُولَ اللّهِ ﷺ فَقُلتُ: يَا رَسُولَ اللّهِ، إِنّا بِأَرْضِ قَوْمٍ أَهْلِ الكِتَابِ، نَأْكُلُ فِي آنِيَتِهِمْ، وَأَرْضِ صَيدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلبِي المُعَلَّمِ، وَالَّذِي لَيسَ مُعَلَّماً، فَأَخْبِرْنِي: ما الَّذِي يَحِلُّ لَنا مِنْ ذلِكَ؟ فَقالَ: «أَمّا ما ذَكَرْتَ أَنَّكَ بِأَرْضِ قَوْمِ أَهْلِ الكِتابِ تَأْكُلُ فِي آنِيَتِهِمْ: فَإِنْ وَجَدْتُمْ غَيرَ آنِيَتِهِمْ فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا، وَأَمّا ما ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيدٍ: فَمَا صِدْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللّهِ ثُمَّ كُل وَما صِدْتَ بِكَلبِكَ المُعَلَّمِ فَاذْكُرِ اسْمَ اللّهِ ثُمَّ كُل، وَما صِدْتَ بِكَلبِكَ الَّذِي لَيسَ مُعَلَّماً فَأَدْرَكْتَ ذَكاتَهُ فَكُل».

[طرفه في: ٥٤٧٨].

٥٤٨٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قالَ: حَدَّثَنِي هِشَامُ بْنُ زَيدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: أَنْفَجْنَا أَرْنَباً بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيهَا حَتَّى لَغِبُوا، فَسَعَيتُ عَلَيهَا حَتَّى أَخَذْتُهَا، فَجِئْتُ بِهَا إِلَى أَبِي طَلحَةَ، فَبَعَثَ إِلَى النَّبِيِّ ﷺ بِوَرِكِهَا وَفَخِذَيهَا فَقَبِلَهُ.

[طرفه في: ٢٥٧٢].

٥٤٩٠ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللّهِ، عَنْ نافِعٍ، مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كانَ مَعَ رَسُولِ اللّهِ ﷺ، حَتَّى إِذَا كانَ بِبَعْضِ طَرِيقِ مَكَّةَ، تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ، وَهُوَ غَيرُ مُحْرِمٍ، فَرَأَى حِمَاراً وَحْشِيّاً، فَاسْتَوَى عَلَى فَرَسِهِ، ثُمَّ سَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطاً فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الحِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللّهِ ﷺ وَأَبَى بَعْضُهُمْ، فَلَمَّا أَدْرَكُوا رَسُولَ اللّهِ ﷺ سَأَلُوهُ عَنْ ذلِكَ، فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللّهُ».

[طرفه في: ١٨٢١].

٥٤٩١ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ، عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ: مِثْلَهُ، إِلاَّ أَنَّهُ قالَ: «هَل مَعَكُمْ مِنْ لَحْمِهِ شَيءٌ». [طرفه في: ١٨٢١].

٥٤٨٩ ـ (أنفجنا) هيجنا وأثرنا.

ـ قوله: (بوركها وفخذيها) بوركها أو فخذيها نخ.

ـ قوله: لغبوا بالغين المعجمة المكسورة وبالفتح أفصح وفي رواية الكشميهني حتى تعبوا (عيني).

[11] Hunting while being on mountains

5492- Abu'quatada "Allah be pleased with him" narrated: I was with The Prophet "Allah's blessing and peace be upon him" (on a journey) between Mecca and Medina. All of them (Muslims) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. While I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions: "What is that?" They said: "We do not know." I said: "It is an onager." They said: "It is what you have seen." Because I had left my whip, I said to them: "Give me my whip." They said: "We will not help you in that." I dismounted, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said: "Come on and carry it!" But they said: "We will not touch it." I alone carried and brought it to them. Some of them ate and some refused to eat of it. I said (to them): "I will ask The Prophet "Allah's blessing and peace be upon him" about it on your behalf." When I met The Prophet "Allah's blessing and peace be upon him", I narrated to him the story in full. He said to me: "Has anything of it remained with you?" I said: "Yes." He said: "Eat, for it is a meal Allah presented to you."

[12] Allah's saying: "Lawful to you is the pursuit of water game and its use for food, for the benefit of yourselves and those who travel; but forbidden is the pursuit of land game; as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to whom ye shall be gathered back." (The Repast 96)

Omar said: The pursuit of water game is what you catch from the sea. Abu'bakr said: What is floating of it is lawful to eat. Ibn Abbas said: The food which is to be taken from it (the sea) is its dead beings (after being caught) except what you detest. Shuraih, the companion of The Prophet "Allah's blessing and peace be upon him" said: All beings in the sea is (considered after being caught as the) slaughtered (lawful animals). But Ata said: I see that the sea bird should be slaughtered. Ibn Juraij said: I asked Ata about the river game and that which is brought by the torment: "Is it lawful to eat?" he said: "Yes." Then he recited Allah's saying: "Nor are the two bodies of flowing water alike, the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest The ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful." (Fatir 12) Ash'sha'bi said: If my family liked to eat the frog, then I would bring it to them to eat. Ibn Abbas said: Eat of the water game, caught by A Christian, A Jew, or A Magian.

١١ - بابُ التَّصَيُّدِ عَلَى الجِبَالِ

٥٤٩٢ - حدثنا يَحيى بنُ سُليمانَ قال: حَدَّثني ابنُ وَهبٍ: أخبرَنا عَمْرٌو: أنَّ أبَا النَّضرِ حَدَّثَهُ، عَنْ نَافِعٍ مَوْلَى أبي قَتَادَةَ، وَأبِي صَالِحٍ مَوْلَى التَّوْأَمَةِ: سَمِعْتُ أبَا قَتَادَةَ قال: كُنْتُ مَعَ النَّبِيِّ ﷺ فِيمَا بينَ مَكَّةَ وَالمدينَةِ وَهُمْ مُحْرِمُونَ، وَأَنَا رَجُلٌ حِلٌّ عَلَى فَرَسٍ، وَكُنْتُ رَقَّاءً عَلَى الجِبَالِ، فَبينَا أنَا عَلَى ذلِكَ، إذْ رَأَيتُ النَّاسَ مُتَشَوِّفِينَ لِشَيءٍ، فَذَهَبْتُ أنْظُرُ، فَإذَا هُوَ حِمَارُ وَحْشٍ، فَقُلتُ لَهُمْ: ما هذا؟ قالُوا: لاَ نَدْرِي، قُلتُ: هُوَ حِمَارٌ وَحْشِيٌّ، فَقَالُوا: هُوَ ما رَأَيتَ، وَكُنْتُ نَسِيتُ سَوْطِي، فَقُلتُ لَهُمْ: نَاوِلُونِي سَوْطِي، فَقَالُوا: لاَ نُعِينُكَ عَلَيهِ، فَنَزَلتُ فَأَخَذْتُهُ، ثُمَّ ضَرَبْتُ في أثرِهِ، فَلَم يكُنْ إلاَّ ذاكَ حَتَّى عَقَرْتُهُ، فَأَتَيتُ إلَيهِم، فَقُلتُ لَهُم: قُومُوا فاحتَمِلُوا، قالُوا: لاَ نَمَسُّهُ، فَحَمَلتُهُ حَتَّى جِئْتُهُمْ بِهِ، فَأبَى بَعْضُهُمْ، وَأكَلَ بَعْضُهُمْ، فَقُلتُ: أنَا أسْتَوْقِفُ لَكُمُ النَّبِيَّ ﷺ، فَأَدْرَكْتُهُ فَحَدَّثْتُهُ الحَدِيثَ، فَقَالَ لِي: «أبَقِيَ مَعَكُمْ شَيءٌ مِنْهُ؟» قُلتُ: نَعَمْ، فَقَالَ: «كُلُوا فَهُوَ طُعْمٌ أطْعَمَكُمُوهَا اللَّهُ». [طرفه في: ١٨٢١]

١٢ - بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أُحِلَّ لَكُمْ صَيْدُ البَحْرِ﴾ [المائدة: ٩٦]

وَقالَ عُمَرُ: صَيدُهُ ما اصطِيدَ، ﴿وَطَعَامُهُ﴾ [المائدة: ٩٦] ما رَمى بِهِ. وَقالَ أبُو بَكْرٍ: الطَّافي حَلاَلٌ. وَقالَ ابنُ عَبَّاسٍ: طَعَامُهُ مَيتَتُهُ، إلاَّ ما قَذِرتَ مِنهَا، وَالجِرِّيُّ لاَ تَأْكُلُهُ اليَهُودُ، وَنَحنُ نَأْكُلُهُ. وَقالَ شُرَيحٌ، صَاحِبُ النَّبِيِّ ﷺ: كُلُّ شَيءٍ في البَحْرِ مَذْبُوحٌ. وَقالَ عَطَاءٌ: أمَّا الطَّيرُ فَأَرَى أنْ يَذْبَحَهُ. وَقالَ ابنُ جُرَيجٍ: قُلتُ لِعَطَاءٍ: صَيدُ الأَنهَارِ وَقِلاَتِ السَّيلِ، أصَيدُ بَحرٍ هُوَ؟ قالَ: نَعَمْ، ثُمَّ تَلاَ: ﴿هذا عَذْبٌ فُرَاتٌ وَهذا مِلحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأكُلُونَ لَحماً طَرِيًّا﴾ [فاطر: ١٢] وَرَكِبَ الحَسَنُ عَلَيهِ السَّلاَمُ عَلَى سَرْجٍ مِنْ جُلُودِ كِلاَبِ المَاءِ. وَقالَ الشَّعْبِيُّ: لَوْ أنَّ أهْلِي أكَلُوا الضَّفَادِعَ لأَطْعَمْتُهُمْ. وَلَمْ يَرَ الحَسَنُ بِالسُّلَحْفَاةِ بَأْساً. وَقالَ ابنُ عَبَّاسٍ: كُلْ مِنْ صَيدِ البَحْرِ نَصْرَانِيٍّ أوْ يَهُودِيٍّ أوْ مَجُوسِيٍّ. وَقالَ أبُو الدَّرْدَاءِ في المُرِي: ذَبَحَ الخَمْرَ النِّينَانُ وَالشَّمْسُ.

٥٤٩٢ - قوله: التوأمة بهذا الضبط وكالحطمة انظر الشارح.

- قوله: على فرس بالتنوين ولأبي ذرّ: على فرسي بالإضافة كما في الشارح.

- قوله: متشوفين أي ناظرين.

- قوله: أطعمكموها الله ولأبي ذرّ عن المستملي أطعمكموه الله بتذكير الضمير (شارح).

باب ١٢ - قوله: منها ولأبي ذرّ عن الكشميهنيّ منه (شارح).

- قوله: والجرّيّ كذا في ضبط الشارح وضبطه العينيّ بفتح الجيم ثم نقل عن عياض مجيء كسرها أيضاً قال وهو من السمك ما لا قشر له ا هـ.

- قوله: قلات جمع قلت وهي النقرة التي تكون في الصخرة يستنقع فيها الماء وأراد ما ساق السيل من الماء وبقي في الغدير وكان فيه حيتان ا هـ. عيني.

- قوله: نصراني الخ بجر الثلاثة وللأصيلي وإن صاده نصراني الخ فالثلاثة مرفوعة ا هـ. شرح بتصرف.

- قوله: في المري بهذا الضبط وضبطه أهل اللغة بتشديد الراء والياء كأنه منسوب إلى المرارة وهو كما قال =

5493- Jaber “Allah be pleased with him” narrated: We, the army of Khabt, were in a holy battle led by Abu’obaida, when we were struck by severe hunger. Then the sea threw away a dead fish, like which one has never seen. It was called Al’anbar, from which we ate for half a month. Then Abu’obaida took one of its ribs (and fixed it in the ground), beneath which one riding his mount passed.

5494- Jaber “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” sent us in a detachment consisting of three hundred warriors led by Abu’obaida to ambush a caravan of the Quraish. But we were struck with hunger so severe that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al’anbar from which we ate for half a month. We also rubbed our bodies with its fat till our bodies became healthy. Then Abu’obaida took one of its ribs which he fixed over the ground underneath which a rider passed. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more. But he was forbidden by Abu’obaida to do so.

[13] Eating locusts

5495- Ibn Abu'awfa "Allah be pleased with both" reported: We participated with The Prophet "Allah's blessing and peace be upon him" in six or seven holy battles, during which we used to eat locusts with him.

[14] What about the utensils of The Magians

5496- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

5497- Salama Ibn Al’akwa “Allah be pleased with him” narrated: When it was the evening of the day of Khaibar’s conquest, people lighted the fire (for cooking). The Prophet “Allah’s blessing and peace be upon him” asked: "Why

٥٤٩٣ ـ حدّثنا مسدَّدٌ: حَدَّثنا يَحيى، عَن ابْن جُريج قالَ أخبرَني عَمْرو: أنَّهُ سَمِعَ جابراً رَضِيَ اللَّهُ عَنهُ يقُولُ: غَزَونا جَيشَ الخَبَطِ، وَأُمِّرَ أبو عُبيدَةَ، فجُعنَا جُوعاً شَديداً، فألقَى البَحرُ حُوتاً مَيْتاً لَمْ يُرَ مِثلُهُ، يُقال لَهُ العَنْبَرُ، فأكلنا مِنهُ نِصفَ شَهرٍ، فأخذَ أبو عُبيدَةَ عَظماً مِن عِظامِهِ، فَمرَّ الرَّاكِبُ تَحتَهُ.

[طرفه في: ٢٤٨٣].

٥٤٩٤ ـ حدّثنا عَبدُ اللّهِ بنُ مُحمَّدٍ: أخبرَنا سُفيانُ، عَن عَمرو قال: سَمِعتُ جابراً يقُولُ: بَعَثَنا النّبيُّ ﷺ ثلاثَ مئَةِ راكِبٍ، وَأَميرُنا أبو عُبَيدَةَ، نَرصُدُ عِيراً لِقُرَيشٍ، فأصابَنا جُوعٌ شَديدٌ حَتّى أكلنَا الخَبَطَ، فَسُمِّيَ جَيشَ الخَبَطِ، وَأَلقَى البَحرُ حُوتاً يُقالُ لَهُ العَنبَرُ، فأكَلنا نِصْفَ شَهْرٍ وَادَّهَنَّا بِوَدَكِهِ، حتّى صَلَحَت أجسامُنا، قال: فَأَخَذَ أبو عُبَيدَةَ ضِلَعاً مِن أضلاعِهِ فَنَصَبَهُ فَمرَّ الرَّاكِبُ تَحتَهُ، وكانَ فينا رَجُلٌ: فلَمَّا اشتَدَّ الجُوعُ نَحَرَ ثَلاثَ جَزائِرَ، ثُمَّ ثَلاثَ جَزائِرَ، ثُمَّ نَهاهُ أبو عُبَيدَةَ.

[طرفه في: ٢٤٨٣].

١٣ ـ بابُ أكْلِ الجَرادِ

٥٤٩٥ ـ حدّثنا أبو الوَليدِ: حَدَّثنا شُعْبَةُ، عَنْ أبي يَعْفورٍ قال: سَمِعتُ ابنَ أبي أوْفَى رَضيَ اللّهِ عَنهُما قالَ: غَزَونا مَعَ النَّبيِّ ﷺ سَبعَ غَزَواتٍ أو سِتًّا، كُنّا نأكُلُ مَعهُ الجَرادَ. قالَ سُفيانُ وَأبو عَوانَةَ وإسرائِيلُ، عَن أبي يعفورٍ، عن ابنِ أبي أوفى، سبعَ غَزَواتٍ

١٤ ـ بابُ آنِيَةِ المَجُوسِ وَالمَيتَةِ

٥٤٩٦ ـ حدّثنا أبو عاصِمٍ، عَن حَيوَةَ بنِ شُرَيحٍ قالَ: حَدَّثني رَبيعَةُ بنُ يَزيدَ الدِّمَشقيُّ قال: حَدَّثني أبو إدريسَ الخَوْلانيُّ قَالَ: حَدَّثني أبُو ثَعلَبَةَ الخُشَنيُّ قالَ: أتَيتُ النَّبيَّ ﷺ فَقُلتُ: يا رَسُولَ اللّهِ، إنَّا بِأرضِ أهلِ الكِتابِ، فَنأكُلُ في آنِيَتِهِم، وَبِأرضِ صَيدٍ، أصيدُ بِقَوسِي، وَأصيدُ بِكَلبِي المُعَلَّمِ وبِكَلبِي الَّذي لَيسَ بِمُعَلَّمٍ؟ فقالَ النَّبيُّ ﷺ: «أمَّا ما ذَكَرتَ أنَّكَ بِأرضِ أهلِ كِتابٍ: فَلا تَأكُلوا في آنِيَتِهِمْ إلا أنْ لا تَجِدُوا بُدًّا، فإنْ لَمْ تَجِدُوا بُدًّا فاغسِلوها وَكُلُوا. وَأمَّا ما ذَكَرتَ أنَّكُم بِأرضِ صَيدٍ: فَما صِدتَ بِقَوسِكَ، فاذكُرِ اسمَ اللّهِ وَكُل، وما صِدتَ بِكَلبِكَ المُعَلَّمِ فاذكُرِ اسمَ اللّهِ وَكُل، وما صِدتَ بِكَلبِكَ الَّذي لَيسَ بِمُعَلَّمٍ، فأدرَكتَ ذَكاتَهُ فَكُلهُ». [طرفه في: ٥٤٧٨].

٥٤٩٧ ـ حدّثنا المَكّيُّ بْنُ إبْراهيمَ قالَ: حَدَّثني يَزيدُ بْنُ أبي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأكْوَعِ قالَ: لَمَّا أمْسَوْا يَوْمَ فَتَحُوا خَيبَرَ، أوْقَدُوا النِّيرَانَ، قالَ النَّبِيُّ ﷺ: «عَلَى ما أوْقَدْتُمْ هذهِ النِّيرَانَ؟»

العينيّ يعمل بالشام يؤخذ الخمر فيجعل فيها الملح والسمك ويوضع في الشمس فيتغير عن طعم الخمر ا هـ. فكأنه ذكاة لها تحلها وهو معنى قوله: ذبح الخمر الخ والنينان جمع النون وهو كالحوت والحيتان في الوزن والمعنى (مصحح).

ـ الجزور الناقة المجزورة الجمع جزائر وجزر وجزورات ا هـ. قاموس.

٥٤٩٧ ـ **قوله**: على ما بألف بعد الميم ولأبي ذرّ عن الكشميهنيّ علام.

are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said: "Break the pots and throw away their contents." A man asked: "Could we throw away their contents and wash the pots (rather than break them)?" He said: "Wash them."

[15] Mentioning Allah's name on (slaughtering) animal; and what about he, who intentionally left it

Ibn Abbas said: There is no harm if one left it forgetfully. It is true that Allah says: "Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans" (The Cattle 121) but indeed, the forgetful person is not considered to be impious.

5498- Abaya narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": "We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul'hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet "Allah's blessing and peace be upon him" was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. But when The Prophet "Allah's blessing and peace be upon him" came to them, he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)." Abaya said: My grandfather asked: "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

[16] What was slaughtered in the name of the stone idles

5499- Salim narrated from Abdullah "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" met Zaid Ibn Amr Ibn Nufail in the bottom of (the valley of) Baldah before any revelation came to The Prophet. The Prophet "Allah's blessing and peace be upon him" presented a meal to him. But he said: "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering."

قالوا: لُحُومِ الحُمرِ الأَنَسِيَّةِ، قالَ: «أَهْرِيقُوا ما فِيهَا، وَاكْسِرُوا قُدُورهَا». فَقَامَ رَجُلٌ مِنَ القَوْمِ فَقالَ: نُهَرِيقُ ما فِيهَا ونَغْسِلُهَا، فَقالَ النَّبيُّ ﷺ: «أَوْ ذَاكَ». [طرفه في: ٢٤٧٧].

١٥ ـ بابُ التَسْمِيَةِ عَلَى الذَّبِيحَةِ، وَمَنْ تَرَكَ مُتَعَمِّداً

قالَ ابْنُ عَبَّاسٍ: مَنْ نَسِيَ فَلاَ بأسَ. وَقالَ اللّهُ تَعالَى: ﴿وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّه عَلَيهِ وَإِنَّهُ لَفِسْقٌ﴾ [الأنعام: ١٢١] وَالنَّاسِي لاَ يُسَمَّى فاسِقاً. وَقَوْلُهُ: ﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [الأنعام: ١٢١].

٥٤٩٨ ـ حدّثني مُوسى بنُ إسماعِيلَ: حَدَّثَنا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ، قالَ: كُنَّا مَعَ النَّبيِّ ﷺ بِذِي الحُلَيفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَبْنَا إِبِلاً وَغَنَماً، وكانَ النَّبيُّ ﷺ في أُخْرَيَاتِ النَّاسِ، فَعَجِلُوا فَنَصَبُوا القُدُورَ، فَدُفِعَ إِلَيهِمُ النَّبيُّ ﷺ فَأَمَرَ بِالقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، وَكانَ في القَوْمِ خَيلٌ يَسِيرَةٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللّهُ، فَقالَ النَّبيُّ ﷺ: «إِنَّ لِهذِهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَما نَدَّ عَلَيكُمْ فاصْنَعُوا بِهِ هكَذَا». قالَ: وَقالَ جَدِّي: إِنَّا لَنَرْجُو، أَوْ نَخَافُ، أَنْ نَلقَى العَدُوَّ غَداً، وَلَيسَ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالقَصَبِ؟ فَقالَ: «ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّهِ عَلَيهِ فَكُل، لَيسَ السِّنَّ وَالظُّفُرَ، وَسَأُخْبِرُكُمْ عَنْهُ: أَمَّا السِّنُّ عَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ».

[طرفه في: ٢٤٨٨].

١٦ ـ بابُ ما ذُبِحَ عَلَى النُّصُبِ وَالأَصْنَامِ

٥٤٩٩ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنا عَبْدُ العَزِيزِ يَعْنِي ابْنَ المُخْتَارِ: أَخْبَرَنَا مُوسى بْنُ عُقْبَةَ قالَ: أَخْبَرَنِي سالِمٌ: أَنَّهُ سَمِعَ عَبْدَ اللهِ يُحَدِّثُ، عَنْ رَسُولِ اللّهِ ﷺ: أَنَّهُ لَقِيَ زَيدَ بْنَ عَمْرِو بْنِ نُفَيلٍ بِأَسْفَلِ بَلدَحَ، وَذَاكَ قَبْلَ أَنْ يُنْزَلَ عَلَى رَسُولِ اللّهِ ﷺ الوَحْيُ، فَقَدَّمَ إِلَيهِ رَسُولُ اللّهِ ﷺ سُفْرَةً فِيهَا لَحْمٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قالَ: إِنِّي لاَ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلاَ آكُلُ إِلاَّ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيهِ. [طرفه في: ٣٨٢٦].

= قوله: الانسية بفتح الهمزة والنون ويكسر الهمزة وسكون النون (شارح).

٥٤٩٨ ـ قوله: أن نلقى العدو الخ لا تقل: كيف يرجو اللقاء من ليس معهم مدى فإنهم صحبوا السيوف وصانوها عن الاستعمال في غير العدا كيلا تكل.

ـ مدى جمع مدية وهي السكين.

ـ قوله: (أما السن عظم) أما السن فعظم نخ.

٥٤٩٩ ـ قوله: بلدح منصرف ولأبي ذر غير منصرف اسم موضع بالحجاز قريب من مكة ا هـ. من الشارح.

ـ قوله: فقدّم إليه رسول الله الخ، وفي رواية الكشميهني فقدم إلى رسول الله ﷺ سفرة.

[17] The Prophet's saying: "One should slaughter in the name of Allah"

5500- Jundub Ibn Sufyan Al'bajali narrated: We offered the sacrifices (on The Day of Slaughtering) along with The Messenger of Allah "Allah's blessing and peace be upon him". Some people slaughtered their sacrifices before the prayer. After The Messenger of Allah "Allah's blessing and peace be upon him" had (finished the prayer and the sermon, and then) gone out, he saw that they had slaughtered (their sacrifices) before the prayer. Then he said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

[18] What causes blood to flow of reeds and pieces of iron

5501- Nafi narrated that he had heard Ibn Ka'b Ibn Malik telling Ibn Omar that his father had told him: We had a slave girl who used to shepherd some sheep at Sala. Then she saw a sheep dying. She broke a stone with which she slaughtered the sheep. Ka'b said to the people: "Don't eat it till I ask The Prophet "Allah's blessing and peace be upon him" about it (or till I send somebody to ask The Prophet)." So, he asked or sent somebody to ask The Prophet, and The Prophet "Allah's blessing and peace be upon him" gave him permission to eat it.

5502- Nafi narrated that a man from Banu'salama had told Ibn Omar that a slave girl belonging to Ka'b Ibn Malik used to shepherd some sheep at Sala. A sheep was about to die. The slave girl broke a stone with which she slaughtered the sheep. When he mentioned that to The Prophet "Allah's blessing and peace be upon him" he permitted him to eat it.

5503- Abaya narrated from his grandfather Rafi Ibn Khadij: I said to The Prophet "Allah's blessing and peace be upon him" : "We may meet the enemies in the future and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." One of the camels fled. A man (threw an arrow at the camel, with which Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

[19] The (animal which is) slaughtered by a woman or a slave girl

5504- Ibn Ka'b Ibn Malik narrated from his father that one of their slave girls slaughtered a sheep with (a piece of) stone. When The Messenger of Allah "Allah's blessing and peace be upon him" was informed of that, he permitted them to eat it.

١٧ ـ باب قَوْلِ النَّبِيِّ ﷺ: «فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ»

٥٥٠٠ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ البَجَلِيِّ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ أُضْحِيَةً ذَاتَ يَوْمٍ، فَإِذَا أُنَاسٌ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ، فَلَمَّا انْصَرَفَ رَآهُمُ النَّبِيُّ ﷺ أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلَاةِ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ».

[طرفه في: ٩٨٥].

١٨ ـ باب ما أَنْهَرَ الدَّمَ مِنَ القَصَبِ وَالمَرْوَةِ وَالحَدِيدِ

٥٥٠١ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ: يُخْبِرُ ابْنَ عُمَرَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى غَنَماً بِسَلْعٍ، فَأَبْصَرَتْ بِشَاةٍ مِنْ غَنَمِهَا مَوْتاً، فَكَسَرَتْ حَجَراً فَذَبَحَتْهَا، فَقَالَ لأَهْلِهِ: لَا تَأْكُلُوا حَتَّى آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ، أَوْ حَتَّى أُرْسِلَ إِلَيْهِ مَنْ يَسْأَلُهُ، فَأَتَى النَّبِيَّ ﷺ أَوْ بَعَثَ إِلَيْهِ، فَأَمَرَ النَّبِيُّ ﷺ بِأَكْلِهَا.

[طرفه في: ٢٣٠٤].

٥٥٠٢ ـ حدثنا مُوسَى: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنْ بَنِي سَلِمَةَ: أَخْبَرَ عَبْدَ اللَّهِ: أَنَّ جَارِيَةً لِكَعْبِ بْنِ مَالِكٍ تَرْعَى غَنَماً لَهُ بِالجُبَيْلِ الَّذِي بِالسُّوقِ، وَهُوَ بِسَلْعٍ، فَأُصِيبَتْ شَاةٌ، فَكَسَرَتْ حَجَراً فَذَبَحَتْهَا، فَذَكَرُوا لِلنَّبِيِّ ﷺ، فَأَمَرَهُمْ بِأَكْلِهَا.

[طرفه في: ٢٣٠٤].

٥٥٠٣ ـ حدثنا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ لَيْسَ لَنَا مُدًى، فَقَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ الظُّفُرَ وَالسِّنَّ، أَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ، وَأَمَّا السِّنُّ فَعَظْمٌ». وَنَدَّ بَعِيرٌ فَحَبَسَهُ، فَقَالَ: «إِنَّ لِهَذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا هَكَذَا».

[طرفه في: ٢٤٨٨].

١٩ ـ باب ذَبِيحَةِ المَرْأَةِ وَالأَمَةِ

٥٥٠٤ ـ حدثنا صَدَقَةُ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ، فَسُئِلَ النَّبِيُّ ﷺ عَنْ ذَلِكَ، فَأَمَرَ بِأَكْلِهَا. وَقَالَ اللَّيْثُ: حَدَّثَنَا نَافِعٌ: أَنَّهُ سَمِعَ رَجُلاً مِنَ الأَنْصَارِ: يُخْبِرُ عَبْدَ اللَّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّ جَارِيَةً لِكَعْبٍ: بِهَذَا

[طرفه في: ٢٣٠٤].

٥٥٠٥ ـ حدثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنَ الأَنْصَارِ، عَنْ مُعَاذِ

٥٥٠٢ ـ قوله بسلع هو جبل بالمدينة كما في الشارح.

٥٥٠٣ ـ قوله فحبسه أي رجل بسهم، وفي الرواية السابقة فحبسه الله.

5505- Mu'adh Ibn Sa'd or Sa'd Ibn Mu'adh narrated from Ibn Ka'b Ibn Malik that a slave girl belonging to Ka'b Ibn Malik used to shepherd some sheep at Sala when a sheep was about to die. She was able to reach and slaughter it with (a piece of) stone before it died. When The Messenger of Allah "Allah's blessing and peace be upon him" was asked about that, he permitted it to be eaten.

[20] None should slaughter with tooth, bone, or fingernail

5506- Abaya Ibn Rifa'a narrated from Rafi Ibn Khadij: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Eat what is slaughtered with) whatever causes blood to flow except the teeth and the fingernails."

[21] The (animal which is) slaughtered by The Bedouins and others

5507- A'isha "Allah be pleased with her" narrated that some people came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The meat is brought to us and we do not know whether Allah's name was mentioned on it (at the time of slaughtering)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention Allah's name on it and then eat of it." A'isha added: They left heathenism just a short time ago.

[22] The (animal which is) slaughtered by the people of scriptures

in this respect, Allah Almighty said: "This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them." (The Repast "Al'ma'ida" 5)

Az'zuhri said: If he, who slaughtered an animals was of the Arab Christians, and you heard him mentioning something other than Allah's name at the time of slaughtering, then you should not eat of it. But if you heard him saying nothing, then it would be lawful to you to eat since Allah learnt his infidelity.

5508- Abdullah Ibn Mughaffal "Allah be pleased with him" narrated: While we were besieging the fort of Khaibar, a person threw a leather container having fat, which I ran to take. But when I turned I saw The Prophet "Allah's blessing and peace be upon him" (standing). So I felt SHY OF him.

Ibn Abbas said: What is meant by "The food of the People of the Book" is their slaughtered animals.

ابنِ سَعْدٍ، أَوْ سَعْدِ بْنِ مُعَاذٍ أَخْبَرَهُ: أَنَّ جارِيَةً لِكَعْبِ بْنِ مالِكٍ كانَتْ تَرْعى غَنَماً بِسَلعٍ، فَأُصِيبَتْ شَاةٌ مِنْها، فَأَدْرَكَتْها فَذَبَحَتْها بِحَجَرٍ، فَسُئِلَ النَّبِيُّ ﷺ فَقالَ: «كُلُوهَا».

٢٠ ـ بابُ لا يُذَكَّى بِالسِّنِّ وَالعَظْمِ وَالظُّفُرِ

٥٥٠٦ ـ حدّثنا قَبِيصَةُ: حدّثنا سُفْيانُ، عَنْ أَبِيهِ، عَنْ عَبايَةَ بْنِ رِفاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قالَ: قالَ النَّبِيُّ ﷺ: «كُلْ ـ يَعْني ـ ما أَنْهَرَ الدَّمَ، إِلاَّ السِّنَّ وَالظُّفُرَ».

[طرفه في: ٢٤٨٨].

٢١ ـ بابُ ذَبِيحَةِ الأَعْرابِ وَنَحْوِهِمْ

٥٥٠٧ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنا أُسامَةُ بْنُ حَفْصٍ المَدَنِيُّ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ قَوْماً قالُوا لِلنَّبِيِّ ﷺ: إِنَّ قَوْماً يأْتُونا بِاللَّحْمِ، لا نَدْرِي: أَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لا؟ فَقالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُوهُ». قالَتْ: وَكانُوا حَدِيثِي عَهْدٍ بِالكُفْرِ. تابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ. وَتابَعَهُ أَبُو خالِدٍ وَالطُّفاوِيُّ.

[طرفه في: ٢٠٥٧].

٢٢ ـ بابُ ذَبائِحِ أَهْلِ الكِتابِ وَشُحُومِها، مِنْ أَهْلِ الحَرْبِ وَغَيرِهِمْ

وَقَوْلِهِ تَعالَى: ﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ﴾ [المائدة: ٥]. وَقالَ الزُّهْرِيُّ: لاَ بَأْسَ بِذَبِيحَةِ نَصارِيِّ العَرَبِ، وَإِنْ سَمِعْتَهُ يُسَمِّي لِغَيرِ اللهِ فَلا تأْكُلْ، وَإِنْ لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللَّهُ وَعَلِمَ كُفْرَهُمْ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ. وَقالَ الحَسَنُ وَإِبْرَاهِيمُ: لاَ بَأْسَ بِذَبِيحَةِ الأَقْلَفِ.

٥٥٠٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مُحاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمى إِنْسانٌ بِجِرابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لآخُذَهُ، فَالتَفَتُّ فَإِذا النَّبِيُّ ﷺ فَاسْتَحْيَيْتُ مِنْهُ. وَقالَ ابْنُ عَبَّاسٍ: طَعامُهُمْ ذَبائِحُهُمْ.

[طرفه في: ٣١٥٣].

٢٣ ـ بابُ ما نَدَّ مِنَ البَهائِمِ فَهْوَ بِمَنْزِلَةِ الوَحْشِ

وَأَجازَهُ ابْنُ مَسْعُودٍ. وَقالَ ابْنُ عَبَّاسٍ: ما أَعْجَزَكَ مِنَ البَهائِمِ مِمَّا في يَدَيكَ فَهْوَ كالصَّيدِ وَفي بَعِيرٍ تَرَدَّى في بِئْرٍ: مِنْ حَيْثُ قَدَرْتَ عَلَيهِ فَذَكِّهِ. وَرَأى ذلِكَ عَلِيٌّ وَابْنُ عُمَرَ وَعائِشَةُ.

٥٥٠٩ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحْيى: حَدَّثَنا سُفْيانُ: حَدَّثَنا أَبِي، عَنْ عَبايَةَ بْنِ

٥٥٠٧ ـ قوله: (إن قوما يأتونا) إن قوما يأتوننا نخ.

باب ٢٣ ـ قوله: وأجازه أي عقر البهائم كالوحش (شارح).

٥٥٠٩ ـ قوله: أرن أي أهلك وروي بكسر النون أيضا مع حذف الياء من الآخر وإثباتها فيه فيكون من الإراءة وروي من الرنو من الإرناء إلى غير ذلك من الروايات التي ذكرها الشارح وإن كان بعضها مما لا يساعده الخط ا هـ.

[23] What fled away of animals is considered as wild animal

5509- Abaya Ibn Rifa'a Ibn Rafi narrated from his grandfather Rafi Ibn Khadij: I said to The Prophet "Allah's blessing and peace be upon him" : "We may meet the enemies in the future and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." We had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

[24] Slaughtering

5510- Asma "Allah be pleased with her" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

5511- Asma "Allah be pleased with her" reported: In Medina, during the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

5512- Asma "Allah be pleased with her" reported: In Medina, during the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

[25] What about the maimed, mutilated, confined, and tied (animal or bird)

5513- Hesham Ibn Zaid narrated: Anas and I went to Al'hakam Ibn Aiyub. Anas saw some boys shooting at a tied hen. Anas said: The Prophet "Allah's blessing and peace be upon him" forbade shooting tied or confined animals."

رِفاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قالَ: قُلتُ: يَا رَسُولَ اللهِ، إِنَّا لاَقُو العَدُوِّ غَداً، وَلَيسَتْ مَعَنا مُدًى، فَقالَ: «اعْجَلْ، أَوْ أَرِنْ، ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، لَيسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِهذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَإِذَا غَلَبَكُم مِنْهَا شَيءٌ فَافْعَلُوا بِهِ هٰكَذَا».

[طرفه في: ٢٤٨٨].

٢٤ ـ بابُ النَّحْرِ وَالذَّبْحِ

وَقالَ ابْنُ جُرَيجٍ، عَنْ عَطاءٍ: لا ذَبْحَ وَلاَ مَنْحَرَ إِلاَّ في المَذْبَحِ وَالمَنْحَرِ. قُلتُ: أَيَجْزِي ما يُذْبَحُ أَنْ أَنْحَرَهُ؟ قالَ: نَعَم، ذَكَرَ اللهُ ذَبْحَ البَقَرَةِ، فَإِنْ ذَبَحْتَ شَيئاً يُنْحَرُ جازَ، وَالنَّحْرُ أَحَبُّ إِلَيَّ، وَالذَّبْحُ قَطْعُ الأَوْدَاجِ. قُلتُ: فَيُخَلِّفُ الأَوْدَاجَ، حَتَّى يَقْطَعَ النُّخَاعَ؟ قالَ: لا إِخَالُ. وَأَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ نَهى عَنِ النَّخْعِ، يَقُولُ: يَقْطَعُ ما دُونَ العَظْمِ، ثُمَّ يَدَعُ حَتَّى تَمُوتَ. وَقَوْلُ اللهِ تَعالَى: ﴿وَإِذْ قالَ مُوسى لِقَوْمِهِ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ [البقرة: ٦٧]. وَقالَ: ﴿فَذَبَحُوهَا وَما كادُوا يَفعَلُونَ﴾ [البقرة: ٧١]. وَقالَ سَعِيدٌ، عَنِ ابْنِ عَبَّاسٍ: الذَّكاةُ في الحَلقِ وَاللَّبَّةِ. وَقالَ ابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ، وَأَنَسٌ: إِذا قَطَعَ الرَّأْسَ فَلاَ بَأْسَ.

٥٥١٠ ـ حدّثنا خَلاَّدُ بْنُ يَحْيَى: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قالَ: أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ المُنْذِرِ امْرَأَتِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قالَتْ: نَحَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَرَساً فَأَكَلنَاهُ. [الحديث: ٥٥١٠ ـ أطرافه في: ٥٥١١، ٥٥١٢، ٥٥١٩].

٥٥١١ ـ حدّثنا إِسْحاقُ: سَمِعَ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَرَساً، وَنَحْنُ بِالمَدِينَةِ، فَأَكَلنَاهُ. [طرفه في: ٥٥١٠].

٥٥١٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ المُنْذِرِ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ قالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَرَساً فَأَكَلنَاهُ. تابَعَهُ وَكِيعٌ، وَابْنُ عُيَينَةَ، عَنْ هِشَامٍ: في النَّحْرِ. [طرفه في: ٥٥١٠]

٢٥ ـ بابُ ما يُكْرَهُ مِنَ المُثْلَةِ وَالمَصْبُورَةِ وَالمُجَثَّمَةِ

٥٥١٣ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيدٍ قالَ: دَخَلتُ مَعَ أَنَسٍ عَلَى الحَكَمِ بْنِ أَيُّوبَ، فَرَأَى غِلمَاناً، أَوْ فِتْيَاناً، نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَقالَ أَنَسٌ: نَهى النَّبِيُّ ﷺ أَنْ

باب ٢٤ ـ قوله: أيجزي بفتح التحتية بغير همز كذا في الشارح وفي العيني أيجزىء من الإجزاء (مصحح).

ـ (لا إخال) لا أخاف نخ.

باب ٢٥ ـ قونه: المثلة قتل أطراف الحيوان أو بعضها وهو حيّ والمصبورة الدابة التي تحبس حية لتقتل بالرمي والمجثمة التي تربط وتجعل غرضاً للرمي (شارح).

5514- Ibn Omar “Allah be pleased with both” narrated that he entered upon Yahya Ibn Sa’eed while one of Yahya's sons was tying a hen and shooting it. Ibn Omar walked and untied it. Then he brought it and the boy and said:” Prevent your boys from tying the birds for killing them, because I heard The Prophet “Allah’s blessing and peace be upon him” forbidding killing an animal or other living being after its tying."

5515- Sa’eed Ibn Jubair narrated: I was with Ibn Omar "Allah be pleased with both" when he passed by a group of young men who had tied a hen at which they started shooting. When they saw Ibn Omar, they dispersed, leaving it. On that Ibn Omar said: "Who did this? The Prophet "Allah's blessing and peace be upon him" cursed the one who did so." (or) “The Prophet “Allah’s blessing and peace be upon him” cursed the one who mutilated the (living) animal.”

5516- Abdullah Ibn Yazid “Allah be pleased with him” narrated that The Prophet “Allah’s blessing and peace be upon him” cursed the one who stole (something) by robbery, and the one who mutilated (the animal or the bird by cutting its limbs while still living).

[26] What about chicken

5517- Abu'moosa "Allah be pleased with him" reported: I saw The Prophet "Allah's blessing and peace be upon him" eating chicken.

5518- Zahdam narrated: We were with Abu’moosa Al’ash’ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man sitting amongst the people who did not approach the food. Abu’moosa said to him: “Come near (to eat), for I saw The Messenger of Allah “Allah’s blessing and peace be upon him” eating it (the chicken). He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it.” Abu’moosa said: “I will tell you about this matter. I went to The Prophet “Allah’s blessing and peace be upon him” along with a group of The Ash’arites, and found him angry, as he was distributing some of camels given in charity. We asked him to provide us with means of transportation. He took an oath not to provide us with any means of conveyance, and said: “I have no means of transportation to provide you with.” Then some camels as booty were brought to The Messenger of Allah “Allah’s blessing and peace be upon him”. He asked: “Where are The Ash’arites? Where are The Ash’arites?” Then he provided us with five white camels with big humps. When we set out we said: “We made the Messenger of Allah “Allah’s blessing and peace be upon him” forget his oath. We then would never be successful if we did not remind The Messenger of Allah of his oath.”

So, I returned to The Prophet “Allah’s blessing and peace be upon him” and said: “We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. So we thought that you might have forgotten your oath.” He replied: “It is Allah Almighty who provided you with

تُصْبَرَ البَهَائِمُ.

٥٥١٤ ـ حدّثنا أحمدُ بْنُ يَعْقُوبَ: أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ: أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ، وَغُلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاجَةً يَرْمِيهَا، فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا، ثُمَّ أَقْبَلَ بِهَا وَبِالغُلَامِ مَعَهُ فَقَالَ: ازْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَصْبِرَ هذا الطَّيْرَ لِلْقَتْلِ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ نَهى أَنْ تُصْبَرَ بَهِيمَةٌ أَوْ غَيرُهَا لِلقَتْلِ.

٥٥١٥ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَمَرُّوا بِفِتْيَةٍ، أَوْ بِنَفَرٍ، نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا، وَقالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هذا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هذا. تَابَعَهُ سُلَيمانُ، عَنْ شُعْبَةَ.

حدّثنا ـ المِنْهَالُ، عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ: لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَّلَ بِالحَيَوَانِ. وَقالَ عَدِيٌّ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

٥٥١٦ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهى عَنِ النُّهْبَةِ وَالمُثْلَةِ.

[طرفه في: ٢٤٧٤].

٢٦ ـ بابُ الدَّجَاجِ

٥٥١٧ ـ حدّثنا يَحْيى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ زَهْدَمٍ الجَرْمِيِّ، عَنْ أَبِي مُوسى ـ يَعْنِي ٱلأَشْعَرِيَّ ـ رَضِيَ اللّهُ عَنْهُ قالَ: رَأَيتُ النَّبِيَّ ﷺ يَأْكُلُ دَجاجاً.

[طرفه في: ٣١٣٣].

٥٥١٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ بْنُ أَبِي تَمِيمَةَ، عَنِ القَاسِمِ، عَنْ زَهْدَمٍ قالَ: كُنَّا عِنْدَ أَبِي مُوسى ٱلأَشْعَرِيِّ، وَكانَ بَيْنَنَا وَبَينَ هذا الحيِّ مِنْ جَرْمٍ إِخاءٌ، فَأُتِيَ بِطَعَامٍ فِيهِ لَحْمُ دَجَاجٍ، وَفِي القَوْمِ رَجُلٌ جالِسٌ أَحْمَرُ، فَلَمْ يَدْنُ مِنْ طَعَامِهِ، قالَ: ادْنُ، فَقَدْ رَأَيتُ رَسُولَ اللهِ ﷺ يَأْكُلُ مِنْهُ، قالَ: إِنِّي رَأَيتُهُ أَكَلَ شَيئاً فَقَذِرْتُهُ، فَحَلَفتُ أَنْ لاَ آكُلَهُ، فَقَالَ: ادْنُ أُخْبِرْكَ، أَوْ أُحَدِّثْكَ: إِنِّي أَتَيتُ النَّبِيَّ ﷺ في نَفَرٍ مِنَ ٱلأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهْوَ غَضْبَانُ، وَهْوَ يَقْسِمُ نَعَماً مِنْ نَعَمِ الصَّدَقَةِ، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، قالَ: «ما عِنْدِي ما أَحْمِلُكُمْ عَلَيهِ». ثُمَّ أُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبٍ مِنْ إِبِلٍ، فَقالَ: «أَينَ ٱلأَشْعَرِيُّونَ؟ أَينَ ٱلأَشْعَرِيُّونَ؟» قالَ: فَأَعْطَانَا خَمْسَ ذَوْدٍ غُرَّ الذُّرى، فَلَبِثْنَا غَيرَ بَعِيدٍ، فَقُلْتُ لأَصْحَابِي: نَسِيَ رَسُولُ اللهِ ﷺ يَمِينَهُ، فَوَاللهِ لَئِنْ تَغَفَّلْنَا رَسُولَ اللهِ ﷺ يَمِينَهُ لا نُفلِحُ أَبَداً، فَرَجَعنا إِلَى النَّبِيِّ ﷺ فَقُلنَا: يَا رَسُولَ اللهِ إِنَّا اسْتَحْمَلْنَاكَ، فَحَلَفتَ أَنْ لاَ تَحْمِلَنَا، فَظَنَنَّا أَنَّكَ نَسِيتَ يَمِينَكَ، فَقَالَ: «إِنَّ اللّهَ هُوَ حَمَلَكُمْ، إِنِّي

٥٥١٨ ـ قوله: إني رأيته أي ذاك الجنس وروي: إني رأيتها تأكل قذراً كما في العيني.

ـ قوله: فقال: ادن أخبرك وروي: إذن أخبرك بالنصب بكلمة إذن.

the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

[27] What about (eating) the meat of the horses

5519- Asma "Allah be pleased with her" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

5520- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Khaibar, The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys, but he permitted (eating) the meat of the horses.

[28] What about (eating) the meat of the donkeys

5521- Abdullah Ibn Omar "Allah be pleased with both" narrated: On The Day of Khaibar, The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys.

5522- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys.

5523- Ali "Allah be pleased with him" narrated: In the year of Khaibar (conquest) The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (temporary) marriage of enjoyment; he also forbade (eating) the meat of the donkeys.

5524- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Khaibar, The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys, but he permitted (eating) the meat of the horses.

وَاللّهِ ـ إنْ شاءَ اللّهُ ـ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنهَا، إلاَّ أَتَيتُ الَّذِي هُوَ خَيرٌ وَتحلَّلتُها».

[طرفه في: ٣١٣٣]

٢٧ ـ بابُ لُحُومِ الخَيلِ

٥٥١٩ ـ حدّثنا الحُمَيديُّ: حَدَّثَنا سُفيَانُ: حَدَّثَنا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قالَتْ: نَحَرْنَا فَرَساً عَلَى عَهْدِ رَسُولِ اللّهِ ﷺ فأكَلناهُ.

[طرفه في: ٥٥١٠]

٥٥٢٠ ـ حدّثنا مُسَدَّدٌ: حدّثنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنهُمْ قالَ: نَهى النَّبِيُّ ﷺ يَوْمَ خَيبَرَ عَنْ لُحُومِ الحُمُرِ وَرَخَّصَ في لُحومِ الخَيلِ.

[طرفه في: ٤٢١٩].

٢٨ ـ بابُ لُحُومِ الحُمُرِ الإنْسِيَّةِ

فيه: عَنْ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ

٥٥٢١ ـ حدّثنا صَدَقَةُ: أخبرَنا عَبْدَةُ، عَنْ عُبَيدِ اللّهِ، عَنْ سالِمٍ وَنافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: نَهى النَّبِيُّ ﷺ عَنْ لُحومِ الحُمُرِ الأَهْلِيَّةِ يَوْمَ خَيبَرَ.

[طرفه في: ٨٥٣].

٥٥٢٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ عُبَيدِ اللّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللّهِ قالَ: نَهى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ. تابَعَهُ ابْنُ المُبارَكِ، عَنْ عُبَيدِ اللّهِ، عَنْ نافِعٍ. وَقالَ أَبو أُسامَةَ، عَنْ عُبَيدِ اللّهِ، عَنْ سالِمٍ.

[طرفه في: ٨٥٣].

٥٥٢٣ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللّهِ وَالحَسَنِ ابْنَي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنهُمْ قالَ: نَهَى رَسُولُ اللّهِ ﷺ عَنِ المُتْعَةِ عامَ خَيبَرَ، وَلُحومِ حُمُرِ الإنْسيَّةِ.

[طرفه في: ٤٢١٦].

٥٥٢٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جابرِ بْنِ عَبْدِ اللّهِ قالَ: نَهى النَّبِيُّ ﷺ يَوْمَ خَيبَرَ عَنْ لُحُومِ الحُمُرِ، وَرَخَّصَ في لُحُومِ الخَيلِ.

[طرفه في: ٤٢١٩].

باب ٢٨ ـ قوله: (قوله الأنسية) بفتحتين والمشهور بكسر ثم سكون ضد الوحشية (شارح).

5525- Both of Al'bara and Ibn Abu'awfa "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys.

5526- The same previous narration.

5527- Abu'tha'laba narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (eating) the meat of the donkeys.

Az'zuhri narrated: The Prophet "Allah's blessing and peace be upon him" forbade (eating the meat of) all beasts with fangs.

5528- Anas Ibn Malik "Allah be pleased with him" narrated: Someone came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The donkeys have been (slaughtered and) eaten." Another man came and said: "The donkeys have been (slaughtered and) eaten." A (third) man came and said: "The donkeys have been destroyed." On that The Prophet "Allah's blessing and peace be upon him" ordered a caller to announce to the people: "Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure." Thus the pots were turned upside down while the meat (of donkeys) was boiling in them.

5529- Amr narrated: I said to Jaber Ibn Zaid: "The people pretend that The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating donkey's meat." He said: "Al'hakam Ibn Amr Al'ghifari used to say so when he was with us, but Ibn Abbas, the great religious learned man, refused to give a decisive opinion and recited (Allah's saying): "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination or, what is impious, (meat) on which a name has been invoked, other than Allah's. But (even so), if a person is forced by necessity, without willful disobediénce, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful." (Cattle "Al'an'am" 145)

[29] What about eating beasts with fangs

5530- Abu'tha'laba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prohibited eating beasts with fangs.

[30] The skin of the dead animal

5531- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a dead sheep and said: "Why Don't you get the benefit of its skin?" They said: "It is dead." He replied: "Only to eat (its meat) is illegal."

٥٥٢٥، ٥٥٢٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ شُعْبَةَ قال: حَدَّثَني عَدِيٌّ، عَنِ البَراءِ وَابْنِ أَبي أَوفَى رَضِيَ اللّهُ عنهُم قالا: نَهى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ.

[طرفه في: ٣١٥٥]

٥٥٢٧ ـ حدثنا إسحاقُ: أخبرنا يَعقُوبُ بْنُ إِبْراهيم: حدثنا أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ: أَنَّ أَبا إِدْرِيسَ أَخْبَرَهُ: أَنَّ أَبا ثَعْلَبَةَ قال: حَرَّمَ رَسُولُ اللّهِ ﷺ لُحُومَ الحُمُرِ الأَهْلِيَّةِ. تابَعَهُ الزُّبَيْدِيُّ وَعُقَيْلٌ، عَنِ ابْنِ شِهابٍ.

وَقالَ مالِكٌ، وَمَعْمَرٌ، وَالماجِشُونُ، وَيُونُسُ، وَابْنُ إِسْحاقَ، عَنِ الزُّهْرِيِّ: نَهى النَّبِيُّ ﷺ عَنْ كُلِّ ذِي نابٍ مِنَ السِّباعِ.

٥٥٢٨ ـ حدثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا عَبْدُ الوَهّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقالَ: أُفْنِيَتِ الحُمُرُ، فَأَمَرَ مُنادِياً فَنادى في النّاسِ: «إِنَّ اللّهَ وَرَسُولَهُ يَنْهَيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، فَإِنَّها رِجْسٌ». فَأُكْفِئَتِ القُدُورُ، وَإِنَّها لَتَفُورُ بِاللَّحْمِ.

[طرفه في: ٣٧١].

٥٥٢٩ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفيان: قال عَمْرٌو: قُلْتُ لِجابِرِ بْنِ زَيْدٍ: يَزْعُمُونَ أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ حُمُرِ الأَهْلِيَّةِ؟ فَقالَ: قَدْ كانَ يَقُولُ ذاكَ الحَكَمُ بْنُ عَمْرٍو الغِفارِيُّ عِنْدَنا بِالبَصْرَةِ، وَلكِنْ أَبى ذاكَ البَحْرُ ابْنُ عَبّاسٍ وَقَرَأَ: ﴿قُل لَّا أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥].

٢٩ ـ بابُ أَكْلِ كُلِّ ذي نابٍ مِنَ السِّباعِ

٥٥٣٠ ـ حدثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَبِي إِدْرِيسَ الخَوْلانِيِّ، عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ أَكْلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ. تابَعَهُ يُونُسُ، وَمَعْمَرٌ، وَابْنُ عُيَيْنَةَ، وَالماجِشُونُ، عَنِ الزُّهْرِيِّ.

٣٠ ـ بابُ جُلُودِ المَيْتَةِ

٥٥٣١ ـ حدثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا أَبي، عَنْ صالِحٍ قال: حَدَّثَني ابْنُ شِهابٍ: أَنَّ عُبَيْدَ اللّهِ بْنَ عَبْدِ اللّهِ أَخْبَرَهُ: أَنَّ عَبْدَ اللّهِ بْنَ عَبّاسٍ رَضِيَ اللّهُ عَنْهُما أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ مَرَّ بِشاةٍ مَيِّتَةٍ، فَقالَ: «هَلاَّ اسْتَمْتَعْتُمْ بِإِهابِها». قالُوا: إِنَّها مَيِّتَةٌ، قال: «إِنَّما حَرُمَ أَكْلُها». [طرفه في: ١٤٩٢]

٥٥٣٢ ـ حدثنا خَطّابُ بْنُ عُثْمانَ: حَدَّثَنا مُحَمَّدُ بْنُ حِمْيَرٍ، عَنْ ثابِتِ بْنِ عَجْلانَ قال: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قال: سَمِعْتُ ابْنَ عَبّاسٍ رَضِيَ اللّهُ عَنْهُما يَقُولُ: مَرَّ النَّبِيُّ ﷺ بِعَنْزٍ مَيِّتَةٍ،

٥٥٣٢ ـ قوله. العنز الأنثى من المعز اهـ. قاموس.

5532- Ibn Abbas “Allah be pleased with both” narrated: The Prophet "Allah's blessing and peace be upon him" passed by a dead sheep and said: "Why Don't its owners get the benefit of its skin?"

[31] The musk

5533- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None who is wounded in Allah's cause but will come on the Day of Judgement with blood flowing from his wound, having the colour of blood but smell of musk."

5534- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: “The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him. Otherwise, the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

[32] What about the rabbit

5535- Anas "Allah be pleased with him" reported: We chased a rabbit at Mar Az'zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu’talha who slaughtered it and sent its hip or two thighs to Allah's Apostle "Allah's blessing and peace be upon him"; and he accepted it.

[33] What about the mastigure

5536- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “As for the mastigure, I neither eat it, nor I prohibit its eating.”

5537- Ibn Abbas narrated that Khalid Ibn Al’walid told him that he went with The Messenger of Allah “Allah’s blessing and peace be upon him” to the house of Maimuna. Then a roasted mastigure was brought before The Messenger of Allah “Allah’s blessing and peace be upon him” who stretched his hand towards it whereupon a lady from among those who were present, said: “Tell The Messenger of Allah “Allah’s blessing and peace be upon him” of what you have presented to him. O Allah's Apostle! It is a mastigure." The Messenger of Allah “Allah’s blessing and peace be upon him” withdrew his hand from it. I (Khalid) said: “O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, but it does not exist in the land of my people, so I detest it." Khalid added: “Then I pulled the mastigure towards me which I ate while The Messenger of Allah “Allah’s blessing and peace be upon him” was looking at me.”

فَقالَ: «ما عَلَى أَهْلِهَا لَوِ انْتَفَعُوا بِإِهَابِهَا».

[طرفه في: ١٤٩٢].

٣١ ـ بابُ المِسْكِ

٥٥٣٣ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ القَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو ابْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِنْ مَكْلُومٍ يُكْلَمُ في اللَّهِ إلاَّ جاءَ يَوْمَ القِيَامَةِ. وَكَلْمُهُ يَدْمى، اللَّوْنُ لَوْنُ دَمٍ، وَالرِّيحُ رِيحُ مِسْكٍ».

[طرفه في: ٢٣٧].

٥٥٣٤ ـ حدّثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَثَلُ الجَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ المِسْكِ وَنَافِخِ الكِيرِ، فَحَامِلُ المِسْكِ: إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنَافِخُ الكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحاً خَبِيثَةً». [طرفه في: ٢١٠١].

٣٢ ـ بابُ الأَرْنَبِ

٥٥٣٥ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: أَنْفَجْنَا أَرْنَباً وَنَحْنُ بِمَرِّ الظَّهْرَانِ، فَسَعى القَوْمُ فَلَغِبُوا، فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلى أَبِي طَلْحَةَ، فَذَبَحَهَا فَبَعَثَ بِوَرِكَيْهَا، أَوْ قالَ: بِفَخِذَيْهَا إِلى النَّبِيِّ ﷺ فَقَبِلَهَا.

[طرفه في: ٢٥٧٢].

٣٣ ـ بابُ الضَّبِّ

٥٥٣٦ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: قالَ النَّبِيُّ ﷺ: «الضَّبُّ لَسْتُ آكُلُهُ وَلاَ أُحَرِّمُهُ».

٥٥٣٧ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عَبْدِ اللّهِ بْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا، عَنْ خالِدِ بْنِ الوَلِيدِ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللّهِ ﷺ بِيَدِهِ، فَقالَ بَعْضُ النِّسْوَةِ: أَخْبِرُوا رَسُولَ اللّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَقَالُوا: هُوَ ضَبٌّ يَا رَسُولَ اللّهِ، فَرَفَعَ يَدَهُ، فَقُلْتُ: أَحَرَامٌ هُوَ يَا رَسُولَ اللّهِ؟ فَقَالَ: «لاَ، وَلكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعافُهُ». قالَ خالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللّهِ ﷺ يَنْظُرُ. [طرفه في: ٥٣٩١].

٥٥٣٣ ـ قوله يدمى من دمى يدمى من باب علم يعلم أي يسيل منه الدم.

٥٥٣٤ ـ قوله الكير هو زق غليظ ينفخ فيه.

ـ قوله يحذيك بمعنى يعطيك وزناً ومعنى من الاحذاء وهو الإعطاء (عيني).

٥٥٣٥ ـ قوله فلغبوا بكسر الغين وبفتحها أيضاً ولأبي ذر عن الكشميهني فتعبوا وهو معنى الأول (شارح).

[34] When the mouse falls into the butter, whether dried or liquid

5538- Ibn Abbas narrated from Maimuna "Allah be pleased with them" that a mouse fell into (a pot containing) butter and died. When The Messenger of Allah "Allah's blessing and peace be upon him" was asked about it, he said: "Throw it and remove the butter surrounding it, and eat the remaining."

5539- Az'zuhri narrated, concerning such animals as the mouse which falls into the butter or oil and then dies. He said that once The Prophet "Allah's blessing and peace be upon him" was informed of a mouse which felt into a pot containing butter and then died. He ordered that the butter which was near to it be removed, and then the remaining (butter) be eaten.

5540- Ibn Abbas narrated from Maimuna "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a mouse which fell into (a pot containing) butter and died. he said: "Throw it and remove the butter surrounding it, and eat the remaining."

[35] What about branding and signing the animal at the face

5541- Salim narrated that Ibn Omar "Allah be pleased with both" disliked branding the face (of the animal). He reported: "The Prophet "Allah's blessing and peace be upon him" forbade beating (animals) on the face."

5542- Anas "Allah be pleased with him" narrated: I brought a brother of mine to The Messenger of Allah "Allah's blessing and peace be upon him" in a fold of camels belonging to him in order to put his saliva mixed with a date juice into his (the child's) mouth. I found him (The Prophet) branding a sheep (the sub-narrator said: "I thought that he (Anas) had said in its ear.").

٣٤ ـ بابٌ إذَا وَقَعَتِ الفَأْرَةُ في السَّمْنِ الجَامِدِ أوِ الذَّائِبِ

٥٥٣٨ ـ حدّثنا الحميديُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا الزُّهْرِيُّ قالَ: أخْبَرَني عُبَيدُ اللهِ بنُ عَبْدِ اللهِ ابنِ عُتْبَةَ: أنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحدِّثُه: عَنْ مَيمُونَةَ: أَنَّ فَأْرَةً وقعتْ في سَمْنٍ فَماتَتْ، فسُئِلَ النَّبِيُّ ﷺ عَنهَا فقَالَ: «ألقوهَا وما حَولَهَا وكُلُوهُ». قِيلَ لِسُفيَانَ: فَإنَّ مَعمَراً يُحدِّثُهُ، عن الزُّهريّ، عن سعيدِ بنِ المُسيَّبِ، عن أبي هُريرة؟ قال: ما سمعتُ الزُّهريَّ يقولُ إلا عَنْ عُبيدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ مَيمُونَةَ، عَنِ النَّبِيِّ ﷺ وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَاراً.

[طرفه في: ٢٣٥].

٥٥٣٩ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ، عَنِ الدَّابَّةِ تَمُوتُ في الزَّيتِ والسَّمنِ، وهو جامدٌ أو غيرُ جامدٍ، الفأرةِ أو غيرِها، قالَ: بَلَغَنَا أنَّ رَسُولَ اللهِ ﷺ أمَرَ بِفَأْرَةٍ ماتَتْ في سَمْنٍ، فَأَمَرَ بِمَا قَرُبَ مِنْهَا فَطُرِحَ، ثُمَّ أُكِلَ. عَنْ حَدِيثِ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ.

[طرفه في: ٢٣٥].

٥٥٤٠ ـ حدّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثَنَا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عبدِ اللهِ، عنِ ابنِ عبَّاسٍ، عَنْ مَيمُونَةَ رضيَ اللهُ عنهم قالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ فَأْرَةٍ سقطتْ في سَمْنٍ، فقالَ: «أَلْقُوهَا وَما حَوْلَهَا وَكُلُوهُ».

[طرفه في: ٢٣٥].

٣٥ ـ بابُ الوَسْمِ وَالعَلَمِ في الصُّورَةِ

٥٥٤١ ـ حدّثنا عُبَيدُ اللهِ بْنُ مُوسى، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَرِهَ أَنْ تُعلَمَ الصُّورةُ. وَقالَ ابْنُ عُمَرَ: نَهى النَّبِيُّ ﷺ أَنْ تُضْرَبَ. تَابَعَهُ قُتَيبَةُ: حَدَّثَنَا العَنْقَزِيُّ، عَنْ حَنْظَلَةَ وَقالَ: تُضْرَبُ الصُّورَةُ.

٥٥٤٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بنِ زَيدٍ، عَنْ أَنَسٍ قالَ: دَخَلتُ عَلَى النَّبِيِّ ﷺ بأخٍ لِي يُحَنِّكُهُ، وَهُوَ في مِرْبَدٍ لَه فرأيتُهُ يَسِمُ شاةً ـ حَسِبْتُهُ قالَ ـ في آذانِها.

٥٥٣٩ ـ قوله: عن الدابة الخ أي أنه سئل عن حكمها إذا ماتت في الزيت ونحوه.

ـ قوله: الفارة بدل من الدابة ويروى بالرفع على أنه خبر مبتدأ محذوف كما في العيني.

٥٥٤٠ ـ قوله: وكلوه أي إذا كان جامدا بخلاف ما إذا كان مائعاً ا هـ.

باب ٣٥ـ باب الوشم نخ.

ـ قوله: في الصورة أي في وجه الحيوان ليتميز عن غيره كما في الشارح.

٥٥٤٢ ـ قوله: في مربد وهو الموضع الذي تحبس فيه الإبل كالحظيرة للغنم فالظاهر أنه أدخلها عند الإبل ليسمها والوسم أثر الكي.

[36] If the people captured (some camels and sheep as) booty and then some of them slaughtered many camels and sheep from it without taking the permission of its (the booty's) guardian, then they would be ordered not to eat

5543- Abaya narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": I said to The Messenger of Allah "Allah's blessing and peace be upon him": "We may meet the enemies in the future and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." Then the people captured some camels and sheep (as booty). They hurried and slaughtered the animals and put their meat in pots and started cooking it. The Prophet "Allah's blessing and peace be upon him" was behind the people. When The Prophet "Allah's blessing and peace be upon him" came to them, he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)."

[37] If a camel fled away and then one of the people shot it with an arrow and the leader wanted to set right their affairs, then it would be permissible

5544- Abaya Ibn Rifa'a Ibn Rafi narrated from his grandfather Rafi Ibn Khadij: One of the camels (captured as booty) fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such." I said to The Prophet "Allah's blessing and peace be upon him" : "We might be on journeys and holy battles, and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

[38] The food of the one who was forced by necessity

This is in view of Allah's saying: "O ye who believe! eat of the good things that we have provided for you, and be grateful to Allah, if it is Him ye worship.

٣٦ ـ بابٌ إذا أَصابَ قَوْمٌ غَنيمَةً، فذبَحَ بَعْضُهُمْ غنماً أَوْ إِبلاً، بغيرِ أمْرِ أَصْحَابِهِمْ، لَمْ تُؤْكل

لحديثِ رَافعٍ عَنِ النَّبيِّ ﷺ. وقالَ طاوُسٌ وعِكْرِمَةُ: في ذَبِيحَةِ السَّارِقِ: اطْرَحُوهُ.

٥٥٤٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا أَبُو ٱلأَحْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قالَ: قُلتُ لِلنَّبِيِّ ﷺ: إِنَّنَا نلقى العَدُوَّ غَداً وَلَيسَ مَعَنَا مُدًى، فَقالَ: ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّهِ فَكُلُوا، ما لَمْ يَكُنْ سِنٌّ وَلاَ ظُفُرٌ، وَسَأُحَدِّثُكُمْ عَنْ ذلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وَتَقَدَّمَ سَرَعانُ النَّاسِ فَأَصَابُوا مِنَ الغَنَائِمِ، وَالنَّبِيُّ ﷺ في آخِرِ النَّاسِ، فَنَصَبُوا قُدُوراً فَأَمَرَ بِهَا فَأُكْفِئَتْ، وَقَسَمَ بَينَهُمْ وَعَدَلَ بَعِيراً بِعَشْرِ شِيَاهٍ، ثُمَّ نَدَّ بَعِيرٌ مِنْ أَوَائِلِ القَوْمِ، وَلَمْ يَكُنْ مَعَهُمْ خَيلٌ، فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللّهُ، فَقالَ: «إِنَّ لِهذهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا فَعَلَ مِنْهَا هذا فَافعَلُوا مِثْلَ هذا».

[طرفه في: ٢٤٨٨].

٣٧ ـ بابٌ إِذا نَدَّ بَعِيرٌ لِقَوْمٍ، فَرَماهُ بَعْضُهُمْ بِسَهْمٍ فقتلهُ، فَأَرادَ إِصْلاحَهُمْ، فَهُوَ جائِزٌ

لِخَبَرِ رَافِعٍ، عَنِ النَّبِيِّ ﷺ.

٥٥٤٤ ـ حدثنا ابْنُ سلامٍ: أَخبرنا عُمَرُ بنُ عُبَيدٍ الطَّنَافِسِيُّ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رافِعِ بْنِ خَدِيجٍ رَضِيَ اللّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَنَدَّ بَعِيرٌ مِنَ ٱلإِبِلِ، قالَ: فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قالَ: ثُمَّ قالَ: «إِنَّ لَهَا أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا». قَالَ: قُلتُ: يَا رَسُولَ اللّهِ، إِنَّا نَكُونُ في المَغَازِي وَٱلأَسْفَارِ، فَنُرِيدُ أَنْ نَذْبَحَ فَلاَ تَكُونُ مُدًى، قالَ: «أَرِنْ، ما نَهَرَ، أَوْ أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّهِ فَكُل، غَيرَ السِّنِّ وَالظُّفُرِ، فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفُرَ مُدَى الحَبَشَةِ».

[طرفه في: ٢٤٨٨].

٣٨ ـ بابُ أَكْلِ المضطرِّ

لِقَوْلِهِ تَعالَى: ﴿يا أَيُّها الَّذينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ ما رَزَقْنَاكُمْ وَاشْكُرُوا لِلّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّمَا حَرَّمَ عَلَيكُمُ المَيتَةَ وَالدَّمَ وَلَحْمَ الخِنْزِيرِ وَما أُهِلَّ بِهِ لِغَيرِ اللّهِ فَمَنِ اضْطُرَّ غَيرَ بَاغٍ

٥٥٤٣ ـ قوله: (إننا نلق العدوّ) إنا نلقى العدو نخ.

ـ قوله: (فكلوا) فكلوه نخ.

باب ٣٧ ـ قوله: صلاحهم أي صلاح القوم وأصحاب الإبل لا إفساده عليهم ولأبي ذر صلاحه بالإفراد أي صلاح البعير وكلاهما بغير همزة، وفي الفتح إصلاحهم وإصلاحه بالهمز فيهما شارح.

٥٥٤٤ ـ قوله: الطنافسي بضم الطاء وبفتحها في اليونينية اهـ. شارح.

باب ٣٨ ـ قوله: وقوله بالجر عطفاً على المجرور السابق أو بالرفع على الاستئناف (شارح).

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, without transgressing due limits - then is he guiltless. For Allah is Oft-Forgiving Most Merciful." (The Heifer 172:173)

He further said: "But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful." (The Repast "Al'ma'ida" 3)

Allah said too: "So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His Signs. Why should ye not eat of (meats) on which Allah's name hath been pronounced, when he hath explained to you in detail what is forbidden to you except under compulsion of necessity? but many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress." (The Cattle "Al'an'am" 118:119)

Allah Almighty said: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination or, what is impious, (meat) on which a name has been invoked, other than Allah's. But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful." (The Cattle "Al'an'am" 145)

He further said: "So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve. He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then Allah is Oft-Forgiving, Most Merciful." (The Bees 114:115)

وَلاَ عادٍ فَلاَ إِثْمَ عَلَيهِ﴾ [البقرة: ١٧٢ ـ ١٧٣] وَقالَ: ﴿فَمَنِ اضْطُرَّ في مَخمصَةٍ غَيرَ مُتَجَانِفٍ لإِثْمٍ﴾ [المائدة: ٣] وَقَوْلُهُ: ﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيهِ إِن كُنتُم بِآياتِهِ مُؤْمِنِينَ * وما لَكُمْ أَنْ لاَ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيهِ وَقَدْ فَصَّلَ لَكُمْ ما حُرِّمَ عَلَيكُمْ إِلاَّ ما اضْطُرِرْتُمْ إِلَيهِ وَإِنَّ كَثِيراً لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيرِ عِلمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالمُعْتَدِينَ﴾ [الأنعام: ١١٨ ـ ١١٩]. ﴿قُل لاَ أَجِدُ فِيما أُوحِيَ إِلَيَّ مُحَرَّماً عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَنْ يَكُونَ مَيتَةً أَوْ دَماً مَسْفُوحاً أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقاً أُهِلَّ لِغَيرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيرَ بَاغٍ وَلاَ عادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ [الأنعام: ١٤٥]. وَقالَ: ﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلاَلاً طَيباً وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّمَا حَرَّمَ عَلَيكُمُ المَيتَةَ وَالدَّمَ وَلَحْمَ الخِنْزِيرِ وما أُهِلَّ لِغَيرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيرَ بَاغٍ وَلاَ عادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [النحل: ١١٤ ـ ١١٥].

= قوله: وقد فصل لكم ما حرّم عليكم التلاوة عندنا بالبناء للفاعل في الفعلين.

ـ قوله: مهراقا ضبط في الأصل المطبوع بسكون الهاء وهي مفتوحة نص عليه الفيومي.

(73) The Book of Sacrifices

[1] The tradition of the sacrifice

5545- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The first thing to be done on this day (first day of Sacrifice Feast) is to pray. After returning from the prayer we slaughter our sacrifices (in the name of Allah). Whoever does so, will have acted according to our Sunna (traditions); and whoever slaughters (his animal) before (the prayer) then it will be just mutton he presented to his family, and not considered as sacrifice." Abu'burda Ibn Niyar, who had slaughtered (before the prayer), said: "O Allah's Apostle! I have a young she-goat. Will that be sufficient as a sacrifice on my behalf (instead of that which I slaughtered before the prayer)?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you." Al'bara narrated from The Prophet "Allah's blessing and peace be upon him": "Whoever slaughtered (his animal) after the prayer, then his sacrifice would be complete as he acted according to the tradition of Muslims."

5546- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his animal) before the prayer, would be considered to have slaughtered something for himself; and whoever slaughtered (his sacrifice) after the prayer, then his sacrifice would be considered to be complete as he acted according to the tradition of Muslims."

[2] The imam's distributing the sacrifices among his companions

5547- Uqba Ibn Amer "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had distributed sheep among his companions. A young she-goat was given to Uqba. I (Uqba) said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! I got a young she-goat." He said: "Offer it as a sacrifice on your behalf."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٧٣ ـ كتاب الأضاحيِّ

١ ـ بابُ سُنَّةِ الْأُضْحِيَّةِ

وقال ابنُ عُمَرَ: هِيَ سُنَّةٌ وَمَعْرُوفٌ.

٥٥٤٥ ـ حدثنا محمدُ بنُ بشارٍ: حدثنا غُندَرٌ: حدثنا شُعْبَةُ، عَنْ زُبَيدٍ الْإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ أَوَّلَ ما نَبْدَأُ بِهِ فِي يَوْمِنا هذا نُصَلِّي، ثُمَّ نَرْجِعُ فَنَنْحَرُ مَنْ فَعَلَهُ فَقَدْ أَصابَ سُنَّتَنا، وَمَنْ ذَبَحَ قَبلُ فَإِنَّما هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيسَ مِنَ النُّسُكِ فِي شَيْءٍ». فَقامَ أَبُو بُرْدَةَ بْنُ نِيارٍ، وَقَدْ ذَبَحَ، فَقالَ: إِنَّ عِنْدِي جَذَعَةً. فَقالَ: «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». قالَ مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَراءِ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ بَعْدَ الصَّلاةِ تَمَّ نُسُكُهُ، وَأَصابَ سُنَّةَ المُسْلِمِينَ».

[طرفه في: ٩٥١].

٥٥٤٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا إِسماعيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبلَ الصَّلاةِ، فَإِنَّما ذَبَحَ لِنَفسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ، وَأَصابَ سُنَّةَ المُسْلِمِينَ». [طرفه في: ٩٥٤]

٢ ـ بابُ قِسْمَةِ الْإِمامِ الْأَضاحِيَّ بَيْنَ النَّاسِ

٥٥٤٧ ـ حدثنا مُعاذُ بنُ فَضالَةَ: حدثنا هِشامٌ، عَنْ يَحيى، عَنْ بَعْجَةَ الجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عامِرٍ الجُهَنِيِّ قالَ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ أَصْحابِهِ ضَحايا، فَصارَتْ لِعُقْبَةَ جَذَعَةٌ، فَقُلْتُ: يا رَسُولَ اللَّهِ، صارَتْ جَذَعَةٌ؟ قالَ: «ضَحِّ بِها». [طرفه في: ٢٣٠٠]

باب ١ ـ قوله: الأضحية في تقدير أفعولة فالياء مشددة لا محالة وأغفل التشديد هنا وفيما يأتي في ثلاثة مواضع في هذه الملزمة في الأصل المطبوع وهو المتن المشكول المصريّ مصححه.

ـ قوله: نصلي بحذف أن قبل نصلي قال في الكواكب وهو نحو تسمع بالمعيديّ خير من أن تراه في تقدير أن أو تنزيل الفعل منزلة المصدر ا هـ. وفي رواية أبي ذرّ أن نصلي فلا يحتاج إلى تقدير ا هـ. شارح، ويأتي في باب الذبح بعد الصلاة إظهار أن انظر الحديث ٥٥٦٠.

٥٥٤٥ ـ قوله: الأيامي ولأبي ذرّ وابن عساكر اليامي.

٥٥٤٧ ـ قوله: صارت جذعة ولأبي ذرّ صارت لي جذعة (شارح).

[3] The sacrifice for the one who is on journey and for women

5548- A'isha "Allah be pleased with her" narrated: "We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Àdam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba." A'isha added: "When we were at Mina, some beef was brought to me. I asked: "What is this?" It was said: "Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives."

[4] On The Day of Slaughtering, one has desire for meat

5549- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his sacrifice) before the prayer, should slaughter again." A man stood up and said: "This is the day on which one has desire for meat." He mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added: "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet allowed for him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Then The Prophet "Allah's blessing and peace be upon him" got up and went to two rams which he slaughtered as sacrifice. Some people got up and went to their sheep which they distributed among themselves (to offer as sacrifice on their behalf).

[5] What about calling The Day of Sacrifice The Day of Slaughtering

5550- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession: Dhul'qa'da, Dhul'hijja and Muharram, and the fourth is Rajab of the Mudar (tribe), between Jumada The Other and Sha'ban." Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul'hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town (of Mecca)?" We replied: "Yes. " Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one

٣ ـ بابُ الأُضْحِيَّةِ لِلمُسافِرِ وَالنِّسَاءِ

٥٥٤٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثنا سُفيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائشة رَضِيَ اللّهُ عَنهَا: أَنَّ النَّبيَّ ﷺ دَخَلَ عَلَيهَا، وَحَاضَتْ بِسَرِفَ، قَبلَ أَنْ تَدْخُلَ مَكَّةَ، وَهيَ تَبْكِي، فَقَالَ: «مالَكِ أَنَفِسْتِ؟». قالَتْ: نَعَمْ، قالَ: «إِنَّ هذا أَمْرٌ كَتَبَهُ اللّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي ما يَقْضِي الحَاجُّ، غَيرَ أَنْ لاَ تَطُوفِي بِالبَيتِ». فَلَمَّا كُنَّا بِمِنًى، أُتِيتُ بِلَحْمِ بَقَرٍ، فَقُلتُ: ما هذا؟ قالُوا: ضَحَّى رَسُولُ اللّهِ ﷺ عَنْ أَزْوَاجِهِ بِالبَقَرِ.

[طرفه في: ٢٩٤].

٤ ـ بابُ ما يُشْتَهى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

٥٥٤٩ ـ حدّثنا صَدَقَةُ: أَخبَرَنا ابنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ: «مَنْ كانَ ذَبَحَ قَبلَ الصَّلاةِ فَليُعِدْ». فَقَامَ رَجُلٌ فَقَالَ: يا رَسُولَ اللّهِ، إِنَّ هذا يَوْمٌ يُشْتَهى فِيهِ اللَّحْمُ ـ وَذَكَرَ جِيرَانَهُ ـ وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ شَاتَي لَحْمٍ؟ فَرَخَّصَ لَهُ في ذٰلِكَ، فَلاَ أَدْرِي بَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ أَمْ لاَ، ثُمَّ انْكَفَأَ النَّبِيُّ ﷺ إِلَى كَبْشَينِ فَذَبَحَهُمَا، وَقامَ النَّاسُ إِلَى غُنَيمَةٍ فَتَوَزَّعُوهَا، أَوْ قالَ: فَتَجَزَّعُوهَا.

[طرفه في: ٩٥٤].

٥ ـ بابُ مَنْ قالَ الأَضْحى يَوْمَ النَّحْرِ

٥٥٥٠ ـ حدّثنا مُحَمَّدُ بْنُ سَلاَمٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بكرَةَ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «الزمانُ قَدِ استدارَ كَهيئَتِهِ يَوْمَ خَلَقَ اللّهُ السَّماوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهراً، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاَثٌ مُتَوَالِيَاتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ، وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَينَ جُمَادَى وَشَعْبَانَ». «أَيُّ شَهْرٍ هذا؟». قُلنَا: اللّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ ذا الحِجَّةِ؟». قُلنَا: بَلَى، قالَ: «أَيُّ بَلَدٍ هذا؟». قُلنا: اللّهُ ورَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ البَلدَةَ؟». قُلنَا: بَلَى، قالَ: «فَأَيُّ يَوْمٍ هذا؟». قُلنَا: اللّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بغَيرِ اسْمِهِ، قالَ: «أَلَيسَ يَوْمَ النَّحْرِ؟». قُلنَا: بَلَى، قالَ: «فَإِنَّ دِماءَكُمْ وَأَمْوَالَكُمْ ـ قالَ مُحَمَّدٌ: وَأَحْسِبُهُ قالَ ـ وَأَعْرَاضَكُمْ عَلَيكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ، وَسَتَلقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ

٥٥٤٨ ـ قوله: أنفست بهذا الضبط وضبط بضم النون أي أحضت وأما النفاس فلا يقال فيه: إلاّ نفست بالبناء للمفعول أفاده العيني.

٥٥٤٩ ـ قوله: فتوزعوها وزعت المال توزيعاً قسمته أقساماً وتوزعناه اقتسمناه كذا في المصباح، وقوله: فتجزعوها أي اقتسموها حصصاً من الجزع وهو القطع كما في لسان العرب.

باب ٥ ـ قوله: يوم النحر قال الشارح: نصب على الظرفية ولأبي ذر ا هـ. مصححه.

another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." Then, he (The Prophet) asked twice: "Haven't I conveyed (Allah's Message) to you?"

[6] Slaughtering one's sacrifice at the praying place

5551- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" used to slaughter his sacrifice in the slaughtering place i.e. of The Prophet "Allah's blessing and peace be upon him". (The Prophet used to slaughter sacrifices at the praying place).

5552- Nafi narrated that Abdullah Ibn Omar "Allah be pleased with both" had told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to slaughter (his sacrifices) at the praying place.

[7] The sacrifice of The Prophet was of two horned fat rams

5553- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer as sacrifice two rams; and I (also) offer two rams as sacrifice.

5554- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" went to two horned rams, white and black, which he slaughtered (as sacrifice) with his hand.

5555- Uqba Ibn Amer "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had given him sheep to distribute among his companions. A male kid (sheep) was left (after the distribution). When he informed The Prophet "Allah's blessing and peace be upon him" of it, he said (to him): "Offer it as a sacrifice on your behalf."

رِقابَ بَعْضٍ، أَلَا لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعى لَهُ مِنْ بَعْضِ مَنْ سَمِعَه». وَكانَ مُحَمَّدٌ إِذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ، ثُمَّ قالَ: «أَلا هَل بَلَّغْتُ، أَلا هَل بَلَّغْتُ».

[طرفه في: ٦٧].

٦ ـ بابُ الأَضْحى وَالمَنْحَرِ بِالمُصَلَّى

٥٥٥١ ـ حدّثنا مُحَمَّدُ بنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الحارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ قالَ: كانَ عَبْدُ اللَّهِ يَنْحَرُ فِي المَنْحَرِ، قالَ: عُبَيْدُ اللَّهِ: يَعْنِي مَنْحَرَ النَّبِيِّ ﷺ. [طرفه في: ٩٨٢]

٥٥٥٢ ـ حدّثنا يَحْيَى بنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَذْبَحُ وَيَنْحَرُ بِالمُصَلَّى.

[طرفه في: ٩٨٢]

٧ ـ بابٌ فِي أُضْحِيَّةِ النَّبِيِّ ﷺ بِكَبْشَيْنِ أَقْرَنَيْنِ، وَيُذْكَرُ سَمِينَيْنِ

وَقالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ قالَ: «كُنَّا نُسَمِّنُ الأُضْحِيَّةَ بِالمَدِينَةِ، وَكانَ المُسْلِمُونَ يُسَمِّنُونَ».

٥٥٥٣ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُضَحِّي بِكَبْشَيْنِ، وَأَنَا أُضَحِّي بِكَبْشَيْنِ. [الحديث ٥٥٥٣ أطرافه في: ٥٥٥٤، ٥٥٥٨، ٥٥٦٤، ٥٥٦٥، ٧٣٩٩].

٥٥٥٤ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ انْكَفَأَ إِلَى كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ، فَذَبَحَهُمَا بِيَدِهِ. تَابَعَهُ وُهَيْبٌ، عَنْ أَيُّوبَ. وَقالَ إِسْمَاعِيلُ وَحَاتِمُ بْنُ وَرْدَانَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسٍ.

[طرفه في: ٥٥٥٣]

٥٥٥٥ ـ حدّثنا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَماً يَقْسِمُهَا عَلَى صَحَابَتِهِ ضَحَايَا، فَبَقِيَ عَتُودٌ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقالَ: «ضَحِّ أَنْتَ بِهِ». [طرفه في: ٢٣٠٠].

ـ قوله: أوعى له) أرعى له نخ.

ـ قوله: (وكان محمد) فكان محمد نخ.

ـ قوله: (إذا ذكره) إذا ذكر نخ.

باب ٦ ـ الأضحى والنحر نخ.

باب ٧ ـ قوله: في أضحية النبي ولأبي ذر وابن عساكر باب ضحية النبي قاله الشارح والضحية لغة في الأضحية ولعل الصواب في تضحية النبي.

[8] The Prophet's saying to Abu'burda "Slaughter your young she-goat as a sacrifice, but it will not be sufficient (as a sacrifice) for anyone else after you"

5556- Al'bara "Allah be pleased with him" narrated: An uncle of mine called Abu'burda, slaughtered his sacrifice before the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Your (slaughtered) sheep is just mutton (presented to your family)." He said: "O Allah's Apostle! I have a young she-goat. (Will that be sufficient as a sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Slaughter it, but it will not be sufficient (as a sacrifice) for anyone else after you." Then The Prophet "Allah's blessing and peace be upon him" said: "whoever slaughters (his animal) before (the prayer) then it will be just mutton he presented to his family, and not considered as sacrifice; and whoever slaughters (his sacrifice) after the prayer, then his sacrifice will be complete as he acted according to the tradition of Muslims."

5557- Al'bara "Allah be pleased with him" narrated: Abu'burda slaughtered his sacrifice before the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Slaughter again." He said: "I have but a young she-goat which is (according to Sho'ba) better in my sight than an old sheep." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Slaughter it instead, but it will not be sufficient (as a sacrifice) for anyone else after you."

[9] Slaughtering one's sacrifice with his own hand

5558- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered as sacrifice, two rams, black and white in color. I saw him putting his foot on their sides, mentioning Allah's name, and magnifying Allah; then he slaughtered them with his own hand.

[10] What about the person who slaughters the sacrifice of another

it was said that a man helped Ibn Omar to slaughter his sacrificial animal. Abu'moosa told his daughters to slaughter their sacrifices with their own hands.

5559- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba." A'isha added: Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

٨ ـ باب قَوْلِ النَّبِيِّ ﷺ لأَبِي بُرْدَةَ: «ضَحِّ بِالجَذَعِ مِنَ المَعَزِ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ»

٥٥٥٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا خالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ضَحَّى خالٌ لِي، يُقَالُ لَهُ أَبُو بُرْدَةَ، قَبْلَ الصَّلاةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «شاتُكَ شاةُ لَحمٍ». فقال: يا رَسُولَ اللَّهِ، إِنَّ عِنْدِي داجِناً جَذَعةً من المعز، قال: «اذبحها، وَلَنْ تَصْلُحَ لِغَيرِكَ». ثُمَّ قالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَإِنَّمَا يَذْبَحُ لِنَفسِهِ، ومَنْ ذَبَحَ بَعدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأَصابَ سُنَّةَ المُسْلِمِينَ». تابَعَهُ عُبَيدَةُ، عَنِ الشَّعْبِيِّ وَإِبْراهِيمَ. وَتابَعَهُ وَكِيعٌ، عَنْ حُرَيثٍ، عَنِ الشَّعْبِيِّ. وَقالَ عاصِمٌ وَدَاوُدُ، عَنِ الشَّعْبِيِّ: عِنْدِي عَنَاقُ لَبَنٍ. وَقالَ زُبَيدٌ وَفِرَاسٌ، عَنِ الشَّعْبِيِّ: عِنْدِي جَذَعَةٌ. وقالَ أَبُو الأَحْوَصِ: حَدَّثَنَا مَنْصُورٌ: عَنَاقٌ جَذَعَةٌ. وَقالَ ابْنُ عَوْنٍ: عَنَاقٌ جَذَعٌ، عَنَاقُ لَبَنٍ.

[طرفه في: ٩٥١].

٥٥٥٧ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيفَةَ، عَنِ البَرَاءِ قالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاةِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَبْدِلْهَا». قالَ: لَيسَ عِنْدِي إِلاَّ جَذَعَةٌ. قالَ شُعْبَةُ ـ وَأَحْسِبُهُ قالَ: هِيَ خَيرٌ مِنْ مُسِنَّةٍ ـ قالَ: «اجْعَلْهَا مَكانَهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». وَقالَ حاتِمُ بْنُ وَرْدَانَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ وَقالَ: عَنَاقٌ جَذَعَةٌ.

[طرفه في: ٩٥١].

٩ ـ باب مَنْ ذَبَحَ الأَضَاحِيَّ بِيَدِهِ

٥٥٥٨ ـ حدثنا آدم بْنُ أَبي إِياس: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَينِ أَمْلَحَينِ، فَرَأَيتُهُ واضِعاً قَدَمَهُ عَلَى صِفَاحِهِمَا، يُسَمِّي وَيُكَبِّرُ، فَذَبَحَهُمَا بِيَدِهِ.

[طرفه في: ٥٥٥٣].

١٠ ـ باب مَنْ ذَبَحَ ضَحِيَّةَ غَيرِهِ

وَأَعانَ رَجُلٌ ابْنَ عُمَرَ في بَدَنَتِهِ. وَأَمَرَ أَبُو مُوسَى بَنَاتِهِ أَنْ يُضَحِّينَ بِأَيدِيهِنَّ.

٥٥٥٩ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رضي اللَّهُ عنها قالتْ: دخل عليَّ رسولُ اللَّهِ ﷺ بسرف وأنا أبكي، فقال: «مالكِ أنفستِ؟». قُلتُ: نَعَمْ، قالَ: «هذا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، اقْضِي ما يَقْضِي الحَاجُّ غيرَ أَنْ لا تَطوفي بِالبيتِ». وضحى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالبَقَرِ.

[طرفه في ٢٩٤].

باب ٨ ـ المعز تفتح فيه العين وتسكن قاله في المصباح.

[11] Slaughtering before offering the prayer

5560- Al'bara "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" delivering a sermon (on the day of feast) in which he said: "The first thing to be done on this day (first day of Sacrifice Feast) is to pray. After returning from the prayer we slaughter our sacrifices (in the name of Allah). Whoever does so, will have acted according to our Sunna (traditions); and whoever slaughters (his animal) before (the prayer) then it will be just mutton he presented to his family, and not considered as sacrifice." Abu'burda said: "O Allah's Apostle! I slaughtered (my animal) before offering the prayer. But I have a young she-goat which is, in my sight, better than an old sheep. (Will that be sufficient as a sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Yes, but it will not be sufficient (as a sacrifice) for anyone else after you."

[12] Whoever slaughtered (his animal) before prayer should slaughter again

5561- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his sacrifice) before the prayer, should slaughter again." A man stood up and said: "This is the day on which one has desire for meat." He mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added: "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet allowed for him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Then The Prophet "Allah's blessing and peace be upon him" got up and went to two rams which he slaughtered as sacrifice. Some people got up and went to their sheep which they distributed among themselves (to offer as sacrifice on their behalf).

5562- Jundub Ibn Sufyan Al'bajali narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" on The Day of Slaughtering (one's sacrifice). He said: "He, who slaughtered (his animal) before the prayer, should slaughter another (sacrifice). He, who has not yet slaughtered, should slaughter (in the name of Allah)."

5563- Al'bara Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" once led us in prayer and then said: "He, who prayed like us and faced our Qibla, should not slaughter (his sacrifice) before finishing (the prayer)." Abu'burda Ibn Niyar said: "O Allah's Apostle! I did (slaughter my sacrifice before the prayer)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You were in a hurry when you did so (before its due time)." He said: "I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, but it will not be sufficient as sacrifice for anyone else after you."

١١ ـ بابُ الذَّبْحِ بَعْدَ الصَّلاةِ

٥٥٦٠ ـ حدثنا حجّاجُ بنُ المنهالِ: حدَّثنا شعبةُ قال: أخبرني زُبَيدٌ قال: سمعتُ الشَّعبيَّ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنهُ قال: سَمِعتُ النَّبيَّ ﷺ يَخطُبُ فَقال: «إِنَّ أَوَّلَ ما نَبْدَأُ مِنْ يَوْمِنَا هذا أَنْ نُصَلِّيَ، ثُمْ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ هذا فَقَدْ أَصابَ سُنَّتَنَا، وَمَنْ نَحَرَ فَإِنَّمَا هُوَ لَحْمٌ يُقَدِّمُهُ لأَهْلِهِ، لَيس مِنَ النُّسُكِ في شيءٍ». فَقالَ أبو بُردَةَ: يا رَسُولَ اللّهِ، ذَبَحتُ قَبلَ أَنْ أُصَلِّيَ، وَعِنْدِي جَذَعَةٌ خَيرٌ مِن مُسِنَّةٍ؟ فَقالَ: «اجْعَلها مَكانَها، ولَنْ تَجْزِيَ ـ أَوْ تُوفِيَ ـ عَنْ أَحَدٍ بَعْدَكَ». [طرفه في: ٩٥١].

١٢ ـ بابُ مَنْ ذَبَحَ قبلَ الصَّلاةِ أعادَ

٥٥٦١ ـ حدثنا عليُّ بنُ عبدِ اللّهِ: حَدَّثَنا إسماعيلُ بنُ إبراهيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «مَن ذَبَحَ قَبلَ الصَّلاةِ فَليُعِدْ» فَقالَ رَجُلٌ: هذا يَوْمٌ يُشْتَهى فيه اللَّحْمُ، وذَكَرَ هَنَةً مِن جيرانِهِ، فَكأنَّ النَّبيَّ ﷺ عَذَرَه، وعِنْدِي جَذَعَةٌ خَيرٌ مِن شاتَينِ؟ فَرَخَّصَ لَهُ النَّبيُّ ﷺ، فلا أدري بلغتِ الرُّخصةُ أمْ لا، ثُمَّ انكفأَ إلى كَبْشَينِ، يَعنِي فَذَبَحَهُما، ثم انكفأ النّاسُ إلى غُنَيمَةٍ فَذَبَحُوها. [طرفه في: ٩٥٤]

٥٥٦٢ ـ حدثنا آدمُ: حدَّثنا شعبةُ: حدَّثنا الأسودُ بنُ قيسٍ: سمعتُ جُندبَ بنَ سُفيانَ البَجَليَّ قال: شَهِدتُ النَّبيَّ ﷺ يَوْمَ النَّحْرِ، فَقالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيُعِدْ مَكانَهَا أُخرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ».
[طرفه في: ٩٨٥].

٥٥٦٣ ـ حدثنا مُوسى بْنُ إِسْماعيلَ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ فِراسٍ، عَنْ عامِرٍ، عَنِ البَراءِ قالَ: صَلّى رَسُولُ اللّهِ ﷺ ذاتَ يَوْمٍ، فَقالَ: «مَنْ صَلّى صَلاتَنا، واسْتَقْبَلَ قِبْلَتَنا، فَلا يَذْبَحْ حَتَّى يَنْصَرِفَ» فَقامَ أَبُو بُرْدَةَ بْنُ نِيارٍ فَقالَ: يا رَسُولَ اللّهِ، فَعَلتُ. فَقالَ: «هُوَ شَيءٌ عَجَّلتَهُ». قالَ: فَإِنَّ عِنْدِي جَذَعَةً هِيَ خَيرٌ مِنْ مُسِنَّتَيْنِ، آذْبَحُها؟ قالَ: «نَعَمْ، ثُمَّ لا تَجْزِي عَنْ أَحَدٍ بَعْدَكَ». قالَ عامِرٌ: هِيَ خَيرُ نَسِيكَتَيهِ.
[طرفه في: ٩٥١].

٥٥٦١ ـ قوله: وذكر هنة أي حاجة اهـ. شارح.

ـ قوله: بلغت الرخصة أو لا وفي باب ما يشتهى من اللحم يوم النحر أبلغت الرخصة من سواه أم لا ارجع إلى باب رقم ٤.

ـ قوله: إلى غنيمة قال الجوهريّ الغنم اسم مؤنث موضوع لجنس الشاء يقع على الذكور والإناث وعلى الضأن والمعز ويصغر فتدخل الهاء ويقال: غنيمة، لأن أسماء الجموع التي لا واحد لها من لفظها إذا كانت لغير الآدميين وصغرت فالتأنيث لازم لها اهـ. فيوميّ كتبه مصححه.

٥٥٦٣ ـ قوله: نسيكته بالإفراد ولأبي ذر نسيكتيه بالتثنية هـ. من الشارح.

[13] Putting one's foot over the sacrifice's side while slaughtering

5564- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to offer as sacrifice, two horned rams, black and white in color, putting his foot on their sides, and slaughtering them with his own hand.

[14] Mentioning Allah's name on slaughtering one's sacrifice

5565- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered as sacrifice, two horned rams, black and white in color, which he slaughtered with his own hand. I saw him mentioning Allah's name, magnifying Allah, and putting his foot on their sides.

[15] If one sent his sacrifices to Ka'ba then nothing permitted by Allah as legal would be considered as illegal for him

5566- Masruq narrated that he came to A'isha to whom he said: "O Mother of the Believers! (Give your opinion of) a man who sends a sacrifice to Ka'ba and stays in his town. He demands that his sacrificial camel be garlanded while he remains in a state of Ihram as of this day until the people finish their Ihram." Masruq added: I heard the clapping of her hands behind the curtain. She said: "I used to twist the garlands for the sacrifices of The Messenger of Allah "Allah's blessing and peace be upon him" which he used to send to Ka'ba, but nothing permitted (by Allah) as lawful for men with their wives was regarded as unlawful for him till the people returned (from the Hajj)."

[16] What man eats and saves of the sacrifice's meat

5567- Jaber Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to take with us the meat of the sacrifices (or the sacrificial animals as he often used to say) to Medina.

5568- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that once he was absent (at the time of The Sacrifice Festival). When he came, some meat was brought to him. People said (to him): "This is the meat of our sacrifices." He said: "Take it away. I would not taste it." Then I (Abu'sa'eed) got up and went to my (maternal) brother, Abu'quatada, who was one of the warriors of the battle of Badr, to whom I mentioned that. He Said: "A new judgement was given in your absence." (That is, meat of sacrifices was allowed to be stored and eaten later on).

5569- Salama Ibn Al'akwa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said: "O Allah's Apostle! Shall we do as we did last year?" He said: "Eat and feed others of it. Then, you could store of it. Indeed, last year the people had a hard time and I wanted you to help (the needy ones)."

١٣ ـ بابُ وَضعِ القَدَمِ علَى صَفحِ الذَّبيحَةِ

٥٥٦٤ ـ حدثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا هَمَّامٌ: عَنْ قَتادَةَ: حَدَّثَنا أَنَسٌ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، وَوَضَعَ رِجْلَهُ عَلَى صَفحَتِهِمَا، وَيَذْبَحُهُمَا بِيَدِهِ [طرفه في: ٥٥٥٣].

١٤ ـ بابُ التَّكْبيرِ عِنْدَ الذَّبْحِ

٥٥٦٥ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُما بِيَدِهِ، وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفاحِهِما.

[طرفه في: ٥٥٥٣].

١٥ ـ بابٌ إذا بَعَثَ بِهَدْيِهِ لِيُذْبَحَ لَمْ يَحْرُمْ عَلَيهِ شَيءٌ

٥٥٦٦ ـ حدثنا أَحْمَدُ بْنُ محمَّد: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا إِسْماعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ: أَنَّهُ أَتَى عائِشَةَ، فَقالَ لَها: يا أُمَّ المُؤْمِنِينَ، إِنَّ رَجُلاً يَبْعَثُ بِالهَدْيِ إِلَى الكَعْبَةِ وَيَجْلِسُ في المِصْرِ، فَيُوصِي أَنْ تُقَلَّدَ بَدَنَتُهُ، فَلا يَزالُ مِنْ ذلِكَ اليَوْمِ مُحْرِماً حَتَّى يَحِلَّ النَّاسُ، قالَ: فَسَمِعْتُ تَصْفِيقَهَا مِنْ وَراءِ الحِجابِ، فَقالَتْ: لَقَدْ كُنْتُ أَفْتِلُ قَلائِدَ هَدْيِ رَسُولِ اللهِ ﷺ، فَيَبْعَثُ هَدْيَهُ إِلَى الكَعْبَةِ، فَما يَحرُمُ عَلَيهِ مِمَّا حَلَّ لِلرِّجالِ مِنْ أَهْلِهِ حَتَّى يَرْجِعَ النَّاسُ. [طرفه في: ١٦٩٦].

١٦ ـ بابُ ما يُؤْكَلُ مِنْ لُحُومِ الأَضاحِيِّ وَما يُتَزَوَّدُ مِنها

٥٥٦٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو: أَخْبَرَنِي عَطاءٌ: سَمِعَ جابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الأَضاحِيِّ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَى المَدِينَةِ. وَقالَ غَيرَ مَرَّةٍ: لُحُومَ الهَدْيِ. [طرفه في: ١٧١٩].

٥٥٦٨ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي سُلَيمانُ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنِ القاسِمِ: أَنَّ ابْنَ خَبَّابٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يُحَدِّثُ: أَنَّهُ كانَ غائِباً فَقَدِمَ، فَقُدِّمَ إِلَيهِ لَحْمٌ، قالَ: وَهذا مِنْ لَحْمِ ضَحايانا، فَقالَ: أَخِّرُوهُ لا أَذُوقُهُ، قالَ: ثُمَّ قُمْتُ فَخَرَجْتُ، حَتَّى آتِيَ أَخِي أَبا قَتادَةَ، وَكانَ أَخاهُ لأُمِّهِ، وَكانَ بَدْرِيّاً، فَذَكَرْتُ ذلِكَ لَهُ، فَقالَ: إِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ.

[طرفه في: ٣٩٩٧].

٥٥٦٩ ـ حدثنا أَبُو عاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ضَحَّى مِنْكُمْ فَلا يُصْبِحَنَّ بَعْدَ ثالِثَةٍ وَفِي بَيْتِهِ مِنْهُ شَيءٌ». فَلَمَّا كانَ العامُ المُقْبِلُ، قالُوا: يا رَسُولَ اللهِ، نَفْعَلُ كَما فَعَلْنا عامَ المَاضِي؟ قالَ: «كُلُوا وَأَطْعِمُوا وَادَّخِرُوا، فَإِنَّ ذلِكَ العامَ كانَ

٥٥٦٨ ـ قوله: أخي أبا قتادة. قال الشارح وصوابه: أخي قتادة وهو ابن النعمان الظفري ا هـ.

ـ قوله: (إنه قد حدث بعد ذلك أمر) ناقض لحرمة أكل لحوم الأضاحي بعد ثلاثة أيام ا هـ. شارح.

٥٥٦٩ ـ قوله: منه أي من لحم الضحية ولأبي ذر عن الكشميهني منها (شارح).

5570- A'isha "Allah be pleased with her" narrated: We used to salt some of the meat of sacrifice and present it to The Prophet "Allah's blessing and peace be upon him" at Medina. Once he said: "Do not eat (of that meat) for more than three days." It was not obligatory (to do so), but (that year) he wanted us to feed others from it; and Allah knows better.

5571- Az'zuhri narrated that Abu'obaid, the freed slave of Ibn Azhar had told him that he witnessed the day of The Sacrifice Festival with Omar Ibn Al'khattab "Allah be pleased with him" who offered the prayer before delivering his speech in which he said: "O people! Allah's Apostle "Allah's blessing and peace be upon him" has forbidden you to fast (on the first day of) each of these two festivals. One of them is the Day of breaking your fast, and the other is the one, on which you eat the meat of your sacrifices."

5572- Abu'obaid resumed: Then I witnessed the festival with Othman Ibn Affan, and that was on a Friday. He offered the prayer before the speech, in which he said: "O people! Today you have two festivals. Whoever of those who live at the suburbs (of Medina) has the desire to wait for the Friday prayer, might do so, and whoever has the desire to return (home) would be permitted to do so."

5573- Abu'obaida continued: Then I witnessed it with Ali Ibn Abu'talib, who offered the prayer before the speech in which he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has forbidden you to eat the meat of your sacrifices for more than three days."

5574- Abdullah Ibn Omar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Eat from the meat of sacrifices for (no more than) three days." Whenever Abdullah departed from Mina, he used to eat only the oil (with the bread) in order to avoid (eating) the meat of sacrifices (which was considered as unlawful after three days, according to this narration).

بِالنَّاسِ جَهْدٌ، فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا».

٥٥٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنُقَدِّمُ بِهِ إِلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ، فَقَالَ: «لَا تَأْكُلُوا إِلَّا ثَلَاثَةَ أَيَّامٍ». وَلَيْسَتْ بِعَزِيمَةٍ، وَلَكِنْ أَرَادَ أَنْ يُطْعِمَ مِنْهُ، وَاللَّهُ أَعْلَمُ. [طرفه في: ٥٤٢٣].

٥٥٧١ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ: أَنَّهُ شَهِدَ الْعِيدَ يَوْمَ الْأَضْحَى مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ الْعِيدَيْنِ، أَمَّا أَحَدُهُمَا فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الْآخَرُ فَيَوْمٌ تَأْكُلُونَ نُسُكَكُمْ. [طرفه في: ١٩٩٠].

٥٥٧٢ - قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُ مَعَ عُثْمَانَ بْنِ عَفَّانَ، فَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ هَذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

٥٥٧٣ - قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثٍ. وَعَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ نَحْوَهُ.

٥٥٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا مِنَ الْأَضَاحِي ثَلَاثًا». وَكَانَ عَبْدُ اللَّهِ يَأْكُلُ بِالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى، مِنْ أَجْلِ لُحُومِ الْهَدْيِ.

٥٥٧٢ - قوله: ابن عفان لم يوجد في بعض النسخ.

٥٥٧٤ - قوله: بأكل بالزيت أي الخبز، وقوله: من أجل لحوم الهدي أي احترازا عنها.

(74) The Book of Drinks

[1] Allah's saying: " Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper." (The Repast 90)

5575- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever drinks wine in the world and does not repent (before death), will be prevented from it in the Hereafter."

5576- Abu'huraira "Allah be pleased with him" narrated: On The Night Journey of The Prophet "Allah's blessing and peace be upon him" to Jerusalem, he was given two cups: one of milk and the other of wine. He looked at both of them and then took the milk which he drank. Gabriel said: "Praise be to Allah. You have been guided to what is natural (true Religion of Islam); and had you taken the wine, your followers would have gone astray.""

5577- Anas "Allah be pleased with him" narrated: I will narrate to you a tradition I heard from The Messenger of Allah "Allah's blessing and peace be upon him" of which none other than me will tell you. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among the signs of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religion) will become widespread; adultery will prevail; Drinking wine will prevail. Men will decrease in number, and women will increase in number, to the extent that fifty women will be looked after by only one man."

5578- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "An adulterer, at the time he is committing illegal sexual intercourse is not a believer. A person, at the time of drinking wine is not a believer. a thief, at the time of stealing is not a believer. (Abu'bakr, a sub-narrator used to add to this) A person, at the time of robbing something of significant value for which people would raise their sights to him, is not a believer."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٤ ـ كِتَابُ الأَشْرِبَةِ

١ ـ بابٌ وَقَوْلُ اللّهِ تَعَالَى: ﴿إِنَّمَا الخَمْرُ وَالمَيسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشيطانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفلِحُونَ﴾ [المائدة: ٩٠]

٥٥٧٥ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «مَنْ شَرِبَ الخَمْرَ في الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا، حُرِمَهَا في الآخِرَةِ».

٥٥٧٦ ـ حدّثنا أبو اليمانِ: أخبرنا شُعَيبٌ، عَنِ الزُّهري: أخبرني سَعِيدُ بْنُ المُسَيّبِ: أنّه سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ أُتِيَ لَيلَةَ أُسْرِيَ به بإِيلِيَاءَ بِقَدَحَينِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيهِمَا، ثُمَّ أَخَذَ اللَّبَنَ، فَقالَ جِبْرِيلُ: الحَمْدُ لِلّهِ الَّذِي هَدَاكَ لِلفِطْرَةِ، وَلَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. تابَعَهُ مَعْمَرٌ، وَابْنُ الهادِ، وَعُثْمانُ بْنُ عُمَرَ، وَالزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ.

[طرفه في: ٣٣٩٤].

٥٥٧٧ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: سَمِعْتُ مِنْ رَسُولِ اللّهِ ﷺ حديثاً لا يُحَدِّثُكُمْ بِهِ غَيري، قالَ: «مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَظْهَرَ الجَهْلُ، وَيَقِلَّ العِلْمُ، وَيَظْهَرَ الزِّنَا، وَتُشْرَبَ الخَمْرُ، وَيَقِلَّ الرِّجالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمُهُنَّ رَجُلٌ وَاحِدٌ».

[طرفه في: ٨٠].

٥٥٧٨ ـ حدّثنا أحمدُ بنُ صالحٍ: حدَّثنا ابنُ وهبٍ قال: أخبرني يونسُ، عن ابن شهابٍ قال: سمعتُ أبا سلمةَ بنَ عبدِ الرّحمٰنِ وابنَ المُسَيّبِ يقُولانِ: قال أبو هُرَيرَةَ رضِيَ اللّهُ عَنْهُ: إنَّ النَّبِيَّ ﷺ قال: «لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ». قالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ المَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامٍ: أَنَّ أَبَا بَكْرٍ كانَ يُحَدِّثُهُ، عَنْ أَبِي هُرَيرَةَ، ثُمَّ يَقُولُ: كانَ أَبُو بَكْرٍ يُلْحِقُ مَعَهُنَّ: «وَلاَ يَنْتَهِبُ نُهْبَةً ذاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيهِ أَبْصَارَهُمْ فِيهَا، حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ».

[طرفه في: ٢٤٧٥].

[2] The wine produced from the grapes

5579- Nafi narrated from Ibn Omar "Allah be pleased with both": The wine was prohibited when there was nothing of it in Medina (produced from grapes).

5580- Anas "Allah be pleased with him" narrated: When the wine was prohibited, we would hardly find (in Medina) the wine produced from the grapes; and our major drinks were produced from ripe and unripe dates.

5581- Ibn Omar "Allah be pleased with both" narrated: Omar came up the pulpit and said: "Now then: O people! The divine order of prohibiting alcoholic drinks was revealed. However, alcoholic drinks are produced from five things: Grapes, dates, honey, wheat, and barley. (It should be known that) alcoholic drink is that which confuses and bewilders the mind."

[3] The order of prohibiting alcoholic drinks was revealed; and they were produced from ripe and unripe dates

5582- Anas Ibn Malik "Allah be pleased with him" narrated: I was serving Abu'obaida, Abu'talha, and Obai Ibn Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said: "The wine has been prohibited." Abu'talha said: "Get up O Anas, and spill it out!" I spilled it out.

5583- Anas "Allah be pleased with him" narrated: While I was serving my uncles with drink prepared from dates -and I was the youngest of them- it was said: "The wine has been prohibited." They said: "Throw it away." I did so. Anas was asked: "From what was their drink made?" he answered: "From ripe and unripe dates." Abu'bakr Ibn Anas said: "It was their wine." but Anas did not deny it.

٢ ـ بابٌ الخَمْرُ مِنَ العِنَبِ

٥٥٧٩ ـ حدّثنا الحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنا مُحَمَّدُ بْنُ سابِقٍ: حَدَّثَنا مالِكٌ هُوَ ابْنُ مِغْوَلٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: لَقَدْ حُرِّمَتِ الخَمْرُ وَما بِالمَدِينَةِ مِنْها شَيْءٌ. [طرفه في: ٤٦١٦].

٥٥٨٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا أَبُو شِهابٍ عَبْدُ رَبِّهِ بْنُ نافِعٍ، عَنْ يُونُسَ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أَنَسٍ قالَ: حُرِّمَتْ عَلَيْنا الخَمْرُ حِينَ حُرِّمَتْ، وَما نَجِدُ ـ يَعْنِي بِالمَدِينَةِ ـ خَمْرَ الأَعْنابِ إِلَّا قَلِيلاً، وَعامَّةُ خَمْرِنا البُسْرُ وَالتَّمْرُ.

[طرفه في: ٢٤٦٤].

٥٥٨١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ أَبِي حَيَّانَ، حَدَّثَنا عامِرٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: قامَ عُمَرُ عَلَى المِنْبَرِ، فَقالَ: أَمَّا بَعْدُ، نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: العِنَبِ وَالتَّمْرِ وَالعَسَلِ وَالحِنْطَةِ وَالشَّعِيرِ، وَالخَمْرُ ما خامَرَ العَقْلَ.

[طرفه في: ٤٦١٩].

٣ ـ بابٌ نَزَلَ تَحْرِيمُ الخَمْرِ وَهْيَ مِنَ البُسْرِ وَالتَّمْرِ

٥٥٨٢ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكُ بْنُ أَنَسٍ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ أَسْقِي أَبا عُبَيْدَةَ وَأَبا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، مِنْ فَضِيخِ زَهْوٍ وَتَمْرٍ، فَجاءَهُمْ آتٍ فَقالَ: إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ أَبُو طَلْحَةَ: قُمْ يا أَنَسُ فَأَهْرِقْها، فَأَهْرَقْتُها.

[طرفه في: ٢٤٦٤].

٥٥٨٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَنَساً قالَ: كُنْتُ قائِماً عَلَى الحَيِّ أَسْقِيهِمْ ـ عُمُومَتِي وَأَنا أَصْغَرُهُمُ ـ الفَضِيخَ، فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالُوا: أَكْفِئْها، فَكَفَأْتُها. قُلْتُ لأَنَسٍ: ما شَرابُهُمْ؟ قالَ: رُطَبٌ وَبُسْرٌ. فَقالَ أَبُو بَكْرِ بْنُ أَنَسٍ، وَكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. وَحَدَّثَنِي بَعْضُ أَصْحابِي: أَنَّهُ سَمِعَ أَنَساً يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

[طرفه في: ٢٤٦٤].

٥٥٨٢ ـ قوله: الفضيخ شراب يتخذ من البسر المشدوخ يصبّ عليه الماء ويترك حتى يغلي والزهو البسر الملّون الذي ظهر فيه الحمرة والصفرة اهـ. عيني

٥٥٨٣ ـ قوله: عمومتي جمع عم بدل من ضمير أسقيهم.

ـ قوله: اكفئها بكسر الهمزة والفاء بمعنى اقلبها يعني أرقها كذا في العينيّ وهو الموافق لما بعده وضبطه القسطلانيّ أوّلاً بفتح الهمزة ثمّ ذكر الكسر وفي المصباح وكفأته كفأ من باب نفع كببته وقد يكون بمعنى أملته. ا هـ. فتأمل مصحح

ـ قوله: فكفأنا بحذف ضمير المفعول ولأبي ذر فكفأتها بفوقية بعد الهمزة (شارح).

5584- Anas Ibn Malik "Allah be pleased with him" narrated: When the wine was prohibited, it used to be prepared from unripe and ripe dates.

[4] What about the honey wine (named Bit)

5585- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked about Bit (the honey wine which Yemenites used to drink). He said: "All drinks that intoxicate are unlawful (to drink)."

5586- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked about Bit i.e. the honey wine which Yemenites used to drink. He said: "All drinks that intoxicate are unlawful (to drink)."

5587- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not make drinks in dry gourds and receptacles." Abu'huraira used to add: " green-coloured jars and hollowed stumps of palm-trees."

[5] The wine is the drink which confuses and bewilders the mind

5588- Ibn Omar "Allah be pleased with both" narrated: Omar delivered a speech on the pulpit of The Prophet "Allah's blessing and peace be upon him" in which he said: "Now then: O people! The divine order of prohibiting alcoholic drinks was revealed. However, alcoholic drinks are produced from five things: Grapes, dates, wheat, barley, and honey. (It should be known that) alcoholic drink is that which confuses and bewilders the mind." Omar added: "I wished that The Messenger of Allah "Allah's blessing and peace be upon him" had not left us before giving decisive judgements concerning three cases, i.e. how much is the inheritance of a grandfather, the inheritance of the deceased person among whose heirs there is no father or son, and many types of usury."

Ash'sha'bi was asked: "O Abu'amr! what about the drink made of rice?" he said: "This was not found during the lifetime of The Prophet "Allah's blessing and peace be upon him", or during the lifetime of Omar."

٥٥٨٤ ـ حدّثنا مُحَمَّدُ بنُ أَبي بكرٍ المُقَدَّمِيُّ: حَدَّثَنا يُوسُفُ أَبُو مَعْشَرٍ البَرَّاءُ قالَ: سَمِعْتُ سَعِيدَ بنَ عُبَيدِ اللهِ قالَ: حَدَّثني بَكْرُ بْنُ عَبْدِ اللهِ: أَنَّ أَنَسَ بنَ مالِكٍ حَدَّثَهُمْ: أَنَّ الخَمْرَ حُرِّمَتْ، وَالخَمْرُ يَوْمَئِذٍ البُسْرُ وَالتَّمْرُ.

[طرفه في: ٢٤٦٤].

٤ ـ بابُ الخَمْرُ مِنَ العَسَلِ، وَهْوَ البِتْعُ

وَقالَ مَعْنٌ: سَأَلْتُ مالِكَ بْنَ أَنَسٍ عَنِ الفُقَّاعِ، فَقالَ: إِذَا لَمْ يُسْكِرْ فَلاَ بَأْسَ. وَقالَ ابْنُ الدَّرَاوَرْدِيِّ: سَأَلْنا عَنْهُ فَقالُوا: لاَ يُسْكِرُ، لاَ بَأْسَ بِهِ.

٥٥٨٥ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ قالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ البِتْعِ، فَقالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهْوَ حَرَامٌ».

[طرفه في: ٢٤٢].

٥٥٨٦ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ البِتْعِ ـ وَهْوَ نَبِيذُ العَسَلِ، وكانَ أَهْلُ اليَمَنِ يَشْرَبُونَهُ ـ فقالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهْوَ حَرَامٌ».

[طرفه في: ٢٤٢].

٥٥٨٧ ـ وَعَنِ الزُّهْرِيِّ قالَ: حَدَّثَني أَنَسُ بْنُ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لاَ تَنْتَبِذُوا في الدُّبَّاءِ، وَلاَ في المُزَفَّتِ». وَكانَ أَبُو هُرَيرَةَ يُلْحِقُ مَعَهَا: الحَنْتَمَ وَالنَّقِيرَ.

٥ ـ بابُ ما جاءَ في أَنَّ الخَمْرَ ما خامَرَ العَقْلَ مِنَ الشَّرَابِ

٥٥٨٨ ـ حدّثنا أَحْمَدُ ابْنُ أَبي رَجاءٍ: حَدَّثَنا يَحْيى، عَنْ أَبِي حَيَّانَ التَّيمِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، قالَ: خَطَبَ عُمَرُ عَلى مِنْبَرِ رَسُولِ اللهِ ﷺ فقالَ: إِنَّهُ قَدْ نَزَلَ تَحْرِيمُ الخَمْرِ وَهْيَ مِنْ خَمْسَةِ أَشْياءَ: العِنَبِ وَالتَّمْرِ وَالحِنْطَةِ وَالشَّعِيرِ وَالعَسَلِ، وَالخَمْرُ ما خامَرَ العَقْلَ، وَثَلاَثٌ وَدِدْتُ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يُفارِقْنا حَتَّى يَعْهَدَ إِلَينا عَهْداً: الجَدُّ، وَالكَلاَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا، قالَ: قُلتُ: يَا أَبَا عَمْرٍو، فَشَيءٌ يُصْنَعُ بِالسِّنْدِ مِنَ الرُّزِّ؟ قالَ: ذاكَ لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ ﷺ، أَوْ قالَ: عَلَى عَهْدِ عُمَرَ. وَقالَ حَجَّاجٌ، عَنْ حَمَّادٍ، عَنْ أَبِي حَيَّانَ: مَكانَ العِنَبِ الزَّبِيبَ. [طرفه في: ٤٦١٩].

باب ٤ ـ قوله: الفقاع شراب يتخذ من الزبيب المدقوق.

٥٥٨٦ ـ قوله: الحنتم: هي الجرّة الخضراء والنقير هو الخشب المنقور (عيني).

٥٥٨٨ ـ قوله: يا أبا عمرو وفي نسخة العيني يا أبا عمرو بحذف الألف تخفيفاً قال: وهو كنية الشعبي والقائل بهذا أبو حيان التيمي اهـ.

ـ (من الرز) من الأرز نخه.

5589- Ibn Omar "Allah be pleased with both" narrated from Omar: "Alcoholic drinks are produced from five things: Grapes, dates, wheat, barley, and honey."

[6] What about those who regard (drinking) wine as lawful in view of naming it with names other than its real one

5590- Abu'amer or Abu'malik Al'ash'ari "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "From among my followers there will be some people who will consider adultery, wearing silk, drinking wine, and using musical instruments, as lawful. furthermore, there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: "Return to us tomorrow." Allah will destroy them during the night and will let the mountain fall on them. moreover, He will transform the rest of them into monkeys and pigs. They will remain so till the Day of Judgement."

[7] Soaking in vessels and stone pots

5591- Sahl narrated: Abu'osaid As'sa'idi invited Allah's Apostle "Allah's blessing and peace be upon him" on the occasion of his wedding. His wife, who was the bride, was serving them. He said: "Do you know what drink she prepared for Allah's Apostle "Allah's blessing and peace be upon him"? She had soaked some dates in water in a stone pot overnight."

[8] The Prophet's allowance for using some containers after forbidding them

5592- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade using certain containers, but the Ansar said: "We cannot give up (using) them." The Prophet "Allah's blessing and peace be upon him" then said: "If so, then you could use them."

٥٥٨٩ ـ حدّثنا حفص بْنُ عُمر: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللّهِ بْنِ أَبي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قالَ: الخَمْرُ يُصْنَعُ مِنْ خَمْسَةٍ: مِنَ الزَّبِيبِ وَالتَّمْرِ وَالحِنْطَةِ وَالشَّعيرِ وَالعَسَلِ. [طرفه في: ٤٦١٩].

٦ ـ بابُ ما جاءَ فِيمَنْ يَسْتَحِلُّ الخَمْرَ وَيُسَمِّيهِ بِغَيْرِ اسْمِهِ

٥٥٩٠ ـ وَقالَ هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنا صَدَقَةُ بْنُ خالِدٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جابر: حَدَّثَنا عَطِيَّةُ بْنُ قَيسٍ الكِلابِيُّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ غَنْمٍ ٱلأَشْعَرِيُّ قالَ: حَدَّثَني أَبُو عامِرٍ ـ أَوْ أَبُو مالِكٍ ـ ٱلأَشْعَرِيُّ، واللّهِ ما كَذَبَني: سمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيَكُونَنَّ مِنْ أُمَّتي أَقْوامٌ، يَسْتَحِلُّونَ الحِرَ وَالحَرِيرَ، وَالخَمْرَ وَالمَعازِفَ، وَلَيَنْزِلَنَّ أَقْوامٌ إِلى جَنْبِ عَلَمٍ، يَرُوحُ عَلَيهِمْ بِسارِحَةٍ لَهُمْ، يَأْتِيهِمْ ـ يَعْنِي الفَقِيرَ ـ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَيْنَا غَداً، فَيُبَيِّتُهُمُ اللّهُ، وَيَضَعُ العَلَمَ، وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ القِيَامَةِ».

٧ ـ بابُ الانْتِبَاذِ في ٱلأَوْعِيَةِ وَالتَّوْرِ

٥٥٩١ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ قالَ: سَمِعْتُ سَهْلاً يَقُولُ: أَتَى أَبُو أُسَيدٍ السَّاعِدِيُّ فَدَعا رَسُولَ اللّهِ ﷺ في عُرْسِهِ، فَكانَتِ امْرَأَتُهُ خادِمَهُمْ، وَهِيَ العَرُوسُ، قالَ: أَتَدْرُونَ ما سَقَيتُ رَسُولَ اللّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَراتٍ مِنَ اللَّيلِ في تَوْرٍ. [طرفه في: ٥١٧٦].

٨ ـ بابُ تَرْخِيصِ النَّبِيِّ ﷺ في ٱلأَوْعِيَةِ وَالظُّرُوفِ بَعْدَ النَّهْي

٥٥٩٢ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا مُحمَّدُ بْنُ عَبْدِ اللّهِ أَبُو أَحْمَدَ الزُّبَيرِيُّ: حَدَّثَنا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللّهُ عَنْهُ قالَ: نَهى رَسُولُ اللّهِ ﷺ عَنِ الظُّرُوفِ، فَقالَتِ ٱلأَنْصارُ: إِنَّهُ لا بُدَّ لَنا مِنْهَا، قالَ: «فَلا إِذاً». وَقالَ خَلِيفَةُ: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ: حَدَّثَنا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أَبي الجَعْدِ، بِهذا.

حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفْيَانُ بِهذا. وَقالَ فِيهِ: لَمَّا نَهى النَّبِيُّ ﷺ عَنِ ٱلأَوْعِيَةِ.

باب ٦ ـ قوله: ويسميه بغير اسمع ذكر الخمر باعتبار الشراب وإلاّ فالخمر مؤنث سماعيّ ويروى ويسميها بغير اسمها أفاده العينيّ.

٥٥٩٠ ـ قوله: فيقولوا ولأبي ذرّ: فيقولون شارح.

باب ٧ ـ قوله: والتور من عطف الخاصّ على العامّ وهو ظرف من صفر وقيل: من حجر ا هـ عيني.

٥٥٩١ ـ قوله: عرسه بضم العين والراء ا هـ شارح الأصل في الراء والإسكان وهو الزفاف وطعامه كما في المصباح

ـ قوله: أنقعت بصيغة التكلم ولغير الكشميهني أنقعت بالتأنيث أي قال سهل: أنقعت المرأة كما في الشارح والرواية الآتية في باب نقيع التمر ما لم يسكر أوضح من هذه.

5593- Abdullah Ibn Amr "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" forbade using certain containers (that were used for preparing alcoholic drinks), somebody said to The Prophet "Allah's blessing and peace be upon him": "But not all the people can find skins." So he allowed them to use clay jars that are not covered with pitch.

5594- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (drinking in) the dry gourds and receptacles covered with pitch.

5595- Ibrahim narrated: "I asked Al'aswad: "Did you ask A'isha, The Mother of The Believers about the containers in which it is hateful to prepare drinks?" He said: "Yes. I said to her: "O Mother of the Believers! What containers did The Prophet "Allah's blessing and peace be upon him" forbid to use for preparing drinks?" She said: "The Prophet "Allah's blessing and peace be upon him" forbade us, his family, to prepare drinks in the dry gourds and the receptacles which are covered with pitch." I asked: "Didn't you mention the jar and the green-coloured jar?" She said: "I tell what I heard. Would I tell you what I did not hear?""

5596- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (preparing drinks or drinking in) the green-coloured jars." he was asked: "Could we drink in the white-coloured jars?" he replied: "No."

[9] The (syrup of) soaked dates (is lawful) as long as it never intoxicates

5597- Sahl narrated: Abu'osaid As'sa'idi invited Allah's Apostle "Allah's blessing and peace be upon him" on the occasion of his wedding. His wife, who was the bride, was serving them. She said: "Do you know what drink I prepared for Allah's Apostle "Allah's blessing and peace be upon him"? I had soaked some dates in water in a stone pot overnight."

٥٥٩٣ ـ حدّثنا عَليّ بْنُ عَبْد اللّهِ: حَدَّثَنَا سُفيَانُ، عَنْ سُلَيمانَ بْنِ أَبِي مُسْلِم الأَحْوَل، عَنْ مُجاهِدٍ، عَنْ أَبِي عِيَاض، عَنْ عَبْدِ اللّهِ بْنِ عَمْرٍو رَضِيَ اللّهُ عَنْهُمَا قالَ: لَمَّا نَهى النَّبيُّ ﷺ عَنِ الأَسْقِيَة، قِيلَ لِلنَّبيِّ ﷺ لَيس كُلُّ النَّاسِ يَجِدُ سِقَاءً، فَرَخَّصَ لَهُمْ في الجَرِّ غَيرِ المُزَفَّتِ.

٥٥٩٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ سُفيَانَ: حَدَّثَني سُلَيمانُ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنِ الحَارِثِ بْنِ سُوَيدٍ، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ: نَهى النَّبيُّ ﷺ عَنِ الدُّبَّاءِ وَالمُزَفَّت.

حدّثنا عُثْمانُ: حدّثنا جَرِيرٌ، عَنِ الأَعْمَشِ بِهذا.

٥٥٩٥ ـ حدّثني عُثْمانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: قُلتُ لِلأَسْوَدِ: هَل سَأَلتَ عائِشَةَ أُمَّ المُؤْمِنينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فيهِ؟ فَقالَ: نَعَمْ، قُلتُ: يَا أُمَّ المُؤْمِنينَ عَمَّا نَهى النَّبيُّ ﷺ أَنْ يُنْتَبَذَ فيهِ؟ قالَتْ: نَهَانَا في ذلِكَ أَهْلَ البَيتِ أَنْ نَنْتَبِذَ في الدُّبَّاءِ وَالمُزَفَّتِ، قُلتُ: أَمَا ذَكَرَتِ الجَرَّ وَالحَنْتَمَ؟ قالَ: إِنَّمَا أُحَدِّثُكَ ما سَمِعْتُ، أُحَدِّثُ ما لَمْ أَسْمَعْ؟

٥٥٩٦ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيبَانِيُّ قالَ: سَمِعْتُ عَبْدَ اللّهِ بْنَ أَبِي أَوْفى رَضِيَ اللّهُ عَنْهُمَا قالَ: نَهى النَّبيُّ ﷺ عَنِ الجَرِّ الأَخْضَرِ، قُلتُ: أَنَشْرَبُ في الأَبْيَضِ؟ قالَ: «لا».

٩ ـ بابُ نَقِيعِ التَّمْرِ ما لَمْ يُسْكِرْ

٥٥٩٧ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ القَارِيُّ، عَنْ أَبِي حازِمٍ قالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أَبَا أُسَيدٍ السَّاعِدِيَّ دَعا النَّبيَّ ﷺ لِعُرْسِهِ، فَكانَتِ امْرَأَتُهُ خادِمَهُمْ يَوْمَئِذٍ، وَهْيَ العَرُوسُ، فَقالَتْ: ما تَدْرُونَ ما أَنْقَعْتُ لِرَسُولِ اللّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيلِ في تَوْرٍ.

[طرفه في: ٥١٧٦].

١٠ ـ بابُ البَاذَقِ وَمَنْ نَهى عَنْ كُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ

وَرَأَى عُمَرُ وَأَبُو عُبَيدَةَ وَمُعَاذٌ شُرْبَ الطِّلَاءِ عَلَى الثُّلُثِ، وَشَرِبَ البَرَاءُ وَأَبُو جُحَيفَةَ عَلَى النِّصْفِ. وَقالَ ابْنُ عَبَّاسٍ: اشْرَبِ العَصِيرَ ما دَامَ طَرِيًّا. وَقالَ عُمَرُ: وَجَدْتُ مِنْ عُبَيدِ اللّهِ رِيحَ شَرَابٍ، وَأَنَا سائِلٌ عَنْهُ، فَإِنْ كانَ يُسْكِرُ جَلَدْتُهُ.

٥٥٩٣ ـ قوله: الجر إناء يتخذ من فخار.

٥٥٩٥ ـ قوله: عما ولأبي ذرّ عن الكشميهنيّ عمّ.

ـ قوله: أحدث ما لم أسمع استفهام إنكاري سقطت منه الأداة ولأبي ذر عن الكشميهني أفأحدث، وله عن الحموي والمستملي أفنحدث وعند الإسماعيلي أفأحدثك ما لم أسمع (شارح).

باب ١٠ ـ قوله: قال في المصباح الباذق بفتح الذال ما طبخ من عصير العنب أدنى طبخ فصار شديداً وهو مسكر، ويقال: هو معرب اهـ. والطلاء: ما طبخ منه حتى ذهب ثلثاه ووقع في كافات ابن سكرة مقصوراً اهـ مصححه.

[10] What about The Badhaq; and forbidding whatever intoxicates of drinks

5598- Abul'juwairiyya narrated: I asked Ibn Abbas about The Badhaq (an intoxicating syrup of lightly cooked grapes). He replied: "(The Prophet) Mohammad prohibited the wine before It was called Badhaq (when he said): "Any drink that intoxicates is unlawful."" I said: "What about good lawful drinks?" He said: "Except for what is lawful and good, all other things are unlawful and unclean."

5599- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to like the sweet edible things and honey.

[11] It is forbidden to mix ripe and unripe dates as long as the resulting syrup intoxicates

5600- Anas "Allah be pleased with him" narrated: While I was serving Abu'talha, Abu'dujana, and Abu'suhail Ibn Al'baida with a drink produced from unripe and ripe dates, The wine was prohibited. Then, I threw it away, though I was their butler and the youngest of them. However, we used to consider that drink as wine during those days.

5601- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" forbade (the wine made from) raisins, dates, ripe and unripe dates.

5602- Abdullah Ibn Abu'quatada narrated from his father: The Prophet "Allah's blessing and peace be upon him" forbade mixing ripe and unripe dates and also mixing dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately (as long as the syrup produced from such a mixture could intoxicate).

[12] Drinking the milk

and Allah's saying: " And verily in cattle (too) will ye find an instructive sign. From what is within their bodies, between excretions and blood, we produce, for your drink, milk, pure and agreeable to those who drink it." (Bees "An'nahl" 66)

5603- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was given, during his Night Journey, two cups: one of milk and the other of wine.

5604- Ommul'fadl Bint Al'harith narrated: People doubted whether The Prophet "Allah's blessing and peace be upon him" was fasting on The Day of Arafat. so, I sent to him a cup of milk, which he drank.

٥٥٩٨ ـ حدّثنا محمد بن كثير: أَخبرَنا سفيان، عَنْ أَبي الجُوَيرِيَة قالَ: سأَلتُ ابنَ عبَّاس عَنِ البَاذَقِ فقال: سبَقَ محمّدٌ ﷺ البَاذَقَ: «فَما أَسكرَ فهو حرامٌ». قالَ: الشَّرابُ الحلالُ الطَّيِّبُ، قالَ: ليس بعدَ الحلالِ الطَّيِّبِ إلاّ الحرامُ الخبيثُ.

٥٥٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ الحَلوَاءَ وَالعَسَلَ.

[طرفه في: ٤٩١٢].

١١ ـ بابُ مَنْ رَأى أَنْ لا يَخْلِطَ البُسْرَ وَالتَّمْرَ إذا كانَ مُسْكِراً، وَأَنْ لا يَجْعَلَ إِدامَين في إِدام

٥٦٠٠ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: إِنِّي لأَسْقِي أَبَا طَلحَةَ وَأَبَا دُجانَةَ وَسُهَيلَ بْنَ البَيضَاءِ، خَلِيطَ بُسْرٍ وَتَمرٍ، إِذْ حُرِّمَتِ الخَمْرُ، فَقَذَفتُهَا، وَأَنَا سَاقِيهِمْ وَأَصْغَرُهُمْ، وَإِنَّا نَعُدُّهَا يَوْمَئِذِ الخَمْرَ. وَقالَ عَمْرُو بْنُ الحَارِثِ: حَدَّثَنَا قَتَادَةُ: سَمِعَ أَنَساً.

[طرفه في: ٢٤٦٤].

٥٦٠١ ـ حدثنا أَبُو عاصِم، عَنِ ابنِ جُرَيج: أَخبرَنِي عطاءٌ: أَنَّهُ سمِعَ جابراً رَضِي اللَّهُ عَنهُ يقُولُ: نهى النَّبيُّ ﷺ عَنِ الزبيبِ، وَالتَّمرِ، وَالبُسرِ، وَالرُّطبِ.

٥٦٠٢ ـ حدّثنا مُسْلِمٌ: حدَّثَنَا هِشَامٌ: أَخبرَنا يحيى بنُ أَبي كثِير، عَنْ عَبْدِ اللَّهِ بنِ أَبِي قتادة، عَنْ أَبِيهِ قالَ: نهى النَّبِيُّ ﷺ أَن يجمعَ بينَ التمرِ وَالزَّهوِ، وَالتَّمرِ وَالزبيبِ، وَلْيُنبَذْ كُلُّ وَاحِدٍ منهُمَا عَلى حِدَةٍ.

١٢ ـ بابُ شُرْبِ اللَّبَنِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مِن بَينِ فَرْثٍ وَدَمٍ لَبَناً خَالِصًا سَائِغاً لِلشَّارِبِينَ﴾ [النحل: ٦٦].

٥٦٠٣ ـ حدّثنا عَبْدَانُ: أَخبَرَنَا عَبْدُ اللَّهِ: أَخبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرة رَضِيَ اللَّهُ عَنهُ قالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ بِقَدَحِ لَبَنٍ، وَقَدَحِ خَمْرٍ.

[طرفه في: ٣٣٩٤].

٥٦٠٤ ـ حدّثنا الحُمَيدِيُّ: سَمِعَ سُفيَانَ: أَخبرَنا سَالِمٌ أَبو النَّضْرِ: أَنَّهُ سَمِعَ عُمَيراً، مَوْلَى أُمِّ الفَضْلِ يُحَدِّثُ، عَنْ أُمِّ الفَضْلِ قالَتْ: شَكَّ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلتُ

٥٦٠٤ ـ قوله: فإذا وقف بتشديد القاف من التوقيف وروي: أوقف من الإيقاف كما في العينيّ، وقال القسطلانيّ ووقف بالواو بدل الهمزة اهـ. والمعنى أنّ سفيان ربما كان أرسل الحديث فلم يقل في الإسناد عن أم الفضل فإذا سئل عنه هل هو موصول أو مرسل قال: هو عن أم الفضل فهو في قوة هو موصول اهـ. من العيني.

5605- Jaber "Allah be pleased with him" reported: Abu'humaid brought a cup of milk from (a place called) An'naqi. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Won't you cover it, even by placing a stick across it!"

5606- Jaber "Allah be pleased with him" reported: Abu'humaid, a man from The Ansar, brought a cup of milk to The Messenger of Allah "Allah's blessing and peace be upon him" from (a place called) An'naqi. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Won't you cover it, even by placing a stick across it!"

5607- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came from Mecca with Abu'bakr. Abu'bakr said: "We passed by a shepherd and at that time The Messenger of Allah "Allah's blessing and peace be upon him" was thirsty. I (asked the shepherd for milking, and he) milked some milk in a bowl from which The Messenger of Allah "Allah's blessing and peace be upon him" drank till I was pleased. Suraqa Ibn Ju'shum came (chasing us) riding a horse. The Prophet "Allah's blessing and peace be upon him" invoked evil upon him. but Suraqa requested him not to invoke evil upon him, and he would go back. The Prophet "Allah's blessing and peace be upon him" agreed."

5608- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best object of charity is a she-camel or a she-goat which has (newly) given birth with the result that it gives plenty of milk, and is given to somebody to utilize its milk by having one bowl in the morning and one in the evening."

5609- Ibn Abbas "Allah be pleased with both" narrated that once The Prophet "Allah's blessing and peace be upon him" drank milk. Then he rinsed his mouth and said: "It has fat."

إِلَيهِ بِإِنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ. فكانَ سُفيانُ رُبَّمَا قالَ شكَّ النَّاسُ في صِيَامِ رَسُولِ اللّهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرسلتْ إِليهِ أُمُّ الفضلِ، فإذا وُقِفَ عليهِ، قالَ: هُوَ عَنْ أُمِّ الفَضْلِ.

[طرفه في: ١٦٥٨].

٥٦٠٥ ـ حدّثنا قتيبة: حدّثنا جريرٌ، عن الأعمش، عن أبي صالح وأبي سُفيان، عن جابر ابن عبد الله قال: جاءَ أبو حُمَيد بقَدَحٍ من لَبَنٍ من النَّقيع فَقَالَ لَهُ رَسُولُ اللّهِ ﷺ: «أَلاَ خَمَّرْتَهُ: وَلَوْ أَنْ تَعْرُضَ عَلَيهِ عُوداً».

[الحديث ٥٦٠٥ ـ طرفه في: ٥٦٠٦].

٥٦٠٦ ـ حدّثنا عُمَرُ بْنُ حَفص: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ أَبَا صَالِحٍ يَذْكُرُ، أُرَاهُ، عَنْ جابرٍ رَضِيَ اللّهُ عَنْهُ قالَ: جاءَ أبو حُمَيدٍ ـ رَجُلٌ مِنَ الأَنْصارِ ـ مِنَ النَّقيعِ بإِنَاءٍ مِنْ لَبَنٍ إِلى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ «أَلاَ خَمَّرْتَهُ، وَلَوْ أَنْ تَعْرُضَ عَلَيهِ عُوداً». وَحَدَّثَني أَبُو سُفيَانَ، عن جابرٍ، عن النبي ﷺ بهذا.

[طرفه في: ٥٦٠٥].

٥٦٠٧ ـ حدّثني مَحْمُودٌ: أَخْبَرَنَا النَّضْرُ: أَخبَرَنَا شُعْبَةُ، عَنْ أَبي إِسْحاقَ قالَ: سَمِعْتُ البراءَ رَضِيَ اللّهُ عنهُ قال: قدم النبيُّ ﷺ من مكة وأبو بكر معهُ، قال أبو بكر: مررْنا براعٍ وقد عطِشَ رَسُولُ اللّهِ ﷺ، قال أَبُو بَكرٍ رَضِيَ اللّهُ عَنْهُ: فَحَلَبْتُ كُثْبَةً من لَبَنٍ في قَدَحٍ، فَشَرِبَ حَتَّى رَضِيتُ، وأَتانا سُراقَةُ بنُ جُعْشُمٍ على فرسٍ فدعا عليهِ، فطلبَ إليهِ سراقةُ أنْ لا يَدْعُوَ عليهِ، وأَنْ يَرْجِعَ، ففعلَ النَّبيُّ ﷺ.

[طرفه في: ٢٤٣٩].

٥٦٠٨ ـ حدثنا أَبُو اليمانِ: أَخبرنا شعيبٌ: حَدَّثَنَا أَبُو الزِّنادِ، عَنْ عبدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عنهُ: أَنَّ رَسولَ اللّهِ ﷺ قال: «نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ مِنْحَةً، تَغْدُو بِإِنَاءٍ، وَتَرُوحُ بِآخَرَ». [طرفه في: ٢٦٢٩].

٥٦٠٩ ـ حدثنا أَبو عاصِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ، وَقالَ: «إِنَّ لَهُ دَسَماً».

٥٦٠٥ ـ قوله: النقيع: موضع بوادي العقيق.

ـ قوله: ألا خمرته الخ أي هلا غطيته ولو بنصب العود عليه عرضاً اهـ. من العيني.

٥٦٠٧ ـ قوله: فحلبت والذي تقدم فامرت الراعي فحلب فهنا مجاز كما في العينيّ

ـ قوله: كثبة أي قطعة من اللبن أو ملء القدح أو قدر حلبة ناقة كما في القسطلاني.

٥٦٠٨ ـ قوله: اللقحة بكسر اللام وتفتح الناقة الحلوب، والصفي الكثيرة اللبن، وقوله: منحة أي عطية ا هـ. من الشارح.

5610- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was raised to the Furthest Lote where there were four rivers, two of which were apparent and two were hidden. As for the two apparent rivers, they are The Nile and The Euphrates. As for the two hidden rivers, they are two rivers in Paradise. Then I was given three cups: one of milk, one of honey and the third of wine. I took and drank from the one containing milk. It was said to me: "You and your nation have been guided to the true religion (of Islam).""

[13] Asking for nice water

5611- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible."

On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu'talha), and I think it would be proper if you gave it to your Kith and kin." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and cousins."

[14] Mixing milk with water

5612- Anas Ibn Malik "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" drinking milk. He came to my house where I milked a sheep and then mixed the milk with water from the well for The Messenger of Allah "Allah's blessing and peace be upon him". He took the bowl and drank while on his left Abu'bakr was sitting, and on his right there was a Bedouin. He then gave the remaining milk to the Bedouin and said: "The right! The right (is first)."

٥٦١٠ - وَقالَ إبْرٰهِيمُ بْنُ طَهْمَانَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «رُفِعتُ إلى السِّدْرةِ، فإذَا أربَعَةُ أنْهارٍ: نَهرانِ ظاهِرانِ، ونَهرانِ باطِنانِ، فأمَّا الظَّاهِرَانِ: النِّيلُ وَالفُراتُ، وَأَمَّا البَاطِنَانِ: فَنَهرانِ في الجنَّةِ، فَأُتِيتُ بثَلاثَةِ أقْداحٍ: قَدَحٌ فيهِ لَبَنٌ، وَقَدَحٌ فِيهِ عَسلٌ، وَقَدَحٌ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي: أَصَبتَ الفِطْرَةَ أَنْتَ وَأُمّتُكَ». قالَ هِشَامٌ وَسعِيدٌ وهَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ مالِكِ بْنِ صَعْصَعَةَ، عَنِ النَّبِيِّ ﷺ: في ٱلأنْهَارِ نَحْوَهُ، وَلَمْ يَذْكُرُوا: ثَلاثَةَ أَقْدَاحٍ. [طرفه في: ٣٥٧٠].

١٣ - بابُ اسْتِعْذَابِ المَاءِ

٥٦١١ - حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسْحاقَ بْنِ عَبْدِ اللّهِ: أَنَّه سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: كانَ أَبُو طَلحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالمَدِينَةِ مالاً مِنْ نَخْلٍ، وَكانَ أَحَبُّ مالِهِ إلَيهِ بَيرُحاء٢، وَكانَتْ مُسْتَقْبِلَ المَسْجِدِ، وَكانَ رَسُولُ اللّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ ماءٍ فيهَا طَيِّبٍ، قالَ أَنَسٌ، فَلَمَّا نَزَلَتْ: ﴿لَن تَنَالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبّونَ﴾ [آل عمران: ٩٢]، قامَ أبُو طَلحَةَ فقَالَ: يَا رَسُولَ اللّهِ، إنَّ اللّهَ يَقُولُ: ﴿لَن تَنالُوا البِرَّ حتى تُنفِقُوا مِمَّا تحِبُّونَ﴾، وَإِنَّ أَحبَّ مالِي إلَيَّ بيرُحاءَ، وإنَّها صَدقَة لله أَرجو بِرَّهَا وذُخرَها عِندَ الله، فضعْهَا يا رَسُولَ اللهِ حيثُ أراكَ اللّه، فَقَالَ رَسُولُ اللّهِ ﷺ: «بَخٍ، ذلِكَ مالٌ رَابِحٌ، أَوْ رَايِحٌ - شَكَّ عَبْدُ اللّهِ - وَقَدْ سَمِعْتُ ما قُلتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في ٱلأَقْرَبِينَ». فَقَالَ أبُو طَلحَةَ: أَفعَلُ يَا رَسُولَ اللّهِ، فَقَسَمَهَا أَبُو طَلحَةَ فِي أَقَارِبِه وَفي ابْنِ عَمِّه. وَقالَ إسْماعِيلُ وَيَحْيى بْنُ يَحْيى: «رَايحٌ». [طرفه في: ١٤٦١].

١٤ - بابُ شُرْبِ اللَّبَنِ بالمَاءِ

٥٦١٢ - حدّثنا عَبْدانُ أَخْبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا يُونسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّهُ رَأَى رَسُولَ اللّهِ ﷺ شَرِبَ لَبَناً، وَأَتَى دَارَهُ، فَحَلَبْتُ شَاةً، فَشُبْتُ لِرَسُولِ اللّهِ ﷺ مِنَ البِئْرِ، فَتَنَاوَلَ القَدَحَ، فَشَرِبَ، وَعَنْ يَسارِه أَبُو بَكْرٍ، وَعَنْ يَمِينِه أَعْرَابِيٌّ، فَأَعْطَى ٱلأَعْرابِيَّ فَضْلَهُ، ثُمَّ قالَ: «ٱلأَيْمَنَ فَٱلأَيمَنَ».

٥٦١٣ - حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عامِرٍ: حَدَّثَنا فُلَيحُ بْنُ سُلَيمانَ، عَنْ سَعِيد

٥٦١٠ - قوله: رفعت إلى السدرة كذا عند الشارح والذي عند العينيّ رفعت إليّ السدرة بتأنيث الفعل، قال وفي رواية المستملي دفعت إلى السدرة بالدال موضع الراء على صيغة المجهول للمتكلم ا هـ. مصحح.

٥٦١١ - قوله: (بيرحاء) بيرحى نخ.

- قوله: (مستقبل المسجد) مستقبلة المسجد نخ.

- قوله: بخ في لغتان إسكان الخاء وكسرها منونة كلمة يقولها المتعجب من الشيء وعند المدح والرضا بالشيء وقد تكرر للمبالغة فيقال: بخ بخ (شارح)

٥٦١٢ - قوله: الأيمن فالأيمن بالنصب أي قدموا ويجوز الرفع أي الأيمن مقدم (شارح)

٥٦١٣ - قوله: في شنة أي قربة خلقة.

5613- Jaber "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" and one of his companions entered upon an Ansari man. The Prophet "Allah's blessing and peace be upon him" said to him: "If you have water kept overnight in a water skin, you might give us, otherwise we will drink water by putting our mouths in it." The man was watering his garden then. He said: "O Allah's Apostle! I have water kept overnight. Let us go to the shed." took them both there, he poured water into a bowl in which he milked one of his domestic goats. Allah's Apostle "Allah's blessing and peace be upon him" drank, followed by the man who was with him.

[15] The syrup of the sweet edible things and the honey

in this respect, Az'zuhri said that drinking people's urine is not permitted in any case even when there is necessity for it is a kind of abomination; and Allah Almighty said: "This day are (all) things good and pure made lawful unto you." (The Repast 5) concerning intoxication, Ibn Mas'ood said that Allah is not to make your recovery in something which is unlawful.

5614- A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was fond of sweet edible things and honey.

[16] One's drinking while standing up

5615- Ali "Allah be pleased with him" was reported to have come to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said: "Some people dislike to drink while standing, but I saw The Prophet "Allah's blessing and peace be upon him" drinking water as you have seen me doing now."

5616- Ali "Allah be pleased with him" was reported to have offered Dhuhr prayer and then sat at the courtyard of (the mosque of) Kufa in order to deal with people's needs until the (time of) Asr prayer came. Some water was brought to him, from which he drank. Then he washed his face and hands, and passed his wet hand over his head and feet. Then he stood up and drank the remaining water while standing. He commented: "Some people dislike to drink while standing, but I saw The Prophet "Allah's blessing and peace be upon him" drinking water as I did (while standing)."

ابنِ الحارِث، عَنْ جابرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصارِ وَمَعَهُ صَاحِبٌ لَه، فَقالَ لَهُ النَّبيُّ ﷺ: «إِنْ كانَ عِنْدَكَ ماءٌ باتَ هذهِ اللَّيْلَةَ في شَنَّةٍ وَإِلاَّ كَرَعْنا». قالَ: وَالرَّجُلُ يُحَوِّلُ الماءَ في حائِطِهِ، قالَ: فَقالَ الرَّجُلُ: يَا رَسُولَ اللّهِ، عِنْدِي ماءٌ بَائِتٌ، فَانْطَلِقْ إِلَى العَرِيشِ، قالَ: فَانْطَلَقَ بِهِما، فَسَكَبَ في قَدَحٍ، ثُمَّ حَلَبَ عَلَيهِ مِنْ دَاجِنٍ لَهُ، قالَ: فَشَرِبَ رَسُولُ اللّهِ ﷺ، ثُمَّ شَرِبَ الرَّجُلُ الَّذِي جاءَ مَعَهُ.

[الحديث ٥٦١٣ طرفه في: ٥٦٢١].

١٥ - بابُ شَرابِ الحَلْوَاءِ وَالعَسَلِ

وقالَ الزُّهْرِيُّ: لا يَحِلُّ شُرْبُ بَوْلِ النَّاسِ لِشِدَّةٍ تَنْزِلُ، لأَنَّهُ رِجْسٌ، قالَ اللّهُ تَعالَى: ﴿أُحِلَّ لَكُمُ الطَّيِّبَاتُ﴾ [المائدة: ٥]، وَقالَ ابْنُ مَسْعُودٍ في السَّكَرِ: إِنَّ اللّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِيما حَرَّمَ عَلَيْكُمْ.

٥٦١٤ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا أَبُو أُسامَةَ قالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنها قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ الحَلْوَاءُ وَالعَسَلُ.

[طرفه في: ٤٩١٢]

١٦ - بابُ الشُّرْبِ قائِماً

٥٦١٥ - حدّثنا أَبُو نُعَيمٍ: حدّثنا مِسْعَرٌ، عَنْ عَبْدِ المَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ قالَ: أَتَى عَلِيٌّ رَضِيَ اللّهُ عَنهُ عَلَى بابِ الرَّحَبَةِ فَشَرِبَ قائِماً، فَقالَ: إِنَّ نَاساً يَكْرَهُ أَحَدُهُمْ أَنْ يَشْرَبَ وَهُوَ قائِمٌ، وَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ فَعَلَ كَما رَأَيْتُمُونِي فَعَلْتُ.

[الحديث ٥٦١٥ - طرفه في: ٥٦١٦].

٥٦١٦ - حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ يُحَدِّثُ، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ: أَنَّهُ صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ في حَوَائِجِ النَّاسِ في رَحَبَةِ الكُوفَةِ، حَتَّى حَضَرَتْ صَلاةُ العَصْرِ، ثُمَّ أُتِيَ بِماءٍ، فَشَرِبَ وَغَسَلَ وَجْهَهُ وَيَدَيهِ، وَذَكَرَ رَأْسَهُ وَرِجْلَيهِ، ثُمَّ قامَ، فَشَرِبَ فَضْلَهُ وَهُوَ قائِمٌ، ثُمَّ قالَ: إِنَّ نَاساً يَكْرَهُونَ الشُّرْبَ قائِماً، وَإِنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ما صَنَعْتُ.

[طرفه في: ٥٦١٥].

= - قوله: كرعنا أي شربنا من هذا الماء الذي تحوله في حائطك من جانب ليعمّ الأشجار بالفم من غير إناء ولا كف (مصحح).

باب ١٥ - (السكر) الخمر.

٥٦١٥ - قوله: على باب الرحبة أي رحبة مسجد الكوفة ولأبي ذر زيادة بماء ١ هـ. من الشارح باختصار والرحبة بفتحات المكان الواسع والرحب بسكون الحاء أيضاً المتسع قاله العيني.

5617- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" drank from Zamzam while he was standing up.

[17] One's drinking while being on the back of his camel

5618- Ommul'fadl Bint Al'harith "Allah be pleased with her" narrated that she had sent a cup of milk to The Messenger of Allah "Allah's blessing and peace be upon him" while he was standing (or, according to Abun'nadr, the sub-narrator) on the back of his camel on the afternoon of The Day of Arafat. He took the cup and drank the milk.

[18] You should start with the one on your right side

5619- Anas "Allah be pleased with him" narrated: (A tumbler of) milk mixed with water was brought to The Messenger of Allah "Allah's blessing and peace be upon him". On his right side there was a Bedouin while on his left side, Abu'bakr was sitting. After he had drunk, he gave (the tumbler) to the Bedouin and said: "You should start with the one on your right."

[19] Is the one who is drinking to take permission from the person sitting on his right to give (the remaining) first those old men on his left side?

5620- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A drink (of milk) was brought to The Messenger of Allah "Allah's blessing and peace be upon him" from which he drank. On his right side, there was a young boy (who was Abdullah Ibn Abbas), while on his left side the old men (such as Khalid Ibn Al'walid and others) were sitting. The Messenger of Allah "Allah's blessing and peace be upon him" said to the boy: "Would you allow me to give (the tumbler) to those (old men)?" the boy said: "By Allah, O Messenger of Allah! I'm not to give anyone other than me the superiority of taking my share from you." Then he placed it (the tumbler) in his hand.

[20] Drinking by putting one's mouth in the tank

5621- Jaber "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" and one of his companions entered upon an Ansari man. The Prophet "Allah's blessing and peace be upon him" and his companion greeted the man who returned back the greeting and said: "O Messenger of Allah! Let my father and mother be sacrificed for you! It is hot." The man was watering his garden. The Prophet "Allah's blessing and peace be upon him" said to him: "If you have water kept overnight in a water skin, you might give us, otherwise we will drink water by putting our mouths in it (the basin)." The man was watering his garden then. He said: "O Allah's Apostle! I

٥٦١٧ حدّثنا أَبُو نُعيم: حَدَّثَنَا سُفيانُ، عَنْ عاصِمٍ ٱلأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قالَ: شَرِبَ النَّبِيُّ ﷺ قائِماً مِنْ زَمْزَمَ.

[طرفه في: ١٦٣٧].

١٧ ـ بابُ مَنْ شَرِبَ وَهْوَ وَاقِفٌ عَلى بَعِيرِهِ

٥٦١٨ ـ حدّثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا أَبُو النَّضْرِ، عَنْ عُمَيرٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ: أَنَّهَا أَرْسَلَتْ إِلَى النَّبِيِّ ﷺ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ، فَأَخَذَ بِيَدِهِ فَشَرِبَهُ. زادَ مالِكٌ، عَنْ أَبِي النَّضْرِ: عَلَى بَعِيرِهِ.

[طرفه في: ١٦٥٨].

١٨ ـ بابُ الأَيْمَنَ فَالأَيْمَنَ في الشُّرْبِ

٥٦١٩ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ شِمَالِهِ أَبُو بَكْرٍ، فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقالَ: «الأَيْمَنَ الأَيْمَنَ».

[طرفه في: ٢٣٥٢].

١٩ ـ بابٌ هَل يَسْتَأْذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِهِ في الشُّرْبِ لِيُعْطِيَ الأَكْبَرَ

٥٦٢٠ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي حازِمِ بْنِ دِينارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلامٌ، وَعَنْ يَسارِهِ الأَشْياخُ، فَقالَ لِلْغُلامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلاءِ». فَقالَ الغُلامُ: وَاللَّهِ يا رَسُولَ اللَّهِ، لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً، قالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ في يَدِهِ.

٢٠ ـ بابُ الكَرْعِ في الحَوْضِ

٥٦٢١ ـ حدّثنا يَحْيى بْنُ صالِحٍ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ، عَنْ سَعِيدِ بْنِ الحارِثِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصارِ وَمَعَهُ صاحِبٌ لَهُ، فَسَلَّمَ النَّبِيُّ ﷺ وَصاحِبُهُ، فَرَدَّ الرَّجُلُ فَقالَ: يا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، وَهْيَ ساعَةٌ حارَّةٌ، وَهُوَ يُحَوِّلُ في حائِطٍ لَهُ ـ يَعْنِي المَاءَ ـ فَقالَ النَّبِيُّ ﷺ: «إِنْ كانَ عِنْدَكَ ماءٌ باتَ في شَنَّةٍ، وَإِلاَّ كَرَعْنَا». وَالرَّجُلُ يُحَوِّلُ المَاءَ في حائِطٍ، فَقالَ الرَّجُلُ يا رَسُولَ اللَّهِ، عِنْدِي ماءٌ باتَ في شَنَّةٍ،

باب ١٨ ـ قوله: باب الأيمن في الشرب كذا بالنصب عند الشارح بفعل مقدّر نحو أعط والأيمن هو الذي على يمين الشارب وعند العيني بالرفع على تقدير الفعل أو الخبر أي يقدم الأيمن أو الأيمن أحق لفضيلة اليمين على الشمال ا هـ. مصححه.

٥٦٢٠ ـ قوله: غلام الأصح أنه كان عبد الله بن عباس والأشياخ خالد بن الوليد وغيره.

ـ قوله: فتله أي وضعه وأصله من الرمي على التل وهو المكان العالي ا هـ. من العيني.

have water kept overnight. " he went to the shed and poured water into a bowl in which he milked one of his domestic goats. Allah's Apostle "Allah's blessing and peace be upon him" drank, followed by the man who was with him.

[21] The youngest persons serve the oldest ones

5622- Anas "Allah be pleased with him" narrated: While I was serving the group of my uncles with drink prepared from dates -and I was the youngest of them- it was said: “The wine has been prohibited." They said: "Throw it away." I did so. Anas was asked: "From what was their drink made?" he answered: "From ripe and unripe dates." Abu'bakr Ibn Anas said: "It was their wine." but Anas did not deny it.

[22] Covering the utensils

5623- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When nightfall’s (or when it is evening), then keep your children close to you, for the devil spread out then. An hour later you can let them free. Close the gates of your houses (at night), and mention Allah's Name thereupon; for Satan could not open a closed gate. Tie the mouths of your water skins and mention Allah’s name thereupon. Cover your utensils, and mention Allah's Name thereupon. (But if you have nothing to cover your utensil) you may put across it something (e.g. A piece of wood). Turn off your lamps.”

5624- Jaber “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When you go to bed (at night), turn off your lamps, close the gates of your houses, tie the mouths of the water skins, and cover (the utensils of) food and drink even (I thought he said) by placing a stick across them.”

[23] Bending the water skin's mouth for drinking

5625- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade bending the mouths of water skins for the sake of drinking from them.

فَانْطَلَقَ إِلَى العَرِيشِ، فَسَكَبَ فِي قَدَحٍ ماءً، ثُمَّ حَلَبَ عَلَيهِ مِنْ دَاجِنٍ لَهُ، فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ أعادَ فَشَرِبَ الرَّجُلُ الَّذِي جاءَ معهُ. [طرفه في: ٥٦٢٣].

٢١ ـ بابُ خِدْمَةِ الصِّغَارِ الكِبَارَ

٥٦٢٢ ـ حدّثنا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ قائماً عَلَى الحَيِّ أَسْقِيهِمْ عُمُومَتِي وَأَنَا أَصْغَرُهُمُ ـ الفَضِيخَ، فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالَ اكْفِئْهَا، فكفأنا، قلتُ لأنسٍ: ما شرابُهُم؟ قالَ: رُطَبٌ وبُسْرٌ. فقالَ أبُو بكرِ بنُ أنسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. وَحَدَّثَنِي بَعْضُ أَصْحَابِي: أَنَّهُ سَمِعَ أَنساً يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ. [طرفه في: ٢٤٦٤].

٢٢ ـ بابُ تَغْطِيَةِ الإِنَاءِ

٥٦٢٣ ـ حدّثنا إِسحاقُ بنُ مَنصورٍ: أَخبرَنا رَوْحُ بنُ عُبادَةَ أَخبرَنا ابنُ جُرَيجٍ قالَ: أَخْبَرَنِي عَطاءٌ: أَنَّهُ سَمِعَ جابِرَ بنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا كانَ جُنْحُ اللَّيلِ، أَوْ أَمسَيتُمْ، فَكُفُّوا صِبْيانَكُمْ، فَإِنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ ساعَةٌ مِنَ اللَّيلِ فَحُلُّوهُمْ، فَأَغْلِقُوا الأَبْوابَ وَاذكُرُوا اسمَ اللهِ، فَإِنَّ الشَّيطانَ لا يَفتَحُ باباً مُغْلَقاً، وَأَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسمَ اللَّهِ، وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيهَا شَيئاً، وَأَطْفِؤُا مَصَابِيحَكُمْ». [طرفه في: ٣٢٨٠].

٥٦٢٤ ـ حدّثنا مُوسَى بنُ إِسماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ عطاءٍ، عَنْ جابرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «أَطفِؤُا الـمَصَابِيحَ إِذا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ ـ وَأَحْسِبُهُ قالَ ـ وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيهِ». [طرفه في: ٣٢٨٠].

٢٣ ـ بابُ اخْتِنَاثِ الأَسْقِيَةِ

٥٦٢٥ ـ حدّثنا آدَمُ: حَدَّثَنَا ابنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ. يَعْنِي أَنْ تُكْسَرَ أَفوَاهُهَا فَيُشْرَبَ مِنْهَا.

[الحديث ٥٦٢٥ ـ طرفه في: ٥٦٢٦].

٥٦٢٢ ـ قوله: اكفئها فكفأنا هو كما تقدم في الحديث ٥٥٨٣ قال الشارح ولأبي ذر فكفأناها.

٥٦٢٣ ـ قوله: جنح الليل بكسر الجيم وتضم طائفة منه، وقوله: فحلوهم بضم الحاء المهملة ولأبي ذر فخلوهم بالخاء المعجمة المفتوحة، وقوله: وأوكوا قربكم أي شدوا رؤوسها بالوكاء وهو ما يشدّ به رأس القربة ا هـ. من الشارح بزيادة.

5626- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" forbidding bending the mouths of water skins for the sake of drinking from them.

[24] Drinking from the mouth of the water skin

5627- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade drinking directly from the mouth of a water skin or other leather containers. He also forbade preventing one's neighbour from fixing a peg in (the wall of) one's house.

5628- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade drinking directly from the mouth of a water skin or other leather containers.

5629- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade drinking directly from the mouth of a water skin or other leather containers.

[25] Breathing in the vessel

5630- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you drink (water), do not breathe in the vessel; when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after excretion, do not use your right hand."

[26] Drinking with two or three breaths

5631- Thumama Ibn Abdullah reported that Anas "Allah be pleased with him" used to take two or three breaths in the vessel. He (Anas) reported that The Prophet "Allah's blessing and peace be upon him" had used to take three breaths in the vessel.

[27] Drinking in the golden utensils

5632- Ibn Abu'laila narrated: While Hudhaifa was at Mada'in, he asked for water. The chief of the village brought him a silver utensil which Hudhaifa threw away and said: "I threw it away because I told him not to use it, but he has not stopped using it. The Prophet "Allah's blessing and peace be upon him" forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, saying: "These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.""

٥٦٢٦ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ : أَخْبَرَنَا عَبْدُ اللّهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِيِّ قالَ : حَدَّثَني عُبَيْدُ اللّهِ بْنُ عَبْدِ اللّهِ : أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ : سَمِعْتُ رَسُولَ اللّهِ ﷺ يَنْهى عَنِ اخْتِنَاثِ الأَسْقِيَةِ . قالَ عَبْدُ اللّهِ : قالَ مَعْمَرٌ أَوْ غَيْرُهُ : هُوَ الشُّرْبُ مِنْ أَفْوَاهِهَا .

[طرفه في : ٥٦٢٥] .

٢٤ ـ بابُ الشُّرْبِ مِنْ فَمِ السِّقَاءِ

٥٦٢٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا أَيُّوبُ : قالَ لَنَا عِكْرِمَةُ : أَلاَ أُخْبِرُكُمْ بِأَشْيَاءَ قِصَارٍ حَدَّثَنَا بِهَا أَبُو هُرَيْرَةَ؟ نَهى رَسُولُ اللّهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ القِرْبَةِ أَوِ السِّقَاءِ، وَأَنْ يَمْنَعَ جارَهُ أَنْ يَغْرِزَ خَشَبَهُ في دَارِهِ .

[طرفه في : ٢٤٦٣] .

٥٦٢٨ ـ حدّثنا مُسَدَّدٌ : حَدَّثَنَا إِسماعِيلُ : أَخْبَرَنَا أَيُّوبُ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ : نَهى النَّبِيُّ ﷺ أَنْ يُشْرَبَ مِنْ في السِّقَاءِ .

[طرفه في : ٢٤٦٣] .

٥٦٢٩ ـ حدّثنا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا خالِدٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا قالَ : نَهى النَّبِيُّ ﷺ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ .

٢٥ ـ بابُ التَّنَفُّسِ في الإِنَاءِ

٥٦٣٠ ـ حدّثنا أَبُو نُعَيْمٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ عَبْدِ اللّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ قالَ : قالَ رَسُولُ اللّهِ ﷺ : «إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ في الإِنَاءِ ، وَإِذَا بَالَ أَحَدُكُمْ فَلاَ يَمْسَحْ ذَكَرَهُ بِيَمِينِهِ ، وَإِذَا تَمَسَّحَ أَحَدُكُمْ فَلاَ يَتَمَسَّحْ بِيَمِينِهِ» .

[طرفه في : ١٥٣] .

٢٦ ـ بابُ الشُّرْبِ بِنَفَسَيْنِ أَوْ ثَلاَثَةٍ

٥٦٣١ ـ حدّثنا أَبُو عاصِمٍ وَأَبُو نُعَيْمٍ قالاَ : حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ قالَ : أَخْبَرَنِي ثُمَامَةُ بْنُ عَبْدِ اللّهِ قالَ : كانَ أَنَسٌ يَتَنَفَّسُ في الإِنَاءِ مَرَّتَيْنِ أَوْ ثَلاَثاً ، وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كانَ يَتَنَفَّسُ ثَلاَثاً .

٢٧ ـ بابُ الشُّرْبِ في آنِيَةِ الذَّهَبِ

٥٦٣٢ ـ حدّثنا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ، عَنِ الحَكَمِ ، عَنِ ابْنِ أَبِي لَيْلَى قالَ : كانَ حُذَيْفَةُ بِالمَدَائِنِ ، فَاسْتَسْقَى ، فَأَتَاهُ دُهْقَانٌ بِقَدَحِ فِضَّةٍ فَرَمَاهُ بِهِ ، فَقَالَ : إِنِّي لَمْ أَرْمِهِ إِلاَّ أَنِّي نَهَيْتُهُ فَلَمْ يَنْتَهِ ، وَإِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الحَرِيرِ وَالدِّيبَاجِ ، وَالشُّرْبِ في آنِيَةِ الذَّهَبِ وَالفِضَّةِ ، وَقالَ : «هُنَّ لَهُمْ في الدُّنْيَا ، وَهْيَ لَكُمْ في الآخِرَةِ» . [طرفه في : ٥٤٢٦]

٥٦٢٧ ـ قوله : خشبة بالهاء على الجمع ولأبي ذر خشبة بالفوقية على الإفراد (شارح)

[28] What about silver utensils

5633- Ibn Abu'laila narrated: We set out with Hudhaifa who said: The Prophet "Allah's blessing and peace be upon him" said: "Do not drink in the utensils of gold and silver; and do not wear the clothes of silk and Dibaj. Those (things) are for them (unbelievers) in this world, and for you (Muslims) in the Hereafter."

5634- Ommu'salama "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He who drinks in silver utensils is only filling his Abdomen with Hell Fire."

5635- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and prevented us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to accept the invitation (to the wedding banquet), to greet (whomever one meets), to help the oppressed, and to help others to fulfill their oaths. He forbade us to wear golden rings, to use silver utensils, to use the cushions of silk stuffed with cotton (placed under the rider on the saddle), the linen clothes containing silk (brought from an Egyptian town), and to wear the clothes of the silk, the thick silk, and the Dibaj (another kind of silk).

[29] Drinking in bowls

5636- Ommul'fadl Ibn Al'harith "Allah be pleased with her" narrated that they were in doubt whether The Messenger of Allah "Allah's blessing and peace be upon him" was fasting on The Day of Arafat. So they sent to him a bowl of milk which he drank.

[30] Drinking in the bowls and the utensils of The Prophet

5637- Sahl Ibn Sa'd "Allah be pleased with him" reported: An Arab lady was mentioned to The Prophet "Allah's blessing and peace be upon him" who asked Abu'osaid As'sa'idi to send for her. He sent for her; and she came and stayed in the castle of Banu'sa'ida. The Prophet "Allah's blessing and peace be upon him" came out. He went and entered upon her. Behold! It was a lady sitting,

٢٨ ـ بابُ آنِيَةِ الفِضَّةِ

٥٦٣٣ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِد، عَنِ ابْنِ أَبِي لَيلى قال: خَرَجْنَا مَعَ حُذَيفَةَ ذَكَرَ النَّبِيَّ ﷺ قال: «لا تَشْرَبُوا في آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَلا تَلبَسُوا الحَرِيرَ وَالدِّيبَاجَ، فَإِنَّها لَهُم في الدُّنْيَا وَلَكُم في الآخِرَةِ». [طرفه في: ٥٤٢٦].

٥٦٣٤ ـ حدّثنا إِسْمَاعِيلُ قال: حَدَّثَنِي مالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ زَيدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الَّذِي يَشْرَبُ في إِنَاءِ الفِضَّةِ إِنَّمَا يُجَرْجِرُ في بَطْنِهِ نارَ جَهَنَّمَ».

٥٦٣٥ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَشْعَثِ بْنِ سُلَيمٍ، عَنْ مُعَاوِيَةَ ابْنِ سُوَيدِ بْنِ مُقَرِّنٍ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ المَرِيضِ، وَاتِّبَاعِ الجَنَازَةِ، وَتَشْمِيتِ العَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَصْرِ المَظْلُومِ، وَإِبْرَارِ المُقْسِمِ. وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ في الفِضَّةِ، أَوْ قالَ: آنِيَةِ الفِضَّةِ، وَعَنِ المَيَاثِرِ وَالقَسِّيِّ، وَعَنْ لُبْسِ الحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ.

[طرفه في: ١٢٣٩].

٢٩ ـ بابُ الشُّرْبِ في الأَقْدَاحِ

٥٦٣٦ ـ حدّثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ سالِمٍ أَبِي النَّضْرِ، عَنْ عُمَيرٍ مَوْلَى أُمِّ الفَضْلِ، عَنْ أُمِّ الفَضْلِ: أَنَّهُمْ شَكُّوا في صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَبُعِثَ إِلَيهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ.

[طرفه في: ١٦٥٨].

٣٠ ـ بابُ الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ ﷺ وَآنِيَتِهِ

وَقالَ أَبُو بُرْدَةَ: قالَ لِي عَبْدُ اللَّهِ بْنُ سَلَامٍ: أَلاَ أَسْقِيكَ في قَدَحٍ شَرِبَ النَّبِيُّ ﷺ فِيهِ.

٥٦٣٧ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: ذُكِرَ لِلنَّبِيِّ ﷺ امْرَأَةٌ مِنَ العَرَبِ، فَأَمَرَ أَبَا أُسَيدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيهَا، فَأَرْسَلَ إِلَيهَا فَقَدِمَتْ، فَنَزَلَتْ في أُجُمِ بَنِي سَاعِدَةَ، فَخَرَجَ النَّبِيُّ ﷺ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيهَا

٥٦٣٤ ـ قوله: إنما يجرجر الخ كذا بصيغة المضارع المعلوم من الجرجرة ونصب نار جهنم أي يجرعها جرعاً متواتراً له صوت كجرجرة البعير وجاء الرفع في إعراب النار. انظر العيني.

٥٦٣٥ ـ المياثر: جمع مثيرة من الوثار وهو الفراش الوطيء كانت النساء تصنعه لأزواجهن على السروج وأكثرها من الحرير والقسيّ نسبة إلى قرية كانت على ساحل بحر مصر قريبة من دمياط يعمل بها ثياب من كتان مخلوط بحرير وقد خربت واندرست ا هـ. من العيني بتصرف.

٥٦٣٧ ـ قوله: الأجم بناء يشبه القصر وهو من حصون المدينة والجمع آجام مثل أطم وآطام ا هـ. عيني.

With her head drooping. When The Prophet “Allah’s blessing and peace be upon him” talked to her, she said: “I seek refuge with Allah from you." He said: “I gave you refuge from me." They said to her: "Do you know who this is?" She said: “No." They said: “This is The Messenger of Allah “Allah’s blessing and peace be upon him” who came to ask for your hand in marriage." She said: “What a very unlucky I was (to lose this chance)!" Then The Prophet "Allah's blessing and peace be upon him" and his companions went towards the shed of Banu'sa'ida where they sat. Then he said: "Give us water, O Sahl!" So I took out this drinking bowl in which I gave them water. (The sub narrator added): Sahl took out for us that very drinking bowl from which we all drank. Later on Omar Ibn Abdul'aziz requested Sahl to give it to him as a present. He did so.

5638- Asim Al’ahwal narrated: I saw with Anas Ibn Malik "Allah be pleased with him" the bowl in which he gave water to The Prophet “Allah’s blessing and peace be upon him”. It had been broken, and later mended by Anas with silver plates. That drinking bowl was fairly wide and made of Nadar wood. Anas said: "I gave water to The Prophet "Allah's blessing and peace be upon him" in that bowl for a long period." Ibn Sirin said: Around that bowl there was an iron ring, which Anas wanted to replace with a silver or gold one. But Abu’talha said to him: "Do not change a thing that Allah's Apostle "Allah's blessing and peace be upon him" has made." So Anas left it as it was.

[31] Drinking with blessing the blessed water

5639- Jaber Ibn Abdullah “Allah be pleased with both” narrated: I was with The Prophet “Allah’s blessing and peace be upon him” when the time of the Asr prayer became due. We had no water with us but a little which was put in a vessel and was brought to The Prophet “Allah’s blessing and peace be upon him”, into which He put his hand, spread out his fingers, and then said: “Come along! Hurry up! All those who want to perform ablution! The blessing is from Allah!” I saw the water flowing from among his fingers. All of the people performed the ablution and drank. I tried my best to drink more of that water, since I knew that it was a blessing. (The sub-narrator said): I asked Jaber: “How many persons were you then?" He replied: “We were fourteen hundred men." Salim told that Jaber had said: “(We were) fifteen hundred."

فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا النَّبِيُّ ﷺ قالَتْ: أَعُوذُ بِاللّهِ مِنْكَ، فَقَالَ: «قَدْ أَعَذْتُكِ مِنِّي». فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هذا؟ قالَتْ: لاَ، قالُوا: هذا رَسُولُ اللّهِ ﷺ جاءَ لِيَخْطُبَكِ، قالَتْ: كُنْتُ أَنَا أَشْقى مِنْ ذلِكَ، فَأَقْبَلَ النَّبِيُّ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ في سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قالَ: «اسْقِنَا يَا سَهْلُ». فَخَرَجْتُ لَهُمْ بِهذا القَدَحِ فَأَسْقَيْتُهُمْ فِيهِ، فَأَخْرَجَ لَنَا سَهْلٌ ذلِكَ القَدَحَ فَشَرِبْنَا مِنْهُ. قالَ: ثُمَّ اسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ العَزِيزِ بَعْدَ ذلِكَ فَوَهَبَهُ لَهُ. [طرفه في: ٥٢٥٦].

٥٦٣٨ ـ حدّثنا الحَسَنُ بْنُ مُدْرِكٍ قالَ: حَدَّثَنِي يَحْيى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ عاصِمٍ الأَحْوَلِ قالَ: رَأَيتُ قَدَحَ النَّبِيِّ ﷺ عِنْدَ أَنَسِ بْنِ مالِكٍ، وَكانَ قَدِ انْصَدَعَ فَسَلْسَلَهُ بِفِضَّةٍ، قالَ: وَهُوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نُضارٍ، قالَ: قالَ أَنَسٌ: لَقَدْ سَقَيتُ رَسُولَ اللّهِ ﷺ في هذا القَدَحِ أَكْثَرَ مِنْ كَذا وَكَذا. قالَ: وَقالَ ابْنُ سِيرِينَ: إِنَّهُ كانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فَأَرَادَ أَنَسٌ أَنْ يَجْعَلَ مَكَانَهَا حَلْقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَقالَ لَهُ أَبُو طَلْحَةَ: لاَ تُغَيِّرَنَّ شَيئاً صَنَعَهُ رَسُولُ اللّهِ ﷺ، فَتَرَكَهُ.

[طرفه في: ٣١٠٩].

٣١ ـ بابُ شُرْبِ البَرَكَةِ وَالمَاءِ المُبَارَكِ

٥٦٣٩ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ قالَ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الجَعْدِ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُمَا هذا الحَدِيثَ قالَ: قَدْ رَأَيتُنِي مَعَ النَّبِيِّ ﷺ وَقَدْ حَضَرَتِ العَصْرُ، وَلَيسَ مَعَنَا ماءٌ غَيرَ فَضْلَةٍ، فَجُعِلَ في إِنَاءٍ فَأُتِيَ النَّبِيُّ ﷺ بِهِ، فَأَدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أَصَابِعَهُ، ثُمَّ قالَ: «حَيَّ عَلَى أَهْلِ الوُضُوءِ، البَرَكَةُ مِنَ اللّهِ». فَلَقَدْ رَأَيتُ المَاءَ يَتَفَجَّرُ مِنْ بَينِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا، فَجَعَلْتُ لاَ آلُوا ما جَعَلْتُ في بَطْنِي مِنْهُ، فَعَلِمْتُ أَنَّهُ بَرَكَةٌ. قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قالَ: أَلفاً وَأَرْبَعَ مِئَةٍ. تَابَعَهُ عَمْرٌو، عَنْ جابِرٍ. وَقالَ حُصَينٌ وَعَمْرُو ابْنُ مُرَّةَ، عَنْ سَالِمٍ، عَنْ جابِرٍ: خَمْسَ عَشْرَةَ مِئَةً، وَتَابَعَهُ سَعِيدُ بْنُ المُسَيَّبِ، عَنْ جابِرٍ.

[طرفه في: ٣٥٧٦].

ـ **قوله**: منكسة على صيغة اسم الفاعل من الإنكاس والتنكيس قاله العينيّ واقتصر القسطلانيّ على الثاني ا هـ. مصحح.

ـ **قوله**: كنت أشقى من ذلك ليس أفعل التفضيل هنا على بابه، وإنما مرادها إثبات الشقاء لها لما فاتها من التزوج برسول الله صلى الله تعالى عليه وسلم ا هـ. عيني.

ـ **قوله**: فخرجت لهم بهذا القدح وروي: فأخرجت لهم هذا القدح كما في العينيّ.

٥٦٣٩ ـ **قوله**: حيّ على أهل الوضوء قيل: الصواب إسقاط الأهل وقيل: الصواب حيّ هلاً على الوضوء فتحرفت لفظه أهل وحوّلت عن مكانها كما في الشارح وأقرب من ذلك أن يقال: إن الصواب حيّ عليّ أهل الوضوء أي أسرعوا إليّ يا أهل الوضوء وهو بفتح الواو اسم لما يتوضأ به، وقوله: البركة من الله كلام مستأنف ا هـ. مصحح.

ـ **قوله**: لا آلو أي لا أقصر في الاستكثار من شربه ولا أفتر فيما أقدر أن أجعله في بطني من ذلك الماء ا هـ. عيني وشرب البركة يغتفر فيه الإكثار ا هـ. قسطلاني.

ـ **قوله**: (لا آلو ما جعلت) لا آلو مما جعلت نخ.

In The Name of ALLAH,
The Most Gracious, The Most Merciful

(75) The Book of The Diseased Persons

[1] What was mentioned concerning the disease's expiation

and Allah's saying: "Whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper." (The Women "An'nisa" 123)

5640- Urwa Ibn Az'zubair narrated from A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "No distress befalls a Muslim, even if it were the prick he receives from a thorn, but for which Allah expiates some of his sins."

5641- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither fatigue, disease, sorrow, sadness, hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but for which Allah expiates some of his sins."

5642- The same as above.

5643- Abdullah Ibn Ka'b narrated from his father "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. Once the wind bends it and once it straightens it up again. (On the contrary), the hypocrite is like a pine tree (which keeps hard and straight) till it is uprooted one and all."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٥ ـ كِتَابُ المَرْضَى

١ ـ بابُ ما جاءَ في كَفَّارَةِ المَرَضِ

وقولُ اللهِ تعالى: ﴿مَن يَعمَل سُوءاً يُجزَ بِهِ﴾ [النساء: ١٢٣].

٥٦٤٠ ـ حدّثنا أبُو اليَمان الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِنْ مُصِيبَةٍ تُصِيبُ المُسْلِمَ إلاَّ كَفَّرَ اللَّهُ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا».

٥٦٤١، ٥٦٤٢ ـ حدّثني عَبْدُ اللَّهِ بْنُ مَحَمَّدٍ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا زُهَيرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، وَعَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «ما يُصِيبُ المُسْلِمَ، مِنْ نَصَبٍ وَلاَ وَصَبٍ، وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إلاَّ كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ».

٥٦٤٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ المُؤْمِنِ كَالخَامَةِ مِنَ الزَّرْعِ، تُفَيِّئُهَا الرِّيحُ مَرَّةً، وَتَعْدِلُهَا مَرَّةً، وَمَثَلُ المُنَافِقِ كَالأَرْزَةِ، لا تَزَالُ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً». وَقالَ زَكَرِيَّاءُ: حَدَّثَنِي سَعْدٌ: حَدَّثَنَا ابْنُ كَعْبٍ، عَنْ أَبِيهِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ.

٥٦٤٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ قالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيحٍ قالَ: حَدَّثَنِي أَبِي، عَنْ

باب ١ ـ **قوله**: (وقول الله) بالجرّ عطفاً على قوله: ما جاء لأنه مجرور محلاً بالإضافة ا هـ. عبني.

٥٦٤٠ ـ **قوله**: (حتى الشوكة) فيه أوجه الإعراب، انظر الشارح. وقوله: (يشاكها) فيه حذف وإيصال أي يشاك بها.

ـ **قوله**: عن عائشة كذا عند الشارح وفي بعض النسخ أن عائشة.

٥٦٤٣ ـ **قوله**: (تفيئها الريح) أي تمليها، وقوله: (وتعدلها) بهذا الضبط في الشرحين أي ترفعها، قال العينيّ وروي وتعدّلها يعني من التعديل كما في الأصل المطبوع والأرزة واحد الأرز وهو شجر مخضر شتاء وصيفاً يسمى نوع منه صنوبراً من أجل ثمره والأرز لا يحمل شيئاً ولكنه يستخرج من أعجازه وعروقه الزفت ويستصبح بخشبه كما يستصبح بالشمع يكبر جداً ولا يتأصل فينجعف أي ينقلع بمرة واحدة كأنما أجتثّ من فوق الأرض ا هـ. مصحح.

٥٦٤٤ ـ **قوله**: (كفأتها) أي أمالتها. =

5644- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. From wherever the wind comes, it bends it. But when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities. But he remains patient until Allah removes his difficulties. Otherwise, an impious wicked person is like a pine tree which keeps hard and straight till Allah breaks it down when He wishes."

5645- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If Allah wants to do good to somebody, He afflicts him with trials."

[2] One's suffering from disease

5646- Masruq narrated from A'isha "Allah be pleased with her": I never saw anybody suffering from sickness so much more than The Messenger of Allah "Allah's blessing and peace be upon him".

5647- Abdullah "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment; and he was suffering from a high fever. I said: "You have a high fever. Is it because you will have a double reward for it?" He said: "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

[3] The most afflicted persons are The Prophets

5648- Abdullah "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment; and he was suffering from a high fever. I said: "You have a high fever." He replied: "Yes. I have a fever as high as that which afflicts two of you." I asked: "Is it because you will have a double reward for it?" He said: "Yes, it is so. Indeed, no Muslim is afflicted with any harm, even the (break he receives from the) thorn, but that Allah will remove his sins as the leaves of a tree fall down."

هِلاَلِ بْنِ عَلِيٍّ مِنْ بَنِي عامِرِ بْنِ لُؤَيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ المُؤْمِنِ كَمَثَلِ الخَامَةِ مِنَ الزَّرْعِ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا، فإِذَا اعْتَدَلَتْ تَكَفَّأُ بِالبَلاَءِ، وَالفَاجِرُ كَالأَرْزَةِ، صَمَّاءَ مُعْتَدِلَةً، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ».

[الحديث ٥٦٤٤ ـ طرفه في: ٧٤٦٦].

٥٦٤٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ أَنَّهُ قالَ: سَمِعْتُ سَعِيدَ بْنَ يَسَارٍ أَبَا الحُبَابِ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُصِبْ مِنْهُ».

٢ ـ بابُ شِدَّةِ المَرَضِ

٥٦٤٦ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنِ الْأَعْمَشِ. حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: ما رَأَيْتُ أَحَداً أَشَدَّ عَلَيهِ الوَجَعُ مِنْ رَسُولِ اللَّهِ ﷺ.

٥٦٤٧ ـ حدّثنا محمدُ بْنُ يُوسفَ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ بْنِ سُوَيدٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَتَيتُ النَّبِيَّ ﷺ فِي مَرَضِهِ، وَهُوَ يُوعَكُ وَعْكاً شَدِيداً، وَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً، قُلْتُ: إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَينِ؟ قالَ: «أَجَل، ما مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى إِلاَّ حاتَّ اللَّهُ عَنْهُ خَطَايَاهُ، كما تَحَاتُّ وَرَقُ الشَّجَرِ».

[الحديث ٥٦٤٧ ـ أطرافه في: ٥٦٤٨، ٥٦٦٠، ٥٦٦٧].

٣ ـ بابٌ أَشَدُّ النَّاسِ بَلاَءً الْأَنْبِيَاءُ ثُمَّ الْأَوَّلُ فَالْأَوَّلُ

٥٦٤٨ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحارِثِ بْنِ سُوَيدٍ، عَنْ عَبْدِ اللَّهِ قالَ: دَخَلْتُ عَلى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنَّكَ تُوعَكُ وَعْكاً شَدِيداً؟ قالَ: «أَجَل، إِنِّي أُوعَكُ كما يُوعَكُ رَجُلاَنِ مِنْكُمْ». قُلْتُ: ذلكَ أَنَّ لَكَ أَجْرَينِ؟ قالَ: «أَجَل، ذلِكَ كَذلِكَ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، كَما تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

[طرفه في: ٥٦٤٧].

= ـ قوله: (فإذا اعتدلت) الخ، أي استقامت أتتها ريح أخرى تميلها، فكذلك المؤمن يتكفأ بالبلاء ففي الكلام حذف وإثبات ما هو من خواص المشبه للمشبه به، هكذا ينبغي أن يفهم هذا المقام. مصحح.

٥٦٤٥ ـ قوله: (قال سمعت) سقط قال في الأصل المطبوع، وفي بعض النسخ زيادة أنه قبله.

٥٦٤٧ ـ (تحاتت الشجرة) تساقط ورقها ا هـ. مصباح.

باب ٣ ـ قوله: (ثم الأول فالأول) ويروى: ثم الأمثل فالأمثل.

[4] The obligation of visiting the patient

5649- Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Feed the hungry, visit the patient, and release the captive."

5650- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us from seven. He forbade us to wear golden rings, to use the silk, the Dibaj (a kind of silk), the thick silk, the cushions of silk stuffed with cotton (placed under the rider on the saddle), and the linen clothes containing silk (brought from an Egyptian town). He ordered us to follow the funeral processions, to visit the patients, and to greet (whomever one meets)."

[5] Visiting the unconscious person

5651- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I was suffering from a certain ailment when The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr came walking to visit me. Saw me unconscious, The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution and poured the water of his ablution on me with the result that I came to my senses. I asked him: "O Messenger of Allah! What could I do with my wealth (concerning the inheritance)?" he gave me no reply until Allah sent down the (Qur'anic) verse of the inheritance.

[6] The virtue of he, who has epilepsy

5652- Ata Ibn Abu'rabah narrated: Ibn Abbas "Allah be pleased with both" said to me: "Shall I show you a woman of the people of Paradise?" I said: "Yes." He said: "This black lady came to The Prophet "Allah's blessing and peace be upon him" and said: "I have epilepsy attacks with the result that my body becomes uncovered; please invoke Allah for me." The Prophet "Allah's blessing and peace be upon him" said (to her): "If you wish, be patient and you will be admitted in Paradise; and if you wish, I will invoke Allah to cure you." She said: "I will remain patient," and added: "but I become uncovered, so, please invoke Allah for me that I may not become uncovered." So, he invoked Allah for her."

٤ ـ بابُ وُجُوبِ عِيادةِ المَرِيضِ

٥٦٤٩ ـ حدثنا قتيبةُ بنُ سعيدٍ: حدَّثنا أبو عوانةَ، عن منصورٍ، عن أبي وائلٍ، عن أبي موسى الأشعري قال: قال رسول الله ﷺ: «أطعموا الجائع، وعودوا المريض، وفكُّوا العانيَ». [طرفه في: ٣٠٤٦]

٥٦٥٠ ـ حدثنا حَفصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني أَشْعَثُ بنُ سُلَيم قالَ: سَمِعْتُ مُعاوِيَةَ بْنَ سُوَيدِ بْنِ مُقَرِّنٍ، عَنِ البَراءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنهُما قالَ: أَمَرَنا رَسُولُ اللَّه ﷺ بِسَبْعٍ، وَنَهانا عَنْ سَبْعٍ: نَهانا عَنْ خاتَمِ الذَّهَبِ، وَلُبْسِ الحَرِيرِ، وَالدِّيباجِ، وَالإِسْتَبْرَقِ، وَعَنِ القَسِّيِّ، وَالمِيثَرَةِ وَأَمَرَنا أَنْ نَتْبَعَ الجَنائِزَ، وَنَعُودَ المَرِيضَ، وَنُفْشِيَ السَّلامَ. [طرفه في: ١٢٣٩].

٥ ـ بابُ عِيادةِ المُغْمَى عليه

٥٦٥١ ـ حدثنا عبدُ اللهِ بنُ محمدٍ: حَدَّثَنا سفيانُ، عن ابنِ المُنكدرِ: سمعَ جابرَ بنَ عبدِ اللهِ رَضيَ اللهُ عنهُما يقولُ: مَرِضتُ مَرَضاً، فأتاني النبيُّ ﷺ يَعودُني، وأبو بكرٍ، وهُما ماشيانِ، فوجدانِي أُغْمِيَ عليَّ، فتوضَّأَ النبيُّ ﷺ ثُمَّ صبَّ وَضوءَهُ عليَّ، فأفقتُ، فإذا النبيُّ ﷺ، فقلتُ: يا رسولَ اللهِ، كيفَ أصنعُ في مالي؟ كيفَ أقضي في مالي؟ فلمْ يُجبْني بشيءٍ، حَتَّى نَزَلَتْ آيةُ المِيراثِ.

[طرفه في: ١٩٤].

٦ ـ بابُ فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ

٥٦٥٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ عِمْرانَ أبي بَكرٍ قالَ: حَدَّثَني عَطاءُ بْنُ أَبي رَباحٍ قالَ: قالَ لي ابنُ عَبّاسٍ: ألا أُريكَ امْرَأَةً منْ أهلِ الجنَّةِ؟ قُلتُ: بَلى، قالَ: هذه المَرْأَةُ السَّوْداءُ، أتتِ النَّبيَّ ﷺ فقالَتْ: إنِّي أُصْرَعُ، وإنِّي أتكَشَّفُ، فادْعُ اللَّهَ لي، قالَ: «إنْ شِئْتِ صَبَرتِ ولكِ الجنَّةُ، وإنْ شئتِ دعوتُ اللهَ أنْ يعافيَكِ» فقالَتْ: أصبرُ، فقالَتْ: إنِّي أتكشَّفُ، فادْعُ اللَّهَ أنْ لا أتكشَّفَ فَدَعا لَها.

حدثنا ـ محمدٌ: أخبرنا مَخْلَدٌ، عن ابنِ جُرَيجٍ: أخبرني عطاءٌ: أنَّهُ رأى أمَّ زُفَرَ تلكَ، امرأةً طويلةً سوداءَ، على سِترِ الكعبةِ.

٥٦٤٩ ـ قوله: العاني الأسير.

٥٦٥٠ ـ قوله: (القسي والميثرة) تقدم شرحه في آخر الجزء السادس.

٥٦٥٢ ـ إني أنكشف نخ.

ـ أن لا أنكشف نخ.

[7] The virtue of he, who lost his eyesight

5653- Anas "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah said: “If I deprive my slave of his two beloved organs (his eyes), and he remains patient, I will admit him into Paradise in compensation for them. "”

[8] The women’s visiting the (sick) men

5654- A’isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" reached Medina, Abu'bakr and Bilal became ill. I used to visit them and ask: “How are you my father? How are you Bilal?” When Abu'bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "could I stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (kinds of good-smelling grass). Could I, one day, drink the water of the Majana, and Would (The two mountains) Shama and Tafil appear to me!" I returned and mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Make us love Medina, as we love Mecca or even more than that. O Allah! Give blessings in its Sa and Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Al'juhfa."

[9] Visiting the (sick) children

5655- Abu’othman narrated: Usama Ibn Zaid “Allah be pleased with both” said that while he, Sa’d and Obai (Ibn Ka’b as we think) were with The Prophet “Allah’s blessing and peace be upon him” a daughter of The Prophet “Allah’s blessing and peace be upon him” sent to him saying: “My daughter is dying; please come to attend (his death)." The Prophet “Allah’s blessing and peace be upon him” sent her his greetings and said: "It is for Allah what He takes, and what He gives; and everything in His sight has a limited time. So, she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So, The Prophet “Allah’s blessing and peace be upon him” got up, and so we did (and accompanied him). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of The Prophet “Allah’s blessing and peace be upon him”. Sa’d said to him: "What is this, O Allah's Apostle?" He said:” This Is Mercy, which Allah has implanted in the hearts of whomever He wished of His slaves. Allah never bestows His Mercy but on the merciful from amongst His slaves.”

٧ ـ باب فضل من ذهب بصره

٥٦٥٣ ـ حدّثنا عبدُ اللّهِ بنُ يوسفَ: حدَّثنا اللَّيثُ قال: حدَّثني ابنُ الهادِ، عن عَمرو مولى المُطَّلِب، عن أنس بن مالكٍ رَضيَ اللّهُ عنه قال: سمعتُ النبيَّ ﷺ يقولُ: «إنّ اللّه قال: إذا ابتليتُ عَبدِي بحبيبتيه فصَبرَ، عوَّضتُه منهُما الجنّةَ». يُريد: عينيه. تابعَهُ أشعثُ ابنُ جابرٍ، وأبو ظِلالٍ، عن أنسٍ، عن النَّبيِّ ﷺ.

٨ ـ باب عيادة النساء الرِّجال

وعادَتْ أمُّ الدَّرداء رَجُلاً من أهلِ المَسجد، منَ الأنصار.

٥٦٥٤ ـ حدّثنا قُتَيبةُ، عن مالكٍ، عن هشام بن عُروةَ، عن أبيه، عن عائشةَ أنَّها قالتْ: لمّا قَدِمَ رَسُولُ اللّهِ ﷺ المَدينةَ، وُعِكَ أبو بكرٍ وبلالٌ رَضيَ اللّهُ عنهُما، قالتْ: فدَخلتُ عليهِما، قُلتُ: يا أبَتِ كيفَ تَجِدُكَ ويا بِلالُ كيفَ تَجِدُكَ، قالتْ وكانَ أبو بكرٍ إذا أخَذَتْه الحُمَّى يَقُولُ:

كلُّ امرئٍ مُصبَّحٌ في أهلِهِ ... والمَوتُ أدنى مِن شِراكِ نَعْلِهِ

وكانَ بلالٌ إذا أقلعتْ عنه يقُولُ:

ألا لَيتَ شِعري هل أبيتنَّ ليلةً ... بِوادٍ وحَولي إذْخِرٌ وجَليلُ

وهل أرِدَنْ يوماً مِياهَ مِجَنَّةٍ ... وهل تَبدُونْ لِي شامَةٌ وطَفيلُ

قالتْ عائشةُ: فجئتُ إلى رسُولِ اللّه ﷺ فأخبرتُه، فقالَ: «اللّهُمَّ حبِّبْ إلينا المدينةَ كحُبِّنا مكَّةَ أو أشدَّ، اللّهُمَّ وصَحِّحها، وبارِكْ لنا في مُدِّها وصاعِها، وانقُلْ حُمَّاها فاجعَلها بالجُحفةِ».

[طرفه في: ١٨٨٩].

٩ ـ باب عيادة الصِّبيانِ

٥٦٥٥ ـ حدّثنا حجاجُ بنُ مِنهالٍ: حدَّثنا شُعبةُ قالَ أخبرني عاصمٌ قال: سمعتُ أبا عُثمانَ، عن أُسامةَ بن زيدٍ رضيَ اللّهُ عنهما: أنّ ابنةً للنبيِّ ﷺ أرسلتْ إليه، وهو معَ النبيِّ ﷺ وسعدٌ وأُبيٌّ، نَحسِبُ: أنّ ابنَتي قد حُضِرَتْ فاشهَدنا، فأرسَلَ إليها السَّلامَ، ويَقولُ: «إنّ للّهِ ما أخذَ وما أعطى، وكلُّ شيءٍ عندَهُ مُسمًّى، فلتَحتَسِبْ ولتَصبِرْ». فأرسلتْ تُقسِمُ عليه، فقامَ النبيُّ ﷺ وقُمنا، فرُفِعَ الصَّبيُّ في حَجْرِ النَّبيِّ ﷺ ونفسُهُ تَقعقعُ، ففاضَتْ عينا النبيِّ ﷺ، فقالَ لَهُ سعدٌ: ما هذا يا رسُولَ اللّهِ؟ قال: «هذهِ رحمةٌ وضَعَها اللّهُ في قلوبِ من شاءَ مِن

٥٦٥٥ ـ قوله (وأبي بن كعب نحسب) أي ونظنُّ أن أُبيّاً كان معه في ذلك الوقت وابن كعب ساقط في الأصل المطبوع.

[10] Visiting the (sick) Bedouins

5656- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him", when visiting a patient, used to say: "No harm will befall you! May Allah cure you! May Allah cure you!" So The Prophet "Allah's blessing and peace be upon him" said to the Bedouin: "No harm will befall you. May Allah cure you!" The Bedouin said: "You say: may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

[11] Visiting the (sick) pagan

5657- Anas “Allah be pleased with him” narrated that A Jewish boy, who used to serve The Prophet “Allah’s blessing and peace be upon him”, got seriously ill. When The Prophet “Allah’s blessing and peace be upon him” came to visit him he said to him: “Embrace Islam!” actually, he (the boy) embraced Islam (before he died).

On the other hand, Sa’eed Ibn Al’musaiyyab narrated from his father that When Abu’talib was in his last breath, The Prophet “Allah’s blessing and peace be upon him” came to visit him (and urge him to embrace Islam).

[12] When some people pay a visit to a patient and then the prayer time becomes due, and he leads them in prayer

5658- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was ill when some people came to visit him. (When the time of the prayer became due) he led them in prayer as sitting while they prayed as standing behind him. The Prophet "Allah's blessing and peace be upon him" beckoned to them to sit down. Following the prayer, he said: “The Imam is to be followed: bow when he bows, raise up your heads when he raises his head, and if he prays sitting then pray sitting." (Abu Abdullah says: “This narration was annulled in view of the fact that the last congregational prayer performed by The Prophet (in the mosque) was offered while sitting and the people prayed as standing behind him.” It is true that Abu’bakr was the imam of this prayer, but he offered the prayer while following the prayer of The Prophet “Allah’s blessing and peace be upon him”.)

عِبادِه، ولاَ يَرْحَمُ اللّهُ مِنْ عِبَادِه إلاَّ الرُّحَمَاءَ». [طرفه في: ١٢٨٤]

١٠ ـ بابُ عِيادَةِ الأعْرَابِ

٥٦٥٦ ـ حدّثنا معلّى بنُ أسَدٍ: حَدَّثَنَا عبدُ العَزِيزِ بنُ مُختارٍ: حَدَّثَنا خالدٌ، عَنْ عِكْرِمَةَ، عن ابن عبّاسٍ رَضِيَ اللّهُ عنهما: أنَّ النبيَّ ﷺ دخلَ على أعرابيٍّ يعودُه، قال: وكانَ النبيُّ ﷺ إذا دَخَلَ على مَرِيضٍ يَعُودُهُ فَقَالَ لَهُ: «لا بَأسَ، طَهُورٌ إنْ شَاءَ اللّهُ» قال: «قُلتَ: طَهُورٌ؟ كَلاَّ، بل هي حُمَّى تَفُورُ، أو تَثُورُ، على شيخٍ كبيرٍ، تُزِيرُهُ القُبورَ. فقالَ النبيُّ ﷺ: «فَنَعَمْ إذاً».

[طرفه في: ٣٦١٦].

١١ ـ بابُ عِيادَةِ المُشْرِكِ

٥٦٥٧ ـ حدّثنا سُليمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللّهُ عنهُ: أنَّ غلاماً ليهودَ، كانَ يَخْدُمُ النبيَّ ﷺ، فَمَرِضَ فَأتَاهُ النَّبيُّ ﷺ يَعُودُهُ، فقالَ: «أسْلِمْ» فأسْلَمَ. وَقالَ سَعِيدُ بنُ المُسَيَّبِ، عن أبيهِ: لمَّا حُضِرَ أبو طالبٍ جاءَهُ النَّبيُّ ﷺ.

[طرفه في: ١٣٥٦].

١٢ ـ بابٌ إذَا عادَ مَرِيضاً، فَحَضَرَتِ الصَّلاةُ فَصَلَّى بِهِمْ جَمَاعَةً

٥٦٥٨ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنَا يَحيى: حَدَّثَنَا هِشَامٌ قالَ: أخْبَرَنِي أبي، عَنْ عائشةَ رَضِيَ اللّهُ عنهَا: أنَّ النبيَّ ﷺ دخَلَ عليهِ ناسٌ يعودُونَه في مَرَضِه، فَصَلَّى بِهِمْ جالساً، فجعلُوا يُصَلُّونَ قِياماً، فأشارَ إليهم: «اجْلِسُوا». فَلَمَّا فَرَغَ قالَ: «إنَّ الإمامَ لَيُؤتَمُّ بِه، فَإذا رَكَعَ فارْكَعُوا، وإذا رَفَعَ فارْفَعُوا، وإنْ صَلَّى جالساً فصَلُّوا جلُوساً». قالَ: أبو عبدِ اللّهِ: قالَ الحُمَيدِيُّ: هذا الحدِيثُ مَنْسُوخٌ، لأنَّ النَّبِيَّ ﷺ آخِرَ ما صَلَّى صَلَّى قاعِداً وَالنَّاسُ خَلْفَهُ قِيامٌ.

[طرفه في: ٦٨٨].

١٣ ـ بابُ وَضْعِ اليَدِ علَى المَرِيضِ

٥٦٥٩ ـ حدّثنا المَكِّيُّ بنُ إبْرَاهِيمَ: أخبَرَنَا الجُعَيدُ، عَنْ عائِشَةَ بِنتِ سعْدٍ: أنَّ أباهَا

ـ قوله: (أن ابنتي قد حضرت) أي حضرها الموت وهذا يدل على أنّ المحتضر صبية، وقوله الآتي: فرفع الصبي الخ يخالف ذلك فليحرر.

ـ أن بنتاً نخ.

ـ أنّ بنتي نخ.

ـ قوله: تقعقع أي تضطرب.

٥٦٥٦ ـ قوله: تفور أو تثور شكّ من الراوي ومعناهما واحد أي تغلي.

٥٦٥٩ ـ قوله على جبهته أي جبهة سعد ولأبي ذرّ عن الكشميهني على جبهتي (شارح)

[13] Putting one's hand over the (body of the) patient

5659- A'isha Bint Sa'd narrated from her father: I was seriously ill at Mecca when The Prophet "Allah's blessing and peace be upon him" came to visit me. I said: "O Allah's Apostle! I shall leave a good wealth, but my heir is only my daughter; shall I bequeath two thirds of my property to be spent in charity and leave one-third (for my daughter)?" He said: "No." I said: "Shall I make a will of a half and leave (the other) half?" He said: "No." I said: "Shall I bequeath one-third and leave two thirds?" He said: "One-third is alright, though even one-third is too much." Then he placed his hand on his forehead, passed it over my face and Abdomen, and said: "O Allah! Cure Sa'd and complete his emigration." I feel as if I have been feeling the coldness of his hand on my liver ever since.

5660- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment. I touched his body with my hand, and he was suffering from a high fever. I said: "You have a high fever." He replied: "Yes. I have a fever as high as that which afflicts two of you." I asked: "Is it because you will have a double reward for it?" He said: "Yes, it is so. Indeed, no Muslim is afflicted with any such harm as ailment or so, but that Allah will remove his sins as the leaves of a tree fall down."

[14] What the visitor would say to the patient and what he would reply

5661- Abdullah "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment. I touched him, and he was suffering from a high fever. I said: "You have a high fever. Is it because you will have a double reward for it?" He said: "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

5662- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him", when visiting a patient, used to say: "No harm will befall you! May Allah cure you! May Allah cure you!" So The Prophet "Allah's blessing and peace be upon him" said to the Bedouin: "No harm will befall you. May Allah cure you!" The Bedouin said: "You say: may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

[15] When one comes to the patient while walking, riding or letting somebody ride behind him

5663- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a velvet covering made in Fadak and he was riding behind him. He

قال: تَشَكَّيتُ بمَكَّةَ شَكْوَاً شَدِيداً، فجاءَنِي النَّبيُّ ﷺ يعُودُنِي، فقُلتُ: يَا نَبِيَّ اللَّهِ، إنِّي أَتْرُكُ مالاً، وإنِّي لَمْ أَتْرُكْ إلاَّ ابْنَةً واحِدَةً، فأُوصِي بثُلُثَي مالِي وأَتْرُكُ الثُّلُثَ؟ فقالَ: «لا». قُلتُ: فأُوصِي بالنِّصْفِ وأَتْرُكُ النِّصْفَ؟ قالَ: «لا». قُلتُ: فأُوصِي بالثُّلُثِ وأَتْرُكُ لها الثُّلُثَيْنِ؟ قالَ: «الثُّلُثُ، والثُّلُثُ كَثِيرٌ». ثُمَّ وضعَ يدَهُ على جَبهَتِهِ، ثُمَّ مسحَ يدَهُ على وَجْهِي وبَطْنِي، ثُمَّ قالَ: «اللَّهُمَّ اشْفِ سَعْداً، وأَتْمِمْ لَهُ هِجْرَتَهُ». فَمَا زِلْتُ أَجِدُ بَرْدَهُ عَلَى كَبِدِي فِيما يُخالُ إلَيَّ ـ حَتَّى السَّاعةِ.

[طرفه في: ٥٦].

٥٦٦٠ ـ حدثنا قُتَيبةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ ابنِ سُوَيدٍ قال: قال عبدُ اللهِ بنُ مَسعُودٍ: دَخَلْتُ على رَسُولِ اللهِ ﷺ وهُوَ يُوعَكُ، فمَسِسْتُهُ بيَدِي فقُلتُ: يا رَسُولَ اللهِ، إنَّكَ تُوعَكُ وَعْكاً شَدِيداً؟ فقالَ رَسُولُ اللهِ ﷺ: «أَجَلْ، إنِّي أُوعَكُ كما يُوعَكُ رَجُلانِ مِنكُم» فقُلتُ: ذٰلِكَ أنَّ لكَ أَجْرَينِ؟ فقالَ رَسُولُ اللهِ ﷺ: «أَجَلْ».

ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، مَرَضٌ فَما سِواهُ، إلاَّ حَطَّ اللَّهُ لَهُ سَيِّئاتِهِ، كما تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

[طرفه في: ٥٦٤٧].

١٤ ـ بابُ ما يُقالُ للمَرِيضِ، وما يُجِيبُ

٥٦٦١ ـ حدثنا قَبِيصَةُ: حدَّثَنا سُفيَانُ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ ابنِ سُوَيدٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: أَتَيتُ النَّبِيَّ ﷺ في مَرَضِهِ فَمَسِسْتُهُ، وَهُوَ يُوعَكُ وَعْكاً شَدِيداً، فقُلتُ: إنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً، وذٰلِكَ أنَّ لكَ أَجْرَينِ؟ قالَ: «أَجَلْ، وما مِنْ مُسْلِمٍ يُصِيبُهُ أذًى، إلاَّ حاتَّتْ عَنهُ خَطاياهُ، كما تَحاتُّ وَرَقُ الشَّجَرِ».

[طرفه في: ٥٦٤٧].

٥٦٦٢ ـ حدثنا إسْحاقُ: حدَّثَنا خالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَى رَجُلٍ يَعُودُهُ، فَقَالَ: «لا بَأْسَ طَهُورٌ إنْ شاءَ اللَّهُ». فقالَ: كَلاَّ، بَلْ حُمَّى تَفُورُ، على شَيخٍ كَبِيرٍ، كَيما تُزِيرَهُ القُبُورَ. قالَ النَّبيُّ ﷺ: «فَنَعَمْ إذاً».

[طرفه في: ٣٦١٦].

١٥ ـ بابُ عِيادَةِ المَرِيضِ، راكِباً وماشِياً، ورِدْفاً على الحِمارِ

٥٦٦٣ ـ حدثني يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ: أنَّ أُسامَةَ بْنَ زَيدٍ أَخْبَرَهُ: أنَّ النَّبِيَّ ﷺ رَكِبَ عَلَى حِمارٍ، عَلَى إكافٍ عَلَى قَطِيفَةٍ

٥٦٦٣ قوله: (البحيرة) البليدة وفي نسخة البحرة وهي البلدة.

was going to pay visit to Sa'd Ibn Obada; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering, Abdullah Ibn Rawaha was present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that, Abdullah Ibn Rawaha said: "Well, O Allah's Apostle! Bring it (What you want to say) to us in our gathering, for we love that."

So, the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that, Sa'd Ibn Obada said: "O Allah's Apostle! Excuse and forgive him, for Allah brought the Truth, which was sent to you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen."

5664- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

[16] The patient could complain of his aches or say, for instance: "O my head!"; and what about The Prophet Job's saying: "truly distress has seized me, but thou art the Most Merciful of those that are Merciful." (The Prophets 83)

5665- Ka'b Ibn Ujra narrated: The Prophet "Allah's blessing and peace be upon him" passed by me while I was kindling a fire under a (cooking) pot. He said: "Do the lice of your head trouble you?" I said: "Yes." So he called a shaver to shave my head and ordered me to make the ransom for that."

5666- Al'qasim Ibn Mohammad narrated: A'isha "Allah be pleased with her" complained of headache and said: "Oh my head!" Allah's Apostle "Allah's blessing and peace be upon him" said: "I wish that it happened

فَدَكِيَّة، وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ قَبْلَ وَقْعَةِ بَدْرٍ، فَسَارَ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ، وَفِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الْأَوْثَانِ وَالْيَهُودِ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، قَالَ: لَا تُغَبِّرُوا عَلَيْنَا، فَسَلَّمَ النَّبِيُّ ﷺ وَوَقَفَ، وَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ فَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ: يَا أَيُّهَا الْمَرْءُ، إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلَا تُؤْذِنَا بِهِ فِي مَجْلِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. قَالَ ابْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ، فَاغْشَنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ حَتَّى سَكَتُوا، فَرَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ؟» ـ يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ ـ قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ اعْفُ عَنْهُ وَاصْفَحْ فَلَقَدْ أَعْطَاكَ اللَّهُ مَا أَعْطَاكَ، وَلَقَدِ اجْتَمَعَ أَهْلُ هَذِهِ الْبَحْرَةِ أَنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ، فَلَمَّا رَدَّ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذَلِكَ، فَذَلِكَ الَّذِي فَعَلَ بِهِ مَا رَأَيْتَ.

[طرفه في: ٢٩٨٧]

٥٦٦٤ ـ حدثنا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدٍ ـ هُوَ ابْنُ الْمُنْكَدِرِ ـ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي، لَيْسَ بِرَاكِبِ بَغْلٍ وَلَا بِرْذَوْنٍ.

[طرفه في: ١٩٤].

١٦ ـ بابُ قَوْلِ الْمَرِيضِ إِنِّي وَجِعٌ، أَوْ وَارَأْسَاهْ، أَوِ اشْتَدَّ بِي الْوَجَعُ

وَقَوْلِ أَيُّوبَ عَلَيْهِ السَّلَامُ ﴿أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الأنبياء: ٨٣].

٥٦٦٥ ـ حدثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: مَرَّ بِيَ النَّبِيُّ ﷺ وَأَنَا أُوقِدُ تَحْتَ الْقِدْرِ، فَقَالَ: «أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ؟». قُلْتُ: نَعَمْ، فَدَعَا الْحَلَّاقَ فَحَلَقَهُ، ثُمَّ أَمَرَنِي بِالْفِدَاءِ.

[طرفه في: ١٨١٤].

٥٦٦٦ ـ حدثنا يَحْيَى بْنُ يَحْيَى أَبُو زَكَرِيَّاءَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: وَارَأْسَاهْ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

٥٦٦٦ ـ قوله: (الثكل) بالضم الموت والهلاك وفقدان الحبيب أو الولد كما في القاموس وهذا لا يراد به حقيقته، بل هو كلام يجري على ألسنتهم عند إصابة مكروه أو توقعه اهـ.

while I was still living, for then I would ask Allah's Forgiveness and invoke Allah for you." A'isha said: "What a lost I am! By Allah, I think you want me to die; and if this happened, you would spend the last part of the day sleeping with one of your wives!" The Prophet "Allah's blessing and peace be upon him" said: "Nay, I would say: Oh my head! I am about to send for Abu'bakr and his son, and appoint him as my successor lest some people claimed something or others wished something, but then I said (to myself): Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise (or "Allah would prevent it to be otherwise, and the Muslims would not allow it to be otherwise")."

5667- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment. I touched his body with my hand, and he was suffering from a high fever. I said: "You have a high fever." He replied: "Yes. I have a fever as high as that which afflicts two of you." I asked: "Is it because you will have a double reward for it?" He said: "Yes, it is so. Indeed, no Muslim is afflicted with any such harm as ailment or so, but that Allah will remove his sins as the leaves of a tree fall down."

5668- Amer Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" visited me in the year of the last Hajj because I became seriously ill and was about to die. I told him: "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then I asked: "One-third?" he said: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth."

[17] The patient's saying (to his visitors when they disturb him): "Go away from me!"

5669- Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" was on his death bed and in the home there were some people among whom was Omar Ibn Al'khattab, The Prophet "Allah's blessing and peace be upon him" said: "Come, let me write for you a statement after which you will not go astray." Omar said: "The Prophet "Allah's blessing and peace be upon him" is seriously ill; and you have the Holy Qur'an; so the Book of Allah is much more sufficient for us." The people who were present there differed and quarrelled. Some said: "Go near so that The Prophet "Allah's blessing and peace be upon him" may write for you a statement after which you will not

«ذاكِ لَو كانَ وأنا حيٌّ فأستغفِرَ لكِ وأدعوَ لكِ». فقالت عائشةُ: واثُكلياه، واللّهِ إنِّي لأظنُّكَ تُحبُّ موتِي، ولو كان ذاكَ، لظَلِلْتَ آخرَ يومِكَ مُعرِّساً ببعضِ أزواجِكَ، فقال النبيُّ ﷺ: «بل أنا وارأساهْ، لقد هممتُ، أو أردتُ، أن أُرسِلَ إلى أبي بكرٍ وابنِه وأعهَدَ: أن يقولَ القائلون، أو يتمنَّى المُتمنُّونَ، ثمَّ قلتُ: يأبى اللهُ ويدفعُ المؤمنونَ، أو يدفعُ اللهُ ويأبى المؤمنونَ».

[طرفه في: الحديث ٥٦٦٦ ـ طرفه في: ٧٢١٧].

٥٦٦٧ ـ حدّثنا موسى: حدَّثنا عبدُ العزيزِ بنُ مُسلمٍ: حدَّثنا سُليمانُ، عن إبراهيمَ التَّيميِّ، عن الحارثِ بنِ سُويدٍ، عن ابنِ مسعودٍ رضيَ اللّهُ عنهُ قال: دخلتُ على النبيِّ ﷺ وهوَ يُوعَكُ، فمَسِسْتُهُ فقلتُ: إنَّكَ لتُوعَكُ وَعْكاً شديداً، قال: «أجل كما يُوعَكُ رجُلانِ منكُمْ». قال: لكَ أجرانِ؟ قالَ: «نعَمْ، ما مِنْ مُسلمٍ يُصيبُهُ أذًى، مرضٌ فما سِواهُ، إلاَّ حطَّ اللّهُ سيِّئاتِهِ، كما تحُطُّ الشَّجرةُ ورَقَها».

[طرفه في: ٥٦٤٧].

٥٦٦٨ ـ حدّثنا موسى بنُ إسماعيلَ: حدَّثنا عبدُ العزيزِ بنُ عبدِ اللّهِ بنِ أبي سلَمةَ: أخبرَنا الزُّهريُّ، عن عامرِ بنِ سعدٍ، عن أبيهِ قال: جاءَنا رسولُ اللّهِ ﷺ يعودُني من وجعٍ اشتدَّ بي، زمنَ حَجَّةِ الوداعِ، فقلتُ: بلغَ بي ما ترى، وأنا ذو مالٍ، ولا يرِثُني إلاَّ ابنةٌ لي، أفأتصدَّقُ بثُلثَي مالي؟ قال: «لا». قلتُ: بالشَّطرِ؟ قال: «لا». قلتُ: الثُّلثُ؟ قالَ: «الثُّلثُ كثيرٌ أنْ تدعَ ورَثتَكَ أغنياءَ خيرٌ منْ أنْ تذرَهُمْ عالةً يتكفَّفونَ النَّاسَ، ولَنْ تُنفِقَ نفقةً تبتغي بها وجهَ اللّهِ إلاَّ أُجِرْتَ عليها، حتَّى ما تجعلُ في فِي امرأتِكَ».

[طرفه في: ٥٦]

١٧ ـ بابُ قولِ المريضِ قوموا عنِّي

٥٦٦٩ ـ حدّثنا إبراهيمُ بنُ موسى: حدَّثنا هشامٌ، عن معمرٍ. وحدَّثني عبدُ اللّهِ بنُ مُحمَّدٍ: حدَّثنا عبدُ الرَّزّاقِ: أخبرنا معمرٌ، عن الزُّهريِّ، عن عُبيدِ اللّهِ بنِ عبدِ اللّهِ، عن ابنِ عبَّاسٍ رضيَ اللّهِ عنهُما قال: لمَّا حُضِرَ رسولُ اللّهِ ﷺ وفي البيتِ رجالٌ، فيهِمْ عمرُ بنُ الخطّابِ، قال النبيُّ ﷺ: «هلمَّ أكتبْ لكم كِتاباً لا تضِلُّوا بعدَه». فقال عمرُ: إنّ النبيَّ ﷺ قد غلبَ عليه الوجعُ، وعندكمُ القرآنُ، حسبُنا كتابُ اللهِ. فاختلفَ أهلُ البيتِ فاختصموا، منهُمْ

= بل أنا وارأساه نخ.

٥٦٦٩ ـ قوله: (هلم) كلمة بمعنى الدعاء إلى الشيء كما يقال: تعال يستوي فيها الواحد والجمع عند الحجازيين، وتستعمل لازمة نحو والقائلين لإخوانهم هلم إلينا أي اقبل، ومتعدية نحو هلم شهداءكم أي احضروهم كما في المصباح ا هـ. مصحح.

ـ قوله: أكتب لكم بالجزم والرفع ا هـ. عيني.

ـ قوله: (لا تضلوا) بالنفي حذف منه النون لأنه جواب ثانٍ للأمر أو بدل عن الجواب الأول ا هـ. عيني. =

go astray." But the others said as Omar said. When they made a clamor before The Prophet “Allah’s blessing and peace be upon him”, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Go away!" Obaidullah (the sub-narrator) reported: Ibn Abbas used to say: "What disastrous it was that The Messenger of Allah “Allah’s blessing and peace be upon him” was prevented by their disagreement and noise from writing that statement for them!"

[18] One’s going with a sick child to somebody to invoke Allah for him

5670- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a disease in his legs." So, he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, which was like the button of a small tent.

[19] The patient’s hope for death

5671- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should hope for death because of a calamity befalling him. But if he has to do so, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me. ""

5672- Qais Ibn Abu’hazim narrated: We entered upon Khabbab "Allah be pleased with him" who was cauterized at seven places in his body. He said: "Our companions who died (during the lifetime of The Prophet) left without having their rewards (in this world) through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings. Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to hope for death, I would have hoped for it.” We entered upon him once again while he was building a wall. He said: “A Muslim is rewarded (in the Hereafter) for whatever he spends except for what he spends on building."

مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمُ النَّبِيُّ ﷺ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ ما قالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلافَ عِنْدَ النَّبِيِّ ﷺ، قالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا». قالَ عُبَيْدُ اللَّه: فَكانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذٰلِكَ الكِتابَ، مِنِ اخْتِلافِهِمْ وَلَغَطِهِمْ.

[طرفه في: ١١٤].

١٨ ـ بابُ مَنْ ذَهَبَ بِالصَّبِيِّ المَرِيضِ لِيُدْعَى لَهُ

٥٦٧٠ ـ حدّثنا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنا حاتِمٌ، هُوَ ابْنُ إِسْماعِيلَ، عَنِ الجُعَيْدِ قالَ: سَمِعْتُ السَّائِبَ يَقُولُ: ذَهَبَتْ بِي خالَتِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَتْ: يا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعا لِي بِالبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، وَقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الحَجَلَةِ.

[طرفه في: ١٩٠].

١٩ ـ بابُ تَمَنِّي المَرِيضِ المَوْتَ

٥٦٧١ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا ثابِتٌ البُنانِيُّ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «لا يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ مِنْ ضُرٍّ أَصابَهُ، فَإِنْ كانَ لا بُدَّ فاعِلاً، فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي، ما كانَتِ الحَياةُ خَيْراً لِي، وَتَوَفَّنِي إِذا كانَتِ الوَفاةُ خَيْراً لِي».

[الحديث ٥٦٧١ ـ طرفاه في: ٦٣٥١، ٧٢٣٣].

٥٦٧٢ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ إِسْماعِيلَ بْنِ أَبِي خالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حازِمٍ قالَ: دَخَلْنا عَلَى خَبَّابٍ نَعُودُهُ، وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ، فَقالَ: إِنَّ أَصْحابَنا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيا، وَإِنَّا أَصَبْنا ما لا نَجِدُ لَهُ مَوْضِعاً إِلَّا التُّرابَ، وَلَوْلا أَنَّ النَّبِيَّ ﷺ نَهانا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ ـ ثُمَّ أَتَيْناهُ مَرَّةً أُخْرَى، وَهُوَ يَبْنِي حائِطاً لَهُ، فَقالَ: إِنَّ المُسْلِمَ يُؤْجَرُ فِي كُلِّ شَيْءٍ يُنْفِقُهُ، إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هٰذا التُّرابِ.

[الحديث ٥٦٧٢ ـ أطرافه في: ٦٣٤٩، ٦٣٥٠، ٦٣٤٠، ٦٤٣١، ٧٢٣٤].

٥٦٧٣ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو عُبَيْدٍ مَوْلَى

= (الرزّية والرزيئة) مدغماً وغير مدغم المصيبة واللغط بفتحتين الصوت المختلط ا هـ. من العينيّ.

٥٦٧١ ـ قوله: (لا يتمنّين) كذا بالنون الثقيلة في الأصل المطبوع والشارح ساكت عن الضبط وضبطه العينيّ بالنون الخفيفة في الموضعين، وقال في الثاني: وروي ولا يتمنى بلفظ النفي: و«لا يتمنَّ» بلفظ النهي بلا تأكيد ا هـ.

٥٦٧٢ ـ قوله: (وإنا أصبنا) يعني من الدنيا ما لا نجد له موضعاً أي مصرفاً نصرفه فيه إلاّ التراب يعني البنيان ا هـ. عيني. ويذكر أنه كان يبني حائطاً له.

٥٦٧٣ ـ قوله: (أن يستعتب) أي يطلب العتبى وهو الرضا يقال: استعتبته فأعتبني أي استرضيته فأرضاني، قال =

5673- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The good deeds of any person will not cause him to enter Paradise." They (The Prophet's companions) asked: "Not even you, O Allah's Apostle?" He said: "Not even me, unless Allah bestows His favour and mercy on me. So, be moderate in your religious deeds and do the deeds that are within your ability. Moreover, none of you should hope for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

5674- A'isha "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" (during his fatal ailment) while supporting his back against me, saying: "O Allah! Forgive me, bestow your mercy upon me, and let me join with the highest companions (in Paradise)."

[20] The visitor's invoking Allah to cure the patient

In this respect, it was mentioned that A'isha Bint Sa'd narrated from her father that The Prophet "Allah's blessing and peace be upon him" invoked Allah for him (when he came to visit him) saying: "O Allah! Cure Sa'd!"

5675- A'isha "Allah be pleased with her" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" visited a patient, or a patient was brought to him, he would invoke Allah saying: "Take away the disease, O the Lord of the people! Cure him, since you are the One Who cures. There is no cure but yours, a cure that leaves no disease."

[21] The visitor's performing ablution (to use the remaining water) for the patient

5576- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to me while I was sick. He performed ablution and poured the remaining water on me (or said: "Pour it on him") When I came to my senses I said: "O Allah's Apostle! I have no son or father to inherit me, so how will be my inheritance?" later, the Verse of inheritance was sent down.

عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يُدْخِلَ أَحَداً عَمَلُهُ الجَنَّةَ». قالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قالَ: «لاَ، وَلاَ أَنَا، إِلا أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ، فَسَدِّدُوا وَقارِبُوا، وَلاَ يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ: إِمَّا مُحْسِناً فَلَعَلَّهُ أَنْ يَزْدَادَ خَيراً، وَإِمَّا مُسِيئاً فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ».

[طرفه في: ٣٩].

٥٦٧٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ قالَ: سَمِعتُ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ».

[طرفه في: ٤٤٤٠].

٢٠ ـ بابُ دُعاءِ العائِدِ لِلمَرِيضِ

وَقالَتْ عائِشَةُ بِنْتُ سَعْدٍ، عَنْ أَبِيهَا: «اللَّهُمَّ اشْفِ سَعْداً». قالَهُ النَّبِيُّ ﷺ.

٥٦٧٥ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ، كانَ إِذَا أَتَى مَرِيضاً أَوْ أُتِيَ بِهِ، قالَ: «أَذْهِبِ البَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَماً».

قالَ عَمْرُو بْنُ أَبِي قَيسٍ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ وَأَبِي الضُّحى: إِذَا أُتِيَ بِالمَرِيضِ. وَقالَ جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى وَحْدَهُ، وَقالَ: إِذَا أَتَى مَرِيضاً.

[الحديث ٥٦٧٥ ـ أطرافه في: ٥٧٤٣، ٥٧٤٤، ٥٧٥٠].

٢١ ـ بابُ وُضُوءِ العَائِدِ لِلمَرِيضِ

٥٦٧٦ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ، فَتَوَضَّأَ فَصَبَّ عَلَيَّ، أَوْ قالَ: «صُبُّوا عَلَيهِ». فَعَقَلتُ، فَقُلتُ: لاَ يَرِثُنِي إِلاَّ كَلاَلَةٌ، فَكَيفَ المِيرَاثُ؟ فَنَزَلَتْ آيَةُ الفَرَائِضِ. [طرفه في: ١٩٤].

٢٢ ـ بابُ مَنْ دَعا بِرَفْعِ الوَبَاءِ وَالحُمَّى

٥٦٧٧ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ

= تعالى: ﴿وإن يستعتبوا فما هم من المعتبين﴾.

٥٦٧٤ ـ قوله: (والرفيق) هم الملائكة أصحاب الملأ الأعلى ا هـ. عيني.

٥٦٧٥ ـ قوله: (البأس) الشدة حذفت منه الهمزة للمناسبة نصّ عليه الشارح.

ـ قوله: (سقماً) بفتح السين والقاف أو بضم السين وسكون القاف فهو مثل حَزن وحُزن كما في العينيّ.

باب ٢٢ ـ قوله: (الوباء) بالمد ويقصر هو الطاعون والمرض العامّ ا هـ. شارح.

[22] One's invoking (Allah) for removing the epidemical disease or fever

5677- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" reached Medina, Abu'bakr and Bilal became ill. I used to visit them and ask: "How are you my father? How are you Bilal?" When Abu'bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "could I stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (kinds of good-smelling grass). Could I, one day, drink the water of the Majana, and Would (The two mountains) Shama and Tafil appear to me!" I returned and mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Make us love Medina, as we love Mecca or even more than that, and make it much healthier. O Allah! Give blessings in its Sa and Mudd (measures symbolizing food). Make the climate of Medina suitable for us, and divert its fever towards Al'juhfa."

رَضِيَ اللّهُ عَنهَا أَنَّهَا قالَتْ: لَمَّا قَدِمَ رَسُولُ اللّه ﷺ وُعِكَ أَبُو بَكْرٍ وَبِلاَلٌ، قالَتْ: فَدَخَلتُ عَلَيهِمَا، فَقُلتُ: يَا أَبَتِ كَيفَ تَجِدُكَ؟ وَيَا بِلاَلُ كَيفَ تَجِدُكَ؟ قالَتْ: وَكانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الحمَّى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ في أَهْلِهِ   وَالمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

وَكانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ:

أَلاَ لَيتَ شِعْرِي هَل أَبِيتَنَّ لَيلَةً   بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ

وَهَل أَرِدَنْ يَوْماً مِيَاهَ مِجَنَّةٍ   وَهَل تَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ

قال: قالَتْ عائِشَةُ: فجِئْتُ رَسولَ اللهِ ﷺ فأَخبَرْتُه، فقال: «اللّهُمَّ حَبِّبْ إِلَينا المَدِينَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا في صَاعِهَا وَمُدِّهَا، وَانْقُل حُمَّاهَا فَاجْعَلهَا بِالجُحْفَةِ».

[طرفه في: ١٨٨٩].

(76) The Book of Medicine

[1] There is no disease created by Allah without creating its treatment

5678- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is no disease that Allah has created without creating its treatment."

[2] Could the man treat the woman and the woman treat the man?

5679- Ar'rubaiy Bint "daughter of" Mu'awwidh "Allah be pleased with her" reported: We used to accompany The Prophet "Allah's blessing and peace be upon him" in the holy battles, providing the wounded (fighters) with water and treating them, and bringing the killed (from the battlefield)to Medina.

[3] The treatment might consist in three things

5680- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Cure comes from three things: A gulp of honey, cupping, and cauterizing, though I forbid my followers to use cauterization."

5681- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Cure comes from three things: cupping, A gulp of honey, and cauterizing, though I forbid my followers to use cauterization."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٦ ـ كِتَابُ الطبِّ

١ ـ بابٌ ما أَنْزَلَ اللّهُ داءً إلا أَنْزَلَ لَهُ شِفاءً

٥٦٧٨ ـ حدّثنا مُحمّدُ بنُ المثنّى: حدّثنا أبو أحمدَ الزُّبيريُّ: حدَّثنا عُمرُ بنُ سَعيدِ بنِ أبي حُسَينٍ قال: حدّثني عَطاءُ بنُ أبي رَباحٍ، عَنْ أبي هُريرةَ رضيَ اللهُ عنه، عنِ النَّبيِّ ﷺ قال: «ما أَنْزَلَ اللّهُ داءً إلاَّ أَنْزَلَ لَهُ شِفاءً».

٢ ـ بابٌ هَل يداوي الرَّجُلُ المَرْأَةَ أَو المَرْأَةُ الرَّجُلَ

٥٦٧٩ ـ حدّثنا قُتيبَةُ بنُ سَعيد: حَدَّثَنا بِشْرُ بنُ المُفضّل، عَنْ خالدِ بنِ ذكْوانَ، عَنْ رُبَيِّعَ بِنْتِ مُعَوّذِ بنِ عَفراءَ قالَتْ: كُنَّا نَغزُو مَعَ رسولِ اللّهِ ﷺ: نَسقِي القَومَ وَنَخدُمُهُم، وَنَرُدُّ القَتْلى والجَرحى إلى المدينةِ.

[طرفه في: ٢٨٨٢]

٣ ـ بابٌ الشِّفاءُ في ثلاثٍ

٥٦٨٠ ـ حدّثني الحُسينُ: حَدَّثنا أحمدُ بنُ مَنيعٍ: حَدَّثنا مرْوانُ بنُ شُجاعٍ: حَدَّثنا سالِمٌ الأفطسُ، عَنْ سَعيدِ بنِ جُبيرٍ، عَنِ ابنِ عبّاسٍ رضيَ اللّهُ عنهما قال: «الشِّفاءُ في ثَلاثةٍ: شَرْبةِ عَسَلٍ، وَشَرْطةِ مِحجَمٍ، وَكَيَّةِ نارٍ، وأَنْهى أُمَّتي عَنِ الكيِّ». رَفَعَ الحَديثَ. وَرَواهُ القُمّيُّ، عَنْ لَيثٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عبّاسٍ، عَنِ النَّبيِّ ﷺ: في العَسَلِ وَالحَجْمِ.

[الحديث: ٥٦٨٠ ـ طرفه في: ٥٦٨١]

٥٦٨١ ـ حدّثني مُحمّدُ بنُ عَبدِ الرَّحيمِ: أخبرَنا سُرَيجُ بنُ يونُسَ أبو الحارثِ: حَدَّثنا مَرْوانُ بنُ شُجَاعٍ، عَنْ سَالمٍ الأفطسِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عبّاسٍ عَنِ النّبيِّ ﷺ قالَ: «الشِّفاءُ في ثَلاثَةٍ: في شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّةٍ بِنارٍ، وأَنْهى أُمّتي عَنِ الكَيِّ».

[طرفه في: ٥٦٨٠]

باب ٢ ـ أو المرأة الرجل نخ.

٥٦٨٠ ـ والحجامة نخ.

[4] One's cure is in drinking honey

and Allah's saying: " Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a sign for those who give thought." (Bees 69)

5682- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was fond of honey and the sweet edible things.

5683- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If there is any cure in your medicine, then it is in cupping, a gulp of honey, or branding with fire (cauterization) what suits the illness , though I don't like to be cauterized."

5684- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has some Abdominal trouble." The Prophet "Allah's blessing and peace be upon him" said to him: "Let him drink honey." The man came for the second time to whom The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." He came for the third time and The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." He returned and said: "I have done this." The Prophet "Allah's blessing and peace be upon him" then said: "Allah has said the truth, but your brother's Abdomen is liar. Let him drink honey." He let him drink honey; and, consequently, he was cured.

[5] Treating with the milk of camels

5685- Anas "Allah be pleased with him" narrated: Some people suffered from a certain disease when they said: "O Allah's Apostle! Give us shelter and food." When they became healthy, they said: "The weather of Medina is not suitable for us." So he sent them to Al'harra with some she-camels of his and said: "Drink of their milk." When they recovered, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away his camels. The Prophet "Allah's blessing and peace be upon him" sent some people in their pursuit. Then he got their hands and feet cut and their eyes branded with heated pieces of iron. I saw one of them licking the earth with his tongue until he died.

The sub-narrator told that Al'hajjaj asked Anas to tell him of the strongest punishment The Prophet "Allah's blessing and peace be upon him" had used legally; and Anas related to him this tradition. Being informed of that, Al'hasan said: "I wished that he had not told him of it."

٤ ـ بابُ الدَّوَاءِ بالعَسَلِ

وَقولِ اللّهِ تَعالَى: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾ [النحل: ٦٩].

٥٦٨٢ ـ حدثنا عَليُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا أَبُو أُسامَةَ قالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ الحَلْواءُ وَالعَسَلُ.

[طرفه في: ٤٩١٢].

٥٦٨٣ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ الغَسِيلِ، عَنْ عاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كانَ في شَيءٍ مِنْ أَدْوِيَتِكُمْ ـ أَوْ: يَكُونُ في شَيءٍ مِنْ أَدْوِيَتِكُمْ ـ خَيرٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسلٍ، أَوْ لَذْعَةٍ بِنارٍ، تُوافِقُ الدَّاءَ، وَما أُحِبُّ أَنْ أَكْتَوِيَ».

[الحديث ٥٦٨٣ ـ أطرافه في: ٥٦٩٧، ٥٧٠٢، ٥٧٠٤].

٥٦٨٤ ـ حدثنا عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنَا عَبْدُ ٱلأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي المُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقالَ: أَخِي يَشْتَكِي بَطْنَهُ، فَقالَ: «اسْقِهِ عَسَلاً». ثُمَّ أَتَى الثَّانِيَةَ، فَقالَ: «اسْقِهِ عَسَلاً». ثُمَّ أَتاهُ فَقالَ: فَعَلتُ؟ فَقالَ: «صَدَقَ اللّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسقِهِ عَسلاً». فسقاهُ فبرأَ. [الحديث ٥٦٨٤ ـ طرفه في: ٥٧١٦].

٥ ـ بابُ الدَّوَاءِ بِأَلبَانِ الإِبلِ

٥٦٨٥ ـ حدثنا مُسلمُ بنُ إِبراهيمَ: حَدَّثَنا سَلاَّمُ بنُ مِسْكِينٍ: حَدَّثَنَا ثابِتٌ، عَنْ أَنَسٍ: أَنَّ ناساً كانَ بِهِمْ سَقَمٌ، قالُوا: يا رَسُولَ اللّهِ آوِنا وَأَطْعِمْنا، فَلَمَّا صَحُّوا، قالُوا: إِنَّ المَدِينَةَ وَخِمَةٌ، فَأَنْزَلَهُمُ الحَرَّةَ في ذَوْدٍ لَهُ، فَقالَ: «اشْرَبُوا أَلْبانَهَا»، فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتاقُوا ذَوْدَهُ، فَبَعَثَ في آثارِهِمْ، فَقَطَعَ أَيدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، فَرَأَيتُ الرَّجُلَ مِنْهُمْ يَكْدُمُ ٱلأَرْضَ بِلِسانِهِ حَتَّى يَمُوتَ. قالَ سَلاَّمٌ: فَبَلَغَني أَنَّ الحَجَّاجَ قالَ لأَنَسٍ: حَدِّثْني بِأَشَدِّ عُقُوبَةٍ عاقَبَهُ النَّبِيُّ ﷺ، فَحَدَّثَهُ بِهذا، فَبَلَغَ الحَسَنَ فَقالَ: وَدِدْتُ أَنَّهُ لَمْ يُحَدِّثْهُ.

[طرفه في: ٢٣٣].

باب ٤ ـ قوله: وقول الله بالجرّ عطفاً على قوله: الدواء بالعسل اهـ. عيني. وصنيع الشارح يقتضي تغيير إعراب المتن حيث قال: ويكفيه فضلاً قول الله اهـ مصحح.

٥٦٨٣ ـ قوله: لذعته النار لذعاً من باب نفع أحرقته اهـ. مصباح.

٥٦٨٤ ـ ثم أتاه الثانية نخ.

٥٦٨٥ ـ قوله: أبو روح البصري هذا ما عند الشارح، وفي بعض النسخ أبو نوح البصري.

ـ قوله: يكدم بضم الدال وكسرها من الكدم وهو العض بأدنى الفم كالحمار، وزاد في رواية مما يجد من الغم والوجع اهـ. من العيني.

ـ وسمل أعينهم نخ.

[6] Treating with the camels urine

5686- Anas “Allah be pleased with him” narrated: The climate of Medina did not suit some people, so The Prophet “Allah’s blessing and peace be upon him” told them to join his (camels) shepherd in order to drink their milk and urine (as a medicine). They joined the shepherd with the camels and drank their milk and urine until their bodies became healthy. Then they killed the shepherd and drove away the camels. Being informed, The Prophet “Allah’s blessing and peace be upon him” sent some people in their pursuit. When they were brought, he ordered that their hands and feet should be cut, and their eyes be branded with heated pieces of iron. (This was, according to Ibn Sirin, before revealing the instructions of the legal punishments).

[7] The black cumin

5687- Khalid Ibn Sa’d narrated: We went out with Ghalib Ibn Abjar who fell ill on the way. When we arrived in Medina, he was still sick. Ibn Abu’atiq came to visit him and said to us: "Treat him with black cumin. Take five or seven seeds and crush them (and mix the powder with oil). Then drop the resulting mixture into his two nostrils. Indeed, A’isha "Allah be pleased with her" told: I heard The Prophet "Allah's blessing and peace be upon him" saying: "This black cumin is curing all diseases except The Sam." I said: "What is Sam?" He said: "Death."

5688- Abu’huraira "Allah be pleased with him" told: I heard The Prophet "Allah's blessing and peace be upon him" saying: "This black cumin is curing all diseases except The Sam.” Ibn Shehab said: “Sam is death."

[8] What about Talbina for the patient?

5689- A’isha “Allah be pleased with her” was reported to have used to order that the Talbina should be prepared for the sick or grieved person. She used to say: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: “The Talbina soothes the heart of the patient and relieves him from some of his sadness."”

٦ ـ بابُ الدَّوَاءِ بِأَبْوَالِ الإِبلِ

٥٦٨٦ ـ حدّثنا موسى بنُ إسماعِيل: حدَّثنا هَمَّامٌ، عَنْ قتادة، عَنْ أنسٍ رَضِيَ اللَّهُ عنه: أَنَّ نَاساً اجْتَوَوْا في المَدِينَةِ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَلحَقُوا بِرَاعِيهِ ـ يَعْنِي الإِبِلَ ـ فَيَشْرَبُوا مِنْ أَلبَانِهَا وَأَبْوَالِهَا، فَلَحِقوا براعيه، فَشَرِبُوا مِنْ أَلبَانِهَا وَأَبْوَالِهَا، حَتَّى صَلَحَتْ أَبْدَانُهُمْ، فَقَتَلُوا الرَّاعِيَ وَسَاقُوا الإِبِل، فَبَلَغَ النَّبِيَّ ﷺ، فَبَعَثَ في طَلَبِهِمْ فَجِيءَ بِهِمْ، فَقَطَعَ أَيدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، قال قَتَادَةُ: فَحَدَّثَنِي محمَّدُ بْنُ سيرِينَ: أَنَّ ذلكَ كانَ قَبلَ أَنْ تَنْزِلَ الحُدُودُ.

[طرفه في: ٢٣٣].

٧ ـ بابُ الحَبَّةِ السَّوْدَاءِ

٥٦٨٧ ـ حدّثنا عَبْدُ اللَّه بْنُ أَبِي شَيبَةَ: حَدَّثَنَا عُبَيدُ اللَّه: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ خالِدِ بْنِ سَعْدٍ قالَ: خَرَجْنَا وَمَعَنَا غالِبُ بْنُ أَبْجَرَ فَمَرِضَ في الطَّرِيقِ، فَقَدِمْنَا المَدِينَةَ وَهْوَ مَرِيضٌ، فَعَادَهُ ابْنُ أَبِي عَتِيقٍ، فَقَالَ لَنَا: عَلَيكُمْ بِهذهِ الحُبَيبَةِ السَّوْدَاءِ، فَخُذُوا مِنْهَا خَمساً أَوْ سَبعاً فَاسْحَقُوهَا، ثُمَّ اقْطُرُوهَا في أَنْفِهِ بِقَطَرَاتِ زَيتٍ، في هذا الجَانِبِ، وَفي هذا الجَانِبِ، فَإِنَّ عائِشَةَ حَدَّثَتْنِي: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ هذهِ الحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلاَّ مِنَ السَّامِ». قُلتُ: وَما السَّامُ؟ قال: المَوْتُ.

٥٦٨٨ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ أَخْبَرَهُما: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «في الحَبَّةِ السَّوْدَاءِ، شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ». قالَ ابْنُ شِهَابٍ: وَالسَّامُ المَوْتُ، وَالحَبَّةُ السَّوْدَاءُ: الشُّونِيزُ.

٨ ـ بابُ التَّلبِينَةِ لِلمَرِيضِ

٥٦٨٩ ـ حدّثنا حِبَّانُ بْنُ مُوسى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّهَا كانَتْ تَأْمُرُ بِالتَّلبِينِ لِلمَرِيضِ وَلِلمَحْزُونِ عَلَى الهَالِكِ، وَكانَتْ تَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ التَّلبِينَةَ تُجِمُّ فُؤَادَ المَرِيضِ، وَتَذْهَبُ بِبَعْضِ الحُزْنِ».

[طرفه في: ٥٤١٧].

٥٦٩٠ ـ حدّثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ

باب ٨ ـ (التلبينة) تقدمت في كتاب الأطعمة في الجزء السادس.

٥٦٨٩ ـ قوله: (تجم) بضم الفوقية وكسر الجيم وتشديد الميم، ويجوز فتح الفوقية وضم الجيم أي تريح، والمراد بالفؤاد رأس المعدة والحزن بضم فسكون أو بفتحتين ا هـ. من الشارح.

ـ بالتلبينة نخ.

5690- Hesham's father narrated: A'isha used to recommend Talbina (for the sick or sad person). She used to say: "(It is) disliked (by the patient) although (it is) beneficial."

[9] Treating with the medicine which is sniffed by one's nose

5691- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped and he paid the wages to the one who cupped him. Then he took Medicine sniffed by nose.

[10] Treating with the Indian and sea incense as sniffed by one's nose

5692- Ommu'qais Bint Muhsin "Allah be pleased with her" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Treat with the Indian incense, since it is curative for seven diseases. It is to be sniffed by one having throat trouble. Furthermore, it might be put into one side of the mouth of a person suffering from pleurisy."

5693- Once I went to Allah's Apostle "Allah's blessing and peace be upon him" with my son who ate no food. The boy passed urine on him whereupon he asked for some water, which he sprinkled over the place of urine.

[11] When could one be cupped?

5694- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped while he was fasting.

[12] What about one's being cupped while being on journey or in the state of Ihram?

5695- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped while he was in the state of Ihram.

عائِشَةَ: أَنَّها كانَتْ تَأْمُرُ بالتَّلْبِينَةِ وَتَقولُ: هُوَ البَغِيضُ النَّافِعُ.

[طرفه في: ٥٤١٧].

٩ ـ بابُ السَّعُوطِ

٥٦٩١ ـ حدّثنا مُعَلى بنُ أَسَدٍ: حدّثنا وُهَيبٌ، عن ابنِ طاوسٍ، عَنْ أَبيهِ، عن ابنِ عَبَّاسٍ رَضيَ اللّهُ عَنهُما، عَنِ النَّبيِّ ﷺ: احْتَجَمَ وَأَعْطى الحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ.

[طرفه في: ١٨٣٥].

١٠ ـ بابُ السَّعُوطِ بالقُسْطِ الهِنْدِيِّ البَحْرِيِّ

وهُوَ الكُسْتُ، مِثلُ الكافورِ، والقافُورِ، مِثلُ ﴿كُشِطَتْ﴾ [التكوير: ١١]: نُزِعَتْ، وَقَرَأَ عَبْدُ اللّهِ: قُشِطَتْ.

٥٦٩٢ ـ حدّثنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ عُبَيدِ اللّهِ، عَنْ أُمِّ قَيسٍ بِنْتِ مِحْصَنٍ قالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «عَلَيكُمْ بِهذا العُودِ الهِنْدِيِّ، فإنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْتَعَطُ بِهِ مِنَ العُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذاتِ الجَنْبِ».

[الحديث ٥٦٩٢ ـ أطرافه في: ٥٧١٣، ٥٧١٥، ٥٧١٨].

٥٦٩٣ ـ وَدَخَلْتُ عَلى النَّبيِّ ﷺ بابْنٍ لِي لَمْ يَأْكُلِ الطَّعامَ، فَبالَ عَلَيهِ، فَدَعا بِماءٍ فَرَشَّ عَلَيهِ. [طرفه في: ٢٢٣].

١١ ـ بابٌ أَيَّ سَاعَةٍ يَحْتَجِمُ

وَاحْتَجَمَ أَبُو مُوسى لَيلاً.

٥٦٩٤ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبدُ الوارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبّاسٍ قالَ: احْتَجَمَ النَّبيُّ ﷺ وَهْوَ صَائِمٌ.

[طرفه في: ١٨٣٥].

١٢ ـ بابُ الحَجْمِ فِي السَّفَرِ وَالإِحْرامِ

قالَهُ ابنُ بُحَينَةَ، عَنِ النَّبيِّ ﷺ.

٥٦٩٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: احْتَجَمَ النَّبيُّ ﷺ وَهْوَ مُحْرِمٌ.

[طرفه في: ١٨٣٥].

باب ١٠ ـ قوله: ضبط الشارح السعوط هنا بالضم وسابقاً بالفتح وهو بالفتح دواء يصبّ في الأنف والضمّ مصدر كما في المصباح اهـ. مصحح.

٥٦٩٢ ـ العذرة وجع في الحلق ويلدّ معناه يصبّ في أحد جانبي الفم.

[13] What about cupping as a treatment

5696- Anas "Allah be pleased with him" was reported to have been asked about the wages of the person who cups others. He told: Allah's Apostle "Allah's blessing and peace be upon him" was cupped by Abu'taiba, to whom he gave two Sas of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then The Prophet said: "The best medicines with which you may treat yourselves are cupping and sea incense." He added: "You should not torture your children by treating tonsillitis in such a way as to press the tonsils or the palate with the finger. But you might use incense."

5697- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he visited Al'muqanna during his ailment and said: "I will not leave till he gets cupped. Indeed, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is healing in cupping."

[14] Cupping on one's head

5698- Ibn Buhaina "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", while being in the state of Ihram, was cupped on the middle of his head at Liha Al'jamal on the way to Mecca.

5699- Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" was cupped on his head.

[15] Cupping for the unilateral (or any kind of) headache

5700- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped on his head for an ailment from which he was suffering while being in a state of Ihram at a water place called Liha Al'jamal.

5701- Ibn Abbas added: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped on his head for unilateral headache while he was in a state of Ihram.

5702- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If there is any cure in your medicine, then it is in cupping, a gulp of honey,

١٣ ـ بابُ الحِجامَةِ مِنَ الدَّاءِ

٥٦٩٦ ـ حدّثنا محمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عبدُ اللّهِ: أَخبرَنا حُمَيدٌ الطَّوِيلُ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنهُ: أَنَّهُ سُئِلَ عَنْ أَجرِ الحجّامِ، فَقالَ: احْتَجَمَ رَسُولُ اللّهِ ﷺ، حَجمَهُ أَبُو طَيبَةَ، وَأَعطاهُ صاعينِ مِن طعامٍ، وكلَّمَ مواليَهُ فخفَّفوا عنهُ، وقالَ: «إنَّ أَمثلَ ما تداويتُم به الحجامةُ، وَالقُسطُ البَحْرِيُّ». وَقالَ: «لا تُعَذِّبُوا صِبْيانَكُمْ بِالغَمْزِ مِنَ العُذْرَةِ، وَعَلَيكُمْ بِالقُسْطِ».

[طرفه في: ٢١٠٢]

٥٦٩٧ ـ حدّثنا سَعِيدُ بْنُ تَلِيدٍ قالَ: حَدَّثَني ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو وَغَيرُهُ: أَنَّ بُكَيراً حدَّثَهُ: أَنَّ عاصِمَ بنَ عمرَ بنِ قتادةَ حدَّثَهُ: أَنَّ جابرَ بنَ عبدِ اللّهِ رَضِيَ اللّهِ عنهُما: دَعا المقنَّعَ ثمَّ قالَ: لا أَبرحُ حتّى تحتجِمَ، فإنِّي سمعتُ رَسُولَ اللّهِ ﷺ يقولُ: «إنَّ فِيهِ شِفَاءً».

[طرفه في: ٥٦٨٣].

١٤ ـ بابُ الحِجامَةِ عَلى الرَّأسِ

٥٦٩٨ ـ حدّثنا إِسْماعيلُ قالَ: حَدَّثَنِي سُلَيمانُ، عَنْ عَلقَمَةَ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ الأَعْرَجَ: أَنَّهُ سَمِعَ عَبدَ اللّهِ بنَ بُحينةَ يُحدِّثُ: أَنَّ رَسُولَ اللّهِ ﷺ احتجمَ بلَحْيِ جَمَلٍ مِن طَرِيقِ مكَّةَ، وهوَ محرِمٌ، في وسطِ رأسِهِ.

[طرفه في: ١٨٣٦].

٥٦٩٩ ـ وَقالَ الأَنْصَارِيُّ: أَخبَرَنا هِشامُ بنُ حَسَّانَ: حَدَّثَنا عِكرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللّهُ عنهُما: أَنَّ رَسُولَ اللّهِ ﷺ احتجَمَ في رَأْسِهِ.

[طرفه في: ١٨٣٥].

١٥ ـ بابُ الحَجْمِ مِنَ الشَّقِيقَةِ وَالصُّداعِ

٥٧٠٠ ـ حدّثني محمَّدُ بنُ بشارٍ: حدَّثنا ابنُ أبي عديٍّ، عَنْ هشامٍ، عَنْ عِكرِمةَ عنِ ابنِ عبّاسٍ: احْتَجَمَ النَّبِيُّ ﷺ في رأسِهِ وهوَ مُحرِمٌ، مِنْ وجعٍ كانَ بهِ، بِماءٍ يُقالُ لهُ لحيُ جمَلٍ.

[طرفه في: ١٨٣٥].

٥٧٠١ ـ وَقالَ مُحمَّدُ بنُ سَواءٍ: أَخبَرَنا هِشامٌ، عَنْ عِكرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ رَسُولَ اللّهِ ﷺ احتجمَ وهوَ مُحرِمٌ في رَأْسِهِ، مِنْ شَقِيقَةٍ كانَتْ بِهِ.

[طرفه في: ١٨٣٥]

٥٧٠٢ ـ حدّثنا إِسماعيلُ بنُ أَبانَ: حدَّثنا ابنُ الغسيلِ قالَ: حدَّثني عاصِمُ بنُ عُمَرَ، عَن جابِرِ بنِ عَبدِ اللّهِ قالَ: سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كانَ في شَيءٍ مِنْ أَدْوِيَتِكُمْ خَيرٌ، فَفِي

باب ١٥ ـ الشقيقة هي وجع في أحد شقي الرأس، فقوله: والصداع من عطف العام على الخاص.

(cauterization), though I don't like to be cauterized."

[16] Shaving for one who is suffering from a certain trouble (in his head)

5703- Ka'b Ibn Ujra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came to me during the time of Al'hudaibiya, while I was kindling fire under a cooking pot, with lice falling down my head. He said: "Do your lice hurt your?" I said: "Yes." He said: "Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice."

[17] What about the one who is cauterized or cauterizes others? and what about the merit of the one who is not cauterized?

5704- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If there is any cure in your medicine, then it is in cupping, or branding with fire (cauterization), though I don't like to be cauterized."

5705- Imran Ibn Husain "Allah be pleased with him" told: There is no practicing charm except for preventing the (effects of the) evil eye or the poison." Being informed of that, Sa'eed Ibn Jubair said: Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; one or two prophets would pass by along with a few followers; a Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: "Who are they? Are they my followers?" It was said: "No. It is Moses and his followers." it was said to me: "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude filling the horizon. It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise without reckoning."" Then The Prophet "Allah's blessing and peace be upon him" entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said: "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When The Prophet "Allah's blessing and peace be upon him" heard of that, he came out and said: "They are those who do not treat themselves by practising charm, nor do they believe in bad or good omen (from birds etc.) Nor do they get themselves cauterized. But they put their trust (only) in their Lord." On that, Okasha Ibn Muhsin said: "Am I one of them, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Then another person got up and said: "Am I one of them?" The Prophet "Allah's blessing and peace be upon him" said: "Okasha has anticipated you."

شَرْبَةِ عَسَلٍ، أَوْ شَرْطَةِ مِحْجَمٍ، أَوْ لَذْعَةٍ مِنْ نَارٍ، وَمَا أُحِبُّ أَنْ أَكْتَوِيَ».

[طرفه في: ٥٦٨٣].

١٦ ـ بابُ الحلق مِنَ الأذَى

٥٧٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ قالَ: سَمِعْتُ مُجَاهِداً، عَنِ ابْنِ أَبي لَيلَى، عَنْ كَعْبٍ ـ هُوَ ابْنُ عُجْرَةَ ـ قالَ: أَتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيبِيَةِ، وَأَنا أُوقِدُ تَحتَ بُرْمَةٍ، وَالقَمْلُ يَتَنَاثَرُ عَنْ رَأْسِي، فَقَالَ: «أَيُؤْذِيكَ هَوَامُّكَ؟». قُلتُ: نَعَمْ. قالَ: «فَاحْلِقْ، وَصُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةً، أَوِ انْسُكْ نَسِيكَةً». قالَ أَيُّوبُ: لا أَدْرِي بِأَيَّتِهِنَّ بَدَأَ. [طرفه في: ١٨١٤].

١٧ ـ بابُ مَنِ اكْتَوَى أَوْ كَوَى غَيرَهُ، وَفَضْلِ مَنْ لَمْ يَكْتَوِ

٥٧٠٤ ـ حدّثنا أَبُو الوَلِيدِ، هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيمانَ بْنِ الغَسِيلِ: حدَّثنا عاصِمُ بنُ عُمَرَ بنِ قَتادَةَ قال: سَمِعْتُ جابراً، عَنِ النَّبي ﷺ قال: «إِنْ كانَ في شيءٍ مِنْ أَدْوِيَتِكُم شِفاءٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ لَذْعَةٍ بِنارٍ، وَما أُحِبُّ أَنْ أَكْتَوِيَ».

[طرفه في: ٥٦٨٣].

٥٧٠٥ ـ حدّثنا عِمْرَانُ بنُ مَيسَرَةَ: حَدَّثَنا ابْنُ فُضَيلٍ: حَدَّثَنا حُصَينٌ، عَنْ عامِرٍ، عَنْ عِمْرَانَ بْنِ حُصَينٍ رَضِيَ اللَّهُ عَنْهُما قالَ: لا رُقْيَةَ إِلَّا مِنْ عَينٍ أَوْ حُمَةٍ. فَذَكَرْتُهُ لِسَعِيدِ بْنِ جُبَيرٍ فَقالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ: قالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلتُ: ما هذا؟ أُمَّتِي هذِهِ؟ قِيلَ: هذا مُوسى وَقَوْمُهُ، قِيلَ: انْظُرْ إِلَى الأُفُقِ، فَإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَا هُنَا وَهَا هُنَا في آفاقِ السَّماءِ، فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ، قِيلَ: هذِهِ أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هؤُلاءِ سَبْعُونَ أَلفاً بِغَيرِ حِسابٍ». ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ، فَأَفاضَ القَوْمُ، وَقالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنا رَسُولَهُ، فَنَحْنُ هُمْ، أَوْ أَوْلادُنا الَّذِينَ وُلِدُوا في الإِسْلامِ، فَإِنَّا وُلِدْنا في الجَاهِلِيَّةِ، فَبَلَغَ النَّبِيَّ ﷺ فَخَرَجَ، فَقالَ: «هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَالَ عُكَّاشَةُ بْنُ مِحْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قالَ: «نَعَمْ». فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ قالَ: «سَبَقَكَ عُكَّاشَةُ».

[طرفه في: ٣٤١٠].

٥٧٠٥ ـ (والحمة) محذوفة اللام سمّ كلّ شيء يلدغ أو يلسع ا هـ. مصباح.

ـ قوله: (فأفاض القوم) يقال: أفاض القوم في الحديث إذا اندفعوا فيه وناظروا عليه ا هـ. عيني.

ـ قوله: (عكاشة) بضم العين المهملة وتشديد الكاف وتخفف ا هـ.

[18] What about the kohl as a treatment for the eye disease?

5706- Ommu'salama "Allah be pleased with her" narrated: The husband of a woman died and her eyes became sore. Her case was mentioned to The Prophet "Allah's blessing and peace be upon him" who was asked whether it was permissible for her to use kohl since her eyes were exposed to danger. He said: "Previously, when one of you was bereaved of a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should keep on her mourning) for four months and ten days."

[19] What about leprosy?

5707- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission. There is also neither bad omen (from birds), Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof), nor is there any bad omen in the month of Safar. One should run away from the leper as one runs away from a lion."

[20] The Manna is a medicine for the eye-trouble

5708- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'a (a kind of edible fungus) is like the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble."

[21] Pouring the medicine through one side of one's mouth

5709- Both of Ibn Abbas and A'isha "Allah be pleased with them" narrated that Abu'bakr kissed The Prophet "Allah's blessing and peace be upon him" while being dead.

5710- The same as above.

5711- The same previous narration.

١٨ ـ بابُ الإثْمِدِ والكُحْلِ مِنَ الرَّمَدِ

فيهِ عَنْ أُمِّ عَطِيَّةَ.

٥٧٠٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ شُعْبَةَ قالَ: حَدَّثَني حُمَيدُ بْنُ نَافِعٍ، عَنْ زينبَ، عَنْ أمِّ سَلَمَةَ رَضِيَ اللّهُ عنها: أنّ امرأةً تُوُفِّيَ زَوجُها، فاشتكَتْ عينَها، فذكَرُوها للنبيِّ ﷺ وذكَروا لهُ الكُحْلَ، وأنَّهُ يُخافُ على عينها، فقالَ: «لقدْ كانَتْ إحداكُنَّ تَمكُثُ في بيتِها، في شرِّ أحلاسِها، أوْ: في أحلاسِها في شرِّ بَيتِها، فإذا مَرَّ كلبٌ رمت بَعْرَةً، فلا، أرْبَعَةَ أشْهُرٍ وَعَشْراً». [طرفه في: ٥٣٣٦].

١٩ ـ بابُ الجُذَام

٥٧٠٧ ـ وَقالَ عَفَّانُ: حدّثنا سَليمُ بْنُ حَيَّانَ: حَدَّثَنا سَعيدُ بْنُ ميناءَ قالَ: سَمِعْتُ أبَا هُرَيرَةَ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «لاَ عَدْوَى وَلاَ طِيَرَةَ، وَلاَ هَامَةَ وَلاَ صَفَرَ، وَفِرَّ مِنَ المجذُومِ كما تَفِرُّ مِنَ الأَسَدِ».

[الحديث ٥٧٠٧ ـ أطرافه في: ٥٧١٧، ٥٧٥٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥].

٢٠ ـ بابٌ المَنُّ شِفاءٌ لِلعَينِ

٥٧٠٨ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ عَمرَو بْنَ حُرَيثٍ قالَ: سَمِعْتُ سَعيدَ بْنَ زَيدٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الكَمْأَةُ مِنَ المَنِّ، وَماؤُهَا شِفَاءٌ لِلعَينِ». قالَ شُعْبَةُ: وَأَخْبَرَنِي الحَكَمُ بْنُ عُتَيبَةَ، عَنِ الحَسَنِ العُرَنِيِّ، عَنْ عَمرِو ابنِ حُرَيثٍ، عَنْ سَعِيدِ بْنِ زَيدٍ، عَنِ النَّبِيِّ ﷺ. قالَ شُعْبَةُ: لَمَّا حَدَّثَني بِهِ الحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ المَلِكِ. [طرفه في: ٤٤٧٨].

٢١ ـ بابُ اللَّدُودِ

٥٧٠٩، ٥٧١٠، ٥٧١١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ: حَدَّثَنا سُفْيَانُ قالَ: حَدَّثَني مُوسى بْنُ أبي عائِشَةَ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ، عَنِ ابْنِ عَبَّاسٍ وَعائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضيَ اللّهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ وَهوَ مَيِّتٌ. [طرفه في: ١٢٤١، ١٢٤٢].

٥٧٠٦ ـ قوله: أي فلا يكتحل أربعة أشهر وعشراً، وللكشميهني فهلا أي فهلا تصبر على ترك الاكتحال هذه المدة أفاده الشارح.

٥٧٠٧ ـ قوله: (هامة) بتخفيف الميم اسم طائر كانت إذا سقطت على دار أحدهم يرى أنها ناعية له نفسه أو بعض أهله وقيل: إنّ روح القتيل الذي لا يؤخذ بثأره تصير هامةً تزقو وتقول: اسقوني اسقوني فإذا أدرك بثأره طار.

ـ وقوله: ولا صفر كانت العرب تزعم أنّ في البطن حيةً يقال لها: الصفر تصيب الإنسان إذا جاع وتؤذيه وقيل: أراد به النسيء وهو تأخير المحرّم إلى صفر اهـ. من القسطلاني مع العينيّ ويأتي من المؤلف باب لا صفر وهو داء يأخذ البطن ا هـ مصححه.

5712- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he improved and felt a little better, he said: "Didn't I forbid you to pour medicine in my mouth?" We said: " (We thought it was because of) the dislike which patients have for medicines." He said: "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Abbas since he did not witness you."

5713- Ommu'qais narrated: I went to The Messenger of Allah "Allah's blessing and peace be upon him" having one of my sons whose palate and tonsils I had pressed with my finger as a treatment for a disease (of throat and tonsil). The Prophet "Allah's blessing and peace be upon him" said: "Why do you pain your children by pressing their throats! Use The Indian incense for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease. It is inserted into one side of the mouth of he who is suffering from pleurisy."

[22]

5714- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: When the health of The Messenger of Allah "Allah's blessing and peace be upon him" deteriorated and his condition got serious, he asked the permission of his wives to allow him to be treated In my house; and they permitted him. He came out, supported by two men, with his legs dragging on the ground between Abbas and another man. (The sub-narrator told Ibn Abbas who said: "Do you know who the other man whom A'isha did not name was?" The sub-narrator said: "No." Ibn Abbas said: "It was Ali.") A'isha added: When The Prophet "Allah's blessing and peace be upon him" entered my house and his disease became aggravated, he said: "Pour on me seven full water skins the tying ribbons of which had not been untied so that I may (get out to) give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" and started pouring water on him from those water skins until he waved us to stop. Then he went out to the people, led them in prayer, and delivered a speech before them.

٥٧١٢ ـ قالَ: وقالَتْ عائِشَةُ: لَدَدْناهُ في مَرَضِهِ فجعَلَ يُشِيرُ إلَينا: أنْ لا تَلُدُّوني، فقُلنا كَرَاهِيَةُ المَرِيضِ للدَّواءِ، فلَمَّا أفاقَ قالَ: «ألَمْ أنْهَكُمْ أنْ تَلُدُّوني». قُلنا: كَرَاهِيَةَ المَرِيضِ للدَّواءِ، فقالَ: «لا يَبْقى في البيتِ أحدٌ إلاَّ لُدَّ وأنا أنظُرُ إلاَّ العَبَّاسَ، فإنَّهُ لَم يَشهَدْكُمْ». [طرفه في: ٤٤٥٨].

٥٧١٣ ـ حدثنا عَليُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفيَانُ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُبَيدُ اللهِ، عَنْ أُمِّ قَيسٍ قالَتْ: دَخَلتُ بابنٍ لِي عَلى رَسُولِ اللهِ ﷺ، وقد أعْلَقْتُ عَلَيهِ مِنَ العُذْرَةِ، فقالَ: «عَلى ما تَدغَرْنَ أولادَكُنَّ بهذا العِلاقِ، عَلَيكُنَّ بهذا العُودِ الهِنْدِيِّ، فإنَّ فيهِ سَبعَةَ أشْفِيَةٍ، منها ذاتُ الجَنْبِ: يُسْعَطُ مِنَ العُذْرَةِ، ويُلَدُّ مِن ذاتِ الجَنْبِ». فسَمِعْتُ الزُّهْرِيَّ يَقولُ: بَيَّنَ لَنا اثْنَينِ، ولَمْ يُبَيِّنْ لَنا خَمْسَةً. قُلتُ لِسُفيَانَ: فإنَّ مَعْمَراً يَقُولُ: أعْلَقْتُ عَلَيهِ؟ قالَ: لَمْ يَحْفَظْ، أعْلَقْتُ عَنْهُ، حَفِظْتُهُ مِن فِي الزُّهْرِيِّ، ووَصَفَ سُفيَانُ الغُلامَ يُحَنَّكُ بالإصْبَعِ، وأدْخَلَ سُفيَانُ في حَنَكِهِ، إنَّما يَعْني رَفْعَ حَنَكِهِ بإصْبَعِهِ، ولَمْ يَقُلْ: أعْلِقُوا عَنهُ شَيئاً.

[طرفه في: ٥٦٩٢].

٢٢ ـ بابٌ

٥٧١٤ ـ حدثنا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ ويُونُسُ: قالَ الزُّهْرِيُّ: أخبَرَني عُبيدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبيِّ ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ واشْتَدَّ وجَعُهُ، اسْتَأْذَنَ أزْوَاجَهُ في أن يُمَرَّضَ في بَيتِي، فأذِنَّ، فخَرَجَ بَينَ رَجُلَينِ تَخُطُّ رِجْلاهُ في الأرْضِ، بَينَ عَبَّاسٍ وآخَرَ. فأخْبَرْتُ ابْنَ عَبَّاسٍ، قالَ: هل تَدرِي مَنِ الرَّجُلُ الآخَرُ، الَّذي لَمْ تُسَمِّ عائِشَةُ؟ قُلتُ: لا، قالَ: هُوَ عَليٌّ. قالَتْ عائِشَةُ: فقالَ النَّبيُّ ﷺ بَعْدَ ما دَخَلَ بيتَها، واشْتَدَّ بِهِ وجَعُهُ: «هَرِيقُوا عَلَيَّ مِن سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أوْكِيَتُهُنَّ، لَعَلِّي أعْهَدُ إلى النَّاسِ». قالَتْ: فأجْلَسْناهُ في مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبيِّ ﷺ، ثُمَّ طَفِقْنَا نَصُبُّ عَلَيهِ مِن تِلكَ القِرَبِ، حَتَّى جَعَلَ يُشِيرُ إلَينا: «أنْ قَدْ فَعَلتُنَّ». قالَتْ: وخَرَجَ إلى النَّاسِ، فَصَلَّى لَهُمْ وخَطَبَهُمْ.

[طرفه في: ١٩٨].

٥٧١٢ ـ قوله: كراهية رفع خبر مبتدأ محذوف ولأبي ذرّ كراهية بالنصب مفعولاً له، ويجوز أن يكون مصدراً كما في الشارح.

٥٧١٣ ـ قوله: وقد أعلقت الإعلاق هو معالجة عذرة الصبيّ ورفعها بالأصبع والعذرة وجع الحلق والدغر: رفع لهاة المعذور وأصله الدفع كما في العيني.

ـ بهذا الإعلاق نخ.

٥٧١٤ ـ قوله: (التمريض) هو القيام على المريض وتعاهده.

ـ فصلى بهم نخ.

[23] What about the throat and tonsil disease?

5715- Ommu'qais Al'asdiyya, who was amongst the early Emigrant women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", and the sister of Okasha narrated that she went to The Messenger of Allah "Allah's blessing and peace be upon him" having one of her sons whose palate and tonsils she had pressed with her finger as a treatment for a disease (of throat and tonsil). The Prophet "Allah's blessing and peace be upon him" said: "Why do you pain your children by pressing their throats! Use The Indian incense for it cures seven diseases, one of which is pleurisy."

[24] The medicine of the one having abdominal disease

5716- Abu'sa'eed "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has got loose motions." The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." The man again (came) and said: "I got him drink (honey) but that made him worse." The Prophet "Allah's blessing and peace be upon him" said: "Allah is true, and the Abdomen of your brother is liar."

[25] There is no Safar

5717- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission; nor is there any bad omen in the month of Safar; nor there is Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

[26] What about pleurisy?

5718- Ommu'qais Al'asdiyya, who was amongst the early Emigrant women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", and the sister of Okasha narrated that she went to The Messenger of Allah "Allah's blessing and peace be upon him" having one of her sons whose palate and tonsils she

٢٣ - بابُ العُذْرَةِ

٥٧١٥ - حدثنا أبو اليمانِ: أخبَرَنا شُعيبٌ، عن الزُّهريِّ قال: أخبرَني عُبَيدُ اللهِ بنُ عَبدِ اللّهِ: أنَّ أمَّ قيسٍ بنتَ مِحصَنٍ الأسديَّةَ، أسَدَ خُزَيمَةَ، وكانَتْ مِنَ المُهاجراتِ الأوَلِ اللاتي بايَعْنَ النَّبيَّ ﷺ، وهيَ أختُ عُكَّاشَةَ، أخبَرَتْهُ: أنَّها أتَتْ رَسُولَ اللهِ ﷺ بابْنٍ لَها قَدْ أعْلَقَتْ عَلَيهِ مِنَ العُذْرةِ، فقالَ النَّبيُّ ﷺ: «على ما تدْغرْنَ أولادكُنَّ بهذا العِلاقِ، عليكُم بهذا العُودِ الهِنْديِّ، فإنَّ فيهِ سبعةَ أشفِيَةٍ، منها ذاتُ الجنبِ». يريدُ الكستَ، وهو العُودُ الهِنْديُّ. وقال يُونُسُ وإسحاقُ بنُ راشِدٍ، عن الزُّهريِّ: عَلَّقَتْ عَلَيه.

[طرفه في: ٥٦٩٢]

٢٤ - بابُ دَواءِ المَبْطُونِ

٥٧١٦ - حدثنا مُحمَّدُ بنُ بشَّارٍ: حدَّثَنا مُحمَّدُ بنُ جعفَرٍ: حدَّثَنا شُعْبةُ، عن قَتادَةَ، عن أبي المُتوكِّلِ، عن أبي سعيدٍ قال: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقَالَ: «إنَّ أخي استَطْلَقَ بَطْنُهُ، فقَالَ: «اسْقِهِ عَسَلاً». فَسقَاهُ فقَالَ: إنِّي سَقَيتُهُ فلَمْ يَزِدْهُ إلاَّ استِطْلاقاً، فَقالَ: «صَدَقَ اللهُ وكَذَبَ بَطْنُ أخيكَ». تَابَعَهُ النَّضْرُ، عَنْ شُعْبَةَ.

[طرفه في: ٥٦٨٤].

٢٥ - بابٌ لا صَفرَ، وَهْوَ دَاءٌ يأخُذُ البطْنَ

٥٧١٧ - حدثنا عبْدُ العزيزِ بنُ عبدِ اللهِ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صالحٍ، عن ابنِ شِهابٍ قال: أخبَرَني أبو سلَمةَ بنُ عبدِ الرَّحمنِ وغيرُهُ: أنَّ أبا هريرةَ رضيَ اللهُ عنْهُ قال: إنَّ رَسُولَ اللهِ ﷺ قال: «لا عَدْوَى ولا صَفَرَ ولا هامَةَ». فقالَ أعرابيٌّ: يا رَسُولَ اللهِ، فَما بالُ إبِلي، تَكُونُ في الرَّمْلِ كأنَّها الظِّباءُ، فيَأتي البَعيرُ الأجْرَبُ فيَدْخُلُ بينَها فيُجرِبُها؟ فقال: «فَمَنْ أعْدَى الأوَّلَ؟». رَوَاهُ الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، وَسِنَانِ بنِ أبي سِنَانٍ.

[طرفه في: ٥٧٠٧].

٢٦ - بابُ ذَاتِ الجَنْبِ

٥٧١٨ - حدثني محمَّدٌ: أخبَرنا عتَّابُ بنُ بَشيرٍ: عَنْ إسْحاقَ، عَنِ الزُّهْرِيِّ قال: أخبَرَني عُبَيدُ اللّهِ بنُ عَبْدِ اللّهِ: أنَّ أمَّ قيسٍ بنتَ مِحْصَنٍ، وكانَتْ مِنَ المُهاجِراتِ الأُوَلِ اللاتي بَايَعْنَ رَسُولَ اللّهِ ﷺ، وَهيَ أخْتُ عُكَاشَةَ بنِ مِحصَنٍ، أخْبَرَتْهُ: أنَّها أتَتْ رَسُولَ اللّهِ ﷺ بِابْنٍ

٥٧١٥ - قوله: (على ما تدغرن) كذا بإثبات الألف كما تقدم وروي بحذفها هنا وفيما تقدم أيضاً.

٥٧١٧ - قوله: (في الرمل) تتميم لمعنى النقاوة وذلك لأنها إذا كانت في التراب ربما يلصق بها شيء منه ا هـ شارح.

٥٧١٨ - علام تدغرن أولادكن نخ.

had pressed with her finger as a treatment for a disease (of throat and tonsil). The Prophet "Allah's blessing and peace be upon him" said: "Fear Allah! Why do you pain your children by pressing their throats! Use The Indian incense for it cures seven diseases, one of which is pleurisy."

5719- Anas Ibn Malik "Allah be pleased with him" reported that he was cauterized in the presence of Anas Ibn An'nadr and Abu'talha; and it was Abu'talha who cauterized him. He added: Allah's Apostle "Allah's blessing and peace be upon him" allowed one of the Ansar families to treat persons who have taken poison and who are suffering from ear ailment by practicing charm. Anas added: I got myself branded (cauterized) for pleurisy, during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Abu'talha, Anas Ibn An'nadr and Zaid Ibn Thabit witnessed that. It was Abu'talha who cauterized me.

[27] Burning the mat to stop one's bleeding (with its ashes)

5720- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: When the helmet broke on the head of The Prophet "Allah's blessing and peace be upon him", with his face covered with blood and his incisor tooth broke (during the Holy Battle of Ohud), Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat, which she burnt and stuck (the burnt ashes) on the wound of The Messenger of Allah "Allah's blessing and peace be upon him". In this way, the bleeding stopped.

5721- The same as above.

5722- The same previous narration.

[28] The fever is from the heat of The Hell

5723- Nafi narrated that Abdullah Ibn Omar "Allah be pleased with both" reported from The Prophet "Allah's blessing and peace be upon him": "The fever is from the heat of The Hell, so abate it with the water." Nafi narrated that Abdullah Ibn Omar used to invoke (Allah saying): "O Allah! Remove the torment (in which the fever is involved) from us."

لَهَا قَدْ عَلَّقَتْ عَلَيهِ مِنَ العُذْرَةِ، فَقالَ: «اتَّقُوا اللّهَ، عَلامَ تَدْغَرُونَ أَوْلادَكُمْ بِهذِهِ الأَعْلاقِ؟ عَلَيكُمْ بِهذا العُودِ الهِنْدِيِّ، فَإِنَّ فِيهِ سَبعَةَ أَشْفِيَةٍ، مِنهَا ذاتُ الجَنْبِ» يُرِيدُ الكُسْتَ، يَعْني القُسطَ. قال: وَهيَ لُغَةٌ.

[طرفه في: ٥٦٩٢].

٥٧١٩، ٥٧٢٠، ٥٧٢١ ـ حدثنا عارِمٌ: حَدَّثَنا حَمّادٌ قالَ: قُرِئَ عَلَى أَيُّوبَ مِن كُتُبِ أَبِي قِلابَةَ، مِنهُ ما حَدَّثَ بِهِ، وَمِنهُ ما قُرِئَ عَلَيهِ، وَكانَ هذا في الكِتابِ، عَن أَنَسٍ: أَنَّ أَبا طَلحَةَ وَأَنَسَ بْنَ النَّضرِ كَوَياهُ، وَكَواهُ أَبُو طَلحَةَ بِيَدِهِ. وَقالَ عَبّادُ بْنُ مَنْصُورٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: أَذِنَ رَسُولُ اللّهِ ﷺ لأَهْلِ بَيتٍ مِنَ الأَنْصارِ أَنْ يَرْقُوا مِنَ الحُمَةِ وَالأُذُنِ. قالَ أَنَسٌ: كُوِيتُ مِنْ ذاتِ الجَنْبِ، وَرَسُولُ اللّهِ ﷺ حَيٌّ، وَشَهِدَنِي أَبُو طَلحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيدُ بْنُ ثابِتٍ، وَأَبُو طَلحَةَ كَوَانِي.

٢٧ ـ بابُ حَرْقِ الحَصِيرِ لِيُسَدَّ بِهِ الدَّمُ

٥٧٢٢ ـ حدثني سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ القارِيُّ، عَنْ أَبِي حازِمٍ، عَنْ سَهلِ بنِ سَعْدٍ السّاعِدِيِّ قالَ: لَمّا كُسِرَتْ عَلَى رَأْسِ رَسُولِ اللّهِ ﷺ البَيضَةُ، وَأُدْمِيَ وَجْهُهُ، وَكُسِرَتْ رَباعِيَتُهُ، وَكانَ عَلِيٌّ يَخْتَلِفُ بِالماءِ في المِجَنِّ، وَجاءَتْ فاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَلَمّا رَأَتْ فاطِمَةُ عَلَيها السَّلامُ الدَّمَ يَزِيدُ عَلَى الماءِ كَثْرَةً، عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْها، وَأَلصَقَتْها عَلَى جُرْحِ رَسُولِ اللّهِ ﷺ، فَرَقَأَ الدَّمُ.

[طرفه في: ٢٤٣].

٢٨ ـ بابٌ الحُمَّى مِنْ فَيحِ جَهَنَّمَ

٥٧٢٣ ـ حدثني يَحْيى بْنُ سُلَيمانَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: حَدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «الحُمّى مِنْ فَيحِ جَهَنَّمَ، فَأَطْفِؤُها بِالماءِ». قالَ نافِعٌ: وَكانَ عَبْدُ اللّهِ يَقُولُ: اكْشِفْ عَنّا الرِّجْزَ.

[طرفه في: ٣٢٦٤].

٥٧١٩ ـ قوله: (كوياه) أي كويا أنس بن مالك أسند الكيّ إليهما لرضاهما به، ثم أسنده إلى أبي طلحة لأنه باشر بيده اهـ من العينيّ.

ـ قوله: والأذن أي من وجع الأذن كما في الشارح والحمة تقدم أنها سم كلّ شيء يلدغ أو يلسع وهي من الأسماء المنقوصة اهـ. مصحح.

ـ كويا أنساً وكواه نخـ.

٥٧٢٣ ـ قوله: الفيح والفوح والفور بمعنى واحد (عيني).

ـ قوله: اكشف عنا الرجز أي العذاب، ولا شك أن الحمى نوع منه اهـ. عيني.

5724- Fatima Bint Al'mundhir narrated that Asma Bint Abu'bakr "Allah be pleased with both" used, whenever a woman suffering from fever was brought to her, to invoke Allah for her and then sprinkle some water on her body, at the chest. She used to say: "Allah's Apostle "Allah's blessing and peace be upon him" ordered us to abate fever with water."

5725- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The fever is from the heat of The Hell, so abate it with the water."

5726- Abaya Ibn Rifa'a narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": I heard The Prophet "Allah's blessing and peace be upon him" saying: "The fever is from the heat of The Hell, so abate it with the water."

[29] What about one's getting out from a land (whose atmosphere) does not suit him?

5727- Anas "Allah be pleased with him" narrated: Some people of the tribe of Ukl and Oraina arrived in Medina to meet The Prophet "Allah's blessing and peace be upon him". They embraced Islam and said: "O Allah's Prophet! We are the owners of milch livestock (Bedouins) and not farmers." They found the climate of Medina inappropriate for them. So, The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to be given some milch camels and a shepherd. He ordered them to go out of Medina and drink the camels' milk and urine (as a kind of medicine). So, they set out and when they reached Al'harra, they reverted to Heathenism after embracing Islam. They killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away the camels. When this news reached The Prophet "Allah's blessing and peace be upon him", he sent some people in their pursuit. (After they had been caught and brought back to The Prophet "Allah's blessing and peace be upon him"), The Prophet "Allah's blessing and peace be upon him" issued his order (of punishing them). Their eyes were branded with pieces of iron, their hands were cut off and they were left away in Harra until they died in that state.

[30] What was mentioned regarding the plague

5728- Ibrahim Ibn Sa'd narrated that he had heard Usama Ibn Zaid telling Sa'd: The Prophet "Allah's blessing and peace be upon him" said: "If you hear of the spread of the plague in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land in order to run away from it (plague)."

٥٧٢٤ ـ حدّثنا عَبْدُ اللّهِ بنُ مَسْلَمَةَ: عَنْ مالكٍ، عَنْ هِشام، عَنْ فاطمَةَ بنتِ المنذر: أنَّ أَسْماءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللّهُ عَنْهُمَا: كانَتْ إذا أُتِيَتْ بِالمَرْأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أَخَذَتِ الماءَ، فصبَّتْهُ بينها وبين جيبها. قالَتْ: وكانَ رَسُولُ اللّهِ ﷺ يأمُرُنا أَنْ نبردها بالماءِ.

٥٧٢٥ ـ حدّثني مُحَمَّدُ بنُ المُثَنّى: حَدَّثَنا يَحْيى: حَدَّثَنا هِشامٌ: أَخبرَنِي أَبِي، عَنْ عائِشَةَ، عَنِ النَّبيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيحِ جهنَّم، فابْرُدوها بالماءِ». [طرفه في: ٣٢٦٣].

٥٧٢٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا أَبُو الأحْوَصِ: حَدَّثَنا سَعِيدُ بنُ مَسْرُوقٍ، عَنْ عَبَايَةَ بنِ رِفاعَة، عَنْ جَدِّهِ رافعِ بنِ خَدِيجٍ قالَ: سمعتُ النَّبيَّ ﷺ يقولُ: «الحُمَّى مِنْ فَوحِ جهنَّم، فابْرُدُوهَا بالمَاءِ».

[طرفه في: ٣٢٦٢].

٢٩ ـ بابُ مَنْ خَرَجَ مِنْ أَرْضٍ لا تُلَايِمُهُ

٥٧٢٧ ـ حدّثنا عَبْدُ الأعْلَى بنُ حَمَّادٍ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا سَعِيدٌ: حَدَّثَنا قَتادةُ: أَنَّ أَنَسَ بنَ مالِكٍ حَدَّثَهُم: أَنَّ ناساً، أَوْ رِجالاً، مِنْ عُكْلٍ وعُرَيْنَةَ، قَدِمُوا عَلَى رَسُولِ اللّهِ ﷺ وتَكَلَّمُوا بالإِسْلامِ، وَقالُوا: يا نَبِيَّ اللّه، إنّا كُنّا أَهْلَ ضَرْعٍ، وَلَمْ نَكُنْ أَهْلَ رِيفٍ، واسْتَوْخَمُوا المَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللّهِ ﷺ بذَوْدٍ وبِراعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ، فَيَشْرَبُوا مِنْ أَلْبانِها وَأَبْوالِها، فانْطَلَقُوا حَتَّى كانُوا نَاحِيَةَ الحرةِ، كَفَرُوا بَعْدَ إِسْلامِهِم، وَقَتَلُوا رَاعِيَ رَسُولِ اللّهِ ﷺ وَاسْتاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ، فَبَعَثَ الطَّلَبَ في آثَارِهِمْ، وَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَعُوا أَيْدِيَهُمْ، وَتُرِكُوا في نَاحِيَةِ الحَرَّةِ، حَتَّى ماتُوا عَلَى حالِهِمْ.

[طرفه في: ٢٣٣].

٣٠ ـ بابُ ما يُذْكَرُ في الطَّاعُونِ

٥٧٢٨ ـ حدّثنا حَفْصُ بنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي حَبِيبُ بنُ أَبِي ثَابِتٍ قالَ: سَمِعْتُ إِبْرَاهِيمَ بنَ سَعْدٍ قالَ: سَمِعْتُ أُسامَةَ بنَ زَيْدٍ يُحَدِّثُ سَعْداً، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا سَمِعْتُمْ بالطَّاعُونِ بِأَرْضٍ فَلا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلا تَخْرُجوا مِنْهَا.» فَقُلْتُ: أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْداً وَلا يُنْكِرُهُ؟ [طرفه في: ٣٤٧٣].

٦٧٢٤، و٥٧٢٥ ـ قوله: أن نبردها، وقوله: فابردوها كلاهما من الباب الأوّل الثلاثي وضبط الأوّل من التبريد والثاني من الإبراد أيضاً كما في الشارح

باب ٢٩ ـ قوله: (لا تلائمه) أي لا توافقه وهو بالهمز عند الشارح كما هو الأصل وعند العيني: لا تلايمه بالتسهيل.

٥٧٢٧ ـ قوله (أهل ضرع) أي أهل المواشي وأهل ريف أي أهل أرض فيها زرع ا هـ. عيني

ـ الطلب بفتحتين جمع طالب ا هـ. عيني

5729- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Omar Ibn Al'khattab left for Sham. When he reached Sargh, the commanders of the (Muslim) army, Abu'obaida Ibn Al'jarrah and his companions met him and told him that an epidemic had broken out in Sham. Omar said: "Call for me the early emigrants." So, Omar called them, consulted and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said: "We set out aiming at a certain purpose and we do not think that it is proper to give it up." The others said : "You have with you other people and the companions of The Messenger of Allah "Allah's blessing and peace be upon him". So we don't advise that we take them to this epidemic." Omar said to them: "Leave me now." Then he said: "Call the Ansar for me." I called them whom he consulted and they followed the way of the emigrants and differed as they did. He then said to them: "Leave me now." He said: "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they agreed unanimously that: "We advise that you should return with the people and do not take them to that (land) of epidemic." So Omar announced: "I will ride back to Medina in the morning, so you should do the same." Abu'obaida Ibn Al'jarrah said : "Are you fleeing away from Allah's decree?" Omar said: "Would that someone else had said such a thing, O Abu'obaida! Yes, we are fleeing from Allah's decree to Allah's decree. Don't you agree that if you had camels that went down a valley having two places, one green and the other barren, you would graze them on the green one only if Allah had ordained that, and you would graze them on the barren one just if Allah had ordained that?" At that time Abdur'rahman Ibn Awf, who had been absent because of some of his needs, came and said: "I have some knowledge about this. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." " Omar thanked Allah and returned to Medina.

5730- Abdullah Ibn Amer narrated: Omar Ibn Al'khattab left for Sham. When he reached Sargh, he was informed (by the commanders of the Muslim army) that an epidemic had broken out in Sham. Then Abdur'rahman Ibn Awf told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it."

5731- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither Al'masih (Ad'dajjal) nor the plague would be able to enter Medina."

٥٧٢٩ ـ حدّثنا عبْدُ اللهِ بنُ يُوسُفَ: أخبَرنا مالِكٌ، عن ابنِ شِهابٍ، عن عَبْدِ الحَمِيدِ ابنِ عَبْدِ الرَّحمٰنِ بْنِ زيدِ بنِ الخطَّابِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ الحارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أنَّ عُمَرَ بْنَ الخطَّابِ رَضِيَ اللهُ عَنْهُ خرَجَ إلى الشَّأْمِ، حَتَّى إذَا كانَ بِسَرْغَ لَقِيَهُ أُمَراءُ الأجْنادِ، أبو عُبيدةَ بنُ الجرَّاحِ وأصْحابُهُ، فأخْبَروهُ أنَّ الوَباءَ قَدْ وقَعَ بأرْضِ الشَّأمِ. قال ابنُ عبَّاسٍ: فقالَ عُمَرُ: ادْعُ لِي المُهاجِرينَ الأوَّلينَ، فَدَعاهُمْ فاسْتَشارَهُمْ، وأخْبرَهُمْ أنَّ الوَباءَ قَدْ وَقَعَ بالشَّأمِ، فاخْتَلفُوا، فقالَ بَعْضُهُمْ: قَدْ خرَجْتَ لأمْرٍ، ولاَ نَرَى أنْ تَرْجِعَ عَنْهُ، وقالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وأصْحابُ رَسُولِ اللهِ ﷺ، ولاَ نَرَى أنْ تُقْدِمَهُمْ عَلَى هذا الوَباءِ، فقالَ: ارْتَفِعوا عنّي، ثُمَّ قالَ: ادْعُوا لِي الأنْصارَ، فَدَعَوتُهُمْ فاسْتَشارَهُمْ، فَسَلَكوا سَبِيلَ المُهاجِرينَ، واخْتَلَفُوا كاخْتِلافِهِمْ، فَقالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قالَ: ادْعُ لِي مَنْ كانَ هَا هُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهاجِرَةِ الفَتْحِ، فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلانِ، فَقالُوا: نَرَى أنْ تَرْجِعَ بالنَّاسِ ولا تُقْدِمَهُمْ عَلى هذا الوَباءِ، فَنادَى عُمَرُ في النَّاسِ: إنّي مُصَبِّحٌ عَلى ظَهْرٍ فأصْبِحُوا عَلَيْهِ. قالَ أبو عُبَيْدَةَ بْنُ الجرَّاحِ: أفِراراً مِنْ قَدَرِ اللهِ؟ فَقالَ عُمَرُ: لَوْ غَيْرُكَ قالَها يا أبا عُبَيْدَةَ؟! نَعَمْ نَفِرُّ مِنْ قَدَرِ اللهِ إلى قَدَرِ اللهِ، أرَأَيْتَ لَوْ كانَ لَكَ إبِلٌ هَبَطَتْ وَادِياً لَهُ عُدْوَتانِ، إحْداهُما خَصِبَةٌ، وَالأُخْرَى جَدْبَةٌ، ألَيْسَ إنْ رَعَيْتَ الخَصْبَةَ رَعَيْتَها بِقَدَرِ اللهِ، وإنْ رَعَيْتَ الجَدْبَةَ رَعَيْتَها بِقَدَرِ اللهِ؟ قالَ: فَجاءَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، وكانَ مُتَغَيِّباً في بَعْضِ حاجَتِهِ، فقالَ: إنَّ عِنْدِي في هذا عِلْماً، سَمِعْتُ رَسولَ اللهِ ﷺ يَقولُ: «إذا سَمِعْتُمْ بِهِ بِأرْضٍ فَلاَ تَقْدَمُوا عَلَيهِ، وَإذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِراراً مِنْهُ». قالَ: فَحَمِدَ اللَّهَ عُمَرُ ثُمَّ انْصَرَفَ. [الحديث ٥٧٢٩ ـ طرفاه في: ٥٧٣٠، ٦٩٧٣].

٥٧٣٠ ـ حدّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عامِرٍ: أنَّ عُمَرَ خرَجَ إلى الشَّأمِ، فلمَّا كانَ بِسَرْغَ بلَغَهُ أنَّ الوَباءَ قَدْ وقَعَ بِالشَّأمِ، فأَخْبَرَهُ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: أنَّ رسولَ اللهِ ﷺ قالَ: «إذا سَمِعْتُمْ بِهِ بِأرْضٍ فلا تَقْدَمُوا عَلَيهِ، وإذا وَقَعَ بأرْضٍ وأنْتُمْ بِها، فلا تَخْرُجُوا فِراراً مِنْهُ». [طرفه في: ٥٧٢٩].

٥٧٣١ ـ حدّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نُعَيمٍ المُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لاَ يَدْخُلُ المَدِينَةَ المَسِيحُ، وَلاَ الطَّاعُونُ». [طرفه في: ١٨٨٠]

٥٧٣٢ ـ حدّثنا مُوسى بنُ إسْماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا عاصِمٌ: حَدَّثَتْنِي

٥٧٢٩ ـ قوله: (بسرغ) يجوز فيه الصرف وعدمه، وهي قرية بوادي تبوك كما في الشارح.

ـ (المشيخة) اسم جمع للشيخ والجمع مشايخ وضبط كمعيشة ومرحلة وكلاهما صحيح.

ـ **قوله:** (مصبح) بهذا الضبط عند الشارح وضبطه العيني من الإصباح وهو الموافق لما بعده أي إني مسافر راكباً على ظهر الراحلة راجعاً إلى المدينة الطاهرة.

5732- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(Death from) plague is martyrdom for every Muslim."

5733- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever (of Muslims) dies of an Abdominal disease is considered to be a martyr, and whoever dies of plague is regarded as a martyr."

[31] The reward of the one who was afflicted with plague and kept patient

5734- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated that she asked Allah's Apostle "Allah's blessing and peace be upon him" about the plague. He told her that it was a Punishment sent by Allah on whom he wished. (Meanwhile) Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr.

[32] Practising charm with the last two Suras of The Qur'an

5735- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" became ill, he used to recite the last two Suras of The Holy Qur'an and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting them and blowing my breath over him as he used to blow and made the hand of The Prophet "Allah's blessing and peace be upon him", in view of its blessing, pass over his body.

[33] Practising charm with the opening (Sura) of The Book (of Qur'an)

5736- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" passed (on their way) by one of Arab tribes, which did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion).

حَفصةُ بِنتُ سيرينَ قالَتْ: قالَ لي أنسُ بنُ مالكٍ رَضِيَ اللهُ عَنهُ: يَحيى بِما ماتَ؟ قُلتُ: مِنَ الطَّاعُونِ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسلِم».

[طرفه في: ٢٨٣٠].

٥٧٣٣ ـ حدّثنا أبو عاصمٍ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيرةَ، عَنِ النَّبيِّ ﷺ قال: «المَبطونُ شَهيدٌ، والمَطعُونُ شَهيدٌ». [طرفه في: ٦٥٣].

٣١ ـ بابُ أجرِ الصَّابِرِ في الطَّاعُونِ

٥٧٣٤ ـ حدّثنا إسحاقُ: أخبَرَنا حَبَّانُ: حَدَّثَنا داوُدُ بنُ أبي الفُراتِ: حَدَّثَنا عَبدُ اللهِ بنُ بُرَيدةَ، عَنْ يَحيى بنِ يَعمَرَ، عَنْ عائشةَ زَوجِ النَّبيِّ ﷺ أنَّها أخبَرَتْنا: أنَّها سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الطَّاعُونِ، فأخبَرَها نَبيُّ اللهِ ﷺ أنَّهُ: «كانَ عَذاباً يَبعَثُهُ اللهُ عَلى مَنْ يَشاءُ، فَجَعَلَهُ اللهُ رَحمَةً لِلمُؤمِنينَ، فَلَيسَ مِنْ عَبدٍ يَقَعُ الطَّاعُونُ، فَيَمكُثُ في بَلَدِهِ صابِراً، يَعلَمُ أنَّهُ لَنْ يُصيبَهُ إلاَّ ما كَتَبَ اللهُ لَهُ، إلاَّ كانَ لَهُ مِثلُ أجرِ الشَّهيدِ». تابَعَهُ النَّضرُ، عَنْ داوُدَ.

[طرفه في: ٣٤٧٤].

٣٢ ـ بابُ الرُّقى بالقُرآنِ والمُعَوِّذاتِ

٥٧٣٥ ـ حدّثني إبراهيمُ بنُ موسى: أخبَرَنا هِشامٌ، عَنْ مَعمَرٍ، عَنِ الزُّهريِّ، عَنْ عُروَةَ، عَنْ عائشةَ رَضِيَ اللهُ عَنها: أنَّ النَّبيَّ ﷺ كانَ يَنفِثُ عَلى نَفسِهِ في المَرَضِ الَّذي ماتَ فيهِ بالمُعَوِّذاتِ، فَلَمَّا ثَقُلَ كُنتُ أنفِثُ عَلَيهِ بِهِنَّ، وأمسَحُ بِيَدِ نَفسِهِ لِبَرَكَتِها. فَسَأَلتُ الزُّهريَّ: كَيفَ يَنفِثُ؟ قال: كانَ يَنفِثُ عَلى يَدَيهِ، ثُمَّ يَمسَحُ بِهِما وَجهَهُ.

[طرفه في: ٤٤٣٩].

٣٣ ـ بابُ الرُّقى بِفاتِحَةِ الكِتابِ

وَيُذكَرُ عَنِ ابنِ عَبَّاسٍ، عَنِ النَّبيِّ ﷺ.

٥٧٣٦ ـ حدّثني مُحمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعبَةُ، عَنْ أبي بِشرٍ، عَنْ أبي المُتَوَكِّلِ، عَنْ أبي سَعيدٍ الخُدريِّ رَضِيَ اللهُ عَنهُ: أنَّ ناساً مِنْ أصحابِ النَّبيِّ ﷺ أتَوا عَلى حَيٍّ مِنْ أحياءِ العَرَبِ فَلَمْ يَقرُوهُم، فَبَينَما هُمْ كَذلِكَ، إذْ لُدِغَ سَيِّدُ أُولئِكَ، فَقالوا: هَل مَعَكُم

٥٧٣٢ ـ قوله: (بما مات) بإثبات الف ما الاستفهامية بعد الجار ولأبي ذر والأصيلي بم بحذفها وهي اللغة الشائعة ويحيى هو ابن سيرين أخو حفصة بنت سيرين كما في الشارح.

٥٧٣٥ ـ قوله: ضبط الشارح ينفث هذه بضم الفاء وكسرها واقتصر على الكسر فيما بعد والمذكور في المصباح هو الثاني والنفث شبه النفخ وهو أقل من التفل فإنه لا بدّ فيه شيء من الريق ولا كذلك النفث. بيده نفسه نخ.

٥٧٣٦ ـ قوله (ويتفل) بكسر الفاء ولأبي ذر بضمها (شارح).

They said (to the companions of The Prophet): "Do you have any medicine with you or anybody who can treat with practicing charm?" the companions of The Prophet "Allah's blessing and peace be upon him" said: "Since you rejected to entertain us, we will not treat (your chief) unless you pay us for it." So, they agreed to pay them a flock of sheep. One of them (the companions) started reciting The Opening Sura (of Al'fatiha), gathering and spitting his saliva (at the place of the snakebite). The patient got cured and his people presented the sheep to them, but they said: "We will not take it unless we ask The Prophet "Allah's blessing and peace be upon him" (about its legality)." When they asked him, he smiled and said: "How do you come to know that The Opening Sura of Al'fatiha could be used as a (treatment) charm? Take it (the flock of sheep) and assign a share for me."

[34] Stipulating (a flock of) sheep (as wages for) practicing charm

5737- Ibn Abbas "Allah be pleased with both" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" passed by some people staying at a place where there was water, one of whom had been stung by a scorpion. A man from those staying near the water, came and said to the companions of The Prophet "Allah's blessing and peace be upon him": "Is there anyone among you who can practise charm (as a treatment) for near the water there is a person who has been stung by a scorpion." So one of the companions of The Prophet "Allah's blessing and peace be upon him" went to him and recited The Opening Sura of Al'fatiha in return for a sheep as his charge. The patient recovered and the man brought the sheep to his companions who disliked that and said: "You took fees for reciting Allah's Book." When they arrived in Medina, they said: "O Allah's Apostle! He took fees for (reciting) Allah's Book." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You are most entitled to take fees for (practicing charm with reciting) Allah's Book."

[35] Practicing charm (to be saved) from the evil eye

5738- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" ordered me or somebody else to practise charm (if there was danger) from an evil eye.

5739- Ommu'salama "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" saw in her house a girl whose face had a black spot. He said: "She is under the effect of an evil eye; so treat her by practicing charm."

[36] (The effect of) an evil eye is a fact

5740- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "(The effect of) an evil eye is a fact." He (The Prophet) prohibited tattooing.

مِنْ دَوَاءٍ أَوْ رَاقٍ؟ فَقَالوا: إِنَّكُمْ لَمْ تَقْرُونَا، وَلاَ نَفعلَ حَتَّى تَجْعَلُوا لَنا جُعْلاً، فَجَعَلُوا لَهُمْ قَطِيعاً مِنَ الشَّاءِ، فَجَعَلَ يَقْرَأُ بِأُمِّ القُرْآنِ، وَيَجْمَعُ بُزَاقَهُ وَيَتْفِلُ، فَبَرأَ فَأَتَوْا بِالشَّاءِ، فَقَالُوا: لاَ نَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيَّ ﷺ، فَسَأَلُوهُ فَضَحِكَ وَقَالَ: «وَما أَدْرَاكَ أَنَّهَا رُقْيَةٌ، خُذُوهَا وَاضْرِبُوا لِي بِسَهْمٍ».

[طرفه في: ٢٢٧٦].

٣٤ ـ بابُ الشَّرْطِ في الرُّقْيَةِ بِقَطِيعٍ مِنَ الغَنَمِ

٥٧٣٧ ـ حدّثني سِيدَانُ بْنُ مُضارِبٍ أَبُو مُحَمَّدٍ البَاهِلِيُّ: حَدَّثَنَا أَبُو مَعْشَرٍ البَصْرِيُّ ـ هُوَ صَدُوقٌ ـ يُوسُفُ بْنُ يَزِيدَ البَرَّاءُ قال: حَدَّثَني عُبَيدُ اللَّهِ بْنُ الأَخْنَسِ أَبُو مالِكٍ، عَنِ ابْنِ أَبي مُلَيكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَفراً مِنْ أَصْحابِ النَّبيِّ ﷺ مَرُّوا بِماءٍ، فِيهِم لَدِيغٌ أَوْ سَلِيمٌ، فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ المَاءِ، فَقَالَ: هَلْ فِيكُمْ مِنْ رَاقٍ، إِنَّ في المَاءِ رَجُلاً لَدِيغاً أَوْ سَلِيماً، فَانْطَلَقَ رَجُلٌ مِنْهُمْ، فَقَرَأَ بِفَاتِحَةِ الكِتَابِ عَلَى شَاءٍ، فَبَرَأَ، فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ، فَكَرِهُوا ذلِكَ وَقالُوا: أَخَذْتَ عَلَى كِتَابِ اللَّهِ أَجْراً، حَتَّى قَدِمُوا المَدِينَةَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَخَذَ عَلى كِتَابِ اللَّهِ أَجْراً، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ ما أَخَذْتُمْ عَلَيهِ أَجْراً كِتَابُ اللَّهِ».

٣٥ ـ بابُ رُقْيَةِ العَيْنِ

٥٧٣٨ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيَانُ قال: حَدَّثَني مَعْبَدُ بْنُ خالِدٍ: قال: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ: عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ، أَوْ: أَمَرَ أَنْ يُسْتَرْقَى مِنَ العَيْنِ.

٥٧٣٩ ـ حدّثني مُحَمَّدُ بْنُ خالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ الدِّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الوَلِيدِ الزُّبَيدِيُّ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ رَأَى في بَيتِهَا جارِيَةً في وَجْهِهَا سَفعَةٌ، فَقَالَ: «اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ». وَقالَ عُقَيلٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ، عَنِ النَّبِيِّ ﷺ. تابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ، عَنِ الزُّبَيدِيِّ.

٣٦ ـ بابٌ العَيْنُ حَقٌّ

٥٧٤٠ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «العَيْنُ حَقٌّ». وَنَهَى عَنِ الوَشْمِ.

[الحديث ٥٧٤٠ ـ طرفه في: ٥٩٤٤].

باب ٣٤ ـ باب الشروط نخ.

٥٧٣٩ ـ قوله: (سفعة) بفتح السين المهملة وتضم وهي الصفرة والشحوب في الوجه كما في العيني.

[37] Practising charm to be saved from snake's bite or scorpion's sting

5741- Abdur'rahman Ibn Al'aswad narrated from his father: I asked A'isha "Allah be pleased with her" about treating the poisonous sting (of scorpion or snake) with practicing charm. She told: "The Prophet "Allah's blessing and peace be upon him" allowed the treatment of poisonous sting by practicing charm."

[38] The Prophet's charm of treatment

5742- Abdul'aziz narrated: Thabit and I entered into Anas Ibn Malik. Thabit said: "O Abu'hamza! I am ill." Anas said: "Shall I treat you with the charm of The Messenger of Allah "Allah's blessing and peace be upon him"?" Thabit said: "Yes." Anas recited: "O Allah! The Lord of the people, the Remover of trouble! (Would You please) cure (the patient), for You are the curer. None brings about cure except for You; a cure that will leave behind no disease."

5743- Masruq narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to treat some of his wives, passing his right hand over the place of ailment, and reciting: "O Allah! The Lord of the people, the Remover of trouble! (Would You please) cure (the patient), for You are the curer. No cure is there except for Yours; a cure that will leave behind no disease."

5744- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to treat with a charm saying: "Remove the trouble, O Lord of people! The cure is in Your Hands, and there is none but You who can remove it (the ailment)."

5745- Amra narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to say to the patient: "In the Name of Allah, The earth of our land and the saliva of some of us; cured will be our patient by the will of Our Lord."

5746- Amra narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to say in his treatment charm (to the patient): "In the name of Allah, The earth of our land and the saliva of some of us; cured will be our patient by the will of Our Lord."

٣٧ ـ بابُ رُقْيَةِ الحَيَّةِ والعَقْرَب

٥٧٤١ ـ حدثنا موسى بنُ إسماعيل: حدَّثنا عبدُ الواحد: حدَّثنا سُليمانُ الشَّيبانيُّ: حَدَّثنا عبدُ الرَّحمٰن بنُ الأسْوَدِ، عن أبيهِ قال: سألتُ عائِشَةَ عنِ الرُّقيَةِ منَ الحُمَةِ، فقالَتْ: رَخَّصَ النَّبيُّ ﷺ الرُّقيَةَ من كُلِّ ذي حُمَةٍ.

٣٨ ـ بابُ رُقْيَةِ النَّبيِّ ﷺ

٥٧٤٢ ـ حدثنا مُسدَّدٌ: حدَّثنا عبدُ الوارثِ، عن عبدِ العزيز قالَ: دَخلتُ أنا وثابتٌ على أنسِ بنِ مالكٍ، فقَالَ ثابتٌ: يا أبا حمزةَ، اشتكيتُ، فقالَ أنسٌ: ألا أرْقيكَ برُقيةِ رسُولِ اللهِ ﷺ؟ قال: بلى، قال: «اللَّهمَّ ربَّ النَّاس، مُذهِبَ الباس، اشفِ أنتَ الشَّافي، لا شافيَ إلاَّ أنْتَ، شِفَاءً لاَ يُغادِرُ سَقَماً».

٥٧٤٣ ـ حدثنا عمرُو بنُ عليّ: حدَّثنا يحيى: حَدَّثنا سُفيانُ: حَدَّثني سُليمانُ، عن مُسلِمٍ، عَنْ مَسْرُوقٍ، عن عائشةَ رضيَ اللّهُ عَنها: أنَّ النّبيَّ ﷺ كانَ يُعَوِّذُ بعضَ أهلِهِ، يَمسَحُ بِيَدِهِ اليُمنى ويَقُولُ: «اللَّهمَّ ربَّ النَّاسِ، أذهِبِ البَاسَ، اشفِهِ وأنتَ الشَّافي، لا شفاءَ إلاَّ شِفَاؤُكَ، شِفَاءً لا يُغادِرُ سَقَماً». قالَ سُفيانُ: حَدَّثتُ به مَنصُوراً فحدَّثني، عَنْ إبراهيم، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ نَحْوَهُ. [طرفه في: ٥٦٧٥]

٥٧٤٤ ـ حدثني أحْمَدُ بنُ أبي رَجاءٍ: حَدَّثَنا النَّضرُ، عَنْ هِشامِ بنِ عُرْوَةَ قالَ: أخْبَرَني أبي، عن عائشةَ: أنّ رسُولَ اللّهِ ﷺ كانَ يرقي يَقُولُ: «امْسَحِ البَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لا كاشِفَ لَهُ إلاَّ أنْتَ». [طرفه في: ٥٦٧٥].

٥٧٤٥ ـ حدثنا عَليُّ بْنُ عَبدِ اللّه: حَدَّثَنا سُفيانُ قالَ: حدَّثني عَبدُ رَبِّهِ بنُ سَعيدٍ، عن عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا: أنَّ النَّبيَّ ﷺ كانَ يَقولُ للمَرِيض: «بِسْمِ اللّهِ، تُرْبَةُ أرضِنا، بريقَةِ بَعضِنا، يُشفى سقيمُنا، بإذنِ ربِّنا».

[الحديث ٥٧٤٥ ـ طرفه في: ٥٧٥٥].

٥٧٤٦ ـ حدثني صدقَةُ بنُ الفضلِ: أخبَرَنا ابنُ عُيَينَةَ، عَنْ عَبدِ رَبِّهِ بنِ سعيدٍ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ قالتْ: كانَ النَّبيُّ ﷺ يَقُولُ في الرُّقْيَةِ: «تُرْبَةُ أرْضِنَا، وَرِيقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بإذْنِ رَبِّنَا».

[طرفه في: ٥٧٤٥].

٣٩ ـ بابُ النَّفْثِ في الرُّقْيَةِ

٥٧٤٧ ـ حدثنا خالدُ بنُ مَخلَد: حَدَّثنا سُليمانُ، عَن يحيى بنِ سعيدٍ قالَ: سمعْتُ أبَا

٥٧٤٣ ـ قوله: (الباس) بغير همز للمؤاخاة وسقماً بفتحتين ويجوز ضم ثم إسكان ا هـ. من الشارح.

٥٧٤٧ ـ قوله: (والحلم) بسكون اللام وتضم وهو ما يراه من الشرّ وما يحصل له من الفزع ا هـ. شارح.

[39] One's blowing while reciting the charm

5747- Abu'quatada "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you saw in his dream something which he disliked, he should blow thrice (on his left side) and should seek Refuge with Allah from its evil, for then it will not harm him."

5748- A'isha "Allah be pleased with her" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The Suras of The Purity of Faith (Al'ikhlas), The Daybreak (Al'falaq), and The Mankind (An'nas). Then he would pass his hands over his face and whatever he could reach of his body's parts. When he was in his fatal illness, he used to order me to do that for him.

5749- Abu'sa'eed "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" went on a journey till they reached some of the Arab tribes (at night). They asked the latter to entertain them, but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others): "Nothing has benefited him, will you go to the people who resided here at night, perhaps some of them might have something (as treatment)." They went to the group of the companions (of The Prophet "Allah's blessing and peace be upon him") and said: "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied: "Yes, by Allah! I can recite a charm, but as you have refused to entertain us, I will not recite the charm for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (The Sura of Al'fatiha): "Praise be to Allah, the Lord of the Worlds" and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (The companions) then suggested distributing their earnings among themselves. But the one who performed the recitation said: "Do not divide them till we go to The Prophet "Allah's blessing and peace be upon him" and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle "Allah's blessing and peace be upon him" and narrated the story. Allah's Apostle "Allah's blessing and peace be upon him" asked: "How did you come to know that The Sura of Al'fatiha was recited as charm?" Then he added: "You have done the right thing. Distribute (what you have earned) and assign a share for me."

[40] The charm reciter passes his right hand over the ached part of one's body

5750- Masruq narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to treat some of them, passing his right hand over the place of ailment, and reciting: "(Would you please) remove the trouble, O Lord of the people! (Would You please) cure (the patient), for You are the curer. No cure is there but Yours; a cure that will leave behind no disease."

سَلَمَةَ قالَ: سَمِعْتُ أَبا قَتادَةَ يَقولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللّهِ، وَالحُلمُ مِنَ الشَّيطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيئاً يَكْرَهُهُ فَلْيَنْفِثْ حِينَ يَسْتَيقِظُ ثَلاثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّها لا تَضُرُّهُ». وقالَ أبو سَلَمَةَ: وَإِنْ كُنْتُ لأرَى الرُّؤْيا أثْقَلَ عَلَيَّ مِنَ الجَبَلِ، فَما هُوَ إلاَّ أَنْ سَمِعْتُ هذا الحَدِيثَ فَمَا أُبالِيها.

[طرفه في: ٣٢٩٢].

٥٧٤٨ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ ٱلأُوَيسِيُّ: حَدَّثَنا سُلَيمانُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: كانَ رَسُولُ اللّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ، نَفَثَ في كَفَّيهِ بِـ: ﴿قُلْ هُوَ اللّهُ أَحَدٌ﴾ وبِالمُعَوِّذَتَينِ جَمِيعاً، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ، وَما بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ، قالَتْ عائِشَةُ: فَلَمَّا اشْتَكَى كانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذٰلِكَ بِهِ.
قالَ يُونُسُ: كُنْتُ أَرَى ابْنَ شِهابٍ يَصْنَعُ ذٰلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ.

[طرفه في: ٥٠١٧].

٥٧٤٩ ـ حدثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي المُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَهْطاً مِنْ أَصْحابِ رَسُولِ اللّهِ ﷺ انْطَلَقُوا فِي سَفْرَةٍ سافَرُوها، حَتَّى نَزَلُوا بِحَيٍّ مِنْ أَحْيَاءِ العَرَبِ، فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ ذٰلِكَ الحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيءٍ، لاَ يَنْفَعُهُ شَيءٌ، فَقالَ بَعْضُهُمْ: لَوْ أَتَيتُمْ هٰؤُلاءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيءٌ، فَأَتَوْهُمْ فَقالُوا: يا أَيُّها الرَّهْطُ، إِنَّ سَيِّدَنا لُدِغَ، فَسَعَينا لَهُ بِكُلِّ شَيءٍ لا يَنْفَعُهُ شَيءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيءٌ؟ فَقالَ بَعْضُهُمْ: نَعَمْ، وَاللّهِ إِنِّي لَرَاقٍ، وَلٰكِنْ وَاللّهِ لَقَدِ اسْتَضَفْناكُمْ فَلَمْ تُضَيِّفُونا، فَما أَنا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنا جُعْلاً، فَصالَحُوهُمْ عَلَى قَطِيعٍ مِنَ الغَنَمِ، فَانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرَأُ ﴿الحَمْدُ للّهِ رَبِّ العالَمِينَ﴾، حَتَّى لَكَأَنَّما نُشِطَ مِنْ عِقالٍ، فَانْطَلَقَ يَمْشِي ما بِهِ قَلَبَةٌ، قالَ فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صالَحُوهُمْ عَلَيهِ، فَقالَ بَعْضُهُمْ: اقْسِمُوا، فَقالَ الَّذِي رَقَى: لا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللّهِ ﷺ فَنَذْكُرَ لَهُ الَّذِي كانَ، فَنَنْظُرَ ما يَأْمُرُنا، فَقَدِمُوا عَلَى رَسُولِ اللّهِ ﷺ فَذَكَرُوا لَهُ، فَقالَ: «وَما يُدْرِيكَ أَنَّها رُقْيَةٌ؟ أَصَبْتُمْ، اقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

[طرفه في: ٢٢٧٦].

٤٠ ـ بابُ مَسْحِ الرَّاقِي الوَجَعَ بِيَدِهِ اليُمْنَى

٥٧٥٠ ـ حدثني عَبْدُ اللّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيانَ، عَنِ ٱلأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَعُودُ بَعْضَهُمْ، يَمْسَحُهُ بِيَمِينِهِ: «أَذْهِبِ البَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لا شِفاءَ إِلاَّ شِفاؤُكَ، شِفاءً لا يُغادِرُ

٥٧٤٩ ـ قوله: (قلبة) أي علة يقلب على الفراش لأجلها ا هـ. شارح.

[41] The woman recites a treatment charm for the man

5751- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him", during his fatal illness used to blow (on his hands and pass them) over his body while reciting the last two Suras. When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hand over his body in view of its blessing.

[42] What about those who don't practise charm?

5752- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me: A prophet would pass by along with one, a Prophet along with two, a Prophet with a few followers, and a Prophet with nobody. Then a big crowd of people passed in front of me and I hoped that they might have been my followers. It was said: "They are Moses's followers." it was said to me: "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude filling the horizon. It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise without reckoning."" Then the people dispersed and The Prophet did not tell them who they (the 70,000) were. So the people started talking about the issue and said: "As for us, we were born during the time of heathenism, but we believed in Allah and his Messenger. Indeed, they are our children (who were born in the Islamic era)." When The Prophet "Allah's blessing and peace be upon him" heard of that, he came out and said: "They are those who do neither believe in bad or good omen (from birds etc.), nor do they treat themselves with practising charm, Nor do they get themselves cauterized. But they put their trust (only) in their Lord." On that, Okasha Ibn Muhsin said: "Am I one of them, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Then another person got up and said: "Am I one of them?" The Prophet "Allah's blessing and peace be upon him" said: "Okasha has anticipated you."

[43] What about the bad omen?

5753- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but an evil omen may be in three: a woman, a house, or an animal."

5754- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is no pessimism. The best omen is the optimism." They asked: "What is the optimism?" He said: "A good word that one of you hears (and takes as a good omen)."

سقماً». فذكرتُه لمنصور فحدَّثني عن إبراهيم، عن مسروق، عن عائشة بنحوه. [طرفه في: ٥٦٧٥].

٤١ ـ بابٌ في المرأةِ ترقي الرَّجُلَ

٥٧٥١ ـ حدثني عبدُ اللهِ بنُ محمَّدٍ الجُعفيُّ: حدَّثنا هِشامٌ: أخبرنا معمرٌ، عنِ الزُّهريِّ، عن عُروةَ، عن عائشةَ رضيَ اللهُ عنها: أنَّ النبيَّ ﷺ كانَ ينفثُ على نفسِه في مرضِه الذي قُبِضَ فيه بالمُعوِّذاتِ، فلمَّا ثقُلَ كنتُ أنا أنفِثُ عليهِ بهنَّ، فأمسحُ بيدِ نفسِه لبركتِها. فسألتُ ابنَ شهابٍ: كيفَ كانَ ينفِثُ؟ قالَ: ينفُثُ على يديهِ ثمَّ يمسحُ بهما وجهَه. [طرفه في: ٤٤٣٩].

٤٢ ـ بابُ مَنْ لمْ يَرْقِ

٥٧٥٢ ـ حدثنا مُسدَّدٌ: حدَّثنا حُصينُ بنُ نُميرٍ، عن حُصينِ بنِ عبدِ الرَّحمنِ، عن سعيدِ ابنِ جُبيرٍ، عن ابنِ عبَّاسٍ رضيَ اللهُ عنهما قالَ: خرجَ علينا النبيُّ ﷺ يوماً فقالَ: «عُرِضَتْ عليَّ الأُمَمُ، فجعلَ يمُرُّ النبيُّ معهُ الرَّجلُ، والنبيُّ معهُ الرَّجُلانِ، والنبيُّ معهُ الرَّهطُ، والنبيُّ ليسَ معهُ أحدٌ، ورأيتُ سواداً كثيراً سدَّ الأُفُقَ، فرجوتُ أنْ يكونَ أُمَّتي، فقيلَ: هذا موسى وقومُه، ثمَّ قيلَ لي: انظُرْ، فرأيتُ سواداً كثيراً سدَّ الأُفُقَ، فقيلَ لي: انظُرْ هكذا وهكذا، فرأيتُ سواداً كثيراً سدَّ الأفقَ، فقيلَ: هؤلاءِ أُمَّتُكَ، ومعَ هؤلاءِ سبعونَ ألفاً يدخلونَ الجنَّةَ بغيرِ حِسابٍ». فتفرَّقَ النَّاسُ ولمْ يُبيَّنْ لهُمْ، فتذاكرَ أصحابُ النبيِّ ﷺ فقالوا: أمَّا نحنُ فوُلِدْنا في الشِّركِ، ولكنَّا آمنَّا باللهِ ورسولِه، ولكنْ هؤلاءِ هُمْ أبناؤُنا، فبلغَ النبيَّ ﷺ فقالَ: «هُمُ الذينَ لا يتطيَّرونَ، ولا يسترقونَ، ولا يكتوونَ، وعلى ربِّهِمْ يتوكَّلونَ». فقامَ عُكاشةُ بنُ مِحصَنٍ، فقالَ: أمِنهُمْ أنا يا رسولَ اللهِ؟ قالَ: «نعمْ». فقامَ آخرُ فقالَ: أمِنهُمْ أنا؟ فقالَ: «سبقكَ بها عُكاشةُ». [طرفه في: ٣٤١٠].

٤٣ ـ بابُ الطِّيَرَةِ

٥٧٥٣ ـ حدثني عبدُ اللهِ بنُ محمَّدٍ: حدَّثنا عُثمانُ بنُ عُمرَ: حدَّثنا يونُسُ، عنِ الزُّهريِّ، عن سالمٍ، عن ابنِ عُمرَ رضيَ اللهُ عنهما: أنَّ رسولَ اللهِ ﷺ قالَ: «لا عدوى ولا طِيَرَةَ، والشُّؤمُ في ثلاثٍ: في المرأةِ، والدَّارِ، والدَّابَّةِ». [طرفه في: ٢٠٩٩].

٥٧٥٤ ـ حدثنا أبو اليمانِ: أخبرنا شُعيبٌ، عنِ الزُّهريِّ قالَ: أخبرني عُبيدُ اللهِ بنُ عبدِ اللهِ بنِ عُتبةَ: أنَّ أبا هريرةَ قالَ: سمعتُ رسولَ اللهِ ﷺ يقولُ: «لا طِيَرَةَ، وخيرُها الفألُ». قالوا: وما الفألُ؟ قالَ: «الكلمةُ الصَّالحةُ يسمعُها أحدُكُمْ».

[الحديث ٥٧٥٤ ـ طرفه في: ٥٧٥٥].

٥٧٥٢ ـ فرجوت أن يكون نخ.

[44] What about the good omen?

5755- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is no pessimism. The best omen is the optimism." They asked: "What is the optimism?" He said: "A good word that one of you hears (and takes as a good omen)."

5756- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but I like the good omen which is the good word (one takes as a good omen)."

[45] There is no Hamah

5757- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission. There is also neither bad omen (from birds), Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof), nor is there any bad omen in the month of Safar."

[46] What about soothsaying?

5758- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her Abdomen and since she was pregnant, the blow killed the child in her womb. They both filed their case with The Prophet "Allah's blessing and peace be upon him" who judged that the blood money for what was in her womb was a slave or a slave girl. The guardian of the woman who was fined said: "O Allah's Apostle! Shall I be fined for a creature that neither drank nor ate, neither spoke nor cried? A case like that should be nullified." On that The Prophet "Allah's blessing and peace be upon him" said: "This is one of the brothers of soothsayers."

5759- Abu'huraira "Allah be pleased with him" reported that two women fought each other and one of them had hit the other with a stone, (and since she was pregnant), the blow killed the child in her womb. The Prophet "Allah's blessing and peace be upon him" judged that the blood money for what was in her womb was a slave or a slave girl.

5760- Sa'eed Ibn Al'musaiyyab "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" judged that the blood money for what was killed in the womb was a slave or a slave girl. The guardian of the woman who was fined said: "Shall I be fined for a creature that neither drank nor ate, neither spoke nor cried? Such a case should be nullified." On that The Prophet "Allah's blessing and peace be upon him" said: "This is one of the brothers of soothsayers."

٤٤ ـ بابُ الفَأْلِ

٥٧٥٥ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: أَخْبَرَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قال: قالَ النَّبِيُّ ﷺ: «لاَ طِيَرَةَ، وَخَيرُهَا الفَأْلُ». قالَ: وَما الفَأْلُ يَا رَسُولَ اللهِ؟ قالَ: «الكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ».

[طرفه في: ٥٧٥٤].

٥٧٥٦ ـ حدثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ عَدْوَى وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الفَأْلُ الصَّالِحُ، الكَلِمَةُ الحَسَنَةُ».

[الحديث ٥٧٥٦ ـ في: ٥٧٧٦].

٤٥ ـ بابٌ لا هَامَةَ

٥٧٥٧ ـ حدثنا محمَّدُ بْنُ الحَكَمِ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ عَدْوَى وَلاَ طِيَرَةَ: وَلاَ هامَةَ وَلا صَفَرَ». [طرفه في: ٥٧٠٧].

٤٦ ـ بابُ الكِهَانَةِ

٥٧٥٨ ـ حدثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَني عَبدُ الرَّحمنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قضى في امْرَأَتَينِ مِنْ هُذَيلٍ اقْتَتَلَتَا، فَرَمَتْ إِحْدَاهُما الأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهْيَ حامِلٌ، فَقَتَلَتْ وَلَدَهَا الَّذِي في بَطْنِهَا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَضى: أَنَّ دِيَةَ ما في بَطْنِهَا غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ، فَقالَ وَلِيُّ المَرْأَةِ الَّتِي غَرِمَتْ: كيفَ أَغْرَمُ، يا رَسُولَ اللهِ، مَنْ لا شَرِبَ وَلا أَكَلَ، ولا نَطَقَ وَلا اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ بَطَلَ. فَقالَ النَّبِيُّ ﷺ: «إِنَّما هذا مِنْ إِخْوَانِ الكُهَّانِ».

[الحديث ٥٧٥٨ ـ أطرافه في: ٥٧٥٩، ٥٧٦٠، ٦٧٤٠، ٦٩٠٤، ٦٩٠٩، ٦٩١٠].

٥٧٥٩ ـ حدثنا قُتَيبَةُ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ امْرَأَتَينِ رَمَتْ إِحْداهُما الأُخْرَى بِحَجَرٍ، فَطَرَحَتْ جَنِينَهَا، فَقَضى فِيهِ النَّبِيُّ ﷺ بِغُرَّةٍ، عَبْدٍ أَوْ وَلِيدَةٍ.

[طرفه في: ٥٧٥٨].

٥٧٦٠ ـ وَعَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ: أَنَّ رَسُولَ اللهِ ﷺ قَضى في الجَنِينِ يُقْتَلُ في بَطْنِ أُمِّهِ بِغُرَّةٍ، عَبْدٍ أَوْ وَلِيدَةٍ، فَقالَ الَّذِي قُضِيَ عَلَيهِ: كَيفَ أَغْرَمُ ما لا أَكَلَ وَلا شَرِبَ، وَلا نَطَقَ وَلا اسْتَهَلَّ؟ وَمِثْلُ ذٰلِكَ بَطَلَ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هذا مِنْ إِخْوَانِ

باب ٤٤ ـ قوله: (الفأل) وفي بعض النسخ الفال بالتسهيل.

٥٧٥٧ ـ قوله: (هامة) بتخفيف الميم على الأفصح وتقدم تفسيرها وتفسير صفر انظر هامش الحديث ٥٧٠٧.

5761- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" prohibited taking the price of a dog, the money taken by the prostitute, and the earnings of a soothsayer.

5762- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the foretellers. He said: "They are nothing." They said: "O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Jinn snatches that true word which he pours Into the ear of his friend, the foreteller, who mixes with it one hundred lies."

[47] What about magic?

and Allah's saying: "They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!" (The Heifer "Al'baqara" 102)

He further said: "and a magician shall not be successful to whatever point (of skill) he may attain." (Ta Ha 69)

He Almighty said: "Is this (one) more than a man like yourselves? will ye go to witchcraft With your eyes open?" (The Prophets "Al'anbiya" 3)

Allah said too: "it seemed to him on account of their magic (that it) began to be in lively motion!" (Ta Ha 66)

He said: "From the mischief of those who practise Secret Arts." (The Daybreak "Al'falaq" 4)

الكُهَّان». [طرفه في: ٥٧٥٨].

٥٧٦١ ـ حدّثنا عَبْدُ اللَّه بنُ مُحمدٍ: حَدَّثَنَا ابنُ عُيَيْنَةَ، عَنِ الزُّهريِّ، عَنْ أَبِي بَكْرِ بْنِ عَبدِ الرَّحْمٰنِ بنِ الحَارِثِ، عَنْ أَبِي مَسْعُودٍ قالَ: نَهى النَّبِيُّ ﷺ عَنْ ثَمَنِ الكَلْبِ، وَمَهْرِ البَغِيِّ، وَحُلوانِ الكاهِنِ.
[طرفه في: ٢٢٣٧].

٥٧٦٢ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا هِشَامُ بنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيى بنِ عُروةَ بنِ الزُّبيرِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللَّهُ عَنها قالتْ: سَأَلَ رَسُولَ اللَّه ﷺ ناسٌ عَنِ الكُهَّانِ، فَقالَ: «لَيسَ بِشَيْءٍ». فَقالوا: يَا رَسُولَ اللَّه، إِنَّهُمْ يُحَدِّثُونا أَحْيَاناً بِشَيْءٍ فَيَكُونُ حَقّاً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تلكَ الكَلِمَةُ مِنَ الحَقِّ، يَخْطَفُهَا مِنَ الجِنِّيُّ، فَيَقُرُّهَا في أُذُنِ وَلِيِّهِ، فَيَخْلِطُونَ مَعَهَا مِئَةَ كَذْبَةٍ». قالَ عَلِيٌّ: عَبدُ الرَّزَّاقِ: مُرْسَلٌ: «الكَلِمَةُ مِنَ الحَقِّ». ثُمَّ بَلَغَنِي أَنَّهُ أَسْنَدَهُ بَعْدَهُ.
[طرفه في: ٣٢١٠].

٤٧ ـ بابُ السِّحْرِ

وَقَوْلِ اللَّهِ تَعَالى: ﴿وَلكنَّ الشَّيَاطِينَ كَفروا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَما أُنزِلَ عَلى المَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَما يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنما نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا ما يُفَرِّقُونَ بِهِ بَينَ المَرْءِ وَزَوْجِهِ وَما هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ ما يَضُرُّهُمْ وَلاَ يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَالَهُ في الآخِرَةِ مِنْ خَلاَقٍ﴾ [البقرة: ١٠٢]، وَقَوْلِهِ تَعَالَى: ﴿وَلاَ يُفلِحُ السَّاحِرُ حيثُ أَتَى﴾ [طه: ٦٩] وَقَوْلِهِ: ﴿أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ﴾ [الأنبياء: ٣]. وَقَوْلِهِ: ﴿يُخَيَّلُ إِلَيهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعى﴾ [طه: ٦٦]، وَقَوْلِهِ: ﴿وَمِنْ شَرِّ النَّفَّاثَاتِ في العُقَدِ﴾ [الفلق: ٤]: وَالنَّفَّاثَاتُ: السَّوَاحِرُ. ﴿تُسْحَرُونَ﴾ [المؤمنون: ٨٩] تُعَمَّوْنَ.

٥٧٦٣ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ

باب ٤٦ ـ قوله: (الكهانة) بفتح الكاف وكسرها قاله الشارح.

٥٧٥٨ ـ قوله: (غرة عبد أو أمة) برفع عبدٍ أو أمة على البدل، ورواه بعضهم بالإضافة البيانية. وقوله: بطل بهذا الضبط وفي رواية: يطل بتحتية مضمومة بدل الموحدة المفتوحة وتشديد اللام أي يهدر كما في الشارح.

٥٧٥٩ ـ قوله: أو أمة هذا ما عند الشارح وفي الأصل المطبوع أو وليدة.

٥٧٦٠ ـ من لا أكل نخ.

٥٧٦٢ ـ قوله: (يحدّثونا) ولأبي ذرّ يحدّثوننا (شارح).

ـ أسنده بعد نخ.

٥٧٦٣ ـ قوله: (المطبوب) المسحور والمشط الآلة التي يسرّح بها شعر الرأس واللحية والمشاطة ما يخرج من

5763- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him" by Labid Ibn Al'a'sam. So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" The other replied: "It is in the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well and then returned and said to me on his return: "Its water is as red as the Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on, he ordered the well be filled up with earth.

[48] Associating others (in worship) with Allah, and practicing sorcery are of the great destructive sins

5764- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Avoid the great destructive sins: To associate others in worship along with Allah, and to practice sorcery."

[49] Would the (things with which) the magic (was worked) be taken out?

In this respect, Quatada said: I asked Sa'eed Ibn Al'musaiyyab: "What about a man who was bewitched to the extent that he was prevented from approaching his wife? Could he be able to disclose (the magic object)?" Sa'eed replied: "There is no harm in it as long as it is aiming at removing the evil. whatever is beneficial of that was not prohibited."

عائشةَ رَضِيَ اللّهُ عَنهَا قالَتْ: سَحَرَ رَسُولَ اللّهِ ﷺ رَجُلٌ مِنْ بَني زُرَيق، يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَم، حتَّى كانَ رَسُولُ اللّهِ ﷺ يُخَيَّلُ إلَيهِ أَنَّهُ يَفعَلُ الشَّيءَ وَما فَعَلَهُ، حتَّى إذَا كانَ ذَاتَ يَوْم أَوْ ذاتَ لَيلةٍ وَهْوَ عِندي، لكِنَّهُ دَعا وَدَعا، ثُمَّ قال: «يَا عائِشَةُ، أَشعَرْتِ أَنَّ اللّهَ أَفتاني فيما استَفتَيتُهُ فيه، أَتاني رَجُلانِ، فقَعَدَ أَحَدُهُما عِندَ رَأْسِي، وَالآخَرُ عِندَ رِجلَيَ، فَقَالَ أَحَدُهُما لِصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ فَقَال: مَطبُوبٌ، قال: مَنْ طَبَّهُ؟ قال: لَبِيدُ بْنُ الأَعْصَم، قال: في أَيِّ شَيءٍ؟ قال: في مُشْطٍ وَمُشَاطَةٍ، وَجُفِّ طَلْعِ نَخْلَةٍ ذَكَرٍ. قال: وَأَينَ هُوَ؟ قال: في بِئرِ ذَرْوَانَ» فَأَتاهَا رَسُولُ اللّهِ ﷺ في نَاسٍ مِنْ أَصْحَابِهِ، فجاءَ فَقَالَ: «يَا عائِشَةُ، كأَنَّ ماءَهَا نُقَاعَةُ الحِنَّاءِ، أَو كأَنَّ رُؤُوسَ نَخلِهَا رُؤُوسُ الشَّيَاطِينِ». قُلتُ: يا رَسُولَ اللّهِ: أَفَلا أَستَخْرَجْتَهُ(١)؟ قال: «قَدْ عافاني اللّهُ، فَكَرِهتُ أَن أُثَوِّرَ عَلَى النَّاسِ فيهِ شَرّاً». فَأَمَرَ بِهَا فَدُفِنَتْ. تابَعَهُ أَبُو أُسامَةَ وَأَبُو ضَمْرَةَ وَابْنُ أَبي الزِّنادِ، عَنْ هِشام. وَقالَ اللَّيثُ وَابْنُ عُيَينَةَ، عَنْ هِشَام: «في مُشْطٍ وَمُشَاقَةٍ». يُقَالُ: المُشَاطَةُ: ما يَخْرُجُ مِنَ الشَّعَرِ إِذا مُشِطَ، وَالمُشَاقَةُ: مِنْ مُشَاقَةِ الكَتَّانِ.

[طرفه في: ٣١٧٥].

٤٨ ـ بابٌ الشِّرْكُ وَالسِّحْرُ مِنَ المُوبِقَاتِ

٥٧٦٤ ـ حدّثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ قال: حَدَّثَني سُلَيمانُ، عَنْ ثَوْرِ بْنِ زَيدٍ، عَنْ أَبِي الغَيثِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إجْتَنِبُوا المُوبِقَاتِ: الشِّرْكُ بِاللّهِ، وَالسِّحْرُ».

[طرفه في: ٢٧٦٦].

٤٩ ـ بابٌ هَل يُستَخْرَجُ السِّحْر

وَقالَ قَتَادَةُ: قُلتُ لِسَعِيدِ بْنِ المُسَيَّبِ: رَجُلٌ بِهِ طِبٌّ، أَوْ يُؤَخَّذُ عَنِ امْرَأَتِهِ، أَيُحَلُّ عَنْهُ أَوْ يُنَشَّرُ؟ قالَ: لا بَأْسَ بِهِ، إِنَّما يُرِيدُونَ بِهِ الإِصْلاحَ، فَأَمَّا ما يَنفَعُ فَلَمْ يُنْهَ عَنْهُ.

= الشعر عند التسريح كما هو مذكور في المتن وجف الطلع الغشاء الذي يكون عليه وبئر ذروان بئر كانت بالمدينة، وقوله: نقاعة الحناء يعني أن ماء هذه البئر لونه أحمر كلون الماء الذي ينقع فيه الحناء والتثوير والإثارة كلاهما بمعنى واحد والمشاقة ما يتقطع من الكتان اهـ.

ـ قوله: فأمر بها أي بالبئر.

٥٧٦٤ ـ قوله (الشرك) الخ بالفرع فيهما والنصب فيهما اهـ. من الشارح.

باب ٤٩ ـ قوله: أو ينشر بهذا الضبط وبفتح النون وتشديد المعجمة كما في الشارح والذي عند العيني هو الثاني. والنشرة بالضم الرقية التي يحل بها عقد الرجل عن مباشرة امرأته.

ـ أي سحر سمي طباً تفاؤلاً والتأخيذ الحبس عن النساء.

ـ قوله: رعوفة كذا عند الشارح وعند العيني راعوفة بزيادة الألف بعد الراء قال وهو المشهور في الروايات وهو حجر يوضع على رأس البئر يقوم عليه المستقي، وقد يكون في أسفل البئر إذا حفرت لا يستطاع قلعه =

5765- A'isha "Allah be pleased with her" narrated: Magic was worked on The Messenger of Allah "Allah's blessing and peace be upon him" so that he used to think that he had sexual relations with his wives though he actually did not do. (Sufyan said: "That is the heaviest of magic since it has such an effect"). Then one day he said: "O A'isha! Do you know that Allah inspired me concerning the matter about which I asked Him? Two men came to me, one of whom sat near my head and the other sat near my feet. The one near my head asked the other: "What is wrong with this man?" The latter replied: "He is under the effect of magic." The first one asked: "Who has worked magic on him?" The other replied: "Labid Ibn Al'a'sam, a man from Banu'zuraiq who was an ally of the Jews and was a hypocrite." The first one asked: "What material did he use?" The other replied: "A comb and the hair gathered on it." The first one asked: "Where (did he put it)?" The other replied: "In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan." The Prophet "Allah's blessing and peace be upon him" went to that well and took out those things. He said: "That was the well which was shown to me (in my dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet "Allah's blessing and peace be upon him" further said: "Then that thing was taken out." I said: "Why do you not disclose (the magic object)?" He said: "Allah has cured me; and I dislike letting evil spread among my people."

[50] What about sorcery

5766- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him". So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me regarding the matter about which I asked him." I asked: "What is that, O Messenger of Allah?" he replied: "Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm, in the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well and looked at that, near to which there were many date-palm trees. Then he returned and said to me: "By Allah! Its water is as red as the Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked out of the pollen skin?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Then he ordered the well be filled up with earth.

٥٧٦٥ - حدّثني عَبْدُ اللّهِ بْنُ مُحَمدٍ قالَ: سَمِعْتُ ابْنَ عُيَينَةَ يَقُولُ: أَوَّلُ مَنْ حَدَّثَنَا بِهِ ابْنُ جُرَيجٍ يَقُولُ: حَدَّثَني آلُ عُرْوَةَ، عَنْ عُرْوَةَ، فَسَأَلْتُ هِشَاماً عَنْهُ، فَحَدَّثَنَا عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا قالَتْ: كانَ رَسُولُ اللّهِ ﷺ سُحِرَ، حَتَّى كانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلاَ يَأْتِيهِنَّ، قالَ سُفيانُ: وَهذا أَشَدُّ ما يَكُونُ مِنَ السِّحْرِ، إِذَا كانَ كَذَا، فَقَالَ: «يا عائِشَةُ، أَعَلِمْتِ أَنَّ اللّهَ قَدْ أَفتانِي فِيما استَفتَيتُهُ فِيهِ، أَتانِي رَجُلاَنِ، فَقَعَدَ أَحَدُهُما عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلآخَرِ: ما بالُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بْنُ أَعْصَمَ - رَجُلٌ مِنْ بَنِي زُرَيقٍ حَلِيفٌ لِيَهُودَ كانَ مُنَافِقاً - قالَ: وَفِيمَ؟ قالَ: في مُشْطٍ وَمُشَاقَةٍ، قالَ: وَأَينَ؟ قالَ: في جُفِّ طَلعَةِ ذَكَرٍ، تَحْتَ رَعُوفَةٍ في بِئْرِ ذَرْوَانَ». قالَتْ: فَأَتَى النَّبِيُّ ﷺ البِئْرَ حَتَّى استَخْرَجَهُ، فَقالَ: «هذهِ البِئْرُ الَّتِي أُرِيتُهَا، وَكَأَنَّ ماءَهَا نُقَاعَةُ الحِنَّاءِ، وَكَأَنَّ نَخلَهَا رُؤوسُ الشَّيَاطِينِ». قالَ: فَاستُخْرِجَ، قالَتْ: فَقُلتُ: أَفَلاَ؟ أَي تَنَشَّرْتَ - فَقالَ: «أَمَا وَاللّهِ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرّاً».

[طرفه في: ٣١٧٥].

٥٠ - بابُ السِّحْرِ

٥٧٦٦ - حدّثنا عُبَيدُ بْنُ إِسماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: سُحِرَ النَّبِيُّ ﷺ حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيهِ أَنَّهُ يَفعَلُ الشَّيءَ وَما فَعَلَهُ، حَتَّى إِذَا كانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدِي، دَعا اللّهَ وَدَعاهُ، ثُمَّ قالَ: «أَشَعَرْتِ يا عائِشَةُ أَنَّ اللّهَ قَدْ أَفتانِي فِيما استَفتَيتُهُ فِيهِ». قُلتُ: وَما ذَاكَ يا رَسُولَ اللّهِ؟ قالَ: «جاءَنِي رَجُلاَنِ، فَجَلَسَ أَحَدُهُما عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَيَّ، ثُمَّ قالَ أَحَدُهُما لِصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ ابن الأَعْصَمِ اليَهُودِيُّ مِنْ بَنِي زُرَيقٍ، قالَ: فِيما ذَا؟ قالَ: في مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلعَةٍ ذَكَرٍ، قالَ: فَأَينَ هُوَ؟ قالَ: في بِئْرِ ذِي أَرْوَانَ». قالَ: فَذَهَبَ النَّبِيُّ ﷺ في أُنَاسٍ مِنْ أَصْحَابِهِ إِلَى البِئْرِ، فَنَظَرَ إِلَيهَا وَعَلَيهَا نَخْلٌ، ثُمَّ رَجَعَ إِلَى عائِشَةَ فَقالَ: «وَاللّهِ لَكَأَنَّ ماءَهَا نُقَاعَةُ الحِنَّاءِ، وَلَكَأَنَّ نَخلَهَا رُؤوسُ الشَّيَاطِينِ». قُلتُ: يا رَسُولَ اللّهِ أَفَأَخرَجْتَهُ؟ قالَ: «لاَ، أَمَّا أَنَا فَقَدْ عافَانِي اللّهُ وَشَفَانِي، وَخَشِيتُ أَنْ أُثَوِّرَ عَلَى النَّاسِ مِنْهُ شَرّاً». وَأَمَرَ بِهَا فَدُفِنَتْ.

[طرفه في: ٣١٧٥].

= فيترك يجلس عليه الذي ينظف البئر وعبارة الشارح هنا غلط فيها الطابع حيث جعل المنقي المستقي (مصحح).

- قوله: أفلا أي تنشرت وسقطت لفظة أي في بعض النسخ (شارح).

٥٧٦٦ - قوله: ذي أروان قال الشارح وسقط لأبي ذر لفظة ذي ا هـ. والرواية المتقدمة دروان ا هـ.

[51] (The Prophet's saying) "Some eloquent speech is as effective as magic"

5767- Ibn Omar "Allah be pleased with both" reported: Two men came from the East and addressed the people who wondered at their eloquent speeches. Allah's Apostle "Allah's blessing and peace be upon him" said: "Some eloquent speech is as effective as magic."

[52] Treating with Ajwa dates from (the effect of) the magic

5768- Amer Ibn Sa'd narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "He who eats many (or seven, according to another narration) Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

5769- Amer Ibn Sa'd narrated : I heard Sa'd saying: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "He who eats seven Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

[53] There is no Hamah

5770- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission; nor is there any bad omen in the month of Safar; nor there is Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "Then what about camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

5771- Abu'salama narrated that he heard Abu'huraira "Allah be pleased with him" telling: The Prophet "Allah's blessing and peace be upon him" said: " The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy ones." Or "No patient should be put with the healthy" (lest the disease would be transferred to him.) in this way, he (Abu'huraira) denied the previous tradition. We asked him: "Did not you report to us that "There is no infectious disease to convey to others without Allah's permission"?" he angrily spoke in Ethiopian obscurely. Abu'salama commented: "I never saw him forgetting but this narration."

٥١ - بابٌ مِنَ البَيَانِ سِحْراً

٥٧٦٧ - حدّثنا عَبدُ اللّهِ بنُ يوسُفَ: أخبَرَنا مالكٌ، عن زَيدِ بنِ أسلَمَ، عن عبدِ اللّهِ بنِ عُمرَ رَضِيَ اللّهُ عَنهُما: أنَّهُ قَدِمَ رَجُلانِ مِنَ المَشرِقِ فَخَطَبا، فَعَجِبَ النّاسُ لِبَيانِهِما، فَقالَ رَسولُ اللّهِ ﷺ: «إنَّ مِنَ البَيانِ لَسِحراً، أو إنَّ بَعضَ البَيانِ لَسِحرٌ».

[طرفه في: ٥١٤٦]

٥٢ - بابُ الدَّواءِ بِالعَجْوَةِ لِلسِّحْرِ

٥٧٦٨ - حدّثنا عَلِيٌّ: حَدَّثَنا مَروانُ: أخبَرَنا هاشِمٌ: أخبَرَنا عامِرُ بنُ سَعدٍ، عن أبيهِ رَضِيَ اللّهُ عَنهُ قالَ: قالَ النَّبيُّ ﷺ: «مَنِ اصطَبَحَ كُلَّ يَومٍ تَمَراتٍ عَجوَةً، لَم يَضُرَّهُ سُمٌّ ولا سِحرٌ ذلكَ اليَومَ إلَى اللَّيلِ». وقالَ غَيرُهُ: «سَبعَ تَمَراتٍ». [طرفه في: ٥٤٤٥].

٥٧٦٩ - حدّثنا إسحاقُ بنُ مَنصورٍ: أخبَرَنا أبو أُسامَةَ: حَدَّثَنا هاشِمُ بنُ هاشِمٍ قالَ: سَمِعتُ عامِرَ بنَ سَعدٍ سَمِعتُ سَعداً رَضِيَ اللّهُ عَنهُ يَقولُ: سَمِعتُ رَسولَ اللّهِ ﷺ يَقولُ: «مَن تَصَبَّحَ سَبعَ تَمَراتٍ عَجوَةً، لَم يَضُرَّهُ ذلكَ اليَومَ سُمٌّ ولا سِحرٌ». [طرفه في: ٥٤٤٥].

٥٣ - بابٌ لا هامَةَ

٥٧٧٠ - حدّثني عَبدُ اللّهِ بنُ مُحَمَّدٍ: حَدَّثَنا هِشامُ بنُ يُوسُفَ: أخبَرَنا مَعمَرٌ، عنِ الزُّهريِّ، عن أبي سَلَمَةَ، عن أبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ قالَ: قالَ النَّبيُّ ﷺ: «لا عَدوَى ولا صَفَرَ ولا هامَةَ». فَقالَ أعرابيٌّ: يا رَسولَ اللّهِ، فَما بالُ الإبِلِ، تَكونُ في الرَّملِ كأنَّها الظِّباءُ، فَيُخالِطُها البَعيرُ الأجرَبُ فَيُجرِبُها؟ فَقالَ رَسولُ اللّهِ ﷺ: «فَمَن أعدَى الأوَّلَ؟».

[طرفه في: ٥٧٠٧].

٥٧٧١ - وعن أبي سَلَمَةَ: سَمِعَ أبا هُرَيرَةَ بَعدُ يَقولُ: قالَ النَّبيُّ ﷺ: «لا يُورِدَنَّ مُمرِضٌ على مُصِحٍّ». وأنكَرَ أبو هُرَيرَةَ حَديثَ الأوَّلِ، قُلنا: ألَم تُحَدِّث أنَّهُ: «لا عَدوَى». فَرَطَنَ بالحَبَشيَّةِ، قالَ أبو سَلَمَةَ: فَما رَأيتُهُ نَسِيَ حَديثاً غَيرَهُ. [الحديث: ٥٧٧١ - طرفه في: ٥٧٧٤].

باب ٥١ - قوله (باب من البيان سحر) كذا في نسخة العيني. قال في رواية المستملي السحر بالألف واللام ا هـ.

٥٧٦٧ - قوله: أو أن بعض البيان سحر هكذا في نسخة الشارح المطبوعة وفي بعض نسخ المتن أو أن بعض البيان لسحر ا هـ.

٥٧٦٨ - قوله: تمرات عجوة بتنوين تمرات ونصب عجوة عطف بيان أو صفة لتمرات ولأبي ذر تمرات عجوة بإضافة تمرات لعجوة كثياب خز ا هـ، شارح.

٥٧٧١ - قوله: (الممرض) الذي له إبل مرضى والمصح الذي له إبل صحاح.

- قوله: حديث الأول بالإضافة كمسجد الجامع ولأبي ذر الحديث الأول ا هـ. من الشارح.

- قوله: فرطن الخ أي تكلم غضباً بما لا يفهم.

[54] There is no infection

5772- Abdullah Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but an evil omen may be in three: a woman, a house, or an animal."

5773- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: “There is no infectious disease to convey others (without Allah’s permission).”

5774- Abu’salama Ibn Abdur’rahman narrated: I heard Abu'huraira "Allah be pleased with him" telling: The Prophet "Allah's blessing and peace be upon him" said: " The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy ones” or “No patient should be put with the healthy" (lest the disease would be transferred to him.)

5775- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others (without Allah's permission).” A Bedouin stood up and said: "Then what about camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

5776- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but I like the optimism.” They asked: “What is optimism?” he said: “ It is the good word (one takes as a good omen).”

[55] What was mentioned concerning the poison (put in a sheep and) presented to The Prophet “Allah’s blessing and peace be upon him”

5777- Abu'huraira "Allah be pleased with him" reported: When Khaibar was conquered, a roasted poisoned sheep was presented to The Prophet as a gift (by the Jews). The Prophet "Allah's blessing and peace be upon him" ordered: "Let all the Jews who have been here, be gathered before me." The Jews were collected (to whom) The Prophet "Allah's blessing and peace be upon him" said: "I am going to ask you a question. Will you tell the truth?” They said: "Yes, O Abul’qasim.” The Prophet "Allah's blessing and peace be upon him" asked: "Who is your father?" They replied: "So-and-so." He said: "You are liars; your father is so-and-so." They said: "You are right." He said: "Will you now tell me the truth, if I ask you about something?" They replied: "Yes, O Abul'qasim; and if we tell a lie, you can realize it as you have done regarding our father." On that, he asked: "Who are the people of the (Hell) Fire?" They said: "We shall remain in the (Hell) Fire for a short time, and after that you will replace us." The Prophet "Allah's blessing and peace be upon him" Said: "You may be cursed and humiliated

٥٤ـ بابٌ لا عَدْوَى

٥٧٧٢ ـ حدثنا سعيدُ بنُ عُفَير قال: حدَّثني ابنُ وهب، عن يونُس، عن ابن شهاب قال: أخبرَني سالمُ بنُ عبد الله وحَمزَةُ: أنَّ عبدَ اللهِ بنَ عمرَ رضيَ اللهُ عنهُما قال: قالَ رسُولُ اللهِ ﷺ: «لاَ عَدْوَى ولاَ طِيرَةَ، إنَّما الشُّؤْمُ في ثَلاثٍ. في الفَرَسِ، والمَرْأَةِ، والدَّار».

[طرفه في: ٢٠٩٩].

٥٧٧٣ ـ حدثنا أبو اليَمان: أخبَرَنا شُعيبٌ، عن الزُّهريّ قالَ: حَدَّثني أبو سَلَمَةَ بنُ عَبدِ الرَّحمٰنِ: أنَّ أبَا هُريرَةَ قال: إنَّ رَسُولَ اللهِ ﷺ قال: «لا عَدْوَى».

[طرفه في: ٥٧٠٧].

٥٧٧٤ ـ قال أبو سلَمةَ بنُ عَبدِ الرَّحمٰنِ: سَمِعتُ أبا هُرَيرَةَ، عن النَّبيِّ ﷺ قال: «لا تُورِدُوا المُمْرِضَ عَلى المُصِحِّ».

[طرفه في: ٥٧٧١].

٥٧٧٥ ـ وعَن الزُّهريِّ قال: أخبَرَني سِنانُ بنُ أبي سِنانٍ الدُّؤَليُّ: أنَّ أبا هُرَيرَةَ رَضيَ اللهُ عَنهُ قال: إنَّ رَسُولَ اللهِ ﷺ قال: «لا عَدْوَى» فَقامَ أعرَابيٌّ فَقال: أرَأيتَ الإبلَ، تَكونُ في الرِّمالِ أمثالَ الظِّباءِ، فيَأتيهِ البَعيرُ الأجرَبُ فَتجرَبُ؟ قالَ النَّبيُّ ﷺ: «فَمَنْ أعدَى الأوَّلَ؟».

[طرفه في: ٥٧٠٧].

٥٧٧٦ ـ حدثني مُحمَّدُ بنُ بَشار: حَدَّثنا ابنُ جَعفر: حَدَّثنا شُعبَةُ قال: سَمِعتُ قَتادَةَ، عَن أنَس بنِ مالِكٍ رَضيَ اللهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «لاَ عَدوَى ولاَ طِيَرَةَ، ويُعجِبُني الفَألُ». قالُو: وما الفَألُ؟ قال: «كَلِمَةٌ طَيِّبَةٌ».

[طرفه في: ٥٧٥٦].

٥٥ـ بابُ ما يُذْكَرُ في سَمِّ النَّبيِّ ﷺ

رَواهُ عُروَةُ، عَن عائِشَةَ، عَنِ النَّبيِّ ﷺ.

٥٧٧٧ ـ حدثنا قُتَيبَةُ: حَدَّثنا اللَّيثُ، عَن سَعيدِ بنِ أبي سَعيدٍ، عَن أبي هُرَيرَةَ أنَّهُ قالَ: لَمَّا فُتِحَت خَيبَرُ، أُهدِيَت لِرَسُولِ اللهِ ﷺ شاةٌ فِيها سَمٌّ، فَقالَ رَسُولُ اللهِ ﷺ: «اجمَعُوا لي مَن كانَ ها هُنا مِنَ اليَهود»، فجُمِعُوا لَهُ، فَقالَ لَهُم رَسُولُ اللهِ ﷺ: «إنّي سائِلُكُم عَن شَيءٍ، فهل أنتُم صادِقيَّ عنهُ؟». فقالوا: نعَم يا أبا القاسم، فقال لَهُم رَسُولُ اللهِ ﷺ: «مَن أبُوكم؟». قالوا: أبُونا فلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «كَذَبتُم، بَل أبُوكُم فُلانٌ». فَقالُوا: صَدَقتَ وبَرِرتَ فَقالَ: «هَل أنتُم صادِقيَّ عَن شَيءٍ إن سألتُكُم عنهُ؟». فَقالُوا: نَعَم يا أبا القاسِمِ، وإن كَذَبناكَ عَرَفتَ كَذِبَنا كَما عرفتَه في أبينا، قال لَهُم رَسُولُ اللهِ ﷺ: «مَن أهلُ النّارِ؟». فَقالُوا: نَكُونُ

٥٧٧٤ ـ قوله: (توردوا) الخ وروي لا يورد الممرض على المصح كما في الشارح.

in it! By Allah, we shall never replace you in it." Then he asked: "Will you now tell me the truth if I ask you a question?" They said: "Yes, O Abul'qasim." He asked: "Have you poisoned this sheep?" They said: "Yes." He asked: "What made you do so?" They said: "We wanted to know: if you are a liar, we will get rid of you, and if you are a Prophet, then the poison will not harm you."

[56] Drinking poison; and using it as a treatment

5778- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever purposely throws himself from a mountain and is killed, will be in the (Hell) Fire falling down into it, wherein he will live perpetually forever. Whoever drinks poison and kills himself with it, will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will remain eternally forever. Whoever kills himself with an iron weapon, will be carrying that weapon in his hand, with which he will be stabbing his Abdomen in the (Hell) Fire wherein he will stay eternally forever."

5779- Amer Ibn Sa'd narrated : I heard my father saying: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "He who eats seven Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

[57] What about the she-asses milk?

5780- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prohibited eating (the meat of) wild beasts having fangs. (Az'zuhri said: "It was not before I went to Sham when I heard this narration.")

5781- Al'laith told: Yunus said: I asked Ibn Shehab: "May we offer ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied: "Muslims used to treat themselves with that in which they saw no harm. As for the milk of she-asses, we were informed that The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating their meat, but we had no information whether drinking their milk was permitted or forbidden."

فِيهَا يَسِيراً، ثُمَّ تَخْلُفُونَنَا فِيهَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اخْسَؤُا فِيهَا، وَاللَّهِ لاَ نَخْلُفُكُمْ فِيهَا أَبداً». ثُمَّ قال لَهُم: «فَهل أَنْتُم صادِقِي عَنْ شيءٍ إِنْ سَأَلْتُكُم عنهُ؟». قالُوا: نَعَمْ، فَقَالَ: «هَل جَعلتُم في هذهِ الشَّاةِ سُمّاً؟». فقالُوا: نعمْ، فقالَ: «ما حَمَلَكُم على ذلِكَ؟». فقالُوا: أَرَدْنا: إِنْ كُنْتَ كَذَّاباً نَسْتَرِيحُ مِنك، وَإِن كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ.

[طرفه في: ٣١٦٩].

٥٦ ـ بابُ شُرْبِ السَّمِّ وَالدَّوَاءِ بِهِ وَبِمَا يُخَافُ مِنْهُ

٥٧٧٨ ـ حدّثنا عبدُ اللهِ بنُ عبدِ الوهَّابِ: حدَّثنا خالدُ بنُ الحارثِ: حدَّثنا شُعبَةُ، عَن سُلَيمانَ قال: سَمِعْتُ ذَكْوَانَ يُحَدِّث، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفسَهُ، فَهُوَ في نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خالِداً مُخَلَّداً فِيهَا أَبَداً، وَمَنْ تَحَسَّى سُمّاً فَقَتَلَ نَفسَهُ، فَسَمُّهُ في يَدِهِ يَتَحَسَّاهُ في نَارِ جَهَنَّمَ خالِداً مُخَلَّداً فِيهَا أَبَداً، وَمَنْ قَتَلَ نَفسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ في يَدِهِ يَجأُ بِهَا في بَطْنِهِ في نَارِ جَهَنَّمَ خالِداً مُخَلَّداً فِيهَا أَبَداً».

[طرفه في: ١٣٦٥].

٥٧٧٩ ـ حدّثنا محمَّدٌ: أَخبَرَنَا أَحمَدُ بْنُ بَشِيرٍ أَبُو بَكرٍ: أَخبَرَنَا هَاشِمُ بْنُ هَاشِمٍ قالَ: أَخْبَرَنِي عامِرُ بْنُ سَعْدٍ قالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ اصْطَبَحَ بِسَبْعِ تَمَرَاتِ عَجْوَةٍ، لَمْ يَضُرُّهُ ذلِكَ اليَوْمَ سَمٌّ وَلاَ سِحْرٌ».

[طرفه في: ٥٤٤٥].

٥٧ ـ بابُ أَلبَانِ ٱلأُتُنِ

٥٧٨٠ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. قالَ الزُّهرِيُّ: وَلَمْ أَسْمَعْهُ حَتَّى أَتَيتُ الشَّأْمَ.

[طرفه في: ٥٥٣٠].

٥٧٨١ ـ وَزَادَ اللَّيثُ قالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: وَسَأَلْتُهُ هَل نَتَوَضَّأُ أَوْ نَشْرَبُ أَلبَانَ ٱلأُتُنِ، أَوْ مَرَارَةَ السَّبُعِ، أَوْ أَبْوَالَ ٱلإِبِلِ؟ قالَ: قَدْ كَانَ المُسْلِمُونَ يَتَدَاوَوْنَ بِهَا، فَلاَ يَرَوْنَ بِذلِكَ بَأْساً، فَأَمَّا أَلبَانُ ٱلأُتُنِ: فَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنْ لُحُومِهَا، وَلَمْ

٥٧٧٨ ـ وجأته أوجؤه مهموز من باب نفع وربما حذفت الواو في المضارع فقيل: يجأ كما قيل يسع ويطأ ويهب وذلك إذا ضربته بسكين ونحوه في أيّ موضع كان كذا في المصباح فقوله: يجأ بهذا الرسم لا كما ضبطه الشراح من رسمهم الهمزة بعد الألف.

باب ٥٧ ـ قوله: (الأتان) الأنثى من الحمير وجمع القلة آتن مثل عناق وأعنق وجمع الكثرة أُتن بضمتين ا هـ. من المصباح.

As for the bile of wild animals, Ibn Shehab said: “Abu’idris Al’khawlani told me that Abu’tha’laba Al’khushani had told him that The Messenger of Allah “Allah’s blessing and peace be upon him” had forbidden eating the meat of every wild beast having fangs.”

[58] When a fly falls in one's utensil

5782- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If a fly falls in the utensil of any of you, let him dip all of it (into the utensil) and then throw it away, for in one of its wings there is a disease and in the other there is a cure (antidote for it)."

يَبْلُغْنَا عَنْ أَلبَانِهَا أَمْرٌ وَلاَ نَهيٌ، وَأَمَّا مَرَارَةُ السَّبُعِ: قالَ ابنُ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الخَوْلاَنِيُّ: أَنَّ أَبَا ثَعْلَبَةَ الخُشَنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ.

[طرفه في: ٥٥٣٠]

٥٨ ـ بابٌ إِذا وَقَعَ الذُّبَابُ في الإِنَاءِ

٥٧٨٢ ـ حدثنا قُتَيبَةُ: حَدَّثَنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عَنْ عُتْبَةَ بنِ مُسْلِمٍ، مَوْلَى بَنِي تَيمٍ، عَنْ عُبَيدِ بنِ حُنَينٍ، مَوْلَى بَنِي زُرَيقٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِذَا وَقَعَ الذُّبَابُ في إِنَاءِ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لِيَطْرَحْه، فَإِنَّ في أَحَدِ جَنَاحَيهِ شِفَاءً وَفي الآخَرِ دَاءً».

[طرفه في: ٣٣٢٠].

(77) The Book of Clothes

[1] Allah's saying: "Say: who hath forbidden the beautiful (gifts) of Allah, which He hath produced for his servants, and the things, clean and pure, (which He hath provided) for sustenance?" (The Heights 32)

The Prophet "Allah's blessing and peace be upon him" said: "Eat, drink, wear clothes, and give in charity but without neither dissipation nor haughtiness."

Ibn Abbas said: "Eat whatever you want, and wear whatever you wished of clothes as long as you are far from debauchery and pride."

5783- Abdullah Ibn Omar "Allah be pleased with both" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will not look on the Day of Judgment at he, who drags his robe (behind him) out of pride."

[2] What about he, who does not drag his rope out of pride

5784- Abdullah Ibn Omar "Allah be pleased with both" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who drags his robe (behind him) out of pride, Allah will not look at him on the Day of Judgment." Abu'bakr said: "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle "Allah's blessing and peace be upon him" said: "But you do not do that out of pride."

5785- Abu'bakra "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" stood up dragging his cloak till he entered the Mosque. We entered (with him). He led us in a two-Rak'a-prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" addressed us saying: "The sun and the moon are two of Allah's signs. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

[3] Rolling up the sleeves of one's cloak or garment

5786- Awn Ibn Abu'juhaifa narrated from his father: I saw Bilal bringing a short spear (or stick), which he fixed in the ground, and then he announced the prayer establishment. I saw The Messenger of Allah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٧ ـ كتاب اللِّباس

١ ـ بابُ قَوْلِ اللّه تَعَالَى: ﴿قُل مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِي أَخْرَجَ عِبادِهِ﴾

وَقالَ النَّبِيُّ ﷺ: كُلوا وَاشْرَبُوا وَالبَسُوا وَتَصَدَّقُوا، في غَيرِ إِسْرَافٍ وَلاَ مَخِيلَةٍ. وَقالَ ابْنَ عبَّاسٍ: كُل ما شِئتَ وَالبَس ما شِئتَ، ما أَخْطأَتْكَ اثْنَتانِ: سَرَفٌ أَوْ مَخِيلَةٌ.

٥٧٨٣ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللّهِ بْنِ دِينَارٍ، وَزَيدِ بْنِ أَسْلَمَ: يُخْبِرُونَهُ عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لاَ يَنْظُرُ اللّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ». [طرفه في: ٣٦٦٥].

٢ ـ بابُ مَنْ جَرَّ إِزَارَهُ مِنْ غَيرِ خُيَلاَءَ

٥٧٨٤ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللّهِ، عَنْ أَبِيهِ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ لَمْ يَنْظُرِ اللّهُ إِلَيهِ يَوْمَ القِيَامَةِ» قالَ أَبُو بَكْرٍ: يَا رَسُولَ اللّه، إِنَّ أَحَدَ شِقَّي إِزَارِي يَسْتَرْخِي، إِلاَّ أَنْ أَتَعاهَدَ ذلِكَ مِنْهُ؟ فَقالَ النَّبِيُّ ﷺ: «لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلاَءَ». [طرفه في: ٣٦٦٥].

٥٧٨٥ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنا عَبْدُ الأَعْلَى، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللّهُ عَنهُ قالَ: خَسَفَتِ الشَّمْسُ وَنَحْنُ عِنْدَ النَّبِيِّ ﷺ، فَقَامَ يَجُرُّ ثَوْبَهُ مُسْتَعْجِلاً، حَتَّى أَتَى المَسْجِدَ، وَثابَ النَّاسُ، فَصَلَّى رَكْعَتَينِ فَجُلِّيَ عَنها، ثُمَّ أَقْبَلَ عَلَينا، وَقالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتانِ مِنْ آيَاتِ اللّهِ، فَإِذَا رَأَيتُم مِنها شَيئاً فَصَلُّوا، وَادْعُوا اللّهَ حَتَّى يَكْشِفَهَا». [طرفه في: ١٠٤٠].

٣ ـ بابُ التَّشْمِيرِ في الثِّيَابِ

٥٧٨٦ ـ حدّثني إِسْحاقُ: أَخْبَرَنَا ابْنُ شُمَيلٍ: أَخْبَرَنا عُمَرُ بْنُ أَبِي زَائِدَةَ: أَخْبَرَنا عَوْنُ ابن أَبِي جُحَيفَةَ، عَنْ أَبِيهِ أَبِي جُحَيفَةَ قالَ: فَرَأَيتُ بِلالاً جاءَ بِعَنَزَةٍ فَرَكَزَهَا، ثُمَّ أَقامَ الصَّلاةَ،

باب ١ ـ قوله: (باب قول الله تعالى) وفي نسخة العينيّ كتاب اللباس وقول الله.

ـ قوله: (ما خطئتك اثنتان) أي مدة عدم إصابة الخصلتين إياك وهما الإسراف والتكبر.

٥٧٨٣ ـ يقال: (اختال الرجل وبه خيلاء) وهو الكبر والإعجاب.

٥٧٨٥ ـ قوله: (أتى المسجد وثاب الناس) أي رجعوا إليه بعد أن كانوا خرجوا منه.

“Allah’s blessing and peace be upon him” coming out, wearing a cloak with its sleeves rolled up. He then offered a two-rak’a prayer while facing the stick. I saw the people and animals passing in front of him beyond the stick.

[4] The part of the lower garment that hangs below the ankles is in the fire

5787- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The part of a lower garment which hangs below the ankles is in the Fire."

[5] Dragging one’s garment out of haughtiness

5788- Abu’huraira "Allah be pleased with him" narrated : The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will not look on the Day of Judgment at he, who drags his robe (behind him) out of pride and arrogance."

5789- Abu’huraira “Allah be pleased with him” narrated: The Prophet (or Abul’qasim) “Allah’s blessing and peace be upon him” said: “While a man was walking, clad in a two-piece garment, full of pride, with his hair well-combed, suddenly Allah made him sink into the earth. Indeed, he will go on sinking into it until The Day of Judgement.”

5790- Salim Ibn Abdullah narrated that his father had told him: The Prophet “Allah’s blessing and peace be upon him” said: “While a man was dragging his garment behind him, suddenly Allah made him sink into the earth. Indeed, he will go on sinking into it until The Day of Judgement.”

5791- Muharib Ibn Dithar narrated: I heard Abdullah Ibn Omar "Allah be pleased with both" telling That Allah's Apostle "Allah's blessing and peace be upon him" said: “He, who drags his robe (behind him) out of pride, Allah will not look at him on the Day of Judgment."

[6] What about the fringed garment?

in this respect, it was mentioned that Az’zuhri, Abu’bakr Ibn Mohammad, Hamza Ibn Osaid and Mo’awiya Ibn Abdullah Ibn Ja’far had put on fringed garments.

فَرَأَيتُ رَسُولَ اللّهِ ﷺ خَرَجَ في حُلَّةٍ مُشَمِّراً، فَصَلَّى رَكْعَتَينِ إِلَى العَنَزَةِ، وَرَأَيتُ النَّاسَ وَالدَّوابَّ يَمُرُّونَ بَينَ يَدَيهِ مِنْ وراءِ العَنَزَةِ. [طرفه في: ١٨٧].

٤ ـ بابٌ ما أَسْفَلَ مِنَ الكَعْبَيْنِ فَهْوَ فِي النَّار

٥٧٨٧ ـ حدثنا آدمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا سَعِيدُ بْنُ أَبي سَعِيدٍ المَقْبُرِيُّ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قال: «ما أَسْفَلَ مِنَ الكَعْبَينِ مِنَ الإِزارِ فَفي النَّارِ».

٥ ـ بابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الخُيَلاءِ

٥٧٨٨ ـ حدثنا عَبْدُ اللّهِ بنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قال: «لا يَنْظُرُ اللّهُ يَوْمَ القِيامَةِ إِلَى مَنْ جَرَّ إِزارَهُ بَطَراً».

٥٧٨٩ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيرَةَ يَقُولُ: قالَ النَّبيُّ، أَوْ قالَ أَبُو القَاسِمِ ﷺ: «بَينَما رَجُلٌ يَمْشِي في حُلَّةٍ، تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللّهُ بِهِ، فَهْوَ يَتَجَلَّلُ إِلَى يَوْمِ القِيامَةِ».

٥٧٩٠ ـ حدثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَني اللَّيثُ قالَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّهِ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «بَينَا رَجُلٌ يَجُرُّ إِزارَهُ، خُسِفَ بِهِ، فَهُوَ يَتَجَلَّلُ فِي الأَرْضِ إِلَى يَوْمِ القِيامَةِ». تَابَعَهُ يُونُسُ، عَنِ الزُّهْرِيِّ، وَلَمْ يَرْفَعْهُ شُعَيبٌ، عَنْ أَبي هُرَيرَةَ.

حدّثني عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا أَبِي، عَنْ عَمِّهِ جَرِيرِ بْنِ زَيدٍ قالَ: كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللّهِ بنِ عُمَرَ عَلَى بابِ دَارِهِ، فَقالَ: سَمِعْتُ أَبا هُرَيرَةَ: سَمِعَ النَّبيَّ ﷺ نَحْوَهُ. [طرفه في: ٣٤٨٥].

٥٧٩١ ـ حدثنا مَطَرُ بْنُ الفَضْلِ: حَدَّثَنا شَبَابَةُ: حَدَّثَنا شُعْبَةُ قالَ: لَقِيتُ مُحارِبَ بْنَ دِثَارٍ عَلَى فَرَسٍ، وَهُوَ يَأْتِي مَكانَهُ الَّذِي يَقْضِي فِيهِ، فَسَأَلْتُهُ عَنْ هذا الحَدِيثِ فَحدَّثَني فَقالَ: سَمِعْتُ عَبْدَ اللّهِ بْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً لَمْ يَنْظُرِ اللّهُ إِلَيهِ يَوْمَ القِيامَةِ». فَقُلْتُ لِمُحارِبٍ: أَذَكَرَ إِزارَهُ؟ قالَ: ما خَصَّ إِزاراً وَلا قَمِيصاً. تَابَعَهُ جَبَلَةُ بْنُ سُحَيمٍ، وَزَيدُ بْنُ أَسْلَمَ، وَزَيدُ بْنُ عَبْدِ اللّهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبيِّ ﷺ. وَقالَ

باب ٤ ـ قوله: (ما أسفل) الخ كلمة ما موصولة وبعض صلته محذوف وهو كان وأسفل خبره ويجوز أن يرفع أسفل أي هو أسفل وهو أفعل ويحتمل أن يكون فعلاً ماضياً ا هـ. عيني.

٥٧٨٨ ـ قوله: بطراً يحتمل أن يكون بفتحتين فيكون مصدراً ومعناه طغياناً وتكبراً وأن يكون بكسر الطاء فيكون منصوباً على الحال ا هـ. من العينيّ باختصار.

٥٧٨٩ ـ قوله: مرجل الخ الترجيل التسريح والجمة من شعر الرأس ما تدلى منه على المنكبين، وقوله: يتجلجل أي يتحرك ويسوخ في الأرض.

٥٧٩١ ـ وكان محارب بن دثار قاضي الكوفة.

5792- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: The wife of Rifa'a Al'qurazi came to The Messenger of Allah "Allah's blessing and peace be upon him" while I was sitting, and Abu'bakr was present. She said: "O Messenger of Allah! I was the wife of Rifa'a who divorced me irrevocably. Then I married Abdur'rahman Ibn Az'zubair who, by Allah, O Allah's Apostle, has only something like a fringe of a garment", Showing the fringe of her veil. Khalid Ibn Sa'eed, who was standing at the door, and had not been admitted, heard what she had said (to The Prophet). He said: "O Abu'bakr! Why do you not prevent this lady from saying such things openly before Allah's Apostle?" No, by Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did nothing but smiled. Then he said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless Abdur'rahman consummates his marriage with you." This (case) became the tradition afterwards.

[7] What about the garments?

in this context, Anas told: A Bedouin pulled the garment of The Prophet "Allah's blessing and peace be upon him".

5793- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked for his garment, which he put on and set out walking, followed by Zaid Ibn Haritha and I till he reached the house where Hamza was. He asked for permission to enter, and we were given permission.

[8] Wearing the shirt

Allah Almighty said telling of (The Prophet) Yusuf: "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)." (Yusuf 93)

اللَّيثُ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: مِثْلَهُ وَتَابَعَهُ موسى بنُ عُقْبَةَ، وَعُمَرُ بنُ مُحَمَّدٍ، وَقُدَامَةُ بنُ مُوسى، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «مَنْ جَرَّ ثَوْبَهُ».

[طرفه في: ٣٦٦٥]

٦ ـ بابُ الإزارِ المُهَدَّبِ

وَيُذْكَرُ عَنِ الزُّهْرِيِّ، وَأَبي بَكرِ بنِ مُحَمَّدٍ، وَحَمْزَةَ بنِ أَبي أَسِيدٍ، وَمُعَاوِيَةَ بن عَبْدِ اللَّهِ ابنِ جَعفَرٍ: أَنَّهُم لَبِسُوا ثِيَاباً مُهَدَّبَةً.

٥٧٩٢ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عنها، زَوجَ النَّبِيِّ ﷺ قالَتْ: جاءَتِ امْرَأَةُ رِفاعَةَ القُرَظِيِّ رَسُولَ اللّهِ ﷺ وَأَنَا جالِسَةٌ، وَعِنْدَهُ أَبُو بَكْرٍ، فَقالَتْ: يَا رَسُولَ اللّهِ، إِنِّي كُنْتُ تَحْتَ رِفاعَةَ فَطَلَّقَنِي فَبَتَّ طَلاقِي، فَتزَوَّجتُ بَعْدَهُ عَبْدَ الرَّحمنِ بنَ الزُّبَيرِ، وَإِنَّهُ وَاللّهِ ما مَعَهُ يا رَسُولَ اللّهِ إِلاَّ مِثْلُ هذِهِ الهُدْبَةِ وَأَخَذَتْ هُدْبَةً مِنْ جِلبابِهَا. فَسَمِعَ خَالِدُ بْنُ سَعِيدٍ قَوْلَهَا وَهُوَ بِالبَابِ لَمْ يُؤْذَنْ لَهُ، قَالَتْ: فَقَالَ خالِدٌ: يَا أَبَا بَكرٍ، أَلاَ تَنهى هذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللّهِ ﷺ؟ فَلا وَاللّهِ ما يَزِيدُ رَسُولَ اللّهِ ﷺ عَلَى التَّبَسُّمِ، فَقالَ لَهَا رَسُولُ اللّهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفاعَةَ، لاَ، حَتَّى يَذُوقَ عُسَيلَتَكِ، وَتَذُوقِي عُسَيلَتَهُ». فَصارَ سُنَّةً بَعْدُ. [طرفه في: ٢٦٣٩].

٧ ـ بابُ الأرْدِيَةِ

وقالَ أَنَسٌ: جَبَذَ أَعْرَابِيٌّ رِداءَ النَّبِيِّ ﷺ.

٥٧٩٣ ـ حدّثنا عَبْدَانُ: أَخبَرَنا عَبدُ اللّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بنُ حُسَينٍ: أَنَّ حُسَينَ بْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيّاً رَضِيَ اللّهُ عَنْهُ قال: فَدَعا النَّبِيُّ ﷺ بِرِدَائِهِ ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيدُ بنُ حارِثَةَ، حَتَّى جاءَ البَيتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ [طرفه في: ٢٠٨٩].

٨ ـ بابُ لُبْسِ القَمِيصِ

وَقَوْلِ اللّهِ تَعَالَى حِكايَةً عَنْ يُوسُفَ: ﴿اذْهَبُوا بِقَمِيصِي هذا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيراً﴾ [يوسف: ٩٣].

باب ٦ ـ قوله: (المهدب) الذي له هدب وهو كغرف جمع هدبة وزان غرفة وهدبة الثوب طرته.

٥٧٩٢ ـ قوله: (فصار) أي ما ذكر في هذه القصة كذا في الشارح وفي نسخة العينيّ فصارت أي هذه القضية سنة أي شريعة وهو إما كلام الزهريّ أو كلام السيدة الصديقة على اختلاف الشراح وذكر العينيّ رواية بعده بالضمير.

باب ٧ ـ قوله: (جبذ) جذب.

٥٧٩٣ ـ فأذنوا لهم نخ.

5794- Ibn Omar "Allah be pleased with both" narrated: A man asked: "O Messenger of Allah! What clothes should a Muhrim wear?" The Prophet "Allah's blessing and peace be upon him" said: "A Muhrim should not wear a shirt, trousers, a hooded cloak, or socks made from thick fabric or leather unless he cannot get slippers, provided that he should wear only what is below the ankles (and cut the part that covers them)."

5795- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Obai after his body was buried. He ordered The body be brought out and put on his knees. Then The Prophet "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt, and Allah knows better.

5796- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai died, his son came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me your shirt in which I would shroud my father's body, please offer a funeral prayer for him, and invoke Allah for his forgiveness." The Prophet "Allah's blessing and peace be upon him" gave him his shirt and said : "Inform us when you finish (and when the funeral procession gets ready) call us." After he had finished he told The Prophet "Allah's blessing and peace be upon him" who proceeded to lead his funeral prayer but Omar stopped him and said: "Didn't Allah forbid you to offer the funeral prayer for the hypocrites when He said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious"?" (The Repentance 80) then Allah sent down: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (Repentance 84) in this way, he (The Prophet) did not offer the funeral prayer for him.

[9] What about the garment's pocket?

5797- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set forth an example for a miser and a charitable persons by comparing them to two men wearing two iron cloaks with their hands raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and wipes out his tracks. On the contrary, whenever the miser wants to give a charitable gift, his cloak is tightened over him so much, and every ring becomes stuck to its place. Abu'huraira commented: I saw The Messenger of Allah "Allah's blessing and peace be upon him" putting his finger in the pocket of his shirt like that. If you but saw him, trying to widen it but it did not widen.

٥٧٩٤ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّه عَنهُما: أَنَّ رَجُلاً قالَ: يَا رَسُولَ اللّهِ، ما يَلبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ فَقالَ النَّبِيُّ ﷺ: «لاَ يَلبَسُ المُحْرِمُ القَمِيصَ، وَلاَ السَّرَاوِيلَ، وَلاَ البُرْنُسَ، وَلاَ الخُفَّينِ، إِلاَّ أَنْ لاَ يَجِدَ النَّعْلَينِ، فَلْيَلبَسْ ما هُوَ أَسفَلُ مِنَ الكَعْبَينِ».

[طرفه في: ١٣٤]

٥٧٩٥ ـ حدّثنا عَبدُ اللّهِ بْنُ مُحَمَّدٍ: أَخبَرَنا ابْنُ عُيَينَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرَ بْنَ عَبدِ اللّهِ رَضِيَ اللّهُ عَنهُما قالَ: أَتى النَّبِيُّ ﷺ عَبدَ اللّهِ بْنَ أُبَيٍّ بَعْدَما أُدخِلَ قَبْرَهُ، فَأَمَرَ بِهِ فَأُخرِجَ، وَوُضِعَ عَلى رُكبَتَيهِ، وَنَفَثَ عَلَيهِ مِنْ رِيقِهِ، وَأَلبَسَهُ قَمِيصَهُ، وَاللّهُ أَعْلَمُ.

[طرفه في: ١٢٧٠]

٥٧٩٦ ـ حدّثنا صَدَقَةُ: أَخبَرَنَا يَحيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبدِ اللّهِ قالَ: لَمَّا تُوُفِّيَ عَبدُ اللّهِ بْنُ أُبَيٍّ، جاءَ ابْنُهُ إِلَى رَسُولِ اللّهِ ﷺ فَقالَ: يا رَسُولَ اللّهِ، أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ وَصَلِّ عَلَيهِ، وَاستَغفِرْ لَهُ. فَأَعْطاهُ قَمِيصَهُ، وَقالَ: «إِذا فَرَغتَ فَآذِنَّا». فَلَمَّا فَرَغَ آذَنَهُ، فَجاءَ لِيُصَلِّيَ عَلَيهِ، فَجَذَبَهُ عُمَرُ فَقالَ: أَلَيسَ قَدْ نَهاكَ اللّهُ أَنْ تُصَلِّيَ عَلى المُنافِقِينَ، فَقالَ: ﴿اسْتَغفِرْ لَهُمْ أَو لا تَستَغفِرْ لَهُمْ إِنْ تَستَغفِرْ لَهُمْ سَبعِينَ مَرَّةً فَلَنْ يَغفِرَ اللّهُ لَهُمْ﴾ [التوبة: ٨٠] فَنَزَلَتْ ﴿وَلا تُصَلِّ عَلى أَحَدٍ مِنهُمْ ماتَ أَبَداً﴾ [التوبة: ٨٤]. فَتَرَكَ الصَّلاةَ عَلَيهِمْ.

[طرفه في: ١٢٦٩]

٩ ـ بابُ جَيبِ القَمِيصِ مِنْ عِندِ الصَّدرِ وَغَيرِهِ

٥٧٩٧ ـ حدّثنا عَبدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو عامِرٍ: حَدَّثَنا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الحَسَنِ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيرَةَ قالَ: ضَرَبَ رَسُولُ اللّهِ ﷺ: «مَثَلَ البَخِيلِ وَالمُتَصَدِّقِ، كَمَثَلِ رَجُلَينِ عَلَيهِمَا جُبَّتانِ مِنْ حَدِيدٍ، قَدِ اضْطُرَّتْ أَيدِيهِما إِلَى ثُدِيِّهِما وَتَرَاقِيهِما، فَجَعَلَ المُتَصَدِّقُ كُلَّما تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنهُ، حَتَّى تَغْشَى أَنامِلَهُ وَتَعفُوَ أَثَرَهُ، وَجَعَلَ البَخِيلُ كُلَّما هَمَّ بِصَدَقَةٍ قَلَصَتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ بِمَكانِها». قالَ أَبُو هُرَيرَةَ: فَأَنا رَأَيتُ رَسُولَ اللّهِ ﷺ يَقُولُ بِإِصْبَعِهِ هَكَذا في جَيبِهِ، فَلَوْ رَأَيتَهُ يُوَسِّعُها وَلاَ تَتَوَسَّعُ. تابَعَهُ ابْنُ طاوُسٍ، عَنْ أَبِيهِ، وَأَبُو الزِّنادِ، عَنِ الأَعْرَجِ: في الجُبَّتَينِ. وَقالَ حَنظَلَةُ: سَمِعتُ طاوُساً سَمِعتُ أَبا هُرَيرَةَ يَقُولُ:

٥٧٩٤ ـ قوله: (لا يلبس) السين مكسورة على النهي أو مرفوعة على النفي أفاده الشارح.

٥٧٩٥ ـ قوله: على ركبته نخ.

باب ٩ ـ قوله: وغيره بالجر عطفاً على القميص (شارح).

٥٧٩٧ ـ قوله: (اضطرت) أيديهما) بفتح الطاء ونصب التحتية الثانية من أيديهما عند أبي ذر على المفعولية ولغيره بضم الطاء وسكون التحتية مرفوع نائب عن الفاعل اهـ. شارح.

[10] One's wearing a garment with tight sleeves while being on journey

5798- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature. On his return, I brought some water to him. He performed the ablution while he was wearing a Shami cloak. He rinsed his mouth, washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

[11] What about (wearing) the woolen cloak in the holy battles?

5799- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: One night I was with The Prophet "Allah's blessing and peace be upon him" on a journey. He asked (me): "Do you have water?" I replied in the affirmative. So, he dismounted and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands. Because he was wearing a woollen cloak (the sleeves of which were tight), he could not take his arms out of it. So, he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his leather socks, but he said: "Leave them, for I had performed ablution before I put them on." He passed his wet hands over them.

[12] What about the silken cloak?

5800- Al'miswar Ibn Makhrama "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" distributed some cloaks but did give none to Makhrama. Makhrama said (to me): "O son! Accompany me to Allah's Apostle." When I went with him, he said: "Call him to me." I called him (The Prophet) for my father. He came out wearing one of those cloaks and said: "We kept this (cloak) for you (Makhrama)." Makhrama looked at the cloak and said: "Makhrama is pleased."

5801- Uqba Ibn Amer "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was given a silk cloak as a present, which he wore while praying. After he had finished his prayer, he took it off violently as if he strongly disliked it and said: "It is not the dress of Allah-fearing pious people."

جُبْتَانِ. وقالَ جعفرٌ عَنِ الأَعْرَجِ: جُبَّتانِ.

[طرفه في: ١٤٤٣].

١٠ ـ بابُ مَنْ لبِسَ جُبَّةً ضَيِّقَةَ الكُمَّيْنِ في السَّفَرِ

٥٧٩٨ ـ حدّثنا قَيسُ بْنُ حَفصٍ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني أَبو الضُّحى قالَ: حَدَّثَني مَسْرُوقٌ قالَ: حَدَّثَني المُغيرَةُ بْنُ شُعْبَةَ قالَ: انْطَلَقَ النَّبيُّ ﷺ لِحاجَتِهِ، ثُمَّ أَقْبَلَ، فتلَقَّيْتُهُ بِماءٍ، فَتَوَضَّأَ، وَعَلَيهِ جُبَّةٌ شَأْمِيَّةٌ، فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيهِ مِنْ كُمَّيهِ، فكانَا ضَيِّقَيْنِ، فَأَخْرَجَ يَدَيهِ مِنْ تَحتِ الجُبَّةِ فَغَسَلَهُمَا، وَمَسَحَ بِرَأْسِهِ وَعلى خُفَّيهِ. [طرفه في: ١٨٢]

١١ ـ بابُ جُبَّةِ الصُّوفِ في الغَزْوِ

٥٧٩٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذاتَ لَيلَةٍ في سَفَرٍ، فَقالَ: «أَمَعَكَ ماءٌ؟». قُلتُ: نَعَمْ، فَنزَلَ عَنْ راحِلَتِهِ، فَمشى حَتَّى تَوارَى عَنِّي في سَوَادِ اللَّيلِ، ثُمَّ جاءَ، فَأَفْرَغْتُ عَلَيهِ الإِدَاوَةَ، فَغَسَلَ وَجْهَهُ وَيَدَيهِ، وَعَلَيهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيهِ مِنْهَا، حَتَّى أَخْرَجَهُما مِنْ أَسْفَلِ الجُبَّةِ، فَغَسَلَ ذِراعَيهِ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيتُ لأَنْزِعَ خُفَّيهِ، فَقالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُما طاهِرَتَينِ». فَمَسَحَ عَلَيهِما. [طرفه في: ١٨٢].

١٢ ـ بابُ القَبَاءِ وَفَرُّوجِ حَرِيرٍ

وَهْوَ القَبَاءُ، وَيُقَالُ: هُوَ الَّذِي لَهُ شَقٌّ مِنْ خَلفِهِ.

٥٨٠٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخرَمَةَ قالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةً وَلَمْ يُعطِ مَخرَمَةَ شَيئاً، فَقالَ مَخرَمَةُ: يا بُنَيَّ انْطَلِقْ بِنا إِلى رَسُولِ اللَّهِ ﷺ، فَانْطَلَقْتُ مَعَهُ، فَقالَ: ادْخُلْ فَادْعُهُ لِي، قالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيهِ وَعَلَيهِ قَبَاءٌ مِنْهَا، فَقالَ: «خَبَأْتُ هذا لَكَ». قالَ: فَنَظَرَ إِلَيهِ، فَقالَ: رَضِيَ مَخرَمَةُ.

[طرفه في: ٢٥٩٩].

٥٨٠١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ حَدَّثَنا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ فَرُّوجُ حَرِيرٍ فَلَبِسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ، فَنَزَعَهُ نَزْعاً شَدِيداً، كالكارِهِ لَهُ، ثُمَّ قالَ: «لاَ يَنْبَغِي هذا لِلْمُتَّقِينَ». تابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنِ اللَّيثِ، وَقالَ غَيرُهُ: فَرُّوجٌ حَرِيرٌ.

[طرفه في: ٣٧٥].

٥٧٩٩ ـ فمضى حتى توارى نخ.

باب ١٢ ـ قوله: (وفروج حرير) كذا بالإضافة على ضبط الشارح وبالوصف على ضبط العيني.

[13] What about the hooded cloaks?

5802- Mu'tamir narrated: I heard my father: I saw Anas wearing a yellow hooded cloak, made of wool.

5803- Abdullah Ibn Omar "Allah be pleased with both" narrated: A man asked: "O Messenger of Allah! What clothes could a Muhrim wear?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, turbans, trousers, hooded cloaks, or leather socks except if someone cannot get slippers, then he can wear leather socks after cutting them short below the ankles. Do not wear clothes perfumed with saffron or wars."

[14] What about the trousers?

5804- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever cannot get a lower garment, can wear trousers, and whoever cannot wear sandals can wear leather socks (after cutting them short below the ankles)."

5805- Abdullah Ibn Omar "Allah be pleased with both" narrated: A man got up and asked: "O Messenger of Allah! What clothes do you order us to wear when we become in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, trousers, turbans, hooded cloaks, or leather socks except if someone cannot get sandals, then he can wear leather socks (after cutting them short) below the ankles. Do not wear clothes perfumed with saffron or wars."

[15] What about the turbans?

5806- Salim narrated from his father from The Messenger of Allah "Allah's blessing and peace be upon him": "A Muhrim should not wear shirts, trousers, turbans, hooded cloaks, clothes perfumed with saffron or wars, or leather socks except if someone cannot get sandals, then he can wear leather socks after cutting them short below the ankles."

١٣ ـ بابُ البَرَانِس

٥٨٠٢ ـ وَقالَ لِي مُسَدَّدٌ: حَدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أَبِي قالَ: رَأَيتُ عَلى أَنَسٍ بُرْنُساً أَصْفَرَ مِن خَزٍّ.

٥٨٠٣ ـ حدّثنا إسماعيل قال: حدَّثني مالكٌ، عَن نافع، عَن عَبْد الله بنِ عُمرَ: أنَّ رَجلاً قال: يا رَسولَ اللّه، ما يَلبَسُ المُحْرِمُ مِنَ الثّيَاب؟ قالَ رَسُولُ اللّهِ ﷺ: «لا تَلبَسُوا القُمُصَ، ولا العَمائِمَ، ولا السَّراويلات، ولا البرانِسَ، ولا الخِفافَ، إلا أحدٌ لا يَجِدُ النَّعْلَين فليَلبَسْ خُفَّين، وَليَقْطَعْهُما أسفَلَ مِنَ الكَعْبَين، وَلاَ تَلبَسُوا مِنَ الثِّيَابِ شَيئاً مَسَّهُ زَعْفَرانٌ وَلاَ الوَرْسُ».

[طرفه في: ١٣٤]

١٤ ـ بابُ السَّراويل

٥٨٠٤ ـ حدّثنا أبو نُعَيم: حدَّثَنا سُفيانُ، عَنْ عَمْرو، عَنْ جابر بن زَيدٍ، عَن ابنِ عَبَّاسٍ، عَنِ النَّبِيّ ﷺ قال: «مَن لَم يَجدْ إزاراً فَليَلبَسْ سَراوِيل، وَمَنْ لَمْ يَجِدْ نَعْلَينِ فَليَلبَسْ خُفَّين».

[طرفه في: ١٧٤٠]

٥٨٠٥ ـ حدّثنا مُوسى بنُ إسماعِيل: حَدَّثَنا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ قالَ: قامَ رَجُلٌ فقال: يا رَسولَ اللّه، ما تأمُرُنا أنْ نَلبَسَ إذا أحْرَمْنا؟ قال: «لا تَلبَسُوا القَمِيص، والسَّراوِيل، والعَمائِم، والبَرانِسَ، والخِفَافَ، إلاَّ أنْ يَكونَ رَجُلٌ لَيسَ لَهُ نَعْلانِ فَلْيَلبَسِ الخُفَين أَسْفَلَ مِنَ الكَعْبَين، وَلاَ تَلبَسُوا شَيئاً مِنَ الثِّيَابِ مَسَّهُ زَعْفَرَانٌ وَلاَ وَرْسٌ».

[طرفه في: ١٣٤]

١٥ ـ بابُ العَمَائِم

٥٨٠٦ ـ حدّثنا عَليُّ بنُ عَبد اللّه: حَدَّثَنا سُفيانُ قال: سَمِعتُ الزُّهريَّ قالَ: أخْبَرَنِي سَالِمٌ، عَنْ أبيه، عَنِ النَّبِيِّ ﷺ قال: «لا يَلبَسُ المُحْرِمُ القَمِيصَ، وَلا العِمَامَةَ، ولا السَّراوِيل، ولا البُرْنُس، ولا ثَوباً مَسَّهُ زَعْفَرَانٌ ولا وَرْسٌ، ولا الخُفَّين إلا لِمَنْ لَمْ يَجِدِ النَّعْلَين، فإنْ لَمْ يَجِدْهُما فَليَقْطَعْهُما أسفَلَ مِنَ الكَعْبَين».

[طرفه في: ١٣٤]

١٦ ـ بابُ التَّقَنُّع

وَقالَ ابنُ عَبَّاسٍ: خَرَجَ النَّبِيُّ ﷺ وَعَلَيه عِصَابَةٌ دَسْمَاءُ. وَقالَ أَنَسٌ: عَصَبَ النَّبِيُّ ﷺ

باب ١٦ ـ قوله: التقنع وهو تغطية الرأس وأكثر الوجه برداء أو غيره (عيني).

[16] Covering one's head and a part of face with cloth-covering

5807- A'isha "Allah be pleased with her" narrated: Many Muslims emigrated to Ethiopia to which Abu'bakr also prepared himself for the emigration. But The Prophet "Allah's blessing and peace be upon him" said (to him): "Wait, for I hope that Allah will allow me also to emigrate." Abu'bakr said: "Let my father and mother be sacrificed for you! Do you hope that?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." So Abu'bakr waited to accompany The Prophet "Allah's blessing and peace be upon him" and fed two she-camels he had on the leaves of As'samur tree regularly for four months.

One day while we were sitting in our house at midday, someone said to Abu'bakr: "Here is Allah's Apostle, coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us."

Abu'bakr said: "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet "Allah's blessing and peace be upon him" came and asked the permission to enter, and he was admitted. The Prophet "Allah's blessing and peace be upon him" entered and said to Abu'bakr: "Let those who are with you go out." Abu'bakr replied: "They are just your family. Let my father be sacrificed for you, O Allah's Apostle!"

The Prophet "Allah's blessing and peace be upon him" said: "I have been allowed to leave (Mecca)." Abu'bakr said: " I shall accompany you, O Allah's Apostle, Let my father be sacrificed for you!"

The Prophet "Allah's blessing and peace be upon him" said: "Yes."

Abu'bakr said: "O Messenger of Allah! Let my father be sacrificed for you. Take one of these two she-camels of mine." The Prophet "Allah's blessing and peace be upon him" said: "I will take it but after paying its price."

So, we prepared their baggage and put their journey food In a leather bag. Asma Bint Abu'bakr cut a piece of her waist belt with which she tied the mouth of the leather bag. That is why she was called "The Lady of The Two Waist Belts". Then The Prophet "Allah's blessing and peace be upon him" and Abu'bakr went to a cave in a mountain called Thawr where they remained for three nights. Abdullah Ibn Abu'bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraishi people at Mecca as if he had spent the night among them. If he heard of any plot planned by the Quraishi people against The Prophet "Allah's blessing and peace be upon him" and Abu'bakr, he would understand and inform them of it when it became dark. Amer Ibn Fuhaira, the freed slave of Abu'bakr used to graze a flock of milch sheep for them. He used to take those sheep to them an hour after the Isha prayer. They would sleep well till Amer Ibn Fuhaira awakened them when it was still dark. He used to do that nightly during those three nights.

[17] What about the helmet?

5808- Anas Ibn Malik "Allah be pleased with him" narrated: In the year of the conquest of Mecca The Prophet "Allah's blessing and peace be upon him" entered Mecca wearing a helmet on his head.

عَلَى رَأْسِهِ حاشِيَةَ بُرْدٍ.

٥٨٠٧ ـ حدّثنا إبْراهيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: هَاجَرَ إلى الحَبَشَةِ مِنَ المُسْلِمِينَ، وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِراً، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي» فَقَالَ أَبُو بَكْرٍ: أَوَتَرْجُوهُ بِأَبِي أَنْتَ؟ قال: «نعم». فَحبسَ أبو بكْرٍ نفسهُ على النَّبِيِّ ﷺ لِصُحْبَتِهِ، وَعَلَفَ رَاحِلَتَيْنِ كانَتا عِنْدَهُ ورق السَّمُرِ أَرْبَعَةَ أَشْهُرٍ. قالَ عُرْوَةُ: قالَتْ عائِشَةُ، فَبينا نَحْنُ يَوْماً جُلُوسٌ في بَيْتِنَا في نَحْرِ الظَهِيرَةِ، فقالَ قائِلٌ لأبي بكرٍ: هذا رَسُولُ اللَّهِ ﷺ مُقْبِلاً مُتَقَنِّعاً، في ساعَةٍ لَمْ يَكُنْ يَأْتِينا فِيهَا، قالَ أبُو بَكْرٍ: فِداً لَهُ بِأبي وَأُمِّي، وَاللَّهِ إِنْ جاءَ بِهِ في هذهِ السَّاعَةِ إلاَّ لأمْرٍ، فَجَاءَ النَّبِيُّ ﷺ فَاسْتَأْذَنَ فَأَذِنَ لَهُ فَدَخَلَ، فَقَالَ حِينَ دَخَلَ لأبِي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ» قالَ إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ. قالَ: «فَإِنِّي قَدْ أُذِنَ لِي في الخُرُوجِ». قالَ: فَالصُّحْبَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ؟ قالَ: «نَعَمْ». قالَ: فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ، قالَ النَّبِيُّ ﷺ: «بِالثَّمَنِ» قالَتْ: فَجَهَّزْنَاهُما أَحَثَّ الجِهَازِ، وَضَعْنَا لَهُمَا سُفْرَةً في جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَأَوْكَتْ بِهِ الجِرَابَ، وَلِذلِكَ كانَتْ تُسَمَّى ذَاتَ النِّطَاقِ. ثُمَّ لَحِقَ النَّبِيُّ ﷺ وأَبُو بكرٍ بِغَارٍ في جَبَلٍ يُقالُ لَهُ ثَوْرٌ، فَمَكُثَ فِيهِ ثَلاثَ لَيَالٍ، يَبِيتُ عِنْدَهُما عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غُلامٌ شابٌ لَقِنٌ ثَقِفٌ، فَيَرْحَلُ مِنْ عِنْدِهِمَا سَحَراً، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلا يَسْمَعُ أَمْراً يُكادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذلِكَ حِينَ يَخْتَلِطُ الظَّلامُ، وَيَرْعَى عَلَيهِمَا عامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيهِمَا حِينَ تَذْهَبُ ساعَةٌ مِنَ العِشَاءِ، فَيَبِيتَانِ في رِسْلِهَا حَتَّى يَنْعِقَ بِهَا عامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذلِكَ كُلَّ لَيْلَةٍ مِنْ تِلْكَ اللَّيالِي الثَّلاثِ. [طرفه في: ٤٧٦].

١٧ ـ بابُ المِغْفَرِ

٥٨٠٨ ـ حدّثنا أبُو الوَلِيدِ: حدّثنا مالِكٌ، عَنِ الزهْرِيِّ، عَنْ أنسٍ رَضِيَ اللَّهُ عَنْهُ: أنَّ النَّبيَّ ﷺ دَخَلَ عامَ الفَتْحِ وعلى رأْسِهِ المِغْفَرُ.

[طرفه في: ١٨٤٦].

٥٨٠٧ ـ قوله: (فداً له بأبي وأمي) وروي فداً لك أبي وأمي، وقوله: لأمر، وروي فتح اللام وبالرفع كما في الشارح.

ـ قوله فالصحبة أي أطلب الصحبة ولغير أبي ذرّ فالصحبة بالرفع أي فاختياري أو مقصودي كما في العيني.

ـ قوله: (لقن) أي سريع الفهم. قوله: ثقف أي حاذق فطن.

ـ قوله: فيرحل ويروى فيدخل ا هـ. عيني.

ـ تسمى ذات النطاقين نخ.

ـ في رسلهما نخ.

[18] What about Hibra, Shamla, and Burda?

5809- Anas "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" who was wearing a Najrani outer garment with a thick hem, a Bedouin came upon The Prophet "Allah's blessing and peace be upon him" and pulled his garment so violently that I recognized the impress of the hem of the garment on his (The Prophet's) shoulder, caused by the violence of his (The Bedouin's) pull. Then the Bedouin said: "Order for me something from Allah's Fortune which you have." The Prophet "Allah's blessing and peace be upon him" turned to him smiling, and ordered that a gift should be given to him.

5810- Sahl "Allah be pleased with him" narrated: A woman brought a woven Burda (edged sheet) to The Prophet. (Then Sahl asked them whether they knew what Burda is. They said that Burda is a cloak; and Sahl confirmed their reply). Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he came out wearing it as his waist-sheet. Touched it, a man praised it and said: "Will you give it to me? How nice it is!" The Prophet "Allah's blessing and peace be upon him" said: "Well." He sat in the gathering as long as Allah wished for him. Then he (left, took off the Burda,) folded it up and sent it to the man. The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I have not asked for it to wear but to make it my shroud." Later it was his shroud.

5811- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise without reckoning, whose faces will be shining like the moon." Okasha Ibn Muhsin Al'asadi got up, lifting his covering sheet and said: "O Messenger of Allah! Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make him one of them." Then another man from The Ansar got up and said: "O Allah's Apostle! Invoke Allah for me to be of them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Okasha anticipated you."

١٨ ـ بابُ البُرُودِ وَالحِبَرَةِ وَالشَّمْلَةِ

وقالَ خبَّابٌ: شَكَوْنا إلى النَّبيِّ ﷺ، وهوَ مُتوسِّدٌ بُرْدةً لهُ.

٥٨٠٩ ـ حدثنا إسْماعِيلُ بْنُ عَبْدِ اللهِ قالَ: حَدَّثني مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّهِ بْنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللّهِ ﷺ وَعَلَيهِ بُرْدٌ نَجْرانِيٌّ غَلِيظُ الحاشِيَةِ، فَأَدْرَكَهُ أَعْرابِيٌّ فجبَذَهُ بردائِهِ جبذَةً شَدِيدَةً، حتَّى نظَرْتُ إِلَى صَفحةِ عاتِقِ رَسُولِ اللّهِ ﷺ قد أَثَّرَتْ بِها حاشِيَةُ البُرْدِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قالَ: يا مُحَمَّدُ مُرْ لِي مِنْ مالِ اللّهِ الَّذي عِنْدَكَ، فالتَفَتَ إلَيهِ رَسُولُ اللّهِ ﷺ ثُمَّ ضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطاءٍ.

[طرفه في: ٣١٤٩]

٥٨١٠ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: جاءَتِ امْرَأَةٌ بِبُرْدَةٍ، قالَ: سَهْلٌ هَل تَدْرِي ما البُرْدَةُ؟ قالَ: نَعَمْ، هِيَ الشَّمْلَةُ مَنْسُوجٌ في حاشِيَتِها، قالَتْ: يَا رَسُولَ اللّهِ، إِنِّي نَسَجْتُ هذه بِيَدِي أَكْسُوكَهَا، فَأَخَذَهَا رَسُولُ اللّه ﷺ مُحْتاجاً إلَيهَا، فَخَرَجَ إِلَينا وَإِنَّهَا لإزَارُهُ، فَجَسَّهَا رَجُلٌ مِنَ القَوْمِ، فَقالَ: يَا رَسُولَ اللّهِ، اكْسُنِيها، قالَ: «نعَم». فجلَسَ ما شاءَ اللّهُ في المَجْلِسِ، ثُمَّ رَجعَ فطَوَاها، ثُمَّ أَرْسَلَ بها إلَيهِ، فقالَ لهُ القَوْمُ: ما أَحْسَنْتَ، سَأَلْتَها إيَّاهُ، وقَدْ عَرَفْتَ أَنَّهُ لا يَرُدُّ سائلاً، فقالَ الرَّجُلُ: وَاللّهِ ما سَأَلْتُها، إلا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ. قالَ سَهْلٌ: فكانَتْ كَفَنَهُ. [طرفه في: ١٢٧٧].

٥٨١١ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلفاً، تُضِيءُ وُجُوهُهُمْ إِضاءَةَ القَمَرِ». فَقامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ، يَرْفَعُ نَمِرَةً عَلَيهِ، قالَ: ادْعُ اللّهَ لِي يَا رَسُولَ اللّهِ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: يَا رَسُولَ اللّهِ، ادْعُ اللّه أَنْ يَجْعَلَنِي مِنْهُمْ، فَقالَ رَسُولُ اللّهِ: «سَبَقَكَ عُكَّاشَةُ».

[الحديث ٥٨١١ ـ طرفه في: ٦٥٤٢].

٥٨١٢ ـ حدثنا عَمْرُو بْنُ عاصِمٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قالَ: قُلتُ لَهُ: أَيُّ

باب ١٨ ـ (البرود) أكسية يلتحف بها والحبرة كعنبة ضرب من يمانها قيل: هي الخضراء. والشملة كساء يشتمل به.

٥٨١٠ ـ قوله: (فخرج إلينا) وفي الشرح المطبوع تحت علامة المتن هذه الزيادة (رسول الله ﷺ).

ـ قوله: (فجسها) أي مسها بيده ويروى فحسنها من التحسين اهـ عيني.

٥٨١١ ـ قوله: (عكاشة) بتشديد الكاف وتخفف اهـ. شارح وتقدم في حاشية سابقة من هذا الجزء.

ـ النمرة شملة فيها خطوط ملونة.

5812- Quatada narrated: I asked Anas: "What type of garment was most beloved to The Prophet "Allah's blessing and peace be upon him"?" he replied: "The Hibra (a type of Yemenite cloth)."

5813- Anas "Allah be pleased with him" narrated: The most beloved garment to The Prophet "Allah's blessing and peace be upon him" to wear was the Hibra (a kind of Yemenite cloth).

5814- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" died, he was covered with a green square decorated garment (Hibra Burda).

[19] What about the square garments?

5815- both of A'isha and Abdullah Ibn Abbas "Allah be pleased with them" narrated: When the last moment of the life of Allah's Apostle "Allah's blessing and peace be upon him" came he started putting his square garment on his face. When he felt hot and short of breath, he took it off his face and said: "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet "Allah's blessing and peace be upon him" was warning (Muslims) of what those had done.

5816- The same as above.

5817- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" prayed in a square garment having marks. During the prayer, he looked at its marks. So when he finished the prayer he said: "Take this square garment of mine to Abu'jahm in view of the fact that it diverted my attention from the prayer, and get me the coarse garment (without marks) of Abu'jahm" (Ibn Hudhaifa Ibn Ghanim from Banu'adi Ibn Ka'b).

5818- Abu'burda narrated: A'isha "Allah be pleased with her" took out for us a (square) garment and a coarse waist-sheet and said: "The Messenger of Allah "Allah's blessing and peace be upon him" died in those two (garments)."

الثِّيَابِ كانَ أَحبَّ إلى النَّبيِّ ﷺ؟ قالَ: الحِبَرَةُ.

[الحديث ٥٨١٢ ـ طرفه في: ٥٨١٣].

٥٨١٣ ـ حدثني عَبْدُ اللّهِ بْنُ أبي الأَسْوَدِ: حَدَّثَنَا مُعَاذٌ قال: حَدَّثَني أبي عَنْ قَتَادَةَ، عَنْ أنسِ بنِ مالكٍ رَضيَ اللّهُ عَنْهُ قال: كانَ أَحبَّ الثِّيَابِ إلى النَّبيِّ ﷺ أَنْ يَلبَسها الحِبَرَةُ.

[طرفه في: ٥٨١٢].

٥٨١٤ ـ حدثنا أبو اليمان: أخبرنا شعيبٌ، عن الزُّهريِّ قال: أخبرني أبو سلمة بن عبد الرَّحمن بن عوفٍ: أَنَّ عائِشَةَ رضي اللّهُ عنها زَوجَ النَّبيِّ ﷺ أخبرَتْه: أَنَّ رسُولَ اللّهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

١٩ ـ بابُ الأَكْسِيَةِ وَالخَمَائِصِ

٥٨١٥، ٥٨١٦ ـ حدثني يحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ قال: أخبرني عُبيد الله بن عبد الله بن عتبة: أنَّ عائشةَ وعبد الله بن عبَّاسٍ رضي اللّهُ عنهم قالا: لَمَّا نَزَلَ برسُولِ اللّهِ ﷺ، طَفِقَ يَطرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذلِكَ: «لَعْنَةُ اللّهِ عَلَى اليَهُودِ وَالنَّصارَى، اتَّخذوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». يحذِّرُ ما صَنعُوا.

[طرفه في: ٤٣٥].

٥٨١٧ ـ حدثنا مُوسى بنُ إسْماعيلَ: حَدَّثَنَا إبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: صَلَّى رَسُولُ اللّهِ ﷺ في خَمِيصَةٍ لَهُ لَهَا أَعْلامٌ، فَنَظَرَ إِلَى أَعْلامِهَا نَظْرَةً، فلمَّا سَلَّمَ قال: «اذهبُوا بخميصتي هذهِ إلى أبي جَهْمٍ، فإنَّها أَلْهَتْني آنفاً عَنْ صَلاتي، وائتُوني بِأَنْبِجانِيَّةِ أَبي جَهْمٍ». بْنِ حُذَيفَةَ بْنِ غانِمٍ، مِنْ بَني عَدِيِّ بْنِ كَعْبٍ

٥٨١٨ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا إسْماعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ أبي بُرْدَةَ قال: أَخرَجَتْ إلينا عائشةُ كِساءً وَإِزاراً غَلِيظاً، فقالتْ: قُبِضَ رُوحُ النَّبيِّ ﷺ في هاذين.

[طرفه في: ٣١٠٨].

٢٠ ـ بابُ اشْتِمالِ الصَّمَّاءِ

٥٨١٩ ـ حدثني محمد بن بشار حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا عُبَيدُ اللّهِ، عَنْ خُبَيبٍ،

٥٨١٤ ـ قوله: (ببرد) بالتنوين وحبرة صفة له هذا ما عند الشارح وأجاز العيني فيه الإضافة أيضاً كما تقدم ا هـ.

٥٨١٥ قوله: (نزل) بفتحتين يعني مرض الموت أفاده الشارح وقال العيني نزل على صيغة المجهول والمراد نزول الموت ا هـ.

٥٨١٧ ـ قوله: (أبي جهم) هو آخر الحديث والبقية مدرجة من كلام ابن شهاب ا هـ. عيني.

ـ الخميصة: كساء من صوف أو خزّ له علم والانبجانية كساء غليظ لا علم له.

[20] Wrapping oneself in a single garment

5819- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of sales: touching and throwing. (The former is a kind of sale in which the deal would be completed if the buyer touches a thing, without seeing or checking it properly. The latter is a kind of a sale in which the deal would be completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.) (He forbade also) two prayers: Two Rak'as after the Fajr prayer until the sun rises, and two Rak'as after the Asr prayer until the sun sets. (The Prophet further forbade) sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts; and wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it.

5820- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of clothes and two kinds of sales: he forbade touching and throwing. The former is a way of transaction according to which the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. The latter means that a man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. As for the two types of garments: Covering only one shoulder with the garment, so that the other would seem to be naked with nothing to cover it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates.

[21] Sitting on one's buttocks with feet apart, knees close to the abdomen, and hands circling the knees while wearing a single garment

5821- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two types of garments: sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts; and covering just one side of one's body with a garment so that it cannot cover both his two sides. He also forbade touching and throwing (in sales).

5822- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade covering only one shoulder with the garment, (so that the other would seem to be naked with nothing to cover it), and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates.

[22] What about the black square garments?

5823- Ommu'khalid Bint Khalid narrated: The Prophet "Allah's blessing and peace be upon him" was given some clothes including a black square garment. The Prophet "Allah's blessing and peace be upon him" said: "To whom shall we give this to wear?" The people kept silent whereupon The Prophet "Allah's blessing and peace be upon him" said: "Go and get Ommu'khalid for me." She was brought carried (since she was still small at that time). The Prophet "Allah's blessing and peace be upon him" took the square garment in his hands which he made her wear and said: "May you live so long that your dress will wear out and you will mend it many times." On the square garment, there were some green or pale signs, which The Prophet "Allah's blessing and peace be upon him" saw and said: "O Ommu'khalid! This is Sanah (beautiful in Ethiopian)."

عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ المُلامَسَةِ وَالمُنَابَذَةِ، وَعَنْ صَلاتَيْنِ: بَعْدَ الفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حَتَّى تَغِيبَ، وَأَنْ يَحْتَبِيَ بِالثَّوْبِ الوَاحِدِ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ بَيْنَهُ وَبَيْنَ السَّمَاءِ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ.

[طرفه في: ٣٦٨].

٥٨٢٠ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ: أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ، نَهَى عَنِ المُلامَسَةِ وَالمُنَابَذَةِ فِي البَيْعِ. وَالمُلامَسَةُ: لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ وَلاَ يُقَلِّبُهُ إِلاَّ بِذلِكَ. وَالمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ وَيَنْبِذَ الآخَرُ ثَوْبَهُ، وَيَكُونَ ذلِكَ بَيْعَهُمَا عَنْ غَيْرِ نَظَرٍ وَلاَ تَرَاضٍ. وَاللِّبْسَتَيْنِ: اشْتِمَالُ الصَّمَّاءِ، وَالصَّمَّاءُ: أَنْ يَجْعَلَ ثَوْبَهُ عَلَى أَحَدِ عَاتِقَيْهِ فَيَبْدُو أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ. وَاللِّبْسَةُ الأُخْرَى: احْتِبَاؤُهُ بِثَوْبِهِ وَهُوَ جَالِسٌ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

٢١ ـ بابُ الاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ

٥٨٢١ ـ حدثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ: أَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ، وَأَنْ يَشْتَمِلَ بِالثَّوْبِ الوَاحِدِ لَيْسَ عَلَى أَحَدِ شِقَّيْهِ، وَعَنِ المُلامَسَةِ وَالمُنَابَذَةِ.

[طرفه في: ٣٦٨].

٥٨٢٢ ـ حدثني مُحَمَّدٌ قَالَ: أَخْبَرَنِي مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

٢٢ ـ بابُ الخَمِيصَةِ السَّوْدَاءِ

٥٨٢٣ ـ حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ سَعِيدِ بْنِ فُلاَنٍ، هُوَ عَمْرُو ابْنُ سَعِيدِ بْنِ العَاصِ، عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ أُتِيَ: النَّبِيُّ ﷺ بِثِيَابٍ فِيهَا خَمِيصَةٌ سَوْدَاءُ صَغِيرَةٌ، فَقَالَ: «مَنْ تَرَوْنَ نَكْسُو هذِهِ». فَسَكَتَ القَوْمُ، قَالَ: «ائْتُونِي بِأُمِّ خَالِدٍ». فَأُتِيَ بِهَا تُحْمَلُ، فَأَخَذَ الخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا، وَقَالَ: «أَبْلِي وَأَخْلِقِي». وَكَانَ فِيهَا عَلَمٌ أَخْضَرُ أَوْ أَصْفَرُ، فَقَالَ: «يَا أُمَّ خَالِدٍ، هذَا سَنَاهُ». وَسَنَاهُ بِالحَبَشِيَّةِ حَسَنٌ.

[طرفه في: ٣٠٧١].

٥٨٢٠ ـ قوله: والّلبستان نخ.

٥٨٢١ ـ قوله: (ليس على أحد شقيه) أي منه شيء وليس عليه ثوب غيره فتنكشف عورته ا هـ. من الشارح.

5824- Anas "Allah be pleased with him" narrated: When Ommu'sulaim gave birth to a child, she said to me: "O Anas! Watch this boy carefully and give him nothing to eat or drink before taking him to The Prophet "Allah's blessing and peace be upon him" tomorrow morning for putting his saliva mixed with a date juice into his (the child's) mouth." In the morning, I took the child to The Prophet "Allah's blessing and peace be upon him" who was sitting in a garden, wearing a Huraithiyya square garment, and branding the she-camel, which he was riding during the Conquest of Mecca.

[23] What about the green clothes?

5825- Ikrima narrated: Rifa'a divorced his wife who was then married to Abdur'rahman Ibn Az'zubair Al'qurazi. A'isha said that the woman, wearing a green veil, (came and) complained to her of her husband and showed her a green spot on her skin (caused by beating). It was the habit of women to support each other, so when The Messenger of Allah "Allah's blessing and peace be upon him" came, A'isha said: "I have never seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When Abdur'rahman heard that his wife had gone to The Prophet "Allah's blessing and peace be upon him", he came with his two sons from another wife. She said: "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment. Abdur'rahman said: "By Allah, O Allah's Apostle! She is liar! I am very strong and can satisfy her but she is disobedient and wants to return back to Rifa'a." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If that is your plan, then you should know that it is unlawful for you to remarry Rifa'a before Abdur'rahman approaches (has sexual intercourse with) you." Then The Prophet "Allah's blessing and peace be upon him" saw two boys with Abdur'rahman and asked (him): "Are these your sons?" On that, Abdur'rahman said: "Yes." The Prophet "Allah's blessing and peace be upon him" said (to her wife): "(How do) you claim what you claim (of his impotency)? But by Allah, these boys resemble him as a crow resembles a crow."

[24] What about the white clothes?

5826- Sa'd "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Ohud, I saw on the right and on the left of The Prophet "Allah's blessing and peace be upon him" two men wearing white clothes, whom I had neither seen before, nor did I see afterwards.

٥٨٢٤ - حدّثني مُحمَّدُ بنُ المُثَنَّى قالَ: حدَّثَني ابْنُ أَبي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحمَّدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عنهُ قالَ: لَمّا وَلَدَتْ أُمُّ سُلَيمٍ، قالَتْ لِي: يا أَنَسُ، انْظُرْ هاذا الغُلامَ، فَلا يُصِيبَنَّ شَيئاً حَتّى تَغْدُوَ بِهِ إِلى النَّبيِّ ﷺ يُحَنِّكُهُ، فَغَدَوْتُ بِهِ، فإذا هُوَ في حائِطٍ، وَعَلَيهِ خَمِيصَةٌ حُرَيثِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيهِ في الفَتْحِ.

٢٣ - بابُ ثِيابِ الخُضْرِ

٥٨٢٥ - حدّثنا مُحَمَّدُ بنُ بَشّارٍ: حَدَّثَنا عَبْدُ الوَهّابِ: أَخْبَرَنا أَيُّوبُ، عَنْ عِكْرِمَةَ: أَنَّ رِفاعَةَ طَلَّقَ امْرَأَتَهُ، فَتَزَوَّجَها عَبْدُ الرَّحْمٰنِ بْنُ الزَّبِيرِ القُرَظِيُّ، قالَتْ عائِشَةُ: وَعَلَيها خِمارٌ أَخْضَرُ، فَشَكَتْ إِلَيها وَأَرَتْها خُضْرَةً بِجِلْدِها، فَلَمّا جاءَ رَسُولُ اللهِ ﷺ، وَالنِّساءُ يَنْصُرُ بَعْضُهُنَّ بَعْضاً، قالَتْ عائِشَةُ: ما رَأَيتُ مِثْلَ ما يَلْقَى المُؤْمِناتُ، لَجِلْدُها أَشَدُّ خُضْرَةً مِنْ ثَوْبِها. قالَ: وَسَمِعَ أَنَّها قَدْ أَتَتْ رَسُولَ اللهِ ﷺ، فَجاءَ وَمَعَهُ ابْنانِ لَهُ مِنْ غَيرِها، قالَتْ: وَاللهِ مالِي إِلَيهِ مِنْ ذَنْبٍ، إِلاّ أَنَّ ما مَعَهُ لَيسَ بِأَغْنَى عَنِّي مِنْ هٰذِهِ، وَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِها، فَقالَ: كَذَبَتْ وَاللّٰهِ يا رَسُولَ اللّٰه، إِنِّي لأَنْفُضُها نَفْضَ الأَدِيمِ، وَلٰكِنَّها ناشِزٌ، تُرِيدُ رِفاعَةَ، فَقالَ رَسُولُ اللّٰهِ ﷺ: «فَإِنْ كانَ ذٰلِكَ لَمْ تَحِلِّي لَهُ، أَوْ: لَمْ تَصْلُحِي لَهُ، حَتّى يَذُوقَ مِنْ عُسَيلَتِكِ». قالَ: وَأَبْصَرَ مَعَهُ ابْنَينِ، فَقالَ: «بَنُوكَ هٰؤُلاءِ؟». قالَ: نَعَمْ، قالَ: «هٰذا الَّذِي تَزْعُمِينَ ما تَزْعُمِينَ، فَوَاللّٰهِ، لَهُمْ أَشْبَهُ بِهِ مِنَ الغُرابِ بِالغُرابِ».

[طرفه في: ٢٦٣٩].

٢٤ - بابُ الثِّيابِ البِيضِ

٥٨٢٦ - حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ الحَنْظَلِيُّ: أَخْبَرَنا مُحمَّدُ بْنُ بِشْرٍ: حَدَّثَنا مِسْعَرٌ، عَنْ سَعْدِ بْنِ إِبْراهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قالَ: رَأَيتُ بِشِمالِ النَّبِيِّ ﷺ وَيَمِينِهِ رَجُلَينِ، عَلَيهِما ثِيابٌ بِيضٌ يَوْمَ أُحُدٍ، ما رَأَيتُهُما قَبْلُ وَلا بَعْدُ.

[طرفه في: ٤٠٥٤].

٥٨٢٧ - حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ حَدَّثَهُ: أَنَّ أَبا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ: أَنَّ أَبا ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ حَدَّثَهُ: قالَ:

٥٨٢٤ - قوله: (حريثية) نسبة إلى حريث رجل من قضاعة وروي خيبرية وحوتكية بفتح الحاء وحوتية بضمها وجوتية بجيم مفتوحة انظر العيني.

باب ٢٣ - قوله: وروي باب الثياب الخضر على الوصف.

٥٨٢٥ - قوله: (لم تحلي) الخ ولأبي ذر لا تحلين له أو لا تصلحين له (شارح).

- قوله: (وأبصر معه ابنين) زاد أبو ذر له (شارح).

- قوله لهم اللام فيه ليست بجارة وهم مبتدأ وما بعده خبر.

٥٨٢٧ - الدؤلي نحو.

5827- Abu'dharr "Allah be pleased with him" reported: I came to The Prophet "Allah's blessing and peace be upon him" while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said: "Nobody says: “There is no God (to be worshipped) but Allah” and then later on he dies while believing in this, except that he will enter Paradise." I said: "Even if he committed adultery and theft?" He said: "Even If he committed adultery and theft." I said: "Even if he committed adultery and theft?" He said: "Even If he committed adultery and theft." I asked: "Even if he committed adultery and theft?" He answered: "Even If he committed adultery and theft, in spite of Abu'dharr's dislike." (Abu'dharr "Allah be pleased with him" was used to tell people this narration commenting: "In spite of Abu'dharr's dislike.") (Abu Abdullah said: “This will happen when one, approaches death or even before death, repents, regrets, and says: “There is no God but Allah”, then all of his sins will be forgiven.")

[25] Wearing and spreading silk for men; and how much can one use of it?

5828- Abu'othman narrated: The message of Omar "Allah be pleased with him" came to us while we were with Utba Ibn Farqad in Azerbaijan, according to which Allah's Apostle "Allah's blessing and peace be upon him" had forbidden using silk except this much. Then he pointed out with his index and middle fingers. By that, he meant embroidery.

5829- Abu'othman An'nahdi narrated: Omar "Allah be pleased with him" wrote (a message) to us while we were in Azerbaijan, according to which The Prophet "Allah's blessing and peace be upon him" had forbidden using silk except this much. The Prophet pointed out with his two fingers (illustrating this). Zuhair (the sub-narrator) raised his index and middle fingers.

5830- Abu'othman narrated: While we were with Utba, Omar wrote to us: The Prophet “Allah's blessing and peace be upon him” said: “There is none who wears silk in this world but that he will wear nothing of it in the Hereafter." Abu'othman pointed out with his middle and index fingers.

5831- Ibn Abu'laila narrated: While Hudhaifa was at Mada'in, he asked for water. The chief of the village brought him a silver utensil, which Hudhaifa threw away and said: “I threw it away because I told him not to use it, but he has not stopped using it. The Prophet “Allah's blessing and peace be upon him” said: “The silk, Dibaj, gold, and silver are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.”"

أَتيتُ النَّبيَّ ﷺ وعَلَيهِ ثَوْبٌ أَبْيَضُ، وَهوَ نَائِمٌ، ثُمَّ أَتَيتُهُ وَقَد اسْتَيقَظَ، فَقَالَ: «ما مِنْ عَبْدٍ قالَ: لا إِلٰهَ إِلاَّ اللّهُ، ثُمَّ ماتَ عَلَى ذلِكَ إِلاَّ دَخَلَ الجَنَّةَ». قُلتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قالَ: «وَإِنْ زَنى وَإِنْ سَرَقَ». قُلتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ». وَكانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهذا قالَ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ. قالَ أَبُو عَبْدِ اللّهِ: هذا عِنْدَ المَوْتِ، أَوْ قَبْلَهُ إِذَا تَابَ وَنَدِمَ، وَقالَ: لا إِلٰهَ إِلاَّ اللّهُ، غُفِرَ لَهُ.

[طرفه في: ١٢٣٧].

٢٥ ـ بابُ لُبْسِ الحَرِيرِ وَافتِرَاشِهِ لِلرِّجالِ، وَقَدْرِ ما يَجُوزُ مِنْهُ

٥٨٢٨ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتَادَةُ قالَ: سَمِعْتُ أَبَا عُثْمانَ النَّهْدِيَّ: أَتَانا كِتَابُ عُمَرَ، وَنَحنُ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ بِأَذْرَبِيجانَ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنِ الحَرِيرِ إِلاَّ هَكَذَا، وَأَشارَ بِإِصْبَعَيهِ اللَّتَينِ تَلِيانِ الإِبْهَامَ، قالَ: فِيما عَلِمْنَا أَنَّهُ يَعْنِي الأَعْلاَمَ.

[الحديث ٥٨٢٨ ـ أطرافه في: ٥٨٢٩، ٥٨٣٠، ٥٨٣٤، ٥٨٣٥].

٥٨٢٩ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا عاصِمٌ، عَنْ أَبِي عُثْمانَ قالَ: كَتَبَ إِلَينا عُمَرُ وَنَحنُ بِأَذْرَبِيجانَ: أَنَّ النَّبِيَّ ﷺ نَهى عَنْ لُبْسِ الحَرِيرِ إِلاَّ هَكَذَا، وَصَفَّ لَنَا النَّبِيُّ ﷺ إِصْبَعَيهِ، وَرَفَعَ زُهَيرٌ الوُسْطَى وَالسَّبَّابَةَ.

[طرفه في: ٥٨٢٨].

٥٨٣٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنِ التَّيمِيِّ، عَنْ أَبِي عُثْمانَ قالَ: كُنَّا مَعَ عُتْبَةَ، فَكَتَبَ إِلَيهِ عُمَرُ رَضِيَ اللّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «لاَ يُلبَسُ الحَرِيرُ في الدُّنْيَا إِلاَّ لَمْ يُلبَسْ في الآخِرَةِ» مِنْهُ.

[طرفه في: ٥٨٢٨].

حدّثنا ـ الحَسَنُ بْنُ عُمَرَ، حَدَّثَنا مُعْتَمِرٌ: حَدَّثَنا أَبِي: حَدَّثَنا أَبُو عُثْمانَ، وَأَشارَ أَبُو عُثْمانَ بِإِصْبَعَيهِ المُسَبِّحَةِ وَالوُسْطَى.

٥٨٣١ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبِي لَيلَى قالَ: كانَ حُذَيفَةُ بِالمَدَايِنِ، فَاسْتَسْقَى، فَأَتَاهُ دِهْقَانٌ بِمَاءٍ في إِنَاءٍ مِنْ فِضَّةٍ. فَرَمَاهُ بِهِ، وَقالَ: إِنِّي لَمْ أَرْمِهِ إِلاَّ أَنِّي نَهَيتُهُ فَلَمْ يَنْتَهِ، قالَ رَسُولُ اللّهِ ﷺ: «الذَّهَبُ وَالفِضَّةُ، وَالحَرِيرُ وَالدِّيباجُ، هِيَ لَهُمْ في الدُّنْيا، وَلَكُمْ في الآخِرَةِ».

[طرفه في: ٥٤٢٦].

٥٨٣٢ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُالعَزِيزِ بْنُ صُهَيبٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ. قالَ شُعْبَةُ: فَقُلتُ: أَعَنِ النَّبِيِّ ﷺ؟ فَقالَ شَدِيداً: عَنِ النَّبِيِّ ﷺ فَقالَ: «مَنْ لَبِسَ

5832- Anas "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "He, who wore the silk in this world, would not wear it in the hereafter."

5833- Thabit narrated: I heard Ibn Az'zubair delivering a speech, in which he said: Mohammad "Allah's blessing and peace be upon him" said: "He, who wore the silk in this world, would not wear it in the hereafter."

5834- Ibn Az'zubair narrated: I heard Omar saying: The Prophet "Allah's blessing and peace be upon him" said: "He, who wore the silk in this world, would not wear it in the hereafter."

5835- Omar narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "None wears silk in this world, but he who will have no share in the Hereafter."

[26] Touching the silk without wearing it

5836- Al'bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him", which we started touching and were fascinated by its beauty and smoothness. He asked: "Are you fascinated by it?" we replied: "Yes." He said: "No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

[27] Spreading silk

In this respect, Abu'obaida said: "It (spreading the silk) is equal, in sin, to wearing it."

الحَرِيرَ في الدُّنْيا فَلَنْ يَلْبَسَهُ في الآخِرَةِ».

٥٨٣٣ ـ حدثنا سليمان بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ ثابِتٍ قال: سَمِعْتُ ابْنَ لزُّبَيرِ يَخْطُبُ يَقُولُ: قالَ مُحَمَّدٌ ﷺ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيَا لَمْ يَلْبَسْهُ في الآخِرَةِ».

٥٨٣٤ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي ذُبْيَانَ خَلِيفَةَ بْنِ كَعْبٍ قال: سَمِعْتُ ابْنَ الزُّبَيرِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنْ لَبِسَ الحَرِيرَ في الدُّنْيَا لَمْ يَلْبَسْهُ في الآخِرَةِ». وَقالَ لَنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ، عَنْ يَزِيدَ: قالَتْ مُعاذَةُ: أَخْبَرَتْنِي أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ: سَمِعَ عُمَرَ: سَمِعَ النَّبِيَّ ﷺ.
[طرفه في: ٥٨٢٨].

٥٨٣٥ ـ حدّثني محمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عُثْمانُ بْنُ عُمَرَ: حَدَّثَنا عَلِيُّ بْنُ المُبَارَكِ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ عِمْرَانَ بْنِ حِطَّانَ قالَ: سَأَلْتُ عائِشَةَ عَنِ الحَرِيرِ فَقالَتْ: ائْتِ ابْنَ عَبَّاسٍ فَسَلْهُ، قال: فَسَأَلْتُهُ فَقالَ: سَلِ ابْنَ عُمَرَ، قال: فَسَأَلْتُ ابْنَ عُمَرَ فَقالَ: أَخْبَرَنِي أَبُو حَفْصٍ ـ يَعْنِي عُمَرَ بْنَ الخَطَّابِ ـ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّمَا يَلْبَسُ الحَرِيرَ في الدُّنْيَا مَنْ لا خَلاقَ لَهُ في الآخِرَةِ». فَقُلْتُ: صَدَقَ، وَما كَذَبَ أَبُو حَفْصٍ عَلَى رَسُولِ اللَّهِ ﷺ. وَقالَ عَبْدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنا جَرِيرٌ، عَنْ يَحْيى، حَدَّثَنِي عِمْرَانُ، وَقَصَّ الحَدِيثَ.

[طرفه في: ٥٨٢٨].

٢٦ ـ بابُ مَسِّ الحَرِيرِ مِنْ غَيرِ لُبْس

وَيُرْوَى فِيهِ عَنِ الزُّبَيدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ.

٥٨٣٦ ـ حدثنا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ ثَوْبُ حَرِيرٍ، فَجَعَلْنا نَلْمُسُهُ وَنَتَعَجَّبُ مِنْهُ، فَقالَ النَّبِيُّ ﷺ: «أَتَعْجَبُونَ مِنْ هذا؟». قُلْنَا: نَعَمْ، قالَ: «مَنَادِيلُ سَعْدِ بْنِ مُعاذٍ في الجَنَّةِ خَيرٌ مِنْ هذا». [طرفه في: ٣٢٤٩].

٢٧ ـ بابُ افْتِرَاشِ الحَرِيرِ

وَقالَ عَبِيدَةُ: هُوَ كَلُبْسِهِ.

٥٨٢٩ ـ قوله وصف كذا بالتشديد ولأبي ذر ووصف بعطف وتخفيف كما في الشارح.

٥٨٣٥ ـ قوله عمران بن حطان من رؤساء الخوارج وشعرائهم وهو الذي مدح ابن ملجم الشقي قاتل سيدنا علي بالأبيات المشهور، قال بعضهم: إنما أخرج له البخاري على قاعدته في تخريج أحاديث المبتدع إذا كان صادق اللهجة متديناً، وقال العينيّ ومن أين كان له صدق اللهجة وقد أفحش في الكذب في مدحه ابن ملجم اللعين والمتدين كيف يفرح بقتل مثل عليّ بن أبي طالب رضي الله عنه حتى يمدح قاتله ا هـ.

ب ٢٦ ـ قوله من مس الحرير نخ.

٥٨٣٦ ـ قوله نلمسه بضم الميم وهو من بابي قتل وضرب كما في المصباح.

5837- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" forbade us to drink or eat in the gold or silver utensils. He also prevented us from wearing or sitting on the silk.

[28] Wearing the Qassi

It was, according to Ali, special linen garment containing silk made and brought from Egypt.

5838- Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade us (to use) the red silken cushion (put on the saddles), and the Qassi (a linen garment containing silk, brought from Egypt).

[29] It is allowed for men to wear silk because of scratching

5839- Anas "Allah be pleased with him" narrated that both of Abdur'rahman and Az'zubair had been allowed by The Prophet "Allah's blessing and peace be upon him" to wear (a shirt of) silk (for each) because of a certain skin disease which caused scratching.

[30] What about silk for women?

5840- Ali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave me a silken suit which I wore, but when I saw the (signs of) anger on his face, I cut it into pieces which I distributed amongst my wives.

5841- Omar Ibn Al'khattab "Allah be pleased with him" narrated that he had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you

٥٨٣٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قالَ: سَمِعْتُ ابْنَ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنِ ابْنِ أَبِي لَيلى، عَنْ حُذَيفَةَ رَضِيَ اللّهُ عَنْهُ قالَ: نَهانا النَّبِيُّ ﷺ أَنْ نَشْرَبَ في آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَأَنْ نَأْكُلَ فِيها، وَعَنْ لُبْسِ الحَرِيرِ وَالدِّيباجِ، وَأَنْ نَجْلِسَ عَلَيهِ. [طرفه في: ٥٤٢٦].

٢٨ ـ بابُ لُبْسِ القَسِّيِّ

وَقالَ عاصِمٌ، عَنْ أَبِي بُرْدَةَ قالَ: قُلتُ لِعَلِيٍّ: ما القَسِّيَّةُ؟ قالَ: ثِيابٌ أَتَتْنا مِنَ الشَّأْمِ، أَوْ مِنْ مِصْرَ، مُضَلَّعَةٌ فِيها حَرِيرٌ فِيها أَمْثالُ الأُتْرُجِّ، وَالمِيثَرَةُ كانَتِ النِّساءُ تَصْنَعُهُ لِبُعُولَتِهِنَّ، مِثْلَ القَطائِفِ يُصَفِّرْنَها. وَقالَ جَرِيرٌ: عَنْ يَزِيدَ في حَدِيثِهِ القَسِّيَّةُ: ثِيابٌ مُضَلَّعَةٌ يُجاءُ بِها مِنْ مِصْرَ فِيها الحَرِيرُ، وَالمِيثَرَةُ: جُلُودُ السِّباعِ. قالَ أَبُو عَبْدِ اللّهِ: عاصِمٌ أَكْثَرُ وَأَصَحُّ في المِيثَرَةِ.

٥٨٣٨ ـ حدّثنا محمدُ بن مُقاتِلٍ: أخبرنا عبدُ اللهِ: أخبرنا سفيانُ، عن أشعثَ بنِ أبي الشَّعثاءِ: حدّثنا مُعاويةُ بنُ سُويدِ بنِ مُقرِّنٍ، عن ابنِ عازبٍ قال: نَهانا النَّبيُّ ﷺ عن المَياثِرِ الحُمْرِ وَالقَسِّيِّ. [طرفه في: ١٢٣٩].

٢٩ ـ بابُ ما يُرَخَّصُ لِلرِّجالِ مِنَ الحَرِيرِ لِلحِكَّةِ

٥٨٣٩ ـ حدّثني مُحَمَّدٌ: أَخبَرَنا وَكِيعٌ: أَخبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قالَ: رَخَّصَ النَّبِيُّ ﷺ لِلزُّبَيرِ وَعَبْدِ الرَّحْمٰنِ في لُبْسِ الحَرِيرِ، لِحِكَّةٍ بِهِما. [طرفه في: ٢٩١٩].

٣٠ ـ بابُ الحَرِيرِ لِلنِّساءِ

٥٨٤٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، (ح) وَحَدَّثَني مُحَمَّدُ بْنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ مَيسَرَةَ، عَنْ زَيدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ قالَ: كَسانِي النَّبِيُّ ﷺ حُلَّةً سِيَراءَ، فَخَرَجْتُ فِيها، فَرَأَيتُ الغَضَبَ في وَجْهِهِ، فَشَقَقْتُها بَينَ نِسائِي. [طرفه في: ٢٦١٤].

٥٨٤١ ـ حدّثنا موسى بن إسماعيل قال: حَدَّثَني جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ: أَنَّ عُمَرَ رَضِيَ اللّهُ عَنْهُ رَأَى حُلَّةَ سِيَراءَ تُباعُ، فَقالَ: يا رَسُولَ اللّهِ، لَوِ ابْتَعْتَها تَلبَسُها لِلوَفْدِ إِذا

باب ٢٨ ـ باب القسي نخـ.

ـ وفيها أمثال الأترج نخـ.

ـ قوله: (يصفرنها) من التصفير من الصفرة، وروي يصفونها من صفّ يصفّ كمدّ يمدّ أي يجعلونها مصفوفة تحت السرج كما في الشارح.

باب ٢٩ ـ قوله: (للحكة) أي لأجلها وفسرها البدر العيني بالجرب والقسطلاني بنوع من الجرب، انظر المصباح.

٥٨٤٠ ـ قوله: حلة منونة فسيراء عطف بيان عليه أو صفة ولأبي ذر بالإضافة (شارح).

٥٨٤١ ـ قوله: حرير بالجر ولأبي ذر حريراً بالنصب (شارح).

would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on, Allah's Apostle "Allah's blessing and peace be upon him" sent a similar cloak to Omar Ibn Al'khattab.

On that, Omar said: "O Allah's Apostle! You have given me this cloak although I heard you passing such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I gave you this just to sell or to give as a present."

5842- Anas "Allah be pleased with him" narrated that he had seen a red silken garment worn by Ommu'kolthoom "Peace be upon her", the daughter of The Messenger of Allah "Allah's blessing and peace be upon him".

[31] The clothes and carpets, which were allowed by The Prophet

5843- Ibn Abbas "Allah be pleased with both" narrated: For one year I wanted to ask Omar about the two women who backed up each other against The Prophet "Allah's blessing and peace be upon him" but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature. When he returned, I asked him and he said: "A'isha and Hafsa." He further said: "During the days of the Pre-Islamic period of ignorance, we used not to regard women as something of importance. However, when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife who answered me back loudly. I said to her: "Strange! You can retort in this way?" She said: "Yes. Do you say this to me while your daughter hurts Allah's Apostle?" Therefore, I went to Hafsa to whom I said: "I warn you not to disobey Allah and His Apostle." I first went to Hafsa and then to Ommu'salama whom I told the same. She said to me: "O Omar! What a surprise it is that you interfere in our affairs so much that you would poke your nose even into the affairs of The Messenger of Allah "Allah's blessing and peace be upon him" and his wives!" in this way she denied my advice. There was an Ansari man, in case of whose absence from The Messenger of Allah "Allah's blessing and peace be upon him" and my presence, I would convey to him what had happened (on that day). Similarly, the more I was absent and he was present there, the more he would convey to me what had happened as regards news from The Messenger of Allah "Allah's blessing and peace be upon him".

During that time, all the rulers of the nearby lands had surrendered to The Messenger of Allah "Allah's blessing and peace be upon him" except the king of Ghassan in Sham, of whose attacking us, we were afraid. Suddenly, the Ansari came and said: "A great event happened!" I asked him: "What is it? Did the Ghassani (king) come?" He said: "Greater than that! The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives!"

أَتَوْكَ وَالجُمُعَةِ؟ قالَ: «إنَّما يَلبَس هذهِ مَن لاَخَلاَقَ لَهُ». وَأَنَّ النَّبيَّ ﷺ بَعَثَ بَعْدَ ذلِكَ إلى عُمَرَ حُلَّةَ سِيَراءَ حَرِيرٍ كَساهَا إيَّاهُ، فَقالَ عُمرُ: كَسَوْتَنِيهَا، وَقَدْ سَمِعْتُكَ تَقُولُ فِيهَا ما قُلتَ؟ فَقالَ: «إنَّما بَعَثْتُ إلَيكَ لِتَبِيعَهَا، أَوْ تَكسُوهَا». [طرفه في: ٨٨٦].

٥٨٤٢ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَنَسُ ابْنُ مالِكٍ: أَنَّهُ رَأَى على أُمِّ كُلثُوم عَلَيهَا السَّلاَمُ، بِنْتِ رَسُولِ اللّهِ ﷺ، بُرْدَ حَرِيرٍ سِيَرَاءَ.

٣١ ـ بابُ ما كانَ النَّبِيُّ ﷺ يَتَجَوَّزُ مِنَ اللِّبَاسِ وَالبُسْطِ

٥٨٤٣ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عُبَيدِ بْنِ حُنَينٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُما قالَ: لَبِثْتُ سَنَةً وَأَنا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ المَرْأَتَينِ اللَّتَينِ تَظاهَرَتا على النَّبِيِّ ﷺ، فَجَعَلتُ أَهَابُهُ، فَنَزَلَ يَوْماً مَنْزِلاً فَدَخَلَ الأَرَاكَ، فَلَمَّا خَرَجَ سَأَلتُهُ فَقالَ: عائِشَةُ وَحَفصَةُ، ثُمَّ قالَ: كُنَّا في الجاهِلِيَّةِ لا نَعُدُّ النِّسَاءَ شَيئاً، فَلَمَّا جاءَ الإسْلاَمُ وَذَكَرَهُنَّ اللّهُ، رَأَينا لَهُنَّ بِذلِكَ عَلَينا حَقّاً، مِنْ غَيرِ أَنْ نُدْخِلَهُنَّ في شَيءٍ مِنْ أُمُورِنَا، وَكانَ بَيني وَبَينَ امْرَأَتي كَلاَمٌ، فَأَغْلَظَتْ لِي، فَقُلتُ لَهَا: وَإنَّكِ لَهُنَاكِ؟ قالَتْ: تَقُولُ هذا لِي وَابْنَتُكَ تُؤْذِي النَّبِيَّ ﷺ، فَأَتَيتُ حَفصَةَ فَقُلتُ لَهَا: إنِّي أُحَذِّرُكِ أَنْ تَعْصِي اللّهَ وَرَسُولَهُ، وَتَقَدَّمْتُ إلَيهَا في أَذَاهُ، فَأَتَيتُ أُمَّ سَلَمَةَ فَقُلتُ لَهَا، فَقالَتْ: أَعْجَبُ مِنْكَ يا عُمَرُ، قَدْ دَخَلتَ في أُمُورِنا، فَلَم يَبْقَ إلاَّ أَنْ تَدْخُلَ بَينَ رَسُولِ اللّهِ ﷺ وَأَزْوَاجِهِ؟ فَرَدَّدَتْ، وَكانَ رَجُلٌ مِنَ الأَنْصارِ إذَا غابَ عَنْ رَسُولِ اللّهِ ﷺ وَشَهِدْتُهُ أَتَيتُهُ بِمَا يَكُونُ، وَإذَا غِبْتُ عَنْ رَسُولِ اللّهِ ﷺ وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللّهِ ﷺ، وَكانَ مَنْ حَوْلَ رَسُولِ اللّهِ ﷺ قَدِ اسْتَقامَ لَهُ فَلَمْ يَبْقَ إلاَّ مَلِكُ غَسَّانَ بِالشَّأْمِ، كُنَّا نَخَافُ أَنْ يَأْتِيَنَا، فَمَا شَعَرْتُ إلاَّ بِالأَنْصارِيِّ وَهُوَ يَقُولُ: إنَّهُ قَدْ حَدَثَ أَمْرٌ، قُلتُ لَهُ: وَما هُوَ، أَجاءَ الغَسَّانِيُّ؟ قالَ: أَعْظَمُ مِنْ ذاكَ، طَلَّقَ رَسُولُ اللّهِ ﷺ

٥٨٤٢ ـ قوله: (على أم كلثوم) وفي بعض النسخ زيادة عليها السلام ا هـ.

باب ٣١ ـ قوله: (البسط) جمع بساط، وهو في الأصل كفراش وفرش مثل كتاب وكتب فخفف بالإسكان.

٥٨٤٣ ـ قوله: (وإنك لهناك) أي إنك في هذا المقام ولك حدّ أن تغلظي عليّ ا هـ عيني.

ـ قوله: أن تعصي الله، وروي أن تغضبي الله من الإغضاب ا هـ عيني.

ـ قوله: فردّدت بتشديد الدال الأولى وسكون الثانية من الترديد ولأبي ذر عن الكشميهني فردت بدال واحدة مشددة من الرد كذا في القسطلاني لكن الدال الواحدة المشددة لا تصح إلاّ بتأنيث الفعل كما هو الظاهر وسيزداد ظهوراً بما يأتي من قول سيدنا عمر والذي ردّت عليّ أم سلمة ويؤيد الضبط الأول رواية فبرزت فتأمل.

ـ قوله: أدم بفتحتين جمع أديم وهو الجلد المدبوغ وبضمتين أيضاً وهو القياس مثل بريد وبرد.

ـ قوله: أهب بفتحتين جمع أديم وهو الجلد قبل أن يدبغ على غير قياس وبضمتين على القياس (مصححه).

ـ في نسخة (فردّدت) بسكون التاء.

I went and found all of them weeping in their dwellings, and The Prophet “Allah’s blessing and peace be upon him” had ascended to an upper room of his, at whose door there was a slave to whom I went and said: “Ask the permission for me to enter." He admitted me and I entered. I saw The Prophet “Allah’s blessing and peace be upon him” lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibers. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa, Ommu’salama, and what she replied to me. The Messenger of Allah “Allah’s blessing and peace be upon him” smiled and stayed there for twenty nine days before he came down."

5844- Hind Bint Al’harith narrated from Ommu’salama “Allah be pleased with her”: One night The Prophet “Allah’s blessing and peace be upon him” got up and said: “There is no God (to be worshipped) but Allah! How many afflictions have been sent down tonight, and how many treasures have been disclosed! Who will go and wake up (for offering the night prayers) the woman dwellers of these rooms? Many well dressed souls in this world might be naked on the Day of Judgement."

[32] What one says to he, who wears a new garment

5845- Ommu’khalid Bint Khalid narrated: The Prophet “Allah’s blessing and peace be upon him” was given some clothes including a black square garment. The Prophet “Allah’s blessing and peace be upon him” said: “To whom shall we give this to wear?" The people kept silent whereupon The Prophet “Allah’s blessing and peace be upon him” said: “Go and get Ommu’khalid for me." She was brought to The Prophet “Allah’s blessing and peace be upon him”. The Prophet “Allah’s blessing and peace be upon him” took the square garment in his hands, which he made her wear and said: “May you live so long that your dress will wear out and you will mend it” twice. On the square garment, there were some green or pale signs, which The Prophet “Allah’s blessing and peace be upon him” saw and said: “O Ommu’khalid! This is Sanah (beautiful in Ethiopian).”

[33] What about using saffron for men?

5846- Anas "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had prevented men from using saffron.

نِساءَهُ، فجئتُ فإذا البكاءُ مِن حُجرِها كُلِّها، وَإِذَا النَّبِيُّ ﷺ قَدْ صَعِدَ فِي مَشْرُبَةٍ لَهُ، وَعَلَى بَابِ المَشْرُبَةِ وَصِيفٌ، فأتيتُهُ فقُلتُ: اسْتَأْذِنْ لِي، فَدَخلتُ، فَإِذَا النَّبِيُّ ﷺ على حصيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ، وَتَحتَ رَأسِهِ مِرفقةٌ مِن أَدَمٍ حَشْوُهَا لِيفٌ، وَإِذَا أُهُبٌ مُعَلَّقَةٌ وَقَرَظٌ، فَذَكَرْتُ الَّذِي قُلتُ لِحَفصَةَ وَأُمِّ سَلَمَةَ، وَالَّذِي رَدَّتْ عَلَيَّ أُمُّ سَلَمَةَ، فَضَحِكَ رَسُولُ اللهِ ﷺ، فَلَبِثَ تِسْعاً وَعِشْرِينَ لَيلَةً ثُمَّ نَزَلَ.

[طرفه في: ٨٩].

٥٨٤٤ ـ حدثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهرِيِّ: أَخْبَرَتْنِي هِندُ بِنتُ الحارِثِ، عَنْ أُمِّ سَلَمَةَ قالَتِ: اسْتَيقَظَ النَّبِيُّ ﷺ مِنَ اللَّيلِ، وَهُوَ يَقُولُ: «لا إِلٰهَ إِلاَّ اللّهُ، ماذا أُنزِلَ اللَّيلَةَ مِنَ الفِتْنَةِ، ماذا أُنْزِلَ مِنَ الخَزَائِنِ، مَنْ يُوقِظُ صَوَاحِبَ الحُجُرَاتِ، كَمْ مِن كَاسِيَةٍ فِي الدُّنيا عارِيَةٍ يَوْمَ القِيامَةِ». قالَ الزُّهرِيُّ: وَكانَتْ هِنْدٌ لَهَا أَزرارٌ فِي كُمَّيها بَينَ أَصَابِعِهَا. [طرفه في: ١١٥].

٣٢ ـ بابُ ما يُدْعى لِمَنْ لَبِسَ ثَوْباً جَدِيداً

٥٨٤٥ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا إِسحاقُ بْنُ سَعِيدِ بنِ عَمْرِو بنِ سَعِيدِ بنِ العَاصِ قالَ: حَدَّثَنِي أَبِي قالَ حَدَّثَتْنِي أُمُّ خالِدٍ بِنتُ خالِدٍ قالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِثِيَابٍ فِيها خَمِيصَةٌ سَوْدَاءُ، قالَ: «مَنْ تَرَوْنَ نَكْسُوهَا هذِهِ الخَمِيصَةَ». فأَسْكَتَ القَوْمُ، قالَ: «ائْتُونِي بِأُمِّ خالِدٍ». فَأُتِيَ بِي النَّبِيُّ ﷺ فَأَلْبَسَنِيهَا بِيَدِهِ، وَقالَ: «أَبْلِي وَأَخْلِقِي». مَرَّتَينِ، فَجَعَلَ يَنْظُرُ إِلَى عَلَمِ الخَمِيصَةِ وَيُشِيرُ بِيَدِهِ إِلَيَّ وَيَقُولُ: «يَا أُمَّ خالِدٍ هذا سَنَا». وَالسَّنَا بِلِسَانِ الحَبَشِيَّةِ الحَسَنُ. قالَ إِسْحاقُ: حَدَّثَتْنِي امْرَأَةٌ مِنْ أَهْلِي أَنَّهَا رَأَتْهُ عَلَى أُمِّ خالِدٍ.

[طرفه في: ٣٠٧١].

٣٣ ـ بابُ التَّزَعْفُرِ لِلرِّجالِ

٥٨٤٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

٣٤ ـ بابُ الثَّوْبِ المُزَعْفَرِ

٥٨٤٧ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ

= ـ من حجرهن كلهن نخ.

ـ (المشربة) الغرفة.

ـ و(الوصيف) الخادم وهو غلام دون البلوغ.

ـ و(المرفقة) الوسادة.

٥٨٤٥ ـ فألبسنها نخ.

[34] What about the garment dyed with saffron?

5847- Ibn Omar “Allah be pleased with both” narrated that The Prophet “Allah’s blessing and peace be upon him” had forbidden the Muhrim to wear a garment dyed with Saffron or Wars (kind of perfume).

[35] What about the red cloak?

5848- Al’bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was of moderate height. Once I saw him wearing a red cloak. I had never seen more handsome than him.

[36] What about the red silken cushion (put on the saddle)?

5849- Al’bara Ibn Azib “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” ordered us to do seven (things) and forbade us to do seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), (to help others to fulfill their oaths, to help the oppressed, to greet (whomever one meets), and to accept the invitation (to the wedding banquet)). He forbade us to (wear golden rings, to use silver utensils), to use the silk, the Dibaj, the thick silk, the linen clothes containing silk (brought from an Egyptian town), and the red cushions of silk stuffed with cotton (placed under the rider on the saddle).

[37] The non-hairy shoes

5850- Sa’eed Abu’maslama narrated: I asked Anas "Allah be pleased with him": “Did The Prophet "Allah's blessing and peace be upon him" use to pray while wearing his shoes?” He answered: “Yes.”

5851- Abdullah Ibn Omar "Allah be pleased with both" was reported to have been addressed by Ibn Juraij who exclaimed: "I saw you doing four things which nobody other than you did them.” Ibn Omar asked: “What are they, O Ibn Juraij?” he said: “I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Henna. I also noticed that whenever you were in Mecca, the people assume Ihram just when they see the new moon crescent (first of Dhul'hijja) while you did not assume Ihram before the eighth of Dhul'hijja (Day of Tarwiya).” Abdullah replied: "Regarding the corners of Ka'ba, I never saw Allah's Apostle "Allah's blessing and peace be upon him" touching except those facing south (Yemen). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). Therefore, I love to wear similar shoes. As for dyeing hair with Henna, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing his hair with it; that is why I like to dye (my hair with it).

عَنهُمَا قالَ: نَهى النَّبيُّ ﷺ أَنْ يَلبَسَ المُحْرِمُ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ بِزَعْفَرَانٍ.

[طرفه في: ١٣٤].

٣٥ ـ باب الثَّوْبِ الْأَحْمَرِ

٥٨٤٨ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعَ البَرَاءَ رَضِيَ اللّهُ عَنهُ يَقُولُ: كانَ النَّبيُّ ﷺ مَربُوعاً، وَقَدْ رَأَيْتُهُ في حُلَّةٍ حَمْراءَ، ما رَأَيتُ شَيئاً أَحْسَنَ مِنْهُ.

[طرفه في: ٣٥٥١].

٣٦ ـ باب المِيثَرَةِ الحَمْرَاءِ

٥٨٤٩ ـ حدثنا قَبِيصَةُ: حَدَّثَنا سُفيانُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيدِ بْنِ مُقَرِّنٍ، عَنِ البَراءِ رَضِيَ اللّهُ عَنهُ قالَ: أَمَرَنا النَّبيُّ ﷺ بِسَبْعٍ: عِيادَةِ المَرِيضِ، واتِّباعِ الجَنائِزِ، وتَشمِيتِ العَاطِسِ، وَنَهانا عَنْ: لُبْسِ الحَرِيرِ، وَالدِّيبَاجِ، وَالقَسِّيِّ، وَالإِسْتَبْرَقِ، وَمَيَاثِرِ الحُمْرِ.

[طرفه في: ١٢٣٩].

٣٧ ـ باب النِّعَالِ السِّبْتِيَّةِ وَغَيرِهَا

٥٨٥٠ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ سَعِيدٍ أَبِي مَسْلَمَةَ قالَ: سَأَلتُ أَنَساً: أَكانَ النَّبيُّ ﷺ يُصَلِّي في نَعْلَيهِ؟ قالَ: نَعَمْ.

[طرفه في: ٣٨٦].

٥٨٥١ ـ حدثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ عُبَيدِ ابْنِ جُرَيجٍ: أَنَّهُ قالَ لِعَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: رَأَيتُكَ تَصْنَعُ أَرْبَعاً لَمْ أَرَ أَحَداً مِنْ أَصْحَابِكَ يَصْنَعُهَا، قالَ: ما هِيَ يا ابْنَ جُرَيجٍ؟ قالَ: رَأَيتُكَ لا تَمَسُّ مِنَ الْأَرْكانِ إِلا اليَمانِيَينِ، وَرَأَيْتُكَ تَلبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفرَةِ، وَرَأَيْتُكَ إِذا كُنْتَ بِمَكَّةَ، أَهَلَّ النَّاسُ إِذا رَأَوُا الهِلالَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى كانَ يَوْمَ التَّرْوِيَةِ. فَقالَ لَهُ عَبْدُ اللّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكانُ: فَإِنِّي لَمْ أَرَ رَسُولَ اللّهِ ﷺ يَمَسُّ إِلا اليَمانِيَينِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ: فَإِنِّي رَأَيتُ رَسُولَ اللّهِ ﷺ يَلبَسُ النِّعَالَ التي لَيسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيها، فَأَنا أُحِبُّ أَنْ أَلبَسَها، وَأَمَّا الصُّفرَةُ: فَإِنِّي رَأَيتُ

٥٨٤٩ ـ قوله: (وتشميت العاطس) الأربعة الباقية إجابة الداعي وإفشاء السلام ونصر المظلوم وإبرار المقسم والاثنان المكملان للسبع المنهيّ عنها خواتم الذهب وأواني الفضة كما في شرح القسطلانيّ.

ـ والمياثر الحمر نخـ.

باب ٣٧ ـ السبتية هي التي سبت ما عليها من الشعر أي حلق وقيل: هي المدبوغة بالقرظ وكانت عادة العرب لبس النعال بشعرها وغير مدبوغة كما في العينيّ.

٥٨٥١ ـ قوله: تصبغ بضم الباء في ضبط العينيّ وأغفله القسطلانيّ وهو من بابي نفع وقتل وفي لغة من باب ضرب كما في المصباح.

Regarding Ihram, I did not see Allah's Apostle "Allah's blessing and peace be upon him" assuming Ihram until his mount had proceeded with him for Hajj (on the eighth of Dhul'hijja)."

5852- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade A Muhrim to wear clothes perfumed with saffron or wars, or leather socks except if someone cannot get sandals, then he can wear leather socks after cutting them short below the ankles.

5853- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever cannot get a lower garment, can wear trousers, and whoever cannot wear sandals can wear leather socks (after cutting them short below the ankles)."

[38] Starting with wearing one's right shoe

5854- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to like starting from the right (side) in his ablution, combing, and putting on his shoes.

[39] Taking off one's left shoe (first)

5855- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one off first. Let the right shoe be the first to be put on and the last to be taken off."

[40] None of you should walk, wearing only one shoe

5856- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should walk, wearing only one shoe. He should either take both off, or put on both."

رَسُولَ اللَّهِ ﷺ يَصْبَغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا. وَأَمَّا الْإِهْلَالُ: فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ. [طرفه في: ١٦٦].

٥٨٥٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْباً مَصْبُوغاً بِزَعْفَرَانٍ أَوْ وَرْسٍ. وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[طرفه في: ١٣٤]

٥٨٥٣ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَكُنْ لَهُ إِزَارٌ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلَانِ فَلْيَلْبَسْ خُفَّيْنِ».

[طرفه في: ١٧٤٠].

٣٨ ـ بابٌ يَبْدَأُ بِالنَّعْلِ الْيُمْنَى

٥٨٥٤ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ.

[طرفه في: ١٦٨]

٣٩ ـ بابٌ يَنْزِعُ نَعْلَ الْيُسْرَى

٥٨٥٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِيَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ».

٤٠ ـ بابٌ لا يَمْشِي فِي نَعْلٍ وَاحِدٍ

٥٨٥٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُحْفِهِمَا أَوْ لِيُنْعِلْهُمَا جَمِيعاً».

باب ٣٨ ـ قوله: يبدأ الخ أي الرجل يلبس أولاً نعله اليمنى وروي: يبدأ مبنياً للمجهول كما في العيني.

٥٨٥٤ ـ قوله: الترجل تسريح الشعر هـ. عيني

باب ٣٩ ـ قوله: نعل اليسرى أي نعل الرجل اليسرى ولأبي ذر: نعله اليسرى ا هـ. من الشارح.

باب ٤٠ ـ قوله: واحد ولأبي ذر والأصيلي واحدة وتأنيث النعل غير حقيقي فيجوز فيه الوجهان ا هـ. شارح.

٥٨٥٦ ـ قوله: الاحفاء: التجريد.

[41] What about (making) two leather straps for the sandal?

5857- Anas "Allah be pleased with him" narrated that the (two) sandals of The Messenger of Allah "Allah's blessing and peace be upon him" had two leather straps.

5858- Isa Ibn Tahman narrated: Anas Ibn Malik brought out for us two sandals having two leather straps. Thabit Al'bunani said: "These were the sandals of The Prophet "Allah's blessing and peace be upon him"."

[42] What about the red leather tent?

5859- Awn Ibn Abu'juhaifa narrated from his father: I came to The Prophet "Allah's blessing and peace be upon him" while he was in a red leather tent, and I saw Bilal taking the remaining water of the ablution of The Prophet "Allah's blessing and peace be upon him", from which the people were taking and rubbing on their faces. Whoever could get nothing of it, would take from the moisture of the hand of his companion (which he would rub on his face).

5860- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" called for the Ansar whom he gathered in a leather tent.

[43] Sitting on the mat or so

5861- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to construct a room with a (piece of) mat at night so that he could pray therein, which he used, during the day, to spread out and sit on. The people started coming to The Prophet "Allah's blessing and peace be upon him" at night to offer the prayer behind him. When they increased, The Prophet "Allah's blessing and peace be upon him" faced them and said: "O people! Do only those good deeds, which are within your ability, for Allah does not get tired (of giving reward) until you, get tired. However, the best deeds to Allah are the permanently constant ones even if they are few."

٤١ ـ باب قِبالانِ في نعْلٍ، وَمَنْ رَأَى قِبالاً وَاحِداً وَاسِعاً

٥٨٥٧ ـ حدّثنا حَجّاجُ بْنُ مِنْهالٍ: حَدَّثَنا هَمّامٌ، عَنْ قَتادَةَ: حَدَّثَنا أَنَسٌ رَضِيَ اللّهُ عَنْهُ: أَنَّ نَعْلَ النَّبِيِّ ﷺ كانَ لَها قِبالانِ.

[طرفه في: ٣١٠٧].

٥٨٥٨ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا عيسى بْنُ طَهْمانَ قال: خَرَجَ إِلَينا أَنَسُ بْنُ مالِكٍ بِنَعْلَينِ لَهُما قِبالانِ. فَقالَ ثابِتٌ البُنانِيُّ: هذهِ نَعْلُ النَّبِيِّ ﷺ.

[طرفه في: ٣١٠٧].

٤٢ ـ باب القُبَّةِ الحَمْرَاءِ مِنْ أَدَمٍ

٥٨٥٩ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ قالَ: حَدَّثَني عُمَرُ ابْنُ أَبِي زائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيفَةَ، عَنْ أَبيهِ قال: أَتيتُ النَّبِيَّ ﷺ وَهُوَ في قُبَّةٍ حَمْراءَ مِن أَدَمٍ، وَرَأَيتُ بِلالاً أَخَذَ وَضوءَ النَّبِيِّ ﷺ، وَالنّاسُ يَبْتَدِرونَ الوَضوءَ، فَمَنْ أَصابَ مِنْهُ شَيئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيئاً، أَخَذَ مِنْ بَلَلِ يَدِ صاحِبِهِ. [طرفه في: ١٨٧].

٥٨٦٠ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَنَسُ بْنُ مالِكٍ (ح)، وَقالَ اللَّيثُ: حَدَّثَني يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: أَرْسَلَ النَّبِيُّ ﷺ إِلى الأَنْصارِ، وَجَمَعَهُمْ في قُبَّةٍ مِنْ أَدَمٍ.

[طرفه في: ٣١٤٦].

٤٣ ـ باب الجُلُوسِ عَلَى الحَصِيرِ وَنَحْوِهِ

٥٨٦١ ـ حدّثني مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيدِ اللّهِ، عَنْ سَعيدِ بْنِ أَبِي سَعيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يَحْتَجِرُ حَصِيراً بِاللَّيلِ فَيُصَلِّي، وَيَبْسُطُهُ بِالنَّهارِ فَيَجْلِسُ عَلَيهِ، فَجَعَلَ النّاسُ يَثُوبُونَ إِلَى النَّبِيِّ ﷺ فَيُصَلُّونَ بِصَلاتِهِ حَتَّى كَثُرُوا، فَأَقْبَلَ فَقالَ: «يَا أَيُّهَا النّاسُ، خُذوا مِنَ الأَعْمالِ ما تُطِيقُونَ، فَإِنَّ اللّهَ لا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الأَعْمالِ إِلَى اللّهِ ما دامَ وَإِنْ قَلَّ».

[طرفه في: ٧٢٩].

٥٨٥٧ ـ قوله: والقبال زمام النعل وهو السير الذي يكون بين الأصبعين.

ـ أن نعلي النبيّ ﷺ كان لهما نخ.

باب ٤٢ ـ قوله: من أدم انظر هامش الحديث ٥٨٤٣.

باب ٤٣ ـ الجلوس على الحصير ونحوه نخ.

٥٨٦١ ـ قوله: يحتجر حصيراً أي يتخذه كالحجرة وللكشميهني يحتجز أي يجعله حاجزاً بينه وبين غيره (شارح).

[44] What about (the cloaks) having golden buttons?

5862- Al'miswar Ibn Makhrama "Allah be pleased with both" reported that his father had said to him: “O son! I was informed that some cloaks were brought to Allah's Apostle "Allah's blessing and peace be upon him" which he distributed. Accompany me to Allah's Apostle." Went to him, we found him in his home. He said: "Call him to me." I regarded it as a great thing and said: “Shall I call The Messenger of Allah “Allah’s blessing and peace be upon him” to you?” he said: “O my son! He is not an irresistible one.” I called him (The Prophet) for my father. He came out wearing a cloak of Dibaj, having golden buttons and said: "We kept this (cloak) for (you) Makhrama." Then he gave it to him.

[45] What about the gold ring?

5863- Al’bara Ibn Azib “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” ordered us to do seven (things) and forbade us to do seven. He forbade us to wear golden rings, to use the silk, the thick silk, the Dibaj, the linen clothes containing silk (brought from an Egyptian town), the red cushions of silk stuffed with cotton (placed under the rider on the saddle), and the silver utensils. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to greet (whomever one meets), to accept the invitation (to the wedding banquet), to help others to fulfill their oaths, and to help the oppressed.

5864- Abu’huraira “Allah be pleased with him” narrated that The Prophet “Allah’s blessing and peace be upon him” prevented wearing the gold ring.

5865- Abdullah “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” wore a gold ring placing its stone towards the palm of his hand. The people started wearing such gold rings. So, The Prophet “Allah’s blessing and peace be upon him” threw away that golden ring for a silver one instead.

[46] What about the silver ring?

5866- Ibn Omar “Allah be pleased with both” narrated: “The Messenger of Allah “Allah’s blessing and peace be upon him” wore a gold or silver ring placing its stone towards the palm of his hand, on which he engraved: “Mohammad, The Messenger of Allah”. The people also started wearing such gold rings. When he saw them wearing such rings, he threw it away and said: “I would never wear it again.” Then he wore a silver ring, and the people wore also the silver rings.”

٤٤ ـ باب المُزَرَّرِ بالذَّهَبِ

٥٨٦٢ ـ وَقالَ اللَّيثُ: حَدَّثَني ابْنُ أَبي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ أَباهُ مَخْرَمَةَ قالَ لَهُ: يا بُنَيَّ، إِنَّهُ بَلَغَني أَنَّ النَّبِيَّ ﷺ قَدِمَتْ عَلَيهِ أَقْبِيَةٌ فَهُوَ يَقْسِمُها، فاذْهَبْ بِنا إِلَيهِ، فَذَهَبْنا فَوَجَدْنا النَّبِيَّ ﷺ في مَنْزِلِهِ، فَقالَ لِي: يا بُنَيَّ ادْعُ لِي النَّبِيَّ ﷺ، فَأَعْظَمْتُ ذلِكَ، فَقُلْتُ: أَدْعُو لَكَ رَسُولَ اللهِ ﷺ! فَقالَ: يا بُنَيَّ، إِنَّهُ لَيسَ بِجَبَّارٍ، فَدَعَوْتُهُ، فَخَرَجَ وَعَلَيهِ قَباءٌ مِنْ دِيباجٍ مُزَرَّرٌ بِالذَّهَبِ، فَقالَ: «يامَخْرَمَةُ هذا خَبَأْناهُ لَكَ» فَأَعْطاهُ إِيَّاهُ.

[طرفه في: ٢٥٩٩].

٤٥ ـ باب خَواتِيمِ الذَّهَبِ

٥٨٦٣ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا أَشْعَثُ بْنُ سُلَيمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بْنَ سُوَيدِ بْنِ مُقَرِّنٍ قالَ: سَمِعْتُ البَراءَ بْنَ عازِبٍ رَضِيَ اللّهُ عَنهُما يَقولُ: نَهانا النَّبِيُّ ﷺ عَنْ سَبْعٍ: نَهى عَنْ خاتَمِ الذَّهَبِ، أَوْ قالَ: حَلْقَةِ الذَّهَبِ، وَعَنِ الحَرِيرِ، وَالإِسْتَبْرَقِ، وَالدِّيباجِ، وَالمِيثَرَةِ الحَمْراءِ، وَالقَسِّيِّ، وَآنِيَةِ الفِضَّةِ. وَأَمَرَنا بِسَبْعٍ: بِعِيادَةِ المَرِيضِ، وَاتِّباعِ الجَنائِزِ، وَتَشْمِيتِ العاطِسِ، وَرَدِّ السَّلامِ، وَإِجابَةِ الدَّاعِي، وَإِبْرارِ المُقْسِمِ، وَنَصْرِ المَظْلومِ.

[طرفه في: ١٢٣٩].

٥٨٦٤ ـ حَدَّثني مُحَمَّدُ بْنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهى عَنْ خاتَمِ الذَّهَبِ. وَقالَ عَمْرٌو: أَخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعَ النَّضْرَ: سَمِعَ بَشِيراً: مِثْلَهُ.

٥٨٦٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ عُبَيدِ اللّهِ قالَ: حَدَّثَني نافِعٌ: عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنهُ: أَنَّ رَسُولَ اللّهِ ﷺ اتَّخَذَ خاتَماً مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ مِمّا يَلِي كَفَّهُ، فاتَّخَذَهُ النّاسُ، فَرَمى بِهِ واتَّخَذَ خاتَماً مِنْ وَرِقٍ أَوْ فِضَّةٍ.

[الحديث ٥٨٦٥ ـ أطرافه في: ٥٨٦٦، ٥٨٦٧، ٥٨٧٣، ٥٨٧٦، ٦٦٥١، ٧٢٩٨].

٤٦ ـ باب خاتَمِ الفِضَّةِ

٥٨٦٦ ـ حدثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا عُبَيدُ اللّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهُما: أَنَّ رَسُولَ اللّهِ ﷺ اتَّخَذَ خاتَماً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللّهِ، فَاتَّخَذَ النّاسُ مِثْلَهُ، فَلَمّا رَآهُمْ قَدِ اتَّخَذُوها رَمى بِهِ وَقالَ: «لا أَلْبَسُهُ أَبَداً». ثُمَّ اتَّخَذَ خاتَماً مِنْ فِضَّةٍ، فاتَّخَذَ النّاسُ خَواتِيمَ الفِضَّةِ. قالَ ابْنُ عُمَرَ:

باب ٤٤ ـ قوله: أي المشدود بالأزرار.

٥٨٦٦ ـ قوله: اريس حديقة بالقرب من مسجد قباء ينصرف ولا ينصرف والأصح الصرف قاله العيني وقال القسطلاني الأصح المنع فلينظر.

Ibn Omar added: “After him, Abu’bakr wore this ring, then Omar, and then Othman, until it fell down into Aris well.”

[47]

5867- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” wore a gold ring. (When he saw that people started wearing such gold rings) he threw it away and said: “I would never wear it again.” Then people threw away their rings.

5868- Anas Ibn Malik “Allah be pleased with him” narrated that he saw a silver ring on the hand of The Messenger of Allah “Allah’s blessing and peace be upon him” only for one day. Then the people had silver rings made for and worn by them. (When) The Messenger of Allah “Allah’s blessing and peace be upon him” threw away his ring, people also threw away their rings.

[48] The stone of the ring

5869- Humaid narrated: Anas was asked: “Did The Prophet “Allah’s blessing and peace be upon him” wear a ring?" Anas said: “Once he delayed the Isha prayer till midnight. Then he came, facing us, as if I am Looking at the glitter of his ring, and said: “People prayed and slept, but you are in prayer as long as you are waiting for it."

5870- Humaid narrated from Anas “Allah be pleased with him” that the ring of The Prophet “Allah’s blessing and peace be upon him” was made of silver, of which its stone was also made.

[49] What about the iron ring?

5871- Sahl Ibn Sa’d “Allah be pleased with him” narrated: A woman came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes, looked at her, and then lowered his head. (When the woman saw that he did not make any decision) she sat down for a long time. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Do you have anything to give to her (as a dower)?" He replied:” No." The Prophet “Allah’s blessing and peace be upon him” said to him: "Go (and search) so that you can find something.” Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet “Allah’s blessing and peace be upon him” said: "Try to find something, even an iron ring.” He went again

فَلَبِسَ الخَاتَمَ بَعْدَ النَّبِيِّ ﷺ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثمانُ، حَتَّى وَقَعَ مِنْ عُثْمانَ في بِئْرِ أَرِيس.
[طرفه في: ٥٨٦٥].

٤٧ ـ بابٌ

٥٨٦٧ ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَلْبَسُ خاتَماً مِنْ ذَهَبٍ فَنَبَذَهُ فَقالَ: «لا أَلْبَسُهُ أَبَداً». فَنَبَذَ النَّاسُ خَواتِيمَهُمْ. [طرفه في: ٥٨٦٥].

٥٨٦٨ ـ حدّثني يَحْيى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ يُونُسَ عَنِ ابْنِ شِهابٍ قالَ: حَدَّثَني أَنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ رَأَى في يَدِ رَسُولِ اللهِ ﷺ خاتَماً مِنْ وَرِقٍ يَوْماً وَاحِداً، ثُمَّ إِنَّ النَّاسَ اصْطَنَعُوا الخَواتِيمَ مِنْ وَرِقٍ وَلَبِسُوها، فَطَرَحَ رَسُولُ اللهِ ﷺ خاتَمَهُ، فَطَرَحَ النَّاسُ خَواتِيمَهُمْ. تابَعَهُ إِبْراهِيمُ بْنُ سَعْدٍ، وَزِيادٌ، وَشُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ ابْنُ مُسافِرٍ: عَنِ الزُّهْرِيِّ: أَرَى: خاتَماً مِنْ وَرِقٍ.

٤٨ ـ باب فَصِّ الخاتَمِ

٥٨٦٩ ـ حدّثنا عَبْدانُ: أَخْبَرَنا يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنا حُمَيْدٌ قالَ: سُئِلَ أَنَسٌ: هَلِ اتَّخَذَ النَّبِيُّ ﷺ خاتَماً؟ قالَ: أَخَّرَ لَيْلَةً صَلاةَ العِشاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنا بِوَجْهِهِ، فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خاتَمِهِ، قالَ: إِنَّ النَّاسَ قَدْ صَلَّوْا وَنامُوا، وَإِنَّكُمْ لَمْ تَزالُوا في صَلاةٍ ما انْتَظَرْتُمُوها».

[طرفه في: ٥٧٢].

٥٨٧٠ ـ حدّثنا إِسْحاقُ: أَخْبَرَنا مُعْتَمِرٌ قالَ: سَمِعْتُ حُمَيْداً يُحَدِّثُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ خاتَمُهُ مِنْ فِضَّةٍ، وَكانَ فَصُّهُ مِنْهُ. وَقالَ يَحْيى بْنُ أَيُّوبَ: حَدَّثَني حُمَيْدٌ: سَمِعَ أَنَساً، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٦٥].

٤٩ ـ باب خاتَمِ الحَدِيدِ

٥٨٧١ ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ سَهْلاً يَقُولُ: جاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقالَتْ: جِئْتُ أَهَبُ نَفْسِي، فَقامَتْ طَوِيلاً، فَنَظَرَ وَصَوَّبَ، فَلَمَّا طالَ مُقامُها، فَقالَ رَجُلٌ: زَوِّجْنِيها إِنْ لَمْ يَكُنْ لَكَ بِها حاجَةٌ، قالَ: «عِنْدَكَ شَيْءٌ تُصْدِقُها؟». قالَ: لا، قالَ: «انْظُرْ». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: وَاللهِ إِنْ وَجَدْتُ شَيْئاً، قالَ: «اذْهَبْ فَالْتَمِسْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ قالَ: لا وَاللهِ وَلا خاتَماً مِنْ

٥٨٧١ ـ قوله: وصوّب أي خفض رأسه

ـ قوله: مقامها بضم الميم، وقال العينيّ بفتحها أي قيامها (شارح).

and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring." The man had no upper garment. He said: "I would give her my waist sheet." The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man went away and sat down. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So, he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting many Suras. The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you have of the Qur'an."

[50] Engraving the ring

5872- Anas "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" wanted to write a letter to some people. The Prophet "Allah's blessing and peace be upon him" was told that they (rulers) would not read letters unless they were sealed.

So The Prophet "Allah's blessing and peace be upon him" got a silver ring on which it was engraved: "Mohammad, Allah's Apostle"; as if I am just observing its glitter in the finger (or palm) of The Prophet "Allah's blessing and peace be upon him".

5873- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring on his hand. Afterwards it was worn by Abu'bakr, then by Omar, and then by Othman until it fell down in Aris well. (On this ring) was engraved: "Mohammad, the Messenger of Allah".

[51] The ring on one's little finger

5874- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a ring made for him and said: "I have got a ring made for me with a certain engraving on it; so none of you should have such an engraving on his ring." I saw the glitter of the ring on his little finger.

[52] Wearing the ring for sealing what is written to the people of scriptures and others

5875- Anas "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" wanted to write a letter to The Romans, he was told that they (rulers) would not read letters unless they were sealed. So The Prophet "Allah's blessing and peace be upon him" got a silver ring on which it was engraved: "Mohammad, Allah's Apostle"; as if I am looking at its white glitter in his hand.

حَدِيدٍ، وَعَلَيه إزارٌ ما عَلَيه رداءٌ، فقال: أُصْدِقُهَا إزارِي، فقالَ النَّبيُّ ﷺ: «إزارُكَ إنْ لَبِستَهُ لَمْ يَكُنْ عَلَيكَ مِنْهُ شَيءٌ، وَإنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيها مِنْهُ شَيءٌ». فَتَنَحَّى الرَّجُلُ فَجلَس، فَرآهُ النَّبيُّ ﷺ مُوَلِّياً، فأمَرَ به فَدُعِيَ، فَقالَ: «ما مَعَكَ مِنَ القُرْآنِ». قالَ: سُورَةُ كَذا وَكَذا، لِسُوَرٍ عَدَّدَها، قالَ: «قَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠].

٥٠ ـ باب نَقْشِ الخَاتَمِ

٥٨٧٢ ـ حدثنا عبدُ الأعلى: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ، عَنْ قَتادَة، عَنْ أَنَسِ ابن مالكٍ رَضِيَ اللهُ عَنهُ: أنَّ نَبيَّ اللهِ ﷺ أرادَ أنْ يَكْتُبَ إلى رَهْطٍ، أوْ أُناسٍ مِنَ الأعاجِمِ، فَقيلَ لَهُ: إنَّهُمْ لا يَقْبَلُونَ كِتاباً إلاَّ عَلَيه خاتَمٌ، فَاتَّخذَ النَّبيُّ ﷺ خاتَماً مِنْ فضةٍ، نَقْشُهُ: مُحمَّدٌ رَسُولُ اللهِ، فَكَأنِّي بِوَبِيصِ، أوْ: بِبَصِيصِ الخَاتَمِ فِي إصْبَعِ النَّبيِّ ﷺ، أوْ في كَفِّهِ. [طرفه في: ٦٥].

٥٨٧٣ ـ حدّثني مُحَمَّدُ بْنُ سَلاَمٍ: أَخْبَرَنَا عَبْدُ اللّهِ بْنُ نُمَيرٍ، عَنْ عُبَيدِ اللّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضيَ اللّهُ عَنْهُمَا قالَ: اتَّخَذَ رَسُولُ اللّهِ ﷺ خاتماً مِنْ وَرِقٍ، وَكانَ في يَدِه، ثُمَّ كانَ بَعْدُ في يَدِ أَبِي بَكْرٍ، ثُمَّ كانَ بَعْدُ في يَدِ عُمَرَ، ثُمَّ كانَ بَعْدُ في يَدِ عُثْمانَ، حَتَّى وَقَعَ بَعْدُ في بِئْرِ أرِيس، نَقْشُهُ: محمّدٌ رسولُ اللّهِ. [طرفه في: ٥٨٦٥].

٥١ ـ باب الخَاتَمُ في الخِنْصِرِ

٥٨٧٤ ـ حدّثنا أبو مَعمرٍ: حدّثنا عَبْدُ الوارِثِ: حدّثنا عَبْدُ العَزِيزِ بْنُ صُهَيبٍ، عَنْ أنَسٍ رَضِيَ اللّهُ عنهُ قالَ: صَنَعَ النَّبيُّ ﷺ خاتَماً، قالَ: «إنَّا اتَّخَذْنَا خاتَماً، وَنَقَشْنا فِيهِ نَقْشاً، فَلاَ يَنْقُشْ عَلَيه أحَدٌ». قالَ: فَإنِّي لأرَى بَرِيقَهُ في خِنْصَرِهِ. [طرفه في: ٦٥]

٥٢ ـ باب اتِّخاذِ الخاتَمِ لِيُخْتَمَ به الشَّيءُ، أوْ لِيُكْتَبَ به إلى أهْلِ الكتابِ وَغيرِهِمْ

٥٨٧٥ ـ حدّثنا آدَمُ بْنُ أبِي إِياسٍ: حدّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: لَمَّا أرادَ النَّبيُّ ﷺ أنْ يَكْتُبَ إلَى الرُّومِ قيلَ لَهُ: إنَّهُمْ لَنْ يَقْرَؤُا كِتابَكَ إذا لَمْ يَكُنْ مَخْتُوماً، فَاتَّخذَ خاتَماً مِنْ فِضَّةٍ، وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللّهِ، فَكَأنَّما أنْظُرُ إلَى بَيَاضِهِ في يَدِهِ. [طرفه في: ٦٥].

٥٨٧٢ ـ قوله: الوبيص: البرق واللمعان.

ـ أي ببريقه.

باب ٥١ ـ قوله: في الخنصر بهذا الضبط عند الشارح والمشهور بكسر الخاء والصاد وهو المذكور في المصباح، وقال المجد بكسر الصاد وتفتح.

٥٨٧٤ ـ قوله: فلا ينقش وفي رواية الكشميهنيّ فلا ينقشنّ بالنون الثقيلة.

٥٨٧٥ ـ قوله: ونقشه بسكون القاف ولأبي ذر بفتحتين (شارح).

[53] Making the stone of the ring towards one's palm

5876- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a golden ring made for him, whose stone, while wearing it, he used to turn towards the palm of his hand. Accordingly, people had gold made for them. The Prophet "Allah's blessing and peace be upon him" then came up the pulpit, and after glorifying and praising Allah, he said: "I had it made for me, but now I shall never wear it again." He threw it away, and subsequently, the people threw away theirs. (Jowairiya, a sub-narrator, said: "I think Anas said that The Prophet "Allah's blessing and peace be upon him" was wearing the ring in his right hand.")

[54] The Prophet's saying: "None should have the same engraving (as mine) on his ring"

5877- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" took a silver ring and had (the phrase) "Mohammad, the Apostle of Allah" engraved on it. The Prophet "Allah's blessing and peace be upon him" then said (to us): "I have a silver ring with (the phrase) "Mohammad, the Apostle of Allah" engraved on it, so none of you should have the same engraving on his ring."

[55] Could the engraving (of the ring) be made in three lines?

5878- Anas "Allah be pleased with him" narrated that when Abu'bakr was appointed as the Caliph, he wrote a letter to him (sealing it with The Prophet's ring) whose engraving was in three lines: "Mohammad" in one line, "The Apostle" in another line, and "of Allah" in a third line.

5879- Anas "Allah be pleased with him" reported: The ring of the Prophet was in his hand, then , in Abu'bakr's hand, after him, then, in Omar's hand, after Abu'bakr. Then Othman was appointed as the Caliph. Once he was sitting at Aris well, When he removed the ring from his hand. While he was trifling with it, it dropped into the well. We kept on going to the well with Othman for three days looking for the ring. Indeed, the well was drained, but the ring was not found.

[56] What about (wearing) rings for women ?

in this context, A'isha "Allah be pleased with her" was reported to have worn many golden rings.

٥٣ ـ باب مَنْ جَعَلَ فَصَّ الخَاتَمِ في بَطْنِ كَفِّهِ

٥٨٧٦ ـ حدثنا موسى بنُ إسماعيل: حدثنا جويرية، عن نافع: أنَّ عبدَ اللهِ حدَّثه: أنَّ النَّبيَّ ﷺ اصطنعَ خاتماً من ذهبٍ، ويجعلُ فصَّهُ في بطنِ كفِّهِ إذا لبسهُ، فاصطنعَ النَّاسُ خواتيمَ منْ ذَهَبٍ، فرقِيَ المنبَرَ، فحَمِدَ اللّهَ وأثنى عَليه، فقالَ: «إنِّي كُنْتُ اصْطَنَعْتُهُ، وإنِّي لا أَلبسُهُ». فنبذَهُ، فنبذَ النَّاسُ. قال جُويريةُ: ولاَ أحْسِبُهُ إلاَّ قالَ: في يَدِهِ اليُمْنى.

[طرفه في: ٥٨٦٥].

٥٤ ـ باب قَوْلِ النَّبِيِّ ﷺ لا يَنْقُشُ عَلَى نَقْشِ خاتَمِهِ

٥٨٧٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ العزيزِ بْنِ صُهَيبٍ، عَنْ أنسِ بْنِ مالِكٍ رَضيَ اللّهُ عَنْهُ: أنَّ رَسُولَ اللّهِ ﷺ اتخذَ خَاتَماً مِنْ فِضَّةٍ، وَنَقَشَ فيه: مُحَمَّدٌ رَسُولُ اللّه، وَقال: «إنِّي اتَّخذْتُ خاتَماً مِنْ وَرِقٍ، وَنَقَشْتُ فيه محَمَّدٌ رَسُولُ اللّه، فلا يَنْقُشَنَّ أحَدٌ على نَقْشِه».

[طرفه في: ٦٥].

٥٥ ـ بابٌ هَل يُجْعَلُ نَقْشُ الخَاتَم ثَلاثَةَ أَسْطُر

٥٨٧٨ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللّهِ الأنْصَارِيُّ قالَ: حَدَّثَني أبي، عَنْ ثُمامَةَ، عَنْ أنَس: أنَّ أبَا بَكْرٍ رَضِيَ اللّهُ عنهُ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ، وَكانَ نَقْشُ الخَاتَمِ ثَلاثَةَ أسْطُرٍ: محَمَّدٌ سَطْرٌ، وَرَسُولُ سَطْرٌ، وَاللّهِ سَطْرٌ.

[طرفه في: ١٤٤٨].

٥٨٧٩ ـ وزادَنِي أحْمدُ: حَدَّثَنا الأنْصاريُّ قال: حدَّثني أبي، عَنْ ثُمامَةَ، عَنْ أنسٍ قال: كانَ خاتَمُ النَّبيِّ ﷺ في يدِه، وفي يدِ أبي بكرٍ بعدَهُ، وفي يدِ عُمرَ بعدَ أبي بكرٍ، فلمّا كانَ عُثْمانُ، جَلَسَ عَلى بِئْرِ أريسَ، قالَ: فأخْرَجَ الخاتَمَ فجَعَلَ يَعْبَثُ به فسَقَطَ قال: فاخْتَلَفْنا ثَلاثَةَ أيّامٍ مَعَ عُثْمانَ، فَنَنْزِحُ البِئْرَ فَلَمْ نَجِدْهُ.

٥٦ ـ باب الخَاتَم لِلنِّسَاءِ

وَكانَ عَلَى عائِشَةَ خَوَاتِيمُ ذَهَبٍ.

٥٨٨٠ ـ حدّثنا أبُو عاصِم: أخْبَرَنَا ابْنُ جُرَيجٍ: أَخْبَرَنَا الحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ،

٥٨٧٨ ـ قوله: كتب له أي لأنس أراد به مقادير الزكوات ا هـ. عيني.

٥٨٧٩ ـ قوله: (فاختلفنا ثلاثة أيام) أي في الصدور والورود والمجيء والذهاب والتفتيش ا هـ. عيني.

ـ فنزح فلم يجده نخـ.

ـ ننزح البئر نخـ.

٥٨٨٠ ـ الفتخ الحلق من الفضة لا فصّ فيها.

5880- Tawus narrated from Ibn Abbas "Allah be pleased with both": I offered the Id prayer with The Prophet "Allah's blessing and peace be upon him" who prayed before the sermon. Ibn Abbas further said: After the prayer The Prophet "Allah's blessing and peace be upon him" came towards women whom he ordered to give alms. The women started putting their big and small rings in the garment of Bilal.

[57] What about the women's necklaces?

5881- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came out on the day of Id and offered a two-rak'a prayer, before and after which he did not pray any. Then he went towards the women whom he ordered to give alms. The women started giving their earrings and necklaces.

[58] Borrowing necklaces

5582- A'isha "Allah be pleased with her" narrated: A necklace belonging to Asma (which I had borrowed) was lost, in whose search The Prophet "Allah's blessing and peace be upon him" sent men. The time for the prayer became due and they were with neither ablution nor water. since they prayed without ablution, They mentioned that to The Prophet "Allah's blessing and peace be upon him". Then Allah revealed the Verse of Tayammum.

[59] What about the earring?

5883- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came out on the day of Id and offered a two-rak'a prayer, before and after which he did not pray any. Then he, accompanied by Bilal, went towards the women whom he ordered to give alms. The women started giving their earrings.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: شَهِدْتُ العِيدَ مَعَ النَّبِيِّ ﷺ فَصَلَّى قَبْلَ الخُطْبَةِ. وَزَادَ ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ: فَأَتَى النِّسَاءَ، فَجَعَلْنَ يُلْقِينَ الفَتَخَ وَالخَوَاتِيمَ فِي ثَوْبِ بِلَالٍ. [طرفه في: ٩٨].

٥٧ - بَابُ القَلَائِدِ وَالسِّخَابِ لِلنِّسَاءِ

يَعْنِي قِلَادَةً مِنْ طِيبٍ وَمِسْكٍ.

٥٨٨١ - حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عبَّاسٍ رَضِيَ اللّه عنهما قال: خرجَ النّبيُّ ﷺ يوم عِيدٍ، فصلّى رَكْعتين، لَمْ يُصَلِّ قَبْلُ ولا بَعْدُ، ثُمَّ أتى النِّسَاءَ، فَأَمَرَهُنَّ بالصَّدقةِ، فَجَعَلَتِ المَرْأَةُ تَصَدَّقُ بِخُرْصِهَا وَسِخَابِهَا

[طرفه في: ٩٨].

٥٨ - بَابُ اسْتِعَارَةِ القَلَائِدِ

٥٨٨٢ - حدّثنا إِسْحاقُ بْنُ إِبراهيم: حَدَّثَنا عَبْدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائشةَ رَضِيَ اللّه عنها قالتْ: هَلَكَتْ قِلادةٌ لأَسْمَاءَ، فَبَعَثَ النَّبِيُّ ﷺ في طَلَبِهَا رِجالاً، فَحَضَرَتِ الصَّلَاةُ وَلَيْسُوا عَلَى وُضُوءٍ، وَلَمْ يَجِدُوا ماءً، فَصَلَّوْا وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَذَكَرُوا ذلكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللّه آيَةَ التَّيَمُّمِ زَادَ ابنُ نُمَيرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: اسْتَعَارَتْ مِنْ أَسْمَاءَ. [طرفه في: ٣٣٤].

٥٩ - بَابُ القُرْطِ

وقال ابْنُ عبَّاس: أَمَرَهُنَّ النَّبِيُّ ﷺ بالصَّدقة، فرأيتُهنَّ يَهْوِينَ إلى آذانِهِنَّ وحُلُوقِهِنَّ.

٥٨٨٣ - حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيٌّ قالَ: سَمِعْتُ سَعِيداً، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ العِيدِ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا ولا بَعْدَها، ثُمَّ أَتَى النِّساءَ ومعهُ بِلالٌ، فأَمَرَهُنَّ بالصَّدقةِ، فَجَعَلَتِ المَرْأَةُ تُلْقِي قُرْطَهَا. [طرفه في: ٩٨].

٦٠ - بَابُ السِّخَابِ لِلصِّبْيَانِ

٥٨٨٤ - حدّثني إِسْحَاقُ بْنُ إبْراهِيمَ الحَنْظَلِيُّ: أَخْبَرَنَا يَحْيى بْنُ آدَمَ: حَدَّثَنَا وَرْقَاءُ بْنُ

باب ٥٧ - قوله: من طيب ومسك نخ.

٥٨٨١ - قوله: بخرصها أي بحلقتها الصغيرة التي تعلقها بأذنها والسخاب فسره البخاري.

باب ٥٩ - قوله: القرط وهو ما يحلى به الأذن ويعلق غالباً في شحمتها

٥٨٨٤ - قوله: (لكع) بغير تنوين ومعناه الصغير قاله القسطلاني، وقال العيني منصرف اهـ. وهو الحق وفي نسخة أي لكع بأداة النداء فيكون غير منون (مصحح)

[60] What about the necklaces (of beads) for the boys?

5884- Abu'huraira "Allah be pleased with him" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in one of Medina's markets. He left (the market) and so did I. Then he asked thrice: "Where is the small (child)?" Then he said: "Call Al'hasan Ibn Ali." Al'hasan Ibn Ali got up and started walking with a necklace (of beads) around his neck. The Prophet "Allah's blessing and peace be upon him" stretched his hand out like this, and Al'hasan did the same. The Prophet "Allah's blessing and peace be upon him" embraced him and said: "O Allah! I love him, so please love him and love those who love him." Nothing has been more beloved to me than Al'hasan Ibn Ali Since The Messenger of Allah "Allah's blessing and peace be upon him" said what he said.

[61] What about the effeminate men who assume the manners of women, and the women who assume the manners of men?

5885- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" cursed effeminate men (who assume the manners of women) and those women who assume the manners of men.

[62] Driving out the effeminate men from homes

5886- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" cursed effeminate men (who assume the manners of women) and those women who assume the manners of men. He said: "Drive them out of your houses." The Prophet "Allah's blessing and peace be upon him" drove out such-and-such man, and Omar turned out such-and-such woman.

5887- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to Abdullah Ibn Abu'omaiyya (Ommu'salama's brother): "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then I advise you to take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)"

[63] Cutting short one's moustaches

In this respect, Omar was reported to have used to cut short his moustaches to the extent that the whiteness of his skin would appear. He also used to shave the place between moustaches and beard in the right and the left.

عُمَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سُوقٍ مِنْ أَسْوَاقِ الْمَدِينَةِ، فَانْصَرَفَ فَانْصَرَفْتُ، فَقَالَ: «أَيْنَ لُكَعُ ـ ثَلاَثاً ـ ادْعُ الْحَسَنَ بْنَ عَلِيٍّ». فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ يَمْشِي وَفِي عُنُقِهِ السِّخَابُ، فَقَالَ النَّبِيُّ ﷺ بِيَدِهِ هَكَذَا، فَقَالَ الْحَسَنُ بِيَدِهِ هَكَذَا، فَالْتَزَمَهُ فَقَالَ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ، وَأَحِبَّ مَنْ يُحِبُّهُ». وَقَالَ أَبُو هُرَيْرَةَ: فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ بْنِ عَلِيٍّ، بَعْدَمَا قَالَ رَسُولُ اللَّهِ ﷺ مَا قَالَ. [طرفه في: ٢١٢٢].

٦١ ـ بابٌ المُتَشَبِّهُونَ بِالنِّسَاءِ، وَالمتَشَبِّهَاتُ بِالرِّجَالِ

٥٨٨٥ ـ حدثنا مُحَمدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ المتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. تَابَعَهُ عَمْرٌو: أَخْبَرَنَا شُعْبَةُ.

[الحديث: ٥٨٨٥ ـ طرفاه في: ٥٨٨٦، ٦٨٣٤].

٦٢ ـ باب إِخْرَاجِ المتشبِّهينَ بالنساء مِنَ البُيُوت

٥٨٨٦ ـ حدثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ النَّبِيُّ ﷺ المخَنَّثِينَ مِنَ الرِّجَالِ، وَالمُتَرَجِّلاَتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ». قَالَ: فَأَخْرَجَ النَّبِيُّ ﷺ فُلاَناً، وَأَخْرَجَ عُمَرُ فُلاَناً.

[طرفه في: ٥٨٨٥].

٥٨٨٧ ـ حدثنا مالكُ بْنُ إِسْماعِيلَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: أَنَّ النَّبِيَّ ﷺ كانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ، فَقَالَ لِعَبْدِ اللَّهِ أَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللَّهِ، إِنْ فُتِحَ لَكُمْ غَداً الطَّائِفُ، فَإِنِّي أَدُلُّكَ عَلَى بِنْتِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمانٍ، فَقَالَ النَّبِيُّ ﷺ: «لاَ يَدْخُلَنَّ هٰؤُلاَءِ عَلَيكُنَّ». قالَ أَبُو عَبْد اللَّه: تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ، يَعْنِي أَرْبَعَ عُكَنِ بَطْنِهَا، فَهْيَ تُقْبِلُ بِهِنَّ، وَقَوْلُهُ: وَتُدْبِرُ بِثَمانٍ، يَعْنِي أَطْرافَ هذهِ العُكَنِ الأَرْبَعِ، لأَنَّهَا مُحِيطَةٌ بِالجَنْبَيْنِ حَتَّى لَحِقَتْ، وَإِنَّما قالَ بِثمانٍ، وَلَمْ يَقُلْ بِثَمانِيَةٍ، وَوَاحِدُ الأَطْرَافِ، وَهُو ذَكَرٌ، لأَنَّهُ لَمْ يَقُلْ ثَمانِيَةَ أَطْرَافٍ.

[طرفه في: ٤٣٢٤].

٦٣ ـ بابُ قَصِّ الشَّارِبِ

وَكانَ عُمَرُ يُحْفِي شَارِبَه، حَتَّى يُنْظَرَ إِلَى بَيَاضِ الجِلْدِ، وَيَأْخُذُ هاذَينِ، يَعْنِي بَيْنَ الشَّارِبِ وَاللِّحْيَةِ.

٥٨٨٧ ـ قوله العكن: جمع عنكة وهي الطيّ الذي في البطن من السمن (شارح).

5888- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Having the moustaches cut short is characteristic of the true tradition."

5889- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition are five: circumcision, shaving the pubic region, depilating the armpits hair, clipping the nails, and cutting the moustaches short."

[64] Clipping one's nails

5890- Ibn Omar "Allah be pleased with both " narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the characteristics of the true tradition are: shaving the pubic region, clipping the nails, and cutting the moustaches short."

5891- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The characteristics of the true tradition are five: circumcision, shaving the pubic region, cutting the moustaches short, clipping the nails, and depilating the armpits hair."

5892- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do the opposite of what the pagans do. Whenever Ibn Omar performed the Hajj or Umra, he used to hold his beard with his hand and cut whatever hair remained after that.

[65] Letting one's beard

5893- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " cut the moustaches short and keep the beards."

٥٨٨٨ ـ حدّثنا المَكيُّ بنُ إبراهيمَ، عَنْ حَنْظَلَةَ، عَنْ نافِعٍ: قالَ أَصْحابُنا: عَنِ المَكِّيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «مِنَ الفِطْرَةِ قَصُّ الشَّارِبِ».

[الحديث: ٥٨٨٨ ـ طرفه في: ٥٨٩٠]

٥٨٨٩ ـ حدّثنا عليٌّ: حَدَّثَنا سُفيانُ: قالَ الزُّهريُّ: حَدَّثَنا عَن سعيدِ بنِ المُسَيَّبِ، عَن أبي هُرَيرةَ رِوايَةً: «الفِطرَةُ خَمسٌ، أو خَمسٌ مِنَ الفِطرَةِ: الخِتانُ، والاستِحْدادُ، ونَتفُ الإبْطِ، وتَقْليمُ الأظفارِ، وقَصُّ الشَّارِبِ».

[الحديث: ٥٨٨٩ ـ طرفاه في: ٥٨٩١، ٦٢٩٧].

٦٤ ـ باب تَقْلِيمِ الأَظْفَارِ

٥٨٩٠ ـ حدّثنا أحمَدُ بنُ أبي رَجاءٍ: حَدَّثَنا إسحاقُ بنُ سُليمانَ قالَ: سَمِعتُ حَنظَلَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «مِنَ الفِطْرَةِ: حَلقُ العَانَةِ، وتَقْليمُ الأظفارِ، وقَصُّ الشَّارِبِ» [طرفه في: ٥٨٨٨]

٥٨٩١ ـ حدّثنا أحمَدُ بنُ يونسَ: حَدَّثَنا إبراهيمُ بنُ سَعدٍ: حَدَّثَنا ابنُ شِهابٍ، عَن سعيدِ ابنِ المُسَيَّبِ، عَن أبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ: سَمِعتُ النَّبِيَّ ﷺ يَقولُ: «الفِطرَةُ خَمسٌ: الخِتانُ، والاستِحدادُ، وقَصُّ الشَّارِبِ، وتَقليمُ الأظفارِ، ونَتفُ الآباطِ».

[طرفه في: ٥٨٨٩].

٥٨٩٢ ـ حدّثنا محَمَّدُ بنُ مِنهالٍ: حَدَّثَنا يَزيدُ بنُ زُرَيعٍ: حَدَّثَنا عُمَرُ بنُ مُحَمَّدِ بنِ زَيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «خالِفُوا المُشْرِكِينَ: وَفِّرُوا اللِّحى، وأَحفُوا الشَّوارِبَ». وكانَ ابنُ عُمَرَ: إذا حَجَّ أوِ اعتَمَرَ قَبَضَ عَلى لِحيَتِهِ، فَما فَضَلَ أَخَذَهُ.

[الحديث: ٥٨٩٢ ـ طرفه في: ٥٨٩٣]

٦٥ ـ باب إعْفاءِ اللِّحى

٥٨٩٣ ـ حدّثني مُحَمَّدٌ: أَخبَرَنا عَبدَةُ: أَخبَرَنا عُبَيدُ اللّهِ بنُ عُمَرَ، عَن نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللّهُ عَنهُما قالَ: قالَ رَسولُ اللّهِ ﷺ: «انْهَكوا الشَّوارِبَ، وأَعفُوا اللِّحى».

[طرفه في: ٥٨٩٢].

٦٦ ـ باب ما يُذْكَرُ في الشَّيبِ

٥٨٩٤ ـ حدّثنا مُعَلَّى بنُ أَسَدٍ: حَدَّثَنا وُهَيبٌ، عَن أَيوبَ، عَن محَمَّدِ بنِ سِيرينَ قالَ:

٥٨٩٢ ـ قوله: وأحفوا بقطع الهمزة من الرباعي وحكى ابن دريد حفا شاربه يحفوه من الثلاثي فعلى هذا هي همزة وصل أي استقصوا قصها ا هـ.

٥٨٩٣ ـ قوله: انهكوا الشوارب أي بالغوا في قصها ا هـ. شارح.

[66] What about the gray hair?

5894- Mohammad Ibn Sirin narrated: I asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" use to dye (his) hair?" He said: "No, for he had only a few gray hairs (on his temples)."

5895- Thabit narrated: Anas was asked whether The Prophet "Allah's blessing and peace be upon him" used to dye his hair. Anas replied: "The Prophet "Allah's blessing and peace be upon him" had not enough gray hair to dye. If I wish, I could even count the gray hairs on his beard."

5896- Othman Ibn Abdullah Ibn Mawhab narrated: "My people sent me with a bowl of water to Ommu'salama." Isra'il (a sub-narrator) approximated three fingers (indicating how the container was small, in which there was some hair of The Prophet "Allah's blessing and peace be upon him". Othman further said: "If any person suffered from evil eye or some other disease, he would send a vessel (of water) to Ommu'salama. I looked into the container (having the hair of the Prophet) in which I saw a few red hairs."

5897- Othman Ibn Abdullah Ibn Mawhab narrated: I entered upon Ommu'salama who took out for us some of the dyed hair of The Prophet "Allah's blessing and peace be upon him".

5898- Ibn Mawhab narrated that Ommu'salama had shown him the red hair of The Prophet "Allah's blessing and peace be upon him".

[67] What about dye?

5899- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Jews and Christians do not dye their hair; so you should do the opposite."

سَأَلْتُ أَنَساً: أَخَضَبَ النَّبِيُّ ﷺ؟ قالَ: لَمْ يَبْلُغِ الشَّيبَ إِلاَّ قَلِيلاً.

[طرفه في: ٣٥٥٠].

٥٨٩٥ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ قالَ: سُئِلَ أَنَسٌ عَنْ خِضَابِ النَّبِيِّ ﷺ فقالَ: إِنَّهُ لَمْ يَبْلُغْ ما يَخْضِبُ، لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتِهِ في لِحْيَتِهِ.

[طرفه في: ٣٥٥٠].

٥٨٩٦ ـ حدّثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قالَ: أَرْسَلَنِي أَهْلِي إِلى أُمِّ سَلَمَةَ بِقَدَحٍ مِنْ ماءٍ ـ وَقَبَضَ إِسْرَائِيلُ ثَلاثَ أَصَابِعَ ـ مِنْ قُصَّةٍ، فِيهِ شَعَرٌ مِنْ شَعَرِ النَّبِيِّ ﷺ، وَكانَ إِذَا أَصَابَ الإِنْسانَ عَينٌ أَوْ شَيءٌ بَعَثَ إِلَيهَا مِخْضَبَهُ، فَاطَّلَعْتُ في الحُجُلِ، فَرَأَيتُ شَعَرَاتٍ حُمْراً.

[الحديث: ٥٨٩٦ ـ طرفاه في: ٥٨٩٧، ٥٨٩٨].

٥٨٩٧ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا سَلاَّمٌ، عَنْ عُثْمانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ، فَأَخْرَجَتْ إِلَينَا شَعَراً مِنْ شَعَرِ النَّبِيِّ ﷺ مَخْضُوباً.

[طرفه في: ٥٨٩٦].

٥٧٩٨ ـ وَقالَ لَنَا أَبُو نُعَيمٍ: حَدَّثَنَا نُصَيرُ بْنُ أَبِي الأَشْعَثِ، عَنِ ابْنِ مَوْهَبٍ: أَنَّ أُمَّ سَلَمَةَ أَرَتْهُ شَعَرَ النَّبِيِّ ﷺ أَحْمَرَ.

[طرفه في: ٥٨٩٦].

٦٧ ـ باب الخِضَاب

٥٨٩٩ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفْيانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ وَسُلَيمانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «إِنَّ اليَهُودَ وَالنَّصَارَى لا يَصْبُغُونَ، فَخَالِفُوهُمْ».

[طرفه في: ٣٤٦٢].

٥٨٩٥ ـ قوله: لو شئت الخ جواب لو محذوف أي لعددتها وذلك لقلتها، والشمطات الشيب أفاده العيني.

٥٨٩٦ ـ قوله: من فضة صفة لقدح، وقوله فيه وقع في بعض الروايات فيها والتأنيث باعتبار معنى الكأس لأن القدح إذا كان فيه مائع يسمى كأساً والكأس مؤنثة هذا ما عند العيني، وأما عند القسطلاني فقد وقع بدل قوله من فضة من قصة بقاف مضمومة وصاد مهملة مشددة كما في الأصل المطبوع على أنه صفة للشعر على ما في التركيب من القلق.

ـ قوله: في الجلجل كذا في العينيّ وهو الصواب وهو ظرف يشبه الجرس يوضع فيه ما يراد صيانته وكان بدله عند الشارح الحجل بفتح الحاء وسكون الجيم وهو الذي جرى عليه الطبع بمصر أو الجحل بتقديم الجيم المفتوحة على الحاء الساكنة كما أخبر به الشارح وفسره بالسقاء الضخم وكل ذلك تصحيف ا هـ مصححه.

[68] What about the curly hair?

5900- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, he was over sixty years old, and there was scarcely twenty white hairs in his head and beard.

5901- Al'bara "Allah be pleased with him" narrated: I have never seen anybody in a red cloak more good looking than The Prophet "Allah's blessing and peace be upon him". Malik narrated: The hair of The Prophet "Allah's blessing and peace be upon him" used to hang near his shoulders, or, according to Shu'ba, down to the earlobes.

5902- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men, having (long) hair (hanging down the earlobes), the best one could see, which he was combing, with water dripping from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary." Behind him, I saw a man who had very curly hair and was blind in the right eye, with his eye looking like a protruding out grape. I asked: "Who is this?" They replied: "Ad'dajjal.""

5903- Anas "Allah be pleased with him" narrated: The hair of The Prophet "Allah's blessing and peace be upon him" used to hang down up to his shoulders.

5904- Anas "Allah be pleased with him" narrated: The hair of The Prophet "Allah's blessing and peace be upon him" used to hang down up to his shoulders.

٦٨ ـ بابُ الجَعْدِ

٥٩٠٠ ـ حدثنا إسماعيلُ قال: حدَّثني مالكُ بْنُ أنسٍ، عَنْ رَبيعةَ ابنِ أبي عَبْدِ الرَّحْمٰن، عَنْ أنسِ بْنِ مالكٍ رَضيَ اللّهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللّهِ ﷺ لَيسَ بالطَّويلِ البائِنِ، وَلاَ بالْقَصِيرِ وَلَيسَ بِالأَبْيَضِ الأَمْهَقِ وَلَيسَ بالآدَمِ، وَلَيسَ بِالجَعْدِ القَطَطِ وَلاَ بِالسَّبْطِ، بَعَثَهُ اللّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبالمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيسَ في رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيضاءَ.

[طرفه في: ٣٥٤٧].

٥٩٠١ ـ حدثنا مالِكُ بْنُ إسماعِيلَ: حَدَّثَنا إِسْرائِيلُ، عَنْ أَبِي إِسْحاقَ: سَمِعْتُ البَراءَ يَقُولُ: ما رَأَيتُ أَحَداً أَحْسَنَ في حُلَّةٍ حَمْراءَ مِنَ النَّبيِّ ﷺ. قالَ بَعْضُ أَصْحابِي، عَنْ مالكٍ: إنَّ جُمَّتَهُ لَتَضْرِبُ قَرِيباً مِنْ مَنْكِبَيهِ. قالَ أَبُو إِسْحاقَ: سَمِعْتُهُ يُحَدِّثُهُ غَيرَ مَرَّةٍ، ما حَدَّثَ بِهِ قَطُّ إِلاَّ ضَحِكَ. تابَعَهُ شُعْبَةُ: شَعَرُهُ يَبْلُغُ شَحْمَةَ أُذُنَيهِ. [طرفه في: ٣٥٥١].

٥٩٠٢ ـ حدثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «أَرانِي اللَّيلَةَ عِنْدَ الكَعْبَةِ، فَرَأَيتُ رَجُلاً آدَمَ، كَأَحْسَنِ ما أَنْتَ راءٍ مِنْ أُدْمِ الرِّجالِ، لَهُ لِمَّةٌ كَأَحْسَنِ ما أَنْتَ راءٍ مِنَ اللِّمَمِ قَدْ رَجَّلَهَا، فَهْيَ تَقْطُرُ ماءً، مُتَّكِئاً عَلَى رَجُلَينِ، أَوْ عَلَى عَواتِقِ رَجُلَينِ، يَطُوفُ بِالبَيتِ، فَسَأَلْتُ: مَنْ هذا؟ فَقِيلَ: المَسِيحُ ابْنُ مَرْيَمَ، وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ العَينِ اليُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هذا؟ فَقِيلَ: المَسِيحُ الدَّجَّالُ».

[طرفه في: ٣٤٤٠].

٥٩٠٣ ـ حدثنا إِسْحاقُ: أَخْبَرَنَا حِبَّانُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتَادَةُ: حَدَّثَنَا أَنَسٌ: أَنَّ النَّبِيَّ ﷺ كانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيهِ.

[الحديث ٥٩٠٣ ـ طرفه في: ٥٩٠٤].

٥٩٠٤ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: كانَ يَضْرِبُ شَعَرُ النَّبِيِّ ﷺ مَنْكِبَيهِ.

[طرفه في: ٥٩٠٣].

٥٩٠٥ ـ حدثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ قالَ: حَدَّثَنِي أَبِي، عَنْ قَتادَةَ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللّهُ عَنْهُ عَنْ شَعَرِ رَسُولِ اللّهِ ﷺ فَقالَ: كانَ شَعَرُ رَسُولِ اللّهِ

٥٩٠٢ ـ قوله أراني بضم الهمزة ولأبي ذر أراني بفتحها ذكره بلفظ المضارع مبالغة في استحضار صورة الحال اهـ شارح.

ـ قطط بفتح الطاء الأولى وتكسر شديد الجعودة اهـ. شارح.

5905- Quatada narrated: I asked Anas "Allah be pleased with him" about the hair of The Prophet “Allah’s blessing and peace be upon him”. He reported: The hair of Allah's Apostle "Allah's blessing and peace be upon him" was neither much lank, nor much curly, and it used to hang down till between his shoulders and earlobes.

5906- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had big hands. I have never seen his like after him. The hair of The Prophet “Allah’s blessing and peace be upon him” was combed, neither so much curly nor so much lank.

5907- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had big hands and feet, and a good-looking face. I have never seen his like whether before or after him. His hands were soft.

5908- Anas (or Abu’huraira) "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" had big feet, and a good-looking face. I have never seen his like after him.

5909- The same as above.

5910- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had big hands and feet.

5911- Anas (or Jaber Ibn Abdullah) "Allah be pleased with them" reported: The Prophet "Allah's blessing and peace be upon him" had big hands and feet. I have never seen his like after him.

5912- The same previous narration.

5913- Mujahid narrated: We were with Ibn Abbas "Allah be pleased with both" when they mentioned Ad’dajjal before him, in between whose eyes the word “disbeliever” would be written. He commented: I did not hear it. But The Prophet "Allah's blessing and peace be upon him" said: "If you want to see Abraham, then look at your companion (The Prophet Mohammad). But Moses was a curly-haired, brown man, riding a red camel, the reins of which was made of fibers of date-palms, as if I am now looking at him coming down in the valley, reciting Talbiya."

ﷺ رجلاً، لَيسَ بِالسَّبِطِ وَلاَ الجَعْدِ، بَينَ أُذُنَيهِ وَعاتِقِهِ.

[الحديث: ٥٩٠٥ ـ طرفه في: ٥٩٠٦].

٥٩٠٦ ـ حدثنا مُسْلِمٌ: حَدَّثَنا جَرِيرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ اليَدَينِ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ، وكانَ شَعَرُ النَّبِيِّ ﷺ رَجِلاً، لاَ جَعْدَ وَلاَ سَبِطَ.
[طرفه في: ٥٩٠٥].

٥٩٠٧ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ اليَدَينِ والقَدَمَينِ، حَسَنَ الوَجْهِ، لَمْ أَرَ بَعْدَهُ ولا قَبْلَهُ مِثْلَهُ، وكانَ بَسِطَ الكَفَّينِ.

[الحديث ٥٩٠٧ ـ أطرافه في: ٥٩٠٨، ٥٩١٠، ٥٩١١].

٥٩٠٨، ٥٩٠٩ ـ حدثني عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنا مُعَاذُ بْنُ هَانِىءٍ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتَادَةُ، عَنْ أَنَسِ بْنِ مالِكٍ، أَوْ عَنْ رَجُلٍ، عَنْ أَبِي هُرَيرَةَ قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ القَدَمَينِ، حَسَنَ الوَجْهِ، لَمْ أَرَ بَعْدَهُ مِثْلَهُ.
[طرفه في: ٥٩٠٧].

٥٩١٠ ـ وَقالَ هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: كانَ النَّبِيُّ ﷺ شَثْنَ القَدَمَينِ وَالكَفَّينِ.
[طرفه في: ٥٩٠٧].

٥٩١١، ٥٩١٢ ـ وقالَ أَبُو هِلاَلٍ: حدثنا قَتَادَةُ، عَنْ أَنَسٍ، أَوْ جابِرِ بْنِ عَبْدِ اللَّهِ: كانَ النَّبِيُّ ﷺ ضَخْمَ الكَفَّينِ وَالقَدَمَينِ، لَمْ أَرَ بَعْدَهُ شَبَهاً لَهُ.

[طرفه في: ٥٩٠٧].

٥٩١٣ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجاهِدٍ قالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَذَكَرُوا الدَّجالَ، فَقالَ إِنَّهُ: مَكْتُوبٌ بَينَ عَينَيهِ كافِرٌ، وقالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قالَ ذاكَ، ولٰكِنَّهُ قالَ: «أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلى صَاحِبِكُمْ، وَأَمَّا مُوسى فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرَ، مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيهِ إِذِ انْحَدَرَ في الوَادِي يُلَبِّي». [طرفه في: ١٥٥٥].

٥٩٠٦ ـ قوله: لا جعد ولا سبط بالبناء على الفتح ولأبي ذر لا جعداً ولا سبطاً بالتنوين فيهما اهـ. شارح.
٥٩٠٧ ـ سبط الكفين نخ.

٥٩١٣ قوله (بخلبة) هو الليف ويجمع على خلب اهـ عيني.

ـ إذ انحدر نخ.

[69] What about matting one's hair?

5914- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Omar saying: "Whoever braids his hair should shave it (on finishing Ihram). You'd better not do something like matting." Ibn Omar used to say: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" whose hair was stuck together with gum."

5915- Ibn Omar "Allah be pleased with both" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" reciting, after assuming Ihram with his hair matted together: "I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partners with you." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan'ni'mata laka walmulk. La sharika laka labbaik). He said no more than those words.

5916- Abdullah Ibn Omar narrated that Hafsa "Allah be pleased with them", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

[70] Parting one's hair

5917- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Indeed, people of the Scriptures were used to let their hair hang down, while the infidels used to part their hair. So Allah's Apostle "Allah's blessing and peace be upon him" used to let his hair hang down. Then Allah's Apostle "Allah's blessing and peace be upon him" parted his hair.

5918- A'isha "Allah be pleased with her" narrated: It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

٦٩ ـ باب التَّلبِيدِ

٥٩١٤ ـ حدثنا أبو اليمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: مَنْ ضَفَّرَ فَلْيَحْلِقْ، وَلاَ تَشَبَّهُوا بالتَّلبِيدِ. وكَانَ ابنُ عُمَرَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ مُلَبِّداً.

[طرفه في: ١٥٤٠].

٥٩١٥ ـ حدثني حِبَّانُ بْنُ مُوسى وأحمَدُ بنُ مُحمَّدٍ قالا: أَخبَرَنَا عَبْدُ اللهِ: أَخبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّداً، يَقُولُ: «لَبَّيكَ اللَّهُمَّ لَبَّيكَ، لَبَّيكَ لاَ شَرِيكَ لَكَ لَبَّيكَ، إنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ، وَالمُلكَ لاَ شَرِيكَ لَكَ». لا يَزِيدُ عَلى هؤُلاءِ الكَلِمَاتِ.

[طرفه في: ١٥٤٠]

٥٩١٦ ـ حدّثني إسماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ، عَنْ حَفصَةَ رَضِيَ اللهُ عَنها، زَوجِ النَّبيِّ ﷺ قالَتْ: قُلتُ: يا رَسُولَ اللهِ، ما شَأْنُ النَّاسِ حَلُوا بِعُمْرَةٍ وَلَمْ تَحِلَّ أَنتَ مِنْ عُمْرَتِكَ؟ قال: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فلاَ أَحِلُّ حَتّى أَنْحَرَ».

[طرفه في: ١٥٦٦].

٧٠ ـ باب الفَرْقِ

٥٩١٧ ـ حدّثنا أحمَدُ بنُ يونُسَ: حَدَّثنا إبْراهِيمُ بْنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضيَ اللهُ عَنهُما قالَ: كانَ النَّبيُّ ﷺ يُحِبُّ مُوافَقَةَ أَهْلِ الكِتَابِ، فِيما لَمْ يُؤْمَرْ فيهِ، وَكانَ أَهْلُ الكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكانَ المُشْرِكُونَ يَفرُقُونَ رُؤُوسَهُمْ، فَسَدَلَ النَّبيُّ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

[طرفه في: ٣٥٥٨].

٥٩١٨ ـ حدثنا أبو الوليدِ وعَبدُ اللهِ بنُ رَجاءٍ قالا: حَدَّثَنا شُعبةُ، عَنِ الحَكَمِ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضيَ اللهُ عَنهَا قالَتْ: كَأَنِّي أَنْظُرُ إِلى وَبِيصِ الطِّيبِ في مَفَارِقِ النَّبيِّ ﷺ وَهْوَ مُحْرِمٌ. قالَ عَبْدُ اللهِ: في مَفرِقِ النَّبيِّ ﷺ.

[طرفه في: ٢٧١]

٥٩١٤ ـ **قوله**: (من ضفر) بالفاء الخفيفة والثقيلة نسج الشعر عريضاً ومنه الضفيرة ا هـ. عيني.

ـ **قوله**: (ولا تشبهوا) الخ أي لا تضفروا شعوركم كالملبدين فإنه مكروه في غير الإحرام مندوب فيه ا هـ. عيني.

٥٩١٧ ـ **قوله** يسدلون بضم الدال وكسرها ا هـ. عيني.

[71] What about one's locks of the hair?

5919- Ibn Abbas "Allah be pleased with both" narrated: Once I stayed overnight in the house of my aunt Maimuna Bint Al'harith while The Messenger of Allah "Allah's blessing and peace be upon him" was with her since it was her turn. The Messenger of Allah "Allah's blessing and peace be upon him" got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right.

[72] Leaving a tuft of hair here and there after shaving

5920- Obaidullah Ibn Hafs narrated that Omar Ibn Nafi told him that Nafi, the freed slave of Abdullah had heard Ibn Omar saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding leaving a tuft of hair in one's head here and there." Obaidullah further said: I asked: "What is it?" Obaidullah pointed (towards his head) to show us and said: Nafi said: "It is when a boy gets his head shaved leaving a tuft of hair here and a tuft of hair there." Obaidullah pointed towards his forehead and the sides of his head. Obaidullah was asked: "Is it applicable to both girls and boys?" He said: "I don't know, but Nafi said: "The boy." Obaidullah added: I asked Nafi once again, and he said: "There is no harm in leaving hair on the temples and the back part of the boy's head, but (what is forbidden) is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on the two sides of his head."

5921- Ibn Omar "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" had forbidden leaving a clump of hair here and there after shaving.

[73] The woman's perfuming her husband with her hand

5922- A'isha "Allah be pleased with her" narrated: I scented Allah's Apostle "Allah's blessing and peace be upon him" when he intended to assume Ihram; and I also perfumed him at Mina on finishing Ihram before his departure from there.

٧١ ـ باب الذَّوَائِبِ

٥٩١٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا الفَضْلُ بْنُ عَنْبَسَةَ: أَخْبَرَنَا هُشَيمٌ: أَخْبَرَنَا أبو بِشرٍ (ح).

وحدّثنا قُتَيبَةُ: حَدَّثَنَا هُشَيمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا قال: بِتُّ لَيلَةً عِنْدَ مَيمُونَةَ بِنْتِ الحَارِثِ خالَتِي، وَكانَ رَسُولُ اللّهِ ﷺ عِنْدَهَا في لَيلَتِهَا، قالَ: فَقَامَ رَسُولُ اللّهِ ﷺ يُصَلِّي مِنَ اللَّيلِ، فَقُمْتُ عَنْ يَسَارِهِ، قالَ: فَأَخَذَ بِذُؤَابَتِي فَجَعَلَنِي عَنْ يَمِينِهِ.

حدّثنا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيمٌ: أَخْبَرَنَا أَبُو بِشْرٍ: بِهٰذَا، وَقالَ: بِذُؤَابَتِي، أَوْ بِرَأْسِي. [طرفه في: ١١٧].

٧٢ ـ باب القَزَعِ

٥٩٢٠ ـ حدّثني مُحَمَّدٌ قال: أَخْبَرَنِي مَخْلَدٌ: قال أَخْبَرَنِي ابْنُ جُرَيجٍ قال: أَخْبَرَنِي عُبَيدُ اللّهِ بْنُ حَفْصٍ: أَنَّ عُمَرَ بْنَ نَافِعٍ أَخْبَرَهُ، عَنْ نَافِعٍ مَوْلَى عَبْدِ اللّهِ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَنْهى عَنِ القَزَعِ. قالَ عُبَيدُ اللّهِ: قُلتُ: وَما القَزَعُ؟ فَأَشَارَ لَنَا عُبَيدُ اللّهِ قالَ: إِذَا حُلِقَ الصَّبِيُّ، وَتُرِكَ هَا هُنَا شَعَرَةٌ وَهَا هُنَا وَهَا هُنَا، فَأَشَارَ لَنَا عُبَيدُ اللّهِ إِلَى نَاصِيَتِهِ وَجانِبَي رَأْسِهِ. قِيلَ لِعُبَيدِ اللّهِ: فَالجَارِيَةُ وَالغُلاَمُ؟ قالَ: لاَ أَدْرِي، هَكَذَا قالَ: الصَّبِيُّ. قالَ عُبَيدُ اللّهِ: وَعاوَدْتُهُ، فَقالَ: أَمَّا القُصَّةُ وَالقَفَا لِلغُلاَمِ فَلاَ بَأْسَ بِهِمَا، وَلكِنَّ القَزَعَ أَنْ يُتْرَكَ بِنَاصِيَتِهِ شَعَرٌ، وَلَيسَ في رَأْسِهِ غَيرُهُ، وَكَذلِكَ شَقُّ رَأْسِهِ هذا وَهذا.
[الحديث ٥٩٢٠ ـ طرفه في: ٥٩٢١].

٥٩٢١ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللّهِ ابْنُ المُثَنَّى بْنِ عَبْدِ اللّهِ بْنِ أَنَسِ بْنِ مالِكٍ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنِ القَزَعِ.

[طرفه في: ٥٩٢٠].

٧٣ ـ باب تَطْيِيبِ المَرْأَةِ زَوْجَهَا بِيَدَيهَا

٥٩٢٢ ـ حدّثني أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنا يَحْيى بْنُ سَعِيدٍ: أَخْبَرَنا عَبْدُ الرَّحْمٰنِ بْنُ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: طَيَّبْتُ النَّبِيَّ ﷺ بِيَدِي لِحُرْمِهِ، وَطَيَّبْتُهُ بِمِنًى قَبْلَ أَنْ يُفِيضَ. [طرفه في: ١٥٣٩].

باب ٧٢ ـ قوله: (القزع) جمع قزعة وهي القطعة من السحاب وسمي شعر الرأس إذا حلق بعضه وترك بعضه قزعاً تشبيهاً بالسحاب المتفرق ا هـ. عيني.

٥٩٢٠ ـ قوله: إذا حلق الصبيّ ولأبي ذر إذا حلق الصبيّ بالبناء للمفعول، وكذا قوله: وترك كما في الشارح.

٥٩٢٢ ـ قوله: (بيدي) بالإفراد ولأبي ذر بيديّ بالتثنية، وقوله: لحرمه أي لأجل إحرامه (شارح).

[74] What about the scent in one's head and beard?

5923- A'isha "Allah be pleased with her" reported: I used to perfume Allah's Apostle "Allah's blessing and peace be upon him" with the best scent available until I saw the shine of the scent on his head and beard.

[75] Combing one's hair

5924- Sahl Ibn Sa'd "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known you were looking (through the hole), I would have pierced your eye with it (the comb). Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

[76] The menstruating woman combs her husband's hair

5925- A'isha "Allah be pleased with her" narrated: I used to comb the hair of The Prophet "Allah's blessing and peace be upon him" while I was menstruating.

[77] What about combing?

5926- A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" used to like starting from the right side as possible as it could be, in combing and performing ablution.

[78] What was mentioned regarding the musk

5927- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "(Allah said): Every good deed of Adam's son is for him except fasting, which is for Me, and for which I shall reward (he, who observes it)." Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

٧٤ ـ باب الطِّيبِ في الرَّأْسِ وَاللِّحْيَةِ

٥٩٢٣ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدّثَنا يَحْيى بْنُ آدَمَ: حَدّثَنا إِسْرائِيلُ، عَنْ أَبي إِسْحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبيهِ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ بِأَطْيَبِ ما يَجِدُ، حَتّى أَجِدَ وَبِيصَ الطِّيبِ في رَأْسِهِ وَلِحْيَتِهِ.

[طرفه في: ٢٧١].

٧٥ ـ باب الامْتِشاطِ

٥٩٢٤ ـ حدثنا آدَمُ بْنُ أَبي إِيَاسٍ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ في دارِ النَّبِيِّ ﷺ، وَالنَّبِيُّ ﷺ يَحُكُّ رَأْسَهُ بِالمِدْرَى، فَقالَ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ، لَطَعَنْتُ بِهَا في عَيْنِكَ، إِنَّما جُعِلَ ٱلإِذْنُ مِنْ قِبَلِ ٱلأَبْصارِ».

[الحديث ٥٩٢٤ ـ طرفاه في: ٦٢٤١، ٦٩٠١]

٧٦ ـ باب تَرْجِيلِ الحائِضِ زَوْجَها

٥٩٢٥ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنها قالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللّهِ ﷺ وَأَنا حائِضٌ.

حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: مِثْلَهُ.

٧٧ ـ باب التَّرْجِيلِ

٥٩٢٦ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يُعْجِبُهُ التَّيَمُّنُ ما اسْتَطاعَ، في تَرَجُّلِهِ وَوُضُوئِهِ.

[طرفه في: ١٦٨].

٧٨ ـ باب ما يُذْكَرُ في المِسْكِ

٥٩٢٧ ـ حدثني عَبْدُ اللّهِ بْنُ مُحمَّدٍ: حَدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي وَأَنا أَجْزِي بِهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللّهِ مِنْ رِيحِ المِسْكِ».

[طرفه في: ١٨٩٤].

٥٩٢٣ ـ قوله بأطيب ما نجد نخـ.

٥٩٢٤ ـ قوله (من جحر) أي من ثقب، وقوله: (بالمدرى) هو عود تدخله المرأة في رأسها لتضمّ بعض شعرها إلى بعض ا هـ. شارح.

ـ قوله: إنما جعل الإذن الخ أي إنما جعل الشارع الاستئذان في الدخول من أجل البصر ا هـ. من الشارح.

٥٩٢٦ ـ قوله بما استطاع نخـ.

[79] The best of perfume one could like

5928- A'isha "Allah be pleased with her" reported: I used to perfume Allah's Apostle "Allah's blessing and peace be upon him" while assuming Ihram with the best scent available to me.

[80] What about he, who did not reject the (gift of) scent?

5929- Anas "Allah be pleased with him" used not to reject the (present of) scent. He reported that The Prophet "Allah's blessing and peace be upon him" never refused (a present of) perfume.

[81] What about Dharira (kind of scent)?

5930- A'isha "Allah be pleased with her" reported: In the last pilgrimage, I perfumed Allah's Apostle "Allah's blessing and peace be upon him" with Dharira with my own hands, both on assuming Ihram and on finishing it.

[82] What about the women who make artificial spaces between their teeth in order to look like more beautiful?

5931- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book! he said: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment."" (Mustering "Al'hashr" 7)

[83] Using false hair (to lengthen one's locks)

5932- Humaid Ibn Abdur'rahman narrated that he heard Mo'awiya Ibn Abu'sufyan (talking) on the pulpit in the year when he came to perform Hajj. He took a tuft of hair that was in the hand of an orderly and

٧٩ ـ باب ما يُسْتَحَبُّ مِنَ الطِّيب

٥٩٢٨ ـ حدثنا مُوسى: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا هِشَامٌ، عَنْ عُثْمانَ بْنِ عُرْوَةَ، عَنْ أَبيه، عَنْ عائشةَ رَضيَ اللَّهُ عَنْها قالَتْ: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ ما أَجِدُ.

[طرفه في: ١٥٣٩].

٨٠ ـ باب مَنْ لَمْ يَرُدَّ الطِّيبَ

٥٩٢٩ ـ حدثنا أَبُو نُعَيْم: حَدَّثَنا عَزْرَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ قالَ: حَدَّثَني ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كانَ لاَ يَرُدُّ الطِّيبَ، وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كانَ لاَ يَرُدُّ الطِّيبَ.

[طرفه في: ٢٥٨٢].

٨١ ـ باب الذَّرِيرَةِ

٥٩٣٠ ـ حدثنا عُثْمانُ بْنُ الهَيْثَمِ: أَوْ مُحَمَّدٌ عَنْهُ، عَنِ ابْنِ جُرَيجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ: سَمِعَ عُرْوَةَ وَالقَاسِمَ يُخْبِرَانِ، عَنْ عائِشَةَ قالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ بِذَرِيرَةٍ في حَجَّةِ الوَدَاعِ، لِلحِلِّ وَالإِحْرَامِ.

[طرفه في: ١٥٣٩].

٨٢ ـ باب المُتَفَلِّجَاتِ لِلحُسْنِ

٥٩٣١ ـ حدثنا عُثْمانُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: «لَعَنَ اللَّهُ الوَاشِمَاتِ وَالمُسْتَوْشِمَاتِ، وَالمُتَنَمِّصَاتِ، وَالمُتَفَلِّجَاتِ لِلحُسْنِ، المُغَيِّرَاتِ خَلْقَ اللَّهِ تَعَالَى». مالي لاَ أَلْعَنُ مَنْ لَعَنَ النَّبِيُّ ﷺ، وَهُوَ في كِتَابِ اللَّهِ: ﴿وما آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾ [الحشر: ٧]. [طرفه في: ٤٨٨٦].

٨٣ ـ باب الوَصْلِ في الشَّعَرِ

٥٩٣٢ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفيَانَ عامَ حَجَّ، وَهُوَ عَلَى المِنْبَرِ، وَهُوَ يَقُولُ، وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كانَتْ بِيَدِ حَرَسِيٍّ، أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهى عَنْ مِثْلِ

٥٩٣٠ ـ قوله: الذريرة ويقال أيضاً: الذرور نوع من الطيب، قال الزمخشري: هي فتات قصب الطيب وهو قصب يؤتى به من الهند كقصب النشاب وزاد الصغانيّ وأنبوبه محشوّ من شيء أبيض مثل نسج العنكبوت ومسحوقه عطر إلى الصفرة والبياض ا هـ. مصباح.

٥٩٣١ ـ قوله: عن عبد الله أي ابن مسعود رضي الله عنه، ولأبي ذرّ وقال عبد الله ا هـ. شارح.

٥٩٣٢ ـ قوله: بيد حرسيّ وفي الشرح المطبوع بيدي حرسيّ بصورة التثنية، وكذا في المتن الغير المشكول ولعلّ الياء زيدت في الطبع غلطاً والحارس جمعه حرس وحرّاس مثل خادم وخدم وخدّام وحرس السلطان أعوانه جعل علماً على الجمع، ولا يستعمل له واحد من لفظه ولذا نسب إلى الجمع فقيل: حرسيّ انظر المصباح.

said: "O people of Medina! Where are your learned men? I heard The Prophet "Allah's blessing and peace be upon him" forbidding such a thing as this (false hair). He used to say: "The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).""

5933- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has cursed the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed."

5934- A'isha "Allah be pleased with her" narrated: An Ansari woman got married. Then she was afflicted with a certain disease with the result that her hair started falling out. They (her family) wanted to lengthen her hair (artificially) and mentioned that to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "(No). Allah curses such lady who lengthens hair or gets her hair lengthened (by using false hair)."

5935- Asma "Allah be pleased with her" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I married my daughter to someone, but she got sick with all of her hair falling out. However, her husband has not liked her (for what had happened). May I let her lengthen her hair (by using false hair)?" The Prophet "Allah's blessing and peace be upon him" cursed such a woman as artificially lengthening hair or getting her hair lengthened.

5936- Asma Bint Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" cursed such a woman as artificially lengthening (her or somebody's) hair or getting her hair lengthened.

5937- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Allah has cursed the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed."

هذهِ وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هذهِ نِسَاؤُهُمْ».

[طرفه في: ٣٤٦٨].

٥٩٣٣ ـ وَقالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فُلَيحٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَعَنَ اللّهُ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ، وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ».

٥٩٣٤ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قالَ: سَمِعْتُ الحَسَنَ بْنَ مُسْلِمِ بْنِ يَنَّاقٍ يُحَدِّثُ، عَنْ صَفِيَّةَ بِنْتِ شَيبَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا: أَنَّ جارِيَةً مِنَ الأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرِضَتْ فَتَمَعَّطَ شَعَرُهَا، فَأَرَادُوا أَنْ يَصِلُوهَا، فَسَأَلُوا النَّبِيَّ ﷺ فَقَالَ: «لَعَنَ اللّهُ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ». تابَعَهُ ابْنُ إِسْحاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنِ الحَسَنِ، عَنْ صَفِيَّةَ، عَنْ عائِشَةَ.

[طرفه في: ٥٢٠٥].

٥٩٣٥ ـ حدّثني أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ قالَ: حَدَّثَتْنِي أُمِّي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ امْرَأَةً جاءَتْ إِلى رَسُولِ اللّهِ ﷺ فَقَالَتْ: إِنِّي أَنْكَحْتُ ابْنَتِي، ثُمَّ أَصَابَهَا شَكْوَى، فَتَمَرَّقَ رَأْسُهَا، وَزَوْجُهَا يَسْتَحِثُّنِي بِهَا، أَفَأَصِلُ رَأْسَهَا؟ فَسَبَّ رَسُولُ اللّهِ ﷺ: الوَاصِلَةَ وَالمُسْتَوْصِلَةَ.

[الحديث ٥٩٣٥ ـ طرفاه في: ٥٩٣٦، ٥٩٤١].

٥٩٣٦ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ فاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قالَتْ: لَعَنَ النَّبِيُّ ﷺ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ.

[طرفه في: ٥٩٣٥].

٥٩٣٧ ـ حدّثني مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا عُبَيدُ اللّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لَعَنَ اللّهُ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ». وَقالَ نَافِعٌ: الوَشْمُ في اللِّثَةِ.

[الحديث ٥٩٣٧ ـ أطرافه في: ٥٩٤٠، ٥٩٤٢، ٥٩٤٧].

٥٩٣٥ ـ قوله: ثم أصابها شكوى أي مرض.

ـ قوله: فتمرق بالراء المشددة من المروق وهو خروج الشعر من موضعه أو من المرق وهو نتف الصوف وروي فانمرق وفتمزق كما في العيني.

٥٩٣٧ ـ قوله: حدثني محمد بن مقاتل بالإفراد ولأبي ذر بالجمع ا هـ. شارح.

ـ اللثة: ما حول الأسنان من اللحم وهو من الأسماء المنقوصة والأصل لثى مثال عنب فحذفت لام الكلمة وعوض عنها الهاء والجمع لثات على لفظ المفرد كما في المصباح.

5938- Sa'eed Ibn Al'musaiyyab narrated: Mo'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said: "I thought that none did this (using false hair) except Jews. The Prophet "Allah's blessing and peace be upon him" labeled such practice as cheating.

[84] What about she, who removes the face's hair?

5939- Alqama narrated: Abdullah cursed those ladies who practice tattooing (and those who get themselves tattooed, as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. (His saying reached a woman from Banu'asad called) Ommu'ya'qub (who came and) said (to Abdullah): "What is (the reason of) that (curse)?" He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!" Ommu'ya'qub said: "I read the whole Qur'an, but I did find in it none of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. (Didn't you read): "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you." (Mustering "Al'hashr" 7)

[85] What about the one who artificially gets her hair lengthened ?

5940- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" cursed the woman who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing woman and the one who gets herself tattooed.

5941- Asma "Allah be pleased with her" narrated: A woman asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! My daughter got measles with her hair falling out. Since I got her married, may I let her artificially lengthen her hair (by using false hair)?" He said : "Allah has cursed the lady who artificially lengthens hair and the one who gets her hair lengthened (by using false hair)."

5942- Nafi narrated from Ibn Omar "Allah be pleased with both": I heard The Prophet "Allah's blessing and peace be upon him" saying, or The Prophet "Allah's blessing and peace be upon him" said, (cursing) "the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed."

٥٩٣٨ - حدثنا آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا عَمْرُو بنُ مُرَّةَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قال: قَدِمَ مُعَاوِيَةُ المَدِينَةَ، آخِرَ قَدْمَةٍ قَدِمَها، فَخَطَبنا فأَخْرَجَ كُبَّةً مِنْ شَعَرٍ، قال: ما كُنْتُ أرى أَحَداً يَفْعَلُ هذا غيرَ اليَهُودِ، إنَّ النَّبيَّ ﷺ سَمَّاهُ الزُّورَ يَعْني الوَاصِلَةَ في الشَّعَرِ.

[طرفه في: ٣٤٦٨].

٨٤ - بابُ المُتَنَمِّصَاتِ

٥٩٣٩ - حدثنا إِسْحاقُ بنُ إِبْرَاهِيمَ: أَخْبَرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قال: لَعَنَ عَبْدُ اللَّهِ الوَاشِماتِ وَالمُتَنَمِّصَاتِ، وَالمُتَفَلِّجاتِ لِلحُسْنِ المُغَيِّراتِ خَلقَ اللَّهِ، فَقالَتْ أُمُّ يَعْقُوبَ: ما هذا؟ قالَ: عَبْدُ اللَّهِ: وما لِي لا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ، وَفي كِتابِ اللَّهِ؟ قالَتْ: وَاللَّهِ لَقَدْ قَرَأْتُ ما بَينَ اللَّوْحَينِ فَما وَجَدْتُهُ، قالَ: وَاللَّهِ لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ: ﴿وَما آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٧].

[طرفه في: ٤٨٨٦].

٨٥ - بابُ المَوْصُولَةِ

٥٩٤٠ - حدثني مُحَمَّدٌ: حدَّثنا عَبْدَةُ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قال: لَعَنَ النَّبيُّ ﷺ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ، وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ.

[طرفه في: ٥٩٣٧].

٥٩٤١ - حدثنا الحُمَيدِيُّ: حدَّثنا سُفيانُ: حدَّثنا هِشَامٌ: أَنَّهُ سَمِعَ فاطِمَةَ بِنْتَ المُنْذِرِ تَقُولُ: سَمِعْتُ أَسْماءَ قالَتْ: سَأَلَتِ امْرَأَةٌ النَّبيَّ ﷺ فَقالَتْ: يا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي أَصابَتْها الحَصْبَةُ، فَامَّرَقَ شَعَرُهَا، وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُ فيهِ؟ فَقالَ: «لَعَنَ اللَّهُ الوَاصِلَةَ وَالمَوْصُولَةَ».

[طرفه في: ٥٩٣٥].

٥٩٤٢ - حدثني يُوسُفُ بْنُ مُوسى: حَدَّثَنا الفَضْلُ بْنُ دُكَينٍ: حَدَّثَنا صَخْرُ بْنُ جُوَيرِيَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سَمِعْتُ النَّبِيَّ ﷺ، أَوْ قالَ النَّبِيُّ ﷺ: «الوَاشِمَةُ وَالمُوتَشِمَةُ، وَالوَاصِلَةُ وَالمُسْتَوصِلَةُ». يَعْني: لَعَنَ النَّبِيُّ ﷺ.

[طرفه في: ٥٩٣٧].

٥٩٤٣ - حدثني مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَعَنَ اللَّهُ الوَاشِماتِ

٥٩٣٩ - قوله: وفي كتاب الله أي لعنه، وقوله: ما بين اللوحين أي الدفتين، قوله: قرأتيه وقوله: وجدتيه الياء فيهما حاصلة من إشباع الكسرة كما في الشارح.

٥٩٤١ - قوله: أصابتها الحصبة ولأبي ذر أصابها الحصبة وهي نوع من الجدري وقوله فامَّرق أصله فانمرق أي خرج شعرها من موضعه وروي فامّزق بالزاي بدل الراء أي تمزق وتقطع اهـ. من الشارح.

5943- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!"

[86] What about the tattooing woman?

5944- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The bad effect of) the evil eye is true." He (The Prophet) prohibited tattooing.

5945- Awn Ibn Abu'juhaifa narrated: I saw my father (breaking the instruments of a slave who practised cupping. Then he said): The Prophet "Allah's blessing and peace be upon him" forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed, and receiving or giving usury.

[87] What about the woman who gets herself tattooed?

5946- Abu'huraira "Allah be pleased with him" narrated that a woman who was practicing tattooing was brought before Omar who asked: "I beseech you by Allah! Who amongst you heard from The Messenger of Allah "Allah's blessing and peace be upon him" something concerning tattooing?" Abu'huraira said: "I got up and said: "O Commander of Believers! I heard something." Omar asked: "What did you hear?" I said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "Do neither practise tattooing nor get yourselves tattooed."

5947- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" cursed the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed.

5948- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!"

[88] What about pictures?

5949- Ibn Abbas narrated that he had heard Abu'talha "Allah be pleased with them" relating: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The angels (of Mercy) do not enter a house wherein there is a dog or a picture (of a living creature)."

وَالمُسْتَوْشِمات، وَالمُتَنَمِّصَاتِ وَالمُتَفَلِّجَاتِ لِلحُسْنِ، المُغَيِّرَاتِ خَلقَ اللّه، مالي لاَ أَلعَنُ مَنْ لَعَنَهُ رَسُولُ اللّهِ ﷺ، وَهُوَ في كِتَابِ اللّهِ؟. [طرفه في: ٤٨٨٦].

٨٦ ـ باب الوَاشِمَةِ

٥٩٤٤ ـ حدّثني يَحيى: حَدَّثَنَا عَبْدُ الرَّزَّاق، عَنْ مَعْمَرٍ، عَنْ هَمَّام، عَنْ أَبِي هُرَيرَة رَضِيَ اللّهُ عَنْهُ قال: قالَ رَسُولُ اللّهِ ﷺ: «العَينُ حَقٌّ». وَنَهى عَنِ الوَشْم.

حدّثني ابْنُ بَشَّار: حَدَّثَنا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفيَانُ قال: ذَكَرْتُ لِعَبْدِ الرَّحْمٰنِ بْن عابس حَديثَ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللّهِ، فَقَالَ: سَمِعْتُهُ مِنْ أُمِّ يَعْقُوبَ، عَنْ عَبْدِ اللّهِ، مِثْلَ حَدِيثِ مَنْصُورٍ.

[طرفه في: ٥٧٤٠].

٥٩٤٥ ـ حدّثنا سُليمانُ بْنُ حَرْب: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبي جُحَيفَةَ قالَ: رَأَيتُ أَبِي، فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الكَلبِ، وَآكِلِ الرِّبَا وَمُوكِله، وَالوَاشِمَةِ وَالمُسْتَوْشِمَةِ.

[طرفه في: ٢٠٨٦].

٨٧ ـ باب المُسْتَوْشِمَةِ

٥٩٤٦ ـ حدّثنا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ قال: أُتِيَ عُمَرُ بِامْرَأَةٍ تَشِمُ، فَقَامَ فَقَالَ: أَنْشُدُكُمْ بِاللّهِ، مَنْ سَمِعَ مِنَ النَّبِيِّ ﷺ في الوَشْمِ؟ فَقَالَ أَبُو هُرَيرَةَ: فَقُمْتُ فَقُلتُ: يَا أَمِيرَ المُؤْمِنِينَ أَنَا سَمِعْتُ، قالَ: ما سَمِعْتَ؟ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ تَشِمْنَ وَلاَ تَسْتَوْشِمْنَ».

٥٩٤٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قالَ: لَعَنَ النَّبِيُّ ﷺ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ، وَالوَاشِمَةَ وَالمُسْتَوْشِمَةَ.

[طرفه في: ٥٩٣٧].

٥٩٤٨ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفيَانَ، عَنْ مَنْصُورٍ، عَنِ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُ: لَعَنَ اللّهُ الوَاشِماتِ وَالمُسْتَوْشِماتِ، وَالمُتَنَمِّصَاتِ، وَالمُتَفَلِّجَاتِ لِلحُسْنِ، المُغَيِّرَاتِ خَلقَ اللّهِ. مالي لاَ أَلعَنُ مَنْ لَعَنَ رَسُولُ اللّهِ ﷺ، وَهُوَ في كِتَابِ اللّهِ. [طرفه في: ٤٨٨٦].

٨٨ ـ باب التَّصَاوِيرِ

٥٩٤٩ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلحَةَ رَضِيَ اللّهُ عَنْهُمْ قالَ: قالَ النَّبِيُّ ﷺ: «لاَ تَدْخُلُ المَلاَئِكَةُ بَيتاً فِيهِ كَلبٌ وَلاَ تَصَاوِيرُ». وَقالَ اللَّيثُ: حَدَّثَني يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي

[89] The torture of picture makers on The Day of Judgement

5950- Muslim narrated: We were with Masruq at the house of Yasar Ibn Numair, when Masruq saw pictures on his terrace and said: “I heard Abdullah “Allah be pleased with him” saying: I heard The Prophet “Allah’s blessing and peace be upon him” saying: “The most tortured people on The Day of Judgement are the picture makers.”

5951- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Those who make these pictures will be punished on the Day of Judgement, to whom it will be said: “Give life to what you created. "”

[90] Rejecting pictures

5952- A’isha “Allah be pleased with her” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” never let anything containing pictures in his house but that he rejected it.

5953- Abu’zur'a narrated: I entered a house in Medina with Abu’huraira, who saw a man making pictures at its top. Abu'huraira said: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: Allah said: “Who would be more unjust than those who try to create the like of my creatures? Let them create a grain! Let them create a gnat.” Then he called for a stone container of water and washed his hands until he reached his armpits. I said: “O Abu’huraira! Is this something you learnt from Allah's Apostle?" He said: “The limit for ablution is up to the place where the ornaments will reach (on the Day of Judgement).”

عُبيدُ اللّهِ: سَمِعَ ابْنَ عبَّاسٍ: سَمِعْتُ أَبَا طَلحَةَ: سَمِعتُ النَّبِيَّ ﷺ.

[طرفه في: ٣٢٢٥].

٨٩ ـ باب عَذابِ المُصَوِّرِينَ يَوْمَ القِيامَةِ

٥٩٥٠ ـ حدّثنا الحُمَيدِيُّ: حدَّثَنا سُفيَانُ: حدَّثَنا الأَعْمَش، عن مُسْلِم قالَ: كُنّا مَعَ مَسْرُوقٍ في دارِ يَسارِ بنِ نُمَيرٍ، فرأى في صُفَّتِهِ تَماثِيلَ، فقالَ سمعْتُ عبدَ اللّهِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «إنَّ أشدَّ النّاسِ عَذاباً عِندَ اللهِ يَومَ القِيامَةِ المُصوِّرُونَ».

٥٩٥١ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللّهِ بْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ القِيامَةِ، يُقَالُ لَهُمْ: أَحْيُوا ما خَلَقْتُم».

[الحديث ٥٩٥١ ـ طرفه في: ٧٥٥٨].

٩٠ ـ باب نَقْضِ الصُّوَرِ

٥٩٥٢ ـ حدّثنا مُعاذُ بْنُ فَضالَةَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عِمْرَانَ بْنِ حِطَّانَ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عَنها حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَتْرُكُ في بيتِهِ شيئاً فِيهِ تَصالِيبُ إلّا نَقَضَهُ.

٥٩٥٣ ـ حدّثنا مُوسى: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا عُمَارَةُ: حَدَّثَنَا أَبُو زُرْعَةَ قالَ: دَخَلتُ مَعَ أَبِي هُرَيرَةَ داراً بالمَدِينَةِ، فَرَأَى أَعلاها مُصَوِّراً يُصَوِّرُ، قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخلُقُ كَخَلقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا ذَرَّةً». ثُمَّ دَعا بِتَوْرٍ مِنْ ماءٍ، فَغسَلَ يَدَيهِ حَتَّى بَلَغَ إِبْطَهُ، فَقُلتُ: يا أَبا هُرَيرَةَ، أَشيءٌ سَمِعْتَهُ مِنْ رَسُولِ اللّهِ ﷺ؟ قالَ: مُنتَهى الحِليَةِ.

[الحديث ٥٩٥٣ ـ طرفه في: ٧٥٥٩].

٩١ ـ باب ما وُطِئَ مِنَ التَّصاوِيرِ

٥٩٥٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفيَانُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ القَاسِمِ،

٥٩٥٢ ـ قوله: تصاليب أي تصاوير كما وقع في رواية الكشميهنيّ انظر العيني.

٥٩٥٣ ـ قوله: يقول أي قال الله تعالى ا هـ. قسطلاني.

ـ قوله: بتور: هو إناء كالطست ا هـ. عيني.

ـ قوله: أشيء سمعته الخ يعني تبليغ الماء إلى الإبط.

ـ حتى بلغ إبطيه نخ.

ـ قوله: منتهى الحلية أي ذاك منتهى الحلية المعبر عنها بالتحجيل ا هـ.

٥٩٥٤ ـ قوله: بقرام، قال في المصباح القرام مثال كتاب الستر الرقيق وبعضهم يزيد: وفيه رقم ونقوش. والمقرم: وزان مقود والمقرمة بالهاء أيضاً مثله ا هـ.

[91] The pictures, which were torn

5954- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey when I was hanging a curtain decorated with pictures (of animals) on a cupboard of mine. When The Prophet "Allah's blessing and peace be upon him" saw it, he tore it and said: "The people who receive the hardest punishment on The Day of Judgement are those who try to create the like of Allah's creation." Then we turned it into one or two cushions.

5955- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey when I was hanging a curtain decorated with pictures (of animals), which he ordered me to tear; and I did.

5956- She resumed: The Prophet "Allah's blessing and peace be upon him" and I used to take bath from the same pot.

[92] What about he, who disliked to sit on (something containing) picture?

5957- A'isha "Allah be pleased with her" reported: I bought a cushion with pictures on it. When Allah's Apostle "Allah's blessing and peace be upon him" saw it, he kept standing at the door and did not enter the house. (When I noticed the sign of disgust on his face) I said: " I repent to Allah from whatever sin I have done." Allah's Apostle "Allah's blessing and peace be upon him" said: "What about this cushion?" I replied: "I bought it for you to sit and recline on." Allah's Apostle "Allah's blessing and peace be upon him" said: "The painters (or Owners) of these pictures will be punished on the Day of Judgement. It will be said to them: "Put life in what you have created (or Painted)."" The Prophet "Allah's blessing and peace be upon him" added: "The angels do not enter a house where there are pictures."

5958- Busr narrated from Zaid Ibn Khalid: Abu'talha "Allah be pleased with him", a companion of The Messenger of Allah "Allah's blessing and peace be upon him", said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels (of mercy) never enter a house where there are pictures." Busr further said: Zaid fell ill whom we paid a visit. Behold! There was a curtain decorated with a picture hanging at his door. I said to Obaidullah, the stepson of Maimuna, the wife of The Prophet

وما بالمدينةِ يومئذٍ أفضلُ منه، قال: سمِعْتُ أبي قال: سَمِعْتُ عائِشةَ رَضِيَ اللّهُ عَنْهَا: قَدِمَ رَسُولُ اللّه ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَاثِيلُ، فَلَمَّا رآهُ رَسُولُ اللّه ﷺ هَتَكَهُ وَقالَ: «أَشَدُّ النَّاسِ عَذَاباً يَوْمَ القِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلقِ اللّه». قالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَين.

[طرفه في: ٢٤٧٩].

٥٩٥٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللّه بْنُ دَاوُدَ، عَنْ هِشَامٍ، عَنْ أبيه، عَنْ عائِشَةَ قالَتْ: قَدِمَ النَّبيُّ ﷺ مِنْ سَفَرٍ، وَعَلَّقتُ دُرْنُوكاً فِيهِ تَمَاثِيلُ، فَأَمَرَنِي أَنْ أَنْزِعَهُ فَنَزَعْتُهُ.

[طرفه في: ٢٤٧٩].

٥٩٥٦ ـ وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

[طرفه في: ٢٥٠].

٩٢ ـ بابٌ مَنْ كَرِهَ القُعُودَ عَلى الصُّورَةِ

٥٩٥٧ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا: أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَقَامَ النَّبيُّ ﷺ بِالبَابِ فَلَمْ يَدْخُلْ، فَقُلتُ: أَتُوبُ إِلَى اللّهِ مِمَّا أَذْنَبْتُ، قال: «ما هذهِ النُّمْرُقَةُ؟». قُلتُ: لِتَجْلِسَ عَلَيها وَتَوَسَّدَهَا، «إِنَّ أَصْحَابَ هذه الصُّوَرِ يُعَذَّبُونَ يوم القِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا ما خلَقْتُمْ، وَإِنَّ المَلائِكَةَ لا تَدْخُلُ بَيتاً فيهِ الصُّورَةُ».

٥٩٥٨ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ بُكَيرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيدِ بْنِ خالِدٍ، عَنْ أَبِي طَلحَةَ، صَاحِبِ رَسُولِ اللّهِ ﷺ، قالَ: «إِنَّ رَسُولَ اللّهِ ﷺ قالَ إِنَّ المَلائِكَةَ لا تَدْخُلُ بيتاً فِيهِ الصُّورَةُ». قالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيدٌ فَعُدْنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، فَقُلتُ لِعُبَيدِ

قوله (فيها تماثيل) كذا في الشارح، وفي بعض نسخ المتن فيه تماثيل، وهو أظهر لأن مرجع الضمير قرام.

ـ قوله: (سهوة) وهي الصفة تكون بين يدي البيوت وقيل: الكوّة وقيل: الرف وقيل: هو بيت صغير منحدر في الأرض شبيه بالخزانة الصغيرة ا هـ. من العيني.

٥٩٥٥ ـ قوله: (درنوكاً) وقال: درموك بالميم بدل النون وهو ضرب من الستور له خمل ا هـ. عيني.

باب ٩٢ ـ قوله القعود على الصورة نخـ.

٥٩٥٧ قوله نمرقة بضم النون والراء وكسرهما وبضم النون وفتح الراء وسادة صغيرة ا هـ. شارح.

ـ فما أذنبت نخـ.

ـ قوله: وتوسدها أصله وتتوسدها.

٥٩٥٨ ـ قوله: يوم الأوّل من باب إضافة الموصوف إلى صفته، والمراد به الوقت الماضي وللكشميهنيّ يوم أوّل بإسقاط أل ا هـ. شارح.

“Allah’s blessing and peace be upon him”: "Didn't Zaid tell us about the picture the day before yesterday?" Obaidullah said: “Didn't you hear him saying: “except a sign in a garment?”"

[93] One’s dislike to pray where there are pictures in front of him

5959- Anas "Allah be pleased with him" narrated that A’isha "Allah be pleased with her" had a thin marked woollen curtain with which she had screened one side of her home. The Prophet "Allah's blessing and peace be upon him" said: "Take away this curtain of yours, since I'm occupied by its pictures in front of me during my prayer.”

[94] The angels never enter a house having pictures

5960- Salim narrated from his father: Once Gabriel promised The Prophet “Allah’s blessing and peace be upon him” (that he would visit him). But Gabriel delayed until The Prophet “Allah’s blessing and peace be upon him” became worried. When The Prophet “Allah’s blessing and peace be upon him” got out and met Gabriel, he complained to him about his worry. Gabriel said: "We, angels, do not enter a house which contains a picture or a dog."

[95] What about he, who did not enter a house containing pictures?

5961- A’isha "Allah be pleased with her" reported that she bought a cushion with pictures on it. When Allah's Apostle "Allah's blessing and peace be upon him" saw it, he kept standing at the door and did not enter the house. She noticed the sign of disgust on his face and said: " O Messenger of Allah! I repent to Allah and His Messenger! What sin have I done?" Allah's Apostle "Allah's blessing and peace be upon him" said: "What about this cushion?" She replied: "I bought it for you to sit and recline on." Allah's Apostle "Allah's blessing and peace be upon him" said: "The painters (or Owners) of these pictures will be punished on the Day of Judgement. It will be said to them: “Put life in what you have created (or Painted).”" The Prophet "Allah's blessing and peace be upon him" added: "The angels do not enter a house where there are pictures."

[96] What about he, who cursed the picture maker?

5962- Awn Ibn Abu’juhaifa narrated: My father bought a slave whose profession was cupping. (Ordered that his instruments (of cupping) be broken), he said: "The Messenger of Allah “Allah’s blessing and peace be upon him” prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution. He cursed her, who tattoos and the one who gets herself tattooed, the devourer of usury, and the maker of pictures.”

اللهِ، رَبِيبِ مَيمُونَةَ زَوجِ النَّبِيِّ ﷺ: أَلَمْ يُخبِرنَا زَيدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ؟ فَقالَ عُبَيدُ اللهِ: أَلَمْ تَسْمَعْهُ حِينَ قالَ: «إلاّ رَقْماً في ثَوْبٍ». وَقالَ ابْنُ وَهْبٍ: أَخْبَرَنا عَمْرُو ـ وَهُوَ ابْنُ الحارِثِ ـ: حَدَّثَهُ بُكَيرٌ: حَدَّثَهُ بُسْرٌ: حَدَّثَهُ زَيدٌ: حَدَّثَهُ أَبُو طَلحَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٢٢٥]

٩٣ ـ بابُ كَراهِيَةِ الصَّلاةِ في التَّصاوِيرِ

٥٩٥٩ ـ حدثنا عِمْرانُ بْنُ مَيسَرَةَ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ صُهَيبٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عنهُ قال: كانَ قِرامٌ لِعائِشَةَ، سَتَرَتْ بِهِ جانِبَ بَيتِهَا، فَقالَ لَها النَّبِيُّ: «أَمِيطِي عَنِّي، فَإِنَّهُ لا تَزالُ تَصاوِيرُهُ تَعرِضُ لِي في صَلاتِي».

[طرفه في: ٣٧٤].

٩٤ ـ بابٌ لا تَدْخُلُ المَلائِكَةُ بَيتاً فِيهِ صُورَةٌ

٥٩٦٠ ـ حدثنا يَحْيَى بْنُ سُلَيمانَ قالَ: حَدَّثَني ابْنُ وَهْبٍ قالَ: حَدَّثَنِي عُمَرُ ـ هُوَ ابْنُ مُحمَّدٍ ـ عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: وَعَدَ النَّبِيَّ ﷺ جِبرِيلُ، فَراثَ عَلَيهِ، حَتَّى اشْتَدَّ عَلَى النَّبِيِّ ﷺ، فَخرجَ النَّبِيُّ ﷺ فَلقِيَهُ، فَشَكا إِلَيهِ ما وجَدَ، فَقالَ لَهُ: إِنَّا لا نَدْخُلُ بَيتاً فِيهِ صُورَةٌ وَلا كَلبٌ. [طرفه في: ٣٢٢٧].

٩٥ ـ بابُ مَنْ لَمْ يَدْخُلْ بَيتاً فِيهِ صُورَةٌ

٥٩٦١ ـ حدثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نَافِعٍ عَنِ القَاسِمِ بْنِ مُحمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا، زَوْجِ النَّبِيِّ ﷺ أَنَّها أَخْبَرَتْهُ: أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآها رَسُولُ اللّهِ ﷺ قامَ عَلَى البابِ فَلَمْ يَدْخُلْ، فَعَرَفَتْ في وَجْهِهِ الكَراهِيَةَ، قالَتْ: يا رَسُولَ اللّهِ، أَتُوبُ إِلى اللهِ وَإِلى رَسُولِهِ، ماذا أَذْنَبْتُ؟ قالَ: «ما بالُ هذهِ النُّمْرُقَةِ». فَقالَتْ: اشْتَرَيتُها لِتَقعُدَ عَلَيها وَتَوَسَّدَها، فَقالَ رَسُولُ اللّهِ ﷺ: «إِنَّ أَصْحابَ هذهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيامَةِ، وَيُقالُ لَهُمْ: أَحْيُوا ما خَلَقْتُمْ. وَقالَ: إِنَّ البَيتَ الَّذِي فِيهِ الصُّوَرُ لا تَدْخُلُهُ المَلائِكَةُ».

٩٦ ـ بابُ مَنْ لَعَنَ المُصَوِّرَ

٥٩٦٢ ـ حدثنا مُحمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنِي غُنْدَرٌ حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ؛ أَنَّهُ اشْتَرَى غُلاماً حَجَّاماً، فَقالَ: إِنَّ النَّبِيَّ ﷺ نَهى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الكَلبِ، وَكَسْبِ البَغِيِّ، وَلَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ، وَالوَاشِمَةَ، وَالمُسْتَوْشِمَةَ وَالمُصَوِّرَ.

[طرفه في: ٢٣٥٣]

٥٩٦٠ ـ (راث) ريثاً من باب باع أبطأ اهـ مصباح.

٥٩٦٢ ـ قوله محمد بن جعفر لم يثبت في نسخة العيني.

[97] The picture maker would be required, on The Day of Judgement, to put life in what he had created in the world; and he would not be able to do

5963- An'nadr Ibn Anas Ibn Malik told Quatada: I was with Ibn Abbas while people were asking him (about pictures). He did not mentioned The Prophet "Allah's blessing and peace be upon him" until he was asked. Then he said: I heard Mohammad "Allah's blessing and peace be upon him" saying: "Whoever makes a picture in this world will be asked to put life into it on The Day of Judgement, but, of course, he will not be able to do so."

[98] One's letting another ride behind him on the mount

5964- Urwa narrated from Usama Ibn Zaid "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey).

[99] (When) three persons (ride) on the mount

5965- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, some boys of the tribe of Banu Abdul'muttalib went to receive him, and The Prophet "Allah's blessing and peace be upon him" made one of them ride in front of him and the other behind him.

[100] When the mount owner lets another ride in front of him

In this respect, some say that the mount owner is more entitled to be in the front except when he allows for another to take his place

5966- Aiyub narrated: The worst of three (persons riding one mount) was mentioned before Ikrima who said: Ibn Abbas said: "(In the year of the conquest of Mecca) The Prophet "Allah's blessing and peace be upon him" came (riding a mount), letting Qutham ride in front of him and Al'fadl behind him, or Qutham behind him and Al'fadl in front of him." Now any of them was the worst and any was the best?

٩٧ ـ بابٌ مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ القِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، ولَيس بنافِخٍ

٥٩٦٣ ـ حدثنا عَيَّاشُ بنُ الوَلِيدِ: حَدَّثَنا عبدُ الأعلى: حَدَّثَنا سعيدٌ قال: سَمِعْتُ النَّضرَ ابنَ أنسِ بنِ مالكٍ يُحدِّثُ قَتادَةَ قال: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُمْ يَسْأَلُونَه، وَلاَ يَذْكُرُ النَّبيَّ ﷺ حَتَّى سُئِلَ، فَقَالَ: سَمِعْتُ مُحَمَّداً ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيا كُلِّفَ يَوْمَ القِيامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيسَ بِنَافِخٍ».

[طرفه في: ٢٢٢٥].

٩٨ ـ باب الارْتِدَافِ عَلَى الدَّابَّةِ

٥٩٦٤ ـ حدثنا قُتَيبَةُ: حَدَّثَنا أَبُو صَفوانَ، عَنْ يُونسَ بنِ يزيدَ، عَنِ ابْنِ شِهابٍ، عَنْ عُروَةَ، عَنْ أُسامَةَ بْنِ زَيدٍ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلى حِمَارٍ، عَلَى إكافٍ عَلَيهِ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ أُسامَةَ وَرَاءَهُ.

[طرفه في: ٢٩٨٧].

٩٩ ـ باب الثَّلاثَةِ عَلَى الدَّابَّةِ

٥٩٦٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: لَمَّا قَدِمَ النَّبيُّ ﷺ مَكَّةَ، اسْتَقْبَلَهُ أُغَيلِمَةُ بَنِي عَبْدِ المُطَّلِبِ، فَحَمَلَ وَاحِداً بَينَ يَدَيهِ، والآخَرَ خَلفَهُ. [طرفه في: ١٧٩٨].

١٠٠ ـ باب حَمْل صَاحِبِ الدَّابَّةِ غَيرَهُ بَينَ يَدَيهِ

وَقالَ بَعْضُهُمْ: صَاحِبُ الدَّابَّةِ، أَحَقُّ بِصَدْرِ الدَّابَّةِ، إلاَّ أَنْ يَأْذَنَ لَهُ.

٥٩٦٦ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ: ذُكِرَ الأَشَرُّ الثَّلاثَةُ عِنْدَ عِكْرِمَةَ فَقَالَ: قالَ ابْنُ عَبَّاسٍ: أَتَى رَسُولُ اللَّهِ ﷺ وَقَدْ حَمَلَ قُثَمَ بَينَ يَدَيهِ، وَالفَضلَ خَلفَهُ، أَوْ قُثَمَ خَلفَهُ، وَالفَضلَ بَينَ يَدَيهِ، فَأَيُّهُمْ شَرٌّ، أَوْ أَيُّهُمْ خَيرٌ؟

[طرفه في: ١٧٩٨].

١٠١ ـ باب

٥٩٦٧ ـ حدثنا هُدْبَةُ بْنُ خالِدٍ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتادَةُ: حَدَّثَنا أَنَسُ بْنُ مالِكٍ، عَنْ

٥٩٦٦ ـ قوله: (الأشرّ الثلاثة) أي على الدابة هكذا بالألف واللام في الأشرّ رواية الحمويّ، وفي رواية المستملي شر الثلاثة بدون الهمزة وبدون الألف واللام، في رواية الكشميهني أشر الثلاثة بإثبات الهمزة وحذف اللام انظر العينيّ.

٥٩٦٧ ـ قوله: (آخرة الرحل) بالمدّ خلاف قادمته وكذا من السرج وهي التي يستند إليها الراكب والجمع الأواخر

[101]

5967- Anas narrated from Mu'adh Ibn Jabal: While I was riding behind The Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he proceeded for a while when he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" then he proceeded for sometime when he said (for the third time): "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best." He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him (in worship)." Then he proceeded for a while and then said: "O Mu'adh Ibn Jabal!" I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best." He said: "The right of the slaves upon Allah is that He will not punish them."

[102] The man's letting the woman ride behind him

5968- Anas Ibn Malik "Allah be pleased with him" narrated: We were returning from Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him" while I was riding behind Abu'talha who was proceeding. While one of the wives (Safiyya Bint Huyai) of The Messenger of Allah "Allah's blessing and peace be upon him" was riding behind Allah's Apostle, suddenly the foot of the camel Slipped and I said: "The woman!" Then I dismounted (quickly). The Messenger of Allah "Allah's blessing and peace be upon him" said: "She is your mother." I saddled again the she-camel and The Messenger of Allah "Allah's blessing and peace be upon him" rode. When he approached or saw Medina, he said: "We are returning, repenting (to Allah), worshipping (Allah), to our Lord we are sending praises."

[103] One's lying, putting one of his two legs over the other

5969- Abbad Ibn Tamim reported from his uncle that he had seen The Messenger of Allah "Allah's blessing and peace be upon him" lying on the mosque, putting one of his two legs over the other.

مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَا أَنَا رَدِيفُ النَّبِيِّ ﷺ، لَيسَ بَينِي وَبَينَهُ إِلاَّ أَخِرَةُ الرَّحْلِ، فَقَالَ: «يَا مُعَاذُ». قُلتُ: لَبَّيكَ رَسُولَ اللَّهِ وَسَعْدَيكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قالَ: «يَا مُعَاذُ». قُلتُ: لَبَّيكَ رَسُولَ اللَّهِ وَسَعْدَيكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قالَ: «يَا مُعَاذُ». قُلتُ: لَبَّيكَ رَسُولَ اللَّهِ وَسَعْدَيكَ، قالَ: «هَل تَدْرِي ما حَقُّ اللَّهِ عَلَى عِبَادِهِ». قُلتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «حَقُّ اللَّهِ عَلَى عِبَادِه أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيئاً». ثُمَّ سَارَ سَاعَةً، ثُمَّ قالَ: «يَا مُعَاذُ بْنَ جَبَلٍ». قُلتُ: لَبَّيكَ رَسُولَ اللَّهِ وَسَعْدَيكَ، فَقَالَ: «هَل تَدْرِي ما حَقُّ العِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ». قُلتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «حَقُّ العِبَادِ عَلَى اللَّهِ أَنْ لاَ يُعَذِّبَهُمْ». [طرفه في: ٢٨٥٦].

١٠٢ ـ باب إِرْدَافِ المَرْأَةِ خَلفَ الرَّجُلِ

٥٩٦٨ ـ حدّثنا الحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَقْبَلنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ خَيبَرَ، وَإِنِّي لَرَدِيفُ أَبِي طَلحَةَ وَهْوَ يَسِيرُ، وَبَعْضُ نِسَاءِ رَسُولِ اللَّهِ ﷺ رَدِيفُ رَسُولِ اللَّهِ ﷺ، إِذْ عَثَرَتِ النَّاقَةُ، فَقُلتُ: المَرْأَةَ، فَنَزَلتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا أُمُّكُمْ». فَشَدَدْتُ الرَّحْلَ وَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا دَنَا، أَوْ: رَأَى المَدِينَةَ قالَ: «آيِبُونَ تَائِبُونَ عابِدُونَ، لِرَبِّنَا حامِدُونَ». [طرفه في: ٣٧١].

١٠٣ ـ باب الاسْتِلقَاءِ وَوَضْعِ الرِّجْلِ عَلَى الأُخْرَى

٥٩٦٩ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبَّادِ ابْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ يَضْطَجِعُ فِي المَسْجِدِ، رَافِعاً إِحْدَى رِجْلَيهِ عَلَى الأُخْرَى. [طرفه في: ٤٧٥].

= ـ يا رسول الله نخـ.

ـ قوله: ابن جبل ساقط لأبي ذر وأداة النداء ثابتة للكشميهنيّ في جميع رسول الله كما في الشارح.

٥٩٦٨ ـ قوله: (وبعض نساء رسول الله ﷺ) وفي الشرح المطبوع للقسطلانيّ هذه الزيادة (وهي صفية بنت حييّ) تحت علامة المتن.

ـ قوله: المرأة بالنصب أي احفظها ويجوز الرفع أي فقلت: وقعت المرأة ا هـ. عيني.

ـ فلما دنا ورأى المدينة نخـ.

(78) The Book of Good behaviour

[1] One's fulfillment and keeping good relations with his kinship;

and Allah's saying: "We recommended man to be kind to his parents."

5970- Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: I asked The Prophet "Allah's blessing and peace be upon him": "Which good deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." Abdullah added: "I asked only about that and if I had asked more, he (The Prophet) would have told me more."

[2] Who is more entitled to have the best companionship?

5971- Abu'huraira "Allah be pleased with him" narrated: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man further said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man asked : "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your father. "

[3] Taking part in Jihad by one's parents permission

5972- Abdullah Ibn Amr "Allah be pleased with both" reported: A man came to The Prophet "Allah's blessing and peace be upon him" asking his permission to take part in Jihad. The Prophet "Allah's blessing and peace be upon him" asked him: "Are your parents alive?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said to him: "Then exert yourself in their service."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٨ ـ كِتَاب الأَدَب

١ ـ باب البِرِّ والصِّلةِ وَقَوْلِ اللهِ تعالى: ﴿ووَصَّينا الإِنْسانَ بِوالِدَيهِ حُسْناً﴾

٥٩٧٠ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: الوَلِيدُ بْنُ عَيزارٍ: أَخْبَرَنِي قَالَ: سَمِعْتُ أَبا عَمْرو الشَّيبانِيَّ يَقُولُ: أَخبَرنا صاحِبُ هذهِ الدَّارِ، وَأَومأَ بِيَدِهِ إِلى دارِ عَبْدِ اللّهِ، قالَ: سأَلتُ النَّبيَّ ﷺ: أَيُّ العَمَلِ أَحبُّ إِلى اللّهِ؟ قَالَ: «الصَّلاةُ عَلى وَقْتِها». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الوَالِدَين»، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الجِهادُ في سَبيلِ اللّه». قَالَ: حَدَّثَني بهنَّ، وَلَو اسْتَزَدْتُهُ لَزادَني. [طرفه في: ٥٢٧].

٢ ـ باب مَنْ أَحَقُّ النَّاس بحُسْنِ الصُّحْبَة

٥٩٧١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ عَنْ عُمارَةَ بْنِ القَعْقاعِ بْنِ شُبْرُمَةَ، عَنْ أَبي زرْعة، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: جاءَ رَجُلٌ إِلى رَسُولِ اللّهِ ﷺ فَقالَ: «يا رَسُولَ اللّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ». وَقالَ ابْنُ شُبْرُمَةَ وَيَحيى بْنُ أَيُّوبَ: حَدَّثَنا أَبُو زُرْعَةَ: مِثْلَهُ.

٣ ـ بابٌ لا يُجَاهِدُ إِلاَّ بِإِذْنِ الأَبَوَين

٥٩٧٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ سُفيانَ وَشُعْبَةَ قالا: حَدَّثَنا حَبِيبٌ (ح). قالَ: وَحَدَّثَنا مُحمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنْ حَبِيبٍ، عَنْ أَبِي العَبَّاسِ، عَنْ عَبْدِ اللّهِ بْنِ

باب ١ ـ قوله: (باب البر والصلة)، وقول الله تعالى: ولقد وصينا الإنسان بوالديه حسناً نخـ.

٥٩٧٠ ـ قوله (قال الوليد بن عيزار أخبرني) هو من تقديم اسم الراوي على الصيغة وهو جائز ا هـ. من العيني.

ـ العيزار نخـ.

ـ قوله: (ثم أيّ) لم يضبط في الفرع كأصله الياء وكتب فوقها في الفرع كذا قال الفاكهاني الصواب عدم تنوينه لأنه موقوف عليه في الكلام والسائل ينتظر الجواب والتنوين لا يوقف عليه إجماعاً فتنوينه ووصله بما بعده خطأ فيوقف عليه وقفة لطيفة ثم يؤتى بما بعده ا هـ. قسطلاني.

باب ٣ ـ قوله: أي لا يجاهد الرجل إلا بإذن أبويه ا هـ. عيني.

٥٩٧٣ ـ قوله (ويسب أمه) حكى الشارح هنا زيادة فيسب أمه ا هـ. فانظر.

[4] One should not abuse his parents

5973- Abdullah Ibn Amr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is one of the greatest sins that a man curses his parents." It was asked : "O Allah's Apostle! How does a man curse his parents?" The Prophet "Allah's blessing and peace be upon him" said: " The man abuses the father of another man with the result that the latter abuses the father of the former who abuses his mother, and, in return, the latter, abuses the former's mother."

[5] The response to the invocation of he, who was good dutiful to his parents

5974- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other: "Invoke Allah with the best deed you have done (so Allah might release you)." One of them said: "O Allah! My parents were old and I used to go out for grazing (my animals). On my return, I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return, I found my parents sleeping. I milked (the animals) as usual, went with the milk to them, and stood by their head, disliking to wake them up. I also disliked to give milk to my children before them. On the other hand, the children were crying at my feet (because of hunger). That state of affairs continued until it was dawn. O Allah! If You consider that I did it for Your sake, then please remove this rock so that we might see the sky." Then, the rock was moved a little; and they were able to see the sky.

The second said: "O Allah! You know that I was in love with a cousin of mine, the deepest love a man may have for a woman. I required her to give herself to me. But she told me that I would not get my desire fulfilled unless I paid her one hundred Dinars. So, I struggled for it until I gathered the required amount. When I sat in between her legs, she said to me: "O Abdullah! Be afraid of Allah, and do not deflower me except rightfully (by marriage)." So, I got up and left her. O Allah! If You consider that I did this for Your sake, then might you kindly remove this rock!" So, the rock was removed a little.

Then the third man said: "O Allah! No doubt, You know that once I hired a worker for three Sas of millet. When I wanted to pay him, he refused taking it. So, I sowed it; and from its yield, I bought cows and a shepherd. Sometime later, that man came and said to me: "O slave of Allah! Give me my money." I said to him: "Go to those cows and the shepherd and take them for they are for you." He asked me: "Are you joking with me?" I told him: "I am not joking with you, and all that

عَمْرٍو قالَ: قالَ رَجُلٌ للنَّبِيِّ ﷺ: أُجاهِدُ؟ قالَ: «لَكَ أَبَوانِ؟». قالَ: نَعَمْ، قالَ: «فَفِيهِمَا فَجاهِدْ».

[طرفه في: ٣٠٠٤].

٤ ـ باب لا يَسُبُّ الرَّجُلُ وَالِدَيهِ

٥٩٧٣ ـ حدثنا أَحْمَدُ بْنُ يونُسَ: حدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الكَبائِرِ أَنْ يَلعَنَ الرَّجُلُ والِدَيهِ». قِيلَ: يا رَسُولَ اللَّهِ، وَكَيفَ يَلعَنُ الرَّجُلُ والِدَيهِ؟ قالَ: «يَسُبُّ الرَّجُلَ أَبا الرَّجُلِ، فَيَسُبُّ أَباهُ، وَيَسُبُّ أُمَّهُ».

٥ ـ باب إِجابَةِ دُعاءِ مَنْ بَرَّ وَالِدَيه

٥٩٧٤ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حدَّثَنا إِسْماعِيلُ بْنُ إِبْراهِيمَ بْنِ عُقْبَةَ قالَ: أَخْبَرَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «بَينَما ثَلاثَةُ نَفَرٍ يَتَماشَوْنَ أَخَذَهُمُ المَطَرُ، فَمالُوا إِلَى غارٍ في الجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غارِهِمْ صَخْرَةٌ مِنَ الجَبَلِ فَأَطْبَقَتْ عَلَيهِم، فَقالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمالاً عَمِلتُمُوها لِلَّهِ صالِحَةً، فَادْعُوا اللَّهَ بِها لَعَلَّهُ يَفْرُجُها، فَقالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كانَ لِي والِدانِ شَيخانِ كَبِيرانِ، وَلِي صِبْيَةٌ صِغارٌ، كُنْتُ أَرْعَى عَلَيهِمْ، فَإِذا رُحْتُ عَلَيهِمْ فَحَلَبْتُ بَدَأْتُ بِوالِدَيَّ أَسْقِيهِما قَبْلَ وَلَدِي، وَإِنَّهُ نَاءَ بِيَ الشَّجَرُ، فَما أَتَيتُ حَتَّى أَمْسَيتُ فَوَجَدْتُهُما قَدْ نامَا، فَحَلَبْتُ كَما كُنْتُ أَحْلُبُ، فَجِئْتُ بِالحِلاَبِ فَقُمتُ عِنْدَ رُؤُوسِهِما، أَكْرَهُ أَنْ أُوقِظَهُما مِنْ نَوْمِهِما، وَأَكْرَهُ أَنْ أَبْدَأَ بِالصِّبْيَةِ قَبْلَهُما، وَالصِّبْيَةُ يَتَضاغَوْنَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذلِكَ دَأْبِي وَدَأْبَهُمْ حَتَّى طَلَعَ الفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلتُ ذلِكَ ابْتِغاءَ وَجْهِكَ فَافْرُجْ لَنا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّماءَ. وَقالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كانَتْ لِي ابْنَةُ عَمٍّ أُحِبُّهَا كَأَشَدِّ ما يُحِبُّ الرِّجالُ النِّساءَ، فَطَلَبْتُ إِلَيها نَفْسَها، فَأَبَتْ حَتَّى آتِيَها بِمِئَةِ دِينارٍ، فَسَعَيتُ حَتَّى جَمَعتُ مِئَةَ دِينارٍ فَلَقِيتُها بِهَا، فَلَمَّا قَعَدْتُ بَينَ رِجْلَيهَا، قالَتْ: يا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلا تَفْتَحِ الخاتَمَ إِلاَّ بِحَقِّهِ. فَقُمتُ عَنْها، اللَّهُمَّ فَإِنْ كُنتَ تَعْلَمُ أَنِّي قَدْ فَعَلتُ ذلِكَ ابْتِغاءَ وَجْهِكَ فَافْرُجْ لَنا مِنْهَا، فَفَرَجَ لَهُمْ فُرْجَةً. وَقالَ الآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيراً بِفَرَقِ أَرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ قالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَراً وَراعِيَها، فَجاءَنِي فَقالَ: اتَّقِ اللَّهَ وَلا تَظْلِمْنِي وَأَعْطِنِي حَقِّي، فَقُلتُ: اذْهَبْ إِلَى ذلِكَ البَقَرِ وَراعِيها، فَقالَ: اتَّقِ اللَّهَ وَلاَ تَهْزَأْ بِي، فَقُلتُ: إِنِّي لاَ أَهْزَأُ بِكَ، فَخُذْ ذلِكَ البَقَرَ وَراعِيَهَا، فَأَخَذَهُ فانْطَلَقَ بِهَا، فَإِنْ

٥٩٧٤ ـ قوله: (يفرجها) بهذا الضبط، وقال العيني بكسر الراء.

ـ الفرق مكيال معروف بالمدينة ا هـ. عيني.

ـ قوله (أرزّ) كذا ضبطه الشارح وفيه لغات انظر المصباح.

belonged to you." O Allah! If You think that I did it really for Your sake, then please remove the rock." So, the rock was removed entirely from the cave's mouth."

[6] One's undutiful to his parents

5975- Al'mogheera narrated from The Prophet "Allah's blessing and peace be upon him": "Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give), or demand (what you have no right to take), and to bury your daughters alive. Furthermore, Allah has disliked that you talk too much about others, ask too many questions (in religion), or waste your wealth."

5976- Abdur'rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said thrice: "Should I inform you what the greatest of the great sins are?" We said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against saying a false statement and giving a false witness; And I warn you against saying a false statement and giving a false witness." He kept on saying that warning until I said (to myself): "Would that he might stop!"

5977- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was asked about the great sins. He said: "They are: To associate others in worship with Allah; To be undutiful to one's parents; to kill a person (unlawfully); and to give a false witness."

[7] Keeping good relations with one's pagan father (or mother)

5978- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: My mother, who was pagan, came to me during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" (desiring to receive a reward from me). I said to Allah's Apostle "Allah's blessing and peace be upon him": "Shall I keep good relations with her?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, keep good relation with her." Ibn Oyaina said: Then Allah Almighty revealed: "Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just." (Al'mumtahina 8)

[8] Keeping good relations with one's mother whose husband is alive

5979- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: My mother, who was pagan, came to me accompanying my father during the period of the treaty and truce between Quraish and The Messenger of Allah "Allah's blessing and peace be upon him" (desiring to

كُنتَ تَعْلَمُ أنِّي فَعَلتُ ذلكَ ابْتِغاءَ وَجْهِكَ، فَافرُجْ ما بَقِيَ، فَفَرَجَ اللّهُ عَنْهُمْ». [طرفه في: ٢٢١٥].

٦ ـ باب عُقُوقُ الوَالِدَينِ مِنَ الكَبَائِرِ

٥٩٧٥ ـ حدثنا سَعْدُ بْنُ حَفصٍ: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنِ المُسَيَّبِ، عَنْ وَرَّادٍ، عَنِ المُغِيرَةِ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللّهَ حَرَّمَ عَلَيكُمْ عُقُوقَ الأُمَّهاتِ، وَمَنْعَ وَهَاتِ، وَوَأْدَ البَناتِ، وكَرِهَ لَكُمْ: قِيلَ وقالَ، وكَثْرَةَ السُّؤالِ، وإضاعَةَ المالِ».
[طرفه في: ٨٤٤].

٥٩٧٦ ـ حدثني إسْحاقُ: حَدَّثَنا خالِدٌ الوَاسِطِيُّ، عَنِ الجُرَيرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبِي بَكْرَةَ، عَنْ أبيهِ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «ألا أُنَبِّئُكُمْ بِأكْبَرِ الكَبَائِرِ»؟. قُلنا: بَلَى يا رَسُولَ اللّهِ، قالَ: «الإشْراكُ باللّهِ، وَعُقُوقُ الوَالِدَينِ. وكانَ مُتَّكِئاً فَجَلَسَ فَقالَ. ألا وَقَولُ الزُّورِ، وشَهادَةُ الزُّورِ، ألا وَقَولُ الزُّورِ، وشَهادَةُ الزُّورِ». فَمَا زالَ يَقُولُها، حَتَّى قُلتُ: لا يَسْكُتُ. [طرفه في: ٢٦٥٤].

٥٩٧٧ ـ حدثني مُحَمَّدُ بْنُ الوَلِيدِ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ قالَ: حَدَّثَني عُبَيدُ اللّهِ بْنُ أبِي بَكْرٍ، قالَ: سَمِعْتُ أنَسَ بْنَ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: ذَكَرَ رَسُولُ اللّهِ ﷺ الكَبائِرَ، أوْ سُئِلَ عَنِ الكَبائِرِ، فَقالَ: «الشِّرْكُ باللّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الوَالِدَينِ، فَقالَ: ألا أُنَبِّئُكُمْ بِأكْبَرِ الكَبائِرِ؟ قالَ: قَولُ الزُّورِ، أوْ قالَ: شَهادَةُ الزُّورِ». قالَ شُعْبَةُ: وَأكْثَرُ ظَنِّي أنَّهُ قالَ: «شَهادَةُ الزُّورِ».
[طرفه في: ٢٦٥٣].

٧ ـ باب صِلَةِ الوَالِدِ المُشْرِكِ

٥٩٧٨ ـ حدثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا هِشامُ بْنُ عُرْوَةَ: أخْبَرَني أبي: أخْبَرَتْني أسْماءُ ابْنَةُ أبِي بَكْرٍ رَضِيَ اللّهُ عَنْهُما قالَتْ: أتَتْني أُمِّي رَاغِبَةً، في عَهْدِ النَّبِيِّ ﷺ، فَسَألْتُ النَّبِيَّ ﷺ: آصِلُها؟ قالَ: «نَعَمْ»، قالَ ابْنُ عُيَينَةَ: فَأنْزَلَ اللّهُ تَعالَى فِيها: ﴿لا يَنْهاكُمُ اللّهُ عَنِ الَّذِينَ لَمْ يُقاتِلُوكُمْ في الدِّينِ﴾ [الممتحنة: ٨]. [طرفه في: ٢٦٢٠].

٨ ـ باب صِلَةِ المَرْأةِ أُمَّهَا وَلَهَا زَوْجٌ

٥٩٧٩ ـ وقالَ اللَّيثُ: حَدَّثَني هِشامٌ، عَنْ عُرْوَةَ، عَنْ أسْماءَ قالَتْ: قَدِمَتْ أُمِّي وَهيَ مُشْرِكَةٌ، في عَهْدِ قُرَيشٍ وَمُدَّتِهِمْ إذْ عاهَدُوا النَّبِيَّ ﷺ، مَعَ أبِيها، فاسْتَفتَيتُ النَّبِيَّ ﷺ فَقُلتُ:

٥٩٧٥ ـ قوله: ومنع كذا بغير تنوين وحكى الشارح روايته بالتنوين أيضاً كما في قيل وقال أي وحرم عليكم منع ما عليكم إعطاؤه، وقوله: هات فعل أمر أي وحرم عليكم طلب ما ليس لكم أخذه

٥٩٧٩ ـ قوله: (وهي راغبة) زاد أبو ذر الأصيلي أفأصلها ا هـ. شارح.

receive a reward from me). I said to Allah's Apostle "Allah's blessing and peace be upon him": "My mother has come to me, hoping for a reward from me. (Shall I keep good relations with her)?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, keep good relation with her."

5980- Ibn Abbas narrated that Abu'sufyan had told him that Heraclius sent for him and said: "What did he (The Prophet) order you?" I replied: "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives."

[9] Keeping good relations with one's pagan brother

5981- Ibn Omar narrated that Omar Ibn Al'khattab "Allah be pleased with him" had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Omar Ibn Al'khattab. Omar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Otarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear, but to give in charity." So, Omar Ibn Al'khattab gave it to his brother who was still a pagan in Mecca to wear.

[10] The virtue of keeping good relations with one's kith and kin

5982- Abu'aiyub narrated that it was said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a deed that might cause me to enter Paradise."

5983- Abu'aiyub "Allah be pleased with him" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "Tell me of such a deed as to cause me to enter Paradise." The people said: " What is the matter with him? What is the matter with him?" The Prophet "Allah's blessing and peace be upon him" said: "He has something to ask." The Prophet "Ailah's blessing and peace be upon him" said: (In order to enter Paradise) "you should worship Allah and do not associate any partners with Him, offer prayer perfectly, pay the charity (Zakat) and keep good relations with your Kith and kin."

إنَّ أُمي قَدِمتْ وهيَ رَاغِبَةٌ؟ قال: «نعَمْ، صِلِي أُمَّكِ».

[طرفه في: ٢٦٢٠]

٥٩٨٠ ـ حدثنا يحيى: حدَّثنا الليث، عن عُقيل، عن ابن شهاب، عن عُبَيدِ اللهِ بْنِ عَبْدِ الله: أنَ عَبْدَ الله بْنَ عبَّاس أَخبرَهُ: أَنَّ أَبا سُفيانَ أخبرَهُ: أنَ هِرَقلَ أرسَلَ إِليهِ، فقال: يَعْني النَّبيَّ ﷺ يَأمُرُنَا بالصَّلاة، وَالصَّدَقة، وَالعَفَاف، وَالصِّلَة.

[طرفه في: ٧].

٩ ـ باب صِلَةِ الأَخِ المُشْرِك

٥٩٨١ ـ حدثنا مُوسى بْنُ إسْماعيل: حَدَّثنا عَبْدُ العَزيز بْنُ مُسْلِم: حَدَّثَنَا عَبْدُ اللهِ بْنُ دينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنهُمَا يَقولُ: رَأَى عُمَرُ حُلَّةَ سِيَرَاءَ تُبَاعُ، فَقَالَ: يا رَسُولَ الله، ابتَعْ هذه والبَسها يوم الجُمعةِ، وإذا جاءَكَ الوُفُودُ. قالَ: «إنَّما يَلبَسُ هذه مَنْ لاَ خَلاقَ لَهُ»، فأتِيَ النَّبيُّ ﷺ منها بحُلَل، فأرسلَ إلى عُمر بحُلَّةٍ، فقال: كيفَ ألبَسُها وقد قُلتَ فيهَا ما قُلتَ؟ قال: «إنِّي لَمْ أُعْطِكَهَا لتَلبَسَهَا، وَلكنْ تَبيعُهَا أوْ تَكْسُوهَا». فَأَرْسَلَ بهَا عُمرُ إلَى أخٍ لَهُ منْ أهْلِ مَكَّةَ قَبْلَ أنْ يُسْلِمَ.

[طرفه في: ٨٨٦].

١٠ ـ باب فَضْلِ صِلَةِ الرَّحِم

٥٩٨٢ ـ حدثنا أَبُو الوَلِيد: حَدَّثَنَا شُعْبَةُ قالَ أخبَرَنِي ابْنُ عُثْمَانَ قالَ: سَمِعْتُ مُوسى ابن طَلحة، عن أبي أيُوب، قال: قِيلَ يا رَسُولَ اللهِ، أخبرني بعمل يُدخِلُني الجنَّة (ح).

[طرفه في: ١٣٩٦].

٥٩٨٣ ـ حدثني عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ابْنُ عُثْمانَ بن عَبْد الله ابن مَوْهَبٍ وَأَبُوهُ عُثْمانُ بْنُ عَبْد الله: أَنَّهُمَا سَمِعَا مُوسى بْنَ طلحَة، عَنْ أبِي أَيُّوبَ الأنصارِيِّ رَضِيَ اللّهُ عَنهُ: أَنَّ رَجُلاً قالَ: يَا رَسُولَ اللّهِ، أخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ، فَقَالَ القَوْمُ: مَا لَه ما لَه؟ فقالَ رَسُولُ الله ﷺ: «أرَبٌ ما لَه». فقَالَ النَّبيُّ ﷺ: «تعبُدُ اللهَ لا تُشرِكُ به شيئاً، وَتُقيمُ الصَّلاةَ، وَتُؤتِي الزَّكاةَ، وَتَصِلُ الرَّحِمَ، ذَرْهَا». قالَ: كأنَّهُ كَانَ عَلَى رَاحِلَتِهِ.

[طرفه في: ١٣٩٦].

= قال: (صلي أمك) نخـ.

٥٩٨١ ـ قوله: (حلة سيراء) بإضافة حلة لتاليها ولأبي ذر حلة بالتنوين والسيراء نوع من البرود فيه خطوط وكان من حرير ا هـ. شارح.

٥٩٨٣ ـ قوله: أرب بفتح الهمزة والراء بعدها موحدة منونة بالرفع أي له حاجة ا هـ. شارح.

[11] The sin of he, who severs the bond of kinship

5984- Jubair Ibn Mut'im "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "The person who severs the bond of kinship will never enter into Paradise."

[12] What about he, who is granted more wealth by virtue of keeping good relations with his kith and kin?

5985- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who is pleased to be granted more wealth with his lifetime prolonged, should keep good relations with his Kith and kin."

5986- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is pleased to be granted more wealth with his lifetime prolonged, should keep good relations with his Kith and kin."

[13] Whoever keeps good relation with his kith and kin would have Allah's good relation kept with him

5987- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created His creation, and when He had finished it, the womb said: "In this place, O Allah, I seek refuge with you from those who severe me (by breaking the ties of Kith and kin)." Allah said: "Well. Will you be satisfied if I bestow my favours on he who keeps your ties, and withhold my favours from he who breaks your ties?" It said: "Yes, O my Lord!" Then Allah said: "That is for you."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you want, recite Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?"" (Mohammad 22)

5988- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The word "womb" had its meaning (in Arabic) from one of Allah's great names (The Most Merciful). Allah said: "I will keep good relation with him who keeps good relation with you (womb, meaning Kith and Kin) and sever the relation with him who severs the relation with you (womb).""

5989- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The word "womb" had its meaning (in Arabic) from one of Allah's great names (The Most Merciful). Allah said: "I will keep good relation with him who keeps good relation with you (womb, meaning Kith and Kin) and sever the relation with him who severs the relation with you (womb).""

١١ ـ باب إِثْمِ القَاطِعِ

٥٩٨٤ ـ حدثنا يَحْيى بْنُ بُكَير : حَدَّثَنَا اللَّيثُ : عَنْ عُقَيلٍ ، عَن ابْنِ شِهَاب : أَنَّ مُحَمَّدَ ابن جُبَيرِ بْن مُطعِم قال : إن جُبير بْنَ مُطعِم أخبرَه : أنَّه سمِعَ النَّبيَّ ﷺ يقولُ : «لا يَدْخلُ الجنَّةَ قاطِعٌ».

١٢ ـ باب مَنْ بُسِطَ لهُ في الرِّزق بِصِلَةِ الرَّحِم

٥٩٨٥ ـ حدثني إِبْرَاهِيمُ بْنُ المُنْذِرِ ، حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ قالَ : حَدَّثَني أَبِي ، عَنْ سَعِيد بن أَبِي سَعِيد ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ : سَمِعتُ رَسُولَ اللهِ ﷺ يَقُولُ : «مَن سَرَّهُ أَنْ يُبْسَطَ لَهُ في رِزقِهِ ، وَأَنْ يُنسَأَ لَهُ في أَثَرِهِ ، فَلْيَصِل رَحِمَهُ».

٥٩٨٦ ـ حدثنا يحيى بنُ بُكَير : حدثنا اللَّيثُ ، عن عُقَيل ، عن ابن شِهاب قال : أخبرَني أنسُ بنُ مالِكٍ : أنّ رسولَ الله ﷺ قال : «مَن أحبّ أن يُبسطَ لهُ في رِزقِهِ ، ويُنسأ له في أثرِه ، فَليَصِل رَحِمَهُ».

[طرفه في : ٢٠٦٧].

١٣ ـ باب مَنْ وَصَلَ وَصَلَهُ اللَّهُ

٥٩٨٧ ـ حدثني بِشرُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللَّه : أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ قالَ : سَمِعْتُ عَمِّي سَعِيدَ بْنَ يَسارٍ يُحَدِّثُ ، عَنْ أَبِي هُرَيرَةَ ، عَنِ النَّبِيِّ ﷺ قالَ : «إِنَّ اللَّهَ خَلَقَ الخَلقَ ، حتَّى إِذا فَرَغَ مِنْ خَلقِهِ ، قالَتِ الرَّحِمُ : هذا مَقامُ العائِذِ بِكَ مِنَ القَطِيعَةِ؟. قالَ : نَعَم ، أَما تَرضَينَ أَن أَصِلَ مَن وَصَلَكِ ، وأَقطعَ مَن قَطعَكِ؟. قالَت : بَلى يا رَبِّ ، قالَ : فَهوَ لَكِ». قالَ رَسولُ اللهِ ﷺ : «فاقرَؤوا إِن شِئتُم : ﴿فَهَل عَسَيتُم إِن تَوَلَّيتُم أَن تُفسِدوا في الأَرضِ وَتُقَطِّعُوا أَرحامَكُم﴾». [محمد : ٢٢].

[طرفه في : ٤٨٣٠].

٥٩٨٨ ـ حدثنا خالِدُ بنُ مَخلَدٍ : حدثنا سُلَيمانُ : حدثنا عَبدُ اللهِ بنُ دينارٍ ، عَن أَبي صالِحٍ ، عَن أبي هريرة رضي الله عنه ، عنِ النَّبيِّ ﷺ قال : «إنّ الرَّحِمَ شجنةٌ مِنَ الرَّحمَنِ ، فَقالَ الله : مَن وَصلكِ وصلته ، ومَن قطعكِ قطعته».

٥٩٨٩ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ : حَدَّثَنَا سُلَيمانُ بْنُ بِلالٍ قالَ : أَخْبَرَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ ، عَنْ يَزِيدَ بْنِ رُومانَ ، عَنْ عُروَةَ ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا ، زَوْجِ النَّبِيِّ ﷺ ، عَنِ النَّبِيِّ ﷺ قالَ : «الرَّحِمُ شِجنَةٌ ، فَمَن وَصَلَها وَصَلتُه ، وَمَن قَطَعَها قَطَعتُه».

٥٩٨٦ ـ قوله : في أثره أي أجله ا هـ. شارح.

٥٩٨٨ ـ قوله : شجنة بكسر الشين ويجوز فتحها وضمها وأصله عروق الشجر المشتبكة ا هـ، من الشارح.

[14] One's good relations with his kith and kin is kept by being dutiful to them

5990- Amr Ibn Al'ass "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying openly not secretly: "The family of Abu'so-and-so (Talib) are not among my protectors. My Protector is Allah and the righteous believers." Amr Ibn Al'ass further said: "But they (that family) have kinship with me so I will be good and dutiful to them."

[15] The keeper of good relations with kith and kin is not he who recompenses the favour done to him by his relatives

5991- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The keeper of good relations with kith and kin is not he who recompenses the good done to him by his relatives. The real keeper of good relations with kith and kin is he who keeps good relations with those relatives who had severed the bond of kinship with him."

[16] What about he, who kept good relations with his kith and kin (while being a pagan) and then embraced Islam?

5992- Hakim Ibn Hezam "Allah be pleased with him" told: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "Before embracing Islam I used to do good deeds like keeping good relations with Kith and kin, manumitting slaves, and giving in charity. Shall I be rewarded for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (losing none of their reward)."

[17] One's letting the child (girl) of another play with him

2993- Ommu'khalid (daughter of Khalid Ibn Sa'eed) "Allah be pleased with both" told: I went to Allah's Apostle "Allah's blessing and peace be upon him" with my father and I was wearing a yellow shirt. Allah's Apostle "Allah's blessing and peace be upon him" said: "Sanah, Sanah!" (Meaning good in Ethiopian language). I then started playing with the seal of Prophethood (in between The Prophet's shoulders) and my father rebuked me harshly for that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave her." Then Allah's Apostle said (invoking Allah to grant me longevity): "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out."

١٤ ـ بابٌ يَبُلُّ الرَّحِمَ بِبلالِهَا

٥٩٩٠ ـ حدثنا عَمْرُو بنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إسْماعِيلَ ابْن أبِي خالِدٍ، عَنْ قَيْسِ بْنِ أبِي حازِمٍ: أنَّ عَمْرَو بْنَ العَاصِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهاراً غَيرَ سِرٍّ يَقُولُ: «إنَّ آلَ أبِي. قالَ عَمْرٌو: في كِتَابِ مُحَمَّدِ بْنِ جَعْفَرٍ بَيَاضٌ. لَيسُوا بأوْلِيَائِي، إنَّمَا وَلِيِّيَ اللّهُ وَصَالِحُ المُؤْمِنِينَ». زَادَ عَنْبَسَةُ بْنُ عَبْدِ الوَاحِدِ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو ابنِ العَاصِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ: «وَلكِنْ لَهُمْ رَحِمٌ أبُلُّها بِبَلالِهَا» يَعْنِي أصِلُهَا بِصِلَتِها.

١٥ ـ بابٌ لَيسَ الوَاصِلُ بالمُكافِىءِ

٥٩٩١ ـ حدثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيانُ، عَنِ الأعْمَشِ والحَسَنِ بْنِ عَمْرٍو وفِطْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ اللّهِ بْنِ عَمْرٍو: قَالَ سُفْيانُ: لَمْ يَرْفَعْهُ الأعْمَشُ إلى النَّبِيِّ ﷺ، وَرَفَعَهُ حَسَنٌ وَفِطْرٌ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيسَ الوَاصِلُ بالمُكافِىءِ، وَلكِنِ الوَاصِلُ، الَّذِي إذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا».

١٦ ـ باب مَنْ وَصَلَ رَحِمَهُ في الشِّرْكِ ثُمَّ أسْلَمَ

٥٩٩٢ ـ حدّثنا أبُو اليَمَانِ: أخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أنَّ حَكِيمَ بْنَ حِزَامٍ أخْبَرَهُ أنَّهُ قالَ: يا رَسُولَ اللّهِ، أرَأيتَ أُمُوراً كُنْتُ أتَحَنَّثُ بِها في الجاهِلِيَّةِ، مِنْ صِلَةٍ، وعَتاقَةٍ، وصَدَقَةٍ، هَلْ لِي فِيهَا مِنْ أجْرٍ؟ قالَ حَكِيمٌ: قالَ رَسُولُ اللّهِ ﷺ: «أسْلَمْتَ عَلَى ما سَلَفَ مِنْ خَيرٍ». وَيُقَالُ أيضاً: عَنْ أبِي اليَمَانِ: أتَحَنَّثُ. وَقالَ مَعْمَرٌ وَصَالِحٌ وَابْنُ المُسَافِرِ: أتَحَنَّثُ. وَقَالَ ابْنُ إسْحاقَ: التَّحَنُّثُ التَّبَرُّرُ، وَتَابَعَهُمْ هِشَامٌ، عَنْ أبِيهِ. [طرفه في: ١٤٣٦].

١٧ ـ باب مَنْ تَرَكَ صَبِيَّةَ غَيرِهِ حَتَّى تَلعَبَ بِهِ، أوْ قَبَّلَهَا أوْ مَازَحَهَا

٥٩٩٣ ـ حدّثنا حِبَّانُ: أخْبَرَنَا عَبْدُ اللّهِ، عَنْ خالِدِ بْنِ سَعِيدٍ، عَنْ أبِيهِ، عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بْنِ سَعِيدٍ قَالَتْ: أتَيتُ رَسُولَ اللّهِ ﷺ مَعَ أبِي وَعَلَيَّ قَمِيصٌ أصْفَرُ، قالَ رَسُولُ اللّهِ ﷺ: «سَنَهْ سَنَهْ». قالَ عَبْدُ اللّهِ: وَهِيَ بِالحَبَشِيَّةِ: حَسَنَةٌ، قالَتْ: فَذَهَبْتُ ألعَبُ بِخاتَمِ النُّبُوَّةِ فَزَبَرَنِي أبِي، قالَ رَسُولُ اللّهِ ﷺ: «دَعْهَا». ثُمَّ قالَ رَسُولُ اللّهِ ﷺ: «أبْلِي وَأخْلِقِي، ثُمَّ أبْلِي

باب ١٤ ـ قوله: (يبل) على بناء المعلوم وفاعله محذوف تقديره يبلّ الشخص المكلف ويجوز أن يكون يبلّ على صيغة المجهول مسنداً إلى الرحم كما في العينيّ والبلال بمعنى البلل وهو النداوة وأطلق ذلك على الصلة كما أطلق اليبس على القطيعة قاله القسطلاني.

٥٩٩٠ ـ قوله: إنّ آل أبي فلان نخ.

٥٩٩١ ـ قوله: (قطعت) بفتحات ولأبي ذرّ قطعت بضم أوّله وكسر ثانيه مبنياً للمجهول اهـ. شارح.

٥٩٩٢ ـ قوله: التحنث التبرر وحقيقته التجوز عن الحنث وهو الإثم وأما التحنث بالتاء فلا يعرف له وجه.

(Abdullah (a sub-narrator) said that she had lived as much as The Prophet invoked for her).

[18] One's mercy to, and kissing children

In this context, Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" took, kissed, and smelled (his son) Ibrahim.

5994- Ibn Abu'nu'm narrated: I was present when Abdullah Ibn Omar "Allah be pleased with both" was asked by a person whether a Muslim in the state of Ihram could kill flies. He asked him: "From where are you?" the man answered: "From Iraq." Then Ibn Omar commented: "Look at this (person) who is asking about killing flies while they (the people of Iraq) murdered (Al'husain) the son of the daughter of Allah's Apostle "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "They (Hasan and Husain) are my two sweet basils in this world.""

5995- A'isha "Allah be pleased with her" narrated: a woman along with her two daughters came to me asking (for something to eat), but she found nothing with me except a single date which I gave to her. She divided it between her two daughters, and did not eat anything herself. Then she got up and went away. Then The Prophet "Allah's blessing and peace be upon him" came in and I informed him about this story. He said: "Whoever is put to trial by these daughters and he treats them generously then these daughters will shield him from Hell-Fire."

5996- Abu'quatada "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to us (for prayer) carrying on his shoulder Omama Bint "daughter of" Abul'ass. When he bowed, he put her down and when he stood, he carried her.

5997- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" kissed Al'hasan Ibn Ali while Al'aqra Ibn Habis At'tamimi was sitting with him. Al'aqra said: "I have ten children none of whom I have ever kissed." The Messenger of Allah "Allah's blessing and peace be upon him" cast a look at him and said: "Whoever is not merciful to others will not be treated mercifully."

5998- A'isha "Allah be pleased with her" reported: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "You (people) kiss the boys! We don't kiss them." The Prophet "Allah's blessing

وأَخْلِقِي، ثُمَّ أَبْلِي وأَخْلِقِي». قالَ عَبْدُ اللَّهِ: فَبَقِيَتْ حتَّى ذَكَرَ، يَعْنِي مِنْ بَقائِها. [طرفه في: ٣٠٧١].

١٨ ـ باب رَحْمَةِ الوَلَدِ وتَقْبِيلِهِ ومُعَانَقَتِه

وقال ثابتٌ، عن أنس: أخذ النبي ﷺ إبراهيم فقبَّله وشمَّه.

٥٩٩٤ ـ حدثنا مُوسى بْنُ إسْماعيلَ: حَدَّثَنا مَهْدِيٌّ: حَدَّثَنا ابْنُ أَبي يَعْقُوبَ، عَنِ ابْنِ أَبي نُعْمٍ قالَ: كُنْتُ شاهِداً لابْنِ عُمَرَ، وَسَأَلَهُ رَجُلٌ عَنْ دَمِ البَعُوضِ، فَقَالَ: مِمَّنْ أَنْتَ؟ فَقالَ: مِنْ أَهْلِ العِراقِ، قالَ انْظُروا إلى هذا، يَسْأَلُنِي عَنْ دَمِ البَعُوضِ، وَقَدْ قَتَلُوا ابْنَ النَّبِيِّ ﷺ، وسَمِعْتُ النَّبِيَّ ﷺ يقول: «هما رَيحانَتايَ مِنَ الدُّنيا».

[طرفه في: ٣٧٥٣].

٥٩٩٥ ـ حدثنا أَبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبي بَكْرٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ قالَتْ: جاءَتْنِي امْرَأَةٌ مَعَها ابْنَتانِ تَسْأَلُنِي، فَلَمْ تَجِدْ عِنْدِي غَيرَ تَمْرَةٍ واحِدَةٍ، فَأَعْطَيتُها فقسمتها بين ابنتيها، ثُمَّ قامَتْ فَخَرَجَتْ، فدخل النَّبِيُّ ﷺ فحدَّثته، فقال: «مَن يَلِي مِن هذه البَنَاتِ شيئاً، فأحسنَ إليهنَّ، كُنَّ لَهُ سِتْراً مِنَ النَّارِ».

[طرفه في: ١٤١٨].

٥٩٩٦ ـ حدثنا أَبُو الوليدِ: حَدَّثَنا اللَّيثُ: حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ: حَدَّثَنا عَمْرُو بْنُ سُلَيمٍ: حدثنا أبو قتادة قال: خَرَجَ علينا النَّبِيُّ ﷺ: وأُمامةُ بنتُ أبي العاص على عاتقه، فَصَلَّى، فَإذا رَكَعَ وَضَعَ، وَإذا رَفَعَ رَفَعَها.

[طرفه في: ٥١٦].

٥٩٩٧ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الأَقْرَعُ ابْنُ حابِسٍ التَّمِيمِيُّ جالِساً فَقالَ الأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الوَلَدِ ما قَبَّلْتُ مِنْهُمْ أَحَداً، فَنَظَرَ إِلَيهِ رَسُولُ اللَّهِ ﷺ ثم قال: «مَنْ لا يَرحَمْ لا يُرحَمْ».

٥٩٩٨ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: جاءَ أَعْرابِيٌّ إِلَى النَّبِيِّ ﷺ فَقالَ: أَتُقَبِّلُونَ الصِّبْيانَ؟ فَما نُقَبِّلُهُمْ، فَقالَ

٥٩٩٥ ـ ومعها ابنتان نخ.

٥٩٩٧ ـ قوله: (من لا يرحم لا يرحم) بالرفع والجزم في اللفظين فالرفع على الخبر والجزم على أنَّ من شرطية وعلى الأول أكثر الرواة كما في الشارح.

٥٩٩٨ ـ قوله: أن نزع وضبط أن بكسر الهمزة أيضاً، انظر الشارح.

and peace be upon him" said: "I cannot put mercy in your heart after Allah has taken it away from it."

5999- Omar Ibn Al'khattab "Allah be pleased with him" reported: Some war prisoners of children and women were brought before The Prophet. A woman amongst them was milking her breasts to feed. Whenever she found a child amongst the captives, she took it over her chest and nursed it. The Prophet "Allah's blessing and peace be upon him" said to us: "Do you think that this lady can throw her son in the fire?" We replied: "No, if she has the power to prevent throwing it (in the fire)." The Prophet "Allah's blessing and peace be upon him" then said: "Allah is more merciful to His slaves than this lady to her son."

[19] Allah divided mercy into one hundred parts

6000- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah divided Mercy into one-hundred parts, ninety-nine parts of which were kept with Him, while only one part was sent down to earth. It is this single part which causes his creatures to be Merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, in order not to trample on it."

[20] What about killing one's child lest he might share food with him?

6001- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah Almighty sent down what confirmed the statement of His Messenger when he said: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion "Al'furqan" 68)

[21] Putting the boy in one's lap

6002- A'isha "Allah be pleased with her" narrated: Once The Prophet "Allah's blessing and peace be upon him" put a child in his lap in order to put his (The Prophet's) saliva mixed with a date juice into the child's mouth. But the child urinated in his lap. The Prophet asked for water, which he sprinkled over the place of urine.

النَّبيُّ ﷺ: «أَوَ أَمْلِكُ لَكَ أَن نَزَعَ اللّهُ من قَلبكَ الرَّحْمَةَ».

٥٩٩٩ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي زَيدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللّهُ عَنْهُ: قَدِمَ عَلَى النَّبيِّ ﷺ سَبْيٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحْلُبُ ثَدْيَهَا تَسْقي، إِذَا وَجَدَتْ صَبِيًّا في السَّبْيِ، أَخَذَتْهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقالَ لَنَا النَّبيُّ ﷺ: «أَتُرَوْنَ هذهِ طَارِحَةً وَلَدَهَا في النَّارِ؟». قُلْنَا: لاَ، وَهِيَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ، فقالَ: «للّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذهِ بِوَلَدِهَا».

١٩ ـ بابٌ جَعَلَ اللّهُ الرَّحْمَةَ مِئَةَ جُزْءٍ

٦٠٠٠ ـ حدّثنا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ قالَ: سمِعتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «جَعَلَ اللّهُ الرَّحْمَةَ مِئَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْأً، وَأَنْزَلَ في الأَرْضِ جُزْأً وَاحِداً، فَمِنْ ذلِكَ الجُزْءِ يَتَرَاحَمُ الخَلقُ، حتَّى تَرْفَعَ الفَرَسُ حافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ».

[الحديث ٦٠٠٠ ـ طرفه في: ٦٤٦٩].

٢٠ ـ باب قَتْلِ الوَلَدِ خَشْيَةَ أَنْ يأْكُلَ مَعَهُ

٦٠٠١ ـ حدّثنا مَحمَّدُ بْنُ كَثِيرٍ: أَخبَرَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللّهِ قالَ: قُلتُ: يَا رَسُولَ اللّهِ، أَيُّ الذَّنْبِ أَعْظَمُ؟ قالَ: «أَنْ تَجْعَلَ للّهِ نِدًّا وَهْوَ خَلَقَكَ». ثُمَّ قالَ: أَيٌّ؟ قالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مَعَكَ». قالَ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». وَأَنْزَلَ اللّهُ تَصْدِيقَ قَوْلِ النَّبيِّ ﷺ: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللّهِ إِلهاً آخَرَ﴾. [الفرقان: ٦٨]. [طرفه في: ٤٤٧٧].

٢١ ـ باب وَضْعِ الصَّبِيِّ في الحِجْرِ

٦٠٠٢ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قالَ: أَخبَرَنِي أَبِي، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ وَضَعَ صَبِيًّا في حِجْرِهِ يُحَنِّكُهُ، فَبَالَ عَلَيهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ.

[طرفه في: ٢٢٢].

٢٢ ـ باب وَضْعِ الصَّبِيِّ عَلَى الفَخِذِ

٦٠٠٣ ـ حدّثنا عَبْدُ اللّهِ بْنُ مُحمَّدٍ: حَدَّثَنَا عَارِمٌ: حَدَّثَنَا المُعْتَمِرُ بْنُ سُلَيمَانَ: يُحَدِّثُ

٥٩٩٩ ـ قوله: (تحلب ثديها) كذا عند الشارح قال: وروي ثدييها وفي نسخة تحلَّب ثديُها بفتح الحاء واللام مشددة وثديها بالرفع فاعلاً وهو الذي عند العينيّ وجرى عليه طبع مصر قال العينيّ وروي ثدياها بالتثنية وقوله: تسقي فيه روايتان أخريان تسعى وبسقي.

باب ٢١ ـ قوله (الحجر) بفتح الحاء وكسرها (شارح)

٦٠٠٣ ـ قوله: (حدثني عبد الله) بالإفراد لأبي ذر ولغيره بالجمع ا هـ. شارح.

[22] One's putting the boy on his thigh

6003- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to put me on (one of) his thighs and put Al'hasan Ibn Ali on his other thigh. He used to embrace us and say: "O Allah! Please be Merciful to them, as I am merciful to them. "

[23] Keeping on the pledge is a part of one's faith

6004- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija (although) she died three years before he married me, for I often heard him mentioning her, and Allah had told him to give her the glad tidings that she would have a palace of pipes of precious stones and pearls in Paradise. Furthermore, whenever he slaughtered a sheep, he would send to her women friends a good share of it.

[24] The virtue of he, who looks after an orphan

6005- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I and he, who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

[25] What about he, who works for a widow?

6006- Safwan Ibn Salim and Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The one who works for a widow or looks after a poor person is like a warrior who fights in Allah's Cause, or like he, who fasts all the day and performs prayers all the night."

عَنْ أَبِيهِ قالَ: سَمِعْتُ أَبَا تَمِيمَةَ يُحَدِّثُ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ: يُحَدِّثُهُ أَبُو عُثْمانَ، عَنْ أُسامَةَ ابْنِ زَيْدٍ رَضِيَ اللّٰهُ عَنْهُما، كانَ رَسُولُ اللّٰهِ ﷺ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِهِ، وَيُقْعِدُ الحَسَنَ عَلَى فَخِذِهِ الأُخْرَى، ثُمَّ يَضُمُّهُما، ثُمَّ يَقُولُ: «اللَّهُمَّ ارْحَمْهُما فَإِنِّي أَرْحَمُهُما». وَعَنْ عَلِيٍّ قالَ: حدَّثنا يَحيى: حدَّثنا سُليمانُ، عَنْ أَبِي عُثْمانَ: قالَ التَّيْمِيُّ: فَوَقَعَ فِي قَلْبِي مِنْهُ شَيْءٌ، قُلْتُ: حَدَّثْتُ بِهِ كَذا وَكَذا، فَلَمْ أَسْمَعْهُ مِنْ أَبِي عُثْمانَ، فَنَظَرْتُ فَوَجَدْتُهُ عِنْدِي مَكْتُوباً فِيما سَمِعْتُ. [طرفه في: ٣٧٣٥]

٢٣ - بابٌ حُسْنُ العَهْدِ مِنَ الإِيمانِ

٦٠٠٤ - حدثنا عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّٰهُ عَنْها قالَتْ: ما غِرْتُ عَلَى امْرَأَةٍ ما غِرْتُ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلاثِ سِنِينَ، لِما كُنْتُ أَسْمَعُهُ يَذْكُرُها، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَها بِبَيْتٍ فِي الجَنَّةِ مِنْ قَصَبٍ، وَإِنْ كانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِي فِي خُلَّتِها مِنْها.

[طرفه في: ٣٨١٦].

٢٤ - باب فَضْلِ مَنْ يَعُولُ يَتِيماً

٦٠٠٥ - حدثنا عَبْدُ اللّٰهِ بْنُ عَبْدِ الوَهّابِ قالَ: حَدَّثَنِي عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ قالَ: حَدَّثَنِي أَبِي قالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، عَنِ النَّبِيِّ ﷺ قالَ: أَنا وَكافِلُ اليَتِيمِ فِي الجَنَّةِ هَكَذا». وَقالَ بِإِصْبَعَيْهِ: السَّبّابَةِ وَالوُسْطَى. [طرفه في: ٥٣٠٤].

٢٥ - باب السّاعِي عَلَى الأَرْمَلَةِ

٦٠٠٦ - حدثنا إِسْماعِيلُ بْنُ عَبْدِ اللّٰهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ صَفْوانَ بْنِ سُلَيْمٍ، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قالَ: «السّاعِي عَلَى الأَرْمَلَةِ وَالمِسْكِينِ، كالمُجاهِدِ فِي سَبِيلِ اللّٰهِ، أَوْ: كالَّذِي يَصُومُ النَّهارَ، وَيَقُومُ اللَّيْلَ»

حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[طرفه في: ٥٣٥٣].

٢٦ - باب السّاعِي عَلَى المِسْكِينِ

٦٠٠٧ - حدثنا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ: حَدَّثَنا مالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الغَيْثِ،

٦٠٠٤ - قوله (في خلتها) قال في الصحاح: الخلة الخليل يستوي فيه المذكر والمؤنث لأنه في الأصل مصدر ا هـ.

٦٠٠٧ - قوله (وأحسبه) يعني مالكاً يقول عبد الله بن مسلمة وهي القعنبي فقوله يشك القعنبي جملة معترضة أقحمها البخاري بين القول ومقوله.

[26] What about he, who works for a poor person?

6007- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The one who works for a widow or looks after a poor person is like a warrior who fights in Allah's Cause, or (the sub-narrator thinks so) like he, who ceaselessly performs prayers every night and relentlessly fasts everyday."

[27] The mercy of people and animals

6008- Abu'sulaiman Malik Ibn Al'howairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe and stayed with him for twenty nights. When he realized our longing for our families, he asked us about those whom we left behind; and we told him. He was kind and merciful to us. He said to us: "Go back and stay with your families to teach them the religion, and order them (to do good). Moreover, you should offer the prayer in the same way as you saw me praying. But if the prayer's stated fixed time becomes due, one of you should pronounce the call (Adhan) for the prayer, and the oldest one amongst you should lead the prayer."

6009- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This (dog) is suffering from the same problem as that of mine." So, he went down the well, filled his shoe with water, caught hold of it with his teeth, and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

6010- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" stood up for the prayer and we too stood up along with him. Then a Bedouin shouted while offering prayer: "O Allah! Bestow Your Mercy on me and Mohammad only and do not bestow it on anybody else along with us." After The Prophet "Allah's blessing and peace be upon him" had finished his prayer with Taslim (end salutation), he said to the Bedouin: "You have limited a very vast (thing)." He meant Allah's Mercy.

6011- An'no'man Ibn Bashir "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You see the believers regarding their mercy, kindness, and showing love among themselves, as if they were one body. If any part of the body is not well hen the whole body shares the insomnia and fever with it."

عَنْ أبي هُرَيرة رَضِيَ اللَّهُ عَنهُ قال: قالَ رَسُولُ اللَّهِ ﷺ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالمِسْكِينِ كالمُجاهِدِ في سَبيلِ اللَّهِ». وَأَحسِبهُ قال. يَشُكُّ القَعْنَبِيُّ: «كالقائِمِ لا يَفتُرُ، وكالصَّائِمِ لا يُفطِرُ».

[طرفه في: ٥٣٥٣].

٢٧ ـ باب رَحمَةِ النَّاسِ والبَهائِم

٦٠٠٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَبِي سُلَيمانَ مالِكِ بنِ الحُوَيرِثِ قال: أَتَينا النَّبيَّ ﷺ، وَنَحْنُ شَبَبَةٌ مُتَقارِبُونَ، فَأَقَمْنا عِندَهُ عِشْرِينَ لَيلَةً، فَظَنَّ أَنَّا اشتَقْنا أَهْلَنا. وَسَأَلَنا عَمَّنْ تَرَكْنا في أَهْلِنا، فَأَخْبَرْناهُ، وَكانَ رَفِيقاً رَحِيماً، فَقالَ: «ارجِعُوا إِلَى أَهْلِيكُم، فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَما رَأَيتُمُونِي أُصَلِّي، وَإِذا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ لَكُم أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨].

٦٠٠٩ ـ حدّثنا إسْماعِيلُ: حَدَّثَني مالِكٌ عَنْ سُمَيٍّ مَوْلَى أَبي بَكْرٍ، عَنْ أَبي صَالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بَينما رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيهِ العَطَشُ، فَوَجَدَ بِئراً فَنَزَلَ فِيها، فَشَرِبَ ثُمَّ خَرَجَ، فَإِذا كَلبٌ يَلْهَثُ، يَأْكُلُ الثَّرى مِنَ العَطَشِ، فَقالَ الرَّجُلُ: لَقَدْ بَلَغَ هذا الكَلبَ مِنَ العَطَشِ مِثْلُ الَّذِي كانَ بَلَغَ بِي، فَنَزَلَ البِئرَ فَمَلأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ، فَسَقَى الكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ». قالُوا: يا رَسُولَ اللَّهِ، وَإِنَّ لَنا في البَهائِمِ أَجْراً؟ فَقالَ: «في كُلِّ ذاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ».

[طرفه في: ١٧٣].

٦٠١٠ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيرَةَ قال: قامَ رَسُولُ اللَّهِ ﷺ في صَلاةٍ وَقُمْنا مَعَهُ، فَقالَ أَعْرابِيٌّ وَهُوَ في الصَّلاةِ: اللَّهُمَّ ارحَمْنِي وَمُحَمَّداً، وَلا تَرحَمْ مَعَنا أَحَداً، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قالَ لِلأَعْرابِيِّ: «لَقَدْ حَجَّرْتَ واسِعاً». يُرِيدُ رَحْمَةَ اللَّهِ.

٦٠١١ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ قالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ النُّعْمانَ ابْنَ بَشِيرٍ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «تَرَى المُؤْمِنِينَ: في تَراحُمِهِمْ، وَتَوادِّهِمْ، وَتَعاطُفِهِمْ، كَمَثَلِ الجَسَدِ، إِذا اشْتَكَى عُضْواً، تَداعَى لَهُ سائِرُ جَسَدِهِ بِالسَّهَرِ وَالحُمَّى».

٦٠١٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنِ النَّبِيِّ

٦٠٠٨ ـ **قوله**: وسألنا بفتح اللام كما هو المصرح في الشرح وضبط بالسكون في الأصل المطبوع.

٦٠١٠ ـ **قوله**: (حجرت) أي ضيقت.

٦٠١٢ ـ **قوله** (كان له صدقة) ولأبي ذرّ كان له به صدقة ا هـ. شارح.

6012- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No Muslim plants something of which a human being or an animal eats, except that he will be rewarded as if he had given it in charity."

6013- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who is not merciful to others, will not be treated mercifully."

[28] The recommendation to treat kindly one's neighbour

and Allah's saying: "Serve Allah, and join not any partners with Him; and do good - to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the Companion by your side, the wayfarer (ye meet), and what your right hands possess; for Allah loveth not the arrogant, the vainglorious." (The Women "An'nisa" 36)

6014- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel kept recommending me about treating the neighbours Kindly and politely so much that I thought he would make them my heirs."

6015- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel kept on recommending me about treating the neighbour Kindly and politely so much that I thought he would make him my heir."

[29] The sin of he, whose neighbour does not feel safe from his evil

6016- Abu'shuraih "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "By Allah, he never believes! By Allah, he never believes! By Allah, he never believes!" he was asked: "Who is that, O Allah's Apostle?" He said: "That person whose neighbour does not feel safe from his evil."

[30] A woman should not look down upon (a gift sent by) her she-neighbour

6017- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)."

ﷺ قال: «ما مِن مُسلِمٍ غرسَ غَرساً، فأكلَ مِنهُ إِنسانٌ أوْ دابَّةٌ، إلاَّ كانَ لهُ صَدَقَةٌ».
[طرفه في: ٢٣٢٠].

٦٠١٣ ـ حدثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أبي: حَدَّثَنا الأعمَشُ قال: حَدَّثني زَيدُ بْنُ وَهْبٍ قالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللّهِ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ».
[الحديث ٦٠١٣. طرفه في: ٧٣٧٦].

٢٨ ـ باب الوَصَاةِ بالجَار

وقَوْلِ اللّهِ تَعالَى: ﴿وَاعْبُدُوا اللّهَ وَلاَ تُشْرِكُوا بِهِ شَيئاً وَبِالوَالِدَينِ إِحْساناً﴾ إلى قَوْلِهِ: ﴿مُخْتالاً فَخُوراً﴾ [النساء: ٣٦].

٦٠١٤ ـ حدثنا إسماعيل بنُ أبي أُوَيسٍ قال: حَدَّثني مالكٌ، عن يحيى بن سعيدٍ قال: أخبَرَني أَبُو بَكْرِ بْنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قال: «ما زالَ يُوصِيني جِبْرِيلُ بالجارِ، حَتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ».

٦٠١٥ ـ حدثنا محمدُ بنُ منهالٍ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا عمرُ بنُ محمدٍ، عن أبيه، عن ابنِ عُمَرَ رَضيَ اللّهُ عنهما قال: قال رسولُ اللّهِ ﷺ: «ما زال جِبرِيل يُوصِيني بالجارِ، حَتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ».

٢٩ ـ باب إِثْمِ مَنْ لا يَأْمَنُ جارُهُ بَوَائِقَهُ

﴿يُوبِقْهُنَّ﴾ [الشورى: ٣٤] يُهلِكْهُنَّ. ﴿مَوْبِقاً﴾ [الكهف: ٥٢] مَهلِكاً.

٦٠١٦ ـ حدثنا عاصِمُ بْنُ عَلِيٍّ: حَدَّثَنا ابْنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ، عَنْ أبي شُرَيحٍ: أنَّ النَّبِيَّ ﷺ قالَ: «وَاللّهِ لاَ يُؤْمِنُ، وَاللّهِ لاَ يُؤْمِنُ، وَاللّهِ لاَ يُؤْمِنُ». قِيلَ: وَمَنْ يَا رَسُولَ اللّهِ؟ قال: «الَّذِي لاَ يَأْمَنُ جارُهُ بَوائِقَهُ». تابَعَهُ شَبابَةُ وَأَسَدُ بْنُ مُوسى. وَقالَ حُمَيدُ بْنُ الأَسْوَدِ، وَعُثْمانُ بْنُ عُمَرَ، وَأبُو بَكْرِ بْنُ عَيَّاشٍ، وَشُعَيبُ بْنُ إِسْحاقَ: عَنِ ابْنِ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيرَةَ.

٣٠ ـ بابٌ لاَ تَحْقِرَنَّ جارَةٌ لِجارَتِها

٦٠١٧ ـ حدثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ: حَدَّثَنا سَعِيدٌ ـ هُوَ المَقْبُرِيُّ ـ عَنْ أبيهِ، عَنْ أَبِي هُرَيرَةَ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «يَا نِسَاءَ المُسْلِمَاتِ، لاَ تَحْقِرَنَّ جارَةٌ لِجارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ».

باب ٢٨ ـ قوله: (الوصاءة) أي الوصية ويروى الوصاية بالياء بدل الهمزة اهـ. عيني وفي نسخة الوصاة.

باب ٢٩ ـ قوله: (بوائقه) في الشرح هي بياء مكسورة جمع بائقة وهي الغائلة.

٦٠١٧ ـ قوله: (يا نساء المسلمات) من إضافة الموصوف إلى صفته أي يا نساء الأنفس المسلمات وفرسن شاة هو ما فوق حافرها اهـ. من الشرح.

[31] He, who believes in Allah and The Last day, should not harm his neighbour

6018- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should not harm his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and the Last Day should talk what is good or keep silent."

6019- Abu'shuraih Al'adawi narrated: My ears heard and my eyes saw when Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should bounteously serve his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously with his reward." We asked: "What is his reward, O Messenger of Allah?" he said: "(to entertain him for) a day and a night (with the highest quality of food available to one); and the time of hospitality (with normal food) is three days. What is more than that would be considered as charity." (The Prophet added) "He, who believes in Allah and the Last Day should talk what is good or keep silent."

[32] The right of one's neighbour whose door is nearer to him

6020- A'isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! I have two neighbours; and I would like to know to which of them I should give presents." He replied: "To the one whose door is nearer to you."

[33] Every favour is a kind of charity

6021- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every favour (one does to another) is a kind of charity."

6022- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Muslim has to give in charity." The people asked: "If someone has nothing to give, what will he do?" He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot find even that?" He replied: "He should be of assistance to the needy who appeal for help." Then the people asked: "If he cannot do that?" He replied: "Then he should advise people to do good deeds." They asked: "But if he cannot do so?" he answered: " He should keep away from doing evil deeds; and this will be regarded as charity."

٣١ ـ بابٌ «مَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فلاَ يُؤْذِ جارَهُ»

٦٠١٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبي حَصِينٍ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ قال: قال رَسُولُ اللّهِ ﷺ: «مَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيفَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيَقُل خَيراً أَوْ لِيَصْمُتْ».

[طرفه في: ٥١٨٥]

٦٠١٩ ـ حدثنا عَبْدُ اللّهِ بْنُ يوسُفَ: حدَّثَنا اللَّيثُ قال: حَدَّثَني سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبي شُرَيحٍ العَدَوِيِّ قال: سَمِعَتْ أُذُنايَ، وَأَبْصَرَتْ عَينايَ، حِينَ تَكَلَّمَ النَّبِيُّ ﷺ فَقالَ: «مَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيفَهُ، جائِزَتَهُ». قالَ: وَما جائِزَتُهُ يَا رَسُولَ اللّهِ؟ قالَ: «يَوْمٌ وَلَيلَةٌ، وَالضِّيافَةُ ثَلاَثَةُ أَيّامٍ، فَما كانَ وَراءَ ذلِكَ فَهوَ صَدَقَةٌ عَلَيهِ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيَقُل خَيراً أَوْ لِيَصْمُتْ».

[الحديث ٦٠١٩ . طرفاه في: ٦١٣٥، ٦٤٧٦].

٣٢ ـ باب حَقِّ الجِوارِ في قُرْبِ الأَبْوَابِ

٦٠٢٠ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنا شُعْبَةُ قال: أَخبَرَني أَبُو عِمْرانَ قالَ: سَمِعْتُ طَلحَةَ، عَنْ عائِشَةَ قالَتْ: قُلتُ: يا رَسُولَ اللّهِ، إِنَّ لِي جارَينِ، فَإِلَى أَيِّهِما أُهْدِي؟ قالَ: «إِلَى أَقْرَبِهِما مِنْكِ بَاباً».

[طرفه في: ٢٢٥٩]

٣٣ ـ بابٌ كُلُّ مَعْرُوفٍ صَدَقَةٌ

٦٠٢١ ـ حدّثنا عليُّ بْنُ عَيَّاشٍ: حدّثنا أبو غَسَّانَ قال: حَدَّثَني مُحَمَّدُ بْنُ المُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

٦٠٢٢ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبي بُرْدَةَ بْنِ أَبي مُوسى الأَشْعَرِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: قالَ النَّبِيُّ ﷺ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ». قالُوا: فَإِنْ لَمْ يَجِدْ؟ قالَ: «فَيَعْمَلُ بِيَدَيهِ فَيَنْفَعُ نَفسَهُ وَيَتَصَدَّقُ». قالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفعَلْ؟ قالَ: «فَيُعِينُ ذا الحاجَةِ المَلهُوفَ». قالُوا: فَإِنْ لَمْ يَفعَلْ؟ قالَ: «فَيَأْمُرُ بِالخَيرِ، أَوْ قالَ: بِالمَعْرُوفِ». قالَ: فَإِنْ لَمْ يَفعَلْ؟ قالَ: «فَيُمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ».

[طرفه في: ١٤٤٥].

٦٠١٨ ـ قوله: (أو ليصمت) بضم الميم وقد تكسر أي ليسكت ا هـ. شارح.

٦٠١٩ ـ قوله: جائزته نصب مفعول ثانٍ ليكرم لأنه في معنى الاعطاء أو بنزع الخافض أي بجائزته، والجائزة العطاء ا هـ. شارح.

[34] What about the good pleasant word (one says to his brethren)?

In this context, Abu'huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "A good pleasant word (one says to his brethren) is regarded as charity."

6023- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side. Then he mentioned the (Hell) fire once again, from which he sought refuge with Allah and turned his face to the other side. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find nothing, then (you can do it through saying) a good pleasant word (to your brethren)."

[35] One should be kind and lenient in all matters

6024- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "The same be upon you"?"

6025- Anas "Allah be pleased with him" narrated: A Bedouin came and passed urine in one corner of the mosque. The people got up to (beat) him but the Prophet "Allah's blessing and peace be upon him" stopped them saying: "Do not interrupt his urination." The Prophet asked for a bucket of water, which he spilled over that place.

[36] The believers' co-operation

6026- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A believer to another believer is like a building whose different parts enforce each other." The Prophet "Allah's blessing and peace be upon him" then clasped his hands with the fingers interlaced.

٣٤ ـ باب طِيبِ الكَلامِ

وقال أبو هريرة، عن النّبي ﷺ: «الكلمة الطيّبة صدقة».

٦٠٢٣ ـ حدثنا أبو الوليد: حدَّثنا شُعبَةُ قال: أخبرَني عَمْرو، عَنْ خَيثَمَة، عَنْ عَديِّ بن حاتِم قال: ذَكَرَ النَّبيُّ ﷺ النَّار، فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِه، قالَ شُعْبَةُ: أَمَّا مَرَّتَين فَلاَ أَشُكُّ، ثُمَّ قالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[طرفه في: ١٤١٣].

٣٥ ـ باب الرِّفقِ في الأمرِ كُلِّهِ

٦٠٢٤ ـ حدثنا عبدُ العزيز بن عبدِ اللَّهِ: حدَّثنا إبْراهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شهاب، عَنْ عروة بن الزبير: أنّ عائشة رضيَ اللهُ عنها زوجَ النّبيِّ ﷺ قالت: دَخَلَ رَهْطٌ مِن اليَهُود عَلى رَسُولِ اللَّهِ ﷺ، فقالُوا: السَّامُ عَلَيكُمْ، قالَتْ عائشة: فَفَهِمْتُهَا فَقُلتُ: وَعَلَيكُمُ السَّامُ وَاللَّعْنَةُ، قالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلاً يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفقَ في الأمْرِ كُلِّه». فَقُلتُ: يَا رَسُولَ اللَّهِ، أَوَلَمْ تَسْمَعْ ما قالُوا؟ قالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلتُ وَعَلَيكُمْ».

[طرفه في: ٢٩٣٥].

٦٠٢٥ ـ حدثنا عَبْدُ اللَّهِ بن عَبدِ الوَهَّابِ: حَدَّثَنَا حَمَّادُ بْن زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ أَعْرَابيًّا بَالَ في المَسْجِد، فَقَامُوا إِلَيه، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُزْرِمُوهُ». ثُمَّ دَعا بِدَلوٍ مِنْ ماءٍ فَصُبَّ عَلَيه.

[طرفه في: ٢١٩].

٣٦ ـ باب تَعَاوُنِ المُؤْمِنِينَ بَعْضِهِمْ بَعْضاً

٦٠٢٦ ـ حدثنا مُحَمَّد بن يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي بُرْدَةَ بُرَيدِ بْنِ أَبِي بُرْدَةَ قال: أَخْبَرَني جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيه أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «المُؤْمِنُ لِلمُؤْمِنِ كَالبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضاً». ثُمَّ شَبَّكَ بَينَ أَصَابِعِهِ. [طرفه في: ٤٨١]

٦٠٢٣ ـ قوله: أشاح أي أعرض.

ـ قوله: فإن لم يجد أي أحدكم شق تمرة.

٦٠٢٤ ـ قوله: (ولم تسمع) ولأبي ذرّ أو لم تسمع بهمزة الاستفهام وواو العطف اهـ. شارح.

٦٠٢٥ ـ قوله: (لا تزرموه) أي لا تقطعوا عليه بوله (شارح).

٦٠٢٦ ـ قوله: (عن أبيه أبي موسى) وفي بعض النسخ زيادة عن قبل أبي موسى وهي زائدة.

ـ قوله: وكان النبيّ الخ خبر كان هو قوله: أقبل علينا وجالساً نصب على الحال من النبي، قاله العيني وذكر القسطلاني رواية: إذا بدل إذ.

(At that time) The Prophet "Allah's blessing and peace be upon him" was sitting when a man came and begged or asked for something. The Prophet "Allah's blessing and peace be upon him" faced us and said: "Help and recommend him; and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

[37] Allah's saying: "Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah hath power over all things." (The Women "An'nisa" 85)

6027- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used, whenever a needy or a beggar came to him to ask for something, to say to us: "Help and recommend him; and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

6028- The same previous narration.

[38] The Prophet used to speak neither abusing nor fouling language

6029- Masruq narrated: We entered upon Abdullah Ibn Amr when he came to Kufa with Mo'awiya. Abdullah Ibn Amr mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Prophet "Allah's blessing and peace be upon him" used neither abusing nor bad language. He used to say: "The best amongst you are those who have the best manners and character."

6030- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." I replied: "Upon you be death, Allah's curse and anger." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Be kind and lenient and do not use bad and harsh language." I said: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear what I said (in reply to them): "The same be upon you"? My invocation against them would be responded to; and theirs against me would not be responded to (by Allah)."

وكانَ النبيُّ ﷺ جالِساً، إذْ جاء رَجُلٌ يَسأَلُ، أوْ طَالِبِ حاجَةٍ، أَقْبَلَ عَلَينا بِوَجْهِهِ فَقال: «اشْفَعُوا فلتُؤْجَرُوا، ولْيَقْضِ اللَّهُ على لِسانِ نَبيِّه ما شاءَ».

[طرفه في: ١٤٣٢].

٣٧ ـ باب

قَوْلِ اللَّهِ تَعالَى: ﴿مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا، وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا﴾ [النساء: ٨٥]

كِفلٌ: نَصِيبٌ قالَ أبو مُوسى: ﴿كِفلَين﴾ [الحديد: ٢٨] أجْرَين، بالحَبَشيَّة.

٦٠٢٧ و ٦٠٢٨ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسى، عَنِ النَّبيِّ ﷺ: أنَّهُ كانَ إذَا أتاهُ السَّائِلُ أوْ صَاحِبُ الحاجَةِ قالَ: «اشْفَعُوا فلْتُؤْجَرُوا، ولْيَقْضِ اللَّهُ عَلَى لِسَانِ رَسُوله ما شاءَ».

[طرفه في: ١٤٣٢].

٣٨ ـ بابٌ لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشاً وَلا مُتَفَحِّشاً

٦٠٢٩ ـ حدّثنا حفْصُ بْنُ عُمر: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ: سَمِعْتُ أبَا وائِلٍ: سَمِعْتُ مَسْرُوقاً قال: قال عَبْدُ اللَّهِ بْنُ عَمْرٍو (ح). حَدَّثَنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إلَى الكُوفَةِ، فذكَرَ رَسُولَ اللَّهِ ﷺ، فقال: لَمْ يَكُنْ فاحِشاً ولا مُتَفَحِّشاً، وقالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إنَّ مِنْ أخْيَرِكُمْ أحْسَنَكُمْ خُلُقاً».

[طرفه في: ٣٥٥٩].

٦٠٣٠ ـ حدّثنا محمَّدُ بْنُ سَلامٍ: أخبَرَنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أبي مُلَيكَةَ، عَنْ عائِشَةَ رضِيَ اللَّهُ عنها: أنَّ يَهودَ أتَوُا النَّبيَّ ﷺ فَقالُوا: السَّامُ عَلَيكُم، فَقالَتْ عائِشَةُ: عَلَيكُمْ، وَلَعَنَكُمُ اللَّهُ، وَغَضِبَ اللَّهُ عَلَيكُمْ، قال: «مَهْلاً يا عائِشَةُ، عَلَيكِ بالرِّفْقِ، وإيَّاكِ والعُنْفَ والفُحْشَ». قالَتْ: أوَلَمْ تَسْمَعْ ما قالُوا؟ قال: «أوَلَمْ تَسْمَعِي ما قُلْتُ؟ رَدَدْتُ عَلَيهِمْ، فَيُسْتَجابُ لي فِيهِمْ، ولا يُسْتَجابُ لَهُمْ فِيَّ».

[طرفه في: ٢٩٣٥].

باب ٣٨ ـ قوله فاحشاً ولا متفحشاً أي لا بالطبع ولا بالتكلف.

٦٠٢٩ ـ قوله: (من أخيركم) بإثبات الهمزة بوزن أفضلكم على الأصل إلا أنهم تركوه غالباً فيها وفي شر ولأبي ذر عن الحموي والمستملي من خيركم ا هـ. شارح.

٦٠٣٠ ـ قوله (والعنف) بتثليث العين والضم أكثر وسكون النون وهو ضد الرفق ا هـ. شارح.

ـ السام هو الموت.

6031- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used neither to abuse nor to say obscene words, nor to curse (others). If he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

6032- A'isha "Allah be pleased with her" narrated: A man asked permission to enter upon The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw him, he said: "What an evil brother and son of his clan! " But when that man sat down, The Prophet "Allah's blessing and peace be upon him" dealt with him nicely and politely and was fully at ease with him. After the man had left, A'isha said (to The Prophet "Allah's blessing and peace be upon him"): "O Messenger of Allah! When you saw that man, you said so-and-so about him. But you treated him kindly and politely, and enjoyed his company!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! Have you ever heard me speaking a bad and fouling language? The worst people in Allah's sight on The Day of Judgement will be those whom people leave (undisturbed) to avoid their evil."

[39] The good manners and generosity, in contradiction to the hateful miserliness

Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of people. He was as generous as it could be during the month of Ramadan.

Abu'dharr narrated that when he heard of the mission of The Messenger of Allah "Allah's blessing and peace be upon him", he said to his brother: "Go to this valley (of Mecca) and listen to what he is saying." When he returned, he told him: "I heard him ordering (people to follow) the good manners."

6033- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best and the bravest amongst the people. Once the people of Medina got frightened at night, so they went towards the noise (which caused them to be afraid). The Prophet "Allah's blessing and peace be upon him" met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu'talha with a sword hanging by his neck, and he was saying: "Don't be afraid! Don't be afraid!" He further said: "I found it (the horse) (or "This horse is") very fast."

6034- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" Never was asked for a thing to be given for which his answer was "No".

6035- Masruq narrated: We were sitting with Abdullah Ibn Amr who mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Prophet "Allah's blessing and peace be upon him" used neither abusing nor fouling language. He used to say: "The best amongst you are those who have the best manners and character."

٦٠٣١ ـ حدّثنا أَصْبَغُ قالَ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنَا أَبُو يَحْيى، هُوَ فُلَيحُ بْنُ سُلَيمانَ، عَنْ هِلالِ بْنِ أُسامَةَ، عَنْ أَنسِ بْنِ مالِكٍ رَضِيَ اللّٰهُ عَنْهُ قالَ: لَمْ يَكُنِ النَّبيُّ ﷺ سَبّاباً، ولا فَحّاشاً، ولا لَعّاناً، كانَ يَقولُ لأحَدِنا عِندَ المعتَبةِ: «ما لَهُ تَرِبَ جَبِينُهُ».

[الحديث ٦٠٣١ ـ طرفه في: ٦٠٤٦].

٦٠٣٢ ـ حدّثنا عَمْرُو بْنُ عيسى: حَدَّثَنا مُحمّدُ بْنُ سَواءٍ: حَدَّثَنا رَوْحُ بْنُ القاسِمِ، عَنْ محمَّدِ بْنِ المُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ رَجُلاً اسْتأْذَنَ عَلَى النَّبِيِّ ﷺ، فَلَمَّا رَآهُ قالَ: «بِئْسَ أَخُو العَشِيرَةِ، وبِئْسَ ابْنُ العَشِيرَةِ». فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ ﷺ في وَجْهِهِ وانْبَسَطَ إِلَيهِ، فَلَمّا انْطَلَقَ الرَّجُلُ قالَتْ لَهُ عائِشَةُ: يا رَسُولَ اللّٰهِ، حينَ رَأَيتَ الرَّجُلَ قُلْتَ لَهُ كَذا وكَذا، ثُمَّ تَطَلَّقْتَ في وَجْهِهِ وَانْبَسَطْتَ إِليهِ؟! فَقالَ رَسُولُ اللّٰهِ ﷺ: «يا عائِشَةُ، مَتى عَهِدْتِني فَحّاشاً، إِنَّ شَرَّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ القِيامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقاءَ شَرِّهِ».

[الحديث ٦٠٣٢ ـ طرفاه في: ٦٠٥٤، ٦١٣١].

٣٩ ـ بابُ حُسْنِ الخُلُقِ والسَّخاءِ، وَما يُكْرَهُ مِنَ البُخْلِ

وَقالَ ابنُ عبَّاسٍ: كانَ النَّبيُّ ﷺ أَجْوَدَ النَّاسِ، وَأَجْوَدُ ما يَكُونُ في رَمَضانَ. وَقالَ أَبُو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ ﷺ، قالَ لأَخيهِ، ارْكَبْ إِلى هذا الوادي فَاسْمَعْ مِنْ قَوْلِهِ، فَرَجَعَ فَقالَ: رَأَيتُهُ يَأْمُرُ بِمَكارِمِ الأَخْلاقِ.

٦٠٣٣ ـ حدّثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنا حَمَّادٌ ـ هُوَ ابْنُ زَيدٍ ـ عَنْ ثابِتٍ، عَنْ أَنَسٍ قالَ: كانَ النَّبيُّ ﷺ أَحْسَنَ النَّاسِ، وأَجْوَدَ النَّاسِ، وأَشْجَعَ النَّاسِ، وَلَقَدْ فَزِعَ أَهْلُ المَدِينَةِ ذاتَ لَيلَةٍ، فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ، وَهْوَ يَقُولُ: «لَنْ تُراعُوا لَنْ تُراعُوا». وَهْوَ عَلَى فَرَسٍ لأَبِي طَلحَةَ عُرْيٍ ما عَلَيهِ سَرْجٌ، في عُنُقِهِ سَيفٌ، فَقالَ: «لَقَدْ وَجَدْتُهُ بَحْراً. أَوْ: إِنَّهُ لَبَحْرٌ».

[طرفه في: ٢٦٢٧]

٦٠٣٤ ـ حدّثنا مُحمَّدُ بنُ كَثيرٍ: أَخْبَرَنا سُفْيانُ، عَنِ ابْنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللّٰهُ عَنْهُ يَقُولُ: ما سُئِلَ النَّبِيُّ ﷺ عَنْ شَيءٍ قَطُّ فَقالَ: لا.

٦٠٣٥ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني شَقِيقٌ، عَنْ مَسْرُوقٍ قالَ: كُنَّا جُلُوساً مَعَ عَبْدِ اللّٰهِ بْنِ عَمْرٍو يُحَدِّثُنا، إِذْ قالَ: لَمْ يَكُنْ رَسُولُ اللّٰهِ ﷺ فاحِشاً وَلا مُتَفَحِّشاً، وَإِنَّهُ كانَ يَقُولُ: «إِنَّ خِيارَكُمْ أَحاسِنُكُمْ أَخْلاقاً». [طرفه في: ٣٥٥٩].

٦٠٣١ ـ قوله (عند المعتبة) بالضبطين في التاء كما في الشارح أي عند الموجدة والسخط.

٦٠٣٣ ـ قوله (لن تراعوا لن تراعوا) أي لا تراعوا جحد بمعنى النهي أي لا تفزعوا وهي كلمة تقال عند تسكين الروع تأنيساً وإظهاراً للرفق بالمخاطب (عيني).

6036- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: A woman brought a woven Burda (edged sheet) to The Prophet. (Then Sahl asked them whether they knew what is Burda. They said that Burda is a cloak; and Sahl confirmed: "It is the edged cloak.") Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he wore it. One of the companions saw it and said: "O Messenger of Allah! What a wonderful it is! Will you give it to me?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." When The Prophet got up, the other people blamed him saying: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I hoped for its blessing when it was worn by The Messenger of Allah "Allah's blessing and peace be upon him"; and I wanted to make it my shroud."

6037- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Time will pass rapidly, good deeds will decrease, miserliness will be planted (in the hearts of the people), and the tumult (will be widespread)." They asked: "What is the tumult?" He replied: "Murdering! Murdering!

6038- Anas "Allah be pleased with him" reported: I served The Prophet "Allah's blessing and peace be upon him" for ten years, during which, he never blamed me by a minor harsh word denoting impatience, or by saying: "Why did you do so or why didn't you do so".

[40] What a man does (in the house) with his family

6039- Al'aswad narrated: I asked A'isha "Allah be pleased with her": "What did The Prophet "Allah's blessing and peace be upon him" use to do in his house?" She replied: "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

[41] One's being loved by others is (a blessing) from Allah Almighty

6040- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah loves a person, He calls Gabriel saying: "Allah loves so-and-so; O Gabriel! Love him." Gabriel would love him and make an announcement amongst the inhabitants of the Heaven: "Allah loves so-and-so, therefore you should love him too." So all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

٦٠٣٦ ـ حدّثنا سعِيدُ بْنُ أَبِي مَرْيَم: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قالَ: جاءَت امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِبُرْدَةٍ، فَقالَ سَهْلٌ لِلقَوْمِ: أَتَدْرُونَ ما الْبُرْدَةُ؟ فَقالَ القَوْمُ: هِيَ الشَّمْلَةُ، فَقالَ سَهْلٌ: هِيَ شَمْلَةٌ مَنسُوجَةٌ فِيهَا حاشِيَتُهَا، فَقالَتْ: يَا رَسُولَ اللّهِ، أَكْسُوكَ هذهِ، فَأَخَذَها النَّبِيُّ ﷺ مُحتاجاً إِليها فلَبِسها، فرآها عليه رَجُلٌ مِنَ الصَّحابةِ، فقالَ: يا رَسُولَ الله، ما أَحْسَنَ هذِه، فاكْسُنِيها، فقالَ: «نعَم». فلمّا قامَ النَّبِيُّ ﷺ لامَهُ أَصْحابُه، قالُوا: ما أَحْسَنْتَ حِينَ رَأَيتَ النَّبِيَّ ﷺ أَخَذَها مُحْتاجاً إِلَيها، ثمَّ سَأَلتَهُ إِياها، وقَدْ عَرَفتَ أَنَّهُ لا يُسأَلُ شَيئاً فَيَمْنَعُهُ، فَقالَ: رَجَوْتُ بَرَكَتَهَا حِينَ لَبِسَهَا النَّبِيُّ ﷺ، لعَلِّي أُكَفَّنُ فِيهَا.

[طرفه في: ١٢٧٧].

٦٠٣٧ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحمٰنِ: أن أبا هريرة قالَ: قالَ رسولُ اللّهِ ﷺ: «يتقارَبُ الزَّمانُ، وينقُصُ العمَلُ، ويُلقى الشُّحُّ، ويكثُرُ الهَرْجُ». قالُوا: وما الهَرْجُ؟ قالَ: «القَتْلُ القَتْلُ».

[طرفه في: ٨٥].

٦٠٣٨ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: سَمِعَ سَلاَّمَ بْنَ مِسْكِينٍ قالَ: سَمِعْتُ ثَابِتاً يَقُولُ: حَدَّثَنا أَنَسٌ رَضِيَ اللّهُ عَنهُ قالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ، فَما قالَ لِي: أُفٍّ، وَلا: لِمَ صَنَعْتَ؟ ولا: أَلاَّ صَنَعْتَ. [طرفه في: ٢٧٦٨].

٤٠ ـ بابٌ كَيفَ يَكُونُ الرَّجُلُ في أَهْلِهِ

٦٠٣٩ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قالَ: سَأَلتُ عائِشَةَ: ما كانَ النَّبِيُّ ﷺ يَصْنَعُ في أَهْلِه؟ قالَتْ: كانَ في مَهْنَةِ أَهْلِهِ، فَإِذا حَضَرَتِ الصَّلاةُ قامَ إِلَى الصَّلاةِ. [طرفه في: ٦٧٦].

٤١ ـ باب المِقَة منَ الله تعالَى

٦٠٤٠ ـ حدّثنا عَمْرو بن عَلِيٍّ: حَدَّثَنَا أبو عاصِمٍ، عن ابنِ جُرَيجٍ قالَ: أَخْبَرَنِي مُوسى ابن عُقْبَةَ، عَنْ نافِعٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذا أَحَبَّ اللّهُ عَبْداً نادَى جِبريل: إِنَّ اللّهَ يُحِبُّ فُلاناً فَأَحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنادِي جِبْرِيلُ في أَهْلِ السَّماءِ: إِنَّ اللّهَ يُحِبُّ فلاناً فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ القَبُولُ في أَهْلِ الأَرْضِ».

[طرفه في: ٣٢٠٩].

٦٠٣٨ ـ قوله: (أفّ) بضم الهمزة وكسر الفاء مشددة من غير تنوين ولأبي ذرّ بفتحها وفيها أربعون لغة ذكرتها في كتابي الكبير في القراءات الأربعة عشر وهو صوت يدل على التضجر ا هـ. شارح.

٦٠٣٩ ـ قوله: (مهنة) بكسر الميم وفتحها وأنكر الأصمعيّ الكسر أي في خدمة أهله ا هـ. من الشارح.

باب ٤١ ـ المقة هي المحبة.

[42] One's love to another for Allah's sake

6041- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "One can feel the sweetness of faith if he has the following characteristics: To love a person and he loves him only for Allah's sake. To be the one to whom Allah and His Apostle become dearer than anything else. To hate to revert to Atheism (disbelief) as he hates to be thrown into the fire."

[43] Allah's saying: "O ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong." (The Chambers "Al'hujurat" 11)

6042- Abdullah Ibn Zam'a narrated: The Prophet "Allah's blessing and peace be upon him" forbade one to laugh when somebody passes wind and said: "Why does anyone of you lash his wife like a slave, though he might sleep with her the same evening?"

6043- Ibn Omar "Allah be pleased with both" narrated: At Mina, The Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Do you know what is the day today?" The people replied: "Allah and His Apostle know it better." He said: "It is the sacred day. Do you know what town is this?" They replied: "Allah and His Apostle know it better." He said: "This is the sacred town (Mecca). Do you know which month is this?" The people replied: "Allah and His Apostle know it better." He said: "This is the sacred month." The Prophet added: "Verily! Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

[44] It is forbidden to abuse or curse others

6044- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is a type of dissipation, while fighting him is a sort of disbelief."

٤٢ ـ باب الحُبِّ في الله

٦٠٤١ ـ حدثنا آدم: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَجِدُ أَحَدٌ حَلاوَةَ الإِيمانِ حَتَّى يُحِبَّ المَرْءَ لا يُحِبُّهُ إلاَّ لِلّهِ، وَحَتَّى أَنْ يُقْذَفَ في النَّارِ أَحَبُّ إِلَيهِ مِنْ أَنْ يَرْجِعَ إِلى الكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللّهُ، وَحَتَّى يَكُونَ اللّهُ وَرَسُولُهُ أَحَبَّ إِلَيهِ مِمَّا سِواهُما» [طرفه في: ١٦].

٤٣ ـ باب قَوْلِ اللّهِ تَعالى: ﴿يا أَيُّها الَّذِينَ آمَنُوا لا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسى أَنْ يَكُونُوا خَيراً مِنْهُمْ﴾ إِلى قَوْلِهِ: ﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [الحجرات: ١١]

٦٠٤٢ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّهِ بْنِ زَمْعَةَ قالَ: نَهى النَّبِيُّ ﷺ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الأَنْفُسِ، وَقالَ: «بِمَ يَضْرِبُ أَحَدُكُمُ امْرَأَتَهُ ضَرْبَ الفَحْلِ، ثُمَّ لَعَلَّهُ يُعانِقُها». وَقالَ الثَّوْرِيُّ وَوُهَيبٌ وَأَبُو مُعاوِيَةَ عَنْ هِشامٍ: «جَلْدَ العَبْدِ».

[طرفه في: ٣٣٧٧].

٦٠٤٣ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ بِمِنًى: «أَتَدْرُونَ أَيُّ يَوْمٍ هذا؟». قالُوا: اللّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «فَإِنَّ هذا يَوْمٌ حَرامٌ، أَفَتَدْرُونَ أَيُّ بَلَدٍ هذا؟». قالُوا: اللّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «بَلَدٌ حَرامٌ، قالَ: أَتَدْرُونَ أَيُّ شَهْرٍ هذا؟». قالُوا: اللّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «شَهْرٌ حَرامٌ، قالَ: فَإِنَّ اللّهَ حَرَّمَ عَلَيكُمْ دِماءَكُمْ وَأَمْوالَكُمْ وَأَعْراضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا»

[طرفه في: ١٧٤٢].

٤٤ ـ باب ما يُنْهى مِنَ السِّبابِ وَاللَّعْنِ

٦٠٤٤ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ أَبا وائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللّهِ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «سِبابُ المُسْلِمِ فُسُوقٌ، وَقِتالُهُ كُفْرٌ». تابَعَهُ غُنْدَرٌ، عَنْ شُعْبَةَ.

[طرفه في: ٤٨].

٦٠٤٥ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللّهِ بْنِ بُرَيدَةَ:

٦٠٤٢ ـ قوله: بم ولأبي ذر: لم ا هـ. شارح

ـ قوله: ضرب الفحل ولأبي ذر: أو العبد ا هـ. شارح.

٦٠٤٥ ـ الدؤلي نخ.

6045- Abu'dharr "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If somebody accuses another of wickedness or disbelief, such an accusation will revert to him (the former) particularly if his companion (the latter) is not so."

6046- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used neither to abuse nor to say obscene words, nor to curse (others). If he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

6047- Thabit Ibn Ad'dahhak "Allah be pleased with him" (one of the companions who gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" underneath the tree of Al'hudaibiya) narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever swears by a religion other than Islam, in case he is telling a lie, will be really so (on the religion by which he swears), particularly if his oath is false. A person is not obliged to fulfill a vow about a thing that he does not possess. If somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Judgement. If somebody curses a believer, then his sin will be as if he murdered him. Whoever accuses a believer of disbelief, then it will be as if he killed him."

6048- Sulaiman Ibn Surd "Allah be pleased with him", one of the companions of The Prophet “Allah’s blessing and peace be upon him”, reported: While I was sitting in the company of The Prophet “Allah’s blessing and peace be upon him”, two men abused each other with the result that the face of one of them became red with anger, and his jugular veins swelled. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. Somebody went to him and said: "The Prophet "Allah's blessing and peace be upon him" has said: “Seek refuge with Allah from Satan”." The angry man said: "Do you think there is anything evil in me? Am I mad? Go away from me."

6049- Obada Ibn As'samit "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day to tell his companions of The Night of Power (Qadr), but two Muslims quarrelled. The Messenger of Allah commented: "I got out to tell you of The Night of Power (Qadr), but so-and-so, and so-and-so quarrelled. So, I was made to forget it. This might be for your benefit. Pursue it at one of the twenty-ninth, the twenty-seventh, or the twenty-fifth nights (of Ramadan)."

6050- Al’ma’rur “Allah be pleased with him” reported: I met Abu'dharr “Allah be pleased with him” who was wearing a garment and his slave was putting on a similar garment. I said to him: “If you take this garment of your slave whom you might give another, and wear it (along with yours) then it will be a good suit.” He replied: “There was a quarrel between me and somebody whom I abused. Because his mother was a non-Arab, I

حَدَّثني يحيى بْنُ يَعْمَرَ: أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ، عَنْ أَبِي ذَرٍّ رضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَرْمِي رَجُلٌ رَجُلاً بِالفُسُوقِ، وَلاَ يَرْمِيهِ بِالكُفرِ، إِلاَّ ارْتَدَّتْ عَلَيهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذلِكَ». [طرفه في: ٣٥٠٨].

٦٠٤٦ ـ حدثنا مُحمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ: حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ قالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ فاحِشاً، وَلاَ لَعَّاناً، وَلاَ سَبَّاباً، كانَ يَقُولُ عِنْدَ المَعْتَبَةِ: «ما لَهُ تَرِبَ جَبِينُهُ».

[طرفه في: ٦٠٣١].

٦٠٤٧ ـ حدثنا مُحمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمانُ بْنُ عُمَرَ: حَدَّثَنَا عَلِيُّ بْنُ المُبَارَكِ، عَنْ يَحْيى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ: أَنَّ ثابِتَ بْنَ الضَّحَّاكِ ـ وَكانَ مِنْ أَصْحَابِ الشَّجَرَةِ ـ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ حَلَفَ عَلَى مِلَّةٍ غَيرِ الإِسْلاَمِ، فَهُوَ كَما قالَ، وَلَيسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيما لاَ يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيءٍ في الدُّنْيا عُذِّبَ بِهِ يَوْمَ القِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِناً فَهْوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِناً بِكُفرٍ فَهْوَ كَقَتْلِهِ».

[طرفه في: ١٣٦٣].

٦٠٤٨ ـ حدثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي عَدِيُّ بْنُ ثابِتٍ قالَ: سَمِعْتُ سُلَيمانَ بْنَ صُرَدٍ، رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ، فَغَضِبَ أَحَدُهُما، فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ. فَقالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ كَلِمَةً، لَوْ قالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ». فَانْطَلَقَ إِلَيهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ ﷺ وَقالَ: تَعَوَّذْ بِاللهِ مِنَ الشَّيطَانِ، فَقالَ: أَتُرَى بِي بَأْسٌ؟ أَمَجْنُونٌ أَنا؟ اذْهَبْ.

[طرفه في: ٣٢٨٢].

٦٠٤٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ، عَنْ حُمَيدٍ قالَ قالَ أَنَسٌ: حَدَّثَنِي عُبَادَةُ ابْنُ الصَّامِتِ قالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ لِيُخْبِرَ النَّاسَ بِلَيلَةِ القَدْرِ، فَتَلاَحى رَجُلاَنِ مِنَ المُسْلِمِينَ، قالَ النَّبِيُّ ﷺ: «خَرَجْتُ لأُخْبِرَكُمْ، فَتَلاَحى فُلاَنٌ وَفُلاَنٌ، وَإِنَّهَا رُفِعَتْ، وَعَسى أَنْ يَكُونَ خَيراً لَكُمْ، فَالتَمِسُوهَا في التَّاسِعَةِ وَالسَّابِعَةِ وَالخامِسَةِ».

[طرفه في: ٤٩].

٦٠٥٠ ـ حدثني عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنِ المَعْرُورِ، عَنْ أَبِي ذَرٍّ قالَ: رَأَيتُ عَلَيهِ بُرْداً، وَعَلَى غُلاَمِهِ بُرْداً، فَقُلْتُ: لَوْ أَخَذْتَ هذا فَلَبِسْتَهُ كانَتْ حُلَّةً،

٦٠٤٦ ـ قوله: (عند المعتبة) اقتصر الشارح هنا على فتح التاء.

٦٠٤٧ ـ قوله: (عى ملة غير الإسلام) بتنوين ملة فغير صفة وعلى معنى الباء ا هـ. من الشارح.

٦٠٤٨ ـ قوله: (أترى) بهذا الضبط أي أتظن، وقوله: بي بأس خبر مبتدأ وروي أترى بي بأساً كما في الشارح

called her with bad names. He mentioned that to The Prophet "Allah's blessing and peace be upon him" who said to me: "Did you abuse him?" I said: "Yes." He asked: "Did you call his mother with bad names?" I answered: "Yes." He said: "You still have some characteristics of (the period of) ignorance." I asked: "Even in my old age?" he said: "Yes. Your slaves are your brothers whom Allah has put under your command. Therefore, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity. But if you do so, then help them. "

[45] What is permissible of mentioning people

6051- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in Dhuhr prayer. He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque on which he leaned. There were, among the people, Abu'bakr and Omar, who felt ashamed to talk to him (concerning the prayer). People, who were in a hurry , left the mosque through its gates. People wondered whether the prayer was reduced. A long-handed man whom The Prophet "Allah's blessing and peace be upon him" used to call Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Have you forgotten or has the prayer been reduced?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." People said: "But you have forgotten, O Messenger of Allah." The Prophet "Allah's blessing and peace be upon him" said: "Then, Dhul'yadain is true." The Prophet "Allah's blessing and peace be upon him" stood up again and led people, completing the remaining prayer, forgotten by him, finishing with the end salutation. He said: "Allah is greater." Then he prostrated as he used to do or longer than that. He then raised his head saying: "Allah is greater." he then again said: "Allah is greater", and prostrated as he used to do or longer than that. Then he raised his head and said: "Allah is greater." Then, he ended the prayer with the end salutation.

[46] Going about with calumny

and Allah's saying: "O ye who believe! Avoid suspicion as much (as possible): for suspicion is some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it But fear Allah: for Allah is Oft-Returning, Most Merciful." (The Chambers "Al'hujurat" 12)

6052- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves and said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. He said: "I hope that their torture might be lessened, so long as these never get dried."

وَأعطيتهُ ثَوباً آخرَ، فقالَ: كان بيني وبينَ رَجلٍ كلامٌ، وكانَتْ أُمُّهُ أعْجَمِيَّةً، فنِلتُ مِنهَا، فَذَكَرَني إلى النَّبيِّ ﷺ، فقالَ لي: «أسَابَبْتَ فُلاناً؟». قُلتُ: نَعَمْ، قال: «أفَنِلتَ مِنْ أُمِّهِ؟». قلتُ: نعم، قال: «إنكَ امرُؤٌ فيكَ جاهِلِيَّةٌ». قلتُ على حِينِ ساعَتِي: هذهِ مِن كِبَرِ السِّنِّ؟ قال: «نَعَمْ، هُمْ إخوَانُكُمْ، جَعَلَهُمُ اللّهُ تَحْتَ أيديكُمْ، فَمَنْ جَعَلَ اللّهُ أخاهُ تَحْتَ يَدِهِ، فَليُطْعِمْهُ مِمَّا يَأكُلُ، وَلْيُلبِسْهُ مِمَّا يَلبَسُ، وَلاَ يُكَلِّفُهُ مِنَ العَمَلِ ما يَغْلِبُهُ، فَإنْ كَلَّفَهُ ما يَغْلِبُهُ، فَليُعِنْهُ عليه». [طرفه في: ٣٠].

٤٥ ـ باب ما يَجُوزُ من ذكر الناس، نحو قولهمُ: الطَّويل والقَصير

وقالَ النبيُّ ﷺ: «ما يَقولُ ذُو اليَدَيْنِ». وما لاَ يُرَادُ بِهِ شَيْنُ الرَّجُلِ.

٦٠٥١ ـ حدّثنا حفصُ بنُ عُمرَ: حَدَّثَنا يزيدُ بنُ إبراهيمَ: حَدَّثَنا مُحمَّدٌ، عَنْ أبي هريرةَ: صَلّى بنا النبيُّ ﷺ الظُّهرَ رَكعتينِ ثم سَلَّمَ، ثُمَّ قامَ إلى خَشَبَةٍ في مُقدَّمِ المَسْجِدِ، ووَضَعَ يدَهُ عليها، وفي القَوْمِ يومَئِذٍ أبُوبَكرٍ وعُمرُ. فهابَا أنْ يُكلِّمَاهُ، وخرجَ سَرَعانُ النَّاسِ، فقالُوا: قَصُرتِ الصَّلاةُ؟ وفي القَوْمِ رجُلٌ، كانَ النَّبيُّ ﷺ يدعُوهُ ذا اليَدَينِ، فقالَ: يا نَبيَّ اللّهِ، أنسيتَ أم قَصُرتْ؟ فقالَ: «لَمْ أنْسَ ولَم تَقصُرْ». قالوا: بل نَسيتَ يا رسُولَ اللّهِ، قال: «صَدَقَ ذُو اليَدَينِ» فَقامَ فَصَلّى رَكعَتَينِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ فَسجَدَ مِثْلَ سُجُودِهِ أوْ أطوَلَ، ثُمَّ رفَعَ رأسَهُ وكَبَّرَ، ثمَّ وضعَ مثلَ سجودِهِ أو أطولَ، ثمَّ رفعَ رأسَهُ وكبَّرَ.

[طرفه في: ٤٨٢]

٤٦ ـ باب الغِيبة

وَقَوْلِ اللّهِ تَعَالَى: ﴿وَلاَ يَغْتَبْ بَعْضُكُمْ بَعْضاً أيُحِبُّ أحَدُكُمْ أنْ يَأكُلَ لحْمَ أخِيهِ مَيتاً فكرِهتُموهُ واتقوا اللهَ إنَّ اللهَ توّابٌ رحِيمٌ﴾ [الحجرات: ١٢].

٦٠٥٢ ـ حدّثنا يَحيَى: حَدَّثَنَا وَكِيعٌ، عَنِ الأعْمَشِ قالَ: سَمِعْتُ مُجَاهِداً يُحدِّثُ عَنْ طاوُس، عَنِ ابنِ عبّاسٍ رَضيَ اللّهُ عنهُما قالَ: مَرَّ رَسُولُ اللّهِ ﷺ عَلَى قَبْرَينِ، فَقالَ: «إنَّهُما لَيُعَذَّبانِ، وَما يُعَذَّبانِ في كَبِيرٍ، أمَّا هذا: فَكانَ لاَ يَستَتِرُ مِن بَوْلِهِ، وأمّا هذا: فَكانَ يَمْشِي بالنَّمِيمَةِ». ثُمَّ دَعا بِعَسِيبٍ رَطبٍ فَشَقَّهُ بِاثْنَينِ، فَغَرَسَ عَلَى هذا وَاحِداً، وَعَلَى هذا وَاحِداً، ثُمَّ قالَ: لعلّه يُخَفَّفُ عنهُما ما لَم يَيبَسا».

[طرفه في: ٢١٦]

٤٧ ـ باب قَوْلِ النَّبيِّ ﷺ: «خَيرُ دُورِ الأنْصَارِ»

٦٠٥٣ ـ حدثنا قبيصَةُ: حَدَّثَنا سُفيَانُ، عَنْ أبي الزِّنادِ، عَنْ أبي سَلَمَةَ، عَنْ أبي أُسَيدٍ

٦٠٥١ ـ قوله: (فهابا) وروي: فهاباه بإثبات المفعول (شارح)

٦٠٥٢ ـ قوله: لعله يخفف ولأبي ذر أن يخفف (شارح)

[47] The Prophet's saying: "The best of The Ansar's families (homes)"

6053- Abu'osaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best of the Ansar's families (homes) are those of Banun'najjar."

[48] What is permissible of talebearing those of abomination and suspicions

6054- A'isha "Allah be pleased with her" narrated: A man asked permission to enter upon The Prophet "Allah's blessing and peace be upon him", who gave him the permission and said: "What an evil brother and son of his clan! " But when that man entered, The Prophet "Allah's blessing and peace be upon him" spoke gently to him. After the man had left, I said: "O Messenger of Allah! You said so-and-so about him. But you talked gently and politely to him (when he entered upon you)!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! The worst people in Allah's sight on The Day of Judgement will be those whom people leave (undisturbed) to avoid their evil."

[49] Going about with calumny is one of the great sins

6055- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him", while passing through one of the graveyards of Medina, heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured) for a major sin. Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. He replied: "I hope that their torture might be lessened, so long as these never get dried."

[50] It is hateful to go about with calumny

and Allah's saying: "A slanderer, going about with calumnies." (The Pen "Al'qalam" 11)

he further said: "Woe to every (kind of) scandalmonger and backbiter." (The Scandalmonger "Al'humaza" 1)

6056- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A talebearer would not enter into Paradise."

[51] Allah's saying: "And shun the word That is false." (The Pilgrimage "Al'hajj" 30)

6057- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink." (That is, his fast is not accepted by Allah).

السَّاعديِّ قالَ: قالَ النَّبيُّ ﷺ: «خَيرُ دُورِ ٱلأَنْصارِ بَنُو النَّجَّار».

[طرفه في: ٣٧٨٩].

٤٨ - بابُ ما يَجُوزُ مِن اغْتِيابِ أَهْلِ الفَسادِ والرِّيَبِ

٦٠٥٤ - حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنا ابْنُ عُيَيْنَةَ: سَمِعْتُ ابْنَ المُنْكَدِرِ: سَمِعَ عُرْوَةَ ابْنَ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْها أَخْبَرَتْهُ قالَتِ: اسْتَأْذَنَ رَجُلٌ عَلى رَسُولِ اللَّهِ ﷺ فَقالَ: «ائذَنُوا لَهُ، بِئْسَ أَخو العَشِيرَةِ، أَو ابْنُ العَشِيرَةِ». فَلَمَّا دَخلَ أَلانَ لَهُ الكَلامَ، قُلتُ: يا رَسُولَ اللَّهِ، قُلتَ الَّذِي قُلتَ، ثُمَّ أَلَنْتَ لَهُ الكَلامَ؟! قالَ: «أَي عائِشَةُ، إِنَّ شَرَّ النَّاسِ مَن تَرَكَهُ النَّاسُ، أَو وَدَعَهُ النَّاسُ، اتِّقاءَ فُحْشِهِ».

[طرفه في: ٦٠٣٢].

٤٩ - بابٌ النَّمِيمَةُ مِنَ الكَبائِرِ

٦٠٥٥ - حدّثنا ابْنُ سَلَامٍ: أَخْبَرَنا عَبِيدَةُ بْنُ حُمَيدٍ أَبُو عَبْدِ الرَّحْمٰنِ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: خَرَجَ النَّبِيُّ ﷺ مِن بَعْضِ حِيطانِ المَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسانَينِ يُعَذَّبانِ في قُبُورِهِما، فَقالَ: «يُعَذَّبانِ، وَما يُعَذَّبانِ في كَبِيرَةٍ، وَإِنَّهُ لَكَبِيرٌ، كانَ أَحَدُهُما لَا يَسْتَتِرُ مِنَ البَوْلِ، وَكانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ دَعا بِجَرِيدَةٍ فَكَسَرَها بِكِسْرَتَينِ أَوْ ثِنْتَينِ، فَجَعَلَ كِسْرَةً في قَبْرِ هذا، وَكِسْرَةً في قَبْرِ هذا، فَقالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسا».

[طرفه في: ٢١٦].

٥٠ - بابُ ما يُكْرَهُ مِنَ النَّمِيمَةِ

وَقَوْلِهِ: ﴿هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ﴾ [القلم: ١١]، ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾، [الهمزة: ١] يَهْمِزُ وَيَلْمِزُ: يَعِيبُ.

٦٠٥٦ - حدّثنا أَبُو نُعَيمٍ: حدّثنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ هَمَّامٍ قالَ: كُنَّا مَعَ حُذَيفَةَ، فَقِيلَ لَهُ: إِنَّ رَجُلاً يَرْفَعُ الحَدِيثَ إِلى عُثْمانَ، فَقالَ حُذَيفَةُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَدْخُلُ الجَنَّةَ قَتَّاتٌ».

٥١ - بابُ قَوْلِ اللّهِ تَعَالَى: ﴿وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ [الحج: ٣٠]

٦٠٥٧ - حدّثنا أَحْمَدُ بْنُ يُونُسَ: حدّثنا ابْنُ أَبِي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَن لَمْ يَدَعْ قَوْلَ الزُّورِ وَالعَمَلَ بِهِ وَالجَهْلَ، فَلَيسَ لِلّهِ حاجَةٌ أَنْ يَدَعَ طَعامَهُ وَشَرابَهُ». قالَ أَحْمَدُ: أَفْهَمَنِي رَجُلٌ إِسْنادَهُ. [طرفه في: ١٩٠٣].

٦٠٥٦ - قوله: (قتات) أي نمام.

٦٠٥٧ - قوله: فليس لله حاجة الخ أي في صومه.

[52] What was said concerning the double-faced person

6058- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (because of his being a hypocrite)."

[53] When one tells his companion of what was said of him

6059- Ibn Mas'ood "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" distributed (the war booty). An Ansari man said: "By Allah ! Mohammad, by this distribution, did not seek for Allah's pleasure.". I came to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told about it whereupon the colour of his face changed with anger. He said: "May Allah bestow His Mercy on Moses for he was hurt with more than this, but he remained patient."

[54] It is hateful to praise one another exaggeratingly

6060- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" heard someone praising another exaggeratingly. The Prophet "Allah's blessing and peace be upon him" said: "You have ruined or cut the man's back (by praising him so much)."

6061- Abu'bakra "Allah be pleased with him" told: A man was mentioned before The Prophet "Allah's blessing and peace be upon him" and another man praised him greatly. The Prophet "Allah's blessing and peace be upon him" said: "May Allah's Mercy be on you! You have cut the neck of your friend." The Prophet "Allah's blessing and peace be upon him" repeated this sentence many times and said: "If it is indispensable for anyone of you to praise another, then he should say: "I think that he is such-and-such," particularly when he really thinks that he is such. It is Allah Who will take his accounts (since He knows his reality); and no one can sanctify anybody before Allah."

[55] One's praising his companion with what he knows of him

in this issue, Sa'd said: "I have never heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to anyone "You are from the people of Paradise" except to Abdullah Ibn Salam."

٥٢ - باب ما قيلَ في ذِي الوَجْهَين

٦٠٥٨ - حدّثنا عُمَرُ بنُ حفص: حدّثنا أبي: حدّثنا الأعمش: حدّثنا أبو صالح، عن أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال النَّبيُّ ﷺ: «تجِدُ مِن شَرِّ النَّاسِ يَوْمَ القيامَةِ عِندَ اللَّه ذا الوَجْهَين، الَّذِي يَأْتِي هؤلاءِ بِوَجْهٍ، وَهؤلاءِ بِوَجْهٍ».

[طرفه في: ٣٤٩٤].

٥٣ - باب مَنْ أَخْبَرَ صاحِبَهُ بِمَا يُقَالُ فِيه

٦٠٥٩ - حدّثنا مُحَمَّدُ بنُ يُوسُفَ: أخبَرَنا سُفيانُ، عَنِ الأعمَشِ، عَنْ أبي وائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قال: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسمَةً، فَقالَ رَجُلٌ مِنَ الأنْصار: وَاللَّهِ ما أَرادَ مُحَمَّدٌ بِهذا وَجْهَ اللَّهِ، فَأتَيتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَتَمَعَّرَ وَجْهُهُ، وَقالَ: «رَحِمَ اللَّهُ مُوسى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هذا فَصَبَرَ».

[طرفه في: ٣١٥٠].

٥٤ - باب ما يُكْرَهُ مِنَ التَّمادُحِ

٦٠٦٠ - حدّثنا مُحَمَّدُ بنُ صَبّاحٍ، حَدَّثَنا إسماعِيلُ بنُ زكرِيّاءَ: حَدَّثَنا بُرَيدُ بنُ عَبدِ اللَّهِ ابْنِ أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسى قال: سَمِعَ النَّبيُّ ﷺ رَجلاً يُثْني عَلى رَجُلٍ وَيُطْرِيهِ في المِدْحَةِ، فَقال: «أَهْلَكْتُمْ، أَوْ: قَطَعْتُمْ ظَهْرَ الرَّجُلِ».

[طرفه في: ٢٦٦٣].

٦٠٦١ - حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ عَبدِ الرَّحْمٰنِ بنِ أبي بَكْرَةَ، عَنْ أبِيهِ: أَنَّ رَجلاً ذُكِرَ عِندَ النَّبيِّ ﷺ فأثنى عليهِ رَجلٌ خيراً، فَقالَ النَّبيُّ ﷺ: «وَيحكَ، قَطَعتَ عُنُقَ صاحِبِكَ. يَقولُهُ مِراراً. إنْ كانَ أحدُكُم مادِحاً لا مَحالَةَ فَلْيَقُل: أَحسِبُ كَذا وكَذا، إنْ كانَ يَرى أَنَّهُ كَذلِكَ، وَحَسِيبُهُ اللَّهُ، وَلا يُزَكِّي عَلى اللَّهِ أَحداً». قالَ وُهَيبٌ، عَنْ خالِدٍ: «وَيلَكَ». [طرفه في: ٢٦٦٢].

٥٥ - باب مَنْ أَثْنى عَلى أَخِيهِ بِمَا يَعْلَمُ

وَقالَ سَعْدٌ: ما سَمِعْتُ النَّبيَّ ﷺ يَقُولُ لأحَدٍ يَمْشي عَلى الأرْضِ: «إنَّهُ مِنْ أَهلِ الجَنَّةِ»، إلا لِعَبدِ اللَّهِ بنِ سَلامٍ.

٦٠٥٩ - قوله: فتمعر وجهه أي تغير لونه ولأبي ذرّ: فتمغر بالغين المعجمة أي صار بلون المغرة من شدة الغضب ا هـ. شارح.

٦٠٦١ - قوله: يرى بضمّ أوّله أي يظنّ ا هـ. شارح.

- قوله: ولا يزكي على الله أحداً ولأبي ذرّ عن الحمويّ والمستملي ولا يزكى بالبناء للمفعول على الله أحد بالرفع نائب الفاعل (شارح).

6062- Salim narrated from his father: When The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (dragging) the garment (behind one out of pride), Abu'bakr said: "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle "Allah's blessing and peace be upon him" said: "But you are not of those (who do that out of pride)."

[56] Allah's saying: "Allah commands justice, the doing of good, and liberality to kith and kin, and he forbids all shameful deeds, and injustice and rebellion: he instructs you, that ye may receive admonition." (The Bees "An'nahl" 90)

he said: "O mankind your insolence is against your own souls." (Yunus 23)

Allah Almighty further said: "That (is so). And if one has retaliated to no greater extent than the injury be received, and is again set upon inordinately, Allah will help him: for Allah is one that blots out (sins) and forgives (again and again)." (The Pilgrimage "Al'hajj" 60)

6063- A'isha "Allah be pleased with her" narrated: Magic was worked on The Messenger of Allah "Allah's blessing and peace be upon him" so that he used to think that he had sexual relations with his wives though he actually did not do. Then one day he said: "O A'isha! Do you know that Allah inspired me concerning the matter I asked Him about? Two men came to me, one of whom sat near my head and the other sat near my feet. The one near my feet asked the one near my head: "What is wrong with this man?" The latter replied: "He is under the effect of magic." The first one asked: "Who has worked magic on him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material did he use?" The other replied: "a skin of pollen of a male date palm tree, A comb, and the hair gathered on it, (and all of that) kept under a stone in the well of Dharwan." The Prophet "Allah's blessing and peace be upon him" went to that well. He said: "That was the well which was shown to me (in my dream). Its date-palm trees looked like the heads of devils, and Its water looked like the infusion of Henna leaves." The Prophet "Allah's blessing and peace be upon him" ordered that those things should be taken out. I said : "Why do you not disclose (this magic object)?" He said: "Allah has cured me; and I dislike to let evil spread among my people." (Labid was a man from Banu'zuraiq, an ally of The Jews).

[57] What about the forbidden envy?

Allah Almighty said: "And from the mischief of the envious one as he practises envy." (The Daybreak "Al'falaq" 5)

٦٠٦٢ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللّه: حَدَّثَنا سُفيانُ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِم، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللّه ﷺ حِينَ ذَكَرَ في الإِزارِ ما ذَكَرَ، قالَ أَبُو بَكْرٍ: يَا رَسُولَ اللّه، إِنَّ إِزارِي يَسْقُطُ مِنْ أَحَدِ شِقَّيهِ؟ قالَ: «إِنَّكَ لَسْتَ مِنْهُمْ».

[طرفه في: ٣٦٦٥].

٥٦ ـ باب قَوْلِ اللّهِ تَعَالَى: ﴿إِنَّ اللّهَ يَأْمُرُ بِالعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي القُرْبَى وَيَنْهَى عَنِ الفَحْشَاءِ وَالمُنْكَرِ وَالبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النحل: ٩٠]

وَقَوْلِهِ: ﴿إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ﴾ [يونس: ٢٣] ﴿ثُمَّ بُغِيَ عَلَيهِ لَيَنْصُرَنَّهُ اللّهُ﴾ [الحج: ٦٠] وَتَرْكِ إِثارَةِ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كافِرٍ.

٦٠٦٣ ـ حدّثنا الحُمَيدِيُّ: حدّثنا سُفيانُ: حدّثنا هِشامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: مَكَثَ النَّبِيُّ ﷺ كَذا وَكَذا، يُخَيَّلُ إِلَيهِ أَنَّهُ يَأْتِي أَهْلَهُ وَلا يَأْتِي، قالَتْ عائِشَةُ: فَقَالَ لِي ذَاتَ يَوْمٍ: «يَا عائِشَةُ، إِنَّ اللّهَ أَفْتَانِي في أَمْرٍ اسْتَفْتَيتُهُ فِيهِ: أَتَانِي رَجُلانِ، فَجَلَسَ أَحَدُهُما عِنْدَ رِجْلَيَّ وَالآخَرُ عِنْدَ رَأْسِي، فَقالَ الَّذِي عِنْدَ رِجْلَيَّ لِلَّذِي عِنْدَ رَأْسِي: ما بَالُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، يَعْنِي مَسْحُوراً، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بْنُ أَعْصَمَ، قالَ: وَفِيمَ؟ قالَ: في جُفِّ طَلْعَةِ ذَكَرٍ في مُشْطٍ وَمُشَاقَةٍ، تَحْتَ رَعُوفَةٍ في بِئْرِ ذَرْوَانَ». فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «هذهِ البِئْرُ الَّتِي أُرِيتُهَا، كَأَنَّ رُؤُسَ نَخْلِهَا رُؤُوسُ الشَّيَاطِينِ، وَكَأَنَّ ماءَهَا نُقَاعَةُ الحِنَّاءِ» فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَأُخْرِجَ، قالَتْ عائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللّه فَهَلاَّ، تَعْنِي تَنَشَّرْتَ؟ فَقالَ النَّبِيُّ ﷺ: «أَمَّا اللّهُ فَقَدْ شَفَانِي، وَأَمَّا أَنَا فَأَكْرَهُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرّاً». قالَتْ: وَلَبِيدُ ابْنُ أَعْصَمَ، رَجُلٌ مِنْ بَنِي زُرَيقٍ، حَلِيفٌ لِيَهُودَ.

[طرفه في: ٣١٧٥].

٥٧ ـ باب ما يُنْهى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ

وَقَوْلِهِ تَعالَى: ﴿وَمِنْ شَرِّ حاسِدٍ إِذَا حَسَدَ﴾ [الفلق: ٥].

٦٠٦٣ ـ قوله: (جفّ طلعة) بإضافة جف لطلعة وبتنوينهما، وقوله: ذكر صفة لجفّ وهو وعاء الطلع ا هـ. من الشارح.

ـ قوله: (ومشاطه) هكذا في المتن والشرح المطبوعين بمصر. وفي نسخة العينيّ ومشاقة بالقاف بدل الطاء، ولعله الصواب قال: وهي ما يغزل من الكتان ا هـ.

ـ وقوله: (تحت رعوفة) كذا في الشارح. وفي نسخة العينيّ راعوفة بألف بعد الراء وهو كذلك في اللغة قالوا: وروى راعوثة بالثاء بدل الفاء فليحرر ا هـ. مصححه.

ـ قوله: تعني تنشرت مدرج في الخبر يعني أن السيدة عائشة قالت: فهلا أظهرت السحر وكتبنا معنى النشرة من قبل ا هـ.

ـ حليف لليهود نخ.

6064- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware of suspicion for suspicion is the falsest talk. Do not look for the faults of one another, do not spy upon each other, do not envy one another, do not desert one another, and do not have enmity with one another, but be, O slaves of Allah, brothers."

6065- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not hate one another. Be not jealous of one another. Do not desert each other. O Allah's worshipers! Be brothers. It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

[58] Allah's saying: "O ye who believe! Avoid suspicion as much (as possible): for suspicion is some cases is a sin: and spy not on each other." (The Chambers "Al'hujurat" 12)

6066- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Beware of suspicion, for suspicion is the falsest tales. Do not look for the others faults. Do not spy on one another. Do not overbid one another (with no real desire of buying). Be not jealous of one another. Do not hate one another. Do not desert (stop talking to) one another. O Allah's worshipers! Be brothers!"

[59] The permissible suspicion

6067- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I do not think that so-and-so, and so-and-so know anything of our religion." (Al'laith (the sub-narrator) said: "They were two men of Hypocrites.")

6068- A'isha "Allah be pleased with her" narrated: One day, The Prophet "Allah's blessing and peace be upon him" entered upon me and said: "O A'isha! I do not think that so-and-so, and so-and-so know our religion which we are following."

٦٠٦٤ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخبَرَنَا عَبْدُ اللّهِ: أَخبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قال: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَكُونُوا عِبَادَ اللّهِ إِخْوَاناً». [طرفه في: ٥١٤٣].

٦٠٦٥ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قال: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللّهِ إِخْوَاناً، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

[الحديث ٦٠٦٥ ـ طرفه في: ٦٠٧٦].

٥٨ ـ بابٌ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلاَ تَجَسَّسُوا﴾ [الحجرات: ١٢]

٦٠٦٦ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قال: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللّهِ إِخْوَاناً». [طرفه في: ٥١٤٣].

٥٩ ـ باب ما يَكُونُ مِنَ الظَّنِّ

٦٠٦٧ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: قالَ النَّبِيُّ ﷺ: «ما أَظُنُّ فُلاَناً وَفُلاَناً يَعْرِفَانِ مِنْ دِينِنَا شَيئاً». قالَ اللَّيثُ: كانَا رَجُلَينِ مِنَ المُنَافِقِينَ. [الحديث ٦٠٦٧ ـ طرفه في: ٦٠٦٨].

٦٠٦٨ ـ حدّثنا ابْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ بِهذا. وَقالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ يَوْماً وَقالَ: «يا عائِشَةُ، ما أَظُنُّ فُلاناً وَفُلاناً يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيهِ». [طرفه في: ٦٠٦٧].

٦٠ ـ باب سَتْرِ المُؤْمِنِ عَلَى نَفْسِهِ

٦٠٦٩ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ

٦٠٦٤ ـ قوله: ولا تحسسوا هو بالجيم الطالب لغيره وبالحاء الطالب لنفسه والتدابر التهاجر بإدبار كل أحد عن صاحبه كما في العيني.

٦٠٦٦ ـ قوله: ولا تناجشوا من النجش وهو أن يزيد في ثمن المبيع بلا رغبة ليخدع غيره فيوقعه فيزاد عليه وقد مرّ هذا في البيوع ووقع في جميع الروايات عن مالك بلفظ ولا تنافسوا وكذا أخرجه مسلم والمنافسة هي التنافس ا هـ، من العيني.

٦٠٦٩ ـ قوله: إلا المجاهرون كذا بالرفع عند الشارح وفي نسخة العيني إلا المجاهرين بالنصب وهو الصواب ا هـ.

[60] The believer's screening his sins

6069- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "All the sins of my followers will be forgiven except those of people who commit sins openly or disclose their sins to the people. An example of such disclosure is that a person commits a sin at night; and though Allah screens it from the public, he comes in the morning, saying: "O so-and-so! I did such-and-such (evil) deed yesterday. Though he spent his night screened by his Lord, with people not knowing his sin, in the morning he removed Allah's screen from him."

6070- Safwan Ibn Muhriz narrated: A man asked Ibn Omar: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning (Allah's) confidential talk (to his slaves)?" He replied: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will bring a believer near Him to be sheltered with His Screen and ask him: "Did you commit such-and-such sins?" He will say: "Yes." He will ask him once again: "Did you commit such-and-such sins?" He will say: "Yes." Allah will let him confess all his sins. Then Allah will say: "I screened your sins in the world and I forgive them for you today."

[61] What about haughtiness?

6071- Haritha Ibn Wahb Al'khuza'i "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "May I tell you of the people of Paradise? Every weak and poor humble person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

6072- Anas Ibn Malik "Allah be pleased with him" narrated: Any of the female slaves of Medina could take hold of the hand of The Messenger of Allah "Allah's blessing and peace be upon him" and take him wherever she wished.

[62] What about desertion? and The Prophet's saying: "It is not lawful for a man to desert his brother Muslim for more than three nights"

6073- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", was told that Abdullah Ibn Az'zubair, on hearing that she was selling or giving something as a gift, said: "By Allah, if A'isha does not stop this, I will declare her incompetent to dispose of her wealth." A'isha said: "Did he say so?" They (people) said: "Yes." A'isha said: "I vow to Allah that I will never speak to Ibn Az'zubair." When this desertion lasted long, Abdullah Ibn Az'zubair sought intercession with her, but she said: "By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow."

شهاب، عن ابن شهاب، عن سالم بن عبد الله قال: سمعتُ أبا هريرة يقول: سمعتُ رسولَ الله ﷺ يقول: «كل أمَّتي مُعافى إلا المُجاهرينَ، وإنَّ من المجانة أن يَعمل الرَّجل بالليل عملاً، ثم يُصبح وقد ستره الله، فيقول: يا فلان، عملتُ البارحة كذا وكذا، وقد بات يستُرُه ربُّه، ويُصبحُ يكشفُ سِترَ الله عنه».

٦٠٧٠ ـ حدّثنا مُسَدَّدٌ: حدَّثنا أبو عوانَة، عن قتادة، عن صفوانَ بن مُحرِزٍ: أنَّ رجلاً سأل ابن عمر: كيف سمعتَ رسول الله ﷺ يقول في النجوى؟ قال: «يدنُو أحدُكم من ربِّه حتَّى يضعَ كنفَهُ عليه، فيقول: عملتَ كذا وكذا؟ فيقولُ: نعم، ويقولُ: عملتَ كذا وكذا؟ فيقول: نعم، فيقرِّرهُ ثم يقول: إنِّي سترتُ عليك في الدُّنيا، فأنا أغفرُها لك اليومَ». [طرفه في: ٢٤٤١].

٦١ ـ باب الكِبْرِ

وقال مجاهدٌ: ﴿ثاني عطفه﴾ [الحج: ٩]: مُستكبرٌ في نفسه، عطفُهُ: رقبتُه.

٦٠٧١ ـ حدّثنا محمَّدُ بن كثيرٍ: أخبرنا سفيانُ: حدَّثنا معبدُ بنُ خالدٍ القيسيُّ، عن حارثةَ بن وهبٍ الخزاعيِّ، عن النبيِّ ﷺ قال: «ألا أخبركم بأهلِ الجنَّة؟ كلُّ ضعيفٍ مُتضاعِفٍ، لو أقسم على الله لأبرَّهُ. ألا أخبركُم بأهلِ النارِ؟ كلُّ عُتُلٍّ جوَّاظٍ مُستكبرٍ».

[طرفه في: ٤٩١٨].

٦٠٧٢ ـ وقالَ محمَّدُ بنُ عيسى: حدَّثنا هُشَيمٌ: أخبَرَنا حُميدٌ الطَّويلُ: حدَّثنا أنسُ بنُ مالكٍ قالَ: كانَتِ الأَمَةُ من إماءِ أهلِ المدينةِ، لَتأخُذُ بِيَدِ رسولِ الله ﷺ فتَنطلقُ به حيثُ شاءَت.

٦٢ ـ باب الهِجْرَةِ

وقول رسول الله ﷺ: «لا يحل لرجل أن يهجر أخاه فوق ثلاث».

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ ـ حدّثنا أبو اليمان: أخبرنا شعيبٌ، عن الزُّهريِّ، قال: حدَّثني عوفُ بنُ مالك بن الطُّفيلِ، هُوَ ابنُ الحارثِ، وهُوَ ابنُ أخي عائشة زوجِ النبيِّ ﷺ لأُمِّها، أنَّ عائشة حُدِّثت: أنَّ عبد الله بن الزُّبير قال في بيعٍ أو عطاءٍ أعطتهُ عائشةُ: والله لتنتهينَّ عائشةُ أو لأحجُرنَّ عليها، فقالت: أهُوَ قال هذا؟ قالوا: نعم، قالت: هو لله عليَّ

= ـ وإن من المجاهرة نخ.

٦٠٧٠ ـ قوله: كنفه أي ستره.

٦٠٧٢ ـ (كانت) وفي بعض النسخ زيادة إن المخففة قبله وهو الأصوب

٦٠٧٣ ـ قوله: إلا أدخلتماني نخ.

When this state of affairs was very long on Ibn Az'zubair (and caused him to feel it hard on him), he said to Al'miswar Ibn Makhrama and Abdur'rahman Ibn Al'aswad Ibn Abu'yaghuth, who were from the tribe of Banu'zuhra: "I beseech you, by Allah, to let me enter upon A'isha, for it is unlawful for her to vow to severe the relation with me." So Al'miswar and Abdur'rahman, wrapping their sheets around themselves, asked A'isha's permission saying: "Peace, Allah's Mercy, and Blessings be upon you! Shall we come in?" A'isha said: "Come in." They said: "All of us?" She said, not knowing that Ibn Az'zubair was also with them: "Yes, come in all of you." So, when they entered, Ibn Az'zubair entered the screened place, got hold of A'isha, started requesting her to excuse him, and wept. Al'miswar and Abdur'rahman also started requesting her to speak to him and to accept his repentance. They said : "The Prophet "Allah's blessing and peace be upon him" forbade what you know of deserting (not to talk to your Muslim Brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights." So when they increased their reminding her (of the virtue of keeping good relations with Kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying: "I have made a vow; and (the case of) vow is a difficult one." They (Al'miswar and Abdur'rahman) persisted in their appeal until she talked to Abdullah Ibn Az'zubair. She manumitted forty slaves as expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil would become wet with her tears.

6074- The same as above.

6075- The same previous narration.

6076- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not hate one another. Be not jealous of one another. Do not desert each other. O Allah's worshipers! Be brothers. It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

6077- Abu'aiyub Al'ansari "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former. But the better of the two will be he who greets the other first."

[63] It is lawful for one to desert the disobedient

6078- A'isha "Allah be pleased with her" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said to her: "I know when you are pleased with me or angry with me." I said: "How do you know that?" He said: "When you are pleased with me, you say: "No, by the Lord of Mohammad." But when you are angry with me, then you say: "No, by the Lord of Abraham."" Thereupon I said: "Yes (it is true), but by Allah, O Allah's Apostle, I leave nothing but your name."

نَذْرٌ، أَنْ لاَ أُكَلِّمَ ابْنَ الزُّبَيرِ أَبَداً، فَاسْتَشْفَعَ ابْنُ الزُّبَيرِ إِلَيها، حِينَ طَالَتِ الهِجْرَةُ، فَقَالَتْ: لاَ وَاللَّهِ لاَ أُشَفِّعُ فِيهِ أَبَداً، وَلاَ أَتَحَنَّثُ إِلَى نَذْرِي، فَلَمَّا طَالَ ذٰلِكَ عَلَى ابْنِ الزُّبَيرِ، كَلَّمَ المِسْوَرَ ابْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، وَهُمَا مِنْ بَنِي زُهْرَةَ، وَقَالَ لَهُمَا: أَنْشُدُكُمَا بِاللَّهِ لَمَّا أَدْخَلْتُمَانِي عَلَى عائِشَةَ، فَإِنَّهَا لاَ يَحِلُّ لَهَا أَنْ تَنْذُرَ قَطِيعَتِي. فَأَقْبَلَ بِهِ المِسْوَرُ وَعَبْدُ الرَّحْمٰنِ مُشْتَمِلَيْنِ بِأَرْدِيَتِهِمَا، حَتَّى اسْتَأْذَنَا عَلَى عائِشَةَ، فَقَالاَ: السَّلاَمُ عَلَيكِ وَرَحْمَةُ اللَّهِ وَبَرَكاتُه أَنَدْخُلُ؟ قالَتْ: عائِشَةُ ادْخُلُوا، قالُوا: كُلُّنا؟ قالَتْ: نَعَم، ادْخُلُوا كُلُّكُمْ، وَلاَ تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيرِ، فَلَمَّا دَخَلُوا دَخَلَ ابْنُ الزُّبَيرِ الحِجابَ، فَاعْتَنَقَ عائِشَةَ وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي، وَطَفِقَ المِسْوَرُ وَعَبْدُ الرَّحْمٰنِ يُنَاشِدَانِهَا إِلاَّ ما كَلَّمَتْهُ، وَقَبِلَتْ مِنْهُ، وَيَقُولاَنِ: إِنَّ النَّبِيَّ ﷺ نَهى عَمَّا قَدْ عَلِمْتِ مِنَ الهِجْرَةِ، فَإِنَّهُ: «لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاَثِ لَيَالٍ». فَلَمَّا أَكْثَرُوا عَلَى عائِشَةَ مِنَ التَّذْكِرَةِ وَالتَّحْرِيجِ، طَفِقَتْ تُذَكِّرُهُما وَتَبْكِي وَتَقُولُ: إِنِّي نَذَرْتُ، وَالنَّذْرُ شَدِيدٌ، فَلَمْ يَزَالاَ بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذٰلِكَ أَرْبَعِينَ رَقَبَةً، وَكانَتْ تَذْكُرُ نَذْرَهَا بَعْدَ ذٰلِكَ، فَتَبْكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا. [طرفه في: ٣٥٠٣].

٦٠٧٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبادَ اللَّهِ إِخْوَاناً، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاَثِ لَيَالٍ». [طرفه في: ٦٠٦٥].

٦٠٧٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاَثِ لَيَالٍ، يَلْتَقِيَانِ: فَيُعْرِضُ هٰذا وَيُعْرِضُ هٰذا، وَخَيْرُهُما الَّذِي يَبْدَأُ بِالسَّلاَمِ».

[الحديث ٦٠٧٧ ـ طرفه في: ٦٢٣٧].

٦٣ ـ بابُ ما يَجُوزُ مِنَ الهِجْرانِ لِمَنْ عَصى

وَقالَ كَعْبٌ، حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ: وَنَهى النَّبِيُّ ﷺ المُسْلِمِينَ عَنْ كَلاَمِنا، وَذَكَرَ خَمْسِينَ لَيلَةً.

٦٠٧٨ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ غَضَبَكِ وَرِضَاكِ». قالَتْ: قُلْتُ: وَكَيفَ تَعْرِفُ ذاكَ يا رَسُولَ اللَّهِ؟ قالَ: «إِنَّكِ إِذا كُنْتِ راضِيَةً قُلْتِ: بَلَى وَرَبِّ مُحَمَّدٍ، وَإِذا كُنْتِ ساخِطَةً قُلْتِ: لاَ وَرَبِّ إِبْرَاهِيمَ». قالَتْ: قُلْتُ: أَجَلْ، لَسْتُ أُهَاجِرُ إِلاَّ اسْمَكَ.

[طرفه في: ٥٢٢٨].

= ـ قوله: (إلا ما كلمته وقبلت منه) أي ما يطلبان منها إلا التكلم معه وقبول العذر منه وضبط كلمته وقبلت بالخطاب للمؤنث.

[64] One could visit his companion everyday, in the morning and in the evening

6079- A'isha "Allah be pleased with her", The Prophet's wife, reported: I never remembered my parents believing in any religion other than the true religion (of Islam), and (I Don't remember) a single day passing without our being visited by Allah's Apostle "Allah's blessing and peace be upon him" in the morning and in the evening. One day, while we were sitting in Abu'bakr's house at noon, someone said to Abu'bakr: "This is Allah's Apostle "Allah's blessing and peace be upon him" coming at a time at which he never used to visit us before." Abu'bakr said: "He has not come at this hour except for a great necessity." The Prophet "Allah's blessing and peace be upon him" said: "I have been given permission to migrate."

[65] What about the visit? and what about he, who visited some people and had a meal with them?

6080- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” visited a certain family among the Ansar, with whom he had a meal. When he intended to leave, he asked for a place in the house for him to pray. A mat sprinkled with water was spread on which he offered prayer, and invoked Allah's Blessing upon them (the family members).

[66] One’s wearing the best clothes available for meeting the delegates

6081- Ibn Omar “Allah be pleased with both” narrated: Omar saw a silken cloak over a man (for sale). He took it to The Prophet “Allah’s blessing and peace be upon him” and said: “O Allah's Apostle! Buy this and wear it when the delegates come to you.” He said: “The silk is worn by one who will have no share (reward in the Hereafter).” Some time later, The Prophet “Allah’s blessing and peace be upon him” sent a (similar) cloak to him, which Omar brought back to The Prophet “Allah’s blessing and peace be upon him” and said: “You sent this to me, though you had said about a similar one what you said?” The Prophet “Allah’s blessing and peace be upon him” said: “I sent it to you, by whose selling you may get money.” For this, Ibn Omar used to hate the silken marks on the garments.

[67] Making the bond of brotherhood and treaties between the people

in this respect, Abu’juhaifa narrated that The Prophet “Allah’s blessing and peace be upon him” made a bond of brotherhood between Salman and Abud’darda. Abdur’rahman Ibn Awf reported that The Messenger of Allah “Allah’s blessing and peace be upon him” made a bond of brotherhood between Sa’d Ibn Ar’rabie and him.

٦٤ - بابٌ هل يَزُورُ صاحِبَهُ كُلَّ يَوْم، أَوْ بُكْرَةً وَعَشِيًّا

٦٠٧٩ - حدّثنا إبْراهيم: أخبَرنا هِشامٌ، عَن مَعمر. وقالَ اللَّيثُ: حَدَّثَني عُقَيلٌ: قالَ ابْنُ شِهابٍ: فَأَخْبَرَني عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ زَوجَ النَّبيِّ ﷺ قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إلاَّ وَهُما يَدِينانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيهِما يَومٌ إلاَّ يَأْتِينا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفَيِ النَّهارِ، بُكْرَةً وَعَشِيَّةً، فَبَيْنَما نَحْنُ جُلُوسٌ في بَيتِ أَبي بَكْرٍ في نَحْرِ الظَّهِيرَةِ، قالَ قائِلٌ: هذا رَسُولُ اللَّهِ ﷺ، في ساعَةٍ لَمْ يَكُنْ يَأْتِينا فِيهَا، قالَ أَبُو بَكْرٍ: ما جاءَ بِهِ في هذهِ السَّاعَةِ إلاَّ أَمْرٌ، قالَ: «إنِّي قَدْ أُذِنَ لِي بِالخُرُوجِ».

[طرفه في: ٤٧٦].

٦٥ - باب الزِّيارَةِ، وَمَنْ زارَ قَوْماً فَطَعِمَ عِنْدَهُمْ

وَزارَ سَلْمانُ أَبا الدَّرْداءِ في عَهْدِ النَّبِيِّ ﷺ فَأَكَلَ عِنْدَهُ.

٦٠٨٠ - حدّثنا مُحَمَّدُ بْنُ سَلام: أَخبَرَنا عَبْدُ الوَهَّابِ، عَن خالِدٍ الحَذَّاءِ، عَن أَنَسِ بْنِ سِيرِينَ، عَن أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ زارَ أَهْلَ بَيتٍ في الأَنْصارِ، فَطَعِمَ عِنْدَهُمْ طَعاماً، فَلَمَّا أَرادَ أَنْ يَخْرُجَ، أَمَرَ بِمَكانٍ مِنَ البَيتِ فَنُضِحَ لَهُ عَلى بِساطٍ، فَصَلَّى عَلَيهِ وَدَعا لَهُمْ. [طرفه في: ٦٧٠].

٦٦ - باب مَنْ تَجَمَّلَ لِلْوُفُودِ

٦٠٨١ - حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الصَّمَدِ قالَ: حَدَّثَني أَبِي قالَ: حَدَّثَني يَحْيَى بْنُ أَبي إسْحاقَ قالَ: قالَ لِي سالِمُ بْنُ عَبْدِ اللَّهِ: ما الإِسْتَبْرَقُ؟ قُلتُ: ما غَلُظَ مِنَ الدِّيباجِ، وَخَشُنَ مِنْهُ. قالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: رَأَى عُمَرُ عَلى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ، فَأَتى بِها النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللَّهِ، اشْتَرِ هذهِ، فَالبَسْها لِوَفْدِ النَّاسِ إذا قَدِمُوا عَلَيكَ فَقالَ: «إِنَّما يَلْبَسُ الحَرِيرَ مَنْ لا خَلاقَ لَهُ». فَمَضَى في ذلكَ ما مَضَى، ثُمَّ إنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيهِ بِحُلَّةٍ، فَأَتى بِها النَّبِيَّ ﷺ فَقالَ: بَعَثْتَ إِلَيَّ بِهذِهِ، وَقَدْ قُلْتَ في مِثْلِها ما قُلْتَ؟ قالَ: «إِنَّما بَعَثْتُ إِلَيكَ لِتُصِيبَ بِها مالاً». فَكانَ ابْنُ عُمَرَ يَكْرَهُ العَلَمَ في الثَّوبِ لِهذا الحَدِيثِ.

[طرفه في: ٨٨٦].

٦٧ - باب الإِخاءِ وَالحِلْفِ

وَقالَ أَبُو جُحَيفَةَ: آخَى النَّبِيُّ ﷺ بَينَ سَلْمانَ وَأَبي الدَّرْداءِ. وَقالَ عَبْدُ الرَّحْمنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنا المَدِينَةَ آخَى النَّبِيُّ ﷺ بَيني وَبَينَ سَعْدِ بْنِ الرَّبِيعِ.

٦٠٨٢ - حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَن حُمَيدٍ، عَن أَنَسٍ، قالَ: لَمَّا قَدِمَ عَلَينا: عَبْدُ

٦٠٨٢ - قال النبيّ نخ.

6082- Anas Ibn Malik "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina, he made a bond of brotherhood between Abdur'rahman Ibn Awf and Sa'd Ibn Ar'rabie. (Being informed that Abdur'rahman had got married), he (The Prophet) said to him: "Make a wedding banquet even with a sheep."

6083- Asim narrated: I asked Anas Ibn Malik: "Did you know that The Prophet "Allah's blessing and peace be upon him" said: "There is no treaty of brotherhood in Islam"?" Anas said: "The Prophet "Allah's blessing and peace be upon him" made a treaty (of brotherhood) between the Ansar and Quraish in my home."

[68] One's smiling and laughing

6084- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: The wife of Rifa'a Al'qurazi came to The Messenger of Allah "Allah's blessing and peace be upon him". She said: "O Messenger of Allah! I was the wife of Rifa'a who divorced me irrevocably. Then I married Abdur'rahman Ibn Az'zubair who, by Allah, O Allah's Apostle, has only something like a fringe of a garment", Showing the fringe of her veil. Khalid Ibn Sa'eed, who was standing at the door, and had not been admitted, heard what she had said (to The Prophet). He said to Abu'bakr who was present: "O Abu'bakr! Why do you not prevent this lady from saying such things openly before Allah's Apostle?" No, by Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did nothing but smiled. Then he said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless Abdur'rahman consummates his marriage with you."

6085- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: Once Omar asked the permission to see The Messenger of Allah "Allah's blessing and peace be upon him" in whose company there were some Quraishi women who were talking to him, asking him for more financial support, raising their voices. When Omar asked permission to enter, the women got up hurriedly to screen themselves. When The Messenger of Allah "Allah's blessing and peace be upon him" admitted Omar, The Messenger of Allah "Allah's blessing and peace be upon him" was smiling. Omar asked: "O Allah's Apostle! May my father and mother be sacrificed for you! May Allah keep you gay always." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am astonished at these women who were with me. As soon as they had heard your voice, they hastened to screen themselves." Omar said: "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying: "O enemies of your own souls! Do you fear me and not The Messenger of Allah "Allah's blessing and peace be upon him"?" They replied: "Yes, for you are a fearful and fierce man in comparison with Allah's Apostle." On that, The Messenger of Allah "Allah's blessing and peace be upon him" said (to Omar): "O Ibn Al'khattab! By He, in whose hand my soul is, whenever Satan sees you taking a path, he takes a path other than yours."

الرَّحْمٰنِ، فَآخَى النَّبِيُّ ﷺ بينَهُ وَبينَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».
[طرفه في: ٢٠٤٩].

٦٠٨٣ ـ حدّثنا مُحَمَّدُ بنُ صَبَّاحٍ: حَدَّثَنَا إِسْمَاعِيلُ بنُ زَكَرِيَّاءَ: حَدَّثَنَا عاصِمٌ قال: قُلتُ لأنَسِ بنِ مالكٍ: أَبَلَغَكَ أنَّ النَّبِيَّ ﷺ قال: «لا حِلْفَ في الإِسْلامِ»؟ فَقالَ: قَدْ حالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيشٍ والأَنْصارِ في داري.
[طرفه في: ٢٢٩٤].

٦٨ ـ باب التَّبَسُّمِ والضَّحِكِ

وَقالَتْ فاطِمَةُ عَلَيهَا السَّلامُ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ فَضَحِكْتُ. وَقالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ هُوَ أَضْحَكَ وَأَبْكَى

٦٠٨٤ ـ حدّثنا حِبَّانُ بْنُ مُوسى: أَخْبَرَنا عَبدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ رِفاعَةَ القُرَظِيَّ طَلَّقَ امْرَأَتَه فَبَتَّ طَلاقَها، فَتَزَوَّجَها بَعْدَهُ عَبْدُ الرَّحْمٰنِ بْنُ الزَّبِيرِ، فَجاءَتِ النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّها كانَتْ عِنْدَ رفاعة فطَلَّقَها آخِرَ ثَلاثِ تَطْلِيقاتٍ، فتزوجها بعده عَبدُ الرَّحْمٰنِ بْنُ الزَّبِيرِ، وإِنَّهُ واللهِ ما معَهُ يا رَسولَ اللهِ إلاَّ مِثْلُ هذه الهُدْبَةِ، لِهُدْبَةٍ أَخَذَتْها مِنْ جِلْبابِها، قالَ: وَأَبُو بَكْرٍ جالِسٌ عِنْدَ النَّبِيِّ ﷺ، وَابْنُ سَعِيدِ ابْنِ العاصِ جالِسٌ بِبابِ الحُجْرَةِ لِيُؤْذَنَ لَهُ، فَطَفِقَ خالِدٌ يُنادِي أَبا بَكْرٍ: يا أَبا بَكْرٍ، أَلا تَزْجُرُ هذهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ، وَما يَزِيدُ رَسُولُ اللهِ ﷺ عَلَى التَّبَسُّمِ، ثُمَّ قالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفاعَةَ، لا، حَتَّى تَذُوقِي عُسَيلَتَهُ وَيَذُوقَ عُسَيلَتَكِ».
[طرفه في: ٢٦٣٩].

٦٠٨٥ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنا إِبْراهِيمُ، عَنْ صالِحِ بْنِ كَيسانَ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الخَطَّابِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: اسْتَأْذَنَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللّهُ عَنْهُ عَلَى رَسُولِ اللّهِ ﷺ، وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيشٍ يَسْأَلْنَهُ وَيَسْتَكْثِرْنَهُ، عالِيَةً أَصْواتُهُنَّ عَلى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبادَرْنَ الحِجابَ، فَأَذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ والنَّبِيُّ ﷺ يَضْحَكُ، فَقالَ: أَضْحَكَ اللّهُ سِنَّكَ يا رَسُولَ اللّهِ بِأَبِي أَنْتَ وأُمِّي؟ فَقالَ: «عَجِبْتُ مِنْ هٰؤُلاءِ اللَّاتِي كُنَّ عِنْدِي، لَمَّا سَمِعْنَ صَوْتَكَ تَبادَرْنَ الحِجابَ». فَقالَ: أَنْتَ أَحَقُّ أَنْ يَهَبْنَ يا رَسُولَ اللّهِ، ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقالَ: يا عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلَمْ تَهَبْنَ رَسُولَ اللّهِ ﷺ؟ فَقُلْنَ: إِنَّكَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللّهِ ﷺ، قالَ رَسُولُ اللّهِ ﷺ: «إِيهٍ يا ابْنَ

٦٠٨٤ ـ قوله: (خالد) هو ابن سعيد المذكور كما في الشارح.

٦٠٨٥ ـ قوله: عالية نصب على الحال ويجوز الرفع على أن يكون خبر مبتدأ محذوف أي هنّ عالية وأصواتهنّ مرفوع به اهـ. عيني.

ـ قوله: إيه كلمة استزادة.

6086- Abdullah Ibn Omar "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged Ta'if and could not conquer its people, he said: "We will return to Medina If Allah wills." The Companions (of The Prophet "Allah's blessing and peace be upon him") said: "We shall not go away before conquering it (The Fort of Ta'if)." Then The Prophet "Allah's blessing and peace be upon him" said (to them): "Fight tomorrow." They fought fiercely and (many of them) were wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." All of them kept silent, whereupon The Prophet "Allah's blessing and peace be upon him" smiled.

6087- Abu'huraira "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him", a man came and said: "O Allah's Apostle! I have been ruined. I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Manumit a slave." He replied : "I cannot afford to do so." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Fast for two successive months." He replied : "I have no power to do so." The Prophet "Allah's blessing and peace be upon him" said to him: "Then feed sixty poor persons." He replied : "I could not afford to do it." Then, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He asked: "Where is the questioner?" He replied: "I'm here." The Prophet "Allah's blessing and peace be upon him" said : "Take this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? By Allah, there is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled until his premolar teeth became visible and then said: "Feed your family with it."

6088- Anas "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" who was wearing a Najrani outer garment with a thick hem, a Bedouin came upon The Prophet "Allah's blessing and peace be upon him" and pulled his garment so violently that I recognized the impress of the hem of the garment on his (The Prophet's) shoulder, caused by the violence of his (The Bedouin's) pull. Then the Bedouin said: "O Mohammad! Order for me something from Allah's Fortune which you have." The Prophet "Allah's blessing and peace be upon him" turned to him smiling, and ordered that a gift should be given to him.

6089- Jarir narrated: Since I embraced Islam, The Prophet "Allah's blessing and peace be upon him" never prevented me (from seeing him). The more he met me, the more he smiled to me.

الخَطَّابِ، وَالَّذِي نَفسِي بِيَدِهِ، ما لَقِيَكَ الشَّيطَانُ سَالِكاً فَجًّا إِلاَّ سَلَكَ فَجًّا غَيرَ فَجِّكَ».

[طرفه في: ٣٢٩٤].

٦٠٨٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي العَبَّاسِ، عَنْ عَبْدِ ابنِ عَمْرٍو قال: لَمَّا كانَ رَسُولُ اللّهِ ﷺ بالطَّائِفِ قال: «إِنَّا قافِلُونَ غَداً إِنْ شاءَ اللّهُ» فَقالَ نَاسٌ مِنْ أَصْحابِ رَسُولِ اللّهِ ﷺ: لا نَبْرَحُ أَوْ نَفتَحَهَا، فَقَالَ النَّبِيُّ ﷺ: «فَاغْدُوا عَلَى القِتَالِ». قال: فَغَدَوْا فَقَاتَلُوهُمْ قِتَالاً شَدِيداً، وَكَثُرَ فِيهِمُ الجِرَاحَاتُ، فَقَالَ رَسُولُ اللّهِ ﷺ: «إِنَّا قافِلُونَ غَداً إِنْ شاءَ اللّهُ». قال: فَسَكَتُوا، فَضَحِكَ رَسُولُ اللّهِ ﷺ. قالَ الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: كُلَّهُ بِالخَبَرِ. [طرفه في: ٤٣٢٥].

٦٠٨٧ ـ حدّثنا مُوسى: حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: هَلَكْتُ، وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قال: «أَعْتِقْ رَقَبَةً». قال لَيسَ لِي، قال: «فَصُمْ شَهْرَينِ مُتَتَابِعَينِ». قال: لا أَسْتَطِيعُ، قالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً». قال: لا أَجِدُ، فَأُتِيَ بِعَرَقٍ فِيهِ تَمْرٌ. قال إِبْرَاهِيمُ: العَرَقُ المِكْتَلُ. فَقَالَ: «أَينَ السَّائِلُ، تَصَدَّقْ بِهَا». قالَ: عَلَى أَفقَرَ مِنِّي، وَاللّهِ ما بَينَ لاَبَتَيهَا أَهْلُ بَيتٍ أَفقَرُ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، قالَ: «فَأَنْتُمْ إِذاً».

[طرفه في: ١٩٣٦].

٦٠٨٨ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ الأُوَيسِيُّ: حَدَّثَنَا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّهِ ابْنِ أَبِي طَلحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللّهِ ﷺ وَعَلَيهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، قالَ أَنَسٌ: فَنَظَرْتُ إِلَى صَفحَةِ عاتِقِ النَّبِيِّ ﷺ وَقَدْ أَثَّرَتْ بِهَا حاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قالَ: يَا مُحَمَّدُ مُرْ لِي مِنْ مالِ اللّهِ الَّذِي عِنْدَكَ، فَالتَفَتَ إِلَيهِ فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[طرفه في: ٣١٤٩].

٦٠٨٩ ـ حدّثنا ابْنُ نُمَيرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيسٍ، عَنْ جَرِيرٍ قالَ: ما حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أَسْلَمْتُ، وَلا رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي.

[طرفه في: ٣٠٢٠].

٦٠٨٦ ـ قوله: ابن عمرو أي ابن العاص وفي رواية ابن عمر بضم العين وهو الصواب قاله الشارح القسطلاني.

ـ قوله: لا نبرح أو نفتحها أي لا نفارق إلى أن نفتحها اهـ. عيني.

ـ قوله: (كله بالخبر) أي حدثنا كل الحديث بلفظ الخبر لا بلفظ العنعنة ويروى بالخبر كله أي حدثنا بجميع هذا الخبر ا هـ. عيني.

٦٠٨٧ ـ قوله: (فأتي) كذا في نسخ المتن، وفي الشرح المطبوع للقسطلانيّ زيادة النبيّ مع التصلية تحت علامة المتن، ولعله سبق عمل صفقة الحروف ا هـ.

6090- (Jarir resumed): Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand, and said: “O Allah! Make him firm and make him a guiding and a rightly guided man.”

6091- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?” The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge." Ommu'salama laughed and asked: "O Allah's Apostle! Does a woman get a discharge?" He replied: "Yes, and that is why the son resembles his mother."

6092- A’isha “Allah be pleased with her” narrated: “I never saw The Messenger of Allah “Allah’s blessing and peace be upon him” laughing too loudly to see his uvula, but he used to smile.”

6093- Anas “Allah be pleased with him” narrated: A man came to The Prophet “Allah’s blessing and peace be upon him” on a Friday while he was delivering a sermon at Medina, and said: “There is a shortage of rain, so please invoke your Lord to bless us with the rain." The Prophet “Allah’s blessing and peace be upon him” looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together. It rained until the Medina valleys started flowing with water. It continued raining until the next Friday when that man (or another man) stood up while The Prophet “Allah’s blessing and peace be upon him” was delivering the Friday sermon, and said: “We are drowned; Please invoke your Lord to withhold it (rain) from us." The Prophet “Allah’s blessing and peace be upon him” smiled and said twice or thrice: "O Allah! Please let it rain round about and not upon us." The clouds started dispersing over Medina to the right and to the left; and it rained round about and not upon Medina. Allah showed them (people) the miracle of His Prophet and His response to his invocation.

[69] Allah's saying: " O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 119)

6094- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Truthfulness leads to righteousness, and righteousness leads to Paradise, and a man keeps on

٦٠٩٠ ـ وَلَقَدْ شَكَوْتُ إِلَيهِ أَنِّي لاَ أَثْبُتُ عَلَى الخَيلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هادِياً مَهْدِياً».

[طرفه في: ٣٠٣٥].

٦٠٩١ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ زَينَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ سُلَيمٍ قالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لاَ يَسْتَحِي مِنَ الحَقِّ، هَل عَلَى المَرْأَةِ غُسْلٌ إِذَا احْتَلَمَتْ؟ قالَ: «نَعَمْ، إِذَا رَأَتِ المَاءَ». فَضَحِكَتْ أُمُّ سَلَمَةَ، فَقالَتْ: أَتَحْتَلِمُ المَرْأَةُ؟ فَقالَ النَّبِيُّ ﷺ: «فَبِمَ شَبَهُ الوَلَدِ».

[طرفه في: ١٣٠].

٦٠٩٢ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو: أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: ما رَأَيْتُ النَّبِيَّ ﷺ مُسْتَجْمِعاً قَطُّ ضاحِكاً حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كانَ يَتَبَسَّمُ.

[طرفه في: ٤٨٢٨].

٦٠٩٣ ـ حدّثنا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. وَقالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجلاً جاءَ إِلَى النَّبِيِّ ﷺ يَوْمَ الجُمُعَةِ وَهُوَ يَخْطُبُ بِالمَدِينَةِ، فَقالَ: قَحَطَ المَطَرُ، فَاسْتَسْقِ رَبَّكَ، فَنَظَرَ إِلَى السَّماءِ وَما نَرَى مِنْ سَحَابٍ، فَاسْتَسْقَى، فَنَشَأَ السَّحابُ بَعْضُهُ إِلَى بَعْضٍ، ثُمَّ مُطِرُوا حَتَّى سَالَتْ مَثَاعِبُ المَدِينَةِ، فَمَا زَالَتْ إِلَى الجُمُعَةِ المُقْبِلَةِ ما تُقْلِعُ، ثُمَّ قامَ ذلِكَ الرَّجُلُ أَوْ غَيرُهُ، وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: غَرِقْنَا، فَادْعُ رَبَّكَ يَحْبِسْهَا عَنَّا، فَضَحِكَ ثُمَّ قالَ: «اللَّهُمَّ حَوَالَينَا وَلاَ عَلَينَا» مَرَّتَينِ أَوْ ثَلاَثاً، فَجَعَلَ السَّحَابُ يَتَصَدَّعُ عَنِ المَدِينَةِ يَمِيناً وَشِمالاً، يُمْطَرُ ما حَوَالَينَا وَلاَ يُمْطِرُ مِنْهَا شَيءٌ، يُرِيهِمُ اللَّهُ كَرَامَةَ نَبِيِّهِ ﷺ وَإِجابَةَ دَعْوَتِهِ.

[طرفه في: ٩٣٢]

٦٩ ـ باب قَوْلِ اللَّه تَعَالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٩] وَما يُنْهَى عَنِ الكَذِبِ

٦٠٩٤ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى البِرِّ، وَإِنَّ البِرَّ يَهْدِي إِلَى

٦٠٩١ ـ لا يستحي نخ.

ـ قوله: (غسل) بفتح الغين المعجمة مصدر غسل يغسل وبالضم الاغتسال فيقرأ بالوجهين (شارح).

٦٠٩٢ ـ قوله: (ضاحكاً) أي من جهة الضحك وروي: ضحكاً كما في الشارح.

٦٠٩٣ ـ قوله (مثاعب المدينة) أي مسايل الماء التي بالمدينة ا هـ. شارح.

telling the truth until he becomes a truthful person. Falsehood leads to wickedness (or evil-doing), and wickedness leads to the (Hell) Fire, and a man may keep on telling lies till he is enlisted (in his deeds book) before Allah as a liar."

6095- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you trust him, he proves to be betrayer."

6096- Samura Ibn Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw (in a dream) two men came to me and said: "The person, whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies which people would report on his authority till they spread all over the world. So he will be punished as such to The Day of Judgement.""

[70] What about the right guidance?

6097- Hudhaifa "Allah be pleased with him" narrated: From amongst the people, Ibn Ommu'abd , more than anyone else, resembles The Prophet "Allah's blessing and peace be upon him" (to some extent) in solemn gate and good appearance of piety, as well as in calmness and moderation, from the time he goes out of his house till he returns to it. But we do not know how he does with his family when he is alone with them.

6098- Tariq narrated: Abdullah said: "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Mohammad."

[71] One's patience against harm

and Allah's saying: "Spacious is Allah's earth; those who patiently persevere will truly receive a reward without measure." (The Crowds "Az'zumar" 10)

6099- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None is more patient against a harmful saying, heard from people, than Allah. They ascribe children to Him, yet He gives them health and livelihood."

الجَنَّة، وإنَّ الرَّجل لَيَصْدُقُ حتَّى يكُونَ صِدِّيقاً. وإنَّ الكَذِبَ يَهدِي إلَى الفُجُورِ، وإنَّ الفُجُورَ يَهدِي إلَى النَّارِ، وإنَّ الرَّجل لَيَكذِبُ، حتَّى يُكتَبَ عِندَ اللهِ كذَّاباً».

٦٠٩٥ – حدّثنا ابنُ سَلام: حَدَّثَنا إسماعيلُ بنُ جَعْفَر، عَنْ أَبِي سُهَيلٍ نافِعِ بْنِ مالكِ بْنِ أَبِي عامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا وعَدَ أَخْلَفَ، وإذَا اؤْتُمِنَ خَانَ».

[طرفه في: ٣٣].

٦٠٩٦ ـ حدثنا مُوسى بنُ إسْماعِيلَ: حَدَّثَنا جريرٌ: حَدَّثَنَا أَبُو رَجاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «رأيتُ رَجُلينِ أَتَيانِي، قالا: الَّذِي رَأَيتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يَكْذِبُ بالكَذْبَةِ تُحمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ القِيامَةِ».

[طرفه في: ٨٤٥].

٧٠ ـ بابٌ في الهَدْيِ الصَّالِحِ

٦٠٩٧ ـ حدّثنا إسْحاقُ بنُ إبْراهِيمَ قالَ: قُلتُ لأَبِي أُسامَةَ: حَدَّثَكُمُ الأَعْمَشُ: سَمِعْتُ شَقِيقاً قالَ: سَمِعتُ حُذيفَةَ يَقولُ: إنَّ أشبَهَ النَّاسِ، دلاً وسَمتاً وهَدياً برسُولِ اللّهِ ﷺ لابنِ أُمِّ عَبْدٍ، مِنْ حِينِ يَخرُجُ مِنْ بَيتِهِ إلى أن يَرجِعَ إليهِ، لا نَدْرِي ما يَصْنَعُ في أهلِهِ إذا خَلا.

[طرفه في: ٣٧٦٢].

٦٠٩٨ ـ حدثنا أبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ مُخارِقٍ: سَمِعْتُ طَارِقاً قالَ: قالَ عَبدُ اللّهِ: إنَّ أَحْسَنَ الحَدِيثِ كِتابُ اللّهِ، وَأَحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ.

[الحديث ٦٠٩٨ ـ طرفه في: ٧٢٧٧].

٧١ ـ باب الصَّبْرِ عَلى الأذى

وَقَوْلِ اللهِ تَعالَى: ﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠].

٦٠٩٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ سُفيَانَ قالَ: حَدَّثَنِي الأَعْمَشُ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ أَبِي مُوسى رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لَيسَ أَحَدٌ، أَوْ: لَيسَ شَيءٌ أَصْبَرَ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَداً، وَإِنَّهُ لَيُعَافِيهِمْ وَيَرْزُقُهُمْ».

[الحديث ـ طرفه في: ٧٣٧٨].

٦٠٩٧ ـ حدثكم الأعمش نخ.

ـ إنّ أشبه الناس نخ.

ـ قوله: دلاً الخ الدلّ قريب المعنى من الهدي وهما من السكينة والوقار في الهيئة والمنظر والشمائل والهدي هو السيرة والسمت الطريق والمقصد وهيئة أهل الخير اهـ. من العيني.

6100- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed (some war booty among his companions). Then a person from Ansar came and said: "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went to him; and he was among his companions. I had a private talk with him in which I informed him. Upon that, the colour of his face changed with anger to the extent that I wished I would not have told him. He said: "Moses was harmed with more than this, yet he kept patient."

[72] What about he, who does not face people with reproach?

6101- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" did something and allowed his people to do it, from which some people refrained from doing. When The Prophet "Allah's blessing and peace be upon him" was informed, he delivered a sermon, and after praising Allah, he said: "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better, and fear Him more, than they."

6102- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was shier than a veiled virgin girl; and if he (The Prophet) disliked something, we would recognize the sign of disgust on his face.

[73] If one described his brother as a pagan, then one of them would be as he described

6103- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says to his brother: "O pagan" then , for sure, one of them is so."

6104- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says to his brother: "O pagan" then , for sure, one of them is so."

٦١٠٠ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قال: سَمِعْتُ شَقِيقاً يَقُولُ: قالَ عَبْدُ اللّهِ: قَسَمَ النَّبِيُّ ﷺ قِسْمَةً كَبَعْضِ ما كانَ يَقْسِمُ، فَقالَ رَجُلٌ مِنَ الأَنْصارِ: واللّهِ إِنَّها لَقِسْمَةٌ ما أُرِيدَ بِها وَجْهُ اللّهِ، قُلْتُ: أَمَا أَنَا لأَقُولَنَّ لِلنَّبِيِّ ﷺ، فَأَتَيْتُهُ وَهُوَ في أَصْحابِهِ فَسارَرْتُهُ، فَشَقَّ ذٰلِكَ عَلَى النَّبِيِّ ﷺ وَتَغَيَّرَ وَجْهُهُ وَغَضِبَ، حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبَرْتُهُ، ثُمَّ قالَ: «قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ ذٰلِكَ فَصَبَرَ». [طرفه في: ٣١٥٠]

٧٢ ـ بابُ مَنْ لَمْ يُوَاجِهِ النَّاسَ بِالعِتَابِ

٦١٠١ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ: قالَتْ عائِشَةُ: صَنَعَ النَّبِيُّ ﷺ شَيْئاً فَرَخَّصَ فِيهِ، فَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَخَطَبَ فَحَمِدَ اللّهَ ثُمَّ قالَ: «ما بالُ أَقْوامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ، فَوَاللّهِ إِنِّي لأَعْلَمُهُمْ بِاللّهِ، وَأَشَدُّهُمْ لَهُ خَشْيَةً».

[الحديث ٦١٠١ ـ طرفه في: ٧٣٠١]

٦١٠٢ ـ حدّثنا عبدانُ: أخبرنا عبدُ اللّهِ: أخبرنا شُعبةُ، عَنْ قتادةَ: سمعتُ عبدَ اللّهِ، هُوَ ابنُ أبي عُتْبَةَ مَوْلَى أَنَسٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: كانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ العَذْرَاءِ في خِدْرِهَا، فَإِذَا رَأَى شَيْئاً يَكْرَهُهُ عَرَفْنَاهُ في وَجْهِهِ.

[طرفه في: ٣٥٦٢].

٧٣ ـ بابٌ مَنْ كَفَّرَ أَخاهُ بِغَيْرِ تَأْوِيلٍ، فَهُوَ كما قالَ

٦١٠٣ ـ حدّثنا مُحَمَّدٌ وَأَحْمَدُ بْنُ سَعِيدٍ قالا: حَدَّثَنَا عُثْمانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ المُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِذَا قالَ الرَّجُلُ لأَخِيهِ: يا كافِرُ، فَقَدْ باءَ بِهِ أَحَدُهُما». وَقالَ عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى، عَنْ عبدِ اللّهِ بنِ يزيدَ: سمعَ أبا سلمةَ: سمعَ أبا هُريرةَ، عَنِ النَّبِيِّ ﷺ.

٦١٠٤ ـ حدّثنا إِسماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ اللّهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «أَيُّما رَجُلٍ قالَ لأَخِيهِ: يا كافِرُ، فَقَدْ باءَ بِها أَحَدُهُما».

٦١٠٥ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ

٦١٠٠ ـ قوله: (أما أنا) الخ كذا عند الشارح ولا يخفى ما فيه. وعند العينيّ أما بالتخفيف وهو حرف التنبيه قال: ووقع في بعض الروايات بالتشديد وليس ببين اهـ. وفي بعض النسخ أما لأقولن بتخفيف ميم أما وإسقاط أنا.

٦١٠٣ ـ قوله: (به) أي بالكفر.

٦١٠٤ ـ قوله: بها أي بالكلمة (شارح)

6105- Thabit Ibn Ad'dahhak "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever swears by a religion other than Islam, in case he is telling a lie, will be really so (on the religion by which he swears), particularly if his oath is false. If somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Judgement. Whoever accuses a believer of disbelief, then his sin will be as if he killed him. If somebody curses a believer, then his sin will be as if he murdered him."

[74] The opinion that he would not be a disbeliever the one who described his brother as a disbeliever ignorantly or without aiming at the real meaning of disbelief

6106- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he led the prayer and recited The Sura of The Heifer (Al'baqara). Somebody offered the prayer separately. Being informed of that, Mu'adh criticized him, describing him as a hypocrite. Upon this, the man went to The Prophet "Allah's blessing and peace be upon him" and said: "We are working with our hands, and irrigating (our land) with our camels. Last night Mu'adh led the prayer with The Sura of The Heifer. Because I offered the prayer separately, he accused me of hypocrisy." The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting the people to trial?" He repeated it thrice. Then he said to him: "Would you recite in the prayer such Suras as Ad'duha, Al'a'la or so!"

6107- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

6108- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both" that he saw Omar Ibn Al'khattab among a group of people, swearing by his father. The Prophet "Allah's blessing and peace be upon him" said: "Allah had forbidden you to swear by your fathers. Whoever has to take an oath should swear by Allah or keep silent."

[75] One's anger might be permissible if it is for Allah's orders

Allah Almighty said: "O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell- an evil refuge indeed." (The Repentance "At'tawba" 73)

ثابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيرِ الإِسْلامِ كاذِباً فَهُوَ كَما قالَ، وَمَنْ قَتَلَ نَفسَهُ بِشَيءٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ، وَلَعْنُ المُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمى مُؤْمِناً بِكُفرٍ فَهُوَ كَقَتْلِهِ».

[طرفه في: ١٣٦٣].

٧٤ - باب مَنْ لَمْ يَرَ إِكْفارَ مَنْ قالَ ذلِكَ مُتَأَوِّلاً أَوْ جاهِلاً

وَقالَ عُمرُ لِحاطِبٍ: إِنَّهُ مُنافِقٌ، فَقالَ النَّبِيُّ ﷺ: «وَما يُدْرِيكَ، لَعَلَّ اللّهَ قَد اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقالَ: قَدْ غَفَرْتُ لَكُمْ».

٦١٠٦ - حدثنا مُحَمَّدُ بْنُ عبادَةَ: أَخبرَنا يَزيدُ: أَخبرَنا سَليمٌ: حَدَّثَنا عَمْرُو بْنُ دِينارٍ: حَدَّثَنا جابِرُ بْنُ عَبدِ اللهِ: أَنَّ مُعاذَ بْنَ جَبَلٍ رَضِيَ اللّهُ عَنْهُ كانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتي قَوْمَهُ فَيُصَلِّي بِهِمْ الصَّلاةَ، فَقَرأَ بِهِمُ البَقَرَةَ، قالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلاةً خَفِيفَةً، فَبَلَغَ ذلِكَ مُعاذاً فَقالَ: إِنَّهُ مُنافِقٌ، فَبَلَغَ ذلِكَ الرَّجُلَ، فَأَتَى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللّهِ، إِنَّا قَوْمٌ نَعْمَلُ بِأَيدِينا، وَنَسْقِي بِنَواضِحِنا، وَإِنَّ مُعاذاً صَلَّى بِنا البارِحَةَ، فَقَرأَ البَقَرَةَ، فَتَجَوَّزْتُ، فَزَعَمَ أَنِّي مُنافِقٌ، فَقالَ النَّبِيُّ ﷺ: «يا مُعاذُ، أَفَتَّانٌ أَنْتَ - ثَلاثاً - اقْرَأْ: ﴿وَالشَّمْسِ وَضُحَاهَا﴾ و ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَنَحْوَهَا».

[طرفه في: ٧٠٠].

٦١٠٧ - حدثني إِسْحاقُ: أَخبرَنا أَبو المُغِيرَةِ: حَدَّثَنا الأَوْزاعِيُّ: حَدَّثَنا الزُّهْرِيُّ، عَنْ حُمَيْدٍ، عَنْ أَبي هُرَيرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ، فَقالَ في حَلِفِهِ: بِاللّاتِ وَالعُزَّى، فَلْيَقُلْ: لا إِلهَ إِلّا اللّهُ، وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ».

[طرفه في: ٤٨٦٠].

٦١٠٨ - حدثنا قُتَيبَةُ: حَدَّثَنا لَيثٌ، عَنْ نافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما: أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الخَطَّابِ في رَكْبٍ وَهُوَ يَحْلِفُ بِأَبيهِ، فَناداهُمْ رَسُولُ اللّهِ ﷺ: «أَلا، إِنَّ اللّهَ يَنْهاكُمْ أَنْ تَحْلِفُوا بِآبائِكُمْ، فَمَنْ كانَ حالِفاً فَلْيَحْلِفْ بِاللّهِ، وَإِلّا فَلْيَصْمُتْ».

[طرفه في: ٢٦٧٩].

٧٥ - باب ما يَجُوزُ مِنَ الغَضَبِ وَالشِّدَّةِ لأَمْرِ اللّهِ

وَقالَ اللّهُ: ﴿جاهِدِ الكُفَّارَ وَالمُنافِقِينَ وَاغْلُظْ عَلَيهِمْ﴾ [التوبة: ٧٣].

٦١٠٦ - قوله (سليم) بفتح السين وكسر اللام ابن حيان من الحياة أو من الحين كما في العيني وبه يصحح ما في طبع القسطلاني من التصحيف.

- قوله (فتجوز) أي خفف ويحتمل أن يكون بالحاء أي انحاز وصلى وحده انظر العيني.

- النواضح جمع ناضح وهو البعير الذي يسقى عليه ا هـ. شارح

6109- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and saw a curtain decorated with pictures (of animals) on a cupboard of mine. Upon this, the colour of his face changed with anger. He caught hold the curtain, which he tore and said: "The people who receive the hardest punishment on The Day of Judgement are those who try to make those pictures."

6110- Abu'mas'ood Al'ansari "Allah be pleased with him" told: Once a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (compulsory congregational) Morning prayer because so and so (the Imam) prolongs the prayer when he leads us for it." The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day." The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do."

6111- Abdullah Ibn Omar "Allah be pleased with both" narrated: While Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer, he saw sputum on the wall of the mosque in the direction of the Qibla, which he scraped off after he got furious. Then he said: "Whenever any one of you is praying, he mustn't spit in front of him in view of the fact that in the prayer Allah is in front of him."

6112- Zaid Ibn Khalid "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked about the fallen thing, which is picked up. The Prophet "Allah's blessing and peace be upon him" said: "Recognize its container and its tying material and then make a year-public announcement about it, after which you might utilize it. If its owner shows up, give (what is equal to) it to him." The man said: "What about the lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "It is for you, your brother or the wolf." The man asked: "What about the lost camel?" The Prophet "Allah's blessing and peace be upon him" said: "Why should you take it so long as it has got its water-container (stomach) and its hooves, and it can reach the places of water and eat the trees till its owner finds it?"

On the other hand, Zaid Ibn Thabit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made a small room (with a date-palm leaf mat), in which The Messenger of Allah "Allah's blessing and peace be upon him" prayed after

٦١٠٩ - حدّثنا يَسَرَةُ بْنُ صَفوانَ: حَدَّثنا إبْراهيمُ، عَنِ الزُّهْرِيِّ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنها قالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وفي البَيْتِ قِرامٌ فيهِ صُوَرٌ، فتلَوَّنَ وَجْهُهُ ثُمَّ تَناوَلَ السِّتْرَ فَهَتَكَهُ، وَقالَتْ: قالَ النَّبِيُّ ﷺ: «إنَّ مِنْ أَشَدِّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ الَّذِينَ يُصَوِّرُونَ هذهِ الصُّوَرَ».

[طرفه في: ٢٤٧٩].

٦١١٠ - حدّثنا مُسَدَّدٌ: حَدَّثنا يَحْيى، عَنْ إسْماعِيلَ بْنِ أبي خالِدٍ: حَدَّثنا قَيْسُ بْنُ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ رَضِيَ اللّهُ عَنْهُ قالَ: أَتى رَجُلٌ النَّبِيَّ ﷺ فَقالَ: إنِّي لأَتَأَخَّرُ عَنْ صَلاةِ الغَداةِ، مِنْ أَجْلِ فُلانٍ مِمَّا يُطِيلُ بِنا، قالَ: فَما رَأَيْتُ رَسُولَ اللّهِ ﷺ قَطُّ أَشَدَّ غَضَباً في مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، قالَ: فَقالَ: «يا أَيُّها النَّاسُ، إنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ ما صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فإنَّ فِيهِمُ المَرِيضَ والكَبِيرَ وذا الحاجَةِ».

[طرفه في: ٩٠].

٦١١١ - حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ يُصَلِّي، رَأى في قِبْلَةِ المَسْجِدِ نُخامَةً، فَحَكَّها بِيَدِهِ، فَتَغَيَّظَ، ثُمَّ قالَ: «إنَّ أحدَكُم إذا كانَ في الصَّلاةِ، فإنَّ اللّهَ حِيالَ وَجْهِهِ، فَلا يَتَنَخَّمَنَّ حِيالَ وجهِهِ في الصَّلاةِ».

[طرفه في: ٤٠٦].

٦١١٢ - حدّثنا مُحَمَّدٌ: حَدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنا رَبِيعَةُ بْنُ أبي عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللّهِ ﷺ عَنِ اللُّقَطَةِ، فَقالَ: «عَرِّفْها سَنَةً، ثُمَّ اعْرِفْ وِكاءَها وَعِفاصَها، ثُمَّ اسْتَنْفِقْ بِها، فَإنْ جاءَ رَبُّها فَأَدِّها إلَيْهِ». قالَ: يا رَسُولَ اللّهِ، فَضالَّةُ الغَنَمِ؟ قالَ: «خُذْها، فَإنَّما هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». قالَ: يا رَسُولَ اللّهِ، فَضالَّةُ الإبِلِ؟ قالَ: فَغَضِبَ رَسُولُ اللّهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتاهُ، أوِ احْمَرَّ وَجْهُهُ، ثُمَّ قالَ: «مالَكَ وَلَها؟ مَعَها حِذاؤُها وَسِقاؤُها، حَتَّى يَلْقاها رَبُّها». وَقالَ المَكِّيُّ: حَدَّثنا عَبْدُ اللّهِ بْنُ سَعِيدٍ. حَدَّثَني مُحَمَّدُ بْنُ زِيادٍ: حَدَّثنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثنا عَبْدُ اللّهِ بْنُ سَعِيدٍ قالَ: حَدَّثَني سالِمٌ أَبُو النَّضْرِ، مَوْلى عُمَرَ بْنِ عُبَيْدِ اللّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثابِتٍ رَضِيَ اللّهُ عَنْهُ قالَ: احْتَجَرَ رَسُولُ اللّهِ ﷺ حُجَيْرَةً مُخَصَّفَةً، أَوْ حَصِيراً، فَخَرَجَ رَسُولُ اللّهِ ﷺ يُصَلِّي فِيها، فَتَتَبَّعَ إلَيْهِ رِجالٌ وَجاؤُوا يُصَلُّونَ بِصَلاتِهِ، ثُمَّ جاؤُوا لَيْلَةً فَحَضَرُوا،

٦١٠٩ - قوله: قرام أي ستر.

٦١١٠ - قوله (ما صلى) ما زائدة قاله الشارح.

٦١١١ - قوله (حيال وجهه) أي مقابل وجهه.

٦١١٢ - قوله (وكاءها) بكسر الواو ما يشد به رأس الكيس والعفاص هو ما يكون فيه النفقة.

- قوله ثم استنفق أي تمتع بها وتصرف فيها ا هـ. عيني.

he had come out (of his house). Some men came and joined him in his prayer. The next night they came for the prayer, but The Messenger of Allah "Allah's blessing and peace be upon him" delayed and did not come out to them. So, they raised their voices and knocked the door with small stones. He came out to them angrily, and said: "You are still insisting (on offering the night prayer in the mosque) to the extent that I thought this prayer might become obligatory on you. So, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) one."

6113- The same previous narration.

[76] Beware of one's anger

Allah Almighty said: "Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive." (Consultation "Ash'shura" 37)

He further said: "Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good." (Al Imran 134)

6114- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The strong is not he who overcomes the people with his power, but the strong is he who controls himself while being in anger."

6115- Sulaiman Ibn Surd "Allah be pleased with him" reported: While we were sitting in the company of The Prophet "Allah's blessing and peace be upon him", two men abused each other with the result that the face of one of them became red with anger. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, i.e. if he says: "I seek refuge with Allah from Satan." They said to him: "Did not you hear what The Messenger of Allah "Allah's blessing and peace be upon him" is saying?" The angry man said: "I'm not mad."

6116- Abu'huraira "Allah be pleased with him" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "Advise me! "The Prophet "Allah's blessing and peace be upon him" said: "Do not become angry and furious." The man asked (the same) repeatedly, and The Prophet "Allah's blessing and peace be upon him" said in each reply: "Do not become angry and furious."

[77] What about shyness?

6117- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "(The pious) shyness from committing religious indiscretions never brings but good." Bashir Ibn Ka'b said: "It is written in the wisdom paper: "Pious shyness leads to solemnity; pious shyness leads to tranquility."

وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا البَابَ، فَخَرَجَ إِلَيهِمْ مُغْضَباً، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُم صَنِيعُكُم حَتَّى ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيكُمْ، فَعَلَيكُمْ بِالصَّلاَةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيرَ صَلاَةِ المَرْءِ فِي بَيتِهِ إِلاَّ الصَّلاَةَ المَكْتُوبَةَ». [طرفه في: ٧٣١].

٧٦ ـ باب الحَذَرِ مِنَ الغَضَبِ

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ٣٧]. ﴿الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَاظِمِينَ الغَيظَ وَالعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ المُحْسِنِينَ﴾ [آل عمران: ١٣٤].

٦١١٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

٦١١٥ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ: حَدَّثَنَا سُلَيمانُ بْنُ صُرَدٍ قالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ جُلُوسٌ، وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغْضَباً قَدِ احْمَرَّ وَجْهُهُ، فَقالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا لَذَهَبَ عَنْهُ ما يَجِدُ، لَوْ قالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلاَ تَسْمَعُ ما يَقُولُ النَّبِيُّ ﷺ؟ قالَ: إِنِّي لَسْتُ بِمَجْنُونٍ.

٦١١٦ ـ حدّثني يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرٍ، هُوَ ابْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً قالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قالَ: «لاَ تَغْضَبْ». فَرَدَّدَ مِراراً، قالَ: «لاَ تَغْضَبْ».

[طرفه في: ٣٢٨٢].

٧٧ ـ باب الحَيَاءِ

٦١١٧ ـ حدّثنا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ العَدَوِيِّ قالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَينٍ قالَ: قالَ النَّبِيُّ ﷺ: «الحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيرٍ». فَقَالَ بُشَيرُ بْنُ كَعْبٍ: مَكْتُوبٌ فِي الحِكْمَةِ: إِنَّ مِنَ الحَيَاءِ وَقاراً، وَإِنَّ مِنَ الحَيَاءِ سَكِينَةً، فَقَالَ لَهُ عِمْرَانُ: أُحَدِّثُكَ

٦١١٣ ـ قوله: (مخصفة) أي معمولة من سعف ويروى: بخصفة ا هـ. عيني

ـ قوله: (وحصبوا الباب) أي رموه بالحصباء وهي الحصاة الصغيرة.

ـ يصلي فيها نخـ.

باب ٧٦ ـ قوله: (والذين ينفقون) ولأبي ذر وقوله عز وجل الذين (قسطلاني).

٦١١٤ ـ (الشديد) القوي والصرعة هو الذي يصرع الرجال بقوته وهو من أبنية المبالغة.

Imran said: “Do I tell you of the tradition of The Prophet “Allah’s blessing and peace be upon him” and you tell me of your (wisdom) paper?”

6118- Abdullah Ibn Omar "Allah be pleased with both" narrated: Once Allah's Apostle passed by an Ansari (man) who was admonishing his brother regarding pious shyness from committing religious indiscretions, saying: “You are very shy, and I am afraid that this might harm you." On that Allah's Apostle “Allah’s blessing and peace be upon him” said: "Leave him since shyness is a part of faith."

6119- Abu’sa’eed “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” was shyer than the veiled virgin girl.

[78] If you do not feel ashamed, you can do whatever you want

6120- Abu’mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: “One of the sayings of the early Prophets which the people have is: “If you don’t feel ashamed (from doing anything contradicting religion), you can do whatever you want.”"

[79] When one does not feel ashamed (in asking questions) concerning the religious knowledge

6121- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?” The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge."

6122- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “The example of a believer is like a green tree, the leaves of which never fall." The people said:” It is such-and-such tree: “It is such-and-such tree." I wanted to say that it was the date-palm, but I was a young boy and felt shy (to answer in the presence of the old men). The Prophet “Allah’s blessing and peace be upon him” said: “It is the date-palm." (Hafs Ibn Asim added) Ibn Omar further said: “ I told that to Omar who said: “Had you said it, it would have been dearer to me than such-and such thing."

عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ؟!

٦١١٨ ـ حدّثنا أحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عبدِ اللهِ بن عمر رَضِيَ اللهُ عنهما: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ، وَهُوَ يُعاتَبُ فِي الحَيَاءِ، يَقُولُ: إِنَّكَ لَتَسْتَحْيِي، حَتَّى كَأَنَّهُ يَقُولُ: قَدْ أَضَرَّ بِكَ، فَقالَ رَسُولُ اللهِ ﷺ: «دَعْهُ، فَإِنَّ الحَيَاءَ مِنَ الْإِيمَانِ»

[طرفه في: ٢٤].

٦١١٩ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مَوْلَى أَنَسٍ ـ قالَ أَبُو عَبْدِ اللهِ: ـ اسْمُهُ عَبْدُ اللهِ بنُ أَبِي عُتْبَةَ ـ سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: كانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ العَذْرَاءِ فِي خِدْرِهَا.

[طرفه في: ٣٥٦٢].

٧٨ ـ باب إذا لم تستحِ فاصْنَعْ ما شِئْتَ

٦١٢٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَى إِذَا لَمْ تَسْتَحِ فَاصْنَعْ ما شِئْتَ». [طرفه في: ٣٤٨٣].

٧٩ ـ باب ما لا يُسْتَحْيَا مِنَ الحَقِّ لِلتَّفَقُّهِ في الدِّينِ

٦١٢١ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: جاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يا رسولَ اللهِ، إنَّ اللهَ لا يَسْتَحْيِي مِنَ الحَقِّ، فَهَلْ عَلَى المَرْأَةِ غُسْلٌ إِذا احْتَلَمَتْ؟ فَقالَ: «نَعَمْ، إِذَا رَأَتِ المَاءَ» [طرفه في: ١٣٠].

٦١٢٢ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَثَلُ المُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضْرَاءَ، لا يَسْقُطُ وَرَقُهَا وَلا يَتَحَاتُّ». فَقالَ القَوْمُ: هِيَ شَجَرَةُ كَذَا، هِيَ شَجَرَةُ كَذَا، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، وَأَنَا غُلَامٌ شَابٌّ فَاسْتَحْيَيْتُ، فَقالَ: «هِيَ النَّخْلَةُ». وَعَنْ شُعْبَةَ: حَدَّثَنَا خُبَيْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنِ ابْنِ عُمَرَ: مِثْلَهُ، وَزَادَ: فَحَدَّثْتُ بِهِ عُمَرَ، فَقالَ: لَوْ كُنْتَ قُلْتَهَا لَكانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[طرفه في: ٦١].

إنك لتستحي نخ. إنك تستحي نخ.

باب ما لا يستحى نخ.

6123- Thabit Al'bunani narrated: Anas said: "A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him, saying: "Do you have any need for me (to marry)?" Thereupon his (Anas's) daughter said: "What a shameless lady she was!" Anas said: "She was better than you. She presented herself for marriage to The Prophet "Allah's blessing and peace be upon him"."

[80] The Prophet's saying: "Make things easy and not difficult (for people)"

6124- Abu'burda narrated that The Prophet "Allah's blessing and peace be upon him" sent his grandfather Abu'moosa in addition to Mu'adh to Yemen to whom he said: "Facilitate things for the people and do not make things difficult (for them); and give them good tidings, and do not repulse them; and both of you should obey each other." Abu'moosa said: "O Allah's Prophet! In our land there is an alcoholic drink (made) from honey called Bit, and another (made) from parley called Mizr." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited."

6125- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Facilitate things for the people and do not make things difficult (for them); and bring about tranquility (by glad tidings), and do not repulse them."

6126- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would not approach it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

6127- Al'azraq Ibn Qais narrated: We were in the city of Al'ahwaz on the bank of a river, which had dried up when Abu'barza Al'aslami came, riding a horse. He started praying and let his horse loose. The horse ran away, so Abu'barza interrupted his prayer and went after the horse until he caught and brought it. Then he offered his prayer. There was a man amongst us with a corrupt opinion (belonging to the Renegades) who came saying:" Look at this old man! He left his prayer because of a horse." Abu'barza came to us and said: "Since I left Allah's Apostle, nobody has blamed me. Indeed, My house is very far from this place, and had I continued praying and left my horse, I could not have reached my house till night." Then Abu'barza mentioned that he had been accompanying The Prophet "Allah's blessing and peace be upon him", whose leniency he had seen.

٦١٢٣ ـ حدّثنا مُسَدَّدٌ، حَدَّثَنَا مَرْحُومٌ: سَمِعْتُ ثَابِتاً: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جاءَتِ امْرَأَةٌ إِلى النَّبِيِّ ﷺ تَعرِضُ عَلَيهِ نَفسَها، فَقالَتْ: هَل لَكَ حاجَةٌ فِيَّ؟ فَقالَتِ ابْنَتُهُ: ما أَقَلَّ حَيَاءَها، فَقالَ: هِيَ خَيرٌ مِنْكِ، عَرَضَتْ عَلى رَسُولِ اللهِ ﷺ نَفسَها.

[طرفه في: ٥١٢٠].

٨٠ ـ باب قَوْلِ النَّبِيِّ ﷺ: «يَسِّرُوا وَلا تُعَسِّرُوا»

وَكَانَ يُحِبُّ التَّخْفِيفَ وَالْيُسْرَ عَلَى النَّاسِ.

٦١٢٤ ـ حدّثني إِسْحاقُ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قالَ: لَمَّا بَعَثَهُ رَسُولُ اللَّهِ ﷺ وَمُعَاذَ بْنَ جَبَلٍ قالَ لَهُمَا: «يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا وَتَطَاوَعا». قالَ أَبُو مُوسى: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ العَسَلِ، يُقَالُ لَهُ البِتْعُ، وَشَرَابٌ مِنَ الشَّعِيرِ، يقَالُ لَهُ المِزْرُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ». [طرفه في: ٢٢٦١].

٦١٢٥ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «يَسِّرُوا وَلاَ تُعَسِّرُوا، وَسَكِّنُوا وَلاَ تُنَفِّرُوا». [طرفه في: ٦٩].

٦١٢٦ ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّها قالَتْ: ما خُيِّرَ رَسُولُ اللهِ ﷺ بَينَ أَمْرَينِ قَطُّ إِلاَّ أَخَذَ أَيسَرَهُما ما لَمْ يَكُنْ إِثْماً، فَإِنْ كانَ إِثْماً كانَ أَبْعَدَ النَّاسِ مِنْهُ، وَما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفسِهِ في شَيءٍ قَطُّ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ، فَيَنْتَقِمَ بِها لِلَّهِ. [طرفه في: ٣٥٦٠].

٦١٢٧ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنِ الأَزْرَقِ بْنِ قَيسٍ قالَ: كُنَّا عَلى شَاطِىءِ نَهَرٍ بِالأَهْوَازِ، قَدْ نَضَبَ عَنْهُ المَاءُ، فَجَاءَ أَبُو بَرْزَةَ الأَسْلَمِيُّ عَلَى فَرَسٍ، فَصَلَّى وَخَلَّى فَرَسَهُ، فَانْطَلَقَتِ الفَرَسُ، فَتَرَكَ صَلاتَهُ وَتَبِعَهَا حَتَّى أَدْرَكَهَا، فَأَخَذَهَا ثُمَّ جاءَ فَقَضى صَلاتَهُ، وَفِينَا رَجُلٌ لَهُ رَأْيٌ، فَأَقْبَلَ يَقُولُ: انْظُرُوا إِلَى هذا الشَّيخِ، تَرَكَ صَلاتَهُ مِنْ أَجْلِ فَرَسٍ، فَأَقْبَلَ فَقالَ: ما عَنَّفَنِي أَحَدٌ مُنْذُ فارَقْتُ رَسُولَ اللهِ ﷺ، وَقالَ: إِنَّ مَنْزِلِي مُتَراخٍ، فَلَوْ صَلَّيتُ وَتَرَكتُ، لَمْ آتِ أَهْلِي إِلَى اللَّيلِ. وَذَكَرَ أَنَّهُ صَحِبَ النَّبِيَّ ﷺ فَرَأَى مِنْ تَيسِيرِهِ.

[طرفه في: ١١٢١].

٦١٢٦ ـ قوله فينتقم وضبط في بعض النسخ بالرفع.

٦١٢٧ ـ قوله له رأي أي فاسد كان يرى رأي الخوارج أفاده الشارح.

ـ قوله (وتركت) وفي رواية وتركته أي الفرس ا هـ. شارح.

ـ أنه قد صحب نخـ.

ـ ورأى نخـ.

6128- Abu'huraira "Allah be pleased with him" narrated: A Bedouin stood up and started urinating in the mosque. The people got up to beat him but The Prophet "Allah's blessing and peace be upon him" ordered them to let him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet "Allah's blessing and peace be upon him" then said: "You have been sent to make things easy and not to make them difficult."

[81] One's mixing with people

6129- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to mix with us to the extent that he would say to a younger brother of mine: "O father of Omar! What did the Nughair (a kind of bird) do?"

6130- A'isha "Allah be pleased with her" narrated: I used to play with the dolls, and my girl friends also used to play with me while The Prophet "Allah's blessing and peace be upon him" was present. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, they would hide themselves. but The Prophet "Allah's blessing and peace be upon him" used to call them to join and play with me.

[82] Treating people gently

6131- A'isha "Allah be pleased with her" narrated: A man asked permission to enter upon The Prophet "Allah's blessing and peace be upon him", who gave him the permission and said: "What an evil brother and son of his clan! " But when that man entered, The Prophet "Allah's blessing and peace be upon him" spoke gently to him. After the man had left, I said: "O Messenger of Allah! You said so-and-so about him. But you talked gently and politely to him (when he entered upon you)!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! The worst people in Allah's sight on The Day of Judgement will be those whom people leave (undisturbed) to avoid their evil."

٦١٢٨ - حدّثنا أَبو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهريِّ (ح). وَقالَ اللَّيثُ: حَدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخبَرَني عُبَيدُ اللّهِ بنُ عَبدِ اللّهِ بنِ عُتبَةَ: أَنَّ أَبا هُرَيرَةَ أَخبَرَهُ: أَنَّ أَعرابِيًّا بالَ في المَسجِدِ، فَثارَ إِلَيهِ النّاسُ لِيَقَعُوا بِهِ، فَقالَ لَهُم رَسُولُ اللّهِ ﷺ: «دَعُوهُ، وَأَهرِيقُوا عَلَى بَولِهِ ذَنُوباً مِن ماءٍ، أَو سَجلاً مِن ماءٍ، فَإِنَّما بُعِثتُم مُيَسِّرِينَ وَلَم تُبعَثُوا مُعَسِّرِينَ».

[طرفه في: ٢٢٠]

٨١ - باب الانْبِساطِ إِلى النّاسِ

وَقالَ ابنُ مَسعُودٍ: خالِطِ النّاسَ وَدِينَكَ لا تَكلِمَنَّهُ. **وَالدُّعابَةِ مَعَ الأَهلِ.**

٦١٢٩ - حدّثنا آدَمُ: حَدَّثَنا شُعبَةُ: حَدَّثَنا أَبو التَّيّاحِ قالَ: سَمِعتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللّهُ عَنهُ يَقُولُ: إِن كانَ النَّبِيُّ ﷺ لَيُخالِطُنا، حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ: «يا أَبا عُمَيرٍ، ما فَعَلَ النُّغَيرُ». [الحديث ٦١٢٩ - طرفه في: ٦٢٠٣]

٦١٣٠ - حدّثنا مُحَمَّدٌ: أَخبَرَنا أَبو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَن أَبِيهِ، عَن عائِشَةَ رَضِيَ اللّهُ عَنها قالَت: كُنتُ أَلعَبُ بِالبَناتِ عِندَ النَّبِيِّ ﷺ، وَكانَ لِي صَواحِبُ يَلعَبنَ مَعِي، فَكانَ رَسُولُ اللّهِ ﷺ إِذا دَخَلَ يَتَقَمَّعنَ مِنهُ، فَيُسَرِّبُهُنَّ إِلَيَّ فَيَلعَبنَ مَعِي.

٨٢ - باب المُداراةِ مَعَ النّاسِ

وَيُذكَرُ عَن أَبِي الدَّرداءِ: إِنّا لَنَكشِرُ في وُجُوهِ أَقوامٍ، وَإِنَّ قُلُوبَنا لَتَلعَنُهُم.

٦١٣١ - حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا سُفيانُ، عَنِ ابنِ المُنكَدِرِ: حَدَّثَهُ عُروَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ أَخبَرَتهُ: أَنَّهُ استَأذَنَ عَلَى النَّبِيِّ ﷺ رَجُلٌ فَقالَ: «ائذَنُوا لَهُ، فَبِئسَ ابنُ العَشِيرَةِ، أَو بِئسَ أَخُو العَشِيرَةِ». فَلَمّا دَخَلَ أَلانَ لَهُ الكَلامَ، فَقُلتُ لَهُ: يا رَسُولَ اللّهِ، قُلتَ ما قُلتَ، ثُمَّ أَلَنتَ لَهُ في القَولِ؟! فَقالَ: «أَي عائِشَةُ، إِنَّ شَرَّ النّاسِ مَنزِلَةً عِندَ اللّهِ مَن تَرَكَهُ، أَو وَدَعَهُ النّاسُ، اتِّقاءَ فُحشِهِ».

[طرفه في: ٦٠٣٢]

٦١٢٨ - قوله: (ليقعوا به) أي ليؤذوه.

- قوله: (وأهريقوا) أي صبوا ويروى: هريقوا. قوله: ذنوباً هو الدلو الملآن والسجل الدلو فيه الماء قلّ أو كثر ا هـ. من العينيّ.

باب ٨١ - قوله: مع الناس نخ.

- قوله: ودينك أي لا تكلمنّ دينك ويجوز الرفع مبتدأ خبره لا تكلمنه، وقوله: والدعابة عطف على الانبساط وهي الملاطفة في القول ذكره العينيّ.

٦١٣٠ - قوله يتقمعن أي يتغيبن، وفي نسخة العينيّ ينقمعن ا هـ.

- قوله فيسربهنّ من التسريب وهو الإرسال ا هـ.

- تقمعن نخ.

6132- Abdullah Ibn Abu'mulaika narrated: Many cloaks of Dibaj with gold buttons were brought to The Messenger of Allah "Allah's blessing and peace be upon him" which he distributed except one he kept for Makhrama. When Makhrama came to him, The Prophet "Allah's blessing and peace be upon him" said: "I kept this for you." (Aiyub (the sub-narrator) held his garment to show how The Prophet "Allah's blessing and peace be upon him" showed the cloak to Makhrama who had something bad in his temper.)

[83] A believer should not be stung twice by something out of (the same) one hole

6133- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A believer is not to be stung twice (by something) out of (the same) one hole."

[84] The right of one's guest

6134- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and said: "Haven't I been told that you offer prayer all the night and fast the whole day?" I said: "Yes." He said: "Do not do so; Offer prayer at night and sleep; Fast for a few days and give up fasting for other few. However, your body has a right on you, your eye has a right on you, your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to fast for three days a month since the reward of a good deed is multiplied ten times. In this way, it will be as if you fasted the whole year." I insisted (on fasting more) so I was given a hard instruction. I said: "I have the power to do more than that." The Prophet "Allah's blessing and peace be upon him" said: "Fast three days every week." But since I insisted (on fasting more) I have been burdened. I said: "I can fast more than that." The Prophet "Allah's blessing and peace be upon him" said: "Fast as Allah's prophet David used to fast." I said: "How was the fasting of The Prophet David?" The Prophet "Allah's blessing and peace be upon him" said: "One half of a year." (fasting on alternate days).

[85] Entertaining and serving generously one's guest

Allah Almighty said: "Has the story reached thee, of the honoured guests of Abraham?" (Adh'dhariyat 24)

٦١٣٢ ـ حدّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: أَخْبَرَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللهِ ابن أبي مُلَيكة، أنَّ النبيَّ ﷺ أُهْدِيَتْ له أَقْبِيَةٌ مِن ديباجٍ، مُزَرَّرَةٌ بِالذَّهَبِ، فَقَسَمَها في نَاسٍ مِن أَصْحَابِهِ، وعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ، فَلَمَّا جَاءَ قَالَ: «خَبَأْتُ هذا لَكَ». قالَ أَيُّوب بِثَوْبِهِ أَنَّهُ يُرِيهِ إِيَّاهُ، وكانَ في خُلُقِهِ شيءٌ. رَوَاهُ حمّادُ بنُ زيدٍ عن أيوبَ. وقالَ حاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ المِسْوَرِ: قَدِمَتْ عَلَى النَّبِيِّ ﷺ أَقْبِيَةٌ.

[طرفه في: ٢٥٩٩].

٨٣ ـ بابٌ لا يُلدَغُ المؤْمِنُ مِنْ جُحْرٍ مَرَّتَينِ

وَقَالَ مُعَاوِيَةُ: لاَ حَكِيمَ إِلاَّ ذُو تَجْرِبَةٍ.

٦١٣٣ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ المُسَيِّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «لاَ يُلْدَغُ المُؤْمِنُ مِن جُحْرٍ وَاحِدٍ مَرَّتَينِ».

٨٤ ـ بابُ حقِّ الضَّيفِ

٦١٣٤ ـ حدّثنا إسحاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَينٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قالَ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيلَ وَتَصُومُ النَّهَارَ»؟ قُلتُ: بَلَى، قالَ: «فَلاَ تَفعَلْ، قُمْ وَنَمْ، وَصُمْ وَأَفطِرْ، فَإِنَّ لِجَسَدِكَ عَلَيكَ حَقًّا، وَإِنَّ لِعَينِكَ عَلَيكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيكَ حَقًّا، وَإِنَّكَ عَسى أَنْ يَطُولَ بِكَ عُمُرٌ، وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَذلِكَ الدَّهْرُ كُلُّهُ». قالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، فَقُلتُ: فَإِنِّي أُطِيقُ غَيرَ ذلِكَ. قالَ: «فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاَثَةَ أَيَّامٍ». قالَ فَشَدَّدْتُ فَشُدِّدَ عليّ، قُلتُ: أُطيقُ غيرَ ذلكَ، قالَ: «فَصُمْ صَوْمَ نَبِيِّ اللهِ داودَ». قُلتُ: وَما صَوْمُ نَبِيِّ اللهِ داوُدَ؟ قالَ: «نِصْفُ الدَّهْرِ».

[طرفه في: ١١٣١].

٨٥ ـ باب إِكْرَامِ الضَّيفِ وَخِدْمَتِهِ إِيَّاهُ بِنَفسِهِ

وَقَوْلِهِ: ﴿ضَيفِ إِبْرَاهِيمَ المُكْرَمِينَ﴾ [الذاريات: ٢٤].

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: هُوَ زَوْرٌ، وَهؤُلاَءِ زَوْرٌ وَضَيفٌ، وَمَعْنَاهُ أَضْيَافُهُ وَزُوَّارُهُ، لأَنَّهَا

باب ٨٢ ـ لتقليهم نخ.

٦١٣٢ ـ في ناسٍ نخ.

باب ٨٣ـ قوله: (لا حكيم) كذا عند الشارح وعند العيني لا حليم.

٦١٣٤ ـ قوله: (الدهر كله) بالرفع والنصب، انظر العيني.

باب ٨٥ ـ قوله: (قال أبو عبد الله) ساقط في بعض النسخ إلى حدثنا.

6135- Abu'shuraih narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should entertain his guest generously with his reward of a day and a night (with the highest quality of food available to one); and the time of entertainment (with normal food) is three days. What is more than that would be considered as charity. it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position." (The Prophet added) "He, who believes in Allah and the Last Day should talk what is good or keep silent."

6136- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " he, who believes in Allah and the Last Day should not harm his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and the Last Day should talk what is good or keep silent."

6137- 'Uqba Ibn Amer "Allah be pleased with him" narrated: We said: "O Allah's Apostle! You send us out and it happens that we have to stay with people who might not entertain us. What do you think about it?" The Messenger of Allah "Allah's blessing and peace be upon him" said : "If you stay with some people and they entertain you as they should do for a guest, you will accept is; but if they do not do then you should take from them the right of the guest, which they have to afford."

6138- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and The Last Day, should keep good relations with kith and kin. He, who believes in Allah and the Last Day should talk what is good or keep silent."

مَصْدَرٌ، مِثْلُ قَوْمٍ رِضاً وَعَدْلٍ. يُقَالُ: مَاءٌ غَوْرٌ، وَبِئْرٌ غَوْرٌ، وماآنِ غَوْرٌ، وَمِيَاهٌ غَوْرٌ. وَيُقَالُ: الغَوْرُ الغَائِرُ لا تَنَالُهُ الدِّلاءُ، كُلُّ شَيْءٍ غُرْتَ فِيهِ فَهُوَ مَغَارَةٌ، ﴿تَزَاوَرُ﴾ [الكهف: ١٧]: تَمِيلُ، مِنَ الزَّوَرِ، وَالأَزْوَرُ الأَمْيَلُ.

٦١٣٥ - حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الكَعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَالضِّيافَةُ ثَلاثَةُ أَيَّامٍ، فَمَا بَعْدَ ذلِكَ فَهُوَ صَدَقَةٌ، وَلا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ».

حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ مِثْلَهُ، وَزَادَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ». [طرفه في: ٦٠١٩].

٦١٣٦ - حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ». [طرفه في: ٥١٨٥].

٦١٣٧ - حدثنا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ: عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: قُلْنَا: يا رَسُولَ اللَّهِ، إِنَّكَ تَبْعَثُنَا، فَنَنْزِلُ بِقَوْمٍ فَلا يَقْرُونَنَا، فَمَا تَرَى؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ». [طرفه في: ٢٤٦١].

٦١٣٨ - حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ».

[طرفه في: ٥١٨٥].

= - قوله: ومعناه أي معنى (هؤلاء زور وضيف) هؤلاء زواره وأضيافه.

- قوله: من الزور هو بفتح الواو بمعنى الميل كما نبه عليه العينيّ فقد غلط من ضبطها بالسكون.

- فهي مغارة نخ.

٦١٣٥ - قوله: (جائزته) بالرفع على الابتداء وهو واضح وبالنصب على بدل الاشتمال أي فليكرم جائزة ضيفه يوماً وليلة.

- قوله: حتى يحرجه من الاحراج ومن التحريج أي يضيق صدره ولمسلم حتى يؤثمه أي يوقعه في الاثم ا هـ. من العيني.

٦١٣٦ - قوله: أو ليصمت بضم الميم أو بكسرها أي ليسكت ا هـ. من القسطلاني.

[86] Making food for one's guest

6139- Abu'juhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" made a bond of brotherhood between Salman and Abud'darda. Salman paid a visit to Abud'darda. Found Ommud'darda dressed in shabby clothes , he asked her why she was in that state. She replied: "Your brother Abud'darda is not interested in (the luxuries of) this world." In the meantime Abud'darda came and prepared a meal for Salman. Salman requested Abud'darda to eat (with him), but Abud'darda said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud'darda ate (with Salman). When it was night and (a part of the night passed), Abud'darda got up (to offer the night prayer), but Salman told him to sleep and Abud'darda slept. After sometime Abud'darda again got up but Salman told him to sleep. When it was the last part of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abud'darda: "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give each his own right." Abud'darda came to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story. The Prophet "Allah's blessing and peace be upon him" said: "Salman has been true."

[87] The anger and anxiety are hateful when one has guests

6140- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: Abu'bakr invited a group of people and said to me: "Look after your guests; and I am going to visit The Prophet "Allah's blessing and peace be upon him". You should finish serving them before my return." Abdur'rahman said: "at once, I went and served them with what was available at that time in the house, requesting them to eat." They said: "Where is the owner of the house (Abu'bakr)?" Abdur'rahman said: "Take your meal." They said: "We will not eat till the owner of the house comes." Abdur'rahman said: "Accept your meal from us, for if my father comes and finds that you have not taken your meal yet, we will be blamed severely by him." However, they refused to take their meal. I was certain that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked: "What have you done (with the guests)?" They told him the whole story. Abu'bakr called: "O Abdur'rahman!" I kept silent. He then called once again: "O Abdur'rahman!" I kept silent. He called again: "O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!" I came out and said: "Please ask your guests (and be not angry with me)." They said: "He is true; he brought the meal to us." He said: "As you have been waiting for me, by Allah, I will not eat of it tonight." They said: "By Allah, we will not eat of it till you eat of it." He said: "I have never seen a night as such in evil. What is wrong with you? Why don't you accept your meal of hospitality from us?" (He said to me): "Bring your meal." I brought it to him, in which he put his hand, saying: "In the name of Allah. The first (state of fury) was from Satan." Abu'bakr ate and so did his guests.

٨٦ ـ باب صُنْعِ الطَّعَامِ وَالتَّكَلُّفِ لِلضَّيفِ

مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قالَ: آخى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً، فَقَالَ لَهَا: ما شَأْنُكِ؟ قالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا، فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا، فَقَالَ: كُلْ فَإِنِّي صَائِمٌ، قالَ: مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ، فَأَكَلَ. فَلَمَّا كانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، فَقَالَ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ، فَقَالَ: نَمْ، فَلَمَّا كانَ آخِرُ اللَّيْلِ، قالَ سَلْمَانُ: قُمِ الآنَ، قالَ: فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ». أَبُو جُحَيْفَةَ وَهْبٌ السُّوَائِيُّ، يُقَالُ: وَهْبُ الْخَيْرِ. [طرفه في: ١٩٦٨].

٨٧ ـ باب ما يُكْرَهُ مِنَ الغَضَبِ وَالجَزَعِ عِنْدَ الضَّيفِ

٦١٤٠ ـ حدثنا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ أَبَا بَكْرٍ تَضَيَّفَ رَهْطًا، فَقَالَ لِعَبْدِ الرَّحْمٰنِ: دُونَكَ أَضْيَافَكَ، فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ ﷺ، فَافْرُغْ مِنْ قِرَاهُمْ قَبْلَ أَنْ أَجِيءَ، فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ فَأَتَاهُمْ بِمَا عِنْدَهُ، فَقَالَ: اطْعَمُوا، فَقَالُوا: أَيْنَ رَبُّ مَنْزِلِنَا؟ قالَ: اطْعَمُوا، قالُوا: مَا نَحْنُ بِآكِلِينَ حَتَّى يَجِيءَ رَبُّ مَنْزِلِنَا، قالَ: اقْبَلُوا عَنَّا قِرَاكُمْ، فَإِنَّهُ إِنْ جَاءَ وَلَمْ تَطْعَمُوا لَنَلْقَيَنَّ مِنْهُ، فَأَبَوْا، فَعَرَفْتُ أَنَّهُ يَجِدُ عَلَيَّ، فَلَمَّا جَاءَ تَنَحَّيْتُ عَنْهُ، فَقَالَ: ما صَنَعْتُمْ، فَأَخْبَرُوهُ، فَقَالَ: يَا عَبْدَ الرَّحْمٰنِ، فَسَكَتُّ، ثُمَّ قالَ: يَا عَبْدَ الرَّحْمٰنِ، فَسَكَتُّ، فَقَالَ: يَا غُنْثَرُ، أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي لَمَّا جِئْتَ، فَخَرَجْتُ، فَقُلْتُ: سَلْ أَضْيَافَكَ، فَقَالُوا: صَدَقَ أَتَانَا بِهِ، قالَ: فَإِنَّمَا انْتَظَرْتُمُونِي، وَاللهِ لا أَطْعَمُهُ اللَّيْلَةَ، فَقَالَ الآخَرُونَ: وَاللهِ لا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، قالَ: لَمْ أَرَ فِي الشَّرِّ كَاللَّيْلَةِ، وَيْلَكُمْ، ما أَنْتُمْ؟ لِمَ لا تَقْبَلُونَ عَنَّا قِرَاكُمْ؟ هَاتِ طَعَامَكَ، فَجَاءَهُ، فَوَضَعَ يَدَهُ فَقَالَ: بِاسْمِ اللهِ، الأُولَى لِلشَّيْطَانِ، فَأَكَلَ وَأَكَلُوا.

[طرفه في: ٦٠٢].

٦١٣٩ ـ قوله: وإنّ لنفسك نخ.

٦١٤٠ ـ قوله: (تضيف رهطاً) أي جعلهم أضيافاً له ا هـ. شارح.

ـ قوله: (يجد عليّ) أي يغضب ا هـ. شارح.

ـ قوله: (يا غنثر) أي يا جاهل أو يا لئيم (شارح).

ـ قوله: (الأولى للشيطان) أي الحالة الأولى وهي حالة غضبه وحلفه أن لا يطعم في تلك الليلة (شارح).

ـ لما أجبت نخ.

[88] The guest's saying to his host: "I will not eat until you eat"

6141- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: Abu'bakr came with a (or some) guests, but he stayed late at night with The Prophet "Allah's blessing and peace be upon him". When he came, my mother said: "Have you been detained from your guest or guests tonight?" He said: "Haven't you brought the supper to them?" She replied: "We presented the meal to him (or them), but he (or they) refused to eat." Abu'bakr became angry, rebuked me, and invoked Allah to cause (my) ears to be cut. Then he took an oath not to eat of it. I hid myself. But he called me: "O ignorant (boy)!" Abu'bakr's wife swore that she would not eat of it, and so did the guests or the guest until he ate of it. Abu'bakr said: "What happened was from Satan." He asked for the meal from which he ate, and so did they. The more they took a handful of the meal, the more the meal increased from underneath much more than that mouthful. He said (to his wife): "O sister of Banu'firas! What is this?" She said: "O pleasure of my eyes! The meal is now more than it had been before we started eating." They ate of it and sent the rest to The Prophet "Allah's blessing and peace be upon him", of which, he was said to have also eaten.

[89] Generously treating the eldest who is more entitled to speak first

6142- Both of Sahl Ibn Abu'hathma and Rafi Ibn Khadij "Allah be pleased with them" reported: Abdullah Ibn Sahl and Muhaiyisa Ibn Mas'ood set out to Khaibar. They parted and later on, Abdullah Ibn Sahl was murdered. Abdur'rahman Ibn Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas'ood came to The Prophet "Allah's blessing and peace be upon him". Abdur'rahman, who was the youngest of them, intended to talk, but The Prophet "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." The other two spoke. The Prophet "Allah's blessing and peace be upon him" said: "If fifty of you swear as to who has committed the murder, you will be entitled to take the blood money of the killed person (who is your companion)." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from the charge if fifty of them take an oath (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Prophet "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered).

6143- The same previous narration.

6144- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord, and the leaves of which do not fall." It came

٨٨ - باب قَوْلِ الضَّيفِ لِصَاحِبِهِ: لا آكُلُ حتَّى تَأكُل

فِيهِ حَدِيثُ أَبِي جُحَيفَةَ عَنِ النَّبِيِّ ﷺ.

٦١٤١ - حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيمَانَ، عَنْ أَبِي عُثمانَ: قال عَبْدُ الرَّحْمنِ بْنُ أبي بكرٍ رَضِيَ اللَّهُ عَنهُما: جاءَ أبُو بَكرٍ بضَيفٍ له أَو بأَضْيافٍ لَهُ، فأمسَى عِنْدَ النَّبِيِّ ﷺ، فلمَّا جاءَ، قالَتْ أُمِّي: احْتَبَسْتَ عَنْ ضَيفِكَ - أَوْ أَضْيَافِكَ - اللَّيلَةَ؟ قالَ: ما عَشَّيتِهِمْ؟ فَقالَتْ: عَرَضْنَا عَلَيهِ. أَوْ: عَلَيهِمْ فَأَبَوْا، أَوْ. فَأَبَى، فَغَضِبَ أَبُو بَكْرٍ، فَسَبَّ وَجَدَّعَ، وَحَلَفَ لاَ يَطْعَمُهُ، فَاخْتَبَأْتُ أَنَا، فَقالَ: يَا غُنْثَرُ، فَحَلَفَتِ المَرْأَةُ لاَ تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فَحَلَفَ الضَّيفُ أَوِ الأَضْيَافُ أَنْ لاَ يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقالَ أَبُو بَكْرٍ: كَأَنَّ هذهِ مِنَ الشَّيطانِ، فَدَعا بِالطَّعَامِ، فَأَكلَ وَأَكَلُوا، فَجَعَلُوا لاَ يَرْفَعُونَ لُقْمَةً إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، فَقالَ: يَا أُخْتَ بَنِي فِرَاسٍ، ما هذا؟ فَقالَتْ: وَقُرَّةِ عَينِي، إِنَّهَا الآنَ لأَكْثَرُ قَبْلَ أَنْ نَأْكُلَ، فَأَكلوا، وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ، فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا.

[طرفه في: ٦٠٢].

٨٩ - باب إِكْرَامِ الكَبِيرِ، وَيَبْدَأُ الأَكْبَرُ بِالكَلامِ وَالسُّؤَالِ

٦١٤٢، ٦١٤٣ - حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زيدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيرِ بْنِ يَسَارٍ، مَوْلَى الأَنْصَارِ، عَنْ رَافِعِ بْنِ خَدِيجٍ، وَسَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُمَا حَدَّثَاهُ: أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا خَيبَرَ، فَتَفَرَّقَا في النَّخْلِ، فَقُتِلَ عَبْدُ اللَّهِ ابن سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَتَكلَّمُوا في أَمْرِ صَاحِبِهِمْ، فَبَدَأَ عَبْدُ الرَّحْمنِ، وَكَانَ أَصْغَرَ القَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «كَبِّرِ الكُبْرَ». قالَ يَحْيَى: لِيَلِيَ الكَلامَ الأَكبَرُ. فَتَكَلَّمُوا في أَمْرِ صَاحِبِهِمْ فَقَالَ النَّبِيُّ ﷺ: «أَتَسْتَحِقُّونَ قَتِيلَكُمْ، أَوْ قالَ: صَاحِبَكُمْ، بِأَيمَانِ خَمْسِينَ مِنْكُمْ»؟ قالُوا: يَا رَسُولَ اللَّهِ، أَمْرٌ لَمْ نَرَهُ. قالَ: «فَتُبْرِئُكُمْ يَهُودُ في أَيمَانِ خَمْسِينَ مِنهُمْ». قالُوا: يَا رَسُولَ اللَّهِ، قَوْمٌ كُفَّارٌ. فَوَدَاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ قِبَلِهِ. قالَ سَهْلٌ: فَأَدْرَكْتُ نَاقَةً مِنْ تِلكَ الإِبِلِ، فَدَخَلَتْ مِرْبَداً لَهُمْ فَرَكَضَتْنِي بِرِجْلِها. قالَ اللَّيثُ: حَدَّثَنِي يَحْيَى، عَنْ بُشَيرٍ، عَنْ سَهْلٍ: قالَ يَحْيَى: حَسِبْتُ أَنَّهُ قالَ: مَعَ رَافِعِ بْنِ خَدِيجٍ. وَقالَ ابْنُ عُيَينَةَ: حدَّثَنا يَحيَى، عَنْ بُشَيرٍ، عَنْ سَهْلٍ وَحْدَهُ.

[طرفه في: ٢٧٠٢]

٦١٤٤ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهما قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُونِي بِشَجَرَةٍ مَثَلُهَا مَثَلُ المُسْلِمِ، تُؤْتِي أُكُلَهَا كُلَّ

٦١٤٢ - قوله (كبر الكبر) هو جمع الأكبر أي قدم الأكبر للتكلم (عيني).

- (قال يحيى) يعني ليلي الكلام الأكبر نخ.

٦١٤٤ - قوله: (ولا تحت) بالبناء للفاعل والمفعول ورقها برفع القاف ونصبها (قسطلاني).

to my mind that it was the date-palm tree, but I disliked to speak because Abu'bakr and Omar were present. When nobody spoke, The Prophet "Allah's blessing and peace be upon him" said: "It is the date-palm tree." When I came out with my father, I said: "O father! It came to my mind that it was the date-palm tree." He said: "What prevented you from saying it?" Had you said it, it would have been dearer to me than such-and-such thing (wealth)." I said: "Nothing prevented me except that neither you nor Abu'bakr spoke, so I disliked to speak."

[90] The permissible and hateful poetry

and Allah's saying: "And the Poets, it is those straying in Evil, who follow them: Seest thou not that they wander distracted in every valley? And that they say what they practise not? Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!" (The Poets "Ash'shu'ara" 224:227)

6145- Obai Ibn Ka'b "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Some poetry contains wisdom."

6146- Jundub "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was walking (in one of the holy battles), a finger of his (was wounded and) bled. He said: "You are just a finger that bled, and what you got is in Allah's Cause."

6147- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The truest words said by a poet was the statement of Labid: "Verily, Everything except Allah is perishable." Omaiyya Ibn Abus'salt was about to be a Muslim (but he did not embrace Islam)."

حِينَ بِإِذْنِ رَبِّهَا، وَلاَ تَحُتُّ وَرَقُهَا». فَوَقَعَ فِي نَفْسِي النَّخْلَةُ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، وَثَمَّ أَبُو بَكْرٍ وَعُمَرُ، فَلَمَّا لَمْ يَتَكَلَّمَا، قالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ». فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهْ، وَقَعَ فِي نَفْسِي النَّخْلَةُ، قالَ: ما مَنَعَكَ أَنْ تَقُولَهَا؟ لَوْ كُنْتَ قُلْتَهَا كانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا، قالَ: ما مَنَعَنِي إِلاَّ أَنِّي لَمْ أَرَكَ وَلاَ أَبَا بَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ.

[طرفه في: ٦١].

٩٠ ـ باب ما يَجُوزُ مِنَ الشِّعْرِ وَالرَّجَزِ وَالحُدَاءِ وَما يُكْرَهُ مِنْهُ

وَقَوْلِهِ: ﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الغَاوُونَ * أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ * وَأَنَّهُمْ يَقُولُونَ ما لاَ يَفْعَلُونَ * إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيراً وَانْتَصَرُوا مِنْ بَعْدِ ما ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ [الشعراء: ٢٢٤ ـ ٢٢٧]، قالَ ابْنُ عَبَّاسٍ: فِي كُلِّ لَغْوٍ يَخُوضُونَ.

٦١٤٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ مَرْوَانَ بْنَ الحَكَمِ أَخْبَرَهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ أَخْبَرَهُ: أَنَّ أُبَيَّ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ مِنَ الشِّعْرِ حِكْمَةً».

٦١٤٦ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، سَمِعْتُ جُنْدَباً يَقُولُ: بَيْنَمَا النَّبِيُّ ﷺ يَمْشِي إِذْ أَصَابَهُ حَجَرٌ، فَعَثَرَ، فَدَمِيَتْ إِصْبَعُهُ، فَقَالَ: «هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ. وَفِي سَبِيلِ اللَّهِ ما لَقِيتِ».

[طرفه في: ٢٨٠٢].

٦١٤٧ ـ حدّثنا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ المَلِكِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ: أَلاَ كُلُّ شَيْءٍ ما خَلاَ اللَّهَ بَاطِلُ، وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

[طرفه في: ٣٨٤١].

= ـ قوله: (ولا تحت) أي لا تسقط هـ. عيني.

٦١٤٨ ـ قوله: (من هنيهاتك) ولأبي ذر عن الكشميهني من هنياتك بتحتية مشددة أي من كلماتك أو من أراجيزك ا هـ. من الشارح.

ـ قوله: (اللهم) الخ الموزون لاهم الخ.

ـ قوله: وجبت أي الشهادة كما في العيني.

ـ فرجع ذباب سيفه نخ.

ـ ذباب السيف طرفه.

ـ قوله: (شاحباً) أي متغير اللون هـ. شارح.

ـ عربي مشى بها نخ.

6148- Salama Ibn Al'akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Prophet “Allah’s blessing and peace be upon him”. While we were proceeding at night, a man from the group said to Amer: "O Amer! Won't you let us hear your poetry?" Amer was a poet, so he got down and started reciting for the people poetry that kept pace with the camels footsteps, saying: "O Allah! Without you we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (Our flaws); let all of us Be sacrificed for Your Cause; And send calmness Upon us to make our feet firm When we meet our enemy, and If they call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others help against us." The Prophet "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amer Ibn Al’akwa."

Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! It (martyrdom) has been affirmed to him. Would that you let us enjoy his company longer!" Then we reached and besieged Khaibar until we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "What are these fires? For what (kind of) cooking are you making the fire?" The people replied: "Meat." He asked: "What kind of meat?" They said: "The meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too." When the army rows lined up for the clash, Amer's sword was short. When he aimed at the leg of a Jew to strike it, the sharp blade of the sword returned to him and injured his own knee, which caused him to die. When they returned from the battle, Allah's Apostle "Allah's blessing and peace be upon him" saw me (in a sad mood). He took my hand and said: "What is troubling you?" I replied: "Let my father and mother be sacrificed for you! The people say that the deeds of Amer are lost." The Prophet "Allah's blessing and peace be upon him" said: “Who did say so?” I replied: “So-and-so, so-and-so, and so-and-so, in addition to Osaid Ibn Al’hudair Al’ansari.” The Prophet “Allah’s blessing and peace be upon him” commented: "Whoever says so, is mistaken, for Amer has got a double reward." The Prophet "Allah's blessing and peace be upon him" raised his two fingers and added: "He (Amer) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as Amer had done."

6149- Anas Ibn Malik “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” came to some of his wives among whom there was Ommu’sulaim, and said: “May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu’qilaba said: “The Prophet “Allah’s blessing and peace be upon him” said a phrase for which, you would have admonished anyone of you, if he had said it."

[91] Lampooning the pagans

6150- A’isha "Allah be pleased with her" reported: Once Hassan Ibn Thabit asked the permission of The Prophet "Allah's blessing and peace be upon him" to satirize the infidels. The Prophet "Allah's blessing and peace

٦١٤٨ - حدّثنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا حاتِمُ بنُ إِسماعيلَ، عَنْ يَزيدَ بنِ أَبي عُبَيدٍ، عَنْ سَلَمَةَ بنِ ٱلأَكْوَعِ قالَ: خَرَجْنا مَعَ رَسُولِ اللّهِ ﷺ إِلَى خَيبَرَ، فَسِرْنا لَيلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لِعامِرِ بْنِ ٱلأَكْوَعِ: أَلاَ تُسْمِعُنا مِنْ هُنَيهاتِكَ؟ قالَ: وَكانَ عامِرٌ رَجُلاً شاعِراً. فَنَزَلَ يَحْدُو بِالقَوْمِ يَقُولُ:

اللّهُمَّ لَوْلا أَنْتَ ما اهْتَدَينا ... وَلا تَصَدَّقْنا وَلا صَلَّينا
فَاغْفِرْ فِداءٌ لَكَ ما اقْتَفَينا ... وَثَبِّتِ الأَقْدامَ إِنْ لاقَينا
وَأَلْقِيَنْ سَكِينَةً عَلَينا ... إِنّا إِذا صِيحَ بِنا أَتَينا
وَبِالصِّياحِ عَوَّلُوا عَلَينا

فَقالَ رَسُولُ اللّهِ ﷺ: «مَنْ هذا السّائِقُ؟». قالُوا: عامِرُ بْنُ ٱلأَكْوَعِ، فَقالَ: «يَرْحَمُهُ اللّهُ». فَقالَ رَجُلٌ مِنَ القَوْمِ: وَجَبَتْ يا نَبِيَّ اللّهِ، لَوْ أَمْتَعْتَنا بِهِ، قالَ فَأَتَينا خَيبَرَ فَحاصَرْناهُمْ، حَتَّى أَصابَتْنا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللّهَ فَتَحَها عَلَيهِمْ، فَلَمّا أَمْسى النّاسُ اليَوْمَ الَّذي فُتِحَتْ عَلَيهِمْ، أَوْقَدُوا نِيراناً كَثِيرَةً، فَقالَ رَسُولُ اللّهِ ﷺ: «ما هذه النِّيرانُ، عَلَى أَيِّ شَيءٍ تُوقِدُونَ؟» قالُوا: عَلَى لَحْمٍ، قالَ: «عَلَى أَيِّ لَحْمٍ؟». قالُوا: عَلَى لَحْمِ حُمُرٍ إِنْسِيَّةٍ، فَقالَ رَسُولُ اللّهِ ﷺ: «أَهْرِقُوها وَاكْسِرُوها». فَقالَ رَجُلٌ: يا رَسُولَ اللّهِ أَوْ نُهَرِيقُها وَنَغْسِلُها؟ قالَ: «أَوْ ذاكَ». فَلَمّا تَصافَّ القَوْمُ، كانَ سَيفُ عامِرٍ فيه قِصَرٌ، فَتَناوَلَ بِهِ يَهُودِيًّا لِيَضْرِبَهُ، وَيَرْجِعُ ذُبابُ سَيفِه، فَأَصابَ رُكْبَةَ عامِرٍ فَماتَ مِنْهُ، فَلَمّا قَفَلُوا قالَ سَلَمَةُ: رَآنِي رَسُولُ اللّهِ ﷺ شاحِباً، فَقالَ لِي: «ما لَكَ؟» فَقُلْتُ: فِدًى لَكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ، قالَ: «مَنْ قالَهُ؟» قُلْتُ: قالَهُ فُلانٌ وَفُلانٌ وَأُسَيدُ بْنُ الحُضَيرِ الأَنْصارِيُّ، فَقالَ رَسُولُ اللّهِ ﷺ: «كَذَبَ مَنْ قالَهُ، إِنَّ لَهُ لأَجْرَينِ - وَجَمَعَ بَينَ إِصْبَعَيهِ - إِنَّهُ لَجاهِدٌ مُجاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بِها مِثْلَهُ».
[طرفه في: ٢٤٧٧].

٦١٤٩ - حدّثنا مُسَدَّدٌ: حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: أَتَى النَّبِيُّ ﷺ عَلَى بَعْضِ نِسائِهِ وَمَعَهُنَّ أُمُّ سُلَيمٍ، فَقالَ: «وَيحَكَ يا أَنْجَشَةُ، رُوَيدَكَ، سَوْقاً بِالقَوارِيرِ». قالَ أَبُو قِلابَةَ: فَتَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ، لَوْ تَكَلَّمَ بَعْضُكُمْ لَعِبْتُمُوها عَلَيهِ، قَوْلُهُ: «سَوْقَكَ بِالقَوارِيرِ».

[الحديث: ٦١٤٩ - أطرافه في: ٦١٦١، ٦٢٠٢، ٦٢٠٩، ٦٢١٠، ٦٢١١].

٩١ - باب هِجاءِ المُشْرِكِينَ

٦١٥٠ - حدّثنا مُحَمَّدٌ: حَدَّثَنا عَبْدَةُ: أَخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتِ: اسْتَأْذَنَ حَسّانُ بْنُ ثابِتٍ رَسُولَ اللّهِ ﷺ في هِجاءِ المُشْرِكِينَ، فَقالَ

٦١٤٩ - قوله: (قَوْلُهُ) كذا بالرفع ويجوز النصب انظره.

be upon him" said: "What about the common descent I have with them?" Hassan replied: "I shall take you out of them as a hair is taken out of dough."

On the other hand, Urwa narrated: I started abusing Hassan in front of A'isha, whereupon she said: "Don't abuse him, for he used to defend The Prophet "Allah's blessing and peace be upon him" (with his poetry)."

6151- Abu'huraira "Allah be pleased with him" narrated, during his telling of The Prophet: Once Allah's Apostle" Allah's blessing and peace be upon him" said: "Your brother, Abdullah Ibn Rawaha does not say obscene (when he said): Amongst us is Allah's Apostle, who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. He spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

6152- Abu'salama Ibn Abdur'rahman Ibn Awf reported that he had heard Hassan Ibn Thabit "Allah be pleased with him" asking Abu'huraira: "I beseech you By Allah! Tell me the truth whether you heard The Prophet "Allah's blessing and peace be upon him" saying: O Hassan! Reply on behalf of Allah's Apostle. O Allah! Support him with the Holy Spirit." Abu'huraira said: "Yes."

6153- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Hassan: "Satirize them (the pagans) and Gabriel is with you."

[92] It is hateful to make poetry one's famous characteristic which occupies him from celebrating (glories and praises of) Allah and knowing The Holy Qur'an

6154- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

رَسُولُ اللّهِ ﷺ: «فَكيفَ بِنَسَبي»؟ فَقالَ حَسَّانُ: لأَسُلَّنَّكَ مِنهُم، كَما تُسَلُّ الشَّعَرَةُ مِنَ العَجِينِ. وعَنْ هِشام بنِ عُرْوَةَ، عَنْ أَبيهِ قالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عائِشَةَ، فَقالَتْ: لا تَسُبَّهُ، فَإِنَّهُ كانَ يُنَافِحُ عَنْ رَسُولِ اللّهِ ﷺ.

[طرفه في: ٣٥٣١].

٦١٥١ ـ حدّثنا أَصْبَغُ قالَ: أَخْبَرَنِي عَبْدُ اللّهِ بْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ الهَيْثَمَ بْنَ أبي سِنَانٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ في قَصَصِهِ، يَذْكُرُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَخاً لَكُمْ لا يَقُولُ الرَّفَثَ» يَعْنِي بِذاكَ ابْنَ رَوَاحَةَ، قالَ:

فِينَا رَسُولُ اللّهِ يَتْلُو كِتَابَهُ ... إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الفَجْرِ سَاطِعُ
أَرانَا الهُدَى بَعْدَ العَمى فَقُلُوبُنَا ... بِهِ مُوقِنَاتٌ أَنَّ ما قالَ واقِعُ
يَبِيتُ يُجافِي جَنْبَهُ عَنْ فِرَاشِهِ ... إِذَا اسْتَثْقَلَتْ بِالكافِرِينَ المَضَاجِعُ

تابَعَهُ عُقَيلٌ عَنِ الزُّهْرِيِّ. وَقالَ الزُّبَيدِيُّ: عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَالأَعْرَجِ، عَنْ أَبي هُرَيرَةَ.

[طرفه في: ١١٥٥].

٦١٥٢ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ (ح). وَحَدَّثَنَا إِسْماعِيلُ قالَ: حَدَّثَني أَخِي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بْنِ أَبي عَتِيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثابِتٍ الأَنْصَارِيَّ: يَسْتَشْهِدُ أَبا هُرَيرَةَ فَيَقُولُ: يا أَبا هُرَيرَةَ، نَشَدْتُكَ بِاللّهِ، هَلْ سَمِعْتَ رَسُولَ اللّهِ ﷺ يَقُولُ: «يا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللّهِ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ القُدُسِ»؟ قالَ أَبُو هُرَيرَةَ: نَعَمْ.

[طرفه في: ٤٥٣].

٦١٥٣ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثابِتٍ، عَنِ البَرَاءِ رَضِيَ اللّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ لِحَسَّانَ: «اهْجُهُمْ. أَوْ قالَ: هاجِهِمْ. وَجِبْرِيلُ مَعَكَ».

[طرفه في: ٣٢١٣].

٩٢ ـ باب ما يُكْرَهُ أَنْ يَكُونَ الغالِبَ عَلَى الإِنْسَانِ الشِّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللّهِ وَالعِلْمِ وَالقُرْآنِ

٦١٥٤ ـ حدّثنا عُبَيدُ اللّهِ بْنُ مُوسى: أَخْبَرَنا حَنْظَلَةُ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيحاً خَيرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْراً».

٦١٥١ ـ قوله: بجافي جنبه أي يرفعه وروي بدل بالمشركين بالكافرين.

باب ٩٢ ـ قوله: أن يكون الغالب الخ بنصب الغالب ورفع الشعر ويجوز العكس أفاده الشارح.

6155- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is better for a man to fill the inside of his body with pus which might consume it than to fill it with poetry."

[93] The Prophet's saying: "Let your right hand be saved!" and "Halqa Aqra!"

6156- A'isha "Allah be pleased with her" reported: Aflah, the brother of Abul'qu'ais, asked permission to visit me after the order of the veil was revealed. I said: "By Allah! I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him" about him for it was not the brother of Abul'qu'ais but the wife of Abul'qu'ais that suckled me." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said: "It was not the brother of Abul'qu'ais but the wife of Abul'qu'ais that suckled me." He said: "Admit him, for he is your uncle. May your right hand be saved!"

Urwa, the sub-narrator, told: For this reason, A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids."

6157- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was intending to return home after he had performed Hajj, when he saw Safiyya standing at the entrance of her tent, unhappy and sad because she got her menses. The Prophet "Allah's blessing and peace be upon him" said: "Aqra Halqa! (An expression used in Quraish dialect) You will detain us." The Prophet "Allah's blessing and peace be upon him" asked (her): "Did you perform the Ifada circumambulation on the Day of Slaughtering Sacrifice?" She said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Then you can depart (with us)."

[94] What was mentioned regarding one's pretending (to do something)

6158- Ommu'hani "Allah be pleased with her" narrated: I went to Allah's Apostle "Allah's blessing and peace be upon him" in the year of the conquest of Mecca and found him taking a bath with his daughter Fatima screening him. I greeted him. He asked: "Who is she?" I replied: "I am Ommu'hani Bint Abu'talib." He said: "Welcome! O Ommu'hani." After he had finished his bath he stood up and prayed eight Rak'as, while wearing a single garment wrapped round his body.

When he came to the end I said: "O Allah's Apostle! My brother has pretended that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira." The Prophet "Allah's blessing and peace be upon him" said: "We shelter the person whom you have sheltered O Ommu'hani." Ommu'hani added: "That was at forenoon."

٦١٥٥ ـ حدّثنا عُمر بنُ حفص: حدَّثَنا أبي: حَدَّثَنا الأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِح، عَنْ أبِي هُريرة رَضِيَ اللّهُ عَنْهُ قال: قَالَ رَسُولُ اللّه ﷺ: «لأنْ يَمتلِيءَ جَوْفُ رجل قَيحاً حتى يَرِيَهُ خيرٌ مِنْ أنْ يَمتَلِيءَ شعْراً».

٩٣ ـ باب قول النبيِّ ﷺ: «تَربتْ يَمِينكِ». و: «عقرى حلقى»

٦١٥٦ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شهاب، عَنْ عُرْوَةَ، عَنْ عائِشةَ قالَتْ: إنَّ أفلحَ أخا أبي القُعيس استَأذَنَ عليَّ بعْدَ ما نَزلَ الحِجابُ، فَقُلتُ: واللّهِ لا آذَنُ لَهُ حتَّى أستأذِنَ رَسُولَ اللّه ﷺ، فإنَّ أخا أبي القُعَيسِ ليسَ هُوَ أرْضَعَنِي ولكنْ أرْضَعَتني امْرَأةُ أبي القُعَيس، فدخَل عليَّ رسولُ اللهِ ﷺ فقلتُ: يا رسولَ اللهِ، إنَّ الرَّجلَ ليسَ هُوَ أرْضعنِي، ولكنْ أرْضعتْني امْرأتُهُ؟ قال: «ائذَنِي له فإنَّه عمُّكِ تربتْ يمينكِ». قال عُروةُ: فَبذلِكَ كانَتْ عائِشَةُ تَقُولُ: حرِّمُوا مِنَ الرَّضاعَةِ، ما يَحْرُمُ مِنَ النَّسَب. [طرفه في: ٢٦٤٤].

٦١٥٧ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الحكَمُ، عَنْ إبْراهِيمَ، عَنَ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنها قالَتْ: أرادَ النَّبيُّ ﷺ أنْ يَنفِر، فَرأى صَفِيَّةَ على باب خِبائِها كَئِيبةً حزينَةً، لأنَّها، حاضتْ، فقالَ: «عقْرى حلقى ـ لغة قريش ـ إنَّكِ لحابستنا»؟ ثمَّ قال: «أكُنتِ أفَضتِ يَوْمَ النَّحْرِ»؟ ـ يَعْني الطَّوَافَ ـ قالَتْ: نَعَم، قالَ: «فانْفِري إذاً».

[طرفه في: ٢٩٤].

٩٤ ـ باب ما جاء في زعَمُوا

٦١٥٨ ـ حدّثنا عَبْدُ اللّه بنُ مَسْلَمَةَ، عَنْ مالك، عَنْ أبي النَّضْرِ، مَوْلى عُمَرَ بنِ عُبَيدِ اللّهِ: أنَّ أبا مُرَّةَ مَوْلى أمِّ هانِيءٍ بنْتِ أبي طَالِبٍ أخْبرَهُ: أنَّهُ سمعَ أمَّ هانِيءٍ بِنْتَ أبي طالِبٍ تقُولُ: ذهبْتُ إلى رَسُولِ اللّه ﷺ عامَ الفَتْحِ، فوجَدْتُهُ يغْتسِلُ وفاطِمةُ ابْنَتُهُ تَسْتُرُه، فسلَّمْتُ عليه، فقالَ: «مَنْ هذهِ؟». فقُلتُ: أنا أمُّ هانيءٍ بنتُ أبي طالب، فقالَ: «مرحباً بأمِّ هانِيءٍ». فَلمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِيَ رَكَعاتٍ، مُلتَحِفاً في ثَوْبٍ واحِدٍ، فَلَمَّا انْصَرفَ قُلتُ: يا رسولَ اللّهِ، زعَمَ ابنُ أمِّي أنَّه قاتِلٌ رُجُلاً قَدْ أجَرْتُه، فلانُ بْنُ هُبَيرةَ، فقالَ رسُولُ اللّه ﷺ: «قَدْ أجَرْنَا مَنْ أجَرْتِ يا أُمَّ هَانِيءٍ». قالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحًى.

[طرفه في: ٢٨٠].

٦١٥٥ ـ قوله: يريه أي يأكله أو يصيب رئته ولأبي ذر حتى يريه بالنصب بزيادة حتى كما الشارح.

باب ٩٣ ـ تربت افتقرت

٦١٥٨ ـ قوله: من غسله بفتح الغين ولأبي ذر بضمها (شارح).

ـ قوله: وذاك أي ما صلاه وروي وذلك ضحى.

[95] What about he, who said: "Woe to you!"?

6159- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving his sacrificial camel. He said: "Ride on it." The man said: "It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said: "It is a Sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it, woe to you!"

6160- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel. He said: "Ride it." The man said: "O Messenger of Allah! It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride it, (and said in the second or third time) woe to you!"

6161- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” was on one of his journeys, accompanying a black boy of his for driving the camels, to whom he said: “May Allah be merciful to you Anjasha! Drive slowly (the camels which are carrying) the glass vessels.”

6162- Abu'bakra "Allah be pleased with him" told: A man was praised greatly by another before The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! You have cut the neck of your friend." The Prophet "Allah's blessing and peace be upon him" repeated this sentence thrice and said: "If it is indispensable for anyone of you to praise another, then he should say: “I think that he is such-and-such," particularly when he really knows that he is such. It is Allah Who will take his accounts (since He knows his reality); and no one can sanctify anybody before Allah."

6163- Abu’sa’eed Al’khudri “Allah be pleased with him” narrated: While we were with The Messenger of Allah “Allah’s blessing and peace be upon him” who was distributing some property, there came Dhul’khuwaisira, a man from the tribe of Banu’tamim and said: "O Allah's Apostle! Do Justice." The Prophet “Allah’s blessing and peace be upon him” said: "Woe to you! Who could do justice if I did not? I (or you) would be a desperate loser if I did not do justice." Omar said: "O Allah's Apostle! Give me the permission to chop his head off." The Prophet “Allah’s blessing and peace be upon him” said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting and prayer trifling in comparison to theirs. They recite Qur'an but it does not go beyond their throats (because they do not act on it). They will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it. He would look at its strings and see nothing. He would look at its shaft and see nothing. He would look at its feathers and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be differences amongst the people."

٩٥ـ باب ما جاءَ في قوْلِ الرَّجُلِ: ويلكَ

٦١٥٩ ـ حدّثنا مُوسى بْنُ إسْماعيل: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقالَ: «ارْكَبْهَا». قالَ: إِنَّهَا بَدَنَةٌ، قالَ: «ارْكَبْها». قالَ: إنّها بدَنَةٌ، قالَ: «ارْكَبْهَا وَيلَكَ».

[طرفه في: ١٦٩٠]

٦١٦٠ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقالَ لَهُ: «ارْكَبْهَا». قالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قالَ: «ارْكَبْهَا وَيلَكَ». في الثَّانِيَةِ أَوْ في الثَّالِثَةِ.

[طرفه في: ١٦٨٩]

٦١٦١ ـ حدّثنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ أَنَسِ ابْنِ مالِكٍ. وَأَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: كانَ رَسُولُ اللَّهِ ﷺ في سَفَرٍ، وَكانَ مَعَهُ غُلامٌ لَهُ أَسْوَدُ، يُقَالُ لَهُ أَنْجَشَةُ، يَحْدُو، فَقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَيحَكَ يَا أَنْجَشَةُ، رُوَيدَكَ بِالقَوارِيرِ».

[طرفه في: ٦١٤٩]

٦١٦٢ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا وُهَيبٌ، عَنْ خالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبي بَكْرَةَ، عَنْ أَبِيهِ قالَ: أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبيِّ ﷺ فَقالَ: «وَيلَكَ، قَطَعْتَ عُنُقَ أَخِيكَ ـ ثَلاثاً ـ مَنْ كانَ مِنْكُمْ مادِحاً لا مَحالَةَ فَلْيَقُلْ: أَحْسِبُ فُلاناً ـ وَاللَّهُ حَسِيبُهُ ـ وَلا أُزَكِّي عَلَى اللَّهِ أَحَداً، إِنْ كانَ يَعْلَمُ». [طرفه في: ٢٦٦٢]

٦١٦٣ ـ حدّثني عَبْدُ الرَّحْمٰنِ بنِ إِبْرَاهِيمَ: حَدَّثَنا الوَلِيدُ، عَنِ الأَوْزاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ وَالضَّحّاكِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قالَ: بَيْنا النَّبِيُّ ﷺ يَقْسِمُ ذاتَ يَوْمٍ قِسْماً، فَقالَ ذُو الخُوَيصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللَّهِ اعْدِلْ، قالَ: «وَيلَكَ، مَنْ يَعْدِلُ إِذا لَمْ أَعْدِلْ»، فَقالَ عُمَرُ: ائْذَنْ لِي فَلأَضْرِبْ عُنُقَهُ، قالَ: «لا، إِنَّ لَهُ أَصْحاباً، يَحْقِرُ أَحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِمْ، وَصِيامَهُ مَعَ صِيامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ، كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَصْلِهِ فَلا يُوجَدُ فِيهِ شَيءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلا يُوجَدُ فِيهِ شَيءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ فَلا

٦١٦٢ ـ قوله: إن كان يعلم متعلق بقوله: فليقل (شارح).

٦١٦٣ ـ قوله: (فلأضرب) بكسر اللام والجزم جواب الشرط لأبي ذرّ: فلأضربَ بالنصب (شارح).

ـ قوله: (ثم ينظر إلى رصافه فلا يوجد فيه شيء) غير موجود في الشرح والرصاف بكسر الراء: جمع رصف بفتحها عصبة تلوى فوق مدخل النصل والنضي: عود السهم والقذذ: ريشه وهو جمع قذة كقبة.

ـ قوله: على حين فرقة أي على زمان افتراق وروي: على خير فرقة بكسر الفاء أي أفضل طائفة كما في الشارح.

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Abu'sa'eed further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu'talib fought with such people, and I was in his company. He ordered that the man (described by The Prophet "Allah's blessing and peace be upon him") should be looked for. The man was brought at whom I looked and noticed that he was exactly as The Prophet "Allah's blessing and peace be upon him" had described.

6164- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah be merciful to you! (What is the matter)?" the man replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Manumit a slave." He replied : "I cannot afford to do so." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Fast for two successive months." He replied : "I have no power to do so." The Prophet "Allah's blessing and peace be upon him" said to him: "Then feed sixty poor persons." He replied : "I could not afford to do it." Then, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him" which he gave to the man and said: "Take this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? By Allah, there is none between Medina's two mountains who is poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled until his premolar teeth became visible and then said: "Feed your family with it."

6165- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A Bedouin asked Allah's Apostle "Allah's blessing and peace be upon him" about the emigration. The Prophet "Allah's blessing and peace be upon him" said: "May Allah be merciful to you! The matter of emigration is very hard. Have you got camels?" the man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked: " Do you pay their obligatory charity?" The Bedouin said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Work beyond the seas and Allah will not decrease any of your good deeds."

6166- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Woe to you" or "May Allah be merciful to you! (Shu'ba is not certain of the true phrase). Do not become disbelievers after me by cutting the necks of one another."

يُوجَدُ فيهِ شيءٌ، ثُمَّ يُنظَرُ إلى قُذَذِه فَلا يُوجَدُ فيهِ شيءٌ، سَبَقَ الفَرْثَ وَالدَّمَ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ إحدى يَدَيهِ مِثلُ ثَدْيِ المَرأَةِ، أَوْ مِثْلُ البَضْعَةِ تَدَرْدَرُ». قالَ أبو سعيد: أشهدُ لسمعتُهُ مِنَ النَّبيِّ ﷺ، وَأَشهَدُ أَنِّي كُنتُ مَعَ عَلِيٍّ حِينَ قاتَلَهُم، فالتُمِسَ في القَتْلَى فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ النَّبيُّ ﷺ.

[طرفه في: ٣٣٤٤].

٦١٦٤ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ أبو الحَسَنِ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنَا الأَوْزاعِيُّ قالَ. حَدَّثَنِي ابْنُ شِهابٍ، عَنْ حُمَيدِ بن عَبدِ الرَّحمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أنَّ رَجُلاً أَتى رَسُولَ اللَّهِ ﷺ فَقالَ: يا رَسُولَ اللَّهِ هَلَكْتُ، قالَ: «وَيحكَ؟» قالَ: وَقَعتُ عَلَى أَهْلِي في رَمَضانَ، قالَ: «أَعْتِقْ رَقَبَةً». قالَ: ما أَجِدُها، قالَ: «فَصُمْ شَهْرَينِ مُتَتَابِعَينِ». قالَ: لاَ أَسْتَطِيعُ، قالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً». قالَ: ما أَجِدُ، فَأُتِيَ بِعَرَقٍ، فَقالَ: «خُذْهُ فَتَصَدَّقْ بِهِ». فقالَ: يا رَسُولَ اللَّهِ، أَعَلَى غَيرِ أَهْلِي، فَوَالَّذي نَفسِي بِيَدِه، ما بَيْنَ طُنُبَيِ المَدِينَةِ أَحْوَجُ مِنِّي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيابُهُ، قالَ: «خُذْهُ». تابَعَهُ يُونُسُ، عَنِ الزُّهْرِيِّ. وَقالَ عَبْدُ الرَّحمٰنِ بْنُ خالِدٍ، عَنِ الزُّهْرِيِّ: «وَيلكَ».

[طرفه في: ١٩٣٦].

٦١٦٥ ـ حدّثنا سُلَيمانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنا الوَلِيدُ: حَدَّثَنا أَبُو عَمْرٍو الأَوْزاعِيُّ قالَ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عَطاءِ بْنِ يَزِيدَ اللَّيثِيِّ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرابِيّاً قالَ: يا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الهِجْرَةِ، فَقالَ: «وَيحكَ، إِنَّ شَأْنَ الهِجْرَةِ شَدِيدٌ، فَهَل لَكَ مِنْ إِبِلٍ؟». قالَ: نَعَمْ، قالَ: «فَهَل تُؤَدِّي صَدَقَتَهَا؟». قالَ: نَعَمْ، قالَ: «فاعْمَلْ مِنْ وَرَاءِ البِحارِ، فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيئاً».

[طرفه في: ١٤٥٢].

٦١٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنا خالِدُ بْنُ الحارِثِ: حَدَّثَنا شُعْبَةُ، عَنْ واقِدِ بْنِ مُحَمَّدِ بن زَيدٍ: سَمِعتُ أَبي، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، عَنِ النَّبِيِّ ﷺ قالَ: «وَيلَكُمْ، أَوْ وَيحَكُمْ ـ قالَ شُعْبَةُ: شَكَّ هُوَ ـ لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعضٍ». وَقالَ النَّضْرُ، عَنْ شُعْبَةَ: «وَيحَكُمْ». وَقالَ عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ: «وَيلَكُمْ، أَوْ وَيحَكُمْ».

[طرفه في: ١٧٤٢].

= قد سبق نخ.

ـ قوله: البضعة وهي القطعة من اللحم وقوله: تدردر أي تتحرك.

٦١٦٥ ـ قوله: (البحار) جمع بحرة وهي القرية سميت بحرة لاتساعها (عيني).

6167- Anas "Allah be pleased with him" reported: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! When will The Hour be established?" The Prophet "Allah's blessing and peace be upon him" said: " Woe to you! What have you prepared for it?" The Bedouin said: "I have prepared nothing for it, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love." We (the companions of The Prophet "Allah's blessing and peace be upon him") said: "Will we be so too?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." On that day, we got so much happy (with what was said by The Prophet).

[96] The sign of one's love to Allah

and Allah's saying: "Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al Imran (Family of Imran) 31)

6168- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone will be with whomever he loves (on The Day of Judgement)."

6169- Abu'wa'il narrated from Abdullah Ibn Mas'ood "Allah be pleased with him": A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! What do you say about a man who loves some people with whose good deeds he cannot catch up?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone will be with whomever he loves."

6170- Abu'wa'il narrated from Abu'moosa "Allah be pleased with him": It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "What about a man who loves some people with whose good deeds he cannot catch up?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone will be with whomever he loves."

6171- Anas "Allah be pleased with him" narrated: A man asked The Prophet "Allah's blessing and peace be upon him" about the (doomed) Hour saying: "When will the Hour be?" The Prophet "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man said: "Nothing of prayer, fasting, or charity, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love."

٦١٦٧ ـ حدّثنا عَمْرُو بنُ عاصِمٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَجُلاً مِنْ أَهْلِ البَادِيَةِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَارَسُولَ اللّه، مَتَى السَّاعَةُ قائِمَةٌ؟، قالَ: «وَيلَكَ، وَما أَعْدَدْتَ لَهَا؟». قالَ: ما أَعْدَدْتُ لَهَا إِلاَّ أَنِّي أُحِبُّ اللّهَ ورسُولَهُ، قالَ: «إِنَّكَ مَعَ مَنْ أَحْبَبْتَ». فَقُلْنا: وَنَحْنُ كذلكَ؟ قالَ: «نَعَمْ». فَفَرِحْنَا يَوْمَئِذٍ فَرَحاً شَدِيداً، فَمَرَّ غُلامٌ لِلمُغِيرَةِ وَكانَ مِنْ أَقْرانِي، فَقَالَ: «إِنْ أُخِّرَ هذا، فَلَنْ يُدْرِكَه الهَرَمُ، حَتَّى تَقُومَ السَّاعَةُ». وَاخْتَصَرَهُ شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ أَنَساً، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣٦٨٨].

٩٦ ـ باب عَلامَةِ حُبِّ اللّهِ عَزَّ وَجَلَّ لِقَوْلِهِ: ﴿إِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ﴾ [آل عمران: ٣١]

٦١٦٨ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: حدّثنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «المَرْءُ مَعَ مَنْ أَحَبَّ». [الحديث ٦١٦٨ ـ طرفه في: ٦١٦٩].

٦١٦٩ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدّثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قالَ: قالَ عَبْدُ اللّهِ بْنُ مَسْعُودٍ رَضِيَ اللّهُ عَنْهُ: جاءَ رَجُلٌ إِلى رَسُولِ اللّهِ ﷺ فَقالَ: يَا رَسُولَ اللّهِ، كَيفَ تَقُولُ في رَجُلٍ أَحَبَّ قَوْماً وَلَمْ يَلْحَقْ بِهِمْ؟ فَقالَ رَسُولُ اللّهِ ﷺ: «المَرْءُ مَعَ مَنْ أَحَبَّ». تابَعَهُ جَرِيرُ بْنُ حازِمٍ، وَسُلَيمانُ بْنُ قَرْمٍ، وَأَبُو عَوانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللّهِ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٦١٦٨].

٦١٧٠ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قالَ: قِيلَ لِلنَّبِيِّ ﷺ: «الرَّجُلُ يُحِبُّ القَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ؟ قالَ: «المَرْءُ مَعَ مَنْ أَحَبَّ». تابَعَهُ أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ.

٦١٧١ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: مَتى السَّاعَةُ يا رَسُولَ اللّهِ؟ قالَ: «ما أَعْدَدْتَ لَهَا؟». قالَ: ما أَعْدَدْتُ لَهَا مِنْ كَثِيرِ صَلاةٍ وَلاَ صَوْمٍ وَلاَ صَدَقَةٍ، وَلكِنِّي أُحِبُّ اللّهَ وَرَسُولَهُ، قالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». [طرفه في: ٣٦٨٨].

٩٧ ـ باب قَوْلِ الرَّجُلِ لِلرَّجُلِ: اخْسَأْ

٦١٧٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا سَلْمُ بْنُ زَرِيرٍ: سَمِعْتُ أَبَا رَجاءٍ: سَمِعْتُ ابْنَ عَبَّاسٍ

٦١٦٧ ـ قوله: (قائمة) برفعه على أنه خبر الساعة فمتى ظرف متعلق به وبنصبه على الحال من الضمير المستكن في متى إذ هو على هذا التقدير فهو ظرف مستقر (قسطلاني).

باب ٩٧ ـ قوله: اخسأ هو في الأصل زجر للكلب وإبعاد له ثم استعمل في كل من قال أو فعل ما لا ينبغي أي اسكت صاغراً مطروداً وفي التنزيل العزيز اخسأوا فيها.

٦١٧٢ ـ قوله: قد خبأت أي أضمرت والخبيء هو الشيء المضمر المخبوء وكان ﷺ قد أضمر له يوم تأتي =

[97] When one says to another: "Let you be in ignominy!"

6172- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Saiyyad: "I have kept something for you in my mind; What is it?" He said: "Ad'dukh." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy!"

6173- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him", with a group of people, went out to Ibn Saiyyad until they saw him playing with the boys near the hillocks of Banu'maghala. Ibn Saiyyad at that time was about to reach his puberty and did not notice (us) until The Prophet "Allah's blessing and peace be upon him" stroked him with his hand and said to him: "Do you testify that I am Allah's Apostle?" Ibn Saiyyad looked at him and said: "I testify that you are the Messenger of illiterates." Then Ibn Saiyyad asked The Prophet "Allah's blessing and peace be upon him": "Do you testify that I am Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" refuted it and said: "I believe in Allah and His Apostles." Then he said (to Ibn Saiyyad): "What do you think?" Ibn Saiyyad answered: "True people and liars visit me." The Prophet "Allah's blessing and peace be upon him" said: "You have been confused as to this matter." Then The Prophet "Allah's blessing and peace be upon him" said to him: "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyyad said: "It is Ad'dukh (the smoke)." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy. You cannot cross your limits." On that, Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "If he is he (The Charlatan (Ad'dajjal), then you cannot overpower him, and if he is not, then there is no need of murdering him."

6174- Ibn Omar added: Later on Allah's Apostle "Allah's blessing and peace be upon him" once again went along with Obai Ibn Ka'b to the date-palm trees (garden) where Ibn Saiyyad was staying. The Prophet "Allah's blessing and peace be upon him" starting hiding himself behind the date-palms' trunks to be able to hear something from Ibn Saiyyad before Ibn Saiyyad could see him. Ibn Saiyyad was lying on his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyyad's mother saw Allah's Apostle "Allah's blessing and peace be upon him" while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyyad: "O Saf ! (Ibn Saiyyad's name) Here is Mohammad." Thus, Ibn Saiyyad got up. The Prophet "Allah's blessing and peace be upon him" said: "Had she let him, then he would have uncovered the reality of his case."

رَضِيَ اللّهُ عَنْهُما: قالَ رَسُولُ اللّهِ ﷺ لابنِ صَائِدٍ: «قَدْ خَبَأْتُ لَكَ خَبِيئاً، فَما هُوَ؟». قالَ: الدُّخ، قالَ: «اخْسأْ».

٦١٧٣ ـ حدثنا أَبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سالِمُ بْنُ عَبْدِ اللّهِ: أَنَّ عَبْدَ اللّهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الخَطّابِ: انْطَلَقَ مَعَ رَسُولِ اللّهِ ﷺ في رَهْطٍ مِن أَصْحابِهِ قِبَلَ ابْنِ صَيّادٍ، حَتَّى وَجَدَهُ يَلعَبُ مَعَ الغِلمَانِ في أُطُمِ بَنِي مَغالَةَ، وَقَدْ قارَبَ ابْنُ صَيّادٍ يَوْمَئِذٍ الحُلُمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللّهِ»؟ فَنَظَرَ إِلَيهِ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، ثُمَّ قالَ ابْنُ صَيّادٍ: أَتَشْهَدُ أَنِّي رَسُولُ اللّهِ؟ فَرَضَهُ النَّبِيُّ ﷺ ثُمَّ قالَ: «آمَنْتُ بِاللّهِ وَرُسُلِهِ». ثُمَّ قالَ لابْنِ صَيّادٍ: «ماذا تَرى؟». قالَ: يَأْتِينِي صادِقٌ وَكاذِبٌ، قالَ رَسُولُ اللّهِ ﷺ: «خُلِطَ عَلَيكَ الأَمْرُ»، قالَ رَسُولُ اللّهِ ﷺ: «إِنِّي خَبَأْتُ لَكَ خَبِيئاً»، قالَ: هُوَ الدُّخُّ، قالَ: «اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: يا رَسُولَ اللّهِ، أَتَأْذَنُ لِي فِيهِ أَضْرِبْ عُنُقَهُ، قالَ رَسُولُ اللّهِ ﷺ: «إِنْ يَكُنْ هُوَ لا تُسَلَّطُ عَلَيهِ، وَإِنْ لَمْ يَكُنْ هُوَ فَلا خَيرَ لَكَ في قَتْلِهِ». [طرفه في: ١٣٥٤].

٦١٧٤ ـ قالَ سالِمٌ: فَسَمِعْتُ عَبدَ اللّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذلِكَ رَسُولُ اللّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ الأَنْصارِيُّ، يَؤُمّانِ النَّخْلَ الَّتِي فِيها ابْنُ صَيّادٍ، حَتَّى إِذا دَخَلَ رَسُولُ اللّهِ ﷺ، طَفِقَ رَسُولُ اللّهِ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ، وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيّادٍ شَيئاً قَبْلَ أَنْ يَراهُ، وابْنُ صَيّادٍ مُضْطَجِعٌ عَلى فِراشِهِ في قَطِيفَةٍ لَهُ فِيها رَمْرَمَةٌ، أَوْ زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيّادٍ النَّبِيَّ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقالَتْ لابْنِ صَيّادٍ: أَيْ صافِ، وَهُوَ اسْمُهُ، هذا مُحَمَّدٌ،

= السماء بدخان مبين.

ـ قوله: (قال الدخ) أراد أن يقول الدخان فلم يستطع أن يتمها على عادة الكهان من اختطاف بعض الكلمات من أوليائهم من الجن.

٦١٧٣ ـ قوله: (في أطم) الخ كذا بضبط العيني وضبط القسطلاني بسكون الطاء ومعناه الحصن وبنو مغالة قبيلة من الأنصار.

ـ قوله: (فرضه) أي دفعه حتى وقع فتكسر وقيل: الصواب فرصه بالصاد المهملة المشددة أي قبض عليه بثوبه فضم بعضه إلى بعض من رصصت البنيان رصاً.

ـ قوله: أتاذن لي فيه أضرب عنقه كذا في نسخة الشارح، قال بالجزم في أضرب جواب الطلب ا هـ. وفي نسخة العيني إيذن لي فيه أضرب عنقه وهو ظاهر قال: ويروى تأذن لي فيه أضرب بالرفع ا هـ.

ـ قوله: (إن لم يكن هو) لفظ هو تأكيد للضمير المستتر أو وضع هو موضع إياه وهو راجع إلى الدجال وإن لم يتقدم ذكره لشهرته ولأبي ذر إن يكنه بوصل الضمير ا هـ. عيني بزيادة من القسطلاني.

ـ وإن لم يكنه نخ.

٦١٧٤ ـ قوله (وهو يختل) أي يطلب مستغفلاً له ليسمع شيئاً من كلامه الذي يقوله هو في خلوته ليظهر للصحابة حاله في أنه كاهن ا هـ. عيني.

ـ قوله: له فيها رمرمة الخ أي صوت خفي.

6175- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got up amongst the people, glorifying and praising Allah as He deserves. Then, he mentioned The Charlatan (Ad'dajjal), saying: "I warn you of him (Ad'dajjal) and there is no Prophet who did not warn his nation of him. Noah warned his nation of him, but I tell you a statement, of which no Prophet informed his nation. You should know that he is a one-eyed man and Allah is not one-eyed."

[98] One's saying to another: "Welcome"

in this respect, A'isha said that The Messenger of Allah "Allah's blessing and peace be upon him" said to Fatima: "Welcome to my daughter!" Ommu'hani said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "Welcome to Ommu'hani!".

6176- Ibn Abbas "Allah be pleased with both" narrated: The delegation of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him", who said to them: "Welcome to the delegation who have come! You have neither disgrace nor regret!" They said: " We are from such-and-such branch of Rabie'a. We cannot come to you except in the sacred months, since there was the infidel (tribe of) Mudar between you and us. So please order us to do something good (concerning religion), by which we might enter Paradise, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you four things. I order you to offer prayers perfectly, to pay the obligatory charity, to observe fast during the month of Ramadan, and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you to drink in dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

[99] People would be called by their fathers

6177- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "For every betrayer a flag will be raised on the Day of Judgement. It will be announced (publicly): "This is the betrayal of so-and-so, the son of so-and-so. ""

6178- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "For every betrayer a flag will be raised on the Day of Judgement. It will be announced (publicly): "This is the betrayal of so-and-so, the son of so-and-so. ""

[100] None should say: "I became malicious"

6179- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: **"I became malicious"** but he should say (if necessary): "I became vicious.""

فَتَناهى ابْنُ صَيَّادٍ، قالَ رَسُولُ اللّهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».
[طرفه في: ١٣٥٥].

٦١٧٥ ـ قالَ سالِمٌ: قالَ عَبْدُ اللّهِ: قامَ رَسُولُ اللّهِ ﷺ في النّاسِ، فَأَثْنى عَلَى اللّهِ بِما هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجّالَ فَقالَ: «إِنِّي أُنْذِرُكُمُوهُ، وَما مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللّهَ لَيْسَ بِأَعْوَرَ». [طرفه في: ٣٠٥٧].

٩٨ ـ باب قَوْلِ الرَّجُلِ مَرْحَباً

وَقالَتْ عائِشَةُ: قالَ النَّبِيُّ ﷺ لِفاطِمَةَ عَلَيْها السَّلامُ: «مَرْحَباً بِابْنَتِي». وَقالَتْ أُمُّ هانِئٍ: جِئْتُ إِلى النَّبِيِّ ﷺ فَقالَ: «مَرْحَباً بِأُمِّ هانِئٍ».

٦١٧٦ ـ حدّثنا عِمْرَانُ بْنُ مَيسَرَةَ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا أَبُو التَّيَّاحِ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُما قالَ: لَمَّا قَدِمَ وَفْدُ عَبْدِ القَيسِ عَلَى النَّبِيِّ ﷺ قالَ: «مَرْحَباً بالوَفْدِ، الَّذِينَ جاؤا غَيرَ خَزايا وَلا نَدامى». فَقالُوا: يا رَسُولَ اللهِ، إِنّا حَيٌّ مِنْ رَبِيعَةَ، وَبَينَنا وَبَينَكَ مُضَرُ، وَإِنّا لاَ نَصِلُ إِلَيكَ إِلاَّ في الشَّهْرِ الحَرامِ، فَمُرْنا بِأَمْرٍ فَصْلٍ نَدْخُلْ بِهِ الجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنَا، فَقالَ: «أَرْبَعٌ وَأَرْبَعٌ: أَقِيمُوا الصَّلاَةَ، وَآتُوا الزَّكاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا خُمُسَ ما غَنِمْتُمْ، وَلاَ تَشْرَبُوا في الدُّبَّاءِ وَالحَنْتَمِ وَالنَّقِيرِ وَالمُزَفَّتِ». [طرفه في: ٥٣].

٩٩ ـ باب ما يُدْعى النَّاسُ بِآبَائِهِمْ

٦١٧٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهما، عَنِ النَّبِيِّ ﷺ قالَ: «الغادِرُ يُرْفَعُ لَهُ لِواءٌ يَوْمَ القِيامَةِ، يُقالُ: هذهِ غَدْرَةُ فُلانِ بْنِ فُلانٍ». [طرفه في: ٣١٨٨].

٦١٧٨ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِنَّ الغادِرَ يُنْصَبُ لَهُ لِواءٌ يَوْمَ القِيامَةِ، فَيُقالُ: هذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ» [طرفه في: ٣١٨٨].

١٠٠ ـ بابٌ لاَ يَقُلْ: خَبُثَتْ نَفسِي

٦١٧٩ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفسِي، وَلكِنْ لِيَقُلْ: لَقِسَتْ

٦١٧٦ ـ قوله: (غير خزايا) جمع الخزيان وهو المفتضح أو الذليل أو المستحي والندامى جمع ندمان بمعنى النادم هـ. عيني.

٦١٧٩ ـ قوله: (لقست وخبثت) واحد في المعنى لكنه كره لفظ الخبث كذا في الشرح.

6180- Abu'omama Ibn Sahl narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: **"I became malicious"** but he should say (if necessary): "I became vicious."""

[101] Do not abuse the time

6181- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam hurts me for he abuses Time though I am Time: in My Hands are (all things, and I cause the revolution of) day and night.""

6182- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not name grapes The Generous; and do not say "the disappointment of time" because Allah is the time."

[102] The Prophet's saying: "The generous is a believer's heart"

6183- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not name grapes The Generous. Indeed, the generous is a believer's heart."

[103] One's saying to another: "Let my parents be sacrificed for you!"

6184- Ali "Allah be pleased with him" reported: I never heard The Prophet "Allah's blessing and peace be upon him" saying: "Let my parents sacrifice their lives for you" to any man after Sa'd. I heard him saying (to him): "Throw (the arrows)! Let my parents sacrifice their lives for you." This was on The Day of (The Holy Battle of) Ohud.

نَفسي».

٦١٨٠ ـ حدّثنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفسِي، وَلكِنْ لِيَقُلْ: لَقِسَتْ نَفسِي». تابَعَهُ عُقَيلٌ.

١٠١ ـ بابٌ لا تَسُبُّوا الدَّهْرَ

٦١٨١ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ قالَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: قالَ رَسُولُ اللَّهِ ﷺ: «قالَ اللَّهُ: يَسُبُّ بَنُو آدَمَ الدَّهْرَ، وَأَنا الدَّهْرُ بِيَدِي اللَّيلُ وَالنَّهارُ».

[طرفه في: ٤٨٢٦]

٦١٨٢ ـ حدّثنا عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لا تُسَمُّوا العِنَبَ الكَرْمَ، وَلا تَقُولُوا: خَيبَةَ الدَّهْرِ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

[الحديث: ٦١٨٢ ـ طرفه في: ٦١٨٣].

١٠٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الكَرْمُ قَلب المُؤْمِنِ»

وَقَدْ قالَ: «إِنَّمَا المُفلِسُ الذِي يُفلِسُ يَوْمَ القِيَامَةِ». كَقَوْلِهِ: «إِنَّمَا الصُّرَعَةُ الَّذِي يَمْلِكُ نَفسَهُ عِنْدَ الغَضَبِ». كَقَوْلِهِ: «لاَ مُلكَ إِلاَّ لِلَّهِ». فَوَصَفَهُ بِانْتِهَاءِ المُلكِ، ثُمَّ ذَكَرَ المُلُوكَ أَيضاً فَقالَ: ﴿إِنَّ المُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفسَدُوهَا﴾ [النمل: ٣٤].

٦١٨٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «وَيَقُولُونَ الكَرْمُ، إِنَّمَا الكَرْمُ قَلبُ المُؤْمِنِ». [طرفه في: ٦١٨٢].

١٠٣ ـ باب قَوْلِ الرَّجُلِ: فِدَاكَ أَبِي وَأُمِّي

فيهِ الزُّبَيرُ.

٦١٨٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ سُفيانَ، حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: ما سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُفَدِّي أَحَداً غَيرَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «ارْمِ فَدَاكَ أَبِي وَأُمِّي». أَظُنُّهُ يَوْمَ أُحُدٍ. [طرفه في: ٢٩٠٥].

٦١٨٢ ـ قوله: نهى عن تسمية العنب كرماً لتأكيد تحريم الخمر لأنّ في التسمية به تقريراً لما كانوا يتوهمونه من تكريم شاربها اهـ. من الشرح

باب ١٠٢ ـ قوله: لا ملك إلاّ لله وفي نسخة (لا مَلِكَ إلا الله) بفتح الميم وكسر اللام.

٦١٨٣ ـ قوله: ويقولون: الكرم، أي لا يقولون: الكرم قلب المؤمن ويقولون: الكرم: شجر العنب

[104] One's saying to another: "May Allah sacrifice me for you!"

6185- Anas Ibn Malik "Allah be pleased with him" reported: Abu'talha and I, (amongst the other companions) were returning from a journey with The Prophet "Allah's blessing and peace be upon him" who was riding his she-camel, getting Safiyya Bint Huyai ride behind him. His she-camel slipped and both of them fell down. Abu'talha jumped from his camel and said: "O Allah's Apostle! May Allah sacrifice me for you! Is there any harm to you?" The Prophet "Allah's blessing and peace be upon him" said: "No, but take care of the lady." So, Abu'talha covered his face with a garment, went to Safiyya and covered her with it. Then, she got up. He set right the state of their she-camel so that both of them could ride. When we approached Medina, The Prophet "Allah's blessing and peace be upon him" said: "We are returning with repentance, worshipping and praising our Lord." He kept on saying this until he entered Medina.

[105] The names, which are most beloved to Allah

6186- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim and will never please you with this blessed title." Being told of that, The Prophet "Allah's blessing and peace be upon him" said to him: "Name your child Abdur'rahman."

[106] The Prophet's saying: "Call by my name and do not name by my title"

6187- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim until we ask The Prophet "Allah's blessing and peace be upon him" about that." The Prophet "Allah's blessing and peace be upon him" said: "Call by my name, but do not name by my title."

١٠٤ ـ باب قَوْلِ الرَّجُلِ: جَعَلَنِي اللّهُ فِدَاكَ

وَقال أَبو بَكْرٍ للنَّبِيِّ ﷺ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا.

٦١٨٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا يَحْيى بْنُ أَبي إِسْحاق، عَنْ أَنسِ بْنِ مالِكٍ: أَنَّهُ أَقبل هُوَ وَأَبو طَلْحة مع النَّبي ﷺ، وَمعَ النَّبيِّ ﷺ صَفِيَّةُ، مُرْدِفَها على راحِلَتِه، فلَمَّا كانُوا بِبَعْضِ الطَّريق عَثَرَتِ النَّاقَةُ، فَصُرِعَ النَّبيُّ ﷺ والمَرْأَةُ، وأَنَّ أَبَا طَلحَةَ. قال: أَحْسِبُ. اقْتَحَم عَنْ بَعيرِه، فأَتَى رَسُولَ اللّهِ ﷺ فقال: يَا نَبِيَّ اللّهِ جَعَلَنِي اللّهُ فِدَاكَ، هَلْ أَصابَكَ مِنْ شَيْءٍ؟ قالَ: «لا، وَلكِنْ عَلَيكَ بِالمَرْأَةِ». فَأَلقَى أَبُو طَلحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَقَصَدَ قَصْدَهَا، فَأَلقَى ثَوْبَهُ عَلَيهَا، فَقَامَتِ المَرْأَةُ، فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِبَا، فَسارُوا حَتَّى إِذَا كانُوا بِظَهْرِ المَدِينَةِ، أَوْ قال: أَشْرَفُوا على المَدِينَةِ، قال النَّبِيُّ ﷺ: «آيِبُونَ تَائِبُونَ عابِدُونَ، لِرَبِّنَا حامِدُونَ». فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ المَدِينَةَ.

[طرفه في: ٣٧١].

١٠٥ ـ بابٌ أَحَبُّ الأَسْمَاءِ إِلَى اللّهِ عَزَّ وَجَلَّ

٦١٨٦ ـ حدّثنا صَدَقَة بن الفضل: أَخبرَنا ابْنُ عُيَينة: حدَّثنا ابن المُنكدِرِ، عَنْ جابرٍ رَضِيَ اللّهُ عَنهُ قال: وُلد لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القَاسِمَ، فَقُلنا: لا نَكْنِيكَ أَبا القَاسِمِ وَلاَ كَرَامَةَ، فَأَخْبَرَ النَّبِيَّ ﷺ فَقَالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحْمٰنِ».

[طرفه في: ٣١١٤].

١٠٦ ـ باب قَوْلِ النَّبِيِّ ﷺ: «سَمُّوا بِاسْمِي وَلا تَكْتَنُوا بِكُنْيَتِي»

قالَهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ.

٦١٨٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا خالِدٌ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جابِرٍ رَضِيَ اللّهُ عَنْهُ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القَاسِمَ، فَقالُوا: لا نَكْنِيهِ حَتَّى نَسْأَلَ النَّبِيَّ ﷺ، فَقالَ: «سَمُّوا بِاسْمِي وَلا تَكْتَنُوا بِكُنْيَتِي».

[طرفه في: ٣١١٤].

٦١٨٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ: سَمِعْتُ

٦١٨٥ ـ قوله: (مردفها) حال ويروى مردفها بالرفع على أنه خبر مبتدأ محذوف أفاده الشارح.

ـ قوله: (اقتحم عن بعيره) أي رمى نفسه من غير روية هـ. عيني.

٦١٨٦ ـ قوله: ولا كرامة بالنصب أي ولا نكرمك كرامة ا هـ. عيني.

ـ قوله: (فأخبر) كذا عن الشارح وعند العيني فأخبر بضم الهمزة مبنياً للمفعول.

٦١٨٧ ـ قوله: (ولا تكتنوا) وروي ولا تُكَنُّوا من باب التفعل كما ذكره الشارح.

٦١٨٨ ـ قوله: (ولا تكتنوا) وفي نسخة ولا تكنوا من التفعل.

6188- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim (The Prophet) "Allah's blessing and peace be upon him" said: "Call by my name, but do not name by my title."

6189- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim and will never please you with this blessed title." Being told of that, The Prophet "Allah's blessing and peace be upon him" said to him: "Name your child Abdur'rahman."

[107] What about the name "Hazn" (derived from roughness)?

6190- Ibn Al'musaiyyab narrated from his father that his (Al'musaiyyab's) father went to The Prophet "Allah's blessing and peace be upon him" who asked (him): "What is your name?" He replied: "My name is Hazn." The Prophet "Allah's blessing and peace be upon him" said: "You are Sahl (Easy)." Hazn said: "I will not change the name with which my father has named me." Ibn Al'musaiyyab added: "Since then, we have suffered from roughness (in character)."

[108] Changing one's name to a better one

6191- Sahl "Allah be pleased with him" narrated: When Al'mundhir Ibn Abu'osaid was born, he was brought to The Prophet "Allah's blessing and peace be upon him" who placed him on his thigh. While Abu'osaid was sitting, The Prophet "Allah's blessing and peace be upon him" was busy with something in his hands so Abu'osaid told someone to take his son from the thigh of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" finished that (with which he was busy), he said: "Where is the boy?" Abu'osaid said: "We sent him home." The Prophet "Allah's blessing and peace be upon him" said: "What is his name?" Abu'osaid said: "So-and-so." The Prophet "Allah's blessing and peace be upon him" said: "No, his name is Al'mundhir." As of that day, he was called Al'mundhir.

6192- Abu'huraira "Allah be pleased with him" reported: Zainab's original name was "Barra" (meaning pious), but it was said: "By that, she is giving herself the prestige of piety." So The Prophet "Allah's blessing and peace be upon him" changed her name to Zainab.

أَبَا هُرَيْرَةَ: قالَ أَبُو القَاسِمِ ﷺ: «سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي».
[طرفه في: ١١٠].

٦١٨٩ ـ حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيانُ قالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُما: وُلِدَ لِرَجُلٍ مِنّا غُلامٌ فَسَمّاهُ القَاسِمَ، فَقالُوا: لاَ نَكْنيكَ بِأَبِي القَاسِمِ وَلاَ نُنْعِمُكَ عَيناً، فَأَتى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمٰنِ». [طرفه في: ٣١١٤].

١٠٧ ـ بابُ اسْمِ الحَزْنِ

٦١٩٠ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزّاقِ: أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ أَباهُ جاءَ إِلَى النَّبِيِّ ﷺ فَقالَ: «ما اسْمُكَ». قالَ: حَزْنٌ، قالَ: «أَنْتَ سَهْلٌ». قالَ: لاَ أُغَيِّرُ اسْماً سَمَّانِيهِ أَبِي، قالَ ابْنُ المُسَيَّبِ: فَمَا زَالَتِ الحُزُونَةُ فِينا بَعْدُ.

حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ وَمَحْمُودٌ قالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ بِهذا.

[الحديث ٦١٩٠ ـ طرفه في: ٦١٩٣].

١٠٨ ـ بابُ تَحْوِيلِ الاسْمِ إِلَى اسْمٍ أَحْسَنَ مِنْهُ

٦١٩١ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: أُتِيَ بِالمُنْذِرِ بْنِ أَبِي أَسِيدٍ إِلَى النَّبِيِّ ﷺ حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخِذِهِ، وَأَبُو أَسِيدٍ جالِسٌ، فَلَهَا النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيهِ، فَأَمَرَ أَبُو أَسِيدٍ بِابْنِهِ، فَاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ ﷺ، فَاسْتَفاقَ النَّبِيُّ ﷺ فَقالَ: «أَيْنَ الصَّبِيُّ»؟ فَقالَ أَبُو أُسَيدٍ: قَلَبْنَاهُ يَا رَسُولَ اللّهِ، قالَ: «ما اسْمُهُ»؟ قالَ: فُلاَنٌ، قالَ: «وَلٰكِنْ أَسْمِهِ المُنْذِرَ». فَسَمَّاهُ يَوْمَئِذٍ المُنْذِرَ.

٦١٩٢ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخبرَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَطاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ زَيْنَبَ كانَ اسْمُهَا بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَهَا، فَسَمَّاهَا رَسُولُ اللّهِ ﷺ زَيْنَبَ.

٦١٩٣ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي عَبْدُ الحَمِيدِ بْنُ جُبَيرِ بْنِ شَيْبَةَ قالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ المسَيَّبِ، فَحَدَّثَنِي: أَنَّ جَدَّهُ حَزْناً

٦١٨٩ ـ قوله: (ولا ننعمك عيناً) أي لا تقر عينك بذلك.

ـ قوله: (أسم) بفتح الهمزة، أمر من الإسناء بمعنى التسمية ويروى سمّ كما في العيني.

٦١٩٠ ـ قوله: (الحزونة) الصعوبة اهـ. شارح

٦١٩١ ـ قوله: (فلها) هكذا ينبغي أن يرسم بالألف فإنه واويّ فلهي بكسر الهاء من باب تعب ذكره الشارح من غير بيان الفرق بين رسمي الخط اهـ.

6193- Ibn Al'musaiyyab narrated from his grandfather Hazn that he went to The Prophet "Allah's blessing and peace be upon him" who asked (him): "What is your name?" He replied: "My name is Hazn." The Prophet "Allah's blessing and peace be upon him" said: "You are Sahl (Easy)." Hazn said: "I will not change the name with which my father has named me." Ibn Al'musaiyyab added: "Since then, we have suffered from roughness (in character)."

[109] Calling by The Prophets' names

6194- Isma'il narrated: I asked Abu'awfa: "Did you see Ibrahim, the son of The Prophet "Allah's blessing and peace be upon him" ?" He said: "Yes, but he died when he was still a child. Had there been a Prophet after Mohammad, then his son would have lived. But there is no Prophet after him."

6195- Al'bara "Allah be pleased with him" narrated: When Ibrahim (the son of The Prophet "Allah's blessing and peace be upon him") died, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He has a wet nurse in Paradise."

6196- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Call by my name and do not name by my title, for I'm Qasim (distributor) who distributes (Allah's blessings) among you."

6197- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Call yourselves with my name but do not name yourselves with my title (Abul'qasim). Whoever sees me in a dream then surely, he has seen me for Satan cannot impersonate me. Whoever tells a lie against me intentionally, then, surely, let him occupy his seat in (Hell) fire."

6198- Abu'moosa "Allah be pleased with him" reported: A son was born to me whom I took to The Prophet "Allah's blessing and peace be upon him" who named him Ibrahim. He put his saliva after he chewed a date in the child's mouth. Then he invoked Allah to bless him and returned him to me. (This was the eldest of Abu'moosa's sons).

6199- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: The sun eclipsed on the day when Ibrahim (The Prophet's son) died.

قَدِمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «ما اسمُكَ»؟ قالَ: اسمِي حَزْنٌ، قالَ: «بَل أَنْتَ سَهْلٌ». قالَ: ما أَنَا بِمُغَيِّرٍ اسماً سَمَّانِيهِ أَبِي، قالَ ابْنُ المُسَيِّبِ: فَمَا زَالَتْ فِينَا الحُزُونَةُ بَعْدُ.

[طرفه في: ٦١٩٠].

١٠٩ ـ باب مَنْ سَمَّى بِأَسْمَاءِ الأَنْبِيَاءِ

وَقَالَ أَنَسٌ: قَبَّلَ النَّبِيُّ ﷺ إِبْرَاهِيمَ، يَعْنِي ابْنَهُ.

٦١٩٤ ـ حدثنا ابْنُ نُمَيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْماعِيلُ: قُلتُ لابْنِ أَبِي أَوْفَى: رَأَيتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ ﷺ؟ قالَ: ماتَ صَغِيراً، وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبِيٌّ عاشَ ابْنُهُ، وَلٰكِنْ لاَ نَبِيَّ بَعْدَهُ.

٦١٩٥ ـ حدثنا سُليمانُ بْنُ حَرْبٍ: أَخبرَنا شُعبةُ، عَن عَدِيِّ بنِ ثابِتٍ قالَ: سَمِعتُ البَرَاءَ قالَ: لَمَّا ماتَ إِبْرَاهِيمُ عَلَيهِ السَّلاَمُ قالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّ لَهُ مُرْضِعاً في الجَنَّةِ».

[طرفه في: ١٣٨٢].

٦١٩٦ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَينِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ جابِرِ بْنِ عَبْدِاللّٰهِ الأَنْصَارِيِّ قالَ: قالَ رَسُولُ اللّٰهِ ﷺ: «سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قاسِمٌ أَقْسِمُ بَينَكُم». وَرَوَاهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣١١٤].

٦١٩٧ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، وَمَنْ رَآنِي في المَنَامِ، فَقَدْ رَآنِي، فَإِنَّ الشَّيطَانَ لاَ يَتَمَثَّلُ صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [طرفه في: ١١٠].

٦١٩٨ ـ حدثنا مُحمدُ بنُ العَلاءِ: حدثنا أَبُو أُسامَةَ، عَن بُرَيدِ بنِ عَبدِ اللّٰهِ بنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى قالَ: وُلِدَ لِي غُلاَمٌ، فَأَتَيتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعا لَهُ بِالبَرَكَةِ، وَدَفَعَهُ إِلَيَّ، وَكانَ أَكْبَرَ وَلَدِ أَبِي مُوسى.

[طرفه في: ٥٤٦٧].

٦١٩٩ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ: سَمِعْتُ المُغِيرَةَ بْنَ شُعبَةَ قالَ: انكَسَفَتِ الشَّمسُ يومَ ماتَ إِبراهِيمُ. رَواهُ أَبو بَكرَةَ، عَن النَّبِيِّ ﷺ.

[طرفه في: ١٠٤٣].

١١٠ ـ باب تَسْمِيَةِ الوَلِيدِ

٦٢٠٠ ـ أخبرنا أَبُو نُعَيم الفَضلُ بنُ دُكَين: حدثنا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ،

٦٢٠٠ ـ قوله: (من المؤمنين) ساقط في بعض النسخ.

[110] What about the name "Al'walid"?

6200- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah after raising from bowing, saying: "O Allah! Save Al'walid Ibn Al'walid, Salama Ibn Hesham, Aiyyash Ibn Abu'rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like those of the time of Joseph."

[111] One's calling another by his name, decreasing a letter from it

6201- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy and Blessings be on him." Regarding The Prophet "Allah's blessing and peace be upon him", she said: "He (The Prophet) used to see what we Don't see."

6202- Anas "Allah be pleased with him" reported that Ommu'sulaim had been with the women who were in charge of the luggage on a journey. Anjasha, the slave of The Prophet, was driving their camels (very fast). The Prophet "Allah's blessing and peace be upon him" said: "O Anjash! Be slow (in Driving the camels) with the glass vessels (women)!"

[112] The title for the boy before (growing up and) begetting children

6203- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best of all the people in character. I had a brother called Abu'omair, who, I think, had been newly weaned. Whenever he was brought to The Prophet "Allah's blessing and peace be upon him", The Prophet "Allah's blessing and peace be upon him" used to say (to him): "O Abu'omair! What did The Nughair do?" It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while he (The Prophet "Allah's blessing and peace be upon him") was in our house. He would order that the carpet under him be swept and sprayed with water. Then he would stand up and we would line up behind him, so that he would lead us in prayer.

[113] Calling by the title of "Abu'turab" (Father of Dust)

6204- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The most beloved names to Ali was Abu'turab (Father of Dust), and he used to be pleased when we called him by it. The reason was that none called him Abu'turab (for the first time) but The Prophet "Allah's blessing and peace

عَنْ أَبِي هُرَيرَةَ قالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ مِنَ الرَّكْعَةِ قالَ: «اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

[طرفه في: ٧٩٧].

١١١ ـ بابُ مَنْ دَعا صاحِبَهُ فنقص مِن اسْمِهِ حَرْفاً

وَقالَ أَبُو حازِمٍ، عَنْ أَبِي هُرَيْرَةَ: قالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هِرٍّ».

٦٢٠١ ـ حدّثنا أبو اليمان: أخبرنا شُعيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «يَا عائِشُ هذا جِبْرِيلُ يُقْرِئُكِ السَّلَامَ». قُلْتُ: وَعَلَيهِ السَّلَامُ وَرَحْمَةُ اللَّهِ، قالَتْ: وَهُوَ يَرَى ما لا نَرَى. [طرفه في: ٣٢١٧].

٦٢٠٢ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَتْ أُمُّ سُلَيمٍ في الثَّقَلِ، وَأَنْجَشَةُ غُلَامُ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقالَ النَّبِيُّ ﷺ: «يَا أَنْجَشُ، رُوَيدَكَ سَوْقَكَ بِالقَوَارِيرِ» [طرفه في: ٦١٤٩].

١١٢ ـ باب الكُنْيَةِ لِلصَّبِيِّ قَبْلَ أَنْ يولدَ للرَّجُلِ

٦٢٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: كانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقاً، وَكانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيرٍ ـ قالَ: أَحْسِبُهُ ـ فَطِيمٌ، وَكانَ إِذَا جاءَ قالَ: «يَا أَبَا عُمَيرٍ، ما فَعَلَ النُّغَيرُ». نُغَرٌ كانَ يَلْعَبُ بِهِ، فَرُبَّمَا حَضَرَ الصَّلَاةَ وَهُوَ في بَيتِنَا، فَيَأْمُرُ بِالبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ وَيُنْضَحُ، ثُمَّ يَقُومُ وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا.

[طرفه في: ٦١٢٩].

١١٣ ـ باب التَّكَنِّي بِأَبِي تُرَابٍ، وَإِنْ كانَتْ لَهُ كُنْيَةٌ أُخْرَى

٦٢٠٤ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: إِنْ كانَتْ أَحَبَّ أَسْماءِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ إِلَيهِ، لأَبُو تُرَابٍ، وَإِنْ كانَ لَيَفْرَحُ أَنْ

٦٢٠١ ـ قوله: (يا عائش) بفتح الشين ويجوز ضمها، وكذلك يا أنجش الآتي أفاده الشارح.

٦٢٠٢ ـ قوله: (الثقل) متاع السفر.

٦٢٠٣ ـ قوله: (أحسبه فطيماً) نخ.

ـ النغر: طير صغير كالعصافير حمر المناقير (عيني).

ـ النضح الرش بالماء.

٦٢٠٤ ـ قوله: (وما سماه أبو تراب) برفع أبو على الحكاية وفي بعض النسخ وما سماه أبا تراب بالنصب ا هـ.

ـ إلى الجدار في المسجد نخ.

be upon him". Once Ali got angry with (his wife) Fatima. Then he went out and slept near a wall in the mosque. The Prophet "Allah's blessing and peace be upon him" came looking for him, when somebody said: "He is there, Lying near the wall." The Prophet "Allah's blessing and peace be upon him" came to him while his (Ali's) back was covered with dust. The Prophet "Allah's blessing and peace be upon him" started removing the dust from his back, saying: "Get up, O Abu'turab!"

[114] The most hateful names in Allah's sight

6205- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The most awful name in Allah's sight on the Day of Judgement, will be (that of) a man calling himself the king of kings."

6206- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The most awful name in Allah's sight, will be (that of) a man calling himself the king of kings."

[115] The title of the pagan person

6207- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a velvet covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Obada in Banul'harith Ibn Al'khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than what you say. If it is the truth,

يُدعى بها، وما سمّاهُ أبو تُرابٍ إلاّ النَّبيُّ ﷺ، غاضَبَ يوماً فاطمةَ فَخرَجَ، فاضْطَجَعَ إلَى الجِدارِ في المَسْجِدِ، فَجاءَهُ النَّبِيُّ ﷺ يَتْبَعُهُ، فقالَ: هُوَ ذا مُضطجعٌ في الجِدارِ، فَجاءَهُ النَّبِيُّ ﷺ وامتَلأَ ظَهرُهُ تُراباً، فَجعَلَ النَّبيُّ ﷺ يَمسَحُ التُّرابَ عَنْ ظَهْرِهِ وَيَقُولُ: «اجْلِسْ يَا أبَا تُرابٍ».

[طرفه في: ٤٤١].

١١٤ ـ باب أبْغَضِ الأسْماءِ إلى اللهِ

٦٢٠٥ ـ حدثنا أبو اليمانِ: أخبرَنا شُعَيبٌ: حَدَّثَنا أَبو الزِّنادِ، عَنِ الأعْرجِ، عَنْ أبي هُرَيرَةَ قال: قالَ رَسُولُ اللهِ ﷺ: «أخْنَى الأسْماءِ يَوْمَ القِيامَةِ عِنْدَ اللهِ رَجُلٌ تَسمَّى مَلِكَ الأمْلاكِ».

[الحديث ٦٢٠٥ ـ طرفه في: ٦٢٠٦].

٦٢٠٦ ـ حدثنا عَليُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيرَةَ ـ رِوايَةً ـ قالَ: «أخْنَعُ اسْمٍ عِنْدَ اللهِ». وَقالَ سُفيانُ غيرَ مرَّةٍ: «أخْنَعُ الأسْماءِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الأمْلاكِ» قالَ سُفيانُ: يَقولُ غَيرُهُ: تَفسِيرُهُ شاهانْ شاه.

[طرفه في: ٦٢٠٥].

١١٥ ـ باب كُنْيَةِ المُشْرِكِ

وقالَ مِسْوَرٌ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «إلاَّ أنْ يُريدَ ابْنُ أبي طَالِبٍ».

٦٢٠٧ ـ حدثنا أبو اليمانِ: أخبرَنا شُعَيبٌ، عَنِ الزُّهريِّ: حَدَّثَنا إسْماعِيلُ قالَ: حَدَّثَني أخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بْنِ أبي عَتِيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ: أنَّ أُسامَةَ ابْنَ زَيدٍ رَضِيَ اللهُ عَنهُما أخْبرَهُ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ، عَلَيهِ قَطِيفَةٌ فَدَكِيَّةٌ، وَأُسامَةُ وَراءَهُ، يَعُودُ سَعْدَ بْنَ عُبادَةَ في بَني حارِثِ بْنِ الخزرجِ، قبلَ وقعةِ بدرٍ، فسارا حتى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، وَذلِكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ بْنُ أُبَيٍّ، فَإذا في المَجلِسِ أخلاطٌ مِنَ المُسلِمينَ والمُشرِكينَ عَبَدَةِ الأوثانِ واليهودِ، وَفي المُسْلِمِينَ عَبْدُ اللهِ بْنُ رَواحَةَ، فَلَمَّا غَشِيَتِ المَجلِسَ عَجاجَةُ الدَّابَّةِ، خَمَّرَ ابْنُ أُبَيٍّ أنفَهُ بِردائِهِ وَقالَ: لاَ تُغَبِّرُوا عَلَينا، فَسلَّمَ رَسُولُ اللهِ ﷺ عليهِمْ ثُمَّ وَقَفَ، فَنَزَلَ فَدعاهُمْ إلى اللهِ وَقَرأ عَلَيهِمُ القُرآنَ، فَقالَ لهُ عَبْدُ

٦٢٠٥ ـ قوله: (أخنى) أي أفحش ويروى أخنع أي أذل وأوضح كما يأتي وراء هذه الصفحة.

٦٢٠٦ ـ قوله: (شاهان شاه) كذا بسكون نون شاهان ورسم في نسخة بوصلها إلى الشين وأصله بالفارسية شاه شاهان ويخفف على شهنشاه وهكذا أدخلوها في لغتنا.

باب ١١٥ ـ وقال المسور نخ.

٦٢٠٧ ـ قوله: (هذه البحرة) يريد يثرب وقد تقدم أن البحرة بمعنى القرية.

then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "Well, O Allah's Apostle! Bring it (What you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that Sa'd Ibn Obada said: "O Allah's Apostle! Let my father be sacrificed for you! Excuse and forgive him, for by he, Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him, for The Prophet and his companions used to forgive the pagans and the people of Scriptures as Allah had ordered them, and they used to meet their mischief with patience. Allah said: " Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (Al Imran 186) And Allah also said: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed. From selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplishes his purpose: for Allah hath power over all things." (Heifer "Al'baqara" 109)

So The Prophet "Allah's blessing and peace be upon him" used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. After Allah's Apostle "Allah's blessing and peace be upon him" had fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, he and his companions returned as victorious, having with them the captives from the nobles of Quraish. Ibn Obai Ibn Salool, accompanied by the pagans and idolaters who were with him, said: "This matter (of Islam) became victorious." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle "Allah's blessing and peace be upon him" and became Muslims.

6208- Al'abbas Ibn Abdul'muttalib "Allah be pleased with him" reported that he said to The Prophet "Allah's blessing and peace be upon him": "Have you been of any benefit to Abu'talib? By Allah, he used to protect you and become angry on your behalf." The Prophet "Allah's blessing and peace be upon him" said: "Yes, he is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."

اللّهِ بْنُ أُبَيِّ بْنُ سَلُولَ، أَيُّهَا الْمَرْءُ، لاَ أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِنَا بِهِ فِي مَجَالِسِنَا، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. قَالَ عَبْدُ اللّهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللّهِ، فَاغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذٰلِكَ، فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلْ رَسُولُ اللّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا، ثُمَّ رَكِبَ رَسُولُ اللّهِ ﷺ دَابَّتَهُ، فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ رَسُولُ اللّهِ ﷺ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ـ يُرِيدُ عَبْدَ اللّهِ بْنَ أُبَيٍّ ـ قَالَ كَذَا وَكَذَا»؟! فَقَالَ سَعْدُ بْنُ عُبَادَةَ: أَيْ رَسُولَ اللّهِ، بِأَبِي أَنْتَ، اعْفُ عَنْهُ وَاصْفَحْ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هٰذِهِ الْبَحْرَةِ عَلَى أَنْ يُتَوِّجُوهُ وَيُعَصِّبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللّهُ ذٰلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذٰلِكَ، فَذٰلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ رَسُولُ اللّهِ ﷺ، وَكَانَ رَسُولُ اللّهِ ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللّهُ، وَيَصْبِرُونَ عَلَى الأَذَى، قَالَ اللّهُ تَعَالَى: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ [آل عمران: ١٨٦] الآيَةَ. وَقَالَ: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ﴾ [البقرة: ١٠٩] فَكَانَ رَسُولُ اللّهِ ﷺ يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ اللّهُ بِهِ حَتَّى أَذِنَ لَهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللّهِ ﷺ بَدْراً، فَقَتَلَ اللّهُ بِهَا مَنْ قَتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ، وَسَادَةِ قُرَيْشٍ، فَقَفَلَ رَسُولُ اللّهِ ﷺ وَأَصْحَابُهُ مَنْصُورِينَ غَانِمِينَ، مَعَهُمْ أُسَارَى مِنْ صَنَادِيدِ الْكُفَّارِ، وَسَادَةِ قُرَيْشٍ، قَالَ ابْنُ أُبَيٍّ ابْنُ سَلُولَ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ: هٰذَا أَمْرٌ قَدْ تَوَجَّهَ، فَبَايِعُوا رَسُولَ اللّهِ ﷺ عَلَى الإِسْلاَمِ، فَأَسْلِمُوا.

[طرفه في: ٢٩٨٧]

٦٢٠٨ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَبْدِ اللّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، لَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ».

[طرفه في: ٣٨٨٣].

١١٦ ـ بابُ المَعَارِيضُ مَنْدُوحَةٌ عَنِ الْكَذِبِ

وَقَالَ إِسْحَاقُ: سَمِعْتُ أَنَساً: مَاتَ ابْنٌ لأَبِي طَلْحَةَ، فَقَالَ: كَيْفَ الْغُلاَمُ؟ قَالَتْ أُمُّ سُلَيْمٍ: هَدَأَ نَفَسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ. وَظَنَّ أَنَّهَا صَادِقَةٌ.

= قوله: شرق بذلك أي غصّ به.

ـ قوله: (الآية) هو من الشرح في صنيع الطابع مع أنه موجود في نسخ المتن.

ـ قوله: (قد توجه) أي ظهر وجهه شارح

ـ قوله: فأسلموا وفي رواية وأسلموا بالواو وبكسر اللام عطفاً على فبايعوا أفاده الشارح.

باب ١١٦ ـ قوله: (المعاريض) الخ جمع معراض من التعريض وهو خلاف التصريح من القول وهو التورية =

[116] Speaking metonymically is better than telling a lie

6209- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on a certain journey. There was a man who chanted to get the camels, which were carrying the women, go fast, to whom he said: "May Allah be merciful to you, O Anjasha! Drive the (camels) slowly (as they are carrying) glass vessels!"

6210- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on a certain journey. There was a man called Anjasha who chanted to get the camels (which were carrying the women) go fast, to whom he said: "May Allah be merciful to you, O Anjasha! Drive the (camels) slowly (as they are carrying) glass vessels!" Abu'qilaba said: "He meant (by glass vessels) women."

6211- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a driver of camels with a good voice, called Anjasha. Once, The Prophet "Allah's blessing and peace be upon him" said to him: "O Anjasha! Be slow in driving (the camels) and do not break the glass vessels." Quatada said: "He meant the women, who are (similar to glass in being) weak."

6212- Anas "Allah be pleased with him" narrated: Once the people of Medina were frightened, so The Prophet "Allah's blessing and peace be upon him" rode a horse belonging to Abu'talha. When he returned he said: "We have seen nothing (to get you frightened), but we found the horse (very fast, having an energy) as inexhaustible as the water of the sea."

[117] When one says to another about something: "It is nothing", meaning that it is not really true

6213- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the foretellers. The Messenger of Allah "Allah's blessing and peace be upon him" said : "They are nothing." The people said: "O Messenger of Allah! Sometimes they tell what comes out to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That word which comes to be true is what a jinn stealthily snatches away which he then pours in the ear of his foreteller with a sound similar to the cackle of a hen, to which he adds one-hundred lies."

[118] Raising one's eye up to the sky

Allah Almighty said: "Do they not look at the Camels, how they are made? And at the Sky, how it is raised high?" (The Overwhelming Event "Al'ghashiya" 17:18)

٦٢٠٩ ـ حدثنا آدمُ: حَدَّثَنا شُعْبَةُ، عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ أَنسِ بْنِ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ في مَسِيرٍ لَه، فَحَدَا الحَادِي، فَقالَ النَّبِيُّ ﷺ: «ارْفُقْ يَا أَنْجَشَةُ ـ وَيحَكَ ـ بالقَوَارِيرِ».

[طرفه في: ٦١٤٩].

٦٢١٠ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ وَأَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ أَنسٍ رَضِيَ اللَّهُ عَنْه: أَنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ، وَكانَ غُلامٌ يَحْدُو بِهِنَّ يُقالُ لَه أَنْجَشَةُ، فَقالَ النَّبِيُّ ﷺ: «رُوَيدَكَ يَا أَنْجَشَةُ سَوْقَكَ بالقَوَارِيرِ». قالَ أَبُو قِلابَةَ: يَعْنِي النِّسَاءَ.

[طرفه في: ٦١٤٩].

٦٢١١ ـ حدثنا إِسْحاقُ: أَخْبَرَنا حَبَّانُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتَادَةُ: حَدَّثَنا أَنَسُ بْنُ مالِكٍ قالَ: كانَ لِلنَّبِيِّ ﷺ حادٍ يُقالُ لَهُ أَنْجَشَةُ، وَكانَ حَسَنَ الصَّوْتِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «رُوَيدَكَ يَا أَنْجَشَةُ، لا تَكْسِرِ القَوَارِيرَ». قالَ قَتَادَةُ: يَعْنِي ضَعَفَةَ النِّسَاءِ.

[طرفه في: ٦١٤٩].

٦٢١٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ شُعْبَةَ قالَ: حَدَّثَني قَتَادَةُ، عَنْ أَنسِ بنِ مالكٍ قالَ: كانَ بِالمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَساً لأَبي طَلحَةَ، فَقَالَ: «ما رَأَينا مِنْ شَيءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْراً». [طرفه في: ٢٦٢٧].

١١٧ ـ باب قَوْلِ الرَّجُلِ لِلشَّيءِ، لَيسَ بِشَيءٍ، وَهُوَ يَنْوِي أَنَّهُ لَيسَ بِحَقٍّ

٦٢١٣ ـ حدثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا مَخْلَدُ بْنُ يَزِيدَ: أَخْبَرَنا ابْنُ جُرَيجٍ: قالَ ابْنُ شِهابٍ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ: أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قالَتْ عائِشَةُ: سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ ﷺ عَنِ الكُهَّانِ، فَقالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيسُوا بِشَيءٍ». قالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَاناً بِالشَّيءِ يَكُونُ حَقّاً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلكَ الكَلِمَةُ مِنَ الحَقِّ، يَخْطَفُهَا الجِنِّيُّ، فَيَقُرُّهَا في أُذُنِ وَلِيِّهِ قَرَّ الدَّجاجَةِ، فَيَخْلِطُونَ فِيها أَكْثَرَ مِنْ مِئَةِ كَذْبَةٍ». [طرفه في: ٣٢١٠].

١١٨ ـ باب رَفعِ البَصَرِ إِلَى السَّماءِ

وَقَوْلِه تَعَالَى: ﴿أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ * وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ﴾ [الغاشية: ١٧. ١٨] وَقالَ أَيُّوبُ: عَنِ ابْنِ أَبي مُلَيكَةَ، عَنْ عائِشَةَ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ إِلَى السَّماءِ.

= بالشيء عن الشيء ومعنى مندوحة متسعة يعني أن المعاريض يستغني بها الرجل عن الاضطرار إلى الكذب ا هـ من العيني.

٦٢١٣ قوله (فيقرّها) بهذا الضبط عند الشارح وبفتح القاف عند العيني أي يصوت بها.
ـ قرّ الزجاجة نخ.

6214- Jaber Ibn Abdullah “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said, while talking about the period of pause in revelation: "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth."

6215- Ibn Abbas “Allah be pleased with both” narrated: I stayed for a night in the house of my aunt Maimuna when The Messenger of Allah “Allah’s blessing and peace be upon him” was with her. When it was the last third of the night, or a while later, he got up and looked towards the sky and said: “Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding.” (Al Imran 190)

[119] Striking (slowly) the water and the mud with the stick

6216- Abu’moosa “Allah be pleased with him” narrated that he was with The Prophet “Allah’s blessing and peace be upon him” in one of the gardens of Medina. In the hand of The Prophet “Allah’s blessing and peace be upon him” there was a stick, with which he was striking (slowly) the water and the mud. A man came and asked permission to enter. The Prophet “Allah’s blessing and peace be upon him” said: “Open the gate for him and give him the glad tidings of entering Paradise.” I went, and behold! It was Abu’bakr, for whom I opened the gate. I told him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet “Allah’s blessing and peace be upon him” said: “Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was Omar, for whom I opened the gate. I informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet “Allah’s blessing and peace be upon him” was sitting in a leaning posture, so he sat up and said: “Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him or which will take place." I went, and behold ! It was Othman, for whom I opened the gate. Then I gave him the glad tidings of entering Paradise and also informed him of what The Prophet “Allah’s blessing and peace be upon him” had said (about the calamity). Othman said: “Allah Alone is the one Whose Help I seek (against that calamity).”

[120] One’s scraping the ground with the stick

6217- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet “Allah’s blessing and peace be upon him” in a funeral procession. He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny.” (Then he recited): “So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss.” (The Night “Al’lail” 5:7)

٦٢١٤ ـ حدّثنا ابنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قال: سَمِعْتُ أبا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: أَخْبَرَنِي جابِرُ بْنُ عَبْدِ اللَّه: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ عَنِّي الوَحْيُ، فَبَيْنَا أَنَا أَمْشِي، سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي إِلَى السَّماءِ، فَإِذَا المَلَكُ الَّذِي جاءَنِي بِحِرَاءٍ، قاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّماءِ وَالأَرْضِ».

[طرفه في: ٤].

٦٢١٥ ـ حدّثنا ابنُ أَبِي مَرْيَم: حدّثنا مُحَمّدُ بْنُ جَعْفَرٍ قال: أَخْبَرَنِي شَرِيكٌ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: بِتُّ في بَيْتِ مَيْمُونَة، وَالنَّبِيُّ ﷺ عِنْدَها، فَلَمَّا كانَ ثُلُثُ اللَّيْلِ الآخِرُ، أَوْ بَعْضُهُ، قَعَدَ فَنَظَرَ إِلَى السَّماءِ، فَقَرَأَ: ﴿إِنَّ في خَلْقِ السَّماواتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهارِ لآياتٍ لأُولِي الأَلْبابِ﴾ [آل عمران: ١٩٠].

[طرفه في: ١١٧].

١١٩ ـ باب نَكْتِ العُودِ فِي المَاءِ وَالطِّينِ

٦٢١٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُثْمانَ بْنِ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمانَ، عَنْ أَبِي مُوسَى: أَنَّهُ كانَ مَعَ النَّبِيِّ ﷺ في حائِطٍ مِنْ حِيطانِ المَدِينَةِ، وَفي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ بِهِ بَيْنَ الماءِ وَالطِّينِ، فَجاءَ رَجُلٌ يَسْتَفْتِحُ، فَقالَ النَّبِيُّ ﷺ: «افْتَحْ وَبَشِّرْهُ بِالجَنَّةِ». فَذَهَبْتُ فَإِذَا أَبُو بَكْرٍ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقالَ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَإِذَا عُمَرُ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، وَكانَ مُتَّكِئاً فَجَلَسَ، فَقالَ: «افْتَحْ وَبَشِّرْهُ بِالجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ، أَوْ تَكُونُ». فَذَهَبْتُ فَإِذَا عُثْمانُ، فَفَتَحْتُ لَهُ، وَبَشَّرْتُهُ بِالجَنَّةِ، فَأَخْبَرْتُهُ بِالَّذِي قالَ، قالَ: اللَّهُ المُسْتَعانُ.

[طرفه في: ٣٦٧٤].

١٢٠ ـ باب الرَّجُلِ يَنْكُتُ الشَّيْءَ بِيَدِهِ فِي الأَرْضِ

٦٢١٧ ـ حدّثنا مُحَمّدُ بْنُ بَشّار: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في جَنَازَةٍ، فَجَعَلَ يَنْكُتُ الأَرْضَ بِعُودٍ، فَقالَ: «لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الجَنَّةِ وَالنَّارِ». فَقالُوا: أَفَلا نَتَّكِلُ؟ قالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ، ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ [الليل: ٥]. [طرفه في: ١٣٦٢].

٦٢١٥ ـ ثلث الليل الأخير نخـ.

٦٢١٦ ـ قوله: في حائط أي بستان.

ـ فإذا هو أبو بكر نخـ.

[121] Magnifying and glorifying Allah when one is astonished

6218- Ommu'salama "Allah be pleased with her" told: One night Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "Glory be to Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and let the sleeping woman occupants of these dwellings (his wives) wake up for prayers. A well-dressed (soul) in this world may be naked in the Hereafter. "

on the other hand, Omar "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "Did you divorce your wives?" he replied: "No." I said: "Allah is greater!"

6219- Ali Ibn Al'husain narrated: Safiyya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, and then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite the door of Ommu'salama, two Ansari men were passing by and they greeted Allah's Apostle "Allah's blessing and peace be upon him". He told them: "Do not run away! She is (my wife) Safiyya Bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" They felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body. I was afraid that Satan might put an evil thought in your minds."

[122] Throwing stones with just one's two fingers is forbidden

6220- Abdullah Ibn Mughaffal Al'muzani narrated: The Prophet "Allah's blessing and peace be upon him" forbade throwing stones (with the thumb and the index or middle finger), saying: "It neither hunts a game nor kills an enemy, but it gouges out an eye or breaks a tooth."

[123] The sneezer should praise Allah

6221- Anas "Allah be pleased with him" reported: Two men sneezed before The Prophet "Allah's blessing and peace be upon him" who said to one of them: "May Allah bestow His Mercy on you." But he did not say that to the other. Being asked (of the reason), The Prophet "Allah's blessing and peace be upon him" said: "That one praised Allah (at the time of sneezing), but the other did not praise Allah."

١٢١ ـ باب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ التَّعَجُّبِ

٦٢١٨ ـ حدثنا أبو اليمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ: أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: اسْتَيقَظَ النَّبِيُّ ﷺ فقال: «سُبْحانَ اللّهِ، ماذا أُنْزِلَ مِنَ الخَزائِنِ، وَماذا أُنْزِلَ مِنَ الفِتَنِ! مَنْ يُوقِظُ صَواحِبَ الحُجَرِ؟ ـ يُرِيدُ بِهِ أَزْواجَهُ حَتَّى يُصَلِّينَ ـ رُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٍ في الآخِرَةِ». وَقالَ ابْنُ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ قالَ: قُلْتُ لِلنَّبِيِّ ﷺ: طَلَّقْتَ نِساءَكَ؟ قالَ: «لا»، قُلْتُ: اللّهُ أَكْبَرُ!

[طرفه في: ١١٥].

٦٢١٩ ـ حدثنا أبو اليمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْماعِيلُ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَلِيِّ بْنِ الحُسَينِ: أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّها جاءَتْ رَسُولَ اللّهِ ﷺ تَزُورُهُ، وَهْوَ مُعْتَكِفٌ في المَسْجِدِ، في العَشْرِ الغَوابِرِ مِنْ رَمَضانَ، فَتَحَدَّثَتْ عِنْدَهُ ساعَةً مِنَ العِشاءِ، ثُمَّ قامَتْ تَنْقَلِبُ، فَقامَ مَعَها النَّبِيُّ ﷺ يَقْلِبُها، حَتَّى إِذا بَلَغَتْ بابَ المَسْجِدِ، الَّذِي عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، مَرَّ بِهِما رَجُلانِ مِنَ الأَنْصارِ، فَسَلَّما عَلَى رَسُولِ اللّهِ ﷺ ثُمَّ نَفَذا، فَقالَ لَهُما رَسُولُ اللّهِ ﷺ: «عَلَى رِسْلِكُما، إِنَّما هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ». قالا: سُبْحانَ اللّهِ يا رَسُولَ اللّهِ، وَكَبُرَ عَلَيهِما، قالَ: «إِنَّ الشَّيطانَ يَجْرِي مِنِ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ في قُلُوبِكُما». [طرفه في: ٢٠٣٥].

١٢٢ ـ باب النَّهْيِ عَنِ الخَذْفِ

٦٢٢٠ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهْبانَ الأَزْدِيَّ يُحَدِّثُ، عَنْ عَبْدِ اللّهِ بْنِ مُغَفَّلٍ المُزَنِيِّ قالَ: نَهَى النَّبِيُّ ﷺ عَنِ الخَذْفِ، وَقالَ: «إِنَّهُ لا يَقْتُلُ الصَّيدَ، وَلا يَنْكَأُ العَدُوَّ، وَإِنَّهُ يَفْقَأُ العَينَ، وَيَكْسِرُ السِّنَّ».

[طرفه في: ٤٨١٤].

١٢٣ ـ باب الحَمْدِ لِلعاطِسِ

٦٢٢١ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيانُ: حَدَّثَنَا سُلَيمانُ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: عَطَسَ رَجُلانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُما، وَلَمْ يُشَمِّتِ الآخَرَ، فَقِيلَ لَهُ، فَقالَ: «هذا حَمِدَ اللّهَ، وَهذا لَمْ يَحْمَدِ اللّهَ».

[الحديث ٦٢٢١ ـ طرفه في: ٦٢٢٥].

٦٢١٩ ـ قوله: (الغوابر) أي البواقي ا هـ. شارح.

٦٢٢٠ ـ قوله: خذفت الحصاة ونحوها خذفاً من باب ضرب رميتها بطرفي الإبهام والسبابة ا هـ. مصباح.

٦٢٢١ ـ قوله: فسمت أحدهما ولم يسمت الآخر نخ.

[124] Saying to the sneezer, if he praised Allah: "May Allah bestow his mercy upon you!"

6222- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us to do seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to accept the invitation (to the wedding banquet), to greet (whomever one meets), to help the oppressed, and to help others to fulfill their oaths. He forbade us to wear golden rings, to use the silk, the thick silk, the Dibaj, and the linen clothes containing silk (brought from Egypt).

[125] Though sneezing is lovable, yawning is hateful

6223- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: "May Allah be merciful to you." But as for yawning, it is from Satan, so one must try his best to stop it. If one says: "Ha" when yawning, Satan will laugh at him."

[126] How would the sneezer be responded to?

6224- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " If anyone of you sneezes, he should say: "Praise be to Allah", and his (Muslim) brother or companion should reply to him: "May Allah bestow his Mercy on you". When the latter says: "May Allah bestow his Mercy on you", the former should reply: "May Allah guide you and improve your state.""

[127] If the sneezer did not praise Allah, while sneezing, then none should reply to him by saying: "May Allah bestow his mercy upon you"

6225- Anas "Allah be pleased with him" reported: Two men sneezed before The Prophet "Allah's blessing and peace be upon him" who said to one of them: "May Allah bestow His Mercy on you." But he did not say that to the other, who asked him: "O Messenger of Allah! You said to him "May Allah bestow his mercy upon you" and did not say that to me too!" The Prophet "Allah's blessing and peace be upon him" said: "That one praised Allah (at the time of sneezing), but you did not praise Allah."

١٢٤ ـ باب تَشْمِيتِ العَاطِسِ إذَا حَمِدَ اللّهَ

٦٢٢٢ ـ حدّثنا سُليمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ بنِ سُلَيم قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيدِ بنِ مُقَرِّنٍ، عَنِ البَراءِ رَضِيَ اللّهُ عَنْهُ قالَ: أَمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ، ونَهانا عَنْ سَبْعٍ: أَمَرَنا بِعِيادَةِ المَرِيضِ، وَاتِّبَاعِ الجِنَازَةِ، وَتَشْمِيتِ العَاطِسِ، وَإِجابَةِ الدَّاعي، وَرَدِّ السَّلَامِ، وَنَصْرِ المَظْلُومِ، وَإِبْرارِ المُقْسِمِ. وَنَهَانَا عَنْ سَبْعٍ: عَنْ خاتَمِ الذَّهَبِ، أَوْ قالَ: حَلقَةِ الذَّهَبِ، وَعَنْ لُبْسِ الحَرِيرِ، وَالدِّيباجِ، وَالسُّنْدُسِ، وَالمَيَاثِرِ.

[طرفه في: ١٢٣٩].

١٢٥ ـ باب ما يُسْتَحَبُّ مِنَ العُطَاسِ وَما يُكْرَهُ مِنَ التَّثَاؤُبِ

٦٢٢٣ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللّهَ يُحِبُّ العُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ فَحَمِدَ اللّهَ فَحَقٌّ عَلَى كُلِ مُسْلِمٍ سَمِعَهُ أَنْ يُشَمِّتَهُ، وَأَمَّا التَّثَاؤب فَإِنَّمَا هُوَ مِنَ الشَّيطَانِ، فَلْيَرُدَّهُ ما استَطَاعَ، فَإِذَا قالَ: هَا، ضَحِكَ مِنْهُ الشَّيطَانُ».

[طرفه في: ٣٢٨٩].

١٢٦ ـ بابٌ إِذَا عَطَسَ كَيفَ يُشَمَّتُ

٦٢٢٤ ـ حدّثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا عَبْدُ اللّهِ ابن دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: الحَمْدُ لِلّهِ، وَلْيَقُل لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللّهُ، فَإِذَا قالَ لَهُ: يَرْحَمُكَ اللّهُ، فَلْيَقُل: يَهْدِيكُمُ اللّهُ وَيُصْلِحُ بَالَكُمْ».

١٢٧ ـ بابٌ لا يُشَمَّتُ العَاطِسُ إِذَا لَمْ يَحْمَدِ اللّهَ

٦٢٢٥ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سُلَيمانُ التَّيْمِيُّ قالَ: سَمِعْتُ أَنساً رَضِيَ اللّهُ عَنْهُ يَقُولُ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللّهِ، شَمَّتَّ هذا وَلَمْ تُشَمِّتْنِي؟! قَالَ: «إِنَّ هذا حَمِدَ اللّهِ، وَلَمْ تَحْمَدِ اللّهَ». [طرفه في: ٦٢٢١].

١٢٨ ـ بابٌ إِذَا تَثَاوَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ

٦٢٢٦ ـ حدّثنا عاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ،

٦٢٢٢ ـ قوله: اقتصر الشارح على كسر جيم الجنازة.

باب ١٢٥ ـ قوله: من التثاوب نخ.

٦٢٢٦ ـ قوله: (تثاوب) بالواو في الموضعين وبالهمزة في موضع، وقوله: التثاؤب بالهمزة في الموضعين جميعاً =

[128] If any of you yawned, he should put his hand over his mouth

6226- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: “May Allah be merciful to you.” But as for yawning, it is from Satan, so one must try his best to stop it. If one says: “Ha” when yawning, Satan will laugh at him.”

عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ اللّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللّهَ، كانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللّهُ، وَأَمَّا التَّثَاؤُبُ: فَإِنَّمَا هُوَ مِنَ الشَّيطَانِ، فَإِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيَرُدَّهُ ما اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيطَانُ».

[طرفه في: ٣٢٨٩].

= على ضبط الشارح وأنكر الجوهريّ الواو، وقال غيره: أنهما لغتان وبالهمز والمدّ أشهر.

(79) The Book of Asking For Permission

[1] Starting with greeting

6227- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created Adam, making him 60 cubits tall. When He created him, He said to him: "Go and greet that group of angels, and listen to their reply, for it will be the salutation of you and your offspring." So, Adam said (to the angels): "Peace be upon you." The angels said: " Peace and Allah's Mercy be upon you." Thus the angels added to Adam's salutation the expression: "and Allah's mercy." Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

[2] Allah's saying: "O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal." (The Light "An'nur" 27:29)

Al'hasan was asked by Sa'eed Ibn Abul'hasan: "What about the non-Arab women who uncover their breasts and heads?" he replied: "Keep your sight away from them." Allah Almighty said: "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do." (The Light "An'nur" 30)

But there is no harm in looking at the women who reached the age of menopause. What is forbidden is to look at the woman to whom one might have a desire for sexual relation, even if she is young.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٩ ـ كتاب الاستئذان

١ ـ باب بَدْءِ السَّلامِ

٦٢٢٧ ـ حدثنا يحيى بن جعفر: حدَّثنا عبدُ الرَّزَّاق، عن معمر، عن همَّام، عن أبي هُرَيرَة، عَن النَّبيِّ ﷺ قال: «خَلَقَ اللَّهُ آدَمَ عَلى صُورَتِهِ، طولُهُ ستُّونَ ذِرَاعاً، فلمَّا خلقَهُ قال: اذْهبْ فَسلِّمْ على أولئِكَ، النَّفرِ منَ الملائكةِ، جُلوسٌ، فاستَمِعْ ما يُحيُّونَكَ، فإنَّها تحيَّتُكَ وتحيَّةُ ذُرِّيَّتِكَ، فقال: السَّلامُ عليكُم، فقالوا: السَّلامُ عَليكَ ورَحمةُ اللهِ، فزادوهُ: ورَحمةُ اللهِ، فكلُّ مَن يدخُلُ الجنَّةَ على صُورَةِ آدَمَ، فلَمْ يزَلِ الخلقُ ينقُصُ بعْدُ حتَّى الآنَ» [طرفه في: ٣٣٢٦].

٢ ـ باب

قَوْلِ اللهِ تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتاً غَيرَ بيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وتُسَلِّمُوا عَلَى أَهْلِهَا ذلِكُم خَيرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ * فَإِنْ لَمْ تَجِدُوا فِيهَا أَحداً فَلا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللّهُ بِمَا تَعْمَلُونَ عَلِيمٌ * لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتاً غَيرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللّهُ يَعْلَمُ ما تُبْدُونَ وَما تَكْتُمُونَ﴾ [النور: ٢٧ ـ ٢٩].

وقال سعيدُ بنُ أبي الحسَنِ للحسَنِ: إنَّ نِساءَ العَجَمِ يَكْشِفْنَ صُدُورَهُنَّ ورُؤُسَهُنَّ؟ قال: اصْرِفْ بَصَرَكَ عَنْهُنَّ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿قُل لِلمُؤْمنينَ يَغُضُّوا منْ أبْصارِهِمْ وَيَحْفَظُوا فُرُوجَهُم﴾ [النور: ٣٠] وَقالَ قَتادَةُ: عمَّا لا يَحِلُّ لَهُمْ. ﴿وَقُل لِلمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أبْصارِهِنَّ ويَحفَظْنَ فُروجَهنَّ﴾، [النور: ٣١] ﴿خائِنَةَ الأَعْيُنِ﴾ [غافر: ١٩] مِنَ النَّظرِ إِلى ما نُهِيَ عَنْهُ. وَقالَ الزُّهْرِيُّ: في النَّظَرِ إِلى الَّتِي لَمْ تَحِضْ مِنَ النِّساءِ: لا يَصْلُحُ النَّظَرُ إِلى شيءٍ مِنْهُنَّ، مِمَّنْ يُشْتَهى النَّظَرُ إِلَيهِنَّ، وَإِنْ كانَتْ صَغيرَةً، وَكَرِهَ عَطاءٌ النَّظَرَ إِلى الجَوَارِي يُبَعْنَ بِمَكَّةَ إِلاَّ أَنْ يُرِيدَ أَنْ يَشْتَرِيَ.

٦٢٢٨ ـ حدثنا أبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سُلَيمانُ بْنُ

٦٢٢٧ ـ قوله: جلوس جمع جالس وارتفاعه على أنه خبر ومن حيث العربية يجوز نصبه على الحال، قاله العيني وفي نسخة على أولئك نفر من الملائكة جلوس.

6228- Abdullah Ibn Abbas “Allah be pleased with both” narrated: Al’fadl Ibn Abbas rode behind The Prophet “Allah’s blessing and peace be upon him” as his companion rider on his she camel’s back. This was on the Day of Slaughtering sacrifice. Al’fadl was a handsome man. The Prophet “Allah’s blessing and peace be upon him” stopped to give the people the religious verdicts. At the same time , a pretty woman From the tribe of Khath'am came, asking the verdict of Allah's Apostle. Al’fadl looked at her, attracted by her beauty. The Prophet “Allah’s blessing and peace be upon him” looked behind and saw Al’fadl looking at her. The Prophet “Allah’s blessing and peace be upon him” held out his hand backwards and caught the chin of Al’fadl and turned his face (from her in order not to gaze at her). She said: “O Allah's Apostle! The obligation of Hajj enjoined by Allah on His worshipers has become compulsory on my father who is an old man and cannot sit firm on the riding animal. Will it be sufficient to perform Hajj on his behalf?" He said: “Yes."

6229- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

[3] The Peace is one of Allah’s beautiful names

6230- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): “Peace be upon Allah from His worshippers, Peace be upon Gabriel and Michael, peace be upon so-and-so.” Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: “Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. (At’tahiyyatu lillah, was’salawatu wat’taiyyibat. As’salamu alayka aiyuhan’nabiyu warahmatollahi wabarakatuh. As’salamu alayna wa’ala ibadillahi as’salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle.” (Ash’hadu an la ilaha illallahu; wa’ash’hadu anna Mohammadan abduhu warasooluh).”

يَسَار: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَرْدَفَ رَسُولُ اللَّهِ ﷺ الفَضْلَ بْنَ عَبَّاسٍ يَوْمَ النَّحْرِ خَلفَهُ عَلَى عَجُزِ رَاحِلَتِهِ، وَكانَ الفَضْلُ رَجُلاً وَضِيئاً، فَوَقَفَ النَّبيُّ ﷺ لِلنَّاسِ يُفتِيهِم، وَأَقْبَلَتِ امْرَأَةٌ مِن خَثْعَمَ وَضِيئَةٌ تَسْتَفتِي رَسُولَ اللَّهِ ﷺ، فَطَفِقَ الفَضْلُ يَنْظُرُ إِلَيهَا، وَأَعْجَبَهُ حُسْنُهَا، فَالتَفَتَ النَّبِيُّ ﷺ وَالفَضْلُ يَنْظُرُ إِلَيهَا، فَأَخْلَفَ بِيَدِهِ فَأَخَذَ بِذَقَنِ الفَضْلِ فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الحَجِّ عَلَى عِبَادِهِ، أَدْرَكَتْ أَبِي شَيخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَل يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَم».

[طرفه في: ١٥١٣].

٦٢٢٩ ـ حدّثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ أَخْبَرَنَا أَبُو عامِرٍ: حَدَّثَنَا زُهَيرٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «إِيَّاكُمْ وَالجُلوسَ بِالطُّرُقَاتِ». فَقَالُوا: يَا رَسُولَ اللَّهِ، ما لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيهَا، فَقَالَ: «إِذْ أَبَيتُمْ إِلاَّ المَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قالُوا: وَما حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قالَ: «غَضُّ البَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلامِ، وَالأَمْرُ بِالمَعْرُوفِ، وَالنَّهْيُ عَنِ المُنْكَرِ». [طرفه في: ٢٤٦٥].

٣ ـ بابُ السَّلاَمُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى

﴿وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: ٨٦].

٦٢٣٠ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قالَ: كُنَّا إِذَا صَلَّينَا مَعَ النَّبِيِّ ﷺ قُلنَا: السَّلاَمُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلاَمُ عَلَى جِبْرِيلَ، السَّلاَمُ عَلَى مِيكَائِيلَ، السَّلاَمُ عَلَى فُلاَنٍ، فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ، أَقْبَلَ عَلَينَا بِوَجْهِهِ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلاَمُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلِ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَينَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّهُ إِذَا قالَ ذلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الكَلاَمِ ما شَاءَ».

[طرفه في: ٨٣١].

باب ٢ ـ قوله: (قول الله عز وجل) قدر له الشارح فعلاً فقال: يدل له قول الله ثم قال: ولأبي ذر يقول الله تعالى اهـ.

ـ إلى الجواري التي يبعن نخ.

٦٢٢٨ ـ قوله: (فأخلف بيده) أي مدها إلى خلفه.

٦٢٢٩ ـ قوله: إلا المجلس بفتح اللام مصدر ميمي أي إلا الجلوس وتقدم في المظالم بلفظ إذا أتيتم إلى المجلس بكسر اللام أفاده العيني.

[4] A small group of people should greet a large group of people

6231- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

[5] The rider should greet the walking person

6232- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The rider should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

[6] The walking should greet the sitting

6233- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

[7] The young should greet the old person

6234- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

[8] Greeting whomever one meets

6235- Al'bara "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered us to do seven things : To visit the patient, to follow the funeral procession, to reply to the sneezer, saying: "May Allah be merciful to you", provided that the sneezer says: "All the praises be to Allah", to help the weak person, to support the oppressed, to greet whomever one meets, and to fulfill the oaths. He forbade us from drinking in silver utensils, wearing golden rings, riding on the cushions stuffed with silk, wearing silk clothes, Dibaj (pure silk cloth), the linen cloth containing silk (made and brought from Egypt), and heavy silk.

٤ ـ باب تَسْلِيمِ القَلِيلِ عَلَى الكَثِيرِ

٦٢٣١ ـ حدّثنا مُحمَّدُ بنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ ابْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قال: «يُسَلِّمُ الصَّغِيرُ عَلَى الكَبِيرِ، وَالمَارُّ عَلَى القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ».

[الحديث: ٦٢٣١ ـ أطرافه في: ٦٢٣٢، ٦٢٣٣، ٦٢٣٤].

٥ ـ باب تَسْلِيمِ الرَّاكِبِ عَلَى المَاشِي

٦٢٣٢ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قال: أَخْبَرَنِي زِيَادٌ: أَنَّهُ سَمِعَ ثَابِتاً مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي، وَالمَاشِي عَلَى القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ».

[طرفه في: ٦٢٣١].

٦ ـ باب تَسْلِيمِ المَاشِي عَلَى القَاعِدِ

٦٢٣٣ ـ حدثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قال: أَخْبَرَنِي زِيَادٌ: أَنَّ ثَابِتاً أَخْبَرَهُ، وَهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قال: «يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي، وَالمَاشِي عَلَى القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ». [طرفه في: ٦٢٣١].

٧ ـ باب تَسْلِيمِ الصَّغِيرِ عَلَى الكَبِيرِ

٦٢٣٤ ـ وَقَالَ إِبْرَاهِيمُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قال: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلَى الكَبِيرِ، وَالمَارُّ عَلَى القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ».

[طرفه في: ٦٢٣١]

٨ ـ باب إِفْشَاءِ السَّلَامِ

٦٢٣٥ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ البَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قال: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ: بِعِيَادَةِ المَرِيضِ، وَاتِّبَاعِ الجَنَائِزِ، وَتَشْمِيتِ العَاطِسِ، وَنَصْرِ الضَّعِيفِ، وَعَوْنِ المَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِبْرَارِ المُقْسِمِ، وَنَهَى عَنِ الشُّرْبِ فِي الفِضَّةِ، وَنَهَانَا عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ رُكُوبِ المَيَاثِرِ، وَعَنْ لُبْسِ الحَرِيرِ، وَالدِّيبَاجِ، وَالقَسِّيِّ، وَالإِسْتَبْرَقِ.

[طرفه في: ١٢٣٩].

ـ وتسميت العاطس نخ.

[9] Greeting those whom you know and those whom you do not know

6236- Abdullah Ibn Amr "Allah be pleased with both" reported: A man asked The Prophet “Allah’s blessing and peace be upon him”: "What Islamic characteristics are the best?" The Prophet "Allah's blessing and peace be upon him" said: "Feeding people, and greeting those whom you know and those whom you do not know."

6237- Abu'aiyub Al'ansari "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former. But the better of the two will be he who greets the other first."

[10] What about the (Qur’anic) verse of veiling women?

6238- Anas Ibn Malik “Allah be pleased with him” narrated: I was ten years old when The Messenger of Allah “Allah’s blessing and peace be upon him” came to Medina. I served him for ten years. Indeed, I knew about the order of veiling women more than any other person when it was revealed. Obai Ibn Ka’b used to ask me about it. It was revealed for the first time when The Messenger of Allah “Allah’s blessing and peace be upon him” had consummated his marriage with Zainab Bint Jahsh. When the day dawned, The Prophet “Allah’s blessing and peace be upon him” was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with The Prophet “Allah’s blessing and peace be upon him” for a long time. The Prophet “Allah’s blessing and peace be upon him” got up and went out, and I too went out with him so that those people might leave too. The Prophet “Allah’s blessing and peace be upon him” proceeded and so did I, until he came to the threshold of A’isha's dwelling place. Then thinking that these people had left, he returned and so did I along with him until he entered upon Zainab. Behold, they were still sitting and had not gone. So The Prophet “Allah’s blessing and peace be upon him” again went away and I went away along with him. When we reached the threshold of A’isha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. The Verse of the veil was sent down; and The Prophet “Allah’s blessing and peace be upon him” drew a curtain between him and me.

6239- Anas Ibn Malik “Allah be pleased with him” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” married Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet “Allah’s blessing and peace be upon him” seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by many of them, while the rest kept on sitting. The Prophet “Allah’s blessing and peace be upon him” came back in order to enter his house, but they were still sitting. Then they left, whereupon I (went and) told The Prophet

٩ ـ باب السَّلامِ لِلمَعْرِفَةِ وَغيرِ المَعْرِفَة

٦٢٣٦ ـ حدثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قال: حَدَّثَني يَزِيدُ، عَنْ أَبِي الخَيرِ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرو: أَنَّ رَجُلاً سَأَلَ النَّبيَّ ﷺ: أيُّ الإِسْلامِ خَيرٌ؟ قالَ: «تُطْعِمُ الطَّعامَ، وتَقرَأُ السَّلامَ، عَلى مَنْ عَرَفْتَ، وَعَلى مَنْ لَمْ تَعْرِفْ».

[طرفه في: ١٢].

٦٢٣٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بْنِ يَزِيدَ اللَّيثِيِّ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْه، عَنِ النَّبيِّ ﷺ قالَ: «لا يَحِلُّ لِمسْلِمٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاثٍ، يَلتَقِيانِ: فَيَصُدُّ هذا، وَيَصُدُّ هاذا، وَخَيرُهُما الَّذِي يَبْدَأُ بِالسَّلامِ». وَذَكَرَ سُفيانُ: أَنَّه سَمِعَهُ مِنْهُ ثَلاثَ مَرَّاتٍ.

[طرفه في: ٦٠٧٧].

١٠ ـ باب آيَةِ الحِجاب

٦٢٣٨ ـ حدثنا يَحْيَى بْنُ سُلَيمانَ: حَدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ: أَنَّهُ كانَ ابْنَ عَشْرِ سِنِينَ، مَقْدَمَ رَسُولِ اللّهِ ﷺ المَدِينَةَ، فَخَدَمْتُ رَسُولَ اللهِ ﷺ عَشْراً حَياتَهُ، وَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الحِجابِ حِينَ أُنْزِلَ، وَقَدْ كانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، وَكانَ أَوَّلَ ما نَزَلَ في مُبْتَنَى رَسُولِ اللّهِ ﷺ بِزَيْنَبَ ابْنَةِ جَحْشٍ، أَصْبَحَ النَّبيُّ ﷺ بِها عَرُوساً، فَدَعا القَوْمَ فَأَصابُوا مِنَ الطَّعامِ، ثُمَّ خَرَجُوا، وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللّهِ ﷺ فَأَطالُوا المُكْثَ، فَقامَ رَسُولُ اللّهِ ﷺ فَخَرَجَ وَخَرَجْتُ مَعَهُ كَي يَخْرُجُوا، فَمَشَى رَسُولُ اللّهِ ﷺ وَمَشَيْتُ مَعَهُ، حَتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ رَسُولُ اللّهِ ﷺ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلَى زَيْنَبَ، فَإِذا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا، فَرَجَعَ رَسُولُ اللّهِ ﷺ وَرَجَعْتُ مَعَهُ، حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عائِشَةَ، فَظَنَّ أَنْ قَدْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذا هُمْ قَدْ خَرَجُوا، فَأُنْزِلَ آيَةُ الحِجابِ، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْراً. [طرفه في: ٤٧٩١].

٦٢٣٩ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنا مُعْتَمِرٌ: قالَ أَبِي: حَدَّثَنا أَبُو مِجْلَزٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: لَمَّا تَزَوَّجَ النَّبيُّ ﷺ زَيْنَبَ، دَخَلَ القَوْمُ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ، فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلقِيامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذلِكَ قامَ، فَلَمَّا قامَ، قامَ مَنْ قامَ مِنَ القَوْمِ وَقَعَدَ بَقِيَّةُ القَوْمِ، وَإِنَّ النَّبيَّ ﷺ جاءَ لِيَدْخُلَ، فَإِذا القَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قامُوا فَانْطَلَقُوا، فَأَخْبَرْتُ النَّبيَّ

باب ٩ ـ قوله (للمعرفة وغير المعرفة) أي على من تعرف ومن لا تعرف، فاللام كما في قول الملك العلام ويخرون للأذقان.

٦٢٣٨ ـ قوله بزينب بنت جحش نخ. مقدم النبيِّ نخ.

فرجع ورجعت معه نخ.

٦٢٣٩ ـ قوله وإنّ بفتح الهمزة وكسرها (شارح).

"Allah's blessing and peace be upon him". So he came and entered his house. I wanted to enter along with him, but he put a screen between him and me. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (The Confederates "Al'ahzab" 53)

6240- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: Omar Ibn Al'khattab used to say to The Messenger of Allah "Allah's blessing and peace be upon him": "Let your wives be veiled." But he did not do so. The wives of The Prophet "Allah's blessing and peace be upon him" used to go out to answer the call of nature nightly only at Al'manasi. Once Sawda Bint Zam'a, a tall woman was she, went out. Omar Ibn Al'khattab saw her while he was in a gathering, and said: "I recognized you, O Sawda!" He said so just because he was anxious for (a Qur'anic verse to be sent down regarding) the veil. So Allah revealed the Verse of veiling women.

[11] The order of taking permission to enter (somebody's dwelling) has been enjoined because of sight

6241- Sahl Ibn Sa'd "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known you were looking (through the hole), I would have pierced your eye with it (the comb). Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

6242- Anas Ibn Malik "Allah be pleased with him" narrated: A man peeped into a room of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" stood up, carrying an arrow head. It is as if I am just looking at him, trying to pierce the man.

[12] The organs' adultery apart from the private parts

6243- Ibn Abbas "Allah be pleased with both" narrated: I have not seen a thing more similar to the minor sins than what Abu'huraira narrated from The Prophet "Allah's blessing and peace be upon him" who said: "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (gazing at a forbidden thing). The adultery of the tongue is the talk. The inner self wishes and desires; and the private parts testify or deny all this."

ﷺ فَجاءَ حَتَّى دَخَلَ فَذَهَبْتُ أَدخُلُ فَألقَى الحِجابَ بَيني وَبَينَهُ، وَأَنْزَلَ اللَّهُ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلوا بُيُوتَ النَّبِيِّ﴾ [الأحزاب: ٥٣] الآيَةَ.

[طرفه في: ٤٧٩١].

٦٢٤٠ ـ حدّثنا إِسْحاقُ: أَخْبَرَنا يَعْقُوبُ: حَدَّثَنا أَبي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، زَوجَ النَّبِيِّ ﷺ، قالَتْ: كانَ عُمَرُ بْنُ الخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، قالَتْ: فَلَمْ يَفعَل، وَكانَ أَزْوَاجُ النَّبِيِّ ﷺ يَخْرُجْنَ لَيلاً إِلَى لَيلٍ قِبَلَ المَنَاصِعِ، خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وَكانَتِ امْرَأَةً طَوِيلَةً، فَرَآهَا عُمَرُ ابْنُ الخَطَّابِ وَهْوَ في المَجْلِسِ، فَقالَ: عَرَفتُكِ يَا سَوْدَةُ، حِرْصاً عَلَى أَنْ يُنْزَلَ الحِجابُ، قالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ الحِجابِ.

[طرفه في: ١٤٦].

١١ ـ بابٌ الاسْتِئْذانُ مِنْ أَجْلِ البَصَرِ

٦٢٤١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: قالَ الزُّهْرِيُّ: حَفِظْتُهُ كَما أَنَّكَ هَا هُنا، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: اطَّلَعَ رَجُلٌ مِنْ جُحْرٍ في حُجَرِ النَّبِيِّ ﷺ، وَمعَ النَّبِيِّ ﷺ مِدْرًى يَحُكُّ بِهِ رَأسَهُ، فَقالَ: «لَو أَعْلَمُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهِ في عَينِكَ، إِنَّما جُعِلَ الاسْتِئْذانُ مِنْ أَجْلِ البَصَرِ». [طرفه في: ٥٩٢٤].

٦٢٤٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبي بَكْرٍ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقامَ إِلَيهِ النَّبِيُّ ﷺ بِمِشْقَصٍ، أَوْ: بِمَشاقِصَ، فَكَأَنِّي أَنْظُرُ إِلَيهِ يَخْتِلُ الرَّجُلَ لِيَطْعَنَهُ. [الحديث ٦٢٤٢ ـ طرفاه في: ٦٨٨٩، ٦٩٠٠].

[طرفه في: ١٢٤٦].

١٢ ـ باب زِنَا الجَوَارِحِ دُونَ الفَرْجِ

٦٢٤٣ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: لَمْ أَرَ شَيئاً أَشْبَهَ بِاللَّمَمِ مِنْ قَوْلِ أَبي هُرَيرَةَ. وَحَدَّثَني مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: ما رَأَيتُ شَيئاً أَشْبَهَ بِاللَّمَمِ مِمَّا قالَ أَبو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنا، أَدْرَكَ ذلِكَ لاَ مَحالَةَ، فَزِنَا العَينِ النَّظَرُ، وَزِنَا اللِّسانِ المَنْطِقُ، وَالنَّفسُ تَمَنَّى وَتَشْتَهِي، وَالفَرْجُ

٦٢٤٢ ـ قوله: (بمشقص) هو نصل سهم إذا كان طويلاً غير عريض، وقوله: أو بمشاقص شك من الراوي اهـ. عيني.

ـ قوله: يختل الرجل أي يأتيه من حيث لا يشعر اهـ. شارح.

٦٢٤٣ ـ والنفس تتمنى نخ.

[13] Greeting and taking permission thrice

6244- Anas "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" greeted others with peace, he used to repeat it thrice. Whenever he said anything, he used to repeat it thrice.

6245- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While I was sitting in one of the gatherings of the Ansar, Abu'moosa came as if he was scared, and said: "I asked permission to enter upon Omar thrice, but I was not given the permission, so I returned." (When Omar was told of that) he said to Abu'moosa: "What did stop you to enter?" Abu'moosa replied: "I asked permission thrice, but I was not given it. So I returned, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return." " Omar said: "By Allah! We will ask Abu'moosa to bring witnesses for it." (Abu'moosa went to a gathering of the Ansar and said): "Did anyone of you hear this from The Prophet "Allah's blessing and peace be upon him" ?" Obai Ibn Ka'b said: "By Allah, none will go with you (as a witness) but the youngest of the people." I (Abu'sa'eed) was the youngest of them, so I went with Abu'moosa and informed Omar that The Prophet "Allah's blessing and peace be upon him" had said so.

[14] If somebody was called to enter upon another, should he ask for permission?

6246- Abu'huraira "Allah be pleased with him" narrated: I entered with The Messenger of Allah "Allah's blessing and peace be upon him" (his house), where he found milk in a basin. He said: "O Abu'hirr! Go and call the people of Suffa to me." I went and invited them. They came and asked permission to enter. When it was given, they entered.

يُصَدِّقُ ذلِكَ كُلَّهُ وَيُكَذِّبُهُ».

[الحديث ٦٢٤٣ ـ طرفه في: ٦٦١٢].

١٣ ـ باب التَّسْلِيمِ وَالاسْتِئْذَانِ ثَلاثاً

٦٢٤٤ ـ حدثنا إِسْحاق: أَخبرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ المُثَنَّى: حَدَّثَنَا ثُمَامَةُ ابنُ عَبْدِ اللهِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذَا سَلَّمَ سَلَّمَ ثَلاثاً، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعادَها ثَلاثاً.

[طرفه في: ٩٤].

٦٢٤٥ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفيَانُ: حَدَّثَنَا يَزِيدُ بْنُ خُصَيفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الخُدرِيِّ قال: كُنْتُ في مَجلِسٍ مِنْ مَجالِسِ الأَنْصارِ، إِذْ جاءَ أَبُو مُوسى كَأَنَّهُ مَذْعُورٌ، فقال: اسْتَأذَنْتُ عَلى عُمَرَ ثَلاثاً، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، فَقالَ: ما مَنَعَكَ؟ قُلتُ: اسْتَأذَنْتُ ثَلاثاً فَلَمْ يُؤذَنْ لي فَرَجَعْتُ، وَقال رَسُولُ اللهِ ﷺ: «إِذا اسْتَأذَنَ أَحَدُكُم ثَلاثاً فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ». فَقالَ: وَاللهِ لَتُقِيمَنَّ عَلَيهِ بِبَيِّنَةٍ، أَمِنكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ ﷺ؟ فَقالَ أُبَيُّ بْنُ كَعْبٍ: وَاللهِ لا يَقُومُ مَعَكَ إِلا أَصْغَرُ القَوْمِ، فَكُنْتُ أَصغَرَ القَوْمِ فَقُمتُ مَعَهُ، فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيَّ ﷺ قال ذلِكَ. وَقالَ ابْنُ المُبارَكِ: أَخْبَرَنِي ابْنُ عُيَينَةَ: حَدَّثَنِي يَزِيدُ، عَنْ بُسْرٍ: سَمِعْتُ أَبا سَعِيدٍ: بِهذا.

[طرفه في: ٢٠٦٢].

١٤ ـ باب إِذا دُعِيَ الرَّجُلُ فَجاءَ هَل يَستَأذِنُ

قالَ سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «هُوَ إِذْنُهُ».

٦٢٤٦ ـ حدثنا أَبو نُعَيم: حَدَّثَنا عُمَرُ بْنُ ذَرٍّ. وَحَدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخبَرَنا عُمَرُ بْنُ ذَرٍّ: أَخبَرَنا مُجاهِدٌ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ قال: دَخَلتُ مَعَ رَسُولِ اللهِ ﷺ فَوَجَدَ لَبَناً في قَدَحٍ، فَقالَ: «أَبا هِرٍّ الحَقْ أَهْلَ الصُّفَّةِ فَادْعُهُمْ إِلَيَّ» قالَ: فَأَتَيتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا فَاسْتَأذَنُوا، فَأُذِنَ لَهُمْ فَدَخَلُوا.

[طرفه في: ٥٣٧٥].

١٥ ـ باب التَّسْلِيمِ عَلى الصِّبْيَانِ

٦٢٤٧ ـ حدثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ أَنَسٍ

٦٢٤٥ ـ قوله: وقال: ما منعك نخ.

ـ قوله: (أمنكم أحد) الخ مقول أبي موسى رضي الله تعالى عنه.

باب ١٤ ـ قوله: (هو) أي الدعاء ا هـ شارح

[15] Greeting boys

6247- Anas "Allah be pleased with him" was reported to have passed by a group of boys and greeted them. He commented: "The Prophet "Allah's blessing and peace be upon him" used to do so."

[16] The men greet the women, and the women greet the men

6248- Abu'hazim narrated: Sahl said: We used to be merry on Fridays." I asked Sahl: "Why?" He said: "There was an old woman who used to send somebody to Buda'a (Ibn Maslama said that it was a garden of date-palms at Medina). She used to pull out the Silq (a kind of vegetable) from its roots, which she would put in a cooking pot, adding some powdered barley to it. After finishing the Friday prayer we used to go and greet her, whereupon she would serve us with that meal. For this reason, we used to be cheerful because of that. We used to have neither a midday nap nor meals before the Friday prayer.

6249- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy and Blessings be upon him." Addressing The Prophet "Allah's blessing and peace be upon him" she said: "You see what I Don't see."

[17] When one asks: "Who is that"; and the knocker answers: "I"

6250- Jaber Ibn Abdullah "Allah be pleased with both" reported: I came to The Prophet "Allah's blessing and peace be upon him" in order to consult him regarding my father's debt. When I knocked at the door, he asked: "Who is that?" I replied: "I." He said: "I, I?" He repeated it as if he disliked it.

[18] When one replies: "Peace be upon him"

in this respect, A'isha replied (after being told by The Prophet that Gabriel was greeting her): "Salutation be to him, and Allah's mercy and blessing be upon him." The Messenger of Allah "Allah's blessing and peace be upon him" said that angels returned back Adam's greeting: "Salutation be to you, and Allah's mercy be upon you."

6251- Abu'huraira "Allah be pleased with him" narrated: A man entered the mosque while Allah's Apostle "Allah's blessing and peace be upon him" was sitting in one of its sides. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" said to him: "Peace be upon you. Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Peace be upon you. Go back and pray, for you have not prayed." The man said (after the second or the third time): " Please, O Messenger of Allah, teach me how to pray." The Prophet

ابْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيهِمْ، وَقالَ: كانَ النَّبِيُّ ﷺ يَفعَلُهُ.

١٦ ـ باب تَسْلِيمِ الرِّجالِ عَلَى النِّساءِ، وَالنِّساءِ عَلَى الرِّجالِ

٦٢٤٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا ابْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قالَ: كُنّا نَفرَحُ يَوْمَ الجُمعَةِ، قُلتُ: وَلِمَ؟ قالَ: كانَتْ لَنا عَجُوزٌ، تُرْسِلُ إِلَى بُضاعَةَ ـ قالَ ابْنُ مَسْلَمَةَ: نَخْلٍ بِالمَدِينَةِ ـ فَتَأْخُذُ مِنْ أُصُولِ السِّلْقِ، فَتَطرَحُهُ في قِدْرٍ، وَتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فَإِذَا صَلَّينا الجُمعَةَ انْصَرَفْنا، وَنُسَلِّمُ عَلَيها فَتُقَدِّمُهُ إِلَينا، فَنَفرَحُ مِنْ أَجْلِهِ، وَما كُنّا نَقِيلُ وَلا نَتَغَدَّى إِلاَّ بَعْدَ الجُمُعَةِ. [طرفه في: ٩٣٨].

٦٢٤٩ ـ حدّثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «يا عائِشَةُ هذا جِبْرِيلُ يَقْرَأُ عَلَيكِ السَّلامَ». قالَتْ: قُلتُ: وَعَلَيهِ السَّلامُ وَرَحْمَةُ اللَّهِ، تَرَى ما لا نَرَى، تُرِيدُ رَسُولَ اللَّهِ ﷺ. تابَعَهُ شُعَيبٌ. وَقالَ يُونُسُ وَالنُّعْمانُ، عَنِ الزُّهْرِيِّ: وَبَرَكاتُهُ.

[طرفه في: ٣٢١٧].

١٧ ـ بابٌ إِذَا قالَ: مَنْ ذا؟ فَقالَ أَنا

٦٢٥٠ ـ حدّثنا أَبُو الوَلِيدِ هِشامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَتَيتُ النَّبِيَّ ﷺ في دَيْنٍ كانَ عَلَى أَبِي، فَدَقَقْتُ البابَ، فَقالَ: «مَنْ ذا»؟ فَقُلتُ: أَنا، فَقالَ: «أَنا أَنا»! كَأَنَّهُ كَرِهَها. [طرفه في: ٢١٢٧].

١٨ ـ باب مَنْ رَدَّ، فَقالَ: عَلَيكَ السَّلامُ

وَقالَتْ عائِشَةُ: وَعَلَيهِ السَّلامُ وَرَحْمَةُ اللَّهِ وَبَرَكاتُهُ. وَقالَ النَّبِيُّ ﷺ: «رَدَّ المَلائِكَةُ عَلَى آدَمَ: السَّلامُ عَلَيكَ وَرَحْمَةُ اللَّهِ».

٦٢٥١ ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا عَبْدُ اللَّهِ بْنُ نُمَيرٍ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً دَخَلَ المَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جالِسٌ في ناحِيَةِ المَسْجِدِ، فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ عَلَيهِ، فَقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيكَ السَّلامُ، ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ، فَقالَ: «وَعَلَيكَ السَّلامُ، فَارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ». فَقالَ في الثّانِيَةِ، أَوْ في الَّتِي بَعْدَها: عَلِّمْنِي

٦٢٤٠ ـ الكركرة الطحن والجش.

ـ قوله: (نخل) بالرفع ولغير أبي ذر بالجر عطف بيان لبضاعة أو بدلاً منها أي بستان اهـ. شارح.

٦٢٤٩ ـ قوله: (ترى ما لا نرى) كذا في المتن والشرح، وقوله: تريد رسول الله ﷺ يقتضي يرى ما لا نرى كما هو رواية فيما سبق.

٦٢٥١ ـ ثم اقرأ بما تيسر نخ.

"Allah's blessing and peace be upon him" said: "Perform ablution perfectly, then face The Qibla, then say: “Allah is magnificent” and then recite from what you know by heart of the Holy Qur'an. Then bow until you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then raise your head and sit calmly till you feel at ease (with no hurry), then prostrate till you feel at ease during your prostration, and then raise your head and sit calmly; and do the same in all your prayers."

6252- Abu'huraira “Allah be pleased with him” narrated: The Prophet “Allah's blessing and peace be upon him” said: “Then raise your head and sit until you feel at ease.”

[19] When one says to another: “So-and-so sends salutation to you”

6253- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "This is Gabriel who sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy be upon him."

[20] Greeting people in a gathering having a mixture of believers and pagans

6254- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a velvet covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Obada in Banul'harith Ibn Al'khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "But bring it (What you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "O Sa'd! Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that Sa'd Ibn Obada said: "O Allah's

يَا رَسُولَ اللَّهِ، فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلاةِ فَأَسْبِغْ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ القِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، ثُمَّ افْعَلْ ذٰلِكَ فِي صَلاتِكَ كُلِّهَا». وَقَالَ أَبُو أُسَامَةَ فِي الأَخِيرِ: «حَتَّى تَسْتَوِيَ قَائِماً».

[طرفه في: ٧٥٧].

٦٢٥٢ ـ حدّثنا ابْنُ بَشَّارٍ قَالَ: حَدَّثَنِي يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي سَعِيدٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً».

[طرفه في: ٧٥٧].

١٩ ـ بابٌ إِذَا قَالَ: فُلانٌ يُقْرِئُكَ السَّلامَ

٦٢٥٣ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّاءُ قَالَ: سَمِعْتُ عَامِراً يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يُقْرِئُكِ السَّلامَ». قَالَتْ: وَعَلَيْهِ السَّلامُ وَرَحْمَةُ اللَّهِ.

[طرفه في: ٣٢١٧].

٢٠ ـ باب التَّسْلِيمِ فِي مَجْلِسٍ فِيهِ أَخْلاطٌ مِنَ المُسْلِمِينَ وَالمُشْرِكِينَ

٦٢٥٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَاراً، عَلَيْهِ إِكَافٌ تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ بْنَ زَيْدٍ، وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الحَارِثِ بْنِ الخَزْرَجِ، وَذٰلِكَ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّى مَرَّ فِي مَجْلِسٍ فِيهِ أَخْلاطٌ مِنَ المُسْلِمِينَ وَالمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَاليَهُودِ، وَفِيهِمْ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، وَفِي المَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ المَجْلِسَ عَجَاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لا تُغَبِّرُوا عَلَيْنَا، فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ ثُمَّ وَقَفَ، فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ القُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ: أَيُّهَا المَرْءُ، لا أَحْسَنَ مِنْ هٰذَا إِنْ كَانَ مَا تَقُولُ حَقّاً، فَلا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ، قَالَ ابْنُ رَوَاحَةَ: اغْشَنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذٰلِكَ، فَاسْتَبَّ المُسْلِمُونَ وَالمُشْرِكُونَ وَاليَهُودُ، حَتَّى هَمُّوا أَنْ يَتَوَاثَبُوا، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ، ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ـ يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ ـ قَالَ كَذَا وَكَذَا». قَالَ: اعْفُ عَنْهُ يَا رَسُولَ اللَّهِ

باب ١٩ ـ قوله: يقرأ عليك السلام نخ.

٦٢٥٤ ـ قوله: العجاجة: الغبار، وقوله: (خمّر) أي غطى (عيني).

Apostle! Excuse and forgive him, for by Allah, Allah brought the Truth, which was sent to you at the time when the people of this town (Medina) had agreed unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him.

[21] What about he, who did not greet whomever committed a sin until his repentance to Allah seemed to be true?

Abdullah Ibn Amr said: “Do not greet whomever drinks wine.”

6255- Abdullah Ibn Ka’b narrated: I heard Ka’b Ibn Malik relating (when he did not join the battle of Tabuk): The Messenger of Allah “Allah’s blessing and peace be upon him” forbade all the Muslims to speak to us. I would come to The Messenger of Allah “Allah’s blessing and peace be upon him” and greet him, wondering whether The Prophet “Allah’s blessing and peace be upon him” moved his lips to return back my greetings. Fifty nights later, The Prophet “Allah’s blessing and peace be upon him” announced (to the people) Allah's forgiveness for us after he had offered the Fajr (morning) prayer.

[22] How would one reply to the greeting of the people of scriptures?

6256- A’isha "Allah be pleased with her", the wife of The Prophet “Allah’s blessing and peace be upon him”, reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said, I replied: “Upon you be death and curse.” The Prophet "Allah's blessing and peace be upon him" said: “O A’isha! Be quiet! Allah loves that one should be kind and lenient in all matters." I said: "Haven’t you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "I said (in reply to them): “The same be upon you”."

6257- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “If anyone of Jews greets you, he will say: “Death be upon you”; so, you should reply: “The same be upon you.”

وَاصْفَحْ، فَوَاللّهِ لَقَدْ أَعْطَاكَ اللّهُ الَّذِي أَعْطَاكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هذهِ البَحْرَةِ عَلى أَنْ يُتَوِّجُوهُ، فَيُعَصِّبُوهُ بِالعِصَابَةِ، فَلَمَّا رَدَّ اللّهُ ذلكَ بِالحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بذلكَ، فَذلكَ فَعَلَ بِهِ ما رَأَيتَ، فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[طرفه في: ٢٩٨٧].

٢١ ـ باب مَنْ لَمْ يُسَلِّمْ على مَنِ اقْتَرَفَ ذَنْباً، وَلَمْ يَرُدَّ سَلامَهُ، حَتَّى تَتَبَيَّنَ تَوْبَتُهُ، وَإِلَى مَتَى تَتَبَيَّنُ تَوْبَةُ العَاصِي

وَقالَ عَبْدُ اللّهِ بْنُ عَمْرٍو: لا تُسَلِّمُوا عَلى شَرَبَةِ الخَمْرِ.

٦٢٥٥ ـ حدَّثنا ابْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَبْدِ اللّهِ أَنَّ عَبْدَ اللّهِ بْنَ كَعْبٍ قال: سَمِعْتُ كَعْبَ بْنَ مالِكٍ: يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، وَنَهَى رَسُولُ اللّهِ ﷺ عَنْ كَلامِنَا، وَآتِي رَسُولَ اللّهِ ﷺ فَأُسَلِّمُ عَلَيهِ، فَأَقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيهِ بِرَدِّ السَّلامِ أَمْ لا؟ حَتَّى كَمَلَتْ خَمْسُونَ لَيلَةً، وَآذَنَ النَّبِيُّ ﷺ بِتَوْبَةِ اللّهِ عَلَينَا حِينَ صَلَّى الفَجْرَ.

[طرفه في: ٢٧٥٧].

٢٢ ـ بابٌ كَيفَ يُرَدُّ عَلَى أَهْلِ الذِّمَّةِ السَّلامُ

٦٢٥٦ ـ حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: دَخَلَ رَهْطٌ مِنَ اليَهُودِ عَلَى رَسُولِ اللّهِ ﷺ فَقالُوا: السَّامُ عَلَيكَ، فَفَهِمْتُهَا فَقُلْتُ: عَلَيكُمُ السَّامُ وَاللَّعْنَةُ، فَقالَ رَسُولُ اللّهِ ﷺ: «مَهْلاً يَا عائِشَةُ، فَإِنَّ اللّهَ يُحِبُّ الرِّفْقَ في الأَمْرِ كُلِّهِ». فَقُلْتُ: يَا رَسُولَ اللّهِ، أَوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ رَسُولُ اللّهِ ﷺ: «فَقَدْ قُلْتُ: وَعَلَيكُمْ».

[طرفه في: ٢٩٣٥].

٦٢٥٧ ـ حدَّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللّهِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِذَا سَلَّمَ عَلَيكُمُ اليَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيكَ، فَقُلْ: وَعَلَيكَ».

[الحديث ٦٢٥٧ ـ طرفه في: ٦٩٢٨].

ـ قوله: (تغبروا) أي لا تثيروا الغبار. ا هـ. عيني.

ـ قوله: (هذه البحرة) ويروى: البحيرة وهي القرية كما تقدم في حاشية سابقة.

ـ قوله: (فيعصبونه) بالفاء والنون ولأبي ذر فيعصبوه ا هـ. شارح.

ـ قوله: شرق أي غصّ به يعني بقي في حلقه لا يصعد ولا ينزل ا هـ. عيني.

٦٢٥٥ ـ قوله: آذن أي أعلم.

6258- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “If the people of scriptures send their greetings to you, you should reply: “The same be upon you”.”

[23] What about he, who looked at a letter, warning people of Muslims, to see its reality?

6259- Ali “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent me, Az’zubair Ibn Al’awwam and Abu’marthad Al’ghanawi, and all of us were horsemen, saying: “Proceed till you reach Rawdat Khakh, where there is a woman from the pagans carrying a letter sent by Hatib Ibn Abu’balta'a to the unbelievers (of Mecca)." We overtook her while she was proceeding on her camel at the same place fixed by The Messenger of Allah “Allah’s blessing and peace be upon him”. We said (to her): "Where is the letter you have with you?" She said: “I have no letter with me." So we made her camel kneel down and searched her mount (luggage) but could find nothing. My two companions said: “We do not see any letter." I said: “I know that The Messenger of Allah “Allah’s blessing and peace be upon him” did not tell a lie. By Allah, if you (woman) do not bring out the letter, I will strip you of your clothes.” When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to The Messenger of Allah “Allah’s blessing and peace be upon him” with the letter. The Prophet “Allah’s blessing and peace be upon him” said (to Habib): "What made you do what you have done, O Hatib?" Hatib replied: “I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do a favor to the people (of Mecca) through which Allah might protect my family and my property. Indeed, there is none among your companions but has someone in Mecca through whom Allah protects his property.” The Prophet “Allah’s blessing and peace be upon him” said: “Hatib is true in what he said. Do not say to him but good." Omar Ibn Al’khattab said: “Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet “Allah’s blessing and peace be upon him” said: “O Omar! How do you come to know? Perhaps Allah looked upon the Badr warriors and said: “Do whatever you want, for I have decreed that you will enter into Paradise.” Omar wept and said: “Allah and His Apostle know best."

[24] How is the letter written to the people of scripture?

6260- Ibn Abbas “Allah be pleased with both” narrated that Abu’sufyan had told him that Heraclius sent to him with a group (of Quraish) people who were in Sham as merchants. (Then he mentioned the whole tradition). Caesar then asked for the letter of The Messenger of Allah “Allah’s blessing and peace be upon him” and it was read. It went as follows: "In the

٦٢٥٨ ـ حدّثنا عُثمانُ بنُ أبي شَيبَةَ: حَدَّثَنا هُشَيمٌ: أَخبَرَنا عُبَيدُ اللهِ بنُ أبي بَكرِ بنِ أنسٍ: حدّثنا أنسُ بنُ مالِكٍ رَضِيَ اللهُ عنهُ قال: قالَ النَّبيُّ ﷺ: «إذا سَلَّمَ عَليكُم أَهلُ الكِتابِ فَقُولوا: وعَليكُم».

[الحديث ٦٢٥٨ ـ طرفه في: ٦٩٢٦].

٢٣ ـ باب مَنْ نَظَرَ في كِتَابِ مَنْ يُحْذَرُ عَلَى المُسْلِمِينَ لِيَسْتَبِينَ أَمْرُهُ

٦٢٥٩ ـ حدثنا يُوسُفُ بنُ بُهلُولٍ: حَدَّثَنا ابنُ إدرِيسَ قال: حَدَّثَني حُصَينُ بنُ عَبدِ الرَّحمٰنِ، عَنْ سَعْدِ بنِ عُبَيدة، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللّهُ عَنهُ قال: بَعثَني رَسُولُ اللّهِ ﷺ وَالزُّبيرَ بنَ العَوَّامِ وأَبا مَرْثَدٍ الغَنَويَّ، وَكُلُّنا فارِسٌ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خاخٍ، فَإنَّ بِها امْرأَةً مِنَ المُشرِكِينَ، مَعَهَا صَحِيفَةٌ مِنْ حاطِبِ بنِ أَبي بَلتَعَةَ إلى المُشْرِكِينَ». قالَ: فَأَدْرَكْناهَا تَسِيرُ عَلَى جَمَلٍ لَهَا حَيثُ قالَ لَنا رَسُولُ اللّهِ ﷺ، قالَ: قُلنا: أَينَ الكِتابُ الَّذِي مَعَكِ؟ قالَتْ: ما مَعِي كِتابٌ، فَأَنَخنا بِها، فابْتَغَينا في رَحْلِها فما وَجَدْنا شَيئاً، قالَ صَاحِبايَ: ما نَرَى كِتاباً، قالَ: قُلتُ: لَقَدْ عَلِمْتُ ما كَذَبَ رَسُولُ اللّهِ ﷺ، وَالَّذِي يُحلَفُ بِهِ، لَتُخرِجِنَّ الكِتابَ أَو لأُجَرِّدَنَّكِ، قالَ: فَلَمَّا رَأَتِ الجِدَّ مِنِّي أَهْوَتْ بِيَدِها إلى حُجْزَتِهَا، وَهيَ مُحتَجِزَةٌ بِكِساءٍ، فأَخرَجَتِ الكِتَابَ، قالَ: فانطَلَقنا بهِ إلى رَسُولِ اللهِ ﷺ، فَقالَ: «ما حَمَلَكَ يَا حاطِبُ عَلَى ما صَنَعْتَ»؟ قالَ: ما بِي إلاَّ أَنْ أَكُونَ مُؤمِناً بِاللّهِ وَرَسُولِهِ، وَما غَيَّرْتُ وَلاَ بَدَّلتُ، أَرَدْتُ أَنْ تَكُونَ لِي عِندَ القَومِ يَدٌ يَدْفَعُ اللّهُ بِهَا عَنْ أَهلِي وَمالِي، وَلَيسَ مِنْ أَصْحَابِكَ هُنَاكَ إلاَّ وَلَهُ مَنْ يَدفَعُ اللّهُ بِهِ عَنْ أَهلِهِ وَمالِهِ، قالَ: «صَدَقَ، فَلاَ تَقُولُوا لَهُ إلاَّ خَيراً». قالَ: فَقالَ عُمَرُ بنُ الخطابِ: إنَّهُ قَدْ خانَ اللّهَ وَرَسُولَهُ وَالمُؤمِنِينَ، فَدَعْنِي فأَضْرِبَ عُنُقَهُ، قالَ: فَقالَ: «يَا عُمَرُ، وَما يُدْرِيكَ، لَعَلَّ اللّهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا ما شِئْتُمْ، فَقَدْ وَجَبَتْ لَكُمُ الجَنَّةُ» قالَ: فَدَمَعَتْ عَينا عُمَرَ وَقالَ: اللّهُ وَرَسُولُهُ أَعْلَمُ [طرفه في: ٣٠٠٧].

٢٤ ـ بابٌ كَيفَ يُكْتَبُ الكِتَابُ إِلَى أَهْلِ الكِتَابِ

٦٢٦٠ ـ حدّثنا مُحَمَّدُ بنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبدُ اللّهِ: أَخبَرَنا يُونُسُ، عَنِ الزُّهرِيِّ قالَ: أَخْبَرَنِي عُبَيدُ اللّهِ بنُ عَبدِ اللّهِ بنِ عُتْبَةَ: أَنَّ ابنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبا سُفيَانَ بنَ حَرْبٍ أَخْبَرَهُ: أَنْ هِرَقْلَ أَرْسَلَ إِلَيهِ في نَفَرٍ مِنْ قُرَيشٍ، وَكانُوا تِجاراً بِالشَّأْمِ، فَأَتَوْهُ، فَذَكَرَ الحَدِيثَ، قالَ: ثُمَّ دَعا بِكِتَابِ رَسُولِ اللّهِ ﷺ فَقُرِىءَ، فَإذا فِيهِ: «بِسْمِ اللّهِ الرَّحمٰنِ الرَّحِيمِ،

٦٢٥٩ ـ قوله: احتجز الرجل بإزاره شدّه في وسطه وحجزة الإزار وحجزة السراويل التي فيها التكة.

ـ وما بدلت نخ.

٦٢٦٠ ـ قوله: (تجاراً) اقتصر القسطلاني على هذا الضبط، وقال العيني بضم التاء وتشديد الجيم وبكسر التاء وتخفيف الجيم اهـ.

name of Allah, The Most Gracious, The Most Merciful. (This letter is) from Mohammad, the slave of Allah, and His Apostle, to Heraclius, the Ruler of the Byzantines. Peace be upon the followers of guidance. Now and then:".

[25] With what could one start in his letter?

6261- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man from Israelites and said: "He took a piece of wood which he hollowed out and put one thousand Dinar in it, accompanied by a letter to his creditor saying: "From so-and-so to so-and-so"."

[26] The Prophet's saying (to The Ansar): "stand up to your chief"

6262- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: When the tribe of Banu'quraidha accepted to submit to the judgment of Sa'd (Ibn Mu'adh), The Messenger of Allah "Allah's blessing and peace be upon him" sent for Sa'd. When he came near, The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "Stand up for your chief (or the best of you)." Then Sa'd came and sat beside The Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "These people approved to accept your judgment." Sa'd said: "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet "Allah's blessing and peace be upon him" then replied commenting: "O Sa'd! You judged them with the judgment of the King Allah."

[27] What about shaking hands?

6263- Quatada narrated: I asked Anas: "Did the companions of The Prophet "Allah's blessing and peace be upon him" use to shake hands?" he replied: "Yes."

6264- Hesham Ibn Abdullah narrated: We were with The Prophet "Allah's blessing and peace be upon him" who was taking hold the hand of Omar Ibn Al'khattab.

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، السَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ».

[طرفه في: ٧].

٢٥ ـ باب بِمَنْ يُبْدَأُ فِي الْكِتَابِ

٦٢٦١ ـ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ، أَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ. وَقَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ، عَنْ أَبِيهِ: سَمِعَ أَبَا هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: «نَجَرَ خَشَبَةً، فَجَعَلَ الْمَالَ فِي جَوْفِهَا، وَكَتَبَ إِلَيْهِ صَحِيفَةً، مِنْ فُلَانٍ إِلَى فُلَانٍ».

[طرفه في: ١٤٩٨].

٢٦ ـ باب قَوْلِ النَّبِيِّ ﷺ: «قُومُوا إِلَى سَيِّدِكُمْ»

٦٢٦٢ ـ حدثنا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَهْلَ قُرَيْظَةَ نَزَلُوا عَلَى حُكْمِ سَعْدٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِ فَجَاءَ، فَقَالَ: «قُومُوا إِلَى سَيِّدِكُمْ، أَوْ قَالَ: خَيْرِكُمْ». فَقَعَدَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ». قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَتُسْبَى ذَرَارِيُّهُمْ، فَقَالَ: «لَقَدْ حَكَمْتَ بِمَا حَكَمَ بِهِ الْمَلِكُ». قَالَ أَبُو عَبْدِ اللَّهِ: أَفْهَمَنِي بَعْضُ أَصْحَابِي، عَنْ أَبِي الْوَلِيدِ، مِنْ قَوْلِ أَبِي سَعِيدٍ «إِلَى حُكْمِكَ».

[طرفه في: ٣٠٤٣].

٢٧ ـ باب الْمُصَافَحَةِ

وَقَالَ ابْنُ مَسْعُودٍ: عَلَّمَنِي النَّبِيُّ ﷺ التَّشَهُّدَ، وَكَفِّي بَيْنَ كَفَّيْهِ. وَقَالَ كَعْبُ بْنُ مَالِكٍ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا بِرَسُولِ اللَّهِ ﷺ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي.

٦٢٦٣ ـ حدثنا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسٍ: أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ.

٦٢٦٤ ـ حدثنا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ: سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ. [طرفه في: ٣٦٩٤].

٦٢٦٢ ـ قوله: (الملك) بكسر اللام وهو الله وروي بفتحها أي بحكم جبريل الذي جاء به من عند الله ا هـ. شارح.

[28] Taking with one's two hands another person's hand

6265- Ibn Mas'ood "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Tashahhud as he taught me a Sura from the Qur'an, while my hand was between his hands:" All the best compliments, the prayers, and the good things be to Allah. Peace and Allah's Mercy and Blessings be upon you, O Prophet! Peace be upon us and upon the pious slaves of Allah. I testify that there is no God but Allah, and I testify that Mohammad is Allah's slave and Apostle." (We used to recite this in the prayer) during the lifetime of The Prophet "Allah's blessing and peace be upon him". But after he had died, we used to say: "Peace be upon The Prophet "Allah's blessing and peace be upon him"."

[29] What about embracing? and one's asking another: "How are you this morning?"

6266- Abdullah Ibn Ka'b Ibn Malik narrated: Abdullah Ibn Abbas "Allah be pleased with both" told him: Ali Ibn Abu'talib came out of the house of Allah's Apostle "Allah's blessing and peace be upon him" during his fatal illness. The people asked: "O Abul'hasan (Ali's title)! How is the health of Allah's Apostle "Allah's blessing and peace be upon him" this morning?" Ali replied: "He has recovered with the Grace of Allah." Abbas Ibn Abdul'muttalib held him by the hand and said to him: "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Apostle "Allah's blessing and peace be upon him" will die from this ailment, for I know how the faces of the offspring of Abdul'muttalib look at the time of their death. So let us go to Allah's Apostle "Allah's blessing and peace be upon him" and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will ask him (The Prophet) to tell him (the new Caliph) to take care of us." Ali said: "By Allah, if we asked Allah's Apostle "Allah's blessing and peace be upon him" for it and he denied it us, the people would never give it to us after that. By Allah, I will not ask Allah's Apostle "Allah's blessing and peace be upon him" for it."

[30] When one responds to another's call: "Here I'm responding to your call; and all happiness be for you!"

6267- Anas narrated from Mu'adh Ibn Jabal: While I was riding behind The Prophet "Allah's blessing and peace be upon him", he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he repeated it thrice. Then he said: "Do you

٢٨ ـ باب الأخْذِ باليَدَيْنِ

وَصَافَحَ حَمَّادُ بْنُ زَيدٍ ابنَ المُبَارَكِ بِيَدَيْهِ.

٦٢٦٥ ـ حدثنا أبو نُعَيم: حَدَّثَنا سَيفٌ قال: سَمِعتُ مُجاهِداً يَقُولُ: حَدَّثَني عَبْدُ اللهِ بْنُ سَخْبَرَةَ أبو مَعْمَرٍ قال: سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ: عَلَّمَني رَسُولُ اللهِ ﷺ، وَكَفِّي بَينَ كَفَّيهِ، التَّشَهُّدَ، كَما يُعَلِّمُني السُّورَةَ مِنَ القُرْآنِ: «التَّحِيَّاتُ لِلّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيكَ أَيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلامُ عَلَينا وَعَلى عِبَادِ اللهِ الصَّالِحِينَ، أشْهَدُ أنْ لا إِلهَ إِلاَّ اللهُ، وَأَشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ». وَهُوَ بَينَ ظَهْرَانَينا، فَلَمَّا قُبِضَ قُلنا: السَّلامُ ـ يَعْني ـ عَلى النَّبِيِّ ﷺ. [طرفه في: ٨٣١].

٢٩ ـ باب المعَانَقَةِ، وَقَوْلِ الرَّجُلِ: كَيفَ أَصْبَحْتَ؟

٦٢٦٦ ـ حدثنا إِسحاقُ: أخبَرَنا بِشْرُ بْنُ شُعَيبٍ: حَدَّثَني أبي، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني عَبْدُ اللهِ بنُ كَعْبٍ أنَّ عَبدَ اللهِ بن عَبَّاسٍ أخبَرَهُ: أنَّ عَلِيّاً ـ يَعْني ـ ابنَ أبي طَالِبٍ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنا أحْمَدُ بْنُ صَالِحٍ: حَدَّثَنا عَنْبَسَةُ: حَدَّثَنا يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أخبَرَني عَبْدُ اللهِ بْنُ كَعْبِ بْنِ مَالِكٍ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخبَرَهُ: أنَّ عَلِيَّ بْنَ أبي طَالِبٍ رَضِيَ اللّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يا أبَا حَسَنٍ، كَيفَ أصبَحَ رَسُولُ اللهِ ﷺ؟ قال: أَصبَحَ بِحَمْدِ اللهِ بَارِئاً، فَأَخَذَ بِيَدِهِ العَبَّاسُ فَقَالَ: أَلا تَرَاهُ، أَنْتَ وَاللّهِ بَعْدَ الثَّلاثِ عَبْدُ العَصَا، وَاللّهِ إِنِّي لأَرَى رَسُولَ اللّهِ ﷺ سَيُتَوَفَّى في وَجَعِهِ، وَإِنِّي لأعْرِفُ في وُجُوهِ بَني عَبْدِ المُطَّلِبِ المَوتَ، فَاذْهَبْ بِنَا إِلى رَسُولِ اللهِ ﷺ فَنَسْأَلَهُ: فِيمَنْ يَكُونُ الأَمْرُ، فَإِنْ كانَ فِينَا عَلِمْنَا ذلِكَ، وَإِنْ كانَ في غَيرِنَا أمَرْنَاهُ فَأَوْصَى بِنَا، قالَ عَلِيٌّ: وَاللّهِ لَئِنْ سَأَلْنَاها رَسُولَ اللهِ ﷺ فَيَمْنَعُنَا لا يُعْطِينَاها النَّاسُ أَبَداً، وَإِنِّي لا أَسْأَلُها رَسُولَ اللّهِ ﷺ أَبَداً.

[طرفه في: ٤٤٤٧]

٣٠ ـ باب مَنْ أجابَ بـ لَبَّيكَ وَسَعْدَيكَ

٦٢٦٧ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أنَسٍ، عَنْ مُعَاذٍ قالَ: أنَا رَدِيفُ النَّبِيِّ ﷺ فَقَالَ: «يَا مُعَاذُ» قُلتُ: لَبَّيكَ وَسَعْدَيكَ، ثُمَّ قالَ مِثْلَهُ ثَلاثاً: «هَل تَدْرِي ما حَقُّ اللهِ على العِبَادِ»؟ قُلتُ: لا، قالَ: «حَقُّ اللهِ على العِبَادِ أنْ يَعْبُدُوهُ ولا يُشْرِكُوا بِهِ

٦٢٦٥ ـ قوله: (بين ظهرانينا) يعني بين ظهري المتقدم والمتأخر منا أي كائن بيننا زيدت الألف والنون للتأكيد اهـ من الشارح

٦٢٦٦ ـ قوله: (ألا تراه) أي صائراً إلى الموت وقوله: أنت مبتدأ وخبره عبد العصا اهـ.

ـ قوله: (آمرناه) أي شاورناه وفي بعض النسخ (أمرناه) أي طلبنا منه الوصية بنا.

know what Allah's right upon his slaves is? it is that they should worship Him alone and not associate anything with him (in worship)." Then he proceeded for a while and then said: "O Mu'adh Ibn Jabal!" I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that? It is that He will not punish them."

6268- Abu'dharr "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" at the middle of Medina in the evening, the mountain of Ohud appeared before us. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'dharr! I would not like to have gold equal to (the mountain of) Ohud for me, unless nothing of it, not even a single Dinar, remains with me for more than a day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this, like this, and like this." The Prophet "Allah's blessing and peace be upon him" pointed out with his hand to illustrate it and then said: "O Abu'dharr!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Those who have much wealth (in this world) will have the least reward (in the Hereafter) except those who do like this and like this (spend their wealth in charity)." Then he said to me: "Remain at your place and do not leave it, O Abu'dharr till I come back." He went away until he disappeared from me. Then I heard a voice and feared that something might have happened to The Messenger of Allah "Allah's blessing and peace be upon him". I intended to go (to detect the matter) but I remembered the statement of The Messenger of Allah "Allah's blessing and peace be upon him" not to leave my place, so I kept on waiting (until The Prophet "Allah's blessing and peace be upon him" came). I said to him: "O Allah's Apostle! I heard a voice and I was afraid that something might have happened to you, but I remembered your statement and stayed." The Prophet "Allah's blessing and peace be upon him" said: "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said: "O Allah's Apostle! Even if he had committed fornication and theft?" He said: "Even if he had committed fornication and theft."

[31] One should not get another leave his seat for him (the former) to sit in

6269- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man should not make another get up from his seat (in a gathering) in order to sit there."

[32] Allah's saying: "O ye who believe! When ye are told to make room in the assemblies, (Spread out and) make room: (ample) room will Allah provide for you. (Al'mujadila 11)

6270- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" forbade that one should be made

شيئاً». ثُمَّ سارَ ساعةً، فقالَ: «يَا مُعاذُ». قلتُ: لَبَّيكَ وَسَعْدَيكَ، قالَ: «هَل تَدْري ما حَقُّ العِبادِ على اللهِ إذا فعلوا ذلِكَ؟ أنْ لا يُعَذِّبَهُمْ».

حدثنا هُدْبَةُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتادَةُ، عَنْ أنَسٍ، عَنْ مُعاذٍ: بهذا. [طرفه في: ٢٨٥٦]

٦٢٦٨ ـ حدثنا عُمَرُ بنُ حفصٍ: حَدَّثَنا أبِي: حَدَّثَنا الأعْمَشُ: حَدَّثَنا زَيدُ بْنُ وَهْبٍ: حَدَّثَنا ـ وَاللّهِ ـ أبُو ذَرٍّ بالرَّبَذَةِ قالَ: كُنْتُ أمْشِي مَعَ النَّبيِّ ﷺ في حَرَّةِ المَدينَةِ عِشاءً، اسْتَقْبَلَنا أُحُدٌ، فَقالَ: «يَا أبَا ذَرٍّ، ما أُحِبُّ أنَّ أُحُداً لِي ذَهَباً، يَأْتِي عَلَيَّ لَيلَةٌ أوْ ثَلاثٌ، عِنْدِي مِنْهُ دِينارٌ إلاَّ أرْصُدُهُ لِدَينٍ، إلاَّ أنْ أقولَ بهِ في عِبادِ اللهِ هَكذا وَهكذا وَهكَذا». وَأرَانا بيَدِه، ثُمَّ قالَ: «يَا أبَا ذَرٍّ». قُلتُ: لَبَّيكَ وسَعْدَيكَ يَا رَسُولَ اللّهِ، قالَ: «الأكْثَرُونَ هُمُ الأقَلُّونَ، إلاَّ مَنْ قالَ هَكذا وَهكَذا». ثُمَّ قالَ لِي: «مَكانَكَ لا تَبْرَحْ يَا أبَا ذَرٍّ حَتَّى أرْجِعَ». فانطلَقَ حَتَّى غابَ عَنِّي، فَسَمِعْتُ صَوْتاً، فَخَشِيتُ أنْ يَكونَ عُرِضَ لِرَسُولِ اللّهِ ﷺ، فأرَدْتُ أنْ أذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللّهِ ﷺ: «لا تَبْرَحْ». فَمَكَثْتُ، قُلتُ: يَا رَسُولَ اللّهِ، سَمِعْتُ صَوْتاً، خَشِيتُ أنْ يَكُونَ عُرِضَ لَكَ، ثُمَّ ذَكَرْتُ قَوْلَكَ فَقُمْتُ، فَقالَ النَّبيُّ ﷺ: «ذاكَ جِبريلُ، أتانِي فَأخْبَرَنِي أنَّهُ مَنْ ماتَ مِنْ أُمَّتِي لا يُشْرِكُ بِاللّهِ شَيئاً دَخَلَ الجَنَّةَ». قُلتُ: يَا رَسُولَ اللّهِ، وَإنْ زَنَى وَإنْ سَرَقَ؟ قالَ: «وَإنْ زَنَى وَإنْ سَرَقَ». قُلتُ لِزَيدٍ: إنَّهُ بَلَغَنِي أنَّهُ أبُو الدَّرْداءِ، فَقالَ: أشْهَدُ لَحَدَّثَنِيهِ أبُو ذَرٍّ بالرَّبَذَةِ. قالَ الأعْمَشُ: وَحَدَّثَنِي أبُو صالحٍ، عَنْ أبِي الدَّرْداءِ نَحْوَهُ. وَقالَ أبُو شِهابٍ، عَنِ الأعْمَشِ: «يَمْكُثُ عِنْدِي فَوْقَ ثَلاثٍ». [طرفه في: ١٢٣٧].

٣١ ـ بابٌ لا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ

٦٢٦٩ ـ حدثنا إسماعيلُ بْنُ عَبْدِ اللّهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما، عَنِ النَّبيِّ ﷺ قالَ: «لا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ».

٣٢ ـ بابٌ ﴿إذا قِيلَ لَكُمْ تَفَسَّحُوا في المَجْلِسِ فافْسَحُوا يَفْسَحِ اللّهُ لَكُمْ وَإذا قِيلَ انْشُزُوا فانْشُزُوا﴾ [المجادلة: ١١] الآيَة

٦٢٧٠ ـ حدثنا خَلادُ بْنُ يَحْيَى: حَدَّثَنا سُفْيانُ، عَنْ عُبَيدِ اللّهِ، عَنْ نافعٍ، عَنِ ابْنِ

٦٢٦٧ ـ قوله: (أن لا يعذبهم) أي هو أن لا يعذبهم وهنا إسقاطات تجدها في باب إرداف الرجل خلف الرجل من أواخر اللباس ا هـ.

٦٢٦٨ ـ قوله: (استقبلنا) بفتح اللام مسند إلى أحد المرفوع على الفاعلية وللأصيلي سكونها فالمسند إليه ضمير المتكلمين واحداً نصب على المفعولية وأرصدة بهذا الضبط من الثلاثي ولأبي ذرّ ضم الهمزة وكسر الصاد من الرباعي وللأصيلي لا أرصدة بكسر الصاد أي لا أعدّه ا هـ. من الشارح.

ـ قوله: عرض مبني للمفعول أي ظهر عليه أحد وأصابه آفة ا هـ. عيني.

قوله: فمكثت بفتح الكاف وضمها.

باب ٣٢ ـ قوله: في المجلس التلاوة في المجالس. مصححه.

to get up from his seat on which another might sit. But one should give room and spread out. However, Ibn Omar disliked that a man might (be made to) get up from his seat for another to sit there.

[33] When one gets up from his seat or his house without excusing those sitting with him; or when one seems to get ready to get up so that those sitting with him might get up

6271- Anas Ibn Malik “Allah be pleased with him” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” married Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet “Allah’s blessing and peace be upon him” seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by the others except three persons who kept on sitting. The Prophet “Allah’s blessing and peace be upon him” came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to The Prophet “Allah’s blessing and peace be upon him” to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between him and me. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (The Confederates “Al’ahzab” 53)

[34] Putting one’s hand round his legs

6272- Ibn Omar "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" in the courtyard of Ka'ba putting his hand round his legs like this.

[35] One’s reclining in front of his companions

6273- Abdur’rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Should I inform you what the greatest of the great sins are?" They said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents."

6274- Abu’bakra narrated the same and added: The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against saying a false statement.” He kept on saying that warning until we said (to ourselves): “Would that he might stop!”

[36] Walking fast for some need or purpose

6275- Uqba Ibn Al’harith “Allah be pleased with him” narrated that after The Messenger of Allah “Allah’s blessing and peace be upon him” had led them in Asr prayer, he walked fast and went to his house.

عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهى أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ وَيَجْلِسَ فِيهِ آخَرُ، وَلكِنْ تَفَسَّحُوا وَتَوَسَّعُوا، وَكانَ ابْنُ عمر يَكرَه أَنْ يَقومَ الرَّجلُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلسَ مَكانَهُ. [طرفه في: ٩١١].

٣٣ ـ بابُ مَنْ قامَ مِنْ مَجْلِسِهِ أَوْ بَيْتِهِ وَلَمْ يَسْتَأْذِنْ أَصْحابَهُ، أَوْ تَهَيَّأَ لِلقِيامِ لِيَقُومَ النَّاسُ

٦٢٧١ ـ حدّثنا الحَسَنُ بْنُ عُمَرَ، حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنهُ قالَ: لَمَّا تَزَوَّجَ رَسُولُ اللّهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ دَعا النَّاسَ، طَعِمُوا ثُمّ جَلَسُوا يَتَحَدَّثُونَ، قالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذلِكَ قامَ، فَلَمَّا قامَ، قامَ مَنْ قامَ مَعَهُ مِنَ النَّاسِ وَبَقِيَ ثَلاثَةٌ، وَإِنَّ النَّبِيَّ ﷺ جاءَ لِيَدْخُلَ فَإِذا القَوْمُ جُلُوسٌ، ثُم إِنَّهُم قامُوا فانطلقوا، قالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنهم قد انطلقوا، فَجاءَ حَتَّى دَخَلَ، فَذَهَبْتُ أَدْخُلُ فَأَرْخى الحِجابَ بَيْني وَبَيْنَهُ، وَأَنْزَلَ اللّهُ تَعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ ـ إِلَى قَوْلِهِ ـ إِنَّ ذلِكُمْ كانَ عِنْدَ اللّهِ عَظِيماً﴾ [الأحزاب: ٥٣]. [طرفه في: ٤٧٩١].

٣٤ ـ باب الاحْتِباءِ بِاليَدِ، وَهُوَ القُرْفُصاءُ

٦٢٧٢ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي غالِبٍ: أَخبَرَنَا إِبْرَاهِيمُ بْنُ المُنْذِرِ الحِزامِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُلَيحٍ، عَنْ أَبِيهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا قالَ: رَأَيْتُ رَسُولَ اللّهِ ﷺ بِفِناءِ الكَعْبَةِ، مُحْتَبِياً بِيَدِهِ هكَذا.

٣٥ ـ باب مَنِ اتَّكَأَ بَيْنَ يَدَيْ أَصْحَابِهِ

قالَ خَبَّابٌ: أَتَيتُ النَّبِيَّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً، قُلتُ: أَلا تَدْعُو اللّهَ، فَقَعَدَ.

٦٢٧٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا الجُرَيرِيُّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «أَلا أُخْبِرُكُمْ بِأَكْبَرِ الكَبائِرِ؟». قالُوا: بَلى يا رَسُولَ اللّه، قالَ: «الإِشْراكُ بِاللّه، وَعُقُوقُ الوَالِدَيْنِ». [طرفه في: ٢٦٥٤].

٦٢٧٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ مِثْلَهُ، وَكانَ مُتَّكِئاً فَجَلَسَ، فَقالَ: «أَلا وَقَوْلُ الزُّورِ». فَما زَالَ يُكَرِّرُها حَتَّى قُلنا لَيتَهُ سَكَتَ. [طرفه في: ٢٦٥٤].

٣٦ ـ باب مَنْ أَسْرَعَ فِي مَشْيِهِ لِحَاجَةٍ أَوْ قَصْدٍ

٦٢٧٥ ـ حدّثنا أَبُو عاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ: أَنَّ عُقْبَةَ بْنَ الحارِثِ حَدَّثَهُ قالَ: صَلّى النَّبِيُّ ﷺ العَصْرَ فَأَسْرَعَ، ثُمَّ دَخَلَ البَيْتَ. [طرفه في: ٨٥١].

٦٢٧٠ قوله: (يجلس) بضم التحتية وكسر اللام، قال ابن حجر الحافظ في روايتنا بالفتح وضبطه أبو جعفر الغرناطي بالضم على وزان يقام ا هـ. من الشارح.

باب ٣٥ ـ متوسد ببرده نخ.

باب ٣٦ـ قوله: أو قصد أي لأمر مقصود (شارح)

[37] What about the bed?

6276- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to come and pray facing the middle of the bed While I was lying between him and the Qibla. Sometimes there is some need for me; and because I used to consider it not good to stand in front of him in his prayers, I used to slip away slowly and quietly from the foot of the bed until I got out of my guilt.

[38] Putting a cushion for another to sit on

6277- Abdullah Ibn Amr "Allah be pleased with both" narrated: The news of my fasting was mentioned to The Prophet "Allah's blessing and peace be upon him". So he entered upon me and I put for him a leather cushion stuffed with date-palm fibers. The Prophet "Allah's blessing and peace be upon him" sat on the floor, with the cushion between him and me. He said to me: "Isn't it sufficient for you (to fast) three days a month?" I said: "O Allah's Apostle! (I have the power to fast more than this)." He said: "Then five days a month." I said: "O Allah's Apostle! (I have the power to fast more than that)." He said: "Then seven days." I said: "O Allah's Apostle! (I have the power to fast more)" He said: "Nine." I said: "O Allah's Apostle!" He said: "Eleven." I said: "O Allah's Apostle!" He said: "No fasting is superior to that of (The Prophet) David which was one half of a year. Indeed, he used to fast on alternate days."

6278- Ibrahim reported that Alqama had gone to Sham. When he entered the mosque, he offered a two-Rak'a prayer. Then he said: "O Allah! Bless me with a pious companion." So he sat with Abud'darda. Abud'darda asked him: "Where are you from?" Alqama replied: "From the people of Kufa." Abud'darda asked: "Isn't there amongst you the Keeper of the secret which nobody else knows, i.e. Hudhaifa?" Alqama said: "Yes." Abud'darda further asked: "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet "Allah's blessing and peace be upon him", namely Ammar?" Alqama replied: "Yes." Abud'darda said: "Isn't there amongst you the person who carries the Siwak (or the cushion Of The Prophet, namely Abdullah Ibn Mas'ood)?" Alqama said: "Yes." Then Abud'darda asked: "How did (Abdullah Ibn Mas'ood) use to recite the Sura starting with: "By the night as it envelopes?" (The Night "Al'lail" 1) Alqama said "And by male and female." Abud'darda then said: "These people (of Sham) tried hard to make me accept something other than what I had heard from The Prophet."

[39] Taking the midday nap after Friday prayer

6279- Sahl "Allah be pleased with him" narrated: We used to take our lunch and midday nap after Friday prayer.

٣٧ ـ باب السَّرير

٦٢٧٦ ـ حدثنا قُتيبةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَسْطَ السَّرِيرِ، وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ القِبْلَةِ، تكونُ لِيَ الحاجَةُ، فَأَكْرَهُ أَنْ أَقُومَ فَأَسْتَقْبِلَهُ، فَأَنْسَلُّ انسلالاً.

[طرفه في: ٣٨٢].

٣٨ ـ باب مَنْ أُلقِيَ لَهُ وِسَادَةٌ

٦٢٧٧ ـ حدثنا إسحاق: حَدَّثَنَا خالِدٌ (ح) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو ابْنُ عَوْنٍ: حَدَّثَنَا خالِدٌ، عَنْ خالِدٍ، عَنْ أَبِي قِلابَةَ قالَ: أَخْبَرَنِي أَبُو المَلِيحِ قالَ: دَخَلتُ مَعَ أَبِيكَ زَيدٍ عَلَى عَبْدِ اللهِ بْنِ عَمْرٍو فَحَدَّثَنَا: أَنَّ النَّبِيَّ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلقَيتُ لَهُ وِسادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ وَصارَتِ الوِسادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أَيَّامٍ»؟ قُلتُ: يا رَسُولَ اللهِ، قالَ: «خَمْساً». قُلتُ: «يا رَسُولَ اللهِ، قالَ: «سَبْعاً». قُلتُ: يا رَسُولَ اللهِ، قالَ: «تِسْعاً». قُلتُ: يا رَسُولَ اللهِ، قالَ: «إِحْدَى عَشْرَةَ». قُلتُ: يا رَسُولَ اللهِ، قالَ: «لا صَوْمَ فَوْقَ صَوْمِ داوُدَ، شَطْرَ الدَّهْرِ: صِيامُ يَوْمٍ، وَإِفْطارُ يَوْمٍ».

[طرفه في: ١١٣١].

٦٢٧٨ ـ حدثنا يحيى بْنُ جَعْفَرٍ: حَدَّثَنَا يَزِيدُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ: أَنَّهُ قَدِمَ الشَّأْمَ. وَحَدَّثَنا أبو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْراهِيمَ قالَ: ذَهَبَ عَلقَمَةُ إِلَى الشَّأْمِ، فَأَتَى المَسْجِدَ فَصَلَّى رَكْعَتَيْنِ، فَقالَ: اللَّهُمَّ ارْزُقْنِي جَلِيساً، فَقَعَدَ إِلَى أَبِي الدَّرْداءِ، فَقالَ: مِمَّنْ أَنْتَ؟ قالَ: مِنْ أَهْلِ الكُوفَةِ، قالَ: أَلَيسَ فِيكُمْ صاحِبُ السِّرِّ الَّذِي كانَ لا يَعْلَمُهُ غَيرُهُ، يَعْنِي حُذَيفَةَ، أَلَيسَ فِيكُمْ، أَوْ كانَ فِيكُمُ الَّذِي أَجارَهُ اللهُ عَلَى لِسانِ رَسُولِهِ ﷺ مِنَ الشَّيطانِ، يَعْنِي عَمَّاراً، أَوَلَيسَ فِيكُمْ صاحِبُ السِّواكِ وَالوِسادِ، يَعْنِي ابْنَ مَسْعُودٍ، كَيفَ كانَ عَبْدُ اللهِ يَقْرَأُ: ﴿وَاللَّيلِ إِذَا يَغْشَى﴾؟ [الليل: ١]، قالَ: وَالذَّكَرِ وَالأُنْثَى، فَقالَ: ما زالَ هؤُلاءِ حَتَّى كادُوا يُشَكِّكُونِي، وَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ.

[طرفه في: ٣٢٨٧].

٣٩ ـ باب القائِلَةِ بَعْدَ الجُمُعَةِ

٦٢٧٩ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفيانُ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الجُمُعَةِ. [طرفه في: ٩٣٨].

٦٢٧٨ ـ والوسادة نخ.

ـ يشككونني نخ.

[40] Taking a nap in the mosque

6280- Sahl Ibn Sa'd "Allah be pleased with him" narrated: No nickname was more beloved to Ali than the nickname "Father of Dust (Abu'turab). He used to be so much happy whenever he was called by it. Once, Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

[41] When one visits some people and takes a nap while he is with them

6281- Thumama narrated: Anas "Allah be pleased with him" said: Ommu'sulaim used to spread a leather sheet for The Prophet "Allah's blessing and peace be upon him" to take a midday nap on that leather sheet at her home. Anas further said: "Whenever The Prophet "Allah's blessing and peace be upon him" slept, she would take some of his sweat and hair which she collected in a bottle and then mixed with perfume while he was still sleeping." When the death of Anas Ibn Malik approached, he recommended that some of that perfume should be mixed with his embalming perfume. Really, it was mixed with it.

6282- Anas "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to Quba, he used to visit Ommu'haram Bint Milhan, who would present food to him. Ommu'haram was the wife of Obada Ibn As'samit. Once, The Messenger of Allah "Allah's blessing and peace be upon him" visited her and she presented food to him. Then The Messenger of Allah "Allah's blessing and peace be upon him" slept, and afterwards woke up smiling. Ommu'haram asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause. They were (on board a ship) amidst this sea. They were kings on the thrones (or like kings on the thrones)." (Is'haq, a sub-narrator is in doubt as to which expression The Prophet "Allah's blessing and peace be upon him" used). Ommu'haram said: "O Allah's Apostle! Invoke Allah to make me one of them." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for her. Then he slept again and woke up smiling. Once again Ommu'haram asked: "What makes you smile, O Allah's Apostle?" He replied: "Some of my followers were presented to me as fighters in Allah's Cause." They were (on board a ship) amidst this sea. They were kings on the thrones (or like kings on the thrones)." Ommu'haram said: "O Allah's Apostle! Invoke Allah for me to be one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea in the time when Mo'awiya was the governor (of Sham). After she had disembarked, she fell down from her riding animal and died.

6283- The same previous narration.

٤٠ ـ باب القَائِلَةِ في المَسْجِدِ

٦٢٨٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا عَبْدُ العَزيزِ بْنُ أَبي حازم، عَنْ أَبي حازم، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: ما كانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيهِ مِنْ أَبي تُراب، وَإِنْ كانَ لَيَفرَحُ بِهِ إِذَا دُعِيَ بِها، جاءَ رَسُولُ اللهِ ﷺ بيتَ فاطِمَةَ عليها السّلامُ، فَلمْ يَجِدْ عَلِيّاً في البيتِ، فقالَ: «أينَ ابْنُ عَمِّكِ؟». فقالَتْ كانَ: بيني وَبَيْنَهُ شيءٌ، فَغاضَبَنِي فَخَرَجَ فَلَمْ يَقِلْ عِنْدِي، فقالَ رَسُولُ اللهِ ﷺ لإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ» فَجاءَ فَقالَ: يا رَسُولَ اللهِ هُوَ في المَسْجِدِ راقِدٌ، فَجاءَ رَسُولُ اللهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِداؤُهُ عَنْ شِقِّهِ فَأَصابَهُ تُرابٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ وَهُوَ يَقُولُ: «قُمْ أَبا تُرابٍ، قُمْ أَبا تُرابٍ».

[طرفه في: ٤٤١].

٤١ ـ باب مَنْ زارَ قَوْماً فَقالَ عِنْدَهُمْ

٦٢٨١ ـ حدّثنا قُتيبَةُ بْنُ سَعِيدٍ: حدّثنا مُحمَّدُ بْنُ عَبْدِ اللهِ الأَنْصاريُّ قالَ: حَدَّثَني أَبي، عَنْ ثُمامَةَ، عَنْ أَنسٍ أَنَّ أُمَّ سُلَيم كانَتْ تَبْسُطُ لِلنَّبِيِّ ﷺ نطعاً، فَيَقيلُ عِنْدَهَا عَلى ذلِكَ النِّطعِ، قالَ: فَإِذا نامَ النَّبِيُّ ﷺ أَخَذَتْ مِنْ عَرَقِهِ وَشَعَرِهِ، فَجَمَعَتْهُ في قارُورةٍ، ثُمَّ جَمَعَتْهُ في سُكٍّ، قالَ: فلمّا حضرَ أَنسَ بْنَ مالِكٍ الوَفاةُ، أَوْصى أَنْ يُجعَلَ في حَنُوطِهِ مِنْ ذلِكَ السُّكِّ، قالَ فَجُعِلَ في حَنُوطِهِ

٦٢٨٢، ٦٢٨٣ ـ حدّثنا إِسْماعيلُ قالَ: حَدَّثَني مالكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللهِ بْنِ أَبي طَلحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ أَنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللّهِ ﷺ إِذا ذَهَبَ إِلى قُباءٍ، يَدْخُلُ عَلى أُمِّ حَرام بِنْتِ مِلْحانَ فَتُطعِمُهُ، وَكانَتْ تَحْتَ عُبادَةَ بْنِ الصّامِتِ، فَدخَلَ يَوماً فَأَطعَمَتْهُ، فَنامَ رَسُولُ اللهِ ﷺ، ثُمَّ اسْتيقَظ يَضْحَكُ، قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ فَقالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللّهِ، يَرْكَبُونَ ثَبَجَ هذا البَحْرِ، مُلُوكاً عَلى الأَسِرَّةِ، أَوْ قالَ: مِثْلَ المُلُوكِ عَلى الأَسِرَّةِ». شَكَّ إِسْحاقُ. قُلتُ: ادْعُ اللّهَ أَنْ يَجعَلَنِي مِنْهُم، فَدَعا، ثُمَّ وَضَعَ رَأْسَهُ فَنامَ، ثُمَّ اسْتَيقَظَ يَضْحَكُ، فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللّهِ، قالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزاةً في سَبِيلِ اللّهِ، يَرْكَبُونَ ثَبَجَ هذا البَحْرِ، مُلُوكاً عَلى الأَسِرَّةِ، أَوْ: مِثْلَ المُلُوكِ عَلى الأَسِرَّةِ». فَقُلتُ: ادْعُ اللّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «أَنْتِ مِنَ الأَوَّلِينَ». فَرَكِبَتِ البَحْرَ زمانَ مُعاوِيَةَ، فَصُرِعَتْ عَنْ دابَّتِها حِينَ خَرَجَتْ مِنَ البَحْرِ، فَهَلَكَتْ.

[طرفه في: ٢٧٨٨].

باب ٤١ ـ قوله: فقال من القيلولة.

٦٢٨١ ـ قوله: (السك) بالضمّ نوع من الطيب اهـ. مصباح.

٦٢٨٢ ـ قوله: ثبج هذا البحر أي هوله أو معظمه أو وسطه ولمسلم ظهر البحر (شارح).

[42] What about sitting in whatever way available?

6284- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of clothes and two kinds of sales. He forbade: Covering only one shoulder with the garment, so that the other would seem to be naked with nothing to cover it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates. he also forbade touching and throwing (in sales).

[43] Speaking privately to somebody while people are present; and what about he, who did not tell of his companion's secret until he (the latter) died

6285- A'isha "Allah be pleased with her" narrated: We, the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were with him, and none of us left him when Fatima came walking. By Allah! her gait was resembling the gait of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw her, he said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping so much. Saw her weeping, he again told her a secret and she started laughing. I said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" confided to you a secret for which you started weeping." When The Messenger of Allah "Allah's blessing and peace be upon him" got up, I asked her: "What did The Prophet "Allah's blessing and peace be upon him" tell you?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"." When The Prophet "Allah's blessing and peace be upon him" died, I said to her: "I ask you, by the right (of kinship) I have on you to tell me." She said: "As for now, I will tell you. The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death. So, fear Allah and be patient for I am the best predecessor for you." So I started weeping. When he saw me weeping, he said: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that."

6286- The same as above.

[44] What about lying?

6287- Abbad Ibn Tamim reported that his uncle had told that he had had seen The Messenger of Allah "Allah's blessing and peace be upon him" lying on the mosque, putting one of his two legs over the other.

٤٢ ـ باب الجُلوس كيفما تيسّر

٦٢٨٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّه : حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بْنِ يَزيدَ اللَّيْثِيِّ، عَنْ أَبي سعيدِ الخُدْرِيِّ رَضِيَ اللّهُ عَنْهُ قالَ : نَهى النَّبِيُّ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ : اشْتِمالِ الصَّمَّاء، وَالاحْتِباءِ في ثَوْبٍ واحِدٍ لَيْسَ على فَرْجِ الإنسانِ مِنْهُ شَيْءٌ، والمُلامَسَةِ وَالمُنابَذَةِ. تابَعَهُ مَعْمَرٌ وَمحمَّدُ بنُ أبي حَفْصَةَ، وَعَبْدُ اللّهِ بْنُ بُدَيْلٍ، عَنِ الزُّهْرِيِّ.

٤٣ ـ باب مَنْ نَاجى بَينَ يَدَي النَّاسِ، وَمَنْ لَمْ يُخْبِرْ بِسِرِّ صَاحِبِهِ، فإذا ماتَ أخْبَرَ بِه

٦٢٨٥، ٦٢٨٦ ـ حدثنا موسى، عَنْ أَبي عَوانَةَ : حَدَّثَنا فِراسٌ، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ : حَدَّثَتْني عائشةُ أُمُّ المُؤْمِنينَ قالَتْ : إنَّا كُنَّا أَزْواجَ النَّبِيِّ ﷺ عِنْدَهُ جَميعاً، لَمْ تُغادَرْ مِنَّا واحِدَةٌ، فَأَقْبَلَتْ فاطِمَةُ عَلَيها السَّلامُ تَمْشي، لا وَاللّه ما تَخفى مِشْيَتُها مِنْ مِشْيَةِ رَسُولِ اللّهِ ﷺ، فلمَّا رَآهَا رَحَّبَ وَقالَ : «مَرْحَباً بابْنَتي». ثُمَّ أَجْلَسَهَا عَنْ يَمينِه أَوْ عَنْ شِماله، ثُمَّ سارَّهَا، فَبَكَتْ بُكاءً شَدِيداً، فَلَمَّا رَأى حُزْنَهَا سَارَّهَا الثَّانِيَةَ، إذَا هِيَ تَضْحَكُ، فَقُلتُ لَهَا أَنَا مِنْ بَينِ نِسائه : خَصَّكِ رَسُولُ اللّهِ ﷺ بالسِّرِّ مِنْ بينِنا، ثُمَّ أَنتِ تَبْكِينَ، فَلَمَّا قامَ رَسُولُ اللّهِ ﷺ سَأَلْتُهَا : عَمَّا سارَّكِ؟ قالَتْ : ما كُنْتُ لأفشِيَ على رَسُولِ اللّهِ ﷺ سِرَّهُ، فَلَمَّا تُوُفِّيَ، قُلتُ لَها : عَزَمْتُ عَلَيكِ بِما لِي عَلَيكِ مِنَ الحَقِّ لَمَّا أَخْبَرْتِني، قالَتْ : أَمَّا الآنَ فَنَعَمْ، فَأَخْبَرَتْني، قالَتْ : أَمَّا حِينَ سارَّنِي في الأَمْرِ الأَوَّلِ، فَإِنَّهُ أَخْبَرَنِي : أَنَّ جِبْريلَ كانَ يُعارِضُهُ بالقُرْآنِ كُلَّ سَنَةٍ مَرَّةً : «وَإِنَّهُ قَدْ عارَضَني بِهِ العامَ مَرَّتَينِ، ولا أُرَى الأَجَلَ إلاَّ قَدِ اقْتَرَبَ، فَاتَّقِي اللّهَ وَاصْبِري، فَإِنِّي نِعْمَ السَّلَفُ أَنا لَكِ». قالَتْ : فَبَكَيتُ بُكائي الَّذِي رَأَيتِ، فَلَمَّا رَأَى جَزَعِي سارَّنِي الثَّانِيَةَ، قالَ : «يا فاطِمَةُ، أَلا تَرْضَينَ أَنْ تَكُونِي سَيِّدَةَ نِساءِ المُؤْمِنِينَ، أَوْ سَيِّدَةَ نِساءِ هذهِ الأُمَّةِ»؟.

[طرفه في : ٣٦٢٣، ٣٦٢٤].

٤٤ ـ باب الاسْتِلقاء

٦٢٨٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّه : حَدَّثَنَا سُفيانُ : حَدَّثَنَا الزُّهْرِيُّ قالَ : أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ، عَنْ عَمِّهِ قالَ : رَأَيتُ رَسُولَ اللّهِ ﷺ في المَسْجِدِ مُسْتَلقِياً، وَاضِعاً إحْدَى رِجْلَيهِ عَلى الأُخْرَى.

[طرفه في : ٤٧٥].

٦٢٨٤ ـ قوله : أبي حفصة نخ.

٦٢٨٥ ـ قوله : (مشيتها) بفتح الميم وكسرها وقوله : من مشية الخ بكسرها بوزن فعلة ا هـ. شارح.

ـ وقال : مرحباً نخ.

ـ فإذا هي تضحك نخ.

[45] When there are only three person sitting, it is forbidden that two of them should hold a secret council

Allah Almighty said: "O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self restraint; and fear Allah, to Whom ye shall be brought back. Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust." (Al'mujadila 9:10)

He further said: "O ye who believe! When ye consult the Messenger in private, spend something in Charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful. Is it that ye are afraid of spending sums in Charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular Charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do." (Al'mujadila 12:13)

6288- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third."

[46] Keeping the secret

6289- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" confided to me a secret which I did not disclose to anybody after him. (Even) Ommu'sulaim asked me (concerning that secret) but I did not tell her.

[47] When you are more than three, it is not bad that two might hold secret counsel

6290- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are accompanied by some other people too, for that would grieve him."

6291- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed (some war booty among his companions). Then a person from Ansar came and said: "By Allah, in this distribution, Allah's Pleasure has not been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went to him; and he was among his companions. I had a private talk with him in which I informed him. Upon that, the colour of his face changed with anger. He said: "May Allah be merciful to Moses! Indeed, he was harmed with more than this, yet he kept patient."

٤٥ ـ بابٌ لا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ

وَقَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلاَ تَتَنَاجَوْا بِالإِثْمِ وَالعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالبِرِّ وَالتَّقْوَى ـ إِلَى قَوْلِهِ ـ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ المُؤْمِنُونَ﴾ [المجادلة: ٩ ـ ١٠] وَقَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ـ إِلَى قَوْلِهِ ـ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المجادلة: ١٢ ـ ١٣].

٦٢٨٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ (ح). وحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانُوا ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ».

٤٦ ـ باب حِفْظِ السِّرِّ

٦٢٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَداً بَعْدَهُ، وَلَقَدْ سَأَلَتْنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ.

٤٧ ـ بابٌ إِذَا كَانُوا أَكْثَرَ مِنْ ثَلَاثَةٍ فَلَا بَأْسَ بِالمُسَارَّةِ وَالمُنَاجَاةِ

٦٢٩٠ ـ حدّثنا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، أَجْلَ أَنْ يُحْزِنَهُ».

٦٢٩١ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ النَّبِيُّ ﷺ يَوْماً قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قُلْتُ: أَمَا وَاللَّهِ لَآتِيَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ وَهُوَ فِي مَلَإٍ فَسَارَرْتُهُ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، ثُمَّ قَالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسَى، أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

[طرفه في: ٣١٥٠].

٤٨ ـ باب طُولِ النَّجْوَى

﴿وَإِذْ هُمْ نَجْوَى﴾ [الإسراء: ٤٧]: مَصْدَرٌ مِنْ نَاجَيْتُ، فَوَصَفَهُمْ بِهَا، وَالمَعْنَى: يَتَنَاجَوْنَ.

٦٢٩٢ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ

باب ٤٥ ـ وقال: عز وجل نخ.

٦٢٩٠ ـ قوله: أجل أي من أجل وقوله: أن يحزنه ومن باب الإفعال من أوّل الثلاثي كما في الشارح.

[48] What about the long private talk?

6292- Anas "Allah be pleased with him" narrated: Once the prayer establishment was pronounced and a man was having a private talk with The Prophet "Allah's blessing and peace be upon him" in a corner of the mosque. It was so long that (some of) the people had slept (dozed in their sitting posture). Then The Messenger of Allah "Allah's blessing and peace be upon him" got up and led the prayer.

[49] Putting down the fire in one's home when he goes to bed

6293- Salim narrated from his father: The Prophet "Allah's blessing and peace be upon him" said: "Do not keep the fire in your houses when you go to bed."

6294- Abu'moosa "Allah be pleased with him" reported: One night a house in Medina was burnt with its occupants. The Prophet "Allah's blessing and peace be upon him" spoke about them saying: "This fire is indeed your enemy, so whenever you go to bed, put it down to protect yourselves."

6295- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When you go to bed) you should cover the utensils, close the gates, and put out the lamps, lest the evil creature (the rat) might pull away the wick, with the people of the house burnt."

[50] Closing the gates at night

6296- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed at night, put out the lamps, close the gates, tie the mouths of the water skins, and cover your food and drinks." Hammam said: I think he (the narrator) added: "even with piece of wood across the utensil."

[51] What about circumcision at one's old age, and depilating the armpit's hair?

6297- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition are five: circumcision, shaving the pubic region, depilating the armpits hair, cutting the moustaches short, and clipping the nails."

6298- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Abraham was circumcised with an adze at the age of eighty."

العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أُقِيمَتِ الصَّلاةُ، وَرَجُلٌ يُنَاجِي رَسُولَ اللَّهِ ﷺ، فَمَا زَالَ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ، ثُمَّ قامَ فَصَلَّى.

[طرفه في: ٦٤٢].

٤٩ ـ بابٌ لا تُتْرَكُ النَّارُ في البَيتِ عِنْدَ النَّوْمِ

٦٢٩٣ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قال: «لا تَتْرُكُوا النَّارَ في بُيُوتِكُمْ حِينَ تَنَامُونَ».

٦٢٩٤ ـ حدثنا مُحَمَّدُ بْنُ العلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ: عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: احْتَرَقَ بَيتٌ بالمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ ﷺ، قال: «إِنَّ هذهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِؤُهَا عَنْكُمْ».

٦٢٩٥ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «خَمِّرُوا الآنِيَةَ، وَأَجِيفُوا الأَبْوَابَ، وَأَطْفِؤُا المَصَابِيحَ، فَإِنَّ الفُوَيسِقَةَ رُبَّمَا جَرَّتِ الفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ البَيتِ».

[طرفه في: ٣٢٨٠].

٥٠ ـ باب إِغْلاقِ الأَبْوَابِ بِاللَّيلِ

٦٢٩٦ ـ حدثنا حَسَّانُ بْنُ أَبِي عَبَّادٍ: حَدَّثَنَا هَمَّامٌ، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أَطْفِؤُا المَصَابِيحَ بِاللَّيلِ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوَابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ ـ قالَ هَمَّامٌ: وَأَحْسِبُهُ قالَ ـ وَلَوْ بِعُودٍ».

[طرفه في: ٣٢٨٠].

٥١ ـ باب الخِتَانِ بَعْدَ الكِبَرِ وَنَتْفِ الإِبْطِ

٦٢٩٧ ـ حدثنا يَحْيى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «الفِطْرَةُ خَمْسٌ: الخِتَانُ، وَالاسْتِحْدَادُ، وَنَتْفُ الإِبْطِ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الأَظْفَارِ».

[طرفه في: ٥٨٨٩].

٦٢٩٨ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبُ بْنُ أَبِي حَمْزَةَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «اخْتَتَنَ إِبْرَاهِيمُ بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَتَنَ بِالقَدُومِ». مُخَفَّفَةً. حَدَّثَنَا قُتَيبَةُ: حَدَّثَنَا المُغِيرَةُ، عَنْ أَبِي الزِّنَادِ وَقالَ: بِالقَدُّومِ.

[طرفه في: ٣٣٥٦].

باب ٥٠ ـ قوله: غلق الأبواب نخ.

6299- Sa'eed Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" was asked: "How old were you when The Prophet "Allah's blessing and peace be upon him" died?" He replied:" I then had been circumcised." At that time, people used not to circumcise the boys until they attained the age of puberty.

6300- Sa'eed Ibn Jubair reported: Ibn Abbas "Allah be pleased with both" said: "When The Prophet "Allah's blessing and peace be upon him" died, I had already been circumcised."

[52] Any kind of amusement is invalid as long as it occupies from one's obedience to Allah; and what about he, who said to his companion: "Come along, let's gamble"

Allah said: "But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty." (Luqman 6)

6301- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

[53] What about building?

6302- Ibn Omar "Allah be pleased with both" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" I built a house with my own hands in order to protect me from the rain and shade me from the sun; and none of Allah's creatures helped me in building it.

6303- Amr narrated: Ibn Omar "Allah be pleased with both" said: "By Allah! I have neither put a brick over the other (in building) nor planted a date-palm since The Messenger of Allah "Allah's blessing and peace be upon him" died." Sufyan (the sub-narrator) said: I mentioned this to some of his (Ibn Omar's) family who said: "No, he constructed (a building)." Sufyan commented: I said that he might have said so before this constructing.

٦٢٩٩ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا عَبَّادُ بْنُ مُوسى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ: مِثْلُ مَنْ أَنْتَ حِينَ قُبِضَ النَّبِيُّ ﷺ؟ قالَ: أَنَا يَوْمَئِذٍ مَخْتُونٌ، قالَ: وَكانُوا لا يَخْتِنُونَ الرَّجلَ حَتَّى يُدْرِكَ.

[الحديث ٦٢٩٩ ـ طرفه في: ٦٣٠٠]

٦٣٠٠ ـ وَقال ابْنُ إِدْرِيس، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عبَّاس: قُبِضَ النَّبِيُّ ﷺ وَأَنا خَتِينٌ. [طرفه في: ٦٢٩٩].

٥٢ ـ بابٌ كُلُّ لَهْوٍ بَاطِلٌ إِذا شَغَلَهُ عَنْ طاعَةِ اللَّهِ، وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ

وَقَوْلُهُ تَعالَى: ﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللهِ﴾ [لقمان: ٦].

٦٣٠١ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ في حَلِفِهِ: بِاللَّاتِ وَالعُزَّى، فَلْيَقُلْ: لا إِلٰهَ إِلاَّ اللَّهُ، وَمَنْ قالَ لِصَاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ».

[طرفه في: ٤٨٦٠].

٥٣ ـ بابُ ما جاءَ في البِنَاءِ

قالَ أَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ إِذَا تَطَاوَلَ رِعاءُ البَهْمِ في البُنْيَانِ».

٦٣٠٢ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا إِسْحاقُ، هُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: رَأَيْتُنِي مَعَ النَّبِيِّ ﷺ بَنَيْتُ بِيَدِي بَيْتاً يُكِنُّنِي مِنَ المَطَرِ، وَيُظِلُّنِي مِنَ الشَّمْسِ، ما أَعانَنِي عَلَيهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ.

٦٣٠٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قالَ عَمْرٌو: قالَ ابْنُ عُمَرَ: وَاللَّهِ ما وَضَعْتُ لَبِنَةً عَلَى لَبِنَةٍ، وَلا غَرَسْتُ نَخْلَةً، مُنْذُ قُبِضَ النَّبِيُّ ﷺ. قالَ سُفيَانُ: فَذَكَرْتُهُ لِبَعْضِ أَهْلِهِ، قالَ: وَاللَّهِ لَقَدْ بَنَى قالَ سُفيانُ: قُلتُ: فَلَعَلَّهُ قالَ قَبْلَ أَنْ يَبْنِيَ.

باب ٥٣ ـ قوله: (قال أبو هريرة) وفي نسخة: وقال.

ـ رعاة البهم نخـ.

٦٣٠٣ ـ قوله: لقد بنى بيتاً نخـ.

(80) The Book of Invocations

and Allah's saying: "And your Lord says: Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" (The Forgiver 60)

[1] Every Prophet has a special invocation to which Allah responds

6304- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "For every Prophet there is one (special) invocation to which Allah responds. I want to keep such an invocation to intercede for my followers in the Hereafter."

6305- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every Prophet asked (Allah) for something (or) For every Prophet there is one (special) invocation with which he invoked Allah who responded to it. I kept my invocation to be intercession for my followers in the Hereafter."

[2] The best way of asking for Allah's forgiveness

And Allah's saying: "Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; Give you increase in wealth and sons; and bestow on you Gardens and bestow on you rivers (of flowing water)." (Noah 10:12)

He further said: "And those who, having done something to be ashamed of, or wronged their own souls, and ask for forgiveness for their sins, and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done." (Al Imran 135)

6306- Shaddad Ibn Aws "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most superior way of asking for Allah's forgiveness is to say: "O Allah! You are my lord but whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty' and expecting for your promise as possible as it could be. I am seeking refuge with you from what I have made of evil. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. So, might you forgive me! None but you has the power to forgive one's sins." The Prophet "Allah's blessing and peace be upon him" added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٠ - كِتَابُ الدَّعَوَاتِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠].

١ - بابٌ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

٦٣٠٤ - حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الآخِرَةِ».

[الحديث ٦٣٠٤ - طرفه في: ٧٤٧٤].

٦٣٠٥ - وقالَ لِي خَلِيفَةُ: قالَ مُعْتَمِرٌ: سَمِعْتُ أَبِي، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ نَبِيٍّ سَأَلَ سُؤْلاً، أَوْ قالَ: لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعا بِهَا فَاسْتُجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفاعَةً لِأُمَّتِي يَوْمَ القِيَامَةِ».

٢ - بابُ أَفْضَلِ الاسْتِغْفَارِ

وَقَوْلِهِ تَعَالَى: ﴿اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً * يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً * وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَاراً﴾ [نوح: ١٠ - ١٢] ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥].

٦٣٠٦ - حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا الحُسَيْنُ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ العَدَوِيِّ قالَ: حَدَّثَنِي شَدَّادُ بْنُ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لا إِلهَ إِلا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ ما اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، قالَ: وَمَنْ قالَها مِنَ النَّهَارِ مُوقِناً بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، وَمَنْ قالَها مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ

٦٣٠٤ - قوله: (عن أبي هريرة) الترضية ساقطة من متن الشارح موجودة في بعض النسخ.

[3] The Prophet's daily asking for Allah's forgiveness

6307- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "By Allah! I ask for Allah's forgiveness and turn to Him in repentance more than seventy times a day."

[4] The repentance

6308- Abdullah Ibn Mas'ood "Allah be pleased with him" reported two narrations: One from The Prophet "Allah's blessing and peace be upon him" and the other from himself. He said: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find that his riding beast had gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says: "I will go back to my place." He returns and sleeps again, and then (after getting up), he raises his head to find his riding beast standing beside him."

6309- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with his slave's repentance (to him) than any of you who fell down of his camel which was lost in a desert land."

يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ».

[الحديث ٦٣٠٦ ـ طرفه في: ٦٣٢٣].

٣ ـ باب اسْتِغْفارِ النَّبيِّ ﷺ في اليَوْمِ وَاللَّيلَة

٦٣٠٧ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قالَ: قالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَاللَّهِ إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي اليَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

٤ ـ باب التَّوْبَةِ

قالَ قَتَادَةُ: ﴿تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً﴾ [التحريم: ٨] الصَّادِقَةُ النَّاصِحَةُ.

٦٣٠٨ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الحَارِثِ بْنِ سُوَيْدٍ: حدّثنا عبدُ اللهِ حديثَيْنِ: أَحدُهما عن النبيِّ ﷺ، والآخرُ عن نفسِه، قال: إنَّ المؤمنَ يرى ذُنوبَه كأنَّه قاعدٌ تحتَ جبلٍ يخافُ أن يقعَ عليه، وإنَّ الفاجرَ يرى ذُنوبَه كذُبابٍ مرَّ على أنفِه، فقالَ به هكذا، قال: أبو شِهابٍ بيدِه فوقَ أنفِه. ثُمَّ قال: «لَلَّهُ أفرحُ بتوبةِ عبدِه من رجلٍ نزلَ منزلاً وبه مَهْلَكَةٌ، ومعه راحلتُه، عليها طعامُه وشرابُه، فوضعَ رأسَه فنامَ نومةً، فاستيقظَ وقد ذهبتْ راحلتُه، حتَّى اشتدَّ عليه الحرُّ والعطشُ أو ما شاءَ اللَّهُ، قال: أرجعُ إلى مكاني، فرجعَ فنامَ نومةً، ثمَّ رفعَ رأسَه، فإذا راحلتُه عندَه». تابعه أبو عوانةَ، وجريرٌ عن الأعمشِ. وقال أبو أسامةَ: حدَّثنا الأعمشُ: حدَّثنا عمارةُ: سمعتُ الحارثَ. وقال شُعبةُ وأبو مُسلمٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ بْنِ سُوَيْدٍ. وَقالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ. وَعَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ.

٦٣٠٩ ـ حدّثنا إِسْحاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مالِكٍ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنَا هُدْبَةُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ، سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلاةٍ».

باب ٤ ـ قوله: الصادقة الناصحة: ضبط في بعض النسخ بالرفع.

٦٣٠٨ ـ قوله: (فقال به هكذا) أي نحاه بيده وهو من إطلاق القول على الفعل اهـ. عيني.

ـ قوله: (مهلكة) بفتح الميم واللام يهلك سالكها، وفي بعض النسخ بضمّ الميم وكسر اللام أي تهلك هي من حصل فيها أفاده القسطلانيّ، وقال العينيّ مهلكة بفتح الميم وكسر اللام وفتحها مكان الهلاك اهـ.

ـ قوله: (سمعت الحارث بن سويد) سقطت لفظة ابن سويد من بعض النسخ.

٦٣٠٩ ـ قوله: (في أرض فلاة) بالإضافة أي مفازة ليس فيها ما يؤكل ولا ما يشرب اهـ. شارح.

[5] Lying on one's right side

6310- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray eleven Rak'as every night (and then sleep). Whenever the time of Fajr became due, (and The Mu'adhdhin finished the first call for prayer), he used to offer two light Rak'as before the Fajr prayer. Then he used to lie on his right side until the Mu'adhdhin came (to pronounce the prayer establishment).

[6] Sleeping as pure (after performing ablution)

6311- Al'bara Ibn Azib "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whenever you go to bed then perform the ablution like that of the prayer. Then sleep on your right side and say: "O Allah! I surrendered myself to you, depended upon you in all of my affairs, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down". Then if you died, you would die while believing in the true religion (of Islam). So, make them the last words you utter (before sleeping)."

[7] What one says when he goes to bed

6312- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

6313- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, recommending somebody: "If you go to bed, you should say: "O Allah! I surrendered myself to you, depended upon you in all of my affairs, directed my face to

٥ - باب الضَّجْعِ عَلَى الشِّقِّ الْأَيْمَنِ

٦٣١٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذا طَلَعَ الفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّى يَجِيءَ المُؤَذِّنُ فَيُؤْذِنَهُ.

[طرفه في: ٦٢٦].

٦ - بابٌ إِذا باتَ طاهِراً

٦٣١١ ـ حدّثنا مُسَدَّدٌ: حدّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ مَنْصُوراً، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قالَ: حَدَّثَنِي البَراءُ بْنُ عازِبٍ رَضِيَ اللّهُ عَنْهُما قالَ: قالَ رَسُولُ اللّهِ ﷺ: «إِذا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لا مَلْجَأَ وَلا مَنْجا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ مُتَّ عَلَى الفِطْرَةِ، فاجْعَلْهُنَّ آخِرَ ما تَقُولُ». فَقُلْتُ أَسْتَذْكِرُهُنَّ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ. قالَ: «لا، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

٧ - باب ما يَقُولُ إِذا نامَ

٦٣١٢ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إِذا أَوَى إِلَى فِراشِهِ قالَ: «بِاسْمِكَ أَمُوتُ وَأَحْيا». وَإِذا قامَ قالَ: «الحَمْدُ لِلّهِ الَّذِي أَحْيانا بَعْدَ ما أَماتَنا وَإِلَيْهِ النُّشُورُ».

[الحديث ٦٣١٢ ـ أطرافه في: ٦٣١٤، ٦٣٢٤، ٧٣٩٤].

٦٣١٣ ـ حدّثنا سَعِيدُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَرْعَرَةَ قالا: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعَ البَراءَ بْنَ عازِبٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلاً (ح). وَحَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا أَبُو إِسْحاقَ الهَمْدانِيُّ عَنِ البَراءِ بْنِ عازِبٍ: أَنَّ النَّبِيَّ ﷺ أَوْصَى رَجُلاً فَقالَ: «إِذا أَرَدْتَ مَضْجَعَكَ فَقُلِ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ،

٦٣١٠ ـ قوله: (فيؤذنه) أي يعلمه بصلاة الصبح ا هـ. شارح، وفي باب الدعاء إذا انتبه بالليل (باب ١٠) فآذنه بلال بالصلاة.

٦٣١١ ـ قوله: (لا ملجأ ولا منجى) بالهمزة في الأوّل والقصر في الثاني ويجوز همز منجأ للازدواج وأن يترك الهمز فيهما وأن يهمز ويترك الآخر ا هـ. من الشارح.

ـ قوله: (آمنت) كذا في جميع الروايات المذكورة هنا والمحفوظ زيادة اللّهم قبله ا هـ. مصححه.

٦٣١٢ ـ قوله: (تنشرها) بالتاء الفوقية والذي في القرآن ننشرها بالنون قاله الشارح.

٦٣١٣ ـ قوله: (لا ملجأ ولا منجا) بالقصر فيهما للازدواج، قاله الشارح مع رسمهما بالألف ا هـ. مصححه.

you, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down". If you died then, you would die while believing in the true religion (of Islam)."

[8] Putting one's right hand under his right cheek

6314- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" went to bed, he would put his hand under his cheek and say: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

[9] Sleeping on one's right side

6315- Al'bara Ibn Azib "Allah be pleased with him" reported: whenever The Prophet "Allah's blessing and peace be upon him" went to bed he used to sleep on his right side and say: "O Allah! I surrendered myself to you, directed my face to you, depended upon you in all of my affairs, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down." The Prophet "Allah's blessing and peace be upon him" commented: "Whoever said this and then died at that very night, will die as believing in the true religion (of Islam)."

[10] One's invocation when he gets up at night

6316- Ibn Abbas "Allah be pleased with both" narrated: Once I slept at the house of Maimuna. The Prophet "Allah's blessing and peace be upon him" woke up, answered the call of nature, washed his face and hands, and then slept. He got up (at the latest part of the night), went to a water skin, whose mouth he opened, performed ablution, without much water, though he washed all the parts properly, and then offered the prayer. I got up and straightened my back in order that The Prophet "Allah's blessing and peace be upon him" might not feel that I was watching him. I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me to his right side. He offered thirteen Rak'as and then lay down and slept until he started blowing out his breath

وَأَلجأْتُ ظَهْرِي إِلَيكَ، رَغْبَةً وَرَهْبَةً إِلَيكَ، لاَ مَلجَا وَلاَ مَنجَا مِنكَ إِلاَّ إِلَيكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلتَ. فَإِنْ مُتَّ مُتَّ عَلَى الفِطْرَةِ».

[طرفه في: ٢٤٧].

٨ ـ باب وَضْعِ اليَدِ اليُمْنَى تَحْتَ الخَدِّ الأَيْمَنِ

٦٣١٤ ـ حدثني مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيفَةَ رَضِيَ اللّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا». وَإِذَا اسْتَيقَظَ قَالَ: «الحَمْدُ لِلّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيهِ النُّشُورُ».

[طرفه في: ٦٣١٢].

٩ ـ باب النَّوْمِ عَلَى الشِّقِّ الأَيْمَنِ

٦٣١٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا العَلاَءُ بْنُ المُسَيَّبِ قَالَ: حَدَّثَنِي أَبِي، عَنِ البَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ قَالَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيكَ، وَوَجَّهْتُ وَجْهِي إِلَيكَ، وَفَوَّضْتُ أَمْرِي إِلَيكَ، وَأَلجَأْتُ ظَهْرِي إِلَيكَ، رَغْبَةً وَرَهْبَةً إِلَيكَ، لاَ مَلجَأَ وَلاَ مَنْجَا مِنكَ إِلاَّ إِلَيكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلتَ». وَقَالَ رَسُولُ اللّهِ ﷺ: «مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيلَتِهِ مَاتَ عَلَى الفِطْرَةِ».

﴿اسْتَرْهَبُوهُمْ﴾ [الأعراف: ١١٦]: مِنَ الرَّهْبَةِ. ﴿مَلَكُوتَ﴾ [الأنعام: ٧٥] مُلكٌ، مَثَلُ: رَهَبُوتٌ خَيرٌ مِنْ رَحَمُوتٍ، تَقُولُ: تَرْهَبُ خَيرٌ مِنْ أَنْ تَرْحَمَ.

[طرفه في: ٢٤٧].

١٠ ـ باب الدُّعَاءِ إِذَا انْتَبَهَ بِاللَّيلِ

٦٣١٦ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا قَالَ: بِتُّ عِنْدَ مَيمُونَةَ، فَقَامَ النَّبِيُّ ﷺ فَأَتَى حَاجَتَهُ، غَسَلَ وَجْهَهُ وَيَدَيهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى القِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءاً بَينَ وُضُوأَينِ لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، فَصَلَّى، فَقُمْتُ فَتَمَطَّيتُ، كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَتَّقِيهِ، فَتَوَضَّأْتُ، فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِأُذُنِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَتَامَّتْ صَلاَتُهُ ثَلاَثَ عَشْرَةَ

٦٣١٥ ـ قوله: (لا ملجأ) بالهمز ولا منجا بغير همز كذا في الشارح اهـ.

ـ قوله: (مثل رهبوت) بفتح الميم والمثلثة هـ. وقوله: ترهب وترحم بفتح الأول والثالث فيهما وضبط بضم الأولين أفاده الشارح.

٦٣١٦ ـ قوله: شناقها: أي رباطها.

as he used to do when he slept. Then Bilal informed The Prophet “Allah’s blessing and peace be upon him” that the time for the (Fajr) prayer became due. The Prophet “Allah’s blessing and peace be upon him” offered the Fajr (Morning) prayer without performing new ablution. He used to invoke Allah as follows: "O Allah! Might you fill my heart with light, my sight with light, my hearing with light! O Allah! Might you make light on my right, light on my left, light over me, light beneath me, light in front of me, and light behind me! O Allah! Might you make light for me!" Kuraib (a sub narrator) said: I forgot seven other things, (which The Prophet “Allah’s blessing and peace be upon him” mentioned in this invocation). I met a man from the offspring of Al’abbas who narrated those seven things to me: “(Make light in) my nerves, my flesh, my blood, my hair and my body.” He also mentioned two other things (I also forgot).

6317- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: "O Allah! All the praises be to You; You are the Light of the Heavens and the Earth. All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the Truth and Your Promise is the truth, Your Word is the truth, meeting You is true, Paradise is true And Hell is true. the Day of Judgement is true, all The Prophets (Peace be upon them) are true, And Mohammad “Allah’s blessing and peace be upon him” is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. I repent to You, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who make (some people) forward and (others) backward. There is no God to be worshipped but you.”

[11] Glorifying and magnifying Allah before going to bed

6318- Ibn Abu’laila narrated from Ali "Allah be pleased with him": Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to The Prophet to whom she came; but she did not find him at home. A’isha was present there whom she told (of her desire for a servant). When The Prophet "Allah's blessing and peace be upon him" came, A’isha informed him about Fatima's visit. Ali added: "So The Prophet "Allah's blessing and peace be upon him" came to us, after we had gone to our bed. I wanted to get up but The Prophet "Allah's blessing and peace be upon him" said: "Remain at your place.” Then he sat down between us until I found the coolness of his feet on my chest. Then he said: "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say: “Allah is greater” thirty-three times, “Glorified be Allah” thirty-three (or thirty-four) times, and “Praise be to Allah” thirty-three times; for that is better for you both than a servant."

رَكْعَةً، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَآذَنَهُ بِلالٌ بِالصَّلاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، وَكَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَل فِي قَلبِي نُوراً، وَفِي بَصَرِي نُوراً، وَفِي سَمْعِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ يَسَارِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَأَمَامِي نُوراً، وَخَلفِي نُوراً، وَاجْعَل لِي نُوراً». قال كُرَيْبٌ: وَسَبْعٌ فِي التَّابُوتِ، فَلَقِيتُ رَجُلاً مِنْ وَلَدِ العَبَّاسِ، فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعَرِي وَبَشَرِي، وَذَكَرَ خَصْلَتَيْنِ.

[طرفه في: ١١٧].

٦٣١٧ ـ حدثنا عَبْدُ الله بْنُ مُحَمَّد: حَدَّثَنَا سُفيَانُ: سَمِعْتُ سُلَيمانَ بْنَ أَبِي مُسْلِم، عَنْ طَاوُس، عَنِ ابْنِ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيلِ يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنْتَ الحَقُّ، وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُم لَكَ أَسْلَمْتُ، وَعَلَيكَ تَوَكَّلتُ، وَبِكَ آمَنْتُ، وَإِلَيكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ، لا إِلٰهَ إِلاَّ أَنْتَ، أَوْ: لا إِلٰهَ غَيْرُكَ».

[طرفه في: ١١٢٠].

١١ ـ بَاب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ المَنَامِ

٦٣١٨ ـ حدثنا سُلَيمانُ بْنُ حَرْب: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبِي لَيلَى، عَنْ عَلِيٍّ: أَنَّ فَاطِمَةَ عَلَيهِمَا السَّلامُ شَكَتْ مَا تَلقَى فِي يَدِهَا مِنَ الرَّحى، فَأَتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِماً فَلَمْ تَجِدْهُ، فَذَكَرَتْ ذٰلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ، قَالَ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ أَقُومُ فَقَالَ: «مَكَانَكِ». فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيهِ عَلَى صَدْرِي فَقَالَ: «أَلا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟ إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا، فَكَبِّرَا ثَلاثاً وَثَلاثِينَ، وَسَبِّحَا ثَلاثاً وَثَلاثِينَ، وَاحْمَدَا ثَلاثاً وَثَلاثِينَ، فَهٰذَا خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

وَعَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنِ ابْنِ سِيرِينَ قَالَ: التَّسْبِيحُ أَرْبَعٌ وَثَلاثُونَ.

[طرفه في: ٣١١٣].

= قوله: (أرقبه) أي أنتظره، وفي نسخة العيني أتقيه، قال: وفي بعض النسخ أنقبه من التنقيب وهو التفتيش، وفي رواية: أبغيه أي أطلبه والأكثر أرقبه وهو الأوجه اهـ.

ـ قوله: (واجعل لي نورا) هذا عام بعد خاص والتنوين للتعظيم كذا في العيني ومثله في القسطلاني والمحفوظ واجعلني نورا اهـ.

ـ قوله: (وسبع في التابوت) أي سبع كلمات أخرى في بدن الإنسان الذي هو بمنزلة التابوت للروح أو في بدن الآدمي الذي مآله الحمل على التابوت وهي العصب الخ والخصلتان الأخريان هما العظم والمخ على ما ذكره بعض الشراح.

٦٣١٨ ـ قوله (مكانك) بفتح الكاف وضبط بكسرها فانظره.

[12] seeking refuge with Allah when going to bed

6319- A'isha "Allah be pleased with her" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The last Suras: The Daybreak (Al'falaq), and The Mankind (An'nas). Then he would rub his hands over whatever he could reach of his body's parts.

[13]

6320- Abu'huraira "Allah be please with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him. Then he should say: "In the name of You, O my Lord, I sleep, and by (virtue of) You I get up. If You took hold of myself, You might bestow your mercy upon it. If You let it, You might keep it in the same way You keep Your good servants."

[14] One's invocation at the (last) part of the night

6321- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke me, so that I may respond to his invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone to seek for my forgiveness, so that I may forgive him?"

[15] One's invocation when going to answer the call of nature

6322- Anas "Allah be pleased with him" said: Whenever The Prophet "Allah's blessing and peace be upon him" went to answer the call of nature, he used to say: "O Allah! I seek Refuge with you from all offensive and wicked things (evil deeds and spirits)."

[16] What one says in the morning

6323- Shaddad Ibn Aws "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most superior way of asking for Allah's forgiveness is to say: "O Allah! You are my lord but whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. So, forgive me, for there is none who has the power to forgive except you. I am seeking refuge with you from what I have made of evil." The Prophet "Allah's blessing and peace be upon him" added: "If somebody recites it at night (with firm faith in it), and dies (before the morning), he will enter (or be from the people of) Paradise; and if somebody recites it in the morning (with firm faith in it), and dies on the same day (before the evening), he will be from the people of Paradise."

١٢ ـ بابُ التَّعوُّذِ والقِراءةِ عِنْدَ المَنام

٦٣١٩ ـ حدثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهابٍ: أَخْبَرَني عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا أَخَذَ مَضْجَعَهُ نَفَثَ في يَدَيهِ، وَقَرَأَ بِالمُعَوِّذاتِ، وَمَسَحَ بِهِما جَسَدَهُ. [طرفه في: ٥٠١٧].

١٣ ـ بابٌ

٦٣٢٠ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا عُبَيدُ اللهِ بْنُ عُمَرَ: حَدَّثَني سَعِيدُ ابْنُ أَبي سَعِيدٍ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ قال: قالَ النَّبِيُّ ﷺ: «إِذا أَوَى أَحَدُكُمْ إِلى فِراشِهِ فَلْيَنْفُضْ فِراشَهُ بِداخِلَةِ إِزارِهِ، فَإِنَّهُ لا يَدْرِي ما خَلَفَهُ عَلَيهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْها، وَإِنْ أَرْسَلْتَها فَاحْفَظْها بِما تَحْفَظُ بِهِ عِبادَكَ الصَّالِحِينَ». تابَعَهُ أَبُو ضَمْرَةَ وَإِسْماعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عُبَيدِ اللّهِ، وَقالَ يَحْيى وَبِشْرٌ: عَنْ عُبَيدِ اللّهِ، عَنْ سَعِيدٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. وَرَواهُ مالِكٌ وَابْنُ عَجْلانَ، عَنْ سَعِيدٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٦٣٢٠ ـ طرفه في: ٧٣٩٣]

١٤ ـ بابُ الدُّعاءِ نِصْفَ اللَّيلِ

٦٣٢١ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَبي عَبْدِ اللّهِ الأَغَرِّ، وَأَبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «يَتَنَزَّلُ رَبُّنا تَبارَكَ وَتَعالَى كُلَّ لَيلَةٍ إِلى السَّماءِ الدُّنْيا، حِينَ يَبْقَى ثُلُثُ اللَّيلِ الآخِرُ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[طرفه في: ١١٤٥].

١٥ ـ بابُ الدُّعاءِ عِنْدَ الخَلاءِ

٦٣٢٢ ـ حدثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسِ ابْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إِذا دَخَلَ الخَلاءَ قالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخُبُثِ وَالخَبائِثِ». [طرفه في: ١٤٢].

١٦ ـ بابُ ما يَقُولُ إِذا أَصْبَحَ

٦٣٢٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنا حُسَينٌ: حَدَّثَنا عَبْدُ اللّهِ بْنُ بُرَيدَةَ، عَنْ بُشَيرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «سَيِّدُ الاسْتِغْفارِ: اللَّهُمَّ أَنْتَ

٦٣٢١ ـ قوله: (فأستجيب) نصب على جواب الاستفهام ويجوز الرفع على تقدير مبتدأ أي فأنا أستجيب ا هـ. من الشارح.

ـ قوله: فأعطيه وقوله: فأغفر له الكلام فيهما كالكلام فيما قبلهما على ما ذكره الشارح.

6324- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

6325- Abu'dharr "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

[17] One's invocation in the prayer

6326- Abdullah Ibn Amr narrated that Abu'bakr As'siddiq "Allah be pleased with him" told: I asked Allah's Apostle "Allah's blessing and peace be upon him" to teach me a supplication with which I may invoke Allah in my prayer. He told me to say: " O Allah! I have done great injustice to myself and none except you forgives sins, so bestow on me forgiveness from you, and Have Mercy on me, you are the Forgiver, the most Merciful."

6327- A'isha "Allah be pleased with her" narrated: Allah's saying: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between" (The Night Journey "Al'isra" 110)was sent down in connection with one's invocation (to Allah).

6328- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah, peace be on so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At'tahiyyatu lillah, was'salawatu wat'taiyyibat. As'salamu alayka aiyuhan'nabiyu warahmatollahi wabarakatuh. As'salamu alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Mohammadan abduhu warasooluh). Then he could select whatever he wishes of praises (and invocations to Allah)."

رَبِّي، لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ، وَوَعْدِكَ ما اسْتَطَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ. إِذَا قالَ حِينَ يُمْسِي فَمَاتَ دَخَلَ الجَنَّةَ، أَوْ: كانَ مِنْ أَهْلِ الجَنَّةِ، وَإِذَا قالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ» مِثْلَهُ. [طرفه في: ٦٣٠٦].

٦٣٢٤ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ قالَ: «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا». وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قالَ: «الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ ما أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

[طرفه في: ٦٣١٢].

٦٣٢٥ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ خَرَشَةَ ابْنِ الحُرِّ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا». فَإِذَا اسْتَيْقَظَ قالَ: «الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ ما أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». [الحديث ٦٣٢٥ ـ طرفه في: ٧٣٩٥].

١٧ ـ بابُ الدُّعاءِ في الصَّلاةِ

٦٣٢٦ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا اللَّيْثُ قالَ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قالَ لِلنَّبِيِّ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي، قالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ». وَقالَ عَمْرٌو، عَنْ يَزِيدَ، عَنْ أَبِي الخَيْرِ: إِنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو: قالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ ﷺ.

[طرفه في: ٨٣٤].

٦٣٢٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا مالِكُ بْنُ سُعَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠] أُنْزِلَتْ فِي الدُّعَاءِ.

[طرفه في: ٤٧٢٣].

٦٣٢٨ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَقُولُ فِي الصَّلاَةِ: السَّلاَمُ عَلَى اللهِ، السَّلاَمُ عَلَى فُلاَنٍ، فَقالَ لَنَا النَّبِيُّ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلاَمُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ ـ إِلَى قَوْلِهِ ـ الصَّالِحِينَ، فَإِذَا قالَهَا أَصَابَ كُلَّ عَبْدٍ لِلَّهِ فِي السَّمَاءِ وَالأَرْضِ صَالِحٍ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الثَّنَاءِ ما شَاءَ».

[طرفه في: ٨٣١].

٦٣٢٨ ـ قوله: يتخير أي يختار.

[18] One's invocation after the prayer

6329- Abu'huraira "Allah be pleased with him" narrated: Some poor people came to The Prophet "Allah's blessing and peace be upon him" and said: "The wealthy people will get higher grades and will have permanent enjoyment." The Messenger of Allah "Allah's blessing and peace be upon him" said: "How is that?" they answered: "They pray like us and fast as we do. They have more money by which they perform Hajj and Umra, fight and struggle in Allah's Cause, and give in charity." The Prophet "Allah's blessing and peace be upon him" said: "Shall I not tell you a thing which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say after each obligatory prayer: "Glory be to Allah" ten times, "Praise be to Allah" ten times, and "Allah is greater" ten times."

6330- Al'mogheera Ibn Shu'ba "Allah be pleased with him" wrote to Mo'awiya: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no God but Allah, Alone, no Partner with Him. To him be the dominion and all praise, and Omnipotent be he. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit against you."

[19] Allah's saying: "and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth." (Repentance 103)

6331- Salama Ibn Al'akwa "Allah be pleased with him" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" to Khaibar. A man among the people said: "O Amer! Might you recite to us some of your poetry?" So Amer got down and started chanting among them, saying: "By Allah! Had it not been for Allah, we would not have been guided." Amer also said other poetic verses, which I do not remember. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is this (camel) driver?" The people said: "He is Amer Ibn Al'akwa." He said: "May Allah bestow His Mercy on him." A man from the People said: "O Allah's Apostle! Would that you let us enjoy his company sometime longer." When the people lined up, the battle started, and Amer was struck with his own sword (which was short) by himself and died. In the evening, the people put up a large number of fires (for cooking). The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is this fire? For what are you making the fire?" They said: "For cooking the meat of donkeys." He said: "Throw away the contents of the pots and break the pots!" A man said: "O Allah's Prophet! May we throw away their contents and wash them?" He said: "Never mind, you may do so."

١٨ - باب الدُّعاء بَعْدَ الصَّلاة

٦٣٢٩ - حدّثني إسحاق: أخبرنا يزيد: أخبرنا ورقاء، عن سُمَيٍّ، عن أبي صالح، عن أبي هريرة: قالوا: يا رسول الله ذهب أهل الدُّثور بالدرجات والنعيم المقيم. قال: «كيف ذاك؟». قالوا: صلَّوْا كما صلَّينا، وجاهدوا كما جاهدنا، وأنفقوا من فضول أموالهم، وليست لنا أموالٌ. قال: «أفلا أخبركم بأمرٍ تُدركون من كان قبلكم، وتسبقون من جاء بعدكم، ولا يأتي أحدٌ بمثل ما جئتم إلا من جاء بمثله؟ تُسبِّحون في دُبر كلِّ صلاة عشراً، وتحمدون عشراً، وتُكبِّرون عشراً». تابعه عُبيد الله بن عمر، عن سُميّ، ورواه ابن عجلان، عن سُميّ، ورجاء بن حيوة. ورواه جرير، عن عبد العزيز بن رُفيع، عن أبي صالح، عن أبي الدرداء، ورواه سهيل، عن أبيه، عن أبي هريرة، عن النبي ﷺ. [طرفه في: ٨٤٣].

٦٣٣٠ - حدثنا قتيبة بن سعيد: حدَّثنا جرير، عن منصور، عن المسيَّب بن رافع، عن ورّاد، مولى المغيرة بن شعبة قال: كتب المغيرة إلى معاوية بن أبي سفيان: أنَّ رسول الله ﷺ كان يقول في دبر كلِّ صلاة إذا سلَّم: «لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجدِّ منك الجدُّ». وقال شعبة، عن منصور قال: سمعت المسيَّب. [طرفه في: ٨٤٤].

١٩ - باب قول الله تعالى: ﴿وَصَلِّ عَلَيْهِمْ﴾ [التوبة: ١٠٣]

وَمَنْ خَصَّ أخاهُ بالدُّعاء دُونَ نفسه

وقال أبو موسى: قال النبيُّ ﷺ: «اللهمَّ اغفر لعُبيد أبي عامر، اللهمَّ اغفر لعبد الله بن قيس ذنبه».

٦٣٣١ - حدثنا مسدَّد: حدَّثنا يحيى، عن يزيد بن أبي عبيد، مولى سلمة: حدَّثنا سلمة بن الأكوع قال: خرجنا مع النبيِّ ﷺ إلى خيبر، قال رجلٌ من القوم: أيا عامر، لو أسمعتنا من هنيهاتك، فنزل يحدو بهم يُذكِّر: تالله لولا الله ما اهتدينا. وذكر شعراً غير هذا، ولكني لم أحفظه. قال رسول الله ﷺ: «من هذا السائق؟». قالوا: عامر بن الأكوع قال: «يرحمه الله». وقال رجلٌ من القوم: يا رسول الله، لولا متَّعتنا به، فلما صافَّ القوم قاتلوهم، فأُصيب عامرٌ بقائمة سيف نفسه فمات، فلما أمسوا أوقدوا ناراً كثيرة، فقال رسول الله ﷺ: «ما هذه النار، على أيِّ شيءٍ توقدون»؟ قالوا: على حُمُر إنسيَّة، فقال: «أهريقوا ما فيها وكسِّروها». قال رجل: يا رسول الله، ألا نهريق ما فيها ونغسلها؟ قال: «أو ذاك». [طرفه في: ٢٤٧٧].

٦٣٢٩ - قوله: أهل الدثور أي أهل الأموال الكثيرة.

٦٣٣١ - قوله: يذكر بفتح الذال المعجمة وتشديد الكاف المكسورة كذا في القسطلاني وصنيع البدر العيني يقتضي ضبطه من الثلاثي حيث لم يزد على أن قال قوله يذكر ويروى فذكر.

6332- Ibn Abu'awfa "Allah be pleased with both" reported: Whenever a person came to The Prophet "Allah's blessing and peace be upon him" with his alms, The Prophet "Allah's blessing and peace be upon him" would say: "O Allah! Send your Blessings upon so and so." My father went with his alms to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Send your blessings upon the offspring of Abu'awfa."

6333- Jarir “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Will you relieve me from Dhul’khalasa?" however, it was an idol people used to worship and was called Al’ka’ba al’yamaniyya. I said: “O Messenger of Allah! I am a man who cannot sit firm on horses." So he stroked my chest (with his hand) and said: “O Allah! Make him firm and make him a guiding and a rightly-guided man." So I went out with fifty (cavalry) from my tribe of Ahmas, (or a group of my nation, according to Sufyan the sub-narrator). I came to Dhul’khalasa, which I burnt. Then I came to The Prophet “Allah’s blessing and peace be upon him” and said: “O Allah's Apostle! I did not come to you before I had left it like a scabby camel." The Prophet “Allah’s blessing and peace be upon him” then invoked good upon Ahmas and their cavalry.

6334- Anas “Allah be pleased with him” narrated: Ommu’sulaim said to The Messenger of Allah “Allah’s blessing and peace be upon him”: "(Please invoke good upon) your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Bless him in his property and offspring."

6335- A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man (reciting Qur'an) in the Mosque, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory)."

6336- Abdullah “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” distributed (some war booty among his companions). Then a man said: "By Allah, in this distribution, Allah's Pleasure has not been aimed at." I informed The Messenger of Allah “Allah’s blessing and peace be upon him” . Upon that, the colour of his face changed with anger. He said: "May Allah be merciful to Moses! Indeed, he was harmed with more than this, yet he kept patient."

٦٣٣٢ - حدّثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرو: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللّهُ عَنْهُمَا: كانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ رَجُلٌ بِصَدَقَةٍ قالَ: «اللّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ». فَأَتَاهُ أَبِي فَقَالَ: «اللّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

[طرفه في: ١٤٩٧]

٦٣٣٣ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفْيانُ، عَنْ إِسْماعِيلَ، عَنْ قيسٍ قالَ: سَمِعْتُ جَرِيراً قالَ: قالَ لِي رَسُولُ اللّهِ ﷺ: «أَلاَ تُرِيحُنِي مِنْ ذِي الخَلَصَةِ». وَهُوَ نُصُبٌ كانُوا يَعْبُدُونَهُ، يُسَمَّى الكَعْبَةَ اليَمانِيَةَ، قُلتُ: يَا رَسُولَ اللّهِ، إِنِّي رَجُلٌ لاَ أَثْبُتُ عَلَى الخَيلِ، فَصَكَّ فِي صَدْرِي، فَقَالَ: «اللّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِياً مَهْدِيًّا». قالَ: فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَحْمَسَ مِنْ قَوْمِي، وَرُبَّمَا قالَ سُفْيانُ: فَانْطَلَقْتُ فِي عُصْبَةٍ مِنْ قَوْمِي فَأَتَيتُهَا فَأَحْرَقْتُهَا، ثُمَّ أَتَيتُ النَّبِيَّ ﷺ فَقُلتُ: يا رَسُولَ اللّهِ، وَاللّهِ ما أَتَيتُكَ حَتَّى تَرَكْتُهَا مِثْلَ الجَمَلِ الأَجْرَبِ، فَدَعا لأَحْمَسَ وَخَيلِهَا.

[طرفه في: ٣٠٢٠].

٦٣٣٤ - حدّثنا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أَنَساً قالَ: قالَتْ أُمُّ سُلَيمٍ لِلنَّبِيِّ ﷺ: أَنَسٌ خادِمُكَ، قالَ: «اللّهُمَّ أَكْثِرْ مالَهُ، وَوَلَدَهُ، وَبارِكْ لَهُ فِيما أَعْطَيتَهُ».

[طرفه في: ١٩٨٢].

٦٣٣٥ - حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنها قالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقْرَأُ فِي المَسْجِدِ فَقالَ: «رَحِمَهُ اللّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهَا فِي سُورَةِ كَذَا وَكَذَا». [طرفه في: ٢٦٥٥].

٦٣٣٦ - حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيمانُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّهِ قالَ: قَسَمَ النَّبِيُّ ﷺ قَسْماً، فَقَالَ رَجُلٌ: إِنَّ هذِهِ لَقِسْمَةٌ ما أُرِيدَ بِهَا وَجْهُ اللّهِ، فَأَخْبَرْتُ النَّبِيَّ ﷺ فَغَضِبَ، حَتَّى رَأَيتُ الغَضَبَ فِي وَجْهِهِ، وَقالَ: «يَرْحَمُ اللّهُ مُوسى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هذا فَصَبَرَ». [طرفه في: ٣١٥٠].

٢٠ - بابُ ما يُكْرَهُ مِنَ السَّجْعِ فِي الدُّعاءِ

٦٣٣٧ - حدّثنا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ أَبُو حَبِيبٍ: حَدَّثَنَا

٦٣٣٣ - قوله: (نصب) صنم أو حجر كذا في الشرح ولكنّ الإحراق المرويّ في الحديث يأبى كونه حجراً ا هـ.

- قوله: فصكّ أي ضرب.

- قوله: من أحمس وهي قبيلة جرير (عيني).

- قوله الجَمل الأجرب أي المطليّ بالقطران فوجه الشبه السواد.

٦٣٣٥ - قوله: أسقطتها أي نسيتها بعد تبليغها ولم تعين تلك الآيات كما في الشارح عن ابن حجر الحافظ.

[20] The hateful rhyme in one's invocation

6337- Ikrima narrated: Ibn Abbas "Allah be pleased with both" said: "Preach to the people once a week, and if you wish (more), then twice. But if you want to preach more, then let it be thrice (a week). Do not make the people be bored with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. Avoid using rhyme in invocation for I noticed that The Messenger of Allah "Allah's blessing and peace be upon him" and his companions always avoided it."

[21] One should always appeal to Allah with determination, for nobody can force Allah to do something against His Will

6338- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you appeal to Allah for something, you should ask with determination and should not say: "O Allah, if You wish, give me." No doubt, nobody can force Allah to do something against His Will."

6339- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should say: O Allah, forgive me if You wish; O Allah, be merciful to me if You wish, but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

[22] Allah responds to One's invocation as long as he is not impatient

6340- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will respond to the invocation of anyone of you as long as he is not impatient by saying: "I invoked Allah but my request has not been granted."

[23] Raising one's hands in invocation

6341- Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands so much that the whiteness of his armpits became visible.

هَارُونُ المُقرِيءُ: حَدَّثَنَا الزُّبَيرُ بنُ الخِرِّيتِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: حَدِّثِ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيتَ فَمَرَّتَينِ، فَإِنْ أَكْثَرتَ فَثَلاَثَ مِرَارٍ، وَلاَ تُمِلَّ النَّاسَ هذا القُرآنَ، وَلا أُلْفِيَنَّكَ تَأْتِي القَوْمَ وَهُمْ في حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقُصُّ عَلَيهِمْ، فَتَقْطَعُ عَلَيهِمْ حَدِيثَهُمْ فَتُمِلُّهُمْ، وَلكِنْ أَنْصِتْ فَإِذَا أَمَرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ، فَانْظُرِ السَّجْعَ مِنَ الدُّعاءِ فَاجْتَنِبْهُ، فَإِنِّي عَهِدْتُ رَسُولَ اللَّهِ ﷺ وأَصْحابَهُ لاَ يَفْعَلُونَ إِلاَّ ذٰلِكَ. يَعْنِي لاَ يَفْعَلُونَ إِلاَّ ذٰلِكَ الاِجْتِنَابَ.

٢١ ـ بابٌ لِيَعْزِمِ المَسْأَلَةَ، فَإِنَّهُ لا مُكْرِهَ لَهُ

٦٣٣٨ ـ حدّثنا مسدَّدٌ: حدَّثنا إسماعيل: أخبرنا عبدُ العزيز، عن أنس رضيَ اللّهُ عنه قال: قال رَسُولُ اللّهِ ﷺ: «إذا دعا أَحَدُكُمْ فَلْيَعْزِمِ المَسْأَلَةَ، وَلاَ يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّهُ لاَ مُسْتَكْرِهَ لَهُ». [الحديث ٦٣٣٨ ـ طرفه في: ٧٤٦٤].

٦٣٣٩ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ المَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ».

[الحديث ٦٣٣٩ ـ طرفه في: ٧٤٧٧]

٢٢ ـ بابٌ يُسْتَجَابُ لِلعَبْدِ ما لَمْ يَعْجَلْ

٦٣٤٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيدٍ، مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «يُسْتَجَابُ لأَحَدِكُمْ ما لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

٢٣ ـ باب رَفْعِ الأَيدِي في الدُّعاءِ

وَقالَ أَبُو مُوسى الأَشْعَرِيُّ: دَعا النَّبِيُّ ﷺ ثُمَّ رَفَعَ يَدَيهِ، وَرَأَيتُ بَيَاضَ إِبْطَيهِ. وَقالَ ابْنُ عُمَرَ: رَفَعَ النَّبِيُّ ﷺ يَدَيهِ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيكَ مِمَّا صَنَعَ خالِدٌ».

٦٣٤١ ـ قالَ أَبُو عَبْدِ اللّهِ: وَقالَ الأُوَيسِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيى بْنِ سَعِيدٍ وَشَرِيكٍ سَمِعَا أَنَساً، عَنِ النَّبِيِّ ﷺ: رَفَعَ يَدَيهِ حَتَّى رَأَيتُ بَيَاضَ إِبْطَيهِ.

[طرفه في: ١٠٣١].

٢٤ ـ باب الدُّعاءِ غَيرَ مُسْتَقْبِلِ القِبْلَةِ

٦٣٤٢ ـ حدّثنا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللّهُ

٦٣٣٨ ـ قوله: (لا مستكره له) أي لا مكروه له وزيادة السين تدل على شدة الفعل أفاده العيني.

باب ٢٣ ـ قوله (اللهم) الخ وروي زيادة وقال قبله كما في الشارح.

٦٣٤٢ ـ قوله: (ولا يمطر) أي السحاب ولأبي ذر ولا يمطر بفتح الطاء مبنياً للمفعول وأهل رفع (شارح).

[24] When one invokes Allah without facing The Qibla

6342- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a man stood up and said: "O Allah's Apostle! Invoke Allah to bless us with rain." (The Prophet "Allah's blessing and peace be upon him" invoked Allah for rain.) So, the sky became overcast; and it started raining to the extent that one could hardly reach his home. It kept on raining until the next Friday when the same man or another man got up and said (to The Prophet "Allah's blessing and peace be upon him"): "Invoke Allah to hold back the rain, for we have been drowned." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Let it be around us and not on us." Then the clouds started dispersing around Medina while rain ceased to fall on people of Medina.

[25] One's invoking Allah while facing the Qibla

6343- Abdullah Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went out to this place of prayer to perform the prayer of asking Allah for rain. He invoked Allah for rain, then faced the Qibla, and turned his upper garment inside out.

[26] The Prophet's invoking Allah for his servant to bless him in property and offspring

6344- Anas "Allah be pleased with him" narrated: My mother (Ommu'sulaim) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Please invoke good upon your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Increase his property and offspring; and bless him in all of what you have given him."

[27] One's supplication to Allah at the time of distress

6345- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to supplicate Allah at the time of distress by saying: "There is no God but Allah, the greatest and the most forbearing. There is no God but Allah, the lord of the thrown, the great."

6346- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to supplicate Allah at the time of distress by saying: "There is no God but Allah, the greatest and the most patient. There is no God but Allah, the lord of the thrown, the great. There is no God but Allah, the lord of heavens, the lord of the earth, and the lord of the thrown, the generous."

عَنهُ قال: بينا النَّبيُّ ﷺ يخطب يومَ الجُمُعةِ، فقام رجلٌ فقال: يا رَسُولَ اللَّهِ، ادعُ اللَّهَ أنْ يسقِينا، فتغَيَّمتِ السَّماءُ ومُطِرْنا، حتَّى ما كادَ الرَّجُلُ يَصِلُ إلى مَنْزِلِه، فلَمْ تَزَل تُمْطَرُ إلى الجُمعَةِ المُقبِلَة، فقام ذلِك الرَّجلُ أو غيرُهُ، فقال: ادعُ اللَّهَ أنْ يَصرفَه عنَّا فقد غَرِقنا. فقال: «اللَّهُمَّ حوالَينا ولا علَينا». فجعَلَ السَّحابُ يَتَقطَّعُ حَوْلَ المَدينةِ، ولا يُمْطِرُ أهلَ المَدينةِ.

[طرفه في: ٩٣٢].

٢٥ ـ باب الدُّعاءِ مُسْتَقْبِلَ القِبْلَةِ

٦٣٤٣ ـ حدثنا مُوسى بنُ إسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا عَمْرُو بنُ يَحيى، عَنْ عَبَّادِ ابْنِ تَمِيم، عَنْ عَبدِ اللَّهِ بنِ زَيدٍ قال: خرجَ النَّبيُّ ﷺ إلى هذا المُصلَّى يَستسقِي، فدَعا واستَسقى، ثمَّ استقبلَ القِبلَةَ وقلَبَ رِداءَهُ.

[طرفه في: ١٠٠٥].

٢٦ ـ باب دَعْوَة النَّبيِّ ﷺ لِخادِمِه بِطُولِ العُمُرِ وبِكَثْرَةِ مالِه

٦٣٤٤ ـ حدثنا عَبْدُ الله بْنُ أبي الأسْوَد: حَدَّثنا حَرَمِيٌّ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنسٍ رَضِيَ اللَّهُ عَنْهُ قال: قالَتْ أُمِّي: يَا رَسُولَ اللَّه، خادِمُكَ أنَسٌ، ادعُ اللَّهَ لَهُ، قال: «اللَّهُمَّ أكْثِرْ مالَهُ، ووَلَدَهُ، وبارِكْ لَهُ فِيما أعْطَيتَهُ». [طرفه في: ١٩٨٢].

٢٧ ـ باب الدُّعَاءِ عِنْدَ الكَرْبِ

٦٣٤٥ ـ حدثنا مُسْلِمُ بنُ إبراهِيم: حَدَّثَنا هِشَامٌ: حَدَّثَنا قَتادَةُ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَباسٍ رَضِيَ اللَّهُ عَنهُما قال: كانَ النَّبيُّ ﷺ يدعُو عِندَ الكَرْبِ: «لا إلَهَ إلاّ اللّهُ العَظِيمُ الحَليمُ، لا إلَهَ إلاّ اللّهُ رَبُّ السَّماوَاتِ والأرْضِ، رَبُّ العَرْشِ العَظِيمِ».

[الحديث ٦٣٤٥ ـ أطرافه في: ٦٣٤٦، ٧٤٣١].

٦٣٤٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ هِشَامِ بنِ أبِي عَبدِ اللَّهِ، عَنْ قَتادَةَ، عَنْ أبي العَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أنّ رَسُولَ اللهِ ﷺ كانَ يَقُولُ عِندَ الكَرْبِ: «لا إلَهَ إلاّ اللّهُ العَظِيمُ الحَلِيمُ، لا إلَهَ إلاّ اللّهُ رَبُّ العَرْشِ العَظِيمِ، لا إلَهَ إلاّ اللّهُ رَبُّ السَّماوَاتِ ورَبُّ الأرْضِ، ورَبُّ العَرْشِ الكَريمِ». وَقال وَهبٌ: حَدَّثَنا شُعبَةُ، عَنْ قَتادَةَ: مِثْلَهُ.

[طرفه في: ٦٣٤٥].

٢٨ ـ باب التَّعَوُّذِ مِنْ جَهْدِ البَلاَءِ

٦٣٤٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: حَدَّثَني سُمَيٌّ، عَنْ أبي صالِحٍ، عَنْ

٦٣٤٧ ـ قوله: (الجهد) بفتح الجيم وضمها المشقة والدرك بفتح الراء وقد تسكن هو الإدراك واللحوق ا هـ. من الشارح العيني.

[28] Seeking refuge with Allah from the difficult moments of calamity

6347- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to seek refuge with Allah from the difficult moment of a calamity, from being overtaken by destruction, from being destined to an evil end, and from the malicious joy of enemies. Sufyan, one of the sub narrators of this tradition, said: "This narration contained three items only, but I added one which I do not know what it was."

[29] The Prophet's supplication: "O Allah! Let me be with the highest companions (in Paradise)"

6348- A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (either to stay in this world or to die)." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious for a while. When he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his statement was the confirmation of the narration he used to mention to us while he was in good health.

[30] One's invoking Allah for death or life

6349- Qais Ibn Abu'hazim narrated: We entered upon Khabbab "Allah be pleased with him" who was cauterized at seven places in his body. He said: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to invoke Allah for death, I would have invoked him for it."

6350- Qais narrated: I entered upon Khabbab who had been cauterized in seven spots over his Abdomen, whom I heard saying: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to invoke Allah for death, I would have invoked Allah for it."

6351- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should hope for death because of a calamity befalling him. But if he has to do so, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me. ""

أَبِي هُرَيْرَةَ: كانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِن جَهْدِ البَلاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ القَضَاءِ، وَشَماتَةِ الأَعْداءِ. قالَ سُفيانُ: الحَديثُ ثَلاثٌ، زِدْتُ أَنَا واحِدَةً، لاَ أَدْرِي أَيَّتُهُنَّ هِيَ.

[الحديث ٦٣٤٧ ـ طرفه في: ٦٦١٦].

٢٩ ـ باب دُعاءِ النَّبيِّ ﷺ: «اللَّهُمَّ الرَّفيقَ الأَعْلَى»

٦٣٤٨ ـ حدثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَني اللَّيثُ قالَ: حَدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهابٍ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيرِ في رِجالٍ مِنْ أَهْلِ العِلمِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يَرى مَقْعَدَهُ مِنَ الجَنَّةِ، ثُمَّ يُخَيَّرَ». فَلَمَّا نَزَلَ بِهِ ـ وَرَأْسُهُ عَلَى فَخِذِي ـ غُشِيَ عَلَيهِ ساعَةً ثُمَّ أَفاقَ، فَأَشْخَصَ بَصَرَهُ إِلى السَّقْفِ، ثُمَّ قالَ: «اللَّهُمَّ الرَّفيقَ الأَعْلَى». قُلْتُ إِذاً لاَ يَخْتارُنَا، وَعَلِمْتُ أَنَّهُ الحَدِيثُ الَّذِي كانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ، قالَتْ: فَكانَتْ تِلكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى».

[طرفه في: ٤٤٣٥].

٣٠ ـ باب الدُّعاءِ بِالمَوْتِ وَالحَياةِ

٦٣٤٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ إِسْماعِيلَ، عَنْ قَيسٍ قالَ: أَتَيتُ خَبَّاباً وَقَدِ اكْتَوَى سَبْعاً قالَ: لَوْلاَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهانَا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ.

[طرفه في: ٥٦٧٢].

٦٣٥٠ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ إِسْماعِيلَ قالَ: حَدَّثَني قَيسٌ قالَ: أَتَيتُ خَبَّاباً وَقَدِ اكْتَوى سَبْعاً في بَطْنِهِ، فَسَمِعْتُهُ يَقُولُ: لَوْلاَ أَنَّ النَّبِيَّ ﷺ نَهانَا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ.

[طرفه في: ٥٦٧٢].

٦٣٥١ ـ حدثنا ابْنُ سَلاَمٍ: أَخْبَرَنَا إِسْماعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَتَمَنَّيَنَّ أَحَدٌ مِنكُمُ المَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كانَ لاَ بُدَّ مُتَمَنِّياً لِلمَوْتِ فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي ما كانَتِ الحَياةُ خَيراً لِي، وَتَوَفَّنِي إِذا كانَتِ الوَفاةُ خَيراً لِي».

[طرفه في: ٥٦٧١].

ـ لم يقبض نبي نخ.

ـ قوله: فلما نزل كذا بضبط الشارح وضبطه العيني بالبناء للمفعول فانظره.

ـ قوله: (إذاً لا يختارنا) بالنصب نص عليه العيني، وسيأتي للقسطلاني في الرقاق أنه يجوز فيه النصب والرفع.

[31] One's invoking Allah's blessing for the children

6352- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a painful disease (in his legs)." So he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, which was like the button of a small tent.

6353- Abu'aqil narrated that he used to go out to the market with his grandfather Abdullah Ibn Hesham to buy foodstuff. Ibn Omar and Ibn Az'zubair would meet him and say: "Be our partner, since The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless you." Very often he would win a camel's load and send it home.

6354- Mahmud Ibn Ar'rabie "Allah be pleased with him", on whose face, The Prophet "Allah's blessing and peace be upon him" threw the water which was taken from their well when he was still a boy, narrated:

6355- A'isha "Allah be pleased with her" narrated: The children used to be brought to The Prophet "Allah's blessing and peace be upon him" in order that he would invoke Allah's blessing for them. Once an infant was brought to him and it urinated on his clothes. He asked for water which he sprinkled over the soiled place and did not wash his clothes.

6356- Abdullah Ibn Tha'laba Ibn Su'air, whom The Messenger of Allah "Allah's blessing and peace be upon him" had passed his hand (over his face on The Day of Conquest), narrated that he saw Sa'd Ibn Abu'waqqas ending his prayers with only a single Rak'a (as the Witr).

[32] Sending blessings upon The Prophet "Allah's blessing and peace be upon him"

6357- Abdur'rahman Ibn Abu'laila narrated: Ka'b Ibn Ujra met me and said: "Won't I present to you something I got from The Prophet "Allah's blessing and peace be upon him"? once The Messenger of Allah "Allah's blessing and peace be upon him" got out to us, whom we asked saying: "O Allah's Apostle! We knew how to salute you. But how could we (ask Allah to) send blessings upon you?" He said: "Say: "O Allah! Send Your prayer upon Mohammad and upon the family of Mohammad, as You sent Your prayer upon the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings upon Mohammad and the family of Mohammad, as You sent your Blessings upon the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.""

٣١ ـ باب الدُّعاءِ للصِّبْيانِ بالبركة، ومسْحِ رُؤُسِهِمْ

وقال أَبو موسى: وُلِدَ لِي غُلامٌ وَدعا لَهُ النَّبيُّ ﷺ بِالبَرَكَةِ.

٦٣٥٢ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حاتِمٌ، عَنِ الجَعْدِ بْنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خالَتِي إِلى رَسُولِ اللّٰهِ ﷺ، فَقالَتْ: يا رَسُولَ اللّٰهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ فَمَسَحَ رَأْسِي وَدَعا لِي بِالبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلى خاتَمِهِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الحَجَلَةِ.

[طرفه في: ١٩٠]

٦٣٥٣ ـ حدّثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ: حَدَّثَنا ابْنُ وَهْبٍ: حَدَّثَنا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي عَقِيلٍ: أَنَّهُ كانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللّٰهِ بْنُ هِشامٍ مِنَ السُّوقِ، أَوْ: إِلَى السُّوقِ، فَيَشْتَرِي الطَّعامَ، فَيَلْقاهُ ابْنُ الزُّبَيْرِ وَابْنُ عُمَرَ، فَيَقُولانِ: أَشْرِكْنا، فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعا لَكَ بِالبَرَكَةِ. فَرُبَّما أَصابَ الرَّاحِلَةَ كَما هِيَ، فَيَبْعَثُ بِها إِلَى المَنْزِلِ.

[طرفه في: ٢٥٠٢]

٦٣٥٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّٰهِ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَنْ صالِحِ بْنِ كَيْسانَ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَهُوَ الَّذِي مَجَّ رَسُولُ اللّٰهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلامٌ مِنْ بِئْرِهِمْ. [طرفه في: ٧٧]

٦٣٥٥ ـ حدّثنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللّٰهِ: أَخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّٰهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُؤْتَى بِالصِّبْيانِ فَيَدْعُو لَهُمْ، فَأُتِيَ بِصَبِيٍّ فَبالَ عَلَى ثَوْبِهِ، فَدَعا بِماءٍ فَأَتْبَعَهُ إِيَّاهُ، وَلَمْ يَغْسِلْهُ.

[طرفه في: ٢٢٢]

٦٣٥٦ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَبْدُ اللّٰهِ بْنُ ثَعْلَبَةَ ابْنِ صُعَيْرٍ، وَكانَ رَسُولُ اللّٰهِ ﷺ قَدْ مَسَحَ عَنْهُ: أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَّاصٍ يُوتِرُ بِرَكْعَةٍ.

[طرفه في: ٤٣٠٠].

٣٢ ـ باب الصَّلاةِ على النَّبيِّ ﷺ

٦٣٥٧ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الحَكَمُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَى قالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقالَ: أَلا أُهْدِي لَكَ هَدِيَّةً؟ إِنَّ النَّبِيَّ ﷺ خَرَجَ عَلَيْنا، فَقُلْنا: يا رَسُولَ اللّٰهِ، قَدْ عَلِمْنا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قالَ: «فَقُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَما صَلَّيْتَ عَلَى آلِ إِبْراهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى آلِ إِبْراهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». [طرفه في: ٣٣٧٠]

6358- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: We asked: "O Messenger of Allah! We knew how to greet you. Then, how could we invoke Allah's prayer upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "You could say: “O Allah! Bestow your prayer upon Mohammad, your servant and Messenger as you did upon Abraham! O Allah! Endow with your blessing Mohammad and his family as you endowed with it Abraham and the family of Abraham!"”

[33] Could one invoke Allah’s prayer upon others than The Prophet “Allah’s blessing and peace be upon him”?

Allah Almighty said: “and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth.” (Repentance 103)

6359- Ibn Abu'awfa "Allah be pleased with both" reported: Whenever a person came to The Prophet "Allah's blessing and peace be upon him" with his alms, The Prophet "Allah's blessing and peace be upon him" would say: "O Allah! Send your Blessings upon so and so." My father went with his alms to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Send your blessings upon the offspring of Abu'awfa."

6360- Abu'humaid As’sa’idi "Allah be pleased with him" narrated: The people asked: "O Allah's Apostle! How shall we (ask Allah to) send blessings on you?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "Say: “O Allah! Send Your prayer on Mohammad, on his wives, and on his offspring, as you sent Your prayer on Abraham's family; and send Your Blessings on Mohammad, on his wives, and on his offspring, as you sent Your Blessings on Abraham's family, for you are the Most Praise-worthy, the Most Glorious."”

[34] The Prophet's saying: "O Allah! If I abuse anyone in this world, You might let it be a cause of Your mercy upon him in the hereafter"

6361- Abu'huraira "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "O Allah! If I abused a believer, please let that be a means of bringing him near to you on the Day of Judgement."

[35] Seeking refuge with Allah from the afflictions

6362- Anas “Allah be pleased with him” narrated: Once the people started asking The Messenger of Allah “Allah’s blessing and peace be upon him” so much questions that he became angry. He came up the pulpit and said: “I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said: “O Allah's Apostle! Who is my father?" The Prophet “Allah’s blessing and peace be upon him” replied: “Your father is Hudhafa." Then Omar got up and said: “We accept Allah as (our) Lord, Islam as (our) religion, and Mohammad as (our) Messenger. We seek refuge with Allah from the afflictions."

٦٣٥٨ ـ حدّثنا إبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنا ابنُ أَبِي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، قال: قُلنا: يا رَسُولَ اللهِ، هذا السَّلامُ عَلَيكَ، فكَيفَ نُصلِّي؟ قال: «قُولوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كما صَلَّيتَ عَلى إبْرَاهِيمَ، وبارِكْ عَلى مُحَمَّدٍ، وعَلَى آلِ مُحَمَّدٍ، كما بارَكْتَ عَلى إبْرَاهِيمَ وَآلِ إبْرَاهِيمَ». [طرفه في: ٤٧٩٨].

٣٣ ـ بابٌ هَل يُصَلَّى عَلَى غَيرِ النَّبِيِّ ﷺ

وَقَولُ اللَّهِ تَعَالَى: ﴿وَصَلِّ عَلَيهِمْ إِنَّ صَلاتَكَ سَكَنٌ لَهُمْ﴾ [التوبة: ١٠٣].

٦٣٥٩ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنِ ابْنِ أَبي أَوْفَى قال: كانَ إذا أَتَى رَجُلٌ النَّبِيَّ ﷺ بِصَدَقَتِهِ قالَ: «اللَّهُمَّ صَلِّ عَلَيهِ». فَأَتاهُ أبي بِصَدَقَتِهِ، فقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أَبي أَوْفَى».

[طرفه في: ١٤٩٧].

٦٣٦٠ ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بْنِ أَبي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيمٍ الزُّرَقِيِّ قال: أَخْبَرَنِي أَبُو حُمَيدٍ السَّاعِدِيُّ أَنَّهُمْ قالُوا: يَا رَسُولَ اللهِ، كَيفَ نُصَلِّي عَلَيكَ؟ قال: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وذُرِّيَّتِهِ، كما صَلَّيتَ عَلى آلِ إبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كما بَارَكْتَ عَلَى آلِ إبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[طرفه في: ٣٣٦٩].

٣٤ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ آذَيتُهُ فَاجْعَلهُ لَهُ زَكاةً وَرَحْمَةً»

٦٣٦١ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنا ابْنُ وَهْبٍ قال: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قال: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَل ذلِكَ لَهُ قُرْبَةً إِلَيكَ يَوْمَ القِيَامَةِ».

٣٥ ـ باب التَّعَوُّذِ مِنَ الفِتَنِ

٦٣٦٢ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: سَأَلُوا رَسُولَ اللهِ ﷺ حَتَّى أَحْفَوْهُ المَسْأَلَةَ، فَغَضِبَ فَصَعِدَ المِنْبَرَ، فَقَالَ: «لاَ تَسْأَلُونِي اليَوْمَ عَنْ شَيءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ». فَجَعَلْتُ أَنْظُرُ يَمِيناً وَشِمالاً، فَإِذَا كُلُّ رَجُلٍ لاَفٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، فَإِذَا رَجُلٌ، كانَ إِذَا لاَحَى الرِّجالَ يُدْعَى لِغَيرِ أَبِيهِ، فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَبِي؟ قالَ: «حُذَافَةُ». ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبّاً، وَبِالإِسْلامِ دِيناً، وَبِمُحَمَّدٍ ﷺ رَسُولاً، نَعُوذُ

باب ٣٣ ـ قوله: (صلواتك) كذا بالجمع في نسخة القسطلاني وبالتوحيد في نسخة العيني وهو التلاوة.

٦٣٦٢ ـ قوله: (أحفوه المسألة) أي ألحوا عليه فيها.

The Messenger of Allah "Allah's blessing and peace be upon him" said: " I have never seen such a day as today in its good and its evil. Indeed, Paradise and Hell-Fire were displayed in front of me, until I saw them just beyond this wall." Quatada used to recite Allah's saying, when narrating this tradition: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast "Al'ma'ida" 101)

[36] One's seeking refuge with Allah from being overcome by men

6363- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Abu'talha: "Choose one of your boy servants to serve me (in my expedition to Khaibar)." So, Abu'talha took me and let me ride behind him while I was a boy approaching the age of puberty. I used to serve The Messenger of Allah "Allah's blessing and peace be upon him" whenever he stopped to rest. I heard him saying repeatedly: "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." I kept on serving him until we returned from Khaibar (after conquering it). He came having with him Safiyya Bint Huyai. I saw The Messenger of Allah "Allah's blessing and peace be upon him" folding a cloak round the hump of the camel so as to make a wide space for Safiyya (to sit on behind him). When we reached a place called Sad As'sahba, a kind of food was served on a small leather sheet. Then The Messenger of Allah "Allah's blessing and peace be upon him" told me to call those who were around me. So, that was the marriage banquet of The Messenger of Allah "Allah's blessing and peace be upon him" and Safiyya. Then, we proceeded until we approached Medina. he looked at Ohud and said: "This is a mountain which loves us as well as we love it." Then he looked at Medina and said: "O Allah! I make the area between its (Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (Its inhabitants) in their Mudd and Sa (measuring units)."

[37] Seeking refuge with Allah from the grave torture

6364- Ommu'khalid Bint Khalid "Allah be pleased with her" narrated that she had heard The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge with Allah from the grave torture.

[38] Seeking refuge with Allah from one's miserliness

6365- Sa'd Ibn Abu'waqqas "Allah be pleased with him" used to recommend those five (statements) and say that The Prophet "Allah's blessing and peace be upon him" used to recommend them: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world (This of The Charlatan "Ad'dajjal"). I seek refuge with you from the punishment of the grave."

بِالله مِنَ الفتَن، فَقَالَ رَسُولُ اللّهِ ﷺ: «ما رَأَيتُ في الخَيرِ وَالشَّرِّ كاليَوْمِ قَطُّ، إنَّهُ صُوِّرَتْ لِي الجَنَّةُ وَالنَّارُ، حَتَّى رَأَيتُهُمَا وَراءَ الحَائِطِ». وَكانَ قَتَادَةُ يَذْكُرُ عِنْدَ هذا الحَدِيثِ هذهِ الآيَة: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

[طرفه في: ٩٣]

٣٦ ـ باب التَّعَوُّذِ مِنْ غَلَبَةِ الرِّجالِ

٦٣٦٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حدَّثنا إِسماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى المُطَّلِبِ بْنِ عَبْدِ اللّهِ بْنِ حَنْطَبٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ لأَبِي طَلحَةَ: «التَمِسْ لَنَا غُلاَماً مِنْ غِلمَانِكمْ يَخْدُمُنِي». فَخَرَجَ بِي أَبُو طَلحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللّهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالبُخْلِ، وَالجُبْنِ، وَضَلَعِ الدَّينِ، وَغَلَبَةِ الرِّجالِ». فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلنا مِنْ خَيبَرَ، وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ قَدْ حازَهَا، فَكُنْتُ أَراهُ يُحَوِّي وَرَاءَهُ بِعَباءَةٍ أَوْ كِساءٍ، ثُمَّ يُرْدِفُها وَراءَهُ، حتى إذا كُنا بِالصَّهْباءِ صَنَعَ حَيساً في نِطَعٍ، ثُمَّ أَرْسَلَنِي، فَدَعَوْتُ رِجالاً فَأَكَلُوا، وكانَ ذلكَ بِنَاءَهُ بِهَا، ثُمَّ أَقْبَلَ حَتى بَدا لَهُ أُحُدٌ، قال: «هذا جُبَيلٌ يُحِبُّنا وَنُحِبُّهُ». فَلَمَّا أَشْرَفَ عَلَى المَدِينَةِ قال: «اللَّهُمَّ إِنِّي أُحَرِّمُ ما بَينَ جَبَلَيهَا، مِثْلَ ما حَرَّمَ بِهِ إِبْراهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ في مُدِّهِمْ وَصَاعِهِمْ». [طرفه في: ٣٧١].

٣٧ ـ باب التَّعَوُّذِ مِنْ عَذابِ القَبْرِ

٦٣٦٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ قالَ: سَمِعْتُ أُمَّ خالِدٍ بِنْتَ خالِدٍ، قالَ: وَلَمْ أَسمَعْ أَحداً سَمِعَ مِنَ النَّبِيِّ ﷺ غَيرَها، قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَتَعَوَّذُ مِنْ عَذابِ القَبرِ.

[طرفه في: ١٣٧٦].

٣٨ ـ باب التعوذ من البُخل

٦٣٦٥ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ المَلِكِ، عَنْ مُصْعَبٍ: كانَ سَعْدٌ يَأْمُرُ بِخَمْسٍ، وَيَذْكُرُهُنَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كانَ يَأْمُرُ بِهِنَّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ البُخْلِ، وَأَعُوذُ بِكَ مِنَ الجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ـ يَعْنِي فِتْنَةَ الدَّجَّالِ ـ، وَأَعوذُ بِكَ مِنْ عَذابِ القَبرِ».

[طرفه في: ٢٨٢٢].

٦٣٦٦ ـ حدثنا عُثمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ

٦٣٦٦ ـ قوله: (ولم أنعم) أي ولم أحسن اهـ. شارح.

6366- A'isha "Allah be pleased with her" narrated: two old women of Jews entered upon me and said: "People of graves are tortured in their graves." I made lie of them and did not want to believe them. Then they went out; and The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, to whom I said: "O Messenger of Allah! Two old women of Jews ..." and I mentioned the story in full. He said: "They are true. They (those of graves) suffer from torture, so much (great and heavy) that all beasts hear it." Since then, I never saw him but seeking refuge with Allah from the grave torture after each prayer.

[39] Seeking refuge with Allah from the afflictions of life and death

6367- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from the grave punishment, and seek refuge with You from the afflictions of life and death."

[40] One's seeking refuge with Allah from sins and debts

6368- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the affliction of the grave, from the punishment of the grave, from the affliction of the fire, from the punishment of the Fire, and from the evil of the affliction of wealth. I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Ad'dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West."

[41] Seeking refuge with Allah from cowardice and laziness

6369- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men."

مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ المَدِينَةِ، فَقَالَتَا لِي: إِنَّ أَهْلَ القُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَّبْتُهُمَا، وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا، وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ، إِنَّ عَجُوزَيْنِ، وَذَكَرْتُ لَهُ، فَقَالَ: «صَدَقَتَا، إِنَّهُمْ يُعَذَّبُونَ عَذَاباً تَسْمَعُهُ البَهَائِمُ كُلُّهَا». فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ إِلاَّ تَعَوَّذَ مِنْ عَذَابِ القَبْرِ.

[طرفه في: ١٠٤٩].

٣٩ ـ بابُ التَّعَوُّذِ مِنْ فِتْنَةِ المَحْيَا وَالمَمَاتِ

٦٣٦٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا المُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللّهُ عَنْهُ يَقُولُ: كَانَ نَبِيُّ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَالمَمَاتِ». [طرفه في: ٢٨٢٣].

٤٠ ـ بابُ التَّعَوُّذِ مِنَ المَأْثَمِ وَالمَغْرَمِ

٦٣٦٨ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ وَالهَرَمِ، وَالمَأْثَمِ وَالمَغْرَمِ، وَمِنْ فِتْنَةِ القَبْرِ، وَعَذَابِ القَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالبَرَدِ، وَنَقِّ قَلْبِي مِنَ الخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ».

[طرفه في: ٨٣٢].

٤١ ـ بابُ الاسْتِعَاذَةِ مِنَ الجُبْنِ وَالكَسَلِ

٦٣٦٩ ـ حدّثنا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو قَالَ: سَمِعْتُ أَنَساً قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

[طرفه في: ٣٧١].

٤٢ ـ بابُ التَّعَوُّذِ مِنَ البُخْلِ

البُخْلُ وَالبَخَلُ وَاحِدٌ، مِثْلُ الحُزْنِ وَالحَزَنِ.

٦٣٧٠ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنِي غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللّهُ عَنْهُ كَانَ يَأْمُرُ بِهَؤُلاَءِ

٦٣٦٩ ـ قوله: (ضلع الدين) ثقله وشدته وقوته ا هـ. عيني.

[42] Seeking refuge with Allah from miserliness

6370- Sa'd Ibn Abu'waqqas "Allah be pleased with him" used to recommend those statements and say that The Prophet "Allah's blessing and peace be upon him" used to recommend them: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world (This of The Charlatan "Ad'dajjal"). I seek refuge with you from the punishment of the grave."

[43] Seeking refuge with Allah from the geriatric old age

6371- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from laziness, cowardice and feeble old age. I seek refuge with You from miserliness."

[44] The Prophet's invoking Allah to take away the epidemics and diseases

6372- A'isha "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make us love Medina, as we love Mecca or even more than that, and divert its fever towards Al'juhfa. O Allah! Give blessings in our Sa and Mudd (measures symbolizing food)."

6373- Amer Ibn Sa'd narrated that his father had told him: In the year of The Last Hajj (of The Prophet) The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend with the intention of getting Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I be left behind (in Mecca) after my companions go?" He said: "If you are left behind, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca.

الخَمْس، وَيُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ البُخْلِ، وَأَعُوذُ بِكَ مِنَ الجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ».

[طرفه في: ٢٨٢٢].

٤٣ ـ باب التَّعَوُّذِ مِنْ أَرْذَلِ العُمُرِ

﴿أَرَاذِلُنَا﴾ [هود: ٢٧] أَسْقَاطُنَا.

٦٣٧١ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ، وَأَعُوذُ بِكَ مِنَ الجُبْنِ، وَأَعُوذُ بِكَ مِنَ الهَرَمِ، وَأَعُوذُ بِكَ مِنَ البُخْلِ». [طرفه في: ٢٨٢٣].

٤٤ ـ باب الدُّعاءِ بِرَفْعِ الوَباءِ والوَجَعِ

٦٣٧٢ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا المَدِينَةَ كما حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وانْقُلْ حُمَّاهَا إِلَى الجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا».

[طرفه في: ١٨٨٩].

٦٣٧٣ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عامِرِ بْنِ سَعْدٍ: أَنَّ أَبَاهُ قالَ: عادَنِي رَسُولُ اللَّهِ ﷺ في حَجَّةِ الوَداعِ، مِنْ شَكْوَى أَشْفَيْتُ مِنْها عَلَى المَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلَغَ بِي ما تَرَى مِنَ الوَجَعِ، وَأَنَا ذُو مالٍ، وَلا يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مالِي؟ قالَ: «لا». قُلْتُ: فَبِشَطْرِهِ؟ قالَ: «الثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ، حَتَّى ما تَجْعَلُ فِي فِي امْرَأَتِكَ». قُلْتُ: أَأُخَلَّفُ بَعْدَ أَصْحَابِي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ، فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ ازْدَدْتَ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ، وَلا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ». قالَ سَعْدٌ: رَثَى لَهُ النَّبِيُّ ﷺ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ.

[طرفه في: ٥٦].

٤٥ ـ باب الاسْتِعاذَةِ مِنْ أَرْذَلِ العُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيا، وَفِتْنَةِ النَّارِ

٦٣٧٤ ـ حدثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الحُسَيْنُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ

٦٣٧٣ ـ قوله: (من شكوى) أي مرض وبهذا الاعتبار ذكر الضمير في منه وذكر الشارح رواية منها أيضاً.

ـ قوله: (عالة) جمع العوائل وهو الفقير.

ـ أأخلف نخد.

٦٣٧٤ ـ قوله: (عن عبد الملك) وفي نسخة زيادة ابن عمير.

[45] Seeking refuge with Allah from geriatric old age, from the affliction of this world, and from the affliction of The Fire

6374- Sa'd "Allah be pleased with him" used to recommend those statements and say that The Prophet "Allah's blessing and peace be upon him" used to recommend them: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world. I seek refuge with you from the punishment of the grave."

6375- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the affliction of the fire, from the punishment of the Fire, from the torture of the grave. I seek refuge with You from the evil of the affliction of wealth, from the evil of the affliction of poverty, and from the evil of the affliction of Ad'dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West."

[46] Seeking refuge with Allah from the affliction of wealth

6376- Hesham narrated from his father (Urwa) from his aunt (A'isha) that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah saying: "O Allah! I seek refuge with You from the affliction of The Fire , from the punishment of The Fire, from the affliction of the grave, from the punishment of the grave, from the affliction of wealth, from the affliction of poverty, and from the affliction of Ad'dajjal."

[47] Seeking refuge with Allah from the affliction of poverty

6377- Hesham Ibn Urwa narrated from his father from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah saying: "O Allah! I seek refuge with You from the affliction of The Fire , from the punishment of The Fire, from the affliction of the grave, from the punishment of the grave, from the evil of the affliction of wealth, from the evil of the affliction of poverty, and from the evil of the affliction of Ad'dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West. O Allah! I seek refuge with You from laziness, from all kinds of sins, and from being in debt."

مُصْعَبٍ، عَنْ أَبِيهِ قال: تعوّذوا بِكَلِماتٍ كانَ النَّبِيُّ ﷺ يتعوَّذُ بِهِنّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الجُبْنِ، وَأَعُوذُ بِكَ مِنَ البُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ القَبْرِ».

[طرفه في: ٢٨٢٢].

٦٣٧٥ ـ حدّثنا يَحيى بنُ مُوسى: حَدَّثَنا وَكِيعٌ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ وَالهَرَمِ، وَالمَغْرَمِ وَالمَأْثَمِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَعَذَابِ القَبْرِ، وَشَرِّ فِتْنَةِ الغِنَى، وَشَرِّ فِتْنَةِ الفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالبَرَدِ، وَنَقِّ قَلْبِي مِنَ الخَطايا كَما يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَباعِدْ بَيْنِي وَبَيْنَ خَطايايَ كَما باعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ».

[طرفه في: ٨٣٢].

٤٦ ـ باب الاسْتِعَاذَةِ مِنْ فِتْنَةِ الغِنَى

٦٣٧٦ ـ حدّثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنا سَلَّامُ بْنُ أَبِي مُطِيعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ عَنْ خَالَتِهِ: أَنَّ النَّبِيَّ ﷺ كانَ يَتَعَوَّذُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ القَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الغِنَى وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ».

[طرفه في: ٨٣٢].

٤٧ ـ باب التَّعَوُّذِ مِنْ فِتْنَةِ الفَقْرِ

٦٣٧٧ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ القَبْرِ وَعَذَابِ القَبْرِ، وَشَرِّ فِتْنَةِ الغِنَى وَشَرِّ فِتْنَةِ الفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ الثَّلْجِ وَالبَرَدِ، وَنَقِّ قَلْبِي مِنَ الخَطَايَا كَما نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَباعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَما باعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ، وَالمَأْثَمِ وَالمَغْرَمِ».

[طرفه في: ٨٣٢].

٤٨ ـ باب الدُّعاءِ بِكَثْرَةِ المَالِ مَعَ البَرَكَةِ

٦٣٧٨، ٦٣٧٩ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ

٦٣٧٥ ـ قوله: (وشر فتنة الفقر) وفي نسخة الشارح الطبع وشر فتنة القبر.

[48] Invoking Allah to increase one's property with blessing it

6378- Anas "Allah be pleased with him" narrated: My mother (Ommu'sulaim) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Please invoke good upon your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Increase his property and offspring; and bless him in all of what you have given him."

6379- The same previous narration.

[49] Invoking Allah to increase one's offspring with blessing it

6380- Anas "Allah be pleased with him" narrated: My mother (Ommu'sulaim) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Please invoke good upon your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Increase his property and offspring; and bless him in all of what you have given him."

6381- The same as above.

[50] One's invocation when asking Allah to guide him to choose the right action in all matters

6382- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to choose the right action (concerning any job or deed), in all matters, (Istikhara) as he taught us the Suras of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-Rak'a prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

[51] One's invocation while performing ablution

6383- Abu'burda narrated from Abu'moosa: The Messenger of Allah "Allah's blessing and peace be upon him" asked for water and performed ablution. Then he raised both his hands to the extent that I saw the whiteness of his armpits. He said: "O Allah! Forgive Obaid Abu'amer, and make him superior to many of your creatures on The Day of Judgement."

قَتادَةَ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيم أَنَّها قالَتْ: يا رَسُولَ اللّهِ، أَنَسٌ خادِمُكَ، ادْعُ اللّهَ لَهُ، قالَ: «اللَّهُمَّ أَكْثِرْ مالَهُ، وَوَلَدَهُ، وَبارِكْ لَهُ فِيما أَعْطَيتَهُ». وَعَنْ هِشامِ بْنِ زَيدٍ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ: مِثْلَهُ. [طرفه في: ١٩٨٢].

٤٩ ـ بابُ الدُّعاءِ بِكَثْرَةِ الوَلَدِ مَعَ البَرَكَةِ

٦٣٨٠، ٦٣٨١ ـ حدثنا أبو زيد، سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللّهُ عَنْهُ قالَ: قالَتْ أُمُّ سُلَيمٍ: أَنَسٌ خادِمُكَ، قالَ: «اللَّهُمَّ أَكْثِرْ مالَهُ، وَوَلَدَهُ، وَبارِكْ لَهُ فِيما أَعْطَيتَهُ».

[طرفه في: ١٩٨٢].

٥٠ ـ باب الدُّعاءِ عِنْدَ الاِسْتِخارَةِ

٦٣٨٢ ـ حدثنا مُطَرِّفُ بْنُ عَبْدِ اللّهِ أَبُو مُصْعَبٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي المَوالِ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُعَلِّمُنا الاِسْتِخارَةَ فِي الأُمُورِ كُلِّها، كالسُّورَةِ مِنَ القُرْآنِ: «إِذا هَمَّ بِالأَمْرِ، فَلْيَرْكَعْ رَكْعَتَينِ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعْلَمُ وَلا أَعْلَمُ، وَأَنْتَ عَلَّامُ الغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ خَيرٌ لِي فِي دِينِي وَمَعاشِي وَعاقِبَةِ أَمْرِي ـ أَوْ قالَ: فِي عاجِلِ أَمْرِي وَآجِلِهِ ـ فَاقْدُرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعاشِي وَعاقِبَةِ أَمْرِي ـ أَوْ قالَ: فِي عاجِلِ أَمْرِي وَآجِلِهِ ـ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الخَيرَ حَيثُ كانَ، ثُمَّ رَضِّنِي بِهِ، وَيُسَمِّي حاجَتَهُ». [طرفه في: ١١٦٢].

٥١ ـ بابُ الدُّعاءِ عِنْدَ الوُضُوءِ

٦٣٨٣ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيدِ بْنِ عَبْدِ اللّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قالَ: دَعا النَّبِيُّ ﷺ بِماءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيدٍ أَبِي عامِرٍ». وَرَأَيتُ بَياضَ إِبْطَيهِ، فَقالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». [طرفه في: ٢٨٨٤].

٥٢ ـ باب الدُّعاءِ إِذا عَلا عَقَبَةً

٦٣٨٤ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمانَ،

٦٣٨٢ ـ قوله: (ابن أبي الموال) بغير ياء جمع مولى واسمه زيد هـ. شارح.

ـ قوله: إذا هم أحدكم بالأمر سقط لفظ أحدكم من نسخة الشرح الطبع.

ـ ثم أرضني به نخ.

٦٣٨٤ ـ قوله: (اربعوا) بالوصل وفتح الموحدة أي ارفقوا ا هـ. شارح.

[52] One's invocation when coming up something

6384- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" (during Hajj). Whenever we went up a high place we used to magnify Allah saying: "Allah is Greater (Allahu Akbar)." Our voices used to rise, so The Prophet "Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything)." Then he came to me while I was saying: "There is neither might nor power except with Allah." He said to me: "O Abdullah Ibn Qais! Say: "There is neither might nor power except with Allah", for it is one of Paradise's treasures" (or) "Shall I guide you to a word which is one of Paradise's treasures? Say: "There is neither might nor power except with Allah"."

[53] One's invocation when coming down a valley

in this respect, Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: Whenever we came up, we would magnify Allah; and whenever we came down a valley we would glorify Allah.

[54] One's invocation when he wants to travel or return from a journey

6385- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates of (non-believers)."

[55] One's invoking good upon the married person

6386- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" noticed the effect of yellowish scent on Abdur'rahman Ibn Awf whom he asked: "What is the matter?" he answered: "I have got married." The Prophet "Allah's blessing and peace be upon him" said: "May Allah bless you! Make a wedding banquet even with a single sheep."

6387- Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Jaber! Have you got married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so as to play with her and she plays with you, and to amuse her and she amuses you?" I said: "My father died and left seven or nine girls (my sisters), and I dislike to marry a girl like them. For this

عَنْ أَبِي مُوسى رَضِيَ اللّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَكُنَّا إِذَا عَلَوْنا كَبَّرْنا، فَقالَ النَّبِيُّ ﷺ: «أَيُّها النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُم، فَإِنَّكُمْ لا تَدْعُونَ أَصَمَّ وَلا غائِباً، وَلاكِنْ تَدْعُونَ سَمِيعاً بَصِيراً». ثُمَّ أَتَى عَلَيَّ وَأَنا أَقُولُ في نَفْسِي: لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللّهِ، فَقالَ: «يا عَبْدَ اللّهِ بْنَ قَيسٍ، قُلْ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللّهِ، فَإِنَّها كَنْزٌ مِنْ كُنُوزِ الجَنَّةِ». أَوْ قالَ: «أَلا أَدُلُّكَ عَلَى كَلِمَةٍ هِيَ كَنْزٌ مِنْ كُنُوزِ الجَنَّةِ؟ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللّهِ». [طرفه في: ٢٩٩٢].

٥٣ ـ باب الدُّعاءِ إِذا هَبَطَ وادِياً

فيه حَدِيثُ جابِرٍ. [طرفه في: ٢٩٩٣].

٥٤ ـ باب الدُّعاءِ إِذا أَرادَ سَفَراً أَوْ رَجَعَ

٦٣٨٥ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما: أَنَّ رَسُولَ اللّهِ ﷺ كانَ إِذا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاثَ تَكْبِيراتٍ، ثُمَّ يَقُولُ: «لا إِلٰهَ إِلاَّ اللّهُ، وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ. آيِبُونَ تائِبُونَ عابِدُونَ، لِرَبِّنا حامِدُونَ. صَدَقَ اللّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزابَ وَحْدَهُ».

[طرفه في: ١٧٩٧].

٥٥ ـ باب الدُّعاءِ لِلْمُتَزَوِّجِ

٦٣٨٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: رَأى النَّبِيُّ ﷺ عَلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، فَقالَ: «مَهْيَمْ، أَوْ: مَهْ». قالَ: قالَ: تَزَوَّجْتُ امْرَأَةً عَلى وَزْنِ نَواةٍ مِنْ ذَهَبٍ، فَقالَ: «بارَكَ اللّهُ لَكَ، أَوْلِمْ وَلَوْ بِشاةٍ».

[طرفه في: ٢٠٤٩].

٦٣٨٧ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جابِرٍ رَضِيَ اللّهُ عَنْهُ قالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَناتٍ، فَتَزَوَّجْتُ امْرَأَةً، فَقالَ النَّبِيُّ ﷺ: «تَزَوَّجْتَ يا جابِرُ؟» قُلْتُ: نَعَمْ، قالَ: «بِكْراً أَمْ ثَيِّباً؟». قُلْتُ: ثَيِّباً، قالَ: «هَلاَّ جارِيَةً تُلاعِبُها وَتُلاعِبُكَ، أَوْ تُضاحِكُها وَتُضاحِكُكَ؟». قُلْتُ: هَلَكَ أَبِي فَتَرَكَ سَبْعَ أَوْ تِسْعَ بَناتٍ، فَكَرِهْتُ أَنْ أَجِيئَهُنَّ

٦٣٨٥ ـ قوله: (إذا قفل) أي إذا رجع.

ـ قوله: (شرف) أي مكان عالٍ.

٦٣٨٦ ـ قوله: (أثر صفرة) أي من الطيب الذي استعمله عند الزفاف.

ـ قوله: مهيم أي ما حالك وما شأنك.

ـ قوله: (أو مه) أي أو قال: مه وهو شكّ من الراوي وما استفهامية قلبت ألفها هاءً اهـ. عيني.

٦٣٨٧ ـ قوله: وتضاحكها كذا عند الشارح، وقال العيني أو تضاحكها بالشك من الراوي.

reason, I married a lady (matron) so as to look after them." On that he said: "May Allah bless you."

[56] One's invocation when having sexual intercourse with his wife

6388- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you says, while committing sexual intercourse with his wife: "O Allah! Let us be far from Satan; and let Satan be far from what you would give us", and then, he had, as a result of this meeting with his wife, a child, Satan, consequently should not harm this child."

[57] The Prophet's supplication: "O our lord! Give us in the world what is good" (The Heifer 201)

6389- Anas "Allah be pleased with him" reported: The most frequent invocation of The Prophet "Allah's blessing and peace be upon him" was: "O Allah, our Lord! Give us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire."

[58] Seeking refuge with Allah from the affliction of this world

6390- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" used to teach us those statements as writing used to be taught: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world. I seek refuge with you from the punishment of the grave."

[59] Repeating the invocation

6391- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him". So, he began to envisage that he did a thing, which he did not actually do. One day, he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me regarding the matter about which I asked him." I asked: "What is that, O Messenger of Allah?" he replied: "Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." He asked: "Where is it?" the other replied: "In the well of Dharwan." (It was a well in Banu'zuraiq's land)." So, The Prophet "Allah's blessing and peace be upon him" went out

بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيهِنَّ، قالَ: «فَبارَكَ اللَّهُ عَلَيكَ». لَمْ يَقُلِ ابْنُ عُيَينَةَ وَمُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمرٍو: «بارَكَ اللَّهُ عَلَيكَ». [طرفه في: ٤٤٣].

٥٦ - باب ما يَقُولُ إذا أَتَى أَهْلَهُ

٦٣٨٨ - حدّثنا عثمانُ بنُ أَبِي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرادَ أَنْ يَأْتِيَ أَهْلَهُ قالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيطانَ، وَجَنِّبِ الشَّيطانَ ما رَزَقْتَنا، فَإِنَّهُ إِنْ يُقَدَّرْ بَينَهُما وَلَدٌ في ذلكَ، لَمْ يَضُرَّهُ شَيطانٌ أَبَداً».
[طرفه في: ١٤١].

٥٧ - باب قَوْلِ النَّبِيِّ ﷺ: ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً﴾ [البقرة: ٢٠١]

٦٣٨٩ - حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: كانَ أَكْثَرُ دُعاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ رَبَّنَا آتِنا في الدُّنْيَا حَسَنَةً، وَفي الآخِرَةِ حَسَنَةً، وَقِنَا عَذابَ النَّارِ».
[طرفه في: ٤٥٢٢].

٥٨ - باب التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيَا

٦٣٩٠ - حدّثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنا عَبِيدَةُ بْنُ حُمَيدٍ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُعَلِّمُنا هؤُلاءِ الكَلِماتِ، كما تُعَلَّمُ الكِتابَةُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ البُخْلِ، وَأَعُوذُ بِكَ مِنَ الجُبْنِ، وَأَعُوذُ بِكَ أَنْ نُرَدَّ إِلَى أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذابِ القَبْرِ». [طرفه في: ٢٨٢٢].

٥٩ - باب تَكْرِيرِ الدُّعاءِ

٦٣٩١ - حدّثنا إِبْراهِيمُ بْنُ مُنْذِرٍ: حَدَّثَنا أَنَسُ بْنُ عِياضٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ رَسُولَ اللَّهِ ﷺ طُبَّ، حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيهِ قَدْ صَنَعَ الشَّيءَ وَما صَنَعَهُ، وَإِنَّهُ دَعا رَبَّهُ، ثُمَّ قالَ: «أَشَعَرْتِ أَنَّ اللَّهَ قَدْ أَفْتانِي فِيما اسْتَفْتَيتُهُ فِيهِ»؟ فَقالَتْ عائِشَةُ: فَما ذاكَ يا رَسُولَ اللَّهِ؟ قالَ: «جاءَنِي رَجُلانِ، فَجَلَسَ أَحَدُهُما عِنْدَ رَأْسِي، وَالآخَرُ عِنْدَ رِجْلَيَّ، فَقالَ أَحَدُهُما لِصاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: مَنْ طَبَّهُ؟ قالَ: لَبِيدُ بْنُ الأَعْصَمِ، قالَ: فِيما ذا؟ قالَ: فِي مُشْطٍ وَمُشاطَةٍ وَجُفِّ طَلْعَةٍ، قالَ: فَأَينَ هُوَ؟ قالَ: فِي ذَرْوانَ. وَذَرْوانُ بِئْرٌ في بَنِي زُرَيقٍ، قالَتْ: فَأَتاها رَسُولُ اللَّهِ ﷺ ثُمَّ رَجَعَ إِلى عائِشَةَ، فَقالَ:

٦٣٩٠ - كما يعلم الكتاب نحـ.

٦٣٩١ - قوله: (طب) أي سحر و(مطبوب) و(طبه) سحره ا هـ.

- قوله: (ومشاطة) وهو ما يخرج من الشعر بالمشط وجف طلعة هو وعاء طلع النخلة.

towards the well. Then he returned and said to me: "By Allah! Its water is as red as the infusion of Henna leaves, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked out of the pollen skin?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people."

[60] Invoking evil against unbelievers

in this respect, Ibn Mas'ood narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Help me against them (the pagans) with seven famine years as those of Joseph." He also said: "O Allah! Punish Abu'jahl!"

Ibn Omar reported: The Prophet "Allah's blessing and peace be upon him" invoked Allah in the prayer saying: "O Allah! Curse so-and-so, and so-and-so!" He kept on doing so until Allah Almighty revealed: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers." (Al Imran 128)

6392- Abdullah Ibn Abu'awfa "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" invoked evil upon the (pagans on the Day of The) Confederates, saying: "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat the Confederates, O Allah, defeat and shake them."

6393- Abu'huraira "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" said" Allah hears those who praise him", in the last Rak'a of Isha prayer, he would invoke Allah (for some people): "O Allah! Save Aiyyash Ibn Abu'rabie'a, Al'walid Ibn Al'walid, Salama Ibn Hesham, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph."

6394- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment of some people known as The Reciters who were killed. I never saw The Messenger of Allah "Allah's blessing and peace be upon him" more sorry and sad than he was at that time. The Messenger of Allah "Allah's blessing and peace be upon him" did The Qunut in the Fajr prayer for a month, saying: "(The tribe of) Osaiyya disobeyed Allah and His Messenger."

«وَاللَّهِ لَكَأَنَّ ماءَهَا نُقَاعَةُ الحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُؤُسُ الشَّيَاطِينِ». قالَتْ: فَأَتَى رَسُولُ اللَّهِ ﷺ فَأَخْبَرَهَا عَنِ البِئْرِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ فَهَلَّا أَخْرَجْتَهُ؟ قَالَ: «أَمَّا أَنَا فَقَدْ شَفَانِيَ اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا». زَادَ عِيسَى بْنُ يُونُسَ وَاللَّيْثُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ النَّبِيُّ ﷺ، فَدَعَا وَدَعَا، وَسَاقَ الحَدِيثَ.

[طرفه في: ٣١٧٥].

٦٠ ـ بابُ الدُّعاءِ عَلَى المُشْرِكِينَ

وَقالَ ابْنُ مَسْعُودٍ: قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». وَقالَ: «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ» وَقالَ ابْنُ عُمَرَ دَعَا النَّبِيُّ ﷺ فِي الصَّلَاةِ: «اللَّهُمَّ العَنْ فُلَاناً وَفُلَاناً». حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

٦٣٩٢ ـ حدّثنا ابْنُ سَلَامٍ: أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، قالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الأَحْزَابِ، فَقَالَ: «اللَّهُمَّ مُنْزِلَ الكِتَابِ، سَرِيعَ الحِسَابِ، اهْزِمِ الأَحْزَابَ، اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[طرفه في: ٢٩٣٣].

٦٣٩٣ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فِي الرَّكْعَةِ الآخِرَةِ مِنْ صَلَاةِ العِشَاءِ قَنَتَ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ».

[طرفه في: ٧٩٧].

٦٣٩٤ ـ حدّثنا الحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقَالُ لَهُمُ القُرَّاءُ فَأُصِيبُوا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَنَتَ شَهْراً فِي صَلَاةِ الفَجْرِ، وَيَقُولُ: «إِنَّ عُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ».

[طرفه في: ١٠٠١].

٦٣٩٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كانَ اليَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ ﷺ يَقُولُونَ: السَّامُ

ـ قوله: (نقاعة) وهو الماء الذي ينقع فيه الحناء.

ـ قوله: (زاد عيسى بن يونس) أي على الحديث المذكور ومضت زيادته موصولة في الطب. ا هـ. من العيني.

٦٣٩٤ ـ قوله: وجد أي حزن حزناً شديداً (عيني).

6395- A'isha "Allah be pleased with her" reported: A group of Jews greeted The Prophet "Allah's blessing and peace be upon him" saying: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear what I said (in reply to them): "The same be upon you"?"

6396- Ali "Allah be pleased with him" narrated: On the day of the battle of The Confederates, we were with The Messenger of Allah "Allah's blessing and peace be upon him" who said: "O Allah! Fill their (unbelievers) homes and graves with fire since they occupied us so much that we did not perform the middle (Asr) prayer till the sun set."

[61] One's invoking Allah to guide the unbelievers (to the right path)

6397- Abu'huraira "Allah be pleased with him" reported: Tufail Ibn Amr Ad'dawsi came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The people of the tribe of Daws disobeyed and refused to follow you; so invoke Allah against them." The people thought that he (The Prophet) would invoke Allah against them. The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Give guidance to the people of Daws, and let them embrace Islam."

[62] The Prophet's supplication: O Allah! Forgive for me what I did earlier and what I would do later

6398- Abu'moosa "Allah be pleased with him" used to supplicate Allah as saying: "O Allah! Forgive for me my mistakes, ignorance, exaggeration in all matters, and what you know better of myself than me. O Allah! Forgive my mistakes, my ignorance, and what is intentional and trivial (of my bad deeds). Forgive all of these things, which I did. O Allah! Forgive for me whatever (sins) I did earlier and whatever (sins) I would do later; forgive for me whatever (sins) I did secretly and whatever (sins) I did openly. You are the one who brings forward and brings backward whomever you wished; and you have power over all things."

6399- Abu'moosa "Allah be pleased with him" used to supplicate Allah as saying: "O Allah! Forgive for me my mistakes, ignorance, exaggeration in all matters, and what you know better of myself than me. O Allah! Forgive for me what is trivial and what is important, forgive for me my mistakes and what is intentional (of bad deeds) and (forgive) all those things I did."

عَلَيك، فَفَطِنَتْ عائِشَةُ إِلَى قَوْلِهِم، فَقالَتْ: عَلَيكُمُ السَّامُ وَاللَّعْنَةُ، فَقالَ النَّبِيُّ ﷺ: «مَهْلاً يا عائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفقَ في الأَمْرِ كُلِّه» فَقالَتْ: يا نَبِيَّ اللَّه، أَوَلَمْ تَسْمَعْ ما يَقُولُونَ؟ قالَ: «أَوَلَمْ تَسْمَعِي أَرُدُّ ذلِكِ عَلَيهِمْ، فَأَقُولُ: وَعَلَيكُم».

[طرفه في: ٢٩٣٥].

٦٣٩٦ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا الأَنْصارِيُّ: حَدَّثَنا هِشامُ بْنُ حَسَّانَ: حَدَّثَنا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنا عَبِيدَةُ: حَدَّثَنا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الخَنْدَقِ، فَقالَ: «مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ناراً، كما شَغَلُونا عَنْ صَلاةِ الوُسْطى حَتَّى غابَتِ الشَّمْسُ». وَهْيَ صَلاةُ العَصْرِ.

[طرفه في: ٢٩٣١].

٦١ ـ باب الدُّعاءِ لِلمُشْرِكِين

٦٣٩٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ الطُّفَيلُ بْنُ عَمْرٍو عَلى رَسُولِ اللَّهِ ﷺ فَقالَ: يا رَسُولَ اللَّهِ، إِنَّ دَوْساً قَدْ عَصَتْ وَأَبَتْ فادْعُ اللَّهَ عَلَيها، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيهِمْ، فَقالَ: «اللَّهُمَّ اهْدِ دَوْساً وَأْتِ بِهِمْ». [طرفه في: ٢٩٣٧].

٦٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ اغْفِرْ لِي ما قَدَّمْتُ وَما أَخَّرْتُ»

٦٣٩٨ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ المَلِكِ بْنُ صَبَّاحٍ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ ابْنِ أَبِي مُوسى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَدْعُو بِهذا الدُّعاءِ: «رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرافِي فِي أَمْرِي كُلِّهِ، وَما أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي خَطايايَ، وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلُّ ذلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي ما قَدَّمْتُ وَما أَخَّرْتُ، وَما أَسْرَرْتُ وَما أَعْلَنْتُ، أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ، وَأَنْتَ عَلى كُلِّ شَيْءٍ قَدِيرٌ». وَقالَ عُبَيدُ اللَّهِ بْنُ مُعاذٍ: وَحَدَّثَنا أَبِي: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٦٣٩٨ طرفه في: ٦٣٩٩].

٦٣٩٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ عَبْدِ المَجِيدِ: حَدَّثَنا إِسْرائِيلُ: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسى، وَأَبِي بُرْدَةَ ـ أَحْسِبُهُ ـ عَنْ أَبِي مُوسى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَدْعُو: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرافِي فِي أَمْرِي، وَما أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطايَ وَعَمْدِي، وَكُلُّ ذلِكَ عِنْدِي». [طرفه في: ٦٣٩٨].

٦٣٩٦ ـ قوله: صلاة الوسطى ولأبي ذرّ عن الحموي والمستملي عن الصلاة الوسطى (شارح).

[63] One's invocation at the very moment (of response) on Friday

6400- Abu'huraira "Allah be pleased with him" told: Abul'qasim "Allah's blessing and peace be upon him" talked about Friday and said: "There is a certain hour on Friday. If a Muslim gets it while praying and asks for good from Allah, then Allah will definitely meet his demand." And he (The Prophet) pointed out to the shortness of that time with his hands.

[64] The Prophet's saying: "My invocation against Jews would be responded to; and theirs against me would not be responded to (by Allah)

6401- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." I replied: "Upon you be death, Allah's curse and anger." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Be kind and lenient and do not use bad and harsh language." I said: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear what I said (in reply to them): "The same be upon you"? My invocation against them would be responded to; and theirs against me would not be responded to (by Allah)."

[65] Saying Amen

6402- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Say "amen" if the Imam says it, for angels say it; and if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

[66] The virtue of one's saying: "There is no God but Allah"

6403- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who said: "There is no God but Allah, the only one, with whom there is no partner, to whom be praise and dominion. He has power over all things" one hundred times a day, will get the same reward of manumitting ten slaves. One hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts. It (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than him."

٦٣ ـ باب الدُّعاءِ في السَّاعَةِ الَّتِي فِي يَوْمِ الجُمُعَةِ

٦٤٠٠ ـ حدّثنا مُسدَّدٌ: حَدَّثَنا إِسماعيلُ بنُ إِبْرَاهِيمَ: أَخبَرَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ أَبُو القَاسِمِ ﷺ: «في الجُمُعَةِ ساعَةٌ لاَ يُوَافِقُهَا مُسْلِمٌ، وَهو قائِمٌ يُصلِّي يَسأَلُ خَيراً إِلاّ أَعطاهُ». وقالَ بِيَدِهِ، قُلنا: يُقَلِّلُهَا، يُزَهِّدُهَا.

[طرفه في: ٩٣٥].

٦٤ ـ باب قَوْلِ النَّبِيِّ ﷺ: «يُسْتَجَاب لَنَا في اليَهُودِ، وَلاَ يُستَجَاب لَهُمْ فِينا»

٦٤٠١ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ اليَهُودَ أَتَوُا النَّبِيَّ ﷺ فَقالُوا: السَّامُ عَلَيكَ، قالَ: «وَعَلَيكُمْ». فَقالَتْ عائِشَةُ: السَّامُ عَلَيكُمْ، وَلَعَنَكُمُ اللهُ وَغَضِبَ عَلَيكُمْ، فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائِشَةُ، عَلَيكِ بِالرِّفْقِ، وَإِيَّاكِ وَالعُنْفَ أَوِ الفُحْشَ». قالَتْ: أَوَلَمْ تَسْمَعْ ما قالُوا؟ قالَ: «أَوَ لَمْ تَسْمَعِي ما قُلتُ: رَدَدْتُ عَلَيهِمْ، فَيُسْتَجَاب لِي فِيهِمْ، وَلاَ يُسْتَجَاب لَهُمْ فِيَّ».

[طرفه في: ٢٩٣٥].

٦٥ ـ باب التَّأْمِين

٦٤٠٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفيانُ: قالَ الزُّهْرِيُّ: حَدَّثَنَاهُ عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَمَّنَ القَارِيءُ فَأَمِّنُوا، فَإِنَّ المَلاَئِكَةَ تُؤَمِّنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ المَلاَئِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

[طرفه في: ٧٨٠].

٦٦ ـ باب فَضْلِ التَّهْلِيل

٦٤٠٣ ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: لا إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، في يَوْمٍ مِئَةَ مَرَّةٍ، كانَتْ لَهُ عَدْلَ عَشْرِ رِقابٍ، وَكُتِبَ لَهُ مِئَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِئَةُ سَيِّئَةٍ، وَكانَتْ لَهُ حِرْزاً مِنَ الشَّيطَانِ يَوْمَهُ ذٰلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفضَلَ مِمَّا جاءَ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ».

[طرفه في: ٣٢٩٣].

٦٤٠٤ ـ حدّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عُمَرُ بْنُ أَبِي زائِدَةَ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ مَيمُونٍ قالَ: «مَنْ قالَ عَشْراً كانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ

٦٤٠٠ ـ قوله: (وقال) أي أشار عليه الصلاة والسلام (بيده) إلى أنها ساعة لطيفة ا هـ. شارح.

٦٤٠٤ ـ قوله: (قوله عن النبي) سقط عن النبي لأبي ذرّ ا هـ. شارح.

6404- Amr Ibn Maimun narrated from Abdur'rahman Ibn Abu'laila from Abu'aiyub Al'ansari "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" said: "If any of you said it (the previous supplication) ten times a day, he would be given the same reward of manumitting one slave of Ishmael's descendants."

[67] The virtue of glorifying Allah

6405- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who said: "Glory be to Allah, with Whose praise (I celebrate Him)" one hundred times a day, would have all of his sins forgiven, even if they were as much as the sea's foam."

6406- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There are two words, though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's balance, and so much dearer to The Most Gracious (Allah). They are: "Glorified be Allah , by whose praise (I glory Him)! Glorified be Allah, the great"."

[68] The virtue of celebrating Allah's praises and glories

6407- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."

6408- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. Whenever they find some people celebrating the Praises of Allah, they would call each other, saying: "Come to the item of your pursuit."" He added: "Then the angels will encircle them with their wings up to the nearest sky." He added: "(after those people celebrate the Praises of Allah, and the angels go back), their Lord will ask them, though He knows better than them: "What do my slaves say?" The angels will reply: "They say: "Glorified be Allah! Allah is greater! Praise be to Allah!""" Allah then

وَلَدِ إِسْمَاعِيلَ». قالَ عُمَرُ ابْنُ أَبِي زَائِدَةَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ: مِثْلَهُ. فَقُلْتُ لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ، فَأَتَيْتُ عَمْرَو ابْنَ مَيْمُونٍ، فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنِ ابْنِ أَبِي لَيْلَى، فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ. وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ قَوْلَهُ، عَنِ النَّبِيِّ ﷺ. وَقَالَ مُوسَى: حَدَّثَنَا وُهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ. وَقَالَ إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنِ الرَّبِيعِ قَوْلَهُ. وَقَالَ آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ هِلَالَ بْنَ يَسَافٍ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، وَعَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ قَوْلَهُ. وَقَالَ الْأَعْمَشُ وَحُصَيْنٌ عَنْ هِلَالٍ، عَنِ الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ قَوْلَهُ. وَرَوَاهُ أَبُو مُحَمَّدٍ الْحَضْرَمِيُّ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ.

٦٧ ـ باب فَضْلِ التَّسْبِيحِ

٦٤٠٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِئَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

٦٤٠٦ ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[الحديث ٦٤٠٦ ـ طرفاه في: ٦٦٨٢، ٧٥٦٣].

٦٨ ـ باب فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

٦٤٠٧ ـ حدّثنا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ».

٦٤٠٨ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ، تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ: قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ مِنْهُمْ، مَا يَقُولُ عِبَادِي؟ قَالُوا: يَقُولُونَ:

٦٤٠٥ ـ قوله (حطت خطاياه) وفي الشرح المطبوع: حطت عنه خطاياه.

٦٤٠٨ ـ لا يشقى جليسهم نخ.

will say: “Did they see me?” The angels will reply: “No! By Allah, they didn't see you.” Allah will say: “What would it be if they saw me?” The angels will reply:” If they saw you, they would worship you more devoutly, celebrate Your Glory more deeply, and deem you free from any resemblance to anything more often.” Allah will say(to the angels): “What do they ask me for?” The angels will reply: “They ask you for Paradise.” Allah will say(to the angels): “Did they see it?” The angels will say: “No! By Allah, O Lord! They did not see it.” Allah will say: “What would it be if they saw it?” The angels will say: “If they saw it, they would have greater covetousness for it, would seek for it with greater zeal, and would have greater desire for it.” Allah will say: “From what do they seek refuge?” The angels will reply: “They seek refuge from the (Hell) Fire.” Allah will say: “Did they see it?” The angels will say: “No By Allah, O Lord! They did not see it.” Allah will say: “What would it be if they saw it?” The angels will say: “If they saw it they would escape from it much more extremely, and would have extreme fear from it.” Then Allah will say: “I make you witnesses that I have forgiven them."” Allah's Apostle "Allah's blessing and peace be upon him" added: "One of the angels will say: “There was so-and-so amongst them, and he was not one of them, but he had just come for some need.” Allah will say: “They are those people whose companions will not be reduced to misery."”

[69] The virtue of saying: “There is neither might nor power except with Allah”

6409- Abu’moosa “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” started coming up a high place when a man ascended it and shouted: “There is no God but Allah! Allah is greater!” The Messenger of Allah “Allah’s blessing and peace be upon him” was riding his mule. The Prophet "Allah's blessing and peace be upon him" said: "You are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything).” Then he said to me: “O Abu’moosa (or) O Abdullah Ibn Qais! Shall I guide you to a word which is one of Paradise’s treasures?” I said: “Yes.” He said: “ Say: “There is neither might nor power except with Allah”.”

[70] Allah has one hundred names minus one

6410- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has ninety-nine names, i.e. One-hundred minus one, and whoever keeps them (knows their meanings and rightly acted upon them) will go to Paradise. Indeed, Allah is one, and loves the odd numbers.”

[71] Preaching to the people at intervals

6411- Shaqiq narrated: While we were waiting for Abdullah, Yazid Ibn Mo’awiya came to whom I said : "Will you sit down?" He said: “No, but I will go into the house (of Abdullah) and let your companion (Abdullah) get

يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ، قالَ: فَيَقُولُ: هَل رَأَوْنِي؟ قالَ: فَيَقُولُونَ: لا وَاللَّهِ ما رَأَوْكَ، قالَ: فَيَقُولُ: وكَيفَ لَوْ رَأَوْنِي؟ قالَ: يَقُولُونَ: لَوْ رَأَوْكَ كانُوا أَشَدَّ لَكَ عِبادَةً، وَأَشَدَّ لَكَ تَمْجِيداً وأَكْثَرَ لَكَ تَسْبِيحاً، قالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قالَ: يَسْأَلُونَكَ الجَنَّةَ، قالَ: يَقُولُ: وَهَل رَأَوْهَا؟ قالَ: يَقُولُونَ: لا وَاللَّهِ يا رَبِّ ما رَأَوْهَا. قالَ: يَقُولُ: فَكَيفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كانُوا أَشَدَّ عَلَيهَا حِرْصاً، وَأَشَدَّ لَهَا طَلَباً، وَأَعْظَمَ فِيهَا رَغْبَةً، قالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قالَ: يَقُولُونَ: مِنَ النَّارِ، قالَ: يَقُولُ: وَهَل رَأَوْهَا؟ قالَ: يَقُولُونَ: لاَ وَاللَّهِ ما رَأَوْهَا، قالَ: يَقُولُ: فَكَيفَ لَوْ رَأَوْهَا؟ قالَ: يَقُولُونَ: لَوْ رَأَوْهَا كانُوا أَشَدَّ مِنْهَا فِرَاراً، وَأَشَدَّ لَهَا مَخَافَةً، قالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ: قالَ: يَقُولُ مَلَكٌ مِنَ المَلاَئِكَةِ: فِيهِمْ فُلاَنٌ لَيسَ مِنْهُمْ، إِنَمَا جاءَ لِحَاجَةٍ! قالَ: هُمُ الجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ». رَوَاهُ شُعْبَةُ، عَنِ الأَعْمَشِ، وَلَمْ يَرْفَعْهُ. وَرَوَاهُ سُهَيلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

٦٩ ـ باب قَوْلِ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

٦٤٠٩ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُلَيمانُ التَّيمِيُّ، عَنْ أَبِي عُثْمانَ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ قالَ: أَخَذَ النَّبِيُّ ﷺ في عَقَبَةٍ، أَوْ قالَ: في ثَنِيَّةٍ، قالَ: فَلَمَّا عَلاَ عَلَيهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ: لاَ إِلٰهَ إِلا اللَّهُ وَاللَّهُ أَكْبَرُ، قالَ: وَرَسُولُ اللَّهِ ﷺ عَلَى بَغْلَتِهِ، قالَ: «فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غائِباً». ثُمَّ قالَ: «يَا أَبَا مُوسى، أَوْ: يَا عَبْدَ اللَّهِ، أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ الجَنَّةِ؟». قُلتُ: بَلَى، قالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

[طرفه في: ٢٩٩٢].

٧٠ ـ بابٌ لِلَّهِ مِئَةُ اسْمٍ غَيرَ وَاحِدٍ

٦٤١٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قالَ: حَفِظْنَاهُ مِنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رِوَايَةً، قالَ: «لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْماً، مِئَةٌ إِلاَّ وَاحِداً، لاَ يَحْفَظُهَا أَحَدٌ إِلاَّ دَخَلَ الجَنَّةَ، وَهْوَ وَتْرٌ يُحِبُّ الوَتْرَ».

[طرفه في: ٢٧٣٦].

٧١ ـ باب المَوْعِظَةِ سَاعَةً بَعْدَ سَاعَةٍ

٦٤١١ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي شَقِيقٌ قالَ: كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ إِذْ جاءَ يَزِيدُ بْنُ مُعَاوِيَةَ، فَقُلنَا: أَلاَ تَجْلِسُ؟ قالَ: لاَ، وَلكِنْ أَدْخُلُ فَأُخْرِجُ

باب ٧٠ ـ غير واحدة نخ.

٦٤١٠ ـ إلاّ واحدة نخ.

٦٤١١ ـ قوله: عبد الله يعني ابن مسعود. وقوله: يزيد بن معاوية هو الكوفيّ التابعيّ الثقة العابد قتل غازياً

out to you. If he does not, I will come out and sit (with you)." Then Abdullah came out, holding the hand of Yazid. Addressed us, he said: “I know that you are gathering here, but what prevents me from coming out to you, is that The Messenger of Allah “Allah’s blessing and peace be upon him” used to preach to us at intervals during the days, for fear that we might get bored."

إِلَيكُمْ صاحِبَكُمْ وَإِلاَّ جِئْتُ أَنَا فَجَلَسْتُ، فَخَرجَ عَبْدُ اللّهِ وَهْوَ آخِذٌ بِيَدِهِ، فَقَامَ عَلَينا فَقالَ: أَمَا إِنِّي أُخْبَرُ بِمَكانِكُم، وَلكِنَّهُ يَمْنَعُنِي مِنَ الخُرُوجِ إِلَيكُمْ: أَنَّ رَسُولَ اللّهِ ﷺ كانَ يَتَخَوَّلُنا بِالمَوْعِظَةِ في الأَيَّام، كَرَاهِيَةَ السَّآمَةِ عَلَينا.

[طرفه في: ٦٨].

بفارس كان في خلافة عثمان رضي الله تعالى عنه وليس له في الصحيحين ذكر إلاّ في هذا الموضع ا هـ. من العيني.

ـ قوله: أُخبر على صيغة المجهول كما في البدر العينيّ وسها القسطلاني في قوله: بفتح الهمزة.

(81) The Book of Riqaq

[1] The Prophet's saying: "There is no real life but this of the hereafter"

6412- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are two blessings which many people lose: (They are) Health and free time for doing good."

6413- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! There is no real life but this of the hereafter; so, do good to The Ansar and The Emigrants."

6414- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the (Holy Battle of The) Trench. He was digging while we were carrying away the earth on our backs. The Messenger of Allah "Allah's blessing and peace be upon him" looked at us and said: "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

[2] The example of this world in comparison to the hereafter

and Allah's saying: "Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?" (The Iron "Al'hadid" 20)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٨١ ـ كِتَابُ الرِّقَاقِ

١ ـ باب ما جاء في الرِّقاقِ وأنْ لا عَيشَ إلاَّ عَيشُ الآخرةِ

٦٤١٢ ـ حدثنا المَكيُّ بنُ إبراهيمَ: أخبرَنا عبدُ الله بنُ سعيدٍ، هُوَ ابنُ أبي هِنْدٍ، عن أبيه، عن ابنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: قالَ النَّبيُّ ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصحةُ والفَراغُ». قالَ عبَّاسٌ العَنْبَريُّ: حَدَّثَنَا صَفوانُ بْنُ عِيسى، عَنْ عَبْدِ اللَّهِ بْنِ سعيدِ بْنِ أبي هِنْدٍ، عَنْ أبيه: سمعتُ ابنَ عبَّاسٍ، عن النَّبيِّ ﷺ: مِثْلَهُ.

٦٤١٣ ـ حدثنا محمدُ بنُ بشَّارٍ: حدثنا غُندرٌ: حدَّثنا شُعبةُ، عن مُعاويةَ بنِ قُرَّةَ، عن أنسٍ، عنِ النَّبيِّ ﷺ قالَ: «اللَّهُمَّ لا عَيشَ إلاَّ عَيشُ الآخِرَهْ. فَأَصْلِحِ الأَنْصارَ وَالمُهَاجِرَهْ».

[طرفه في: ٢٨٣٤].

٦٤١٤ ـ حدثني أحمدُ بنُ المِقْدامِ: حَدَّثَنَا الفُضيلُ بْنُ سُلَيمانَ: حَدَّثَنَا أبو حازمٍ: حَدَّثَنَا سهلُ بْنُ سعْدٍ السَّاعِدِيُّ: كُنَّا مَعَ رَسولِ اللهِ ﷺ في الخَنْدَقِ، وهُوَ يَحْفِرُ ونحْنُ نَنْقُلُ التُّرابَ، ويَمُرُّ بنَا، فَقالَ: «اللَّهُمَّ لا عَيشَ إلاَّ عَيشُ الآخِرَهْ. فاغْفِرْ للأَنْصارِ وَالمُهاجِرَهْ». تابعَهُ سَهلُ بْنُ سَعْدٍ، عَنِ النَّبيِّ ﷺ مِثْلَهُ.

[طرفه في: ٣٧٩٧].

٢ ـ باب مَثَلِ الدُّنْيا في الآخِرةِ

وَقَوْلِه تَعَالَى: ﴿أَنَّما الحَيَاةُ الدُّنْيا لَعِبٌ وَلَهْوٌ وزِينَةٌ وتَفَاخُرٌ بَينَكُمْ وتَكاثُرٌ في الأَمْوالِ والأَوْلادِ كَمَثَلِ غَيثٍ أعْجبَ الكُفَّار نَباتُه ثُمَّ يَهيجُ فَتَراهُ مُصْفَرًا ثُمَّ يَكُونُ حُطاماً وفي الآخرةِ عَذابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللهِ وَرِضْوَانٌ وَما الحَيَاةُ الدُّنْيَا إلاَّ مَتَاعُ الغُرُورِ﴾ [الحديد: ٢٠].

٦٤١٥ ـ حدثنا عبدُ الله بنُ مسلمةَ: حدثنا عبدُ العزيزِ بنُ أبي حازمٍ، عن أبيه، عن

كتاب ٨١ ـ بسم الله الرحمن الرحيم كتاب الرقاق. باب ما جاء في الصحة والفراغ ولا عيش إلا عيش الآخرة نخـ.

٦٤١٣ ـ قوله: (المهاجره) بكسر الجيم وسكون الراء كهاء الآخرة كذا في الشارح.

6415- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which is traveled by a slave (of Allah) in Allah's Cause is better than the world and whatever is on its surface."

[3] The Prophet's saying: "Be in this world as if you were a stranger"

6416- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" took hold of my shoulder and said: "Be in this world as if you were a stranger or a traveller." Ibn Omar used to say: "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening. Take from your health for your sickness, and from your life for your death."

[4] One's relentless hope

And Allah's saying: "Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but good and chattels of deception." (Al Imran 185)

He further said: "Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)." (Al'hijr 3)

Ali said: "The world set out, turning away, while the hereafter set out, coming, and for each of which, there are people. So, be of the people of the hereafter, and do not be of those of the world. Indeed, today (in this world) there are deeds and there are no accounts (for them), while in the hereafter, there will be only accounts and there will be no deeds (one could do)."

6417- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" drew a square in the middle of which he drew a line, letting it extend outside the square. Then he drew several small lines attached to that central line, and said: "This is the human being, and this (square) in his lease of life, encircles (or has encircled) him from all sides. This (line), which is outside (the square), is his hope. These small lines are the calamities and troubles (which may befall him). If one misses him, another will snap him, and if the other misses him, a third will snap him."

6418- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" drew a few lines and said: "This is (man's) hope, and that is the instant of his death. While he is in this state (of hope), the nearer line (death) comes to Him."

[5] Whoever reached his sixty would not be excused by Allah

this is in view of Allah's saying: "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner Came to you." (Fatir 37)

سَهْلٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَوْضِعُ سَوْطٍ في الجَنَّةِ خَيرٌ مِنَ الدُّنْيَا وَما فِيهَا، وَلَغَدْوَةٌ في سَبِيلِ اللّهِ أَوْ رَوْحَةٌ خَيرٌ مِنَ الدُّنْيَا وَما فِيهَا».

[طرفه في: ٢٧٩٤].

٣ ـ باب قَوْلِ النَّبِيِّ ﷺ: «كُنْ في الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عابِرُ سَبِيلٍ»

٦٤١٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو المُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيمانَ الأَعْمَشِ قالَ: حَدَّثَنِي مُجاهِدٌ، عَنْ عَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا قالَ: أَخذَ رَسُولُ اللّهِ ﷺ بِمَنْكِبي فَقالَ: «كُنْ في الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عابِرُ سَبِيلٍ». وَكانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمسيت فَلا تَنْتَظِرِ الصَّباحَ، وَإِذَا أَصبحت فَلا تَنْتَظِرِ المَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

٤ ـ بابٌ في الأَمَلِ وَطُولِهِ

وَقَوْلِ اللّهِ تَعَالَى: ﴿فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فَازَ وَما الحَياةُ الدُّنْيَا إِلاَّ مَتَاعُ الغُرُورِ﴾ [آل عمران: ١٨٥]. ﴿ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾ [الحجر: ٣]. وَقَالَ عَلِيٌّ: ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الآخِرَةُ مُقْبِلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُما بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الآخِرَةِ، وَلاَ تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ اليَوْمَ عَمَلٌ وَلا حِسَابَ، وَغَداً حِسَابٌ وَلاَ عَمَلٌ. ﴿بِمُزَحْزِحِهِ﴾ [البقرة: ٩٦] بِمُبَاعِدِهِ.

٦٤١٧ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا يَحْيى، عَنْ سُفْيَانَ قالَ: حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيمٍ، عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُ قالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعاً، وَخَطَّ خَطًّا في الوَسَطِ خَارِجاً مِنْهُ، وَخَطَّ خُطَطاً صِغَاراً إِلى هذا الَّذِي في الوَسَطِ مِنْ جَانِبِهِ الَّذِي في الوَسَطِ، وَقالَ: «هذا الإِنْسانُ، وَهذا أَجَلُهُ مُحِيطٌ بِهِ ـ أَوْ: قَدْ أَحاطَ بِهِ ـ وَهذا الَّذِي هُوَ خارِجٌ أَمَلُهُ، وَهذِهِ الخُطَطُ الصِّغَارُ الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هذا، نَهَشَهُ هذا، وَإِنْ أَخْطَأَهُ هذا، نَهَشَهُ هذا».

٦٤١٨ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قالَ: خَطَّ النَّبِيُّ ﷺ خُطُوطاً، فَقَالَ: «هذا الأَمَلُ وَهذا أَجَلُهُ، فَبَيْنَما هُوَ كَذلِكَ إِذْ جاءَهُ الخَطُّ الأَقْرَبُ».

٥ ـ بابٌ مَنْ بَلَغَ سِتِّينَ سَنَةً، فَقَدْ أَعْذَرَ اللّهُ إِلَيهِ في العُمُرِ

لِقَوْلِهِ: ﴿أَوَلَمْ نُعَمِّرْكُمْ ما يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجاءَكُمُ النَّذِيرُ﴾ [فاطر: ٣٧].

٦٤١٦ ـ قوله: إذا أمسيت الخ، أي سر دائماً ولا تفتر عن السير ساعة فإنك إن قصرت في السير ساعة انقطعت عن المقصود.

باب ٥ ـ قوله: (وجاءكم النذير) وجد في بعض النسخ زيادة يعني الشيب.

6419- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

6420- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The heart of an old man remains young in two respects: his love for the world (specially its wealth, amusements and luxuries), and his incessant hope."

6421- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The son of Adam grows old and so do two (desires) with him: love for wealth and a long life."

[6] One's deed to have Allah's good pleasure

6422- Mahmud Ibn Ar'rabie "Allah be pleased with him" who pretended that he remembered The Prophet "Allah's blessing and peace be upon him", and remembered also that he (The Prophet) took water from a bucket with his mouth and threw it on his face, narrated:...

6423- He (Mahmud) narrated that he had heard Itban Ibn Malik Al'ansari "Allah be pleased with him" saying: Allah's Apostle "Allah's blessing and peace be upon him" came to me and said: "If anybody, who has said: "There is no God but Allah", sincerely, with the intention to win Allah's Pleasure, comes on the Day of Judgement, Allah will make the Hell-Fire forbidden for him."

6424- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah says: "I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).""

٦٤١٩ ـ حدَّثني عَبْدُ السَّلام بْنُ مُطَهَّرٍ. حَدَّثَنا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فَقالَ: «أَعْذَرَ اللَّهُ إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً». تابَعَهُ أَبُو حازِمٍ وَابْنُ عَجْلانَ، عَنِ المَقْبُرِيِّ.

٦٤٢٠ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنا يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَزالُ قَلبُ الكَبِيرِ شابًّا في اثْنَتَيْنِ: في حُبِّ الدُّنْيا وَطُولِ الأَمَلِ». قالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ وَابْنُ وَهْبٍ: عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ.

٦٤٢١ ـ حدَّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا هِشامٌ: حَدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يَكْبَرُ ابْنُ آدَمَ، وَيَكْبَرُ مَعَهُ اثْنانِ: حُبُّ المالِ، وَطُولُ العُمُرِ» رَواهُ شُعْبَةُ، عَنْ قَتادَةَ.

٦ ـ باب العَمَلِ الَّذِي يُبْتَغَى بِهِ وَجْهُ اللَّهِ

فِيهِ سَعْدٌ.

٦٤٢٢ ـ حدَّثنا مُعاذُ بْنُ أَسَدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَزَعَمَ مَحْمُودٌ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ، وَقالَ: وَعَقَلَ مَجَّةً مَجَّها مِنْ دَلْوٍ كانَتْ في دارِهِمْ.

[طرفه في: ٧٧].

٦٤٢٣ ـ قالَ: سَمِعْتُ عِتْبانَ بْنَ مالِكٍ الأَنْصارِيَّ، ثُمَّ أَحَدَ بَنِي سالِمٍ، قالَ: غَدا عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقالَ: «لَنْ يُوافِيَ عَبْدٌ يَوْمَ القِيامَةِ، يَقُولُ: لا إِلٰهَ إِلاَّ اللَّهُ، يَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

[طرفه في: ٤٢٤].

٦٤٢٤ ـ حدَّثنا قُتَيْبَةُ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يَقُولُ اللَّهُ تَعالَى: ما لِعَبْدِي المُؤْمِنِ عِنْدِي جَزاءٌ، إِذا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيا ثُمَّ احْتَسَبَهُ، إِلاَّ الجَنَّةُ».

٧ ـ باب ما يُحْذَرُ مِنْ زَهْرَةِ الدُّنْيا وَالتَّنافُسِ فِيها

٦٤٢٥ ـ حدَّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي إِسْماعِيلُ بْنُ إِبْراهِيمَ بْنِ عُقْبَةَ، عَنْ

٦٤٢١ ـ قوله (يكبر) بفتح الموحدة في الأوّل وبه وبالضمّ في الثاني كما في الشارح لكنّ الشائع فيما عدا كبر السنّ هو الضمّ.

٦٤٢٥ ـ قوله بعث أبا عبيدة بن الجراح إلى البحرين نخ.

[7] One should beware of the luxurities of this world and people's competition for it

6425- Al'miswar narrated that Amr Ibn Awf Al'ansari "Allah be pleased with him" (who was an ally of Banu'amr Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr) had told him: Allah's Apostle "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah to Bahrain to collect Jizya (tribute). Allah's Apostle "Allah's blessing and peace be upon him" had established peace with the people of Bahrain and appointed Al Ala Ibn Al'hadrami as their governor. When Abu'obaida came from Bahrain with the money, the Ansar heard of Abu'obaida's arrival, which coincided with the time of the Morning Prayer with The Prophet. When Allah's Apostle "Allah's blessing and peace be upon him" led them in the Morning Prayer and finished, the Ansar approached him. He looked at them and smiled on seeing them. Then he said: "I feel that you have heard that Abu'obaida has brought something." They said: "Yes, O Allah's Apostle." He said: "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed with each other for it, and it will destroy you as it destroyed them."

6426- Uqba Ibn Amer narrated: One day the Prophet went out and offered the funeral prayers for the martyrs of Ohud. Then he went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will compete with each other for the worldly things."

6427- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" said: "The things of which I am afraid most for your sake (concerning what will befall you after me) are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while to the extent that we thought that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner?" the man said: "Here I'm." Abu'sa'eed said: We thanked that man since the answer (of his question) was as such. Then The Prophet said: "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream, which either kills the animal which eats so much of it, or makes the animal sick, except if an animal eats its fill the Khadira (a kind of vegetable), faces the sun, and then defecates, urinates and grazes again. No doubt this wealth is (like) sweet and fresh (fruit). Whoever takes from it rightly then what a blessed support it will be for him; and whoever takes it illegally will be like the one who eats but is never satisfied."

مُوسى بْنِ عُقْبَةَ: قالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ: أَنَّ عَمْرو بْنَ عَوْفٍ ـ وَهُوَ حَلِيفٌ لِبَنِي عامِرِ بْنِ لُؤَيٍّ ـ كانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ يَأْتِي بِجِزْيَتِها، وَكانَ رَسُولُ اللَّهِ ﷺ هُوَ صالَحَ أَهْلَ البَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ العَلاءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمالٍ مِنَ البَحْرَيْنِ، فَسَمِعَتِ الأَنْصارُ بِقُدُومِهِ، فَوافَتْهُ صَلاةَ الصُّبْحِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَبَسَّمَ حِينَ رَآهُمْ وَقالَ: «أَظُنُّكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَأَنَّهُ جاءَ بِشَيْءٍ» قالُوا: أَجَلْ يا رَسُولَ اللَّهِ، قالَ: «فَأَبْشِرُوا وَأَمِّلُوا ما يَسُرُّكُمْ، فَوَاللَّهِ ما الفَقْرَ أَخْشَى عَلَيْكُمْ، وَلكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيا، كَما بُسِطَتْ عَلَى مَنْ كانَ قَبْلَكُمْ، فَتَنافَسُوها كَما تَنافَسُوها، وَتُلْهِيَكُمْ كَما أَلْهَتْهُمْ». [طرفه في: ٣١٥٨].

٦٤٢٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْماً، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ إِلَى المِنْبَرِ، فَقالَ: «إِنِّي فَرَطُكُمْ، وَأَنا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفاتِيحَ خَزائِنِ الأَرْضِ، أَوْ مَفاتِيحَ الأَرْضِ، وَإِنِّي وَاللَّهِ ما أَخافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلكِنِّي أَخافُ عَلَيْكُمْ أَنْ تَنافَسُوا فِيها». [طرفه في: ١٣٤٤].

٦٤٢٧ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَكْثَرَ ما أَخافُ عَلَيْكُمْ ما يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكاتِ الأَرْضِ». قِيلَ: وَما بَرَكاتُ الأَرْضِ؟ قالَ: «زَهْرَةُ الدُّنْيا». فَقالَ لَهُ رَجُلٌ: هَلْ يَأْتِي الخَيْرُ بِالشَّرِّ؟ فَصَمَتَ النَّبِيُّ ﷺ حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَبِينِهِ فَقالَ: «أَيْنَ السَّائِلُ»؟ قالَ أَنا. قالَ أَبُو سَعِيدٍ: لَقَدْ حَمِدْناهُ حِينَ طَلَعَ ذلِكَ. قالَ: «لا يَأْتِي الخَيْرُ إِلَّا بِالخَيْرِ، إِنَّ هذا المالَ خَضِرَةٌ حُلْوَةٌ، وَإِنَّ كُلَّ ما أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطاً أَوْ يُلِمُّ، إِلَّا آكِلَةَ الخَضِرَةِ، أَكَلَتْ حَتَّى إِذا امْتَدَّتْ خاصِرَتاها، اسْتَقْبَلَتِ الشَّمْسَ، فَاجْتَرَّتْ وَثَلَطَتْ وَبالَتْ، ثُمَّ عادَتْ فَأَكَلَتْ. وَإِنَّ هذا المالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ المَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كانَ الَّذِي يَأْكُلُ وَلا يَشْبَعُ». [طرفه في: ٩٢١].

= ـ فوافت نخ.

ـ فوافقت نخ.

ـ ولكن أخاف نخ.

ـ عن أبي سعيد الخدري نخ.

ـ ينزل عليه الوحي نخ.

ـ **قوله**: (الربيع) أي النهر الصغير كذا في الشرح.

ـ **قوله**: (حبطاً) أي انتفاخ بطن من كثرة الأكل.

6428- Imran Ibn Husain “Allah be pleased with him” told: The Prophet “Allah’s blessing and peace be upon him” said: “The best people are those living in my generation, followed by those coming after them, and then those coming after (the second generation)." Imran said: "I do not know whether The Prophet “Allah’s blessing and peace be upon him” mentioned two or three generations after your present generation. The Prophet “Allah’s blessing and peace be upon him” added: “There will be some people after you, who will be dishonest and will not be trustworthy, give witness without being asked to give witness, vow but will not fulfill their vows, and fatness will be prevalent among them."

6429- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of my generation are the best, then those who follow them, and then those who follow them (the second generation). After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness."

6430- Qais Ibn Abu’hazim narrated: I heard Khabbab "Allah be pleased with him" who was cauterized at seven spots in his abdomen saying: " Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to invoke for death, I would have invoked for it. Our companions who died (during the lifetime of The Prophet) left without having their rewards (in this world) through enjoying the pleasures of this life, but we have had (so much) wealth that we find no way to spend It except on the construction of buildings. "

6431- Qais Ibn Abu’hazim narrated: I entered upon Khabbab who was building a wall for him. He said: “Our companions who died (during the lifetime of The Prophet) left without having their rewards (in this world) through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings. "

6432- Khabbab “Allah be pleased with him” narrated: We emigrated with The Messenger of Allah “Allah’s blessing and peace be upon him”.

[8] Allah’s saying: “O men certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief deceiver Deceive you about Allah. Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire.” (Fatir 5:6)

6433- Ibn Aban narrated: I brought water to Othman Ibn Affan to perform the ablution while he was sitting. He performed the ablution perfectly and said: “I saw The Prophet “Allah’s blessing and peace be upon him” performing the ablution perfectly in this place. Then he said: “Whoever performs the ablution as this of mine, goes to the mosque, offers

٦٤٢٨ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعْتُ أَبَا جَمْرَةَ قالَ: حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ قالَ عِمْرَانُ: فَمَا أَدْرِي: قالَ النَّبِيُّ ﷺ بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلاثاً ـ ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَنْذُرُونَ وَلاَ يَفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ». [طرفه في: ٢٦٥١].

٦٤٢٩ ـ حدّثنا عَبْدَانُ: عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ: تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَتَهُمْ».

[طرفه في: ٢٦٥٢].

٦٤٣٠ ـ حدّثني يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ قالَ: سَمِعْتُ خَبَّاباً، وَقَدِ اكْتَوَى يَوْمَئِذٍ سَبْعاً فِي بَطْنِهِ، وَقالَ: لَوْلاَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِالمَوْتِ، إِنَّ أَصْحَابَ مُحَمَّدٍ ﷺ مَضَوْا، وَلَمْ تَنْقُصْهُمُ الدُّنْيَا بِشَيْءٍ، وَإِنَّا أَصَبْنَا مِنَ الدُّنْيَا ما لاَ نَجِدُ لَهُ مَوْضِعاً إِلاَّ التُّرَابَ. [طرفه في: ٥٦٧٢].

٦٤٣١ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قالَ: حَدَّثَنِي قَيْسٌ قالَ: أَتَيْتُ خَبَّاباً، وَهُوَ يَبْنِي حائِطاً لَهُ، فَقالَ: إِنَّ أَصْحَابَنَا الَّذِينَ مَضَوْا لَمْ تَنْقُصْهُمُ الدُّنْيَا شَيْئاً، وَإِنَّا أَصَبْنَا مِنْ بَعْدِهِمْ شَيْئاً، لاَ نَجِدُ لَهُ مَوْضِعاً إِلاَّ التُّرَابَ. [طرفه في: ٥٦٧٢].

٦٤٣٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ قالَ: هاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ. [طرفه في: ١٢٧٦].

٨ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللَّهِ الغَرُورُ * إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾ [فاطر: ٥ ـ ٦]

جَمْعُهُ سُعُرٌ، قالَ مُجَاهِدٌ: الغَرُورُ: الشَّيْطَانُ.

٦٤٣٣ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ القُرَشِيِّ قالَ: أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ ابْنَ أَبَانَ أَخْبَرَهُ قالَ: أَتَيْتُ عُثْمَانَ بِطَهُورٍ وَهُوَ جالِسٌ عَلَى المَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، ثُمَّ قالَ: رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ وَهُوَ فِي هذا المَجْلِسِ، فَأَحْسَنَ الوُضُوءَ ثُمَّ قالَ: «مَنْ تَوَضَّأَ مِثْلَ هذا الوُضُوءِ، ثُمَّ أَتَى المَسْجِدَ، فَرَكَعَ

٦٤٢٨ ـ قوله: (وينذرون) بفتح أوله وضمّ المعجمة وكسرها ا هـ. شارح.

٦٤٣٠ ـ قوله: (لا نجد له موضعاً) أي نصرفه فيه (إلاّ التراب) يعني البنيان.

٦٤٣٣ ـ (على المقاعد) موضع بالمدينة (شارح).

a two-rak'a prayer, and then sits there (waiting for the compulsory congregational prayer), then all his past sins will be forgiven." The Prophet "Allah's blessing and peace be upon him" further added: "Do not be conceited (considering that your sins will be forgiven just for your prayer)."

[9] The righteous and pious people's departure

6434- Mirdas Al'aslami "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The righteous pious people will depart (die) in succession one after the other, with the result that there will remain (on the earth) only useless people like the useless husk of barley seeds or bad dates, who will be pointless in Allah's sight."

[10] One should beware of wealth distress

and Allah's saying: "Your riches and your children may be but a trial: but in the Presence of Allah, is the highest Reward." (At'taghabun 15)

6435- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, the velvet (cloth) and the square garment perish. If he is given (those things) he will be pleased; and if not, he will be displeased."

6436- Ibn Abbas "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If the son of Adam had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust. Allah forgives he, who repents to Him."

6437- Ibn Abbas "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If the son of Adam had as much a valley of money, he would wish for another, as equal to it. Indeed, nothing can satisfy the eye of Adam's son except dust. Allah forgives he, who repents to Him."

6438- Sahl Ibn Sa'd narrated: I heard Ibn Az'zubair who was on the pulpit at Mecca, delivering a sermon, saying: "O men! The Prophet "Allah's blessing and peace be upon him" used to say: "If the son of Adam

رَكعَتينِ، ثُمَّ جلَسَ، غُفِرَ لَهُ ما تَقدَّمَ مِنْ ذَنْبِهِ». قالَ: وَقالَ النَّبيُّ ﷺ: «لاَ تَغْتَرُّوا». [طرفه في: ١٥٩].

٩ ـ باب ذَهَابِ الصَّالِحِينَ

٦٤٣٤ ـ حدَّثني يَحيى بْنُ حمَّادٍ: حَدَّثَنا أبو عوانَةَ، عَنْ بيَانٍ، عَنْ قَيسِ بنِ أَبي حازِم، عَنْ مِرْدَاسٍ الأَسْلَميِّ قال: قال النَّبيُّ ﷺ: «يَذْهَبُ الصَّالِحُونَ، الأَوَّلُ فالأَوَّلُ، وَيَبْقَى حُفالَةٌ كَحُفالَةِ الشَّعِيرِ، أَوِ التَّمْرِ لاَ يُبالِيهِمُ اللّهُ بالَةً». قالَ أَبُو عَبْدِ اللّهِ: يُقالُ حُفالَةٌ وحُثالَةٌ. [طرفه في: ٤١٥٦].

١٠ ـ باب ما يُتَّقَى مِنْ فِتْنَةِ المَالِ

وقولِ اللهِ تعالَى: ﴿إِنَّمَا أَمْوالُكُمْ وَأَوْلادُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥].

٦٤٣٥ ـ حدَّثني يَحيى بْنُ يُوسُفَ: أَخْبَرَنا أَبُو بَكْرٍ، عَنْ أَبي حَصِينٍ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «تَعِسَ عَبْدُ الدِّينارِ، وَالدِّرْهَمِ، وَالقَطِيفَةِ، وَالخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ» [طرفه في: ٢٨٨٦].

٦٤٣٦ ـ حدَّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنهُما يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كَانَ لابْنِ آدَمَ وَادِيانِ مِنْ مالٍ لابْتَغى ثَالِثاً، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إلاَّ التُّرابُ، وَيَتُوبُ اللّهُ عَلى مَنْ تابَ». [الحديث ٦٤٣٦ ـ طرفه في: ٦٤٣٧].

٦٤٣٧ ـ حدَّثني مُحَمَّدٌ: أَخْبَرَنا مَخْلَدٌ: أَخْبَرَنا ابْنُ جُرَيجٍ قالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «لَوْ أَنَّ لابْنِ آدَمَ مِثْلَ وادٍ مالاً، لأَحَبَّ أَنَّ لَهُ إِلَيهِ مِثْلَهُ، وَلاَ يَمْلأُ عَيْنَ ابْنِ آدَمَ إِلاَّ التُّرابُ، وَيَتُوبُ اللّهُ عَلى مَنْ تابَ». قالَ ابْنُ عَبَّاسٍ: فَلاَ أَدْرِي مِنَ القُرْآنِ هُوَ أَمْ لاَ. قالَ: وَسَمِعْتُ ابْنَ الزُّبَيرِ يَقُولُ ذلِكَ عَلى المِنْبَرِ. [طرفه في: ٦٤٣٦]

٦٤٣٨ ـ حدَّثنا أَبُو نُعَيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيمانَ بْنِ الغَسِيلِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ قالَ: سَمِعْتُ ابْنَ الزُّبَيرِ عَلى المِنْبَرِ بِمَكَّةَ في خُطْبَتِهِ يَقُولُ: يا أَيُّها النَّاسُ، إِنَّ

باب ٩ ـ قوله: ويقال: الذهاب بكسر الذال المعجمة (شارح).

٦٤٣٤ ـ قوله: الحفالة: الرديء الساقط عند الغربلة.

ـ قوله: لا يباليهم الله بالة أي لا يرفع الله لهم قدراً ولا يقيم لهم وزناً وبالة أصله بالية حوّلوه بحذف لامه عن بنيه الشذوذ لأن فاعله شاذ في المصادر

٦٤٣٥ ـ قوله: (تعس) بكسر العين وتفتح أي هلك ا هـ. من الشارح.

٦٤٣٨ ـ قوله: ملآن من ذهب نخ.

was given a valley, full of gold, he would love to have another; and if he was given the second one, he would love to have a third. That is because nothing could fill the belly of Adam's son except dust. However, Allah forgives he who repents to Him."

6439- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the son of Adam had a valley of gold, he would like to have two, for nothing will fill the mouth of Adam's son except dust. Allah forgives he, who repents to Him."

6440- Obai "Allah be pleased with him" narrated: We thought (for sometime) that this (the narration mentioned above) was of The Qur'an until Allah revealed: "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things)." (The Piling up "At'takathur" 1)

[11] The Prophet's saying: "This wealth is (like) sweet fresh (fruit)"

Allah Almighty said: "Fair in the eyes of men is the love of things they covet: women and sons; heaped up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

In this respect, Omar said: "O Allah! We cannot but be happy with what You have made fair in our eyes. But, I ask You not to make me spend it except fairly and rightly."

6441- Hakim Ibn Hezam "Allah be pleased with him" said: "Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit. Whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand."

[12] One's wealth is whatever he spends (in Allah's Cause) during his life

6442- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: "O Allah's Apostle! There is none among us except that he loves his own wealth more." The Prophet "Allah's blessing and peace be upon him" said: "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

النَّبِيَّ ﷺ كانَ يَقُولُ: «لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِياً مَلأً مِنْ ذَهَبٍ أَحَبَّ إِلَيهِ ثانِياً، وَلَوْ أُعْطِيَ ثَانِياً أَحبَّ إِلَيهِ ثَالِثاً، وَلاَ يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تابَ».

٦٤٣٩ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَوْ أَنَّ لابْنِ آدَمَ وَادِياً مِنْ ذَهَبٍ أَحبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

٦٤٤٠ ـ وقالَ لنا أَبو الوَلِيدِ: حدّثنا حمّادُ بْنُ سَلَمةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أُبَيٍّ قال: كُنّا نَرَى هذا مِنَ القُرْآنِ، حتّى نَزَلَتْ: ﴿أَلْهاكُمُ التَّكاثُرُ﴾.

١١ ـ باب قَوْلِ النَّبِيِّ ﷺ: «هذا المالُ خَضِرَةٌ حُلوَةٌ»

وَقال اللَّهُ تَعَالَى: ﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالبَنِينَ وَالقَنَاطِيرِ المُقَنْطَرَةِ مِنَ الذَّهَبِ وَالفِضَّةِ وَالخَيلِ المُسَوَّمَةِ وَالأَنْعَامِ وَالحَرْثِ ذلِكَ مَتَاعُ الحَيَاةِ الدُّنْيَا﴾ [آل عمران: ١٤]. قالَ عُمَرُ: اللَّهُمَّ إِنَّا لاَ نَسْتَطِيعُ إِلاَّ أَنْ نَفرحَ بِمَا زَيَّنْتَهُ لَنَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ أُنْفِقَهُ في حَقِّهِ.

٦٤٤١ ـ حدّثنا عليُّ بن عَبدِ اللَّهِ: حَدَّثَنَا سُفيانُ قال: سَمِعْتُ الزُّهرِيَّ يقُولُ: أَخْبَرَنِي عُرْوَةُ وسعيدُ بنُ المُسَيَّبِ، عَنْ حكيمِ بن حزامٍ قال: سألتُ النَّبِيَّ ﷺ فأَعْطَانِي، ثُمَّ سأَلْتُهُ فَأَعْطَانِي، ثُمَّ سأَلْتُهُ فَأَعْطَانِي، ثُمَّ قالَ: «هذا المَالُ». وَرُبَّمَا قالَ سُفْيَانُ: قالَ لِي: «يَا حَكِيمُ، إِنَّ هذا المَالَ خَضِرَةٌ حُلوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكانَ كالَّذِي يأكُلُ وَلاَ يَشْبَعُ، وَاليَدُ العُلْيَا خَيرٌ مِنَ اليَدِ السُّفْلَى».
[طرفه في: ١٤٧٢].

١٢ ـ باب ما قدَّمَ مِنْ مالِهِ فَهُوَ لَه

٦٤٤٢ ـ حدّثني عُمَرُ بْنُ حَفصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي إِبْرَاهِيمُ التَّيمِيُّ، عَنِ الحَارِثِ بْنِ سُوَيدٍ: قالَ عَبْدُ اللَّهِ: قالَ النَّبِيُّ ﷺ: «أَيُّكُمْ مالُ وارِثِهِ أَحَبُّ إِلَيهِ مِنْ مالِهِ»؟ قالُوا: يَا رَسُولَ اللَّهِ، ما مِنَّا أَحَدٌ إِلاَّ مالُهُ أَحَبُّ إِلَيهِ، قالَ: «فَإِنَّ مالَهُ ما قَدَّمَ، وَمالُ وارِثِهِ ما أَخَّرَ».

١٣ ـ بابٌ المُكْثِرُونَ هُمُ المُقِلُّونَ

وَقَوْلُهُ تَعَالَى: ﴿مَنْ كانَ يُرِيدُ الحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ * أُولئِكَ الَّذِينَ لَيسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ﴾ [هود: ١٥ ـ ١٦].

٦٤٤٠ ـ قوله: (نرى) بفتح النون أي نعتقد ولأبي ذر نرى بضمها أي نظن (شارح).

٦٤٤٢ ـ قوله: ومال بالرفع في اليونينية وغيرها (شارح).

[13] The Prophet's saying: "The rich people are the poor (little rewarded)"

and Allah's saying: "Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the fire: vain are the designs they frame therein, and of no effect are the deeds that they do!" (Hud 15:16)

6443- Abu'dharr "Allah be pleased with him" narrated: Once I went out at night and saw The Messenger of Allah "Allah's blessing and peace be upon him" walking alone with nobody in his company. I thought that he might have disliked somebody to accompany him. So I walked in the shade, away from the moonlight. But when The Prophet "Allah's blessing and peace be upon him" looked behind he saw me and said: "Who is that?" I replied: "Abu'dharr, let me be sacrificed for you!" He said: "O Abu'dharr, come here!" So I accompanied him for a while when he said: "The rich people are in fact the poor (little rewarded) on the Day of Judgement except the person whom Allah gives wealth which he gives (in charity) to his right, left, front, and back, and with which he does good deeds." I walked with him sometime longer. Then he said to me: "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me: "Sit here till I come back to you." He went towards Al'harra until I could not see him, where he stayed away for a long time. Sometime later, while he was coming, I heard him saying: "Even if he committed theft and fornication?" When he came, I could not keep patient and asked him: "O Allah's Prophet! Let Allah make me sacrificed for you! Whom were you talking to by the side of Al'harra? I heard none responding to your talk." He said: "It was Gabriel who appeared to me beside Al'harra and said: "Give the good tidings to your followers that whoever dies without having associated in worship anything with Allah, will enter Paradise." I said: "O Gabriel! Even if he committed theft or fornication?" He said: "Yes." I said: "Even if he committed theft or fornication?" He said: "Yes, and even if he committed the sin of drinking wine."

٦٤٤٣ ـ حدّثنا قُتَيبَةُ بنُ سَعيد: حدَّثَنا جَرِيرٌ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيعٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللّهُ عَنْهُ قال: خَرَجْتُ لَيلَةً مِنَ اللَّيالِي، فَإِذَا رَسُولُ اللّهِ ﷺ يَمْشي وَحْدَه، وليس معهُ إِنسانٌ، قال: فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ، قال: فَجَعلتُ أَمْشي في ظِلِّ القَمَرِ، فالتَفَتَ فرآني، فقال: «مَنْ هذا؟» قُلتُ: أَبو ذَرٍّ، جَعَلَنِي اللّهُ فِدَاءَكَ، قال: «يا أَبَا ذَرٍّ تَعالَهْ». قال: فَمَشَيتُ مَعَهُ ساعَةً، فَقالَ: «إِنَّ المُكثِرِينَ هُمُ المُقِلُّونَ يَوم القِيامَة، إِلاّ مَنْ أَعطاهُ اللّهُ خيراً، فنفحَ فيهِ يمينهُ وشمالهُ وبينَ يديهِ ووراءَهُ، وعَمِلَ فِيهِ خيراً». قالَ: فمشيتُ معهُ ساعةً، فَقالَ لي: «اجلِسْ هَا هُنا». قال: فأجلَسَنِي في قاعٍ حَوْلَهُ حِجارَةٌ، فقالَ لي: «اجْلِسْ هَا هُنا حَتَّى أَرْجِعَ إِلَيكَ» قال: فَانطَلَقَ في الحرَّةِ حَتَّى لا أَراهُ، فَلَبِثَ عَنِّي فَأَطالَ اللُّبثَ، ثُمَّ إِنِّي سَمِعْتُهُ وهو مُقبِلٌ وهو يَقُولُ: «وَإِنْ سَرَقَ، وإِنْ زَنَى». قالَ: فَلَمَّا جاءَ لَمْ أَصْبِرْ حَتَّى قُلتُ: يَا نَبِيَّ اللّهِ جَعَلَنِي اللّهُ فِدَاءَكَ، مَنْ تُكَلِّمُ في جانِبِ الحَرَّةِ، ما سَمِعْتُ أَحَداً يَرْجِعُ إِلَيكَ شيئاً؟ قال: «ذلكَ جِبرِيلُ عليهِ السَّلامُ، عَرَضَ لي في جانِبِ الحَرَّةِ، قال: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ ماتَ لا يُشرِكُ باللّهِ شيئاً دَخَلَ الجَنَّةَ، قُلتُ: يا جِبْرِيلُ، وَإِنْ سَرَقَ، وَإِنْ زَنَى؟ قالَ: نَعَمْ». قال: قُلتُ: وَإِنْ سَرَقَ، وَإِنْ زَنَى؟ قالَ: «نَعَمْ، وَإِنْ شَرِبَ الخَمْرَ». قالَ النَّضرُ: أَخْبَرَنا شُعْبَةُ، وَحَدَّثَنا حَبِيبُ بْنُ أَبِي ثابِتٍ، وَالأَعْمَشُ، وَعَبْدُ العَزِيزِ بْنُ رُفَيعٍ: حَدَّثَنا زَيدُ بْنُ وَهْبٍ: بِهذا. قال أَبُو عَبْدِ اللّهِ: حَدِيثُ أَبِي صالِحٍ، عَنْ أَبِي الدَّرْدَاءِ، مُرْسَلٌ لا يَصِحُّ، إِنَّما أَرَدْنا لِلمَعْرِفَةِ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. قِيلَ لأَبِي عَبْدِ اللّهِ، حَدِيثُ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي الدَّرْدَاءِ؟ قال: مُرْسَلٌ أَيضاً لا يَصِحُّ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ، وَقالَ: اضْرِبُوا عَلى حَدِيثِ أَبِي الدَّرْداءِ هذا: إِذا ماتَ قالَ: لا إِلٰهَ إِلاَّ اللّهُ، عِندَ المَوْتِ.

[طرفه في: ١٢٣٧].

٦٤٤٣ ـ قوله: تعاله بهاء السكت ولأبي ذرّ تعال بإسقاطها (شارح).

ـ قوله: فنفخ فيه أي أعطى.

ـ قوله: في قاع أي أرض سهلة مطمئنة انفرجت عنها الجبال اهـ. شارح.

ـ قوله: (اللبث) بفتح اللام وضمها (شارح).

ـ ذاك جبريل نخ.

ـ قوله: (وإن شرب الخمر) لم يوجد في متن القسطلاني المطبوع مع وجوده في هذه الرواية انظره مع شرح العيني مصحح.

ـ قوله: إنما أردنا للمعرفة أي لنعرف أنه قد روي عنه لا لأنه يحتج به ا هـ. عيني.

ـ قوله: (هذا) أي هذا الذي روي عن أبي الدرداء وهو قوله من مات لا يشرك بالله شيئاً في حق من قال: لا إله إلا الله عند الموت (عيني).

[14] The Prophet's saying: "I would not like to have gold equal to (the mountain of) Ohud for me"

6444- Abu'dharr "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" at the middle of Medina in the evening, the mountain of Ohud appeared before us. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'dharr!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he said: "I would not like to have gold equal to (the mountain of) Ohud for me, unless nothing of it, not even a single Dinar, remains with me for more than three days, except that single Dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this, like this, and like this." The Prophet "Allah's blessing and peace be upon him" pointed out with his hand to his right, left, and back. Then he continued walking and said: "Those who have much wealth (in this world) will have the least reward (in the Hereafter) except those who do like this and like this (spend their wealth in charity) to their right, left, and back; and few they are." Then he said to me: "Remain at your place and do not leave it, till I come back." He went away in the darkness of the night until he disappeared from me. Then I heard a voice and feared that something might have happened to The Messenger of Allah "Allah's blessing and peace be upon him". I intended to go (to detect the matter) but I remembered the statement of The Messenger of Allah "Allah's blessing and peace be upon him" not to leave my place, so I kept on waiting (until The Prophet "Allah's blessing and peace be upon him" came). I said to him: "O Allah's Apostle! I heard a voice and I was afraid that something might have happened to you, but I remembered your statement and stayed." The Prophet "Allah's blessing and peace be upon him" said: "Did you hear it?" I said: "Yes." He said: "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said: "Even if he had committed fornication and theft?" He said: "Even if he had committed fornication and theft."

6445- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had gold equal to the mountain of Ohud, it would not please me that it remains with me for more than three days, except an amount which I would keep for repaying debts."

[15] richness is the self-contentment

and Allah's saying: "Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand. Verily those who live in awe for fear of their Lord; Those who believe in the Signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their Charity with their hearts full of fear, because they will return to their Lord; It is these who hasten in every good work, and these who are foremost in them. On no soul do We place a burden greater than it can bear: before Us is a record, which clearly shows the truth: they will never be wronged. But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do." (The Believers 55:63)

6446- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Richness does not mean to have a great amount of property, but richness is the self-contentment."

١٤ ـ باب قَوْلِ النَّبِيِّ ﷺ: «ما أُحِبُّ أَنَّ لِي مِثْلَ أُحُدٍ ذَهَباً»

٦٤٤٤ ـ حدّثنا الحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيدِ بْنِ وَهْبٍ قال: قال أَبُو ذَرٍّ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ في حَرَّةِ المَدِينَةِ، فَاسْتَقْبَلَنَا أُحُدٌ، فقال: «يا أَبَا ذَرٍّ». قُلْتُ: لَبَّيكَ يا رَسُولَ اللهِ، قال: «ما يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هذا ذَهَباً، تَمْضِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينارٌ، إِلاَّ شَيئاً أَرْصُدُهُ لِدَينٍ، إِلاَّ أَنْ أَقُولَ بِهِ في عِبادِ اللهِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا». عَنْ يَمِينِهِ، وَعَنْ شِمالِهِ، وَمِنْ خَلْفِهِ، ثُمَّ مَشَى فقال: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ القِيامَةِ، إِلاَّ مَنْ قالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ـ عَنْ يَمِينِهِ وَعَنْ شِمالِهِ وَمِنْ خَلْفِهِ ـ وَقَلِيلٌ ما هُمْ». ثُمَّ قال لِي: «مَكانَكَ لاَ تَبْرَحْ حَتَّى آتِيَكَ». ثُمَّ انْطَلَقَ في سَوَادِ اللَّيلِ حَتَّى تَوَارَى، فَسَمِعْتُ صَوْتاً قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ قَدْ عَرَضَ لِلنَّبِيِّ ﷺ، فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لِي: «لاَ تَبْرَحْ حَتَّى آتِيَكَ». فَلَمْ أَبْرَحْ حَتَّى أَتانِي، قُلْتُ: يا رَسُولَ اللهِ لَقَدْ سَمِعْتُ صَوْتاً تَخَوَّفْتُ، فَذَكَرْتُ لَهُ، فَقالَ: «وَهَلْ سَمِعْتَهُ؟». قُلْتُ: نَعَمْ. قال: «ذَاكَ جِبْرِيلُ أَتانِي، فَقالَ: مَنْ ماتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللهِ شَيئاً دَخَلَ الجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قالَ: وَإِنْ زَنَى، وَإِنْ سَرَقَ».

[طرفه في: ١٢٣٧].

٦٤٤٥ ـ حدّثني أَحْمَدُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ. وَقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: قالَ أَبُو هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ كانَ لِي مِثْلُ أُحُدٍ ذَهَباً، لَسَرَّنِي أَنْ لاَ تَمُرَّ عَلَيَّ ثَلاَثُ لَيالٍ وَعِنْدِي مِنْهُ شَيءٌ، إِلاَّ شَيئاً أَرْصُدُهُ لِدَينٍ». [طرفه في: ٢٣٨٩].

١٥ ـ بابٌ الغِنَى غِنَى النَّفْسِ

وَقَوْلُ اللّهِ تَعَالَى: ﴿أَيَحْسَبُونَ أَنَّما نُمِدُّهُمْ بِهِ مِنْ مالٍ وَبَنِينَ ـ إِلَى قَوْلِهِ تَعَالَى ـ مِنْ دُونِ ذٰلِكَ هُمْ لَهَا عامِلُونَ﴾ [المؤمنون: ٥٥ ـ ٦٣]. قالَ ابْنُ عُيَينَةَ: لَمْ يَعْمَلُوهَا، لاَ بُدَّ مِنْ أَنْ يَعْمَلُوهَا.

٦٤٤٦ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قال: «لَيسَ الغِنَى عَنْ كَثْرَةِ العَرَضِ، وَلٰكِنَّ الغِنَى غِنَى النَّفْسِ».

١٦ ـ باب فَضْلِ الفَقْرِ

٦٤٤٧ ـ حدّثنا إِسْماعِيلُ قال: حَدَّثَنِي عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ

٦٤٤٤ ـ قوله: (أرصده) بفتح الهمزة وضم الصاد أو بضم الهمزة وكسر الصاد، كذا في الشارح واقتصر العيني على الثاني وفسر الإرصاد بالإعداد (مصحح)

٦٤٤٦ ـ قوله: ولكن بتشديد النون ولأبي ذر بتخفيفها (شارح).

[16] The virtue of poverty

6447- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: A rich man passed by Allah's Apostle "Allah's blessing and peace be upon him" who asked a man sitting with him: "What do you say about this (man)?" he replied: "He is one of Medina's nobles. If he asks for a lady's hand, he ought to be given her in marriage; if he intercedes (for someone) his intercession should be accepted; (and if he speaks, he should be listened to)." Allah's Apostle "Allah's blessing and peace be upon him" kept silent. Then a poor man passed by; an Allah's Apostle "Allah's blessing and peace be upon him" asked him: "What do you say about this man?" He replied: "He is one of Medina's poor men. If he asks for a lady's hand in marriage he does not deserve to be married; if he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to." Allah's Apostle "Allah's blessing and peace be upon him" said: "This poor man is better than so many of the former as filling the earth."

6448- Abu'wa'il narrated: We visited Khabbab "Allah be pleased with him" who said: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Omair . he was martyred on the day of Ohud battle, leaving nothing except his short garment to shroud him in. When we covered his head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet. But, there are some amongst us, whose fruit (of their reward) has got ripe, and now they are collecting it.

6449- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that women were the majority of its inhabitants."

6450- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" never ate his meals on a dining table until he died. He also never ate a thin bread well-baked for him.

6451- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" died, while there was nothing in my house that a living being could eat, except some barley Lying on a shelf, from which I ate for a long period. Then I measured it, and (a short time later) it was consumed.

ابن سَعْدٍ السَّاعِدِيِّ أَنَّهُ قالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللهِ ﷺ، فَقالَ لِرَجُلٍ عِنْدَهُ جالِسٍ: «ما رَأْيُكَ في هذا؟». فَقالَ: رَجُلٌ مِنْ أَشْرافِ النَّاسِ، هذا وَاللهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، قالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «ما رَأْيُكَ في هذا؟» فَقالَ: يَا رَسُولَ اللهِ، هذا رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمِينَ، هذا حَرِيٌّ إِنْ خَطَبَ أَنْ لا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لا يُشَفَّعَ، وَإِنْ قالَ أَنْ لا يُسْمَعَ لِقَوْلِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «هذا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هذا».

[طرفه في: ٥٠٩١].

٦٤٤٨ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ أَبا وائِلٍ قالَ: عُدْنَا خَبَّابًا فَقَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نُرِيدُ وَجْهَ اللهِ، فَوَقَعَ أَجْرُنا عَلَى اللهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْخُذْ مِنْ أَجْرِهِ، مِنْهُمْ: مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ نَمِرَةً، فَإِذا غَطَّيْنا رَأْسَهُ بَدَتْ رِجْلاهُ، وَإِذا غَطَّيْنا رِجْلَيْهِ بَدا رَأْسُهُ، فَأَمَرَنا النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها.

[طرفه في: ١٢٧٦].

٦٤٤٩ ـ حدثنا أبو الوليد: حَدَّثَنا سَلْمُ بْنُ زَرِيرٍ: حَدَّثَنا أَبُو رَجاءٍ، عَنْ عِمْرانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِها الفُقَراءَ، وَاطَّلَعْتُ في النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِها النِّساءَ». تابَعَهُ أَيُّوبُ وَعَوْفٌ. وَقالَ صَخْرٌ وَحَمَّادُ بْنُ نَجِيحٍ، عَنْ أَبِي رَجاءٍ، عَنِ ابْنِ عَبَّاسٍ.

[طرفه في: ٣٢٤١].

٦٤٥٠ ـ حدثنا أبو معمر: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا سعيد بن أبي عروبة، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمْ يَأْكُلِ النَّبِيُّ ﷺ عَلَى خِوانٍ حَتَّى ماتَ، وَما أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى ماتَ.

[طرفه في: ٥٣٨٦].

٦٤٥١ ـ حدثنا عَبْدُ اللهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَقَدْ تُوُفِّيَ النَّبِيُّ ﷺ وَما في رَفِّي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا شَطْرُ شَعِيرٍ في رَفٍّ لِي، فَأَكَلْتُ مِنْهُ، حَتَّى طالَ عَلَيَّ، فَكِلْتُهُ فَفَنِيَ.

[طرفه في: ٣٠٩٧].

٦٤٤٨ ـ قوله: (يهدبها) بكسر الدال وتضم أي يقطفها. (شارح).

٦٤٥١ ـ قوله: (وما في رفي) ويروى وما في بيتي والرف المستعمل في البيوت معروف.

ـ قوله: (إلا شطر شعير) أي بعض شعير اهـ.

[17] How The Prophet and his companions lived and abstained from this world

6452- Abu'huraira "Allah be pleased with him" reported: By Allah except whom there is no God (to be worshipped), (sometimes) I used to lay myself down on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat on the way from where they (The Prophet and his companions) used to come. When Abu'bakr passed by, I asked him about a Verse from Allah's Book for nothing except that he would satisfy my hunger, but he passed by and did not do so. Then Omar passed by me whom I asked about a Verse from Allah's Book for nothing except that he might satisfy my hunger, but he passed by without doing so. Finally Abul'qasim (The Prophet) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said: "O Abu'hirr!" I replied: "Yes, I'm at your service, O Allah's Apostle!" He said to me: "Follow me." He left and I followed him.

Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said: "From where is this milk?" They said: "It has been presented to you by such-and-such man (or by such-and-such woman)." He said: "O Abu'hirr!" I said: "Yes, I'm at your service, O Allah's Apostle!" He said: "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to The Prophet "Allah's blessing and peace be upon him", he would send it to them from which he would take nothing. Moreover, whenever any present was given to him, he used to send some for them and take some of it for himself. The order of The Prophet "Allah's blessing and peace be upon him" upset me, and I said to myself: "How will this little milk be enough for the people of Suffa?" I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet "Allah's blessing and peace be upon him" came to order me to give that milk to them. I wondered what would remain of that milk for me, but anyway, I could not but obey Allah and His Apostle "Allah's blessing and peace be upon him". So I went to the people of Suffa and called them, and they came and asked The Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'hirr!" I said: "Yes, I'm at your service, O Allah's Apostle!" He said: "Take and give it (the milk) to them." So I took the bowl (of Milk) and started giving it to one man who drank his fill and returned it to me, whereupon I gave it to another man who, in his turn, drank his fill and returned it to me, and I presented it to a third man who drank his fill and returned it to me. Finally, after the whole group had drunk their fill, I reached The Prophet "Allah's blessing and peace be upon him" who took the bowl and put it on his hand. Looked at me and smiled, he said: "O Abu'hirr!" I replied: "Yes, I'm at your service, O Allah's Apostle!" He said: "There remain only you and I." I said: "You are true, O Allah's Apostle!" He said: "Sit down and drink." I sat down and drank. He said: "Drink!" I drank. He kept on ordering me repeatedly to drink, until I said: "No. By Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said: "Hand it over to me." When I gave him the bowl, he praised Allah, mentioned Allah's Name on it, and drank the remaining milk.

١٧ ـ بابٌ كَيفَ كانَ عَيشُ النَّبيِّ ﷺ وَأَصْحَابِهِ، وَتَخَلِّيهِمْ مِنَ الدُّنْيَا

٦٤٥٢ ـ حدثني أبو نُعيم بنحوٍ مِنْ نِصفِ هذا الحديثِ: حَدَّثَنا عُمَرُ بْنُ ذَرٍّ: حَدَّثَنا مُجاهِدٌ: أَنَّ أَبا هُرَيرَةَ كانَ يَقولُ: أَللّهِ الَّذي لا إِلهَ إِلاّ هُوَ، إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ الحَجَرَ عَلَى بَطْنِي مِنَ الجُوعِ، وَلَقَدْ قَعَدْتُ يَوْماً عَلَى طَرِيقِهِمُ الَّذي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتابِ اللّهِ، ما سَأَلْتُهُ إِلاّ لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفعل، ثُمَّ مَرَّ بِي عُمَرُ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتابِ اللّهِ ما سَأَلْتُهُ إِلاّ لِيُشْبِعَنِي، فَمَرَّ فَلَمْ يَفعَل، ثُمَّ مَرَّ بِي أَبُو القَاسِمِ ﷺ، فَتَبَسَّمَ حِينَ رَآنِي، وَعَرَفَ ما في نَفسِي وَمَا في وَجْهِي، ثُمَّ قالَ: «أَبا هِرٍّ». قلتُ: لَبَّيكَ يا رَسُولَ اللّهِ، قالَ: «الحَقْ». وَمَضى فَتَبِعْتُهُ، فَدَخَلَ، فَاسْتَأْذَنَ، فَأَذِنَ لي، فَدَخَلَ، فَوَجَدَ لَبَناً في قَدَحٍ، فَقَالَ: «مِنْ أَينَ هذا اللَّبَنُ». قالُوا: أَهْدَاهُ لَكَ فُلانٌ أَوْ فُلانَةُ، قالَ: «أَبا هِرٍّ». قُلتُ: لَبَّيكَ يَا رَسُولَ اللّهِ، قالَ: «الحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي» ـ قالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإِسْلامِ، لا يَأْوُونَ إِلَى أَهْلٍ وَلاَ مَالٍ وَلاَ عَلَى أَحَدٍ، إِذا أَتَتْهُ صَدَقَةٌ بَعَثَ بِها إِلَيهِمْ وَلَمْ يَتَناوَلْ مِنْها شَيئاً، وَإِذا أَتَتْهُ هَدِيَّةٌ أَرسَلَ إِلَيهِمْ وَأَصابَ مِنْها وَأَشرَكَهُمْ فِيها ـ فَسَاءَنِي ذلِكَ، فَقُلتُ: وَما هذا اللَّبَنُ في أَهْلِ الصُّفَّةِ؟! كُنْتُ أَحَقُّ أَنا أَنْ أُصِيبَ مِنْ هذا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذا جاؤُوا أَمَرَنِي، فَكُنْتُ أَنا أُعْطِيهِمْ، وَمَا عَسى أَنْ يَبْلُغَنِي مِنْ هذا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طاعَةِ اللّهِ وَطاعَةِ رَسُولِهِ ﷺ بُدٌّ، فَأَتَيتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فاسْتَأْذَنُوا فَأَذِنَ لَهُمْ، وَأَخَذُوا مَجالِسَهُمْ مِنَ البَيتِ، قالَ: «يا أَبا هِرٍّ». قُلتُ: لَبَّيكَ يا رَسُولَ اللّهِ، قالَ: «خُذْ فَأَعْطِهِمْ». قالَ: فَأَخَذْتُ القَدَحَ، فَجَعَلتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ، حَتَّى انْتَهَيتُ إِلَى النَّبِيِّ ﷺ وَقَدْ رَوِيَ القَوْمُ كُلُّهُمْ، فَأَخَذَ القَدَحَ فَوَضَعَهُ عَلَى يَدِهِ، فَنَظَرَ إِلَيَّ فَتَبَسَّمَ، فَقالَ: «أَبَا هِرٍّ». قُلتُ: لَبَّيكَ يا رَسُولَ اللّهِ، قالَ: «بَقِيتُ أَنا وَأَنْتَ». قُلتُ: صَدَقتَ يا رَسُولَ اللّهِ، قالَ: «اقْعُدْ فَاشْرَبْ». فَقَعَدْتُ فَشَرِبْتُ، فَقالَ: «اشْرَبْ». فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: «اشْرَبْ». حَتَّى قُلتُ: لاَ وَالَّذِي بَعَثَكَ بِالحَقِّ، ما أَجِدُ لَهُ مَسْلَكاً، قالَ: «فَأَرِنِي». فَأَعْطَيتُهُ القَدَحَ، فَحَمِدَ اللّهَ وَسَمَّى وَشَرِبَ الفَضْلَةَ.

[طرفه في: ٥٣٧٥].

٦٤٥٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ إِسْماعِيلَ، حَدَّثَنا قَيسٌ قالَ: سَمِعْتُ سَعْداً يَقُولُ: إِنِّي لأَوَّلُ العَرَبِ رَمى بِسَهْمٍ في سَبِيلِ اللّهِ، وَرَأَيتُنا نَغْزُو وَمَا لَنا طَعَامٌ إِلاّ وَرَقُ

٦٤٥٢ ـ قوله: (ألله الذي) الخ، كذا بضبط الشارح وعند العيني الله بالنصب بدون المد، قال: قسم حذف حرف الجر منه ويروى والله على الأصل اهـ.

ـ قوله: (فاستأذن) بصيغة الماضي في ضبط القسطلاني وضبطه العيني بصيغة المتكلم من المضارع ثم قال: ولابن مسهر فاستأذن اهـ. كتبه مصححه.

ـ فإذا جاؤوا نخ.

6453- Qais narrated: I heard Sa'd saying: "I was the first amongst the Arabs who shot an arrow in Allah's Cause. We used to fight along with The Prophet "Allah's blessing and peace be upon him", while we had nothing to eat except the leaves of trees, so that one's excrete would look like the excrete balls of a camel or a sheep, containing nothing to mix them together. Today Banu'asad tribe blame me pretending that I do not understand Islam. I would be a loser if my deeds were in vain."

6454- A'isha "Allah be pleased with her" reported: The family of (The Prophet) Mohammad had not eaten wheat bread to their satisfaction for three successive days as of his arrival in Medina until he died.

6455- A'isha "Allah be pleased with her" narrated: The family of (The Prophet) Mohammad "Allah's blessing and peace be upon him" never ate two meals on one day except that one of which was of dates.

6456- A'isha "Allah be pleased with her" narrated: The bed of The Messenger of Allah "Allah's blessing and peace be upon him" was of skin stuffed with date-palm fibers.

6457- Quatada narrated: We were in the company of Anas "Allah be pleased with him" whose baker was with him. Anas said: Eat! I did not learn that The Prophet "Allah's blessing and peace be upon him" saw a thin well-baked loaf or a roasted sheep with his eyes until he died.

6458- A'isha "Allah be pleased with her" narrated: A full month might pass during which we would not make a fire (for cooking). Our food was only of dates and water unless we were presented some meat.

6459- Urwa narrated that A'isha "Allah be pleased with her" had told him: "O my nephew! We used to see the crescent, then the crescent and then the crescent, in this way we saw three crescents in two months with no fire (for cooking) made in the houses of Allah's Apostle." I (Urwa) said: "O my aunt! Then what was to sustain you?" A'isha said: "The two black things: dates and water. Our neighbours from Ansar had some gifts and they used to present Allah's Apostle "Allah's blessing and peace be upon him" some of their milk and he used to make us drink."

الحُبْلَةِ، وَهذا السَّمُرُ، وَإِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَالَهُ خِلطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلَامِ، خِبْتُ إِذاً وَضَلَّ سَعْيِي.
[طرفه في: ٣٧٢٨].

٦٤٥٤ ـ حدّثني عُثْمانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائشة قالت: ما شبعَ آلُ محمدٍ ﷺ منذ قدمَ المدينةَ، مِن طعامِ بُرٍّ ثلاثَ ليالٍ تباعاً، حتى قُبِضَ.
[طرفه في: ٥٤١٦].

٦٤٥٥ ـ حدّثني إسحاقُ بْنُ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا إِسْحاقُ، هُوَ الأَزْرَقُ، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: ما أَكَلَ آلُ مُحمَّدٍ ﷺ أَكْلَتَيْنِ فِي يَوْمٍ إِلاَّ إِحْدَاهُمَا تَمْرٌ.

٦٤٥٦ ـ حدّثني أَحْمَدُ بْنُ رَجاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ قالَتْ: كانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ مِنْ أَدَمٍ، وَحَشْوُهُ مِنْ لِيفٍ.

٦٤٥٧ ـ حدثنا هُدْبَةُ بْنُ خالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيى: حَدَّثَنَا قَتادَةُ قالَ: كُنَّا نَأْتِي أَنَسَ ابْنَ مالِكٍ وَخَبَّازُهُ قائِمٌ، وَقالَ: كُلُوا، فَمَا أَعْلَمُ النَّبِيَّ ﷺ رَأَى رَغِيفاً مُرَقَّقاً حَتَّى لَحِقَ بِاللَّهِ، وَلاَ رَأَى شاةً سَمِيطاً بِعَيْنِهِ قَطُّ.

٦٤٥٨ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ يَأْتِي عَلَينَا الشَّهْرُ ما نُوقِدُ فِيهِ نَاراً، إِنَّمَا هُوَ التَّمْرُ وَالمَاءُ، إِلاَّ أَنْ نُؤْتَى بِاللُّحَيْمِ. [طرفه في: ٢٥٦٧].

٦٤٥٩ ـ حدثنا عبد العزيز بْنُ عبد اللهِ الأُوَيْسِيُّ: حَدَّثَنِي ابْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائشة: أَنَّهَا قالَتْ لِعُرْوَةَ: ابْنَ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الهِلَالِ ثَلاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَما أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ، فَقُلْتُ: ما كانَ يُعِيشُكُمْ؟ قالَتْ: الأَسْوَدانِ: التَّمْرُ وَالمَاءُ، إِلاَّ أَنَّهُ قَدْ كانَ لِرَسُولِ اللَّهِ ﷺ جِيرانٌ مِنَ الأَنْصارِ، كانَ لَهُمْ مَنائِحُ، وَكانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ أَبْيَاتِهِمْ فَيَسْقِينَاهُ. [طرفه في: ٢٥٦٧].

٦٤٥٥ ـ قوله: (أكلتين) بفتح الهمزة وضمها عيني.
ـ تمراً نخـ.

٦٤٥٦ ـ قوله: (من أدم) وهو جلد مدبوغ وفي بعض الروايات وحشوه ليف أفاده الشارح.

٦٤٥٧ ـ قوله: (والسميط) ما نزع صوفه ثم شوي وهو من مآكل المترفين قاله الشارح.

٦٤٥٨ ـ قوله: (باللحيم) بالتصغير للتقليل ويروى باللحم.

٦٤٥٩ ـ قوله: إلى الهلال أي الهلال الثالث وهو يرى عند انقضاء ثاني الشهرين.

ـ قوله: (ما كان يعيشكم) من الإعاشة وضبط من التعييش.

6460- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (invoking): "O Allah! Provide the family of Mohammad with provisions."

[18] One must be moderate and regular in all of his acts and deeds

6461- Masruq narrated: I asked A'isha "Allah be pleased with her": "What are the most beloved deeds to The Messenger of Allah "Allah's blessing and peace be upon him"?" A'isha said: "The most beloved deeds to The Prophet "Allah's blessing and peace be upon him" are those done regularly and continuously." I asked: "When was he used to get up at night?" She answered: "He was used to get up on hearing the crowing of the cock."

6462- A'isha "Allah be pleased with her" said: "The most beloved deeds to The Prophet "Allah's blessing and peace be upon him" are those done regularly and continuously."

6463- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The deeds of anyone of you will not save you (from the Hell Fire)." They said: "Even you (will not be saved by your deeds), O Allah's Apostle?" He said: "Even I (will not be saved) unless Allah bestows His Mercy upon me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night. You should always adopt a middle, moderate, regular course to reach your target (Paradise)."

6464- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do good deeds properly and sincerely, and do what is within your capacity! It should be known that the deeds of anyone of you would not cause him to enter Paradise; and that the most beloved deeds in Allah's sight are those done regularly and permanently though they might be few."

6465- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was asked: "What deeds are the most beloved to Allah?" He said: "The most regular constant deeds even though they may be few." He further said: "Do good deeds which are in your capacity."

٦٤٦٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حدَّثَنا مُحَمَّدُ بْنُ فُضَيلٍ، عَنْ أَبِيهِ، عَنْ عُمارَة، عَنْ أَبِي زُرْعَة، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قال: قال رَسُولُ اللّهِ ﷺ: «اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتاً».

١٨ ـ باب القَصْدِ وَالمُداوَمَةِ على العَمَلِ

٦٤٦١ ـ حدّثنا عَبْدانُ: أَخْبَرَنا أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ قالَ: سَمِعْتُ أَبِي قالَ: سَمِعْتُ مَسْرُوقاً قالَ: سَأَلْتُ عائِشَةَ رَضِيَ اللّهُ عَنْها: أَيُّ العَمَلِ كانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قالَتِ: الدَّائِمُ، قالَ: قُلْتُ: فَأَيَّ حِينٍ كانَ يَقُومُ؟ قالَتْ: كانَ يَقُومُ إِذا سَمِعَ الصَّارِخَ. [طرفه في: ١١٣٢].

٦٤٦٢ ـ حدّثنا قُتَيبَةُ، عَنْ مالِكٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّها قالَتْ: كانَ أَحَبُّ العَمَلِ إِلَى رَسُولِ اللّهِ ﷺ الَّذِي يَدُومُ عَلَيهِ صاحِبُهُ. [طرفه في: ١١٣٢].

٦٤٦٣ ـ حدّثنا آدَمُ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «لَنْ يُنَجِّيَ أَحَداً مِنْكُمْ عَمَلُهُ». قالُوا: وَلا أَنْتَ يا رَسُولَ اللّهِ؟ قالَ: «وَلا أَنا، إِلاَّ أَنْ يَتَغَمَّدَنِي اللّهُ بِرَحْمَةٍ، سَدِّدُوا وَقارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيءٌ مِنَ الدُّلْجَةِ، وَالقَصْدَ القَصْدَ تَبْلُغُوا».

[طرفه في: ٣٩].

٦٤٦٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُلَيمانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «سَدِّدُوا وَقارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الجَنَّةَ، وَأَنَّ أَحَبَّ الأَعْمالِ أَدْوَمُها إِلَى اللّهِ وَإِنْ قَلَّ».

[الحديث ٦٤٦٤ ـ طرفه في: ٦٤٦٧].

٦٤٦٥ ـ حدّثني مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْراهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنها أَنَّها قالَتْ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الأَعْمالِ أَحَبُّ إِلَى اللّهِ؟ قالَ: «أَدْوَمُها وَإِنْ قَلَّ». وَقالَ: «اكْلَفُوا مِنَ الأَعْمالِ ما تُطِيقُونَ».

[طرفه في: ١٩٦٩].

٦٤٦٦ ـ حدّثني عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ

٦٤٦١ ـ في أيّ حين نخ.
ـ (الصارخ) الديك
٦٤٦٣ ـ (الدلجة) سير الليل
ـ وقوله: (القصد القصد) نصب على الإغراء أي الزموا الطريق الوسط المعتدل.
٦٤٦٤ ـ قوله: (إلى الله) مقدم على قوله: أدومها في بعض النسخ.

6466- Alqama narrated: I asked A'isha, The Mother of The Believers, "Allah be pleased with her": "O Mother of Believers! How was the service of worship of The Messenger of Allah "Allah's blessing and peace be upon him"? Did Allah's Apostle use to choose some special days (for fasting)?" She replied: "No, but he used to be regular (constant in his service of worshipping). Who amongst you can endure what Allah's Apostle "Allah's blessing and peace be upon him" used to endure?"

6467- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do good deeds properly and sincerely, and do what is within your capacity; then receive the good tidings (of entering Paradise), for the deeds of anyone of you would not cause him to enter Paradise." They asked: "And Even you, O Messenger of Allah (will not enter Paradise depending only upon your deeds)?" he said: "Even I (will not enter Paradise depending upon my deeds) unless Allah bestows His forgiveness and mercy upon me."

6468- Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer. (after he had finished) he came up the pulpit and pointed with his hand towards the Qibla. Then he said: "Since I was leading you in the prayer up till now, both of Paradise and Hell were shown to me. They were displayed in front of this wall. I have never seen such a day as today in good and evil! I have never seen such a day as today in good and evil!"

[19] The believer's hope (for Allah's mercy) is to be accompanied by his fear (of Allah's torture)

Sufyan said: I found no verse in The Qur'an harder to me than Allah's saying: "Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith." (The Repast 68)

6469- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When Allah created the mercy, He divided it into one-hundred parts, ninety-nine parts of which were kept with Him, while only one part was sent down to earth. If the disbeliever knows Allah's great mercy, he will not despair of entering into Paradise. Vice versa: If the believer knows Allah's great torture, he will not feel safe from entering into Hell."

علقمَة قالَ: سَأَلتُ أُمَّ المُؤْمِنِين عائِشَةَ قلتُ: يا أُمَّ المُؤْمِنِين، كيفَ كانَ عَمَلُ النَّبيِّ ﷺ، هل كانَ يخصُّ شيئاً مِنَ الأيامِ؟ قالَتْ: لا، كانَ عَمَلُهُ دِيمَةً، وأَيُّكُمْ يَسْتَطِيعُ ما كانَ النَّبيُّ ﷺ يَسْتَطِيعُ.

[طرفه في: ١٩٨٧].

٦٤٦٧ ـ حدثنا علي بن عبدِ اللّهِ: حدَّثنا مُحَمَّدُ بنُ الزِّبْرِقانِ: حدَّثنا موسى بنُ عُقْبَةَ، عَنْ أبي سَلَمَةَ بنِ عبدِ الرَّحمنِ، عَنْ عائشة، عَنِ النبيِّ ﷺ قال: «سَدِّدُوا وَقارِبُوا وَأَبْشِرُوا، فإنَّهُ لاَ يُدْخِلُ أحداً الجنَّةَ عَمَلُهُ» قالُوا: وَلاَ أَنْتَ يا رَسُولَ اللّهِ؟ قال: «وَلاَ أنا، إلاَّ أنْ يَتَغمَّدَنِي اللّهُ بِمَغفِرةٍ ورحمةٍ». قال: أَظُنُّهُ: عَنْ أَبِي النَّضرِ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ. وَقالَ عفّان: حدَّثَنَا وهيبٌ، عَنْ موسى بنِ عقبةَ قال: سَمِعْتُ أبا سلمة، عَنْ عائشةَ، عَنِ النَّبِيِّ ﷺ: «سَدِّدُوا وَأَبْشِرُوا». وَقال مُجَاهِدٌ: ﴿سَدِيداً﴾ [النساء: ٩] صِدْقاً.

[طرفه في: ٦٤٦٤].

٦٤٦٨ ـ حدثني إبْراهِيم بنُ المُنْذِرِ: حدَّثنا مُحَمَّدُ بنُ فُلَيحٍ قال: حَدَّثَني أبي، عَنْ هِلال بنِ عليٍّ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللّهُ عَنْهُ قال: سَمِعْتُهُ يَقُولُ: إنَّ رَسُولَ اللّهِ ﷺ صلَّى لَنا يَوْماً الصَّلاةَ، ثمَّ رَقِيَ المِنْبَرَ، فَأَشَارَ بِيَدِهِ قِبَلَ قِبْلَةِ المَسْجِدِ، فَقَالَ: «قَدْ أُرِيتُ الآنَ مُنْذُ صَلَّيتُ لكُمُ الصَّلاةَ، الجنَّةَ وَالنَّارَ، مُمَثَّلَتَيْنِ في قُبُلِ هذا الجِدارِ، فَلَمْ أَرَ كاليَوْمِ في الخيرِ وَالشَّرِّ، فَلَمْ أَرَ كاليَوْمِ في الخَيرِ وَالشَّرِّ».

[طرفه في: ٩٣].

١٩ ـ باب الرَّجاء مَعَ الخَوْف

وَقالَ سُفيانُ: ما في القُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ: ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوراةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ﴾ [المائدة: ٦٨].

٦٤٦٩ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بنُ عَبْدِ الرَّحْمنِ، عَنْ عَمْرِو بنِ أَبي عَمْرٍو، عَنْ سَعِيدِ بنِ أَبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «إنَّ اللّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِئَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعاً وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ في خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الكافِرُ بِكُلِّ الَّذِي عِنْدَ اللّهِ مِنَ الرَّحْمَةِ، لَمْ يَيأَسْ مِنَ الجَنَّةِ، وَلَوْ يَعْلَمُ المُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللّهِ مِنَ العَذَابِ، لَمْ يَأْمَنْ مِنَ النَّارِ». [طرفه في: ٦٠٠٠].

٢٠ ـ باب الصَّبْرِ عَنْ مَحارِمِ اللّهِ

﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠] وَقالَ عُمَرُ: وَجَدْنا خَيرَ

باب ٢٠ ـ وقول الله: إنما يوفى نخ.

[20] One's keeping patient on being prevented from doing What is forbidden by Allah

6470- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Some Ansari persons asked Allah's Apostle "Allah's blessing and peace be upon him" for something, and he gave them. They again asked him for (something) and he again gave them. Then they asked him and he gave them again until all that was with him finished. Then he said: "If I had anything I would not keep it away from you. Whoever abstains from asking others, Allah will make him contented, and whoever tries to get self-sufficient, Allah will make him self-sufficient. Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

6471- Al'mogheera Ibn Shu'ba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to stand (in the prayer) or pray until both his feet or legs swelled. He was asked why (he offered such an unbearable prayer, though Allah forgave all of his sins, the earlier and the later). he said: "should I not be a thankful slave?"

[21] Allah's saying: "And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion." (The Divorce 3)

6472- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seventy thousand of my nation shall enter Paradise without reckoning. They are those who do not treat themselves by practising charm, nor do they believe in bad or good omen (from birds etc.). But they put their trust (only) in their Lord."

[22] The hateful idle talk

6473- Warrad, the clerk of Al'mogheera Ibn Shu'ba, narrated: Mo'awiya wrote to Al'mogheera: "Write to me a tradition you heard from The Messenger of Allah "Allah's blessing and peace be upon him"." Al'mogheera wrote to him: "I heard him saying after each prayer: "There is no God but Allah, the one and alone, with whom there is no partner. To Him be the dominion, and to Him be the praise; and He has power over all things." He also used to forbid idle talk, asking too many questions (in religion), wasting money, preventing what should be given, asking others for something (except in great necessity), being undutiful to mothers, and burying one's little daughters (alive).

عَيشِنَا بِالصَّبْرِ.

٦٤٧٠ ـ حدثنا أبو اليمانِ: أخبرنا شعيبٌ، عنِ الزهريِّ قال: أخبرني عطاءُ بنُ يزيدَ: أنَّ أبا سعيدٍ أخبرَهُ: أنَّ أناساً منَ الأنصارِ سألوا رسولَ اللهِ ﷺ، فلَمْ يَسْأَلْهُ أحدٌ منهُمْ إلاَّ أعْطَاهُ حَتَّى نفِدَ ما عِندَهُ، فقالَ لهُم حينَ نفِدَ كلُّ شيءٍ أنفقَ بيدَيهِ: «ما يكُنْ عندي منْ خيرٍ لا أدَّخِرْهُ عنكُم، وإنَّهُ منْ يستعِفَّ يُعِفَّهُ اللهُ، ومنْ يتصبَّرْ يُصبِّرْهُ اللهُ، ومَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، ولَنْ تُعْطَوْا عطاءً خيراً وأوسعَ منَ الصَّبرِ».

[طرفه في: ١٤٦٩].

٦٤٧١ ـ حدثنا خلادُ بنُ يحيى: حدَّثَنا مِسعَرٌ: حدَّثَنا زيادُ بنُ علاقَةَ قالَ: سَمِعْتُ المُغيرةَ بنَ شُعبةَ يقولُ: كانَ النَّبيُّ ﷺ يُصلِّي حَتَّى ترِمَ، أوْ تَنْتَفِخَ، قدَماهُ فيُقالُ لهُ، فيَقولُ: «أفَلا أكُونُ عَبداً شَكُوراً».

[طرفه في: ١١٣٠].

٢١ ـ بابٌ ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣]

قالَ الرَّبيعُ بنُ خُثَيمٍ: مِنْ كلِّ ما ضاقَ على النَّاسِ.

٦٤٧٢ ـ حدثني إسحاقُ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا شُعبَةُ قالَ: سَمِعْتُ حُصَيْنَ بنَ عبدِ الرحمنِ قالَ: كُنتُ قاعِداً عِندَ سعيدِ بنِ جُبيرٍ فقالَ: عنِ ابنِ عبَّاسٍ: أنَّ رسولَ اللهِ ﷺ قالَ: «يَدخُلُ الجَنَّةَ مِنْ أُمَّتي سبعُونَ ألفاً بغيرِ حِسابٍ، هُمُ الَّذينَ لا يَسْتَرْقُونَ، ولا يَتَطيَّرُونَ، وعلى ربِّهِمْ يتوكَّلُونَ». [طرفه في: ٣٤١٠].

٢٢ ـ بابُ ما يُكرَهُ منْ قِيلَ وقالَ

٦٤٧٣ ـ حدثنا عليُّ بنُ مُسلِمٍ: حدَّثَنا هُشَيمٌ: أخبرَنا غيرُ واحِدٍ، مِنهُمْ مُغيرَةُ وفُلانٌ ورَجُلٌ ثالثٌ أيضاً، عنِ الشَّعبيِّ، عَنْ وَرَّادٍ، كاتِبِ المُغيرةِ بنِ شُعبَةَ: أنَّ مُعاويَةَ كتبَ إلى المُغيرَةِ: أنِ اكْتُبْ إليَّ بحديثٍ سَمِعْتَهُ منْ رَسُولِ اللهِ ﷺ، قالَ: فكَتَبَ إليهِ المُغيرَةُ: إنِّي سَمِعْتُهُ يَقُولُ عِندَ انْصِرافِهِ مِنَ الصَّلاةِ: «لا إلهَ إلاَّ اللهُ وَحْدَهُ لا شريكَ لَهُ، لَهُ المُلكُ ولَهُ الحَمْدُ، وهُوَ على كُلِّ شيءٍ قديرٌ». ثَلاثَ مرَّاتٍ، قالَ: وكانَ يَنهى عنْ قِيلَ وقالَ، وكَثْرَةِ السُّؤالِ، وإضاعَةِ المالِ، ومَنعٍ وهَاتِ، وعُقُوقِ الأُمَّهاتِ، ووَأْدِ البَناتِ. وعَنْ هُشَيمٍ: أخبَرَنا عبدُ المَلِكِ بنُ عُمَيرٍ قالَ: سَمِعْتُ ورَّاداً يُحدِّثُ هذا الحَديثَ، عنِ المُغيرَةِ، عَنِ النَّبيِّ ﷺ.

[طرفه في: ٨٤٤].

٦٤٧٠ ـ بيده نخـ.

ـ من يستعفف نخـ.

٦٤٧٣ ـ قوله: (ومنع وهات) أي حرم عليكم منع ما عليكم إعطاؤه وطلب ما ليس لكم أخذه اهـ. عيني.

[23] Keeping one's tongue (from harming others); and (The Prophet's saying): "He, who believes in Allah and The Last day, should either speak good or keep silent"

Allah Almighty said: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

6474- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (meaning His tongue and his private parts), I guarantee Paradise for him."

6475- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " He, who believes in Allah and the Last Day should talk what is good or keep silent. He, who believes in Allah and the Last Day should not harm his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously."

6476- Abu'shuraih Al'khuza'i narrated: My ears heard and my mind kept when Allah's Apostle "Allah's blessing and peace be upon him" said: "The time of hospitality (with normal food) is three days. (You should also keep on) the guest's reward." They asked: "What is the guest's reward?" he said: "It is (to entertain him for) a day and a night (with the highest quality of food available to one). He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and the Last Day should talk what is good or keep silent."

6477- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A slave (of Allah) may utter a word carelessly without thinking of its evil consequences, because of which, he will be thrown into the Hell-Fire as far as the distance between East and West."

6478- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, because of which, Allah will raise him up many degrees (of reward). A slave (of Allah) may utter a word (carelessly) which displeases Allah, without thinking of its gravity, because of which, he will be thrown into the Hell-Fire."

٢٣ ـ باب حِفظِ اللِّسانِ

«وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيَقُل خيراً أَوْ لِيَصْمُتْ». وَقَوْلِهِ تَعالَى: ﴿ما يَلفِظُ مِنْ قَوْلٍ إلاَّ لَدَيهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

٦٤٧٤ ـ حدّثنا مُحمَّدُ بْنُ أَبي بَكرٍ المقدَّميُّ: حَدَّثَنا عُمَرُ بْنُ عليٍّ: سَمِعَ أَبَا حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللّهِ ﷺ قالَ: «مَنْ يَضْمَنْ لِي ما بَينَ لَحْيَيهِ وما بَينَ رِجْلَيهِ أَضْمَنْ لَهُ الجَنَّةَ».

[الحديث ٦٤٧٤ ـ طرفه في: ٦٨٠٨].

٦٤٧٥ ـ حدّثني عَبْدُ العَزيزِ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «مَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيَقُل خيراً أَوْ لِيَصْمُتْ، وَمَنْ كانَ يُؤْمِنُ بَاللّهِ وَاليَوْمِ الآخِرِ فَلاَ يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيفَهُ». [طرفه في: ٥١٨٥].

٦٤٧٦ ـ حدّثنا أَبو الوَلِيدِ: حَدَّثَنا لَيثٌ: حَدَّثَنا سَعِيدٌ المقْبُرِيُّ، عَنْ أَبي شُرَيحٍ الخزاعِيِّ قالَ: سمعَ أُذُنايَ ووعاهُ قلبي: النَّبيَّ ﷺ يقولُ: «الضِّيافَةُ ثلاثَةُ أَيَّامٍ، جائِزَتُهُ». قِيلَ: ما جائِزَتُهُ؟ قالَ: «يَوْمٌ وَلَيلَةٌ، ومَنْ كانَ يُؤمِنُ باللّهِ وَاليَوْمِ الآخِرِ فلْيُكرِمْ ضيفَهُ، ومَنْ كانَ يُؤمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ فلْيَقُل خيراً أَوْ لِيَسْكُتْ». [طرفه في: ٦٠١٩].

٦٤٧٧ ـ حدّثني إِبْراهِيمُ بْنُ حَمزَةَ: حَدَّثَني ابْنُ أَبي حازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسى بْنِ طَلحَةَ التَّيمِيِّ، عَنْ أَبِي هُرَيرَةَ: سَمِعَ رَسُولَ اللّهِ ﷺ يَقُولُ: «إِنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ، ما يَتَبَيَّنُ فِيهَا، يَزِلُّ بِهَا في النَّارِ أَبْعَدَ مِمَّا بَينَ المَشْرِقِ».

[الحديث ٦٤٧٧ ـ طرفه في: ٦٤٧٨].

٦٤٧٨ ـ حدّثني عَبدُ اللّهِ بْنُ مُنِيرٍ: سَمِعَ أَبا النَّضرِ: حَدَّثَنا عَبدُ الرَّحمٰنِ بْنُ عَبدِ اللّهِ، يَعْني ابْنَ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ رِضْوَانِ اللّهِ، لاَ يُلقِي لَهَا بَالاً، يَرْفَعُ اللّهُ بِهَا دَرَجاتٍ، وَإِنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ سَخَطِ اللّهِ، لاَ يُلقِي لَهَا بَالاً، يَهْوِي بِهَا في جَهَنَّمَ». [طرفه في: ٦٤٧٧].

٦٤٧٦ ـ قوله: (جائزته) ضبطه الشارح بالرفع على أنه مبتدأ حذف خبره أي منها جائزته، وقال ابن حجر: اعطوا جائزته فإن الرواية بالنصب وبه ضبطه العيني ا هـ. مصححه.

٦٤٧٧ ـ قوله: (ما يتبين فيها) أي لا يتدبر فيها ولا يتفكر في قبحها وما يترتب عليها ا هـ. عيني.

ـ ما يتقي فيها نخ.

ـ أبعد مما بين المشرق نخ.

[24] One's weeping because of his fearing of Allah

6479- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven (on the Day when there will be no shade but His): … a person who remembers Allah and his eyes are then flooded with tears."

[25] One's fearing of Allah

6480- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There was a man amongst the people before you, who had suspicion as to the righteousness of his deeds. Therefore he said to his family: "If I die, take me, burn my corpse, and throw my ashes into the sea on a hot (or windy) day. They did so, but Allah collected his particles and asked him: "Why did you do so?" He replied: "Nothing made me do so except my fearing of you." So Allah forgave him."

6481- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" mentioned a man amongst a certain nation or people before you, whom Allah had given children and money in abundance. The Messenger of Allah "Allah's blessing and peace be upon him" said: "While he was in his deathbed, he called his sons and asked: "What sort of father have I been to you?" They replied: "You have been a good father." He said: "But he (your father) has never done a single good deed; moreover, if he faces Allah, He surely will punish him. so when I die, burn me until I become near to coal. Then , grind me into powder, and scatter the resulting ashes on a windy day (in the sea)." He took firm promises from them to do so. By Allah! His sons did accordingly, but Allah gathered his particles by saying: "Be." Behold! That man stood up, to whom He asked: "What made you do so?" He replied: "For fear of you." So Allah bestowed His Mercy upon him (and forgave him)."

٢٤ ـ باب البُكاءِ مِنْ خَشْيَةِ اللّهِ

٦٤٧٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللّهِ قالَ: حَدَّثَني خُبَيب بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفص بن عاصم، عَنْ أبي هُرَيرة، رَضِيَ اللّهُ عَنهُ عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللّهُ: رَجُلٌ ذَكَرَ اللّهَ فَفاضَتْ عَيْناهُ».

[طرفه في: ٦٦٠].

٢٥ ـ باب الخَوْفِ مِنَ اللّهِ

٦٤٨٠ ـ حدّثنا عُثمانُ بنُ أبي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «كانَ رَجُلٌ مِمَّنْ كانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ، فَقالَ لأَهْلِهِ: إِذا أَنَا مُتُّ فَخُذُوني فَذَرُّوني في البَحْرِ في يَوْمٍ صَائِفٍ، فَفَعَلُوا بِهِ، فَجَمَعَهُ اللّهُ ثُمَّ قالَ: ما حَمَلَكَ عَلَى الَّذي صَنَعْتَ؟ قالَ: ما حَمَلَني إِلاَّ مَخافَتُكَ، فَغَفَرَ لَهُ».

[طرفه في: ٣٤٥٢].

٦٤٨١ ـ حدّثنا مُوسى: حَدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أَبي: حَدَّثَنا قَتادَةُ، عَنْ عُقْبَةَ بْنِ عَبْدِ الغافِرِ، عَنْ أَبي سَعيدٍ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ ذَكَرَ رَجُلاً: «فِيمَنْ كانَ سَلَفَ، أَوْ قَبْلَكُمْ، آتاهُ اللّهُ مالاً وَوَلَداً ـ يَعْنِي أَعْطاهُ ـ قالَ: فَلَمَّا حُضِرَ قالَ لِبَنِيهِ: أَيَّ أَبٍ كُنْتُ؟ قالُوا: خَيرَ أَبٍ، قالَ: فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللّهِ خَيْراً ـ فَسَّرَها قَتادَةُ: لَمْ يَدَّخِرْ ـ وَإِنْ يَقْدَمْ عَلَى اللّهِ يُعَذِّبْهُ، فانْظُرُوا فَإِذا مُتُّ فَأَحْرِقُونِي، حَتَّى إِذا صِرْتُ فَحْماً فَاسْحَقُونِي، أَوْ قالَ: فَاسْهَكُونِي، ثُمَّ إِذا كانَ رِيحٌ عاصِفٌ فَأَذْرُونِي فِيها، فَأَخَذَ مَواثِيقَهُمْ عَلَى ذٰلِكَ ـ وَرَبِّي ـ فَفَعَلُوا، فَقالَ اللّهُ: كُنْ، فَإِذا رَجُلٌ قائِمٌ، ثُمَّ قالَ: أَيْ عَبْدِي ما حَمَلَكَ عَلَى ما فَعَلْتَ؟ قالَ: مَخافَتُكَ، أَوْ فَرَقٌ مِنْكَ، فَما تَلافاهُ أَنْ رَحِمَهُ اللّهُ». فَحَدَّثْتُ أَبا عُثْمانَ فَقالَ: سَمِعْتُ سَلْمانَ، غَيرَ أَنَّهُ زادَ: «فَأَذْرُونِي فِي البَحْرِ». أَوْ كَما حَدَّثَ. وَقالَ مُعاذٌ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعْتُ عُقْبَةَ: سَمِعْتُ أَبا سَعِيدٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٤٧٨].

٦٤٨٠ ـ **قوله**: (فذرّوني) كذا ضبطه الشارح من التذرية وهي الإطارة والإذهاب وضبطه العينيّ بضم الذال من الذرّ وهو التفريق، ورُوي ذروني ومنه تذروه الرياح.

ـ **قوله**: (ما حملني عليه) هكذا في الشارح ولفظ عليه ساقط من بعض النسخ.

٦٤٨١ ـ **قوله**: (فأذروني) كذا بقطع الهمزة في ضبط الشارح وهي موصولة في اللغة الفصحى يقال: ذرت الريح الشيء تذروه ذرواً.

ـ **قوله**: وربي هو على القسم من المخبر بذلك عنهم وفي صحيح مسلم فأخذ منهم ميثاقاً ففعلوا ذلك وربي كما في العينيّ ا هـ. مصحح.

[26] Getting rid of violations

6482- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said: "I have seen with my own eyes the enemy forces, and I am a merely warner (to you) so save yourself! Save yourself!" A group of them obeyed him and went out at night, slowly and stealthily; and in this way they were safe. But another group did not believe him and thus the army took them in the morning and destroyed them."

6483- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of people is like that of a person who lit a fire, and when it lighted what was around it, the moths, butterflies and these insects fell in it. The man did his best to prevent them (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet "Allah's blessing and peace be upon him" further said: "Now, similarly, I catch hold the knots of your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."

6484- Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is he, from whose tongue and hands all of Muslims are saved. The true immigrant "Muhajir" is he, who abandons all of what Allah Almighty has forbidden."

[27] The Prophet's saying: "If you know what I know, then you will laugh little and weep so much"

6485- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "If you knew what I know, then you would laugh little and weep so much."

6486- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "If you knew what I know, then you would laugh little and weep so much."

٢٦ ـ باب الانْتِهَاءِ عَنِ المَعَاصِي

٦٤٨٢ ـ حدثنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيد بنِ عَبدِ اللهِ بنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسى قال: قال رَسُولُ اللهِ ﷺ: «مَثَلِي وَمَثَلُ ما بَعَثَني اللهُ، كَمَثَلِ رَجُلٍ أَتَى قَوماً فَقالَ: رَأَيتُ الجَيشَ بِعَينَيَّ، وَإِنِّي أَنا النَّذِيرُ العُرْيانُ، فَالنَّجاءَ النَّجاءَ، فَأَطاعَتْهُ طائِفَةٌ فَأَدْلَجُوا عَلَى مَهْلِهِمْ فَنَجَوا، وَكَذَّبَتْهُ طائِفَةٌ فَصَبَّحَهُمُ الجَيشُ فَاجْتاحَهُمْ».

[الحديث ٦٤٨٢ ـ طرفه في: ٧٢٨٣].

٦٤٨٣ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنْ عَبدِ الرَّحْمٰنِ أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّما مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ ناراً، فَلَمَّا أَضاءَتْ ما حَوْلَهُ جَعَلَ الفَراشُ وَهذِهِ الدَّوابُّ الَّتِي تَقَعُ في النَّارِ يَقَعْنَ فِيها، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيها، فَأَنا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَهُمْ يَقْتَحِمُونَ فِيها».

[طرفه في: ٣٤٢٦].

٦٤٨٤ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: قالَ النَّبِيُّ ﷺ: «المُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ، وَالمُهاجِرُ مَنْ هَجَرَ ما نَهَى اللهُ عَنْهُ» [طرفه في: ١٠].

٢٧ ـ باب قَوْلِ النَّبِيِّ ﷺ: «لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيتُمْ كَثِيراً»

٦٤٨٥ ـ حدثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ: أَنَّ أَبا هُرَيرَةَ رَضِيَ اللهُ عَنْهُ كانَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيتُمْ كَثِيراً».

[الحديث ٦٤٨٥ ـ طرفه في: ٦٦٣٧].

٦٤٨٦ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ مُوسى بنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيتُمْ كَثِيراً».

[طرفه في: ٩٣].

٢٨ ـ باب حُجِبَتِ النَّارُ بِالشَّهَواتِ

٦٤٨٧ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي

٦٤٨٢ ـ وروي (بعيني) بالإفراد.

٦٤٨٣ ـ فجعل ينزعهن نخـ.

ـ (وأنتم تقتحمون فيها) نخـ.

٦٤٨٧ ـ قوله: (قال: حدثني) سقط (قال) في بعض النسخ.

[28] The Hell is surrounded by all kinds of desires

6487- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

[29] Paradise is nearer to one than his leather strap of his shoe, and so is Hell

6488- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Paradise is nearer to any of you than the leather strap of his shoe, and so is the (Hell) Fire."

6489- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The truest words said by a poet was (the statement of Labid): "Verily, Everything except Allah is perishable."

[30] One should look at he, who is inferior, and not superior to him

6490- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you looked at a person who was made superior to him in property and (good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."

[31] When one intends to do either a good or a bad deed

6491- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" narrated about his Lord saying: "Allah ordered (the appointed angels over you) to write down the good and the bad deeds, and He then showed the way of writing them. If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account) with him; and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (the reward multiplied) from ten to seven hundred times, to many more times. On the contrary, if somebody intends to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him; but if he intends to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) with him."

[32] One should beware of the destructive sins

6492- Anas "Allah be pleased with him" narrated: Indeed, you do some deeds, which you see as more trivial (and little), than the hair, though we, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" used to regard them of the destructive sins.

هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الجَنةُ بِالمَكارِهِ».

٢٩ ـ بابٌ «الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِه، وَالنَّارُ مِثْلُ ذلكَ»

٦٤٨٨ ـ حدّثني مُوسى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ أَبِي وائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قال: قالَ النَّبِيُّ ﷺ: «الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذلكَ».

٦٤٨٩ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: أَصْدَقُ بَيتٍ قالَه الشّاعِرُ: أَلاَ كُلُّ شَيءٍ ما خَلاَ اللَّهَ بَاطِلُ». [طرفه في: ٣٨٤١].

٣٠ ـ بابٌ لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ، وَلا يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ

٦٤٩٠ ـ حدثنا إِسماعِيلُ قال: حدَّثني مالكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قال: «إِذا نَظَرَ أَحَدُكُمْ إِلى مَنْ فُضِّلَ عَلَيهِ في المالِ وَالخَلْقِ، فَلْيَنْظُرْ إِلى مَنْ هُوَ أَسْفَلَ مِنْهُ».

٣١ ـ باب مَنْ هَمَّ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

٦٤٩١ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنا جَعْدٌ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجاءٍ العُطارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قالَ: قالَ: «إِنَّ اللَّهَ كَتَبَ الحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فَإِنْ هُوَ هَمَّ بِها فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَناتٍ إِلَى سَبْعِ مِئَةِ ضِعْفٍ إِلى أَضْعافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً».

٣٢ ـ باب ما يُتَّقَى مِنْ مُحَقَّرَاتِ الذُّنُوبِ

٦٤٩٢ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيْلاَنَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالاً، هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعَرِ، إِنْ كُنَّا نَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ ﷺ المُوبِقَاتِ. قالَ أَبُو عَبْدِ اللَّهِ: يَعْنِي بِذلِكَ المُهْلِكاتِ.

٣٣ ـ بابٌ الأَعْمَالُ بِالخَوَاتِيمِ، وَمَا يُخَافُ مِنْهَا

٦٤٩٣ ـ حدثنا عَلِيُّ بْنُ عَيَّاشٍ: حدَّثَنا أَبُو غَسَّانَ قال: حَدَّثَنِي أَبُو حازِمٍ عَنْ سَهْلِ بْنِ

٦٤٩٢ ـ قوله: (إن كنا نعد) وفي العيني نعدها، قال: وعند الأكثرين لنعدها.

ـ قوله: (الموبقات) قال العيني، وفي رواية الأكثرين من الموبقات.

٦٤٩٣ ـ قوله: غناء أي كفاية.

[33] One's deeds are regarded (as good or bad) depending on their last actions

6493- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" looked at a man fighting against the pagans; and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet "Allah's blessing and peace be upon him" said: "Whoever wants to look at a man from those of the (Hell) Fire, should look at this (man)." Another man followed him and kept on doing so until he (the fighter) was (seriously) wounded . Seeking to die quickly, he placed the blade tip of his sword between his breasts over which he leaned until it passed through his shoulders. The Prophet "Allah's blessing and peace be upon him" said: "One may do deeds that seem to the people as the deeds of inhabitants of Paradise while in fact, he is from those of the (Hell) Fire. Moreover, one may do deeds that seem to the people as the deeds of inhabitants of the (Hell) Fire, while in fact, he is from those of Paradise. Verily, one's deeds are regarded (as good or bad) depending upon their last actions."

[34] One's stay alone to be secure from people's mischief

6494- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Somebody asked: "O Allah's Apostle! Who is the best among the people?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "A believer who strives his utmost in Allah's Cause with his life and property." (Being asked about the next to that, He replied): "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

6495- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

[35] The honesty's disappearance

6496- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When honesty is lost, then wait for the Hour." He (The Bedouin) said: "How will that (honesty) be lost?" The Prophet "Allah's blessing and peace be upon him" said: "When the power or authority comes in the hands of incompetent persons, then expect for the Hour."

سَعْد السّاعديّ قال: نَظرَ النَّبيُّ ﷺ إلى رَجُلٍ يُقاتِلُ المُشْركين، وكانَ مِنْ أَعْظَمِ المُسْلِمِينَ غَناءً عَنْهُمْ، فقال: «مَن أَحَبَّ أَنْ يَنْظرَ إلى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إلى هذا». فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ عَلَى ذلكَ حَتّى جُرِحَ، فاسْتَعْجَلَ المَوْتَ، فَقالَ بِذُبابَةِ سَيفِه فَوَضَعَهُ بينَ ثَدْيَيْهِ، فتحامَلَ عليه حتّى خَرَجَ مِنْ بين كَتِفَيه، فقالَ النَّبيُّ ﷺ: «إنّ العَبْدَ ليَعْمَلُ، فيما يَرى النَّاسُ، عَمَلَ أَهْلِ الجنَّةِ وإنَّهُ لمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ فيما يَرَى النّاسُ، عَمَلَ أَهْلِ النَّارِ وهُوَ مِنْ أَهْلِ الجَنَّةِ، وإنَّما الأعْمالُ بِخَواتِيمِها». [طرفه في: ٢٨٩٨].

٣٤ ـ بابُ العُزْلَةُ راحَةٌ مِنْ خُلَّاطِ السُّوءِ

٦٤٩٤ ـ حدثنا أبو اليَمان: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ قال: حَدَّثني عَطاءُ بْنُ يَزِيدَ: أَنَّ أَبا سَعيدٍ حدَّثَهُ قال: قِيلَ يا رسُولَ اللهِ (ح). وقالَ مُحمَّدُ بنُ يوسُفَ: حَدَّثَنا الأَوْزاعِيُّ: حدَّثنا الزهريُّ، عن عطاءِ بنِ يزيدَ اللَّيثيِّ، عَنْ أَبي سَعيدٍ الخُدريِّ قال: جاءَ أعْرابيٌّ إلى النَّبيِّ ﷺ فقالَ: يَا رَسُولَ اللهِ أيُّ النَّاسِ خَيرٌ؟ قالَ: «رَجُلٌ جاهَدَ بِنَفْسِه وَمالِهِ، وَرَجُلٌ في شِعْبٍ مِنَ الشِّعابِ: يَعْبُدُ رَبَّهُ، وَيَدَعُ النَّاسَ مِنْ شَرِّه». تابَعَهُ الزُّبَيْديُّ وَسُلَيمانُ بْنُ كَثيرٍ، والنُّعمانُ، عَنِ الزُّهْرِيِّ. وَقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءٍ، أوْ عُبَيدِ اللهِ، عَنْ أَبي سَعيدٍ، عَنِ النَّبيِّ ﷺ. وقالَ يُونُسُ وابْنُ مُسافِرٍ وَيَحْيى بْنُ سَعِيدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَطاءٍ، عَنْ بَعْضِ أَصْحابِ النَّبيِّ ﷺ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٧٨٦]

٦٤٩٥ ـ حدثنا أبو نُعيمٍ: حَدثَنا الماجِشُونُ، عَنْ عَبدِ الرَّحْمنِ بْنِ أَبي صَعْصَعَةَ، عَنْ أَبيه، عَنْ أَبِي سَعيدٍ أَنهُ سَمِعَهُ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «يَأتِي عَلى النَّاسِ زَمانٌ، خَيرُ مالِ الرَّجُلِ المُسْلِمِ الغَنَمُ، يَتْبَعُ بِهَا شَعَفَ الجِبالِ وَمَواقِعَ القَطْرِ، يَفِرُّ بدِينِه مِنَ الفِتَنِ».

[طرفه في: ١٩].

٣٥ ـ بابُ رَفْعِ الأَمانَةِ

٦٤٩٦ ـ حدثنا مُحَمَّدُ بْنُ سِنانٍ: حَدثَنا فُلَيحُ بْنُ سُلَيمانَ: حَدَّثَنا هِلالُ بْنُ عَلِيٍّ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذا ضُيِّعَتِ الأَمانَةُ فانْتَظِرِ السَّاعَةَ». قالَ: كَيفَ إِضاعَتُها يا رَسُولَ اللهِ؟ قالَ: «إِذا أُسْنِدَ الأَمْرُ إِلى غَيرِ أَهْلِهِ فانْتَظِرِ السَّاعَةَ». [طرفه في: ٥٩].

باب ٣٤ ـ قوله: (خلاط السوء) بهذا الضبط جمع خليط وهو جمع غريب ويجوز أن يكون خلاط بكسر الخاء وتخفيف اللام مصدراً من المفاعلة وسين السوء مضمومة في بعض النسخ ونص الشارح ما تراه.

٦٤٩٤ ـ قوله: (الشعب) طريق في الجبل.

٦٤٩٥ ـ قوله: (شعف الجبال) رؤوسها.

٦٤٩٦ ـ قوله: (قال) أي الأعرابي الذي سأل عن الساعة متى هي

6497- Hudhaifa "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophets) Sunna. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so.

6498- Ibn Omar "Allah be pleased with both" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "People are just like camels; out of one hundred, of which one can hardly find a single camel suitable to ride."

[36] One's showing off and letting people hear of his good deeds

6499- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Judgement). Furthermore, he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (on The Day of Judgement)."

[37] Doing one's best in obedience to Allah

6500- Mu'adh Ibn Jabal narrated: While I was riding behind The Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he proceeded for a while when he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" then he proceeded for sometime when he said (for the third time): "O Mu'adh Ibn Jabal!" I replied: "Here I'm responding to your call, O Allah's

٦٤٩٧ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفيَانُ: حَدَّثَنَا الْأَعْمَش، عَنْ زَيدِ بْنِ وَهْبٍ: حدَّثَنَا حذيفَةُ قالَ: حدَّثَنا رسُولُ اللهِ ﷺ حَدِيثَين، رأيتُ أحدَهُما وأنا أنْتظِرُ الآخر: حدَّثَنا: «أنَّ الأمانَةَ نزلَتْ في جَذْرِ قُلوبِ الرِّجالِ، ثمَّ علِموا منَ القُرآنِ، ثمَّ علِموا منَ السُّنَّةِ». وحَدَّثَنا عَنْ رَفعِهَا قالَ: «يَنامُ الرَّجلُ النَّوْمَةَ، فَتُقْبَضُ الأمَانَةُ مِنْ قَلبِهِ، فَيَظلُّ أثَرُها مِثْلَ أثَرِ الوَكتِ، ثُمَّ يَنامُ النَّوْمَةَ فتُقبَضُ فيَبقَى أثَرُها مِثْلَ المَجْلِ، كَجَمْرٍ دَحرَجْتَهُ على رِجْلِكَ فَنَفِطَ، فتَراهُ مُنْتبِراً ولَيسَ فيهِ شيءٌ، فيُصْبِحُ النَّاسُ يَتبايَعُونَ، فلا يَكادُ أحدٌ يُؤدِّي الأمانَةَ، فيُقالُ: إنَّ في بَني فُلانٍ رَجُلاً أميناً، ويُقالُ للرَّجُلِ: ما أعْقَلَهُ وما أظْرَفَهُ وما أجْلَدَهُ، وَمَا في قَلبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إيمانٍ» ولَقَدْ أتَى عَلَيَّ زَمانٌ وَما أُبالِي أيَّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسلِماً رَدَّهُ الإسْلامُ، وإنْ كانَ نَصرَانِيّاً رَدَّه عَلَيَّ ساعِيهِ، فَأمَّا اليَوْمَ فَمَا كُنْتُ أُبايِعُ إلَّا فلاناً وَفُلاناً.

٦٤٩٨ ـ حدّثنا أبو اليَمانِ: أخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ: أنَّ عَبدَ اللهِ بْنَ عُمَرَ رَضِيَ اللّهُ عَنهُمَا قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «إنَّما النَّاسُ كالإبِلِ المِئَةِ، لا تَكادُ تَجِدُ فِيها رَاحِلَةً».

٣٦ ـ بابُ الرِّياءِ وَالسُّمْعَةِ

٦٤٩٩ ـ حدّثنا مُسدَّدٌ: حدَّثنا يحيى، عَنْ سُفيانَ: حدَّثَني سَلَمَةُ بنُ كُهَيلٍ (ح). وحدَّثَنا أبُو نُعَيمٍ: حَدَّثَنا سُفيَانُ، عَنْ سَلَمَةَ قالَ: سَمِعْتُ جُنْدَباً يَقُولُ: قالَ النَّبِيُّ ﷺ، ولَمْ أَسْمَعْ أحَداً يَقُولُ: قالَ النَّبِيُّ ﷺ غيرَهُ، فَدَنَوْتُ مِنْهُ، فَسَمِعْتُهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللّهُ بِهِ، وَمَنْ يُرائِي يُرائِي اللّهُ بِهِ».

[الحديث ٦٤٩٩ ـ طرفه في: ٧١٥٢]

٣٧ ـ بابُ مَنْ جاهَدَ نَفْسَهُ في طاعَةِ اللهِ

٦٥٠٠ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ: حدَّثَنَا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ بْنُ مالِكٍ، عَنْ مُعاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قالَ: بَينما أنا رَدِيفُ النَّبِيِّ ﷺ، لَيسَ بَينِي وَبَينَهُ إلَّا آخِرَةُ الرَّحْلِ، فَقالَ: «يَا مُعاذُ». قُلتُ: لَبَّيكَ يَا رَسُولَ اللّهِ وَسَعْدَيكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قالَ: «يَا مُعاذُ». قُلتُ: لَبَّيكَ رَسُولَ اللّهِ وَسَعْدَيكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قالَ: «يَا مُعاذُ بْنَ جَبَلٍ». قُلتُ: لَبَّيكَ رَسُولَ اللّهِ وَسَعْدَيكَ، قالَ: «هَل تَدْرِي ما حَقُّ اللّهِ عَلَى عِبادِهِ؟». قُلتُ: اللّهُ وَرَسُولُهُ أعْلَمُ،

٦٤٩٧ ـ قوله: الجذر الأصل كما يأتي.

ـ قوله: (فنفط) الخ التذكير باعتبار معنى العضو في الرجل كما في العيني.

ـ رده علي بالإسلام نخ.

ـ قوله: (قال الفربري) إلى (حدثنا) هذه الأسطر غير موجودة في بعض المتون منها متن العيني.

٦٤٩٩ ـ (جندبا) بضم الدال وفتحها ا هـ. شارح.

٦٥٠٠ ـ قوله: (آخرة الرحل) العود الذي يستند إليه الراكب من خلفه ا هـ. شارح.

Apostle, all happiness be for you!" He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best." He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him (in worship)." Then he proceeded for a while and then said: "O Mu'adh Ibn Jabal!" I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best." He said: "The right of the slaves upon Allah is that He will not punish them."

[38] One's humbleness

6501- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a she camel called Al'adba which could hardly be excelled in speed. Once a Bedouin came riding a camel below six years of age, which surpassed it (Al'adba) in speed. The Muslims felt it so much that The Prophet "Allah's blessing and peace be upon him" noticed their distress. He then said: "It is Allah's ordinance that He brings down whatever rises high in the world."

6502- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "I will declare war against he, who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing extra good acts (as praying and fasting etc.) Besides what is obligatory until I love him. So I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks. If he asks Me, I will give him, and if he seeks refuge with me, I will give him refuge; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

[39] The Prophet's saying: "I was sent down and The Hour (is as near) as those two (fingers)

Allah Almighty said: "To Allah belongeth the mystery of the heavens and the earth. And the decision of the hour (of judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things." (Bees 77)

6503- Sahl "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was sent and The Hour (is as near) as these two" showing and separating his two fingers.

6504- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was sent and The Hour (is as near) as these two (fingers)."

قال: «حَقُّ اللّهِ عَلَى عِبادِهِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيئاً». ثُمَّ سارَ ساعَةً ثُمَّ قالَ: «يَا مُعاذُ بْنَ جَبَلٍ». قُلتُ: لَبَّيكَ رَسُولَ اللّهِ وَسَعْدَيكَ. قالَ: «هَلْ تَدْرِي ما حَقُّ العِبادِ عَلَى اللّهِ إِذا فَعَلُوهُ؟». قُلتُ: اللّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «حَقُّ العِبادِ عَلَى اللّهِ أَنْ لا يُعَذِّبَهُمْ».

[طرفه في: ٢٨٥٦].

٣٨ ـ باب التَّواضُعِ

٦٥٠١ ـ حدّثنا مالكُ بْنُ إِسْماعِيلَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا حُمَيدٌ، عَنْ أَنَسٍ رَضِيَ اللّهُ عنه: كانَ لِلنَّبِيِّ ﷺ ناقَةٌ. قالَ: وَحَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنا الفَزارِيُّ وَأَبُو خالِدٍ الأَحْمَرُ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ قالَ: كانَتْ ناقَةٌ لِرَسُولِ اللّهِ ﷺ تُسَمَّى العَضْباءَ، وَكانَتْ لاَ تُسْبَقُ، فَجاءَ أَعْرابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَقَها، فاشْتَدَّ ذلِكَ عَلَى المُسْلِمِينَ، وَقالُوا: سُبِقَتِ العَضْباءُ، فَقالَ رَسُولُ اللّهِ ﷺ: «إِنَّ حَقّاً عَلَى اللّهِ أَنْ لا يَرْفَعَ شَيئاً مِنَ الدُّنْيا إِلاَّ وَضَعَهُ».

٦٥٠٢ ـ حدّثني مُحَمَّدُ بْنُ عُثْمانَ: حَدَّثَنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ بْنُ بِلالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطاءٍ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «إِنَّ اللّهَ قالَ: مَنْ عادَى لِي وَلِيّاً فَقَدْ آذَنْتُهُ بِالحَرْبِ، وَما تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيهِ، وَما يَزالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوافِلِ حَتَّى أُحِبَّهُ، فَإِذا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِها، وَرِجْلَهُ الَّتِي يَمْشِي بِها، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعاذَنِي لأُعِيذَنَّهُ، وَما تَرَدَّدْتُ عَنْ شَيءٍ أَنا فاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ المُؤْمِنِ، يَكْرَهُ المَوْتَ وَأَنا أَكْرَهُ مَساءَتَهُ».

٣٩ ـ باب قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ أَنا وَالسَّاعَةَ كَهاتَينِ»

﴿وَما أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ البَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللّهَ عَلَى كُلِّ شَيءٍ قَدِيرٌ﴾ [النحل: ٧٧].

٦٥٠٣ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ: حَدَّثَنا أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «بُعِثْتُ أَنا وَالسَّاعَةَ هَكَذا». وَيُشِيرُ بِإِصْبَعَيهِ فَيَمُدُّ بِهِما.

٦٥٠٤ ـ حدّثني عَبْدُ اللّهِ بْنُ مُحَمَّدٍ هُوَ الجُعْفِيُّ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ وَأَبِي التَّيَّاحِ: عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «بُعِثْتُ وَالسَّاعَةَ كَهاتَينِ».

٦٥٠٥ ـ حدّثني يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صالِحٍ،

٦٥٠١ ـ (القعود) بفتح القاف هو البكر من الابل حين أمكن من ظهره للركوب وأدنى ذلك سنتان كما في العيني.

باب ٣٩ ـ قوله: (والساعة) بالنصب هنا وفي الثالث وبالرفع في الثاني والرابع عند الشارح وفي بعض النسخ الاثنتان منصوبتان والثالثة مرفوعة كالرابعة.

6505- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was sent and The Hour (is as near) as these two" meaning his two fingers.

[40]

6506- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgement) will not be established till the sun will rise from the west. If it rose as such, and was seen by people, then all of them would believe (in Allah). But, this will be when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith". (Cattle 158) The Hour will be established when two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man will be carrying the milk of his she-camel, which he cannot drink; the Hour will be established when someone will be repairing the tank from which he cannot water his livestock; and the Hour will be established when some of you will raise his food to his mouth which he cannot eat."

[41] Whoever loves to meet Allah, Allah loves to meet him

6507- Obada Ibn As'samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him." A'isha, or some of the wives of The Prophet "Allah's blessing and peace be upon him" said: "But we dislike death." He said: "It is not like this, but it is meant that when the time of death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him. Thus, at that time nothing is dearer to him than what is in front of him. He therefore loves to meet Allah, and Allah loves to meet him. But when the time of death of a disbeliever approaches, he receives the evil news of Allah's torment and punishment, whereupon nothing is more hateful to him than what is in front of him. Therefore, he hates to meet Allah, who consequently, hates to meet him."

6508- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him."

6509- A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ». يَعْنِي إِصْبَعَيْنِ. تَابَعَهُ إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ.

٤٠ - بابٌ

٦٥٠٦ - حدثنا أبو اليمانِ: أخبرَنا شعيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيرةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قال: «لا تقومُ السَّاعةُ حتَّى تطلُعَ الشمسُ مِنْ مَغْرِبِها، فإذا طلَعتْ فرآها النَّاسُ آمَنُوا أجمعونَ، فذلكَ حينَ: ﴿لا يَنفَعُ نفساً إيمانُها لَمْ تكنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ في إيمانِها خيراً﴾ [الأنعام: ١٥٨] وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلانِ ثَوبَهُما بينَهُما فلا يَتبايَعانِهِ، ولا يَطْوِيانِهِ، ولَتقومَنَّ السَّاعةُ وقَدِ انْصرفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فلا يَطْعَمُه، ولَتقومَنَّ السَّاعةُ وهوَ يَلِيطُ حوضَهُ فلا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فلا يَطْعَمُها».

[طرفه في: ٨٥].

٤١ - بابٌ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ

٦٥٠٧ - حدثنا حَجَّاجٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ أَحبَّ لِقاءَ اللهِ أَحبَّ اللهُ لِقاءَهُ، وَمَنْ كَرِهَ لِقاءَ اللهِ، كَرِهَ اللهُ لِقاءَهُ». قالَتْ عائشةُ أَوْ بعضُ أزواجِهِ: إِنَّا لنكرهُ الموتَ! قالَ: «ليسَ ذاكِ، ولكِنَّ المُؤْمِنَ إِذَا حَضَرَهُ المَوْتُ بُشِّرَ بِرِضْوانِ اللهِ وكَرامَتِهِ، فَلَيسَ شَيءٌ أَحَبَّ إِلَيهِ مِمَّا أَمامَهُ، فَأَحَبَّ لِقَاءَ اللهِ وَأَحَبَّ اللهُ لِقاءَهُ، وإِنَّ الكافرَ إِذا حُضِرَ بُشِّرَ بعذابِ اللهِ وعقوبتِهِ، فليسَ شيءٌ أكرهَ إليهِ مِمَّا أمامَهُ، كَرِهَ لِقاءَ اللهِ وَكَرِهَ اللهُ لِقَاءَهُ». اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمْرٌو عَنْ شُعْبَةَ. وَقالَ سَعِيدٌ: عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدٍ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ.

٦٥٠٨ - حدثني مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَحَبَّ لِقاءَ اللهِ أَحَبَّ اللهُ لِقاءَهُ، وَمَنْ كَرِهَ لِقاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ».

٦٥٠٩ - حدثني يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيرِ في رِجالٍ مِنْ أَهْلِ العِلْمِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ

٦٥٠٦ - ثوبهما نخ.

- قوله: (وهو يليط حوضه) من لاط حوضه وألاطه إذا أصلحه وطينه ا هـ. عيني.

٦٥٠٩ - قوله: (ثم يخير) ضبط في بعض النسخ بالنصب عطفاً على يرى ووجه الرفع تقدير هو، وقوله: لا يختارنا بالنصب، وقال الشارح وبالرفع.

used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (either to stay in this world or to die)." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious for a while. When he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) with the highest companions." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his statement was the confirmation of the narration he used to mention to us while he was in good health. She added: It was then the last statement uttered by The Prophet "Allah's blessing and peace be upon him" (before death): "O Allah! (Please let me be) with the highest companions."

[42] What about death agony?

6510- A'isha "Allah be pleased with her" narrated: In front of The Prophet "Allah's blessing and peace be upon him" there was a jug (or pot, Omar, the sub-narrator) was in doubt) containing water. He started dipping his hand in the water, rubbing his face with it, and saying: "There is no God (to be worshipped) but Allah. Death has its agonies." He then raised his hands (towards the sky) and started saying: "(Please let me be) with the highest companions" until he expired and his hand dropped down.

6511- A'isha "Allah be pleased with her" reported: Some rough Bedouins used to visit The Prophet "Allah's blessing and peace be upon him" and ask him: "When will the Hour be?" He would look at the youngest of all of them and say: "If this lives until he is very old, your Hour (of death) will come."

6512- Abu'quatada Ibn Rib'i Al'ansari narrated: Once, a funeral procession passed by The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Relieved or relieving." The people asked: "O Allah's Apostle! What is relieved and relieving?" He said: "A believer is relieved (by death) from the troubles and difficulties of the world, and leaves for Allah's mercy, while an evil one relieves (by death) the people, the land, the trees, and the animals from him."

6513- Abu'quatada narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Relieved or relieving. A believer is relieved (by death)."

6514- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead person is followed by three (things to the grave), two of which return (after his

الجنَّة، ثُمَّ يُخيَّرُ». فلَمَّا نزَلَ به ـ ورَأْسُهُ علَى فَخِذِي ـ غُشيَ عليه ساعَةً، ثُمَّ أفاقَ فأَشْخَصَ بصَرَهُ إلى السَّقْفِ، ثُمَّ قال: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». قُلتُ: إذاً لا يَخْتارُنا، وعَرفتُ أنَّهُ الحَدِيثُ الَّذِي كان يُحدِّثُنا بِهِ، قالَتْ: فَكانَتْ تِلكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بها النَّبيُّ ﷺ قَوْلُهُ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى».

[طرفه في: ٤٤٣٥]

٤٢ ـ باب سَكَرَاتِ المَوْتِ

٦٥١٠ ـ حدّثني مُحَمَّدُ بْنُ عُبَيد بن مَيمُونٍ: حَدَّثَنا عِيسى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ، مَوْلَى عائِشَةَ أَخْبَرَهُ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عنها كانت تقولُ: إن رَسولَ اللهِ ﷺ كان بين يَدَيهِ رَكْوَةٌ، أَوْ: عُلْبَةٌ فِيهَا ماءٌ ـ يَشُكُّ عُمَرُ ـ فَجعَلَ يُدْخِلُ يَدَيهِ في الماءِ، فيَمسَحُ بِهِمَا وَجْهَهُ، ويَقولُ: «لا إِلَهَ إلاَّ اللّهُ، إنَّ لِلمَوْتِ سَكَراتٍ». ثُمَّ نَصَبَ يَدَهُ فجعَلَ يَقُولُ «في الرَّفِيقِ الأَعْلَى». حتَّى قُبِضَ ومالَتْ يَدُهُ.

[طرفه في: ٨٩٠]

٦٥١١ ـ حدّثني صَدَقَةُ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رِجالٌ مِنَ الأَعْرابِ جُفاةً، يأتُونَ النَّبيَّ ﷺ فيَسأَلُونَهُ: مَتَى السَّاعَةُ، فكانَ يَنْظُرُ إلى أَصْغَرِهِمْ فَيَقُولُ: «إِنْ يَعِشْ هذا لا يُدْرِكْهُ الهَرَمُ حَتَّى تَقُومَ عَلَيكُمْ ساعَتُكُمْ». قال هِشامٌ: يَعْني مَوْتَهُمْ.

٦٥١٢ ـ حدثنا إسْماعِيلُ قال: حَدَّثَنِي مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ ابْنِ مالِكٍ، عَنْ أَبِي قَتادَةَ بْنِ رِبْعيٍّ الأَنْصارِيِّ أَنَّهُ كانَ يُحدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ مُرَّ عَلَيهِ بِجِنازَةٍ، فَقالَ: «مُسْتَرِيحٌ وَمُسْتَراحٌ مِنْهُ» قالُوا: يا رَسُولَ اللّهِ، ما المُسْتَرِيحُ والمُسْتَراحُ مِنْهُ؟ قال: «العَبْدُ المُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيا وأَذاها إِلَى رَحْمَةِ اللّهِ، وَالعَبْدُ الفاجِرُ يَسْتَرِيحُ مِنْهُ العِبادُ وَالبِلادُ، وَالشَّجَرُ وَالدَّوابُّ».

[الحديث ٦٥١٢ ـ طرفه في: ٦٥١٣]

٦٥١٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ: حَدَّثَنِي ابْنُ كَعْبٍ، عَنْ أَبِي قَتادَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مُسْتَرِيحٌ وَمُسْتَراحٌ مِنْهُ، المُؤْمِنُ يَسْتَرِيحُ».

[طرفه في: ٦٥١٢].

٦٥١٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ: سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «يَتْبَعُ المَيِّتَ ثَلاثَةٌ، فَيَرْجِعُ اثْنانِ وَيَبْقَى

٦٥١١ ـ قوله: (جفاة) بالجيم والنصب في اليونينية خبر كان ولأبي ذر حفاة بالحاء المهملة والرفع لعدم اعتنائهم بالملابس اهـ. شارح

burial) while the third remains with him. He is followed by his family, property, and deeds. Both of his family and property return, while his deeds remain with him."

6515- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you dies, he is shown his place both in the morning and in the evening: either in Paradise, or in Hell. Then it is said to him: "This is your place till Allah resurrects you (on the Day of Judgement).""

6516- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not abuse the dead people, for they have reached the result of what they had done."

[43] Sounding the trumpet

6517- Abu'huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By he, who gave Mohammad superiority over all the people!" The Jew said: "By he, who gave Moses superiority over all the people!" The Muslim became angry, raised his hand, and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to get up, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

6518- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to restore consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

[44] Allah takes the whole earth in his hand on The Day of Judgement

6519- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will take the whole earth and will roll up the Heaven in His right Hand, saying: "I am The King! Where are the kings of the earth ? "

مَعَهُ وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ وَمالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمالُهُ وَيَبْقَى عَمَلُهُ».

٦٥١٥ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيد، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابنِ عمرَ رَضِيَ اللّهُ عَنْهُما قال: قالَ رَسُولُ اللّهِ ﷺ: «إِذا ماتَ أَحَدُكُمْ عُرِضَ عَلَيهِ مَقْعَدُهُ، غُدْوَةً وَعَشِيًّا، إِمَّا النَّارُ وإِمَّا الجنّة، فَيُقال: هذا مَقعَدُكَ حتى تُبْعَثَ».

[طرفه في: ١٣٧٩]

٦٥١٦ ـ حدّثنا عَلِيُّ بنُ الجَعْد: أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَش، عَنْ مُجاهِد، عَنْ عائشة قالَتْ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوا إِلَى ما قَدَّمُوا».

٤٣ ـ باب نَفخِ الصُّور

قالَ مُجاهِدٌ: الصُّورُ كَهَيئَةِ البُوق، ﴿زَجْرَةٌ﴾ [الصافات: ١٩] صَيحَةٌ. وَقالَ ابْنُ عَبّاس: ﴿النَّاقُورِ﴾ [المدثر: ٨] الصُّورُ، ﴿الرَّاجِفَةُ﴾ [النازعات: ٦] النَّفخَةُ الأُولَى، و ﴿الرَّادِفَةُ﴾ [النازعات: ٧] النَّفخةُ الثَّانِيَةُ.

٦٥١٧ ـ حدّثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ قال: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْد، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمنِ وَعَبْدِ الرَّحْمنِ الأَعْرَجِ أَنَّهُما حَدَّثاهُ: أَنَّ أَبَا هُرَيرَةَ قالَ استَبَّ رَجُلانِ: رَجُلٌ مِنَ المُسْلِمِينَ وَرَجُلٌ مِنَ اليَهُود، فَقالَ المُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّداً عَلَى العَالَمِينَ، فَقالَ اليَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى العَالَمِينَ، قال: فَغَضِبَ المُسْلِمُ عِنْدَ ذلِكَ فَلَطَمَ وَجهَ اليَهُودِيِّ، فَذَهَبَ اليَهُودِيُّ إِلَى رَسُولِ اللّهِ ﷺ، فَأَخْبَرَهُ بِما كانَ مِنْ أَمْرِهِ وَأَمْرِ المُسْلِمِ فَقالَ رَسُولُ اللّهِ ﷺ: «لا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَومَ القِيامَةِ، فَأَكُونُ فِي أَوَّلِ مَنْ يُفِيقُ، فَإِذا مُوسَى باطِشٌ بِجانِبِ العَرْشِ، فَلا أَدْرِي أَكانَ مُوسى فِيمَنْ صَعِقَ فَأَفاقَ قَبْلِي، أَوْ كانَ مِمَّنِ اسْتَثْنَى اللّهُ».

٦٥١٨ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ، قالَ النَّبِيُّ ﷺ: «يَصْعَقُ النَّاسُ حِينَ يَصْعَقُونَ، فَأَكُونُ أَوَّلَ مَنْ قامَ، فَإِذا مُوسَى آخِذٌ بِالعَرْشِ، فَما أَدْرِي أَكانَ فِيمَنْ صَعِقَ». رَواهُ أَبُو سَعِيد، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٤١١].

٤٤ ـ بابٌ يَقْبِضُ اللّهُ الأَرْضَ

رَواهُ نافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٦٥١٩ ـ حدثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَقْبِضُ اللّهُ الأَرْضَ، وَيَطْوِي السَّماءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنا المَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ».

[طرفه في: ٤٨١٢].

6520- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (planet of) earth will be a loaf on the Day of Judgement, which The Irresistible (Allah) will topple turn with His Hand like anyone of you topple turns a loaf with his hands while (preparing the bread) for a journey. That bread will be the entertainment for the people of Paradise." A man from the Jews came (to The Prophet) and said: "May The Beneficent (Allah) bless you, O Abul'qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." The Jew said: "The earth will be one loaf ." (It was the same) as The Prophet "Allah's blessing and peace be upon him" had said. Thereupon The Prophet "Allah's blessing and peace be upon him" looked at us and smiled until his premolar tooth became visible.

Then the Jew further said: "Shall I tell you of the additional food they will have with the bread?" He added: "It consists of ox and fish." The people asked: "What is that?" He said: "It is an ox and a fish, of the caudate (Extra) lobe of whose livers, seventy thousand people will eat."

6521- Sahl Ibn Sa'd "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The people will be gathered on the Day of Judgement on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl or another added: That land will have no landmarks for anybody (to make use of).

[45] The mustering

6522- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will be gathered in three ways: Those who will wish or have a hope (for Paradise) and will have a fear (of punishment); (those who will gather) riding as two on a camel, three on a camel, or ten on a camel; and the rest of the people will be urged to gather by the Fire which will accompany them at the time of their midday nap and stay with them where they will spend the night. It will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then."

6523- Anas Ibn Malik "Allah be pleased with him" reported: A man said: "O Allah's Prophet! How could the unbelievers be gathered on their faces on the Day of Judgement?" He said: "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Judgement?" Quatada (the sub-narrator) commented: "Yes, by the Majesty of Our Lord!"

6524- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You are going to meet Allah (on the Day of Judgment), bare-footed, naked, walking, and not circumcised."

٦٥٢٠ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ خالِدٍ، عَنْ سَعيدِ بنِ أَبي هِلالٍ، عَنْ زَيدِ بنِ أَسلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبي سَعيدٍ الخُدريِّ: قالَ النَّبيُّ ﷺ: «تَكونُ الأَرضُ يومَ القِيامَةِ خُبزَةً واحِدَةً، يَتَكَفَّؤُها الجَبّارُ بيَدِهِ، كما يَكفَأُ أحدُكُم خُبزَتَهُ في السَّفَرِ، نُزُلاً لأَهلِ الجَنَّةِ». فأتى رَجُلٌ مِنَ اليَهودِ فقالَ: بارَكَ الرَّحمٰنُ عَلَيكَ يا أَبا القاسِمِ، أَلا أُخبِرُكَ بنُزُلِ أَهلِ الجَنَّةِ يَومَ القِيامَةِ؟ قالَ: «بَلى». قالَ: تَكونُ الأَرضُ خُبزَةً واحِدَةً ـ كما قالَ النَّبيُّ ﷺ ـ فَنَظَرَ النَّبيُّ ﷺ إلينا ثُمَّ ضَحِكَ حَتّى بَدَت نَواجِذُهُ، ثُمَّ قالَ: أَلا أُخبِرُكَ بإِدامِهِم؟ قالَ: إِدامُهُم بالامٌ وَنُونٌ، قالوا: وَما هذا؟ قالَ: ثَورٌ وَنُونٌ، يَأكُلُ مِنْ زائِدَةِ كَبِدِهِما سَبعونَ أَلفاً.

٦٥٢١ ـ حدّثنا سعيدُ بنُ أبي مَريمَ: أَخبَرَنا مُحمَّدُ بنُ جَعفَرٍ قالَ: حَدَّثَني أَبو حازِمٍ قالَ: سَمِعتُ سَهلَ بنَ سَعدٍ قالَ: سَمِعتُ النَّبيَّ ﷺ يَقولُ: «يُحشَرُ النّاسُ يَومَ القِيامَةِ عَلى أَرضٍ بَيضاءَ عَفراءَ، كَقُرصَةِ نَقِيٍّ». قالَ سَهلٌ أَو غَيرُهُ: «لَيسَ فيها مَعلَمٌ لأَحَدٍ».

٤٥ ـ بابٌ كَيفَ الحَشرُ

٦٥٢٢ ـ حدّثنا مُعلّى بنُ أَسَدٍ: حَدَّثَنا وُهَيبٌ، عَنِ ابنِ طاوُسٍ، عَنْ أَبيهِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «يُحشَرُ النّاسُ عَلى ثَلاثِ طَرائِقَ: راغِبينَ راهِبينَ، وَاثنانِ عَلى بَعيرٍ، وَثَلاثَةٌ عَلى بَعيرٍ، وَأَربَعَةٌ عَلى بَعيرٍ، وَعَشَرَةٌ عَلى بَعيرٍ، وَيَحشُرُ بَقيَّتَهُمُ النّارُ، تَقيلُ مَعَهُم حَيثُ قالُوا، وَتَبيتُ مَعَهُم حَيثُ باتُوا، وَتُصبِحُ مَعَهُم حَيثُ أَصبَحُوا، وَتُمسِي مَعَهُم حَيثُ أَمسَوا».

٦٥٢٣ ـ حدّثنا عَبدُ اللّهِ بنُ مُحمَّدٍ، حَدَّثَنا يُونُسُ بنُ مُحمَّدٍ البَغدادِيُّ: حَدَّثَنا شَيبانُ، عَنْ قَتادَةَ: حَدَّثَنا أَنَسُ بنُ مالِكٍ رَضِيَ اللّهُ عَنهُ: أَنَّ رَجُلاً قالَ: يا نَبيَّ اللّهِ، كَيفَ يُحشَرُ الكافِرُ عَلى وَجهِهِ؟ قالَ: «أَلَيسَ الَّذي أَمشاهُ عَلى الرِّجلَينِ في الدُّنيا قادِراً عَلى أَنْ يُمشِيَهُ عَلى وَجهِهِ يَومَ القِيامَةِ»؟ قالَ قَتادَةُ: بَلى وَعِزَّةِ رَبِّنا.

[طرفه في: ٤٧٦٠].

٦٥٢٤ ـ حدّثنا عَليٌّ: حَدَّثَنا سُفيانُ: قالَ عَمرٌو: سَمِعتُ سعيدَ بنَ جُبَيرٍ: سَمِعتُ ابنَ عَبّاسٍ: سَمِعتُ النَّبيَّ ﷺ يَقولُ: «إِنَّكُم مُلاقُوا اللّهِ حُفاةً عُراةً مُشاةً غُرلاً». قالَ سُفيانُ: هذا مِمّا نَعُدُّ أَنَّ ابنَ عَبّاسٍ سَمِعَهُ مِنَ النَّبيِّ ﷺ.

[طرفه في: ٣٣٤٩].

٦٥٢٠ ـ قوله: (ثم قال) أي اليهوديّ (شارح).

٦٥٢١ ـ قوله: عفراء أي ليس بياضها بالناصع ا هـ.

ـ قوله: كقرصة نقي أي خبز نقي (شارح).

ـ قوله: معلم أي علامة.

6525- Ibn Abbas "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" delivering a speech on the pulpit, in which he said: "You are going to meet Allah (on the Day of Judgment), bare-footed, naked and not circumcised."

6526- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stood among us as an orator and said: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: “As we began the first creation, we, shall repeat it: A Promise We have undertaken: Truly we shall do it.” (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: “My companions! My companions!” It will be said: “They became renegades from Islam after you had left them.” Then I will say as the Pious slave of Allah (Jesus) said: “I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things. If you punish them, they are your slaves and if you forgive them, Verily you, only you are the All-Mighty, the All-Wise.” (The Repast 117:118) The Prophet added: “It will be said then: “They have turned on their heels (and become apostates).””'

6527- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You will be gathered as barefooted, naked, and uncircumcised." I said: "O Allah's Apostle! Will the men and the women look at each other?" He said: "The situation will be too hard for them to pay attention to that."

6528- Amr Ibn Maimun narrated from Abdullah “Allah be pleased with him”: We were with The Messenger of Allah “Allah’s blessing and peace be upon him” in a tent when he asked: “Will you be pleased to be one-fourth of the people of Paradise?” we said: “Yes.” He asked once again: “Will you be pleased to be one-third of the people of Paradise?” we answered: “Yes.” He said: “I hope that you will be half of the people of Paradise. That is because none but a Muslim soul should enter Paradise. Indeed, you are, in comparison to the pagans, but like a single white hair in the skin of a black ox, or like a single black hair in the skin of a red ox.”

٦٥٢٥ ـ حدّثنا قُتَيبةُ بنُ سَعِيدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ عَلَى المِنْبَرِ يَقُولُ: «إِنَّكُمْ مُلاَقُوا اللَّهَ حُفَاةً عُرَاةً غُرْلاً».

[طرفه في: ٣٣٤٩].

٦٥٢٦ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ المُغِيرَةِ بنِ النُّعْمانِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قامَ فِينَا النَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً: ﴿كما بدأنا أول خلق نعيده﴾ [الأنبياء: ١٠٤] الآيَةَ. وَإِنَّ أَوَّلَ الخَلاَئِقِ يُكْسَى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ، وَإِنَّهُ سَيُجَاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: يَا رَبِّ أُصَيحَابِي، فَيَقُولُ: إِنَّكَ لاَ تَدْرِي ما أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كما قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عليهِمْ شهيداً ما دُمتُ فيهِمْ ـ إِلى قولِهِ ـ الحَكِيمُ﴾ [المائدة: ١١٧ ـ ١١٨]. قال: فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ».

[طرفه في: ٣٣٤٩].

٦٥٢٧ ـ حدّثنا قَيسُ بْنُ حَفْصٍ: حَدَّثَنَا خالِدُ بْنُ الحَارِثِ: حَدَّثَنَا حاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيكَةَ قالَ: حَدَّثَنِي القَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «تحشرون حفاة عراة غرلاً». قالَتْ عائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، الرِّجالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: «الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكِ».

٦٥٢٨ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في قُبَّةٍ، فَقالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ؟»، قُلْنَا نَعَمْ، قال: «تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ؟». قُلْنَا: نَعَمْ، قالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الجَنَّةِ؟». قُلْنَا: نَعَمْ، قالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ، وَذلِكَ أَنَّ الجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسٌ مُسْلِمَةٌ، وَما أَنْتُمْ في أَهْلِ الشِّرْكِ إِلاَّ كالشَّعْرَةِ البَيضَاءِ في جِلْدِ الثَّوْرِ الأَسْوَدِ، أَوْ كالشَّعْرَةِ السَّوْدَاءِ في جِلْدِ الثَّوْرِ الأَحْمَرِ».

[الحديث ٦٥٢٨ ـ طرفه في: ٦٦٤٢].

٦٥٢٩ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ ثَوْرٍ، عَنْ أَبِي الغَيثِ، عَنْ

٦٥٢٦ ـ قوله: (حفاة عراة) زاد أبو ذر غرلاً ولم يقل هنا أيضاً مشاة (شارح).

ـ فيقول: إنك نخ.

٦٥٢٨ ـ قوله: (ترضون) بغير همزة الاستفهام ولأبي ذر والأصيلي وابن عساكر: أترضون (شارح).

٦٥٢٩ ـ قوله: (فتراءى) يقال: تراءى لي أي ظهر وتصدى لأن أراه (عيني).

6529- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The first to be called on The Day of Judgement will be Adam. He will be shown his offspring, and it will be said to them: "This is your father Adam." Adam will say (in response to Allah's call): "Here I'm responding to Your call, all happiness be for You!" Then Allah will say (to him): "Take out of your offspring the people of Hell." Adam will say: "O Lord! How many should I take out?" Allah will say: "Take out ninety-nine out of every hundred."" They said: "O Allah's Apostle! If ninety-nine out of every hundred of us are taken away, what will remain of us?" He said: "My followers in comparison to the other nations are like a white hair on a black ox."

[46] Allah's saying: "O mankind! fear your Lord! for the convulsion of the hour (of Judgement) will be a thing terrible!" (Pilgrimage "Al'hajj" 1)

6530- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, all happiness be for You, and all the good be in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." (Pilgrimage "Al'hajj" 2) The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! Who is that (excluded) one?" He said: "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." The Prophet "Allah's blessing and peace be upon him" further said: "By he, in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We praised and magnified Allah. He added: "I hope that you will be one-third of the people of Paradise." We praised and magnified Allah. He said: "I hope that you will be half of the people of Paradise." We praised and magnified Allah. He further said: "You (Muslims) (compared with non Muslims in number) are like a white hair in the skin of a black ox, or like a round hairless spot on the foreleg of a donkey."

[47] Allah's saying: " Do they not think that they will be called to account? On a Mighty Day, A Day when (all) mankind will stand before the Lord of the Worlds?" (Al'mutaffifin 4:6)

أَبي هُرَيرَةَ: أَنَّ النَّبيَّ ﷺ قالَ: «أَوَّلُ مَنْ يُدعى يوم القِيامةِ آدم، فتراءى ذُرِّيَّتُه، فيقالُ: هذا أبوكم آدم، فيقولُ: لبيك وسعديك، فيقولُ: أخرج بعث جهنم من ذُرِّيَّتِك، فيقولُ: يا رب كم أخرجُ؟ فيقولُ: أخرجْ من كل مئة تسعة وتسعين». فقالوا يا رسول الله، إذا أخذ منّا من كُلِّ مِئَةٍ تِسعَةٌ وَتِسْعُونَ، فَمَاذَا يَبْقى مِنَّا؟ قال: «إنَّ أُمَّتِي في ٱلأُمَمِ كالشَّعَرَةِ البَيضَاءِ في الثَّورِ ٱلأَسْوَدِ».

٤٦ ـ باب قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾ [الحج: ١] ﴿أَزِفَتِ الآزِفَةُ﴾ [النجم: ٥٧] ﴿اقْتَرَبَتِ السَّاعَةُ﴾ [القمر: ١]

٦٥٣٠ ـ حدّثني يُوسُفُ بْنُ مُوسى: حَدَّثَنَا جَرِيرٌ، عَنِ ٱلأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ: يَا آدَمُ، فَيَقُولُ: لَبَّيكَ وَسَعْدَيكَ وَالخَيرُ في يَدَيكَ، قال: يقول: أخرِجْ بعثَ النَّار، قال: وما بعثُ النّار؟ قال: من كلِّ ألفٍ تسعَ مئةٍ وَتِسْعَةً وَتِسْعِينَ، فذاك حينَ يَشيبُ الصَّغيرُ، وَتَضعُ كُلُّ ذاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سَكْرَى وَما هُمْ بِسَكْرَى، وَلكِنَّ عَذَابَ اللَّهِ شَدِيدٌ». فَاشْتَدَّ ذلِكَ عَلَيهِمْ فَقَالوا: يَا رَسُولَ اللَّهِ، أَيُّنَا ذلِكَ الرَّجلُ؟ قال: «أبشِرُوا، فإنَّ من يأجوجَ ومأجوجَ ألفٌ ومنكم رجلٌ، ثُمَّ قال: والذي نفسي في يده، إني لأَطمعُ أن تكونوا ثلثَ أهلِ الجنَّة». قال: فحمدنا الله وكبَّرنا، ثم قال: «والذي نفسي في يَدِه، إنِّي لأَطْمَعُ أَنْ تكونوا شَطرَ أَهْلِ الجنَّةِ، إِنَّ مَثَلَكُمْ في ٱلأُمَمِ كَمَثَلِ الشَّعرةِ البَيْضَاءِ في جِلدِ الثَّورِ ٱلأَسْوَدِ، أَوِ الرَّقْمَةِ في ذِراعِ الحِمَارِ».

[طرفه في: ٣٣٤٨].

٤٧ ـ باب قَوْلِ اللهِ تعالى: ﴿أَلَا يَظُنُّ أُولئِكَ أَنَّهُمْ مَبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ * يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ﴾ [المطففين: ٤ ـ ٦]

وقال ابن عبَّاس: ﴿وتقطعت بهم الأسباب﴾ [البقرة: ١٦٦] قال: الوُصُلاتُ في الدُّنيا.

٦٥٣١ ـ حدّثنا إِسماعيلُ بْنُ أَبَانَ: حَدَّثَنَا عِيسى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ

٦٥٣٠ ـ قوله: التلاوة وترى الناس سكارى وما هم بسكارى ا هـ.

ـ قوله: ألف بالرفع ولأبي ذرّ ألفاً بالنصب شارح.

ـ أو كالرقمة نخـ. وهي قطعة بيضاء أو شيء مستدير لا سعر فيه يكون في باطن ذراع الحمار والفرس ا هـ.

باب ٤٧ ـ قوله: الوصلات بضم الواو والصاد المهملة وفتحها وسكونها: التي كانت بينهم في الدنيا ا هـ. شارح.

٦٥٣١ ـ قوله: (في رشحه) أي في عرقه شبه برشح الإناء لكونه يخرج من البدن شيئاً فشيئاً ا هـ. من الشارح

6531- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be sunk in their sweat up to the middle of their ears."

6532- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people will sweat so profusely on the Day of Judgement that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

[48] The equality of retaliation on The Day of Judgement

6533- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The cases which will be judged first (on the Day of Judgement) will be those of bloodshed."

6534- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Judgement when there will be neither Dinar nor Dirham (to recompense wrong deeds). But if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

6535- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world. When they are purified of all their sins, they will be admitted into Paradise. By he, in Whose Hands the life of Mohammad is, everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

[49] Whoever is called to accounts will be punished

6536- A'isha “Allah be pleased with her” narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever is called to account (about his deeds on the Day of Judgement) will surely be punished." I said:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ قالَ: يَقومُ أَحَدُهُم في رَشْحِهِ إِلَى أَنْصافِ أُذُنَيهِ». [طرفه في: ٤٩٣٨].

٦٥٣٢ ـ حدّثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَني سُلَيمانُ، عَنْ ثَوْرِ بْنِ زَيدٍ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «يَعْرَقُ النَّاسُ يَوْمَ القِيامَةِ حَتَّى يَذْهَبَ عَرَقُهُم في الأَرْضِ سَبْعِينَ ذِراعاً، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذانَهُمْ».

٤٨ ـ باب القِصاصِ يَوْمَ القِيامَةِ

وَهِيَ الحاقَّةُ، لأَنَّ فِيها الثَّوابَ وَحَواقَّ الأُمُورِ، الحَقَّةُ وَالحاقَّةُ وَاحِدٌ، وَالقارِعَةُ وَالغاشِيَةُ وَالصَّاخَّةُ، وَالتَّغابُنُ: غَبْنُ أَهْلِ الجَنَّةِ أَهْلَ النَّارِ.

٦٥٣٣ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَني شَقِيقٌ: سَمِعْتُ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «أَوَّلُ ما يُقْضَى بَينَ النَّاسِ بِالدِّماءِ».

[الحديث ٦٥٣٣ ـ طرفه في: ٦٨٦٤].

٦٥٣٤ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَنْ كانَتْ عِنْدَهُ مَظْلِمَةٌ لأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْها، فَإِنَّهُ لَيسَ ثَمَّ دِينارٌ وَلا دِرْهَمٌ، مِنْ قَبْلِ أَنْ يُؤْخَذَ لأَخِيهِ مِنْ حَسَناتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَناتٌ أُخِذَ مِنْ سَيِّئاتِ أَخِيهِ فَطُرِحَتْ عَلَيهِ».

[طرفه في: ٢٤٤٩].

٦٥٣٥ ـ حدّثني الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ: ﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ﴾ [الحجر: ٤٧]، قالَ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَبِي المُتَوَكِّلِ النَّاجِيِّ: أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يَخْلُصُ المُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَينَ الجَنَّةِ وَالنَّارِ، فَيُقَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظالِمُ كانَتْ بَينَهُمْ في الدُّنْيا، حَتَّى إِذا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ في دُخُولِ الجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ في الجَنَّةِ مِنْهُ بِمَنْزِلِهِ كانَ في الدُّنْيا».

[طرفه في: ٢٤٤٠].

٤٩ ـ بابٌ مَنْ نُوقِشَ الحِسابَ عُذِّبَ

٦٥٣٦ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسَى: عَنْ عُثْمانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ نُوقِشَ الحِسابَ عُذِّبَ». قالَتْ: قُلْتُ: أَلَيسَ يَقُولُ اللَّهُ

٦٥٣٤ ـ قوله: (مظلمة) بفتح اللام وكسرها وهو اسم لما أخذه المرء بغير حق. هـ. شارح.

٦٥٣٥ ـ الناجي نسبة إلى بني ناجية.

ـ فيقتص نخ.

"Doesn't Allah say: "He surely will receive an easy reckoning"?" (The Rending Asunder "Al'inshiqaq" 8) The Prophet "Allah's blessing and peace be upon him" replied: "This means only the presentation of the accounts. "

6537- A'isha "Allah be pleased with her" narrated: Once The Prophet "Allah's blessing and peace be upon him" said: "Whoever is called to account (about his deeds on the Day of Judgement) will surely be punished." I said: "Doesn't Allah say: "As for he, who is given his record in his right hand, he surely will receive an easy reckoning"?" (The Rending Asunder "Al'inshiqaq" 7:8) The Prophet "Allah's blessing and peace be upon him" replied: "This means only the presentation of the accounts. But whoever is argued about his account, will certainly be ruined."

6538- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The disbeliever will be brought on The Day of Judgement to whom it will be said: "If you have as much gold as filling the earth, would you give it as a ransom to free yourself (from this Fire)?" He will say: "Yes." Then Allah will say: "You had been asked to do much less than this."

6539- Adi Ibn Hatim "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be none among you but to whom Allah will talk on The Day of Judgement, when there will be no interpreter between him and Allah. He will look and see nothing in front of him. Then he will look (once again) in front of him, where the (Hell) Fire will face him. So, whoever among you can save himself from the Fire, should do so even by (giving in charity) half a date."

6540- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the (Hell) fire !" Then he turned his face to the other side. Then he said: "Beware of the (Hell) fire!" then he turned his face to the other side thrice and we thought that he was looking at it. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). Whoever finds nothing, then (can do it through saying) a good pleasant word (to his brethren)."

تعالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾ [الانشقاق: ٨]، قالَ: «ذلِكِ العَرْضُ».

حدّثني عَمرُو بنُ عَليٍّ: حَدَّثَنا يحيى، عَنْ عُثْمانَ بنِ الأسْوَدِ: سَمِعتُ ابْنَ أبي مُلَيكَةَ قال: سَمِعتُ عائِشَةَ رَضِيَ اللهُ عنها قالتْ: سَمِعتُ النَّبيَّ ﷺ: مِثْلَه. وَتابعَهُ ابْنُ جُريجٍ، وَمُحَمَّدُ بنُ سُلَيمٍ، وَأَيُّوبُ، وَصَالِحُ بنُ رُسْتُمٍ، عَنِ ابنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٠٣]

٦٥٣٧ ـ حدّثني إِسحاقُ بنُ مَنصورٍ: حَدَّثَنا رَوحُ بنُ عُبادَةَ: حَدَّثَنا حاتِمُ بنُ أَبي صَغِيرَةَ: حَدَّثَنا عَبْدُ اللّهِ بْنُ أَبي مُلَيكَةَ: حَدَّثَني القاسِمُ بنُ مُحَمَّدٍ: حَدَّثَتْني عائِشَةُ: أَنَّ رَسُولَ اللّهِ ﷺ قال: «لَيسَ أَحَدٌ يُحاسَبُ يومَ القيامةِ إلاّ هَلَكَ». فَقُلْتُ: يا رَسُولَ اللّهِ، أَلَيسَ قَدْ قالَ اللّهُ تَعالَى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِساباً يَسِيراً﴾ [الانشقاق: ٧، ٨]، فَقالَ رَسُولُ اللّهِ ﷺ: «إِنَّما ذلِكِ العَرْضُ، وَلَيسَ أَحَدٌ يُناقَشُ الحِسابَ يومَ القِيامَةِ إلاّ عُذِّبَ».

[طرفه في: ١٠٣].

٦٥٣٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا مُعاذُ بْنُ هِشامٍ قال: حَدَّثَني أَبِي، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ (ح). وحَدَّثَني مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنا رَوْحُ بْنُ عُبادَةَ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حَدَّثَنا أَنَسُ بْنُ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ نَبِيَّ اللّهِ ﷺ كانَ يَقُولُ: «يُجاءُ بالكافِرِ يَوْمَ القِيامَةِ فَيُقالُ لَهُ: أَرَأَيتَ لَوْ كانَ لَكَ مِلءُ الأَرْضِ ذَهَباً، أَكُنتَ تَفتَدِي بِهِ؟ فَيَقُولُ: نَعَم، فَيُقالُ لَهُ: قَدْ كُنْتَ سُئِلْتَ ما هُوَ أَيسَرُ مِنْ ذلِكَ». [طرفه في: ٣٣٣٤]

٦٥٣٩ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي قال: حَدَّثَني الأَعْمَشُ قال: حَدَّثَني خَيثَمَةُ، عَنْ عَدِيِّ بْنِ حاتِمٍ قال: قال النَّبِيُّ ﷺ: «ما مِنْكُمْ مِنْ أَحَدٍ إِلاّ وَسَيُكَلِّمُهُ اللّهُ يَوْمَ القِيامَةِ، لَيسَ بَينَ اللّهِ وَبَينَهُ تُرْجُمانٌ، ثُمَّ يَنظُرُ فَلا يَرَى شَيئاً قُدّامَهُ، ثُمَّ يَنظُرُ بَينَ يَدَيهِ فَتَستَقبِلُهُ النّارُ، فَمَنِ استَطاعَ مِنكُمْ أَنْ يَتَّقِيَ النّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

[طرفه في: ١٤١٣].

٦٥٤٠ ـ قالَ الأَعْمَشُ: حَدَّثَني عَمْرٌو، عَنْ خَيثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ قال: قال النَّبِيُّ ﷺ: «اتَّقُوا النّارَ». ثُمَّ أَعْرَضَ وَأَشاحَ، ثُمَّ قال: «اتَّقُوا النّارَ». ثُمَّ أَعْرَضَ وَأَشاحَ ثَلاثاً، حَتَّى ظَنَنَّا أَنَّهُ يَنظُرُ إِلَيها، ثُمَّ قال: «اتَّقُوا النّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ». [طرفه في: ١٤١٣]

٦٥٣٧ ـ قوله: إنما ذاك العرض نخ.

٦٥٣٩ ـ قوله: (ترجمان) بضم الفوقانية وفتحها ا هـ.

٦٥٤٠ ـ (أشاح) بوجهه عن الشيء نحاه عنه ا هـ. شارح.

[50] Seventy thousand will enter Paradise without reckoning

6541- Sa'eed Ibn Jubair said: Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; A Prophet would pass by along with a lot of followers; A Prophet would pass by along with a few followers; A Prophet would passed by along with just ten persons; A Prophet would pass by along with only five persons; and a Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: "O Gabriel! Are they my followers?" He said: "No. But look at the horizon." Behold! There was a multitude of people filling the horizon. He said to me: "This is your nation out of whom seventy thousand shall enter Paradise without reckoning." I asked: "Why is that?" he said: "Because they do not get themselves cauterized, nor do they believe in bad or good omen (from birds etc.), nor do they treat themselves by practising charm. But they put their trust (only) in their Lord." On that Okasha Ibn Muhsin said: "Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Would You please make him one of them!" Then another person got up and said: "Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "Okasha has anticipated you."

6542- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise without reckoning, whose faces will be shining like the moon." Okasha Ibn Muhsin Al'asadi got up, lifting his covering sheet and said: "O Messenger of Allah! Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make him one of them." Then another man from The Ansar got up and said: "O Allah's Apostle! Invoke Allah for me to be of them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Okasha anticipated you."

6543- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether, holding each other so that the first and the last amongst them will enter at the same time; and their faces will be glittering like the bright full moon."

6544- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise enter Paradise, and people of the (Hell) Fire enter the (Hell) Fire, a caller will get up (and announce) among them: "O people of the (Hell) Fire! There will be No death (for you) anymore ! O people of Paradise! There will be No death (for you) anymore! but there will be Eternity."

٥٠ ـ بابٌ يَدْخُلُ الجنَّةَ سَبعُونَ ألفاً بغيرِ حِساب

٦٥٤١ ـ حدثنا عِمْرَانُ بْنُ مَيسرَةَ: حَدَّثَنا ابْنُ فُضيلٍ: حَدَّثَنا حُصَينٌ (ح). وحَدَّثَني أَسِيدُ بْنُ زَيدٍ: حَدَّثَنَا هُشَيمٌ، عَنْ حُصَينٍ قالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيرٍ فَقالَ: حَدَّثَني ابْنُ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَأَخَذَ النَّبِيُّ يَمُرُّ مَعَهُ الأُمَّةُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ النَّفَرُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ العَشَرَةُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الخَمْسَةُ، وَالنَّبِيُّ يَمُرُّ وَحْدَهُ، فَنَظَرْتُ فَإِذَا سَوادٌ كَثِيرٌ، قُلتُ: يَا جِبْرِيلُ، هؤُلاءِ أُمَّتِي؟ قالَ: لاَ، وَلكِنِ انْظُرْ إِلَى الأُفُقِ، فَنَظَرْتُ فَإِذَا سَوادٌ كَثِيرٌ، قالَ: هؤُلاءِ أُمَّتُكَ، وَهؤُلاءِ سَبْعُونَ أَلفاً قُدَّامَهُمْ لاَ حِسابَ عَلَيهِمْ وَلاَ عَذابَ، قُلتُ: وَلِمَ؟ قالَ: كانُوا لاَ يَكْتَوُونَ، وَلاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقامَ إِلَيهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ اللّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «اللَّهُمَّ اجْعَلهُ مِنْهُمْ». ثُمَّ قامَ إِلَيهِ رَجُلٌ آخَرُ قالَ: ادْعُ اللّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [طرفه في: ٣٤١٠].

٦٥٤٢ ـ حدثنا مُعاذُ بْنُ أَسَدٍ: أَخبَرَنا عَبْدُ اللهِ: أَخبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ حَدَّثَهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلفاً، تُضِيءُ وُجُوهُهُمْ إِضاءَةَ القَمَرِ لَيلَةَ البَدْرِ». وَقالَ أَبُو هُرَيرَةَ: فَقامَ عُكَاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيهِ، فَقالَ: يَا رَسُولَ اللهِ، ادْعُ اللّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «اللَّهُمَّ اجْعَلهُ مِنْهُمْ». ثُمَّ قامَ رَجُلٌ مِنَ الأَنْصارِ، فَقالَ: يَا رَسُولَ اللهِ، ادْعُ اللّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقالَ: «سَبَقَكَ عُكَّاشَةُ».

[طرفه في: ٥٨١١].

٦٥٤٣ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قالَ: قالَ النَّبِيُّ ﷺ: «لَيَدْخُلَنَّ الجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلفاً، أَوْ سَبْعُ مِئَةِ أَلفٍ ـ شَكَّ فِي أَحَدِهِمَا ـ مُتَماسِكِينَ، آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الجَنَّةَ، وَوُجُوهُهُمْ عَلَى ضَوْءِ القَمَرِ لَيلَةَ البَدْرِ».

[طرفه في: ٣٢٤٧].

٦٥٤٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا أَبِي، عَنْ صالِحٍ، حَدَّثَنا نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا دَخَلَ أَهْلُ الجَنَّةِ الجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَينَهُمْ: يَا أَهْلَ النَّارِ لاَ مَوْتَ، وَيَا أَهْلَ الجَنَّةِ لاَ مَوْتَ، خُلُودٌ».

[الحديث ٦٥٤٤ ـ طرفه في: ٦٥٤٨].

٦٥٤١ ـ (الأمة) العدد الكثير والنفر اسم جمع يقع على جماعة الرجال خاصة ما بين الثلاثة إلى العشرة شارح.
ـ قوله: (عكاشة) بتشديد الكاف وتخفف اهـ. شارح.

6545- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to the people of Paradise: "There will be eternity (for you) and (there will be) no death! It will be said to the people of The (Hell) Fire: "O people of The (Hell) Fire! There will be eternity (for you) and (there will be) no death!"

[51] The description of Paradise and Hell

6546- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw women forming the majority of its inhabitants."

6547- Usama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I stood at the door of Paradise and saw that the majority of those who had entered it were poor people, while the rich were stopped (from entering with the poor, because they were waiting their reckoning). On the other hand, the people of the Fire had been ordered to be driven to the Fire. I stood at the door of the Fire and found that the majority of its people were women."

6548- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the people of Paradise enter Paradise and the people of the Fire enter the Fire, death will be brought and placed between the Fire and Paradise. Then it will be slaughtered. A call will be made: "O people of Paradise! There will be no more death ! O people of the Fire! There will be no more death !" So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow."

6549- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will say to the people of Paradise: "O people of Paradise!" They will say: "We are responding to Your call, O our Lord, all happiness be for You!" Allah

٦٥٤٥ ـ حدّثنا أبو اليمانِ أخبرَنا شُعَيبٌ: حَدَّثَنا أبو الزِّنادِ، عَنِ الأعرجِ، عَنْ أبي هريرةَ قال: قال النبيُّ ﷺ: «يُقالُ لأهلِ الجنَّةِ: خلودٌ لا موتَ، ولأهلِ النارِ: يا أهلَ النارِ خلودٌ لا موتَ».

٥١ ـ باب صِفَةِ الجنَّةِ والنَّار

وَقالَ أبو سَعيدٍ: قالَ النَّبيُّ ﷺ: «أوَّلُ طَعامٍ يأكُلُهُ أهْلُ الجنَّةِ زِيادَةُ كَبِدِ حُوتٍ». ﴿عَدْنٌ﴾ [التوبة: ٧٢] خُلدٌ، عَدَنْتُ بأرْضٍ: أقَمْتُ، وَمِنْهُ المَعْدِنُ ﴿في مَعْدِنِ صِدْقٍ﴾ [القمر: ٥٥] في مَنْبِتِ صِدْقٍ.

٦٥٤٦ ـ حدّثنا عُثْمانُ بْنُ الهَيْثَمِ حَدَّثَنا عَوْفٌ، عَنْ أبي رَجاءٍ، عَنْ عِمْرانَ، عَنِ النَّبيِّ ﷺ قال: «اطَّلَعْتُ في الجنَّةِ فَرأيتُ أكْثَرَ أهْلِها الفُقَراءَ، وَاطَّلَعْتُ في النَّارِ فَرَأيتُ أكْثَرَ أهْلِها النِّساءَ».

[طرفه في: ٣٢٤١].

٦٥٤٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا إسْماعِيلُ: أخْبَرَنا سُلَيمانُ التَّيمِيُّ، عَنْ أبي عُثْمانَ، عَنْ أُسامَةَ، عَنِ النَّبيِّ ﷺ قالَ: «قُمْتُ عَلى بابِ الجنَّةِ، فَكانَ عامَّةُ مَنْ دَخَلَها المَساكِينَ، وَأصْحابُ الجَدِّ مَحْبُوسُونَ، غيرَ أنَّ أصْحابَ النَّارِ قَدْ أُمِرَ بِهِمْ إلى النَّارِ، وَقُمْتُ عَلى بابِ النَّارِ فإذا عامَّةُ مَنْ دَخَلَها النِّساءُ».

[طرفه في: ٥١٩٦].

٦٥٤٨ ـ حدّثنا مُعاذُ بْنُ أسَدٍ، أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيدٍ، عَنْ أبيهِ أنَّهُ حَدَّثَهُ، عَنِ ابْنِ عُمَرَ قال: قالَ رَسُولُ اللهِ ﷺ: «إذا صارَ أهْلُ الجنَّةِ إلى الجنَّةِ، وَأهْلُ النَّارِ إلى النَّارِ، جِيءَ بالمَوْتِ حتَّى يُجعَلَ بَينَ الجنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنادي مُنادٍ: يا أهْلَ الجنَّةِ لا مَوتَ، وَيا أهْلَ النَّارِ لا مَوتَ، فَيَزْدادُ أهْلُ الجنَّةِ فَرَحاً إلى فَرَحِهِمْ، وَيَزْدادُ أهْلُ النَّارِ حُزْناً إلى حُزْنِهِمْ».

[طرفه في: ٦٥٤٤]

٦٥٤٩ ـ حدّثنا مُعاذُ بْنُ أسَدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مالِكُ بْنُ أنَسٍ، عَنْ زَيدِ بْنِ أسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ يَقُولُ لأهْلِ الجنَّةِ: يا أهْلَ الجنَّةِ؟ يَقُولُونَ: لَبَّيكَ رَبَّنا وَسَعْدَيكَ، فَيَقُولُ: هَل رَضِيتُمْ؟ فَيَقُولُونَ:

باب ٥١ ـ قوله: في مقعد صدق نخـ.

٦٥٤٧ ـ قوله: (المساكين) ضبطها في اليونينية بفتح النون. قال الشارح وهو سهو؛ ولعل السهو في الحكم عليه بالسهو كذا في طرّة الشرح المطبوع ا هـ. مصحح.

٦٥٤٩ ـ قوله: أحل أي أنزل.

will say: “Are you pleased?" They will say: “Why have we not been pleased since you gave us what you did not give anyone of your creatures?” Allah will say: “I will give you something better than that.” They will ask enquiringly: “O our Lord! What is better than that?” Allah will say: “I will bestow my pleasure and contentment upon you so that I will never be angry with you at all. "

6550- Anas Ibn Malik "Allah be pleased with him" reported: Haritha was martyred on The Day of Badr. His mother came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! You know Haritha’s position in relation to me. If he is in The Garden, I will be patient; otherwise, you will see what I will do (weep bitterly on him)." He said: "Woe to you! Have you got mad? Is there only one garden? There are Gardens and your son got the best place in Paradise.”

6551- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The width between the two shoulders of a disbeliever will be equal to the distance covered by a fast rider in three days."

6552- Sahl Ibn Sa’d “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “In Paradise, there is a tree, (so huge that) in the shadow of which, one would walk for one hundred years, without being able to cross it.”

6553- Abu’sa’eed “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “In Paradise, there is a tree, (so huge that) in the shadow of which, one riding a fast horse would proceed for one hundred years, without being able to cross it.”

6554- Sahl Ibn Sa’d "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether, holding each other so that the first and the last amongst them will enter at the same time; and their faces will be glittering like the bright full moon."

وما لَنَا لا نَرْضى وقَدْ أعْطَيتَنا ما لَمْ تُعطِ أحَداً مِنْ خلقِكَ، فَيَقُولُ: أنَا أُعْطِيكُمْ أفضَلَ مِنْ ذلكَ، قالوا: يا رَبِّ، وأيُّ شيءٍ أفضلُ مِنْ ذلكَ؟ فيَقُولُ: أُحِلُّ عليكُمْ رِضْوانِي، فلا أسْخَطُ عَلَيكُمْ بَعْدَهُ أبداً».

[الحديث ٦٥٤٩ ـ طرفه في: ٧٥١٨]

٦٥٥٠ ـ حدثني عَبدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا مُعاوِيَةُ بْنُ عَمرو: حَدَّثَنا أبُو إسْحاقَ، عَنْ حُمَيدٍ قال: سمعتُ أنساً يقولُ: أُصيبَ حارثةُ يومَ بدرٍ وهوَ غلامٌ، فجاءَتْ أمُّهُ إلى النبيِّ ﷺ فقالَتْ: يا رَسُولَ اللهِ، قَدْ عَرَفتَ مَنْزِلَةَ حارِثَةَ مِنِّي، فإنْ يَكُ في الجَنَّةِ أصْبِرْ وأحْتَسِبْ، وإنْ تَكُنِ الأُخْرَى تَرَى ما أصْنَعُ؟ فَقالَ: «وَيحَكِ، أوَهَبِلتِ، أوَجَنَّةٌ واحِدَةٌ هيَ؟ إنَّها جِنانٌ كَثيرَةٌ، وإنَّهُ لَفي جَنَّةِ الفِرْدَوْسِ».

[طرفه في: ٢٨٠٩].

٦٥٥١ ـ حدثنا مُعاذُ بْنُ أسَدٍ: أخْبَرَنا الفَضلُ بْنُ مُوسى: أخْبَرَنا الفُضَيلُ: عَنْ أبي حازِمٍ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «ما بَينَ مَنْكِبَي الكافِرِ مَسيرَةُ ثَلاثَةِ أيَّامٍ لِلرَّاكِبِ المُسْرِعِ».

٦٥٥٢ ـ وَقالَ إسْحاقُ بْنُ إبْرَاهيمَ: أخْبَرَنا المُغيرَةُ بْنُ سَلَمَةَ: حَدَّثَنا وُهَيبٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللهِ ﷺ قال: «إنَّ في الجَنَّةِ لَشَجَرَةً، يَسيرُ الرَّاكِبُ في ظِلِّها مِئَةَ عامٍ لا يَقْطَعُها».

٦٥٥٣ ـ قالَ أبو حازِمٍ: فَحَدَّثْتُ بِهِ النُّعمانَ بْنَ أبي عَيّاشٍ فَقالَ: حَدَّثَني أبو سَعيدٍ، عَنِ النَّبيِّ ﷺ قال: «إنَّ في الجَنَّةِ لَشَجَرَةً، يَسيرُ الرَّاكِبُ الجَوادَ المُضَمَّرَ السَّريعَ مِئَةَ عامٍ ما يَقْطَعُها».

٦٥٥٤ ـ حدثنا قُتَيبَةُ: حَدَّثَنا عَبدُ العَزيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أنَّ رَسُولَ اللهِ ﷺ قال: «لَيَدْخُلَنَّ الجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ، أوْ سَبعُ مِئَةِ ألفٍ ـ لا يَدْرِي أبو حازِمٍ أيُّهُما قالَ ـ مُتَماسِكُونَ، آخِذٌ بَعْضُهُمْ بَعضاً، لا يَدخُلُ أوَّلُهُمْ حَتَّى يَدخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلى صُورَةِ القَمَرِ لَيلَةَ البَدْرِ». [طرفه في: ٣٢٤٧].

٦٥٥٥ ـ حدثنا عَبدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنا عَبْدُ العَزيزِ، عَنْ أبيهِ، عَنْ سَهْلٍ، عَنِ النَّبيِّ

٦٥٥٠ ـ قوله: (ترى) بإشباع الراء وبعدها تحتية في الكتابة ولأبي ذرّ بغير تحتية مع القصر مجزوم ا هـ. شارح.

ـ قوله: (أو هبلت) أي أفقدت عقلك.

٦٥٥٣ ـ قوله: (الجواد) الخ أفاد الشارح أنه بالنصب باسم الفاعل قبله أي الذي يركب الفرس الجواد، يقال: ركبت الدابة كما يقال: ركبت عليها وبالرفع على أنه صفة للراكب وما بعد الجواد صفتان له على كلا الضبطين. مصححه.

٦٦٥٥ ـ قوله: (يتراءون) أي ينظرون.

6555- Sahl “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “The people of Paradise will look at (the dwellers of the lofty) chambers in Paradise in the same way as you look at the stars in the sky.”

6556- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Paradise will look at the dwellers of the lofty mansions in the same way as one looks at a brilliant star far away in the East or in the West on the horizon.”

6557- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say to that person of the (Hell) Fire who will receive the least punishment: “If you had everything on the earth, would you give it as a ransom to free yourself (from this Fire)?” He will say: “Yes.” Then Allah will say: “While you were in the backbone of Adam, I asked you much less than this, that is Not to associate (in worship) others with me, but you insisted on associating others with me."”

6558- Hammad narrated from Amr from Jaber: The Prophet “Allah’s blessing and peace be upon him” said: “Some people will come out of the Fire through intercession looking like The little snake cucumber." Hammad added: I said to Amr Ibn Dinar: "O Abu’mohammad! Did you hear Jaber Ibn Abdullah saying: I heard The Prophet “Allah’s blessing and peace be upon him” saying: “Some people will come out of the Fire through intercession?"” He said: “Yes.”

6559- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Some people will come out of the Hell after they have received a touch of its Fire, changing their colour. They will enter Paradise, whom people of Paradise will name (Hell Fire people)."

6560- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise enter Paradise, and people of Hell go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. Therefore, they will be taken out but they will be blackened (charred) and will get like coal. Then they will be put in the river of life, and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?"

ﷺ قال: «إنَّ أَهلَ الجنَّةِ ليَتَراءَوْنَ الغُرَفَ في الجنَّةِ، كما تَتَراءَوْنَ الكَوْكَبَ في السَّماءِ».

٦٥٥٦ ـ قال أبي: فحدَّثْتُ النُّعْمانَ بنَ أبي عَيَّاشٍ فقالَ: أشهَدُ لَسَمِعْتُ أبا سعيدٍ يُحدِّثُ ويَزيدُ فيهِ: «كما تَراءَوْنَ الكَوْكَبَ الغارِبَ في الأُفُقِ: الشَّرْقِيِّ والغَرْبِيِّ».

[طرفه في: ٣٢٥٦].

٦٥٥٧ ـ حدثني مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أبي عِمرانَ قال: سمعتُ أنسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قال: «يَقُولُ اللهُ تعالى لأَهْوَنِ أَهْلِ النَّارِ عَذاباً يومَ القِيامَةِ: لَوْ أَنَّ لَكَ ما في الأرضِ مِنْ شَيءٍ أَكُنتَ تفتدي بهِ؟ فيَقُولُ: نَعَمْ، فيَقُولُ: أَرَدْتُ منكَ أَهْوَنَ مِن هذا، وأَنْتَ في صُلْبِ آدمَ: أَنْ لا تُشرِكَ بي شيئاً، فأَبَيْتَ إلا أَنْ تُشْرِكَ بي».

[طرفه في: ٣٣٣٤].

٦٥٥٨ ـ حدثنا أبو النُّعمانِ: حَدَّثَنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ قال: «يَخرُجُ مِنَ النَّارِ بالشَّفاعةِ كأنَّهُمُ الثَّعارِيرُ». قُلتُ: ما الثَّعارِيرُ؟ قال الضَّغابيسُ، وكانَ قَدْ سقَطَ فمُهُ، فقُلتُ لعَمرِو بنِ دينارٍ: أَبا مُحَمَّدٍ، سمعتَ جابرَ بنَ عبدِ اللهِ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يقولُ: «يَخرُجُ بِالشَّفاعَةِ مِنَ النَّارِ»؟ قال: نَعَمْ.

٦٥٥٩ ـ حدثنا هُدْبَةُ بنُ خالِدٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: حَدَّثَنا أَنَسُ بْنُ مالِكٍ، عَنِ النَّبِيِّ ﷺ قال: «يَخرُجُ قَوْمٌ مِنَ النَّارِ بَعْدَ ما مَسَّهُمْ مِنْها سَفْعٌ، فيَدخُلونَ الجنَّةَ، فيُسَمِّيهِمْ أَهْلُ الجَنَّةِ: الجَهَنَّمِيِّينَ».

[الحديث ٦٥٥٩ ـ طرفه في: ٧٤٥٠].

٦٥٦٠ ـ حدثنا موسى: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا عَمْرُو بنُ يَحْيى، عَنْ أَبيهِ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ قال: «إذا دَخَلَ أَهْلُ الجَنَّةِ الجَنَّةَ، وأَهْلُ النَّارِ النَّارَ، يَقُولُ اللهُ: مَنْ كانَ في قلبِهِ مِثْقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ فأَخْرِجُوهُ، فيَخْرُجُونَ قَدِ امْتُحِشُوا وعادُوا حُمَماً، فيُلْقَوْنَ في نَهَرِ الحَياةِ، فيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيلِ، أَوْ قالَ: حَمِيَّةِ السَّيلِ ـ وقالَ النَّبيُّ ﷺ ـ أَلَمْ تَرَوْا أَنَّها تَنْبُتُ صَفْراءَ مُلْتَوِيَةً». [طرفه في: ٢٢].

٦٥٥٨ ـ قوله: (يخرج) بحذف الفاعل الثابت في بعض الروايات أي قوم كما في الشارح وفسر (الثعارير) و(الضغابيس) بصغار القثاء تشبيهاً للضعيف بالصغير الخفيف، قال ويقال في الأول الشعارير بالشين وكأن هذا هو السبب في قول الراوي وكان عمرو قد سقط فمه أي سقطت أسنانه فنطق بها مثلثة ا هـ. وهما كالعصافير في جمع عصفور أعني أن المفرد فيه وفي نظائره مضموم الفاء. مصححه.

٦٥٦٠ ـ (الامتحاش) الاحتراق. و(الحمم) الفحم و(الحبة) بكسر الحاء بذر البقل والرياحين و(حميل السيل) غثاؤه وهو محمولة، وقوله: (أو قال حمية السيل) كذا عند الشارح القسطلاني أي معظم جريه واشتداده وعند العيني: أو قال حمئة السيل، والحمأة: الطين الأسود المتن ا هـ. ونقله الشارح عن الكرماني ا هـ. مصحح.

6561- An'no'man Ibn Bashir "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The least punished person of the (Hell) Fire people on the Day of Judgement will be a man under whose arch of the feet a smoldering ember will be placed, as a result of which his brain will boil."

6562- An'no'man Ibn Bashir "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The least punished person of the (Hell) Fire people on the Day of Judgement will be a man under whose arch of the feet two smoldering embers will be placed, as a result of which his brain will boil just like copper vessel or a narrow-necked vessel boils with water."

6563- Adi Ibn Hatim narrated: The Messenger of Allah “Allah's blessing and peace be upon him” mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side. Then he mentioned the (Hell) fire once again, from which he sought refuge with Allah and turned his face to the other side. Then he said: “Any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find nothing, then (you can do it through saying) a good pleasant word (to your brethren).”

6564- Abu'sa'eed Al'khudri "Allah be pleased with him" reported That he heard The Prophet "Allah's blessing and peace be upon him" when somebody mentioned his uncle (Abu'talib), saying: "Perhaps my intercession will be helpful to him on the Day of Judgement so that he may be put in a shallow fire reaching only up to his ankles though from which His brain will boil."

6565- Anas "Allah be pleased with him" narrated: The Prophet “Allah's blessing and peace be upon him” said: "On the Day of Judgement, the Believers will assemble and say: "Let us ask somebody to intercede for us with our Lord, so that we might be relieved from what we are suffering." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands, breathed in you from his own soul, and ordered the angels to prostrate to; so please intercede for us with your Lord." Adam will say: "I am not fit for this (intercession)." Then Adam will remember his sin. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will remember his sin and will say: "Go to Abraham, whom Allah has taken as Bosom Friend", to whom They will go and he will say: "I am not fit for this task." Then he will remember his sin and say: “Go to Moses, the slave to whom Allah spoke (directly)." They will go to him and he will say: "I am not fit for this mission." He will mention his sin. Then he will say: "Go to Jesus." They will go to him and he will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed until I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will admit into Paradise. Then I will come back again and (when I see Allah), I will fall down in prostration, and I will

٦٥٦١ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قالَ: سَمِعْتُ أَبا إِسْحاقَ قالَ: سمِعْتُ النُّعمانَ: سمِعْتُ النَّبِيَّ ﷺ يقولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذاباً يومَ القِيامَةِ لَرَجُلٌ، تُوضَعُ في أَخْمَصِ قَدَمَيهِ جَمْرَةٌ، يَغْلِي مِنْها دِماغُهُ».

[الحديث ٦٥٦١ ـ طرفه في: ٦٥٦٢].

٦٥٦٢ ـ حدّثنا عَبْدُ اللّهِ بْنُ رَجاءٍ حَدَّثَنا إِسْرائيلُ، عَنْ أَبِي إِسْحاقَ، عَنِ النُّعْمانِ بْنِ بَشِيرٍ قالَ: سمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذاباً يَوْمَ القِيامَةِ رَجُلٌ: عَلَى أَخْمَصِ قَدَمَيهِ جَمْرَتانِ، يَغْلِي مِنْهُما دِماغُهُ كما يَغْلِي المِرْجَلُ وَالقُمْقُمُ».

[طرفه في: ٦٥٦١].

٦٥٦٣ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ خَيثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ فَأَشاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْها، ثُمَّ ذَكَرَ النَّارَ فَأَشاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ قالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[طرفه في: ١٤١٣].

٦٥٦٤ ـ حدّثنا إِبْراهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ أَبِي حازِمٍ، وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللّهِ بْنِ خَبّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللّهُ عَنهُ: أَنَّهُ سَمِعَ رَسُولَ اللّهِ ﷺ، وذُكِرَ عِنْدَهُ عَمُّهُ أَبو طالِبٍ، فَقالَ: «لَعَلَّهُ تَنْفَعُهُ شَفاعَتِي يَوْمَ القِيامَةِ، فَيُجعَلُ في ضَحْضاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيهِ، يَغْلِي مِنْهُ أُمُّ دِماغِهِ». [طرفه في: ٣٨٨٥].

٦٥٦٥ ـ حدّثنا مُسَدَّدٌ: حدَّثَنا أَبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «يَجْمَعُ اللّهُ النّاسَ يَوْمَ القِيامَةِ، فَيَقُولُونَ: لَوِ اسْتَشْفَعْنا عَلَى رَبِّنا حَتَّى يُرِيحَنا مِنْ مَكانِنا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ الَّذِي خَلَقَكَ اللّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ المَلائِكَةَ فَسَجَدُوا لَكَ، فاشْفَعْ لَنا عِنْدَ رَبِّنا. فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، وَيَقُولُ: ائْتُوا نُوحاً، أَوَّلَ رَسُولٍ بَعَثَهُ اللّهُ فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا إِبْراهِيمَ الَّذِي اتَّخَذَهُ اللّهُ خَلِيلاً، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا مُوسَى الَّذِي كَلَّمَهُ اللّهُ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، فَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا عِيسَى فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، ائْتُوا مُحَمَّداً ﷺ، فَقَدْ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأَخَّرَ، فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي، فَإِذا رَأَيْتُهُ وَقَعْتُ ساجِداً، فَيَدَعُنِي ما شاءَ اللّهُ، ثُمَّ يُقالُ: ارْفَعْ رَأْسَكَ: سَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِي، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا، ثُمَّ أُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ أَعُودُ فَأَقَعُ ساجِداً مِثْلَهُ في الثَّالِثَةِ، أَوِ الرَّابِعَةِ، حَتَّى ما

٦٥٦٤ ـ **قوله:** (فيجعل) بالرفع والنصب والضحضاح ما رق من الماء على وجه الأرض إلى نحو الكعبين فاستعير للنار اهـ شارح.

٦٥٦٥ ـ **قوله:** (هناكم) الإشارة إلى مقام الشفاعة وضمير الجمع للمخاطبين.

do the same in the third and in the fourth time (and take people out of The Hell) until None remains in Hell but those whom the Qur'an has imprisoned (in Hell)"" in which they have been destined to an eternal stay.

6566- Imran Ibn Husain "Allah be pleased with both" narrated: Some people will be taken out from The (Hell) Fire by the intercession of (The Prophet) Mohammad and will enter Paradise; and they will be called "The (Hell) Fire People".

6567- Anas "Allah be pleased with him" narrated: The mother of Haritha came to The Messenger of Allah "Allah's blessing and peace be upon him" after Haritha had been martyred on The Day of Badr by an arrow thrown by an unknown person. She said: "O Allah's Apostle! You know the position of Haritha in my heart; so if he is in The Garden, I will not weep for him, or otherwise, you will see what I will do." The Prophet "Allah's blessing and peace be upon him" said: "Have you got mad? Is there only one Garden? There are many Gardens, and he is in the highest Paradise."

6568- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A single endeavour (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than the entire world with its contents. A place in Paradise (even though) as small as a bow or a foot of one of you is better than this world with its contents. If a woman (with beautiful, big, and lustrous eyes) from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent; and her head cover is better than the world and whatever it contains."

6569- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None will enter Paradise until he is shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful. Furthermore, none will enter the (Hell) Fire until he is shown the place he would have occupied in Paradise if he had accepted faith, so that it may be a cause of sorrow for him."

6570- Abu'huraira "Allah be pleased with him" told: I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Judgement?" Allah's Apostle "Allah's blessing and peace be upon him" said: "O Abu'huraira! I thought that none will ask me about it before you as I know your longing for learning The Prophetic traditions. The luckiest person who will have my intercession on the Day of

بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ القُرْآنُ». وَكَانَ قَتَادَةُ يَقُولُ عِنْدَ هذا: أَيْ وَجَبَ عَلَيهِ الخُلُودُ.
[طرفه في: ٤٤].

٦٥٦٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنِ الحَسَنِ بْنِ ذَكْوَانَ: حَدَّثَنَا أَبُو رَجاءٍ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَينٍ رَضِيَ اللّهُ عَنهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلونَ الجَنَّةَ، يُسَمَّوْنَ الجَهَنَّمِيِّينَ».

٦٥٦٧ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا إِسماعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ: أَنَّ أُمَّ حارِثَةَ أَتَتْ رَسُولَ اللّهِ ﷺ، وَقَدْ هَلَكَ حارِثَةُ يَوْمَ بَدْرٍ، أَصابَهُ غَرْبُ سَهْمٍ، فَقَالَتْ: يَا رَسُولَ اللّهِ، قَدْ عَلِمْتَ مَوْقِعَ حارِثَةَ مِنْ قَلبِي، فَإِنْ كانَ فِي الجَنَّةِ لَمْ أَبْكِ عَلَيهِ، وَإِلاَّ سَوْفَ تَرَى ما أَصْنَعُ؟ فَقالَ لَها: «هَبِلتِ، أَجَنَّةٌ واحِدَةٌ هِيَ؟ إِنَّها جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ فِي الفِرْدَوْسِ الأَعْلَى».
[طرفه في: ٢٨٠٩].

٦٥٦٨ ـ وَقالَ: «غَدْوَةٌ فِي سَبِيلِ اللّهِ أَوْ رَوْحَةٌ خَيرٌ مِنَ الدُّنْيَا وَما فِيها، وَلَقَابُ قَوْسِ أَحَدِكُمْ، أَوْ مَوْضِعُ قَدَمٍ مِنَ الجَنَّةِ، خَيرٌ مِنَ الدُّنْيَا وَما فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الجَنَّةِ اطَّلَعَتْ إِلَى الأَرْضِ لأَضَاءَتْ ما بَيْنَهُما، وَلَمَلأَتْ ما بَينَهُما رِيحاً، وَلَنَصِيفُها ـ يَعْنِي الخِمارَ ـ خَيرٌ مِنَ الدُّنْيَا وَما فِيها».
[طرفه في: ٢٧٩٦].

٦٥٦٩ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ، قالَ النَّبِيُّ ﷺ: «لا يَدْخُلُ أَحَدٌ الجَنَّةَ إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَوْ أَساءَ، لِيَزْدادَ شُكْراً، وَلا يَدْخُلُ النَّارَ أَحَدٌ إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ الجَنَّةِ لَوْ أَحْسَنَ، لِيَكُونَ عَلَيهِ حَسْرَةً».

٦٥٧٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ أَنَّهُ قالَ: قُلتُ: يَا رَسُولَ اللّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ القِيامَةِ؟ فَقَالَ: «لَقَدْ ظَنَنْتُ، يَا أَبَا هُرَيرَةَ، أَنْ لا يَسْأَلُنِي عَنْ هذا الحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيتُ مِنْ حِرْصِكَ عَلَى الحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ القِيامَةِ مَنْ

٦٥٦٧ ـ **قوله**: (غرب سهم) بهذا الضبط مضافاً لسهم ولأبي ذرّ عن الكشميهنيّ: سهم غرب بتقديم سهم مع التنوين على الصفة أي لا يدرى من رماه. هـ. شارح.

ـ **قوله**: (هبلت) استفهام حذف منه الأداة وقد تقدم مع ذكرها في حاشية الحديث ٦٥٥٠ وضبط هنا بصيغة المجهول أيضاً و خطأ الشارح في قوله بكسر الهاء.

٦٥٧٠ ـ **قوله**: (أن لا يسألني) أن هي المخففة من الثقيلة ا هـ. شارح فالمضارع مرفوع خلافاً لما طبع في مصر ا هـ. مصحح.

ـ **قوله**: أول بالرفع صفة لأحد أو هو خبر مبتدأ محذوف أي هو أوّل وبفتحها لأبي ذرّ على الظرفية، وقال العينيّ على الحال ا هـ. شارح.

Judgement will be the one who said sincerely from the bottom of his heart: "There is no God (to be worshipped) but Allah"."

6571- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I know the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it was full. Then he will return and say: "O Lord! I have found it full." Allah will say: "Go and enter Paradise, and you will have as much as the like of the world and ten times more (or, you will have as much as ten times the like of the world)." Then the man will say: "Do you mock (or laugh) at me though You are the King?" I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while saying that) smiling that his premolar teeth became visible. It is said that this will be the lowest in degree amongst the people of Paradise.

6572- Al'abbas Ibn Abdul'muttalib "Allah be pleased with him" reported that he said to The Prophet "Allah's blessing and peace be upon him": "Have you been of any benefit to Abu'talib?"

[52] The path is a bridge across The Hell

6573- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this (Muslim) nation will be left with its hypocrites. Allah will come to them in a different image, which they do not recognize and say: "I am Your Lord." They will say: "We seek refuge with Allah from you! We shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him." Then Allah comes to them again but in the image they know and say: "I am your Lord." They will say: "you are our Lord." Allah will call them, while The Bridge will be laid across Hell and I (Mohammad) shall be the first amongst the Apostles to cross it with my followers. The

قال: لا إِلَهَ إلا اللَّه، خالِصاً مِنْ قِبَلِ نَفْسِهِ».

[طرفه في: ٩٩]

٦٥٧١ ـ حدثنا عثمانُ بنُ أبي شيبةَ: حَدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُروجاً مِنْها، وآخِرَ أَهْلِ الجَنَّةِ دُخولاً، رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبْواً، فيَقولُ اللَّهُ: اذْهَبْ فادْخُلِ الجَنَّةَ، فيَأْتيها، فيُخَيَّلُ إِليهِ أَنَّها مَلأَى، فيَرْجِعُ فيَقولُ: يا رَبِّ وجَدْتُها مَلأَى، فيَقولُ: اذْهَبْ فادْخُلِ الجَنَّةَ، فيَأْتيها فيُخَيَّلُ إِلَيهِ أَنَّها مَلأَى، فيَرْجِعُ فيَقولُ: يا رَبِّ وجَدْتُها مَلأَى، فيَقولُ: اذْهَبْ فادْخُلِ الجَنَّةَ، فإِنَّ لكَ مِثْلَ الدُّنْيا وعَشَرَةَ أَمْثالِها، أَوْ: إِنَّ لكَ مِثْلَ عَشَرَةِ أَمْثالِ الدُّنْيا، فيَقولُ: تَسْخَرُ مِنِّي، أَوْ: تَضْحَكُ مِنِّي وأَنْتَ المَلِكُ»؟! فلَقَدْ رَأَيْتُ رَسولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ، وكانَ يُقالُ: ذلكَ أَدْنَى أَهْلِ الجَنَّةِ مَنْزِلةً.

[الحديث ٦٥٧١ ـ طرفه في: ٧٥١١]

٦٥٧٢ ـ حدثنا مسدَّدٌ: حَدَّثَنا أَبو عَوانَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الحارِثِ بْنِ نَوْفَلٍ، عَنِ العَبَّاسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قالَ للنَّبِيِّ ﷺ: هَلْ نَفَعْتَ أَبا طالِبٍ بِشَيْءٍ. [طرفه في: ٣٨٨٣]

٥٢ ـ بابُ الصِّراطُ جِسْرُ جَهَنَّمَ

٦٥٧٣ ـ حدثنا أَبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني سَعيدٌ وعَطاءُ بْنُ يَزيدَ: أَنَّ أَبا هُرَيْرَةَ أَخْبَرَهُما: عَنِ النَّبِيِّ ﷺ. وحَدَّثَني مَحْمودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بْنِ يَزيدَ اللَّيْثِيِّ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ أُناسٌ: يا رَسولَ اللَّهِ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ فقالَ: «هَلْ تُضارُّونَ في الشَّمْسِ لَيْسَ دونَها سَحابٌ»؟ قالوا: لا يا رَسولَ اللَّهِ، قالَ: «هَلْ تُضارُّونَ في القَمَرِ لَيْلَةَ البَدْرِ لَيْسَ دونَهُ سَحابٌ»؟ قالوا: لا يا رَسولَ اللَّهِ، قالَ: «فإِنَّكُمْ تَرَوْنَهُ يَوْمَ القِيامَةِ كذلكَ يَجْمَعُ اللَّهُ النَّاسَ، فيَقولُ: مَنْ كانَ يَعْبُدُ شَيْئاً فلْيَتَّبِعْهُ، فيَتْبَعُ مَنْ كانَ يَعْبُدُ الشَّمْسَ، ويَتْبَعُ مَنْ كانَ يَعْبُدُ القَمَرَ، ويَتْبَعُ مَنْ كانَ يَعْبُدُ الطَّواغيتَ، وتَبْقَى هذهِ الأُمَّةُ فيها مُنافِقوها، فيَأْتيهِمُ اللَّهُ في غَيْرِ الصُّورَةِ الَّتي يَعْرِفونَ، فيَقولُ: أَنا رَبُّكُمْ، فيَقولونَ: نَعوذُ باللَّهِ مِنْكَ، هذا مَكانُنا حَتَّى يَأْتِيَنا رَبُّنا، فإِذا أَتانا رَبُّنا عَرَفْناهُ، فيَأْتيهِمُ اللَّهُ في الصُّورَةِ الَّتي يَعْرِفونَ، فيَقولُ: أَنا رَبُّكُمْ، فيَقولونَ: أَنْتَ رَبُّنا فيَتْبَعونَهُ، ويُضْرَبُ جِسْرُ جَهَنَّمَ، قالَ رَسولُ اللَّهِ ﷺ: «فأَكونُ أَوَّلَ مَنْ يُجيزُ، ودُعاءُ الرُّسُلِ

٦٥٧١ ـ من النار حبواً نخ.

٦٥٧٣ ـ قوله (فليتبعه) وفي بعض النسخ فليتبعه من الثلاثي

ـ غير أنه نخ.

ـ قوله: (فتخطف) بفتح الطاء وكسرها اهـ. شارح

Apostles' supplication then will be: "O Allah! Save us. O Allah! Save us."

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces)and will get out of Hell, when Allah finishes his judgements among the people and takes out of Hell whomever He likes amongst the people who used to testify that there is no God but Allah. He will order the angels to take them out of Hell by recognizing them from the traces of prostrations (Sujud), for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, and they would have been burnt (like the coal). The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say: "O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me." Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Power!" Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he then will say: "O my Lord! Let me go to the gate of Paradise." Allah will ask him: "Didn't you give promise that you would not ask for anything more than what you requested at first? Woe to you, O son of Adam ! How treacherous you are!" He will keep on invoking Allah until Allah will say: "If this request is granted, will you then ask for anything else?" He will say: "No! By Your Power! I shall not ask for anything else." Then he will give to his Lord what He wills of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: "O my Lord! Let me enter Paradise." Allah will say: "May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?" He will say: "O my Lord! Do not make me the most miserable amongst your creatures." So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires are fulfilled. Then Allah will say: "Ask for more of such and such things." When all his desires and wishes are fulfilled, Allah will say: "All this is granted to you and a similar amount besides."" Abu'huraira commented: This man will be the last to enter Paradise.

6574- Abu'sa'eed Al'khudri said to Abu'huraira: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "That is for you and ten times more like it."" Abu'huraira said: "I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): "All this is granted to you and a similar amount besides.""

[53] The Prophet's fount

And Allah's saying: "To thee have We granted the Fount (of Abundance)." (Al'kawthar 1) Abdullah Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be patient until you meet me at the fount."

6575- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount."

يَومَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَبِهِ كَلالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، أما رَأَيتُمْ شَوْكَ السَّعْدَانِ»؟ قالُوا: بلَى يا رَسُولَ اللهِ، قال: «فإنَّها مِثْلُ شَوْكِ السَّعْدانِ، غيرَ أنَّها لا يَعلَمُ قَدْرَ عِظَمِها إلاَّ اللهُ، فَتَخطَفُ النَّاسَ بأعمالِهِمْ، مِنهُمُ المُوبَقُ بِعَمَلِهِ ومِنهُمُ المُخَرْدَلُ، ثُمَّ يَنجُو، حتى إذا فَرَغَ اللهُ مِنَ القَضاءِ بَينَ عِبادِهِ، وَأرادَ أنْ يُخرِجَ مِنَ النَّارِ مَنْ أرادَ أنْ يُخرِجَ، مِمَّنْ كانَ يَشهَدُ أنْ لا إلهَ إلاَّ اللهُ، أمَرَ المَلائِكَةَ أنْ يُخرِجُوهُمْ، فَيَعرِفُونَهُمْ بِعَلامَةِ آثارِ السُّجُودِ، وَحَرَّمَ اللهُ عَلى النَّارِ أنْ تَأكُلَ مِنِ ابْنِ آدَمَ أثَرَ السُّجُودِ، فَيُخرِجُونَهُمْ قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيهِمْ ماءٌ يُقالُ لَهُ ماءُ الحَياةِ فَيَنْبُتُونَ نَباتَ الحِبَّةِ في حَمِيلِ السَّيلِ، وَيَبقَى رَجُلٌ مُقبِلٌ بِوَجهِهِ عَلى النَّارِ، فَيَقُولُ: يا رَبِّ، قَدْ قَشَبَنِي رِيحُها، وَأحْرَقَنِي ذَكاؤُها، فاصْرِفْ وَجْهِي عَنِ النَّارِ، فَلا يَزالُ يَدْعُو اللهَ، فَيَقُولُ: لَعَلَّكَ إنْ أعطَيتُكَ أنْ تَسألَنِي غَيرَهُ، فَيَقُولُ: لا وَعِزَّتِكَ لا أسألُكَ غَيرَهُ، فَيَصْرِفُ وَجْهَهُ عَنِ النَّارِ، ثُمَّ يَقُولُ بعدَ ذلِكَ: يا رَبِّ قَرِّبْنِي إلى بابِ الجَنَّةِ، فَيَقُولُ: ألَيسَ قَدْ زَعَمْتَ أنْ لا تَسألَنِي غَيرَهُ، وَيلَكَ ابنَ آدَمَ ما أغدَرَكَ، فَلا يَزالُ يَدْعُو، فَيَقُولُ: لَعَلِّي إنْ أعطَيتُكَ ذلِكَ تَسألُنِي غَيرَهُ، فَيَقُولُ: لا وَعِزَّتِكَ لا أسألُكَ غَيرَهُ، فَيُعطِي اللهَ مِنْ عُهُودٍ وَمَواثِيقَ أنْ لا يَسألَهُ غَيرَهُ، فَيُقَرِّبُهُ إلَى بابِ الجَنَّةِ، فَإذا رَأى ما فِيها سَكَتَ ما شاءَ اللهُ أنْ يَسكُتَ، ثُمَّ يَقُولُ: رَبِّ أدْخِلْنِي الجَنَّةَ، ثُمَّ يَقُولُ: أوَلَيسَ قَدْ زَعَمْتَ أنْ لا تَسألَنِي غَيرَهُ، وَيلَكَ يا ابنَ آدَمَ ما أغدَرَكَ، فَيَقُولُ: يا رَبِّ لا تَجْعَلْنِي أشقَى خَلقِكَ، فَلا يَزالُ يَدْعُو حَتَّى يَضحَكَ، فَإذا ضَحِكَ مِنهُ أذِنَ لَهُ بالدُّخُولِ فِيها، فَإذا دَخَلَ فِيها قِيلَ: تَمَنَّ مِنْ كَذا، فَيَتَمَنَّى، ثُمَّ يُقالُ لَهُ: تَمَنَّ مِنْ كَذا، فَيَتَمَنَّى، حَتَّى تَنقَطِعَ بِهِ الأمانِيُّ، فَيَقُولُ لَهُ: هذا لَكَ وَمِثْلُهُ مَعَهُ». قالَ أبُو هُرَيرَةَ: وَذلِكَ الرَّجُلُ آخِرُ أهلِ الجَنَّةِ دُخُولاً.

[طرفه في: ٨٠٦]

٦٥٧٤ ـ قالَ عَطاءٌ: وَأبُو سَعِيدٍ الخُدْرِيُّ جالِسٌ مَعَ أبِي هُرَيرَةَ لا يُغَيِّرُ عَلَيهِ شَيئاً مِنْ حَدِيثِهِ، حتَّى انتَهى إلَى قَوْلِهِ: «هذا لَكَ وَمِثْلُهُ مَعَهُ». قالَ أبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هذا لَكَ وَعَشَرَةُ أمثالِهِ». قالَ أبُو هُرَيرَةَ حَفِظْتُ: «مِثْلَهُ مَعَهُ».

٥٣ ـ بابٌ في الحَوْضِ

وَقَوْلِ اللهِ تَعالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ [الكوثر: ١] وَقالَ عَبْدُ اللهِ بْنُ زَيدٍ: قالَ النَّبِيُّ ﷺ: «اصْبِرُوا حَتَّى تَلقَوْنِي عَلَى الحَوْضِ».

[طرفه في: ٢٢].

٦٥٧٥ ـ حدَّثني يَحْيى بْنُ حَمَّادٍ: حَدَّثَنا أبُو عَوانَةَ، عَنْ سُلَيمانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ: «أنا فَرَطُكُمْ عَلَى الحَوْضِ». [الحديث ٦٥٧٥ ـ طرفاه في: ٦٥٧٦، ٧٠٤٩].

= ـ كلمة (أن) مخففة بعد الزعم وليست بناصبة وإن ضبط المضارع منصوباً في الأصل المضبوع اغترارا بسكوت الشارح ا هـ.

6576- Abdullah “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “I am your predecessor at the Fount. Some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say: “O Lord! My companions!” It will be said: “You do not know what they did after you had left.”

6577- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (Fount) in front of you as large as the distance between Jarba and Adhrah" (two towns in Sham. Indeed, all commentators of Al'bukhari agreed that this narration, which might not confirm with the later traditions, must have implied some erased words. They considered them as "from my sitting place" to Jarba and Adhrah).

6578- Sa’eed Ibn Jubair narrated: Ibn Abbas “Allah be pleased with both” said, concerning The Abundance (Al’kawthar): “It is the good which has been given by Allah to The Prophet “Allah’s blessing and peace be upon him”.” Abu’bishr (the sub-narrator) said: I said to Sa’eed: “People pretend that it is a river in Paradise.” Sa’eed replied: “The river which is in Paradise is a part of this good which has been given to him (The Prophet).”

6579- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "My Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk. It smells nicer than musk. Its drinking cups are (as numerous) as the stars of the sky. Whoever drinks from it, will never be thirsty."

6580- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “My Fount is as large as the distance between Aila (in Sham) and San’a in Yemen. Its jugs are (as numerous) as the stars of the sky.”

6581- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “While I was walking in Paradise, I saw a river, on whose banks there were tents made of hollow pearl. I asked: “What is this Gabriel?” he said: “This is The Abundance “Al’kawthar” which your Lord has given to you. Behold! Its mud was sharp smelling musk.”

٦٥٧٦ ـ وَحدَّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ المُغِيرَةِ قالَ: سَمِعْتُ أَبَا وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللّٰهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَنَا فَرَطُكُمْ عَلَى الحَوْضِ، وَلَيُرْفَعَنَّ رِجالٌ مِنْكُمْ ثُمَّ لَيُخْتَلَجُنَّ دُونِي، فَأَقُولُ: يا رَبِّ أَصْحَابِي؟ فَيُقَالُ: إِنَّكَ لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ». تابَعَهُ عاصِمٌ، عَنْ أَبِي وَائِلٍ. وقالَ حُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٦٥٧٥].

٦٥٧٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «أَمامَكُمْ حَوْضٌ كَما بَيْنَ جَرْباءَ وَأَذْرُحَ».

٦٥٧٨ ـ حدّثني عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ وعطاءُ بْنُ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُ قالَ: الكَوْثَرُ: الخَيرُ الكَثِيرُ الَّذِي أَعْطاهُ اللّٰهُ إِيَّاهُ، قالَ أَبُو بِشْرٍ: قُلْتُ لِسَعِيدٍ: إِنَّ أُناساً يَزْعُمُونَ أَنَّهُ نَهَرٌ في الجَنَّةِ؟ فَقالَ سَعِيدٌ: النَّهَرُ الَّذِي في الجَنَّةِ مِنَ الخَيرِ الَّذِي أَعْطاهُ اللّٰهُ إِيَّاهُ.

[طرفه في: ٤٩٦٦].

٦٥٧٩ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قالَ: قالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قالَ النَّبِيُّ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، ماؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ المِسْكِ، وَكِيزانُهُ كَنُجُومِ السَّماءِ، مَنْ شَرِبَ مِنْهَا فَلا يَظْمَأُ أَبَداً».

٦٥٨٠ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ: قالَ ابْنُ شِهابٍ: حَدَّثَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللّٰهُ عَنْهُ: أَنَّ رَسُولَ اللّٰهِ ﷺ قالَ: «إِنَّ قَدْرَ حَوْضِي كَما بَيْنَ أَيْلَةَ وَصَنْعاءَ مِنَ اليَمَنِ، وَإِنَّ فِيهِ مِنَ الأَبارِيقِ كَعَدَدِ نُجُومِ السَّماءِ».

٦٥٨١ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنَا هُدْبَةُ بْنُ خالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتادَةُ: حَدَّثَنَا أَنَسُ بْنُ مالِكٍ، عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَمَا أَنَا أَسِيرُ فِي الجَنَّةِ، إِذَا أَنَا بِنَهَرٍ، حافَتَاهُ قِبابُ الدُّرِّ المُجَوَّفِ، قُلْتُ: ما هاذا يا جِبْرِيلُ؟ قالَ: هذا الكَوْثَرُ، الَّذِي أَعْطاكَ رَبُّكَ، فَإِذا طِينُهُ، أَوْ طِيبُهُ، مِسْكٌ أَذْفَرُ». شَكَّ هُدْبَةُ.

[طرفه في: ٣٥٧٠].

٦٥٧٦ ـ قوله: (ليرفعنّ) أي ليظهرنّ لي (رجال منكم ثم ليختلجنّ دوني) أي يجتذبون ويقتطعون عني ا هـ. شارح.

٦٥٧٧ ـ قوله: جرباء بالمد أو القصر: قرية بالشام وكذا أذرح قالوا والمسافة بينهما لا تزيد على رمية سهم وقيل: ثلاثة أيام وغلط وعلى تقدير صحته فتوفيق هذه الرواية مع رواية حوضي مسيرة شهر ورواية: إنّ قدر حوضي كما بين أيلة صنعاء مشكل اللهمّ إلاّ أن يقال أنّ في الحديث حذفاً تقديره: «كما بين مقامي وبين جربى وأذرح» وذكر الشراح مجيء نحو هذا ا المقدّر في بعض الروايات فانظر ا هـ.

6582- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of my companions will come at The Fount till I recognize them. Then they will be taken away from me and I will say: "O Lord! My companions!" It will be said: "You do not know what they innovated after you had left."

6583- Abu'hazim narrated from Sahl "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Whoever passed by me would drink (from The Fount) ; and whoever drank (from The Fount) would never be thirsty. Some people will be brought in front of me whom I will recognize and they will know me. Then a barrier will be put between them and me."

6584- Abu'hazim said: An'no'man Ibn Abu'aiyyash heard me while I relating to them this narration. He asked: "Did you hear Sahl narrating this tradition as such?" I replied in the affirmative. Then he said: I testify that I also heard Abu'sa'eed "Allah be pleased with him" relating this narration, adding (that The Prophet "Allah's blessing and peace be upon him" said): "I will say: "They are from me!" then it will be said to me: "You do not know what they innovated after you had left." I will say: "Let him perish who changed after me (anything concerning religion).""

6585- Abu'huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "On The Day of Judgement, a group of companions will come to me, but will be driven away from the Fount. I will say: "O Lord! My companions!" It will be said: "You have no knowledge as to what they innovated after you had left. They became apostates.""

6586- Ibn Al'musaiyyab "Allah be pleased with him" narrated concerning some of the companions of The Prophet "Allah's blessing and peace be upon him" that The Prophet "Allah's blessing and peace be upon him" said: "On The Day of Judgement, a group of companions will come to me, but will be driven away from the Fount. I will say: "O Lord! My companions!" It will be said: "You have no knowledge as to what they innovated after you had left. They became apostates.""

6587- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While I was sleeping, a

٦٥٨٢ ـ حدّثنا مُسلِمُ بنُ إبراهيمَ حَدَّثَنا وُهَيبٌ: حَدَّثَنا عَبْدُ العَزيزِ، عَنْ أَنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «لَيردَنَّ عَلَيَّ ناسٌ مِنْ أَصْحابِي الحَوْضَ، حتَّى عَرَفتُهُمُ اخْتُلِجُوا دُونِي، فَأَقولُ: أُصَيْحابِي؟ فَيَقُولُ: لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ».

٦٥٨٣ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا مُحَمَّدُ بْنُ مُطَرِّفٍ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: قالَ النَّبِيُّ ﷺ: «إِنِّي فَرَطُكُمْ عَلَى الحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَداً، لَيَرِدَنَّ عَلَيَّ أَقْوامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحالُ بَيْنِي وَبَيْنَهُمْ».

[الحديث ٦٥٨٣ طرفه في: ٧٠٥٠]

٦٥٨٤ ـ قالَ أَبُو حازِمٍ: فَسَمِعَنِي النُّعْمانُ بْنُ أَبِي عَيَّاشٍ فَقالَ: هَكَذا سَمِعْتَ مِنْ سَهْلٍ؟ فَقُلْتُ: نَعَمْ، فَقالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ الخُدْرِيِّ، لَسَمِعْتُهُ وَهُوَ يَزِيدُ فِيها: «فَأَقُولُ: إِنَّهُمْ مِنِّي، فَيُقالُ: إِنَّكَ لا تَدْرِي ما أَحْدَثُوا بَعْدَكَ، فَأَقُولُ: سُحْقاً سُحْقاً لِمَنْ غَيَّرَ بَعْدِي». وَقالَ ابْنُ عَبَّاسٍ ﴿فَسُحْقاً﴾ [الملك: ١١] بُعْداً، يُقالُ: ﴿سَحِيقٌ﴾ [الحج: ٣١] بَعِيدٌ، وَأَسْحَقَهُ: أَبْعَدَهُ.

[الحديث ٦٥٨٤ ـ طرفه في: ٧٠٥١].

٦٥٨٥ ـ وَقالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ الحَبَطِيُّ: حَدَّثَنا أَبِي، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كانَ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَرِدُ عَلَيَّ يَوْمَ القِيامَةِ رَهْطٌ مِنْ أَصْحابِي، فَيُحَلَّؤُونَ عَنِ الحَوْضِ، فَأَقُولُ: يارَبِّ أَصْحابِي؟ فَيَقُولُ: إِنَّكَ لا عِلْمَ لَكَ بِما أَحْدَثُوا بَعْدَكَ، إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبارِهِمُ القَهْقَرَى».

[الحديث: ٦٥٨٥ ـ طرفه في: ٦٥٨٦].

٦٥٨٦ ـ حدّثنا أَحْمَدُ بْنُ صالِحٍ: حَدَّثَنا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ أَنَّهُ كانَ يُحَدِّثُ، عَنْ أَصْحابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قالَ: «يَرِدُ عَلَى الحَوْضِ رِجالٌ مِنْ أَصْحابِي، فَيُحَلَّؤُونَ عَنْهُ، فَأَقُولُ: يا رَبِّ أَصْحابِي؟ فَيَقُولُ: إِنَّكَ لا عِلْمَ لَكَ بِما أَحْدَثُوا بَعْدَكَ، إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبارِهِمُ القَهْقَرَى». وَقالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ: كانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «فَيُجْلَوْنَ» وَقالَ عُقَيْلٌ: «فَيُحَلَّؤُونَ». وَقالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عُبَيْدِ اللّهِ بْنِ أَبِي رافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٦٥٨٥].

٦٥٨٧ ـ حدّثني إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنا أَبِي قالَ: حَدَّثَنِي هِلالٌ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنا أَنا قائِمٌ إِذا زُمْرَةٌ، حَتَّى

٦٥٨٥ ـ قوله: (فيجلون) أي يصرفون وفي الرواية الآتية فيحلؤون بفتح الحاء المهملة وتشديد اللام بعدها همزة مضمومة أي يطردون وروي بدل هذا ذاك وبدل ذاك هذا كما يعلم بمراجعة الشارح.

٦٥٨٧ ـ قوله: (همل النعم) أي ضوالّ الإبل او الإبل بلا راع ولا يقال ذلك في الغنم قاله الشارح.

group (of my followers were brought close to me). But when I recognized them, a man (an angel) came out from amongst us and said (to them): “Come along.” I asked: “Where?” He said: “To the (Hell) Fire, by Allah!” I asked: “what is wrong with them?” He said: “They became apostates after you had left.” Then behold! Another group (of my followers) were brought close to me. When I recognized them, a man (an angel) came out from amongst us and said (to them): “Come along.” I asked: “Where?” He said: “To the (Hell) Fire, by Allah!” I asked: “What is wrong with them?” He said: “They became apostates after you had left.” In this way, I did not see anyone of them fleeing except a few who were like camels without a shepherd."

6588- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise, and my pulpit is on my fount.”

6589- Jundub “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “I am your predecessor at the Fount."

6590- Uqba Ibn Amer narrated: One day the Prophet went out and offered the funeral prayers for the martyrs of Ohud. Then he went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I am seeing my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will compete with each other for the worldly things."

6591- Haritha Ibn Wahb “Allah be pleased with him” narrated: I heard The Prophet “Allah’s blessing and peace be upon him” saying, mentioning The Fount: “It is (as large) as the distance between Medina And San’a.”

6592- Haritha told that he had heard The Prophet “Allah’s blessing and peace be upon him” saying that his Fount would be as large as the distance between San’a and Medina. Al’mustawrid said to Haritha: "Didn't you hear him talking about the utensils?" He said: “No." Al’mustawrid said: “The utensils are seen in it as (numerous as) the stars."

6593- Asma Bint Abu’bakr “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “I will be standing at the Fount so that I could see whomever among you will come to me. However, some people will be taken away from me, and I will say: “O Lord! (They are) from me and from my followers.” Then it will be said: “Did you observe what they did after you? By Allah, they kept on turning on their heels.” " The sub-narrator, Ibn Abu’mulaika said: “O Allah! We seek refuge with You from turning on our heels, or being put to trial in our religion."

إذا عَرفتُهُمْ خَرجَ رَجُلٌ مِنْ بَيني وَبَينهم، فَقالَ: هَلُمَّ، فَقُلتُ: أَينَ؟ قالَ: إِلَى النَّارِ وَاللّهِ، قُلتُ: وَما شَأنُهُمْ؟ قالَ: إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبارِهِمُ القَهْقَرَى. ثُمَّ إذا زُمْرَةٌ، حَتَّى إِذا عَرَفتُهُمْ خَرجَ رَجُلٌ مِنْ بَيني وبَينهم فَقالَ هَلُمَّ. قُلتُ: أَينَ؟ قالَ: إِلَى النَّارِ وَاللّه، قُلتُ: ما شَأنُهُمْ؟ قالَ: إِنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبارِهِمُ القَهْقَرَى، فَلاَ أُراهُ يَخْلُصُ مِنهُمْ إِلاَّ مِثْلُ هَمَلِ النَّعَمِ».

٦٥٨٨ ـ حدّثني إِبْراهِيمُ بنُ المُنذرِ: حَدَّثَنا أَنسُ بْنُ عِياضٍ، عَنْ عُبَيدِ اللّهِ، عَنْ خُبَيبٍ، عَنْ حَفصِ بْنِ عاصِمٍ، عَنْ أَبي هُرَيرَةَ رَضيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «ما بَين بَيتي وَمِنبَري رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، وَمِنبَري عَلَى حَوْضِي». [طرفه في: ١١٩٦].

٦٥٨٩ ـ حدّثنا عَبْدانُ: أَخبرَني أَبي، عَنْ شُعْبَةَ، عَنْ عَبدِ المَلِكِ قالَ: سَمِعْتُ جُنْدَباً قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: أَنا فَرَطُكُمْ على الحَوْضِ».

٦٥٩٠ ـ حدّثنا عَمرُو بنُ خالِدٍ: حَدَّثَنا اللَّيثُ، عَنْ يَزيدَ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ رَضِيَ اللّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوماً، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انصَرَفَ عَلَى المِنبَرِ، فَقالَ: «إِنِّي فَرَطٌ لَكُم، وَأَنا شَهيدٌ عَلَيكُم، وَإِنِّي وَاللّهِ لأَنظُرُ إِلى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفاتِيحَ خَزائِنِ الأَرضِ، أَوْ مَفاتِيحَ الأَرْضِ، وَإِنِّي وَاللّه ما أَخافُ عَلَيكُمْ أَنْ تُشرِكُوا بَعْدِي، وَلكِنْ أَخافُ عَلَيكُمْ أَنْ تَنافَسُوا فِيها». [طرفه في: ١٣٤٤].

٦٥٩١ ـ حدّثنا عَلِيُّ بْنُ عَبدِ اللّهِ: حَدَّثَنا حَرَمِيُّ بْنُ عُمارَةَ: حَدَّثَنا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خالِدٍ: أنه سَمِعَ حارِثَةَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الحَوْضَ فَقالَ: «كما بَين المَدِينَةِ وَصَنْعاءَ».

٦٥٩٢ ـ وَزادَ ابْنُ أَبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خالِدٍ، عَنْ حارِثَةَ: سَمِعَ النَّبِيَّ ﷺ قَوْلَهُ: «حَوْضُهُ ما بَينَ صَنْعاءَ وَالمَدِينَةِ». فَقالَ لَهُ المُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ؟ قالَ: الأَوانِي؟ قالَ: لا، قالَ المُسْتَوْرِدُ: «تُرَى فِيهِ الآنِيَةُ مِثْلَ الكَواكِبِ».

٦٥٩٣ ـ حدّثنا سَعِيدُ بْنُ أَبي مَرْيَمَ، عَنْ نافِعِ بْنِ عُمَرَ قالَ: حَدَّثَني ابْنُ أَبي مُلَيكَة، عَنْ أَسْماءَ بِنتِ أَبي بَكرٍ رَضيَ اللّهُ عَنهما قالَتْ: قالَ النَّبِيُّ ﷺ: «إِنِّي عَلَى الحَوْضِ حَتَّى أَنظُرَ مَنْ يَرِدُ عَلَيَّ مِنكُمْ، وَسَيُؤْخَذُ ناسٌ دُوني، فَأَقُولُ: يا رَبِّ مِنِّي وَمِنْ أُمَّتي، فَيُقالُ: هَل شَعَرْتَ ما عَمِلُوا بَعْدَكَ؟! وَاللّهِ ما بَرِحُوا يَرْجِعُونَ عَلَى أَعْقابِهِمْ». فَكانَ ابْنُ أَبي مُلَيكَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقابِنا، أَوْ نُفتَنَ عَنْ دِينِنا. ﴿أَعْقَابِكُمْ تَنكِصُونَ﴾ [المؤمنون: ٦٦] تَرْجِعُونَ عَلَى العَقِبِ.

٦٥٩٢ ـ قوله (قوله) وفي بعض النسخ زيادة قال: بعده.

٦٥٩٣ ـ قوله: (أنظر) بالرفع ولأبي ذرّ بالنصب كذا في الشارح واقتصر العيني على النصب.

(82) The Book of Allah's Decree

[1] What about Allah's decree?

6594- Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, which he will accordingly enter. Similarly a man amongst you may do (evil) deeds till there is only a cubit (or two) between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, which he will accordingly enter."

[2] The pen has dried since (people's destiny was in) Allah's knowledge

Allah Almighty said: "Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight." (Al'jathiya 23)

6595- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah puts an angel in charge of the uterus, who says: "O Lord! (It is) semen. O Lord! (It has turned now into) a leech-like clot. O Lord! (It has turned now into) a piece of flesh." Then, if Allah wishes to complete its creation, the angel asks: "O Lord! (will it be) a male or a female? A wretched or a blessed? How much will his provisions be? What will his age be?" thus, all that is written while the creature is still in the mother's uterus."

6596- Imran Ibn Husain "Allah be pleased with him" narrated: A man said: "O Allah's Apostle! Can the people of Paradise be known (differentiated) from the people of the Fire?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." The man said: "Why do people (try to) do (good) deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone will do the deeds for which he has been created to do, or he will do those deeds which will be made easy for him to do."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٢ ـ كِتَابُ القَدَرِ

١ ـ بابٌ في القَدَرِ

٦٥٩٤ ـ حدّثنا أبو الوَليدِ هِشامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنا شُعْبَةُ: أَنْبَأَنِي سُلَيمانُ الأَعْمَشُ قال: سَمِعْتُ زَيدَ بْنَ وَهْبٍ، عَنْ عَبْدِ اللّهِ قالَ: حَدَّثَنا رَسُولُ اللّهِ ﷺ، وَهْوَ الصَّادِقُ المَصْدُوقُ، قال: «إِنَّ أَحَدَكُمْ يُجمَعُ في بطْنِ أُمِّهِ أَرْبَعِينَ يوماً، ثُمّ علَقَةً مِثْلَ ذلِكَ، ثُمّ يَكونُ مُضغَةً مِثلَ ذلكَ، ثُمّ يَبْعَثُ اللهُ مَلَكاً فيُؤمَرُ بأرْبَعٍ: برِزْقِه وأجَلِه، وشَقيٌّ أو سَعيدٌ، فوَاللهِ إنَّ أحَدَكُم ـ أو: الرَّجُلَ ـ يَعْمَلُ بعَمَلِ أهْلِ النَّارِ، حَتَّى ما يَكونُ بَيْنَهُ وَبينَها غيرُ بَاعٍ أَوْ ذِراعٍ، فَيَسبِقُ عَلَيهِ الكِتابُ فيَعمَلُ بِعمَلِ أَهْلِ الجَنَّةِ فَيَدخُلُها، وإنَّ الرَّجلَ لَيَعْمَلُ بعمَلِ أَهْلِ الجنَّةِ، حَتَّى ما يَكونُ بَينَه وَبينَها غَيرُ ذِراعٍ أو ذِراعَينِ، فَيَسبِقُ عَليهِ الكِتابُ، فيَعمَلُ بِعمَلِ أَهلِ النَّارِ فَيَدخُلُها». قال آدَمُ: «إِلاّ ذِراعٌ». [طرفه في: ٣٢٠٨].

٦٥٩٥ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ عُبَيدِ اللّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أنسِ بنِ مالِكٍ رَضِيَ اللهُ عنه، عَنِ النَّبِيِّ ﷺ قالَ: «وَكَّلَ اللّهُ بِالرَّحِمِ مَلَكاً، فَيَقُولُ: أَي رَبِّ نُطْفَةٌ، أَي رَبِّ عَلَقَةٌ، أَي رَبِّ مُضْغَةٌ، فَإِذَا أَرادَ اللّهُ أَنْ يَقْضِيَ خَلقَهَا، قالَ: أَي رَبِّ، ذَكَرٌ أَمْ أُنثى، أَشَقِيٌّ أَمْ سَعِيدٌ، فَما الرِّزْقُ، فَما الأَجلُ، فَيُكتَبُ كَذلِكَ في بَطْنِ أُمِّهِ». [طرفه في: ٣١٨].

٢ ـ بابٌ جَفَّ القَلَمُ عَلَى عِلمِ اللّهِ

﴿وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ﴾ [الجاثية: ٢٣]. وَقالَ أَبُو هُرَيرَةَ: قالَ لِي النَّبِيُّ ﷺ: «جَفَّ القَلَمُ بِمَا أَنْتَ لاقٍ». قال ابْنُ عَبّاسٍ: ﴿لَهَا سَابِقُونَ﴾ [المؤمنون: ٦١] سَبَقَتْ لَهُمُ السَّعادَةُ.

٦٥٩٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنَا يَزِيدُ الرِّشْكُ قالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللّهِ ابْنِ الشِّخِّيرِ يُحدِّثُ، عَنْ عِمرَانَ بنِ حُصَينٍ قال: قالَ رَجُلٌ: يا رَسُولَ اللّهِ، أَيُعرَفُ أَهْلُ الجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قالَ: «نَعَمْ». قالَ: فَلِمَ يَعْمَلُ العَامِلُونَ؟ قالَ: «كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ: لِمَا يُسِّرَ لَهُ». [الحديث ٦٥٩٦ ـ طرفه في: ٧٥٥١].

٦٥٩٤ ـ قوله: (حتى ما يكون) نصب بحتى وما نافية غير مانعة لها من العمل وجوز بعضهم كون حتى ابتدائية فيكون رفع وهو الذي في اليونينية (شارح).

[3] Allah knows what sort of deeds they would have done

6597- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the children of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "(Since)Allah (created them, He) knows what sort of deeds they would have done."

6598- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the offspring of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "Allah knows what sort of deeds they would have done."

6599- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism. It is as an animal delivers a perfect baby animal, do you find it mutilated before you do so?" they asked: "O Messenger of Allah! What do you think about those who die when they are still young (children)?" The Prophet "Allah's blessing and peace be upon him" replied: "Allah knows what sort of deeds they would have done."

[4] Allah's saying: " and the command of Allah is a decree determined." (The Confederates "Al'ahzab" 38)

6600- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman should not try to cause some other woman to be divorced in order to take her place, and marry (her husband), because she has only what has been decreed (by Allah) for her."

6601- The same as above.

6602- Usama Ibn Zaid "Allah be pleased with both" narrated: I was with The Prophet "Allah's blessing and peace be upon him" when one of his daughters sent (a messenger) to him requesting him to come as her child was dying (or gasping). At this time The Prophet "Allah's blessing and peace be upon him" had with Him Sa'd, Obai, and Mu'adh. The Prophet "Allah's blessing and peace be upon him" sent to her (with the messenger): "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward."

6603- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While I was sitting with The Messenger of Allah "Allah's blessing and

٣ ـ بابٌ اللهُ أَعْلَمُ بِمَا كَانُوا عامِلِينَ

٦٥٩٧ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عن ابنِ عبّاسٍ رضيَ اللهُ عنهُما قال: سُئِلَ النّبيُّ ﷺ عن أَوْلادِ المُشْرِكِين، فقال: «اللهُ أَعْلَمُ بِمَا كانُوا عامِلِينَ».

[طرفه في: ١٣٨٣].

٦٥٩٨ ـ حدّثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهَابٍ قالَ: وأَخبرَني عطاءُ بنُ يزيدَ: أنَّه سمعَ أبا هُرَيرَةَ يقولُ: سُئِلَ رَسُولُ اللهِ ﷺ عن ذَرَارِيِّ المُشْرِكينَ، فقالَ: «اللهُ أَعْلَمُ بِمَا كانُوا عامِلِينَ».

[طرفه في: ١٣٨٤].

٦٥٩٩ ـ حدّثني إِسحاقُ: أَخْبَرنا عَبْدُ الرَّزّاقِ: أَخْبَرنا مَعْمَرٌ، عَنْ هَمّامٍ، عَنْ أَبِي هُرَيرَةَ قال: قال رَسُولُ اللهِ ﷺ: «ما مِن مَوْلُودٍ إلاّ يُولَدُ على الفِطرَةِ، فأَبَوَاهُ يُهَوِّدَانِهِ، ويُنَصِّرَانِه، كما تُنتِجُونَ البَهِيمَةَ، هل تجِدُونَ فِيها مِن جَدْعاءَ، حتَّى تَكُونُوا أَنْتُمْ تَجدَعُونَهَا».

[طرفه في: ١٣٥٨].

قالُوا: يَا رَسُولَ اللهِ: أَفَرَأَيتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قالَ: «اللهُ أَعْلَمُ بِمَا كانُوا عامِلِينَ».

[طرفه في: ١٣٨٤].

٤ ـ بابٌ ﴿وَكَانَ أَمْرُ اللَّهِ قَدَراً مَقْدُوراً﴾ [الأحزاب: ٣٨]

٦٦٠٠ - ٦٦٠١ - حدّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرجِ، عن أبي هريرة قال: قال رَسُولُ اللهِ ﷺ: «لا تَسأَلِ المَرْأَةُ طَلاقَ أُخْتِهَا لِتَسْتَفرِغَ صَحْفَتَهَا، وَلْتَنْكِحْ، فَإِنَّ لَهَا ما قُدِّرَ لَهَا». [طرفه في: ٢١٤٠].

٦٦٠٢ ـ حدّثنا مالِكُ بنُ إِسماعيلَ: حدّثنا إِسرَائِيلُ، عَنْ عاصِمٍ، عَنْ أَبِي عُثْمانَ، عَنْ أُسامَةَ قالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ، وَعِنْدَهُ سَعْدٌ وَأُبَيُّ بنُ كَعْبٍ ومُعاذٌ، أنَّ ابنَها يَجُودُ بنَفسِه، فبَعثَ إليها: «للهِ ما أَخَذَ وَللهِ ما أَعطى، كُلٌّ بأَجلٍ، فلْتَصْبِرْ وَلْتَحْتَسِبْ». [طرفه في: ١٢٨٤].

٦٦٠٣ ـ حدّثنا حِبَّانُ بنُ مُوسى: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَبْدُ اللهِ بنُ مُحَيرِيزٍ الجُمَحِيُّ: أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ أَخْبَرَه: أَنَّه بينما هو جالِسٌ عِندَ النَّبِيِّ ﷺ جاءَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: «يَا رَسُولَ اللهِ، إِنّا نُصِيبُ سَبياً وَنُحِبُّ المَالَ، كَيفَ

٦٥٩٨ ـ قوله: من ذراري المشركين بتشديد الياء وتخفيفها جمع ذرية وذرية الرجل أولاده ويكون واحداً وجمعاً، ا هـ. عيني

peace be upon him", a man came and said: "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet "Allah's blessing and peace be upon him" said: "Do you really do that? It is better for you not to do it. No soul which Allah has destined to exist, but will surely come into existence."

6604- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" once delivered a speech in front of us wherein he left nothing, but mentioned everything that would happen till the Hour. Some of us kept that in their minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

6605- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" (in a funeral procession). He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah)." (The Night "Al'lail" 5)

[5] One's deeds are regarded (as good or bad) depending on their last actions

6606- Abu'huraira "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in The Holy Battle of Khaibar, when he remarked about a man who claimed to be a Muslim, saying: "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got severely wounded. Somebody came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The man whom you described as being from the people of the (Hell) Fire fought violently today until he got seriously wounded." The Prophet "Allah's blessing and peace be upon him" said: "He will enter into the (Hell) Fire." Some people were on the point of mistrusting (what The Prophet "Allah's blessing and peace be upon him" had said). Such being the case, the man could not forbear the wound's pain. He caught hold of his quivery, from which he took out an arrow with which he committed suicide. Some Muslims hurried to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Allah has confirmed your speech. so-and-so committed suicide and killed himself." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Get up and announce amongst the people: None will enter into Paradise but a Muslim, and Allah might support this religion (Islam) even with a disobedient man."

تَرَى في العَزْلِ؟ فقالَ رَسولُ اللهِ ﷺ: «أَوَإِنَّكُم تفعلُونَ ذلكَ؟ لا عَلَيْكُم أَنْ لاَ تفعلُوا، فإنَّهُ لَيستْ نَسمةٌ كَتبَ اللهُ أَنْ تَخرُجَ إلاَّ هِيَ كائِنَةٌ». [طرفه في: ٢٢٢٩].

٦٦٠٤ ـ حدّثنا موسى بنُ مَسْعُودٍ: حدَّثَنا سُفيانُ، عَنِ الأَعمَشِ، عنْ أَبي وَائِلٍ، عنْ حُذيفةَ رَضيَ اللهُ عَنهُ قالَ: لَقدْ خطبَنا النَّبيُّ ﷺ خُطبَةً، ما تَرَكَ فيها شيئاً إلى قِيامِ السَّاعةِ إلاَّ ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهِلَهُ مَنْ جَهِلَهُ، إنْ كُنْتُ لأَرَى الشَّيءَ قَدْ نَسِيتُ، فأَعْرِفُ ما يَعرِفُ الرَّجُلُ إذا غابَ عَنْهُ فَرَآهُ فَعَرَفَهُ.

٦٦٠٥ ـ حدّثنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بنِ عُبَيدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قالَ: كُنَّا جُلُوساً مَعَ النَّبيِّ ﷺ وَمَعَهُ عُودٌ يَنكُتُ في الأَرضِ، وقالَ: «ما مِنْكُم مِنْ أَحدٍ إلاَّ قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الجنةِ». فَقالَ رَجُلٌ مِنَ القَوْمِ: أَلا نَتَّكِلُ يا رَسُولَ اللهِ؟ قالَ: «لا، اعمَلُوا فكلٌّ مُيَسَّرٌ». ثُمَّ قرأَ: ﴿فَأَمَّا مَنْ أَعطَى وَاتَّقَى﴾ [الليل: ٥] الآيَةَ.

[طرفه في: ١٣٦٢].

٥ ـ بابٌ العَمَلُ بالخَواتيمِ

٦٦٠٦ ـ حدّثنا حِبَّانُ بنُ مُوسى: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبي هُرَيرةَ رَضِيَ اللّٰهُ عَنْهُ قالَ: شَهِدْنَا مَعَ رسُولِ اللهِ ﷺ خَيبرَ، فقالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإِسْلامَ: «هذا مِنْ أَهلِ النَّارِ». فلمَّا حضرَ القِتالُ قاتَلَ الرَّجُلُ مِنْ أَشدِّ القِتالِ، وَكَثُرَتْ بِهِ الجِراحُ فَأَثْبَتَتْهُ، فَجاءَ رَجُلٌ مِنْ أَصْحابِ النَّبيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، أَرَأَيتَ الَّذِي تَحدَّثْتَ أَنَّهُ مِنْ أَهلِ النَّارِ، قَدْ قاتَلَ في سَبِيلِ اللهِ مِنْ أَشَدِّ القِتالِ، فَكَثُرَتْ بِهِ الجِراحُ، فقالَ النَّبيُّ ﷺ: «أَمَا إنَّهُ مِنْ أَهْلِ النَّارِ». فَكَادَ بَعْضُ المُسْلِمِينَ يَرْتَابُ، فَبينما هُوَ على ذلكَ إذْ وجدَ الرَّجُلُ أَلَمَ الجِراحِ، فأَهوَى بيدِهِ إلى كِنانَتِهِ فانتزَعَ منها سَهماً فانْتَحَرَ بِهَا، فاشْتَدَّ رِجالٌ مِنَ المُسلمِينَ إلى رَسُولِ اللهِ ﷺ فقالُوا: يا رَسُولَ اللهِ صَدَّقَ اللهُ حَدِيثَكَ، قَدِ انْتَحَرَ فُلانٌ فَقَتَلَ نَفسَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بِلالُ، قُم فَأَذِّنْ: لا يَدْخُلُ الجَنَّةَ إلاَّ مُؤمِنٌ، وَإنَّ اللهَ لَيُؤَيِّدُ هذا الدِّينَ بالرَّجُلِ الفَاجِرِ».

[طرفه في: ٣٠٦٢].

٦٦٠٤ ـ قوله: (ما يعرف الرجل) وفي نسخة كما يعرف الرجل أي الرجل فحذف المفعول وفي رواية بإثباته ا هـ. شارح.

٦٦٠٦ ـ قوله: (فلما حضر القتال) بالرفع والنصب قاله الكرماني قلت: الرفع على أنه فاعل حضر والنصب على المفعولية أي فلما حضر الرجل القتال ا هـ عيني.

ـ قاتل الرجل أشد القتال نحـ.

ـ قوله: فأذن أي أعلم ويروى فأذن في الناس ا هـ. عيني.

6607- Sahl Ibn Sa'd "Allah be pleased with him" narrated: There was a man who was the bravest of all the Muslims in fighting on behalf of them in a certain battle along with The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" looked at him and said: "Whoever likes to see a man from the people of the Fire, let him look at this (man)." On that, a man from the People (Muslims) followed him. Indeed, he was in that state of fighting fiercely against the pagans when he was seriously wounded. But he hurried to die by placing his sword between his breasts (upon which he pressed) till it came out between his shoulders. Then the man (who was following that person) went quickly to The Prophet "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "What is the matter?" He said: "You said about so-and-so: "Whoever likes to see a man from the people of the Fire, should look at him." He was the bravest of all of us in fighting on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hurried to die and committed suicide." The Prophet "Allah's blessing and peace be upon him" said: "A man may do (what seems to people as) the deeds of the people of the Fire while in fact he is one of the people of Paradise. Another may do (what seems to people as) the deeds of the people of Paradise while in fact he is of the people of Fire. indeed, the deeds are regarded (as good or bad) depending upon the last actions."

[6] Vowing is imposed on a slave by the way of Allah's foreordainment

6608- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade vowing and said: "In fact, vowing prevents nothing, but it causes a miser to spend his property."

6609- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" reported (from Allah): "Vowing brings to the son of Adam nothing I have not already written in his fate. But vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth."

[7] There is neither might nor power except with Allah

6610- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" (during Hajj). Whenever we went up a high place or came down a valley, we used to magnify Allah; and our voices used to rise, so The Prophet

٦٦٠٧ ـ حدّثنا سَعيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ: حَدَّثَني أَبُو حازِمٍ، عَنْ سَهْلٍ: أَنَّ رَجُلاً مِنْ أَعْظَمِ المُسْلِمِينَ غَناءً عَنِ المُسْلِمِينَ، في غَزْوَةٍ غَزاها مَعَ النَّبِيِّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ فَقالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إلى الرَّجُلِ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلى هذا». فَاتَّبَعَهُ رَجُلٌ مِنَ القَوْمِ، وَهْوَ عَلى تِلْكَ الحالِ مِنْ أَشَدِّ النَّاسِ عَلى المُشْرِكِينَ حَتَّى جُرِحَ، فَاسْتَعْجَلَ المَوْتَ، فَجَعَلَ ذُبابَةَ سَيْفِهِ بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ، فَأَقْبَلَ الرَّجُلُ إِلى النَّبِيِّ ﷺ مُسْرِعاً، فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، فَقالَ: «وَما ذاكَ؟». قالَ: قُلْتَ لِفُلانٍ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيْهِ». وَكانَ مِنْ أَعْظَمِنا غَناءً عَنِ المُسْلِمِينَ، فَعَرَفْتُ أَنَّهُ لا يَمُوتُ عَلى ذلِكَ، فَلَمَّا جُرِحَ اسْتَعْجَلَ المَوْتَ فَقَتَلَ نَفْسَهُ، فَقالَ النَّبِيُّ ﷺ عِنْدَ ذلِكَ: «إِنَّ العَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ وَإِنَّهُ مِنْ أَهْلِ الجَنَّةِ، وَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّما الأَعْمالُ بِالخَواتِيمِ».

[طرفه في: ٢٨٩٨].

٦ ـ بابُ إِلْقاءِ النَّذْرِ العَبْدَ إِلى القَدَرِ

٦٦٠٨ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قالَ: «إِنَّهُ لا يَرُدُّ شَيْئاً، وَإِنَّما يُسْتَخْرَجُ بِهِ مِنَ البَخِيلِ».

[الحديث ٦٦٠٨ ـ طرفاه في: ٦٦٩٢، ٦٦٩٣].

٦٦٠٩ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَأْتِ ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، وَلكِنْ يُلْقِيهِ القَدَرُ وَقَدْ قَدَّرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ البَخِيلِ».

[الحديث ٦٦٠٩ ـ طرفه في ٦٦٩٤].

٧ ـ بابٌ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللهِ

٦٦١٠ ـ حدّثني مُحَمَّدُ بْنُ مُقاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا خالِدٌ الحَذَّاءُ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ أَبِي مُوسى قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في غَزاةٍ، فَجَعَلْنا لا نَصْعَدُ شَرَفاً، وَلا نَعْلُو شَرَفاً، وَلا نَهْبِطُ في وادٍ إِلاَّ رَفَعْنا أَصْواتَنا بِالتَّكْبِيرِ، قالَ: فَدَنا مِنَّا رَسُولُ اللهِ ﷺ فَقالَ: «يا أَيُّها النَّاسُ، ارْبَعُوا عَلى أَنْفُسِكُمْ، فَإِنَّكُمْ لا تَدْعُونَ أَصَمَّ وَلا غائِباً،

٦٦٠٩ ـ قوله: (لا يأتي) كذا عند العيني وعند القسطلاني: لا يأت بدون الياء كأنه كتبه على الوصل كقوله تعالى سندع الزبانية بغير واو! هـ.

ـ لم يكن قدر به نخ.

٦٦١٠ ـ قوله: (اربعوا) يقال: ربع الرجل إذا توقف وتحبس أي ارفقوا بأنفسكم واخفضوا أصواتكم هـ.

"Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but the All-Hearer, the All-Seer." The Prophet "Allah's blessing and peace be upon him" then said: "O Abdullah Ibn Qais! Shall I teach you a sentence, which is from the treasures of Paradise? (It is): "There is neither might nor power except with Allah.""

[8] The protected one is he, whom Allah protects

6611- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is he, whom Allah protects."

[9] (Allah's saying): "But there is a ban on any population which we have destroyed: that they shall not return." (The Prophets 95)

he further said: "none of thy people will believe except those who have believed already so grieve no longer over their (evil) deeds." (Hud 36)

Allah said too: "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones." (Noah 27)

6612- Ibn Abbas "Allah be pleased with both" narrated: I have not seen a thing more similar to the minor sins than what Abu'huraira narrated from The Prophet "Allah's blessing and peace be upon him" who said: "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (gazing at a forbidden thing). The adultery of the tongue is the talk. The inner self wishes and desires; and the private parts testify or deny all this."

[10] Allah's saying: "We granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression." (The Night Journey "Al'isra" 60)

6613- Ibn Abbas "Allah be pleased with both" reported Regarding the Statement of Allah: "We granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression": "The sights which Allah's Apostle "Allah's blessing and peace be upon him" was shown on the Night Journey when he was taken to Jerusalem were actual sights, (not dreams). The Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself)."

إِنَّمَا تَدْعُونَ سَمِيعاً بَصِيراً». ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلاَ أُعَلِّمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الجَنَّةِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

[طرفه في: ٢٩٩٢].

٨ ـ بابٌ المَعْصُومُ مَنْ عَصَمَ اللَّهُ

﴿عاصِمٌ﴾ [هود: ٤٣]: مانِعٌ. قال مجاهِد: ﴿سُدًى﴾ [القيامة: ٣٦]: عنِ الحق، يَتَرَدَّدُونَ في الضَّلالَةِ، ﴿دَسَّاهَا﴾ [الشمس: ١٠] أغْوَاها.

٦٦١١ ـ حدثنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني أَبو سَلَمَةَ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قالَ: «ما اسْتُخْلِفَ خَلِيفَةٌ إِلاَّ لَهُ بِطَانَتانِ: بِطَانَةٌ تَأْمُرُهُ بِالخَيرِ وتَحُضُّهُ عَلَيهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيهِ، وَالمَعْصُومُ مَنْ عَصَمَ اللَّهُ».

٩ ـ بابٌ ﴿وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لا يَرْجِعُونَ﴾ [الأنبياء: ٩٥]

﴿أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلاَّ مَنْ قَدْ آمَنَ﴾ [هود: ٣٦] ﴿وَلاَ يَلِدُوا إِلاَّ فاجِراً كَفَّاراً﴾ [نوح: ٢٧].

وقال مَنْصُورُ بنُ النُّعْمانِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: وَحِرْمٌ بالحَبَشِيَّةِ وَجَبَ.

٦٦١٢ ـ حدّثني مَحْمُودُ بْنُ غَيلانَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: ما رَأَيتُ شَيئاً أَشْبَهَ بِاللَّمَمِ، مِمَّا قالَ أَبُو هُرَيرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذلِكَ لاَ مَحَالَةَ، فَزِنَا العَينِ النَّظَرُ، وَزِنَا اللِّسانِ المَنْطِقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالفَرْجُ يُصَدِّقُ ذلِكَ وَيُكَذِّبُهُ». وَقالَ شَبَابَةُ: حَدَّثَنا وَرْقاءُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٦٢٤٣].

١٠ ـ بابٌ ﴿وَما جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ﴾ [الإسراء: ٦٠]

٦٦١٣ ـ حدثنا الحُمَيدِيُّ: حَدَّثَنا سُفْيَانُ: حَدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: ﴿وما جعلنا الرُّؤيا التي أريناك إلا فتنة للناس﴾ قالَ: هِيَ رُؤْيا عَينٍ، أُرِيَها رَسُولُ اللَّهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ إِلى بَيتِ المَقْدِسِ، قالَ ﴿وَالشَّجَرَةَ المَلْعُونَةَ فِي القُرْآنِ﴾ قالَ: هِيَ شَجَرَةُ الزَّقُّومِ. [طرفه في: ٣٨٨٨].

باب ٨ ـ قوله: (سداً) بالألف بعد الدال المنونة من غير تشديد وبالتشديد والألف أفاده الشارح وكلا الضبطين غير خال عن خلل فإنّ صحيح الأول سدى كهدى وصحيح الثاني سداً قال تعالى: ﴿أيحسب الإنسان أن يترك سدى﴾، وقال: جعلنا من بين أيديهم سداً مصحح.

٦٦١٢ ـ قوله: (عن ابن عباس) الخ المفهوم من كلامه أنّ النظر والنطق من اللمم المعفوّ عنه المستثنى في كتاب الله بقوله: الذين يجتنبون كبائر الاثم والفواحش إلاّ اللمم المفسر بصغار الذنوب كما في العيني.

[11] Adam and Moses argument before Allah

6614- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "O Adam! You are our father, who disappointed and expelled us from Paradise." Adam said to him: "O Moses! Allah selected you as (His Messenger and as) the one to whom He spoke directly, and for whom He wrote with His hand (The Torah); yet you blame me for a thing which had already been decreed for me forty years before my creation?"" The Messenger of Allah "Allah's blessing and peace be upon him" said thrice: "In this way, Adam overpowered Moses."

[12] (The Prophet's saying) "O Allah! Nobody can hold back what you gave, and nobody can give what you held back"

6615- Warrad, the clerk of Al'mogheera Ibn Shu'ba, narrated: Mo'awiya wrote to Al'mogheera: "Write to me what you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after the prayer." Al'mogheera Ibn Shu'ba dictated to me: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no God but Allah, Alone, with whom there is no Partner. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit (anyone, whatever lucky he might be) without you."

[13] Seeking refuge with Allah from being overtaken by destruction, and from being destined to an evil end

and Allah's saying: "Say: I seek refuge with The Lord of daybreak, from the mischief of (some of) what he has created." (The Daybreak 1:2)

6616- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the difficult moment of a calamity, from being overtaken by destruction, from being destined to an evil end, and from the malicious joy of enemies."

[14] Allah cometh in between a man and his heart

6617- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever The Prophet "Allah's blessing and peace be upon him" took an oath, he very often used to say: "No, by he who turns the hearts."

١١ ـ بابٌ تَحاجَّ آدَمُ ومُوسى عِنْدَ اللّهِ

٦٦١٤ ـ حدّثنا عليُّ بن عبدِ الله: حدَّثنا سُفيانُ قال: حفظناهُ مِنْ عمرو، عَنْ طاوس: سَمِعْتُ أَبا هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قال: «احتجَّ آدَمُ ومُوسى، فَقالَ لهُ مُوسى: يا آدَمُ أنتَ أبونا خَيَّبْتَنا وأَخْرَجْتَنا مِنَ الجنَّةِ، قالَ لهُ آدَمُ: يا مُوسى اصْطَفاكَ اللّهُ بكَلامِهِ، وخَطَّ لكَ بيدِهِ، أتَلُومُنِي علَى أمْرٍ قَدَّرَ اللّهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَنِي بأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسى، فَحَجَّ آدَمُ مُوسى». ثلاثاً. قالَ سُفيانُ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ مِثْلَهُ.

[طرفه في: ٣٤٠٩].

١٢ ـ بابٌ لا مانِعَ لِمَا أَعْطَى اللّهُ

٦٦١٥ ـ حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنا فُلَيحٌ: حَدَّثَنا عَبْدَةُ بْنُ أبي لُبابَةَ، عَنْ وَرَّادٍ، مَوْلَى المُغيرَةِ بْنِ شُعْبَةَ، قالَ: كَتَبَ مُعاوِيَةُ إلَى المُغيرَةِ: اكْتُبْ إلَيَّ ما سَمِعْتَ النَّبيَّ ﷺ يَقولُ خَلفَ الصَّلاةِ، فَأمْلَى عَلَيَّ المُغيرَةُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ خَلفَ الصَّلاةِ: «لاَ إلَهَ إلاَّ اللّهُ وَحْدَهُ لاَ شَريكَ لَهُ، اللَّهُمَّ لاَ مانِعَ لِمَا أَعْطَيتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنكَ الجَدُّ» وَقالَ ابْنُ جُرَيجٍ: أَخْبَرَنِي عَبْدَةُ: أَنَّ وَرَّاداً أَخْبَرَهُ بِهذا. ثُمَّ وَفَدْتُ بَعْدُ إلَى مُعاوِيَةَ، فَسَمِعْتُهُ يَأْمُرُ النَّاسَ بِذلِكَ القَوْلِ.

[طرفه في: ٨٤٤].

١٣ ـ باب مَنْ تَعَوَّذَ باللّهِ مِنْ دَرَكِ الشَّقاءِ، وَسُوءِ القَضاءِ

وَقَوْلِهِ تَعالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الفَلَقِ * مِن شَرِّ مَا خَلَقَ﴾ [الفلق: ١ ـ ٢].

٦٦١٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا سُفيَانُ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «تَعَوَّذُوا بِاللّهِ مِنْ جَهْدِ البَلاَءِ، وَدَرَكِ الشَّقاءِ، وَسُوءِ القَضاءِ، وَشَمَاتَةِ الأَعْداءِ».

[طرفه في: ٦٣٤٧].

١٤ ـ بابٌ ﴿يَحُولُ بَينَ المَرْءِ وَقَلْبِهِ﴾ [الأنفال: ٢٤]

٦٦١٧ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللّهِ قالَ: كَثِيراً مِمَّا كانَ النَّبيُّ ﷺ يَحْلِفُ: «لاَ وَمُقَلِّبِ القُلُوبِ». [الحديث ٦٦١٧ ـ طرفاه في: ٦٦٢٨، ٧٣٩١].

٦٦١٥ ـ قوله: (ولا ينفع ذا الجد منك الجد) أي لا ينفع صاحب الحظ من نزول عذابك حظه وإنما ينفعه عمله الصالح، كذا في الشارح والمحفوظ من اللغة أنَّ من بدلية كما في قوله عزّ اسمه ﴿أرضيتم بالحياة الدنيا من الآخرة﴾ والمعنى لا ينفع ذا الحظ بذلك حظه أي المحظوظ لا ينفعه حظه بدل طاعتك ا هـ.

6618- Ibn Omar “Allah be pleased with both” narrated: The Prophet "Allah's blessing and peace be upon him" said to Ibn Saiyyad: "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyyad said: "It is Ad'dukh (the smoke)." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy. You cannot cross your limits." On that, Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "Let him! If he is he (Ad'dajjal), then you cannot overpower him, and if he is not, then there is no need of murdering him."

[15] Allah’s saying: “Say: nothing will happen to us except what Allah has decreed for us: he is our protector: and on Allah let the Believers put their trust.” (The Repentance “At’tawba” 51)

6619- A’isha "Allah be pleased with her" narrated: I asked Allah's Apostle "Allah's blessing and peace be upon him" about the plague. He told me that it was a Punishment sent by Allah on whomever he wished. (Meanwhile) Allah made it a source of mercy for the believers, for if one, in the time of an epidemic plague, stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

[16] “We are not to be guided except when Allah has guided us”

and: “Had Allah guided me, I would have been of pious (slaves)”

6620- Al’bara "Allah be pleased with him" narrated: On the day of The Confederates I saw The Prophet "Allah's blessing and peace be upon him" carrying earth. He was saying: "By Allah! With Allah we would have got no guidance, nor fasted, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed, the pagans have rebelled against us; but never shall we give in if they try to bring affliction upon us."

٦٦١٨ ـ حدّثنا عَلِيُّ بْنُ حفصٍ وبِشْرُ بْنُ مُحَمَّدٍ قالا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ لابْنِ صَيَّادٍ: «خَبَأْتُ لَكَ خَبِيئاً». قالَ: الدُّخُّ، قالَ: «اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ، قالَ: «دعه إِنْ يَكُنْ هُوَ فَلا تُطِيقُهُ، وإِنْ لَمْ يَكُنْ هُوَ فَلا خَيْرَ لَكَ فِي قَتْلِهِ». [طرفه في: ١٣٥٤].

١٥ ـ بابٌ ﴿قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبة: ٥١] قضى

قالَ مُجَاهِدٌ: ﴿بِفَاتِنِينَ﴾ [الصافات: ١٦٢] بِمُضِلِّينَ إِلاَّ مَنْ كَتَبَ اللَّهُ أَنَّهُ يَصْلَى الجَحِيمَ، ﴿قَدَّرَ فَهَدَى﴾ [الأعلى: ٣]، قَدَّرَ الشَّقَاءَ وَالسَّعَادَةَ، وَهَدَى الأَنْعَامَ لِمَرَاتِعِهَا.

٦٦١٩ ـ حدّثني إِسْحاقُ بْنُ إِبْرَاهِيمَ الحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الفُرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيى بْنِ يَعْمَرَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونِ، فَقَالَ: «كانَ عَذَاباً يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، ما مِنْ عَبْدٍ يَكُونُ في بَلَدٍ يَكُونُ فِيهِ، وَيَمْكُثُ فِيهِ لا يَخْرُجُ مِنَ البَلَدِ، صَابِراً مُحْتَسِباً، يَعْلَمُ أَنَّهُ لا يُصِيبُهُ إِلاَّ ما كَتَبَ اللَّهُ لَهُ، إِلاَّ كانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ». [طرفه في: ٣٤٧٤].

١٦ ـ بابٌ ﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ ﴿لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ﴾

٦٦٢٠ ـ حدّثنا أَبُو النُّعْمَانِ: أَخْبَرَنَا جَرِيرٌ: هُوَ ابْنُ حازِمٍ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ ابْنِ عازِبٍ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الخَنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ، وَهُوَ يَقُولُ:

«وَاللَّهِ لَوْلا اللَّهُ ما اهْتَدَيْنَا ... وَلاَ صُمْنَا وَلاَ صَلَّيْنَا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا ... وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا

وَالمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا ... إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»

[طرفه في: ٢٨٣٦].

باب ١٥ ـ قوله: أي في قوله تعالى: ﴿واعلموا أنّ الله يحول بين المرء وقلبه وأنه إليه تحشرون﴾ ا هـ.

٦٦١٨ ـ خبئا نخ.

٦٦١٩ ـ حدثنا نخ.

٦٦٢٠ ـ المتقدم فيما سبق: ولا تصدقنا بدل ولا صمنا.

(83) The Book of Oaths and Vows

[1] Allah's saying: "Allah will not call you to account for what is futile in your oaths, but he will call you to account for you deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you his sign, that ye may be grateful." (Repast 83)

6621- A'isha "Allah be pleased with her" narrated that Abu'bakr never broke his oath till Allah revealed the legal expiation for oath. Abu'bakr said: "If I take an oath, and later find that to do something else is better, then I do that which is better, and expiate for my oath."

6622- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

6623- Abu'moosa "Allah be pleased with him" narrated: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels with white humps. When we set out we (or some of us) said: "By Allah! We will never be blessed (with what we have been given). We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance. Let's go and remind him."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٨٣ ـ كِتَابُ الأَيمَانِ وَالنُّذُورِ

١ ـ بابُ قَوْلُ اللّهِ تَعَالَى:

﴿لا يُؤَاخِذُكُم اللّهُ بِاللَّغْوِ في أَيمانِكمْ وَلكِنْ يُؤَاخِذُكُمْ بِما عَقَّدْتُمُ الأَيمانَ، فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَساكينَ مِنْ أَوْسَطِ ما تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيامُ ثَلاثَةِ أَيّام ذلكَ كَفَّارَةُ أَيمانِكُمْ إِذا حَلَفْتُمْ وَاحْفَظُوا أَيمانَكُمْ كَذلكَ يُبَيِّنُ اللّهُ لَكُمْ آياتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٨٩].

٦٦٢١ ـ حدّثنا مُحمَّدُ بْنُ مُقَاتِلٍ أبو الحَسَنِ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللّهُ عَنْهُ لَمْ يَكُنْ يَحْنَثُ في يَمِينٍ قَطُّ، حَتَّى أَنْزَلَ اللّهُ كَفَّارَةَ اليَمِينِ، وَقالَ: لاَ أَحْلِفُ عَلَى يَمِينٍ، فَرَأَيْتُ غَيرَهَا خَيراً منْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيرٌ، وَكَفَّرْتُ عَنْ يَمِينِي.

[طرفه في: ٤٦١٤].

٦٦٢٢ ـ حدّثنا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الفَضْلِ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ: حَدَّثَنَا الحَسَنُ: حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ، لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلتَ إِلَيهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيرِ مَسْأَلَةٍ أُعِنْتَ عَلَيهَا، وَإِذَا حَلَفتَ عَلَى يَمِينٍ، فَرَأَيتَ غَيرَها خَيراً، مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيرٌ». [الحديث ٦٦٢٢ ـ أطرافه في: ٦٧٢٢، ٧١٤٦، ٧١٤٧].

٦٦٢٣ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ غَيلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قالَ: أَتَيتُ النَّبِيَّ ﷺ في رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَستَحْمِلُهُ، فَقَالَ: «وَاللّهِ لاَ أَحْمِلُكُمْ، وَما عِنْدِي ما أَحْمِلُكُمْ عَلَيهِ». قالَ: ثُمَّ لَبِثْنَا ما شَاءَ اللّهُ أَنْ نَلبثَ، ثُمَّ أُتِيَ بِثَلاَثِ ذَوْدٍ غُرِّ الذُّرَى، فَحَمَلَنَا عَلَيهَا، فَلَمَّا انْطَلَقْنَا قُلنَا، أَوْ قالَ بَعْضُنَا: وَاللّهِ لاَ يُبَارَكُ لَنَا، أَتَينَا النَّبِيَّ ﷺ نَسْتَحْمِلُه فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ حَمَلَنَا، فَارْجِعُوا بِنَا إِلَى النَّبِيِّ ﷺ فَنُذَكِّرُه، فَأَتَينَاهُ فَقالَ:

٦٦٢٣ ـ قوله: (غر الذرى) أي بيض الأسنمة ا هـ.

ـ قوله: (فنذكره) هو بالرفع في الأصل المطبوع اعتماداً على نسخ مضبوطة واغتراراً بسكوت الشارح ولعل سكوته عن الاعراب مع تعرضه لضبط الكلمة ثقة منه بالقانون النحوي، مصحح.

We returned and told him. He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

6624- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (in the world), but will be the foremost on the Day of Judgement."

6625- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he will be more sinful in Allah's sight than to dissolve his oath and make expiation for it."

6626- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "if anyone of you harms his family by insisting on fulfilling an oath, he will be more sinful in Allah's sight than to dissolve his oath and make expiation for it."

[2] The Prophet's swearing: "By Allah"

6627- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

[3] How was The Prophet's oath?

6628- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever The Prophet "Allah's blessing and peace be upon him" took an oath, he very often used to say: "No, by he who turns the hearts."

«ما أَنا حَمَلتُكُم، بَلِ اللّهُ حَمَلَكُم، وَإِنّي وَاللّهِ ـ إِنْ شاءَ اللّهُ ـ لا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَها خَيراً مِنها، إِلاَّ كَفَّرْتُ عَنْ يَمِينِي وَأَتَيتُ الَّذِي هُوَ خَيرٌ، أَوْ: أَتَيتُ الَّذِي هُوَ خَيرٌ وَكَفَّرتُ عَنْ يَمِينِي».

[طرفه في: ٣١٣٣]

٦٦٢٤ ـ حدّثني إِسْحاقُ بْنُ إِبْراهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قالَ: هذا ما حَدَّثَنا أَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ».

[طرفه في: ٢٣٨].

٦٦٢٥ ـ فَقالَ رَسُولُ اللّهِ ﷺ: «وَاللّه، لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللّهُ عَلَيهِ».

[الحديث ٦٦٢٥ ـ طرفه في: ٦٦٢٦].

٦٦٢٦ ـ حدّثني إِسْحاقُ، يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنا يَحْيى بْنُ صَالِحٍ: حَدَّثَنا مُعَاوِيَةُ، عَنْ يَحْيى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «مَنِ اسْتَلَجَّ فِي أَهْلِهِ بِيَمِينٍ فَهُوَ أَعْظَمُ إِثْماً، لِيَبَرَّ» يَعْنِي الكَفَّارَةَ.

[طرفه في: ٦٦٢٥].

٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «وَايمُ اللّه»

٦٦٢٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ إِسْماعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللّهِ ﷺ بَعْثاً، وَأَمَّرَ عَلَيهِمْ أُسامَةَ بْنَ زَيدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمْرَتِهِ، فَقامَ رَسُولُ اللّهِ ﷺ فَقالَ: «إِنْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَايمُ اللّهِ إِنْ كانَ لَخَلِيقاً لِلإِمارَةِ، وَإِنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

[طرفه في: ٣٧٣٠].

٣ ـ بابٌ كَيفَ كانَتْ يَمِينُ النَّبِيِّ ﷺ

وَقالَ سَعْدٌ: قالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ». وَقالَ أَبُو قَتَادَةَ قالَ أَبُو بَكْرٍ عِنْدَ النَّبِيِّ ﷺ: لاَهَا اللّهِ إِذاً. يُقَالُ: وَاللّهِ وَبِاللّهِ وَتَاللّهِ.

٦٦٢٨ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَتْ يَمِينُ النَّبِيِّ ﷺ: «لا وَمُقَلِّبِ القُلُوبِ». [طرفه في: ٦٦١٧].

٦٦٢٦ ـ قوله: (ليبر) بلفظ أمر الغائب من البر والإبرار يعني ليفعل البرّ أي الخير بترك اللجاج يعني ليعط الكفارة ا هـ. عيني.

باب ٣ ـ قوله: (لاها الله) أي لا والله ا هـ. شارح.

6629- Jaber Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Caesar is ruined, there will be no Caesar after him; and when Khosrau is ruined, there will be no Khosrau after him. By he, in Whose Hands my life is, you will spend their treasures in Allah's Cause."

6630- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By he, in Whose Hands Mohammad's life is, you will spend their treasures in Allah's Cause."

6631- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

6632- Abdullah Ibn Hesham "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who was holding the hand of Omar Ibn Al'khattab. Omar said to Him: "O Allah's Apostle! You are dearer to me than everything except myself." The Prophet "Allah's blessing and peace be upon him" said: "No, by He, in Whose Hand my soul is, (you will not have complete faith) till I become dearer to you than yourself." Then Omar said to him: "However, now, by Allah, you are dearer to me than myself." The Prophet "Allah's blessing and peace be upon him" said: "Now, O Omar, (you are really a believer)."

6633- both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" reported: Two opponents came to Allah's Apostle "Allah's blessing and peace be upon him" one of whom said: "O Allah's apostle! Judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. People told me that it was obligatory for my son to be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my

٦٦٢٩ ـ حدثنا موسى: حَدَّثَنا أَبُو عوانة، عَنْ عَبْدِ المَلِكِ، عَنْ جابرِ بنِ سَمُرَة، عَنِ النَّبِيِّ ﷺ قال: «إذا هَلَكَ قَيصَرُ فلا قَيصَرَ بَعْدَهُ، وإذا هَلَكَ كِسْرَى[1] فَلا كِسْرَى بَعْدَهُ، وَالذي نَفسي بِيَدِه، لَتُنفَقَنَّ كُنُوزُهُما في سَبيلِ اللَّه».

[طرفه في: ٣١٢١].

٦٦٣٠ ـ حدثنا أبو اليمان: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بنُ المُسَيَّبِ: أَنَّ أَبا هُرَيرَة قال: قال رَسُولُ اللَّهِ ﷺ: «إذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وَإذا هَلَكَ قَيصَرُ فَلا قَيصَرَ بَعْدَهُ، وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ، لَتُنفَقَنَّ كُنُوزُهُما في سَبِيلِ اللَّهِ».

[طرفه في: ٣٠٢٧].

٦٦٣١ ـ حدثني مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «يا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ ما أَعْلَمُ لَبَكَيتُمْ كَثِيراً وَلَضَحِكْتُمْ قَلِيلاً».

[طرفه في: ١٠٤٤].

٦٦٣٢ ـ حدثنا يَحيى بنُ سُلَيمانَ قال: حَدَّثَنِي ابنُ وَهْبٍ قالَ: أَخْبَرَنِي حَيوَةُ قالَ: حَدَّثَني أَبُو عَقِيلٍ، زُهْرَةُ بنُ مَعْبَدٍ، أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَهُوَ آخِذٌ بِيَدِ عُمَرَ بنِ الخَطَّابِ، فَقالَ لَهُ عُمَرُ: يا رَسُولَ اللَّهِ، لأَنْتَ أَحَبُّ إلَيَّ مِن كُلِّ شَيءٍ إلا مِنْ نَفسي، فَقالَ النَّبِيُّ ﷺ: «لا وَالذي نَفسي بِيَدِه، حَتَّى أَكُونَ أَحَبَّ إلَيكَ مِنْ نَفسِكَ». فَقالَ لَهُ عُمَرُ: فَإنَّهُ الآنَ، وَاللَّهِ، لأَنْتَ أَحَبُّ إلَيَّ مِنْ نَفسِي، فَقالَ النَّبِيُّ ﷺ: «الآنَ يا عُمَرُ».

[طرفه في: ٣٦٩٤].

٦٦٣٣، ٦٦٣٤ ـ حدثنا إسماعيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ ابنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بنِ خالِدٍ أَنَّهُما أَخْبَراهُ: أَنَّ رَجُلَينِ اخْتَصَما إلَى رَسُولِ اللَّهِ ﷺ، فَقالَ أَحَدُهُما: اقْضِ بَيْنَنا بِكِتابِ اللَّهِ، وَقالَ الآخَرُ، وَهُوَ أَفْقَهُهُما: أَجَلْ يا رَسُولَ اللَّهِ، فَاقْضِ بَيْنَنا بِكِتابِ اللَّهِ وَأْذَنْ لِي أَنْ أَتَكَلَّمَ، قالَ: «تَكَلَّمْ». قالَ: إنَّ ابْنِي كانَ عَسِيفاً عَلَى هذا ـ قالَ مالِكٌ: وَالعَسِيفُ الأَجِيرُ ـ زَنَى بامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيتُ مِنْهُ بِمِئَةِ شاةٍ وَجارِيَةٍ لِي، ثُمَّ إنِّي سَأَلْتُ أَهْلَ العِلْمِ، فَأَخْبَرُونِي أَنَّ ما عَلَى ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عامٍ، وَإنَّما الرَّجْمُ عَلَى امْرَأَتِهِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَا

٦٦٣٢ ـ قوله (له) ساقط من الأصل المطبوع مع وجوده في متن الشارح.

٦٦٣٣، ٦٦٣٤ ـ قوله وأمر أنيسا نخ.

ـ وروي: وجُلِدَ بالبناء للمفعول.

ـ فإن اعترفت فارجمها نخ.

soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you." Then he ordered that his son should receive a hundred lashes and be exiled for one year. He ordered Unais Al'aslami to go to the wife of the other (man) and to stone her to death if she confesses her guilt." Indeed, she confessed (her sin) and was stoned to death.

6634- The same as above.

6635- Abdur'rahman Ibn Abu'bakra narrated from his father "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Don't you think that the tribes of Aslam, Ghifar, Muzaina and Juhaina are better than the tribes of Tamim, Amer Ibn Sa'sa'a, Asad, and Ghatafan?" Somebody said: "They were unsuccessful and losers!" The Prophet "Allah's blessing and peace be upon him" said: "Yes, by he, in Whose Hands my life is, they (The former) are better than those (The latter)."

6636- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man for collecting the obligatory charity. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't you stayed in your father's or mother's house to see whether you would be given presents or not?" then The Messenger of Allah "Allah's blessing and peace be upon him" got up in the evening after the prayer, testified that there is no God but Allah, and that Mohammad is The Messenger of Allah, thanked Allah Whom he praised as He deserves, and delivered a speech saying: "Now and then: What is the matter with the one whom we appoint (to collect the obligatory charity), then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By he, in Whose Hands my life is, whoever takes something from the resources of the obligatory charity (unlawfully) will carry it on his neck on the Day of Judgement; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?"

6637- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim "Allah's blessing and peace be upon him" said: "By He, in Whose hand is the soul of Mohammad! If you knew what I know, then you would laugh little and weep so much."

6638- Abu'dharr "Allah be pleased with him" reported: I reached The Prophet "Allah's blessing and peace be upon him" while he was sitting in the shade of Ka'ba. He was saying: "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself): "What is wrong with me? Is there anything improper detected in me? What is wrong with me?" Then I sat beside him and he kept on saying this

وَالَّذِي نَفسي بِيَدِه لأَقْضِيَنَّ بَينَكُما بكِتَابِ اللّهِ، أَمَّا غَنَمُكَ وَجارِيَتُكَ فَرَدٌّ عَلَيك». وَجَلَدَ ابْنَهُ مِئَةً وَغَرَّبَهُ عاماً، وَأُمِرَ أُنَيسُ الأَسْلَمِيُّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ، فَإِنِ اعْتَرَفَتْ رَجَمَهَا، فَاعْتَرَفَتْ فَرَجَمَها. [طرفه في: ٢٣١٤].

٦٦٣٥ ـ حدَّثني عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيه، عَنِ النَّبِيِّ ﷺ قالَ: «أَرَأَيْتُمْ إِنْ كانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَينَةُ خَيراً مِنْ تَمِيمٍ، وَعامِرِ بْنِ صَعْصَعَةَ، وَغَطَفَانَ، وَأَسَدٍ، خابُوا وَخَسِرُوا» قالُوا: نَعَمْ؛ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِه إِنَّهُمْ خَيرٌ مِنْهُمْ».
[طرفه في: ٣٥١٥].

٦٦٣٦ ـ حدَّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ اسْتَعْمَلَ عامِلاً، فَجاءَهُ العامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، فَقالَ: يا رَسُولَ اللّهِ، هذا لَكُمْ وَهاذا أُهْدِيَ لِي. فَقالَ لَهُ: «أَفَلا قَعَدْتَ فِي بَيتِ أَبِيكَ وَأُمِّكَ، فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لاَ»؟! ثُمَّ قامَ رَسُولُ اللّهِ ﷺ عَشِيَّةً بَعْدَ الصَّلاةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَمَا بَالُ العامِلِ نَسْتَعْمِلُهُ، فَيَأْتِينَا فَيَقُولُ: هذا مِنْ عَمَلِكُمْ، وَهذا أُهْدِيَ لِي، أَفَلا قَعَدَ فِي بَيتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ: هَل يُهْدَى لَهُ أَمْ لاَ؟! فَوَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِه، لاَ يَغُلُّ أَحَدُكُمْ مِنْهَا شَيئاً إِلاَّ جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ عَلَى عُنُقِه، إِنْ كانَ بَعِيراً جاءَ بِهِ لَهُ رُغاءٌ، وَإِنْ كانَتْ بَقَرَةً جاءَ بِهَا لَهَا خُوارٌ، وَإِنْ كانَتْ شاةً جاءَ بِهَا تَيعَرُ، فَقَدْ بَلَّغْتُ». فَقالَ أَبُو حُمَيدٍ: ثُمَّ رَفَعَ رَسُولُ اللّهِ ﷺ يَدَه، حَتَّى إِنَّا لَنَنْظُرُ إِلَى عُفرَةِ إِبْطَيهِ. قالَ أَبُو حُمَيدٍ: وَقَدْ سَمِعَ ذلكَ مَعِي زَيدُ بْنُ ثابِتٍ، مِنَ النَّبِيِّ ﷺ، فَسَلُوهُ.
[طرفه في: ٩٢٥].

٦٦٣٧ ـ حدَّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، هُوَ ابْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ أَبُو القاسِمِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِه، لَوْ تَعْلَمُونَ ما أَعْلَمُ، لَبَكَيتُمْ كَثِيراً، وَلَضَحِكْتُمْ قَلِيلاً».
[طرفه في: ٦٤٨٥].

٦٦٣٨ ـ حدَّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنِ المَعْرُورِ، عَنْ أَبِي ذَرٍّ قالَ: انْتَهَيتُ إِلَيهِ وَهُوَ يَقُولُ فِي ظِلِّ الكَعْبَةِ: «هُمُ الأَخْسَرُونَ وَرَبِّ الكَعْبَةِ، هُمُ الأَخْسَرُونَ وَرَبِّ الكَعْبَةِ». قُلتُ: ما شَأْنِي أَيُرَى فِيَّ شَيءٌ؟ ما شَأْنِي؟ فَجَلَسْتُ إِلَيهِ وَهُوَ يَقُولُ، فَمَا

٦٦٣٦ ـ قوله: (فنظرت) ضبط في الأصل المطبوع بضم التاء والصواب ما هنا ا هـ. مصححه.

ـ قوله: (لا يغل) أي لا يخون ا هـ.

ـ (الرغاء) صوت البعير و(الخوار): صوت البقر، و(اليعار): صوت الشاة. والعفرة: البياض الذي فيه شيء كلون الأرض.

statement. I could not remain silent, and Allah knows how much sorry I was at that time. So I said: "Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Apostle!" He said: "They are the wealthy people, except he who does like this, this, and this" (spends of his wealth in Allah's Cause).

6639- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once Solomon, son of David said: "Tonight I will have sexual intercourse with ninety women each of whom will give birth to a knight, who will fight in Allah's Cause." His (angel) companion said: "if Allah wills." But he did not say: "Allah willing." Therefore only one of those women conceived and gave birth to a half-man. By he, in Whose Hands Mohammad's life is, if he had said: "Allah willing", (he would have had sons) all of whom would have been knights, fighting in Allah's Cause."

6640- Al'bara "Allah be pleased with him" narrated: A piece of silk cloth was presented to The Prophet "Allah's blessing and peace be upon him". When the people started touching it, and were fascinated by its beauty and smoothness, he asked them: "Are you fascinated by it?" they said: "Yes, O Messenger of Allah." He said: "No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

6641- A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there is, on the surface of the earth, no family I would like to be dignified than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So (you will increasingly keep on that, with the faith growing deeper in your heart), by Allah, in whose hand my soul is." She said: "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed) but reasonably and fairly."

6642- Abdullah "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was reclining against a leather tent, he asked his companions: "Will you be pleased to be one-fourth of the people of Paradise?" They said: "Yes." He asked once again: "Will you be pleased to be one-third of the people of

اسْتَطَعْتُ أَنْ أَسْكُتَ، وَتَغَشَّانِي ما شَاءَ اللّه، فَقُلْتُ: مَنْ هُمْ بِأَبِي أَنْتَ وَأُمِّي يا رَسُولَ اللّهِ؟ قالَ: «الأكْثَرُونَ أَمْوالاً، إلاَّ مَنْ قالَ: هٰكَذا، وَهٰكَذا، وَهٰكَذا».

[طرفه في: ١٤٦٠].

٦٦٣٩ ـ حدّثنا أَبُو اليَمان: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَاد، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَج، عَنْ أَبِي هُرَيْرَةَ: قالَ رَسُولُ اللّهِ ﷺ «قالَ سُلَيْمانُ: لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلُّهُنَّ تأتِي بِفارِسٍ يُجاهِدُ في سبيلِ اللهِ، فقالَ لَهُ صاحِبُهُ: إِنْ شاءَ اللّهُ، فَلَمْ يَقُلْ: إِنْ شاءَ اللّهُ، فطاف عليهِنَّ جميعاً فلَمْ يحمِلْ منهُنَّ إلا امْرَأَةٌ واحِدَةٌ، جاءَتْ بشِقِّ رَجُلٍ، وَايمُ الَّذِي نَفسُ مُحَمَّد بيَده، لوْ قالَ: إِنْ شاءَ اللّهُ، لَجَاهَدُوا في سَبيل الله فُرْسَاناً أَجْمَعُونَ».

[طرفه في: ٢٨١٩].

٦٦٤٠ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا أَبُو الأَحْوَص، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ بْنِ عازِب قالَ: أُهْدِيَ إِلَى النَّبِيِّ ﷺ سَرَقَةٌ مِنْ حَرِيرٍ، فَجَعَلَ النَّاسُ يَتَدَاوَلُونَهَا بَيْنَهُمْ وَيَعْجَبُونَ مِنْ حُسْنِهَا وَلِينِهَا، فَقالَ رَسُولُ اللّهِ ﷺ: «أَتَعْجَبُونَ مِنْهَا؟». قالُوا: نَعَمْ يَا رَسُولَ اللّه، قالَ: «وَالَّذِي نَفْسِي بِيَدِه، لَمَنَادِيلُ سَعْدٍ في الجَنَّةِ خَيْرٌ مِنْهَا». لَمْ يَقُلْ شُعْبَةُ وَإِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ: «وَالَّذِي نَفْسِي بِيَدِهِ».

[طرفه في: ٣٢٤٩].

٦٦٤١ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عَنهَا قالَتْ: إِنَّ هِندَ بِنْتَ عُتْبَةَ بْنِ رَبِيعَةَ قالَتْ: يَا رَسُولَ اللّهِ، ما كانَ مِمَّا عَلَى ظَهْرِ الأَرْضِ أَهْلُ أَخْباءٍ، أَوْ خِبَاءٍ، أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ أَخْبَائِكَ، أَوْ خِبَائِكَ ـ شَكَّ يَحْيى ـ ثُمَّ ما أَصْبَحَ اليَوْمَ أَهْلُ أَخْبَاءٍ، أَوْ خِبَاءٍ، أَحَبَّ إِلَيَّ مِنْ أَنْ يَعِزُّوا مِنْ أَهْلِ أَخْبَائِكَ، أَوْ خِبَائِكَ. قالَ رسول الله ﷺ: «وَأَيضاً، وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ». قالَتْ: يا رَسُولَ اللّهِ، إِنَّ أَبَا سُفيَانَ رَجُلٌ مِسِّيكٌ، فَهَل عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ؟ قالَ: «لاَ، إلا بالمَعْرُوفِ». [طرفه في: ٢٢١١].

٦٦٤٢ ـ حدّثني أَحْمَدُ بْنُ عُثْمانَ: حَدَّثَنَا شُرَيحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ: سَمِعْتُ عَمْرَو بْنَ مَيمُونٍ قالَ: حَدَّثَنِي عَبْدُ اللّهِ بْنُ مَسْعُودٍ رَضِيَ اللّهُ عَنْهُ قالَ: بَيْنَما رَسُولُ اللّهِ ﷺ مُضِيفٌ ظَهرَهُ إِلَى قُبَّةٍ مِنْ أَدَمٍ يَمانٍ، إِذْ قالَ لأَصْحابِهِ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ»؟ قالوا: بلى، قال: «أَفَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ»؟ قالُوا:

٦٦٤٠ ـ قوله: سرقة أي قطعة.

٦٦٤١ ـ قوله: (وأيضاً) أي وستزيدين من ذلك عند تمكن الإيمان في قلبك ا هـ.

ـ قوله: (مسيك) أي بخيل وهو من أبنية المبالغة كسكيت وشريب وعبيت، قال الشارح: وروي مسيك يعني كأمير وقال العيني: وإنما سمي البخيل بذلك لأنه يمسك ما في يده ولا يخرجه لأحد ا هـ.

Paradise?" They answered: "Yes." He said: "By He, in Whose hand Mohammad's soul is! I hope that you will be half of the people of Paradise."

6643- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man heard another reciting: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly. The next morning he came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hand my life is, this Sura is equal to one-third of the Qur'an!"

6644- Anas "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Perform your bowings and prostrations (in the prayer) perfectly. By He, in Whose hand my soul is! I certainly see you from my back while you are bowing or prostrating. "

6645- Anas "Allah be pleased with him" reported: Once an Ansari woman, accompanied by her children, came to Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" spoke to her and said thrice: "By he, in Whose Hand my life is, you are the most beloved people to me."

[4] Do not swear by your fathers

6646- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both" that he saw Omar Ibn Al'khattab among a group of people, swearing by his father. The Prophet "Allah's blessing and peace be upon him" said: "Allah had forbidden you to swear by your fathers. Whoever has to take an oath should swear by Allah or keep silent."

6647- Ibn Omar "Allah be pleased with both" narrated: Omar told me that The Prophet "Allah's blessing and peace be upon him" said to him: "Allah had forbidden you to swear by your fathers." By Allah! I have never sworn by it since I heard The Prophet "Allah's blessing and peace be upon him" (forbidding it)."

بَلى، قال: «فوالَّذي نفسُ مُحمدٍ بيدِه، إنِّي لأرجو أن تكونوا نِصفَ أهلِ الجَنَّةِ». [طرفه في: ٦٥٢٨].

٦٦٤٣ ـ حدثنا عبدُ اللهِ بنُ مَسْلَمةَ، عن مالكٍ، عن عبدِ الرَّحمٰنِ بنِ عبدِ اللهِ بنِ عبدِ الرَّحمٰنِ، عن أبيه، عن أبي سعيدٍ: أنَّ رَجُلاً سمعَ رَجُلاً يقرأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يُرَدِّدُها، فلمَّا أصبحَ جاءَ إلى رسولِ اللهِ ﷺ فذكرَ ذلكَ لَه، وكأنَّ الرَّجلَ يتقالُّها، فقالَ رسولُ اللهِ ﷺ: «والَّذي نفسي بيدِه، إنَّها لتعدلُ ثُلُثَ القرآنِ».

[طرفه في: ٥٠١٣].

٦٦٤٤ ـ حدثني إسحاقُ: أخبرنا حَبَّانُ: حدَّثنا همَّامٌ: حدَّثنا قتادةُ: حدَّثنا أنسُ بنُ مالكٍ رضيَ اللهُ عنهُ: أنَّه سمعَ النبيَّ ﷺ يقولُ: أتِمُّوا الرُّكوعَ والسُّجودَ، فوالَّذي نفسي بيدِه إنِّي لأراكم مِن بعدِ ظَهري إذا ما ركعتُم، وإذا ما سجدتُم».

[طرفه في: ٤١٩].

٦٦٤٥ ـ حدثنا إسحاقُ: حدَّثنا وهبُ بنُ جريرٍ: أخبرَنا شُعبةُ، عن هشامِ بنِ زيدٍ، عن أنسِ بنِ مالكٍ: أنَّ امرأةً منَ الأنصارِ أتتِ النبيَّ ﷺ معها أولادٌ لها، فقالَ النبيُّ ﷺ: «والَّذي نفسي بيدِه، إنَّكم لأحبُّ النَّاسِ إليَّ». قالَها ثلاثَ مِرارٍ. [طرفه في: ٣٧٨٦].

٤ ـ بابٌ لا تَحْلِفُوا بآبائِكُمْ

٦٦٤٦ ـ حدثنا عبدُ اللهِ بنُ مَسْلَمةَ، عن مالكٍ، عن نافعٍ، عن عبدِ اللهِ بنِ عمرَ رضيَ اللهُ عنهُما: أنَّ رسولَ اللهِ ﷺ أدركَ عمرَ بنَ الخطَّابِ، وهوَ يسيرُ في رَكْبٍ، يحلفُ بأبيهِ، فقالَ: «ألا إنَّ اللهَ ينهاكم أن تحلفوا بآبائكم، مَن كانَ حالفاً فليحلف باللهِ أو ليَصمُتْ». [طرفه في: ٢٦٧٩].

٦٦٤٧ ـ حدثنا سعيدُ بنُ عُفَيرٍ: حدَّثنا ابنُ وهبٍ، عن يونسَ، عن ابنِ شهابٍ قال: قالَ سالمٌ: قالَ ابنُ عمرَ: سمعتُ عُمرَ يقولُ: قالَ لي رسولُ اللهِ ﷺ: «إنَّ اللهَ ينهاكم أن تحلفوا بآبائكم». قالَ عمرُ: فواللهِ ما حلفتُ بها منذُ سمعتُ النبيَّ ﷺ، ذاكراً ولا آثراً. قالَ مجاهدٌ: ﴿أَوْ أَثَارَةٍ مِّنْ عِلْمٍ﴾ [الأحقاف: ٤] يأثُرُ علماً. تابعَه عُقيلٌ، والزُّبيديُّ، وإسحاقُ الكلبيُّ، عنِ الزُّهريِّ. وقالَ ابنُ عُيَيْنةَ، ومَعمرٌ، عنِ الزُّهريِّ، عن سالمٍ، عنِ ابنِ عُمرَ: سمعَ النبيُّ ﷺ عُمرَ.

٦٦٤٣ ـ قوله: (ابن عبد الله بن عبد الرحمٰن) غير موجود في المتن الذي تضمنه الشرح موجود في المتن المطبوع المشكول ا هـ. مصحح.

ـ قوله: (يتقالها) أي يعدها قليلة ا هـ. عيني.

٦٦٤٧ ـ قوله: (ذاكراً) أي قائلاً لها من قبل نفسي.

ـ قوله: (ولا آثراً) أي ولا حاكياً لها عن غيري ناقلاً عنه ا هـ. عيني.

6648- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Do not swear by your fathers."

6649- Zahdam narrated: We were with Abu'moosa Al'ash'ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man sitting amongst the people who did not approach the food. Abu'moosa said to him: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of transportation. He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of transportation to provide you with." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "Where are The Ash'arites?" Then he provided us with five white camels with big humps. When we set out we said: "What have we done? The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to provide us with means of transportation and that he had no means of transportation to provide us with. We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful." So, we returned to The Prophet "Allah's blessing and peace be upon him" and said: "We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance; and that you had no means of conveyance to provide us with." He replied: "It is Allah Almighty who provided you with the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

[5] One should not swear by (the idles of) Lat and Uzza

6650- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

[6] When one swears not to do something

6651- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had a gold ring made for him, which he wore, placing its stone towards the palm of his hand. The people started wearing such gold rings. Afterwards The Prophet "Allah's blessing and peace be upon him" sat on the pulpit and took it off, saying: "I used to wear this ring, making its stone towards the palm of my hand." He then threw it away and said: "By Allah, I will never wear it." Consequently, all the people threw away theirs.

٦٦٤٨ ـ حدّثنا مُوسى بْنُ إسْماعيلَ: حَدَّثَنا عَبْدُ العَزيزِ بْنُ مُسْلِم: حَدَّثَنا عَبْدُ اللّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ عَبْدَ اللّهِ بْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا يَقُولُ، قال رَسُولُ اللّهِ ﷺ: «لاَ تَحْلفُوا بآبَائِكُمْ». [طرفه في: ٢٦٧٩].

٦٦٤٩ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، والقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَم قالَ: كانَ بينَ هذا الحَيِّ مِنْ جَرْم وبَينَ الأشْعريِّينَ وُدٌّ وإخاءٌ، فكُنّا عِنْدَ أبِي مُوسى الأشْعَرِيّ، فَقُرِّبَ إليهِ طَعامٌ فيهِ لَحْمُ دَجاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللّهِ، أَحْمَرُ كَأَنَّهُ مِنَ المَوالِي، فَدعاهُ إلى الطَّعام، فَقالَ: إنِّي رَأَيْتُهُ يَأْكُلُ شَيئاً فَقَذِرْتُهُ، فَحَلَفْتُ أَنْ لاَ آكُلَهُ، فَقالَ: قُمْ فَلأُحَدِّثَنَّكَ عَنْ ذاكَ، إنِّي أَتَيتُ رَسُولَ اللّهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللّهِ لاَ أَحْمِلُكُمْ، وَما عِنْدِي ما أَحْمِلُكُمْ». فَأُتِيَ رَسُولُ اللّهِ ﷺ بِنَهْبِ إبِلٍ فَسأَلَ عَنّا فَقالَ: «أَينَ النَّفَرُ الأَشْعَرِيُّونَ»؟ فَأَمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمّا انْطَلَقْنا قُلنا: ما صَنَعْنا؟ حَلَفَ رَسُولُ اللّهِ ﷺ لا يَحْمِلُنا وَما عِنْدَهُ ما يَحْمِلُنا، ثُمَّ حَمَلَنا، تَغَفَّلْنا رَسُولَ اللّهِ ﷺ يَمِينَهُ، وَاللّهِ لاَ نُفلِحُ أَبَداً، فَرَجَعْنا إلَيهِ فَقُلنا لَهُ: إنَّا أَتَيناكَ لِتَحْمِلَنا فَحَلَفتَ أَنْ لاَ تَحْمِلَنا وَما عِنْدَكَ ما تَحْمِلُنا، فَقَالَ: «إنِّي لَسْتُ أَنَا حَمَلتُكُمْ، وَلكِنَّ اللّهَ حَمَلَكُمْ، وَاللّهِ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنْهَا، إلاّ أَتيتُ الَّذِي هُوَ خَيرٌ وَتَحَلَّلْتُهَا».

[طرفه في: ٣١٣٣].

٥ ـ باب لا يُحْلَفُ بِاللاَّتِ والعُزَّى ولا بالطَّوَاغِيت

٦٦٥٠ ـ حدثني عَبْدُ اللّهِ بْنُ مُحَمَّد: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَنْ حَلَفَ، فَقالَ في حَلِفِهِ: بِاللاَّتِ وَالعُزّى، فَلْيَقُلْ: لاَ إلٰهَ إلاَّ اللّهُ، وَمَنْ قالَ لِصَاحِبِهِ: تَعَالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [طرفه في: ٤٨٦٠].

٦ ـ باب مَنْ حَلَفَ عَلَى الشَّيءِ وَإنْ لَمْ يُحَلَّفْ

٦٦٥١ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا اللَّيثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ اصْطَنَعَ خاتَماً مِنْ ذَهَبٍ وَكانَ يَلْبَسُهُ، فَيَجْعَلُ فَصَّهُ في بَاطِنِ كَفِّهِ، فَصَنَعَ النَّاسُ، ثُمَّ إنّهُ جَلَسَ عَلَى المِنْبَرِ فَنَزَعَهُ، فَقالَ: «إنِّي كُنْتُ أَلبسُ هذا الخاتِمَ، وَأَجعَلُ فَصَّهُ مِنْ دَاخِلٍ». فَرَمى بِهِ ثُمَّ قالَ: «وَاللّهِ لاَ أَلْبَسُهُ أَبَداً». فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

[طرفه في: ٥٨٦٥].

٦٦٤٩ ـ قوله: (بخمس ذود) الذود من الإبل ما بين الثلاث إلى العشر كما في المصباح وانظر غر الذرى في حاشية الحديث ٦٦٢٣.

٦٦٥٠ ـ حدثنا نخ.

[7] Swearing by a religion other than Islam

6652- Thabit Ibn Ad'dahhak "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever swears by a religion other than Islam will be really so (on the religion by which he swears). If somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Judgement. If somebody curses a believer, then his sin will be as if he murdered him. Whoever accuses a believer of disbelief, then it will be as if he killed him."

[8] Could one say: "If Allah wills and then you"? or, could he say: "(None could do so) except Allah and then you"?

6653- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were three men of the children of Israel whom Allah wanted to test (concerning their belief). He sent an angel (to all of them). The angel (disguised in the shape and appearance of a leper) went to the leper and said: "I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you." (Then he narrated the tradition in full).

[9] Allah's saying: "They swear their strongest oaths by Allah." (Cattle 109)

6654- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to help one to fulfill his oath.

6655- Usama Ibn Zaid "Allah be pleased with both" narrated: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a messenger) to The Prophet "Allah's blessing and peace be upon him", with whom there were Usama Ibn Zaid, Sa'd, and Obai, requesting him to come as her child was on the verge of death, but The Prophet "Allah's blessing

٧ ـ باب مَنْ حلَفَ بِملَّةٍ سِوَى مِلَّةِ الإِسْلام

وَقال النَّبيُّ ﷺ: «مَنْ حَلَفَ بِاللاَّتِ وَالعُزَّى فَلْيَقُلْ: لاَ إِلٰهَ إِلاَّ اللّٰهُ» وَلَمْ يَنْسُبْهُ إِلَى الكُفر.

٦٦٥٢ ـ حدثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ حلَفَ بِغَيرِ مِلَّةِ الإِسْلامِ فهو كما قال، قال: وَمَنْ قتل نَفسَهُ بِشيءٍ عُذِّبَ بِهِ في نارِ جَهنَّمَ، ولعنُ المُؤْمِنِ كقتلِهِ، وَمَنْ رَمى مُؤمناً بكفرٍ فَهو كَقتلِه».

[طرفه في: ١٣٦٣].

٨ ـ بابٌ لا يَقُولُ: ما شَاءَ اللّٰهُ وَشِئْتَ، وَهل يَقُولُ: أَنَا بِاللّٰهِ ثُمَّ بك

٦٦٥٣ ـ وقالَ عَمْرُو بْنُ عاصِمٍ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا إِسْحاقُ بْنُ عَبْدِ اللّٰهِ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ: أَنَّ أَبَا هُرَيرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلاثَةً في بَنِي إِسْرائِيلَ أَرادَ اللّٰهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ مَلَكاً، فَأَتَى الأَبْرَصَ فَقالَ: تَقَطَّعَتْ بِيَ الحِبالُ، فَلا بَلاغَ لِي إِلاَّ بِاللّٰهِ ثُمَّ بِكَ». فَذَكَرَ الحَدِيثَ.

[طرفه في: ٣٤٦٤].

٩ ـ باب قَوْلِ اللّٰهِ تَعالَى: ﴿وَأَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ﴾ [الأنعام: ١٠٩]

وَقالَ ابْنُ عَبَّاسٍ: قالَ أَبُو بَكْرٍ: فَوَاللّٰهِ يا رَسُولَ اللّٰهِ، لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ في الرُّؤْيا، قالَ: «لا تُقْسِمْ».

٦٦٥٤ ـ حدثنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيدِ بْنِ مُقَرِّنٍ، عَنِ البَراءِ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيدِ بْنِ مُقَرِّنٍ، عَنِ البَراءِ رَضِيَ اللّٰهُ عَنْهُ قالَ: أَمَرَنا النَّبِيُّ ﷺ بِإِبْرارِ المُقْسِمِ.

[طرفه في: ١٢٣٩].

٦٦٥٥ ـ حدثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ: أَخْبَرَنا عاصِمٌ الأَحْوَلُ: سَمِعْتُ أَبَا عُثْمانَ يُحَدِّثُ، عَنْ أُسامَةَ: أَنَّ ابْنَةً لِرَسُولِ اللّٰهِ ﷺ أَرْسَلَتْ إِلَيهِ، وَمَعَ رَسُولِ اللّٰهِ ﷺ أُسامَةُ بْنُ

باب ٧ ـ قوله: (سوى الاسلام) وفي بعض النسخ زيادة ملة يعني كأن يقول: إن فعلت كذا فأنا يهودي أو نصراني ا هـ.

٦٦٥٢ ـ قوله: (فهو كما قال) أي إن قصد الرضا بما قاله ا هـ.

باب ٨ ـ قوله: (وشئت) بفتح التاء وبضمها على صيغتي المخاطب والمتكلم من الماضي كما في الشارح

٦٦٥٣ ـ أراد بالحبال أسباب الرزق.

باب ٩ ـ قوله: (لتحدثني) ضبط بتشديد النون ولم تشدد في اليونينية أفاده الشارح.

٦٦٥٥ ـ ولتحتسب نخـ.

and peace be upon him" sent to her his greetings and said: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up and we got up with him. When Allah's Apostle "Allah's blessing and peace be upon him" sat down, the child was brought and placed in his lap while his breath was disturbed in his chest (as if it was a leather water skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

6656- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No Muslim who has lost three of his children will be touched by the Fire except for dissolving Allah's oath."

6657- Haritha Ibn Wahb "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "May I tell you of the people of Paradise? Every weak and poor humble person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

[10] When one says: "I bear witness by The Name of Allah"

6658- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was asked about the best of people. He said: "The people of my generation are the best, then those who follow them, and then those who follow them (the second generation). After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said: "We used to be forbidden when we were still young to swear as bearing witness by the Name or the Covenant of Allah."

[11] The covenant of Allah Almighty

6659- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive A Muslim person (or to deprive his brother) of his property will meet Allah who will be angry with him." Allah revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty."

(Al Imran 77)

زيد وسَعدٌ وأُبَيٌّ: أَنَّ ابْني قد احْتُضِرَ فاشهَدْنا، فَأَرسَلَ يَقْرَأُ السَّلامَ وَيَقُولُ: «إنَّ لِلّه ما أَخَذَ وما أَعْطى، وكُلُّ شيءٍ عِندَهُ مُسمّى، فلتصْبِرْ وَتَحتَسِبْ». فَأَرسلَتْ إِلَيهِ تُقْسِمُ عليهِ، فقامَ وقُمْنا معَهُ، فلمّا قعدَ رُفِعَ إليه، فأقعدَهُ في حِجرِهِ، ونَفسُ الصبيِّ تَقَعْقَعُ، ففاضَتْ عينا رسُولِ اللّهِ ﷺ، فقالَ سعدٌ: ما هذا يا رَسولَ اللّهِ؟ قالَ: «هذا رَحْمَةٌ يَضَعُهَا اللّهُ في قُلُوبِ مَنْ يَشاءُ مِنْ عِبادِهِ، وإنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ».

[طرفه في: ١٢٨٤].

٦٦٥٦ ـ حدّثنا إسماعيلُ قال: حَدَّثَني مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لا يَمُوتُ لأَحَدٍ مِنَ المُسْلِمِينَ ثَلاثَةٌ مِنَ الوَلَدِ تَمَسُّهُ النَّارُ إِلاّ تَحِلَّةَ القَسَمِ».

[طرفه في: ١٢٥١].

٦٦٥٧ ـ حدّثنا مُحمَّدُ بْنُ المُثَنَّى: حَدَّثَنِي غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خالِدٍ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «أَلا أَدُلُّكُمْ عَلى أَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلى اللهِ لأَبَرَّهُ، وَأَهْلِ النَّارِ: كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ».

[طرفه في: ٤٩١٨].

١٠ ـ بابٌ إذا قال: أَشْهَد باللّه، أَوْ: شَهِدْتُ باللّه

٦٦٥٨ ـ حدّثنا سَعْدُ بْنُ حَفصٍ: حَدَّثَنا شَيبانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللّهِ قالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ النَّاسِ خَيرٌ؟ قالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ: تَسْبِقُ شَهادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهادَتَهُ». قالَ إِبْرَاهِيمُ: وَكانَ أَصْحابُنا يَنْهَوْنَا ـ وَنَحْنُ غِلمانٌ ـ أَنْ نَحْلِفَ بِالشَّهادَةِ وَالعَهْدِ. [طرفه في: ٢٦٥٢].

١١ ـ باب عَهْدِ اللّه عَزَّ وَجَلَّ

٦٦٥٩ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ وَمَنْصُورٍ، عَنْ أَبي وائِلٍ، عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عنهُ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلى يَمِينٍ كاذِبَةٍ، لِيَقْتَطِعَ بِها مالَ رَجُلٍ مُسْلِمٍ، أَوْ قالَ: أَخِيهِ، لَقِيَ اللّهَ وَهُوَ عَلَيهِ غَضْبانُ». فَأَنْزَلَ اللّهُ تَصْدِيقَهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّهِ﴾ [آل عمران: ٧٧]. [طرفه في: ٢٣٥٦].

ـ قوله: (هذا) أي البكاء ولأبي ذرّ هذه أي الدمعة ا هـ. من الشارح.

٦٦٥٧ ـ قوله: (متضعف) بكسر العين أي متواضع وبفتحها وهو رواية الأكثرين أي يستضعفه الناس كما في الشارح.

٦٦٥٨ ـ قوله: ينهوننا نخ.

٦٦٥٩ ـ حدثنا نخ.

6660- Sulaiman resumed this narration: Al'ash'ath Ibn Qais came and said: "What has Abdullah been telling you?" they told him. Then he said: "This verse was revealed concerning a dispute over a well between one of my companions and me."

[12] One's swearing by Allah's Power and Honour, Descriptions, or Words

6661- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hell Fire will keep on saying: "Are there anymore (people to come)?" until the Lord of Power and Honor will put His Foot over it. Then it will say: "It is enough! It is enough! By Your Power and Honor!" then, its various sides will come close to each other.

[13] When one says: "By The Eternity of Allah"

6662- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration, according to which, The Prophet "Allah's blessing and peace be upon him" stood up, saying: "Is there anyone who can relieve me from Abdullah Ibn Obai?" Osaid Ibn Hudair got up and said to Sa'd Ibn Obada: "By the Eternity of Allah, we will kill him!"

[14] Allah's saying: "Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts; and he is Oft-Forgiving most forbearing." (The Heifer 225)

6663- A'isha "Allah be pleased with her" narrated: This verse "Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts " was revealed in connection with one who says (during his talk): "No, by Allah" or "Yes, by Allah".

[15] When one breaks his oath forgetfully

Allah Almighty said: "But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful." (The Confederates 5)

He further said: "rebuke me not for forgetting, nor grieve me by raising difficulties in my case." (The Cave 73)

٦٦٦٠ ـ قالَ سُلَيمانُ في حَدِيثِه: فَمَرَّ الأَشْعَثُ بْنُ قَيسٍ فَقَالَ: ما يُحَدِّثُكُمْ عَبْدُ اللّهِ؟ قالُوا لَهُ، فَقالَ الأَشْعَثُ: نَزَلَتْ فِيَّ وَفي صَاحِبٍ لِي، في بِئْرٍ كانَتْ بَينَنَا.

١٢ ـ بابُ الحَلِفِ بِعِزَّةِ اللّهِ وَصِفاتِهِ وَكَلِماتِهِ

وَقالَ ابْنُ عَبَّاسٍ: كانَ النَّبِيُّ ﷺ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ». وَقالَ أَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «يَبْقَى رَجُلٌ بَينَ الجَنَّةِ وَالنَّارِ فَيَقُولُ: يا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لا وَعِزَّتِكَ لا أَسأَلُكَ غَيرَهَا». وَقالَ أَبُو سَعِيدٍ: قالَ النَّبِيُّ ﷺ: «قالَ اللّهُ: لَكَ ذلِكَ وَعَشَرَةُ أَمْثالِهِ». وَقالَ أَيُّوبُ: «وَعِزَّتِكَ لا غِنَى بِي عَنْ بَرَكَتِكَ».

٦٦٦١ ـ حدّثنا آدَمُ: حَدَّثَنَا شَيبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مالِكٍ: قالَ النَّبِيُّ ﷺ: «لا تَزالُ جَهَنَّمُ تَقُولُ: هَل مِنْ مَزِيدٍ، حَتَّى يَضَعَ رَبُّ العِزَّةِ فِيهَا قَدَمَهُ، فَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ، وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ». رَوَاهُ شُعْبَةُ، عَنْ قَتَادَةَ. [طرفه في: ٤٨٤٨].

١٣ ـ بابُ قَوْلِ الرَّجُلِ: لَعَمْرُ اللّهِ

قالَ ابْنُ عَبَّاسٍ: لَعَمْرُكَ: لَعَيشُكَ.

٦٦٦٢ ـ حدّثنا الأُوَيسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ: عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ (ح). وَحَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ عُمَرَ النُّمَيرِيُّ: حَدَّثَنَا يُونُسُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، وَسَعِيدَ بْنَ المُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيدَ اللّهِ بْنَ عَبْدِ اللّهِ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قالَ لَها أَهْلُ الإِفْكِ ما قالُوا، فَبَرَّأَهَا اللّهُ، وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الحَدِيثِ، فَقَامَ النَّبِيُّ ﷺ فَاسْتَعْذَرَ مِنْ عَبْدِ اللّهِ بْنِ أُبَيٍّ، فَقَامَ أُسَيدُ بْنُ حُضَيرٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: لَعَمْرُ اللّهِ لَنَقْتُلَنَّهُ. [طرفه في: ٢٥٩٣].

١٤ ـ بابٌ ﴿لا يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيمَانِكُمْ وَلكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللّهُ غَفُورٌ حَلِيمٌ﴾ [البقرة: ٢٢٥]

٦٦٦٣ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللّهُ عَنْهَا: ﴿لا يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ﴾. قالَ: قالَتْ: أُنْزِلَتْ فِي قَوْلِهِ: لا وَاللّهِ، بَلَى وَاللّهِ. [طرفه في: ٤٦١٣]

١٥ ـ بابٌ إِذا حَنِثَ نَاسِياً فِي الأَيمَانِ

وَقَوْلِ اللّهِ تَعَالَى: ﴿وَلَيسَ عَلَيكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ﴾ [الأحزاب: ٥]، وَقالَ:

٦٦٦١ قوله: (قط قط) بسكون الطاءين وكسرهما مع التخفيف فيهما والتكرار للتأكيد أي حسب حسب قد اكتفيت اهـ. شارح.

ـ قوله: (ويزوى) أي يجمع ويقبض هـ. شارح.

٦٦٦٢ ـ قوله: (فاستعذر) أي طلب من يعذره اهـ. شارح.

6664- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah forgives my followers their evil deeds their souls may whisper or suggest to them as long as they do neither act (on) nor speak with it."

6665- Isa Ibn Talha narrated from Abdullah Ibn Amr "Allah be pleased with both": While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the speech on The Day of Slaughtering Sacrifice, one got up and said to him: "I thought (and did), O Messenger of Allah, such-and-such (ceremony) before such-and-such (ritual)." Another said: "O Messenger of Allah! I thought (and did) such-and-such (before such-and-such)" meaning those three (ceremonies of throwing pebbles, slaughtering sacrifice, and shaving one's head). The Messenger of Allah "Allah's blessing and peace be upon him" said (to both of them): "Do it, and there is no harm." On this day, The Messenger of Allah "Allah's blessing and peace be upon him" never was asked of something (regarding the ceremonies of Hajj performed before or after their due time) except that he said in reply: "Do it, and there is no harm."

6666- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked (during his last hajj) by someone: "I visited (and circumambulated) Ka'ba before throwing pebbles." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm." He was asked by another: "I got my head shaved before slaughtering (the sacrifice)." He (affirmatively) said: "There is no Harm." A third man said: "I slaughtered (my sacrificial animal) before throwing the pebbles." He (agreeably) said: "There is no harm."

6667- Abu'huraira "Allah be pleased with him" narrated: A man entered the mosque while Allah's Apostle "Allah's blessing and peace be upon him" was sitting in one of its sides. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" said to him: "(Peace be upon you). Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Peace be upon you. Go back and pray, for you have not prayed." The man said (after the third time): " Please, O Messenger of Allah, teach me how to pray." The Prophet "Allah's blessing and peace be upon him" said: "Perform ablution perfectly, then face The Qibla, then say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow till you feel at ease.

﴿لا تؤاخِذني بما نسيت﴾ [الكهف: ٧٣].

٦٦٦٤ ـ حدّثنا خلادُ بنُ يحيى: حَدَّثَنا مِسْعَرٌ: حدَّثنا قتادةُ: حدَّثَنا زُرارةُ بنُ أوْفى، عَن أبي هُرَيرةَ يَرفعُهُ قال: «إنّ اللهَ تجاوزَ لأمتي عمّا وَسْوَسَتْ، أو حدّثت بِهِ أنفسها، ما لم تَعمل بِهِ أو تَكلَّمْ».

[طرفه في: ٢٥٢٨].

٦٦٦٥ ـ حدّثنا عُثمانُ بنُ الهيثم ـ أو مُحمّدٌ عنهُ ـ عَن ابنِ جُرَيج قال: سَمِعْتُ ابنَ شِهاب يقول: حدّثني عيسى ابنُ طلحةَ: أنّ عبدَ اللهِ بنَ عمرو بنِ العاصِ حدّثه: أنّ النّبيّ ﷺ بينما هوَ يَخطُبُ يومَ النّحرِ إذْ قامَ إليهِ رجلٌ فقال: كُنتُ أحسِبُ ـ يا رسولَ اللهِ ـ كذا وكذا قبل كذا وكذا، ثُمّ قام آخرُ فقال: يا رسولَ اللهِ، كُنتُ أحسِبُ كذا وكذا، لِهؤلاءِ الثّلاثِ، فقال النّبيُّ ﷺ: «افعَل ولا حَرَجَ». لَهُنَّ كُلِّهِنَّ يَوْمَئِذٍ، فما سُئِلَ يَوْمَئِذٍ عَنْ شيءٍ إلا قال: «افعَل ولا حَرَجَ».

[طرفه في: ٨٣].

٦٦٦٦ ـ حدّثنا أحْمَدُ بنُ يُونُسَ: حَدَّثَنا أبو بَكْرٍ: عَنْ عَبْدِ العَزيزِ بنِ رُفَيعٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنهُما قال: قال رَجُلٌ للنّبيّ ﷺ: زُرتُ قَبلَ أن أرمي؟ قال: «لا حرجَ». قال آخرُ: حلقتُ قبلَ أن أذبحَ؟ قال: «لا حرجَ». قال آخرُ: ذبحتُ قبلَ أن أرمي؟ قال: «لا حَرَجَ».

[طرفه في: ٨٤].

٦٦٦٧ ـ حدّثني إسْحاقُ بنُ مَنصُورٍ: حَدَّثَنا أبو أُسامَةَ: حَدَّثَنا عُبَيدُ اللهِ بنُ عُمَرَ، عَن سَعيدِ بنِ أبي سَعيدٍ، عن أبي هُرَيرَةَ: أنّ رَجُلاً دخلَ المَسجِدَ يُصَلّي، ورَسولُ اللهِ ﷺ في ناحِيَةِ المَسجِدِ، فجاءَ فسلّمَ عليهِ، فقال لهُ: «ارجِعْ فصَلِّ فإنّكَ لم تُصَلِّ». فرَجَعَ فصَلّى ثُمّ سلّمَ، فقال: «وعَلَيكَ، ارجِعْ فصَلِّ فإنّكَ لم تُصَلِّ». قال في الثّالثةِ: فأعْلِمني قال: «إذا قُمتَ إلى الصّلاةِ، فأسبِغِ الوُضوءَ، ثُمّ استَقبِلِ القِبلَةَ، فكَبِّرْ واقرأْ بما تَيَسَّرَ مَعَكَ مِنَ القُرآنِ، ثُمّ اركَعْ حَتّى تَطمَئِنَّ راكِعاً، ثُمّ ارفَعْ رَأسَكَ حتّى تَعتَدِلَ قائماً، ثُمّ اسْجُدْ حتّى تَطمَئِنَّ

٦٦٦٤ ـ قوله: (أنفسها) بالنصب للاكثر وبالرفع لبعضهم ا هـ. شارح.

ـ قوله: أو تكلم بلفظ الماضي، وقال الكرماني وتبعه العيني بالجزم ا هـ. شارح.

٦٦٦٥ ـ قوله: (لهؤلاء الثلاث) وهي الحلق والنحر والرمي أفاده القسطلاني وعدّ العيني بدل الرمي الطواف، يعني أنه قدم ما يلزم تأخيره وأخر ما يلزم تقديمه من هذه المذكورات ا هـ. مصحح.

٦٦٦٦ ـ قوله: (زرت) أي طفت طواف الزيارة ا هـ. شارح.

٦٦٦٧ ـ قوله: (ثم سلم) هذا سلام التحية لا سلام التحليل كما هو المتبادر فقوله: وعليك رد أي وعليك السلام

Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then raise your head and sit calmly till you feel at ease (with no hurry), then prostrate till you feel at ease during your prostration, and then raise your head and stand up straight; and do the same in all your prayers."

6668- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good till he met Allah (died).

6669- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody eats (or drinks while fasting) forgetfully then he should complete his fast, for what he has eaten or drunk, was given to him by Allah."

6670- Abdullah Ibn Buhaina "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" led us in the Dhuhr prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the end salutation, he magnified Allah while sitting and prostrated. then he raised his head and sat. then he magnified Allah and prostrated once again before he raised his head and ended the prayer with Taslim.

6671- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" performed Dhuhr prayer, decreasing it (the narrator Ibrahim, reported from Alqama from Ibn Mas'ood that he said: "I do not know whether he prayed more or less than usual"). After he had finished the prayer he was asked: "O Allah's Apostle! Has the prayer been shortened or you have forgotten?" He said: "What is it?" The people said: "You have prayed so much and so much." So The Prophet "Allah's blessing and peace be upon him" performed two prostration's "Sajda" (of forgetfulness). Then he said: "Those two prostrations are to be performed by he who is doubtful whether he prayed more or less. He should do what he thinks to be correct and complete what is remaining (of the prayer). Then he should offer two prostrations."

6672- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas (about Al'khadir); and he said: Obai Ibn Ka'b told me: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "Moses said: rebuke me not for forgetting, nor grieve me by raising difficulties in my case." (The Cave 73) he commented: "The first (excuse) of Moses was his forgetfulness."

سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ وَتَطْمَئِنَّ جَالِساً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِماً، ثُمَّ افْعَلْ ذٰلِكَ فِي صَلاَتِكَ كُلِّهَا». [طرفه في: ٧٥٧].

٦٦٦٨ ـ حدّثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: هُزِمَ المُشْرِكُونَ يَوْمَ أُحُدٍ هَزِيمَةً تُعْرَفُ فِيهِمْ، فَصَرَخَ إِبْلِيسُ: أَيْ عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَنَظَرَ حُذَيْفَةُ بْنُ اليَمَانِ فَإِذَا هُوَ بِأَبِيهِ، فَقَالَ: أَبِي أَبِي، قَالَتْ: فَوَاللَّهِ مَا انْحَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُذَيْفَةُ: غَفَرَ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ: فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ مِنْهَا بَقِيَّةٌ حَتَّى لَقِيَ اللَّهَ. [طرفه في: ٣٢٩٠].

٦٦٦٩ ـ حدّثني يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عَوْفٌ، عَنْ خِلاَسٍ وَمُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ نَاسِياً، وَهُوَ صَائِمٌ، فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [طرفه في: ١٩٣٣].

٦٦٧٠ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ، فَقَامَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ، فَمَضَى فِي صَلاَتِهِ، فَلَمَّا قَضَى صَلاَتَهُ انْتَظَرَ النَّاسُ تَسْلِيمَهُ، فَكَبَّرَ وَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَلَّمَ. [طرفه في: ٨٢٩].

٦٦٧١ ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ عَبْدَ العَزِيزِ بْنَ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمْ صَلاَةَ الظُّهْرِ، فَزَادَ أَوْ نَقَصَ مِنْهَا ـ قَالَ مَنْصُورٌ: لاَ أَدْرِي إِبْرَاهِيمُ وَهِمَ أَمْ عَلْقَمَةُ ـ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ قَالَ: «وَمَا ذَاكَ؟». قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ قَالَ: «هَاتَانِ السَّجْدَتَانِ لِمَنْ لاَ يَدْرِي: زَادَ فِي صَلاَتِهِ أَمْ نَقَصَ، فَيَتَحَرَّى الصَّوَابَ، فَيُتِمُّ مَا بَقِيَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

[طرفه في: ٤٠١].

٦٦٧٢ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ فَقَالَ: حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «﴿لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً﴾ [الكهف: ٧٣] قَالَ: كَانَتِ الأُولَى مِنْ مُوسَى نِسْيَاناً». [طرفه في: ٧٤].

٦٦٦٨ ـ قوله: (أي عباد الله) أي يا عباد الله احذروا الذين من ورائكم يغري المسلمين على قتال من وراءهم منهم ليذيق بعضهم بأس بعض حتى اجتلدوا أي اقتتلوا فقتلوا اليمان أبا حذيفة يظنونه من المشركين ا هـ.

اكتبه مصححه

ـ قوله: ما انحجزوا أي ما انفصلوا عنه.

6673- Al'bara Ibn Azib "Allah be pleased with both" narrated that once he had a guest, so he ordered his family to slaughter the sacrificial animal before he returned from the (Id) prayer in order that their guest could take his meal. Accordingly, his family slaughtered (the animal) before the prayer. Then they mentioned that event to The Prophet "Allah's blessing and peace be upon him" who ordered Al'bara to slaughter another sacrifice. Al'bara said to The Prophet "Allah's blessing and peace be upon him": "I have a young milch she-goat which is better than two sheep for slaughtering." (The sub-narrator, Ibn Awn used to say: "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was for Al'bara in particular, or for all the Muslims in general.")

6674- Jundub "Allah be pleased with him" narrated: I was present when The Messenger of Allah "Allah's blessing and peace be upon him" performed the Id prayer and then delivered the sermon. Then he said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

[16] What about the deceptive oath?

Allah Almighty said: "And take not your oaths, to practise deception between yourself, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah, and a mighty wrath descend on you." (The Bees 94)

6675- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The greatest sins are: To associate others in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully; and to take a deceptive oath."

[17] Allah's saying: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

he further said: "And make not Allah's (name) and excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things." (The Heifer 224)

Allah said too: "Nor sell the Covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew." (Bees 95)

He further said: "Fulfill the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do." (Bees 91)

٦٦٧٣ - قال أبو عبد الله: كتب إلي محمد بن بشار: حدثنا معاذ بن معاذ: حدثنا ابن عون، عن الشعبي قال: قال البراء بن عازب، وكان عندهم ضيف لهم، فأمر أهله أن يذبحوا قبل أن يرجع ليأكل ضيفهم، فذبحوا قبل الصلاة، فذكروا ذلك للنبي ﷺ، فأمره أن يعيد الذبح، فقال: يا رسول الله، عندي عناق جذع، عناق لبن، هي خير من شاتي لحم، فكان ابن عون يقف في هذا المكان عن حديث الشعبي، ويحدث عن محمد بن سيرين بمثل هذا الحديث، ويقف في هذا المكان ويقول: لا أدري أبلغت الرخصة غيره أم لا؟ رواه أيوب، عن ابن سيرين، عن أنس، عن النبي ﷺ.

[طرفه في: ٩٥١]

٦٦٧٤ - حدثنا سليمان بن حرب: حدثنا شعبة، عن الأسود بن قيس قال: سمعت جندبا قال: شهدت النبي ﷺ صلى يوم عيد، ثم خطب ثم قال: «من ذبح فليبدل مكانها، ومن لم يكن ذبح، فليذبح باسم الله».

[طرفه في: ٩٨٥].

١٦ - باب اليمين الغموس

﴿ولا تتخذوا أيمانكم دخلا بينكم فتزل قدم بعد ثبوتها وتذوقوا السوء بما صددتم عن سبيل الله ولكم عذاب عظيم﴾ [النحل: ٩٤] دخلا: مكرا وخيانة.

٦٦٧٥ - حدثنا محمد بن مقاتل: أخبرنا النضر: أخبرنا شعبة: حدثنا فراس قال: سمعت الشعبي، عن عبد الله بن عمرو، عن النبي ﷺ قال: «الكبائر: الإشراك بالله، وعقوق الوالدين، وقتل النفس، واليمين الغموس».

١٧ - باب قول الله تعالى: ﴿إن الذين يشترون بعهد الله وأيمانهم ثمنا قليلا أولئك لا خلاق لهم في الآخرة ولا يكلمهم الله ولا ينظر إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم﴾ [آل عمران: ٧٧]

وقوله جل ذكره: ﴿ولا تجعلوا الله عرضة لأيمانكم أن تبروا وتتقوا وتصلحوا بين الناس والله سميع عليم﴾ [البقرة: ٢٢٤]. وقوله جل ذكره: ﴿ولا تشتروا بعهد الله ثمنا قليلا إن ما عند الله هو خير لكم إن كنتم تعلمون﴾ [النحل: ٩٥] ﴿وأوفوا بعهد الله إذا عاهدتم ولا تنقضوا الأيمان بعد توكيدها وقد جعلتم الله عليكم كفيلا﴾ [النحل: ٩١].

٦٦٧٣ - قوله: (عندي عناق) أي أنثى من أولاد المعز، وعناق لبن بدل منه، وقوله: جذع صفة لعناق هي التي طعنت في السنة الثانية.

- قوله: يقف في هذا المكان أي يترك تكملته.

٦٦٧٤ - قوله: (فليبدل مكانها) أي فليذبح غيرها وروي فليبدل بتخفيف الدال كما في الشارح.

6676- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah who will be angry with him." Allah revealed to confirm this: “As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty.” (Al Imran 77)

6677- Al'ash'ath Ibn Qais came and said: "What has Abu Abdur'rahman (Abdullah) been telling you?” they told him: “So-and-so, and so-and-so.” He said: “This verse was revealed concerning me. I had a well in the land of a cousin of mine. I told The Prophet "Allah's blessing and peace be upon him" who asked me either to bring witnesses (to confirm my claim) or let the defendant take an oath.” I said: “O Allah's Apostle! He will take a (false) oath immediately.” Then The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah who will be angry with him." Then Allah revealed the verse to confirm what he had said."

[18] One’s taking an oath on whatever he does not possess

6678- Abu’moosa “Allah be pleased with him” narrated: My companions sent me to The Prophet “Allah’s blessing and peace be upon him” to ask him for some mounts. He said: “By Allah! I will not provide you with any means of conveyance!" When I met him, he was angry. Later, I met him (again), and he said: “Tell your companions that Allah or The Messenger of Allah will provide you with means of transportation."

6679- Az’zuhri narrated: I heard Urwa Ibn Az’zubair, Sa’eed Ibn Al’musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A’isha, the wife of The Prophet “Allah’s blessing and peace be upon him”, the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration, according to which, Allah revealed: “Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you…” (The Light “An’nur” 11:20) When Allah gave the declaration of my Innocence, Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, said: “By Allah, I will never provide Mistah with anything because of what he said about A’isha.” But Allah later revealed: " Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.” (The Light “An’nur” 22)

After that Abu'bakr said: “Yes! By Allah! I like that Allah would forgive me.” He resumed helping (with money) Mistah whom he used to help before and said: “By Allah! I would never hold it back from him.”

٦٦٧٦ ـ حدثنا موسى بنُ إسماعيل: حَدَّثَنا أبو عَوانَةَ، عَنِ الأعْمَش، عَنْ أبي وائِل، عن عَبْد اللهِ رَضي اللهُ عَنهُ قال: قال رَسولُ اللهِ ﷺ: «مَن حَلَفَ عَلى يَمين صَبْر، يَقتطعُ بها مالَ امْرِئٍ مُسْلم، لقِيَ اللهَ وَهوَ عَلَيهِ غضبانُ». فَأنْزَلَ اللهُ تَصْديقَ ذلك: ﴿إنَّ الذينَ يَشْتَرونَ بعَهْدِ اللهِ وَأيمانِهِمْ ثَمَناً قَليلاً﴾ إلى آخِرِ الآيَةِ.

[طرفه في: ٢٣٥٦].

٦٦٧٧ ـ فَدَخَلَ الأشعثُ بنُ قَيسٍ فقالَ: ما حَدَّثَكُمْ أبو عَبْدِ الرَّحْمٰنِ؟ فَقالُوا: كَذا وَكَذا، قال: فيَّ أُنْزِلَتْ، كانَتْ لِي بِئرٌ في أرْضِ ابْنِ عَمٍّ لِي، فَأتيتُ رَسُولَ اللهِ ﷺ فقالَ: «بيِّنَتُكَ أوْ يَمِينُهُ». قُلتُ: إذاً يَحْلِفَ عَلَيها يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «مَن حَلَفَ على يَمينِ صَبْر، وَهوَ فِيها فاجِرٌ، يَقتَطِعُ بِها مالَ امْرِئٍ مُسلِمٍ، لَقِيَ اللهَ يومَ القِيامَةِ وَهوَ عَليهِ غَضْبانُ». [طرفه في: ٢٣٥٦].

١٨ ـ باب اليَمِينِ فِيما لا يَمْلِكُ، وَفِي المَعْصِيَةِ وَفِي الغَضَبِ

٦٦٧٨ ـ حدثني مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أبو أُسامَةَ، عَنْ بُرَيد، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسى قالَ: أرْسَلَني أصْحَابي إلَى النَّبيِّ ﷺ أسْألُهُ الحُمْلانَ فَقالَ: «وَاللهِ لاَ أحْمِلُكُمْ عَلى شَيءٍ» وَوافَقْتُهُ وَهْوَ غَضْبانُ، فَلَمَّا أتَيتُهُ قالَ: «انْطَلِقْ إلَى أصْحَابِكَ فَقُل: إنَّ اللهَ، أوْ: إنَّ رَسُولَ اللهِ ﷺ يَحْمِلُكُمْ».

[طرفه في: ٣١٣٣].

٦٦٧٩ ـ حدثنا عَبْدُ العَزيزِ: حَدَّثَنا إبْراهِيمُ، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ (ح). وحَدَّثَنا الحجاجُ: حَدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيرِيُّ: حَدَّثَنا يُونُسُ بْنُ يَزِيدَ الأيلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُروةَ بنَ الزُّبَيرِ، وَسَعيدَ بنَ المُسَيَّبِ، وَعَلقَمَةَ بنَ وَقَّاصٍ، وَعُبَيدَ اللهِ بنَ عَبْدِ اللهِ بنِ عُتبَةَ، عَنْ حَديثِ عائِشَةَ زَوجِ النَّبيِّ ﷺ، حِينَ قالَ لَها أهْلُ الإفْكِ ما قالُوا فَبرَّأها اللهُ مِما قالُوا، كُلٌّ حَدَّثَني طائِفَةً مِنَ الحَديثِ، فَأنْزَلَ اللهُ: ﴿إنَّ الَّذينَ جاؤُوا بالإفْكِ﴾ [النور: ١١] العَشْرَ الآياتِ كُلَّها في بَراءَتي، فَقالَ أبو بَكْرٍ الصِّدِّيقُ، وَكانَ يُنْفِقُ عَلى مِسْطَحٍ لِقَرابَتِهِ مِنْهُ: واللهِ لا أُنْفِقُ عَلى مِسْطَحٍ شَيئاً أبَداً، بَعْدَ الَّذي قالَ لِعائِشَةَ. فَأنْزَلَ اللهُ: ﴿وَلاَ يأتَلِ أُولُوا الفَضْلِ مِنكُمْ والسَّعَةِ أنْ يُؤتُوا أُولِي القُرْبَى﴾ [النور: ٢٢] الآيَةَ. قالَ أبو بَكْرٍ: بَلَى واللهِ إنِّي لأُحِبُّ أنْ يَغْفِرَ اللهُ لِي، فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ الَّتي كانَ يُنْفِقُ عَلَيهِ، وَقالَ: وَاللهِ لاَ أنْزِعُها عَنْهُ أبَداً. [طرفه في: ٢٥٩٣].

٦٦٧٦ ـ قوله: (يمين صبر) بإضافة يمين لصبر وبتنوين يمين والصبر الحبس، والمراد إلزام الحاكم بها كما في الشارح.

٦٦٧٧ ـ قوله: (إذا يحلف) فيه الرفع والنصب انظر الشارح.

٦٦٧٨ ـ قوله: الحملان ما يحمل عليه من الدوّاب في الهبة خاصة، قاله العينيّ.

6680- Zahdam narrated: We were with Abu'moosa who said: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites. (It seemed that) we came to him when he was in an angry mood. We asked him to provide us with means of transportation. He took an oath not to provide us with any means of conveyance. Later he said: "by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

[19] If one took an oath not to speak today, and then he prayed, recited (The Qur'an), glorified, praised, magnified Allah, or said: "There is no God but Allah", then he would be considered as being on his intention

6681- Sa'eed Ibn Al'musaiyyab narrated from his father "Allah be pleased with him": When the time of the death of Abu'talib approached, Allah's Apostle "Allah's blessing and peace be upon him" came and said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah."

6682- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There are two words, though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's balance, and so much dearer to The Most Gracious (Allah). They are: "Glory be to Allah with whose praise (I celebrate Him)! Glory be to Allah, the great"."

6683- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said a statement, and I said another. The Prophet "Allah's blessing and peace be upon him" said: "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said: "Anyone who dies worshipping none but Allah will definitely enter Paradise."

[20] What about he, who took an oath not to visit his wife for a month; and the month was twenty-nine days?

6684- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to visit his wives for a month. At the same time, his foot was sprained. He stayed in an upper room of his. Twenty-nine days later, he came down (and went to them). When they said: "O Messenger of Allah! You took an oath (not to enter upon your wives) for a month", he said: "The month might be (sometimes) twenty-nine days."

٦٦٨٠ ـ حدّثنا أَبو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنِ القَاسِمِ، عَنْ زَهْدَم قال: كُنَّا عِنْدَ أبي موسى الأشعري قال: أَتيتُ رسولَ اللّه ﷺ في نَفَرٍ مِنَ الأَشْعَرِيِّين، فَوافَقْتُهُ وهو غضبانُ، فاستحملناهُ، فحلفَ أن لا يحملنا، ثم قال: «واللّهِ، إن شاءَ اللّهُ، لا أحلفُ على يمينٍ، فأَرَى غيرَها خيراً منها، إلا أتيتُ الّذي هوَ خيرٌ، وتحلّلتُها». [طرفه في: ٣١٣٣].

١٩ ـ بابٌ إذا قال: واللّه لا أتكلّمُ اليومَ، فصلّى، أو قرأ، أو سبّح، أو كبّر، أو حمد، أو هلّل، فهو على نيّته

وقال النبيُّ ﷺ: «أفضلُ الكلامِ أربعٌ: سُبْحانَ اللّهِ، والحمدُ لله، ولا إله إلا اللّهُ، واللّهُ أكبرُ». قال أبو سُفيانَ: كَتَبَ النّبيُّ ﷺ إلى هِرَقلَ: ﴿تعالَوْا إلى كلمةٍ سَواءٍ بَيننا وبينَكُمْ﴾، [آل عمران: ٦٤] وقالَ مُجاهِدٌ: ﴿كلمةَ التَّقْوى﴾ [الفتح: ٢٦]: لا إلهَ إلا اللّهُ.

٦٦٨١ ـ حدّثنا أبو اليمانِ: أخبرنا شُعَيبٌ، عنِ الزُّهْرِيِّ قال: أخبرني سعيدُ بنُ المُسَيَّبِ، عَنْ أَبيهِ قالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الوَفاةُ، جاءَهُ رَسُولُ اللّهِ ﷺ فَقالَ: «قُل: لا إلهَ إلا اللّهُ، كَلِمةً أُحاجُ لكَ بها عندَ اللّهِ». [طرفه في: ١٣٦٠].

٦٦٨٢ ـ حدّثنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ: حَدَّثَنَا عُمارَةُ بْنُ القَعْقَاعِ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «كَلِمَتانِ خَفيفَتانِ عَلَى اللِّسانِ، ثَقيلَتانِ في المِيزانِ، حَبِيبَتانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللّهِ وَبِحَمْدِهِ، سُبْحَانَ اللّهِ العَظِيمِ».

[طرفه في: ٦٤٠٦].

٦٦٨٣ ـ حدّثنا موسى بنُ إسماعيلَ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عبدِ اللّهِ رضي اللّهُ عنهُ قال: قال رسولُ اللّهِ ﷺ كلمةً وقلتُ أُخرى: «مَن ماتَ يجعلُ للّهِ نِدّاً أُدْخِلَ النّارَ». وَقُلتُ أخرى: مَنْ ماتَ لا يَجْعَلُ للّهِ نِدّاً أُدخِلَ الجنَّةَ. [طرفه في: ١٢٣٨].

٢٠ ـ باب مَنْ حَلفَ أنْ لا يَدْخُلَ على أَهْلِهِ شهْراً، وكانَ الشَّهْرُ تسْعاً وعشرين

٦٦٨٤ ـ حدّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللّهِ: حَدَّثَنَا سُلَيمانُ بْنُ بِلالٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: آلى رَسُولُ اللّهِ ﷺ مِنْ نِسائِهِ، وكانَتِ انفكّتْ رِجْلُهُ، فَأَقامَ في مَشْرُبَةٍ تِسْعاً وعِشْرِينَ لَيلَةً ثُمَّ نَزَلَ، فَقالُوا: يَا رَسُولَ اللّهِ، آلَيتَ شَهْراً؟ فَقالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وَعِشْرِينَ».

[طرفه في: ٣٧٨].

باب ١٩ ـ قوله (فهو على نيته) أي فإن قصد التعميم حنث وإلا فلا اهـ.

٦٦٨١ ـ قوله: كلمة بالنصب من موضع لا إله إلا الله ويجوز الرفع بتقدير هو اهـ. شارح.

٦٦٨٣ ـ قوله: (عبد الله) يعني ابن مسعود.

٦٦٨٤ ـ قوله: (في مشربة) أي في غرفة.

ـ الأيلاء هنا اليمين وليس بالمعنى الفقهي.

[21] When one takes an oath not to drink wine, and drank something, which is not of alcoholic drinks

6685- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu'osaid As'sa'idi invited The Messenger of Allah "Allah's blessing and peace be upon him" to his wedding party. His wife who was the bride, served them on that day. Do you know what drink she presented to Allah's Apostle? She had soaked some dates for him in a stone pot (containing water) overnight, whose infusion she gave him in the next morning.

6686- Ibn Abbas narrated from Sawda "Allah be pleased with them": One of our sheep died whose skin we tanned and kept on infusing dates in it till it was a worn out water skin.

[22] When one takes an oath not to eat something in addition to bread, and then ate dates or other things of those eaten in addition to bread

6687- A'isha "Allah be pleased with her" narrated: "The family of Mohammad did not eat to their satisfaction wheat bread with meat soup for three successive days till he met Allah."

6688- Anas "Allah be pleased with him" narrated: Abu'talha said to Ommu'sulaim: "I have noticed that the voice of The Messenger of Allah "Allah's blessing and peace be upon him" was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah "Allah's blessing and peace be upon him" in the Mosque sitting with some people. When I stood there, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Has Abu'talha sent you?" I said: "Yes." He asked: "With some food?" I said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" then said to the men around him: "Get up!" He set out (accompanied by them); and I went ahead of them till I reached Abu'talha and informed him (of The Prophet's visit). Abu'talha said: "O Ommu'sulaim! The Messenger of Allah "Allah's blessing and peace be upon him" is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu'talha went out to receive Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Abu'talha. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ommu'sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah "Allah's blessing and peace be upon

٢١ ـ بابٌ إنْ حَلَفَ أنْ لا يَشْرَبَ نبيذاً، فَشَرِبَ طِلاءً أوْ سَكَراً أوْ عَصِيراً

لَمْ يَحْنَثْ في قَوْلِ بَعْضِ النّاسِ وَلَيْسَتْ هذِهِ بِأَنْبِذَةٍ عِنْدَهُ.

٦٦٨٥ ـ حدثني عليٌّ: سمعَ عبدَ العزيزِ بنَ أبي حازم: أخبرني أبي، عن سَهلِ بنِ سعدٍ: أنَّ أبا أُسَيدٍ صاحبَ النّبيِّ ﷺ أعرسَ، فدعا النّبيَّ ﷺ لِعُرسِهِ، فكانَتِ العَروسُ خادمَهم، فقال سَهلٌ للقوم: هل تدرونَ ما سَقَتْهُ؟ قال: أنقعَتْ لهُ تمراً في تَورٍ، مِنَ اللّيلِ حتى أصبحَ عليهِ، فسقَتْهُ إيّاهُ.

[طرفه في: ٥١٧٦]

٦٦٨٦ ـ حدثنا مُحمدُ بنُ مُقاتلٍ: أخبرَنا عبدُ اللهِ: أخبرَنا إسماعيلُ بنُ أبي خالدٍ، عنِ الشَّعْبيِّ، عن عِكرِمَةَ، عنِ ابنِ عبّاسٍ رضيَ اللهُ عنهُما، عن سَوْدَةَ زَوجِ النّبيِّ ﷺ قالت: ماتتْ لنا شاةٌ، فدبغنا مَسْكَها، ثمَّ ما زِلنا ننبِذُ فيهِ حتى صارَت شَنّاً.

٢٢ ـ بابٌ إذا حَلَفَ أنْ لا يَأْتَدِمَ، فَأَكَلَ تَمْراً بِخُبْزٍ، وَما يَكُونُ مِنَ الأُدْمِ

٦٦٨٧ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمنِ بْنِ عابسٍ، عَنْ أبيهِ، عَنْ عائشةَ رضيَ اللهُ عنها قالت: ما شبعَ آلُ مُحمدٍ ﷺ مِن خبزِ بُرٍّ مأدومٍ ثلاثةَ أيامٍ، حتّى لَحِقَ باللّهِ. وَقالَ ابنُ كثيرٍ: أخبرَنا سُفيانُ: حَدَّثَنا عَبْدُ الرَّحْمنِ، عَنْ أبيهِ: أنّهُ قالَ لعائشةَ: بهذا. [طرفه في: ٥٤٢٣].

٦٦٨٨ ـ حدثنا قُتَيبةُ، عَنْ مالِكٍ، عَنْ إسحاقَ بنِ عبدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سمعَ أنسَ بنَ مالكٍ قال: قال أبو طلحةَ لأمِّ سُليمٍ: لقدْ سَمِعْتُ صوتَ رَسولِ اللهِ ﷺ ضعيفاً، أَعرِفُ فيهِ الجُوعَ، فَهَلْ عِندَكِ مِنْ شيءٍ؟ فَقالَتْ: نَعَمْ، فَأَخْرَجَتْ أقراصاً مِنْ شعيرٍ، ثُمَّ أخذَتْ خِماراً لَها، فَلَفَّتِ الخُبزَ بِبَعْضِهِ، ثُمَّ أرْسَلَتْني إلى رَسولِ اللهِ ﷺ، فَذَهَبْتُ فَوَجَدْتُ رَسولَ اللهِ ﷺ في المَسْجِدِ ومَعَهُ النّاسُ، فَقُمْتُ عَلَيهِمْ، فقالَ رَسولُ اللهِ ﷺ: «أرسَلَكَ أبو طلحةَ؟». فقلتُ: نعم، فقالَ رسولُ اللهِ ﷺ: لِمَنْ معهُ «قوموا». فانطَلَقوا وانطلقتُ بينَ أيديهِمْ، حتّى جِئْتُ أبا طلحةَ فأخبَرْتُه، فقالَ أبو طلحةَ: يا أمَّ سُليمٍ، قد جاءَ رَسولُ اللهِ ﷺ، وليسَ عندَنا منَ الطّعامِ ما نُطعِمُهُمْ، فقالَتْ: اللهُ ورسولُهُ أعلَمُ، فانطلقَ أبو طلحةَ حتّى لقيَ رَسولَ اللهِ ﷺ، فأقبَلَ رَسولُ اللهِ ﷺ وأبو طلحةَ حتّى دَخَلا، فقالَ رَسولُ اللهِ ﷺ: «هلُمّي

٦٦٨٥ ـ (التور) إناء معروف والجمع أتوار مثل طور وأطوار.

٦٦٨٦ ـ (المسك) الجلد والجمع مسوك مثل فلس وفلوس (والشنّ) الجلد البالي كما في المصباح وفسر في الشرح بالقربة الخلقة اهـ. مصححه.

باب ٢٢ ـ وما يكون من الأدم نخ.

٦٦٨٨ ـ قوله: (وليس) وفي بعض النسخ زيادة والناس قبله اهـ.

ـ قوله: (وأبو طلحة) سقط لفظ معه في عدة نسخ من المتن مع وجوه في ضمن الشرح اهـ. مصحح.

him" ordered to be broken into pieces. Ommu'sulaim poured on them some butter from an oilskin. Then The Messenger of Allah "Allah's blessing and peace be upon him" recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten persons come." They were admitted, ate their fill and went out. Indeed, all of them ate their fill; and they were seventy or eighty men.

[23] One's intention when taking an oath for something

6689- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(The rewards of) a man's deeds are considered by his intentions. In this way, one has only what he intended. So, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger, and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for."

[24] When one gives his property as a gift in fulfillment of his vow or repentance

6690- Abdullah Ibn Ka'b Ibn Malik, who was, from amongst Ka'b's sons, his guide when he lost his sight, narrated that he had heard Ka'b Ibn Malik telling the story of the three who were not able to accompany The Messenger of Allah "Allah's blessing and peace be upon him" in The Holly Battle of Tabuk. He said in the end of the story: I said: "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for the sake of Allah and His Apostle." He said: "It is better for you to keep some of the property for yourself."

[25] When one (takes an oath and) forbids himself (some kinds of) food

in this issue Allah Almighty said: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom." (The Prohibition 1:2)

he further said: "O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (The Repast 87)

6691- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir."

يا أُمَّ سُلَيمٍ ما عِنْدَكِ». فأتَتْ بِذلكَ الخُبْزِ، قالَ: فأمَرَ رَسُولُ اللّهِ ﷺ بذلكَ الخُبْزِ فَفُتَّ، وعصَرَتْ أُمُّ سليمٍ عكَّةً لها فأدَمَتْه، ثُمَّ قالَ فيه رَسولُ اللهِ ﷺ ما شاءَ اللّهُ أنْ يقولَ، ثُمَّ قالَ: «ائذَنْ لِعَشَرَةٍ». فأذِنَ لَهُم فأكَلُوا حتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائذَنْ لِعَشَرَةٍ». فأذِنَ لَهُمْ، فأكلَ القومُ كلُّهُمْ وشَبِعُوا، والقَومُ سبعُونَ أوْ ثَمَانُونَ رجُلاً.

[طرفه في: ٤٢٢].

٢٣ ـ بابُ النِّيَّةِ في الأَيْمَانِ

٦٦٨٩ ـ حدثنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا عَبْدُ الوَهَّابِ قالَ: سمعتُ يَحيى بنَ سعيدٍ يَقُولُ: أخْبَرَني مُحَمَّدُ بنُ إبْراهِيمَ أنَّهُ سَمِعَ عَلقَمَةَ بنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الخَطابِ رَضِيَ اللّهُ عَنهُ يَقولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «إنَّما الأعمالُ بالنِّيَّةِ، وإنَّما لامْرِىءٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إلَى اللّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إلَى اللّهِ وَرَسُولِهِ، وَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصِيبُها، أوِ امْرَأةٍ يَتَزَوَّجُها، فَهِجْرَتُهُ إلى ما هاجَرَ إلَيهِ».

[طرفه في: ١].

٢٤ ـ بابٌ إذا أَهْدَى مالَهُ عَلَى وَجْهِ النَّذْرِ وَالتَّوْبَةِ

٦٦٩٠ ـ حدثنا أحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أخبرني عَبْدُ الرَّحمنِ بنُ عبدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ، وكانَ قائِدَ كعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ في حَدِيثِه: ﴿وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا﴾ [التوبة: ١١٨] فَقالَ في آخِرِ حَديثِه: إنَّ مِنْ تَوْبَتِي أنِّي أنْخَلِعُ مِنْ مالي صَدَقَةً إلى اللّهِ وَرَسُولِه، فَقالَ النَّبيُّ ﷺ: «أمسِكْ عَلَيكَ بَعْضَ مالِكَ، فَهُوَ خَيرٌ لَكَ». [طرفه في: ٢٧٥٧].

٢٥ ـ بابٌ إذا حَرَّمَ طَعَامَهُ

وقَوْلُه تعالَى: ﴿يا أيها النَّبِيُّ لِمَ تُحَرِّمُ ما أحَلَّ اللّهُ لَكَ تَبْتَغي مَرْضَاةَ أزْوَاجِكَ واللّهُ غَفُورٌ رَحيمٌ ۞ قَدْ فَرَضَ اللّهُ لَكُمْ تَحِلَّةَ أيمَانِكُمْ﴾ [التحريم: ١ ـ ٢]. وَقَوْلُهُ: ﴿لا تُحَرِّمُوا طَيِّبَاتِ ما أحَلَّ اللّهُ لَكُمْ﴾ [المائدة: ٨٧]

٦٦٩١ ـ حدثنا الحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الحَجَّاجُ، عَنِ ابنِ جُرَيجٍ قالَ: زَعَمَ عَطاءٌ: أنَّه سَمِعَ عُبَيدَ بنَ عُمَيرٍ يَقُولُ: سَمِعْتُ عائِشَةَ: تَزْعُمُ أنَّ النَّبيَّ ﷺ كانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلاً، فَتَوَاصَيْتُ أنَا وَحَفْصَةُ: أنَّ أيَّتَنَا دَخَلَ عَلَيهَا النَّبيُّ ﷺ فلتَقُلْ:

ـ العكة إناء السمن.

٦٦٩١ ـ قوله. (الحجاج بن محمد) سقط ابن محمد عن بعض نسخ المتن مع وجوده في الشرح بعلامة المتن اهـ. مصحح.

ـ قوله: (أنّ أيتنا) ولأبي ذرّ أن بتخفيف النون أيتنا بالرفع (شارح).

Indeed, he entered upon one of them, and she did so. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I will not take it again." So, Allah Almighty revealed: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (The Prohibition 1) Allah also revealed concerning A'isha and Hafsa: "If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (The Prohibition 4) and: "When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things)" (The Prohibition 3) concerning The Prophet's saying: "I drank honey." The Prophet "Allah's blessing and peace be upon him" resumed: "I shall never take it again. I have taken an oath as to that, and you should tell none about it."

[26] Fulfilling one's vow

6692- Ibn Omar "Allah be pleased with both" said: Haven't they been forbidden vowing? The Prophet "Allah's blessing and peace be upon him" said: "In fact, vowing causes nothing to happen earlier or later than its due time, but it causes a miser to spend his property."

6693- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade vowing and said: "In fact, vowing prevents nothing, but it causes a miser to spend his property."

6694- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" reported (from Allah): "Vowing brings to the son of Adam nothing I have not already written in his fate. But vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth."

[27] The sin of he, who does not fulfill his vow

6695- Imran Ibn Husain "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "The best people are those living in my generation, followed by those coming after them, and then those coming after (the second generation)." Imran said: I do not know whether The Prophet "Allah's blessing and peace be upon him" mentioned two or three generations after his generation. The Prophet "Allah's blessing and peace be upon him" added: "There will be some people after you, who will vow but will not fulfill their vows, be dishonest and will not be trustworthy, give witness without being asked to give witness, and fatness will be prevalent among them."

إنّي أجد مِنكَ رِيحَ مَغافِيرَ، أكلتَ مَغافِيرَ؟ فدَخَلَ عَلى إحْداهُما فقالَتْ ذلِكَ لَهُ، فقالَ: «لا، بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، ولَنْ أعُودَ لَهُ». فنَزَلَتْ: ﴿يا أيُّها النَّبِيُّ لِمَ تُحَرِّمُ ما أحلَّ اللهُ لكَ﴾ [التحريم: ١] ﴿إنْ تَتُوبا إلى اللهِ﴾ [التحريم: ٤] لِعائِشَةَ وحَفْصَةَ، ﴿وإذْ أسَرَّ النَّبِيُّ إلَى بَعْضِ أزْواجِهِ حَدِيثاً﴾ [التحريم: ٣]. لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً». وَقالَ لِي إبْراهِيمُ ابْنُ مُوسى، عَنْ هِشامٍ: «ولَنْ أعُودَ لَهُ، وقَدْ حَلَفْتُ، فلا تُخْبِرِي بِذَلِكَ أحَداً».

[طرفه في: ٤٩١٢].

٢٦ ـ باب الوَفاءِ بالنَّذْرِ

وَقَوْلِهِ: ﴿يُوفُونَ بِالنَّذْرِ﴾ [الإنسان: ٧].

٦٦٩٢ ـ حدثنا يَحْيى بْنُ صالِحٍ: حَدَّثَنا فُلَيْحُ بْنُ سُلَيمانَ: حَدَّثَنا سَعِيدُ بْنُ الحارِثِ: أنَّهُ سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنهُما يَقولُ: أوَلَمْ يُنْهَوْا عنِ النَّذْرِ؟ إنَّ النَّبِيَّ ﷺ قالَ: «إنَّ النَّذْرَ لا يُقَدِّمُ شَيْئاً وَلا يُؤَخِّرُ، وإنَّما يُسْتَخْرَجُ بالنَّذْرِ مِنَ البَخِيلِ».

[طرفه في: ٦٦٠٨].

٦٦٩٣ ـ حدثنا خَلَّادُ بْنُ يَحْيى: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ: أخْبَرَنا عَبْدُ اللهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: نَهى النَّبِيُّ ﷺ عَنِ النَّذْرِ وقالَ: «إنَّهُ لا يَرُدُّ شَيْئاً وَلكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ البَخِيلِ». [طرفه في: ٦٦٠٨].

٦٦٩٤ ـ حدثنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حَدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبِي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَأْتِي ابنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قُدِّرَ لَهُ، وَلكِنْ يُلْقِيهِ النَّذْرُ إلَى القَدَرِ قَدْ قُدِّرَ لَهُ، فيَسْتَخْرِجُ اللهُ بِهِ مِنَ البَخِيلِ، فَيُؤْتِي عَلَيهِ ما لَمْ يَكُنْ يُؤْتِي عَلَيهِ مِنْ قَبْلُ».

[طرفه في: ٦٦٠٩].

٢٧ ـ باب إثْمِ مَنْ لا يَفِي بالنَّذْرِ

٦٦٩٥ ـ حدثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ شُعْبَةَ قالَ: حَدَّثَنِي أبُو جَمْرَةَ: حَدَّثَنا زَهْدَمُ بْنُ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرانَ بْنَ حُصَيْنٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ قالَ عِمْرانُ: لا أدْرِي: ذَكَرَ ثِنْتَيْنِ أوْ ثَلاثاً بَعْدَ قَرْنِهِ ـ ثُمَّ يَجِيءُ قَوْمٌ، يَنْذِرُونَ وَلا يَفُونَ، وَيَخُونُونَ ولا يُؤْتَمَنُونَ، وَيَشْهَدُونَ وَلا يُسْتَشْهَدُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

[طرفه في: ٢٦٥١].

= ـ (المغافير) صمغ العرفط.

٦٦٩٤ ـ قوله: فيؤتي أي فيعطي.

[28] One's vowing should abide by his obedience to Allah

Allah Almighty said: "And whatever ye spend in Charity or devotion, be sure Allah knows it all. But the wrongdoers have no helpers." (The Heifer 270)

6696- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

[29] What about he, who took an oath, or vowed not to speak to somebody during the Pre-Islamic time of ignorance, and then he embraced Islam?

6697- Ibn Omar "Allah be pleased with both" narrated that Omar Ibn Al'khattab had said to The Prophet "Allah's blessing and peace be upon him": "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in the Sacred Mosque." The Prophet "Allah's blessing and peace be upon him" said to him: "Fulfill your vow."

[30] When one dies before fulfilling his vow

6698- Ibn Abbas "Allah be pleased with both" told that Sa'd Ibn Obada Al'ansari consulted The Prophet "Allah's blessing and peace be upon him" about a vow that had been made by his mother who died before fulfilling it. The Prophet "Allah's blessing and peace be upon him" gave his verdict that he should fulfill it on her behalf. This became the tradition afterwards.

6699- Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My sister had vowed to perform Hajj but she died before performing it. May I perform Hajj on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Had there been a debt on her, would you have paid it?" he replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "So, pay Allah's debt (and perform Hajj on her behalf) as He has more right for it to be paid."

[31] When one vows what he never possesses, or what leads to disobedience

6700- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

٢٨ ـ بابُ النَّذْرِ في الطَّاعَةِ

﴿وما أنفقتُم مِن نفقةٍ أو نذرتُم مِن نذرٍ فإنَّ اللّه يَعلَمُهُ وما لِلظَّالِمِينَ مِن أنصارٍ﴾ [البقرة: ٢٧٠].

٦٦٩٦ ـ حدثنا أبو نُعَيم: حَدَّثَنَا مالكٌ، عَنْ طَلحَةَ بنِ عَبْدِ المَلكِ، عَنِ القَاسِمِ، عَنْ عائشَةَ رَضِيَ اللّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ نَذَرَ أَنْ يُطيعَ اللّهَ فَلْيُطعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلا يَعْصِهِ».

[الحديث ٦٦٩٦ ـ طرفه في: ٦٧٠٠].

٢٩ ـ بابٌ إذا نَذَرَ، أَوْ حَلَفَ: أَنْ لا يُكَلِّمَ إِنْسَاناً في الجاهِلِيَّةِ، ثُمَّ أَسْلَمَ

٦٦٩٧ ـ حدثنا مُحَمَّدُ بنُ مُقاتِلٍ أَبو الحَسَنِ: أَخبرَنا عَبْدُ اللّهِ: أَخبرَنا عُبَيدُ اللّهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ عُمَرَ قالَ: يا رَسُولَ اللّهِ، إِنِّي نَذَرْتُ في الجاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيلَةً في المَسْجِدِ الحَرَامِ؟ قالَ: «أَوْفِ بِنَذْرِكَ».

[طرفه في: ٢٠٣٢].

٣٠ ـ بابُ مَنْ ماتَ وَعَلَيهِ نَذْرٌ

وَأَمَرَ ابنُ عُمَرَ امْرَأَةً، جَعَلَتْ أُمُّهَا عَلَى نَفسِهَا صَلاةً بِقُبَاءٍ، فَقالَ: صَلِّي عَنْهَا. وَقالَ ابْنُ عَبَّاسٍ نَحْوَهُ.

٦٦٩٨ ـ حدثنا أَبو اليَمانِ: أَخبرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُبَيدُ اللّهِ بنُ عَبدِ اللّهِ: أَنَّ عَبْدَ اللّهِ بنَ عَبَّاسٍ أَخبَرَهُ: أَنَّ سَعْدَ بنَ عُبَادَةَ الأَنْصارِيَّ اسْتَفتَى النَّبِيَّ ﷺ في نَذْرٍ كانَ عَلَى أُمِّهِ، فَتُوُفِّيَتْ قَبلَ أَنْ تَقْضِيَهُ، فَأَفتاهُ أَنْ يَقْضِيَهُ عَنْهَا، فَكَانَتْ سُنَّةً بَعْدُ.

[طرفه في: ٢٧٦١]

٦٦٩٩ ـ حدثنا آدَمُ: حدثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ، عَنِ ابْنِ عَباسٍ رَضِيَ اللّهُ عَنهُما قالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقالَ لَهُ: إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ، وَإِنَّهَا ماتَتْ، فَقالَ النَّبِيُّ ﷺ: «لَوْ كانَ عَلَيها دَيْنٌ أَكُنْتَ قاضِيَهُ؟». قالَ: نَعَمْ، قالَ: «فَاقْضِ اللّهَ، فَهْوَ أَحَقُّ بِالقَضَاءِ». [طرفه في: ١٨٥٢].

٣١ ـ بابُ النَّذْرِ فيما لا يَمْلِكُ وَفي مَعْصِيَةٍ

٦٧٠٠ ـ حدثنا أَبُو عاصِمٍ، عَنْ مالِكٍ، عَنْ طَلحَةَ بنِ عَبْدِ المَلِكِ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: قالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطيعَ اللّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلا يَعْصِهِ» [طرفه في: ٦٦٩٦].

٦٧٠١ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ حُمَيدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ اللّهَ لَغَنِيٌّ عَنْ تَعْذِيبِ هذا نَفْسَهُ». وَرَآهُ يَمْشِي بَينَ ابْنَيهِ. وَقالَ الفَزارِيُّ، عَنْ حُمَيدٍ:

6701- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" saw an old man walking, supported by his two sons, (about whom he asked. The people informed him that he had vowed to go to Ka'ba on foot). He said: "Allah is not in need of this old man's torturing himself." (He ordered him to ride).

6702- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" saw a person circumambulating Ka'ba, tied with a rope or string or something like that, (with another person holding him). The Prophet "Allah's blessing and peace be upon him" cut it.

6703- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him", while circumambulating Ka'ba, saw a person leading another with a hair-rope nose-ring in his nose, which The Prophet "Allah's blessing and peace be upon him" cut. He ordered him to lead him by the hand.

6704- Ibn Abbas "Allah be pleased with both" reported: While The Prophet "Allah's blessing and peace be upon him" was delivering a sermon, he saw a man standing, about whom he asked. They (the people) said: "It is Abu'isra'il who has vowed that he will stand and never sit down, never come under a shadow, never speak to anybody, and will fast." The Prophet "Allah's blessing and peace be upon him" said: "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

[32] What about he, who vowed to fast some days one of which happened to be a day of Breaking Fast Feast, or Sacrifice Feast?

6705- Ibn Omar "Allah be pleased with both" was reported to have been asked about a man who had vowed to fast all the days of his life; then the day of (Slaughtering) Sacrifice, or Breaking Fast Festival came. Abdullah Ibn Omar said: "You have indeed a good example in Allah's Apostle. He never fasted on the day of (Slaughtering) Sacrifice, or Breaking Fast festival; and we never intend fasting on these two days."

6706- Zaid Ibn Jubair narrated: I was with Ibn Omar when a man asked him: "I vowed to fast every Tuesday or Wednesday, as long as I live; and that day happened to be a day of Slaughtering (Sacrifice)." Ibn Omar said: "Allah orders vows to be fulfilled, and we have been forbidden to fast on this day." The man repeated the question, and Ibn Omar repeated the same answer with no more.

حَدَّثني ثَابِتٌ، عَنْ أَنَسٍ. [طرفه في: ١٨٦٥].

٦٧٠٢ ـ حدثنا أبو عاصِم، عَنِ ابْنِ جُرَيج، عَنْ سُلَيمانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَطُوفُ بِالكَعْبَةِ بِزِمامٍ أَوْ غَيرِه فَقَطَعَهُ.

[طرفه في: ١٦٢٠].

٦٧٠٣ ـ حدثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي سُلَيمانُ الأَحْوَلُ: أَنَّ طَاوُساً أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالكَعْبَةِ بِإِنْسانٍ يَقُودُ إِنْساناً بِخِزَامَةٍ في أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ أَمَرَه أَنْ يَقُودَهُ بِيَدِهِ. [طرفه في: ١٦٢٠].

٦٧٠٤ ـ حدثنا مُوسى بْنُ إِسْماعيل: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: بَينَا النَّبِيُّ ﷺ يَخْطُبُ، إِذَا هُوَ بِرَجُلٍ قائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ، نَذَرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ، وَلاَ يَسْتَظِلَّ، وَلاَ يَتَكَلَّمَ، وَيَصُومَ. فَقَالَ النَّبِيُّ ﷺ: «مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ». قالَ عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ.

٣٢ ـ باب مَنْ نَذَرَ أَنْ يَصُومَ أَيَّاماً، فَوَافَقَ النَّحْرَ أَوِ الفِطْرَ

٦٧٠٥ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنا فُضَيلُ بْنُ سُلَيمانَ: حَدَّثَنا مُوسى ابْنُ عُقْبَةَ: حَدَّثَنا حَكِيمُ بْنُ أَبِي حُرَّةَ الأَسْلَمِيُّ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ لا يَأْتِيَ عَلَيهِ يَوْمٌ إِلاَّ صَامَ، فَوَافَقَ يَوْمَ أَضْحى أَوْ فِطْرٍ، فَقالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] لَمْ يَكُنْ يَصُومُ يَوْمَ الأَضْحى وَالفِطْرِ، وَلا يَرَى صِيَامَهُمَا.

[طرفه في: ١٩٩٤].

٦٧٠٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ، عَنْ يُونُسَ، عَنْ زِيادِ بْنِ جُبَيرٍ قالَ: كُنْتُ مَعَ ابْنِ عُمَرَ، فَسَأَلَهُ رَجُلٌ، فَقالَ: نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمٍ ثَلاَثَاءَ أَوْ أَرْبِعَاءَ ما عِشْتُ، فَوَافَقْتُ هذا اليَوْمَ يَوْمَ النَّحْرِ، فَقالَ: أَمَرَ اللَّهُ بِوَفاءِ النَّذْرِ، وَنُهِينَا أَنْ نَصُومَ يَوْمَ النَّحْرِ، فَأَعَادَ عَلَيهِ، فَقالَ مِثْلَهُ، لاَ يَزِيدُ عَلَيهِ.

[طرفه في: ١٩٩٤].

٣٣ ـ باب هَل يَدْخُلُ فِي الأَيمَانِ وَالنُّذُورِ الأَرْضُ وَالغَنَمُ وَالزُّرُوعُ وَالأَمْتِعَةُ

وَقالَ ابْنُ عُمَرَ: قالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مالاً قَطُّ أَنْفَسَ مِنْهُ؟ قالَ:

٦٧٠٣ ـ (الخزامة): حلقة من شعر أو وبر تجعل في الحاجز الذي بين منخري البعير يشدّ بها الزمام ليسهل القياد إذا كان صعباً (عيني).

باب ٣٣ ـ قوله: (حبست) بالتخفيف وفي اليونينية بالتشديد أي وقفت ا هـ. شارح.

[33] Are the land, sheep, agricultural products, and luggage implied in one's vows and oaths?

6707- Abu'huraira "Allah be pleased with him" narrated: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with The Messenger of Allah "Allah's blessing and peace be upon him" to the valley of Al'qura. A slave of The Messenger of Allah "Allah's blessing and peace be upon him" called Mid'am, who had been presented to him by one of Banu Ad'dibbab, While dismounting the saddle of The Messenger of Allah "Allah's blessing and peace be upon him", was hit by an arrow the thrower of which was unknown. The people said: "Congratulations to him for the martyrdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by He, in Whose Hand my soul is, the sheet (of cloth) which he had taken (unlawfully) on the day of Khaibar from the booty before its distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to The Prophet "Allah's blessing and peace be upon him" and said: "These are things I took (unlawfully)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a strap, or these are two straps of Fire."

«إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بها». وَقالَ أَبُو طَلحَةَ لِلنَّبِيِّ ﷺ: أَحَبُّ أَمْوالِي إِلَيَّ بيرُحاء لِحَائِطٍ لَهُ، مُسْتَقْبِلَة٢ المَسْجِد

٦٧٠٧ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالكٌ، عَنْ ثَوْرِ بْنِ زَيدٍ الدِّيلِيِّ، عَنْ أَبي الغيث، مولى ابن مُطيع، عَنْ أبي هريرة قال: خرجنا مع رسول الله ﷺ يوم خيبر، فلم نغنم ذهباً وَلا فِضَّةً، إِلاّ الأَمْوالَ وَالثِّيابَ وَالمَتاعَ، فَأَهْدى رَجُلٌ مِنْ بَني الضُّبَيبِ، يُقالُ لَهُ رِفاعَةُ بْنُ زَيدٍ، لِرَسولِ اللّهِ ﷺ غُلاماً، يُقالُ لَهُ مِدْعَمٌ، فَوَجَّهَ رَسُولُ اللّهِ ﷺ إِلى وادِي القُرى، حتى إِذا كانَ بِوادِي القُرى، بَيْنَما مِدْعَمٌ يَحُطُّ رَحْلاً لِرَسُولِ اللّهِ ﷺ إِذا سَهْمٌ عائِرٌ فَقَتَلَهُ، فَقالَ النّاسُ: هَنيئاً لَهُ الجَنَّةُ، فَقالَ رَسُولُ اللّهِ ﷺ: «كَلاّ، وَالَّذي نَفْسِي بِيَدِهِ، إِنَّ الشَّمْلَةَ التي أَخَذَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ، لَمْ تُصِبْها المَقاسِمُ، لَتَشْتَعِلُ عَلَيْهِ نَاراً». فَلَمَّا سَمِعَ ذلكَ النَّاسُ جاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ إِلى النَّبِيِّ ﷺ، فَقالَ: «شِرَاكٌ مِنْ نَارٍ، أَوْ: شِرَاكانِ مِنْ نَارٍ»

[طرفه في: ٤٢٣٤].

٦٧٠٧ ـ قوله: عاثر أي لا يدرى راميه اهـ. شارح.

(84) The Book of Oath's Expiation

[1] The oath's expiation

and Allah's saying: "for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you his sign, that ye may be grateful." (The Repast 89)

Allah said: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (Heifer 196)

6708- Abdur'rahman Ibn Abu'laila narrated: Ka'b Ibn Ujra "Allah be pleased with him" said: I went to Allah's Apostle "Allah's blessing and peace be upon him" who said to me: "Come closer." I came closer to him, and he asked me: "Have your lice troubled you?" I replied in the affirmative. He (ordered me to get my head shaved and) said to me: "Give a ransom either of fasting (three days), or charity (of feeding six poor persons), or offering (of slaughtering a sheep)."

[2] Allah's saying: "Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom." (The Prohibition 2)

in addition, when would the expiation be obligatory for both of the rich and the poor?

6709- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" told him to sit down. While we were in that state, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said (to the man): "Take this (basket of dates) and give it in charity." The man said: "Should I give it to a person poorer than me? By Allah, there is no family between Medina's two mountains who are poorer than me." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth became visible and then said: "Feed your family with it."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٤ ـ كتاب كفّارات الأيمان

١ ـ باب كفّارات الأيْمان

وقول الله تعالى: ﴿فكفارتُه إطعام عشرة مساكين﴾ [المائدة: ٨٩]. وما أمر النبي ﷺ حين نزلت: ﴿ففديةٌ من صيامٍ أو صدقةٍ أو نُسُكٍ﴾ [البقرة: ١٩٦] ويُذكر عن ابن عبّاس وعطاء وعِكرمة: ما كان في القرآن: أوْ أوْ، فصاحبُه بالخيار، وقد خيّرَ النبيُّ ﷺ كعباً في الفِدْيَةِ.

٦٧٠٨ ـ حدثنا أحمدُ بن يُونس: حدَّثنا أبو شهاب، عن ابن عون، عن مجاهد، عن عبد الرَّحمٰن بن أبي ليلى، عن كعب بن عُجْرة قال: أتيتُه ـ يعني النبيَّ ﷺ ـ فقال: «ادْنُ». فدنوتُ، فقال: «أيُؤذيكَ هوامُّك؟». قلتُ: نعم، قال: «فديةٌ من صيامٍ، أو صدقةٍ، أو نُسك». وأخبرني ابن عون، عن أيوب قال: صيامُ ثلاثة أيام، والنُّسُكُ شاة، والمساكين ستة.

٢ ـ باب قَوْلِهِ تَعَالَى: ﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ [التحريم: ٢]

متى تجب الكفّارة على الغنيّ والفقير

٦٧٠٩ ـ حدثنا عليُّ بن عبد الله: حدَّثنا سفيان، عن الزُّهريِّ قال: سمعْتُه من فيه، عن حُميد بن عبد الرَّحمٰن، عن أبي هريرة قال: جاء رجلٌ إلى النبيِّ ﷺ فقال: هَلَكْتُ، قال: «ما شأنُك؟». قال: وقعتُ على امرأتي في رمضان. قال: «تستطيعُ تُعتقُ رقبةً؟» قال: لا. قال: «فهل تستطيع أنْ تصوم شهرين متتابعين؟» قال: لا. قال: «فهل تستطيع أنْ تُطعم ستّين مسكيناً؟». قال: لا. قال: «اجلسْ». فجلس، فأُتي النبيُّ ﷺ بعَرَقٍ فيه تمرٌ ـ والعَرَقُ المِكْتَلُ الضخم ـ قال: «خُذ هذا فتصدَّق به». قال: أعلى أفقرَ منّا؟. فضحك النبيُّ ﷺ حتى بدتْ نواجذُه، قال: «أطعِمْهُ عيالَك».

[طرفه في: ١٩٣٦].

كتاب ٨٤ ـ وفي نسخة باب بدل كتاب وفي أخرى تأخير البسملة عن الترجمة.

٦٧٠٩ ـ قوله: أن تعتق رقبة نخ.

[3] Helping the poor persons to fulfill their expiations

6710- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. Such being the case, a big basket full of dates was brought by an Ansari man to The Prophet "Allah's blessing and peace be upon him". He said (to the man): "Go with this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? By He, Who sent you with the truth, there is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" said: "Go and feed your family with it."

[4] In the expiation, ten poor persons either relatives or not, should be fed

6711- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. A while later, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said (to the man): "Go with this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? There is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" said: "Take it and feed your family."

[5] The Medina's Sa; and The Prophet's Mudd and its blessing

6712- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: The Sa at the time of The Prophet "Allah's blessing and peace be upon him" was equal to one plus one-third a Mudd of your time. Then it was increased during the time of Omar Ibn Abdul'aziz.

6713- Nafi narrated: Ibn Omar used to give the obligatory charity of Ramadan according to the Mudd of The Prophet "Allah's blessing and peace be upon him", the first Mudd. He also used to give things for expiation for oaths according to the Mudd of The Prophet "Allah's blessing and peace be upon him". Abu'qutaiba said: Malik said to us: "Our Mudd (of Medina) is better than yours and we see no superiority except in the Mudd of The Prophet "Allah's blessing and peace be upon him"!" Malik further said: "to me, If a ruler came to you and fixed a Mudd smaller than the one of The Prophet "Allah's blessing and peace be upon him", by what Mudd would you measure your objects (of expiation or obligatory charity)?" I replied: "We would measure according to the Mudd of The Prophet "Allah's blessing and peace be upon him"." Malik said: "Then, don't you see that we have to return to the Mudd of The Prophet "Allah's blessing and peace be upon him"?"

٣ ـ باب مَنْ أعانَ المُعْسِرَ في الكَفَّارَةِ

٦٧١٠ ـ حدثنا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قالَ: جاءَ رَجُلٌ إِلَى رَسُولِ اللّٰهِ ﷺ فَقالَ: هَلَكْتُ، فَقالَ: «وما ذاكَ؟» قال: وَقَعْتُ بِأَهْلِي في رَمَضانَ، قالَ: «تَجِدُ رَقَبَةً؟». قالَ: لا، قالَ: «هَل تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟». قالَ: لا، قالَ: «فَتَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِيناً؟». قالَ: لا، قالَ: فَجاءَ رَجُلٌ مِنَ الأَنْصارِ بِعَرَقٍ ـ وَالعَرَقُ المِكْتَلُ ـ فِيهِ تَمْرٌ. فَقالَ: «اذْهَبْ بِهذا فَتَصَدَّقْ بِهِ». قالَ عَلَى أَحْوَجَ مِنَّا يا رَسُولَ اللّٰهِ؟ وَالَّذِي بَعَثَكَ بِالحَقِّ، ما بَيْنَ لابَتَيْها أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا، ثُمَّ قالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ». [طرفه في: ١٩٣٦].

٤ ـ بابٌ يُعْطِي في الكَفَّارَةِ عَشَرَةَ مَساكِينَ، قَرِيباً كانَ أَوْ بَعِيداً

٦٧١١ ـ حدثنا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: هَلَكْتُ، قالَ: «وما شَأْنُكَ؟». قالَ: وَقَعْتُ عَلَى امْرَأَتِي في رَمَضانَ، قالَ: «هل تَجِدُ ما تُعْتِقُ رَقَبَةً؟». قالَ: لا، قالَ: «فَهَل تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟». قالَ: لا، قالَ: «فَهَل تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِيناً؟». قالَ: لا أَجِدُ، فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقالَ: «خُذْ هذا فَتَصَدَّقْ بِهِ». فَقالَ: أَعَلَى أَفْقَرَ مِنَّا؟ ما بَيْنَ لابَتَيْها أَفْقَرُ مِنَّا، ثُمَّ قالَ: «خُذْهُ فَأَطْعِمْهُ أَهْلَكَ».

[طرفه في: ١٩٣٦].

٥ ـ بابُ صاعِ المَدِينَةِ وَمُدِّ النَّبِيِّ ﷺ وَبَرَكَتِهِ، وما تَوارَثَ أَهْلُ المَدِينَةِ مِنْ ذٰلِكَ قَرْناً بَعْدَ قَرْنٍ

٦٧١٢ ـ حدثنا عُثْمانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا القاسِمُ بْنُ مالِكٍ المُزَنِيُّ: حَدَّثَنا الجُعَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ قالَ: كانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدًّا وَثُلُثاً بِمُدِّكُمُ اليَوْمَ، فَزِيدَ فِيهِ في زَمَنِ عُمَرَ بْنِ عَبْدِ العَزِيزِ.

[طرفه في: ١٨٥٩].

٦٧١٣ ـ حدثنا مُنْذِرُ بْنُ الوَلِيدِ الجارُودِيُّ: حَدَّثَنا أَبُو قُتَيْبَةَ وَهُوَ سَلْمٌ: حَدَّثَنَا مالِكٌ، عَنْ نافِعٍ قالَ: كانَ ابْنُ عُمَرَ يُعْطِي زَكاةَ رَمَضانَ بِمُدِّ النَّبِيِّ ﷺ المُدِّ الأَوَّلِ، وَفي كَفَّارَةِ اليَمِينِ بِمُدِّ النَّبِيِّ ﷺ. قالَ أَبُو قُتَيْبَةَ: قالَ لَنا مالِكٌ: مُدُّنا أَعْظَمُ مِنْ مُدِّكُمْ، وَلا نَرَى الفَضْلَ إِلَّا في مُدِّ النَّبِيِّ ﷺ. وَقالَ لِي مالِكٌ: لَوْ جاءَكُمْ أَمِيرٌ فَضَرَبَ مُدًّا أَصْغَرَ مِنْ مُدِّ النَّبِيِّ ﷺ، بِأَيِّ شَيْءٍ كُنْتُمْ تُعْطُونَ؟ قُلْتُ كُنَّا نُعْطِي بِمُدِّ النَّبِيِّ ﷺ، قالَ أَفَلا تَرَى أَنَّ الأَمْرَ إِنَّما يَعُودُ إِلَى مُدِّ النَّبِيِّ ﷺ؟

٦٧١٤ ـ حدثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي

6714- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said (supplicating Allah for those of Medina): "O Allah! Might you bestow your blessing upon their Sas, Mudds, and measures."

[6] Allah's saying: "Or give a slave his freedom" (The Repast 89)

6715- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever frees a Muslim slave, Allah will save, by each organ he had freed of the slave's body, even the privates, an organ of his body from the Hell Fire."

[7] Manumitting the Mudabbar and the slave-woman who became a mother (by giving birth to a child from her master)

6716- Jaber "Allah be pleased with him" narrated: An Ansari man made his slave a Mudabbar than whom he had no other property. When The Prophet "Allah's blessing and peace be upon him" heard of that, he said (to his companions): "Who likes to buy him for me?" Nu'aim Ibn An'nahham bought him for eight hundred Dirhams. I (the sub-narrator) heard Jaber saying: "That was a Coptic slave who died in the same year."

[8] Manumitting a slave possessed by two persons

[9] For whom would the (freed) slave's loyalty be in the manumission caused by (fulfilling one's) expiation?

6717- Al'aswad narrated that A'isha "Allah be pleased with her" wanted to buy (and manumit) Barira, but her (Barira's) masters stipulated that her loyalty would be for them. She (A'isha) mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said to her: "Buy her, for the loyalty is for the manumitter."

[10] One's accepting (to say "Allah willing") in his oath

6718- Abu'moosa "Allah be pleased with him" narrated: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels. When we set out we said: "By Allah! We will never be blessed with what we have been given. We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance; and then he provided us with mounts." Abu'moosa said: We

طَلحة، عن أنَسِ بْنِ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ بارِكْ لَهُمْ في مِكْيالِهِمْ، وَصاعِهِمْ، وَمُدِّهِمْ». [طرفه في: ٢١٣٠].

٦ ـ بابُ قَوْلِ اللهِ تَعالَى: ﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾ [المائدة: ٨٩]

وَأيُّ الرِّقابِ أزْكَى.

٦٧١٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا داوُدُ بْنُ رُشَيدٍ: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أبي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ زَيدِ بْنِ أسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَينٍ، عَنْ سَعِيدِ بْنِ مَرْجانَةَ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ أعْتَقَ رَقَبَةً مُسْلِمَةً أعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْواً مِنَ النَّارِ، حَتَّى فَرْجَهُ بِفَرْجِهِ».

[طرفه في: ٢٥١٧]

٧ ـ بابُ عِتْقِ المُدَبَّرِ وَأُمِّ الوَلَدِ وَالمُكاتَبِ في الكَفَّارَةِ، وَعِتْقِ وَلَدِ الزِّنا

وَقالَ طاوُسٌ: يُجْزِئُ المُدَبَّرُ وَأُمُّ الوَلَدِ.

٦٧١٦ ـ حدّثنا أبو النُّعْمانِ: أخْبَرَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ جابِرٍ: أنَّ رَجُلاً مِنَ الأنْصارِ دَبَّرَ مَمْلُوكاً لَهُ، وَلَمْ يَكُنْ لَهُ مالٌ غَيرُهُ، فَبَلَغَ النَّبيَّ ﷺ، فَقالَ: «مَنْ يَشْتَرِيهِ مِنِّي»؟ فاشْتَراهُ نُعَيمُ بْنُ النَّحَّامِ بِثَمانِمِئَةِ دِرْهَمٍ. فَسَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: عَبْداً قِبْطِيّاً، ماتَ عامَ أوَّلَ.

[طرفه في: ٢١٤١]

٨ ـ بابٌ إذا أعْتَقَ عَبْداً بَينَهُ وَبَينَ آخَرَ

٩ ـ بابٌ إذا أعْتَقَ في الكَفَّارَةِ، لِمَنْ يَكُونُ وَلاؤُهُ

٦٧١٧ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ: أنَّها أرادَتْ أنْ تَشْتَرِيَ بَرِيرَةَ، فاشْتَرَطُوا عَلَيها الوَلاءَ، فَذَكَرَتْ ذلِكَ لِلنَّبيِّ ﷺ، فَقالَ: «اشْتَرِيها، إنَّما الوَلاءُ لِمَنْ أعْتَقَ».

[طرفه في: ٤٥٦].

١٠ ـ بابُ الاسْتِثْناءِ في الأيْمانِ

٦٧١٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ غَيلانَ بْنِ جَرِيرٍ، عَنْ أبي بُرْدَةَ بْنِ أبي مُوسَى، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: أتَيتُ رَسُولَ اللهِ ﷺ في رَهْطٍ مِنَ الأشْعَرِيِّينَ أسْتَحْمِلُهُ، فَقالَ: «وَاللهِ لا أحْمِلُكُمْ، ما عِنْدِي ما أحْمِلُكُمْ». ثُمَّ لَبِثْنَا ما شاءَ اللهُ، فَأُتِيَ بِإِبِلٍ، فَأمَرَ لَنا بِثَلاثَةِ ذَوْدٍ، فَلَمَّا انْطَلَقْنا قالَ بَعْضُنا لِبَعْضٍ: لا يُبارِكُ اللهُ لَنا، أتَينا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أنْ لا يَحْمِلَنا فَحَمَلَنا! فَقالَ أبو مُوسَى: فَأتَينا النَّبيَّ ﷺ فَذَكَرْنا ذلِكَ لَهُ فَقالَ:

returned and told him. He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will give expiation for my oath, and do the thing which is better."

6719- Hammad narrated the same tradition and said: "I will give expiation for my oath, and do the thing which is better" or "I will do the thing which is better, and give expiation for my oath."

6720- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once Solomon, son of David said: "Tonight I will have sexual intercourse with ninety women each of whom will give birth to a knight who will fight in Allah's Cause." His (angel) companion said: "Allah willing." But he forgot to say it. Therefore only one of those women conceived and gave birth to a half-man." Abu'huraira commented, ascribing it (to The Prophet): "Had Solomon said: "Allah willing", he would not have failed in his action, and would have attained what he had desired." Once Abu'huraira added: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he had accepted."

[11] The expiation before or after one's failure to fulfill his oath

6721- Zahdam narrated: We were with Abu'moosa Al'ash'ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man, as if he were a Mawla, sitting amongst the people who did not approach the food. Abu'moosa said to him: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of transportation. He was distributing some camels of charity. (Aiyub said: I think he said: "and he was in an angry mood.") He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of transportation to provide you with." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him". He said: "Where is The Ash'arites?" we came to him and then he provided us with five white camels with big humps. When we set out I said to my companions: "We came to The Messenger of Allah "Allah's blessing and peace be upon him" to provide us with means of conveyance; and The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to provide us with means of transportation and that he had no means of transportation to provide us with. Then he sent for us and provided us with means of conveyance. We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful if we made use of the fact that The Messenger of Allah forgot his oath. Let's return and remind him." So, we returned to The

«ما أَنَا حَمَلتُكُمْ، بَلِ اللّهُ حَمَلَكُمْ، إِنِّي وَاللّهِ ـ إِنْ شَاءَ اللّهُ ـ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنْهَا، إِلاَّ كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيتُ الَّذِي هُوَ خَيرٌ».

[طرفه في: ٣١٣٣].

٦٧١٩ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادٌ وَقالَ: «إِلاَّ كَفَّرْتُ يَمِينِي، وَأَتَيتُ الَّذِي هُوَ خَيرٌ، أَوْ: أَتَيتُ الَّذِي هُوَ خَيرٌ وَكَفَّرْتُ».

[طرفه في: ٣١٣٣].

٦٧٢٠ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامِ بْنِ حُجَيرٍ، عَنْ طَاوُسٍ: سَمِعَ أَبَا هُرَيرَةَ قالَ: «قالَ سُلَيمَانُ: لأَطُوفَنَّ اللَّيلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلٌّ تَلِدُ غُلاَماً يُقَاتِلُ فِي سَبِيلِ اللّهِ، فَقَالَ لَهُ صَاحِبُهُ ـ قالَ سُفيَانُ: يَعْنِي المَلَكَ ـ قُل: إِنْ شَاءَ اللّهُ، فَنَسِيَ، فَطَافَ بِهِنَّ فَلَمْ تَأْتِ امْرَأَةٌ مِنْهُنَّ بِوَلَدٍ إِلاَّ وَاحِدَةٌ بِشِقِّ غُلاَمٍ». فَقَالَ أَبُو هُرَيرَةَ يَرْوِيهِ قالَ: «لَو قالَ: إِنْ شَاءَ اللّهُ لَمْ يَحْنَثْ، وَكَانَ دَرَكاً في حَاجَتِهِ». وَقالَ مَرَّةً: قالَ رَسُولُ اللّهِ ﷺ: «لَو اسْتَثْنَى».

وَحَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ: مِثْلَ حَدِيثِ أَبِي هُرَيرَةَ.

[طرفه في: ٢٨١٩].

١١ ـ باب الكَفَّارَةِ قَبْلَ الحِنْثِ وَبَعْدَهُ

٦٧٢١ ـ حدثنا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْماعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ القَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الجَرْمِيِّ قالَ: كُنَّا عِنْدَ أَبِي موسى، وَكانَ بَينَنَا وَبَينَ هذا الحَيِّ مِنْ جَرْمٍ إِخاءٌ وَمَعْرُوفٌ، قالَ: فَقُدِّمَ طَعَامٌ، قالَ: وَقُدِّمَ في طَعَامِهِ لَحْمُ دَجاجٍ، قالَ: وَفي القَوْمِ رَجُلٌ مِنْ بَنِي تَيمِ اللّهِ، أَحْمَرُ كَأَنَّهُ مَوْلًى، قالَ: فَلَمْ يَدْنُ، فَقَالَ لَهُ أَبُو مُوسى: ادْنُ، فَإِنِّي قَدْ رَأَيتُ رَسُولَ اللّهِ ﷺ يَأْكُلُ مِنْهُ، قالَ: إِنِّي رَأَيتُهُ يَأْكُلُ شَيئاً قَذِرْتُهُ، فَحَلَفتُ أَنْ لاَ أَطْعَمَهُ أَبَداً، فَقَالَ: ادْنُ أُخْبِرْكَ عَنْ ذلِكَ، أَتَينا رَسُولَ اللّهِ ﷺ في رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ، وَهْوَ يَقْسِمُ نَعَماً مِنْ نَعَمِ الصَّدَقَةِ، قالَ أَيُّوبُ: أَحْسِبُهُ قالَ: وَهْوَ غَضْبَانُ، قالَ: «وَاللّهِ لاَ أَحْمِلُكُمْ، وما عِنْدِي ما أَحْمِلُكُمْ». قالَ: فَانْطَلَقْنَا، فَأُتِيَ رَسُولُ اللّهِ ﷺ بِنَهْبِ إِبِلٍ، فَقِيلَ: «أَينَ هؤُلاَءِ الأَشْعَرِيُّونَ»؟ فَأَتَينَا، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، قالَ: فَانْدَفَعْنا، فَقُلتُ لأَصْحَابِي: أَتَينا رَسُولَ اللّهِ ﷺ نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ أَرْسَلَ إِلَينَا فَحَمَلَنَا! نَسِيَ رَسُولُ اللّهِ ﷺ يَمِينَهُ، وَاللّهِ لَئِنْ تَغَفَّلنَا رَسُولَ اللّهِ يَمِينَهُ لاَ نُفلِحُ أَبَداً، ارْجِعُوا بِنَا إِلَى رَسُولِ اللّهِ ﷺ فَلنُذَكِّرْهُ

٦٧٢٠ ـ **قوله**: (دركاً في حاجته) أي لحاقاً لها شارح.

ـ دركاً له نخ.

٦٧٢١ ـ **قوله**: (وكان بيننا وبين هذا الحيّ) إلى قوله: (أتينا رسول الله ﷺ) من كلام زهدم مع تخلل بعض القول عن أبي موسى رضي الله عنه ولا يخفى على الناظر المتأمل ذلك ا هـ. عيني.

ـ (ما أحملكم عليه) نخ.

Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We came and asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance; then you provided us with mounts. So, we thought (or knew) that perhaps you forgot your oath." He replied: "Go! It is Allah Almighty who provided you with the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

6722- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

يَمِينَهُ، فَرَجَعْنا فقُلنا: يا رَسولَ اللّهِ أَتيناكَ نَستَحمِلُكَ فحلَفتَ أنْ لا تَحمِلَنا، ثُمَّ حَملتَنا، فَظَنَّنَّا، أَوْ: فَعَرَفنَا أَنَّكَ نَسِيتَ يَمِينَكَ، قالَ: «انطَلِقُوا، فإنَّمَا حَمَلَكُمُ اللّهُ، إنِّي وَاللّهِ ـ إنْ شاءَ اللّهُ ـ لا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنْهَا، إلا أَتيتُ الَّذِي هُوَ خَيرٌ وَتَحلَّلتُها». تَابَعَهُ حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، وَالقَاسِمِ بْنِ عاصِمٍ الكُلَيبِيِّ.

حدثنا قُتيبةُ: حدَّثَنا عبدُ الوَهّابِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلابَةَ، وَالقاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ بهذا.

حدثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنِ القَاسِمِ، عَنْ زَهْدَمٍ بهذا.

[طرفه في: ٣١٣٣].

٦٧٢٢ - حدثني مُحَمَّدُ بْنُ عَبْدِ اللّهِ: حَدَّثَنا عُثْمانُ بْنُ عُمَرَ بْنِ فارِسٍ: أَخبَرَنا ابْنُ عَوْنٍ، عَنِ الحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «لا تَسأَلِ الإمارَةَ، فإنَّكَ إنْ أُعطِيتَهَا مِنْ غيرِ مَسْأَلَةٍ أُعِنتَ عَلَيهَا، وَإنْ أُعطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلتَ إلَيها، وَإذا حَلَفتَ عَلى يَمينٍ، فَرَأَيتَ غيرَها خيراً مِنها، فأْتِ الَّذي هُوَ خيرٌ، وكفِّرْ عن يمينِكَ». تابعَهُ أَشْهَلُ، عن ابنِ عَوْنٍ، وتابعَهُ يُونُسُ، وسِماكُ بْنُ عَطِيَّةَ، وسِماكُ بْنُ حَربٍ، وحُمَيدٌ، وقتادةُ، وَمَنْصُورٌ، وَهِشامٌ، وَالرَّبِيعُ.

[طرفه في: ٦٦٢٢].

(85) The Book of Obligatory Shares of Inheritance

[1] Allah's saying: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; of only one, her share is a half. For parents, a sixth share of the inheritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing, All-Wise. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, most forbearing." (The Women "An'nisa" 11:12)

6723- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came walking to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! How will I do with my property (as I have neither ascendants nor descendants)?" The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply until the Divine verses (regarding obligatory shares as prescribed by Allah) of inheritance were revealed.

[2] One must learn for certain the obligatory shares of inheritance

6724- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware of suspicion for suspicion is the falsest talk. Do not spy upon each other, and do not listen to the evil talk of the people about others. Do not have enmity with one another, and do not desert one another; but be brothers, O slaves of Allah."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٥ - كِتَاب الفَرَائِض

١ - باب قَوْلِ اللّه تعالى:

﴿يوصيكُمُ اللهُ في أولادكم للذكرِ مثلُ حظِّ الأنثيين فإن كنَّ نساءً فوقَ اثنتين فلهنَّ ثلثا ما ترك وإن كانت واحدةً فلها النصفُ ولأبويهِ لكلِّ واحدٍ منهما السدسُ ممَّا ترك إن كان له ولدٌ فإن لم يكن له ولدٌ وورثه أبواه فلأمِّهِ الثلثُ فإن كان له إخوةٌ فلأمِّهِ السدسُ من بعدِ وصيةٍ يُوصي بها أو دين آباؤكم وأبناؤكم لا تدرون أيُّهم أقربُ لكم نفعاً فريضةً من اللّهِ إنَّ اللّهَ كانَ عليماً حكيماً * ولكم نصفُ ما ترك أزواجكم إن لم يكن لهنَّ ولدٌ فإن كان لهنَّ ولدٌ فلكمُ الرُّبعُ مِمَّا تركْنَ مِنْ بَعْدِ وَصيَّةٍ يُوصِينَ بِهَا أوْ دَيْنٍ ولَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فإنْ كانَ لكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تركتم من بعدِ وصيةٍ توصُونَ بها أوْ دينٍ وإنْ كانَ رجلٌ يُورثُ كلالةً أو امرأةٌ ولهُ أخٌ أو أختٌ فلِكُلِّ واحدٍ منهما السدسُ فإنْ كانُوا أكْثَرَ مِنْ ذلِكَ فَهُمْ شُركاءُ في الثلثِ من بعدِ وصيةٍ يُوصى بها أو دينٍ غيرَ مضارٍّ وصيةً من اللهِ واللهُ عليمٌ حليمٌ﴾ [النساء: ١١ - ١٢].

٦٧٢٣ - حدثنا قُتيبةُ بنُ سعيدٍ: حدَّثَنَا سُفيانُ، عن مُحمَّدِ بنِ المُنكَدِرِ، سمعَ جابرَ بنَ عبدِ اللهِ رَضِيَ اللهُ عنهُما يقولُ: مرضتُ فعادَني رسولُ اللهِ ﷺ وأبو بكرٍ، وهما ماشيانِ، فأتاني وقد أُغمِيَ عليَّ، فتوضَّأ رسولُ اللهِ ﷺ فصبَّ عليَّ وضوءَهُ فأفقتُ، فقلتُ: يا رسولَ اللهِ، كيفَ أصنَعُ في مالي، كيفَ أقضي في مالي؟ فلم يُجبني بشيءٍ، حتَّى نزلتْ آيةُ المواريثِ. [طرفه في: ١٩٤]

٢ - باب تَعْلِيمِ الفَرَائِضِ

وقالَ عُقبةُ بنُ عامرٍ: تَعلَّمُوا قبلَ الظانِّينَ، يَعني الذينَ يتكلَّمونَ بالظنِّ.

٦٧٢٤ - حدثنا موسى بنُ إسماعيلَ: حدَّثنا وُهيبٌ: حدَّثنا ابنُ طاوسٍ، عن أبيهِ، عن أبي هُريرةَ قالَ: قالَ رسولُ اللّهِ ﷺ «إيَّاكُمْ والظَّنَّ، فإنَّ الظَّنَّ أكذَبُ الحديثِ، ولا تحسَّسوا، ولا تجسَّسوا، ولا تباغضوا، ولا تدابَرُوا، وكونوا عبادَ اللهِ إخوانًا».

[طرفه في: ٥١٤٣].

٦٧٢٣ - قوله (فأتاني) أي النبي وفي نسخة العيني فأتياني أي النبي وأبو بكر.

[3] The Prophet's saying: "Our property will not be inherited. But whatever we (meaning himself) leave is (to be used for) charity"

6725- A'isha "Allah be pleased with her" narrated: Both of Fatima and Al'abbas came to ask Abu'bakr for their shares of inheritance from the property of The Messenger of Allah "Allah's blessing and peace be upon him". They meant the land which he left at Fadak, and their shares at Khaibar.

6726- Abu'bakr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity. Moreover, the family of Mohammad might satisfy their needs of living from this property." Abu'bakr said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do with this property but that I will do it." A'isha added: Fatima deserted him, and stopped speaking to him until she died (six months after The Prophet's death).

6727- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity."

6728- Malik Ibn Aws Ibn Al'hadathan narrated: I was with Omar Ibn Al'khattab when his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?"

Omar said: "Yes." So they were admitted. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." Omar said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: "What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes."

٣ - باب قول النبي ﷺ: «لا نورث ما تركنا صدقة»

٦٧٢٥ - حدثنا عبد الله بن محمد: حدثنا هشام: أخبرنا معمر، عن الزهري، عن عروة، عن عائشة: أن فاطمة والعباس عليهما السلام، أتيا أبا بكر يلتمسان ميراثهما من رسول الله ﷺ، وهما حينئذ يطلبان أرضيهما من فدك، وسهمهما من خيبر.

[طرفه في: ٣٠٩٢]

٦٧٢٦ - فقال لهما أبو بكر: سمعت رسول الله ﷺ يقول: «لا نورث، ما تركنا صدقة، إنما يأكل آل محمد من هذا المال». قال أبو بكر: والله لا أدع أمراً رأيت رسول الله ﷺ يصنعه فيه إلا صنعته، قال: فهجرته فاطمة، فلم تكلمه حتى ماتت. [طرفه في: ٣٠٩٣]

٦٧٢٧ - حدثنا إسماعيل بن أبان: أخبرنا ابن المبارك، عن يونس، عن الزهري، عن عروة، عن عائشة: أن النبي ﷺ قال: «لا نورث ما تركنا صدقة». [طرفه في: ٤٠٣٤]

٦٧٢٨ - حدثنا يحيى بن بكير: حدثنا الليث، عن عقيل، عن ابن شهاب قال: أخبرني مالك بن أوس بن الحدثان، وكان محمد بن جبير بن مطعم ذكر لي من حديثه ذلك، فانطلقت حتى دخلت عليه فسألته فقال: انطلقت حتى أدخل على عمر، فأتاه حاجبه يرفأ فقال: هل لك في عثمان وعبد الرحمن والزبير وسعد؟ قال: نعم، فأذن لهم، ثم قال: هل لك في علي وعباس؟ قال: نعم، قال عباس: يا أمير المؤمنين اقض بيني وبين هذا، قال أنشدكم بالله الذي بإذنه تقوم السماء والأرض، هل تعلمون أن رسول الله ﷺ قال: «لا نورث ما تركنا صدقة»؟ يريد رسول الله ﷺ نفسه، فقال الرهط: قد قال ذلك، فأقبل على علي وعباس، فقال: هل تعلمان أن رسول الله ﷺ قال ذلك؟ قالا: قد قال ذلك. قال عمر: فإني أحدثكم عن هذا الأمر، إن الله قد كان خص رسوله ﷺ في هذا الفيء بشيء لم يعطه أحداً غيره، فقال عز وجل: ﴿ما أفاء الله على رسوله - إلى قوله - قدير﴾ [الحشر: ٦] فكانت خالصة لرسول الله ﷺ، والله ما احتازها دونكم ولا استأثر بها عليكم، لقد أعطاكموه وبثها فيكم حتى بقي منها هذا المال، فكان النبي ﷺ ينفق على أهله من هذا المال نفقة سنته، ثم يأخذ ما بقي فيجعله مجعل مال الله، فعمل بذلك رسول الله ﷺ حياته، أنشدكم بالله هل

٦٧٢٥ - (فدك) بالصرف وعدمه وخيبر بعدم الصرف قاله الشارح

٦٧٢٨ - قوله: (يرفأ) كيفدأ وقد لا يهمز علم حاجب سيدنا عمر رضي الله تعالى عنه وجد في نسخة الشارح باليا كيخشى وهو رسم غير معهود فيه.

- فكانت خاصة نخ.

- قوله: (ما احتازها) من الحيازة أي ما جمعها.

- لقد أعطاكموها نخ.

- فعمل بذلك نخ.

Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: “Yes.” Omar added: "When Allah had taken His Prophet unto Him, Abu’bakr said: "I am the successor of The Messenger of Allah “Allah’s blessing and peace be upon him”." So, Abu’bakr took over that property which he managed in the same way as The Messenger of Allah “Allah’s blessing and peace be upon him” used to do. Then Allah took Abu’bakr unto Him and I became Abu’bakr's successor. I said: "I am the successor of The Messenger of Allah “Allah’s blessing and peace be upon him”." I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The Messenger of Allah “Allah’s blessing and peace be upon him” and Abu’bakr used to do. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. Then I said to you: “I would hand over this property to you if you wish, on the condition that you would manage it in the same way (as The Messenger of Allah “Allah’s blessing and peace be upon him” used to do). Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). If you are unable to manage it, then return it to me; and I will do the job on your behalf."

6729- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My heirs will not inherit a Dinar or a Dirham, for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is given in charity."

6730- A’isha “Allah be pleased with her” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” died, The wives of The Prophet “Allah’s blessing and peace be upon him” intended to send Othman to Abu’bakr asking for their shares of inheritance from The Prophet’s property. I said: “Didn’t The Prophet “Allah’s blessing and peace be upon him” say: “Our property is not to be inherited, but whatever we leave is to be given in charity?”

[4] The Prophet’s saying: “Whoever leaves a property, then it will belong to his family”

6731- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt and leaves nothing to fulfill it, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

[5] The child’s heritage from his parents

Zaid Ibn Thabit said: If one died and left one daughter, then she would inherit a half of the property; if he left two daughters or more, then they would share the two-thirds. In case there was a male to share the inheritance with them, then you should begin with giving the obligatory shares to their holders and distribute the remaining on the basis that the male would have a portion of two females.

تَعلَمُونَ ذلِكَ؟ قالُوا: نَعَمْ، ثُمَّ قالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكُما بِاللّهِ هَلْ تَعْلَمَانِ ذلِكَ؟ قالا: نعم، فتوفى اللّه نبيه ﷺ فقال أبو بكر: أنا وليّ رَسُول اللّه ﷺ، فقبضها فعمِل بِما عمِل بِهِ رَسُول اللّه ﷺ، ثُمّ توفّى اللّهُ أبا بكر فقُلتُ: أنَا وَلِيُّ وَلِيِّ رَسُولِ اللّهِ ﷺ، فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا ما عَمِلَ رَسُولُ اللّهِ ﷺ وَأبو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِن ابْنِ أَخِيكَ، وَأَتَانِي هاذا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلتُ: إِنْ شِئْتُما دَفَعْتُهَا إِلَيْكُمَا بِذلكَ، فَتَلتَمِسَانِ مِنِّي قَضَاءً غَيرَ ذلكَ؟ فَوَاللّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، لا أَقْضِي فِيهَا قَضَاءً غيرَ ذلكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيكُماهَا. [طرفه في: ٢٩٠٤].

٦٧٢٩ ـ حدّثنا إسماعيل قال: حَدَّثَنِي مالكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «لا يَقْتَسِمُ وَرَثَتِي دِيناراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عامِلِي فَهُوَ صَدَقَةٌ».

[طرفه في: ٢٧٧٦].

٦٧٣٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ رَسُولُ اللّهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ، فَقَالَتْ عائِشَةُ: أَلَيسَ قالَ رَسُولُ اللّهِ ﷺ: «لا نُورَثُ، ما تَرَكْنَا صَدَقَةٌ»؟!

[طرفه في: ٤٠٣٤].

٤ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ مالاً فَلأَهْلِهِ»

٦٧٣١ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ ماتَ وَعَلَيهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَينَا قَضَاؤُهُ، وَمَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ».

[طرفه في: ٢٢٩٨].

٥ ـ باب مِيرَاثِ الوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ

وَقالَ زَيدُ بْنُ ثَابِتٍ: إِذَا تَرَكَ رَجُلٌ أَوِ امْرَأَةٌ بِنْتاً فَلَهَا النِّصْفُ، وَإِنْ كانَتَا اثْنَتَينِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ، وَإِنْ كانَ مَعَهُنَّ ذَكَرٌ بُدِىءَ بِمَنْ شَرِكَهُمْ فَيُؤْتَى فَرِيضَتَهُ، فَمَا بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَينِ.

٦٧٣٢ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ

باب ٥ ـ قوله (بمن شركهم) أي بمن شرك البنات والذر فغلب التذكير على التأنيث. هـ. عيني.

٦٧٣٢ ـ قوله: (لأولى رجل) أي لأقربه وفائدة قوله: ذكر بعد رجل التنبيه على سبب الاستحقاق وهو الذكورة

6732- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

[6] The daughter's inheritance

6733- Amer Ibn Sa'd Ibn Abu'waqqas narrated from his father: The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill in Mecca, and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No." I said: "Then one-third?" he said: "Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend (with the intention of getting Allah's Pleasure) even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I remain behind and fail to fulfill my migration?" He said: "If you are left behind me, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca. (Sufyan, the sub-narrator, said: Sa'd Ibn Khawla was a man from The Sons of Amer Ibn Lu'ai).

6734- Al'aswad Ibn Yazid narrated: Mu'adh Ibn Jabal came to us in Yemen as a tutor and a ruler, whom we asked about (distributing the wealth of) a man who had died leaving a daughter and a sister. Mu'adh gave the daughter a half of the property and gave the sister the other half.

[7] The inheritance of the son's child in case there is no living son

Zaid said that the son's child must be treated concerning inheritance as the sons in case there are no living sons. This applies to both males and females.

6735- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهُمَا، عَنِ النَّبيِّ ﷺ قالَ: «أَلْحِقُوا الفَرَائِضَ بأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ». [الحديث ٦٧٣٢ ـ أطرافه في: ٦٧٣٥، ٦٧٣٧، ٦٧٤٦].

٦ ـ باب مِيراثِ البَنَاتِ

٦٧٣٣ ـ حدّثنا الحُمَيديُّ: حدّثنا سُفيانُ: حدّثَنا الزُّهريُّ قال: أخبرَني عامِرُ بنُ سَعدِ ابنِ أبي وَقّاص، عَنْ أبيهِ قال: مَرِضتُ بمكّةَ مَرَضاً، فأَشْفيتُ مِنْهُ على المَوْت، فأَتاني النَّبيُّ ﷺ يَعُودُني، فَقُلتُ: يا رَسولَ اللّه، إنَّ لي مالاً كَثِيراً، ولَيسَ يَرِثُني إلاّ ابْنَتي، أفَأَتَصَدَّقُ بِثُلُثَي مالي؟ قال: «لا». قال: قُلتُ: فالشَّطْرُ؟ قال: «لا» قُلتُ الثُّلُثُ؟ قال: «الثُّلُثُ كَبِيرٌ، إنَّكَ إنْ تَرَكْتَ وَلَدَكَ أغنِياءَ خَيرٌ مِن أنْ تَترُكَهُم عالَةً يَتَكَفَّفُونَ النّاسَ، وإنَّكَ لَنْ تُنفِقَ نَفَقَةً إلاّ أُجِرْتَ عليها، حتّى اللُّقمةَ تَرفَعُها إلى في امرأتِكَ». فقُلتُ: يا رَسولَ اللّه، أأُخلَّفُ عَنْ هِجرَتي؟ فَقال: «لَنْ تُخلَّفَ بَعْدي، فَتَعْمَلَ عَمَلاً تُريدُ به وَجْهَ اللّه، إلاّ ازْدَدْتَ به رِفعةً وَدَرَجةً، ولَعَلَّ أنْ تُخلَّفَ بَعْدي حَتّى يَنْتَفِعَ بكَ أَقْوامٌ وَيُضَرَّ بكَ آخَرُونَ، لكِنِ البائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرْثي لَهُ رَسُولُ اللّهِ ﷺ أنْ ماتَ بِمَكَّةَ. قالَ سُفيانُ: وَسَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عامِرِ بْنِ لُؤَيٍّ.

[طرفه في: ٥٦]

٦٧٣٤ ـ حدّثني مَحْمُودٌ: حَدَّثَنا أَبو النَّضْرِ: حَدَّثَنا أَبو مُعَاوِيَةَ شَيبَانُ، عَنْ أَشْعَث، عَنِ الأَسْوَدِ بنِ يَزِيدَ قالَ: أَتانَا مُعاذُ بْنُ جَبَلٍ باليَمَنِ مُعَلِّماً وَأَمِيراً، فَسَأَلْنَاهُ عَنْ رَجُلٍ: تُوُفِّيَ وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ، فَأَعطَى الابْنَةَ النِّصْفَ وَالأُختَ النِّصْفَ.

[الحديث ٦٧٣٤ ـ طرفه في: ٦٧٤١].

٧ ـ باب مِيراثِ ابْنِ الابْنِ إذا لَمْ يَكُنِ ابْنٌ

وقال زيدٌ: ولَدُ الأبناءِ بِمنزِلةِ الوَلَدِ، إذا لَم يكنْ دونَهم ولَد، ذكَرُهُم كذَكَرِهم، وأُنثاهُم كأُنثاهُم، يَرِثُون كما يرِثُون، ويَحجُبون كما يَحجُبون، ولا يرِثُ وَلَدُ الابنِ معَ الابنِ.

٦٧٣٥ ـ حدّثنا مُسْلِمُ بْنُ إبْرَاهِيمَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنا ابْنُ طَاوُس، عَنْ أَبِيهِ، عَنِ ابْنِ عَبّاسٍ قالَ: قالَ رَسولُ اللّهِ ﷺ: «أَلحِقُوا الفَرَائِضَ بِأَهْلِها، فَما بَقِيَ فهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ».

[طرفه في: ٦٧٣٢].

المقابلة للأنوثة والرجل قد يراد به مقابل الصبي ا هـ.

٦٧٣٣ ـ قوله: (فالشطر) بالرفع والجر والرفع على الابتداء والخبر محذوف أي فالشطر أتصدق به ومثله قوله في الثلث كما في الشارح.

ـ قوله: (إن تركت ولدك) همزة إن مكسورة على الشرطية وجزاء الشرط خبر بتقدير فهو انظر الشارح.

ـ ولعلك نخ.

٦٧٣٥ ـ فهو لأولى نخ.

[8] The inheritance of the son's daughter with the daughter

6736- Huzail Ibn Shurahbil narrated: Abu'moosa "Allah be pleased with him" was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said: "The daughter will take a half and the sister will take the other half. If you go to Ibn Mas'ood, he will tell you the same." Ibn Mas'ood was asked and was told of Abu'moosa's verdict. Ibn Mas'ood then said: "If I give the same verdict, I will go astray and will not be of the rightly-guided people. The verdict I will give in this case, will be the same as The Prophet “Allah’s blessing and peace be upon him" did. That is, One-half is for daughter, and one-sixth for the son's daughter, with the result that Both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abu’moosa whom we informed of Ibn Mas'ood's verdict, whereupon he said: "So, do not ask me for verdicts, as long as this learned man is among you."

[9] The inheritance of one’s grandfather with his father and brothers

in this respect, it was said that one’s grandfather is considered (in relation to him) as his father.

6737- Ibn Abbas "Allah be pleased with both" narrated: The Prophet “Allah’s blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

6738- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The man, about whom Allah's Apostle "Allah's blessing and peace be upon him" said: “If I were to take a blossom friend, I would certainly have taken him (Abu’bakr), but the Islamic brotherhood is better (or good), regarded one’s grandfather as the father himself (concerning inheritance).”

[10] The inheritance of the husband with the children or others

6739- Ibn Abbas “Allah be pleased with both” narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit

٨ ـ باب ميراث ابنة ابنٍ مع ابنةٍ

٦٧٣٦ ـ حدّثنا آدم: حدّثنا شعبة: حدّثنا أبو قيس: سمعتُ هزيل بن شرحبيل، قال: سُئِلَ أبو موسى عَن ابنَةٍ وابنَةِ ابنٍ وأُخْتٍ، فَقَالَ: للابْنَةِ النِّصْفُ، وللأُخْتِ النِّصْفُ، وَأْتِ ابْنَ مَسْعُودٍ فسيُتابِعُنِي، فَسُئِلَ ابْنُ مَسْعُودٍ، وأُخْبِرَ بِقَوْلِ أَبِي مُوسى فَقَالَ: لَقَدْ ضَلَلْتُ إِذاً وما أَنا مِنَ المُهْتَدِينَ، أَقضِي فِيهَا بِمَا قَضى النَّبِيُّ ﷺ: للابْنَةِ النِّصْفُ، ولابْنَةِ ابْنٍ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وما بَقِيَ فَلِلأُخْتِ، فأتينا أَبَا موسى فأخبرناه بِقَوْلِ ابْنِ مسعودٍ، فَقَالَ: لا تَسْأَلُونِي ما دَامَ هذا الحَبْرُ فِيكُم.

[الحديث ٦٧٣٦ ـ طرفه في: ٦٧٤٢].

٩ ـ باب ميراثِ الجدِّ مَعَ الأبِ وَالإخوةِ

وَقالَ أَبُو بَكْرٍ وابْنُ عبّاسٍ وابْنُ الزُّبَيرِ: الجدُّ أَبٌ. وَقَرَأَ ابنُ عبّاس: ﴿يَا بَنِي آدَمَ﴾ [الأعراف: ٢٧] ﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾ [يوسف: ٣٨] ولم يذكَرْ أَنَّ أَحداً خالَفَ أبَا بَكْرٍ في زَمانِه، وَأَصْحَابُ النَّبِيِّ ﷺ مُتَوافِرُونَ. وَقالَ ابْنُ عَبَّاسٍ: يَرِثُنِي ابْنُ ابْنِي دُونَ إِخْوَتِي وَلاَ أَرِثُ أَنَا ابْنَ ابْنِي؟ وَيُذْكَرُ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ مَسْعُودٍ وَزَيدٍ أَقاوِيلُ مُخْتَلِفَةٌ.

٦٧٣٧ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا وُهَيبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللّهُ عنهما، عن النَّبِيِّ ﷺ قَالَ: «أَلحِقُوا الفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَلأَوْلَى رَجُلٍ ذَكَرٍ». [طرفه في: ٦٧٣٢].

٦٧٣٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: أَمَّا الَّذِي قالَ رَسُولُ اللّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ هذهِ الأُمَّةِ خَلِيلاً لاتَّخَذْتُهُ، وَلكِنْ خُلَّةُ الإِسلامِ أَفضَلُ، أَوْ قالَ: خَيرٌ». فَإِنَّهُ أَنْزَلَهُ أَباً، أَوْ قالَ: قَضاهُ أَباً.

[طرفه في: ٤٦٧].

١٠ ـ باب ميراثِ الزَّوجِ مَعَ الوَلدِ وَغيرِهِ

٦٧٣٩ ـ حدّثنا محمدُ بنُ يوسفَ، عن ورقاءَ، عن ابنِ أبي نَجِيحٍ، عن عطاءٍ، عن ابنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا قال: كانَ المَالُ للوَلَدِ، وَكانَتِ الوَصِيَّةُ لِلوالِدَينِ، فَنَسَخَ اللّهُ مِنْ ذلكَ

٦٧٣٦ ـ قوله: (الحبر) العالم المشهور فيه كسر الحاء يسمى باسم الحبر الذي يكتب به وهو المداد وإليه نسب كعب التابعيّ ويجمع على أحبار مثل حمل وأحمال قال في المصباح والفتح لغة فيه فيجمع على حبور مثل فلس وفلوس والرواية هنا الفتح لا غير نصّ عليه العينيّ ا هـ. مصححه.

باب ٩ ـ قوله: ولم يذكر بالبناء للفاعل والمفعول.

٦٧٣٨ ـ قوله (فإنه) يعني أبا بكر (شارح).

by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife one-eighth (in case there is offspring) or one-fourth (in case there is none) and for the husband a half (if there is no offspring) or one-fourth (if there is offspring).

[11] The inheritance of the wife with the children and others

6740- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood money for the fetus which was in the womb of a woman from the tribe of Banu'lihyan, as a result of an (attack by another woman led to) abortion. But the lady on whom the penalty had been imposed died, so The Prophet "Allah's blessing and peace be upon him" ordered that her property should be inherited by her offspring and her husband and that the penalty should be paid by her close relatives (from the side of the father).

[12] The inheritance of the sisters with the daughters

6741- Al'aswad Ibn Yazid narrated: Mu'adh Ibn Jabal judged (while being a ruler of Yemen) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", that the daughter should be given a half of the property and the sister the other half.

6742- Huzail narrated: Abdullah "Allah be pleased with him" said: "The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for daughter, and one-sixth for the son's daughter, (with the result that Both shares make two-thirds of the total property); and the rest is for the sister."

[13] The inheritance of the sisters and brothers

6743- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! (To whom will my property go as) I have (no heirs except) my sisters?" Then the Divine verses regarding obligatory shares as prescribed by Allah (of inheritance) were revealed.

[14] Allah's saying: "They ask thee for a legal decision.

Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child,

ما أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلمَرْأَةِ الثُّمُنَ والرُّبُعَ، وَلِلزَّوجِ الشَّطْرَ والرُّبُعَ. [طرفه في: ٢٧٤٧].

١١ ـ باب ميراثِ المَرْأَةِ وَالزَّوْجِ مَعَ الوَلَدِ وَغَيرِهِ

٦٧٤٠ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ أَنَّهُ قالَ: قَضى رَسُولُ اللهِ ﷺ في جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتاً بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ، ثُمَّ إِنَّ المَرْأَةَ الَّتِي قَضى عَلَيهَا بِالغُرَّةِ تُوُفِّيَتْ، فَقَضى رَسُولُ اللهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ العَقْلَ عَلى عَصَبَتِهَا.

[طرفه في: ٥٧٥٨].

١٢ ـ بابٌ ميراثُ الأَخَوَاتِ مَعَ البَنَاتِ عَصَبَةٌ

٦٧٤١ ـ حدثنا بِشْرُ بْنُ خالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قالَ: قَضى فِينَا مُعَاذُ بْنُ جَبَلٍ عَلى عَهْدِ رَسُولِ اللهِ ﷺ: النِّصْفُ لِلابْنَةِ وَالنِّصْفُ لِلأُخْتِ، ثُمَّ قالَ سُلَيمانُ: قَضى فِينَا، وَلَمْ يَذْكُرْ عَلى عَهْدِ رَسُولِ اللهِ ﷺ. [طرفه في: ٦٧٣٤].

٦٧٤٢ ـ حدثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيسٍ، عَنْ هُزَيلٍ قالَ: قالَ عَبْدُ اللهِ: لأَقْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ ﷺ: لِلابْنَةِ النِّصْفُ، ولابْنَةِ الابْنِ السُّدُسُ، وَما بَقِيَ فَلِلأُخْتِ.

[طرفه في: ٦٧٣٦]

١٣ ـ باب ميراثِ الأَخَوَاتِ وَالإِخْوَةِ

٦٧٤٣ ـ حدثنا عَبْدُ اللهِ بْنُ عُثْمانَ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللّهُ عَنْهُ قالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ، فَدَعا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ، فَقُلْتُ: يَا رَسُولَ اللّهِ، إِنَّمَا لِي أَخَوَاتٌ، فَنَزَلَتْ آيَةُ الفَرَائِضِ.

[طرفه في: ١٩٤].

١٤ ـ بابٌ

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ

٦٧٤٠ ـ قوله: لحيان بكسر اللام وفتحها ا هـ. شارح.

٦٧٤٠ ـ قوله: (عبد) بالتنوين بيان لغرة ويروى بالإضافة أيضاً ا هـ. عيني.

باب ١٢ ـ قوله: (عصبة) بالنصب حال وبالرفع خبر مبتدى محذوف أي هي عصبة. ا هـ. عيني.

she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women 176)

6744- Al'bara "Allah be pleased with him" narrated: The last verse sent down of The Holy Qur'an was the last verse of The Sura of Woman: "Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs." (Women 176)

[15] What about two cousins: one of whom is a half brother from the side of the mother, and the other is a husband?

in this respect, Ali judged that a half of the property should be given to the husband, one-sixth to the half brother from the side of the mother, and what is remaining should be divided between them equally.

6745- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am more closer to the believers than themselves. Whoever dies leaving property, then his property will be given to his heirs, and whoever dies while being in debt or having dependants or destitute children, then I am their supporter."

6746- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

[16] One's kith and kin

6747- Sa'eed Ibn Jubair narrated: Ibn Abbas said (regarding Allah's saying) And to (benefit) everyone We have appointed sharers and heirs " (The Women 33) and: " To those, also, to whom your right hand was pledged, give their due portion" (Women 33): "When the emigrants came to Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which The Prophet "Allah's blessing and peace be upon him" established between them (the emigrants and the Ansar). When the verse: "And to (benefit) everyone We have appointed sharers and heirs " (The Women 33) was revealed, it cancelled (the bond (the pledge) of brotherhood regarding inheritance)."

ما تَرَكَ وَهُوَ يرِثُها إِنْ لَمْ يكُنْ لَها وَلَدٌ فَإِنْ كانَتا اثْنَتَيْنِ فَلَهُما الثُّلُثانِ مِمّا تَرَكَ وَإِنْ كانُوا إِخْوَةً رِجالاً وَنِساءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ يُبَيِّنُ اللهُ لَكُمْ أَنْ تَضِلُّوا وَاللهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [النساء: ١٧٦].

٦٧٤٤ ـ حدّثنا عُبَيدُ اللهِ بنُ مُوسى، عن إسرائيل، عن أبي إسحاق، عن البَراءِ رَضيَ اللهُ عنهُ قال: آخرُ آيةٍ نزلَتْ خاتمةُ سُورةِ النِّساءِ ﴿يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِي الكَلالَةِ﴾.

[طرفه في: ٤٣٦٤].

١٥ ـ بابُ ابْنَي عَمٍّ: أَحَدُهُما أَخٌ لِلأُمِّ، وَالآخَرُ زَوْجٌ

وقالَ عليٌّ: لِلزَّوجِ النِّصْفُ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ، وما بَقيَ بَينَهُما نِصْفانِ.

٦٧٤٥ ـ حدّثنا مَحْمُودٌ أَخْبَرَنا عُبَيدُ اللهِ، عَنْ إِسْرائِيلَ، عَنْ أَبي حَصِينٍ، عَنْ أَبي صالِحٍ، عَنْ أَبي هُرَيرةَ رَضِيَ اللهُ عَنهُ قال: قال رَسُولُ اللهِ ﷺ: «أَنا أَوْلى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ ماتَ وَتَرَكَ مالاً فَمالُهُ لِمَوالي العَصَبَةِ، وَمَنْ تَرَكَ كَلاًّ أَوْ ضَياعاً فَأَنا وَلِيُّهُ، فَلأُدْعَى لَهُ».

[طرفه في: ٢٢٩٨].

٦٧٤٦ ـ حدّثنا أُمَيَّةُ بنُ بِسْطامٍ: حَدَّثَنا يَزِيدُ بنُ زُرَيعٍ، عَنْ رَوْحٍ، عَنْ عَبْدِ اللهِ بنِ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبّاسٍ، عَنِ النَّبِيِّ ﷺ قال: «أَلْحِقُوا الفَرائِضَ بِأَهْلِها، فَما تَرَكَتِ الفَرائِضُ فَلأَوْلى رَجُلٍ ذَكَرٍ».

[طرفه في: ٦٧٣٢].

١٦ ـ باب ذَوِي الأَرْحام

٦٧٤٧ ـ حدّثني إِسْحاقُ بنُ إِبراهِيمَ قالَ: قُلتُ لأَبي أُسامَةَ: حَدَّثَكُمْ إِدْرِيسُ: حدثنا طلحةُ، عَنْ سعيدِ بنِ جُبَيرٍ، عَنِ ابْنِ عَبّاسٍ: ﴿وَلِكُلٍّ جَعَلْنا مَوالِيَ﴾ [النساء: ٣٣] ﴿وَالَّذِينَ عاقَدَتْ أَيْمانُكُمْ﴾ [النساء: ٣٣]، قالَ: كانَ المُهاجِرُونَ حِينَ قَدِمُوا المَدِينَةَ يَرِثُ الأَنْصارِيُّ المُهاجِرِيَّ دُونَ ذَوِي رَحِمِهِ، لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَينَهُمْ، فَلَمّا نَزَلَتْ: ﴿جَعَلْنا مَوالِيَ﴾، قالَ نَسَخَتْها ﴿وَالَّذِينَ عاقَدَتْ أَيْمانُكُمْ﴾.

[طرفه في: ٢٢٩٢].

٦٧٤٥ ـ قوله: (فلأدعى) بلفظ أمر المتكلم المجهول واللام مكسورة وقد تسكن مع الفاء والواو غالباً فيهما وإثبات الألف بعد العين جائز على قول من قال: ألم يأتيك والأنباء تنمي. وكان القياس فلأدع له أي فادعوني له حتى أقوم بكله وضياعه اهـ. من شرح العينيّ.

٦٧٤٧ ـ التلاوة والذين عقدت.

ـ قوله: نسختها الخ فيه تسامح لظهور الناسخة والمنسوخة.

[17] The inheritance of any of the two (husband or wife) who is involved in the case of cursing the liar of them when she is accused of committing adultery

6748- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered a wife and her husband, who accused her of committing adultery and denied his paternity to her (conceived) child, to offer (the measures of) invoking Allah’s curse upon the liar of them as Allah decreed. Then he gave his decision that they should be separated (by divorce) and that the child would be for the mother.

[18] The child (born as a result of adultery) belongs to the bed (on which he is born) whether his mother is a free or a slave woman

6749- A’isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa’d Ibn Abu'waqqas to take the son of the slave-girl of Zam’a into his custody as he was his (Utba’s) son. In the year of the Conquest (of Mecca) Sa’d Ibn Abu'waqqas took him, and said: “He is my brother's son, and my brother took a promise from me to that effect.” Abd Ibn Zam’a got up and said: "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to The Prophet "Allah's blessing and peace be upon him". Sa’d said: "O Allah's Apostle! He is the son of my brother who took a promise from me to take him." Abd Ibn Zam’a said: "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam’a.” Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones (disappointment and deprivation) are for she, who has done sexual intercourse." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda Bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

6750- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The child (born as a result of illegal sexual intercourse) belongs to the owner of the bed (on which he is born).”

[19] The loyalty is for the manumitter; and what about the inheritance of the picked up child

6751- A’isha “Allah be pleased with her” narrated: I bought Barira; and The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Buy her, for the loyalty is for the manumitter.” Once, (some mutton of) a sheep was given as a gift to her, of which The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is (an object of) charity for her, and a present for us.” Al’hakam said that her husband was a free person. But Ibn Abbas said: “I saw him (Barira’s husband) and he was a slave.”

6752- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “The loyalty is for the manumitter.”

١٧ ـ باب مِيرَاثِ المُلاعَنَة

٦٧٤٨ ـ حدثني يحيى بن قزعة: حدَّثنا مالكٌ، عن نافع، عن ابن عُمَر رَضِيَ اللّهُ عنهما: أنَّ رجُلاً لاعَنَ امْرَأتَهُ في زَمَنِ النَّبِيِّ ﷺ وَانْتفى مِنْ وَلَدِهَا، فَفَرَّق النَّبِيُّ ﷺ بينهُما، وَألحق الوَلَدَ بالمرأة. [طرفه في: ٤٧٤٨].

١٨ ـ باب الوَلَدُ للفِراش، حُرَّةً كانتْ أوْ أمَةً

٦٧٤٩ ـ حدثنا عبد الله بن يوسف: أخبرنا مالكٌ، عن ابن شِهاب، عن عروة، عن عائشة رضي الله عنها قالت: كان عُتْبَةُ عهد إلى أخيه سعْدٍ: أنَّ ابْنَ وَلِيدةِ زَمْعة مني، فاقْبِضْه إليك، فلمَّا كان عامُ الفتح أخذهُ سعدٌ، فقال: ابنُ أخي عهد إليَّ فيه، فقام عبدُ بن زمعة، فقال: أخي وابن وليدة أبي، وُلد على فراشه، فتساوقا إلى النبي ﷺ، فقال سعدٌ: يا رَسُولَ اللَّه، ابْنُ أخي، قَدْ كانَ عَهِدَ إليَّ فِيهِ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: أخِي وَابْنُ وَلِيدَةِ أبي، وُلِدَ عَلى فِرَاشِهِ، فقال النبيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ». ثمَّ قالَ لِسَودَةَ بِنْتِ زَمْعَةَ: «احْتَجِبِي مِنْهُ». لِمَا رَأى مِنْ شَبهِهِ بعُتبَة، فَمَا رَآهَا حَتى لَقِيَ اللَّه. [طرفه في: ٢٠٥٣].

٦٧٥٠ ـ حدثنا مُسَدَّدٌ، عن يحيى، عن شعبة، عن محمَّد بن زياد: أنه سمع أبَا هريرة، عن النبي ﷺ قال: «الوَلَدُ لِصاحب الفِرَاش». [الحديث ٦٧٥٠ ـ طرفه في: ٦٨١٨].

١٩ ـ باب الوَلاءُ لِمَنْ أعْتَقَ، وَمِيراثُ اللَّقيط

وقال عُمَرُ: اللَّقيطُ حُرٌّ.

٦٧٥١ ـ حدثنا حفص بن عُمر: حدَّثنا شُعْبةُ، عن الحكَم، عن إبراهيم، عن الأسْوَد، عن عائِشَة قالَتْ: اشْتريتُ بريرةَ، فقال النَّبيُّ ﷺ: «اشتريها، فإنَّ الوَلاءَ لِمَنْ أعْتَقَ». وَأهْدِيَ لهَا شاةٌ، فقال: «هُو لها صدقةٌ ولنا هديَّةٌ». قال الحكَمُ: وكانَ زَوجُها حرًّا. وقولُ الحكَمِ مُرسَلٌ. وقال ابنُ عبَّاس: رأيتُه عبداً. [طرفه في: ٤٥٦].

٦٧٥٢ ـ حدثنا إسماعيلُ بْنُ عبد اللّه قالَ: حدَّثني مالكٌ، عن نافع، عن ابن عُمرَ، عن النَّبيِّ ﷺ قال: «إنَّما الوَلاءُ لِمَنْ أعْتَقَ». [طرفه في: ٢١٥٦].

٢٠ ـ باب ميراث السَّائِبَة

٦٧٥٣ ـ حدثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفيَانُ، عَنْ أبِي قَيس، عَنْ هُزَيلٍ، عَنْ عَبْدِ اللّهِ

٦٧٤٩ ـ قوله: (عام الفتح) بنصب عام بتقدير في وبالرفع اسم كان ا هـ. شارح.

باب ٢٠ ـ (السائبة) هو العبد الذي يعتق على أن لا ولاء لأحد عليه، بأن يقول له سيده عند الإعتاق: أعتقتك سائبة أو أنت حرٌ سائبة فلا يكون لمعتقه عليه ولاء فيضع ماله حيث شاء والتسبيب منهي عنه في النوق وغير النوق ا هـ. مصححه

[20] What about the absolutely freed slave?

6753- Abdullah "Allah be pleased with him" narrated: The Muslims did not free slaves absolutely, but the People of the Pre-Islamic Period of Ignorance did so.

6754- Al'aswad narrated: A'isha bought Barira in order to manumit her, but her masters stipulated that her loyalty would be for them. A'isha said: "O Allah's Apostle! I bought Barira in order to manumit her, but her masters stipulated that her loyalty will be for them." The Prophet "Allah's blessing and peace be upon him" said: "Manumit her for the loyalty is for the manumitter" or "The one who pays the price." Then A'isha bought and manumitted her. After that, Barira was given the choice (by The Prophet "Allah's blessing and peace be upon him" to stay with her husband or leave him). She said: "If he gave me so much and so much (money) I would not stay with him." (Al'aswad said: "Her husband was a free person." The sub-narrator commented: "The series of the narrators of Al'aswad's statement is incomplete. The statement of Ibn Abbas: "When I saw him he was a slave", is more authentic.")

[21] The sin of a freed slave, who disavows his previously real masters

6755- Ali "Allah be pleased with him" narrated: We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then Ali took out the paper in which there were legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as charity or as blood money). It also implied: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy (concerning religion), commits a crime, or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. Furthermore, any (freed slave) ascribes himself to some people (as his be-friends), (other than his previously real masters) without the permission of his previously real masters, then he will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement."

6756- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade a freed slave to sell or give as a gift his loyalty.

[22] When one embraces Islam at the hand of somebody

6757- Abdullah Ibn Omar narrated: A'isha wanted to buy (Barira) a slave-girl to manumit her. Her masters said: "We would sell her to you provided that her loyalty should be for us." She told The Messenger of Allah "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" replied: "This mustn't stop you (from buying her) for the loyalty would be for he, who manumits."

قال: إِنَّ أَهلَ الإِسْلاَمِ لاَ يُسَيِّبُونَ، وَإِنَّ أَهْلَ الجَاهِلِيَّةِ كَانُوا يُسَيِّبُونَ.

٦٧٥٤ ـ حدَّثنا موسى: حَدَّثَنَا أَبو عوانَة، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ: أَن عائِشَةَ رَضيَ اللّهُ عَنهَا اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا، وَاشْتَرَطَ أَهْلُهَا وَلاَءَهَا، فَقَالَتْ: يَا رَسُولَ اللّهِ، إِنِّي اشْتَرَيتُ بَرِيرَةَ لأُعتِقَهَا، وَإِنَّ أَهلَهَا يَشتَرِطُونَ وَلاَءَهَا. فَقالَ: «أَعْتِقِيهَا، فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ». أَوْ قَالَ «أَعْطِي الثَّمنَ». قالَ: فَاشتَرَتْهَا فَأَعتَقَتْهَا، قالَ: وَخُيِّرَتْ فَاخْتَارَتْ نَفسَهَا، وَقالَت: لَوْ أُعْطِيتُ كذا وكذا ما كُنتُ معَهُ، قالَ الأَسْوَد: وَكانَ زَوجُهَا حرّاً. قَوْلُ الأَسْوَدِ مُنقَطِعٌ. وَقَولُ ابْنِ عَبَّاسٍ: رَأيتُه عَبْداً، أَصَحُّ. [طرفه في: ٤٥٦].

٢١ ـ باب إِثْمِ مَنْ تَبَرَّأَ مِنْ مَوَالِيهِ

٦٧٥٥ ـ حدثنا قُتَيبَةُ بْنُ سعيد: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ قالَ: قالَ عَلِيٌّ رَضِيَ اللّهُ عَنْهُ: ما عِندَنَا كِتَابٌ نَقْرَؤُهُ إِلاَّ كِتَابَ اللّهِ غَيرَ هذه الصَّحِيفَةِ، قالَ: فَأَخْرَجَهَا، فإِذا فيهَا أَشيَاءُ مِنَ الجِرَاحَاتِ وَأَسنَانِ الإِبِلِ، قالَ: وَفِيهَا: «المَدِينَةُ حَرَمٌ ما بينَ عَيرٍ إِلى ثَورٍ، فَمَنْ أَحدَثَ فِيها حَدَثاً، أَوْ آوَى مُحدِثاً، فَعلَيهِ لَعنَةُ اللّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يُقبَلُ مِنهُ يومَ القِيامَةِ صَرفٌ وَلاَ عَدلٌ. وَمَنْ وَالَى قَوماً بِغَيرِ إِذْنِ مَوالِيهِ، فَعلَيهِ لَعْنَةُ اللّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنهُ يَوْمَ القِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ. وَذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، يَسعَى بها أَدْنَاهُمْ، فَمَنْ أَخفَرَ مُسلِماً فَعَلَيهِ لَعنَةُ اللّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجمَعِينَ، لا يُقبَلُ مِنهُ يَومَ القِيامَةِ صَرفٌ ولاَ عَدلٌ». [طرفه في: ١١١].

٦٧٥٦ ـ حدثنا أَبُو نُعَيم: حدَّثَنَا سُفيَانُ، عَنْ عَبْدِ اللّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا قالَ: نَهى النَّبِيُّ ﷺ عَنْ بَيعِ الوَلاَءِ وَعَنْ هِبَتِهِ.

[طرفه في: ٢٥٣٥].

٢٢ ـ بابٌ إِذا أَسْلَمَ عَلَى يَدَيْهِ

وَكانَ الحَسَنُ لاَ يَرَى لَهُ وِلاَيَةً. وَقالَ النَّبِيُّ ﷺ: «الوَلاَءُ لِمَنْ أَعتَقَ». وَيُذْكَرُ عَنْ تَمِيمٍ الدَّارِيِّ رَفَعَهُ قالَ: هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ. وَاخْتَلَفُوا في صِحَّةِ هذا الخَبَرِ.

٦٧٥٧ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عائِشَةَ أُمَّ المُؤْمِنِينَ: أَرَادَتْ أَنْ تَشْتَرِيَ جارِيَةً تُعْتِقُهَا، فَقالَ أَهْلُهَا: نَبِيعُكِهَا عَلَى أَنَّ وَلاَءَهَا لَنَا، فَذَكَرَتْ لِرَسُولِ اللّهِ ﷺ، فَقَالَ: «لاَ يَمْنَعُكِ ذلكِ، فَإِنَّما الوَلاَءُ لِمَنْ أَعْتَقَ».

[طرفه في: ٢١٥٦].

٦٧٥٥ ـ قوله: (غير هذه) غير حال أو استثناء آخر وحرف العطف مقدر، انظر الشارح.

باب ٢٢ ـ قوله. (ولاية) بكسر الواو ولأبي ذر بفتحها لغتان وله عن الكشميهني ولاء ا هـ. من الشارح.

ـ قوله: رفعه بالحركات ولأبي ذر رفعه بسكون الفاء وضمّ العين ا هـ. شارح.

6758- Al'aswad narrated from A'isha: I bought Barira in order to manumit her, but her masters stipulated that her loyalty would be for them. I mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Manumit her for the loyalty is for the one who pays the price." Then A'isha bought and manumitted her. After that, Barira was called and given the choice by The Prophet "Allah's blessing and peace be upon him" to stay with her husband or leave him. She said: "If he gave me so much and so much (money) I would not stay with him." In this way, she chose herself.

[23] What women inherit from (their freed slave-girls) loyalty

6759- Abdullah Ibn Omar "Allah be pleased with both" narrated: A'isha wanted to buy Barira to manumit her. She told The Messenger of Allah "Allah's blessing and peace be upon him" that her masters put the condition that her loyalty should be for them. The Prophet "Allah's blessing and peace be upon him" replied: "Buy her, for the loyalty would be for he, who manumits."

6760- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty is for the one who gives the silver (pays the price) and does the favor (of manumission)."

[24] One's freed slave belongs to him; and so does some people's sister's son

6761- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The freed slave belongs to the people who have freed him", or said something similar.

6762- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The son of the sister of some people is from them or from themselves."

[25] The inheritance of a captive

6763- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever dies leaving property, then his property will be given to his heirs, and whoever dies while being in debt or having dependants, then I am their supporter."

٦٧٥٨ ـ حدّثنا مُحمَّد: أخبرنا جرير، عَن منصُور، عَن إبراهيم، عَن الأسوَدِ، عَن عائشة رَضِيَ اللَّهُ عَنها قالت: اشتريتُ بريرة، فاشترط أهلها ولاءَها. فذكرتُ ذلك للنبيِّ ﷺ، فقال: «أعتقيها، فإنَّ الوَلاءَ لِمَن أعطى الوَرِق» قالت: فأعتقتُها. قالت: فدعاها رَسُول اللَّهِ ﷺ فخيَّرَها مِن زوجِها، فقالت: لو أعطاني كذا وكذا ما بِتُّ عِندَه، فاختارت نفسها. [طرفه في: ٤٥٦].

٢٣ ـ باب ما يَرِثُ النِّساءُ مِنَ الوَلاءِ

٦٧٥٩ ـ حدّثنا حفص بن عُمَر: حدّثنا هَمّام، عَن نافِع، عَن ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قال: أرادت عائشة أن تشتري بريرة، فقالت للنبيِّ ﷺ: إنَّهُم يَشتَرِطُونَ الوَلاءَ؟ فقال النبيُّ ﷺ: «اشتريها، فإنَّما الوَلاءُ لِمَن أعتَقَ».

[طرفه في: ٢١٥٦].

٦٧٦٠ ـ حدّثنا ابن سلام: أخبرنا وكيع، عَن سفيان، عَن منصُور، عَن إبراهيم، عَن الأسوَد، عَن عائشة قالت: قال رَسُول اللَّه ﷺ: «الوَلاءُ لِمَن أعطى الوَرِق، ووَلِيَ النِّعمة».

[طرفه في: ٤٥٦].

٢٤ ـ بابٌ مَوْلَى القَوْمِ مِنْ أَنْفُسِهِمْ، وَابْنُ الأُخْتِ مِنْهُمْ

٦٧٦١ ـ حدّثنا آدم: حدّثنا شُعبة: حدّثنا مُعاويةُ بن قُرَّة وقتادة، عَن أنَسِ بنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ، عَن النبيِّ ﷺ قالَ: «مَولَى القَومِ مِن أنفُسِهِم». أو كما قال.

٦٧٦٢ ـ حدّثنا أبُو الوَلِيد: حدّثنا شُعبة، عَن قتادة، عَن أنَس، عَن النبيِّ ﷺ قال: «ابن أختِ القوم مِنهُم، أو مِن أنفُسِهِم». [طرفه في: ٣١٤٦].

٢٥ ـ باب مِيرَاثِ الأَسِيرِ

قال: وكان شريحٌ يُورِّثُ الأسيرَ في أيدي العَدُوِّ، ويقول: هُو أحوجُ إليه. وقال عُمَر ابن عَبدِ العَزِيز: أجِز وَصِيَّةَ الأسيرِ وعَتاقَهُ، وما صَنَعَ في مالِهِ، ما لَم يَتَغَيَّر عَن دِينِهِ، فإنَّما هُو مالُهُ يَصنَعُ فِيه ما يَشاءُ.

٦٧٦٣ ـ حدّثنا أبُو الوليد: حدّثنا شُعبة، عَن عديٍّ، عَن أبي حازِم، عَن أبي هُرَيرة، عَنِ النبيِّ ﷺ قالَ: «مَن تَرَكَ مالاً فلِوَرَثَتِهِ، ومَن تَرَكَ كَلاً فإلينا».

[طرفه في: ٢٢٩٨].

٢٦ ـ بابٌ لا يَرِثُ المُسْلِمُ الكافِرَ، ولا الكافِرُ المُسْلِمَ

وإذا أسلَمَ قبلَ أن يُقسَمَ المِيراثُ فلا مِيراثَ لَه.

٦٧٦٤ ـ حدّثنا أبُو عاصِم، عَن ابنِ جُرَيج، عَن ابنِ شِهاب، عَن عَلِيِّ بنِ حُسَين، عَن عَمرِ بنِ عُثمان، عَن أُسامة بن زيد رَضِيَ اللَّهُ عَنهُما: أنَّ النبيَّ ﷺ قال: «لا يَرِثُ المُسلِمُ

[26] A Muslim should not inherit (the property of) an unbeliever, and an unbeliever should not inherit (the property of) a Muslim

6764- Usama Ibn Zaid "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim should not inherit (the property of) an unbeliever, and an unbeliever should not inherit (the property of) A Muslim."

[27] The inheritance of the Christian slave, and that of The Christian slave who wrote for his emancipation

[28] When one claims to have a brother or a brother's son

6765- A'isha "Allah be pleased with her" narrated: Sa'd Ibn Abu'waqqas and Abd Ibn Zam'a had a dispute over a child. Sa'd said: "O Allah's Apostle! He is the son of my brother, Utba Ibn Abu'waqqas who took a promise from me to be his custodian as he was his son. Please observe to whom he has resemblance." Abd Ibn Zam'a said: "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then The Prophet "Allah's blessing and peace be upon him" looked at the boy and noticed his evident resemblance to Utba, so he said: "He is for you, O Abd Ibn Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. O Sawda Bint Zam'a! Screen yourself before the boy." A'isha further said: "Since then he had never seen Sawda."

[29] When man claims to be a son of somebody other than his real father

6766- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever claims to be the son of a person other than his father, and he knows that this person is not his father, then Paradise will be forbidden for him."

6767- This was mentioned to Abu'bakra, who said: "My ears heard that and my mind memorized it from The Messenger of Allah "Allah's blessing and peace be upon him"."

6768- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not deny your fathers. Whoever denies his father, is charged with disbelief."

[30] When a woman claims to have a son

6769- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon Ibn David and informed him (of the case). He said: "Bring me a knife so as to cut the child

الكافِرَ ولاَ الكافِرُ المُسْلِمَ».

[طرفه في: ١٥٨٨].

٢٧ ـ باب مِيرَاثِ العَبْدِ النَّصْرَانِيِّ، المُكَاتَبِ النَّصْرَانِيِّ وَ إِثْمِ مَنِ انْتَفى مِنْ وَلَدِهِ

٢٨ ـ باب مَنِ ادَّعى أَخاً أَوْ ابْنَ أَخٍ

٦٧٦٥ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ عنها أَنَّها قالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ في غُلامٍ، فَقالَ سَعْدٌ: هذا يا رَسُولَ اللهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلى شَبَهِهِ، وَقالَ عَبْدُ بْنُ زَمْعَةَ: هذا أَخِي يا رَسُولَ اللهِ، وُلِدَ عَلى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إِلى شَبَهِهِ فَرَأى شَبَهاً بَيِّناً بِعُتْبَةَ، فَقالَ: «هُوَ لَكَ يا عَبْدُ، الوَلَدُ لِلفِرَاشِ ولِلعَاهِرِ الحَجَرُ، واحْتَجِبي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ». قالَتْ: فَلَمْ يَرَ سَوْدَةَ قَطُّ.

[طرفه في: ٢٠٥٣].

٢٩ ـ باب مَنِ ادَّعى إِلى غَيرِ أَبِيهِ

٦٧٦٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا خالِدٌ، هُوَ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا خالِدٌ، عَنْ أَبِي عُثْمانَ، عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ ادَّعى إِلَى غَيرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيرُ أَبِيهِ، فالجَنَّةُ عَلَيهِ حَرَامٌ».

[طرفه في: ٤٣٢٦].

٦٧٦٧ ـ فَذَكَرْتُهُ لأَبِي بَكْرَةَ فَقالَ: وَأَنَا سَمِعَتْهُ أُذُنَايَ وَوَعاهُ قَلبِي مِنْ رَسُولِ اللهِ ﷺ.

[طرفه في: ٤٣٢٦].

٦٧٦٨ ـ حدّثنا أَصْبَغُ بْنُ الفَرَجِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ تَرْغَبُوا عَنْ آبائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفرٌ».

٣٠ ـ بابٌ إِذَا ادَّعَتِ المَرْأَةُ ابْناً

٦٧٦٩ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ قالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «كانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهما، فَقَالَتْ لِصَاحِبَتِهَا: إِنَّما ذَهَبَ بِابْنِكِ، وَقالَتِ الأُخْرَى: إِنَّما ذَهَبَ بِابْنِكِ، فَتَحَاكَمَتا إِلَى دَاوُدَ عَلَيهِ السَّلاَمُ، فَقَضى به لِلكُبْرَى، فَخَرَجَتا عَلَى سُلَيمانَ بْنِ دَاوُدَ

باب ٢٧ ـ والمكاتب النصرانيّ نخ.

٦٧٦٩ ـ **قوله:** (فتحاكما) أي المرأتان وذكر باعتبار كونهما شخصين ولأبي ذرّ فتحاكمتا ا هـ. شارح.

into two pieces and distribute it between them." The younger lady said: "May Allah be merciful to you! Don't do that, for it is her (The other lady's) child." So he gave the child to the younger lady."

[31] The Qa'if (a person who knows from shape and features one's belonging to his father)

6770- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" came to her happily, with his features glittering because of joy, and said: "Haven't you heard what (the Qa'if) Mujazziz has said about Zaid and Usama? He saw their feet and commented: "These belong to each other (as being for a father and his son)."

6771- A'isha "Allah be pleased with her" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me so much happily and said: "O A'isha! Don't you know that Mujazziz Al'mudliji entered and saw Usama and Zaid covered by a velvet (sheet),with only their heads covered and their feet bare, and said: "These feet belong to each other"?"

عَلَيهِمَا السَّلامُ، فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَينَهُمَا، فَقَالَتِ الصُّغْرَى: لاَ تَفعَل يَرْحَمُكَ اللَّهُ هُوَ ابْنُها، فَقَضى بِهِ لِلصُّغْرَى». قالَ أَبُو هُرَيرَةَ: وَاللَّهِ إِنْ سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلاَّ يَومَئِذٍ، وما كُنَّا نَقولُ إِلاَّ المُدْيَةَ. [طرفه في: ٣٤٢٧].

٣١ ـ بابُ القائِفِ

٦٧٧٠ ـ حدَّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُوراً، تَبْرُقُ أَسارِيرُ وَجْهِهِ، فَقَالَ: «أَلَم تَرَي أَنَّ مُجَزِّزاً نَظَرَ آنِفاً إِلَى زَيدِ بْنِ حارِثَةَ وأُسامَةَ بْنِ زَيدٍ، فَقَالَ: إِنَّ هذهِ الأَقْدامَ بَعْضُها مِنْ بَعْضٍ». [طرفه في: ٣٥٥٥].

٦٧٧١ ـ حدَّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ، قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَومٍ وَهُوَ مَسْرُورٌ، فَقَالَ: «يَا عائِشَةُ، أَلَمْ تَرَي أَنَّ مُجَزِّزاً المُدْلِجِيَّ دَخَلَ فَرَأَى أُسامَةَ وَزَيداً، وَعَلَيهِما قَطِيفَةٌ، قَدْ غَطَّيا رُؤُوسَهُما وَبَدَتْ أَقدامُهُما، فَقالَ: إِنَّ هذهِ الأَقْدامَ بَعْضُها مِنْ بَعْضٍ».

[طرفه في: ٣٥٥٥].

٦٧٧٠ ـ قوله: (أنّ مجززاً) هو ابن الأعور بن جعدة المدلجي سمي به لأنه كان يجزّ ناصية الأسير في الجاهلية. أفاده الشارح.

(86) The Book of Legal Punishments

[1] It is banned to violate (Allah's) limits

[2] Alcoholic drinks should not be drunk

Ibn Abbas said: "One is deprived of the light of faith while committing adultery."

6772- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; when a drinker of wine drinks it, then he is not a believer at the time of drinking it; when a thief steals, then he is not a believer at the time of stealing; and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery."

[3] What was mentioned regarding beating the drunk

6773- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu'bakr "Allah be pleased with him" punished (such a sinner) by whipping forty lashes.

[4] What about he, who ordered whomever in the house to take part in executing the legal punishment?

6774- Uqba Ibn Al'harith narrated: An'nu'aiman or the son of An'nu'aiman was brought to The Prophet "Allah's blessing and peace be upon him" on a charge of drunkenness. So The Prophet "Allah's blessing and peace be upon him" ordered all the men present in the house to beat him. All of them beat him, and I was one of those who beat him with sandals.

[5] Beating with date leaf stocks and shoes

6775- Uqba Ibn Al'harith narrated: An'nu'aiman or the son of An'nu'aiman was brought to The Prophet "Allah's blessing and peace be upon him" in a state of drunkenness. The Prophet "Allah's blessing and peace be upon him" felt it hard and ordered all the men present in the house to beat him. They beat him with date-palm leaf stalks and sandals. I was one of those who beat him.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٦ ـ كِتَابُ الحُدُودِ

١ ـ باب وَما يُحْذَرُ مِنَ الحُدُودِ

٢ ـ بابٌ لا يُشْرَبِ الخَمْرُ

وَقالَ ابْنُ عَبَّاسٍ: يُنْزَعُ مِنْهُ نُورُ الإِيمانِ في الزِّنَا.

٦٧٧٢ ـ حدثني يَحيى بنُ بُكير: حدَّثَنا اللَّيثُ، عن عُقيلٍ، عن ابنِ شِهابٍ، عن أبي بَكْرِ بنِ عبدِ الرحمنِ، عن أبي هريرةَ: أنَّ رسولَ اللهِ ﷺ قال: «لا يَزني الزَّاني حِينَ يَزني وَهْوَ مُؤْمِنٌ، ولا يَشرَبُ الخمرَ حينَ يشرَبُ وهو مؤمنٌ، ولا يسرِقُ حين يسرِقُ وهو مؤمنٌ، وَلا يَنْتَهِبُ نُهْبَةً، يَرْفَعُ النَّاسُ إليه فيها أبصارَهُم، وَهْوَ مُؤْمِنٌ» وَعَنِ ابْنِ شِهابٍ، عَنْ سَعِيدِ ابنِ المسيِّبِ وأبي سلمةَ، عن أبي هريرةَ، عن النبيِّ ﷺ: بِمِثْلِهِ، إلاَّ النُّهبةَ.

[طرفه في: ٢٤٧٥].

٣ ـ باب ما جاءَ في ضَرْبِ شارِبِ الخَمْرِ

٦٧٧٣ ـ حدثنا حَفصُ بنُ عُمَرَ: حَدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ (ح). حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ ضَرَبَ في الخَمْرِ بالجريدِ والنِّعالِ، وجلدَ أبو بكرٍ أربعينَ. [الحديث ٦٧٧٣ ـ طرفه في: ٦٧٧٦].

٤ ـ باب مَنْ أَمَرَ بِضَرْبِ الحدِّ في البَيتِ

٦٧٧٤ ـ حدثنا قُتَيبةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبي مُلَيكَةَ، عَنْ عُقْبَةَ ابنِ الحارثِ قال: جِيءَ بالنُّعيمانِ، أو بابنِ النُّعيمانِ، شارباً، فأمرَ النبيُّ ﷺ مَن كانَ بالبيتِ أن يَضْرِبُوهُ، قالَ: فَضَرَبُوهُ، فَكُنْتُ أَنا فِيمَنْ ضَرَبَهُ بِالنِّعالِ.

٥ ـ باب الضَّرْبِ بالجَرِيدِ وَالنِّعالِ

٦٧٧٥ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ: حدثنا وُهيبُ بنُ خالدٍ، عن أيُّوبَ، عن عبدِ اللهِ بنِ أبي مُلَيكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِنُعَيمانَ، أَوْ بابْنِ نُعَيمانَ، وَهْوَ سَكْرانُ، فَشَقَّ عَلَيهِ، وَأَمَرَ مَن في البيتِ أن يَضرِبُوهُ، فضرَبُوهُ بالجريدِ والنِّعالِ، وكُنْتُ فيمن ضَرَبَهُ.

٦٧٧٦ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا هِشامٌ: حدَّثَنا قتادةُ، عَنْ أَنَسٍ قالَ: جَلَدَ النَّبِيُّ ﷺ في

6776- Anas “Allah be pleased with him” narrated that The Prophet “Allah’s blessing and peace be upon him” beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu’bakr “Allah be pleased with him” punished (such a sinner) by whipping forty lashes.

6777- Abu'huraira "Allah be pleased with him" reported: A man who drank wine was brought to The Prophet “Allah’s blessing and peace be upon him”. The Prophet "Allah’s blessing and peace be upon him" said: “Beat him!" some of us beat him with their hands, some with their shoes, and some with their garments (by twisting it like a lash). When we finished, someone said to him: “May Allah disgrace you!” On that The Prophet "Allah’s blessing and peace be upon him" said: “Do not say so, for you are helping Satan to overpower him. "

6778- Ali Ibn Abu’talib "Allah be pleased with him" reported: “I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he died (while being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Apostle "Allah’s blessing and peace be upon him" for the drunk.”

6779- As’sa'ib Ibn Yazid “Allah be pleased with him” narrated: We used to beat the drunks with our hands, sandals, clothes (by twisting it like lashes) during the lifetime of The Prophet “Allah’s blessing and peace be upon him”, Abu’bakr and the early time of Omar's caliphate. But during the last part of Omar's caliphate, he used to beat the drunk forty lashes. Furthermore, when drunks became mischievous and disobedient, he used to punish them (with) eighty lashes.

[6] It is hateful to curse the drunk since he is not an infidel

6780- Omar Ibn Al'khattab "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah’s blessing and peace be upon him" there was a man called Abdullah whose nickname was Donkey, and he used to make Allah's Apostle "Allah’s blessing and peace be upon him" laugh. The Prophet "Allah’s blessing and peace be upon him" lashed him because of drinking (wine). One day he was brought to The Prophet "Allah’s blessing and peace be upon him" on the same charge and was lashed. On that, a man among the people said: "O Allah, curse him! How frequently he has been brought (to The Prophet "Allah’s blessing and peace be upon him" because of the same accusation)!" The Prophet "Allah’s blessing and peace be upon him" said: "Do not curse him, for by Allah, I know he loves Allah and His Apostle."

6781- Abu'huraira "Allah be pleased with him" reported: A man who drank wine was brought to The Prophet “Allah’s blessing and peace be upon him”. The Prophet "Allah’s blessing and peace be upon him" said: “Beat him!" some of us beat him with their hands, some with their shoes, and some with their garments (by twisting it like a lash). When we finished, someone said: “What is the wrong with him! May Allah disgrace him!” On that The Prophet "Allah’s blessing and peace be upon him" said: “Do not help (by saying so) Satan to overpower him. "

الخَمْرِ بِالجَرِيدِ وَالنِّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ.

[طرفه في: ٦٧٧٣].

٦٧٧٧ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسٌ، عَنْ يَزِيدَ بْنِ الهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهِ عَنْهُ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ، قَالَ: «اضْرِبُوهُ». قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ، فَلَمَّا انْصَرَفَ، قَالَ بَعْضُ القَوْمِ: أَخْزَاكَ اللّٰهُ، قَالَ: «لاَ تَقُولُوا هٰكَذَا، لاَ تُعِينُوا عَلَيْهِ الشَّيْطَانَ».

[الحديث ٦٧٧٧ ـ طرفه في: ٦٧٨١].

٦٧٧٨ ـ حدّثنا عَبْدُ اللّٰهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ: حَدَّثَنَا سُفْيَانُ: حدّثنا أبو حصين: سمعت عمير بن سعيد النخعي قال: سمعت عَلِيَّ بن أبي طالب رَضِيَ اللّٰهُ عنهُ قال: ما كُنْت لأقِيمَ حَدّاً عَلَى أَحَدٍ فَيَمُوتَ، فأجد في نَفسِي، إلاَّ صَاحِبَ الخَمْرِ، فإنَّهُ لَوْ مات وَدَيْتُهُ، وذلِكَ أنّ رَسُولَ اللّٰهِ ﷺ لَمْ يَسُنَّهُ.

٦٧٧٩ ـ حدّثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ الجُعَيْدِ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كُنَّا نُؤْتَى بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ اللّٰهِ ﷺ وَإِمْرَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ، فَنَقُومُ إِلَيْهِ بِأَيْدِينَا وَنِعَالِنَا وَأَرْدِيَتِنَا، حَتَّى كَانَ آخِرُ إِمْرَةِ عُمَرَ، فَجَلَدَ أَرْبَعِينَ، حَتَّى إِذَا عَتَوْا وَفَسَقُوا جَلَدَ ثَمَانِينَ.

٦ ـ باب ما يُكرَهُ من لعْنِ شارِبِ الخمْرِ، وإنهُ ليسَ بخارجٍ منَ الملَّة

٦٧٨٠ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ ابْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الخَطَّابِ: أَنَّ رَجُلاً عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللّٰهِ، وَكَانَ يُلَقَّبُ حِمَاراً، وَكَانَ يُضْحِكُ رَسُولَ اللّٰهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْماً فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ القَوْمِ: اللَّهُمَّ العَنْهُ، مَا أَكْثَرَ مَا يُؤْتَى بِهِ؟! فَقَالَ النَّبِيُّ ﷺ: «لا تلعنوه، فوالله ما علمتُ إلا أنه يحبُّ اللّٰه ورسولَه».

٦٧٨١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا ابْنُ الهَادِ: عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِسَكْرَانَ، فَأَمَرَ بِضَرْبِهِ، فَمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ، وَمِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ، وَمِنَّا مَنْ يَضْرِبُهُ بِثَوْبِهِ، فَلَمَّا انْصَرَفَ قَالَ رَجُلٌ: مَالَهُ أَخْزَاهُ اللّٰهُ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «لاَ تَكُونُوا عَوْنَ الشَّيْطَانِ عَلَى أَخِيكُمْ». [طرفه في: ٦٧٧٧].

٦٧٧٨ ـ قوله: (فيموت فأجد) الفعلان بالنصب وقال الكرماني: فيموت بالنصب فأجد بالرفع ا هـ. من الشارح.

٦٧٨٠ ـ قوله: (ما علمت) أي الذي علمت أنه بفتح همزة أن واسمها الضمير وخبرها يحب الله ورسوله وأن مع اسمها وخبرها سدت مسد مفعولي علمت انظر الشارح.

[7] What about the thief when he is stealing?

6782- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when a thief steals, then he is not a believer at the time of stealing.”

[8] Cursing the thief

6783- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah’s blessing and peace be upon him" said: "Allah curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." Al’a’mash said: “People interpreted the egg as an iron helmet, and thought that the rope may cost a few Dirhams."

[9] The legal punishments are considered to be expiation

6784- Obada Ibn As'samit “Allah be pleased with him” narrated: Allah's Apostle “Allah’s blessing and peace be upon him” said while we were sitting with him: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery” (and he recited the holy verse in full). The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

[10] The believer’s back is forbidden except legally and rightfully

6785- Abdullah “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said during his last Hajj: "Which month do you think is most sacred?" The people said: “This month of ours (Dhul’hijja)." He said: “Which city do you think is the most sacred?" They said: “This city of ours (Mecca)." He said: “Which day do you think is the most sacred?" The people said: “This day of ours." He commented: “Allah, the Blessed, the Supreme, has made your blood, your property, and your honor as sacred as this day of yours in this city of yours, in this month of yours, (and such sanctity cannot be affronted) except rightfully." He then said thrice, "Have I reported Allah's Message (to you)?" The people replied each time: “Yes." The Prophet “Allah’s blessing and peace be upon him” further said: “May Allah be merciful to you” (or) “Woe to you! Do not revert to disbelief after me by cutting the necks of each other.”

٧ ـ باب السَّارِقِ حِينَ يَسْرِقُ

٦٧٨٢ ـ حدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا فُضَيلُ بْنُ غَزْوَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رضيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قال: «لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، ولا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ». [الحديث ٦٧٨٢ ـ طرفه في: ٦٨٠٩].

٨ ـ باب لَعْنِ السَّارِقِ إِذَا لَمْ يُسَمَّ

٦٧٨٣ ـ حدثنا عمرُ بْنُ حفصِ بْنِ غِيَاثٍ: حدَّثني أَبِي: حدَّثنا الأعمشُ قال: سمعتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لَعَنَ اللَّهُ السَّارِقَ، يَسْرِقُ البَيضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ». قال الأعمشُ: كانوا يَرَوْنَ أَنَّهُ بَيضُ الحَدِيدِ، وَالحَبْلُ كانوا يَرَوْنَ أَنَّهُ مِنْهَا ما يَسْوَى دَرَاهِمَ.

[الحديث ٦٧٨٣ ـ طرفه في: ٦٧٩٩].

٩ ـ بابٌ الحدودُ كفَّارةٌ

٦٧٨٤ ـ حدثنا مُحَمَّدُ بنُ يوسفَ: حدَّثنا ابنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الخَوْلانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قال: كُنَّا عِنْدَ النَّبِيِّ ﷺ في مَجْلِسٍ، فَقَالَ: «بَايِعُونِي عَلَى أَنْ لا تُشْرِكُوا بِاللَّهِ شَيئاً، وَلا تَسْرِقُوا، وَلا تَزْنُوا ـ وَقَرَأَ هذِهِ الآيَةَ كُلَّهَا ـ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذلِكَ شَيئاً فَعُوقِبَ بِهِ فَهْوَ كَفَّارَتُهُ، وَمَنْ أَصَابَ مِنْ ذلِكَ شَيئاً فَسَتَرَهُ اللَّهُ عَلَيهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

١٠ ـ بابٌ ظَهْرُ المُؤْمِنِ حِمًى إِلَّا في حَدٍّ أَوْ حَقٍّ

٦٧٨٥ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ: سَمِعْتُ أَبِي: قالَ عَبْدُ اللَّهِ: قالَ رَسُولُ اللَّهِ ﷺ في حَجَّةِ الوَداعِ: «أَلا، أَيُّ شَهْرٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟». قالُوا: أَلا شَهْرُنَا هذا، قال: «أَلا، أَيُّ بَلَدٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟» قالُوا: أَلا بَلَدُنَا هذا، قالَ: «أَلا، أَيُّ يَوْمٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟» قالُوا: أَلا يَوْمُنَا هذا، قال: «فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ حَرَّمَ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ إِلا بِحَقِّهَا، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ هذا، أَلا هَلْ بَلَّغْتُ» ثَلاثاً، كُلُّ ذلِكَ يُجِيبُونَهُ: أَلا، نَعَمْ. قالَ: «وَيحَكُمْ، أَوْ وَيلَكُمْ، لا تَرْجِعُنَّ بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[طرفه في: ١٧٤٢].

٦٧٨٣ ـ ما يساوي نخ.

٦٧٨٥ ـ قوله: (تعلمونه أعظم) ضبط في بعض النسخ بنصب أعظم وفي بعضها برفعه ا هـ.

[11] Executing the legal punishments and taking revenge for (violating) Allah's limits

6786- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would not approach it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

[12] Executing the legal punishment on the noble as well as the humble person

6787- A'isha "Allah be pleased with her" narrated: Usama interceded with The Prophet "Allah's blessing and peace be upon him" for a woman (who had stole). The Prophet "Allah's blessing and peace be upon him" said: "The people before you were ruined because they used to execute the legal punishments on the poor and forgive the noble. By He, in Whose Hand my soul is! If Fatima (the daughter of The Prophet "Allah's blessing and peace be upon him") did that, I would cut off her hand."

[13] It is hateful to intercede for (somebody in a case connected with) a legal punishment

6788- A'isha "Allah be pleased with her" narrated: People of Quraish worried about the lady from Banu'makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one dare to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Mohammad stole, I would cut off her hand."

[14] Allah's saying: "As to the thief. Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is exalted in power." (The Repast 38)

In addition, when would one's hand be cut off?

6789- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" said: "The hand should be cut off for stealing something priced at no less than quarter a Dinar or more."

١١ ـ باب إِقامَةِ الحُدُودِ وَالانْتِقامِ لِحُرُماتِ اللّه

٦٧٨٦ ـ حدثنا يحيى بن بكير: حَدَّثَنَا الليثُ، عَنْ عقيل، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَة، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالت: ما خُيِّرَ النَّبِيُّ ﷺ بينَ أَمْرَينِ إِلاَّ اخْتارَ أَيسَرَهُما ما لَمْ يَأْثَمْ، فَإِذَا كانَ الإِثْمُ كانَ أَبْعَدَهُما مِنْهُ، وَاللّهِ ما انْتَقَمَ لِنَفسِهِ في شَيءٍ يُؤْتَى إِلَيهِ قَطُّ، حَتَّى تُنْتَهَكَ حُرُماتُ اللّهِ، فَيَنْتَقِمُ لِلّهِ.

[طرفه في: ٣٥٦٠].

١٢ ـ باب إِقامَةِ الحُدُودِ عَلَى الشَّرِيفِ وَالوَضِيعِ

٦٧٨٧ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا الليثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ أُسامَةَ كَلَّمَ النَّبِيَّ ﷺ في امْرَأَةٍ، فَقالَ: «إِنَّمَا هَلَكَ مَنْ كانَ قَبْلَكُمْ، أَنَّهُمْ كانُوا يُقِيمُونَ الحَدَّ عَلَى الوَضِيعِ، وَيَتْرُكُونَ الشَّرِيفَ، وَالَّذِي نَفسِي بِيَدِهِ، لَوْ فاطِمَةُ فَعَلَتْ ذلِكَ لَقَطَعْتُ يَدَها».

[طرفه في: ٢٦٤٨].

١٣ ـ باب كَراهِيَةِ الشَّفَاعَةِ فِي الحَدِّ إِذا رُفِعَ إِلَى السُّلْطَانِ

٦٧٨٨ ـ حدثنا سَعِيدُ بْنُ سُلَيمانَ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا: أَنَّ قُرَيشاً أَهَمَّتْهُمُ المَرْأَةُ المَخْزُومِيَّةُ الَّتِي سَرَقَتْ، فَقالُوا: مَنْ يُكَلِّمُ رَسُولَ اللّهِ ﷺ، وَمَنْ يَجْتَرِىءُ عَلَيهِ إِلاَّ أُسامَةُ، حِبُّ رَسُولِ اللّهِ ﷺ، فَكَلَّمَ رَسُولَ اللّهِ ﷺ، فَقالَ: «أَتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللّهِ»؟! ثُمَّ قامَ فَخَطَبَ، قالَ: «يا أَيُّهَا النَّاسُ، إِنَّما ضَلَّ مَنْ قَبْلَكُمْ، أَنَّهُمْ كانُوا إِذا سَرَقَ الشَّرِيفُ تَرَكُوهُ، وَإِذا سَرَقَ الضَّعِيفُ فِيهِمْ أَقامُوا عَلَيهِ الحَدَّ، وَايمُ اللّهِ، لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَها».

[طرفه في: ٢٦٤٨].

١٤ ـ باب قَوْلِ اللّهِ تَعَالى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيدِيَهُمَا﴾ [المائدة: ٣٨] وَفي كَمْ يُقْطَعُ

وَقَطَعَ عَلِيٌّ مِنَ الكَفِّ، وَقالَ قَتَادَةُ، في امْرَأَةٍ سَرَقَتْ فَقُطِعَتْ شِمالُهَا: لَيسَ إِلاَّ ذلِكَ.

٦٧٨٩ ـ حدثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْراهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ: قالَ النَّبِيُّ ﷺ: «تُقْطَعُ اليَدُ في رُبُعِ دِينارٍ فَصاعِداً». تابَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، وَابْنُ أَخِي الزُّهْرِيِّ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ.

[الحديث ٦٧٨٩ ـ طرفاه في: ٦٧٩٠، ٦٧٩١].

٦٧٩٠ ـ حدثنا إِسْماعِيلُ بْنُ أَبِي أُوَيسٍ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ،

٦٧٨٦ ـ قوله: (فينتقم) بالرفع أي فهو ينتقم ولأبي ذرّ فينتقم بالنصب عطفاً على تنتهك (شارح).

6790- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" said: "The hand should be cut off for (stealing something priced at no less than) quarter a Dinar."

6791- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" said: "It (the hand) should be cut off for (stealing something priced at no less than) quarter a Dinar."

6792- A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off during the lifetime of The Prophet "Allah's blessing and peace be upon him" except for stealing something equal to a shield in value.

6793- A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off for stealing something less than a shield in value, which was worth a (good) price.

6794- A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off during the lifetime of The Prophet "Allah's blessing and peace be upon him" for stealing something less than a shield in value, which was worth a (good) price.

6795- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off (the hand of a thief) for stealing a three-Dirham shield.

6796- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off (the hand of a thief) for stealing a three-Dirham shield.

6797- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off (the hand of a thief) for stealing a three-Dirham shield.

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «تُقْطَعُ يَدُ السَّارِقِ في رُبُعِ دِينارٍ».

[طرفه في: ٦٧٨٩].

٦٧٩١ ـ حدّثنا عِمْرَانُ بْنُ مَيسَرَةَ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا الحُسَينُ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ الأَنْصَارِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمنِ حَدَّثَتْهُ: أَنَّ عائِشَةَ رَضيَ اللَّهُ عَنها حَدَّثَتْهم، عَنِ النَّبِيِّ ﷺ قالَ: «يُقْطَعُ في رُبُعِ دِينارٍ».

[طرفه في: ٦٧٨٩].

٦٧٩٢ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قالَ: أَخْبَرَتْنِي عائِشَةُ: أَنَّ يَدَ السَّارِقِ لَمْ تُقْطَعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلاَّ في ثَمَنِ مِجَنٍّ: حَجَفَةٍ أَوْ تُرْسٍ.

حدثنا عُثْمانُ: حَدَّثَنَا حُمَيدُ بْنُ عَبْدِ الرَّحْمنِ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: مِثْلَهُ.

[الحديث ٦٧٩٢ ـ طرفاه في: ٦٧٩٣، ٦٧٩٤].

٦٧٩٣ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخبرنا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: لَمْ تَكُنْ تُقْطَعُ يَدُ السَّارِقِ في أَدْنى مِنْ حَجَفَةٍ أَوْ تُرْسٍ، كُلُّ وَاحِدٍ مِنْهُمَا ذُو ثَمَنٍ. رَوَاهُ وَكِيعٌ، وَابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، مُرْسَلاً.

[طرفه في: ٦٧٩٢].

٦٧٩٤ ـ حدّثني يُوسُفُ بْنُ مُوسى: حَدَّثَنَا أَبُو أُسَامَةَ: قالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: لَمْ تُقْطَعْ يَدُ سَارِقٍ عَلَى عَهْدِ النَّبِيِّ ﷺ في أَدْنى مِنْ ثَمَنِ المِجَنِّ: تُرْسٍ أَوْ حَجَفَةٍ، وَكانَ كُلُّ وَاحِدٍ مِنْهُمَا ذَا ثَمَنٍ.

[طرفه في: ٦٧٩٢].

٦٧٩٥ ـ حدّثنا إِسماعيلُ: حَدَّثَني مالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، مَوْلى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَرَاهِمَ.

[الحديث ٦٧٩٥ ـ أطرافه في: ٦٧٩٦، ٦٧٩٧، ٦٧٩٨].

٦٧٩٦ ـ حدّثنا مُوسى بْنُ إِسماعِيلَ، حَدَّثَنَا جُوَيرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: قَطَعَ النَّبِيُّ ﷺ في مِجَنٍّ، ثَمَنُهُ ثَلاثَةُ دَرَاهِمَ.

[طرفه في: ٦٧٩٥].

٦٧٩٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللَّهِ قالَ: حَدَّثَني نَافِعٌ، عَنْ عَبْدِ اللَّهِ قالَ: قَطَعَ النَّبِيُّ ﷺ في مِجَنٍّ، ثَمَنُهُ ثَلاثَةُ دَرَاهِمَ. [طرفه في: ٦٧٩٥].

٦٧٩٢ ـ قال تقطَ اليد نخـ.

6798- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off the hand of a thief for stealing a three-Dirham shield.

6799- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah curses a thief who steals an egg (iron helmet) and gets his hand cut off, or steals a rope and gets his hands cut off."

[15] The repentance of the thief

6800- Urwa Ibn Az'zubair narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" cut off the hand of a woman (who committed theft). A'isha said: "(Afterwards) she used to come to me and I would present her needs to Allah's Apostle "Allah's blessing and peace be upon him". Indeed, she repented and Her repentance was perfect."

6801- Obada Ibn As'samit "Allah be pleased with him" narrated: I gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" in a gathering. He said: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Abu Abdullah said: "If a thief repents after cutting off his hand, his witness well be accepted. This applies to anyone, upon whom any legal punishment has been executed: if he repents, then his witness will be accepted."

٦٧٩٨ ـ حدّثني إبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا أَبُو ضَمْرَةَ: حَدَّثَنا مُوسى بْنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللّهِ بْنَ عُمَرَ رَضيَ اللّهُ عَنْهُما قالَ: قَطعَ النَّبيُّ ﷺ يَدَ سارقٍ، في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ. تابَعهُ مُحَمَّدُ بْنُ إسْحاقَ. وَقالَ اللَّيْثُ: حَدَّثَني نَافِعٌ: قِيمَتُهُ. [طرفه في: ٦٧٩٥].

٦٧٩٩ ـ حدثنا مُوسى بْنُ إسماعيلَ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا الأعْمَشُ قالَ: سمعْتُ أَبا صَالِحٍ قالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «لَعَنَ اللّهُ السَّارِقَ، يَسْرِقُ البَيضَةَ فَتُقْطَعُ يَدُهُ، وَيسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ». [طرفه في: ٦٧٨٣].

١٥ ـ باب تَوْبَةِ السَّارِق

٦٨٠٠ ـ حدّثنا إسْماعِيلُ بْنُ عَبْدِ اللّهِ قالَ: حَدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ قطعَ يدَ امْرأَةٍ، قالَتْ عائِشَةُ: وكانَتْ تأْتِي بَعْدَ ذلكَ فأَرْفَعُ حاجَتَهَا إلى النَّبيِّ ﷺ، فَتابَتْ وَحَسُنَتْ تَوْبَتُهَا. [طرفه في: ٢٦٤٨].

٦٨٠١ ـ حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي إِدْرِيسَ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضيَ اللّهُ عَنْهُ قالَ: بَايَعْتُ رَسُولَ اللّهِ ﷺ في رَهْطٍ، فَقالَ: «أُبَايِعُكُمْ عَلى أَنْ لا تُشْرِكُوا باللّهِ شيئاً، وَلا تَسْرِقُوا، وَلا تَقْتُلُوا أَوْلادَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفتَرُونَهُ بَينَ أَيدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُونِي في مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فأَجْرُهُ عَلى اللّهِ، وَمَنْ أَصابَ مِن ذٰلِكَ شَيئاً فَأُخِذَ بِهِ في الدُّنيا فَهُوَ كَفَّارَةٌ لَهُ وَطَهُورٌ، وَمَنْ سَتَرَهُ اللّهُ، فَذٰلِكَ إِلى اللّهِ: إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ». قالَ أَبُو عَبْدِ اللّهِ: إِذا تَابَ السَّارِقُ بَعْدَ ما قُطِعَ يَدُهُ قُبِلَتْ شَهادَتُهُ، وَكلُّ مَحْدُودٍ كَذٰلِكَ إذا تَابَ قُبِلَتْ شَهادَتُهُ. [طرفه في: ١٨].

٦٨٠١ ـ قوله: (وفى) بالتخفيف ويشدد أي ثبت على العهد ا هـ. شارح.

(87) The Book of The Fighters From Apostates and Unbelievers

[1] Allah's saying: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (The Repast 33)

6802- Anas "Allah be pleased with him" narrated: Some people of the tribe of Ukl came to The Prophet "Allah's blessing and peace be upon him". They embraced Islam. They found the climate of Medina inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to go and drink the milk and urine of some camels of charity (as a kind of medicine). They did so and became healthy. Then they reverted to Heathenism after embracing Islam. They killed the camels shepherd and drove away the camels. The Prophet "Allah's blessing and peace be upon him" sent some people in their pursuit. They were caught and brought back to The Prophet "Allah's blessing and peace be upon him", who cut off their hands and legs. Their eyes were branded with pieces of iron. Their bleeding limbs were not cauterized till they died.

[2] The Messenger of Allah did not cauterize (the bleeding limbs of) The apostates and disbelievers who waged war (against Allah and His Messenger) until they died

6803- Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hands and the legs of the) people of Oraina tribe and did not cauterize (their bleeding limbs) until they died.

[3] The apostates who waged war were not watered until they died

6804- Anas "Allah be pleased with him" narrated: "Some people of Oraina tribe came to Medina and lived with the people of Suffa. But they got ill for Medina's climate did not suit them. They said to The Prophet "Allah's blessing and peace be upon him": "Provide us with milk." The Prophet "Allah's blessing and peace be upon him" said: "There is no other way but to go to the camels of The Prophet. They went and drank the camels urine and milk (as medicine). After they had become healthy and fat, they killed the shepherd and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" and he sent (some men) in their pursuit. They were captured and brought at noon. He then ordered that some pieces of iron should be heated, with which their

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٧ ـ كِتَاب المُحَارِبِينَ مِنْ أَهْلِ الكُفرِ وَالرِّدَّةِ

١ ـ باب قَوْلُ اللَّهِ تَعَالَى: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ في الْأَرْضِ فَسَاداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ [المائدة: ٣٣]

٦٨٠٢ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا الوَلِيدُ بنُ مُسْلِم: حَدَّثَنَا الْأَوْزَاعِيُّ: حدَّثني يَحيى بنُ أَبِي كَثِيرٍ قال: حَدَّثَني أَبُو قِلَابَةَ الجَرْمِيُّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: قَدِمَ عَلَى النَّبِيِّ ﷺ نَفَرٌ مِنْ عُكْلٍ، فَأَسْلَمُوا، فاجتَوَوُا المَدِينَةَ، فَأَمَرَهُمْ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَفَعَلُوا فصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعَاتَهَا، وَاسْتَاقُوا الإبلَ، فَبَعَثَ في آثَارِهِمْ، فَأُتِيَ بِهِمْ، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِمْهُمْ حَتَّى مَاتُوا [طرفه في: ٢٣٣].

٢ ـ بابٌ لَمْ يَحْسِمِ النَّبِيُّ ﷺ المُحَارِبِينَ مِنْ أَهْلِ الرِّدَّةِ حَتَّى هَلَكُوا

٦٨٠٣ ـ حدّثنا مُحَمَّدُ بنُ الصَّلْتِ أَبُو يَعْلَى: حَدَّثَنَا الوَلِيدُ: حَدَّثَني الْأَوْزَاعِيُّ، عَنْ يَحْيى، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَطَعَ العُرَنِيِّينَ وَلَمْ يَحْسِمْهُمْ حَتَّى مَاتُوا. [طرفه في: ٢٣٣].

٣ ـ بابٌ لَمْ يُسْقَ المُرْتَدُّونَ المُحَارِبُونَ حَتَّى مَاتُوا

٦٨٠٤ ـ حدّثنا مُوسى بنُ إِسْمَاعِيلَ، عَنْ وُهَيْبٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ ﷺ، كانُوا في الصُّفَّةِ، فَاجْتَوَوُا المَدِينَةَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَبْغِنَا رِسْلاً، فَقَالَ: «ما أَجِدُ لَكُمْ إِلاَّ أَنْ تَلْحَقُوا بِإِبِلِ رَسُولِ اللَّهِ ﷺ». فَأَتَوْهَا، فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَحُّوا وَسَمِنُوا وَقَتَلُوا الرَّاعِيَ وَاسْتَاقُوا الذَّودَ، فَأَتى

٦٨٠٢ ـ يقال: سمرت عينه سمراً وسملت سملاً إذا فقأتها بحديدة محماة أو بمسمار محمى في النار وبابهما قتل والحسم: القطع والمراد قطع دم العرق ومنعه من السيلان بالكيّ بالنار كما في المصباح.

٦٨٠٤ ـ قوله: (أبغنا) بهمزة قطع مفتوحة أي اطلب لنا، وقوله: رسلاً بكسر الراء أي لبناً ا هـ. شارح.

ـ قوله: (فقال) أي قائل منهم وفي نسخة فقالوا. هـ. شارح.

eyes were branded. Then he ordered that their hands and legs should be cut off (and it was done), but their bleeding limbs were not cauterized. They were put in Al'harra and when they asked for water, no water was given to them." (Abu'qilaba, the sub-narrator commented: "Those people committed theft and killing. They also reverted to disbelief after their belief. They also waged war against Allah and his Messenger."

[4] The Messenger of Allah branded (with heated pieces of iron) the eyes of the fighters from the apostates and unbelievers

6805- Anas "Allah be pleased with him" narrated: Some people of Ukl or Oraina tribe came to Medina (and its climate did not suit them). So The Prophet "Allah's blessing and peace be upon him" ordered that they should be given some milch camels and that they should go and drink their milk and urine (as a medicine). They went as directed and after they became healthy, they killed the shepherd and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" early in the morning and he sent (some men) in their pursuit. They were captured and brought at noon. He then ordered that their hands and legs should be cut off (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al'harra and when they asked for water, no water was given to them. (Abu'qilaba, the sub-narrator commented: "Those people committed theft and killing. They also reverted to disbelief after their belief. They also waged war against Allah and his Messenger."

[5] The virtue of he, who gives up doing the evil deeds

6806- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to

النَّبِيَّ ﷺ الصَّرِيخُ، فَبَعَثَ الطَّلَبَ في آثارِهِمْ، فَما تَرَجَّلَ النَّهارُ حَتَّى أُتِيَ بِهِمْ، فَأَمَرَ بِمَسامِيرَ فَأُحْمِيَتْ، فَكَحَلَهُمْ، وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَما حَسَمَهُمْ، ثُمَّ أُلْقُوا في الحَرَّةِ، يَسْتَسْقُونَ فَما سُقُوا حَتَّى ماتُوا، قالَ أَبُو قِلابَةَ: سَرَقُوا وَقَتَلُوا وَحارَبُوا اللهَ وَرَسُولَهُ. [طرفه في: ٢٣٣].

٤ ـ باب سَمْرِ النَّبِيِّ ﷺ أَعْيُنَ المُحارِبِينَ

٦٨٠٥ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَهْطًا مِنْ عُكْلٍ، أَوْ قالَ: عُرَيْنَةَ، وَلا أَعْلَمُهُ إِلَّا قالَ: مِنْ عُكْلٍ، قَدِمُوا المَدِينَةَ، فَأَمَرَ لَهُمُ النَّبِيُّ ﷺ بِلِقاحٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فَيَشْرَبُوا مِنْ أَبْوالِها وَأَلْبانِها، فَشَرِبُوا حَتَّى إِذا بَرِؤُوا قَتَلُوا الرَّاعِيَ وَاسْتاقُوا النَّعَمَ، فَبَلَغَ النَّبِيَّ ﷺ غُدْوَةً، فَبَعَثَ الطَّلَبَ في إِثْرِهِمْ، فَما ارْتَفَعَ النَّهارُ حَتَّى جِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، فَأُلْقُوا بِالحَرَّةِ يَسْتَسْقُونَ فَلا يُسْقَوْنَ. قالَ أَبُو قِلابَةَ: هٰؤُلاءِ قَوْمٌ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيمانِهِمْ، وَحارَبُوا اللهَ وَرَسُولَهُ.

[طرفه في: ٢٣٣].

٥ ـ باب فَضْلِ مَنْ تَرَكَ الفَواحِشَ

٦٨٠٦ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ يَوْمَ القِيامَةِ في ظِلِّهِ، يَوْمَ لا ظِلَّ إِلَّا ظِلُّهُ: إِمامٌ عادِلٌ، وَشابٌّ نَشَأَ في عِبادَةِ اللهِ، وَرَجُلٌ ذَكَرَ اللهَ في خَلاءٍ فَفاضَتْ عَيْناهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَسْجِدِ، وَرَجُلانِ تَحابَّا في اللهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذاتُ مَنْصِبٍ وَجَمالٍ إِلَى نَفْسِها قالَ: إِنِّي أَخافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفاها حَتَّى لا تَعْلَمَ شِمالُهُ ما صَنَعَتْ يَمِينُهُ».

[طرفه في: ٦٦٠].

٦٨٠٧ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا عُمَرُ بْنُ عَلِيٍّ (ح). وَحَدَّثَنِي خَلِيفَةُ: حَدَّثَنا عُمَرُ بْنُ عَلِيٍّ: حَدَّثَنا أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: قالَ النَّبِيُّ ﷺ: «مَنْ تَوَكَّلَ لِي ما بَيْنَ رِجْلَيْهِ وَما بَيْنَ لَحْيَيْهِ تَوَكَّلْتُ لَهُ بِالجَنَّةِ».

[طرفه في: ٦٤٧٤].

ـ قوله: (فما ترجل) أي فما ارتفع ا هـ. شارح.

ـ (الصريخ) المستغيث، والطلب: جمع الطالب، واللقحة: الناقة الحلوب. ا هـ.

ـ قوله: (وقطع أيديهم وأرجلهم) وروي: وقطع بالبناء للمفعول وما بعده بالرفع وكذا قوله الآتي فقطع أيديهم وأرجلهم كما في الشارح.

٦٨٠٦ ـ قوله: (سلام) بالتخفيف ولأبي ذر بالتشديد، قاله الشارح فانظره.

٦٨٠٧ ـ قوله: (توكل) أي تكفل.

seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a person who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to the mosques (in which he offers the compulsory prayers in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for adultery with her and says: "I am afraid of Allah", and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given."

6807- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (meaning His tongue and his private parts), I guarantee Paradise for him."

[6] The sin of the adulterers

and Allah's saying: "nor commit fornication; and any that does this (not only) meets punishment." (The Criterion 68)

he further said: "Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)." (The Night Journey 32)

6808- Anas "Allah be pleased with him" told: I will narrate to you a tradition that none after me will tell you. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The Hour will not be established until" or "From among the portents of the Hour are that: Religious knowledge will be taken away (by the religious scholars death), and the ignorance (of religion) will prevail. Drinking alcoholic drinks will be widespread. There will be prevalence of adultery. Women will increase and men will decrease in number so much that for each fifty women there will be only one man to look after them."

6809- Ikrima narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a slave (of Allah) commits fornication, he is not a believer while committing it; when he steals, he is not a believer while stealing; when he drinks (wine), he is not a believer while drinking it; and when he commits a murder, he is not a believer (while murdering)." Ikrima said: I asked Ibn Abbas: "How is faith taken away from him?" He said: "Like this." He clasped his hands and separated them, and added: "But if he repents, faith returns to him once again like this." He clasped his hands again.

6810- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; when a drinker of wine drinks it, then he is not a believer at the time of drinking it; and when a thief steals, then he is not a believer at the time of stealing. Yet, (the gate of) repentance is open afterward."

6811- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." Then I asked: "What is next?" He said: "To kill your child lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

٦ ـ باب إِثْمِ الزُّنَاةُ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلاَ يَزْنُونَ﴾ [الفرقان: ٦٨]. ﴿وَلاَ تَقْرَبُوا الزِّنَا إِنَّهُ كانَ فَاحِشَةً وَسَاءَ سَبِيلاً﴾ [الإسراء: ٣٢].

٦٨٠٨ ـ أَخْبَرَنَا دَاوُدُ بْنُ شَبِيبٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: أَخْبَرَنَا أَنَسٌ قال: لَأُحَدِّثَنَّكُمْ حَدِيثاً لا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي، سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَقُومُ السَّاعَةُ». وَإِمَّا قالَ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ العِلمُ، وَيَظْهَرَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، وَيَظْهَرَ الزِّنَا، وَيَقِلَّ الرِّجالُ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِلخَمْسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ».

[طرفه في: ٨١].

٦٨٠٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: أَخْبَرَنَا إِسْحاقُ بْنُ يُوسُفَ: أَخْبَرَنَا الفُضَيلُ بْنُ غَزْوَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: قالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَزْنِي العَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلاَ يَقْتُلُ وَهُوَ مُؤْمِنٌ». قال عِكْرِمَةُ: قُلْتُ لابْنِ عَبَّاسٍ: كَيْفَ يُنْزَعُ الإِيمَانُ مِنْهُ؟ قالَ: هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، ثُمَّ أَخْرَجَهَا، فَإِنْ تَابَ عادَ إِلَيهِ هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

[طرفه في: ٦٧٨٢].

٦٨١٠ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

[طرفه في: ٢٤٧٥].

٦٨١١ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قالَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيمانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قال: قُلتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ؟ قالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ». قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ». قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جارِكَ». قالَ يَحْيَى: وَحَدَّثَنَا سُفْيَانُ: حَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ: قُلتُ: يَا رَسُولَ اللَّهِ. مِثْلَهُ. قالَ عَمْرٌو: فَذَكَرْتُهُ لِعَبْدِ الرَّحْمٰنِ، وَكانَ حَدَّثَنَا، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ وَمَنْصُورٍ وَوَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، قالَ: دَعْهُ دَعْهُ.

[طرفه في: ٤٤٧٧].

باب ٦ ـ قوله: (قول الله) بالرفع على الاستئناف ولأبي ذرّ وقول الله بالجرّ عطفاً على المجرور السابق ا هـ، من الشارح.

٦٨١٠ ـ قوله: (والتوبة معروضة بعد) أي معروضة على فاعلها بعد ذلك، يعني أن باب التوبة مفتوح عليه بعد فعلها ا هـ عيني.

[7] Stoning to death the married person (who committed adultery)

6812- Ash'sha'bi narrated from Ali who was talking when he stoned to death the woman (who committed adultery) on Friday: "I stoned her to death according to the tradition of The Messenger of Allah "Allah's blessing and peace be upon him".

6813- Ash'shaibani narrated: I asked Ibn Abu'awfa: "Did The Messenger of Allah "Allah's blessing and peace be upon him" stone (the adulterers) to death?" he said: "Yes." I asked: "Was this before or after revealing the Sura of The Light "An'nur"?" he replied: "I do not know."

6814- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both " narrated: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" and said: "I have committed adultery." He gave four witnesses against himself. Then The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be stoned to death. This man was married.

[8] There is no stoning for the mad, man or woman

6815- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. After the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" asked him again: "Are you married?" he said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Go and stone him to death."

6816- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al'harra, and stoned him till he died.

٧ ـ باب رَجْمِ المُحْصَنِ

وَقَالَ الحَسَنُ: مَنْ زَنَى بِأُخْتِهِ حَدُّهُ حَدُّ الزَّانِي.

٦٨١٢ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيلٍ قالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ، حِينَ رَجَمَ المَرْأَةَ يَوْمَ الجُمُعَةِ، وَقَالَ: قَدْ رَجَمْتُهَا بِسُنَّةِ رَسُولِ اللّهِ ﷺ.

٦٨١٣ ـ حدّثني إسْحاقُ: حَدَّثَنَا خالِدٌ، عَنِ الشَّيْبَانِيِّ: سَأَلْتُ عَبْدَ اللّهِ بْنَ أَبِي أَوْفَى: هَلْ رَجَمَ رَسُولُ اللّهِ ﷺ؟ قالَ: نَعَمْ، قُلْتُ: قَبْلَ سُورَةِ النُّورِ أَمْ بَعْدُ؟ قالَ: لاَ أَدْرِي.

[الحديث ٦٨١٣ ـ طرفه في: ٦٨٤٠].

٦٨١٤ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ الأَنْصَارِيِّ، أَنَّ رَجُلاً مِنْ أَسْلَمَ، أَتَى رَسُولَ اللّهِ ﷺ فَحَدَّثَهُ أَنَّهُ قَدْ زَنَى، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَأَمَرَ بِهِ رَسُولُ اللّهِ ﷺ فَرُجِمَ، وَكَانَ قَدْ أُحْصِنَ. [طرفه في: ٥٢٧٠].

٨ ـ بابٌ لا يُرْجَمُ المَجْنُونُ وَالمَجْنُونَةُ

وَقالَ عَلِيٌّ لِعُمَرَ: أَمَا عَلِمْتَ: أَنَّ القَلَمَ رُفِعَ عَنِ المَجْنُونِ حَتَّى يُفِيقَ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ.

٦٨١٥ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: أَتَى رَجُلٌ رَسُولَ اللّهِ ﷺ وَهْوَ فِي المَسْجِدِ، فَنَادَاهُ فَقَالَ: يا رَسُولَ اللّهِ، إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ النَّبِيُّ ﷺ فَقَالَ: «أَبِكَ جُنُونٌ؟». قالَ: لا، قالَ: «فَهَلْ أَحْصَنْتَ؟». قالَ: نَعَمْ. فَقَالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ».

[طرفه في: ٥٢٧١].

٦٨١٦ ـ قالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللّهِ، قالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الحِجَارَةُ هَرَبَ، فَأَدْرَكْنَاهُ بِالحَرَّةِ فَرَجَمْنَاهُ.

[طرفه في: ٥٢٧٠].

٩ ـ بابٌ لِلعَاهِرِ الحَجَرُ

٦٨١٧ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِي

باب ٨ ـ قوله: (لعمر) يعني ابن الخطاب رضي الله تعالى عنه حين أتي بمجنونة وهي حبلى فأراد أن يرجمها فلما ذكره علي ذلك قال صدقت فخلى عنها أفاده الشارح.

٦٨١٦ ـ قوله: (أذلقته الحجارة) أي أصابته بحدها وبلغت منه الجهد حتى قلق ا هـ. شارح.

[9] The stones are for the prostitute

6817- A'isha "Allah be pleased with her" narrated: There was a dispute between Sa'd Ibn Abu'waqqas and Abd Ibn Zam'a (over a child Utba Ibn Abu'waqqas claimed to be his son from a slave-woman belonging to Zam'a). The Prophet "Allah's blessing and peace be upon him" said: "The boy is for you O Abd Ibn Zam'a. indeed, the child is belonging to the bed (on which he was born), and the stones are for the prostitute. Screen yourself before him (the boy) O Sawda."

6818- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The child (born as a result of illegal sexual intercourse) belongs to the (owner of the) bed (on which he is born), and stones are for the prostitute."

[10] Stoning on the floor

6819- Ibn Omar "Allah be pleased with both" narrated: A Jew and a Jewess were brought to The Messenger of Allah "Allah's blessing and peace be upon him" as committing adultery. The Prophet "Allah's blessing and peace be upon him" asked them: "What do you find (as a legal punishment for this sin) in your Book (of Torah)?" They replied: "Our priests innovated the punishment of blackening the faces with charcoal, and standing while kneeling down." Abdullah Ibn Salam said: "O Allah's Apostle! Order them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of stoning to death and started reading what was before and what was next to it. Ibn Salam said to the Jew: "Lift up your hand." However, the Divine Verse of stoning to death was under his hand. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the two should be stoned to death, and they were stoned. Ibn Omar further said: Both of them were stoned on the floor. I saw the Jew sheltering her.

[11] Stoning at the place of prayer

6820- Jaber "Allah be pleased with him" narrated: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" while he was in the mosque and said: "I have committed adultery." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. when he gave four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" he said: "No." He asked him again: "Are you married?" The man said: "Yes." On that The Prophet "Allah's blessing and peace be upon him" ordered him to be stoned to death in the praying place. When the stones hit him with their sharp edges he escaped. But he was caught and stoned until he died. Then The Messenger of Allah "Allah's blessing and peace be upon him" spoke well of him, and offered the funeral prayer for him.

اللهُ عنها قالت: اختصم سعدٌ وابنُ زمعة، فقال النبي ﷺ: «هو لكَ يا عبدُ بنَ زمعةَ، الولدُ للفِرَاشِ، وَاحْتَجِبي منْهُ يا سَوْدَةُ»، زَادَ لَنَا قُتَيبَةُ عَنِ اللَّيثِ: «وَلِلعَاهِرِ الحَجَرُ».

[طرفه في: ٢٠٥٣].

٦٨١٨ ـ حدثنا آدم: حَدَّثنا شُعبةُ: حَدَّثنا محمّدُ بنُ زياد قال: سمعتُ أبا هُريرة: قال النَّبيُّ ﷺ: «الوَلَدُ للفراش، وَللعاهِرِ الحَجَرُ».

[طرفه في: ٦٧٥٠].

١٠ ـ باب الرَّجْمِ في البَلاط

٦٨١٩ ـ حدثنا مُحمّدُ بنُ عُثمانَ: حدّثنا خالدُ بنُ مخلَدٍ، عن سُليمانَ: حَدَّثني عبدُ اللهِ بنُ دينار، عن ابنِ عُمر رضيَ اللهُ عنهُما قال: أُتيَ رَسُولُ الله ﷺ بيهوديٍّ ويهوديَّةٍ قَدْ أَحْدَثَا جميعاً، فقالَ لهُمْ: «ما تجدُونَ في كِتَابِكُمْ»؟ قالُوا: إنَّ أَحْبارَنَا أَحدَثُوا تَحْمِيمَ الوَجْهِ والتَّجْبيه، قال عَبدُ اللهِ بنُ سلام: ادْعُهُمْ يَا رَسُولَ اللهِ بالتَّوْرَاةِ، فأُتِيَ بها، فَوضَعَ أَحدُهُمْ يدَهُ على آيةِ الرَّجم، وجعلَ يقرأُ ما قَبْلَها وما بَعدَها، فقالَ لهُ ابنُ سلامٍ: ارفعْ يدَكَ، فإذَا آيةُ الرَّجمِ تَحْتَ يدِهِ، فَأَمرَ بهما رَسُولُ اللهِ ﷺ فَرُجما. قالَ ابنُ عُمرَ: فَرُجِما عِندَ البَلاطِ، فرأيتُ اليهوديَّ أجنَأَ عليها.

[طرفه في: ١٣٢٩].

١١ ـ باب الرَّجْمِ بالمُصَلَّى

٦٨٢٠ ـ حدثني مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عن الزُّهريِّ، عَنْ أبي سلَمةَ، عن جابرٍ: أَنَّ رَجُلاً من أَسلَمَ، جاءَ النَّبيَّ ﷺ فاعْتَرَفَ بالزِّنَا، فأَعْرَضَ عنْهُ النَّبيُّ ﷺ حتَّى شهِدَ عَلى نفسِهِ أَرْبَعَ مَرَّاتٍ، قالَ لهُ النَّبيُّ ﷺ: «أَبِكَ جُنُونٌ؟». قالَ لا، قال: «أَحصنْتَ؟». قال: نعمْ، فأمرَ به فَرُجِمَ بالمُصلَّى، فلمّا أَذلقَتْهُ الحِجارَةُ فَرَّ، فأُدركَ فرُجمَ حتى ماتَ، فقالَ لَهُ النَّبيُّ ﷺ خيراً، وصلَّى عليه، لَمْ يقُلْ يُونُسُ وَابنُ جُرَيجٍ، عَنِ الزُّهْريِّ: فَصَلَّى عَلَيهِ.

[طرفه في: ٥٢٧٠].

باب ١٠ ـ (البلاط) كل شيء فرشت به الدار من حجر وغيره اهـ. مصباح والموضع المبلط لا يحفر غالبا فدل حديث الباب على جواز الرجم من غير حفر أفاده الشارح.

٦٨١٩ ـ قوله: (قد أحدثا) أي فعلا فعلاً فاحشاً وهو الزنا، وقوله: أحدثوا أي أظهروا اهـ. من العيني.

ـ (تحميم الوجه) تسويده بالفحم. (والتجبية) هو القيام على هيئة الركوع وقيل: هو الإركاب معكوساً اهـ.

ـ قوله: (أجنأ عليها) أي أكب عليها يقيها الحجارة وروي: أحنى عليها ومعناهما واحد قاله الشارح القسطلاني.

[12] Whoever committed a sin less than a legal punishment and then told the imam of it after repenting to Allah, should not be punished

6821- Abu'huraira "Allah be pleased with him" narrated: A man committed sexual intercourse with his wife (while he was fasting) in Ramadan. He asked for the verdict of Allah's Apostle "Allah's blessing and peace be upon him" who said to him: "Could you manumit a slave?" He replied : "No." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Could you fast for two successive months?" He replied : "No." The Prophet "Allah's blessing and peace be upon him" said to him: "Then feed sixty poor persons."

6822- A'isha "Allah be pleased with her" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" while he was in the mosque and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied: "I had sexual intercourse with my wife in Ramadan (while I was fasting)." The Prophet "Allah's blessing and peace be upon him" said: "Then give in charity." He replied: "I have nothing (to give)." He sat for sometime. Then a man came driving a donkey loaded with some food (Abdur'rahman, the sub-narrator, said that he did not know what kind of food it was) to the Prophet "Allah's blessing and peace be upon him" who asked: "Where is the burnt (ruined) man?" He replied: "I am present." The Prophet told him to give that food in charity (as expiation)." The man said: "To a poorer than me? My family has nothing to eat." The Prophet "Allah's blessing and peace be upon him" said to him: "Then eat it yourselves."

[13] Confessing one's legally punishable sin; and is it possible for the imam to conceal it?

6823- Anas Ibn Malik "Allah be pleased with him" narrated: While I was with The Prophet "Allah's blessing and peace be upon him" a man came and said: "O Allah's Apostle! I committed a legally punishable sin; please execute the legal punishment on me." The Prophet "Allah's blessing and peace be upon him" did not ask him about his sin. Then the time for the prayer became due and the man offered prayer with The Prophet "Allah's blessing and peace be upon him". After The Prophet "Allah's blessing and peace be upon him" had finished the prayer, the man got up and said: "O Allah's Apostle! I committed a legally punishable sin; please execute the legal punishment on me according to Allah's Laws." The Prophet "Allah's blessing and peace be upon him" said: "Didn't you pray with us?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Then, Allah has forgiven your sin" (or) "your legally punishable sin."

[14] Could the imam say to the sin confessor: "Perhaps you touched, or winked (at her)"?

6824- Ibn Abbas "Allah be pleased with both" narrated: When Ma'iz Ibn Malik came to The Prophet "Allah's blessing and peace be upon him" (to confess his sin), The Prophet "Allah's blessing and peace be upon him" said to him: "Perhaps you only kissed, winked, or looked at her?" He said: "No, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said without euphemism: "Did you have sexual relation with her?" At that, (following his confession) The Prophet "Allah's blessing and peace be upon him" ordered that he should be stoned to death.

١٢ ـ بابٌ مَنْ أَصَابَ ذَنْباً دُونَ الحَدِّ، فَأَخْبَرَ الإِمَامَ، فَلا عُقُوبَةَ عَلَيْهِ بَعْدَ التَّوْبَةِ، إِذَا جَاءَ مُسْتَفْتِياً

قالَ عَطَاءٌ: لَمْ يُعَاقِبْهُ النَّبِيُّ ﷺ. وَقَالَ ابنُ جُرَيجٍ: وَلَمْ يُعَاقِبِ الَّذِي جَامَعَ فِي رَمَضَانَ، وَلَمْ يُعَاقِبْ عُمَرُ صَاحِبَ الظَّبْيِ، وَفِيهِ: عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ.

٦٨٢١ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟». قَالَ: لَا، قَالَ: «هَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟». قَالَ: لَا، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً». [طرفه في: ١٩٣٦]

٦٨٢٢ ـ وقالَ اللَّيثُ، عَنْ عَمْرِو بْنِ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي المَسْجِدِ، قَالَ: احْتَرَقْتُ، قَالَ: «مِمَّ ذَاكَ؟». قَالَ: وَقَعْتُ بِامْرَأَتِي فِي رَمَضَانَ، قَالَ لَهُ: «تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ، فَجَلَسَ، وَأَتَاهُ إِنْسَانٌ يَسُوقُ حِمَاراً وَمَعَهُ طَعَامٌ ـ قَالَ عَبْدُ الرَّحْمٰنِ: مَا أَدْرِي مَا هُوَ ـ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «أَيْنَ المُحْتَرِقُ»؟ فَقَالَ: هَا أَنَا ذَا قَالَ: «خُذْ هٰذَا فَتَصَدَّقْ بِهِ». قَالَ: عَلَى أَحْوَجَ مِنِّي؟ مَا لِأَهْلِي طَعَامٌ. قَالَ: «فَكُلُوهُ». قَالَ أَبُو عَبْدِ اللَّهِ: الحَدِيثُ الأَوَّلُ أَبْيَنُ، قَوْلُهُ: «أَطْعِمْ أَهْلَكَ».

[طرفه في: ١٩٣٥]

١٣ ـ بابٌ إِذَا أَقَرَّ بِالحَدِّ وَلَمْ يُبَيِّنْ هَلْ لِلإِمَامِ أَنْ يَسْتُرَ عَلَيهِ

٦٨٢٣ ـ حدثني عَبْدُ القُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنِي عَمْرُو بْنُ عَاصِمٍ الكِلَابِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدّاً فَأَقِمْهُ عَلَيَّ، قَالَ: وَلَمْ يَسْأَلْهُ عَنْهُ، قَالَ: وَحَضَرَتِ الصَّلَاةُ، فَصَلَّى مَعَ النَّبِيِّ ﷺ، فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ، قَامَ إِلَيهِ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدّاً، فَأَقِمْ فِيَّ كِتَابَ اللَّهِ، قَالَ: «أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا؟». قَالَ: نَعَمْ، قَالَ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ، أَوْ قَالَ: حَدَّكَ».

١٤ ـ بابٌ هَلْ يَقُولُ الإِمَامُ لِلْمُقِرِّ: لَعَلَّكَ لَمَسْتَ أَوْ غَمَزْتَ

٦٨٢٤ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَتَى مَاعِزُ بْنُ مَالِكٍ النَّبِيَّ ﷺ قَالَ لَهُ: «لَعَلَّكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ؟». قَالَ: لَا يَا رَسُولَ اللَّهِ، قَالَ: «أَنِكْتَهَا»؟ لَا يَكْنِي، قَالَ: فَعِنْدَ ذٰلِكَ أَمَرَ بِرَجْمِهِ.

باب ١٢ ـ قوله: (ولم يعاقب عمر صاحب الظبي) أي على اصطياده محرماً، وإنما أمره بالجزاء.

[15] When the imam asks the sin confessor: "Are you married?"

6825- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. the man went to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face and said: "O Messenger of Allah! I have committed fornication." the man went to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face. After the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No, O Messenger of Allah." The Prophet "Allah's blessing and peace be upon him" asked him again: "Are you married?" he said: "Yes, O Messenger of Allah." Then The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Go and stone him to death."

6826- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al'harra, and stoned him till he died.

[16] One's confessing of committing adultery

6827- both of Abu'huraira and Zaid Ibn Khalid Al'juhani "Allah be pleased with them" reported: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a man stood up and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. (In lieu of stoning my son to death) I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Then he stoned her to death.

6828- The same as above.

6829- Ibn Abbas "Allah be pleased with both" narrated: Omar said: "I am afraid that a long time later, people might say: "We do not find the Verses of stoning to death in the Holy Book." As a result, they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the punishment of stoning to death should be executed on the one who commits adultery, if he is married, and the crime is proved by witnesses, pregnancy, or confession." Sufyan added: "I have memorized this narration in this way." Omar added: "Surely The Messenger of Allah "Allah's blessing and peace be upon him" executed the punishment of stoning to death, and so did we after him."

١٥ ـ بابُ سُؤَالِ الإمامِ المُقِرَّ: هل أَحْصَنْتَ

٦٨٢٥ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قال: حَدَّثَنِي اللَّيثُ: حدَّثني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ وأبي سَلَمةَ: أنَّ أبا هُرَيرَةَ قال: أتى رَسُولَ اللهِ ﷺ رَجُلٌ مِنَ النَّاسِ وَهُوَ في المَسْجِدِ، فَنادَاهُ: يا رَسُولَ اللّه، إنِّي زَنَيتُ، يُرِيدُ نَفْسَهُ، فَأَعْرَضَ عَنْهُ النَّبِيُّ ﷺ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ، فقال: يا رَسُولَ الله، إنِّي زَنَيتُ، فأَعْرَضَ عَنْهُ، فَجاءَ لِشِقِّ وَجْهِ النَّبِيِّ ﷺ الَّذِي أعْرَضَ عَنْه، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهاداتٍ، دَعاهُ النَّبِيُّ ﷺ فقال: «أَبِكَ جُنُونٌ؟». قال: لا يا رَسُولَ اللهِ، فقال: «أَحْصَنْتَ؟». قال: نَعَمْ يا رَسُولَ اللهِ، قال: «اذْهَبُوا فَارْجُمُوهُ». [طرفه في: ٥٢٧١].

٦٨٢٦ ـ قالَ ابْنُ شِهابٍ: أَخْبَرَنِي مَنْ سَمِعَ جابراً قال: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْناهُ بِالمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ جَمَزَ، حَتَّى أَدْرَكْناهُ بِالحَرَّةِ فَرَجَمْناهُ. [طرفه في: ٥٢٧٠].

١٦ ـ بابُ الاعْتِرافِ بالزِّنا

٦٨٢٧، ٦٨٢٨ ـ حدّثنا عَلِيُّ بْنُ عَبدِ اللهِ: حَدَّثَنا سُفْيانُ قال: حَفِظْناهُ مِنْ فِي الزُّهْرِيِّ قال: أَخْبَرَنِي عُبَيدُ اللهِ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ وَزَيدَ بْنَ خالِدٍ قالا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقامَ رَجُلٌ فَقالَ: أَنْشُدُكَ اللّهَ إلاَّ قَضَيتَ بَيننا بِكِتابِ اللّهِ، فَقامَ خَصْمُهُ، وكانَ أَفْقَهَ مِنْهُ، فَقالَ: اقْضِ بَيننا بِكِتابِ اللهِ وَأْذَنْ لِي؟ قال: «قُلْ». قال: إنَّ ابْنِي كانَ عَسِيفاً عَلَى هذا فَزَنَى بامْرَأَتِهِ، فافْتَدَيتُ مِنْهُ بِمِئَةِ شاةٍ وخادِمٍ، ثُمَّ سَأَلْتُ رِجالاً مِنْ أَهْلِ العِلْمِ، فَأَخْبَرُونِي: أَنَّ عَلَى ابْنِي جَلْدَ مِئَةٍ وَتَغْرِيبَ عامٍ، وَعَلَى امْرَأَتِهِ الرَّجْمَ. فَقالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَينَكُما بِكِتابِ اللّهِ جَلَّ ذِكْرُهُ، المِئَةُ شاةٍ والخادِمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ وتَغْرِيبُ عامٍ، وَاغْدُ يا أُنَيسُ عَلَى امْرَأَةِ هذا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا». فَغَدَا عَلَيهَا فاعْتَرَفَتْ فَرَجَمَهَا. قُلْتُ لِسُفْيانَ: لَمْ يَقُلْ: فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ؟ فقال: أَشُكُّ فِيهَا مِنَ الزُّهْرِيِّ، فَرُبَّما قُلْتُها، وَرُبَّما سَكَتُّ. [طرفه في: ٢٣١٤]

٦٨٢٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُما قال: قالَ عُمَرُ: لَقَدْ خَشِيتُ أَنْ يَطُولَ بالنّاسِ زَمانٌ، حَتَّى يَقُولَ قائِلٌ: لا نَجِدُ الرَّجْمَ في كِتابِ اللهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَها اللّهُ، أَلا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى وَقَدْ أَحْصَنَ، إِذَا قامَتِ البَيِّنَةُ، أَوْ كانَ الحَمْلُ أَوِ الاعْتِرافُ ـ قالَ سُفْيانُ: كَذا حَفِظْتُ ـ أَلا وَقَدْ رَجَمَ رَسُولُ اللهِ ﷺ وَرَجَمْنا بَعْدَهُ.

[طرفه في: ٢٤٦٢].

٦٨٢٥ ـ قوله: (يريد نفسه) يعني أنه يخبر عن نفسه ولم يكن مستفتياً من جهة الغير (شارح).

٦٨٢٦ ـ قوله: (جمز) أي وثب مسرعاً اهـ. شارح

٦٨٢٧ ـ إلا قضيت نخ.

[17] Stoning to death the woman who became pregnant as a result of committing adultery

6830- Ibn Abbas "Allah be pleased with both" narrated: I used to teach (Qur'an to) some people of Emigrants among whom there was Abdur'rahman Ibn Awf. While I was in his house at Mina, and he was with Omar Ibn Al'khattab during Omar's last Hajj, Abdur'rahman came to me and said: "Would that you had seen the man who came today to The Commander of The Believers saying: "O Commander of The Believers! What do you think about so-and-so who says: "If Omar died, I would give the pledge of allegiance to such-and-such person, as by Allah, the pledge of allegiance given to Abu'bakr was nothing but a hasty sudden action which was established afterwards." Omar became angry and then said: "Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (of ruling)."

Abdur'rahman said: I said: "O Commander of The Believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they, who will gather around you when you stand to address the people. I am afraid that you will get up and say something, and some people will spread your statement with the result that they might not say what you actually said. Moreover, they might not understand its meaning, and might not interpret it correctly. So you should wait till you reach Medina, as it is the homeland of emigration and of Prophet's Traditions. Therein you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place." On that, Omar said: "By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina."

Ibn Abbas further said: We reached Medina by the end of the month of Dhul'hijja. On Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'eed Ibn Zaid Ibn Amr Ibn Nufail sitting at the corner of the pulpit, close to whom I sat so that my knee was touching his. A short while later, Omar Ibn Al'khattab came out. When I saw him coming towards us, I said to Sa'eed Ibn Zaid Ibn Amr Ibn Nufail: "Today Omar will say what he has never said since he was appointed as Caliph." Sa'eed denied that astonishingly and said: "What thing would you expect Omar to say the like of which he has never said before?" At the same time, Omar sat on the pulpit and when the callers for the prayer had finished their call, Omar stood up, and having glorified and praised Allah as He deserved, he said: "Now then, I am going to tell you something which (Allah) has ordained for me to say. I do not know it might portend my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but whoever is afraid that he does not understand it, should not tell lies about me. Allah sent Mohammad with the Truth and revealed the Holy Book to him, involving the Verse of stoning to death married person (male & female) who commits adultery, which we recited, understood, and memorized.

١٧ ـ باب رَجْمِ الحُبْلى مِنَ الزِّنَا إِذا أَحْصَنَتْ

٦٨٣٠ ـ حدثنا عبد العزيز بنُ عبدِ اللهِ: حَدَّثَني إِبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: كُنْتُ أُقْرِئُ رِجالاً مِنَ المُهَاجِرِينَ، مِنْهُمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، فَبَينَما أَنا في مَنْزِلِهِ بِمِنًى، وَهُوَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ في آخِرِ حَجَّةٍ حَجَّها، إِذْ رَجَعَ إِليَّ عَبْدُ الرَّحْمٰنِ فقالَ: لَوْ رَأَيْتَ رَجُلاً أَتَى أَمِيرَ المُؤْمِنِينَ اليَوْمَ، فَقَالَ: يَا أَمِيرَ المُؤْمِنِينَ، هَلْ لَكَ في فُلانٍ؟ يَقُولُ: لَوْ قَدْ ماتَ عُمَرُ لَقَدْ بَايَعْتُ فُلاناً، فَوَاللهِ ما كانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلاَّ فَلْتَةً فَتَمَّتْ، فَغَضِبَ عُمَرُ، ثُمَّ قالَ: إِنِّي إِنْ شاءَ اللهُ لَقَائِمٌ العَشِيَّةَ في النَّاسِ، فَمُحَذِّرُهُمْ هؤُلاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قالَ عَبْدُ الرَّحْمٰنِ: فَقُلْتُ: يا أَمِيرَ المُؤْمِنِينَ لاَ تَفْعَلْ، فَإِنَّ المَوْسِمَ يَجْمَعُ رَعاعَ النَّاسِ وَغَوْغاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلى قُرْبِكَ حِينَ تَقُومُ في النَّاسِ، وَأَنا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقالَةً يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لا يَعُوهَا، وَأَنْ لا يَضَعُوهَا عَلى مَواضِعِهَا، فَأَمْهِلْ حَتَّى تَقْدَمَ المَدِينَةَ، فَإِنَّها دارُ الهِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الفِقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ ما قُلْتَ مُتَمَكِّناً، فَيَعِي أَهْلُ العِلْمِ مَقالَتَكَ، وَيَضَعُونَها عَلى مَواضِعِها. فَقالَ عُمَرُ: أَما وَاللهِ ـ إِنْ شاءَ اللهُ ـ لأَقُومَنَّ بِذلِكَ أَوَّلَ مَقامٍ أَقُومُهُ بِالمَدِينَةِ. قالَ ابْنُ عَبَّاسٍ: فَقَدِمْنَا المَدِينَةَ في عُقْبِ ذِي الحَجَّةِ، فَلَمَّا كانَ يَوْمُ الجُمُعَةِ عَجَّلْنا الرَّوَاحَ حِينَ زاغَتِ الشَّمْسُ، حَتَّى أَجِدَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ جالِساً إِلى رُكْنِ المِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلاً، قُلْتُ لِسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: لَيَقُولَنَّ العَشِيَّةَ مَقالَةً لَمْ يَقُلْها مُنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَيَّ وَقالَ: ما عَسَيتَ أَنْ يَقُولَ ما لَمْ يَقُلْ قَبْلَهُ، فَجَلَسَ عُمَرُ عَلى المِنْبَرِ، فَلَمَّا سَكَتَ المُؤَذِّنُونَ قامَ، فَأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ أَمَّا بَعْدُ، فَإِنِّي قائِلٌ لَكُمْ مَقالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَها، لا أَدْرِي لَعَلَّها بَيْنَ يَدَيْ أَجَلِي، فَمَنْ عَقَلَها وَوَعاها فَلْيُحَدِّثْ بِها حَيْثُ انْتَهَتْ بِهِ راحِلَتُهُ، وَمَنْ خَشِيَ أَنْ لا يَعْقِلَها فَلا أُحِلُّ لأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ: إِنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بِالحَقِّ، وَأَنْزَلَ عَلَيْهِ الكِتابَ، فَكانَ مِمَّا أَنْزَلَ اللهُ آيَةُ الرَّجْمِ، فَقَرَأْناها

٦٨٣٠ ـ قوله: (فلتة) أي فجأة أي من غير تدبر اهـ. شارح.

ـ أن يغتصبوهم نخـ.

ـ (رعاع الناس) جهلتهم.

ـ قوله: (يطيرها) بهذا الضبط في العيني وهو المؤيد بما بعده وفي ضبط القسطلاني بالتشديد مع تصريحه بالإطارة سهو بين. مصحح.

ـ فجلست حذوه نخـ.

ـ القياس: ما عسى أن يقول

ـ قوله: (آية الرجم) بالرفع اسم كان وخبرها من التبعيضية في قوله مما فيه تقديم الخبر على الاسم وهو كثير، وروي فيما بدل مما اهـ. من الشارح.

The Messenger of Allah "Allah's blessing and peace be upon him" executed the punishment of stoning and so did we after him. I am afraid that a long time later, someone might say: "By Allah, we do not find the Verse of stoning in Allah's Book." In this way, they will go astray by leaving an obligation which Allah has revealed. Indeed, the punishment of stoning to death should be executed on any married person (male & female), who commits fornication, if the required evidence is available, there is conception, or confession. We used to recite among the Verses in Allah's Book: "O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (ungratefulness) on your part that you claim to be the offspring of other than your real father." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Messenger." I have been informed that a speaker amongst you says: "By Allah, if Omar died, I would give the pledge of allegiance to so-and-so." One should not deceive himself by saying that the pledge of allegiance given to Abu'bakr was hasty and all of a sudden, but then it became successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu'bakr. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed.

No doubt, after the death of The Prophet "Allah's blessing and peace be upon him" we were informed that the Ansar disagreed with us and gathered in the shed of Banu'sa'ida. Ali and Az'zubair and those who were with them, opposed us, while the emigrants gathered with Abu'bakr. I said to Abu'bakr: "Let's go to these Ansari brothers of ours." So we set out seeking them. When we approached them, two pious men of theirs met us and told us of the Ansar's decision, and said: "O group of Emigrants ! Where are you going?" We replied: "We are going to these Ansari brothers of ours." They said to us: "You shouldn't go near them. Implement whatever we have already decided." I said: "By Allah, we will go to them." We proceeded until we reached them at the shed of Banu'sa'ida. Behold! There was a man sitting amongst them and wrapped in something. I asked: "Who is that man?" They said: "Sa'd Ibn Obada." I asked: "What is wrong with him?" They said: "He is sick." After we sat for a while, the Ansar's speaker said: "There is no God but Allah." Then he praised Allah as He deserved and said: "Now and then: we are Allah's patrons and the majority of the Muslim army, while you, the emigrants, are a small group. Some people among you came with the intention of preventing us from having this matter (of ruling) and depriving us of it."

وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: وَاللَّهِ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبَلُ أَوِ الاعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ: أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفْرٌ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَوْ إِنَّ كُفْراً بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أَلَا ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ، وَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ». ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلاً مِنْكُمْ يَقُولُ: وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فُلَاناً، فَلَا يَغْتَرَّنَّ امْرُؤٌ أَنْ يَقُولَ: إِنَّمَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَةً وَتَمَّتْ، أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ، وَلَكِنَّ اللَّهَ وَقَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقْطَعُ الأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلاً عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يُبَايَعُ هُوَ وَلَا الَّذِي بَايَعَهُ، تَغِرَّةً أَنْ يُقْتَلَا، وَإِنَّهُ قَدْ كَانَ مِنْ خَبَرِنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ إِلَّا أَنَّ الأَنْصَارَ خَالَفُونَا، وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ، فَقُلْتُ لأَبِي بَكْرٍ: يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الأَنْصَارِ، فَانْطَلَقْنَا نُرِيدُهُمْ، فَلَمَّا دَنَوْنَا مِنْهُمْ، لَقِيَنَا مِنْهُمْ رَجُلَانِ صَالِحَانِ، فَذَكَرَا مَا تَمَالَى عَلَيْهِ الْقَوْمُ، فَقَالَا: أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْنَا: نُرِيدُ إِخْوَانَنَا هَؤُلَاءِ مِنَ الأَنْصَارِ، فَقَالَا: لَا عَلَيْكُمْ أَنْ لَا تَقْرَبُوهُمْ، اقْضُوا أَمْرَكُمْ، فَقُلْتُ: وَاللَّهِ لَنَأْتِيَنَّهُمْ، فَانْطَلَقْنَا حَتَّى أَتَيْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُزَمَّلٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا سَعْدُ بْنُ عُبَادَةَ، فَقُلْتُ: مَا لَهُ؟ قَالُوا: يُوعَكُ، فَلَمَّا جَلَسْنَا قَلِيلاً تَشَهَّدَ خَطِيبُهُمْ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَنَحْنُ أَنْصَارُ اللَّهِ وَكَتِيبَةُ الإِسْلَامِ وَأَنْتُمْ مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ، وَقَدْ دَفَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإِذَا هُمْ يُرِيدُونَ أَنْ يَخْتَزِلُونَا مِنْ أَصْلِنَا، وَأَنْ يَحْضُنُونَا مِنَ الأَمْرِ، فَلَمَّا سَكَتَ

= ـ ألا وإن رسول الله نخ.

ـ قوله: (الأعناق) أي أعناق الإبل يعني تقطع من كثرة السير ا هـ. من شرح البدر العيني.

ـ من غير مشورة نخ.

ـ قوله: (مشورة) بفتح فضم أو بفتح فسكون ففتح أفاده القسطلاني.

ـ (فلا يتابع هو ولا الذي تابعه) نخ.

ـ قوله: (تغرّة) يقال: غرّر نفسه تغريراً وتغرّة إذا عرضها للهلاك وفي الكلام مضاف محذوف تقديره خوف تغرّة أن يقتلا أي خوف وقوعهما في القتل وانتصب على أنه مفعول له ا هـ. من العيني.

ـ قوله: (عنا) أي معرضاً عنا ا هـ.

ـ قوله: (تمالى) ولأبي ذر تمالأ بالهمز أي اتفق هـ. شارح.

ـ قوله: (يوعك) أي محموم.

ـ قوله: (رهط) أي قليل بالنسبة إلينا.

ـ قوله: (دفت دافة) أي سارت رفقة قليلة من مكة إلينا.

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After the speaker had finished, I wanted to speak, and I had prepared a speech which I liked, and wished to deliver in the presence of Abu'bakr, whose provoking I used to avoid. So, when I wanted to speak, Abu'bakr said: "Be quiet!" I disliked to make him angry. So Abu'bakr himself gave a speech, and he was wiser and more patient than me. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of, or better than it spontaneously. Following a pause, he said: "O Ansar! You deserve all the qualities that you have attributed to yourselves, but this matter (or ruling) is only for Quraish since they are the best of the Arabs concerning descent and home. I am pleased to suggest that you choose one of those two men, to whom you might take the oath of allegiance as you wish." Then Abu'bakr held the hand of me and Abu'obaida Ibn Al'jarrah who was sitting amongst us. I disliked nothing of what he had said except that suggestion, for by Allah, I would rather have my neck chopped off as an expiation for a sin than become the ruler of a nation, one of whose members is Abu'bakr, unless at the time of my death myself suggests something I don't feel now."

One of the Ansar said: "I am a pillar on which the camel having eczema rubs itself to satisfy the itching (I am a noble), and I am as a high class palm tree! O Quraish! There should be one ruler from us and one from you."

Then there was a hue and cry among the gathering and their voices grew loud to the extent that I was afraid there might be great disagreement, so I said: "O Abu'bakr! Hold your hand out." He held his hand out and I gave the pledge of allegiance to him. Then all the emigrants gave the Pledge of allegiance to him, and so did the Ansar. In this way, we became victorious over Sa'd Ibn Obada. One of the Ansar said: "You killed Sa'd Ibn Obada." I said: "Allah killed Sa'd Ibn Obada.""

Omar further said: "By Allah, except for the great tragedy that had happened to us (the death of The Prophet "Allah's blessing and peace be upon him"), no greater problem existed than the pledge of allegiance given to Abu'bakr, for we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, with the result that we would have given them our consent for something against our will, or would have opposed them and caused great trouble. So if any person gives the Pledge of allegiance to someone (as a Caliph) without consulting the other Muslims, then the one he has chosen should not be granted allegiance, lest both of them should be killed."

[18] The two unmarried adulterers should be flogged and exiled

Allah Almighty said: "The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden." (The Light "An'nur" 2:3)

6831- Zaid Ibn Khalid Al'juhani "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" ordering that the adulterer, who was not married, should be flogged with one hundred stripes and exiled for one year.

أَرَدْتُ أَنْ أَتَكَلَّمَ، وَكُنْتُ زَوَّرْتُ مَقالَةً أَعْجَبَتْنِي أُرِيدُ أَنْ أُقَدِّمَها بَيْنَ يَدَيْ أَبِي بَكْرٍ، وَكُنْتُ أُدارِي مِنْهُ بَعْضَ الحَدِّ، فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ، قالَ أَبُو بَكْرٍ: عَلَى رِسْلِكَ، فَكَرِهْتُ أَنْ أُغْضِبَهُ، فَتَكَلَّمَ أَبُو بَكْرٍ فَكانَ هُوَ أَحْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ ما تَرَكَ مِنْ كَلِمَةٍ أَعْجَبَتْنِي في تَزْوِيرِي، إِلاَّ قالَ في بَدِيهَتِهِ مِثْلَها أَوْ أَفْضَلَ مِنْها حَتَّى سَكَتَ، فَقالَ: ما ذَكَرْتُمْ فِيكُمْ مِنْ خَيْرٍ فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرَفَ هذا الأَمْرُ إِلاَّ لِهذا الحَيِّ مِنْ قُرَيْشٍ، هُمْ أَوْسَطُ العَرَبِ نَسَباً وَداراً، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هذَيْنِ الرَّجُلَيْنِ، فَبايِعُوا أَيَّهُما شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيَدِ أَبِي عُبَيْدَةَ بْنِ الجَرَّاحِ، وَهُوَ جالِسٌ بَيْنَنا، فَلَمْ أَكْرَهْ مِمَّا قالَ غَيْرَها، كانَ وَاللَّهِ أَنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي، لا يُقَرِّبُنِي ذلِكَ مِنْ إِثْمٍ، أَحَبَّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلاَّ أَنْ تُسَوِّلَ إِلَيَّ نَفْسِي عِنْدَ المَوْتِ شَيْئاً لا أَجِدُهُ الآنَ. فَقالَ قائِلٌ مِنَ الأَنْصارِ: أَنا جُذَيْلُها المُحَكَّكُ، وَعُذَيْقُها المُرَجَّبُ، مِنَّا أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، يا مَعْشَرَ قُرَيْشٍ، فَكَثُرَ اللَّغَطُ، وَارْتَفَعَتِ الأَصْواتُ، حَتَّى فَرِقْتُ مِنَ الاخْتِلافِ، فَقُلْتُ: ابْسُطْ يَدَكَ يا أَبا بَكْرٍ، فَبَسَطَ يَدَهُ فَبايَعْتُهُ، وَبايَعَهُ المُهاجِرُونَ، ثُمَّ بايَعَتْهُ الأَنْصارُ، وَنَزَوْنا عَلَى سَعْدِ بْنِ عُبادَةَ، فَقالَ قائِلٌ مِنْهُمْ: قَتَلْتُمْ سَعْدَ بْنَ عُبادَةَ، فَقُلْتُ: قَتَلَ اللَّهُ سَعْدَ بْنَ عُبادَةَ، قالَ عُمَرُ: وَإِنَّا وَاللَّهِ ما وَجَدْنا فِيما حَضَرْنا مِنْ أَمْرٍ أَقْوَى مِنْ مُبايَعَةِ أَبِي بَكْرٍ، خَشِينا إِنْ فارَقْنا القَوْمَ وَلَمْ تَكُنْ بَيْعَةٌ: أَنْ يُبايِعُوا رَجُلاً مِنْهُمْ بَعْدَنا، فَإِمَّا بايَعْناهُمْ عَلَى ما لا نَرْضَى، وَإِمَّا نُخالِفُهُمْ فَيَكُونُ فَسادٌ، فَمَنْ بايَعَ رَجُلاً عَلَى غَيْرِ مَشُورَةٍ مِنَ المُسْلِمِينَ، فَلا يُتابَعُ هُوَ وَلا الَّذِي بايَعَهُ، تَغِرَّةَ أَنْ يُقْتَلا. [طرفه في: ٢٤٦٢]

١٨ ـ بابٌ البِكْرانِ يُجْلَدانِ وَيُنْفَيانِ

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ * الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾ [النور: ٢ ـ ٣] قالَ ابْنُ عُيَيْنَةَ: رَأْفَةٌ إِقامَةُ الحُدُودِ.

٦٨٣١ ـ حَدَّثَنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ العَزِيزِ: أَخْبَرَنا ابْنُ شِهابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَأْمُرُ فِيمَنْ زَنَى وَلَمْ يُحْصَنْ: جَلْدَ مِئَةٍ وَتَغْرِيبَ عامٍ.

[طرفه في: ٢٣١٤].

= ـ قوله: (أن يختزلونا) أي أن يقطعونا. وقوله: (يحضنونا) يقال: حضنه عن الأمر أخرجه في ناحية عنه واستبد به اهـ. شرح

قوله: (أداري) أصله الهمز أي أدفع منه بعض ما يعتريه من الحدة.

ـ قوله: (فلا يتابع) بالجزم على النهي وفي اليونينية بالرفع اهـ. شارح.

باب ١٨ ـ رأفة في إقامة الحدود نخ.

6832- Urwa Ibn Az'zubair narrated that Omar Ibn Al'khattab gave (the unmarried adulterer a punishment of spending) one year in exile. Yet it became the tradition afterwards.

6833- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the adulterer, who was not married, should be exiled for one year; and the legal punishment (of one hundred lashes) should be carried out on him.

[19] Driving out the disobedient and the effeminate men

6834- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" cursed effeminate men (who assume the manners of women) and those women who assume the manners of men. He said: "Drive them out of your houses." The Prophet "Allah's blessing and peace be upon him" drove out such-and-such man, and Omar turned out such-and-such woman.

[20] Ordering somebody other than the imam to execute the legal punishment

6835- both of Abu'huraira and Zaid Ibn Khalid Al'juhani "Allah be pleased with them" reported: A Bedouin came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent said: "Yes, judge between us according to Allah's Laws. My son was working as a labourer for this (man) and he committed adultery with his wife. I was informed that my son should be stoned to death (as a legal punishment). In lieu of that, I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and stone her to death." Unais went to that woman next morning and stoned her to death.

6836- The same as above.

[21] Allah's saying: "If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self restraint. And Allah is Oft-Forgiving, Most Merciful." (Women 25)

٦٨٣٢ ـ قالَ ابْنُ شهَابٍ: وَأَخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عُمَرَ بْنَ الخَطَّابِ غَرَّبَ، ثُمَّ لَمْ تَزَلْ تِلْكَ السُّنَّةَ.

٦٨٣٣ ـ حدثنا يَحْيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ سعيدِ ابنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنهُ: أَنَّ رَسُولَ اللّهِ ﷺ قَضى فِيمَنْ زَنى وَلَمْ يُحْصَنْ: بِنَفْيِ عامٍ، بِإِقامَةِ الحَدِّ عَلَيهِ.

[طرفه في ٢٣١٤]

١٩ ـ باب نَفْيِ أَهْلِ المَعَاصِي وَالمُخَنَّثِين

٦٨٣٤ ـ حدّثنا مُسْلِمُ بْنُ إِبْراهِيمَ: حَدَّثَنا هِشامٌ: حَدَّثَنا يَحْيى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهُما قالَ: لَعَنَ النَّبِيُّ ﷺ المُخَنَّثِينَ مِنَ الرِّجالِ، وَالمُتَرَجِّلاتِ مِنَ النِّساءِ، وَقالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ». وَأَخْرَجَ فُلاناً، وَأَخْرَجَ فُلاناً. [طرفه في: ٥٨٨٥].

٢٠ ـ باب مَنْ أَمَرَ غَيرَ الإمامِ بِإِقامَةِ الحَدِّ غائباً عَنهُ

٦٨٣٥، ٦٨٣٦ ـ حدثنا عاصِمُ بْنُ عَلِيٍّ: حَدَّثَنا ابْنُ أَبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللّهِ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خالِدٍ: أَنَّ رَجُلاً مِنَ الأَعْرابِ جاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ جالِسٌ، فَقالَ: يا رَسُولَ اللّهِ، اقْضِ[1] بِكِتابِ اللّهِ، فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، اقْضِ لَهُ يا رَسُولَ اللّهِ بِكِتابِ اللّهِ، إِنَّ ابْنِي كانَ عَسِيفاً عَلى هذا فَزَنى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلى ابْنِي الرَّجْمَ، فَافْتَدَيتُ بِمِئَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ العِلْمِ، فَزَعَمُوا أَنَّ ما عَلى ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عامٍ، فَقالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللّهِ، أَمَّا الغَنَمُ وَالوَلِيدَةُ فَرَدٌّ عَلَيكَ، وَعَلى ابْنِكَ جَلْدُ مِئَةٍ وَتَغْرِيبُ عامٍ، وَأَمَّا أَنْتَ يا أُنَيسُ، فاغْدُ عَلى امْرَأَةِ هذا فارْجُمْها». فَغَدا أُنَيسٌ فَرَجَمَها.

[طرفه في: ٢٣١٤].

٢١ ـ باب قَوْلِ اللّهِ تَعالى:

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ المُحْصَنَاتِ المُؤْمِنَاتِ فَمِمَّا مَلَكَتْ أَيمانُكُمْ مِنْ فَتَيَاتِكُمُ المُؤْمِنَاتِ وَاللّهُ أَعْلَمُ بِإِيمانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالمَعْرُوفِ مُحْصَنَاتٍ غَيرَ مُسَافِحَاتٍ وَلا مُتَّخِذَاتِ أَخْدانٍ فَإِذا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفاحِشَةٍ فَعَلَيهِنَّ نِصْفُ ما عَلَى المُحْصَنَاتِ مِنَ العَذابِ ذلِكَ لِمَنْ خَشِيَ العَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيرٌ لَكُمْ وَاللّهُ غَفُورٌ رَحِيمٌ﴾ [النساء: ٢٥].

٢٢ ـ باب إِذا زَنَتِ الأَمَةُ

٦٨٣٧، ٦٨٣٨ ـ حدثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خالِدٍ رَضِيَ اللّهُ عَنهُما: أَنَّ رَسُولَ اللّهِ ﷺ سُئِلَ عَنِ

[22] When the slave-girl commits adultery

6837- Both of Abu'huraira and Khalid Ibn Zaid "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl: if she was a virgin and committed adultery. The Prophet "Allah's blessing and peace be upon him" said: "If she committed adultery, whip her, and if she did it once again, then whip her. But if she repeated it for the third time, then whip and sell her even for a hair rope." Ibn Shehab said: "I Don't know whether to sell her after the third or fourth offence."

6838- the same as above.

[23] If the slave-girl commits adultery, she should not be blamed (after receiving the legal punishment)

6839- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the slave girl commits adultery, and it is proved beyond doubt, she must be whipped but not blamed after the legal punishment. If she does again, she must be whipped but not blamed. But, if she commits adultery for the third time, she must be sold even by a rope of hair."

[24] The rules of (punishing) the non-Muslim married adulterers who are under the protection of Muslims

6840- Ash'shaibani narrated: I asked Ibn Abu'awfa about the stoning to death. He said: "The Messenger of Allah "Allah's blessing and peace be upon him" stoned (the adulterers) to death." I asked: "Was this before or after revealing the Sura of The Light "An'nur"?" he replied: "I do not know."

6841- Ibn Omar "Allah be pleased with both" narrated: Some Jews came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned to him that a man and a woman from amongst them committed adultery. The Prophet "Allah's blessing and peace be upon him" asked them: "What do you find (as a legal punishment for this sin) in your Book (of Torah)?" They replied: "(The punishment is) to disgrace and then whip them (the adulterers)." Abdullah Ibn Salam said: "You are liars. It (Torah) contains the verse of stoning to death." The Torah was brought and spread. Then one of the Jews put his hand over the Divine Verse of stoning to death and started reading what was before and what was next to it. Ibn Salam said to the Jew: "Lift up your hand." However, the Divine Verse of stoning to death was found. They (The Jews) said: "He (Abdullah) is true O Mohammad! It (Torah) contains the verse of stoning to death." So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the two should be stoned to death, and they were stoned. Ibn Omar further said: I saw the Jew sheltering her.

الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنْ؟ قالَ: «إِذَا زَنَتْ فَاجْلِدُوها، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوها، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوها، ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ». قالَ ابْنُ شِهَابٍ: لا أَدْرِي بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ. [طرفه في: ٢١٥٢، ٢١٥٤]

٢٣ ـ بابٌ لا يُثَرَّبُ عَلَى الْأَمَةِ إِذَا زَنَتْ وَلَا تُنْفَى

٦٨٣٩ ـ حدثنا عبدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبي هريرةَ أَنَّهُ سمعَهُ يقولُ: قالَ النبيُّ ﷺ: «إذا زنتِ الأمةُ فتبيَّنَ زناها، فليجلِدْها ولا يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلَا يُثَرِّبْ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ». تَابَعَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢١٥٢]

٢٤ ـ بابُ أَحْكَامِ أَهْلِ الذِّمَّةِ وَإِحْصَانِهِمْ، إِذَا زَنَوْا وَرُفِعُوا إِلَى الْإِمَامِ

٦٨٤٠ ـ حدثنا موسى بنُ إسماعيلَ: حدثنا عبدُ الواحدِ: حدثنا الشيبانيُّ: سألتُ عبدَ اللهِ بْنَ أبي أوفى عَنِ الرَّجْمِ فقالَ: رَجَمَ النَّبِيُّ ﷺ، فقلتُ: أَقَبْلَ النُّورِ أَمْ بَعْدَهُ؟ قالَ: لا أدري. تابعَهُ عليُّ بنُ مُسْهِرٍ، وخالدُ بنُ عبدِ اللهِ، والمُحاربيُّ، وعَبِيدَةُ بنُ حُمَيْدٍ، عَنِ الشَّيْبَانِيِّ. وَقَالَ بَعْضُهُمْ: المَائِدَةُ، وَالْأَوَّلُ أَصَحُّ.

[طرفه في: ٦٨١٣].

٦٨٤١ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قالَ: إِنَّ الْيَهُودَ جَاؤُوا إِلى رَسُولِ اللَّهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيَا، فَقالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ما تجدونَ في التَّوْرَاةِ في شأنِ الرَّجْمِ؟». فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ، قالَ عَبْدُ اللَّهِ بْنُ سَلامٍ: كَذَبْتُمْ إِنَّ فِيها الرَّجْمَ، فأتَوْا بالتَّوْرَاةِ فَنَشَرُوها، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ ما قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلامٍ: ارفَعْ يَدَكَ، فرفعَ يدَهُ فإذا فيها آيةُ الرَّجْمِ، قالوا: صدقَ يا محمدُ فيها آيةُ الرَّجْمِ، فأمرَ بهما رسولُ اللهِ ﷺ فَرُجِمَا، فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى المَرْأَةِ، يَقِيهَا الحِجَارَةَ. [طرفه في: ١٣٢٩].

٢٥ ـ بابٌ إِذَا رَمَى امْرَأَتَهُ أَوِ امْرَأَةَ غَيْرِهِ بِالزِّنَا، عِنْدَ الحَاكِمِ وَالنَّاسِ، هَلْ عَلَى الحَاكِمِ أَنْ يَبْعَثَ إِلَيْهَا فَيَسْأَلَهَا عَمَّا رُمِيَتْ بِهِ

٦٨٤٢، ٦٨٤٣ ـ حدثنا عبدُ اللهِ بنُ يوسفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ

باب ٢٣ ـ قوله (يثرب) بشد الراء مفتوحة لغير أبي ذر مكسورة له أي لا يعنفها ولا يوبخها أفاده الشارح.

٦٨٤٠ ـ قوله: قال لم يوجد في أكثر النسخ مع وجوده في متن القسطلاني.

ـ قوله: (المائدة) بالرفع في رواية أبي ذر ولغيره بالجر بتقدير سورة المائدة اهـ، من الشارح.

٦٨٤٢ ـ أنما على ابني نخ.

[25] When one accuses his wife or the wife of another man, in the presence of the ruler and the people, of committing adultery, would the ruler send (someone) to ask her?

6842- both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" reported: Two opponents came to Allah's Apostle "Allah's blessing and peace be upon him" one of whom said: "O Allah's apostle! Judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. People told me that it was obligatory for my son to be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you." Then he ordered that his son should receive a hundred lashes and be exiled for one year. He ordered Unais Al'aslami to go to the wife of the other (man) and to stone her to death if she confesses her guilt." Indeed, she confessed (her sin) and was stoned to death.

6843- The same as above.

[26] What about admonishing one's wife or others without the permission of the ruler?

6844- A'isha "Allah be pleased with her" narrated: Abu'bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them." So he admonished me, and starting piercing me in my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Then the holy verse of Tayammum was revealed.

6845- A'isha "Allah be pleased with her" narrated: Abu'bakr came and hit me violently on the chest and said: "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of The Messenger of Allah "Allah's blessing and peace be upon him" (on my lap) although Abu'bakr had hurt me.

[27] When one sees another man with his wife and then hits him with the sword

6846- Al'mogheera narrated: Sa'd Ibn Obada said: "If I saw a man with my wife, I would kill him with the sharp side of my sword." Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Are you astonished by Sa'd's protectiveness? Verily, I am more protective than Sa'd, and Allah is more protective than me."

اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيدِ بْنِ خالِدٍ أَنَّهُما أَخْبَراهُ: أَنَّ رَجُلَينِ اخْتَصَما إِلَى رَسُولِ اللهِ ﷺ، فَقالَ أَحَدُهُما: اقْضِ بَينَنا بِكِتابِ اللهِ، وَقالَ الآخَرُ، وَهْوَ أَفْقَهُهُما: أَجَلْ يا رَسُولَ اللهِ، فاقْضِ بينَنا بِكِتابِ اللهِ، وأْذَنْ لِي أَنْ أَتَكَلَّمَ، قالَ: «تَكَلَّمْ». قالَ: إِنَّ ابْنِي كانَ عَسِيفاً عَلى هذا ـ قالَ مالكٌ: وَالعَسِيفُ الأَجِيرُ ـ فَزَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلى ابْنِي الرَّجْمَ، فافْتَدَيتُ مِنْهُ بِمِئَةِ شاةٍ وَبِجارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ العِلْمِ، فَأَخْبَرُونِي أَنَّ ما عَلى ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عامٍ، وَإِنَّما الرَّجْمُ عَلى امْرَأَتِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «أَما وَالذي نَفْسِي بِيَدِهِ، لأَقْضِيَنَّ بَينَكُما بِكِتابِ اللهِ، أَمّا غَنَمُكَ وَجارِيَتُكَ فَرَدٌّ عَلَيكَ». وَجَلَدَ ابْنَهُ مِئَةً وَغَرَّبَهُ عاماً، وَأَمَرَ أُنَيساً الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ: «فَإِنِ اعْتَرَفَتْ فارْجُمْها». فَاعْتَرَفَتْ فَرَجَمَها. [طرفه في: ٢٣١٤].

٢٦ ـ بابُ مَنْ أَدَّبَ أَهْلَهُ أَوْ غَيرَهُ دُونَ السُّلْطانِ

وَقالَ أَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «إِذا صَلَّى، فَأَرادَ أَحَدٌ أَنْ يَمُرَّ بَينَ يَدَيهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقاتِلْهُ». وَفَعَلَهُ أَبُو سَعِيدٍ.

٦٨٤٤ ـ حدّثنا إِسْماعِيلُ حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: جاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، وَرَسُولُ اللهِ ﷺ واضِعٌ رَأْسَهُ عَلَى فَخِذِي، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنّاسَ، وَلَيسُوا عَلَى ماءٍ، فَعاتَبَنِي وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خاصِرَتِي، وَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكانُ رَسُولِ اللهِ ﷺ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ. [طرفه في: ٣٣٤].

٦٨٤٥ ـ حدّثنا يَحيَى بْنُ سُلَيمانَ حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ عَبْدَ الرَّحْمٰنِ ابْنَ القاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: أَقْبَلَ أَبُو بَكْرٍ، فَلَكَزَنِي لَكْزَةً شَدِيدَةً، وَقالَ: حَبَسْتِ النّاسَ فِي قِلادَةٍ، فَبِي المَوْتُ، لِمَكانِ رَسُولِ اللهِ ﷺ، وَقَدْ أَوْجَعَنِي: نَحْوَهُ. [طرفه في: ٣٣٤].

٢٧ ـ بابُ مَنْ رَأَى مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ

٦٨٤٦ ـ حدّثنا مُوسَى حَدَّثَنا أَبُو عَوانَةَ: حَدَّثَنا عَبْدُ المَلِكِ، عَنْ وَرّادٍ كاتِبِ المُغِيرَةِ، عَنِ المُغِيرَةِ قالَ: قالَ سَعْدُ بْنُ عُبادَةَ: لَوْ رَأَيتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيفِ غَيرَ مُصْفَحٍ، فَبَلَغَ ذلِكَ النَّبِيَّ ﷺ فَقالَ: «أَتَعْجَبُونَ مِنْ غَيرَةِ سَعْدٍ، لأَنا أَغْيَرُ مِنْهُ، وَاللهُ أَغْيَرُ مِنِّي».

[الحديث ٦٨٤٦ ـ طرفه في: ٧٤١٦].

= فإن اعترفت رجمها نخ.

باب ٢٦ ـ قوله: (دون السلطان) وفي متن الشرح المطبوع دون إذن السلطان.

٦٨٤٥ ـ قوله: (فبي الموت) أي فالموت ملتبس بي (شارح).

[28] What was mentioned as regards speaking metonymically

6847- Abu'huraira "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A black child has been born for me." The Prophet "Allah's blessing and peace be upon him" asked him: "Have you got camels?" The man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "What colour are they?" The man replied: "Red." The Prophet "Allah's blessing and peace be upon him" said: "Is there a gray one among them?" The man replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "how does that come?" He said: " It may be because of heredity." The Prophet "Allah's blessing and peace be upon him" said: "Then, perhaps your latest son has this colour because of heredity."

[29] How much (stripes or so) is the scolding punishment?

6848- Abu'burda Al'ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "Nobody should be flogged more than ten lashes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

6849- Abdur'rahman Ibn Jaber narrated from (Abu'burda) who heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no punishment with more than ten stripes except when committing a crime, the legal punishment of which is assigned by Allah."

6850- Abu'burda Al'ansari "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Nobody should be flogged more than ten lashes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

6851- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted continuously along with them for one day and then another. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

٢٨ ـ باب ما جاءَ في التَّعْرِيض

٦٨٤٧ ـ حدّثنا إسماعيل: حَدَّثَني مالِكٌ عَن ابْن شِهَاب، عَنْ سَعِيدِ بْنِ المُسَيَّب، عَنْ أبي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أنَّ رَسُولَ الله ﷺ جاءَهُ أعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللّهِ، إنَّ امْرَأتِي وَلَدَتْ غُلاماً أسْوَدَ، فَقَالَ: «هَل لَكَ مِنْ إبِلٍ»؟ قالَ: نَعَمْ، قالَ: «ما ألْوَانُها»؟ قال: حُمْرٌ، قال: «فيها مِنْ أوْرَقَ»؟ قال: نَعَمْ، قال: «فَأنّى كانَ ذلك»؟ قال: أُرَاهُ عِرْقٌ نَزَعَهُ، قال: «فَلَعَلَّ ابنَكَ هذا نَزَعَهُ عِرْقٌ».

[طرفه في: ٥٣٠٥]

٢٩ ـ بابٌ كَم التَّعْزِيرُ وَالأدَبُ

٦٨٤٨ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ: حَدَّثَني يَزيدُ بْنُ أبي حَبيب، عَنْ بُكَيرِ بْنِ عَبْدِ اللّه، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جابِرِ بْنِ عَبْدِ اللّه، عَنْ أبي بُرْدَةَ رضيَ اللّهُ عنهُ قال: كانَ النَّبيُّ ﷺ يَقُولُ: «لا يُجْلَدُ فَوقَ عَشرِ جَلَداتٍ إلاّ في حَدٍّ مِنْ حُدُودِ اللّهِ».

[الحديث ٦٨٤٨ ـ طرفاه في: ٦٨٤٩، ٦٨٥٠]

٦٨٤٩ ـ حدّثنا عَمْرُو بْنُ عَليّ: حَدَّثَنا فُضَيلُ بْنُ سُلَيمان: حَدَّثَنا مُسْلِمُ بْنُ أبي مَرْيَمَ: حَدَّثَني عَبْدُ الرَّحْمٰن بْنُ جابِر، عَمَّنْ سَمعَ النَّبيَّ ﷺ قال: «لا عُقُوبَةَ فَوقَ عَشرِ ضَرَباتٍ إلاّ في حَدٍّ مِنْ حُدُودِ اللّه».

٦٨٥٠ ـ حدّثنا يَحيى بْنُ سُلَيمانَ: حَدَّثَني ابْنُ وَهْب: أخْبَرَنِي عَمْرٌو: أنَّ بُكَيراً حَدَّثَهُ قال: بَينَما أنا جالِسٌ عِنْدَ سُلَيمانَ بن يَسارٍ، إذ جاءَ عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ، فَحَدَّثَ سُلَيمانَ بْنَ يَسارٍ، ثُمَّ أقْبَلَ عَلَينا سُلَيمانُ بْنُ يَسارٍ فَقالَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ: أنَّ أباهُ حَدَّثَهُ: أنَّهُ سَمِعَ أبا بُرْدَةَ الأنْصارِيَّ قال سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا تَجْلِدُوا فَوقَ عَشْرَةِ أسْواطٍ إلاّ في حَدٍّ مِنْ حُدُودِ اللّهِ».

٦٨٥١ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: حَدَّثَنا أبُو سَلَمَةَ: أنَّ أبا هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ نَهى رَسُولُ اللّهِ ﷺ عَنِ الوِصالِ، فَقالَ لَهُ رِجالٌ مِنَ المُسْلِمِينَ: فإنَّكَ يا رَسُولَ اللّهِ تُواصِلُ؟! فَقَالَ رَسُولُ اللّهِ ﷺ: «أيُّكُمْ مِثْلي؟! إنِّي أبِيتُ يُطْعِمُنِي رَبِّي وَيَسقِين». فَلَمّا أبَوْا أنْ يَنْتَهُوا عَنِ الوِصالِ واصَلَ بِهِمْ يَوْماً، ثُمَّ يَوْماً، ثُمَّ رَأوُا الهِلالَ، فَقالَ: «لَوْ تَأخَّرَ لَزِدْتُكُمْ». كالمُنَكِّلِ بِهِمْ حِينَ أبَوْا. تابَعَهُ شُعَيبٌ، وَيَحْيى بْنُ سَعِيدٍ، وَيُونُسُ، عَنِ الزُّهْرِيِّ. وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ. [طرفه في: ١٩٦٥].

٦٨٥١ ـ قوله: ويسقين كذا بغير ياء بعد النون في الفرع كالمصحف العثماني في سورة الشعراء (شارح).

6852- Ibn Omar “Allah be pleased with both” narrated that those who used to buy food at random (without being weighed or measured) were beaten during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him” if they sold it at the very place where they had purchased it before carrying it to their dwellings.

6853- A’isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

[30] Showing the evil deed; and what about accusing somebody without evidence?

6854- Sahl Ibn Sa’d “Allah be pleased with him” narrated: I witnessed the case of a man who charged his wife for committing adultery and they were ordered (by The Prophet) to carry out the measures of invoking Allah’s curse upon the liar of them. This was when I was fifteen years old. The Prophet “Allah’s blessing and peace be upon him” ordered that they be divorced. The husband said: “If I kept her, I would be a liar." I remember that Az’zubair also said: “(It was said) if that woman brought forth the child with such-and-such description, her husband would prove truthful, but if she brought it with such-and-such description looking like a Wahra (a red insect), he would prove untruthful." I heard Az’zubair saying: “She gave birth to a child of description which her husband disliked.”

6855- Al’qasim Ibn Al’qasim narrated: The man and his wife whom he accused of committing adultery and were required by The Prophet to carry out the measures of invoking Allah’s curse upon the liar of them, were mentioned before Ibn Abbas. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet “Allah’s blessing and peace be upon him” had said: “If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: “No, that was another lady who used to expose herself (by suspicious misbehavior).”

6856- Al’qasim Ibn Mohammad narrated: Ibn Abbas said: Once the case of invoking Allah’s curse upon the liar of the two couples was mentioned before The Prophet “Allah’s blessing and peace be upon him” whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: “I have not been put to trial except for my statement (about invoking Allah’s curse upon the liar).” Asim took the man to The Prophet “Allah’s blessing and peace be upon him” and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet “Allah’s blessing and peace be upon him” invoked, saying: “O Allah! Disclose the truth.” So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet “Allah’s blessing and peace be upon him” then made them carry out (the measures of) invoking Allah’s curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet “Allah’s blessing and peace be upon him” had said: “If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: “No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior.”

٦٨٥٢ ـ حدّثني عيّاش بنُ الوليدِ: حدَّثنا عبدُ الأعلى: حدَّثنا معمرٌ، عنِ الزُّهريِّ، عنْ سالمٍ، عنْ عبدِ اللهِ بنِ عمرَ: أنَّهمْ كانوا يُضرَبونَ على عهدِ رسولِ اللهِ ﷺ إذا اشتَرَوْا طعاماً جِزافاً، أنْ يَبيعوهُ في مكانِهِم، حتَّى يُؤوُوهُ إلى رِحالِهِم.

[طرفه في: ٢١٢٣].

٦٨٥٣ ـ حدّثنا عبدانُ: أخبرَنا عبدُ اللهِ: أخبرَنا يونسُ، عنِ الزُّهريِّ: أخبرَني عُروةُ، عنْ عائشةَ رضيَ اللهُ عنها قالتْ: ما انتقمَ رسولُ اللهِ ﷺ لنفسِهِ في شيءٍ يُؤتى إليهِ حتَّى يُنتهكَ مِنْ حُرُماتِ اللهِ، فيَنتقِمَ للهِ. [طرفه في: ٣٥٦٠].

٣٠ ـ باب مَنْ أظهرَ الفاحشةَ واللَّطْخَ والتُّهَمةَ بغيرِ بيِّنةٍ

٦٨٥٤ ـ حدّثنا عليٌّ: حدّثنا سُفيانُ: قالَ الزُّهريُّ: عنْ سهلِ بنِ سعدٍ قالَ: شَهِدْتُ المتلاعنينِ وأنا ابنُ خمسَ عشرةَ، فرّقَ بينَهما، فقالَ زوجُها: كذبتُ عليها إنْ أمسكتُها، قالَ: فحفِظتُ ذاكَ مِنَ الزُّهريِّ: إنْ جاءتْ بهِ كذا وكذا فهوَ، وإنْ جاءتْ بهِ كذا وكذا، كأنَّهُ وَحَرةٌ، فهوَ، وسمعتُ الزُّهريَّ يقولُ: جاءتْ بهِ لِلَّذي يُكرَهُ. [طرفه في: ٤٢٣].

٦٨٥٥ ـ حدّثنا عليُّ بنُ عبدِ اللهِ: حدّثنا سفيانُ: حدَّثنا أبو الزِّنادِ، عنِ القاسمِ بنِ محمّدٍ قالَ: ذكرَ ابنُ عبّاسٍ المتلاعنينِ، فقالَ عبدُ اللهِ بنُ شدّادٍ: هيَ الَّتي قالَ رسولُ اللهِ ﷺ: «لوْ كنتُ راجماً امرأةً عنْ غيرِ بيِّنةٍ»؟ قالَ: لا، تلكَ امرأةٌ أعلنَتْ.

[طرفه في: ٥٣١٠].

٦٨٥٦ ـ حدّثنا عبدُ اللهِ بنُ يوسفَ: حدَّثنا اللَّيثُ: حدَّثنا يحيى بنُ سعيدٍ، عنْ عبدِ الرَّحمٰنِ بنِ القاسمِ، عنِ القاسمِ بنِ محمّدٍ، عنِ ابنِ عبّاسٍ رضيَ اللهُ عنهُما: ذُكرَ التَّلاعُنُ عندَ النَّبيِّ ﷺ، فقالَ عاصمُ بنُ عديٍّ في ذلكَ قولاً ثمَّ انصرفَ، وأتاهُ رجلٌ منْ قومِهِ يشكو أنَّهُ وجدَ معَ أهلِهِ، فقالَ عاصمٌ: ما ابتُليتُ بهذا إلا لقولي، فذهبَ بهِ إلى النَّبيِّ ﷺ فأخبرَه بالذي وجدَ عليهِ امرأتَهُ، وكانَ ذلكَ الرَّجلُ مُصفرّاً، قليلَ اللَّحمِ، سَبِطَ الشَّعرِ، وكانَ الَّذي ادَّعى عليهِ أنَّهُ وجدَهُ عندَ أهلِهِ آدمَ خدلاً، كثيرَ اللَّحمِ، فقالَ النَّبيُّ ﷺ: «اللَّهمَّ بيِّنْ». فوضعتْ شبيهاً بالرَّجُلِ الذي ذكرَ زوجُها أنَّهُ وجدَهُ عندَها، فلاعَنَ النَّبيُّ ﷺ بينَهما. فقالَ رجلٌ لابنِ عبّاسٍ في المجلسِ: هيَ الَّتي قالَ النَّبيُّ ﷺ: «لوْ رجمتُ أحداً بغيرِ بيِّنةٍ رجمتُ هذهِ»؟ فقالَ: لا، تلكَ امرأةٌ كانتْ تُظهِرُ في الإسلامِ السُّوءَ. [طرفه في: ٥٣١٠].

٦٨٥٢ ـ قوله: جزافاً بكسر الجيم وفتحها وضمها والكسر هو الذي في اليونينية فقط أي من غير كيل ولا وزن اهـ. شارح.

٦٨٥٤ ـ (الوحرة) دويبة كالوزغة.

٦٨٥٥ ـ من غير بينة تحد.

٦٨٥٦ ـ قوله: (خدلاً) بهذا الضبط وبكسر الدال الممتلىء الساق أفاده الشارح.

[31] Launching a charge against chaste women

Allah Almighty said: “And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors; Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.” (The Light “An’nur” 4:5)

He further said: “Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.” (The Light “An’nur” 23)

6857- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Avoid the seven great destructive sins." The people enquire: "O Allah's Apostle! What are they? "He said: "To associate others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up an orphan's wealth, to flee from the battlefield at the time of fighting, and to slander indiscreet believing chaste women.”

[32] Slandering the slaves

6858- Abu'huraira "Allah be pleased with him" narrated: I heard Abul'qasim (The Prophet) "Allah’s blessing and peace be upon him” saying: "If somebody slanders his slave and the slave is free from what he says, he will be flogged on the Day of Judgement unless the slave is really as described."

[33] Could the imam order somebody other than him to execute the legal punishment in his absence?

6859- both of Abu'huraira and Zaid Ibn Khalid Al’juhani "Allah be pleased with them" reported: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learnt than him, said: "Yes, judge between us according to Allah's Laws, and allow for me to speak.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Speak.” He said: “My son was working as a labourer for this (man) and he committed adultery with his wife. In lieu of (stoning him to death), I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year, and that the wife of this man should be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and ask her. If she confesses, stone her to death." She confessed (her guilt) and he stoned her to death.

6860- The same as above.

٣١ ـ باب رَمْيِ المُحْصَنَاتِ

﴿وَالذِينَ يَرْمُونَ المُحْصَنَاتِ ثمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلدَةً وَلا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَداً وَأُولئِكَ هُمُ الفَاسِقُونَ * إلاَّ الَّذِينَ تَابُوا مِنْ بَعْدِ ذلِكَ وَأَصْلَحُوا فَإِنَّ اللّه غَفُورٌ رَحِيمٌ﴾ [النور: ٤ ـ ٥] ﴿إِنَّ الَّذينَ يَرْمُونَ المُحْصَنَاتِ الغَافِلاَتِ المُؤْمِنَاتِ لُعِنُوا في الدُّنْيَا والآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النور ٢٣]

٦٨٥٧ ـ حدثنا عَبدُ العَزيزِ بنُ عَبدِ اللّهِ: حَدَّثَنا سُليمانُ، عَن ثَورِ بنِ زَيدٍ، عَن أبي الغَيثِ، عَن أبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ». قالُوا: يَا رَسُولَ اللّهِ، وَما هُنَّ؟ قالَ: «الشِّرْكُ بِاللّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفسِ الَّتِي حَرَّمَ اللّهُ إلاَّ بِالحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مالِ اليَتِيم، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ المُحْصَنَاتِ المُؤْمِنَاتِ الغَافِلاَتِ». [طرفه في: ٢٧٦٦].

٣٢ ـ باب قَذْفِ العَبِيدِ

٦٨٥٨ ـ حدثنا مُسدَّدٌ: حَدَّثَنا يَحيى ابنُ سَعيدٍ، عَن فُضَيلِ بنِ غَزوانَ، عَن ابنِ أبي نُعْمٍ، عَن أبي هُرَيرَةَ رَضِيَ اللّهُ عنه قالَ: سَمِعْتُ أبَا القاسِمِ ﷺ يَقُولُ: «مَن قَذَفَ مَملُوكَه، وَهُوَ بَرِيءٌ مِمَّا قالَ، جُلِدَ يَوْمَ القِيَامَةِ، إلاَّ أَنْ يَكُونَ كَما قالَ».

٣٣ ـ باب هل يَأْمُرُ الإمامُ رَجُلاً فيَضْرِبُ الحَدَّ غائباً عنه

وَقَد فَعَلَهُ عُمَرُ.

٦٨٥٩، ٦٨٦٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خالِدٍ الجُهَنِيِّ قالاَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: أَنْشُدُكَ اللّهَ إلاّ قَضَيتَ بَيْنَنَا بِكِتَابِ اللّهِ، فَقَامَ خَصْمُهُ، وَكانَ أَفْقَهَ مِنْهُ، فَقَالَ: صَدَقَ، اقْضِ بَيْنَنَا بِكِتَابِ اللّهِ، وَأْذَنْ لِي يَا رَسُولَ اللّهِ، فَقَالَ النَّبِيُّ ﷺ: «قُلْ» فَقالَ: إنَّ ابْنِي كانَ عَسِيفاً فِي أَهْلِ هذه، فَزَنَى بِامْرَأَتِهِ، فَافْتَدَيتُ مِنْهُ بِمِئَةِ شَاةٍ وَخادِمٍ، وَإِنِّي سَأَلتُ رِجالاً مِنَ أَهْلِ العِلمِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلدَ مِئَةٍ وَتَغْرِيبَ عامٍ، وَأَنَّ عَلَى امْرَأَةِ هذا الرَّجْمَ، فَقالَ: «وَالَّذِي نَفسِي بِيَدِهِ، لأَقْضِيَنَّ بَينَكُمَا بِكِتَابِ اللّهِ، المِئَةُ وَالخَادِمُ رَدٌّ عَلَيكَ، وَعَلَى ابنِكَ جَلدُ مِئَةٍ، وَتَغْرِيبُ عامٍ، وَيَا أُنَيسُ اغْدُ عَلَى امْرَأَةِ هذا فَسَلهَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا» فَاعْتَرَفَتْ فَرَجَمَهَا.

[طرفه في: ٢٣١٤].

٦٨٥٩ ـ قوله: (إلا قضيت) الذي تقدم في حديث سابق إلا ما قضيت.

(88) The Book of Blood money

[1] Allah's saying: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (The Women 93)

6861- Abdullah "Allah be pleased with him" narrated: A man asked: "O Messenger of Allah! What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." He asked: "What is next?" He said: "To kill your son lest he should share your food with you." He asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah revealed in confirmation to this: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion "Al'furqan" 68)

6862- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

6863- Ibn Omar "Allah be pleased with both" narrated: "The disastrous matter from which there would be no flee for the person if he was involved in it, is to shed the blood (of somebody) illegally, without a just cause."

6864- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The cases which will be judged first (on the Day of Judgement) will be those of bloodshed."

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٨٨ ـ كتاب الدِّيَات

١ ـ بابٌ قَوْلُ اللَّهِ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]

٦٨٦١ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرَحْبِيلَ٢ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدّاً وَهُوَ خَلَقَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلٰهاً آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَنْ يَفْعَلْ ذٰلِكَ﴾ [الفرقان: ٦٨] الآيَةَ. [طرفه في: ٤٤٧٧].

٦٨٦٢ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِبْ دَماً حَرَاماً».

[الحديث: ٦٨٦٢ ـ طرفه في: ٦٨٦٣].

٦٨٦٣ ـ حدّثني أَحْمَدُ بْنُ يَعْقُوبَ: حَدَّثَنَا إِسْحَاقُ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: إِنَّ مِنْ وَرَطَاتِ الأُمُورِ، الَّتِي لاَ مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا، سَفْكَ الدَّمِ الْحَرَامِ بِغَيْرِ حِلِّهِ.

[طرفه في: ٦٨٦٢].

٦٨٦٤ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ».

[طرفه في: ٦٥٣٣].

٦٨٦٥ ـ حدّثنا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا عَطَاءُ بْنُ

٦٨٦١ ـ خشية أن يطعم معك نخـ.

٦٨٦٣ ـ قوله: (ورطات) كذا بإسكان الراء والصواب تحريكها كما في الشارح.

٦٨٦٤ ـ قوله: عن عبد الله وفي الشرح المطبوع زيادة ابن مسعود بعلامة المتن.

٦٨٦٥ ـ اقتله نخـ.

6865- Al'miqdad Ibn Amr Al'kindi "Allah be pleased with him", who was an ally of Banu'zuhra and one of those who took part in the battle of Badr with Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah" (as becoming a Muslim), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him." Al'miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words." Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

6866- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to Al'miqdad: "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you also concealed your faith (Islam) at Mecca before."

[2] Allah's saying: " On that account: We ordained for the Children of Israel that if any one slew a person- unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land." (The Repast "Al'ma'ida" 32)

6867- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam (for he was the first to start the convention of murdering)."

6868- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not revert to disbelief after me by cutting the necks of each other."

6869- Jarir "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said during his last Hajj: "Make people listen to me! Do not revert to disbelief after me by cutting the necks of each other."

6870- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The greatest sins are: To associate others in worship with Allah; to be undutiful to one's parents; (or said) to take a deceptive oath" (Shu'ba, the sub-narrator was in doubt); (or he said): "The greatest sins are: To associate others in worship with Allah; to take a deceptive oath; to be undutiful to one's parents; (or said) and to kill somebody unlawfully."

يَزِيدَ: أَنَّ عُبَيدَ اللَّهِ بْنَ عَدِي حَدَّثَهُ: أَنَّ المِقْدَادَ بْنَ عَمْرٍو الكِنْدِيَّ، حَلِيفَ بَنِي زُهْرَةَ، حَدَّثَهُ ـ وَكَانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ ـ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنْ لَقِيتُ كَافِراً فَاقْتَتَلْنَا، فَضَرَبَ يَدِي بِالسَّيفِ فَقَطَعَهَا، ثُمَّ لاذَ بِشَجَرَةٍ وَقَالَ: أَسْلَمْتُ لِلَّهِ، أَقْتُلُهُ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقْتُلْهُ». قَالَ: يَا رَسُولَ اللَّهِ، فَإِنَّهُ طَرَحَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا، أَقْتُلُهُ؟ قَالَ: «لا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[طرفه في: ٤٠١٩].

٦٨٦٦ ـ وَقَالَ حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمِقْدَادِ: «إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ، فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ».

٢ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَنْ أَحْيَاهَا﴾ [المائدة: ٣٢]

قال ابن عباس: من حرم قتلها إلا بحق حيي الناس منه جميعاً.

٦٨٦٧ ـ حدثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا تُقْتَلُ نَفْسٌ إِلا كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْهَا».

[طرفه في: ٣٣٣٥].

٦٨٦٨ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ: قَالَ وَاقِدُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنِي عَنْ أَبِيهِ: سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[طرفه في: ١٧٤٢].

٦٨٦٩ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: قَالَ النَّبِيُّ ﷺ فِي حَجَّةِ الوَدَاعِ: «اسْتَنْصِتِ النَّاسَ، لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». رَوَاهُ أَبُو بَكْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [طرفه في: ١٢١].

٦٨٧٠ ـ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «الكَبَائِرُ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الوَالِدَيْنِ، أَوْ قَالَ: اليَمِينُ الغَمُوسُ». شَكَّ شُعْبَةُ. وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ قَالَ: «الكَبَائِرُ: الإِشْرَاكُ بِاللَّهِ، وَاليَمِينُ الغَمُوسُ، وَعُقُوقُ الوَالِدَيْنِ، أَوْ قَالَ: وَقَتْلُ النَّفْسِ». [طرفه في: ٦٦٧٥].

6871- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "The greatest sins are: To associate others in worship with Allah; to kill a person (unlawfully); To be undutiful to one's parents; and to say a forged statement" (or said) " to give a false witness."

6872- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent us towards Al'huruqa of Juhaina, and in the morning we attacked and defeated them. An Ansari man and I followed a man from among them and when we took him over, he said: "There is no God but Allah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, The Prophet "Allah's blessing and peace be upon him" came to know about that and he said: "O Usama! Did you kill him after he had said: "There is no God But Allah?"" I said: "But he said so only to save himself." The Prophet "Allah's blessing and peace be upon him" said: "Did you kill him after he had said: "There is no God But Allah?"" he kept on repeating that so often that I wished I had not embraced Islam before that day.

6873- Obada Ibn As'samit "Allah be pleased with him" narrated: I was among those chosen heads who gave the Pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him". We swore allegiance: not to associate partners in worship with Allah, not to steal, not to commit adultery, not to kill a life which Allah has forbidden, not to commit robbery, and not to disobey (in doing the good deeds). If we fulfilled this pledge we would have Paradise, but if we committed any of those (sins), then our case would be judged by Allah.

6874- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah’s blessing and peace be upon him" said: "Whoever carries arms against us, is not from us."

٦٨٧١ ـ حدّثنا إسحاق بْنُ منصور: حَدَّثَنا عبْدُ الصَّمد: حَدَّثَنا شعْبَةُ: حَدَّثَنا عُبيدُ اللهِ ابْنُ أبي بكر: سمع أنساً رَضِيَ اللَّهُ عنْه، عن النبيِّ ﷺ قال: «الكبائرُ». وحدَّثنا عمرٌو: حدَّثنا شُعْبَةُ، عَنِ ابْنِ أبي بَكْرٍ، عَنْ أنس بْن مَالكٍ، عَن النَّبيِّ ﷺ قال: «أكْبَرُ الكَبائرِ: الأشْرَاكُ بِاللَّه، وَقَتْلُ النَّفسِ، وَعُقُوقُ الوَالدينِ، وَقَوْلُ الزُّورِ، أَوْ قال: وَشهَادَةُ الزُّورِ».

[طرفه في: ٢٦٥٣].

٦٨٧٢ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: حَدَّثَنا هُشَيْمٌ: حَدَّثَنا حُصَيْنٌ: حَدَّثَنا أَبُو ظَبْيَانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيدِ بْنِ حارِثَةَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الحُرَقَةِ مِنْ جُهَينة، قالَ: فصَبَّحنا القومَ فهزمْناهُمْ، قَالَ: وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، قَالَ: فلَمَّا غَشِيناهُ قَالَ: لا إِلٰهَ إلاَّ اللَّهُ، قَالَ: فكَفَّ عَنْهُ الأَنْصارِيُّ، فَطَعَنْتُهُ بِرُمحِي حَتَّى قَتلتُه، قالَ: فلمَّا قدِمنَا بلغَ ذلكَ النبيَّ ﷺ، قالَ: فقالَ لي: «يَا أُسامةُ، أقتلتَهُ بعْدَ ما قالَ لا إِلٰهَ إلاَّ اللَّهُ»؟ قَالَ: قُلتُ: يا رَسُولَ اللهِ، إِنَّما كانَ مُتَعَوِّذاً، قالَ: «أَقَتَلْتَهُ بعْدَ أنْ قالَ لا إِلٰهَ إلاَّ اللَّهُ». قَالَ: فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ، حَتَّى تَمَنَّيتُ أَنِّي لَمْ أَكُنْ أَسْلَمتُ قَبْلَ ذلكَ اليَوْمِ.

[طرفه في: ٤٢٦٩].

٦٨٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنَا يَزِيدُ، عَنْ أَبِي الخَيرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي مِنَ النُّقَباءِ الذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ، بايَعْنَاهُ على أنْ لا نُشركَ باللَّهِ شيئاً، ولا نَسرِقَ، ولا نَزْنِيَ، ولا نَقْتُلَ النَّفسَ الَّتِي حَرَّمَ اللَّهُ، وَلا نَنْتَهِبَ وَلا نَعْصِيَ، بِالجَنَّةِ إنْ فعَلنَا ذلكَ، فإنْ غَشِينا مِنْ ذلكَ شيئاً، كانَ قَضَاءُ ذلكَ إِلَى اللَّه

[طرفه في: ١٨].

٦٨٧٤ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نَافعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَينا السِّلاحَ فَلَيسَ مِنَّا». رَوَاهُ أَبُو مُوسَى، عَنِ النَّبِيِّ ﷺ.

[الحديث ٦٨٧٤ ـ طرفه في: ٧٠٧٠].

٦٨٧٢ ـ قوله: (إلى الحرقة) قبيلة من جهينة سموا بذلك لوقعة كانت بينهم وبين بني مرة بن عوف فأحرقوهم بالسهام لكثرة من قتل منهم ا هـ. من العينيّ بحذف في الأسماء.

٦٨٧٣ ـ قوله: (ولا نعصي) أي في المعروف كما في الآية، وقوله: بالجنة متعلق بقوله بايعناه أي بايعناه بالجنة، وفي رواية ولا نقضي بالجنة أي ولا نحكم بالجنة ا هـ. من الشرح.

ـ فالجنة إن فعلنا ذلك نخ.

ـ قوله: (إن غشينا) أي إن فعلنا ذلك كما هو عبارة الكتاب عند العينيّ والإشارة إلى التروك، قال: وقوله: فإن غشينا أي إن اصبنا شيئاً من ذلك وهو الإشارة إلى الأفعال ا هـ. مصححه.

6875- Al'ahnaf Ibn Qais "Allah be pleased with him" told: I went to support somebody when I met Abu'bakra "Allah be pleased with him" who asked me: "Where did you want to go?" I answered: "I wanted to go to support this man." Then he replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When two Muslims fight each other with their swords, both of the murderer and the murdered will enter into the Hell-fire." I (Abu'bakra) said: "O Allah's Apostle! This applies to the murderer, but what about the murdered one?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

[3] Allah's saying: " O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (The Heifer 178)

[4] When the killer is asked (to declare his crime) until he confesses

6876- Anas "Allah be pleased with him" reported: A Jew crushed the head of a girl between two stones. The girl was asked: "who did crush your head?" Some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured. The Messenger of Allah "Allah's blessing and peace be upon him" kept on asking him until he confessed. then The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

[5] When (the murderer) kills with a stone or a stick

6877- Anas Ibn Malik "Allah be pleased with him" narrated: A girl went out at Medina, wearing ornaments, when she was struck with a stone by someone. She was brought to The Prophet "Allah's blessing and peace be upon him" in her last breath. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Did so-and-so strike you?" She raised her head, denying that. He asked her for the second time, saying: "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, saying: "Did so-and-so strike you?" She lowered her head, agreeing. The Messenger of Allah "Allah's blessing and peace be upon him" then sent for the murderer whom he killed between two stones.

٦٨٧٥ _ حدثنا عَبْدُ الرَّحمن بن المُبارَك: حَدَّثنا حمَّادُ بنُ زيد: حَدَّثنا أيوبُ ويونُس، عَنِ الحَسَنِ، عَنِ الأحْنَفِ بنِ قَيسٍ قَالَ: ذَهَبْتُ لأنْصُرَ هذا الرَّجُلَ، فَلَقِيَني أبُو بَكرَة، فَقالَ: أين تريد؟ قلت: أنصر هذا الرَّجل، قال: ارجِعْ، فإني سمعتُ رسولَ الله ﷺ يقول: «إذا التَقَى المُسْلِمَانِ بِسَيفيهِمَا فَالقاتِلُ وَالمَقتُولُ في النَّارِ». قُلتُ: يَا رَسُولَ اللَّهِ، هذا القَاتِلُ، فَمَا بَالُ المَقْتُولِ؟ قَالَ: «إنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ».

[طرفه في: ٣١].

٣ ـ باب قَوْلِ اللَّه تعَالَى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيكُمُ القِصَاصُ في القَتْلَى الحُرُّ بِالحُرِّ وَالعَبْدُ بِالعَبْدِ وَالأُنْثَى بِالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شيءٌ فَاتِّبَاعٌ بِالمَعْرُوفِ وَأَداءٌ إِلَيهِ بِإِحْسانٍ ذلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذلكَ فَلَهُ عَذابٌ أَلِيمٌ﴾ [البقرة: ١٧٨].

٤ ـ باب سُؤَالِ القَاتِلِ حَتَّى يُقِرَّ، وَالاقْرارِ في الحدُودِ

٦٨٧٦ ـ حدّثنا حَجَّاجُ بْنُ مِنْهال: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أنَّ يَهُودِيّاً رَضَّ رأسَ جارِيَةٍ بينَ حجرين، فقيلَ لها: مَن فعلَ بكِ هذا؟ أفلانٌ أو فلانٌ، حتى سُمِّيَ اليَهُودِيُّ؟ فَأُتِيَ بِهِ النَّبيُّ ﷺ، فَلَمْ يَزَلْ بِهِ حَتَّى أَقَرَّ بِهِ، فَرُضَّ رَأْسُهُ بِالحِجَارَةِ.

[طرفه في: ٢٤١٣].

٥ ـ باب إِذا قَتَلَ بِحَجَرٍ أَوْ بِعَصاً

٦٨٧٧ ـ حدّثنا مُحَمَّدٌ: أخبَرَنا عَبْدُ اللَّهِ بْنُ إدرِيسَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيدِ بْنِ أَنَسٍ، عَنْ جدِّهِ أَنَسِ بْنِ مالكٍ قال: خَرَجَتْ جارِيَةٌ عليها أَوْضاحٌ بِالمَدِينَةِ، قالَ: فَرَماهَا يَهُودِيٌّ بِحَجَرٍ، قالَ: فَجِيءَ بِهَا إِلَى النَّبِيِّ ﷺ وَبِهَا رَمَقٌ، فَقالَ لَهَا رَسُولُ اللَّهِ ﷺ: «فُلانٌ قتلكِ؟». فَرَفَعتْ رأسَها، فأعادَ عليها، قالَ: «فُلانٌ قتلكِ؟». فَرَفَعتْ رَأسَها، فقالَ لها في الثَّالِثَةِ: «فُلانٌ قتلكِ؟» فَخَفَضَتْ رَأْسَهَا، فَدَعَا بِهِ رَسولُ اللَّهِ ﷺ فَقَتَلَهُ بَينَ الحَجَرَين.

٦ ـ باب قَوْلِ اللَّهِ تَعَالَى:

﴿أَنَّ النَّفْسَ بِالنَّفْسِ وَالعَيْنَ بِالعَيْنِ وَالأَنْفَ بِالأَنْفِ وَالأُذُنَ بِالأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [المَائدة: ٤٥].

٦٨٧٦ ـ (رضّ) دقّ.

٦٨٧٧ ـ (أوضاح) حلي الفضة.

[6] Allah's saying: " We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if any one remits the retaliation by way of Charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (The Repast 45)

6878- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The blood of a Muslim who confesses that there is no God (to be worshipped) but Allah and that I am His Apostle, cannot be shed except in three cases: mutual retaliation, a married person who commits fornication, and the one who reverts from Islam (gets apostate) and leaves the Muslims."

[7] What about killing with the stone?

6879- Anas Ibn Malik "Allah be pleased with him" narrated: A girl, wearing ornaments, was killed with a stone by A Jew. She was brought to The Prophet "Allah's blessing and peace be upon him" in her last breath. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Did so-and-so kill you?" She nodded in the negative. He asked her for the second time, saying: "Did so-and-so kill you?" She nodded in the negative. He said for the third time, saying: "Did so-and-so kill you?" She nodded agreeing. then, The Messenger of Allah "Allah's blessing and peace be upon him" killed him with two stones.

[8] If somebody is killed, then his closest relative has the right to choose one of the two

6880- Abu'huraira "Allah be pleased with him" reported: On The Day of Conquest of Mecca, the tribe of Khuza'a killed a man from Banu'laith by a man who had been earlier killed by them (Banu'laith) during the Pre-Islamic period of ignorance. When The Messenger of Allah was informed of that, he addressed people saying: "Allah held back the killing (or the elephant, Abu Abdullah was in doubt) from Mecca. Nevertheless, He let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! Fighting in Mecca was not lawful for anyone before me nor will it be lawful for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is, as of this moment, a sanctuary. It is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the murderer killed)." In the meantime, a man from Yemen called Abu'shah said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for him. Then a man from Quraish said: "Except Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Idhkhir (which is allowed to be plucked)."

٦٨٧٨ ـ حدثنا عمرُ بنُ حفص حدثنا أبي: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يحلُ دَمُ امْرِىءٍ مُسْلِمٍ، يَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِحْدَى ثَلاثٍ: النَّفسُ بالنَّفسِ، وَالثَّيِّبُ الزَّانِي، وَالمارِقُ مِنَ الدِّينِ التَّارِكُ الجَمَاعَةَ».

٧ ـ باب مَنْ أَقَادَ بِالحَجَرِ

٦٨٧٩ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زيد، عن أنسٍ رضي اللَّهُ عنهُ: أنَّ يهوديًا قتلَ جاريةً على أوضاحٍ لها، فقتلها بحجرٍ، فجيءَ بها إلى النَّبِيِّ ﷺ وبها رمقٌ، فقال: «أقتلكِ فُلانٌ؟». فَأشارَتْ برأسِهَا: أنْ لا، ثُمَّ قَالَ الثَّانيةَ، فأشارت برأسِها: أنْ لا، ثم سألها الثَّالثةَ، فأشارت برأسِها: أن نعم، فقتلهُ النَّبِيُّ ﷺ بحجرين.

[طرفه في: ٢٤١٣]

٨ ـ بابٌ مَنْ قُتِلَ لهُ قَتِيلٌ فَهُوَ بِخَيرِ النَّظَرَينِ

٦٨٨٠ ـ حدثنا أبو نعيم: حدثنا شيبانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ: أَنَّ خُزاعةَ قتلوا رجلًا. وَقالَ عَبْدُ اللَّهِ بنُ رَجاءٍ: حَدَّثَنَا حَرْبٌ، عَنْ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حدَّثنا أبو هريرة: أنَّهُ عامَ فتحِ مكَّةَ، قتلتْ خزاعةُ رجلًا من بني ليثٍ، بقتيلٍ لهم في الجاهليَّةِ، فقامَ رسولُ اللَّهِ ﷺ فقال: «إِنَّ اللَّهَ حبسَ عَنْ مَكَّةَ الفيلَ، وَسَلَّطَ عَلَيهِمْ رَسُولَهُ وَالمُؤْمنينَ، ألا وَإِنَّهَا لَمْ تَحِلَّ لأحدٍ قبلي، وَلا تحلُّ لأحدٍ بعدي، ألا وَإِنَّمَا أُحِلَّتْ لي سَاعَةً مِنْ نَهارٍ، ألا وَإِنَّهَا سَاعَتِي هذهِ حَرامٌ، لا يُخْتَلَى شَوْكُهَا، وَلا يُعْضَدُ شَجَرُهَا، وَلا يَلتَقِطُ ساقطتَها إلا منشِدٌ، ومن قُتِلَ لهُ قتيلٌ فهوَ بخيرِ النَّظَرَينِ: إِمَّا يُودَى وَإِمَّا يُقادُ». فقامَ رجلٌ مِنْ أَهلِ اليمنِ، يقالُ لهُ أبو شاهٍ، فقال: اكتُبْ لي يا رسولَ اللَّهِ. فقالَ رسولُ اللَّهِ ﷺ: «اكتُبُوا لأبي شاهٍ» ثم قامَ رجلٌ من قريشٍ فقال: يا رسولَ اللَّهِ، إلا الإذخرَ، فإنَّما نجعلُهُ في بيوتنا وقبورِنا. فقالَ رسولُ اللَّهِ ﷺ: «إلا الإذخرَ». وتابعهُ عبيدُ اللَّهِ، عن شيبانَ في الفيلِ. قال بعضُهم: عن أبي نعيمٍ: «القتلَ». وقالَ عبيدُ اللَّهِ: «إِمَّا أَنْ يُقادَ أهلُ القتيلِ».

[طرفه في: ١١٢].

٦٨٧٨ ـ قوله: (النفس) بالجر والرفع ا هـ. شارح.

ـ التارك للجماعة نخ.

٦٨٧٩ ـ قوله: (أقتلك) أي فلان وأسقطه للعلم به نعم ثبت في اليونينية ا هـ. شارح.

٦٨٨٠ ـ قوله: لأحدٍ بعدي نخ.

ـ قوله: (يودى) هذا من الدية والذي في آخر الباب من التأدية ا هـ. مصحح

6881- Ibn Abbas "Allah be pleased with both" narrated: For the children of Israel, there was only the law of equality in punishment of the crime; and the Blood money was not permitted as an alternate. But Allah said to this (Muslim) nation: "O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (The Heifer 178) Ibn Abbas added: "Remission" in this Verse, means to accept the Blood money in an intentional murder. as for Allah's saying: " then grant any reasonable demand", it means that the relative of the murdered should be reasonable in demanding the blood money which is to be compensated with handsome gratitude.

[9] When one seeks to shed the blood of somebody unrightfully

6882- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most hated persons to Allah are three: A person who deviates from the right conduct, i.e. an evil doer, in the sanctuaries (of Mecca and Medina); a person who seeks that the traditions of the Pre-Islamic Period of Ignorance should remain in Islam; and a person who seeks to shed somebody's blood with no right."

[10] The forgiveness in the killing by mistake

6883- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). they did not stop till they killed Al'yaman. Hudhaifa said: "My father! My father!" but they killed him. Hudhaifa said: "Allah's mercy be upon you!" it was said that some of them (pagans) were defeated and they fled away to Ta'if.

[11] Allah's saying: "Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due); if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom." (The Women "An'nisa" 92)

[12] If one declares once that he killed somebody, then he will be killed in retaliation

6884- Anas "Allah be pleased with him" reported: A Jew crushed the head of a girl between two stones. The girl was asked: "who did crush your head? Is it so-and-so? Is it so-and-so?" When the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and he confessed. then The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

٦٨٨١ ـ حدّثنا قتيبةُ بنُ سَعيدٍ: حدَّثَنَا سُفيانُ، عَنْ عَمْرو، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كَانَتْ في بَني اسْرَائِيلَ قِصَاصٌ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ، فَقَالَ اللَّهُ لِهذِهِ الأُمَّةِ: ﴿كُتِبَ عَلَيكُمُ القِصَاصُ في القَتْلَى إلَى هذه الآيَة. فَمَنْ عُفيَ لَهُ من أخيه شيءٌ﴾ [البقرة: ١٧٨]. قال ابْنُ عَبَّاسٍ: فَالعَفْوُ أنْ يَقْبَلَ الدِّيَةَ في العَمْدِ، قَالَ: ﴿فَاتِّبَاعٌ بِالمَعْرُوفِ﴾. أنْ يَطْلُبَ بِمَعْرُوفٍ وَيُؤَدِّيَ بِإحْسَانٍ.

٩ ـ بابٌ مَنْ طَلَبَ دَمَ امْرِئٍ بغَيرِ حَقٍّ

٦٨٨٢ ـ حدّثنا أبو اليَمَانِ: أخبَرَنا شُعَيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أبي حُسَينٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ قَالَ: «أبْغَضُ النَّاسِ إلَى اللَّهِ ثَلاثَةٌ: مُلحِدٌ في الحَرَمِ، وَمُبْتَغٍ في الاْسْلامِ سُنَّةَ الجَاهِلِيَّةِ، وَمُطَّلِبُ دَمِ امْرِئٍ بغَيرِ حَقٍّ لِيُهَرِيقَ دَمَهُ».

١٠ ـ باب العَفْوِ في الخَطَإ بَعْدَ المَوْتِ

٦٨٨٣ ـ حدّثنا فَرْوَةُ: حَدَّثَنَا عَليُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أبيهِ، عَنْ عَائِشَةَ: هُزِمَ المُشْرِكُونَ يَوْمَ أُحُدٍ. وَحَدَّثَني مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أبُو مَرْوَانَ يَحْيَى بْنُ أبي زَكَرِيَّاءَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَرَخَ إبْلِيسُ يَوْمَ أُحُدٍ في النَّاسِ: يا عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاهُمْ عَلَى أُخْرَاهُمْ، حَتَّى قَتَلُوا اليَمَانِ، فَقَالَ حُذَيفَةُ: أبِي أبِي، فَقَتلُوهُ. فَقَالَ حُذَيفَةُ: غَفَرَ اللَّهُ لَكُمْ. قَالَ وَقَدْ كَانَ انْهَزَمَ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بِالطَّائِفِ.

[طرفه في: ٣٢٩٠].

١١ ـ باب قَوْلِ اللَّهِ تَعالَى:

﴿وَما كَانَ لِمُؤْمِنٍ أنْ يَقْتُلَ مُؤْمِناً إلاّ خَطَأً وَمَنْ قَتَلَ مُؤْمِناً خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إلَى أهْلِهِ إلاّ أنْ يَصَّدَّقُوا فَإنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإنْ كَانَ مِنْ قَوْمٍ بينَكُمْ وَبَينَهمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إلَى أهْلِه وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَينِ مُتَتَابِعَينِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيماً حَكِيماً﴾ [النساء: ٩٢].

١٢ ـ بابٌ إذَا أقَرَّ بِالقَتْلِ مَرَّةً قُتِلَ بِهِ

٦٨٨٤ ـ حدّثني إسْحاق: أخبَرَنا حَبَّانُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أنَسُ بْنُ مالِكٍ: أنَّ يَهُودِيّاً رَضَّ رَأْسَ جَارِيَةٍ بَينَ حَجَرَينِ، فَقِيلَ لَهَا: مَنْ فَعَلَ بِكِ هذا أفُلانٌ؟ أفُلانٌ، حَتَّى سُمِّيَ اليَهُودِيُّ؟ فَأوْمَأتْ بِرَأْسِهَا، فَجِيءَ بِاليَهُودِيِّ فَاعْتَرَفَ، فَأمَرَ بِهِ النَّبِيُّ ﷺ فَرُضَّ رَأْسُهُ بِالحِجَارَةِ. وَقَدْ قَالَ هَمَّامٌ: بِحَجَرَينِ.

[طرفه في: ٢٤١٣].

٦٨٨١ ـ قوله: (ويؤدي) من قوله تعالى وأداء إليه بإحسان.

[13] Killing a man in retaliation for a woman

6885- Anas “Allah be pleased with narrated that The Prophet “Allah’s blessing and peace be upon him” killed A Jew for he had killed a girl to take her ornaments.

[14] The law of equality concerning wounds between men and women

6886- A’isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he became conscious, he said: "Let everyone present in the house be given medicine by pouring it in his mouth, except Al’abbas since he did not witness you.”

[15] When one takes his right (of mutual retaliation) by himself and not by the ruler's order

6887- Abu’huraira "Allah be pleased with him" narrated that he had heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “We are the last to come (in this world) but the foremost (on The Day of Judgement).”

6888- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah’s blessing and peace be upon him" said: "If any person peeped at you without your permission and you poked him with a stick which injured his eye, you would not be blamed."

6889- Yahya narrated: Humaid said: A man peeped into a room of The Prophet “Allah’s blessing and peace be upon him”. The Prophet “Allah’s blessing and peace be upon him” aimed an arrow head at him to hit him.

١٣ ـ باب قَتْلِ الرَّجُلِ بِالمَرْأَةِ

٦٨٨٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يزيدُ بنُ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ قتل يَهُودِيًّا بِجارِيَةٍ قَتَلَها عَلى أَوْضاحٍ لَها.

[طرفه في: ٢٤١٣].

١٤ ـ باب القِصَاصِ بَيْنَ الرِّجَالِ وَالنِّسَاءِ فِي الجِرَاحَاتِ

وقالَ أَهْلُ العِلْمِ: يُقْتَلُ الرَّجُلُ بِالمَرْأَةِ. وَيُذْكَرُ عَنْ عُمَرَ: تُقادُ المَرْأَةُ مِنَ الرَّجُلِ، في كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فَمَا دُونَهَا مِنَ الجِرَاحِ. وَبِهِ قالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ، وَإِبْرَاهِيمُ، وَأَبُو الزِّنادِ عَنْ أَصْحابِهِ. وَجَرَحَتْ أُخْتُ الرُّبَيِّعِ إِنْسَاناً، فَقَالَ النَّبِيُّ ﷺ: «القِصَاصُ».

٦٨٨٦ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحْيَى: حَدَّثَنا سُفيَانُ: حَدَّثَنا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَدَدْنا النَّبيَّ ﷺ في مَرَضِهِ، فَقالَ: «لا تُلِدُّونِي» فَقُلْنا: كَرَاهِيَةَ المَرِيضِ لِلدَّواءِ، فَلَمَّا أَفاقَ قالَ: «لا يَبْقَى أَحَدٌ مِنْكُمْ إِلاَّ لُدَّ غَيرَ العَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ». [طرفه في: ٤٤٥٨].

١٥ ـ باب مَنْ أَخَذَ حَقَّهُ، أَوِ اقْتَصَّ دُونَ السُّلطَانِ

٦٨٨٧ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ: أَنَّ الأَعْرَجَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ».

[طرفه في: ٢٣٨].

٦٨٨٨ ـ وَبِإِسْنَادِهِ: «لَوِ اطَّلَعَ في بَيْتِكَ أَحَدٌ، وَلَمْ تَأْذَنْ لَهُ، خَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

[الحديث: ٦٨٨٨ ـ طرفه في: ٦٩٠٢].

٦٨٨٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ حُمَيدٍ: أَنَّ رَجُلاً اطَّلَعَ في بَيْتِ النَّبيِّ ﷺ، فَسَدَّدَ إِلَيْهِ مِشْقَصاً، فَقُلتُ: مَنْ حَدَّثَكَ؟ قالَ: أَنَسُ بْنُ مالِكٍ.

[طرفه في: ٦٢٤٢].

١٦ ـ بابٌ إِذَا مَاتَ فِي الزِّحَامِ أَوْ قُتِلَ

٦٨٩٠ ـ حدثني إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا أَبُو أُسَامَةَ قالَ: هِشامٌ أَخْبَرَنا عَنْ أَبِيهِ، عَنْ

باب ١٤ ـ قوله: (القصاص) بالرفع في الفرع وفي غيره بالنصب على الإغراء (شارح).

٦٨٨٦ ـ قوله: (لددنا) أي جعلنا في أحد شقي فمه بغير اختياره دواءً اهـ. شارح

قوله: (كراهية) بالرفع خبر مبتدأ محذوف، ولأبي ذرّ بالنصب مفعولاً له اهـ. شارح

٦٨٨٩ ـ (المشقص) النصل العريض أو السهم الذي فيه ذلك اهـ. عيني

[16] When one dies or is killed because of people's rush

6890- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good tili he met Allah (died).

[17] If one kills himself by mistake, there will be no blood money for him

6891- Salama Ibn Al'akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Prophet "Allah's blessing and peace be upon him". While we were proceeding at night, a man from the group said to Amer: "O Amer! Won't you let us hear your poetry?" Amer started reciting for the people poetry that kept pace with the camels footsteps. The Prophet "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amer Ibn Al'akwa." Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! Would that you let us enjoy his company longer!" in the following day, he was killed. Some people said: "The deeds of Amer were lost. He killed himself." When I returned and the people were talking that Amer's deeds had been lost, I came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Prophet! Let my father and mother be sacrificed for you! The people say that the deeds of Amer were lost." The Prophet "Allah's blessing and peace be upon him" said: "Whoever says so, is mistaken, for Amer has got a double reward. He (Amer) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as Amer had done."

[18] When one bites the hand of somebody and his tooth gets broken

6892- Imran Ibn Husain "Allah be pleased with both" narrated: A man bit the hand of somebody who pulled his hand out of his mouth by force, causing two of his incisor teeth to fall out. They filed their case to The Prophet "Allah's blessing and peace be upon him" who said: "One of you bit his brother as a male camel bites. There is no blood money for you."

6893- Ya'li narrated: I was in a holy battle when a man bit somebody, with the result that an incisor tooth of the biter was pulled out. The Prophet "Allah's blessing and peace be upon him" nullified the case.

عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمَ أُحُدٍ هُزِمَ المُشْرِكُونَ، فَصَاحَ إِبْلِيسُ، أَيْ عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ اليَمَانِ، فَقَالَ: أَيْ عِبَادَ اللَّهِ أَبِي أَبِي، قالَتْ: فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، قَالَ حُذَيْفَةُ: غَفَرَ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللَّهِ.

[طرفه في: ٣٢٩٠]

١٧ ـ بابٌ إِذَا قَتَلَ نَفْسَهُ خَطَأً فَلاَ دِيَةَ لَهُ

٦٨٩١ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَقَالَ رَجُلٌ مِنْهُمْ: أَسْمِعْنَا يَا عَامِرُ مِنْ هُنَيْهَاتِكَ، فَحَدَا بِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «مَنِ السَّائِقُ؟» قَالُوا: عَامِرٌ، فَقَالَ: «رَحِمَهُ اللَّهُ». فَقَالُوا: يَا رَسُولَ اللَّهِ، هَلاَّ أَمْتَعْتَنَا بِهِ، فَأُصِيبَ صَبِيحَةَ لَيْلَتِهِ، فَقَالَ القَوْمُ: حَبِطَ عَمَلُهُ، قَتَلَ نَفْسَهُ، فَلَمَّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عَامِراً حَبِطَ عَمَلُهُ، فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، فَدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِراً حَبِطَ عَمَلُهُ، فَقَالَ: «كَذَبَ مَنْ قَالَهَا، إِنَّ لَهُ لأَجْرَيْنِ اثْنَيْنِ، إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، وَأَيُّ قَتْلٍ يَزِيدُهُ عَلَيْهِ».

[طرفه في: ٢٤٧٧]

١٨ ـ بابٌ إِذَا عَضَّ رَجُلاً فَوَقَعَتْ ثَنَايَاهُ

٦٨٩٢ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ، فَنَزَعَ يَدَهُ مِنْ فَمِهِ، فَوَقَعَتْ ثَنِيَّتَاهُ، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الفَحْلُ؟ لاَ دِيَةَ لَهُ».

٦٨٩٣ ـ حدّثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: خَرَجْتُ فِي غَزْوَةٍ، فَعَضَّ رَجُلٌ فَانْتَزَعَ ثَنِيَّتَهُ، فَأَبْطَلَهَا النَّبِيُّ ﷺ.

[طرفه في: ١٨٤٨]

١٩ ـ بابٌ ﴿السِّنَّ بِالسِّنِّ﴾ [المائدة: ٤٥]

٦٨٩٤ ـ حدّثنا الأَنْصَارِيُّ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ ابْنَةَ النَّضْرِ

باب ١٧ ـ قوله: (فلا دية له) أي لا على عاقلته ولا على غيرها خلافاً لمن قال له على عاقلته الدية فإن عاش فهي له عليهم وإن مات فهي لورثته وحديث الباب حجة عليهم وقيد الخطأ لمكان هذا الخلاف وإلا فكذلك الانتحار لا دية فيه على أحد ا هـ. مصحح.

٦٨٩١ ـ قوله: مِنْ هُنَيَّاتِكَ نخ.

ـ وأي قتيل يزيد عليه نخ.

باب ١٩ ـ قوله: (باب) بالتنوين وفي نسخة بإضافة باب لتاليه ا هـ. شارح.

[19] (Allah's saying): "Tooth by tooth" (The Repast 45)

6894- Anas "Allah be pleased with him" narrated: The daughter of An'nadr slapped a girl and broke her incisor tooth. They (the girl's relatives) came to The Prophet "Allah's blessing and peace be upon him" who ordered of punishment according to the law of equality.

[20] The blood money of the fingers

6895- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "This and this are the same." He meant the little finger and the thumb.

[21] If one was inflicted by a group of people, would the punishment according to the law of equality involve all of them?

6896- Nafi narrated from Ibn Omar "Allah be pleased with both" that a boy was assassinated. Omar said: "If (I knew that) the people of San'a took part in his assassination, I would kill all of them."

Mogheera Ibn Hakim narrated from his father that once four men took part in killing a boy. Upon that, Omar said the same.

Both of Abu'bakr, Ali, Ibn Az'zubair, and Sowaid Ibn Muqrin punished according to the law of equality for a slap (on the face one had received). So did Omar for a blow with the stick, Ali for three stripes with the whip, and Ibn Shirahbil for a stripe with a whip.

6897- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he improved and felt a little better, he said: "Didn't I forbid you to pour medicine in my mouth?" We said: " (We thought it was because of) the dislike which patients have for medicines." He said: "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al'abbas since he did not witness you."

لطمتْ جاريةً فكسرتْ ثَنِيَّتها، فأتَوُا النَّبيَّ ﷺ فأمرَ بالقِصاص.

[طرفه في: ٢٧٠٣].

٢٠ ـ باب دِيَةِ الأصابِع

٦٨٩٥ ـ حدثنا آدم: حدَّثَنا شعبة، عن قَتادة، عن عِكرمة، عن ابن عبّاس، عن النبي ﷺ قال: «هذهِ وهذهِ سَواءٌ» يَعْني الخِنْصَرَ والإبْهامَ.

حدّثنا مُحمَّدُ بنُ بشّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عن شُعْبَةَ، عن قَتادةَ، عن عِكْرمةَ، عن ابن عَبّاسٍ قال: سَمِعْتُ النَّبيَّ ﷺ، نَحْوَهُ.

٢١ ـ بابٌ إذا أصابَ قومٌ مِنْ رجُلٍ، هل يُعاقِبُ أوْ يَقْتَصُّ منهُمْ كُلِّهِمْ

وقالَ مُطرِّفٌ، عَن الشَّعْبيِّ: في رَجُلَيْنِ شَهِدا علَى رجُلٍ أنَّهُ سرَقَ، فقَطَعهُ عَلِيٌّ، ثُمَّ جاءَا بآخَرَ وقالا: أخطأنا، فأبْطلَ شَهادَتهُما، وأُخِذا بِديةِ الأوَّلِ، وقال: لَوْ عَلِمْتُ أنَّكما تعمدتُما لقطعتُكما.

٦٨٩٦ ـ وقالَ لِي ابنُ بشّارٍ: حدَّثَنا يَحْيى، عَنْ عُبيدِ الله، عَنْ نافعٍ، عَنِ ابنِ عُمرَ رَضِيَ اللهُ عنهُما: أنَّ غُلاماً قُتِلَ غِيلَةً، فقالَ عُمرُ: لَوِ اشْتَرَكَ فِيها أهلُ صَنْعاءَ لَقَتَلْتُهُمْ. وقالَ مُغيرَةُ بنُ حَكِيمٍ، عَنْ أبيهِ: إنَّ أربعةً قتلُوا صَبِيّاً، فَقالَ عُمرُ مِثْلَهُ. وأقادَ أبُو بَكْرٍ وابنُ الزُّبيرِ وعليٌّ وسُويدُ بنُ مُقرِّنٍ مِنْ لَطْمَةٍ. وأقادَ عُمرُ مِنْ ضَرْبَةٍ بالدِّرَّةِ. وأقادَ عليٌّ مِن ثَلاثَةِ أسْواطٍ. واقْتَصَّ شُريحٌ مِنْ سَوطٍ وخُمُوشٍ.

٦٨٩٧ ـ حدّثنا مُسدَّدٌ: حدَّثَنا يحيَى، عن سُفيانَ: حدَّثَنا مُوسى بنُ أبي عائِشَةَ، عن عُبَيدِ اللَّهِ بن عَبْدِ اللَّهِ قال: قالَتْ عائِشَةُ: لَدَدْنا رسُولَ اللهِ ﷺ في مَرَضِهِ، وجَعَلَ يُشيرُ إلينا: «لا تَلُدُّونِي». قال: فقُلنا: كَراهِيَةُ المَريضِ بالدَّواءِ؟ فلمَّا أفاقَ قالَ: «أَلَمْ أَنْهَكُمْ أنْ تَلُدُّونِي؟». قالَ: قُلنا: كَراهِيَةٌ للدَّواءِ؟ فقالَ رسُولُ اللهِ ﷺ: «لا يَبْقى مِنكُم أحَدٌ إلا لُدَّ وأنا أنظُرُ إلاَّ العَبَّاسَ، فإنَّهُ لَمْ يَشهَدْكُم».

[طرفه في: ٤٤٥٨].

٢٢ ـ باب القَسامَة

وقالَ الأشعثُ بنُ قيسٍ: قالَ النبيُّ ﷺ: «شاهِداكَ أوْ يَمِينُهُ». وقالَ ابنُ أبي مُلَيكَةَ: لَمْ يُقِدْ بها مُعاوِيَةُ، وكَتَبَ عُمرُ بنُ عبْدِ العَزِيزِ إلى عَدِيِّ بنِ أرْطاةَ، وكانَ أمَّرَهُ علَى البَصْرَةِ، في

باب ٢١ ـ قوله (وقالا أخطانا) أي على الرجل الأول، وإنما السارق هو هذا.

٦٨٩٦ ـ قوله: غيلة أي غفلة وخديعة.

٦٨٩٧ ـ قوله: (كراهية المريض) أفاد الشارح أنه بالنصب وبالرفع ومثله قوله: كراهية للدواء منوناً وروي كراهية المريض للدواء كما سبق قبل ثلاث صفحات.

[22] What about one's swearing (to deny or confirm committing a crime)?

6898- Sahl Ibn Abu'hathma (a man from the Ansar) narrated that a number of people from his tribe went to Khaibar and dispersed. Sometime later, they found one of them killed. They said to the people with whom the corpse had been found: "You killed our companion!" they answered: "Neither did we kill him, nor do we know his murderer." They went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! We went to Khaibar and found one of us murdered." The Prophet "Allah's blessing and peace be upon him" said: "Let the older among you come forward and speak!" Then The Prophet "Allah's blessing and peace be upon him" said to them: "Bring your evidence against the murderer." They said: "We have no evidence." The Prophet "Allah's blessing and peace be upon him" said: "Then they (the defendants) will take an oath." They said: "We do not accept the oaths of the Jews." The Messenger of Allah "Allah's blessing and peace be upon him" disliked the blood money of the murdered be lost without compensation. so he gave (the relatives of the murdered) a blood money of one hundred camels out of those of charity.

6899- Abu'qilaba narrated: Once Omar Ibn Abdul Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and said: "What do you think of one's swearing to deny or confirm committing a crime?" They said: "We say that it is lawful to rely on in punishment according to the law of equality, since the previous Muslim Caliphs carried out the punishment according to the law of equality depending on it." Then he said to me: "O Abu'qilaba! What do you say about it?" He let me appear before the people and I said: "O Commander of The Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed adultery in Damascus but they had not seen him (doing so), would you stone him?" He said: "No." I said: "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied: "No."

I said: "By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" never killed anyone except in one of the following three: A person who killed somebody unlawfully; a married person who committed adultery; and a man who waged war against Allah and His Messenger, and reverted from Islam and became renegade." Then people said: "Didn't Anas Ibn Malik narrate that The Messenger of Allah "Allah's blessing and peace be upon him" cut off the hands of the thieves, branded their eyes, and threw them in the sun?" I said: "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and peace be upon him" and swore allegiance for Islam. The climate (of Medina) did not suit them, so they got ill and complained about that to The Messenger of Allah "Allah's blessing and peace be upon him" who said (to them): "Won't you go out with the shepherd of our camels and drink of whose milk and urine?" They said: "Yes." So they went out and drank the milk and urine of the camels. But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. This news reached The Messenger of Allah "Allah's blessing and peace be upon him", who sent (some men) in their pursuit. They were captured and brought (to The Prophet "Allah's blessing and peace be upon him"). He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron, and then they were thrown in the sun till they died." I said: "What is worse than what those people did? They reverted from Islam, committed murder and theft."

Anbasa Ibn Sa'eed said: "By Allah, I never heard such a narration of today." I said: "O Anbasa! Do you deny my narration?" Anbasa said: "No,

قَتِيلٍ وُجِدَ عِنْدَ بَيْتٍ مِنْ بُيُوتِ السَّمَّانِينَ: إِنْ وَجَدَ أَصْحَابُهُ بَيِّنَةً، وَإِلاَّ فَلاَ تَظْلِمِ النَّاسَ، فَإِنَّ هذا لا يُقضى فيه إلى يوم القيامة.

٦٨٩٨ ـ حدثنا أبو نُعيم: حدَّثنا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: زَعَمَ أَنَّ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ: أَنَّ نَفَراً مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ، فَتَفَرَّقُوا فِيهَا، وَوَجَدُوا أَحَدَهُمْ قَتِيلاً، وَقَالُوا لِلَّذِي وُجِدَ فِيهِمْ: قَتَلْتُمْ صَاحِبَنَا؟ قَالُوا: مَا قَتَلْنَا وَلاَ عَلِمْنَا قَاتِلاً. فَانْطَلَقُوا إِلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، انْطَلَقْنَا إِلَى خَيْبَرَ، فَوَجَدْنَا أَحَدَنَا قَتِيلاً، فَقَالَ: «الكُبْرَ الكُبْرَ». فَقَالَ لَهُمْ: «تَأْتُونَ بِالبَيِّنَةِ عَلَى مَنْ قَتَلَهُ؟» قَالُوا: مَا لَنَا بَيِّنَةٌ، قَالَ: «فَيَحْلِفُونَ». قَالُوا: لاَ نَرْضَى بِأَيْمَانِ اليَهُودِ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ، فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ.

٦٨٩٩ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا أَبُو بِشْرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الأَسَدِيُّ: حدَّثنا الحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حدَّثني أَبُو رَجَاءٍ ـ مِنْ آلِ أَبِي قِلاَبَةَ ـ: حدَّثني أَبُو قِلاَبَةَ: أَنَّ عُمَرَ بْنَ عَبْدِ العَزِيزِ أَبْرَزَ سَرِيرَهُ يَوْماً لِلنَّاسِ، ثُمَّ أَذِنَ لَهُمْ فَدَخَلُوا، فَقَالَ: مَا تَقُولُونَ فِي القَسَامَةِ؟ قَالَ: نَقُولُ: القَسَامَةُ القَوَدُ بِهَا حَقٌّ، وَقَدْ أَقَادَتْ بِهَا الخُلَفَاءُ. قَالَ لِي: مَا تَقُولُ يَا أَبَا قِلاَبَةَ، وَنَصَبَنِي لِلنَّاسِ؟ فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، عِنْدَكَ رُؤُسُ الأَجْنَادِ وَأَشْرَافُ العَرَبِ، أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَى رَجُلٍ مُحْصَنٍ بِدِمَشْقَ أَنَّهُ قَدْ زَنَى، لَمْ يَرَوْهُ، أَكُنْتَ تَرْجُمُهُ؟ قَالَ: لاَ. قُلْتُ: أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَى رَجُلٍ بِحِمْصَ أَنَّهُ سَرَقَ، أَكُنْتَ تَقْطَعُهُ وَلَمْ يَرَوْهُ؟ قَالَ: لاَ، قُلْتُ: فَوَاللَّهِ مَا قَتَلَ رَسُولُ اللَّهِ ﷺ أَحَداً قَطُّ إِلاَّ فِي إِحْدَى ثَلاَثِ خِصَالٍ: رَجُلٌ قَتَلَ بِجَرِيرَةِ نَفْسِهِ فَقُتِلَ، أَوْ رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ، أَوْ رَجُلٌ حَارَبَ اللَّهَ وَرَسُولَهُ، وَارْتَدَّ عَنِ الإِسْلاَمِ، فَقَالَ القَوْمُ: أَوَلَيْسَ قَدْ حَدَّثَ أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي السَّرَقِ، وَسَمَرَ الأَعْيُنَ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ؟ فَقُلْتُ: أَنَا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ، حَدَّثَنِي أَنَسٌ: أَنَّ نَفَراً مِنْ عُكْلٍ ثَمَانِيَةً، قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَبَايَعُوهُ عَلَى الإِسْلاَمِ، فَاسْتَوْخَمُوا الأَرْضَ فَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «أَفَلاَ تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ، فَتُصِيبُونَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا». قَالُوا: بَلَى، فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ ﷺ وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَأَرْسَلَ فِي آثَارِهِمْ، فَأُدْرِكُوا فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقُطِّعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ، وَسَمَرَ أَعْيُنَهُمْ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا، قُلْتُ: وَأَيُّ شَيْءٍ أَشَدُّ مِمَّا صَنَعَ هؤُلاَءِ، ارْتَدُّوا عَنِ الإِسْلاَمِ، وَقَتَلُوا وَسَرَقُوا. فَقَالَ عَنْبَسَةُ بْنُ سَعِيدٍ: وَاللَّهِ إِنْ سَمِعْتُ كَالْيَوْمِ قَطُّ، فَقُلْتُ: أَتَرُدُّ عَلَيَّ حَدِيثِي يَا

٦٨٩٨ ـ قوله: (الكبر الكبر) أي قدموا سناً في الكلام.

٦٨٩٩ ـ وفي نسخة العيني يا با قلابة بحذف الهمزة تخفيفاً.

ـ (الجريرة) ما يجرّه الإنسان من ذنب فعيلة بمعنى مفعولة ا هـ. مصباح.

ـ قوله: (وأطردوا) بهذا الضبط وبتشديد الطاء أي ساقوا الإبل ا هـ. من الشارح.

but you related the narration as it should be related. By Allah, these people are in safety as long as this Sheikh (Abu'qilaba) is among them." I added: "Indeed in this event there has been a tradition set by The Messenger of Allah "Allah's blessing and peace be upon him". Some Ansari people came to The Prophet "Allah's blessing and peace be upon him" with whom they discussed some matters. A man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was agitated in blood. They returned to The Messenger of Allah "Allah's blessing and peace be upon him" to whom they said : "O Allah's Apostle! We found our companion who had talked with, and gone out before us, agitated in blood." The Messenger of Allah "Allah's blessing and peace be upon him" went out and asked them: "Whom do you suspect or whom do you think killed him?" They said: "We think that he was killed by the Jews." The Prophet "Allah's blessing and peace be upon him" sent for the Jews and asked them: "Did you kill this (man)?" They replied in the negative. He asked the Ansar: "Do you agree to let fifty Jews take an oath that they did not kill him?" They said: "It matters little for the Jews to kill all of us and then take false oaths." He said: "Then would you like to be given the blood money after fifty of you take an oath (that the Jews killed your companion)?" They said: "We will not take the oath." Then The Prophet "Allah's blessing and peace be upon him" himself gave them the blood money."

I said: "The tribe of Hudhail repudiated one of their men (for his evil behaviour) in the Pre-Islamic period of Ignorance. Then, at Al'batha, the man attacked a Yemenite family at night to steal from them, but one of the family noticed, struck him with his sword, and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to Omar during the Hajj season and said: "He killed our companion." The Yemenite said: "But they had repudiated him." Omar said: "Let fifty persons of Hudhail swear that they had not repudiated him." Forty-nine of them swore. Then a man belonging to them came from Sham whom they requested to swear, but he paid one-thousand Dirhams instead of swearing. Instead of him, they called another man who shook hands with the brother of the deceased. Some people said: We and those fifty men who had taken false oaths set out, and when they reached Nakhla, it rained. So, they entered a cave in the mountain. Behold! The cave collapsed on those fifty men who took the false oaths, with all of them died except the two persons who had shaken hands with each other. Though they fled from death, a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I said too: "Abdul Malik Ibn Marwan sentenced a man to death according to the law of equality in punishment for murder. His judgment was based on letting people swear (to confirm the crime), but later on, he regretted that judgment and ordered that the names of the fifty persons who had taken the oath should be erased from the register, and he deported them to Sham."

عنبسة؟ قال: لا، ولكن جئت بالحديث على وجهه، والله لا يزال هذا الجند بخير ما عاش هاذا الشيخ بين أظهرهم، قلت: وقد كان في هذا سُنَّةٌ مِن رسول الله ﷺ، دخل عليه نفرٌ من الأنصار، فتحدثوا عنده، فخرج رجل منهم بين أيديهم فقتل، فخرجوا بعده، فإذا هم بصاحبهم يتشحط في الدم، فرجعوا إلى رسول الله ﷺ فقالوا: يا رسول الله، صاحبنا كان تحدث معنا، فخرج بين أيدينا، فإذا نحن به يتشحط في الدم، فخرج رسول الله ﷺ فقال: «بمن تظنون، أو ترون، قتله؟». قالوا: نرى أن اليهود قتلته، فأرسل إلى اليهود فدعاهم، فقال: «آنتم قتلتم هذا؟» قالوا: لا، قال: «أترضون نفل خمسين من اليهود ما قتلوه». فقالوا: ما يبالون أن يقتلونا أجمعين، ثم ينتفلون، قال: «أفتستحقون الدية بأيمان خمسين منكم؟». قالوا: ما كنا لنحلف، فوداه من عنده، قلت: وقد كانت هذيل خلعوا خليعاً لهم في الجاهلية، فطرق أهل بيت من اليمن بالبطحاء، فانتبه له رجل منهم، فحذفه بالسيف فقتله، فجاءت هذيل، فأخذوا اليماني فرفعوه إلى عمر بالموسم، وقالوا: قتل صاحبنا، فقال: إنهم قد خلعوه، فقال: يقسم خمسون من هذيل ما خلعوه، قال: فأقسم منهم تسعة وأربعون رجلاً، وقدم رجل منهم من الشأم، فسألوه أن يقسم، فافتدى يمينه منهم بألف درهم، فأدخلوا مكانه رجلاً آخر، فدفعه إلى أخي المقتول، فقرنت يده بيده، قالوا: فانطلقا والخمسون الذين أقسموا، حتى إذا كانوا بنخلة، أخذتهم السماء، فدخلوا في غار في الجبل، فانهجم الغار على الخمسين الذين أقسموا فماتوا جميعاً، وأفلت القرينان، واتبعهما حجر فكسر رجل أخي المقتول، فعاش حولاً ثم مات، قلت: وقد كان عبد الملك بن مروان أقاد رجلاً بالقسامة، ثم ندم بعد ما صنع، فأمر بالخمسين الذين أقسموا، فمحوا من الديوان، وسيرهم إلى الشأم.

[طرفه في: ٢٢٣٣]

٢٣ ـ باب من اطلع في بيت قوم ففقؤوا عينه، فلا دية له

٦٩٠٠ ـ حدثنا أبو اليمان: حدثنا حماد بن زيد، عن عبيد الله بن أبي بكر بن أنس،

= ـ قوله: يتشحط أي يضطرب.

ـ قوله: (نفل) بفتح النون والفاء وبالفتح والسكون ومعناه الحلف وأصله النفي وسمي اليمين في القسامة نفلاً لأن القصاص ينفى بها كما في الشارح.

ـ قوله: (خليعاً) وفي نسخة العيني حليفاً قال: والخليع يقال لرجل قال له قومه: ما لنا منك ولا علينا وبالعكس وتخالع القوم إذا نقضوا الحلف فإذا فعلوا ذلك لم يطالبوه بجناية ا هـ.

ـ (السماء) المطر و(الانهجام): الانهدام ا هـ.

ـ (أفلت) تخلص يقرأ معلوماً ومجهولاً.

ـ من الشأم نخـ.

٦٩٠٠ ـ قوله: (من جحر) كذا بتقديم الجيم على الحاء أي من شق، وفي نسخة العيني من حجر بتقديم الحاء =

[23] If one peeped into your home and then you injured his eye, there would be no blood money for him

6900- Anas "Allah be pleased with him" narrated: A man peeped into one of the dwellings of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" got up and aimed an arrowhead (or arrowheads) at him to stab him stealthily.

6901- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known you were looking (through the hole), I would have pierced your eye with it (the comb)." The Prophet "Allah's blessing and peace be upon him" added: "Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

6902- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any person peeped at you without your permission and you poked him with a stick which injured his eye, you would not be blamed."

[24] What about (a killer's) close relatives, from the side of the father, who are to take part in paying the blood money?

6903- Abu'juhaifa "Allah be pleased with him" reported: I asked Ali "Allah be pleased with him": "Do you have anything of divine literature in addition to The Book (of Qur'an) (or) which people do not have?" he answered: "By He, Who made the grain germinate and created the soul! Except for Allah's Book (The Holy Qur'an), We have nothing but (the faculty of) understanding (religious knowledge) bestowed upon a Muslim, and what was implied in this paper." I asked: "What does this paper imply?" he said: "The blood money, releasing the captive, and the issue that no Muslim should be killed by an unbeliever."

[25] What about the fetus (in the womb) of a woman?

6904- Abu'huraira "Allah be pleased with him" narrated: There were two women from Hudhail one of whom threw the other (with a stone) and caused her to have a miscarriage. Allah's Apostle "Allah's blessing and peace be upon him" judged that the blood money for what was killed in the womb was a slave or a slave girl.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَجُلاً اطَّلَعَ فِي بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيهِ بِمِشْقَصٍ، أَوْ بِمَشَاقِصَ، وَجَعَلَ يَخْتِلُهُ لِيَطْعَنَهُ.

[طرفه في: ٦٢٤٢].

٦٩٠١ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيثٌ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلاً اطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَآهُ رَسُولُ اللَّهِ قَالَ: «لَوْ أَعْلَمُ أَنْ تَنْتَظِرَنِي، لَطَعَنْتُ بِهِ فِي عَيْنَيكَ». قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ البَصَرِ».

[طرفه في: ٥٩٢٤].

٦٩٠٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ أَبُو القَاسِمِ ﷺ: «لَوْ أَنَّ امْرَأً اطَّلَعَ عَلَيكَ بِغَيرِ إِذْنٍ فَخَذَفْتَهُ بِعَصَاةٍ فَفَقَأْتَ عَينَهُ، لَمْ يَكُنْ عَلَيكَ جُنَاحٌ».

[طرفه في: ٦٨٨٨].

٢٤ ـ باب العَاقِلَة

٦٩٠٣ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَينَةَ: حَدَّثَنَا مُطَرِّفٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: سَمِعْتُ أَبَا جُحَيفَةَ قَالَ: سَأَلْتُ عَلِيّاً رَضِيَ اللَّهُ عَنهُ: هَل عِنْدَكُمْ شَيءٌ مَا لَيسَ فِي القُرْآنِ؟ وَقَالَ مَرَّةً: مَا لَيسَ عِنْدَ النَّاسِ؟ فَقَالَ: وَالَّذِي فَلَقَ الحَبَّ وَبَرَأَ النَّسَمَةَ، مَا عِنْدَنَا إِلَّا مَا فِي القُرْآنِ، إِلَّا فَهْماً يُعْطَى رَجُلٌ فِي كِتَابِهِ، وَمَا فِي الصَّحِيفَةِ. قُلتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: العَقْلُ، وَفِكَاكُ الأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

[طرفه في: ١١١].

٢٥ ـ باب جَنِينِ المَرْأَةِ

٦٩٠٤ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ. وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: أَنَّ امْرَأَتَينِ مِنْ هُذَيلٍ، رَمَتْ إِحْدَاهُمَا الأُخْرَى فَطَرَحَتْ جَنِينَهَا، فَقَضَى رَسُولُ اللَّهِ ﷺ فِيهَا بِغُرَّةٍ، عَبْدٍ أَوْ أَمَةٍ. [طرفه في: ٥٧٥٨].

المكسورة على الجيم الساكنة قال: وهو الحائط ا هـ.

ـ قوله (يختله) أي يستغفله ويأتيه من حيث لا يراه كذا فسروه والاستغفال مستبعد منه صلى الله تعالى عليه وسلم والحديث غير مطابق للترجمة فلعل الرواية ما سيأتي ا هـ. مصحح.

٦٩٠١ لو أعلم أنك تنظرني نخ.

٦٩٠٣ ـ قوله: (وفكاك) بفتح الخاء وتكسر ما يحصل به خلاص الأسير هـ.

6905- Al'mogheera Ibn Shu'ba narrated: Omar consulted the companions about the woman's miscarriage (caused by somebody else). Al'mogheera said: "The Prophet "Allah's blessing and peace be upon him" judged that a slave or a slave girl should be given (as a blood money)."

6906- Mohammad Ibn Maslama testified that he had witnessed The Prophet "Allah's blessing and peace be upon him" giving such a judgement.

6907- Al'mogheera Ibn Shu'ba narrated: Omar asked the people: "Who heard the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" concerning the woman's miscarriage (caused by somebody else)?" Al'mogheera said: "I heard The Prophet "Allah's blessing and peace be upon him" judging that a slave or a slave girl should be given (as a blood money)." Omar said: "Bring one to witness with you for that." Mohammad Ibn Maslama said: "I testify that I had heard The Prophet "Allah's blessing and peace be upon him" giving such a judgement."

6908- Hesham Ibn Urwa narrated from his father that he heard Al'mogheera Ibn Shu'ba talking that Omar consulted the companions about the woman's miscarriage (caused by somebody else).

[26] The blood money of the fetus should be given by the (criminal's) father or relatives

6909- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood money for the fetus which was in the womb of a woman from the tribe of Banu'lihyan, as a result of an (attack by another woman led to) abortion. But the woman on whom the penalty had been imposed died, so The Prophet "Allah's blessing and peace be upon him" ordered that her property should be inherited by her offspring and her husband and that the penalty should be paid by her near relatives (from the side of the father).

6910- Abu'huraira "Allah be pleased with him" narrated: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood money for the fetus was a slave or a slave girl, and the blood money for the killed woman was to be paid by the killer's near relatives (from the side of the father).

٦٩٠٥ - حدثنا موسى بن إسماعيل: حدَّثنا وُهيب: حدَّثنا هشام، عن أبيه، عن المغيرة بن شعبة، عن عمر رضي الله عنه: أنَّه استشارهم في إملاص المرأة، فقال المغيرة: قضى النَّبيُّ ﷺ بالغُرَّة، عبدٍ أو أمةٍ.

[الحديث ٦٩٠٥ - أطرافه في: ٦٩٠٧، ٦٩٠٨، ٧٣١٧].

٦٩٠٦ - فشهد محمد بن مسلمة: أنَّه شهد النَّبيَّ ﷺ قضى به.

[الحديث ٦٩٠٦ - طرفه في: ٦٩٠٨، ٧٣١٨].

٦٩٠٧ - حدثنا عبيد الله بن موسى، عن هشام، عن أبيه: أنَّ عمر نشد النَّاس: من سمع النَّبيَّ ﷺ قضى في السِّقط؟ وقال المغيرة: أنا سمعته قضى فيه بغُرَّةٍ، عبدٍ أو أمةٍ. قال: ائتِ من يشهد معك على هذا؟ فقال محمد بن مسلمة: أنا أشهد على النَّبيِّ ﷺ بمثل هذا.

[طرفه في: ٦٩٠٥].

٦٩٠٨ - حدثني محمد بن عبد الله: حدَّثنا محمد بن سابق: حدَّثنا زائدة: حدَّثنا هشام بن عروة، عن أبيه: أنَّه سمع المغيرة بن شعبة يحدِّث عن عمر: أنَّه استشارهم في إملاص المرأة، مثله.

٢٦ - باب جنين المرأة، وأنَّ العقل على الوالد وعصبة الوالد، لا على الولد

٦٩٠٩ - حدثنا عبد الله بن يوسف: حدَّثنا اللَّيث، عن ابن شهاب، عن سعيد بن المسيَّب، عن أبي هريرة: أنَّ رسول الله ﷺ قضى في جنين امرأةٍ من بني لحيان بغُرَّةٍ، عبدٍ أو أمةٍ، ثمَّ إنَّ المرأة الَّتي قضى عليها بالغُرَّة توفِّيت، فقضى رسول الله ﷺ أنَّ ميراثها لبنيها وزوجها، وأنَّ العقل على عصبتها. [طرفه في: ٥٧٥٨].

٦٩١٠ - حدثنا أحمد بن صالح: حدَّثنا ابن وهب: حدَّثنا يونس، عن ابن شهاب، عن ابن المسيَّب وأبي سلمة بن عبد الرَّحمن: أنَّ أبا هريرة رضي الله عنه قال: اقتتلت امرأتان من هذيل، فرمت إحداهما الأخرى بحجرٍ، قتلتها وما في بطنها، فاختصموا إلى النَّبيِّ ﷺ، فقضى أنَّ دية جنينها غُرَّةٌ، عبدٌ أو وليدةٌ، وقضى دية المرأة على عاقلتها. [طرفه في: ٥٧٥٨].

٦٩٠٥ - قوله: (في إملاص المرأة) أي في إسقاطها الجنين.

٦٩٠٦ - فقال المغيرة نخ.

٦٩٠٨ - قوله: (ائت) بصيغة الأمر من الإتيان ووقع في رواية أبي ذر عن الكشميهني أنت بصيغة استفهام المخاطب على إرادة الاستثبات أي أنت تشهد ثم استفهمه ثانيا بقوله من يشهد معك كذا أفاد البدر العيني ولما أعاد الشارح القسطلاني عند انتحاله على عادته هذه العبارة ظن من النساخ أنها من المتن فأدخلها فيه فحصل التكرار في قوله من يشهد معك على هذه وجرى عليه طبع مصر في المتن والشرح فليصحح اهـ مصححه.

٦٩١٠ - بحجر فقتلها نخ.

[27] One's seeking for a slave or a boy to serve him

6911- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, Abu'talha (Anas's step-father) took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

[28] There is no recompense for the one killed because of working in mines or by falling into a well

6912- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no recompense for one killec' by an animal or by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

[29] There is no recompense for the one killed by an animal

6913- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for one killed by an animal or by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

٢٧ ـ باب مَنِ اسْتَعَانَ عَبْداً أَوْ صَبِيّاً

وَيُذْكَرُ: أَنَّ أُمَّ سُلَيمٍ بَعَثَتْ إِلَى مُعَلِّمِ الكُتَّابِ: ابْعَثْ إِلَيَّ غِلْمَاناً يَنْفُشُونَ صُوفاً، وَلاَ تَبْعَثْ إِلَيَّ حُرّاً.

٦٩١١ ـ حدّثني عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، أَخَذَ أَبُو طَلحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَنَساً غُلاَمٌ كَيِّسٌ فَلْيَخْدُمْكَ، قالَ: فَخَدَمْتُهُ فِي الحَضَرِ وَالسَّفَرِ، فَوَاللَّهِ ما قالَ لِي لِشَيءٍ صَنَعْتُهُ لِمَ صَنَعْتَ هذا هكَذَا؟ وَلاَ لِشَيءٍ لَمْ أَصْنَعْهُ لِمَ لَمْ تَصْنَعْ هذا هكَذَا؟

[طرفه في: ٢٧٦٨]

٢٨ ـ بابٌ المَعْدِنُ جُبَارٌ وَالبِئْرُ جُبَارٌ

٦٩١٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «العَجْمَاءُ جُرْحُهَا جُبَارٌ، وَالبِئْرُ جُبَارٌ، وَالمَعْدِنُ جُبَارٌ، وَفِي الرِّكازِ الخُمُسُ».

[طرفه في: ١٤٩٩].

٢٩ ـ بابٌ العَجْمَاءُ جُبَارٌ

وَقالَ ابْنُ سِيرِينَ: كانُوا لاَ يُضَمِّنُونَ مِنَ النَّفحَةِ، وَيُضَمِّنُونَ مِنْ رَدِّ العِنَانِ. وَقالَ حَمَّادٌ: لاَ تُضْمَنُ النَّفحَةُ إِلاَّ أَنْ يَنْخُسَ إِنْسَانٌ الدَّابَّةَ. وَقالَ شُرَيحٌ: لاَ تُضْمَنُ مَا عَاقَبَتْ، أَنْ يَضْرِبَهَا فَتَضْرِبَ بِرِجْلِهَا. وَقالَ الحَكَمُ وَحَمَّادٌ: إِذَا سَاقَ المُكَارِيُّ حِمَاراً عَلَيهِ امْرَأَةٌ فَتَخِرُّ، لاَ شَيءَ عَلَيهِ. وَقالَ الشَّعْبِيُّ: إِذَا سَاقَ دَابَّةً فَأَتْعَبَهَا، فَهُوَ ضَامِنٌ لِمَا أَصَابَتْ، وَإِنْ كانَ خَلفَهَا مُتَرَسِّلاً لَمْ يَضْمَنْ.

٦٩١٣ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «العَجْمَاءُ عَقْلُهَا جُبَارٌ، وَالبِئْرُ جُبَارٌ، وَالمَعْدِنُ جُبَارٌ، وَفِي الرِّكازِ الخُمُسُ».

[طرفه في: ١٤٩٩].

باب ٢٧ ـ قوله: (إلى معلم الكتاب) الكتاب هنا المكتب والجمع كتاتيب وإفادة الشارح قاصرة.

باب ٢٩ ـ قوله: (ما عاقبت) يروى بالتذكير والتأنيث، فالمعنى على التذكير لا يضمن ضارب الدابة ما دام في معاقبتها بالضرب وهي أيضاً تضرب برجلها على سبيل المعاقبة أي المكافأة منها وأما على معنى التانيث فقوله: لا تضمن أي الدابة بإسناد الضمان إليها مجازاً والمراد ضاربها هـ. عيني.

ـ فاتبعها نخ.

[30] The sin of he, who unlawfully killed a non-Muslim living under Muslims protection

6914- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever (unlawfully) killed a person having a treaty with the Muslims, shall not smell the scent of Paradise though its odder is perceived from a distance covered in forty years."

[31] No Muslim should be killed by an unbeliever

6915- Abu'juhaifa "Allah be pleased with him" reported: I asked Ali "Allah be pleased with him": "Do you have anything of divine literature in addition to The Book (of Qur'an) (or) which people do not have?" he answered: "By He, Who made the grain germinate and created the soul! Except for Allah's Book (The Holy Qur'an), We have nothing but (the faculty of) understanding (religious knowledge) bestowed upon a Muslim, and what was implied in this paper." I asked: "What does this paper imply?" he said: "The blood money, releasing the captive, and the issue that no Muslim should be killed by an unbeliever."

[32] When a Muslim, while being angry, slaps a Jew on the face

6916- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not give a prophet superiority over another."

6917- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A Jew came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Mohammad! One of your companions from The Ansar slapped me on my face." The Prophet "Allah's blessing and peace be upon him" sent for him, and on his arrival, he asked him why he had slapped the Jew. He said: "While I was passing by some Jews, I heard him taking an oath saying: "By He, Who gave Moses superiority over all the human beings." I said: "And even over Mohammad "Allah's blessing and peace be upon him"?" I became furious and slapped him over his face." The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the sides of the Throne. I do not know whether Moses (has fallen unconscious and then) got up before me, or he was exempted because the Tur (mountain) unconsciousness (was sufficient for him)."

٣٠ ـ بابُ إِثْمِ مَنْ قَتَلَ ذِمِّيّاً بِغَيرِ جُرْمٍ

٦٩١٤ ـ حدّثنا قَيسُ بْنُ حَفصٍ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدّثَنا الحَسَنُ: حَدَّثَنا مُجاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَتَلَ نَفساً مُعاهَداً لَمْ يَرِحْ رائحةَ الجَنَّةِ، وَإِنَّ رِيحَها يُوجَدُ مِنْ مَسيرَةِ أَرْبَعينَ عاماً». [طرفه في: ٣١٦٦].

٣١ ـ بابٌ لا يُقْتَلُ المُسْلِمُ بِالكَافِرِ

٦٩١٥ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا زُهيرٌ: حَدَّثَنا مُطَرِّفٌ: أَنَّ عامِراً حَدَّثَهُمْ، عَنْ أَبِي جُحَيفَةَ قالَ: قُلتُ لِعَلِيٍّ. وَحَدَّثَنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنا ابْنُ عُيَينَةَ: حَدَّثَنا مُطَرِّفٌ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ قالَ: سَمِعْتُ أَبا جُحَيفَةَ قالَ: سَأَلْتُ عَلِيّاً رَضيَ اللَّهُ عَنْهُ: هَل عِنْدَكُمْ شَيءٌ مِمّا لَيس في القُرآنِ؟ وَقالَ ابْنُ عُيَينَةَ مَرَّةً: ما لَيسَ عِنْدَ النّاسِ؟ فَقالَ: وَالَّذِي فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ، ما عِنْدَنا إِلاَّ ما في القُرْآنِ، إِلاَّ فَهْماً يُعْطَى رَجُلٌ في كِتابِهِ، وَما في الصَّحِيفَةِ. قُلتُ: وَما في الصَّحِيفَةِ؟ قالَ: العَقْلُ، وَفِكاكُ الأَسِيرِ، وَأَنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ.

[طرفه في: ١١١].

٣٢ ـ بابٌ إِذا لَطَمَ المُسْلِمُ يَهُودِيّاً عِنْدَ الغَضَبِ

رَواهُ أَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

٦٩١٦ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لا تُخَيِّرُوا بَينَ الأَنْبِياءِ».

[طرفه في: ٢٤١٢].

٦٩١٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنْ عَمْرِو بْنِ يَحْيَى المازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: جاءَ رَجُلٌ مِنَ اليَهُودِ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ، فَقالَ: يا مُحَمَّدُ، إِنَّ رَجُلاً مِنْ أَصْحابِكَ مِنَ الأَنْصارِ لَطَمَ في وَجْهِي، قالَ: «ادْعُوهُ». فَدَعَوْهُ، قالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟». قالَ: يا رَسُولَ اللَّهِ، إِنِّي مَرَرْتُ بِاليَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى البَشَرِ، قالَ: قُلتُ: وَعَلَى مُحَمَّدٍ ﷺ؟ قالَ: فَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ، قالَ: «لا تُخَيِّرُونِي مِنْ بَينِ الأَنْبِياءِ، فَإِنَّ النّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذا أَنا بِمُوسَى آخِذٌ بِقائِمَةٍ مِنْ قَوائِمِ العَرْشِ، فَلا أَدْرِي أَفاقَ قَبْلِي، أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ».

[طرفه في: ٢٤١٢].

٦٩١٤ ـ قوله: (يرح) بفتح التحتية والراء وتكسر أي لم يشم اهـ شارح

٦٩١٧ ـ قوله: (جزي) بجيم مضمومة فزاي مكسورة ولأبي ذر جوزي بواو ساكنة بينهما كما في الشارح.

(89) The Book of Forcing the Apostates and Unbelievers To repent

[1] The sin of he, who associated partners to be worshipped with Allah

and Allah's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

he further said: " If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)." (The Crowds "Az'zumar" 65)

6918- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not this (as you said). Did not you hear Luqman's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing."?" (Luqman 13)

6919- Abdur'rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "The greatest of the great sins are: to join others in worship with Allah, to be undutiful to one's parents, and to give a false witness, to give a false witness" thrice, (or said) "to say a false statement." He kept on saying that till we said (to ourselves): "Would that he might stop!"

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٨٩ ـ كَتَاب اسْتِتَابَةِ المُرْتَدِّينَ وَالمُعَانِدِينَ وَقِتَالِهِمْ

١ ـ باب إِثْمِ مَنْ أَشْرَكَ بِاللَّهِ وَعُقُوبَتِهِ فِي الدُّنْيَا وَالآخِرَةِ

قال اللَّهُ تعالى ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] ﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الخَاسِرِينَ﴾ [الزمر: ٦٥].

٦٩١٨ ـ حدثنا قُتيبة بن سعيد: حدَّثنا جريرٌ، عن الأعمش، عن إبراهيم، عن علقمة، عن عبد الله رضي اللَّه عنه قال: لمَّا نزلت هذه الآية: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]. شَقَّ ذلِكَ على أَصْحَابِ النَّبِيِّ ﷺ، وَقالُوا: أَيُّنا لَمْ يَلبِسْ إِيمانَهُ بِظُلْمٍ؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيسَ بِذاكَ، أَلا تَسمَعُونَ إِلَى قَوْلِ لُقْمانَ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾».

[طرفه في: ٣٢]

٦٩١٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنا الجُرَيْرِيُّ وحَدَّثَني قَيسُ بْنُ حفصٍ: حدَّثنا إِسماعِيلُ بْنُ إِبْرَاهِيمَ أَخبرنا سعيدٌ الجُرَيْرِيُّ: حدَّثنا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَكْبَرُ الكَبَائِرِ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، وَشَهَادَةُ الزُّورِ ـ ثَلاثاً ـ أَوْ: قَوْلُ الزُّورِ». فَما زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيتَهُ سَكَتَ. [طرفه في: ٢٦٥٤]

٦٩٢٠ ـ حدثني مُحَمَّدُ بْنُ الحُسَيْنِ بْنِ إِبْراهِيمَ: أَخْبَرَنا عُبَيْدُ اللَّهِ: أَخبرنا شَيبانُ، عن فراسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قالَ: جاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ

كتاب ٨٩ ـ واستتابتهما نخ.

ـ قوله: (واستتابتهم) أفاد الشراح أن هذا اللفظ مقدم في رواية أبي ذر على قوله: وقال ابن عمر وهو الأظهر.

ـ قوله: يقول حقا هذه الزيادة غير موجودة في بعض النسخ مع وجودها في أكثرها، وهي في الشرح المطبوع خارجة عن عداد المتن.

6920- Abdullah Ibn Amr “Allah be pleased with both” narrated: A Bedouin came to The Prophet “Allah’s blessing and peace be upon him” and said: “What are the greatest sins?” The Prophet “Allah’s blessing and peace be upon him” said: “To associate others in worship with Allah.” He said: “What is next?” The Prophet said: “To be undutiful to one's parents.” He asked: “What is next?” he answered: “To take a deceptive oath.” He said: “What is the deceptive oath?” he said: “It means that one takes a false oath to take the property of another Muslim in which he has no right.”

6921- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: A man said: "O Allah's Apostle! Shall we be punished for what we did in the Pre-Islamic Period of ignorance?" The Prophet "Allah’s blessing and peace be upon him" said: "Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of ignorance; and whoever does evil in Islam will be punished for his former and later (bad deeds).”

[2] The judgement on a male and a female apostate

Allah said: “How shall Allah guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? But Allah guides not a people unjust. Of such the reward is that on them (rests) the curse of Allah, of his angels, and of all mankind; In that will they dwell; nor will their penalty be lightened, nor respite be their (lot); Except for those that repent (even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful. But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, never will their repentance be accepted; for they are those who have (of set purpose) gone astray.” (Al Imran 86:90)

He further said: “O ye who believe if ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!” (Al Imran 100)

Allah said too: “Those who believe, then reject Faith, then believe (again) and (again) reject Faith, and go on increasing in unbelief, Allah will not forgive them nor guide them on the way.” (The Women 137)

Allah Almighty said: “O ye who believe if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the Believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which he will bestow on whom he pleaseth. And Allah encompasseth all, and he knoweth all things.” (The Repast 54)

He said: “Any one who, after accepting Faith in Allah, utters unbelief, except under compulsion, his heart remaining firm in Faith but such as open their breast to unbelief, on them is wrath from Allah, and theirs will be a dreadful penalty. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith. Those are they whose hearts. Ears, and eyes Allah has sealed up, and they take no heed. Without doubt, in the Hereafter they will perish. But verily thy Lord, to those who leave their homes after trials and persecutions, and who thereafter strive and fight for the Faith and patiently persevere, thy Lord, after all this is Oft-Forgiving, Most Merciful.” (The Bees 106:110)

He further said: “Nor will they cease fighting you until they turn you back from your Faith if they can. And if any of you turn back from their Faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companion of the fire and will abide therein.” (The Heifer 217)

6922- Ikrima narrated: Some apostates were brought to Ali "Allah be pleased with him" who burnt them. When Ibn Abbas "Allah be pleased with both" was informed, he said commenting: "Had I been in his place I would not have burnt them, since The Prophet "Allah's blessing and peace be upon him" said: “Don't punish (anybody) with Allah's Punishment.” No doubt, I would have killed them, for The Prophet "Allah's blessing and peace be upon him" said: “If somebody (a Muslim) abandoned his religion, you should kill him. "”

فَقالَ: يا رَسُولَ اللَّهِ، مَا الكَبَائِرُ؟ قَالَ: «الإِشْرَاكُ بِاللَّهِ». قال: ثُمَّ مَاذَا؟ قالَ: «ثُمَّ عُقُوقُ الوالِدَينِ». قالَ: ثُمَّ ماذا؟ قالَ: «اليَمِينُ الغَمُوسُ» قُلتُ: وَمَا اليَمِينُ الغَمُوسُ؟ قالَ: «الَّذي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ، هُوَ فِيهَا كَاذِبٌ». [طرفه في: ٦٦٧٥].

٦٩٢١ ـ حدّثنا خَلَّادُ بْنُ يَحْيَى: حَدَّثَنا سُفْيَانُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا في الجَاهِلِيَّةِ؟ قالَ: «مَنْ أَحْسَنَ في الإِسْلامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ في الجَاهِلِيَّةِ، وَمَنْ أَسَاءَ في الإِسْلامِ أُخِذَ بِالأَوَّلِ وَالآخِرِ».

٢ ـ باب حُكْمِ المُرْتَدِّ وَالمُرْتَدَّةِ

وَقالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وَإِبْرَاهِيمُ: تُقْتَلُ المُرْتَدَّةُ وَاسْتِتَابَتِهِمْ.

وَقالَ اللَّهُ تَعالى: ﴿كَيفَ يَهدي اللَّهُ قوماً كفروا بعدَ إيمانِهم وشهدُوا أنَّ الرَّسولَ حقٌّ وجاءَهُمُ البيِّناتُ واللَّهُ لا يَهدِي القَوْمَ الظَّالِمِينَ * أولئكَ جزاؤُهم أنَّ عليهمْ لعنةَ اللَّهِ والملائكةِ والنَّاسِ أجمعينَ * خالدينَ فيها لا يُخفَّفُ عنهُمُ العذابُ ولا هُمْ يُنظَرُونَ * إلاَّ الَّذينَ تابُوا مِن بعدِ ذلكَ وأصلحُوا فإنَّ اللَّهَ غفورٌ رحيمٌ * إنَّ الَّذينَ كفرُوا بعدَ إيمانِهمْ ثُمَّ ازدادُوا كُفراً لَنْ تُقبَلَ توبتُهُمْ وأولئكَ هُمُ الضَّالُّونَ﴾ [آل عمران: ٨٦ ـ ٩٠] وَقَالَ: ﴿يا أيُّها الَّذينَ آمَنوا إنْ تُطيعُوا فريقاً منَ الَّذينَ أوتوا الكتابَ يرُدُّوكُمْ بعدَ إيمانِكُمْ كافرينَ﴾ [آل عمران: ١٠٠] وقالَ: ﴿إنَّ الَّذينَ آمنُوا ثُمَّ كفرُوا ثُمَّ آمنُوا ثُمَّ كفرُوا ثُمَّ ازدادُوا كُفراً لَم يكنِ اللَّهُ ليغفرَ لهُمْ ولا ليَهديَهُمْ سَبيلاً﴾ [النساء: ١٣٧] وَقالَ: ﴿مَنْ يَرْتَدَّ منكُمْ عَنْ دينهِ فسوفَ يأتي اللَّهُ بقومٍ يُحبُّهُمْ ويُحبُّونَهُ أذلَّةٍ على المؤمنينَ أعزَّةٍ على الكافرينَ﴾ [النساء: ١٣٧]. ﴿وَلكنْ مَنْ شرحَ بالكفرِ صَدْراً فعَلَيهِمْ غضبٌ منَ اللَّهِ وَلَهُمْ عذابٌ عظيمٌ * ذلكَ بأنَّهُمُ استحبُّوا الحياةَ الدُّنيا على الآخرةِ وأنَّ اللَّهَ لا يهدي القَومَ الكافرينَ * أولئكَ الَّذينَ طبعَ اللَّهُ على قُلوبهِمْ وسَمعهِمْ وأبصارِهِمْ وأُولئكَ هُمُ الغافِلونَ * لا جرمَ ـ يقُولُ: حقّاً ـ أنَّهمْ في الآخرةِ هُمُ الخاسرونَ ـ إلى قولِهِ ـ ثُمَّ إنَّ ربَّكَ منْ بَعْدِهَا لغفورٌ رَحيمٌ﴾ [النحل: ١٠٦ ـ ١١٠]. ﴿وَلا يزَالُونَ يُقاتِلونَكُمْ حتَّى يرُدُّوكُم عَنْ دينكُمْ إنِ استطاعُوا ومَنْ يرتدِدْ منكُمْ عَنْ دينهِ فيَمتْ وهُوَ كافرٌ فأولئكَ حَبطتْ أعمالُهُمْ في الدُّنيا والآخرةِ وأولئكَ أصحابُ النَّارِ هُمْ فِيها خالِدونَ﴾ [البقرة: ٢١٧].

٦٩٢٢ ـ حدّثنا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ قالَ: أُتِيَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِزَنَادِقَةٍ فَأَحْرَقَهُمْ، فَبَلَغَ ذلكَ ابْنَ عَبَّاسٍ فَقالَ: لَوْ كُنْتُ أَنَا لَمْ أُحْرِقْهُمْ، لِنَهْيِ رَسُولِ اللَّهِ ﷺ: «لا تُعَذِّبُوا بِعَذَابِ اللَّهِ»، وَلَقَتَلْتُهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [طرفه في: ٣٠١٧].

٦٩٢٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ: حَدَّثَنِي حُمَيْدُ بْنُ هِلالٍ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلانِ مِنَ الأَشْعَرِيِّينَ،

6923- Abu'burda narrated: Abu'moosa said: I came to The Prophet "Allah's blessing and peace be upon him" along with two Ash'arite men, one on my right and the other on my left, while The Messenger of Allah "Allah's blessing and peace be upon him" was brushing his teeth. Both men asked him for some employment. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'moosa (or O Abdullah Ibn Qais)!" I said: "By He, Who sent you with the Truth, these two men did not tell me of THEIR intentions, and I did not feel that they were seeking for employment." As if I am looking now at his teeth cleanser being drawn to a corner under his lips. He said: "We never appoint for our affairs anyone who seeks for employment. But O Abu'moosa (or Abdullah Ibn Qais)! Go to Yemen." The Prophet "Allah's blessing and peace be upon him" then sent Mu'adh Ibn Jabal after him. When Mu'adh reached him, he spread out a cushion and requested him to get down (and sit). Behold! There was a fettered man beside Abu'moosa. Mu'adh asked: "Who is this (man)?" Abu'moosa said: "He was a Jew and embraced Islam. Then he turned back to Judaism." Abu'moosa requested Mu'adh to sit down but Mu'adh said: "I will not sit down before he is killed. This is the judgment of Allah and His Messenger." He repeated it thrice. Then Abu'moosa ordered that the man should be killed, and he was killed. Abu'moosa further said: Then we discussed the night prayer. One of us said: "I pray and sleep, and I expect Allah's reward for my sleep as well as for my prayer."

[3] Fighting those who reject to accept the religious obligations and those who belong to apostasy

6924- Abu'huraira "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr became the caliph some Arabs grew renegades. Abu'bakr decided to declare war against them. But Omar said to Abu'bakr: "O Abu'bakr! How can you fight with these people although Allah's Apostle "Allah's blessing and peace be upon him" said: I have been ordered (by Allah) to fight the people till they say: "There is no God (to be worshipped) but Allah", and whoever said it then he would save his life and property from me except in case of trespassing the (Islamic law) rights, and his accounts will be with Allah. "

6925- Abu'bakr said: "By Allah! I will fight those who differentiate between the prayer and the obligatory charity, which is the compulsory right to be taken from the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it." Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

[4] When a non-Muslim who live under Muslims protection abused, though not openly, The Messenger of Allah or others

6926- Anas "Allah be pleased with him" narrated: A Jew passed by The Messenger of Allah "Allah's blessing and peace be upon him" and greeted him saying: "Death be upon you, O Mohammad!" The Prophet "Allah's blessing and peace be upon him" replied: "And the same be upon you!" The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do you know what he is saying? He says: "Death be upon you"." They said: "O Messenger of Allah! Shall we kill him?" The Prophet "Allah's blessing and peace be upon him" said: "No. But if the people of scriptures greet you, you should reply: "The same be upon you"."

أَحَدُهُمَا عَنْ يَمِينِي، وَالآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللَّهِ ﷺ يَسْتَاكُ، فَكِلاَهُمَا سَأَلَ، فَقَالَ: «يَا أَبَا مُوسَى، أَوْ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ». قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ العَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ، فَقَالَ: «لَنْ، أَوْ: لاَ نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلٰكِنِ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، إِلَى اليَمَنِ». ثُمَّ اتَّبَعَهُ مُعَاذُ بْنُ جَبَلٍ، فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً، قَالَ: انْزِلْ، وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ، قَالَ: مَا هٰذَا؟ قَالَ: كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ تَهَوَّدَ، قَالَ: اجْلِسْ، قَالَ: لاَ أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ، ثَلاَثَ مَرَّاتٍ. فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ تَذَاكَرْنَا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا: أَمَّا أَنَا فَأَقُومُ وَأَنَامُ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي. [طرفه في: ٢٢٦١].

٣ ـ باب قَتْلِ مَنْ أَبَى قَبُولَ الفَرَائِضِ وَمَا نُسِبُوا إِلَى الرِّدَّةِ

٦٩٢٤ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ النَّبِيُّ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلٰهَ إِلاَّ اللَّهُ، فَمَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ».

[طرفه في: ١٣٩٩].

٦٩٢٥ ـ قَالَ أَبُو بَكْرٍ: وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ المَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقاً كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الحَقُّ.

[طرفه في: ١٤٠٠].

٤ ـ باب إِذَا عَرَّضَ الذِّمِّيُّ وَغَيْرُهُ بِسَبِّ النَّبِيِّ ﷺ وَلَمْ يُصَرِّحْ، نَحْوَ قَوْلِهِ: السَّامُ عَلَيْكَ

٦٩٢٦ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ ابْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: السَّامُ عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: السَّامُ عَلَيْكَ». قَالُوا يَا رَسُولَ اللَّهِ، أَلاَ نَقْتُلُهُ؟ قَالَ: «لاَ، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ». [طرفه في: ٦٢٥٨].

٦٩٢٧ ـ حدّثنا أَبُو نُعَيْمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ اليَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَقُلْتُ: بَلْ

٦٩٢٥ ـ قوله: (فرق) بتشديد الراء وتخفف قاله الشارح.

6927- A'isha "Allah be pleased with her" reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "The same be upon you"?"

6928- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of Jews greets you, he will say: "Death be upon you"; so, you should reply: "The same be upon you."

[5]

6929- Abdullah "Allah be pleased with him" narrated: As if I am looking at The Prophet "Allah's blessing and peace be upon him" talking about one of The Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying: "O Allah! Forgive my nation, for they have no knowledge."

[6] Killing the renegades, apostates, and Eccentrics (deviating from the right principles of religion) after bringing the proof against them

In this respect, Allah Almighty said: "And Allah will not mislead a people after he hath guided them, in order that he may make clear to them what to fear (and avoid) for Allah hath knowledge of all things." (The Repentance 115)

6930- Ali "Allah be pleased with him" reported: Whenever I relate the traditions of Allah's Apostle "Allah's blessing and peace be upon him" to you, I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing that is between you and me, then no doubt, war is guile. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an) though they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (because They will have practically no belief). So wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Judgement."

عَلَيكُمُ السَّامُ وَاللَّعْنَةُ، فقالَ: «يا عائِشَةُ، إنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفقَ في الأمْرِ كُلِّهِ». قُلتُ: أَوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ: «قُلتُ: وعَلَيكُمْ».

[طرفه في: ٢٩٣٥].

٦٩٢٨ ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحيَى بْنُ سَعِيدٍ، عَنْ سُفيانَ ومالِكِ بنِ أنَسٍ قالا: حدَّثنا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عنهُما يقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إنَّ اليَهُودَ إذا سَلَّمُوا على أحَدِكُمْ إنَّمَا يَقُولُونَ: سَامٌ عَلَيكَ، فَقُلْ: عَلَيكَ».

[طرفه في: ٦٢٥٧].

٥ ـ بابٌ

٦٩٢٩ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أبي: حَدَّثَنا الأعْمَش قالَ: حَدَّثَني شَقِيقٌ قالَ: قالَ عَبْدُ اللَّهِ: كأنِّي أنْظُرُ إلى النَّبيِّ ﷺ يَحكِي نَبِيّاً مِنَ الأنْبِياءِ، ضَرَبَهُ قَوْمُهُ فأدْمَوْهُ، فَهْوَ يَمسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لا يَعْلَمُونَ».

[طرفه في: ٣٤٧٧].

٦ ـ باب قَتْلِ الخَوَارِجِ وَالمُلحِدِينَ بَعْدَ إِقَامَةِ الحُجَّةِ عَلَيهِمْ

وقولِ اللَّهِ تعالى: ﴿وما كانَ اللَّهُ لِيُضِلَّ قوماً بَعدَ إذْ هَداهُمْ حتى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ﴾ [التوبة: ١١٥]. وَكَانَ ابْنُ عُمَرَ يَرَاهُمْ شِرَارَ خَلقِ اللَّهِ، وَقالَ: إنَّهُمُ انْطَلَقُوا إلى آياتٍ نَزَلَتْ في الكُفَّارِ، فَجَعَلُوها على المُؤْمِنِينَ.

٦٩٣٠ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أبي: حَدَّثَنَا الأعْمَشُ: حَدَّثَنا خَيثَمَةُ: حَدَّثَنا سُوَيدُ بْنُ غَفَلَةَ: قالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: إذا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً، فَوَاللَّهِ لأنْ أخِرَّ مِنَ السَّماءِ، أحَبُّ إليَّ مِنْ أنْ أكْذِبَ عَلَيهِ، وَإذا حَدَّثْتُكُمْ فِيما بَيني وَبَينَكُمْ، فَإنَّ الحَرْبَ خَدْعَةٌ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ قَوْمٌ في آخِرِ الزَّمانِ، حُدَاثُ الأسْنانِ، سُفَهاءُ الأحْلامِ، يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، لا يُجاوِزُ إيمانُهُمْ حَناجِرَهُمْ، يَمرُقُونَ مِنَ الدِّينِ كَما يَمرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأينَما لَقِيتُمُوهُمْ فاقْتُلُوهُمْ، فَإنَّ في قَتْلِهِمْ أجْراً لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ».

[طرفه في: ٣٦١١].

٦٩٣١ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحيَى بْنَ سَعِيدٍ

٦٩٣٠ ـ **قوله**: خدعة بتثليث الخاء المعجمة شارح.

ـ أحداث الأسنان نخ.

٦٩٣١ ـ الرصاف جمع الرصفة وهو العصب الذي يكون فوق مدخل النصل والفوقة: موضع الوتر من السهم ا هـ. من شرح العيني.

6931- Abu'salama and Ata Ibn Yasar narrated that they visited Abu'sa'eed Al'khudri whom they asked about Al'haruriyya (a religious heretical sect): "Did you hear The Prophet "Allah's blessing and peace be upon him" saying anything about them?" Abu'sa'eed said: "I do not know what Al'haruriyya means, but I heard The Prophet "Allah's blessing and peace be upon him" saying: "There will come out in this nation (he did not say "From this nation ") a group of people so apparently pious that you will consider your prayers inferior to theirs. But they will recite the Qur'an, whose principles will not go beyond their throats. They will go out of their religion as an arrow goes through the game, whereupon the archer may look at his arrow, its blade, its feathers, and its shaft to see whether it is stained with blood.""'

6932- Abdullah Ibn Omar "Allah be pleased with both" mentioned Al'haruriyya and said: The Prophet "Allah's blessing and peace be upon him" said: "They will go out of their religion as an arrow goes through the game."

[7] What about he, who did not fight the Eccentrics so that their hearts might adhere to Islam, and the people might not abandon him?

6933- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" who was distributing some property, there came Abdullah Ibn Dhul'khuwaisira At'tamimi and said: "O Allah's Apostle! Do Justice." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Who could do justice if I did not?" Omar said: "O Allah's Apostle! Give me the permission to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting and prayer trivial in comparison to theirs. They will desert Islam as an arrow goes through a game, so that the hunter, on looking at the arrow's feathers, would see nothing on it. He would look at its blade and see nothing. He would look at its shaft and see nothing. He would look at its strings and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a (black) man, one of whose arms (or said one of whose breasts) will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be differences amongst the people." Abu'sa'eed further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu'talib fought with such people, and I was in his company. The man (described by The Prophet "Allah's blessing and peace be upon him") was brought at whom I looked and noticed that he was exactly as The Prophet "Allah's blessing and peace be upon him" had described. Allah Almighty revealed in connection with him: "And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold they are indignant." (The Repentance 58)

قال: أَخْبَرَني مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، وَعَطَاءُ بْنُ يَسَارٍ: أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الخُدْرِيَّ، فَسَأَلاهُ عَنِ الحَرُورِيَّةِ: أَسَمِعْتَ النَّبِيَّ ﷺ؟ قالَ: لا أَدْرِي مَا الحَرُورِيَّةُ؟ سَمِعْتُ النَّبِيَّ ﷺ يقولُ: «يَخرُجُ في هذهِ الأُمَّةِ ـ ولَم يَقُل مِنها ـ قَومٌ تَحقِرُونَ صَلاتَكُم مَعَ صَلاتِهِم، يَقْرَؤُونَ القُرْآنَ لا يُجَاوِزُ حُلُوقَهُمْ، أَوْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ، إِلَى نَصْلِهِ، إِلَى رِصَافِهِ، فَيَتَمَارَى فِي الفُوقَةِ، هَل عَلِقَ بِهَا مِنَ الدَّمِ شَيءٌ».

[طرفه في: ٣٣٤٤].

٦٩٣٢ ـ حدّثنا يَحْيَى بْنُ سُلَيمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ: أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَذَكَرَ الحَرُورِيَّةَ، فَقَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْرُقُونَ مِنَ الإِسْلامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ».

٧ ـ باب مَنْ تَرَكَ قِتَالَ الخَوَارِجِ لِلتَّأَلُّفِ، وَأَنْ لا يَنْفِرَ النَّاسُ عَنْهُ

٦٩٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: بَينا النَّبِيُّ ﷺ يَقْسِمُ، جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الخُوَيصِرَةِ التَّمِيمِيُّ فَقالَ: اعْدِلْ يا رَسُولَ اللَّهِ، فَقالَ: «وَيلَكَ مَنْ يَعدِلُ إِذا لَم أَعدِل». قالَ عُمَرُ بْنُ الخَطَّابِ: دَعْنِي أَضْرِبْ عُنُقَهُ، قالَ: «دَعْهُ، فَإِنَّ لَهُ أَصْحاباً، يَحْقِرُ أَحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِ، وَصِيامَهُ مَعَ صِيامِهِ، يَمرُقُونَ مِنَ الدِّينِ كَما يَمرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ في قُذَذِهِ فَلا يُوجَدُ فيهِ شَيءٌ، ثُمَّ يُنْظَرُ في نَصْلِهِ فَلا يُوجَدُ فيهِ شَيءٌ، ثُمَّ يُنْظَرُ في رِصَافِهِ فَلا يُوجَدُ فيهِ شَيءٌ، ثُمَّ يُنْظَرُ في نَضِيِّهِ فَلا يُوجَدُ فيهِ شَيءٌ، قَدْ سَبَقَ الفَرْثَ وَالدَّمَ، آيَتُهُمْ رَجُلٌ إِحدَى يَدَيهِ، أَوْ قَالَ: ثَدْيَيهِ، مِثْلُ ثَدْيِ المَرْأَةِ، أَوْ قَالَ: مِثْلُ البَضْعَةِ تَدَرْدَرُ يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ». قالَ أَبُو سَعِيدٍ: أَشْهَدُ سَمِعتُ مِنَ النَّبِيِّ ﷺ، وَأَشْهَدُ أَنَّ عَلِيًّا قَتَلَهُمْ، وَأَنا مَعَهُ، جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَهُ النَّبِيُّ ﷺ، قَالَ: فَنَزَلَتْ فِيهِ: ﴿وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ﴾ [التوبة: ٥٨].

[طرفه في: ٣٣٤٤].

٦٩٣٤ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حدَّثَنَا الشَّيبَانِيُّ: حَدَّثَنَا يُسَيرُ

٦٩٣٣ ـ قوله: القذذ: جمع القذّة وهو ريش السهم والنضيّ عود السهم بلا ملاحظة أن يكون له نصل وريش اهـ. عيني.

ـ (البضعة) القطعة من اللحم وقوله: تدردر أي تتحرك تجيء وتذهب وأصله تتدردر اهـ عيني.

ـ قوله: (على حين فرقة من الناس) أي على زمان افتراقهم وروي (على خير فرقة من الناس) فالفرقة مكسورة الفاء.

ـ أبو سعيد الخدري نخ.

6934- Yasir narrated: I asked Sahl Ibn Hunaif: "Did you hear The Prophet "Allah's blessing and peace be upon him" saying something concerning the Eccentrics?" he said: "I heard him saying, pointing with his hand towards Iraq: "From there will come out some people who will recite the Qur'an, though its principles will not go beyond their throats. They will go out of their religion as an arrow goes through the game.""

[8] The Prophet's saying: "The Hour will not be established until two factions having the same claim fight each other"

6935- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established until two factions having the same claim fight each other."

[9] What was mentioned regarding the (Qur'an's) interpreter

6936- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard Hesham Ibn Hakim Ibn Hezam reciting The Sura of The Criterion "Al'furqan" in a way different from that of mine. The Messenger of Allah "Allah's blessing and peace be upon him" had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I asked him: "Who taught you the recitation of this Sura in that way?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him"." I said to him: "You are liar! The Messenger of Allah "Allah's blessing and peace be upon him" taught it to me in a different way." Then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard him reciting The Sura of The Criterion "Al'furqan" in a way different from the way you taught it to me." The Prophet "Allah's blessing and peace be upon him" ordered me: "Release him." He asked Hesham to recite it. When he recited it, Allah's Apostle said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

6937- Abdullah "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not as you think. But it applies to Luqman's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing."" (Luqman 13)

ابنِ عمرو قالَ: قُلتُ لِسَهلِ بنِ حُنَيفٍ: هل سَمِعتَ النَّبيَّ ﷺ يَقولُ في الخَوارِجِ شَيئاً؟ قالَ: سَمِعتُه يَقولُ، وأهوَى بيدِه قِبَلَ العِراقِ: «يخرُجُ منه قَومٌ يَقرَؤُونَ القُرآنَ، لا يُجاوِزُ تَراقِيَهم، يَمرُقونَ مِنَ الإسلامِ مُروقَ السَّهمِ مِنَ الرَّمِيَّةِ».

٨ ـ باب قَوْل النَّبيِّ ﷺ: «لا تَقُومُ السَّاعَةُ حتَّى يقتتل فِئَتَان، دَعْوَتُهُمَا وَاحِدَةٌ»

٦٩٣٥ ـ حدثنا عَليٌّ: حدَّثَنا سُفيانُ: حدثَنا أبو الزِّنادِ، عَنِ الأعرَجِ، عَن أبي هُرَيرةَ رَضِيَ اللهُ عنهُ قالَ: قالَ رسولُ اللهِ ﷺ: «لا تَقومُ السَّاعةُ حتَّى تَقتَتِلَ فِئَتانِ، دَعْواهُما واحِدَةٌ».

[طرفه في: ٨٥].

٩ ـ باب مَا جَاءَ في المتأَوِّلِينَ

٦٩٣٦ ـ قالَ أبُو عَبدِ اللهِ: وقالَ اللَّيثُ: حدَّثَني يونُسُ، عَنِ ابنِ شِهابٍ: أخبَرَني عُروةُ بنُ الزُّبيرِ: أنَّ المِسوَرَ بنَ مَخرَمةَ وعَبدَ الرَّحمنِ بنَ عبدٍ القاريَّ أخبَراهُ: أنَّهُما سَمِعا عُمرَ ابنَ الخَطَّابِ يقولُ: سَمِعتُ هِشامَ بنَ حَكيمٍ يقرأُ سُورةَ الفُرقانِ في حَياةِ رَسولِ اللهِ ﷺ، فاستَمَعتُ لِقِراءَتِه، فإذا هو يقرؤُها على حُروفٍ كَثيرةٍ لم يُقرِئْنيها رسُولُ اللهِ ﷺ كذلكَ، فكِدتُ أُساوِرُهُ في الصَّلاةِ، فانتَظَرتُهُ حتَّى سَلَّمَ، ثُمَّ لَبَّبتُهُ بِرِدائِه أو بِرِدائي، فقُلتُ: مَن أقرَأَكَ هذه السُّورةَ؟ قالَ: أقرَأَنِيها رَسولُ اللهِ ﷺ، قُلتُ لهُ: كَذَبتَ، فوَاللهِ إنَّ رَسولَ اللهِ ﷺ أقرَأَني هذه السُّورةَ الَّتي سَمِعتُكَ تَقرَؤُها، فانطَلَقتُ أَقُودُهُ إلى رَسولِ اللهِ ﷺ فقُلتُ: يا رَسولَ اللهِ، إنِّي سَمِعتُ هذا يقرأُ بِسُورةِ الفُرقانِ على حُروفٍ لم تُقرِئنيها، وأنتَ أقرَأتَني سُورةَ الفُرقانِ، فقالَ رَسولُ اللهِ ﷺ: «أرسِلْهُ يا عُمَرُ، اقرأْ يا هِشامُ». فقرأَ عَلَيهِ القِراءةَ الَّتي سَمِعتُهُ يَقرَؤُها، قالَ رَسولُ اللهِ ﷺ: «هكَذا أُنزِلَتْ» ثُمَّ قالَ رَسولُ اللهِ ﷺ: اقرأْ يا عُمَرُ». فقَرَأتُ، فقالَ: «هَكَذا أُنزِلَتْ». ثُمَّ قالَ: «إنَّ هذا القُرآنَ أُنزِلَ على سَبعةِ أحرُفٍ، فاقرَؤُوا ما تَيَسَّرَ مِنهُ».

[طرفه في: ٢٤١٩]

٦٩٣٧ ـ حدثنا إسحاقُ بنُ إبراهيمَ: أخبَرَنا وَكيعٌ (ح). حدَّثَنا يَحيَى: حدَّثَنا وَكيعٌ، عَنِ الأعمَشِ، عَن إبراهيمَ، عَن عَلقَمةَ، عَن عبدِ اللهِ رَضِيَ اللهُ عنهُ قالَ: لمَّا نَزَلَتْ هذهِ الآيةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢] شَقَّ ذلكَ على أصحابِ النَّبيِّ ﷺ، وقالوا: أيُّنا لم يَظلِمْ نَفسَهُ؟ فقالَ رَسولُ اللهِ ﷺ: «لَيسَ كما تَظُنُّونَ، إنَّما هو كما قالَ لُقمانُ لابنِهِ: ﴿يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾» [لقمان: ١٣].

[طرفه في: ٣٢].

٦٩٣٦ ـ قوله: (لببته) بتشديد الموحدة الأولى وتخفيفها قاله الشارح والتلبيب جمع الثياب عند الصدر في الخصومة.

6938- Mahmud Ibn Ar'rabie narrated from Itban Ibn Malik "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" came to us (in the house). One of the men who were present said: "Where is Malik Ibn Ad'dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger." Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Yes." Allah's Apostle "Allah's blessing and peace be upon him" said: "There is none who says: "There is no God (to be worshipped) but Allah" just for Allah's sake, except that Allah has forbidden the (Hell) fire for him."

6939- Abu Abdur'rahman and Hibban Ibn Atiyya argued one another. Abu Abdur'rahman said to Hibban: "You know what made your companion (Ali) dare to shed blood." Hibban said: "Come on! What is it?" Abu Abdur'rahman said: "Something I heard him saying." Hibban said: "What is it?" Abu Abdur'rahman said: Ali "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Abu'marthad and Az'zubair, all of us were riding horses, and said: "Go till you reach Rawdat Haj (according to Abu'owana) where there is an infidel woman carrying a letter from Hatib Ibn Abu'balta'a to the pagans of Mecca." (Went to the appointed place), we found her riding a camel at the very place fixed by The Messenger of Allah "Allah's blessing and peace be upon him". We said (to her) :"(Give us) the letter." She said: "I have no letter." Then we made her camel kneel down and searched her, but we found no letter. Then we said: "The Messenger of Allah "Allah's blessing and peace be upon him" certainly had not told us a lie. Take out the letter; otherwise we will strip you naked." When she saw our determinedness, she put her hand below her waist belt, where she had tied her cloak round her waist, and took out the letter. Then we brought her to The Messenger of Allah "Allah's blessing and peace be upon him". Omar said: "O Allah's Apostle! He (Hatib) has betrayed Allah, His Messenger, and the believers! Let me cut off his neck!" The Prophet "Allah's blessing and peace be upon him" asked Hatib: "What made you do this which you have done?" Hatib said: "By Allah, I did not intend to divert from believing in Allah and His Messenger, but I wanted to have some power among the (Meccan) people through which my family and property might be protected by Allah. There is none of your companions except that he has some of his relatives there through whom Allah protects his family and property." The Prophet "Allah's blessing and peace be upon him" said: "He is true; do not say to him but good." Omar said: "He as betrayed Allah, His Messenger, and the believers. Let me chop his neck off!" The Prophet "Allah's blessing and peace be upon him" said: "Isn't he one of the Badr warriors? Perhaps Allah looked at the Badr warriors and said: "Do whatever you like, for I granted Paradise to you", or said: "I forgave you"." On this, tears dropped from Omar's eyes who said: "Allah and His Messenger know better."

٦٩٣٨ ـ حدّثنا عَبْدَانُ: أَخبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَحْمُودُ ابْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ يَقُولُ: غَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقَالَ رَجُلٌ مِنَّا: ذَلِكَ مُنَافِقٌ، لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «أَلاَ تَقُولُوهُ: يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ». قَالَ: بَلَى، قَالَ: «فَإِنَّهُ لاَ يُوَافَى عَبْدٌ يَوْمَ الْقِيَامَةِ بِهِ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ». [طرفه في: ٤٢٤].

٦٩٣٩ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ فُلاَنٍ قَالَ: تَنَازَعَ أَبُو عَبْدِ الرَّحْمٰنِ وَحِبَّانُ بْنُ عَطِيَّةَ، فَقَالَ أَبُو عَبْدِ الرَّحْمٰنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ الَّذِي جَرَّأَ صَاحِبَكَ عَلَى الدِّمَاءِ ـ يَعْنِي عَلِيّاً ـ قَالَ: مَا هُوَ لاَ أَبَا لَكَ؟ قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ، قَالَ: مَا هُوَ؟ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرَ وَأَبَا مَرْثَدٍ، وَكُلُّنَا فَارِسٌ، قَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ ـ قَالَ أَبُو سَلَمَةَ: هَكَذَا قَالَ أَبُو عَوَانَةَ: حَاجٍ ـ فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ، فَأْتُونِي بِهَا»، فَانْطَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، تَسِيرُ عَلَى بَعِيرٍ لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ، فَقُلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكِ؟ قَالَتْ: مَا مَعِي كِتَابٌ، فَأَنَخْنَا بِهَا بَعِيرَهَا، فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئاً، فَقَالَ صَاحِبِي: مَا نَرَى مَعَهَا كِتَاباً، قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ حَلَفَ عَلِيٌّ: وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الْكِتَابَ أَوْ لأُجَرِّدَنَّكِ، فَأَهْوَتْ إِلَى حُجْزَتِهَا، وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ، فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي فَأَضْرِبَ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟». قَالَ: يَا رَسُولَ اللَّهِ، مَا لِي أَنْ لاَ أَكُونَ مُؤْمِناً بِاللَّهِ وَرَسُولِهِ؟ وَلَكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلاَّ لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، قَالَ: «صَدَقَ، لاَ تَقُولُوا لَهُ إِلاَّ خَيْراً». قَالَ: فَعَادَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي فَلأَضْرِبَ عُنُقَهُ، قَالَ: «أَوَلَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُدْرِيكَ، لَعَلَّ اللَّهَ اطَّلَعَ عَلَيْهِمْ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ أَوْجَبْتُ لَكُمُ الْجَنَّةَ». فَاغْرَوْرَقَتْ عَيْنَاهُ، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. [طرفه في ٣٠٠٧].

٦٩٣٨ ـ قوله: (ألا تقولوه) كذا عند الشارح قال ولأبي ذرّ: ألا تقولونه وهو القياس أي ألا تظنونه وعند العينيّ لا تقولوه بصيغة النهي ويأباه السياق ا هـ. مصحح.

٦٩٣٩ ـ قوله: (لا أبا لك) شبهوه بالمضاف وإلاّ فالقياس لا أب لك.

ـ قوله: (روضة حاج) موضع بعينه والصحيح الشائعروضة خاخ كما يأتي.

ـ فقال: صاحباي نخ.

ـ ارجع لقوله: (فلأضرب) الشرح وروي: فدعني.

ـ قوله: فاغرورقت أي امتلأت عينا عمر من الدموع ا هـ شرح

ـ قوله: (وهشيم) هذا ما عند العيني وقد ارتضاه القسطلاني والذي عنده وهيثم قال: ولعله سبق قلم كتبه مصحح.

(90) The Book of Compulsion

Allah Almighty said: “Any one who, after accepting Faith in Allah, utters unbelief, except under compulsion, his heart remaining firm in Faith but such as open their breast to unbelief, on them is wrath from Allah, and theirs will be a dreadful penalty.” (The Bees “An’nahl” 106)

he further said: " Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) himself; for the final goal is to Allah." (A! Imran 28)

Allah said too: " When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? they reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, what an evil refuge except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way. For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again." (The Women "An'nisa" 97:99)

Allah said in the same Sura: "And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed)? whose cry is: our Lord rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help." (Women 75)

it is clear then that Allah Almighty excused the weak, oppressed, and helpless people who might not be able to do what Allah has ordered. indeed, the one, who is under compulsion, is considered to be a weak and oppressed, who is not able to do but what he was ordered to do.

6940- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” used to invoke Allah in the prayer, saying: "O Allah! Save Al'walid Ibn Al'walid, Salama Ibn Hesham, Aiyyash Ibn Abu'rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like those of the time of Joseph."

[1] What about he, who chose to be beaten, killed, and humiliated rather than to revert to disbelief?

6941- Anas “Allah be pleased with him” reported: The Prophet “Allah’s blessing and peace be upon him” said: "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٠ ـ كِتَابُ الإِكْرَاه

قَوْلُ اللَّهِ تَعَالَى: ﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِن مَّن شَرَحَ بِالْكُفْرِ صَدْراً فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النحل: ١٠٦].

وَقَالَ: ﴿إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً﴾ [آل عمران: ٢٨]، وَهِيَ تَقِيَّةٌ. وَقَالَ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ - إِلَى قَوْلِهِ - عَفُوّاً غَفُوراً﴾ [النساء: ٩٧ ـ ٩٩] ﴿وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيراً﴾ [النساء: ٧٥] فَعَذَرَ اللَّهُ الْمُسْتَضْعَفِينَ الَّذِينَ لَا يَمْتَنِعُونَ مِنْ تَرْكِ مَا أَمَرَ اللَّهُ بِهِ، وَالْمُكْرَهُ لَا يَكُونُ إِلَّا مُسْتَضْعَفاً، غَيْرَ مُمْتَنِعٍ مِنْ فِعْلِ مَا أُمِرَ بِهِ. وَقَالَ الْحَسَنُ: التَّقِيَّةُ إِلَى يَوْمِ الْقِيَامَةِ. وَقَالَ ابْنُ عَبَّاسٍ: فِيمَنْ يُكْرِهُهُ اللُّصُوصُ فَيُطَلِّقُ: لَيْسَ بِشَيْءٍ. وَبِهِ قَالَ ابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ وَالشَّعْبِيُّ وَالْحَسَنُ. وَقَالَ النَّبِيُّ ﷺ: «الأَعْمَالُ بِالنِّيَّةِ».

٦٩٤٠ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ هِلَالِ بْنِ أُسَامَةَ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَسَلَمَةَ بْنَ هِشَامٍ، وَالْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَابْعَثْ عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ» [طرفه في: ٧٩٧].

١ ـ باب مَن اخْتَارَ الضَّرْبَ وَالقَتْلَ وَالهَوَانَ عَلَى الكُفْرِ

٦٩٤١ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

[طرفه في: ١٦].

٦٩٤٠ ـ قوله: (وطأتك) أي عقوبتك اهـ. شرح.

6942- Qais narrated: I heard Sa'eed Ibn Zaid Ibn Amr Ibn Nufail saying: "By Allah, I have seen myself tied and forced by Omar to leave Islam (before Omar himself embraced Islam). however, if the mountain of Ohud has the ability to undermine for the evil which you (people) did to Othman, then it would undermine."

6943- Khabbab Ibn Al'aratt "Allah be pleased with him" reported: We complained to Allah's Apostle "Allah's blessing and peace be upon him" of the persecution inflicted on us by the infidels while he was sitting in the shade of Ka'ba, leaning over his covering sheet. We said to him: "Wouldn't you seek help for us? Wouldn't you pray to Allah for us?" He said: "Among the nations before you, a (believing) man would be put in a ditch that was dug for him, a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves; yet that would not make him abandon his religion. By Allah, this religion (Islam) will prevail until a traveller from San'a (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty."

[2] What about he, who is forced to sell his property?

6944- Abu'huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached the place where Torah was recited. He called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported Allah's message to us, O Abul'qasim!" he said: "This is what I wanted (from you)." then he said his first statement once again. upon that, they replied: "You have reported Allah's message to us, O Abul'qasim!" he said it for the third time. then he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

[3] The marriage of the person who is under compulsion is not permissible

Allah Almighty said: " But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, if Allah Oft-Forgiving, Most Merciful (to them)." (The Light "An'nur" 33)

٦٩٤٢ ـ حدّثنا سَعِيدُ بْنُ سُلَيمَانَ: حَدَّثَنَا عَبَّادٌ، عَنْ إِسْماعِيلَ: سَمِعْتُ قَيساً سَمِعْتُ سَعِيدَ بْنَ زَيدٍ يَقُولُ: لَقَدْ رَأَيتُنِي، وَإِنَّ عُمَرَ مُوثِقِي عَلَى الإِسْلاَمِ، وَلَوِ انْقَضَّ أُحُدٌ مِمَّا فَعَلتُمْ بِعُثْمانَ، كانَ مَحْقُوقاً أَنْ يَنْقَضَّ.
[طرفه في: ٣٨٦٢].

٦٩٤٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ إِسْماعِيلَ: حَدَّثَنَا قَيسٌ، عَنْ خَبَّابِ بْنِ الأَرَتِّ قالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الكَعْبَةِ، فَقُلْنَا: أَلاَ تَسْتَنْصِرُ لَنَا، أَلاَ تَدْعُو لَنَا؟ فَقالَ: «قَدْ كانَ مَنْ قَبْلَكُمْ، يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الأَرْضِ، فَيُجْعَلُ فِيهَا، فَيُجَاءُ بِالمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَينِ، وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، فَمَا يَصُدُّهُ ذلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ هذا الأَمْرُ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللَّهَ، وَالذِّئْبَ عَلَى غَنَمِهِ، وَلكِنَّكُمْ تَسْتَعْجِلُونَ».
[طرفه في: ٣٦١٢].

٢ ـ بابٌ في بَيعِ المُكْرَهِ وَنَحْوِهِ، في الحَقِّ وَغَيرِهِ

٦٩٤٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: بَينَمَا نَحْنُ فِي المَسْجِدِ إِذْ خَرَجَ عَلَينَا رَسُولُ اللَّهِ ﷺ، فَقالَ: «انْطَلِقُوا إِلَى يَهُودَ». فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيتَ المِدْرَاسِ، فَقَامَ النَّبِيُّ ﷺ فَنَادَاهُمْ: «يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا». فَقالُوا: قَدْ بَلَّغْتَ يَا أَبَا القَاسِمِ، فَقالَ: «ذلِكَ أُرِيدُ». ثُمَّ قالَهَا الثَّانِيَةَ، فَقالُوا: قَدْ بَلَّغْتَ يَا أَبَا القَاسِمِ، ثُمَّ قالَ الثَّالِثَةَ، فَقالَ: «اعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيئاً فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ». [طرفه في: ٣١٦٧].

٣ ـ بابٌ لا يَجُوزُ نِكَاحُ المُكْرَهِ

﴿وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّناً لِتَبْتَغُوا عَرَضَ الحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣].

٦٩٤٢ ـ **قوله**: (انقض) بالقاف والضاد أي انهدم ولأبي ذر: انفض بالفاء بدل القاف أي تفرق وكذا ينقض الآتي أفاده الشارح.

٦٩٤٣ ـ **قوله**: (بالميشار) بكسر الميم وسكون التحتية وفي نسخة بالنون بدل التحتية وهي الآلة التي ينشر بها الأخشاب اهـ. شرح.

٦٩٤٤ ـ **قوله**: مدراس اليهود: كنيستهم والجمع مدارس مثل مفتاح ومفاتيح كذا في المصباح ومفعال غريب في المكان كالمحراب والظاهر أنه للمبالغة قال الشراح والإضافة في بيت المدراس إضافة العام للخاص وفسروه بموضع قراءة التوراة اهـ. مصحح.
ـ يا با القاسم نخـ.

6945- Khansa Bint Khizam Al'ansariyya "Allah be pleased with her" reported that her father had given her in marriage when she was a matron. She disliked that marriage. So she went to Allah's Apostle "Allah's blessing and peace be upon him" who declared that marriage as invalid.

6946- A'isha "Allah be pleased with her" reported: I said: "Should the woman be consulted to accept marriage?" he said: "Yes." I said: "If a virgin is consulted, then she would feel shy, and keep silent." He said: "Her agreement is (understood through) her silence."

[4] If one is forced to give as a gift, or sell a slave, this will not be permissible

6947- Jaber "Allah be pleased with him" narrated: An Ansari man made his slave a Mudabbar than whom he had no other property. When The Prophet "Allah's blessing and peace be upon him" heard of that, he said (to his companions): "Who likes to buy him for me?" Nu'aim Ibn An'nahham bought him for eight hundred Dirhams. I (the sub-narrator) heard Jaber saying: "That was a Coptic slave who died in the same year."

[5] What about doing something against one's will?

6948- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness": (During the old days), if a man died, his relatives used to have the right to inherit his wife: if any of them wanted to marry her, he could do; if they wished, they could give her in marriage; if they wished, they would not give her in marriage at all. Moreover, they would be more entitled to dispose her, than her own relatives. So the Verse mentioned above was revealed on this occasion.

٦٩٤٥ ـ حدّثنا يَحْيى بنُ قَزَعَةَ: حَدَّثَنا مَالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ وَمُجمِّعِ ابْنَي يَزِيدَ بْنِ جَارِيَةَ الأَنْصارِيِّ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهْيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ، فَأَتَتِ النَّبِيَّ ﷺ فَرَدَّ نِكَاحَهَا.

[طرفه في: ٥١٣٨].

٦٩٤٦ ـ حدّثنا محمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيَانُ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبي مُلَيكَةَ، عَنْ أَبي عَمْرٍو وَهُوَ ذَكْوَانُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا قَالَتْ: قُلتُ: يَا رَسُولَ اللَّهِ، يُسْتَأْمَرُ النِّسَاءُ في أَبْضَاعِهِنَّ؟ قَالَ: «نَعَمْ». قُلتُ: فَإِنَّ البِكْرَ تُسْتَأْمَرُ فَتَسْتَحْيِي فَتَسْكُتُ؟ قَالَ: «سُكَاتُها إِذْنُهَا».

٤ ـ بابٌ إِذا أُكْرِهَ حَتَّى وَهَبَ عَبْداً أَوْ بَاعَهُ لَمْ يَجُزْ

وَقَالَ بَعْضُ النَّاسِ، فَإِنْ نَذَرَ المُشْتَرِي فِيهِ نَذْراً، فَهُوَ جَائِزٌ بِزَعْمِهِ، وَكَذٰلِكَ إِنْ دَبَّرَهُ.

٦٩٤٧ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ دَبَّرَ مَمْلُوكاً، وَلَمْ يَكُنْ لَهُ مَالٌ غَيرُهُ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟». فَاشْتَرَاهُ نُعَيمُ بْنُ النَّحَّامِ بِثَمَانِ مِئَةِ دِرْهَمٍ. قَالَ: فَسَمِعْتُ جَابِراً يَقُولُ: عَبْداً قِبْطِيًّا، مَاتَ عَامَ أَوَّلَ.

[طرفه في: ٢١٤١].

٥ ـ بابٌ مِنَ الإِكْرَاهِ

﴿كَرْهٌ﴾ [الأحقاف: ١٥] ﴿وَكُرْهٌ﴾ [آل عمران: ٨٣] وَاحِدٌ.

٦٩٤٨ ـ حدّثنا حُسَينُ بْنُ مَنْصُورٍ: حدَّثنا أَسْبَاطُ بْنُ مُحَمدٍ: حَدَّثَنَا الشَّيبَانِيُّ سُلَيمَانُ بْنُ فَيرُوزٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ الشَّيبَانِيُّ: وَحَدَّثَنِي عَطَاءٌ أَبُو الحَسَنِ السُّوائِيُّ، وَلاَ أَظُنُّهُ إِلاَّ ذَكَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهاً﴾ [النساء: ١٩] الآيَة. قَالَ: كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَاؤُهُ أَحَقَّ بِامْرَأَتِهِ: إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا، وَإِنْ شَاؤُوا زَوَّجُهَا، وَإِنْ شَاؤُوا لَمْ يُزَوِّجْهَا، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَنَزَلَتْ هٰذِهِ الآيَةُ بِذٰلِكَ.

[طرفه في: ٤٥٧٩].

٦٠٤٦ ـ قوله: (فتستحي) بكسر الحاء ولأبي ذرّ بسكونها وزيادة ياء أخرى لغتان بمعنى ا هـ. شارح.

باب ٤ ـ وبه قال بعض الناس نخ.

ـ قوله: (فإن نذر المشتري) الخ يعني لو تصرف فيه تصرفاً لا يقبل النقض كالعتق والتدبير ينفذ وتلزمه القيمة فإنه تعارض فيه حقّان كلّ منهما حق العبد فصار اعتبار ما يمكن استدراكه منهما أرجح وهو حق البائع دون حق المشتري فإنه لا يمكن استدراكه لعدم إمكان الفسخ فارجع البصر هل ترى من فطور، مصححه.

٦٩٤٧ ـ قوله: (مملوكاً) وفي الشرح المطبوع زيادة له على أنه من المتن وليس منه.

[6] If a woman is forced to commit adultery, there will be no legal punishment for her

6949- Safiyya Bint Abu'obaid narrated that a slave belonging to the state caught hold of a slave girl from the one-fifth the booty and had illegal sexual relation with her by force. Omar flogged him according to the legal punishment, and exiled him. but he did not punish her because she was forced to commit adultery.

on the other hand, Az'zuhri said: If a free (unmarried) person had illegal sexual intercourse with a virgin, and deflowered her, then he should be fined as much as her price is valued, and he should be flogged according to the legal punishment. but as for the matron, there is no required fine; but he should be flogged.

6950- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. The king asked Abraham to send her to him. Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said: "O Allah! If I have believed in you and Your Apostle, then please do not let this pagan overpower me." On that the king fell in a mood of agitation and started moving his legs."

[7] One's pledge to be a brother (in Islam) of his companion when he fears that he (the latter) might be killed or so

this also applies to any evil which might happen to him. In this case he should push away the injustices from him, and fight to defend and not disappoint him. If one fought to defend an oppressed person, then there should be no blood money required from him, nor should be any punishment implemented on him.

In this respect, The Prophet "Allah's blessing and peace be upon him" said: "(The Prophet) Abraham said of his wife: "She is my sister" in (the love of) Allah."

٦ ـ بابٌ إذا اسْتُكْرِهَتِ المَرْأَةُ على الزِّنا فلا حدَّ عليها

في قَوْلِهِ تَعالى: ﴿ومَن يُكرِهْهُنَّ فإنَّ اللهَ مِن بَعْدِ إكراهِهِنَّ غفورٌ رَحيمٌ﴾ [النور: ٣٣].

٦٩٤٩ ـ وقَالَ اللَّيثُ: حَدَّثَني نَافِعٌ: أن صَفِيَّةَ ابْنَةَ أَبي عُبَيدٍ أَخْبَرَتْهُ: أَنَّ عَبْداً مِنْ رَقِيقِ الأمَارَةِ وَقَعَ عَلَى وَلِيدَةٍ مِنَ الخُمُسِ، فَاسْتَكْرَهَهَا حَتَّى اقْتَضَّهَا، فَجَلَدَهُ عُمَرُ الحَدَّ وَنَفَاهُ، وَلَمْ يَجْلِدِ الوَلِيدَةَ مِنْ أَجلِ أَنَّهُ اسْتَكْرَهَهَا. قَالَ الزُّهْرِيُّ: في الأمَةِ البِكْرِ يَفترِعُهَا الحرُّ: يُقِيمُ ذلِكَ الحكَمُ مِنَ الأمَةِ العَذْراءِ بِقَدْرِ قِيمَتِها ويُجلَدُ، ولَيسَ في الأمَةِ الثَّيِّبِ في قَضاءِ الأئِمَةِ غُرْمٌ، ولكِنْ عَليهِ الحَدُّ. [طرفه في: ٥١٣٧].

٦٩٥٠ ـ حدَّثنا أَبُو اليَمَانِ: حَدَّثَنا شُعَيبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ، دَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ المُلُوكِ، أَوْ جَبَّارٌ مِنَ الجَبَابِرَةِ، فَأَرْسَلَ إِلَيهِ: أَنْ أَرْسِلْ إِلَيَّ بِهَا، فَأَرْسَلَ بِهَا فَقَامَ إِلَيهَا، فَقَامَتْ تَوَضَّأُ وَتُصَلِّي، فَقالَتِ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ، فَلاَ تُسَلِّطْ عَلَيَّ الكَافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ».

[طرفه في: ٢٢١٧].

٧ ـ باب يَمِينِ الرَّجُلِ لِصَاحِبِهِ: إِنَّهُ أَخُوهُ، إِذَا خَافَ عَلَيهِ القَتْلَ أَوْ نَحْوَهُ

وَكَذلِكَ كُلُّ مُكْرَهٍ يَخافُ، فَإِنَّهُ يَذُبُّ عَنْهُ المَظَالِمَ، وَيُقَاتِلُ دُونَهُ وَلاَ يَخْذُلُهُ، فَإِنْ قَاتَلَ دُونَ المَظْلُومِ فَلاَ قَوَدَ عَلَيهِ وَلاَ قِصَاصَ. وَإِنْ قِيلَ لَهُ: لَتَشْرَبَنَّ الخَمْرَ، أَوْ لَتَأْكُلَنَّ المَيتَةَ، أَوْ لَتَبِيعَنَّ عَبْدَكَ، أَوْ تُقِرُّ بِدَينٍ، أَوْ تَهَبُ هِبَةً، وَتَحُلُّ عُقْدَةً، أَوْ لَنَقْتُلَنَّ أَبَاكَ أَوْ أَخَاكَ في الإِسْلاَمِ، وَسِعَهُ ذلِكَ، لِقَوْلِ النَّبِيِّ ﷺ: «المُسْلِمُ أَخُو المُسْلِمِ».

وَقَالَ بَعْضُ النَّاسِ: لَوْ قِيلَ لَهُ لَتَشْرَبَنَّ الخَمْرَ، أَوْ لَتَأْكُلَنَّ المَيتَةَ، أَوْ لَنَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ، أَوْ ذَا رَحِمٍ مُحْرَّمٍ، لَمْ يَسَعْهُ، لأَنَّ هذا لَيسَ بِمُضْطَرٍّ، ثُمَّ نَاقَضَ فَقَالَ: إِنْ قِيلَ لَهُ: لَنَقْتُلَنَّ أَبَاكَ أَوِ ابْنَكَ. أَوْ لَتَبِيعَنَّ هذا العَبْدَ، أَوْ تُقِرُّ بِدَينٍ أَوْ تَهَبُ، يَلزَمُهُ في القِيَاسِ، وَلكِنَّا نَسْتَحْسِنُ وَنَقُولُ: البَيعُ وَالهِبَةُ، وَكُلُّ عُقْدَةٍ في ذلِكَ بَاطِلٌ. فَرَّقُوا بَينَ كُلِّ ذِي رَحِمٍ مُحَرَّمٍ، وَغَيرِهِ، بِغَيرِ

باب ٥ ـ كرهاً وكرهاً نخ.

باب ٦ ـ لقوله تعالى نخ.

٦٩٤٩ ـ قوله: (من رقيق الإمارة) أي من مال الخليفة عمر رضي الله عنه ا هـ.

ـ قوله: (اقتضها) بالقاف أي أزال بكارتها والقضة بكسر القاف عذرة البكر ا هـ. شرح.

باب ٧ ـ قوله: (وقال بعض الناس) دأب البخاريّ أنه يريد ببعض الناس إمامنا أبا حنيفة رحمه الله تعالى والتشنيع عليه تجاوزه الله سبحانه.

ـ قوله: (محرم) قال الشارح بفتح فسكون أو بضم ففتح فتشديد مصحح.

6951- Salim narrated from Abdullah Ibn Omar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah would fulfill his needs."

6952- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Help your brother, whether he is an oppressor or he is an oppressed one." A man asked: "O Messenger of Allah! I could help him if he was an oppressed. But how could I help him if he was an oppressor?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "To stop (or prevent) him from wrongdoing. This is the help which you should do to him."

كِتَابٍ وَلاَ سُنَّةٍ. وَقَالَ النَّبِيُّ ﷺ: «قَالَ إِبْرَاهِيمُ لامْرَأَتِهِ: هذِهِ أُخْتِي، وَذلِكَ فِي اللَّهِ». وَقَالَ النَّخَعِيُّ: إِذَا كَانَ المُسْتَحْلِفُ ظَالِماً فَنِيَّةُ الحَالِفِ، وَإِنْ كَانَ مَظْلُوماً فَنِيَّةُ المُسْتَحْلِفِ.

٦٩٥١ ـ حدثنا يَحْيى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَالِماً أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «المُسْلِمُ أَخُو المُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ». [طرفه في: ٢٤٤٢].

٦٩٥٢ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْصُرْ أَخَاكَ ظَالِماً أَوْ مَظْلُوماً». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُوماً، أَفَرَأَيتَ إِذَا كَانَ ظَالِماً كَيفَ أَنْصُرُهُ؟ قَالَ: «تَحْجُزُهُ، أَوْ تَمْنَعُهُ، مِنَ الظُّلْمِ فَإِنَّ ذلِكَ نَصْرُهُ». [طرفه في: ٢٤٤٣].

ـ قد تقرر في الفقه وأصوله أنّ التصرف الشرعيّ قد لا ينفسخ ويكون الهازل فيه كالجادّ والمكره كغير المكره والإكراه قد يكون ملجئاً وقد يكون غير ملجىء والحرمة قد تكون ساقطة وقد لا تكون ومع ذلك قد تحتمل الرخصة وقد لا تحتملها وهذه فروق لا مناقضات وتغيير المنكر له درجات، وأما قوله: بغير كتاب ولا سنة فلا يشكّ أهل العلم والإنصاف أنّ الأئمة الفقهاء كلهم أعلم منه بهما فضلاً عن إمام الأئمة أبي حنيفة على أنّ أمثال هذه المباحث غير مناسب لوضع كتابه خارجة عن فنه ا هـ. مصححه.

(91) The Book of Tricks

[1] Abandoning the tricks in oaths and other things, and the fact that everyone has only what he intended

6953- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "(The rewards of) a man's deeds are considered by his intentions. In this way, one has only what he intended. So, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger, and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for.”

[2] Concerning the prayer

6954- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of a person, who passes urine, stool, sound, or wind, is not accepted by Allah till he performs the ablution."

[3] Concerning the obligatory charity: Neither the property of different people may be taken together nor the joint property may be split

6955- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what was made obligatory by Allah's Apostle "Allah's blessing and peace be upon him" and that was (regarding the payments of Zakat): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) charity.

6956- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A Bedouin with unkempt hair came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Allah's Apostle! Tell me what prayers Allah has enjoined on me." The Prophet “Allah’s blessing and peace be upon him” said: “You have to offer perfectly the five (obligatory) prayers in a day and a night, except if you want to perform extra optional prayers." The Bedouin said: “Tell me what fasting Allah has enjoined on me." The Prophet “Allah’s blessing and peace be upon him” said: “You have to fast during the month of Ramadan except if you observe fast voluntarily (on days other than Ramadan)." The Bedouin said: “Tell me

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٩١ ـ كتاب الحِيَل

١ بابٌ في تَرْكِ الحِيَلِ، وَأَنَّ لِكُلِّ امْرِىءٍ مَا نَوَى في الأيْمَانِ وَغَيرِهَا

٦٩٥٣ ـ حدثنا أبو النُّعمانِ: حدَّثنا حمَّادُ بْنُ زيد، عن يحيى بن سعيد، عن محمدِ بنِ إبْراهيمَ، عَنْ عَلقمَةَ بْنِ وَقَّاصٍ قالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَخْطُب قالَ: سمِعْتُ النَّبيَّ ﷺ يَقُولُ: «يا أَيُّها النَّاسُ، إنَّما الأعْمالُ بِالنِّيَّةِ، وَإِنَّما لامْرِىءٍ ما نَوى، فَمَنْ كانَتْ هِجرَتُهُ إِلى اللهِ ورَسولِهِ، فهِجرَتُهُ إِلى اللهِ ورَسولِهِ، ومَن هاجَرَ إلى دُنْيا يُصِيبُها، أَوِ امْرَأَةٍ يَتزوَّجُهَا، فَهِجْرَتُهُ إِلى مَا هَاجَرَ إِلَيهِ».

[طرفه في: ١].

٢ ـ بابٌ في الصَّلاةِ

٦٩٥٤ ـ حدّثني إسحاقُ: حدثنا عبدُ الرَّزاق، عن معمرٍ، عن همّام، عن أبي هُريرة، عَنِ النَّبيِّ ﷺ قال: «لا يَقْبَلُ اللَّهُ صَلاةَ أحدِكُمْ إذا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

[طرفه في: ١٣٥].

٣ ـ بابٌ في الزَّكَاةِ، وَأَنْ لا يُفَرَّقَ بَينَ مُجْتَمِعٍ، وَلا يُجْمَعَ بينَ مُتَفَرِّقٍ، خَشْيَةَ الصَّدَقَة

٦٩٥٥ ـ حدّثنا مُحمَّدُ بْنُ عَبْدِ اللهِ الأنْصارِيُّ: حَدَّثَنا أبي: حَدَّثَنا ثُمامَةُ بْنُ عَبْدِ اللهِ بْنِ أَنَسٍ: أَنَّ أَنَساً حَدَّثَهُ: أَنَّ أَبا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ: «وَلا يُجْمَعُ بَينَ مُتَفَرِّقٍ، وَلا يُفَرَّقُ بَينَ مُجتَمِعٍ، خَشْيَةَ الصَّدَقَةِ».

[طرفه في: ١٤٤٨].

٦٩٥٦ ـ حدّثنا قُتَيبَةُ: حدَّثَنا إسماعيلُ بْنُ جَعْفَرٍ، عَنْ أَبي سُهَيلٍ، عَنْ أَبيهِ، عَنْ طَلحَةَ ابنِ عُبَيدِ اللَّهِ: أَنَّ أعْرَابيًّا جاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثائِرَ الرَّأْسِ، فَقالَ: يا رَسُولَ اللَّهِ، أَخْبِرْنِي ماذا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَوَاتِ الخَمْسَ إِلاَّ أَنْ تَطَوَّعَ شَيئاً». فَقالَ: أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيامِ؟ قالَ: «شَهْرَ رَمَضَانَ إِلاَّ أَنْ تَطَوَّعَ شَيئاً». قالَ: أَخْبِرْنِي

٦٩٥٥ ـ جمع المتفرّق وتفريق المجتمع يكون بين الشريكين حيلة في إسقاط الزكاة أو تنقيصها ا هـ.

٦٩٥٦ ـ قوله: (أن تطوّع) كذا بتشديد الطاء والواو، وفي بعض النسخ بتخفيف الطاء في الموضعين ا هـ.

what obligatory charity Allah has enjoined on me." The Prophet "Allah's blessing and peace be upon him" then told him the Islamic laws and regulations whereupon the Bedouin said: "By He, Who has honored you, I will neither perform any optional deeds of worship nor will I leave anything of what Allah has enjoined on me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He will be successful (or he will enter Paradise) if he has been true." Some people said: "The obligatory charity for one-hundred and twenty camels is two three-year-old she-camels. But if the obligatory charity payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to escape paying the obligatory charity, then there is no harm (in it) for him.

6957- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On The Day of Judgement, one's Treasure or wealth (whose obligatory charity was not paid) will appear in the shape of a huge bald-headed poisonous male snake from which its owner will run away, but it will follow him saying: "I am your treasure!" The Prophet "Allah's blessing and peace be upon him" further said: "By Allah, that snake will keep on following him until he stretches out his hand which the snake swallow."

6958- The Messenger of Allah "Allah's blessing and peace be upon him" added: "If the owner of camels does not pay their obligatory charity, then, on The Day of Judgement, those camels will come to him and strike his face with their hooves." Some people said: "Concerning a man who has camels, which he sells, fearing that their obligatory charity might be due, for similar camels, sheep, cows, or money (even) a day before the obligatory charity becomes due in order to escape paying it cunningly, then He has to pay nothing." The same scholar said: "If one pays the obligatory charity of his camels one day or one year prior to the end of the year (by the end of which the obligatory charity becomes due), his obligatory charity will be valid."

6959- Ibn Abbas "Allah be pleased with both" narrated: Sa'd Ibn Obada Al'ansari sought for the opinion of The Messenger of Allah "Allah's blessing and peace be upon him" regarding a vow made by his mother who had died before fulfilling it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should fulfill it on her behalf." Some people said: "If the number of camels reaches twenty, then their owner has to pay an obligatory charity of four sheep. but if their owner gives them as a gift or sells them in order to avoid paying their obligatory charity cunningly before the completion of a year, then he should pay nothing. If he slaughters them and then he dies, then no obligatory charity will be taken from his property."

بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ قَالَ: فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الإسْلَامِ. قَالَ: وَالَّذِي أَكْرَمَكَ، لاَ أَتَطَوَّعُ شَيئاً، وَلاَ أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفلحَ إِنْ صَدَقَ، أَوْ: دَخَلَ الجَنَّةَ إِنْ صَدَقَ». وَقَالَ بَعْضُ النَّاسِ في عِشْرِينَ وَمِئَةِ بَعِيرٍ حِقَّتَانِ، فَإِنْ أَهْلَكَهَا مُتَعَمِّداً، أَوْ وَهَبَهَا، أَوِ احْتَالَ فِيهَا فِرَاراً مِنَ الزَّكَاةِ، فَلاَ شَيْءَ عَلَيهِ.

[طرفه في: ٤٦].

٦٩٥٧ - حدّثني إِسْحَاقُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ القِيَامَةِ شُجَاعاً أَقْرَعَ، يَفِرُّ مِنْهُ صَاحِبُهُ، فَيَطْلُبُهُ وَيَقُولُ: أَنَا كَنْزُكَ، قَالَ: وَاللَّهِ لَنْ يَزَالَ يَطْلُبُهُ، حَتَّى يَبْسُطَ يَدَهُ فَيُلْقِمَهَا فَاهُ».

[طرفه في: ١٤٠٣].

٦٩٥٨ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَا رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّهَا تُسَلَّطُ عَلَيهِ يَوْمَ القِيَامَةِ، تَخْبِطُ وَجْهَهُ بِأَخْفَافِهَا». وَقَالَ بَعْضُ النَّاسِ: في رَجُلٍ لَهُ إِبِلٌ، فَخَافَ أَنْ تَجِبَ عَلَيهِ الصَّدَقَةُ، فَبَاعَهَا بِإِبِلٍ مِثْلِهَا أَوْ بِغَنَمٍ أَوْ بِبَقَرٍ أَوْ بِدَرَاهِمَ، فِرَاراً مِنَ الصَّدَقَةِ بِيَوْمٍ احْتِيَالاً، فَلاَ بَأْسَ عَلَيهِ. وَهُوَ يَقُولُ: إِنْ زَكَّى إِبِلَهُ قَبْلَ أَنْ يَحُولَ الحَوْلُ بِيَوْمٍ أَوْ بِسَنَةٍ جَازَتْ عَنْهُ. [طرفه في: ١٤٠٢].

٦٩٥٩ - حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ في نَذْرٍ كَانَ عَلَى أُمِّهِ، تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْضِهِ عَنْهَا». وَقَالَ بَعْضُ النَّاسِ: إِذَا بَلَغَتِ الإِبِلُ عِشْرِينَ فَفِيهَا أَرْبَعُ شِيَاهٍ، فَإِنْ وَهَبَهَا قَبْلَ الحَوْلِ أَوْ بَاعَهَا فِرَاراً وَاحْتِيَالاً لإِسْقَاطِ الزَّكَاةِ، فَلاَ شَيْءَ عَلَيهِ، وَكَذلِكَ إِنْ أَتْلَفَهَا فَمَاتَ، فَلاَ شَيْءَ في مَالِهِ.

[طرفه في: ٢٧٦١].

٤ - بابُ الحيلة في النكاح

٦٩٦٠ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشِّغَارِ. قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ؟ قَالَ:

= قوله: (فإن أهلكها) أي قبل تمام الحول كما يأتي التصريح به في آخر الباب فلا شيء عليه لأنه امتناع عن الوجوب لا إسقاط الواجب وقد قام الاجماع على جواز التصرف قبل تمام الحول كيف شاء فما ذنب بعض الناس اهـ.

٦٩٥٨ - قوله: (وهو يقول) أي والحال أن بعض الناس المذكور يقول بجواز تقديم الزكاة على دخول الحول مع تجويزه الاحتيال في إسقاطها قبله بيوم، فعل هذا إلا تناقض منه؟ هذا مراد البخاري وليس ذلك بتناقض لأنه لا يوجب الزكاة إلا بتمام الحول ويجعل من قدمها كمن قدم ديناً مؤجلاً كذا أجاب العيني حرّره مصححه.

٦٩٥٩ - قوله (وقال بعض الناس) الخ ما زال يكرر من أمثال هذا فروعاً فكأنه ما أراد بذلك إلا تقريعاً وتشنيعاً وقد صرح هنا بالقبلية وليس أحد ينازعنا في تجويز التصرف قبل الحول كما كتبنا من قبل ا هـ.

٦٩٦٠ - قوله: (إن احتال حتى تزوج على الشغار) لا حاجة هذا في الاحتيال فإن العقدين جائزان عندنا =

[4] Playing a trick in marriage

6960- Nafi reported that Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden Shighar. I (the sub-narrator) asked Nafi: "What is Shighar?" He said: "It is that one marries a man's daughter and (at the same time) marries his own daughter to that man without dower (for both); or that one marries a man's sister and (at the same time) marries his own sister to that man without dower." Some people said: "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is invalid." The same scholar said regarding the temporary marriage of enjoyment: "The marriage is invalid and its condition is illegal." Some others said: "The temporary marriage of enjoyment and Shighar are permissible but the condition (in both of them) is invalid."

6961- Ali "Allah be pleased with him" was informed that Ibn Abbas "Allah be pleased with both" saw no harm in the temporary marriage of enjoyment. Ali said: "On the day of Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade temporary marriage of enjoyment and eating donkeys' meat." Some people said: "If one, by playing a trick, marries temporarily, his marriage will be invalid." Others said: "The marriage is valid but its condition is invalid."

[5] It is hateful to play tricks in selling; and One should not prevent others from watering their animals from the surplus of his water in order to prevent them from making use of the surplus of grass

6962- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from making use of the surplus of grass."

[6] Outbidding is hateful (in selling)

6963- Abdullah Ibn Omar "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding (in selling).

[7] It is hateful to play tricks in selling

6964- Ibn Omar "Allah be pleased with both" narrated: A person came to The Prophet "Allah's blessing and peace be upon him" and told him that he was always cheated in purchasing. The Prophet "Allah's blessing and peace be upon him" told him to say at the time of buying: "No cheating."

يَنكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيرِ صَدَاقٍ، وَيَنكِحُ أُخْتَ الرَّجُلِ وَيُنْكِحُهُ أُخْتَهُ بِغَيرِ صَدَاقٍ. وقال بعضُ النَّاسِ: إنِ احتالَ حتى تزوجَ على الشِّغارِ فهو جائِزٌ، والشرطُ باطِلٌ. وقال في المُتعةِ: النِّكاحُ فاسدٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ بَعْضُهُمْ: المُتْعَةُ وَالشِّغَارُ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ. [طرفه في: ٥١١٢].

٦٩٦١ ـ حدَّثنا مُسدَّدٌ: حدَّثنا يحيى، عن عُبيدِ الله بنِ عمرَ: حدَّثنا الزُّهريُّ، عن الحَسَنِ وَعَبْدِ اللهِ ابْنَي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قِيلَ لَهُ: إنَّ ابْنَ عبَّاسٍ لا يرى بمتعةِ النِّساءِ بأساً، فقال: إنَّ رسولَ اللهِ ﷺ نَهى عنها يومَ خيبرَ، وعن لُحومِ الحُمُرِ الإِنْسِيَّةِ. وَقَالَ بَعْضُ النَّاسِ: إنِ احتالَ حتى تمتَّعَ فالنِّكَاحُ فاسِدٌ، وَقَالَ بَعْضُهُمْ: النِّكَاحُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ. [طرفه في: ٤٢١٦].

٥ ـ باب ما يُكرهُ من الاحْتيالِ في البُيُوعِ، ولا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلَأ

٦٩٦٢ ـ حدَّثنا إسماعيلُ: حدَّثنا مالكٌ، عن أبي الزِّنادِ، عنِ الأعرجِ، عن أبي هُريرةَ: أنَّ رسولَ اللهِ ﷺ قال: «لا يُمنعُ فضلُ الماءِ ليُمنعَ به فضلُ الكلأ».

٦ ـ باب ما يُكرهُ من التَّنَاجُشِ

٦٩٦٣ ـ حدَّثنا قُتَيبةُ بنُ سعيدٍ، عن مالكٍ، عن نافعٍ، عنِ ابنِ عمرَ: أنَّ رسولَ اللهِ ﷺ نهى عن النَّجْشِ. [طرفه في: ٢١٤٢].

٧ ـ باب ما يُنْهى من الخِداعِ في البُيُوعِ

وَقَالَ أَيُّوبُ: يُخَادِعُونَ اللَّهَ كما يُخادِعونَ آدَمِيًّا، لَوْ أَتَوُا الأَمْرَ عِياناً كَانَ أَهْوَنَ عَلَيَّ.

٦٩٦٤ ـ حدَّثنا إسماعيلُ: حدَّثنا مالكٌ، عن عبدِ اللهِ بنِ دينارٍ، عن عبدِ اللهِ ابنِ عمرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ في البُيُوعِ، فقالَ: «إِذَا بَايَعْتَ فَقُلْ لا خِلَابَةَ». [طرفه في: ٢١١٧].

٨ ـ باب ما يُنْهى من الاحْتيالِ للوَليِّ في اليَتيمةِ المَرْغوبةِ، وأنْ لا يُكَمِّلَ صَداقَها

٦٩٦٥ ـ حدَّثنا أبو اليمانِ: حدَّثنا شُعَيبٌ، عن الزُّهريِّ قال: كانَ عُروةُ يُحدِّثُ: أنَّهُ

= لصدورهما من الأهل ووقوعهما في المحل، وإنما الواجب مهر المثل والنهي في الحديث لمكان هذا الوجوب والتسمية عند العقد ليست شرطاً في صحته في غير مذهب مالك ولا كذلك المتعة، فإن السنة أبطلتها وأهل السنة أجمعت على بطلانها، وأما ما ذكره بقوله وقال بعضهم: المتعة والشغار جائز فنحن لا نعرفه ا هـ.

٦٩٦١ ـ قوله: (وقال بعض الناس إن احتال حتى تمتع) الخ قال العيني لا مناسبة لذكر هذا هنا لأن بطلان المتعة مجمع عليه ا هـ. مصححه.

[8] It is forbidden that a guardian would play tricky ways to marry the orphan girl, who is desired (for her beauty and property), without paying the required suitable dower

6965- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (The Women "An'nisa" 3) She said: "This is about the orphan girl who lives with her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry. After that, people asked The Prophet "Allah's blessing and peace be upon him" (about the marriage with orphan girls), so Allah revealed: "They ask your instruction Concerning the women. Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions and yet whom you Desire to marry..." (The Women "An'nisa" 127) (Then he mentioned the tradition in full).

[9] If one took by force a slave girl of another man, and then he claimed that she died, and he paid as much money as her value, but later, her real owner found her (alive), then he (the latter) would be more entitled to take her and give back the money since it did not become a price

in fact, some scholars said that in this case, the slave girl should be for the one who took her by force since he paid her value. But however, this is a tricky way by which anyone who has a desire for a slave girl of somebody, could take her by force, and claim that she died, in order to coerce her owner to take her price, particularly if her owner did not want to sell her.

The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "One's property is forbidden to be taken by force from him, and every traitor will have a flag (as a witness of his betrayal) on The Day of Judgement."

6966- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every betrayer will have a flag on the Day of Judgement by which he will be known."

[10]

6967- Zainab Bint "daughter of" Ommu'salama narrated: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" said: "I am only a human being. The opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has not to take."

[11] What about marriage?

6968- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A virgin should not be given in marriage except after her permission ; and a matron should not be given (to any person) in marriage before being consulted." The people asked: "O Allah's Apostle! How can we know her (the virgin's) permission?" He said: "Her silence (indicates her permission)."

سَأَلَ عَائِشَةَ. ﴿وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا في اليَتَامى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣]، قَالَتْ: هِيَ اليَتِيمَةُ في حَجْرِ وَلِيِّهَا، فَيَرْغَبُ في مَالِهَا وَجَمَالِهَا، فَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنَى مِنْ سُنَّةِ نِسَائِهَا، فَنُهُوا عَنْ نِكَاحِهِنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ في إِكْمَالِ الصَّدَاقِ، ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدُ، فَأَنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ [النساء: ١٢٧]، فَذَكَرَ الحَدِيثَ.

[طرفه في: ٢٤٩٤].

٩ ـ بابٌ إِذَا غَصَبَ جَارِيَةً فَزَعَمَ أَنَّهَا مَاتَتْ، فَقُضِيَ بِقِيمَةِ الجَارِيَةِ المَيِّتَةِ، ثُمَّ وَجَدَهَا صَاحِبُهَا فَهِيَ لَهُ، وَيَرُدُّ القِيمَةَ وَلا تَكُونُ القِيمَةُ ثَمَناً

وَقَالَ بَعْضُ النَّاسِ: الجَارِيَةُ لِلغَاصِبِ، لأَخْذِهِ القِيمَةَ. وَفي هذا احْتِيَالٌ لِمَنِ اشْتَهى جَارِيَةَ رَجُلٍ لا يَبِيعُهَا، فَغَصَبَهَا وَاعْتَلَّ بِأَنَّهَا مَاتَتْ، حَتَّى يَأْخُذَ رَبُّهَا قِيمَتَهَا، فَيَطِيبَ لِلغَاصِبِ جَارِيَةُ غَيْرِهِ. قَالَ النَّبِيُّ ﷺ: «أَموالُكُمْ عَلَيكُمْ حَرَامٌ. وَلِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ القِيَامَةِ».

٦٩٦٦ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ القِيَامَةِ يُعْرَفُ بِهِ».

[طرفه في: ٣١٨٨].

١٠ ـ بابٌ

٦٩٦٧ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، وَأَقْضِيَ لَهُ عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً فَلا يَأْخُذْ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ». [طرفه في: ٢٤٥٨].

١١ ـ بابٌ في النِّكَاحِ

٦٩٦٨ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ، وَلا الثَّيِّبُ حَتَّى تُسْتَأْمَرَ». فَقِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ إِذْنُهَا؟ قَالَ: «إِذَا سَكَتَتْ». وَقَالَ بَعْضُ النَّاسِ: إِنْ لَمْ

باب ٩ ـ قوله: فيطيب بهذا الضبط أو بضم الياء وفتح الطاء وفتح الياء المشددة اهـ. من الشارح.

ـ قوله: (أموالكم عليكم حرام) أي أموال بعضكم على بعض حرام إلاّ أن يكون الأخذ عن تراض كما نطق به كتاب الله وأخذ المالك القيمة رضاً فلم يتمّ احتجاجه علينا، وأما قوله: ولكلّ غادر لواء فالغاصب لا يتناوله الغادر ا هـ.

٦٩٦٧ ـ فأقضي له نخ.

٦٩٦٨ ـ قوله: (وهو تزويج صحيح) هذه المسألة وما بعدها من المسألتين المصدرتين بصيغة التشنيع من فروع =

Some people said: "If a virgin is not asked for her permission and she is not married, and then a man cunningly presents two false witnesses that he has married her with her permission and the judge confirms his marriage as valid, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

6969- Al'qasim narrated: A woman from the offspring of Ja'far was afraid that her guardian would give her (to somebody) in marriage which she disliked. So she sent for two elderly men from the Ansar, Abdur'rahman and Mujammi, sons of Jariya who said to her: "Be not afraid, for Khansa Bint Khidham was given by her father in marriage which she disliked. But The Prophet "Allah's blessing and peace be upon him" cancelled this marriage."

6970- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her permission." The people asked: "O Allah's Apostle! How can we know her (the virgin's) permission?" He said: "Her silence (indicates her permission)." Some people said: "If a man cunningly presents two false witnesses stating that he has married a matron with her permission and the judge confirms his marriage as valid, and the husband knows that he has not married her since the witnesses were false ones, then the marriage would be regarded as valid and there is no harm for him to live with her."

6971- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A virgin should be asked permission (for marriage)." I said: "A virgin feels shy." The Prophet "Allah's blessing and peace be upon him" said: "Her silence indicates her permission." Some people said: "If a man falls in love with an orphan slave girl or a virgin who refuses (him), then he makes a trick by bringing two false witnesses to testify that he has married her, then she attains the age of puberty and agrees to marry him, and the judge accepts the false witness and the husband knows that the witnesses were false ones, then he may consummate his marriage with her."

[12] It is hateful for a woman to play tricks with her husband and his other wives

6972- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of Omar and stayed with her more than usual. I got jealous and

تُستَأْذن البِكْرُ ولم تزوّج، فاحتالَ رجُل، فأقامَ شاهدَي زور: أنَّهُ تزوَّجها برضاها، فأثبت القاضِي نكاحَها، والزَّوجُ يَعْلَمُ أنَّ الشَّهادَةَ باطِلَةٌ، فلا بأسَ أنْ يطأَها، وهُوَ تَزْوِيجٌ صَحيحٌ.

[طرفه في: ٥١٣٦].

٦٩٦٩ ـ حدثنا عليُّ بْنُ عَبْدِ اللَّه: حَدَّثَنا سُفيانُ: حَدَّثَنا يحيى بْنُ سعيد، عن القاسم: أَنَّ امْرَأَةً مِنْ وَلَدِ جعفَرٍ، تَخوَّفَتْ أنْ يُزوِّجَها وَلِيُّها وهِيَ كارِهَةٌ، فأرْسَلَتْ إلى شَيخَينِ مِنَ الأنصار: عبدِ الرَّحمنِ ومُجمِّع ابنَي جارية، قالا: فلا تَخشَيْن، فإنَّ خنساءَ بنتَ خِذامٍ أنكحَها أبوها وهِيَ كارِهَةٌ، فرَدَّ النَّبيُّ ﷺ ذلكَ: قالَ سُفيانُ: وأمَّا عبْدُ الرَّحمنِ فسَمِعْتُهُ يقُولُ عَنْ أبيهِ: إنَّ خَنساءَ.

[طرفه في: ٥١٣٨].

٦٩٧٠ ـ حدثنا أبو نُعَيم: حَدَّثنا شيبانُ، عن يحيى، عن أبي سلمة، عن أبي هُرَيرةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لا تُنْكَحُ الأيِّمُ حتَّى تُستَأْمَرَ، ولا تُنْكَحُ البِكْرُ حتَّى تُستَأْذَنَ». قالوا: كيفَ إذنُها؟ قالَ: «أن تَسكُتَ». وقالَ بعضُ النَّاسِ: إنِ احتالَ إنسانٌ بشاهِدَي زورٍ على تزويجِ امرأةٍ ثيِّبٍ بأمرِها، فأثبتَ القاضِي نكاحَها إيّاهُ، والزَّوجُ يَعْلَمُ أنَّهُ لَمْ يَتَزَوَّجْها قطُّ، فإنَّهُ يسعُهُ هذا النِّكاحُ، ولا بأسَ بالمُقامِ لهُ معَها.

[طرفه في: ٥١٣٦].

٦٩٧١ ـ حدثنا أبُو عاصِمٍ، عَنِ ابْنِ جُرَيجٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ ذَكْوانَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «البِكْرُ تُسْتَأْذَنُ». قُلتُ: إنَّ البِكْرَ تَسْتَحْيِي؟ قَالَ: «إِذْنُهَا صُمَاتُهَا». وقَالَ بَعْضُ النَّاسِ: إِنْ هَوِيَ رَجُلٌ جَارِيَةً يَتِيمَةً أَوْ بِكْراً، فأَبَتْ، فاحْتَالَ فَجاءَ بِشاهِدَي زورٍ على أنَّهُ تزوَّجَها، فأدْرَكَتْ فَرَضِيَتِ اليَتِيمَةُ، فقَبِلَ القاضي شَهادَةَ الزُّورِ، والزَّوْجُ يَعْلَمُ بِبُطْلانِ ذلكَ، حَلَّ لَهُ الوَطْءُ. [طرفه في: ٥١٣٧].

١٢ ـ بابُ مَا يُكْرَهُ مِنِ احْتِيالِ المَرْأَةِ مَعَ الزَّوْجِ وَالضَّرائِرِ وَمَا نَزَلَ عَلى النَّبِيِّ ﷺ في ذلِكَ

٦٩٧٢ ـ حدثنا عُبيدُ بنُ إسماعيل: حَدَّثَنا أبو أسامة، عن هِشامٍ، عن أبيهِ، عن عائشة

= القضاء بشهادة الزور وهو نافذ في الباطن عند إمامنا الأعظم كالظاهر ولها نظائر ألا ترى أنّ التفريق باللعان ينفذ باطناً مع كذب أحد الزوجين بيقين ولولا إنفاذ القضاء لما انحسم مادة النزاع مصحح.

٦٩٧١ ـ تستحي نخ.

ـ جارية ثيباً أو بكراً نخ.

ـ جاز له الوطء نخ.

٦٩٧٢ ـ قوله: (جرست نحله) أي لحست وأكلت نحل ذلك العسل.

asked the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made a syrup and gave it to The Prophet "Allah's blessing and peace be upon him" to drink (and that was the reason for the delay). I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawda Bint Zam'a: "The Prophet "Allah's blessing and peace be upon him" will approach you, and when he comes near you, say: Have you taken Maghafir (a bad-smelling gum)? He will say: No. Then say to him: Then what is this bad smell, which I smell from you? It would be very hard on The Messenger of Allah "Allah's blessing and peace be upon him" that a bad smell should be detected on his body. He will say to you: Hafsa made me drink honey syrup. Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al'urfut. I shall also say the same. O you, Safiyya, say the same." Later Sawda said: "By Allah, as soon as he (The Prophet "Allah's blessing and peace be upon him") had stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when The Prophet "Allah's blessing and peace be upon him" came near Sawda, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsa made me drink honey syrup." She said: "Perhaps its bees had sucked the juice of Al'urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. When The Prophet "Allah's blessing and peace be upon him" again went to Hafsa, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawda said: "Glorified be Allah! We deprived him (of it)." I said to her: "Keep quiet."

[13] It is hateful to play a trick to flee away from the plague

6973- Abdullah Ibn Amer narrated: Omar Ibn Al'khattab left for Sham. When he reached Sargh, he was informed (by the commanders of the Muslim army) that an epidemic had broken out in Sham. Then Abdur'rahman Ibn Awf told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." Then Omar returned back (and did not enter Sham). Ibn Shehab told that Omar had returned depending upon the narration of Abdur'rahman Ibn Awf.

6974- Amer Ibn Sa'd Ibn Abu'waqqas narrated that he had heard his father asking Usama: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the plague?" Usama "Allah be pleased with him" replied: Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was a means of torture sent on some people before you. So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land in order to run away from it (plague)."

قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلْوَاءَ، وَيُحِبُّ الْعَسَلَ، وَكَانَ إِذَا صَلَّى الْعَصْرَ أَجَازَ عَلَى نِسَائِهِ فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذَلِكَ، فَقَالَ لِي: أَهْدَتِ امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةَ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللَّهِ لَنَحْتَالَنَّ لَهُ، فَذَكَرْتُ ذَلِكَ لِسَوْدَةَ، قُلْتُ: إِذَا دَخَلَ عَلَيْكِ فَإِنَّهُ سَيَدْنُو مِنْكِ، فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ، أَكَلْتَ مَغَافِيرَ، فَإِنَّهُ سَيَقُولُ: لاَ، فَقُولِي لَهُ: مَا هذِهِ الرِّيحُ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَشْتَدُّ عَلَيْهِ أَنْ تُوجَدَ مِنْهُ الرِّيحُ، فَإِنَّهُ سَيَقُولُ: سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَقُولُ ذَلِكِ، وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ، فَلَمَّا دَخَلَ عَلَى سَوْدَةَ، قُلْتُ: تَقُولُ سَوْدَةُ: وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ، لَقَدْ كِدْتُ أَنْ أُبَادِرَهُ بِالَّذِي قُلْتِ لِي وَإِنَّهُ لَعَلَى الْبَابِ، فَرَقاً مِنْكِ، فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَكَلْتَ مَغَافِيرَ؟ قَالَ: «لاَ». قُلْتُ: فَمَا هذِهِ الرِّيحُ؟ قَالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ». قُلْتُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذلِكَ، وَدَخَلَ عَلَى صَفِيَّةَ فَقَالَتْ لَهُ مِثْلَ ذَلِكَ، فَلَمَّا دَخَلَ عَلَى حَفْصَةَ قَالَتْ لَهُ: يَا رَسُولَ اللَّهِ: أَلاَ أَسْقِيكَ مِنْهُ؟ قَالَ: «لاَ حَاجَةَ لِي بِهِ». قَالَتْ: تَقُولُ سَوْدَةُ: سُبْحَانَ اللَّهِ، لَقَدْ حَرَمْنَاهُ، قَالَتْ: قُلْتُ لَهَا: اسْكُتِي. [طرفه في: ٤٩١٢].

١٣ ـ باب مَا يُكرَهُ مِنَ الاحْتِيَالِ فِي الفِرَارِ مِنَ الطَّاعُونِ

٦٩٧٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ إِلَى الشَّأْمِ، فَلَمَّا جَاءَ بِسَرْغَ، بَلَغَهُ أَنَّ الْوَبَاءَ وَقَعَ بِالشَّأْمِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ». فَرَجَعَ عُمَرُ مِنْ سَرْغَ.
وَعَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ.

[طرفه في: ٥٧٢٩].

٦٩٧٤ ـ حدّثنا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْداً: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الْوَجَعَ فَقَالَ: «رِجْزٌ، أَوْ عَذَابٌ، عُذِّبَ بِهِ بَعْضُ الأُمَمِ، ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الأُخْرَى، فَمَنْ سَمِعَ بِأَرْضٍ فَلاَ يُقْدِمَنَّ عَلَيْهِ، وَمَنْ كَانَ بِأَرْضٍ وَقَعَ بِهَا فَلاَ يَخْرُجْ فِرَاراً مِنْهُ».

[طرفه في: ٣٤٧٣].

= ـ (العرفط) وهو شجر صمغه المغافير الكريه الرائحة ا هـ.

ـ قالت تقول نخ.

ـ قوله: فرقاً علة المبادرة أي خوفاً منك هـ.

٦٩٧٣ ـ فلما جاء سرغ نخ.

٦٩٧٤ ـ فمن سمع به بأرض نخ.

[14] Concerning the gift and pre-emption

6975- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who takes back his gift is like a dog that SWALLOWS its vomit; and we (believers) should not act according to this bad example."

6976- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" gave pre-emption (to the partner) in every joint property; but if the boundaries of the property were demarcated or the ways and streets were fixed, then there would be no pre-emption. A man said: "Pre-emption is only for the neighbor." Then he invalidated what he had confirmed. He said: "If someone wants to buy a house and, being afraid that it might be bought by the neighbor through pre-emption, buys one share out of one hundred shares of the house, and then the rest of the house, then the neighbor can only have the right of pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

6977- Amr Ibn Ash'sharid narrated: Al'miswar Ibn Makhrama came and put his hand on my shoulder. I accompanied him to Sa'd. Abu'rafi said to Al'miswar: "Won't you order this (Sa'd) to buy my house which is in my yard?" Sa'd said: "I will not pay more than four hundred in installments over a fixed time." Abu'rafi said: "I was offered five hundred in cash but I rejected. Had I not heard The Prophet "Allah's blessing and peace be upon him" saying: "A neighbor has more right to have the care of his neighbor", I would not have sold it to you." The narrator said to Sufyan: "Ma'mar did not say so." Sufyan said: "But he said so to me." Some people said: "If someone wants to sell a house and deprived somebody of the right of pre-emption, he will have the right to play a trick to invalidate the pre-emption. That is by giving the house to the buyer as a gift, after marking its boundaries. The buyer then gives the seller one-thousand Dirhams in compensation. In this case the right of pre-emption will be lost."

١٤ - بابٌ في الهِبَةِ وَالشُّفعَةِ

وَقَالَ بَعْضُ النَّاسِ: إِنْ وَهَبَ هِبَةً، أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ، حَتَّى مَكَثَ عِنْدَهُ سِنِينَ، وَاحْتَالَ فِي ذَلِكَ، ثُمَّ رَجَعَ الوَاهِبُ فِيهَا فَلا زَكَاةَ عَلى وَاحِدٍ مِنْهُمَا. فَخَالَفَ الرَّسُولَ ﷺ فِي الهِبَةِ، وَأَسْقَطَ الزَّكَاةَ.

٦٩٧٥ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا سُفيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «العَائِدُ فِي هِبَتِهِ كَالكَلبِ يَعُودُ فِي قَيْئِهِ، لَيسَ لَنَا مَثَلُ السَّوْءِ».

[طرفه في: ٢٥٨٩].

٦٩٧٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفعَةَ. وَقَالَ بَعْضُ النَّاسِ: الشُّفعَةُ لِلجِوَارِ، ثُمَّ عَمَدَ إِلَى مَا شَدَّدَهُ فَأَبْطَلَهُ، وَقَالَ: إِنِ اشْتَرَى دَاراً، فَخَافَ أَنْ يَأْخُذَ الجَارُ بِالشُّفعَةِ، فَاشْتَرَى سَهْماً مِنْ مِائَةِ سَهْمٍ، ثُمَّ اشْتَرَى البَاقِيَ، وَكَانَ لِلجَارِ الشُّفعَةُ فِي السَّهْمِ الأَوَّلِ، وَلاَ شُفعَةَ لَهُ فِي بَاقِي الدَّارِ، وَلَهُ أَنْ يَحْتَالَ فِي ذَلِكَ.

[طرفه في: ٢٢١٣].

٦٩٧٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيسَرَةَ: سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ قَالَ: جَاءَ المِسْوَرُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِي، فَانْطَلَقْتُ مَعَهُ إِلَى سَعْدٍ، فَقَالَ أَبُو رَافِعٍ لِلمِسْوَرِ: أَلاَ تَأْمُرُ هذا أَنْ يَشْتَرِيَ مِنِّي بَيْتِي الَّذِي فِي دَارِي؟ فَقَالَ: لاَ أَزِيدُهُ عَلَى أَرْبَعِ مِئَةٍ، إِمَّا مُقَطَّعَةٍ وَإِمَّا مُنَجَّمَةٍ، قَالَ: أُعْطِيتُ خَمْسَ مِئَةٍ نَقْداً فَمَنَعْتُهُ، وَلَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الجَارُ أَحَقُّ بِصَقَبِهِ». مَا بِعْتُكَهُ، أَوْ قَالَ: مَا أَعْطَيْتُكَهُ. قُلتُ لِسُفيَانَ:

باب ١٤ ـ قوله: (فخالف الرسول) انظر كيف يحل هذا القول في حق أبي حنيفة مع أنه مستدل في تجويز الرجوع عن الهبة إذا لم يكن مانع من الموانع التي يجمعها حروف (دمع خزقه) بقوله عليه السلام من وهب هبة فهو أحق بهبته ما لم يثبت منها أي ما لم يعرض وهو حديث صحيح على شرط الشيخين ولم يخرجاه كما في العيني عن الحاكم ولم ينكر إمامنا أبو حنيفة الحديث الذي ذكره البخاري هنا بل عمل به أيضاً في كراهة الرجوع ولا يدلّ الحديث المذكور على أكثر من ذلك، فإن فعل الكلب إنما يوصف بالقبح لا بالحرمة على أن حديث الباب محمول على هبة الأجنبيّ كما في القسطلاني لأنّ الوالد فيما يعطيه لولده مستثنى عندهم من حكم الحديث مع عموم المنع فيه فهو يرجع فيما يعطي ولده بناء على أصلهم أنّ للأب حق التملك في مال الابن لأنه جزؤه فالتمليك منه كالتمليك من نفسه من وجه أفنقول لهم أنتم خالفتم الرسول في الحديث الذي تحتجون به على عدم الرجوع بما استثنيتموه كلا (مصحح).

٦٩٧٦ ـ إلى ما سدّده نخ.

ـ كان للجار الشفعة نخ.

٦٩٧٧ ـ بيتي اللذين في داري نخ.

6978- Amr Ibn Ash'sharid narrated: Abu'rafi said that Sa'd offered him four hundred weights of gold for a house. Abu'rafi said: "Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A neighbor has more right to be taken care of by his neighbor", I would not have sold it to you." Some people said: "If one has bought a portion of a house and wants to invalidate the right of pre-emption, he may give it as a gift to his little son; and he will not be forced to take an oath."

[15] The employee's tricky ways to be given presents

6979- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiyya for collecting the obligatory charity from the tribe of Banu'sulaim. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't you stayed in your father's or mother's house and waited until your present would be given to you, if you are true?" then The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech in which he praised and glorified Allah. Then he said: "Now and then: What is the matter with the one whom we appoint to manage some affairs from those put by Allah under my custody, then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house and waited until his present would be given to him? By Allah, whoever takes something from the resources of the obligatory charity unlawfully will meet Allah, carrying it on his neck on the Day of Judgement. I do not want to see anyone of you carrying (such things) when meeting Allah. if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?" The narrator added: "My eyes saw and my ears heard (that tradition)."

إنَّ معمراً لَمْ يَقُل هٰكَذَا، قَالَ: لٰكِنَّهُ قَالَ لِي هٰكَذَا. وَقَالَ بعضُ النَّاس: إذَا أَرَادَ أنْ يَبيعَ الشُّفعَةَ فَلَهُ أَنْ يَحْتَالَ حَتَّى يُبْطِلَ الشُّفعَةَ، فَيَهَبَ البَائِعُ لِلْمُشْتَرِي الدَّارَ وَيحُدُّهَا، وَيَدْفَعُهَا إِلَيهِ، وَيُعَوِّضُهُ المُشْتَرِي أَلْفَ دِرْهَمٍ، فَلاَ يَكُونُ لِلشَّفِيعِ فِيهَا شُفعَةٌ.

[طرفه في: ٢٢٥٨].

٦٩٧٨ ـ حدّثنا محمدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ: أَنَّ سَعْداً سَاوَمَهُ بَيتاً بِأَرْبَعِ مِئَةِ مِثْقَالٍ، فَقَالَ: لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الجَارُ أَحَقُّ بِصَقَبِهِ» لَمَا أَعْطَيْتُكَ. وَقَالَ بَعْضُ النَّاسِ: إِنِ اشْتَرَى نَصِيبَ دَارٍ، فَأَرَادَ أَنْ يُبْطِلَ الشُّفْعَةَ، وَهَبَ لابْنِهِ الصَّغِيرِ، وَلاَ يَكُونُ عَلَيهِ يَمِينٌ.

[طرفه في: ٢٢٥٨]

١٥ ـ باب احْتِيَالِ العَامِلِ لِيُهْدَى لَهُ

٦٩٧٩ ـ حدّثنا عُبَيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلاً عَلَى صَدَقَاتِ بَنِي سُلَيمٍ، يُدْعَى ابْنَ اللُّتَبِيَّةِ، فَلَمَّا جَاءَ حَاسَبَهُ، قَالَ: هٰذَا مَالُكُمْ وَهٰذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلاَّ جَلَسْتَ فِي بَيتِ أَبِيكَ وَأُمِّكَ، حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقاً». ثُمَّ خَطَبَنَا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى العَمَلِ مِمَّا وَلاَّنِي اللَّهُ، فَيَأْتِي فَيَقُولُ: هٰذَا مَالُكُمْ وَهٰذَا هَدِيَّةٌ أُهْدِيَتْ لِي، أَفَلاَ جَلَسَ فِي بَيتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ وَاللَّهِ لاَ يَأْخُذُ أَحَدٌ مِنْكُمْ شَيئاً بِغَيرِ حَقِّهِ إِلاَّ لَقِيَ اللَّهَ يَحْمِلُهُ يَوْمَ القِيَامَةِ، فَلأَعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيراً لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيعَرُ». ثُمَّ رَفَعَ يَدَهُ حَتَّى رُؤِيَ بَيَاضُ إِبْطِهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَّغْتُ». بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

[طرفه في: ٩٢٥].

٦٩٨٠ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ،

٦٩٧٩ ـ (اللتبية) بفتح التاء أو بسكونها ا هـ. شارح.

ـ فلا أعرفنّ نخـ.

ـ قوله: (تيعر) بالكسر وقيل بالفتح من اليعار بضم الياء وهو صوت الشاة ا هـ. عيني.

ـ ثم رفع يده نخـ.

ـ بياض إبطه نخـ.

ـ قوله: (بصر عيني) الخ مفعول بلغت وهو مقول رسول الله ﷺ وهما مصدران مضافان وضبطا بلفظ الماضي أي أبصرت عيناي رسول الله ﷺ ناطقاً ورافعاً يديه وسمعت أذناي كلامه وهو قول أبي حميد الراوي أفاده العينيّ.

٦٩٨٠ ـ من العشرين ألف نخـ.

6980- Amr Ibn Ash'sharid narrated: Abu'rafi said: The Prophet "Allah's blessing and peace be upon him" said: "The neighbor has more right to be taken care of by his neighbor." Some people said: "If one wants to buy a house for 20,000 Dirhams then there will be no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only nine thousand, nine hundred and ninety-nine Dirhams in cash. Then he should agree with the seller to pay only one Dinar in cash for the rest of the price (ten thousand and one Dirhams). If the preemptor offers 20,000 Dirhams for the house, he can buy it; otherwise he has no right to buy it (because, by this trick he is deprived of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e. nine thousand, nine hundred and ninety-nine Dirhams and one Dinar, because if the house proves to belong to somebody else, then the whole bargain will be unlawful. If the buyer finds a defect in the house which does not belong to somebody other than the seller, the buyer may return it and take twenty thousand Dirhams (instead of nine thousand, nine hundred and ninety-nine Dirhams plus one Dinar) which he really paid." Abu Abdullah said: "In this way, that man allows for playing tricks amongst the Muslims (though) The Prophet "Allah's blessing and peace be upon him" said: "In dealing with Muslims, none should sell them sick (animals), bad or stolen things.""

6981- Amr Ibn Ash'sharid narrated: Abu'rafi said that Sa'd offered him four hundred weights of gold for a house. Abu'rafi said: "Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A neighbor has more right to be taken care of by his neighbor", I would not have sold it to you."

عَنْ أَبِي رَافِعٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الجَارُ أَحَقُّ بِصَقَبِهِ». وَقَالَ بَعْضُ النَّاسِ: إِنِ اشْتَرَى دَاراً بِعِشْرِينَ أَلْفَ دِرْهَمٍ، فَلَا بَأْسَ أَنْ يَحْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ، وَيَنْقُدَهُ تِسْعَةَ آلَافِ دِرْهَمٍ، وَتِسْعَ مِئَةِ دِرْهَمٍ، وَتِسْعَةً وَتِسْعِينَ، وَيَنْقُدَهُ دِينَاراً بِمَا بَقِيَ مِنَ العِشْرِينَ أَلْفَ. فَإِنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ، وَإِلَّا فَلَا سَبِيلَ لَهُ عَلَى الدَّارِ. فَإِنِ اسْتُحِقَّتِ الدَّارُ رَجَعَ المُشْتَرِي عَلَى البَائِعِ بِمَا دَفَعَ إِلَيْهِ، وَهُوَ تِسْعَةُ آلَافِ دِرْهَمٍ وَتِسْعُ مِئَةٍ وَتِسْعَةٌ وَتِسْعُونَ دِرْهَماً وَدِينَارٌ، لِأَنَّ البَيْعَ حِينَ اسْتُحِقَّ انْتَقَضَ الصَّرْفُ فِي الدِّينَارِ، فَإِنْ وَجَدَ بِهَذِهِ الدَّارِ عَيْباً وَلَمْ تُسْتَحَقَّ، فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفَ دِرْهَمٍ. قَالَ: فَأَجَازَ هَذَا الخِدَاعَ بَيْنَ المُسْلِمِينَ، وَقَالَ النَّبِيُّ ﷺ: «لَا دَاءَ وَلَا خِبْثَةَ وَلَا غَائِلَةَ».

[طرفه في: ٢٢٥٨].

٦٩٨١ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ: أَنَّ أَبَا رَافِعٍ سَاوَمَ سَعْدَ بْنَ مَالِكٍ بَيْتاً بِأَرْبَعِ مِئَةِ مِثْقَالٍ، وَقَالَ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الجَارُ أَحَقُّ بِصَقَبِهِ» مَا أَعْطَيْتُكَ.

[طرفه في: ٢٢٥٨].

٦٩٨١ ـ قال: حدثني إبراهيم نخ.

ـ الجار أحق بسقبه نخ.

(92) The Book of Dream Interpretation

[1] The commencement of the Divinely revelation to The Messenger of Allah "Allah's blessing and peace be upon him" was in the form of good dreams which used to come true

6982- A'isha, The Mother of Believers, "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read."

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read. Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: I do not know how to read (or what shall I read). Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful". (Al'alaq 1:3) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me." Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abdul'uzza, who, during the pre Islamic Period became a Christian and used to write the Arabic. He wrote from the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٩٢ ـ كِتَابُ التَّعْبِيرِ

١ ـ باب أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الوَحْيِ الرُّؤْيا الصَّالِحَةُ

٦٩٨٢ ـ حدَّثنا يَحيى بنُ بُكَير: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ. وحَدَّثَني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: حَدَّثَنا مَعْمَرٌ: قالَ الزُّهرِيُّ: فَأَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها أَنَّها قالَتْ: أَوَّلُ ما بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الوَحْيِ الرُّؤْيا الصَّادِقَةُ في النَّوْمِ، فَكانَ لا يَرَى رُؤْيا إِلاَّ جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، فَكانَ يَأْتي حِراءَ فَيَتَحَنَّثُ فيهِ ـ وَهْوَ التَّعَبُّدُ ـ اللَّيالِيَ ذَواتِ العَدَدِ، وَيَتَزَوَّدُ لِذلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَتُزَوِّدُهُ لِمِثْلِها، حَتَّى فَجِئَهُ الحَقُّ وهو في غارِ حِراءٍ، فَجاءَهُ المَلَكُ فِيهِ، فَقالَ: اقْرَأْ، فَقالَ لَهُ النَّبِيُّ ﷺ: «فَقُلتُ: ما أَنا بِقارِئٍ، فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الجَهْدُ، ثُمَّ أَرْسَلَنِي فَقالَ: اقْرَأْ، فَقُلتُ: ما أَنا بِقارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الجَهْدُ، ثُمَّ أَرْسَلَنِي فَقالَ: اقْرَأْ، فَقُلتُ: ما أَنا بِقارِئٍ، فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الجَهْدُ، ثُمَّ أَرْسَلَنِي فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ـ حَتَّى بَلَغَ ـ مَا لَمْ يَعْلَمْ﴾ [العلق: ١ ـ ٥]. فَرَجَعَ بِها تَرْجُفُ بَوادِرُهُ، حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقالَ: «زَمِّلُونِي زَمِّلُونِي». فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقالَ: يا خَدِيجَةُ، ما لِي». وأَخْبَرَها الخَبَرَ، وقالَ: «قَدْ خَشِيتُ عَلَى نَفْسِي». فَقالَتْ لَهُ: كَلاَّ، أَبْشِرْ، فَوَاللَّهِ لا يُخْزِيكَ اللَّهُ أَبَداً، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الحَدِيثَ، وَتَحْمِلُ الكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوائِبِ الحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ العُزَّى بْنِ قُصَيٍّ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أَبِيها، وَكانَ امْرَأً تَنَصَّرَ في الجاهِلِيَّةِ، وَكانَ يَكْتُبُ الكِتابَ العَرَبِيَّ، فَيَكْتُبُ بِالعَرَبِيَّةِ مِنَ الإِنْجِيلِ، ما شاءَ اللَّهُ أَنْ يَكْتُبَ، وَكانَ شَيْخاً كَبِيراً قَدْ

٦٩٨٢ ـ قوله: (الجهد) بفتح الجيم ونصب الدال مفعول حذف فاعله أي بلغ الغط مني الجهد وبضم الجيم ورفع الدال أي بلغ مني الجهد مبلغه فاعل بلغ (قسطلاني).

ـ قوله: (ترجف بوادره) جملة حالية والبوادر جمع البادرة وهي اللحمة بين العنق والمنكب (عيني).

ـ قوله: (أخو أبيها) صفة للعمّ على القطع وفي رواية أخي أبيها على القياس قالوا: وفائدته دفع توهم المجاز في إطلاق العمّ عليه ا هـ.

ـ قوله: الكتاب العربيّ فيكتب بالعربية كذا عند الشارح والذي عند العينيّ الكتاب العبرانيّ فيكتب بالعبرانية وهو الموفق لما تقدم في باب بدء الوحي.

eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live up to the time when your people drive you out." Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes." He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly." However, a few days later, Waraqa died and the revelation was paused for a while. The Prophet "Allah's blessing and peace be upon him" became so much sad as we heard that he intended many times to throw himself from the tops of high mountains, but whenever he went up the top of a mountain in order to throw himself down, Gabriel would appear in front of him and say: "O Mohammad! You are truly The Messenger of Allah." Whereupon his heart would become quiet. then he would calm down and would return home. Whenever the period of sending down the revelation prolonged, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear in front of him and say to him what he had said before.

Ibn Abbas said regarding the meaning of: "He it is that Cleaves the daybreak (from the darkness)" (The Cattle 96): It means the light of the sun during the day and the light of the moon at night.

[2] The visions of the pious men

and Allah's saying: " Truly did Allah fulfill the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory." (The Victory "Al'fath" 27)

6983- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (good) vision of a pious man is one part of forty-six parts of Prophethood."

عمِي، فقالَتْ لهُ خدِيجةُ: أَيِ ابْنَ عَمِّ، اسمَعْ مِن ابْنِ أَخِيكَ، فقَالَ ورَقَةُ: ابنَ أخي ماذا ترى؟ فأخبرَهُ النَّبيُّ ﷺ ما رَأى، فقَالَ ورَقَةُ: هذا النَّامُوسُ الذِي أُنْزِلَ علَى مُوسَى، يَا لَيتَنِي فِيهَا جَذَعاً، أكُونُ حَيّاً حِينَ يُخرجُكَ قَوْمُكَ. فقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَمُخْرِجِيَّ هُمْ؟». فقَالَ: ورَقَةُ: نعَمْ، لَمْ يَأْتِ رَجُلٌ قطُّ بِمَا جِئْتَ بِهِ إلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً. ثُمَّ لَمْ يَنْشَبْ ورَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الوَحْيُ فَتْرَةً حَتَّى حَزِنَ النَّبيُّ ﷺ، فِيمَا بَلَغَنَا، حُزْناً غَدَا مِنْهُ مِرَاراً كَيْ يَتَرَدَّى مِنْ رُؤُسِ شَوَاهِقِ الجِبَالِ، فَكُلَّمَا أَوْفَى بِذِرْوَةِ جَبَلٍ لِكَيْ يُلقِيَ مِنْهُ نَفسَهُ، تَبَدَّى لَهُ جِبْرِيلُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ رَسُولُ اللَّهِ حَقّاً. فَيَسْكُنُ لِذلِكَ جَأْشُهُ، وَتَقِرُّ نَفسُهُ، فَيَرْجِعُ، فَإِذَا طَالَتْ عَلَيهِ فَتْرَةُ الوَحْيِ غَدَا لِمِثْلِ ذلِكَ، فَإِذَا أَوْفَى بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ لَهُ مِثْلَ ذلِكَ. قَالَ ابْنُ عَبَّاسٍ: ﴿فَالِقُ الإِصْبَاحِ﴾ [الأنعام: ٩٦]. ضَوْءُ الشَّمْسِ بِالنَّهَارِ، وَضَوْءُ القَمَرِ بِاللَّيلِ.

[طرفه في: ٣].

٢ ـ باب رُؤْيَا الصَّالِحِينَ

وَقَوْلِهِ تَعَالَى: ﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالحَقِّ لَتَدْخُلُنَّ المَسْجِدَ الحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُسَكُمْ وَمُقَصِّرِينَ لاَ تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذلِكَ فَتْحاً قَرِيباً﴾ [الفتح: ٢٧].

٦٩٨٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرُّؤْيَا الحَسَنَةُ، مِنَ الرَّجُلِ الصَّالِحِ، جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [الحديث ٦٩٨٣ ـ طرفه في: ٦٩٩٤].

٣ ـ باب الرُّؤْيَا مِنَ اللَّه

٦٩٨٤ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى، هُوَ ابْنُ سَعِيدٍ، قَالَ:

= ـ (الجذع) الشابّ القويّ وانتصابه على حذف كان أي أكون فيها جذعاً أو على مذهب من ينصب بليت الجزءين أفاده العينيّ.

ـ قوله: فيما بلغنا الخ من كلام الزهريّ كما في القسطلانيّ.

ـ قوله: غدا من الذهاب غدوة وفي نسخة العيني عدا من العدو وهو الذهاب بسرعة.

ـ قوله: يتردى أي يسقط.

ـ قوله: أوفى أي أشرف.

ـ بدا له جبريل نخـ.

ـ قوله: جاشه أي اضطراب قلبه.

ـ قوله: تبدى أي ظهر.

٦٩٨٤ ـ قوله: الحلم بضم الحاء واللام أو بسكون اللام، انظر العينيّ.

[3] The vision is from Allah

6984- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan."

6985- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you sees a dream that he likes, then it is from Allah, whom he should thank for it. He also should narrate it to others. But if he sees something else, such as a dream, which he dislikes, then it will be from Satan, from whose evil he should seek refuge with Allah, and should not mention it to anybody, for it will not harm him."

[4] The good vision is one part of forty-six parts of prophethood

6986- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should seek Refuge with Allah from its evil, and should spit on his left side, for then it will not harm him."

6987- Anas narrated from Obada Ibn As'samit: The Prophet "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one part of forty-six parts of prophethood."

6988- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one part of forty-six parts of prophethood."

6989- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "The (good) vision of a believer is one part of forty-six parts of prophethood."

[5] The glad tidings tellers

6990- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Nothing is left of The Prophethood except the glad tidings tellers." They asked: "What are they?" He replied: "The good vision (that bear glad tidings)."

سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعتُ أَبَا قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّؤْيَا مِنَ اللَّهِ، وَالحُلمُ مِنَ الشَّيطَانِ».

[طرفه في: ٣٢٩٢].

٦٩٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيرَ ذلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لاَ تَضُرُّهُ».

٤ ـ بابٌ الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ

٦٩٨٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ، وَأَثْنَى عَلَيهِ خَيراً، لَقِيتُهُ بِاليَمَامَةِ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالحُلمُ مِنَ الشَّيطَانِ، فَإِذَا حَلَمَ فَلْيَتَعَوَّذْ مِنْهُ، وَلْيَبْصُقْ عَنْ شِمَالِهِ، فَإِنَّهَا لاَ تَضُرُّهُ». وَعَنْ أَبِيهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[طرفه في: ٣٢٩٢].

٦٩٨٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

٦٩٨٨ ـ حدّثنا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». رَوَاهُ ثَابِتٌ، وَحُمَيدٌ، وَإِسْحَاقُ بْنُ عَبْدِ اللَّهِ، وَشُعَيبٌ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٦٩٨٨ ـ طرفه في: ٧٠١٧].

٦٩٨٩ ـ حدّثني إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

٥ ـ بابُ المُبَشِّرَاتِ

٦٩٩٠ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلاَّ المُبَشِّرَاتُ». قَالُوا: وَمَا المُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ».

[6] The vision of (The Prophet) Joseph

Allah Almighty said: "Behold, Joseph said to his father: O my father I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me. Said (the father): my (dear) little son relate not thy vision to thy brothers, lest they concoct a plot against thee; for Satan is to man an avowed enemy. Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favour to thee and to the posterity of Jacob even as he perfected it to thy fathers Abraham and Isaac aforetime, for Allah is full of knowledge and wisdom." (Joseph 4:6)

Allah Almighty said in the same Sura: "He said: O my father this is the fulfillment of my vision of old, Allah hath made it come true; He was indeed good to me when he took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that he planneth to do. For verily he is full of knowledge and wisdom. O my Lord thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O thou Creator of the heavens and the earth thou art my protector in this world and in the Hereafter. Take thou my soul (at death) as one submitting to thy will (as a Muslim), and unite me with the righteous." (Joseph 100:101)

[7] The vision of (The Prophet) Abraham

Allah Almighty said: "Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou will find me, if Allah So wills one practising Patience and constancy. So when they had both submitted their wills (to Allah), and he had laid him Prostrate on his forehead (for sacrifice), We called out to him, O Abraham Thou hast already fulfilled the vision thus indeed do We reward those who do right." (As'saffat 102:105)

[8] People's seeing the same vision

6991- Ibn Omar "Allah be pleased with both" narrated: Some people saw (in their dreams) that The Night of Power was in one of the last seven nights (of Ramadan), while others saw that it was in one of the last ten. The Prophet "Allah's blessing and peace be upon him" said: "Whoever looks for it should seek it in the last seven nights of Ramadan."

[9] The visions of people of prisons, corruption, and paganism

Allah Almighty said: "Now with him there came into the prison two young men. Said one of them: I see myself (in a dream) pressing wine. Said

٦ - باب رُؤْيا يُوسُفَ

وقوله تعالى: ﴿إذ قالَ يُوسُفُ لأبيه يا أَبَتِ إِنِّي رَأيتُ أحد عشر كوكباً والشمس والقمرَ رَأيتُهُمْ لي ساجِدِينَ * قالَ يَا بُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيداً إِنَّ الشَّيطانَ لِلإِنسانِ عَدوٌ مبينٌ * وكذلك يَجتبيكَ رَبُّكَ ويُعلِّمُكَ من تأويلِ الأحاديثِ ويُتِمُّ نعمَتَهُ عليكَ وعلى آلِ يعقُوبَ كما أتمَّها على أبَويكَ من قبلُ إبراهيمَ وإسحاقَ إنَّ ربَّكَ عليمٌ حكيمٌ﴾ [يوسف: ٤ - ٦]. وقَوْله تَعالى: ﴿يا أَبَتِ هذا تأويلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقّاً وَقَدْ أحسنَ بي إذ أخرجَني من السِّجنِ وجاءَ بكُم منَ البَدْوِ من بَعْدِ أَنْ نَزَغَ الشَّيطانُ بيني وَبَينَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ العَلِيمُ الحَكِيمُ * رَبِّ قَدْ آتيتَنِي مِنَ المُلكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الأحاديثِ فاطِرَ السَّماواتِ وَالأرضِ أَنتَ وَلِيِّ فِي الدُّنيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِماً وَأَلحِقْنِي بِالصَّالِحِينَ﴾ [يوسف: ١٠٠ - ١٠١]. فاطِرٌ وَالبَدِيعُ وَالمُبْدِعُ وَالبارِيءُ وَالخالِقُ وَاحِدٌ. مِنَ البَدْءِ: بادِيَةٍ.

٧ - باب رُؤْيا إبْراهيمَ عليه السَّلامُ

وَقَوْلُهُ تَعالى: ﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قالَ يا بُنَيَّ إِنِّي أرى في المَنامِ أنِّي أذبَحُكَ، فانظُرْ مَاذا تَرَى؟ قالَ يا أبَتِ افعَلْ مَا تُؤمَرُ ستَجِدُني إنْ شَاءَ اللَّهُ مِنَ الصَّابِرينَ * فَلَمَّا أَسلَمَا وَتَلَّهُ لِلجَبِينِ * وناديناهُ أنْ يا إبْراهيمُ * قد صَدَّقْتَ الرُّؤْيا إنَّا كذلكَ نَجْزي المُحْسِنينَ﴾ [الصافات: ١٠٢ - ١٠٥]. قالَ مُجاهِدٌ: أَسْلَمَا: سَلَّمَا ما أُمِرا به، وَتَلَّهُ: وَضَعَ وجهَهُ بالأرْضِ.

٨ - باب التَّواطُؤِ على الرُّؤْيا

٦٩٩١ - حدّثنا يَحيى بنُ بُكَيرٍ: حدَّثنا اللَّيثُ، عَن عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَن سالمِ ابنِ عَبدِ اللَّهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُ: أنَّ أُناساً أُرُوا لَيلَةَ القَدْرِ في السَّبْعِ الأَوَاخِرِ، وَأَنَّ أُناساً أُرُوا أَنَّها في العَشْرِ الأَوَاخِرِ، فقالَ النَّبيُّ ﷺ: «التَمِسُوها في السَّبْعِ الأَوَاخِرِ» [طرفه في: ١١٥٨].

٩ - باب رُؤْيا أهْلِ السُّجُونِ والفَسادِ والشِّرْكِ

لِقَوْلِهِ تَعَالَى: ﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ، قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْراً، وَقَالَ

باب ٦ - قوله: (من البدء) بفتح الموحدة وسكون المهملة بعدها همزة، وفي بعض النسخ بواو بدل الهمزة وهو أوجه لأنه يريد تفسير قوله وجاء بكم من البدو ومثله قوله: بادئه بالهمز وفي بعضها بتركها أي جاء بكم من البادية أو مراده أنّ فاطر معناه البادىء من البدء اي الابتداء أي بادىء الخلق بمعنى فاطره ا هـ. من الشارح.

ـ من البدو بادية نخ.

باب ٧ - رؤيا إبراهيم عليه السلام نخ.

ـ قوله: تعالى نخ.

باب ٩ - والفساد والشراب نخ.

the other: I see myself (in a dream) carrying bread on my head, and birds are eating thereof. Tell us (they said) the truth and meaning thereof: for we see thou art one that doth good (to all). He Said: Before food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it befall you. That is part of the (duty) which my Lord hath taught me. I Have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter. And I follow the ways of my fathers, Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the Grace of Allah to us and to mankind: yet most men are not grateful. O my two companions. Of the prison (I ask you): are many lords differing among themselves better, or the one Allah, supreme and Irresistible? If not him, ye worship nothing but names which ye have named, ye and your fathers, for which Allah hath sent down no authority: the command is for none but Allah: he hath commanded that ye worship none but him: that is the right religion, but most men understand not. O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do enquire. And of the two, to that one whom he considered about to be saved, he said: mention me to thy Lord. But Satan made him forget to mention him to his Lord: and (Joseph) lingered in prison a few (more) years. The king (of Egypt) said: I do see (in a vision) seven fat kings, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs expound to me my vision if it be that ye can interpret visions. They said: A confused medley of dreams: and we are not skilled in the interpretation of dreams. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: I will tell you the truth of its interpretation: send ye me (therefore). O Joseph (he said): O man of truth expound to us (the dream) of seven fat kings whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand. (Joseph) said: for seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, except a little, of which ye shall eat. Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in a advance for them, (all) except a little which ye shall have (specially) guarded. Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil). So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy Lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? for my Lord is certainly well aware of their snare."" (Joseph 36:50)

6992- Abu'huraira “Allah be pleased with him” narrated: The Prophet “Allah's blessing and peace be upon him” said: “If I were to stay in prison for such a long time as Joseph did and then the messenger came to me, I would have responded (to his call of freedom without insisting on having my guiltless case declared).”

[10] When one sees The Prophet "Allah's blessing and peace be upon him" in a dream

6993- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever sees me in a dream then he will see me in his wakefulness, for Satan cannot imitate me in shape." Abu Abdullah said: Ibn Sirin said: “Only if he sees The Prophet “Allah's blessing and peace be upon him” in his (real) shape.”

الآخرُ إِنِّي أَرانِي أَحمِلُ فَوقَ رَأسِي خُبزاً تَأكُلُ الطَّيرُ مِنهُ نَبِّئنَا بِتَأوِيلِهِ إِنَّا نَرَاكَ مِن المُحسِنِينَ * قَالَ لا يَأتِيكُمَا طَعَامٌ تُرزَقَانِهِ إِلاَّ نَبَّأتُكُمَا بِتَأوِيلِهِ قَبلَ أَن يَأتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكتُ مِلَّةَ قَومٍ لا يُؤمِنُونَ بِاللَّهِ وَهُم بِالآخِرَةِ هُم كَافِرُونَ * وَاتَّبَعتُ مِلَّةَ آبَائِي إِبرَاهِيمَ وَإِسحَاقَ وَيَعقُوبَ مَا كَانَ لَنَا أَن نُشرِكَ بِاللَّهِ مِن شَيءٍ ذَلِكَ مِن فَضلِ اللَّهِ عَلَينَا وَعَلَى النَّاسِ وَلَكِنَّ أَكثَرَ النَّاسِ لا يَشكُرُونَ * يَا صَاحِبَيِ السِّجنِ أَأَربَابٌ مُتَفَرِّقُونَ ـ وَقَالَ الفُضَيلُ لِبَعضِ الأَتبَاعِ: يَا عَبدَ اللَّهِ: أَربَابٌ مُتَفَرِّقُونَ ـ خَيرٌ أَمِ اللَّهُ الوَاحِدُ القَهَّارُ * مَا تَعبُدُونَ مِن دُونِهِ إِلاَّ أَسمَاءً سَمَّيتُمُوهَا أَنتُم وَآبَاؤُكُم مَا أَنزَلَ اللَّهُ بِهَا مِن سُلطَانٍ إِنِ الحُكمُ إِلاَّ لِلَّهِ أَمَرَ أَن لا تَعبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ القَيِّمُ وَلَكِنَّ أَكثَرَ النَّاسِ لا يَعلَمُونَ * يَا صَاحِبَيِ السِّجنِ أَمَّا أَحَدُكُمَا فَيَسقِي رَبَّهُ خَمراً وَأَمَّا الآخَرُ فَيُصلَبُ فَتَأكُلُ الطَّيرُ مِن رَأسِهِ قُضِيَ الأَمرُ الَّذِي فِيهِ تَستَفتِيَانِ * وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنهُمَا اذكُرنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيطَانُ ذِكرَ رَبِّهِ فَلَبِثَ فِي السِّجنِ بِضعَ سِنِينَ * وَقَالَ المَلِكُ إِنِّي أَرَى سَبعَ بَقَرَاتٍ سِمَانٍ يَأكُلُهُنَّ سَبعٌ عِجَافٌ وَسَبعَ سُنبُلاتٍ خُضرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا المَلأُ أَفتُونِي فِي رُؤيَايَ إِن كُنتُم لِلرُّؤيَا تَعبُرُونَ * قَالُوا أَضغَاثُ أَحلامٍ وَمَا نَحنُ بِتَأوِيلِ الأَحلامِ بِعَالِمِينَ * وَقَالَ الَّذِي نَجَا مِنهُمَا وَادَّكَرَ بَعدَ أُمَّةٍ أَنَا أُنَبِّئُكُم بِتَأوِيلِهِ فَأَرسِلُونِ * يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفتِنَا فِي سَبعِ بَقَرَاتٍ سِمَانٍ يَأكُلُهُنَّ سَبعٌ عِجَافٌ وَسَبعِ سُنبُلاتٍ خُضرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرجِعُ إِلَى النَّاسِ لَعَلَّهُم يَعلَمُونَ * قَالَ تَزرَعُونَ سَبعَ سِنِينَ دَأَباً فَمَا حَصَدتُم فَذَرُوهُ فِي سُنبُلِهِ إِلاَّ قَلِيلاً مِمَّا تَأكُلُونَ * ثُمَّ يَأتِي مِن بَعدِ ذَلِكَ سَبعٌ شِدَادٌ يَأكُلنَ مَا قَدَّمتُم لَهُنَّ إِلاَّ قَلِيلاً مِمَّا تُحصِنُونَ * ثُمَّ يَأتِي مِن بَعدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعصِرُونَ * وَقَالَ المَلِكُ ائتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارجِع إِلَى رَبِّكَ﴾ [يوسف: ٣٦ ـ ٥٠]. وَادَّكَرَ: افتَعَلَ مِن ذَكَرَ، أُمَّةٍ: قَرنٍ، وَيُقرَأُ أَمَهٍ: نِسيَانٍ. وَقَالَ ابنُ عَبَّاسٍ: يَعصِرُونَ: الأَعنَابَ وَالدُّهنَ. تُحصِنُونَ: تَحرُسُونَ.

٦٩٩٢ ـ حدّثنا عَبدُ اللَّهِ: حَدَّثَنَا جُوَيرِيَةُ، عَن مَالِكٍ، عَنِ الزُّهرِيِّ: أَنَّ سَعِيدَ بنَ المُسَيَّبِ وَأَبَا عُبَيدٍ أَخبَرَاهُ، عَن أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَو لَبِثتُ فِي السِّجنِ مَا لَبِثَ يُوسُفُ، ثُمَّ أَتَانِي الدَّاعِي لأَجَبتُهُ». [طرفه في: ٣٣٧٢].

١٠ ـ باب مَنْ رَأى النَّبِيَّ ﷺ في المَنَام

٦٩٩٣ ـ حدّثنا عَبدَانُ: أَخبَرَنَا عَبدُ اللَّهِ، عَن يُونُسَ، عَنِ الزُّهرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيرَةَ قَالَ: سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: «مَن رَآنِي فِي المَنَامِ فَسَيَرَانِي فِي اليَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيطَانُ بِي». قَالَ أَبُو عَبدِ اللَّهِ: قَالَ ابنُ سِيرِينَ: إِذَا رَآهُ فِي صُورَتِهِ.

[طرفه في: ١١٠].

٦٩٩٤ ـ حدّثنا مُعَلَّى بنُ أَسَدٍ: حَدَّثَنَا عَبدُ العَزِيزِ بنُ مُختَارٍ: حَدَّثَنَا ثَابِتٌ البُنَانِيُّ، عَن أَنَسٍ رَضِيَ اللَّهُ عَنهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَن رَآنِي فِي المَنَامِ فَقَد رَآنِي، فَإِنَّ الشَّيطَانَ لاَ

= ـ وقال الفضيل عند قوله: يا صاحبي السجن أأرباب نخ.

6994- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “Whoever has seen me in a dream, then no doubt, he is (supposed) to have seen me, for Satan cannot imitate me in shape. The (good) vision of a believer is one part of forty-six parts of prophethood.”

6995- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should spit on his left side thrice, and should seek Refuge with Allah from its evil, for then it will not harm him. Verily! Satan could not appear in my shape."

6996- Abu’quatada “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “Whoever sees me (in a dream) then he, no doubt, has seen the truth."

6997- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah’s blessing and peace be upon him" said: "Who ever sees me (in a dream) then he really has seen the truth. Indeed, Satan cannot appear in my shape."

[11] The night dream

6998- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy). While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu'huraira added: Allah's Apostle "Allah's blessing and peace be upon him" has left the world and now you, people, are bringing out those treasures.

يَتَخَيَّلُ بِي، وَرُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

[طرفه في: ٦٩٨٣].

٦٩٩٥ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُبَيدِ اللَّهِ بْنِ أَبِي جعفَرٍ: أَخبَرَنِي أبو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، والحُلُمُ مِنَ الشَّيطانِ، فمن رأَى شَيئاً يكْرَهُهُ فلينفِثْ عَنْ شِمالِهِ ثَلاثاً وَلْيَتَعَوَّذْ مِنَ الشَّيطانِ، فإِنَّها لا تَضُرُّهُ، وإِنَّ الشَّيطانَ لا يَتَزَيَّا بِي».

[طرفه في: ٣٢٩٢]

٦٩٩٦ ـ حدّثنا خالِدُ بْنُ خَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ». تَابَعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ.

[طرفه في: ٣٢٩٢].

٦٩٩٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ، فَإِنَّ الشَّيطَانَ لاَ يَتَكَوَّنُنِي».

١١ ـ باب رُؤْيَا اللَّيلِ

رَوَاهُ سَمُرَةُ.

٦٩٩٨ ـ حدّثنا أحمَدُ بْنُ المِقْدَامِ العِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «أُعْطِيتُ مَفَاتِيحَ الكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَينَمَا أَنَا نَائِمٌ البَارِحَةَ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ حَتَّى وُضِعَتْ فِي يَدِي». قَالَ أَبُو هُرَيرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَقِلُونَهَا.

[طرفه في: ٢٩٧٧].

٦٩٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي اللَّيلَةَ عِنْدَ الكَعْبَةِ، فَرَأَيتُ رَجُلاً آدَمَ، كَأَحْسَنِ مَا

٦٩٩٥ ـ قوله: (لا يتزايا بي) أي لا يتصدى لأن يصير مرئياً بصورتي ولأبي ذر لا يترايى بالراء المهملة ا هـ. شارح.

٦٩٩٧ ـ قوله: (لا يتكونني) أي لا يتكون كوني فحذف المضاف ووصل المضاف إليه بالفعل (شارح).

٦٩٩٨ ـ وأنتم تنتثلونها نخ.

ـ وأنتم تنتثلونها نخ.

٦٩٩٩ ـ وإذا أنا نخ.

6999- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men, having (long) hair (hanging down the earlobes), the best one could see, which he was combing, with water dripping from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary." Behind him I saw a man who had very curly hair and was blind in the right eye, with his eye looking like a protruding out grape. I asked: "Who is this?" They replied: "Ad'dajjal.""

7000- Obaidullah Ibn Abdullah narrated that Ibn Abbas "Allah be pleased with both" was talking when he said: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "Tonight, I saw (in a dream) …" then he narrated the tradition in full.

[12] The day dream

7001- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to visit Ommu'haram Bint Milhan, the wife of Obada Ibn As'samit. One day The Prophet "Allah's blessing and peace be upon him" visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle "Allah's blessing and peace be upon him" slept and afterwards woke up smiling.

7002- Ommu'haram added: I asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the sea like kings on the thrones" (or like kings sitting on their thrones" Is'haq, a sub-narrator was in doubt). I said: "O Allah's Apostle! Invoke Allah to make me one of them." So Allah's Apostle "Allah's blessing and peace be upon him" invoked Allah for her and then laid his head down (and slept once again). Then he woke up smiling. (Ommu'haram added): I said: "What makes you smile, O Allah's Apostle?" He said: "Some people of my followers were shown to me (in a dream) as fighters in Allah's Cause." He said the same

أَنْتَ راءٍ مِنْ أُدْمِ الرِّجالِ، لَهُ لِمَّةٌ كَأَحْسَنِ ما أَنْتَ راءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَها، تَقْطُرُ ماءً، مُتَّكِئاً عَلى رَجُلَينِ أَوْ عَلى عَواتِقِ رَجُلَينِ، يَطُوفُ بِالبَيْتِ، فَسَأَلْتُ: مَنْ هذا؟ فَقِيلَ: المَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ إِذا أَنا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ العَيْنِ اليُمْنى، كَأَنَّها عِنَبَةٌ طافِيَةٌ. فَسَأَلْتُ: مَنْ هذا؟ فَقِيلَ: المَسِيحُ الدَّجّالُ».

[طرفه في: ٣٤٤٠].

٧٠٠٠ ـ حدثنا يحيى: حدَّثَنا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ كانَ يُحَدِّثُ: أَنَّ رَجُلاً أَتى رَسُولَ اللَّهِ ﷺ فَقالَ: إِنِّي أُرِيتُ اللَّيلَةَ في المَنامِ، وَساقَ الحَدِيثَ. وَتابَعَهُ سُلَيمانُ بْنُ كَثِيرٍ، وَابْنُ أَخِي الزُّهْرِيِّ، وَسُفْيانُ بْنُ حُسَينٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. وَقالَ الزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ، أَوْ أَبا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. وَقالَ شُعَيبٌ، وَإِسْحاقُ بْنُ يَحْيى، عَنِ الزُّهْرِيِّ: كانَ أَبُو هُرَيرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، وَكانَ مَعْمَرٌ لا يُسْنِدُهُ حَتَّى كانَ بَعْدُ.

[الحديث ٧٠٠٠ ـ طرفه في: ٧٠٤٦].

١٢ ـ باب الرُّؤْيا بِالنَّهارِ

وَقالَ ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ: رُؤْيا النَّهارِ مِثْلُ رُؤْيا اللَّيلِ.

٧٠٠١ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: كانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلى أُمِّ حَرامٍ بِنْتِ مِلْحانَ، وَكانَتْ تَحْتَ عُبادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيها يَوْماً فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنامَ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيقَظَ وَهُوَ يَضْحَكُ. [طرفه في: ٢٧٨٨].

٧٠٠٢ ـ قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللَّهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزاةً في سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هذا البَحْرِ، مُلُوكاً عَلى الأَسِرَّةِ، أَوْ: مِثْلَ المُلُوكِ عَلى الأَسِرَّةِ». شَكَّ إِسْحاقُ. قالَتْ: فَقُلْتُ: يا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا لَها رَسُولُ اللَّهِ ﷺ، ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللَّهِ؟

= ـ ثم إذا أنا نخ.

٧٠٠٠ ـ رأيت الليلة نخ.

باب ١٢ ـ باب رؤيا النهار نخ.

ـ صنيع الشارح يشعر إضافة باب لتاليه وصنيع العيني يشعر تنوينه فليحرر ا هـ.

٧٠٠١ ـ قوله: (تفلي رأسه) أي تفتش شعر رأسه ا هـ.

٧٠٠٢ ـ قوله: (ثبج هذا البحر) أي وسطه أو هوله ا هـ. شارح.

as he had said before. I said: "O Allah's Apostle! Invoke Allah to make me from them." He said: "You are among the first group." Then Ommu'haram sailed over the sea during the Caliphate of Mo'awiya Ibn Abu'sufyan. She fell down from her mount after coming ashore, and died.

[13] The women's visions

7003- Ommul'ala "Allah be pleased with her", an Ansari woman who had given a pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", narrated That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of Othman Ibn Maz'oon came out (to be in their lot). Ommul'ala further said: "Othman stayed with us, and he got seriously ill. Then he died. After he had been given a bath and shrouded, The Messenger of Allah "Allah's blessing and peace be upon him" came to our house. I said (addressing Othman): "O Abus'sa'ib! May Allah be merciful to you! I testify that Allah has honoured you." The Prophet "Allah's blessing and peace be upon him" said to me: "How do you know that Allah has blessed him?" I replied: "May my parents be sacrificed for you, O Messenger of Allah! Upon whom else Allah might bestow His honour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Othman, by Allah he has died and I really wish him good. Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to me." She said: "By Allah I shall never attest the piety of anybody after him."

7004- Az'zuhri narrated, in relation to the previous tradition: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to him." Ommul'ala further said: "It (The Prophet's saying) made me sad. Once I slept and saw in a dream, a flowing stream for Othman. So I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about it. He said: "That is (the symbol of) his deeds.""

[14] A (bad or evil) dream is from Satan; so if anyone of you has a bad dream he should spit on his left side, and should seek Refuge with Allah from its evil

7005- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should spit on his left side, and should seek Refuge with Allah from its evil, for then it will not harm him. "

قَالَ: نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ». كَمَا قَالَ فِي الأُولَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ»، فَرَكِبَتِ البَحْرَ فِي زَمَانِ مُعَاوِيَةَ ابنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ البَحْرِ، فَهَلَكَتْ. [طرفه في: ٢٧٨٨].

١٣ ـ باب رُؤْيَا النِّسَاءِ

٧٠٠٣ ـ حدّثنا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَنَّ أُمَّ العَلَاءِ، امْرَأَةً مِنَ الأَنْصَارِ بَايَعَتْ رَسُولَ اللَّهِ ﷺ، أَخْبَرَتْهُ: أَنَّهُمُ اقْتَسَمُوا المُهَاجِرِينَ قُرْعَةً، قَالَتْ: فَطَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ وَأَنْزَلْنَاهُ فِي أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ غُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: رَحْمَةُ اللَّهِ عَلَيكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيكَ لَقَدْ أَكْرَمَكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا يُدْرِيكِ أَنَّ اللَّهَ أَكْرَمَهُ؟». فَقُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ، فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هُوَ فَوَاللَّهِ لَقَدْ جَاءَهُ اليَقِينُ، وَاللَّهِ إِنِّي لأَرْجُو لَهُ الخَيرَ، وَوَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَاذَا يُفْعَلُ بِي». فَقَالَتْ: وَاللَّهِ لَا أُزَكِّي بَعْدَهُ أَحَداً أَبَداً.

[طرفه في: ١٢٤٣].

٧٠٠٤ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ بِهذا، وَقَالَ: «مَا أَدْرِي مَا يُفْعَلُ بِهِ». قَالَتْ: وَأَحْزَنَنِي فَنِمْتُ، فَرَأَيتُ لِعُثْمَانَ عَيناً تَجْرِي، فَأَخْبَرْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «ذٰلِكِ عَمَلُهُ».

[طرفه في: ١٢٤٣].

١٤ ـ باب الحُلْمُ مِنَ الشَّيطَانِ، فَإِذَا حَلَمَ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَسْتَعِذْ بِاللَّهِ عَزَّ وَجَلَّ

٧٠٠٥ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَلَمَةَ: أَنَّ أَبَا قَتَادَةَ الأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَفُرْسَانِهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالحُلْمُ مِنَ الشَّيطَانِ، فَإِذَا حَلَمَ أَحَدُكُمُ الحُلْمَ يَكْرَهُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَسْتَعِذْ بِاللَّهِ مِنْهُ. فَلَنْ يَضُرَّهُ».

[طرفه في: ٣٢٩٢].

٧٠٠٣ ـ قوله: (غسل) وفي الجنائز وغسل بالواو ا هـ. شارح.

ـ قالت قلت نخـ.

ـ (أبو السائب) كنية عثمان بن مظعون رضي الله تعالى عنه.

ـ فقلت: والله نخـ.

٧٠٠٤ ـ قوله: (ذلك) بكسر الكاف خطاب لمؤنث ويجوز الفتح، قاله الشارح وذكر رواية ذاك بإسقاط اللام ا هـ.

باب ١٤ ـ قوله: الحلم بضم اللام وتسكن ا هـ. شارح.

[15] What about the milk (in the dream)?

7006- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk (to Omar)." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

[16] When the milk wetness comes out of one's nails (as a result of drinking his fill)

7007- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Omar Ibn Al'khattab." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(Religious) knowledge."

[17] What about the shirt in one's dream?

7008- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, some people were shown to me (in a dream). They were wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Then Omar Ibn Al'khattab passed by me, wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He replied: "It is the Religion."

[18] Dragging the shirt in the dream

7009- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, some people were shown to me (in a dream). They were wearing shirts of which some were reaching up to the breasts only while

١٥ ـ باب اللَّبَن

٧٠٠٦ ـ حدّثنا عبدانُ: أخبرنا عبدُ اللهِ: أخبرنا يونسُ، عن الزهريِّ: أخبرني حمزةُ ابنُ عبدِ اللهِ: أنّ ابنَ عُمرَ قال: سمعتُ رسولَ اللهِ ﷺ يقولُ: بينَا أنا نائمٌ أُتيتُ بِقدحِ لبنٍ، فشربْتُ منهُ، حتّى إنّي لأرَى الرِّيَّ يَخرُجُ من أظفاري، ثُمّ أعطيتُ فَضْلي ـ يَعْني ـ عُمَرَ». قالوا: فَمَا أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قال: «العِلمَ».

[طرفه في: ٨٢].

١٦ ـ بابٌ إذا جَرَى اللبَنُ في أطرافِهِ أوْ أظافيرِهِ

٧٠٠٧ ـ حدّثنا عليُّ بنُ عبدِ اللهِ: حدّثنا يعقوبُ بنُ إبراهيمَ: حدّثنا أبي، عن صالحٍ، عن ابنِ شِهابٍ: حدَّثني حمزةُ بنُ عبدِ اللهِ بنِ عُمرَ: أنّهُ سمعَ عبدَ اللهِ بنَ عمرَ رضيَ اللهُ عنهُما يقولُ: قالَ رسولُ اللهِ ﷺ: «بينا أنا نائمٌ أُتيتُ بقدحِ لبنٍ، فشربْتُ منهُ، حتّى إنّي لأرَى الرِّيَّ يَخرُجُ مِنْ أطرافي، فأعطيتُ فضلي عُمَرَ بنَ الخطّابِ». فَقَالَ مَنْ حَوْلَهُ: فَمَا أوَّلتَ ذلكَ يَا رَسُولَ اللهِ؟ قَالَ: «العِلمَ».

[طرفه في: ٨٢].

١٧ ـ باب القَمِيصِ في المَنَام

٧٠٠٨ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوب بْنُ إبْرَاهِيمَ: حَدَّثَني أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ قالَ: حدَّثني أبو أُمامَةَ بْنُ سَهْلٍ: أنّهُ سمعَ أبَا سَعِيدٍ الخدْرِيَّ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «بَينَما أنَا نَائِمٌ، رَأيتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذلكَ، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الخَطّابِ وَعَلَيهِ قَمِيصٌ يَجُرُّهُ». قالُوا: مَاأَوَّلْتَهُ يَا رَسُولَ اللّهِ؟ قَالَ: «الدِّينَ».

[طرفه في: ٢٣].

١٨ ـ باب جَرِّ القَمِيصِ في المَنَام

٧٠٠٩ ـ حدّثنا سعِيدُ بْنُ عُفَيرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ: «بينا أنا نائمٌ، رأيتُ الناسَ عُرِضوا عليَّ وعليهِمْ قمُصٌ، فمنها مَا يبْلغُ الثّدْيَ،

٧٠٠٨ ـ قوله: (والثدي) بهذا الضبط جمع ثدي بفتح فسكون مثل حلي وحلي ضبطه الشارح هنا بشكل الجمع وفي باب جرّ القميص بشكل المفرد كما ترى وضبط كلاهما في أكثر النسخ بشكل المفرد.

٧٠٠٩ ـ يجره نخ.

باب ١٩ ـ قوله: الخضر بضم ففتح وفي فتح الباري بضم فسكون ووقع في رواية النسفي: الخضرة بسكون الضاد وبعد الراء هاء تأنيث أفاده الشارح.

others were even shorter than that. Then Omar Ibn Al'khattab was shown to me, wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He replied: "It is the Religion."

[19] What about greenery and the garden in one's dream?

7010- Qais Ibn Obad narrated: I was sitting in a gathering implying Sa'd Ibn Malik and Ibn Omar, in front of whom, Abdullah Ibn Salam passed and they said: "This man is from the people of Paradise." I said to Abdullah Ibn Salam: "They said so-and-so." He replied: "Glorified be Allah! They must not have said things of which they have no knowledge. However, I saw (in a dream) that in a green garden, a pillar was fixed, at the top of which, there was a handhold, below which there was a servant. I was required to climb (the pillar). I climbed it till I got hold of the handhold." (He added): I narrated this dream to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abdullah will die while still holding the firm reliable handhold (Islam)."

[20] One's uncovering (the picture of) a woman in the dream

7011- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me twice in my dream. Behold! There was one carrying you in a piece of silk and he said (to me): "This is your wife; uncover her." Behold! It was you. I said: "If this is from Allah, it will be done.""

[21] What about the silk cloth in the dream

7012- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me before I married you twice in my dream. I saw the angel carrying you in a piece of silk and I said (to him): "Uncover it." Behold! It was you. I said: "If this is from Allah, it will be done." Then you were shown to me once again with the angel carrying you in a piece of silk and I said (to him): "Uncover it." Behold! It was you. I said: "If this is from Allah, it will be done.""

وَمِنْهَا مَا يَبْلُغُ دُونَ ذلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ، وَعَلَيهِ قَمِيصٌ يَجْتَرُّهُ». قالُوا: فَمَا أَوَّلتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

[طرفه في: ٢٣].

١٩ ـ باب الخُضَرِ في المَنَامِ، وَالرَّوْضَةِ الخَضْرَاءِ

٧٠١٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ الجُعْفِيُّ: حدثنا حَرَمِيُّ بْنُ عُمَارَةَ: حدثنا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحمدِ بْنِ سِيرِينَ قَالَ: قَيسُ بْنُ عُبَادٍ: كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ، فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلامٍ، فَقَالُوا: هذا رَجُلٌ مِنْ أَهْلِ الجَنَّةِ، فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ، مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا رَأَيتُ كَأَنَّمَا عَمُودٌ وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ، فَنُصِبَ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ، وَالمِنْصَفُ الوَصِيفُ، فَقِيلَ: ارْقَهْ، فَرَقِيتُ حَتَّى أَخَذْتُ بِالعُرْوَةِ، فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالعُرْوَةِ الوُثْقَى».

[طرفه في: ٣٨١٣].

٢٠ ـ باب كَشْفِ المَرْأَةِ في المَنَامِ

٧٠١١ ـ حدثنا عُبَيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرِيتُكِ فِي المَنَامِ مَرَّتَينِ، إِذَا رَجُلٌ يَحْمِلُكِ فِي سَرَقَةِ حَرِيرٍ، فَيَقُولُ: هذهِ امْرَأَتُكَ، فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُنْ هذا مِنْ عِنْدِ اللَّهِ يُمْضِهِ». [طرفه في: ٣٨٩٥].

٢١ ـ باب ثِيَابِ الحَرِيرِ في المَنَامِ

٧٠١٢ ـ حدثنا مُحمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرِيتُكِ قَبْلَ أَنْ أَتَزَوَّجَكِ مَرَّتَينِ، رَأَيتُ المَلَكَ يَحْمِلُكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ، فَقُلْتُ لَهُ: اكْشِفْ، فَكَشَفَ فَإِذَا هِيَ أَنْتِ، فَقُلْتُ: إِنْ يَكُنْ هذا مِنْ عِنْدِ اللَّهِ يُمْضِهِ، ثُمَّ أُرِيتُكِ يَحْمِلُكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ، فَقُلْتُ: اكْشِفْ، فَكَشَفَ، فَإِذَا هِيَ أَنْتِ، فَقُلْتُ: إِنْ يَكُ هذا مِنْ عِنْدِ اللَّهِ يُمْضِهِ».

[طرفه في: ٣٨٩٥].

٧٠١٠ ـ العمود مذكر أنثه باعتبار الدعامة، قاله الشارح.

ـ قوله: (ارقه) أمر من الرقيّ والهاء في آخر هاء السكت كما في العينيّ.

ـ فرقيته نخ.

٧٠١٢ ـ إن يكن نخ.

[22] The keys in the hand

7013- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy). While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Mohammad (a sub-narrator) said: We were told that the phrase "the shortest expressions" means that Allah Almighty used to express in one or two statements or so the multiple matters which had been written in the previous heavenly Books (prior to The Prophet "Allah's blessing and peace be upon him").

[23] One's hanging in a handhold or a ring

7014- Abdullah Ibn Salam "Allah be pleased with him" narrated: I saw (in a dream) as if I were in a garden, in whose centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) handhold. I was told to climb it. I said: "I can't." Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). I gripped the handhold tightly. Then I woke up with (the effect of) the handhold in my hand. I narrated it to The Prophet "Allah's blessing and peace be upon him" who said: "The garden is the garden of Islam, the pillar is the pillar of Islam, and the handhold is the Most Trustworthy handhold. So you will remain as a Muslim till you die."

[24] The pillar of the garden under my pillow

[25] What about the silk and one's entering into Paradise in his dream?

7015- Ibn Omar "Allah be pleased with both" narrated: I saw in a dream a piece of silken cloth in my hand, which wherever I waved in Paradise, it flew, carrying me there.

7016- I narrated this (dream) to (my sister) Hafsa. She told The Prophet "Allah's blessing and peace be upon him" who said: "Indeed, your brother (or Abdullah) is a righteous man."

٢٢ - باب المَفَاتِيحِ فِي اليَدِ

٧٠١٣ - حدّثنا سَعيدُ بْنُ عُفَير: حَدَّثَنَا اللَّيثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبَا هُرَيرَةَ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقولُ: «بُعِثْتُ بِجَوامِعِ الكَلِم، وَنُصِرْتُ بالرُّعْبِ، وَبَينا أنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزائِنِ الأرْضِ فَوُضِعَتْ فِي يَدِي» قَالَ مُحَمَّدٌ: وَبَلَغَنِي أَنَّ جَوَامِعَ الكَلِمِ: أنَّ اللَّهَ يَجْمَعُ الأُمُورَ الكَثِيرَةَ، الَّتِي كانَتْ تُكْتَبُ فِي الكُتُبِ قَبْلَهُ، فِي الأمْرِ الوَاحِدِ، وَالأمْرَيْنِ، أوْ نَحْوَ ذٰلِكَ.

[طرفه في: ٢٩٧٧].

٢٣ - باب التَّعْلِيقِ بِالعُرْوَةِ وَالحَلْقَةِ

٧٠١٤ - حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ (ح). وَحَدَّثَنِي خَلِيفَةُ: حَدَّثَنا مُعَاذٌ: حَدَّثَنا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ: حَدَّثَنَا قَيسُ بْنُ عُبَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلامٍ قالَ: رَأَيتُ كَأنِّي فِي رَوْضَةٍ، وَسطَ الرَّوْضَةِ عَمُودٌ، فِي أعْلَى العَمُودِ عُرْوَةٌ، فَقِيلَ لِي: ارْقَهْ، قُلْتُ: لا أسْتَطِيعُ، فَأتَانِي وَصِيفٌ فَرَفَعَ ثِيَابِي فَرَقِيتُ، فَاسْتَمْسَكْتُ بِالعُرْوَةِ، فَانْتَبَهْتُ وَأنَا مُسْتَمْسِكٌ بِهَا، فَقَصَصْتُهَا عَلى النَّبِيِّ ﷺ فَقالَ: «تِلْكَ الرَّوْضَةُ رَوْضَةُ الإسْلامِ، وَذٰلِكَ العَمُودُ عَمُودُ الإسْلامِ، وَتِلْكَ العُرْوَةُ عُرْوَةُ الوُثْقَى، لا تَزالُ مُسْتَمْسِكاً بِالإسْلامِ حَتَّى تَمُوتَ».

[طرفه في: ٣٨١٣].

٢٤ - باب عَمُودِ الفُسْطاطِ تَحْتَ وِسَادَتِهِ

٢٥ - باب الإسْتَبْرَقِ وَدُخُولِ الجَنَّةِ فِي المَنَامِ

٧٠١٥ - حدّثنا مُعَلَّى بْنُ أسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ أيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيتُ فِي المَنَامِ كَأنَّ فِي يَدِي سَرَقَةً مِنْ حَرِيرٍ، لا أهْوِي بِهَا إلَى مَكانٍ فِي الجَنَّةِ إلاَّ طارَتْ بِي إلَيهِ. [طرفه في: ٤٤٠].

٧٠١٦ - فَقَصَصْتُها عَلى حَفْصَةَ، فَقَصَّتْها حَفْصَةُ عَلى النَّبِيِّ ﷺ، فَقالَ: «إنَّ أخَاكِ رَجُلٌ صَالِحٌ، أوْ قالَ: إنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ».

[طرفه في: ١١٢٢].

٧٠١٤ - حدثني نخـ.

- ووسط الروضة نخـ.

باب ٢٤ - الفسطاط: الخيمة العظيمة.

- عند وسادته نخـ.

٧٠١٥ - قوله: (أهوي) بفتح الهمزة، وقال العيني كابن حجر بضم الهمزة من الإهواء وثلاثيه هوى أو سقط، وقال الأصمعي أهويت بالشيء إذا رميت به اهـ. شارح.

[26] What about the fetters in one's dream?

7017- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Day of Judgement approaches, the dreams of a believer will hardly fail to come true. A dream of a believer is one part of forty-six parts of Prophethood; whatever belongs to Prophethood can never be false." Mohammad Ibn Sirin said: "But I say this." He said: It was said: "There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer prayer." He further said: "He (Abu'huraira) hated to see an iron collar (around his neck in a dream), and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." Abu Abdullah said: "Iron collars are used only for necks."

[27] The flowing stream in one's dream

7018- Ommul'ala "Allah be pleased with her", an Ansari woman, who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", narrated That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of Othman Ibn Maz'oon came out (to be in their lot). Ommul'ala further said: "Othman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and The Messenger of Allah "Allah's blessing and peace be upon him" came to our house. I said (addressing Othman): "O Abus'sa'ib! May Allah be merciful to you! I testify that Allah has honoured you." The Prophet "Allah's blessing and peace be upon him" said to me: "How do you know that Allah has honoured him?" I replied: "I do not know O Allah's Apostle!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Othman, by Allah he has died and I really wish him good. Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to me or to you." Ommul'ala added: "By Allah I shall never attest the piety of anybody after him." Ommul'ala further said: "Once I slept and saw in a dream, a flowing stream for Othman. So I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about it. He said: That is (the symbol of) his deeds (whose rewards) are going on."

٢٦ ـ باب القَيدِ في المَنَامِ

٧٠١٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ عَوْفاً: حَدَّثَنَا مَحَمَّدُ بْنُ سِيرِينَ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ تَكْذِبُ، رُؤْيَا المؤْمِنِ وَرُؤْيَا المؤْمِنِ جزءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جزْءاً مِنَ النُّبُوَّةِ». قَالَ مُحمَّدٌ: وَأَنَا أَقُولُ هذِهِ، قال: وكانَ يُقالُ: الرُّؤْيا ثلاثٌ: حَديثُ النفسِ، وتَخويفُ الشَّيطانِ، وبُشرى مِن اللهِ، فَمَنْ رَأَى شيئاً يَكرَهُهُ فلا يَقُصَّه على أَحَدٍ وليَقُمْ فليُصَلِّ، قال: وكانَ يَكرَهُ الغُلَّ في النَّوْمِ، وَكَانَ يُعْجِبُهُمُ القَيْدُ وَيُقَالُ: القَيدُ ثَبَاتٌ في الدِّينِ. وَرَوَى قَتَادَةُ، وَيُونُسُ، وَهِشَامٌ، وَأَبُو هِلاَلٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ، وأَدرَجَهُ بَعضُهُمْ كُلَّهُ في الحَديثِ، وحديثُ عوفٍ أَبيَنُ. وقالَ يونسُ: لاَ أَحْسِبُهُ إِلاَّ عَنِ النَّبِيِّ ﷺ في القَيدِ. قَالَ أَبُو عَبْدِ اللَّهِ: لاَ تَكُونُ الأَغْلالُ إِلاَّ في الأَعْنَاقِ.

[طرفه في: ٦٩٨٨].

٢٧ ـ باب العَينِ الجَارِيَةِ في المَنَامِ

٧٠١٨ ـ حدثنا عَبْدانُ: أَخبرنا عبدُ اللهِ: أَخبرنا مَعْمَرٌ، عَنِ الزُّهرِيِّ، عَنْ خَارِجَةَ بْنِ زَيدِ بْنِ ثَابِتٍ، عَنْ أُمِّ العَلاءِ، وَهِيَ امْرَأَةٌ مِنْ نِسَائِهِمْ، بَايَعَتْ رَسُولَ اللهِ ﷺ، قالَتْ: طَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ في السُّكْنَى، حِينَ اقْتَرَعَتِ الأَنْصَارُ عَلَى سُكْنَى المُهَاجِرِينَ، فَاشْتَكى فَمَرَّضْنَاهُ حَتَّى تُوُفِّيَ، ثُمَّ جَعَلْنَاهُ في أَثْوَابِهِ، فَدَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَقُلتُ: رَحْمَةُ اللَّهِ عليكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيكَ لَقَدْ أَكْرَمَكَ اللَّهُ، قَالَ: «وَمَا يُدْرِيكِ؟». قلتُ: لا أَدْرِي وَاللَّهِ، قالَ: «أَمَّا هُوَ فَقَدْ جَاءَهُ اليَقِينُ، إِنِّي لأَرْجُو لَهُ الخَيرَ مِنَ اللَّهِ، وَاللَّهِ مَا أَدْرِي ـ وَأَنَا رَسُولُ اللَّهِ ـ مَا يُفعَلُ بِي وَلاَ بِكُمْ». قَالَتْ أُمُّ العَلاَءِ: فَوَاللَّهِ لاَ أُزَكِّي أَحداً بَعْدَهُ، قَالَتْ: وَرَأَيتُ لِعُثْمَانَ في النَّوْمِ عَيناً تَجرِي، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذلِكَ لَهُ، فَقَالَ: «ذَاكِ عَمَلُهُ يَجْرِي لَهُ».

[طرفه في: ١٢٤٣].

٢٨ ـ باب نَزْعِ المَاءِ مِنَ البِئْرِ حَتَّى يَرْوَى النَّاسُ

رَوَاهُ أَبُو هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

٧٠١٧ ـ قوله: تقارب هو وقت استواء الليل والنهار أيام الربيع.

ـ قوله: (فلا يقصه) بضم الصاد المهملة المشددة كذا في الشرح.

٧٠١٨ ـ (التمريض) هو القيام بأمر المريض.

ـ يغفر الله له نخ.

ـ مِنَ النَّاسِ مَنْ يَفْرِي فَرِيَّهُ نخ.

[28] Drawing the water from a well until all of the people drank their fill

7019- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself drawing water from a well with a bucket, when Abu'bakr and Omar came to me. Abu'bakr drew a bucket or two (full of water). But there was weakness in his drawing. However, Allah forgave him. Then Omar Ibn Al'khattab took the bucket from Abu'bakr's hand, which turned into a very large one in his hands. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

[29] Drawing one or two buckets (full of water) weakly

7020- Salim narrated from his father, relating the vision of The Prophet "Allah's blessing and peace be upon him": "I saw (in a dream) the people in a gathering. Then Abu'bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then Omar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst the people who could draw the water as strongly as Omar till all the people drank their fill and watered their camels that knelt down there."

7021- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw myself standing at a well, on which there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abu'quhafa took the bucket from me and drew one or two buckets (of water) and there was weakness in his drawing of water. May Allah forgive for him his weakness. Then the bucket turned into a very big one when Ibn Al'khattab took it over. Indeed, I had never seen such a strong person amongst the people as Omar in drawing water, till the people drank their fill and watered their camels that knelt down there."

[30] The relief in one's dream

7022- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw myself standing over a reservoir, giving water to the people to drink. Then Abu'bakr came and took the bucket from me in order to relieve me. He drew one or two buckets (full of water), and there was weakness in his drawing. May Allah forgive him! Then Ibn Al'khattab took it from him and went on drawing water till the people left (after their satisfaction) while the reservoir was overflowing with water."

٧٠١٩ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حَدَّثَنَا شُعَيبُ بْنُ حَرْبٍ: حَدَّثَنَا صَخْرُ بْنُ جُوَيرِيَةَ: حَدَّثَنَا نَافِعٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَينَا أَنَا عَلَى بِئْرٍ أَنْزِعُ مِنْهَا إِذْ جَاءَ أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَينِ، وَفِي نَزْعِهِ ضَعْفٌ، فَغَفَرَ اللَّهُ لَهُ، ثُمَّ أَخَذَهَا ابْنُ الخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ، فَاسْتَحَالَتْ فِي يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

[طرفه في: ٣٦٣٣].

٢٩ ـ باب نَزْعِ الذَّنُوبِ وَالذَّنُوبَينِ مِنَ البِئْرِ بِضَعْفٍ

٧٠٢٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا مُوسَى، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ رُؤْيَا النَّبِيِّ ﷺ فِي أَبِي بَكْرٍ وَعُمَرَ قَالَ: «رَأَيتُ النَّاسَ اجْتَمَعُوا، فَقَامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَينِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ قَامَ ابْنُ الخَطَّابِ، فَاسْتَحَالَتْ غَرْباً، فَمَا رَأَيتُ مِنَ النَّاسِ يَفْرِي فَرِيَهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

[طرفه في: ٣٦٣٣].

٧٠٢١ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنِي اللَّيثُ قَالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدٌ: أَنَّ أَبَا هُرَيرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَينَا أَنَا نَائِمٌ، رَأَيتُنِي عَلَى قَلِيبٍ، وَعَلَيهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ، فَنَزَعَ مِنْهَا ذَنُوباً أَوْ ذَنُوبَينِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ، يَغْفِرُ لَهُ، ثُمَّ اسْتَحَالَتْ غَرْباً، فَأَخَذَهَا عُمَرُ بْنُ الخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الخَطَّابِ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

[طرفه في: ٣٦٦٤].

٣٠ ـ باب الاسْتِرَاحَةِ فِي المَنَامِ

٧٠٢٢ ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَينَا أَنَا نَائِمٌ، رَأَيتُ أَنِّي عَلَى حَوْضٍ أَسْقِي النَّاسَ، فَأَتَانِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرِيحَنِي، فَنَزَعَ ذَنُوبَينِ وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، فَأَتَى ابْنُ الخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ يَزَلْ يَنْزِعُ حَتَّى تَوَلَّى النَّاسُ، وَالحَوْضُ يَتَفَجَّرُ». [طرفه في: ٣٦٦٤].

٧٠١٩ ـ (الذنوب) بفتح الذال الدلو الممتلىء والاستحالة التحوّل والغرب الدلو العظيمة المتخذة من جلود البقر والعبقري هو الكامل الحاذق في عمله وقوله: يفري فريه أي يعمل عمله جيداً صالحاً عجيباً ا هـ. عيني.

٧٠٢٠ ـ قوله: (فريه) بسكون الراء وتخفيف التحتية هنا وبكسر الراء وتشديد التحتية فيما سبق بضبط الشارح والتشديد منظور فيه عند أهل اللغة ا هـ. مصححه.

ـ قوله: (حتى ضرب الناس بعطن) أي رويت إبلهم حتى بركت وأقامت مكانها ا هـ. من شرح العيني.

[31] The palace in one's dream

7023- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him", he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Omar Ibn Al'khattab." Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." Abu'huraira said: (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

7024- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, and behold! I saw a palace of gold. I asked: "For whom is this palace?" they replied: "It is for a man from Quraish (Omar)." Nothing prevented me from entering it, except what I thought of your (Omar's) jealousy for women (and did not enter it)." Omar said: "How dare I think of my honour being offended by you, O Messenger of Allah?"

[32] The ablution in the dream

7025- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him", he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Omar Ibn Al'khattab." Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

[33] The circumambulation of Ka'ba in the dream

7026- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "While I was asleep, I saw myself circumambulating the Ka'ba (in my dream). Suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary." Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked: "Who is this?" They replied: "He is The Charlatan (Ad'dajjal). The one who resembled him among the people, was Ibn Qatan." (Ibn Qatan was a pagan who died in the Pre-Islamic period of ignorance.)

٣١ ـ باب القَصْرِ في المَنَامِ

٧٠٢٣ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنِي اللَّيثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيد بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ قَالَ: بَينَا نَحْنُ جُلوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: «بَينَا أَنَا نَائِمٌ، رَأَيتُنِي فِي الجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، قُلْتُ: لِمَنْ هذَا القَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الخَطَّابِ، فَذَكَرْتُ غَيرَتَهُ فَوَلَّيتُ مُدْبِراً». قَالَ أَبُو هُرَيرَةَ: فَبَكَى عُمَرُ بْنُ الخَطَّابِ ثُمَّ قَالَ: أَعَلَيكَ، بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، أَغارُ؟.

[طرفه في: ٣٢٤٢].

٧٠٢٤ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيمَانَ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحمد بْنِ المُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلتُ الجَنَّةَ، فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلتُ: لِمَنْ هذا؟ فَقَالُوا: لِرَجُلٍ مِنْ قُرَيشٍ، فَمَا مَنَعَنِي أَنْ أَدْخُلَهُ يَا ابْنَ الخَطَّابِ، إِلاَّ مَا أَعْلَمُ مِنْ غَيرَتِكَ». قَالَ: وَعَلَيكَ أَغارُ يَا رَسُولَ اللَّهِ؟

[طرفه في: ٣٦٧٩].

٣٢ ـ بابُ الوُضُوءِ فِي المَنَامِ

٧٠٢٥ ـ حدّثني يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيرَةَ قَالَ: بَينَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: «بَينَا أَنَا نَائِمٌ رَأَيتُنِي فِي الجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلتُ: لِمَنْ هذا القَصْرُ؟ فَقَالُوا: لِعُمَرَ، فَذَكَرْتُ غَيرَتَهُ فَوَلَّيتُ مُدْبِراً». فَبَكَى عُمَرُ وَقَالَ: عَلَيكَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَغارُ.

[طرفه في: ٣٢٤٢].

٣٣ ـ باب الطَّوَافِ بالكَعْبَةِ فِي المَنَامِ

٧٠٢٦ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَينَا أَنَا نَائِمٌ رَأَيتُنِي أَطُوفُ بِالكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ، سَبِطُ الشَّعَرِ، بَينَ رَجُلَينِ، يَنْطِفُ رَأْسُهُ مَاءً، فَقُلتُ: مَنْ هذا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ العَينِ اليُمْنَى، كَأَنَّ عَينَهُ عِنَبَةٌ طَافِيَةٌ، قُلتُ: مَنْ هذا؟ قَالُوا: هذا الدَّجَّالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ». وَابْنُ قَطَنٍ رَجُلٌ مِنْ بَنِي المُصْطَلِقِ مِنْ خُزَاعَةَ.

[طرفه في: ٣٤٤٠].

٧٠٢٦ ـ قوله: (سبط) بسكون الموحدة وكسرها، وقوله: ينطف بضم الطاء المهملة وكسرها (شارح).

[34] When one gives his remaining (milk) to his companion in the dream

7027- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Omar." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

[35] When one feels safe with his fear going away in the dream

7028- Ibn Omar "Allah be pleased with both" narrated: There were men from the companions of The Messenger of Allah "Allah's blessing and peace be upon him" who used to see dreams during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" to whom they would narrate those dreams. The Messenger of Allah "Allah's blessing and peace be upon him" would interpret them as Allah wished. I was a young man and used to stay in the mosque before my marriage. I said to myself: "If there were any good in me, I too would see (the like of) what these people see." When I went to bed one night, I said: "O Allah! If you see any good in me, show me a good dream." While I was in that state, there came to me (in a dream) two angels, in the hand of each of whom, there was a mace of iron. Both of them were taking me to Hell, and I was between them, invoking Allah: "O Allah! I seek refuge with You from Hell." Then I saw myself being faced by another angel carrying a mace of iron in his hand. He said to me: "Do not be afraid! You will be an excellent man if you only pray more often." They took me till they stopped me at the edge of Hell. Behold! It was built inside like a well and it had side posts like those of a well, beside each of which there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains. I recognized therein some men from Quraish. Then (the angels) took me to the right side.

7029- I narrated this dream to (my sister) Hafsa who told it to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abdullah is a good man." (Nafi, the sub-narrator, said: "Since then Abdullah Ibn Omar used to pray much.")

٣٤ـ بابٌ إِذَا أَعْطَى فَضْلَهُ غَيْرَهُ في النَّوْمِ

٧٠٢٧ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَجْرِي، ثُمَّ أَعْطَيْتُ فَضْلَهُ عُمَرَ». قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «العِلْمُ».

[طرفه في: ٨٢].

٣٥ـ بابُ الأَمْنِ وَذَهَابِ الرَّوْعِ في المَنَامِ

٧٠٢٨ـ حدثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ: حَدَّثَنَا نَافِعٌ: أَنَّ ابْنَ عُمَرَ قَالَ: إِنَّ رِجَالاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَقُصُّونَهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَيَقُولُ فِيهَا رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ، وَأَنَا غُلَامٌ حَدِيثُ السِّنِّ، وَبَيْتِي المَسْجِدُ قَبْلَ أَنْ أَنْكِحَ، فَقُلْتُ فِي نَفْسِي: لَوْ كَانَ فِيكَ خَيْرٌ لَرَأَيْتَ مِثْلَ مَا يَرَى هَؤُلَاءِ، فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ فِيَّ خَيْراً فَأَرِنِي رُؤْيَا، فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ جَاءَنِي مَلَكَانِ، فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا م٢قَمْعَةٌ مِنْ حَدِيدٍ، يُقْبِلاَ بِي إِلَى جَهَنَّمَ، وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ: اللَّهُمَّ أَعُوذُ بِكَ مِنْ جَهَنَّمَ، ثُمَّ أُرَانِي لَقِيَنِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ، فَقَالَ: لَنْ تُرَاعَ، نِعْمَ الرَّجُلُ أَنْتَ، لَوْ تُكْثِرُ الصَّلَاةَ. فَانْطَلَقُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، لَهُ قُرُونٌ كَقَرْنِ البِئْرِ بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ، وَأَرَى فِيهَا رِجَالاً مُعَلَّقِينَ بِالسَّلَاسِلِ، رُؤُوسُهُمْ أَسْفَلَهُمْ، عَرَفْتُ فِيهَا رِجَالاً مِنْ قُرَيْشٍ، فَانْصَرَفُوا بِي عَنْ ذَاتِ اليَمِينِ.

[طرفه في: ٤٤٠].

٧٠٢٩ ـ فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ». فَقَالَ نَافِعٌ: لَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ.

[طرفه في: ١١٢٢].

باب ٣٥ ـ (الروع) بفتح الراء الخوف ا هـ. شارح.

٧٠٢٨ ـ المقمعة هي كالسوط من حديد رأسها معوج.

ـ يُقْبِلان بي، نخ.

ـ لها قرون نخ.

ـ (قرون البئر) جوانبها التي تبنى من حجارة توضع عليها الخشبة التي تعلق فيها البكرة والعادة لكل بئر قرنان ا هـ. شرح.

٧٠٢٩ ـ قال نافع نخ.

[36] One's taking another to the right side in the dream

7030- Ibn Omar "Allah be pleased with both" narrated: I was a young unmarried man during the lifetime of The Prophet "Allah's blessing and peace be upon him". I used to sleep in the mosque. Anyone having a dream, would narrate it to The Prophet "Allah's blessing and peace be upon him". I said: "O Allah! If there is any good for me with You, then show me a dream in order that The Messenger of Allah "Allah's blessing and peace be upon him" might interpret it for me." Then, I slept and saw (in a dream) that two angels came and took me along with them. Then they met another angel who said to me: "Be not afraid, you are a good man." They took me towards the Fire. Behold! It was built inside like a well, and therein I saw people some of whom I recognized. Then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa.

7031- Hafsa reported that she had mentioned it to The Prophet "Allah's blessing and peace be upon him" who said: "Abdullah is a righteous man if he only prays more at night." (Az'zuhri said: since then, Abdullah used to pray more at night.)

[37] What about the cup in one's dream?

7032- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me from which I drank my fill. Then I gave the remaining milk to Omar." People asked: "What have you interpreted it, O Messenger of Allah?" he said: "(It is religious) knowledge."

[38] When something flies in one's dream

7033- Obaidullah Ibn Abdullah narrated: I asked Abdullah Ibn Abbas "Allah be pleased with both" about the vision of The Messenger of Allah "Allah's blessing and peace be upon him" which he mentioned.

7034- Ibn Abbas "Allah be pleased with both" said: I was told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream to blow them off. I blew them off; and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me." Obaidullah Ibn Abdullah commented: One of them was Al'ansi who was killed by Fairuz in Yemen, and the other was Musailama The Liar, (from Al'yamama)."

٣٦ ـ باب الأَخْذِ عَلَى اليَمِينِ في النَّوْمِ

٧٠٣٠ ـ حدّثني عَبْدُ اللَّهِ بْنُ محمَّدٍ: حَدَّثَنا هشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ غُلاماً شَابّاً عَزَباً في عَهْدِ النَّبيِّ ﷺ، وَكُنْتُ أَبِيتُ في المَسْجِدِ، وَكَانَ مَنْ رَأَى مَناماً قَصَّهُ عَلَى النَّبيِّ ﷺ، فَقُلتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيرٌ فَأَرِنِي مَناماً يُعَبِّرُهُ لِي رَسولُ اللَّهِ ﷺ، فَنِمتُ، فَرَأَيتُ مَلَكَينِ أَتَيانِي، فَانطَلَقا بِي، فَلَقِيَهُما مَلَكٌ آخَرُ، فَقَالَ لِي: لَنْ تُراعَ، إِنَّكَ رَجُلٌ صَالِحٌ، فَانطَلَقا بِي إِلى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفتُ بَعْضَهُمْ، فَأَخَذا بِي ذَاتَ اليَمِينِ، فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذلكَ لِحَفصَةَ. [طرفه في: ٤٤٠]

٧٠٣١ ـ فَزَعَمَتْ حَفصَةُ أَنَّها قَصَّتْها عَلَى النَّبيِّ ﷺ، فَقالَ: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ، لَوْ كانَ يُكْثِرُ الصَّلاةَ مِنَ اللَّيلِ». قالَ الزُّهْرِيُّ: وَكانَ عَبْدُ اللَّهِ بَعْدَ ذلِكَ يُكْثِرُ الصَّلاةَ مِنَ اللَّيلِ.

[طرفه في: ١١٢٢].

٣٧ ـ باب القَدَحِ في النَّوْمِ

٧٠٣٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَينَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنهُ، ثُمَّ أَعْطَيتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». قالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ؟ قالَ: «العِلمَ». [طرفه في: ٨٢].

٣٨ ـ بابٌ إِذَا طَارَ الشَّيءُ في المَنَامِ

٧٠٣٣ ـ حدّثني سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ عُبَيدَةَ بْنِ نَشِيطٍ قَالَ: قَالَ عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضيَ اللَّهُ عَنهُمَا، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتي ذَكَرَ.

[طرفه في: ٣٦٢٠].

٧٠٣٤ ـ فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَينَا أَنَا نَائِمٌ، رَأَيتُ أَنَّهُ وُضِعَ في يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفُظِعْتُهُمَا وَكَرِهْتُهُمَا، فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَينِ يَخْرُجَانِ». فَقَالَ عُبَيدُ اللَّهِ: أَحَدُهُمَا العَنْسِيُّ الَّذِي قَتَلَهُ فَيرُوزُ بِاليَمَنِ، وَالآخَرُ مُسَيلِمَةُ. [طرفه في: ٣٦٢١].

٧٠٣٠ ـ لَمْ تُرَعْ نخـ.

٧٠٣١ ـ قوله: (فزعمت حفصة) أي قالت ا هـ. شارح.

٧٠٣٤ ـ قوله: (ففظعتهما) بفاء العطف ثم فاء أخرى مضمومة وتفتح وكسر الظاء المشالة أي استعظمت أمرهما ا هـ. شارح.

[39] When one sees (in a dream) cows being slaughtered

7035- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself migrating from Mecca to a place having plenty of date palms. I thought that it was Al'yamama or Hajar, but it came to be Medina (Yathrib). I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Ohud. Furthermore, the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr."

[40] The blowing off in one's dream

7036- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (in the world), but will be the foremost on the Day of Judgement."

7037- Abu'huraira further reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, the treasures of the earth were brought to me (in a dream). Then two gold bracelets were put in my hand, and that worried me too much. Then I was instructed divinely in my dream to blow them off. I blew them off; and they flew away. I interpreted the two bracelets as symbols of two liars between whom I was: the man of San'a, and the man of Al'yamama."

[41] When one sees (in a dream) something taken out of a certain place to be settled in another place

7038- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, or Al'juhfa. I interpreted it as a symbol of epidemic of Medina being transferred to that place" (Al'juhfa).

[42] What about the black woman?

7039- Ibn Omar "Allah be pleased with both" narrated, concerning the vision of The Prophet "Allah's blessing and peace be upon him": "I saw (in a dream) a black woman with unkempt hair going out of Medina and

٣٩ ـ باب إِذَا رَأَى بَقَراً تُنْحَرُ

٧٠٣٥ ـ حدثني مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ أُرَاهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيتُ فِي المَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلى أَنَّهَا اليَمَامَةُ أَوْ هَجَرُ فَإِذَا هِيَ المَدِينَةُ يَثْرِبُ، وَرَأَيتُ فِيهَا بَقَراً، وَاللَّهِ خَيرٌ، فَإِذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الخَيرُ مَا جَاءَ اللَّهُ مِنَ الخَيرِ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بِهِ بَعْدَ يَوْمِ بَدْرٍ».

[طرفه في: ٣٦٢٢].

٤٠ ـ باب النَّفْخِ فِي المَنَامِ

٧٠٣٦ ـ حدثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ الحَنْظَلِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هذا مَا حَدَّثَنَا بِهِ أَبُو هُرَيرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ».

[طرفه في: ٢٣٨].

٧٠٣٧ ـ وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَينَا أَنَا نَائِمٌ إِذْ أُوتِيتُ خَزَائِنَ الأَرْضِ، فَوُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ وَأَهَمَّانِي، فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا الكَذَّابَينِ اللَّذَينِ أَنَا بَينَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ اليَمَامَةِ».

[طرفه في: ٣٦٢١].

٤١ ـ بابٌ إِذَا رَأَى أَنَّهُ أَخْرَجَ الشَّيءَ مِنْ كُورَةٍ، فَأَسْكَنَهُ مَوْضِعاً آخَرَ

٧٠٣٨ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَخِي عَبْدُ الحَمِيدِ، عَنْ سُلَيمَانَ بْنِ بِلَالٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَيتُ كَأَنَّ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ المَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةَ ـ وَهِيَ الجُحْفَةُ ـ فَأَوَّلْتُ أَنَّ وَبَاءَ المَدِينَةِ نُقِلَ إِلَيهَا».

[الحديث ٧٠٣٨ ـ طرفاه في: ٧٠٣٩، ٧٠٤٠].

٤٢ ـ باب المَرْأَةِ السَّوْدَاءِ

٧٠٣٩ ـ حدثنا أَبُو بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنَا فُضَيلُ بْنُ سُلَيمَانَ: حَدَّثَنَا مُوسَى: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: فِي رُؤْيَا النَّبِيِّ ﷺ فِي المَدِينَةِ «رَأَيتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ المَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةَ، فَتَأَوَّلْتُهَا أَنَّ وَبَاءَ

٧٠٣٥ ـ قوله: (وهلي) بفتح الواو والهاء أو سكون الهاء أي وهمي ا هـ. شارح.

٣٠٣٧ ـ أوتيت خزائن الأرض نخ.

باب ٤١ ـ (الكورة) هي الناحية وروي من كوّة لكنّ المعتمد ما ههنا كما في القسطلانيّ.

settling at Mahai'a, or Al'juhfa. I interpreted it as a symbol of epidemic of Medina being transferred to Mahai'a, i.e. Al'juhfa."

[43] What about the woman with unkempt hair?

7040- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted it as a symbol of epidemic of Medina being transferred to Mahai'a, i.e. Al'juhfa."

[44] When one moves a sword in a dream

7041- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I saw myself moving a sword and its blade got broken. It came to symbolize the defeat, which the Muslims suffered from, on the Day of Ohud. I moved the sword again, and it became better than before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together."

[45] What about one's telling lies concerning his dreams?

7042- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do. If somebody listens to the talk of some people who do not desire him to listen or they run away from him, then molten lead will be poured into his ears on the Day of Judgement. Whoever makes a picture, will be punished on the Day of Judgement and will be ordered to breathe a soul in that picture, which he will not be able to do."

7043- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The worst lie is that a person claims to have seen a dream which he has not seen."

الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ». وَهِيَ الْجُحْفَةُ.

[طرفه في: ٧٠٣٨].

٤٣ ـ باب الْمَرْأَةِ الثَّائِرَةِ الرَّأْسِ

٧٠٤٠ ـ حدثني إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةَ، فَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ». وَهِيَ الْجُحْفَةُ. [طرفه في: ٧٠٣٨].

٤٤ ـ بابٌ إِذَا هَزَّ سَيْفاً فِي الْمَنَامِ

٧٠٤١ ـ حدثنا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ أُرَاهُ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي رُؤْيَا أَنِّي هَزَزْتُ سَيْفاً فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى، فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ، وَاجْتِمَاعِ الْمُؤْمِنِينَ».

[طرفه في: ٣٦٢٢]

٤٥ ـ باب مَنْ كَذَبَ فِي حُلُمِهِ

٧٠٤٢ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ، وَهُمْ لَهُ كَارِهُونَ، أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ». قَالَ سُفْيَانُ: وَصَلَهُ لَنَا أَيُّوبُ. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ: قَوْلَهُ «مَنْ كَذَبَ فِي رُؤْيَاهُ». وَقَالَ شُعْبَةُ، عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ: سَمِعْتُ عِكْرِمَةَ: قَالَ أَبُو هُرَيْرَةَ: قَوْلَهُ: «مَنْ صَوَّرَ، وَمَنْ تَحَلَّمَ، وَمَنِ اسْتَمَعَ».

حدَّثنا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «مَنِ اسْتَمَعَ، وَمَنْ تَحَلَّمَ، وَمَنْ صَوَّرَ» نَحْوَهُ. تَابَعَهُ هِشَامٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَوْلَهُ.

[طرفه في: ٢٢٢٥].

٧٠٤٣ ـ حدثنا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحمانِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ أَفْرَى الْفِرَى أَنْ

باب ٤٥ ـ قوله: (حلمه) بضم الحاء واللام أو بسكون اللام كما مر.

٧٠٤٢ ـ الآنك: الرصاص المذاب.

ـ قوله: (عن ابن عباس قوله) يعني قول ابن عباس موقوفاً عليه. اهـ عيني.

[46] If one saw a dream which he disliked, then he should neither mention it nor tell it to anybody

7044- Abu'salama narrated: I used to see a dream which would make me ill until I heard Abu'quatada saying: I too, used to see a dream which would make me ill until I heard The Prophet "Allah's blessing and peace be upon him" saying: "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should tell it to none except to the one whom he loves. If he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan. Then he should spit thrice (on his left) and should tell it to none, for it will not harm him."

7045- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you sees a dream that he likes, then it is from Allah, whom he should thank for it. He also should narrate it to others. But if he sees something else, such as a dream, which he dislikes, then it will be from Satan, from whose evil he should seek refuge with Allah, and should not mention it to anybody, for it will not harm him."

[47] When the first dream interpreter mistakes in his analysis

7046- Ibn Abbas "Allah be pleased with both" reported: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I saw in a dream, a cloud having shade from which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you (O Prophet) held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then got connected again." Abu'bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." Abu'bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Qur'an, with its sweetness dropping. Indeed, some people are learning much of the Qur'an and some a little. The rope extending from the sky to the earth, is the Truth that you (O Prophet) are following. You follow it with which Allah will raise you high, then another man will follow it with which he will rise up, then another person will follow it, and then another man will follow it but it will break and then it will be connected for him with which he will rise up. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu'bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

يُرِيَ عَيْنَيْهِ مَا لَمْ تَرَ».

٤٦ ـ بابٌ إِذا رَأى مَا يَكْرَهُ، فَلا يُخْبِرْ بِهَا وَلا يَذْكُرْهَا

٧٠٤٤ ـ حدثنا سعيد بن الربيع: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ قالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: لَقَدْ كُنْتُ أَرَى الرُّؤْيَا فَتُمْرِضُنِي، حَتَّى سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: وَأَنَا كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِي، حَتَّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا الحَسَنَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلا يُحَدِّثْ بِهِ إِلاَّ مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ، وَلْيَتْفِلْ ثَلاثاً، وَلا يُحَدِّثْ بِهَا أَحَداً، فَإِنَّهَا لَنْ تَضُرَّهُ».

[طرفه في: ٣٢٩٢].

٧٠٤٥ ـ حدثنا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا، فَإِنَّهَا مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذٰلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلا يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لَنْ تَضُرَّهُ».

٤٧ ـ باب مَنْ لَمْ يَرَ الرُّؤْيَا لأَوَّلِ عَابِرٍ إِذَا لَمْ يُصِبْ

٧٠٤٦ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُحَدِّثُ: أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ فِي المَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا، فَالمُسْتَكْثِرُ وَالمُسْتَقِلُّ، وَإِذَا سَبَبٌ وَاصِلٌ مِنَ الأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ. فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، وَاللَّهِ لَتَدَعَنِّي فَأَعْبُرَهَا، فَقَالَ النَّبِيُّ ﷺ: «اعْبُرْ». قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلامُ، وَأَمَّا الَّذِي يَنْطِفُ مِنَ العَسَلِ وَالسَّمْنِ فَالقُرْآنُ، حَلاوَتُهُ تَنْطِفُ، فَالمُسْتَكْثِرُ مِنَ القُرْآنِ وَالمُسْتَقِلُّ، وَأَمَّا السَّبَبُ الوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَالحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُهُ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبْتَ بَعْضاً وَأَخْطَأْتَ بَعْضاً». قَالَ: فَوَاللَّهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ، قَالَ: «لا تُقْسِمْ». [طرفه في: ٧٠٠٠].

٧٠٤٤ ـ قوله (وليتفل) بضم الفاء وكسرها كما في الشارح.

٧٠٤٦ ـ قوله: (ظلة) أي سحابة.

ـ قوله: (تنطف) بضم الطاء المهملة وكسرها أي تقطر ا هـ. شارح.

ـ قوله: (اعبر) في بعض النسخ زيادة له قبله وفي بعضها: اعبرها

[48] Interpreting the visions after Morning prayer

7047- Samura Ibn Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" usually asked his companions: "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allah wished to tell. One morning The Prophet "Allah's blessing and peace be upon him" said: "Last night two persons came to me (in a dream) and woke me up saying: "Proceed!" I went out with them until we came across a man Lying down, with another man standing over his head, holding a big rock. Behold! He was throwing the rock at the man's head, which was being wounded. The rock rolled away which the thrower followed and took back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions: "Glorified be Allah! Who are those two persons?" They said: "Proceed!" We proceeded until we came to a man Lying flat on his back and another man standing over his head with an iron hook, which he would put in one side of the man's mouth, tearing off that side of his face to the back (of the neck); and similarly he would tear his nose and eye from front to back. Then he turned to the other side of the man's face and did just the same as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions: "Glorified be Allah! Who are those two persons?" They said to me: "Go on!" So we went on until we came across something like a baking oven." I think The Prophet "Allah's blessing and peace be upon him" said: "In that oven there was much more noise and voices." The Prophet "Allah's blessing and peace be upon him" further said: "We looked into it and found naked men and women, to whom a flame of fire was reaching from underneath. The more it reached them, the more they cried loudly. I asked them: "Who are those?" They said to me: "go on!" We went on until we came across a river." I think he said: "as red as blood." The Prophet "Allah's blessing and peace be upon him" further said: "Behold! In the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold! while the other man was swimming, he went near him. When the former opened his mouth, the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Whenever he returned and opened his mouth, the man (on the bank) would put a stone into his mouth. I asked my two companions: "Who are those persons?" They replied: "Proceed! Proceed!" We went on until we came to a man with a repulsive appearance, the most repulsive you have ever seen! Beside him there was a fire which he was kindling and running around. I asked my companions: "Who is this?" They said to me:

٤٨ ـ باب تَعْبِيرِ الرُّؤْيَا بَعْدَ صَلاةِ الصُّبْحِ

٧٠٤٧ ـ حدّثني مُؤَمَّلُ بْنُ هِشَام، أَبُو هِشَام: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفٌ حَدَّثَنَا أَبُو رَجَاءٍ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ: «هَل رَأى أَحدٌ مِنكُم مِنْ رُؤْيَا». قَالَ: فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقُصَّ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَثْلَغُ رَأْسَهُ، فَيَتَهَدْهَدُ الحَجَرُ هٰهُنَا، فَيَتْبَعُ الحَجَرَ فَيَأْخُذُهُ، فَلا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ المَرَّةَ الأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ مَا هٰذَانِ؟ قَالَ: قَالا لِي: انْطَلِقْ، قَالَ: فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّي وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ ـ قَالَ: وَرُبَّمَا قَالَ أَبُو رَجَاءٍ: فَيَشُقُّ ـ قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الجَانِبِ الآخَرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالجَانِبِ الأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذٰلِكَ الجَانِبِ حَتَّى يَصِحَّ ذٰلِكَ الجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ المَرَّةَ الأُولَى، قَالَ: قُلْتُ: سُبْحَانَ اللَّهِ مَا هٰذَانِ؟ قَالَ: قَالا لِي: انْطَلِقْ فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ ـ قَالَ: فَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ ـ فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ، قَالَ: فَاطَّلَعْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذٰلِكَ اللَّهَبُ ضَوْضَوْا، قَالَ: قُلْتُ لَهُمَا: مَا هٰؤُلاءِ؟ قَالَ: قَالا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى نَهَرٍ ـ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ ـ أَحْمَرَ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذٰلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذٰلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الحِجَارَةَ، فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَراً فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَراً، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَانِ؟ قَالَ: قَالا لِي: انْطَلِقِ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ المَرْآةِ، كَأَكْرَهِ مَا أَنْتَ رَاءٍ رَجُلاً مَرْآةً، وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قَالَ:

٧٠٤٧ ـ (مؤمل) كمعظم من الأعلام ذكره السيد مرتضى فيما استدركه على المجد ا هـ. مصحح.

ـ ارجع الشرح لقوله: مما يكثر أن يقول.

ـ انبعثا بي نخـ.

ـ قوله: (فيثلغ) أي يشدخ والشدخ كسر الشيء الأجوف، وقوله: فيتهدهد أي فيتدحرج ا هـ. قسطلاني.

ـ فيتدهده نخـ.

ـ (فيشرشر شدقه) أي يقطعه والشدق جانب الفم ا هـ. عيني.

ـ وله (ضوضوا) كذا بغير همز أي صاحوا.

ـ قوله: (فيفغر له فاه) أي فيفتح له فمه.

ـ (المرآة) المنظر.

"Proceed! Proceed!" We proceeded until we reached a garden of deep green dense vegetation, having all types of spring colors, In the midst of which, there was a very tall man whose head I could hardly see in view of his great height, around whom, there were children, as numerous as I have never seen. I said to my companions: "Who is this?" They replied: "Proceed! Proceed!" We went on until we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me: "Go up!" I went up." The Prophet "Allah's blessing and peace be upon him" further said: "We came up until we reached a town built of gold and silver bricks, to whose gate we went and asked (the gatekeeper) to open the gate, and it was opened. We entered the town wherein we found men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold! There was a river flowing across (the town), whose water was as white as milk. Those men went and threw themselves in it. Then they returned to us after the ugliness (of their bodies) had gone away and they became in the best shape." The Prophet "Allah's blessing and peace be upon him" added: "My two companions said to me: "This is the Eden Paradise, and that is your place." I raised up my sight. Behold! I saw a palace like a white cloud. My two companions said to me: "That (palace) is yours." I said to them: "May Allah bless you both! Let me enter it." They replied: "As for now, you will not enter it, but you shall enter it (one day)."

I said to them: "I have seen many wonders tonight. What does all that mean?" They replied: "We will tell you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts according to its principles. He also sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells a lie that spreads all over the world. Those naked men and women whom you saw in a building like an oven, are the adulterers and the adulteresses. The man whom you saw swimming in the river and given a stone to swallow, is the eater of usury. The bad looking man whom you saw near the fire which he was kindling and going round, is Malik, the gatekeeper of Hell. The tall man whom you saw in the garden, is

قُلتُ لَهُمَا: مَا هذا؟ قَالَ: قالاَ لِي: انْطَلِقِ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَينَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ، فِيهَا مِن كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَينَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ، لاَ أَكَادُ أَرَى رَأْسَهُ طولاً في السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلدَانٍ رَأَيتُهُمْ قَطُّ، قَالَ: قُلتُ لَهُمَا: مَا هذا مَا هؤُلاَءِ؟ قَالَ: قالاَ لِي: انطَلِقِ انطلِقْ، قَالَ: فانطلَقنَا فانتهينا إِلى رَوْضَةٍ عظِيمَةٍ، لَم أَرَ رَوْضَةً قطُّ أَعْظَمَ مِنهَا وَلا أَحْسَنَ، قالَ: قالاَ لِي: ارْقَ فِيهَا، قَالَ: فَارْتَقَينَا فِيهَا، فَانْتَهينَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَينَا بَابَ المَدِينَةِ فَاسْتَفتَحْنَا فَفُتِحَ لَنَا فَدَخَلنَاهَا، فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرٌ مِنْ خَلقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطرٌ كَأَقْبَحِ مَا أَنتَ رَاءٍ، قَالَ: قالاَ لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذلِكَ النَّهرِ، قَالَ: وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ المَحْضُ فِي البَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَينَا قَدْ ذَهَبَ ذلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا في أَحْسَنِ صُورَةٍ، قَالَ: قالاَ لِي: هذهِ جَنَّةُ عَدْنٍ وَهذاكَ مَنزِلُكَ، قَالَ: فَسَمَا بَصَرِي صُعُداً، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ البَيضَاءِ، قَالَ: قالاَ لِي: هذاكَ مَنزِلُكَ، قَالَ: قُلتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمَا ذَرَانِي فَأَدْخُلَهُ، قالاَ: أَمَّا الآنَ فَلاَ، وَأَنْتَ دَاخِلُهُ، قَالَ: قُلتُ لَهُمَا: فَإِنِّي قَدْ رَأَيتُ مُنْذُ اللَّيلَةِ عَجَباً، فَمَا هذا الَّذِي رَأَيتُ؟ قَالَ: قالاَ لِي: أَمَا إِنَّا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي أَتَيتَ عَلَيهِ يُثْلَغُ رَأْسُهُ بِالحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ القُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلاَةِ المَكْتُوبَةِ، وَأَمَّا الرَّجُلُ الَّذِي أَتَيتَ عَلَيهِ، يُشَرْشَرُ شِدْقُهُ إِلَى قَفَاهُ، وَمَنْخِرُهُ إِلَى قَفَاهُ، وَعَينُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيتِهِ، فَيَكْذِبُ الكَذْبَةَ تَبْلُغُ الآفَاقَ، وَأَمَّا الرِّجَالُ وَالنِّسَاءُ العُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ، فَإِنَّهُمُ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيتَ عَلَيهِ يَسْبَحُ في النَّهرِ وَيُلقَمُ الحجر، فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الكَرِيهُ المَرْآةِ، الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسعَى حَوْلَهَا، فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي في الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ ﷺ، وَأَمَّا الوِلدَانُ

= ـ قوله: (يحشها) أي يحركها.

ـ قوله: معتمة أي كثيرة النبات طويلته اهـ.

ـ من كلّ لون الربيع نخ.

ـ قوله: (رأيتهم قطّ) انظر الشرح.

ـ قوله: (ارق) في نسخة العينيّ ارقه بهاء السكت.

ـ بَصَري صُعَدَاءَ نخ.

ـ الربابة: السحابة.

ـ ذَراني أَدْخُلْهُ نخ.

ـ قوله: فيرفضه بكسر الفاء وقيل: بضمها أي يتركه ولما رفض أشرف الأشياء وهو القرآن عوقب في أشرف أعضائه اهـ. عيني.

ـ ويلقم الحجارة نخ.

Abraham “Peace be upon him”, and the children around him are those who die on the true Faith (of Islam).”’”

The narrator added: “Some Muslims asked The Prophet “Allah’s blessing and peace be upon him”: "O Allah's Apostle! What about the children of pagans?" The Prophet “Allah’s blessing and peace be upon him” replied: “And also the children of pagans."

The Prophet “Allah’s blessing and peace be upon him” added: “My two companions added: “The men you saw half handsome and half ugly were those persons, who had mixed a good act with another which was bad, but whom Allah forgave.”

الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الفِطْرَةِ». قَالَ: فَقَالَ بَعْضُ المُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ المُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَوْلَادُ المُشْرِكِينَ، وَأَمَّا القَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَناً وَشَطْرٌ قَبِيحاً، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلاً صَالِحاً وَآخَرَ سَيِّئاً، تَجَاوَزَ اللَّهُ عَنْهُمْ».

[طرفه في: ٨٤٥]

= ـ الذي عنده النار نخ.

ـ ارجع الشرح لإعراب قوله كانوا شطر منهم حسناً.

(93) The Book of Afflictions

[1] What was mentioned regarding Allah's saying: "And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment." (The Spoils of War "Al'anfal" 25)

in addition, what afflictions of which did The Prophet warn (Muslims)?

7048- Ibn Abu'mulaika narrated from Asma Bint Abu'bakr "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "I will be standing at the Fount so that I could see whomever among you will come to me. However, some people will be taken away from me, and I will say: "O Lord! (They are from) my nation." Then it will be said: "Did you observe what they did after you? By Allah, they kept on turning on their heels." " Ibn Abu'mulaika said: "O Allah! We seek refuge with You from turning on our heels, or being put to trial in our religion."

7049- Abu'wa'il narrated from Abdullah "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Some of you will be brought in front of me. When I rise to provide them (with water), they will be taken away from me and I will say: "O Lord! My companions!" It will be said: "You do not know what they did after you had left."

7050- Abu'hazim narrated from Sahl Ibn Sa'd "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Whoever passed by me would drink (from The Fount) ; and whoever drank (from The Fount) would never be thirsty. Some people will be brought in front of me whom I will recognize and they will know me. Then a barrier will be put between them and me." Abu'hazim said: An'no'man Ibn Abu'aiyyash heard me while I relating to them this narration. He asked: "Did you hear Sahl narrating this tradition as such?" I replied in the affirmative. Then he said: I testify that I also heard Abu'sa'eed "Allah be pleased with him" relating this narration, adding (that The Prophet "Allah's blessing and peace be upon him" said): "I will say: "They are from me!" then it will be said to me: "You do not know what they innovated after you had left." I will say: "Let him perish who changed after me (anything concerning religion).""

7051- The same as above.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٩٣ - كِتَاب الفِتَنِ

١ ـ باب ما جاءَ في قَوْلِ اللهِ تعالى: ﴿واتَّقُوا فتنةً لا تُصيبَنَّ الذين ظلمُوا منكُمْ خاصَّةً﴾ [الأنفال: ٢٥] وَمَا كَانَ النَّبيُّ ﷺ يُحَذِّرُ مِنَ الفِتَنِ

٧٠٤٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا بِشْرُ بْنُ السَّرِيِّ: حدَّثنا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيكَةَ قَالَ: قَالَتْ أَسْماءُ، عَنِ النَّبيِّ ﷺ: قَالَ: «أَنا عَلَى حَوْضي أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ، فَيُؤْخَذُ بِناسٍ مِنْ دُونِي، فَأَقُولُ: أُمَّتِي، فَيَقُولُ: لاَ تَدْرِي، مَشَوْا عَلَى القَهْقَرَى» قَالَ ابْنُ أَبِي مُلَيكَةَ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقابِنَا، أَوْ نُفْتَنَ.

[طرفه في: ٦٥٩٣].

٧٠٤٩ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ مُغيرَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «أَنا فَرَطُكُمْ عَلَى الحَوْضِ، لَيُرْفَعَنَّ إِلَيَّ رِجالٌ مِنْكُمْ، حَتَّى إِذَا أَهْوَيتُ لأَناوِلَهُمُ اخْتُلِجُوا دُونِي، فَأَقُولُ أَي رَبِّ أَصْحَابِي، يَقُولُ: لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[طرفه في: ٦٥٧٥].

٧٠٥٠، ٧٠٥١ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سمِعْتُ النَّبيَّ ﷺ يَقُولُ: «أَنا فَرَطُكُمْ عَلَى الحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ، وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمأْ بَعْدَهُ أَبَداً، لَيَرِدُ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحالُ بَيْنِي وَبَيْنَهُمْ». قَالَ أَبُو حازِمٍ: فَسَمِعَنِي النُّعْمانُ بْنُ أَبِي عَيَّاشٍ وَأَنا أُحَدِّثُهُمْ هذا، فَقَالَ: هٰكَذا سَمِعْتَ سَهْلاً؟ فَقُلْتُ: نَعَمْ، قَالَ: وَأَنا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ قَالَ: «إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا بَدَّلُوا بَعْدَكَ، فَأَقُولُ: سُحْقاً سُحْقاً لِمَنْ بَدَّلَ بَعْدِي».

[طرفه في: ٦٥٨٣، ٦٥٨٤].

٧٠٥٠ ـ ويعرفونني نخـ

[2] The Prophet's saying: "You will see after me some matters, which you deny"

Abdullah Ibn Zaid told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep patient until you meet me at The Fount."

7052- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Soon you will see others given preference over you, and there will be things which you will deny." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! What do you order us to do? " He said: "To give the rights that are on you and to ask Allah for your rights."

7053- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who disapproves of something done by his ruler should be patient, for whoever deviates from the ruler even as little as a span will die as (if he were of) those who died in the Pre-Islamic Period of Ignorance."

7054- Ibn Abbas "Allah be pleased with both" told that The Prophet "Allah's blessing and peace be upon him" had said: "Whoever notices something done by his ruler which he denies, should be patient, for he, who breaks away from the company of the Muslims even for a span and then dies, will die (as sinful disobedient) as those who died in the Pre-Islamic period of Ignorance."

7055- Junada Ibn Abu'omaiyya narrated: We entered upon Obada Ibn As'samit while he was sick. We said: "May Allah make you healthy. Will you tell us a tradition you heard from The Prophet "Allah's blessing and peace be upon him", by which Allah may benefit you?" Obada Ibn As'samit "Allah be pleased with him" reported: "The Prophet "Allah's blessing and peace be upon him" called us and we gave him the Pledge of allegiance for Islam.

7056- Obada resumed: From among the conditions on which he took the Pledge from us, was to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease. We also were required to obey the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed that he had openly clear disbelief for which we have a proof from Allah."

٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «سَتَرَوْنَ بَعْدِي أُمُوراً تُنْكِرُونَهَا»

وَقالَ عَبْدُ اللَّهِ بْنُ زَيدٍ: قالَ النَّبِيُّ ﷺ: «اصْبِرُوا حَتَّى تَلقَوْنِي عَلَى الحَوْضِ».

٧٠٥٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا زَيدُ بْنُ وَهْبٍ: سَمِعْتُ عَبْدَ اللَّهِ قالَ: قالَ لَنا رَسُولُ اللَّهِ ﷺ: «إِنَّكُم سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُوراً تُنْكِرُونَها». قالُوا: فَمَا تأْمُرُونا يَا رَسُولَ اللَّهِ؟ قالَ: «أَدُّوا إِلَيهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ».

[طرفه في: ٣٦٠٣].

٧٠٥٣ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الوَارِثِ، عَنِ الجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيئاً فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلطَانِ شِبْراً مَاتَ مِيتَةً جَاهِلِيَّةً».

[الحديث ٧٠٥٣ ـ طرفاه في: ٧٠٥٤، ٧١٤٣].

٧٠٥٤ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنِ الجَعْدِ أَبِي عُثْمانَ: حَدَّثَنِي أَبُو رَجاءٍ العُطارِدِيُّ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيئاً يَكْرَهُهُ فَلْيَصْبِرْ عَلَيهِ فَإِنَّهُ مَنْ فارَقَ الجَماعَةَ شِبْراً فَماتَ، إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً».

[طرفه في: ٧٠٥٣].

٧٠٥٥ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنْ بُكَيرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنادَةَ بْنِ أَبِي أُمَيَّةَ قالَ: دَخَلنَا عَلَى عُبادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، قُلنَا: أَصْلَحَكَ اللَّهُ، حَدِّثْ بِحَدِيثٍ يَنْفَعُكَ اللَّهُ بِهِ، سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، قالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعْنَاهُ.

[طرفه في: ١٨].

٧٠٥٦ ـ فَقالَ فِيمَا أَخَذَ عَلَينَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةً عَلَينَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْراً بَوَاحاً، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

[الحديث ٧٠٥٦ ـ طرفه في: ٧٢٠٠].

٧٠٥٧ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ

٧٠٥٢ ـ قوله: (أثرة) بهذا الضبط أو بضمّ الهمزة وسكون المثلثة كما في الشارح أي إيثار الأمراء بحظوظهم واختصاصهم إياها بأنفسهم ا هـ.

٧٠٥٦ ـ قوله: (أثرة) بالضبطين السابقين

ـ قوله: (بواحاً) أي ظاهراً بادياً

٧٠٥٧ ـ قوله: أثرة بهذا الضبط فقط.

7057- Osaid Ibn Hudair "Allah be pleased with him" reported: A man (from the Ansar) came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You appointed so-and-so and did not appoint me!" The Prophet "Allah's blessing and peace be upon him" said: "After me you will see others given preference over you; so be patient till you meet me (at the fount on the Day of Judgement)."

[3] The Prophet's saying: "The destruction of my followers will be at the hands of some foolish youngsters"

7058- Sa'eed Al'omawi narrated: I was sitting with Marwan and Abu'huraira "Allah be pleased with him" in the mosque of Medina when the later said: I heard the trustworthy, truly inspired one (The Prophet "Allah's blessing and peace be upon him") saying: "The destruction of my followers will be at the hands of some youngsters from Quraish." Marwan said: "Allah's curse be upon those youngsters!" Abu'huraira said: "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so." (The sub-narrator told: Later on, I used to go along with my grandfather (the narrator) to the sons of Marwan in Sham after they had taken over the power. The more he saw their youngsters, the more he said: "Perhaps those might be of them (the destroyers)." We said to him: "You know best.")

[4] The Prophet's saying: "Woe unto the Arabs from a danger that has come near"

7059- Zainab Bint Abu'salama narrated from Ommu'habiba from Zainab Bint "daughter of" Jahsh "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" once woke up with his faced flushed and red (because of fear) and said: "There is no God to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," (Sufyan illustrated this by making a circle with his thumb and index finger, forming the numbers of ninety and one hundred). It was said: "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said: "Yes, when the evil persons increase."

7060- Usama "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" looked out from upon a castle amongst the castles of Medina and said: "Do you see what I see?" they answered: "No, O Messenger of Allah!" he said: "(No doubt) I see the locations where afflictions will take place among your houses, as numerous as the spots where raindrops fall."

أُسيدِ بْنِ حُضَير: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اسْتَعْمَلتَ فُلاناً وَلَمْ تَسْتَعْمِلنِي؟ قَالَ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي».

[طرفه في: ٣٧٩٢]

٣ ـ باب قَوْلِ النَّبِيِّ ﷺ: «هَلاكُ أُمَّتِي عَلَى يَدَي أُغَيلِمَةٍ سُفَهَاءَ»

٧٠٥٨ ـ حدّثنا موسَى بْنُ إِسْماعِيلَ: حدَّثَنا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي جَدِّي قَالَ: كُنْتُ جَالِساً مَعَ أَبِي هُرَيرَةَ فِي مَسْجِدِ النَّبِيِّ ﷺ بِالمَدِينَةِ، وَمَعَنا مَرْوانُ، قَالَ أَبُو هُرَيرَةَ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: «هَلَكَةُ أُمَّتِي عَلَى يَدَي غِلمَةٍ مِنْ قُرَيشٍ» فَقَالَ مَرْوانُ: لَعْنَةُ اللَّهِ عَلَيهِمْ غِلمَةً. فَقالَ أَبُو هُرَيرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ: بَنِي فُلانٍ وَبَنِي فُلانٍ لَفَعَلتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوانَ حِينَ مَلَكُوا بِالشَّأْمِ، فَإِذَا رَآهُمْ غِلمَاناً أَحْدَاثاً قالَ لَنا: عَسَى هؤُلاءِ أَنْ يَكُونُوا مِنْهُمْ؟ قُلنا: أَنْتَ أَعْلَمُ.

[طرفه في: ٣٦٠٤].

٤ ـ باب قَوْلِ النَّبِيِّ ﷺ: «وَيلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ»

٧٠٥٩ ـ حدّثنا مَالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنا ابْنُ عُيَينَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ زَينَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَينَبَ ابْنَةِ جَحْشٍ رَضِيَ اللَّهُ، عَنْهُنَّ أَنَّهَا قَالَتْ: اسْتَيقَظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ مُحْمَرّاً وَجْهُهُ يَقُولُ: «لا إِلهَ إِلا اللَّهُ، وَيلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذِهِ». وَعَقَدَ سُفْيَانُ تِسْعِينَ أَوْ مِئَةً، قِيلَ: أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الخَبَثُ». [طرفه في: ٣٣٤٦].

٧٠٦٠ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطُمٍ مِنْ آطَامِ المَدِينَةِ، فَقَالَ: «هَل تَرَوْنَ مَا أَرَى؟». قَالُوا: لاَ، قَالَ: «فَإِنِّي لأَرَى الفِتَنَ تَقَعُ خِلاَلَ بُيُوتِكُمْ كَوَقْعِ القَطْرِ». [طرفه في: ١٨٧٨]

٥ ـ باب ظُهُورِ الفِتَنِ

٧٠٦١ ـ حدّثنا عَيَّاشُ بْنُ الوَلِيدِ: أَخْبَرَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ

باب ٣ ـ على أيدي أغيلمة نخ.

٧٠٥٩ ـ قوله: صفة عقد التسعين أي يثني السبابة حتى يعود طرفها عند أصلها ويتعلق عليها الإبهام ا هـ. عيني وصفة عقد المائة هي عقد التسعين لكن بالخنصر اليسرى كما في القسطلاني ا هـ.

٧٠٦٠ ـ وحدثني محمود نخ.

٧٠٦١ ـ قوله: (ويلقى) الشح) أي يلقى البخل والحرص في قلوب الناس على اختلاف أحوالهم ويحتمل أن يكون يلقى بفتح اللام وتشديد القاف بمعنى يتلقى ويتعلم ويتواصى به أفاده العيني.

[5] The Appearance of afflictions

7061- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time will pass rapidly, good deeds will decrease, miserliness will be planted (in the hearts of the people), afflictions will be prevalent, and there will be much tumult." They said: "O Allah's Apostle! What does tumult mean?" He said: "Killing! Killing!"

7062- Both of Abdullah and Abu'moosa "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Just before the establishment of the Hour, there will be days during which (Religious) ignorance will be prevalent, (religious) knowledge will be taken away, and there will be much more tumult, and tumult implies killing."

7063- The same as above.

7064- Shaqiq narrated: Both of Abdullah and Abu'moosa "Allah be pleased with them" sat talking. Abu'moosa said: The Prophet "Allah's blessing and peace be upon him" said: "Just before the establishment of the Hour, there will be days during which (Religious) ignorance will be prevalent, (religious) knowledge will be taken away, and there will be much more tumult, and tumult implies killing."

7065- Abu'wa'il narrated: I was sitting with both of Abdullah and Abu'moosa when Abu'moosa said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: (The same previous narration).

7066- Abu'wa'il narrated from Abdullah "Allah be pleased with him", ascribing it (according to the narrator) to The Prophet: "Near the establishment of the Hour, there will be the days of tumult, during which (Religious) ignorance will be prevalent, and (religious) knowledge will be taken away." Abu'moosa said: "Tumult implies killing."

7067- Abu'wa'il narrated that Al'ash'ari asked Ibn Mas'ood "Allah be pleased with them": Do you know the days of tumult which The Prophet "Allah's blessing and peace be upon him" mentioned? Abdullah said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The most evil people are those who remain alive when The Doomed Hour comes."

سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ العَمَلُ، وَيُلقَى الشُّحُ، وَتَظْهرُ الفِتَنُ، وَيَكْثُرُ الهَرْجُ». قالوا: يَا رَسُولَ اللَّهِ، أَيُّمَ هُوَ؟ قَالَ: «القَتْلُ القَتْلُ». وَقَالَ شُعَيْبٌ، وَيُونُسُ، وَاللَّيْثُ، وَابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٨٥].

٧٠٦٢، ٧٠٦٣ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالاَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ بَينَ يَدَي السَّاعَةِ لأَيَّاماً يَنْزِلُ فِيهَا الجَهْلُ، وَيُرْفَعُ فِيهَا العِلْمُ، وَيَكْثُرُ فِيهَا الهَرْجُ» وَالهَرْجُ: القَتْلُ.

[الحديث ٧٠٦٢ ـ طرفه في: ٧٠٦٦].

[الحديث ٧٠٦٣ ـ طرفاه في: ٧٠٦٤، ٧٠٦٥].

٧٠٦٤ ـ حدثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنَا شَقِيقٌ قَالَ: جَلَسَ عَبْدُ اللَّهِ وَأَبُو مُوسَى فَتَحَدَّثَا، فَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «إِنَّ بَينَ يَدَي السَّاعَةِ أَيَّاماً، يُرْفَعُ فِيهَا العِلمُ، وَيَنْزِلُ فِيهَا الجَهْلُ، وَيَكْثُرُ فِيهَا الهَرْجُ». وَالهَرْجُ: القَتْلُ. [طرفه في: ٧٠٦٢].

٧٠٦٥ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَبُو مُوسَى: سَمِعْتُ النَّبِيَّ ﷺ، مِثْلَهُ، وَالهَرْجُ بِلِسَانِ الحَبَشَةِ: القَتْلُ.

[طرفه في: ٧٠٦٢].

٧٠٦٦ ـ حدثنا مُحَمَّدٌ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، وَأَحْسِبُهُ رَفَعَهُ، قَالَ: «بَينَ يَدَي السَّاعَةِ أَيَّامُ الهَرْجِ، يَزُولُ العِلْمُ وَيَظْهَرُ فِيهَا الجَهْلُ». قَالَ أَبُو مُوسَى: وَالهَرْجُ: القَتْلُ بِلِسَانِ الحَبَشَةِ.

[طرفه في: ٧٠٦٢].

٧٠٦٧ ـ وَقَالَ أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الأَشْعَرِيِّ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ: تَعْلَمُ الأَيَّامَ الَّتِي ذَكَرَ النَّبِيُّ ﷺ أَيَّامَ الهَرْجِ؟ نَحْوَهُ. قَالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ».

= ـ أيما هو نخ.

٧٠٦٥ ـ قوله: (والهرج بلسان الحبشة القتل) قال القاضي عياض: هذا وهم من بعض الرواة فإنها عربية صحيحة.

٧٠٦٦ ـ يزول فيها العلم نخ.

٧٠٦٧ ـ وقال ابن مسعود نخ.

[6] There is no time, but that the time to come after which is more evil

7068- Az'zubair Ibn Adi narrated: We went to Anas "Allah be pleased with him" complaining of Al'hajjaj's wrongdoing. Anas said: "Be patient. There is no time, but that the time to come after which is more evil. This is what I heard from your Prophet "Allah's blessing and peace be upon him"."

7069- Hind Bint Al'harith narrated from Ommu'salama "Allah be pleased with her": One night The Prophet "Allah's blessing and peace be upon him" got up worried and said: "Glorified be Allah! How many afflictions have been sent down tonight, and how many treasures have been disclosed! Who will go and wake up, for offering the night prayers, the lady dwellers of these rooms? (He meant his wives). Many well-dressed souls in this world might be naked on the Day of Judgement."

[7] The Prophet's saying: "Whoever carries arms against us, is not from us"

7070- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever carries arms against us, is not from us."

7071- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Whoever carries arms against us, is not from us."

7072- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and, as a result, he will fall into a pit of (Hell)fire."

7073- Sufyan narrated: I said to Amr: O Abu Abdur'rahman! Did you hear Jaber Ibn Abdullah "Allah be pleased with both" telling that a man passed through the mosque carrying arrows; and then Allah's Apostle "Allah's blessing and peace be upon him" said to him: "take hold of them by their heads"? he answered: Yes.

7074- Jaber Ibn Abdullah "Allah be pleased with both" told: A man passed through the mosque carrying arrows, whose heads were protruding. He was ordered (by Allah's Apostle "Allah's blessing and peace be upon him") to take hold of them by their heads lest he might injure a Muslim.

٦ ـ باب لا يَأْتِي زَمانٌ إلاَّ الَّذِي بَعْدَهُ شَرٌّ مِنْهُ

٧٠٦٨ ـ حدّثنا محمد بن يوسف: حدّثنا سفيان، عن الزبير بن عدي قال: أتينا أنس ابنَ مالك، فشكونا إليه ما نلقى من الحجّاج، فقال: اصبروا، فإنّهُ لا يأتي عليكم زمانٌ إلا الّذي بعْدَهُ شرٌّ منه، حتّى تلقَوْا ربَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

٧٠٦٩ ـ حدّثنا أبو اليَمان: أخبَرَنا شُعَيبٌ، عن الزُّهْريِّ (ح). وحَدَّثَنا إسماعيلُ: حَدَّثني أخي، عن سُليمان، عن مُحَمَّدِ بن أبي عَتيقٍ، عن ابنِ شِهابٍ، عن هِنْدٍ بِنْتِ الحارِثِ الفِراسِيَّةِ: أنَّ أمَّ سَلَمَةَ زَوْجَ النَّبيِّ ﷺ قالَتِ: اسْتَيقَظَ رَسُولُ اللَّهِ ﷺ لَيلَةً فَزِعاً، يَقُولُ: «سُبْحانَ اللَّه، مَاذَا أنْزَلَ اللَّهُ مِنَ الخَزَائِنِ، وَمَاذَا أُنْزِلَ مِنَ الفِتَنِ، مَنْ يُوقِظُ صَوَاحِبَ الحُجُرَاتِ ـ يريدُ أزواجَهُ لكي يُصلّينَ ـ رُبَّ كاسِيَةٍ في الدُّنيا عارِيَةٍ في الآخِرَةِ».

[طرفه في: ١١٥].

٧ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيسَ مِنَّا»

٧٠٧٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أخْبَرَنا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْن عُمَرَ رَضيَ اللَّهُ عنهما: أنّ رَسُولَ اللَّهِ ﷺ قال: «مَن حمل علينا السلاحَ فليس منّا».

[طرفه في: ٦٨٧٤].

٧٠٧١ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أبو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أبِي بُرْدَةَ، عَنْ أبِي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «مَنْ حَمَلَ عَلَينا السَّلاحَ فَلَيسَ مِنّا».

٧٠٧٢ ـ حدّثنا مُحمّدٌ: أخبرنا عبدُ الرَّزّاق، عن معمرٍ، عن همّام: سمعتُ أبا هريرة، عن النّبيّ ﷺ قال: «لا يُشيرُ أحدُكم على أخيه بالسّلاح، فإنّهُ لا يدري، لعلَّ الشّيطان ينزِعُ في يَدِهِ، فيقَعُ في حُفرَةٍ من النّار».

٧٠٧٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيانُ قالَ: قُلتُ لِعَمْرو: يا أبا مُحَمَّدٍ: سَمِعْتَ جابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهامٍ في المَسْجِدِ، فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بِنِصالِها». قالَ: نَعَمْ. [طرفه في: ٤٥١].

٧٠٧٤ ـ حدّثنا أبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جابِرٍ: أنَّ رَجُلاً مَرَّ في المَسْجِدِ بِأسْهُمٍ قَدْ أبْدَى نُصُولَها، فَأُمِرَ أنْ يَأْخُذَ بِنُصُولِها، لا يَخْدِشُ مُسْلِماً.

[طرفه في: ٤٥١].

٧٠٦٩ ـ قوله: (عارية) تقدم للشارح في باب العلم أنه يجوز فيه الرفع والجر ا هـ. كذا في هامش الأصل المطبوع.

٧٠٧٤ ـ قد بدا نصولها نخ.

ـ فأمِرَ نخ.

7075- Abu'burda reported from Abu'moosa "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever passes through our mosques or markets with arrows should take hold of them by their heads lest he might injure a Muslim."

[8] The Prophet's saying: "Do not become unbelievers after me, by cutting the necks of each other"

7076- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is a type of impiety, while fighting him is a sort of disbelief."

7077- Ibn Omar "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not become unbelievers after me by cutting the necks of one another."

7078- Abu'bakra "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Don't you know what is the day today?" They replied: "Allah and His Apostle know better." We thought that he might call that day with another name. The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the day of Slaughtering (sacrifice)?" We replied: "Yes, O Messenger of Allah!" He then said: "What town is this? Isn't it the Sacred Town (of Mecca)?" We replied: "Yes, O Messenger of Allah!" He then said: "Your blood, your properties, your honors, and your complexions (bodies) are as sacred to one another as the sanctity of this day of yours, in this month of yours, in this town of yours. Haven't I reported Allah's message to you?" We replied: "Yes." He said: "O Allah! Be witness (for that). It is incumbent upon those who are present to report it (my message) to those who are absent because the informed one (who is absent) might comprehend what I have said better than the present audience who will report it to him." The narrator added: In fact, it was like that. The Prophet "Allah's blessing and peace be upon him" further said: "Beware! Do not return as unbelievers after me by cutting the necks of one another."

٧٠٧٥ ـ حدّثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «إِذا مَرَّ أَحَدُكُم في مَسْجِدِنا، أَوْ في سُوقِنا، ومعهُ نَبْلٌ، فَلْيُمْسِكْ على نِصالِها، أَوْ قالَ: فَلْيَقْبِضْ بِكَفِّهِ، أَنْ يُصِيبَ أَحَداً مِنَ المُسْلِمِينَ مِنْهَا شَيْءٌ».

[طرفه في: ٤٥٢].

٨ ـ باب قَوْلِ النَّبِيِّ ﷺ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ»

٧٠٧٦ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا شَقِيقٌ قالَ: قالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «سِبَابُ المُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

[طرفه في: ٤٨].

٧٠٧٧ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي وَاقِدٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[طرفه في: ١٧٤٢].

٧٠٧٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا قُرَّةُ بْنُ خالِدٍ: حَدَّثَنَا ابْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ، هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَقَالَ: «أَلاَ تَدْرُونَ أَيُّ يَوْمٍ هذا؟». قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: «أَلَيسَ بِيَوْمِ النَّحْرِ؟» قُلْنَا: بَلَى يا رَسُولَ اللَّهِ، قالَ: «أَيُّ بَلَدٍ هذا، أَلَيسَتْ بِالبَلْدَةِ؟». قُلْنَا: بَلَى يا رَسُولَ اللَّهِ، قالَ: «فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، وَأَبْشَارَكُمْ، عَلَيكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في شَهْرِكُمْ هذا، في بَلَدِكُمْ هذا، أَلا هَلْ بَلَّغْتُ؟». قُلْنَا: نَعَمْ، قالَ: «اللَّهُمَّ، اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَإِنَّهُ رُبَّ مُبَلِّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ». فَكانَ كَذلِكَ، قالَ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». فَلَمَّا كانَ يَوْمَ حُرِّقَ ابْنُ الحَضْرَمِيِّ، حِينَ حَرَّقَهُ جارِيَةُ بْنُ قُدَامَةَ، قالَ: أَشْرِفُوا عَلَى أَبِي بَكْرَةَ، فَقَالُوا: هذا أَبُو بَكْرَةَ يَرَاكَ، قَالَ عَبْدُ الرَّحْمٰنِ: فَحَدَّثَتْنِي أُمِّي، عَنْ أَبِي بَكْرَةَ أَنَّهُ قالَ: لَوْ دَخَلُوا عَلَيَّ مَا بَهَشْتُ بِقَصَبَةٍ. [طرفه في: ٦٧].

٧٠٧٩ ـ حدّثنا أَحْمَدُ بْنُ إِشْكابَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: «لا تَرْتَدُّوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ

٧٠٧٧ ـ واقد بن محمد نخ.

٧٠٧٨ ـ قوله: (وأبشاركم) جمع بشر وهو ظاهر الجلد ا هـ.

ـ قوله: مبلغ يبلغه بهذا الضبط على تصويب العينيّ، قال: والضمير في يبلغه الراجع إلى الحديث المذكور مفعول أوّل له ومن هو أوعى مفعول ثان له، وفي الرواية لمن هو ا هـ.

ـ قوله: (ما بهشت بقصبة) بفتح الهاء وكسرها أي ما مددت يدي إليها وتناولتها لأدفع بها عني لأني لا أرى قتال المسلمين فيكف أقاتلهم بسلاح.

7079- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “Beware! Do not become renegades after me by cutting the necks of one another."

7080- Jarir “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said to me during his Farewell Hajj: "Let the people keep silent and listen!" Then he said (addressing them): "Beware! Do not become renegades after me by cutting the necks of one another."

[9] (The Prophet's saying): "There would be afflictions during which the sitting one is better than the standing"

7081- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah’s blessing and peace be upon him" said: "There will be afflictions (in the near future) during which the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. He, who will expose himself to these afflictions, will be destroyed by them. So whoever can find a place of protection or refuge from them, should take shelter in it."

7082- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah’s blessing and peace be upon him" said: "There will be afflictions (in the near future) during which the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. He, who will expose himself to these afflictions, will be destroyed by them. So whoever can find a place of protection or refuge from them, should take shelter in it."

[10] When two Muslims fight each other with their swords

7083- Al’hasan narrated: I went out, taking up my arms during the nights of the sedition when I met Abu'bakra "Allah be pleased with him" who asked me: “Where do you want to go?” I answered: “I want to go to support my cousin i.e. Ali.” Then he replied: I heard The Messenger of Allah “Allah's blessing and peace be upon him" saying: "When two Muslims fight each other with their swords, both of the murderer and the murdered will enter into the Hell-fire.” I (Abu’bakra) said: “O Allah's Apostle! This applies to the murderer, but what about the murdered one?” Allah's Apostle "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion.”

رِقابَ بَعْضٍ». [طرفه في: ١٧٣٩]

٧٠٨٠ ـ حدّثنا سُليمانُ بنُ حَرْبٍ: حدّثنا شُعْبَةُ، عَنْ عَلِيّ بنِ مُدْرِكٍ: سَمِعْتُ أبَا زُرْعَةَ ابْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ في حَجَّةِ الوَدَاعِ: «اسْتَنْصِتِ النَّاسَ». ثمَّ قالَ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[طرفه في: ١٢١]

٩ ـ بابٌ تَكونُ فِتْنَةٌ القاعِدُ فيهَا خيرٌ منَ القائمِ

٧٠٨١ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيدِ اللَّهِ: حَدَّثَنَا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ أبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبِي هُرَيْرَةَ، قَالَ إبْراهِيمُ: وَحَدَّثَنِي صَالِحُ بْنُ كَيْسانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتَنٌ، القَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ، وَالقَائِمُ فِيهَا خَيْرٌ مِنَ المَاشِي، وَالمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ فِيهَا مَلْجَأً، أوْ مَعَاذاً، فَلْيَعُذْ بِهِ».

[طرفه في: ٣٦٠١]

٧٠٨٢ ـ حدّثنا أبُو اليَمَانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَنِي أبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبَا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتَنٌ، القَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ، وَالقَائِمُ خَيْرٌ مِنَ المَاشِي، وَالمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ مَلْجَأً أوْ مَعَاذاً، فَلْيَعُذْ بِهِ».

[طرفه في: ٣٦٠١]

١٠ ـ بابٌ إذَا التَقَى المُسْلِمَانِ بِسَيْفَيهِمَا

٧٠٨٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادٌ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنِ الحَسَنِ قَالَ: خَرَجْتُ بِسِلاحِي لَيَالِيَ الفِتْنَةِ، فَاسْتَقْبَلَنِي أبُو بَكْرَةَ فَقَالَ: «أيْنَ تُرِيدُ؟ قُلتُ: أرِيدُ نُصْرَةَ ابنِ عَمِّ رسولِ اللَّهِ ﷺ. قالَ: قالَ رسولُ اللَّهِ ﷺ: «إذا تَواجَهَ المُسْلِمانِ بِسَيْفَيهِما فَكِلاهُمَا مِنْ أهْلِ النَّارِ». قِيلَ: فَهذا القَاتِلُ، فَمَا بَالُ المَقْتُولِ؟ قالَ: «إنَّهُ أرادَ قَتْلَ صاحِبِهِ». قالَ حَمَّادُ بْنُ زَيدٍ: فَذَكَرْتُ هذا الحَدِيثَ: لأيُّوبَ وَيُونُسَ بْنِ عُبَيدٍ، وَأنَا أُرِيدُ أنْ يُحَدِّثانِي بِهِ، فَقالا: إنَّمَا رَوَى هذا الحَدِيثَ: الحَسَنُ، عَنِ الأحْنَفِ بْنِ قَيْسٍ، عَنْ أبِي بَكْرَةَ.

[طرفه في: ٣١]

حدّثنا سُلَيمانُ: حَدَّثَنَا حَمَّادٌ بِهذا. وقَالَ مُؤَمَّلٌ: حَدَّثَنَا حَمَّادُ بنُ زيدٍ: حَدَّثَنَا أيُّوبُ، وَيُونُسُ، وهِشَامٌ، وَمُعَلَّى بْنُ زِيادٍ، عَنِ الحَسَنِ، عَنِ الأحْنَفِ، عَنْ أبِي بَكْرَةَ، عَنِ النَّبِيِّ

٧٠٨٣ ـ انظر هل في هذا الحديث حجة على مقاتلة البغاة مع قول الله تعالى فقاتلوا التي تبغي.

[11] What should one be ordered to do (when he was put to trial during the time of affliction) if there was no group of Muslims (to be followed)?

7084- Hudhaifa Ibn Al'yaman "Allah be pleased with him" narrated: The people used to ask Allah's Apostle "Allah's blessing and peace be upon him" about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said: "Yes." I asked: "Will there be good after that evil?" He said: "Yes, but it would be tainted with smoke (indicating metaphorically to some Little evil)." I asked: "What will its smoke be?" He said: "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said: "Will there be any evil after that good?" He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief." I asked: "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said: "Keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

[12] One's dislike to increase the number of people involved in the afflictions and wrongdoing

7085- Abul'aswad narrated: The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of Abdullah Ibn Az'zubair at Mecca), in which I was enlisted. A while later, I met Ikrima, the freed slave of Ibn Abbas, whom I informed. He insistently forbade me to do so. He said: Ibn Abbas "Allah be pleased with both" reported: some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle. An arrow used to be shot which would hit one of them (Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed: "When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? They reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, what an evil refuge!" (The Women 97)

ﷺ. ورواهُ مَعمَرٌ، عَنْ أيُّوبَ. ورواهُ بَكَّارُ بْنُ عَبدِ العَزيزِ، عَنْ أبيهِ، عَنْ أبي بَكْرَةَ. وَقالَ غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ أبي بَكْرَةَ، عَنِ النَّبيِّ ﷺ، وَلَمْ يَرْفَعْهُ سُفْيانُ، عَنْ مَنْصُورٍ.

١١ ـ بابٌ كَيفَ الأمْرُ إذا لَمْ تَكُنْ جَماعةٌ

٧٠٨٤ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا الوَليدُ بْنُ مُسْلِمٍ: حَدَّثَنا ابْنُ جابِرٍ: حَدَّثَني بُسْرُ بْنُ عُبَيدِ اللّهِ الحَضْرَميُّ: أنَّهُ سَمِعَ أبا إدْرِيسَ الخَوْلانِيَّ: أنَّهُ سَمِعَ حُذَيفَةَ بْنَ اليَمانِ يَقُولُ: كانَ النّاسُ يَسْألُونَ رَسُولَ اللّهِ ﷺ عَنِ الخَيرِ، وَكُنْتُ أسْألُهُ عَنِ الشَّرِّ، مَخافَةَ أنْ يُدْرِكَني، فَقُلْتُ: يا رَسُولَ اللّهِ، إنَّا كُنّا في جاهِلِيَّةٍ وَشَرٍّ، فَجاءَنا اللّهُ بِهذا الخَيرِ، فَهَلْ بَعْدَ هذا الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ». قُلْتُ: وَهَلْ بَعْدَ ذلكَ الشَّرِّ مِنْ خَيرٍ؟ قالَ: «نَعَمْ، وَفيهِ دَخَنٌ». قُلْتُ: وَما دَخَنُهُ؟ قالَ: «قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذلكَ الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ، دُعاةٌ عَلى أبْوابِ جَهَنَّمَ، مَنْ أجابَهُمْ إلَيها قَذَفُوهُ فيها». قُلْتُ: يا رَسُولَ اللّهِ صِفْهُمْ لَنا، قالَ: «هُمْ مِنْ جِلْدَتِنا، وَيَتَكَلَّمُونَ بِألْسِنَتِنا». قُلْتُ: فَما تَأْمُرُني إنْ أدْرَكَني ذلكَ؟ قالَ: «تَلْزَمُ جَماعَةَ المُسْلِمِينَ وَإمامَهُمْ». قُلْتُ: فَإنْ لَمْ يَكُنْ لَهُمْ جَماعَةٌ وَلا إمامٌ؟ قالَ: «فاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّها، وَلَوْ أنْ تَعَضَّ بِأصْلِ شَجَرَةٍ، حَتّى يُدْرِكَكَ المَوْتُ وَأنْتَ عَلى ذلكَ».

[طرفه في: ٣٦٠٦].

١٢ ـ باب مَنْ كَرِهَ أنْ يُكَثِّرَ سَوادَ الفِتَنِ وَالظُّلْم

٧٠٨٥ ـ حدثنا عَبْدُ اللّهِ بْنُ يَزيدَ: حَدَّثَنا حَيوَةُ وَغَيرُهُ قالا: حَدَّثَنا أبُو الأسْوَدِ. وَقالَ اللَّيثُ: عَنْ أبي الأسْوَدِ قالَ: قُطِعَ عَلى أهْلِ المَدِينَةِ بَعْثٌ، فاكْتُتِبْتُ فيهِ، فَلَقيتُ عِكْرِمَةَ فَأخْبَرْتُهُ، فَنَهاني أشَدَّ النَّهْيِ ثُمَّ قالَ: أخْبَرَني ابْنُ عَبّاسٍ: أنَّ أُناساً مِنَ المُسْلِمِينَ كانُوا مَعَ المُشْرِكِينَ، يُكَثِّرُونَ سَوادَ المُشْرِكِينَ عَلى رَسُولِ اللّهِ ﷺ، فَيَأْتي السَّهْمُ فَيُرْمى فَيُصيبُ أحَدَهُمْ فَيَقْتُلُهُ، أوْ يَضْرِبُهُ فَيَقْتُلُهُ، فَأنْزَلَ اللّهُ تَعالى: ﴿إنَّ الَّذِينَ تَوَفّاهُمُ المَلائِكَةُ ظالِمي أنْفُسِهِمْ﴾ [النساء: ٩٧].

[طرفه في: ٤٥٩٦].

٧٠٨٤ ـ قوله: (وفيه دخن) أي ليس خيراً خالصاً بل فيه كدورة بمنزلة الدخان من النار ا هـ. عيني.

ـ بغير هديي نخ.

ـ قوله: (تعرف منهم وتنكر) أي الخير والشر ا هـ.

ـ قوله: من جلدتنا أي من قومنا ومن أهل لساننا وملتنا ا هـ. عيني.

ـ قوله: (ولو أن تعض) الخ أي ولو كان الاعتزال من تلك الفرق بالعض فلا تعدل عنه وهو كناية عن مكابدة المشقة ا هـ. من شرح العيني.

[13] When there remains only a dregs of people

7086- Hudhaifa "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophets) Sunna. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so.

[14] One's stay in desert with Bedouins during the afflictions

7087- Salama Ibn Al'akwa "Allah be pleased with him" was reported to have visited Al'hajjaj. Al'hajjaj said: "O son of Al'akwa! You have turned on your heels by staying in the desert with Bedouins." Salama replied: "No, but Allah's Apostle "Allah's blessing and peace be upon him" allowed me to stay with Bedouins in the desert."

On the other hand, Yazid Ibn Abu'obaid narrated: When Othman Ibn Affan was killed, Salama Ibn Al'akwa emigrated to Ar'rabadha, where he stayed and married a woman who gave birth to children from him. He kept on staying there until there was just a few nights before his death, when he returned to Medina.

7088- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

١٣ - بابٌ إِذَا بَقِيَ فِي حُثَالَةٍ مِنَ النَّاس

٧٠٨٦ - حدّثنا مُحمّدُ بْنُ كثيرٍ: أخبرنا سفيانُ: حدَّثنا الأعمشُ، عَنْ زيدِ بنِ وهبٍ: حدّثنا حُذيفةُ قال: حَدَّثنا رَسُولُ اللهِ ﷺ حديثَين، رأيتُ أحدهُما وأنا أنتظِرُ الآخرَ، حدَّثنا: «أنَّ الأمَانَةَ نَزَلَتْ في جَذْرِ قُلوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ القُرْآنِ، ثُمَّ علِمُوا مِنَ السُّنَّةِ». وَحَدَّثنا عَنْ رفعِها قالَ: «يَنَامُ الرَّجُلُ النَّومَةَ فتُقبَضُ الأمَانَةُ مِنْ قَلبِهِ، فيظَلُّ أثَرُها مِثْلَ أثَرِ الوَكْتِ، ثُمَّ يَنَامُ النَّومَةَ فتُقبَضُ فيَبْقى فيها أثَرُها مثلَ أثرِ المجْلِ، كجمرٍ دَحْرَجْتَه على رجلِكَ فنفَطَ، فتراه مُنْتبِراً وَليسَ فيه شيءٌ، وَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلا يكادُ أحدٌ يُؤدِّي الأمَانَةَ، فيُقالُ: إنَّ في بَني فُلانٍ رجُلاً أميناً، ويُقَالُ للرَّجُلِ: ما أعقَلَهُ وَمَا أظْرَفَهُ وَمَا أجْلَدَهُ، وَمَا في قلبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إيمَانٍ». وَلقَدْ أتَى عَلَيَّ زمَانٌ، وَلا أُبالِي أيُّكُمْ بَايَعْتُ، لَئِنْ كانَ مُسلِماً رَدَّهُ عَلَيَّ الإسْلامُ، وَإنْ كانَ نَصْرَانيّاً رَدَّهُ عَلَيَّ سَاعِيهِ، وَأمَّا اليَوْمَ، فَمَا كُنْتُ أُبَايِعُ إلاَّ فُلاناً وَفُلاناً.

[طرفه في: ٦٤٩٧].

١٤ - باب التَّعَرُّبِ في الفِتْنَة

٧٠٨٧ - حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حدَّثَنَا حاتِمٌ، عَنْ يَزيدَ بْنِ أبي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأكْوَعِ: أنَّهُ دَخَلَ عَلَى الحَجَّاجِ فَقَالَ: يا ابْنَ الأكْوَعِ، ارْتَدَدْتَ عَلَى عَقِبَيْكَ، تَعَرَّبْتَ؟ قالَ: لا، ولكِن رسُولَ اللهِ ﷺ أذِنَ لي في البَدْوِ. وعَنْ يزيدَ بنِ أبي عُبَيدٍ قالَ: لَمّا قُتِلَ عُثْمَانُ بْنُ عفّانَ، خَرَجَ سَلَمَةُ بْنُ الأكْوَعِ إلَى الرَّبَذَةِ، وَتَزَوَّجَ هُنَاكَ امْرَأةً، وَوَلَدَتْ لَهُ أوْلاداً، فَلَمْ يَزَلْ بِهَا، حتَّى قبلَ أنْ يَموتَ بليَالٍ، فنزَلَ المدينَةَ.

٧٠٨٨ - حدّثنا عبدُ اللهِ بْنُ يوسُفَ: أخبَرنا مالِكٌ، عَنْ عبدِ الرَّحمٰنِ بنِ عبدِ اللهِ بنِ أبي صعصعةَ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أنْ يكونَ خيرُ مالِ المسْلِمِ غَنَمٌ يَتْبَعُ بها شعَفَ الجبالِ ومواقِعَ القَطرِ، يَفِرُّ بدينِه مِنَ الفِتَنِ».

[طرفه في: ١٩].

باب ١٣ - قوله: (حثالة الناس) هم الذين لا خير فيهم وجواب إذا محذوف أي ماذا يصنع ا هـ. قسطلاني.

٧٠٨٦ - قوله: في جذر الخ بفتح الجيم وكسرها أي في أصل قلوبهم ا هـ.

- (الوكت) سواد في اللون والمحل غلظ الجلد من أثر العمل ا هـ. شارح.

- قوله: (فنفط) التذكير باعتبار العضو وقوله: منتبراً أي منتفخاً ا هـ. شارح.

- ردّه عليّ إسلامه نخ.

باب ١٤ - التعرّب الإقامة في البادية والسكنى مع الأعراب.

٧٠٨٨ - قوله: شعف الجبال: رؤوسها.

[15] Seeking refuge with Allah from Afflictions

7089- Anas "Allah be pleased with him" narrated: Once the people started asking The Messenger of Allah "Allah's blessing and peace be upon him" so much questions that he became angry. He came up the pulpit and said: "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said: "O Allah's Apostle! Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then Omar got up and said: "We accept Allah as (our) Lord, Islam as (our) religion, and Mohammad as (our) Messenger. We seek refuge with Allah from the afflictions." The Messenger of Allah "Allah's blessing and peace be upon him" said: " I have never seen such a day as today in its good and its evil. Indeed, Paradise and Hell-Fire were displayed in front of me, until I saw them just beyond this wall." Quatada used to recite Allah's saying, when narrating this tradition: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast "Al'ma'ida" 101)

7090- Anas "Allah be pleased with him" narrated (the same previous tradition and said: Behold! Everyone was wrapping his head in his garment and weeping)...(Omar said): "We seek refuge with Allah from the evil of afflictions."

7091- Anas "Allah be pleased with him" narrated (the same previous tradition and told (that Omar said): "We seek refuge with Allah from the evil of afflictions)."

[16] The Prophet's saying: "The Afflictions will come out from the side of the East"

7092- Salim narrated from his father: The Prophet "Allah's blessing and peace be upon him" stood up beside the pulpit. (Pointing with his finger towards the East), he said: "Afflictions are there! Afflictions are there, from where the side of the head of Satan (or the side of the sun) will come out."

7093- Ibn Omar "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him", while facing the East, saying: "No doubt, afflictions are there, from where the side of the head of Satan will appear."

١٥ ـ باب التَّعوُّذِ مِنَ الفِتَنِ

٧٠٨٩ ـ حدثنا مُعاذ بنُ فضالة: حدَّثنا هِشامٌ، عن قتادة، عن أنسٍ رَضِيَ اللَّهُ عنهُ قال: سأَلوا النبيَّ ﷺ حتَّى أحْفَوْهُ بالمسْئَلة، فصعِدَ النبيُّ ﷺ ذاتَ يومٍ المنبَرَ فقال: «لا تسألوني عن شيءٍ إلا بيَّنْتُ لكم». فجعلتُ أنْظُرُ يميناً وشِمالاً، فإذا كلُّ رجُلٍ رأسُهُ في ثوْبِه يبْكي، فأنشأ رجُلٌ، كانَ إذا لاحى يُدْعى إلى غيرِ أبيه، فقال: يا نبيَّ اللَّه مَنْ أبي؟ فقال: «أبوكَ حُذافة». ثُمَّ أنشأ عُمر فقال: رَضِينا باللَّه ربّاً، وبالإسلامِ ديناً، وبمُحمَّدٍ رسولاً، نعوذُ باللَّه من سُوءِ الفِتَنِ. فقال النبيُّ ﷺ: «ما رأيتُ في الخيرِ والشَّرِّ كاليومِ قطُّ، إنَّهُ صُوِّرَتْ لي الجنَّةُ والنَّار، حتَّى رأيتُهما دُونَ الحائطِ». قال: قتادةُ يذْكُرُ هذا الحديثَ عند هذه الآية: ﴿يا أيُّها الذين آمَنوا لا تسألوا عن أشياءَ إن تُبدَ لكم تسُؤكُم﴾ [المائدة: ١٠١].

٧٠٩٠ ـ وقال عبَّاسٌ النَّرْسيُّ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ: حدَّثنا قتادةُ: أنَّ أنساً حدَّثهُم: أنَّ نبيَّ اللَّه ﷺ، بهذا، وقال: كُلُّ رجُلٍ لافّاً رأسَه في ثوبِه يبكي. وقال: عائذاً باللَّه مِن سوءِ الفِتَنِ، أو قال: أعوذُ باللَّه مِن سوءِ الفِتَنِ.

[طرفه في: ٩٣].

٧٠٩١ ـ وقال لي خليفةُ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ ومُعْتمِرٌ، عن أبيه، عن قتادة: أنَّ أنساً حدَّثهم، عن النبيِّ ﷺ بهذا. وقال: عائذاً باللَّه من شرِّ الفِتَنِ.

[طرفه في: ٩٣].

١٦ ـ باب قَوْلِ النَّبيِّ ﷺ: «الفِتْنَةُ مِنْ قِبَلِ المَشْرِقِ»

٧٠٩٢ ـ حدَّثني عبْدُ اللَّه بنُ مُحمَّدٍ: حدَّثنا هِشامُ بنُ يُوسُفَ، عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن سالمٍ، عن أبيه، عن النبيِّ ﷺ أنَّهُ قامَ إلى جَنْبِ المِنبَرِ فقال: «الفِتْنَةُ هَهُنا، الفِتْنَةُ هَهُنا، مِن حيثُ يطْلُعُ قرْنُ الشَّيطانِ، أو قال: قرْنُ الشَّمسِ».

[طرفه في: ٣١٠٤].

٧٠٩٣ ـ حدثنا قُتيبةُ بنُ سعيدٍ: حدَّثنا ليثٌ، عن نافعٍ، عن ابنِ عُمرَ رضِيَ اللَّهُ عنهُما: أنَّهُ سمِعَ رسولَ اللَّه ﷺ وهو مُستقبِلُ المشْرِقِ يقول: «ألا إنَّ الفِتْنةَ هَهُنا، مِن حيثُ يطْلُعُ قرْنُ الشَّيطانِ».

[طرفه في: ٣١٠٤].

٧٠٩٤ ـ حدثنا عليُّ بنُ عبدِ اللَّه: حدَّثنا أزهرُ بنُ سعْدٍ، عن ابنِ عوْنٍ، عن نافعٍ، عن

٧٠٨٩ ـ قوله: أحفوه بالمسألة أي ألحوا عليه في السؤال وبالغوا ا هـ.

ـ قوله: رأسه في ثوبه في نسخة لاث رأسه من اللوث وهو الطي والجمع منه لثت العمامة ا هـ.

ـ قوله: دون الحائط أي عنده ا هـ.

7094- Ibn Omar "Allah be pleased with both" narrated: The Prophet “Allah’s blessing and peace be upon him” said: "O Allah! Bless our Sham and our Yemen." People said: "Our Najd as well." The Prophet "Allah's blessing and peace be upon him" again said: "O Allah! Bless our Sham and Yemen." They said again: "Our Najd as well, O Messenger of Allah!" On that The Prophet "Allah's blessing and peace be upon him" said: "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

7095- Sa’eed Ibn Jubair narrated: Abdullah Ibn Omar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him: "O Abu Abdur’rahman! Narrate to us about the battles during the time of the afflictions, as Allah says: “And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah; but if they cease, let there be no hostility except to those who practise oppression.” (The Heifer 193)” Ibn Omar said : "Do you know what is meant by tumult? Let your mother bereave you! (The Prophet) Mohammad used to fight against the pagans, for a Muslim was put to trial in his religion. His fighting was different from your fighting which is done for the sake of ruling."

[17] What about the affliction which is to spread like the waves of the sea?

7096- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: “Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?” I said: “The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).” Omar said: “I did not mean that. But I asked about that affliction which will spread like the waves of the sea.” I said: “O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it.” Omar asked: “Will it be broken or opened?” I replied: “It will be broken.” Omar said: Then it will never be closed again."” The sub-narrator added: “we asked Hudhaifa whether Omar knew that door. He replied: “He knew it as well as one knows that there will be night before the tomorrow morning. I narrated a tradition that was free from any misunderstanding.” The sub-narrator said: we felt shy to ask Hudhaifa about the door. So, we urged Masruq to ask him. Hudhaifa said: "The door was Omar himself."

ابنِ عُمرَ قالَ: ذَكَرَ النَّبيُّ ﷺ: «اللَّهُمَّ بارِكْ لَنافي شَأمِنَا، اللَّهُمَّ بارِكْ لَنا في يَمَنِنَا». قالُوا: وفي نَجدِنا؟ قال: «اللّهُمَّ بارِكْ لنا في شامِنا، اللهُمَّ بارِكْ لنا في يمننا». قالُوا: يا رَسُولَ اللهِ: وَفي نَجدِنَا؟ فأظُنُّهُ قالَ في الثّالِثَة: «هُنَاكَ الزَّلازِلُ وَالفِتَنُ، وَبِهَا يَطلُعُ قَرْنُ الشَّيطانِ»

[طرفه في: ١٠٣٧]

٧٠٩٥ ـ حدثنا إسحاقُ الواسطِيُّ: حَدَّثَنا خَلَفٌ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ: خَرَجَ عَلَينا عَبْدُ اللهِ بْنُ عُمَرَ، فَرَجَوْنا أنْ يُحَدِّثَنا حَديثاً حَسَناً، قالَ: فَبادَرَنَا إليهِ رَجُلٌ فَقالَ: يا أبا عَبدِ الرَّحْمٰنِ، حَدِّثْنا عَنِ القِتالِ في الفِتْنَةِ، وَاللَّهُ يَقُولُ: ﴿وقاتِلوهُمْ حتّى لا تكونَ فِتنةٌ﴾ [البقرة: ١٩٣] فقالَ: هل تَدري ما الفتْنَة، ثَكِلَتْكَ أُمُّكَ؟ إنَّما كانَ مُحمَّدٌ ﷺ يُقاتِلُ المُشرِكِينَ، وكانَ الدُّخُولُ في دِينِهِمْ فِتْنَةً، ولَيسَ كَقِتالِكُمْ عَلى المُلْكِ.

[طرفه في: ٣١٣٠]

١٧ ـ باب الفِتْنَةِ التي تَمُوجُ كَمَوْجِ البَحْرِ

وَقالَ ابْنُ عُيَينَةَ، عَنْ خَلَفِ بْنِ حَوْشَبٍ: كانُوا يَسْتَحِبُّونَ أنْ يَتَمَثَّلُوا بِهذِهِ الأَبْياتِ عِنْدَ الفِتَنِ، قالَ امرُؤُ القيسِ:

الحَربُ أوَّلُ ما تَكُونُ فَتِيَّةً ... تَسْعَى بِزِينَتِها لِكُلِّ جَهُولِ

حتَّى إذا اشْتَعَلَتْ وشَبَّ ضِرامُها ... وَلَّتْ عَجُوزاً غَيرَ ذاتِ حَليلِ

شَمْطاءَ يُنكَرُ لَونُها وتَغَيَّرَتْ ... مَكْرُوهَةً لِلشَّمِّ والتَّقْبيلِ

٧٠٩٦ ـ حدثنا عُمَرُ بْنُ حَفصِ بنِ غِياثٍ: حَدَّثَنا أبي: حَدَّثَنا الأعمَشُ: حَدَّثَنا شَقيقٌ: سَمِعْتُ حُذَيفةَ يَقُولُ: بَينا نَحنُ جُلُوسٌ عِندَ عُمرَ، إذْ قالَ: أيُّكُمْ يَحفَظُ قَوْلَ النَّبيِّ ﷺ في الفِتْنَةِ؟ قالَ: «فِتْنَةُ الرَّجُلِ في أهْلِهِ ومالِهِ وَوَلَدِهِ وَجارِهِ، يُكَفِّرُهَا الصَّلاةُ وَالصَّدَقَةُ، وَالأمرُ بالمَعْرُوفِ وَالنَّهيُ عَنِ المُنكَرِ». قالَ: لَيسَ عَن هذا أسألُكَ، وَلكِنِ الَّتي تَمُوجُ كَمَوجِ البَحْرِ، قالَ: لَيسَ عَلَيكَ مِنها بَأسٌ يا أميرَ المُؤْمِنِينَ، إنَّ بَيْنَكَ وَبَيْنَها باباً مُغْلَقاً، قالَ: عُمَرُ أيُكْسَرُ البَابُ أمْ يُفتَحُ؟ قالَ: بَلْ يُكسَرُ، قالَ عُمَرُ: إذاً لا يُغْلَقَ أبَداً، قُلتُ: أجَلْ. قُلنا لِحُذَيفَةَ: أكانَ عُمَرُ يَعْلَمُ البَابَ؟ قالَ: نَعَمْ، كَما أعلَمُ أنَّ دُونَ غَدٍ لَيلَةً، وَذلِكَ أنِّي حَدَّثْتُهُ حَديثاً لَيسَ بالأغاليطِ. فَهِبْنا أنْ نَسألَهُ: مَنِ البَابُ؟ فَأمَرْنا مَسرُوقاً فَسَألَهُ، فَقالَ: مَنِ البابُ؟ قالَ: عُمَرُ.

[طرفه في: ٥٢٥]

باب ١٧ ـ قوله: (فتية) بهذا الضبط ويروى بضم الفاء مصغراً أي شابة وذكروا في إعراب أول وفتية وجوهاً انظرها إن شئت.

٧٠٩٦ ـ قوله: (ليس بالأغاليط) جمع أغلوطة ما يغالط به أي حدثته حديثاً صدقاً من حديثه ﷺ لا عن رأي واجتهاد.

7097- Sa'eed Ibn Al'musaiyyab narrated: Abu'moosa Al'ash'ari told: Once, The Prophet "Allah's blessing and peace be upon him" went out to one of Medina's gardens for some need. I followed him. I sat at the gate and said to myself: "Today I will be the gatekeeper of The Prophet "Allah's blessing and peace be upon him" though he did not order me (to be so)." Fulfilled his need, he went to the well, on whose built edge he sat, with his legs uncovered, hanging in the well. Abu'bakr came and asked for permission to enter. I told him: "Wait here until I take the permission for you." He waited and I went in and said: "O Allah's Apostle! Abu'bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." Abu'bakr entered and sat on the right side of Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well, uncovered his legs, and hung them n the well.

Then Omar Ibn Al'khattab came (and asked permission to enter). I said to him: "Be here until I take the permission for you." (I went and told Allah's Apostle). He said: "Admit him, and give him the glad tidings that he will be in Paradise." He entered and sat beside Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well on the left side, uncovered his legs, and hung them in the well. In this way, the built edge of the well was fully occupied and there was no place for anyone else. Then Othman Ibn Affan came (and asked for permission). I said to him: "Be here until I take the permission for you." (I went to The Prophet "Allah's blessing and peace be upon him" and informed him). He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." Othman then came in and found that the built edge of the well was occupied, so he sat opposite to them on the other side of the well, uncovered his legs, and hung them in the well. Abu'moosa said: I hoped that a brother of mine (would come) and I started invoking Allah for him to come at this moment. (Sa'eed Ibn Al'musaiyyab told: "I interpreted this (as a symbol of) the fact that their (The Prophet, Abu'bakr, and Omar's) graves are together, while Othman's is separate.")

7098- Abu'wa'il narrated: Usama "Allah be pleased with him" was asked by someone: "Will you go to so-and-so (Othman) and talk to him (in order to advise him as regards ruling the country)?" He said: "Really I talk to him (advising) secretly without opening a gate (of affliction), for neither do I want to be the first to open it, nor will I say to a man who became a ruler of (more than) two men that he is the best of all people after what I had heard from The Messenger of Allah "Allah's blessing and peace be upon him" Who said: "A man will be brought on the Day of Judgement and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey which goes around a millstone. The people of (Hell) Fire will gather around him and say: "O so-and-so! What is wrong with you? Didn't you use to order us to do good and forbid us to do evil?" He will reply: "Yes, I used to order you to do good, but I did not do it, and I used to forbid you to do evil, though I used to do it.""

٧٠٩٧ ـ حدّثنا سَعيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلى حائطٍ مِنْ حوائطِ المدينة لحاجته، وخرجتُ في إثره، فلمَّا دخلَ الحائطَ جلستُ على بابه، وقلتُ: لأكونَنَّ اليَوْمَ بوَّابَ النَّبيِّ ﷺ، ولَمْ يَأْمُرْنِي، فذهبَ النَّبيُّ ﷺ وقضى حاجتَهُ، وجلسَ على قفِّ البئرِ فكشفَ عن ساقيه ودلاَّهما في البئر، فجاءَ أبو بكرٍ يستأذنُ عليه ليدخلَ، فقلتُ: كما أنتَ حَتَّى أَسْتأذِنَ لَكَ، فَوَقَفَ فَجِئْتُ إِلى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبيَّ اللَّهِ، أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيكَ، قَالَ: «ائْذَنْ لَهُ وبشِّرْهُ بالجنَّة». فَدَخَلَ، فجاءَ عَنْ يمينِ النَّبِيِّ ﷺ، فكشَفَ عَنْ ساقيهِ ودلاَّهما في البئْرِ، فجَاءَ عُمَرُ فقُلتُ: كَمَا أَنتَ حَتَّى أَسْتَأْذِنَ لك، فقال النَّبِيُّ ﷺ: «ائذَنْ لهُ وبشِّرْهُ بالجنَّة». فجاءَ عن يسارِ النَّبيِّ ﷺ، فكشفَ عَنْ ساقيهِ فدلاَّهما في البئر، فامتلأَ القفُّ، فلم يَكُنْ فِيهِ مَجْلِسٌ، ثُمَّ جاءَ عُثْمانُ فقلتُ: كَمَا أَنْتَ حَتَّى أَسْتَأذِنَ لكَ، فقال النَّبِيُّ ﷺ: «ائذَنْ لهُ وبَشِّرْهُ بالجنَّةِ، مَعَهَا بَلاءٌ يُصيبُهُ». فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِساً، فَتَحَوَّلَ حَتَّى جاءَ مُقَابِلَهُمْ عَلَى شَفَةِ البئرِ، فَكَشَفَ عَنْ سَاقَيهِ ثُمَّ دَلاَّهُمَا في البئرِ، فَجَعلتُ أَتَمَنَّى أَخاً لِي، وَأَدْعُو اللَّهَ أَنْ يَأْتِيَ. قَالَ ابْنُ المُسَيَّبِ: فَتَأَوَّلتُ ذلِكَ قُبُورَهُمُ اجْتَمَعَتْ هَهُنَا، وَانْفَرَدَ عُثْمانُ.

[طرفه في: ٣٦٧٤]

٧٠٩٨ ـ حدّثني بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سمِعْتُ أَبَا وائِلٍ قَالَ قِيلَ لأُسَامَةَ: أَلاَ تُكَلِّمُ هذا؟ قَالَ: قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفتحَ باباً أَكُونُ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِي أَقولُ لِرَجُلٍ، بَعْدَ أَنْ يَكُونَ أَميراً عَلَى رَجُلَيْنِ: أَنْتَ خَيْرٌ، بعدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «يُجاءُ بِرَجُلٍ فَيُطْرَحُ في النَّارِ، فَيَطْحَنُ فيها كَطَحْنِ الحِمَارِ بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولونَ: أَيْ فُلانُ، أَلَسْتَ كُنْتَ تَأْمُرُ بِالمَعْرُوفِ وَتَنْهَى عَنِ المنكرِ؟ فيقولُ: إِنِّي كُنْتُ آمُرُ بِالمَعْرُوفِ ولا أَفعلُهُ، وأَنْهَى عَنِ المنكرِ وَأَفعلُهُ».

[طرفه في: ٣٢٦٧]

١٨ ـ باب

٧٠٩٩ ـ حدّثنا عُثمانُ بْنُ الهَيثَمِ: حدَّثنا عَوْفٌ، عَنِ الحَسنِ، عَنْ أَبِي بَكْرَةَ قَالَ: لقد

٧٠٩٧ ـ قوله: (إلى حائط) أي إلى بستان.

ـ قوله: (قف البئر) أي حافتها.

٧٠٩٨ ـ قوله: (ألا تكلم هذا) أي عثمان بن عفان رضي الله عنه فيما أنكر الناس عليه من توليه أقاربه وغير ذلك مما اشتهر اهـ شارح.

ـ قوله: أنت خير ولأبي ذر عن الكشميهني ايت خيراً اهـ. شارح.

ـ كما يطحن الحمار نخ.

٧٠٩٩ ـ أنَّ فارسَ نخ.

[18]

7099- Abu'bakra "Allah be pleased with him" reported: During the days (of the battle) of The Camel, Allah benefited me with a word I had heard from Allah's Apostle "Allah's blessing and peace be upon him" (after I had been about to join the Companions of The Camel and fight along with them). When Allah's Apostle "Allah's blessing and peace be upon him" was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said: "Such people as ruled by a lady will never be successful."

7100- Abu'maryam Abdullah Ibn Ziyad Al'asadi narrated: When Talha, Az'zubair, and A'isha proceeded to Basra, Ali sent Ammar Ibn Yasir and Hasan Ibn Ali who came to us at Kufa and ascended the pulpit. At the top of the pulpit Al'hasan Ibn Ali was, below whom Ammar was. We all gathered before him. I heard Ammar saying: "A'isha proceeded to Basra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to trial: Whether you obey Him (Allah) or her (A'isha)."

[19]

7101- Abu'wa'il narrated: Ammar came up the pulpit of Kufa (mosque), and addressed the people saying, after mentioning A'isha, and her proceeding (to Basra): "She (A'isha) is the wife of your Prophet "Allah's blessing and peace be upon him" in this world and in the Hereafter, but Allah has put you to trial concerning this matter."

7102- Abu'wa'il narrated: Abu'moosa and Abu'mas'ood went to Ammar when Ali had sent him to Kufa to urge them to fight (along with Ali). They said to him: "Since you became a Muslim, we have never seen you doing anything more faulty in our sight than your hurry in this matter." Ammar said: "Since you (both) became Muslims, I have never seen you doing anything more defective in my sight than your delay in this matter." Then Abu'mas'ood provided Ammar and Abu'moosa with two suits to wear, and one of them went to the mosque (of Kufa).

7103- The same previous narration.

7104- The same as above.

7105- Shaqiq Ibn Salama narrated: I was sitting with Abu'mas'ood, Abu'moosa, and Ammar, when Abu'mas'ood said (to Ammar): "There is none of your companions but, if I wish, I could find fault with him except with you. Since you accompanied The Prophet "Allah's blessing and peace be upon him" I have never seen you doing a deed more defective in my sight than your hurry in this matter." Ammar said: "O Abu'mas'ood ! I have never seen you or your companion (Abu'moosa) doing a deed more defective in my sight than your delay in this matter since you accompanied The Prophet "Allah's blessing and peace be upon him"." Abu'mas'ood, who was a rich man, said (to his slave): "O boy! Bring two suits." He gave one to Abu'moosa and the other to Ammar to whom he said: "Put on these suits at the time of going for the Friday prayer."

7106- The same previous narration.

7107- The same as above.

نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الجَمَلِ، لَمَا بَلَغَ النَّبِيَّ ﷺ أَنَّ فَارِساً مَلَّكُوا ابنَةَ كِسْرَى قَالَ: «لَنْ يُفلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً». [طرفه في: ٤٤٢٥].

٧١٠٠ـ حدّثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ: حَدَّثَنا يَحيى بنُ آدمَ: حَدَّثَنا أَبو بَكرِ بنُ عَيَّاشٍ: حَدَّثَنا أَبو حَصِينٍ: حَدَّثَنا أَبو مَريَمَ، عَبدُ اللهِ بنُ زِيادٍ الأَسَدِيُّ، قالَ: لَمَّا سارَ طَلحَةُ وَالزُّبَيرُ وَعائِشَةُ إِلَى البَصرَةِ، بَعَثَ عَلِيٌّ عَمَّارَ بنَ ياسِرٍ وَحَسَنَ بنَ عَلِيٍّ، فَقَدِمَا عَلَينا الكُوفَةَ، فَصَعِدا المِنبَرَ، فَكانَ الحَسَنُ بنُ عَلِيٍّ فَوقَ المِنبَرِ في أَعلاهُ، وَقامَ عَمَّارٌ أَسفَلَ مِنَ الحَسَنِ، فاجتَمَعنا إِليهِ، فَسَمِعتُ عَمَّاراً يَقولُ: إِنَّ عائِشَةَ قَد سارَت إِلَى البَصرَةِ، وَوَاللَّهِ إِنَّها لَزَوجَةُ نَبِيِّكُم ﷺ في الدُّنيا وَالآخِرَةِ، وَلكِنَّ اللَّهَ تَبارَكَ وَتَعالَى ابتَلاكُم، لِيَعلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ.
[طرفه في: ٣٧٧٢].

١٩ ـ باب

٧١٠١ـ حدّثنا أَبو نُعَيمٍ: حَدَّثَنا ابنُ أَبي غَنِيَّةَ، عَنِ الحَكَمِ، عَن أَبي وائِلٍ: قامَ عَمَّارٌ عَلَى مِنبَرِ الكُوفَةِ، فَذَكَرَ عائِشَةَ، وَذَكَرَ مَسِيرَها، وَقالَ: إِنَّها زَوجَةُ نَبِيِّكُم ﷺ في الدُّنيا وَالآخِرَةِ، وَلكِنَّها مِمَّا ابتُلِيتُم. [طرفه في: ٣٧٧٢].

٧١٠٢، ٧١٠٣، ٧١٠٤ـ حدّثنا بَدَلُ بنُ المُحَبَّرِ: حَدَّثَنا شُعبَةُ: أَخبَرَني عَمرٌو: سَمِعتُ أَبا وائِلٍ يَقولُ: دَخَلَ أَبو مُوسَى وَأَبو مَسعُودٍ عَلَى عَمَّارٍ، حَيثُ بَعَثَهُ عَلِيٌّ إِلَى أَهلِ الكُوفَةِ يَستَنفِرُهُم، فَقالا: ما رَأَيناكَ أَتَيتَ أَمراً أَكرَهَ عِندَنا مِن إِسراعِكَ في هذا الأَمرِ مُنذُ أَسلَمتَ؟ فَقالَ عَمَّارٌ: ما رَأَيتُ مِنكُما مُنذُ أَسلَمتُما أَمراً أَكرَهَ عِندي مِن إِبطائِكُما عَن هذا الأَمرِ، وَكَساهُما حُلَّةً حُلَّةً، ثُمَّ راحُوا إِلَى المَسجِدِ. [الحديث ٧١٠٢ ـ طرفه في: ٧١٠٦].

٧١٠٥، ٧١٠٦، ٧١٠٧ـ حدّثنا عَبدانُ، عَن أَبي حَمزَةَ، عَنِ الأَعمَشِ، عَن شَقِيقِ ابنِ سَلَمَةَ: كُنتُ جالِساً مَعَ أَبي مَسعُودٍ وَأَبي مُوسَى وَعَمَّارٍ، فَقالَ أَبو مَسعُودٍ: ما مِن أَصحابِكَ أَحَدٌ إِلاَّ لَو شِئتُ لَقُلتُ فِيهِ غَيرَكَ، وَما رَأَيتُ مِنكَ شَيئاً مُنذُ صَحِبتَ النَّبِيَّ ﷺ أَعيَبَ عِندي مِنِ استِسراعِكَ في هذا الأَمرِ، قالَ عَمَّارٌ: يا أَبا مَسعُودٍ، وَما رَأَيتُ مِنكَ وَلاَ مِن صاحِبِكَ هذا شَيئاً مُنذُ صَحِبتُما النَّبِيَّ ﷺ أَعيَبَ عِندي مِن إِبطائِكُما في هذا الأَمرِ، فَقالَ أَبو مَسعُودٍ، وَكانَ مُوسِراً: يا غُلامُ هاتِ حُلَّتَينِ، فَأَعطَى إِحداهُما أَبا مُوسَى وَالأُخرَى عَمَّاراً، وَقالَ: رُوحا فِيهِ إِلَى الجُمُعَةِ. [طرفه في: ٧١٠٢].

٢٠ ـ بابٌ إذا أنزل اللهُ بقوم عذاباً

٧١٠٨ـ حدّثنا عَبدُ اللهِ بنُ عُثمانَ: أَخبَرَنا عَبدُ اللَّهِ: أَخبَرَنا يُونُسُ، عَنِ الزُّهرِيِّ: أَخبَرَني حَمزَةُ بنُ عَبدِ اللَّهِ بنِ عُمَرَ: أَنَّهُ سَمِعَ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما يَقولُ: قالَ رَسُولُ اللَّهِ

٧١٠٢، ٧١٠٣، ٧١٠٤ـ قوله: (وكساهما) أي أبو مسعود كما صرح به في الرواية اللاحقة هـ. شارح.

[20] (The Prophet's saying): "If Allah sends punishment upon a nation"

7108- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If Allah sends punishment upon a nation then it will befall the whole population indiscriminately. They will be resurrected (and judged) according to their deeds. "

[21] The Prophet's saying to Al'hasan (Ibn Ali): "This son of mine is a chief, through whom Allah may make peace between two groups of Muslims"

7109- Al'hasan Al'basri narrated: When Al'hasan Ibn Ali proceeded with the army units against Mo'awiya, Amr Ibn Al'ass said to Mo'awiya: "I see an army that will not retreat unless the opposing army retreats." Mo'awiya said: "(If all of the Muslims are killed) who will look after their children?" Amr Ibn Al'ass said: "I (will do). Abdullah Ibn Amer and Abdur'rahman Ibn Samura said: "Let us meet Mo'awiya and suggest peace." Al'hasan Al'basri further said: "Indeed, I heard that Abu'bakra had said: "Once while The Prophet "Allah's blessing and peace be upon him" was addressing (the people), Al'hasan came and The Prophet "Allah's blessing and peace be upon him" said: "This son of mine is a chief, through whom Allah may make peace between two groups of Muslims."

7110- Harmala, Usama's freed slave, narrated: Usama sent me to Ali (at Kufa) and said: "Ali will ask you: "What prevented your companion from joining me?" You then should say to him: "If you were in the mouth of a lion, I would like to be with you, but in this matter I will not take part."" Harmala further said: "Ali gave me nothing. I went to Hasan, Husain, and Ibn Ja'far who loaded my camels with much (material goods)."

[22] When one says something to a group of people and something different to another group

7111- Nafi narrated: When the people of Medina ousted Yazid Ibn Mo'awiya, Ibn Omar gathered his special friends and children and said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "A flag will be fixed for every betrayer on the Day of Judgement." However, we have given the pledge of allegiance to this (Yazid) according to the stipulations enjoined by Allah and His Apostle. Indeed, I do know nothing more disloyal than fighting a person who has been given the pledge of allegiance according to the stipulations enjoined by Allah and His Apostle. So, if I learn that any person among you has agreed to oust Yazid, by giving the pledge of allegiance (to somebody else) then this will be a point of separation between him and me."

ﷺ: «إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَاباً، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ».

٢١ ـ باب قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هذا لَسَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ»

٧١٠٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَلَقِيتُهُ بِالْكُوفَةِ جَاءَ إِلَى ابْنِ شُبْرُمَةَ، فَقَالَ: أَدْخِلْنِي عَلَى عِيسَى فَأَعِظَهُ، فَكَأَنَّ ابْنَ شُبْرُمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ، قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ: لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ، قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ: أَرَى كَتِيبَةً لاَ تُوَلِّي حَتَّى تُدْبِرَ أُخْرَاهَا، قَالَ مُعَاوِيَةُ: مَنْ لِذَرَارِيِّ الْمُسْلِمِينَ؟ فَقَالَ: أَنَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ: نَلْقَاهُ فَنَقُولُ لَهُ الصُّلْحَ، قَالَ: الْحَسَنُ: وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ، جَاءَ الْحَسَنُ، فَقَالَ النَّبِيُّ ﷺ: «ابْنِي هذا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ».

٧١١٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ عَمْرٌو: أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ: أَنَّ حَرْمَلَةَ مَوْلَى أُسَامَةَ أَخْبَرَهُ. قَالَ عَمْرٌو: قَدْ رَأَيْتُ حَرْمَلَةَ ـ قَالَ: أَرْسَلَنِي أُسَامَةُ إِلَى عَلِيٍّ وَقَالَ: إِنَّهُ سَيَسْأَلُكَ الآنَ فَيَقُولُ: مَا خَلَّفَ صَاحِبَكَ؟ فَقُلْ لَهُ: يَقُولُ لَكَ: لَوْ كُنْتَ فِي شِدْقِ الأَسَدِ لأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلكِنَّ هذا أَمْرٌ لَمْ أَرَهُ، فَلَمْ يُعْطِنِي شَيْئاً، فَذَهَبْتُ إِلَى حَسَنٍ وَحُسَيْنٍ وَابْنِ جَعْفَرٍ، فَأَوْقَرُوا لِي رَاحِلَتِي.

٢٢ ـ باب إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئاً، ثُمَّ خَرَجَ فَقَالَ بِخِلاَفِهِ

٧١١١ ـ حدّثنا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنَ مُعَاوِيَةَ، جَمَعَ ابْنُ عُمَرَ حَشَمَهُ وَوَلَدَهُ، فَقَالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ». وَإِنَّا قَدْ بَايَعْنَا هذا الرَّجُلَ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ، وَإِنِّي لاَ أَعْلَمُ غَدْراً أَعْظَمَ مِنْ أَنْ يُبَايَعَ رَجُلٌ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ ثُمَّ يُنْصَبُ لَهُ الْقِتَالُ، وَإِنِّي لاَ أَعْلَمُ أَحَداً مِنْكُمْ خَلَعَهُ، وَلاَ بَايَعَ فِي هذا الأَمْرِ، إِلاَّ كَانَتِ الْفَيْصَلَ بَيْنِي وَبَيْنَهُ. [طرفه في: ٣١٨٨].

٧١٠٩ ـ قوله: (على عيسى) أفاده العيني أنه ابن أخي أبي جعفر المنصور، وكان أميراً على الكوفة إذ ذاك و(ابن شبرمة) هو عبد الله قاضي الكوفة في خلافة ابن جعفر.

٧١١٠ ـ قوله: (ما خلف صاحبك) أي ما السبب في تخلفه عن مساعدتي وقد كان أسامة تخلف عن عليّ رضي الله عنهما في وقعة الجمل وصفين.

ـ قوله: (فلم يعطني شيئاً) يقوله حرملة عن عليّ.

٧١١١ ـ قوله: (حشمه) أي خاصته الذين يغضبون لأجله ا هـ.

ـ ولا تابع نخ.

ـ قوله: (إلا كانت) أي تلك الخلعة قاطعة بيني وبينه وروي إلاّ كما في العيني.

7112- Abul'minhal narrated: When Ibn Ziyad and Marwan were in Sham, Ibn Az'zubair took over the power in Mecca, and The (Religious) Eccentrics revolted in Basra, I went out with my father to Abu'barza Al'aslami upon whom we entered, while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying: "O Abu'barza! Don't you see the dilemma in which the people has fallen?" The first thing I heard him saying was: "I hope for the reward from Allah because of being angry and displeased with Quraish tribe. O you Arabs! You know very well that you were in misery, few in number, and misguided. But Allah has taken you out of all that with Islam and with Mohammad till He brought you to this state (of prosperity and happiness) which you see now. Indeed, it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (Marwan), by Allah, is not fighting except for the sake of worldly benefit; and those who are among you, by Allah, are not fighting except for the sake of worldly benefit; and that one who is in Mecca (Ibn Az'zubair), by Allah, is not fighting except for the sake of worldly benefit."

7113- Abu'wa'il narrated: Hudhaifa Ibn Al'yaman said: "The hypocrites of today are worse than those who existed during the lifetime of The Prophet "Allah's blessing and peace be upon him". The reason is that in those days (of The Prophet) they used to do evil deeds secretly, but today they do them openly."

7114- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: "it was hypocrisy that existed in the lifetime of The Prophet "Allah's blessing and peace be upon him". But today it is disbelief after belief."

[23] The Hour will not be established until the dead persons of the graves will be envied

7115- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established before A man, when passing by a grave of someone, will say: "Would that I were in his place!""

[24] The change of time until the idles will be worshipped

7116- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established till the buttocks of the women of the tribe of Daws move while going round Dhul'khalasa." Dhul'khalasa was the idol, worshipped by the Daws tribe in the Pre-Islamic Period of ignorance.

٧١١٢ ـ حدّثنا أحمدُ بنُ يونُس: حدَّثَنا أبُو شِهابٍ، عَنْ عَوْفٍ، عَنْ أَبي المِنْهالِ قالَ: لمّا كانَ ابْنُ زِيادٍ ومَرْوانُ بالشّامِ، ووَثَبَ ابْنُ الزُّبيرِ بمكّةَ، ووَثَبَ القُرّاءُ بالبَصْرةِ، فانْطَلَقْتُ مَعَ أبي إلى أبي بَرْزَةَ الأسْلَمِيِّ حتّى دَخَلْنا عليهِ في دارِهِ، وهُوَ جالِسٌ في ظِلِّ عُلِّيَّةٍ لهُ مِنْ قَصَبٍ، فَجَلَسْنا إليهِ، فأنْشَأَ أبي يَسْتَطْعِمُهُ الحَديثَ فقالَ: يا أبا بَرْزَةَ، ألا تَرى ما وَقَعَ فيهِ النّاسُ؟ فأوَّلُ شيءٍ سَمِعْتُهُ تَكَلَّمَ بهِ: إنّي احْتَسَبْتُ عِنْدَ اللّهِ أنّي أصْبَحْتُ ساخِطاً على أحْياءِ قُرَيْشٍ، إنّكُمْ يا مَعْشَرَ العَرَبِ، كُنْتُمْ على الحالِ الّذي عَلِمْتُمْ مِنَ الذِّلّةِ والقِلّةِ والضَّلالَةِ، وإنَّ اللّهَ أنْقَذَكُمْ بالإسْلامِ وبِمُحَمَّدٍ ﷺ، حتّى بَلَغَ بِكُمْ ما تَرَوْنَ، وهذهِ الدُّنْيا الّتي أفْسَدَتْ بَيْنَكُمْ، إنَّ ذاكَ الّذي بالشّأمِ، واللّهِ إنْ يُقاتِلُ إلاّ على الدُّنْيا، وإنَّ هؤلاءِ الّذينَ بَيْنَ أظْهُرِكُمْ واللّهِ إنْ يُقاتِلونَ إلاّ على الدُّنيا وإنَّ ذاكَ الّذي بِمكّةَ واللّهِ إنْ يُقاتِلُ إلاّ على الدنيا.

[الحديث: ٧١١٢ ـ طرفه في: ٧٢٧١]

٧١١٣ ـ حدّثنا آدمُ بْنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ واصِلٍ الأحْدَبِ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ بْنِ اليَمانِ قالَ: إنَّ المُنافِقينَ اليَوْمَ شَرٌّ مِنْهُمْ على عَهْدِ النَّبيِّ ﷺ، كانُوا يَوْمَئِذٍ يُسِرُّونَ واليَوْمَ يَجْهَرُونَ.

٧١١٤ ـ حدّثنا خَلاّدٌ: حَدَّثَنا مِسْعَرٌ، عَنْ حَبيبِ ابْنِ أبي ثابِتٍ، عَنْ أبي الشَّعْثاءِ، عَنْ حُذَيْفَةَ قالَ: إنّما كانَ النِّفاقُ على عَهْدِ النَّبيِّ ﷺ، فأمّا اليَوْمَ: فإنّما هُوَ الكُفْرُ بَعْدَ الإيمانِ.

٢٣ ـ بابٌ لا تقومُ السّاعَةُ حَتّى يُغْبَطَ أهْلُ القُبُورِ

٧١١٥ ـ حدّثنا إسْماعيلُ: حَدَّثَني مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «لا تَقُومُ السّاعَةُ حتّى يَمُرَّ الرَّجُلُ بقَبْرِ الرَّجُلِ فَيَقُولُ: يا لَيْتَني مَكانَهُ». [طرفه في: ٨٥].

٢٤ ـ باب تغْييرِ الزّمانِ حتّى يَعْبُدوا الأوْثانَ

٧١١٦ ـ حدّثنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ سَعيدُ بْنُ المُسَيَّبِ: أخْبَرَني أبُو هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ: أنَّ رَسُولَ اللّهِ ﷺ قالَ: «لا تَقُومُ السّاعَةُ حتّى تَضْطَرِبَ ألَياتُ نِساءِ دَوْسٍ على ذي الخَلَصَةِ». وذُو الخَلَصَةِ: طاغِيَةُ دَوْسٍ الّتي كانُوا يَعْبُدُونَ في الجاهِلِيَّةِ.

٧١١٢ ـ قوله: القراء طائفة سموا أنفسهم توابين وكان أميرهم سليمان بن صرد كما في العيني.

ـ قوله: (يستطعمه الحديث)، أي يطلبه منه ا هـ.

ـ أني أحتسب نخ.

ـ إذ أصبحت نخ.

ـ أراد بالذي بالشأم مروان بن الحكم، وأراد بالذين بين أظهركم القراء وأراد بالذي بمكة عبد الله بن الزبير كما في الشرح.

7117- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established until a man from Qahtan will appear, driving the people with his stick."

[25] The fire's coming out

7118- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Hour will not be established till a fire will come out of the land of Hijaz, throwing light on the necks of the camels at Busra."

7119- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Soon Euphrates will disclose a treasure (or a mountain) of gold. So whoever will be present at that time should take nothing of it."

[26]

7120- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O people! Give in charity as a time shall come upon you when a person will wander about with his object of charity and will find nobody to accept it."

7121- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Hour will not be established till: Two big groups will fight each other whereupon there will be a great number of casualties on both sides. They will be following the same religious claim. About thirty Charlatans (liars) will appear, each of whom will claim that he is Allah's Apostle. The religious knowledge will be taken away (by the death of Religious scholars). The earthquakes will increase in number. The time will pass quickly. The afflictions will appear. The killing (in tumults) will increase. The wealth will be so abundant that a rich person will worry that there might be nobody to accept his charity. Whenever he presents it to someone, that person will say: "I am not in need of it. The people will compete with one another in constructing high buildings. A man when passing by a grave of someone will say: "Would that I were in his place!" The sun will rise from the West. So when the sun rises with people seeing it (from the West) they will all believe (in Islam); but that will be the time when "no good will it do to a soul to believe in

٧١١٧ ـ حدّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيمانُ، عَنْ ثَوْرٍ، عَنْ أَبِي الغَيْث، عَن أَبِي هُرَيرَة: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتَّى يَخرُجَ رَجُلٌ مِنْ قَحْطَانَ، يَسُوقُ النَّاسَ بِعَصاهُ». [طرفه في: ٣٥١٧].

٢٥ ـ باب خُرُوجِ النَّارِ

وَقالَ أَنَسٌ: قالَ النَّبِيُّ ﷺ: «أَوَّلُ أَشْراطِ السَّاعَةِ نَارٌ تَحشُرُ النَّاسَ مِنَ المَشْرِقِ إِلى المَغْرِبِ».

٧١١٨ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: قَالَ سَعِيدُ بْنُ المُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تَخرُجَ نَارٌ مِنْ أَرْضِ الحِجَازِ، تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَى».

٧١١٩ ـ حدّثنا عَبدُ اللَّهِ بنُ سَعِيدٍ الكِنْدِيُّ: حَدَّثَنَا عُقْبَةُ بنُ خَالِدٍ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ خُبَيبِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَدِّهِ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الفُرَاتُ أَنْ يَحسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيئاً». قَالَ عُقْبَةُ: وَحَدَّثَنَا عُبَيدُ اللَّهِ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلاَّ أَنَّهُ قالَ: «يَحسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

٢٦ ـ بابٌ

٧١٢٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنَا مَعْبَدٌ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَسَيَأْتِي عَلَى النَّاسِ زَمانٌ، يَمْشِي بِصَدَقَتِهِ فَلاَ يَجِدُ مَنْ يَقْبَلُهَا». قالَ مُسَدَّدٌ: حارِثَةُ أَخُو عُبَيدِ اللَّهِ بْنِ عُمَرَ لأُمِّهِ. [طرفه في: ١٤١١].

٧١٢١ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتانِ عَظِيمَتانِ، يَكُونُ بَيْنَهُما مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُما وَاحِدَةٌ. وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبَضَ العِلْمُ وَتَكْثُرَ الزَّلازِلُ، وَيَتَقارَبَ الزَّمانُ، وَتَظْهَرَ الفِتَنُ، وَيَكْثُرَ الهَرْجُ، وَهْوَ القَتْلُ. وَحَتَّى يَكْثُرَ فِيكُمُ المَالُ، فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ، فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيهِ: لا أَرَبَ لِي بِهِ. وَحَتَّى يَتَطاوَلَ النَّاسُ فِي البُنْيانِ. وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يا لَيتَنِي مَكانَهُ. وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها، فَإِذَا طَلَعَتْ وَرَآها النَّاسُ ـ يَعْنِي ـ آمَنُوا أَجْمَعُونَ، فَذلِكَ حِينَ ﴿لا يَنفَعُ نَفْساً إِيمَانُها لَمْ تَكُنْ آمَنَتْ

٧١٢١ ـ قوله: (كلهم يزعم أنه رسول الله) أي بخلاف الدجال الأكبر فإنه يزعم أنه إله ا هـ.

ـ قوله: (يليط) أي يصلح حوضه بالطين ا هـ.

them then, if it believed not before nor earned righteousness through its Faith." (Cattle "Al'an'am" 158) the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up. The Hour will be established when a man has milked his she-camel and taken away the milk but he will not be able to drink it. The Hour will not be established before a man, repairing a tank (for his livestock) is not able to water (his animals) in it. The Hour will not be established before a person raises a morsel (of food) to his mouth but will not be able to eat it."

[27] Mentioning Ad'dajjal

7122- Al'mogheera Ibn Shu'ba narrated: Nobody asked The Prophet "Allah's blessing and peace be upon him" as many questions as I asked about Ad'dajjal. The Prophet "Allah's blessing and peace be upon him" said to me: "What worries you about him?" I said: "Because the people say that he will have with him a mountain of bread and a river of water." The Prophet "Allah's blessing and peace be upon him" said: "Nay, he is too mean to be given such a thing by Allah."

7123- Ibn Omar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him" said (describing Ad'dajjal): "He is blind in his right eye; and his eye is like a bulgy grape."

7124- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Ad'dajjal will come and encamp at a place near Medina. Then Medina will shake with its inhabitants thrice. Then, all the non-believers and hypocrites will come out to him."

7125- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The terror caused by The Charlatan (Ad'dajjal) will not enter Medina which, at that time, will have seven gates, at each of which, there will be two angels (guarding it)."

7126- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The terror caused by The Charlatan (Ad'dajjal) will not enter Medina which, at that time, will have seven gates, at each of which, there will be two angels (guarding it)."

7127- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got up amongst the people, glorifying Allah as He deserves. Then, he mentioned The Charlatan (Ad'dajjal), saying: "I warn you of him (Ad'dajjal) and there is no Prophet

مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيراً﴾ [الأنعام: ١٥٨]. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلانِ ثَوبَهُما بينهُما، فلاَ يَتبايَعانِه ولاَ يَطوِيانِهِ. وَلَتقومَنَّ السَّاعةُ وقَدْ انصرَفَ الرَّجُلُ بِلَبَنِ لِقحَتِهِ فلاَ يَطعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلِيطُ حَوْضَهُ فَلاَ يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلاَ يَطْعَمُهَا».

[طرفه في: ٨٥].

٢٧ ـ باب ذِكْرِ الدَّجَّال

٧١٢٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى: حَدَّثَنا إِسْماعِيلُ: حَدَّثَنِي قَيسٌ قَالَ: قَالَ لِي المُغِيرةُ بنُ شُعبةَ: ما سَأَلَ أحدٌ النَّبيَّ ﷺ عَنِ الدَّجَّالِ ما سَأَلتُه، وإِنَّهُ قالَ لِي: «ما يَضرُّكَ مِنهُ»؟ قُلتُ: لأَنَّهُم يَقولُونَ إِنَّ معَهُ جَبَلَ خُبزٍ ونَهرَ ماءٍ قالَ: «هُوَ أَهوَنُ عَلَى اللَّهِ مِن ذلِكَ»

٧١٢٣ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ أُرَاهُ ـ عَنِ النَّبِيِّ ﷺ قالَ: «أَعوَرُ عَينِ اليُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ».
[طرفه في: ٣٠٥٧].

٧١٢٤ ـ حدّثنا سَعْدُ بْنُ حَفصٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيَى، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَجِيءُ الدَّجَّالُ، حَتَّى يَنْزِلَ فِي نَاحِيَةِ المَدِينَةِ، ثُمَّ تَرْجُفُ المَدِينَةُ ثَلاثَ رَجَفاتٍ، فَيَخْرُجُ إِلَيهِ كُلُّ كافِرٍ ومُنافِقٍ».
[طرفه في: ١٨٨١].

٧١٢٥ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ يَدْخُلُ المَدِينَةَ رُعْبُ المَسِيحِ الدَّجَّالِ، وَلَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوابٍ، عَلَى كُلِّ بَابٍ مَلَكَانِ». [طرفه في: ١٨٧٩].

٧١٢٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشرٍ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ المَدِينَةَ رُعْبُ المَسِيحِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانِ». قالَ: وَقالَ ابْنُ إِسْحاقَ: عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ قَالَ: قَدِمْتُ البَصْرَةَ، فَقَالَ لِي أَبُو بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ، بِهذا. [طرفه في: ١٨٧٩].

٧١٢٧ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ، فَقَالَ: «إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ

باب ٢٧ ـ قوله: باب (ذكر الدجال) أي الكذاب الذي يظهر في آخر الزمان ويدعي الإلٰهية ابتلى الله به عباده وأقدره على أشياء من مخلوقاته ثم يعجزه الله تعالى ثم يقتله عيسى عليه السلام.

who did not warn his nation of him. But I tell you a statement, of which no Prophet had informed his nation. You should know that he is a one-eyed man and Allah is not one-eyed."

7128- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "While I was asleep, I saw myself circumambulating the Ka'ba (in my dream). Suddenly I saw a man of brown complexion and lank hair, and water was dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary." Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. They said: "He is The Charlatan (Ad'dajjal). The one who resembled him among the people, was Ibn Qatan." (Ibn Qatan was a (pagan) man, belonging to Khuza'a.)

7129- A'isha "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge with Allah from the affliction caused by Ad'dajjal.

7130- Hudhaifa "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When Ad'dajjal appears, he will have fire and water along with him. (What will be seen as) fire will be cold water, while (what will be seen as) water will be fire."

7131- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No prophet was sent except that he warned his followers against the one-eyed liar Charlatan (Ad'dajjal). Beware! He is one-eyed person, and your Lord is not so. Between Ad'dajjal's eyes, there will be written (the word) Unbeliever." (This Hadith is also narrated by Abu'huraira and Ibn Abbas).

إلاَّ وقَدْ أَنْذَرَهُ قَوْمَهُ، وَلكنّي سأقُولُ لكُمْ فيه قَوْلاً لَمْ يَقُلْهُ نبيٌّ لِقَوْمِهِ: إنَّهُ أَعْوَرُ، وَإنَّ اللَّهِ لَيسَ بِأَعْوَرَ».

[طرفه في: ٣٠٥٧].

٧١٢٨ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَن ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بَينَا أَنَا نَائِمٌ أَطُوفُ بِالكَعْبَةِ، فَإذَا رَجُلٌ آدَمُ سَبطُ الشَّعَرِ، ينطُفُ أَو يهراقُ رأسُهُ ماءً، قُلتُ: مَنْ هذا؟ قالوا: ابنُ مريمَ، ثُمَّ ذَهَبتُ أَلتَفِتُ فَإذا رَجُلٌ جَسِيمٌ أَحمرُ جعْدُ الرأسِ، أَعورُ العينِ، كأنَّ عينَهُ عِنَبةٌ طافِيَةٌ، قالوا: هذا الدَّجّالُ، أَقرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ». رَجُلٌ مِنْ خزاعةَ.

[طرفه في: ٣٤٤٠].

٧١٢٩ ـ حدّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إبراهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَن ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيذُ في صَلاتِه مِنْ فِتْنَةِ الدَّجَّالِ.

[طرفه في: ٨٣٢].

٧١٣٠ ـ حدّثنا عَبْدانُ: أَخْبَرَنِي أَبي، عَنْ شُعْبَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيّ، عَنْ حُذَيفَةَ، عَنِ النَّبِيِّ ﷺ قالَ في الدَّجَّالِ: «إن مَعَهُ ماءً وَناراً، فَنَارُهُ ماءٌ بَارِدٌ، وَماؤُهُ نَارٌ». قالَ أَبُو مَسْعُودٍ: أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٣٤٥٠].

٧١٣١ ـ حدّثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما بُعِثَ نبِيٌّ إلاّ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الكَذَّابَ، أَلا إنَّهُ أَعْوَرُ، وَإنَّ رَبَّكُمْ لَيسَ بِأَعْوَرَ، وَإنَّ بَينَ عَينَيهِ مَكْتُوباً كافِرٌ». فيهِ أَبُو هُرَيرَةَ وَابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. [الحديث ٧١٣١ ـ طرفه في: ٧٤٠٨].

٢٨ ـ بابٌ لا يَدْخُلُ الدَّجَّالُ المَدِينَةَ

٧١٣٢ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ

٧١٣٠ ـ وأبو مسعود هو عقبة بن عمرو البدري الأنصاري كما في العيني وفي نسخة الشارح ابن مسعود وهو ليس بصواب.

٧١٣١ ـ قوله: (وإن بين عينه مكتوب كافر) اسم إنّ محذوف وبين عينيه مكتوب في موضع الخبر والتقدير وإنه أي وإن الدجال بين عينيه مكتوب وكافر خبر مبتدأ محذوف أي والمكتوب هو كلمة كافر ويروى مكتوباً كافراً ولا إشكال فيه فإن مكتوباً اسم إن وكافراً عمل فيه مكتوباً أفاده العيني.

٧١٣٢ ـ (النقاب والأنقاب) جمع نقب بفتح فسكون وهو الطريق بين الجبلين، وقيل: هو بقعة بعينها أفاده العيني. والسباخ جمع سبخة أرض لا تنبت شيئاً لملوحتها.

[28] Ad'dajjal is forbidden to enter Medina

7132- Abu'sa'eed "Allah be pleased with him" narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" related to us a long narration about Ad'dajjal in which he said: "Ad'dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salty places bordering Medina to whom there will appear a man who will be the best or one of the best of people. He will say: "I testify that you are Ad'dajjal of whom The Messenger of Allah "Allah's blessing and peace be upon him" had told us." Ad'dajjal will say (to his followers): "Look, if I kill this man and then give him life, will you have any doubt about my claim?" They will reply in the negative. Ad'dajjal will kill that man and then will make him alive. The man will say: "By Allah! Now I came to know you more than ever!" Ad'dajjal will then try to kill him (once again) but he will not be able to do so."

7133- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are angels guarding the entrances (or roads) of Medina, into which, neither plague nor The Charlatan (Ad'dajjal) will be able to enter."

7134- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Ad'dajjal will come to Medina and find the angels guarding it. So, Allah willing, neither Ad'dajjal, nor the plague will be able to come near it."

[29] What about gog and magog?

7135- Zainab Bint Abu'salama narrated from Ommu'habiba from Zainab Bint "daughter of" Jahsh "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" once came to her in a state of fear and said: "There is no God to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this", making a circle with his thumb and index finger. Zainab Bint Jahsh asked: "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said: "Yes, when the evil persons increase."

7136- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An opening in gog and magog's wall like this has been made." He made a circle with his thumb and index finger. Wuhaib (the sub-narrator) made the number ninety (with his thumb and index finger).

ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا سَعِيدٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْماً حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ، فَكَانَ فِيمَا يُحَدِّثُنَا بِهِ أَنَّهُ قَالَ: «يَأْتِي الدَّجَّالُ، وَهُوَ مُحَرَّمٌ عَلَيهِ أَنْ يَدْخُلَ نِقَابَ المَدِينَةِ، فَيَنْزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي المَدِينَةَ، فَيَخْرُجُ إِلَيهِ يَوْمَئِذٍ رَجُلٌ، وَهُوَ خَيرُ النَّاسِ، أَوْ مِنْ خِيَارِ النَّاسِ، فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ: أَرَأَيتُمْ إِنْ قَتَلْتُ هذا ثُمَّ أَحْيَيتُهُ، هل تَشُكُّونَ في الأَمْرِ؟ فَيَقُولُونَ: لاَ، فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ، فَيَقُولُ: واللَّهِ ما كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي اليَوْمَ، فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيهِ».

٧١٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نُعَيمِ بْنِ عَبْدِ اللَّهِ المُجْمِرِ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى أَنْقَابِ المَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ، وَلاَ الدَّجَّالُ».

[طرفه في: ١٨٨٠]

٧١٣٤ ـ حدّثني يَحْيَى بْنُ مُوسَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «المَدِينَةُ يَأْتِيهَا الدَّجَّالُ، فَيَجِدُ المَلاَئِكَةَ يَحْرُسُونَهَا، فَلاَ يَقْرَبُهَا الدَّجَّالُ، قَالَ: وَلاَ الطَّاعُونُ إِنْ شَاءَ اللَّهُ».

[طرفه في: ١٨٨١]

٢٩ ـ باب يَأْجُوجَ وَمَأْجُوجَ

٧١٣٥ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ (ح) وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ: أَنَّ زَينَبَ ابْنَةَ أَبِي سَلَمَةَ حَدَّثَتْهُ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ زَينَبَ ابْنَةِ جَحْشٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيهَا يَوْماً فَزِعاً يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ، وَيلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذهِ». وَحَلَّقَ بِإِصْبَعَيهِ الإِبْهَامِ وَالَّتِي تَلِيهَا، قَالَتْ زَينَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الخَبَثُ». [طرفه في: ٣٣٤٦].

٧١٣٦ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُفْتَحُ الرَّدْمُ رَدْمُ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذهِ». وَعَقَدَ وُهَيبٌ تِسْعِينَ.

[طرفه في: ٣٣٤٧].

= رجل وهو خير الناس أو من خيار الناس نخ.

٧١٣٥ ـ قوله: (الخبث) بفتح الخاء والموحدة وهو الفسق وقيل: هو الزنا خاصة ا هـ. عيني.

٧١٣٦ ـ قوله: صفة عقد تسعين مكتوبة في حاشية سابقة.

(94) The Book of Judgements

[1] Allah's saying: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination." (Women 59)

7137- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He, who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. "

7138- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "All of you are guardians and responsible for your wards and the things under your care. The Imam (Ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and children and is responsible for them. A slave (servant) is the guardian of his master's belongings and is responsible for them. All of you are guardians and responsible for your wards and the things under your care."

[2] The rulers from Quraish

7139- Mohammad Ibn Jubair Ibn Mut'im narrated that he was a member of the delegation, which came to Mo'awiya when the later heard that Abdullah Ibn Amr Ibn Al'ass had said that there would be a king from the tribe of Qahtan. On that Mo'awiya became angry, got up and then praised Allah as He deserved, and said: "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as those which make the people go astray, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they comply with the laws of the religion.""

7140- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Authority of ruling will remain with Quraish, even if only two of them remained."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٩٤ - كِتَاب الأَحْكَام

١ - بابُ قَوْلِ اللَّهِ تعالى: ﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ﴾

٧١٣٧ - حدثنا عبدانُ: أخبرنا عبدُ اللهِ، عن يونس، عن الزُّهريِّ: أخبرَني أبو سلمة ابن عبد الرحمٰن: أنه سمعَ أبا هُريرةَ رضيَ اللَّهُ عنهُ: أنَّ رسولَ اللهِ ﷺ قال: «مَنْ أطاعَني فقدْ أطاعَ اللهَ، ومَنْ عصاني فقدْ عصى اللهَ، ومَنْ أطاعَ أميري فقدْ أطاعَني، ومَنْ عصى أميري فقدْ عصاني». [طرفه في: ٢٩٥٧]

٧١٣٨ - حدثنا إسماعيل: حدَّثني مالك، عن عبد الله بن دينار، عن عبد الله بن عمر رضي اللهُ عنهما: أنَّ رسولَ اللهِ ﷺ قال: «ألا كُلُّكُمْ راعٍ وكُلُّكُمْ مسؤولٌ عن رعيَّتِه، فالإمامُ الذي على الناس راعٍ وهو مسؤولٌ عن رعيَّته، والرجلُ راعٍ على أهلِ بيتِه وهو مسؤولٌ عن رعيَّته، والمرأةُ راعيةٌ على أهلِ بيتِ زوجها وولده وهي مسؤولةٌ عنهُم، وعبدُ الرجلِ راعٍ على مالِ سيِّدِه وهو مسؤولٌ عنه، ألا فكلُّكُم راعٍ وكُلُّكُم مسؤولٌ عن رعيَّتِه». [طرفه في: ٨٩٣]

٢ - باب الأُمَراءُ مِنْ قُرَيشٍ

٧١٣٩ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزُّهريِّ قال: كانَ محمَّدُ بنُ جُبيرِ بنِ مُطعمٍ يُحدِّثُ: أنَّهُ بلَغَ مُعاويةَ، وهوَ عندَهُ في وفدٍ من قُريشٍ: أنَّ عبدَ اللهِ بنَ عمرٍو يُحدِّثُ: أنه سيكونُ مَلِكٌ من قحطان، فغضِبَ، فقامَ فأثنى على اللهِ بما هوَ أهلُهُ، ثُم قال: أمَّا بعدُ فإنَّهُ بلَغَني أنَّ رجالاً منكم يُحدِّثون أحاديثَ ليستْ في كتابِ الله، ولا تُؤثرُ عن رسولِ اللهِ ﷺ، وأولئكَ جُهَّالُكُم، فإيَّاكُم والأمانيَّ التي تُضِلُّ أهلَها، فإنِّي سمعتُ رسولَ اللهِ ﷺ يقول: «إنَّ هذا الأمرَ في قريش، لا يُعاديهم أحدٌ إلا كبَّهُ اللهُ على وجهه، ما أقاموا الدِّينَ». تابعه نُعيم، عن ابنِ المُبارَك، عن مَعْمَرٍ، عن الزُّهْريِّ، عن محمَّدِ بنِ جُبَيرٍ. [طرفه في: ٣٥٠٠]

٧١٤٠ - حدثنا أحمدُ بنُ يونسَ: حدَّثنا عاصمُ بنُ محمَّدٍ: سمعتُ أبي يقولُ: قال ابنُ عُمرَ: قال رسولُ اللهِ ﷺ: «لا يزالُ هذا الأمرُ في قريش ما بقيَ منهُم اثنانِ».

[طرفه في: ٣٥٠١]

٧١٣٩ - قوله: (كبه الله) من الغرائب إذ أكب لازم وكب متعد عكس المشهور هـ. عيني.

[3] The reward of he, who judges according to his wisdom

this is in view of Allah's saying: "Let the people of the gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." (The Repast 47)

7141- Abdullah Ibn Mas'ood "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others."

[4] One should listen to, and obey the ruler as long as this does not lead to disobedience

7142- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You should listen to and obey your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

7143- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who disapproves of something done by his ruler should be patient, for whoever deviates from the ruler even as little as a span will die as (if he were of) those who died in the Pre-Islamic Period of Ignorance."

7144- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is obligatory for a Muslim to listen to and obey (the ruler's orders) unless these orders involve disobedience to Allah; but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

7145- Ali "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent a detachment under the command of a man from the Ansar and ordered the soldiers to obey him. He (The commander) became angry and said: "Didn't The Prophet "Allah's blessing and peace be upon him" order you to obey me?" They replied: "Yes." He said: "Collect firewood, make a fire, and then enter into it." When they collected the firewood, made a fire, and intended to enter into it, they started looking at each other. Some of them said: "We followed The Prophet "Allah's blessing and peace be upon him" to flee from the (Hell) fire; then how should we enter into it?" They remained in that state till the fire was extinguished and the anger of the commander faded away. When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If they entered it (The fire), they would not come out of it till the Day of Judgement. Obedience (to somebody) is required only when he enjoins what is good."

٣ ـ باب أجر من قضى بالحكمة

لِقَوْلِهِ تَعَالَى: ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [المائدة: ٤٧].

٧١٤١ ـ حدثنا شهاب بن عبَّادٍ: حَدَّثَنَا إبراهيمُ بنُ حُمَيد، عَنْ إسماعيلَ، عَنْ قيس، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا حسدَ إلاَّ في اثنتينِ: رَجُلٌ آتاهُ اللَّهُ مالاً، فسلطه على هلكتِهِ في الحق، وآخر آتاه الله حكمةً، فهو يقضي بها ويُعلِّمُها».

[طرفه في: ٧٣].

٤ ـ باب السَّمع والطَّاعة للإمام ما لم تكن معصيةً

٧١٤٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يحيى بن سعيدٍ، عَنْ شُعبة، عَنْ أبي التَّيَّاح، عَنْ أنس ابن مالكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسمعوا وأطيعوا، وإن استُعمِلَ عليكم عبدٌ حبشيٌّ، كأنَّ رأسه زبيبةٌ». [طرفه في: ٦٩٣].

٧١٤٣ ـ حدثنا سُليمانُ بنُ حَرْبٍ: حَدَّثَنَا حمَّادٌ، عَنِ الجَعْدِ، عَنْ أبي رجاء، عن ابن عبَّاس يرويه قال: قالَ النَّبِيُّ ﷺ: «مَن رأى مِن أميرِهِ شيئاً فكرهه فليَصبِر، فإنه ليس أحدٌ يفارِقُ الجماعةَ شبراً فيموتُ، إلا ماتَ ميتةً جاهليَّةً». [طرفه في: ٧٠٥٣].

٧١٤٤ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يحيى بن سعيدٍ، عَنْ عُبيدِ اللَّهِ: حَدَّثَني نافعٌ، عَنْ عبدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «السَّمعُ والطَّاعةُ على المرءِ المُسلِمِ فيما أحبَّ وكَرِهَ، ما لَم يُؤمَرْ بِمَعصيةٍ، فإذا أُمِرَ بمعصيةٍ فلا سمعَ ولا طاعةَ». [طرفه في: ٢٩٥٥].

٧١٤٥ ـ حدثنا عُمَرُ بنُ حفصِ بن غياثٍ: حَدَّثَنَا أبي: حَدَّثَنَا الأعمشُ: حَدَّثَنَا سَعدُ بنُ عُبيدةَ، عَنْ أبي عبدِ الرَّحمنِ، عَنْ عليٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بعثَ النَّبِيُّ ﷺ سَرِيَّةً، وأمَّرَ عليهم رجلاً مِنَ الأنصارِ، وأمرَهُم أن يُطيعوهُ، فغضِبَ عليهم، وقال: أليس قد أمرَ النَّبِيُّ ﷺ أن تُطيعوني؟ قالوا: بلى، قال: عَزَمْتُ عليكم لَمَا جمعتُم حطباً وأوقدتُم ناراً، ثُمَّ دخلتُم فيها. فجمعوا حطباً، فأوقدوا، فلمَّا هَمُّوا بالدُّخولِ، فقامَ ينظرُ بعضُهُم إلى بعضٍ، قال بعضُهُم: إنَّما تبِعنا النَّبِيَّ ﷺ فراراً من النَّارِ، أفندخلُها؟ فبينما هُم كذلك إذ خَمَدَتِ النَّارُ، وسَكَنَ غضبُهُ، فذُكِرَ للنَّبِيِّ ﷺ فقال: «لو دخلوها ما خرجوا منها أبداً، إنَّما الطَّاعةُ في المعروفِ». [طرفه في: ٤٣٤٠].

٧١٤٥ ـ قد عزمت نخ.

ـ قوله: (لما جمعتم) بالتخفيف وجاء بالتشديد أي إلاّ جمعتم وجاء لما بمعنى كلمة إلاّ للاستثناء ا هـ. عيني.

ـ فأوقدوا ناراً نخ.

ـ فقاموا نخ.

[5] He, who did not seek for the authority of ruling, would be helped in it (by Allah)

7146- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet “Allah’s blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

[6] He, who sought for the authority of ruling, would be held responsible for it

7147- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet “Allah’s blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

[7] It is hateful to be keen on having the authority of ruling

7148- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah’s blessing and peace be upon him" said: "You people will be keen on having the authority of ruling which will be a thing of regret for you on the Day of Judgement. What an excellent wet nurse it is. Yet what a bad weaning one it is!"

7149- Abu’burda narrated from Abu'moosa "Allah be pleased with him": I went to The Prophet "Allah's blessing and peace be upon him" with two men from my nation. One of them said: “O Messenger of Allah! Appoint me as a governor.” The other said the same. Upon that, The Prophet "Allah's blessing and peace be upon him" said: "No, we do not appoint for our jobs anybody who demands it earnestly."

[8] When the ruler does not look after people honestly

7150- Ma’qil Ibn Yasar "Allah be pleased with him" narrated: I heard The Prophet "Allah’s blessing and peace be upon him" saying: "No man whom Allah has given the authority of ruling some people whom he does not look after honestly, will ever feel even the smell of Paradise."

٥ ـ بابٌ مَنْ لَمْ يَسْأَلِ الإمارَةَ أَعانَهُ اللّهُ

٧١٤٦ ـ حدثنا حجّاجُ بنُ منهالٍ: حدّثنا جريرُ بنُ حازمٍ، عن الحسن، عن عبدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قال: قال النّبيُّ ﷺ: «يا عَبْدَ الرَّحْمٰنِ، لا تَسْأَلِ الإمارَةَ، فإنّكَ إنْ أُعْطِيتَها عَنْ مَسْئَلَةٍ وُكِلتَ إليها، وإنْ أُعْطِيتَها عَنْ غيرِ مَسْئَلَةٍ أُعِنْتَ عَلَيها، وإذا حَلَفتَ عَلى يَمِينٍ، فرأيتَ غيرَها خيراً منها، فكفّرْ عَنْ يَمِينِكَ وأْتِ الّذي هو خيرٌ».

[طرفه في: ٦٦٢٢].

٦ ـ باب مَنْ سَأَلَ الإمَارَةَ وُكِلَ إليها

٧١٤٧ ـ حدّثنا أبو معمرٍ: حَدَّثَنا عبدُ الوارثِ: حَدَّثَنا يونُسُ، عن الحسنِ قال: حَدَّثَنِي عبدُ الرحمنِ بنُ سمرةَ قال: قالَ لي رسولُ اللهِ ﷺ: «يا عبدَ الرحمنِ بنَ سَمُرةَ، لا تَسأَلِ الإمارَةَ، فإنْ أُعطيتَها عن مسئلةٍ وُكِلتَ إليها، وإنْ أُعطيتَها عن غيرِ مسئلةٍ أُعِنتَ عليها، وإذا حَلَفتَ عَلى يَمينٍ، فرأيتَ غيرَها خيراً منها، فأْتِ الّذي هُوَ خيرٌ، وكفِّرْ عَنْ يَمينِكَ». [طرفه في: ٦٦٢٢]

٧ ـ باب ما يُكْرَهُ مِنَ الحِرْصِ عَلى الإمَارَةِ

٧١٤٨ ـ حدّثنا أَحْمَدُ بْنُ يونُسَ: حَدَّثَنَا ابْنُ أَبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ، عَنِ النّبيِّ ﷺ قال: «إنّكم سَتَحرِصونَ على الإمارةِ، وستكونُ ندامةً يومَ القيامةِ، فَنِعْمَ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ». وَقَالَ مُحَمَّدُ بْنُ بَشّارٍ: حَدَّثَنا عَبْدُ اللّهِ بْنُ حُمْرانَ: حَدَّثَنا عَبْدُ الحَمِيدِ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الحَكَمِ، عَنْ أَبي هُرَيْرَةَ، قَوْلَهُ.

٧١٤٩ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللّهُ عَنْهُ قال: دَخَلْتُ عَلَى النّبيِّ ﷺ أَنا وَرَجُلانِ مِنْ قَوْمِي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: أَمِّرْنا يا رَسُولَ اللّهِ، وَقَالَ الآخَرُ مِثْلَهُ، فَقَالَ: «إنّا لا نُوَلّي هذا مَنْ سَأَلَهُ، وَلا مَنْ حَرَصَ عَلَيْهِ». [طرفه في: ٢٢٦١].

٨ ـ باب مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

٧١٥٠ ـ حدّثنا أبو نُعيمٍ: حَدَّثَنا أبو الأشهبِ، عَنِ الحَسَنِ: أَنَّ عُبَيدَ اللّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الّذِي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ: إنِّي مُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللّهِ ﷺ: سَمِعْتُ النّبيَّ ﷺ يَقُولُ: «ما مِنْ عَبْدٍ اسْتَرْعَاهُ اللّهُ رَعِيَّةً، فَلَمْ يَحُطْها بِنَصِيحَةٍ، إلاّ

٧١٤٦ ـ قوله: (يمينك) بالنصب على المفعولية ولأبي ذرّ عن يمينك اهـ. قسطلاني.

٧١٤٨ ـ قوله: (فنعم المرضعة) الخ المخصوصان محذوفان أي هي يعني أنّ الإمارة نعم أولها وبئس آخرها.

باب ٨ ـ قوله: (من استرعى) أي من استرعاه الله واستحفظه ا هـ.

٧١٥٠ ـ قوله: (فلم يحطها) أي فلم يحفظها ولم يتعهد أمرها ا هـ. شارح.

7151- Ma'qil "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No ruler having the authority to govern Muslim subjects dies while he is deceiving them, would never be forbidden by Allah to enter Paradise."

[9] If one put people into difficulties, Allah would put him into difficulties

7152- Jundub "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Judgement (before people). Whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Judgement. " People said (to Jundub): "Advise us." He said: "The first thing of the human body to putrefy is the Abdomen, so he who can eat nothing but good food (earned lawfully) should do so. He who can do his best so that nothing might intervene between him and Paradise by not shedding even a handful of blood (through murdering) should do so."

[10] Judging and giving religious verdicts while being on the way

7153- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" and I were going out of the mosque, a man met us at its gate and asked The Prophet saying: "O Messenger of Allah! When will the Hour be?" The Prophet "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man seemed to have become afraid and ashamed. He said: "Nothing, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love."

[11] What was mentioned concerning the fact that The Messenger of Allah had no porter

7154- Thabit Al'bunani narrated: Anas Ibn Malik said to a woman of his family: "Do you know such-and-such woman?" She replied in the affirmative. He said: “Once, The Prophet “Allah’s blessing and peace be upon him” passed by her while she was weeping over a grave, to whom he said: Be afraid of Allah and be patient.” The woman said (to The Prophet “Allah’s blessing and peace be upon him”): “Go away from me, for you do not know my disaster.”

لَمْ يَجِدْ رَائِحَةَ الجَنَّةِ».

٧١٥١ ـ حدّثنا إسْحاقُ بْنُ مَنْصُورٍ: أخبرَنا حُسينٌ الجُعْفِيُّ: قالَ زائِدَةُ: ذَكَرَهُ عَنْ هِشامٍ، عَنِ الحَسَنِ قالَ: أتينا مَعْقِلَ بْنَ يَسارٍ نَعُودُهُ، فَدَخَلَ عَلينا عُبَيدُ اللَّهِ، فَقالَ لَهُ مَعْقِلٌ: أُحدِّثُكَ حَديثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، فقالَ: «ما مِنْ والٍ يَلِي رَعِيَّةً مِنَ المُسْلِمِينَ، فَيَمُوتُ وَهوَ غاشٌّ لَهُمْ، إلاّ حَرَّمَ اللَّهُ عَليهِ الجَنَّةَ».

٩ ـ بابُ مَنْ شاقَّ شَقَّ اللَّهُ عَلَيهِ

٧١٥٢ ـ حدّثنا إسْحاقُ الوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنِ الجُرَيرِيِّ، عَنْ طَرِيفٍ أبي تَمِيمَةَ قالَ: شَهِدْتُ صَفْوانَ وجُنْدباً وأصحابَهُ وهو يُوصيهم، فقالُوا: هَل سَمِعتَ مِنْ رَسُولِ اللَّهِ ﷺ شيئاً؟ قالَ: سَمِعْتُهُ يَقُولُ: «مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ يَوْمَ القِيامَةِ، قالَ: وَمَنْ يُشاقِقْ يَشْقُقِ اللَّهُ عَلَيهِ يَوْمَ القِيامَةِ». فَقالُوا: أوْصِنا. فَقالَ: إنَّ أوَّلَ ما يُنْتِنُ مِنَ الإنْسانِ بَطْنُهُ، فَمَنِ اسْتَطاعَ أنْ لا يَأكُلَ إلاَّ طَيِّباً فَلْيَفعل، ومَنِ اسْتطاعَ أنْ لا يُحالَ بَينَهُ وبَينَ الجَنَّةِ بِمِلءِ كَفِّهِ مِنْ دَمٍ أهْرَاقَهُ فَلْيَفعَل. قُلتُ لأبي عَبْدِ اللَّهِ: مَنْ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ، جُنْدَبٌ؟ قالَ: نَعَمْ جُنْدَبٌ.

[طرفه في: ٦٤٩٩].

١٠ ـ باب القَضاءِ وَالفُتْيَا في الطَّرِيقِ

وَقَضى يَحْيَى بْنُ يَعْمَرَ في الطَّرِيقِ. وَقَضى الشَّعْبِيُّ عَلى بَابِ دَارِهِ.

٧١٥٣ ـ حدّثنا عُثْمَانُ بْنُ أبِي شَيْبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أبِي الجَعْدِ، حدَّثَنا أنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنهُ قالَ: بينَما أنا وَالنَّبِيُّ ﷺ خارِجانِ مِنَ المَسْجِدِ، فَلَقِيَنا رَجُلٌ عِنْدَ سُدَّةِ المَسْجِدِ، فَقالَ: يَا رَسُولَ اللَّهِ، مَتى السَّاعَةُ؟ قالَ النَّبِيُّ ﷺ: «مَا أعْدَدْتَ لَهَا؟». فَكَأنَّ الرَّجُلَ اسْتَكانَ، ثُمَّ قالَ: يَا رَسُولَ اللَّهِ، مَا أعْدَدْتُ لَهَا كَبِيرَ صِيَامٍ وَلا صَلاةٍ وَلا صَدَقَةٍ، وَلكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قالَ: «أنْتَ مَعَ مَنْ أحْبَبْتَ».

[طرفه في: ٣٦٨٨].

١١ ـ باب مَا ذُكِرَ أنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ لَهُ بَوَّابٌ

٧١٥٤ ـ حدّثنا إسْحاقُ: أخبَرَنا عَبدُ الصَّمَدِ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا ثَابِتٌ البُنَانِيُّ، عَنْ أنَسِ بْنِ مَالِكٍ: يَقُولُ لامْرَأةٍ مِنْ أهْلِهِ: تَعْرِفِينَ فُلانَةَ؟ قَالَتْ: نعَمْ، قالَ: فَإنَّ النَّبِيَّ ﷺ مَرَّ بِهَا وَهِيَ تَبْكِي عِنْدَ قَبْرٍ، فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي». فَقَالَتْ: إلَيكَ عَنِّي، فَإنَّكَ خِلْوٌ مِنْ

٧١٥٢ ـ أن لا يحول نخ.

ـ قوله: (ملء) بغير حرف الجر ورفع ملء على أنه فاعل بفعل محذوف دلّ عليه المتقدم أي يحول بينه وبين الجنة ملء كفّ ولأبي ذر عن الحموي والمستملي بملءِ كفه (شارح)

Anas added: “The Prophet “Allah’s blessing and peace be upon him” left her and went on walking. A man passed by her and asked : “What did The Messenger of Allah “Allah’s blessing and peace be upon him” say to you?” She replied: “I did not recognize him.” The man said: “He is The Messenger of Allah."” Anas further said: “That woman came to the gate of The Prophet “Allah’s blessing and peace be upon him” where she found no porter. (When she entered upon The Prophet) she said: “O Allah's Apostle! By Allah, I did not recognize you!” The Prophet “Allah’s blessing and peace be upon him” said: “Verily! The patience is to be at the first shock of a disaster.”

[12] The inferior governor could sentence somebody to death if he was proved to have committed a crime that necessitates his being killed, without the permission of the general ruler

7155- Anas “Allah be pleased with him” narrated: Qais Ibn Sa’d was to The Prophet “Allah’s blessing and peace be upon him” as a chief police officer to a ruler.

7156- Abu’burda narrated from Abu’moosa that The Prophet “Allah’s blessing and peace be upon him” had sent him, followed by Mu’adh (Ibn Jabal to Yemen as governors).

7157- Abu’moosa “Allah be pleased with him” narrated: A man embraced Islam and then reverted back to Judaism. Mu’adh Ibn Jabal came and saw the man with Abu’moosa. Mu’adh asked: “What is wrong with this (man)?" Abu’moosa answered: “He embraced Islam and then reverted back to Judaism." Mu’adh said: “I will not sit down unless you kill him (since it is) the judgement of Allah and His Messenger “Allah’s blessing and peace be upon him”.”

[13] Could a judge give his judgement while being angry?

7158- Abdur’rahman Ibn Abu'bakra narrated that Abu’bakra wrote to his son who was in Sijistan: You should not judge between two persons when you are angry. Indeed, I heard The Prophet "Allah’s blessing and peace be upon him" saying: "A judge should not give his judgement between two persons while he is angry.”

7159- Abu'mas'ood Al'ansari "Allah be pleased with him" told: Once a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it.” The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day.” The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do.”

مُصِيبَتِي. قَالَ: فَجَاوَزَهَا وَمَضى، فَمَرَّ بِهَا رَجُلٌ فَقَالَ: مَا قَالَ لَكِ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: مَا عَرَفْتُهُ، قَالَ: إِنَّهُ لَرَسُولُ اللَّهِ ﷺ، قَالَ: فَجاءَتْ إِلَى بَابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَوَّاباً، فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ ما عرفتك، فقال النَّبِيُّ ﷺ: «إِنَّ الصَّبْرَ عِنْدَ أَوَّلِ صَدْمَةٍ». [طرفه في: ١٢٥٢].

١٢ ـ باب الحاكِمِ يحْكُمُ بالقَتْلِ عَلَى مَنْ وَجبَ عليه، دُونَ الإمامِ الَّذي فَوْقَهُ

٧١٥٥ ـ حدثنا مُحمدُ بْنُ خالِدِ الذهليُّ: حَدَّثَنَا الأنصارِيُّ مُحمَّدٌ: حَدَّثَنَا أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ: أَنَّ قَيسَ بْنَ سَعْدٍ: كَانَ يَكونُ بَينَ يَدَيِ النَّبِيِّ ﷺ، بِمَنْزِلَةِ صَاحِبِ الشُّرَطِ مِنَ الأَمِيرِ.

٧١٥٦ ـ حدثنا مُسدَّدٌ: حَدَّثَنا يَحْيَى ـ وَهُوَ القَطَّانُ ـ عَنْ قُرَّةَ: حَدَّثَنِي حُمَيدُ بْنُ هِلاَلٍ: حدثنا أبو بُرْدَةَ، عَنْ أبي مُوسى: أَنَّ النَّبِيَّ ﷺ بعثه وأتبعه بمعاذٍ.

[طرفه في: ٢٢٦١].

٧١٥٧ ـ حدَّثَنِي عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ: حَدَّثَنَا مَحْبُوبُ بْنُ الحَسَنِ: حَدَّثَنَا خَالِدٌ، عَنْ حُمَيدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: أَنَّ رَجُلاً أَسْلَمَ ثُمَّ تَهَوَّدَ، فَأَتَى مُعَاذُ بْنُ جَبَلٍ وَهُوَ عِنْدَ أَبِي مُوسَى، فَقَالَ: مَا لِهذا؟ قَالَ: أَسْلَمَ ثُمَّ تَهَوَّدَ، قَالَ: لاَ أَجْلِسُ حَتَّى أَقْتُلَهُ، قَضاءُ اللَّهِ وَرَسُولِهِ ﷺ. [طرفه في: ٢٢٦١].

١٣ ـ بابٌ هَلْ يَقْضِي الحاكِمُ أَوْ يُفتِي وهُوَ غَضْبانُ

٧١٥٨ ـ حدثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عُمَيرٍ: سَمِعْتُ عَبْدَ الرَّحْمنِ ابْنَ أَبِي بَكرَةَ قَالَ: كَتَبَ أَبُو بَكرَةَ إِلَى ابْنِهِ، وَكَانَ بِسِجِسْتَانَ، بِأَنْ لاَ تَقْضِيَ بَينَ اثْنَينِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

٧١٥٩ ـ حدثنا مُحمدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِسْماعِيلُ بْنُ أَبِي خالِدٍ، عَنْ قَيسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي وَاللَّهِ لأَتَأَخَّرُ عَنْ صَلاَةِ الغَدَاةِ، مِنْ أَجْلِ فُلاَنٍ مِمَّا يُطِيلُ بِنَا فِيهَا، قَالَ: فَمَا رَأَيتُ النَّبِيَّ ﷺ قَطُّ أَشَدَّ غَضَباً فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيُوجِزْ، فَإِنَّ فِيهِمُ الكَبِيرَ وَالضَّعِيفَ وَذَا الحَاجَةِ».

[طرفه في: ٩٠].

٧١٦٠ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الك٢زمَانِيُّ: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا

٧١٥٩ ـ قوله: (فأيكم ما صلى بالناس فليوجز) كقوله تعالى: أيًا ما تدعو فله الأسماء الحسنى فما صلة مؤكدة لمعنى الإبهام في أي كما في الشارح، وقوله: فليوجز أي فليختصر ويروى فليتجوز كما في العيني.

٧١٦٠ ـ قوله: (ثم يمسكها) مجزوم بالعطف على يراجعها ويجوز فيه الرفع على الاستئناف أي ثم هو يمسكها =

7160- Salim narrated that Abdullah Ibn Omar “Allah be pleased with both” told him that he had divorced his wife while she was in her menses. Omar told The Messenger of Allah “Allah’s blessing and peace be upon him” who became very angry at that and said: "He must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again. Then, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her. Indeed, that is the legal period prescribed by Allah for divorce."

[14] What about the opinion that the judge might give his judgements depending upon his experience as long as there is no fear of being vulnerable to suspicion or accusation?

7161- A’isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie’a came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there is, on the surface of the earth, no family I would like to be dignified than yours.” She said: "Abu’sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed to) take, but reasonably and fairly."

[15] The witness in relation to one’s sealed handwriting (in a letter or so)

In addition, what is permissible and impermissible of that? and what about the judge’s letter to his clerk, the letter of a judge to another judge, and the ruler’s letter to his appointee implying his verdicts and judgements?

يُونُسُ: قَالَ مُحَمَّدٌ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهْيَ حائِضٌ، فَذَكَرَ عمَرُ لِلنَّبِيِّ ﷺ، فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «لِيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا».

[طرفه في: ٤٩٠٨].

١٤ ـ باب مَنْ رَأَى لِلْقَاضِي أَنْ يَحْكُمَ بِعِلْمِهِ فِي أَمْرِ النَّاسِ، إِذَا لَمْ يَخَفِ الظُّنُونَ وَالتُّهَمَةَ

كَمَا قَالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ». وَذَلِكَ إِذَا كَانَ أَمْراً مَشْهُوراً.

٧١٦١ ـ حدّثنا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كَانَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، وَمَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. ثُمَّ قَالَتْ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ مِنْ حَرَجٍ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا؟ قَالَ لَهَا: «لَا حَرَجَ عَلَيْكِ أَنْ تُطْعِمِيهِمْ مِنْ مَعْرُوفٍ».

[طرفه في: ٢٢١١].

١٥ ـ باب الشَّهَادَةِ عَلَى الْخَطِّ الْمَخْتُومِ، وَمَا يَجُوزُ مِنْ ذلِكَ وَمَا يَضِيقُ عَلَيهِمْ، وَكِتَابِ الْحَاكِمِ إِلَى عَامِلِهِ وَالْقَاضِي إِلَى الْقَاضِي

وَقَالَ بَعْضُ النَّاسِ: كِتَابُ الْحَاكِمِ جَائِزٌ إِلَّا فِي الْحُدُودِ، ثُمَّ قَالَ: إِنْ كَانَ الْقَتْلُ خَطأً فَهُوَ جَائِزٌ، لأَنَّ هذا مَالٌ بِزَعْمِهِ، وَإِنَّمَا صَارَ مَالاً بَعْدَ أَنْ ثَبَتَ الْقَتْلُ، فَالْخَطأُ وَالْعَمْدُ وَاحِدٌ. وَقَدْ كَتَبَ عُمَرُ إِلَى عَامِلِهِ فِي الْحُدُودِ. وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي سِنٍّ كُسِرَتْ. وَقَالَ

= أفاده الشارح

باب ١٤ ـ قوله: التهمة كذا بفتح الهاء.

ـ أمراً مشهوراً نخـ.

٧١٦١ ـ قوله: (هند) بالصرف وعدمه لسكون وسطه (شارح).

ـ قوله: (مسيك) بهذا الضبط ويجوز بفتح الميم وتخفيف السين قاله العيني.

ـ من الذي له نخـ.

باب ١٥ ـ بعد أن يثبت نخـ.

ـ قوله: (في الحدود) ويروى في الجارود وهو اسم رجل أسلم من النصرانية كما في العيني ثم إن ما أورده البخاريّ هنا علينا مستغن عن الجواب، فإنّ الحد عقوبة مقدرة لله تعالى لا يتناول حقوق العباد ا هـ. مصححه.

7162- Anas Ibn Malik "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" intended to write to the Romans, people said: "They do not read a letter unless it is sealed." Therefore The Prophet "Allah's blessing and peace be upon him" took a silver ring, as if I am looking at its glitter now, with the engraving: "Mohammad, The Messenger of Allah".

[16] When would it be obligatory for one to be judged on?

In this respect, Al'hasan said that Allah Almighty stipulated that the rulers and judges should neither follow their hearts' lusts, nor should they fear people, nor should they sell Allah's signs for a miserable price. Then he recited Allah's saying: "O David We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account." (Sad 26)

He further recited: "It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers." (The Repast 44)

He also recited: "And remember David And Solomon, when they gave judgment in the matter of the field into which The sheep of certain people had strayed by night: we did witness their judgment. To Solomon we inspired the (right) understanding of the matter: to each (of them) we gave Judgment and knowledge; it was our power that made the hills and the birds Celebrate our praises, With David: it was we who did (all these things)." (The Prophets 78:79)

إبْراهِيم: كِتابُ القاضِي إلَى القَاضِي جائِزٌ إذا عرفَ الكِتَابَ والخاتم. وكَانَ الشَّعْبِيُّ يُجِيزُ الكِتَابَ المَخْتُومَ بِمَا فيه مِنَ القاضي. ويُرْوَى عن ابنِ عُمَرَ نَحْوُهُ. وقَالَ مُعَاوِيَةُ بْنُ عَبْدِ الكريم الثَّقَفِيُّ: شَهِدْتُ عَبْدَ المَلِكِ بْنَ يَعْلَى قاضِيَ البَصْرَةِ، وإيَاسَ بْنَ مُعَاوِيَةَ، والحَسَنَ، وثُمامَةَ بْنَ عَبْدِ اللَّهِ بْنِ أنَسٍ، وبِلالَ بْنَ أبِي بُرْدَة، وعَبْدَ اللَّهِ بْنَ بُرَيْدَةَ الأسْلَمِيَّ، وعامِرَ بْنَ عَبِيدَة، وعَبَّادَ ابنَ مَنْصُورٍ، يُجِيزُونَ كُتُبَ القُضَاةِ بِغَيرِ مَحْضَرٍ مِنَ الشُّهُودِ، فإنْ قالَ الَّذِي جِيءَ عَلَيهِ بالكِتابِ: إنَّهُ زُورٌ، قِيلَ لَهُ: اذْهَبْ فالتَمِسِ المَخْرَجَ مِنْ ذلِكَ. وأوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ القَاضِي البَيِّنَةَ ابْنُ أبِي لَيلَى وسَوَّارُ بْنُ عَبْدِ اللَّهِ. وقالَ لَنا أبُو نُعَيم: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ مُحْرِزٍ: جِئْتُ بِكِتَابٍ مِنْ موسى بنِ أنَسٍ قاضِي البَصْرَةِ، وأقَمْتُ عِنْدَهُ البَيِّنَةَ: أنَّ لِي عِنْدَ فُلانٍ كَذا وكَذا، وهُوَ بالكُوفَةِ، وَجِئْتُ بِهِ القَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ فَأَجازَهُ. وكَرِهَ الحَسَنُ وَأبُو قِلابَةَ: أنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعْلَمَ مَا فِيهَا، لأنَّهُ لا يَدْرِي لَعَلَّ فِيهَا جَوْراً. وَقَدْ كَتَبَ النَّبِيُّ ﷺ إلَى أهْلِ خَيْبَرَ: «إمَّا أنْ تَدُوا صاحِبَكُمْ، وإمَّا أنْ تُؤْذِنُوا بِحَرْبٍ». وَقالَ الزُّهْرِيُّ، في شَهادَةٍ عَلَى المَرْأةِ مِنْ وَرَاءِ السِّتْرِ: إنْ عَرَفْتَهَا فاشْهَدْ، وَإلاَّ فَلاَ تَشْهَدْ.

٧١٦٢ ـ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أرَادَ النَّبِيُّ ﷺ أنْ يَكْتُبَ إلَى الرُّومِ، قَالُوا: إنَّهُمْ لاَ يَقْرَؤُونَ كِتَاباً إلا مَخْتُوماً، فاتَّخَذَ النَّبِيُّ ﷺ خاتَماً مِنْ فِضَّةٍ، كَأَنِّي أنْظُرُ إلَى وَبِيصِهِ، وَنَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

[طرفه في: ٦٥].

١٦ ـ بابٌ مَتَى يَسْتَوْجِبُ الرَّجُلُ القَضَاءَ

وَقَالَ الحَسَنُ: أخَذَ اللَّهُ عَلَى الحُكَّامِ أنْ لاَ يَتَّبِعُوا الهَوَى، وَلاَ يَخْشَوُا النَّاسَ، وَلاَ تَشْتَرُوا بِآيَاتِي ثَمَناً قَلِيلاً، ثُمَّ قَرَأَ: ﴿يا دَاوُدُ إنَّا جَعَلْنَاكَ خَلِيفَةً فِي الأرْضِ فاحْكُمْ بَيْنَ النَّاسِ بالحَقِّ وَلاَ تَتَّبِعِ الهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الحِسَابِ﴾ [ص: ٢٦]. وَقَرَأَ: ﴿إنَّا أنْزَلْنَا التَّوْرَاةَ فِيهَا هُدىً وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالأحْبَارُ بِمَا اسْتُحْفِظُوا ـ اسْتُودِعُوا ـ مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيهِ شُهَدَاءَ فَلاَ تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلاَ تَشْتَرُوا بِآيَاتِي ثَمَناً قَلِيلاً وَمَنْ لَمْ يَحْكُمْ بِمَا أنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الكَافِرُونَ﴾ [المائدة: ٤٤]. وَقَرَأَ: ﴿وَدَاوُدَ وَسُلَيمَانَ إذْ يَحْكُمَانِ فِي الحَرْثِ إذْ نَفَشَتْ فِيهِ غَنَمُ القَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ * فَفَهَّمْنَاهَا سُلَيمَانَ وَكُلاًّ آتَيْنَا حُكْماً

= ـ وعامر بن عبدة نخ.

ـ قوله: أن تدوا أي أن تعطوا ديته ا هـ. شارح.

ـ في الشهادة نخ.

٧١٦٢ ـ قوله: إلى وبيصه أي إلى لمعانه وبريقه (شارح).

باب ١٦ ـ مِن هذين نخ.

In this way, he (Allah) thanked Solomon and did not blame David. But for what he has mentioned concerning their case, then all of the judges would have been destroyed. Do not you see that he (Allah) thanked this (Solomon) in view of his knowledge, and excused David for his endeavor?

On the other hand, Omar Ibn Abdul'aziz told: "There are five characteristics, a judge's lacking of anyone of which would cause him to be inflicted with shame: to be religiously jurisprudent, to be patient, to be chaste, to be decisive, and to be knowledgeable, relentlessly asking for more understanding and knowledge."

[17] The remuneration of rulers and those involved in carrying on ruling

In this respect, it was mentioned that Shuraih took payment for his job as a judge. A'isha said that the guardian could take (of the property) as much according to his job. Both of Abu'bakr and Omar took payment (for their jobs as rulers).

7163- Abdullah Ibn As'sa'di narrated that when he entered upon Omar during his Caliphate, Omar said to him: "Wasn't I told that you do certain jobs for the people but when you are given payment you refuse to take it?" I said: "Yes." Omar said: "Why do you do so?" I said: "I have horses and slaves and I am living in prosperity; and I wish that my payment should be kept as a charitable gift for the Muslims." Omar said: "Do not do so, for I intended to do the same as you do. The Messenger of Allah "Allah's blessing and peace be upon him" used to give me gifts and I used to say to him: "Give it to a poorer one than me." Once he gave me some money and I said: "Give it to a poorer than me." The Prophet "Allah's blessing and peace be upon him" said: "Take it, keep it in your possession, and then give it in charity. Take what ever comes to you of this money if you are not keen on taking and asking for it; otherwise do not seek to have it yourself.""

7164- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Omar saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to give me gifts and I used to say to him: "Give it to a poorer one than me." Once he gave me some money and I said: "Give it to a poorer than me." The Prophet "Allah's blessing and peace be upon him" said: "Take it, keep it in your possession, and then give it in charity. Take what ever comes to you of this money if you are not keen on taking and asking for it; otherwise do not seek to have it yourself."

[18] Giving judgements and carrying out the measures of invoking Allah's curse upon the liar while being in the mosque

Omar was reported to have ordered a man and his wife, whom he accused of committing adultery to carry out the measures of invoking Allah's curse upon the liar of them. This was near the pulpit of The Prophet's mosque. Ash'sha'bi, Shuraih, and Yahya Ibn Ya'mur gave their judgements while being in the mosque.

وَعِلماً﴾ [الأنبياء: ٧٨ ـ ٧٩]. فَحَمِدَ سُلَيمانَ وَلَمْ يَلُمْ دَاوُد، وَلَوْلا مَا ذَكَرَ اللَّهُ مِنْ أَمْرِ هاذَينِ لَرَأَيتُ أَنَّ القُضَاةَ هَلَكُوا، فَإِنَّهُ أَثنَى عَلى هذا بِعِلمِهِ وَعَذَرَ هذا بِاجْتِهادِهِ. وَقَالَ مُزَاحِمُ بْنُ زُفَرَ: قالَ لنا عُمَرُ بنُ عبدِ العَزيزِ: خَمسٌ إذا أخطأ القاضي منهنَّ خَصْلَةً، كانَتْ فِيهِ وَصمَةٌ: أنْ يَكُونَ فقيهاً، حَليماً، عَفِيفاً، صَلِيباً، عالِماً سَؤُلاً عَنِ العلمِ.

١٧ ـ بابُ رِزْقِ الحُكَّامِ وَالعَامِلِينَ عَلَيهَا

وَكَانَ شُرَيحٌ القَاضِي يَأْخُذُ عَلَى القَضَاءِ أَجْراً. وَقَالَتْ عائِشَةُ: يَأْكُلُ الوَصِيُّ بِقَدْرِ عُمالَتِهِ، وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ.

٧١٦٣ ـ حدثنا أبو اليمان: أخبرنا شعيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيد، ابْنُ أُخْتِ نَمِرٍ: أَنَّ حُوَيطِبَ بْنَ عَبْدِ العُزَّى أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ: أَنَّهُ قَدِمَ عَلَى عُمَرَ فِي خِلافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمالاً، فَإِذَا أُعْطِيتَ العُمَالَةَ كَرِهْتَهَا؟ فَقُلْتُ: بَلى، فَقَالَ عُمَرُ: مَا تُرِيدُ إِلى ذلكَ؟ قُلْتُ: إِنَّ لِي أَفْرَاساً وَأَعْبُداً، وَأَنا بِخَيرٍ، وَأُرِيدُ أَنْ تَكُونَ عُمَالَتِي صَدَقَةً عَلَى المُسْلِمِينَ. قَالَ عُمَرُ: لا تَفعَل، فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي العَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالاً، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيهِ مِنِّي، فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ، فَتَمَوَّلْهُ، وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هذا المَالِ وَأَنْتَ غَيرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَإِلاَّ فَلاَ تُتْبِعْهُ نَفْسَكَ». [طرفه في: ١٤٧٣]

٧١٦٤ ـ وعَنِ الزهريِّ قال: حدثني سالِمُ بن عبدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قالَ: سَمِعْتُ عُمَرَ بْنَ الخطابِ يقولُ: كانَ النَّبِيُّ ﷺ يُعْطِينِي العَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالاً، فَقُلْتُ أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيهِ مِنِّي، فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ، فَتَمَوَّلْهُ، وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هذا المَالِ وَأَنْتَ غَيرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ».

[طرفه في: ١٤٧٣].

١٨ ـ بابُ مَنْ قَضَى وَلاَعَنَ فِي المَسْجِدِ

وَلاَعَنَ عُمَرُ عِنْدَ مِنْبَرِ النَّبِيِّ ﷺ. وَقَضَى شُرَيحٌ وَالشَّعْبِيُّ وَيَحْيَى بْنُ يَعْمَرَ فِي

ـ لَرُؤِيتُ نخ.

ـ خُطَّةً نخ.

كان فيه وصمة نخ.

باب ١٧ ـ العمالة بضم العين أجرة العمل وبفتحها نفس العمل هـ. عيني.

٧١٦٣ ـ قوله من أعمال الناس أي الولايات من إمرة وقضاء ونحوهما اهـ. عيني.

باب ١٨ ـ في الرَّحْبَةِ نخ.

7165- Sahl Ibn Sa'd "Allah be pleased with him" narrated: I witnessed in the mosque the case of a man who charged his wife for committing adultery and they were ordered (by The Prophet) to carry out the measures of invoking Allah's curse upon the liar of them. This was when I was fifteen years old. The Prophet "Allah's blessing and peace be upon him" ordered that they be divorced.

7166- Sahl, the brother of Banu'sa'ida, narrated: A man from the Ansar came to The Prophet "Allah's blessing and peace be upon him" and said: "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife carried out in the mosque the measures of invoking Allah's curse upon the liar of them, while I was present.

[19] When one gives his judgements in the mosque until he comes to executing a legal punishment and then orders the sinner to be driven out of the mosque to receive the punishment

7167- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. After the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." Then The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Take him out and stone him to death."

7168- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place.

[20] The imam's advice to the opponents

7169- Zainab Bint "daughter of" Ommu'salama narrated: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" said: "I am only a human being. The opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may give a judgement according to what I heard. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has not to take."

المَسْجِدِ، وَقضَى مَرْوَانُ عَلَى زَيدِ بْنِ ثَابِتٍ بِاليَمِينِ عِندَ المِنبَرِ. وكَانَ الحسَنُ وزُرَارَةُ بْنُ أَوْفَى يَقْضِيَانِ في الرَّحبَةِ خارجاً من المَسْجِدِ.

٧١٦٥ ـ حدثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: قَالَ الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: شَهِدْتُ المُتَلاعِنَينِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ، فُرِّقَ بَيْنَهُمَا.

[طرفه في: ٤٢٣]

٧١٦٦ ـ حدثنا يَحْيَى: حدثنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلٍ أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ؟ فَتَلاعَنَا فِي المَسْجِدِ وَأَنَا شَاهِدٌ.

[طرفه في: ٤٢٣]

١٩ ـ باب مَنْ حَكَمَ فِي المَسْجِدِ، حَتَّى إذا أَتَى عَلى حَدّ أَمَرَ أَنْ يُخْرَجَ مِنَ المَسْجِدِ فَيُقَامَ

وقال عُمَرُ: أَخْرِجَاهُ مِنَ المَسْجِدِ، وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ.

٧١٦٧ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنِي اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي المَسْجِدِ، فَنَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعاً قَالَ: «أَبِكَ جُنُونٌ؟». قَالَ: لا، قَالَ: «اذْهَبُوا بِهِ فَارْجُمُوهُ».

[طرفه في: ٥٢٧١].

٧١٦٨ ـ قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ فِيمَنْ رَجَمَهُ بِالمُصَلَّى. رَوَاهُ يُونُسُ ومَعْمَرٌ وَابْنُ جُرَيجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، في الرَّجْمِ.

[طرفه في: ٥٢٧٠].

٢٠ ـ باب مَوْعِظَةِ الإِمَامِ لِلْخُصُومِ

٧١٦٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي نَحْوَ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئاً فَلا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

[طرفه في: ٢٤٥٨]

[21] When the ruler or the judge becomes himself the witness

in this issue, Shuraih, who was a judge, was asked by somebody to give his witness for him. He replied: “Go to the ruler (and take his permission) so that I might witness for you.”

Ikrima narrated: Omar asked Abdur’rahman Ibn Awf: “If you were a ruler and then saw one violating one of Allah’s limits by committing adultery, (would you execute the legal punishment on him)?” he said: “(No, unless others give their witnesses beside me). Your witness will be as a witness of a Muslim.” He said: “You are true.” Omar said: “But for the fact that people might say that Omar added something to Allah’s Book, I would have written the holy verse of stoning to death with my own hand.”

On the other hand, Ma’iz confessed four times that he had committed adultery before The Messenger of Allah “Allah’s blessing and peace be upon him”, who ordered that he be stoned to death. The Messenger of Allah “Allah’s blessing and peace be upon him” was not reported to have asked for the witness of those who were with him.

7170- Abu’quatada “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said on the Day of (The Holy Battle of) Hunain: "Whoever killed a pagan and has a proof or a witness for it, then his (the deceased) arms and belongings will be for him." I stood up to seek a witness to testify that I had killed a pagan, but I could find none. Then I sat down. But I thought that I should mention the case to The Messenger of Allah “Allah’s blessing and peace be upon him”. (When I did so) a man from those who were sitting with him said: “The arms and belongings of the killed person he mentioned, are with me, so please satisfy him on my behalf." Abu’bakr said: “No, he will not give the arms and belongings to a small bird of Quraish and deprive one of Allah's lions, fighting for the cause of Allah and His Messenger, of it." The Messenger of Allah “Allah’s blessing and peace be upon him” stood up and gave it to me, with whose price I bought a garden. However, that was my first property which I owned through the war booty.

The people of Hijaz said: “A judge should not give a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that." If an appellant gives a confession in favor of his opponent in the court, according to the opinion of some scholars, the judge should not give a judgment against him till the latter calls two witnesses to confirm his confession.

Many people of Iraq said: “A judge can give a judgement according to what he hears or witnesses in the court itself, but if the confession takes place outside the court, he should not give the judgment unless two witnesses confirm the confession." Some of them said: “A judge can give a judgement depending on his knowledge of the case since he is considered to be trustworthy, and that a witness is Required just to uncover the truth. The judge's knowledge is more than the witness." Some said: “A judge can give a judgement according to his knowledge only in cases implying property, but in other cases he cannot.”

Al’qasim said: “A judge must not give a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else. That is because, by doing so, he might be vulnerable to suspicion of Muslims and might cause them to have unreasonable doubts.”

٢١ ـ باب الشَّهادةِ تكونُ عِنْدَ الحاكِمِ، في ولايَتِهِ القضاءِ أوْ قَبْلَ ذلِك، للخَصْمِ

وقالَ شُرَيحٌ القاضِي، وسألَهُ إنسانٌ الشَّهادَةَ، فقالَ: ائتِ الأمِيرَ حَتَّى أشْهدَ لكَ. وقالَ عِكْرِمَةُ: قالَ عُمَرُ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: لَوْ رَأيتَ رَجُلاً عَلَى حَدٍّ، زِناً أوْ سَرِقَةٍ، وَأنْتَ أمِيرٌ؟ فقالَ: شَهادَتُكَ شَهادَةُ رَجُلٍ مِنَ المُسْلِمِينَ، قالَ: صَدَقْتَ. قالَ عُمَرُ: لَوْلا أنْ يَقولَ النَّاسُ زادَ عُمَرُ في كِتابِ اللهِ، لَكَتَبْتُ آيَةَ الرَّجْمِ بِيَدِي. وَأقَرَّ ماعِزٌ عِنْدَ النَّبيِّ ﷺ بالزِّنَا أرْبعاً فأمَرَ بِرَجْمِه، وَلَمْ يُذْكَرْ أنَّ النَّبِيَّ ﷺ أشْهَدَ مَنْ حَضَرَهُ. وَقالَ حمَّادٌ: إذا أقَرَّ مَرَّةً عِنْدَ الحاكِمِ رُجِمَ. وَقالَ الحَكَمُ: أرْبَعاً.

٧١٧٠ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أبِي مُحَمَّدٍ مَوْلَى أبِي قَتادَةَ: أنَّ أبا قَتادَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ حُنَيْنٍ: «مَنْ لَهُ بَيِّنَةٌ عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ». فَقُمْتُ لألْتَمِسَ بَيِّنَةً عَلَى قَتِيلٍ، فَلَمْ أرَ أحَداً يَشْهَدُ لِي، فَجَلَسْتُ، ثُمَّ بَدا لِي فَذَكَرْتُ أمْرَهُ إلَى رَسُولِ اللهِ ﷺ، فَقالَ رَجُلٌ مِنْ جُلَسائِهِ: سِلاحُ هذا القَتِيلِ الَّذِي يَذْكُرُ عِنْدِي، قالَ: فأرْضِهِ مِنْهُ، فقالَ أبو بَكْرٍ: كَلاَّ، لا يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيشٍ ويَدَعُ أسَداً مِنْ أُسْدِ اللهِ، يُقاتِلُ عَنِ اللهِ وَرَسُولِه، قالَ: فَأمَرَ رَسُولُ اللهِ ﷺ فَأدَّاهُ إلَيَّ، فاشْتَرَيتُ مِنْهُ خِرافاً، فَكانَ أوَّلَ مالٍ تَأثَّلْتُهُ. قالَ لي عَبْدُ اللهِ، عَنِ اللَّيثِ: فَقامَ النَّبيُّ ﷺ فأدَّاهُ إلَيَّ. وَقالَ أهْلُ الحِجازِ: الحاكِمُ لا يَقْضِي بِعِلْمِهِ، شَهِدَ بِذلِكَ في وِلايَتِهِ أوْ قَبْلَها، وَلَوْ أقَرَّ خَصْمٌ عِنْدَهُ لآخَرَ بِحَقٍّ في مَجْلِسِ القَضاءِ، فإنَّهُ لا يَقْضِي عَلَيْهِ في قَوْلِ بَعْضِهِمْ حَتَّى يَدْعُوَ بِشاهِدَينِ فَيُحْضِرَهُما إقْرارَهُ. وَقالَ بَعْضُ أهْلِ العِراقِ: ما سَمِعَ أوْ رَآهُ في مَجْلِسِ القَضاءِ قَضَى بِهِ، وما كانَ في غَيْرِهِ لَمْ يَقْضِ إلاَّ بِشاهِدَيْنِ. وَقالَ آخَرُونَ مِنْهُمْ: بَلْ يَقْضِي بِهِ، لأنَّهُ مُؤْتَمَنٌ، وَإنَّما يُرادُ مِنَ الشَّهادَةِ مَعْرِفَةُ الحَقِّ، فَعِلْمُهُ أكْثَرُ مِنَ الشَّهادَةِ. وَقالَ بَعْضُهُمْ: يَقْضِي بِعِلْمِهِ في الأمْوالِ، وَلا يَقْضِي في غَيْرِها. وَقالَ القاسِمُ: لا يَنْبَغِي لِلحاكِمِ أنْ يُمْضِيَ قَضاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ، مَعَ أنَّ عِلْمَهُ أكْثَرُ مِنْ شَهادَةِ غَيْرِهِ، ولكِنَّ فِيهِ تَعَرُّضاً لِتُهَمَةِ نَفْسِهِ عِنْدَ المُسْلِمِينَ، وَإيقاعاً لَهُمْ في

باب ٢١ ـ في ولاية القضاء نخـ.

ـ قوله: (وأنت أمير) أي أكنت تقيمه عليه، قال: لا حتى يشهد معي غيري ا هـ. شارح.

٧١٧٠ ـ فارضه مني نخـ.

ـ أضيبع نخـ.

ـ قوله: (أصيبغ) مفعول ثان ليعطه نوع من الطير ونبات ضعيف كالثمام ويروى بالضاد المعجمة والعين المهملة مصغر الضبع على غير قياس كأنه لما عظم أبا قتادة بأنه أسد صغر هذا وشبهه بالضبع ا هـ. من العيني.

ـ قوله: (خرافا) أي بستاناً.

ـ أن يقضي نخـ.

ـ (التهمة) وزان رطبة والسكون لغة حكاها الفارابي وأصل التاء واو ا هـ. مصباح.

However, The Messenger of Allah “Allah’s blessing and peace be upon him” disliked suspicion and said (to the two men who met him at the gate of the mosque while he was accompanying Safiyya, his wife, who came to visit him during his seclusion): “She is Safiyya.”

7171- Ali Ibn Husain narrated: Safiyya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him (in the mosque while he was in I’tikaf). When she got up in order to return home, The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, two men from Ansar met him, whom he called and said: “She is (my wife) Safiyya Bint Huyai." Both of them said: "Glorified be Allah! (How dare we think of any evil O Allah's Apostle)!" The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body."

[22] If the ruler sent two governors to one region, they would obey each other

7172- Abu’burda narrated that The Prophet “Allah’s blessing and peace be upon him” sent his father Abu’moosa in addition to Mu’adh to Yemen to whom he said: "Facilitate things for the people and do not make things difficult (for them); and give them good tidings, and do not repulse them; and both of you should obey each other." Abu’moosa said: "O Allah's Prophet! In our land there is an alcoholic drink (made from honey), called Al’bit." The Prophet “Allah’s blessing and peace be upon him” said: "All intoxicants are prohibited."

[23] When the ruler accepts the invitation (of somebody)

It was mentioned that Othman Ibn Affan accepted the invitation of a slave belonging to Al’mogheera.

7173- Abu’moosa “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “Release the captive and accept the invitation (of others).”

[24] The presents given to the appointees

7174- Abu’humaid As’sa’idi narrated: The Prophet “Allah’s blessing and peace be upon him” appointed a man called Ibn Al’lutbiyya for collecting the obligatory charity from the tribe of Banu’sulaim. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Messenger of Allah “Allah’s blessing and peace be upon him” delivered a speech in which he praised and glorified Allah. Then he said: "Now and then: What is the matter with the one whom we appoint, then he returns and says: “This is for you and that is for me”? Why hadn't he stayed in his father's or mother's house and waited whether his present would be given to him or not? By He, in Whose hand my soul

الظُّنُون، وَقَدْ كَرِهَ النَّبِيُّ ﷺ الظَّنَّ فَقَالَ: «إِنَّمَا هذه صَفِيَّةُ». [طرفه في: ٢١٠٠]

٧١٧١ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حسين: أنّ النَّبِيَّ ﷺ أتته صفية بنت حُيَيّ، فلمَّا رجعت انطلق معها، فمرَّ به رجلان من الأنصار، فدعَاهُمَا فقال: «إنَّمَا هِيَ صَفِيَّةُ». قالا: سُبْحَانَ اللهِ، قال: «إنَّ الشَّيطان يَجْرِي من ابْنِ آدَمَ مَجْرَى الدَّم» رَوَاهُ شُعَيبٌ، وَابْنُ مُسَافِرٍ، وَابْنُ أَبِي عَتِيقٍ، وَإِسْحَاقُ بْنُ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ عَلِيٍّ ـ يَعْنِي ابْنَ حُسَينٍ ـ عَنْ صَفِيَّةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٠٣٥].

٢٢ ـ باب أَمْرِ الوَالِي إِذَا وَجَّهَ أَمِيرَينِ إِلَى مَوْضِعٍ: أَنْ يَتَطَاوَعَا وَلاَ يَتَعَاصَيَا

٧١٧٢ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا العَقَدِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبِي وَمُعَاذَ بْنَ جَبَلٍ إِلَى اليَمَنِ، فَقَالَ: «يَسِّرَا وَلاَ تُعَسِّرَا، وبَشِّرا ولا تُنفِّرا، وتطاوعا». فقال له أَبُو مُوسَى: إنَّهُ يُصْنَعُ بأرضنا البِتْعُ؟ فقال: «كلّ مُسكِرٍ حرامٌ». وقال النَّضْرُ، وأبو داود، ويزيد بن هارون، ووكيع، عن شُعبة، عن سعيد، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٢٦١].

٢٣ ـ باب إِجَابَةِ الحَاكِمِ الدَّعْوَةَ

وَقَدْ أَجَابَ عُثْمَانُ عَبْداً لِلْمُغِيرَةِ بْنِ شُعْبَةَ.

٧١٧٣ ـ حدثنا مُسَدَّدٌ: حدثنا يحيى بن سعيد، عن سفيان: حدثني منصور، عن أبي وائل، عن أبي موسى، عن النَّبِيِّ ﷺ قال: «فُكُّوا العَانِيَ، وَأَجِيبُوا الدَّاعِيَ».

[طرفه في: ٣٠٤٦]

٢٤ ـ باب هَدَايَا العُمَّالِ

٧١٧٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ: أَنَّهُ سمع عروة: أخبرنا أَبُو حُمَيدٍ السَّاعِدِيُّ قال: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلاً مِنْ بَنِي أَسْدٍ، يُقَالُ لَهُ ابْنُ الأُتْبِيَّةِ عَلَى صَدَقَةٍ، فَلَمَّا قَدِمَ قَالَ: هذا لَكُمْ وَهذا أُهْدِيَ لِي، فَقَامَ النَّبِيُّ ﷺ عَلَى المِنْبَرِ ـ قَالَ سُفيَانُ أيضاً: فَصَعِدَ المِنبَرَ ـ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، ثُمَّ قَالَ: «مَا بَالُ العَامِلِ نَبْعَثُهُ، فَيَأْتِي يَقُولُ: هذا لَكَ وَهذا لِي، فَهَلاَّ جَلَسَ في بَيتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى لَهُ أَمْ لاَ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لا

٧١٧٢ ـ (البتع) نبيذ العسل.

٧١٧٣ ـ (العاني) هو الأسير في أيدي الكفار (عيني).

٧١٧٤ ـ (الأتبية) بضم الهمزة وفتح الفوقية وسكونها كما في الشرح والذي تقدم في موضع آخر اللتبية باللام بدل الهمزة ا هـ مصححه.

ـ قوله (قال سفيان أيضاً فصعد المنبر) أي بدل قوله الأول (فقام على المنبر)

is! whoever takes something unlawfully will come (to meet Allah) carrying it on his neck on the Day of Judgement: If it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?" The narrator added: "My eyes saw and my ears heard (that tradition)."

[25] Appointing the freed slaves

7175- Nafi narrated that Ibn Omar "Allah be pleased with both" told him that Salim, the freed slave of Hudhaifa used to lead the early Immigrants and the companions of The Prophet "Allah's blessing and peace be upon him", in the prayer at the mosque of Quba, implying Abu'bakr, Omar, Abu'salama, Zaid, and Amer.

[26] What about (the task of) the chiefs for their people?

7176- Both of Al'miswar Ibn Makhrama and Marwan reported: When Muslims agreed to release the captives of Hawazin, Allah's Apostle "Allah's blessing and peace be upon him" said: "We Don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them. Then they (Their chiefs) came to Allah's Apostle "Allah's blessing and peace be upon him" to tell him that they (people) had given up their shares gladly and willingly.

7177- The same as above.

[27] It is hateful to say in praise of the ruler in his presence, what is different from what one says when he leaves him

7178- Mohammad Ibn Zaid Ibn Abdullah Ibn Omar narrated: Some people said to Ibn Omar: "When we enter upon our rulers, we say in their praise what is different from what we say when we leave them." Ibn Omar said: "We used to regard this as hypocrisy."

يَأْتِي بِشَيْءٍ إِلاَّ جَاءَ بِهِ يَوْمَ القِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ: إِنْ كَانَ بَعِيراً لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتَيْ إِبْطَيْهِ: «أَلاَ هَلْ بَلَّغْتُ». ثَلاثاً. قَالَ سُفْيَانُ: قَصَّهُ عَلَيْنَا الزُّهْرِيُّ، وَزَادَ هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ قَالَ: سَمِعَ أُذُنَايَ، وَأَبْصَرَتْهُ عَيْنِي، وَسَلُوا زَيْدَ بْنَ ثَابِتٍ، فَإِنَّهُ سَمِعَهُ مَعِي. وَلَمْ يَقُلِ الزُّهْرِيُّ: سَمِعَ أُذُنِي. ﴿خُوَارٌ﴾ [الأعراف: ١٤٨]: صَوْتٌ، وَالجُؤَارُ مِنْ ﴿تَجْأَرُونَ﴾ [النحل: ٥٣] كَصَوْتِ البَقَرَةِ. [طرفه في: ٩٢٥].

٢٥ ـ باب اسْتِقْضَاءِ المَوَالِي وَاسْتِعْمَالِهِمْ

٧١٧٥ ـ حدثنا عُثْمَانُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ نَافِعاً أَخْبَرَهُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ: كَانَ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ يَؤُمُّ المُهَاجِرِينَ الأَوَّلِينَ وَأَصْحَابَ النَّبِيِّ ﷺ فِي مَسْجِدِ قُبَاءٍ، فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَأَبُو سَلَمَةَ وَزَيْدٌ وَعَامِرُ بْنُ رَبِيعَةَ. [طرفه في: ٦٩٢].

٢٦ ـ باب العُرَفَاءِ لِلنَّاسِ

٧١٧٦، ٧١٧٧ ـ حدثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَمِّهِ مُوسَى بْنِ عُقْبَةَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ مَرْوَانَ بْنَ الحَكَمِ وَالمِسْوَرَ ابْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حِينَ أَذِنَ لَهُمُ المُسْلِمُونَ فِي عِتْقِ سَبْيِ هَوَازِنَ: «إِنِّي لاَ أَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، فَرَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّ النَّاسَ قَدْ طَيَّبُوا وَأَذِنُوا. [طرفه في: ٢٣٠٧].

٢٧ ـ باب مَا يُكْرَهُ مِنْ ثَنَاءِ السُّلْطَانِ، وَإِذَا خَرَجَ قَالَ غَيْرَ ذَلِكَ

٧١٧٨ ـ حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: قَالَ أُنَاسٌ لاِبْنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى سُلْطَانِنَا، فَنَقُولُ لَهُمْ خِلاَفَ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ، قَالَ: كُنَّا نَعُدُّهَا نِفَاقاً.

ـ لها خوار نخ.
ـ أو شاة لها يعار نخ.
ـ عُفْرَةَ نخ.
ـ عفرَ نخ.
ـ عُفَر نخ.
ـ كصوت البقر نخ.

باب ٢٦ ـ العرفاء جمع عريف وهو القائم بأمر طائفة من الناس اهـ. عيني وسمي به لأنه يتعرف أمورهم حتى يعرف بها من فوقه عند الحاجة لذلك اهـ. قسطلاني.

7179- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst among people is the double faced (person) who appears to those with one face and to the others with another face (because of his being a hypocrite)."

[28] Giving a judgement on an absent person

7180- A'isha "Allah be pleased with her" narrated: Hind Bint Utba said to The Messenger of Allah "Allah's blessing and peace be upon him": "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed to) take what is sufficient, but reasonably and fairly."

[29] What about the one, who was given, by mistake, the right of his brother?

7181- Urwa Ibn Az'zubair narrated that Zainab Bint "daughter of" Ommu'salama had told him: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" heard some people quarrelling at the door of his dwelling. He came out and said: "I am only a human being, and opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has the option either to take or give up."

7182- A'isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (Utba's) son. In the year of the Conquest (of Mecca) Sa'd Ibn Abu'waqqas took him, and said: "He is my brother's son, and my brother took a promise from me to that effect." Abd Ibn Zam'a got up and said: "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to The Prophet "Allah's blessing and peace be upon him". Sa'd said: "O Allah's Apostle! He is the son of my brother who took a promise from me that I will take him." Abd Ibn Zam'a said: "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam'a." Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones are for the one who has done sexual intercourse." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda Bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

٧١٧٩ ـ حدّثنا قُتَيبةُ: حَدَّثَنا اللَّيثُ، عن يزيدَ بنِ أَبي حَبيبٍ، عَنْ عِراكٍ، عَنْ أَبي هُرَيرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الوَجْهَينِ، الذي يأْتِي هؤُلاَءِ بِوَجْهٍ وَهؤُلاءِ بِوَجْهٍ».

[طرفه في: ٣٤٩٤].

٢٨ ـ باب القضاءِ عَلى الغائِبِ

٧١٨٠ ـ حدّثنا مُحمَّدُ بنُ كَثِير: أخبرَنا سُفيانُ، عَنْ هِشَامٍ، عَنْ أَبيهِ، عَنْ عائِشَة رَضِيَ اللَّهُ عَنها: أَنَّ هِندَ قالَتْ لِلنَّبيِّ ﷺ: إِنَّ أَبَا سُفيانَ رَجُلٌ شَحِيحٌ، فأَحتاجُ أَنْ آخُذَ مِنْ مَالِهِ؟ قالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالمَعْرُوفِ».

[طرفه في: ٢٢١١].

٢٩ ـ باب مَنْ قُضِيَ لَهُ بِحَقِّ أَخِيهِ فَلا يَأْخُذْهُ، فَإِنَّ قَضَاءَ الحاكِمِ لاَ يُحِلُّ حَرَاماً وَلاَ يُحَرِّمُ حَلالاً

٧١٨١ ـ حدّثنا عَبدُ العَزِيزِ بنُ عَبدِ اللَّهِ: حَدَّثَنا إبْراهِيمُ بنُ سَعدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهَابٍ قَالَ: أَخْبَرَني عُروَةُ بنُ الزُّبَيرِ: أَنَّ زَينَبَ ابنَةَ أَبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوجَ النَّبيِّ ﷺ أَخبَرَتْهَا، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةً بِبابِ حُجْرَتِهِ، فَخَرَجَ إِلَيهِمْ فَقَالَ: «إِنَّما أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِي لَهُ بِذلِكَ، فَمَنْ قَضَيتُ لَهُ بِحَقِّ مُسلِمٍ، فَإِنَّما هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيأْخُذْهَا أَوْ لِيَتْرُكْهَا».

[طرفه في: ٢٤٥٨].

٧١٨٢ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنِ ابنِ شِهَابٍ، عَنْ عُروَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ زَوجِ النَّبيِّ ﷺ أَنَّها قالَتْ: كَانَ عُتبَةُ بنُ أَبي وَقَّاصٍ، عَهِدَ إِلَى أَخِيهِ سَعْدِ بنِ أَبي وَقَّاصٍ: أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي، فَاقْبِضْهُ إِلَيكَ، فَلَمَّا كَانَ عامُ الفَتْحِ أَخَذَهُ سَعْدٌ فَقالَ: ابْنُ أَخِي، قَدْ كَانَ عَهِدَ إِلَيَّ فِيهِ، فَقامَ إِلَيهِ عَبْدُ بْنُ زَمْعَةَ فَقالَ: أَخِي وابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي كَانَ عَهِدَ إِلَيَّ فِيهِ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «الوَلَدُ لِلفِرَاشِ، وَلِلعَاهِرِ الحَجَرُ». ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: «احْتَجِبِي مِنْهُ». لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ اللَّهَ تَعَالَى

[طرفه في: ٢٠٥٣].

٧١٨٠ ـ أن هنداً نخ.

[30] The judgement concerning the well or so

7183- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive A Muslim person (or to deprive his brother) of his property will meet Allah who will be angry with him." Allah revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty."

(Al Imran 77)

Al'ash'ath came while Abdullah was talking to them. He said: "This verse was revealed concerning me and another man with whom I had a dispute over a well. The Prophet "Allah's blessing and peace be upon him" asked me: "Do you have evidence (or witnesses)?" I said: "No." He said: "Then let the defendant take an oath." I said: "O Allah's Apostle! He will take a (false) oath immediately." Then Allah revealed : "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter." (Al Imran 77)

[31] The judgement regarding the property, whatever much or less

7184- Zainab Bint "daughter of" Ommu'salama had told him: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" heard some people quarrelling at the door of his dwelling. He came out and said: "I am only a human being, and opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I might give a judgement in his favour as a result of regarding him true. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has the option either to take or give up."

7185- The same as above.

[32] The chief's selling something on behalf of somebody

7186- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was informed that one of his companions made a decision that a slave of his would be set free (after the master's death), except whom he had no wealth. So, The Messenger of Allah "Allah's blessing and peace be upon him" sold the slave for eight hundred Dirhams, and sent the price to the man.

٣٠ ـ باب الحُكْمِ في البِئْرِ وَنَحْوِهَا

٧١٨٣ ـ حدثنا إسحاق بن نصر: حَدثنا عَبْدُ الرَّزَّاق: أَخْبَرَنا سُفيَانُ، عَنْ مِنْصُور وَالأعمَش، عَنْ أبي وائل قال: قال عَبْدُ الله: قال النَّبيُّ ﷺ: «لا يَحلِفُ علي يمين صَبر، يَقْتَطِعُ، مالاً وَهوَ فيها فاجرٌ، إلاّ لقيَ اللَّهَ وَهوَ عليه غضبَانُ». فأنْزَل اللَّهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ [آل عمران: ٧٧] الآيَة.

[طرفه في: ٢٣٥٦]

فَجَاءَ الأَشْعثُ وَعَبْدُ اللَّهِ يُحَدِّثُهُمْ، فَقَالَ: فِيَّ نَزَلَتْ وَفِي رَجُلٍ خاصَمْتُهُ في بِئْرٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَكَ بَيِّنَةٌ؟». قُلتُ: لاَ، قَالَ: «فَلْيَحْلِف». قُلتُ: إذاً يَحْلِفُ، فَنَزَلَتْ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ [آل عمران: ٧٧] الآيَة.

[طرفه في: ٢٣٥٦]

٣١ ـ باب القَضَاءِ في كَثيرِ المَالِ وَقَليلِه

وَقَالَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ شُبْرُمَةَ: القَضَاءُ في قَليلِ المَالِ وَكَثيرِهِ سَوَاءٌ.

٧١٨٤ ـ ٧١٨٥ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ زَيْنَبَ بِنْتَ أَبي سَلَمَةَ أَخْبَرَتْهُ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ قالَتْ: سَمِعَ النَّبِيُّ ﷺ جَلَبَةَ خِصَامٍ عِنْدَ بَابِهِ، فَخَرَجَ عَلَيهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الخَصْمُ، فَلَعَلَّ بَعْضاً أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، أَقْضِي لَهُ بِذلِكَ، وَأَحْسِبُ أَنَّهُ صَادِقٌ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَدَعْهَا».

[طرفه في: ٢٤٥٨]

٣٢ ـ باب بَيعِ الإِمَامِ عَلَى النَّاسِ أَمْوَالَهُمْ وَضِيَاعَهُمْ

وَقَدْ بَاعَ النَّبِيُّ ﷺ مِنْ نُعَيمِ بنِ النَّحَّامِ.

٧١٨٦ ـ حدّثنا ابْنُ نُمَيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنَّ رَجُلاً مِنْ أَصْحَابِهِ أَعْتَقَ غُلاَماً عَنْ دُبُرٍ، لَمْ يَكُنْ لَهُ مَالٌ غَيرُهُ، فَبَاعَهُ بِثَمَانِ مِئَةِ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيهِ.

[طرفه في: ٢١٤١]

٧١٨٣ ـ قوله: (يمين صبر) بغير تنوين يمين على الإضافة لتاليها وينوّن فصبر صفة له أي ذات صبر ويمين الصبر هي التي يلزم الحاكم الخصم بها ا هـ. من الشارح.

ـ قوله: (إذاً يحلف) بالرفع إن أريد به الحال والنصب إن أريد به الاستقبال ا هـ. شارح.

٧١٨٦ ـ قوله: (عن دبر) يعني علق عتقه بعد موته ا هـ. عيني.

[33] What about one's carelessness in criticizing a leadership of somebody whom he does not know well?

7187- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

[34] What about the most quarrelsome person?

7188- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most hateful person in the sight of Allah is the most quarrelsome person."

[35] If the ruler gave a wrong judgement in which he differed from the religiously learnt men, then it should be cancelled

7189- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent Khalid Ibn Al'walid to Banu'jadhima. Khalid invited them to Islam but they could not express themselves by saying: "We have embraced Islam," but they started saying: " we have come out of one religion to another." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us a Captive. Khalid ordered that each man (of Muslim soldiers) should kill his captive. I said: "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached The Prophet, we mentioned to him the whole story. On that, The Prophet "Allah's blessing and peace be upon him" raised both his hands and said twice: "O Allah! I am free from what Khalid Ibn Al'walid did."

[36] When the ruler goes to a community of people to make peace among them

7190- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: A fighting broke up among the tribe of Banu'amr. Allah's Apostle "Allah's blessing and peace be upon him" was informed of that. After he had offered Dhuhr prayer, he went to make reconciliation among them. When the time of Asr prayer became due, Bilal made the call for prayer, and announced the prayer establishment after he had told Abu'bakr to lead the prayer; and he led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood behind Abu'bakr. The people clapped their

٣٣ ـ باب مَنْ لَمْ يَكْتَرِثْ بِطَعْنِ مَنْ لاَ يَعْلَمُ في الأُمَرَاءِ حَدِيثاً

٧١٨٧ ـ حدثنا موسى بْنُ إسماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً، وأَمَّرَ عَلَيهِمْ أُسامَةَ بْنَ زَيدٍ، فَطُعِنَ في إمارَتِه، وقَالَ: «إنْ تَطْعَنُوا في إمارَتِه فَقَدْ كُنْتُمْ تَطْعَنُونَ في إمارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَايمُ اللَّهِ إنْ كانَ لَخَلِيقاً لِلإمْرَةِ، وَإنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إلَيَّ، وَإنَّ هذا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [طرفه في: ٣٧٣٠]

٣٤ ـ باب الأَلَدِّ الخَصِمِ، وَهْوَ الدَّائِمُ في الخُصُومَةِ

﴿لُدًّا﴾ [مريم: ٩٧]، عُوجاً

٧١٨٨ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيجٍ: سَمِعْتُ ابْنَ أَبِي مُلَيكَةَ يُحَدِّثُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «أَبْغَضُ الرِّجالِ إلَى اللَّهِ الأَلَدُّ الخَصِمُ».

[طرفه في: ٢٤٥٧]

٣٥ ـ باب إذا قَضَى الحَاكِمُ بِجَوْرٍ، أَوْ خِلافِ أَهْلِ العِلْمِ فَهْوَ رَدٌّ

٧١٨٩ ـ حدثنا مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: بَعَثَ النَّبِيُّ ﷺ خالداً (ح). وحَدَّثَني نُعَيمٌ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ خالِدَ بْنَ الوَلِيدِ إلَى بَنِي جَذِيمَةَ، فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنا، فَقالُوا: صَبَأْنا صَبَأْنا، فَجَعَلَ خالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ، فَأَمَرَ كُلَّ رَجُلٍ مِنَّا أَنْ يَقْتُلَ أَسِيرَهُ، فَقُلْتُ: وَاللَّهِ لا أَقْتُلُ أَسِيرِي، وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، فَذَكَرْنَا ذلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «اللَّهُمَّ إنِّي أَبْرَأُ إلَيكَ مِمَّا صَنَعَ خَالِدُ ابنُ الوَلِيدِ». مَرَّتَينِ. [طرفه في: ٤٣٣٩]

٣٦ ـ باب الإمَامِ يَأْتِي قَوْماً فَيُصْلِحُ بَينَهُمْ

٧١٩٠ ـ حدثنا أبو النُّعْمانِ: حَدَّثَنا حَمَّادٌ: حَدَّثَنا أَبُو حازِمٍ المَدِينِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ قِتَالٌ بَينَ بَنِي عَمْرٍو، فَبَلَغَ ذلِكَ النَّبِيَّ ﷺ، فَصَلَّى الظُّهْرَ ثُمَّ أَتاهُمْ يُصْلِحُ بَينَهُمْ، فَلَمَّا حَضَرَتْ صَلاةُ العَصْرِ فَأَذَّنَ بِلالٌ وَأَقامَ، وَأَمَرَ أَبا بَكْرٍ فَتَقَدَّمَ، وَجَاءَ النَّبِيُّ ﷺ وأَبُو بَكْرٍ في الصَّلاةِ، فَشَقَّ النَّاسَ حَتَّى قامَ خَلْفَ أَبِي بَكْرٍ، فَتَقَدَّمَ في الصَّفِّ الَّذِي يَلِيهِ،

باب ٣٣ ـ الاكتراث المبالاة.

٧١٨٧ ـ للإمارة نخ.

باب ٣٤ ـ ألدّ أعوج نخ.

٧١٩٠ ـ أبو حازم المدني نخ.

hands. Abu'bakr never glanced sideways in his prayer. But when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr waited for a moment during which he thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. When Allah's Apostle "Allah's blessing and peace be upon him" saw this, he went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu'bakr! What did prevent you from staying when I pointed to you (with my hand) to do so?" Abu'bakr replied: "How can Ibn Abu'quhafa dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "If something doubtful happens to anyone during his prayer then the men should say: "Glorified be Allah", and clapping is for women."

[37] It is better for the writer to be of sound reason and honesty

7191- Zaid Ibn Thabit Al'ansari who was one of those who used to write the Divine Revelation narrated: Abu'bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (in which a great number of Qur'an reciters were killed). Omar was present with Abu'bakr who said: "Omar came to me and said: "People have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qur'an reciters at other battlefields, with the result that a large part of the Holy Qur'an might be lost, unless you collect it. I see that you should collect the Qur'an."" Abu'bakr added: "I said to Omar: "How can I do something which The Messenger of Allah "Allah's blessing and peace be upon him" did not do?" Omar said : "By Allah, it is (really) a good thing."

Omar kept pressingly on arguing with me, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Omar."

Zaid further said: Abu'bakr said (to me): "You are a wise young man and we do not suspect you (of being liar or forgetful). Indeed, you used to write the Divine revelation for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu'bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them: "How dare you do a thing which The Prophet "Allah's blessing and peace be upon him" did not do?" Abu'bakr said: "By Allah, it is (really) a good thing." So I kept on arguing with him till Allah opened my bosom for that which He had opened the bosoms of Abu'bakr and Omar for. So I started gathering Qur'anic material and collecting it from parchments, scapula, leaf stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (128) (to the end of The Sura)

The manuscript on which the Qur'an was collected, remained with Abu'bakr till Allah took him unto Him, then with Omar till Allah took him unto Him, and finally with Hafsa Bint Omar.

قَالَ: وَصَفَّحَ الْقَوْمُ، وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلَاةِ لَمْ يَلْتَفِتْ حَتَّى يَفْرُغَ، فَلَمَّا رَأَى التَّصْفِيحَ لَا يُمْسَكُ عَلَيْهِ الْتَفَتَ، فَرَأَى النَّبِيَّ ﷺ خَلْفَهُ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ: «أَنِ امْضِهْ». وَأَوْمَأَ بِيَدِهِ هٰكَذَا، وَلَبِثَ أَبُو بَكْرٍ هُنَيَّةً يَحْمَدُ اللهَ عَلَى قَوْلِ النَّبِيِّ ﷺ، ثُمَّ مَشَى الْقَهْقَرَى، فَلَمَّا رَأَى النَّبِيُّ ﷺ ذٰلِكَ تَقَدَّمَ، فَصَلَّى النَّبِيُّ ﷺ بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضَيْتَ؟». قَالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ النَّبِيَّ ﷺ، وَقَالَ لِلْقَوْمِ: «إِذَا نَابَكُمْ أَمْرٌ فَلْيُسَبِّحِ الرِّجَالُ وَلْيُصَفِّحِ النِّسَاءُ». [طرفه في: ٦٨٤].

٣٧ ـ بَابٌ يُسْتَحَبُّ لِلْكَاتِبِ أَنْ يَكُونَ أَمِيناً عَاقِلاً

٧١٩١ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِقُرَّاءِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، قُلْتُ: كَيْفَ أَفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذٰلِكَ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذٰلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللهِ ﷺ، فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ. قَالَ زَيْدٌ: فَوَاللهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلَ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قَالَ أَبُو بَكْرٍ: هُوَ وَاللهِ خَيْرٌ، فَلَمْ يَزَلْ يَحُثُّ مُرَاجَعَتِي حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ اللهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، وَرَأَيْتُ فِي ذٰلِكَ الَّذِي رَأَيَا، فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَالرِّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ، فَوَجَدْتُ فِي آخِرِ سُورَةِ التَّوْبَةِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾ [التوبة: ١٢٨] إِلَى آخِرِهَا مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ، فَأَلْحَقْتُهَا فِي سُورَتِهَا، وَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. قَالَ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ: اللِّخَافُ يَعْنِي الْخَزَفَ.

[طرفه في: ٢٨٠٧].

= ـ (التصفيح) هو التصفيق وهو التصويت باليد ا هـ. عيني.

ـ قوله: (امضه) أمر بالمضيّ والهاء للسكت أي امض في صلاتك، كذا في القسطلاني، وقال العيني هو من الإمضاء وهو الإنفاذ ا هـ.

٧١٩١ ـ مقتل أهل نخ.

٧١٩١ ـ استحر: اشتد

ـ (العسيب) جمع عسيب وهو جريد النخل العريض المكشوط عنه الخوص المكتوب فيه والرقاع جمع رقعة من جلد أو ورق، وفي رواية أخرى وقطع الأديم واللخاف الحجارة الرقيقة أو الخزف جمع لخفة. ا هـ.

[38] The ruler's letter to his employees, and the judge's to his assistants

7192- Abu'laila Ibn Abdullah Ibn Abdur'rahman Ibn Sahl "Allah be pleased with him" reported: Sahl Ibn Abu'hathma and some great men of his tribe said: Abdullah Ibn Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said: "By Allah, you have killed my companion." The Jews said: "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and Abdur'rahman Ibn Sahl came (to The Prophet) and he who had been at Khaibar, proceeded to speak, but The Prophet "Allah's blessing and peace be upon him" said to Muhaiyisa: "The eldest! The eldest!" meaning: "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied that they had not killed him. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyisa, Muhaiyisa, and Abdur'rahman: "Can you take an oath by which you will have the right to take the blood money?" They said: "No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them a blood money of one-hundred she-camels from his own property. Sahl further said: When those she-camels were made to enter the house, one of them kicked me.

[39] is it possible for the ruler to send only somebody to verify the matters?

7193- both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" reported: A Bedouin came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! Judge between us (him and his opponent) according to Allah's Laws." His opponent said: "Yes, judge between us according to Allah's Laws." The Bedouin said: "My son was working as a labourer for this (man) and he committed adultery with his wife. I was informed that my son should be stoned to death (as a legal punishment). In lieu of that, I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "No doubt, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais (a certain man), go to the wife of this (man) and stone her to death." Unais went to that woman next morning and stoned her to death.

7194- The same as above.

٣٨ ـ باب كِتَابِ الحَاكِمِ إِلَى عُمَّالِهِ، وَالقَاضِي إِلَى أُمَنَائِهِ

٧١٩٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبرنا مالكٌ، عَنْ أَبِي لَيلى (ح). حَدَّثنا إسماعيلُ حَدَّثَني مَالكٌ، عَنْ أَبِي لَيلَى بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمةَ: أَنَّهُ أَخْبَرَهُ هُوَ ورجالٌ من كُبراءِ قومِهِ: أَنَّ عبدَ اللَّهِ بنَ سَهلٍ ومُحَيِّصَةَ خَرَجَا إِلَى خَيبرَ من جَهْدٍ أَصابَهُم، فَأُخبِرَ مُحَيِّصَةُ أَنَّ عَبْدَ اللهِ قُتِلَ وطُرِحَ في فَقِيرٍ أَوْ عَينٍ، فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلتُمُوهُ، قالُوا: مَا قَتَلناه وَاللَّهِ، ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، وَأَقبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ ـ وَهُوَ أَكْبَرُ مِنْهُ ـ وَعَبْدُ الرَّحْمَنِ بْنُ سَهلٍ، فَذَهَبَ لِيَتَكلَّمَ، وَهُوَ الَّذِي كَانَ بخيبرَ، فقَالَ النَّبِيُّ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ كَبِّرْ». يريدُ السِّنَّ، فتكلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيهِمْ بِهِ، فَكُتِبَ: مَا قَتَلنَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ» . قَالُوا: لَا، قَالَ: «أَفَتَحْلِفُ لَكُمْ يَهُودُ». قَالُوا: لَيسُوا بِمُسْلِمِينَ، فوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ مِئَةَ نَاقَةٍ حَتَّى أُدْخِلَتِ الدَّارَ، قالَ سَهْلٌ: فَرَكَضَتْنِي مِنها نَاقَةٌ.

[طرفه في: ٢٧٠٢].

٣٩ ـ بابٌ هَل يَجُوزُ لِلحَاكِمِ أَنْ يَبْعَثَ رَجُلاً وَحْدَهُ لِلنَّظَرِ فِي الأُمُورِ

٧١٩٣، ٧١٩٤ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيرَةَ وَزَيدِ بْنِ خَالِدٍ الجُهَنِيِّ قَالَا: جَاءَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، اقْضِ بَينَنَا بِكِتَابِ اللَّهِ، فقَامَ خَصْمُهُ فقالَ: صَدَقَ، فَاقْضِ بَينَنَا بِكِتَابِ اللَّهِ، فقَالَ الأَعْرَابِيُّ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هذا فَزَنَى بِامْرَأَتِهِ، فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ فَفَدَيتُ ابْنِي مِنْهُ بِمِئَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلتُ أَهْلَ العِلمِ فَقَالُوا: إِنَّمَا عَلَى ابْنِكَ جَلدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، فقَالَ النَّبِيُّ ﷺ: «لأَقْضِيَنَّ بَينَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرَدٌّ عَلَيكَ، وَعَلَى ابْنِكَ جَلدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيسُ لِرَجُلٍ فَاغْدُ عَلَى امْرَأَةِ هذا فَارْجُمْهَا». فَغَدَا عَلَيهَا أُنَيسٌ فَرَجَمَهَا.

[طرفه في: ٢٣١٤].

٧١٩٢ ـ قوله: في فقير: أي حفيرة.

ـ فاقيل هو نخر.

ـ قوله: (كبر) أي قدّم الأسن في الكلام.

٧١٩٣ ـ قوله: عسيفاً: أي أجيراً.

[40] What about the (necessity of) interpreters for the rulers?

7195- Kharija Ibn Zaid Ibn Thabit narrated from his father that The Prophet "Allah's blessing and peace be upon him" ordered him to learn the writing (language) of Jews. (he said: "I kept on learning it) until I was able to write for The Prophet "Allah's blessing and peace be upon him" his letters (which he sent to them) and read for him the letters (sent to him by them) when they wrote to him."

Omar said, while Ali, Abdur'rahman, and Othman were with him: "What is this (woman) saying?" Abdur'rahman Ibn Hatib said: "She is telling you what her (and the other's) man did with them."

Abu'jamra said: "I used to stand as an interpreter between Ibn Abbas and the people."

Some people said: "Every ruler must have interpreters."

7196- Abdullah Ibn Abbas "Allah be pleased with both" narrated that Abu'sufyan Ibn Harb told him that Heraclius had called him with the members of a Quraish caravan. Then he said to his interpreter: "Tell them that I am going to ask this (Abu'sufyan) a question, and if he tells me a lie, they should contradict him." Then Abu'sufyan mentioned the narration in full, and told that Heraclius said to the interpreter: "Tell him (Abu'sufyan) that If what he says is true, then he (The Prophet "Allah's blessing and peace be upon him") will take over the place underneath my feet."

[41] The ruler's accounting his employees

7197- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiyya for collecting the obligatory charity from the tribe of Banu'sulaim. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't you stayed in your father's or mother's house and waited until your present would be given to you, if you are true?" then The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech in which he praised and glorified Allah. Then he said: "Now and then: What is the matter with the one whom we appoint to manage some affairs from those put by Allah under my custody, then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house and waited until his present would be given to him? By Allah, whoever takes something from the resources of the obligatory charity unlawfully will meet Allah, carrying it on his neck on the Day of Judgement. I do not want to see anyone of you carrying (such things when meeting Allah as) a camel, which will be grunting, a cow, which will be mooing, or a sheep, which will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?"

٤٠ ـ باب تَرْجَمَةِ الحُكَّام، وَهَل يَجُوزُ تَرْجُمَانٌ وَاحِدٌ

٧١٩٥ ـ وَقالَ خَارِجَةُ بْنُ زَيدِ بْنِ ثَابِتٍ، عنْ زَيدِ بْنِ ثَابِتٍ: أَنَّ النَّبيَّ ﷺ أمرَهُ أنْ يَتعَلَّمَ كِتَابَ اليَهُودِ حَتَّى كَتَبْتُ للنَّبيِّ ﷺ كُتُبَهُ، وَأَقْرأْتُهُ كُتُبَهُمْ إذَا كَتَبُوا إلَيهِ، وَقَالَ عُمَرُ، وَعِندَهُ عَلِيٌّ وَعَبدُ الرَّحْمٰنِ وَعُثمَانُ: مَاذَا تَقولُ هذهِ؟ قَالَ عَبدُ الرَّحْمٰنِ بْنُ حَاطِبٍ: فَقُلتُ: تُخبِرُكَ بِصَاحِبِهِمَا الَّذِي صَنَعَ بِهِمَا. وَقالَ أبو جَمْرَةَ: كُنتُ أتَرجِمُ بَينَ ابْنِ عَبَّاسٍ وَبينَ النَّاسِ. وَقالَ بَعْضُ النَّاسِ: لا بُدَّ للحاكِمِ من مُترجِمَين.

٧١٩٦ ـ حدّثنا أبو اليَمانِ: أخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أبَا سُفيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيهِ في رَكْبٍ مِنْ قُرَيشٍ، ثُمَّ لِتَرْجُمَانِهِ: قُل لَهُمْ: إِنِّي سَائِلٌ هذا، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ، فَذَكَرَ الحَدِيثَ، فَقَالَ لِلتَّرْجُمَانِ: قُل لَهُ: إِنْ كَانَ مَا تَقُولُ حَقّاً، فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَينِ.

[طرفه في: ٧].

٤١ ـ باب مُحَاسَبَةِ الإمَامِ عُمَّالَهُ

٧١٩٧ ـ حدّثنا مُحمَّدٌ: أَخبَرَنا عَبدَةُ: حَدَّثَنا هِشَامُ بْنُ عُروَةَ، عَنْ أَبيهِ، عَن أبي حُمَيدٍ السَّاعِديِّ: أَنَّ النَّبيَّ ﷺ اسْتَعْمَلَ ابْنَ الأُتَبِيَّةِ عَلَى صَدَقَاتِ بَنِي سُلَيمٍ، فَلَمَّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وحاسَبَهُ قَالَ: هذا الَّذِي لكُمْ، وَهذهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهلاَّ جَلَسْتَ في بَيْتِ أَبِيكَ وَبَيتِ أُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقاً». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، وَحَمِدَ اللَّهَ وَأَثْنى عَلَيهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَسْتَعْمِلُ رِجَالاً مِنكُمْ عَلَى أُمُورٍ مِمَّا وَلاَّنِي اللَّهُ، فَيَأْتِي أَحَدُكُمْ فَيَقُولُ: هذا لَكُمْ وَهذهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَهَلاَّ جَلَسَ في بَيتِ أَبِيهِ وَبَيتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقاً، فَوَاللَّهِ، لا يَأْخُذُ أَحَدُكُمْ مِنهَا شَيئاً ـ قَالَ هِشَامٌ ـ بِغَيرِ حَقِّهِ، إِلاَّ جَاءَ اللَّهَ يَحْمِلُهُ يَوْمَ القِيَامَةِ، أَلاَ فَلأَعْرِفَنَّ مَا جَاءَ اللَّهَ رَجُلٌ بِبَعِيرٍ لَهُ رُغَاءٌ، أَوْ بِبَقَرَةٍ لَهَا خُوَارٌ، أَوْ شَاةٍ تَيعَرُ». ثُمَّ رَفَعَ يَدَيهِ حَتَّى رَأَيتُ بَيَاضَ إِبْطَيهِ: «أَلاَ هَل بَلَّغْتُ». [طرفه في: ٩٢٥]

باب ٤٠ ـ قوله: (ترجمان) بفتح الفوقية وضمها كذا في الشارح، وقال الفيوميّ وفيه لغات أجودها فتح التاء وضم الجيم والثانية ضمهما والثالثة فتحهما ا هـ.

٧١٩٥ ـ بصاحبها الذي صنع بها نخ.

ـ قوله: (مترجمين) ضبطه الشارح أوّلاً بكسر الميم بصيغة الجمع ثم قال: وروي بفتح الميم بصيغة التثنية وهو المعتمد ا هـ.

٧١٩٦ ـ قوله: (فسيملك) هو بكسر اللام في كتب اللغة فلا تعبأ بقول القسطلانيّ بضم اللام في اليونينية مع كشط تحت اللام هـ.

٧١٩٧ ـ قوله: (ما جاء الله) أي مجيئه ربه فكلمة ما مصدرية (عيني).

ـ ألا فلا أعرفن نخ.

[42] The ruler's advisers and retinue

7198- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No Prophet was sent by Allah, and no Caliph is appointed, but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is he, whom Allah protects."

[43] How could people give their imam the pledge of allegiance?

7199- Obada Ibn As'samit "Allah be pleased with him" reported: We gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" to listen to and obey him both at the time of our activity and at the time of our fatigue, not to fight against the ruler or disobey him, to stand firm for the truth or say the truth wherever we might be, and not, in the Way of Allah, to be afraid of the blame of the reproachers.

7200- The same as above.

7201- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went towards the Trench and saw the Emigrants and the Ansar digging in a very cold morning. Then he said: "O Allah! The real good is that of the Hereafter, (so would you please) forgive the Ansar and the Emigrants." In reply the Emigrants and the Ansar said: "We are those who have given a pledge of allegiance to Mohammad that we will carry on Jihad as long as we live."

7202- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever we gave the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" to listen to and obey, he used to say to us: "As much as you can."

٤٢ ـ باب بطانة الإمام وأهل مشورته

البِطَانَةُ: الدُّخَلاَءُ.

٧١٩٨ ـ حدثنا أصبغ: أخبرنا ابنُ وَهب: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن أبي سلَمَةَ، عن أبي سَعِيدِ الخُدْرِيِّ عن النَّبِيِّ ﷺ قال: «مَا بَعَثَ اللَّهُ من نَبِيٍّ، ولا اسْتَخْلَفَ من خَلِيفَةٍ، إلاَّ كانَتْ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بالمَعْرُوفِ وتَحُضُّهُ عَلَيهِ، وبِطَانَةٌ تَأْمُرُهُ بالشَّرِّ وتَحُضُّهُ عَلَيهِ، فالمَعْصُومُ مَنْ عَصَمَ اللَّهُ تَعَالَى». وقَالَ سُلَيمانُ، عن يَحْيَى: أَخْبَرَنِي ابنُ شِهَابٍ بهذا. وعن ابنِ أبي عَتيقٍ، وموسَى، عن ابنِ شِهَابٍ مِثْلَهُ. وقَالَ شُعَيبٌ، عن الزُّهْرِيِّ: حدَّثني أبو سَلَمَةَ، عن أبي سعيدٍ قولَهُ. وقالَ الأوزاعيُّ ومعاويةُ بنُ سلامٍ: حدَّثني الزُّهرِيُّ: حدَّثني أبو سلَمَةَ، عن أبي هريرَةَ، عن النَّبِيِّ ﷺ. وقالَ ابنُ أبي حُسَينٍ وسَعِيدُ بنُ زيادٍ، عن أبي سلَمَةَ، عن أبي سعيدٍ قولَهُ. وقالَ عُبَيدُ اللَّهِ بنُ أبي جَعْفَرٍ: حدَّثني صَفوانُ، عن أبي سَلَمَةَ، عن أبي أيُّوبَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ.

[طرفه في: ٦٦١١]

٤٣ ـ باب كيف يُبايِعُ الإمامُ النَّاسَ

٧١٩٩ ـ ٧٢٠٠ ـ حدثنا إسماعيل: حدَّثني مالكٌ، عن يَحْيَى بنِ سَعيدٍ قالَ أَخْبَرَني عُبَادَةُ بنُ الوَليدِ: أَخْبَرَني أبي، عن عُبَادَةَ بنِ الصَّامتِ قالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ على السَّمْعِ والطَّاعَةِ في المَنْشَطِ والمَكْرَهِ. [طرفه في: ١٨].

وأَنْ لا نُنَازِعَ الأمْرَ أهْلَهُ، وأنْ نَقُومَ، أوْ نَقُولَ بالحَقِّ حَيثُما كُنَّا، لا نَخَافُ في اللَّهِ لَوْمَةَ لائِمٍ. [طرفه في: ٧٠٥٦].

٧٢٠١ ـ حدثنا عَمْرُو بنُ عَلِيٍّ: حَدَّثنا خالِدُ بنُ الحَارِثِ: حَدَّثنا حُمَيدٌ، عن أنسٍ رضيَ اللَّهُ عَنْهُ: خَرَجَ النَّبِيُّ ﷺ في غَدَاةٍ بَارِدَةٍ، والمُهَاجِرُونَ والأنْصَارُ يَحْفِرُونَ الخَنْدَقَ، فقال: «اللَّهُمَّ إنَّ الخيرَ خيرُ الآخِرَه، فاغفِرْ للأنصارِ والمهاجِرَه». فأجابوا:

نَحْنُ الذينَ بايَعُوا مُحَمَّداً عَلَى الجِهَادِ ما بَقِينا أبَدا

[طرفه في: ٢٨٣٤].

٧٢٠٢ ـ حدثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: أَخْبَرَنا مَالِكٌ، عن عَبْدِ اللَّهِ بنِ دِينارٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ رضيَ اللَّهُ عنهما قالَ: كُنَّا إذا بايَعْنا رَسُولَ اللَّهِ ﷺ على السَّمْعِ والطَّاعَةِ يقولُ لنَا:

باب ٤٣ ـ الإمامَ النَّاسُ نخ.

٧٢ قوله فأجابو نخ.

ـ قال الشارح بالتنوين في أبداً ومحمداً في اليونينية اهـ. والمعهود فيهما سبق عدم التنوين.

7203- Abdullah Ibn Dinar narrated: I was present with Ibn Omar when the people gathered around Abdul'malik. Ibn Omar wrote: "I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, Abdul'malik, The Commander of The Believers, according to Allah's Laws and the Traditions of His Messenger, as much as I can; and my sons gave the same pledge."

7204- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to listen to and obey. He told me to add: "as much as I can; and to be sincere and true (in duty) to every Muslim."

7205- Abdullah Ibn Dinar narrated: When the people gave the pledge of allegiance to Abdul'malik, Ibn Omar wrote: "To the slave of Allah, Abdul'malik, The Commander of The Believers: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, Abdul'malik, The Commander of The Believers, according to Allah's Laws and the Traditions of His Messenger, as much as I can; and my sons gave the same pledge."

7206- Yazid narrated: I asked Salama: "For what did you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on The Day of Al'hudaibiya?" he said: "For death."

7207- Al'miswar Ibn Makhrama narrated: The panel selected by Omar as candidates for the Caliphate gathered and consulted each other. Abdur'rahman said to them: "I am not to compete with you in this matter, but if you wish, I would select a caliph from among you." All of them agreed to let Abdur'rahman decide the matter. When the case was put in the hands of Abdur'rahman, the people went towards him, with nobody following the rest of the panel nor obeying any after him. The people followed Abdur'rahman and consulted him all those nights till there came the night the pledge of allegiance was given to Othman. Al'miswar further said: Abdur'rahman came to me after a part of the night had passed and knocked on my door till I got up. He said to me: "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az'zubair an Sa'd." I called them, whom he consulted and then

«فِيمَا اسْتَطَعْتَ»

٧٢٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلى عَبْدِ المَلِكِ قالَ: كَتَبَ: إِنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ، عَلى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ ما اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِمِثْلِ ذلِكَ. [الحديث ٧٢٠٣ - طرفاه في: ٧٢٠٥، ٧٢٧٢]

٧٢٠٤ ـ حدّثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا هُشَيْمٌ: أَخْبَرَنا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قالَ: بايَعْتُ النَّبِيَّ ﷺ عَلى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي: «فِيمَا اسْتَطَعْتَ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ». [طرفه في: ٥٧].

٧٢٠٥ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحْيَى، عَنْ سُفْيَانَ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: لَمَّا بايَعَ النَّاسُ عَبْدَ المَلِكِ، كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِلى عَبْدِ اللَّهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ، إِنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ، عَلى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِذلِكَ.

[طرفه في: ٧٢٠٣]

٧٢٠٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ قالَ: قُلْتُ لِسَلَمَةَ: عَلى أَيِّ شَيْءٍ بايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الحُدَيْبِيَةِ؟ قالَ: عَلى المَوْتِ. [طرفه في: ٢٩٦٠].

٧٢٠٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْماءَ: حَدَّثَنا جُوَيْرِيَةُ، عَنْ مالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ: أَنَّ الرَّهْطَ الَّذِينَ وَلَّاهُمْ عُمَرُ اجْتَمَعُوا فَتَشاوَرُوا، قالَ لَهُمْ عَبْدُ الرَّحْمٰنِ: لَسْتُ بِالَّذِي أُنافِسُكُمْ عَلى هذا الأَمْرِ، وَلٰكِنَّكُمْ إِنْ شِئْتُمُ اخْتَرْتُ لَكُمْ مِنْكُمْ، فَجَعَلُوا ذلِكَ إِلى عَبْدِ الرَّحْمٰنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمٰنِ أَمْرَهُمْ، فَمالَ النَّاسُ عَلى عَبْدِ الرَّحْمٰنِ، حَتَّى ما أَرَى أَحَداً مِنَ النَّاسِ يَتْبَعُ أُولٰئِكَ الرَّهْطَ وَلا يَطَأُ عَقِبَهُ، وَمالَ النَّاسُ عَلى عَبْدِ الرَّحْمٰنِ يُشاوِرُونَهُ تِلْكَ اللَّيالِي، حَتَّى إِذا كانَتِ اللَّيْلَةُ الَّتِي أَصْبَحْنا مِنْها فَبايَعْنا عُثْمانَ، قالَ المِسْوَرُ: طَرَقَنِي عَبْدُ الرَّحْمٰنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ، فَضَرَبَ البابَ حَتَّى اسْتَيْقَظْتُ، فَقالَ: أَراكَ نائِماً، فَوَاللَّهِ ما اكْتَحَلْتُ هذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ، انْطَلِقْ فادْعُ

٧٢٠٧ ـ قوله: (أنافسكم على هذا الأمر) أي أنازعكم فيه، إذ ليس لي في الاستقلال بالخلافة رغبة ا هـ. عيني.

ـ عن هذا الأمر نخـ.

ـ فسارَّهما نخـ.

ـ قوله: (ابهارّ) أي انتصف ا هـ. شرح.

ـ قوله: (فلم أرهم يعدلون بعثمان) أي لا يجعلون له مساوياً، بل يرجحونه على غيره هـ. شارح.

ـ قوله: (فقال) أي عبد الرحمن مخاطباً لعثمان ا هـ. شارح.

called me saying: "Call Ali for me." I called Ali with whom he had a private talk till very late at night, when Ali got up, hoping (to be chosen as a Caliph). But Abdur'rahman was afraid of something concerning Ali. Abdur'rahman said to me: "Call Othman for me." I called him to whom he spoke privately till the call maker (for prayer) put an end to their talk by announcing the call for Fajr prayer. When the people finished their morning prayer and the panel gathered near the pulpit, Abdur'rahman sent for all the emigrants and the Ansar who were present there. He also sent for the army chiefs who had performed the Hajj with Omar that year. When all of them had gathered, Abdur'rahman said: "There is no God but Allah!" he said: "Now then: O Ali! I verified the people's tendencies and observed that they regard nobody equal to Othman, so you should not incur blame (by rejection)." Then Abdur'rahman said: "I gave the pledge of allegiance to you (Othman) according to Allah's Laws and the traditions of The Messenger of Allah "Allah's blessing and peace be upon him", in addition to the traditions of the two Caliphs after him." In this way, Abdur'rahman gave the pledge of allegiance to him, and so did the people including The Emigrants and the Ansar, as well as the chiefs of the army and all the Muslims.

[44] What about giving the pledge of allegiance twice?

7208- Salama Ibn Al'akwa "Allah be pleased with him" reported: We gave the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" under the tree. Then The Prophet "Allah's blessing and peace be upon him" said: "O Ibn Al'akwa! Will you not give to me the pledge of Allegiance?" I replied: "O Allah's Apostle! I have already given to you the pledge of Allegiance." He said: "Do it again."

[45] The pledge of allegiance of The Bedouins

7209- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. Later on, he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him once again and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

[46] The boy's pledge of allegiance

7210- Abdullah Ibn Hesham "Allah be pleased with him" who was able to see The Prophet "Allah's blessing and peace be upon him" (though he was still young) narrated that his mother Zainab Bint "daughter of" Humaid took him to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Take the pledge of allegiance from him." But he said: "He is still too young to give the pledge." The Prophet "Allah's blessing and peace be upon him" passed his hand on Abdullah's head and invoked Allah's blessing for him. He used to slaughter as sacrifice a single sheep on behalf of all of his family.

الزُّبَيْرَ وَسَعْداً، فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ: ادْعُ لِي عَلِيّاً، فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى ابْهَارَّ اللَّيْلُ، ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ وَهُوَ عَلَى طَمَعٍ، وَقَدْ كَانَ عَبْدُ الرَّحْمٰنِ يَخْشَى مِنْ عَلِيٍّ شَيْئاً، ثُمَّ قَالَ: ادْعُ لِي عُثْمَانَ، فَدَعَوْتُهُ، فَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا المُؤَذِّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ، وَاجْتَمَعَ أُولٰئِكَ الرَّهْطُ عِنْدَ المِنْبَرِ، فَأَرْسَلَ إِلَى مَنْ كَانَ حَاضِراً مِنَ المُهَاجِرِينَ وَالأَنْصَارِ، وَأَرسل إلى أُمَرَاءِ الأَجْنَادِ، وكانوا وافوا تلك الحجَّة مع عمر، فلمَّا اجتمعوا تَشَهَّدَ عَبْدُ الرَّحْمٰنِ ثمَّ قال: أَمَّا بَعْدُ يا عليُّ، إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ، فَلَمْ أَرَهُمْ يَعْدِلُونَ بِعُثْمَانَ، فلا تَجْعَلَنَّ على نفسك سبيلاً. فقال: أُبايِعُكَ على سُنَّةِ اللهِ ورسوله والخليفَتَينِ مِن بَعْدِه، فَبَايَعَهُ عَبْدُ الرَّحْمٰنِ، وَبَايَعَهُ النَّاسُ المُهَاجِرُونَ، وَالأَنْصَارُ، وَأُمَرَاءُ الأَجْنَادِ، وَالمُسْلِمُونَ. [طرفه في: ١٣٩٢].

٤٤ ـ باب مَنْ بايَعَ مَرَّتَيْن

٧٢٠٨ ـ حدّثنا أَبُو عاصِم، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ قَالَ: بَايَعْنَا النَّبِيَّ ﷺ تَحتَ الشَّجَرةِ، فَقالَ لِي: «يا سَلَمَةُ أَلا تُبايِعُ». قُلتُ: يا رَسُولَ اللَّهِ، قَدْ بايَعتُ في الأَوَّلِ، قالَ: «وَفِي الثَّانِي». [طرفه في: ٢٩٦٠].

٤٥ ـ باب بَيْعَةِ الأَعْرَابِ

٧٢٠٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ أَعرَابِيّاً بايَعَ رَسُولَ اللهِ ﷺ على الإسلام، فَأَصابَهُ وَعْكٌ، فَقالَ: أَقِلْنِي بَيعَتِي، فَأَبَى، ثُمَّ جاءَهُ فَقالَ: أَقِلْنِي بَيعَتِي، فَأَبى، فَخَرَجَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «المَدِينَةُ كالكِيرِ، تَنفِي خَبَثَها، وَيَنْصَعُ طَيِّبُها» [طرفه في: ١٨٨٣].

٤٦ ـ باب بَيْعَةِ الصَّغِيرِ

٧٢١٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ ـ هُوَ ابْنُ أَبِي أَيُّوبَ ـ قالَ: حدّثني أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وذهبت به أُمُّه زينب ابنةُ حميدٍ إلى رسولِ اللهِ ﷺ، فقالت: يا رسولَ اللهِ بايِعْهُ، فَقالَ النَّبِيُّ ﷺ: «هُوَ صَغِيرٌ» فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ، وَكَانَ يُضَحِّي بِالشَّاةِ الوَاحِدَةِ عَنْ جَمِيعِ أَهْلِهِ. [طرفه في: ٢٥٠١].

= ـ وسنة رسوله نخ.

٧٢٠٩ ـ قوله: (وعك) أي حمى.

ـ خُبْثَها وتُنصعُ طِيبَها نخ.

ـ ينصع: أي يظهر.

٧٢١٠ ـ قوله: (وكان) أي عبد الله بن هشام (شارح).

[47] What about giving a pledge of allegiance and then asking for canceling it?

7211- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. Later on, he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him once again and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him for the third time and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

[48] What about giving somebody a pledge of allegiance only for worldly benefit?

7212- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will neither look at on the Day of Judgement, nor will he purify them and theirs shall be a severe punishment. They are: A man possessed superfluous water on a way, which he withheld from travellers; a man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets displeased; and a man displayed his goods for sale after the Asr prayer and he said: "By Allah, but whom there is no God, I have been given so much (price) for my goods", and somebody believes him and buys them, though he was not offered such a price."

[49] The pledge of allegiance of women

7213- Obada Ibn As'samit "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to us while we were in a gathering: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Obada Ibn As'samit added: "So we gave him the pledge of allegiance for these."

٤٧ ـ باب مَنْ بَايَعَ ثُمَّ اسْتَقَالَ البَيْعَةَ

٧٢١١ ـ حدثنا عبدُ اللَّهِ بنُ يوسفَ: أخبرَنا مالكٌ، عن محمَّدِ بنِ المُنكَدِرِ، عن جابرِ ابنِ عبدِ اللَّهِ: أنَّ أعرابيّاً بايَعَ رسولَ اللَّهِ ﷺ على الإسلامِ، فأصابَ الأعرابيَّ وَعْكٌ بالمَدينةِ، فأتى الأعرابيُّ إلى رسولِ اللَّهِ ﷺ فقال: يا رسولَ اللَّهِ أقِلْني بيعتي، فأبى رسولُ اللَّهِ ﷺ، ثُمَّ جاءَهُ فقال: أقِلْني بيعتي، فأبى، ثم جاءَهُ فقال: أقِلْني بيعتي، فأبى، فخرجَ الأعرابيُّ، فقالَ رسولُ اللَّهِ ﷺ: «إنَّما المدينةُ كالكِيرِ، تَنفي خَبَثَها، ويَنْصَعُ طيِّبُها».

[طرفه في: ١٨٨٣]

٤٨ ـ باب مَنْ بَايَعَ رَجُلاً لا يُبَايِعُهُ إلاَّ للدُّنْيَا

٧٢١٢ ـ حدثنا عَبْدانُ، عن أبي حمزةَ، عنِ الأعمشِ، عن أبي صالحٍ، عن أبي هريرةَ قال: قال رسولُ اللَّهِ ﷺ: «ثلاثةٌ لا يُكلِّمُهمُ اللَّهُ يومَ القيامةِ ولا يُزكِّيهم ولَهُم عذابٌ أليمٌ: رجلٌ على فضلِ ماءٍ بالطريقِ يَمنَعُ منهُ ابنَ السَّبيلِ، ورجلٌ بايعَ إماماً لا يُبايِعُهُ إلاَّ لدُنياهُ، إنْ أعطاهُ ما يُريدُ وفى لهُ وإلاَّ لم يَفِ لهُ، ورجلٌ يُبايعُ رجلاً بسلعةٍ بعدَ العصرِ، فحلَفَ باللَّهِ لقدْ أُعطِيَ بها كذا وكذا فصدَّقهُ، فأخذَها، ولم يُعْطَ بها».

[طرفه في: ٢٣٥٨].

٤٩ ـ باب بَيْعَةِ النِّسَاءِ

رواهُ ابنُ عبَّاسٍ، عنِ النبيِّ ﷺ.

٧٢١٣ ـ حدثنا أبو اليمانِ: أخبرنا شعيبٌ، عنِ الزُّهريِّ. وقالَ اللَّيثُ: حدَّثني يونُسُ، عنِ ابنِ شِهابٍ: أخبرَني أبو إدريسَ الخَوْلانيُّ: أنَّهُ سَمِعَ عُبادةَ بنَ الصَّامتِ يقولُ: قالَ لنا رسولُ اللَّهِ ﷺ ونحنُ في مَجلسٍ: «تُبايِعُوني على أنْ لا تُشرِكوا باللَّهِ شيئاً، ولا تَسرِقوا، ولا تَزنُوا، ولا تقتُلوا أولادَكم، ولا تأتوا ببُهتانٍ تفترونهُ بينَ أيديكم وأرجلِكم، ولا تعصُوا في معروفٍ، فمَنْ وفى منكم فأجرُهُ على اللَّهِ، ومَنْ أصابَ مِنْ ذلكَ شيئاً فعُوقِبَ في الدُّنيا فهوَ كفَّارةٌ لهُ، ومَنْ أصابَ مِنْ ذلكَ شيئاً فستَرَهُ اللَّهُ، فأمرُهُ إلى اللَّهِ: إنْ شاءَ عاقَبَهُ وإنْ شاءَ عفا عنهُ». فبايَعْناهُ على ذلكَ.

[طرفه في: ١٨].

٧٢١٤ ـ حدثنا محمودٌ: حدثنا عبدُ الرَّزَّاقِ: أخبرَنا معمرٌ، عنِ الزُّهريِّ، عن عُروةَ، عن عائشةَ رضيَ اللَّهُ عنها قالت: كانَ النبيُّ ﷺ يُبايعُ النِّساءَ بالكلامِ بهذهِ الآيةِ ﴿لا يُشرِكْنَ

٧٢١١ ـ قوله: (ثم جاء) أي ثانيا، وقوله: ثم جاءه بهاء الضمير في هذه الثالثة ا هـ. من شرح القسطلاني.

٧٢١٢ ـ قوله: (ولم يعط بها) يجوز في لم يعط بناء المجهول وبناء المعلوم والضمير للحالف فيهما هـ. عيني

7214- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to take the pledge of allegiance from women by words according to this Verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (Al'mumtahina 12) A'isha said: The hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any women (by shaking hands with them) except those in his possession.

7215- Ommu'atiyya "Allah be pleased with her" narrated: At the time of giving the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him", he recited: "that they will not associate in worship any other thing whatever with Allah ..." (Al'mumtahina 12), one of the conditions was that we would not wail. One of us withheld his hand and said: "Such-and-such woman had wailed over a dead person belonging to my family, and I would like to compensate her for this." The Prophet "Allah's blessing and peace be upon him" did say nothing. Then she returned. But it (not wailing) was not fulfilled except by Ommu'sulaim, Ommul'ala, the daughter of Abu'sabra (the wife of Mu'adh), or the daughter of Abu'sabra and the wife of Mu'adh.

[50] What about he, who violated his oath of allegiance?

And Allah's saying: "Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward." (The Victory "Al'fath" 10)

7216- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. In the next morning, he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

[51] Appointing one's successor (in ruling)

7217- Al'qasim Ibn Mohammad narrated: A'isha "Allah be pleased with her" complained of headache and said: "Oh my head!" Allah's Apostle "Allah's blessing and peace be upon him" said: "I wish that it happened while I was still living, for then I would ask Allah's Forgiveness and invoke Allah for you." A'isha said: "What a lost I am! By Allah, I think you want me to die; and if this happened, you would spend the last part of the day sleeping with one of your wives!" The Prophet "Allah's blessing and peace be upon him" said: "Nay, I would say: Oh my head! I am about to send for Abu'bakr and his son, and appoint him as my successor lest some people

بِاللَّهِ شَيئاً﴾ [الممتحنة : ١٢]. قَالَتْ : وَمَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ إِلاَّ امْرَأَةً يَمْلِكُهَا.
[طرفه في : ٢٧١٣].

٧٢١٥ ـ حدّثنا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ : بَايَعْنَا النَّبِيَّ ﷺ، فَقَرَأَ عَلَيَّ : ﴿أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيئاً﴾ وَنَهَانَا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ مِنَّا يَدَهَا، فَقَالَتْ : فُلاَنَةُ أَسْعَدَتْنِي، وَأَنَا أُرِيدُ أَنْ أَجْزِيَهَا. فَلَمْ يَقُلْ شَيئاً، فَذَهَبَتْ ثُمَّ رَجَعَتْ، فَمَا وَفَتِ امْرَأَةٌ إِلاَّ أُمُّ سُلَيمٍ، وَأُمُّ العَلاَءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ، أَوِ ابْنَةُ أَبِي سَبْرَةَ، وَامْرَأَةُ مُعَاذٍ.
[طرفه في : ١٣٠٦].

٥٠ ـ باب مَنْ نَكَثَ بَيعَةً

وَقوله تعالى : ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوقَ أَيدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عاهَدَ عَلَيهِ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيماً﴾ [الفتح : ١٠].

٧٢١٦ ـ حدّثنا أَبُو نُعَيمٍ : حَدَّثَنَا سُفيَانُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ : سَمِعْتُ جَابِراً قَالَ : جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ : بَايِعْنِي عَلَى الإِسْلامِ، فَبَايَعَهُ عَلَى الإِسْلامِ، ثُمَّ جَاءَ الغَدَ مَحْمُوماً، فَقَالَ : أَقِلْنِي، فَأَبَى فَلَمَّا وَلَّى، قَالَ : «المَدِينَةُ كَالكِيرِ، تَنْفِي خَبَثَهَا، وَيَنْصَعُ طِيبُهَا».
[طرفه في : ١٨٨٣].

٥١ ـ باب الاسْتِخْلاَفِ

٧٢١٧ ـ حدّثنا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا سُلَيمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ : سَمِعْتُ القَاسِمَ بْنَ مُحَمَّدٍ قَالَ : قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : وَارَأْسَاهْ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «ذَاكِ لَوْ كَانَ وَأَنَا حَيٌّ فَأَسْتَغْفِرُ لَكِ وَأَدْعُو لَكِ». فَقَالَتْ عَائِشَةُ : وَاثُكْلِيَاهْ، وَاللَّهِ إِنِّي لأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَاكَ، لَظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّساً بِبَعْضِ أَزْوَاجِكَ، فَقَالَ النَّبِيُّ ﷺ : «بَلْ أَنَا وَارَأْسَاهْ، لَقَدْ هَمَمْتُ، أَوْ أَرَدْتُ، أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ، أَنْ يَقُولَ القَائِلُونَ أَوْ

٧٢١٥ ـ فقرأ علينا نخ.

ـ قوله : (فقبضت امرأة منا يدها) أي عن المبايعة ا هـ. شارح.

ـ قوله : (فما وفت) أي يترك النياحة.

باب ٥٠ ـ بيعته، وقال الله تعالى نخ.

٧٢١٦ ـ ثم جاء من الغد نخ.

٧٢١٧ ـ واثكلاه نخ.

ـ قوله : (لقد هممت الخ) فيه استمالة قلب الصديقة بإنباء أنه على عزم الإيصاء لأبيها بالخلافة كراهة أن يطمع الطامعون أو يتمنى المتمنون.

claimed something or others wished something, but then I said (to myself): Allah will insist (on the Caliphate of Abu'bakr) and the believers will prevent (anyone else from claiming it)," (or "Allah will prevent (anyone else from claiming it) and the believers will insist (on appointing Abu'bakr as Caliph)."

7218- Abdullah Ibn Omar "Allah be pleased with both" reported: Omar was asked: "Will you appoint your successor?" Omar said: "If I appoint a Caliph (as my successor) it is true that somebody who was better than me (Abu'bakr) did so. If I leave the matter undecided, it is true that somebody who was better than me (Allah's Apostle) did so." On this, the people praised him. Omar said: "People are of two types: One who is keen on taking over the power, and one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor reckoning. I won't bear its (caliphate's) burden in my death as I do (now) in my life."

7219- Anas Ibn Malik "Allah be pleased with him" narrated that he heard Omar's second speech he delivered when he sat on the pulpit on the day following the death of The Prophet "Allah's blessing and peace be upon him". Omar recited the Tashahhud while Abu'bakr was silent. Omar said: "I wish that The Messenger of Allah "Allah's blessing and peace be upon him" had outlived all of us, i.e. had been the last (to die). But if Mohammad has died, Allah has kept the light amongst you from which you can receive the same guidance, as well as Allah guided Mohammad with it. Abu'bakr is the companion of The Messenger of Allah "Allah's blessing and peace be upon him". He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. So, get up and swear fealty to him." Some people had already given the pledge of allegiance to him in the shed of Banu'sa'ida, but the public pledge of allegiance was given at the pulpit. I heard Omar saying to Abu'bakr on that day: "Come up the pulpit." He kept on urging him till he came up the pulpit, to whom all the people swore fealty.

7220- Mohammad Ibn Jubair Ibn Mut'im narrated from his father "Allah be pleased with him": A woman came to The Prophet "Allah's blessing and peace be upon him" and asked him for something. He ordered her to return to him again. She said: "What if I came and did not find you?" as if she wanted to say: "If I found you dead?" The Prophet "Allah's blessing and peace be upon him" said: "If you do not find me, then you can go to Abu'bakr."

يَتَمَنَّى المُتَمَنُّونَ، ثُم قلتُ: يَأْبَى اللَّهُ وَيَدْفَعُ المُؤْمِنُونَ، أَوْ: يَدْفَعُ اللَّهُ وَيَأْبَى المُؤْمِنُونَ». [طرفه في: ٥٦٦٦].

٧٢١٨ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: أَخْبَرَنَا سُفيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِعُمَرَ: أَلاَ تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِف فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيرٌ مِنِّي رَسُولُ اللَّهِ ﷺ. فَأَثْنَوْا عَلَيهِ، فَقَالَ: رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافاً، لاَ لِي وَلاَ عَلَيَّ، لاَ أَتَحَمَّلُهَا حَيّاً وَمَيِّتاً.

٧٢١٩ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ خُطْبَةَ عُمَرَ الآخِرَةَ حِينَ جَلَسَ عَلَى المِنْبَرِ، وَذلِكَ الغَدَ مِنْ يوم تُوفِّيَ النَّبِيُّ ﷺ، فَتَشَهَّدَ وَأَبُو بَكْرٍ صَامِتٌ لاَ يَتَكَلَّمُ، قَالَ: كُنْتُ أَرْجُو أَنْ يَعِيشَ رَسُولُ اللَّهِ ﷺ حَتَّى يَدْبُرَنَا، يُرِيدُ بِذلِكَ أَنْ يَكُونَ آخِرَهُمْ، فَإِنْ يَكُ مُحَمَّدٌ ﷺ قَدْ مَاتَ، فَإِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ بَيْنَ أَظْهُرِكُم نُوراً تَهْتَدُونَ بِهِ بِمَا هَدَى اللَّهُ مُحَمَّداً ﷺ، وَإِنَّ أَبَا بَكْرٍ صَاحِبُ رَسُولِ اللَّهِ ﷺ ثَانِي اثْنَيْنِ، فَإِنَّهُ أَوْلَى المُسْلِمِينَ بِأُمُورِكُمْ، فَقُومُوا فَبَايِعُوهُ، وَكَانَتْ طَائِفَةٌ مِنْهُمْ قَدْ بَايَعُوهُ قَبْلَ ذلِكَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَكَانَتْ بَيْعَةُ العَامَّةِ عَلَى المِنْبَرِ. قَالَ الزُّهْرِيُّ. عَنْ أَنَسِ بْنِ مَالِكٍ: سَمِعْتُ عُمَرَ يَقُولُ لأَبِي بَكْرٍ يَوْمَئِذٍ: اصْعَدِ المِنْبَرَ، فَلَمْ يَزَلْ بِهِ حَتَّى صَعِدَ المِنْبَرَ، فَبَايَعَهُ النَّاسُ عَامَّةً.

[الحديث ٧٢١٩ ـ طرفه في: ٧٢٦٩].

٧٢٢٠ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ ابْنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيهِ، قَالَتْ: يَا رَسُولَ اللَّهِ، أَرَأَيتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تُرِيدُ المَوْتَ، قَالَ: «إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ». [طرفه في: ٣٦٥٩].

٧٢٢١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفيَانَ: حَدَّثَنِي قَيسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِوَفْدِ بُزَاخَةَ: تَتْبَعُونَ أَذْنَابَ الإِبِلِ، حَتَّى يُرِيَ

ـ قوله: (ثم قلت يأبى الله) أي إلا خلافة أبيك ويدفع المؤمنون أي خلافة غيره على شك من الراوي في التقديم والتأخير كما في الشارح.

٧٢١٨ ـ راغب راهب نخ.

٧٢١٩ ـ قوله: (الآخرة) صفة خطبة أي غير خطبته الأولى التي خطبها يوم الوفاة، وقال فيها إن محمداً لم يمت اهـ.

ـ قوله: (من يوم) بالتنوين قاله الشارح.

ـ قوله: (يدبرنا) أي يموت بعدنا.

7221- Tariq Ibn Shehab narrated: Abu'bakr said to the delegate of Buzakha: "Follow the tails of the camels till Allah shows the Caliph (successor) of His Prophet and Emigrants something for which you may excuse yourselves."

[52]

7222- Jaber Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There will be twelve Muslim rulers (who will govern all the Islamic world)." He then said a sentence, which I did not hear. My father said: He said: "All of them (those rulers) will be from Quraish."

7223- The same as above.

[53] Driving the foes and the suspicious people out of homes

in this respect, Omar was reported to have driven the sister of Abu'bakr out of the house when she wailed.

7224- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind to the men (who did not present themselves for the compulsory congregational prayer), and burn their houses with them. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

[54] Is it possible for the ruler to prevent the criminals and disobedient people from speaking to, or visiting him (or the people)?

7225- Abdullah Ibn Ka'b Ibn Malik, Who was Ka'b's guide from among his sons when Ka'b became blind narrated: I heard Ka'b Ibn Malik saying: "When some people remained behind and did not join The Messenger of Allah "Allah's blessing and peace be upon him" in the Holy Battle of Tabuk..." and he related the narration in full and said: "The Messenger of Allah "Allah's blessing and peace be upon him" prevented the Muslims from speaking to us. We remained for fifty nights in that state, before The Messenger of Allah "Allah's blessing and peace be upon him" announced Allah's acceptance of our repentance."

اللَّهُ خَلِيفَةَ نَبِيِّهِ ﷺ وَالمُهَاجِرِينَ أَمْرًا يَعْذِرُونَكُمْ بِهِ.

٥٢ ـ بابٌ

٧٢٢٢، ٧٢٢٣ ـ حدَّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ اثْنَا عَشَرَ أَمِيراً». فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا، فَقَالَ أَبِي: إِنَّهُ قَالَ: كُلُّهُمْ مِنْ قُرَيْشٍ».

٥٣ ـ باب إِخْرَاجِ الخُصُومِ وَأَهْلِ الرِّيَبِ مِنَ البُيُوتِ بَعْدَ المَعْرِفَةِ

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

٧٢٢٤ ـ حدثنا إسماعيل: حدَّثني مالكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ يُحْتَطَبُ، ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عَرْقاً سَمِيناً، أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ العِشَاءَ». [طرفه في: ٦٤٤]

٥٤ ـ بابٌ هَل للإِمَامِ أَنْ يَمْنَعَ المُجْرِمِينَ وَأَهْلَ المَعْصِيَةِ مِنَ الكَلامِ مَعَهُ وَالزِّيَارَةِ وَنَحْوِهِ

٧٢٢٥ ـ حدَّثني يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ قَالَ: لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَذَكَرَ حَدِيثَهُ، وَنَهَى رَسُولُ اللَّهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنَا، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيلَةً، وَآذَنَ رَسُولُ اللَّهِ ﷺ بِتَوْبَةِ اللَّهِ عَلَينَا.

[طرفه في: ٢٧٥٧]

٧٢٢٤ ـ قوله: (عرقاً) أي عظماً أخذ عنه اللحم ا هـ.
ـ منسأة وميضأة نخ.

(95) The Book of Hope

[1] What was mentioned regarding the hope; and what about hoping for death?

7226- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: " By He, in Whose Hands my life is! Had it not been for some men who dislike to be left behind and for whom I do not have mounts, then I would not have remained behind any detachment going for Jihad and I would have loved to be martyred in Allah's cause and then made Alive, then martyred and then made alive, then martyred and then made alive, and then again martyred in his cause."

7227- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By He, in Whose Hand my life is! I would like to fight in Allah's Cause and then get martyred, then made alive and then get martyred, then made alive and then get martyred, then made alive and then get martyred, and then made alive." Abu'huraira used to repeat those words three times and I testify to that, by Allah.

[2] The Prophet's saying: "If I had gold equal to the mountain of Ohud"

7228- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had gold equal to the mountain of Ohud, it would not please me that it remains with me for more than three days a single Dinar of it, if I found the one who accepts it, except an amount which I would keep for repaying debts."

[3] The Prophet's saying: "If I had early known what I came to know lately"

7229- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had early known what I came to know lately, I would not have driven the sacrificial animals

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٥ ـ كتاب التَّمَنِّي

١ ـ باب مَا جَاءَ في التَّمَنِّي، وَمَنْ تَمَنَّى الشَّهَادَةَ

٧٢٢٦ ـ حدثنا سعيدُ بنُ عُفَير: حدَّثني اللَّيثُ: حدَّثني عبدُ الرَّحمن بْنُ خالد، عن ابن شِهاب، عَنْ أبي سَلَمَة وَسَعيد بن المُسَيَّب: أنَّ أبا هُرَيرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «والَّذي نَفسي بِيَدِه، لولا أنَّ رِجالاً يَكرَهُونَ أنْ يَتَخلَّفوا بَعْدِي، ولا أجِدُ ما أحمِلُهُم، ما تَخلَّفتُ، لَوَدِدْتُ أنّي أُقْتَلُ في سَبيلِ اللَّه، ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أُحيَا ثُمَّ أُقْتَلُ». [طرفه في: ٣٦].

٧٢٢٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَاد، عَنِ الأَعْرَج، عَنْ أَبي هُرَيرَة: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذي نَفسي بِيَدِه، وَدِدتُ أنّي لأُقاتِلُ في سَبِيلِ اللَّه فأُقتَل، ثُمَّ أُحيَا ثُمَّ أُقتَلُ، ثُمَّ أُحيَا، ثُمَّ أُقتَل، ثُمَّ أُحيَا، ثُمَّ أُقتَل، ثُمَّ أُحيَا» فَكانَ أبو هُرَيرَةَ يَقُولُهُنَّ ثَلاثاً، أَشْهَدُ بِاللَّهِ.

[طرفه في: ٣٦].

٢ ـ باب تَمَنِّي الخَيرِ

وقَوْلِ النَّبيِّ ﷺ: «لَو كَانَ لي أُحُدٌ ذَهَباً».

٧٢٢٨ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّام: سَمِعَ أَبَا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كَانَ عِندِي أُحُدٌ ذَهَباً، لأَحْبَبْتُ أَنْ لا يَأْتِيَ ثَلاثٌ وَعِنْدِي مِنْهُ دِينارٌ ـ لَيسَ شَيءٌ أَرْصُدُهُ في دَيْنٍ عَلَيَّ ـ أَجِدُ مَنْ يَقْبَلُهُ».

[طرفه في: ٢٣٨٩].

٣ ـ باب قَوْلِ النَّبِيِّ ﷺ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ»

٧٢٢٩ ـ حدّثنا يَحْيَى بْنُ بُكَير: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَاب: حَدَّثَني عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سُقْتُ

باب ١ ـ باب من تمنى الشهادة نخ.

٧٢٢٨ ـ قوله: أَرْصِدُهُ نخ.

with me and would have finished the state of Ihram with the people when they finished it."

7230- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We accompanied The Messenger of Allah “Allah’s blessing and peace be upon him”, assuming the state of Ihram for Hajj. We arrived in Mecca on the fourth of Dhul’hijja. The Prophet “Allah’s blessing and peace be upon him” ordered us to circumambulate Ka’ba and compass Safa and Marwa round. He told us to keep our Ihram just for Umra, and finish the state of Ihram unless we had our sacrificial animal with us. none except The Prophet "Allah's blessing and peace be upon him" and Talha had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had early known what I came to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have finished the state of Ihram."

On the other hand, Suraqa Ibn Malik saw The Prophet "Allah's blessing and peace be upon him" stoning (the Jamra) in Al’aqaba, whom he asked: "Is it just for us, O Messenger of Allah?" The Prophet "Allah's blessing and peace be upon him" answered: "It is for all."

A’isha got her menses, so The Messenger of Allah “Allah’s blessing and peace be upon him” ordered her to perform all the ceremonies except praying and circumambulating Ka’ba until she got clean. When they reached Al’batha, she said: "O Allah’s Apostle! All of you are returning with the Hajj and Umra, but I am returning only with Hajj." So the Prophet ordered Abdur’rahman Ibn Abu’bakr to accompany her to Tan’im. Thus she performed Umra in Dhul’hijja after the days of Hajj had passed.

[4] The Prophet’s saying: “Would that such-and-such, and such-and-such”

7231- A’isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was vigilant one night. He said: "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said: "Who is that? " He (The comer) replied: " I am Sa’d Ibn Abu'waqqas and have come to guard you." So, The Prophet "Allah's blessing and peace be upon him" slept (that night) until we heard his snoring.

Abu Abdullah reported: A’isha further said: Bilal (whenever his fever deserted him) would recite: "Would that I stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (kinds of good-smelling grass)." I told The Prophet “Allah’s blessing and peace be upon him” of that.

الهَدْيَ، وَلَحلَلتُ مَعَ النَّاسِ حِينَ حَلُّوا».

[طرفه في: ٢٩٤].

٧٢٣٠ ـ حدثنا الحَسَنُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَطاءٍ، عَنْ جَابِرِ بْنِ عَبْدِاللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَبَّينا بِالحَجِّ، وَقَدِمْنا مَكَّةَ لأَرْبَعٍ خَلَوْنَ مِنْ ذِي الحَجَّةِ، فَأَمَرَنا النَّبِيُّ ﷺ أَنْ نَطُوفَ بِالبَيْتِ وَبِالصَّفَا والمَرْوَةِ، وَأَنْ نَجْعَلَها عُمْرَةً وَنَحِلَّ، إلاّ مَنْ كانَ مَعَهُ هَدْيٌ، قالَ: وَلَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلحَةَ، وَجاءَ عَلِيٌّ مِنَ اليَمَنِ مَعَهُ الهَدْيُ، فَقَالَ: أَهْلَلتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: نَنْطَلِقُ إِلَى مِنىً وَذَكَرُ أَحَدِنا يَقْطُرُ؟ قالَ رَسولُ اللَّهِ ﷺ «إِنِّي لَوِ اسْتَقْبَلتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما أَهْدَيتُ، وَلَوْلاَ أَنَّ مَعِي الهَدْيَ لَحَلَلتُ». قَالَ: وَلَقِيَهُ سُرَاقَةُ وَهُوَ يَرْمِي جَمرَةَ العَقَبَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَنَا هذهِ خاصَّةً؟ قالَ: لاَ، بَل لِلأَبَدِ». قَالَ: وَكَانَتْ عَائِشَةُ قَدِمَتْ مَكَّةَ وَهيَ حائِضٌ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْسُكَ المَنَاسِكَ كُلَّهَا، غَيرَ أَنَّهَا لاَ تَطُوفُ وَلاَ تُصَلِّي حَتَّى تَطْهُرَ، فَلَمَّا نَزَلُوا البَطْحاءَ، قالَتْ عَائِشَةُ: يا رَسُولَ اللَّهِ، أَتَنطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ، وَأَنْطَلِقُ بِحَجَّةٍ؟ قالَ: ثُمَّ أَمَرَ عَبْدَ الرَّحْمٰنِ بنَ أَبِي بَكْرٍ الصِّدِّيقِ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ، فاعْتَمَرَتْ عُمْرَةً في ذِي الحَجَّةِ بَعْدَ أَيَّامِ الحَجِّ.

[طرفه في: ١٥٥٧].

٤ ـ باب قَوْلِهِ ﷺ: لَيْتَ كَذا وَكَذا

٧٢٣١ ـ حدثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ بْنُ بِلاَلٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ عامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَتْ عَائِشَةُ: أَرِقَ النَّبِيُّ ﷺ ذاتَ لَيلَةٍ، فَقَالَ: «لَيتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيلَةَ». إِذْ سَمِعْنا صَوْتَ السِّلاَحِ؟ قالَ: «مَنْ هذا». قِيلَ: سَعْدٌ يا رَسُولَ اللَّهِ، جِئْتُ أَحْرُسُكَ، فَنامَ النَّبِيُّ ﷺ حَتَّى سَمِعْنا غَطِيطَهُ، قالَ أَبُو عَبْدِ اللَّهِ: وَقَالَتْ عَائِشَةُ: قَالَ بِلاَلٌ:

أَلاَ لَيتَ شِعْرِي هَلْ أَبِيتَنَّ لَيلَةً ... بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ

فَأَخْبَرْتُ النَّبِيَّ ﷺ. [طرفه في: ١٨٨٥].

٥ ـ باب تَمَنِّي القُرْآنِ وَالعِلْمِ

٧٢٣٢ ـ حدثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَاسُدَ إِلا في اثْنَتَينِ: رَجُلٌ آتاهُ اللَّهُ القُرْآنَ، فَهْوَ

٧٢٣٠ ـ ونحل نخ.

ـ قوله: (غير) بالنصب على الاستثناء لغير أبي ذرّ وبالجر صفة لأحد لأبي ذر ا هـ. شارح

٧٢٣١ ـ قوله: (قيل سعد) ويروى زيادة ثم قال سعد.

٧٢٣٢ ـ إلا في آثنين نخ.

[5] Hoping for having the (religious) knowledge

7232- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no jealousy but of two men: A man whom Allah has taught the Qur'an which he recites during the hours of the night and during the hours of the day, and his neighbour listens to him and says: "Would that I had been given what so-and-so has been given, in order that I might do what he does; and a man whom Allah has given wealth which he spends on what is just and right, whereupon an other man May say: "Would that I had been given what so-and-so has been given, for then I would do what he does.""

[6] What about the hateful hopes?

Allah Almighty said: "And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of his Bounty. For Allah hath full knowledge of all things." (The Women 32)

7233- Anas "Allah be pleased with him" reported: had not I heard The Prophet "Allah's blessing and peace be upon him" saying: "You should not have longing for death", I would have had longing (for it).

7234- Qais Ibn Abu'hazim narrated: We came to pay a visit to Khabbab "Allah be pleased with him" who was cauterized at seven places in his body. He said: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to hope for death, I would have hoped for it."

7235- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None should hope for death. If he is a good righteous, he might be better (during his lifetime). If he is an evil one, he might stop and then repent."

[7] When one says: "Without You (O Allah) We would have got no guidance"

7236- Al'bara "Allah be pleased with him" narrated: On the day of Al'ahzab (The Confederates) I saw The Prophet "Allah's blessing and peace be upon him" carrying earth, and the earth was covering the whiteness of his Abdomen. He was saying: "Without You (O Allah) We would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (those) people have rebelled against us; but never shall we give in if they try to bring affliction upon us." He used to say it loudly.

يَتْلُوهُ آنَاءَ اللَّيلِ وَالنَّهارِ، يَقولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هذا لَفَعَلتُ كمَا يَفعَلُ، وَرَجُلٌ آتاهُ اللَّهُ مَالاً يُنْفِقُهُ في حَقِّهِ فَيَقُولُ: لَوْ أُوتِيتُ مثْلَ مَا أُوتِيَ لَفَعَلتُ كمَا يَفعَلُ».

حدَّثنا قتيبةُ: حدَّثنا جريرٌ بهذا. [طرفه في: ٥٠٢٦].

٦ ـ بابُ مَا يُكْرَهُ مِنَ التَّمَنِّي

﴿وَلاَ تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيماً﴾ [النساء: ٣٢].

٧٢٣٣ ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمٍ، عَنِ النَّضرِ بْنِ أَنَسٍ قَالَ: قَالَ أَنَسٌ رَضِيَ اللَّهُ عَنهُ: لَوْلاَ أَنِّي سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ تَتَمَنَّوُا المَوْتَ». لَتَمَنَّيتُ [طرفه في: ٥٦٧١].

٧٢٣٤ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيسٍ قَالَ: أَتَينَا خَبَّابَ بْنَ الأَرَتِّ نَعُودُهُ وَقَدِ اكْتَوى سَبعاً، فقالَ: لَوْلا أَنَّ رَسُولَ اللهِ ﷺ نَهانا أَنْ نَدْعُوَ بِالمَوتِ لَدَعوتُ بِهِ. [طرفه في: ٥٦٧٢].

٧٢٣٥ ـ حدّثنا عَبدُ اللَّهِ بنُ مُحمدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهرِيِّ، عَنْ أَبِي عُبَيدٍ ـ اسْمُهُ سَعدُ بنُ عُبَيدٍ ـ مَوْلى عَبدِ الرَّحمنِ بْنِ أَزْهَرَ عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَتَمنَّى أحدُكمُ المَوتَ، إمَّا مُحسِناً فَلَعلَّهُ يَزدادُ، وإمَّا مُسيئاً فلَعلَّهُ يَسْتَعْتِبُ». [طرفه في: ٣٩].

٧ ـ بابُ قَوْلِ الرَّجُلِ: لَوْلاَ اللَّهُ مَا اهْتَدَينَا

٧٢٣٦ ـ حدّثنا عَبدانُ: أَخبرَنِي أَبِي، عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحاقَ، عَنِ البَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَنقُلُ مَعَنا التُّرَابَ يَوْمَ الأَحْزَابِ، وَلَقَدْ رَأَيتُهُ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ، يَقُولُ: «لَوْلاَ أَنْتَ مَا اهْتَدَينَا نَحْنُ، وَلاَ تَصَدَّقْنَا وَلاَ صَلَّينَا، فَأَنْزِلَنْ سَكِينَةً عَلَينَا، إِنَّ الأُلَى ـ وَرُبَّمَا قَالَ: المَلاَ ـ قَدْ بَغَوْا عَلَينا، إِذَا أَرَادُوا فِتْنَةً أَبَينا أَبَينا». يَرفَعُ بِها صَوْتَهُ. [طرفه في: ٢٨٣٦].

٨ ـ بابُ كَرَاهِيَةِ التَّمَنِّي لِقَاءَ العَدُوِّ

وَرواهُ الأَعرَجُ عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ.

= ـ قوله: يقول فاعله محذوف أي جار له سمعه كما تقدم في فضائل القرآن.

٧٢٣٥ ـ لا يتمنين أحدكم نخ.

ـ قوله: (لا يتمنى) الياء مثبتة في رسم الخط في كتب الحديث فلعله نهي ورد على صيغة الخبر.

ـ قوله: (يستعتب) أي يطلب إزالة العتاب يعني يسترضي الله بالتوبة.

باب ٨ ـ رواه الأعرج نخ.

[8] Do not have longing for meeting the enemy

7237- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not have longing for meeting your enemy, and ask Allah for safety (from evil)."

[9] What about the possible blame?

Allah Almighty said: "He said: would that I had power to suppress you or that I could betake myself to some powerful support." (Hud 80)

7238- Al'qasim Ibn Mohammad narrated: Ibn Abbas mentioned the two persons (a man and his wife) who carried out the measures of invoking Allah's curse upon the liar of them. Abdullah Ibn Shaddad asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady whose suspicious misbehavior was transparent."

7239- Ata narrated: One night The Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer whereupon Omar went to him and said: "The prayer, O Allah's Apostle! The women and children had slept." The Prophet "Allah's blessing and peace be upon him" came out with water dropping from his head, and said: "Had I not been afraid that it would be hard for my followers (or for the people), I would have ordered them to offer Isha prayer at this time."

7240- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had I not found it hard for my followers, I would have ordered them to clean their teeth with Siwak (for every prayer)."

7241- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" continued fasting until the dawn (with no breakfast) on the last days of the month, and so did some people. Being

٧٢٣٧ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحاقَ، عَنْ مُوسى بن عقبة، عن سالِمِ أَبي النَّضر، مَولى عُمَر بن عُبَيدِ اللَّهِ ـ وكانَ كاتِباً لَهُ ـ قالَ: كَتَبَ إلَيهِ عَبدُ اللَّهِ بن أبي أوفى فقرأتُه، فإذا فيه: أنّ رَسُولَ اللَّهِ ﷺ قالَ: «لا تَتَمَنَّوا لِقاءَ العَدُوِّ، وَسَلُوا اللَّهَ العَافِيَةَ» [طرفه في: ٢٨١٨].

٩ ـ باب ما يَجُوزُ مِنَ اللَّوْ

وقَوْلِهِ تَعالى: ﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً﴾ [هود: ٨٠].

٧٢٣٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيانُ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ قالَ: ذَكَرَ ابْنُ عَبّاسٍ المُتَلاعِنَينِ، فَقالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ: أَهِيَ الَّتِي قالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ رَاجِماً امْرَأَةً مِنْ غَيرِ بَيِّنَةٍ». قالَ: لا، تِلْكَ امْرَأَةٌ أَعْلَنَتْ. [طرفه في: ٥٣١٠].

٧٢٣٩ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ: قالَ عَمْرٌو: حَدَّثَنا عَطاءٌ قالَ: أَعْتَمَ النَّبِيُّ ﷺ بِالعِشاءِ، فَخَرَجَ عُمَرُ فَقالَ: الصَّلاةَ يا رَسُولَ اللَّهِ، رَقَدَ النِّساءُ وَالصِّبْيانُ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ: «لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي، أَوْ: عَلَى النَّاسِ - وَقالَ سُفيانُ أَيضاً: عَلَى أُمَّتِي - لأَمَرْتُهُمْ بِالصَّلاةِ هذهِ السَّاعَةَ». قالَ ابْنُ جُرَيجٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبّاسٍ: أَخَّرَ النَّبِيُّ ﷺ هذه الصَّلاةَ، فَجاءَ عُمَرُ فَقالَ: يا رَسُولَ اللَّهِ، رَقَدَ النِّساءُ وَالوِلْدانُ. فَخَرَجَ وَهُوَ يَمْسَحُ الماءَ عَنْ شِقِّهِ يَقُولُ: «إِنَّهُ لَلْوَقْتُ، لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي». وَقالَ عَمْرٌو: حَدَّثَنا عَطاءٌ، لَيسَ فِيهِ ابْنُ عَبّاسٍ، أَمّا عَمْرٌو فَقالَ: رَأْسُهُ يَقْطُرُ، وَقالَ ابْنُ جُرَيجٍ: يَمْسَحُ الماءَ عَنْ شِقِّهِ، وَقالَ عَمْرٌو: «لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي». وَقالَ ابْنُ جُرَيجٍ: إِنَّهُ لَلْوَقْتُ، لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي». وَقالَ إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مَعْنٌ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابْنِ عَبّاسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٥٧١].

٧٢٤٠ ـ حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّواكِ».

[طرفه في: ٨٨٧].

٧٢٤١ ـ حدّثنا عَيّاشُ بْنُ الوَلِيدِ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا حُمَيدٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: واصَلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ، وَواصَلَ أُناسٌ مِنَ النَّاسِ، فَبَلَغَ النَّبِيَّ

باب ٩ ـ قوله: (اللو) الواو ساكنة، ويروى بتشديدها ا هـ. من الشارح.

٧٢٣٨ ـ قوله: (أهي التي) الخ، كذا بهمزة الاستفهام في نسخة الشارح، وفي نسخة العيني هي التي بدونها مقدّرة.

٧٢٣٩ ـ قوله: (أعتم) الخ أي أبطأ عن صلاة العشاء حتى دخلت ظلمة الليل ا هـ. شارح

٧٢٤٠ ـ (المغيرة) هنا منكر وفي الآتي معرّف، وهذه المتابعة غير مذكورة في بعض النسخ.

informed, The Prophet "Allah's blessing and peace be upon him" said: "If the month had been prolonged for me, then I would have continued fasting (with no breakfast) for such a long time as to cause the most exaggerating persons among you to give up their hyperbole. I am not like you, for my Lord always makes me eat and drink."

7242- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted for a day and a night continuously along with them for one day and then another. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

7243- A'isha "Allah be pleased with her" narrated: I asked The Prophet "Allah's blessing and peace be upon him" about the wall (surrounding Ka'ba):"Is it a part of the Ka'ba?" He replied: "Yes." I said: "Then why wasn't it included in Ka'ba?" He said: "Indeed, your people ran short of money." I asked: "Then why is its gate so high?" He replied: "Your people did so in order to admit whomever they wanted and forbid whomever they wanted. Had your people not been still close to the period of ignorance, and had I not been afraid that their hearts might deny my action, then, for sure, I would have included the wall in the Ka'ba and made its gate touch the ground."

7244- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "But for the migration, I would have been one of the Ansar. If people took their way through a valley, and the Ansar took their way through another valley or mountain pass, I would take the Ansar's valley or mountain pass. "

7245- Abdullah Ibn Zaid "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "But for the migration, I would have been one of the Ansar. If people took their way through a valley or a mountain pass, (and the Ansar took their way through another valley or mountain pass), I would take the Ansar's valley or mountain pass. "

ﷺ فقالَ: «لَوْ مُدَّ بِي الشَّهرُ، لَواصَلتُ وِصالاً يَدَعُ المُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». تَابَعَهُ سُلَيمَانُ بْنُ مُغِيرَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ١٩٦١].

٧٢٤٢ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ، وَقالَ اللَّيثُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سعِيدَ بْنَ المُسَيَّبِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيرَةَ قالَ: نَهى رَسُولُ اللهِ ﷺ عن الوصال، قالوا: فإنك تواصل، قال: أيكم مثلي، إني أبيت يطعمني ربي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا، وَاصَلَ بِهِمْ يَوْماً، ثُمَّ رَأَوُا الهِلالَ، فَقالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ». كالمُنَكِّلِ لَهُمْ. [طرفه في: ١٩٦٥].

٧٢٤٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا أَبُو الأَحْوَصِ: حَدَّثَنا أَشْعَثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قالَتْ: سَأَلتُ النَّبِيَّ ﷺ عَنِ الجَدْرِ أَمِنَ البَيتِ هُوَ؟ قالَ: «نَعَمْ» قُلتُ: فَمَا لَهُمْ لَمْ يُدخلوه في البيت؟ قال: «إنَّ قومكِ قصرت بهم النفقة». قلت: فما شأن بابه مرتفعاً؟ قال: «فَعَلَ ذَاكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاؤُوا، وَيَمْنَعُوا مَنْ شَاؤُوا، لَوْلا أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، أَنْ أُدْخِلَ الجَدْرَ في البَيتِ، وَأَنْ أُلصِقَ بَابَهُ في الأَرْضِ». [طرفه في: ١٢٦].

٧٢٤٤ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ الهِجرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصارُ وَادِياً، أَوْ شِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ، أَوْ شِعْبَ الأَنْصَارِ». [طرفه في: ٣٧٧٩].

٧٢٤٥ ـ حدّثنا مُوسى: حَدَّثَنَا وُهَيبٌ، عَنْ عَمْرِو بْنِ يَحْيى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بن زَيْدٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لَوْلا الهِجرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً، أَوْ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ وَشِعْبَهَا». تَابَعَهُ أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: في الشِّعْبِ. [طرفه في: ٤٣٣٠].

٧٢٤٢ ـ قوله: (ويسقين) كذا بإسقاط ياء المتكلم نا وبإثباتها فيما قبل في الشرح المطبوع وفي بعض النسخ بإسقاطها في الموضعين.

٧٢٤٣ ـ (الجدر) هو الحطيم.

قوله: (قصرت) بفتح القاف وضم الصاد والذي في اليونينية بفتح الصاد المشددة اهـ. شارح.

ـ حديث عهدٍ نخ.

٧٢٤٤ ـ قوله: ولولا الخ جواب لولا محذوف أي لفعلت اهـ.

٧٢٤٥ ـ (الشعب) الطريق في الجبل وما انفرج بين الجبلين اهـ. عيني.

ـ وشعباً نخ.

(96) The Book Of The News of The Only Ones

[1] It is permissible to get the news from an only one person, concerning call for prayer, prayer, fasting, obligations, and the related judgements, particularly if he is true

Allah Almighty said: " Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (Repentance 122)

the man was called Contingent in view of Allah's saying: " If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (The Chambers "Al'hujurat" 9)

it is to say, if two persons were involved in fighting each other, then the meaning of the above verse would apply to them.

Allah Almighty said too: " O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." (The Chambers 6)

7246- Malik Ibn Al'huwairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe. We were all young, of nearly equal ages. We stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he asked us about those we left behind. when we told him, he said to us: "Go back and stay with your families to teach them the religion, and urge them (to do good)." he mentioned many additional things, some of which I have kept, while I have not remembered others. then he said to us: "But offer the prayer in the same way as you see me offering it. But one of you should pronounce the call (Adhan) for the prayer when its time is due, as well as the oldest one amongst you should lead the prayer."

7247- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Adhan pronounced by Bilal should not stop you from taking the night meal (of fasting) before dawn. Indeed, he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up, and the sleeping from among you might wake up. The real dawn is not as such." (Yahya, a sub-narrator, gather both his hands and then stretched his two index fingers).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٦ ـ كِتَابُ أَخْبَارِ الآحَادِ

١ ـ باب ما جاءَ في إجازةِ خبرِ الواحدِ الصَّدوقِ في الأذانِ والصَّلاةِ والصَّومِ والفرائضِ والأحكامِ

قولِ اللهِ تعالى: ﴿فلولا نفرَ من كل فرقةٍ منهم طائفةٌ ليتفقَّهوا في الدِّينِ ولِينذروا قومَهم إذا رجعوا إليهم لعلَّهم يحذرون﴾ [التوبة: ١٢٢]، ويُسمَّى الرَّجلُ طائفةً لقوله تعالى: ﴿وإنْ طائفتانِ منَ المؤمنينَ اقتتلوا﴾ [الحجرات: ٩]، فلوِ اقتتلَ رجلانِ دخلَ في معنى الآية. وقولُه تعالى: ﴿إنْ جاءكم فاسقٌ بنبإٍ فتبيَّنوا﴾ [الحجرات: ٦]، وكيف بعثَ النبيُّ ﷺ أمراءَهُ واحداً بعدَ واحدٍ، فإنْ سها أحدٌ منهم رُدَّ إلى السُّنَّةِ.

٧٢٤٦ ـ حدثنا مُحمَّدُ بنُ المثنَّى: حدَّثنا عبدُ الوهابِ: حدَّثنا أيوبُ، عن أبي قِلابةَ: حدَّثنا مالكُ بنُ الحويرثِ قال: أتينا النبيَّ ﷺ ونحنُ شَبَبةٌ متقاربونَ، أقمنا عِندَهُ عشرينَ ليلةً، وكانَ رسولُ اللهِ ﷺ رفيقاً، فلمَّا ظنَّ أنَّا قد اشتهينا أهلَنا، أو قدِ اشتقنا، سألَنا عمَّن تركنا بعدَنا فأخبرناهُ، قال: «ارجعوا إلى أهليكم، فأقيموا فيهم، وعلِّموهم ومُروهم». وذكرَ أشياءَ أحفظُها أو لا أحفظُها: «وصلُّوا كما رأيتموني أصلِّي، فإذا حضرتِ الصَّلاةُ فليؤذِّنْ لكم أحدُكم، وليؤمَّكم أكبرُكم». [طرفه في: ٦٢٨].

٧٢٤٧ ـ حدثنا مسدَّدٌ، عن يحيى، عنِ التَّيميِّ، عن أبي عثمانَ، عنِ ابنِ مسعودٍ قال: قال رسولُ اللهِ ﷺ: «لا يمنعنَّ أحدَكم أذانُ بلالٍ من سحورِه، فإنَّه يؤذِّنُ ـ أو قال ينادي ـ لِيَرْجِعَ قائمَكم وينبِّهَ نائمَكم، وليسَ الفجرُ أن يقولَ هكذا ـ وجمعَ يحيى كفَّيه ـ حتَّى يقولَ هكذا». ومدَّ يحيى إصبعيهِ السَّبابتينِ.
[طرفه في: ٦٢١].

٧٢٤٨ ـ حدثنا موسى بنُ إسماعيلَ: حدَّثنا عبدُ العزيزِ بنُ مُسلمٍ: حدَّثنا عبدُ اللهِ بنُ دينارٍ: سمعتُ عبدَ اللهِ بنَ عُمرَ رضيَ اللهُ عنهما، عنِ النبيِّ ﷺ قال: «إنَّ بلالاً يُنادي بليلٍ،

٧٢٤٦ ـ رفيقاً نخـ.

٧٢٤٧ ـ قوله: (قائمكم) بالرفع والنصب فإنّ الرجوع وإن كان لازماً فالرجع متعدٍ وأطال القسطلاني الكلام.

7248- Ibn Omar “Allah be pleased with both” narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum pronounces Adhan."

7249- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: Once, The Prophet "Allah's blessing and peace be upon him" performed the Dhuhr prayer as five Rak’as. After he had finished the prayer he was asked: "O Allah's Apostle! Has there been any increase in the prayer?" He said: "What is it?" The people said: "You have prayed five Rak’as." So The Prophet "Allah's blessing and peace be upon him" performed two prostration's “Sajda” (of forgetfulness) after he had finished his prayer with Taslim.

7250- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” finished his prayer after performing only two Rak’as. Dhul’yadain asked him: “Had the prayer been reduced, or you had forgotten?" The Prophet “Allah’s blessing and peace be upon him” said: “Is Dhul’yadain true?" The people said: “Yes." Then The Messenger of Allah “Allah’s blessing and peace be upon him” stood up and performed another two Rak’as. Then he finished the prayer with Taslim. Then he said the Takbir and performed a prostration, equal to, or longer than his ordinary prostrations. Then he raised his head, said Takbir, and offered another prostration, after which he raised his head.

7251- Ibn Omar “Allah be pleased with both” narrated: While the people were at Quba (Mosque), performing the morning prayer, a person came to them saying: “Tonight revelation has been sent down to The Messenger of Allah “Allah’s blessing and peace be upon him”, according to which he has been ordered to face Ka’ba (in prayer). So, you (people) should face it." There faces were towards Sham, so they turned their faces towards Ka’ba (in Mecca).

7252- Al’bara "Allah be pleased with him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" arrived in Medina, he prayed facing Jerusalem for sixteen or seventeen months. But he loved to face Ka’ba. So Allah revealed: "Verily, We have seen the turning of thy face to the heaven! So, We wouldst turn thee to a Qibla with which thou wouldst be pleased." (The Heifer “Al’baqara” 144) So the Prophet faced Ka’ba. A man offered the Asr prayer with the Prophet (facing the Ka’ba) and went out. Having passed by some of the Ansar performing prayer, he said: "I bear witness that I prayed with Allah’s Apostle “Allah’s blessing and peace be upon him” facing Ka’ba." So all the people turned (towards Ka’ba), while they were bowing, as performing Asr prayer.

7253- Anas Ibn Malik “Allah be pleased with him” narrated: I was serving wine prepared from infused dates to Abu’talha Al’ansari, Abu’obaida Ibn Al’jarrah, and Obai Ibn Ka’b when a man came and said: “Alcoholic drinks have been prohibited." Abu’talha said: “O Anas! Get up and break all these jars." I got up and took a mortar of ours, with whose lower part I stroke the jars till they broke.

فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُوم».

[طرفه في: ٦١٧].

٧٢٤٩ ـ حدّثنا حَفصُ بنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ الظُّهْرَ خَمْساً، فَقِيلَ: أَزِيدَ فِي الصَّلاةِ؟ قَالَ: «وَمَا ذَاكَ». قَالُوا: صَلَّيتَ خَمْساً، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

[طرفه في: ٤٠١].

٧٢٥٠ ـ حدّثنا إِسماعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنِ اثْنَتَينِ، فَقَالَ: لَهُ ذُو اليَدَينِ: أَقَصُرَتِ الصَّلاةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ؟ فَقَالَ: «أَصَدَقَ ذُو اليَدَينِ» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى رَكْعَتَينِ أُخْرَيَينِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ ثُمَّ رَفَعَ.

[طرفه في: ٤٨٢].

٧٢٥١ ـ حدّثنا إِسماعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَينَا النَّاسُ بِقُبَاءٍ فِي صَلاةِ الصُّبْحِ، إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى الكَعْبَةِ.

[طرفه في: ٤٠٣].

٧٢٥٢ ـ حدّثنا يحيى: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ، أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكَانَ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الكَعْبَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾ [البقرة: ١٤٤] فَوُجِّهَ نَحْوَ الكَعْبَةِ، وَصَلَّى مَعَهُ رَجُلٌ العَصْرَ، ثُمَّ خَرَجَ، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ، فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، وَأَنَّهُ قَدْ وُجِّهَ إِلَى الكَعْبَةِ، فَانْحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلاةِ العَصْرِ.

[طرفه في: ٤٠].

٧٢٥٣ ـ حدّثني يَحيى بنُ قَزعَةَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ الأَنْصَارِيَّ وَأَبَا عُبَيدَةَ بْنَ الجَرَّاحِ وَأُبَيَّ بْنَ كَعْبٍ شَرَاباً مِنْ فَضِيخٍ، وَهُوَ تَمْرٌ، فَجَاءَهُمْ آتٍ فَقَالَ: إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ، قُمْ إِلَى هذِهِ الجِرَارِ فَاكْسِرْهَا، قَالَ أَنَسٌ: فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا

٧٢٥١ ـ قوله: (فاستقبلوها) بكسر الموحدة على الأمر وتفتح على الخبر، قاله الشارح.

7254- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to people of Najran: "I will send you the most trustworthy man." The companions of The Prophet "Allah's blessing and peace be upon him" looked forward (to be that person). He then sent Abu'obaida.

7255- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Every nation has a really trustworthy man, and the trustworthy man of this (Muslim) nation is Abu'obaida."

7256- Ibn Abbas narrated from Omar "Allah be pleased with them": There was a man from the Ansar. If he was absent from The Messenger of Allah "Allah's blessing and peace be upon him" and I was present, I would come to him with what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". If I was absent from The Messenger of Allah "Allah's blessing and peace be upon him" and he was present with him, he would come to me with what he heard from The Messenger of Allah "Allah's blessing and peace be upon him".

7257- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent an army led by somebody, who made a fire and said (to the soldiers): "Enter into it." Some of them intended to enter it while some others said: "We fled away from it." They mentioned that to The Prophet "Allah's blessing and peace be upon him", who said about people who had intended to enter into it: "If they had entered into it, they would have remained In it till The Day of Judgement." He said to the others: "No obedience is obligatory for evil deeds, obedience is obligatory just in what is good."

7258- Both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" narrated that two men asked The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them.

7259- The same as above.

7260- Abu'huraira "Allah be pleased with him" reported: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a Bedouin stood up and said: "O Allah's apostle! Give your judgement on my case according to Allah's Laws." His opponent said: "He is true, O Messenger

فضرَبْتُها بأسفَلِهِ حتَّى انكسرتْ.

[طرفه في: ٢٤٦٤]

٧٢٥٤ ـ حدَّثنا سليمانُ بنُ حربٍ: حدَّثَنا شعبةُ، عن أبي إسحاق، عن صِلَةَ، عن حُذَيفةَ: أنَّ النَّبيَّ ﷺ قال لأهل نجرانَ: «لأبعثنَّ إليكُم رجلاً أميناً حقَّ أمينٍ». فاستشرفَ لها أصحابُ النَّبيِّ ﷺ فبعثَ أبا عبيدةَ.

[طرفه في: ٣٧٤٥]

٧٢٥٥ ـ حدَّثَنا سُليمانُ بنُ حربٍ: حدَّثَنا شُعبةُ، عن خالدٍ، عن أبي قِلابَةَ، عن أنسٍ رضيَ اللهُ عنه: قال النَّبيُّ ﷺ: «لكلِّ أمَّةٍ أمينٌ، وأمينُ هذه الأمَّةِ أبو عُبيدةَ».

[طرفه في: ٣٧٤٤].

٧٢٥٦ ـ حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنا حمَّادُ بنُ زَيدٍ، عَنْ يَحيَى بْنِ سَعِيدٍ، عَنْ عُبَيدِ بْنِ حُنَينٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ رَضيَ اللَّهُ عَنْهُمْ قال: وَكانَ رَجُلٌ مِنَ الأنْصارِ، إذا غابَ عَنْ رَسُولِ اللَّهِ ﷺ وَشهِدتُهُ أتيتُه بِمَا يكونُ من رَسولِ الله ﷺ، وإذا غِبتُ عَنْ رَسولِ اللَّهِ ﷺ وشهد أتَاني بِما يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٨٩]

٧٢٥٧ ـ حدَّثنا مُحمدُ بنُ بَشارٍ: حدَّثنا غُندَرٌ: حدَّثَنا شعبةُ، عَنْ زُبيدٍ، عن سَعْدِ بْنِ عُبَيدةَ، عَنْ أبي عَبدِ الرَّحمنِ، عَنْ عليٍّ رضيَ اللَّهُ عَنْهُ: أنَّ النَّبيَّ ﷺ بعَثَ جيشاً، وأمَّرَ عَلَيهِم رَجُلاً، فأَوْقَدَ ناراً وَقالَ: ادْخُلوهَا، فَأَرادُوا أنْ يَدْخُلُوها، وَقالَ آخَرُونَ: إنَّمَا فَرَرْنَا مِنْهَا، فَذَكَروا لِلنَّبيِّ ﷺ، فقالَ لِلَّذِينَ أرادُوا أنْ يَدْخُلُوهَا: «لو دَخَلوها لَم يَزالُوا فيها إلى يَومِ القِيامَةِ». وَقالَ لِلآخَرينَ: «لا طاعَةَ في مَعْصِيَةٍ، إنَّمَا الطَّاعَةُ في المَعْرُوفِ».

[طرفه في: ٤٣٤٠]

٧٢٥٨، ٧٢٥٩ ـ حدَّثنا زُهيرُ بنُ حَربٍ: حدَّثنا يَعقوبُ بنُ إبْرَاهيمَ: حدَّثنا أبي، عَنْ صالِحٍ، عنِ ابنِ شِهابٍ أنَّ عُبيدَ اللَّهِ بنَ عَبدِ اللَّهِ أخبرَهُ: أنَّ أبا هُريرةَ وزيدَ بنَ خالِدٍ أخْبَراهُ: أنَّ رَجُلَينِ اختَصَمَا إلى النَّبيِّ ﷺ.

[طرفه في: ٢٣١٤]

٧٢٦٠ ـ حدَّثنا أبو اليَمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهرِيِّ: أَخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ ابنِ عُتْبَةَ بْنِ مَسْعُودٍ: أنَّ أبَا هُرَيرَةَ قَالَ: بَينَمَا نَحنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إذْ قَامَ رَجُلٌ مِنَ الأعْرابِ فقالَ: يا رسولَ اللهِ، اقضِ لي بكتابِ اللهِ، فقامَ خصمُهُ فقالَ: صَدَقَ يَا رَسُولَ اللَّهِ،

٧٢٥٧ ـ قوله: فأوقدوا ناراً فقال نخ.

ـ لا طاعة في المعصية نخ.

of Allah! Give your judgement on his case according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. Then I was told that my son should be stoned to death (according to the legal punishment). In lieu of that, I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that the wife of this (man) must be stoned to death, and my son must be whipped one hundred lashes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais (a man from Aslam), go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Then he stoned her to death.

[2] The Prophet's sending Az'zubair alone as a reconnoiterer

7261- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" called the people on the day of The Trench, Az'zubair responded to the call (to act as a reconnoiterer). The Prophet "Allah's blessing and peace be upon him" called the people again and Az'zubair responded to the call. The Prophet "Allah's blessing and peace be upon him" called the people (for the third time) and Az'zubair responded to the call. The Prophet "Allah's blessing and peace be upon him" then said: "Every prophet had a disciple and my disciple is Az'zubair Ibn Al'awwam."

[3] Allah's saying: "O ye who Believe! enter not the Prophet's houses until leave is given you." (The Confederates 53)

7262- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet "Allah's blessing and peace be upon him" said: "Allow for him and give him the glad tidings that he will enter Paradise." Behold! It was Abu'bakr. Then Omar came, and The Prophet "Allah's blessing and peace be upon him" said: "Allow for him and give him the glad tidings that he will enter Paradise." Then Othman came and The Prophet "Allah's blessing and peace be upon him" said: "Allow for him and give him the glad tidings that he will enter Paradise."

7263- Omar "Allah be pleased with him" narrated: I came and found The Messenger of Allah "Allah's blessing and peace be upon him" staying on an attic room, at the top of whose stairs, There was a black slave belonging to The Messenger of Allah "Allah's blessing and peace be upon him". I said to him: "(Tell The Prophet "Allah's blessing and peace be upon him") that here is Omar Ibn Al'khattab (asking for your leave to enter)." Then he admitted me.

اقض لَهُ بِكِتَابِ اللَّهِ وَأْذَنْ لِي، فَقالَ لَهُ النَّبِيُّ ﷺ: «قُل». فَقالَ: إنَّ ابْنِي كَانَ عَسِيفاً عَلَى هذا ـ وَالعَسِيفُ الأَجِيرُ ـ فَزَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيتُ مِنْهُ بِمِئَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلتُ أَهْلَ العِلمِ، فَأَخْبَرُونِي أَنَّ عَلَى امْرَأَتِهِ الرَّجْمَ، وَأَنَّمَا عَلَى ابْنِي جَلدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، فَقالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرُدُّوهَا، وَأَمَّا ابْنُكَ فَعَلَيهِ جَلدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيسُ ـ لِرَجُلٍ مِنْ أَسْلَمَ ـ فَاغْدُ عَلَى امْرَأَةِ هذا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا» فَغَدَا عَلَيهَا أُنَيسٌ فَاعْتَرَفَتْ فَرَجَمَهَا.

٢ ـ باب بَعْثِ النَّبِيِّ ﷺ الزُّبَيرَ طَلِيعَةً وَحْدَهُ

٧٢٦١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ المَدِينِي؛ حَدَّثَنَا سُفيَانُ: حَدَّثَنَا ابْنُ المُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الخَنْدَقِ فَانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيرُ، فَقالَ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَحَوَارِيَّ الزُّبَيرُ». قَالَ سُفيَانُ: حَفِظْتُهُ مِنِ ابْنِ المُنْكَدِرِ، وَقَالَ لَهُ أَيُّوبُ: يَا أَبَا بَكْرٍ حَدِّثْهُمْ عَنْ جَابِرٍ، فَإِنَّ القَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ، فَقالَ في ذلِكَ المَجْلِسِ، سَمِعْتُ جَابِراً ـ فَتَابَعَ بَينَ أَحَادِيثَ سَمِعْتُ جَابِراً ـ قُلتُ لِسُفيَانَ: فَإِنَّ الثَّوْرِيَّ يَقُولُ: يَوْمَ قُرَيظَةَ، فَقالَ: كَذَا حَفِظْتُهُ كَمَا أَنَّكَ جَالِسٌ، يَوْمَ الخَنْدَقِ، قَالَ سُفيَانُ: هُوَ يَوْمٌ وَاحِدٌ، وَتَبَسَّمَ سُفيَانُ.

[طرفه في: ٢٨٤٦].

٣ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إلا أَنْ يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣]

فَإِذَا أَذِنَ لَهُ وَاحِدٌ جَازَ

٧٢٦٢ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى: أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطاً وَأَمَرَنِي بِحِفظِ البَابِ، فَجَاءَ رَجُلٌ يَسْتَأْذِنُ، فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَإِذَا أَبُو بَكْرٍ، ثُمَّ جَاءَ عُمَرُ فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». ثُمَّ جَاءَ عُثْمَانُ فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ».

[طرفه في: ٣٦٧٤].

٧٢٦٣ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيمَانُ بْنُ بِلالٍ، عَنْ يَحْيَى، عَنْ عُبَيدِ بْنِ حُنَينٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ في مَشْرُبَةٍ لَهُ، وَغُلامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلتُ: قُل هذا عُمَرُ بْنُ الخَطَّابِ، فَأَذِنَ لِي.

[طرفه في: ٨٩].

٧٢٦١ ـ فتتابع نخ.

ـ بين أربعة أحاديث نخ.

[4] The Prophet's sending the representatives and envoys one after the other

7264- Abdullah Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a book with an envoy to Khosrau. He ordered the envoy to deliver it to the chief of Bahrain, so that the latter would give it to Khosrau. When Khosrau read it, he tore it to pieces. I (the sub narrator) thought that Ibn Al'musaiyyab had said: The Messenger of Allah invoked Allah against him: "O Allah! Tear them to pieces and disperse them totally."

7265- Salama Ibn Al'akwa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to a man from Aslam: "Proclaim among your people (or the people) on the tenth day of Muharram: "Whoever has eaten anything should fast for the rest of the day, and whoever has not eaten anything, should complete his fast." "

[5] The Prophet recommends the delegates of Arabs to report his message to those behind them

7266- Abu'jamra reported: I was sitting with Ibn Abbas "Allah be pleased with both" who said to me: when the people (or delegate) of the tribe of Abdul'qais came to The Prophet, The Prophet asked them: "Who is the delegate?" They replied: "We are from the tribe of Rabie'a." Then The Prophet said to them: "Welcome! O people (or O delegate)! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! There is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may enter Paradise (by acting on it), of which we may inform our people whom we have left behind." Then they asked about (what is lawful and what is unlawful) of drinks. The Prophet forbade them to do four things and ordered them to do four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know better." Thereupon The Prophet said: "It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

Then he forbade them four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. The Prophet further said (to them): "Memorize them (instructions) and convey them to the people whom you have left behind."

٤ ـ باب مَا كَانَ يَبْعَثُ النَّبِيُّ ﷺ مِنَ الأُمَرَاءِ وَالرُّسُلِ وَاحِداً بَعْدَ وَاحِدٍ

وَقالَ ابنُ عَبَّاسٍ: بَعَثَ النَّبِيُّ ﷺ دِحْيَةَ الكَلْبِيَّ بِكِتَابِهِ إِلَى عَظِيمِ بُصْرَى: أَنْ يَدْفَعَهُ إِلَى قَيْصَرَ.

٧٢٦٤ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ البَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ البَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ المُسَيَّبِ قالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ: أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [طرفه في: ٦٤].

٧٢٦٥ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ: حَدَّثَنَا سَلَمَةُ بْنُ الأَكْوَعِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لِرَجُلٍ مِنْ أَسْلَمَ: «أَذِّنْ فِي قَوْمِكَ، أَوْ فِي النَّاسِ ـ يَوْمَ عَاشُورَاءَ ـ أَنَّ مَنْ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ». [طرفه في: ١٩٢٤].

٥ ـ بَاب وَصَاةِ النَّبِيِّ ﷺ وُفُودَ العَرَبِ أَنْ يُبَلِّغُوا مَنْ وَرَاءَهُمْ

قَالَهُ مَالِكُ بْنُ الحُوَيْرِثِ.

٧٢٦٦ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ. وَحَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يُقْعِدُنِي عَلَى سَرِيرِهِ، فَقَالَ: إِنَّ وَفْدَ عَبْدِ القَيْسِ لَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ الوَفْدُ؟» قَالُوا رَبِيعَةُ، قَالَ: مَرْحَباً بِالوَفْدِ وَالقَوْمِ، غَيْرَ خَزَايَا وَلاَ نَدَامَى». قالُوا: يَا رَسُولَ اللَّهِ، إِنَّ بَيْنَنَا وَبَيْنَكَ كُفَّارَ مُضَرَ، فَمُرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَاءَنَا، فَسَأَلُوا عَنِ الأَشْرِبَةِ، فَنَهَاهُمْ عَنْ أَرْبَعٍ، وَأَمَرَهُمْ بِأَرْبَعٍ، أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ، قَالَ: «هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟». قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ ـ وَأَظُنُّ فِيهِ ـ صِيَامُ رَمَضَانَ، وَتُؤْتُوا مِنَ المَغَانِمِ الخُمُسَ». وَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالحَنْتَمِ وَالمُزَفَّتِ وَالنَّقِيرِ. وَرُبَّمَا قَالَ: «المُقَيَّرِ». قَالَ: «احْفَظُوهُنَّ وَأَبْلِغُوهُنَّ مَنْ وَرَاءَكُمْ». [طرفه في: ٥٣].

٦ ـ باب خَبَرِ المَرْأَةِ الوَاحِدَةِ

٧٢٦٧ ـ حدّثنا مُحَمَّدُ بْنُ الوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ العَنْبَرِيِّ قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الحَسَنِ، عَنِ النَّبِيِّ ﷺ؟ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيباً مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ، فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ غَيْرَ هذا، قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فِيهِمْ سَعْدٌ، فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنَادَتْهُمُ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ

باب ٥ ـ (الوصاة) بفتح الواو وقد تكسر الوصية.

٧٢٦٧ ـ الشعبيّ يستكثر رواية الحسن البصريّ.

[6] The news of the only one woman

7267- Tawba Al'anbari narrated: Ash'sha'bi asked me: "Did you notice how Al'hasan narrated the traditions from The Prophet "Allah's blessing and peace be upon him"? I stayed with Ibn Omar nearly two years, or one and half year, during which I heard him narrating nothing from The Prophet "Allah's blessing and peace be upon him" except the following Hadith: Some of the companions of The Prophet "Allah's blessing and peace be upon him" including Sa'd, starting eating meat, when one of the wives of The Prophet "Allah's blessing and peace be upon him" called them saying: "It is the meat of a Mastigure." The people then stopped eating it. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Continue eating, for it is lawful." Or said: "There is no harm in eating it, but it is not from my food (because I detest it)."

ﷺ: إِنَّهُ لَحمُ ضَبّ، فَأَمْسَكُوا، فَقالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا، أَوِ اطْعَمُوا، فَإِنَّهُ حَلالٌ ـ أَوْ قالَ: لاَ بَأْسَ بِهِ، شَكَّ فِيهِ ـ وَلكِنَّهُ لَيسَ مِنْ طَعَامِي»

ـ قوله: واطعموا كذا بضبط الشارح ولعل الصواب ضبطه من باب الإفعال.

(97) The Book Of Holding Fast By The Book And Sunna

7268- Tariq Ibn Shehab narrated: Once a Jew said to Omar Ibn Al'khattab: "O commander of believers! Had the following verse been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." (it is): "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast "Al'ma'ida" 3) Omar replied: "No doubt, I know when and where this verse was revealed to The Prophet. It was revealed on The Day of Arafat, which was on Friday."

7269- Anas Ibn Malik "Allah be pleased with him" narrated that he heard Omar speaking while standing on the pulpit of The Prophet "Allah's blessing and peace be upon him" in the morning (following the death of The Prophet "Allah's blessing and peace be upon him"), after the people had sworn fealty to Abu'bakr. He recited the Tashahhud before Abu'bakr, and said: "And then: Allah has chosen for his Messenger "Allah's blessing and peace be upon him" what is with Him (the hereafter) rather than what is with you (the world). This is The Book (of Qur'an) with which Allah guided your Messenger. So, hold fast to it, for then you will be guided on the right path as well as Allah guided His Messenger with it."

7270- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" embraced me and said (invoking Allah for me): "O Allah! Provide him with the knowledge of The Book (of Qur'an)."

7271- Abul'minhal narrated: Abu'barza said: "Allah makes you (people) self-sufficient, or has raised you high with Islam and with Mohammad "Allah's blessing and peace be upon him"."

7272- Abdullah Ibn Dinar narrated: Ibn Omar wrote to Abdul'malik Ibn Marwan, giving him the pledge of allegiance: "I gave the Pledge of allegiance that I will listen to and obey (Abdul'malik), according to Allah's Laws and the Traditions of His Messenger, as much as I can."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٩٧ ـ كِتَابُ الاعْتِصَامِ بِالكِتَابِ وَالسُّنَّةِ

٧٢٦٨ ـ حدّثنا الحُمَيديُّ: حَدَّثَنا سُفيَانُ، عَنْ مِسْعَرٍ وَغَيرِه، عَنْ قَيسِ بْنِ مُسْلِم، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ رَجُلٌ مِنَ اليَهُودِ لِعُمَرَ: يَا أَمِيرَ المُؤْمِنِينَ، لَوْ أَنَّ عَلَينَا نَزَلَتْ هذهِ الآيَةُ: ﴿اليَومَ أَكمَلتُ لَكُم دِينَكُم وأتمَمتُ عَلَيكُم نِعمَتِي ورَضِيتُ لَكُمُ الإِسلامَ دِيناً﴾ [المائدة: ٣] لاتخذْنا ذلِكَ اليَومَ عِيداً، فَقَالَ عُمَرُ: إِنِّي لأَعْلَمُ أَيَّ يَومٍ نَزَلَتْ هذهِ الآيَةُ، نَزَلَتْ يَوْمَ عَرَفَةَ، فِي يَوْمِ جُمُعَةٍ. سَمِعَ سُفيَانُ مِنْ مِسْعَرٍ، وَمِسْعَرٌ قَيساً، وَقَيسٌ طَارِقاً. [طرفه في: ٤٥]

٧٢٦٩ ـ حدّثنا يحيى بن بُكير: حَدَّثَنا اللَّيثُ، عن عُقَيل، عن ابنِ شِهاب: أَخبَرَنِي أنَس بنُ مالِكٍ: أنه سمِعَ عُمرَ، الغَدَ حِينَ بَايَعَ المُسلِمُونَ أَبَا بَكرٍ، واستَوَى عَلَى مِنبَرِ رَسُولِ اللَّهِ ﷺ، تَشَهَّدَ قَبْلَ أَبِي بَكرٍ فَقَالَ: أَمَّا بَعْدُ، فَاختَارَ اللَّهُ لِرَسُولِهِ ﷺ الَّذِي عِندَهُ عَلَى الَّذِي عِندَكُمْ، وَهذا الكِتَابُ الَّذِي هَدَى اللَّهُ بِهِ رَسُولَكُمْ، فَخُذُوا بِهِ تَهْتَدُوا وَإِنَّمَا هَدَى اللَّهُ بِهِ رَسُولَهُ. [طرفه في: ٧٢١٩]

٧٢٧٠ ـ حدّثنا مُوسَى بْنُ إِسمَاعِيلَ: حَدَّثَنا وُهَيبٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي إِلَيهِ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الكِتَابَ».

[طرفه في: ٧٥].

٧٢٧١ ـ حدّثنا عَبدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنا مُعْتَمِرٌ قَالَ: سَمِعتُ عَوفاً: أَنَّ أَبَا المِنْهَالِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا بَرْزَةَ قَالَ: إِنَّ اللَّهَ يُغْنِيكُمْ ـ أَوْ: نَعَشَكُمْ ـ بِالإِسْلامِ وَبِمُحَمَّدٍ ﷺ. [طرفه في: ٧١١٢]

٧٢٧٢ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ المَلِكِ بْنِ مَرْوَانَ يُبَايِعُهُ: وَأُقِرُّ بِذلِكَ بِالسَّمْعِ وَالطَّاعَةِ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ. [طرفه في: ٧٢٠٣].

٧٢٦٩ ـ قوله: (الغد) أي من يوم الوفاة كما في الشارح.

٧٢٧١ ـ قوله: (نعشكم) أي رفعكم.

٧٢٧٢ ـ قوله: وأقر لك بالسمع الخ نخ.

[1] The Prophet's saying: "I have been sent with the shortest expressions bearing the widest meanings"

7273- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy). While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu'huraira added: Allah's Apostle "Allah's blessing and peace be upon him" has left the world and now you, people, are bringing out (or utilizing) those treasures.

7274- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration (The Holy Qur'an) which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Judgement."

[2] Following the tradition of The Prophet

and Allah's saying: "and give us (the Grace) to lead the righteous." (The Criterion "Al'furqan" 74)

7275- Abu'wa'il reported: Once I sat along with Shaiba in this mosque (Ka'ba). He (Shaiba) said: No doubt, Omar sat at this place and said: "I intended not to leave any yellow (gold) or white (silver) (inside Ka'ba) without distributing it among Muslims." I said: "But you would not do so." He asked: "Why?" I said: "Because your two companions (The Prophet and Abu'bakr) did not do so." Omar said: "They are the two persons whom one should follow. "

7276- Hudhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Honesty came down from the Heaven and settled in the roots of the hearts of (the believing) men. Then the Qur'an was sent down, which the people recited, (and from which they learnt honesty) as well as they learnt it from the Sunna."

١ ـ باب قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ بِجَوامِعِ الكَلِم»

٧٢٧٣ ـ حدّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنا إبْراهيمُ بْنُ سَعْد، عَنِ ابْنِ شِهاب، عَنْ سَعيدِ ابْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسولَ اللهِ ﷺ قالَ: «بُعِثْتُ بِجَوامِعِ الكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنا أَنا نائِمٌ رَأَيْتُنِي أُتِيتُ بِمَفاتِيحِ خَزائِنِ الأَرْضِ فَوُضِعَتْ في يَدي». قالَ أَبو هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وَأَنْتُم تَلغَثُونَها، أَوْ تَرْغَثُونَها، أَوْ كَلِمَةً تُشْبِهُها.

[طرفه في: ٢٩٧٧].

٧٢٧٤ ـ حدّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنَ الأَنْبِياءِ نَبِيٌّ إلاَّ أُعْطِيَ مِنَ الآياتِ ما مِثْلُهُ أُومِنَ، أَوْ آمَنَ، عَلَيهِ البَشَرُ، وَإنَّما كانَ الَّذي أُوتِيتُ وَحْياً أَوْحاهُ اللهُ إلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تابِعاً يَوْمَ القِيامَةِ».

[طرفه في: ٤٩٨١].

٢ ـ باب الاقْتِداءِ بِسُنَنِ رَسُولِ اللهِ ﷺ

وَقَوْلِ اللهِ تَعالى: ﴿واجعلنا لِلمُتَّقينَ إماماً﴾ [الفرقان: ٧٤]، قالَ: أَئِمَّةً نَقْتَدي بِمَنْ قَبْلَنا، وَيَقْتَدي بِنا مَنْ بَعْدَنا. وَقالَ ابْنُ عَوْن: ثَلاثٌ أُحِبُّهُنَّ لِنَفْسِي وَلإخْواني: هذه السُّنَّةُ أَنْ يَتَعَلَّمُوها وَيَسْأَلُوا عَنْها، وَالقُرْآنَ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا عَنْهُ، وَيَدَعُوا النَّاسَ إلاَّ مِنْ خَيْرٍ.

٧٢٧٥ ـ حدّثنا عَمْرُو بْنُ عَبَّاس: حَدَّثَنا عَبْدُ الرَّحْمنِ: حَدَّثَنا سُفْيانُ، عَنْ واصِلٍ، عَنْ أَبي وائِلٍ قالَ: جَلَسْتُ إلَى شَيْبَةَ في هذا المَسْجِدِ، قالَ: جَلَسَ إلَيَّ عُمَرُ في مَجْلِسِكَ هذا، فَقالَ هَمَمْتُ أَنْ لا أَدَعَ فِيها صَفْراءَ وَلا بَيْضاءَ إلاَّ قَسَمْتُها بَيْنَ المُسْلِمِينَ، قُلْتُ: ما أَنْتَ بِفاعِلٍ، قالَ: لِمَ؟ قُلْتُ: لَمْ يَفْعَلْه صاحِباكَ، قالَ: هُما المَرْآنِ يُقْتَدى بِهِما.

[طرفه في: ١٥٩٤].

٧٢٧٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ قالَ: سَأَلْتُ الأَعْمَشَ فَقالَ: عَنْ زَيْدِ ابْنِ وَهْبٍ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: حَدَّثَنا رَسُولُ اللهِ ﷺ: «أَنَّ الأَمانَةَ نَزَلَتْ مِنَ السَّماءِ في جَذْرِ قُلُوبِ الرِّجالِ، وَنَزَلَ القُرْآنُ فَقَرَؤُوا القُرْآنَ، وَعَلِمُوا مِنَ السُّنَّةِ». [طرفه في: ٦٤٩٧].

٧٢٧٣ ـ قوله: (وأنتم تلغثونها) أي تأكلونها من اللغيث وهو طعام يغش بالشعير ويروى ترغثونها أي ترضعونها، يعني الدنيا من رغث الجدي أمه إذا رضعها كذا في لسان العرب. كتبه مصححه.

باب ٢ ـ ويسألوا الناس عنه نخ.

ـ ويَدْعوا النَّاسَ إلى خيرٍ نخ.

٧٢٧٥ ـ قوله: (فيها) أي في الكعبة، وقوله: (صفراء ولا بيضاء) أي ذهباً وفضة.

٧٢٧٦ ـ الجذر: الأصل

7277- Abdullah said: “The best talk is Allah's Book (Qur'an), the best guidance is the guidance of Mohammad “Allah’s blessing and peace be upon him”, and the worst of matters are the innovated (heresies which are introduced in religion)." “All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).” (The Cattle 134)

7278- Both of Abu’huraira and Zaid Ibn Khalid “Allah be pleased with them” narrated: We were with The Messenger of Allah “Allah’s blessing and peace be upon him” when he said (to those who came asking him to judge between them): “No doubt, I will judge between you according to Allah’s Book.”

7279- The same above.

7280- Abu'huraira "Allah be pleased with him" narrated: The Prophet “Allah’s blessing and peace be upon him” said: "All of my nation would enter into Paradise except he, who refuses.” They asked: "Who does refuse, O Prophet of Allah?" The Prophet "Allah’s blessing and peace be upon him" replied: "He, who obeys me, would enter into Paradise. But he, who disobeys me, would be considered as one who refuses.”

7281- Jaber Ibn Abdullah "Allah be pleased with both" reported: Some angels came to The Prophet "Allah’s blessing and peace be upon him" while he was sleeping. Some of them said: "He is sleeping." Others said: "His eyes are sleeping but his heart is awake." Then they said: "There is an example for this companion of yours." One of them said: "Then set forth an example for him." Some of them said: "He is sleeping." The others said: "His eyes are sleeping but his heart is awake." Then they said: "His example is that of a man who has built a house wherein he offered a banquet and sent a caller to invite the people. So whoever accepted the invitation of the caller, entered the house and ate of the banquet, and whoever did not accept the invitation of the caller, neither entered the house, nor ate of the banquet." Then the angels said: "Interpret this example to him so that he may understand it." Some of them said: "He is sleeping.” The others said: "His eyes are sleeping but his heart is awake." Then they said: "The house stands for Paradise and the call maker is Mohammad. Whoever obeys Mohammad, obeys Allah; and whoever disobeys Mohammad, disobeys Allah. Mohammad separated the people: (Good or believers from bad or disbelievers).”

7282- Hammam narrated: Hudhaifa said: “O community of reciters! Follow the straight path, for then you have taken a great lead. But if you deviate right or left, then you will go astray far away."

٧٢٧٧ ـ حدثنا آدم بْنُ أبي إياس: حَدَّثَنا شُعْبَةُ: أَخْبَرَنا عَمْرُو بْنُ مُرَّةَ: سَمِعْتُ مُرَّةَ الهَمَدانِيَّ يَقُولُ: قال عَبْدُ الله: إنَّ أَحْسَنَ الحَدِيثِ كِتابُ الله، وَأَحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الأُمورِ مُحْدَثاتُها ﴿وَإِنَّ مَا تُوعَدُونَ لآتٍ وَمَا أَنتُم بِمُعْجِزِينَ﴾ [الأنعام: ١٣٤].

[طرفه في: ٦٠٩٨].

٧٢٧٨، ٧٢٧٩ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا سُفْيانُ: حَدَّثَنا الزُّهْرِيُّ، عَنْ عُبَيْدِ الله، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ قال: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقال: «لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ الله».

[طرفه في: ٢٣١٤].

٧٢٨٠ ـ حدثنا مُحَمَّدُ بْنُ سِنانٍ: حَدَّثَنا فُلَيْحٌ: حَدَّثَنا هِلالُ بْنُ عَلِيٍّ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ الله ﷺ قال: «كُلُّ أُمَّتِي يَدْخُلُونَ الجَنَّةَ إلا مَنْ أَبى». قالُوا: يا رَسُولَ الله، وَمَنْ يَأْبى؟ قال: مَنْ أَطاعَنِي دَخَلَ الجَنَّةَ، وَمَنْ عَصانِي فَقَدْ أَبى».

٧٢٨١ ـ حدثنا مُحمَّدُ بْنُ عَبادَةَ: أَخْبَرَنا يَزِيدُ: حَدَّثَنا سُلَيْمانُ بْنُ حَيَّانَ، وَأَثْنى عَلَيْهِ: حَدَّثَنا سَعِيدُ بْنُ مِيناءَ: حَدَّثَنا أَوْ سَمِعْتُ: جابِرَ بْنَ عَبْدِ الله يَقُولُ: جاءَتْ مَلائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نائِمٌ، فَقالَ بَعْضُهُمْ: إِنَّهُ نائِمٌ، وَقالَ بَعْضُهُمْ إِنَّ العَيْنَ نائِمَةٌ وَالقَلْبَ يَقْظانُ، فَقالُوا: إِنَّ لِصاحِبِكُمْ هذا مَثَلاً، فاضْرِبُوا لَهُ مَثَلاً، فَقالَ بَعْضُهُمْ: إِنَّهُ نائِمٌ، وَقالَ بَعْضُهُمْ: إِنَّ العَيْنَ نائِمَةٌ، وَالقَلْبَ يَقْظانُ، فَقالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنى داراً، وَجَعَلَ فِيها مَأْدُبَةً وَبَعَثَ داعِياً، فَمَنْ أَجابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ المَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ المَأْدُبَةِ، فَقالُوا: أَوِّلُوها لَهُ يَفْقَهْها، فَقالَ بَعْضُهُمْ: إِنَّهُ نائِمٌ، وَقالَ بَعْضُهُمْ: إِنَّ العَيْنَ نائِمَةٌ وَالقَلْبَ يَقْظانُ، فَقالُوا: فالدَّارُ الجَنَّةُ، وَالدَّاعِي مُحَمَّدٌ ﷺ، فَمَنْ أَطاعَ مُحَمَّداً ﷺ فَقَدْ أَطاعَ اللَّهَ، وَمَنْ عَصى مُحَمَّداً ﷺ فَقَدْ عَصى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرْقٌ بَيْنَ النَّاسِ. تابَعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ، عَنْ جابِرٍ: خَرَجَ عَلَيْنا النَّبِيُّ ﷺ.

٧٢٨٢ ـ حدثنا أبو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قال: يا مَعْشَرَ القُرَّاءِ اسْتَقِيمُوا، فَقَدْ سَبَقْتُمْ سَبْقاً بَعِيداً، فَإِنْ أَخَذْتُمْ يَمِيناً وَشِمالاً، لَقَدْ ضَلَلْتُمْ ضَلالاً بَعِيداً.

٧٢٧٧ ـ قوله: الْهُدى هُدى مُحَمَّد نخ.

ـ قال الشارح (الهدي) بفتح الدال وسكون الدال: السمت والطريقة والسيرة يقال: هدى هدي زيد إذا سار سيرته ا هـ.

٧٢٨١ ـ سليمان بن حيان نخ.

ـ المأدبة: الوليمة

ـ قوله: (فرق) بتشديد الراء أي فارق بين المطيع والعاصي ويروى فرق بسكونها على المصدر وبتنوين القاف وصف به للمبالغة، كما في شرح العيني.

7283- Abu'burda narrated from Abu'moosa "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said: "I have seen with my own eyes the enemy forces, and I am a merely warner (to you) so save yourself! Save yourself!" A group of them obeyed him and went out at night, slowly and stealthily; and in this way they were safe. But another group did not believe him and thus the army took them in the morning and destroyed them. This is the example of the one who obeyed me, and followed that (truth) with which I have been sent down, and the one who disobeyed me and disbelieved in the truth with which I have been sent down."

7284- Abu'huraira "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr became the caliph some Arabs became renegades. (When Abu'bakr decided to declare war against them) Omar said to Abu'bakr: "O Abu'bakr! How can you fight with these people although Allah's Apostle "Allah's blessing and peace be upon him" said: I have been ordered (by Allah) to fight the people till they say: "There is no God (to be worshipped) but Allah", and whoever said it then he would save his life and property from me except in case of trespassing the (Islamic law) rights, and his accounts will be with Allah. " Abu'bakr said: "By Allah! I will fight those who differentiate between the prayer and the obligatory charity, which is the compulsory right to be taken from the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it." Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

7285- The same previous narration.

7286- Ibn Abbas "Allah be pleased with both" narrated: Oyaina Ibn Hisn Ibn Hudhaifa came and stayed with his nephew Al'hurr Ibn Qais who was one of those whom Omar used to make near, since the Qur'an reciters were the people of Omar's sessions and advisors whether they were old or young. Oyaina said to his nephew: "O son of my brother! You have an access to this Commander, so take for me the permission to enter into him." Al'hurr said: "I will take the permission for you to meet him." So Al'hurr asked the permission for Oyaina whom Omar admitted. When Oyaina entered upon him, he said: "Beware! O the son of Al'khattab! By Allah, you neither give us sufficient provisions nor judge among us with justice." Thereupon Omar became so furious that he intended to harm him, but Al'hurr said: "O Commander of The Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; but turn away from the

٧٢٨٣ ـ حدّثنا أَبُو كُرَيبٍ: حَدَّثَنَا أَبُو أُسامةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ، كَمَثَلِ رَجُلٍ أَتَى قَوْماً فقالَ: يا قَوْمِ إِنِّي رَأَيْتُ الجَيشَ بِعَينَيَّ، وَإِنِّي أَنَا النَّذِيرُ العُرْيَانُ، فَالنَّجاءَ، فَأَطاعَهُ طائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا، فانْطَلَقُوا عَلَى مَهَلِهِمْ فَنَجَوْا، وَكَذَّبَتْ طائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الجَيشُ فأَهلَكَهُمْ واجتاحَهُمْ، فذلكَ مَثَلُ مَنْ أَطاعَنِي فاتَّبَعَ مَا جِئْتُ بِهِ، ومَثَلُ مَنْ عَصانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الحَقِّ».

[طرفه في: ٦٤٨٢].

٧٢٨٤، ٧٢٨٥ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيثٌ، عَنْ عُقَيلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ عُتبَةَ، عَنْ أَبِي هُرَيرَةَ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَاستُخلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، قالَ عُمَرُ لأَبِي بَكْرٍ: كَيفَ تُقَاتِلُ النَّاسَ، وَقَدْ قالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلهَ إِلاَّ اللَّهُ، فَمَنْ قالَ لا إِلهَ إِلاَّ اللَّهُ عَصَمَ مِنِّي مالَهُ وَنَفسَهُ إِلاَّ بِحَقِّهِ وَحِسابُهُ عَلَى اللَّهِ». فَقالَ: وَاللَّهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَينَ الصَّلاَةِ وَالزَّكاةِ، فَإِنَّ الزَّكاةَ حَقُّ المالِ، وَاللَّهِ لَوْ مَنَعُونِي عِقالاً كانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلتُهُمْ عَلَى مَنْعِهِ. فَقالَ عُمَرُ: فَوَاللَّهِ ما هُوَ إِلاَّ أَنْ رَأَيتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتالِ فَعَرَفتُ أَنَّهُ الحَقُّ. قالَ ابْنُ بُكَيرٍ وَعَبدُ اللَّهِ، عَنِ اللَّيثِ: عَنَاقاً، وَهْوَ أَصَحُّ.

[طرفه في: ١٣٩٩، ١٤٠٠].

٧٢٨٦ ـ حدّثني إِسماعِيلُ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ: حَدَّثَنِي عُبَيدُ اللَّهِ بْنُ عَبدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قَدِمَ عُيَينَةُ بْنُ حِصْنِ بْنِ حُذَيفَةَ بْنِ بَدْرٍ، فَنَزَلَ عَلَى ابْنِ أَخِيهِ الحُرِّ بْنِ قَيسِ بْنِ حِصْنٍ، وَكانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكانَ القُرَّاءُ أَصْحابَ مَجْلِسِ عُمَرَ وَمُشاوَرَتِهِ، كُهُولاً كانُوا أَوْ شُبَّاناً، فَقالَ عُيَينَةُ لابْنِ أَخِيهِ: يا ابْنَ أَخِي، هَلْ لَكَ وَجْهٌ عِنْدَ هذا الأَمِيرِ فَتَستَأْذِنَ لِي عَلَيهِ؟ قالَ: سَأَستَأْذِنُ لَكَ عَلَيهِ، قالَ ابْنُ عَبَّاسٍ: فَاستَأْذَنَ لِعُيَينَةَ، فَلَمَّا دَخَلَ قالَ: يا ابْنَ الخَطَّابِ، وَاللَّهِ ما تُعْطِينَا الجَزْلَ، وَما تَحْكُمُ بَينَنَا بِالعَدْلِ، فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِأَنْ يَقَعَ بِهِ، فَقالَ الحُرُّ: يا أَمِيرَ المُؤْمِنِينَ، إِنَّ اللَّهَ تَعالَى قالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ العَفْوَ، وَأْمُرْ بِالعُرْفِ، وَأَعْرِضْ عَنِ الجاهِلِينَ﴾

٧٢٨٣ ـ قوله: (فالنجاء) ممدوداً ومقصوراً بالنصب على أنه مفعول مطلق أي الإسراع والإدلا السير أول الليل ومن باب الافتعال السير آخر الليل ا هـ. عيني.

ـ قوله: على مهلهم أي بالسكينة والتأني، وقوله: واجتاحهم أي استأصلهم ا هـ.

٧٢٨٦ ـ قوله: (وجه) أي وجاهة ومنزلة؛ هـ. شارح.

ـ قوله: (الجزل) أي الكثير

ـ قوله: (هم بأن يقع به) أي قصد أن يبالغ في ضربه ا هـ. شارح.

ignorant." (Al'a'raf 199) and this (Oyaina) is one of the ignorants." By Allah, Omar did not overlook that Verse when Al'hurr recited it before him. Indeed, he used to observe (the orders of) Allah's Book strictly.

7287- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha when the sun eclipsed, and the people were standing for prayer. She also was standing for prayer. I said to her: "What has happened to the people?" She pointed out towards the sky and said: "Glorified be Allah!" I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." After The Prophet "Allah's blessing and peace be upon him" had finished the prayer, he got up, praised and glorified Allah, and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal), (by being asked: "What do you know about The Prophet Mohammad") Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad (Allah's Apostle) who had come to us with clear evidences. We responded to him, and believed (what he had said)." Then it will be said to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

7288- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Leave me when I leave you. However, the people before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. But if I order you to do something, then do it as much as you can."

[3] What about the hateful questions?

and Allah's saying: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving, most forbearing." (The Repast 101)

7289- Amer Ibn Sa'd Ibn Abu'waqqas narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most sinful person from amongst Muslims is he, who asked about something which had been lawful (before his question), and then became unlawful as a result of his question."

7290- Zaid Ibn Thabit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" took a room in the mosque, made of date-palm leaves mats, in which he prayed for a few nights till the people gathered (to offer the night prayer) behind him. But on

وإنَّ هذا مِنَ الجَاهِلِينَ، فَوَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلاهَا عَلَيهِ، وَكَانَ وَقَّافاً عِنْدَ كِتَابِ اللَّهِ.
[طرفه في: ٤٦٤٢].

٧٢٨٧ ـ حدثنا عبدُ اللَّهِ بنُ مسلمةَ، عنْ مالكٍ، عنْ هِشامِ بنِ عروةَ، عنْ فاطِمَةَ بِنْتِ المنذرِ، عنْ أسماءَ ابنةِ أبي بكرٍ رضيَ اللَّهُ عنهُما أنَّها قالتْ: أتيتُ عائشةَ حِينَ خَسَفَتِ الشَّمْسُ وَالنَّاسُ قِيامٌ، وَهيَ قائِمَةٌ تُصلِّي فَقُلْتُ: ما لِلنَّاسِ؟ فأشارتْ بِيَدِها نَحوَ السَّماءِ فقالَتْ: سُبحانَ اللهِ، فقلتُ: آيةٌ؟ قالتْ بِرأسِها: أَنْ نَعَمْ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ ثُمَّ قَالَ: «مَا مِنْ شَيءٍ لَمْ أَرَهُ إِلاَّ وَقَدْ رَأَيتُهُ فِي مَقَامِي، حَتَّى الجَنَّةَ وَالنَّارَ، وَأُوحِيَ إِلَيَّ أَنَّكُم تُفتَنُونَ في القُبورِ قَريباً مِنْ فِتْنَةِ الدَّجالِ، فَأَمَّا المُؤمِنُ أو المُسلِمُ ـ لا أَدرِي أَيَّ ذلكَ قالتْ أَسْمَاءُ ـ فَيقُولُ: مُحَمَّدٌ جاءَنا بالبَيِّنَاتِ فَأَجَبْنَا وَآمَنَّا، فَيُقَالُ: نَمْ صَالِحاً عَلِمْنَا أَنَّكَ مُوقِنٌ، وَأَمَّا المُنافِقُ أَوِ المُرْتَابُ ـ لا أَدْرِي أَيَّ ذلكَ قالتْ أَسماءُ ـ فَيَقُولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيئاً فَقُلْتُهُ».
[طرفه في: ٨٦]

٧٢٨٨ ـ حدثنا إِسماعِيلُ: حدَّثَني مَالِكٌ، عَنْ أَبي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيتُكُمْ عَنْ شَيءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ».

٣ ـ باب مَا يُكْرَهُ مِنْ كَثْرَةِ السُّؤالِ وَتَكَلُّفِ مَا لا يَعْنِيهِ

وَقَوْلُهُ تَعالى: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المَائدة: ١٠١].

٧٢٨٩ ـ حدثنا عبدُ اللَّهِ بنُ يزيدَ المقرِئ: حدَّثنا سعيدٌ: حدَّثني عُقَيلٌ، عَنِ ابنِ شِهَابٍ، عَنْ عَامِرِ بنِ سَعْدِ بنِ أَبي وَقَّاصٍ، عَنْ أَبيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَعْظَمَ المُسْلِمِينَ جُرْماً، مَنْ سَأَلَ عَنْ شَيءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ».
[طرفه في: مسلم: كتاب الفضائل، باب توقيره ﷺ وترك إكثار سؤاله، رقم: ٢٣٥٨]

٧٢٩٠ ـ حدثنا إِسحاقُ: أخبرَنا عفانُ: حدَّثنا وُهَيبٌ: حدَّثنا مُوسى بنُ عُقْبَةَ: سَمِعتُ أَبَا النَّضْرِ يُحَدِّثُ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً في المَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ ﷺ فيها لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيهِ نَاسٌ، ثُمَّ فَقَدُوا صَوْتَهُ

٧٢٨٧ ـ كسفت الشمس نخ.

ـ قوله: (تفتنون) أي تمتحنون هـ. عيني.

ـ قوله: (حتى الجنة والنار) بالنصب عطف على الضمير المنصوب في قوله رأيته ويجوز الرفع على أن حتى ابتدائية والجنة مبتدأ محذوف الخبر أي حتى الجنة مرئية والنار عطف عليه ا هـ. قسطلاني.

٧٢٩٠ ـ حجزة نخ.

ـ ثم فقدوا صوته نخ.

the fourth night, the people did not hear his voice. Thought he had slept, some of them started humming in order that he might come out. The Prophet “Allah’s blessing and peace be upon him” then said: “You kept on doing what I saw you doing till I was afraid that this (night prayer) might be enjoined on you, and if it were enjoined on you, you would not keep on performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is that which he performs at his home except the compulsory congregational) prayer."

7291- Abu'moosa "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" was asked about things which he did not like, but when the questioners insisted, The Prophet "Allah's blessing and peace be upon him" got angry. He then said to people: "Ask me anything you like." A man asked: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then another man got up and said: "Who is my father, O Allah's Apostle?" He replied: "Your father is Salim, the freed slave of Shaiba." Saw the anger on the face of The Prophet "Allah's blessing and peace be upon him", Omar said: "O Allah's Apostle! We repent to Allah (because of our disturbing you).”

7292- Warrad, the clerk of Al’mogheera Ibn Shu’ba, narrated: Mo’awiya wrote to Al’mogheera: “Write to me a tradition you heard from The Messenger of Allah “Allah’s blessing and peace be upon him”." Al’mogheera wrote to him: "I heard him saying after each (obligatory) prayer: “There is no God but Allah, the one and alone, with whom there is no partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit (anyone, whatever lucky he might be) without you.” He also used to forbid idle talk, asking too many questions (in religion), wasting money, being undutiful to mothers, burying one's little daughters (alive), preventing what should be given, and asking others for something (except in great necessity).

7293- Anas “Allah be pleased with him” narrated: We were with Omar who said: “We have been forbidden to undertake difficult tasks beyond our capability.

7294- Anas Ibn Malik “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” came out after the sun had declined and offered the Dhuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit, mentioned the Hour and told that there would be great events before it. Then he said: “Whoever wants to ask me any question, may do so, for by Allah, nothing you will ask me about, but I will answer it as long as I am at this place of mine." On

لَيلَةً، فَظَنُّوا أَنَّهُ قَدْ نَامَ، فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إِلَيهِمْ، فَقَالَ: «مَا زَالَ بِكُمُ الَّذِي رَأَيتُ مِنْ صَنِيعِكُمْ، حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيكُمْ، وَلَوْ كُتِبَ عَلَيكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ صَلاةِ المَرْءِ فِي بَيتِهِ إِلاَّ الصَّلاةَ المَكْتُوبَةَ».

٧٢٩١ ـ حدثنا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْثَرُوا عَلَيهِ المَسْأَلَةَ غَضِبَ، وَقَالَ: «سَلُونِي». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ». ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيبَةَ». فَلَمَّا رَأَى عُمَرُ مَا بِوَجْهِ رَسُولِ اللَّهِ ﷺ مِنَ الغَضَبِ قَالَ: إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

[طرفه في: ٩٢].

٧٢٩٢ ـ حدثنا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ المَلِكِ، عَنْ وَرَّادٍ، كَاتِبِ المُغِيرَةِ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى المُغِيرَةِ: اكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، فَكَتَبَ إِلَيهِ: إِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاةٍ: «لا إِلهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، اللَّهُمَّ لا مَانِعَ ٢ لِمَا أَعْطَيتَ، وَلا مُعْطِيَ لِمَا مَنَعْتَ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ، وَكَتَبَ إِلَيهِ: إِنَّهُ كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ المَالِ. وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهَاتِ، وَوَأْدِ البَنَاتِ، وَمَنْعٍ وَهَاتِ.

[طرفه في: ٨٤٤].

٧٢٩٣ ـ حدثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كُنَّا عِنْدَ عُمَرَ فَقَالَ: نُهِينَا عَنِ التَّكَلُّفِ.

٧٢٩٤ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَلَمَّا سَلَّمَ قَامَ عَلَى المِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَينَ يَدَيهَا أُمُوراً عِظَاماً، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللَّهِ لا تَسْأَلُونِي عَنْ شَيءٍ إِلاَّ أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هذا». قَالَ أَنَسٌ: فَأَكْثَرَ الأَنْصَارُ البُكَاءَ، وَأَكْثَرَ رَسُولُ

= ـ من صنعكم نخ.

٧٢٩٢ ـ قوله: (قيل وقال) بنائهما على الفتح على سبيل الحكاية وبجرهما وتنوينهما معربين كما في الشارح.

وقوله: (ووأد البنات) أي دفنهن أحياء كفعل الجاهلية وقوله: ومنع أي منع الحقوق الواجبة، وقوله: وهات أي الطلب بلا حاجة.

٧٢٩٤ ـ فأكثر الأنصار البكاء نخ.

ـ قوله: (أولى) لم يثبت في بعض النسخ وهو أولى وذكر الشارح أن معناه أو لا ترضون يعني رضيتم أو لا قال: وكتبت بالباء في أكثر النسخ اهـ. مصحح.

this, the Ansar wept strongly, and The Messenger of Allah "Allah's blessing and peace be upon him" kept on saying: "Ask Me! " Then a man got up and asked: "Where will my entrance be, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" said: "It will be the Fire." Then Abdullah Ibn Hudhafa got up and asked: "Who is my father, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." The Prophet "Allah's blessing and peace be upon him" then kept on saying (angrily): "Ask me! Ask me!" Then, Omar knelt on his knees and said: "We are satisfied with Allah as (our) Lord, Islam as (our) religion, and Mohammad as (our) Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" became quiet when Omar said that. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "By He, in Whose Hand my life is! Paradise and Hell were displayed before me on this wall while I was praying, and I have never seen such good and evil as I saw today."

7295- Anas "Allah be pleased with him" narrated: Once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Who is my father?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your father is so-and-so." Then the following verse was revealed: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving, most forbearing." (The Repast 101)

7296- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "People will not stop asking questions till they say: "This is Allah, the Creator of everything, then who created Allah? "

7297- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was going with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet for a while. I thought he was being inspired Divinely. So I stayed till that state of The Prophet "Allah's blessing and peace be upon him" (while being inspired) was over. The Prophet "Allah's blessing and peace be upon him" then recited: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

[4] Following the actions of The Prophet

7298- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wore a gold ring. Then people started wearing such gold rings. The Prophet "Allah's blessing and peace be upon him" said: "I had taken a gold ring." He threw it away and said: "I would never wear it again." Then people threw away their rings.

اللَّهِ ﷺ أَنْ يَقُولَ: «سَلُونِي». فَقَالَ أَنَسٌ: فَقَامَ إِلَيهِ رَجُلٌ فَقَالَ: أَيْنَ مَدْخَلِي يَا رَسُولَ اللَّهِ؟ قَالَ: قَالَ: «النَّارُ». فَقَامَ عَبدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ حُذَافَةُ». قَالَ: ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي، سَلُونِي». فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبّاً، وَبِالإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ ﷺ رَسُولاً. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ ذلِكَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفسِي بِيَدِهِ، لَقَدْ عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ آنِفاً فِي عُرْضِ هذا الحَائِطِ، وَأَنَا أُصَلِّي، فَلَمْ أَرَ كَاليَومِ في الخَيرِ وَالشَّرِّ». [طرفه في: ٩٣].

٧٢٩٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ». وَنَزَلَتْ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ﴾ الآيَةَ.

[طرفه في: ٩٣].

٧٢٩٦ ـ حدّثنا الحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هٰذَا اللَّهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللَّهَ».

٧٢٩٧ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيمُونٍ: حَدَّثَنَا عِيسى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالمَدِينَةِ ـ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ ـ فَمَرَّ بِنَفَرٍ مِنَ اليَهُودِ، فَقَالَ بَعْضُهُمْ: سَلُوهُ عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، لَا يُسْمِعُكُمْ مَا تَكْرَهُونَ، فَقَامُوا إِلَيهِ فَقَالُوا: يَا أَبَا القَاسِمِ، حَدِّثْنَا عَنِ الرُّوحِ، فَقَامَ سَاعَةً يَنْظُرُ، فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيهِ، فَتَأَخَّرْتُ عَنْهُ حَتَّى صَعِدَ الوَحْيُ، ثُمَّ قَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾.

[طرفه في: ١٢٥].

٤ ـ باب الاقْتِدَاءِ بِأَفْعَالِ النَّبِيِّ ﷺ

٧٢٩٨ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتَماً مِنْ ذَهَبٍ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي اتَّخَذْتُ خَاتَماً مِنْ ذَهَبٍ» فَنَبَذَهُ وَقَالَ: «إِنِّي لَنْ أَلْبَسَهُ أَبَداً». فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

[طرفه في: ٥٨٦٥].

= ـ قوله: في عرض هذا الحائط أي جانبه.

٧٢٩٧ ـ قوله: (على عسيب) أي على عصاً من جريد النخل ا هـ. شارح.

ـ قوله: (لا يسمعكم) بضمّ أوّله والجزم على النهي والرفع على الاستئناف (شارح).

[4] It is hateful to exaggerate (in doing the deeds), to have disputes with others concerning the (religious) knowledge, and to overdo or innovate in religion (what is not implied in its essence)

7299- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted continuously along with them for two days or nights. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

7300- Ibrahim At'taimi narrated from his father: Ali “Allah be pleased with him” addressed us while being on a brick pulpit, having a sword, on which a scroll was hung. He said: We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then Ali took out the paper in which there were the ages of the camels (to be paid as charity or as blood money). It also implied: “Medina is a sanctuary from Air (mountain) to such-and-such place. So whoever innovates in it a heresy (concerning religion), will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. In addition, the asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. Furthermore, any (freed slave) ascribes himself to some people (as his be-friends) (other than his previously real masters) without the permission of his previously real masters, then he will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement."

٥ ـ باب مَا يُكْرَهُ مِنَ التَّعَمُّقِ وَالتَّنَازُعِ فِي العِلْمِ، وَالغُلُوِّ فِي الدِّينِ وَالبِدَعِ

لِقَوْلِهِ تَعَالَى: ﴿يَا أَهْلَ الكِتَابِ لاَ تَغْلُوا فِي دِينِكُمْ وَلاَ تَقُولُوا عَلَى اللَّهِ إِلاَّ الحَقَّ﴾ [النساء: ١٧١].

٧٢٩٩ ـ حدثنا عَبْدُاللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تُوَاصِلُوا». قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمْ يَنْتَهُوا عَنِ الوِصَالِ، قَالَ: فَوَاصَلَ بِهِمِ النَّبِيُّ ﷺ يَوْمَيْنِ، أَوْ لَيْلَتَيْنِ، ثُمَّ رَأَوُا الهِلاَلَ، فَقَالَ النَّبِيُّ ﷺ «لَوْ تَأَخَّرَ الهِلاَلُ لَزِدْتُكُمْ». كَالمُنَكِّلِ لَهُمْ.

[طرفه في: ١٩٦٥].

٧٣٠٠ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ التَّيْمِيُّ: حَدَّثَنِي أَبِي قَالَ: خَطَبَنَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرٍ مِنْ آجُرٍّ، وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ، فَقَالَ: وَاللَّهِ مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلاَّ كِتَابُ اللَّهِ وَمَا فِي هذِهِ الصَّحِيفَةِ، فَنَشَرَهَا فَإِذَا فِيهَا أَسْنَانُ الإِبِلِ، وَإِذَا فِيهَا: «المَدِينَةُ حَرَمٌ مِنْ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفاً وَلاَ عَدْلاً». وَإِذَا فِيهِ: «ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفاً وَلاَ عَدْلاً» وَإِذَا فِيهَا: «مَنْ وَالَى قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفاً وَلاَ عَدْلاً» [طرفه في: ١١١].

باب ٥ ـ قوله (من التعمق) أي التشدد في الأمر حتى يتجاوز الحدّ فيه اهـ. شارح.

٧٢٩٩ ـ ويسقين نخـ.

ـ كَالمُنْكِي لَهُمْ نخـ.

ـ كالمنكِر لهم نخـ.

٧٣٠٠ ـ (الآجر) هو الطوب المشوي اهـ. شارح.

ـ قوله: (من عير) هو جبل بالمدينة المنورة ـ وقوله: إلى كذا أي إلى ثور كما جاء في رواية مسلم ذكره القسطلاني وهو التباس من الراوي فإنه ليس بالمدينة جبل يسمى ثوراً وإنما هو بمكة ولعل الحديث من عير إلى أحد كما في المصباح وقد أصاب العيني في قوله كناية عن موضع اهـ وجبل اهـ. مصححه.

ـ قوله: (حدثاً) أي بدعة أو ظلماً اهـ. عيني.

الصرف الفريضة والعدل النافلة وقيل: بالعكس اهـ عيني.

ـ قوله: (فمن أخفر) أي نقض عهده اهـ. عيني.

ـ قوله: (من والى قوماً) أي نسب نفسه إليهم كانتمائه إلى غير أبيه أو انتمائه إلى غير معتقه، وذلك لما فيه من كفر النعمة وتضييع حقوق الإرث والولاء وقطع الرحم ونحوه ولفظ بغير إذن مواليه ليس لتقييد الحكم به، وإنما هو إيراد الكلام على ما هو الغالب اهـ. عيني.

7301- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" did something which was made permissible from the religious perspective, but some people refrained from it. When The Prophet "Allah's blessing and peace be upon him" heard of that, he, after glorifying and praising Allah, said: "Why do some people refrain from doing something which I do? By Allah, I know Allah better, and fear him more, than they."

7302- Ibn Abu'mulaika narrated: The two righteous persons were about to be ruined, i.e. Abu'bakr and Omar who raised their voices before The Prophet "Allah's blessing and peace be upon him" when the delegation of Banu'tamim came to him. One of the two recommended Al'aqra Ibn Habis Al'hanzali, the brother of Banu'mujashi to be their ruler, while the other recommended somebody else. Abu'bakr said to Omar: "You wanted nothing but to oppose me!" Omar said: "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not." (The Chambers "Al'hujurat" 2) Ibn Az'zubair said: "Since then, Omar used to speak to The Prophet "Allah's blessing and peace be upon him" in such a low tone that The Prophet "Allah's blessing and peace be upon him" had to ask him to repeat his statements." But Ibn Az'zubair did not mention that about his (maternal) grandfather (Abu'bakr).

7303- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" in his illness said: "Tell Abu'bakr to lead the people in prayer." I said to him: "If Abu'bakr stands in your place, the people will not hear him because of his excessive weeping. So please order Omar to lead people in the prayer." But he said once again: "Tell Abu'bakr to lead people in prayer." A'isha added: I said to Hafsa: "Say to him: If Abu'bakr leads people in the prayer in your place, they will not be able to hear him regarding his weeping; so please, order Omar to lead the prayer." Hafsa did so but Allah's Apostle "Allah's blessing and peace be upon him" said: "You are verily the Companions of Joseph. Tell Abu'bakr to lead the people in the prayer. " Hafsa said to A'isha: "I never got anything good from you."

7304- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer Al'ajlani came to Asim Ibn Adi Al'ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" And asked him that question but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful. Then Asim returned home and told him that Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful. Owaimer then said: "By Allah, I will go and ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came to

٧٣٠١ ـ حدثنا عُمَرُ بنُ حفصٍ: حَدَّثَنَا أبي: حَدَّثَنَا الأَعْمَش: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ قال: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: صَنَعَ النَّبِيُّ ﷺ شَيْئاً تَرَخَّصَ، وَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذلكَ النَّبِيَّ ﷺ، فَحمِدَ اللَّهَ ثُمَّ قالَ: «مَا بالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيءِ أَصْنَعُهُ، فَوَاللَّهِ إِنِّي أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً».

[طرفه في: ٦١٠١]

٧٣٠٢ ـ حدثنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنَا وَكِيعٌ، عَنْ نافِعِ بنِ عُمَرَ، عَنِ ابنِ أَبي مُلَيْكَةَ قال: كادَ الخَيِّرانِ أَنْ يَهْلِكا أَبُو بَكْرٍ وعُمَرُ، لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ وَفْدُ بَني تَمِيمٍ، أَشارَ أَحَدُهُمَا بِالأَقْرَعِ بنِ حابِسٍ الحَنْظَلِيِّ أَخِي بَنِي مُجاشِعٍ، وَأَشارَ الآخَرُ بِغَيْرِهِ، فَقالَ أَبُو بَكْرٍ لِعُمَرَ: إِنَّمَا أَرَدْتَ خِلافِي، فَقالَ عُمَرُ: مَا أَرَدْتُ خِلافَكَ، فَارْتَفَعَتْ أَصْوَاتُهُمَا عِنْدَ النَّبِيِّ ﷺ فَنَزَلَتْ: ﴿يا أَيُّها الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْواتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ إِلى قَوْلِهِ ـ عَظِيمٌ﴾. [الحجرات: ١] قالَ ابنُ أَبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيْرِ فَكانَ عُمَرُ بَعْدُ ـ وَلَمْ يَذْكُرْ ذلكَ عَنْ أَبِيهِ، يَعْنِي أَبا بَكْرٍ ـ إِذا حَدَّثَ النَّبِيَّ ﷺ بِحَدِيثٍ، حَدَّثَهُ كأَخِي السِّرَارِ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهِمَهُ.

[طرفه في: ٤٣٦٧]

٧٣٠٣ ـ حدثنا إِسماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ في مَرَضِهِ: «مُرُوا أَبا بَكْرٍ يُصَلِّي بِالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إِنَّ أَبا بَكْرٍ إِذا قامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ. فَقالَ: «مُرُوا أَبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقالَتْ عائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولي إِنَّ أَبا بَكْرٍ إِذا قامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ. فَفَعَلَتْ حَفْصَةُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خَيْراً.

[طرفه في: ١٩٨].

٧٣٠٤ ـ حدثنا آدَمُ: حَدَّثَنَا ابنُ أَبي ذِئْبٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ قالَ: جاءَ عُوَيْمِرٌ العَجْلانِيُّ إِلى عاصِمِ بنِ عَدِيٍّ، فَقالَ: أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَيَقْتُلُهُ، أَتَقْتُلُونَهُ بِهِ؟ سَلْ لِي يا عاصِمُ رَسُولَ اللَّهِ ﷺ، فَسَأَلَهُ فَكَرِهَ النَّبِيُّ ﷺ المَسائِلَ وَعابَ، فَرَجَعَ عاصِمٌ فَأَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَرِهَ المَسائِلَ، فَقالَ عُوَيْمِرٌ: وَاللَّهِ لآتِيَنَّ النَّبِيَّ ﷺ، فَجاءَ

٧٣٠٢ ـ قوله: (بالأقرع) أي بتأميره اهـ. قسطلاني.

ـ قوله: (ولم يذكر) الخ جملة معترضة بين اسم كان ومتعلقه وفيه إطلاق الأب على الجد لأم فإن سيدنا أبا بكر جد عبد الله بن الزبير لأمه أسماء ذات النطاقين.

٧٣٠٣ ـ قوله: (يصلي) بالياء بعد اللام مرفوع على الاستئناف أو أجري المعتل مجرى الصحيح (شارح).

٧٣٠٤ ـ قوله: (وحرة): هي دويبة فوق العدسة حمراء اهـ. من العيني.

The Prophet "Allah's blessing and peace be upon him", on whom the revelation was sent down concerning this case (just after Asim had left). Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an." Then he sent for them; and they performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book. Owaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Owaimer divorced her (thrice) before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery. The Prophet "Allah's blessing and peace be upon him" said (to the people):"Wait for her! If she delivers a red short child like a Wahra, then I do not see except that he is liar; but if she delivers a black big-eyed one with big buttocks, then I do not think except that he is true in accusing her." Then, she gave birth to a child that proved the disliked opinion.

7305- Malik Ibn Aws narrated: I entered upon Omar, when his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?" Omar said: "Yes." So they were admitted. They came in, greeted him, and sat down. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. They came in, greeted (him), and sat down. Then Abbas said: "O Commander of The Believers! Judge between me and this oppressor (Ali)." (They had a dispute regarding the property of Banun'nadir, which Allah had given to His Apostle as booty.) they (Abbas and Ali) started reproaching one another. The (present) people said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." Omar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophet's) property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: " What Allah has bestowed on His Messenger (and taken away) From them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes." Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: "Yes." Omar added: "When Allah had taken His Prophet unto Him, Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". So, Abu'bakr took over that property which he managed in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do; though you (and he turned to Ali and Abbas) said that Abu'bakr was such-and-such. But Allah knows that he was true, pious, and rightly-guided. He was also a follower of what was right. Then Allah took Abu'bakr unto Him and I became the successor of The Prophet "Allah's blessing and peace be upon him" and Abu'bakr. I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The

وَقَدْ أَنْزَلَ اللَّهُ تَعَالَى القُرْآنَ خلفَ عاصم، فقالَ لَهُ: «قَدْ أَنْزَلَ اللَّهُ فِيكُم قُرْآناً» فَدَعَا بِهِمَا فَتَقَدَّمَا فَتلاعَنَا، ثُمَّ قَالَ عُوَيمِرٌ: كَذَبْتُ عَلَيها يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُها، فَفَارَقَهَا وَلَمْ يَأْمُرْهُ النَّبِيُّ ﷺ بِفِرَاقِهَا، فَجرَتِ السُّنَّةُ في المُتَلاعِنين. وقالَ النَّبِيُّ ﷺ: «انْظُرُوها، فَإِنْ جاءَتْ بِهِ أَحمرَ قَصِيراً مِثْلَ وَحَرَةٍ، فَلاَ أُرَاهُ إِلاَّ قَدْ كَذَبَ، وَإِنْ جاءَتْ بِهِ أَسْحَمَ أَعْيَنَ ذَا أَلْيَتَيْنِ، فَلاَ أَحْسِبُ إِلاَّ قَدْ صَدَقَ عَلَيهَا». فَجَاءَتْ بِهِ عَلَى الأَمْرِ المَكْرُوهِ.

[طرفه في: ٤٢٣].

٧٣٠٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ النَّصْرِيُّ، وَكانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْراً مِنْ ذلِكَ، فَدَخَلْتُ عَلَى مَالِكٍ فَسَأَلْتُهُ، فَقالَ: انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ أَتَاهُ حَاجِبُهُ يَرْفَا، فَقالَ: هَل لَكَ في عُثْمَانَ وَعَبْدِ الرَّحْمٰنِ وَالزُّبَيرِ وَسَعْدٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، فَقالَ: هَل لَكَ في عَلِيٍّ وَعَبَّاسٍ؟ فَأَذِنَ لَهُمَا، قالَ العَبَّاسُ: يَا أَمِيرَ المُؤْمِنِينَ اقْضِ بَيْنِي وَبَيْنَ الظَّالِمِ، اسْتَبَّا، فَقَالَ الرَّهْطُ، عُثْمَانُ وَأَصْحَابُهُ: يَا أَمِيرَ المُؤْمِنِينَ، اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ فَقالَ: اتَّئِدُوا، أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَل تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ». يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذلِكَ؟ فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقالَ: أَنْشُدُكُمَا بِاللَّهِ هَل تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ ذلِكَ؟ قالاَ: نَعَمْ، قالَ عُمَرُ: فَإِنِّي مُحَدِّثُكُمْ عَنْ هذا الأَمْرِ، إِنَّ اللَّهَ كانَ خَصَّ رَسُولَهُ ﷺ في هذا المَالِ بِشَيءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَإِنَّ اللَّهَ يَقُولُ: ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ﴾ [الحشر: ٦]. الآيَةَ. فَكانَتْ هذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ وَلاَ اسْتَأْثَرَ بِهَا عَلَيكُمْ، وَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هذا المَالُ، وَكانَ النَّبِيُّ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذا المَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ النَّبِيُّ ﷺ بِذلِكَ حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ هَل تَعْلَمُونَ ذلِكَ؟ فَقالُوا: نَعَمْ، ثُمَّ قالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكُمَا اللَّهَ هَل تَعْلَمَانِ ذلِكَ؟ قالاَ: نَعَمْ، ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فَقالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ، وَأَنْتُمَا حِينَئِذٍ ـ وَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ـ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَا، وَاللَّهُ يَعْلَمُ: أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضْتُهَا سَنَتَيْنِ

ـ قوله: (أسحم) أي أسود، وقوله: أعين أي واسع العين ا هـ. عيني.

ـ قوله: (ذا أليتين) هو على الأصل وإلا فالاستعمال على حذف التاء منه قيل كل الناس ذو اليتين أي عجيزتين وأجيب بأن معناه اليتين كبيرتين ا هـ. عيني.

٧٣٠٥ ـ قوله: يرفا بألف بعد الفاء وقد تهمز قاله الشارح.

ـ قوله: استبا استئناف لبيان المخاصمة وخشونة الكلام، وفي نسخة واستبا ا هـ.

Messenger of Allah “Allah’s blessing and peace be upon him” and Abu’bakr used to do. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as The Messenger of Allah “Allah’s blessing and peace be upon him” and Abu’bakr used to do, and as I have done since I was in charge of it." So, both of you said (to me): "Hand it over to us." On that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group replied: "Yes." Then Omar turned to Ali and Abbas saying: "I ask you by Allah, did I hand it over to you on this condition?" They said: "Yes. " He said: " Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the earth exist, I will never give any decision other than that (I have already given) until The Hour is established. If you are unable to manage it, then return it to me; and I will do the job on your behalf."

[6] The sin of sheltering the one who innovates (heresies in religion)

7306- Asim narrated: I asked Anas: “Has The Messenger of Allah “Allah’s blessing and peace be upon him” made Medina a sanctuary?” Anas said: Yes. (The Prophet said: "Medina is a sanctuary) from that place to that. Its trees should not be cut and no heresy should be innovated in it. Whoever innovates in it a heresy will incur the curse of Allah, the angels, and all the people." Asim said: Moosa Ibn Anas told me in addition: “Or shelters such one who innovates heresies (in religion).”

[7] Disgracing the misleading verdicts and pointless analogies

Allah Almighty said: “And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the day of reckoning).” (The Night Journey “Al’isra” 36)

7307- Urwa narrated: Once, Abdullah Ibn Amr passed by us while he was performing Hajj. He narrated to us: I heard The Prophet "Allah’s blessing and peace be upon him" saying: "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain only ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray." Urwa said: I told that to A’isha “Allah be pleased with her”. Later, Abdullah Ibn Amr performed Hajj once again. A’isha said to me: “O my

أَعْمَلُ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا عَلَى كَلِمَةٍ وَاحِدَةٍ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنَ ابْنِ أَخِيكَ، وَأَتَانِي هٰذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ، تَعْمَلَانِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وَلِيتُهَا، وَإِلَّا فَلَا تُكَلِّمَانِي فِيهَا، فَقُلْتُمَا: ادْفَعْهَا إِلَيْنَا بِذٰلِكَ، فَدَفَعْتُهَا إِلَيْكُمَا بِذٰلِكَ، أَنْشُدُكُمْ بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذٰلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ، فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ أَنْشُدُكُمَا بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذٰلِكَ؟ قَالَا: نَعَمْ، قَالَ: أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذٰلِكَ، فَوَالَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، لَا أَقْضِي فِيهَا قَضَاءً غَيْرَ ذٰلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيكُمَاهَا.

[طرفه في: ٢٩٠٤].

٦ ـ باب إِثْمِ مَنْ آوَى مُحْدِثاً

رَوَاهُ عَلِيٌّ، عَنِ النَّبِيِّ ﷺ.

٧٣٠٦ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسٍ: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ: «مَا بَيْنَ كَذَا إِلَى كَذَا، لَا يُقْطَعُ شَجَرُهَا، مَنْ أَحْدَثَ فِيهَا حَدَثاً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». قَالَ عَاصِمٌ: فَأَخْبَرَنِي مُوسَى بْنُ أَنَسٍ: أَنَّهُ قَالَ: «أَوْ آوَى مُحْدِثاً».

[طرفه في: ١٨٦٧].

٧ ـ باب مَا يُذْكَرُ مِنْ ذَمِّ الرَّأْيِ وَتَكَلُّفِ الْقِيَاسِ

﴿وَلَا تَقْفُ﴾: لَا تَقُلْ ﴿مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ [الإسراء: ٣٦]

٧٣٠٧ ـ حدّثنا سَعِيدُ بْنُ تَلِيدٍ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ وَغَيْرُهُ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ قَالَ: حَجَّ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُمُوهُ انْتِزَاعاً، وَلٰكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَبْقَى نَاسٌ جُهَّالٌ، يُسْتَفْتَوْنَ فَيُفْتُونَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ». فَحَدَّثْتُ بِهِ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ، ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَجَّ بَعْدُ، فَقَالَتْ: يَا ابْنَ أُخْتِي، انْطَلِقْ إِلَى

باب ٦ ـ قوله: (رواه) أي إثم من آوى محدثاً يعني مبتدعاً أو ظالماً اهـ. من الشارح.

باب ٧ ـ قوله: (لا تقل) لم يوجد في بعض النسخ مع وجوده في متن الشارح، قال: وسقط قول: لا تقل لأبي ذر اهـ.

٧٣٠٧ ـ قوله: (علينا) أي ماراً علينا كذا في الشارح.

ـ أعطاكموه نخ.

ـ فحدثت به عائشة نخ.

nephew! Go to Abdullah and ask him to confirm for me this narration you had told me." I went and asked him, and he told me the same as he had said earlier. I came to A'isha and told her. She got astonished and said: "Verily! Abdullah Ibn Amr has kept (this narration well)."

7308- Al'a'mash narrated: I asked Abu'wa'il: "Did you take part in the battle of Siffin?" He said: "Yes, where I heard Sahl Ibn Hunaif (when he was blamed for lack of enthusiasm to fight) saying: "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu'jandal. If I had the courage to disobey the order of The Prophet "Allah's blessing and peace be upon him", I would have done so. We had not put our swords on our necks and shoulders for a thing which frightened us, but that they (our swords) drove us to an easier situation, except in the case of the above battle (of Siffin)." Abu'wa'il said: "I witnessed the battle of Siffin, and how nasty Siffin was!"

[8] Whenever The Prophet was asked about something for which no revelation was sent down to him, he would say: "I do not know", or would not answer until the revelation was sent down; and he never said something out of his own opinion or depending upon analogy

this is in view of Allah's saying: "We have sent down to thee the book in truth, that thou mightest judge between men, as guided by Allah." (The Women 105)

7309- Jaber "Allah be pleased with him" narrated: I was sick when Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came to visit me as walking. I was unconscious. He performed ablution and sprinkled the remaining water on me until I became conscious. I said: "O Allah's Apostle! "What would I do with my property? What would I do with my property?" he gave no reply until the Divine verses of the inheritance were sent down.

[9] The Prophet used to teach people from What Allah had taught him

7310- Abu'sa'eed "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The men receive the greatest share of your teachings, so please fix for us some of your time, a day on which we may come to you to teach us of what Allah has taught you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gather on such-and-such a day at such-and-such a place." They gathered and The Messenger of Allah "Allah's blessing and peace be upon him" came to them and taught them of what Allah had taught him. He then said: "No woman among you who has lost her three children (by death) but that they will screen her from

عَبْدَ اللَّهِ فَاسْتَثْبِتْ لِي مِنْهُ الَّذِي حَدَّثَنِي عَنْهُ، فَجِئْتُهُ فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ كَنَحْوِ مَا حَدَّثَنِي، فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا، فَعَجِبَتْ فَقَالَتْ: وَاللَّهِ لَقَدْ حَفِظَ عَبْدُ اللَّهِ بْنُ عَمْرٍو.

[طرفه في: ١٠٠].

٧٣٠٨ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْزَةَ: سَمِعْتُ الأَعْمَشَ قَالَ: سَأَلْتُ أَبَا وَائِلٍ: هَلْ شَهِدْتَ صِفِّينَ؟ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: (ح). وحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ سَهْلُ بْنُ حُنَيْفٍ: يَا أَيُّهَا النَّاسُ اتَّهِمُوا رَأْيَكُمْ عَلَى دِينِكُمْ، لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ، وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرٍ يُفْظِعُنَا إِلاَّ أَسْهَلْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرِ هٰذَا الأَمْرِ. قَالَ: وَقَالَ أَبُو وَائِلٍ: شَهِدْتُ صِفِّينَ وَبِئْسَتْ صِفُّونَ.

[طرفه في: ٣١٨١].

٨ ـ باب مَا كَانَ النَّبِيُّ ﷺ يُسْأَلُ مِمَّا لَمْ يُنْزَلْ عَلَيهِ الوَحيُ، فَيَقُولُ: «لا أَدْرِي». أَوْ لَمْ يُجِبْ حَتَّى يُنْزَلَ عَلَيهِ الوَحْيُ، وَلَمْ يَقُلْ بِرَأْيٍ وَلا بِقِيَاسٍ

لِقَوْلِهِ تَعَالَى: ﴿بِمَا أَرَاكَ اللَّهُ﴾ [النساء: ١٠٥]. وَقَالَ ابْنُ مَسْعُودٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرُّوحِ فَسَكَتَ، حَتَّى نَزَلَتِ الآيَةُ.

٧٣٠٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ المُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرِضْتُ فَجَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي، وَأَبُو بَكْرٍ، وَهُمَا مَاشِيَانِ، فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ فَأَفَقْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَرُبَّمَا قَالَ سُفْيَانُ: فَقُلْتُ: أَيْ رَسُولَ اللَّهِ، كَيْفَ أَقْضِي فِي مَالِي؟ كَيْفَ أَصْنَعُ فِي مَالِي؟ قَالَ: فَمَا أَجَابَنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ المِيرَاثِ.

[طرفه في: ١٩٤].

٩ ـ باب تَعْلِيمِ النَّبِيِّ ﷺ أُمَّتَهُ مِنَ الرِّجَالِ وَالنِّسَاءِ مِمَّا عَلَّمَهُ اللَّهُ، لَيْسَ بِرَأْيٍ وَلا تَمْثِيلٍ

٧٣١٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْماً نَأْتِيكَ فِيهِ، تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ، فَقَالَ: «اجْتَمِعْنَ فِي يَوْمِ كَذَا وَكَذَا، فِي مَكَانِ كَذَا وَكَذَا». فَاجْتَمَعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلاثَةً، إِلاَّ كَانَ لَهَا حِجَاباً

٧٣٠٨ ـ قوله: (إلا أسهلن بنا) أي أفضين بنا إلى سهولة يعني السيوف أفضين بنا إلى أمر سهل نعرفه خيراً غير هذا الأمر أي الذي نحن فيه من هذه المقاتلة في صفين، فإنها لا يسهل بنا، وفي رواية الكشميهني بها ا هـ. عيني.

the Fire." A woman among them said: “O Allah's Apostle! If she lost two children?" She repeated her question twice, whereupon The Prophet “Allah’s blessing and peace be upon him” said: “Even two, even two, even two!"

[10] The Prophet’s saying: "Some of my followers will remain victorious (and on the right path), fighting (in Allah’s cause), i.e. the men of (religious) knowledge

7311- Al’mogheera Ibn Shu’ba “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "Some of my followers will remain victorious (and on the right path) till the Allah’s order comes, and they will still be victorious."

7312- Mo'awiya "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (It should be known) that this nation (true Muslims) will remain good till The Hour is established or Allah's order comes."

[11] Allah’s saying: “Or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other." (The Cattle “Al’an’am” 65)

7313- Jaber "Allah be pleased with him" reported: When this Verse was revealed: "Say: he hath power to send calamities on you, from above" (The Cattle 65), Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with Your Face (from this punishment)." And when Allah resumed: "and below ", Allah's Apostle "Allah's blessing and peace be upon him" said: "I seek refuge with Your Face (from this punishment)." But when there was revealed: " or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other", Allah's Apostle "Allah's blessing and peace be upon him" said: "Those two (distresses of confusion in party strife and mutual vengeance) are lighter (or) easier.”

[12] When one likens something with a clear matter having a known judgement of Allah in order to make it understandable to the questioner

7314- Abu'huraira "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A black child has been born for me, which I denied." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have camels?" The man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "What colour are they?" The man replied: "Red." The Prophet "Allah's blessing and peace be upon him" said: "Is there a gray one among them?” The man replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "how does that come?" He said: " It may be because of heredity." The Prophet "Allah's blessing and peace be upon him" said: "Then, perhaps your latest son has this colour because of heredity." In this way, The Prophet “Allah’s blessing and peace be upon him” did not allow him to deny his paternity of the child.

مِنَ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: يَا رَسُولَ اللَّهِ اثْنَيْنِ؟ قَالَ: فَأَعَادَتْهَا مَرَّتَيْنِ، ثُمَّ قَالَ: «وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ»

[طرفه في: ١٠١].

١٠ ـ باب قَوْلِ النَّبيِّ ﷺ: «لا تزالُ طائفةٌ مِنْ أُمَّتي ظاهرينَ على الحقِّ» يُقاتِلونَ وَهُمْ أَهْلُ العلم.

٧٣١١ ـ حدّثنا عُبيدُاللَّهِ بنُ مُوسى: عَنْ إِسْماعِيلَ، عَنْ قَيْسٍ، عَنِ المُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبيِّ ﷺ قَالَ: «لاَ يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ».

[طرفه في: ٣٦٤٠].

٧٣١٢ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونسَ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيدٌ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَخْطُبُ قَالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خيراً يُفَقِّهْهُ في الدينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ، وَلَنْ يَزَالَ أَمْرُ هذهِ الأُمَّةِ مُسْتَقِيماً حَتَّى تَقُومَ السَّاعَةُ، أَوْ: حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

[طرفه في: ٧١].

١١ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ يَلْبِسَكُمْ شِيَعاً﴾ [الأنعام: ٦٥]

٧٣١٣ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حدَّثنا سُفيانُ: قالَ عَمْرٌو: سَمِعتُ جابرَ بْنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُمَا يَقُولُ: لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ ﴿قُلْ هُوَ القَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيكُمْ عَذَاباً مِنْ فَوْقِكُمْ﴾ قَالَ: «أَعُوذُ بِوَجْهِكَ». ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ قَالَ: «أَعُوذُ بِوَجْهِكَ». فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ﴾ قَالَ: «هَاتَانِ أَهْوَنُ، أَوْ: أَيْسَرُ».

[طرفه في: ٤٦٢٨].

١٢ ـ باب مَنْ شَبَّهَ أَصْلاً مَعْلُوماً بِأَصْلٍ مُبَيَّنٍ، قَدْ بَيَّنَ اللَّهُ حُكْمَهُما، لِيُفْهِمَ السَّائِلَ

٧٣١٤ ـ حدّثنا أصبغُ بنُ الفرجِ: حدّثني ابنُ وهبٍ، عن يونسَ، عن ابنِ شهابٍ، عن أبي سَلَمَةَ بنِ عبدِ الرَّحمنِ، عن أبي هُرَيرةَ، أنَّ أعرابيًّا أتى رسولَ اللَّهِ ﷺ فقالَ: إنَّ امْرَأَتِي وَلَدَتْ غُلاماً أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟». قَالَ: نَعَمْ، قَالَ: «فَمَا أَلْوَانُهَا؟». قَالَ: حُمْرٌ، قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟». قَالَ: إِنَّ فِيهَا لَوُرْقاً، قَالَ: «فَأَنَّى تُرَى ذلِكَ جَاءَهَا؟». قالَ: يَا رَسُولَ اللَّهِ، عِرْقٌ نَزَعَهَا. قَالَ: «وَلَعَلَّ هذا عِرْقٌ نَزَعَهُ».

٧٣١٣ ـ قوله: (هاتان) أي المحنتان اللبس والإذاقة اهـ شارح.

باب ١٢ ـ وقد بين رسول الله نخ.

٧٣١٤ ـ قوله: (ترى) بفتح الفوقية أو بضمها أي تظن (شارح).

7315- Abdullah Ibn Abbas "Allah be pleased with both" narrated: A woman came to The Prophet "Allah's blessing and peace be upon him" and said: "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied: “Had there been a debt on her, would you have paid it?” She replied: “Yes.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “So, pay Allah's debt (and perform Hajj on her behalf) as He has more right for it to be paid."

[13] When the judges do their best to judge by (the light of) what Allah has revealed

Allah Almighty said: “And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.” (The Repast 45)

The Messenger of Allah “Allah’s blessing and peace be upon him” praised the man of wisdom by (the light of) which he judges among people.

7316- Abdullah Ibn Mas’ood “Allah be pleased with him” told: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "Do not have the desire to be in one’s place except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions, and which he teaches to the others."

7317- Al’mogheera Ibn Shu’ba narrated: Omar consulted the people concerning the woman's miscarriage when she is hit by somebody. He said: “Who of you heard the judgement of The Messenger of Allah “Allah’s blessing and peace be upon him” regarding this case?” I said: “I heard it.” Omar asked: “What is it?” I said: “I heard The Prophet “Allah’s blessing and peace be upon him” judging that a slave or a slave girl should be given (as a blood money).” Omar said: “Do not leave until you bring one to witness with you for that.”

7318- I came out and found Mohammad Ibn Maslama whom I brought with me. He testified with me that he had heard The Prophet “Allah’s blessing and peace be upon him” judging that a slave or a slave girl should be given (as a blood money).”

وَلَمْ يُرخِّصْ لَهُ في الانْتِفاءِ مِنْه.

[طرفه في: ٥٣٠٥].

٧٣١٥ ـ حدّثنا مُسدَّدٌ: حدَّثنا أبو عَوانَة، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ امْرَأةً جاءَتْ إلى النَّبيِّ ﷺ فقالَتْ: إنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَمَاتَتْ قَبْلَ أَنْ تَحُجَّ، أفَأَحُجَّ عَنْها؟ قَالَ: «نعَمْ، حُجِّي عَنْها، أرَأيتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ أكُنْتِ قاضِيَتَهُ؟» قَالَتْ: نَعَمْ، فقال: «فَاقْضوا اللهَ الَّذي لَه، فإنَّ اللهَ أَحَقُّ بالوَفاءِ».

[طرفه في: ١٨٥٢]

١٣ ـ باب مَا جَاءَ في اجْتِهَادِ القُضاةِ بِمَا أَنْزَلَ اللَّهُ تَعَالَى

لقَولِه: ﴿ومن لَمْ يَحكُمْ بِما أَنزَلَ اللَّهُ فأولئكَ هُمُ الظالمونَ﴾ [المائدة: ٤٥] وَمَدحِ النَّبيُّ ﷺ صَاحِبَ الحِكمَةِ حِينَ يَقْضِي بِهَا وَيُعَلِّمُهَا لا يَتَكلَّفُ مِنْ قِبَلِه، وَمُشاوَرَةِ الخُلَفاءِ وَسُؤالِهِمْ أَهلَ العِلم.

٧٣١٦ ـ حدَّثنا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيدٍ، عَنْ إسماعِيل، عَنْ قَيسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «لا حَسَدَ إلاَّ في اثْنَتَينِ: رَجُلٌ آتاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ في الحَقِّ، وَآخَرُ آتاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا ويُعَلِّمُها». [طرفه في: ٧٣].

٧٣١٧ ـ حدثنا محمَّدٌ: أَخْبَرنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيه، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قَالَ: سَأَلَ عُمَرُ ابْنُ الخطَّابِ عَنْ إمْلاصِ المرْأةِ، هِيَ الَّتِي يُضْرَبُ بَطْنُهَا فَتُلقِي جَنِيناً فَقالَ: أَيُّكُمْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِيهِ شيئاً؟ فَقُلتُ: أَنَا، فَقَالَ: ما هُوَ؟ قلتُ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ». فَقالَ: لا تَبرَحْ حَتَّى تَجِيئَنِي بِالمَخْرَجِ فِيمَا قُلْتَ. [طرفه في: ٦٩٠٥].

٧٣١٨ ـ فخَرَجْتُ فَوَجَدْتُ مُحمَّدَ بنَ مَسلمة ـ فَجِئْتُ بِهِ، فَشَهِدَ مَعِي ـ أَنَّه سَمِعَ النَّبيَّ ﷺ يَقولُ: «فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ». تَابَعَهُ ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيه، عَنْ عُرْوَةَ، عَنِ المُغيرَةِ.

[طرفه في: ٦٩٠٦]

١٤ ـ باب قَوْلِ النَّبِيِّ ﷺ: «لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ»

٧٣١٩ ـ حدثنا أحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ

٧٣١٥ ـ قوله: إكُنْتِ قاضِيَةً نخ.

باب ١٣ ـ وَمَدْحِ النَّبِيِّ نخ.

ـ ولا يَتَكلَّفُ مِن قِبَلِهِ نخ.

٧٣١٧ ـ (الإملاص) إلقاء المرأة الجنين ميتاً ا هـ عيني.

باب ١٤ ـ سنن من قبلكم نخ

[14] The Prophet's saying: "You will follow the conventions of previous nations"

7319- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established till my followers imitate the conventions of the previous nations very closely: span by span, and cubit by cubit." It was said: "O Allah's Apostle! Do you mean by those (previous nations) the Persians and the Romans?" The Prophet "Allah's blessing and peace be upon him" said: "Who can it be other than them?"

7320- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily, you will imitate the conventions of the previous nations very closely, span by span, and cubit by cubit; and even if they entered into a hole of a lizard, you would follow them." We said: "O Allah's Apostle! Do you mean The Jews and The Christians?" The Prophet "Allah's blessing and peace be upon him" said: "Who else?"

[15] The sin of the one, who called for a heresy or did an evil deed

Allah Almighty said in this issue: "Let them bear, on the day of judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they Misled. Alas, how grievous the burdens they will bear." (The Bees 25)

7321- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the convention of murdering."

[16] What was mentioned by The Messenger of Allah concerning the two sanctuaries of Mecca and Medina, in addition to the places of The Prophet, the Emigrants, and The Ansar, and the praying place and the grave of The Prophet

7322- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. Later on, he was afflicted with fever. He came and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him once again and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). He came to him for the third time and said: "Please cancel my pledge of allegiance." But The Messenger of Allah "Allah's blessing and peace be upon him" refused. Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ القُرُونِ قَبْلَهَا، شِبْراً بِشِبْرٍ وَذِرَاعاً بِذِرَاعٍ» فَقِيلَ يا رَسُولَ اللَّهِ، كَفَارِسَ وَالرُّومِ؟ فَقَالَ: «وَمَنِ النَّاسُ إلاّ أُولَئِكَ».

٧٣٢٠ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ العَزِيزِ: حَدَّثَنَا أَبُو عُمَرَ الصَّنْعَانِيُّ ـ مِنَ اليَمَنِ ـ عَنْ زَيدِ ابنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قالَ: «لَتَتْبَعُنَّ سَنَنَ مَن كَانَ قَبْلَكُمْ، شِبْراً شِبْراً وَذِرَاعاً بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ». قُلْنَا: يا رَسُولَ اللَّهِ، اليَهُودَ وَالنَّصَارَى؟ قالَ: «فَمَنْ» [طرفه في: ٣٤٥٦].

١٥ ـ باب إِثْمِ مَنْ دَعَا إِلَى ضَلالَةٍ، أَوْ سَنَّ سُنَّةً سَيِّئَةً

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم﴾ [النحل: ٢٥]. الآيَةَ.

٧٣٢١ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ مِن نَفْسٍ تُقْتَلُ ظُلماً، إلاّ كانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْهَا ـ وَرُبَّمَا قالَ سُفْيانُ: مِنْ دَمِهَا ـ لأَنَّهُ أَوَّلُ مَنْ سَنَّ القَتْلَ أَوَّلاً».

[طرفه في: ٣٣٣٥].

١٦ ـ باب مَا ذَكَرَ النَّبِيُّ ﷺ وَحَضَّ عَلَى اتِّفَاقِ أَهْلِ العِلْمِ، وَمَا أَجْمَعَ عَلَيْهِ الحَرَمَانِ مَكَّةُ وَالمَدِينَةُ، وَمَا كانَ بِهَا مِنْ مَشَاهِدِ النَّبِيِّ ﷺ وَالمُهَاجِرِينَ وَالأَنْصَارِ، وَمُصَلَّى النَّبِيِّ ﷺ وَالمِنْبَرِ وَالقَبْرِ

٧٣٢٢ ـ حدثنا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ السَّلَمِيِّ: أَنَّ أَعْرَابِيّاً بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الإِسْلامِ، فَأَصَابَ الأَعْرَابِيَّ وَعْكٌ بِالمَدِينَةِ، فَجَاءَ الأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يا رَسُولَ اللَّهِ، أَقِلْنِي بَيْعَتِي، فَأَبَى رَسُولُ اللَّهِ ﷺ، ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ الأَعْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا المَدِينَةُ كَالكِيرِ، تَنْفِي خَبَثَهَا وَيَنْصَعُ طِيبُهَا».

[طرفه في: ١٨٨٣].

= قوله: (سنن من كان قبلكم) أي طريقتهم.

٧٣٢٠ ـ (الجحر) بتقديم الجيم للضب واليربوع والحية والجمع جحرة كقردة كما في المصباح.

ـ قوله: اليهود بالرفع والنصب اهـ شرح.

باب ١٦ ـ وما أجتمع عليه نخـ.

قوله: (الحرمان) أي أهلهما اهـ.

ـ قوله: (وما كان بها) أي بالمدينة المنورة.

٧٣٢٢ ـ قوله: (وعك) أي حمى.

ـ (الكير) زق الحداد الذي ينفخ به النار، والمراد هنا الموضع المشتمل عليها كما في الشارح.

7323- Ibn Abbas "Allah be pleased with both" narrated: I used to teach (Qur'an to) Abdur'rahman Ibn Awf. When it was the last Hajj of Omar Ibn Al'khattab, Abdur'rahman said to me: "Would that you had seen the man who came today to The Commander of The Believers saying: "O Commander of The Believers! What do you think about so-and-so who says: "If Omar died, I would give the pledge of allegiance to such-and-such person." Omar then said: "Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (of ruling).""

Abdur'rahman said: I said: "O Commander of The Believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they, who will gather around you when you stand to address the people. I am afraid that you will get up and say something, whose meaning they might not understand, and might not interpret it correctly. Then they would improperly spread it wherever they went. So you should wait till you reach Medina, as it is the homeland of emigration and of Prophet's Traditions. Therein you can come in touch with the learned and noble people from The Emigrants and The Ansar, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place." On that, Omar said: "By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina."

Ibn Abbas said: We arrived in Medina. (On the first Friday, Omar came up the pulpit to deliver the speech). He said: "Allah sent Mohammad with the Truth and revealed the Holy Book to him, involving the Verse of stoning."

7324- Mohammad narrated: We were with Abu'huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying: "Bravo! Bravo! Abu'huraira is cleaning his nose with linen! There came a time when I would fall senseless between the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him" and A'isha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, though I had no madness. I suffered from nothing but hunger."

7325- Abdur'rahman Ibn Abis narrated: Ibn Abbas was asked: "Did you attend the prayer of The Sacrifice (Al'ad'ha) festival or the breaking Fast (Al'fitr) festival with Allah's Apostle?" Ibn Abbas answered: "Yes, and had it not been for my close relationship with him, I could not have performed it" (Because he was still too young). Ibn Abbas added: "The Messenger of Allah "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As'salt and offered the prayer. Then he delivered the speech." Ibn Abbas mentioned nothing concerning the Adhan (the call for prayer) or the Iqama (the call for prayer establishment). He added: "Then The Prophet "Allah's blessing and peace be upon him" ordered (women) to give alms. Indeed, I saw the women reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.). he (The Prophet) ordered Bilal to go to them (and collect the alms). Then Bilal returned to The Prophet "Allah's blessing and peace be upon him"."

٧٣٢٣ ـ حدّثنا مُوسَى بْنُ إسْماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قَالَ: كُنْتُ أُقْرِيءُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، فَلَمَّا كانَ آخِرَ حَجَّةٍ حَجَّها عُمَرُ، فَقالَ عَبْدُ الرَّحْمٰنِ بِمِنىً: لَوْ شَهِدْتَ أَمِيرَ المُؤْمِنِينَ أَتاهُ رَجُلٌ قالَ: إِنَّ فُلاناً يَقُولُ: لَوْ ماتَ أَمِيرُ المُؤْمِنِينَ لَبايَعْنا فُلاناً، فَقالَ عُمَرُ: لأَقُومَنَّ العَشِيَّةَ، فَأُحَذِّرَ هٰؤُلاءِ الرَّهْطَ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ، قُلتُ: لاَ تَفعَل، فإِنَّ المَوْسِمَ يَجْمَعُ رِعاعَ النَّاسِ، يَغْلِبُونَ عَلَى مَجْلِسِكَ، فَأَخافُ أَنْ لاَ يُنْزِلُوها عَلَى وَجْهِها، فَيُطِيرُ بِها كُلُّ مُطِيرٍ، فَأَمْهِلْ حَتَّى تَقْدَمَ المَدِينَةَ دارَ الهِجْرَةِ وَدارَ السُّنَّةِ، فَتَخْلُصَ بِأَصْحابِ رَسُولِ اللَّهِ ﷺ مِنَ المُهاجِرِينَ وَالأَنْصارِ، فَيَحْفَظُوا مَقالَتَكَ وَيُنَزِّلُوها عَلَى وَجْهِها، فَقالَ: وَاللَّهِ لأَقُومَنَّ بِهِ فِي أَوَّلِ مَقامٍ أَقُومُهُ بِالمَدِينَةِ. قالَ ابْنُ عَبَّاسٍ: فَقَدِمْنا المَدِينَةَ، فَقالَ: إِنَّ اللَّهَ بَعَثَ مُحَمَّداً ﷺ بِالحَقِّ، وَأَنْزَلَ عَلَيهِ الكِتابَ، فَكانَ فِيما أُنْزِلَ آيَةُ الرَّجْمِ.

[طرفه في: ٢٤٦٢].

٧٣٢٤ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قالَ: كُنَّا عِنْدَ أَبِي هُرَيرَةَ، وَعَلَيهِ ثَوْبانِ مُمَشَّقانِ مِنْ كَتَّانٍ، فَتَمَخَّطَ، فَقالَ: بَخْ بَخْ، أَبُو هُرَيرَةَ يَتَمَخَّطُ فِي الكَتَّانِ، لَقَدْ رَأَيتُنِي وَإِنِّي لأَخِرُّ فِيما بَينَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ إِلَى حُجْرَةِ عائِشَةَ مَغْشِيّاً عَلَيَّ، فَيَجِيءُ الجائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي، وَيُرَى أَنِّي مَجْنُونٌ، وَما بِي مِنْ جُنُونٍ، ما بِي إِلاَّ الجُوعُ.

٧٣٢٥ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ قالَ: سُئِلَ ابْنُ عَبَّاسٍ: أَشَهِدْتَ العِيدَ مَعَ النَّبِيِّ ﷺ؟ قالَ: نَعَمْ، وَلَوْلاَ مَنْزِلَتِي مِنْهُ ما شَهِدْتُهُ مِنَ الصِّغَرِ، فَأَتَى العَلَمَ الَّذِي عِنْدَ دارِ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذاناً وَلاَ إِقامَةً، ثُمَّ أَمَرَ بِالصَّدَقَةِ، فَجَعَلَ النِّساءُ يُشِرْنَ إِلَى آذانِهِنَّ وَحُلُوقِهِنَّ، فَأَمَرَ بِلالاً فَأَتاهُنَّ، ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ. [طرفه في: ٩٨].

٧٣٢٣ ـ قوله: فلما كان آخر حجة جواب لما محذوف نحو رجع عبد الرحمٰن بن عوف من عند عمر رضي الله تعالى عنهما ا هـ. عيني.

ـ فقال إنّ فلاناً نخـ.

ـ قوله: (فاحذر) بالنصب ولأبي ذر بالرفع وللكشميهني فلأحذر ا هـ. قسطلاني.

ـ قوله: أن لا ينزلوها الضمير للمقالة كما ينبيء عنه السياق ا هـ.

ـ فيما أُنزل نخـ.

٧٣٢٤ ـ قوله: (ممشقان) أي مصبوغان بالمشق بكسر الميم وسكون الشين وهو الطين الأحمر ا هـ. عيني.

ـ بخ بخ نخـ.

٧٣٢٥ ـ فلم يذكر نخـ.

ـ قوله: (يشرن) أي يهوين بأيديهن هـ. شارح.

7326- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to Quba (mosque) as riding (sometimes), and walking (sometimes).

7327- Hesham narrated from his father: A'isha "Allah be pleased with her" said to Abdullah Ibn Az'zubair: "Bury me with my female companions (the wives of The Prophet "Allah's blessing and peace be upon him") and do not bury me with The Prophet "Allah's blessing and peace be upon him" in the house, for I dislike to be regarded as sanctified (just for being buried there)."

7328- Hesham narrated from his father: Omar sent a message to A'isha, saying: "Would you please allow me to be buried with my two companions (The Prophet "Allah's blessing and peace be upon him" and Abu'bakr) ?" She said: "Yes, by Allah!" It is true that whenever a man from among the companions (before Omar) sent to her asking her to allow him to be buried there, she would say: "No, by Allah, I will never give permission to anyone to be buried with them."

7329- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to offer the Asr prayer and then If a person went (after the prayer) to the outskirts of Medina, he would reach there when the sun was still high. Some of the outskirts of Medina were about three or four miles from the town.

7230- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: The Sa at the time of The Prophet "Allah's blessing and peace be upon him" was equal to one plus one-third a Mudd of your time. Then it was increased (during the time of Omar Ibn Abdul'aziz).

7331- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless them in their measures, and bless them in their Sa and Mudd." He meant those of Medina.

7332- Ibn Omar "Allah be pleased with both" narrated: The Jews brought before The Messenger of Allah "Allah's blessing and peace be upon him" a man and a woman from amongst them who committed adultery. He ordered that they should be stoned (to death) near the place of performing the funeral prayers beside the mosque.

7333- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" looked at Ohud and said: "This is a mountain which loves us as well as we love it. O Allah! Abraham made Mecca a sanctuary; and I make the area between its (Medina's) two mountains a sanctuary."

٧٣٢٦ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا سُفيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي قُبَاءَ مَاشِياً وَرَاكِباً. [طرفه في: ١١٩١].

٧٣٢٧ ـ حدّثنا عُبيدُ بْنُ إِسْمَاعِيل: حَدَّثَنَا أَبُو أُسَامَة، عَنْ هِشَام، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَتْ لِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: ادْفِنِّي مَعَ صَوَاحِبِي، وَلاَ تَدْفِنِّي مَعَ النَّبِيِّ ﷺ فِي الْبَيْتِ، فَإِنِّي أَكْرَهُ أَنْ أُزَكَّى.

[طرفه في: ١٣٩١].

٧٣٢٨ ـ وَعَنْ هِشَام، عَنْ أَبِيهِ: أَنَّ عُمَرَ أَرْسَلَ إِلَى عَائِشَةَ: ائْذَنِي لِي أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ، فَقَالَتْ: إِي وَاللَّهِ، قَالَ: وَكَانَ الرَّجُلُ إِذَا أَرْسَلَ إِلَيهَا مِنَ الصَّحَابَةِ قَالَتْ: لاَ وَاللَّهِ، لاَ أُوثِرُهُمْ بِأَحَدٍ أَبَداً.

٧٣٢٩ ـ حدّثنا أَيوبُ بْنُ سُلَيمَان: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيسٍ، عَنْ سُلَيمَانَ بْنِ بِلاَلٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ ابْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، فَيَأْتِي الْعَوَالِيَ، وَالشَّمْسُ مُرْتَفِعَةٌ. وَزَادَ اللَّيثُ، عَنْ يُونُسَ: وَبُعْدُ الْعَوَالِي أَرْبَعَةُ أَمْيَالٍ أَوْ ثَلاَثَةٌ.

[طرفه في: ٥٤٨].

٧٣٣٠ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجُعَيْدِ: سَمِعْتُ السَّائِبَ ابْنَ يَزِيدَ يَقُولُ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدّاً وَثُلُثاً بِمُدِّكُمُ الْيَوْمَ، وَقَدْ زِيدَ فِيهِ.

[طرفه في: ١٨٥٩].

٧٣٣١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ». يَعْنِي أَهْلَ الْمَدِينَةِ.

[طرفه في: ٢١٣٠].

٧٣٣٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ الْيَهُودَ جَاؤُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ وَامْرَأَةٍ زَنَيَا، فَأَمَرَ بِهِمَا فَرُجِمَا، قَرِيباً مِنْ حَيْثُ تُوضَعُ الْجَنَائِزُ عِنْدَ الْمَسْجِدِ. [طرفه في: ١٣٢٩].

٧٣٣٣ ـ حدّثنا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَمْرٍو، مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فَقَالَ: هذا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيهَا». تَابَعَهُ سَهْلٌ، عَنِ النَّبِيِّ ﷺ فِي أُحُدٍ. [طرفه في: ٣٧١].

٧٣٢٦ ـ قوله: (قباء) بمد وقد يقصر ويصرف ويمنع اهـ. شرح.

7334- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The distance between the prayer place of Allah's Apostle "Allah's blessing and peace be upon him" and the wall was just sufficient for a sheep to pass through.

7335- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise, and my pulpit is on my fount."

7336- Abdullah Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" issued an order for a horse race. The trained horses (which were given less food for a few days before the race to be able to win) were to run from a place called Al'hafya to Thaniyat Al'wada and the horses, which were not trained, were to run from Ath'thaniya to the mosque of Banu'zuraiq. Abdullah, according to the narration, was one of those who took part in the race.

7337- Ibn Omar "Allah be pleased with both" narrated: I heard Omar (delivering a speech) on the pulpit of The Prophet "Allah's blessing and peace be upon him".

7338- As'sa'ib Ibn Yazid narrated that he had heard Othman delivering a speech while being on the pulpit of The Prophet "Allah's blessing and peace be upon him".

7339- A'isha "Allah be pleased with her" narrated: This big copper vessel was put for The Messenger of Allah "Allah's blessing and peace be upon him" and me to take water from it together (whenever we took a bath).

7340- Asim Al'ahwal narrated from Anas: The Prophet "Allah's blessing and peace be upon him" made alliance between Quraish and the Ansar in my house which is in Medina. For a month, he kept on invoking evil, (in the last Rak'a of every obligatory prayer), upon some tribes from Banu'sulaim.

٧٣٣٤ ـ حدّثنا ابْنُ أَبي مَرْيَم: حَدَّثنا أَبو غَسَّان: حَدَّثَنِي أَبو حازِمٍ، عَن سَهْلٍ: أَنَّهُ كَانَ بَين جِدارِ المَسْجِدِ مِمَّا يَلِي القِبْلَةَ وَبَينَ المِنْبَرِ مَمَرُّ الشَّاةِ.

[طرفه في: ٤٩٦].

٧٣٣٥ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا عَبْدُ الرَّحْمنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَالِكٌ، عَن خُبَيبِ بْنِ عَبْدِ الرَّحْمنِ، عَن حَفْصِ بْنِ عاصِمٍ، عَن أَبي هُرَيرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بَينَ بَيتِي وَمِنْبَرِي رَوْضَةٌ مِن رِياضِ الجَنَّةِ، وَمِنْبَرِي عَلى حَوْضِي».

[طرفه في: ١١٩٦].

٧٣٣٦ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ، عَن نَافِعٍ، عَن عَبْدِ اللهِ قَالَ: سابَقَ النَّبِيُّ ﷺ بَينَ الخَيلِ، فَأُرْسِلَتِ الَّتِي ضُمِّرَتْ مِنْها، وَأَمَدُها إِلى الحَفْياءِ إِلى ثَنِيَّةِ الوَداعِ، وَالَّتِي لَمْ تُضَمَّرْ، أَمَدُها ثَنِيَّةُ الوَداعِ إِلى مَسْجِدِ بَنِي زُرَيقٍ، وَإِنَّ عَبْدَ اللهِ كانَ فِيمَن سابَقَ.

[طرفه في: ٤٢٠].

٧٣٣٧ ـ حدّثنا قُتَيبَةُ، عَن لَيثٍ، عَن نافِعٍ، عَن ابْنِ عُمَرَ (ح). وَحَدَّثَنِي إِسْحاقُ أَخْبَرَنا عِيسى، وَابْنُ إِدْرِيسَ، وَابْنُ أَبي غَنِيَّةَ، عَن أَبي حَيَّانَ، عَن الشَّعْبِيِّ، عَن ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: سَمِعْتُ عُمَرَ عَلى مِنْبَرِ النَّبِيِّ ﷺ.

[طرفه في: ٤٦١٩].

٧٣٣٨ ـ حدّثنا أَبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَن الزُّهْرِيِّ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: سَمِعَ عُثْمانَ ابْنَ عَفَّانَ خَطَبَنا عَلى مِنْبَرِ النَّبِيِّ ﷺ.

٧٣٣٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا هِشامُ بْنُ حَسَّانَ: أَنَّ هِشامَ ابْنَ عُرْوَةَ حَدَّثَهُ عَن أَبِيهِ: أَنَّ عائِشَةَ قالَتْ: كانَ يُوضَعُ لِي وَلِرَسُولِ اللَّهِ ﷺ هذا المِرْكَنُ، فَنَشْرَعُ فِيهِ جَمِيعاً.

[طرفه في: ٢٥٠].

٧٣٤٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ: حَدَّثَنا عاصِمٌ الأَحْوَلُ، عَن أَنَسٍ قَالَ: حالَفَ النَّبِيُّ ﷺ بَينَ الأَنْصارِ وَقُرَيشٍ في دارِي الَّتِي بِالمَدِينَةِ.

[طرفه في: ٢٢٩٤].

وَقَنَتَ شَهْراً يَدْعُو عَلَى أَحْياءٍ مِنْ بَنِي سُلَيمٍ. [طرفه في: ١٠٠١].

٧٣٣٦ ـ الأمد الغاية.
ـ وأمدها الحفياء نخ.

٧٣٣٩ ـ (المركن) هو الإجانة التي يغسل فيه الثياب.

٧٣٤٠ ـ قوله: حالف: أي عاقد.

7341- Abu'burda narrated: When I came to Medina I met Abdullah Ibn Salam. He said: "Come to my house so that I would let you drink in a utensil in which The Messenger of Allah "Allah's blessing and peace be upon him" had drunk, and then let you (go and) pray in a mosque, in which The Messenger of Allah "Allah's blessing and peace be upon him" had prayed." I went with him. He gave me Sawiq and dates. Then I (went and) prayed in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him".

7342- The same as above.

7343- Ibn Abbas narrated: Omar told me that The Messenger of Allah "Allah's blessing and peace be upon him" said to me, and he was in Aqiq: "Tonight, a comer from my Lord came to me (in a dream) and told me to offer prayer in this blessed valley, and then say: "(I assume Ihram for) Umra and Hajj."

7344- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Qarn as the Miqat (the place from where people could assume Ihram) for the people of Najd; Al'juhfa for the people of Sham; and Dhul'hulaifa for the people of Medina. He said: "I heard this from The Prophet "Allah's blessing and peace be upon him". I was told that he also made Yalamlam for the people of Yemen." When Iraq was mentioned Ibn Omar said: "At this time, (the people of) Iraq had not yet embraced Islam."

7345- Abdullah Ibn Omar "Allah be pleased with both" narrated: It was said to The Prophet "Allah's blessing and peace be upon him" while he was (in a dream) sleeping at Dhul'hulaifa in the last part of the night: "You are in a blessed valley."

[17] Allah's saying: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers." (Al Imran 128)

7346- Ibn Omar "Allah be pleased with both" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him", when raising his head from bowing of the last Rak'a of the Morning Prayer, invoking: "O Allah! Curse so-and-so and so-and-so" after saying: "Allah hears he, who sends his praises to Him. Our Lord, all the Praises be to you!" So Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers." (Al Imran 128)

٧٣٤٢ ـ حدّثني أَبُو كُرَيْبٍ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ قالَ: قَدِمْتُ المَدِينَةَ، فَلَقِيَنِي عَبْدُ اللَّهِ بْنُ سَلامٍ، فَقالَ لِي: انْطَلِقْ إِلَى المَنْزِلِ، فَأَسْقِيَكَ فِي قَدَحٍ شَرِبَ فِيهِ رَسُولُ اللَّهِ ﷺ، وَتُصَلِّي فِي مَسْجِدٍ صَلَّى فِيهِ النَّبِيُّ ﷺ. فانْطَلَقْتُ مَعَهُ، فَسَقانِي سَوِيقاً، وَأَطْعَمَنِي تَمْراً، وَصَلَّيْتُ فِي مَسْجِدِهِ.

[طرفه في: ٣٨١٤].

٧٣٤٣ ـ حدّثنا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنا عَلِيُّ بْنُ المُبارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عِكْرِمَةُ، عَنِ ابْنِ عَبّاسٍ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قالَ: حَدَّثَنِي النَّبِيُّ ﷺ قالَ: «أَتانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي، وَهُوَ بِالعَقِيقِ، أَنْ صَلِّ فِي هذا الوادِي المُبارَكِ، وَقُلْ: عُمْرَةٌ وَحَجَّةٌ». وَقالَ هارُونُ بْنُ إِسْماعِيلَ: حَدَّثَنا عَلِيٌّ: «عُمْرَةٌ فِي حَجَّةٍ».

[طرفه في: ١٥٣٤].

٧٣٤٤ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ: وَقَّتَ النَّبِيُّ ﷺ قَرْناً لأَهْلِ نَجْدٍ، وَالجُحْفَةَ لأَهْلِ الشَّأْمِ، وَذا الحُلَيْفَةِ لأَهْلِ المَدِينَةِ، قالَ: سَمِعْتُ هذا مِنَ النَّبِيِّ ﷺ، وَبَلَغَنِي أَنَّ النَّبِيَّ ﷺ قالَ: «وَلأَهْلِ اليَمَنِ يَلَمْلَمُ». وَذُكِرَ العِراقُ، فَقالَ: لَمْ يَكُنْ عِراقٌ يَوْمَئِذٍ.

٧٣٤٥ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ: حَدَّثَنا الفُضَيْلُ: حَدَّثَنا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ أُرِيَ وَهُوَ فِي مُعَرَّسِهِ بِذِي الحُلَيْفَةِ، فَقِيلَ لَهُ: إِنَّكَ بِبَطْحاءَ مُبارَكَةٍ.

[طرفه في: ٤٨٣].

١٧ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨]

٧٣٤٦ ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي صَلاةِ الفَجْرِ، رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قالَ: «اللَّهُمَّ رَبَّنا وَلَكَ الحَمْدُ». فِي الأَخِيرَةِ، ثُمَّ قالَ: «اللَّهُمَّ العَنْ فُلاناً وَفُلاناً». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظالِمُونَ﴾.

[طرفه في: ٤٠٦٩].

٧٣٤٣ ـ وقل عمرة وحجة نخ.

٧٣٤٤ ـ قوله: لم يكن عراق يومئذ أي لم يكن أهل العراق في ذلك الوقت مسلمين ا هـ.

٧٣٤٥ ـ قوله: في معرسه أي في منزله الذي كان فيه آخر الليل ا هـ.

٧٣٤٦ ـ قوله: في الأخيرة أي في الركعة الأخيرة ولأبي ذرّ في الآخرة (شارح)

[18] Allah's saying: "but man is, in, most things, contentious." (The Cave 54)

he also said: "And dispute ye not with the people of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow (in Islam)." (The Spider "Al'ankabut" 46)

7347- Ali Ibn Abu'talib "Allah be pleased with him" narrated: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and Fatima, the daughter of The Prophet "Allah's blessing and peace be upon him" and asked: "Won't you pray (at night)?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying a word. But I heard him, as leaving, striking his thigh (with his hand) and saying: " but man is, in, most things, contentious." (The Cave 54)

7348- Abu'huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached the place where Torah was recited. He called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported (Allah's message) to us, O Abul'qasim!" he said: "This is what I wanted (from you). If you embrace Islam, you will be safe." they said: "You have reported (Allah's message) to us, O Abul'qasim!" he said: "This is what I wanted (from you)." then he said his first statement once again. upon that, they replied: "You have reported (Allah's message) to us, O Abul'qasim!" he said it for the third time. then he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

[19] Allah's saying: " Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (The Heifer 143); and The Prophet's order to stick to the group (of learnt men)

7349- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Noah (and his nation) will come on the Day of Judgement; and Allah will ask (Noah): "Did you report (the Message)?" He will reply: "Yes, O my Lord!" Then Allah will ask Noah's nation: "Did Noah report My Message to you?" They will reply: "No, no Warner came to us." Then Allah will ask Noah: "Who will bear witness for you?" He will reply: "Mohammad and his followers." You will be brought and will stand as witnesses for him (that he reported

١٨ ـ باب قَوْلِهِ تَعَالَى: ﴿وَكَانَ الإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلاً﴾ [الكهف: ٥٤] وَقَوْلِهِ تَعالَى: ﴿وَلا تُجَادِلُوا أَهْلَ الكِتَابِ إِلا بِالَّتِي هِيَ أَحْسَنُ﴾ [العنكبوت: ٤٦]

٧٣٤٧ ـ حدّثنا أَبُو اليَمَانِ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ (ح). حَدَّثَنِي مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ، عَنْ إِسحاقَ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَينٍ: أَنَّ حُسَينَ ابْنَ عَلِيّ رَضِيَ اللَّهُ عَنْهُما أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ وَفاطِمَةَ عَلَيهَا السَّلامُ بِنتَ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «أَلا تُصَلُّونَ؟». فَقالَ عَلِيٌّ: فَقُلتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ لَهُ ذٰلِكَ، وَلَمْ يَرْجِعْ إِلَيهِ شَيئاً، ثُمَّ سَمِعَهُ وَهُوَ مُدْبِرٌ، يَضْرِبُ فَخِذَهُ، وَهُوَ يَقُولُ: ﴿وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً﴾. مَا أَتَاكَ لَيلاً فَهُوَ طَارِقٌ، وَيُقَالُ: الطَّارِقُ النَّجْمُ، وَالثَّاقِبُ المُضِيءُ، يُقَالُ: أَثْقِبْ نارَكَ لِلمُوقِدِ.

[طرفه في: ١١٢٧].

٧٣٤٨ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ قَالَ: بَينَا نَحْنُ فِي المَسْجِدِ، خَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ». فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيتَ المِدْرَاسِ، فَقَامَ النَّبِيُّ ﷺ فَنَادَاهُمْ فَقَالَ: «يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا القَاسِمِ، قَالَ: فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا القَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ أُرِيدُ» ثُمَّ قَالَهَا الثَّالِثَةَ، فَقَالَ: «اعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ، وَأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هٰذِهِ الأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيئاً فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ».

[طرفه في: ٣١٦٧]

١٩ ـ باب قَوْلِهِ تَعَالَى: ﴿وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً﴾ [البقرة: ١٤٣] وَمَا أَمَرَ النَّبِيُّ ﷺ بِلُزُومِ الجَمَاعَةِ، وَهُمْ أَهْلُ العِلمِ

٧٣٤٩ ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بِنُوحٍ يَوْمَ القِيَامَةِ، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ يَا رَبِّ، فَتُسْأَلُ أُمَّتُهُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: مَا جَاءَنَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ شُهُودُكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيُجَاءُ بِكُمْ فَتَشْهَدُونَ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ:

٧٣٤٧ ـ قوله: (اثقب) أمر من الثقب وهو متعدٍ من باب نصر كما في العينيّ، وقال القسطلانيّ بكسر القاف وسكت عن ضبط الهمزة ا هـ.

٧٣٤٨ ـ قوله: (ذلك) أي إقراركم بالتبليغ (شارح).

ـ ولرسوله نخـ.

Allah's Message)." Then he recited Allah's saying: " Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (Heifer 143)

[20] If a ruler or an appointee passed, by mistake, a judgement contradicting the tradition of The Prophet of which he had no knowledge, then his judgement should be cancelled

indeed, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one did something contradicting our tradition, then it should be cancelled."

7350- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed the brother of Banu'adi Al'ansari as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (excellent type of dates) for two Sas of the inferior type of dates." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) unless it is an equal amount for an equal amount, or sell the dates (of inferior quality) for money, with which you could buy good dates."

7351- The same previous narration.

[21] The reward of the ruler when he judges according to the best of his knowledge, right or wrong it might be

7352- Amr Ibn Al'ass "Allah be pleased with him" narrated That he heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "If a judge gives a verdict according to the best of his knowledge and his verdict is right (as agreeing with that of Allah and His Apostle), he will receive a double reward. If he gives a verdict according to the best of his knowledge and his verdict is wrong (as contradicting that of Allah and His Apostle), even then he will get a reward."

[22] What about the proof that the judgements of The Prophet were transparent? and what about the fact that sometimes, some companions did not attend The Prophet's sessions or gatherings?

7353- Obaidullah Ibn Omair narrated: Abu'moosa asked Omar to admit him but he was not admitted as Omar was busy, so Abu'moosa went back.

﴿وكذلك جعلناكُم أُمَّةً وَسطاً ـ قال: عَدْلاً ـ لِتكونوا شهداءَ على النَّاس ويكونَ الرَّسُولُ عليكُمْ شَهِيداً﴾. وعَنْ جَعْفَرِ بْنِ عَوْنٍ: حَدَّثَنا الأعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ بهذا.

[طرفه في: ٣٣٣٩].

٢٠ ـ بابٌ إذا اجْتَهَدَ العَامِلُ أَوِ الحَاكِمُ، فَأَخْطَأَ خِلافَ الرَّسُولِ مِنْ غَيرِ عِلمٍ، فَحُكْمُهُ مَرْدُودٌ

لِقَوْلِ النَّبِيِّ ﷺ: «مَنْ عَمِلَ عَمَلاً لَيسَ عَلَيهِ أَمْرُنَا فَهُوَ رَدٌّ».

٧٣٥٠، ٧٣٥١ ـ حدثنا إِسماعيلُ، عَنْ أخيه، عَنْ سُلَيمَانَ بْنِ بِلالٍ، عَنْ عَبْدِ المَجِيدِ ابْنِ سُهَيلِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: أَنَّه سَمِعَ سَعِيدَ بْنَ المُسَيَّبِ يُحَدِّثُ: أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ وَأَبَاهُرَيرَةَ حَدَّثَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ الأَنْصَارِيَّ، وَاسْتَعْمَلَهُ عَلَى خَيبَرَ، فَقَدِمَ بِتَمْرٍ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمْرِ خَيبَرَ هَكَذا؟». قَالَ: لا وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَينِ مِنَ الجَمْعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَفعَلُوا، وَلكِنْ مِثلاً بِمِثْلٍ، أَوْ بِيعُوا هذا وَاشْتَرُوا بِثَمَنِه مِنْ هذا، وَكَذلِكَ المِيزَانُ».

[طرفه في: ٢٢٠١].

٢١ ـ باب أَجْرِ الحَاكِمِ إذا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

٧٣٥٢ ـ حدثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنا حَيوَةُ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الحَقادي، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيسٍ مَوْلَى عَمْرِو بْنِ العَاصِ، عَنْ عَمْرِو بْنِ العَاصِ: أَنَّه سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ». قَالَ: فَحَدَّثْتُ بِهذا الحَدِيثِ أَبَا بَكْرِ ابْنَ عَمْرِو بْنِ حَزْمٍ فَقَالَ: هَكَذا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ. وَقَالَ عَبْدُ العَزِيزِ بْنُ المُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٢٢ ـ باب الحُجَّةِ عَلَى مَنْ قَالَ: إِنَّ أَحْكَامَ النَّبِيِّ ﷺ كَانَتْ ظَاهِرَةً، وَمَا كَانَ يَغِيبُ بَعْضُهُمْ مِنْ مَشَاهِدِ النَّبِيِّ ﷺ وَأُمُورِ الإِسْلامِ

٧٣٥٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيجٍ: حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيدِ بْنِ عُمَيرٍ قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ، فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ أَسْمَعْ

٧٣٥٠ ـ (الجنيب) أجود تمورهم والجمع تمر رديء ا هـ.

ـ قوله: (وكذلك الميزان) يعني كلّ ما يوزن.

باب ٢٢ ـ قوله: (وما كان) أي وباب ما كان بعض الصحابة يغيب الخ فما موصولة يعني أنّ التواتر ليس شرطاً في قبول الخبر فقد صحّ أنهم كان يأخذ بعضهم عن بعض ويرجع بعضهم إلى ما رواه غيره وانعقد الإجماع على القول بالعمل بأخبار الآحاد.

When Omar finished his job he said: "Didn't I hear the voice of Abdullah Ibn Qais? Let him come in." Omar was told that he had left. So, he sent for him and asked him: "O Abdullah Ibn Qais! What did cause you to do what you did?" Abu'moosa said: "We were ordered to do so." (That is to leave if not admitted after asking permission). Omar told him: "Bring witness in proof of your statement lest I will do with you so-and-so." Abu'moosa went to the Ansar's meeting places and asked them. They said: "None amongst us will give this witness except the youngest of us, (Abu'sa'eed Al'khudri)." Abu'sa'eed Al'khudri got up, (went to Omar with Abu'moosa) and said: "Indeed, we used to be ordered to do so." Omar said: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me? However, I was occupied by trading in markets."

7354- Abu'huraira "Allah be pleased with him" narrated: You people say that Abu'huraira tells many narrations from The Messenger of Allah "Allah's blessing and peace be upon him". I was a poor man; and I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what fills my stomach. The Emigrants were occupied by trading in markets, and The Ansar used to be busy with their properties. No doubt I was present when The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread a garment I was wearing till The Messenger of Allah "Allah's blessing and peace be upon him" had finished his saying, and then I gathered it to my chest. By He, Who sent him with the truth! I did forget none of those narrations.

[23] What about the opinion that the Prophet's not disapproval of something is a proof of people's accepting it?

7355- Mohammad Ibn Al'monkadir narrated: I heard Jaber "Allah be pleased with him" swearing that Ibn Saiyyad was The Charlatan (Ad'dajjal). I asked him: "Do you swear by Allah?" He replied: "I heard Omar swearing by Allah concerning this case in the presence of The Prophet "Allah's blessing and peace be upon him"; and The Prophet "Allah's blessing and peace be upon him" did not deny that."

[24] The opinion that the judgements of The Prophet might be known by the evidence; and what is the meaning of the evidence

in this respect, it was mentioned that when The Messenger of Allah "Allah's blessing and peace be upon him" talked about horses and was asked about donkeys, he guided them to Allah's saying: "Then shall anyone who has done an atom's weight of good, see it!" (The Earthquake 7)

When The Messenger of Allah "Allah's blessing and peace be upon him" was asked about eating the mastigure, he said: "I neither eat it, nor do I prohibit it." When the mastigure was eaten by some people on the table of The Prophet "Allah's blessing and peace be upon him", Ibn Abbas took a proof that eating it was not unlawful.

صَوْتَ عَبْدِ اللَّهِ بنِ قَيسٍ؟ ائْذَنُوا لَهُ. فَدُعِيَ لَهُ، فقالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقالَ: إنَّا كُنَّا نُؤْمَرُ بِهذا. قالَ: فَأتِنِي عَلى هذا بِبَيِّنَةٍ أو لأفعَلَنَّ بِكَ، فانطَلَقَ إلى مَجْلِسٍ مِنَ الأنْصارِ، فقالُوا: لا يَشْهَدُ إلا أصَاغِرُنا، فَقامَ أبو سَعيدٍ الخُدْرِيُّ فقالَ: قَدْ كُنَّا نُؤْمَرُ بهذا، فقالَ عُمَرُ: خَفِيَ عَلَيَّ هذا مِنْ أمْرِ النَّبِيِّ ﷺ، ألهانِي الصَّفَقُ بِالأسْوَاقِ.

[طرفه في: ٢٠٦٢].

٧٣٥٤ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ: حَدَّثَنِي الزُّهْرِيُّ: أنَّهُ سَمِعَهُ مِنَ الأعْرَجِ يَقُولُ: أخبَرَنِي أبُو هُرَيرَةَ قالَ: إنَّكُم تَزْعُمونَ أنَّ أبا هُرَيرَةَ يُكْثِرُ الحَديثَ عَلَى رَسُولِ اللَّهِ ﷺ، واللَّهُ المَوْعِدُ، إنِّي كُنتُ امْرَأً مِسْكِيناً، ألزَمُ رَسولَ اللَّهِ ﷺ على مِلْءِ بَطنِي، وكانَ المُهاجِرُونَ يَشْغَلُهُمُ الصَّفَقُ بِالأسْوَاقِ، وكَانَتِ الأنْصارُ يَشْغَلُهُمُ القِيامُ عَلى أمْوالِهِم، فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ ذاتَ يَوْمٍ، وقالَ: «مَنْ يَبْسُطْ رِداءَهُ حَتَّى أقْضِيَ مَقالَتِي، ثُمَّ يَقْبِضْهُ، فَلَنْ يَنْسَى شَيْئاً سَمِعَهُ مِنِّي». فَبَسَطْتُ بُرْدَةً كانَتْ عَلَيَّ، فَوالَّذِي بَعَثَهُ بِالحَقِّ، ما نَسِيتُ شَيْئاً سَمِعْتُهُ مِنْهُ [طرفه في: ١١٨].

٢٣ ـ باب مَنْ رأى تَرْكَ النَّكِيرِ مِنَ النَّبِيِّ ﷺ حُجَّةً، لا مِنْ غَيْرِ الرَّسُولِ

٧٣٥٥ ـ حدّثنا حَمّادُ بنُ حُمَيدٍ: حَدَّثَنا عُبَيدُ اللَّهِ بنُ مُعاذٍ: حَدَّثَنا أبِي: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: رَأيْتُ جابِرَ بنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ: أنَّ ابنَ الصَّيَّادِ الدَّجَّالُ، قُلْتُ: تَحْلِفُ بِاللَّهِ؟ قالَ: إنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلى ذلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

٢٤ ـ باب الأحْكامِ التي تُعْرَفُ بِالدَّلائِلِ، وكَيفَ مَعْنَى الدَّلالَةِ وتَفْسِيرُها

وَقَدْ أخْبَرَ النَّبِيُّ ﷺ أمْرَ الخَيلِ وَغَيرِها، ثُمَّ سُئِلَ عَنِ الحُمُرِ، فَدَلَّهُمْ عَلى قَوْلِهِ تَعالَى: ﴿فمن يعمل مثقال ذرةٍ خيراً يره﴾ وَسُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ، فَقالَ: «لا آكُلُهُ ولا أُحَرِّمُهُ». وأُكِلَ على مائِدَةِ النَّبِيِّ ﷺ الضَّبُّ، فاسْتَدَلَّ ابنُ عَبَّاسٍ بِأنَّهُ لَيسَ بِحَرامٍ.

٧٣٥٦ ـ حدّثنا إسْماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ زَيدِ بنِ أسْلَمَ، عَنْ أبِي صالِحٍ السَّمَّانِ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أنَّ رَسُولَ اللَّهِ ﷺ قالَ: الخَيلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ

٧٣٥٤ ـ قوله: (والله الموعد) جملة معترضة ومراده من هذا يوم القيامة.

ـ مَنْ بَسَطَ نخـ.

ـ فَلَنْ يَنْسى نخـ.

ـ فَلَمْ يَنْسَ نخـ.

ـ قوله: (يقبضه) بالرفع وفي اليونينية بالجزم، وقوله: ينس بغير تحتية بعد السين وخرج على لغة من يجزم بلن اهـ. شارح.

٧٣٥٦ ـ من المرج أو الروضة نخـ.

7356- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses is for three: It may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others, and at the same time he gives Allah's right (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.”(The Earthquake “Az’zalzala” 7:8)

7357- A’isha "Allah be pleased with her" narrated: A woman asked The Prophet "Allah's blessing and peace be upon him" about the bath which is taken after finishing the menses. The Prophet "Allah's blessing and peace be upon him" told her what to do and said: "Purify yourself with a piece of cloth scented with musk." The woman asked: "How shall I purify myself with it, O Messenger of Allah?" He said: "Purify yourself (with it)." The woman asked once again: "How shall I purify myself with it, O Messenger of Allah?" He said: "Purify yourself with it." Knew what was meant by The Messenger of Allah “Allah’s blessing and peace be upon him”, I pulled her to myself and showed her (how to do so).

7358- Ibn Abbas "Allah be pleased with both" reported: Ommu'hufaid Bint Al’harith sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ordered that this (meal) be put on his table, but he did not eat of it as if he disliked it. If it had been illegal to eat, it would not have been eaten at the table of Allah's Apostle, nor would he have ordered (his companions) to eat of it.

سترٌ، وعلى رجل وزرٌ، فأمّا الَّذي لهُ أجرٌ: فرجلٌ ربطَها في سبيل اللَّه، فأطالَ في مَرجٍ أوْ رَوضةٍ، فما أصابتْ في طيَلِها ذلكَ المَرْجِ والرَّوْضة كانَ لهُ حسنَاتٍ، ولوْ أنَّها قطعتْ طيَلَها، فاستنّتْ شرَفاً أوْ شرَفين، كانتْ آثارُها وأرواثُها حسناتٍ لهُ، ولو أنَّها مرَّتْ بنهرٍ فشرِبتْ منهُ ولمْ يُرِدْ أنْ يَسقيَ بهِ كانَ ذلكَ حسنَاتٍ لهُ، وهيَ لذلكَ الرَّجلِ أجرٌ. ورَجلٌ ربطَها تغنِّياً وتعفُّفاً، ولمْ ينسَ حقَّ اللَّهِ في رقابِها ولا ظهورِها، فهيَ لهُ سِترٌ، ورَجلٌ ربطَها فخراً ورياءً، فهيَ على ذلكَ وزرٌ». وسُئِلَ رسُولُ اللَّهِ ﷺ عن الحُمُرِ، قالَ: «ما أنزلَ اللَّهُ عليَّ فيهَا إلا هذه الآيةَ الفاذَّةَ الجامعةَ: ﴿فمن يعمل مثقال ذرة خيراً يره، ومن يعمل مثقال ذرة شراً يره﴾».

[طرفه في: ٢٣٧١].

٧٣٥٧ ـ حدّثنا يَحيى: حَدَّثَنا ابنُ عُيينَةَ، عَنْ مَنصُورِ بنِ صَفيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أنَّ امرَأةً سألَتِ النَّبيَّ ﷺ.

[طرفه في: ٣١٤].

حدّثنا مُحمَّدٌ ـ هوَ ابنُ عُقبةَ ـ: حَدَّثَنا الفُضيلُ بنُ سُليمانَ النُّميريُّ البَصريُّ: حَدَّثَنا منصُورُ بنُ عبدِ الرَّحمنِ ابنُ شَيبةَ، حَدَّثَتني أُمِّي، عَنْ عَائِشةَ رَضيَ اللَّهُ عَنها: أنَّ امرَأةً سألَتِ النَّبيَّ ﷺ عنِ الحيضِ، كيفَ تغتسلُ منهُ؟ قالَ: «تأخذينَ فِرصةً مُمسَّكةً، فتوضَّئينَ بها». قالَتْ: كيفَ أتوضَّأُ بِها يا رَسُولَ اللَّهِ؟ قالَ النَّبيُّ ﷺ: «تَوضَّي». قالتْ: كَيفَ أتَوضَّأُ بهَا يا رَسُولَ اللَّهِ؟ قالَ النَّبيُّ ﷺ: «تَوضَّئينَ بهَا». قالتْ عائشةُ: فَعرَفتُ الَّذي يريدُ رَسولُ اللَّهِ ﷺ فجذبتُها إليَّ فعلَّمتُها.

٧٣٥٨ ـ حدّثنا مُوسَى بنُ إسماعِيلَ: حَدَّثَنا أبُو عَوانَةَ، عَنْ أبي بِشرٍ، عَنْ سَعيدِ بنِ جُبيرٍ، عنِ ابنِ عبَّاسٍ: أنَّ أُمَّ حُفَيدٍ بِنتَ الحارثِ بنِ حزنٍ: أهدتْ إلى النَّبيِّ ﷺ سمناً وأقطاً وأضُبّاً. فدعا بهنَّ النَّبيُّ ﷺ، فأُكلنَ على مائدتِه، فتركهنَّ النَّبيُّ ﷺ كالمُتَقذِّرِ لهنَّ، ولوْ كُنَّ حَراماً ما أُكِلنَ علَى مائدتِهِ، ولاَ أمَرَ بأكلِهِنَّ. [طرفه في: ٢٥٧٥].

٧٣٥٩ ـ حدّثنا أحمَدُ بنُ صَالحٍ: حَدَّثَنا ابنُ وَهبٍ: أخبَرني يُونُسُ، عَنِ ابنِ شِهابٍ: أخبَرني عطاءُ بنُ أبي رَباحٍ، عَنْ جابرِ بنِ عَبدِ اللَّهِ قالَ: قالَ النَّبيُّ ﷺ: «مَنْ أكلَ ثوماً أوْ بَصلاً

٧٣٥٧ ـ قوله: (كيف نغتسل) بنون مفتوحة وكسر السين ولأبي ذر بتحتية مضمومة وفتح السين، وفي نسخة بالمثناة الفوقية المفتوحة (شارح).

ـ قوله: (ممسكة) قد تأوّل الممسكة على معنى الإمساك دون الطيب يريد أنها تمسكها بيدها فتستعملها كما في العيني.

٧٣٥٨ ـ وضباً نخ.

ـ كالمتقذر لهنّ نخ.

٧٣٥٩ ـ قوله: (خضرات) بهذا الضبط وبضم الخاء وفتح الضاد كما في العيني.

7359- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever eats garlic or onion should keep away from our mosque or should remain in his house." (According to another narration) Once a big pot containing cooked vegetables was brought to The Messenger of Allah "Allah's blessing and peace be upon him". Detecting unpleasant smell coming from it, The Prophet "Allah's blessing and peace be upon him" asked: "What is in it?" He was told of the vegetables that were in it. The Prophet "Allah's blessing and peace be upon him" ordered that it should be brought near to some of his companions who were with him. When The Prophet "Allah's blessing and peace be upon him" saw that he (his companion) disliked to eat it he said: "Eat. (I Don't eat) for I converse with those whom you don't converse with (meaning the angels)."

7360- Mohammad Ibn Jubair Ibn Mut'im narrated from his father "Allah be pleased with him": A woman came to The Prophet "Allah's blessing and peace be upon him" and talked with him about something. He gave her an order and then told her (to return to him again). She said: "O Messenger of Allah! What if I came and did not find you?" (as if she meant his death). The Prophet "Allah's blessing and peace be upon him" said: "If you do not find me, then you can go to Abu'bakr."

[25] The Prophet's saying: "Do not ask the people of Scriptures about anything (concerning religion)"

7361- Humaid Ibn Abdur'rahman narrated that he had heard Mo'awiya talking to some men of Quraish. When he mentioned Ka'b Al'ahbar (chief of rabbis), he said: "Verily, he was the truest (from amongst The Jews) who told us narrations about the people of scriptures, though we noticed some lies (in his narrations)."

7362- Abu'huraira "Allah be pleased with him" reported: The people of the Scriptures (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not believe the people of the Scriptures or disbelieve them, but say: " Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)."" (The Heifer 136)

7363- Obaidullah narrated: Ibn Abbas "Allah be pleased with both" said: "O community of Muslims! How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) which was revealed to The Messenger of Allah "Allah's blessing and peace be upon him" has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (regarding their changed Scriptures): "This is from Allah", in order to get some worldly benefit thereby."

فليَعْتَزِلنا، أَوْ لِيَعْتَزِل مَسْجِدَنَا، وليَقْعُدْ في بَيتِهِ». وَإِنَّهُ أُتِيَ بِبَدْرٍ، قَالَ ابْنُ وَهْبٍ: يَعْنِي طَبَقاً، فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فوجدَ لَهَا رِيحاً، فَسَأَلَ عَنْهَا فَأُخْبِرَ بِمَا فِيهَا مِنَ البُقُولِ، فَقَالَ: «قَرِّبُوهَا». فقرّبوها إلى بَعْضِ أَصْحابِهِ كانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ: «كُل فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي». وَقَالَ ابْنُ عُفَيرٍ، عَنِ ابْنِ وَهْبٍ: بِقِدْرٍ فِيهِ خَضِرَاتٌ، وَلَمْ يَذْكُرِ اللَّيثُ وَأَبُو صَفوَانَ، عَنْ يُونُسَ، قِصَّةَ القِدْرِ، فَلاَ أَدْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الحَدِيثِ.

[طرفه في: ٨٥٤].

٧٣٦٠ ـ حدّثني عُبَيدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي وَعَمِّي قَالاَ: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيرٍ: أَنَّ أَبَاهُ جُبَيرَ بْنَ مُطْعِمٍ أَخْبَرَهُ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَكَلَّمَتْهُ فِي شَيءٍ، فَأَمَرَهَا بِأَمْرٍ، فَقَالَتْ: أَرَأَيتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ أَجِدْكَ؟ قَالَ: «إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ». زَادَ الحُمَيدِيُّ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ: كَأَنَّهَا تَعْنِي المَوْتَ.

[طرفه في: ٣٦٥٩].

٢٥ ـ باب قَوْلِ النَّبِيِّ ﷺ: «لاَ تَسْأَلُوا أَهْلَ الكِتَابِ عَنْ شَيءٍ»

٧٣٦١ ـ وَقَالَ أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حُمَيدُ بْنُ عَبْدِ الرَّحْمٰنِ: سَمِعَ مُعَاوِيَةَ يُحَدِّثُ رَهْطاً مِنْ قُرَيشٍ بِالمَدِينَةِ، وَذَكَرَ كَعْبَ الأَحْبَارِ فَقَالَ: إِنْ كَانَ مِنْ أَصْدَقِ هؤُلاَءِ المُحَدِّثِينَ الَّذِينَ يُحَدِّثُونَ عَنْ أَهْلِ الكِتَابِ، وَإِنْ كُنَّا مَعَ ذلِكَ لَنَبْلُو عَلَيهِ الكَذِبَ.

٧٣٦٢ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ المُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ قَالَ: كَانَ أَهْلُ الكِتَابِ يَقْرَؤُونَ التَّوْرَاةَ بِالعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُصَدِّقُوا أَهْلَ الكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا: ﴿آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ. . .﴾ [البقرة: ١٣٦]. الآيَةَ».

[طرفه في: ٤٤٨٥].

٧٣٦٣ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَيفَ تَسْأَلُونَ أَهْلَ الكِتَابِ عَنْ شَيءٍ، وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ أَحْدَثُ، تَقْرَؤُونَهُ مَحْضاً لَمْ يُشَبْ، وَقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الكِتَابِ بَدَّلُوا كِتَابَ اللَّهِ وَغَيَّرُوهُ، وَكَتَبُوا بِأَيدِيهِمُ الكِتَابَ، وَقَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَناً قَلِيلاً؟ أَلاَ

٧٣٦١ ـ قوله: (إن كان) كلمة إن مخففة من المثقلة ا هـ.

ـ قوله: ومن أصدق الخ ويروى لمن أصدق بزيادة لام التأكيد ا هـ. عيني.

٧٣٦٣ ـ قوله (أحدث) أي أقرب نزولاً.

ـ قوله: (لم يشب) أي لم يخلط بغيره.

Ibn Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

[26] It is hateful to differ (about the interpretation of Qur'an)

7364- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (regarding its meaning) then you should stop for the time being."

7365- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (regarding its meaning) then you should stop for the time being."

7366- Obaidullah Ibn Abdullah narrated: Ibn Abbas "Allah be pleased with both" said: "When The Messenger of Allah "Allah's blessing and peace be upon him" was on his deathbed and there were some men in the house, he said: "Come near, I will write for you something after which you will not go astray." Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" is seriously ill and you have the Holy Qur'an. Allah's Book is sufficient for us." In this way, the people in the house differed and started disputing. Some of them said: "Give him writing material so that he may write for you something after which you will not go astray." But others said: "Follow what Omar had said." So when their noise and differences increased, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get up." Ibn Abbas used to say (commenting): "What a great disaster it was that The Messenger of Allah "Allah's blessing and peace be upon him" was prevented from writing for them that book because of their differences and noise."

يَنهَاكُمْ مَا جَاءَكُمْ مِنَ العلمِ عَنْ مَسْئَلَتِهِمْ؟ لاَ وَاللَّهِ، مَا رَأَيْنَا مِنْهُمْ رَجُلاً يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيكُمْ.

[طرفه في: ٢٦٨٥].

٢٦ ـ باب كَرَاهِيَةِ الخِلَافِ

٧٣٦٤ ـ حدثنا إِسحاقُ: أَخْبَرَنا عَبدُ الرَّحمنِ بنُ مَهْدِيٍّ، عَنْ سَلاَّمِ بنِ أَبي مُطِيعٍ، عَنْ أَبي عِمْرَانَ الجَوْنِيِّ، عَنْ جُنْدَبِ بنِ عبدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اقْرَؤُوا القُرْآنَ مَا ائْتَلَفَتْ قُلوبُكُم، فإذا اختَلَفْتُمْ فقوموا عَنهُ».

[طرفه في: ٥٠٦٠].

٧٣٦٥ ـ حدثنا إِسحاقُ: أَخبَرَنَا عَبدُ الصَّمدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اقْرَؤُوا القُرْآنَ مَا ائْتَلَفَتْ عَلَيهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ» وَقَالَ يَزِيدُ بْنُ هَارُونَ، عَنْ هَارُونَ الأَعْوَرِ: حَدَّثَنَا أَبو عِمْرَانَ، عَنْ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٥٠٦٠].

٧٣٦٦ ـ حدثنا إِبراهِيمُ بنُ مُوسى: أَخْبَرَنا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بنِ عَبدِ اللَّهِ، عَنِ ابنِ عَبَّاسٍ قَالَ: لَمَّا حُضِرَ النَّبِيُّ ﷺ قَالَ، وَفِي البَيتِ رِجَالٌ فِيهِمْ عُمَرُ ابنُ الخطَّابِ، قَالَ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ». قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ غَلَبَهُ الوَجَعُ، وَعِنْدَكُمُ القُرْآنُ، فَحَسْبُنَا كِتَابُ اللَّهِ. وَاخْتَلَفَ أَهْلُ البَيتِ، وَاخْتَصَمُوا: فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالاخْتِلَافَ عِنْدَ النَّبِيِّ ﷺ قَالَ: «قُومُوا عَنِّي». قَالَ عُبَيدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَينَ أَنْ يَكْتُبَ لَهُمْ ذٰلِكَ الكِتَابَ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. [طرفه في: ١١٤].

٢٧ ـ باب نَهْيِ النَّبِيِّ ﷺ عَنِ التَّحْرِيمِ إِلاَّ مَا تُعْرَفُ إِبَاحَتُهُ، وَكَذٰلِكَ أَمْرُهُ

نَحْوَ قَوْلِهِ حِينَ أَحَلُّوا: «أَصِيبُوا مِنَ النِّسَاءِ»، وَقَالَ جَابِرٌ: وَلَمْ يَعْزِمْ عَلَيهِمْ، وَلٰكِنْ

= عَنْ مُسَاءَلَتِهِمْ نخ.

٧٣٦٦ ـ قوله: (لما حضر) بلفظ المجهول أي لما حضره الموت ا هـ. عيني.

ـ قوله: (هلمّ) أي تعالوا وعند الحجازيين يستوي فيه المفرد والجمع والمؤنث والمذكر ا هـ. عيني.

ـ قوله: (اللغط) هو الصوت بلا فهم المقصود ا هـ. عيني.

ـ الرزية: المصيبة.

باب ٢٧ ـ قوله: باب أي هذا باب، وقوله: نهي النبي كلام إضافي مرفوع بالابتداء، وقوله على التحريم خبره =

[27] The prohibited things which The Messenger of Allah forbade

7367- Ata narrated: I heard Jaber Ibn Abdullah in a session saying: "We, the companions of The Messenger of Allah "Allah's blessing and peace be upon him" assumed the state of Ihram for only Hajj without Umra." Jaber further said: "The Prophet "Allah's blessing and peace be upon him" arrived (in Mecca) on the fourth of Dhul'hijja. When we arrived, The Prophet "Allah's blessing and peace be upon him" ordered us to finish the state of Ihram, saying: "Finish your Ihram and go to your wives (for sexual relation)."" Jaber added: "The Prophet "Allah's blessing and peace be upon him" did not make it obligation for us (to go to our wives), but he only made it lawful for us. Then he heard that we were saying: "Is it that only five days earlier than that of Arafat, he orders us to finish our Ihram by sleeping with our wives with the result that we will go to Arafat with our male organs dribbling with semen?" (Jaber pointed out with his hand illustrating what he was saying). The Messenger of Allah "Allah's blessing and peace be upon him" stood up and said: "You (People) know that I am the most Allah-fearing, the most truthful, and the best doer of good deeds from among you. Had I not brought the sacrificial animal with me, I would have finished my Ihram as you will do. So finish your Ihram. Had I early known what I came to know lately, I would not have brought the sacrificial animal with me." We finished our Ihram. In this way, we listened to, and obeyed The Prophet "Allah's blessing and peace be upon him"."

7368- Abdullah Al'muzani "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Pray before the Maghrib (compulsory) prayer." He said it thrice. In the third time, he said: "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

[28] Allah's saying: "who (conduct) their affairs by mutual Consultation." (The Consultation "Ash'shura" 38)

he also said: "and ask for (Allah's) forgiveness them in affairs (of moment). Then when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in him)." (Al Imran 159)

in this way, Allah Almighty has forwarded consultation before decision. But, if The Messenger of Allah took the decision, then, no human being has the right to forward (with his decision) before Allah and his messenger. For example, The Messenger of Allah "Allah's blessing and peace be upon

أَحَلَّهُنَّ لَهُمْ. وَقَالَتْ أُمُّ عَطِيَّةَ: نُهِينَا عَنِ اتِّبَاعِ الجَنَازَةِ وَلَمْ يُعْزَمْ عَلَيْنَا.

٧٣٦٧ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فِي أُنَاسٍ مَعَهُ قَالَ: أَهْلَلْنَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ فِي الحَجِّ خَالِصاً لَيْسَ مَعَهُ عُمْرَةٌ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الحَجَّةِ، فَلَمَّا قَدِمْنَا أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَحِلَّ، وَقَالَ: «أَحِلُّوا وَأَصِيبُوا مِنَ النِّسَاءِ». قَالَ عَطَاءٌ: قَالَ جَابِرٌ: وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلَكِنْ أَحَلَّهُنَّ لَهُمْ، فَبَلَغَهُ أَنَّا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ، أَمَرَنَا أَنْ نَحِلَّ إِلَى نِسَائِنَا، فَنَأْتِي عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا المَذْيَ، قَالَ: وَيَقُولُ جَابِرٌ بِيَدِهِ هَكَذَا، وَحَرَّكَهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ لِلَّهِ، وَأَصْدَقُكُمْ وَأَبَرُّكُمْ، وَلَوْلَا هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، فَحِلُّوا، فَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ». فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا

[طرفه في: ١٥٥٧].

٧٣٦٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنِ ابْنِ بُرَيْدَةَ: حَدَّثَنِي عَبْدُ اللَّهِ المُزَنِيُّ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا قَبْلَ صَلَاةِ المَغْرِبِ» قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ». كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

[طرفه في: ١١٨٣].

٢٨ ـ باب

قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾ [الشورى: ٣٨]، ﴿وَشَاوِرْهُمْ فِي الأَمْرِ﴾ [آل عمران: ١٥٩]. وَإِنَّ المُشَاوَرَةَ قَبْلَ العَزْمِ وَالتَّبَيُّنِ، لِقَوْلِهِ: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ [آل عمران: ١٥٩]. فَإِذَا عَزَمَ الرَّسُولُ ﷺ لَمْ يَكُنْ لِبَشَرٍ التَّقَدُّمُ عَلَى اللَّهِ وَرَسُولِهِ.

وَشَاوَرَ النَّبِيُّ ﷺ أَصْحَابَهُ يَوْمَ أُحُدٍ فِي المُقَامِ وَالخُرُوجِ فَرَأَوْا لَهُ الخُرُوجَ، فَلَمَّا لَبِسَ لأْمَتَهُ وَعَزَمَ قَالُوا: أَقِمْ، فَلَمْ يَمِلْ إِلَيْهِمْ بَعْدَ العَزْمِ وَقَالَ: «لَا يَنْبَغِي لِنَبِيٍّ يَلْبَسُ لأْمَتَهُ فَيَضَعُهَا، حَتَّى يَحْكُمَ اللَّهُ». وَشَاوَرَ عَلِيّاً وَأُسَامَةَ فِيمَا رَمَى بِهِ أَهْلُ الإِفْكِ عَائِشَةَ فَسَمِعَ مِنْهُمَا حَتَّى نَزَلَ القُرْآنُ، فَجَلَدَ الرَّامِينَ وَلَمْ يَلْتَفِتْ إِلَى تَنَازُعِهِمْ، وَلَكِنْ حَكَمَ بِمَا أَمَرَهُ اللَّهُ. وَكَانَتِ الأَئِمَّةُ بَعْدَ النَّبِيِّ ﷺ يَسْتَشِيرُونَ الأُمَنَاءَ مِنْ أَهْلِ العِلْمِ فِي الأُمُورِ المُبَاحَةِ لِيَأْخُذُوا بِأَسْهَلِهَا، فَإِذَا وَضَحَ الكِتَابُ أَوِ السُّنَّةُ لَمْ يَتَعَدَّوْهُ إِلَى غَيْرِهِ، اقْتِدَاءً بِالنَّبِيِّ ﷺ. وَرَأَى أَبُو بَكْرٍ قِتَالَ مَنْ مَنَعَ الزَّكَاةَ، فَقَالَ عُمَرُ: كَيْفَ تُقَاتِلُ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلاَّ

= ومتعلقه حاصل أو واقع أو نحو ذلك كذا في شرح العيني وأفاد القسطلاني أن باب مضاف لتاليه.

ـ نَهى النَّبِيِّ ﷺ عن التَّحريم نخـ.

٧٣٦٧ ـ قوله: تقطر مذاكيرنا المنيّ نخـ.

باب ٢٨ ـ قوله: (لامته) بغير همز أي درعه، وروي لأمته بهمزة ساكنة كما في الشارح.

him" consulted his companions at first concerning the Holy Battle of Ohud; and they gave the opinion of proceeding towards fighting. But, when he took his decision of proceeding, and wore his armour, and, at the same time, his companions reverted to the other opinion (of staying in Medina and waiting the pagans), The Messenger of Allah rejected to cancel his decision and said: "No prophet wore his armour should put it down once again until Allah judges the matter."

7369- A'isha "Allah be pleased with her" narrated, when those of the false speech said about her what they had said: Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu'talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A'isha).

Usama Ibn Zaid said what he knew of the good reputation of his wives. Ali Ibn Abu'talib said: "O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth." On that Allah's Apostle "Allah's blessing and peace be upon him" (called Barira and) said: "Did you ever see anything, which roused your suspicions about her?" Barira said: "No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat." On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and said: "Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my wife? By Allah, I know nothing about my wife but good." Then he mentioned the innocence of A'isha.

7370- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech, addressing people. He praised and glorified Allah. Then he said: "What is your opinion concerning those people who are abusing my wife? I know nothing evil about her." Urwa (The sub-narrator) said: When A'isha was told of the slander, she said: "O Allah's Apostle! Would you please allow me to join my parents' home?" He allowed her and sent a slave along with her. An Ansari man said: "Glorified be You (Allah)! It is not right for us to speak about this. Glorified be You (Allah)! This is a great lie!"

اللَّهُ، فَإِذَا قَالُوا لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ». فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَينَ مَا جَمَعَ رَسُولُ اللَّهِ ﷺ، ثُمَّ تَابَعَهُ بَعْدُ عُمَرُ. فَلَمْ يَلتفتْ أَبُو بَكْرٍ إِلَى مَشُورَةٍ، إِذْ كَانَ عِنْدَهُ حُكْمُ رَسُولِ اللَّهِ ﷺ في الَّذِينَ فَرَّقُوا بَينَ الصَّلاةِ وَالزَّكَاةِ، وَأَرَادُوا تَبْدِيلَ الدِّينِ وَأَحْكَامِه، قَالَ النَّبِيُّ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». وَكَانَ القُرَّاءُ أَصْحَابَ مَشُورَةِ عُمَرَ، كُهُولاً كَانُوا أَوْ شُبَّاناً، وَكَانَ وَقَّافاً عِنْدَ كِتَابِ اللَّهِ عَزَّ وَجَلَّ.

٧٣٦٩ ـ حدثنا الأُوَيسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ، وَابْنُ المُسَيَّبِ، وَعَلقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيدُ اللَّهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنهَا، حِينَ قَالَ لَهَا أَهْلُ الأفكِ مَا قَالُوا، قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيدٍ رَضِيَ اللَّهُ عَنْهُمَا حِينَ اسْتَلبَثَ الوَحْيُ، يَسْأَلُهُمَا وَهُوَ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ: فَأَشَارَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَأَمَّا عَلِيٌّ فَقَالَ: لَمْ يُضَيِّقِ اللَّهُ عَلَيكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الجَارِيَةَ تَصْدُقْكَ. فَقَالَ: «هَل رَأَيتِ مِنْ شَيءٍ يَرِيبُكِ؟». قَالَتْ: مَا رَأَيتُ أَمْراً أَكْثَرَ مِن أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ، فَقَامَ عَلَى المِنْبَرِ فَقَالَ: «يَا مَعْشَرَ المُسْلِمِينَ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي، وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيراً». فَذَكَرَ بَرَاءَةَ عَائِشَةَ. وَقَالَ أَبُو أُسَامَةَ، عَنْ هِشَامٍ.

[طرفه في: ٢٥٩٣].

٧٣٧٠ ـ حدثني مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَكَرِيَّاءَ الغَسَّانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيهِ، وَقَالَ: «مَا تُشِيرُونَ عَلَيَّ فِي قَوْمٍ يَسُبُّونَ أَهْلِي، مَا عَلِمْتُ عَلَيهِمْ مِنْ سُوءٍ قَطُّ». وَعَنْ عُرْوَةَ قَالَ: لَمَّا أُخْبِرَتْ عَائِشَةُ بِالأَمْرِ قَالَتْ: يَا رَسُولَ اللَّهِ، أَتَأْذَنُ لِي أَنْ أَنْطَلِقَ إِلَى أَهْلِي؟ فَأَذِنَ لَهَا، وَأَرْسَلَ مَعَهَا الغُلاَمَ. وَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: سُبْحَانَكَ، مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهذا، سُبْحَانَكَ هذا بُهْتَانٌ عَظِيمٌ.

[طرفه في: ٢٥٩٣].

= إلى مشورته نخ.

٧٣٦٩ ـ قوله: (استلبث) أي أبطأ.

ـ قوله: (فتأتي الداجن) أي الشاة التي تالف البيوت (شارح).

٧٣٧٠ ـ وحدثني نخ.

(98) The Book of Monotheism

[1] The Prophet's calling upon his nation to believe in Allah, the only one

7371- Ibn Abbas “Allah be pleased with both” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” sent Mu’adh to Yemen…

7372- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen, he said to him: "You will go to people of scripture; so the first thing to which you have to invite them is that they should believe in Allah, The Only One. If they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor; and avoid (taking it) from the best of their property."

7373- Mu’adh Ibn Jabal “Allah be pleased with him” narrated: The Prophet "Allah's blessing and peace be upon him" asked: "O Mu'adh! Do you know what Allah's right on His slaves is?” I said: “Allah and his Messenger know better.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah’s right on his slaves is that they should worship him and never associate anything with him (in worship). Do you know what the right of His slaves on Him is?" I replied: “Allah and his Messenger know better.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is that he would not punish them.”

7374- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man heard another reciting: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly. The next morning he came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٩٨ ـ كِتَابُ التَّوْحِيدِ

١ ـ باب ما جاء في دُعاءِ النَّبِيِّ ﷺ أُمَّتَهُ إلى تَوْحِيدِ اللَّهِ تَبارَكَ وتَعالى

٧٣٧١ ـ حدثنا أبو عاصم: حَدَّثَنا زَكَرِيَّاءُ بْنُ إِسْحاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إِلَى اليَمَنِ.

[طرفه في: ١٣٩٥].

٧٣٧٢ ـ وحدثني عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا الفَضْلُ بْنُ العَلاءِ: حَدَّثَنا إسماعيلُ ابْنُ أُمَيَّةَ، عَنْ يَحْيَى بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ: أَنَّهُ سَمِعَ أَبا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا بَعَثَ النَّبِيُّ ﷺ مُعاذاً نَحْوَ اليَمَنِ، قالَ لَهُ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أَهْلِ الكِتابِ، فَلْيَكُنْ أَوَّلَ ما تَدْعُوهُمْ إِلَى أَنْ يُوَحِّدُوا اللَّهَ تَعالَى، فَإِذا عَرَفُوا ذٰلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي يَوْمِهِمْ ولَيْلَتِهِمْ، فَإِذا صَلَّوْا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكاةً فِي أَمْوالِهِمْ، تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ، فَإِذا أَقَرُّوا بِذٰلِكَ فَخُذْ مِنْهُمْ، وتَوَقَّ كَرائِمَ أَمْوالِ النَّاسِ».

[طرفه في: ١٣٩٥].

٧٣٧٣ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي حَصِينٍ والأَشْعَثِ ابْنِ سُلَيْمٍ: سَمِعا الأَسْوَدَ بْنَ هِلالٍ، عَنْ مُعاذِ بْنِ جَبَلٍ قالَ: قالَ النَّبِيُّ ﷺ: «يا مُعاذُ، أَتَدْرِي ما حَقُّ اللَّهِ عَلَى العِبادِ؟». قالَ: اللَّهُ ورَسُولُهُ أَعْلَمُ، قالَ: «أَنْ يَعْبُدُوهُ ولا يُشْرِكُوا بِهِ شَيْئاً، أَتَدْرِي ما حَقُّهُمْ عَلَيْهِ؟». قالَ: اللَّهُ ورَسُولُهُ أَعْلَمُ، قالَ: «أَنْ لا يُعَذِّبَهُمْ». [طرفه في: ٢٨٥٦].

٧٣٧٤ ـ حدثنا إِسْماعِيلُ: حَدَّثَنِي مالِكٌ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يُرَدِّدُها، فَلَمَّا أَصْبَحَ جاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ لَهُ ذٰلِكَ، وكَأَنَّ الرَّجُلَ يَتَقالُّها،

٧٣٧٢ ـ قوله: (فليكن أول ما تدعوهم إلى أن يوحدوا الله) أي فليكن أول الأشياء دعوتهم إلى التوحيد وكلمة ما مصدرية ومضى في الزكاة فليكن أول ما تدعوهم إليه عبادة الله اهـ. عيني.

٧٣٧٤ ـ وكان الرجل نحو.

ـ قوله: (يتقالها): أي يعدها قليلة.

"Allah's blessing and peace be upon him" said: "By he, in Whose Hand my life is, this Sura is equal to one-third of the Qur'an!"

7375- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" sent a detachment under the leadership of a man who used to lead his companions in the prayers and finish his recitation with the Sura (of The Purity of Faith): Say: "He is Allah, the only One." When they returned (from the battle), they mentioned that to The Prophet "Allah's blessing and peace be upon him" who said (to them): "Ask him why he does so." They asked him and he said: "I do so because it mentions the qualities of the most gracious, and I love to recite it (in my prayer)." The Prophet "Allah's blessing and peace be upon him" said (to them): "Tell him that Allah loves him."

[2] Allah's saying: "Say: call upon Allah, or call upon Rahman (Most Gracious): by whatever name ye call upon him, (it is well): for to him belong the most beautiful names. Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between." (The Night Journey "Al'isra" 110)

7376- Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will not treat mercifully the one, who is not merciful to others."

7377- Abu'othman narrated: Usama Ibn Zaid "Allah be pleased with both" said: While we were with The Prophet "Allah's blessing and peace be upon him" a messenger from one of his daughters came to him saying (on her tongue): "My son is dying; please come to attend (his death)." The Prophet "Allah's blessing and peace be upon him" returned him saying: "It is for Allah what He takes, and what He gives; and everything in His sight has a limited time. So, she should hope for Allah's reward and remain patient." She again sent (a message), swearing on him by Allah to come. So, The Prophet "Allah's blessing and peace be upon him" got up, accompanied by Sa'd Ibn Obada and Mu'adh Ibn Jabal. The child was placed on his lap while his breath was disturbed in his chest (as if it was a leather water-skin). Upon that, tears flowed from the eyes of The Prophet "Allah's blessing and peace be upon him". Sa'd said to him: "What is this, O Allah's Apostle?" He said:" This Is Mercy, which Allah has implanted in the hearts of whomever He wished of His slaves. Allah never bestows His Mercy but on the merciful from amongst His slaves."

[3] Allah's saying: " For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (forever)." (Adh'dhariyat 58)

فَقالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ القُرْآنِ». زادَ إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَخْبَرَنِي أَخِي قَتادَةُ بْنُ النُّعْمانِ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٥٠١٣]

٧٣٧٥ - حدثنا مُحَمَّدٌ: حَدَّثَنا أَحْمَدُ بْنُ صالِحٍ: حَدَّثَنا ابْنُ وَهْبٍ: حَدَّثَنا عَمْرٌو، عَنِ ابْنِ أَبِي هِلالٍ: أَنَّ أَبا الرِّجالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، وَكانَتْ في حَجْرِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ، وَكانَ يَقْرَأُ لأَصْحابِهِ في صَلاتِهِ فَيَخْتِمُ ﴿بِقُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقالَ: «سَلُوهُ لأَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ». فَسَأَلُوهُ فَقالَ: لأَنَّهَا صِفَةُ الرَّحْمٰنِ، وَأَنا أُحِبُّ أَنْ أَقْرَأَ بِها، فَقالَ النَّبِيُّ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

٢ - باب قَوْلِ اللَّهِ تَبارَكَ وَتَعالَى: ﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الأَسْمَاءُ الحُسْنَى﴾ [الإسراء: ١١٠]

٧٣٧٦ - حدثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَأَبِي ظَبْيانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لا يَرْحَمُ اللَّهُ مَنْ لا يَرْحَمُ النَّاسَ». [طرفه في: ٦٠١٣]

٧٣٧٧ - حدثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ أُسامَةَ بْنِ زَيْدٍ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ جاءَهُ رَسُولُ إِحْدَى بَناتِهِ يَدْعُوهُ إِلَى ابْنِهَا في المَوْتِ، فَقالَ النَّبِيُّ ﷺ: «ارْجِعْ، فَأَخْبِرْها أَنَّ لِلَّهِ مَا أَخَذَ وَلَهُ ما أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْها فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَأَعادَتِ الرَّسُولَ أَنَّها أَقْسَمَتْ لَتَأْتِيَنَّها، فَقامَ النَّبِيُّ ﷺ، وَقامَ مَعَهُ سَعْدُ بْنُ عُبادَةَ وَمُعاذُ بْنُ جَبَلٍ، فَدُفِعَ الصَّبِيُّ إِلَيْهِ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّها في شَنٍّ، فَفاضَتْ عَيْناهُ، فَقالَ لَهُ سَعْدٌ: يا رَسُولَ اللَّهِ؟ قالَ: «هٰذِهِ رَحْمَةٌ جَعَلَها اللَّهُ في قُلُوبِ عِبادِهِ، وَإِنَّما يَرْحَمُ اللَّهُ مِنْ عِبادِهِ الرُّحَماءَ».

[طرفه في: ١٢٨٤]

٣ - باب قَوْلِ اللَّهِ تَعالَى: ﴿أَنَا الرَّزَّاقُ ذُو القُوَّةِ المَتِينُ﴾ [الذاريات: ٥٨]

٧٣٧٨ - حدثنا عَبْدانُ: عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «ما أَحَدٌ أَصْبَرُ عَلَى أَذًى

٧٣٧٥ - قوله: (على سرية) أي أميراً عليهم اهـ. عيني.

باب ٣ - إن الله هو الرزاق نخ.

٧٣٧٨ - قوله: (أصبر) أفعل التفضيل خبر ما وضبط بالرفع، وقوله من الله صلة لأصبر اهـ.

7378- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None is more patient than Allah against the harmful and annoying words He hears (from the people). Though they attribute children to Him, He bestows upon them health and provides them with livelihood."

[4] Allah Almighty said: "He (alone) knows the Unseen, nor does He make any one acquainted with his Mysteries." (The Spirits "Al'jinn" 26)

He further said: "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34)

Allah said too: "But Allah beareth witness that what he hath sent unto thee he hath sent from his (own) knowledge, and the angels bear witness: but enough is Allah for a witness." (The Women 166)

He further said: "And no female conceive, or lays down (her load), but with His knowledge. Nor is a man long lived granted length of days, nor is a part Cut off from his life, But is in a Decree (ordained). All this is easy to Allah." (Fatir 11)

Allah Almighty also said: "To Him is referred the Knowledge of the Hour (of Judgment: He knows all): not date fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth (young), but by His Knowledge. The Day that (Allah) will propound to them the (question), Where are the Partners (ye attributed) to Me? They will say, We do assure thee not one of us can bear witness!" (Fussilat "Expounded" 47)

7379- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The keys of the unseen knowledge are five which nobody knows but Allah: Nobody knows but Allah what is in the womb; nobody knows but Allah what will happen tomorrow; nobody knows but Allah when it will rain; nobody knows but Allah where he will die; and nobody knows but Allah when will The Hour be established."

7380- Masruq narrated from A'isha "Allah be pleased with her": He, who told you that (The Prophet) Mohammad "Allah's blessing and peace be upon him" had seen his Lord, has told a lie, for Allah Almighty says: "No vision could grasp Him." (The Cattle 103) moreover, he, who told you that Mohammad has seen the Unseen, has told a lie, for Allah says: "None has the knowledge of the Unseen but Allah."

[5] Allah's saying: "The Source of Peace (and Perfection), the Guardian of Faith." (The Mustering "Al'hashr" 23)

7381- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah." Once Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Himself is the source of Peace (and perfection), but say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (At'tahiyyatu lillah, was'salawatu wat'taiyyibat. As'salamu alayka aiyuhan'nabiyu warahmatollahi wabarakatuh. As'salamu alayna wa'ala ibadillahi as'salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Mohammadan abduhu warasooluh)

[6] Allah's saying: "The king (or Ruler) of Mankind." (Mankind "An'nas" 2)

7382- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say: "I am the King; where are the kings of the earth?""

سَمِعَهُ مِنَ اللَّهِ، يَدَّعُونَ لَهُ الوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ».

[طرفه في: ٦٠٩٩].

٤ ـ بابٌ

قَوْلُ اللَّهِ تَعَالَى: ﴿عَالِمُ الغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً﴾ [الجن: ٢٦]، ﴿وإِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [لقمان: ٣٤]، ﴿وَأَنْزَلَهُ بِعِلْمِهِ﴾ [النساء: ١٦٦]، ﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلا بِعِلْمِهِ﴾ [فاطر: ١١]، ﴿إِلَيهِ يُرَدُّ عِلْمُ السَّاعَةِ﴾ [فصلت: ٤٧]، قَالَ يَحْيَى: الظَّاهِرُ عَلَى كُلِّ شَيْءٍ عِلماً، وَالبَاطِنُ عَلَى كُلِّ شَيْءٍ عِلماً.

٧٣٧٩ ـ حدثنا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمانُ بْنُ بِلاَلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَفَاتِيحُ الغَيْبِ خَمْسٌ، لا يَعْلَمُهَا إِلاَّ اللَّهُ، لا يَعْلَمُ مَا تَغِيضُ الأَرْحامُ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَا فِي غَدٍ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَتَى يَأْتِي المَطَرَ أَحَدٌ إِلاَّ اللَّهُ، وَلاَ تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلاَّ اللَّهُ».

[طرفه في: ١٠٣٩].

٧٣٨٠ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ إِسماعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنها قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ، وَهُوَ يَقُولُ: ﴿لاَ تُدْرِكُهُ الأَبْصارُ﴾ وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الغَيْبَ فَقَدْ كَذَبَ، وَهُوَ يَقُولُ: «لاَ يَعْلَمُ الغَيْبَ إِلاَّ اللَّهُ». [طرفه في: ٣٢٣٤]

٥ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿السَّلاَمُ المُؤْمِنُ﴾ [الحشر: ٢٣]

٧٣٨١ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا مُغِيرَةُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نُصَلِّي خَلفَ النَّبِيِّ ﷺ فَنَقُولُ: السَّلاَمُ عَلَى اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ هُوَ السَّلاَمُ، وَلكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَينَا وَعَلَى عِبادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

[طرفه في: ٨٣١].

٦ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿مَالِكِ النَّاسِ﴾ [النَّاس: ٢]

فِيهِ ابْنُ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٧٣٨٢ ـ حدثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْبِضُ اللَّهُ الأَرْضَ يَوْمَ القِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا المَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ». وَقَالَ شُعَيبٌ، وَالزُّبَيدِيُّ، وَابْنُ

باب ٤ ـ قال يحيى الظاهر نخ.

[7] Allah's saying: "Glory to thy Lord, the Lord of Honour and Power (He is free) from what they ascribe (to Him)." (As'saffat 180)

he further said: "But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (The Hypocrites "Al'munafiqun" 8)

7383- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "I seek refuge (with You) by Your Honour, there is no God but You, Who never dies, while the Jinns and the human beings die."

7384- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)? (Qaf 30) Till Allah puts His Foot over it and it will say: "Enough! Enough! By your Honour! By Your Generosity!" (on the contrary) Paradise will remain spacious enough to accommodate more people until Allah will create some more people to live in the superfluous space of Paradise."

[8] Allah's saying: "It is He Who created the heavens and the earth in true (proportions): the day he saith, be, behold it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For he is the wise, well acquainted (with all things)." (The Cattle "Al'an'am" 73)

7385- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to supplicate to Allah at night as saying: "O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You have the possession of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Light of the Heavens and the Earth. Your word is the Truth and Your Promise is the truth; meeting You is true, Paradise is true, And Hell is true; And the Day of Judgement is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. I repent to You, And with Your help I argue (with my opponents, the

مُسافِرِ، وإِسْحاقُ بْنُ يحيى، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ.
[طرفه في: ٤٨١٢]

٧ ـ باب قَوْلِ اللَّهِ تَعالى: ﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الصافات: ١٨٠]

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ﴾ [الصافات: ١٨٠]. ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ﴾ [المنافقون: ٨]، وَمَنْ حَلَفَ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ.

وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: «تَقُولُ جَهَنَّمُ: قَطْ قَطْ وَعِزَّتِكَ». وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «يَبْقَى رَجُلٌ بَيْنَ الجَنَّةِ وَالنَّارِ، آخِرُ أَهْلِ النَّارِ دُخُولاً الجَنَّةَ، فَيَقُولُ: رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لا وَعِزَّتِكَ لا أَسْأَلُكَ غَيْرَهَا». قَالَ أَبُو سَعِيدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ». وَقَالَ أَيُّوبُ: «وَعِزَّتِكَ لا غِنَى بِي عَنْ بَرَكَتِكَ».

٧٣٨٣ ـ حدّثنا أبو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا حُسَيْنٌ المُعَلِّمُ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ، الَّذِي لا إِلَهَ إِلاَّ أَنْتَ الَّذِي لا يَمُوتُ، وَالجِنُّ وَالإِنْسُ يَمُوتُونَ».

٧٣٨٤ ـ حدّثنا ابْنُ أَبِي الأَسْوَدِ: حَدَّثَنا حَرَمِيٌّ: حَدَّثَنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْقَى فِي النَّارِ». وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. وَعَنْ مُعْتَمِرٍ: سَمِعْتُ أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَزَالُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ فِيهَا رَبُّ العَالَمِينَ قَدَمَهُ، فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، ثُمَّ تَقُولُ: قَدْ، قَدْ، بِعِزَّتِكَ وَكَرَمِكَ، وَلا تَزَالُ الجَنَّةُ تَفْضُلُ، حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقاً، فَيُسْكِنَهُمْ فَضْلَ الجَنَّةِ». [طرفه في: ٤٨٤٨].

٨ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالحَقِّ﴾ [الأنعام: ٧٣]

٧٣٨٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو مِنَ اللَّيْلِ: «اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ، لَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، لَكَ الحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ، قَوْلُكَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ

باب ٧ ـ قوله: (قط قط) بفتح القاف وكسر الطاء أو سكونهما فيهما أي حسب اهـ. شارح.
ـ وهو آخر أهل النار نخ.
ـ لا غناء بي نخ.
٧٣٨٤ ـ قوله: (قد قد) روي بسكون الدال وكسرها وهو اسم مرادف لقط أي حسب اهـ. عيني.
ـ ولا تزال الجنة بفضل نخ.

non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed. There is no God to be worshipped but you."

[9] Allah's saying: "Allah is he that heareth and seeth (all things)." (Women 134)

7386- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. Whenever we went up a high place we used to magnify Allah saying: "Allah is Greater (Allahu Akbar)." Our voices used to rise, so The Prophet "Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything)." Then he came to me while I was saying: "There is neither might nor power except with Allah." He said to me: "O Abdullah Ibn Qais! Say: "There is neither might nor power except with Allah", for it is one of Paradise's treasures" (or) "Shall I guide you to a word which is one of Paradise's treasures? Say: "There is neither might nor power except with Allah"."

7387- Abdullah Ibn Amr narrated: Abu'bakr As'siddiq "Allah be pleased with him" said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Teach me a supplication with which I may invoke Allah in my prayer. He said: Say: " O Allah! I have done great injustice to myself and none except you forgives sins, so bestow on me forgiveness from you, and Have Mercy on me, you are the Forgiver, the most Merciful."

7388- The same as above.

7389- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" called me saying: "Allah heard your people's saying to you, and what they had replied back to you.""

[10] Allah's saying: "Say: he hath power." (The Cattle 65)

7390- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to choose the right action (concerning any job or deed), in all matters, (Istikhara) as he taught us the Suras of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-Rak'a prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job (Then the person should name his need) is good for my religion and my subsistence

خاصَمْتُ، وَإِلَيكَ حاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلٰهِي، لاَ إِلٰهَ لِي غَيْرُكَ». [طرفه في: ١١٢٠].

حدّثنا ثابتُ بنُ محمدٍ: حدّثنا سُفيانُ بهذا، وقالَ: «أَنْتَ الحَقُّ، وَقَوْلُكَ الحَقُّ».

قَوْلُ اللَّهِ تَعَالَى: ﴿وَكَانَ اللَّهُ سَمِيعاً بَصِيراً﴾ [النساء: ١٣٤].

وَقَالَ الأَعْمَشُ، عَنْ تَمِيمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: الحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ، فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى النَّبِيِّ ﷺ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾ [المجَادلة: ١].

٩ ـ باب ﴿وَكَانَ اللَّهُ سَمِيعاً بَصِيراً﴾

٧٣٨٦ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا، فَقَالَ: «ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لا تَدْعُونَ أَصَمَّ وَلاَ غَائِباً، تَدْعُونَ سَمِيعاً بَصِيراً قَرِيباً». ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي: لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، فَقَالَ لِي: «يَا عَبْدَ اللَّهِ بْنَ قَيسٍ، قُلْ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، فَإِنَّهَا كَنْزٌ مِن كُنُوزِ الجَنَّةِ». أَوْ قَالَ: «أَلاَ أَدُلُّكَ؟». بِهِ. [طرفه في: ٢٩٩٢].

٧٣٨٧، ٧٣٨٨ ـ حدّثنا يَحْيَى بْنُ سُلَيمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ يَزِيدَ، عَنْ أَبِي الخَيرِ: سَمِعَ عبدَ اللهِ بنَ عَمرٍو: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «قُلِ، اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلماً كَثِيراً، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ» [طرفه في: ٨٣٤]

٧٣٨٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: قَالَ النَّبِيُّ ﷺ: «إِنَّ جِبْرِيلَ عَلَيهِ السَّلاَمُ نَادَانِي قَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيكَ».

[طرفه في: ٣٢٣١]

١٠ ـ باب قَوْلِ اللَّهِ تَعَالى: ﴿قُلْ هُوَ القَادِرُ﴾ [الأنعام: ٦٥]

٧٣٩٠ ـ حدّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا مَعْنُ بْنُ عِيسى: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي المَوَالِي قَالَ: سَمِعتُ مُحمَّدَ بنَ المُنكَدِرِ يُحدِّثُ عَبدَ اللَّهِ بنَ الحسَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ ابْنُ عَبْدِ اللَّهِ السَّلَمِيُّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ أَصْحَابَهُ الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ القُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيرِ الفَرِيضَةِ ثُمَّ

باب ٩ ـ قوله: (وسع سمعه الأصوات) وتمامه لقد جاءت المجادلة إلى رسول الله ﷺ تكلمه في جانب البيت ما أسمع ما تقول فأنزل الله تعالى ا هـ. شرح.

and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me, make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.""

[11] He Who turns the hearts; and Allah's saying: "We (too) shall turn to (confusion) their hearts." (The Cattle 110)

7391- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever The Prophet "Allah's blessing and peace be upon him" took an oath, he very often used to say: "No, by he who turns the hearts."

[12] Allah has one hundred names minus one

7392- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has ninety-nine names, i.e. One-hundred minus one, and whoever knows them will go to Paradise."

[13] Asking, and seeking refuge with (Allah) by Allah's beautiful names

7393- Abu'huraira "Allah be please with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him. Then he should say: "In the name of You, O my Lord, I sleep, and by (virtue of) You I get up. If You took hold of myself, You might bestow your mercy upon it. If You let it, You might keep it in the same way You keep Your good servants."

لِيَقُل: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ، فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعْلَمُ وَلا أَعْلَمُ، وَأَنْتَ عَلَّامُ الغُيُوبِ، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ هذا الأَمْرَ ـ ثُمَّ تُسَمِّيهِ بِعَيْنِهِ ـ خَيْراً لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ قَالَ: أَوْ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ـ أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ ـ فَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ».

[طرفه في: ١١٦٢].

١١ ـ باب مُقَلِّبِ القُلُوبِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ﴾ [الأنعام: ١١٠].

٧٣٩١ ـ حدّثني سَعِيدُ بْنُ سُلَيمَانَ، عَنِ ابْنِ المُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَكْثَرُ مَا كَانَ النَّبِيُّ ﷺ يَحْلِفُ: «لا وَمُقَلِّبِ القُلُوبِ».

[طرفه في: ٦٦١٧].

١٢ ـ باب إِنَّ لِلَّهِ مِئَةَ اسْمٍ إِلَّا وَاحِداً

قَالَ ابْنُ عَبَّاسٍ: ﴿ذُو الجَلالِ﴾ [الرحمان: ٢٧] العَظَمَةِ. ﴿البَرُّ﴾ [الطور: ٢٨] اللَّطِيفُ.

٧٣٩٢ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً، مِئَةً إِلَّا وَاحِداً، مَنْ أَحْصَاهَا دَخَلَ الجَنَّةَ». ﴿أَحْصَيْنَاهُ﴾ [يس: ١٢] حَفِظْنَاهُ. [طرفه في: ٢٧٣٦].

١٣ ـ باب السُّؤَالِ بِأَسْمَاءِ اللَّهِ تَعَالَى وَالاسْتِعَاذَةِ بِهَا

٧٣٩٣ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ فِرَاشَهُ فَلْيَنْفُضْهُ بِصَنِفَةِ ثَوْبِهِ ثَلاثَ مَرَّاتٍ، وَلْيَقُلْ: بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ». تَابَعَهُ يَحْيَى وَبِشْرُ بْنُ المُفَضَّلِ، عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. وَزَادَ زُهَيرٌ وَأَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عُبَيدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ ابْنُ عَجْلانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ. تَابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ وَالدَّرَاوَرْدِيُّ وَأُسَامَةُ بْنُ حَفْصٍ. [طرفه في: ٦٣٢٠].

باب ١١ ـ في نسخة (مقلب القلوب وقول الله تعالى) بالرفع بدون ذكر باب.

باب ١٢ ـ ذو الجلال العظيم نخ.

٧٣٩٣ ـ قوله: (بصنفة ثوبه) أي بطرف ثوبه وهو جانبه الذي لا هدب له ا هـ. من الشارح.

7394- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

7395- Abu'dharr "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, we are going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

7396- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you says, while committing sexual intercourse with his wife: "O Allah! Let us be far from Satan; and let Satan be far from what you would give us", and then, he had, as a result of this meeting with his wife, a child, Satan should not harm this child."

7397- Adi Ibn Hatim narrated: I asked The Prophet "Allah's blessing and peace be upon him": "I send my trained hunting dogs (to pursue a game); (what is your opinion concerning the hunted game?" He said: "If you send your trained hunting dogs and mention the Name of Allah, then, if they catch some game, eat (thereof). And if you hit the game with a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron, and it wounds it, you can eat (it)."

7398- A'isha "Allah be pleased with her" narrated: Some people said: "O Allah's Apostle! Some people, who have just recently embraced Islam, come to us and bring meat; and we are not sure whether the name of Allah has been mentioned on it (at the time of slaughtering the animals)." Allah's Apostle "Allah's blessing and peace be upon him" said (to them): "Mention the name of Allah and eat it."

7399- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" slaughtered two rams as sacrifice. He mentioned Allah's Name and said: "Allah is greater" (while slaughtering).

٧٣٩٤ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيفَةَ قالَ: كَانَ النَّبِيُّ ﷺ إذا أوَى إلَى فِراشِهِ قالَ: «اللَّهُمَّ باسْمِكَ أحيا وأموتُ». وإذا أصبحَ قالَ: «الحمدُ للهِ الذي أحيانا بعدَ ما أماتَنا وإليهِ النُّشورُ».

[طرفه في: ٦٣١٢].

٧٣٩٥ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ خَرَشَةَ بن الحُرِّ، عن أبي ذرٍّ قالَ: كانَ النَّبِيُّ ﷺ إذا أخذَ مَضْجَعَهُ مِنَ اللَّيلِ قالَ: «بِاسْمِكَ نَمُوتُ ونَحيا». فإذا اسْتَيقَظَ قالَ: «الحمدُ لِلهِ الَّذِي أحْيانا بَعْدَ ما أماتَنا وإلَيهِ النُّشُورُ».

[طرفه في: ٦٣٢٥].

٧٣٩٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عنهُما قالَ: قالَ رسولُ اللَّهِ ﷺ: «لَوْ أَنَّ أحَدَكُمْ إذَا أرادَ أنْ يأتِيَ أهلَهُ فقالَ: باسْمِ اللَّهِ، اللَّهُمَّ جنِّبْنا الشَّيطانَ، وجنِّبِ الشَّيطانَ ما رزَقتَنا، فإنَّهُ إنْ يُقدَّرْ بينَهُما ولَدٌ في ذلكَ، لَمْ يَضُرَّهُ شَيطانٌ أبداً».

[طرفه في: ١٤١].

٧٣٩٧ ـ حدّثنا عبدُ اللَّهِ بنُ مَسْلَمَةَ: حَدَّثَنا فُضَيلٌ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ هَمّامٍ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: «سَأَلْتُ النَّبِيَّ ﷺ قُلْتُ: أُرْسِلُ كِلابِي المُعَلَّمَةَ، قالَ: «إذا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللَّهِ، فأمْسَكْنَ فَكُلْ، وَإذَا رَمَيتَ بالمِعْرَاضِ فَخَزَقَ فَكُلْ».

[طرفه في: ١٧٥].

٧٣٩٨ ـ حدّثنا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أبُو خالِدٍ الأحْمَرُ قالَ: سَمِعْتُ هِشامَ بْنَ عُرْوَةَ يُحدِّثُ عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ: قَالُوا: يا رَسُولَ اللَّهِ، إنَّ هُنا أقْوَاماً حَدِيثاً عَهْدُهُمْ بِشِرْكٍ يَأْتُونَنا بِلُحْمانٍ، لا نَدْرِي: يَذْكُرُونَ اسْمَ اللَّهِ عَلَيها أمْ لا؟ قالَ: «اذْكُرُوا أنْتُمُ اسْمَ اللَّهِ وَكُلُوا». تابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، وَالدَّرَاوَرْدِيُّ، وَأُسَامَةُ بْنُ حَفْصٍ.

[طرفه في: ٢٠٥٧].

٧٣٩٩ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَينِ، يُسَمِّي وَيُكَبِّرُ.

[طرفه في: ٥٥٥٣].

٧٤٠٠ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنِ الأسْوَدِ بْنِ قَيسٍ، عَنْ جُنْدَبٍ: أنَّهُ

٧٣٩٧ ـ المعراض مثل المفتاح سهم لا ريش له والخزق النفوذ كما في المصباح.

٧٣٩٨ ـ يأتوننا نخ.

7400- Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed the prayer on the day of Slaughtering and then delivered the sermon. Then he slaughtered and said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

7401- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear by your fathers. If one should swear, then he would swear by Allah."

[14] Allah's descriptions and beautiful names

7402- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent ten persons implying Khubaib Al'ansari, as spies on some enemies. Obaidullah Ibn Iyad reported that the daughter of Al'harith had told him: "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. When they took him out of the sanctuary to kill him, he recited: "I, being martyred as a Muslim, Do not mind how I am killed in Allah's Cause. That is because my killing is for Allah's Sake. If Allah wishes, He will bless the amputated parts of a torn body." It was the son of Al'harith who killed him. The Prophet "Allah's blessing and peace be upon him" told his companions of their (the ten's) killing on the very day they were killed.

[15] Allah's saying: " Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) himself; for the final goal is to Allah." (Al Imran 28)

He said too: "And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, "Worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden." (The Repast 116)

7403- Abdullah "Allah be pleased with him" reported from The Prophet "Allah's blessing and peace be upon him": "None is more protective (for his slaves) than Allah. For this reason, He has prohibited shameful sins (adultery, etc.) Whether committed openly or secretly. None loves to be praised more than Allah does."

شهِدَ النَّبيَّ ﷺ يوم النَّحرِ صلَّى ثم خطب، فقال: «من ذَبَح قبلَ أن يصلِّي فليذْبَح مكانها أُخرى، ومن لم يذبحْ فليذبَحْ باسمِ اللهِ».

[طرفه في: ٩٨٥].

٧٤٠١ ـ حدثنا أبو نُعيم: حَدَّثَنا وَرْقاءُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهما قال: «قَالَ النَّبيُّ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ، وَمَنْ كَانَ حَالِفاً فَلْيَحْلِف بِاللَّهِ».

١٤ ـ باب مَا يُذْكَرُ في الذَّاتِ وَالنُّعُوتِ وَأَسَامِي اللَّه

وَقَالَ خُبَيبٌ: وَذٰلِكَ في ذَاتِ الإِلٰهِ، فَذَكَرَ الذَّاتَ بِاسْمِهِ تَعَالَى.

٧٤٠٢ ـ حدثنا أبو اليمان: أخبرنا شعيبٌ، عن الزهريِّ: أخبرني عمرو بن أبي سُفيان ابن أسيد بن جارية الثقفيُّ ـ حليف لبني زهرة ـ وكان من أصحاب أبي هريرة: أن أبا هريرة قال: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشَرَةً، مِنْهُمْ خُبَيبٌ الأنصارِيُّ، فأخبرني عُبَيدُ اللَّهِ بْنُ عِيَاضٍ: أَنَّ ابْنَةَ الحَارِثِ أَخْبَرَتْهُ: أَنَّهُمْ حِينَ اجْتَمَعوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا، فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلُوهُ قال خُبَيبٌ الأنصارِيُّ:

وَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِماً ... عَلَى أَيِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِي

وذٰلكَ في ذاتِ الإلٰهِ وَإِنْ يَشَأْ ... يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابْنُ الحَارِثِ، فَأَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ خَبَرَهُمْ يَوْمَ أُصِيبُوا.

[طرفه في: ٣٠٤٥].

١٥ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾ [آل عمران: ٢٨]

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ﴾ [المائدة: ١١٦].

٧٤٠٣ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذٰلِكَ حَرَّمَ الفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيهِ المَدْحُ مِنَ اللَّه».

[طرفه في: ٤٦٣٤].

٧٤٠٢ ـ قوله: (موسى) مفعل أو فعلى منصرف على خلاف بين الصرفيين كذا في العيني. والوجه الصرف كما قال ابن السكيت لكن التأنيث في بها مشعر بالمنع ويجمع على قول الصرف المواسي وعلى قول المنع الموسيات كالحليات ذكره صاحب المصباح.

ـ قوله: (في ذات الإله) أي في طاعة الله وسبيله ا هـ. عيني.

ـ قوله: (على أوصال شلو ممزع) الأوصال جمع وصل ويراد بها المفاصل أو العظام والشلو هو العضو والممزع هو المفرق والمقطع ا هـ. عيني وزاد الفيومي على تفسير الشلو بالعضو قول ابن دريد شلو الإنسان جسده بعد بلاه ا هـ.

7404- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When Allah created the Creation, He wrote in His Book, and He wrote (that) about Himself, which is placed with Him on the Throne: "Verily My Mercy overcomes My Anger.""

7405- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah says: "I am just as my slave thinks of me. I am with him when He remembers me. If he remembers me in himself, I too, will remember him in myself. If he remembers me in a group of people, I shall remember him in a better group. If he comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him. If he comes to me walking, I will come to him running. ""

[16] Allah's saying: "Everything (that exists) will perish except His own Face." (The Narrations "Al'qasas" 88)

7406- Jaber "Allah be pleased with him" reported: When this Verse was revealed: "Say: he hath power to send calamities on you, from above" (The Cattle 65), Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with Your Face (from this punishment)." And when Allah resumed: "and below ", Allah's Apostle "Allah's blessing and peace be upon him" said: "I seek refuge with Your Face (from this punishment)." But when there was revealed: " or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other", Allah's Apostle "Allah's blessing and peace be upon him" said: "Those two (distresses of confusion in party strife and mutual vengeance) are lighter (or) easier."

[17] Allah's saying: "and (this) in order that thou mayest be reared under mine eye." (Ta Ha 39)

he further said: "She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!" (The Moon "Al'qamar" 14)

7407- Abdullah "Allah be pleased with him" narrated: Ad'dajjal was mentioned in presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "You should know that Allah is not one-eyed while Ad'dajjal is blind in his right eye, (and he pointed with his hand to his eye); and His eye looks like a protruding out grape."

٧٤٠٤ ـ حدّثنا عَبْدانُ، عن أبي حمْزةَ، عن الأعمشِ، عن أبي صالحٍ، عن أبي هُريرةَ، عن النَّبيِّ ﷺ قال: «لَمَّا خَلَقَ اللَّهُ الخَلْقَ، كَتَبَ في كِتابِهِ، هُوَ يَكتُبُ على نَفسِهِ، وَهْوَ وَضْعٌ عِنْدَهُ على العَرْشِ: إنَّ رَحْمَتِي تَغلِبُ غَضَبي».

[طرفه في: ٣١٩٤]

٧٤٠٥ ـ حدّثنا عمرُ بنُ حفصٍ: حدَّثنا أبي: حدَّثنا الأعمشُ: سَمعْتُ أبا صالحٍ، عن أبي هُريرةَ رَضيَ اللَّهُ عَنْهُ قال: قالَ النَّبيُّ ﷺ: «يَقولُ اللَّهُ تعالى: أنا عِندَ ظَنِّ عَبْدِي بِي، وأنا معَهُ إذا ذكَرَنِي، فإنْ ذَكَرَني في نفسِهِ، ذكَرْتُهُ في نَفسِي، وإنْ ذَكَرَني في مَلإٍ، ذَكَرْتُهُ في مَلإٍ خيرٍ منهُم، وإنْ تقرَّبَ إليَّ بِشبْرٍ تقرَّبتُ إليه ذراعاً، وإنْ تَقرَّبَ إليَّ ذراعاً تقرَّبْتُ إليه باعاً، وإنْ أتاني يمشي أتيتُهُ هرْوَلَةً».

[الحديث ٧٤٠٥ ـ طرفاه في: ٧٥٠٥، ٧٥٣٧].

١٦ ـ باب قَوْلِ اللَّهِ تعالى: ﴿كُلُّ شيءٍ هالكٌ إلا وجْهَهُ﴾ [القصص: ٨٨]

٧٤٠٦ ـ حدّثنا قُتَيبةُ بنُ سعيدٍ: حدَّثَنا حمَّادُ بنُ زيدٍ، عن عمرٍو، عن جابرِ بنِ عبْدِ اللَّهِ قال: لمَّا نزَلتْ هذهِ الآيةُ: ﴿قُل هُوَ القادِرُ على أن يَبْعَثَ عليكُمْ عَذاباً مِن فَوْقِكُمْ﴾ [الأنعام: ٦٥]. قالَ النَّبيُّ ﷺ: «أعوذُ بِوجْهكَ». فقالَ: ﴿أوْ مِن تَحْتِ أرْجُلِكُم﴾ فقالَ النَّبيُّ ﷺ: «أعوذُ بوَجْهِكَ». قال: ﴿أوْ يَلبِسكُمْ شيعاً﴾ فقالَ النَّبيُّ ﷺ: «هذا أيسَرُ».

[طرفه في: ٤٦٢٨]

١٧ ـ باب قَوْلِ اللَّهِ تعالى: ﴿وَلِتُصْنَعَ على عَيْنِي﴾ [طه: ٣٩]

تُغَذَّى. وقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿تَجْري بأعْيُنِنا﴾ [القمر: ١٤].

٧٤٠٧ ـ حدّثنا مُوسى بنُ إسماعيلَ: حدَّثَنا جُويرِيَةُ، عن نافعٍ، عن عبْدِ اللَّهِ قال: ذُكِرَ الدَّجَّالُ عندَ النَّبيِّ ﷺ، فقالَ: «إنَّ اللَّهَ لا يَخْفى عليكُم، إنَّ اللَّهَ ليسَ بأعْوَرَ، وأشارَ بيَدِهِ إلى عَينِهِ ـ وإنَّ المَسيحَ الدَّجَّالَ أعْوَرُ العَيْنِ اليُمنى، كأنَّ عَينَهُ عِنَبَةٌ طافِيَةٌ».

[طرفه في: ٣٠٥٧].

٧٤٠٨ ـ حدّثنا حَفصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ: أخبَرَنا قَتادَةُ قال: سَمِعْتُ أنَساً رَضِيَ

٧٤٠٤ ـ قوله: (وهو وضع) بمعنى موضوع عنده وكذا في رواية أخرى لمسلم فهو موضوع عنده ا هـ. عيني قال القسطلاني وفي رواية أبي ذر على ما حكاه عياض بفتح الضاد فعل ماض مبني للفاعل وفي نسخة معتمدة وضع بكسر الضاد مع التنوين ا هـ.

باب ١٧ ـ قَوْلِ اللَّهِ تعالى.

ـ وقولُهُ جَلَّ ذكرُهُ نخ.

٧٤٠٧ ـ أعور العين اليمنى نخ.

7408- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: “No prophet was sent except that he warned his followers against the one-eyed liar Charlatan (Ad’dajjal). Beware! He is one-eyed person, and your Lord is not so. Between Ad’dajjal’s eyes, there will be written (the word) Unbeliever."

[18] Allah’s saying: “He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names; whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.” (The Mustering “Al’hashr” 24)

7409- Ibn Muhairiz narrated from Abu’sa’eed: "We went with Allah's Apostle ”Allah’s blessing and peace be upon him” in the battle of Banul’mustaliq in which we took many female captives, of whom we wanted to enjoy (by having sexual relations with them), but we were afraid that they would be pregnant. So we asked The Messenger of Allah “Allah’s blessing and peace be upon him” about coitus interruptus. He said: "It is better for you not to do so. No soul, destined (by Allah) to exist, up to the Day of Judgement, but will definitely come into existence."

[19] Allah’s saying: “(Allah) said: O Iblis. What prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones?” (Sad 75)

7410- Anas "Allah be pleased with him" narrated: The Prophet “Allah’s blessing and peace be upon him” said: "On the Day of Judgement, the Believers will assemble and say: "Let us ask somebody to intercede for us with our Lord, so that He might relive us from this situation of ours." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands, ordered the angels to prostrate to, and taught the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then Adam will mention his sin thereof. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will mention his sin thereof and will say: "Go to Abraham, The Bosom Friend of (Allah) The Most Gracious", to whom They will go and he will say: "I am not fit for this task." Then he will mention his sins and say: “Go to Moses, the slave to whom Allah spoke (directly), and he gave him the Torah." They will go to him and he will say: "I am not fit for this mission." He will mention his sin thereof, and he will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him." They will go to Jesus who will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed till I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will

اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بعثَ اللَّهُ مِنْ نَبِيٍّ إِلاَّ أَنْذَرَ قَوْمَهُ الأَعْوَرَ الكَذَّابَ، إِنَّهُ أَعْوَرُ، وإنَّ رَبَّكُم لَيسَ بأَعْوَر، مَكْتُوبٌ بينَ عَيْنَيهِ كافِرٌ».

[طرفه في: ٧١٣١].

١٨ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾ [الحشر: ٢٤]

٧٤٠٩ ـ حدثنا إِسْحَاقُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيبٌ: حَدَّثَنَا مُوسَى، هُوَ ابْنُ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ فِي غَزْوَةِ بَنِي المُصْطَلِقِ: أَنَّهُمْ أَصَابُوا سَبَايَا، فَأَرَادُوا أَنْ يَسْتَمْتِعُوا بِهِنَّ وَلاَ يَحْمِلْنَ، فَسَأَلُوا النَّبِيَّ ﷺ عَنِ العَزْلِ، فقالَ: «ما عليكُم أنْ لا تفعلُوا، فإنَّ اللهَ قدْ كتبَ مَنْ هُوَ خالِقٌ إلى يومِ القيامَةِ». وَقالَ مُجَاهِدٌ، عَنْ قَزَعَةَ: سَمِعْتُ أَبَا سَعِيدٍ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «لَيسَتْ نفسٌ مَخْلُوقَةٌ إلا اللَّهُ خَالِقُهَا».

[طرفه في: ٢٢٢٩].

١٩ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾ [ص: ٧٥]

٧٤١٠ ـ حدثني مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَجْمَعُ اللَّهُ المُؤْمِنِينَ يَوْمَ القِيَامَةِ كَذلِكَ، فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هذا، فيأْتُونَ آدَمَ فيقُولُونَ: يا آدَمُ، أَمَا تَرَى النَّاسَ؟ خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْجَدَ لَكَ مَلائِكَتَهُ، وعَلَّمَكَ أَسْماءَ كلِّ شيءٍ، اشفَعْ لَنا إِلَى رَبِّنا حتَّى يُريحَنا مِنْ مَكانِنا هذا، فيَقولُ: لَسْتُ هُنَاكَ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنِ ائْتُوا نُوحاً، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلى أَهْلِ الأَرْضِ، فَيَأْتُونَ نُوحاً، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرَ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمٰنِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَهَا، وَلكِنِ ائْتُوا مُوسَى، عَبْداً آتَاهُ اللَّهُ التَّوْرَاةَ وَكَلَّمَهُ تَكْلِيماً، فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنِ ائْتُوا عِيسَى، عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَتَهُ وَرُوحَهُ، فيَأْتُونَ عيسى فيَقولُ: لَسْتُ هُنَاكُمْ، ولكِنِ ائْتُوا مُحَمَّداً ﷺ، عَبْداً غَفَرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِي، فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي عَلَيهِ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ لَهُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي، ثُمَّ يُقَالُ لِي: ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ

باب ١٨ ـ هو الله الخالق الباري المصور نخ.

٧٤١٠ ـ قوله: (شفع) أمر من التشفيع وهو قبول الشفاعة قال الكرمانيّ وهو لا يناسب المقام اللهمّ إلاّ أن يقال: هو تفعيل للتكثير والمبالغة وفي بعض النسخ اشفع أمر من شفع يشفع ا هـ. عيني ومثله في القسطلاني.

ـ فيأتونني نخ.

admit into Paradise. Then I will come back again to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will admit into Paradise. Then I will come back (for the third time) to Allah; and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will admit into Paradise. Then I will come back (for the fourth time) saying: "None remains in Hell but those whom the Qur'an has imprisoned (in Hell) in which they have been destined to an eternal stay."

The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

7411- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah's Hand is full, and (its richness) is not affected by the continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

7412- Ibn Omar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "on The Day of Judgement, Allah will take hold of the earth and the heavens with His Right (Hand). Then he will say: "I'm The King."

7413- Ibn Omar narrated the same previous narration which was narrated also by Abu'huraira.

أَرْجِعُ فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي، ثُمَّ يُقَالُ: ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا رَبِّي، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي، ثُمَّ يُقَالُ: ارْفَعْ مُحَمَّدُ، قُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ، وَوَجَبَ عَلَيْهِ الْخُلُودُ». قَالَ النَّبِيُّ ﷺ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً». [طرفه في: ٤٤]

٧٤١١ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدُ اللَّهِ مَلأَى لاَ يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ. وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ، وَقَالَ: عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الأُخْرَى الْمِيزَانُ، يَخْفِضُ وَيَرْفَعُ».

[طرفه في: ٤٦٨٤].

٧٤١٢ ـ حَدَّثَنَا مُقَدَّمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَمِّي الْقَاسِمُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الأَرْضَ، وَتَكُونُ السَّمَاوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ». رَوَاهُ سَعِيدٌ عَنْ مَالِكٍ.

٧٤١٣ ـ وَقَالَ عُمَرُ بْنُ حَمْزَةَ: سَمِعْتُ سَالِماً: سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِهَذَا. وَقَالَ أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبِضُ اللَّهُ الأَرْضَ»

[طرفه في: ٤٨١٢].

= ـ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَ نخـ.

ـ علمنيها ربي نخـ.

ـ قوله: (من الخير) أي من الإيمان اهـ. عيني زيادة على أصل التوحيد اهـ. قسطلاني.

٧٤١١ ـ قوله: (لا يغيضها) ولأبي ذر: لا تغيضها أي لا تنقصها اهـ. من الشارح.

ـ قوله: (سحاء) بفتح السين وتشديد الحاء وبالمد أي دائمة السح أي الصب والسيلان يقال: سح يسح بضم السين في المضارع فهو ساح والمؤنث سحاء وهي فعلاء لا أفعل لها كهطلاء وقوله: الليل والنهار منصوبان على الظرفية اهـ. من شرح العيني.

ـ وكان عرشه نخـ.

٧٤١٢ ـ يوم القيامة الأرضين نخـ.

7414- Abdullah "Allah be pleased with him" reported: A Jew came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the earths on one finger, the mountains on one finger, the trees on one finger, and all of the creatures on one finger. Then He will say: I am the King." Thereupon The Prophet "Allah's blessing and peace be upon him" smiled so that his premolar teeth became visible, in confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

7415- Abdullah "Allah be pleased with him" reported: A (Jewish) man from the people of scripture came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and all of the creatures on one finger. Then He will say: I am the King." Then, I saw The Prophet "Allah's blessing and peace be upon him" smiling so that his premolar teeth became visible, in confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

[20] The Prophet's saying: "None is more protective than Allah (for his slaves)"

7416- Al'mogheera narrated: Sa'd Ibn Obada said: "If I saw a man with my wife, I would kill him with the sharp side of my sword." Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Are you astonished by Sa'd's protectiveness? Verily, I am more protective than Sa'd, and Allah is more protective than me. For this, He has prohibited Shameful deeds and sins (such as adultery), done openly and secretly. Moreover, none likes that the people should repent to Him and beg His pardon more than Allah does. For this reason He sent the warners and the givers of glad tidings. None likes to be praised more than Allah does. For this reason, Allah promised to grant Paradise (to the good doers)."

٧٤١٤ ـ حدّثنا مُسَدَّدٌ: سَمِعَ يَحْيَى بْنَ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَني مَنْصُورٌ وَسُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ، أَنَّ يَهُودِيّاً جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا المَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [الزمر: ٦٧]. قَالَ يَحْيَى بْنُ سَعِيدٍ: وَزَادَ فِيهِ فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّباً وَتَصْدِيقاً لَهُ.

[طرفه في: ٤٨١١]

٧٤١٥ ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: سَمِعْتُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ الكِتَابِ فَقَالَ: يَا أَبَا القَاسِمِ، إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى أَصْبَعٍ، وَالشَّجَرَ وَالثَّرَى عَلَى إِصْبَعٍ، وَالخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا المَلِكُ أَنَا المَلِكُ. فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

[طرفه في: ٤٨١١].

٢٠ ـ باب قَوْلِ النَّبِيِّ ﷺ: «لَا شَخْصَ أَغْيَرُ مِنَ اللَّهِ»

وَقَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ المَلِكِ لَا شَخْصَ أَغْيَرُ مِنَ اللَّهِ.

٧٤١٦ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ المَلِكِ، عَنْ وَرَّادٍ كَاتِبِ المُغِيرَةِ، عَنِ المُغِيرَةِ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، وَاللَّهِ لأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي، وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ العُذْرُ مِنَ اللَّهِ، وَمِنْ أَجْلِ ذَلِكَ بَعَثَ المُبَشِّرِينَ وَالمُنْذِرِينَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ المِدْحَةُ مِنَ اللَّهِ، وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الجَنَّةَ» [طرفه في: ٦٨٤٦].

٢١ ـ باب ﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً﴾ [الأنعام: ١٩]

وَسَمَّى اللَّهُ تَعَالَى نَفْسَهُ شَيْئاً، ﴿قُلِ اللَّهُ﴾، وَسَمَّى النَّبِيُّ ﷺ القُرْآنَ شَيْئاً، وَهُوَ صِفَةٌ مِنْ صِفَاتِ اللَّهِ. وَقَالَ: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨].

باب ٢٠ ـ قَوْلُ النَّبِيِّ.

٧٤١٦ ـ قوله: (مصفح) بهذا الضبط عند العيني وبفتح الصاد والفاء المشددة عند القسطلاني قال وبسكون الصاد وتخفيف الفاء وهو الذي في اليونينية أي غير ضارب بعرضه بل بحده اهـ. وقوله: تعجبون ولأبي ذر: أتعجبون اهـ.

[21] Allah's saying: "Say: what things is most weighty in evidence? say: Allah is witness between me and you." (The Cattle 19)

7417- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked somebody: "Do you have anything of the Qur'an?" The man said: "Yes, (I have) such-and-such Sura, and such-and-such Sura", naming many Suras (he had kept by heart).

[22] Allah's saying: "He it is who created the heavens and the earth in six days and his throne was over the waters that he might try you, which of you is best in conduct." (Hud 7)

he further said: "there is no god but He: on Him is my trust- He the Lord of the Throne (of Glory) Supreme!"" (The Repentance "At'tawba" 129)

7418- Imran Ibn Husain "Allah be pleased with both" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him", when some people from Banu'tamim came in, to whom he said: "O Banu'tamim! Rejoice with glad tidings." They said: "You have given us glad tidings, now give us something." Then the people of Yemen came to him and he said: "O people of Yemen! Accept the good tidings, as Banu'tamim refused them." The Yemenites said: "We accept them O Messenger of Allah since we came to you to understand the religion, and ask you about the beginning of this universe." The Prophet "Allah's blessing and peace be upon him" said: "First of all, there was nothing but Allah. (Then He created His Throne). His throne was over the water. He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man cried: "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left it, and that I had not got up.

7419- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah's Hand is full, and (its richness) is not affected by the continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the bounty or the power to bring about death. He raises some people, and lowers others."

7420- Anas "Allah be pleased with him" narrated: Zaid Ibn Haritha came to The Prophet "Allah's blessing and peace be upon him" complaining of his wife. The Prophet "Allah's blessing and peace be upon him" kept on saying (to him): "Fear Allah, and keep your wife." A'isha said: "Were The Messenger of Allah "Allah's blessing and peace be upon him" to conceal anything (of The Holy Qur'an) he would have concealed this Verse." Zainab used to feel self-important before the wives of The Prophet "Allah's blessing and peace be upon him" and used to say: "You were married by your families, while I was married (to The Prophet "Allah's blessing and peace be upon him") by Allah from over seven Heavens."

٧٤١٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: «أَمَعَكَ مِنَ القُرْآنِ شَيءٌ؟» قالَ: نَعَمْ سُورَةُ كَذَا وسُورَةُ كَذَا، لسُوَرٍ سَمَّاهَا.

[طرفه في: ٢٣١٠].

٢٢ ـ باب ﴿وَكَانَ عَرْشُهُ عَلَى المَاءِ﴾ [هود: ٧]

﴿وَهُوَ رَبُّ العَرْشِ العَظِيمِ﴾ [التوبة: ١٢٩].

قال أَبُو العالِيَةِ: ﴿اسْتَوَى إِلَى السَّمَاءِ﴾ ارْتَفَعَ. ﴿فَسَوَّاهُنَّ﴾ [البقرة: ٢٩]، خَلَقَهُنَّ. وَقَالَ مُجَاهِدٌ: ﴿اسْتَوَى﴾ عَلا ﴿عَلَى العَرْشِ﴾ [الأعراف: ٥٤]، وَقالَ ابْنُ عَبَّاسٍ: ﴿المَجِيدُ﴾ [البروج: ١٥]: الكَرِيمُ، ﴿وَالوَدُودُ﴾ [البروج: ١٤]، الحَبِيبُ، يُقَالُ حَمِيدٌ مَجِيدٌ، كَأَنَّهُ فَعِيلٌ مِنْ مَاجِدٍ، مَحْمُودٌ مِنْ حَمِيدٍ.

٧٤١٨ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: إِنِّي عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: «اقْبَلُوا البُشْرَى يَا بَنِي تَمِيمٍ» قَالُوا: بَشَّرْتَنَا فَأَعْطِنَا، فَدَخَلَ نَاسٌ مِنْ أَهْلِ اليَمَنِ، فَقَالَ: «اقْبَلُوا يَا أَهْلَ اليَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ». قَالُوا: قَبِلْنَا، جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ، وَلِنَسْأَلَكَ عَنْ أَوَّلِ هذا الأَمْرِ مَا كَانَ، قَالَ: «كَانَ اللَّهُ وَلَمْ يَكُنْ شَيءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى المَاءِ، ثُمَّ خَلَقَ السَّماوَاتِ وَالأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلَّ شَيءٍ». ثُمَّ أَتَانِي رَجُلٌ فَقَالَ: «يَا عِمْرَانُ أَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ، فَانْطَلَقْتُ أَطْلُبُهَا، فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَايْمُ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقُمْ.

[طرفه في: ٣١٩٠]

٧٤١٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حدّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ: حدّثنا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ يَمِينَ اللَّهِ مَلأَى لا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّماوَاتِ وَالأَرْضَ، فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَعَرْشُهُ عَلَى المَاءِ، وَبِيَدِهِ الأُخْرَى الفَيْضُ، أَوِ القَبْضُ، يَرْفَعُ وَيَخْفِضُ».

[طرفه في: ٤٦٨٤]

٧٤٢٠ ـ حدّثنا أَحْمَدُ: حدّثنا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حدّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «اتَّقِ اللَّهَ، وَأَمْسِكْ عَلَيْكَ زَوْجَكَ». قَالَتْ عَائِشَةُ لَوْ كَانَ رَسُولُ اللَّهِ ﷺ كَاتِماً شَيْئاً لَكَتَمَ هذِهِ، قَالَ: فَكَانَتْ زَيْنَبُ تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ تَقُولُ: زَوَّجَكُنَّ أَهَالِيكُنَّ، وَزَوَّجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ

٧٤١٨ ـ قوله: عن أوّل هذا الأمر نخ.

Thabit (the sub-narrator) told that the verse "But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah" (The Confederates 37) was revealed concerning Zainab Bint Jahsh and Zaid Ibn Haritha.

7421- Anas "Allah be pleased with him" narrated: The holy verse of veiling (women) was revealed in connection with Zainab Bint Jahsh whose wedding banquet (with The Messenger of Allah) was of bread and meat. She used to post before The Prophet's wives saying: "I was married (to The Prophet "Allah's blessing and peace be upon him") by Allah from over the Heaven."

7422- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When Allah created the Creation, He wrote (in His Book, which is placed) with Him on the Throne: "Verily My Mercy overcomes My Anger.""

7423- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever believes in Allah and His Apostle, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said: "O Allah's Apostle! Shall we inform the people with this good news?" He said: " The Garden has one-hundred grades which Allah has reserved for the militants who fight in His Cause, the distance between each two of which is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Paradise which is the best and highest part of The Garden, above which there is the Throne of the most gracious (Allah), and from which originate the rivers of The Garden."

7424- Ibrahim At'taimi narrated from his father: Abu'dharr "Allah be pleased with him" told: I entered the mosque where The Prophet "Allah's blessing and peace be upon him" was sitting. When the sun set, he asked me: "O Abu'dharr! Do you know where this (sun) goes (at the time of sunset)?" I replied: "Allah and His Apostle know better." He said: "It goes (Travelling) till it takes the permission to prostrate itself (underneath the Throne); and it is given permission. But (one day, it will not be permitted) as if it were said to it: "Go back from where you came." This is why it will rise from the West." Then The Prophet "Allah's blessing and peace be upon him" recited: "And the sun Runs its fixed course for a term (decreed)" (Ya Sin 38) according to Abdullah's recitation.

سماوَاتٍ. وَعَنْ ثَابِتٍ: ﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ﴾ [الأحزاب: ٣٧] نَزَلَتْ فِي شَأْنِ زينبَ وزيدِ بنِ حارِثةَ». [طرفه في: ٤٧٨٧].

٧٤٢١ ـ حدّثنا خلادُ بنُ يحيى: حَدَّثَنا عيسى بنُ طهمانَ قال: سَمِعتُ أنسَ بنَ مالكٍ رَضِيَ اللَّهُ عنهُ يقولُ: نَزَلَتْ آيَةُ الحِجابِ في زَينَبَ بِنْتِ جَحْشٍ، وأَطعَمَ عَلَيها يَومَئِذٍ خُبزاً ولَحماً، وكانَتْ تَفخَرُ عَلَى نِساءِ النَّبيِّ ﷺ، وكانتْ تَقولُ: إنَّ اللَّهَ أنكَحَني في السَّماءِ. [طرفه في: ٤٧٩١].

٧٤٢٢ ـ حدّثنا أبو اليَمانِ: أخبَرَنا شُعَيبٌ: حَدَّثَنا أبو الزِّنادِ، عَنِ الأعرَجِ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللَّهَ لَمَّا قَضى الخَلقَ، كَتَبَ عِندَهُ فَوقَ عَرشِهِ: إنَّ رَحمَتي سَبَقَتْ غَضَبي».

[طرفه في: ٣١٩٤].

٧٤٢٣ ـ حدّثنا إبراهيمُ بنُ المُنذِرِ: حَدَّثَني مُحَمَّدُ بنُ فُلَيحٍ قالَ: حَدَّثَني أبي: حَدَّثَني هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ آمَنَ باللَّهِ ورَسولِهِ، وأقامَ الصَّلاةَ، وصامَ رَمَضانَ، كانَ حَقّاً عَلى اللَّهِ أنْ يُدخِلَهُ الجَنَّةَ، هاجَرَ في سَبيلِ اللَّهِ، أوْ جَلَسَ في أرضِهِ الَّتي وُلِدَ فيها». قالوا: يا رَسولَ اللَّهِ، أفَلا نُنَبِّئُ النَّاسَ بِذلكَ؟ قالَ: «إنَّ في الجَنَّةِ مِئَةَ دَرَجَةٍ، أعَدَّها اللَّهُ لِلمُجاهِدينَ في سَبيلِهِ، كُلُّ دَرَجَتَينِ ما بَينَهُما كَما بَينَ السَّماءِ والأرضِ، فإذا سَألتُمُ اللَّهَ فَسَلوهُ الفِردَوسَ، فإنَّهُ أوسَطُ الجَنَّةِ، وأعلى الجَنَّةِ، وفَوقَهُ عَرشُ الرَّحمنِ، ومِنهُ تَفَجَّرُ أنهارُ الجَنَّةِ».

[طرفه في: ٢٧٩٠].

٧٤٢٤ ـ حدّثنا يَحيى بنُ جَعفَرٍ: حَدَّثَنا أبو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ إبراهيمَ ـ هُوَ التَّيميُّ ـ عَنْ أبيهِ، عَنْ أبي ذَرٍّ قالَ: دَخَلتُ المَسجِدَ ورَسولُ اللَّهِ ﷺ جالِسٌ، فَلَمَّا غَرَبَتِ الشَّمسُ قالَ: «يا أبا ذَرٍّ، هَل تَدري أينَ تَذهَبُ هذهِ؟» قالَ: قُلتُ: اللَّهُ ورَسولُهُ أعلَمُ، قالَ: فإنَّها تَذهَبُ تَستَأذِنُ في السُّجودِ فَيُؤذَنُ لَها، وكأنَّها قَدْ قيلَ لَها: ارجِعي مِنْ حَيثُ جِئتِ، فَتَطلُعُ مِنْ مَغرِبِها، ثُمَّ قَرَأَ: ذلِكَ مُستَقَرٌّ لَها». في قِراءَةِ عَبدِ اللَّهِ.

[طرفه في: ٣١٩٩].

٧٤٢٥ ـ حدّثنا موسى، عَنْ إبراهيمَ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيدِ بنِ السَّبَّاقِ: أنَّ زَيدَ ابنَ ثابِتٍ. وقالَ اللَّيثُ: حَدَّثَني عَبدُ الرَّحمنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ السَّبَّاقِ: أنَّ زَيدَ بنَ ثابِتٍ حَدَّثَهُ قالَ: أرسَلَ إلَيَّ أبو بَكرٍ، فَتَتَبَّعتُ القُرآنَ، حَتَّى وَجَدتُ آخِرَ سورَةِ التَّوبَةِ

٧٤٢٣ ـ قوله: (أفلا ننبىء) بهذا الضبط عند الشارح القسطلاني ونقل العيني عن الكرماني أنه قال بالخطاب وبالتكلم ا هـ.

٧٤٢٥ ـ قوله: (لم أجدها مع أحد غيره) يريد أنه ما وجدها مكتوبة عند غير أبي خزيمة وإلا فهي موجودة عند =

7425- Zaid Ibn Thabit Al'ansari narrated: Abu'bakr sent for me (to compile The Holy Qur'an). I started gathering Qur'anic material and collecting it (from parchments, scapula, leaf stalks of date palms and from the memories of men who knew it by heart). I found with Khuzaima the last (two) Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (128) to the end of The Sura.

7426- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to say at the time of difficulty: "There is no God but Allah, The All-Knowing, The Forbearing. There is no God but Allah, The lord of the throne, The Great. There is no God but Allah, The lord of the heavens and the earth, and The Lord of the throne, The Bounteous."

7427- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will swoon on The Day of Judgement. then I will (be the first to get up and) see Moses holding one of the sides of the Throne."

7428- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I will be the first to be resurrected and will see Moses holding the Throne."

[23] Allah's saying: "The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years." (Al'ma'arij "Ways of Ascent" 4)

He further said: "To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil, for them is a Penalty terrible; and the plotting of such Will be void (of result)."(Fatir 10)

مَعَ أَبِي خُزَيمَةَ الأَنْصَارِيِّ، لَمْ أَجِدْهَا مَعَ أَحَد غَيرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ﴾ حَتَّى خَاتِمَةِ ﴿بَرَاءَةٌ﴾. [طرفه في: ٢٨٠٧]

حدّثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ بِهذا، وَقَالَ: مَعَ أَبِي خُزَيمَةَ الأَنْصَارِيِّ.

٧٤٢٦ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيبٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي العَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ عِنْدَ الكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ العَلِيمُ الحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ العَرْشِ العَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الأَرْضِ رَبُّ العَرْشِ الكَرِيمِ».

٧٤٢٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ يَصْعَقُونَ يَوْمَ القِيَامَةِ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ العَرْشِ».

[طرفه في: ٢٤١٢]

٧٤٢٨ ـ وَقَالَ المَاجِشُونُ: عَنْ عَبْدِ اللَّهِ بْنِ الفَضْلِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، فَإِذَا مُوسَى آخِذٌ بِالعَرْشِ».

[طرفه في: ٢٤١١]

٢٣ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿تَعْرُجُ المَلَائِكَةُ وَالرُّوحُ إِلَيهِ﴾ [المعارج: ٤]

وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِلَيهِ يَصْعَدُ الكَلِمُ الطَّيِّبُ﴾ [فاطر: ١٠]

وَقَالَ أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ: بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ، فَقَالَ لِأَخِيهِ: اعْلَمْ لِي عِلْمَ هذا الرَّجُلِ، الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الخَبَرُ مِنَ السَّمَاءِ. وَقَالَ مُجَاهِدٌ: ﴿العَمَلُ الصَّالِحُ﴾ [فاطر: ١٠]: يَرْفَعُ الكَلِمَ الطَّيِّبَ. يُقَالُ: ﴿ذِي المَعَارِجِ﴾ [المعارج: ٣]: المَلَائِكَةُ تَعْرُجُ إِلَى اللَّهِ.

٧٤٢٩ ـ حدّثنا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ

= غيره إذ القرآن متواتر ا هـ.

ـ قوله: حتى خاتمة براءة هي ربّ العرش العظيم ا هـ.

٧٤٢٦ ـ إلا هو نخ.

ـ قوله: (الكريم) كذا بالجرّ في المتن المشكول وقياس قوله تعالى: ذو العرش المجيد الرفع فلينظر ا هـ.

٧٤٢٨ ـ قوله: (الماجشون) قال العيني بفتح الجيم وضمها وكسرها وهو معرّب ماهكون يعني شبيه القمر وهو عبد العزيز بن عبد الله المدنيّ وهذا اللقب قد يستعمل أيضاً لأكثر أقاربه ا هـ. بحذف (مصححه).

باب ٢٣ ـ تعرج إليه نخ.

7429- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Two groups of) angels stay with you at night and by daytime in succession. Both the groups gather at the time of the Asr and Fajr prayers. Then those angels who have stayed with you overnight, come up (to Heaven) whom Allah asks (about you), (though) He knows everything about you: "In what state did you leave My slaves?" The angels reply: "When we left them, they were praying, and when we reached them, they were praying.""

7430- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If one gives in charity what equals to one date-fruit from the honestly .earned money, and nothing except good ascends to Allah, Allah will take it in His right (hand), and then enlarge its reward for that person (who has given it), as anyone of you brings up his baby horse, so much that it becomes as big as a mountain." Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nothing except good ascends to Allah."

7431- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to supplicate Allah at the time of distress by saying: "There is no God but Allah, The Great, and The Forbearing. There is no God but Allah, The Lord of the thrown, The Great. There is no God but Allah, The Lord of the heavens, and The Lord of the thrown, The Bounteous."

7432- Abu'sa'eed "Allah be pleased with him" reported: Ali "Allah be pleased with him" sent a piece of gold in its ore to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al'aqra Ibn Habis Al'hanzali from the tribe of Mujashi, Oyaina Ibn Badr Al'fazari, Zaid at'ta'i who belonged to (the tribe of) Banu'nabhan, and Alqama Ibn Olatha Al'ameri who belonged to (the tribe of) Banu'kilab. So the Quraish and the Ansar became angry and said: "He (The Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of The Prophet "Allah's blessing and peace be upon him") and said: "Be afraid of Allah, O Mohammad!" The Prophet "Allah's blessing and peace be upon him" said:

رَضِيَ اللّٰهُ عَنْهُ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْعَصْرِ وَصَلاَةِ الْفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ، وَهُوَ أَعْلَمُ بِكُمْ، فَيَقُولُ: كَيفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَينَاهُمْ وَهُمْ يُصَلُّونَ».

[طرفه في: ٥٥٥].

٧٤٣٠ ـ وَقَالَ خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيمَانُ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَصْعَدُ إِلَى اللّٰهِ إِلاَّ الطَّيِّبُ، فَإِنَّ اللّٰهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ». وَرَوَاهُ وَرْقَاءُ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «وَلاَ يَصْعَدُ إِلَى اللّٰهِ إِلاَّ الطَّيِّبُ

[طرفه في: ١٤١٠].

٧٤٣١ ـ حدّثنا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللّٰهِ ﷺ كَانَ يَدْعُو بِهِنَّ عِنْدَ الْكَرْبِ: «لاَ إِلٰهَ إِلاَّ اللّٰهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلٰهَ إِلاَّ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلٰهَ إِلاَّ اللّٰهُ رَبُّ السَّمَاوَاتِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ».

[طرفه في: ٦٣٤٥].

٧٤٣٢ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، أَوْ أَبِي نُعْمٍ ـ شَكَّ قَبِيصَةُ ـ عَنْ أَبِي سَعِيدٍ قَالَ: بُعِثَ إِلَى النَّبِيِّ ﷺ بِذُهَيبَةٍ فَقَسَمَهَا بَينَ أَرْبَعَةٍ. وَحَدَّثَنِي إِسْحَاقُ ابْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ، وَهُوَ بِالْيَمَنِ، إِلَى النَّبِيِّ ﷺ بِذُهَيبَةٍ فِي تُرْبَتِهَا، فَقَسَمَهَا بَينَ الأَقْرَعِ ابْنِ حَابِسٍ الْحَنْظَلِيِّ، ثُمَّ أَحَدِ بَنِي مُجَاشِعٍ، وَبَينَ عُيَينَةَ بْنِ بَدْرٍ الْفَزَارِيِّ، وَبَينَ عَلْقَمَةَ بْنِ عُلاَثَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلاَبٍ، وَبَينَ زَيدِ الْخَيلِ الطَّائِيِّ، ثُمَّ أَحَدِ بَنِي نَبْهَانَ، فَتَغَضَّبَتْ قُرَيشٌ وَالأَنْصَارُ، فَقَالُوا: يُعْطِيهِ صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا، قَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ». فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَينَينِ، نَاتِئُ الْجَبِينِ، كَثُّ اللِّحْيَةِ، مُشْرِفُ الْوَجْنَتَينِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: يَا مُحَمَّدُ اتَّقِ

٧٤٣٠ ـ قوله: (بعدل) بفتح الغين وكسرها ما يعادلها في قيمتها ا هـ. شرح.

ـ يقبلها نخ.

ـ لصاحبها نخ.

ـ قوله: (فلوه) الفلوّ وزان عدوّ هو المهر يفصل عن أمه والمهر بضمّ الميم ولد الخيل.

٧٤٣١ ـ قوله: (حدثنا عبد الأعلى) إلى قوله: (حدثنا قبيصة) قال العيني ليس هذا بمطابق للترجمة ومحله في الباب السابق ولعلّ الناسخ نقله إلى هنا ا هـ.

٧٤٣٢ ـ قوله: (بذهيبة) مصغر ذهبة وفي الصحاح الذهب معروف وربما أنث والقطعة منه ذهبة ا هـ.

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"Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while you do not trust me?" Somebody who, I think, was Khalid Ibn Al'walid, requested The Prophet "Allah's blessing and peace be upon him" to let him kill this man, but he prevented him. When the man left, The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite without understanding or acting on it). Moreover, they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will let alive the idolaters. If I live up to their time, I will kill them (entirely)as the people of Ad were killed."

7433- Abu'dharr "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" about (the meaning of Allah's saying): "And the Sun runs its fixed course for a period determined for it : that is the decree of (Him), The Exalted in Might, the All knowing." (Ya Sin 38) He said: "Its fixed course is underneath Allah's Throne."

[24] Allah's saying: "Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord." (The Resurrection "Al'qiyama" 22:23)

7434- Jarir "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who looked at the moon (which was full) and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through anything that might occupy you) a prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so."

7435- Jarir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Certainly you will see your Lord with your own eyes."

7436- Jarir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came out to us while the moon was full. Then he said: "Certainly you will see your Lord on The Day of Judgement as you see this (moon), having no trouble in seeing Him."

اللَّه، فقالَ النَّبيُّ ﷺ: «فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ؟ فَيأْمَنُونِي عَلَى أَهْلِ الأَرْضِ، ولا تأْمَنُونِي». فسأَلَ رَجُلٌ مِنَ القَوْمِ قتلَهُ ـ أُراهُ خالِدَ بنَ الوَلِيدِ ـ فمَنَعَهُ النَّبيُّ ﷺ، فلمَّا وَلَّى قالَ النَّبيُّ ﷺ: «إنَّ مِنْ ضِئْضِيءِ هذا قَوْماً يَقرَؤُونَ القُرْآنَ، لا يُجاوِزُ حَناجِرَهُم، يَمْرُقُونَ مِنَ الإسْلامِ مُروقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإسْلامِ وَيَدَعُونَ أَهْلَ الأَوْثانِ، لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عادٍ».

[طرفه في: ٣٣٤٤].

٧٤٣٣ ـ حدثنا عَيَّاشُ بنُ الوَلِيدِ: حَدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إبْراهِيمَ التَّيميِّ، عَنْ أَبِيهِ، عَنْ أَبي ذَرٍّ قالَ: سَأَلْتُ النَّبيَّ ﷺ عَنْ قَوْلِهِ: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ [يس: ٣٨] قالَ: «مُسْتَقَرُّها تَحْتَ العَرْشِ».

[طرفه في: ٣١٩٩].

٢٤ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ * إِلَى رَبِّهَا نَاظِرَةٌ﴾ [القيامة: ٢٢ ـ ٢٣]

٧٤٣٤ ـ حدثنا عَمْرُو بنُ عَوْنٍ: حَدَّثَنا خالِدٌ وَهُشَيْمٌ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنَّا جُلُوساً عِنْدَ النَّبيِّ ﷺ، إذْ نَظَرَ إلَى القَمَرِ لَيْلَةَ البَدْرِ، قالَ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَما تَرَوْنَ هذا القَمَرَ، لا تُضَامُّونَ في رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لا تُغْلَبُوا عَلَى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَصَلاةٍ قَبْلَ غُرُوبِ الشَّمْسِ، فافْعَلُوا». [طرفه في: ٥٥٤].

٧٤٣٥ ـ حدثنا يُوسُفُ بنُ مُوسَى: حَدَّثَنا عاصِمُ بنُ يُوسُفَ اليَرْبُوعِيُّ: حَدَّثَنا أَبُو شِهابٍ، عَنْ إسْماعِيلَ بنِ أَبِي خالِدٍ، عَنْ قَيْسِ بنِ أَبِي حازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ: قالَ النَّبيُّ ﷺ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِياناً».

[طرفه في: ٥٥٤].

٧٤٣٦ ـ حدثنا عَبْدَةُ بنُ عَبْدِ اللهِ: حَدَّثَنا حُسَيْنٌ الجُعْفِيُّ، عَنْ زائِدَةَ: حَدَّثَنا بَيانُ بنُ بِشْرٍ، عَنْ قَيْسِ بنِ أَبِي حازِمٍ: حَدَّثَنا جَرِيرٌ قالَ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ لَيْلَةَ البَدْرِ، فَقالَ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ يَوْمَ القِيامَةِ كَما تَرَوْنَ هذا، لا تُضَامُّونَ في رُؤْيَتِهِ».

[طرفه في: ٥٥٤].

= قوله (فيأمني) بفتح الميم وتشديد النون ولأبي ذر فيأمنني وقوله: ولا تأمنوني ولأبي ذر ولا تأمنونني بنونين كالسابقة كذا في الشارح ومقتضاه التشديد كأتحاجوني والرسم في المتون المشكولة على حذف إحدى النونين كما تراه فليحرر اهـ. مصححه.

٧٤٣٤ ـ قوله (لا تضامون) بهذا الضبط عند القسطلاني: أي لا تتزاحمون يعني لا ينضم بعضكم إلى بعض وعند العيني بتخفيف الميم مع الضيم وهو على ما ذكره الفيوميّ كالضير في الوزن والمعنى أي لا يضيم بعضكم بعضاً في الرؤية بأن يدفعه عنه ونحوه قال ويروى من الضمّ وذكر في هذه الرواية فتح التاء وضمها اقتصر الشارح على الثاني منهما في هذا وفيما بعد هذا اهـ. مصححه.

7437- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say: "I am Your Lord." They will say: "we shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him." Then Allah comes to them again and say: "I am your Lord." They will say: "you are our Lord." Allah will call them, while The Bridge will be laid across Hell and I (Mohammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak. Their speech will be: "O Allah! Save us. O Allah! Save us."

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell. When Allah finishes His Judgments among the people, He will, through His Mercy, take whomever He wishes out of Hell. He will order the angels to take out of Hell whomever he wants to bestow His mercy upon, of those who worship none but Him alone, who testify that there is no God but Allah. The angels will recognize them from the traces of prostrations (Sujud), for the Fire will eat away from the whole of the human body except the marks of the prostrations. Allah has forbidden the (Hell) fire to eat away those traces of prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, only one man will be left, facing The (Hell) Fire. He will be the last man from

٧٤٣٧ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ، هَل نَرَى رَبَّنَا يَوْمَ القِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَل تُضَارُّونَ فِي القَمَرِ لَيلَةَ البَدْرِ؟». قَالُوا: لاَ يَا رَسُولَ اللَّهِ، قَالَ: فَهَل تُضَارُّونَ فِي الشَّمْسِ لَيسَ دُونَهَا سَحَابٌ؟». قَالُوا: لاَ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذلِكَ. يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ القِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيئاً فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ القَمَرَ القَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقَى هذِهِ الأُمَّةُ فِيهَا شَافِعُوهَا، أَوْ مُنَافِقُوهَا ـ شَكَّ إِبْرَاهِيمُ ـ فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هذا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَنَا رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ، وَيُضْرَبُ الصِّرَاطُ بَينَ ظَهْرَي جَهَنَّمَ فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُهَا، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ إِلاَّ الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَل رَأَيتُمُ السَّعْدَانَ؟». قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيرَ أَنَّهُ لاَ يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلاَّ اللَّهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمُ المُوبَقُ بَقِيَ بِعَمَلِهِ، أَوِ المُوثَقُ بِعَمَلِهِ، وَمِنْهُمُ المُخَرْدَلُ، أَوِ المُجَازَى، أَوْ نَحْوُهُ، ثُمَّ يَتَجَلَّى، حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ القَضَاءِ بَينَ العِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ المَلاَئِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لاَ يُشْرِكُ بِاللَّهِ شَيئاً، مِمَّنْ أَرَادَ اللَّهُ أَنْ يَرْحَمَهُ، مِمَّنْ يَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلاَّ أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتُحِشُوا، فَيُصَبُّ عَلَيهِمْ مَاءُ الحَيَاةِ، فَيَنْبُتُونَ تَحْتَهُ، كَمَا تَنْبُتُ الحِبَّةُ فِي حَمِيلِ السَّيلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ القَضَاءِ بَينَ العِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ،

٧٤٣٧ ـ قوله: (تضارون) ذكر الشارح في الموضعين هنا أنّ الراء فيها تشديد وتخفيف والضير لغة في الضر كما أنّ الضيم كالضير وزناً ومعنى فتضارون يشاكل تضامون تشديداً وتخفيفاً ا هـ. مصححه.

ـ قوله: فليتبعه بالتخفيف والتشديد وكذا قوله: فيتبع ومعطوفه وكذا قوله الآتي: فيتبعونه كما في الشارح.

ـ قوله: (بين ظهري جهنم) أي على وسطها ويروى بين ظهراني جهنم ذكره البدر العينيّ والصراط جسر ممدود على متن جهنم أحدّ من السيف وأدق من الشعر يمرّ عليه الناس كلهم ا هـ.

ـ قوله: (من يجيزها) أي يجوزها يقال: أجزت الوادي وجزته لغتان وفي رواية المستملي أول من يجيء ا هـ. عيني.

ـ فمنهم الموثق بعمله نخ.

ـ قد أمتحشوا نخ.

ـ قوله: (كما تنبت الحبة في حميل السيل) تشبيه في سرعة النبات وطراوته وحسنه والمراد أن الغثاء الذي يحمله السيل تكون فيه الحبة وهي من بزور الصحراء فتقع في جانب الوادي فتصبح من يومها نابتة.

the people of Hell to enter paradise. He will say: “O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.” He will invoke Allah as Allah wishes him to invoke. Allah will ask him: "Will you ask for anything more in case this favour is granted to you?” He will say: "No by Your Honour!" And he will give to his Lord (Allah) what he wishes of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say: “O my Lord! Let me go near to the gate of Paradise.” Allah will ask him: “Didn't you give pledges and make covenants that you would not ask for anything more than what you requested at first? Woe to you, son of Adam! How treacherous you are!” He will say: “O my Lord!” then he will invoke Allah until Allah says: “If this request is granted, will you then ask for anything else?” He will say: “No! By Your Honour! I shall not ask for anything else.” Then he will give to his Lord what He wills of the pledges and the covenants.

Allah will then let him go near to the gate of Paradise. On reaching there, The Paradise will be opened and spread before him. Seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: “O my Lord! Let me enter Paradise.” Allah will say: “Woe to you, O son of Adam! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given? How treacherous you are!” He will say: “O my Lord! Do not make me the most miserable amongst your creatures.” He will keep on invoking Allah until Allah laughs for his statement. When Allah laughs for his statement, he will say to him: “Enter into Paradise.” When he enters Paradise, Allah will ask him to request as much as he likes. He will ask his Lord so much that Allah will remind him: “Ask for more of such and such things.” When all his desires and wishes are fulfilled, Allah will say: "All this is granted to you and a similar amount as well.””

7438- Abu'sa'eed Al'khudri, who was present and did not deny what Abu’huraira had narrated except when he said: "All this is granted to you and a similar amount besides”, said: “That is for you and ten times more like it, O Abu’huraira!" Abu'huraira said: "I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): “All this is granted to you and a similar amount besides." Abu'sa'eed said: I testify that Allah's Apostle "Allah's blessing and peace be upon him" said: “That is for you and ten times more like it." Abu’huraira said: This is the last person to enter Paradise.

هُوَ آخِرُ أَهلِ النَّارِ دُخُولاً الجَنَّةَ، فَيَقُولُ: أَي رَبِّ اصْرِف وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَدْعُو اللَّهَ بِمَا شَاءَ أَنْ يَدْعُوَهُ، ثُمَّ يَقُولُ اللَّهُ: هَل عَسَيتَ إِنْ أُعْطِيتَ ذٰلِكَ أَنْ تَسأَلَنِي غَيرَهُ؟ فَيَقُولُ: لا وَعِزَّتِكَ لا أَسأَلُكَ غَيرَهُ، وَيُعطِي رَبَّهُ مِن عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ، فَيَصرِفُ اللَّهُ وَجهَهُ عَنِ النَّارِ، فَإِذَا أَقبَلَ عَلَى الجَنَّةِ وَرَآهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسكُتَ، ثُمَّ يَقُولُ: أَي رَبِّ قَدِّمْنِي إِلَى بَابِ الجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ: أَلَستَ قَدْ أَعْطَيتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لا تَسأَلَنِي غَيرَ الَّذِي أُعطِيتَ أَبَداً، وَيلَكَ يَا ابنَ آدَمَ مَا أَغدَرَكَ، فَيَقُولُ: أَي رَبِّ، وَيَدْعُو اللَّهَ حَتَّى يَقُولَ: هَل عَسَيتَ إِنْ أُعْطِيتَ ذٰلِكَ أَنْ تَسأَلَ غَيرَهُ؟ فَيَقُولُ: لا وَعِزَّتِكَ لا أَسأَلُكَ غَيرَهُ، وَيُعطِي مَا شَاءَ مِن عُهُودٍ وَمَوَاثِيقَ، فَيُقَدِّمُهُ إِلَى بَابِ الجَنَّةِ، فَإِذَا قَامَ إِلَى بَابِ الجَنَّةِ انْفَهَقَتْ لَهُ الجَنَّةُ، فَرَأَى مَا فِيهَا مِنَ الحَبْرَةِ وَالسُّرُورِ، فَيَسكُتُ مَا شَاءَ اللَّهُ أَنْ يَسكُتَ، ثُمَّ يَقُولُ: أَي رَبِّ أَدْخِلْنِي الجَنَّةَ، فَيَقُولُ اللَّهُ: أَلَستَ قَدْ أَعطَيتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لا تَسأَلَ غَيرَ مَا أُعطِيتَ؟ فَيَقُولُ: وَيلَكَ يَا ابنَ آدَمَ مَا أَغدَرَكَ، فَيَقُولُ: أَي رَبِّ لا أَكُونَنَّ أَشقَى خَلقِكَ، فَلا يَزَالُ يَدعُو حَتَّى يَضحَكَ اللَّهُ مِنهُ، فَإِذَا ضَحِكَ مِنهُ قَالَ لَهُ: ادْخُلِ الجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ: تَمَنَّهْ. فَسَأَلَ رَبَّهُ وَتَمَنَّى، حَتَّى إِنَّ اللَّهَ لَيُذَكِّرُهُ، يَقُولُ: كَذَا وَكَذَا، حَتَّى انْقَطَعَتْ بِهِ الأَمَانِيُّ، قَالَ اللَّهُ: ذٰلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

[طرفه في: ٨٠٦]

٧٤٣٨ ـ قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الخُدْرِيُّ مَعَ أَبِي هُرَيرَةَ، لا يَرُدُّ عَلَيهِ مِن حَدِيثِهِ شَيئاً، حَتَّى إِذَا حَدَّثَ أَبُو هُرَيرَةَ: أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ: «ذٰلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ الخُدْرِيُّ: «وَعَشَرَةُ أَمْثَالِهِ مَعَهُ». يَا أَبَا هُرَيرَةَ. قَالَ أَبُو هُرَيرَةَ: مَا حَفِظْتُ إِلاَّ قَوْلَهُ: «ذٰلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ الخُدْرِيُّ: أَشهَدُ أَنِّي حَفِظْتُ مِن رَسُولِ اللَّهِ ﷺ قَوْلَهُ: «ذٰلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ». قَالَ أَبُو هُرَيرَةَ: فَذٰلِكَ الرَّجُلُ آخِرُ أَهلِ الجَنَّةِ دُخُولاً الجَنَّةَ.

[طرفه في: ٢٢].

٧٤٣٩ ـ حَدَّثَنَا يَحيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَن خَالِدِ بْنِ يَزِيدَ، عَن سَعِيدِ بْنِ أَبِي

= ـ قوله: قد قشبني أي آذاني وأهلكني اهـ.

ـ ذكاها نخ.

ـ قوله: ما أغدرك فعل التعجب من الغدر وهو ترك الوفاء بالعهد.

ـ قوله: (انفهقت) أي انفتحت واتسعت اهـ.

ـ قوله: من الحبرة أي سعة العيش ورواية مسلم من الخير اهـ.

ـ لا أكون نخ.

ـ قوله: (تمنه) الهاء فيه للسكت وهو أمر من تمنى يتمنى اهـ. عيني.

٧٤٣٩ ـ قوله: (تضارون) بتشديد الراء وتخفيفها كما مرّ سابقاً.

7439- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied: "No." He said: "Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing either of them. On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship." Those of cross will go with their cross, those of idles will go with theirs, and every nation will go with their god which they used to worship other than Allah. There will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (Bad) and the remaining party of the people of the Scripture. At this time, The Hell will be brought and displayed like a mirage. Then the Jews will be called upon and it will be said to them: "Whom do you use to worship?" They will say: "We used to worship Ezra, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We want to drink." They will be directed and addressed thus: "Drink" whereupon they will fall into The Hell. Afterwards the Christians will be called upon and it will be said to them: "Whom do you use to worship?" They will say: "We used to worship Jesus, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them: "What do you want?" They will say : "O Lord! We want to drink." They will be addressed: "Drink." Then they will fall into The Hell. Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, it will be said: "What are you waiting for? Every nation has followed what they used to worship." They will reply: "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Then the Irresistible will come to them in a shape other than the one which they saw the first time. He will say: "I am your Lord." They will say: "You are not our Lord." And none will speak to Him then but The Prophets. Then it will be said to them: "Do you know any sign by which you can recognize Him?" They will say: "The Shin." Allah will then uncover His Shin whereupon every believer will prostrate before Him except those who used to prostrate before Him just for showing off and getting good reputation. These people will try to prostrate but their backs will be as rigid as a piece of wood. Then the bridge will be laid across Hell." We, the companions of The Prophet "Allah's blessing and peace be upon him" said: "O Allah's Apostle! What is the bridge?" He said: "It is a slippery (bridge) on which there are clamps and (Hooks like) thorny seeds which are wide at one side and narrow at the other, having thorns with bent ends. Such thorny seeds are found in Najd and are called Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, (others as fast as) a strong wind, (others as quick as) fast horses or she-camels.

هِلاَلٍ، عَنْ زَيدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: قُلْنَا: يا رَسُولَ اللَّهِ، هَل نَرَى رَبَّنَا يَوْمَ القِيَامَةِ؟ قَالَ «هَل تُضَارُونَ في رُؤْيَةِ الشَّمْسِ وَالقَمَرِ إذَا كَانَتْ صَحْواً؟». قُلْنَا: لا، قَالَ: «فَإِنَّكُمْ لا تُضَارُونَ في رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ إلاَّ كَما تُضَارُونَ في رُؤْيَتِهِمَا». ثُمَّ قَالَ: «يُنَادِي مُنَادٍ: لِيَذْهَبْ كُلُّ قَوْمٍ إلَى مَا كَانُوا يَعْبُدُونَ، فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُبَّرَاتٌ مِنْ أَهْلِ الكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ، فَيُقَالُ لِلْيَهُودِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيرَ ابْنَ اللَّهِ، فَيُقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلاَ وَلَدٌ، فَمَا تُرِيدُونَ؟ قَالُوا: نُرِيدُ أَنْ تَسْقِيَنَا، فَيُقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ. ثُمَّ يُقَالُ لِلنَّصَارَى: مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ: كُنَّا نَعْبُدُ المَسِيحَ ابْنَ اللَّهِ، فَيُقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلاَ وَلَدٌ، فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: نُرِيدُ أَنْ تَسْقِيَنَا، فَيُقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، فَيُقَالُ لَهُمْ: مَا يَحْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ: فَارَقْنَاهُمْ وَنَحْنُ أَحْوَجُ مِنَّا إِلَيْهِ اليَوْمَ، وَإِنَّا سَمِعْنَا مُنَادِياً يُنَادِي: لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ، وَإِنَّمَا نَنْتَظِرُ رَبَّنَا، قَالَ: فَيَأْتِيهِمُ الجَبَّارُ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَلاَ يُكَلِّمُهُ إِلاَّ الأَنْبِيَاءُ، فَيَقُولُ: هَل بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ، فَيَقُولُونَ: السَّاقُ، فَيَكْشِفُ عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً وَسُمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقاً وَاحِداً، ثُمَّ يُؤْتَى بِالجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرَيْ جَهَنَّمَ». قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الجَسْرُ؟ قَالَ: «مَدْحَضَةٌ مَزِلَّةٌ، عَلَيْهِ خَطَاطِيفُ وَكَلاَلِيبُ، وَحَسَكَةٌ مُفَلْطَحَةٌ لَهَا شَوْكَةٌ عُقَيْفَاءُ، تَكُونُ بِنَجْدٍ، يُقَالُ لَهَا: السَّعْدَانُ، المُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالبَرْقِ

ـ قوله: (غبرات) بالجر عطفاً على المجرور أو الرفع عطفاً على مرفوع يبقى أي بقايا أفاده الشارح وهو جمع غبر جمع غابر هـ.

ـ قوله: (عزير) اسم منصرف وإن كانت فيه العجمة والعلمية مثل نوح ولوط كذا في العيني ومثله في القسطلاني وفي التنظير نظر والذي سوّغ الصرف فيه مضاهاته العربية ببنية التصغير التي هي من خصائصها والتلاوة بالصرف في الكتاب العزيز والمانع من التنوين هنا توصيفه بالابن ا هـ. مصححه.

ـ ما يُجلِسُكُمْ نخ.

ـ قوله: (إليه) هكذا بضمير الإفراد في جميع النسخ ولا مرجع له وهو مخالف لما قبله ولفظ الحديث في تفسير سورة النساء (قالوا: فارقنا الناس في الدنيا على أفقر ما كنا إليهم) والشرحان اللذان عندي لم يشرحا إلاّ بالمعنى جمعاً مع أنّ المثنين المتطويين تحتهما ليسا إلاّ كما ترى فليحرر وسبقني بهذا التنبيه مصحح القسطلاني المطبوع ا هـ. مصححه.

ـ قوله: (بالجسر) بفتح الجيم وكسرها حكاهما ابن السكيت والجوهري كذا في شرح العيني.

ـ قوله: (خطاطيف) جمع خطاف وزان خفاش وهو الحديدة المعوجة كالكلوب وزان تنور الذي هو واحدة الكلاليب وحسكة شوكة صلبة وقوله: مفلطحة أي عريضة والأول هو المعروف وقوله: عقيفاء هي المنعطفة المعوجة ويروى عقيفة. وقوله، ومكدوس أي مصروع ويروى بالشين المعجمة أي مدفوع مطرود ويروى مكردس من كردست الدواب إذا ركب بعضها بعضاً ا هـ. من العيني بتصرف في العبارة.

So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."

The Prophet "Allah's blessing and peace be upon him" said: "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in intercession with The Irresistible for their (Muslim) brothers on that Day, when they see themselves safe. They will say: "O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us." Allah will say: "Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of a Dinar." Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize. Then they will return, to whom Allah will say : "Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of half a Dinar." They will take out whomever they will recognize. Then they will return, to whom Allah will say: "Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant)." They will take out whomever they will recognize."

Abu'sa'eed said: "If you do not believe me then you can recite: "Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward." (Women 40)

The Prophet "Allah's blessing and peace be upon him" further said: "Then The Prophets, the Angels, and the believers will intercede, and (at last) The Irresistible (Allah) will say: "Now there remains My Intercession." He will hold a handful of the Fire from which He will take out some people whose bodies have been burnt. They will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. Perhaps you observed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green, while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, wearing necklaces. Then they will enter into Paradise whereupon the people of Paradise will say: "Those are the people set free by The Most Gracious. He has admitted them into Paradise though they did no good deeds nor did they sent forth any good (for themselves)." Then it will be said to them: "All of what you have seen is For you, in addition to an amount equal to it as well."

7440- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will be imprisoned and left as much as Allah wishes. Then some of them will say: "Let us ask somebody to intercede for us with our Lord, so that He might relive us from this situation of ours." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands. (He also) made you dwell in Paradise, ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then Adam will mention his sin of eating from the tree, from which he was forbidden to eat. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will mention his sin of asking Allah what he had no knowledge of, and will say: "Go to Abraham, The Bosom Friend of (Allah) The Most

وَكالرِّيحِ، وَكَأَجاوِيدِ الخيلِ والرِّكابِ، فَنَاجٍ مُسلَّمٌ وَنَاجٍ مَخدُوشٌ، وَمَكدُوسٌ في نَارِ جَهَنَّمَ، حتى يمرَّ آخِرُهُم يُسحبُ سَحباً، فما أنتُم بأشدَّ لي مُناشَدةً في الحقِّ قد تبيَّن لكُم مِنَ المُؤمنِ يَومَئِذٍ لِلجبَّارِ، وَإذا رَأوا أنَّهُم قد نَجوا، في إِخوَانِهِم، يَقُولُونَ: رَبَّنا إِخوانُنا، كانُوا يُصلُّونَ معنَا، وَيصومُونَ معنَا، ويعمَلونَ معنَا، فيقولُ اللَّهُ تعالى: اذهبُوا فَمَن وجدتُم في قلبِهِ مِثقالَ دِينارٍ مِنْ إِيمانٍ فَأَخرِجُوهُ، وَيُحَرِّمُ اللَّهُ صُوَرَهُم عَلَى النَّارِ، فَيَأتُونَهُم وَبَعضُهُم قَد غابَ في النَّارِ إلى قدمِهِ، وإلى أنصافِ ساقيهِ، فيُخرِجُونَ مَن عَرَفوا، ثُمَّ يعودُونَ، فيقولُ: اذهبُوا فَمَن وَجَدتُم في قَلبِهِ مثقالَ نِصفِ دِينارٍ فَأَخرِجُوهُ، فَيُخرِجُونَ مَن عَرَفُوا ثُمَّ يَعُودُونَ، فَيَقولُ: اذهبُوا فَمَن وجدتُم في قلبِهِ مِثقالَ ذرَّةٍ مِن إِيمانٍ فَأَخرِجُوهُ، فَيُخرِجُونَ مَن عَرَفُوا». قالَ أبو سَعِيدٍ: فإنْ لَمْ تُصدِّقوني فاقرَؤُا: ﴿إِنَّ اللَّهَ لا يَظلِمُ مِثقالَ ذَرَّةٍ وَإن تَكُ حَسَنَةً يُضاعِفهَا﴾ [النساء: ٤٠] «فَيَشفَعُ النَّبِيُّونَ والمَلائِكةُ وَالمُؤمِنونَ، فَيَقُولُ الجَبَّارُ: بَقِيَتْ شَفَاعَتِي، فَيَقبِضُ قَبضَةً مِنَ النَّارِ، فَيُخرِجُ أقواماً قد امتُحِشُوا، فَيُلقَونَ في نَهرٍ بِأَفواهِ الجَنَّةِ يُقالُ لَهُ: ماءُ الحَيَاةِ، فَيَنبُتُونَ في حافَتَيهِ كَمَا تَنبُتُ الحِبَّةُ في حَمِيلِ السَّيلِ، قَدْ رَأَيتُمُوهَا إِلَى جَانِبِ الصَّخرَةِ إلى جانِبِ الشَّجرَةِ، فما كانَ إلى الشَّمسِ مِنهَا كانَ أخضَرَ، وَمَا كانَ مِنهَا إلى الظِّلِّ كانَ أبيَضَ، فَيَخرُجُونَ كَأَنَّهُمُ اللُّؤلُؤُ، فَيُجعَلُ في رِقَابِهِمِ الخَوَاتِيمُ، فَيَدخُلُونَ الجَنَّةَ، فَيَقُولُ أَهلُ الجَنَّةِ: هؤلاءِ عُتَقاءُ الرَّحمٰنِ، أدخَلَهُمُ الجنَّةَ بغيرِ عَمَلٍ عَمِلُوهُ، ولا خيرٍ قدَّمُوهُ، فَيُقالُ لَهُم: لَكُم ما رَأَيتُم وَمِثلُهُ مَعَهُ».

[طرفه في: ٢٢].

٧٤٤٠ ـ وَقالَ حجَّاجُ بنُ مِنهالٍ: حدَّثنا هَمَّامُ بنُ يحيى: حدَّثنا قَتادةُ، عن أنسٍ رضيَ اللَّهُ عنهُ: أنَّ النَّبيَّ ﷺ قالَ: «يُحبَسُ المُؤمِنُونَ يَومَ القِيامَةِ حَتَّى يُهِمُّوا بِذلِكَ، فَيَقُولُونَ: لَوِ استَشفَعنا إلى رَبِّنا فيُريحُنا مِن مكانِنا، فيأتُونَ آدمَ فيقُولُونَ: أنتَ آدَمُ أبو النَّاسِ، خلقكَ اللَّهُ بِيَدِهِ، وَأَسكَنَكَ جَنَّتَهُ، وَأَسجَدَ لكَ مَلائكتَهُ، وَعَلَّمَكَ أَسماءَ كُلِّ شيءٍ، لِتَشفَعْ لَنا عِندَ رَبِّكَ حتَّى يُريحَنا مِن مَكانِنا هذا، قالَ: فيقولُ: لَستُ هُناكُم، قالَ: وَيذكُرُ خَطِيئَتَهُ الَّتي أَصابَ: أَكلَهُ مِنَ الشَّجَرَةِ وَقَد نُهِيَ عَنهَا، وَلكِنِ ائتُوا نُوحاً أَوَّلَ نَبِيٍّ بَعَثَهُ اللَّهُ إلى أهلِ الأرضِ، فَيَأتُونَ نُوحاً فَيَقُولُ: لَستُ هُناكُم، ويذكُرُ خَطِيئَتَهُ الَّتي أَصابَ: سُؤالَهُ رَبَّهُ بِغيرِ عِلمٍ، وَلكِنِ ائتُوا

= ـ قوله: بأفواه الجنة أي بأوائلها جمع فوهة كترهة على غير قياس يقال: فوهة الطريق وفوهة الزقاق، وفوهة النهر كما في المصباح المنير.

٧٤٤٠ ـ قوله: (يهموا) بضم أوله وكسر الهاء ولأبي ذرّ بفتح الياء وضم الهاء. ا هـ. قسطلاني وأولى منه ما ذكره العيني بقوله من الهمّ بمعنى القصد والحزن معروفاً ومجهولاً وفي صحيح مسلم يهتموا أي يعتنوا بسؤال الشفاعة وإزالة الكرب عنهم ا هـ.

ـ قوله: لست هناكم أي لست أهلا لذلك وليس لي هذه المنزلة ا هـ. عيني.

ـ فيأتوني نخ.

Gracious", to whom They will go and he will say: "I am not fit for this task." Then he will mention his sins of his three statements in which he told a lie and say: "Go to Moses, the slave to whom Allah spoke (directly), and he gave him the Torah." They will go to him and he will say: "I am not fit for this mission." He will mention his sin of killing a person without a just cause, and he will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him." They will go to Jesus who will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed till I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with praises He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will (take out of Hell, according to Quatada, and) admit into Paradise. Then I will come back again to Allah, asking for His permission; and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with praises He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will (take out of Hell, according to Quatada, and) admit into Paradise. Then I will come back for the third time to Allah, asking for His permission, which I will be given. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with praises He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will (take out of Hell, according to Quatada, and) admit into Paradise. None will remain in Hell but those whom the Qur'an has imprisoned (in Hell) in which they have been destined to an eternal stay. Then he recited: soon will thy Lord raise thee to a station of praise and Glory!" (The Night Journey "Al'isra" 79)

He commented: "This station of praise and glory is what your Prophet "Allah's blessing and peace be upon him" was promised (by Allah)."

7441- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent for The Ansar who assembled in a tent. He said to them: "Keep patient until you meet Allah and His Messenger; and I will be (your predecessor) at The Fount."

إبْرَاهِيمَ خَلِيلِ الرَّحْمٰنِ، قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ثَلاثَ كَلِمَاتٍ كَذَبَهُنَّ، وَلٰكِنِ ائْتُوا مُوسَى: عَبْداً آتَاهُ اللَّهُ التَّوْرَاةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيّاً، قَالَ: فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ: قَتْلَهُ النَّفْسَ، وَلٰكِنِ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ، وَرُوحَ اللَّهِ وَكَلِمَتَهُ، قَالَ: فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَلٰكِنِ ائْتُوا مُحَمَّداً ﷺ، عَبْداً غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي، فَيَقُولُ: ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ، قَالَ: فَأَرْفَعُ رَأْسِي فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، فَيَحُدُّ لِي حَدّاً، فَأَخْرُجُ فَأُدْخِلُهُمُ الْجَنَّةَ ـ قَالَ قَتَادَةُ: وَسَمِعْتُهُ أَيْضاً يَقُولُ: فَأَخْرُجُ فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ ـ ثُمَّ أَعُودُ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ، فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي، ثُمَّ يَقُولُ: ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ، قَالَ: فَأَرْفَعُ رَأْسِي فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، قَالَ: ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً، فَأَخْرُجُ فَأُدْخِلُهُمُ الْجَنَّةَ ـ قَالَ قَتَادَةُ: وَسَمِعْتُهُ يَقُولُ: فَأَخْرُجُ فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ ـ ثُمَّ أَعُودُ الثَّالِثَةَ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي، ثُمَّ يَقُولُ: ارْفَعْ مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ، قَالَ: فَأَرْفَعُ رَأْسِي، فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، قَالَ: ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً، فَأَخْرُجُ فَأُدْخِلُهُمُ الْجَنَّةَ ـ قَالَ قَتَادَةُ: وَقَدْ سَمِعْتُهُ يَقُولُ: فَأَخْرُجُ فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ ـ حَتَّى مَا يَبْقَى فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ». أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ. قَالَ: ثُمَّ تَلَا هٰذِهِ الْآيَةَ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً﴾ [الإسراء: ٧٩] قَالَ: وَهٰذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وُعِدَهُ نَبِيُّكُمْ ﷺ.

[طرفه في: ٤٤].

٧٤٤١ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي عَمِّي: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ: «اصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ».

[طرفه في: ٣١٤٦].

٧٤٤٢ ـ حدّثني ثَابِتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ

= ـ قوله: (في داره) أي في جنته التي اتخذها لأوليائه.

ـ وَسَلْ تُعْطَ نخ.

٧٤٤٢ ـ قوله: قال قيس بن سعد وأبو الزبير عن طاوس قيام يعني أنّ قيساً وأبا الزبير وقع عندهما أنت قيام السماوات بدل أنت قيم السماوات رواية منها عن طاوس عن ابن عباس رضي الله عنهما.

7442- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: "O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth. All the praises be to You; You are The Lord of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the Light of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth, Your Word is the truth, Your Promise is the truth, meeting You is true, Paradise is true, Hell is true, And the Hour (Day of Judgement) is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. With Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins, whatever I concealed or revealed, and whatever you know better than me. There is no God to be worshipped but you."

7443- Adi Ibn Hatim "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none except that Allah will speak to him (directly on The Day of Judgement) with neither interpreter (between Allah and him) nor veil to screen him."

7444- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

7445- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever deprived A Muslim person of his property by taking a false oath, will meet Allah who will be angry with him." Abdullah said: Then The Prophet "Allah's blessing and peace be upon him" recited what Allah had revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

7446- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are three types of

قَال: «اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّماوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ، أَنْتَ رَبُّ السَّماوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنْتَ نُورُ السَّماوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الحَقُّ، وَقَوْلُكَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلِقَاؤُكَ الحَقُّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ خَاصَمْتُ، وَبِكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، لا إِلٰهَ إِلاَّ أَنْتَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ قَيْسُ بْنُ سَعْدٍ وَأَبُو الزُّبَيْرِ، عَنْ طَاوُسٍ: «قَيَّامٌ». وَقَالَ مُجَاهِدٌ: القَيُّومُ القَائِمُ عَلَى كُلِّ شَيْءٍ، وَقَرَأَ عُمَرُ: القَيَّامُ. وَكِلاهُمَا مَدْحٌ.

[طرفه في: ١١٢٠].

٧٤٤٣ ـ حدثنا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، وَلاَ حِجَابٌ يَحْجُبُهُ».

[طرفه في: ١٤١٣].

٧٤٤٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ أَبِي عِمْرَانَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ القَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

[طرفه في: ٤٨٧٨].

٧٤٤٥ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ أَعْيَنَ، وَجَامِعُ بْنُ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ كَاذِبَةٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ عَبْدُ اللَّهِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللَّهُ﴾ [آل عمران: ٧٧] الآيَةَ.

[طرفه في: ٢٣٥٦].

٧٤٤٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ القِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ: لَقَدْ أَعْطَى بِهَا أَكْثَرَ مِمَّا أَعْطَى وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ

= وقال قيس بن سعد نخ.

٧٤٤٤ ـ قوله: رداء الكبرياء نخ.

٧٤٤٥ ـ قوله: مصداقه مفعال من الصدق أي ما يصدق هذا الحديث ويوافقه هـ. عيني

٧٤٤٦ ـ على سلعته نخ.

people whom Allah will neither talk to, nor look at, on the Day of Judgement: 1 A man who takes an oath falsely that he has been offered for his goods so much more than what he is given. 2 A man who takes a false oath after the Asr prayer in order to take hold of a Muslim's property. 3 A man who withholds his superfluous water. Allah will say to him: "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created."”

7447- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession: Dhul’qa’da, Dhul’hijja and Muharram, and the fourth is Rajab of the Mudar (tribe), between Jumada The Other and Sha’ban." Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul’hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town of Mecca?" We replied: "Yes. " Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it.” (whenever Mohammad, the sub-narrator, mentioned this narration, he used to say: “The Messenger of Allah “Allah’s blessing and peace be upon him” is true.”) Then, he (The Prophet) asked twice: “Haven't I conveyed (Allah's Message) to you?"

[25] What was mentioned regarding Allah’s saying: “for the mercy of Allah is (always) near to those who do good.” (The Heights “Al’a’raf” 56)

7448- Usama Ibn Zaid "Allah be pleased with both" narrated: A child of one of the daughters of The Prophet "Allah's blessing and peace be upon him" was dying (or was gasping); and she sent for him to come. But The Prophet "Allah's blessing and peace be upon him" sent for her saying: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up accompanied by me, Mu'adh Ibn Jabal, Obai Ibn Ka'b, Obada Ibn As’samit. When we entered, the child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (the sub-narrator said: I think that he said: “as if it was a leather water-skin”).

بَعْدَ العَصْرِ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، ورَجُلٌ مَنَعَ فَضْلَ ماءٍ، فَيَقُولُ اللَّهُ يَوْمَ القِيامَةِ: اليَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ».

[طرفه في: ٢٣٥٨].

٧٤٤٧ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «الزَّمانُ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّماوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْراً، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِيَاتٌ: ذُو القَعْدَةِ وَذُو الحَجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ. أَيُّ شَهْرٍ هذا؟». قُلْنا: اللَّهُ ورَسُولُهُ أَعْلَمُ، فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ يُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ ذا الحَجَّةِ؟». قُلْنَا: بَلَى، قالَ: أَيُّ بَلَدٍ هذا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ البَلْدَةَ؟». قُلْنا: بَلَى، قالَ: «فَأَيُّ يَوْمٍ هذا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟». قُلْنَا: بَلَى، قالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوالَكُمْ ـ قالَ مُحَمَّدٌ: وَأَحْسِبُهُ قالَ ـ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ هذا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى مِنْ بَعْضِ مَنْ سَمِعَهُ ـ فَكانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ ـ ثُمَّ قالَ: أَلاَ هَلْ بَلَّغْتُ، أَلاَ هَلْ بَلَّغْتُ». [طرفه في: ٦٧].

٢٥ ـ باب ما جاءَ في قَوْلِ اللَّهِ تَعالَى:

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ﴾ [الأعراف: ٥٦]

٧٤٤٨ ـ حدّثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ قالَ: كانَ ابْنٌ لِبَعْضِ بَنَاتِ النَّبِيِّ ﷺ يَقْضِي، فَأَرْسَلَتْ إِلَيْهِ أَنْ يَأْتِيَها، فَأَرْسَلَ: «إِنَّ لِلَّهِ ما أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلٌّ إِلَى أَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ».

فَأَرْسَلَتْ إِلَيْهِ، فَأَقْسَمَتْ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَقُمْتُ مَعَهُ، وَمُعَاذُ بْنُ جَبَلٍ وَأُبَيُّ بْنُ كَعْبٍ وَعُبَادَةُ بْنُ الصَّامِتِ، فَلَمَّا دَخَلْنَا، نَاوَلُوا رَسُولَ اللَّهِ ﷺ الصَّبِيَّ، وَنَفْسُهُ تَقَلْقَلُ فِي صَدْرِهِ،

٧٤٤٧ ـ قوله: (ورجب مضر) إنما أضافه إليهم لأنهم كانوا يحافظون على تحريمه أشدّ محافظة من غيرهم ا هـ. عيني.

ـ قوله: يضرب برفع يضرب جملة مستأنفة مبينة لقوله: لا ترجعوا.

٧٤٤٨ ـ قوله: يقضي أي يموت.

ـ يَقْضي نخـ.

ـ إن لله ما أخذ وله ما أعطى نخـ.

ـ قوله: تقلقل أي تصوّت اضطراباً ا هـ عيني.

On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

7449- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Paradise and the (Hell) Fire argued. Paradise said: "What is the matter with me? Why do only the weak and the humble among the people enter me?" The (Hell) Fire said: "I have been given the privilege of receiving the arrogant and the tyrants." On that, Allah said to Paradise: "You are My Mercy (which I bestow on whomever I wish of my servants)." Then Allah said to the (Hell) Fire: "You are my punishment by which I excruciate whomever I wish of my slaves." (Then he said to both):"Each of you will have its fill. As regards Paradise, Allah will not wrong any of His creatures. As for the (Hell) Fire, Allah will create whomever He wished to be thrown into it. It will say thrice: "Is there any more?" Then Allah puts His Foot over it till it will be filled, and its different parts will come closer to each other." Then, it will say: "Enough! Enough! Enough!"

7450- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Some people will receive a touch of Fire as punishment of sins they had committed. Then, they will be admitted, by Allah's mercy, in Paradise, whom people of Paradise will name (Hell Fire people)."

[26] Allah's saying: "It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none not one can sustain them thereafter: verily He is Most Forbearing, Oft-Forgiving." (Fatir 41)

7451- Abdullah "Allah be pleased with him" reported: A rabbi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the earths on one finger, the mountains on one finger, the trees and rivers on one finger, and all of the creatures on one finger. Then He will say: I am the King." Thereupon The Prophet "Allah's blessing and peace be upon him" smiled so that his premolar teeth became visible, in confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

حسبْتُهُ قالَ : كأنَّها شنَّةٌ، فبكى رسولُ اللَّه ﷺ، فقالَ سعدُ بنُ عُبادَةَ: أتبكي؟ فقالَ: «إنَّما يرْحَمُ اللَّهُ مِنْ عِبادِهِ الرُّحَماءَ».

[طرفه في: ١٢٨٤].

٧٤٤٩ ـ حدّثنا عُبَيدُ اللَّه بنُ سَعْد بن إبْرَاهيمَ: حَدَّثَنا يَعْقوبُ: حَدَّثَنا أبي، عَنْ صَالِحِ ابْنِ كَيسَانَ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «اخْتَصَمَتِ الجَنَّةُ وَالنَّارُ إلى رَبِهِمَا، فقالَتِ الجنَّةُ: يا ربِّ، ما لهَا لا يَدْخُلُهَا إلاَّ ضُعفاءُ النَّاسِ وَسَقَطُهُمْ، وَقالَتِ النَّارُ ـ يعْني ـ أُوثِرْتُ بالمتكبِّرين، فقالَ اللَّهُ تعالى لِلجنَّةِ: أنْتِ رَحْمتِي، وقالَ لِلنارِ: أنْتِ عَذابي أُصِيبُ بِكِ مَنْ أشاءُ، ولِكلِّ واحدةٍ منكما مِلؤُهَا، قالَ: «فأمَّا الجنَّةُ: فإنَّ اللَّهَ لا يَظْلِمُ مِنْ خلقه أحداً، وَإنَّهُ يُنْشِيءُ لِلنَّارِ مَنْ يَشَاءُ، فيُلقَوْنَ فيهَا، فَتَقُولُ: هَلْ مِنْ مَزِيد، ثلاثاً، حَتَّى يَضَعَ فيهَا قَدَمَهُ فَتَمْتَلِىءُ، وَيُرَدُّ بَعْضُهَا إلَى بَعْضٍ وَتقُولُ: قَطْ قَطْ قَطْ».

[طرفه في: ٤٨٤٩].

٧٤٥٠ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قَالَ: «لَيُصِيبَنَّ أقْوَاماً سَفعٌ مِنَ النَّارِ، بِذُنُوبٍ أصَابُوهَا عُقوبَةً، ثُمَّ يُدْخِلُهُمُ اللَّهُ الجَنَّةَ بِفَضْلِ رَحْمَته، يُقالُ لَهُمُ: الجهَنَّمِيُّونَ». وَقالَ هَمَّامٌ: حَدَّثَنا قَتادَةُ: حَدَّثَنا أَنَسٌ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٦٥٥٩].

٢٦ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿إنَّ اللَّهَ يُمْسِكُ السَّماواتِ وَالأرْضَ أنْ تَزُولا﴾ [فاطر: ٤١]

٧٤٥١ ـ حدّثنا مُوسَى: حَدَّثَنا أبُو عَوَانَةَ، عَنِ الأعْمَشِ، عَنْ إبْرَاهيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ حَبْرٌ إلَى رَسُولِ اللَّهِ ﷺ فَقالَ: يا مُحمَّدُ، إنَّ اللَّهَ يَضَعُ السَّماءَ عَلَى إصْبَعٍ، والأرْضَ على إصْبَعٍ، والجبالَ على إصْبَعٍ، والشَّجرَ والأنْهارَ على إصْبَعٍ، وسائِرَ الخلقِ على إصْبَعٍ، ثُمَّ يَقُولُ بيدِهِ: أنا الملكُ، فضحِكَ رسُولُ اللَّهِ ﷺ وقالَ: ﴿وما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [الزمر: ٦٧].

[طرفه في: ٤٨١١].

٢٧ ـ باب مَا جَاءَ في تَخْلِيقِ السَّماوَاتِ وَالأرْضِ وَغيرِهَا مِنَ الخَلائِقِ

وَهْوَ فِعلُ الرَّبِّ تَبارَكَ وَتَعالَى وَأمْرُهُ، فَالرَّبُّ بِصِفَاتِهِ وَفِعلِهِ وَأَمْرِهِ، وَهْوَ الخَالِقُ هُوَ

٧٤٤٩ ـ قوله: وسقطهم أي الضعفاء الساقطون من أعين الناس لتواضعهم لربهم تعالى وذلتهم له (قسطلاني).

٧٤٥٠ ـ السفع علامة تغير ألوانهم ا هـ. ابن الأثير.

باب ٢٦ ـ قَوْلِ اللَّه تَعَالَى نخـ.

باب ٢٧ ـ ما جاء الخ نخـ.

[27] What was mentioned as regards creating the heavens and the earth

7452- Ibn Abbas “Allah be pleased with both” narrated: I stayed for a night in the house of my aunt Maimuna, while The Prophet “Allah’s blessing and peace be upon him” with her, in order that I could see how the night prayer of The Prophet was. The Messenger of Allah “Allah’s blessing and peace be upon him” talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: “Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding.” (Al Imran 190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and prayed eleven Rak’as. Then Bilal pronounced the call for the Fajr prayer. The Prophet “Allah’s blessing and peace be upon him” prayed two Rak’as and went out (to the Mosque) and led the Fajr prayer.

[28] Allah’s saying: “Already has Our Word been passed before (this) to Our Servants sent (by Us).” (As’saffat 171)

7453- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When Allah created the creations, He wrote on His Throne with Him: “My Mercy has preceded My Anger."

7454- Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, and then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds characteristic of the people of Paradise till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, which he will enter. Similarly a man amongst you may do (evil) deeds characteristic of the people of The (Hell) Fire till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, which he will enter."

المُكَوَّنُ، غيرُ مخلوقٍ. وَمَا كانَ بِفِعْلِهِ وأمرِهِ وتَخْلِيقِهِ وتَكْوِينِهِ، فَهُوَ مفعولٌ مَخْلوقٌ مُكَوَّنٌ.

٧٤٥٢ ـ حدثنا سَعيدُ بنُ أبي مَرْيَمَ: أَخبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ: أَخبَرَني شَرِيكُ بنُ عبدِ اللَّهِ بنِ أبي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: بِتُّ في بَيتِ مَيمُونَةَ لَيلَةً، وَالنَّبِيُّ ﷺ عِندَهَا، لأَنْظُرَ كَيفَ صَلاةُ رَسُولِ اللَّهِ ﷺ بِاللَّيلِ، فَتَحَدَّثَ رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، فَلَمَّا كانَ ثُلُثُ اللَّيلِ الآخِرُ، أَوْ بَعْضُهُ، قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ، فَقَرَأَ: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ـ إِلَى قَوْلِهِ ـ لأُولِي الأَلْبَابِ﴾ [آل عمران: ١٩٠]. ثُمَّ قامَ فَتَوَضَّأَ وَاسْتَنَّ، ثُمَّ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلالٌ بِالصَّلاةِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى لِلنَّاسِ الصُّبْحَ.

[طرفه في: ١١٧]

٢٨ ـ باب ﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ﴾ [الصافات: ١٧١]

٧٤٥٣ ـ حدثنا إِسْمَاعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَمَّا قَضَى اللَّهُ الخَلْقَ، كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي».

[طرفه في: ٣١٩٤]

٧٤٥٤ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الأَعْمَشُ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ: سَمِعْتُ عَبْدَ اللَّهِ بنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَنا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً وَأَرْبَعِينَ لَيلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَهُ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَهُ، ثُمَّ يُبْعَثُ إِلَيْهِ المَلَكُ، فَيُؤْذَنُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّى لا يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِراعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ، فَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا».

[طرفه في: ٣٢٠٨]

٧٤٥٥ ـ حدثنا خَلاَّدُ بنُ يَحْيَى: حَدَّثَنا عُمَرُ بنُ ذَرٍّ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: يا جِبْرِيلُ، ما يَمْنَعُكَ أَنْ تَزُورَنا

= ـ وأمره وكلامه نخ.

ـ مخلوق مكوّن نخ.

٧٤٥٢ ـ الاستنان الاستياك.

٧٤٥٤ ـ يبعث الله الملك نخ.

7455- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" asked Gabriel: "O Gabriel! Why Don't you visit us more often than you do?" Then the following Holy Verse was revealed (concerning this matter): "And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful." (Mary 64) he said: "This was the answer to Mohammad "Allah's blessing and peace be upon him"."

7456- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was walking with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question. But they asked him about it. The Prophet "Allah's blessing and peace be upon him" kept reclining (on the date-palm leaf stalk) for a while, and I was behind him. I thought he was being inspired Divinely. Then The Prophet "Allah's blessing and peace be upon him" recited: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85) then some of The Jews said to the others: "Did not we tell you not to ask him?"

7457- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah guarantees to the person who fought in His (Allah's) Cause and nothing compelled him to go out but the Jihad in His Cause and belief in His Words, that He will either admit him into Paradise (if he gets martyr) or return him to his residence from where he went out, with his reward or the booty he had gained."

7458- Abu'moosa "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Indeed, some of us fight because of pride and haughtiness; some for the sake of bravery; and others for showing off. Which of those kinds of fighting is in Allah's cause?" The Prophet "Allah's blessing and peace be upon him" said: "He who fights for Allah's Word (Islam) to be superior, would fight in Allah's cause."

[29] Allah's saying: "For to anything which we have willed, we but say the word, be, and it is." (The Bees "An'nahl" 40)

أَكْثَرَ مِمَّا تَزُورُنَا». فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ [مريم: ٦٤] إِلَى آخِرِ الآيَةِ. قَالَ: هَذَا كَانَ الْجَوَابَ لِمُحَمَّدٍ ﷺ.

[طرفه في: ٣٢١٨].

٧٤٥٦ ـ حدثنا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، وَهُوَ مُتَّكِئٌ عَلَى عَسِيبٍ، فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لاَ تَسْأَلُوهُ عَنِ الرُّوحِ، فَسَأَلُوهُ، فَقَامَ مُتَوَكِّئاً عَلَى الْعَسِيبِ، وَأَنَا خَلْفَهُ، فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً﴾ [الإسراء: ٨٥]، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ قُلْنَا لَكُمْ لاَ تَسْأَلُوهُ.

[طرفه في: ١٢٥].

٧٤٥٧ ـ حدثنا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

[طرفه في: ٣٦].

٧٤٥٨ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ رِيَاءً، فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

[طرفه في: ١٢٣].

٢٩ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ﴾ [النحل: ٤٠]

٧٤٥٩ ـ حدثنا هَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَزَالُ مِنْ أُمَّتِي قَوْمٌ ظَاهِرِينَ عَلَى النَّاسِ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ».

[طرفه في: ٣٦٤٠].

٧٤٥٦ ـ في خرب بالمدينة.

ـ وهو متوكيء نخ.

ـ لا تسألوه عن الروح فسألوه فقام نخ.

باب ٢٩ ـ قوله: (إذا أردناه أن نقول له كن فيكون) لم يوجد في بعض النسخ.

7459- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Some of my followers will remain victorious over others (and on the right path) till Allah's order comes."

7460- Mo'awiya narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Some of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order comes while they are in that state."

7461- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood before Musailama (and his companions) and said: "If you asked me even this piece (of a date-palm leaf), I would not give it to you. You cannot avoid the fate you are destined to by Allah."

7462- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was walking with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet for a while. (Having being divinely inspired), The Prophet "Allah's blessing and peace be upon him" then recited: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

[30] Allah's saying: "Say: if the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." (The Cave 109)

he further said: "And if all the trees on earth were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply), yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power, full of Wisdom." (Luqman 27)

Allah Almighty said too: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!" (The Heights "Al'a'raf" 54)

٧٤٦٠ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا الوَلِيدُ بنُ مُسلِم: حَدَّثَنا ابنُ جَابِرٍ: حَدَّثَني عُمَيرُ بنُ هَانِيءٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ قال: قال: سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَزَالُ من أُمَّتِي أُمَّةٌ قائِمَةٌ بأَمرِ اللَّهِ، ما يَضُرُّهُم مَن كَذَّبَهُم ولاَ مَن خَالَفَهُم، حَتَّى يَأْتِي أَمرُ اللَّهِ وَهُم عَلَى ذلِكَ». فَقالَ مالِكُ ابنُ يُخامِرَ: سَمِعتُ مُعَاذاً يَقُولُ: وَهُم بالشَّأْم، فَقالَ مُعاوِيَةُ: هذا مَالِكٌ يَزعُمُ أَنَّهُ سَمِعَ مُعَاذاً يَقُولُ: وَهُم بالشَّأمِ. [طرفه في: ٧١].

٧٤٦١ ـ حدّثنا أبو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَن عَبدِ اللَّهِ بنِ أبي حُسَينٍ: حَدَّثَنا نَافِعُ بنُ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى مُسَيلِمَةَ في أَصحَابِهِ فَقالَ: «لَو سَأَلتَنِي هذهِ القِطعَةَ ما أَعطَيتُكَها، ولَن تَعدُوَ أَمرَ اللَّهِ فِيكَ، وَلَئِن أَدبَرتَ لَيَعقِرَنَّكَ اللَّهُ». [طرفه في: ٣٦٢٠].

٧٤٦٢ ـ حدّثنا مُوسَى بنُ إسماعِيلَ: عَن عَبدِ الوَاحِدِ، عَنِ الأَعمَشِ، عَن إبراهِيمَ، عَن عَلقَمَةَ، عَنِ ابنِ مَسعُودٍ قالَ: بَينَا أَنَا أَمشِي مَعَ النَّبِيِّ ﷺ في بَعضِ حَرثِ المَدِينَةِ، وَهُوَ يَتَوكأُ عَلَى عَسِيبٍ مَعهُ، فَمَرَرنَا عَلَى نَفَرٍ مِنَ اليَهُودِ، فَقالَ بَعضُهُم لِبَعضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقالَ بَعضُهُم: لا تَسأَلُوهُ أَن يَجِيءَ فِيهِ بِشَيءٍ تَكرَهُونَهُ، فَقالَ بَعضُهُم: لَنَسأَلَنَّهُ، فَقَامَ إِلَيهِ رَجُلٌ مِنهُم فقالَ: يَا أَبَا القَاسِمِ، مَا الرُّوحُ؟ فَسَكَتَ عَنهُ النَّبِيُّ ﷺ، فَعَلِمتُ أَنَّهُ يُوحَى إِلَيهِ، فَقالَ: ﴿وَيَسأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِن أَمرِ رَبِّي وَمَا أُوتُوا مِنَ العِلمِ إلاَّ قَلِيلاً﴾ [الإسراء: ٨٥] قَالَ الأَعمَشُ: هكَذَا في قِرَاءَتِنَا. [طرفه في: ١٢٥].

٣٠ ـ باب

قَولِ اللَّهِ تَعالَى: ﴿قُل لَو كَانَ البَحرُ مِدَاداً لِكَلِمَاتِ رَبِّي لَنَفِدَ البَحرُ قَبلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَو جِئنَا بِمِثلِهِ مَدَداً﴾ [الكهف: ١٠٩]، ﴿وَلَو أَنَّمَا فِي الأَرضِ مِن شَجَرَةٍ أَقلاَمٌ وَالبَحرُ يَمُدُّهُ مِن بَعدِهِ سَبعَةُ أَبحُرٍ مَا نَفِدَت كَلِمَاتُ اللَّهِ﴾ [لقمان: ٢٧]، ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّماوَاتِ وَالأَرضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ استَوَى عَلَى العَرشِ يُغشِي اللَّيلَ النَّهَارَ يَطلُبُهُ حَثِيثاً وَالشَّمسَ وَالقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمرِهِ أَلا لَهُ الخَلقُ وَالأَمرُ تَبَارَكَ اللَّهُ رَبُّ العَالَمِينَ﴾ [الأعراف: ٥٤].

٧٤٦٣ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: أَخبَرَنَا مَالِكٌ، عَن أَبِي الزِّنَادِ، عَنِ الأَعرَجِ، عَن أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «تَكَفَّلَ اللَّهُ لِمَن جاهَدَ فِي سَبِيلِهِ، لاَ يُخرِجُهُ مِن بَيتِهِ إلاَّ

٧٤٦٠ ـ من كذّبهم ولا من خذلهم نخ.

٧٤٦١ ـ قوله: (هذه القطعة) وهي قطعة جريد كانت بيده الشريفة.

٧٤٦٢ ـ في بعض حرثٍ بالمدينة نخ.

باب ٣٠ ـ قَولُ اللَّهِ تَعالَى نخ.

ـ قوله: سخر ذلل ساقط عن بعض المتون ا هـ.

7463- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah guarantees to the person who carried Jihad in His (Allah's) Cause and nothing compelled him to go out from his house but the Jihad in His Cause and belief in His Words, that He will either admit him into Paradise (if he gets martyr) or return him to his residence from where he went out, with his reward or the booty he had gained."

[31] Allah's saying: "Say: "O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things thou hast power." (Al Imran 26)

he further said: "Nor say of anything, I shall be sure to do so and so tomorrow Without adding, so please Allah and call thy Lord to mind when thou forgettest, and say, I hope that my Lord will guide me ever closer (even) than this to the right road." (The Cave "Al'kahf" 23:24)

Allah said too: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance." (The Narrations "Al'qasas" 56)

Allah Almighty also said: "Allah intends every facility for you; He does not want to put you to difficulties." (The Heifer "Al'baqara" 85)

7464- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you appeal to Allah for something, you should ask with determination and should not say: "O Allah, if You wish, give me." No doubt, nobody can force Allah to do something against His Will."

7465- Ali Ibn Abu'talib "Allah be pleased with him" narrated: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and Fatima, the daughter of The Prophet "Allah's blessing and peace be upon him" and asked: "Won't you pray (at night)?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying a word. But I heard him, as leaving, striking his thigh (with his hand) and saying: " but man is, in, most things, contentious." (The Cave 54)

7466- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. From wherever the wind comes, it bends it. But when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities. But he remains patient until Allah removes his difficulties. Otherwise, an impious wicked person is like a pine tree which keeps hard and straight till Allah breaks it down when He wishes."

الجِهادُ في سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ، أَنْ يُدْخِلَهُ الجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَسْكَنِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ». [طرفه في: ٣٦].

٣١ - باب

قَوْلِ اللَّهِ تَعَالَى: ﴿تُؤْتِي المُلْكَ مَنْ تَشَاءُ﴾ [آل عمران: ٢٦]، ﴿وَلا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَداً * إِلاَّ أَنْ يَشَاءَ اللَّهُ﴾ [الكهف: ٢٣، ٢٤]، ﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [القصص: ٥٦]، قَالَ سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبِيهِ: نَزَلَتْ في أَبِي طَالِبٍ. ﴿يُرِيدُ اللَّهُ بِكُمُ اليُسْرَ وَلاَ يُرِيدُ بِكُمُ العُسْرَ﴾ [البقرة: ١٨٥].

٧٤٦٤ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ: «إِذَا دَعَوْتُمُ اللَّهَ فَاعْزِمُوا في الدُّعَاءِ، وَلاَ يَقُولَنَّ أَحَدُكُمْ: إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لاَ مُسْتَكْرِهَ لَهُ». [طرفه في: ٦٣٣٨].

٧٤٦٥ - حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي عَبْدُ الحَمِيدِ، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلاَمُ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ وَفَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ لَيْلَةً، فَقَالَ لَهُمْ: «أَلاَ تُصَلُّونَ». قَالَ عَلِيٌّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ ذَلِكَ، وَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ، يَضْرِبُ فَخِذَهُ، وَيَقُولُ: ﴿وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً﴾ [الكهف: ٥٤]. [طرفه في: ١١٢٧].

٧٤٦٦ - حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ المُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَفِيءُ وَرَقُهُ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكَفِّئُهَا، فَإِذَا سَكَنَتِ اعْتَدَلَتْ، وَكَذَلِكَ المُؤْمِنُ يُكَفَّأُ بِالبَلاَءِ، وَمَثَلُ الكَافِرِ كَمَثَلِ الأَرْزَةِ، صَمَّاءُ مُعْتَدِلَةً، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ». [طرفه في: ٥٦٤٤].

باب ٣١ - وقوله تعالى نخ.

- قَوْلُ اللَّهِ تَعَالَى نخـ.

٧٤٦٤ - قوله: (لا مستكره له) أي أنه يوهم إمكان إعطائه على غير المشيئة وليس بعد المشيئة إلا الإكراه والله لا مكره له (عيني).

٧٤٦٦ - قوله: (يفيء) أي يتحوّل ويرجع.

- قوله: (تكفئها) أي تقلبها وتحوّلها.

- قوله: (الأرزة) شجرة الصنوبر.

- قوله: (صماء) أي صلبة ليست بجوفاء ولا رخوة.

- قوله: يقصمها أي يكسرها اهـ. عيني.

7467- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying on the pulpit: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday when they were exhausted and given one Qirat (of gold) each. Then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer when they were exhausted and given one Qirat each. Then we were given the Qur'an upon which we acted till sunset and we were given two Qirats each. On that the people of the two scriptures said: "O our Lord! Though they worked less than we did, they were given more than us." Allah said: "Have I usurped any of your right?" They said: "No." Allah said: "That is my blessing I bestow upon whomever I wish.""

7468- Obada Ibn As'samit "Allah be pleased with him" narrated: I gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" while being in a gathering. He said: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

7469- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophet of Allah, Solomon, son of David, had sixty wives. Once he said: "Tonight I will have sexual intercourse with all of my wives, each of whom will give birth to a knight, who will fight in Allah's Cause." Though he went round all of them, only one of those women conceived and gave birth to a half-man." The Prophet "Allah's blessing and peace be upon him" commented: "If he had said: "Allah willing", each of his wives would have conceived and given birth to a knight, fighting in Allah's Cause."

٧٤٦٧ ـ حدّثنا الحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهْوَ قَائِمٌ عَلَى المِنْبَرِ: «إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ، كَمَا بَيْنَ صَلَاةِ العَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُعْطِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطاً قِيرَاطاً، ثُمَّ أُعْطِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ، فَعَمِلُوا بِهِ حَتَّى صَلَاةِ العَصْرِ ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطاً قِيرَاطاً، ثُمَّ أُعْطِيتُمُ القُرْآنَ، فَعَمِلْتُمْ بِهِ حَتَّى غُرُوبِ الشَّمْسِ، فَأُعْطِيتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ. قَالَ أَهْلُ التَّوْرَاةِ: رَبَّنَا هٰؤُلَاءِ أَقَلُّ عَمَلاً وَأَكْثَرُ أَجْراً؟ قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، فَقَالَ: فَذٰلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ».

[طرفه في: ٥٥٧].

٧٤٦٨ ـ حدّثنا عَبْدُ اللَّهِ المُسْنَدِيُّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ، فَقَالَ: «أُبَايِعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئاً، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً فَأُخِذَ بِهِ فِي الدُّنْيَا فَهْوَ لَهُ كَفَّارَةٌ وَطَهُورٌ، وَمَنْ سَتَرَهُ اللَّهُ فَذٰلِكَ إِلَى اللَّهِ: إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

[طرفه في: ١٨].

٧٤٦٩ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ نَبِيَّ اللَّهِ سُلَيْمَانَ عَلَيهِ السَّلَامُ كَانَ لَهُ سِتُّونَ امْرَأَةً، فَقَالَ لأَطُوفَنَّ اللَّيْلَةَ عَلَى نِسَائِي فَلْيَتَحْمِلْنَ كُلُّ امْرَأَةٍ، وَلْتَلِدْنَ فَارِساً يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَطَافَ عَلَى نِسَائِهِ، فَمَا وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةٌ، وَلَدَتْ شِقَّ غُلَامٍ». قَالَ نَبِيُّ اللَّهِ ﷺ: «لَوْ كَانَ سُلَيْمَانُ اسْتَثْنَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ، فَوَلَدَتْ فَارِساً يُقَاتِلُ فِي سَبِيلِ اللَّهِ».

[طرفه في: ٢٨١٩].

٧٤٦٧ ـ فيمن سلف نخ.

ـ أقلّ أعمالاً وأكثر جزاءً نخ.

ـ من أجوركم شيئاً نخ.

٧٤٦٨ ـ ولا تعصوا نخ.

٧٤٦٩ ـ قوله: (كان له ستون امرأة) لفظ ستون لا ينافي ما تقدم من سبعين وتسعين إذ مفهوم العدد لا اعتبار له (عيني).

ـ قوله: فلتحملن بسكون اللامين وتخفيف النون وقد يفتحان وتشدد النون وقوله: ولتلدن بسكون وتخفيف أو فتح وتشديد (قسطلاني).

ـ جاءت بشق غلام نخ.

7470- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him" said to him: "No harm will befall you! Allah willing, Allah will clean (by it) you (from your sins)!" The Bedouin said: "You say: Allah will cleanse me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

7471- Abu'quatada "Allah be pleased with him" narrated: When they (Muslims) slept and failed to get up at the due time of the (Fajr) prayer, The Prophet "Allah's blessing and peace be upon him" said: "Allah captured your souls when He wished, and released them when He wished." Then they went to answer the call of nature and performed ablution. When the sun came up and became bright, The Prophet "Allah's blessing and peace be upon him" stood up and prayed.

7472- Abu'huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By he, who gave Mohammad superiority over all the people!" The Jew said: "By he, who gave Moses superiority over all the people!" The Muslim became angry, raised his hand, and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will swoon (and I will be one of them), but I will Be the first to get up, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

7473- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ad'dajjal will come to Medina; but he will find the angels guarding it. Allah willing, neither Ad'dajjal nor plague will be able to approach it."

٧٤٧٠ ـ حدَّثنا مُحمدُ بنُ سلامٍ: حَدَّثَنَا عَبْدُ الوهابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الحَذَّاءُ، عَنْ عِكرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دخلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، فَقَالَ: «لا بَأسَ عليكَ، طَهُورٌ إنْ شاءَ اللَّهُ». قال: قالَ الأعْرَابِيُّ: طَهُورٌ؟ بَلْ هِيَ حُمَّى تَفُورُ، عَلَى شيخٍ كَبِيرٍ، تُزِيرُهُ القُبُورَ، قَالَ النَّبيُّ ﷺ: «فَنَعَمْ إذاً».

[طرفه في: ٣٦١٦].

٧٤٧١ ـ حدَّثنا ابْنُ سلامٍ: أخبرنا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: حِينَ نَامُوا عَنِ الصَّلاةِ، قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا حِينَ شَاءَ»، فَقَضَوْا حَوَائِجَهُمْ، وَتَوَضَّؤُوا إِلَى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ، فَقَامَ فَصَلَّى.

[طرفه في: ٥٩٥].

٧٤٧٢ ـ حدَّثنا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَالأَعْرَجِ. وحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمنِ وَسَعِيدِ بْنِ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلٌ مِنَ المُسْلِمِينَ، وَرَجُلٌ مِنَ اليَهُودِ، فَقَالَ المُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّداً عَلَى العَالَمِينَ، فِي قَسَمٍ يُقْسِمُ بِهِ، فَقَالَ اليَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى العَالَمِينَ، فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ، فَلَطَمَ اليَهُودِيَّ. فَذَهَبَ اليَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ المُسْلِمِ، فَقَالَ النَّبِيُّ ﷺ: «لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ العَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ».

٧٤٧٣ ـ حدَّثنا إِسْحَاقُ بْنُ أَبِي عِيسَى: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «المَدِينَةُ يَأْتِيهَا الدَّجَّالُ، فَيَجِدُ المَلاَئِكَةَ يَحْرُسُونَهَا، فَلاَ يَقْرَبُهَا الدَّجَّالُ وَلاَ الطَّاعُونُ إِنْ شَاءَ اللَّهُ».

[طرفه في: ١٨٨١]

٧٤٧٤ ـ حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ

٧٤٧٠ ـ قوله: (قال الأعرابيّ طهور) قوله: هذا استبعاد الطهارة منه فلذلك قال: بل هي حمى تفور من الفوران وهو الغليان هـ. عيني.

ـ قوله: طهور بل حمى تفور لم يثبت لفظة طهور هنا في متن القسطلانيّ المطبوع مع ثبوتها في النسخ المعتبرة.

ـ بل هي حمى تفور نخ.

٧٤٧٤ ـ قوله: (أن أختبىء) في بعض النسخ أن أختبيَ بفتحة على الباء من غير همز وفي متن القسطلانيّ المطبوع أن أختلي باللام بدل الباء وهو تحريف.

7474- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "For every Prophet there is one (special) invocation to which Allah responds. I want to keep such an invocation to intercede for my followers in the Hereafter."

7475- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw myself standing at a well (on which there was a bucket). I drew water from the well as much as Allah wished. Then Ibn Abu'quhafa took the bucket from me and drew one or two buckets (of water) and there was weakness in his drawing of water. May Allah forgive for him his weakness. Then the bucket turned into a very big one when Ibn Al'khattab took it over. Indeed, I had never seen such a strong person amongst the people as Omar in drawing water, till the people drank their fill and watered their camels that knelt down there."

7476- Abu'burda reported from Abu'moosa "Allah be pleased with him": Whenever a beggar came to Allah's Apostle "Allah's blessing and peace be upon him", or he was asked for something, he used to say (to his companions): "Help and recommend him and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

7477- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should say: "O Allah, forgive me if You wish; O Allah, be merciful to me if You wish; O Allah, sustain me if you wish." But he should always appeal to Allah with determination, for Allah does whatever he wants, and nobody can force Allah to do something against His Will."

7478- Ibn Abbas "Allah be pleased with both" was reported to have gone on dispute with Al'hurr Ibn Qais Ibn Hisn Al'fazari about Moses's companion. Ibn Abbas said: "He is Khadir." Such being the case, Obai Ibn Ka'b "Allah be pleased with him" passed by them, whom Ibn Abbas called and asked: "I went on a heated discussion with my friend about Moses's companion whom Moses asked (Allah) to meet. Did you hear Allah's Messenger mentioning something regarding him?" Obai Ibn Ka'b "Allah be pleased with him" replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying regarding him: "Once The Prophet Moses stood up and addressed Israelites. A man came and asked him: "Do you know anyone who is more learned than you?" Moses said: "No." Allah inspired to him that our slave Khadir (is more learnt than you). Moses asked Allah how to meet him. Allah made a sign for him the fish. It was said to him: "When you loose this fish, then return and you will find him." Moses was retracing the fish in the sea. His (servant) boy said to him: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way!" Moses said: "that was what we were seeking after." So they went back on their footsteps, following (the path they had come). (The Cave 63:64) then they met Khadir whose story was mentioned by Allah in The Holy Qur'an."

الرَّحْمٰنِ: أَنَّ أَبَا هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ، فَأُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتَبِيَ دَعْوَتِي، شَفَاعَةً لأُمَّتِي يَوْمَ القِيَامَةِ».

[طرفه في: ٦٣٠٤].

٧٤٧٥ ـ حدثنا يَسَرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المسَيَّبِ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَينَا أَنَا نَائِمٌ، رَأَيْتُنِي عَلَى قَلِيبٍ، فَنَزَعْتُ مَا شَاءَ اللَّهُ أَنْ أَنْزِعَ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَينِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عُمَرُ، فَاسْتَحَالَتْ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ حَوْلَهُ بِعَطَنٍ».

[طرفه في: ٣٦٦٤].

٧٤٧٦ ـ حدثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ السَّائِلُ، وَرُبَّمَا قَالَ: جَاءَهُ السَّائِلُ أَوْ صَاحِبُ الحَاجَةِ، قَالَ: «اشْفَعُوا فَلْتُؤْجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ».

[طرفه في: ١٤٣٢].

٧٤٧٧ ـ حدثنا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَقُلْ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، ارْحَمْنِي إِنْ شِئْتَ، ارْزُقْنِي إِنْ شِئْتَ، وَلْيَعْزِمْ مَسْأَلَتَهُ، إِنَّهُ يَفْعَلُ مَا يَشَاءُ، لاَ مُكْرِهَ لَهُ».

[طرفه في: ٦٣٣٩].

٧٤٧٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو حَفْصٍ عَمْرٌو: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ تَمَارَى هُوَ وَالحُرُّ بْنُ قَيسِ بْنِ حِصْنٍ الفَزَارِيُّ فِي صَاحِبِ مُوسَى: أَهُوَ خَضِرٌ؟ فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيُّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هذا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قَالَ: نَعَمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَينَا مُوسَى فِي مَلاَءِ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ فَقَالَ مُوسَى: لاَ، فَأُوحِيَ إِلَى مُوسَى: بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لُقِيِّهِ، فَجَعَلَ اللَّهُ لَهُ الحُوتَ آيَةً، وَقِيلَ لَهُ: إِذَا فَقَدْتَ الحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ مُوسَى يَتْبَعُ أَثَرَ الحُوتِ فِي البَحْرِ، فَقَالَ فَتَى مُوسَى لِمُوسَى: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ؟ فَإِنِّي نَسِيتُ الحُوتَ، وَمَا أَنْسَانِيهِ إِلاَّ الشَّيطَانُ أَنْ أَذْكُرَهُ﴾ [الكهف: ٦٣] قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً﴾ [الكهف: ٦٤] فَوَجَدَا خَضِراً، وَكَانَ

٧٤٧٥ ـ قوله: الغرب الدلو العظيم.

٧٤٧٨ ـ في ملأ من بني إسرائيل نخ.

7479- Abu'huraira "Allah be pleased with him" narrated: On the day of slaughtering, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall stay at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)." He meant (by that place) Al'muhassab.

7480- Abdullah Ibn Omar "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged Ta'if and could not conquer its people, he said: "We will return to Medina If Allah wills." The Companions (of The Prophet "Allah's blessing and peace be upon him") said: "We shall not go away before conquering it (The Fort of Ta'if)." Then The Prophet "Allah's blessing and peace be upon him" said (to them): "Fight tomorrow." They fought fiercely and (many of them) were wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." All of them kept silent, as if they were pleased by his saying. The Prophet "Allah's blessing and peace be upon him" smiled.

[32] Allah's saying: "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then will they say, What is it that your Lord Commanded? they will say, That which is true and just; and He is the Most High, Most Great." (Sheba 23)

he further said: "Who is there can intercede in his presence except as he permitteth?" (The Heifer 255)

مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ.

[طرفه في: ٧٤].

٧٤٧٩ ـ حدّثنا أبو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «نَنْزِلُ غَداً إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الكُفْرِ». يُرِيدُ المُحَصَّبَ.

[طرفه في: ١٥٨٩].

٧٤٨٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي العَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَاصَرَ النَّبِيُّ ﷺ أَهْلَ الطَّائِفِ فَلَمْ يَفْتَحْهَا، فَقَالَ: «إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ». فَقَالَ المُسْلِمُونَ: نَقْفُلُ وَلَمْ نَفْتَحْ! قَالَ: فَاغْدُوا عَلَى القِتَالِ». فَغَدَوْا فَأَصَابَتْهُمْ جِرَاحَاتٌ، قَالَ النَّبِيُّ ﷺ: «إِنَّا قَافِلُونَ غَداً إِنْ شَاءَ اللَّهُ». فَكَأَنَّ ذلكَ أَعْجَبَهُمْ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ.

[طرفه في: ٤٣٢٥].

٣٢ ـ باب قَوْلِ اللَّهِ تَعَالَى:

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ﴾ [سبأ: ٢٣].

وَلَمْ يَقُلْ: مَاذَا خَلَقَ رَبُّكُمْ.

وقَالَ جَلَّ ذِكْرُهُ: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ٢٥٥]، وقَالَ مَسْرُوقٌ، عَنِ ابْنِ مَسْعُودٍ: إِذَا تَكَلَّمَ اللَّهُ بِالوَحْيِ سَمِعَ أَهْلُ السَّمَاوَاتِ شَيْئاً، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ وَسَكَنَ الصَّوْتُ، عَرَفُوا أَنَّهُ الحَقُّ وَنَادَوْا: ﴿مَاذَا قَالَ رَبُّكُمْ قَالُوا الحَقَّ﴾، وَيُذْكَرُ عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَحْشُرُ اللَّهُ العِبَادَ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا المَلِكُ، أَنَا الدَّيَّانُ».

٧٤٨١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «إِذَا قَضَى اللَّهُ الأَمْرَ فِي السَّمَاءِ، ضَرَبَتِ المَلَائِكَةُ بِأَجْنِحَتِهَا

٧٤٧٩ ـ قوله: (حيث تقاسموا) أي تحالفوا على الكفر أي على أنهم لا يناكحوا بني هاشم وبني المطلب ولا يبايعوهم ولا يساكنوهم بمكة حتى يسلموا إليهم النبيّ ﷺ وكتبوا بها صحيفة وعلقوها على الكعبة ا هـ. عيني وقسطلاني.

باب ٣٢ ـ قوله: (من ربكم) ساقط في بعض النسخ ا هـ.

٧٤٨١ ـ قوله: (صفوان) باختلاف في فتح الفاء وسكونها وقوله: ينفذهم ذلك ساقط في بعض الروايات كما في الشارح.

7481- Abu'huraira "Allah be pleased with him" told, ascribing to The Prophet "Allah's blessing and peace be upon him": "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." (Sheba 23)

7482- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything as He listens to The prophet "Allah's blessing and peace be upon him", reciting the Qur'an in a pleasant tone." (It means, reciting it aloud, according to The companion of Abu'huraira).

7483- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all the good is in Your Hand." Then a loud voice will be heard: "Allah orders you to bring out of your offspring the people of the fire."

7484- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija; and Allah had told him to give her the glad tidings that she would have a palace (of pipes of precious stones and pearls) in Paradise.

خُضْعاناً لِقَوْلِهِ، كأَنَّهُ سِلسِلَةٌ عَلَى صَفوانٍ ـ قالَ عَلِيٌّ: وَقالَ غَيْرُهُ: صَفوانٍ يَنفُذُهُمْ ذلِكَ ـ فَإِذَا ﴿فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ﴾ قالَ عَلِيٌّ: وَحَدَّثَنا سُفيانُ: حَدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، بِهذا. قالَ سُفيانُ: قالَ عَمْرٌو سَمِعْتُ عِكْرِمَةَ: حَدَّثَنا أَبُو هُرَيْرَةَ. قالَ عَلِيٌّ: قُلتُ لِسُفيانَ: قالَ سَمِعْتُ عِكْرِمَةَ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ، قالَ: نَعَمْ، قُلتُ لِسُفيانَ: إِنَّ إِنْسَاناً رَوَى عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ: أَنَّهُ قَرَأَ ﴿فُرِّغَ﴾. قالَ سُفيانُ هكَذا قَرَأَ عَمْرٌو فَلا أَدْرِي سَمِعَهُ هكَذا أَمْ لا، قالَ سُفيانُ: وَهِيَ قِرَاءَتُنا.

[طرفه في: ٤٧٠١].

٧٤٨٢ ـ حدّثنا يَحيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كانَ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «مَا أَذِنَ اللّهُ لِشَيءٍ ما أَذِنَ لِلنَّبِيِّ ﷺ يَتَغَنَّى بِالقُرْآنِ». وَقالَ صَاحِبٌ لَهُ: يُرِيدُ: أَنْ يَجْهَرَ بِهِ.

[طرفه في: ٥٠٢٣].

٧٤٨٣ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللّهُ عَنهُ قالَ: قالَ النَّبِيُّ ﷺ: «يَقُولُ اللّهُ: يا آدَمُ، فَيَقُولُ: لَبَّيكَ وَسَعْدَيكَ، فَيُنَادَى بِصَوْتٍ: إِنَّ اللّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إِلَى النَّارِ».

[طرفه في: ٣٣٤٨].

٧٤٨٤ ـ حدّثنا عُبَيدُ بْنُ إِسماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّهُ عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيتٍ فِي الجَنَّةِ.

[طرفه في: ٣٨١٦].

٣٣ ـ باب كَلامِ الرَّبِّ مَعَ جِبْرِيلَ، وَنِدَاءِ اللّهِ المَلائِكَةَ

وَقالَ مَعْمَرٌ: ﴿وَإِنَّكَ لَتُلَقَّى القُرْآنَ﴾ [النمل: ٦] أَي يُلقَى عَلَيكَ وَتَلَقَّاهُ أَنْتَ، أَي تَأْخُذُهُ عَنْهُمْ، وَمِثْلُهُ: ﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ﴾ [البقرة: ٣٧]

٧٤٨٥ ـ حدّثني إِسحاقُ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا عَبْدُ الرَّحْمنِ ـ هُوَ ابْنُ عَبْدِ اللّهِ بْنِ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «إِنَّ

= ـ يَنفذُهُم نخ.

ـ قوله: (قرأ فرغ) كذا في نسخة العيني بالراء والغين والذي عند الشارح القسطلاني فزع بالزاي والعين كالقراءة المشهورة والسياق يدل لما عند العيني انظره (مصححه).

٧٤٨٢ ـ يريد يجهر به نخ.

[33] The Lord's speech to Gabriel, and His call for the angels

7485- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah loves a person, He calls Gabriel saying: “Allah loves so and-so; O Gabriel! Love him.” Gabriel would love him and make an announcement amongst the inhabitants of the Heaven: “Allah loves so-and-so, therefore you should love him too.” So all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

7486- Abu'huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said: “(Two groups of) angels stay with you at night and by daytime in succession. Both the groups gather at the time of the Asr and Fajr prayers. Then those angels who have stayed with you overnight, come up (to Heaven) whom Allah asks (about you), (though) He knows everything about you: “In what state did you leave My slaves?” The angels reply: “When we left them, they were praying, and when we reached them, they were praying.”"

7487- Abu'dharr "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel came to me and gave me the glad tidings that whoever dies, while associating nothing with Allah in worship, will enter Paradise.” I said: "Even if he committed theft and adultery?” He said: "Even If he committed theft and adultery.”

[34] Allah's saying: “But Allah beareth witness that what he hath sent untc thee he hath sent from his (own) knowledge, and the angels bear witness: but enough is Allah for a witness.” (The Women 166)

7488- Al'bara “Allah be pleased with him” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” said, recommending somebody: “If you go to bed, you should say: "O Allah! I surrendered myself to you, depended upon you in all of my affairs, directed my face to you, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down”. If you died then, you would die while believing in the true religion (of Islam).”

7489- Abdullah Ibn Abu'awfa "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" invoked evil upon the pagans on the Day of The Confederates, saying: "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts! O Allah, defeat the Confederates! O Allah, defeat and shake them!"

اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْداً نَادَى جِبْرِيلَ: إِنَّ اللَّهَ قَدْ أَحَبَّ فُلاَناً فَأَحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ: إِنَّ اللَّهَ قَدْ أَحَبَّ فُلاَناً فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، وَيُوضَعُ لَهُ القَبُولُ فِي أَهْلِ الأَرْضِ».

[طرفه في: ٣٢٠٩].

٧٤٨٦ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ: مَلاَئِكَةٌ بِاللَّيلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ العَصْرِ وَصَلاَةِ الفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ، وَهُوَ أَعْلَمُ، كَيفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَينَاهُمْ وَهُمْ يُصَلُّونَ».

[طرفه في: ٥٥٥].

٧٤٨٧ ـ حدثنا محمدُ بنُ بشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ وَاصِلٍ، عَنِ المَعْرُورِ قَالَ: سَمِعْتُ أَبَا ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ فَبَشَّرَنِي: أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيئاً دَخَلَ الجَنَّةَ». قُلتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: «وَإِنْ سَرَقَ وَإِنْ زَنَى».

[طرفه في: ١٢٣٧].

٣٤ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ﴾ [النساء: ١٦٦]

قَالَ مُجَاهِدٌ: ﴿يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ﴾ [الطلاق: ١٢] بَينَ السَّمَاءِ السَّابِعَةِ وَالأَرْضِ السَّابِعَةِ.

٧٤٨٨ ـ حدثنا مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ: حدَّثنا أَبُو إِسْحَاقَ الهَمْدَانِيُّ، عَنِ البَرَاءِ ابْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا فُلاَنُ، إِذَا أَوَيتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيكَ، وَوَجَّهْتُ وَجْهِي إِلَيكَ، وَفَوَّضْتُ أَمْرِي إِلَيكَ، وَأَلجَأْتُ ظَهْرِي إِلَيكَ، رَغْبَةً وَرَهْبَةً إِلَيكَ، لاَ مَلجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلتَ. فَإِنَّكَ إِنْ مُتَّ فِي لَيلَتِكَ مُتَّ عَلَى الفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ أَجْراً».

[طرفه في: ٢٤٧].

٧٤٨٩ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حدَّثنا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الأَحْزَابِ: «اللَّهُمَّ مُنْزِلَ الكِتَابِ، سَرِيعَ الحِسَابِ، اهْزِمِ الأَحْزَابَ وَزَلزِل بِهِمْ». زَادَ الحُمَيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ: سَمِعْتُ عَبْدَ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ. [طرفه في: ٢٩٣٣]

٧٤٩٠ ـ حدثنا مُسَدَّدٌ: عَنْ هُشَيمٍ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ

٧٤٨٧ ـ قوله: قلت وإن سرق وإن زنى وفي نسخة الشارح وإن سرق وزنا بإسقاط إن وبالألف خطا بدل الياء.

٧٤٩٠ ـ قوله: أسمعهم الخ فيه تقديم وتأخير أي أسمعهم حتى يأخذوا عنك القرآن ولا تجهر.

7490- Ibn Abbas "Allah be pleased with both" reported, concerning Allah's saying: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between" (110): This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more he raised his voice as reciting The Holy Qur'an (in prayer), the more the unbelievers heard it (The Holy Qur'an), and abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions) but seek a middle course between." (Al'isra 110)

[35] Allah's saying: " They wish to change Allah's decree: say: Not thus will ye follow us: Allah has already declared (this) beforehand: then they will say, But ye are jealous of us. Nay, but little do they understand (such things)." (Victory "Al'fath" 15)

7491- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.""

7492- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty says (about the fasting person): "Fasting is for me, for which I give reward (to the fasting person). He has left his (sexual) desires, food, and drink for my sake." Fasting is a shield (from Hell). No doubt, the fasting person has two pleasures: One is when he breaks his fast, and the other is when he meets Allah. The smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk."

7493- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While Job was naked, taking a bath, a swarm of gold locusts fell on him which he started collecting in his garment. His Lord called him: "O Job! Haven't I made you too rich (enough) to need what you see?" He said: "Yes, O Lord! But I cannot dispense with your Blessing.""

7494- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke me, so that I may respond to his invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone to seek for my forgiveness, so that I may forgive him?"

رَضِيَ اللَّهُ عَنْهُمَا: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠]، قَالَ: أُنْزِلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا رَفَعَ صَوْتَهُ سَمِعَ الْمُشْرِكُونَ، فَسَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، وَقَالَ اللَّهُ تَعَالَى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ ﴿لَا تَجْهَرْ بِصَلَاتِكَ﴾ حَتَّى يَسْمَعَ الْمُشْرِكُونَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ أَسْمِعْهُمْ وَلَا تَجْهَرْ، حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

[طرفه في: ٤٧٢٢].

٣٥ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ﴾ [الفتح: ١٥]

﴿لَقَوْلٌ فَصْلٌ﴾ حَقٌّ ﴿وَمَا هُوَ بِالْهَزْلِ﴾ [الطارق: ١٣ ـ ١٤] بِاللَّعِبِ.

٧٤٩١ ـ حدَّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «قَالَ اللَّهُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ».

[طرفه في: ٤٨٢٦].

٧٤٩٢ ـ حدثنا أبو نُعيم: حدَّثنا الأعمش، عن أبي صالحٍ، عن أبي هريرة، عن النبيِّ ﷺ قال: «يقولُ اللَّهُ عزَّ وجلَّ: الصَّوْمُ لي وأنا أجزي به، يَدَعُ شَهْوَتَهُ وأَكْلَهُ وشُرْبَهُ من أجلي، والصَّومُ جُنَّةٌ، ولِلصَّائمِ فرحتانِ: فرحةٌ حين يُفطِرُ، وفرحةٌ حين يلقى ربَّه، ولَخُلوفُ فمِ الصَّائمِ أطيبُ عند اللَّهِ من ريحِ المِسكِ».

[طرفه في: ١٨٩٤].

٧٤٩٣ ـ حدثنا عبدُ اللَّهِ بنُ محمدٍ: حدَّثنا عبدُ الرزَّاق: أخبرنا معمرٌ، عن همَّامٍ، عن أبي هُرَيرةَ، عن النبيِّ ﷺ قال: «بينما أيوبُ يغتسِلُ عُرياناً، خرَّ عليه رِجْلُ جرادٍ من ذهبٍ، فجعلَ يَحْثي في ثوبِهِ، فنادى ربُّهُ: يا أيوبُ، ألَمْ أكُنْ أغنيتُكَ عمَّا ترى؟ قال: بلى يا ربِّ، ولكن لا غنى بي عن بَرَكَتِكَ».

[طرفه في: ٢٧٩].

٧٤٩٤ ـ حدثنا إسماعيلُ: حدَّثني مالكٌ، عن ابنِ شهابٍ، عن أبي عبدِ اللَّهِ الأغرِّ، عن أبي هُريرةَ: أنَّ رسولَ اللَّهِ ﷺ قال: «يتنزَّلُ ربُّنا تبارك وتعالى كُلَّ ليلةٍ إلى السَّماءِ الدُّنيا، حين يبقى ثُلُثُ اللَّيلِ الآخِرُ، فيقولُ: من يدعوني فأستجيبَ له، من يسألُني فأُعطيَهُ، من يَستغفِرُني فأغفِرَ لهُ».

[طرفه في: ١١٤٥].

٧٤٩٥ ـ حدثنا أبو اليمانِ: أخبرنا شُعيبٌ: حدَّثنا أبو الزِّنادِ: أنَّ الأعرجَ حدَّثَهُ: أنَّهُ

٧٤٩٣ ـ قوله: (رجل جراد) أي جماعة كثيرة منه (شارح).

7495- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (in the world), but will be the foremost on the Day of Judgement."

7496- He (Abu'huraira) also reported through the same chain of narrators: "Allah said (to man): "Spend (in charity), and I will compensate you.""

7497- Abu'huraira "Allah be pleased with him" narrated: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and said: "This is Khadija coming to you with a dish of food (or a vessel of something to drink). (When she reaches you), greet her on behalf of her Lord (Allah), and give her the glad tidings of having a palace made of pipes of precious stones and pearls in Paradise wherein there will be neither noise nor fatigue (trouble). "

7498- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or thought of by a mind.""

7499- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: " All the praises be to You; You are the Light of the Heavens and the Earth. All the praises be to You; You are the Holder of the Heavens and the Earth. All the praises be to You; You are The Lord of the Heavens and the Earth and whatever is in them. You are the Truth, Your Promise is the truth, Your speech is the truth, meeting You is true, The Paradise is true, The Hell is true, all The Prophets are true, And The Hour is true. O Allah ! I surrender (my will) to you. I believe in you. I depend on you. I repent to You. With Your help I argue (with my opponents, the non-believers). I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed. You are my God, except Whom there is no God." Abdul'karim added: "There is neither power nor might except with you)."

7500- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration when she said: By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. But Allah revealed "Those who brought forward the lie are a body among yourselves..." the ten holy verses (from The Sura of The Light: 11:20).

سَمِعَ أَبَا هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيَامَةِ».

[طرفه في: ٢٣٨].

٧٤٩٦ ـ وَبِهَذَا الإِسْنَادِ: «قَالَ اللَّهُ: أَنْفِقْ أُنْفِقْ عَلَيْكَ». [طرفه في: ٤٦٨٤].

٧٤٩٧ ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ فُضَيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ: فَقَالَ: هذهِ خَدِيجَةُ أَتَتْكَ بِإِنَاءٍ فِيهِ طَعَامٌ، أَوْ إِنَاءٍ فِيهِ شَرَابٌ، فَأَقْرِئْهَا مِنْ رَبِّهَا السَّلامَ، وَبَشِّرْهَا بِبَيْتٍ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

[طرفه في: ٣٨٢٠].

٧٤٩٨ ـ حدّثنا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ: مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ».

[طرفه في: ٣٢٤٤].

٧٤٩٩ ـ حدّثنا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ: أَنَّ طَاوُساً أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: «اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَقَوْلُكَ الحَقُّ، وَلِقَاؤُكَ الحَقُّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ». [طرفه في: ١١٢٠].

٧٥٠٠ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ المُسَيَّبِ، وَعَلْقَمَةَ ابْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الحَدِيثِ الَّذِي حَدَّثَنِي، عَنْ عَائِشَةَ قَالَتْ: وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ يُنْزِلُ فِي بَرَاءَتِي وَحْياً يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاؤُا بِالإِفْكِ﴾ [النور: ١١] العَشْرَ الآيَاتِ.

[طرفه في: ٢٥٩٣].

٧٤٩٧ ـ قوله (ببيت من قصب) أي بقصر من زمردة مجوفة أو من لؤلؤة مجوفة ا هـ. عيني.

7501- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah says: "If My slave intends to do a bad deed then (O Angels) do not write it unless he does it; and if he does it, then write it as it is. But if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed for him (in his account); and if he does it, then write it for him (in his account) as ten up to seven-hundred good deeds. "

7502- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said: "What is the matter?" It said: "I seek refuge with you from those who break the ties of Kith and kin." Allah said: "Will you be satisfied if I bestow my favours on he who keeps your ties, and withhold my favours from he who breaks your ties?" It said: "Yes, O my Lord!" Then Allah said: "That is for you." Abu'huraira resumed: "If you want, recite Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

7503- Zaid Ibn Khalid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on a rainy day when he said: "Allah said: "In this morning some of my slaves remained as true believers and some became non-believers.""

7504- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty said: "If my slave wished meeting me, then I would wish to meet him; and if he disliked meeting me, then I would dislike to meet him.""

7505- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah said: "I'm as my slave thinks of me.""

7506- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man used not to do good deeds. When death came closer to him, he said to his sons: "After my death, burn me, (then crush me) and scatter half (of the powder) in the sea, and the other half in the earth, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else." Allah ordered the sea to gather what it has, and the earth to gather what it has of his particles. Allah asked (him): "What caused you to do what you did?" He replied: "I feared You, and You know better." So Allah forgave him. "

٧٥٠١ ـ حدّثنا قُتَيبةُ بْنُ سَعِيدٍ: حَدَّثَنا المُغِيرةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ اللَّهُ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلاَ تَكْتُبُوهَا عَلَيهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَاكْتُبُوهَا لَهُ حَسَنَةً، وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِئَةٍ».

٧٥٠٢ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيمَانُ بْنُ بِلاَلٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ الخَلقَ، فَلَمَّا فَرَغَ مِنهُ قَامَتِ الرَّحِمُ، فَقَالَ: مَهْ، قَالَتْ: هذا مَقَامُ العَائِذِ بِكَ مِنَ القَطِيعَةِ، فَقَالَ: أَلاَ تَرْضَينَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذلِكِ لَكِ». ثُمَّ قَالَ أَبُو هُرَيرَةَ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾ [محمد: ٢٢].

[طرفه في: ٤٨٣٠].

٧٥٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا سُفيَانُ، عَنْ صَالِحٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ زَيدِ بْنِ خَالِدٍ قَالَ: مُطِرَ النَّبِيُّ ﷺ فَقَالَ: «قَالَ اللَّهُ: أَصْبَحَ مِنْ عِبَادِي كَافِرٌ بِي وَمُؤْمِنٌ بِي».

[طرفه في: ٨٤٦].

٧٥٠٤ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ».

٧٥٠٥ ـ حدّثنا أَبُو اليَمَانِ: أَخبَرَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي».

[طرفه في: ٧٤٠٥].

٧٥٠٦ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيراً قَطُّ: فَإِذَا مَاتَ فَحَرِّقُوهُ، وَاذْرُوا نِصْفَهُ فِي البَرِّ وَنِصْفَهُ فِي البَحْرِ، فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيهِ لَيُعَذِّبَنَّهُ عَذَاباً لاَ يُعَذِّبُهُ أَحَداً مِنَ العَالَمِينَ، فَأَمَرَ اللَّهُ البَحْرَ فَجَمَعَ مَا فِيهِ، وَأَمَرَ البَرَّ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلتَ؟ قَالَ: مِنْ خَشْيَتِكَ، وَأَنْتَ أَعْلَمُ، فَغَفَرَ لَهُ». [طرفه في: ٣٤٨١].

٧٥٠٦ ـ قوله: (فإذا مات) الخ كان مقتضى السياق أو يقول إذا مت لكنه على طريق الالتفات اهـ شارح.

ـ إذا مات نحد.

ـ قوله: (وآذروا) كذا بوصل الهمزة اهـ.

7507- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When somebody commits a sin and then says: "O my Lord! I have committed a sin, please forgive me!" Then his Lord says: "My slave has known that he has a Lord who forgives sins for which he also punishes; I therefore have forgiven my slave (his sins)." Then he remains without committing any sin for a while before he commits another sin and says: "O my Lord! I have committed another sin, please forgive me." Then Allah says: "My slave has known that he has a Lord who forgives sins as well as he punishes for them; I therefore have forgiven my slave (his sin)." Then he remains without doing any sin for a while before he commits another sin (for the third time) and says: "O my Lord! I have committed another sin, please forgive me!" Allah then says: "My slave has known that he has a Lord Who forgives sins for which he also punishes; I therefore have forgiven My slave (his sin) thrice, he can do whatever he likes.""

7508- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the people before you, there was a man (and The Prophet said a sentence meaning that) Allah had given him money in abundance and children. While he was in his deathbed, he called his sons and asked: "What sort of father have I been to you?" They replied: "You have been a good father." He said: "I have never done a single good deed; and if Allah has control over me he will punish me. So when I die, burn me, and when I turn into coal, scatter the resulting ashes on a windy day." Then by Allah, he took a firm promise from his children to do so, and they did so. But Allah gathered his particles by commanding: "Be!" behold! There was a man standing, whom Allah asked: "What made you do so?" He replied: "For fear of you." Nothing saved him but Allah's Mercy (and He forgave him)."

٧٥٠٧ ـ حدثنا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي عَمْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: «إِنَّ عَبْداً أَصَابَ ذَنْباً، وَرُبَّمَا قَالَ: أَذْنَبَ ذَنْباً، فَقَالَ: رَبِّ أَذْنَبْتُ، وَرُبَّمَا قَالَ: أَصَبْتُ، فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْباً، أَوْ أَذْنَبَ ذَنْباً، فَقَالَ: رَبِّ أَذْنَبْتُ ـ أَوْ أَصَبْتُ ـ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَذْنَبَ ذَنْباً وَرُبَّمَا قَالَ: أَصَابَ ذَنْباً، قَالَ: قَالَ: رَبِّ أَصَبْتُ ـ أَوْ: أَذْنَبْتُ ـ آخَرَ فَاغْفِرْهُ لِي، فَقَالَ: «أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثَلَاثاً، فَلْيَعْمَلْ مَا شَاءَ».

٧٥٠٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ عُقْبَةَ بْنِ عَبْدِ الغَافِرِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ ذَكَرَ رَجُلاً فِيمَنْ سَلَفَ، أَوْ فِيمَنْ كَانَ قَبْلَكُمْ، قَالَ ـ كَلِمَةً: يَعْنِي ـ أَعْطَاهُ اللَّهُ مَالاً وَوَلَداً، فَلَمَّا حَضَرَتِ الوَفَاةُ، قَالَ لِبَنِيهِ: أَيَّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرَ أَبٍ، قَالَ: فَإِنَّهُ لَمْ يَبْتَئِرْ، أَوْ لَمْ يَبْتَئِزْ عِنْدَ اللَّهِ خَيْراً، وَإِنْ يَقْدِرِ اللَّهُ عَلَيْهِ يُعَذِّبْهُ، فَانْظُرُوا إِذَا مُتُّ فَأَحْرِقُونِي، حَتَّى إِذَا صِرْتُ فَحْماً فَاسْحَقُونِي، أَوْ قَالَ: فَاسْحَكُونِي، فَإِذَا كَانَ يَوْمُ رِيحٍ عَاصِفٍ فَأَذْرُونِي فِيهَا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: فَأَخَذَ مَوَاثِيقَهُمْ عَلَى ذٰلِكَ وَرَبِّي، فَفَعَلُوا ثُمَّ أَذْرَوْهُ فِي يَوْمٍ عَاصِفٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: كُنْ، فَإِذَا هُوَ رَجُلٌ قَائِمٌ، قَالَ اللَّهُ: أَيْ عَبْدِي مَا حَمَلَكَ عَلَى أَنْ فَعَلْتَ مَا فَعَلْتَ؟ قَالَ: مَخَافَتُكَ، أَوْ: فَرَقٌ مِنْكَ، قَالَ: فَمَا تَلَافَاهُ أَنْ رَحِمَهُ عِنْدَهَا». وَقَالَ مَرَّةً أُخْرَى: «فَمَا تَلَافَاهُ غَيْرُهَا». فَحَدَّثْتُ بِهِ أَبَا عُثْمَانَ فَقَالَ: سَمِعْتُ هٰذَا مِنْ سَلْمَانَ، غَيْرَ أَنَّهُ زَادَ فِيهِ: «أَذْرُونِي فِي البَحْرِ». أَوْ كَمَا حَدَّثَ.

حدثنا مُوسَى: حَدَّثَنَا مُعْتَمِرٌ وَقَالَ: «لَمْ يَبْتَئِرْ». وَقَالَ خَلِيفَةُ: حَدَّثَنَا مُعْتَمِرٌ وَقَالَ: «لَمْ يَبْتَئِزْ». فَسَّرَهُ قَتَادَةُ: لَمْ يَدَّخِرْ.

[طرفه في: ٣٤٧٨].

٣٦ ـ بابُ كَلامِ الرَّبِّ عَزَّ وَجَلَّ يَوْمَ القِيَامَةِ مَعَ الأَنْبِيَاءِ وَغَيْرِهِمْ

٧٥٠٩ ـ حدثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا كَانَ يَوْمُ القِيَامَةِ

٧٥٠٧ ـ قوله: (فاغفر) أي ذنبي ولأبي ذر فاغفره وللكشميهني فاغفر لي اهـ. من الشارح.

٧٥٠٨ ـ قوله: (أيّ أب) بنصب أيّ ويجوز رفعه وخير أب الأجود نصب خير ويجوز رفعه أفاده الشارح

ـ قوله: (لم يبتئر) أي لم يدخر والمعروف في هذا المعنى هو الابتئار بالراء كما في الشارح.

ـ قوله: (فأذروني) كذا بقطع الهمزة هنا يقال: ذرا الريح الشيء وأذرته أطارته وأذهبته كما في الشارح.

ـ قوله: فما تلافاه أي فما تداركه إلا أن رحمه.

[36] Allah's speech to Prophets and others on The Day of Judgement

7509- Anas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "On the Day of Judgement I will intercede and say: "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise. Then I will say: "O my Lord! Admit into Paradise (even) those who have the least amount of faith in their hearts."" Anas then said: As if I am just now looking at the fingers of Allah's Apostle.

7510- Ma'bad Ibn Hilal Al'anzi narrated: We, i.e. some people from Basra gathered and went to Anas Ibn Malik. We went with Thabit Al'bunani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace. We just arrived at the time he was performing Duha prayer. We asked permission to enter and we were admitted. He was sitting on his bed. We said to Thabit: "Do not ask him about anything else first except the Hadith of Intercession." He said: "O Abu'hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas "Allah be pleased with him" said: (The Prophet) Mohammad "Allah's blessing and peace be upon him" said: "On the Day of Judgement the people will surge with each other like waves, and then they will come to Adam and say: "Please intercede for us with your Lord." He will say: "I am not fitting for that but it is better for you to go to Abraham, since he is the bosom friend of Allah, The Most Gracious." They will go to Abraham who will say: "I am not fitting for that. It is better for you to go to Moses since he is the one to whom Allah spoke directly." So they will go to Moses who will say: "I am not fitting for that. It is better for you to go to Jesus, who is a soul created by Allah, in addition to being His Word ("Be") And really it was)." they will go to Jesus who will say: "I am not fitting for that. It is better for you to go to Mohammad."

They would come to me; and I will say: "I am (fitting) for that." Then I will ask for my Lord's permission, which will be given. Then He will inspire me to praise Him with such praises, as I do not know now. So I will praise Him with those praises and will fall down in prostration before Him. Then it will be said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord, my followers! My followers!" Then it will be said: "Go and take out of Hell all those who have faith in their hearts, equal to the weight of a barley grain." I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. Then it will be said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord! My followers! My followers!" It will be said: "Go and take out of it (The Hell) all those who have faith in their hearts equal to the weight of a small atom or a mustard seed." I will go and do so, and then return to praise Him with the same praises, and fall down in prostration before Him. It will be said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord! My followers! My followers!" Then He will say: "Go and take out (of the fire) all of those in whose hearts there is faith equal to the weight of even the lightest, lightest, lightest mustard seed." I will go and do so."

شُفِّعْتُ. فَقُلتُ: يا رَبِّ أَدْخِلِ الجَنَّةَ مَنْ كَانَ فِي قَلبِهِ خَرْدَلَةٌ، فَيَدْخُلُونَ، ثُمَّ أَقُولُ: أَدْخِلِ الجَنَّةَ مَن كَانَ فِي قَلبِهِ أَدْنَى شَيْءٍ». فَقالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى أَصابِعِ رَسُولِ اللهِ ﷺ.

[طرفه في: ٤٤]

٧٥١٠ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ: حَدَّثَنا مَعْبَدُ بْنُ هِلالٍ العَنَزِيُّ قَالَ: اجْتَمَعْنَا نَاسٌ مِنْ أَهْلِ البَصْرَةِ، فَذَهَبْنَا إِلَى أَنَسِ بْنِ مَالِكٍ، وَذَهَبْنَا مَعَنَا بِثابِتٍ إِلَيهِ، يَسْأَلُهُ لَنا عَنْ حَدِيثِ الشَّفَاعَةِ، فَإِذا هُوَ فِي قَصْرِهِ، فَوَافَقْنَاهُ يُصَلِّي الضُّحى، فَاسْتَأْذَنَّا فَأَذِنَ لَنا وَهُوَ قَاعِدٌ عَلَى فِرَاشِهِ، فَقُلْنَا لِثابِتٍ: لا تَسْأَلْهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ، فَقالَ: يا أَبا حَمْزَةَ، هؤُلاءِ إِخْوَانُكَ مِنْ أَهْلِ البَصْرَةِ، جَاؤُوكَ يَسْأَلُونَكَ عَنْ حَدِيثِ الشَّفَاعَةِ، فَقالَ: حَدَّثَنا مُحَمَّدٌ ﷺ قالَ: «إِذا كَانَ يَوْمُ القِيامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفَعْ لَنا إِلَى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلكِنْ عَلَيكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمنِ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ لَهَا، وَلكِنْ عَلَيكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللهِ، فَيَأْتُونَ مُوسَى، فَيَقُولُ: لَسْتُ لَهَا، وَلكِنْ عَلَيكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلكِنْ عَلَيكُمْ بِمُحَمَّدٍ ﷺ، فَيَأْتُونِي، فَأَقُولُ: أَنا لَهَا، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لا تَحْضُرُنِي الآنَ، فَأَحْمَدُهُ بِتِلْكَ المَحَامِدِ، وَأَخِرُّ لَهُ سَاجِداً، فَيُقَالُ: يا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ المَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ: يا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يا رَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ المَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ: يا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يا رَبِّ أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلبِهِ أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ حَبَّةِ خَرْدَلٍ مِنْ إِيمانٍ، فَأَخْرِجْهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ». فَلَمَّا خَرَجْنا مِنْ عِنْدِ أَنَسٍ، قُلْتُ لِبَعْضِ أَصْحَابِنا: لَوْ مَرَرْنا بِالحَسَنِ، وَهُوَ مُتَوارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ، بِما حَدَّثَنا أَنَسُ بْنُ مَالِكٍ،

٧٥١٠ ـ فوافقناه نخـ.

ـ جاؤوا يسألونك نخـ.

ـ قوله: (ماج الناس) أي اضطربوا من هول ذلك اليوم اهـ. شرح.

ـ فيأتونني نخـ.

ـ فيلهمني نخـ.

ـ وسل تعطه نخـ.

ـ وروي بدل (فيقال) في كلّ موضع فيقول وبالعكس كما في الشارح.

ـ أدنى أدنى أدنى نخـ.

When we left Anas, I said to some of my companions: "Let's pass by Al'hasan who is hiding himself in the house of Abu'khalifa to require him to tell us what Anas Ibn Malik had told us." So we went and greeted him. He admitted us. We said to him: "O Abu'sa'eed! We came to you from your brother Anas Ibn Malik who related to us a Hadith about the intercession the like of which we have never heard." He said: "What is that?" We told him of the Hadith and said: "He stopped at this point." He said: "What then?" We said: "He did add nothing to that." He said: "Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said: "O Abu'sa'eed ! Relate that to us." He smiled and said: "Man was created hasty. I did not mention it but that of which I wanted to inform you. Anas told me the same as he told you and said that The Prophet "Allah's blessing and peace be upon him" further added: "I then will return for the fourth time, praise Him similarly, and prostrate myself before Him. It will be said to me the same as it had been said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord! Allow me to intercede for he, who said: "There is no God (to be worshiped) but Allah"." Then Allah will say: "By my Power, by my Majesty, by My Supremacy, and by My Greatness! I will take out of Hell whoever said: "There is no God (to be worshipped) but Allah"."

7511- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The last to come out of the (Hell) Fire, and the last to enter Paradise will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say : "Go and enter Paradise." He will say: "O Lord! It is full." Allah will say to him the same thrice, and in every time the man will reply: "It is full." Then Allah will say: "Go and enter Paradise, and you will have as much as ten times the like of the world."

7512- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one of you except that he will be talked to by Allah when there will be no interpreter between him and Allah. Then he will look to his right and see nothing but his deeds which he had forwarded. Then he will look to his left and see nothing but (his deeds) which he had forwarded. Then he will look in front of him, and see nothing but The Fire facing him. So, any of you should save himself from the fire even by giving half a date-fruit (in charity), or by saying a good pleasant word."

فَأَتَيناهُ فَسلَّمْنا علَيهِ فأَذِنَ لَنا، فقُلنا لَهُ: يَا أَبَا سَعيدٍ، جِئْنَاكَ مِنْ عِنْدِ أَخِيكَ أَنَسِ بْنِ مَالِكٍ، فَلَم نَرَ مِثْلَ ما حدَّثَنا في الشَّفاعةِ، فقالَ: هيه، فحدَّثْناهُ بالحديثِ، فانتَهى إلى هذا المَوْضِعِ، فَقالَ: هيه، فَقلنا: لَمْ يَزِدْ لَنا عَلى هذا. فَقالَ: لَقَدْ حَدَّثَنِي، وَهُوَ جَميعٌ، مُنذُ عِشرينَ سَنَةً فلا أَدري أَنسِيَ أَمْ كَرِهَ أَنْ تَتَّكِلوا، قلنا يا أبَا سَعِيدٍ، فحدِّثْنا: فَضحِكَ وقَالَ: خُلِقَ الإنْسانُ عَجُولاً، مَا ذَكَرْتُهُ إِلاَّ وَأَنا أُرِيدُ أَنْ أُحَدِّثَكُمْ، حَدَّثَنِي كَمَا حَدَّثَكُمْ بِهِ، قالَ: «ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلكَ، ثُمَّ أَخِرُّ لَهُ ساجِداً، فَيُقالُ: يا مُحمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسمَعْ، وسَلْ تُعطَهْ، وَاشفَعْ تُشَفَّعْ، فأَقولُ: يَا رَبِّ ائْذَنْ لِي فِيمَنْ قالَ لا إِلهَ إِلاَّ اللَّهُ، فَيَقولُ: وَعِزَّتِي وَجَلالِي وَكِبْرِيائِي وَعَظَمَتِي لأُخْرِجَنَّ مِنْها مَنْ قَالَ لا إِلَهَ إِلاَّ اللَّهُ».

[طرفه في: ٤٤]

٧٥١١ ـ حدثنا مُحَمَّدُ بنُ خَالِدٍ: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ آخِرَ أَهْلِ الجَنَّةِ دُخولاً الجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجاً مِنَ النَّارِ، رَجُلٌ يَخْرُجُ حَبْواً، فَيَقولُ لَهُ رَبُّهُ: ادْخُلِ الجَنَّةَ، فَيَقولُ: رَبِّ الجَنَّةُ مَلأَى، فَيَقولُ لَهُ ذٰلِكَ ثَلاثَ مَرَّاتٍ، فَكلُّ ذٰلِكَ يُعِيدُ عَلَيهِ: الجَنَّةُ مَلأَى، فيَقولُ: إِنَّ لَكَ مِثْلَ الدُّنْيَا عَشْرَ مِرارٍ».

[طرفه في: ٦٥٧١]

٧٥١٢ ـ حدثنا عَلِيُّ بْنُ حُجْرٍ: أَخبَرَنا عِيسى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ أَحَدٌ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ لَيسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيهِ فَلاَ يَرَى إِلاَّ النَّارَ تِلقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ». قَالَ الأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ خَيْثَمَةَ: مِثْلَهُ. وَزَادَ فِيهِ: «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

[طرفه في: ١٤١٣]

= قوله: (وهو متوار) يعني خوفاً من الحجاج.

ـ قوله: (هيه) كلمة استزادة أي زد وامض بالحديث ا هـ.

ـ قوله: وهو جميع أي مجتمع العقل غير كبير السن.

ـ فقلنا: يا أبا سعيد نخ.

ـ فأحمده بتلك المحامد نخ.

ـ قوله: من قال: لا إله إلا الله أي مع محمد رسول الله.

٧٥١١ ـ كل ذلك نخ.

ـ عشر مرات نخ.

٧٥١٢ ـ ثم ينظر أشأم منه نخ.

7513- Abdullah "Allah be pleased with him" reported: A rabbi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "On The Day of Judgement, Allah will put all the heavens on one finger, the earths on one finger, the water and dust on one finger, and all of the creatures on one finger. Then He will shake them and say: I am the King." Thereupon I saw The Prophet "Allah's blessing and peace be upon him" smiling so that his premolar teeth became visible, in astonishment and confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

7514- Safwan Ibn Muhriz narrated: A man asked Ibn Omar "Allah be pleased with both": "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning (Allah's) confidential talk (to his slaves)?" He replied: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will bring a believer near Him to be sheltered with His Screen and ask him: "Did you commit such-and-such sins?" He will say: "Yes, my Lord." He will ask him once again: "Did you commit such-and-such sins?" He will say: "Yes, my Lord." Allah will keep on asking him till he lets him confess all his sins. Allah will say: "I did screen your sins in the world and I forgive them for you today."

[37] Allah's saying: "Of some messengers We have already told thee the story; of others We have not; and to Moses Allah spoke direct." (The Women 164)

7515- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam whose mistake expelled you from Paradise." Adam said to him: "You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been decreed for me before being created?" In this way, Adam overpowered Moses."

7516- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will be imprisoned and left as much as Allah wishes. Then some of them will say: "Let us ask somebody to intercede for us with our Lord, so that He might relive us from this situation of ours." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands. (He also) made you dwell in Paradise, ordered the

٧٥١٣ ـ حدثنا عُثمانُ بنُ أَبي شَيبةَ: حَدَّثَنا جَريرٌ، عَنْ مَنصُورٍ، عَنْ إِبراهيمَ، عَنْ عَبيدةَ، عَنْ عَبْدِ اللَّه رضيَ اللَّه عَنهُ قالَ: جاءَ حَبْرٌ من اليَهودِ فقالَ: إنهُ إذا كانَ يومُ القِيامةِ، جَعَلَ اللَّهُ السَّماواتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَالخَلائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَهُزُّهُنَّ، ثُمَّ يَقولُ: أَنَا المَلِكُ أَنَا المَلِكُ، فَلَقَدْ رَأَيتُ النَّبيَّ ﷺ يَضحكُ حَتَّى بَدتْ نَواجِذُهُ، تَعجُّباً وتَصديقاً لِقولِه، ثمَّ قالَ النَّبيُّ ﷺ: ﴿وما قدروا اللَّهَ حقَّ قَدْرِهِ إِلى قَوْلِهِ ـ يُشْرِكُونَ﴾ [الزمر: ٦٧].

[طرفه في: ٤٨١١].

٧٥١٤ ـ حدثنا مُسدَّدٌ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ صَفوانَ بنِ مُحرِزٍ: أَنَّ رَجُلاً سَأَلَ ابْنَ عُمَرَ: كَيفَ سَمِعتَ رَسُولَ اللَّه ﷺ يَقولُ في النَّجْوَى؟ قالَ «يَدْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيهِ، فَيقولُ: أَعمِلتَ كذا وكذا؟ فَيقولُ: نَعَمْ، وَيقُولُ: عَمِلتُ كذا وكذا؟ فَيَقُولُ نَعَمْ، فَيُقَرِّرُهُ ثُمَّ يَقولُ: إِنِّي سَتَرتُ عَلَيكَ في الدُّنيَا، وَأَنَا أَغفِرُها لَكَ اليَومَ». وَقالَ آدَمُ: حَدَّثَنا شَيبانُ: حَدَّثَنا قَتادَةُ: حَدَّثَنا صَفوانُ، عَنِ ابنِ عُمَرَ: سَمِعتُ النَّبيَّ ﷺ.

[طرفه في: ٢٤٤١].

٣٧ ـ باب قَوْلِهِ تَعالَى: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيماً﴾ [النساء: ١٦٤]

٧٥١٥ ـ حدثنا يَحيى بنُ بُكيرٍ: حَدَّثَنا اللَّيثُ: حَدَّثَنا عُقَيلٌ، عَنِ ابْنِ شِهابٍ: حَدَّثَنا حُمَيدُ بنُ عَبدِ الرَّحمٰنِ، عَنْ أَبي هُرَيرَةَ: أَنَّ النَّبيَّ ﷺ قالَ: «احْتَجَّ آدَمُ وَمُوسَى، فَقالَ مُوسَى: أَنتَ آدَمُ الَّذي أَخرَجتَ ذُرِّيَّتَكَ مِنَ الجَنَّةِ؟ قالَ آدَمُ: أَنتَ مُوسَى الَّذي اصْطَفَاكَ اللَّهُ بِرِسالاتِهِ وَكَلامِهِ، ثُمَّ تَلومُني عَلى أَمرٍ قَدْ قُدِّرَ عَليَّ قَبلَ أَنْ أُخلَقَ؟ فَحَجَّ آدَمُ مُوسَى».

[طرفه في: ٣٤٠٩].

٧٥١٦ ـ حدثنا مُسلِمُ بنُ إِبراهيمَ: حَدَّثَنا هِشامٌ: حَدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُجمَعُ المُؤمِنونَ يَومَ القِيامَةِ، فَيقولُونَ: لَوِ اسْتَشفَعْنا إِلَى رَبِّنا فَيُريحُنا مِن مَكانِنا هذا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: أَنتَ آدَمُ أَبُو البَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسجَدَ

٧٥١٣ ـ (جاء حبر من اليهود) إلى النبيّ ﷺ فقال نخ.

٧٥١٤ ـ قوله: (في النجوى) أي التي تقع بين الله وبين عبده يوم القيامة ا هـ. شرح.

ـ قوله: كنفه أي حفظه يعني يستره عن أهل الموقف ا هـ. شرح.

ـ أعملت كذا وكذا نخ.

٧٥١٥ ـ قال آدم: أنت موسى نخ.

ـ قوله: (فحجّ آدم موسى) أي غلب عليه بالحجة.

٧٥١٦ ـ قوله: (فيريحنا) هكذا بالرفع في عدة نسخ معتمدة ا هـ. من هامش الأصل المطبوع.

angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then he will mentioned his sin which he had committed.

7517- Anas "Allah be pleased with him" talked of the night when The Prophet "Allah's blessing and peace be upon him" was made to travel from The Sacred Mosque of Ka'ba. Three persons (Angels) came to The Prophet "Allah's blessing and peace be upon him" before he was divinely inspired, while he was sleeping in The Shrine. The first (of the three angels) said: "Which of them is he?" The second said: "He is the best of them." This was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of The Prophet "Allah's blessing and peace be upon him" were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all The Prophets: Their eyes sleep but their hearts never sleep. Those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open the area between his throat and the middle of his chest (heart) and took all the material out of his chest and Abdomen which he washed with Zamzam water with his own hands till he cleansed the inside of his body. Then a gold tray having a gold bowl full of belief and wisdom was brought with which Gabriel stuffed his chest and throat blood vessels. Then he closed it (the chest). He then ascended with him to the nearest heaven at one of whose doors he knocked. The inhabitants of the Heaven asked: "Who is it?" He said: "Gabriel." They said: "Who is with you?" He said: "Mohammad." They said: "Has he been sent down?" He said: "Yes." They said: "He is welcomed." The inhabitants of the Heaven became pleased with his arrival. However, they would not know what Allah would do to The Prophet "Allah's blessing and peace be upon him" on earth unless Allah informed them. The Prophet "Allah's blessing and peace be upon him" met Adam over the nearest Heaven. Gabriel said to The Prophet "Allah's blessing and peace be upon him": "He is your father. Greet him!" The Prophet "Allah's blessing and peace be upon him" greeted him and Adam returned his greeting and said: "Welcome, O my Son! What a good son you are!" Behold! He saw two flowing rivers, while he was in the nearest heaven. He asked: "What are these two rivers, O Gabriel?" Gabriel said: "These are the sources of the Nile and the Euphrates."

Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk. He asked: "What is this, O Gabriel?" Gabriel said: "This is the Abundance (Kawthar) kept for you by your Lord." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven. (They asked): "Who is it?" Gabriel replied: "Gabriel." They asked: "Who is with you?" He said: "Mohammad." They asked: "Has he been sent down?" He said: "Yes." They said: "He is welcomed." Then he (Gabriel) ascended with The Prophet "Allah's blessing and peace be upon him" to the third Heaven, and the angels said the same as the angels of the first and the second Heavens

لَكَ الْمَلائِكَةَ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا، فَيَقُولُ لَهُمْ: لَسْتُ هُنَاكُمْ فَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ».

[طرفه في: ٤٤].

٧٥١٧ ـ حدَّثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَمِعْتُ ابْنَ مَالِكٍ يَقُولُ: لَيْلَةَ أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: أَنَّهُ جَاءَهُ ثَلاثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ، فَقَالَ أَوَّلُهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ، فَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ، فَكَانَتْ تِلْكَ اللَّيْلَةَ، فَلَمْ يَرَهُمْ حَتَّى أَتَوْهُ لَيْلَةً أُخْرَى، فِيمَا يَرَى قَلْبُهُ، وَتَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ، وَكَذلِكَ الأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلُوبُهُمْ، فَلَمْ يُكَلِّمُوهُ حَتَّى احْتَمَلُوهُ، فَوَضَعُوهُ عِنْدَ بِئْرِ زَمْزَمَ، فَتَوَلاَّهُ مِنْهُمْ جِبْرِيلُ، فَشَقَّ جِبْرِيلُ مَا بَيْنَ نَحْرِهِ إِلَى لَبَّتِهِ، حَتَّى فَرَغَ مِنْ صَدْرِهِ وَجَوْفِهِ، فَغَسَلَهُ مِنْ مَاءِ زَمْزَمَ بِيَدِهِ، حَتَّى أَنْقَى جَوْفَهُ، ثُمَّ أُتِيَ بِطَسْتٍ مِنْ ذَهَبٍ فِيهِ تَوْرٌ مِنْ ذَهَبٍ، مَحْشُوًّا إِيمَاناً وَحِكْمَةً، فَحَشَا بِهِ صَدْرَهُ وَلَغَادِيدَهُ، يَعْنِي عُرُوقَ حَلْقِهِ، ثُمَّ أَطْبَقَهُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا، فَضَرَبَ بَاباً مِنْ أَبْوَابِهَا، فَنَادَاهُ أَهْلُ السَّمَاءِ: مَنْ هذا؟ فَقَالَ: جِبْرِيلُ، قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مَعِي مُحَمَّدٌ، قَالَ: وَقَدْ بُعِثَ؟ قَالَ: نَعَمْ، قَالُوا: فَمَرْحَباً بِهِ وَأَهْلاً. فَيَسْتَبْشِرُ بِهِ أَهْلُ السَّمَاءِ، لاَ يَعْلَمُ أَهْلُ السَّمَاءِ بِمَا يُرِيدُ اللَّهُ بِهِ فِي الأَرْضِ حَتَّى يُعْلِمَهُمْ، فَوَجَدَ فِي السَّمَاءِ الدُّنْيَا آدَمَ، فَقَالَ لَهُ جِبْرِيلُ: هذا أَبُوكَ فَسَلِّمْ عَلَيْهِ، فَسَلَّمَ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمُ وَقَالَ: مَرْحَباً وَأَهْلاً بِابْنِي، نِعْمَ الابْنُ أَنْتَ، فَإِذَا هُوَ فِي السَّمَاءِ الدُّنْيَا بِنَهَرَيْنِ يَطَّرِدَانِ، فَقَالَ: مَا هذانِ النَّهَرَانِ يَا جِبْرِيلُ؟ قَالَ: هذا النِّيلُ وَالْفُرَاتُ عُنْصُرُهُمَا، ثُمَّ مَضَى بِهِ فِي السَّمَاءِ فَإِذَا هُوَ بِنَهَرٍ آخَرَ، عَلَيْهِ قَصْرٌ مِنْ لُؤْلُؤٍ وَزَبَرْجَدٍ، فَضَرَبَ يَدَهُ فَإِذَا هُوَ مِسْكٌ، قَالَ: مَا هذا يَا جِبْرِيلُ؟ قَالَ: هذا الْكَوْثَرُ الَّذِي خَبَأَ لَكَ رَبُّكَ، ثُمَّ عَرَجَ إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَتِ الْمَلائِكَةُ لَهُ مِثْلَ مَا قَالَتْ لَهُ الأُولَى: مَنْ هذا؟ قَالَ: جِبْرِيلُ، قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالُوا: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالُوا مَرْحَباً بِهِ وَأَهْلاً، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الثَّالِثَةِ، وَقَالُوا لَهُ مِثْلَ مَا قَالَتِ الأُولَى وَالثَّانِيَةُ، ثُمَّ عَرَجَ بِهِ

٧٥١٧ ـ أنه جاء نخ.

ـ إذ جاءه نخ.

ـ قوله: (وهو نائم في المسجد الحرام) أي وعنده اثنان حمزة وجعفر كما في الشارح.

ـ فقال أحدهم: خذوا خيرهم نخ.

ـ قوله: (فكانت تلك الليلة) أي فكانت تلك القصة الواقعة تلك الليلة ما ذكر هنا فالضمير المستتر في كانت للمحذوف وكذا خبر كان (شارح).

ـ قوله: (محشوا) حال من الضمير في الجار والمجرور انظر الشارح

ـ فحشي به صدره ولغاديده نخ.

ـ يستبشر به نخ.

had said. Then he ascended with him to the fourth Heaven and they said the same. Then he ascended with him to the fifth Heaven and they said the same. Then he ascended with him to the sixth Heaven and they said the same. Then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned from amongst whom I remember Idris on the second Heaven, Aaron on the fourth Heavens, another prophet, whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah): "O Lord! I thought that none would be raised up above me."

But Gabriel ascended with him (The Prophet "Allah's blessing and peace be upon him") for a distance above that, a distance which only Allah knows, till he reached The Farthest Lote Tree, where the Irresistible, the Lord of Honor and Majesty, approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. Of the things which Allah revealed to him then was the obligation of Fifty prayers on his followers in a day and a night.

Then The Prophet "Allah's blessing and peace be upon him" descended till he met Moses, who stopped him and asked: "O Mohammad ! What did your Lord enjoin upon you?" The Prophet "Allah's blessing and peace be upon him" replied:" He enjoined upon me fifty prayers in a day and a night." Moses said: "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." The Prophet "Allah's blessing and peace be upon him" turned to Gabriel as if he wanted his opinion about that matter. Gabriel told him of his opinion, saying: "Yes, if you wish." Gabriel ascended with him to the Irresistible and said while he was in his place: "O Lord! Please lighten our burden as my followers cannot do that." Allah deducted for him ten prayers. When he returned to Moses, he stopped him, and kept on sending him back to his Lord till the obligatory prayers were reduced to only five prayers. Then Moses stopped him after the prayers had been reduced to five and said: "O Mohammad! By Allah, I tried to persuade my nation, Banu'israel to do less than this, but they could not do it, and gave it up. However, your followers are weaker in body, heart, sight, and hearing. Return to your Lord so that He may lighten your burden."

The Prophet "Allah's blessing and peace be upon him" turned towards Gabriel for consultation; and Gabriel did not deny that. He ascended with him for the fifth time. The Prophet "Allah's blessing and peace be upon him" said: "O Lord, my followers are weak in their bodies, hearts, hearing, and constitution. In view of that, lighten our burden." The Irresistible said: "O Mohammad!" The Prophet "Allah's blessing and peace be upon him" replied: "Here I'm responding to Your call, and all happiness be for You!" Allah said: "There is no change in the Word that comes from Me, so it will be as I enjoined on you in the Mother of the Book." Allah added: "Every good deed will be rewarded as ten times. In this way, it is fifty (in reward) in the Mother of the Book but (in practice)you are to perform only five."

The Prophet "Allah's blessing and peace be upon him" returned to Moses who asked: "What did you do?" He said: "He has lightened our burden. He has given us a tenfold reward for every good deed." Moses said: "By Allah! I tried to make Banu'israel offer less than that, but they gave it up. Go back to your Lord so that He may lighten your burden further." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Moses! By Allah, I feel shy of returning to my Lord too many times." Gabriel said: "Descend in Allah's Name." The Prophet "Allah's blessing and peace be upon him" then woke while he was in the Sacred Mosque.

إِلَى الرَّابِعَة، فَقَالُوا لَهُ مِثْلَ ذلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الخَامِسَة، فَقَالُوا مِثْلَ ذلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّادِسَةِ، فَقَالُوا لَهُ مِثْلَ ذلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ، فَقَالُوا لَهُ مِثْلَ ذلِكَ، كُلُّ سَمَاءٍ فِيهَا أَنْبِيَاءُ قَدْ سَمَّاهُمْ، فَأَوْعَيتُ مِنْهُمْ إِدْرِيسَ في الثَّانِيَةِ، وَهَارُونَ في الرَّابِعَةِ، وَآخَرَ في الخَامِسَةِ لَمْ أَحْفَظِ اسْمَهُ، وَإِبْرَاهِيمَ في السَّادِسَةِ، وَمُوسَى في السَّابِعَةِ بِتَفْضِيلِ كَلامِ اللهِ، فَقَالَ مُوسَى: رَبِّ لَمْ أَظُنَّ أَنْ يُرْفَعَ عَلَيَّ أَحَدٌ، ثُمَّ عَلا بِهِ فَوْقَ ذلِكَ بِمَا لا يَعْلَمُهُ إِلاَّ اللهُ، حَتَّى جَاءَ سِدْرَةَ المُنْتَهى، وَدَنَا الجَبَّارُ رَبُّ العِزَّةِ، فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَينِ أَوْ أَدْنَى، فَأَوْحَى اللهُ فِيمَا أَوْحَى إِلَيهِ: خَمْسِينَ صَلاةً عَلَى أُمَّتِكَ كُلَّ يَوْمٍ وَلَيلَةٍ، ثُمَّ هَبَطَ حَتَّى بَلَغَ مُوسَى، فَاحْتَبَسَهُ مُوسَى فَقَالَ: يَا مُحَمَّدُ مَاذَا عَهِدَ إِلَيكَ رَبُّكَ؟ قَالَ: «عَهِدَ إِلَيَّ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ وَلَيلَةٍ». قَالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ ذلِكَ، فَارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ وَعَنْهُمْ، فَالتَفَتَ النَّبِيُّ ﷺ إِلَى جِبْرِيلَ كَأَنَّهُ يَسْتَشِيرُهُ في ذلِكَ، فَأَشَارَ إِلَيهِ جِبْرِيلُ: أَنْ نَعَمْ إِنْ شِئْتَ، فَعَلا بِهِ إِلَى الجَبَّارِ فَقَالَ وَهُوَ مَكَانَهُ: «يَا رَبِّ خَفِّفْ عَنَّا، فَإِنَّ أُمَّتِي لاَ تَسْتَطِيعُ هذا». فَوَضَعَ عَنْهُ عَشْرَ صَلَوَاتٍ، ثُمَّ رَجَعَ إِلَى مُوسَى فَاحْتَبَسَهُ، فَلَمْ يَزَلْ يُرَدِّدُهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى خَمْسِ صَلَوَاتٍ، ثُمَّ احْتَبَسَهُ مُوسَى عِنْدَ الخَمْسِ فَقَالَ: يَا مُحَمَّدُ، وَاللهِ لَقَدْ رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَدْنَى مِنْ هذا فَضَعُفُوا فَتَرَكُوهُ، فَأُمَّتُكَ أَضْعَفُ أَجْسَاداً وَقُلُوباً وَأَبْدَاناً وَأَبْصَاراً وَأَسْمَاعاً، فَارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ، كُلَّ ذلِكَ يَلتَفِتُ النَّبِيُّ ﷺ إِلَى جِبْرِيلَ لِيُشِيرَ عَلَيهِ، وَلاَ يَكْرَهُ ذلِكَ جِبْرِيلُ، فَرَفَعَهُ عِنْدَ الخَامِسَةِ فَقَالَ: «يَا رَبِّ إِنَّ أُمَّتِي ضُعَفَاءُ، أَجْسَادُهُمْ وَقُلُوبُهُمْ وَأَسْمَاعُهُمْ وَأَبْدَانُهُمْ، فَخَفِّفْ عَنَّا». فَقَالَ الجَبَّارُ: يَا مُحَمَّدُ، قَالَ: «لَبَّيكَ وَسَعْدَيكَ». قَالَ: إِنَّهُ لاَ يُبَدَّلُ القَوْلُ لَدَيَّ، كَمَا فَرَضْتُ عَلَيكَ في أُمِّ الكِتَابِ، قَالَ: فَكُلُّ حَسَنَةٍ بِعَشْرِ أَمْثَالِهَا، فَهْيَ خَمْسُونَ في أُمِّ الكِتَابِ، وَهْيَ خَمْسٌ عَلَيكَ، فَرَجَعَ إِلَى مُوسَى فَقَالَ: كَيفَ فَعَلتَ: فَقَالَ: «خَفَّفَ عَنَّا، أَعْطَانَا بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا». قَالَ مُوسَى: قَدْ وَاللهِ رَاوَدْتُ بَنِي إِسْرَائِيلَ عَلَى أَدْنَى مِنْ ذلِكَ فَتَرَكُوهُ، ارْجِعْ إِلَى رَبِّكَ فَلْيُخَفِّفْ عَنْكَ أَيضاً، قَالَ رَسُولُ اللهِ ﷺ: «يَا مُوسَى، قَدْ وَاللهِ اسْتَحْيَيتُ مِنْ رَبِّي مِمَّا اخْتَلَفْتُ إِلَيهِ» قَالَ: فَاهْبِطْ بِاسْمِ اللهِ، قَالَ: وَاسْتَيقَظَ وَهُوَ في مَسْجِدِ الحَرَامِ. [طرفه في: ٣٥٧٠].

٣٨ - باب كَلامِ الرَّبِّ مَعَ أَهْلِ الجَنَّةِ

٧٥١٨ - حدّثنا يَحْيَى بْنُ سُلَيمَانَ: حَدَّثَني ابْنُ وَهْبٍ قَالَ: حَدَّثَني مَالِكٌ، عَنْ زَيدِ بْنِ

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- الذي حباك به ربك نخ.
- ثم عرج به نخ.
- فوعيت منهم إدريس نخ.
- لم أظن أن ترفع علي أحداً نخ.
- كما فرضته عليك نخ.

[38] The speech of The Lord to the people of Paradise

7518- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will say to the people of Paradise: "O people of Paradise!" They will say: "We are responding to Your call, O our Lord, all happiness be for You, and all good be in Your Hand!" Allah will say: "Are you pleased?" They will say: "Why have we not been pleased since you gave us what you did not give anyone of your creatures?" Allah will say: "I will give you something better than that." They will ask enquiringly: "O our Lord! What is better than that?" Allah will say: "I will bestow my pleasure and contentment upon you so that I will never be angry with you at all. "

7519- Abu'huraira "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was telling (a story), while a Bedouin was sitting with him: "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him: "Are you not living in the pleasures you like?" He will say: "Yes, but I like to cultivate the land."" The Prophet "Allah's blessing and peace be upon him" added: "When the man will sow the seeds and the plants will grow up and get ripe, then (the yield will) be harvested and piled till it will be as huge as mountains within a wink, Allah will then say to him: "O son of Adam! Nothing satisfies you."" On that, the Bedouin said: "The man must be either from Quraish or from Ansar, for they are farmers, whereas we are not farmers." The Prophet "Allah's blessing and peace be upon him" smiled.

[39] Celebrating (the praises of) Allah according to His command, and the slave's celebration should be in a form of invocation, supplication, and asking for forgiveness

indeed, Allah Almighty said: "Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith." (The Heifer 152)

he further said: "Relate to them the story of Noah. Behold he said to his people: O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah, yet I put my trust in Allah. Get ye then an agreement a bout your plan and among your partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite> But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)." (Jonah 71:72)

أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ يَقُولُ لأَهْلِ الجَنَّةِ: يَا أَهْلَ الجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَى يَا رَبِّ، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنْ خَلْقِكَ، فَيَقُولُ: أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ، فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً».

[طرفه في: ٦٥٤٩]

٧٥١٩ ـ حدثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلاَلٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْماً يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ البَادِيَةِ: «أَنَّ رَجُلاً مِنْ أَهْلِ الجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ، فَقَالَ لَهُ: أَوَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى، وَلَكِنِّي أُحِبُّ أَنْ أَزْرَعَ، فَأَسْرَعَ وَبَذَرَ، فَتَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ وَاسْتِحْصَادُهُ وَتَكْوِيرُهُ أَمْثَالَ الجِبَالِ، فَيَقُولُ اللَّهُ تَعَالَى: دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لاَ يُشْبِعُكَ شَيْءٌ». فَقَالَ الأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ، لاَ تَجِدُ هذا إِلاَّ قُرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، فَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ، فَضَحِكَ رَسُولُ اللَّهِ.

[طرفه في: ٢٣٤٨]

٣٩ ـ باب ذِكْرِ اللهِ بِالأَمْرِ، وَذِكْرِ العِبَادِ بِالدُّعَاءِ، وَالتَّضَرُّعِ وَالرِّسَالَةِ وَالإِبْلاَغِ

لِقَوْلِهِ تَعَالَى: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾[البقرة: ١٥٢] ﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللهِ فَعَلَى اللهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلاَ تُنْظِرُونِ * فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى اللهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ المُسْلِمِينَ﴾ [يونس: ٧١ ـ ٧٢]. غُمَّةٌ: هَمٌّ وَضِيقٌ. قَالَ مُجَاهِدٌ: اقْضُوا إِلَيَّ مَا فِي أَنْفُسِكُمْ، يُقَالُ: افْرُقِ اقْضِ. وَقَالَ مُجَاهِدٌ: ﴿وَإِنْ أَحَدٌ مِنَ المُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللهِ﴾ [التوبة: ٦]، إِنْسَانٌ يَأْتِيهِ، فَيَسْتَمِعُ مَا يَقُولُ وَمَا أُنْزِلَ عَلَيْهِ، فَهُوَ آمِنٌ حَتَّى يَأْتِيَهُ فَيَسْمَعَ كَلاَمَ اللَّهِ، وَحَتَّى يَبْلُغَ مَأْمَنَهُ حَيْثُ

٧٥١٩ ـ فقال له أو لست نخ.

ـ قال: بلى ولكن نخ.

ـ فبادر الطرف نخ.

ـ قوله: وتكويره أي جمعه في البيدر (شارح).

ـ قوله: لا تجد هذا أي الذي زرع في الجنة (شارح).

باب ٣٩ ـ والرسالة والبلاغ نخ.

ـ قوله (افرق اقض) الثاني تفسير للأوّل أراد به تفسير قوله تعالى في سورة المائدة فافرق بيننا وبين القوم الفاسقين ذكره هنا لمناسبة قوله ثم اقضوا.

[40] Allah's saying: "then set not up rivals unto Allah when ye know (the truth)." (The Heifer 22)

he further said: "Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds." (Fussilat 9)

Allah Almighty said too: "Those who invoke not, with Allah, any other god." (The Criterion 68)

Allah also said: "But it has already been revealed to those before thee, If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good). Nay, but worship Allah, and be of those who give thanks." (The Crowds 65:66)

Ikrima recited: "And most of them believe not in Allah without associating (others as partners) with him." (Yusuf 106) "If thou ask them, Who created them, they will certainly say, Allah: how then are they deluded away (from the Truth)?" (The Gold Adornment "Az'zukhruf" 87) "If thou ask them, who it is that created the heavens and the earth. They will certainly say, Allah. Say: Praise be to Allah but most of them understand not." (Luqman 25)

Mujahid recited: "We send not the angels down except for just cause: if they came (to the ungodly), behold no respite would they have." (Al'hijr 8) "That (Allah) may question the (Custodians) of Truth concerning the Truth they (were charged with): and He has prepared for the Unbelievers a grievous Penalty." (The Confederates 8)

7520- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great sin." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

[41] Allah's saying: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (Fussilat 22)

7521- Abdullah "Allah be pleased with him" narrated: Near the House (Ka'ba) two Quraishi persons and a person from Thaqif (or two persons

جاءَهُ ﴿النَّبَأُ العَظِيمُ﴾ [النبأ: ٢]: القُرآنُ ﴿صَوَاباً﴾ [النبأ: ٣٨] حقّاً في الدُّنيا، وعَمِلٌ بِهِ.

٤٠ ـ بابٌ

قَوْلِ اللَّهِ تَعالَى: ﴿فَلا تَجْعَلُوا لِلَّهِ أَنْداداً﴾ [البقرة: ٢٢]، وقَولِهِ جَلَّ ذِكْرُهُ: ﴿وَتَجْعَلُونَ لَهُ أَنْدَاداً ذلكَ رَبُّ العَالَمِينَ﴾ [فصلت: ٩]، وَقَوْلِهِ: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلٰهاً آخَرَ﴾ [الفرقان: ٦٨] ﴿وَلَقَدْ أُوحِيَ إِلَيكَ وإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عملُكَ ولَتَكُونَنَّ مِنَ الخاسِرِينَ * بَلِ اللَّهَ فاعْبُدْ وكُنْ مِنَ الشّاكِرِينَ﴾ [الزمر: ٦٥ ـ ٦٦] وقالَ عِكْرِمَةُ: ﴿وَمَا يُؤمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُشْرِكُونَ﴾ [يوسف: ١٠٦] ﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ﴾ [الزخرف: ٨٧] ﴿وَمَنْ خَلَقَ السَّماواتِ وَالأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان: ٢٥]. فَذلِكَ إِيمانُهُمْ، وَهُمْ يَعْبُدُونَ غَيرَهُ.

وَمَا ذُكِرَ في خَلْقِ أَفعَالِ العِبَادِ وَأَكْسَابِهِمْ.

لِقَوْلِهِ تَعالَى: ﴿وَخَلَقَ كُلَّ شَيءٍ فَقَدَّرَهُ تَقْدِيراً﴾ [الفرقان: ٢] وقالَ مُجاهِدٌ: ﴿مَا تَنَزَّلُ المَلائِكَةُ إِلا بِالحَقِّ﴾ [الحجر: ٨] بِالرِّسالَةِ وَالعَذابِ ﴿لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ﴾ [الأحزاب: ٨]: المُبَلِّغِينَ المُؤَدِّينَ مِنَ الرُّسُلِ ﴿وَإِنَّا لَهُ حافِظُونَ﴾ [الحجر: ٩]: عِنْدَنا ﴿وَالَّذي جَاءَ بِالصِّدْقِ﴾ القُرْآنُ ﴿وَصَدَّقَ بِهِ﴾ [الزمر: ٣٣] المُؤمِنُ، يَقُولُ يَوْمَ القِيامَةِ: هذا الَّذِي أَعْطَيْتَنِي عَمِلْتُ بِمَا فِيهِ.

٧٥٢٠ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قالَ: سَأَلتُ النَّبِيَّ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: إِنَّ ذلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخافُ أَنْ يَطعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: «ثُمَّ أَنْ تُزانِيَ بِحَلِيلَةِ جارِكَ».

[طرفه في: ٤٤٧٧].

٤١ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلا أَبْصَارُكُمْ وَلا جُلُودُكُمْ وَلكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لا يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ﴾ [فصلت: ٢٢]

٧٥٢١ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفْيانُ: حَدَّثَنا مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: اجْتَمَعَ عِنْدَ البَيتِ ثَقَفِيَّانِ وَقُرَشِيٌّ، أَوْ قُرَشِيَّانِ

= ـ وعملاً به نخ.

باب ٤٠ ـ وإنا له لحافظون نخ.

٧٥٢٠ ـ قوله: (شرحبيل) بهذا الضبط منصرفا وغير منصرف (شارح).

ـ قوله: (ثم أي) بسكون أي مشددة (شارح).

٧٥٢١ ـ قوله: (أترون) بفتح التاء وتضم (شارح).

from Thaqif and one from Quraish), met. All of them had very fat bellies but very little intelligence. One of them said: "Do you think that Allah hears what we say?" Another said: "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said: "If He hears our talk in a loud tone, then He can also hear our talk in a low tone." Then Allah, the Honorable, the Majestic revealed: “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!” (Fussilat 22)

[42] Allah’s saying: “every day in (new) Splendour doth He (shine)!” (Ar’rahman 29)

he further said: “Never comes (aught) to them of a renewed message from their Lord, but they listen to it as in jest.” (The Prophets 2)

Allah Almighty also said: “thou knowest not if perchance Allah will bring about thereafter some new situation.” (The Divorce 1)

It is well-known that His action is not at all like that of the creatures, according to His saying: “there is nothing whatever like unto Him, and He is the One that hears and sees (all things).” (Consultation 11)

7522- Ibn Abbas “Allah be pleased with both” said: "How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) revealed by Allah has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted?”

7523- Obaidullah narrated: Ibn Abbas “Allah be pleased with both” said: "O community of Muslims! How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) which was revealed to The Messenger of Allah “Allah’s blessing and peace be upon him” has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (regarding their changed Scriptures): “This is from Allah”, in order to sell it for a miserable price." Ibn Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking about what has been revealed to you."

[43] Allah’s saying: “Move not thy tongue concerning the (Qur’an) to make haste therewith.” (The Resurrection 16)

Abu’huraira narrated from The Messenger of Allah “Allah’s blessing and peace be upon him”, ascribing it to Allah: “I’m with My slave, wherever he remembers Me, and his lips move while celebrating Me.”

وَثَقَفِيٌّ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ، قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ، فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا، وَقَالَ الآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ﴾ الآيَةَ. [طرفه في: ٤٨١٦].

٤٢ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمان: ٢٩]

﴿وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ﴾ [الأنبياء: ٢]، وَقَوْلِهِ تَعَالَى: ﴿لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْراً﴾ [الطلاق: ١].

وَأَنَّ حَدَثَهُ لاَ يُشْبِهُ حَدَثَ المَخْلُوقِينَ.

لِقَوْلِهِ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ﴾ [الشورى: ١١]. وَقَالَ ابْنُ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ مِمَّا أَحْدَثَ: أَنْ لاَ تَكَلَّمُوا فِي الصَّلاَةِ».

٧٥٢٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَيْفَ تَسْأَلُونَ أَهْلَ الكِتَابِ عَنْ كُتُبِهِمْ، وَعِنْدَكُمْ كِتَابُ اللَّهِ أَقْرَبُ الكُتُبِ عَهْداً بِاللَّهِ، تَقْرَؤُونَهُ مَحْضاً لَمْ يُشَبْ؟ [طرفه في: ٢٦٨٥]

٧٥٢٣ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: يَا مَعْشَرَ المُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الكِتَابِ عَنْ شَيْءٍ، وَكِتَابُكُمُ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّكُمْ ﷺ أَحْدَثُ الأَخْبَارِ بِاللَّهِ، مَحْضاً لَمْ يُشَبْ، وَقَدْ حَدَّثَكُمُ اللَّهُ: أَنَّ أَهْلَ الكِتَابِ قَدْ بَدَّلُوا مِنْ كُتُبِ اللَّهِ وَغَيَّرُوا، فَكَتَبُوا بِأَيْدِيهِمْ، قَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِذَلِكَ ثَمَناً قَلِيلاً، أَوَلاَ يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ العِلْمِ عَنْ مَسْأَلَتِهِمْ؟ فَلاَ وَاللَّهِ، مَا رَأَيْنَا رَجُلاً مِنْهُمْ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ. [طرفه في: ٢٦٨٥]

٤٣ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿لاَ تُحَرِّكْ بِهِ لِسَانَكَ﴾ [القيامة: ١٦]

وَفِعْلِ النَّبِيِّ ﷺ حِينَ يُنْزَلُ عَلَيْهِ الوَحْيُ.

وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «قَالَ اللَّهُ تَعَالَى: أَنَا مَعَ عَبْدِي حَيْثُمَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ».

باب ٤٣ ـ أنا مع عبدي إذا ما ذكرني نخ.

ـ أنا مع عبدي ما ذكرني نخ.

7524- Moosa Ibn Abu'a'isha narrated: Sa'eed Ibn Jubair reported from Ibn Abbas, concerning Allah's saying: "Move not thy tongue concerning the (Qur'an) to make haste therewith" (The Resurrection 16): "The Prophet "Allah's blessing and peace be upon him" used to suffer a great difficulty in receiving the revelation and used to move his lips." (Ibn Abbas said (to Sa'eed): "I move them (my lips) as The Messenger of Allah "Allah's blessing and peace be upon him" used to move his lips." Sa'eed said (to me): "I move my lips as I saw Ibn Abbas moving his lips." Then he moved his lips.) "So Allah revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it." (That is, to collect it in your chest and then you recite it). "But when We have promulgated it, follow thou its recital (as promulgated)" (i.e. you should listen to it and keep quiet. Then it is upon Us to make you recite it)."

The narrator commented: "Since then, whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he used to listen, and when Gabriel left, The Prophet "Allah's blessing and peace be upon him" would recite the Qur'an as had been recited to him by Gabriel."

[44] Allah's saying: "And whether ye hide your word or publish it, he certainly has (full) knowledge, of the secrets of (all) hearts. Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well acquainted (with them)." (The Dominion "Al'mulk" 13:14)

7525- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: **"Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between" (110)**: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Qur'an. The more the unbelievers heard it (The Holy Qur'an), the more they abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions) but seek a middle course between." (Al'isra 110)

7526- A'isha "Allah be pleased with her" narrated, concerning Allah's saying: **"Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between" (110)**: "This (verse mentioned above) was sent down in connection with one's invocation (to Allah)."

7527- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not from us is the one who does not recite Qur'an in a pleasant voice." (that means, according to others) "to recite it loudly."

[45] The Prophet's saying: "(Do not desire to be in somebody's place except in the case of) a man, whom Allah gave him The (privilege of keeping and understanding the) Qur'an, that he recites while standing for prayer during the hours of the night, and recites during the hours of the day."

The Prophet also said: "(somebody might say): "I wish I had been given what so-and-so has been given, so that I would do such-and-such (deed)""

Allah Almighty said: "And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know." (The Romans 22)

٧٥٢٤ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى: ﴿لاَ تُحَرِّكْ بِهِ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ يُحَرِّكُ شَفَتَيْهِ ـ فَقَالَ لِي ابْنُ عَبَّاسٍ: أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا، فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ ـ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ قَالَ: جَمْعُهُ فِي صَدْرِكَ ثُمَّ تَقْرَؤُهُ ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ. [طرفه في: ٥].

٤٤ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ * أَلاَ يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الملك: ١٣ ـ ١٤]

﴿يَتَخَافَتُونَ﴾ [القلم: ٢٣] [طه: ١٠٣]: يَتَسَارُّونَ.

٧٥٢٥ ـ حدّثني عَمْرُو بْنُ زُرَارَةَ، عَنْ هُشَيْمٍ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فِي قَوْلِهِ تَعَالَى: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَهُ الْمُشْرِكُونَ، سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ لِنَبِيِّهِ ﷺ: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ﴾: أَيْ بِقِرَاءَتِكَ فَيَسْمَعَ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ: ﴿وَلاَ تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ: ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً﴾. [طرفه في: ٤٧٢٢].

٧٥٢٦ ـ حدّثنا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَزَلَتْ هذِهِ الآيَةُ: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا﴾ فِي الدُّعَاءِ. [طرفه في: ٤٧٢٣].

٧٥٢٧ ـ حدّثنا إِسْحَاقُ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». وَزَادَ غَيْرُهُ: «يَجْهَرُ بِهِ».

٤٥ ـ باب قَوْلِ النَّبِيِّ ﷺ: «رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ، وَرَجُلٌ يَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هذَا فَعَلْتُ كَمَا يَفْعَلُ»

فَبَيَّنَ اللَّهُ: أَنَّ قِيَامَهُ بِالْكِتَابِ هُوَ فِعْلُهُ. وَقَالَ: ﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالأَرْضِ

٧٥٢٤ ـ كما أقرأه جبريل نخـ.

٧٥٢٥ ـ قوله: (فيسمع) بالنصب ويجوز الرفع وقوله: فلا تسمعهم بالرفع! هـ. (شارح).

ـ فتسمع المشركون نخـ.

He further said: “and do good; that ye may prosper.” (The Pilgrimage “Al’hajj” 77)

7528- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no jealousy but of two men: A man whom Allah has taught the Qur’an and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says: “I wish I had been given what has been given to so-and-so, in order that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say: “I wish I had been given what so-and-so has been given, for then I would do what he does.""

7529- Salim narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "One should not desire to be in the place of somebody else except in two men: A man whom Allah has taught the Qur’an and he recites it during the hours of the night and during the hours of the day; and a man whom Allah has given wealth and he spends it (on what is just and right), during the hours of the nights and the hours of the day."

[46] Allah’s saying: “O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.” (The Repast 67)

Az’zuhri said: The message is from Allah, and The Messenger has to proclaim it. As for us, we have to admit it.

Allah Almighty said: “That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing.” (Spirits “Al’jinn” 28)

He further said: “I but fulfill towards you the duties of my Lord's mission: sincere is my advice to you, and I know from Allah something that ye know not.” (The Heights “Al’a’raf” 62)

Allah Almighty also said: “And say: "Work (righteousness): soon will Allah observe your work, and His Messenger, and the Believers: soon will ye be brought back to the Knower of what is hidden and what is open: then will He show you the truth of all that ye did.""

(The Repentance “At’tawba” 105)

وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ﴾ [الروم: ٢٢]. وَقَالَ جَلَّ ذِكْرُهُ: ﴿وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧].

٧٥٢٨ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَحاسُدَ إلاّ في اثنتين رَجُلٌ آتاهُ اللَّهُ القُرآنَ فَهُوَ يَتلوهُ آناءَ اللّيلِ وَآناءَ النَّهارِ، فَهُوَ يَقُولُ: لَوْ أُوتِيتُ مِثلَ مَا أُوتِيَ هذا لَفَعلتُ كَمَا يَفعَلُ، وَرَجُلٌ آتاهُ اللَّهُ مالاً فَهُوَ يُنْفِقُهُ في حَقِّهِ، فيَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ عَمِلتُ فيه مِثْلَ مَا يَعْمَلُ».

[طرفه في: ٥٠٢٦]

٧٥٢٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: قَالَ الزُّهْرِيُّ: عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا حَسَدَ إلاّ في اثنَتَينِ: رَجُلٌ آتاهُ اللَّهُ القُرآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيلِ وَآناءَ النَّهارِ، وَرَجُلٌ آتاهُ اللَّهُ مَالاً فَهُوَ يُنفِقُهُ آناءَ اللَّيلِ وَآناءَ النَّهارِ». سَمِعْتُ سُفيَانَ مِراراً، لَمْ أَسمَعْهُ يَذْكُرُ الخَبَرَ، وَهُوَ مِنْ صَحِيحِ حَدِيثِهِ.

[طرفه في: ٥٠٢٥]

٤٦ ـ باب قَوْلِ اللهِ تَعالَى: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفعَلْ فَمَا بَلَّغْتَ رِسَالاتِهِ﴾ [المائدة: ٦٧]

وَقَالَ الزُّهْرِيُّ: مِنَ اللَّهِ الرِّسَالَةُ، وَعَلَى رَسُولِ اللَّهِ ﷺ البَلاغُ، وَعَلينَا التَّسْلِيمُ. وَقَالَ اللَّهُ تَعالَى: ﴿لِيَعلَمَ أَنْ قَد أَبلَغُوا رِسَالاتِ رَبِّهِمْ﴾ [الجن: ٢٨]، وَقَالَ تَعالَى: ﴿أُبَلِّغُكُمْ رِسَالاتِ رَبِّي﴾ [الأعراف: ٦٢]. وَقَالَ كَعْبُ بْنُ مَالِكٍ، حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ: ﴿وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾ [التوبة: ٩٤]. وَقَالَتْ عَائِشَةُ: إِذَا أَعْجَبَكَ حُسْنُ عَمَلِ امْرِىءٍ فَقُلْ: ﴿اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ [التوبة: ١٠٥]. وَلا يَسْتَخِفَّنَّكَ أَحَدٌ. وَقَالَ مَعْمَرٌ: ﴿ذَلِكَ الْكِتَابُ﴾ هذا القُرْآنُ ﴿هُدًى لِلْمُتَّقِينَ﴾ [البقرة: ٢] بَيَانٌ وَدَلالَةٌ، كَقَوْلِهِ تَعَالَى: ﴿ذَلِكُمْ حُكْمُ اللَّهِ﴾ [الممتحنة: ١٠]: هذا حُكْمُ اللَّهِ ﴿لا رَيْبَ﴾ [البقرة: ٢]: لا شَكَّ. ﴿تِلْكَ آيَاتُ﴾ [لقمان: ٢] يَعْنِي هذِهِ أَعْلامُ القُرْآنِ، وَمِثْلُهُ: ﴿حَتَّى إِذَا كُنْتُمْ فِي الفُلْكِ وَجَرَيْنَ بِهِمْ﴾ [يونس: ٢٢] يَعْنِي بِكُمْ، وَقَالَ أَنَسٌ: بَعَثَ النَّبِيُّ ﷺ خَالَهُ حَرَاماً إِلَى قَوْمِهِ وَقَالَ: أَتُؤْمِنُونِي أُبَلِّغُ رِسَالَةَ رَسُولِ اللَّهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ.

باب ٤٦ ـ التلاوة: فما بلغت رسالته.

ـ وقال الله ليعلم نخـ

ـ التلاوة: أبلغكم من التفعيل

ـ خالي حراماً نخـ

ـ قوله: (خاله) أي خال أنس وهو حرام بن ملحان ا هـ.

7530- Jubair Ibn Haiyya narrated: Al'mogheera told: The Messenger of Allah "Allah's blessing and peace be upon him" reported to us, as a message from our Lord, that whoever is killed of us (as a martyr) will enter Paradise.

7531- Masruq narrated from A'isha "Allah be pleased with her": Whoever alleged that The Prophet "Allah's blessing and peace be upon him" concealed something of the divine revelation, then do not believe him, for Allah Almighty says: "O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission." (The Repast 67)

7532- Abdullah "Allah be pleased with him" narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." He asked: "What is next?" He said: "To kill your son lest he should share your food with you." He asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah Almighty revealed in confirmation to this: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion 68)

[47] Allah's saying: "Say: bring ye the Torah and study it, if ye men of truth." (Al Imran 93)

The Prophet "Allah's blessing and peace be upon him" said: "The people of Torah were given The Torah and they worked upon it (for sometime, and then they were exhausted). Then the people of Gospel were given The Gospel and they worked upon it (for sometime and then they were exhausted). Then you (Muslims) were given The Qur'an upon which you work."

The Prophet "Allah's blessing and peace be upon him" called Islam and Faith "deed". In this context, Abu'huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked Bilal: "Tell me of the best deed you did in Islam." He replied: "I did no better deed than whenever I get clean (and perform ablution), I would perform the prayer."

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is best in Allah's sight?" he replied: "To believe in Allah and His Messenger, then to carry on Jihad in Allah's cause, and then to offer Hajj (which is to be accepted by Allah)."

٧٥٣٠ ـ حدّثنا الفَضْلُ بنُ يَعْقُوبَ: حدّثنا عبدُ اللهِ بنُ جعفرٍ الرَّقِّيُّ: حدّثنا المُعْتَمِرُ بنُ سُلَيمانَ: حدّثنا سعيدُ بنُ عُبَيدِ اللهِ الثَّقَفِيُّ: حدّثنا بكرُ بنُ عبدِ اللهِ المُزَنِيُّ، وزيادُ بنُ جُبَيرِ بنِ حيَّةَ، عن جُبَيرِ بنِ حيَّةَ: قال المُغيرةُ: أخبرَنا نبيُّنا ﷺ، عن رسالةِ ربِّنا: أنَّه مَن قُتِلَ مِنّا صارَ إلى الجنَّةِ.

[طرفه في: ٣١٥٩].

٧٥٣١ ـ حدّثنا محمَّدُ بنُ يوسُفَ: حدّثنا سُفيانُ، عن إسماعيلَ، عن الشَّعبيِّ، عن مَسْروقٍ، عن عائشةَ رضيَ اللهُ عنها قالت: مَن حدَّثَكَ أنَّ مُحمَّداً ﷺ كتَمَ شيئاً. وقال مُحمَّدٌ: حدّثنا أبو عامرٍ العَقَدِيُّ: حدّثنا شُعْبةُ، عن إسماعيلَ بنِ أبي خالدٍ، عن الشَّعبيِّ، عن مَسْروقٍ، عن عائشةَ قالتْ: مَن حدَّثَكَ أنَّ النبيَّ ﷺ كتَمَ شيئاً منَ الوَحْيِ فلا تُصدِّقْهُ، إنَّ اللهَ تعالى يَقُولُ: ﴿يا أيُّها الرَّسُولُ بَلِّغْ ما أُنزِلَ إليكَ مِن رَبِّكَ وإنْ لم تَفعَلْ فما بَلَّغْتَ رِسالَتَهُ﴾.

[طرفه في: ٣٢٣٤].

٧٥٣٢ ـ حدّثنا قُتَيبةُ بنُ سعيدٍ: حدّثنا جريرٌ، عن الأعمَشِ، عن أبي وائلٍ، عن عَمْرِو بنِ شُرَحْبِيلَ قال: قال عبدُ اللهِ: قال رجلٌ: يا رسولَ اللهِ، أيُّ الذَّنبِ أكبرُ عندَ اللهِ؟ قال: «أن تدعوَ للهِ نِدّاً وهو خلقَكَ». قال: ثمَّ أيٌّ؟ قال: «ثُمَّ أن تَقتُلَ وَلَدَكَ مَخافةَ أن يَطعَمَ معَكَ». قال: ثمَّ أيٌّ؟ قال: «أن تُزانيَ حَليلةَ جارِكَ». فأنزلَ اللهُ تَصديقَها: ﴿والَّذينَ لا يَدْعُونَ مَعَ اللهِ إلهاً آخَرَ ولا يَقْتُلُونَ النَّفسَ الَّتي حَرَّمَ اللهُ إلاّ بالحقِّ ولا يَزْنُونَ ومَنْ يَفعلْ ذلكَ﴾ [الفرقان: ٦٨]. الآية. [طرفه في: ٤٤٧٧].

٤٧ ـ باب قَوْلِ اللهِ تعالى: ﴿قُلْ فَأْتُوا بِالتَّوْراةِ فَاتْلُوها﴾ [آل عمران: ٩٣]

وقَوْلِ النَّبيِّ ﷺ: «أُعطِيَ أهلُ التَّوراةِ التَّوراةَ فعمِلوا بها. وأُعطِيَ أهلُ الإنجيلِ الإنجيلَ فعمِلوا به، وأُعطيتُمُ القرآنَ فعمِلتُم به». وقال أبو رَزينٍ: ﴿يَتْلُونَهُ﴾ [البقرة: ١٢١]: يَتَّبِعُونَهُ ويَعمَلُونَ بهِ حقَّ عَمَلِهِ. يُقالُ: ﴿يُتْلَى﴾ [النساء: ٢٧] يُقرأُ، حَسَنُ التِّلاوةِ: حَسَنُ القِراءةِ للقرآنِ ﴿لا يَمَسُّهُ﴾ [الواقعة: ٧٩]: لا يَجِدُ طَعمَهُ ونَفعَهُ إلاّ مَن آمنَ بالقرآنِ، ولا يَحمِلُهُ بحقِّهِ إلاّ المُوقِنُ، لقولِهِ تعالى: ﴿مَثَلُ الَّذينَ حُمِّلُوا التَّوْراةَ ثُمَّ لَمْ يَحمِلُوها كَمَثَلِ الحِمارِ يَحمِلُ أسفاراً بئسَ مَثَلُ القَومِ الَّذينَ كَذَّبوا بآياتِ اللهِ واللهُ لا يَهدي القَومَ الظّالمينَ﴾ [الجمعة: ٥] وسَمَّى النَّبيُّ ﷺ الإسلامَ والإيمانَ عَمَلاً، قال: أبو هُرَيرةَ: قال النَّبيُّ ﷺ لِبلالٍ: «أخبِرْني بأرجى عَمَلٍ عَمِلتَهُ في الإسلامِ». قال: ما عَمِلتُ عَمَلاً أرجى عِندي أنّي لم أتطَهَّرْ إلاّ صلَّيتُ، وسُئِلَ: أيُّ العَمَلِ أفضلُ؟ قال: «إيمانٌ باللهِ ورسولِهِ، ثُمَّ الجهادُ، ثُمَّ حجٌّ مَبرورٌ».

٧٥٣٠ ـ سعيد بن عبيد الله نخ.

7533- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday when they were exhausted and given one Qirat (of gold) each. Then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer when they were exhausted and given one Qirat each. Then we were given the Qur'an upon which we acted till sunset and we were given two Qirats each. On that the people of the two scriptures said: “O our Lord! Though they worked less than we did, they were given more than us.” Allah said: “Have I usurped any of your right?” They said: “No.” Allah said: “That is my blessing I bestow upon whomever I wish."”

[48] The Prophet’s calling the prayer a deed

The Prophet “Allah’s blessing and peace be upon him” said: “No prayer would be valid for he, who does not recite The Opening Sura “Al’fatiha” (while praying).”

7534- Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: A man asked The Prophet "Allah's blessing and peace be upon him": "Which good deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times, to be good and dutiful to your parents, and to participate in Jihad (Holy War) in Allah's cause."

[49] Allah’s saying: “Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him.” (The Ways of Ascent “Al’ma’arij” 19:21)

7535- Amr Ibn Taghlib "Allah be pleased with him" narrated: Some property or something was brought to Allah's Apostle "Allah's blessing and peace be upon him" which he distributed. He gave some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said: “And then: By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people having impatience and discontentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts, of whom Amr Ibn Taghlib is one." Amr added: “By Allah! Those words of Allah's Apostle "Allah's blessing and peace be upon him" are more beloved to me than the best red camels.”

[50] The Prophet’s narration from his Lord

7536- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said, ascribing to his Lord: “If the slave comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him. If he comes to me walking, I will come to him running.”

٧٥٣٣ ـ حدّثنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّما بَقاؤُكُم فِيمَنْ سَلَفَ مِنَ الأُمَمِ، كَما بَينَ صَلاةِ العَصْرِ إِلى غُرُوبِ الشَّمْسِ، أُوتِيَ أَهْلُ التَّوْراةِ التَّوْراةَ، فَعَمِلُوا بِها حَتَّى انْتَصَفَ النَّهارُ ثُمَّ عَجَزُوا، فَأُعْطُوا قِيراطاً قِيراطاً، ثُمَّ أُوتِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ، فَعَمِلُوا بِهِ حَتَّى صُلِّيَتِ العَصْرُ ثُمَّ عَجَزُوا، فَأُعْطُوا قِيراطاً قِيراطاً، ثُمَّ أُوتِيتُمُ القُرْآنَ، فَعَمِلْتُمْ بِهِ حَتَّى غَرَبَتِ الشَّمْسُ، فَأُعْطِيتُمْ قِيراطَيْنِ قِيراطَيْنِ، فَقالَ أَهْلُ الكِتابِ: هؤُلاءِ أَقَلُّ مِنَّا عَمَلاً وَأَكْثَرُ أَجْراً؟ قالَ اللَّهُ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئاً؟ قالُوا: لا، قالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَشاءُ». [طرفه في: ٥٥٧]

٤٨ ـ بابٌ وَسَمَّى النَّبِيُّ ﷺ الصَّلاةَ عَمَلاً، وَقالَ: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِفاتِحَةِ الكِتابِ»

٧٥٣٤ ـ حدّثني سُلَيمانُ: حَدَّثَنا شُعْبَةُ، عَنِ الوَلِيدِ، وَحَدَّثَني عَبّادُ بنُ يَعْقُوبَ الأَسَدِيُّ: أَخْبَرَنا عَبّادُ ابنُ العَوّامِ، عَنِ الشَّيْبانِيِّ، عَنِ الوَلِيدِ بنِ العَيْزارِ، عَنْ أَبِي عَمْرٍو الشَّيْبانِيِّ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أَيُّ الأَعْمالِ أَفْضَلُ؟ قالَ: «الصَّلاةُ لِوَقْتِها، وَبِرُّ الوالِدَيْنِ، ثُمَّ الجِهادُ في سَبِيلِ اللَّهِ». [طرفه في: ٥٢٧].

٤٩ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿إِنَّ الإِنْسانَ خُلِقَ هَلُوعاً. إِذا مَسَّهُ الشَّرُّ جَزُوعاً. وَإِذا مَسَّهُ الخَيْرُ مَنُوعاً﴾ [المعارج: ١٩ ـ ٢١]: هَلُوعاً: ضَجُوراً

٧٥٣٥ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حَدَّثَنا عَمْرُو بنُ تَغْلِبَ قالَ: أَتَى النَّبِيَّ ﷺ مالٌ، فَأَعْطَى قَوْماً وَمَنَعَ آخَرِينَ، فَبَلَغَهُ أَنَّهُمْ عَتَبُوا، فَقالَ: «إِنِّي أُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، أُعْطِي أَقْواماً لِما في قُلُوبِهِمْ مِنَ الجَزَعِ وَالهَلَعِ، وَأَكِلُ أَقْواماً إِلَى ما جَعَلَ اللَّهُ في قُلُوبِهِمْ مِنَ الغِنَى وَالخَيْرِ، مِنْهُمْ عَمْرُو بنُ تَغْلِبَ». فَقالَ عَمْرٌو: ما أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ.

[طرفه في: ٩٢٣].

٥٠ ـ باب ذِكْرِ النَّبِيِّ ﷺ وَرِوايَتِهِ عَنْ رَبِّهِ

٧٥٣٦ ـ حدّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حَدَّثَنا أَبُو زَيْدٍ سَعِيدُ بنُ الرَّبِيعِ الهَرَوِيُّ: حَدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، يَرْوِيهِ عَنْ رَبِّهِ، قالَ: «إِذا تَقَرَّبَ العَبْدُ إِلَيَّ شِبْراً تَقَرَّبْتُ إِلَيهِ ذِراعاً، وَإِذا تَقَرَّبَ مِنِّي ذِراعاً تَقَرَّبْتُ مِنْهُ باعاً، وَإِذا أَتانِي مَشْياً أَتَيْتُهُ هَرْوَلَةً».

باب ٤٩ ـ قوله: (ضجوراً) لم يثبت في بعض النسخ إلاّ بعد تمام الآية هـ.

٧٥٣٦ ـ وإذا أتاني يمشي نخ.

ـ قوله: هرولة أي مسرعاً.

7537- Abu'huraira "Allah be pleased with him" narrated: Perhaps The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the following of his Lord's saying): "If the slave comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him.

7538- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" told that your Lord said: "Every (evil) deed could be expiated. Fasting is for Me, for which I will give the reward; and the smell coming out of the mouth of a fasting person, is better in Allah's Sight than the smell of musk."

7539- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said, ascribing to his Lord: "Any slave should not say that he is better than Jonah (Yunus) Ibn Matta."

7540- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca over his she-camel, reciting The Sura of Al'fath in a vibrant quivering tone. Then Mo'awiya (a sub-narrator) recited in a vibrant quivering tone as Abdullah Ibn Mughaffal had done. He said: "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as Abdullah Ibn Mughaffal did to imitate The Prophet." I asked Mo'awiya: "How did he recite in that tone?" He said thrice: "A, A, A."

[51] It is permissible to interpret The Torah or the other scriptures of Allah in Arabic or in other languages

this is in view of Allah's saying: "Say: bring ye the Torah and study it, if ye men of truth." (Al Imran 93)

7541- Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan Ibn Harb told me that Heraclius invited his interpreter and then asked for the letter sent by The Prophet (to be read for him), which implied: "In the name of Allah, The Most Gracious, The Most Merciful: From Mohammad, Allah's slave and Messenger to Heraclius, the ruler of Romans: "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)." (Al Imran 64)

٧٥٣٧ ـ حدّثنا مُسدَّد، عن يحيى، عن التَّيمِيِّ، عن أنس بن مالكٍ، عن أبي هُريرة قال: رُبَّما ذكر النَّبيَّ ﷺ قال: «إذا تقرّبَ العبدُ منّي شبراً تقرّبْتُ منه ذراعاً، وإذا تقرَّب منّي ذراعاً تقرَّبْتُ منهُ باعاً، أوْ بُوعاً». وَقَالَ مُعْتَمِرٌ: سَمِعْتُ أبي: سَمِعْتُ أنساً، عن النَّبِيِّ ﷺ، يرويه عن ربِّه عزَّ وجل. [طرفه في: ٧٤٠٥]

٧٥٣٨ ـ حدّثنا آدمُ: حدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بنُ زِيَادٍ قَالَ: سَمِعْتُ أبَا هُرَيْرَةَ، عن النَّبيِّ ﷺ يرويه، عن ربِّكم، قال: «لكل عملٍ كفّارةٌ، والصَّوْمُ لِي وأنا أجزِي بِهِ، ولَخلوفُ فم الصَّائم أطيبُ عند اللَّه من ريح المسك».

[طرفه في: ١٨٩٤].

٧٥٣٩ ـ حدّثنا حفص بنُ عُمر: حدَّثنا شُعْبَةُ، عَنْ قَتَادَةَ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يزيدُ ابن زُرَيع، عن سعيدٍ، عن قتادة، عن أبي العاليَة، عن ابن عباسٍ رضي اللَّه عنهما، عن النَّبيِّ ﷺ، فِيمَا يَرْوِيه عَنْ رَبِّهِ، قَالَ: «لا يَنْبَغِي لِعَبْدٍ أنْ يَقُولَ: إنَّهُ خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى» وَنَسَبَهُ إلى أبِيه.

[طرفه في: ٣٣٩٥]

٧٥٤٠ ـ حدّثنا أحمَدُ بنُ أبِي سُرَيجٍ: أخبَرَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بنِ مُغَفَّلٍ المُزَنِيِّ قَالَ: رأيتُ رسُولَ اللَّهِ ﷺ يومَ الفتحِ على ناقةٍ لهُ، يقرأُ سورة الفتحِ، أو مِنْ سُورَةِ الفَتْحِ، قَالَ: فرجَّعَ فيها، قال: ثُمَّ قرأ معاويةُ يحكي قِراءَةَ ابنِ مُغفَّلٍ، وَقَالَ: لَوْلا أنْ يَجْتَمِعَ النَّاسُ عَلَيكُمْ لَرَجَّعْتُ كَمَا رَجَّعَ ابْنُ مُغَفَّلٍ، يَحْكِي النَّبِيَّ ﷺ، فَقُلْتُ لِمُعَاوِيَةَ: كَيفَ كَانَ تَرْجِيعُهُ؟ قَالَ: آآآ، ثَلاثَ مَرَّاتٍ.

[طرفه في: ٤٢٨١].

٥١ ـ باب ما يجُوزُ مِن تفسِيرِ التَّوْراةِ وغيرِها من كتبِ اللَّهِ، بِالعربيَّةِ وغيرِها

لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ [آل عمران: ٩٣].

٧٥٤١ ـ وقالَ ابنُ عبَّاسٍ: أخبَرَنِي أبو سُفيانَ بنُ حربٍ: أنَّ هرقلَ دعَا تُرْجُمانَهُ، ثمَّ دَعَا بِكِتَابِ النَّبِيِّ ﷺ فَقَرَأَهُ: «بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيم، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إلى هِرَقل و: ﴿يا أهلَ الكِتَابِ تعالَوْا إلَى كَلِمةٍ سواءٍ بيننا وبينكُم﴾ [آل عمران: ٦٤] الآيَة. [طرفه في: ٧].

٧٥٣٧ ـ قوله: ربما ذكر النبيّ أي ربما ذكر أبو هريرة النبيّ ا هـ.

ـ الباع مسافة ما بين الكفين إذا بسطتهما يميناً وشمالاً والبوع بمعناه ا هـ.

٧٥٣٨ ـ الخلوف تغير ريح الفم ا هـ.

٧٥٤٠ ـ بهمزة مفتوحة بعدها ألف قاله الشارح وفي بعض النسخ آآآ.

7542- Abu'huraira "Allah be pleased with him" reported: The people of the Scriptures (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not believe the people of the Scriptures or disbelieve them, but say: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)."" (The Heifer 136)

7543- Ibn Omar "Allah be pleased with both" narrated: The Jews brought to The Prophet "Allah's blessing and peace be upon him" a man and a woman from amongst them, who committed adultery. The Prophet "Allah's blessing and peace be upon him" asked the Jews: "What do you do with them?" They said: "We blacken their faces and disgrace them." He said: "Bring here the Torah and recite it, if you are truthful." (It was fetched, and) they came and asked a one-eyed man to recite. He went on reciting till he reached a point on which he put his hand. The Prophet "Allah's blessing and peace be upon him" said: "Lift up your hand!" He lifted his hand up. Behold! There appeared the verse of stoning the adulterers to death. Then he said: "O Mohammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then The Prophet "Allah's blessing and peace be upon him" ordered that the two adulterers should be stoned to death; and they were stoned to death. I saw the man sheltering the woman from the stones. (See Hadith No. 809, Vol. 8)

[52] The Qur'an (competently) reciter will be with the honourable pious people

7544- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything as He listens to a Prophet while reciting the Qur'an in a pleasant tone", (or) "reciting it aloud."

7545- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration when she said: "Then I laid on my bed, knowing that I'm innocent, and Allah will surely show my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. But Allah revealed "Those who brought forward the lie are a body among yourselves…" the ten holy verses (from The Sura of The Light: 11:20).

٧٥٤٢ ـ حدثنا مُحمَّدُ بنُ بشّارٍ: حدَّثَنا عُثمانُ بنُ عمرَ: أخبرَنا عليُّ بنُ المُبارَكِ، عن يحيى بنِ أبي كثيرٍ، عن أبي سلمةَ، عن أبي هُريرةَ قال: كانَ أهلُ الكتابِ يقرؤونَ التَّوراةَ بالعِبرانيَّةِ، ويُفسِّرونَها بالعربيَّةِ لأهلِ الإسلامِ، فقال رسولُ اللهِ ﷺ: «لا تُصدِّقوا أهلَ الكتابِ ولا تُكذِّبوهُم»، وقولوا ﴿آمنّا باللهِ وما أُنزِلَ﴾ [البقرة: ١٣٦] الآيةَ.

[طرفه في: ٤٤٨٥].

٧٥٤٣ ـ حدثنا مسدَّدٌ: حدَّثَنا إسماعيلُ، عن أيّوبَ، عن نافعٍ، عن ابنِ عُمرَ رضيَ اللهُ عنهُما قال: أُتيَ النَّبيُّ ﷺ برجلٍ وامرأةٍ منَ اليهودِ قد زنَيا، فقال لليهودِ: «ما تَصنَعونَ بهِما؟» قالوا: نُسخِّمُ وُجوهَهُما ونُخزيهِما، قال: ﴿فأتوا بالتَّوراةِ فاتلوها إن كُنتُم صادِقينَ﴾ فجاؤوا، فقالوا لرجلٍ ممَّن يَرضَونَ يا أعورُ: اقرأْ، فقرأَ حتّى انتهى إلى موضعٍ منها فوضعَ يدَهُ عليه، قال: «ارفَعْ يدَكَ» فرفعَ يدَهُ فإذا فيهِ آيةُ الرَّجمِ تَلوحُ، فقال يا مُحمَّدُ: إنَّ عليهِما الرَّجمَ، ولكنّا نُكاتِمُهُ بيننا، فأمرَ بهما فرُجِما، فرأيتُهُ يُجانِئُ عليها الحجارةَ. [طرفه في: ١٣٢٩]

٥٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «المَاهِرُ بِالقُرآنِ مَعَ الكِرَامِ البَرَرَةِ»

«وزيِّنوا القرآنَ بأصواتِكُم».

٧٥٤٤ ـ حدثني إبراهيمُ بنُ حمزةَ: حدَّثَني ابنُ أبي حازمٍ، عن يزيدَ، عن مُحمَّدِ بنِ إبراهيمَ، عن أبي سلمةَ، عن أبي هُريرةَ: أنَّهُ سمعَ النَّبيَّ ﷺ يقولُ: «ما أذِنَ اللهُ لشيءٍ ما أذِنَ لنبيٍّ حسنِ الصَّوتِ بالقرآنِ يجهرُ بهِ». [طرفه في: ٥٠٢٣]

٧٥٤٥ ـ حدثنا يحيى بنُ بُكيرٍ: حدَّثَنا اللَّيثُ، عن يونسَ، عن ابنِ شِهابٍ: أخبرَني عُروةُ بنُ الزُّبيرِ، وسعيدُ بنُ المسيِّبِ، وعلقمةُ بنُ وقّاصٍ، وعُبيدُ اللهِ بنُ عبدِ اللهِ، عن حديثِ عائشةَ حينَ قالَ لها أهلُ الإفكِ ما قالوا، وكلٌّ حدَّثَني طائفةً منَ الحديثِ، قالت: فاضطجعتُ على فِراشي، وأنا حينئذٍ أعلمُ أنّي بريئةٌ، وأنَّ اللهَ يُبرِّئُني، ولكنْ واللهِ ما كنتُ أظنُّ إنَّ اللهَ يُنزِلُ في شأني وحياً يُتلى، ولَشأني في نفسي كانَ أحقرَ من أن يتكلَّمَ اللهُ فيَّ بأمرٍ يُتلى، وأنزلَ اللهُ عزَّ وجلَّ ﴿إنَّ الذينَ جاؤوا بالإفكِ﴾ [النور: ١١] العشرَ الآياتِ كُلَّها.

[طرفه في: ٢٥٩٣].

٧٥٤٦ ـ حدثنا أبو نُعيمٍ: حدَّثَنا مِسعَرٌ، عن عديِّ بنِ ثابتٍ، أُراهُ عن البراءِ قال:

٧٥٤٣ ـ (التسخيم) هو التسويد بالسخام وهو وزان غراب سواد القدر.

ـ أعور نخ.

ـ قوله يجانىء عليها أي يكب على اليهودية يقيها الحجارة اهـ شرح.

ـ للحجارة نخ.

7546- Al'bara "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Isha prayer "By the fig, and by the olive". Indeed, I have never heard a sweeter voice and a more pleasant recitation than his."

7547- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more he raised his voice as reciting The Holy Qur'an (in prayer), the more the unbelievers heard it (The Holy Qur'an), and abused The Holy Qur'an, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between." (Al'isra 110)

7548- Abdur'rahman narrated: Abu'sa'eed Al'khudri "Allah be pleased with him" said to my father: "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Judgement." Abu'sa'eed added: "I heard this (narration) from Allah's Messenger "Allah's blessing and peace be upon him"."

7549- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used (sometimes) to recite The Qur'an with his head in my lap, while I was menstruating.

[53] Allah's saying: "read ye, therefore, of the Qur'an as much as may be easy for you." (The Enfolded "Al'muzzammil" 20)

7550- Omar Ibn Al'khattab "Allah be pleased with him" reported: I heard Hesham Ibn Hakim reciting The Sura of The Criterion (Al'furqan) during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Sura which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You are liar, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Sura of The Criterion (Al'furqan) in a way which you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said (to me): "Release him! Recite, O Hesham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Omar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite of it whichever (way) is easier for you."

سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ في العِشاءِ ﴿التِّينِ والزَّيْتُونِ﴾ فَما سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً أَوْ قِراءَةً مِنْهُ. [طرفه في: ٧٦٧].

٧٥٤٧ ـ حدّثنا حَجّاجُ بْنُ مِنْهالٍ: حَدَّثَنا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ مُتَوارِياً بِمَكَّةَ، وكانَ يَرْفَعُ صَوْتَهُ، فَإِذا سَمِعَ المُشْرِكُونَ سَبُّوا القُرْآنَ وَمَنْ جاءَ بِهِ، فَقالَ اللَّهُ عَزَّ وجَلَّ لِنَبِيِّهِ ﷺ: ﴿وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِها﴾ [الإسراء: ١١٠].

[طرفه في: ٤٧٢٢].

٧٥٤٨ ـ حدّثنا إِسْماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ، أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قالَ لَهُ: إِنِّي أَراكَ تُحِبُّ الغَنَمَ والبادِيَةَ، فَإِذا كُنْتَ في غَنَمِكَ أَوْ بادِيَتِكَ، فَأَذَّنْتَ لِلصَّلاةِ، فارْفَعْ صَوْتَكَ بِالنِّداءِ، فَإِنَّهُ: «لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ وَلا إِنْسٌ، وَلا شَيْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ القِيامَةِ». قالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٦٠٩].

٧٥٤٩ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يَقْرَأُ القُرْآنَ وَرَأْسُهُ في حَجْرِي وَأَنا حائِضٌ.

[طرفه في: ٢٩٧].

٥٣ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿فَاقْرَؤُوا مَا تَيَسَّرَ مِنَ القُرْآنِ﴾ [المزّمّل: ٢٠]

٧٥٥٠ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ المِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ القارِيَّ حَدَّثاهُ: أَنَّهُما سَمِعا عُمَرَ بْنَ الخَطّابِ يَقُولُ: سَمِعْتُ هِشامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللَّهِ ﷺ، فاسْتَمَعْتُ لِقِراءَتِهِ، فَإِذا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيها رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أُساوِرُهُ في الصَّلاةِ، فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَبَبْتُهُ بِرِدائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قالَ: أَقْرَأَنِيها رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: كَذَبْتَ، أَقْرَأَنِيها عَلَى غَيْرِ ما قَرَأْتَ، فانْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هٰذا يَقْرَأُ سُورَةَ الفُرْقانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيها، فَقالَ: «أَرْسِلْهُ، اقْرَأْ يا هِشامُ». فَقَرَأَ القِراءَةَ الَّتِي سَمِعْتُهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كَذٰلِكَ أُنْزِلَتْ». ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يا عُمَرُ». فَقَرَأْتُ الَّتِي أَقْرَأَنِي، فَقالَ: «كَذٰلِكَ أُنْزِلَتْ، إِنَّ هٰذا القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فاقْرَؤُوا ما تَيَسَّرَ مِنْهُ».

[طرفه في: ٢٤١٩].

٧٥٥٠ ـ قوله: (فلببته) بتشديد الباء الأولى وتخفف (شارح).

[54] The Prophet's saying: "Everyone is directed to find it easy to do what he has been created to do"

7551- Imran narrated: I said: "O Messenger of Allah! Why do people (try to) do (good) deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone is directed to find it easy to do what he has been created to do, or he will do those deeds which will be made easy for him to do."

7552- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" in a funeral procession. He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss." (The Night "Al'lail" 5:7)

[55] Allah's saying: "Nay, this is a Glorious Qur'an (Inscribed) in a Tablet Preserved!" (The Constellations "Al'buruj" 21:22)

He further said: "By the Mount (of Revelation); By a Decree Inscribed." (The Mount "At'tur" 1:2)

7553- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When Allah created the Creation, He wrote in His Book: "Verily My Mercy overpowers (or precedes) My Anger." This is placed with Him on the Throne."

7554- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Allah wrote in His Book, Before He created the Creation: "Verily My Mercy precedes My Anger." This is placed with Him on the Throne."

٥٤ ـ باب قَوْلِ اللَّهِ تَعالَى: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ﴾ [القمر: ١٧]

وَقالَ النَّبيُّ ﷺ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ». يُقَالُ: مُيَسَّرٌ مُهَيَّأٌ. وَقَالَ مَطَرٌ الوَرَّاقُ: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٧]. قالَ: هَل مِنْ طَالِبِ عِلمٍ فَيُعَانَ عَلَيهِ.

٧٥٥١ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: قَالَ يَزِيدُ: حَدَّثَني مُطَرِّفُ بْنُ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ قَالَ: قُلتُ يَا رَسُولَ اللَّهِ، فِيمَا يَعْمَلُ العَامِلُونَ؟ قَالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

[طرفه في: ٦٥٩٦].

٧٥٥٢ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ: سَمِعَا سَعْدَ بْنَ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحمنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ فِي جِنَازَةٍ، فَأَخَذَ عُوداً، فَجَعَلَ يَنكُتُ فِي الأَرْضِ، فَقالَ: «مَا مِنكُمْ مِن أَحَدٍ إِلَّا كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الجَنَّةِ». قَالُوا: أَلا نَتَّكِلُ؟ قالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ» ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ [الليل: ٥]. الآيَةَ. [طرفه في: ١٣٦٢].

٥٥ ـ باب قَوْلِ اللَّهِ تَعالَى:

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ * فِي لَوْحٍ مَّحْفُوظٍ﴾ [البروج: ٢١ ـ ٢٢] ﴿وَالطُّورِ * وَكِتَابٍ مَّسْطُورٍ﴾ [الطور: ١ ـ ٢] قالَ قَتادَةُ: مَكْتُوبٍ. ﴿يَسْطُرُونَ﴾ [القلم: ١] يَخُطُّونَ ﴿فِي أُمِّ الْكِتَابِ﴾ [الزخرف: ٤]: جُمْلَةِ الكِتَابِ وَأَصْلِهِ. ﴿مَا يَلْفِظُ﴾ [ق: ١٨]. مَا يَتَكَلَّمُ مِنْ شَيءٍ إِلَّا كُتِبَ عَلَيهِ، وَقَالَ ابْنُ عَبَّاسٍ: يُكْتَبُ الخَيرُ وَالشَّرُّ. ﴿يُحَرِّفُونَ﴾ [النساء: ٤٦] يُزِيلُونَ، وَلَيسَ أَحَدٌ يُزِيلُ لَفْظَ كِتَابٍ مِنْ كُتُبِ اللَّهِ عَزَّ وَجَلَّ، وَلكِنَّهُمْ يُحَرِّفُونَهُ. يَتَأَوَّلُونَهُ عَلَى غَيرِ تَأْوِيلِهِ. ﴿دِرَاسَتِهِمْ﴾ [الأنعام: ١٥٦] تِلاوَتِهِمْ. ﴿وَاعِيَةٌ﴾ حَافِظَةٌ [الحاقة: ١٢] ﴿وَتَعِيَهَا﴾ [الحاقة: ١٢] تَحْفَظُهَا. ﴿وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ﴾. يَعْنِي أَهْلَ مَكَّةَ ﴿وَمَن بَلَغَ﴾ [الأنعام: ١٩] هذا القُرْآنُ فَهُوَ لَهُ نَذِيرٌ.

٧٥٥٣ ـ وَقالَ لِي خَلِيفَةُ بْنُ خَيَّاطٍ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا قَضَى اللَّهُ الخَلْقَ، كَتَبَ كِتَاباً عِنْدَهُ: غَلَبَتْ ـ أَوْ قالَ: سَبَقَتْ ـ رَحْمَتِي غَضَبِي، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ». [طرفه في: ٣١٩٤].

٧٥٥٤ ـ حدّثني مُحَمَّدُ بْنُ أَبِي غالِبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَبَا رَافِعٍ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَتَبَ كِتَاباً قَبْلَ أَنْ يَخْلُقَ الخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ العَرْشِ». [طرفه في: ٣١٩٤].

٧٥٥١ ـ فيم يعمل العاملون نخ.

[56] Allah's saying: "But Allah has created you and your handiwork." (As'saffat 96)

He further said: "Verily, all things have We created in proportion and measure." (The Moon 49)

It will be said to the picture makers: "Give life to what you created."

Allah Almighty said: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!" (The Heights "Al'a'raf" 54)

7555- Zahdam narrated: We were with Abu'moosa Al'ash'ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man from the tribe of Banu Taimullah, seemed to be a Mawla, sitting beside him, who did not approach the food. Abu'moosa said to him: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of transportation. He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of transportation to provide you with." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "Where are The Ash'arites?" Then he provided us with five white camels with big humps. When we set out we said: "What have we done? The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to provide us with means of transportation and that he had no means of transportation to provide us with. We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful." So, we returned to The Prophet "Allah's blessing and peace be upon him" and told him of that. He replied: "It is not I, but Allah Almighty who provided you with the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

٥٦ ـ باب قَوْلِ اللَّهِ تَعَالَى:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: ٩٦] ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٩]. وَيُقَالُ لِلْمُصَوِّرِينَ: «أَحْيُوا مَا خَلَقْتُمْ» ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى العَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثاً وَالشَّمْسَ وَالقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ العَالَمِينَ﴾ [الأعراف: ٥٤]. قَالَ ابْنُ عُيَيْنَةَ: بَيَّنَ اللَّهُ الخَلْقَ مِنَ الأَمْرِ، لِقَوْلِهِ تَعَالَى: ﴿أَلَا لَهُ الخَلْقُ وَالأَمْرُ﴾ [الأعراف: ٥٤] وَسَمَّى النَّبِيُّ ﷺ الإِيمَانَ عَمَلاً، قَالَ أَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ». وَقَالَ: ﴿جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ١٧]. وَقَالَ وَفْدُ عَبْدِ القَيْسِ لِلنَّبِيِّ ﷺ: مُرْنَا بِجُمَلٍ مِنَ الأَمْرِ، إِنْ عَمِلْنَا بِهَا دَخَلْنَا الجَنَّةَ فَأَمَرَهُمْ بِالإِيمَانِ وَالشَّهَادَةِ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ. فَجَعَلَ ذَلِكَ كُلَّهُ عَمَلاً.

٧٥٥٥ ـ حدثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ وَالقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ قَالَ: كَانَ بَيْنَ هَذَا الحَيِّ مِنْ جُرْمٍ وَبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ، فَكُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، فَقُرِّبَ إِلَيْهِ الطَّعَامُ فِيهِ لَحْمُ دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ، كَأَنَّهُ مِنَ المَوَالِي، فَدَعَاهُ إِلَيْهِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئاً فَقَذِرْتُهُ، فَحَلَفْتُ: لَا آكُلُهُ، فَقَالَ: هَلُمَّ فَلأُحَدِّثْكَ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، قَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ». فَأُتِيَ النَّبِيُّ ﷺ بِنَهْبِ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: «أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ». فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى ثُمَّ انْطَلَقْنَا، قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا، وَمَا عِنْدَهُ مَا يَحْمِلُنَا، ثُمَّ حَمَلَنَا، تَغَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ، وَاللَّهِ لَا نُفْلِحُ أَبَداً، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ، فَقَالَ: «لَسْتُ أَنَا أَحْمِلُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، إِنِّي وَاللَّهِ لَا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْراً مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهُ وَتَحَلَّلْتُهَا».

[طرفه في: ٣١٣٣].

٧٥٥٦ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو جَمْرَةَ الضُّبَعِيُّ: قُلْتُ لِابْنِ عَبَّاسٍ، فَقَالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّ بَيْنَنَا وَبَيْنَكَ المُشْرِكِينَ مِنْ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرٍ حُرُمٍ، فَمُرْنَا بِجُمَلٍ مِنَ

٧٥٥٥ ـ يأكل فقذرته نخـ.

ـ قوله: (فلأحدثك) الخ أي فوالله لأحدثك وفي أصل اليونينية بسكون اللام والمثلثة ولأبي ذر عن الحموي والمستملي فلأحدثنك بنون التأكيد عن ذلك باللام قبل الكاف أفاده الشارح.

ـ وإني والله نخـ.

ـ هو خير منه وتحللتها نخـ.

٧٥٥٦ ـ في أشهر الحرام نخـ.

7556- Ibn Abbas “Allah be pleased with both” narrated: The delegation of Abdul’qais came to The Messenger of Allah “Allah’s blessing and peace be upon him”. They said: " We cannot come to you except in the sacred months, since there was the infidel (tribe of) Mudar between you and us. So please order us to do something good (concerning religion), by which we might enter Paradise, and of which we may inform our people whom we have left behind.” The Prophet “Allah’s blessing and peace be upon him” said: “I order you to do four things and forbid you four things. I order you to believe in Allah; and do you know what is the belief in Allah? It is to testify that there is no God but Allah, to offer prayers perfectly, to pay the obligatory charity, and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you to drink in dry gourds, green-coloured jars, receptacles, and hollowed stumps of palm-trees.”

7557- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The makers of those pictures will be punished on The Day of Judgement, to whom it will be said: “Give life to what you created.”

7558- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The makers of those pictures will be punished on The Day of Judgement, to whom it will be said: “Give life to what you created.”

7559- Abu’zur'a narrated: Abu’huraira said: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: Allah said: “Who would be more unjust than those who try to create the like of my creation? Let them create a gnat! Let them create a wheat or a parley grain!”

[57] The hypocrites’ recitation (of The Qur’an) never goes beyond their throats

7560- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur’an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur’an but acts on it, is like a date, which tastes good but has no smell. The example of a wicked person who recites the Qur’an is like a basil, which smells good, but tastes bitter. The example of a wicked person who does not recite the Qur’an is like a colocynth which tastes bitter and has no smell."

الأَمْرِ إنْ عَملنَا بِهِ دَخَلنَا الجَنَّةَ، وَنَدْعُوا إِلَيهَا مَنْ وَرَاءَنَا، قَالَ: «آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: آمُرُكُمْ بِالإِيمَانِ بِاللَّهِ، وَهَل تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَتُعْطُوا مِنَ المَغْنَمِ الخُمُسَ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: لاَ تَشْرَبُوا فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالظُّرُوفِ المُزَفَّتَةِ، وَالحَنْتَمَةِ».

[طرفه في: ٥٣]

٧٥٥٧ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيثُ، عَنْ نَافِعٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيَامَةِ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[طرفه في: ٢١٠٥].

٧٥٥٨ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهما قال: قال النَّبِيُّ ﷺ: «إِنَّ أَصْحابَ هذهِ الصُّوَرِ يُعَذَّبُونَ يومَ القيامةِ. ويُقالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[طرفه في: ٥٩٥١].

٧٥٥٩ ـ حدّثنا محمدُ بْنُ العَلاءِ: حدّثنا ابْنُ فُضَيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ: سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلقِي، فَلْيَخْلُقُوا ذَرَّةً، أَوْ: لِيَخْلُقُوا حَبَّةً، أَوْ شَعِيرَةً».

[طرفه في: ٥٩٥٣].

٥٧ ـ باب قِرَاءَةِ الفَاجِرِ وَالمُنَافِقِ، وَأَصْوَاتُهُمْ وَتِلاَوَتُهُمْ لا تجَاوِزُ حَنَاجِرَهُمْ

٧٥٦٠ ـ حدّثنا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ، عَنِ النبيِّ ﷺ قال: «مَثَلُ المُؤْمِنِ الَّذِي يَقْرَأُ القُرآنَ كالأُتْرُجَةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَالَّذِي لاَ يَقْرَأُ كالتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلا رِيحَ لَهَا. وَمَثَلُ الفَاجِرِ الَّذِي يَقْرَأُ القُرْآنَ كَمَثَلِ الرَّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الفَاجِرِ الَّذِي لاَ يَقْرَأُ القُرْآنَ كَمَثَلِ الحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا».

[طرفه في: ٥٠٢٠].

٧٥٦١ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ (ح). وَحَدَّثَنِي أَحْمَدُ ابْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ بْنِ الزُّبَيرِ: أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيرِ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهُمَا: سَأَلَ أُنَاسٌ النَّبِيَّ ﷺ عَنِ الكُهَّانِ،

= ـ والنقير والمزفتة نخ.

٧٥٦١ ـ يحفظها نخ.

7561- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the foretellers. He said: "They are nothing." They said: "O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Jinn snatches that true word which he pours Into the ear of his friend, the foreteller, sounding as the cackling of a hen, who mixes with it one hundred lies."

7562- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "From the East, There will appear some people who will recite the Qur'an which will not go beyond their throats. They will revert from the religion (of Islam) as an arrow darts through the game. They will never come back to it (the religion) unless the arrow (by itself) comes back to the middle of the bow." The people asked: "What are their signs?" He said: "Their sign is that they always shave (their beards)."

[58] Allah's saying: "We shall set up scales of justice for the day of Judgment, so that not a soul will be dealt with Unjustly in the least." (The Prophets 47)

7563- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There are two words, so much dearer to The Most Gracious (Allah). Though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's scale (of justice). They are: "Glorified be Allah, by whose praise (I glory Him)! Glorified be Allah, the great!""

فَقَالَ: «إِنَّهُمْ لَيسُوا بِشَيءٍ». فَقَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ بِالشَّيءِ يَكُونُ حَقّاً؟ قالَ: فَقَالَ النَّبِيُّ ﷺ: «تلكَ الكَلِمَةُ مِنَ الحقِّ، يَخْطَفُهَا الجِنِّيُّ، فَيُقَرْقِرُهَا في أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجاجَةِ، فَيَخْلِطُونَ فِيهِ أَكْثرَ مِنْ مِئَةِ كَذِبَةٍ». [طرفه في: ٣٢١٠].

٧٥٦٢ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يُحَدِّثُ، عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ نَاسٌ مِنْ قِبَلِ المَشْرِقِ، وَيَقْرَؤُنَ القُرْآنَ لاَ يُجاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لاَ يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فُوقِهِ». قِيلَ: مَا سِيمَاهُمْ؟ قَالَ: «سِيمَاهُمُ التَّحْلِيقُ، أَوْ قَالَ: التَّسْبِيدُ».

[طرفه في: ٣٣٤٤].

٥٨ ـ باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَنَضَعُ المَوَازِينَ القِسْطَ﴾ [الأنبياء: ٤٧] وَأَنَّ أَعْمَالَ بَنِي آدَمَ وَقَوْلَهُمْ يُوزَنُ

وَقَالَ مُجَاهِدٌ: القُسْطَاسُ: العَدْلُ بِالرُّومِيَّةِ، وَيُقَالُ: القِسْطُ مَصْدَرُ المُقْسِطِ وَهُوَ العَادِلُ، وَأَمَّا القَاسِطُ فَهُوَ الجَائِرُ.

٧٥٦٣ ـ حدّثني أَحْمَدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيلٍ، عَنْ عُمَارَةَ بْنِ القَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمٰنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي المِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ العَظِيمِ».

[طرفه في: ٦٤٠٦].

٧٥٦٢ ـ قوله: (الفوق) موضع الوتر من السهم ا هـ.

ـ التحليق إزالة الشعر والتسبيد استئصاله.

باب ٥٨ ـ قوله: وإن بفتح الهمزة وقد تكسر وقوله: القسطاس بضمّ القاف وكسرها.

ـ وأقوالهم نخـ.

٧٥٦٣ ـ حدثنا نخـ.

قوله: اشكاب غير منصرف لأنه أعجميّ وقيل: بل عربيّ فينصرف والهمزة فيها الكسر والفتح كما في الشارح.

AL'BUKHARI'S SAHIH

صحيح البخاري

THE CORRECT TRADITIONS OF AL'BUKHARI

By

Mohammad Ben Ismaïl Al'Bukhari

(Born 194H. - Died 256H.)

Translated by

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